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THE BANTU WORLD



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PRICE TWOPENCE

INTER-PROVINCIAL MATCH



Where is the Ball? An exciting moment in front of the O.F.S. goal during the match between Transvaal and O.F.S. in the second round of the Moroka-Baloyi Cup at the Bantu Sports Club, Johannesburg. The O.F.S. goal-keeper, Bowman, collides with one of the O.F.S. back, Mockay, as they both leap into the air to prevent S. Nkuta, of the Transvaal from scoring a goal. Nkuta and the ball are both hidden behind the two O.F.S. players. Petterson, of the O.F.S., watches the fun. Transvaal won the game, 5-1, before a crowd of some 7,000 spectators.

Atomic Bomb Test Reveals New Horror To Warfare

The underwater atomic test at Bikini added a new dimension, and a new horror, to warfare—the most poisonous fog in the history of the world, says Joseph L. Myler, who reported the whole test for the United Press.

The dimension was one of invisible and soundless death, persisting for months in the form of a widely-disseminated radio-activity, against which no protection seems feasible.

The nature of this new dimension is not yet fully understood, and military authorities are reluctant to talk about it, ostensibly for reasons of national security.

It seems clear, however, that it has strengthened the conviction of many in and out of the armed forces that the armies and navies of the Second World War are out-of-date.

POWER OF THE BOMB

From what is known, it seems reasonable to assume that an atomic depth-charge could knock out a major harbour like New York for months and spread radio-activity poison throughout the waterfront. In the case of New York, that would involve knocking out the financial heart of the United States and stopping traffic through its most vital port.

It would also clamp an unbreakable blockade on certain strategic straits and, perhaps, large coastal regions.

When the bomb exploded below the surface of the Bikini lagoon it saturated millions of tons of erupting water with radio-active poisons. It did not poison only the waters in the lagoon. The poisons were spread to areas far from the burst along contaminated currents.

DEADLY CLOUDS

These clouds, from which there was a constant fall of deadly mist, were tracked for more than 60 miles as they drifted with the wind. Masses of vapour, they did not disperse rapidly, nor were they rendered harmless by air currents.

These aspects of the explosion were not fully expected by the scientists, who tried to calculate in advance what would happen.

Vice-Admiral W. H. P. Blandy, Commander of the operation, said that the explosion was a unique and terrible weapon of poison warfare.

The target ships, he added, might be dangerous to crews for a year, if they were not artificially decontaminated. — SAPA-United Press.

BLOODSHED NARROWLY AVERTED

Five Russian Army men with tommy-guns, led by an official of the Russian occupation authorities, raided a United States Military police station near Tempelhof Aerodrome, Berlin, last Saturday night, it was disclosed last Tuesday by high United States intelligence officers, who stated that "bloodshed was narrowly averted."

The officer in charge of the station, Captain A. A. Feldman, placed seven American soldiers, armed with tommy-guns, in a ring around the Russians, as they appeared to be about to open fire.

Captain Feldman then summoned a riot squad of armoured cars, a platoon of machine-gunners and armed military police to seal off the building.

The incident began when the Russians, under Lieutenant Morosov, demanded that "two traitors to the Soviet"—said to be a man of Polish origin and his Ukrainian wife—who had been taken to the station for questioning, should be handed over to them.

Told that his request should be made through the usual official channels, Lieutenant Morosov "became very tough", the United States officers said. He banged the table and used vile language.

He then ordered his force to take action and announced that he was taking away the prisoners at the point of a gun.

Captain Feldman then took action, whereupon Lieutenant Morosov threatened to call in a company of Russian army guards.

The calling of the riot squad and a telephone call to him from the central Kommandatur persuaded him to take a quiet line.

The matter has since been taken up through the normal channels. The Russian Provost-Marshall in Berlin has apologised to the United States authorities, and the woman has been handed over to the Russian police.

The Americans have, however, refused to hand over the man, considering that there is a "reasonable doubt" about his citizenship.—Sapa-Reuter.

POSTPONEMENT OF NUremberg TRIALS VERDICT

A Sapa-Reuter statement earlier in the week states that an official announcement has been made to the effect that the judgment on the Nazi leaders who appeared before the war crimes tribunal at Nuremberg has been postponed for one week, from September 23 until September 30.

By a unanimous decision of the Allied Control Council there will be no announcement of the exact time or place of any executions resulting from the Nuremberg trial until after the executions have taken place.

This decision disposes of rumours that the executions would be carried out in public in Berlin.

NEW WELFARE CENTRE AT ALEXANDRA TOWNSHIP

The Alexandra Family Centre, the first of its kind to be established for Africans, was opened last week in Alexandra Township, with Miss V. Junod, who gained experience at the Fordsburg Community Health Centre as superintendent.

The scheme was initiated two years ago by the Johannesburg branch of the Union of Jewish Women, who wished to help in educating Africans. This body raised £1,250, which was supplemented by a gift from the University Rag Committee, and a prefabricated building was erected.

Included in the building is a nursery school all equipment and a set of clothes for each new child is provided by the union.

Membership is open for families at a shilling a month for each family. Extra charges include a shilling a month for each person attending the night school, which is open to everybody, with books and stationery extra at cost price. Fees for the nursery school are 9d. a week for the first child, and 6d. a week for each additional child. A vegetable club included in the centre is run on 2s. 6d. units in the usual way, and food made at cookery demonstrations may be bought by members at cost price.

Future plans include a reading room where newspapers of all kinds will be available to members in the evenings. Activities for schoolchildren will be run in the afternoon, and cookery, knitting and sewing groups will be provided for mothers on Wednesdays and Fridays. Cookery demonstrators will all use similar stoves and utensils which African women use in their homes.

CARPENTRY FOR MEN

As in all family centres, the fathers are the hardest group

to keep in touch with. As African men and boys have always shown a preference for carpentry, the centre hopes to be able to build a specially equipped carpentry shop for such classes. The National War Memorial Health Foundation, which shows a particular interest in this type of work, and has already sent representatives to Alexandra to find what is needed, hopes to be able to give a capital grant to build a carpentry shop.

There is only one stipulation for families, who want to become members of the centre; the whole family must undergo a medical examination, which is provided by the Government Health Centre (established in the township last May). If medical treatment is needed free services are offered by the University Health Clinic, but treatment is not compulsory to those needing it.

The Government Health Centre is having African field workers trained to work at the family centre, and the first group of these workers is expected to arrive at the end of the year. The African staff at present at the centre are two field workers, a cookery demonstrator, and two nursery school teachers, one trained, and one untrained.

Civilian Guards' "Stand Down" Parade

As a tribute to six years of excellent service by the non-European civilian guard, Johannesburg City Council is to arrange a "stand-down" parade on December 31, and the Johannesburg City Council Finance Committee has recommended that an amount not exceeding £175 should be voted for the ceremony.

Naturally Good



SPRINGBOK
CIGARETTES
THE SPORTSMAN'S CHOICE



Last Sunday night we were coming home from Church when my wife dropped her brooch. We struck matches to search for it but the wind blew them out.



We thought we had lost the brooch for ever. Then our friend Jacob appeared. He found it in less than a minute as he had an Eveready Torch. I was surprised when Jacob told me he could now get plenty of Eveready batteries again.

I also have an Eveready torch, and on Monday morning I bought some new Eveready batteries for it. There were plenty in the store. Now we are both happy. My wife has her brooch and I have bright light to see with on the darkest night.

* Because Eveready batteries are made in South Africa they are fresh! So they last longer.



E-BASENATLA SE MATLA Joaleka Bo Baloani Bao E NengE Le Bo-ntate Baholo Ba Lona



Bahlabani ba moliba monene ba ne ba phela bophelo bo botle ba oloa ke moea. E ne e le binatla, banna ba phetseng hantle. Kajeno, lela u ahile motseeng o mogolo on toropo, u ka ba se-natala se matla le nena feela ha u tseba lekunutla la ho iphelisa.

Matla le bophelo li emisoa ke mali a mantle. Lipilisi tsa Dr. Williams Pink Pills ke pheko e molemo ea mall. Ha u li nka, lia u matlafatsa li hahem'e leoa hao. A k'u li leke 'me u tla bona molemo oa tsoma.

DR. WILLIAMS' PINK PILLS

Li aha 'mele oa hao lia u matlafatsa.

Takes teething in his stride

None of those distressing symptoms of fretful teething for this little fellow— thanks to Feluna Teething and Cooling Powders! A blessing to mother and baby, they really do take all the tears out of teething by safely and harmlessly soothing pain, and gently regulating the upset little tummy.

FELUNA TEETHING POWDERS

8/46-4

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TSE QOQOANG KE "PHAFĀ"

Tsamaiso ea molao nageng ena ea rona ea Souta Afrika, ke ntho e batileng e re fapants'itse dihlogo; ke taba e batlang gore re e ele hloko, go seng jualo re tla diketsoa ka melao e mengata ngata eo re makelang gore e re isa kae, thuso ea eona ke'ng. E bile thabo e kgolo go bala koranteng e 'ngoe ea makgooa kgalemo ea Moahludi e mong lekgotleng la ditseko bakeng sa melao e tsietsang bātho.

Melao E sa Lokang.

Vekeng e fetileng re boletse ka kopano ea sechaba. Re lekile go hlagisitse kamoo go sa utloagabontsha gore moo baetapele ba sa utluaneng ga go letho le ka etsong gomme la tsuelela. Kajeno re bolela ka baetapele, gobane sechaba se ke se ka kopana ga baetapele lu sa utluane.

Gape re bua ka baetapele gobane re batla go bontsha sechaba gore sechaba sefe le sefe se lokologa, go tsuela pele le go phagama ka go étoe pele ke banna ba sona, eseng banna ba chaba tse ding. Sechaba sa India, seo kajeno se fumaneng tokblogo, se eteletso pele ke banna le basadi ba sona.

Ntoa ea tokologo, eo se loanneng, se e loanne se setse baetapele ba sona morago. Ntoa ena kajeno se e hlotse, eseng ka thuso ea banna ba chaba tse ding, empa ka boitelo ba banna ba sona.

Ga go motho ea ganang thuso ea banna ba chaba tse ding, seo re ganang ke gore sechaba sa rona se etoe pele ke banna ba chaba tse ding. Ntho eo, kgoplong ea rona, e ke ke ea re thusa. Babadi ba Beibele ba tseba gore ke Mo-Iserael, eseng Mo-Egepetea, ea ileng a ntsha sechaba sa Ba-Iserael ntlong ea bohlanka nageng ea Egepetea. Ke Moses, eo neng ele nguana oa madi a sechaba sa Iserael.

Ga go sechaba, mona lefatsheng, seo pale ea sona e re bolellang gore se fumane tsuelopele le phagamo ea sona ka baka la go etoe pele ke banna ba chaba tse ding. Ntho ena e tshuanetse ea re ruta gore le rona re ke ke rona fumana tokologo, tsuelopele le phagamo kabaka la gosala morago banna ba chaba tse ding; re tla ntshoa tlung ea bohlanka ke banna ba madi a rona, ba naganang jualeka rona, ba tsebang moo re tsuang le moo re eang. Tshuanelo ea rona keng ga gole joalo? Ke go latela baetapele ba rona, go ba hlophma, go mame-la sco ba se buang, le go tshepa gore ke bona ba tla re tsamaisang lefelleng la hloriso go-re se fumane tsuelopele le phagamo ea sona ka baka la go etoe pele ke banna ba chaba tse ding. Ntho ena e tshuanetse ea re ruta gore le rona re ke ke rona fumana tokologo, tsuelopele le phagamo kabaka la gosala morago banna ba chaba tse ding; re tla ntshoa tlung ea bohlanka ke banna ba madi a rona, ba naganang jualeka rona, ba tsebang moo re tsuang le moo re eang. 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Tsa Edenville

Re se re ile ra pheta hore matichere a motsana oa rona a ne a eme ka maoto ho hla-kisetka khang Mino (Singing competition.) Ka la 28 Phato, ke ha ho theoha lili tse peli ka bana ba neng ba ilo bina hammohq le matichere a bona. Lili tsena li ne li khanno ke J. T. Tshabane, e leng e mong oa babali ba Bantu World le Jack Zulu. Ho ba neng ba ile le bona bana re ka bolela Mrs. Mofube, Mrs. Litlhakanyane, Mrs. Sethole, Mrs. Salmina Ramoliki, Mrs. Suzan Ramoliki, Mrs. M. Liphoko Misses M. Tentsi, M. Kunene, B. Kutoane.

Ka la 1 Loetse ke ha methaka ea Hungry Lions Football Club e tsoa ka lori ho futohela Kopjes. Ho ba neng ba ile re ka bolela P. Phoofoolo (White horse) A. Pitso. (Negro) T. Konyana (Tsaba-Tsaba) A. Pitso (Boiling water) D. Malete (Samalula), J. Mochela (Buya Msuthu), E. Mokutati (Remember), o ne a tlolahala haholo tsatsing leo. Methaka ea Koakoatsi e ile ea hohla ka bona Tsatsing lona leo ke ha hloho ea sekolo, Mr. S. H. S. Mofube, a phuthile baholo ba bona holong ea sekolo ho ba leboka ka lithuso tsa bona mabapi le leeto la ho ea Kroonstad, khang ea lipina. O ile a ba leboka a bile a ba kopa thuso mabapi le tsoelo pele ea sekolo se bona. Ho ka thuso sekolo ha ho hlokahala. Pele seboka sena se qhalana a kopa Moevangeli P. Morake ho ananelia mantsoe a hae.

Kamorao ho mona batho ba bantsa liaporo tse rokiloeng ke bana. Thekiso ea tsona ebile ka la 4 Loetse.

Ho ba bileng ba re etela re ka bolela Mr. le Mrs. J. Mosebi ba neng ba tilo bona ntata bona A. Mosebi ea ntseng a sa phelle hanu. Ba ne ba etsoa mane Steynsrust, le Mrs. Ramonyaluo ea neng a tsoa Uitsoek.

Re mohau ho bolela hore Lucia Motsi e leng ngoana og sekolo sa rona ha a na bophelo bo bottle. Eka Molimo o ka mo thusa le ba bang. Ntata rona Zabulone Motati o erne ka maoto ho lokisetsa lenyalo la morali oa hae, Nelie Motati.

Re thabela ho bona babali ba Bantu World ba ntse ba eketseha. Ho bona re ka bolela Messrs William Sefafe, Abram Motsieloa, le Adam Mochela. Bohle ba batlang pampiri ena ba bone moemeli oa bona N.85 City Avenue.

Ho ba kileng baeta re ka bolela Moruti E. H. Serathi, Heilbron, 'M'ra rona Mrs. Serathi Evaton, Mrs. P. Mosesi Welgege, le Miss. A. M. Mothaneli Johannesburg.

Hara ba teng motsaneng oa rona re ka bolela Miss. Anna Mokhaneli ho tsoa Krugersdorp o mona ka ho se phelle hantle.

Tsa Passie

(Ke oa teng)

Bana ba sekolo sena ba ikemiselisthe ho ea mane Leratoanai; ho ea bina teng, ka li 28-9-46. Bana ba itumetse haholo, leha leeto leo le go tsebisahale hantle. Ka baka la batho ba moo; ha ba so arabie, emp' mona haeso, re lebeletse karabo tsatsi le leng le le leng. Oh! Mor'a Mbele e ke oa le tsitsinya lechoba, li lome li tsitsili tsa mona Passie.

Tsa Matoabeng

(Ke Motjoli)

Ka li 1-9-46 e ne e le peo ea lejoe la mofu Evang. P. Mokhele o D. R. C. mosebetsi o ts'eeroe ke Moruti Zietzman. A baala ho Pes. 121 tema 5, Sefela sa ho bula ea ba sa 103 Sesotho Moruti a khotshata ka mantsoe a matla, ho toloka Mong. D. Semppe, ho le teng Mong. A. Schutte eo re ileng tseba mofu ka baka la hae. Lejoe le beiloe ke bana ba mofu, A. Mogoioa. Batho ba ne ba phuthethile ka bongata; koleke ea etsa £7-18-5. Mong. O. Mokhele a ema ho leboka bohole ba ileng ba etsa lithuso tsohle. Ka li 3 ebe ele phihlo ea Miss S. Mokuoane. A pato ke Rev. Z. Nyokong oa Methodist. Mofu, o seile ngoana oa lesea; ea re ka li 5 ke ha ho patoao ngoana Ntate Manyanye—ngoana eo e ne e ele ngoana oa sekolo; a felehetsoa ke bana ba sekolo. Hloho ea sekolo (Principal) Tlali a buoa haholo ka ngoana enoa.

Ka li 4-9-46 ho bi le le mokete oa lipina holong ea sekolo; batho ba le bangata. Empa ohol lerata ele lena le soabisang batsoali. Thusang khalemelang bana ba lona. Ka li 6/9/46 ke ha bana ba Sports Choir ba palama chuchumakhala ho ea Harrismith phehisansong ea pina, tsamaisong ea Mosuoe E. Monese a tlatsitsoe ke mesuee eena.— J. S. Nyati, E. Oliphant le Mrs. Mzizi, Principal Tladi o ile a theoha ka taxi ho ea teng a na le bana, Mrs. M. Semppe, Mrs. W. Motsamai, Mr. S. Mtikulu le Mr. Thulo. Bataung na ha le tsebe hore mor'a Monese ke Motaung? Ke moshemane oa Morija o khutlile le eona Kopi (Cup). Ke Matoabeng mona 'Pas op my kind' ke libeng sa pina mona. Ke selemo sa bone Kopi e tla koano; ts'oara o tsee Motaung. Ka moqebelo oa li 7 ho no ho le (concert) Methodist ea sebetsa hantle le ha batho ba ne base bangata eka le Ethopian le teng ho no ho le concert; Wesele bashapile tsotsi; hore a tsoe a matha, Pas op man, mono ha ho bapalle tsotsi, u tla timelloa ke monyako. Baeti ba hopotsoa hore ba ka fumana Bantu World ho Mong. T. Lepati hae Taung ka Newlands esq.

Re bona le tura ha lipahalo mona; sesepa le tsoekere, ke tsa bo baas, bo aunooi le noni. Puo ke "Wat maak die Kaffir met seepen suiker?"

Hloho ea sekolo sena F. D. Mbele, o itukisetsa ho lulela hlahlobo ea hae (senior) Hamba Mtaka Mbele, hae boee Afrika. Sututsa boy, "moenie slaap nie, so se die Boere."

Tsa Worcester

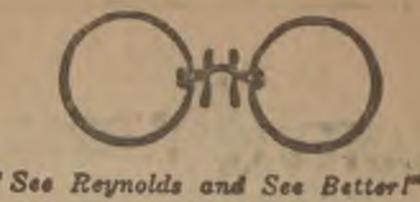
(Ke P. G. Mothupi)

Mr. P. G. Mothupi o re; Baheso nke ke ka tapa ho le joetsa tsa ka mona sekgotloaneng. Re ntse re thella ho ea tsoeolepeling me leha ho le joalo re ntse re phehelia. Kajeno lena ke rata ho buoa ka papali ebileng teng mona ha rona. Maoba ka li 8-9-46 ka nako ea 1.30 p.m. ke ha ho kena methaka ea City (Cape Town) e tlie ho bapala le bao ho thoeng ke basireletsi ba lehae (Home Defenders). Pula le eona ea be e le ea medupi, ho le liretshe ho se moo ho luolong. Ka nako ea 2.30 papali ea qaleha, phala e khobola, tsa kena likoankoeta tsa motse moholo ba tiolaka joaleka linamane ha si sola ke ho noha; ba heso le bona ba kena eka katsé ha e bona toe-ba. Balebelli ba papali ba be ba le bangata ka moo ke neng ke sa hopola hobane bongata e se bo kgahlaoing ke lipapali, bo kgahlaoing ke ho tsamaela mekete e senang thuso.

Interval ea tsoa ho se score ho thotse fela, ka mora eona ka utloa seroki se re 'Wake up touch and touch, Black mamba,' ba hana ba motse moholo ba nts'a 2 eaba nako ea ho koala ea fihla ka nako ea 4 p.m. Ha kena bona bots'epua first team. Ba tsoa ba CT e le ba mmele bohole ho bonala hantle hore ke ba lulang haufi le le-oatle. Ba kopana le ba basehlanaya ba ha rona.

Nke ke ka buoa haholo, hobane le nna mongoli ke ne ke le e-mong'oa bona e tla ka ke ea eke-tsa. Ka mora metsotso e seng me-

kae ba be ba e lahela ba CT. Intyal ea fibla ba boela empa ha seke ha hlaho letho baroki ba ntse bare Onse boer, Chinaman, Indian woman, White horse, Banana baipatile, Return-Soldier, empa ba lla haholo ka U.T.T leha ho le joalo papali ea fela e le 1 nil in favour of Cape Town. Ra qhalana ho ea batla tse nyorolang. Ruri ke ntho e ntle ho kgao-hana le baeti ka kgotsé eseng ka pelo tse belaelang. Nke ke ka ea lololo hobane ke sa ikemisetsa ho buoa ka tse ling.



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SATURDAY SEPTEMBER 21 1946

What Would You Do ?

Elsewhere in this issue we publish a well reasoned statement issued by Professor Z.K. Matthews on behalf of the members of the Natives Representative Council. The statement puts the case of the members clearly and in a manner which will certainly enable the public, both White and Black, to understand the reasons why they decided to adjourn the last session of the council.

There are people, no doubt, who were under the impression, that the African mine workers strike was the cause of the adjournment. But now they will, after reading Professor Matthews' statement, understand that the action was not influenced by the strike at all. The councillors' action was prompted by a sense of frustration, because the Government and Parliament paid no heed to their advice. As Professor Matthews says, "year after year since 1937, the councillors have submitted for the consideration of the Government resolutions on various aspects of African welfare, and have discussed these in debates which not infrequently have been of a very high order. In select committees appointed in council, they have made detailed recommendations on draft legislation referred to the council by the Government or by the Provincial Councils. They have prepared reports on such aspects of Native administration as the system of political representation for Africans provided for in Act 12 of 1936, the policy embodied in our laws relating to Natives in Urban areas and the system for the administration of Native Affairs provided for in the Native Administration Act of 1927. They have asked Parliament to legislate on such matters as the recognition and registration of African trade Unions, the proper financing and control of Native education."

At the best of times an old army tent is not ideal for a classroom; but when the doorway is blocked with pressing, straining crowd, eager not to miss a thing, it becomes almost impossible to demonstrate. Nevertheless, the impossible was done and shortly afterwards a wondering, laughing crowd moved away practising A, E, I, O, U, on their fingers.

Before leaving, the principal asked: "Is this the school we have been reading about in the Bantu World?" Being assured it was the same, he said he had not realised how necessary it is for all African schools to help build Kutloanong. Now the Methodist School at Springs have Sheet Number 104 from the Founders' Book, and doubtless there will be no empty lines on it when returned.

It is good to see that over 100 pages are now out, but there is still time for another hundred; so principals are advised to apply at once to the Principal, Box 26, Roodepoort.

Remember, the Acting Prime Minister will open the school on Sunday, September 29, at 3 p.m.

Come in your hundreds, there is room in the grounds for thousands. Full particulars next week.

Kutloanong Progress Report

From a school in the Western Transvaal comes this message: "In spite of poverty and hunger some people are responding well . . ." and from a Mission in Basutoland: "famine has spread all over this area since last year and people are starving terribly; but yet we want to help . . ."

Letters like these are really very moving, and make one feel that much blessing will come from the pennies and shillings given by those who have so little. So we are thankful for several village schools who have returned their pages for The Book of Founders, with the names of children on them who have given their tickies and sixpences.

Last week the school which headed the list was Vrede in the O. F. S.; they sent £4/14/-, Bravo!

When writing to ask for a page several teachers have told us deaf and dumb boys and girls in their districts, so the waiting list for admission is growing. The new building will certainly be full as soon as it is opened, then we will have to think about next year.

VISITORS FROM SPRINGS

Friday, September 13, a swarm like locusts descended upon the Tent School in which a dozen deaf and dumb boys and girls in their districts, so the waiting list for admission is growing. The new building will certainly be full as soon as it is opened, then we will have to think about next year.

When they arrived in two huge furniture removal vans, the ground shook; and when they all poured out, we thought that another war had begun! But, of course, the principal, staff and pupils were delighted to see such interest and at once agreed to give a model lesson.

At the best of times an old army tent is not ideal for a classroom; but when the doorway is blocked with pressing, straining crowd, eager not to miss a thing, it becomes almost impossible to demonstrate. Nevertheless, the impossible was done and shortly afterwards a wondering, laughing crowd moved away practising A, E, I, O, U, on their fingers.

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All sane men will agree that the action of the councillors in protesting against the Government's indifferent attitude to their resolutions, was justifiable. The failure of the authorities to take the advice of the council seriously has naturally disillusioned not only its members but the African people as a whole, who have now discovered the fact that it was never the intention of our lawmakers to make the council an effective machinery through which their voice could be heard in Parliament and by the Government. As Professor Matthews points out "the view has been expressed that this experiment in political segregation has been given a fair trial by the African people during the last decade, and that the time has come for them to recognise that the experiment has failed, and to embark upon a boycott of the scheme."

The councillors have made their protest, and it is now for the Government to take such steps as will remove the distrust which is now becoming deep-rooted.

News in Brief

BLOT ON POLITICAL LIFE:

"The object of this fund is to provide defence for those who are being accused of having incited the African mineworkers to break the law which prevents them from focussing public attention on unsatisfactory conditions of labour," says Mrs. V. M. L. Ballinger, M.P., in a statement issued recently to launch the People's Defence Fund.

The failure of the Government to provide machinery for the settlement of disputes between Africans and their employers was one of the major blots on political life in South Africa. She listed five of many statutes which prevented Africans from opposing unsatisfactory conditions imposed by their employers.

"This fund will help to provide a service for the African worker which may encourage him still to believe that there is good intention among Europeans, and I urge you therefore to support it as an earnest of your good intentions," Mrs. Ballinger concluded.

SEQUEL TO PASS BURNING:

The burning of passes at Langa on August 4 had a sequel in the magistrate's court at Wynberg last Thursday week when Stanley Ngqono (39) was found guilty of failing to produce a copy of his service contract when asked by the Superintendent of Langa Location.

Ngqono was fined £3 (or 14 days), suspended for seven days on condition that he obtains a duplicate copy of his service contract and produces it to the Superintendent.

Ngqono said that on August 4 he attended a meeting at Langa where passes were burnt in public. He had been given to understand that all passes were to be done away with, and that it was an order from the Superintendent to burn all passes and contracts. He now saw that he had been misled and was sorry for what he had done.—Sapa.

ART AS BRIDGE BETWEEN RACES

A unique exhibition of Bushmen Art is now touring the main urban centres of the Union and is awakening keen interest wherever it goes.

Speaking at the opening in Pretoria, the Administrator of the Transvaal, General Pienaar said that art could be a bridge between the races.

Mr. le Roux Smith le Roux, the famous mural artist said that everyone recognised the exceptionally high standard reached by the Bushmen hundreds and even thousands of years ago in their rock-paintings and engravings. He appealed to Europeans to take a similar interest in the artistic work of Africans today. He believed that much creative work was being done and this, he said, should be recognised.

Page 55 The Barolong National Office, Mafeking, £3 19s. Page 56 Doornfontein School, Rustenburg, £1 8s. 10d. Page 59 Molema School, via Zoekmekaar, £1 2s. 8d. Page 65 Ramoroko School, Zoekmekaar, 4s. 6d. Page 78 Bantu School, Kofifontein, O.F.S., 15s. 9d. Page 85 Gemark School, Bochem, 11s. 1d. Page 89 Swiss Mission School, Alexandra, £1—3d. Page 94 Rev. A. Mataboge, Payneville, £1 0s. 4d. Page 95 St. Scholastica's School, N. Transvaal, £5 13s. 2d. Page 102 Witklip School, Lichtenburg, 13s. 3d. Total: £69 17s. 11d.

N.B. As the Union Education Department gives £2 for every £ this equals to £209 13s. 9d.

OUR MONTHLY SERMON

(By Isaiah)

"Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that He will not hear. For your hands are defiled with blood, and your fingers with iniquity."—Isaiah 59: 1—3.

We sometimes wonder why God allows evil to exist in the world. He is a God of love, and through His love He created the world, and all the bright and beautiful things in it; above which he placed man.

And man enjoys the greatest of all gifts from God—the gift of freedom and rationality. Saith the Psalmist: "Thou hast made him (man) a little lower than the angels, and hast crowned him with glory and honour." Man can look up and he can look down—something the animals cannot do. Man can think high and he can think low—again, something the animals cannot do. And man can invent, yea, create wonderful things, which animals cannot think of. All this is because man was created in the image and likeness of God; he has a living soul, which the animals have not got. Man, therefore, is capable of responding to the great love of his Maker, by praising, honouring and worshipping Him.

But God does not compel any one to praise or honour or worship Him; neither does He desire any one to do evil and perish. He has given us freedom to do as we please, and rationality to think as we like. Yet He advises us to do that which is good, and save our souls. Time and again He calls us unto Him. "Come," He says, "and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Yet man will always abuse his

great privileges and do the wrong thing. God cannot help that. The freedom He has given us enables us to do well or to do ill. If we choose the latter it is our own fault. The last seven years have fully illustrated the misuse of man's God-given powers. The wonderful inventions have not been for the upliftment of mankind but for the destruction of human life. All the evil, all the hatred, all the wars are man's inventions. And man will get a just retribution for them all. He will call, and God will not save; he will pray, and God will not hear. Until he amends his ways and does that which is acceptable in the eyes of the Lord. Then will God save, then will God hear.

We must remove all our iniquities from before Him. The White people must remove all the laws which are for the oppression and suppression of non-White races, and the Native Policy of this country should be modified or changed. The Non-Europeans, or the other hand, must remove all their hatred and suspicions of the White races, and both must cultivate love and goodwill to one another. No police forces must shoot defenceless and homeless Africans; and no thefts, robberies and murders by Africans should exist. All these are the things that defile our hands with blood, and our fingers with iniquity, that separate us from God; that help to bring no peace into the world.

May we "cease to do evil, and learn to do well."



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Sobamba Liph Ngtshwala?

Lokhu kudla okubizwa ngokuthi "utshwala" kuqalekisiwe. Ne Bhayibheli liyayi fakazela lenkulomo. Bumosa imizimba, buxabane izihlolo, buchithe imizi. Abantwana balala bengadilie bahambe ngenxa yokuba imali iphelela otshwala. Bugilisa umuntu umkhuba abengeke awugile uma engaphuzanga utshwala, bufakaabantu emaje. Ngingathi nje, ziningi izinto ezimbiz ezdialwa ukuphuza utshwala.

Amasonto, nezinhlanganiso eziningi, zizama ngawo onke amandla kulo lonke izwe jikele, ukuphelisa lomkhuba omubi wokuphuza utshwala.

Kodwa nakhu okunye. Utshwala ukudla okuphambili kwavo khokho ndulo-ndulo. Buhlanganisa izitha, budala izihlolo eziningi. Uma uphise utshwala emzini wakho uvakashelwa abantu abanangi, nabakuzondayo. Kuyaphuzwa, kuhlekwe, kusinwe kubekuhle kudele! Izwe lonke jikele imisebenzi emikhulu efana nemishado, izikhumbuso zabangasekho, neminye imicimbi ebalulekileyo, utshwala abusileli. Abamhlophe nabamnyama yinto inye.

Muva nje kuvele isitranya saba sebenzi bezimayini ze-Goli. Lomlilo wabulwa ngumkholi wamaPhoyisa okuthiwa amhlophe ayengafika ku 500, amnyama ku 450 ubuningi. Kuthiwa, iziphathimanda zamaphoyisa zawubonga kakhulu umsebenzi owenziwa ngumkholi wamaphoyisa ukucima lomlilo ocsis washisa yonke i-Transvaal. Amaphoyisa amhlophe abongwa nezimbindela zikagologo (utshwala) amnyama aphiwa umqombophi. Yeka le mali engaka!

Nampo ke, utshwala labuhamba khona emhabeni! Sesiyobama liphi, siyekeliphi ngalokhu kudla okuthiwa "utshwala"?

—Mord. M. S. Xaba, Luipaardsvlei.

Ngamanzi

Nangomthandazo

Ngcicela ithuba ephenehi lakho lodumo ukuthi kengifake nank' amazwana.

Bekukhona lapha eOrlando u-Nkosk. L. Kambule kunye nama-Dodakazi akhe amabili amancane.

Lenkoskazi ibivakasheli owa-kwayo lapha eGoli isuka eBethlehem, 298 Location.

Ngifuna ukwazisa abantu bakithi ngalenoskazi, iphiwe amandla nguNkulunkulu. Iyathandazel i-phili abantu abanezidiso bazi-hiphe.

Othanda ukwazi ngalenoskazi kuhle eze ku No. 5336 Orlando laph' uzovo yonke indaba. Iqede amaveki amathathu laph' eOrlando, abantu basale bayayifuna. Abangatholi bantwana uyabasiza. L. Z. Mncube, Orlando

Ezebhola eBhova

(Ngu H. G. Cibi)

Mhlaka 18 August, 1946 bekuhle abebhola lapha emzini waseBova. Bekufike abaseCaroline, Black Diamond and Union Colliery.

Ehlulwa onke lawo maqembu e-hlulwa yiRed Lion F.C. Umdlalo waqala ngo 11 ekuseni.

Awu bazelula amathambo abafana. Zakhala ngoUp and Down. Phambili kwakudlala uWalking Stick noGabajula noF. B. Mlakalaka ne-full Back Gika Boy, Mabande George Kaopes, yibo labo bande noGeorge Kooper, yibo labo abafana.

Ngiyathemba ukuba kunyaka ozayo bayo dialela inkomishi.

Umdlalo omuhle waphela kanje: Caroline 1, Boven 2; Black Diamond 1, Boven 2; Union Colliery 0, Boven 3.

Xwayani Abakhohlisi

NIHLANGANE NIBE UBUMBA LUKASIMENDE (Ngu G. J. Sithole)

Mayelana nodaba IwabaNtu namapasi mina angizukuphinda i-miyani isibhuliwe ngoba phela abafundi bamaphendaba sebzifundele baziwela amazwi ezingewethi zolwazi lapho zidukisa khona ngomqondo wokuthi abaNtu mabalwe namapasi ngokuba bawashise, kodwa kubekuhle nolunci olwenziwayo lokuhlangabezana nalenkanankana yendaba ethinta sonke isizwe esimnyama jikelele.

Izwi Leningi ngamafuphi lithi, pasi uze uyokwetshathwa naysi-nqabe ukuzibeka ilahle emhlane, zukulwane sabo.

Bakithi! Masiqende ukuthi isizwe esenza izidlova, izinto size-

la ngegeja kuziliwe uma kungalo-kuthwa kushiswe amapasi nge-

ndlila eyimfumfu kanje.

Kuyothi kungakapholi namaseko bese kudule imbedumehlwane,

izintandane neziboshwa nge-

nxa yokuhambisiza izinto ngenhli-

ziyo ogewe igazi abaNtu bave-

le bawetshathle umthwalo wama-

phuza utshwala.

Obunye ubunzima esibhekene

nabo thina baNtu ukuba siyinhla-

kanhla amasimba omthini. Ini-

ngi lethu alifundisiwe sampela,

ngakhoke alazi lutho ngezinto e-

zenzekayo ezweni nezihlosiwe. Si-

hlahaze emadolobheni, ezinko-

mponi, emaputuzini, kubelungu

nasezindaweni okungezethu.

Sahlukene ngezilimi esizikhuluma-

mayo, ngolwazi, ngemizwa nango-

kukhalipha kwengqondo yethu.

YIQINISO LEI

Omnye wenefisiwe ngokuzihla-

lala nabafazi bakhe nezingane za-

khe; omnye wenelisiwe ukuziphu-

zela utshwala azidakelwe athi u-

ma ezikhohla uchitha izinsizi za-

khe; omnye wanellisiwe ngoba

yena eceble wedlula ngisho aba-

Mhlophe imbala; komunye kusile

emuva kuhlwile phambili; nako-

mu nyu uyafunga agomothisele u-

kuhthi abantu abamnyama abasoze

bayithole inkululeko kulefizwe, a-

khohle ukuthi ithemba allahlu-

ya.

Esinye isici esithunaza sijivaze isizwe sakithi ukuthemba abantu beziphe kakhulu ukuthi yibona abayosikhulula. Qha! Akunjalo, 'akukho nkwalil ephandel' enye.'

Okokuscina engikubona kuhle-hlisile nyova isizwe ummoya osuvamile kithina wokungadonsani kahle njengezinkabi ezindala. Kubekhona ubudluthudluthu bo-kubelana umona nokubang' izikhundla zobuholi. Lokuhke kufi-phaza umsebenzi wesizwe, okwethu kubekuhle abaphambili, Wasishya nezwi elikhulu uMafukuzela lapho ethi "Isitha somuntu nguyen qobo lwakhe."

Nobanike uyazibonela ukuthi i-nite esemqoka ukuba isizwe sihlanganiswe sibe mmoya munye. A-kunsang, akugudu, kudinga ubu-qhawe, ubuqotho benhliyizo, ukuhloniphana, nothando lwezizwe.

(Lolu, udaba olukhulu esitufu-mene, isikhala asivumi, ngakho lu-zovezwa ngezibaga. Bayacelwa abafundi bethu baqaphela kwelizayo.—Mhl., B.W.)

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BOURNVILLE
COCOA

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2. Hlikhla izinsini zomntwana nge-sikhathi kuqhuma abathakathi.

3. Bambatha ngayo isilonda somntwana kunye nesikhumba esihuzu-QAPHELA ABASILINGISAYO. Bi-kile ukuze siphole sishelele. ephepheni.

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EzaseHewu

(NguGodongwane)

Ubuyile uMn. F. G. Sishuba kugxada eRhautini naseHolmedene apho ebeyokubeka ilitye kumyeni wodade wabo umfi Johannes Tshefta Skosana. Ubuya noko ekhangeleka empilweni uMbongo lo, engawuhlanganisi ngobubele nobuntu abufumene eGoli.

Wafikela kwamminawa wakhe uMn. Sishuba eOrlando. Kwawa iinkabi zeebhokwe, ezinye zivelwa kwizihlobo ezinge ngabaNumz. Mgqwetho, Fihla, Gatyeni, Mazwi nezinye. Waqwela yena uMn. Moses Mayekiso, usibali wakhe o-wamcela ukuba ayokulalisa kwa-khe phambi kokuba abuyele ekhaya.

EHolmedene wafumana ububele obukhulu kuMn. noNkos. Si-konde noMn. noNkos. Mashinini abada bampha umphako wekali-kuni ukubuyele kwakhe eOrlando. Wakha waya nakuyisekazi uMn. W. M. Sishiba oyingtongonye kwi-sibhediye seNkomponi yaseVan Ryn Estate ngaseBenoni. Akabulibali ububele awamkelwa ngabo yinduna yalapho uMn. T. Mayekiso.

KWII-OFISI ZAMA-AFRIKA

UMBONGO lo ukhe wahambela nee-ofisi zamaAfrika ezimbini, e-Diagonal Street chambela kuMn. B. T. Nyokana ngemicimbi, nase-De Villiers Street kwibantu Buying Union aphi wathabatha isiqingatha semi. Nalapho uncomau-wamkelo olushushu zinqununu zezi nkundla zombini.

Akabulibali abantu baseGoli e-batbe mhla wakhwela kwazala esitishini zizizalwana ezizokum-khwelisa. Kwasabekho ubalule amakhosk. E. A. Sishuba, Melamane, Ningiza, nabaNumz. Mazwi, Sishuba noNkos. C. Nuku.

Kodwa lo mnunzana akayishiyi yona indaba yootsotsie baseRhatini. Wathi khefut mhla wayibamba itshisa. Kambe wabuya nodade wabo uNkos. E. Mangqu awahambe naye besindwa yimaphako.

ABANGASEKHOOY

Sivakalisa ngosizi ukushiywa ngokusweleka nguNkos. N. Mdlan-komo ngoJune noMn. B. Mhlau-li noMn. Sibuta, Bonke aaba ngabaseHukuwa. Kwa kune yaba-Nutz. Manqunyana Mayekiso no-Allison Ningiza baseLower Didi-mana, kwa noMn. Nxazonke wa-seLahlangubo. Siya zikhaza zonke izihlobo ezifumene le laholeko. Sithi lanali ngexeba. Ewe, kuya li-lwe emhlabeni, kodwa kulu-vuyo emazulwini.

Kwa khona sivakalisa noNosk. Sitsongoya ngokukhedama kwe-milo yakhe. Wanga uMaRhade-be lo angabu ye abe ngcono. siya mbeke emithandazweni.

Kubi apha, ingqolowa ibilinyiwe kodwa ngoku ibuyela kwasemhlabeni lilinga. Wanga uSomandla Angabéhile Asiphuthume ngetho-ntsi lemvula.

Sakukhangela ngathi izinto zi-za kuma kakuhle eHukuwa. Ibu-yile into kaSjila uMn. C. R. C. Jeffrey kweleGoli. Siva ukuba kwaphumelela uMn. Enock Sishuba elugqatsweni lwestibonda sase-Hukuwa, kodwa usabambilie utha-mbo-dala uMn. Makinana Sishuba ophumlayo.

VUSA INYONGO YESI-BINDI SAKO—

ngapandhle kwe Calomel—wovuka unesivinini somhlandhla.

Inyongo yakokuswe leke ido igobhoza izilinganiso ezimbili ipuma esibindini salo iteleke ezbilinini nsuko zonke. Una lenyongo ingateleki kahle ukudhla kwako kungeze kwagayeka. Kuyobolela ematunjini. Isisu salo sigcwalo umoya omubi. Usonge leke. Umzimba wonke wako ungoile uziwe ujiyezile empilweni yako ungatandi luto.

Ukunyakaza kupela kwesius kakwe lapi. Okwelapayo yizo ixinhlamvana zika Carter's zesiBindi ezenza inyongo leyo iteleke emzimbini wonke, uziwe unguwe uqobo. Kawu-nangozi, usebenza kahle ngamandhla inyongo igobhoze. Bheka igama eliti Carter's Little Liver Pills emapaketeni abonva. Ungawavumi amanye. Inani: 1/3.

Zohluthwa Iipemete Makuhanjwe Ngenkolo**ETshantolo Yenyaniso**

(NguMakhi)

U'Diliz' intaba" uthi asiyo nya-niso ukuba abantu bohluthwa ii-pemete bebekade benazo. Akangebi uya yiphikisa loo nto, kuba uya ya-zi ngokwakhe. Ma kuge mhlaumbi uthenga inkonzo yesisu sakhe nge-sizwe asiso.

Malunga noOctober womnyaka odluleyo kwarhaulwa abafazi, baza bohluthwa iipemete ngokusuke baphaelwe ngokudlala ifafi. Bazini-kwa abanye, kodwa abalithoba ba-bekwa ityla lokungabi napemete ngeFebruary ophelleyo. Bangena eggwetheni, Iachithwa elo tyala yezibheno. Nokuba ibiyindawo y-kubhenela ibingezi saba yiyo xa

nje iipemete bezihluthwe nguNo-lali, kuba yena usebenza phantsi kwayo.

UYINTSIKELELO NGE.**NYANISO ZAKHE**

Mna mntu ufunda indaba zika- "Sindiya kaNtaba," ndaye ndingumakhi osukela ama20 eminyaka ndikulo mzi, ndifumana lo mbaleli eyintsikelelo kulo mzi ngeenyariso zakhe. U'Diliz' intaba" uthi awa-zange azinikwe iipemete onke la manenekazi, ukue abuye athi libe linye kuuphela elaya phambi ko-mantyi ngoJuly phakathi kwamanenekazi ali9. Ayaphi asis? U'Sindiya kaNtaba" uthi ityla loko-hluthwa kwepemete zamaledi kwa-thiwa akasebenzi, okanye awatsha-

tanga. Yinyaniso ke le. Asixhenxe kula asis9 aya kuzilahla emakhi-tshini, kwasala amabini, abanjwa ngoJuly. Kwaya lalinye phambi komantyi kuba elinye laligula. U'Diliz' intaba" uthi eli ledi lisa yi-quele ipemete yalo.

Umhlekazi lo kucaka ukuba upha-ya e-ofisini kaNolali, kwaye kubo-naka ukuba uya vuyisana nale ngcinezelo yamanenekazi ase-Afrika, kanti ke uya kuwufumana umvovo wakhe ngaphandle koku-cinezelia isizwe.

LIYA MCHAZA

Kwiphepha le3 kuAugust inqaku lalo mnunzana limchaza ngoku-handle into ayiyo kwintshukumo zomzi, kakhulu xa athi indoda naga-nye ye"Committee of Ten" yeva ngodakada ukuba izinto zimi kabuki. Ubuya athi kodwa yena usa-thi, "Isikhuni sibuya nomkhwe-zeli." Ngokuphandle siza kujikwa nguyu eso sikhuni. Kwelama31 ku-August u'Diliz' intaba" uthi waye-

MHleli,

Ndiphendula abagudisayo, abangafuni ithethwe inyaniso emhlotshehi, kufuneka ihambu emagubini. Kanti ukue izinto zilunge zithethwa'ebandla, khona ukue kuvele amaciko namachule. "Injo-bo entle yethungelwa ebandla."

Ngomhla wama31 kuAugust ku-bekho impendulo malunga nengaku lam lobukholwa elabonakala kwele13 kuJuly, kwakhethwa ke amadlala. Ewe khona kuvakele, kodwa ma siqonde ukuba sakume sisitya sisosula umlomo si-xele inkukhu kanti asiboni aphi siya khona, ngathi sakuba inyaniso asinayo.

Yintoni na ebbetele, ukoyika amDali, nokoyika ilizwe? Lakuse-nzela ntoni na ilizwe? Kulilungelo ukoyika Lowo Odalleyo ukue si-be siqhuba umthetho waKhe. Ewe, amakholwa ayetshutshiswa lili-zwe, kodwa asiva ukuba ayeziphal-kamisile edelana, ayengatsho wo-na ukuba kukho amaqaba. Liyinto n elo game lakwa qaba ku-mntu onolwazi olungaka? Yona kanye loo nto yokuzinyulel uku-ba kukho uhlolo oluthile phakathi kwehu, asikakholwa ngendle-la eyiyo efanele kukulandelwa. Ma singazahluli kwabanye abantu, sonke sizizidalwa zaKhe. Ma sikhanyisele ihlabathi lonke liphele.

Kwenye indawo uYesu Wafu-nyanwa ngabatela bona bakholiwe. Wayeheli nabantu abaphantsi e-kuthiwa kweli xesha ngamaqaba. Kodwa Yena ngokwaKhe Waphe-nndala Wathi, "Ndithunywe kwizimvu ezilahlekileyo." Ngumzekelo omhle ke lowe ofuneka kakhulu kuthi, nokuba singade sibe siya sithela enyanisweni, kodwa ma i-thethwe inyaniso.

UMn. E. Z. Daniel ucikoze ka-khulu, ndaye ndiyibulela intetho yakhe. Kaloku oluhambo sihamba kulo kufuneka lufulele lungati-hilwa, naxa sisona kuthiwe kuhungile. Mawethu, akukho nto i-nqasilungelayo xa izinto zinyath-iwa ngenyawo.

Lusizi xa sifuna ukunconywa kungekho nto itshoyo. Ma sihambe nje ngobizo lwethu, sihloniphane kanjalo, Kufuneka imisebenzi yo-bukholwa bethu iqhubele phambi-ki khona ukue ilizwe liliunge.

W. D. MATOTIE

Benoni.

tshilo kwasentlandlolo ukuba u- "Sindiya kaNtaba" ma kazifundise ukuthetha inyaniso xa abhalela ephetheni. Ndinganosizi ukuba u- "Sindiya kaNtaba" angafunda i-yaniso zika"Diliz' intaba" ngalo mzi.

U'Diliz' intaba ma kancede ngo-kucacisa into ethethwa ngulo Section 11 of Location Regulations.

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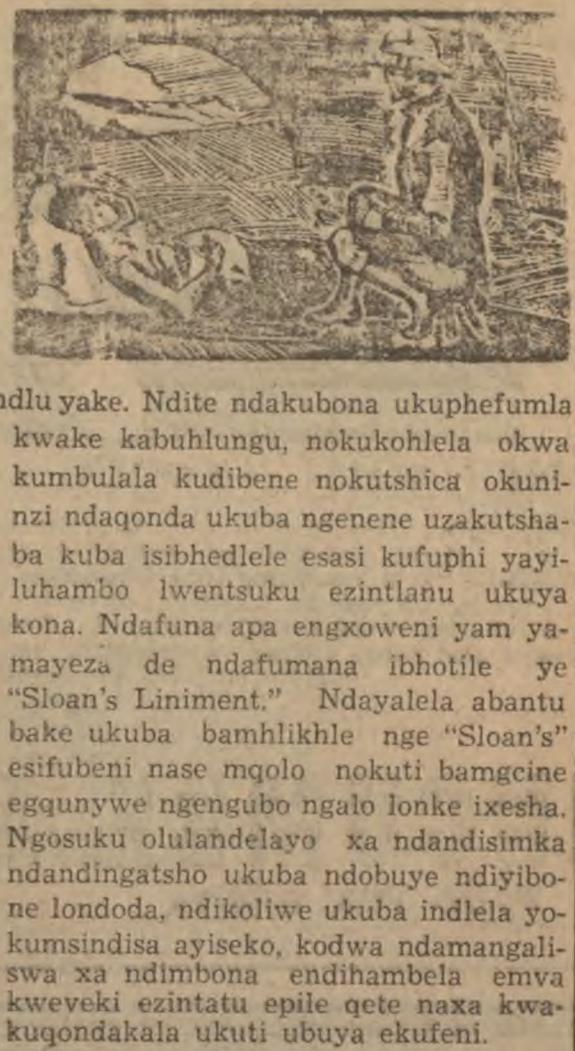
Leeds 6, England,

June 4, 1935,

Bazalwane,

Ngobunye ubusuku kufutshane xa ndandise luhambeni ku Mlampo we Zambesi, Northern Rhodesia, ndafumana umyalezo okaulezileyo kwi situnywa so Ntsundu endicela ukuba ndikauleze ndiye kumlungu wake owayesifa.

Ekubeni ndihambane ne-sithunywa intsuku zambini ndide ndafika kulomntu ofayo elele elucantsini kwindlu yake. Ndite ndakubona ukuphefumla



kwake kabuhlungu, nokukohlela okwa kumbulala kudibene nokutshica okuni-zzi ndaqonda ukuba ngenene uzakutshaba kuba isibhedi esasi kufuphi yayi-luhambo lwentsuku ezintlanu ukuya kona. Ndafuna apa engxoweni yam yameyeza de ndafumana ibhotile ye "Sloan's Liniment." Ndayalela abantu baki ukuba bamhlkhle nge "Sloan's" esifubeni nase mqolo nokuti bamgcine eggunywe ngengubo ngalo lonke ixesha. Ngosuku olulandelayo xa ndandisimka ndandingatsho ukuba ndobuye ndiyibone londoda, ndikoliwe ukuba indlela yokumsindisa ayiseko, kodwa ndamangali-swa xa ndimboma endihambela emva kweveki ezintatu epile qete naxa kwa-kuqondakala ukuti ubuya ekufeni.



Lendoda yenye yama-doda amaninzi kwelo lase Central Africa advancedwa kakulu kuku sebeniza eli-ye lenu lilunge kunene. Owenu ngakunyaniseka, Herbert Percy Sherring Owaye ngu Mfundisi kufutshane, e Sepulva Mission Station, Paris Evangelical Missionary Society, Southern Rhodesia.

XELELA ZONKE IZIHLONO UKUBA ZISEBENZISE I**SLOAN'S LINIMENT XA ZI RUNEKILE ZINAMA NXEBA**

Kumbulani: Isitambiso sika Sloan's siyahlikihla asiselwa.

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**The Wonderful story
Of Creation**

"In the beginning God created the heaven and the earth." So God created man in His own image, in the image of God created He him, male and female created He them." Genesis Chapter 1, verse 1 and verse 27.

"In the beginning God created the heaven and the earth." In the beginning of what? Certainly not in the beginning of God, because God had already existed from all eternity, and will exist for all eternity. God was there to do all the creating. We, who are mere creatures of God, rightly worship God as our Creator, our Maker.

We now have the timelessness of God firmly fixed in our minds. So the words, "In the beginning", mean for us, in the beginning of things animals and people, as we see them, touch them, and hear them.

The work of creation was done in stages. God could have created everything in a flash of time—but that was not His way. When we read the marvellous story of creation in the Holy Bible, we wonder at the patient, loving fore-thought of our God in creating so beautiful, and pleasant a home for us. Then later too, in the long loving story of our Redemption by God we marvel at His patient planning for our Salvation.

How brightly the love of God for us shines through the whole story of creation! Having made heaven and earth, God said, "Be light made!" And the first day dawned upon the world! Without light it would have been impossible to see the wonders and the beauty that God was also going to give this world.

But light was not to be continuous; darkness (or night as it was called) came down at regular intervals, so that there should be special times for rest. Once again God shows His fatherly care for us in providing regular times of rest for us—as He does by giving us Sundays too.

Then God said: "Let there be a firmament." This means the separation of the earth from the sky, thus making room for the clouds to move in the heavens, and for rains to store their moisture.

"Let the waters be gathered together," said the Lord after this, "and let the dry land appear." This was to prepare for the animals which God was going to create. After this the sun and moon were made to shine upon what was already there, and the system of tides and seasons was started.

The fifth stage in creation was when God made animals and birds. And God saw that what He had created was good. And yet the Heart of God was not satisfied. God still longed for something greater than anything He had already made. God longed for something which would be more like Himself than anything He had already made. And so God made man! God's most perfect work in creation is man. And God made man for Himself, so that man could learn to love God and to know the joy of fellowship with God.

How extremely sad it is to think that after all God's wonderful, and loving preparation for man, man himself should spoil God's plan by rebelling against God and thus bringing sin into the world.

We would do well to remember that even the so-called commonest gifts of life come from God, and we should never abuse His gifts, but should use and share everything to the glory of God. And how much more should we not reverence every human being made in the very image of God Himself.

And how very, very grateful we can be that God did not despair of man, and although we disappoint God so cruelly, He sent His only-begotten Son to save us from sin, and to bring us back to the fullest and happiest communion with God our Father and Maker Himself.

* * *

Asked at a Scripture test examination to describe the suffering of Job, a little girl wrote: "Job had one trouble after another. First he lost his cattle, then he lost his children, and then he had to go and live in the desert with his wife."

No more ACES and PAINS for him!



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Recipes For Soup

Stock made with bones or scraps of meat, states a recent publication of the Department of Agriculture, is a nourishing basis for soup. Cut meat into small pieces and crack the bones, add eight cups of water for every pound of bones and meat. Simmer gently for a few hours. If stock boils too quickly the flavour is reduced, as slow cooking extracts all the fats and mineral salts from bones.

Fat, which can be removed with a spoon after the stock has cooled, should not be thrown away, as it can be added to stews.

Left over carrots, peas, beans or spinach can be added to stock to make soup, but if raw vegetables are used, they should be added 15 to 20 minutes before soup is served. Overcooking vegetables in soup reduces food value.

For milk soup, white sauce usually thickened with meal can be thickened with potatoes instead; mix one cup of smashed cooked potatoes with 2½ cups milk. Add salt and pepper to taste, and a pat of butter (optional). This potato soup may be served with or without adding other vegetables.

To add tomatoes to milk soup, wash them, cut them in slices and stew with onions and seasoning until soft. Rub through a sieve and add the resulting pulp (one cupful) to the soup. Sprinkle a little chopped parsley or grated cheese into soup before serving.

Recipe For Boston Bread

Boston bread made with standard meal requires two cups of meal, one teaspoonful of baking powder, half a teaspoonful of salt and half a teaspoonful mixed spice; these ingredients must be mixed together. Add one cup of syrup or honey, one cup of sour milk and lastly, fold in one cup of mixed fruits and nuts. Turn into greased moulds and steam for one and three-quarter hours.

Never fill the moulds more than two-thirds full so as to allow for rising. When unmoulding do not force the bread out, but turn it upside down and allow the weight of the bread to pull it down.

Useful Hints

To save sugar, add golden syrup to stewed fruit when the fruit is nearly cooked. Add to taste the golden syrup gives a thick sweet syrup.

Ammonia and turpentine in equal parts, applied to paint spots will usually remove paint.

A good gardening tip is to plant peas and beans in your gardens. Peas and beans give an important plant food to the soil in which they grow, so that they improve the soil in which they are grown. After having gathered the peas and beans, the plants can be dug into the soil. This acts as a very good manure too. If you want to improve the soil of your front garden and yet have flowers growing there, plant those lovely flowers called luppins; they belong to the pea and bean family so they also feed the soil.



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READERS' FORUM

Another Supporter of The Representative Council's Action

Hubert M. Ngwane, Johannesburg, writes: When the Natives Representative Council was established in 1936, many people entertained hopes that at long last a step was being taken towards granting the Africans political rights. To many people, the idea worked in their minds that the country would develop into an institution which Africans would hold with pride and respect. They thought that the council would be respected by parliament and the public.

Things seem to have worked the other way round; the Africans have now discovered to their bitter disappointment that the Representative Council was made a laughing stock—even in parliament. They have discovered, also, that the government seems little interested in the Council whose deliberations are ignored by the powers-that-be. None of its resolutions passed at the various sessions seem to have borne weight, thus the Africans have felt that they were being treated unfairly, more so that the number of regulations and promulgations intended specifically for the government of the "natives" came from the Government, and not from the Natives Representative Council.

For ten years our elected African representatives have carried on their work under such conditions, and never in the history of the Union have Africans and their leaders shown their readiness to co-operate with the ruling class as has been the case during that period. Tolerance with a partner who will not play his part well must lead to misunderstanding, hence the action of the Council in bringing to the notice of the government its loss of patience and tolerance through attempting to work with a partner who is unwilling to co-operate.

Like most Africans, I endorse the Councillors' action; in them I see brave men who did not halt or falter to tell the truth. Many people have seen fit to call the Council a centre of agitation. I see nothing wrong with people who merely state the case for their people in an effort to educate the other side. Agitation is a word which has suffered great misuse in this land, and it is used by those people who detest the idea of giving the African his rights. If what the Councillors say in their sessions is "agitation," then we wonder if members of parliament, or others similarly placed, are agitators when they speak in the interests of the groups they represent?

Illegal Immigrants and Farm Labour

Daniel M. Mogorosi, Johannesburg, writes: The scheme recently announced by the Deputy Prime Minister whereby prohibited im-

migrants who sneaked into the country are to be rounded up and offered work on the farms, or repatriated, invites comment. I believe the underlying motive is to capture farm labour from among those who do not wish to return to their homes. I doubt if this will work. Africans from other territories make their way to the Union with a view to securing remunerative employment. The wages paid in the urban areas, especially in the hotels and the domestic service where the majority of Africans from the Rhodesias and Nyasaland always seek work, are a powerful attraction to these people.

Farm labour conditions are unacceptable even to the Union Africans, thus, their brethren from the other territories are less likely to agree to work on the farms with their poor pay. If the government are perturbed by the many resolutions made by the farmers' unions or associations in connection with "idle natives" loitering in the locations, farm labour shortage and so on, let me offer a simple solution to this problem (if at all it be such!): make the farmers improve the lot of their workers; better pay and better conditions of work offered the African farm worker is all that is needed to rid the farmers and government of this nuisance called "native farm labour shortage."

Inferiors Copy Their Superiors

Timothy S. Mokoena, Johannesburg, writes: Mr. S. B. Sibiya moans and bewails the stray ways of youth, and without tracing the causes giving rise to the degeneracy of youth, he indulges in a wholesale condemnation of our young generation. It is only natural that inferiors should copy the examples of their superiors, that being the case, those elderly people who indulge in loose talk in the presence of the younger fry are the culprits to blame. A number of elderly people seem to have lost all sense of self-respect, and such things as they say and do in the presence of young people can only help to hasten the degeneration of our young people. I think it would be wise that before we attempt to criticise others, we should make a thorough study of the case we seek to handle, and make criticism which is well-thought and well justified by our findings. Ill-founded criticism is valueless.

Give the Ex-Volunteer Better Employment, Says a Reader

Sgt. Archie J. Makgoka, Welgedacht, writes: Most African volunteers joined the forces unskilled in the literal sense of the word. With intensive training by competent officers, a large number of these men acquired skill in various occupations. With the end of war, most of these men hoped that they would be helped into employment which is in keeping with their

Marriage is Decreed by God, Says a Reader

WS/Sgt. M. Ntola, Welgedacht, writes: Several people have written letters expressing the desire for the abolition of marriage. Among these people is my revered friend, Sgt. Makgoka, who has had the daring and courage to call marriage unnatural. Let me point out to Makgoka and all others who think like himself that marriage is not only natural, but is a divine decree by the Almighty. In that great Book of books, we learn the story of the creation of Eve out of Adam's rib; and the purpose of that act was to give Adam a partner and comforter. This was the first marriage on record, and it was given divine blessing.

Dr. Nhlapo's Articles Appreciated

Simon Malaza, Orlando, writes: I was pleased to read a letter published under Doctor J. M. Nhlapo's name in a recent issue of the "Bantu World" concerning the achievements of Elias Jiyane. Like a number of articles sent by Dr. Nhlapo, this one proved to be full of information as well as being interesting. I daresay we have a number of young men and women who have distinguished themselves in the field of learning, but of course, our newspapers have probably not yet realised the value of talent otherwise they would have published accounts on the many African prodigies in our midst.

(We are unaware of such accounts ever having been sent to us, and we assure our correspondent that we would be the first to pounce upon such cases with a view to giving them the widest publicity.—Ed., "B.W.")

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NOTICE TO READERS

T. A. Mohlokomedzi: We do not publish letters which are insufficiently addressed. Further, if you can substantiate the allegations contained in your letter, you should contact the Chief Inspector of Native Education, Pretoria, who is better placed to deal with the subject of your letter.

Mack A. Makolomakoa: As readers have aired their views extensively in these columns on the topic contained in your letter, there will be no point in opening further a debate on the same topic. Further, take note that we do not consider for publication letters sent to us without a sufficient address. This also applies to R. Dintweng.

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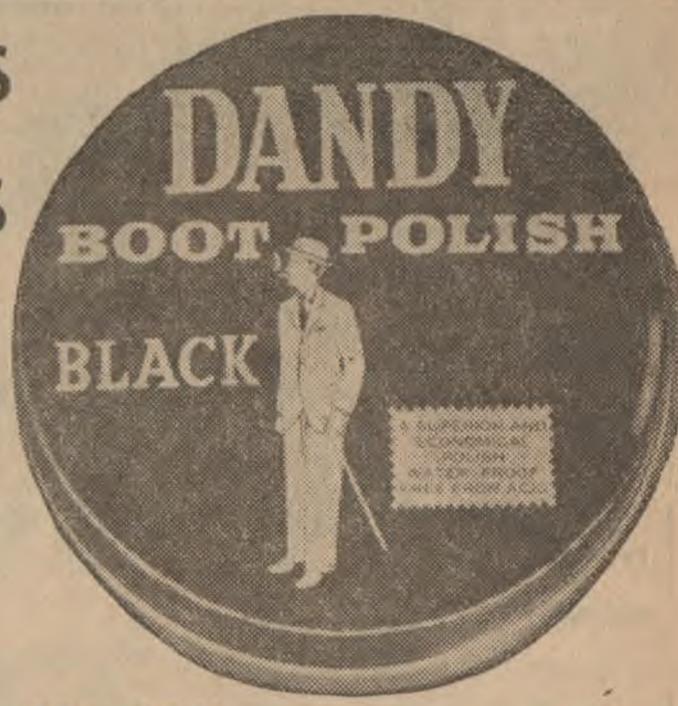
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Matlole A Botsholedi A Theko Ya Mafatshe

Matlole a Botsholedi a Semorafe a simologile ka maikaelelo a gabedi—go disa madi a semorafe ka pabalelo a go nong go sa itsise se a se dirang le go duela melato e neng e kgobalaganye ka leina ja morafe. Melato e ntseeng jalo e ne e tsalwa ke dithekgo tsa dinaga kana go sa dirisiweng ka molao ga madi a semorafe.

E ne ya re ka tumalano ya Dikgosi le merafe ga ikopeiwya mokgosi mo Badireng ba Kgotsa ya Ditiro tsa BaAfrika go lolamisa ditiro, mme tsela ya ka gale e ne e le go kgothelaetsa merafe go amogela tiro ya lekgetho la semorafe la boithaopo; madi a tswang mo Mareneng le batho ba bone a ne a bolokwa mo polokalong e a o kgathetsweng mme ya neelwa mo tisong ya Kgosi le Bagakolodi ba na le Modiredi wa Kgotsa ya tsa BaAfrika.

Tsamaiso ya lekgetho la semorafe la boithaopo e ne ya diriswya bangwe le gape fa morafe o pataila go reka lefatshe, mme ntswago tlogie ga lemosga gore batho bangwe ba merafe ba a le i-thokomolosa ka ba itsa e le tiro va boithaopo. Ka tsela eo go no ga dirwa phatlha mo Molaong wa Makgetho le Tlhabolelo ya Bantsho wa 1925, mme ya re ka 1931 ga kwalwa mafoko a go tsamaiso makgetho a semorafe le mafoko a mokgwa o tlhamalalo.

Go ne ga tlamiwa gore fa phuthego kana morafe o lopa go kgobokanya madi bakeng sa ditiro tsa one, mme topo e setse e amogetswa ke Tona ya Kgotsa ya tsa Bantsho. Sejela-Kgosi (Mmusi) a bo jaanong a tshwanela go kanelia lekgetho leo go mna tiro ya molao e tlamang motho mongwe le mongwe wa morafe kana phuthego. Madi a ntshiwang ka tsela e a duelelo mo polokelong e kgatheteng ka leina la morafe mme a okametswe ke Tona ya Mmusi ya Kgotsa ya tsa BaAfrika.

Molao o ne wa rebola kgatso ya dikwalo tsa bouspi jwa tuelo tse di tsholwang ka baphuthi ba madi ba semorafe ba ba itseng ba di abewa, ke modiredi wa kgaolo wa Kgotsa ya tsa Bantsho. Madi otla a amogetsweng ke baphuthi a tshwanela go tsena sealeng sa Modiredi wa Kgaolo o a tla duelang madi a mo polokelong e tlaa boppe e dumetswe ke Tona ya tsa BaAfrika.

Tiriso ya madi e diragala fela ka lekwalo-iwa-madi (chique) lo lo ntshiweng ka seatla sa Modiredi wa Kgaolo la ba la kwalwa Kgosi. A dixisetswa ditiro tse di lebaganyeng le botsho jwa morafe le tsala lekolelo ya letlole.

Molao o tlama Badireng ba Dikgao go dira thulaganyo e farologanyeng ya kafa madi a dirisiwang ka teng mo dikgaolong tse ba di okametseng le gore di kwalo tsa bone di tlathibobje ka ngwaga-kgwaga. Gape, go tlamegile gore mo sephatlong seengwe le sengwe sa ngwaga Ba-

Mo godimo ga tiro ya madi a makgetho a semorafe, Kgotsa ya Ditiro tsa Bantsho e bile e simolotes Poloke'o ya Madi a Botsholedi e seng ya ditshaba tsotlhe e morero le maikaelelo a yone e leng so thusu pabalelo ya madi mo dikgaplong tse Polokelo ya Poso e song fa gaufi.

MoAfrika cfe le ope o ka lopa Molao di Kgaolo ya gabu go mmolokela madi. Le yone ke polokelo e nang le madi a tsalang go tloga ka a mabotlana go fitha gaufi le £450. Go setse go na le dipolokelo tse di ka irang makpolo a matlhano mme ke tiello e golang go ya pele kafa batho ba yang ba e lemoga ka teng. Makgetho a morero wa go reka mafatshe a semorafe le a Boithaopo le one a na le poelo e simolagang ka madinyana a mabotlana. mme mabapi le one madi a tseang mo polokelong ka bogolo ga a fetwe ke sekete sa diponto; palo ya karolo e ya polokelo ke 234. Kgobokanya ya madi otla a dipolokelo a feta £225,000 go se kae

—ke tshupo e kgathang ya kafa merafe le batho ba lemogang thuso e kgolo ya mofuta o wa polokelo. Madi a tsalwang mo polokalong e a le nosi mo ngwageng mongwe le mongwe ke a magolo.

Mo mading a go akarediwa le a Botsholedi a itseng bobo a "Segopotso sa Sekope sa Mendi" a kgobokanya ya one gompieno e leng £1,938. Morero le maikaelelo a Letlole le ke go nonotsha BaAfrika bangwe go tswelela mo dithutong tse dikgolo ka go tlota masele ka Afrika a nyeletseng mo Kotsing ya Sekope sa Mendi mo Ntweng ya Lefatshe e Kgolo ya Ntla. Madi a Letlole le a phuthwa ka methale e mentsi ya batho bothhe ba matsogo a bone a phuthologileng mme ke sekao sa tiro e ntle ya Botsho'ed e merafe ya BaAfrika e itherolotseng go e dira ka maikaelelo a kgatheteng.

KGOPOLYA DITIRO TSA TSOSOLOSO

Re boleletswe gantsi gore mmu ke boswa jo bo gaisang tsotlhe mo lefatsheng lengwe le lengwe. Ke tshwanelo e maikarabelo magolo mo go baru-dinaga kgotsa ba ba dirang mo go tsone go balela monono wa mmu. Go swabisa go umaka gore gantsi boswa ba botsholedi ga bo tlhokomele ka tshwanelo, go ntiwa mmu o senyega fela. Tshenyego ya mmu e lerwe ke botlhoka-kitsi, khumanege le go gana go dirisa mkgwa e mfsa. Komelelo le tshuswangan ya diruwa le tsone di thusa tshenyego ya mmu. mme ke dira tse merafe ya BaAfrika e sa nonofang go di simega.

Gore go tlo go kgonwe go thusa go babalela 'botsholedi' jwa mmu, Mmuso o bolests kwa Palamenteng fa maikaelelo a one a le go tswa letsholo la go dira ditiro tsa thudiso le tsosoloso mo Dinageng tsa Marena ka madi a magolo a go gopolwang a tla tshwara didikadike tse di lesome tsa diponto (£10,000,000).

THEKO YA MAFATSHE

Tiro ya Dikomiti tse di umakilweng e tla nna go akanya le go naya tlhotheletso mo thekoeng ya mafatshe isago mabapi le ditiro tsa tsosoloso ya Dinaga tsa Marena. Mokwaledi wa Kgotsa ya Bantsho wa nako e fetileng. Mor. D. L. Smit, o kile a re a bua le Legotla je Legolo la Ciskei a re "Mmuso o kaela go tsaya tiro ya theko ya dinaga fa kemo e sena go sedimosega, mme kana ga se yone e tla kgonang go fedisa marara le mathata a dikgalo tsa Bantsho.

Mokgoleo o mogolo mo dinageng tsa Marena ke wa go dira ditiro tsa mpshafatso—ka gobo ga go botsho bope jo bontle jo bo ka solo felweng mo dikgaolong tsa BaAfrika mo dingwageng tse di tlang fa e se go kgonnwe mo."

Palo ya mafatshe a ka rekhwang ka Molao wa Dinaga le Botsholedi a Bantsho ke didikadike tse di supang le karolo-ya-bone tsa dikaroganyo tsa naga; mme e rile ka bofelo jwa 1945 ga bo go tlhaela-dimorogo tse di fetang didikadike tse tharo. Go akaretswa le dimorogo tse di sedikadike le sephatlo tsa Naga e sa rekhwang mmogo le dimorogo tse di 100,000 tse di rekhweng ke Bantsho.

Dipalo tsa bofeng di supa gore go fitiha ka bofelo ba kgwedi ya Mopitliwe monongwaga go rekiltiwe dipolasi di le 39—ke dimorogo tse di kafa tlase ga dikete tse di maseome-marataro. Go thabisa go itse fa nngwe ya tsone e le e tserweng mo Lekgoweng lengwe. Go bonala sentle fa theko ya dinaga e tswelela lefa e se ka bofelo jo bo nong bo bonaia pele ga ntwa motiha Palamente e neng e ntsha £1,000,000 ka ngwaga go reka dinaga.

—3TBN(XI)A & B

Tsa Worcester

(Ke P. G. Mothupi)

Re ntse re le teng ka hara lithabatse re etselitseng sakana la nkope mehlolo, meeka, litsietsi, ke ntho tse ntseeng li hola. Maoba ka li 3-8-46, re ne re ja mokete oa hloho ea kgomo e leng oa lenyalo ha mohlomphehi J. Ntsane. Monyali e ne e le Mr P. Mpahalele mohlankana oa Bopeli. Monyali e le Miss M. Nthako, moroetsana oa ha Moroka Thaba Nchu. Banyali ba isoa kerekeng ka nako ea 3 p.m. ka sejanaga sa Mohl Matlhare. A bua mohlanka oa Molimo, Moruti Murray a ba nea mela, a ba kopela letlhogonolo, a ba ts'oants'ets'a ka lintho tse ngata tsa lefats'e tse thubiling matlo a mantsi, tseo morena "Phafa" a buaeng ka tsone, a li khalelang matsuotlhe.

Ha go hetsoa, ba tsoa banyali go ea gae. Baji ba ja, banoi ba noa, batants'i ba tantza, baopeli ba opela. Ruri e ne e le mottletlo o monate ka baka la gore ga go sana manyalo mona "Cape." Ditshobeliso tsone ke tsa beke engoe le ngoe; lobola le eona e eme ka maoto, mabolo o na ha ke sa bua go bolotsa le bahalefi, batha ba nang le tsebo, batho ba tsoelope. Ditshobeliso tsone ke sants'e tla le nea leseli bakeng sa tsone.

Ke sants'e tsoga ga ke isi ke hlapo ke tla le phatlalletsa ha ke hlapo. "Sekhukhuni se bonoa ke sebatatali!"

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Mahungu-Hungwana

Le Palestine — ri nga tiko ra Majuda — a ku na kū rhula. Majuda va lwa. Va lwele leswaku va ka vona la'va humaka e matikweni manwana va pfumetwa ku ngenha e Palestine. Ma-Araba a va lavi no twa sweswo.

Le Paris — wu nga Ntsindza wa tiko ra Furwa — ku na nhle-negetano yikulu ngopfu yo lulamisa swa ku hela ka nyimpi, ku tsema ndzilakan ya matiko lama hluriweka na ku avelana Matikawa. Swi nga leswi a ka nhle-negetano ley i a ku na ku twanana. Marhashiya va kokela a Vusheni, Manghezi na Mamerika va kokela a Vupeladyambu. Himpufuka yi hlangan a hi nhweti ya June a ku se endliwa ntshum. Vo kombana hi tintiho ntsema.

A tikweni ra India na kona mpiflumpfilu wukulu. Manghezi va endli leswaku Ma-India va tifuma hi voshe. Swivong leswiku swa Ma-India — Ma-Moslems na Ma-Hindu — a va twanani. Ma-Hindu wona ma pfumerile, kambe Ma-Moslems wona va ri va ta shurha hi ku nyikiwa tiko ra vona va ri voshe ri nga ra Pakstan.

Vanthu hinkwavo va tiko leri va herile ku blayiwa. Ntsengwa wa vona i 11,258,858. Valungu i 2,335,460; Vantima 7,735,509; Ma-India i 282,539; Maboswuman i 905,050.

Hulumende se o pfurile tivantia tiko leri leswaku valungu la'va humaka matikweni manwana va kota ngenha laha. General Smuts o lava Valungu vo tala tikweni leri kambe Dr. Malan na vanhu va kwe a va rhandzi no twa. Va ri Valungu la'va tala la'va humaka matikweni manwana a twisisi milawu ley fumaka Vantima a ti-kweni leri.

Valungu va tiko ra South Africa va rhandza leswaku tiko ra South West Africa ri va rinwe na tiko leri. Hasi Tshekedi Khama wa ka Manwadu a nga yi lavi mhaka ley. O ehleketa leswaku loko tiko ra South West Africa ri nga va rinwe na tiko ra South Africa tiko ra kwe ra Bechuana-land ri le khombyeni nkarhi lowu taka.

Twanani ta ka Shikundzu

(Hi Abner D. Mahatlane)

Ku lovile mukhalabya Lucas Mahungu Golele l'a tivekala ngopfu hi vito ra "Mabavahleka," hi siku ra 28 June 1946 a lahlwa hi siku ra 29. Vite leri ra Mabavahleka ri sekula laha a a hamba a ba vafana loko tihomu ti dyile mavele, va biwa mikhavi' ya mune ku kotisa leswi homu yi nga na mbele ya mune. Malembe ya yena a ma tiviwi hi munhu, kambe ya kumbeteriwa ka dzana na ku tlula.

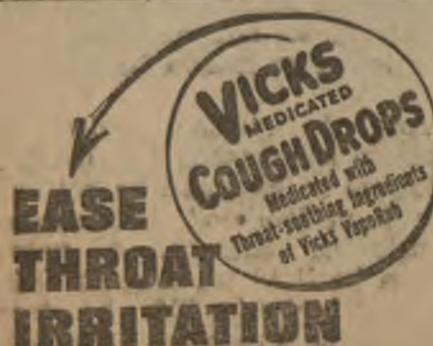
O velekiwile hi lembe ra kufaka Manukusi. Kutani va ri a ku ri 1841 vanwana va ku 1861. Le'ra 1841 ri lava ku khoriswanyana hikuva hi 1867 loko ku sunguriwa Migodi ya dayimani le Khimbini (Kimberley) a a ri unwana wa lava a va tira kona. O siyile mu-khegulu nsati wa kwe, na vana va yena.

Wo sungula i Anna D. Mahatlane, a tlhandlama hi Piet Golele, yena a landziwa hi Paul Golele. Kutani rikotse i Maria Sithole. Vatukulu ya yena ta va hanyaka va ringana makume mambirhi. Switkulundzuwa i nthlunu.

Khombo rinwana i ra ku lova ka Rabeka nwana hosi Mhinga. A a tekiwile hi Phineas Mabalane. Va thsane swinwe masiku ya nthlunu va tekene, kutani nsati a lova. Rinwana i ra nsati wa hosi Shikundzu, Nwachipa. Vanwana hi lava: Mrs. Lucas Makhanani, Manukusi, Nwanjetimani na nwa-na Mackson Hanyani.

Tiko Shi ettele

Hambi leswi va khale wa nge tiko a shi ettele ku ettele fusi ntsema hayikhona, tiko ri lele. Mavele na timanga va swi kumile swine ne lembé leri. A va nga tundzi Shirilo sha tiko i sha' swimbanjani (swigalani le'switsongo swo basa.) Swi lo aneta tiko hikwaro. Ko swifubo ko vanhu swa luma, a swi kheti. Kutani ku hisa nhova, vanhu va tshava maphorisa ya ka Nyamazana. Kutani a va tivi ku ri va nga ku yini. Hi tona tetu to le tikweni ra ka Shikundzu.



Mina Ndza Vilela

(H. K. Maluleke)

Sweswi i nkarhinyana Shitsonga shi ri karhi shi hlerwa hi Mr. Mahuhushi. Ndzi nga vula leswaku himpfuka Shitsonga shi sungule ku hlerwa hi Mr. Mahuhushi ha tikhorwisa viki rinwana na rinwana ku hlaya mahungu yo saseka la'ma humaka ka vamkerhu la'vo tala.

Hambi loko hi nkhensa mahungu lawa, kambe ku na swinwana le'swi hi vilerisaka. Vo tala va hina hi rhumela mahungu kambe a nga kandziyisi; na swona muhlera, a nga hi byeli leswaku hikokwalaho ka yini, a nga ma kandziyisi.

Mhaka yinwana ley i vilerisaka ni leswaku a hi na ndlela yo tsala Shitsonga e ka "Bantu World." O nge unwana na unwana o tsala hi ndlela ya yena. Leswi swa hi lahla.

Yinwana, ndza ku kombela leswaku u nga tshavi ku ngenisa mahungu la'ma varisaka, handle ka loko ma rhukana. Mina ndzi unwana wa lava va tsalaka le'swi bavaka. Kutani ndza vilela loko u nga kandziyisi. Tiva leswaku vanwana va hina hi lava nyama yo tsheriwa na viriviri.

Mina ndza ha vilela. Shana hi Vatsonga kumbe hi Matshangana? Vanwana va tsala va ku Vatsonga vanwana va ku Matshangana. Ndzi lava ku twa mieleketo ya Vatsonga na Matshangana na we na Muheri.

Sho hetelela ndza kombela Mr. Mahuhushi leswaku a nga heli mbilu loko hi ku kombeta swi-hesho. Hi ku kombeta hikuva ha ku rhanda ngopfu.

E ka Vatsonga, na Matshangana, ndza kombela leswaku hi pfuna muhlera wa ka hina. Wa ha ri ntisongo kambe o nyikiwe hi tlhelo ro tsala. Hi ku navelela le'swinene nwana wa ka hina.

Ta Ka Nkuna

(S. D. Shingwenyana)

Mutsari o rhandza ku tivisa va hlengeletano ya Transvaal Shangaan Association leswaku vanhu va ka Nkuna va kona la'va hlaya Mahungu ya ku tsarihi hi Shitsonga ka Bantu World.

Mavito ya vona hi lava; Regent Henry Mohlaba Shiluvana, Oriel Silas Shiluvana, Brighton M. Shikhibana, Azael Mawila, July M. Mbhungana, David P. Mtembie, Luther S. Zwane, Assem M. Nhlangwini, Bob Ndavambi, Bethuel V. Shilangule.

Lava hi vona ndza tivaka swine, kambe ndi nga tsaka loko vanwana la'va nga kona va nga tifhli, va rhumela mavito ya vona e ka mina.

E va Transvaal Shangaan Association va tsaka ha vona.

Kuni mhaka yikulu le'yi kane-riwaka hi Transvaal Shangaan Association, yi nga ya Matsalela ya rimi ra hina. Shana a swi sa-eki loko hikweru hi hlangan ka mhaka le'y i hi ya Shinwe?

Ku laviwa ndlela yo vumba rimi ra hina. A hi pfukeni va ka Nkuna, hi nga sali ndzaku.

Nwina va ka Nkuna ni va-Khaha venu, mi ni tintlhari to tala hen-keni ka dyondzo.

E shikarhi ka mathisha ya nwina la'vo tala sweswi ya ya mahlweni ni ku dyondza, la'vo tala va pasile J.C. sweswi va langutela ku tsala Matriculation, hi volava:

Mn. D. B. Nyabana, R. M. Moagi, Ch. Manthosi, J. Mavanyisi, E. Golele, G. Myakayaka, P. Mawila, L. S. Zwane, S. D. Shingwenyana.

Ku ni vanwana la'va ngata tsaria masiku la'ma taka. Pfuka! Nkuna, pfuka! U hlaya "Bantu World" hi vona mhaka ya ririmni ni swinwana-nwanyana.

E Ka Vahlayi Va Shitsonga

Timhaka ni Mahungu manwana Shitsonga ma kumeke e papi-iweni ra 15. Ku sukela sweswi Mahungu ya Shitsonga loko matele ngopfu ma ta ngenisiwa e ka papila ra 13. Leswi a swi se tiya swi-nene leswaku Shitsonga shi ta kandziyisi e ka papila ra 13; kambe hikokwalaho ka mahungu yo tala lava a nga rhumeriwa lava Vahlayi va fanekala ku ma hlaya, namuntiha swi endlekileku ngenisa Mahungu ya Shitsonga e ka papila ra 13. A hi leswaku swi ta endleka sika rinwana na ri-nwana.—Muheri.

Timhaka ta Letaba

Ndi heta lembe sweswi ndi fiki-le tikweni leri. Nkashu lowu hikwalo a ndi etlelangi, a ndi endekita mitini ya swigwili, ya swisiwane, ya tihosi ni ya tihosana. Leswi ndi nga swi vona etendweni ta mina swi ndi thukisile. Ndi tirhile ni ku famba e'tindhaweni tingwana la misaveni ti ndi dyondisa leswo biha ni leswo hlamaris. Kambe leswi ndi swi voneke ku hanyeni ka vanhu va tiko leri swi ni dyondo le'y i kulu ngopfu, le'y i hlamarisaka swinene.

Vavasati ni vanhwanyana va lo-mu a va tivi ku hlantswala swa ambalo swa vona. Swambalo mi-karhi hikwayo swi ni tyaka ka basa ka swona ku sale venkeleni siku swi shaviwaka. Loko Mulu-nung kumbe munhu unwana la nga riki wa tiko leri a tiswi hi ntirho a nga koti ku kuma wansati ku nwi hlantswela "washing". I mhaka ya ku biha ni ku hlamaris ka vona loko va komberiwa ku hlantswa "washing," hikuva a va tivi ku sukela e ku velekiweni ka vona leswaku ku hlantswa swambalo i nyini.

Ndhitshi yo hlambela nhloko ka yona ya hlantswela swibye. Ni swakudja nkarki unwana va phame-la ka yona. Ni vanhu lava dyondeke swambalo swa vona swi tele tyaka leri tshavisaka; hi ku ka va nga hlantswi. Vavasati ni vanhwanyana mpfuka va pfuka dyambu ro za ri pela va ya etlela va nglambang.

Va tisula ntsema hi matinyana loko va dya. Misisi ya vona yi fana ni ya munhu wa ri hu hu hi ku ka yi ngahlaysiwi.

Mihloko Tikweni Leri
Hi vona mihloko tikweni leri. Kumbe shana hi kona ku hanyaka vanhu va tiko leswaku va ya mahlweni? Hayi! mina ndi kante-ta ndi ri ndlela ley i hanyiwaka hi yona haleno yi yisa tiko e ku lahlkeni.

Timbita ta byalwa i tyaka ntsema; vo phumunha rithuri va tshela byalwa ti nga hlantswangi ti tele vukoko bya nweshemu. Leswi swi endliwa hi mhaka ya vuningi bya vavasati va nglambang. Nkiki ni vanhu va vona, vo thamela pongo kutani ntirho wa wansati tu yima hikuva a va twanani; va a rhandani.

Vuningi bya vavasati a va pfu-ni ntshumu e mikarhini ley iaka mahlweni.

— Titus Mabaso

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MABASOTHO: Re na le phahlo tschle tsa Banyali le tsu bana.

MA-AFRIKA 'MUSONG OA KOPANO

Buka Ea Mafa A Ma-afrika

Offisi ea Motsamaisi oa mosebetsi oa Ma-Afrika ea na ea qaoa ka tla'sa molao oa Tsamaiso ea Mosebetsi oa Ma-Afrika No. 15 oa selemo sa 1911 o lleng oa fetisoa "ho tsamaisa thaotho le khir ea basebetsi ba Ma-Afrika le, ho lokisa puseletso ea chelete moo ho hlokalang ho entsoe joalo." Molao ona o beha ho neheloa agente tse itseng laksense ea ho thaotha, menejere tsa likomponi le balaoli joalo-joalo, bao e leng bona ba felehetang majoini ho ba isa libakeng tsa bona tsa ts'ebetso. O beha hape hore konteraka tsohle tsa mosebetsi li ka etsoa ke 'Masterata kapa motho e mong ea khethetsoeng mosebetsi ona ke Tona ea merero ea ba Bats'o. Ha ho konteraka e ka nkouang ntle ho kutioiso eohe ka seo e se bolelang.

Litereke tsa mosebetsi li behiloe ka tla'sa 'ona molao ona baeng sa libaka tse lenane le leholo la Ma-Afrika le hiroang teng ho ea sebetsa merafong, lifaktoring kapa mesebetsi e meng e kathoko. Tulo e kholo eo batho ba tleng ho eona haholo ke ea Witwatersrand. Literkeng tsena tsa mosebetsi Motsamaisi oa mosebetsi oa Ma-Afrika ke eena ea hlokomseng Mekhatlo ea Merero ea Ma-Afrika ebole ke eena Komishinara e kholo ea setereke sa Witwatersrand. O thusoa ke Komishinara tse ling, Bahlahlubi ba mesebetsi ea Ma-Afrika le offisiri tse ling tse hlokombeng offisi ea lipasa.

Bahlahlubi ba mesebetsi ea Ma-Afrika le bona ba ile ba beho o latleng tsa Motsamaisi oa mosebetsi oa Ma-Afrika, empa o amohelang ke Tona ea tsa ba Bats'o. Mohiri o feng feela ea ka nkang meputso ea mosebetsi kantle ho tumellano e ngotseng ea Motsamaisi kapa a lefa meputso eo ho ba bang o tla be a tlots molao. Bahlahlubi ba mesebetsi ea Ma-Afrika ba ts'oanetse ho rapota pelaelo tsa basebetsi ho Motsamaisi.

PUSELETSO BAKENG SA KOTSI

O mong pa mesebetsi e meholo ea Motsamaisi oa Mosebetsi oa Ma-Afrika ke ho lokisa tsa puseletso ea motho ea hlahetsoeng ke kotsi e mo sitisang ho sebetsa kapa kotsi e feng feela kapa lefu.

Molao ona o beha hore Motsamaisi o tla lefa chelete e feng feela e fumanoeng e le puseletso e hlahang ka ho hloleha ha mosebetsi ka bo eena. Haeba ho ka hlahlefa, chelete ena e lefuoa ho beng ka mofu.

Ha ho letho ka tla'sa molao ona le thibeling mosebetsi hore a seke a tseka puseletso ka tla'sa tokelo tsa hae tsa molao empa ha a na hona ho tseka habell, ke hore, haeba a fumane moptuso oa puseletso ka tla'sa molao ona ha a na hona ho ka hlola a beha tseko e 'ngoe hape tabeng ena.

Tsamaiso ea Molao ona oa Puseletso ea Basebetsi No. 30 ea 1941 ho ea karnoo o amang Ma-Afrika, le 'ona o tla ka tla'sa Motsamaisi oa mosebetsi oa Ma-Afrika literkeng tse hoelehetsoeng. Ho bonts'a chelete ea puseletso e seng e lefiloe, re beha mona manane a nako ea ho tloha ho Pherkhong hoisa ho Pulungoana se-

lemong sa 1945. Chelete e pondo tse 250,993 e ile ea lefuoa, e nts'oa holim'a merero ena e latelang:

Kotsi tse bakileng lefu, pondo tse 45,521.

Ho hloleha ha nakoana e i-tseng feela 97,884.

Ho hloleha ha ruri pondo tse 107,884.

Puseletso ka tla'sa molao oa lefu la Mats'oafo la ba sebetsang merafong le eona e tsamaisoa offising ea Motsamaisi oa mesebetsi ea Ma-Afrika. Ka 1945, ho ile ha lefuoa pondo tse 114,428 ho buseletsoa batho. Parlamenteng ena e sa tsoa feta ea la Kopano, ho ile ha beho molao po reng ho bole ho lokisoe chelete ena e puseletso.

MESEBETSI E MENG

Kopo tsohle tsa meaho ea moo basebetsi ba Ma-Afrika ba lulang teng li ts'oanetse ho romeloa ho Motsamaisi oa mesebetsi ea Ma-Afrika ebe eena ea li amohelang. Haeba ha morao meaho ena e fumaneha e sa lokela e ka nna ea nyatsoa ke Motsamaisi ka keletso ea moo mofu a neng a phela teng. Ha moja-lefa oa hae a se a fumanoe, chelete ena ea mofu e ea lefuoa. Haeba hosé moja-lefa kapa eena motho ea bang o tsoalana le eena ea ka fumanehang, chelete ena e lebisoa ho Mong. o Lekhotla le phahameng la ba mafatla.

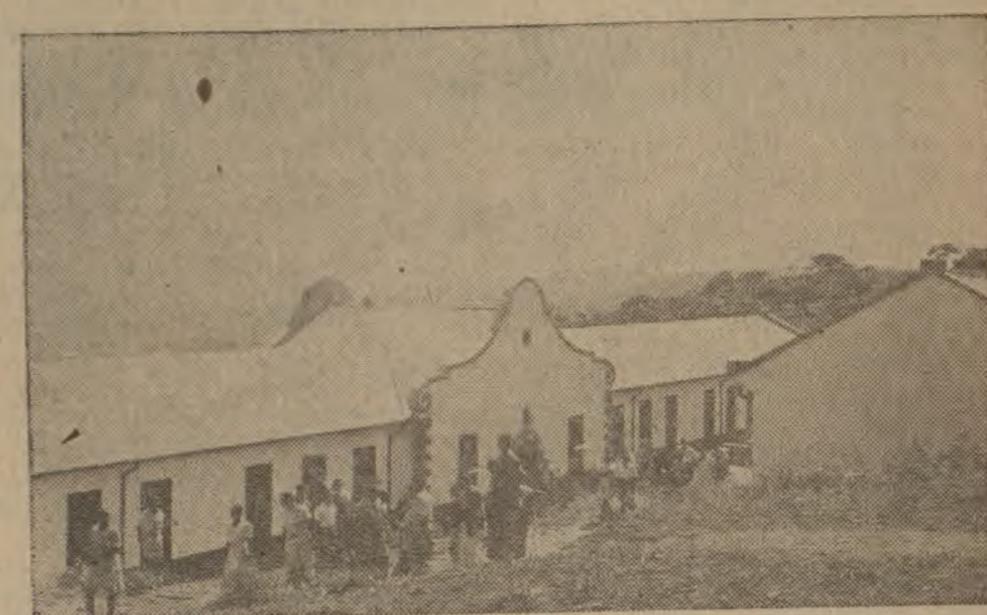
Motsamaisi oa mesebetsi ea Ma-Afrika ke eena molula-setulo oa lekhotala le laolang ts'ebeliso ea chelete eo basebetsi ba eeng ba e koalle ho beng ba bona. Lekhotla lena ke lona le bolokang chelete e fumanoang ke basebetsi mekoteng eo ba laikatsang hore e lefuoa ha ba se ba le mahaeng a bona ba qetile nako ea bona ea ho sebetsa.

Chelete ea tsoala e lefuoaing ka kheli tse robong holim'a chelete e 'ngoe le e 'ngoe e ka ba nyenane ho ka tsamaisa ka bonngoe, empa lenane la likete-kete tsa basebetsi ke ntho e bohehang. Chelete ena e bolokor polokelong tsa bolisa ba 'Muso' me tsoala ea eona e tsamaisoa ke Lekhotla ho thuseng Ma-Afrika ana.

Motsamaisi o boetske leloko la komiti ea likotsi e entseng mosebetsi o matla haholo ho fokotseng likotsi merafong ka ho batlisla le ka lithuto.

BUKA EA MAFA A MA-AFRIKA

Ho qaleheng ha lilemo tsa nako ena e lekhola la lilemo, Lekala la Merero ea ba Bats'o le nkile meroalo oa ho batlisla liphahllo le chelete ea monna ea shoelang merafong. Joaloka ha re boletske kaholimo mona, meputso ea mosebetsi o feng feela e ts'oanetse ho lefelloa ke mohiri ho mohirina ka Motsamaisi oa mesebetsi ea Ma-Afrika.



Mona ke sekolo sa Basupisi ba mahae ba basali se bitsoang Mears Training Institution seterekeng sa Tsolo. Barutuoa mona ke tichere tsa basali tse khethiloeng ebile ba rutoa mosebetsi oohe o batlehang o tseliloe ke basali ba mahaeng ho etsa lehah la hae le be letle le ratehe. Ba tla hiroa ebe basupisi ba bolulo ba mahaeng. Trust e ne e nts'e chelete ho thusa morerong ona.

Chelete tsena li lefelloa bukeng Afrika tse ileng tsa baka tefo ea ea mafa a Ma-Afrika eo e leng pondo tse 137,905. Manane ana karolo e 'ngoe ea mosebetsi oa o-ka kakaretso a paka keketso e ffisi e Johannesburg ea Lekala la kholo ho tloha selemong sena sa 1941.

CHELETE TSA KHULISO

Qetellong re ts'oanetse ho bolla hore tsamaiso ea chelete tsa khuliso e ka tla'sa Motsamaisi oa mesebetsi ea Ma-Afrika.

Ka 1945 ho bile le kopo tsa thuoso ho motsamaisi tse ka bang 884 ha chelete e ileng ea romeloa mahaeng a ba habo basebetsi ke pondo tse 5,601.

Kahoo re ka bona hore Motsamaisi oa mesebetsi ea Ma-Afrika ehlile ke molisa ea matla oa sohle se amang basebetsi literkeng tsa ts'ebe. Mesebetsing ea bona e fapaneng ke eena monamoli eo ba ts'oanetse ho lebisa ho eena. —3SBM(XII)

Tsa Spesbona

(Ke Geo. Geo Gexa)

Se Rampou se oetsoe ke lefika ka li 15 tsa August ka ho hlokaliloe ke mora oa bobeli oa Joseph Rampou (Mohuli-e moholo oa mona). Ke Zacharia Setseli Rampou e se e tla ba lilemo tse peli a nyetsa ka molao oa ho bana ba bo.

Molulasetulo Mr. Motsi oa Banna ba Mokhatlo ba Kroonstad le Mr. Setshego emong ebile lipaki tsa mofu, hoba mafolofolo mesebetsing ea Molimo. Baile ba motsaon'sa le Josiase ea ileng a ea motseng oa Jerusalem a khahloa ke mesebetsi e melemeo ea Davida. Mofu ha ka a lahlha tsela eo a holitsoeng ka eona, ebile ha ka ipatela "Mesebetsi ea Molimo." Mantsoe a matle a ileng a bua a re ke rata ho ea ho Ntate, 'me lentsoe la re potlaka nako e tla ho siea. 'Me a ponts'oa lere.

Ha a tsioa ka ntung thapelo e tsoe ke Mogogi oa hae Ishmael Ramasia. Tempeleng ha bua libui tse tharo tsa Kroonstad.

Mosebetsi o ne a tsoeroe ke Modderfontein, a khotatsa haholo ka le re e bonoeng ke mohlankana ona, a re e ka khona re ikahela "lere" eo re tla hlahloha ka eona.

Mofu o ne a etetsoe pele ke bana ba lebese ba ka tla'sa modulasetulo oa bona Mrs. Martha E. N. Masilo. Bagogi ba setse mofu, lekesi le tsoeroe ke litsala; beng ba setopo wa setse mofu, Bo mme ba Merapelo, Baroetsana ba Merapelo le Banna ba Mokhahlo ka ma naneo a bona, ka hobane mofu e ne e le mong oa Banna ba Mokhahlo.

Lesole le etetsoe pele ke masole a itlametseng ho loanela tsoelo-pele ea Evangelie batlang "Lerato la Molimo" la meheng ea pele ea cheseho. A patoa Sontaha ka li 18 tsa August, 1946. E ne e le batho ba 315, ba tsoa hohle, Parys, Vredfort, Potchefstroom, Kroonstad. Le mapola-le taba tse 4,483 tsa mafa a Ma-



Thuso ea Trust mererong ea Thuto. Moaho ona oo le o bonang mona ke oa sekolo sa thuto e phahameng se bitsoang Douglas Laing Smit mane Lemana haufi le motse oa Louis Trichardt. Se ne se hauoe ka thuso ea chelete tsa Trust sa reholloa ka Mongoli oa pele oa Lekala la merero ea ba Bats'o.

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**Tsa Tshoane ea
Mmamelodi**

(Ke "Semanya manyane")

Seema sa Basotho se re: "tsa e-toa ke e ts'egadi pele di oele lengopeng"—me ha o lebella, o mamele leele o tla fihlela gore ke 'nene. Malapeng moo go busang mosadi kapa mekgatlong e etoang ke mafumagadi o tla fumana 'nene ea polelo e kagodimo.

Matsatsing a na re bona go kgo-bokangoa dicelete ke mafumagadi a Khudu-moroho ba loantsa kgetho ea ga Mr. Ish. B. Moroe a hlotse monna mogolo Mr. Ernest Makgobotloane. Namune ea shapa Khudu ka ba ka fumana ba bang ba Moroho motho a kolobile e bille eka kgogo e netseng metsing. Che teng moo ra bona Morena Buller Mbata a thala sa namane ka sefoka sa Pepenene. Thilo e-na e supa mongolo leboteng (a hand-writing on the wall).

Lenyalo le Thalo

"Phafa" metsoalle kgale kere u tlo dula Tshwane goba 'na le ausi Mphoko 'moho le 'Ma-Thabo re fallela Odendaalsrust moo letlotlo la thitelo le teng! Maobeng ka kgoedi ea Phato Maloko a Lekgotla la Parlamente ea Ma-Afrika ka mora polelo tse matla tse labosang tsa Dr. J. S. Moroka a thusana le bo-R. V. Selope Thema, P. Mosaka ba supa go hloka bots'epgi ba Muso oa Gen. J. C. Smuts ba ngadile ba lapile ke dits'episo tse sa phethagaleng—Re rorisa seemo sa bona—hoja eka ba ka kgethoaa gape ka 1947.

Ka veke e fetileng ha re ne re nametse Bus ea Springbok ea Willie re ile ra utlo dipolelo tse makatsang, tse ferolong dibete di boleloka ke baroetsana le basadi ba Tshwane. Rosina o na a nkile chelete e £20 goea sega moseso on lenyalo le go reka ring ea lenyaloa. Virginia a bolela eena o tsoa tlhala monna goba bara ba gagoe ba godile ba ea mo sebeletsa ga nyake monna goba "panna ba bangata" le gore bara ba hae ba ea nyala o tla boela hae le bona koana Marapjoane. Rosina eena a re 'na ke nyaka moseso le ring tsa lenyalo feela. Ka mora lenyalo ke tla etsa gore re thalane goba Cheri eaka Walter o teng: Ke tla noa juala haholo. Ke roabale di-out, ele gore a tle a tlhale. "Ke itse tsamaiso ea ga Komisasa eohle."

Morena A. T. Seele o eme ka maoto go ruta morafe ka mosebetsi o mogolo oa Phediso ya Dipasa. Go etsoa dipitsi tse kgolo malokesheng a Tshwane! Mr. R. V. Selope Thema, M.R.C., o ile a khotshatsa sechaba ka puo tse moneate tse ileng tsa supisa baruti, matichere le botlhe gore re ipope, re be jualoka letsopa la samente!

Lehu ia Amelia Segola

Mots'e o Pelindaba o apere bo-fifi ka baka la lefu la Jefrou Amelia Malachi Segola. Kereke e lahlehetsoe ke senatla moho le Bagaqatla. Re lla le ba ha Moruti J. M. Segola le bana ba hae.

Mona Tshwane ntho ho thoek e "midmakara." Ke moo ho nuoang lino tsa mefuta-futa. Basadi le bana ba bona—banna le baroetsana. Eitse batho ba kgutu merekong "Lady" ba shapuo ke bo-Tsotsi. Ba bang Marabastad le Pelindaba ba tshoaroa ka "Lepae" le digempe—lepa na lea ba qeta!

Bese ea Mooiplas ha Morena Lesole Makaoe e bolaile sechaba. Banna le basadi ba robetsa mabitieng. Oho bara ba mor'a Nonyanha ba fedile. Re utloa gore Japie Motube o bile a phalla ka ha sa bohoeng serata se iname!

Re nyakalla le bana ba Mate-bele ka nguane ea hlahleng ha Mr. le Mrs. Joseph Mashishi oa moshermane.

Mr. S. M. Bennett Ncwana o bille koano ka morero oa tsa masele; o bille a ea musong.

Mr. Solly Mokouo o eme ka dinao go bopa mekatlo ea Base-betsi. Pula! Bakgatla!!

Re bone metsualle ea rona ea Bantule e re khabo, eleng marena P. P. Gillinge, A. Jas. Gomba ba tlistise thuto ea kutloano. Pepe-nene-Namune!!

Timhaka Ta Vatsonga

Muhler o rhanda ku twisa Va-hayi va Shitsonga Mapapila la-wa a ma kumeke a huma ka vanhu vo tala lava ya hi navelelaka le'-swinene. O ta mi twisa ya Van-birhi ntsen, manwana mi ta ma twa nkari lowu taka.

Wo sungula i Mr. Rawel Baloyi a nga sotsa le Durban. Wa vumbiri i Mr. Moses M. Sehlodimela, Principal wa Skaapkraal School le Rustenburg. Mr. Sehlodimela i Mupeli, kambe o tikarhatle a dyondza Shitsonga. Vatsonga va ku nkensa Mr. Sehlodimela.

Ndzi nkhenza Vatsonga

Ndzi tsaka ngopfu ku vona hi laha Vatsonga va yaka mahlweni ha koña. Ndzi tsaka ku vona Shitsonga a ka "Bantu World," ndzi tsaka na swona ku twa ta nhlengelato leyi nga sunguriwa ya Transvaal Shangaan Association. Vatsonga, mi nga tshavi ku vula-vula ririm ra ka nwina. Ngopfu ngopfu nwina lava mi nga dyonza-Mina ndzi rhanda ngopfu Shitsonga-Sweswi ndza ha'ku heta Matriculation, e ka tidyondza ta mina yinwana ya tona a shi ri Shitsonga.

Vatsonga, mi nga tshavi ku vula-vula ririm ra ka nwina. Ku na shivuriso sha Shipedi shi nge: "Polelo ke mpho-badimo" (Ririm i nyiko ya Shikwembu).

—M. M. Sehlodimela.

Marhang-a-rhangweni!

Ahe! Vatsonga! Marhangwa rhangweni! Se hi pfukile. Hi nga ha sali ndzaku. Ndza nkhenza ngopfu hi laha ntirho wa hina wu yaka mahlweni ha kona.

Ndzi nkhenza ngopfu matitsara ya ka hina vanwana la'va yaka Mahlweni na dyondzo; ndzi nkhenza va ka hina la'va tlakusise we hi Hulumente.

Ndzi nkhenza ngopfu ngopfu ntirho lowu endliwaka e ka "Bantu World."

Ndzi nkhenza ngopfu nhlengelato ya ka hina ya Transvaal Shangaan Association leyi nga Marhangwa-rhangweni! Wa nwina lo ntsong!

—Rawel Baloyi

Matsaledo ya Shitsonga
(A. A. S. Baloyi)

Loko munhu a hlayile le'swi tsariweke hi yena Mr. C. K. Mageza B.A. hi swa matsaledo ya Shitsonga u ta kuma vutihari le'byi nga kona. Kunene Shitsonga sha hina shi lava ku lulamisiwa.

Mina le'shi ndzi karhataka i swintontlo le'swi nga henhla ka maletere manwana. Hambi hi nga va hi kota ku tsala tibuku ta Shitsonga loko u nga tsalanga hi laha Vafundzisi va ka hina va la-vaku buku ya wena a yi lulamanga kutani u nyama mbilu.

Hambi u nga lava ku yi yisa e ka vakandziyisi vanwana va ta ku byela lesswaku va hava mitshini ya swintontlo. Loko hi lava ku yisa Shitsonga sha ka hina e mahlweni hi fanele ku twanana hi tlhelo ra matsaledo. Vafundzisi va endla swo fambisa ntirho wa vona. Tintlhari e shikarhi ka Vatsonga ti tele.

A hi ringeten i ku endla Huvo ya hina ya Matsaledo ya Shitsonga. Le'yi nga kona huvo i ya valungu. Ku hava munhu la'nga tivaka ririm ra unwana ku tlula nwinyi wa rona. Ririm ro endliwaka hi ku twanana ka vanhu. Malete-re i mpfumawulo.

Loko hi nga kota ku tsala Shitsonga le'shi nga ta kota ku kandziyisi hi mutshini unwana ni unwana swi ta va swi sasekile.

Hi tsandzeka ku tsala Shitsonga e ka Matrik hikuva va ri ku hava tibuku to ringana.



Etsa hore Poso Ofisi e blokomele chelete ea bao.

Panks ea polokelo ea Poso Ofisi ka te-ko-e u ka blokomele chelete ea bao ea blokomele. Eka ka utsue kape ea timois kobane e disitsos ka Mmuso. Ha u blokomele chelete ea bao ka Pankang ea Poso Ofisi e tsuak jesiakel dikhoma, atche leha hole jualo ha u e batle u e fensana honolo. E ea Post Ofisieng elong houf le sene kajeno, ma e

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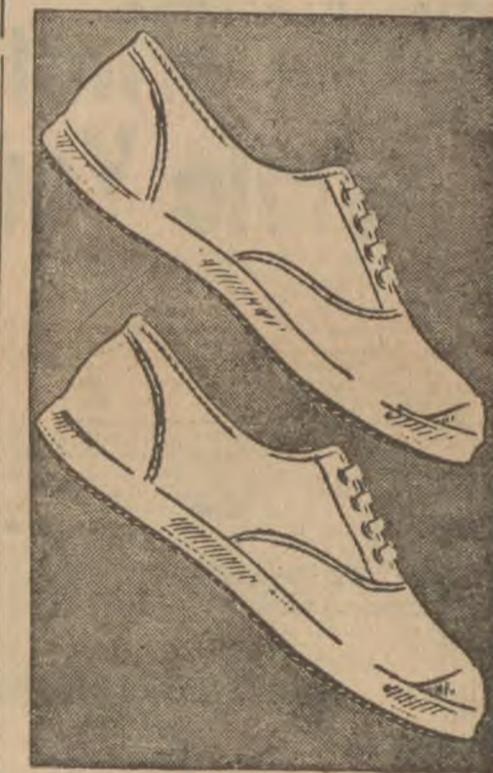
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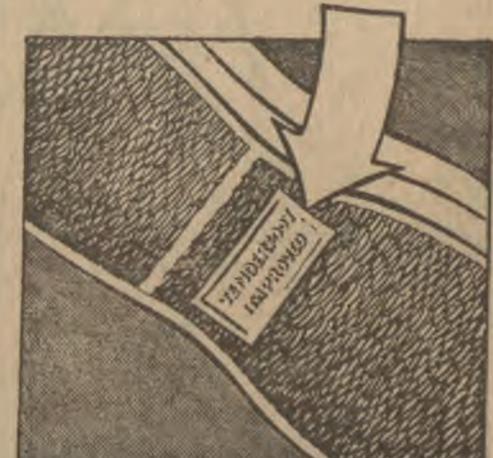
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UMPHANGA

Kungosizi olukhulu ukuvakalisa ukushiywa kwethu ugubawo wethu u-Thomas Gobile, ogule isithuba esizinyanga ezisixhenxe, wabhubha ngomhla we30 kuAugust 1946, wanchawatya ngomhla wel kuSeptember 1946. Ikhaya lakkhe lokuzalwa liseTranskei, obeseli enguml eOrlando, ekwa ngenyonyana abane neentombi ezintlamu nabazukulwana abyai15. Ubudala bakhe ke izibul66 leminkyana. Alahlekewelwe ke amafengu; balshlekelwe kwa nabakwaDingiswayo, ebukhweni bakhe ke izibul66 mazaneliswe ngulo mbiklo, kwa nabakwabo kwaKeswa, Zonke Ifakwe nguluyi Mzinyathi (intombi yakhe).

541-21-9

Legal and Official Notices

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All persons claiming to be members or subscribers of the LADY SELBORNE BURIAL SOCIETY are hereby required to notify the undersigned, in writing, by not later than the 30th September, 1946, stating the grounds of such claim.

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X-21-9

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X-28-9

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539-28-9

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Miscellaneous

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At the Appropriation meeting held on Friday, September 13, 1946, Appropriations were made in favour of the undermentioned members:

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530-21-9

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Middelburg Tennis

By A. B. C.

The Middelburg Lawn Tennis Club has played two matches against the Welkyn-Lawn Tennis Club of Witbank. In the first match the Middelburg Tennis Club won by 18 games; and in the second match, it won by 3 games.

Interesting games in these matches were those played in the Men's Singles. At Witbank a young prominent player "Khanda" beat A. S. Xulu in two sets; the games being 6-2, 6-2. In Middelburg however, Mr. Khanda lost to A. S. Xulu in two straight sets; the games being 6-2, 6-1. Messrs. Rampa and Siliro and Mesdames: Matyeka and Ida, partnered well. Messrs. Makolela, Segolela, and P. T. Xulu of Middelburg and Messrs. Mdhluli, Mokwena, Mtombeni and Mrs. Mamolele represented Middelburg and they played good game.

The mixed doubles championship was won by A. S. Xulu and L. D. Mtombeni.

In the Men's Double championship, for S. I. Jooma trophy, Messrs. J. Khomo and A. S. Xulu came out with flying honours.

Here again mention must be made of J. Khomo the T.A.T.A. singles champion, for his good game. He distinguished himself above all other players.

The presentation of this trophy was at the D.R.C. School.

Through the who's who column, Mr. E. M. Brighton Nyirenda and family wish to thank friends and relatives for help and messages of sympathy sent to them in their recent mourning caused by the death of Mr. Barton Chimbano Mphande who died at Witbank.

Mrs. Joyce Phatsuane of Herschel is a recent arrival at Van Dyk where she has come to join her husband Mr. W. M. Phatsuane.

Miscellaneous

We specialise in motor bike repairs and spare parts. Send us your motor bikes for rebore, resleeve or repair. Brand new, guaranteed 12 months, Harley-Davidson and Indian Motor Cycle batteries, £2.15.0. other makes £2.12.6. New tubes, 10/-; New saddle covers, 25/- each. We have for sale the following re-conditioned Motor Bikes: Norton, Sunbeam, B.S.A. Excelsior, Manxman, Triumph, Panther, Indian Scout and Royal Enfield. We also want scrap motor bikes and spare parts. Lighting plant batteries, 17 plate fitted with special terminals, £10.10.0.; 13 plate, £3.10.0.; 15 plate, £4.5.0.; 17 plate, £4.5.0.; guaranteed for 12 months. Also good second-hand spares. Parts for cars and trucks; also new spares. Piston Rings Ramco Perfect Circle, etc., SOLLY APPEL, 28 Sauer Street, Ext., Johannesburg. Phone 33-9979, P.O. Box 4225. X-28-9

530-21-9

Queenstown Rugby Activities

(By S. M. T.)

On August 24, the Rugby field at Queenstown was crowded with Rugby fans to witness a match between Breakers and Hamiltons. From the outset, Breakers were not in good form and frequently did not keep positions, but Hamiltons took time to discover this weakness of their opponents.

The game was fast and interesting and penalties were time and again awarded to either side yet none benefited from them. Towards the end of the first half Breakers worked hard to score and made fine movement whereupon Nalana (centre), receiving the ball from Mona (fly-half), made a fine break-through. The kick failed.

In the second half, Hamiltons "threes" combined well, but Mayekiso (centre) kept the ball too long. Lutseke (scrum-half) was then playing a splendid game and passed beautifully to the forwards. Mgidiela made no mistake in equalising the score when a penalty was awarded. Ere long, Lutseke at a 25 yard area of the Breakers defence zone got the ball and passed it to Mlilwana who easily registered an unconverted try. The match ended 6-3 pts in favour of Hamiltons.

INTERESTING GAME

The most interesting game of the day was between All Blacks and Schools Combined. Both sides showed determination, but the school boys enjoyed a slight advantage. Khephele and Nkomo (All Blacks) showed a distinguished combination. It was not long however, before Mazwi (Schools) broke through their line and dashed for a fine try. The kick failed.

At this stage both sides began to attack furiously but before the whistle was sounded for interval Khephele converted the score to 3-3.

On resumption of play, Schools showed a marked superiority, but Sicina (wing) was too fast and as a result he missed many good chances. Nkomo, a steady player was in good form and kept the opponents at bay. There was sharp competition when Nkomo struggled hard and made an attractive break through to register a drop kick. The match ended with All Blacks leading by 7-3. Mr Masabalala officiated.

UNIVERSALS MEET SPRING ROSE

Saturday, September 1, was a windy day here when Universals met Spring Rose. In the first half, the Universals dominated the wind. For most of the time, the Universals dominated the tight scrums but Spring Roses' defence was solid



O. Kumalo, behind the ball, scores the second goal for the Transvaal in the match between the Transvaal and the O.F.S. in the second round of the Moroka-Baloyi Cup at the Bantu Sports Club, Johannesburg. Bowman, the O.F.S. goal-keeper, was caught on the wrong foot and had no hope of saving the goal, while G. Mokgosi of the O.F.S. was unsuccessful in his attempts to spoil Kumalo's shot.

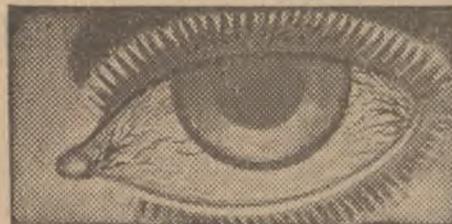
Inter-Club Match

(S. Malaza)

On Sunday August 25, the Regents Park Golf Club played against Pimville. The former team which won by one point, is at present title holder of the teams' competitions in the Tvl. B.G.U. Much is said about the excellent game played by Mr. Alfred Maquabela of Pimville. Mr. Maquabela is secretary of the Pimville club. He is also treasurer and secretary of the Transvaal Bantu Golf Union.

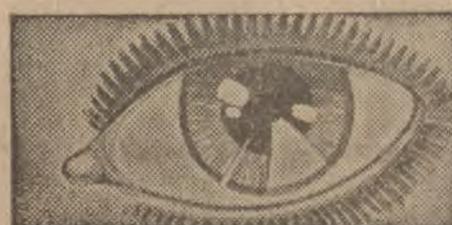
Pimville was represented by the following: Z. Tusi, G. Nkuta, C. Dube, N. Badu, J. Mojela, J. Mgoza, A. Maquabela, and J. Xulu. Regents Park by: M. Pasie, P. Radebe, E. Mlambo, Abs. Nhleko, L. Harrison, E. Majoro, P. Mabaso, and A. Nhleko.

RED DULL



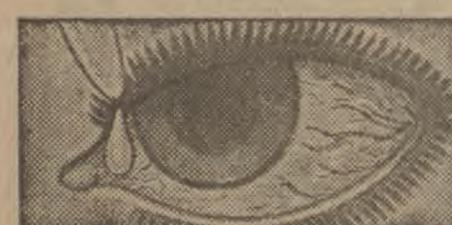
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Tvl. African Lawn Tennis Programme

September 22, West Rand vs. East Rand; Alexander vs. Witwatersrand.

September 29, Witwatersrand vs. West Rand; East Rand vs. Alexandra.

October 6, East Rand vs. Witwatersrand; West Rand vs. Alexandra.

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ENGLISH

Bloemfontein Sports Activities

(By Futchrum)

GOLD

A competition was arranged on the Humewood golf course on Sunday September 8. The results were:- R. Ditsebe 78, M. Gumbie 78, G. Mathe 80, H. Maleho 81, J. Moneho 82, M. Ledimo 82, E. Dithebe 84, J. Lebona, 84, C. Lotlonkana 87, B. Sebeela 87, P. Mohlomi 89, E. Dingaan 89, J. Seekoe 92, I. Mokgobo 93, L. Tsikoe 93, E. Motshabi 95, B. Tshetloane 96, I. Mogotloane 97.

Mention must be made of Mr. M. Gumbie who shares first place with R. Ditsebe. He played good golf despite the fact that he played on the course for the first time. He is one of the outstanding professionals in the Transvaal, and he is champion of several competitions this year. Mr. G. Mathe established a new course record with the brilliant score of 35 for the second nine. The Free State Championships will be played over 72 holes on October 6 and 7.

BANTU SOCIAL INSTITUTE

TENNIS

Singles' Championships Fifth Round Men:

Alrich beat Rabayi 8-6, 6-4, Bosaletse beat Agulhas 6-2, 6-4. Maliza beat Mokhotlou 6-2, 2-6, 6-3. Makhonofane beat Mothibatsela 6-2, 6-4. Mile beat Sefotlhelo 6-0, 6-3. Mokeyane W.O. Mallela. Sekgalo beat Phayane 6-2, 6-4. Women McAnda beat Tatane, Louw beat Taylor beat McAnda.

SOCCER.

The B.A.F.A. played against (Central Zone) Basutoland on Sunday, September 8. Basutoland presented a good team. The game ended in a draw.

Governor-General's Shield:

The finals between Shining Stars and Basutoland Lads ended in favour of "Stars."

Piet Retief Soccer

(S. B. Sibiya)

The Piet Retief Springboks Football Club visited the Mahamba Tigers on August 24, for a friendly match. The 1st match started later. The match ended in favour of the Tigers.

The following day the Springboks again played against Goedeggen (Swaziland). The Springboks were against the wind but played well.

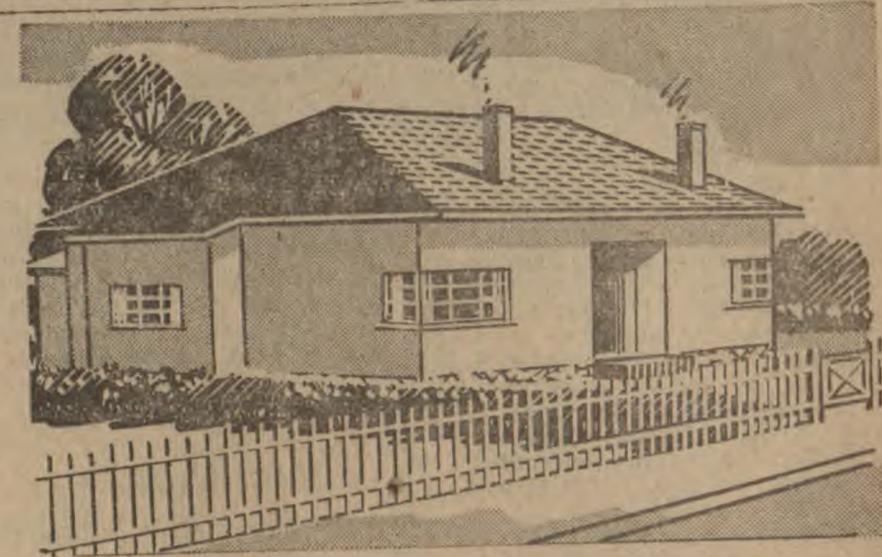
The Goedeggen 2nd division played against the Piet Retief school team. This match was well played. The match ended by 1-1.

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