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British Troops Storm Across Orne Under Heavy Air Attack

The Allied forces on the Western front are giving the Germans no respite. Under the most concentrated air umbrella in the history of warfare General Montgomery's British and Canadian troops have stormed across the River Orne and broken into the area south-east of the city of Caen.

On the western flank the last Germans have been driven out of the important town of St. Lo, which is now firmly in American hands. General Montgomery, the commander-in-chief of the Allied forces, is well satisfied with the progress made in the first day's fighting of this new battle.

AMERICANS CAPTURE ST. LO

A special communique from General Montgomery's headquarters, on Tuesday, quoted by SAPA's war correspondent, says, "General Montgomery is well satisfied with the progress made in the first day's fighting of this battle.

"Early on Tuesday morning British and Canadian troops of the Second Army attacked, and broke through into the area west of the Orne and south-east of Caen. The attack was preceded, and supported by, a very great weight of air power organised by the Allied Expeditionary Air Force.

"The town of Vaucelles, lying on the south side of the Orne opposite Caen, is being cleared of the enemy, and strong armoured and mobile forces are operating in open country further to the south-east and south. Heavy fighting continues.

SAPA's war correspondent says that, altogether, 8,000 tons of bombs were dropped in the opening stages of this new battle--5,000 tons before the waiting land forces leaped into the fray and another 3,000 to support them in their surge across the River Orne and into the open tank country beyond.

Strong armoured and mobile forces are now operating in what has been described as "gorgeous tank country" south and south-east of the recently-won Caen. The town of Vaucelles, a southern suburb of Caen, is being rapidly cleared of Germans.

Heavy fighting continues in this assault, which was launched against the strongest point in Rommel's line, where the cream of the whole German Army had been concentrated. Elements of 13 divisions have been identified on the British-Canadian sector, consisting mainly of S.S. divisions--picked men of the Wehrmacht.

American Sector

St. Lo, the vital communications centre and source of power for a large part of Normandy, has been captured by the Americans, who were in the town on Tuesday, but returned to the outskirts before dark.

Fires inside St. Lo indicated a German move to evacuate the town, and, when the Americans attacked the defences from the north and north-east on Wednesday morning, organised German resistance collapsed.

About two miles south of the town, the Germans were seen digging in on high ground. An Allied army officer said that there was a general withdrawal.

RED ARMY'S DRIVE ON EAST PRUSSIA

The Germans on the Eastern front have been pushed beyond the line from which they launched the attack on Russia in 1941. They are now fighting in Poland and on the borders of Lithuania and Latvia. The Russians after capturing Vilna, Pinsk and Grodno, are driving the Germans to the frontiers of East Prussia, which is a province of Germany and the home of Prussian militarism.

In their drive to East Prussia, some of the Russian forces have made rapid progress in spite of the Nazi fierce resistance.

Sebej fell after heavy fighting, in which two German infantry divisions, the 329th and 263rd, were routed and 2,000 prisoners and much booty were taken.

Sebej is 35 miles south-west of Opochka, which was taken on Sunday. Sixty other towns and villages on this front fell to the Russians.

The growing scale of the resistance they are encountering with every mile they approach East Prussia has, apparently, made little or no difference to the Russians' progress; General Chernyakovsky is continuing to defeat all German efforts to stabilise the Niemen sector between Grodno and Kovno. German formations arriving from the Reich are being badly mauled everywhere.

A Soviet communique says merely that the Red Army is widening its bridgeheads on the western banks of the Niemen.

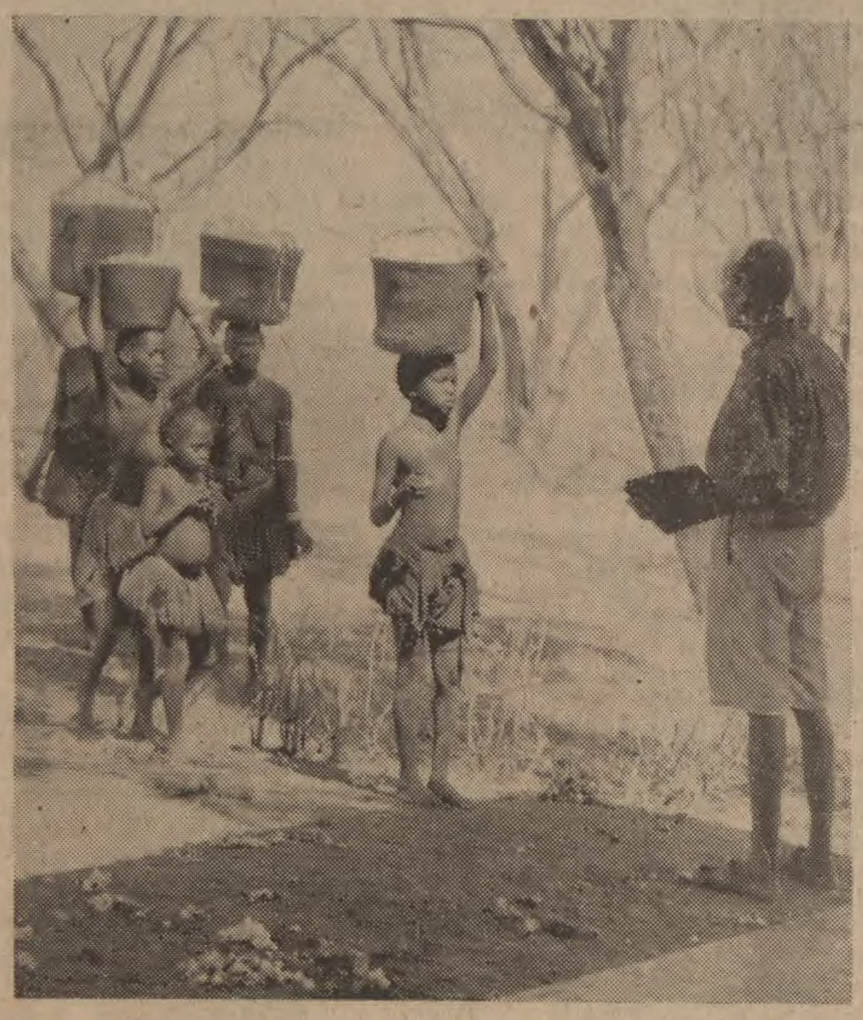
The shelling of Kovno, 40 miles from the border, is going on at a great rate. At the same time Soviet tanks and motor cycle storm troops are pushing along the highway to the city.

Fast Yak 9 fighters are now operating deep in East Prussia from aerodromes near the front. The Swedish newspaper Aftontidningen says the Russians have also landed parachutists in East Prussia.

SOUTHERN DRIVE

The Curzon Line was reached when Soviet forces captured Svisloch, a district centre of the Bialystok region. More than 100 other inhabited localities in this area were captured.

In the Brest-Litovsk area Pruzany, a large district centre, and Shereszewo were among more than 200 places taken during the day.



African women bringing in cotton lint to the local ginnery, where it is processed and the seed removed, in the Malindi district, Kenya. Before the war Kenya produced 15,000 to 16,000 bales of cotton a year. This has been temporarily reduced for the duration to permit of the cultivation of bigger food crops.

ALLIES CLOSING ON LEGHORN AND ANCONA

General Alexander's forces in Italy are closing on the two big ports of Leghorn, on the west coast, and Ancona on the east coast. An official announcement from Allied Headquarters says that Polish troops have completely broken through the German positions south-west of Ancona.

The Fifth Army in the west also completed a difficult advance today through the mountains and reached the River Arno, sending forward elements into Pontedera and simultaneously closing on Leghorn.

In the centre of the front the Eighth Army bridge-head across the River Arno, in the establishment of which South African troops played a big part, is being maintained and extended in the face of German counter-attacks.

Between Poggibonsi, on the main Rome-Florence road, and Levane, on the Arezzo-Florence road, South African armour operating on the Eighth Army's left flank is within a mile of Raddan, about a dozen miles from either road.

The battle for the Arno has now begun on the western half of the 130-mile-long battle-front across Italy, says Reuter.

Arno Bridge-head

The Fifth Army is on the river's banks at Pontedera, and the Eighth Army has established a bridge-head across the Arno's upper reaches about five miles north-west of Arezzo.

So stiff has been the fighting in the drive on Leghorn that three of the most recent German divisions to arrive--the 19th and 20th Luftwaffe Divisions and the 162nd Turkoman Division, which is composed of Russian prisoners--have had to be withdrawn because of their losses.

Brazilian Force Arrives In Italy

A Brazilian expeditionary force arrived at Naples on July 16 to take part with the Allied armies in the joint operations in Italy, it was officially announced. The force has been training for a long time.

Nazi Prisoners March Through Moscow

Twenty German generals on Monday led 57,000 of their men through the Red Square in Moscow, through which Hitler, three years ago, promised they would lead a victory parade. They were on their way to prison camps after being captured on the Second and Third White Russia Fronts.

Wearing their decorations they plodded through the city behind a group of senior Red Army officers. Behind them came other German officers in order of rank, and then the rest of the Germans in batches of 700. Cossack outriders formed a screen between them and thousands of citizens who turned out to see them pass. The chief of the police had warned the people that there must be no demonstration, and they obeyed. There were a few cries of "Beasts" and "Murderer," and a few fists were shaken, but there was no jeering.

German Threat of New Weapons

The German radio broadcast a statement, that "For 30 days the flying earthshaker has been reducing London to dust. Every missile is precisely directed to its goal.

"The German High Command has more mystery weapons, which will be released at the right moment. It has been officially stated in Berlin that when V2 goes into action it will make the flying bombs seem like mosquitoes."

The Germans, according to reports from Stockholm, quoted by the United Press correspondent in New York, claim to have large trans-oceanic "super" robot bombs ready for attacking New York.

The correspondent says that though military experts, naturally, follow the development of the new weapon with the closest attention, they are satisfied that there is at present no threat to the United States.

ISITHASISELO SEZASEKHAYA

UKUKHUKHULEKA KWE NH LABATHI EMAZWENI ABANTU

(Kuxoxa uMajor H. F. Roberts, A.M.I.C.E.)

Ingxenye Yesibili

Siqhuba kwezamasu okuthiya ukukhukhuleka kwenhlabathi:

Sekuke kwaxoxwa ngodaba lokuthi indawo esuke isilinyiwe, isuke isisengezini enkulu ekubeni ikhukhuleke. Ngoba phela isuke ingasenabo utshani bokuyivikela—futhi, isihlakazekile. Kuvamisa ukuba indawo engeono ekulinyweni, ibenyenje ezabelweni—leyoke kusa kuyindawo enhle okumila kahle okutshalwa kuyo. Ngokubake inhlabathi isuke isinje uma sekulinyiwe kufuneka ukuba kuqashelwe ukuba ingakhukhuleki. Ngoba phela sekulinywe kuyona okungukudla kwabantu kusuke sekusengozini nakho.

Kumeleke ukuba kube yolowo nalowo—indoda kumbe inkosikazi eyisebenzisayo leyondawo—iqaphele ukuba iyisebenzise isikhathi esincane—nangokunakekela futhi ukuze nesizukulwane esizayo sithole impilo kuye. Ngoba phela ukuvumela ukukhukhuleka kwenhlabathi kungubuwula—futhi kungukulahla isinkwa sezingane ezikhulayo okufanele ukuba zisithole kuyo.

Nazike izindlela zokulwa nokukhukhuleka kwenhlabathi lapha kulinywe khona:—

(a) Uma kunokwenzeka kufuneka kulinywe endaweni engamathafa—ngoba uma indawo yehlela amanzi agijima ngamandla kuyona abesekhukhula inhlabathi. Kwabanye oNokhesheni kungenzeka loku kuyekwe ukulinywa emasimini akade ayelinywa emiqethukeni—kulinywe amasha asemathafeni. Kuthike lapha amasimu asenziwe amafusi adedelwe azimilele utshani—abesephendulwa amadlelo.

(b) Ukulima futhi—kufuneka ukuba kuvundlwe neqele—kungalinywa kwehliwe kumbe kukhushukwe ngalo. Nemigqa yokutshala futhi kumele ihambe kanjalo—inqume neqele ingalehlisi ilenyuse. Ngoba phela uma imigqa ilehlisa, ilenyusa iqele amanzi athola imisele emihle yokugeleza ebange ezantsi—enze njalo belu ahamba nayo yonke inhlabathi. Kodwa uma imisele innqunyiswe igquma—kuyaye kuye kube yilowo nalowo msele uwavimbele amanzi—kuthande ukuba aqale agcwalekuwo kuqala andubadlulele phambili. Imiphumelake eyaye ibonakale uma kulinywe kanjena ngeyokuthi amanzi amaningi ayashona enhlabathini lapha efuneka khona.

Nemigqa yokutshala futhi kufuneka inqume ngeqele. Lemigqake engashonile kakhulu eyaye ibephakathi kokutshalwe kuyo, iyona eyevimbela amanzi ekubeni angakhukhuli—ilingise yona lena okutshalwe kuyona.

(c) Kufuneka futhi bushiywe utshani emaceleni ukuze amanzi aqala ukuvinjelwa yiso—abesevinjelwa yibo utshani ekubeni eqele kwenye insimu. Okunye ngukuba kwenziwe utshani imigqa lapha kulinywe khona. Umake indawo ingelona iqele eliyifindo utshani lobu bungagqagqaniswa kubekhona izinyathelo ezi 20 phakathi kwemigqa yabo. Kodwake lapha kuyifinjwana khona kufuneka lobutshani bucinane—kubeyizinyathelo eziyishumi. Mhlawumbeni kube yizinyathelo ezingaphansi kwalokho. Ukwendlaleka kwalobutshani umugqa umunye wabo uba izinyathelo ezimbili.

Imigqa enje uZulu ubevamise ukuyisebenzisa ngezikhathi zakhe ezindaweni ezingamaqele lapha kwakhiwe khona lapha kwelase-Natali. Kwakuvanyiswa ukuba kuthiwe yimincele—eminye yayo yavimba okukhulu okwakuzokwenziwa ukukhukhuleka kwenhlabathi.

Kufunekake ukuba kuthathwe izeluleko zoMbuso wakwaNdabazabantu kulomsebenzi wezilinganiso zemincele ezindaweni ezilinyiwe. Lokhuke yikhona umuntu kumnika iqiniso lokuthi imincele yakhe imi kahle ezindaweni eziyimiqethuka kunike futhi nokugqagqana okufanele phakathi kwayo.

Uma kulinywa kuyaye kuvundlwe neqele kungehliwa nalo kumbe kukhushukwe nalo.

Ukuze-ke kubonakale kahle ukuthi kulandelwa iqele ngekuvundla kwale—nakho ubona phakathi nesoyi sengathi kukhona lapha kubuye khona.

Kusetshenziswa izinto ezithileke okuyizona zikhomba lapha iqele limi kanjalo.

(d) Kuyabonakala futhi ukuthi ukusebenzisa umquba enhlabathini ekhukhulekayo kunomsebenzi omkhulu kabi. Ngoba phela umquba lona yiyonampilo enhlabathini—uma kungumquba ongamahlamvu ayegqitshiwe—kumbe kube yizimpande nokunye okwakugqitshiwe enhlabathini. Inhlabathi enomquba kayivumi ukusheshe ikhukhuleke.

Uma inhlabathi iqalwa ukulinywa kuyaye kutholakale ukuthi ivundile—kukhona umbolelabibi omningi—kodwake lowo mbolelabibi usheshe uphele uqedwe yizitshalo ezisuke zilinywe lapho. Uma izitshalo zisuke zigencwa njalo—nokhula luhlale ngokuhlakulwa—emva kokuvuna, kufumaniseka ukuthi akugqitshwa lutho uma sekuphendulwa kanjaloke ulahleke umnotho wenhlabathi. Nezitshalo futhi ziyonda—nenhlabathi ikhukhuleke kalula ngoba phela nakhu umquba okuyiwona uyihlanganisayo kawusekho—futhi nezimbobo zokuvumela amanzi angene phansi kuyona kazisekho.

Indlela okuyiyona iphambilike ekuvikeleni inhlabathi ukuze ingakukhuleki; kufakwa umquba emasimini—kugqitshwe futhi wonke amakhambana lana atholakala ensimini uma kulinywa. Kwenziwe umbolelabibi ngezinhlanga nokhula kanye nokunye. Niyakuwubonake lomquba lapha sekuyisikhathi sokuvuna—lokho kuzisho khonanje—kanti nangaphandle kwokundla, kuvikela inhlabathi ekubeni ingakhukhuleki.

(e) Kukhona ezinye izitshalo ezinosizo kulomsebenzi—esingathi ziyingubo yenhlabathi okudingeka ukuba zitshalwe phakathi kwemigqa uma kutshalwe ummbila. Esinye sazo nasi—ngubhatata, ngubhontshisi wezinkomo (cowpease) yiteff, utshani kanye nebuckwheat. Inhlabathi isuke isesengezini uma kutshaliwe kuyona kodwa lezizinto zingakamili.

(f) Kwamanye amazwe indawo ekuyaye kube yiyona ifanele ukulinywa iba semiqethukeni—laphoke kuyaye kufuneke ukuba kwenziwe ezinye futhi izindlela ezingaphezulu kwalezi. Ukuze phela sikuvimbele ukukhukhuleka kwenhlabathi.

Kufunekake ukuba kwenziwe inhlabathi engumbunduluka (counter banks). Yenziwe ibebanzi phakathi kwezindawo ezilinyiwe. Kuthike ekulinywayo kutshalwe phakathi kwayo lembunduluka.

Lembundulukake iyaye yenziwe ngendlela yokuba amanzi iwavimbele ngapha nangapha kwayo, ukuze ke lana ehlayo ahambe kahle ngaphandle kokonakalisa. Kuthi-ke ngenhla kwayo imibunduluka leyo kubekhona umsele wokwehlisa amanzi uwahambise.

Uma amanzi esehlengwe ngesinono eqeleni—ehlengwa yilemibunduluka enemisele ngenhla kufaneleke aholwe njaloke aze ayofika lapha kukhona agobozayo ahambe nawo. Imibunduluka lena yenzelwa ukuba ihole amanzi iwacithe edongeni elukhona lapho eduzane—kumbe iwacithe esigxeni, kumbe emfuleni okhona lapho eduzane ngaphandle kokuba one ensimini. Uma ingekho imibunduluka kuyaye kuvulwe indlela, itshalwe utshani phakathi. Amanzi-ke abesegijima ngavo levondlela—kodwa akufuneki ukuba ishone kakhulu—futhi mayingehleli—ukuze amanzi iwahole kahle.

Ngoba phela lomsebenzi wokucitha amanzi ngemisele nemibunduluka ufuna ingqondo nesu—yingakhoke nje sithi kufuneka eceleni ukuba kwenziwe ngokuhlakanipha kobuciko obuthile—ngoba kungathi esikhundleni sokuba yenze ubuhle iphenduke ibe ngububi. Yonele phansi. Izikhala phakathi kwemisele enje ziya ngokwehlela kweqele lelo—nangezinye izinto-ke—kodwanake kufuneka ibemininganа imisele enje endaweni engumqethuka omkhulu, kunakulena eyithafa. Izinto zokwenza lokhu ke ziyakhishwa—ezohlobo oluthile—zikhishwa yiTrust.

(Zikhishwe kwi "Langa lase Natal.")

SWAZILAND ADMINISTRATION

Applications are invited for the post of Native Clerk Grade I in the Veterinary and Agricultural Department of the Swaziland Administration.

Applicants should be in possession of a Matriculation or Higher Primary Certificate and a Commercial Certificate. Applicants should be well spoken, presentable in appearance and should have a sense of responsibility combined with initiative.

The scale of salary attached to the post is £144—204 rising by annual increment of £12. Free ordinary medical attention is provided with one month vacation each year on full pay.

Duties, to commence as soon after August 1st. as possible, would include typing, filing of correspondence, and routine office administration.

Applications for the above post should be in the hands of the undersigned not later than July 31st., 1944.

D. E. FAULKNER.
Principal Veterinary and Agricultural Officer, Mbabane, Swaziland

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Mafoko A Ntwa

(Di tswa tsebeng ya 11)

Konkoraite Ya Majeremane

Konkoraite e dubiwa ka tlhakantsuke ya lekgwarana le semente. Majeremane a ikagetse boiphemelo le botshabelo ka konkoraite. Go no go dumelwa gore maiphemelo le matshabelo a agilweng ke dinnele tse di ka se kang tsa thubiwa ke sepe lefa ebile se le thata jang. Kajeno mantsha kgang a supa fa maiphemelo le matshabelo a Majeremane a agilwe ka potlako mme a se thata. Bontsi ba meago eo e setse e udubaditswe ka ditlhosetsa melelo. Erile tshimologong ya ntwa Majeremane a ne a bona gore fa a ikutleletse mo teng ga dikago tse ga go se se ka ba bolayang ka fa dipota tsa ona di le dikima tota. Ba kgatlhega, ba ipshina fa ba bona ditiro tsa bona ba lebala go bina ba kata ka morago mme ya re ba phaphama ba fitlhela ba garetswe mo gare ka motlha wa bofelo. Fa konkoraite e tla oma sentle e batla lobaka lo loleele gore e ome. Mme ka Majeremane a agile maiphemelo le matshabelo a bona ka potlako ga baa dira gore konkoraite ya bona e ome. Le kajeno e sa le sebete.

Boamarure jo bo senolwa ke maiphemelo le matshabelo a a udubaditsweng kwa Italia le a gompieno a ntseng a udubadiwa ke Ma-Russia ka bontsi.

Meago e e senola mokgwa le ngwao ya Majeremane. Ya re motho a ba bona ditopo a itlhome e le batho ba mmampala mme a the ga go sepe tshole e tlhotlhorile gale.

"Felang Lo Lwa"

Molao wa ga Hitler wa re Majeremane a lwe mme go seka ga sala ope a phela lefa ntwa e ka ba imela jang. Go kabo go le botoka fa molao o o ne o neela Ramakgotla a ntwa thata ya go dirisa kitso ya gagwe ya ntwa gongwe o mo rotloetsa go dira ka bojotlhe jwa gagwe. Mephato ya Majeremane mengwe e kabo e boile ka morago fa di ema matsipa mme ya bolokega fa e ne e se molao yo o ba pateletsang gore ba lwe ba bolawe botlhe ka baetapele ba tshaba go tlola molao. Mo lobakeng lono molao o wa ga Hitler ga o tlhole o obamelwa jaaka pele. Batlhabani ba Majeremane ba ineela ka diketekete mo mabogong a Ma-Russia. Go bonagala gore lobaka lo atametse lwa gore ntwa yotlhe ya Majeremane e gatake molao wa ga Adolf Hitler ka maoto. Mongwe le mongwe yo o rakanang le letona lengwe la ntwa ya mmaba o senola gangwe gore o tsemetswe ke maikaelelo le maikutlo. Mephato e mentsinyana ya mmaba gompieno e lebana ka eyelole. Mephato e e kgobana ka go gasisanya mo ntweng yotlhe mme kgalo kgolo e wela mephato ya maoto. Gape go mophato mongwe wa baikgogomosi ba borraabo e neng e le baetapele ba bosoleng. Bona ba kgobotletsa ba mephato e e simolotseng go nna masole fa molodi o lela ntwa e no e simologa. Ebile ya tsaana ka dimpa go lwela letsele ke mophato wa Majeremane yo go tweng von Arnheims, bao ba tsetsweng e le masole go tswa Loe. Bona ba eme sentle thata mme ba kgatlha ngetse ya leitlho ya mmoni. Monna mongwe o kile a ema a phunya ntshu ya kolobe ya nkgela baegami. A photloketsa losika lwa ga Kaiser Wilhelm wa bogologolo lo jaanong lo bidiwang Hohenzollerns. A ba bolelela fa e se sepe fa pele ga losika lwa ga von Arnheims je lo itsegeng sentle fa e le batlhabani ba maloba. Erile ka gona go lwantshanya ga bona moetapele wa bona General von Arnheims a thopiwa ke mephato ya rona. Le ene a lebega a suletswe jaaka re boletse fa godimo. Setshwantsho se lo se bonang sa gagwe se supa fa a bonala e se mothwana e le mogale wa moetapele. Hitler ka a tsetswe e le mothwana ga se motlhabani wa matswadiatleng lefa a bo ithutile. Ga a ka aloga go nna Corporal. Ke ene jaanong a laolang ntwa tsa mmaba mme lentswe la gagwe ga le fetolwe. Go dioka tsa banna ba ba ithutileng bosole le menatlana ya bona mo mephatong ya Majeremane ba ba botoka mo taolong ya ntwa go gaisa Hitler le ba ba itseng go aba ntwa ka tlhomamo ba jaanong ba hupetseng fela mo taolong ya ga Hitler. Molao mongwe wa mengwe e megolo ya ntwa ke go utlwa taolo kwantle le go akanya gongwe go botsa, mme fa taolo ka gale e tla e sokame kgabagare dingongorego dia tle di tsalege.

Mafoko otlhe a re a boletseng fa godimo ke a senolang phatlalatsa gore taolo ya ga Hitler e e reng masole a lwe a ba a swe otlhe e tla akofa e gasa ntwa ya mmaba lepetleke mme ba fenngwa ba ineela tadi e amusa.

Ditaba sa Ntoa

(Li'tsoa qephêng la 11)

"Loanang Ho Isa Qetellong"

Ena ke taelo e etsoang khafetsa ke Hitler ho masole a hae leha a ka iphumana a le seemong seo a ke keng a ts'oarella ho sona, se tla qetella ka ho ripitloa ha oona.

E ka be e ne e le bohlale ha Molaoli e moholo oa Majeremane a ne a ka re ho molaoli oa moo ntoa e loanang teng: "Re li tlohela matsohong a hao, etsa kamoo u bonang ka teng. Leka ka hohle kamoo u ka khonang ka teng." Ka mokhoa oo masole a Majeremane a ne a ka 'na a suthisoa ha ho bonahala hore a bothateng. Empa taelo ke eo: "Loanang hore ho se be le ea mong a salang." Balaoli ba malimabe ba tlamiloeng ke molao oa Majeremane oa ntoa ba 'nile ba leka ho phetha litaelo tse tsoang boreneng bo boholo.

Livekeng tse tsoa feta taelo ea Hitler ha e ea ka ea eloa ke motho hlôko. Meleng kaofela e meraro oa ntoa Majeremane a ineela ka likete-kete—haholo-holo moleng oa Russia.

Nako mohlomong e ka fihla eo litaelo tsa Hitler, ee e leng lesole le sa bo elang sekolong, li ke keng tsa eloa hloko ke lekhotla kaofela la Majeremane.

Mang le mang ea kileng a kopana le offisiri e rutiloeng bosole ea Lejeremane o tla tseba ka mokhoa oo e ikhohomosang kateng bakeng sa thuto ea eona—le eona ka sebele.

Mohono le oona o teng mahareng a makala a fapaneng a lekhotla la Majeremane. A lipere a nahana hore ke oona a fetang a mang, a likanono a nahana hore a lekana le ao, ha a sa a fefe, ao a mabeli a khesa a eang ka maoto.

Ho ba teng a mang a khesehang haholo—a keneng bosoleng hobane bo-ntat'a oona ba loanne lintoeng tse fapaneng. Ana hape a khesa ao batsoali ba oona e leng bafo ao ho seng letho leo a ka ikhohomosang ka lona.

Ho kile ha e-ba lesika le tumileng lekhotleng la ntoa la Majeremane—ba ha von Arnheim. Ntoa e ne e le ntho eo ba ithutileng eona ebe masole bophelong bohle ba bona, e le ntho e neanoang ho tloha ho baholo-holo ho ea baneng. Ka eo re kileng ra kopana le eena re ka re e ne e le batho ba bopehileng hantle ba 'mele.

Monna enoa o na bua ha mpe haholo ka ba lesika la Hohenzollerns—ba habo Kaiser Wilheim ea kileng a busa Jeremane.

"Ke bo mang ba ha Hohenzollern?" ho riatso eena. Ke batho bao ho sa tsebisahaleng moo ba tsoang teng, ba ha von Arnheim ke sechaba, ke leloko leo e bileng masole melokong ea meloko."

E mong oa ba ntlo ena ea bahlabani General von Arnheim o tsoa ts'oaroa haufinyane ke Bathusani. O ts'oana ka tsobotsi le eo re kileng ra kopana le eena. Sets'oants'o sa hae leha e le sa motho ea tepeletseng se bonts'a boikakaso boo e kileng ea e-ba lets'oao la offisiri e 'ngoe le e 'ngoe ea Majeremane.

Hitler ea tsoang ho ba ntlo e fats'e haholo ha se lesole la ho tsoaloa 'me leha e kile ea e-ba lesole ha a ka a phahamisoa ho feta boemong ba corporal. Ke eena he monna eo e leng molaoli e moholo oa makhotla a Majeremane le eo taelo tsa hae li ts'oanetseng ho phethoa kantle ho karabo.

Makhotleng a Majeremane ho teng lioffisiri tse phahameng tseo bophelo ba tsona kaofela bo ileng ba abeloa thutong ea bosole le tse boemong bo botle ka ho fetisa ho bona, makhatheng a itseng a boemo ba ntoa se molemo se ka etsoang.

O mong oa melao ea pele bosoleng ke ho mamela le ho phetha taelo kantle ho potso, empa ha litaelo e le tse sa reroang hantle le tse utloahalang, ho koma-koma ho ts'oanetse ho ba teng ha ho sa be teng ho hong ho fetang hoo.

Re phetha ka hore litaelo tsa Hitler tsa hore ho masole "Loanang hore ho se be le ea mong ea salang" ho tla qetella ka hore lekhotla la Majeremane la ntoa le qhalehe 'me qetellong hoo ho tla etsa hore Jeremane e ineele.

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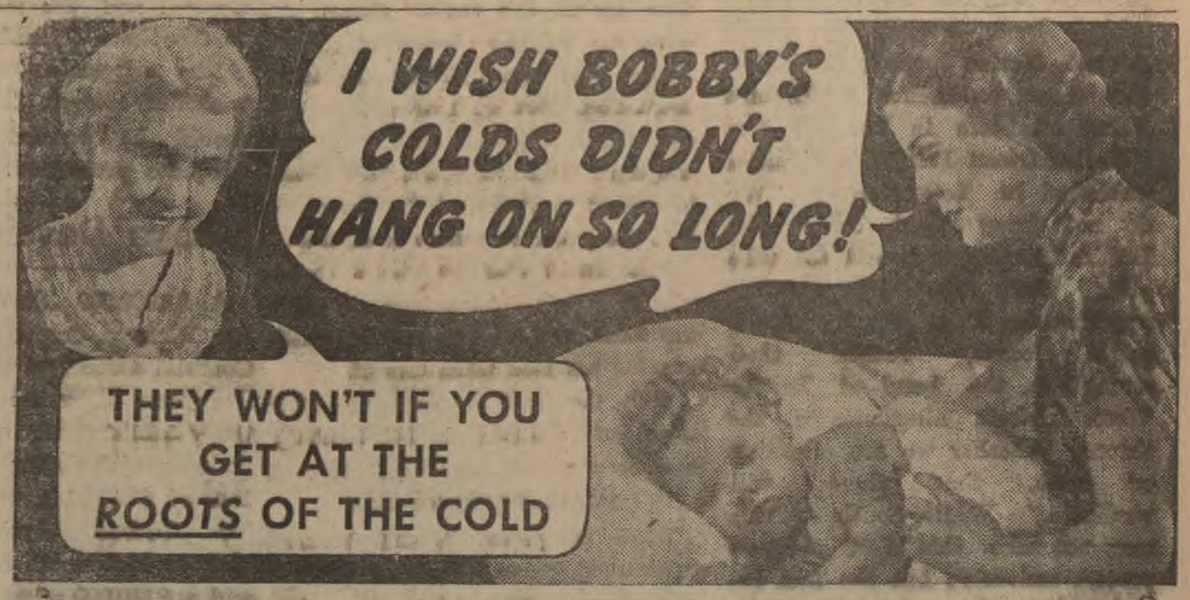

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THE BANTU WORLD

SATURDAY, JULY 22, 1944

Revision of Native Policy Urged

South Africa is fortunate that at this hour of destiny, when the world as a whole is passing through the crucible of an unprecedented agony and suffering, she has men and women who have outgrown race and colour prejudice and are not afraid to call upon her to abandon her present Native policy—a policy which is not only resented by Africans in this country but also throughout the African continent. We know that this noble band of white South Africans is few in numbers as compared with that of those who think that the security of the white race in Africa depends upon their sitting on the necks of the Africans and we know too, that their voice is like that of one crying in the wilderness. But the importance of their warning is not minimised by these facts.

South Africa's Native policy is sowing the wind to-day, and future generations of both white and black will reap the whirlwind. This is not a threat but a true picture of our inter-racial situation. In this country, Africans are developing a rabid racialism and an antagonistic spirit towards those who wield the sceptre of power in their hands. This is not surprising. No race of men can be driven from pillar to post, be hemmed in with repressive and restrictive laws and regulations and be subjected to indignities and yet harbour feelings of friendliness and loyalty towards those who are responsible. It must be clearly understood that although the African is different in colour from the European, his nature is the same as that of the white man. He feels cold, hunger and thirst and likes freedom, pleasure and comfort just like the white man. He hates injustice and oppression and will only submit to these things as long as he must and not a moment longer.

In other parts of Africa, educated Africans are increasingly taking keen interest in South Africa's Native policy. Criticising the recent conference of Empire Prime Ministers in London, the "West African Pilot," a journal published in Lagos, says; "We do not know what course the British Empire is bound to take after the war, but we are apprehensive that South Africa might loosen, rather than strengthen, the bond of British West Africa's allegiance to the throne. Whether we are alarmists or seers, time alone will vindicate." White South Africa may not take this West African protest seriously; but the fact remains that where there is smoke there is fire. This West African resentment of South Africa's Native policy is shared by East and Central Africa.

We write in this strain, not because of any feelings of antagonism but because we feel that this policy is a positive danger to the future relations of white and black in Africa. The white man should not forget that he has awakened the black man from the sleep of ages; he should not forget that he has called him out of the darkness of Africa's primitive life and started him on the road to civilisation. Whether, to-day, he likes it or not, the black man is marching forward. The trampings of his feet are heard in all directions. It is late in the day to think that he can be kept in his place and be exploited at will. To stop this forward march of the African is as difficult to-day as it is to prevent the sun from rising.

"In the past," says Mrs. Margaret Ballinger, M.P., "the African has accepted the policies that have cribbed, cabined and confined him with a good-humoured resignation that has never been surpassed. But in the last decade or two he has been moving; widening experience of western civilisation has been opening his mind and stirring his ambition." There can be no doubt that his ass-like patience has disappeared, and now he calls upon white South Africa to revise its policy in order to save Africa from race and colour troubles.

Vaccination Campaign On The Rand

By Friday, July 7, 55,000 Natives, men, women and children, in Sophiatown, Newclare, Orlando and the Eastern and Western Native Townships had been vaccinated against smallpox.

The campaign, begun about three weeks ago, was undertaken by the Johannesburg Public Health Department as a precautionary measure when cases of smallpox were reported from time to time.

"Since the beginning of the year," said a public health official to a representative of The Star, "25 or 26 cases of smallpox have been discovered within the Johannesburg Municipality, all of them among Natives. They arose from five or six imported cases. Although the position is not alarming, the number of cases reported is somewhat larger than for the corresponding period last year. In view of the fact that there is more smallpox than usual elsewhere in the Union, and the possibility that infected Natives might travel by train to Johannesburg, we decided that the time had arrived for intensive vaccination to control the position well in advance.

NO OPPOSITION

"Health officials and doctors made their rounds of the Native townships and areas in special vehicles and, generally speaking, found the Natives ready to co-operate. They realise that vaccination is necessary to safeguard them against this terrible disease. At times the religious beliefs of certain Natives have caused them to object to vaccination. But we have not experienced these objections in the present campaign. Where they have been directly exposed to victims of the disease we have the power to enforce vaccination."

This official disclosed that a Native who arrived in Johannesburg by train was found to be suffering from smallpox. He has been taken care of.

"For the past 14 days no other cases of smallpox in Johannesburg have come to our knowledge," he said.

SMALL PRICE TO PAY

Where a person is still immune, vaccination causes hardly any inconvenience. Where immunity has ended there is, of course, some inconvenience, but it is well worth enduring for a few days when the effect means immunity for a further period of years.

"Parents, in particular, are urged to have their children vaccinated at regular five-year intervals. There are quite a number of parents, unfortunately, who believe that once their children have been vaccinated after birth, they are immune for the rest of their lives. That, of course, is not so."

At the child welfare clinics conducted by the Johannesburg Municipality at Orlando, Pimville and the Eastern and Western Townships, doctors and health visitors have instructions to see that infants are vaccinated. Though a large number of them are vaccinated in this way, many others are missed because of the incomplete registration of Native births.

NATIONAL RECONSTRUCTION

If production were based on the needs of the 10,000,000 people in this country, just think how much work would have to be tackled right away, said Dr. A. J. Bruwer, at a meeting held on Monday, July 10, to make known the decisions of the National Reconstruction Conference. The Dean of Johannesburg, the Very Rev. W. A. Palmer, was in the chair.

Dr. A. J. Bruwer, said that, if the purchasing power of 85 per cent. of the population were doubled, production and employment in the Union would advance by leaps and bounds. The country was hopelessly tied by the low African wages and by the banks. "If production were based on the needs of the 10,000,000 people in this country, just think how much work would have to be tackled right away," he said.

PRIVATE ENTERPRISE

Africans were essential for the daily needs of the European population, yet scant consideration was given to their transport and other needs. Transport was left to private enterprise, and if it did not pay, there was no transport for them.

Mrs. Margaret Ballinger, M.P., said that the record of Britain's discovery of the importance of the health of its people to national unity and survival, and of the steps taken to deal with the dangers that threatened it, was a most impressive social document. The people of Britain would emerge after the war healthier than they were before the war.

In contrast, the health of South Africa would be considerably worse at the end of the war. Before the war the country had begun to glimpse the rapidity with which its human resources were being wasted. The facts had been disguised by the simple expedient of not having any statistics.

BACKWARD NATION

There was a progressive extension to the Africans of the social diseases, which were a heritage of the civilised nations. The Union's health sheet showed it to be one of the backward nations of the world. There were in the Union large stretches of country in which diseases such as typhus and plague—diseases of backward countries—were to be found.

"We shall see in the near future a demonstration of the statement that disease knows no colour bar.

"Apart from the diseases brought about by the unnatural lives led by a large section of the African population in compounds, we have in our midst disease of deficiency and poverty. South Africa has the unenviable distinction of seeing in its hospitals deficiency diseases of a variety that no other country in the world can show. Doctors come here to gain experience of rare deficiency diseases. The patients have become specimens for scientific investigation. They have not yet become a civic responsibility."

Mrs. Ballinger said that she had asked on several occasions in the House of Assembly what was going to be done after the Africans of the Transkei and Ciskei had been deverminised. The annual budget for a family of five in the Transkei, she said, included 12 bars of soap. The people had not the facilities for keeping their clothes and themselves clean.

Milk and meat had disappeared from their diet and they were dependent on maize, the price of which had risen from 8s. 6d. a bag before the war to the hopelessly inflated price of 17s. 6d. a bag to day. The Planning Council had last year recommended the allocation of £1,000,000 as a subsidy for the supply of maize to the Africans, but this money had not been allocated and a Government expert had said that it could not be done. In the meantime the Africans in the territories were getting nothing else but maize.

"We shall not get rationing of essential foodstuffs," Mrs. Ballinger declared, "because it would show up too clearly the incapacity of the African population to buy any share of the food on the market."

She deplored the fact that the Government had not implemented the recommendations of the Mine African Wages Commission, and that not a single political party or public body had raised its voice in protest.

LABOUR WASTED

Mr. J. Calder, Vice-President of the Trades and Labour Council, said that the Union's resources could be greatly developed to find work for returned soldiers and munition workers.

Because the wages of Africans were low, their services were largely wasted. No attempt was made to train them and no encouragement was given them to improve their position. It would be necessary in future to make greater use of the African workers in the country. They should be given the opportunity of becoming more than labourers and become qualified to take up more responsible positions in industry.

At the beginning of the meeting, the Dean of Johannesburg referred to an incident when five Africans who wished to attend the meeting were turned away at the door. It was explained to the Africans that the municipal by-laws did not permit their admission.

Shelter For Bus Passengers

The question of providing a bus shelter to accommodate about 800 bus passengers at the city terminus of the Alexandra bus service in Noord Street has been considered by the Works Committee of Johannesburg City Council and the matter referred to the Town Planning Committee.

The suggestion was made that a shelter about 280 feet long should be erected to provide adequate protection.

Kenya Development

A £2,000,000 development plan for Kenya, announced by the Colonial Office, to cover the first five years after the war, includes the establishment of agricultural training schools for Africans at a cost of £45,300, a housing scheme for African Government employees in Nairobi costing £83,000 and a £180,000 scheme for the development of the education of women and girls of all races. This expenditure is in addition to the £2,000,000 development scheme which the Kenya Government announced last year. Part of the money for the new plan may be raised by Government loans and part will be available from the colony's surplus balances.

—Sapa-Reuter.

Reward For African Who Saved Child

Christmas, a Native municipal policeman, who snatched a child to safety when an enraged cow ran amuck in Joubert Park recently, was presented with £5 and a letter of thanks from the Council by Mr. T. A. M. Huddle, chairman of the Parks and Estates Committee, on Monday.

The cow, which had escaped from Newtown, ran into the park and made straight for the child, who was playing on the swings. Christmas, realising the danger, rushed up and pulled the child away as the animal's horns became entangled in the chains of the swing. Christmas also diverted the cow's attention from other children playing nearby.

Ordered To Leave Vereeniging's "Shanty Town"

Forty-six Native, inhabitants of Vereeniging "Shanty Town," appeared in the Vereeniging Magistrate's Court on Monday, July 10 charged with contravening Section Two of War Measure 76, of 1944, by failing to comply with an order by the magistrate calling on them to vacate "Shanty Town" by June 30.

They pleaded guilty, but it was stated on their behalf that they at all times were willing to comply with the order had it not been that they did not know where to go.

They were sentenced to two months' hard labour, suspended on condition that they remove their houses and belongings from the "Shanty Town" site within 48 hours.—Sapa.

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LATE NEWS

Broadcast Talk On The Care of Cattle

In a recent talk to Africans on the care of cattle, broadcast from the studios of the S.A.B.C., the speaker said that Abantu who keep cattle are of course fond of their animals, like stock owners the world over. This is indeed praise-worthy, for he who cares for his animals will look after them diligently. He will see to their strain (breed); and will see that where he keeps them is good for them; and he will be watchful to protect them from stock diseases. He will do that in order that his stock may thrive—to sustain him and his household. In these important matters the Department of Native Affairs is always ready to help Africans in Native areas. This is work which is well advanced in the Transkeian Territories of the Cape Province: it is bit by bit going ahead elsewhere also.

ANIMAL DIPPING

How important these matters are may be indicated by the mention, in this TALK, of but one strand of them, namely: 40 years ago a deadly cattle disease descended upon this land of South Africa, sweeping down from the coastal area of East Africa. It was a disease carried by ticks—and it is still in the country. In order to combat it, dipping tanks were built, into which medicine was put which killed ticks on cattle that were dipped there. So it remains to this day. The medicine helps more than that however, since it stays for a time on the hides of the stock and, whilst it stays, ticks will avoid those cattle: then follows another dipping—and so it continues. In this way many herds have become practically tick—free.

It speaks for itself that cattle which are tick-free are in better condition than tick-infested animals, and no cattle owner should be allowed to refuse to dip his stock: for ticks would then swarm on to his cattle; the tick disease would break out among them, and they would die; and through those cattle of his, ticks would take the disease and spread it among other cattle—those of his neighbours. Accordingly, it is the law of the land that all cattle owners shall regularly dip their cattle, since this is for the general good of the country as a whole.

BETTER STOCK

Amidst much that cattle owners have to be vigilant about, there is always the need for seeing that their animals are maintained in good condition, and that the breed is fine and suited to the locality. The Department of Native Affairs is ever ready to help Natives in Native areas, through its representatives in the country. The procedure concerning this is to approach the Department's local representative, as is well known.

As to keeping the cattle sleek, this has become a serious problem under the conditions that now prevail in most Native areas. Suitable grazing has become scarce, through the over-cropping (exhausting) of the available grazing grounds. The grass is denied the chance to grow afresh in spring, because too many cattle are pastured on it, and they crop it and crop until it is killed off. In that way, what used to be attractive pasture land is turned into barren country, and no cattle at all can be kept there. This is indeed what is happening now on a widespread scale here in our country, in Native areas. In some places where cattle used to thrive there is now not one head to be seen—all gone through overstocking.

Plainly, the position has become now, on the one hand whether grazing grounds that still remain are to be allowed to disappear through overstocking or, on the other hand, are to be saved by reducing the number of cattle grazing on them to within the capacity of the pasturages, it must not be overlooked that, with the overcrowding of commonages, the stock depastured there becomes steadily more and more impoverished. So the animals lose their condition, and then become starved "scrub" stock, completely worthless.

A great deal that is now heading for ruin, can be rescued. This can be done by introducing suitable breeds, through bulls, and then reducing the number of cattle. Thus the pasturages that still remain **can** be rescued, for the benefit of the Native cattle owners there. And they would get other gains, beyond rescuing grasslands. They would in addition gain the advantage of a good milk yield from fewer head of cattle, and of an improved quality of beef from their slaughter stock.

The injunction to Natives concerning all their stock matters is: Consult the local representative of the Department of Native Affairs. He will give you the best of guidance, gratis.

This, stated briefly, is but one of the many strands which tell of the help which the Department of Native Affairs is giving to the Natives of the Union of South Africa, our homeland.

The Protectorates and The Union

(By L. R. Pilane)

Though I tremble to venture on this topic, I am prompted, however, as a bona fide national of these territories, to air my views on the matter of their incorporation into the Union.

Pros and cons on this subject have been debated and discussed by the authorities concerned, both Dominion and Imperial governments; and the matter will not be decided without the consent of the Europeans and Africans of the Protectorates.

We, of the Protectorates, have neither wish nor desire for the Dominion government to take an extra burden on its shoulders by endeavouring to request the Imperial government to accept the suggestion that the Protectorates be incorporated into the Union.

Our opinion is that the Dominion government has, thus far, not yet established fruitful schemes for its African subjects. There is still in existence the oppressive laws which hamper the progress of the Africans. We fear, without doubt, the panic conditions of pass-laws, segregation, and the refusal to grant Africans key jobs on the mere excuse that they are "irresponsible and inefficient."

In his farewell message to the Union, Lord Harlech, the High Commissioner for the Protectorates, said: "British policy throughout Britain's African dependencies is based on preserving tribal authority and preventing detribalisation. We believe in stimulating, under supervision, the growth of responsible local African self-government."

In accordance with this dictum, we Africans in the Protectorates are not interested in incorporation into the Union. We are interested in adequate training to improve these territories so that they may in future have a place of honour in the sun under the Africans own direction and government. We need a more improved standard of education to enable us to cope with present day standards of advancement.

Post-war Planning

(By Jeremiah Lebona)

"The old order changeth,
Yielding place to new".....

It is a sound instinct which leads men to discuss the world they wish to make when the Nazi machine is broken, its Austrian creator beaten, and his German instruments brought to book. Events in Europe have of late moved so quickly that this instinct is particularly strong. The word 'peace' is to-day on the lips of everybody; but the peace we seek, to assume its proper meaning, must restore justice and liberty to stricken nations, and so far as is humanly possible, prevent a repetition of the war that has, for the second time in history, threatened to wreck civilization.

Every thinking man feels himself called upon to suggest means whereby the inevitable new order should be securely established, from what premise it should be built, bearing in mind that it is not for the first time that such a task has been undertaken.

First, and perhaps foremost, a development of a world-state, organised and marshalled under one international law as opposed to the extremely dangerous and futile national politics that have been the practice hitherto.

Secondly, an indissoluble federation of all states, based on an equality and freedom as regards their inter-relations.

Thirdly, I would suggest organising the whole world into one church and one educational system. What would be my provisions against any further disintegration? First complete and permanent disarmament of individual nations. Secondly, a strong force at the disposal of the world state to crush any rising; thirdly, a strong guard against a further break down of sanctions. This is my dream of a long, happy peace.

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THE BANTU WORLD

NGOMGQIBELO, JULY 22, 1944

Ambalwa Ngodushe

Kwiveki edluleyo imikhosi yamaNgesi ibe nempumelelo encumisayo, kuba ithimbe iCaen idolophu enkulu nebikhuselwe ngohlobo olunqabileyo ngamaJamani. Le dolophu kudala ilwelwa oko kwaqala ungenelo eYurophu. Akuba eyithimbile amaNgesi akalibazisanga xesha atyhalela phambili kwa ngoko. Entla mpumalanga kwale dolophu ahlangana noxhathiso cluqinileyo lwamaJamani ayezama ukunqanda umthiba wamaNgesi ukuba angade ayokufikelela kwidolophu yaseCombelles. Ngaphambili kwake kwakholeleka ukuba amaNgesi ayithabathile le dolophu, kodwa ngoku kuya qondakala ukuba isephantsi kwesithende samaJamani. Kuphauleka nokuba kumlo oshushu, apho amaJamani ayezama ukunqanda umthiba wamaNgesi ungahambeli phambili, zonke iiblorho eziseCaen zatshatyalaliswa mpela. AmaMerika kwelawo icala avuka indulumbane atyhalela kwidolophu yaseSt. Lo esisiphambuko seendlela zamaJamani. Kulo mthiba wawo amaMerika ahamba kakuhle kakhulu.

Ngephezu kwe1,200 lookhetshe like landwendwela iindawo ezithile kwesithili saseMunich. Kwaaba ama26 akabuyanga. Olu hlaselo lulandele olunye oluke lwenziwa ngookhetshe bamaMerika xa kwakugxogwa i1,100 lookhetshe. Nabanye ookhetshe babaNcedani abahlala eItaly bake bagxoga iindawo zocloliwe eFransi.

Kwicala laseRashiya imikhosi yamaRashiya iqale uhlaselo olutsha oseluneziqhamo ezibonakalayo. Nangona amaRashiya ejongene namahlelo amathathu—kwiBaltic States, empumalanga ePrussia nasempumalanga ePoland—aphinde agalela ngamandla esingisa eLatvia. Omnye umkhosi wamaRashiya utyhudisele ngasentla ntshonalanga nasentshonalanga kwaseNovo Sokolniki. Idolophu eyiIdritsa esisiphambuko esikhulu sikaloliwe ama30 eemayile ukusuka kumda waseLatvia newaka lezinye iindawo zithinjiwe ngamaRashiya. Lo mthiba ngathi injongo yawo kukusasaza imikhosi yamaJamani alapho nokurhangqa imikhosi ebambelele eLithuania. Kuloo mthiba umde kakhulu ukusuka eKovel ukunyusa amaJamani axhathisa ngokuzimisela okukhulu kuba ebona ukuba imfazwe iya ingena kumhlaba wawo, kodwa amaRashiya wona akanqandwa yiloo nto, yonke imihla ahambela phambili i12 leemayile ngemini ubuncinane.

Kwihlelo laseItaly kubonakala ukuba amaJamani alwela nje ukulibazisa ixesha khona ukuze abenako ukuqinisa umgca wawo oyiGothic. Emva kokuthimba iCastiglioncello iFifth Army ityhalele phambili iimayile ezimbini ukusondela eLeghorn. Ngasempumalanga kwalo mthiba amazulu ezandla abaNcedani adudumisa izibuko laseAdriatic idolophu yaseAncona. Iintlola zabaNcedani ngenye imini zake zaya kutsho ngasentla komlambo oyiMusone apho zatshayela izixeko ezithathu. Kuvakele ukuba amaJamani akhe iKomkhulu elitsha eBavaria, into ke leyo erhanisa ukuba acinga ukurhoxa eItaly asebenzise lona kumlo oyakuba sezantsi eJamani.

Ookhetshe babaNcedani neenqanawa zabo zidakasa nje ngokuthanda kumthiba kaMarshal Tito eAdriatic. Naye uMarshal Tito ebona le nto uthatha inxaxheba enkulu esebenzisa imikhosi yakhe.

Isimemo KumaKoloni

Mhleli,

Mandisungule ngokungxengxeza ezinkosini nakumaphakathi ezwe lakowethu ngokuvela kwisimemo esibaluleke kangaka ngegama lam. Ibe mna ke ngokwam ndingumgqutsuba nje wento engento yanto ebantwini.

Ndithunyiwe ke zilinkosi okokuba ndenjenje egameni leBhunga elingezantsi apha, kumenywa onke amaKoloni, ngakumbi lawo azikhathazayo ngentshukumo zoluntu, okokuba eze kwintlanganiso eya kudibana ngeCawa yomhla we 6 August, kwiAfrican United Cultural Club, kwikona yeBree neDiagonal Streets kwisitishi seebhasi zaseSophiatown.

Phakathi kwemicimbi eliqela eya kuxoxwa apho kuya kubakho oburubuzorha, othi: Nithini na ukumanya abanye abantu ningamanyananga nje nina? Yonke ke imicimbi yothi yandulelwe kukuwezwa kwalo ngokuzeleyo.

Zamani ke zinkosi nani nonke mzi wakowethu nifike kwangexesha, khona zeningaphoswa zezona "Neum" zomcimbi. Koqalwa ngentsimbi ye10 kusasa.

Abenu enkonzweni yesizwe: M. W. Somtunzi, umbhali, L. T. Mvabaza, usihlalo.

Nkosi sikelela amalinge ethu.

EzaseWelgedacht

(NguA. W. Sifo)

Amadodana aziphethe kakuhle apha eWelgedacht. Azimhentsula ukutyeba amadoda.

USgt. William Sawana igqekregqekre lencoko elinembali ezimnandi nezifundisayo unduluke ngomhla we 15 kwedlulileyo inyanga waba seKapa nge17 walindela itrain eya eSaldanha apho ebetshintshelwe khona. Ngelishwa ufike eSaldanha Bay kulindelwe umabhalana okwaziyo ukubala ngomatshini (typist), ekuqondakala ukuba uzakubuyela kwasemva xa enokufunyanwa okwaziyo.

USgt. Ezekiel Mphele usekhefini naye usandulukuzithengela iBaby Austin.

Wena! Lumka!! nditsho kuwe soja eliNtsundu, saphela zizigebenga zaseGoli. OkaChauke uCpl. apha eWar Records amalayita amathathu ambuncule idyasi nekepusi amsukela wasisitywetywe ehamba esiwa wagruzuka namadolo ebaleka nobomi bakhe. Akukho busetyesini madoda. Wayehamba ngexesha lasebusuku kakhulu ukuze athane gaga namasiviliyoni amathathu ngaseNew Kleinfontein Station, bathi siyayifuna le dyasi yakho, batsho sebemnqakula. Ngecebo leNdoda Engaphaya kwamafu wephuncuncu wenza idini ledyasi nekepusi. Masoja iidyasi zenu ziyafunwa phandl' apha lumnkani nibohamba kusakhanya ukugoduka. Mna bendisithi hambani ngabathathu nabane zenikwazi ukuzilwela.

USgt. Tanner Kosani uthe gxada eDiyara (De Aar). Othobasikutyele bathi uyokuziqhina nodudu ithemba lakhe. Inkulu lonto Oom Tanner. Indoda enesithunzi yenomfazi.

USgt. Tutu usesibhedlela ngokugula. Phila wakuthi yikhabe ifiva.

Abasathathe Ikhefu

UCpl. A. Kweza waseCala uthe gxada kwelencha ngekhefu.

USgt. Motsawu noMakalima basekhefini nabo kodwa okaMotsau uyakuziqhina okanye uya kuzifunela isitsaba impozompozo eyabonwa nguMajola eNdibela kulaa mhlaba unencha. Kulungile ukutshata.

Sele buyile uSgt. James Nzanze elifini yakhe, uncoma utywala baseBai, uthi kusangenwa ebharini nangabaNtsundu—uyithenge uyifake ekhwapheni xa uthanda uye nayo endlini yakho. Kumnandi apho bakuthi.

USgt. Ruthuen L. D. Tsotsobe (Big Shot) waseBhai ufikile, akatyebanga uyabengezela zizityu zelo zwe. YiBig-Shot leyo makhaba. Usixelela ukuba imbaza zisamfimza nangoku kodwa ziyatyebisa. Eli nene lafumana ubunzima laya kungena nzima ekhaya ngenxa yeemvula ezitsho umhlaba wahlambeka esipholweni phakathi kweCradock neAlicedale kwade kwaqondakala ukuba makaye ngaseGraff Reinet naseUitenhage.

Xa enduluka esititshini ePort Alfred ubonene noNurse E. Khambule, maKhosz. C. Sulelo, M. Tsotsobe, Mn. Wesley Tsotsobe nabanye. Uncoma ixesha elimnandi eBavi imali ikhiwa ngemicimbi. Anyanisile amaneoko xa esithi iBavi viEngland vabaNtsundu. Alithiyeanga ibala eliNtsundu apho, ngamana ndibe kwelo lifana nelaseEgypt.

Ngomfi Rev. J. B. Mabona

(NguH. B. Mabona, umkhuluwa)

Sekulithuba ndicelwe nguNkosk. Mabona nabantwana bomfi okokuba ndenze umbulelo kuzo zonke izihlobo ezazikho xana beyakuwubeka umzimba wakhe kwindawo apho kuthe cwaka kakhulu.

Abengameli baseMethodist, abefundisi bawo onke amahlelo, umphathi nechoir yasekhaya, iPrincipal yeskolo, abancedisi bayo nabantwana besikolo abatsho bawuzimasa umngcwabo ngengoma bonke baya bulelwa. UMfundisi C. B. Mapumlo uya bulelwa ngokumema amaTempile jikelele eza ephethe iinduku zokusula inyembezi kwintsapho. Sibulela neTempile yaseKlerksdorp, yaseSprings namanina aseMafeking athi naxa ekude kangaka athumela abantu neenduku zokusula "inyembezi. Sibulela neRandfontein ngomsebenzi wayo omhle neengcingo ezavela kwiindawo ngeendawo.

Nomama wethu uNkosk. C. B. Mapumlo siyambulela ngokucela amanina aseRhautini jikelele ukuba azokugxwala emswaneni. Beza khona neeqhiya ezinkulu zokwesula intsapho yakwaMabona.

Nam ndiya bulela ningadinwa nangomso mzi wakowethu. Ndinethemba lokuba nentsapho noyingcwaba nayo njengoko isezandleni zenu.

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INGXAKI YENTENETYA EBHAI

(NguNdodiphela)

Ithuba lifikile ngoku ukuba kuphakelwe zonke iidolophu ezidlala phantsi kwePhondo laseMpumalanga (Eastern Province) kumdlalo wetennis. Lo mdlalo soloko waba neziphithiphithi zokungavisisani kweziphathamandla zawo. Sekulithuba lo mcimbi siwunyathele ngeenyawo kodwa akusizi lutho ukuba inyaniso siyigqumelele ngawo ibe ingumcimbi odla umzi waseBhai ngokuphathelele kubadlali betennis.

Ndingena emcimbini ekungawo ngoku. Inkathazo ingeeBhodi ezimbini ezaziwa ngamagama angala: P.E. African Lawn Tennis neDistrict Association neBantu Lawn Tennis Board, eyokuqala iphantsi koMn. P. P. Mati eyokugqibela iphantsi koMn. E. Mkuli. Izimemo zithunyelwe ngabaNumzana P. P. Mati noMkuli kwiP.E. African Lawn Tennis neDistrict Association neBantu Lawn Tennis Board njengokuba babe ngabathunywa kuntlanganiso eyayihleli eBloemfontein yeSouth African Bantu Lawn Tennis Association. Le ntlanganiso yayihlangene kwiAdministration Offices eNew Brighton ngomhla we 23 kuApril, 1944.

Phambi kokuba ingene loo ntlanganiso kwaqala ngokungena ibhunga labaNumz. Mati noMkuli ithuba elide. Emva kokuphuma kwalo babuyele emzini, ekubekho ubukrikrikri apho ukuba mayibe ngubani na omakathabathe isihlalo, wagqiba umzi ukuba usihlalo waloo ntlanganiso mayibe nguMn. A. F. Pendla ngokuphathelele kubuNobhala njengokuba ngabaNumz. E. V. R. Nakani owe-P.E. African Lawn Tennis neDistrict Association noA. Z. Ximiya onguNobhala weBantu Lawn Tennis Board wagqiba umzi ukuba mayibe nguMn. Joe M. Tube omakachole amanqaku aloo ntlanganiso.

Imicimbi Exoxiweyo

Ngako nje ayivule usihlalo intlanganiso kuvuke umcimbi wokokuba kutheni na ukuba kumenywe iinkokheli ezimele le mibutho ixeliweyo:- Cricket, Soccer, Rugby, Golf, Draughts kanti nje lo mcimbi ibingowe tennis yodwa. Lo mcimbi udle ixesha lentlanganiso. Impendulo evelileyo ibe yeyokuba bubulumko ukuba kumenywe yonke imibutho yabadlali abathabatha inxaxheba emidlalweni. Usihlalo uthe iBhai lihlazisiwe kakhulu ezizweni ngabadlali betennis kuba ngekumenywe amadoda amakhulu azokulamla abantwana abatshisanayo ngomlilo wezihlalo. Uhambise ngokuthi usihlalo lo mdlalo wetennis sowuxabhekileyo nje kukukruthakruthana ngamawonga, kuba elowo nalowo kukufuna obakhe ubukhosi. Ke usihlalo ubhenele ukuba makuvunywe lo mcimbi uphicothwe ngabo bonke abadlali ngenjongo zokuhlanganisa iP.E. African Lawn Tennis neDistrict Association neBantu Lawn Tennis Board ngokwengxabano yazo. Kucace ukuba kunyulwe uMn. Joe M. Tube ukuba abe nguNobhala wokuchola amanqaku aloo ntlanganiso yodushe lweeBhodi zetennis.

Le Bantu Lawn Tennis Board yasekwa ngo 1930 neTinarha liphakathi kuyo. IBantu Lawn Tennis Board yayimele amaXhosa, Zulu nabeSuthu kungekho kroba labeBala. IP. E.African Lawn Tennis neDistrict Association yona ayizange ibe nobo-bucalucalu bobuhlanga yamnkela zonke iindidi. Lavuka apho olu thuli lokungavisisani kweziphathamandla zetennis, ekungazange kubekho luxolo emveni koko, lelo qela laba nguzibonele.

IiClubs ezidlala phantsi kweP.E. African Lawn Tennis neDistrict Association zezi zixeliweyo apha ngolu hlobo: Ever Green, Roslyn, Pink Rose, Ethopian, Civics, Champion, Old Collegians, Shooting Stars, Algoa, Dover, Never Fall neQueens Marine. IiClubs ezizezi: Roslyn, Algoa neVillagers zontathu zidale iBantu Lawn Tennis Board zazama nokufilisha iOdd Fellows yaseTinarha.

Ineukacha Yomanyano

Kuthe ke kusithuba seEaster Holidays kwaakho imbhizo eBloemfontein yeSouth African Lawn Tennis Association ekwacaca ukuba mazitshatiswe ngokweseftbixo somrhumo ukuze zibe nelungelo lokuxoxa ezi Bhodi zimbini iP.E. African Lawn Tennis neDistrict Association edlala phantsi kweEastern Province.

Ezi Bhodi zimbini zavuma ukutshatiswa eBloemfontein ekubeni ziyokudibana ngalo mcimbi zibe ntonye, kodwa zakube zifikile eBhai zithetha ulwimi oluntlangothi mbini phambi kwabadlali betennis. Yagqiba loo ntlanganiso ekubeni kunyulwe iKomiti yokuphicotha le ngxubakaxaka yomdlalo wetennis yanikelwa negunya lokucitsha igama eliya kuthi ibe lelona liya kulamla olu dushe.

Emva koku ke iKomiti leyo iyinikele ingxelo yayo ethe yamnkelwa yiloo ntlanganiso ekubeni ixoxwe, igama elibekwe yiKomiti ibe leli: P.E. African Bantu-Federal Board. IP.E. African yathi ingaxolela naliphina igama kodwa iya kulamkela phantsi kwemigaqo yokokuba kungabikho Bantu. Eli gama leBantu lelona labangela udushe kumdlalo wetennis eBhai kuba ladala umqobo wokuthintela abeBala ekwathi kuntlanganiso eyayihlangene eKorsten ngonyaka ka1938 kwavuka iimbhonqane namantsnontsho edada aqanduselwe yinkukhu. Emva koko kwayilwa iP.E. African Lawn Tennis neDistrict Association. Likrotyiwe ngabantu abanamehlo okuboneia. Kubuhlungu ukuphoxwa ngala maqela ade ayokuxelelwa eBloemfontein ukuba afana nonyana oxabene noyise ma kagoduke ayokuwulungisa ngokwawo lo mcimbi eBhai, ize kuthi apho avene khona ethetha ulwimi olunye acitshe umntu oya kuwamela kwiSouth African Lawn Tennis Association. Ngoku lo mcimbi uza kukhe uthi rhoqo njalo ukuphononngwa de aphume uhili ezingcongolweni.

Sijongile lo mdlalo wentenetya kwelaseBhai waqalwa ngabaNumz. P. J. D. Nikiwe, A. F. Pendla nomfi Melato, wabuye wede kwaakho amahlumela kuwo abaNumz. P. P. Mati, A. G. Mgubela, O. Wentfol (umfi), T. D. Mqubuli, J. B. Marwanqa, S. Koloi, J. Bukani noJoe Kondile. Le ndawo kubanjwene ngayo yeyokudlalisa abantu beBala kanti nje yona iSouth African Lawn Tennis Association ilenzile ikroba lokokuba zonke iindidi zidlale phantsi komgaqo othile ekuyimfuneko yokokuba ulandelwe. Yaba ngulowo unobangela ke owabangela ukuba kube ngale minyaka kukho iBhodi emiyo yeP.E. African Lawn Tennis neDistrict Association. Ndisatshaya okwangoku kodwa maziqonde zonke iidolophu ukuba imeko injalo ngokomdlalo wetennis.

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mankazana awayemana esisa imithandazo kule ndodana kuba uThixo uwaphendule.

Ikhe yetsi eRhautini eBenoni impi kaTata oseBhai ukuya etini yabo apho bezisuke zonke iziphaluka zaseTransvaal kwade kwaya nabaseFree State koomaBloemfontein, Kroonstad. Noko ndiya themba ukuba benze umncono othe nyi wamakhulu eeponti, kuba libandla elifela ndawonye alizontsali, ziya liva ilizwi lomalusi wazo? Naako ke ukubhexesha, uyeke le nto umntu athi ephethe isabhekhwe ade azipandle isike ixinge inqwelo ngumthwalo ongephi phofu.

Ukhe wenza owenkau uMn. Jacob Dwayi wakuvelela inkosikazi eVereeniging. Hai ubuya ehlaziyekile, akabulibali ububele abenzelweyo. Kunganganjalo Tshezi, umntu abudumise ububele abenzelweyo ukuze nangomso uhlangatyezwe ngabo.

Noko akakho mpilweni uNkosk B. Ntabeni, impilo yakhe inkenenkene, umana ukuphakama.

Xa bezivana ezi cawe zimi ndawonye beziya kudibana zifake umbane ezicaweni kuba ngoku ukhona ukufutshane, kodwa ke siya kubuye sinivise ukuba kukho amanyathelo okuvana ngalo mcimbi wombane

EzaseKlerksdorp

(Ngowakhona)

Uye wabuya uMn. Gilbert Matunda ongumsebenzi kwaNdabazabantu ubokuvelela abazali eEvaton, ubuya encoma ukubanda nengqele.

Kukho isiko apha elingaqhelekiyo lokuthi ngemini yecawe kube kuthengiswa imifuno estrateni ngeenqwelo. Loo nto ayibukeki mzi wakowethu kube phaya edolophini ungeke ubone ezo zinto zinjalo, luya hlonitshwa olu suku. Andenziwa ngumona nokungabinazo ezo zinto, kodwa nathi kuya funeka sizihloniphe ukuze sihlonitshwe zezinye izizwe.

Sivuyisana noMn. Daniel Mothloane ukumboria ephakamile emva kokugula ixesha elide. Ebe nguSajini wamapolisa kwaMasipala. Siya wabulela amadoda na-

(Khangela kumhlathi webini)

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WOMEN'S PAGE

LETTER TO THE AFRICAN WOMAN

Johannesburg seems full of young people on holiday this July and has set me thinking about schools and school children: the best and happiest, it would appear, are to be found in East Africa, and, to a lesser extent in Northern Rhodesia where the great importance of educating the African woman, so that she may be an influence for good in the growth of her people, has been recognised.

Not only has this policy of educating girls as thoroughly as boys been put into practice, but it has been developed in a singularly wise manner. In girls' educational centres the emphasis is laid on the bringing up of children, on a preparation for marriage, on health and maternity work, and on those aspects of business which concern a capable house-wife. In one sensible school the older girls are taught to shop and market. This not only teaches them responsibility and honesty, but shows them how to make a wise expenditure of their money—a sense in which many women are lacking.

One of the largest and most successful missionary schools is at M'Bereshi, near Lake Mweru, in Northern Rhodesia. It is in every way a lovely place, looking down upon the plains where graze buck and zebra, and where lions hunt at sunset. At M'Bereshi the juniors and seniors are not separated, in fact the school is run on the same communal lines as the village. The older girls look after the younger ones, cook for them, dress them, and play with them, and when the morning's work is done they foregather to gossip in the welcome shade of the thatched shelter in the middle of the quadrangle formed by the pleasing buildings of the school. Not only do the girls learn the usual school subjects, but they produce plays, sing, and dance, and fulfil themselves in every way.

As I have a limited space at my disposal I shall only mention the outstanding schools of Tanganyika and Uganda such as those at Moshi and Tabora. Moshi is on the slopes of Africa's most impressive volcano, snow-capped Kilimanjaro. It is divided into "Tribes" each with its separate living quarters: here the boys can learn almost everything they wish from history and geography, to carpentry, tailoring, and agriculture. Tabora, also in Tanganyika, is a government school for the sons of Chiefs and Headmen; here the boys not only receive a standard education, but learn field-husbandry, book-keeping, accountancy, and a little law; indeed everything is done to prepare them to be the future administrators of the Territory. At Malangali, another government school, the boys elect a council, a form of representative self-government, which is called "Leaders of the Young Men," and these boys are instructed in tribal history, customs, and law by elders of the tribes, to which the boys belong, who live on the school premises for that purpose.

Now, I'm afraid, we must leave Tanganyika and hurry to Kampala, the capital of Uganda. Like Rome, it is built on seven hills on one of which stands Makerere College, one of Africa's three universities for her own people. The second is the famous Achimota College on the Gold Coast, while the other is the Union's own Fort Hare. Makerere, amongst other things, trains boys for veterinary surgery, medicine, teaching, and for government posts.

At Gayaza there is a school for girls of high social standing where most of them train to become teachers or health—assistants. Everything here, from the pleasing buildings, the spacious grounds with their flower and vegetable gardens, to the appearance of the girls in their long national dresses falling in attractive fullness to the ground, and swathed round their young bodies so as to leave their shapely, satin-smooth shoulders bare, stresses the cultivation of both the useful and the beautiful.

I have kept for the last a co-educational missionary school in the Kikuyu country west of Nairobi in Kenya. This school is run by European medical missionaries and is one of the most interesting from a woman's point of view. The girls live in cottages where they learn to grow their own vegetables and cook their own food in a scientific manner. A "head" girl is in charge of each cottage group which learns mothercraft from being in complete charge of two orphan babies. As they grow older the girls can train to become teachers, or they may join the school hospital staff, where, neat in their white dresses and red crosses, they study hygiene, first-aid, and simple maternity care. If they choose the girls can learn agriculture. It is not to be wondered at that there is always a long waiting-list for this school.

Quite apart from the fact that women have every right to as good an education as men, there is an added incentive to give girls an adequate preparation for life. This, is the high death-rate of infants for which the ignorance of women is largely responsible. Further more, it is with the woman that the responsibility for the supply and preparation of food rests, she is gardener, field-worker, and cook. The cleanliness and comfort of the home, and the condition and sufficiency of clothing depend upon her, while it is she who supplies the recreational needs of her husband and her family.

I feel that the type of school I have just described in this letter to you is admirably suited to the African people as a whole, and I look forward to the day when we in the Union will follow this pattern more universally; since the advance of civilization places such a heavy strain on the intimate and household life of a woman, she, even more than the man, is entitled to the best that education can give.

EDITRESS.

WHY MARRY ?

(Algernon H. Sikiti)

I was very interested in your letter to the African Woman which appeared in The Bantu World of the 9th July. True enough, all girls want to be married one day, and that by the way, is their sole aim in life; but as we all know, many marriages are utter failures to-day, and of course the reason is not far to seek.

The root cause of the failure of marriage lies in the fact that our young women cannot keep to one man even though they are married. They become insincere and hyprocrites. They simply love playing the fool even after Holy Matrimony. They despise and scorn the sanctity of marriage. They fail to see that it is a great sin to commit adultery especially if one has been married in the Christian way.

Some will openly tell you that they do not care how much they flirt, so long as their husbands cannot prove it. Take the example of the young woman who before marriage will tell the prospective husband that she has no relatives and friends and then immediately after marriage begins to tell him that So and So is my cousin and So and So is my home-fellow, and she expects the husband to swallow her lies, and if he does not he is a bad husband who is always suspicious.

What has to be done in such a case may I ask? If you try amicably to point out to her these wrongs a quarrel immediately begins, and the so-called cousin or home-fellow puts more "fat" into it. My advice to the unmarried is: Remain unmarried, accumulate a lot of money, be happy and rich, and thank God.

What the writer of the above letter says is undoubtedly true of some women, but I feel that his experience has been somewhat unfortunate, as there are many women who are capable of being loyal and trustworthy partners.

If this were not so, then marriage as a social institution, would not have survived the test of centuries.

—Editress

Soldiers Return To The Union

Among the new arrivals of the N.M.C. from Up North are:— Sgt. Archie J. Makgoka of Potgietersrust, Tvl.; Sgt. John Zim of Vredefort, O.F.S.; Sgt. Jacob Cruze, of Vryburg, C.P.; Sgt. John Kettledas, of Springs, Tvl.; Sgt. Jonathan Sekgaphane, of Evaton, Tvl.; Sgt. Green Ndebele, of Francistown, B.P.; Cpl. Ronald G. Thobela, of Pietermaritzburg, Natal, and Sgt. Witford Maabelo of Pietersburg, Northern Transvaal.

All these men were attached to the 1st S.A. Division, but failed to return with the Division as their services were required Up North. They are all happy to be in Good old South Africa again.

Presentation of Certificates

(Kenneth Moseny)

A presentation of certificates to the 1st Orlando Home Nursing Division of the St. John Ambulance Association was held, for the first time, at the Lad's Hostel, Orlando, on June 29.

Mrs. Slade, District Officer, and Miss Watt, Company Officer, after inspecting the division, presented the certificates. Mrs. Slade and Miss Watt said that when they came again they hoped to see everybody in uniform and that the membership would have increased so much as to fill all the rooms that were kindly loaned by Mr. Ntombela. They pointed out the usefulness of a knowledge of home nursing to the members of the Division and also how that knowledge could be used on behalf of the whole African people.

Lectures in first aid and home nursing are held at Mtutuzele and at the Lad's Hostel every Thursday evening, from 7.30 p.m. to 9 p.m.

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Dikgoshi Le Matona Le Sechaba

Re le tsebisha kamoka gore Re wetjwe ke kotse fano Polokwane. Morena Matthias K. Molepo, yeo bonts'i bya lena le motsebago ka ge e be e le Thichere fano Polokwane e bile e le Moetapele wa sechaba le motoloki wa sona mabakeng a mantji, O humane taelo ya Mmusho yeo e rego A tloge fano Polokwane pele ga bofelo bya yona ye ya Mei 1944. Gape O laetjwe gore a se sa bea-bea leoto mo seterekeng sa Polokwane, Letaba, Zoutpansberg, Potgietersrust le Lydenburg. O swanetje go hudugela dinageng tje dingwe tja Transvaal kantle ga tjeo di boletjwego mo. Vena mong A ka ikgethela fao A ka yago gona.

Morena Molepo O rakwa ka gore gothwe O shitishitje Babushishi go dira meshomo ya bona dinageng tje dingwe 'tje di rekilwego ke Mmusho. Go-tee le yena go rakiwa Matona a mabedi ao a bego a dula dipolaseng tjeo e lego Lamola le Chokwe. Bona ba swanetje go tloga pele-ga bofelo bya June 1944.

Dikgoshi le Sechaba le gkopelwa gore phahlalang mokgotshing woo ka go thusha ka mashelenyana ao molato wo wa banna ba gaborena o ka lahlelwago diatleng tja ba tsebi gore ba re lekele go bonela batho bao ba gaborena khunologo mo thakong yeo. Bagolo-golo bare: "Seja mosela se fetetja noka." Lekgotla la mona Polokwane le kgethile Morena Tim Ramohlala Box 176, goba mongwadi wa lena, gomme Moruti C. M. Sehlapelo O kgopetjwe go ba moloti wa chelete, bodulo bya gagwe ke Box 203, Pietersburg. Mo-na-sa gagwe a romele go Mongodi goba go Ramatlotlo.

Tsa Marquard

(Ke Molula-qhoeng)

Ka la 26-6-44 re bile le selallo kerekeng ea D.R. Church tsamaisong ea Mohlomphehi Moruti du Plessis, 'me a thusana le Moevangeli E. Aau oa Clocolan, eo eena a ileng a tsamaisa tsebeletso ea mantsiboea. Ao! a buoa mohlanka oa Morena, thuto ea hae eaba e kekeng ea lebaleha, ka monate oa ecna. Batho ba ne ba le 919. Baamoheli ba selallo 444.

Likolo li koetsoe 'me mesuoe ea rona e meng e se e tsamaile hoea hae e leng Mr. A. Koma oa Excelsior, le Miss G. Mokhampane oa Steynsrust. 'Me ea tla ho tsamaea matsatsing ana ke mookameli oa mesuoe ea Sekolo sa kopano eleng M. A. Welcome hoea hae Ventersburg.

Libini tse bitsoang The Spring-Time Harmonisers tse bints'oang ke mosuoe S. Ntai tsamaisong ea Mr. L. Bohloko li ne li ts'oanela hoea bina litulong tsena: Excelsior, Maseru, Ladybrand, Clocolan, Ficksburg, Hlotse le Senekal. Empa ka masoabi Mr. Ntai o fumane molaetsa oa potlako ka ngoan'a bo e leng Abel Ntai ea Bethelehem, hore ntat'a bona e leng Zakia Ntai o kula hampe koana Quthing 'me moholoane oa bona Dyke Ntai o se a ile hae. Joale Messrs Ntai le Bohloko ba ts'oanela ho tlohela leeto la lipina 'me ba ea Quthing ka la 29-6-44. Ka masoabi re hlahisa ntat'a bona merapelong hammoho le bona. "Morena o ba pepe."

Ea kileng are khalo ka Lejoeleputsoa ke Mr. E. Setai o khutla a nchafetse a re qoqela tse monate, tsa moo a tsoang teng. 'Me o se a ntse a qalile mosebetsi oa hae oa 'transportation.'

Bana ba tsoang likolong tse phahameng ba tlileng phomolong ke Mr. Tau oa Thaba Nchu. Ramabolu le Pitso ba Stofberg le Miss Motete St Catherine, Maseru. Re ba lakaletsa phomolo e monate hammoho le Miss S. Motete ea fetetseng Lejoe leputsoa ho ea lula karolo ea phomolo ea hae teng.

Congress Tshuane

Kopano ea setreke ea African National Congress e ne e ts'oaretsoe holong ea Dougall, Marabastad, Tshuane, ka di 24 le di 25 tsa June, go utloa tsa mosebetsi oa Congress le go kgothaletsa batho mosebetsi oa phediso ea dipasa.

Go ne go tlile ditho tse 49 tse neng di emetse batho ba 5,000. Dikopano tse neng di rometse ditho ke tsena:

Transvaal African Teachers' Association, the African Trade Unions, the Communist Party, the Inter-Denominational African Ministers Association, the Location Residents' Civic Association; the Khudu-Morogo Civic Association, the Location Native Advisory Board le the Venda Progress Association.

Go ile ga e ba le dibui tse ngata. Tse ding ke tsena: Mong. C. S. Ramohanoe, Provincial President, Mong. D. W. Bopape, Provincial Secretary, Mong E. P. Moretsele Provincial Treasurer, Mong S. S. Maloka, Mong. Xaba oa National Anti-pass Committee, Mong. A. T. Seele, Rev. H. M. Maimane le ba bang.

Setulong e ne e le Mong. I. B. Moroe, mme diraporoto tse khahlisang tsa neheloa ke Mong J. S. M. Lekgetho, District Secretary, le Mong. Naboth Mokgatle, District Treasurer.

Ba neng ba le moo, ba iponagaditse ba le mafolo-folo mme ba ikemiseditse go shebana le tsohle. Go ile ga dumelloana gore: dipasa di fedisoe, Baetellipele ba ba-Afrika ba se ke ba tebeloa tulong tse itseng, kapa ba etsoa gampe, masole a rona a fumantsoe bophelo bo lokileng ga ba khutla ntoeng; dikopano tsa kgoebo tsa Ba-Afrika di dumelloe mme taba ea meputso ea Matichere le eona e shejoe.

Gape ga dumelloana gore ka baka la go ata ga matichere a nts'oang mosebetsing oo, Mookamedi oa Transvaal (Administrator) a koptjoe gore a kgethe batho ba tla hlahloba bo-emo ba mosebetsi oa matichere; gape a sebedise matla a gagoe gore a fumane chelete ea go lefa matichere ka tekanyo, e seng ditokollo tse itseng feela.

Ga romeloa baemedi ba le bararo phupung ea mofu S. M. Makgatho, mofumagadi oa Presidente oa pele oa African National Congress. E ne e le: Beng Thipe L. Ditshego, W. Mofiti le A. Jas Gomba.

Ba latelang ke ba kgethiloeng go ba bo-ramaratsoana setrekeng:- Mong A. T. Seele, Chairman, Mong. K. Malti, Vice-Chairman. Mong. J. S. M. Lekgetho, Secretary, Mong. J. W. Letsebe, Vice-Secretary, Mong. S. Mohlakwana, Treasurer, Mong. N. Mokgatle, Vicec-Treasurer. Ditho tsa Komiti: Mong J. Choeu, Mong O. Mushi, Mong. I. B. Moroe, Mong. S. Mokuoa, Mong. J. J. Mohohlo, Mong R. Chanke, Mong P. P. Gillinge, Mong Thipe L. Ditshego le Mong. Ditinti.

Tsa Witsieshoek

(Ke ea boneng)

Tumeliso Ea 'Moleli Mopeli

Ka la 11. 6. 44. Motseng oa Namahali ho no ho lubehile, Khele! Ea kena Kereke. Mosebetsi oa buloa ke eena 'Moleli, eaba litaba li buoa ke Mnr. le Roux, principal ea sekolo sa lefika, bakeng sa Moruti Roux ea neng a le sieo. A buoa kutloelo bohloko le ho tlohela mosebetsi ha 'Moleli, ka moo a sebelitseng ka nako e telele kerekeng ena. Ebile tichere ka lemo tse 5, ea e-ba 'moleli ea sa rutoang ka lemo tse 3, 'me a ea sekolong sa boboleli mane Stofberg, lemo tse 3, 'me joale o sebelitse lemo tse 10, ka cheseho le ka matla. 'Me joale, Kereke e soabile. A lumelisa 'moleli ka Bibele le sefela tse tsoang mokotleng oa Moruti.

Ha bua Morena Wessels Mota ka morena Samuel Molefe. A bua haholo ka matla le cheseho ea 'Moleli.

Morena Charles Mopeli a bala address ea hae bakeng sa sechaba. A paka mosebetsi, le thuso ea Moleli sechabeng. Phutheho ea Namahali ea bala address le mpho ea kobohali ea bosiu. Koleke ea ba £2. 5. 6. Tsela ts'oeu mora Mopeli.

Kamohelo

Khele! Ra makala, re bona ka la 25. 6. 44 e se e le molube-lube Kerekeng ea Presbyterian ho se ho amoheloa 'Moleli Mopeli teng. Khele! E be e se motho e le tlaka lea raha, o ba a amoheloa ke

Moletlo oa Lenyalo

(Ke R. L. Komane)

Ka July a le 9, 1944 e ne ele moletlo oa lenyalo la Mor Solomon Tsikane le Miss Dinah Kgasi, (Sabona) mono Johannesburg. Mor. Tshikane, one a nyetse mosadi oa gagoe, oa ntlha, ka 1922, a kgaoga'noa nae ka leso ka 1940. O tlogetse Mor.Tshikane, ka bana bale 3. Mosimane le basetsana bale 2. Mohumagadi le Mor Tshikane, ke batho ba Bethanie, Dist. Rustenburg.

Kayeno, o nyetse Miss Dinah Kgasi, koa Rabokala Dist Brits, Mohumagatsana, o tsetsoe ka 1908, ke loeleletsa matlhogonolo le boitshoko, tlase ga melao ea lenyalo.

Moruti Tshabangu oa Bloemfontein. Eitse ha 'Moleli a amoheloa le ntlo ea hae, ra bona phutheho e se e re "Refu." Kaofela e ema, e re ha e bone e sala 'Moleli morao. Ho utloahala hore bohle ba mo latetseng tsatsing leo e bile 73.

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Gona le tsela ele ngoe fela e tlhomameng e isang mo BOTSHELONG YO BO ITEKANETSENG tsela eo ke go dirisa Virata. Ke sona se se dirang gore batshameki botlhe mo South Africa ba e dirise. Ba choanetse ba nne BA ITEKANETSE ba le TLHAGA, ba tle ba fenye mo metshamekong e ba e tshamekang.

Bala se Chas. T. Martin, Captain ea Oriental Cricket Club ase buang ka Virata:

Langa Township, C.P.
16th October, 1934.

"Banna ba ba bokowa ba ba lapileng ba ka seka ba tshameka Cricket sentle. Ke lemoga gore Monchafatsi le Mothatafatsi eo siameng ke Virata. Mothatafatsi eo oa ditshika o nchupeditse gore Virata e dira monna a tlhalefe. O tshameka motshameko o siameng kagonne Boboko le Ditshika di nonofile dia tshela. Yaka monna oa motshameki kea di tlotla."

(Le kwadiloe ke) Chas. T. Martin.

CAPT. C. T. MARTIN

Dira yaka go dira batshameki ba Rugby Football. Dira yaka go dira batshameki ba Cricket. DIRISA VIRATA. EFA BOBOKO LE DITSHIKA ka diyo tse di nonofatsang. Bona thata e itumedisang le BOTLHAGA YO BO DIROANG KE VIRATA yo bo dirang monna a nne ale tlhaga a siametse tiro le motshameko.

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EBC37-1

ALONG THE COLOUR LINE

(By Wayfarer)

Last Saturday there was a street collection in Johannesburg for the Margaret Ballinger Home. This is a home of mercy where African children who have been ill can go for a few weeks' rest. You will see, therefore, that there is mercy also along the colour line, and many hundreds of Europeans were not ashamed to give donations for this noble purpose.

SAVED WHITE CHILD

Christmas an African municipal policeman, who saved the life of a European child when an enraged cow ran amok in Joubert Park recently, was presented with £5 and a letter of thanks from the City Council by Mr. T. A. M. Huddle, chairman of the Parks and Estate Committee.

Christmas has fought for democracy "Up North" with the South African troops, and he fights for goodwill and harmony between white and black in this country.

SWAZIS IN ITALY

"Italy is the major testing ground for mixing nationalities, says, 'The Pilgrim, in The Star. "Besides Japanese, the Americans have a Negro air squadron there.

"The only U.D.F. Unit in the Anzio beachhead was a Swazi Smoke Company. They provided smoke screens during air raids and the unloading of ships. They were also in the landings at Salerno and on the west coast of Italy. One of their sergeants was mentioned in dispatches."

"AFRICANS' INTELLIGENCE"

While legislators are imposing restrictive and repressive laws in an attempt to arrest the progress of the Africans, European "experts" are quarrelling among themselves over the question as to whether or not "Africans are innately inferior in their mental equipment to Europeans.

"The question is an important one," says a book reviewer in The Star, "though it is difficult to see how it can be answered until Africans have been given the same chances as Europeans. In the present state of affairs environmental factors prevent any fair comparison. This is roughly the conclusion reached, after exhaustive tests, by S. Biesheuvel in "African Intelligence" (South African Institute of Race Relations), who contests the different results reached by another investigator, Dr. L. Fick.

The book is not primarily intended for the layman, but its revelations of malnutrition, slum conditions and other factors throw lurid light on the Africans' many handicaps."

FARMERS' PROBLEMS

The South African farmers are like spoiled children. They like to be spoonfed. According to a report appearing in one of the "Dailies," a special congress of the Transvaal Agricultural Union will be held in Pretoria on August 17 to discuss the problem of Native farm labour. It will be opened by the Minister of Native Affairs, Major Piet van der Byl.

Is there really a problem of Native farm labour? The farmers say there is—"the shortage of labour." The African leaders also say there is—"the non-payment of wages by the majority of farmers and the unsatisfactory conditions under which farm labourers live and work."

"SHANTY TOWNS"

While farmers are complaining of the shortage of labour on the farm, there is a mushroom growth of "shanty towns" on the outskirts of big cities and industrial centres. This is causing a great deal of anxiety among the authorities. The other day at Vereeniging 46 Africans, inhabitants of Vereeniging's "shanty town" were sentenced to two months' hard labour, suspended on condition that they remove their houses and belongings from the "Shanty Town" site within 48 hours."

The magistrate did not tell them where to go, and the poor people themselves do not know where to go. They cannot go back to the farms because the farmers are not prepared to offer them reasonable wages, working and living conditions.

Death of Rev. P. P. Tshabalala

(By Walter Tshabalala)

The Ethiopian church of South Africa has sustained a great loss at the sudden death of Rev. Philmon P. Tshabalala who was a Pastor of Balfour North and Heidleburg districts. He passed away on June 10. The Late Rev. Tshabalala was born at Harrismith in 1874, and was ordained during the time of the late Rev. Ngcayiya who was then President of the Ethiopian church.

In 1926 the deceased was transferred to Lichtenberg where he stayed for ten years and was responsible for some church buildings that were erected there. He also figured prominently in the affairs of the community. From there he was transferred to various other places within the Transvaal, places like Klerksdorp, Ermelo and Warmbaths, until he was ultimately stationed at Balfour North where he departed this life.

On his death bed he gave his last blessings to the Women's and Youngmen's Manyano.

The funeral was conducted by Rev. Genu, assisted by Rev. W. Ngcayiya, both of the Ethiopian church. Among those who attended were Messrs P. Magasela, Mothibi, Mobilikam, Rev. Nxumalo, Rev. J. J. Morielane, Rev. Rathebe, Revs. Mashaba, Hlongwane, Tshabalala, Nkogayi, Madlala and Xaba.

Various churches and organisations were represented. Over 277 people attended the funeral. Some came from as far away as the Reef. Teachers and School children attended.

The deceased was buried at Balfour Cemetry. The Chief Mourners were his widow and his son and four daughters and also his brothers Samuel Tshabalala and John Tshabalala and the Sister Mrs. Kerin Dlamini.

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that, if all were true of what he did in Western Native Township, it would bear the same fruits also where he was appointed, because it was their duty to accept with pleasure the appointments from the Territorial Headquarters. Adjutant Hadebe thanked very much all those who were present and those who spoke on behalf of the congregation. He stressed the point that he was indeed exhalted by the speeches of the representatives.

Farewell To Adjutant And Mrs. Hadebe

(Adjutant J. Hadebe)

The members of the following denominations presented themselves at the Farewell Meeting of the above-mentioned Officers at 7 p.m., on July, 2:— Apostolic Faith Mission Bantu Methodist Church, Presbyterian Church, Methodist Church, Swiss Mission.

Rev. Matsimela, who was Chairman of the Meeting, indeed showed his efficiency in that capacity. Those who were present were—Mr. Mafoko, one of the members of the Advisory Board. He mentioned in regret the loss of Adjutant Hadebe, a man who knew no bounds as far as brotherliness was concerned. He said that Adjutant Hadebe was never blinded by 'Love of one's denomination'.

In reply, Adjutant Hadebe said

(Continued in column 2)

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TLHAGISHO No. 228 (TSHIPI E KHUTLANG KA 15th JULY, 1944)

(Bona setshwantsho tsebeng ya 14)

GENERAL DWIGHT D. EISENHOWER

General Eisenhower, ke molaodi yo mogolo wa mephato ya Mangesimane le ya Ma-Amerika yo moleele, yo o kwenneng. Dinyaga tsa gagwe di 52. O bolela gore batlhabani ba ya le letsogo la morutuntshi. O tlwaetse go phakela a itshidila mmele ka nako ya bo 7 mme a tloge a tsamaye ka maoto motshegare otlhe go fitlhela bosigo ga supa ka tshipi. O tsetswe e le motlhabani wa matswadiatleng. O gopola ka gale batlhabani ba gagwe pele, ene a itebale. E sale ka 1911 a gwera kwa West Point mo sekolong sa Ma-Amerika sa batlhabani mme o setse a tsamaile mafatshe a mantsinyana a ntse a le mo tirong ya botlhabani. Ke mongwe wa megoke ya loapi.

General Eisenhower o boletse gore: "Mmaba o tla latlhela tlhware dikgonyana. O tla leka go thiba menatlana yotlhe le go bogisa bao ba ka welang mo dinaleng tsa gagwe gore e re motlhamongwe re diege go mo tsenatsena. Fela re gopola fa re lwela tshiamo le mephato ya rona e kwenne. Fa re thusanya le mephato ya Ma-Russia e e tshwereng theko ya botlhabatsatsi re tla fenya." General Eisenhower le bangwe ba ba dilalome jaaka ene ke baetapele ba ntwa ya rona.

Caen O Gapilwe

Caen setsha segolo mo boiphemelong jwa Jeremane mo Fora o gapilwe. E ke katlego e ntle thata.

Ntwa e botlhoko e ne ya tswelela go heta kgwedi me mephato ya Britonia le ya Canada ya bo e thelegela mo motsing.

Tatlhegelo ya Caen e utlwaletse Jeremane tota, me ke phenyo e kgolo mo mephatong ya Bathusanyi. Majeremane a sale a kgomarela motse jaaka boreku me go shupa ha ba ne ba ititeile dihuba ka ona. Leha motse o le maile di le shome go tloga mo losing lwa lewatle, go na le molapo o tsenelelang kwa teng ga lehatshe me kepe tse kgolo di tsenelela ka ona go ya kwa teng ga lehatshe me ka tsela e, setsha sengwe gape sa dikepe se golotswe, me se tla diriswa go romela mashole, marumo, le dikokeletso.

La Haye du Puits ebong setsha sengwe se segolo sa Jeremane o gapilwe. Mephato ya Bathusanyi mo Fora e tsweletse ka tsamao ya yona.

Setsha sa Cherbourg se tla tloga se dirisiwa ka botlalo. Diphatsa tse di mo setsheng seo dia hielwa gore di seke tsa koafatsa dikepe. Setsha sa dikepe le mathudi a shona sea baakanngwa.

Dikokeletso tse tswang Amerika di tla romelwa hela ko Cherbourg mo malatsing a tlang.

Kemo Ya Ntwa Mo Thekong Ya Ma-Russia

Fa e sale go gapiwa motse wa Minsk mephato ya Majeremane e tsenye mo kgonareng, ebile tshobotsi ya re ke kgonare e e boatla thata go gaisa tsotlhe tse ba kileng ba tsena mo go tsona fa e sale ba tlhoga. Ba ile ba latlhegelwa ke batlhabani ba le 183,000 mme mophato otlhe wa figitlhediwa ba ineela botlhe le baetapele ba bona. Mmaba o ntse a latlhela tlhware dikgonyana fela dikete tsa mephato ya gagwe di gapiwa gangwe le gape. Le bao ba sa bolong go iphitlha mo dikgweng le mo makolobong baa tsongwa baa tshwarwa, ba gapiwa ke mephato ya Russia. Digaigai le dibetsa di isiwa ka bontsi gaufi le motse wa Minsk fa mmaba e koafaditsweng teng. Ma-Russia a ikgwelemanyetsa go nanabela motse wa Vilna yo dijo le dibetsa tsa mmaba di tsenang ka ona. Fa Ma-Russia a ka fenya a gapa motse wa Vilna, mephato yotlhe ya mmaba kwa Leboea e tla bo e fagile dibese. Vilna o dimaele di le go tswa mo molelwaneng wa lefatshe la Germany mme ga go na maiphemelo ape a a kwatlileng magareng a felo fao le lefatshe la Prussia kwa botlhabatsatsi.

Ka Ma-Russia a fekeetsa Majeremane go bonala gore ntwa e tla akofa e lwela mo mmung wa lefatshe la Germany. Majeremane gompieno a katisiwa ka morago thata mme ebile go bonala gore e tla akofa e tsaya legare. Thubako e e kanakana ya Ma-Russia e supa gore mmaba janong o tla tloga a sokwa molala go ise go ye kae.

Hitler o ile a ikoafatsa ka go sa rekegele masole a gagwe gale mme jaanong o tshwere ka maoto le meno ka ntlha tsotlhe. E setse ya re fa go tlhaelana a putle masole mo mophatong yo o fa gaufi go thiba phatlha e e tsenyang phefo, mme e re a ithaya a re jaanong o di agile makoro a utlwe mophato o ikuela gore a thologe mokgosi. Mephato yotlhe e setse e lapisitsw ke go lwa fa le fale ka molao wa ga Hitler. Phuduhudu ga e lekane sesoba sa ga Hitler fa Ma-Russia a gatang teng. Mme rure motho wa batho o tla itheng?

Ntwa Ya Italia

Mephato ya Jeremane e tloswa kafa botlhaba gore e tle go kganela ya rona kafa bophirima go tsena mo Leghorn ebong setsha se bathusanyi ba se tlhomileng matlho.

Go na le dikai tsotlhe gore Jeremane o tla dira ka gotlhe go itsetsepela mo boiphemelong jwa gagwe gona moo. Go kaiwa ha Jeremane a setse a tshumile nkgo tsa gagwe tsa mahura ntwa ya motse e ese e simologe.

Volterra ebong setsha segolo sa kamogedisano ya mafoko, maile tse 34 borwa-botlha ga Leghorn o gapilwe ke mophato wa Botlhano. Kgare mo motseng wa Arezzo ea swareletswa.

Mosimega-tlhogo wa Italia o begile gore pusho ya Italia e tla shuthela gape ko Roma. Se se shupa gore Italia o tla tswelela ka pusho ya gagwe jaaka a golotswe ke Bathusanyi mo dinaleng tsa Jeremane mo karolong e le kgolo ya Italia.

Ha boiphemelo jwa Gothic Line jo bo rapaletseng le bophara jwa Italia bo wa ka re na le dikai di le dintsi tsa go dumela ha bo tla pirigana go tla pitlaganyetsa Jeremane gore a ka aga boiphemelo jo bongwe ka bonako mo thabeng ya Alps e bapileng le melelwane ya Jeremane ka nama.

Mephato ya Bantsho Le Makgoba Ea Rorisiwa

Thorisho e apesa mephato ya Bantsho le makgoba ka tiro ya yona mo ntweng e me a ke mafoko a tswang molomung wa General Sir Bernard Paget Mosimegi yo mogolo, Botlhaba Gare, ga a ne a jetse mephato nala mo setsheng sa Afrika Borwa. O ne a patilwe ke Major General F. H. Theron le Colonel Hartshorn mosimega-setsha.

Mo kokwanong e kgolo ya mephato ka pulo ya ntlo ya metshwameko General Paget o ne a re: "Tiro e lo e dirang e tsena ka botlalo mo kgarametsong ya ntwa me e batlega e le ruri go henya ntwa." Kafa morago a bo a bua le mephato ya Bantsho me bafetoledi ba bo ba le gona ba tlhalosa ka se Sotho le Sethosa.

Kwa bohelong a bo a kopa mophato gore o mo opelele "Nkosi Sikelela Afrika." Kwa sekolong se rutang go kgweetsa General Paget o ne a reetsa thuto ya go kgweetsa e tlhagisiwa ka diteme di le tharo--Zulu, Sotho, le Xosa. Erile General Paget a jela ntlo ya kamogelo nala a simolola go tlotla le dikoafatswa di le dintsi mo kampeng.

KAYISE WA KGALAGADI

1. Polelo Ka Ga Bophelo Ba Makgalagadi

(E gatisiwa ka tetlelo ya mokwadi Corporal Wanzi)

(E twa kgatisong ya maloba)

Erile ka jaanong ke le moetapele wa batho baetsho ka ba ruta go tsoma ka botlhale mme ga bolawa dipholoholo dinama tsa tlepa, ga jewa ga latlhwa batho ba ropola. Ka kopa mosadi wa me go tsamaya le basadi ba motse go ya kgebong ya dikgeru le dithetlwa mo mafelong a a itseng mme ka ba laela gore ba se ke ba kabakanya naga. Ra dumelana le meratshwana e re bapileng nabo gore re se nne bohula, e tle e kgone re tsome ka pofologo fa motho a tlotse molelwane wa gabo mme a fofoletsa phologolo mo setsheng sa bankaene. Ka kgona ka go tshwara phuthego le bagolwane ba metsana mme ra ikakanya re le lekgotla mmogo. Ra dumalana mme ra ba ra solofetsanya gore re ka thusanya le mo direng tse di ka kgoreletsang. Dilo tsa baakanyega jalo tsa tlhamalatswa ka mokgwa oo mme ka bidiwa kgosi ke batho botlhe ka bidiwa moetapele yo o ka utlwiwang ke mang le mang ka go se ope fa thoko. Ka busa kafa mokgweng le ngwaong ya segarona mme ya re fa mongwe a ka tlola taolo ya me a kgwathisiwe ke dikgosana e re fa a ka gana go ikoba a kobiwe mo motseng. Metsana e e mo dithoko ya dimolola go batla digo tsa metsi mo motseng wa me batho ba nyalana jalo, bana ba tsholwa motse wa ata mme wa tia. Dinyaga tsa feta ka bontsi go bolawa mabele go le kagiso le iketlo mo motseng ka go twe ngwaga o sa nthateng kgabaganya. Morago ra utlwa ka dipodi tsa ditsela gore makgowa a betabetana ka ntlheng ya Borwa. Rona ga rea bona ntwa ka matlho, re utlwile fela gore e lwele mme ya re yo mongwe a bokolela ya bepa. Ke fa mofenyi a tla tsena mo lefatsheng la rona a aga gona. Makgowa a re tsena jalo mme ra eletsa ekete ntwa e ka tsoga gape ya fedisa batho botlhe ba ba maswe bao. Ra sekega tsebe mme ra utlwa gore go tla goroga makgowa mangwe a baeng mme ra tenega tota ka re ne re sa batle metsenela epe mo lefatsheng la rona lefa ebile ba le batabang.

Kgabagare ba fitlha jaaka go boletswe ba ralala lefatshe la rona. Erile re ba bona ra iphitlha mo sekgweng rotlhe ga tlhokafala yo o ka yang kwa go bona. Moragonyana ka tswa mo sekhung ka ke le kgosi mme ka ya go bona gore ke bomang, ba tswa kae ba ya kae mme ba batla eng.

Ka tlhamalalela go bona ke le nosi ke akga mabogo mme ka ema fa pele ga bona. Erile ba mpona ba buisana mme motlhanka wa bona a ntlhalosetsa. Ka utlwa ba re ke baeng mme ba tlhabanetse lefatshe ba le gapa mo go beng ba lona ba pele. Ka botsa fa batho bao ba letswe ke lerumo mme ka bolelelwa fa ba letswe ke ntwa maswe. Ka itumela fela ke ntse ke ngongorega gore go rileng lefatshe la rona le ratwa ke makgowa mme le tsewa mo go rona re sa kopiwe. Mafoko a banna ba a ne a utlwala lefa ba ne ba lebega e se babalabadi ba ithatela go itshegela fela. Ke lemoga fa ba fapaane le makgowa a pele, ba siame ebile ba ka ikanyega. Ka boela kwa sekgweng ka bitsa bangwe ba batho ba me mme ra ya kwa go bona rotlhe re sa tshola dibetsa dipe. Ba re buisa sentle ba re sunedisa, ba re phumusetsa dijo le letswai. Nna ba nnaya thipa ya kopelwane. Dinyaga tsa tlhatlologana makgowa a mohuta yo a ntse a feta ka lefatshe la rona. Ba ne ka gale ba edile difatlhego mme bona ba sa re tshwenyetse basadi.

Erile motlhamongwe ga tla makgowa mangwe a feta a iphara mo lefatsheng la rona, ba aga teng. Batlhanka ba bona ba re bolelela gore ba tla epa didiba mme ra ba bolelela gore le rona re intshetsa metsi mo teng ga lefatshe ka matlhakanoka mme rea itse ga re bolelelwe manyana ao. Batlhanka ba re tshega ga ba utlwa re bua jaana mme ba re bolelela gore beng ba bona ba tla epa ba tsena kwa tlasetlase ga lefatshe boteng bo bo kanang ka banna ba ba godileng ba le 20, ba tlhomagantswe gore yo mongwe a eme godimo ga yo mongwe. Lefa re ne sa dumele ra didimala fela. Ba tsena mo tirong ya mokatakata lobaka lwa dikgwedi tse tharo mme ra thusa ka mo re ka kgonang ka teng fa e se Tsauna, moroka wa pula, yo o ne a se na sepe le tiro eo, ka gore a re ba tlile go re utswela metsi le go re senyetsa lefatshe. O ne a dumela gore ba tla ba loa metsi a lefatshe a rona ka gore metsi otlhe a metswedi, a dinoka le matsha, le megobe ke a rona rosi. A dumela gore Makgowa a tla goga metsi otlhe a, ka mekwele ya bona mme a psha.. Batho ka bontsi ba gofa le Tsauna, ba sia. Morago batlhanka ba bolela fa makgowa a phuntse metsi lefa rona re sa kgathalela go a bona. Makgowa jaanong a tlhoma lofetlho la okama sediba sa bona mme e re fa phefo e foka lo dikologe lo goge metsi kwa tlase a tswe. Re makaletse tiro ya lefotlho malatsi a mantsi ka sediba se ne se le gaufi thata go gaisa tsa rona. Fela ga rea ka ra kgatlhegela go nwa metsi a sona ka re ne re tshosiwa ke puo tsa ga Tsauna morokapula. Re ne re bona makgowa a inwela go se tsapa le ba fisang pelo mme Tsauna a re tshosa ka go re bolelela fa re sa itse se makgowa a phekolang metsi ao ka sona. Re ne ra ikgela kwa ba fitlhetseng re inwela teng ra tlhokomologa mtsi a sediba sa bona.

(E tswelelapele)

(Di tswelela tsebeng ya 3)

TSHENYO EA MOBU MO NAHENG TSA BANTSHO NTWA YA GAE

(Mokwadi ke Major Roberts, A.M.I.C.E.)

No. 11. GO DIRWA KA MEKOKOTLO E THETELETSA. Tsela ya mokokotlo o theteletsa e tshwanetse ya kaiwa ka tlhokomelo gore mokokotlo o lepelele ka iketlo ka ntlha e nngwe. Go ralo o tlaa tholola metsi ka iketlo. Mokokotlo o sephara o adilwe gore bojang bo tle bo mele mo go ona me pula e seke ya o tlhatswa. Go na le mosele o seng boteng kwa pheletsong ya mokotla me o nitisa metsi sentle. Ha go lengwa gore go jalwe mabele, temo e dirwa kafa tlhakoreng kwa tlase ga mokokotlo o.

KAROLO YA IV KGATO TSA KGANELA TSHENYEGO YA MBU

18. Tsela tsa go babalela, kgato tsa kganela tshenyego tsa mbu. Kgato tsa kganela tshenyego ya mbu di setse di tlhalositswe. Me bothata ga bo hediwe ke go dira mesele le go tlogela dithite leha e le go kgaoganya khulo ya diruiwa. Tse ke kgato tsa pele tse batlegang me he e le ntwa le tshenyego ya mbu yona a santse e tla lwewa ka malatsi otlhe. Ha mekokotlo le mesele le dithite di sa tlhokomelwe dikgomo le dipula di tla di nyeletsa. Ka nako le nako ha tiro ya kganela tshenyego e senyega tulo eo e tshwanetse ya baakanngwa ka bonakonako gore ga dipula di tla gape di hitlhele e setse e lokile go sa nneng jalo mangope a masha a ka simologa ka metsi otlhe a tshwereng ke masole a tla dutla ka choba je. Gape le mesele a tsayang metsi e tlhokomelwe e seke ya tlala meshawa e tlang le merwalela ya pula. Ha meshawa e tlogelwa go tlala mo go yona, e tlaare ha dipula di metsi a tsona a betologe a itaole. Le dikgomo kgotsa diruiwa di tlhokomelwe gore di seke tsa dira ditsela tse kgabaganyang mekokotlo e simegang metsi a pula, ha di tshwanetse tsa tlola ka metlha mo go yona. Tsela ya tsona e dirwe. Diterata di tshwanetse tsa baakanngwa. Ha terata e na le lechoba mo go yona, go tshwana hela jaaka ga go sena terata go tsamaya e loka. Kana ha e sa siame dikgomo le diruiwa di tla itaola fela. Khulo ka dikarolo jaaka re setse re tlhagisitse e tshwanetse ya simegwa ka botlalo gore lehatshe ja khulo le bone boikhutso jo bo tletseng. Ha go na le phatlha mo terateng kgomo di se kae di tla shutlha me di hetse bojang jo bo monate jwa naga e nailweng nako ya go ikhutsa. Ke jona bojang jo bo batlang boikhutso gore ba tle bo atise jo bongwe ma kampeng. Ditsela le ditselana di batla tlhokomelo ya malatsi otlhe. Ha mesele e tletse tshila, e thusa tshenyego ya mbu gona le go e tshegetsa. Go utlwisa botlhoko ka tiro ya kganela ya tshenyego ya mbu jaaka e setse e tlhalositswe ke karolo e lengwe hela ya kgato tsa kganelo. Badirisi ba naga ga ba na gore kwa morago ba thapole kobo segolo ba re:

"Jaanong tiro ya rona ya kganela tshenyego e hedile" Mmaba o ntse a le gona o batla go tsena. Motho a ka re: hela ha tiro ya kganelo e sena go dirwa jaanong mashole a agetswe boiphemelo me ha ba ka robala ba tla fitlhela mmaba a setse a ba tsieditse.

19. Kotulo tsa tiro ya kganela tshenyego ya mbu.

Tlhogo ya pele kea go tshegetsa khulo ya dikgomo ka tshenyego ea nyeletswa. Ya bobedi, ka go diegisa metsi ka mekokotlo le phate tsa bojang metse a nwele hahatshe. A nosetse dijalo sentle me di mele sentle. Sa bararo, ka go hudisa ka ditema ka kgomo kgotsa leruo di sa teteana tlhaga e siameng e tla oketsega. Phate ya bojeng ea teteana me bojang bo tshwarelele mo nakong ya komelelo. Khulo ka tsela e, e tshegetsa dikgomo sentle, me di ntshe mashi a le mantsi dipholo di nonofe di gole sentle me leruo le bonale le le botoka. Sa bone, ha khulo e dirwa ka go tshegetswa ka dikampa bana ba ka bona go ya sekolong go na le go disa dikgomo tsatsi jotlhe. Sa botlhano, ha go jalwa ditlhare mo motseng ga se go thusa kganelo ya tshenyego ya mbu hela ka kafa morago ga nako tlhare tse di thusa ka dikgong tsa molelo le dithulelo. Sa borataro metsi a okediwa ke matamo a dirwang.

Sa boshupa, tiro ya kganela tshenyego e direla batho ba motse letogo (tiro ya go bona madi a go hepa bana) hela mo gae. Ha batho ba rata go thuswa ke mmusho ba tshwanetse ba dumelela mafoko a:

(a) Ba seke ba dumelela go teteaganya leruo mo nageng ya bona. (b) Ba dumele go fudisa dikgomo ka thulaganyo ya dikarolo ka molao (c) Ba dumelele thulanganyo tse ncha tsa masimo a temo me (d) ba dumelele tiro tsa kganela tshenyego jaaka mmusho o di kaya.

20 THUTO YA PABALELO YA MBU

Jaaka lokwalo lo tla shupa, mmusho o rata thata gore mongwe le mongwe ka bona diphatsa tsa tshenyego ya mbu, go diphatsa tse di tla jang me le gore di alahiwa jang. Sengwe le sengwe se re se jang le se re se aparang se tswa mo mbung. Ha re latlhegetswe ke mbu re latlhegelwa ke botshelo. Mmusho o rata go thusa batho ka botlalo, hela jaaka mosimega tlhogo wa Kgetse tsa Bantsho a kaile ko Parlamenteng me kgetse e robetse mo maruding a Bantsho botlhe ba rutegileng ba ratang hatshe ja bona.

Ke bona barutwana ba tla isang lesedi kwa mashomong a Bantsho ba kwa morago ba sa itseng sepe. Ha botlhe ba sa tlhaloganye maikaelelo a thuto, e, tshenyego ya mbu e tla tswelela ka bogale ga e ketla e henngwa. Ha wena mmadi, o shokolotswe ke mafoko a kwalo lo, leka, tswee-tswee-o shokolole bo-monnao le bokgantsadio le bakaulengwe.

Who's Who In The News This Week

Mr. Patrick Nene, of Sophiatown, left for Newcastle, Natal, last Sunday evening. At Park Station, he was seen off by his two sisters, Edna and Harriet Nene.

Mr. Alexander Faku, of Herschel, Cape Province, is spending the school vacation on the Rand.

Mr. S. B. Ngcobo, M.A., B. Econ., treasurer, Natal Bantu Teachers' Union, spent a few days with friends at Ladysmith after attending the teachers' conference at Vryheid. Mr. Ngcobo, who is on the staff of Adams College, Natal, has been appointed head of the Loram Secondary school.

Mr. P. L. Chuene, principal of the Benoni Location Methodist School, Mr. H. S. Mphahlele, clerk at Van Dyk Mine, and Miss Margaret Pelo Chuene, student at the "Sanc," Fort Hare, were guests of Mr. and Mrs. S. M. Mphahlele, of 72, Tucker Street, Sophiatown, last week-end. To celebrate the occasion a fat sheep was slaughtered for the guests who thoroughly enjoyed the entertainment, hospitality and stay with their hosts.

Messrs Alfred Norman and Andrew Rabetani, of Johannesburg, were honoured guests at a marriage at Reeve, Transvaal, last week-end.

The Late Rev. P. P. Tshabalala (see story on Page Ten)

Mr. W. R. Hlongwane, of Ladysmith, and Miss C. Africa, of Newcastle, cemented their interests in a matrimonial alliance at Newcastle on July 20.

Mr. A. G. Nqolase, of Pretoria, is spending the school vacation at the Cape. On his journey to East London, he called on Rev. S. Mabilwane, of Kingwilliamstown, with whom he spent a day.

Miss Florence Mbambisa, of Graaff-Reinet, Cape, is spending the winter vacation with her brother at Rand Leases, Florida. During her stay on Rand, she has visited many places of interest, including the "Bantu World" offices.

Misses Linda Koti and Marjorie Tshabalala, of Jan Hofmeyr School of Social Work, are doing social research work at Talitha Home for female juvenile delinquents near Western Native Township, Johannesburg, for the duration of the school holidays. During last week, they paid a call at the offices of the "Bantu World."

An engagement took place on the 13th July 1944, in Swaziland, between Miss Irene Fakude of Mankaiana, Swaziland, and Mr. Saul M. Dhlamini, the "Woodwork Master" of the Lydenburg Bantu Secondary School.

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DEATH NOTICE

MOLEMA. We regret to announce the death of Jemina Molema who passed away peacefully at the General Hospital, Pietersburg on 29th June, 1944. She was the eldest daughter of Mr. E. and Mrs. R. Molema of Jaskraal Congregational Mission of S.A. Trained at Pax Doornspruit Ind. College, she was a keen, polite, competent student, and was amongst the first completers of Doornspruit College in June, 1940. Funeral was conducted on July 1st. Ever remembered by her mother, father, sisters and brothers. Inserted by M. M. I. Molema. 9140-22.

National Cause

To help fill the coffers of the African National Congress, the men at the helm of the National organisation are making arrangements for a mammoth soccer fete to be staged on Sunday, August 6, at the Bantu Sports ground. Sports fans and lovers of African progress will note, canvass and support this good cause.

Floodlight Soccer

Soccer in the floodlight is an unsual thing in Bantu sports circles. At the wanderers ground, Johannesburg, several teams comprising Jockeys, boxer wrestlers and others participated in soccer matches in the floodlight, some 3,000 people being present to witness. Results were as follows:

Marist Brothers defeated the Royal Navy XI 4—0, but not before they had had several shocks, for the Navy side-picked from a frigate whose complement totals 100—played extremely well.

Early on the sailors showed dash, tackling solidly and using speed to upset the calculations of the Rand side. Thus it was that Marists, through Williams, had only a goal lead at the interval.

In the closing stages, however, the polish of Marists told its tale, and a tired Navy side could not cope with the opportunism of Segell, who scored three more goals.

For Marists the outstanding players were Heuer, particularly prominent with his head, Beenzaaier, Segell and Durandt, while the best of the Navy side were O'Connor, Russel, Arrowsmith and Murphy.

Wrestlers v. Jockeys

The wrestlers and boxers drew with the jockeys, 2—2, Feldman and Purcell scoring for the jockeys and Schneider and Smulowitz for the wrestlers and boxers.

The jockeys knew most of the finer points of the game, and tackled hard, so that for the most part it was the wrestlers who were uncertain on their feet.

Luck was with the wrestlers, for the jockeys should have had a further goal—if only from a penalty that went sailing over the bar.

The outstanding players for the jockeys were Harry Berry, "Cocky" Feldman, "Snowy" Walker, Philip de la Hunt, and Claff, and for the wrestlers "Gorilla" Pete (in goal), Abe Wiseman and "Ginger" Schneider were the best.

UMPHANGA

BUTI—U'Albert, usweleke ngomhla ka July 5, 1944. Ushiye umhlolokazi nabantwana. Umfi lo, ebekade engumakhi waseLuipaardsvlei. Umsebenzi waqhutywa nguMlu. S. D. Mayekiso. Mazenele izihlobo ngulo mbiko.—Obed Dhlamini, Box 2, West Rand. 9141-22.

IN MEMORIAM

In loving memory of our beloved grandfather Zachaeaus Makgothi who passed away on the 1st May 1923 and our grandmother Johannah Makgothi who passed away on the 13th July 1940. Ever remembered by Arthur, Beryl, Stella, Edgar, Llewellyn Thelma, Kenneth, and Henri—Gordon. 9138-22.

S.A.A.F.A Official Fixtures

Transvaal vs Griqualand West, 3.45 p.m at the African Recreation ground, Bloemfontein, on August 5; Griqualand West vs Natal at 3.45 p.m. at the African Recreation ground, Bloemfontein on Sunday August 6; Natal vs Free State at the African Recreation ground, Bloemfontein, at 3.45 p.m. on Monday, August 7.

At the Bantu Sports Club, Johannesburg, Transvaal will play Free State, at 3.45 p.m., on Sunday, September 10; and at Kimberley Recreation ground on Monday, October 2, Griqualand West will play Free State at 3.45 p.m.; while at Somtseu ground, Durban, Natal will play Transvaal at 3.30 p.m. on Monday, October 2.

Provinces are asked to give the widest publicity to these games to ensure financial success.

D. R. TWALA,
Hon. Secretary.

x22.

WANTED

Fully qualified Domestic Science Teacher wanted to take up duty on 1st August. Also Industrial Teacher for boys, must know building and carpentry. Apply: Principal, Fred Clark Memorial School, P.O. Pimville. 9155—29

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Applications are hereby invited for the position of a qualified Midwifery and General African nurse at a salary of £6 p.m. plus cost of living allowance.

The successful applicant will be required to take up residence in the Native Location and carry out such duties as the Council may from time to time decide within its area of jurisdiction.

A probationery period of 6 months will have to be served and if the services are satisfactory the appointment will be made permanent.

Applications stating age, qualifications etc. must reach the undersigned not later than Monday, 31st July, 1944.

P. J. HOLTZHAUSEN.
Town Clerk.

Bothaville,
11th July, 1944.

x22

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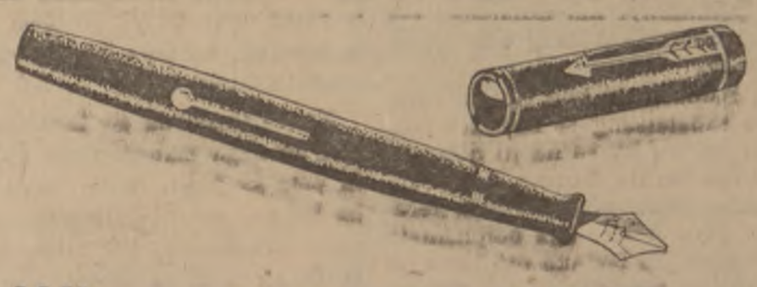

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THE BANTU WORLD

SATURDAY, JULY 22, 1944

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WANTED

Two teachers—with degrees or matriculation certificates—at the Ohlange High School, to start duty on 2nd August, 1944. Ability to teach (1) Physical Science and/or Biology, OR (2) English up to the Senior Certificate Standard a recommendation. Apply immediately to: The Principal, Ohlange Institute, P.O. Phoenix, Natal. T.C.

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A trained type setter. Experienced hand preferred. Salary good. Applications enclosing testimonials to be sent to:

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NOTICE

To all buyers of Winterveld Plots

All buyers of Winterveld or their representatives are hereby asked to be present in a mass-meeting which will be held on the 7th August 1944, at the usual place of gathering.

The main subject will be:— The Building of a Public School. Hence Election of a strong School Committee —H. D. Schoole, Secretary School Committee. 9142-22.

KITSISO

Go bareki betlhe ba Winterveld.

Bareki betlhe ba Winterveld, kgotsa baemedi ba bona, ba kopiwa go ba teng lekgotleng le tlaabaang mono ka la 7th August 1944—tulong ya kopano.

Taba kgolo ke kago ya Public School—ka baka leo go kgethwa ga Komiti e Tiileng ya Sekolo le motse. —H. D. Schoole, Secretary School Committee. 9142-22.

TSEBISO

Ke tsebiso ea ho re re lehlohonolo ke ngoana ea lemo tse 5 ka Saturday ka la li 15th July 1944. Ha ho na le motho ea ka mofumanang rea kopa hore a phonele 35-9837 kapa Mapolesa kae le kae. Ke ngoana ea mosetsana ntatae ke Andries Makhene, Address ea habo ke:—Harry Makhene, 83 Good street, Sophiatown. 9146-22

ALEXANDRA

ISIKUMBUZO SETSHE

Isikumbuza esikulekas itshe domkokeli uNkosk. I. J. Matebula waseAlexandra, Stand No. 105, 9th Avenue senziwe amakosikazi akiti esililo. Inkonzo ibipetwe uMvangeli A. Ngwenya, esizwa uNobhala S. L. Vilakazi, kuqala yayipetwe wuRight Rev. S. T. Ngubane, waseSophiatown, no Rev. S. Ngwenya wasePlarand, noJ. Dhlahla, waseAlexandra; kwafundwa incwadi yemiBhalo 8; vs. 1—16. Abavangeli: A. Ngwenya, J. H. B. Tshabalala, J. Mazibuko, P. Shabalala. Amakosikazi esililo abeholwa umama wetu uNkosk. P. S. Ngwenya wasePlarand, Nkosk. M. E. Vilakazi, Orlando. Amakosikazi enze isikumbuzo abeholwa wuF. Shabalala, Alexandra. Beku kuble itshe latengwa nge£37. 17, umsebenzi wenke ukusukela pansi, kuze kube namuhla kube yi£60 bekukuble abantu, beba ningi base Z. A. S. Church.—S. L. Vilakazi, uNobhala. 9144—22

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ROBERT MOHASOA O KAE?

Behesu mpatlisang, re lahlehetse ke mora ea ka ROBERT MOHASOA. Ke mo qeteletse ha a sebetsa mane Gauteng (Johannesburg). Eo ka eo tsebang moo a leng teng a be mosa ho ngolla:—Theophilus Mohasoa, Lerotholi Technical School, Maseru, Basutoland. 9144—8/22

THE BANTU WORLD

SATURDAY, JULY 22, 1944

Ba-Afrika, Re Dinku Na ?

Go teng banna ba chaba tse ding ba iphileng matla go rera kopano gare ga sechaba sa Ba-Afrika, eseng kopano ea go thusa sechaba sena empa ele ea go thusa dichaba tsa bona. Thero ea bona e na le kotsi, gobane e juala moea oa go se atluane le go se ratane gare ga Ba-Afrika gomme ke seo ba se batlang. Ba tseba gantle gore ga Ba-Afrika ba ka utluana, ba kopana, dichaba tsa bona di ke ke tsa kotula moo di sa jualang teng.

Seo rona Ba-Afrika re tshuanetse go se tseba ke gore merafe e tlileng mona Afrika, e tsua Europe, America, Chaena le India, e tlile go iphatela, e tlile go batla lehumo la fatshe lena, ga e ea tla go phagamisa Ba-Afrika empa go ba etsa lleri ea phagamo le tsuelopele ea merafe ena. Re seke ra thetsoa ke puo tse monate, tse bontshang kutluelo-bohloko le rona. Puo tsena ke tsa banna ba tlileng go rona ba apere matlalo a dinku anthe ka gare ko diphiri tse gagolang.

Ba-Afrika tsogang borokong! Ipopeng ngata ea dikgong katlase ga boetapele ba banna ba chaba sa lona. Tlogelang go latela badichaba, bao kajeno eleng bajalefa ba fatshe la bontata rona mogolo. Kajeno, ka baka la bona, re fetogile baneneri gomme bona ba ja monono oa fatshe lena. Re ka reng go latela banna bao dichaba tsa bona di duletseng go re kuta jualeka dinku?

Ke nnete re bokgobeng katlase ga melao ea kgatello, empa re ke ke ra lokolloa melaong ena ke badichaba, bao ba jang menono ea fatshe lena ka mphofutso oa phatla tsa rona. Re tla lokolloa ke banna ba sechaba sa rona, bao ba leng katlase ga joko ena e boima gammogo le rona, bao ba kgangoang ke setropo sa kgatello gammogo le rona, eseng bao ba jang le go noa le dira tsa tokologo ea rona.

Re rata gore le re utlue gantle, Ba-Afrika. Ga re gane thuso ea badichaba mona ntoeng ea tokologo; re ea e batla. Empa seo re se ganang, seo re sa se batleng, ke gore sechaba sa rona se etoepele ke banna ba chaba tse ding. Thusano ea dichaba ke ntho e batlegang. Ntoeng ena ea Europe re bona dichaba di thusana, empa dichaba tsena di eteletsoe pele ke banna ba chaba tsa bona. Stalin ke moetapele oa sechaba sa Ma-Russia, Churchill ke moetapele oa sa Mangesemane gomme Rooseveldt ke moetapele oa sa Ma-Amerika.

Banna badichaba, bao ba batlang go re thusa ntoeng ea tokologo, ba tshuanetse go rerisana le baetapele ba chaba sa rona, eseng go tsena gare ga rona jualeka diphiri tse tsenang gare ga dinku tse hlokang modisa.

Seo rona, jualeka sechaba, re tshuanetseng go se etsa ke go matlafatsa lekgotla la sechaba sa rona leo eleng African National Congress; leo le eteletsoeng pele ke banna ba gabo rona, ba tsebang moo re tsuang teng, ba tsebang mekgoa le melao ea chaba sa rona. Lekgotla lena kajeno le eme ka maoto, go tloga Koloni go ea Zambesi. Moea oa lona o fihlile Rhodesia le Nyasaland, moo banna ba emeng ka maoto go aga kopano ea chaba sa Ba-Afrika. A re ikageng bageso, ga re dinku tse hlokang modisa, re sechaba se bopiloeng ka setshuantsho sa Modimo go iphatela mona lefatsheng.

Sello se tsuang Germany sere: "Taba di eme mosenekeng. Go loanoa ntoa ea bophelo le lefu. Morallo o tsuang Russia o setse ole gaufi le melloane ea naga ea rona. Naga ea rona ea Germany e galalelang e okametsoe ke leru le letsho. Ga go makatse ga pelo tsa batho ba chaba sa rona di tletse poifo.

"Ntoa ena e galalelang e tshuanetse go ba ntoa ea madimo. Pele kotsi e fihla tebetebeng ea naga ea rona e rategang re tla digela fatshe la Europe ka legageng la mollo moo go tla utluagaleng sello sele seng feela, eleng sello sa madi."

Sena ke sello sa monna ea feletsoeng ke tshepo, ea kgangoang ke metsi a noka eo a neng a gopotse gore o tla e tshela ga bonolo.

Lekgotla La Toka Le Buella Ba-Afrika

Pitsong e neng e kenetse holong ea mona motseng oa Johannesburg, e go thoeng ke ea Ditoka le Dits'oanelo tsa batho bohle, e ile ea dumellana ka gore, 'Muso ga oa dumela dihlahiso tse boletsoeng ke lekgotla le neng le kgethetsoe go bona meputso ea batho ba sebetsang merafong.

Taba e ngoe eo ba dumetseng gore e etsoe, ke e boletsoeng ke Moruti Michael Scott, oa kereke ea chache, ea gore go etsoe pampiri e tla gatisoa ditaba tsa Toka le Ts'oanelo ea batho.

Mo pitsong ena, go no go le teng bishopo eo mogolo oa Johannesburg, Mohl. Moruti W. A. Palmer, le Mof. Ballinger, M.P. Ka morago ga baesekopo e ileng ea bonts'oa, Mrs. Ballinger; M.P. a bua ka mantsoe a makguts'oane, a re, koana England, go fumanoe gore bophelo ba batho bo ts'oanetse go hlokomeloa, gore e tle e re ga ntoa e fela, ba be ba phetse gantle go feta joale.

Mona South Afrika, bophelo ba batho bo tla be bo le bobe. Pele go ntoa; 'muso o no o sa hlokomele letho ka batho, le thuso ea bona mesebetsing ea lefats'e la South Africa.

Ba-Afrika ba na le takatso ea go tsoela pele, joaleka dichaba tse ding, empa bophelo ba bona bo paka gore ba phela ka thata gagolo go feta dichaba tsohle tse teng lefats'eng mona.

Ka baka la gobane 'muso o sa ba hlokomele, ba na le mafu a mangatangata, 'me sena se bakoa ke kgethollo ea 'mala e teng mona; empa gaufinyane, re tla bona gore bohloko ga bo na kgethollo ea 'mala.

Kantle ga maloetsi a ts'oereng Ba-Afrika ba dikomponeng, go teng mo gare ga rona Ba-Afrika ba bangata ba kulang ka baka la go fokolloa ke tsa bophelo.

Mrs. Ballinger a bolela gore o kile a hlahisa potso koa Parliamenteng ea gore na go tla etsoa joang ka Ba-Afrika ba Transkei le Ciskei ka morago ga go ba enta, gore ba thusoe ke 'muso, dinthong tsa go hloeka.

Dijo tseo e leng bophelo ba Ba-Afrika, dia tura ka theko, dintho tse kang lebese ga ba di fumane.

Mrs. Ballinger a tiisa gore 'muso ga oa amogela dihlahiso tsa lekgotla la meputso ea batho ba sebetsang merafong, 'me le batho ga go a kileng a hlagisa lentsoe a nyatsa ka moo 'muso o etsang kateng.

Mr. J. Calder, motlatsi oa Modula setulo oa lekgotla la kgoebo le ts'ebetso, a bolela gore lefats'e lena le ke ke la hloka basebetsi ga eba go ka nehoa motho e mong le e mong sebaka sa go sebetsa. A re ka gobane, Ba-Afrika ba fumana meputso e fats'e gagolo, matla a bona a senyega feela. Ga ba dumelloe go ithuta mesebetsi; ba kgonang go ithuta, ga ba fuoe mesebetsi eo ba ithutileng eona. Ka nako e tlang, go ts'oanetse ga neoa Ba-Afrika sebaka sa go phela le go sebetsa.

Ba-Afrika ba hlokeha bophelong ba Makgooa, empa ditaba tsa bona, tse kang dintho tsa go palangoa le matlo a go dula le tse ding ga di hlokomeloe.

Ga pitso e qala go kena, bishopo oa Johannesburg a bua ka Ba-Afrika ba bahlano, ba neng ba rata go tla mo pitsong ena, empa ba ganeloa go tsena, ga thoe molao oa Masepala ga o ba lumelle gore ba kene le Makgooa. Mor. Michael Scott a ba bolella gore o buile le mongoli oa Masepala gore a ba dumelle go tsena, empa a hloleha.

Seemo Sa Ntoa

Ka bophirima go la France, Majeremane a rutlulloa mekoting eo a neng a ikepetse go eona. Lega a hlabana ka bonatla bo makatsang, feela a utse a kgarameletsoa morago ke masole a Mangesemane le ea Ma-Amerika.

Bekeng e fetileng, re boletse gore Majeremane a hlasetse England ka difofane tse sa tsamaisoeng ke motho, kajeno Ma-Amerika a hlasetse Majeremane ka kolo tsa musi o tukang mollo gomme o fisang ditsebe le matshoafo.

Ka boroa go la Italy, Majeremane a pharile dithaba tsa Apeninne, a tshela noka ea Tiber ka lephakaphaka, gobane kanono tsa masole a Bathusani dia thubile lepetleka. Tiber ke noka ea Badimo ba Rome. Majeremane a tshabela motseng oa Leghorn le oa Florence.

Ka bohlaba-tsatsi go la Russia, go dubegile. Majeremane a tshubiloe lepetleka gomme a tshaba a sa shebe le morago. Ma-Russia a setse a tsene fatsheng la Poland gomme a dimaele tse 30 gaufi le meedi ea fatshe la Germany.

(Li tsoella serapeng sa 1).

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.W. J. LAGRANGE.
Town Clerk

Notice No. 49—11/7/1944.

x29

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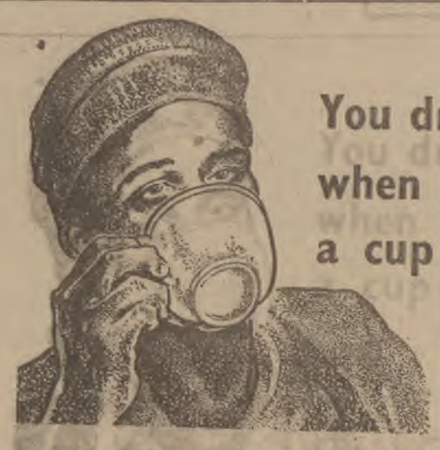

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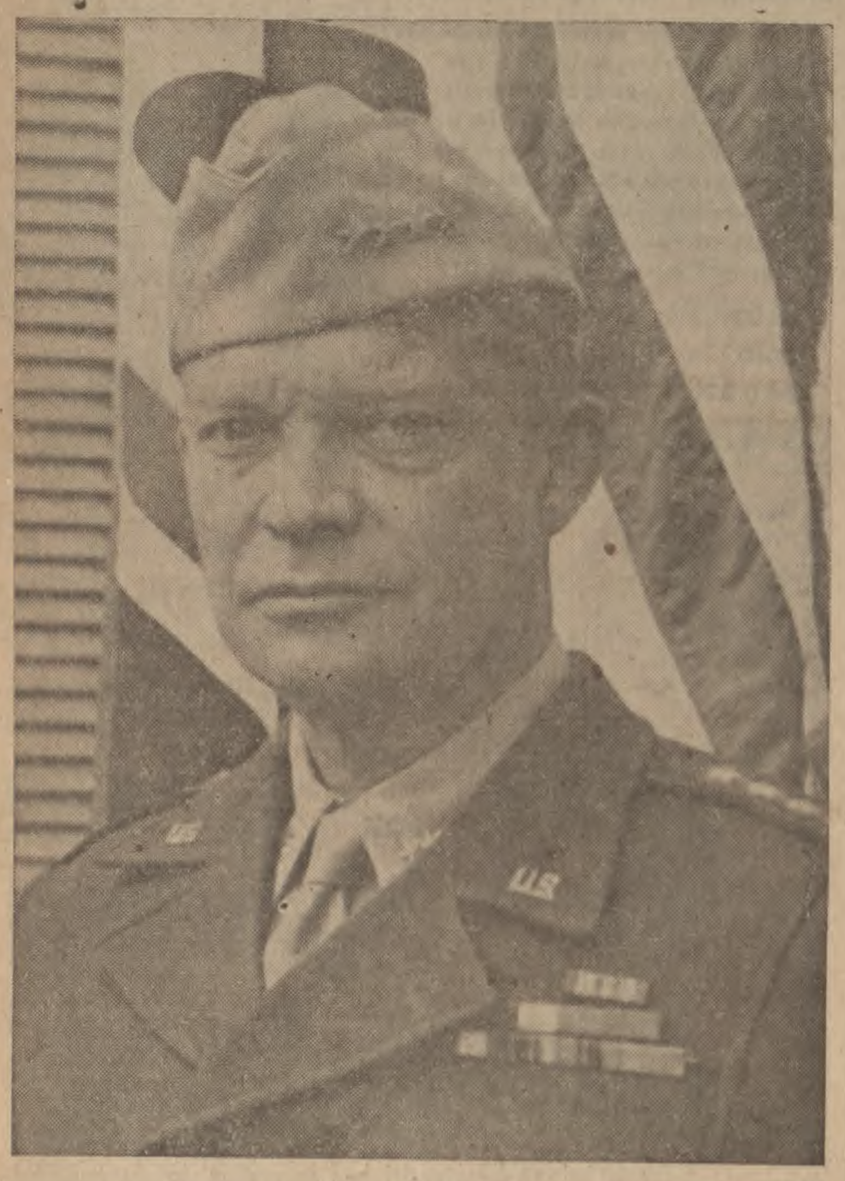
LITABA TSA NTOA

HLALOSO E HLAHISOANG KE LEKHOTLA LA MERERO EA BABATS'O O LEBISOANG MO MA-AFRIKA A 'MUSO OA KOPANO EA SOUTH AFRICA

HLALOSO No. 228 (EA VEKE E FELANG KA LA 15 PHUPU, 1944)



GENERAL DWIGHT D. EISENHOWER

General Eisenhower, Molaoli ea semane le ma-Amerika o molelele ke O re masole a loanang a hlahisoa rutoa ka mokhoa o sa belaetseng le ho O tsoha ka hora ea bosupa hosasa, sebetse letsatsi lohle ho fihlela bosiu vekeng.

Ke monna ea ikabetseng bosole ka bona. Khopolong ea hae o bea makhot ba hae ha e se lesole e li nahana America West Point ka 1911 'me ho tlong tse fapaneng tsa lefats'e.

General Eisenhower o itse:

"Sera se loana ka bohale leha se seo le se tlohelang leha e ka ba ketso ea rona.

"Empa seo re se loanelang ke toka.

"Hammoho le bathusi ba rona ba tsamaea ho ea hlolong e sa belaetseng."

General Eisenhower! Ba joalo ka sani.

okametseng makhotla kaofela a Mange-monna ea thata oa lilemo tse 52. ke ho itlhonepha e le oona, ke ho ba le baeta-pele ba tsebang bolaoli. a etse hlakiso ea 'mele kamor'a moo a bo boholo ka matsatsi a supileng bophelo ba hae bohle 'me a ithutela la a ntoa pele, tsa bophelo ba hae morao. O kene sekolong sa bosole sa tloha nakong eo e bile lesole likhu-Motsamaisi ea phethehileng oa lifofane.

se se feletsoe ke ts'epo. Ha ho letho tsa sehloho, se ka liehisang tsoelo pele makhotla a rona a ntoa a matla." bohale ba Russia ba bochabela re tla eena baeta-pele ba makhotla a Bathusani.

CAEN E HAPILOE

Caen qhobosheane e matle moleng oa Majeremane oa ts'ireletso Fora e hapiloe ke makhotla a Bathusani. Ena ke katleho e kholo.

Ho no ho so ho felile khoeli ho loanoa ntoa e boima haholo haufi le Caen. Motse oo o hapiloe ke makhotla a Manyesemane le a ma-Canada.

Tahlehelo ea Caen ke kotlo e kholo ho Majeremane le 'hlolo e kholo ka nqeng ea Bathusani. Majeremane a ne a haneletse ka matla liqhobosheaneng tsa oona teng ka ho elelloa tsietsi ha a ka lahleheloa ke oona. Leha o le maele tse leshome ho ea hare ke hore ho tloha leoatleng, o ntse o kopantsoe le lona ke foro e kholo e sephara ea metsi moo ho ka tsamaeang likepe tse kholo-hali, 'me ka makhoa oo e 'ngoe kou ea leoatle Fora e oetse matsohong a Bathusani 'me e ka sebelisoa ke bona bakeng sa ho theosa liphahlo libetsa le mekhahlelo.

La Haye du Puits qhobosheane e 'ngoe e kholo moleng oa Majeremane oa ts'ireletso e hapiloe.

Makhotla a Bathusani antse a ja setsi naheng ea Fora.

Kou ea leoatle moo ho emang likepe Cherbourg e se e le haufi le ho sebelisoa. O tsoela pele ka ketleho mosebetsi oa ho tlosa ho eona tsohle tse ka hlahisetsang likepe kotsi. Phahlo ea ntoa le lijo le libetsa tse eang masoleng li se li tla romeloa Cherbourg ho tsoa United States.

NTOA EA MOLENG OA RUSSIA

Ka ho 'hapjoa ha Minsk seemo sa Majeremane moleng ona se soketsoe ke kotsi e ts'abehang. Ho thoe ho oa kammoho ho kalo ha makhotla a Majeremane ha ho e-so ho bonoe ka nako e fetileng.

Matsatsing a supileng Majeremane a ile a lahleheloa ke masole a 183,000. Mola oa oona o qhibilihile 'me ho ineela ha balaoli ba phahameng e se e le ntho ea kamehla.

Ha o ntso thueha mola oa Majeremane o pitlakanngoa ke ma-Russia ka mokhoa o ts'abehang, baholehuoa ba kena ka likete-kete. Ba neng balehetse merung le liqhafutsong ba tsongoa ke balemi ba ma-Russia.

Makhotla a macha a masole a eang ka maoto a ma-Russia le a litanka a betsetsoa nqa bophirimela sekheong se seholo se entsoeng Minsk.

Pakane e habiloeng ke makhotla a ma-Russia joale ke motse oa Vilna moo litsela li tlohang teng tsa ho isetsa masole a Majeremane mekhahlelo le libetsa le lijo. Ha a ka fihla Vilna 'me a khaola litsela tsena seemo sa makhotla a Majeremane a ka nqa leboea se tla ba thata, 'me a tla sitoa ho hanella moo.

Motse ona o maele tse 60 ho tloha moeling oa Jeremane. Ha li eo lits'ireletso tse matla mahareng a oona le East Prussia.

Re ka hla ra lekhanya hore kapelepele ntoa ena e tla loanela naheng ea sera. Ha ho bonahale hore Majeremane a sa ntsane a e na le matla a ho thibela ma-Russia hore a blole. Paleho ea Majeremane e paka ho thueha le ho ferekana ha makhotla a oona, a se a sitoa ho hula hammoho.

Kotlo ena e phatlalatsang makhotla a Majeremane e supa hore a se a tla tlatlapuoa a timeletsoe ruri.

Hitler o betselitse masole a hae ka sekhahla ntoeng 'me o shoeloa ke a mangata hoo joale a fumanang a se a se na a a boloketseng nako ea tsietsi e kang ena ho thiba likheo tsa a shoang meleng e meraro ea ntoa. Ha tsietsi e hlaha moleng o mong o leka ho e phema ka ho tlosa masole meleng e meng, athe moo a a tloseng teng ho tla sala lillo tsa ho kopa thuso e le hore moo ho so ho le hobe. Masole a Majeremane a senya nako e kholo ka ho ea koana le koana, ka taelo ea Hitler, a tloha moleng a ee ho oane a tlhe hape ha oane a tle ho ona.

Litaba li eme mosenekeng ka nqeng ea Majeremane moleng oa ma-Russia. Na Hitler o tla fumana masole kae ho ea tima hlaha teng?

HO RORISOA HA LEKHOTLA LA MA-CAPE LE LA MA-AFRIKA LA BATHUSANI

Thoriso bakeng sa mosebetsi o khabane o tsoang ke Lekhotla la ma-Cape (Cape Corps) le la ma-Afrika (Native Military Corps), ntoeng ena e tsoa hlahisoa ke General Sir Bernard Paget, Molaoli e moholo oa makhotla Bochabela-boMahareng, ha a ne a etetse kampo ea makhotla a South Africa.

O na a felehelitsoe ke Major General F. H. Theron le Colonel Hartshorn, molaoli oa kampo eo.

"Mosebetsi oo le o etsang," ho riatso Cape Corps, ha a bula ntlo ea lekhotla leo e kholo ea lipapali, "o thusa haholo rona moroalong oo re o jereng oa ntoa ena 'me o hlokeha haholo bakeng sa ho re ts'ehetsa hore re hlole."

Khabareng a bua pel'a seboka sa lekhotla la ma-Afrika la Bahlabani, ntlong ea lona ea lipapali, moo a neng a tolokeloa ka Sesotho le ka Sethosa. A kopa lekhotla la N.M.C. hore le mo binele, 'me la mo binela pina ea sechaba ea Ma-Afrika, "Morena hlohonolofatsa Afrika."

Sekolong sa ho ithuta mosebetsi oa ho khanna 'mebotokara General Paget a mamela ha Corporal e ruta baithuti ba N.M.C. boholo ba mosebetsi ha ho khanna makoloi ka lipuo tse tharo—Zulu, Sesotho le Sethosa. Ha General Paget a etetse kampo eo ho fihlelang masole ho eona a bua le ba bangata ba kulang ba neng ba le ntlong ea bona ea ho okela bakuli.

GOEBBELS O "CHESITSE LIKEPE TSA HAE"

Ho na le lipolelo tse peli tse hlalosang ntho e le 'ngoe. Ho re likepe tsa motho li chesitsoe kapa hore 'Rubison e ts'etsoe ke hore motho o entse morero oa qetello litaba li se li eme mosenekeng, ho so ho se sebaka sa ho boela a rerolla seo a se rerileng a qotetsehile habchloko.

Ha ho hlokehe hore re e hlalose ka makolopetso polelo ena hobane mantsoe ana a bolela ntho e le 'ngoe, 'me le hona ea utloahala, ho lekane ha feela re ka re 'likepe tsa motho li chesitsoe' ho bolela hore ha ho sa le kamoo a ka phonyohang tsietsing eo a leng ho eona. Litabeng tsa sechaba sa Ma-Roma tsa boholo-holo, 'ho ts'ela Rubicon' (Rubicon ke noka) ho no ho bolela hore sechaba se tsebisa hore sea loana, e le hore mohlomong ke ntoa e boima hobatho ba lulang ka mose oane ho noka.

Dr. Goebbels Motsamaisi oa Litaba tsa Majeremane, o phatlalalitse hore Jeremane e tla loana ho isa pele ka moea oa sechaba se 'chetsoeng ke likepe se seng se se na letho leo se ka lahleheloang ke sona. "Motho o shoa hang feela" ho riatso Dr. Goebbels.

Kajeno moithorisi enoa ea molomo o sephara, moroki oa Hitler, o boletse taba e kholehang, e utloahalang. Ha a re Jeremane e 'chisitse likepe tsa eona' 'me e ikemiselitse ho loana ho isa pele ke hore, kamoo re mo utloang ka teng, Jeremane e se e eme hampe 'me leha ho le joalo e tla loana ho isa pele.

Jeremane ha e ea chesa likepe tsa eona, li chesitsoe ke Bathusani. Sekepe sa Majeremane sa ntoa **Graf Spee** se chesitsoe koung ea Monte Video, se seng **Bismark** sa chesoa leoatleng la North Atlantic se seng hape Scharnhorst sa chesoa leoatleng la North Sea. Ke hore he haeba li chesitsoe likepe tsa Majeremane, li chesitsoe ke likepe le lifofane tsa Bathusani. Tseo ebang li sa setse, li eme feela 'me li bolla likoung tsa leoatle tsa Majeremane.

Polelo ea Dr. Goebbels e paka hore Majeremane a se a feletsoe ke ts'epo 'me ho bonahala eka o laetsoe ho lokisetsa batho tsietsi ea qetello e tlang. Hore a bue joalo ha ho makatse ha re talima litsietsi tse kholo tse hlahetseng Jeremane, Fora le Italy 'me haholo-holo moleng oa Russia oa ntoa.

KONKRETE EA MAJEREMANE

Konkrete e etsoa ka ho kopanya majoana a thuehileng le semente.

Majeremane a ahile mela ea oona e fapaneng ea ts'ireletso ka ho kolokisa liqhobosheane tse ahiloeng ka konkrete. Ha nahanoa hore ke tse ke keng tsa thujoa ke letho le tse ke keng tsa phungoa leha li ka futuheloa ka mokhoa ofe le ofe ke makhotla a ntoa.

Ho bonahala hore ho ile ha sebetsoa ka potlako 'me ka baka leo ho fumanoa liphoso tse ngata ho ahuoeng ha lits'ireletso tsa Majeremane. Mela ea oona ea liqhobosheane e thujoa ka ho hlahlamana ha eona, haholo-holo ka mollo o pheeletsoeng oa likanono.

Masole a Majeremane a lutseng ka hare ho liqhobosheane tsa oona, tseo mabota a tsona a atisang ho ba khato tse tharo kapa ho sang ho ba khato tse tharo kapa ho feta ka bophara, a 'nile a nahana hore a pholohile 'me ha ho letho le ka a hlahelang. Ka ho ts'epa matla a liqhobo tseo tsa oona Majeremane a haneletse ho tsona ho isa motsotsong oa qetello ho fihlela a iphumana a le ka meqecheng eo a iketselitseng eona.

Hore e be matla ho lokela lipula le eng eng konkrete e rata ho emisoa hantle e be e lekoe. Hona ho nka nako a telele. Majeremane a ile a hloka nako. A entse lintho ka potlako, 'me ka baka leo mabota kapa marako a hoo a ho bitsang "qhobosheane ea oona ea Europe" ao re ts'epang hore a entsoe ka konkrete, a na le moo ho leng bonolo ho tobo-tobo kahare liteneng.

Koana Italy mela ea ts'ireletso ka ho hlahlamang e ile ea pshatlaKoa, e le e entsoeng ka konkrete. Ho joalo le moleng oa Russia e bile teng pshatlako eo e feteletse.

Konkrete ea Majeremane re ka e ts'oants'a le sebopeho sa oona. Ha a shebeha a tiile kantle ka hare ho ka ba teng moo ho fokolang le moo ho sa tiieang teng.

(Li tsoella qepheng la 3)

NTOA EA MAHAENG KEKELETSO EA KORANTA

KHOHOLEHO EA MOBU LINAHENG TSA MA-AFRIKA. KE MAJOR ROBERTS A.M.I.C.E

(Bona sets oants'o qepheng la 11)

No. 11. HO ETSOA HA LEBOPO LA MOELI. Mola o nkuoang ke lebopo o ile oa qala ka ho ts'oauoa ka hlokomelo hore lebopo le le sekame hanyenyane le lebile nqa e le 'ngoe. Hoo ho tla tsamaisa metsi butle ho a tlosa ts'imong.

Lebopo le sephara 'me le tsitsitse hore joang bo tle bo mele ho lona le hona le tle le se ke la hoholoa ke metsi.

Ena ke foro e sa tebang ka lehlakoreng le ka holimo la lebopo eo metsi a tlang ho ela butle ka eona.

Ho lema na ho tla jaloa lijo ho ts'oanetse ho qaloa ka lehlakoreng le katlase la lebopo.

KAROLO EA BONE. MEKHOA EA HO THIBELA KHOHOLEHO EA MOBU

18. TS'EHETSO EA MESEBETSI EA PABALLO EA MOBU.

Litsela tseo mobu le sekhurumetso sa joang li ka sireletsoang ka tsona ka mesebetsi ea thibelo ea khoholeho ea mobu li se li hlalositsoe kaholimo. Leha ho le joalo, mosebetsi ha o phethehe feela ka ho etsa liforonyana tsena le mabopo le melanyana ea joang le ka ho arola makhulo ka ho etsa likampo. Ntho tsena ke tsa pele tse hlokehang, empa ntoa ea ho loants'a khoholeho ea mobu e ts'oanetse ho tsoela pele ka tsatsi le leng le le leng. Ha mabopo ana a meeli, le liforo le tse ling li sa hlokomeloe ka nako eohle, li tla senngoa ke liphoofolo ka ho etsa litselana holim'a tsona kapa ke lipula tse kholo.

Ha ho ka ba le tulo e helehileng, tulo eo e ts'oanetse ho lokisoa kapele e tiisoe ho seng joalo ka pula tse tlang metsi a tla etsa lengope le lecha moo ho helehileng hobane metsi kaofela a ts'oaroang ke foro kapa ke lebopo a tla matha a tsoe ka lesoba le entsoeng. Hape liforo tse sa tebang ka lehlakoreng le ka holimo la mabopo a moeli li ts'oanetse hore li hlokisoe seretse se kenngoang hotsona ke lipula tse kholo. Ha liforo tsena li ka tlohelloa hore li tlale seretse, metsi a lipula tse ka tlang hape a tla matha ka holimo ho mabopo a a heletse.

Mabopo ana a ts'oanetse ho hlokomeloa haholo hore liphoofolo li se ke tsa etsa litsela holim'a oona. Ha likhomo kapa liphoofolo life le life li ts'oanetse ho feta mabopong ana, li batla ho etsetsoa ea tsona tsela.

Marako a literata a ts'oanetse ho 'na a lokisoa. Motero o nang le lesoba ha o na molemo ho fihlela lesoba leo le thujoa, hobane motero oo o ke ke oa thibela likhomo le tse joalo ho kena masimong kapa kampong athe o etselitsoe ho li sireletsa.

Ho fulisa ka ho fapanya libaka, ho hlalositsoeng ho e 'ngoe ea likhaolo tse kapele, ho ts'oanetse ho tsamaisoa ka molao hore likampo li tle li fumane phomolo tseo ho sa fulisoeng ka mehla ho tsona. Ha lerako le ka phunyeha leso ba ka baka la ho se hlokomeloe, 'me likhomo tsa kena kampong e phomolitsoeng, li tla ja joang kaofela bo monate-nate kapele, athe ke bona joang bo batlang ho phomotsoa haholo, hore bo tle bo bee peo 'me bo hlahise joang bo bongata kampong.

Liforo tse khelosang metsi mehileng le litseleng le tsona li batla ho hlokomeloa. Ha foronyana tsena li thibehile kapa li senyehile li eketsa khoholeho ea mobu bakeng sa hore e be tsona li e thibelang.

Ntho e malimabe ke hore mesebetsi ena ea ho loants'a khoholeho ea mobu ha se phetho. Batho ba ahileng tulong ba ke ke ba lula fats'e ba re "joale ntoa ea rona ea thibelo ea khoholeho ea mobu e felile." Sera se teng ka nako tsohle 'me se ntse se leka ho fumana tsela ea ho kena.

Motho a ka re mesebetsi eohle ha e se e phethehile, masole a se a e-na le qhobosheane; empa ha a se a sa hlokomele sera, se tla tla ka ho utsoa ebe se phunya lesoba marsong kapa se hloella ka holimo.

19. MELEMO E FUMANOANG KA MESEBETSI EA THIBELO EA KHOHOLEHO EA MOBU.

Molemo oa pele o fetang eohle ke hore ts'enyeho ea mobu le makhulo lia thibeloa.

Oa bobeli, ka ho liehisa metsi ka ho lema le ka ho jala lijalo moeling le ho etsa melana ea joang le mabopo a moeli, bongata ba metsi bo kena masimong. Ka baka leo lijo li mela hantle haholo.

Oa boraro, ka ho fulisa ka ho hlahlamana le ho se kenye liphoofolo tse ngata kampong joang boa ata, sekhurumetso sa bona sea teteana 'me bo sala bo ntse bo le botle le ka nako ea komello. Makhulo ka baka leo a hlahisa lijo tse ngata tsa liphoofolo, lia nona 'me likhomo li ba le lebese le lengata, lipholo li ba le matla le likhongoana li hola e le mofuta o motle.

Oa bone, ha makhulo a etselitsoe literata, bana ba ka ea sekolong bakeng sa ho lisa likhomo letsatsi lohle.

Oa bohlano, ho lengoa ha lifate naheng ea batho ha ho thuse feela ho thibela khoholeho ea mobu, empa nako ha e ntse e tsamaea ho hlaha lifate tsa ho aha, libeso le lifate tsa ho etsa literata.

Oa bots'elela, metsi ka ho etsoa ha matamo ha a hlokahale.

Oa bosupa, ho etsoa ha mesebetsi o thibelang khoholeho ea mobu le ho ts'ehetsoa ha eona ho nea batho seo ba ka se sebetsang, 'me ba bangata ba ka fumana chelete ka ho hiroa ke ba ntse ba le mahaeng a bona.

Ho fumana melemo batho ba ts'oanetse ho lumela mabaka ana:-

(a) hore ba seke ba rua liphoofolo tse ngata haholo makhulong;

(b) ho fulisa makhulong ka ho a etsa hore a hlahlamane ka molao;

(c) masimo a lemiloeng a 'ne a lokisoe a fetoloe;

(d) ho ts'ehetsa mesebetsi ea thibelo ea khoholeho ea mobu kamoo ba 'Muso ba laelang ka teng.

20. THUTO BAKENG SA PABALLO EA MOBU.

Joaleka ha le tla bona ho tse ngotsoeng mona, 'Muso o lakatsa haholo hore e mong le e mong a utloisise hore e kholo hakakang kotsi ea khoholeho ea mobu, le kamoo e hlahang ka teng le se ts'oanetseng ho etsoa ho e thibela. Tsohle tseo re li jang le liaparo kaofela tseo re li aparang li tsoa mobung. Ha re lahleheloa ke mobu re lahleheloa ke bophelo ba rona.

'Muso o lumela ho thusa ka hohle kamoo o ka khonang ka teng, joaleka ha Tona ea Lekhotla la Merero ea Babats'o e tsebisitse Palamenteng, empa ho hlokeha thuso ea ma-Afrika kaofela a rutehileng le a ratang linaha tsa oona. Ke bona baruti ba bana baboba sa rutehang. Ha le sa utloisisi hohle 'me la thusa hore morero ona o phethahale, khoholeho ea mobu re ke ke ra e hlola. Ha uena mobali, o ka khotsofatsoa ke litaba tse ngotsoeng mona, thusa u leke ho sokolla ha hang. Na u tlaa etsa joalo?

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