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The Councillors' Reply To The Prime Minister

Last week we published the full statement of the Prime Minister to the six Representatives of the N.R.C. whom he met in Cape Town. Of equal interest to our readers are the replies of the African leaders which we publish in full today. Comment is unnecessary because the dignity of the whole proceedings, the plain speaking and the desire for co-operation all show that there is hope for the future.

COUNCILLORS APPRECIATE PREMIER'S STEP

Here is the verbatim report of the meeting:

Prof. Matthews: I would like to say a few words. I want to say that we as members of the Natives Representative Council and as leaders of the African people in different parts of the country welcome the step that has been taken by the Prime Minister to try and bring about a termination of this deadlock between the Council and the Government. As you know only a few of us are here.

Prime Minister: Please convey to the others the message that I could only speak to a few of you here and they must not look upon their exclusion from this meeting as an affront.

Prof. Matthews: Thank you. But we hope that it will be possible for the Prime Minister at some stage in the future to meet the whole Council as you have met us here today, Sir. We appreciate the step taken by the Prime Minister. I want to emphasise that.

We can naturally, as you have rightly indicated, not this morning express any final opinions about the far-reaching implications you have disclosed today.

Prime Minister: I don't call for it either.

Prof. Matthews: We would like, however, to take the opportunity to say that the African people have been very disturbed over developments during the last few years.

The Government is well aware of the fact that there is a sense of frustration, a sense of loss of hope among the African people which we, as leaders of the people, are very anxious to see pass away.

We realise that there can be no progress in this country unless there is co-operation between the Government and the people. After all, the Government exists for the benefit of the people, and where there is no mutual confidence between the Government and the people, there can never be anything else but trouble.

We would like a statement of what you have said to us this morning as we would like to take that back to our people—and while you are conducting consultations with the Government, the Provincial and local authorities, we would like to have similar consultations with our people so that when we are called upon to give our final opinion in due course on these measures, we shall have consulted our people and also the rest of the members of the Council.

EUROPEANS SHOULD NOT LOSE HOPE

The other people present would, I am sure, also like to say a few words but I do feel on this large question that you have raised, and also on the specific issues to which you have made reference, that these matters affect the African people very closely indeed. Also I feel that the Europeans in this country should not lose hope as far as the African is

concerned. We would like to feel that at any time when we express the opinion or point of view of our people that we should not be regarded as people who think in any other light except that we want also to make a contribution to the Government of this country. And we feel that this contribution can only be made by giving us a greater measure of recognition in the various Councils of the State.

I do not wish to appear to be giving any reply now to the issues raised by you, Sir, because we have to have consultation with our people first, but we do welcome the step taken by the Prime Minister in taking us into his confidence in regard to the measures that he is thinking about. We think that it is only right that he should do so, that the Prime Minister should, when a measure



Mr. R. V. Selope Thema

of vast implications for the African people is being contemplated is about to be taken, consult the leaders of the African people as we have been consulted here today.

DEADLOCK MUST BE ENDED

I also feel that I must say that the deadlock between the Council and the Government—the Sit down strike to which you have referred—is something that we would like to see terminated, but we want to see it terminated on conditions which will leave us with the necessary self-respect.

We realise the very great responsibility which we carry as leaders of the Native people, but we don't want to put ourselves in a situation where our people will lose confidence in us; just as you, Sir, have to carry your own people with you, we want to be able to carry our own people with us.

What has worried us is that the Native people have steadily lost confidence in the Natives Representative Council. The Council is regarded as an ineffective body. If the Government is now considering steps by which they can make the voice of the African people felt to a greater extent in the affairs of the nation, that will be all to the good.

The other Councillors will, I am sure, like to say a few words.

Councillor Thema: I have been listening to what the Prime Minister has said and although I am not as old as the Prime Minister himself, I think I have lived in this country long enough to know and understand the position. The progress to which you refer, Sir, has been made. We have made that progress and whether the white people want it or not, we are making it, but I am just wondering where this progress—in education, at the universities, etc.—is going to end.

PROGRESS AND RESTRICTIONS

Although the people are being allowed to progress with their education, they are being restricted by segregation. I do not complain about the progress myself, but where is that progress going to lead us? I wonder whether it is in the interest of our South Africa—that applies to both of us, white and black—that we should make this progress and then find that there is no scope for it. What will be the end of it?

The majority of my people don't want to come to Parliament—I want that, but not the majority of my people—but they want something done which they can feel. If the Pass Laws, for instance, had been abolished, they would have been satisfied. It is things like that which make our people unhappy. My people won't feel as though they have gained anything very much if the Natives Representative Council is improved, but if the restriction of their movements is removed, they will be happy—and unless and until that is done they will never understand.

As Prof. Matthews has said, we are not going to reply to the suggestions made, but we appreciate very much your calling us here and making that statement to us here. We should like that statement in writing so that we can tell our people.

PASS LAWS

But I do feel one thing that the Government can do to make our people happy is to abolish the Pass Laws even today. We don't know what the Fagan Commission will recommend and we know that before Commissions have been appointed and have investigated this matter, I was here in 1920 and I heard you, Sir, in the House when you moved the Second Reading of the Native Affairs Act. I had just returned from England then and at that time even you mentioned that you wanted to set up machinery to go into the question of the Pass Laws so that you could see whether they couldn't be done away with. This speech you will find in Hansard. And the position is just like that today.

In conclusion I want to say that I don't want the white people in this country to think that we are their enemies. If there is ever a people who must be thankful for other people who came into their continent, it is the African people. We would never be here today if the whiteman hadn't come here. And I don't think that there is a single blackman—African—who wants the European away from this country.

But we want a fair deal, a square deal. We want to feel that we belong to this nation. We want



Councillor Mshiyeni Zulu

to say that there must be unity. We agree that we don't look alike, but it is not our fault that we are black, neither is it your fault that you are white. We have no intentions against the white people, but if they go on like this, we don't know what will happen. A better foundation on which to build a firmer South Africa might be laid now.

Then we will be able to tell our people that we are all one nation, the white people and ourselves. We want to be part of this nation, we want to be part and parcel of this nation so that if other people come and invade us, we want to defend our country together with the white people of this country.

We don't want to feel that the newcomers might help us against the white people of this country, but that we can be part of the same nation as the white people of this country, to defend it together with them against such newcomers. You can make us feel that way if you treat us fairly.

You might say that 50 years ago we were barbarians. As you say we have progressed and we are here today and we want to be part and parcel of one nation with the white people here and I think

(Continued on page 2)

WINNERS OF OUR PHOTOGRAPHIC COMPETITION

Well over 50 photographs were submitted in the photographic Competition organised in connection with the Royal Visit. Entries came from all parts of the Union and from the High Commission Territories. Many of the snapshots were of a good standard, and showed that entrants took a keen interest in photography as a hobby.

NAMES OF WINNERS

The names of the winners are:—
Mr. M. J. Shabangu, Barclay Vale School, P.O. Rivuliers Station, Eastern Transvaal.

Mr. V. N. Paulana, Douglas Smit Home, Witwatersrand University, Johannesburg.

Mr. Ntuma Selate, Box 61, Maseru, Basutoland.

We should like to congratulate the winners, to each of whom a cheque for 10/6d. has been sent. To those who have not won a prize we say—try again when another competition comes along.

The winning photographs are published on page 3.

Important Notice

The demand for more pages in the Bantu World has been made repeatedly by our readers. We shall where possible endeavour to meet this demand, but newsprint like so many essential things is still in short supply. Four extra pages have been added and while we shall do our best to maintain this size, we cannot guarantee continuing the extra pages until we have strengthened our newsprint position. The price of the newspaper remains the same and readers are requested to pay attention to the Editor's footnote to a letter published in the Readers' Forum, Page 14 of this issue. For guidance of our readers, the following is the new arrangement of pages:

English news appears on pages 1-3 and 15; Readers' Forum page 14; Who's Who and Sport pages 18 and 19. Sesuto on pages 4-7, 16 and 17; Home Corner on page 8; Zulu on page 9; Xhosa (Southern Edition) on pages 10 and 11; Venda and Shangaan (Northern Edition) on pages 10, 11 and 13.

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The Councillors' Reply To The Prime Minister

(Continued from page 1)

this is possible if you want it, as we are prepared on our side to co-operate.

Councillor Mosaka: I want to say that we greatly appreciate your opening remarks in regard to this big problem.

You have stated that during the years that have past, by reason of the pre-occupation of war problems and other more pressing duties, you haven't been in such close touch with Native Affairs as was the case in earlier years

when you joined the portfolio of Premier and Native Affairs.

Your mind is too virile, too active to have allowed, if you were in close touch with the Natives, the deplorable state to which Native Affairs has fallen during the years that have passed. I feel certain that which ever way Native policy might have gone, during the years that have passed it would certainly not have remained static under your guidance and that you would have made a forward move.

And I take it that this meeting

marks the beginning of an interest which you are now reviving in Native Affairs, and it will, therefore, auger well for the future of the whole country, not only Native Affairs but also the industrial progress with which the Native policy is closely linked.

Secondly, I want to indicate that the adjournment of the Natives Representative Council must not be misunderstood. It is true that because the Native Representative Council was a 'talking shop', it was more likely that its members would suffer from a sense of frustration and despair. If the Council were given a certain amount of executive power, it may not be so.

A QUESTION OF POLICY

But it should be understood that the adjournment of the Council was on the question of policy. If you ask the African people—the Councillors, the Advisory Boards or other bodies—to help in the administration of Native Affairs today, what are you in fact asking them to do? You ask them to carry out a policy which they don't accept; you ask them to be policemen. I am not saying anything new when I say that the changes which are taking place in this, our country, necessitate a change of policy—a big change.

The big feature of the present legislation, as far as the Africans are concerned, and which is properly reflected in the 1936 legislation, is a check on the townward movement of Africans. But it is admitted by all that this townward movement is desirable in a country which is rapidly becoming industrialised.

The nerve-centre of the country is not in the rural areas, but in the towns and the nerve centre of African development will also be in the towns and not in the country and from that point of view the one thing which, I think, will give relief is if you will remove this nightmare fear of uncertainty and insecurity.

The need which we have felt in recent years more than in the past is for a policy which gives us

this forward move, which shows that there is scope for the talents of the African, and, more than that, that there is a home for the African in this country. We have never felt so homeless as we do today both in the town and in the country and we want a measure of security.

And anything designed to give that feeling of security in our own country, anything which will let the common man as he moves about feel that way, will go a long way to give stability of thought on which to build a better future.

I mention this matter because I feel that in various other directions the country is moving on very rapidly. I come from Johannesburg where we feel these forces daily. And I feel that in this very sincere attempt to make better feeling and to end the deadlock in the Council, the right approach to the council should be made.

During the war period you and our Minister of Native Affairs, Major van der Byl, and Mr Smit, the then Secretary for Native Affairs, did a good deal to create a new hope and faith in the mind of the Native people.

FELT NEW WORLD WAS IN THE MAKING

We felt that new forces were at work as industry swept through the country during the war causing the movement of people from one place to another. And when the enemy was being beaten, we also felt that a new world was in the making. And the survey which the then Secretary for Native Affairs conducted into the social and economic conditions of urban Natives made us also feel that something was at last going to be done for us, but subsequent legislation disillusioned us.

We saw a spirit of fear growing among the white people. We do not fear the white people—the Police, yes, because of the beer raids and the passes—but ordinarily we haven't the same fear of the white people as the white people have of us.

Throughout the later stages of

the war a lot of legislation was passed which made things more and more intolerable for us.

I want to say that we would like that hope which had been created in our hearts, but which has resulted in frustration because we have seen the Government take a backward step, not honouring its promises, to be set ablaze again. We would like things to be done, a new policy to be outlined which will give us hope and make for a better foundation for the future—a hope for better things to come.

TRIBUTE TO PREMIER

Msh.veni ka Dinizulu: I would like to say how fortunate I feel we are about the Prime Minister's decision to call us here, and that we have had the opportunity of meeting the Prime Minister. We thank you very much for the way in which you led the country during the war period and led us to victory, and also for what you did in bringing their Majesties the King, Queen and the Princesses to this country on a visit.

You have said that the matters that you have raised we should take back to our people to consider. You have mentioned the fact that it is necessary for a spirit of goodwill and co-operation to be established between the Africans and the European people of our country. I would like to say that we very much appreciate the spirit in which you have spoken to us this morning. We will take back the matters that you have raised before us and consider them at more leisure at our own homes.

We are very thankful indeed that we have seen you and had the opportunity of hearing you speak to us. We want to remind you that we have no other parent in this country except the Prime Minister. The manner in which you have spoken to us has created a very deep impression. You have the key of the affairs of this country.

THE EYES AND EARS OF THE PEOPLE

You have mentioned the fact that you are a much travelled man and have seen many countries. We are not anxious to see the Natives Representative Council abolished. There, we are eyes and ears of the people. The people are looking to us to express to the Government their grievances. We would like the true purpose and function of the Natives Representative Council to be fulfilled, namely that it should be the mouth-piece of the African people and should bring about better co-operation between the Government and the African people.

I am very pleased to see Dr. Smit, Mr. Mears, our Secretary, and our Minister here. The presence of all these gentlemen is a matter which pleases me a great deal indeed.

There are only six of us here and it may be that those of our Council who have not been invited to this meeting will not be pleased about it. Many people throughout the country may get the impression that we are coming to sell our people by coming here. That is what will be said by those who envy us the opportunity of being here to-day, but I think it is our good fortune and we are going to tell them what we have heard here to-day.

Prime Minister: Tell them that we were 5 and you were 6.

Chief Poto: I would also like to add my word of appreciation that the Prime Minister decided to invite us here to-day. You have placed matters of a far-reaching nature and importance before us here to-day and we are particularly thankful that you have not called upon us to make an immediate decision upon the matters that have been placed before us.

We came here not knowing what was going to be put before us and we would have been put in a very difficult position if we had been called upon to make a definite decision immediately.

These matters that have been raised here to-day touch the affairs of our people at many

(Continued on page 3)

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THE BANTU WORLD

SATURDAY, MAY 31, 1947

The Land of Variety

In his historic address in London's historic hall—the Guildhall, His Majesty the King, referring to the Royal Family's tour of Southern Africa said that this sub-continent was a land of infinite variety, variety of race and culture, ranging from the fine flower of British and Dutch civilisation to the still primitive conditions of African tribalism...yet behind all this variety there is unity which transcends it all, comprehending African tribesmen, who regard the occupant of the throne as their father, to the men of European stock in whose hands the destiny of the country lies.

Southern Africa indeed is a maniere world for it has nearly the same problems that confront the world to-day. If it could solve these problems satisfactorily, and thus establish peace and happiness among its peoples of all races and colours, it would point the way to world peace. In this land of variety, we have a golden opportunity to show the rest of mankind that there can and should be unity in diversity. It is here where "East and West" have met, and it is here where problems of race and colour must be solved. It is no use ignoring the fact that fate has brought white, black, brown and yellow together on the sub-continent for a nobler purpose than that of quarrelling and fighting for the small things of this life.

There are, unfortunately, men on either side of the colour line who are unable, on account of prejudice to realise that our interests are inseparably interwoven. These are men who care for nothing but their own selfish purposes, and these wherever we find them are the enemies of inter-racial peace and harmony: Wherever men are seeking their own ends, some little profit for themselves at the expense of others, peace and prosperity are imperilled, for there can be progress only where men can trust each other and work together for the common good.

The idea that the white man is enriched by the impoverishment of the black man, that civilisation is threatened by the advancement of the African, is fallacious and misleading. If the black man could be placed in a better position than that of a heaver of wood and a drawer of water, if he could be enabled to become a producer and a consumer, Southern Africa would become a better place for us all to live in. After all we all have made it what it is. Together we have built its cities and towns, have made its roads and constructed its railways, and have developed its commercial and industrial life. Let us, therefore, forget the little things that divide us and remember the great things which we have achieved together and which should unite us.

His Majesty, the King, believes that Southern Africa can amicably solve its racial problems. "Like all nations," he declared in his reply to the address of welcome by members of the Union Parliament, "you have had problems to solve in the aftermath of war, but statesmanship has not failed you in the past hundred years, and I am confident that it will guide you steadily towards a just and contented relationship between all the dwellers in your many peopled land.

"By achieving such a relationship, you can show to a troubled world, how peoples of different races and colours may live and work together for the common good."

Is this an impossible task? We do not think so; it is only the politicians and racialists who think it is. For theirs is not to make this land of sunshine the happy home of all its dwellers

COUNCILLORS REPLY TO PREMIER

(Continued from page 2)

points. The African people I like to think are like the English people—they believe in loyalty to their Government and to their Chiefs. Since the coming of the white man to this country, the Chiefs of the African people have rather lost their influence and prestige.

In the course of time white people realised that they could not effectively govern the Native people except by making use of their Native chiefs.

STATUS OF CHIEFS

Although there may have been a great deal of progress among the African people during the last 50 years, I want to remind you that a considerable proportion of our people are still backward and have not made that progress. That section of the population still, in a large measure, looks to their chiefs and headmen for leadership and guidance, and I feel, Sir, that the position of the Chiefs could be strengthened so that they should provide the necessary leadership for this vast mass that has not yet made the progress to which you have referred.

I would like, when you are considering measures for the improvement of our general system of Native Administration, that attention should also be given to the place of the Chiefs in such a development and possibly measures might be devised to give them greater powers; that in their areas, over which they have jurisdiction, they might be given more responsibility and more authority.

I want to say that even in regard to the people who are in the urban areas who may be regarded as detribalised, they still have a great regard for their chiefs. Those people in the urban areas have not left the reserves because they have no respect for the chiefs and their authority, but they have left because they have no way of making a living in the reserves. And although they are away from their homes, they still retain their regard and respect for their chiefs under whom they have grown up.

I make these few remarks for your consideration and I too would like to add my appreciation for the opportunity you have given us, Sir, to be here today and to hear us.

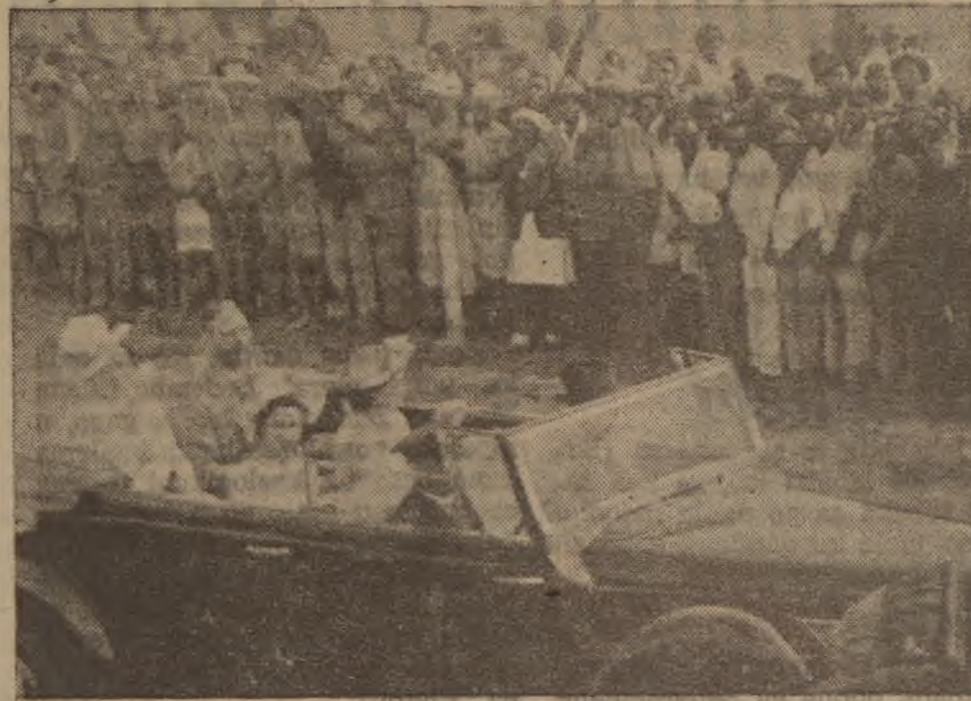
Chief Maserumule: I thank you, Sir, for what you have said this morning. I am also pleased that the Prime Minister hasn't asked us for our decision today, but has just told us his views. We are very glad we have met you, that you have called us here today so that we can talk about the affairs of the white people and the black people.

The Prime Minister: I thank you for what you have said. What we have been talking about today I want you to go and talk about with your people. I want the people who are outside to start talking about this and I think the best course is to inform the public of what we have been saying here today and publish a record for all the people to read.

Thank you for what you have said and the way you have said it.

but of one section only. But our task, and not that of the politicians, is to build up a peaceful way of life in this country, to show the world that it is possible for people of different races, colours and cultures, to live together without friction and conflict. We can achieve this by recognising the fact that every man was created in the image of God to live his life to the full, to share equally with his fellow men the good things of life, and the fact that to no man should right and justice be denied on account of his race, colour or creed. There is no other way by which we can bring about better relationship and better understanding among the dwellers of this land of variety.

HAPPY MEMORIES



A view of the Royal Family arriving at Nelspruit Aerodrome on March 28. (Photograph by Mr. M. J. Shabangu.)



A section of the huge crowd which gathered at the Royal Pitso when the Royal Family visited Maseru. (Photograph by Mr. Ntuma Selate.)



The Royal Family at Orlando. Two schoolgirls mount the dais to present bouquets to the Queen and Princess Elizabeth. (Photograph by Mr. V. N. Pahlana.)

'Sjambok' Praises Self-Makers

I promised you that in the words of the Bible, I was not always going to chide. On May 9, 1947, I was sitting in the Orlando Communal Hall, next to my friend "W-X-Y-Z" to whom I was too "cultured" to introduce myself, and smiling broadly (and "idiotically!") at the sight of seven African graduates, all of whom had earned their degrees of B.A., B.Com., etc., while they earned their living. I need not mention their names as they are in the "Bantu World" of May 16 under "Orlando News."

Source of Inspiration

The occasion was a grand sight and a source of great inspiration. Even though more graduates had been invited to that function, only the "learners-while-earning" responded to the invitation to come and do honour to one who had "learnt while earning." The number of Africans who earn degrees while working seems to be increasing by "mathematical progression." Once upon a time one who gained the B.A., or some other degree outside Fort Hare or some other University Institution was a "rara avis."

Self-Made Men

"Self-makers" receive my warmest congratulations. The nation is very proud of them. Apart from those who graced the Orlando Hall platform on May 9, there are many others in all parts of South Africa. In Swaziland, there is one who took the B.A. degree (S.A.) privately and the M.A. at Yale University in America, who has

by private study added the M.Ed. (South Africa) to his "long tails." Fine, Dlamini, Kwedini!! They've Set an Example

What these sons of Africa have done, all sons and daughters of Africa can do. Those ladies and gentlemen who do not seem to find time to study should shake themselves and study. I wish someone could compile a "Who's Who" of all Africans who have earned their degrees by private study. Such a work would be an inspiration to all African youths. I am told by those who know that it is an arduous task to study while working. Let us know the secret of success in this task so that "Le rona bo-Sjambok" may try and get at least the "B" in "B.A." even though we may miss the "A."

Value of Degrees

It is one thing to earn degrees, but quite another, and far more important to be of use to one's people.

Degrees are useless if they are mere badges of snobbery. The race looks, and, alas, in 90 per cent. of cases looks in vain, for leadership, service and fine example to those who have obtained university education. Practically all our graduates are teachers and practically all of them have their value, influence and usefulness bounded by the four walls of the classroom.

This will never do; all our graduates should be head and shoulders above us, help us, impress us favourably, be guiding stars in their activities and character.

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"Phafa" O Kgutlile; o Araba Bangodi

E se e le sebaka ke sa hlagisi meqoqo caka dirapeng tsa lesedinyana lena, 'me kea kgoloa gore babadi ba bangata ba makaditsoe ke ketso ena. Ke utloa ka motsoalle e mong oaka gore bao ba ratang "Phafa" ba otlliloe ke ketsoalo bakeng sa taba ena: ba bang ba ipotsa gore na ekaba go entse joang? Ba bang gape bare na ekaba "Phafa" oa Modimo o kopane le dinokoane tse tsamaeang le bosigo bohle di batlana le madi a ba bang?

Ke Santse Ke Phela

Gape, ke utloa gore metsoalle e meng gape, metsoalle eaka e sa rategeng, e tsamaea e bolella batho gore 'na, "Phafa" ke shoole. Ba bang ba sechaba sena se kgopo ba tsamaea ba bolella batho gore "Phafa" re mo bone teronkong kae kae; o ts'oeroe ka molato oa go noa sebakala-le-masenke mane motseng o itseng!

"Ke Kgutlile."

Bohle bao ba le boleletseng maaka, ke ba tsebisa gore ke kgutlile gape; ke ne ke sa ts'oaroa; ga ke tsoe teronkong, athe le 'boloe-tse bo ne bo sa nts'oara. Ke ne ke ts'oeroe ke mosebetsi o boima tha-

ta o lebaneng le sechaba sa Ba-Afrika. Ka lebaka leo, ga kea fumana sebaka sa go ngola meqoqo ena, eo juale ke qadileng gape go e ngola mona.

Ke Utloile:

Serapeng sa mangolo a hlagang go babadi, puong ea Senyesemane teng lesedinyaneng lena le gatisoeng vekeng tse fetileng, ke badile ditaba tsa Monghadinyana e mong, moshanyana oa sekolo mane Pietersburg, ea buang ka moo a ratang, a nyefola "Phafa" le meqoqo ea gage.

Teng gape, lesedinyaneng lena, e mong gape metsoalle ea agileng

motseng oa Hebron, gaufi le motse oa Tshuane, le eena o mpotsa dipotso tse makatsang, gagolo-golo gobane di botsoa ke Mo-Afrika ea rutegileng. Banna, le se ke la gopola gore ka gobane lona le sa nts'ebe, le 'na ga ke le tsebe.

Karabo ke eo!

Ke le tseba gantle. Ke sa qala ka uena mora' Ledwaba, uena Mnguni! Lengolong leo la gago, u mpoella gore ke se ke ka kgalema bana beso ba kgelogileng tseleng ea botho; u batla go tseba le puo eoke e ngolang mona, ga ke re go jualo? Go lokile, bao ba hlalefileng jualeka ka uena, ba tla go araba ka puo ea Senyesemane; ga e le 'na, ke tla go araba ka puo ea "Phafa."

Taba ea pele, uena u sa le nguana, ga go letho leo u le tsebang. Mohlang o getang thuto tsa gago sekolong moo, u tla ts'oara tau ka ditlana go etsa bo rona bana. Nete ke nete; 'me bana ba mehlang ena ba etsa ntho tse mpe ka moo re leng dihlong: Ba bang ba thusoa ke batsoadi ba bona, ba bang gape, bapalletse batsoadi ba bona. Re lla mehla le bosigo ka tokollogo; re re makgooa a re galletse fats'e, empa ga go letho leo re le etsang go bontsa gore re batho ba hlapollogileng.

Batho Ba Tla Go Ts'ega.

Na u re ke ntho e ntle ga re bala koranteng tsa makgooa gore mohlankana oa Mo-Afrika o ile chanakaneng ka go fenetha; mohlankana oa Mo-Afrika o ts'oeroe ka boshodu; mohlankana oa Mo-Afrika o ts'oeroe ka go kenela batho ba robetse? Na eo ke eona ntho-eo u ratang e tsoe ke bana beno ba Ma-Afrika? Ketso tse mpe tse kang tsena, le tse ding tse bodileng, tse nkgelang le mangoloi magodimong koana, ga se tsona ntho tse thusang go gatella uena le rona kaofela? U re re se ke ra di kgalema? Monna, u sek'a lora hle! Tsamaea moshemane tooe, ga go letho leo u le ngotseng koranteng, u its'egisitse ka ditore tsa gago tse kang tsa Josefa oa Beibele. U sek'a ngola ka mokgoa oo, batho ba tla go ts'ega.

INAGANE HLE!

Uena, motsoalle oa Hebron, go bontsa'agala gantle lengolong leo la gago gore ga u na tlhaloganyo

e ntle mabapi le ditaba tsa tsamaiso ea lefats'e. Mangolong a kileng a gatisoa mona, babadi ba sa baloeng ba hlagisitse gantle kamoo rona Ma-Afrika re bapaneng le kotsi ka go etsa setsoalle le batho ba sa re rateng, ba sa re batleng, ba re nyatsang, ba re kgesang, ba re tellang. Teng gona mona lesedinyaneng lona lena maoba, serapeng sa mangolo a hlagisang maikutlo a babadi serapeng sa Senyesemane, banna ba tlhaloganyo tse tebileng ba re hlagiseditse gantle kamoo setsoalle magareng a rona le batho bao e leng menagano ea bohlaya feela. Kea kgoloa u il'a ipalla mangolo ao, ka go, nke ke ka a hlalosa mona.

Seema sa Majahlapi

Seema se seng sa Majahlapi se re: "When the demons kiss, there is danger." U motho ea rutegileng, 'me nke ke ka go hlalotsetsa. Na ke'ng eo batho bao u ba buellang ba re etseditse eona? Ga ke re nageng ea bona mose koana, ba hlabana ka marumo, ba bolaeana jualeka batho ba sa rataneng? Ga ke re mane nageng ea bona, bara le baradi ba motho, bana ba mpa e le 'ngoe, ba hloeano, ba hlabana? Ga bana ba motho ba its'oere ka mokgoa ona, rona re ka etsa juang setsoalle le bona, gagolo-golo kamoo re bonang ba its'oere ka teng nageng ena ea bo rona?

Kajeno boemo ba bona pel'a mahlo a 'Muso ke bo phagameng; ba fuoe ditokelo go feta rona, 'me ba di amogela. Ke'ng ga ba se ke ba gana gona ka nako eo, ba bolella 'Muso gore, "Hei, Uena 'Muso tooe, rea gana go phagamišoa godim'a hlogo tsa metsoalle ea rona, Ba-Afrika; gagolo-golo gobane naga ena, lefats'e lena ke la bona, eseng la bo rona?"

Ba Tla u Jarisa Pasa

Le gona juale, ba sa ntsane ba e-na le moea oa gore ba "betere go rona; ba ts'oa mathe ga ba re bona; ba re rona ga re na tlhaloganyo; mavenkeleng a bona, bana beso ke bahlanka. Empa batho bana ba phela ka matla le madi a rona. Go bontsa'agala gantle gore mohlang ba ka fuoang marapo a 'Muso go lena la Kopano, ba tla u jarisa pasa; ba tla u sebedisa jualeka mohlanka, ba tla u gatella fase. Ntho tsena ke batla gore u di

TSA BA GA MOJAPELO

Ka di 17 tsa May, Morena R. V. Selope Thema le Morena R. G. Baloyi ba ile ba Kopana le Chief Native Commissioner oa Northern Areas koa Pietersburg—Polokoane ga Maraba. Ba ne ba ile ka taba tsa sechaba sa ga Mojapelo seo se nyakang go reka polasa eo se phe-tseng go eona menguaga e se nang palo, empa eo kajeno e leng diatleng tsa Makgooa.

Kgosi ea ga Mojapelo le matona a eone e ne ele gona, ga Morena Selope Thema le Morena Baloyi ba beea dipelaelo tsa sechaba sa ga Mojapelo pele ga Chief Native Commissioner, eo a ileng a mamele taba tsa bona ka pelo ea kutluelo-bohloko. Banna ba hlalositse gore Ba-Afrika jualeka Makgooa, ga ba rate go arogana le mabitla a bo ntata bona mogolo.

POLELO EA KOMOSASA

Chief Native Commissioner, o arabile ka gore ga ele eena o utluela sechaba sa ga Mojapelo bohloko, ga se ka utluana le mong a polasa, eena o tla leka kagohele kamoo a ka kgonang gore mmuso o dumele gore sechaba se e reke. Ke tseo lona ba ga Mojapelo.

Morena R. G. Baloyi le Mor. R. V. Selope Thema e ne ele baeti ba Mr. le Mrs. Edwin Baloyi ba Annadale gomme ba ile ba tshuaroa ka makgethe. Gape ba ile ba amogeloa ka hlomphe ke bo Morena S. H. Thema le M. K. Molepo, bao ba ileng ba bua le bona ka tsa mesebetsi ea kgoebo. Ba ba hlalotsetsa ka Kompone eo Morena Baloyi eleng motsamaisi oa eona.

MOTSE OA POLOKOANE

Motse oa Polokoane o a gola, le batho ba gona ba tselapele. Ke motse o agileng gare ga dilete tsa Ba-Afrika; gape ke motse o phelang ka dilengoa le diruo tsa Ba-Afrika. Ka baka leo ke motse o tshuanetseng go hlokomeloa ke banna ba kgoebo.

gopole, u sek'a fofatsoa ke le-feela. Sebeletsa sechaba sa geno u tlogele go lelekisana le dirubele!

Ke Tla u Shapa

Ga u sa etse jualo, ruri ka Kgabo ke tla go faphola ka phafa ena eaka, pas op! Ke 'na motsoalle oa lona, moeletsi oa lona le mohlankana oa lona ka sebele, "Phafa!"



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Ha Mafu A Ra-Mathesele

*a tlositsoe
bophelo ke
ntho e monate*



Kahoo, haeba bophelo ba hau bo khathatsoa ke ramathesele le mahlabana u lakatsa ho fumana tokoloho re u tiisetse hore u leke lipilisi tsa De Witt's. Hase hore li phekoa hohle; empa e le feela hobane, ka mor'a ho sebelisoa ka lilemo tse 57 hohle lefats'eng lipilisi tsa De Witt's li rorisoa hohle malapeng mabapi le mahloko a kang ana.

Hangata mahloko le mahlabana ramathesele a qaleha ka liphieong. Litho tsena tse matla hakana li tlaa mali, li qale ho se sebetsa hantle; kahoo li hlolehe ho etsa mosebetsi oa tsona oa ho tlosa lits'ila le lichefo ka maleng. Lichefo tsena, ha li sa tlosoa, li atisa ho baka khathatso le ho etsa mahlabana le ho tla. Lipilisi tsa De Witt's li nehela liphieo matla, li li buseletse mosebetsing oa tsona oa mehlang e le hore, lichefo le lits'ila li tlosoe ka pele-pele.

Ho bobele feela ho bolela hore motsoalle oa hau kapa moahisani le uena o tla bua hantle baholo ka lipilisi tsa De Witt's. Kahoo ke ka lebaka lang uena u sa li sebelise? Li se li ipakile li lokile mafung a mangata. Kopa mokemisi oa haeno botlolo ea lipilisi tsa De Witt's kajeno.

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Mosebetsi o motle (ka nako e khuts'oane) ke ntho e bobele ho kuku ea Bon Ami. Hobane mohlakuli enoa ea sebetsang ka phakiso ha a tlose feela kirisi ka metsotsoana e seng makae—empa o hlile o ea **hlakola**, hape. Libate masenke, a ho hlatoetsa, galase, lipitsa le tse ling, li ea khants'oa. Hape Bon Ami e lokile, esita le mapolanka pentiloeng a ea hlakoloe, hobane e sebetsa kantle ho lits'ila. Hosasa, o batle kuku ea bokhonatha ea Bon Ami—u lebelletse ntle oa hau ha e khanya.



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Matsoalo! Mahlo a hao a mafubelu—methapo e bonahala hantle! Hona ho etsahala kamehla ka mor'a nako e telele, ho bala baholo, ho sheba le-tsateng joalo-joalo. U tla etsa eng?

Mahlo a Hloekile



Kapele! Lerotholi la Eye-Gene le ea ka leihlong le leng le le leng. Ke setlolo se secha... se entsoeng ke banna ba babeli ba tsebang. E na le motsoako o mong o itseng o leng sieo merefaneng e meng.

Marotholi a seng Makae



Ka metsotso e seng makae feela, ka pele-pele feela, mahlo a hao a shebeha a hlakile a le masoeru. Ho botle joang ha a sa khathatsoe ke methapo e bonahalang phatlalatsa! A phoelle bakakang! Bakemising bohle le mabenkele: Theko 2/3 le 4/8.

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THE BANTU WORLD

SATURDAY, MAY 31, 1947

LENTSUI LE KGOSI

Go teng banna ba setseng ba utse ka lebeseng jualeka dintsi—banna bao ba tshuaretsoeng hloganyo ke banna ba dichaba. Ga se bohlae go raga kapa go amogela ntho u eso go e hlahlobe. Puo ea Tona-Kgolo ea Mmuso oa South Africa e tshuanetse go hlahlojoa ka hlokomelo pele e ragoa kapa e amogeloa.

Rona re re taba ena e Kgolo e tshuanetse ea ea banneng eseng diphuthegong tsa Mashoboro, moo go laolang lerata feela. Seo re tshuanetseng go se tseba jualeka sechaba ke gore re shebane le banna ba naganang, banna ba hlogo difoding. Ka baka lena, re tshuanetse go shebana le bona jualeka banna, eseng jualeka ka bashemane.

Seo se batlegang ke gore le rona re loutse hloganyo tsa rona; re itukisetse go hlagisa seo re bonang gore se ka thusa chaba sa rona. Ena ke nako ea go sebedisa bokopu, eseng maikutlo; ena ke nako ea go nagana eseng ea go etsa lerata; ena ke nako ea gore baetapele ba rerisane ba dutse fatshe. Seema sa Ba-Afrika se re: "Tau di se nang seboka, di paleloa ke nare e hlotsa."

Tona-Kgolo ea Mmuso kajeno e dumetse gore tsela eo Ba-Afrika ba busoang ka eona, e isa dipapanong le meferefereng. Ka baka lena e re a re duleng fatshe re rerisaneng; re batle tsela eo re ka phedisang ka kgotso ka eona. Ke seo se batloang ke General Smuts. Na ke bohlae gore re tshabe, re eme dithabeng go etsa lerata feela? Ena ke potso eo Mo-Afrika e mong le e mong a tshuanetseng go ipotsa eona.

Rona re re gase bohlae, ke bothoto. A re theogeng dithabeng, banna, re shebane le banna ba bang pepeneneng, moo go tla loanoa ntoa ea hloganyo, gomme go hloloe ba sa naganang.

Seo re tshuanetseng go se etsa jualeka sechaba ke go agela lentsui la Kgosi lesaka, re itukisetse gore mohlala Tona-Kgolo e hlagisang kgopolo ea eona ka botlalo pele ga Phalamente ea Ba-Afrika, re be le gona go hlagisa a rona maikutlo.

GO RERISANO KA BA-AFRIKA

Mebuso ea England, France le Belgium, eo e nang le dinaga tseo e di busang fathsheng la Afrika, e ne e kopane motseng oa Paris, France, go rerisana ka taba tsa Afrika go rialo ke gore mebuso ena e tla tsela eo eka busang Ba-Afrika ka eona le gore na ba ka tseuletsoa pele ka tsela e juang.

Pitsung ena, go utluagala gore mmuso oa South Africa o ne o sa emeloa. Empa taba tsohle tse builoeng teng di tla begeloa South Africa ke mmuso oa England.

(Li tsoa serapeng sa 3)

peleng. Ntho li ka tsamea butle ho feta ha re lakatsa, empa ho teng leeto le lebisang pele hoo ho batlehang hore re lokise re phakise haba ho khoneha ho ba joalo.

Kutloisiso le tumelo e lokileng le lerato—tsena e ts'oanetse ho ba mantsoe a rona a maholo mona Afrika e Boroa. A re se keng ra shebane re le lira. A re nkaneng re le metsoalle. Kaha mooki e mots'o a ile a pepa lesea le lesoeu, ha le hola, le lona le ts'oanetse ho hlokomela mooki enoa e motso.

Ke ona moea oo ka 'ona Afrika e Boroa e ka fumanang katleho. A re tloheleng moea ona oa ho se utloane le ho nyatsana. Ha e be moea oa ho sebitsa hammoho.

Bahlomphehi, ke sena seo ke neng ke rata ho bua le lona ka sona—botebong ba pelo eaka. Ha ke rate hore ho se be teng kutloano naheng ena mahareng a batho ba habo rona ba babeli. Re ts'oanetse ho buisana re rerisana re ts'oanetse ho bona le ho utloisisa seemo sa rona ka ho fapana ha rona. Ka motheho oo ke bona feela re ka eang nakong e ntle e tlang ea thabo ea batho ba rona ka bobeli ba bona.

Polelo Ho Baemeli

(Li hlaha qepheng la 12)

Bahlahlubi ba bangata ba seemo kapa matla a Komishinara ea tsa ba Bats'o, hammoho le batlatsi ba bangata ba Bats'o ba tla sebitsa har'a batho ba Bats'o ka merafong ba tla khethoa ho ba hlokomela hantle le ho bona seo ba se ba se batlang.

Ena ke eona feela tsela e betere eo re e fumaneng tabeng ena e boima mabapi le mosebetsi oa merafong.

Kaha ke se ke boletse, tse ling tsa Molao ona li latela hantle tsela ea Molao oa Conciliation. O lokisetse tokiso ka tsela tsa mehlang mahareng a basebetsi le bahiri; 'me haeba tokiso ena e sa sebetse—haeba ho se tumellano ka tsela ea tokiso—teng molao o beha hore ho be teng monamoli 'me taba e tla namoloe.

Qetello ea taba ena e tla ba hore lipuisano li tla felisoa 'me ha ho literaeka tse tla ba teng ka molao. Heba tokiso e nka lehla-kore le le leng feela sohle se tla qetelloa ka eona tsela na ea ho namola mahareng a mosebetsi le mohirioa.

TUMELO E NTLA MAHLAKO-RENG A MABELI

Bahlomphehi, ke behile ka pele ho lona litaba tse nang le matla a mahloho. Ke kopa nehelo ea lona le matla a lona tabeng tsena. Ha ke batle hore feela Makhooa le ba Bats'o re latele tsela ea banyefoli ea ho ts'oaea liphoso le ho nyatsa. Ke rata hore ka bobeli ba rona re be le seo re se etsang.

Ke behile likarete tsa rona holim'a tafote le le boletsetse mahato a nahanang 'me ke batla hore re be le thuso, lona bao le leng baeta-pele bao le nang le boikarabelo boo bohola ba lona hlokomeleng ea batho ba habo lona. Ke ea le kopa hore le be le thuso litabeng tsena tsohle.

Ha li bobebe. Leeto lena ho le-bisa pele le ke seng la phakisa joaloka ha re lakatsa, empa etsang hore moea o be motle. Etsang hore ho be teng moea oa kutloisiso le lerato mahareng a rona, ere ha re thulana le mathata a maholo, ke ikemisetse ho buisana le lona ka taba tsena tse amang batho ba Bats'o ba naha ena.

Ntho e kotsi e ka etsahalang ho Makhooa le batho ba Bats'o ba Afrika e Boroa ke moea oa ho se utloane le ho fapana mahareng a rona. Letsoho le leng le ts'oanetse ho hlatsoa le leng. Ke eona feela tsela e ka etsang hore matsoho a mabeli a hlokeke.

"A re tsoeleng pele ka moea oo.

A re beng le mamello. A re se keng ra halefetana. A re rateng tumelo e lokileng ea rona. Har'a Ma-South Afrika a maholo a mefuta ena e 'meli ho ts'oanetse hore ho be teng kutloisiso holim'a taba ena. Re tlamehile ho sebitsa hammoho. Ha ho tsela e 'ngoe ka ntle ho ena. Molimo o re behile bobeli ba rona hammoho mona. Batho ba bats'o le ba Basoeu ba fihlile lefats'eng lena ka nako e le 'ngoe. Nako eia ea lilemo tse lekholo paleng ea sechaba—lekholo la leshome le metso e supileng—ke eona e re tlišitseng mona ka bobeli ba rona. Le tšile mona le hlaha ka Leboea ka tsela: re tšile Leboea le hote pejana ka leotšile 'me ke mona re mona, 'me ke mona moo re tla lula. Ke lefats'e la rona re ts'oanetse ho aha kahisano ea botho e tla be e monate ho ea kamoo batho ba ka natefalang kateng.

Le ka etsa nehelo ea lona. Ke hopolala hore batho ba Bats'o ba naha ena ba ka etsa nehelo e kholo seemong sa nako e tlang sa sekhutlo sena 'me ka tlaeloa Makhooa a tla etsa nehelo ea 'ona. A re shebaneng le nako e tlang ka ts'epo le ka tumelo le moea oa lerato. Ts'epo le tumelo le lerato—ha ho e 'ngoe tsela hape ho rona batho.

Thothomelo ena eo batho ba nang le eona Afrika e Boroa, karolo e 'ngoe le e 'ngoe, ka aka a boikokobetso ke bona e le ntho e sa utloa-

haleng. Motho e Mots'o ha ho batlehe a ts'abe Lekhooa. Seliba se teng har'a Makhooa ke seliba sa lerato. Makhooa le 'ona hape a ts'aba batho ba Bats'o 'me hoo le hona ho phoso.

Ha ke ba ts'abe. Kaofeela re baahisani 'me ka bobeli re na le ntho tse ling tse ts'oanetseng ho re isa ho feta libakeng tse boima.

Ke bile libakeng tse ling tsa lefats'e. Ke lebelletse tsena moo ho leng teng Makhooa feela kapa mefuta e mesoeu eohle. Khathatso tsa bona li ntse li ts'oanahant le feela le tsa rona, 'me kahoo ha ke tele seemo sa rona mona.

Ke se ke le monna-moholo joale—ke moholo ho lona kaofeela mona. Ke holetse har'a maemo ana mona Afrika e Boroa. Nako le nako ke bone tsoelopele butle-butle.

Ha ke lekanya seemo sa batho ba rona ba Bats'o kajeno le sa lilemo tse mashome a ts'elentseng tse fetileng, ebile ka ho fetisisa ke talima maemo a bona kajeno lena e-be joale nka re ho teng tsoelo-pele e matla eo motho a ke seng a e lumela kapa a e kholoa.

Ha ke sa le ngoana e monyenyane ke ile ka ea Stellenbosch moo joale ho leng teng sekolo sa thuto e phahameng sa Stellenbosch—ne ele ka nako ea lilemo tsa ho qetela tsa mashome a robeli a lekholo la lilemo, moo re ne re e-na le lenane le lengata la barutuo, ba bang ba bona ba fumana thuto ea bona moo ea maoka 'me ho 'na e bile ntho e makatsang. Joale pele ho ntoa ka ea Fort Hare ka bona University ea ba Bats'o moo barutuo ba bangata ba le hona moo ho nka thuto tsa bona hona teng.

Kajeno Fort Hare ke sekolo sa thuto e phahameng ea ba Bats'o ke se sehoho ho tseo re nang le tsona mona ebile se tsoela pele ka ho fetisisa. Lilemong tse mashome a mahlanho ho ile ha etsoa tsoelo-pele eo 'me ha le sheba thokoana le Fort Hare hohle ka libakeng tse ling le bona eona tsoelo-pele ena e khole e etsoang har'a batho ba habo rona ba Bats'o hohle ka tseleng tse fapaneng.

TSOELO-PELE EA 'NETE

Ke bile ka libakeng tse ling tsa Afrika. Ke tseba maemo a litaba hohle ka sekhutlong sena 'me ke tseba hona—hore tsoelo-pele ea 'nete, leeto la pele la 'nete, le butle-butle, le tsoela pele ka ho fetisisa, mona Afrika e Boroa ho feta kae feela ka linaheng tsa Ma-Afrika. 'Me kahoo, ke re ho lona le seke la re tlohela ho lula re tetse; le seke la re tepelletsa ka lipelong. Le seke la re liha moea. Hohle li tsamaea ka tsela e lebisang tsoelo-

(Li tsoella serapeng sa 1)

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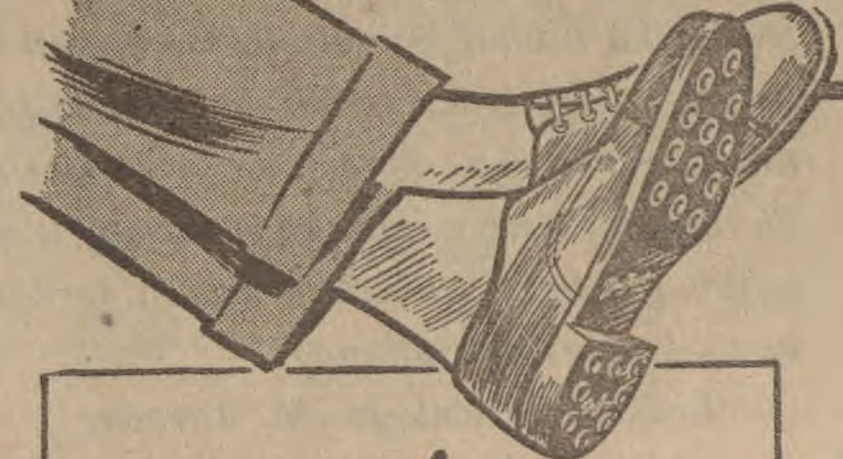
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(Ka Morati oa Toka.)

"Naleli e tsoeu ea ha Ntsukunyane. Ngoana oa morali oa Posholi ke sebata o ea ts'abeha, o tsoha kameso ho pheta taolo tsa baholo. A tlahe Letebele esale hosasa. Ena tau ke e lutseng sekhutlong sa Tebellong ho tjamela Mabeta le Mapote, e luts'e e mametse tse tsoang ha Rats'oleli. O re thaka Lesetla o ntaetse ea melamu ea bahlanka koana ha Ts'ehla - Ealimo."

Ka la 25 ho Hlakubele mohlomphehi Morena David Theko Makhaola o ne a bitsitse sechabana sa hae ho tloha ha Sekake ho fihla ha Mosuo ka hlakoreng le leng la Senqu. Ka ho le leng a bitsitse ho tloha Tebellong ho ea kena Matsaile. Pitso e le mabapi le masholu, Matebeng ha Lelingoana.

TAELO.

Morena, bahlanka, bolellang ba hau ba tie ba hlometse ka tsohle ho tla nka taelo mona ha Rats'oleli. Bahlanka ba feela ba khobokana mane ha Rats'oleli. A laela mong'a lithoko tse na tse kaholimo, Stirling Nthoba Makakane hore o mnts'a e le oa ha Rats'oleli.

A laela Morena Thaha Sehahle ho jara sechaba sena lebitsong la Morena e Moholo le hore ka pele ba tla fumana Morena Mahabe Makhaola. Bana ba laeloa hore ea mane Matebeng ho ea ts'oaara masholu. Ke taelo e matla ea Morena e moholo le ea 'Muso. 'Muso o rometse Cpl Jonathan le Trooper Tlali ho tla sheba seo maqosa ana a tla se etsa.

SEPHEO.

Sepheo ke hore masholu ana a ts'oaaro ka matla kaha a se a ile a ba a loants'a mapolesa. Hona ke ho supa puso ea Lesotho ka tlas'a folaga ea Motlotlehi. Au, a bua mantsoe a bohloko mor'a Makhaola ho bahlanka bana ba hae ba le lithunya ka matsoho ba eme-attention.

Ba neheloa bahlanka ba lipere ba mashome a mahlano le ba maoto ba mashome a mararo a metso e mene. Ba maoto bona ba ne ba il'o ts'oaara masholu ha Sekhonyana Mangange. Bosholu ba sebaka sena ke ba mapalesa-pelo. Ha le likela a ba neha pholo Morena oa Qacha's Nek ho etsa mofahu hang ha ba fihla Matebeng ha Ts'ehla.

A bua le bahlanka mor'a Moka-kane hore bosiu bose ho fihlile ho Linokoane, a bua le bahlanka ba thabetseng taelo ea morena oa bona, bahlanka ba sa ts'ohang moru o se na nkoe. Morena Thaha le Morena Mahabe ba ne ba soka ba fihla empa ha ba ka ba emeloa. Hoseng hang, a tsamaea le bona mohlanka enoa ea chatsi ea boha-

le. Hang ha ba atamela ha 'Malehi ea bohale Mosotho a fumanoa a se a eme ntlong ea hae ho feta nkoe leha e le tau selaong sa eona, a sa tsotelle bongoli bona ba sechaba a toba—toba ho hlaha oa hae.

A MO HLABA LEOTO.

Ke mona moo Nthoba a ileng a mo hlabisa leoto, 'me senokoana sena se bohale sa tsieleha. Mohale thaha ea tla ka mahlong. Au, Mantja Khali a ba kapa—kapa feela. Ba se ba hlabile fats'e ka morero oa masholu. Mona ho ile ha ts'oaaro batho ba bararo.

Ha tsoeloa pele le ho fumanoa ha ba bang. Mona ra fumana hore bana bana ba tsotelle hore na sehunya ke eng. Che lehoja batho ba ne ba sa jaroa ke Morena ea bohale. Ho bonahala hore Mantja Khoali ba bang ba ne ba se ba rata ho khutlela morao.

Bana bahale ba baleha ho nyolo-sa thaba; ha lekoo ho ba tsosa ka lithunya empa ba hana ho khutla. Ha ba le thlorong ea thaba ba khutla sekoele ho ikakhela har'a sehlopha sa bana ba lithunya.

MEHLOLO KE LINOHA

MESENE KE BATHO.

Khele, mehlolo ke linoha mese-nene ke batho. Batho ba thuntsoe empa ruri, litholoana tsa oela fats'e feela. Kapa rea fosa kaha motho e le sereleli, teng kea sitoa.

Qetellong sethunya sa Morena Stirling se neng se nkilo ke Robert Ramokoena moshomane ba re ke Qamo Mohlopho, a se pshatla ka molamu. Sehlopheng sena moshomane ea bohale a hlabisa senokoane ka lerumo. Joale lino-koane tsa baleha, tsa ipata moo ho bonahalang hore ke qhobosane ea bona.

Tsena joale tsa fihla ho Morena Nthoba. Hang hosasa a tsoha habo-hloko le methaka. E sale hosasa ha li tloaela makhulo, ea hlabiloeng ka lerumo a hla a inehela hang ho Morena enoa. Tsatsing leo a jahella ba babeli ho fihlela hosasa ha ba inehela ho eena, a li isa ha Rats'oleli le Qacha's Nek kaofeela ha tsona linokoane tsena.

KE GAUDENG MONA

(Ka oa teng)

Kajeno ke ngola litaba tse na mariha a kene ka hare ho motse oa Gauda le tikoloho tsa teng. A kene hohle le mahaeng hona koana haeso Lesotho. Re se re ntse re utloa likoranteng hona joale se-rame ke se hlomolang pelo.

Motseng o mong oo ke ileng ka feta ho 'ona (ha ke na hlalisa le-bitso la 'ona), ke bone batho ba eme ka bongata bo makatsang ka ntle, eaba ka ho rata litaba ka re nke ke fapohela le teng. Oho, moo ke bone mehlolo ruri. Ke fihletse monna o shoete le mosali ho thoe ba bolailoe ke paola eo ba ileng ba e siha ka tlung bosiu eaba ba ea roba. Ba bolailoe ke mosi oa eona paola eo. Hlokomelang li-paola mariha li tla le bolaea.

Motsoalle e mong nkile ka re ke fihla ha hae e sale kameso, a hana ho bula monyako ha ke kokota. Ha ke sheba ka fensere ka fumana a finahane eka ngoana e monyenyane. Thena e hloka likobo tse lekaneng ho sebelisoa mariha. Rekang likobo bana le tlhohe ho be sale le reka sebapa le masenke.

Mehlolo ha e fele naheng ea Gauda. Monna e mong ho utloa-hala hore o khutlele mosebetsing ka ts'epo ea hore o tla fumana pi-tsa li bela joaloka mehlang, mo-sali oa hae a le teng ka hae. Ha a kena ka heke a fumana hore monyako o koetsoe ha ho motho le ea mong feela ka tlung. Litaba joale tsa hla tsa senyeha ruri.

O tsamaile le matlo oohle a ntse a botsa hore na mosali o kae athe mosali eena o ile ha pelo nkuke. Lemohang ha le nyala bana le seke la nyala marabi a basali. Ke Gaudeng mona hlokomelang; monna o ja letsatsi le chabile ho chesa haeba a sa nehele mosali sepache sa kuntla.

Merusu India

Moemeli-oo-Motlotlehi, India, Morena Mountbatten, hammoho le Mofumahali oa hae, ba tloile New Delhi ka lifofane ba leba London. Pele a tloha, Moemeli o buile le baetapele ba Ma-India metsotso e se mekae. Ho thoe o ne a batla ma-ikutlo a bona, mabapi le tokoloho ea Ma-India 'musong oa Manyesemane.

Morena Mountbatten o bitsitsoe London ho hlalisa maikutlo a tlat-sitsoeng ke makhota a konkerese le masolomane tabeng ena ea to-koloho. Boholo ba batho ba India bo lumellana le makhota ana.

Empa leha ho le joalo, tse ling litaba li ka fetoloha hanyenyane matsats'ng ana, empa e se ho li busetsa morao.

Morena Mountbatten o tla buisana le parlamente 'me ho lebele-tsoe litaba tse kholo. Phutheho e-na e tla ba moo e leng lehae la To-na kholo ea 'muso oa Manyesema-ne.



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LEKHOTLA LA MATLO

Ha a ne a bua ka pele ho baemeli ba bo-masepala bohle ba la Gauda le matho a eona, moo ho neing ho le teng baemeli ba bang hape ba mebuso ea likhutlo le ba 'Musu ho tla rerisana ka lekhofa le tla eletsa mabapi le meaho ea bao e seng Makhooa, leloko la lekhofa la Johannesburg le ile la bolela hore ha lekhofa lena la ketsetso le ka la thehoa, e tla ba ntho e molemo ho batho bohle ba naha.

Mohlomphehi eona, ea ileng a ba a khethoa ho ba motula-setulo, o ile a bolela sebokeng se kileng sa ba teng ka pele ho sena ho ne ho lumeloe ka polelo hore lekhofa la mofuta ona le thehoe, 'me sena sona se biletsoe ho tla hlahlobisisa mabaka le ho hloma tselo e tla tsamaisa lekhofa lena.

Bohle ba leng teng bona a re ho tla batleha hore ba lebise ho mekhato ea habo hore ba amohela mahato, qohle ao ba tla lokela ho a nka.

HO LUMELLANOE

A tsoela pele a re bohle ba lumellane holim'a ntho e le 'ngoe. Ho bile teng tjehe e ngata e sa ts'oanelang mabapi le taba ena ea Gaudeng ea matlo a bao e seng Makhooa, Ma-Afrika a tsoang Springs, Brakpan le ka libakeng tse ling a fumanoa a phela motsong o mocha oa ha Moroka o ka tlasa taolo ea 'masepala oa Johannesburg empa leha ho le joalo ha a na ho tlosoa, o boletse joalo mohlomphehi enoa. O buile hape hape a re:

Bohle re ea o bona moroalo 'me joale nako e fihlile ea hore re be ntho e le 'ngoe feela ho hlahiseng maikemisetso a rona ka ho fapana ha 'ona. Haeba morero ona o ka tsoella hantle ho tla ba teng mabae a Ma-Afrika hohle ho la gauda ao ho 'ona Ma-Afrika a phelang ka tlas'a maemo a matle moo a lulang a le mang.

Bothata boo bong boo ka pele ho rona ke hobane re na le baahi ba Ma-Afrika ba kopaneng le ba bang, 'me tsela ena mohlomong e ka thusa ho felisa mathata a nako e fetileng. Re ka ba le maikutlo a itseng a sa lumellaneng empa bohle re lumetse hore re tlohele tseo re shebane le morero ona o moholo o ka pele ho rona.

Ho tla batleha hore re sebetsa hammoho tseleng e tla lokisa morero ona o moholo oa sechaba. Litaba tse shebaneng le tikolohong ena li boima hoo ho batlehang hore re tlohele maemo a mang ho be teng moea o le mong ho lokiseng taba ena.

KATLEHO E NTLA

Molula-setulo enoa a bolela hore Tona ea Kopanong ea Merero ea tsa Bophelo e rometse takatso tsa eona tsa katleho ea morero ona le hore o na le ts'e po e kholo ho se tla buuo ke seboka seo.

Ha ho ne ho buisanoa ka temana e itseng hona tseleng ena e tla lateoa, leloko le leng le ile la bolela hore ho kopano ho tla ngoloa temana e ncha pusong ea malokeishene a Afrika e Boroa. Ka ho felisa matlo ana a masaka ho tla felisoa merusu eohle e teng ha joale, A re:

Re batla ho kopanya mosebetsi oa ho kolisa litaba tse sebaka sena tseo e leng tse tsejoang ke rona bohle.

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Byrnes O Bua Ka Litaba Tsa Khotso

Ha a ne a bua moketeng oa hlomphe ea hae ha a ile sebetsa ka matla morerong oa ho theha khotso, Mong. James Byrnes, eo pele e neng e le eona Mongoli e moholo oa 'Musu oa Amerika, o ile a bolela hore ka Amerika le Russia ho sa ntsane ho buuo haholo ka tsa ntoa bakeng sa hore ho buuo ka tsa khotso.

Leha ho le joalo o ile a bolela hore ha ho na ba teng ntoa mahareng a lichaba tsena kaha baahi ba Russia ba sa rate ntoa 'me le ba Amerika le bona ba nse ba le joalo, feela ba sa e rate ntoa. A re haeba ntoa e ka boela ea e-ba teng, e tla ba hase batho ba e ratileng feela mola o e tla ba oa banna ba tsamaisang marapo a puso.

Khopolo ea hae ke hore ho ka etsoa ha ba boloko khotso. Ho hlahoseliso 'Musu oa Russia hantle ha o kake oa laela kapa oa beha tsela tsa ho aha khotso. Ntho ena e ka etsoa feela ho 'Musu o hlotsoeng kapa ho 'Musu o se nang ho-

tsela tsa ho lekana. Hase hore ba a bone pele ho tla ha mehla ena. kopuoa ho nehela lihlabelo empa O tsoetse pele puong ea hae a re ba biletsoa feela ho fihlela phele- lefats'eng le sa hlakang hantle ha tsong tse bohle mabapi le mofu- ho ntho e ka lokang. Leha ho le ta ea litseta tse ts'oanetseng ho la- joalo ho ts'oanetse hore ho lateloe tselo ea ho tiisetisa le mamella so- hle.

TSELA TSA KHOTSO

Ha o loants'ana le batho 'ba Amerika ka hore ba tla hore sohle se loke mabapi le khotso, mohlomphehi enoa o ile pheta mantsoe a kileng a buuo khale ke mofu Roosevelt ka taba ena. A bolela hore mofu o ne a hlile a nepile ha a bua ka tselo ea. Ka mantsoe ano mofu o ne a hlile

Ha a bua haufinyane tjena Mong. Wallace eo pele e neng e le eena motlatsi oa Mookameji oa Amerika, o ile a bolela hore eena o sa ntsane a hopola hore Stalin o tla etsa hore khotso e be teng, empa o hopola hore ha Russia e kena ka hare ho Turkey teng Britain le Amerika li ka loana le Russia.

Motlotlehi O Bua Ka Afrika E Borwa

Ha a ne a bua a le mane metseng oa London ka la Bone la 15 ho Mots'eanong, Motlotlehi o ile a nehela batho ba Britain maikutlo a hae ka naha ea Afrika e Boroa. Puo ena eo a ileng a e etsa ke e telele ka ho fetisisa tsohle tseo a kileng a li etsa eo ho eona a ileng a bua ka thuso eo a ileng a e fumana ho Mofumahali hammoho le Mafumahatsana a mabeli. Mantsoe ana a latelang mona a tla baloa ka cheseho ke babali bohle ba koranta ena ea rona:

'Ha ke tsamaga joalo kaha ke ho 2,000,000. bao seemo sa bona sa ile ka tsamaga, ho tloha Cape of Good Hope ho ea nokeng ea Zambezi le ho khutla hape, ke ile ka feta har'a naha ea ntho tsa mofuta o sa feleng, mofuta oa batho ba naha eo le tsoelapale, ho tloha botleng ba palesa e ntle ea tsoela-pele ea Manyesemane le Mahollanere ho isa ho mekhoe e sa ntsaneng e le ea bohlo-holo ea Ma-Afrika: phapang ea ho tloha bophelong ba bolisa kaha ho ne bo le joalo mehlang ea bona ho isa mosebetsing o phahameng oa mosebetsi ea matsoho, phapang ea pono ho tloha maluting a Drakensberg le botle ba liphororo tsa Victoria ho isa komellong ea lehoatata la Kalahari.

'Empa, ka morao ho phapang ena eohle, ho na le kopano e fetang sohle, baahi ba Afrika ba nang le kutloisiso, ba nkang motho ea teroneng e le nt'at'a bona, le banna ba lesika la Makhooa bao katleho ea naha eo e leng liatlang tsa bona.

'Afrika e Boroa joale e hotse 'me e fihlile bohlong boo tletseng ba bona. Seemo sa nako ea eona e tlang le maikemisetso a eona e ts'oanetse ho ba moroalo oa eona, empa ke e 'ngoe ea naha tse kholo tsa rona, 'me rona ba mona naheng ena ea khale, ba sa ntsaneng ba lutse, ha re bua, pelong ea lelapa lena, re ka etsa bohlo ho e thusa ka ts'ebetso-mmoho—empa feela, hona ho matla—ts'ebetso-mmoho ea rona e hlomphele holim'a tsebo e tletseng.

MOSEBETSI O MATLA

'Afrika e Boroa e kene mosebetsing oo 'na ke hopolang hore ke o matla ka ho fetisisa hohle lefats'eng; ruri hase letho haese feela ho itokisa bocha ho tloha le-tsatsing le leng ho isa ho le leng, ho lokisa katleho ea baahi ba Basoju ba ka bang ka holimonyana

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Bana bana ba banyenyane haholo ho ka utolisisa hore ba seke ba tla hohle mehileng hara motere-fere oa limotokara. Boellang bana ba lona ka taba ena. TLOSA LEFU TSELENG 8394-4

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"I can do all things through Christ Which strengtheneth me." Philippians Chapter 4 verse 13.

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The following true story which happened in this last great World War will help to make us understand that this promise of Jesus' is really true, and is there for us to claim if we keep God's commandments truly.

Vivian Redlich was the son of a priest Canon E. Basil Redlich. Vivian Redlich heard God's Call to go out and be a missionary, so Father Vivian went out Papua to be a missionary there. The girl who had promised to marry him was also a missionary-nurse there.

In 1942 the Japanese were threatening the lives of the missionaries in Papua. An English ship called there and the missionaries were offered to be taken away to safety. But the missionaries refused to leave their newly-made Christian flocks. Father Vivian's fiancée abso-

lutely refused to leave the sick and suffering people in her care.

A Roman Catholic government doctor saw and spoke to these Anglican missionaries and he has given us a very moving story of his contact with these brave missionaries.

He writes that Father Vivian admitted that it was with a very sinking heart and a feeling of great loneliness that he watched the ship leave that could have taken him to safety.

Instead, Father Vivian was faithful even unto death. The last Sunday of his life he said, "Today is Sunday. It is God's Day." And there in the jungle this faithful priest had a Holy Communion service for the Christians there. The silence of the jungle was broken by the sound of this priest praying, praying so earnestly for the people in his care. Then came the rustle of movement as those bare brown feet moved near the rough altar at the time of Communion. The priest who was about to go down to his own bitter, but lesser Gethsemane and suffering, offered up for the last time before the Throne of God for his

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flock the saving Sacrifice of Christ. After that service the people bade their shepherd in Jesus a loving farewell and quietly slipped away into the bush.

Later Father Vivian was hacked to pieces by the Japanese, and Father Vivian's fiancée also paid with her life for being true to her calling as a missionary-nurse.

I know a priest who was at the same Theological College with Father Vivian Redlich. One simple cannot doubt the Power of Jesus when one hears a true story like this one. Father Vivian Redlich and his fiancée left their homes, their own country, everything to bring people of another race and colour into the Kingdom of God. And that Call cost them their lives. Are you doing anything to bring souls into the Kingdom of God's Love and Joy?

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Don't go on suffering another minute! Ask your storekeeper for some B.B. Tablets NOW. Don't forget to look for the letters "B.B." and the picture of the buck on the label.

NOTE: B.B. Tablets may make your water look blue or green. This means that they are doing their job properly.

B.B. TABLETS

24 Tablets 4/6; 24 Tablets 2/6; 24 Tablets 1/3

THE BLIND CHILD IN THE HOME

needs, they are enabled to develop their powers within the limits of their capacities. Such classes are an advantage also to the school organisation and the educational system generally, because they relieve the ordinary classes of retarded pupils, who are then specially and effectively dealt with.

An important and essential factor in a sight saving policy is a thorough system of medical school inspection, with suitable provision for follow-up or treatment. The close relation between vision and general health makes it necessary that the condition of the eyes and of vision should also be examined, otherwise a true estimate of the child's health is not obtained.

Unfortunately, as has been observed, the organisation of our school medical service does not provide for sufficiently frequent inspection, nor does it make adequate provision for the highly necessary after-care and treatment. The Inter-departmental Committee on Mental Deficiency visited schools during 1929 which had had no medical inspection for seven years (I am, of course, quoting extreme cases), and in the course of evidence submitted to the Committee, it transpired that, at most, 50 per cent of children suffering from definitely diagnosed ailments or diseases were receiving treatment. Moreover, the position with regard to eye examination and treatment was not all it might be, especially in rural areas where the services of eye-specialists were generally not available. The education authorities, however, are very sympathetic and appreciate the importance of sight-saving in their health programme, and we can confidently expect that as money becomes less scarce, they will extend and improve the machinery of medical inspection to ensure that a thorough examination of eyes at reasonably short intervals becomes part of the routine inspections, and more particularly, that all eye defects receive the necessary attention.

As indicating the importance and prevalence of eye defects amongst school children, it might be mentioned that amongst 4,601 children notified as suffering from physical defects in a group of English schools, 1,082 cases were connected with defective vision. The ideal to aim at with regard to medical inspection is the practice which obtains in certain parts of England where during the course of his school career every child receives four medical examinations, at entrance to the school, at the age of eight, again at eleven or twelve, and finally during the last term before leaving school.



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If your washing has a bad yellow colour, just give it a last rinse in blue water, made with Reckitt's Blue. Blue will make it dry a lovely sparkling WHITE, at a cost of only a penny or so a month!

RECKITT'S BLUE

IZINDABA EZIZA NODABULAMANZI

ABASHA BAYALIFUNDA IPHE PHA?

Eminyakeni eyedlule umbuzo obukhathaza abamhlophe ushpendulwe yibo futhi—ngodaba olubonakele ephapheni labo lubika umsebenzi oncomekayo owenziwe ngu Nkosazana Ottilia Mkulisi intandane ekhuliswe ngunina ekuhambeni kuka yise ngo 1935. Unina wabantwana abathathu wabaphatha ngamazinye uOttilia waze waphasa incwadi yethoba. Emuva kwalokho wangenela ubuNesi esibhedlela eThekwini.

Kuyajabulisa ukubika ukuthi phakathi kwabawu 733 uOttilia ubhe ngomunye kwabawu 466 abaphumelele ekubhuleni kokuqala kulelo nani. Ngokusebenza kwakhe nzima nangokuzinikela namhlanje uphambili. Nayeke imali encane ayitholayo, isiza ukufundisa udadewabo naye ofuna ubunesi nomfowabo ofundela ubuthishela e-Mariannhill.

Baningi abangaphumelelanga

Baningi abangaphumelelanga pha. Abanye bayaqinisa ukuthi umnonyaka ebunesini abanye behluleke okwesibili. Isizathu sisatatlulwa.

Noma oNesi abaqalayo babulawa ngumsebenzi noma abasisebenzisi kahle isikhathi sabo akukaqondakali. Siyahalalisa.

ABANGASEKHO

Muva nje ngike ngabuzwa inkanga ngomunye. Ufuna ukuqonda ukuthi kuqala kwaZulu umcwabo wawuqhutshwa kanjani na? Manje kuqhutshwa kanjani na? Ukufika emathuneni nalowo afune ukushumayela yinto eyayikhona na? Ngumbuzo qondene nabafundi bonke.

USUKE WAFIKA EGOLI?

Umuntu ongakafiki eGoli, bathi abaziyo usuke ngakalihambi zwe. Izwe yiGoli vo. Kuthi mangivume ngoba izimanga ziphelele la-

UMUNTU EPHILA UNANI NA?

Kuthiwa lapha eGoli uma ufuna ukushada musa ukuthi ubona ingazalanga zinsizwa yini kulesi ntombi inhle uyithanda nayo ifa ngawe ube uthi kodwa ngumXhosa, ngumSuthu. Uthando kuphela—mthathe umfake ndlini uma lukhona, nizwana noma oweBala. Lokho kwakha ubuhlobo ngoba ibala linye. Omhlophe yena uthi lo "native". Akunjalo na? Ubuhloboke. Yikho wena neNdiya ngeke nizwane—anithathari.

ZINDABA NALEZI

AKASEKHO UDLANGAMANDLA: Umngcwabo wakhe wawungomhla ka 12 March, 1947 e-Brakpan wabamkhulu. UAlbert Dlangamandla nguMnz. odumileyo obeligos ebandleni le Methodist Church eliphansi kuka Mfu. S. Mdebuka, oyena wayepethe umngcwabo esizwa nguMfu. Lwana wase Witbank we I.O.T.T. no Mfu Motsha wase Brakpan.

Udlangamandla wazalwa eHerschel ngo 1875. Imfundo yakhe yokuqala wayithola khona wayoqedela eAliwal North. Ukushumayela wakuqala esemncane. Wafundisa kulezindawo: Zastron, Aliwal North, Ntunjwa, Khibastone, Skepeni wazoqedela eBrakpan Mines iminyaka eyishumi nenkosikazi yakhe.

Ushone esesebenza eState Mines. Brakpan. Babekhona abe I.O.T.T. befake izevatho zabo wachaza kakhulu uMfu. Mdebuka ngokumazi kwakhe kusukela ebuncaneni bakhe. Ulandele inkosikazi yakhe eshona ngo 1945. Ushiye izintombi zakhe ezintathu, zendile zonke.—Ngu J. J. E. Nzimande, Oogies.

MANDLEBANKOMO: Bengicela ukuzwa nje kancane kwabakwa Zwane abeNtungwa emaNgwini ukuthi uMdabuka kaWomoyi Mka-sibe wakwaNtlebankomo wayesizwe sikaMangete kaNtshosho kaLinda Mkhonto na? Ngisho ngobani zonke izinto zasemaNgweni sesizwa nje ngabantu abaklina ngokuthi ngamaNgwe, abantu abambuka iNkosi mhla uMnkabayi kaJama ethatha ubukhosi buka Ntshosho Zwane kwaZulu.

KwaBulawayo wayephuma umfo kaWomoyi emkhunjini kuthule umoya! Izinto zamaNgwe zingaphathwa 'dedengu' njenganamhlanje.

Bemazi uQiliphambana kaWomoyi. Manje sesizwa nje ngabantu bethi belu noMntwana ka Dumisa kaThinta kade lapha eJozi-bele, Kusuke kwabayinsumasumane kithi thina base Mangweni ngogobo ukuthi iNkosi ingafika lapha kodwa umthintandaba ube ungazi wonkana, nokuthi okaMasheshisa ubelapha eGoli—kanti ubeze kobani? Ngu Mbaimbai Mota, Cleveland.



Lapha ngenhla siveza isithombe soMnz. Gilbert S. Malabie omunye wamadoda aqhuba ngezenzo i'vangeli' lika "Zenzele wena ngokwakho." UMnz. Malabie uqhuba umsebenzi wakhe weMpahla eLeeuwkraal. Muva nje uke wathi gqi lapha eGoli ehambela kwamfowabo uMorris Malabie noSnowy Khumalo. Ngesikhathi elapha ufinyelele nasemaHhovisini e"Bantu World." Usebuye waphinde lake futhi ekhaya. Siyamkhuthaza Zulu.

GUQULANI ULUSHA KUQALA

Uma lenkulumo ingasetshenziswa noNkosi Sikelela iAfrika kuwo onke amabandla phambi kwezinkonzo nangasemva kwazo iAfrika ingaSikelelwa ngempela. Lesi isicelo mabandla. Yebo; niyathandaza imini nobusuku. Niyahlabelela izinsuku zonke nokushumayela njalo-njalo. Indaba enkulu nansi. Nishumayeze izindonga zamaSonto; nihlabelele amazinku amaSonto; nithandazela amabhange (izihlalo) anganamuntu, ngoba impela nani niyabonanj ukuthi amaSonto asaba amaxhegu nezalukazi esezifinye ele ekugcineni komqansa wempilo. Kodwa anizihluphi ukubuza nokufuna ukuthi intsha yalababantu ikuphi. Uthi impela niqhuba wona umsebenzi uMsindisi, owanishiya ukuba niwufeze?

INGATHI NOLUTSHA SELUNJALO

Izinsizwa nezintombi zihamba amashende. Zihlala lapho zithandana khona, zilala ekwazini kwazo. Kodwa abelusi bakhona, abazifuni uma zilahlakile ukuba zibuyele esibayeni. Kungabanjani uma ngingake niphume ezindlini zamaSonto nishumayeze iVangeli emigwaqeni ngama'afanuni' lapho intsha nabalahlakileyo sebegewele ezitradini baya ngapha nangaphaya?

Siqinisele thina balenkulumo ukuthi ningathi nibuyela ezindlini zamaSonto niyovalu umsebenzi wenu (weNkosi) welanga elilodwa ibe indlu eyiNgewele iphuphuma iningi elizinkolelo.

Qhubani iZwi leNkosi ngesithunzi salo, kungasiko ngamahloni, nishumayela—ezindlini ezomileyo. Mateu 9:38. Uma nithole babili bathathu iningi lolandela.

IZWI LENKOSI
Abantu balilambe iZwi leNkosi. Kufuneka amashoshozela impela angene ezidakweni, kwabalahlakileyo, ebubini nasenkohlakalwenj ashanyeke ukungcola okugubezele izinhliziyi ezilahlakileyo ngokuswela uMelusi weQiniso.

Khuthalani mabandla akaJesu. Intsha iyilindele ngamehlo abomvu iNkolo. Abavele phela aBaprofiti, aBafundisi, aMajikantamo namashoshozela eVangeli ashisekela ukugcwalisa izifungo zabo zokubuyisa izimvu ezilahlakileyo eSibayeni so mSindisi.

"Njalo akukhanye ukukhanya kwenu phambi kwaBantu, ukuba babone imisebenzi yenu elungileyo, ladumise uYihlo wenu oseZwiwal."—Ngu Makhandakhandi.

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ZONKE izincwadi zesikole ezisebenziwazi ezikolweni zabantu si-gcwele. Okusumele incwadi yamanani azo NGESIHLE.

Uyakwazi ukuloba izincwadi ezizwakalayo? Incwadi ekuthiwa yi ROUTLEDGE'S COMPLETE LETTER WRITER ebiza 4/9 ngeposi, ingakulekelel!

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UMNTWANA WAKHO UQHUBA KANJANI NA?



Uma umntwana wakho ekhathazeka engakhuleki ngenxa yomoya, izinhlungu esiswini nokuqumba ungamenza akhuleke masinyane nge Phillips' Milk of Magnesia. ODokotela kunye noNesi beluleka abazali ukuba banike abantwana lesisihlabululo esingena ngozi esethenjwe.

EMINYE IMISEBENZI YE PHILLIPS' MILK OF MAGNESIA

1. Ithlanganise nobisi lwenkomo ukuze lunambitheke futhi ukulungaphawu "Chas. H. Phillips" ecaleni za PHILLIPS' Milk of Magnesia esebhodleleni elihlaza uqaphele londa iungabi muncu.
2. Hlikihla izinsizi zomntwana ogekhathe kuqhuba abathakathi.
3. Bhambathu ngayo isilonda somntwana kunye nesikhumba esihuzi-QAPHELA ABASILINGISAYO BIKI ukuze siphole sisebele ephapheni.

Kuwo onke amaKhemese neziTolo.

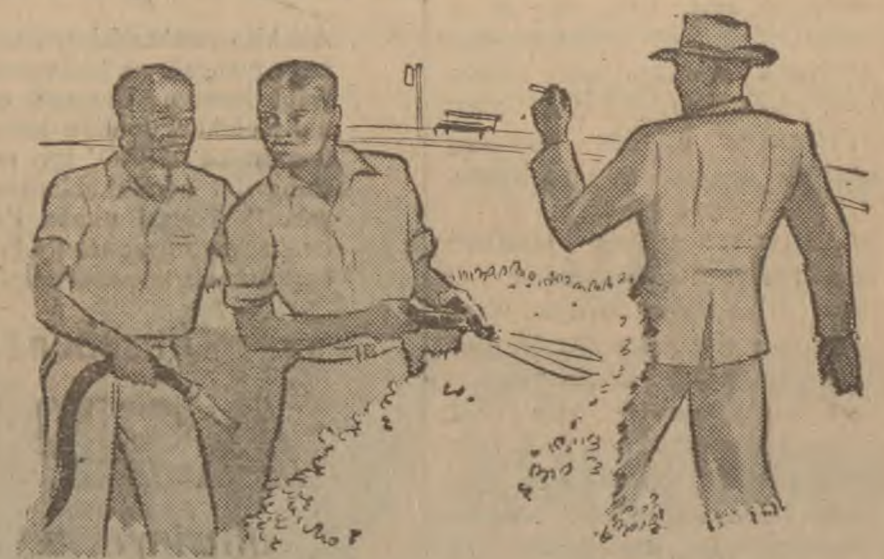


PHILLIPS' Milk of MAGNESIA

Abahlobo Bakhe Bathi - - - - -

UJIM NGUMFO ONETHAMSANQA!

—Khangela! Uya Edolophini Kwa Khona!

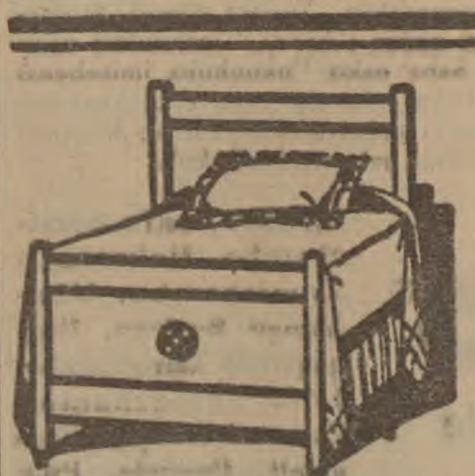


Abanye abahlobo bakaJim abayiqondi into yokuba angadinwa yena, kwaye soloko elungele ukuya nokuba kusedolophini okanye embuthweni emva komsebenzi. Kodwa uJim yena uya bahleka. "Zigcineni nidlobile ngePhosferine nje ngam," utsho. Ke nakuwenza kakuhle ngokukhauzelelyo umsebenzi wenu, naye niya kusoloko nithanda imigcobo yangokuhlwa."

IPhosferine "ilungisa" igazi, inceda ukunika ubuthongo obumyoli ebusuku uzive uphilile unamandla emini. Kha uyilinge wakuziva uwe umzimba, udiniwe okanye utyafile. Uya kuziva umtsha emva kwama-thontsi ambalwa.

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MABULANDLELA O RI...

VATSONGA THLELELANI E MAKAYA!

Djoni na Pitori ni madoroba manwana ya tele hi varikwerhu la' va sukeke e makaya, e ku ta aka kona, kunwe ni mindyangu ya vona. Tintiharhi ta rishaka ra ka hina, ni swibombi, ni switirhi, ni swifambisi swa mabindzu ni vadyondzisi va vana ni switshudeni, ni ti-nurse — ku hlai' i ku shurha — hikwavo va suketele e makaya va ya e shilungwini. Hi ta sala na mani-ke?

Swi vula k'onthaka ka rishaka, leswi. Vona lava tiko a ri fanela ku 'pfushiwa ha vona, va ri sukela. Switasi swa tiko ra rikwerhu swi tele hi marhumbi; swikolo swa hina swi pfumala vafambisi va vutlharhi; mali leyi vana va hina va hi rhumelaka yi helela e switolo swa tinsbaka timbe.

MASIMU YA HINA YA PFUMO

Masimu ya hina ya pfumala vo ya rima hi ndlela le'yi fanelaka; ridari ni mavabyi la manyingi swa hi heta hikuva ti-nurse ta hina ti tshungula va tinsbaka-ta-makombo e madorobeni ni kunwana.

Vana va hina va vanhwana va pfumala madjaha yo va teka, hikuva madjaha ya rikwerhu ya teka e shilungwini ni tinsbakeni tinwana...; na hina vakhegulu ni vakhalabya hi sala hi dlawa hi vusveti ni vusiwana haleno makaya, hi pfumala ni wo hi fulelela madladla ni wo hi biyela rihlampfu hikuva madjaha ya dya shinkwa na djama e Djoni.

NDZA MI KOMBELA

Mina Mabulandlela, dza mi kombela, varikwerhu, va shinuna ni va shisati, leswaku mi shiyisisa mhaka leyi. Tiko ra hina ra fa. Swikolo swa le henhla le ka Shiva-sa, e Valdezia, e ka M'hlava ni le ka Mpsiana swi pfumala vadyondzisi la' va fanelaka.

VANA VA HINA

Vana va hina Vamabulandlela la'va paseke Matriculation na B.A., va le Djoni ni le Pitori, lomu va dyondzisa vana va tinsbaka le'fi hi sandzaka hina Vatsonga! Shi nga va ntshini shona le'shi hi hongolelaka tintlharhi ta hina shana?

Hambi shi nga va kona, hambani shi kona, mina Mabulandlela, ndzi ri, Vatsonga, — nwina va-Matriculation na va-Degree — gaganani mindzhwalo ye nu mi thelela e matikweni ya rikwerhu, laha varikwerhu va nga ni torha ra dyondzo, ni ra Evangeli, ni ra vutlharhi bya swamisava.

RIVALANI

Rivalani hikwaswo le'swi mi hongolele, mi thelela e marhumbini hikuva kunene e marhumbini va thelela. Fambani mi ya pfusha varikwerhu hi leswi mi swi voneke le Shilungwini le'swinene.

Pfushani switasi! pfushani mindyango! pfushani swikolo! pfushani rishaka! pfushani la'va nga munyameni! — Hi kona hina Vatsonga hi nga ta tiva ku tsakela swa shina ni ku tikukumusha ha swona. Ku vula mina, Mabulandlela!

MIHANDZU YA T.S.A.

(Hi J. M. Khuvutlu)

Vakokwana a va tiyisile loko va te; "Muri wu voniwa hi mihandzu ya vona." Kuni ntiyiso e shivuriseni leswi. Ngopfu e ka murhi wutsongo wo fana na "Tsa." Murhi lowu a wu si tsindziyela.

Ndzi nga se ya mahlweni kuvula mihandzu ya "Tsa" ndzi kombela vafambisi va T.S.A. va ndzi rivalela loko hi ku hoshaka mina ndzi tsala "Tsa" Mathsawini ya T.S.A. Penisela ya mina yi lo rhetisa swona. Ndzi khomeleni.

Mitirho le'yi nga endliwa na le'ya ha endliwaka hi T.S.A. hi leyi hlamarisaka na ku nkhenkaka ngopfu. Namuntlha vito ra Vatsonga ra twakala na lomu khale a ri nga twali. Ri ngenene na lomu a ku yila hikokwalaho ka "Tsa".

Ku sungula loko Shitsonga shi ngenene ka "Bantu World" nhlengeletano ya ka hina yi lwile hi matimba leswaku hi kuma ndzawu leyi ringaneke. Kunene va yi kumile, T.S.A. yendle lwesaku shitsonga shi va kona ka matriculation nkharhi wihi na wihi. Swi endleleke. T.S.A. yi pfusha vanhu va ka hina ku tsala tibuku, leswaku va tivula Vatsonga va nga tshavi.

Namuntlha ha tiviva swinene hina Vatsonga hikokwalaho ka T.S.A. Swinyingi leswi ndzi nga swi hlaiyelaka leswi nga tirhiwa hi nhlengeletano leyi. Kutani, va ka hina a hi pfuneni vavanuna va rikwerhu la'va tirhaka swo saseka swo tano. Hi nga va pfuna hi ku joyina nhlengeletano ya ka hina leswaku yi ta kula yi ya mahlweni yi tirhela Vatsonga.

Va ka hina, tivana leswaku a nga kona loyi a nga kurisaka vito ra Vatsonga handle ka T.S.A.

Hi vito ra Vatsonga la'vo tala, hi nkhenkaka nwina Vafambisi va nhlengeletano. Tirhani mi ya mahlweni hi ta mi pfuna ka le'swo tala. Mi nga heli timbulu, tiyiselani, hi le ndzaku ka nwina.

E ku heteleleni ndzi ta ku "Xola o be byale ka tlou wene "Tsa" — kula u ringana na ndlopfu wena "Tsa". Salani swinene nwina varikwerhu.

(Hi ku nkhenkaka wena Mr. Khuvutlu e ka leswi u swi tsaleke. Vafambisi va "Tsa" va ku nkhenkaka ngopfu na vona. Kunene u tsala hi vito ra Vatsonga la'vo tala. Inkomu wa rikwerhu. — Muhleri).

Mahungu Ya Shipilongo

(Hi P. S. Baloyi)

Ndzi tivisa mashaka na vanghana leswaku a ndzi vabya le Elim Hospital ku sukela hi 27 April 1947, ku fikela 10 May 1947. Sweswi ndzi humile, Ndzi nkhenkaka vo tala va ka hina loko mi tile mi ta ndzi kamba na ku ndzi khongelela.

SWITIVISO HI LESWI

Nwina la'va mi tsalelaka Efrata, Address hi leyi: Efrata School, Private Bag 717, Louis Trichardt. Nanwaka Sports swa Zoutpansberg swi ta va kona le Lemana College hi siku ra 24 May 1947. Hi ta mi rhungulela swa kona.

Mr. Victor Thomas, wa Elim Mills, o nyikile tieups timbirhi le ti nga thiyiwa "Victor Ludorum Cups." Ti ta nyikiwa nwana wa mufana kumbe wa nhwanyana loyi a nga ta tula hinkwavo e ka shikolo shinwana na shinwana sha leswi; Big School, Medium School na le ka Small Schools u ta nyikiwa cup ya kona.

Hi ta mi tivisa ta la'va nga ta hlula. Nanwaka swikolo swiavanyisiwile hi ndlela leyi: Big schools hi le'swi nga 151 wa vana na ku tlula, Medium Schools hi leswi nga na 81 ku fika 150 wa vana, Small Schools hi le'swi nga vana la'va fikaka 80.

MINKHUVU YA EPHRATA

Hi siku ra 25 April 1947 ku va na nkhuvu wa ku tekana ka Piet Mhlava Marimi na Eliza Hatlane Baloyi va Ephrata. Va katekisiwile hi Rev. D. Jaquet, wa Elim Mission Station. Senior Choir ya Ephrata yi va yimbeterile. A yi fambisiwa hi yena Mr. W. S. Maluleka. Mr. na Mrs. Marimi va dyondzile kwala shikolweni sha Ephrata. Mr. Marimi sweswi o tirha ka South Africa Medical Research Johannesburg.

Kambe-kambe hi siku ra 27 April 1947 ku ve na ku tekana ka Petrus Luvengo na Johanna Ben Baloyi kwala Ephrata. Mr. Luvengo i mushavisi va vhengele ra Khanderia le Sweet waters (ka Munyamani). Vona va katekisiwile hi mufundzisi wa Apostolic Faith Mission wa le Louis Trichardt, Hambani va ka "Valoyi."

VAHLAYINI VATSARI

Hi nkhenkaka ngopfu va ka hina loko mi kotile ku hlumula loko hi huwelerile hi thlelo ra mahungu. Hi kuma mahungu la'ma humaka matlhelo hinkwavo ya matiko ya ka hina. Swi tsakisa ngopfu ku vona leswaku mahungu la'yo tala ma tsariwe swinene na ku basa ma basile.

Swi hi komba na swona leswaku vo tala va ka hina va hlava "Bantu World." A hi khomiseni va ka hina, hi nga ha theleli ndzaku.

VA HLANGANA NA HOSI

Maviki la'ma nga hundza General Smuts a rhambile vavanuna va Natives Representative Council — yi nga yona Phalamende ya Vantima laha South Africa — le Cape Town ku ya khongotelana na vona hikuva a va lanwile nwe-shemu va ku Hulumente o fanelo ku herisa milawu hinkwavo leri dlakaya Vantima laha tikweni leri — milawu yo tane hi mapasi na swinwana.

La'va nga vitaniwa hi General Smuts i Prof. Matthews, Mr. P. R. Mosaka B.A., Mr. R. V. Selope Thema, Editor wa "Bantu World", Chief Victor Poto, Chief Mshiyeni ka Dinizulu na Chief Masemula.

General Smuts o byeletse vavanuna lava leswaku o rhandza ku engetelela swirho swa N.R.C. na ku yi nyika matimba yo fuma lomu va nge ti Reserves. A hi tivi loko va ta pfumela leswi General Smuts a nga va byela swona.

VA KA HINA KA COUNCIL

Hi twa leswaku loko Council yo thsuka yi kurisiwile Northern Transvaal yi nga nyikiwa vayimeri varharhu — hi leswaku Zoutpansberg wunwe Pietersburg wunwe Letaba wunwe.

Loko swi nga endlisa sweswo hi nga tsaka ngopfu. Shana loko swo thsuka swi endlise sweswo i vamanani la'va nga hlaluriwaka ku vulavulela Letaba na Zoutpansberg? A Letaba kona swi nge nononhwi. Munhu la'va nga vulavulelaka vanhu va Letaba swinehe i Mr. H. E. Ntsanwisi Boarding-Master wa Lemana College.

A Zoutpansberg swi nga nononhanyana. Hi na vavanuna vo hlalanyana va matimba. Hi vona lava: Mr. C. K. Mageza B.A. President T.S.A., J. P. Mutsila President V. P. A., Mr. J. S. Shimata, Principal Elim School, Mr. P. E. Maringa, Supervisor of Schools. Lava hi vona va nga kotaka ku hi vulavulela swinene. Hi fanelo ku kuma unwana va ka hina ku ya hi vulavulelavo.

Khumbudzo Kha Vhathu Vha Hashu

Ma anea kha vhathu vha hashu khea, ndi vhidzilela vha lushaka lwa hashu lwa Venda uri, nga maanda kha mashango anonga haya. Ha Tshivhasa, Mphaphuli, Nesengeni, Sinthumule na vhothe Mahosi vhare dzi Lukasi uri tshira shango la hashu nga maanda namu si zwi khou itwa kha minwe mivhundu.

Uri halwa vhurengiswe zwenezwo ndi swina hi hulwane vhunga nyl na nyl uya di vha uri mi shummo ya halwa ndi minzani.

Nga maanda kha midi ya vhathu vha re hone na vhare makhuwani. Ndi tshi amba nga uralo ndimamba Mporosi une wa vha hone mashangoni nga uralo hunga halwa ho vhu vhune vhari Ndi Tsho-GAA ine vhutulu vhuvi honoho. Vhune ha tshinyadza vhu tshilo ha vha tshilaho. — O Nesengani.

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KHOSI YA MAHOSI SHANGONI LA VENDA

(J. P. Mutsila)

Nga la 8 la nwedzi wa Tshimedzi 1946, ho vha na khuvhangano khulu Gammbani ya Ha-Tshivhasa. Ho vha ho kuvhangana mahosi othe a re kha muvhuso wa Khomishinari a ne a dzula henefho Gammbani. Huno nga masiari a lenelo duvha, ndi he mahosi na vthathu vhe vha vha vhe henefho vha vhudzwa zwa uri Vho-Ratshimphi vho bviswa vuhosini, ha Ha-Tshivhasa, tshidulo tshavho tshi do dzhiwa nga Vho-Ratshialingwa, Zwi tshi buliwa nga mudinda we a rumiwa nga vhafari vha muvhuso wa lino shango la Thangano line nga tshikhuya pfi Union of South Africa.

Mafhungo a u bva ha Vho-Ratshimphi vuhosini o kanukisa vathu nga maanda. Huno naho zwo ralo mbilalelo a dzo ngo vha hone kha vthathu.

KHAVHANGANO Nwedzi wonoyo

Nga la 23 la nwedzi wonoyo ha dovha ha vha na khuvhangano ya vthathu vthotho he khomishinari a divhisa vthathu kushumele kwawe na u langana navho maduvha ane vha fanela uri vha vbonane nae ngao. Nga murahu ha alfo a dovha a ramba vthathu uri vha ye Mukumbani nga la 4 la nwedzi wa Lara, ngauri nga lenelo duvha hu do vha hu tshi dzeha khosi ntswa ya Ha-Tshivhasa, ene. Ratshilingwa, Maduvhani eno ha vuvha khakhathi ya, u lugisa gondo la u ya musanda.

La 4 la Lara lovha duvha fulu shangoni la Ha-Tshivhasa, ndi musisi hu tshi dzeha Vho-Ratshialingwa vuhosini ha Ha-Tshivhasa.

A huno a sa divhiho zwa uri zwikona zwo lila, mifhululu yo lila, mahala wo nwiwa, maswa na dzinama zwo liwa nga mavhuthu o vthingana. Nga lenelo duvha Vhamusanda Vho-Ratshilingwa vho wana dziplanelo dzothe dza u vhusa shango lothe la Ha-Tshivhasa. Vhutanzi hazwo vho vhu nwa nga "Governor General" ene tshanda tsha Khosi Khulu "King George VI." Vuhosini hovhu musisi Vho-Ratshilingwa vha tshi vhwela, ho pfi ndi vhone Khosi ya Mahosi. A re na ndevhe dza u pfa nga a pfe.

Tshithu tshine ra funa uri ri tshi sedze, ndi tsha uri, u swika lenelo duvha a ri pfi uri Vho-Ratshimphi vho vhuva vha bvisa ipfi la muvhango. Nduna dzothe dza la Ha-Tshivhasa dzo ri u vho na uri Vho-Ratshialingwa vho dze na vuhosi dza mbo di bvisa nduvho. Nduna ye i sa bvisa nduvho ndi nthihi fhedzi. U ralo zwi amba zwa uri, nduna dzothe dzo tanga nedza khosi yadzo ntswa nga zwananda zwivhili. Na vthathu vho di tanga nedza khosi ntswa nga zwananda zwivhili.

HU BVELELA VHO-RINE-RI-DIVHA

Huna vhanwe vthathu vhanwe vha ri rine ri vho-Mapikule, ri pikula na zwi na madambi. Vhenevho na vha thanye, ngauri vha do da kha vho inwi nga maano a no nga o lugaho. Vhavenda vhashu, nne khwali yanu zwi mpfisa vhtungu nga maanda ndi tshi vhone ni sa dziyhuluwi na vhamba maano nga mavhadzi. Mufhirifhiri une na khou u ita kha la Ha-Tshivhasa u do ni tshinyadza nga maanda, zwi do ri zwi tshi ni vhavha na vho ri zwe re ri ite.

Vhatshutshudzi vhanu a vha na mashango, vhanwe vhavho a vha na mahaya. Vhanwe vha vho a vhanu masimu kha la Venda. Vhuznhi havho na vho khotsi a vho mme a vho a ni vha divhi. Ndi vthathu vho bvelelaho sa ntwando, musisi zwi tshi vho do ni vvhifela vha do ni tutshela sa khuli na do

sala a khamala thunzi dzi tshi dzeha milomoni. Divhani zwavhudi zwa uri muvhuso une ra vha khawo a u gidimi.

Ndi pfelela vhtungu Magota na dzinduna dzine dza khou thetshesha mafhungo a siho. Vthathu vha divhe zwavhudi zwa uri hatsi ho vhibva. Duvha line mukosi wa lila vha so ngo do ri a ro ngo vha vhudza. A re na muhumbulo wavhudi a e lelwe zwe zwa itea kha la Ha-Mphaphuli, a dovhe a e lelwe zwe zwa itea kha la Ha-Sinthumule. Khuvha a si kalekale. Vho-Mapikule vho vha vhe hone, vha tshi di rine a ri ite.

Vha-Ha-Sinthumule vha a vha divha. Vhanwe vhavho a vha tsha kanda kha la Ha-Sinthumule. Na kha la Ha-Tshivhasa zworalo hu si kale. Ndi fhedza nga la uri: Philipise a si tshilonda ndi tshilonda tsha u ditodola.

VHA ELETSHEDZI VHA NGOHO VHA HONE

Vha musanda Vho-Ratshialingwa Tshivhasa ri vha humbela uri vha ditike nga vha dinda vha khoro ya Mvela-phanda Shangoni hu na vha kalaha vhanwe kha vhone la Venda. Ha fha kha khoro heyi u tama u luga hanga ndala na dora. Vhenevho ndi vhone vhanwe vha do letshedza khosi mafhungo a vhudzi. A vha nne ndi ri Vhavenda rothe kha ri ise dzithabelo kha Yehova uri shangoni la Venda hu vhe namulalo vthathu vha takalelane. Vho-Ratshialingwa kha vha disendeke nga Yehova vha mavhuthu, ndi hone vuhosi havho vhu tshi do luga na maduvha avho a tshi do engedzwa.

Vhamusanda vha thanye dze dze dza do da kha vhone dzo ambara mikumba ya dzinngu. Vha divhe zwavhudi zwa uri vthathu vha lino shango vho anda nga maanda. Huno vhunzhi ha vhanwe vha vthatali, maano avho a isa

mahosi tshinyaloni. Musiwana arali a tshi imisa mutshila a tshi lwa na dzikhomoshinari a huno tshine tsha mu tshinyalela. Ngauri itali a si na tshawe; ha na muse une vha vhusi vha shango vha do mu dziela.

KHOSI I SA TOVHEDZI

Ndi zwone zwine "Government" a vha nea malamba ngazwo. Mushumo wa u lwa na "Government" ndi wa rine vhasiwana ngauri naho ra posa "Government" nga matombo, a huno tshine tsha ri tshinyalela. A ri na mashango ane ha do pfi tomewani khae. Tshine Muvhuso wa nga ita tshone ndi u ri fara. Fhedzi ra di dovha ra bva ra di isa phanda.

Li do vha duvha la dakalo lihulu shangoni la Ha-Tshivhasa hu tshi do dovha ha lila mifhululu musisi khosi tshi tshimbila. Zwi takadza hani vthathu vha tshi pfa uri Vho-Tshivhasa vha hugede vha gidimela dzindilani na magondoni u ya u lidzela khosi yavho mifhululu.

Tshilile tshashu kha Vhamusanda Vho-Tshivhasa na manwe mahosi othe a shango la Venda ri ri Venda kha li vuve li nge sa manwe mashango. Mahosi a Venda kha vha langane u dzulu murunzi muthihi. Henefho murunzini wonoyo hu langanwe u fhatha zwikolo na vhuongelo na zwinwe zwi ngaho zwenezwo zwa mvelaphanda.

Mahosi othe a Venda kha gude vthatali ha khosi Mphaphuli he a fhatela vhanu vhave tshikolo. Arali shango lothe lo vha li na zwikolo zwo ralo ho ndi musisi sa tsha zwi amba. Zwothe zwi do naka ita u shunwa.

MARIFHI MAVHILI

(T. Tshitshawe)

Miss Muofhe Thina, Nne ndi kha u vherega ngeno Johannesburg, Gomboni ya ha: Maliavuzo, Hone, Nne ndi matshanyele, ndi hola bonndo mbili nga nwedzi. Ndo ni rengela nguvho mbili. A thi tsha do ni rengela rogo ya juni ki ngauri, a thi tsha funa ni tshi dzeha tshikolo. Tenda no phasa tshitandarata 3, zwo lingana. Arali ni tshi funa u vha musadzi wanga, dzulani hayani. Nne thi funi ni tshi funzisiwa. Ni kona u nwa la, na Nne munna wanu ndi kona u nwa la, zwino ni kha di funzelwa mini? Kani ni funa u vha Misisi? Arali e nne ndi do di ni rengela dzinguvho. Tshali ndi do rumela ngavhuya. Vhala vhanu vha Vhomadevha vha vhasidzana a vha tsha ya tshikoloni, ngauri vha kona u nwa la.

Salani zwavhudi, Ndi Nne R. Magodi.

Phindulo ya Mr. R. Magodi

Mafhungo a Mr. Magodi a tshi nwa lela musidzana wawe zwi tou mbo vhonala zwa uri Magodi ndi danana, u funa vhasidzana vha Venda vha sa bvi kha vhpuli. Ndi Nnyi muthu wa musalane a sa vho ni mitshelo ya pfunzo? Thetshelesani zwine Magodi a funa zwone-

U funa musadzi wa phuli, a lalo vhuswa nga u tambula, tshilimba-mutsho, a vuwaho nga u lila ha mikukulume, hutshee vhusiku a tshi ya mutulini. Li tshi tsha a livha mulamboni na khunini, na u yo tala mushidzi wa u sevha vhuswa, na u bika mahalwa a u kunga vhanu.

O funzwaho: U kona u shuma mishumo yawe zwi tshi leluwa, a si phuli, mutulini, na mulamboni, na khunini, na u pala muroho, a si mishumo wawe, a fhedza a di sevha vhuswa hawe nga nama. Tsiku yawe na ya vhanu vhave, a di zwi lwa, a fuka nguvho dzavhudi ngauri u la manyelo a pfunzo yawe. Pfunzo yawe i mu dzehenisela lupfumo lune lwa mu vha-vhalela.

U la we a si funziwe, a sokou guma kha 3, kana 4, 5, kana 6, a litsha u do vhuvelela kha vhpuli. Musi a tshi hotefhala nga mutuli, nga zwithavhi zwa u sinda vhusiku, vha ri o loiwa, nga a lumulu-lwe, u na thuri.

Muthu wa vthathu u do tambula, a vhuva a fa. Magodi u laula nani nwanu wa munwe? Muofhe a sa ya shikoloni ndi hone li danana la u fhedza, ngauri mudi wawe u do vha wa tsiku na ndala, na vhudanana, u funa vhasidzana vha Venda vha sa bvi kha vhpuli. Ndi Nnyi muthu wa musalane a sa vho ni mitshelo ya pfunzo? Thetshelesani zwine Magodi a funa zwone-

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Polelo Ea Tona-kholo Ho Maloko A Lekhotla La Baemeli

Vekeng ena e fetileng re ile ra nehela mona ka tsela e khu-ts'oane hlahiso tse ileng tsa behoa ka pele ho baemeli ba ts'eletseng ba Lekhotla la Boemeli ba Ma-Afrika li behoa ke Tona-Kholo ea la Kopano, General J. C. Smuts mané Kapa. Kajeno re na le hona ho hatisa polelo ena ka ho tllala ha eona eo e nang le cheseho e khoho ho Mo-Afrika e mong le e mong ea nang le mohopolo o motle. Ha ho motho ea ka balang polelo ena a sa fumane moea o motle o ho eona. Ka polelo, Tona-kholo o etsa boipiletso hore ho lebaloe phoso tse fetileng ka mahlakoreng a mabeli ho qaloe hammoho ka moea o mocha oa selekane.

Ke ana mantsoe a hae: Ke ea le amohela mona puisanong ena eo sepheo sa eona e leng ho etsa hore re arolelaneng ka maikutlo. Ka nako e 'ngoe ke 'nile ka ikutloa ke lakatsa ho kopana ho lona hore ke tsebe ho fumana maikutlo ao re ka a alimanang mabapi le selekane mahareng a batho ba rona ba Makhooa le ba Ma-Afrika.

Le tla hopola hore ka lilemo tse fetileng, ke hore khale ha ke ne ke le Tona ea Litaba tsa ba Bats'o leha ke ne ke nkile mosebetsi oa ho ba Tona-kholo hammoho le Tona ea tsa ba Bats'o, ke ne ke na le nako le sebaka ho ba le ho tseba hantle litaba tse amang batho ba Bats'o le tsohle tse entsoeng sebakeng seo, ke ne nka etela libaka tsa ba Bats'o le ho kopana hantle ka nama le batho ba Bats'o.

Empa haesale ho tlhoa moo litaba li fetohile joale. Ka lilemo tse telele ke ne ke le ka ntle ho 'Muso, 'me ha ke e-ba Tona-kholo hape-hape, lefatshe le ne le maqakabetsing, 'me moralo o na o le boima ka ho 'na. Ke ne ke e-na le nako e nyenyane ea ho tseba sohle se etsahalang ho ba Bats'o.

Matsatsing a ntoa ho bile boima hore nka tsamaea har'a batho le ho kopana le mofuta eohle ea batho ba rona, hammoho le baahi ba rona ba Bats'o. Empa kea ts'epa hore ka nako e tlang ke tla ba le hona, ha litaba tsa sechaba li tsitsa ho kopana hape le batho ba Bats'o.

MATHATA A FETILENG

Kea a tseba mathata a seng a hlahile. A mang a mathata ana a hlahile mabapi le Lekhotla la Boemeli la ba Bats'o, 'me lilemong tsena tse leshome tse fetileng lekhotla le ntle le sebetsa, ho hlahile seemo se thata ka ho fetisisa.

Ha ke rate ho kena ho tse seng li fetile. Ha ho phaello ea letho ho rona ketsong eo.

Ke ea lumela hore ho ka etsoa bohoho ho kena tseleng e lokileng hape, 'me ke ka hona hoo ke ileng ka hopola hore ho ka ba le thuso ho ba le puisano le baeta-pele ba batho ba Bats'o bao le bona ba ts'oanetseng ho jara moralo oa seemo sena.

Ha joale, seemo sa Lekhotla la ba Bats'o la boemeli se malimabe. Lekhotla leba le emisitse ho tsoela pele. Ho na le seemo seo ho ke seng ha tsuoa ho sona. Ho bonahala eka ho teng seteraeke—seteraeke seo ho sona ho lutoeng fatts'e, 'me re ts'oanetse ho tsua ka ho sona. Re ts'oanetse ho nts'etsa litaba pele hape 'me ke rata haholo ho thusa tabeng eo.

Bohle re ts'oanetse ho etsa kabalo ea rona tabeng ena ka tsela e ntle le ka 'nete. 'Muso o ikemiselitse ho nka karolo ea 'ona' 'me re ka bitsa metsoalle ea rona ea ba Bats'o hore le eona e etse nabelo ea rona.

HO BATLEHA LERATO

Litaba tse ka pele ho rona lefats'eng lena li batla moea oa lerato. Litaba tsena li ka lokisoa feela ka moea le maikutlo a lerato mahareng a batho ba rona ka ho fapana ha bona. Ho tlamehile hore ho be teng kutloisiso le mohau; ho tlamehile hore ho be teng mamello. Ho seng joalo seemo sena se ka fetoha sa hlaleha hore se lokisoa joang.

Ke bona eka e ka ba phoso ho ts'epela ho ts'oaneng liposo le ho beha molato. Ntho tsena ha li thuso letho. Liposo e ka nna ba li entsoe. Liposo li ka boela tsa etsoa. Tlhaho ea motho e joalo feela. Lefats'e le tla be sale le eme ka tsela e joalo, empa re ts'oanetse

'Muso 'ona o na le mohopolo o fapaneng tabeng ena. Ha re rate ho fatela morao, empa re batla ho lebisisa pele. Ha re batle ho qhala lekhotla lena la boemeli empa re batla ho le lokisa, ho le tiisa. Le ne le hlomeloe hore e-be thuso ea 'nete tseleng ea rona ea ba Bats'o ea puso. Ho ke se teloe maikutlo a ba Bats'o naheng ena. Ho ke seng ha e-ba teng 'Muso o lokileng naheng ena e-be ho lebaloe maikutlo a bongata bona ba batho bana.

BOHATO BO TIMETSANG

Ka maikutlo aka ke bona hore e kaba bohato bo timetsang ha ho ka ha felisoa lekhotla lena, ebile ho ntse ho sa loka joalo ho ka le tlhela le lutse fatts'e le terackile. Ho ts'oanetse hore le etsoe mokhatlo o sebetsang e le ka 'nete, o thusang haholo pusong ea naha ena; 'me taba e ka pele ho rona ke ho tsoela pele le bohato bona—ho etsa lekhotla lena 'nete eo le neng le etselitsoe ho ba eona.

Joale he, bahlopho, ke moo he moo ke ratang ho ba le thuso. Ke hona teng moo ke ratang ho etsa nehelo mabapi le ho lokisoa ha taba ena 'me ke batla ho le hla-losetsa ka tsela e saphara hantle hona kajeno tsela eo mohopolo oaka e o sebetsang.

Ke hopola hore nako e fihlile ea ho beha moralo ho Lekhotla lena la Boemeli ba batho ba Bats'o. Ke hopola hore le ts'oanetse ho nehela matla a mang a phahameng.

Ke tla rata ho nehela lekhotla lena lesapo hore le le kokone. Ha ho thuso ho bua feela ka molomo. Motho o ea tenoa ke ho bua e be o lula fatts'e o ea terackile.

TSELA TSE LOKILENG

Joale, se leng ka mohopolong oaka ke sena: Re behile kathoko mahae ana a ba Bats'o ho lokiseng batho ba rona ba Bats'o. A behetsoe ho nehela sebaka tekisong ea ba Bats'o le tsoelapeng ea bona moo ba lulang teng maemong a bona a tlhaho; 'me potso eo ke ipotsang eona ke ena: "Na ho ke seng ha khoneha ho nehela lekhotla lee karolo e itseng ea moralo ke hore matla a phahameng mabapi le tokisong ea mahae a?"

Bakeng sa hore lekhotla lena e-be tulo feela moo ho buisanang ho eona le tla ba le matla a 'nete. Ho ts'oanetse hore ho etsoe hore 'Muso o nehele karolo e itseng e phahameng ho lekhotla lena mabapi le mahae ana.

Motheho o ka etsoa ka tsela ekang eona ena, ho ka nna ha etsoa hore e eketsoe ha nako e nts'e e tsamaea 'me Lekhotla lena le etsa mosebetsi oa lona hantle. E ka ba tsela e eketsehileng ea matla a ho tsamaisa taba ena. Baeta-pele ba batho ba rona joale ba ka nka karolo ea bona tabeng ea ho tsamaisa litaba tsa habo bona. Bakeng sa ho beha tsamaiso ea ba Bats'o ka liatleng tsa Lekala la tsa ba Bats'o, ho ka etsoa phetoho e khulo 'me kahoo ho ka behoa motheho oa ho etsa bohato bo lebisang pele. Ba tlhela ba tsamaisetse karolo e kholo ea litaba tsa bona.

Ena ke tsela ea pele eo re ts'oanetseng ho e hopola hore re e nke. E tla ba tsoelo-pele ea 'nete' molaong ona oa 1936. La bobeli ke hopola hore ho ts'oanetse hore lekhotla lena e-be lekhotla lena e-be mokhatlo o mohlolo oa batho ba Bats'o, ho etsoe hore maloko oohle a lona e-be a khethoang: Le seke la khetha Makhooa hore e-be maloko a lekhotla lena, empa ho etsoe hore le sebetsoe le tsamaisoe ke batho ba Bats'o. Ho ka nna ha etsahala hore ba be le Komiti e khoho ho etsa mosebetsi o phahameng oa lekhotla lena. Lenane le maloko le ka eketsoa. Kea tseba hore ho se ho ile ha nna ha hlahisoa ka nako le nako hore lekhotla lena le eketsoe, 'me ke hopola hore hoo ho ka nna ha etsoa.

Ke hopola hore ka tsela ena re tla etsa hore lekhotla lena e-be ntho e teng ebe matla a mahlolo a tokiso ea batho ba Bats'o ebe sebetsa se matla sa 'nete' tsoelapeng ea litaba tsa ba Bats'o. Mohlomong ke hopola hore nako e fihlile ea hore tokiso ekang ena e tsoellisoa pele. E tla thusa bohlopho ba batho ba Bats'o.

MELAO EA LIPASA

Kea tseba hore ho teng litaba tse ngata tse itseng tse le khathatsang haholo. Ke litaba tse kang melao ea lipasa. Ke litaba tse hla-

hileng ka lebaka la phutho ena ho tla ka litoropong le metse ea ba Bats'o e ntseng e hlaha har'a ea ba Basoou.

'Muso o ikemiselitse ho ba le tul'e lokileng ea batho ba rona ba Bats'o libakeng tsena tse ka litoropong.

Tsela ea rona ke ho boloka li-hlopha tsena tse peli tsa batho ba habo rona li arohane libakeng tsa tsona tsa ho lula. Li tla sebetsa hammoho, li tla ba le cheseho tsa tsona tsa bophelo le leruo ka tsela e ntseng e ts'oana feela, empa lebitsong la khotso ea tsona, li rata—ka bobeli ba tsona—ho lula ka ho arohana har'a batho ba habo tsona.

Hona ho hlahisa taba tse ling tse ncha mona Afrika e Boroa. Litaba tsena tse peli tse fapaneng tsa lipasa le phutulo—e 'ngoe ea nako e fetileng le e 'ngoe ea e tlang—re li lebisitse ka pele ho Komishini ea Fagan. Taba ea lipasa le phutho ho tla ka libakeng tse ka litoropong ka bobeli ba tsona li lebisitsoe ka pele ho Komishini ena.

Joale komishini e nts'e e etsa patlisiso 'me ke ts'epa hore tsona patlisiso tsena li tla ba molemo ho rona ho shebaneng le litaba tsena tse matla hakana. Kahoo ha ke lakatse ho ka bua ka taba tsena ka letsatsi lena la kajeno lena. Ke mpa ke li hlahisa e le tse boima le tse thata tse ka pele ho rona le lona hona kajeno lena, 'me li tla batla hore re li nehele hlokomelo ea rona e matla-matla.

MEKHATLO EA TSA KHOEBO

Ho na le taba e 'ngoe hape eo 'Muso o e hlokometseng ka matla, e matla 'me ho batleha hore e lokisoe esale hona joale. Ena ke taba ea mekhatlo ea ba Bats'o ea khoebo. Batho ba Bats'o ba batla hore 'Muso o hlokomeloe matla a mekhatlo ea 'ona ea mosebetsi. Hona joale ho se ho le e mengata ea mekhatlo ena, e se e kaba lekholo, e sa hlokomeloeng, e sa neheloang matla ke 'Muso, empa e teng, 'me eohle e batla hore e hlokomeloe ke 'Muso.

Ho lokisitsoe molao o tla behoa ka pele ho parlamente 'me e tla hatisoa ka pele-pele. 'Muso o ikemiselitse ho hlahisa taba ena hona nakong ena ea parlamente. Empa, leha ho le joalo, ho ea ka molao, re ts'oanetse hore taba ena e behoe ka pele ho lekhotla la boemeli ba ba Bats'o 'me lekhotla lena le tla biletsoa ho tla buisana ka taba ena. Ke hopola hore ha ba na tsoela pele le ho teracka ha bona. Ke lakatsa eka ba ka ba le thuso tabeng ena.

Ke taba e khoho e matla ho Makhooa hammoho le bona batho ba Bats'o 'me ka lebaka lena lekhotla le tla bitsoa, 'me ke ts'epa hore le tla nahana ka molao ona o tla hlahisoa ka pele ho parlamente e le hore re o behe la qetelo ka pele ho parlamente ka pele-pele. Ho le tsebisa, nka hia ka tlamehile hore mekhatlo ea khoebo ea ba Bats'o e tla hlokomeloa ka kakaretso ke tsela e seng e behiloe molaong o bitsoang Industrial Conciliation—o amang mosebetsi oa hatsoho oo joale o seng o le bukeng ea melao. Ho tla ba mekhatlo ea khoebo e fapaneng ea Makhooa le batho ba Bats'o e le hore ba Bats'o ba seke ba tsoakana le Makhooa, empa ka ntlheng e 'ngoe tsela e nts'e e ts'oana.

Merafo eona ha e ea akaretsoa tseleng ena. Karolo e khoho ea ba-sebetsi ba rona ba merafo ke hopola hore hase batho ba naha ea la Kopano. Ba tsoa mafats'eng a mang; ba tsoa linaheng tse ka ntle ho meeli ea koano. Ba ea kena ba tsoe 'me ha ba kene tseleng ea mosebetsi o emeng o ho 'ona ho ka bang mekhatlo ea khoebo ka-ha re lakatsa ho etsa joalo kajeno lena.

Ka lona lebaka lena, basebetsi ba sebetsang merafong ba batho ba Bats'o ha ba na fumana mekhatlo ea khoebo e tla lokela ho hlokomeloa mosebetsing e meng ea mats'oho. Lekala la ba Bats'o le na le tsela e 'ngoe e le e hlahisang ho ba thusa. Ena ke ea ho ba teng ha bahlahubi merafong ba tla shebana le batho ba Bats'o moo. (Li tsoella Qepheng la 5)

Shitsonga Na Shitshangana

(Hi L. A. Myakayaka)

Hikokwalaho ka va ka hina la'vo tala va nga twisisiki swinene (ngopfu la'va tsongo) Mutsonga na Mutshangana, namuntlha hi ta tlhela hi kandziyisa mahungu la'ma tsariweke hi tatana L.A. Myakayaka wa ka Shiluvane. Ma hume ka "Bantu World" ya 11 January 1947. Ha thsemba ma ta pfuna la'vo tala lava o nge a va-twisisi swinene. Hi lwa:

Loko ndzi komba leswi mina ndzi tivaka swona, ndzi nga ku Shitsonga i ririmi leri vurivuriwaka hi Varhonga ni Vanwalungu ni Vanhlave. E tinshaka teto a ti hambani kule.

Kute loko Vangoni va landze tintshaka leti lomu ti nga balekela kona, va kuma la'va va nge vona i Varhonga. Vangoni hi ku pfumala (R) va ku "nga Mathonga." Va tlhela va kuma la'va nge hi Vatsonga na kona va tsandzeka ku vula (Ts) na vona va va vula "Mathonga." Hikokwalaho Shitsonga i ririmi leri vulavuriwaka hi Vatsonga.

SHITSHANGANA I SHINGONI

Shitshangana i ririmi ra Matshangana, Matshangana i vanhu la'va nga huma na Sontshangana le ka Zulu. Hi vona la'va nga hi hundzulusha va ku hi Matshangana. E shitshangana i Shingoni a swi hambanangi ntshumu na shi-Zulu.

Mazulu na Matshangana a va hambanangi na Vangoni. Kwalaho ke swi le rivaleni leswaku Shi-

tshangana (Shingoni) ni Shitsonga swi hambene. E Vatsonga va hundzukile Matshangana hi ku hluriva.

Kutani hi ku lava ku tifhla leswaku va ta va na vito (position) e tikweni ra Vangoni va tiendla e Vangoni hi ku tivula Matshangana. Kunene swa endleka e ka munhu ku tihundzula e rishaka rinwana.

RISHAKA RA HUNDZUKA

Ni namuntlha vanhu va na tihundzula e rishaka ra vona. Va kona Vatsonga la'va tihundzuleke va tiendla Vasutu kumbe Maxhoza kumbe Mazulu kumbe e rishaka rinwana. Kambe mina a ndzi sitwa na siku na rinwe leswaku ririmi ra hundzuka.

Mabunu va luvu ka Manghezi kambe Shibunu a shi hundzuka-angi. E ririmi a ri hundzuka ni siku ni rinwe. Shana loko Shitsonga shi ri Shitshangana. Shitshangana shi ta vuriva yini shana?

SWIKOMBISO HI LESWI

Munhu (Tsonga) umuntu (Shangaan); famba (Tsonga) hamba (Shangaan); huma (Tsonga) phuma (Shangaan); vulavula (Tsonga) khunyuma (Shangaan); nambu (Tsonga) umfuya (Shangaan);

Ndzi famba ndzi lava ntirho ka Valungu ndzi ta hola e mali (Tsonga) Ngi hamba ngi funa msebenzi ku beYungu ngi zo hola i mayi (Shangaan); Vatatana va Shinuna ni Shisati na ramanana ndza mi shweta (Tsonga) O baba na bafowetu no dadewetu no mame ngi ya ni bingelela (Shangaan). Hi teto. Loko ndzo yimela ku avana ka Shitsonga ni Shitshangana ndzi nge hetu.

VHUNANGA NA VHUFUNZI

Ndi thoma ngauri Vha hashu kha ri fhutwe uri ri tanyeke vhu-tshilo ha shu nga uri vha nzhi vha nwe vha lwa na vho Maine Ma thina Maine halwi na Mudzimu. Huno o lwaho na Mudzimu Ndima vhula yaho vha nwe vha thu. Afhodzaho ha lwi na Mudzimu uri ene Nanga yanga Mudzimu wanga.

-E. Ramashia.

TIMHAKANYANA TINWANA

E ka maviki nyana la hundzeke, King George a hi endzele haleno Joni.

Mi nwi vonile shana? Mina ndzi nwi vonile nyana shitshwati ntsena. O languteka wo nge a a karhele ngopfu, hambi leswi ndzi ngo lo vona shikosi sha-yena ku tlurisa na mpimo.

Queen na yena ndzi nwi vonile nyana, mbhurhi ya Munghezi, wa Shikandza sho ntsusheka, a kombisa wo ngo i munhu wa mafenya.

Vana va vona, wa saseka leswi! Kambe va lo lala ngopfu Princess Elizabeth wo nge a lava ku fana na Queen, na ku hleka lo kwa yena! Princess Margaret wo nge a hi munhu wo 'a' ku hleka, kumbe hi leswi a a karhele, a hi tivl.

KU NAVELA KWANGA

Neti ntsena loko va hundza, ndza sala ndzi khomiwa hi miehleketo yo: loko awo nge ndzi swi khumburile befoe-in-time, ndzi tsalela Minister of Railways, ndzi komba a leswaku ndzi pfumele-riwa kuri ndzi bhohe'ela Shikotsi-karhi sha mina hala ndza ku ka Shitimela-le-sho basa, ivi ndzi ku mba-a-a, hambi kuri na Vungwangwandla-ngwangwandla bya mapulangi, a swi nga ri na ntshumu, a ndzi ta hamba ndzi nwi vona masiku hinkwawo.

Ndzi tlhela kambe loko ndzi vona mintshungu le'yi kulu yi yimele'e ku hlalela hosi: lobo yi hundza, Miehleketo ya mina yi anakanya leswo loko a wo nge hi mina Mbuyangwani wa ta kwe mayana, mintshungu hinkwayo, a va ta ku: "Long live King Mavhavaza the VI." na mina ndzi lo mba-a-a kwalahaya motorokarini wa vukhuhukhuhu, wa vu gwili, wo tshaviseka Swinene.

Vana va mina a va ta va va "Duke of le ka Phaphazela," na va "Duke of halahaya ka Mabirimisi" na va "Prince Mavhavaza of Mtungameli," shana a swi ta va njani na? A swi ta va doub'e-dolly, kambe a swi pfuni ntshumu hikuva, na shimanga sha King George Shi betera ku tula Mavhavaza. Hina hi ti Small-Shots. Salani kahle. "Mavhaza."



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TA HALA NA LE NDZANDZENI

(Hi J. H.)

KING ENGLAND

King ni ndzango va ngehenile England hi Sonto, May 11. Lord Mayor ya City of London yi va endlele nkhuvo va swakudya swa uhlikanhi (luncheon). E maritwini ya yena uteri se ri kurile tiko leri ni kuri ri le mpingwini lo wu-kulu misaveni, wo yisa mahlweni vulungu la'vatala ni la'va nga riki Valungu va teleke ku tlula Valungu.

A ku va England va nga phfuna swinene, ntsena loko va tivisisa hanyele ra haleno. A ku wu nonoha ngophfu, wu lava m'ehleketo yo shiyisisa, wu fanele ku tirhiwa hi va tiko rero.

U kombise swo tala hi marito lawa va tweleke leswaku ya le shiluvulweni.

EUROPE

Tani hi leswi tiko le'ri nga hlula Hitler, se ri le timhakani to fuma misava; to tika ni ku tala ngopfu. Mutsari wa ta lehandle England, Mr. Bevin, uteri uhlengeletano ya vana le'yi landzeloka yi ta langu-tiwa swinene mahlweni. Mr Churchill, e mhakeni ya yena yo h'anganisa Europe yiva ni Hulumeni wunwe—"United Europe," se uri a ku yimisiwe Komiti London, ro sungula mhaka leyi. Le Germany Manghezi ni America va pfumelelane leswi va nga ta ri fumisa swona. Hulumente wa Italy u thikile, hi ku nga twanani ni va Communist, le France u va Humesile.

UNO NI PALESTINE

Mhaka ya dzalanga ra va Juda Jurasalemu yi vulavuriwa ku hisa byango, hi UNO; ku hlavurilwe Komiti ra United Nations Fact-Finding Committee ku kamba hinkwasho siyemo sha dzonga leri, ni laba ri nya herisiwaka ha kona, kwale Palestine. Hi laha ku nga ta kambwa ha kona va Juda va tso-ka, va Arab a va twisisi.

HULUMENI NI N.R.C.

General Smuts u byerile swirho leswi aswi rhambeke swa 6 kuri: Hulumeni u lava ku kurisa N.R.C. ni ku yi nyika tinfanelo tinwani, ni kuri yi ta vantima (Native reserves) yiva ni Komiti ni swinwani ti location Board ti tava ni General Conference le'yi nga ta tsundzushana ni N.R.C., kunwe ni swinwani.

NATIVE TRADE UNION BILL

Phalamente y'oka nawu wuntswa wa tinhlangeletano ta switirhi swa Vantima, leswaku ti t'amu-keriwa ti tyisiwa nawuri wa Hulumeni. Ku tava ni Board ra ntlanu wa Valungu hi rona ri nga ta lamula ku tengisana shikarhi ka Vatririwa ni Vatereli. Va timayenti ni va makhishi ni mapurasi a va hansi ka nawa lowu.

AMERICA

Va America va yime rivaleni hi mlenge mimbiri, ku sivela vu Communist e misaveni. Vari va byerile hasi ya Russia leswi va tyimiseleko. Phalamente ya kona yi votele ku lamba Greece ni Turkey e £100,000,000.



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READERS' FORUM

WANTS BANTU WORLD ENLARGED

"Mntungwa," Pietersburg, writes: Two years ago, two African languages with a very small reading public were added in the columns of the "Bantu World." I am not against the inclusion of these two African languages nor am I against advertisements; all I'm after is the addition of extra pages in the newspaper to cope with the growing demands of a reading public.

I am reluctantly compelled to draw your attention to the inadequate news-piece allotted to the grossly starved Zulu column. This page has stood the test of time and it has not been enlarged since the newspaper was founded.

The pages which have made the "Bantu World" what it is to-day have been confusingly patched up enough. It is time additional pages were added to meet the needs of the public. Today, the "Bantu World" is the only widely read African newspaper, it is read by all races in Africa. It may in a few years time be a journal with a world-wide circulation.

Do you promise any improvement and additional pages?

(One answer to this reader is happily to be found in this issue of the "Bantu World." Increasing the pages of a newspaper is a complicated affair, involving a great deal of organisation, whose details need not trouble us now. Anyway, we now have four additional pages, and it is up to our readers themselves to show their reactions by increased support of our National newspaper.)

In regard to the addition of Venda and Shangaan, we wish to make clear that there are now two editions—of the "Bantu World." The Northern Edition carries one page each in Venda and Shangaan. The Southern Edition has two pages in Xhosa.

We fully agree with our correspondent that in a few years time the "Bantu World" will aim at the "world class." To reach this goal, the enthusiasm of each one of our readers is required. Each reader must also be a missionary in a good cause.—Editor.)

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USE

Zam-Buk

THE GRAND HERBAL OINTMENT

PRIMARY SCHOOLS CRITICIZED

E. M. Mabogoane, Middleburg, writes: It is a true saying that we should take care of the pennies so that the pounds will take care of themselves. But in almost every walk of life, this golden rule is seldom applied. Especially is this the case with our primary education.

One is always struck by the fact that in many African primary schools, unqualified teachers are employed. These people are expected to lay the foundations of the future of the children who come under their tutelage.

Every right-thinking person, irrespective of colour, race, creed or intellectual accomplishment knows that a house built on a poor foundation cannot last long; it must crumble and fall to bits. This applies to our primary schools, in which children in their formative years are being moulded intellectually by untrained hands which can only succeed in creating half-baked scholars.

There is hardly any need to elaborate on the harm which this means to such children.

These untrained teachers spend the whole five-and-a-half hours of the day stuffing into the poor souls useless knowledge, and thus place the children in a position where they'll find themselves square pegs in round holes in after-school life.

This state of affairs calls for immediate remedy if we are to be spared the evils of juvenile delinquency in the long run.

(There is a great shortage of teachers, at least we are told so by those at the helm. If the army of unqualified teachers is withdrawn, what is to become of the many children who will be turned away from school through lack of teachers? Would that help to put a halt to juvenile delinquency? —Editor)

READER ANSWERS DR. PHILLIPS

R. M. Nkopo, Newclare, writes: In a recent issue of the "Bantu World" an article appeared in which Dr. Phillips, in his capacity as chairman of the Bantu Men's Social Centre, took up the cudgels on behalf of the management of the Institute, whose officials were attacked by a reader. I was upset to learn that Mr. Mathole who took a lady to lunch at the centre was refused the privilege.

The centre as I am given to understand, is one of the institutions which stand for the improvement of the Africans socially. I am sure a gentleman like Mr. Mathole would not have taken a lady to lunch at the centre if he knew he was out of place there. The manner in which he was treated seemed unfair and it seems he was greatly injured. As a result his ambition has been wrecked through a misunderstanding.

As an active member of the Centre, I have often witnessed prospective patrons of the institute treated in a manner sufficient to discourage them from enrolling as members. Dr. Phillips as champion of the African cause, has, it would seem, looked to one side of the affair by defending the officials. From what I have seen, I am tempted to believe that the officials at the Centre are not interested in recruiting all men of good standing; they show great interest in recruiting their friends.

I would be very pleased if Dr. Phillips could consider this, or make inquiries into the affair.

AN APPRECIATION

David Alilali, Pretoria writes: I wish to thank the "Bantu World" for increasing both the Venda and Shangaan languages. This is a mark of progress for our people individually and the country as a whole. There is no doubt that the "Bantu World" has become a po-

pular newspaper in the whole Transvaal, particularly in Vendaleland where the people have long been hungry for good news.

REPLIES TO READERS

P. V. Simiron: Write to Professor Julius Lewin, Witwatersrand University, Johannesburg. He will supply you with all the details you require.

Joseph Mdludlu: If, as you state, the Magistrate has granted you

leave to enter into a marriage contract with another party, there seems to be no point in your request for advice in the matter.

Lorna Mbuze: The correct thing to do is to direct your complaint to the matron in charge of the hospital at which you say you were ill-treated. We cannot publish your letter.

Daniel Ndebele: We regret that we are unable to give you the information you require.

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THE WEEK'S SOCIAL WHIRL

PIETERSBURG: Chief Maraba, the only chief in the Pietersburg district to accept the Native Affairs Department's reclamation scheme, leads the way again in his acceptance of the stock limitation scheme which is an important part of the soil and veld conservation project. Agricultural officials of the N.A.D. commenced culling on his location some two weeks ago, and 15 per cent of the stock has been culled. Drought conditions have made it certain that a great many animals will not survive the winter, and the people are glad to have a chance to sell them.

Old and useless beasts are the first to be culled, and cattle that are in poor condition are sent to the Trust Farm Chloe for three months, where they can put on flesh before the stock sale and thus bring in a better price for their owners. Reducing the numbers of stock at this time of the year will mean that those that are left have a better chance of coming through the winter.

Many donkeys and goats, especially those which are deformed or have club feet, are also being got rid of, and this too will mean more grazing for young and healthy beasts which are of real use to the people. Culling has now been started on the Trust farms, where the people are following Chief Maraba's example and bringing in their stock so that the weakest and least valuable may be sold.

Chief Maraba handed his whole location over for reclamation purposes nearly ten years ago. It was terribly eroded and very overcrowded, and additional land was provided by the Native Trust for grazing and ploughing purposes. With the co-operation of the people, the location was planned anew, and residential, arable and grazing areas demarcated. Ploughing is done on the contour, gullies have been grassed over, and fenced-in cattle camps provide extra grazing for the winter. By using the Native Affairs Department ploughing and manuring units, the people are now able to produce food for the year on their five morgen of arable land.

LUSAKA: The Northern Rhodesia Representative in London, Major H. K. McKee, has cabled from London that Queen Mary, accompanied by the Duke and Duchess of Gloucester and the Duchess of Kent visited the Northern Rhodesia exhibits at the British Industries Fair on May 7, two days after the Fair opened. They closely examined the gifts to Their Majesties which were presented to the King and Queen during the Royal Visit to Livingstone from the people of Northern Rhodesia and the people of Livingstone. It will be remembered that the Royal Gifts were flown home in the King's flight of Viking aircraft immediately after the Royal Visit by the special permission of His Majesty. These Royal Gifts

and the Northern Rhodesia exhibits generally are creating considerable public interest in London, and the Gaumont-British News cameramen have taken a short newsreel film of the stand, featuring the Royal gifts. Major McKee says that information and literature about Northern Rhodesia are in constant demand by the crowds visiting the Empire section of the British Industries Fair.

PIETERSBURG: When the knitting class organised by the Pietersburg Non-European Welfare Society re-opened recently, 47 women attended ten of these were beginners. Nurse Mary Molepo and Mrs Jack Hirschmann, the tutors were kept busy giving out wool and teaching the newcomers. Last year more than 50 little jerseys for children were made by members of the class, and it looks as though this year the number would be more than doubled. Wool is given free, but mothers who have completed a jersey are asked to knit another which is given to a child with no mother, or whose mother is unable to knit.

VENDALAND: A few years back, Vandaland was unknown to many people in South Africa. Many people in Vandaland were also awake to the fact that theirs was a territory which lay in an ocean of darkness. Since the establishment of the Vandaland Progressive Association, matters have changed immensely in Zoutpansberg. It is necessary to mention a few things, which directly or indirectly have come into being as a result of the influence of the Vandaland Progressive Association.

Post Primary Schools

Up to 1940, there was only one post primary school in Zoutpansberg—Lemana College. Realising the inadequacy of this, the Association made efforts to persuade the Government to establish a public institution at Tshishahulu where both academic and vocational tuition would be given. The Government has agreed to establish such a school at Palmerville a trust farm, which lies two miles East of Tshishahulu. Meanwhile, Missionary societies which are at work in Vandaland have done all they can for the Venda people.

A secondary school, with provision for preparing Venda girls for a Female Teachers' Certificate has been established at Tshakhuma. At Luvuvhu, there is an industrial school. At Gooldville, J.C. classes were started at the beginning of this year, while at William Eddie arrangements are being made to start a secondary school.

Hospital Facilities

As a result of constant representations to the Government; and to hospital authorities in Vandaland, the V.P.A. has been able to secure more clinics in the district; an ambulance has been supplied by the P.H.D. and an assurance has been made that the poor will not be

charged hospital fees, also that the food supplied to patients will be improved.

Local Councils

At the V.P.A.'s inception, the first task was to bring the chiefs together in order that they should form a Local Council. This problem was made the more difficult because while the V.P.A. was busy organising, there were individuals who dissuaded the chiefs from coming together. In spite of that, however, local councils are being formed both at Louis Trichardt and at Sibasa districts.—**DAVID M. ALLALI.**

PERSONALIA

His many friends and relatives will be pleased to learn that Mr. S. F. Ngali, President of the V.A.D.A.F.A., has recovered from his illness.

Mr. Jesh. S. Forcy Gregory, Organising Secretary for the V.A.D.A.F.A., attended the Annual General Meeting of the T.A.F.A. at the Bantu Men's Social Centre, Johannesburg, recently, where he was elected both member of the Transvaal Board of Control and T.A.F.A. Selection Committee.

Nurse Gertrude Mbatha of the Vereeniging Hospital has returned from a well spent holiday in Johannesburg.

Messrs. Ph. Mohlabé, H. Ruele and G. Mokoena of Wire Works Clerical Staff, Vereeniging, have joined the Staff of Vaal Works.

To-day, Union Day, a month Jive dance will be staged at the New Mai Mai Hall, Johannesburg. The famous Jazz Maniacs will be in attendance.

A well patronised tea-party was held at the residence of Mr. and Mrs. C. Dromo of Kliptown location recently. On the chair was Mr. Donald Dywili. Among those present were: Messrs Alvi E. Mazula, Cidwell Mbolekwa, John Mcwera, G. Taruni Ngwane, A. Dromo, E. Dromo, and A. Mongeka; Misses Euphonia Sizani, V. Priscilla Mazula and others.

Miss Glad, T. M. Sikhakhane, a Nurse at the Germiston General Hospital, spent the recent weekend at Vereeniging as a guest of Mr. and Mrs. D. Nkomo of Brick and Tile Co. Ltd.

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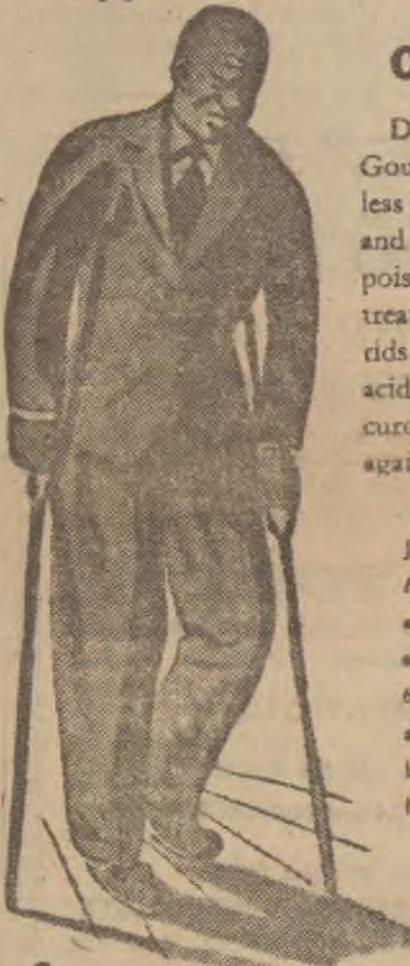
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Tswelopele Ya Kgotla Ya Merero Ya Bantsho

DITIRO TSA THUTO LE TSA KALAFI

Ka Molao wa Madi a Thuto ya Bantsho wa bo-29 wa ngwaga wa 1945, taolo ya go ntsha madi bakeng sa Thuto ya Ba-Afrika e retololetse mo Mmusong go nna tirelo ya gale go atiholwa ke Palamente. O dirisitse iwapele go tloga tshimologo ya kgwedi ya Moranang ka 1945, mme e sa le go tloga letsatsi leo Thuto ya Bantsho ga se mokgoleo wa "South African Native Trust Fund."

Molao o gape o na le mafoko a tlhomamisang kgetho ya Lekgotla la Kopanong la Kgakololo mo ditseleng tsa Thuto ya Bantsho je Mokwaledi wa Kgotla ya Merero ya Bantsho e leng Modula-setu lo wa lone; le tiro ya lone e leng go gakolola Mmuso wa Kopano le Baokamedi ba Dinaga tsa Kopano mo ditirong tse di amanang le Thuto ya Ba-Afrika le go tlamela, go godisa le go tlhabolola ditiro tsa thuto ya Bantsho.

E re ntswa madi a tsamaiso ya Thuto ya Bantsho a ntshiwa ke Mmuso mo Kgotleng ya tsa Dithuto ya lefatshe la Kopano, Kgotla eno ya Merero ya Bantsho e le baganye le boikarabelo jwa go sekaseka le go bona mo go thokegang go aga dikwele mme ebile go kile ga ntshiwa madi a kanang ka £50,000 e le ditsheenyegelo tse di "itayang Kgotla mo phatleng" go ntshetsa ditiro tsa thuto pele. Dinaga tse nne tsa Kopano di arogantswe madi a go aga dikwele e le kgato e lekwang ke Mmuso.

Mo godimo ga madi a, Kgotla ebile e ntshitse £26,000 gore go agelwe bana ba Ba-Afrika dikwele mo dipolasing tsa Makgowa mo Dinageng tse nne tsa Kopano. E tla re go tloga kgwedi ya Moranang e bala letsatsi le le 1, mo ngwageng wa 1946 tiro ya go aga dikwele le yone e simolole go nna boikarabelo jwa Kgotla ya Kopano ya Dithuto—ke gore jaanong ti-

ro yotlhe ya Thuto ya Ba-Afrika e tlaabo e le mo matsogong a Kgotla e. Ke tshwanelo go umaka mo lobakeng lo, tswelopele e kgatlang e dirilweng mo thutong ya Bantsho go tloga ngwaga wa 1934.

KGOLU YA THUTO DINGWAGENG TSE THARO
E rile le mororo dingwaga tsa ntwane e ne e le tsa mathata a boitshegang, madi a ntshedi-tsweng thuto ya Bantsho mo dikweleng tse dipotiana le tse dikgolwane a oketswa ka go menagana go feta gane mme a nna a thatlola ka boiketo go ira \$605,509 mo lobakeng lwa 1934 go fitlha 1945 ga tsamaya a tshwara £2,540,000 mo lobakeng lwa 1946-7; mme ebile go tloga 1944 thulaganyo ya go fa bana ba dikwele dijo e tshageditse mo dikweleng tsa Ba-Afrika ka katlego e kgatlang.

Go rebotelela baithuti ba Ba-Afrika tshwanelo ya go ithuta ditiro tsa bongaka mo Sekweleng se Segolo sa Gouteng ka ngwaga wa 1941; thulaganyo ya bopelontle ya go thusa baithuti ka madi a tswang Polokelong ya Bantsho ba Souta Afrika le kago ya matlo a borobalo jwa baithuti gaufi le Sekwele sa Gouteng ke ditshupo tsa tswelopele ya thuto.

E rile mo modirong wa bofseng wa bagale ba baithuti ba ba feditseng dithuto tsa bone mo Sekweleng sa Gouteng (Wits) baithuti ba ntsha ba ba Bantsho ba ditiro tsa bongaka ba abelwa dietsela tsa bothalefi jwa bongaka "Bachelor of Medicine" le "Bachelor of Surgery," ntswa ebile Mo-Afrika mongwe a abetswe letshwao la bothalefi la "D.Lit."

KAKARETSO YA TSA KALAFI
Madi a dirisiwang ke Lekgotla ja Polokelo ya Bantsho ba Souta Afrika mo ditirong tsa kalafi a rile mo lobakeng lwa dingwaga tse di some-le-bongwe tse di fetileng a gola ka tsela e:—

1934-35, £7,181; 1935-36, £9,091; 1936-37, £14,535; 1937-38, £21,720; 1938-39, £33,668; 1939-40, £31,511; 1940-41, £50,987; 1941-42, £53,050; 1942-43, £61,958; 1943-44, £77,470; 1944-45, £79,969—madi otlhe ke

£451,140. Madi a gopoletsweng tiro mo dingwageng tsa 1945-46 le 1946-47 ke £75,245 le £80,505 ka tlhomagano.

Batho-batsho ba ntse ba tlhabolola go ya pele mo ditirong tsa kalafi; go utlwala ka pego ya makgotlana a boruti gore batho ba lelela thuso ya ditiro tsa kalafi tse mmogo le matlwana a kalafi di tshaelang. Matlo a kokelo a metsana ya boruti a leka go dira bojotle go thusa mme ga ba kgone go ngotla seleso sa kalafi; bogolothata khutsafalo e ntse kgolo mo dingwageng tsa ntwane ka ntata ya gore dithuso tsa madi a makgotlana a mantsi a boruti di ne tsa tshwanela go ngotlwa. Kgato e ya tsala gore baruti ba lope thuso mo Polokelong ya Bantsho go ba nonotsha go tswelera mo go thuseng balwetse ka bogolo.

Lekgotla la "Trust" ya Bantsho le ntse la nna pelotlhomogi mo kopong ya baruti mme la ba thusa go tswelera tiro pele. E re ntswa Kgotla eno ya tsa Bantsho e sa lebagana le ditiro tsa kalafi, e thusitse makgotla a boruti bobo mo go ageng matlo a kokelo, go ruta baoki ba sesadi, go reka melemo le tse dingwe jalo-jalo. Go bua bo-ammarruri bogolo jwa madi a dirisitsweng kafa tshupong ya thulaganyo e fa godimo ke a go thusitsweng makgotla a ka one. Ke morwalo o mogolo wa madi, lefa go ntse jalo, o Lekgotla la Polokelo ya Bantsho le sa ikutlweng go tswelera ka go o sikara.

Lekgotla la Setshaba la go Tlhotlhomisa Ditiro tsa Kalafi le rile mo pegong ya lone mo kgaolong ya bo-29 temana ya bo-20 la tlhagisa gore matlo a kokelo a thuswe ka go ntsha palo ya mala go letsatsi go fedisa ditsheenyegelo. Mmuso wa Kopano ka go latela tlhagiso ya pego, o kgethile Lekgotla la Setshaba la Kgakololo Ditiro tsa Kalafi go tlhomamisa dikgato tse di ka tswang go rufatsa Tiro ya Setshaba ya Kalafi. Tlhotlhomiso ya botshelo jwa Bantsho, mme bogolo-thata seemo sa tiro ya dikokelo tsa boruti le Lekgotla la "Trust" e tshwerwe ke Lekgotla. Go qolofelwa fa e tla re tlhotlhomiso e weditswe matlo a kokelo a boruti a thusiwa kafa go tlhokegang ka gone.

LEKGETHO LA TIRO TSA KALAFI

Go tswelopele, e rile mo lobakeng lwa Palamente ya ngwaga wa 1945, Balaodi ba Dinaga tsa Kopano, ka thata ya karolo ya bolesome ya Molao wa bo-38 wa 1945, ba neelwa thata le nonofo go dira lekgetho je le sa feteng masheleng a mabedi le peni tse thataro mo Mo-Afrikeng mongwe le mongwe yo o kgonang go duela lekgetho je legolo la ngwaga. Go fitlha gompieno ke kwa Frei Stata go le tsoi kwa go lekilweng go dirisa malao o.

MATLWANA A PABALELO

Kgotla ya tsa Bantsho e agile matlwana a pabalelo a le mantsinyana a jaaka agilweng ka kokamelolo ya Makgotla a Metse a Magolo le a Mabolana mo dikgolong tse di farologanyeng. Kgotla ya Ditiro tsa Bophelo ba Setshaba e duela baoki ba ba tshwereng ditiro mo dikokelong ka thulaganyo ya gore Kgotla ya Merero ya Bantsho le baagi ba metse ba tla thusa ka go ba agela matlo a borobalo, ntlo ya kokelo, go ba due lela mesepele, dilwana tsa go tlho komela balwetse, le dilwana tsa kalafi le ditlhare; ke tshwanelo ya baoki go dira ditiro le kwa me-

tseng ya dikgaolo.

Matlwana a kokelo a agiwa kwa go lemogwang a tla ira thuso e kgolo, go etswe tlhoko' palo ya batho ba ba tla thusegang ka one le gore ke kwa go tlhokafalang tiro ya bongaka. Dingaka tsa dikgaolo di etela matlwana a ka lobaka le lobaka mme baoki ba tshageditse tiro kafa tsamaisong le taolong ya tsone.

BOTLHOKO JWA MENTSANA

Kgotla ya tsa Bantsho ka ngwaga le ngwaga e thusa Balaodi ba Dinaga tsa Natal le Transvaal, Batsamaisi ba Ditsela tsa Ditimela le ba Setsha sa Boswa sa Letaba kwa Tzaneen go lefa melato e dirigileng ka go lwantsa matlhoko a bakwang ke malomo a menang (mentsana) mo dikgolong tsa merafe ya Ba-Afrika.

—6 TBN (ix).

CHIKANKATA SALVATION ARMY HOSPITAL OPENED

A major event in the eastern area of the Mazabuka district of Northern Rhodesia was the opening of the new Salvation Army hospital at Chikankata on May 3, 1947. His Excellency the Governor, Sir John Waddington performed the official opening ceremony in the presence of Sir Alfred Beit, Colonel Geo. Gratton and other members of the Salvation Army Headquarters for Northern and Southern Rhodesia and Bechuanaland, a number of official and unofficial representatives of the Territory, and a very large crowd of Africans.

His Excellency and Lady Waddington arrived at Chikankata during the morning and inspected a Guard of Honour of Europeans and Africans and the hospital buildings and grounds. They were particularly interested in the new up-to-date ambulance which had arrived from Canada the day before the official opening.

EXTENT OF HOSPITAL

The hospital now consists of a main building containing wards for men, women and children, a midwifery section, an operating theatre and accessory rooms sufficient for all major kinds of surgery. Future expansion is to include an X-ray plant and a laboratory. Apart from ministering to the medical needs of an area hitherto unexplored by medical work, the hospital will function as a training centre for African female nurses and possibly midwives at a later date. The co-ordination of these aspects will enable the Chikankata Hospital to maintain and expand the very fine start that it has already made. Standing near to the edge of the escarpment of the Zambezi valley, Chikankata Hospital with its modern equipment and expert medical staff, is yet another challenge of a great Mission to the darkness, ignorance and prejudice of primitive culture and witchcraft, and it is a centre of light and healing among the backward villages of the backward Batonga people of the Valley.

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Raporoto Ea Lefapha La Tsa Ba Bats'o

Litaba Tsa Thuto Le Bophelo Ba Ma-Afrika

Ho ea ka Molao oa thuso ea chelete mabapi le thuto ea Ma-Afrika No. 29 oa 1945, thuso ea chelete thutong ea Ma-Afrika e fetiselitsoe ho Muso o hare e le ts'ebetso feela eo parlamente e tla e etsetsa tokiso. Molao ona oa na oa qala ho sebetsa ka la pele ho 'Mesa selemong sa 1945, 'me ho tloha ka lona letsatsi leo thuto ea Ma-Afrika ha e eaka ea hlola e e-ba moralo ho Trust ea Afrika e Boroa ea bao e leng Ma-Afrika.

Molao ona hape o beha hore ho be teng Lekhotla la Kopano la Keletso mabapi le thuto ea Ma-Afrika leo ho lona Molula-setulo e leng Mongoli oa Lefapha la tsa ba Bats'o ea tla elets'a Muso oa la Kopano le mebuso ea likhutlo tse nne litabeng tsohle tse amaneng le thuto ea ba Bats'o le taolo, keketso hammoho le tokiso ea sohle se batlehang mabapi le mesebetsi eohle ea thuto. Ha thuto ea Ma-Afrika e tlatsoa ka chelete ke 'Muso o hare, Lekaleng la lona la thuto, Lekala lena la ba Bats'o le 'nile la sala le ntle le jere moralo oa ho aha likolo tsa ba Bats'o ka sona selemo sena seo mona ho buoang ka sona; chelete eka ka pondo tse 50,000 e ile ea neheloa voutung ea Lekala ea Kalimo morerong ona.

Chelete ena e arotsoe ka likhutlo tse nne ho li thusa ho tsamaisa morero oa meaho e le teko feela ea 'Muso. Kathoko ho mona, chelete eka ka lipondo tse 26,000 e ile ea neheloa ka eona tsela ena bakeng sa meaho ea likolo tsa banyenyane ka lipolasing tseo e leng tsa Makhooa ka likhutlong tse nne tsa la Kopano. Tsela tsa ho tsamaisa morero ona li ntle li lokisoa ka hohle ka likhutlong tse nne tse na ka ho fapana ha tsona.

Ho tloha ka la pele ho 'Mesa ka selemo sa 1946, moralo oa ho aha matlo a likolo e tla ba mesebetsi o tla phethisoa ke Lekala la Thuto ka Kopanong, athe thuto eohle ea ba Bats'o kahoo e tla ba liatleng tsa 'Muso.

MOSEBETSI O MOTLE LE KATLEHO

Mohlomong ho ea lokela hore mona re behe teboho ka tsela e kholisang ea katleho e entsoeng holim'a thuto ea ba Bats'o haesale ho tloha ka selemo sa 1934.

Leha ho bile teng nako e boima ea matsatsi a ntoa, chelete e ileng ea neheloa bakeng sa likolo tsa ba Bats'o tsa thuto e kholo le e phahameng e ile ea ipheta hane 'me e boetse e ntle e nyolohile ho ea ho ile o tloha ho pondo tse 605,009 ka nako ea 1943-4 ho isa ho tse 2,540,000 ka 1946-7, 'me ho tloha ka 1946 pheho ea bana ba likolo e ile ea etsoa le ho bana ba Bats'o ka katleho e ntle haholo.

Ho amoheloa ha barutuo ba Bats'o thutong e tletseng ea bongaka sekolong sa Makhooa sa Witwatersrand ka selemo sa 1941 le ho nehelo a thuso ea chelete ke Trust ea Afrika e Boroa ea Ma-Afrika ho thusa barutuo le ho fumanoa ha ntlo ea barutuo e ntle hona ka sekolong sena ho thusa barutuo ba Ma-Afrika, ke bopaki boo bong ba katleho e 'ngoe e lebisang tsoelopeleng.

Ha ho ne ho roesoa barutuo meghaka ea thuto ka sona selemo seo ho buoang ka sona mona sekolong sa Witwatersrand barutuo ba pele ba Ma-Afrika ba ile ba nehelo maoka a thuto ea Bongaka, ha e mong Mo-Afrika eena a ile a fumana thuto ea mangolo a maholo.

MESEBETSI EA BOPHELO

Tjeho ea Trust ea Ma-Afrika mabapi le mesebetsi ea bophelo e hotse haholo nakong ea lilemo tse leshome le motso o mong tse seng li fetile. Tjeho eohle ha e hopoloa lilemong tsa 1945/46 le 1946/47 ka ho latellane ke pondo tse 75,245 le 80,505.

Batho ba Bats'o joale ba ntle ba hlokomela molemo oa ho ts'epa li-hospitala 'me lihospitala tsa like-reke li boela hore ho na le manane a mangata a ba batlang ho kena hospitaleng, empa leha ho le joalo, ha ho marobalo a lekaneng ho ka amohela bakuli bohle ba romeloang ho tsona. Hospitala tse nne tsa likereke li leka ka hohle ho khahlana le mathata ana empa li fumane ho le boima haholo ho ka etsa hore sohle se loke, haholo-holo hona ho ile ha bonahala ka lilemo tse sa tsoa feta tsa ntoa ha thuso ea Mose ea likereke e emisoa.

Taba ena e ile ea baka hore ho be teng kopo tse ngata ka ho fetisisa tsa thuso ho Trust ea Ma-Afrika ho thusa mekhatlo ena ea Likereke lilemong tseo tsa mathata le ho li thusa hore li tsebe ho tsoela pele le ho thusa lihospitala leng ka hohle kamoo li ka etsang kateng.

MOHAU OA NAKO EOHLE

Ka nako eohle Trust e 'nile ea hauhela lihospitala tse nne tsa like-reke, tse entseng mesebetsi o moholo haholo mabapi le mesebetsi eohle ea tsa bophelo. Leha morero oa lihospitala e se mesebetsi oa Lekala lena, le nehetse thuso e kholo ea chelete mekhatlong ena, ho aheng meaho, ho ruteng baoki, thekong ea meriana, le tse ling joalo-joalo. Ho ka thoe ruri boholo ba tjeho ena ke nehelo e entsoeng ho mekhatlo ena. Moralo oa chelete leha ho le joalo, ke o boima oo Trust e ke seng ea tsoela pele le ho jara.

LEKHETHO LA HOSPATALA

Hape-hape ka selemo sa 1945 ha parlamente e kopane, Molao oa No. 38 temana ea leshome oa 1945 o ile oa nehela mebuso ea likhutlo matla a "ho beha lekhetho la hos-

patala le seng ka holimo ho she-leng tse peli le peni tse ts'eletseng holim'a Mo-Afrika e mong le e mong ea lokelang ho nts'a gafa e kholo." Ho fihlela joale ke Frei-stata feela e ileng ea latela Molao ona.

MATLO A KOKELO

Matlo a mangata kokelo a 'Muso a fapaneng hole le a leng ka tlas'a taolo ea Makhota a maholo le a mahaeng, a hlongoe ka literekeng tse ngata ka ho fapana ha tsona. Lekala la tsa Bophelo ba secha-

TSA LITEREKE TSA LESOTHO

Tsa Maseru li bole'a hore leha selemo se fihlile e se e le morao mofuthu o sa ntsane o le teng. Empa bosiu ba la 6 ho 'Mesa ho ile ha e-ba teng lefatsane. Hohle ho hopoloa hore pula ena e tisa li-rame tsa mariha.

Le ribe ho bo'eloa hore mesebetsi oa mahae o hlile o tsoela pele hantle. Ka Sateretaha sena se tlang



Ke ao mafumabali a thonaka lilamuni merung ea Trust mane "Rembander".

roalo oa ho tsamaisa hospitala tseo.

Ka lebaka la eona raporoto ena ea Komishini ena, 'Muso o se o hlomme Komiti e eletsang Mero-rong ea Bophelo ba Sechaba ho bona bohato bo hlokalahalang mabapi le hloma tsela ea hloko-melo ea bophelo ba sechaba. Taba ea bophelo ba Ma-Afrika, haholo-holo seemo sa Trust le lihospitala tse kereke, le sona ha joale se ntle se shebisisoa ke Komiti ena. Ho hopoloa hore ha ho se ho fihletsoe pheletsong ea sohle, hospitala tse-na tsa likereke li tla fumana thuso e matla eo li e batlang.

LEKHETHO LA HOSPATALA

Hape-hape ka selemo sa 1945 ha parlamente e kopane, Molao oa No. 38 temana ea leshome oa 1945 o ile oa nehela mebuso ea likhutlo matla a "ho beha lekhetho la hos-

patala le lefa chelete e itseng ho baoki ba Ma-Afrika ba sebetsang ntlong ea kokelo feela ka tumellano ea hore Lekala la tsa ba Bats'o le, ka-pa batho ba hae bona ba nehela ka ntho tse itseng tseo har'a tsona re ka bolelang lehae le sa nts'e-tsoeng rente la mooki, moaho oa ntlo ea kokelo, transporto e sa lefelloeng, ntho tsa ho hlatsoa, hammoho le meriana le sohle se batlehang. Baoki hape ba ts'oanetse ho nka mesebetsi ea baoki ba litereke.

LEFU LA MENOANG

Ka selemo se seng le se seng Lekala la tsa Bophelo le nehela ka thuso ea chelete mebusong ea likhutlo tsa Natala le Transvaal ho buseletsa tjeho tsa mebuso ena mabapi le mesebetsi oa thibelo ea lefu la menoang ka libakeng tsa Ma-Afrika.

Matlo ana a kokelo a hlongoa hohle moo ho fumanoang hore ahlile a sebetsa morero o moholo bathong; ho hlokomeloa ka matla a maholo lenane la Ma-Afrika a tla thusoa ka tsela ena le ho hlo-kahalala ha tukisetso tsa hospitala haufi le libaka tseo. Ngaka tsa 'Muso li etela matlo ana a kokelo hangata feela, 'me baoki ba sebe-tsa ka tlas'a taolo le tsamaiso ea tsona lingaka tse nne.

Kathoko ho mona, Lekala le nehela chelete ka selemo se seng le seng mabapi le tjeho ea ho thi-bela lefu la menoang e jaroang ke Lekala Afrika e Boroa la Litinela le Maliboho hammoho le mafa a Letaba ka seterekeng sa Tzareen.

Lekala le boetse le na le tsela tse ling tse nyenyane ka litere-keng tse ling ka Transvaal le ka Natala 'me le nehela chelete mabapi le phahlo, le ts'ebetso eohle ea morero ona ka hona ka liba-keng tse nne.

Leha ho le joalo, Mr. Mpti se seng mabapi le tjeho ea ho thi-bela lefu la menoang e jaroang ke Lekala Afrika e Boroa la Litinela le Maliboho hammoho le mafa a Letaba ka seterekeng sa Tzareen. Lekala le boetse le na le tsela tse ling tse nyenyane ka litere-keng tse ling ka Transvaal le ka Natala 'me le nehela chelete mabapi le phahlo, le ts'ebetso eohle ea morero ona ka hona ka liba-keng tse nne.

ho tla ba le ponts'o ea mesebetsi ona mane Mt. Royal hona setere-keng sena sa Leribe.

Bohle ba tla lumeloa ho ea mo-na ho ea bona ponts'o' tse nne ka la 1 ho Phupjane e leng Sondaha, ka hora ea boraro. Baeti ba tla ba le sebaka se sentle sa ho bona phahlo tsa mefuta-futa tse entsoeng ke Basotho. Phahlo tse nne ba li entse mahaeng a bona; ke likatiba, ntho tsa letsopa le tse ling hape tsa ho ikhabisa. Ho hopoloa hore bohle ba tla khothaletsa Basotho mesebe-tsing ona o matla hakana-kana.

Qacha's Nek e entse karolo e kholo mabapi le morero oa Sefa-pano se sefubelu (Red Cross) oa ho thusa batho ba Britain tsietsing eo ba bileng ho eona ea moralo-lo.

Phutheho ea pele ea Qacha's Nek ea setereke ea Komiti ea Keletso mabapi le thuto e ile ea e-ba ka la 3 ho 'Mesa e okametsoe ke Mr. F. G. Muirhead. Motsamaisi oa thuto, Mr. D. Miller le eena o ne a le teng hammoho le mongoli, Mr. F. H. Pickett.

Taba e kholo eo ho neng ho bui-sanoeng ka eona ke ea Thuto Qacha's Nek. Ha fihle'oa phele-tsang ea hore ho khethoe batho ba tla batlisisa taba ena, empa ka lebaka la likolo tse ngata, ho ile ha fumanoa hore morero ona o ka nka khoeli tse tharo kapa tse nne o ntle o etsoa.

Leha ho le joalo, Mr. Mpti se seng mabapi le tjeho ea ho thi-bela lefu la menoang e jaroang ke Lekala Afrika e Boroa la Litinela le Maliboho hammoho le mafa a Letaba ka seterekeng sa Tzareen. Lekala le boetse le na le tsela tse ling tse nyenyane ka litere-keng tse ling ka Transvaal le ka Natala 'me le nehela chelete mabapi le phahlo, le ts'ebetso eohle ea morero ona ka hona ka liba-keng tse nne.

Taba tse ling le tsona li ile tsa buuo. Ho tsepua hore Komiti e-na ea keletso e tla ba le molemo o moholo seterekeng sena.



Ke tse na jarede tsa meroho tsa Ma-Afrika polasing ea Trust ea "Rembander" seterekeng sa Si-basa. Monna ho lokisitsoe tsa ho noesetsa.

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Soccer Rivals Clash At Wemmer

After a lapse of three years, spectators and soccer fans who have always followed with keen interest the annual tussle between the Johannesburg Bantu Football Association and the Johannesburg African Football Association, will again witness representatives of both teams in a struggle for soccer laurels at the famous Wemmer sports ground to-morrow, Saturday, May 31. The day being a holiday—Empire Day—many will have the opportunity to see classical play by two of the best Bantu soccer teams in Johannesburg.

For a number of years past, both of sportsmanship exhibited on the field were both exemplary. In the last clash, Johannesburg Bantu Football Association suffered a humiliation at the hands of their rivals; but as the final score on that occasion did not reflect a "walk-over" for the victors, it is safe, in speculating on the chances of the J.B.F.A., to say that the Johannesburg African Football Association will require to put in a greater effort than they did the last time out. If, further, speculation is to be based on what J.B.F.A. followers say, there seems little doubt that when the referee calls the players off the field, the year's soccer laurels will have been wrested from the J.A.F.A.

J.A.F.A. PLAYERS.

There is no doubt that Johannesburg African Football Association is aware of the preparations being made by their opponents; they are not taking matters easy, and the team representing this side has been well chosen. The J.A.F.A. side will be represented by the following, tried and well-seasoned players:

William Mokgale, E. Mbuthuma, J. Twala, G. Baduza, T. Blose, R. Mayisele, A. Ngidi, L. Mtyale, A. Mngadi, J. Mdalose, W. Mathibe with L. Mzobe as a reserve.

CURTAIN RAISERS.

The main event, J.B.F.A. against J.A.F.A., is scheduled for 4 p.m.; curtain raisers will appear on the ground from 1 p.m., when Green Point Vultures face Bergville Lions. At 2.30 p.m., the second division of the Johannesburg Bantu Football Association will play against the second division of the Johannesburg African Football Association.

WHO'S WHO IN THE NEWS THIS WEEK

The Rev. Benjamin M. Mavi, who had retired from active Ministry work since 1934, passed away on Ascension Day May 15, 1947. He died after the recent death of his daughter, Mary Gladys Boniswa. Mr. Mavi was born in December 1863, at Alice, Cape Province and received his education at Healdtown where he left in 1883. After completing he worked as Evangelist and teacher in the Transkei until 1904 when he was transferred as Evangelist to the District of Reedeport, Transvaal.

The following year he was ordained as a Minister and also got married to the daughter of the late Rev. Charles Lwana on May 24, 1905. As a Minister he served distinctly and is well-remembered by the Methodists of Barberton, Ermelo, Nancefield, Witbank, Volksrust, Standerton, Sophiatown, Randfontein and Reedeport, where he made many friends. On receiving his pension at the latter place, he took up residence at Randfontein. During this period he was called on by the Independent Order of True Templars to tour the Transvaal, Natal, and Swaziland as a Grand True Missionary—an order he faithfully served for 22 years.

High tribute was paid at his funeral on Sunday May 17 by Ministers and others who had worked with him for many years. The Rev. E.E. Mahabane officiated. People came from the Transvaal and other Provinces to pay their last respect to a great African.

The late Rev. Mavi is survived by his widow, four sons and a daughter.

Mr. and Mrs. Z. A. Nkumane have resumed duties at Bethal Government School and Bethal Hospital. Mr. A. D. Nkosi has also joined the staff of Bethal Government school.

Staff Nurses E. L. D. Mnyandu and A. E. Mahaye of Kingsley and Melmoth, Natal and now of the Bethal hospital, were seen at Bethal station last week-end.

To-day, May 31, marriage will take place at the D.R. Church, Brakpan, between Mary, daughter of Rev. and Mrs. Maruping and Bennett, fourth son of the late Mr. and Mrs. A. Gwala of Matatiele.

Mr. Joe Bashe of Randfontein spent the last week-end at Sophiatown as guest of Mr. A. T. Mpeko.

Mr. Obed Livingstone Lelaka, chief clerk at Theron's Native labour organisation, City, has returned from Cape Town where he had gone on a recuperative holiday.

Mr. Jan N. Tala of Pokwane, Nebo was a recent visitor to the home of Chief G. R. Matla'a at Marulaneng, Lydenburg district.

Mr. and Mrs. A. P. Sehume of Andulusia have left for Thaba Nehu to pay their last respect to the grave of Mr. E. Ramagaga. During Mr. Sehume's absence Mr. J. K. Sebiloane will sell the "Bantu World".

Mr. M. S. Mokgalong of Lydenburg has joined the staff of Mosekha public school at Makapanstad in the Pretoria district.

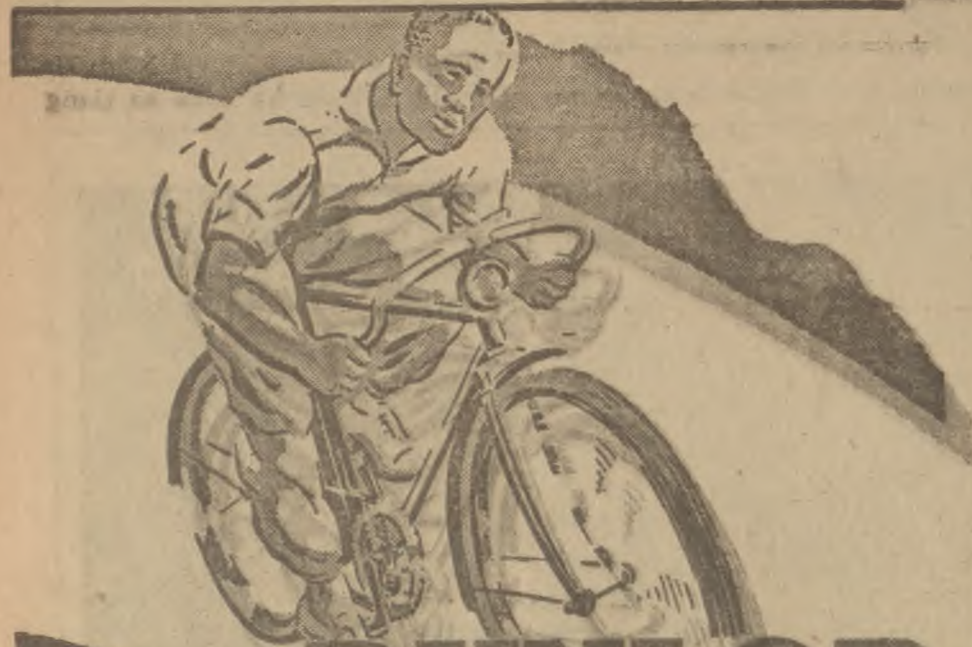
His many friends will be pleased to learn that Mr. Philford Mlandu of W. N. Township who has been ailing for some time is now on the way to recovery.

Sister Rhoda D. Philips of the location clinic, Bethal, paid a visit to Western Native Township recently.

Miss Mabel Pringle of Sophiatown is laid up in bed.

Mr. D.C. Meroothle of the Native Affairs Department, Mafeking spent his annual holiday at Witbank, Benoni and Johannesburg respectively. While in Johannesburg he took occasion to visit the "Bantu World" offices.

To Mr. and Mrs. Jacob T. Mohono of 8499, Sharpeville, a bonny girl was borne. Both mother and daughter are progressing favourably.



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WASHES TO LAST AND THE COLOURS ARE FAST

SPORTING EVENTS

Boys' Clubs Association Holds Annual Meeting

The annual general meeting of the Transvaal Association of Non-European Boys' Clubs took place at the Bantu Men's Social Centre on the evening of May 21 under the chairmanship of Mr. John C. Callie. After the minutes of the 5th annual meeting, held last year, had been confirmed, the Chairman read his report which covered a wide field of the activities of the various branches of the Association.

Apologies for absence were read, including one from Sir George Albu who congratulated the Association on the progress made during the past few years. His Worship, the Mayor of Johannesburg, Mr. James Gray, addressed the gathering. He said that, due to pressure of work brought about mainly by the presence of His Majesty the King and His Family in this country and the multiplicity of other duties which he had to perform as Mayor, he had had very little opportunity of associating himself with such good organisations as the Non-European Boys' Clubs. He was, he said, now thankful to be present and to learn what the Club had done and what it proposed to do in future.

The Mayor was much impressed by the displays which were acted on the stage and by the physical training displays later staged towards the close of the meeting under the able direction of Mr. Willie Mbata, the trainer.

IMPRESSIVE DISPLAYS

In a puppet show that aroused much enthusiasm among the audience, Gwala was the most outstanding character. Gwala did not believe in ghosts until one day

he met one along his way. He was so startled that he fell down unconscious. His friends came along to help him, and when sufficiently recovered, he went to the doctor for a remedy that would strengthen him in case of another encounter with the ghost.

The witch doctor armed him with an anti-ghost medicine, but when he met the ghost again he fell down half-dead. For the second time the witch doctor gave him medicine but accompanied him this time. When the ghost made its appearance once more both Gwala and the witch doctor fled, and so the ghost triumphed.

Another interesting display was a hoeing and mining scene which contrasted life between the country and the towns for Africans.

The Diepkloof Reformatory boys sang three songs, including, 'I've got a shoe' and 'UNgqika'. Their rendering of these songs was extremely fine and obviously moved the audience.

POINTS FROM THE CHAIRMAN'S SPEECH

The Transvaal Association of Non-European Boys' Clubs has a total membership of approximately 3,000. The work is expanding, but finance is still lacking.

Recently an appeal was launched to raise £1,200. To date the public has subscribed only £463. This is disappointing.

The Chairman paid especial tribute to the work of Dr. Ray Phillips, Mr. R. P. T. Anderson, Mr. Thabede, Mr. Mtlambelle and to Mr. J. R. Rathebe.

LOUIS TRICHARDT BEATEN 2 NIL

In a soccer friendly played between Zoekmekaar Bantu Football club and Louis Trichardt Eleven Experience, at Louis Trichardt, the home team was beaten 2 nil. This was Zoekmekaar's second match with Eleven Experience.

The visitors' easy-going forwards seized the first opportunity to press for their opponents' goalposts and registered a goal in the first few minutes of play.

The match then became furious and fast, the Z.B.F.C. players demonstrating wonderful play and combination.

Score at the end of play was 2 nil in favour of Zoekmekaar Bantu Football club.—D. Mangope.

"YOUNG TIGERS" EMERGE VICTORIOUS

The defeat of "V-Rangers" of Reitz by "Young Tigers" of Vrede came as a shocking surprise in Free State soccer circles. "V-Rangers" are the strongest football side in the Free State, and in two recent matches, they walloped their opponents—Bethlehem, 6 nil; Frankfort, 9 nil—with such ease that they were christened the "invincible Rangers." This title seems to have been ill-chosen, as the team from Vrede exploded the invincibility myth of the Reitz soccer terrors who were beaten 1 nil by a team they most probably despised.

Players for Young Tigers were: Clement Maleke, Petros Kubheka, Richard Tshabalala, Carly Mohomane, Petros Moloi, Thomas Motaung, Israel Nkutha, Paul Moloi, Joseph Zingitwa, Joshua Tshabalala and Maphala Moloi.

REITZ WALLOPS VISITORS

On two successive occasions recently, three soccer teams from Bethlehem, Frankfort and Tweeling invaded Reitz, which conquered, and walked victoriously off the field of play with flying colours.

On the first day, the Rising Stars of Bethlehem faced the formidable "V" Rangers of Reitz. First to play were Bethlehem "B" and Reitz "B". "V" Rangers defeated the Rising Stars 3-2. Then came "V" Rangers "A" and Rising Stars "A", in the afternoon. "V" Rangers won the match, the score being 3-1. Klass and Tang played well for Bethlehem. On the "V" Rangers' side, Henry Jackson, Wellem Jackson, G. Fray, R. Mfusi and James Mzozwane played well, as also did "Thutha Magazini" (Mthandeki).

OLYMPICS VS DARKIES

Mid-day the Olympics of Frankfort walked into the field to face the Reitz Dangerous Darkies. First the "B's" had a tussel in which Dangerous Darkies beat Olympics

2-1. In the late afternoon, the final match of the day came on between Olympics "A" and Dangerous Darkies "A". Dangerous Darkies conquered by 5-1.

TWEELING TEAM TROUNCED

On the following day, a team from Tweeling played against the "Eleven Great Powers" of Reitz. First the "B's" took the field. The XI Great Powers trounced Tweeling. The score stood thus: 5-1.

The last match (the senior teams) was more exciting; the "A's" showed more skill. But the E.G.P. of Reitz walloped Tweeling 5-1.

There were many spectators. Among them being Mr. E.K. Nhlapo, president of the formidable "V" Rangers, Mr and Mrs Jackson and family, Mrs Fray, Messrs D. Mokuena and son, Mashinini, Msimang, Nhlapo and several others.—Mahabane-ndlwana

Kilnerton Teachers Beaten at Benoni

The Benoni Bantu Lawn Tennis Club beat Kilnerton staff in a tennis friendly match on Ascension Day. The match which was interesting, was played before a huge crowd of spectators. Scores were: Benoni Bantu, 139; Kilnerton, 112.

The Benoni Bantu L.T.C. was represented by: N. Pule (captain), B. Mbalu, I. Mamabolo, W. Nce-lwane, Z. Jango, G. Sibeko, E. Conicao, B. Matshaya, and S. A. Moloedi. Mrs. N. Me Ntee, Misses C. Minaar, E. Kapoto and D. Mbete.

Pietersburg Soccer

Thune School, Pietersburg, saw thrilling soccer recently when the local first eleven faced a team from Donhill.

From the kick-off Thune seemed on the defensive. Both the front and centre-half lines of Donhill team crossed to within the 25 yards zone of Thune; but "Whisky" blocked all access to the net. "B.B.-Bennie" caught all the balls but one!

During the second half of play, Thune's Centre, "Whisky" seized an advantage which offered itself and made a bold dash to the opponents' posts and registered a goal for his side, thus bringing the score to one—one—draw.

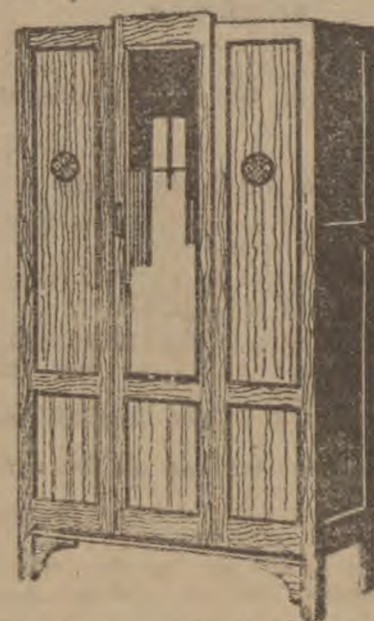
Sibasa School Competitions

The annual inter-school sports competitions of Sibasa district will be held at Beaster Mission sports grounds on June 7.

The competitions will be followed by the annual music competition, the date of which will be announced later.

On the day prior to "sports day," a concert will be staged at Beaster school hall for the purpose of raising funds for school buildings.

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The People's Page

Our Readers' Domestic Announcements

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

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

IN MEMORIAM

LEFU

Mena ke tsebisa mets'oaile eohle hore re siloee ke khelsetsi ea rona Sannah Sereetsi morali oa motu Rev. Moses Sereetsi o faletse ka li 8 April o ithobalitse ka khotso ke iphumotse meokho ka fela sa 157 hose hokae re tla o latela.—Gerson M. Sereetsi, Johannesburg. 18-X-31-5

LEGAL & OFFICIAL NOTICES

NOTICE

Notice is hereby given that application has been made by the Bakoni Tribe for the Land Buying Funds entrusted to the Native Commissioner of Nebo Area, for safe keeping and Custody, to be transferred to their Bankers the NATIONAL BANK DOMINION COLONIAL and OVERSEAS, Middelburg, Transvaal.

On the 4th of February 1947 a meeting was held as a request by the Native Commissioner that two-thirds majority should vote for the transfer of these Funds from the Department of the Native Affairs. A vote that these Funds should be transferred within three months from date of meeting.

All persons having objections are hereby required to lodge the same in writing.

Secretary, Bakoni Land Buying Association, P.O. Vliesboom, Nebo, District Middelburg, Tvl. 1296-X-7-6

TSEBISHO

Go tsebishwa gore Setshaba sa Bakoni se se rekago mafase, se se nnelago Native Commissioner wa go boloka ditshetele tsa sona. Se kgopetse gore a diromele polokelong ya sona elege NATIONAL BANK DOMINION COLONIAL and OVERSEAS, Middelburg, Transvaal.

Ka di 4 go February 1947 lekgotla le kopane ka kgopelo ya Native Commissioner gore bontsi bya tekano "two-thirds" ke yona e nago le matla gore ditshetele tsa Setshaba sa Bakoni di ka romelwa polokong ya sona ke Department of Native Affairs, mo (bakeng) le bakeng la kgoedi tse tharo, go tloga tsatsi la kopano.

Ka moka bao ba ganago taba ye a ba romele mangwalo go mongwadi.

Mokwadi, Bakoni Land Buying Association, P.O. Vliesboom, Nebo, District Middelburg, Tvl. 1296-X-7-6

ALEXANDRA TOWNSHIP

In the estate late Frans Rahube, 50x100 stand with 16 good brick rooms thereon let at a total rental of £18 per month, to be sold to the highest bidder. (Subject to confirmation by the Native Commissioner and the Estate Representative) at 2.30 p.m. on Wednesday 4th June 1947 at the property, Freehold lot No. 863 situate 28-8th Avenue, Alexandra Township. On the property 16 good brick rooms and iron roof let at £1.2.6. per month each. For further particulars apply to the Auctioneers, Arthur Meikle and Co., Ltd., 101 Fox Street, Johannesburg. X-31-5

THE BANTU WRITER'S COMPETITION P.O. BOX 83 DUVELSKLOOF, N. TVL.

A good writer always deserves a good reward. It is easy for you to make money at home. WRITE a good composition using any of these languages, (English, Afrikaans, and Mother Language), about "WITCH CRAFT" First Prize £7 7. Second Prize £5 5. Third Prize £3 3. Admission for Competitors 5/-. Closing date May 30th 1947. X-24-5

MOPUTSO

Moputso o tla neheloa motho ea tla fumana lipampiri tse amaneng le Standard Telephones and Cables tse ka lekesaneng le ts'oalloeng E.C.L. Li lahlehile motokareng o neng o eme ka ntle ho King's Hotel ka la Bohlano le fetleng ka shoalane.

LEE, ROSEBANK HOTEL, 42-1562 kapa Edmonson, King's Hotel. X-31-5

KILNERTON EX-STUDENTS ASSOCIATION

An executive committee meeting will be held at the Bantu Men's Social Centre, Johannesburg, on Saturday 7th June, 1947 at 12 noon.

All ex-students are hereby requested to pay in their subscription to M. Msezane, Kilnerton Institution, Private Bag, Pretoria. 32-X-31-5

WORK OFFERED

TOWN COUNCIL OF BENONI NOTICE NO. 41 OF 1947

Vacancy: Native Social Worker

Applications are hereby invited from suitably qualified natives for the position of Native Social Worker (Male) in the Council's Native Affairs Department.

The position will be a permanent one, on the salary grade £96-6-£180. Commencing salary will be £12 per month, if a suitably qualified candidate is appointed.

The duties will include organising, social investigations, social activities designed to alleviate distress, overcome juvenile delinquency, encourage sport and promote health and well-being among the residents of the native location. The Social Worker will also be required to carry out any other duties the Council or the Manager of non-European Affairs and Location Superintendent may allocate to him.

Applicants should state in their application (1) full name; (2) qualifications for social welfare work; (3) other qualifications; (4) education; (5) experience; (6) age and state of health; (7) knowledge of languages. Canvassing of Councillors for the post will disqualify candidates.

Applications endorsed "Native Social Worker" will be received by the undersigned not later than Monday, 18th June 1947.—R. D. BAYLEY, Town Clerk, Municipal Offices, Benoni, 19th May, 1947. X-31-5

HEILBRON African Mission High School. Wanted a graduate or fully qualified male teacher to teach Afrikaans for Junior Certificate. To commence duty 30th July. Applications will only be considered if accompanied by testimonials from your present post and from the Minister of your Church. Also give full particulars of qualifications and experience. Apply to Manager, P.O. Box 120, Heilbron. X-31-5

WANTED

Teacher for Wilberforce Institute (Normal and Secondary) to commence duties 30th July, 1947. Should be able to teach Afrikaans and Sotho apart from other subjects. Qualifications: Degree and Professional Certificate. Applications to be accompanied by recent testimonials. Apply immediately to Superintendent, Wilberforce Institute, P.O. Wilberforce, Transvaal. X-14-6

TEACHERS WANTED

Applications are hereby invited for sixteen vacancies in Departmental Schools in the South Eastern Circuit, as from the beginning next term.

Males and females holding the higher teacher's certificate and K. G. qualification will receive preference and posts can be retained for such applicants to give due notice for termination of present duties.

Apply to: Departmental Superintendent, 51, Caledon Street, Standerton. X-14-6

SITUATIONS VACANT

Experienced, reliable cookgirl for small family. Good home and wages. Local references essential. Phone 48 or call 14 Sturdee Avenue, Rosebank. 38-X-31-5

At the appropriation meeting held on Friday, May 23, 1947, appropriations were made in favour of the undermentioned members:—

WANTED IMMEDIATELY

Bookkeeper—Typist and general office routine; state qualification and salary.

Apply: MANAGER, African National Agencies, P.O. Box 195, WITBANK. 28-X-31-5

MISCELLANEOUS

BUILDING MATERIAL

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

MUSIC

You can learn at home playing piano and accordion by easiest most modern system. First lesson for sixpence stamps; full course piano £3. 10., accordion £2 or £3. 5. only Esperanto-course 10/- post free. Contact Publishers, Private bag 45, Pretoria. 27-X-7-6

THE EVENT OF THE YEAR

Meet your friends at INKULULEKO BAZAAR Saturday June 7th—all day at the Bantu Sports Ground, Refreshments, Stalls, Admission Free. All the fun of the fair. X-31-15

MISCELLANEOUS

AFRICAN MUTUAL CREDIT ASSOCIATION

8 de Villiers Street, First Floor, P.O. Box 7193, Phone: 33-0862 JOHANNESBURG

At the appropriation meeting held on Friday May 16, 1947, appropriations were made in favour of the undermentioned members:—

CIRCLE A

Florida: Share No. 4760, Appropriation No. 4772. Payneville: Share No. 3346, Appropriation No. 2507. Benoni: Share No. 12133, Appropriation No. 10853. Payneville: Share No. 9465, Appropriation No. 9079. Alexandra: Share No. 9232, Appropriation No. 9510.

CIRCLE B

Pretoria: Share No. 13400, Appropriation No. 13493. Orlando: Share No. 9965, Appropriation No. 10073. Sophiatown: Share No. 14052, Appropriation No. 14234. Orlando: Share No. 14751, Appropriation No. 14854.

CIRCLE C

Germiston: Share No. 2727, Appropriation No. 2811. Payneville: Share No. 6859, Appropriation No. 6873.

SECTION 2

Killarney (Johannesburg): Share No. 5400, Appropriation No. 5392. Johannesburg: Share No. 4530, Appropriation No. 4627.

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Mealies at 21/11 per bag 200 lbs. nett weight.

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113D, Jeppe Street,

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Post to Rev. R. Cuenod, P.O. Bushbuckridge, Eastern Transvaal. 33-X-31-5

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Apply: M. ROPEL,

62 Wilhelm Street,

Claremont,

CLAREMONT—PRETORIA.

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- ALL WOOL GREY BLANKETS, with white stripes, 60x80, at 21/-
- Also 70x80, at 25/-
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- PURE WOOL BLANKETS, Made in Holland, blue or pink with striped border, 60x80, at 59/6
- IMPORTED WOOLLEN REVERSIBLE RUGS, popular shades and designs, 60x72, at 49/6
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