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# THE BANTU WORLD

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## KING AT LOVEDALE



Here is a happy picture taken at Lovedale soon after the King had shaken hands with Professor D. D. T. Jabavu and had congratulated him on the fine singing of the 5,000 students which the Professor had conducted. The King, on the right of the picture can be seen talking to Professor Jabavu. In the background is Princess Elizabeth carrying a sunshade.

## AFRICANS CHEER PRINCESS ELIZABETH AT EAST LONDON

Hundreds of Africans who lined Oxford Street, East London, last Monday, wildly cheered Princess Elizabeth as she passed on her way to the new East London graving dock which she opened on that day. Most East London residents including Africans had assembled for the ceremony of the opening of the docks by Her Royal Highness, states our Special Correspondent with the Royal Train.

A group of Africans said: "We heard the King's voice during the war, and now we hear the voice of Princess Elizabeth; we want to hear the voice of the Queen who smiled at us on Saturday at the Recreation Grounds."



A charming study of Their Royal Highnesses Princess Elizabeth and Princess Margaret Rose.

## SWAZI PARAMOUNT VISITS CITY

Chief Sobhuza II, Paramount Chief of Swaziland, arrived in Johannesburg and is staying at the Swazi Royal House in Sophiatown. The Chief, accompanied by several Councillors, chiefs and sub-chiefs, came to the City on Sunday, March 2. There are not less than twenty people in the party.

"When I arrived at the Swazi House," writes a 'Bantu World' representative, "I found the Chief busily engaged in interviews with people of various classes including some of his subjects who are employed in Johannesburg. There were newspapermen and photographers to whom he chatted—always with a smile."

The Chief has brought his two younger daughters, Princesses Msalela and Manini, and among the members of his party is Prince Magongo Nkosi, Prince Dabele Nkosi, Mfanekiso Mamba, Counsellor David Ndelela, Chief Zwile Nxumalo, Nduna Vela Kumalo, his private secretary, Mr. C. S. M. Sukati and many others.

Paramount Chief Sobhuza, whose family name is Nkosi, was educated at Lovedale, and he finds no difficulty in explaining himself in English. Outlining the purpose of his mission to the City, he said that he had come to obtain material for his uniform which he intended to wear on the occasion of the Royal Visit to Swaziland. His party would remain here probably for a week, but he could not give the exact date of departure.

### WELCOME TO KING

He explained that arrangements had been made to meet the Royal Family at Hlatikulu South because that was the most convenient spot in the whole country; other places are 'rough and rugged' and there are no good roads leading to them.

Chief Sobhuza said he had a fine present for King George VI, but he added: "You newspaper reporters are always very inquisitive. I will

## 10,000 Africans Greet King In The Ciskei

The King had his first big meeting with his Bantu subjects last Tuesday when 10,000 Xhosas, Fingoes, Tembus, Basutos and Hlu bis gathered two miles outside Kingwilliamstown to welcome him.

### CROWD ROARED: "SOZIZWE"

There was a great roar of "A, Sozizwe! A, Sozizwe!" (father of nations) as the gathering saw the King, in the tropical white uniform of an Admiral of the Fleet, stand before them on a rustic dais with a thatched roof. The King stood to attention as the 10,000 Africans sang the Bantu national anthem "Nkosi Sikelela i Afrika" (God Bless Africa).

For the occasion the King wore a gold-hilted sword and the blue sash of the Order of the Garter, with medals across his chest.

The Queen and the Princesses stood listening with keen interest to the lovely Bantu chanting as it rolled towards them in a great volume of sound.

### Paramount Chief's Welcome Address

Chief Archie Velile Sandile, Paramount Chief of the powerful Gaika tribe, rose from his seat in front of the King and made his way to the dais, escorted by two of his advisers and bowed low to the King the Queen and the Princesses.

Then, in a deep voice, he addressed the King in Xhosa. "Your Majesty," he said, "in the name of the nations of the Ciskei, I have the honour to present you with this address of welcome." This translation was given by one of his advisers on the dais with him.

Chief Sandile handed the King a beautifully illuminated address bound in red leather, and then made his way back to his seat nearby. In his hand he carried a small, gold-topped cane which had been presented to him in 1934 by Prince George during his tour of the Union.

The King replied suitably, and he presented the Paramount Chief Sandile and one other senior Chief with a signed photograph of himself and the Queen.

From Mr. W. E. Clark, the Chief Native Commissioner of the Cape, who was acting on behalf of the King, nine chiefs received silver medals commemorating the King's visit.

### Budget Speech Gleanings

Internal postage in the Union will be reduced from 2d. to 1½d. as from May 1, 1947. This was announced by the Minister of Finance, Mr. J. H. Hofmeyr, when he delivered his budget speech in Parliament last week. He referred to the salaries of African teachers, and said these would be increased as from January 1, 1947.

### COUNCIL WANTS AFRICAN MEDICAL SCHOOL

It has become essential that a fourth medical school should be designed primarily for non-Europeans, a statement issued by the Federal Council of the Medical Association of South Africa says. "The quota allotted to non-Europeans in existing schools is very low."

Eighteen Africans had applied for scholarships to the Medical School at the Witwatersrand University, 11 of them holding the B.Sc. degree, but only five could be accepted.

Unless a fourth medical school is provided soon, the statement adds, the sense of frustration among African leaders will increase and the standard of training in overcrowded schools will fall. Only a fourth medical school can solve the problem.

The Medical Association has appointed a special sub-committee to investigate the possibility of providing a fourth school in Durban.—SAPA.

### TRANSKEI CHIEFS HONOURED

Following the Royal Visit to Kingwilliamstown on Monday, Umtata was honoured on Tuesday when the following Chiefs were presented with signed photographs of the King and Queen.

Victor Poto, Libode. Botha Sigcau, Lusikisiki. Jeremiah Moshesh, Matatiele. Dabulamanzi Dalindyebo (Regent), Umtata for Sabata Jongilizwe. Zwelidumile Sigcau, Willowvale.

In addition, the following Chiefs were presented with medallions:

Ngubezulu Gwebindlala, Elliotdale. Zamewonga Mgudlwa, Engcobo. Busobengwe Mtirara, Engcobo. Sakela Dalasile, Engcobo. Jobo Sibi, Matatiele. George Zibi, Mount Fletcher, Gawulibase Kaiser Jojo, Mount Ayliff. Khorong Lehenya, Mount Fletcher. Scanlen Nyani Lehana, Mount Fletcher. Wabana Makaula, Mount Frere. Kutshiwe Rolobile Regent, Mount Frere for Ngayibeki Rolobile. Zwelibanzi Gwebindlala, Mqanduli. Sipendu Bacela, Mqanduli. Zwelinzima Sinyekamba, Mqanduli. Bazindlovu Holomisa, Mqanduli. Mapiki Gwadiso, Regent, Ngqeleni for Gobizilwana Gwadiso. Jubele Ludidi, Qumbu. French Moshesh, Qumbu. Isaac Matiwane Regent, Qumbu, for Sigidi Mhlontlo. Kaiser Daliwonga Matanzima, St. Marks. Bellairs Mgudlwa, St. Marks. Daliwonga Dindala, Regent, St. Marks, for Velile Ndarala. Mzawutefi Diko, Tabankulu. Coulter Sitlifu, Tabankulu. Lushtoto Mdltshwa, Tsolo. Headman H. B. Bikitsha, representing Fingoland.

not disclose the nature of my present until the King has received it." He stated further that as this was the first time a reigning monarch had visited his country during his paramountcy, he hoped to be able to make an address of welcome and thus be in a position to express the loyalty of the people to the King and Crown.

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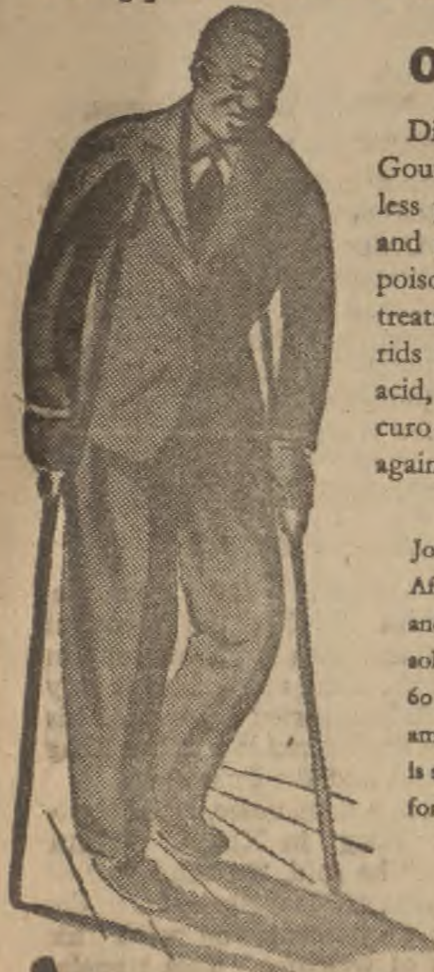
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## THE BANTU WORLD

SATURDAY, MARCH 8, 1947

### Septhikantsue sa Thuto

Ga ekaba re batla tokologo le tsuelopele, re tla etsa seo se kileng sa etsoa ke mafe e meng; se entsoeng ke sechaba sa Ma-Japane le sa Ma-Turkey ga di ne di batla phagamo le tsuelopele. Dichaba tsena di ile tsa lemoga gore thuto ke motheo oa phagamo le tsuelopele, gomme tsa fadimegela go ruta bana ba tsona. Mmuso oa Japane o ile oa ntsha chelete e ngata go romela Bahlankana le Basetšana dikolong tse phagameng naging tshole tsa Europe; ele gore ba tle ba ithute bohlele ba Makgoa. Mmuso oa Turkey o entsa jualo. Kajeno dichaba tsena di tsueletse pele di phagame. Di fumane tulo e hlomphegang gare ga dichaba tsa tsuelopele. Di roleloa dikatiba ke ba neng ba di nyatsa; di ratao ke, ba neng ba di nyatsa; Bekeng e fetileng re boleletse ba badj gore "Modimo o thusa ba ithusang." Modimo o thusitse sechaba sa Japane le sa Turkey gobane di ile tsa ithusa. Le rona re ka fumana thuso go Oona ga re ka ithusa.

Go teng sephikantsue sa thuto se hlomiloeng ke bana ba Komite ea segopotso sa sekepe sa mendi. Sena ke sephikantsue se tshuane-seng go thusoa ke Mo-Afrika ofe le ofe. Mona Gauteng Ba-Afrika ba fadimegetse go se tshgetsa gabane ba tseba molemo oa thuto. Re ka thaba ga se ka tshgetsao ke sechaba kaofela—go tloga leotla go isa Lempopo, go tloga ga Zulu go isa Botswana.

Septhikantsue sena, se setse se ntshitse chelete ea go ruta bahlankana ba bararo. Mabitso a bona ke ana, Daniel Temba oa mona Gauteng, Agrippa Ngcobo oa Pinetown, Natal, le Noah Setshidisho oa Bloemhof, Transvaal.

Ga go belatse gore ga se ka tshgetsao ke bohle se ka romela ba le ba ngata sekolong sa Fort Hare. Se batlegang ke gore batho ba bolelloe ka morero ona. Batho ba ka thusang therong ena ke baruti le matichere; le batapele ba sechaba le bangodi. Banna bohle ba ratang chaba sena ba tshuane-tse go tsua letsholo la go rerela sechaba ka ga sephikantsue sena. Bageso mona lefatsheng, "sefatamollo se ea iphatela." Le rona a re beng difata-mollo, re iphatela. Ga re ka etsa jualo bakeng sa thuto ea bana ba chaba sena, re tla roleloa dikatiba ke ba neng ba re nyatsa, re tla ratao ke ba neng ba re hloile.

### Tsa Passie

(Ke tau li ea rora)

Ba tllle bo-tichere Mbele; u fihla a le bohale lipineng, le libolong tsa ba nana le bashemane. Ka li 1 Hlakola ke ha a ripitla sekolo sa Myburgh. Bashemane ba shapua 6-0. Banana 30-4; ba betsoa ke litsitsili tsa Passie. Bana ba Myburgh ba ne ba le ka tlasa Mr. Dikole. Bosiu ea loma tsitsili ea ba ea itlosa. Ra khahloa ke pina ea Passie e reng Umtakati.

Banna le ea kae mona Passie? Le tla shoa hampe. Re batla ho ea Goldenfleece ka Hlakubele; ha re so ka re tsoha bo re tjena re 50 kampane le bona. U tla mo utloa Mo ra Mbele (Jo'burg style) moshe-mane a shebileng holimo e ka ha a bone fats'e. Ngoana o tla bola ma-tsoafo ha a leka ho thiba shoto ea hae. Boterraplane bovula joalo-

## Moshoeshoe Le Khosana Albert

Motho oa pele oa ntlo ea Borena ho etela Afrika e Boroa ke Khosana Alfred, mora oa bobeli oa Mofumahali Victoria. O ne a fihle mane Simonstown ka Phupu selemong sa 1860 a palame seketsoana se bitsoang "Euryalus" seo a kileng a sebetsa ho sona e le motlatsi.

Ka mor'a kamohelo le mekete o tla meshara ka molamu oa hae. Ha ba teng ts'ebetsong Kerekeng ea Dutch moo ho eona Moshoeshoe le Khosana ba ileng ba e ba teng. Ka morao ho moo Moshoeshoe a ba le puisano le Khosana e nyenyane eaba o mo nehela le ngole le neng le lebisoa ho Mofumahali Victoria leo ka lona a neng a mo kopa selekane le naha ea Great Britain. Moshoeshoe joale eaba o nehela Khosana matlalo a mararo a nkoa a re a mabeli a tsoa ho eona le leng le tsoa ho mora oa hae Letsie.

Ho tloha Bhai (Port Elizabeth), mokhatlo ona oa Khosana oa le-bisa mane Rhini (Grahamstown), ba tloha ho ea Qonce King Williamstown le Komani ho ea fihla toropong e moeling ea Aliwal North. Mona motsamaisi oa lehae lena la Ma-Afrika, Mong. Austen, a palama a etetse pele banna ba libetsa ba palameng ba makholo a ts'elentseng ba ts'oere liflaga tse nang le litumeliso ho ngoana Borena ba bina mekhosi ea nto.

Botle ba letsatsi leo leha ho le joalo, bo ne bo hlomehile holim'a ho fihla ha Moshoeshoe, Morena e Moholo oa Basotho. Lihlophahlopha tse neng li bokellane moo li ne li batla belahela hore na Moshoeshoe o tla fihla sebokeng sena kapa che mane Aliwal North ho tloha motseng oa hae o neng o le limaele tse lekholo le mashome a mahlano kaha a ne a ile a nehela tsebisoe le khuts'oane ea ho tla ha Khosana.

Khabareng sehlopha sa hae sa bonahala se hlaha ka lebope le shebaneng le seboka ka nokeng ea Senqu eaba ka pele-pele Morena o khale a kena ka toropong a etetse pele banna ba makholo a mararo a etselitsoe litlatse le mahofi ke ba neng ba le teng—Makhoala le ba Bats'o. Liflageng tsena tsa Basotho ho ne ho ngotsoe mantsoe ana "Bonang bana ba Victoria" le "U thibe hantle Morena, mora Mofumahali."

Ha a botsoa hore na o ne a khathetse ka mor'a leeto le letelele, a sa hlole a rata ho kopana le sehlopha se neng se chesehile. Moshoeshoe a arab: "Ba tlheleng ba tle, ke lakatsa ho ba bona 'me ke tla ba khathatsa bohle le bona."

Ka letsatsi le latelang leo, Mogovernoro Sir George Grey, kaha a ne a se a boleletsoe hore Morena oa Basotho o teng, a laela hore a tlisohe ho Khosana. Ha ba kopana ba bobeli, ha betsoa melumo ea lithunya eaba ha lerole le mosi li felle, Morena oa khale a bona a "sa koaheloa ka pele ho mora Mofumahali, ea ileng a inama a ts'oara letsoho la hae Mona, joale Moshoeshoe a neha katiba ea hae ho mora oa hae a tsoela pele ka potlako eaba o amohela letsoho la Sir George a mo tsebisa Khosana har'a litlatse le melumo ea lithunya."

Moshoeshoe joale a nka sebaka sa hae pereng ea hae pel'a Khosana ba palama ba babeli ho fihlala ba be ba fihla ho Basotho ba neng ba khobokane sebakeng se eng ba hooa "Ali! Ali! Ali! joale ja gala ho bina "God save the Queen." Tsekelo mora Moshoeshoe a ntse a theosa a nyolosa a joalo. Goldenfleece hare e bone re sa e batlela liborele maan ho dollie. U se ka e ka be ele hosane ho 'me Mamorakane ba re etsetsa mahleunyana a mofao. Etsoe re ea noa rona bo tauli ea rora le bomahlalela.

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### Letsatsi la Mendi

Ka Sondaha se ka pele ho sena batho ba fetang likete tse leshome ba ne ba khobokane mane lebaleng la Lipapali la Bantu Sports ho la Johannesburg ho ea sekhopotsong sa mashome a mararo sa ho oclia ha sekepe sa Mendi se leng se likele le Ma-Afrika a makholo a ts'elentseng a nang le metsoe e leshome le metsoe e mehlano leotatlang le bitsoang English Channel ka ntoea ea pele e kholo.

Lenane le lengata la Ma-Afrika le ne le le teng hammoho le banna ba baholo ba ha 'Masepala. Komishinara e kholo ea Ma-Afrika ea Johannesburg e ne e oqametse hona moketeng ona eaba o bolela hore mokotla oa chelete tsa Mendi oa ho thusa ho ruta bana ba Ma-Afrika o fumane thuso e kholo ho Ma-Afrika hammoho le Makhoala a bolele hore mpho tsena joale li nyolohile li se li bile li fihlile lipondong tse likete tse peli.

Motlatsi oa Majoro oa motse oa Johannesburg o ile a bolela ka bohale ba Ma-Afrika ka ntoea ea pele le eona ena ea morao-rao.

A re naha eohle e ts'oanetse ho leboha banna bana, baholo-holo ba makholo a ts'elentseng a nang le leshome le metsoe e mehlano ba neng ba eole le sekepe sa Mendi. Banna bana ba ne ba shoelle mosebetsi o motle. Ketso tsa bona tsa bohale ha li ea ka tsa nehela Ma-Afrika feela lebitso le letle, empa li ile tsa nehela teko ho banna bohle ba nang le mohopolo o motle, ho sa khethoe 'mala kapa eona tumelo.

Mohlomphehi eona a tsoela pele a re re ka hopola lebitso la banna bana ka ho nehela ka pelo e ts'oene mokotlaneng oa Mendi o hlahileng ketsong e ntle, o bileng o ntshe o sebeletsa ketso e ntle.

Ha a bua ka tlalo ka karolo e etsoang ke Lekhotla la motse oa Johannesburg mabapi le thuto ea Ma-Afrika, o ile a bolela hore leha mororalo oa thuto ea Ma-Afrika o le latlang tsa Likhutlo, lekhotla lona le ikemiselitse ho thusa thuto ea bao e seng Makhoala ka bohle le ka etsang kateng. A bolela hore ho na le chelete tse neheloang Ma-Afrika bakeng sa thuto e phahameng le ea bongaka.

Libui tse ling e bile Lieut. Commander George Bowyer oa Salvation Army le Mong. T. J. Ntwasa eo e leng Agente ea Ma-Afrika hona ho la Johannesburg.

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# LEETO LA BA NTLO EA BORENA

Ba ntlo ea Borena ba tlogile Cape Town ka di 21 tsa kguedi e fetileng. Empa pele ba tloga, ba ile ba etela motse oa Paarl le oa Stellenbosch. Metse ena, bongata ba baagi ba eona ke Maburu. Go utluagala gore ba ntlo ea Borena ba amogetsoe ka mekgosi le mokgolokoane ke banna le basadi ba Maburu, ke bo "Noni" le bo "Basie."

Motseng oa Stellenbosch, ba ntlo ea Borena ba amogetsoe ke batho ba 15,000. Motse ona ke sediba sa moea oa Manashenala. Ke moo moea oa Seburu o ikepsetseng teng. Empa ka tsatsi la ketelo ea ba ntlo ea Borena, moea ona o ile oa ja ke "aretse." Go bonagala gore o gapi-loe ke mosa le boikokobetso ba King George, Queen Elizabeth le Princess Elizabeth le Princess Margaret Rose.

Go tloga Cape Town ba Borena ba etetse motse oa Worcester, moo ba ileng ba amogeloa ka makgethe a magolo. Go tloga moo ba ile motseng oa George. Le gona ba amogeloa ka phodimogo e kgolo.

Go tloga George, setimela sa bona se tsamaila se ema go dumedisana batho ba basueu le ba batsho go fihlela se tsepa motseng oa Oudtshoorn; moshate oa mafafa a dimpshe. Teng mona le gona ba ile ba amogeloa ka phadimogo e kgolo. Le motseng oa Graaf-Reinet kamogelo e bile e kgolo gagolo go-bane go ne gole teng bo-Rametse ba Aberdeen, Adendorp, Cradock, Jansenville, Middelburg, New Bethesda Richmond le Somerset East.

## Tsa Brandfort

(P. G. Kitsa)

Re itumela gore dikolo di buswe mme bana ba nnile bantsi. Bantsi jwa bone bo busitswe ka go tlhoka libaka go ya ka palo. Re ipela go bolela gore mo ditlhatlhobong tsa Std. VI go fetile bana ba ba 12 go ba 17. Ra re ahe 3.U.S.! Ditichere tse ntsha ke Bar. Nthene le Madikane.

Re itumela tichere J. J. Molloa ka go re tlisetsa sega-metsi, re mo eleletsa mesago mo tseleng e; hape ka go feta tlhatlhobo ya Native law (molao wa Bantsho go first year B.A. Ahe mona!

Kwa Methodist Moruti yo-mosa ke Rev. Bokako mme phuthogo e mo-amogetse sentle. Lekgotleng la keletso motse go tlhatswe Batl. S. Moatlholi, H. Maloko le W. Sishuba. Kwa pitsong ya ga Motl. Basner Gaudeng go no go ile Batl. J. Majaha, H. Maloko, S. Moatlholi, E. O. Tsootso, P. Sejakane, Erile ka go bo-wa ba itsise sitshaba mafoko a nang a itumelisa batho thata. Ba lebogwa ke Rev. Bokako le bangwe ka go tlhalosa leeto leo. Le rona ra re ahe Basner e lwane ea Ma-Afrika ba dira jalo.

Re lebogela ba ga Motl. le Motl. Mbalo ka bana ba basimane ba mawelana ete ba ka netefelwa ke mash! Ba ke mawela a bobedi a bone ba ntlha e ne e le basetsana!

Pula e nele ka dikgadima tse di bokete thata. Tladi ya bolaea motlhanka la kwafatsa ba bararo motlhanka la kwafatsa ba bararo le betsa ga bedi mono. Kganyapa ya rutlola karaje ya St. Mary's. Se tle ka botsabeha Morena Tlo ka mosa! Go ntle le phuthogo ya Chache yo Moshana mono le kgweditharo kwa A.M.E. ke Rev. Tilo Dilalelo di jelwe ka Luther, le African Presbyterian.

# Utloang se Boleloang ke "Riba"

Heelang, "Phafa," "Kgongoana," "Semanyamanyane" le uena "Pene Le Enke" hammoho le metsoalle ea lona bo "Pudi-ya-Tsela le "Moruti Kombese!" kajeno ke rata hore le tsebe hore nako ea ka e se e fehlile hore le nsebe kaofela ha lona bashimane ting!! Joale hee taba ea pele ke ena: Ke le kopa hore le tsebise mantsoe a lona litabeng tseo le di ngolang koranteng ea Sechaba. Ke buoa tjena hobane ke tseba hore ho teng i-fofu le litsipaseholenyana tse nang le pelaelo mangolong a lona.

Taba ea bobeli ha lona bo-nate Phafa ke ena: Ha batho ba ka le botsa hore na "RIBA" enoa ea hlahang koranteng ea Sechaba kajeno ke mang? le ba bolelleng feela hore nna ke "RIBA," monna oa mosebetsi oa maabane ea sa kang a lala a jele! Riba monna oa mofutsana!! Riba monna ea nyore-isoeng tokoloho le tsoelopele ea Sechaba le lefats'e!!!

Taba ea ka ea boraro; ke batla hore le joetse Makgoa, Baroa, Makula le Machaena hore nna ke Mo-Afrika ea sepetseng mafats'enyanyaneng a mang a ka ntle ho Afrika Boroa. Le ba bolelleng hore ke ile ka ama mane Egepete, le Palestina le Malta, le Engelane le Sekatlelane. Mme maetong ao a ka ke ile ka kopana le banna, basali le bana ba basoeu le ba mebala, ba hlahang mafats'eng a Amerika, Chaena, Rusiya, Fora, Italia, India, Japan ke sa bueng letho ka linaha tsa Afrika e leng tsa baheso. Oho ke utloa bohloko ruri!!

Taba ea bone; Ke batla ho senolela babadi ba koranta ea Sechaba lipono tsa leihlo. Ke tla senola litaba tse ngata tseo ke tse-bang hore di tla kukunela batho ba bangata empa le ha ho le joalo di tla ba kenya tseleng ea tsoelopele ke utloa maikutlo a lona bo morena Phafa, hobane ha ke le batla koporeishine le kutloano. Thusoano kapa kopano ke matla.

Taba ea bofello: Ke batla hore le nkarabe kapele-pele balekane oa ka. Le se ke la ntshela. Ke batla ho le boella meeka le mehlole ea tseo ke di boneng ka mahlo a nama, mafats'eng ao ke a badileng kahodimo. Naa le nku-tloile banna? Ke re ke ne ke le mose ho maotile, mane Landane motseng oa ma-ja-hlapi, mme teng ka thulana le banna ba mafatlha a phatsimang bo, Mr Semang-mang. Ke tla ba "naka li maripa." Ha e be khotso "Phafa," khotso "Semanyamanyane," khotso "Pene le Enke" le uena "Kgongoana"!!!

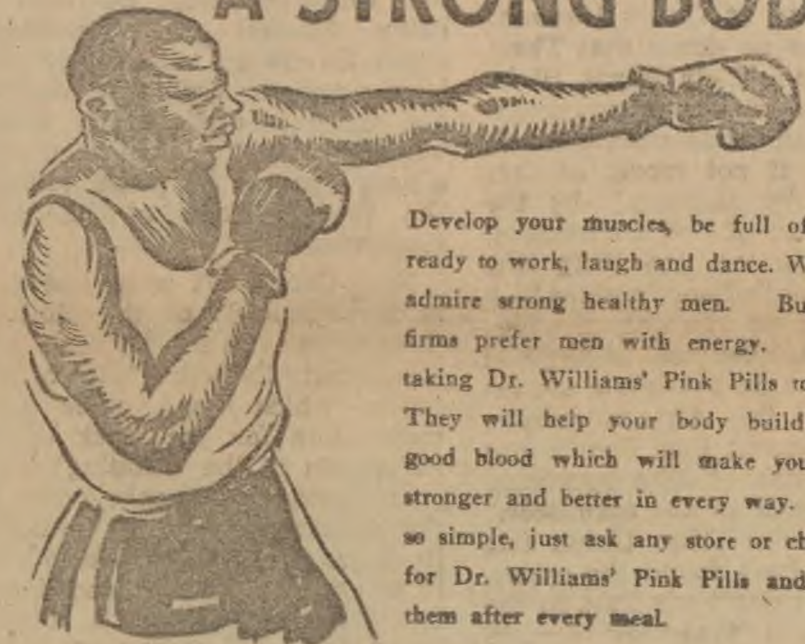


Bana bana ba banyenyane hali olo ho ka utoisisa hore ba seke ba tlala hohle mefiheng hara mofere-fere oa limotokara. Bolellang bana ba lona ka taba ena.

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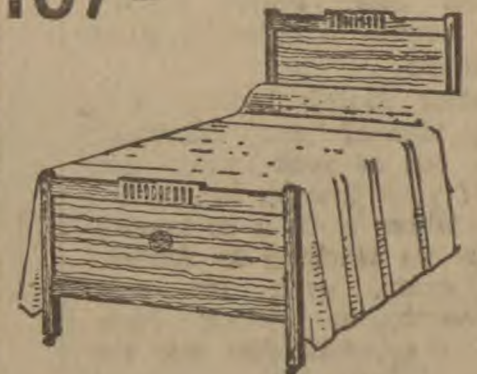
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# THE BANTU WORLD

SATURDAY, MARCH 8, 1947

## African Welcome to Royal Family

The Royal Family has now come into direct contact with the African people. In the Western Province they only saw a sprinkling of Africans in a community which is predominantly European and Coloured. It was at Port Elizabeth, where the King, the Queen and the two Princesses first received the massed African welcome from 30,000 people.

"Only once," says a Press report describing the scenes at New Brighton, "has the King seen men of colour massed in their thousands to greet and pay him homage. That was almost 20 years ago, when, as Duke of York, he and the Duchess landed in Auckland at the start of their Australian tour and were treated to a display of loyalty and affection by the Maoris of New Zealand."

Memories of that occasion, must have crowded the King's mind when he and the Queen and the Princesses attended the display at New Brighton on February 27.

As the report puts it, "It was much more than a display; it was a foretaste of what the Royal family will encounter... in the Native territories proper—an overwhelming Bantu reception."

The loyalty of the African people to the British Crown has never been in question; it has been demonstrated on many occasions since the days of Queen Victoria. There can be no doubt that Their Majesties and Their Royal Highnesses will be received everywhere by the African people with as much enthusiasm, if not more, as that which will be displayed by the other sections of the community. At New Brighton, the King was hailed as "the father of nations,"—a phrase the true meaning of which will perhaps be not understood by those who do not know the aspirations of the African people, but which means that Britain has been "the hope of the oppressed and the despair of the oppressor," and that under the Union flag many races have found the opportunity to develop their lives to the full in order to "take their place in the commonality of the world's peoples."

There are educated Africans, particularly in Natal, who feel that the arrangement made at Eshowe for 5,000 Zulus to perform a war dance before the Royal family, is intended to degrade the Africans in the eyes of Their Majesties. We hold no brief for those who are responsible for the arrangements at Eshowe, but we do not see how, after the claim made by the South African delegation to UNO that South Africa was doing more than any other State in Africa for the education and civilisation of the African, the authorities could expose themselves by showing the King and the world that it is part of South Africa's Native policy to preserve the primitive life of the Africans for the entertainment of visitors from overseas.

We do not believe that the authorities would be so unwise as to tell a critical world that what their representatives said at Lake Success was not true. And we are almost certain that if the motive behind their minds was to expose the backwardness of the African they would not have allowed the Royal family to visit Lovedale where they met thousands of African students from Lovedale, Healdtown, Fort Hare, St. Matthews and Fort Cox. At this gathering, the King and the Queen talked to several Africans including Professors D. D. T. Jabavu and Z. K. Matthews. Their Majesties were undoubtedly impressed by what they saw at Lovedale, and we have no doubt that they will see no event among Africans which will obliterate the memories of this great occasion.

Having endeavoured to show that the performance of the Zulu war dance at Eshowe is not intended to show the backwardness of our race, we shall now give our readers the reasons which we believe have

## Royal Visit To Canterbury Cathedral

(By Ernest H. Ovenden)

When King George VI and Queen Elizabeth with Princess Elizabeth went to Canterbury last year, they trod a path familiar to many of their Royal predecessors of long ago. Incidentally it was the first time Britain's reigning Sovereign had paid a State visit to the famous English City for nearly 300 years. On the spot outside the West Gate, relic of the medieval wall of Canterbury, where the King stood to receive the formal homage of the citizens, many colourful scenes in English history have been enacted.

It was there, 722 years ago, that Henry II halted barefooted and in sack-cloth to begin his penance for the murder of Archbishop Thomas a Becket; and it was there that Henry III watched in 1220 the beginning of the rejoicings at the translation of the bones of Becket. It was there that Edward IV, in retaliation for their disloyalty to him, stood while the Magistrates of the City were hanged at his order; it was there that Henry VIII in 1520 paused on his way to the Field of the Cloth of Gold and pointed out to Charles V of France the beauties of the Kentish countryside.

### THE ANCIENT SWORD

King George VI had reached the City by way of the old Roman road, and before walking through the Gate, accepted Canterbury's allegiance by the traditional touching of an ancient sword borne in state before the Mayor.

The last reigning monarch to make this gesture was Charles II in May 1660, on the day he landed in England after his Restoration. Coming from Dover, he spent his first night at Canterbury where the following day he held a Privy Council and Investiture. Other Sovereigns since have paid brief unofficial visits but research has failed to disclose any reason why there should have been such a long lapse as 300 years between the formal visits of Britain's monarchs.

King George VI went last year, as first "Friend" on the Roll, to join with other "Friends of Canterbury Cathedral" (the organisation which has made itself responsible for the work of the reparation of the building) in a great service of thanksgiving for the preservation of the Cathedral from the ravages of World War II, it was the greatest occasion in the Cathedral's glorious history since Henry III took part in the brilliant ceremony of the Translation of Becket's remains 700 years ago.

The rich hues of gold and silver, crimson and blue, of the vestments of the mitred Archbishop and Bishops, the scarlet and gold of

prompted the authorities to include this item in the programme. The King and Queen and the Princesses have heard and read a lot about the Zulu nation—a nation of warriors who could face death and danger with courage and fortitude. They have read about Zulu exploits in the battlefield, and of the spirit of unity and bravery which made this once powerful people famous throughout the length and breadth of this country. Surely it must be admitted that Their Majesties could not appreciate fully the past greatness of the Zulus without seeing something of their past.

In our opinion, the war dance is the only thing that will take the minds of the members of the Royal Family back to the great days of Shaka and Cetuywayo, and we do not think that the Zulu welcome to the Royal Family would be complete without the war dance.

At New Brighton, according to Press reports, Their Majesties saw something of the Africans traditional way of welcoming Royalty. "A man clad in leopard skins and flourishing spears jumped in front of the car shout in Xhosa words of welcome."

This dramatic scene, no doubt, will be enacted nearly at every African function of welcome to the Royal family. The man who sang praises to the King at New Brighton, we understand, was chosen by educated people and instructed by them to wear leopard skins in accordance with the ancient custom of our forefathers.

the Dean, and the silver and blue of the Canons grouped before the High Altar, the blazing colours of the medieval uniforms and robes of the Coronation Barons of the Cinque Ports (who claim the right of standing next to the King on all ceremonial occasions) and of the Mayors of Kent and their Macebearers made an unforgettable picture framed in the age-old grey walls of the Cathedral.

### "Sjambok" Discusses Education

All schools, both primary and Secondary, have now opened, and the educational waggon is once more "on the move." Now is the time for me to use my sjambok on all those who are responsible for absurdities in our education. The first target of my whip is the African parent who believes in the fiction that "a good stick is one that is cut in a foreign forest." These worshippers of the goddess of distance actually believe that the school hundreds of miles away gives a "sounder" education than the school at home.

Parents together with your simple-minded children, stop believing in this fiction whose worship costs you so much money in train-fares and school-fees as well as other expenses, and costs the poor innocent fowls their life. Do not leave the home school until you have completely exhausted all the educational facilities it offers. The home school is just as good as the far away boarding school. Don't believe any of the legends to the contrary.

The other day I overheard a heated debate between a boy who had passed J.C. in the first class and one who had completed a course in Building at Lovedale. The J.C. boy was boastfully telling the Builder that he was "more educated" than he, because he had done Mathematics, Latin and Physical Science when the Builder had spent all the time handling bricks and clay. The poor Builder who had not had any essays to write on such worthless things as "sunset" and "the story of a donkey told by itself," and had had no chance to read "Old Dominion" and "Poison Island," seemed unable to defend himself convincingly.

My dear foolish brother J.C. get that idea of "more educated" entirely out of your mind, and take off your Stetson hat to the Builder whose trade is so important that its teaching to African ex-servicemen, even for only three months, at Milner Park, has blown so much dust into the clear air of South Africa. My dear dumbfounded Builder, throw your inferiority complex to the four winds. With all your ignorance of "simultaneous equations," "Pythagoras' Theorem," "the Third Declension," "the properties of chlorine," and such trash as your J.C. opponent never finds use for in real life, you are "more educated" than he is, for you can supply what the world needs more this time than at any other time. Hand education is a much handier type of education. I am "Sjambok." I know I can talk sense and no nonsense.

There are "ologies" which the University rather obdurately arrogates to itself, which, stripped of their technical lumber, could with great advantage and ease be studied in the Secondary School. These "ologies" are sociology, psychology and anthropology. These should become public property and not curios found only in the museum called the University.

FILM PRESENTATION OF "JESUS OF NAZARETH"  
A rare opportunity for the Non-European community is being offered next Sunday, March 9, at the Odin Theatre, Sophiatown, when the sound and talking film presentation of the immortal classic "Jesus of Nazareth" is being shown. The management has gone to no end of trouble in securing a copy of this film, and reports have it that in a showing recently held in other parts of the country, people rush to see it 2 and 3 times. There will be three performances—at 4.15 p.m., 6.15 p.m. and 8.15 p.m. As usual Odin Theatre is contributing a percentage to the Church Council which, in its turn, divides these Sunday contributions amongst the various Church Charities.

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SUNDAY, MARCH 9th 1947

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# Indlela Ibuzwa Kwabaphambili Kwa Ntu

Ngu Makhandakhanda

Kuya mangalisa ngalenkathi amaphephandaba eSintu efundwa ngabezizwe kube abathize abakithi bangawafundi bathi amumethe izindaba ezindala, kodwa bakhothiwe ukuthi imiqondo yabahloli, izifundiswa, abafundisi namakhosikazi akithi athanda inqubekela-phambili yeSizwe icindezelwa kumaphepha eSintu ngoba awezizwe engalobi ngezilimi zeSintu.

## SIZEYA THINA NGOKWETHU

Iningi labantu abasho-njalo ngabantu abangawazi amagumbi amane omhlaba ngaphandle kokuhlala behhemuza amanga nokwazi zona lezo zindlela ezingabayisi ndawo zibahlela ebubwini. Umuntu ongathandi, ongafundi iphepha lakhe le Sintu uyisitha esizweni.

Ziningi izizwe ezingathandi ukuhlala zingafundi imiqondo yamaqhawe azo. Futhi nalapha eSoti Afrika sizibonela abezizwe befunda izilimi zethu emaphepheni, bawafunda aze abemnyama. Uba fi ongahleba abezizwe?

Kuphi nakuphi abezizwe abasahlshelwa ngoba bazi zonke izinkulomo zeSintu. Naso isi Tsotsi bathi "bhe" ngaso, kodwa thina solokho silibele ngokuthi: NgingumZulu, umXhosa, umSuthu nomShangane. Masikuyekeni konke lokhu, sifunde ukukhuluma ulwimi lweSizwe lolo singaphoxani ngobuzwe.

Sekuya khanya kwabezizwe ukuthi—omnyama ubanyathela ezithendeni ngo "Wayalapho ngiva khona muntu wasezizweni?" Nigovuza izimbiza ezingavuthwayo-nje, iziko enikhwezelayo lityopheka nina ngomso. Indlela ibuzwa kwabaphambili.

**Maluphele Ucalulwano**  
Makuthi uma inkululeko ifika isithole simunye kungavuzi lutho. Kodwa uma kunezimbo ezingena umsebe welanga silwela ize. Guqukani masinyane nina bo "Siyazi" beze abadonsela iSizwe emuva. Singama-Afrika sonke manie kuhelile ukuthi mina ngabuthwa laphaya kwasha kwacima.

## Okungabukeki kwaNtu

Zifinyelele lapha ezivela eThekwini zibika ukuthi abantu baphatheka kabi kakhulu. Kwehla otsotsi bevela eGoli bakhapha inothi yezinkani ngoKhisimuzi. Kwahloma amaqela amaninzi eyolwa notsotsi kodwa athi ebuya eMkhumbane aseshaya evithiza noba ngabe ngumfundisi imbala. Kwavalwa imizi ngenxa yabo namhlanje, kanti babethi bayolamula kanti yibo izitha. Nina enziphethe kabi kuyekeni lokho nibulala isizwe, niyisigalekiso kwaNtu.—Ngu Jikela kaMkhwekazi.

## Onezwi Ngomhlaba Wakhe

Nginesiza esingama-morgen ayishumi ubukhulu bendawo engisiqedile ukusithenga nokuthola inqwadi yaso. Ngisike kuso isizana sezinyathelo (yards) 40 x 40 engisinkela enkonzweni kaNkulunkulu kwabeSonto abangakasemukele lesisipho, mhlambe ngesizathu sokubalekela izindleko zokusisika nezetransfer. Ngoba umthetho uthi simelwe sikhishwe yi-Surveyor sithole kahle iTransfer yaso ePretoria.

## Ngubani Onamandla.

Njengoba mina senginikele ngo so lesisiza inhliyo yami ayivumi ukuba ngisike. Ngakho ngiyacela ezinhleni lezi okokuba ngisimemezele nakubani onamandla okuzimela izindleko zokucanda nezetransfer. Onokusithathela enkonzweni kaNkulunkulu nowaliphi ibanda nje onamandla wokwakha indlu yeSonto kuso unokusithola ngesible kimi. Ofunayo kangilobele, mhlambi ezekimi ngimkhanyisele ngaso.

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## Siyacela Asemukeliswa

Kangisiye umuntu ohlala eloba lapha ezinhleni lezi, kodwa namhlanje Zulu ngibona ukuthi kufanele ngodaba engilubone luvela kulenyanga eyedule.

Akuvamisile ukuthi abantu bakithi babone iqiniso njengoba ngibona sekwenzeka namhlanje. Phansi kwalesi hloko esingenhla, uMuz. S. G. Mthembu ukhulume amazwi amumethe iqiniso lodwa. Uthi uma sicela kodwa singaceli ngokwemvelo yethu ngeke siphumelele. Njengoba elobile njena akalwi sampela nenkolo kodwa uthi kukhona amanye amaqiniso nokwemvelo yakwaNtu okubonakalisa ukuthi sekwalahlwa le kwantshingwa.

Yebo kuliqiniso lokho ngoba kuqala kwakukhwelela entabeni, kothi kwehliwa njena ibe isina imvula, kodwa namhlanje kunjani na, isikhala nesigalekiso sikuphi na phakathi komuzi kaNtu? Kuloludaba angilwi sampela nabefundisi ngoba baqhamba ivangeli laKhe Yena Ongaphezulu kodwa thina sikhuluma ngolwimi olungesilo olwethu, izenzoke lezo.

Omakoti laba asebegcwele emakhishini emadolobheni asebhenduke izintombi, abanye abehlulwa ngeyabo imizi sebezochitha eminye futhi emadolobheni. Yebo uqinisele uma ethi sebethandana nabafana abancane impela engabe baselusa izinkomo emakhaya. Kufanele sivuke sithandaze ngemvelo. Kuyinto enhle kakhulu ukuba umuzi oNsundu kubekhona isikhathi esaziwayo ngumbuso ukuthi ngaso uNtu uthandaza enze amasiko akhe omdabu.

## Umbuzo:

Okwenza konke lokhu phakathi kwethu yilokhu: Sekukhona umkhutshana omubanyana impela phakathi kwethu wokuthi uma sekusondele uKhisimuzi, kufika usuku lweNkosi uDingane, abantu baphenduke izimpisi njena babulalane bodwa baziphathe kabi. Kuthi uma sekufika ezinye izinsuku abangazazi lapho zisuka khona ziphela khona ubafice bezolile beziphethe kahle. Kwenziwa yini lokho? Kangazi noma abantu abanengi bayakubona yini

## Inkululeko Isebuqama

Nansi into ebulala isizwe esiNsundu—utshwala. Noma singazabalaza kakhulu kodwa uma abakithi abanye besaziphethe kabi, badakwe, ngisho umuntu ezohamba ngesitimela phakathi kweningqi. Uma umvusa onsundu athi ukhokhe eyakhe imali, bese kuthiwa 'abantu abamnyama'. Manjeke abezizwe bathini, ngoba emandulo indoda ibibududla ihambe izwe. Bantu bakithi abansundu, inkululeko isekude kithina maAfrika, maniziphathe kahle. Akekho omunye ongavusa iAfrika, yithina vo.—M. J. Shabangu, Nelspruit.

## Umntwana eGoli

UW. B. Mkasibe ubenenhlaha ukuba umntwana Penuel kaSolomon kaDinuzulu ahlalngane naye lapha eDenver khona mhla mnene efikayo.

Enye into sekuvamile kakhulu ukuba bonke abantwana beNkosi athuke asephezu kwabo ngenhlaha njena khona eJozibehle. Inkosi uSolomon wazala izinsizwa eziyinqaba njena ngoba bonke abeNkosi "bafana nayo" kodwake ungeke usho ukuthi "yibo" ngenhlonipho noma okubona abantwana bakaSolomon kaDinuzulu.

Mina we Sons of Zululand kufika ukujabula kakhulu maZulu kaMjokwane.

—W. B. Mkasibe.

lokho. Kodwa khona kuliqiniso Mhleli bengicela ukuba abafundi bangichuse lapho nje. Ngu Dabulamanzi.

## Indoda Ehlakaniphileyo isebenzisa owona Vaseline



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Iyazi ukuthi yiwona ophambili esikhumbeni sayo usilonda sithambile sisihle ngoba uhlengikile mpela. Ngokunjalo ongumuthi omuhle olungele ukugcotywa ezilondeni noba ushile. Ngeke wenze siphosiso uma uqaphele igama lawo loqobo "Vaseline" ebhodloleni uqaphele lamagama "BLUE SEAL" alotshwe esivimbini esiluhlaza.

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LIFANA NALELI  
NJALO

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**SOLOKO TSHIYA**

**UKUKHAZIMLA!**



**SOZE - -**

**ISHIYE MIKRWELO**

Nanjani na iBon Ami ithandwa ngaphezu kwama-shumi amahlanu eminyaka! Iya khaulezisa, ukugqiba kakuhle. Isusa amafutha nokunchola okumfiba—ngaphandle kokukrwela—yosule kube kuhle. Igcina iisinki zokuhlambela. Iifestile kwane mithi ezotyweyo iyenza ikhazimle ngathi mitsha. Isitena seBon Ami sibiza kancinane—kwaye idyojwa kancinane yenze umsebenzi omhle. Kungani na ukuba ungayenzi umkhazimlisi wakho kuphela?

**Phantsi Kolukhanji**

(NguMlonji)

Bonke abafuna ukubona ilanga likaQilo ma bakhe bahambela kweli labaThembu. Engaka imbalala iyoyikeka. Iza nezininzi zona iziganeko. Ngenxa yayo abantu bangenwe bubugebonga.

Umfana kaMalotana oyingca-phephe yeC.I.D. kweli uvela esibhedlele ngokuhlaselwa ngoo-Tsotsi ngemela. Eyona nto isisimanga iziphatha-mandla zithe cwaka; akukho nto yenziwayo ukunqumamisa obu bugebonga.

Ngokuhlwa komGqibelo we14 kuFebruary ibe ngumbuliso ka-Mn. C. S. Ntloko, B.A. obefundisa apha eSecondary School. Uya kuba yiLecturer eFort Hare. Eli theko libe liseMallett Hall lichotshelwe nguMn. Frank P. Gxoyiya. Kwizithethi eziliqela singabalula uNkosk. Mgidlana owenza intetho emambithekayo, xela ilahleko yomzi wakwaKomani ngokumka kukaMn. Ntloko. Lo mfana ube ngomnye yentsika zeLiso loMzi. Ube ngomnye wenjengele ebeziphethe imikhosi yeLiso loMzi xa bekusiliwa idabi lonyulo lwe-Advsory Board. Lo mfana ubulswenxhova yentlonze yokuphatha incwadi namaphepha.

**ZIGHASENE NOMZI**  
Enye into embi apha ngathi itishala zinxhamele ukuwvela ngasemva umzi waseKomani. Sesimana ukuba kusithiwa zivumelene noNolali ukuba izinto zenziwe ngendlela ethandwa zizo, nokuba abantu abayifuni loo nto.

Ukuza kufika koKumkani iKansile ithe abantu iza kubapha inkoma bazixhele. Abantu bathe baya kuthanda ukuzitya ngomhla we21 kuApril umhla oyiholide yokukukaPrincess Elizabeth. Ngalo mhla weRoyal Visit abantu abaninzi boba besemsebenzini.

**AIJEKA AMAXHWELE**  
Amadoda apha aphelele ngoku ukujijeka amaxhwele. Ziya qhwalela into zoNqase uNotutsulu, neento zoNoah uNqanawa. Le nto ke thina isibonisa ukuba ininzi apha le nto kuthiwa yi'Rheumatism.' Amadoda ngoku aya ekhuthuka neentloko ezi.

**Ah! Zwelidumile**

(NguR. Nkopo)



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Ntsholo yani na le ndiyivayo, Phantsi kwale ntaba yeKapa? Ngxokolo yani na le ihumzelayo, Kulo mzi weKapa?

Ah! Zwelidumile! Siya kukhalela  
Haaalala! Haaalala!  
Nyhweba yani na efik' eAfrica? Thamsanqa lini na eza nalo u-Mntwan' omhle? Ungene ngesango kub' ungen' aphe Ooyisemkhulu bafikela khona. Ah! Zwelidumile! Siya kubulisa.

Haaalala! Haaalala!  
Nathi mz' oNtsundu siva sinemihlali. Kufik' umnt' omkhulu, Kufik' uyise wezizwe. Ewe kaloku yinqebelele yakulo-York. Eyongamel' iBhilitani nezizwe ziphela. Ah! Zwelidumile! Ah! Zwelidumile!

Iya khony' iBhilitani, inkunzi nguJoji Udum' elizweni. Ziya thetha izizwe ngawe thole lenkunzi yakuloGloucester Kubuhlungu ndakucinga, kunzim' ukuthetha. Le nt' ukuthetha imnandi kambe, Kodwa imnandi ngakumbi xa

(Ziphelela kwiphepha le 7)

**EzaseMolteno**

(Ngowakhona)

Nangona kusamana ukubakho imini ezishushu, imvula nayo ayiyekanga ukuchaphaza. U-Somandla ngathi Ulibekile iliso laKhe kwizinto zaKhe Az'dalileyo, ngako oko Ukufanele ukudunyiswa.

Umzi nawo umi ngokuma, uza- ma ukulungisa intlalo yawo-Sibona igela lamakhosikazi lisoloko lihlangana ngenjongo yomiselelo lwendlu yokugcina abantwana (creche), ekucace into yokuba ibuhlungu, ilusizi indlela abantwana abakhuliswa ngayo. Wathi umfo kaGodlo, M.R.C. mhlana ezokwenza ingxelo yakhe apha, abantwana bethu baswele imbeko ngenxa yokukhuliswa ngabanye abantwana esitalatweni, ukuze ke ngoko bafunde intlondi, nokuswela imbeko. Liyinyaniso ilizwi lokuba ubugebonga babantwana bethu bubangwa kukungahlalulwa ngokwaneleyo kwethu bazali babo. Ngathi ke kukho neqelana lamakhosikazi amhlophe ayikuthazayo le ntshukumo.

**INGXELO YEBHODI**

Iya qhuba iBhodi yonyaka omtsha ethe yenza ingxelo kwi-Liso Lomzi. Kukho indawo ezimbini ethe ayoneliswa zizo: (a) Ukuba kumiselwe nguSihlalo weBhodi ukuba uNobhala weBhodi ibe nguNolali, esithi umthetho umnika amagunya ngakuqala likaNobhala ukuba anyulwe nguye. (b) Ukuba kungan'kwa ngxelo iyiyi ngamalungu eBhodi emzini, ma kase wona athi ayaneliswa nokuba Umzi awaneliswa.

Noko ke ezi ndawo umzi uyazi-khalazela kakhulu, yanga iBhodi ingayijonga le ndawo, kungenjalo sakufana nabantu abangamakhoboka, aphe umntu angena kuvula mlomo kwinto engamenele siyo.

**IZINTO NABANTU**

Singabalula abaNuz. J. S. Mosiane noOsia Oldjohn abasinge emfuthweni; owokuqala using' eHealdtown, owokugqibela us'nge eDikeni (Lovedale). Sibangwenelela impumelelo.

Sikhe sabona uNkosk. L. Gxoyiya, ngokutyelala kwaMn. W. Mhlakela ngezo buzalwane, nabaNuz. N. Ngonyama, D. Spaire, bezokuchitha impela-veki. Bebonke babuye bagodukela ekhayeni labo kuKomani, bekhangeleka besemphelweni entle.

Ulaphe uG'na, uMn. J. Johnny kunye nentsapho yakhe okhe wababazwa ukungaphili kwelase-Montl. Noko izinto azimntaka-Ngqika. NoMn. K. Gush ophuma kwaseMontl ukhe waza kuchitha ikhefu yakhe, wabuya waphinda. Ukhangeleka kakuhle kwicala lempilo. UNkosk. E. N. Noyi, ephuma eRhaut'ni, aphe akhona kwimfundo yobongikazi, uzokuchitha naye ikhefu yakhe.

**EZEMIDLALO**

Iqela labadlali beTennis liya ququzela lixela iimbovane ukuya kutshona ngapha komzi aphe zaphuka khona iintonga. Kaloku ibiseyinethuba elikhulu ingasadalwa, ngoku ithathe phantsi. Kuya qondakala ukuba ngo-March igela eli loothi gxada kwiindawo ezikufuphi, ukuzibonakalisa ukuba noko akusengwa gazi." Abadlali bomboxo nabo kwelabo 'cala bamana ukwela nangona besabanjwe bubushushu belanga.

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Ngaphandle kweColomel—uya kuvuka uxhuma emandalweni wakhe ufune ukubamba.

Isibindi simelwe ukuba sichithelwe emathunjini iipayinti ezimbini zenyongo yonke imihla. Ukuba inyongo ayivuzeli ngo kuhululekileyo, ukutya okutyileyo akunakho ukwetyisaka. Kungokungundela emathunjini, sivuthamelane isisu, uqunjelwe, udakumbe, ungemi kakuhle.

Thabatha ezoPilisi zilungileyo zeXhego uCarter zincinane, zezenyongo. Iipayinti ezimbini zenyongo ziya kuvuzela esibindini sakho ngokukhululekileyo uzive ume kakuhle.

Thabatha umgqaliso njengoko uyalelwe.

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# Ubhenele EPitoli Umzi WaseTshantolo

(NguSindiya kaNtaba)

UMn. A. H. Sikiti oyitshala yalapha eSt. Thomas ubiza ama£200 emzini. UMhle walapha wamenzela i"nominal judgment" ye£10, umzi wabhenele kwinkundla yasePitoli.

Ngokufuphi lo mcimbi unje: Ebutsheni bonyaka ophelileyo uMn. Sikiti ubhale kwiphepha-ndaba lesiLungu lalapha, loo ncwadi ikho i"copy" yayo kwimihlathi yesiLungu kwa kweli phepha-ndaba. Ngenxa yokungonoliswa kwawo umzi wenza isigqibo kwintlanganiso eyayibizwe ngoJune, sokokuba le tshala ma ingabi safundisa apha, okanye mize kungayi namnye umntwana kwisikolo sayo ngenxa yobubi bale ncwadi iyibhale ngabantu bomzi.

Le ntlanganiso yayi nobushushu kakhulu, amazwi ezithethi enzima. USihlalo, uMn. Jacob Motsepe, wayithothisa ngobuchule intlanganiso ekonakaleni eyayikubo.

Isigqibo saphakanyiswa nguNobhala womzi, uMn. M. W. Somtunzi, saphunyezwa ngovuyo. Kwalyezwa okokuba mize waziswe umzi wonke. Ikomiti ikhuphe amadoda amathathu, abanumz. M. W. Somtunzi, Ben Motloutng noWellington Dikgale okokuba abhengeze ngamajelo.

UMn. Sikiti usukela yonke le nto ngelithi ingcolise igama lakhe. Lo mcimbi uthathe fintsuku zombini kwinkundla kaMhle yalapha, egqibele ngokwenza u"thunzana" wesigqibo (nominal judgment) se £10. Umzi, phantsi kwezizathu ezithile ugqibe kwelokuba ma kukhatywe nalo 'mfanekiso.'

Se sithunyelwe esi sibheni ezijajini ePitoli, Umzi umelwe nguMn. Gordon obethunyelwe ngabaNumz. H. M. Basner and Jaffe baseJohannesburg; undimangele yena umelwe ngabaNumz. Phillips and Orsmond balapha. Ityala lingene ngamagama abanumz. M. W. Somtunzi noBen Motloutng. Kufunwa i£100 emnye ngundimangele.

## INTLANGANISO YEBHODI

Intlanganiso yeBhodi ihlangene esikolweni saseRoma ngowa29 kuJanuary, kukho la malungu eBhodi: Samson Ntshingila, Jacob Motsepe, Maurice Somtunzi, awomzi; Mlu. Nicholas Mokgoko, George Matsie noHenry Sikiti aweKansile. UMlu. N. Mokgoko uphakamise ukuba ma kucelwe iKansile igangathe zonke ii"avenues" zomzi, nale iya emanchwabeni ngetha. Kwavunyelwana.

OkaSikiti uphakamise ukuba ma kuguqulwe igama elithi "Skolweni Avenue," emalunga nesikolo saseRoma, kufakwe elithi "Schoeman Avenue." OkaSomthunzi uchase ngelithi lilungile igama lesiNtu emzini wabantu, wenza umbandela wokuba ma kuguqulwe onke amagama esiLungu, kubhalwe awesintu, liyekwe elaseSkolweni. Kwavunyelwana.

Kungenwe kumcimbi wenkomo ochazwe nguMn. Van der Walt oyiManager yeMunicipal Native Affairs, esithi umthetho wempilo awuvumi ukuba iinkomo zilale ezi-

dyalithini. Kuvunyelwene ukuba ma zenzelwe izitali phaya ezi ntlangi, okanye umatu angedulisi kwimazi zobisi ezimbini. Baya vunyelwa abafuna ukwenza ii'deri' zobisi, kodwa ba ziqhube ngomgca womthetho wempilo.

## IKOMISHINI YEMITHETHO

Kungenwe kumcimbi wokuza kweKomishini eza kuphanda ngenithetho nommelo jikelele lwabantu bedolophu. IBhodi icele okokuba ma kwandiswe ikopi zala maphepha ukuze afumaneke lula kwaabo bathanda ukuya kunika izimvo zabo kwiKomishini.

Kubanjwenwe ihuba elide ngomcimbi wokwala kukaNolali ukubiza intlanganiso yomzi xa kukho into ekufuneka yaziswe emzini. Yena uthi ngumsebenzi weBhodi lo-wo, intlanganiso yomzi ihlangene ngowa30 kuJanuary. IBhodi yanika inxhelo yayo yokuqala ventlanganiso yayo, yamkelwa ngomphakamiso kaMlu. Geo. Mbizela noJ. Mboni.

UMn. W. P. Dikgale esekelwa nguMn. J. Phiri noMatlanyana baphakamise ukuba ma kucelwe iBhodi icebise iKansile irhoxise igama loMn. A. H. Sikiti eBhodini ngezizathu ezithe zachazwa. Wamkelwe shushu lo mposho. U-Sihlalo ucebise ngelithi umzi ma wenze incwadi ebhalileyo ukwenzela ubungqina obucacileyo bokuba luluvo lomzi olo.

## UVELWANO KWABAFELWEYO

Sivelana noMn. Magoli Eland oshiywe yinkosikazi yakhe ngomhla we6 January, yafihlwa ngowe9. Bekufihlwa inkosikazi enguMartha Leburu waseGermiston apha ngowe15 kuJanuary. Ubeze apha kwadade wabo uNkosk. Makgalimela ngokutshintsha impilo. Sivelana kakhulu nezihlobo zabafikazi aaba.

Sothuswe ngumphanga woMn. Walter Nofemele okhaya likuKomani, okhatywe wafa ngamapolisa akwaloliwe eMayfair Sitishi ngomhla we5 kuJanuary. Kusweleke umntwana ogama linguWilfred Mabaso obudala buli17. Wafihlwa apha ngowe25.

UNkosk. Lydia Mlisana unduluke apha ukugodukela ekhaya eMacubeni ngowe14 kuJanuary emva kweshumi leenyanga elapha kwadade wabo uNkosk. Amelia Sibida. Uggibe iiveki ezimbini uMn. Joseph Ntshakantshaka waseMafeking obelundwendwe kwaMn. Karel Time. Ulapha ezokongamela iCreche yabantwana uNkosk. Esther Maseko obesakufundisa kwisikolo samaRoma apha kwaJuliwe.

Undulukile uMn. Cwaka Mfazi ukuya kuvula isikolo afundisa kuso eFreyistata kutsha nje. Sikhe sabona uMn. de Villiers Anta waseCrown Mines apha. Ebesempilweni entle uTshawe lo.

## Ah! Zwelidumile

(Zisuka kwiphepha le6) unamandi' okuthetha Ah! Zwelidumile! Siya kubhotisa

Kubuhlungu ngakumbi mzikulwana kaVitoliya, UVitoliya wodumo lwaseMangeni. Ewe kaloku sesivile.

Gxebe asinakuthetha nawe Nkos' enkulu, yeentlanga ngeentlanga. Kambe ke uJoji uzeli amawele, Kambe Bhilitani unguyise wezizwe

Umz' oNtsundu uneghenqa, UmAfrika unesilephere, Ngoko akulula ukuthetha neNkosi

Ah! Zwelidumile! Siya kukhahlala.

Kuthi xa kulapha ndivaleki umlomo.

Kunjalo kakade mna ndisweli ukuthetha.

Inchinga zam zindisa kude.

Mhla iNkosi yeeNkosi, UKumkani wooKumkani

Way' Esemhlabeni.

INkosi yodumo lwaseZulwini.

Akukhontw' intsha emhlabeni, zindla zonke.

Ah! Zwelidumile! Siya kubulisa.

Ewe, Mhlekezazi ma khe sikuhlebele

Amaweli akho aseAfrika

Elinye alithethi, isizathu nam andingekuxeleli

Linokhwekhwe, mhlaumbi iqhenqa.

Mhlaumbi isilephere asingechani.

Andazi ukuba le nt' izilunge kuya kwenziwa njani na.

Nangona kunjalo akukho ngxaki.

Inkunz' ekhonyayo yinkunz' ekhonyayo.

Ah! Zwelidumile! Siya kubhotisa.

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**The King's Treasure**

Once upon a time there was an extremely wealthy king. This king was so rich that he had a whole castle filled with the costliest treasures. One fine day this king called all his family together (and he had a very large family) and told his children that he was throwing open the castle doors and each one of them could take as much as they desired of the treasure—in fact all that was his, he freely gave to them too.

Soon after this very wonderful gift had been given to the king's children, one of the king's children crept timidly up to the house. This child doubted his father's wonderful gift, so he fearfully took only a farthing from out of one of the many rooms of the castle. This child was so fearful that he hurriedly dashed away, hardly daring to see what treasures his father had given him. Now this child soon spent his farthing, and then he had to struggle for a living.

**Bags on His Back.**

Next door to this frightened child lived one of his brothers who lived happily. True, he worked very hard, but he sang cheerily as he worked, and all day long people thronged his door. He always seemed to be able to help these folk, for they went away from him looking very happy too. But very often during the day this brother was seen to go to the castle, and to come back with bags on his back.

At last the unhappy and miserable brother who was finding life far too much for his feeble strength, could stand it no longer, and he hurried to his happy carefree brother and asked him how it was that he did not find life a troublesome burden.

At this his happy brother suggested that the miserable brother should come with him, and that they should visit the castle. When they got there, the timid brother led by the happy brother went from room to room. The timid brother was amazed to see the wonders and treasures of the castle! And then he opened his eyes wide when he saw his brother take and take and take treasures with him, and the castle remained as full as ever of treasure!

**Treasure Shared**

On reaching home the happy brother had more than enough for his own needs, and he shared and shared his treasure with sick folk, with unhappy, with poor people.

So the unhappy brother felt ashamed that he had not trusted his father's word, and he too went and took and took from the castle in order to share with others and to help them. By doing so he found that they too came to love his generous and loving father, and that was a very great joy to him.

Our Heavenly Father has promised to give us His Holy Spirit, but by the way so many of us Christians live you certainly would not be able to see love, joy, peace and goodness in their lives.

Take freely from God, expect great things to be done through Him. Expect people to be converted, expect the sick to be healed, expect drunkards to be freed from the curse of drink. God has given freely, don't limit His power by your unbelief, and by only accepting thimbleful of His vast power—power far, far greater than the sea. African women wait upon the Lord and receive power from Him not only for yourselves, but also for many others.

**The Blind Child In The Home**

(Continued from last week's issue)  
Never leave the blind child out of anything. Just as we must see things in order to remember them when they are no longer visible, so must the blind child feel, touch and handle in order to "see" as it were with his mind.

**THE NEXT STEP.**

2. The next step in the life of the seeing baby is to realise and enjoy "noise" and "sound." Let your blind child experience and enjoy them too. We are all—often painfully—acquainted with the baby's rattle. See that you provide one for the blind babe. You will then, in this way, begin to develop the relationship between the hand and the ear.

3. I have already mentioned "freedom of movement." By that I mean allowing the baby to exercise its limbs, stretching its arms and legs, etc. Give a little time each day to this.

The next stage is that of crawling and later walking (10-15 months) and it is here where the parents make the biggest mistake.

Independent movement on the part of the child is very often hampered and restricted by the fears of the mother. Even mothers of seeing children are tormented by these fears to some extent. But, if it is necessary for the seeing child to move about freely and independently, the more so is it essential to allow the blind child such freedom, if he is to learn to find his way in his home surroundings and to overcome obstacles in his path.

Again, excessive love on the mother's part, may help to hinder and discourage the child. She may feel that all she has must be given for the sake of the child, that her life must be devoted to him, and she will rush to help the little one on any and every occasion, instead of standing aside, and allowing him, at least, to try to do things for himself. A hard lesson, we all agree, but one which the mother must be willing to learn.

In one blind school in which I taught some years ago, it was absolutely forbidden the teacher continually to touch and help his pupil. I may add that the school was a training school for teachers of the blind, and the teachers were generally young and inexperienced. When they had thoroughly learnt this rule of "letting the blind pupil alone," then they were taught when and where to proffer advice or help as the case might be. A constant, indiscriminating and tactless interference in an effort to help a blind person, simply tends to confuse and dishearten and becomes of little or no value to him. But it is not an easy lesson to learn, as I have already said, and a mother's heart bears many scars in the process, when she sees her child, stumbling, blundering and fighting difficulties, when a little help would put the matter right. But while denying yourself, you are giving your child experience, sensation, and most of all you are laying a foundation of independence and self-reliance.

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# READERS' FORUM

## Grateful Reader Thanks The "Bantu World"

**Solomon Mutsuwa, Adams,** writes: It gave me much pleasure to receive your letter dated February 18, 1947, and the cheque for £3-0-0 as my reward in the literary competition which you ran last year.

My happiness does not spring from the fact that I had won in the competition but, rather, from the fact that I had made a step forward in a world of thought and ideas into which my mind had ventured. That is the chief source of my happiness.

Indeed, the prize is of secondary importance.

I wish to thank the judges and all concerned for the trouble they have taken in perusing all our manuscripts with unimaginable patience. I hope they will continue to work with yet greater patience than ever towards the Africans' progress.

We, too, shall be bound, wherever possible, to support you in your great task.

## Mampone Answers Ngamone

**Alfred Mampone, Johannesburg** writes: Mr. Horace Ngamone has failed to grasp my point of view. As a lover of my people it pains me to read letters such as Mr. Ngamone's, in that they cause misunderstanding among our people and create hatred for those appointed to maintain law and order. Such letters should not be left unchallenged.

Mr. Ngamone states that it is because of the black colour of our skins that our homes are raided and searched, that we carry passes that we may not brew beer nor buy it from European bottle stores etc. Let me make it clear to Mr. Ngamone that I carry a pass not because I am black, but that I could easily be identified when I am in danger or when I have endangered others. It is not because of the colour of our skin that we are denied democratic rights in this country; it is because of the existence of the numerous political parties whose conflicting interests militate against us. I can assure Mr. Ngamone that I do not care for democracy that caters for drunkenness.

I hold the opinion that we should be banned from this country if we are to improve ourselves. May I inform Mr. Ngamone

that it is lawful for African householders in the urban areas to brew, and use beer for domestic consumption—a privilege which Africans do not cherish since it is of no economic value to them. Permits are also issued to Africans who wish to buy liquor from European bottle stores.

## Is This Justice?

**Albino Joseph Bila, Germiston** writes: The severity of sentence passed on Africans even if they are first offenders of the law has more evil than curative effect. Many law-abiding Africans are imprisoned for petty offences.

In gaol, these good citizens come into contact with dangerous people who school the first offenders in the art of crime. While in many cases members of the other section of the community get light or "suspended sentences" for serious offences, Africans are only subjected to heavy and long sentences for mere technical offences.

Why are Africans not given suspended sentences which, after all, have self-reformatory effect and provide the offenders a chance to turn a new leaf?

## 'Native' or 'African'

**M. B. Moaawi, Johannesburg** writes: I am all at one with Mr. J. L. Rammala in certain points concerning the use of the above terms. "Native" is a term with many meanings; they are both pleasant and unpleasant. As we are all conversant with the correct meaning of "Native"—any person born in a particular country—we should not argue much on the application of that word.

I would like to make this observation: the word "native" has been given a new meaning in this country. It means "a nation 10 years behind European civilisation." That is why some people advocate its application to the aborigines of this continent. If people wish to respect us, let them call us Africans.

## Pass Exemption

**Ex-Cpl. Elias Marake, Whites** writes: Will you kindly inform me where to apply for a certificate of exemption from passes? I am an ex-soldier with a clean record. I have served the Army for four years and nine months. When I applied through

the Magistrate who sent my application through proper channels, the reply came back saying my application had been refused and no reasons were given. Could you kindly help me out on this matter?

(Write direct to the Chief Pass Officer, Department of Native Affairs, Johannesburg. —Ed. "B.W.")

## "Masase"

**George Mbulaheni, Pretoria** writes: In a recent issue of the "Bantu World", Mr. J.P. Mutsila made an appeal to the Bavenda people to read the "Bantu World", and said if the number of readers in the Zoutpansberg area alone could reach the 10,000 mark the Venda Progressive Association, of which he is president, would launch a new paper "Masase."

I presume that the idea is to raise the number of readers for the new paper. This is a good thing; but I wonder if the 10,000 mark could be reached, especially that those among us who have been clamouring for more space in the "Bantu World" have often been disappointed to find their news cut out.

If 10,000 readers are to be raised through the "Bantu World," more space for Venda will have to be made available.

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## KGOLLO YA PUSO KA BOGOGI JA KGOTLA

Jaaka re bonye mo polelong ya tshipi e fetileng, tsamaiso ya puso ka Lekgotla go ka fithelwa e simologile ka ngwaga o Palamente ya Kolone e neng ya dira Molao wa Glen Grey ka 1894 ka one. E ne ya re ka 1903 dikgaolo tse di 13 tsa bo di garetswe mo Lekgotleng je Legolo la Mafatshe a Thoseng (Transkei) ntswa gona ka dingwaga tse dintsi Lekgotla je le neng le tsamaya ka molao o kwenneng e ne e le lone la Glen Grey.

Mokgwa wa kgetho mo Makgotleng a, a mo tiholegong ya one ditokololo tsa one e neng bogolo e le baemedi ba merafe — Dikgosi le Dikgosana, o ne wa anamiswa le mafatshe wa tihabolola- rwa ka boiketlo. Mo dikgaolong tse baagi ba tsone mongwe le mongwe a neng a duela lekgetho ja naga kana thoto e leng bo- swa ja bana ba gagwe, ditokololo di he di kgethwa ke bantshi ba lone. E rile mo ngwageng wa 1913 tsamaiso e ya kgetho ya anami- satswa kgaolong nngwe le nngwe e e batla ga tsamaya ya amogelwa mo dikgaolong tse dintsi ka 1925.

E rile ka 1911 fa tsamaiso e tse- so mongwe go okamela diphu- na Bophirima ja lefatshe la Ma- Phonto ga dirwa ka matseseleko ka mokgwa o e ka utlwanang le tsamaiso ya semorafe — ditokolo- lo tsa dikgaolo di ne di kgethwa ke Kgosi mme dingwe di kgethwa ke Mmusi-yo-Mogolo. Ya tla ya re ka 1931 Lekgotla je Legolo la Ma- Phonto la tihakannngwa le ja Ma- fatshe a Thoseng go ira "Lekgotla la Mafatshe a Transkei a Kopa- nyeng."

**MOLAO WA NGWAGA WA 1920**  
E rile ka 1920, ka tlagiso ya Lekgotla la Tlhotlhomiso ya Di- tiro tsa Bantsho, Palamente ya dira Molao go naya Mmusi-yo- Mogolo thata go tihoma "Lekgotla ja Motse" mo kgaolong yotlhe ka- na karolo e ka Molao wa Dinaga wa 1913 Palamente e athotseng go nna lefatshe la BaAfrika. Ke ka moo go neng ga ira bothofo go anamisetsa tsamaiso ya Lekgotla ya mafatshe a Transkei le Ciskei kwa dikarolong dingwe tsa lefatshe la Kopano.

Go rulagantswe mo, Molaong gore go kgethwe banna ba SeAfri- ka ba sa fete boroba-bongwe ka tumelelo ya Mmusi-yo-Mogolo go tla ditokololo tsa Lekgotla, le gore Mmusi-yo-Mogolo o ka nna a kgetha modiredi wa Mmu- so mongwe go okamela diphu- thego tsa Lekgotla le go nna mo- gakolodi. Gape Molao o dumelets- Makgotla a tihomilweng ka molao o kwenneng thata e kgo lwane go amogela le go dirisa madi le ditiro dingwe tse di jaaka:

**Tiro le rabelelo ya ditsela, matamo, didiba tse di tihabolola- tsweng le dikhwiti tsa go "tj- pela" d'ruiwa; dikgato tsa go tihabantsa kgethego ya mmu; go aga matlo a malthomelo le go feela metse, go aga matlo a kokelo le go tihabolola diti- ro tsa Kalafi; go dira le go tihabolola ditiro tsa temo le jwalo ya dikgwa; go anamisa le go god'sa ditiro tsa thuto.**

**DIPHETOGO TSE GO BO- NYWENG DI TLHOKEGA**  
Palamente e letleletse makgotla a metse ka 1920, mme makgotla a Middledrift, Tamacha, Peddie, Victoria East, Mafeking le a leki- shene loo-ra-Zebedelia a ne a tla a simololwa ka 1927. Tiego e dire- gile ka maikaelelo a go fetola mo- lao wa tshimologo go nonotsha tshi- mololo ya makgotla mangwe mo dikgaolong tse baagi ba tsone ba tseng ba nonofe go tshetsa di- tiro tsa puso ka boikarabelo jo bo lekanang le ja Makgotla a tswela- tseng pele kafa thulaganyong ya Palamente.

Go no ga fithelwa go tshwan- la go fetola molao wa tshimologo go akaretsa ditiro tsa bolekgotla mo kgaolong nngwe le nngwe e ka bone e rekilwe ke morafe e bapile le naga ya BaAfrika. Fano re tla thalosa dilo tsoo-pedi. Sa nitlha ke gore lefa mo tshimologong Le- kgotla la Motse le dumeletswe ka thata le nonofe tse potlana, e ka re fa go ntso go ya pele Mmusi-yo- Mogolo a le tihabolola go le naga thata e tletseng ya go tsamaisa tiro. Sa bobedi ke gore fa gotwe "Lekgotla la Kgaolo" go bo go tewa Lekgotla la Tshimologo la Kgaolo ya Glen Grey le Makgotla a Dikgaolo tsa Transkei. Makgotla mangwe a simologleng ka 1927 kana morago a bidiwe "Makgotla a Metse."

**MAKGOTLA A METSE A GOMPIENO**  
Mo lobakeng lwa gompieno, 1947, dinaga tsa lefatshe la Kopano ka botelele le bophara di na le Ma- kgotla a Metse a le lesome-le-bo- tlhano a nang le thata le nonofe tse di tletseng le a le marataro a dithata tse potlana, mme BaAfrika ba ithuta ka go tsaya malebela mo ditiro tsa metse ya bone go dira sa ditiro tsa metse ya bone go dira karolo e tshohegang mo mokgo- leong wa puso ya bo-motse mono S. Afrika. Go naya tshlofelo e kgolo thata mo dingwageng tse di tlang go bona katlego e kalo-kalo e dirilwe mo lobakeng lo lo khu- tshwa-khutshwane lwa dingwaga- tse di 52—ditiro tse dintle tsa mmu- so o siameng ga di bonale ga bono- lo—go tsaya lobaka go di ithuta ka kelotlhoko.

## MAKGOTLA A MAGOLO

Makgotla a ka molao a bidiwang "Makgotla a Magolo" ke "Lekgo- tia je Legolo la Mafatshe a Tshwa- raganyeng a Transkei" le "Lekgo- tia je Legolo la Ciskei." Go ka si- mololwa makgotla a jaaka one mo dikgaolong tse dingwe — bogolo- thata kwa Transvaal Bokone.

Ditokololo tsa Lekgotla la Tho- seng la Bunga ke Molaodi-o-Mogo- lo, Modula-setilo; Balaodi ba Di- kgaolo tse go nang le Makgotla; Marena a Bothabatsatsi le Bophi- rima ga lefatshe ja MaPhonto le ba Thempu; le baemedi ba mera- fe ya Thoseng ba tswa go lengwe le lengwe la Makgotla a Dikgaolo a mararo. Mo go bona ka boraro- mongwe o kgethilwe ke Mmusi- yo-Mogolo; mme kwa ntle ga Di- komiti tsa Kgaolo ya Pondoland, ba bangwe babedi ba kgethilwe ke Makgotla a Dikgaolo tsa bone. Boemedi jwa Pondoland bo ntsa jaana: Tokololo nngwe e kgethi- lwe ke Mmusi-yo-Mogolo; mongwe o kgethwa ke Kgosi e Kgolo ya Bophirima kana Bothabatsatsi jwa Pondoland mme o mongwe o kgethwa ke Komiti ya Kgaolo. Ba- emedi bothle, lefa go ntsa jalo, ba tshwanela go thomamiswa ke Mmusi-yo-Mogolo.

Bunga ke Lekgotla la Mafatshe a Thoseng je le nang le thata e kgo- lwane mo tshimologong le tsama- isong ya ditiro tsa setshaba; le na le tshimelo ya go aka- nya dikgopolo tsa tshimologo ya molao mongwe le mongwe o amang Bantsho ba lefatshe la Kopano ba Kgaolo ya Trans- kei. Le na le boikarabelo mo kakanyong le thulaganyo ya kgopelelo ya madi a phuthilwe- ng le tiriso ya one mo Mafatshe a Transkei le ko- kamelo ya madi a legae a phu- thilweng bogolo ka makgetho, madi a ditsea tsa dikatholo le a ditselelo.

Gompieno Lekgotla la Bunga le tihokometsa ditsela tsa botelele jwa dimmaele tse di dikete tse tlhano; le dirisa madi a magolo mo ditirong tsa kalafi le go thusa me- tse ya kokelo; le tamaisa Dikwel- tse Kgolo tsa Temo tse di jaaka tse pedi tse di tumileng thata, "Tsoo" le "Teko"; le simega tiro le go due- la Baruta-Temo le badiredi ba lone (bao le bileng le setse le ba rula- ganyeditse madi a botsofe) mme ebile le gatisa le go aba lokwalo- nyana la mosola o mogolo la Temo, "Umcebisi Womlimi Nomfuyi" (Mogakolodi wa Molemi le Mo- rukgomo). Batho-banani ba bai- thuti ba Transkei ba ba tshwan- lang ba thusiwa ka madi — e ke yone kgato e ntle ya tswelole-pele le ditiro tse di kgathang tsa go dira karolo mo tsamaisong ya pu- so.

## LEKGOTLA JE LEGOLO LA CISKEI

Jaaka re umakile fa godimo. Ma- kgotla a Metse a le mane a Ciskei a rile ka 1927 a tihongwa mo e ri- leng pele ga bo go le Lekgotla la Kgaolo le le lengwefela la Glen Grey. A mangwe a ne a simololwa moragonyana: La Keiskama ka 1923, la Herschel ka 1930, East London ka 1932, le la Hewu ka 1937. E rile ka 1934 Makgotla a Metse a boletsweng a fera-bobedi mmogo le la bogologolo la Kgaolo la Glen Grey a kopangwa go ira "Lekgotla je Legolo la Ciskei" je le nang le thata le ditiro tsa boe- medi fela jaaka la Transkei. Pha- rologano e le nngwe e tshohegang ke gore la Ciskei tsamaiso ya lone ke ya Makgotla a tshwaraga- ntsweng ka tirisanayo athe la Trans- kei ke la tsamaiso e kgobokanyedi- tsweng Lekgotleng je Legolo.

—5 TBN (x)

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### Hi Sandza Nawu Ntsena

(M. M. P. Manganyi)

Ndzi rhandza ku va na rito hi tihelo ra mahungu lawa ndzi nga ma hlaya ka "Bantu World" ya 15 February 1947, ya ku: "Ndelela i yinwe ntsena." Mutsari o hi byela leswaku hi nga monyi le'swi nga tsariwa hi tatana Ntsanwisi, Mina a ndzi monyi tatana Ntsanwisi, kambe ndzi monya leswi a swi tsaleke:

Mr. Ntsanwisi o hi byela leswaku loko hi tsala "ku tsaka" hi nge "ku traka." Shana wena mutsari wa mahungu ya 15 February hi swona leswi u nge hi nga sandzi leswi? Mutsari loyi o ya mahlweni a vula leswaku Mr. Ntsanwisi o tsarile shibukwana a kombisa hi laha Shitsonga a shi fanele ku tsariwa ha kona, na leswaku Mr. Ntsanwisi o lwele Shitsonga hi ndlele leyi na ndlele liyaa!

Mina ndzi hlayile shibukwana sha Mr. Ntsanwisi. A ndzi tivi leswaku i swidyondzi swingani swa ka hina leswi nga twananaka na Mr. Ntsanwisi. A ngo twisiwisa hi va "vamavhumazonke" ntsena.

Kasi loko munhu a thsama a sasa na siku a hoshaka a va nwi kaneti shana? Mina ndzi monya leswi tsariweke. A hubyeni, hambi munhu o thsama a tiva timhaka, siku a hoshaka a va thsiki ku kaneta. A swi pfuni ntshumu ku banga ntima hi ku vula leswaku i thya-ka.

(Mr. Manganyi a nga tivi leshi a shi tsalaka. U vula varwana "vamavhumazonke" hikuya va twanana na Mr. Ntsanwisi, kambe loko "tra" loyi vo tshuka a nwi tekife vamuneri hi ta ku twa u tyina nko-votlo. Swidyondzi swa wena leswi u ngo swi nyunguvisa swi thsama swi tsala buku yih? Na swona u nga hi byela mavito ya swona—Muhleri.)

### Va Kwihl Vadyondzi

(Hi Alex Maluleke)

Vana va hina loko va suka kaya va ya swikolweni, va ya dyondza Shitsonga leshi hambaneke ni leshi va shi vulavulaka e makaya. Va dyondza Shitsonga sha le bukwini, sho "ndzindzitelala." Hi vona na vadyondzisi vo tala a va tivi na Shitsonga, hambi loko vavari Vatsonga.

Swilo leswi swi hi yisa ndzaku, Shitsonga a shi fanele ku tsariwa hi laha shi vulavuriwaka ha kona. Shana Vadyondzi va ka hina va ye kwihl shana? A va dyondzela yini loko va nga koti ku lulamisa matsalelo ya ririmira ka vona?

Hi vona vanhu lava va nga ri-ki Vatsonga va onhetela ririmi ra ka hina, swidyondzi swa ka hina swi lo langutisa, Vatsonga, ri shile, a hi pfukeni!

(Nomo wa Vatsonga i Transvaal Tsonga Association. Tiyisani na ku kurisa nhlengoletano leyi. Handle ka yona ku hava leshi nga endliwaka handle ko ba huwa ntsena—Muhleri.)



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### TI TWELE HI WESHE

Viki leri nga hundza hi tivise Vahlayi leshi Transvaal Shangaan Association yi nga shona. Namuntha hi ta tivisa Vahlayi leshi nga tirhiwa hi T. S. A. A ku na shikulukumba leshi nga tirhiwa hi nhlengoletano leyi, leshi hi nga kalaka hi tuma-bumela vanhu va ka hina.

Kambe na vutsongo bya swona hi ta jinga hi vula:

(a) Vafambisi va vonene ni valungu la'vakulu leswaku Shitsonga shi va kona lomu tikhoto, lomu ku varhanaweyi, na lomu ku nga na switiviso swa vantima.

(b) Nhlengoletano leyi hi yona yi nga lwa leswaku Shitsonga shi nghena e ka "Bantu World".

(c) Yi khongotele na ku tiyisa vatsonga vo tala nhlana leswaku va vulavula shitsonga na leswaku va nga tifihli. Shikwembu a shi hoshangi loko shi hi endle Vatsonga.

(d) Yi tirhe swo tala-tala leswi hi nga kotiku ku swi hlaya laha.

#### Vutsonga Bya Swona

Mi nga vona, na Vutsongo bya swona ku nga se va na T. S. A. a hi nga swikoti no vulavula na Native Commissioner, hi tlhelo ra shitsonga.

Vanwana mi ta vula leswaku swilo leswi a swi se endleka hinkwaswo. Ma swi tiva na nwina leswaku swilo a swi endlwi siku rinwe. A ku na loyi a byalaka mavele a tlhela a dya swifaki viki rero. Swi teka nkarhi wo leha.

#### Mhaka Yinwana.

Ku na mhaka yinwana leyi hi fanelaka ku tirisa vahlayi va ka hina: Loko nhlengoletano leyi yi sungula ku ve na va ka hina la'va va yi twivisa, ntsena va vula leswaku a hi nga faneli ku vula kuri ya Vatsonga. A va vurisiile: Kambe tvanani leswi: Vasuthu va na ya vona va nge "Sons and Daughters of Basutoland" Mazulu va na "Sons of Zululand," Maswazi va na "Swazi National Association," Manghezi va na "Sons of England" swikotshi Mabunu, Mafurwa, Makhosa va na tinhlengoletano ta vona.

Mutsonga yena u lo onha yini shana? Mhaka leyi a yi twali a tindlevini ta hina. Shana hi leswaku Mutsonga a nga swikoti ku endla ntshumu sha yena shana?

Mhaka leyi hi tsakisaka hi leswaku sweswi Vatsonga lava va ka hina va twisisa swinene ta nhlengoletano leyi. Viki leri taka mi ta twa leswi lavaka ku endlwa hi nhlengoletano leyi. Salani kahle!

### Hi Ta Byela Mani Shana

(S.D. Shingwenyana)

Hi Ta Byela mani kasi ha hluriwa. Lembe leri ri ta hi shanisa hi tlhelo ra swakudya. Ndzi tsama ndzi tsala hi mhaka ya mugayo lowo tshuka lembe le'ri nga hundza ndzi ku "mpfula yi nile ni mavele hi ya tshayile. Wena mugayo wo tshuka u hulele kwihl! Lomu ndzeni ka hina phyuphyee!" Swi hi engetile hi leswi. Hi twa kwalomu mapapileni leswaku tintlhari ta valungu ti vona wongi mugoyo. wo tshuka wa nyuherisa ku tula lowo basa, ni leswaku loko wo nge swa endleka vabyari va mavele a va fanele ku tiyisa la'yo tshuka kuku la'wa yo basa ya nyikiwa tihomu ni tingu-luve.

#### VUMBHONI LEBYI TIYEKE

Kunene wongi mhaka leyi yi tiyile hikuya mavenkele ye ntlwi! hi mugayo wo tshuka.

I mani a nga ni vumbhoni lebyi tiyeke ka loyi a dyaka ni loyi a ngo vona hi mahlo?

Nwina vadyi-kulorhi mi ri yini hi wona? Nwina vasweki va wona miri yini laha timbiteni?

Nhlavutelo le'yi hetisekeke yi huma ka vadyi va wona va nga ri va voni, Wu ri yini e nonwini? E ndzeni? Hi ta byela mani kasi ha hluriwa. Tilo na rona ri hi endla nsele.

Matsalela ya tshitsonga hi ta byela mani. Vatsari la'vo tala va hlangana ka rito rinwe "Ntwanano."

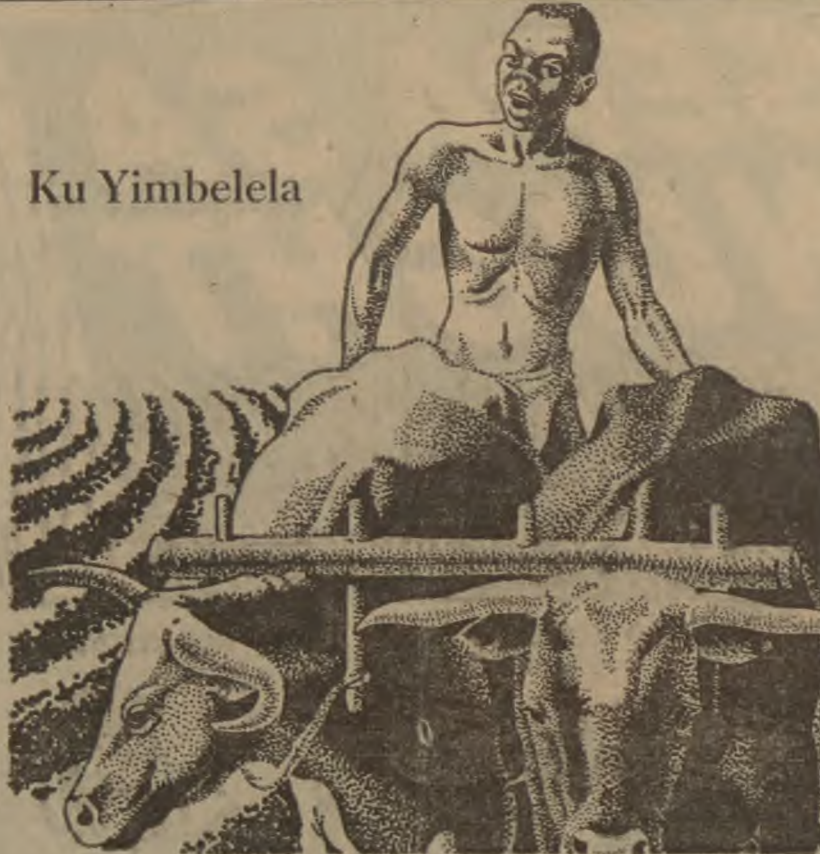
Vutlhari bya Joseph nivana Jacob e Egipta a byi tirhi namuntha swo yini? Hulumente a nga hi twela loko hinkwerhu ho twanana hi rila leswaku mugayo lowu wa hi luma laha ndzeni. Hi tlhelo ro singila hi nga landza vutlhari bya Joseph.

#### MATSALELA YA SHITSONGA

Mina ndzi vona wongi swi ringene swoleswi hi amukeleke swona handle ka "X" "Vh" ni ya nwana maletere lawa wongi ya kanakanisa. Ndzi ri swi ringene hikuya hi vile hi toloverile, ni vana lomu swikolweni va toloverile.

Ku hundzulusha-hundzulush loko ka ni siku ku hlanganisa tinhloko ta vana. Hi tlangele ngo-pfu sikambelo sha lembe leri.

### Ku Yimbelela



Va-Afrika va ta yimbelela hambi vari ntirweni. Handle ko yimbelela a ku na ntiro. Ku yimbelela ka Va-Afrika ku huma eka "Sikwembu ne ka sikwembu sa vona." Hikwako laha ku twalaka ku yimbelela e masinwini, ku fanele ku va na risuna ro vevukisa ntiro lowu wo rima. Hikuya ku ni nhlengano lo wukulu wa konkela lowu vuriwaka McKinnon Chains.

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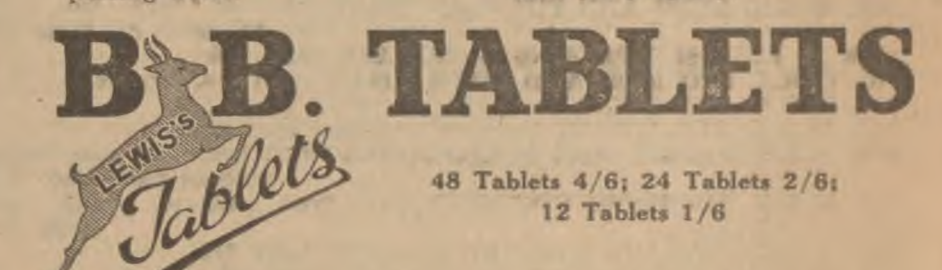
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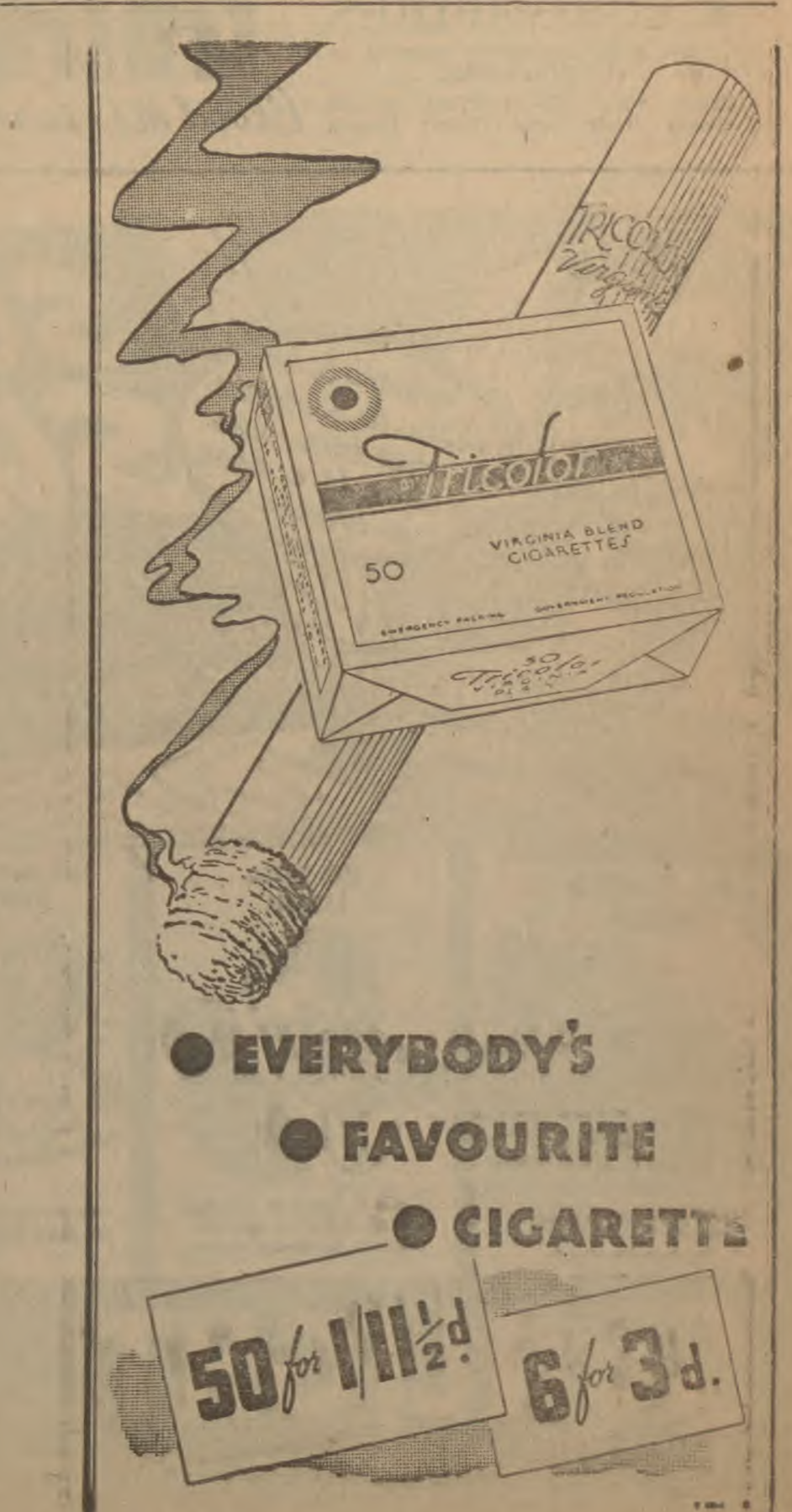
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botsofiso e distarane ho Mmuso. Ha u  
baloa chelete ea hao ka Pankang ea  
Pose Ofisi u tsoala jwalika ditšomo,  
utsoa leha hojale jwale ka e hahle e e  
hahane hahane. E ea Post Office  
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ea Mmuso e ho  
etsoelitseng eona.**

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(Ka "Ea boneng")

Likolo tse kholo li butsoe: Tha-  
ka e boetse likolong. Har'a bohle,  
re lebohela Mr E. Mofutsanyana  
eo e bileng tichere ka nako, e tele-  
le "Thabong" ka Lesotho. Joale o  
ile ntsetsa thuto ea hae pele o  
mane "Moroka," le ngoana More-  
na Dyke Mopeli. Athe tichere  
B.E. Mopeli oa Moruti E. Mopeli  
le eena o ile ntsetsa thuto ea hae  
mane Adams College.

Ea kileng a bonala mona a fe-  
tela Sehong-hong ke Moruti  
Tshabangu oa Presbyterian  
Church of Africa a mpa a sitoa  
ke ho se phele hantle. Moruti  
Jevu oa Sehong-hong le eena a  
ba teng, a tllilo lata Moruti  
Tshabangu. 'Me a khutla a kha-  
thetse matla.

Khele! ka la 18-2-47 Kerekeng  
ea A.M.E. e ne e le lenyalo le  
Halalelang e le la ha Moteka le  
Ngubeni. E se Monate oane! Ao  
teng eitse ha ho etsoa limpho! oa  
khahloa. Phuthohe e be e bokane.  
Bahlomphehi ba neng ba le teng  
ke Revs. Thomas Motikoe, E.P.  
Mopeli, Ph. Mofeka le bohle. E  
le thabo e monate ruri Moruti  
Itholeng a leboha Baruti bana  
ba teng.

Pula e sieo mona Hukung lijalo  
li ea senyeha Komosasa oa  
Witzies Hoek o tlohile Mr De Wet  
o isitsoe mane Johannesburg.

lelwa (12 Years) vhothungu dze-  
lwa minwaha. Munwe muna wa  
mukhuwa ovha ohatulelwa ushu-  
ma Torongoni mahumi mavhili a-  
minwaha na minwaha mitanu na-  
mivhili (27 years). Ovhofoholwa o-  
shuma fumina minwaha na minwa-  
ha mitanu atshe osalelwa nga fumi  
na minwaha na mivhili.

Vhanwe vhatu vharema vho  
vha vho hatulelwa minwaha mi-  
vhili maburasi na Colony nga mi-  
landu wa milayo yadzi basa vho  
vhiswa Johannesburg. Vhologise-  
wa dzi basa, navhone vho vhuva  
vha tshi khoda Khosi vhari khosi  
vha vhlulenda yoita zwone yada uri  
vho fholola. Ofha vhatu vhanzhi  
nadakalo.

**Tsa Cape Town**

(Ke Rev. P. P. Masete)

Molimo o file batsoali ba bang  
lehlohonolo la ho holisa bana ba  
bona hantle. Ke rialo hobane ke  
ile ka khahloa ke mohlanka e  
mong eo ho utloahalang hore o  
tsoa Johannesburg. Ha ke ntse ke  
eme Adderley st. ka veke tse feti-  
leng, ka bona mohlankana enoa a  
eme pela chemist. Ka tsoha ho se  
ho hlaha banana ba bararo, 'me  
ba eme pela mohlankana eo. Ba-  
nana bao ba re ho eena: "Rea u  
rata, empa u re tolella hore u  
nyetse, mosali oa hao o Gauteng".  
Mohlankana a arabela ka ho re  
ntata'e le 'mae ha ba mo ruta hore  
moo a fihlang feela a khahloe ke  
banana.

E mong ngoanana a re "e sale  
u fihla mona Kapa, banana moo  
ba lutseng ba bua ka uena, empa  
u sethote u re u nyetse". Mohla-  
nkana eo oa batho a re ho bona  
o na nyale hole le Joburg, 'me  
a itlama kerekeng hore mosali eo  
oa hae e tla ba eena mosali oa hae  
feela.

Che, banana bao ba tsamaea. Ho  
se hokae, ha hlaha ba babeli hape  
le bona ba fihla ho mohlankana;  
eo Ka utloa e mong a re: "Clem-  
ment, hantle-ntle u itsoere joang,  
u ratuoa ke banana empa u boi".

A arabela ka ho re eena o nyetse  
ha a rate banana. "U nyetse ho  
kae,? Ke banana bao ba botsang.  
"Ke nyetse Manyatseng koana  
Freistata." Eitse moo ba ntseng  
ba bua ha hlaha Leseteli le leng.  
Eaba mohlankana enoa o re ho  
Leseteli leo, le tla ba bolella hore  
o nyetse. Eaba ba re o tseba mo-  
tho eo na, a re ebile o ne a re o  
nyala mosali oa ka. Banana  
bao ba tseha ba re mosali oa hau  
o na nyaloa ke Coloured le lebe  
hakakang, bona liberele tsa hae,  
atle Coloured le lebe leo le utloa  
Sesotno la ba snapa. Ke bona m-  
ohlankana enoa a nkahlile haholo.

**Tsa Zastron**

(Ka Plato)

Vekeng tse fetileng ho bile le  
lipapali tsa phehisano tsa Tennis.  
Ho no ho qabane Matchere le  
baahi (Maloso). Nete ke hore  
Maloso a ile a tsietsa matchere  
haholo hoo ba ba phafileng ho  
tloa tekanyo.

Mof. J.D. Monare o khutlile  
ho tsoa Mophathe. O ne a tli-  
tsoe ke Mof. C. Maile.

Sontaheng se fetileng re bile le  
mokete o moholo oa Selallo Kere-  
keng ea Fora. Moruti Pansegrouw  
a khothatsa ha monate 'me libini  
tsoa Church Choir tsa bina masisa-  
pelo.

Beng. Monaheng B.A.; Mokwena  
le ba bang ba Aliwal North, ba  
kile ba re khalo koano ho tla  
bona ho Moramangope.

Moruti Phokojoe oa A.M.E.  
mona, esale a etela Smithfield ka  
mosebetsi oa Morena. Re molaka-  
lletsa katleho.

Mof. Martha Serutwane o khu-  
tletse hae Gauteng.

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se feta tsokile KAOFEELA ho khatsoeng mahaeng  
HA HO SESEPA SE KA BAPISOANG LE SUNLIGHT E  
NANG LE MATLA LE SEBOPEHO SE SA HLOLOENG!

HO HLATSOA PHAHLO

Ho e je nako, ho e bahe  
mosebetsi—e leletse  
hophala ho phahla

HO KUTA LITETU

Lofa le nyata le Sunlight  
le tsoa ho leletse  
hophala ho tsoa le hao

HO HLAHISA BANA

Ho tsoa ho streches eantsoe  
ho phala hantle ho be mabe

HO HLOEKISA NTLO EA HAO

hahane ho hahane ho tsoa  
ho tsoa ho hahane  
ho, e hahane e hahane

HO ITHATSOA

Ho tsoa ho tsoa ho tsoa  
ho, e hahane e hahane

# SUNLIGHT

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THEKO E NTLA  
MONA SOUTH AFRICA  
—KE SONA SESEPA SE NANG LE MOPUTSO OA £1000

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# PALE EA MERERO EA TSA BA BATS'O . . . .

## BOIPUSO LE KHOLO KA TLAS'A LEKALA MAHAENG

Joaloka ha re se re bone mangolong a rona a fetileng, tsela ea Lekhotla ho ka thoe e ile ea qaleha ka ho fetisoa ha Molao oa Glen Grey ka selemo sa 1894 ke Parlamente ea Koloni ea Kapa. Ka selemo sa 1903 litereke tse leshome le metso e meraro li ne li se li kentsoe ka ho Lekhotla le Lehlo la Linaha tse ka Mose ho noka ea Kei (Nciba), leha ka lilemo tse ngata Lekhotla le ileng la e ba lona le hlangoeng ka tsela e ntle ea nna ea e ba leo la Glen Grey.

Tsela kapa mokhoa oa khetho o ile oa nna oa eketsoa joalo-joalo hona makhotleng ana oa pele e neng e le a emelang Marena le matona feela. Literekeng tsa moo tsela ea ho ba le naha ka tsela ea "quit rent" e neng e sebelisoa, maloko a ne a khethoa ke banna ba gafang lekhethe. Ka selemo sa 1913 tsela ena e ile ea lebisoa ka ho setereke se feng feela se neng se e batla, eaba ka selemo sa 1913 e se e ba ntho e tloaehileng.

Empa eitse ha ho kena tsela ea Lepoka ka Maphotong a ka Bophirimela ka selemo sa 1911 e ile ea lokisoa hape hore e lumellane le tsela ea sechaba e tloaehileng. Mona, lekhotla le leng le tse ling la setereke le ile la e ba le maloko a mane a khethoang ke Morena e moholo le a mabeli a khethoang ke Siba-Leholo, ebe ba etsa lekhotla le lehlo la tsona litereke tsena tse nne ka kakaretso.

Ha tsela ena e kena ka Maphotong a ka Bochabela, ha boela hape ha etsoa phetoho e 'ngoe hape, hoba ka litreke tse tharo tsa sebaka sena, maloko a mabeli a ne a khethoa ke banna ba gafang, ba babeli ba khethoa ke Morena e moholo ha ba babeli hape bona ba ne ba khethoa ke Siba-Leholo.

Ka 1931 Lepoka le lehlo la Maphotong la kopana ea e ba ntho e le 'ngoe le Lepoka le lehlo la mafats'e a ka mose ho noka ea Kei.

### MOLAO OA 1920

A re ke re boeleng morao-rao ho selemo sa 1920 ha parlamente e fetisa Molao o nehelang Siba-Leholo matla, ka keletso ea Komishini ea tsa ba Bats'o, oa ho theha "Lepoka la hae" karolong eohle kapa e itseng ea naha e behiloeng kathoko ke Parlamente ka tlas'a Molao oa naha tsa ba Bats'o oa selemo sa 1913 hore naha eo ebe ea ba Bats'o. Ke eona tukiso ena e ileng ea etsa hore naha tse ling li sebelise kapa li latele tsela ea mapoka a Transkei hamoho le Ciskei.

Molao ona o ile oa beha hore lekhotla la hae le seke la e ba maloko a ka holimo ho a robong a khethiloeng kapa a behiloeng a ba Bats'o a lumetsoeng ke Siba-Leholo le hore offisiri ea 'Musu e ka nna ea khethoa ke Siba-Leholo ho okamela liboka tsa Lekhotla le ho ba moeletsi ho banna ba Lekhotla.

Ea boela ea nehela makhotla a behiloeng hantle ka Molao matla a maholo mabapi le ho amohelela le ho lefa chelete le ho shabana le litaba tse kang:—

- (a) Ho lokisa le ho etsa litsela, matamo ho lokisa metsi le ho aha litanka tsa dipi.
- (b) Tsela tsa ho thibela khohleho ea mobu.
- (c) Hloekiso ea matloana le kaho le tukiso ea lihospatala le mesebetsi e meng ea tsa Bophelo.
- (d) Ho lokisa le ho khotlaletsa tsa temo le meru.
- (e) Ho atisa le ho lokisa litaba tsa thuto.



Koloi ena ea lipholo e nkile sehlopha sa banna ba thab'eng haholo ba tsoang moketeng oa khotso offising ea Komishinara oa tsa ba Bats'o mane Hamanskraal. Kajeno koloi e nkua e le eona tsela ea 'nete ea transporto ea Ma-Afrika leha e saka ea bona pele Makhooa a fihla. Koloi ke ntho e ntle haholo bakeng sa transporto maetong a makhuts'oanyane. E ka jara foraga e boima haholo, ea tsamaea tseleng tse sa lokang e huloa ke lipholo tseo ka nako e itseng li eeng li lahle tsela empa ha e atise ho lokisoa. Kahoo e tsamaisoa ka theko e fats'e. Ntho tseo ha joale e sa lokang ka tsona ke tsena: Pele, e tsamaea butle hampe bile hape ho boima ho fumana makhulo a lipholo tse e hulang.

a nang le matla a laoloang 'me ke 'ona, ka mosebetsi oa 'ona, batho ba Bats'o ba ithuta tsamaiso ea litaba tsa bona ka molao, 'me a nka karplo e kholo mosebetsing oa boipuso ka Afrika e Boroa. Ponto ea hore hona ho tla le tse ntle e bonahala ka mosebetsi o motle o seng o entsoe ka nakoana ea lilemo tse mashome a mahiano a metso e 'meli. Muso o motle hase ntho e etsahalang feela, e loka hore e ithutoe.

### MAKHOTLA (MAPOKA) A MAHQLO

Kajeno ho na le makhotla a mabeli feela a ka bitsoang ka hore ke makhotla a maholo. Ana ke a Lekhotla le lehlo la mafats'e a kopaneng a ka mose ho noka ea Kei le la naha tse mose koana ho noka ea Kei. Ho ka nna ha hlangoa makhotla a mofuta ona 'ka libakeng tse kang Transvaal e ka Leboea.

Boemeli ba lepoka bo ka tsela ena e latelang: Masterata e mohloli oa Transkei ke eena mohloli-setulo; boo-masterata ba litereke tse ling tse nang le makhotla; Marena a maholo a Maphotong ka Bophirimela le ka Bochabela le Morena oa naha ea Bathupu (bana ha ba khethoe) le banna ba bararo ba Ma-Afrika ba emetse litereke tsa habo bona.

Ho bana ba bararo e mong o khethoa ke Siba-Leholo, 'me kantle ho ba litereke tsa Pondoland ke likomiti tsa teng, ba bang ba babeli ba khethoa ke makhotla a litereke. Boemeli ba ka Maphotong bo ka tsela ena e latelang: Monna e mong o khethoa ke Siba-Leholo; e mong o khethoa ke Morena e moholo oa Maphoto a ka Bochabela kapa ka Bophirimela eba e mong o khethoa ke komiti ea setereke. Baemeli bana bohle ba liphokeng ho lumela ke Siba-Leholo.

Lepoka le na le matla a maholo haholo mabapi le ho laola le ho tsamaisa litaba tsa mahaeng ebile le hlalobisisa molao o feng feela o lokelang ho behoa, kapa ho behoa ha molao, o amang batho ba Bats'o ba Kopanong empa ebe bololo ha o ama batho ba naha ea Mose ho Kei.

Hape-hape le hlokometse ho lokisa tsa tjehe le ts'ebeliso ea chelete ho ea kamoo tsena li amang batho ba Mose ho Kei le tsamaiso ea chelete tsa mahaeng ka kakaretso tseo boholo li hlalohang ho gafa, likahlolo ho ba tloang melao le litefello tse ling.

Ha nako ena ea joale lepoka le hlokomela maite tse likete tse hlano tsa tsela; le senya chelete e ngata ho lokisa tsa bophelo le ho thusana le lihospatala; le hlokometse likolo tsa temo tse kang tse tsebehang haholo tsa Tso'o le Teko; le lefa meputso le bile le tsamaisa mosebetsi oa basupisi ba temo le bahirioa ba bang ba lepoka bao e nang le tukiso tsa bona tsa lipenshene ebile le hatisa le romelle koranta e lokileng haholo ea temo e tseiang ka hore ke "Umcebisi Womlimi Nomfuyi."

Thuso ea lichelete bakeng sa libasari li nehela bana ba khethileng ba mafats'e a Transkei. Sena ke sets'oants'o se setle sa tsoelolele le karolo ea katleho mosebetsing oa 'Musu.

### LEPOKA LA CISKEI

Ka selemo sa 1927 makhotlana a litereke a ile a hlangoa ka Tamacha, Peddie, Middledrift le Victoria East ka naheng ea ka Ciskei moo pele ho neng ho le teng feela setereke sa Glen Grey. Ha morao makhotla a mang a boela a hlangoa sebakeng sa Keiskama (1928), Herschel (1930), East London (1932) le Hewu ka 1937.

Ka 1931 makhotlana ana a boleltsong a robeli a ile a kopana le la setereke sa Glen Grey a etsa lekhotla le lehlo la Ciskei.

Matla a manolo, mesebetsi le boemeli lekhotleng lena la Ciskei a ntse a tsoana haholo le a lekhotla le lehlo la mafats'e a ka nase ho noka ea Kei empa ho na le phapang e le 'ngoe feela e ma'la-matla. Phapang ena ke hoba tsela ea Ciskei ha e sebetse ka ho kopola ha ea Transkei eona e



Mona le bona selei sa lipholo mane ha Nongoma. Batho ba bangata ba hopola hore selei ke ntho ea khale ea ho phethisa transporto har'a Ma-Afrika empa ha ho bile ha ho joalo. Pele Makhooa a fihla mona Ma-Afrika a ne a soka a pana lipholo ka ho sebelisa joko. Molemo o mong oa selei—ke oa hore se etsoa kantle ho tjehe e phahameng. Kantle ho moo ketsetla e mpe ea transporto. Se poma lifate tse kholo, se etsa tsela tse kholo tseo qetellong li ka etsang mangope ebile se boima ha se huloa.

pototse mehloli ea litereke tso-

re ka bapisa taba ena ka hore re 'bue ka tsela ea ho sebelisoa ha lichelete tsa makhotla ana a mabeli. Ka Transkei chelete eohle e bokelloang literekeng tse ling e kenngoa mokotlaneng o le mong oa Polokelo o tsamaisoang ke Lekhotla le lehlo 'me chelete ena e sebelisoa mabapi le mesebetsi e fapaneng ea naha eo. Ka ntlheng e 'ngoe, lichelete tsa lekhotla la Ciskei e kena ka naha tse lebisang mokotlaneng oa teng tse hlalohang ka ho litereke tse ling ka ho fapana ha tsona makhotleng a tsona. Lekhotlana le leng le le leng le nts'a karolo tse 12 ho tse lekholo holim'a chelete ena la mohloli oa lona le e ise ka ho lekhotla le lehlo la Ciskei ebile kathoko ho eo, chelete e fumanoang ke setereke se itseng e sebelisoa feela ke sona setereke se itseng e sebelisoa feela ke sona setereke seo.

Ke efe uena tsela eo u fumang e le bobebe? Karabo mabapi le potso ena ke e batlang hore e nahanoe e arajoe ke batho ba amehang ke eona 'me bana ke ba gafang ka Transkei le ka Ciskei.

### KAKARETISO

Boipuso hase ntho e kileng ea etsahala ka nako ea ka pele karolong e feng feela ea naha hap bathong ba feng feela. Bo tsoanetsa hore bo ithutoe, 'me hangata ena ke tsela e thata. Ho ka thoe ka lilemo tse mashome a mahilano haesa le tsela ea makhotla a qaleha, tsoelolele tse ngata li ile tsa etsoa sebakeng sa Ma-Afrika mabapi le boipuso.

Hona ke 'nete e kholo ka naheng ea Transkei, empa na ho bonahale lebaka le ka etsang keketso ho Ciskei e seke ea e ba teng le ka libakeng tse ling. Haesale ho tloha ka 1940 katleho e 'nile ea eteloa pele ke offisiri tsa Lekala la merero ea tsa ba Bats'o.

Ha tsoelo-pele e ntse e tsoella karolo e nkupang ke offisiri tsena le eona e tla nna e fokotseha, joaloka ha ho ile ha etsahala ka naheng ea Transkei. Ke feela ha baemeli ba khethiloeng ka ho bokella chelete ba ka ithutang horetsela ea 'Musu ke ntho e thata ho feta ho etsa lipuo.

—5(SBM (X))

### Mekete ea Kamohelo ea ba Moreneng

'Musisi hammoho le Morena-e-moholo ba fihletse pheletsong ea hore ha sechaba sa Basotho se tllilo bona ba Moreneng mane Maseru bakeng sa ho kampa mane haufi le Europa joaloka mahleng, ba tla lula ka likampong tse arohaneng tse ts'eletseng ke hore: tse tharo holim'a lebope la noka ho tloha motseng oa Hoooho haufi le borogo ba noka ea Mohokare ho ea Maseru; e 'ngoe haufi le kampo ea khale ea A.P.C.; e 'ngoe maha-

reng a Sekolo se Phahameng le sekolo se Mahareng; ea bots'elele eona e be Europa moo ho lokiselitsoeng balatelli ba Morena-e-moholo.

Kampong e 'ngoe le e 'ngoe ho tla ba le litente tsa Marena ho be le masakana a litereta foo ho tla hlajeloa likhomo teng. Sebaka sa ho hlabela se tla ba teng hape haufinyane le motse.

Ho ho Morena-e-moholo ho bona hore na ke Marena a feng le sechaba sa 'ona a tla kena likampong tsena ka ho fapana ha tsona 'me manqosa a tsoang Moreneng e mong le e mong a tla romeloa seterekeng se seng le se seng ho ea Maseru e sale nako ho bontsa batho ba bona kampo eo ba tla fihlela ho eona.

Offisiri tsa Lekala la Temo ke tsona tse tla hlokomela kabo ea lijo ho sechaba, Nama, phofo ea poone, letsoai le patsi le neheloa baetho. Kabelo ea pele ea lijo e tla ba ka la 10 ho Hlakubele ka shoalane.

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WHO'S WHO IN THE NEWS THIS WEEK

Through the who's who column Mr J. Russell Saoli wishes to inform his followers that the Pholela Baritone choristers will be performing at Matatiele in the near future. Owing to some difficulties the choir did not appear in December at the Coronation hall, Matatiele.

Messrs G. Msimang, P. Nkosi and W. Mohapi together with Misses D. Moshe and A. Hoochlo all of Fort Hare were seen before their departure to Fort Hare at the Bloemfontein African hall where they had attended a grand dance under the auspices of the Non-European Dancing association.

ORLANDO NEWS

(W.X.Y.Z)

THANKS

Mr. and Mrs. Moletsane wish to thank all who gave them presents and made speeches of good wishes on the occasion of their wedding on Saturday, February 22, 1947. Special thanks, however go to Mr. and Mrs. G. Nakene, B.A., who did all they could to make this the success it was.

They further wish to express their sincere gratitude to those friends who, because of circumstances, were unable to attend in person but sent their warmly encouraging messages.

CONGRATULATIONS

Our sincere congratulations go to Mr. and Mrs. Chochoe on the birth of a baby girl. Mother and baby are well. Mr. Chochoe is principal of the American Board school and Mrs. Chochoe is Nurse at the Orlando clinic.

THE ORLANDO LIBRARY

Orlando is served by two libraries one at the south, near Mr. Mophiring's stores—at the 1st bus stop, and the second is at the north gate, on the border between Noordgesig and Mlamankunzi. They open on alternate days. The North Library is open on Mondays, Wednesdays and Fridays, the South on Tuesdays, Thursdays and Saturdays. It is hoped in the near future to put up about three libraries at Orlando; i.e. a big central library which will include—a lecture room, lending section, reading room and reference room; one library will be put up at the Orlando West section to cater for the people of that area.

At present these depots; Orlando North and Orlando East cater mostly for school children and teachers because the times at which the libraries are open do not suit the public. The libraries open each day from 1 p.m. to 5.30 p.m.

Borrowers are allowed two weeks on books, but if they wish they can always extend the time. Books on various topics—serious and conversational are stocked. Furthermore, there are many books in the various vernaculars on the shelves.

PERSONALIA

Mr. A. P. Mda left last week for Basutoland where he is going to join the staff of the "Roma University College". He will lecture in Native administration to the first and second year students. Mr. Mda has been a teacher at the Roman Catholic school, Orlando, and recently has been successful in his Bachelor of Arts degree.

NEW TOWNSHIP

At a meeting held at the Communal Hall recently, Orlando residents named the new township.

(Continued in page 15)

After a well earned holiday at Nigel as guest of Miss D.G. Mhini, Miss M. Madima has returned to Louis Tritchard, Miss D.G. Mhini also took the same train for a short visit to her friends.

Nurse Adelaide E. Mahaye of Bethal Public Hospital is spending her annual leave with parents at Harrismith. She will resume duties early this month.

Mr Sol. N. Maqambalala attended a Boy Scout meeting at Krugersdorp last week-end where there was a big gathering in honour of the first Krugersdorp group. While at Krugersdorp he was guest of Mr Z.A.T. Mohutsioa.

Mr. J. T. Mokeyane, agent of the "Bantu World", "Naledi Ya Batswana" and "Mphatlalatsane" wishes to inform his customers and the public that he moved to the Congress Office on March 1, 1947.

Mr A.Q. Rojie of the Bantu World operating staff is on annual holiday.

Marriage takes place next Saturday at E. N. Township between Mr Ephraim Sililo of Gxabagxaba street and Miss Maggie Bam formerly of Steynsrust. The wedding ceremony will be held at the Apostolic Faith Church Mission.

Nurse Margaret Mehloakulu of Boksburg — Benoni hospital is on annual holiday with parents at Benoni location. She was among many prominent people who visited Orlando last week-end where Mr. D. M. Nangu had held a party under the auspices of the Sweet home Benefit Society. Other personalities at the party from Sophiatown were Messrs Herbert Xaba and Martin Moleko.

Mesdames Jemina Mofokeng and Evelina Ramabolu of the City were guests of Rev and Mrs A. A. Mofa of Payneville last week-end.

Messrs A. Sebothobotho and M. November of the City fame were guests of Mr. R. Bhom at New Clare last week-end.

A reception was held recently at George Goch in honour of Rev and Mrs Molisapoli of the A. M. E. Church. Members representing various churches also attended the reception.

Mr. A. M. Moepi of Marapyane spent the last week-end at Pretoria.

HARRISMITH JOTTINGS

Congratulations are extended to Mr B.S. Rajuili on his recent success in the Bachelor of Arts degree of the University of South Africa. Mr Rajuili is the youngest son of Mr S. Rajuili and brother to Mr S.S. Rajuili, B.A. He hails from Matatiele.

The Board of Directors for the "Bantu Co-Operative Trading Society are Messrs: T. H. Nyembe, B. M. Takane, I. Nkabinde, Gedeon Nyembe, D. Zwane, M. Zwane, Geo. Tshabalala (Secretary).

To-morrow afternoon a tea party will be held at the home of Mr. D. R. Moepi, Marabastad location, Pretoria.

Mrs. H. Ntsoana and Miss Miya of Bethlehem attended a meeting of the Independent Order of True Templars. Messrs. Geo. Tshabalala and E. Manceo have been appointed Superintendent and Chief Templar respectively.

The death occurred recently of Mr. Moloi, an old resident of Harrismith.

Rev Z. B. Tiger, President Elder of the Bethlehem District held a successful quarterly conference. Mr. Geo. Tshabalala is the General Secretary of the District Conference A.M.E. Church.

Mrs. B. Tshabalala and Miss Violet Mahlobo of Germiston were entertained at a dinner party held by Mr. and Mrs. E. Mabizela of the Standard Woollens Mills.

Mr. Geo. Tshabalala is back from Evaton.



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# THE PEOPLE'S PAGE . .

## Faults Of Transvaal Rugby President

(By Robert Resha)

Prior to the opening of the Annual General Meeting of the Transvaal Bantu Rugby Union which is scheduled for March 8, I wish to point out the faults and mistakes of last season's Board, with the hope that this will help to improve the state of affairs hindering progress.

The office-bearers elected at the last Annual General Meeting were regarded as a fine team in the making. The delegates had confidence in them and a successful season was anticipated.

The season started off smoothly until the beginning of July. In fact it was after the Border Touring Team had left that things took a sudden turn. Meetings were summoned, but few delegates attended and even "cabinet" members absented themselves.

Those who attended were anxious to hear the report re Border Touring Team and also the decision of the Board re the cessation of the Eastern Clubs. In two successive meetings these items were not discussed because the President, Mr. A. B. Mathobela, was conspicuously absent. In the second of these meetings it was unanimously decided that a letter, requesting his presence in the next meeting, be written to the President.

**"A STUMBLING BLOCK"**  
When the President did attend, he took a serious view of a statement by one delegate to the effect that the question of the cessation of the Eastern Clubs could not be discussed to a finality during Mr. Mathobela's absence as he was a stumbling block in that matter.

In reply this delegate told the President that in fact he was a stumbling block and further stated that at the presentation of cups in 1945 Mr. Mathobela told the gathering that as long as he was President, the East would not be granted cessation. Mr. Mathobela, ("gentleman of many portfolios," as he once described himself in a meeting), forgot that he was Mr. Mathobela and not Mr. Transvaal. Further that did not speak well of him as President of the South African Bantu Rugby Board.

It is now obvious that he meant what he said. Though all the delegates, supported by "cabinet" members Messrs V. V. T. Mboho, G. B. Makalima and S. M. Siwisa, were in favour of cessation, and only one Board member, Mr. T. B. Mdaniso, dissented, the President deliberately did not give his ruling in favour of the majority.

When he was asked to do so he kept the house in suspense for no less than 45 minutes. All that time it was all quiet, the delegates waiting upon the President's ruling. When at long last he did speak, the President asked the meeting to consider Mr. Mdaniso's viewpoint which, he said, was within the terms of the constitution. When reminded of the Commission of Inquiry, the President rejected the findings and recommendations of that Commission.

After that there was no progress. When the President's ruling was not forthcoming, some delegates and officials left the meeting after waiting for another quarter of an hour.

**"DICTATORIAL POWERS"**  
It was after that meeting that the President assumed dictatorial powers, as a result of which he was deserted by his colleagues. In all the meetings thereafter the two Secretaries and Mr. Siwisa and Mr. Mdaniso were the only "cabinet" members who attended. Up to now the reports mentioned above have not been given.

As a result the President's amendment to the International Rugby Laws and Regulations, last year's rugby season in the Transvaal proved a flop. It came to an end before the fixtures were completed. Mr. Mathobela declared the season closed presumably because the Secretarial

department lost control of the log. Whether their appeal to Club secretaries for assistance in this direction was available, we cannot tell.

**CUPS "NECODIMOUSLY" PRESENTED**  
For the first time in the history of Transvaal Bantu Rugby, cups were "necodimously" presented to the supposed winners. It was also the first time that officials of the Transvaal Union shirked their duties.

This is a good lesson for the delegates, some of whom think that knowledge of the game is by no means a qualification for a position on the Board. What they seem to regard as a qualification is oratory even if knowledge of the game is scanty. I leave it to the delegates to decide on the qualifications for Board membership.

Reliable sources have it that in view of last season's dictatorship by the President, some clubs in the West contemplate starting their own Union. For my part that is commendable. If there is anything wrong with the Transvaal Union, these clubs have also to right it.

Not until such time as Africans regard sport as public property will they be able to reach a stage of forming more unions. But as long as they are position-minded, "they have had it" to use the army slang. Take it or leave it.

### Our Readers Domestic Announcements

We have pleasure in advising our Readers that space will be reserved for Domestic Advertisements, such as Births, Deaths, Memoriam, Situations Vacant and Wanted Notices.

**Minimum Charges: Domestic announcements 3/- per inch, no more than 46 words, and no advertisement will be published unless cash, either by Postal Orders or a cheque is sent with it.**

#### IN MEMORIAM

**MARAWU.**—In loving memory of our dearest father Isaac Marawu, who passed away on the 26th February 1946. Rest in peace, sound sleep and ever remembered by your only son and family.—Inserted by Theo. T. Marawu and Family. 1039-X-8-3

#### OBITUARY

All relatives and friends are informed of the death of Benjamin Seithamo Majaji of Evaton, who passed away at his home on the 9th December 1946 and was buried in Evaton on the 11th December. He leaves his wife. Deeply mourned by wife and relatives. 1037-X-8-3

#### TSEBISO GO BAKGATLA

Bakgatla ba Mocha le Khutlong tse 'ne tsa lefese, lea tsebisoa ka lenyalo la Prince Allen Henry Morake Moepi, e leng moja-lefa la mofu Kgosi Robert, le Sophia M. Moepi. O nyala ga rakgadi oa gage Princess B. M. Maloka, moroedi oa Chieftainess Victoria Lehau Maloka koana Pankop. Ke tseo Bakgatla!—Roland L. Moepi. 1053-X-8-3

#### UMBULELO

**TATI.**—Ndiibhala ukubulela abantu becacwe ngecacwe ebezisingongile ukuzizama enkonzwani yokugqibela yomfikazi uRosabella Tati osihyela nge20 February 1947, wafihlwa ngomhla we23 February 1947. Ubudala eyi49 iminyaka, obengena ecaweni yaseA.M. E. phantsi komfundisi uRev. Msikidi. Abamabandla ecaweni zenkonzo ngenkonzo abathe bawuxhasa lomsebenzi Bantu Methodist Presbyterian. Bantu ngabaseChurch of England, Methodist, Presbyterian Church, Congregational Church and the Zionists nokuphathela kuzo zonke indidi zecawu. Ndiibulela namakhosikazi omthandazo aseA.M.E. Church athe wona abekisa ilizwi nakwiSick Committee. Abantu ke abebengongwe lomsebenzi bebengamakhulu amahlanu anamashumi mbini (520). Ukokelwe ngabefundisi Rev. Msikidi, Rev. Tshazebana noRev. Mbizela.

Lodake ke uyallikela lusapho lwakhe nomyeni wakhe onguAlfred Tati nonyana uElliot nosapho. Ndiyabulela nakuRev. N. B. Tantsi kuncedo alenzileyo nditsho nakwabanye ababekho kulomsebenzi besiwuphetha ngek'haya, ndisithi nangomso mzi wakowethu ningadinwa.—Elliot Tati, Newclare. 1062-X-8-3

### Legal and Official Notices

#### KITSISO

Go lalediwa ditsala le masika otlhe go tla modirong wa segopotso sa basalwalapele ba ba thokafetseng ka loso. Bogoto-thata go tlo thokoqa go baa teng ga Baruti R. V. Matlamba le Johannesburg Jwili. Modiro o tla tshwarelwa kwa Koster kgwedl ya Mopitlwe (March) e thola lwa 15 le 16. Go tla thobuywa pholo—Mokgosi wa modiro o tlhabywa ke John Rishimeni, c/o Mr. H. F. Joubert, Kaalagthe, Koster. 1046-8-3

**I. MATTHEW TLHATLOGI**, of 84, 4th Avenue, Alexandra Township, Johannesburg, hereby notify my wife, Bester Tlhatlogi (nee Mapele) late of 1806, Vereeniging Location, and present address unknown, that unless she returns to me on or before Wednesday, March 19th, 1947, proceedings will be instituted for a divorce. 1621-X-15-3

#### ISAZISO

Zonke izihlobo nezizalwane ziya celwa ukuba zibekho kwinkonzo yokucamagusha kwizinyanya eyoba ngomhla we15 ne16 kuMarch eKoster. Ubukho boMongameli R. V. Mattamba wase-Potchefstroom noMfu. Johannes Jwili waseVenterdorp bunqweneka ka khulu. Kowiswa inkomo.—Ifakwe ngu-John Rishimeni, c/o Mr. H. F. Joubert, Kaalagthe, Koster. 1046-8-3

#### ISAZISO

Umhlangano wabathengi baseWallmansthal, uzohlangana ngomhla ka 16 ku March 1947, ngo 10 ekuseni. Kuzobikelwa umzi uhambo lwebandla elalibonana noNdabazabantu ngo January 17, 1947. Wozani nonke.—Owenu J. R. Tshabangu (chairman). 1047-X-8-3

#### REWARD

Will finder of a little case containing Baby's christening clothes lost on the 23rd February 1947, communicate with P. P. Ngwenya, 5359 Orlando and receive a reward of £1.10.0. 1065-X-8-3

#### COLEGE YA BANA BA AFRIKA

There are a few vacancies in the Hostel of the "College ya Bana ba Afrika," at Atteridgeville. Applications must be submitted immediately to The Secretary, 318 7th Ave., Capital Park, Pretoria. 1040-X-15-3

### Work Offered

**KHOLOFELO HIGH SCHOOL**  
Applications are invited from students who desire to prepare for the Junior Certificate at the above established Secondary School of the Methodist Church in the Northern Transvaal. There is accommodation for just a few boarders. Apply for particulars at once to: The Superintendent, Good Hope Mission, P.O. Nuwe Smitsdorp near Pietersburg. X-8-3

#### BENODIG

Two vroulike assistent-onderwyseresse in die Geamalgameerde Naturelle-dorpskool, Schweizer-Reneke. (Staf van 7 lede). Meld kwalifikasies, ondervinding, ouderdom, getroud of nie, en voeg by jongste getuiskrifte. Meld aan watter Kerk u behoort Taal in skool is Setswana of Sesoto. Dienste moet begin word met ingang van tweede kwartaal. Applikasies moet in wees voor 20 Maart en moet gerig word aan: Superintendent, Posbus 31, Schweizer-Reneke. X-15-3

#### SITUATIONS VACANT

Applications are invited, from married African couples, for the post of Principal and Matron of Bantu Lads' Hostel, Orlando. Minimum education of man J.C. or equivalent. Joint net salary approximately £12 per month plus board and lodging. Closing date for applications 10th March 1947. Experience in handling youths desirable. Apply in writing with copies of testimonials to P.O. Box 1331, Johannesburg. X-22-3

#### SITUATION VACANT (TEACHER)

Head—teachship Nhlopenkulu High School Nongoma. Graduate—April 1st. Apply stating qualifications, experience, Church membership etc. to the Rev. S. V. Freeland, P.O. Nongoma, Zululand. X-8-3

#### MATERNITY NURSES WANTED

Qualified Maternity Nurses required at Alberton Location. Apply personally to the Superintendent. X-15-3

### For Sale & To Let

#### Thekiso

Go batlega bareki lefeng la Mofu J. A. MOTLAPING, thekising ea Lot 256, e leng Union Road West le West Street, motseng oa Evaton; e bohola ba li-square roads tse 293 le maoto a liskoere tse 108.

Ena ke tulo e soka e lokisoa e ntle sets'eng se lokileng. Morekisi ga a itlame go amogela theko e phagameng go feta tshole kapa e joang feela. Kopetisa mangolo di tsoanetse go filha go ea ngotseng ka tlase mona ka kapa pele go 31 March, 1947.

**VORSTER, CARTER AND STYN,** Executor's Attorneys, P.O. Box 83, VEREENIGING. X-22-3

#### FOR SALE

Tenders are hereby called for in the estate of the late J. A. MOTLAPING, for the sale of Lot 256, situate in Union Road West and West Street, Evaton Township; measuring 293 square roads and 108 square feet.

This is unimproved property valuable and well situate. The Executor does not bind himself to accept the highest or any tender at all. Written tenders must be submitted to the undersigned on or before 31/3/47.

**VOSTER, CARTER AND STEYN,** Executor's Attorneys, P.O. Box 83, VEREENIGING. X-22-3

#### MOTOR CARS FOR SALE

This is a privilege that must not be lost by all, cars sold by an African in excellent condition from careful owners, and guaranteed. All makes of cars obtainable. Send me a deposit and obtain—

Chevrolet Standard 1939  
Dodge Fluid Drive 1941  
Chevrolet Master 1941  
D.R. Dodge 1934  
P. B. Moloi, Phone 33-5590, No. 1, Rosenberg Arcade, 54 Commissioner Street, Johannesburg. 1061-X-8-3

#### PROPERTIES FOR SALE

Wallmansthal: £200 cash Rustenburg 22 acres £100—£30 deposit. Port Elizabeth (Korsten): 2 stands £200 each £50 deposit. Evaton: 6 roomed house small farm £500—£250 etc.—S. S. Mzayiya c/o Nyokana and Co., 32c Diagonal Street, Johannesburg. 1063-X-8-3

### Miscellaneous

#### MEALIE-MEAL AND MEALIES ORDER DIRECT FROM THE MILL Any Quantity

Mealie-Meal, 180 lbs	19/0d.
Crush, 180 lbs.	19/0d.
Yellow Straight Run Meal	19/0d.
Maize, 200 lbs	20/3d.
White Beans 50 lbs	15/0d.
25 lbs	8/0d.
200 lbs	55/0d.

Empty bags must be sent with order. Cash with order.

**LESLIE MILLING COMPANY,** BOX 62, LESLIE, TVL. 26-0

### Miscellaneous

#### AFRICAN MUTUAL CREDIT ASSOCIATION

P.O. Box 7193, 8 De-Villiers Street, 1st Floor.—Phone: 33-0862 JOHANNESBURG.

At the Appropriation meeting held on Friday, February 28, 1947, Appropriations were made in favour of the undermentioned members:

#### CIRCLE A

Albertsville: Share No. 2997, Appropriation No. 03046. Benoni: Share No. 2282, Appropriation No. 2555. Johannesburg: Share No. 298. Appropriation No. 01008. Witbank: Share No. 3530, Appropriation No. 04489. Orlando: Share No. 14350, Appropriation No. 13650. Orlando: Share No. 5623, Appropriation No. 05916.

#### CIRCLE B

Brakpan: Share No. B.1481, Appropriation No. 01589. Springs: Share No. B.3757, Appropriation No. 03810. East Rand: Share No. B.9340, Appropriation No. 09390. Orlando: Share No. B.4173, Appropriation No. 4951.

#### CIRCLE C

Benoni: Share No. C.000791, Appropriation No. 00878. Orlando: Share No. C.002206, Appropriation No. 02305.

#### SECTION II

(Monthly)

Durban: Share No. 32333, Appropriation No. 32357, Johannesburg: Share No. 665, Appropriation No. 0644.

Why not earn more money in your spare time? You will be amazed at what you can earn. For further particulars write to:

**AFRICAN PATENT MEDICINE SHOP,** 113D, Jeppe Street, JOHANNESBURG

#### BUILDING MATERIAL

Timber, flooring, shelving, doors, windows, lime, cement, round poles and split poles, and all other building materials. Prices on application. H. PERES and COMPANY, Market Street, West, Fordsburg. Phone 33-2429, P.O. Box 6419, Johannesburg.

#### ROMA CLOTHING AGENCY

Dress suits, top hats and all clothing requirements for weddings and parties may be hired from Roma Clothing Agency, 42B, Diagonal Street (off Bree Street), Johannesburg. Pay us a visit or Phone 33-7742 8345-18

Practically new Two Wheeled Donkey Carts, not built on Springs. Approximate measurements of body, 4 ft 9" long x 4 ft wide. £25. AT KIRKEL'S, 103 Commercial Road, MARITZBURG. X-29-3

#### HAWKERS AND SHOP-KEEPERS

Wholesale soft goods merchant. Specialising—Rugs, Blankets, Shawls and all kinds of military clothing. S. D. LEVY, 105, Market Street, JOHANNESBURG. P.O. Box 3764. Phone: 22-3038 JOHANNESBURG

#### COFFINS

To the uninsured, Burial Societies and General Dealers, we make good "strong" cheap coffins by order. A coffin made with three hours notice. —Place your order now.—Good Work Coffin Makers, c/o 1009, Orlando, P.O. Orlando. 1059-8-3

#### DIANA HAIR STRAIGHTENER POMADE (NO. 80)

Straightens hair. Makes hair thick and glossy. Eradicates dandruff. Prevents baldness. Price 5/6 from DIANA Laboratory, Box 33, Benoni. Agents wanted. 954-22-3

**IF you cannot see what you want here, an advertisement in these columns will find it for you.**

### ADVERTISING

IN THE

### BANTU WORLD

BRINGS

### RESULTS



### Jupiter Sweepers Wallop East Rand

(By Sam. E. Lesenfeho)

Several hundreds of spectators thronged the Indian ground at Germiston location on Sunday, February 16, 1947, to witness Jupiter Sweepers play against East Rand Callies in a cup final match.

The match started at 3 p.m. and the onlookers ran up and down in excitement. Within a record time of five minutes the two teams showed balance in their standard of play but towards the end of the first half, Jupiter Sweepers' front-line outplayed their opponents back-line.

The second half saw Jupiter Sweepers in their best form. "Stormy Weather," Sweepers' inner-right netted a magnificent shot, that puzzled the East Rand goalkeeper.

Jupiter Sweepers proved themselves excellent soccerites and it was clear to everyone present that Jupiter Sweepers are comparatively the better team. "Hoboi-i" Sweepers' centre-forward dashed through the Callies back-line and registered the second goal. Immediately after that Sweepers' inner left scored the third goal. "China," Callies forward tried to slip over the Sweepers back-line but was kept at bay by "Rand Daily Mail" and "Private Letter." The match ended with Sweepers worthy winners and cup-holders.

### Swallows R.F.C. Appeal

#### THE ITINERARY OF THE SWALLOWS R.F.C.

In a letter to the Bantu World, the General Secretary of the Swallows Rugby Football Club asks the editor to issue an appeal for funds on behalf of his club which is undertaking a tour during this month. He states that the club is in need of money to finance the tour, and all sports fans are asked to assist by sending donations to the secretary, Swallows Rugby Football Club, 41, Bertha Street, Sophiatown.

The programme for the itinerary is thus: Leave Johannesburg on March 11, arrive Queenstown on March 12, Play Universals R.F.C. on March 12, leave Queenstown on March 13.

Arrive East London on March 13, play Swallows R.F.C. on March 15, Play Welsh High School on March 19, leave East London on March 20.

Arrive Port Elizabeth on March 21, play Union R.F.C. on March 22, Play Grahamstown Winter Roses on March 26, play Busy Bees of Uitenhage on March 27, play Union R.F.C. on March 29, leave Port Elizabeth on March 31.

Arrive Cape Town on April 2, play Harlequins R.F.C. on April 3, Play Bantu R.F.C. on April 4, leave Cape Town on April 5.

Arrive Kimberley on April 6 play Zebras R.F.C. on April 7, Leave Kimberley on April 7, arrive Park Station (Johannesburg) on April 8.



ISIQINISEKO ESIYINTANI NO 1  
UJohnson weyingumfana omnyaka  
u 19 Zonke iintombi esixekweni za-  
zida ngokumhlekisa Ka kwakukho  
imidudo okanye imbutho, waasoleko  
ezitumana eyedwa Wayebhityile,  
ebuthathaka, enamaghakuya ebu-  
sweni engenangubela phambili emse-  
benzini wakhe Ekugqibeleni, uyise  
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BLOOD TONIC.

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UKONELISEKA KUQINISEKILE O-  
KANYE IMALI YOBUYISWA  
Thumela 4/8 Postal Order okanye  
Istampo afumane imbodilela namhla  
nje.  
BORDER CHEMICAL CORPORATION,  
Box 891, EAST LONDON.

### SPORTS PERSONALIA

### Bloemfontein Sports Activities

(By Fulcrum)

#### GOLF

Golfing activities are resumed with renewed vigour by the members of the Humewood Golf Club. If the golf-ball position will improve, then the Transvaal Open Championship which is due to be played on April 6 and 7 will be flooded by the members of the Humewood Golf Club. It is also hoped that Basutoland will take part.

The Officials for the Humewood Golf Club for 1947 are as follows: President, Mr. T. Tsheloane; Chairman, Mr. R. Phala; Vice-Chairman, Mr. Z. Sebeela; Secretary, Mr. Motshelamadi; Ass-Secretary, Mr. E. Tlhakanelo; Treasurer, Mr. D. Motseki; Captain, Mr. G. Mathe; Vice-Captain, Mr. W. Lehupela; and Organising-Secretary, Mr. B. Metwa.

A competition in which strokes were given according to handicaps was played on February 23. The winner of the competition was Kaiser Ikaneng, a golfer of great ability and promise. The net scores were as follows: K. Ikaneng 79; C. Moleli 80; S. Dlamini 84; R. Ditsebe 85; J. Ndlovu 86; W. Lehupela 86; T. Tsheloane 87; G. Mathe 88; B. Motshabi 88; D. Motseki 89; D. Phala 89; J. Motsumi 89; B. Metwa 93; V. Thepe 93 and Z. Sebeela retired due to an unhealing wound.

A branch of Modderpoort Old Students' Association has been formed here. All ex-students could contact the secretary for further particulars: Mr. W. Seruthu, 1128 Batho Location.



The picture above shows from right to left Messrs. Hardwich B. Moeno and Don C. Monare. Both of them are officebearers in the South Free State African Football Association which was established on December 16, 1946, at Zastron. The floating trophy which the teams competed for that day is seen in the centre. Mr. Moeno is president of the S.F.A.F.A., and Mr. Monare is the Hon. Secretary.

### Central Bantu Lawn Tennis Association

It will be remembered, that due to the war, the formation of the above mentioned Association could not be effected. The following clubs are invited to attend an inaugural meeting at the Bantu Men's Social Centre today March 8, at 2 p.m.:- Kliptown, Pimville, Orlando, Western Native Township, Sophi-

Town Martindale, Eastern Native Township, Bantu Sports and Bantu Men's Social Centre. At least two representatives from each club are to attend. The convenor of the meeting is Mr. G. G. Xorile.

# MANBOYS

THE GENTLEMEN'S OUTFITTERS  
CAN OFFER YOU A COMPLETE NEW RANGE OF LOUNGE  
AND SPORTS-WEAR OF THE VERY LATEST DESIGNS  
You Can Deposit On Any Article.

"Pax" Striped Worsted Suits in Double Breasted, Grey, Blue & Brown @ £16.19.0., £15.16.0., £14.7.6 & £13.19.6.  
Sports Suits Single Breasted in the Latest Designs, in Blue, Grey Fawn & Brown @ £10. 10. 0., £9. 9. 0. & £7. 19 6.  
Just Received a Complete New Range of the very Latest in Sports Coats in Check & Stripe Designs @ £7. 7. 0., £6. 3. 6. £5. 15. 1. & £4. 7. 6.  
Grey Worsted Trousers of fine British material @ 87/6, 79/6 & 59/6.  
Collar Attached Shirts in plain and stripes with "Laminex" Collars @ 32/9, 27/4, 24/6, 21/- & 18/6.  
"Franklin" Hats the very Latest Shapes in Grey, Brown, Black & Green @ 11/10  
Grey & Fawn Blankets with White Stripes Half-wool 60 x 80 @ 21/8  
"Taormina" Blankets in Grey with Red Design 60 x 80 @ 25/5



Please Note: All correspondence and orders to be placed with our Head Office: Cor. Bree and Smal Sts. Phone 22-7594/5.—P.O. Box 8691, JOHANNESBURG.

Branches:- Cor. Simmonds and President Streets, Johannesburg.  
65 Knox Street, Germiston.



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body work harder, and takes away ALL the acid and poisons that cause rheumatism, sciatica, lumbago, back-ache and kidney troubles, gout, bad stomach, pimples on the skin, and many other illnesses. When we suffer from such ailments, if we take R.U.R. to clean our blood, we shall soon be healthy again, doing our work and everything better because we are fit and strong!

This famous remedy from New Zealand has helped thousands of sufferers back to health again. Read this letter from one of them. Martha Nkomo. "My fellow-countrymen! Let me tell you how I was helped by R.U.R. For five years I suffered from my bladder, my kidneys and my feet. I was unable to work or sleep properly; I then heard of R.U.R. After I had taken two bottles—one big and one small—I felt better. I continued taking this medicine. I am now a normal person. I usually recommend those who suffer from their kidneys or their feet to take R.U.R."

You can get R.U.R. at all chemists and stores. Special Big Bottle—Ready Mixed 6/6. Get a bottle to-day.

Take  
**R.U.R.**

and right you are

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YOU BETTER VALUE



Look For it on Buckets, Basins, Aluminium  
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Quality is an economy—and the famous black and yellow T.S.P. label on anything means that it is the best quality you can buy.

Always look for the T.S.P. label before you buy plates, Bowls or a Basin or Bucket.



You drink **FOOD**  
when you drink  
a cup of  
**Bournville**  
**COCOA**



Yes, Cocoa is actually a food—a food that you drink! It is a real foodstuff; doctors say so because they know that it contains many valuable ingredients. Therefore, it is a food

that gives you more energy and strength and it's also a drink that is really delicious. Bournville Cocoa costs only 1/3 for 1/2 lb. which makes 56 cups of cocoa.

CADBURY'S **BOURNVILLE**  
**COCOA**



YOU MAKE COCOA  
THIS WAY

Put one spoonful of cocoa in a cup with very hot water and add a pinch of milk and sugar as you would in making a cup of cocoa.



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