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THE BANTU WORLD



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The Rev. Dr. J. B. Webb Declares Uitkyk Open

(From Our Correspondent)

In the presence of the staff, students and a large number of Uitkyk Farm African tenants, Dr. J. B. Webb, Chairman of the Transvaal District of the Methodist Church, declared the Uitkyk Institution opened "for the education of the African youth." The ceremony took place at Uitkyk on Friday, March 12.

Dr. Webb opened his happy and encouraging speech by saying the day was a happy and significant one, and that what was being done was the beginning of very big things in that area. It was his hope that the name of the new school would be as high as that of her mother, Kilnerton Institution.

The school will concentrate on Secondary and industrial education. Boys' and girls' hostels would be put up as soon as the necessary permits had been issued by the Controller of Building.

Dr Webb wished the staff and all concerned God's richest blessings. Directing a word to the students, Dr Webb said, "You are pioneers, and I hope you will be like pioneers. The future of this school is in your keeping."

GOOD WISHES

Revs C. K. Storey, Governor of Kilnerton Institution and A. Cowgill of the Witwatersrand Methodist Mission conveyed the congratulations and good wishes of their institutions and people they represented. Mr H. B. Nyati, of the Inspectorial staff of the T. E. D. thanked the Methodist Church for establishing the school and erecting a building which surpassed practically all buildings for such schools in beauty. The Rev E. E. Mahabane opened the gathering with a word of prayer, the Rev J. M. Letlabika acting as interpreter.

The Governor of Uitkyk, Rev D. P. Dugmore, gave the opening address while the principal Dr J. M. Nhlapo, in his address said that he had a vision which he trusted would be fully realised within a short time, of a first class Secondary School at Uitkyk, going from the Junior Certificate to Matriculation; and of an Industrial Department providing courses in Building, Carpentry

(Continued on page 2)

MOON REACHED BY RADIO BEAM

A beam sent from one of Radio Australia's transmitters by scientists of the Radio-Physics section of the Council for Scientific and Industrial Research successfully reached the moon.

The reflections were received and recorded a few seconds later at a special laboratory at Hornsby, near Sydney, New South Wales. The experiments are part of a series being conducted by the Council to determine the effects of the ionosphere on high frequency transmissions.

VIGILANCE COMMITTEE MEETS POLICE

On Wednesday evening March 16, Col. J. A. Brink, Deputy Commissioner of Police for the Witwatersrand together with Captain Cook, Commandant of the Newlands police station attended a meeting in Sophiatown of the Western Area Vigilance Committee. The meeting was well attended.

Many matters of interest to both the police and the residents of the Western Areas were discussed in a friendly manner between Africans and the two police officers.

Among these were the matter of crime in the Western Areas and particularly the stoning of motor cars along the Main Road. Col. Brink treated this matter and promised to take steps with the authorities concerned on how best to check this serious state of affairs.

Another matter discussed was the notorious Section 29 and this too Col. Brink replied to sympathetically. With regard to a question from one member of the Association on the delay in discharging women arrested during beer raids, the Officer explained the difficulties that were met by the police as on certain days there were so many liquor arrests.

Another item of interest that came up for discussion was the

crime list that appears daily in the Press where an African is reported to have either been killed or done some other thing. The meeting was not in favour of this as no names of the particular Africans were mentioned in these lists and this served no purpose as they could not be properly identified.

Father Huddleston spoke strongly against this crime list and viewing it from the point of racial relations.

The last question dealt with was that of senior scholars who molest schoolgirls and threaten the lives of teachers.

CLOUDBURST HITS O.F.S. TOWN

Raging torrents surrounded Hennenman, near Odendaalsrust this week. The dam above the town collapsed just before noon last Tuesday as a result of eight inches of rain which fell early in the day. Storm water rushed through the streets in roaring torrents.

The Odendaalsrust railway line was washed away for a considerable distance a few miles south of Whites. Farmers in the area were the greatest sufferers. Deep dongas were formed in freshly-ploughed lands with water running strongly through them.

WILL SHE WIN £10: 10. 0. ?



Here you see a picture of Mrs Meriam Ramabola of Warmbaths, Transvaal. Mrs Ramabola is the first entrant in the Bantu World Beauty Competition. Have you sent in your entry? For full particulars see page 13. You may win one of the big prizes—but don't delay.

Election Results Next Week

The elections for the Natives Representative Council took place on Wednesday, March 17. In the Cape Province the three candidates have been returned unopposed. The Transkei, Transvaal-Orange Free State divisions of the Council will elect three members apiece while one member is required for the urban area of Natal. Mr. A. W. G. Champion and Mr. A. J. Luthuli were returned unopposed for the rural area.

The returning officers are the Chief Native Commissioner, Pietersburg, for the Transvaal-O.F.S. area; the Chief Native Commissioner, Maritzburg, for Natal, and the Chief Magistrate, Umtata, for the Transkei.

Voting took place between 9 a.m. and 5 p.m. and the Native Commissioner in each area called upon the people of the electoral colleges to vote during those hours.

It is expected that the results will be known within a week of election day.

DOMINIONS MUST BRIDGE OLD WORLD AND NEW

Famous economist Professor S. Herbert Frunkel said in Johannesburg this week that the British Dominions must act as a bridge between the Old World and the New. Europe's travail was not merely a problem of post-war adjustment: It was a crisis of European civilisation. The only hope for the small remaining fringe of western Europe which has escaped tyranny and disruption was to link with the expanding free areas of the world.

Professor Frunkel appealed for a complete re-valuation of South Africa's internal race politics.

Western Europe Organises

This week the representatives of 16 Nations have met in Paris to discuss the Marshall Aid Plan which has already been approved by the United States Senate. Economic help is urgently needed as the 1948 Economic Report of the British Government shows.

In Italy, vital elections will be held on April 8. The Communists and the wing of the Socialists supporting them hope to gain a majority over the present government of Premier de Gasperi. Already a number of 'tourists' have arrived in Italy in the same manner as Nazi agents used to turn up at crucial moments in countries which Hitler wanted.

Addressing the Paris Conference, Mr. Ernest Bevin said that the European countries had not waited for American aid but had striven to lay the foundation of recovery. Food and raw materials, however, had to come from the dollar area.

M. Bidault, French Foreign Minister, said that France would not object to these Western German zones being included in the Marshall Aid Plan. The zones would at present be represented by delegates of the Allied commanders of the military zones of occupation.

M. Bidault emphasised that the Paris Conference was still open to the whole of Europe. 'The door which was locked and bolted' he said, 'was not locked and bolted by us. A little commonsense will suffice to open it.'

In London, Mr. Clement Attlee, the British Prime Minister, told

the House of Commons that his government had decided not to employ either Communists or Fascists in work vital to the security of the State.

Princess Elizabeth's Public Appearances Will Be Curtailed

According to a Sapa-United Press message from London Princess Elizabeth is retiring from public appearances. Her social calendar contains only five official engagements between now and the end of the year.

A source close to Buckingham Palace said on Tuesday that Princess Elizabeth is expecting a baby in October. Palace officials would not comment on the report.

Princess Elizabeth and the Duke of Edinburgh have not been included in the plans for the Royal Family's tour of Australia and New Zealand early next year.

It had been expected that they would tour Canada and perhaps the United States, but this trip was never officially announced.

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A NEW STORY

By Phyllis Lean

Let me tell you a story; a story which will one day become a South African legend; a story without an ending.

In May 1945 a group of South African soldiers were discussing the health problems of their native land. They had noticed that their Coloured and African comrades in the forces were enjoying much better health than they had known at home. They asked why and decided it was because many of them were enjoying for the first time those conditions which make for health, good, regular food; dry sleeping places; suitable clothing and something good and interesting to do in "off-duty" times.

GAVE THEIR LIVES

Then these soldiers talked about their dead; about the 10,000 South Africans who gave their lives in the second world war. They knew that the finest memorial to the dead is life; a fuller, healthier life for those who came back. So they decided to appeal to South Africa to establish, this time, a Living War Memorial.

That is the story of the birth of the National War Memorial Health Foundation.

I said it was a story without an ending. I hope it will never have an ending, but just more and more new beginnings.

WORK OF FOUNDATION

To-day, all over the Union, local health foundations are being formed, each discovering how best to bring health to their own communities. Not more hospitals, more clinics, but more to eat, a wiser way of life, simple education in basic health; that is the work the local health foundations will do.

113 health and social workers have been awarded Health Foundation bursaries; half the bursaries are non-Europeans. All will train us in ways of healthier living. A big experiment is planned.

BIG EXPERIMENT

In each of nine areas in the Union we hope to establish a pilot Health Foundation. A pilot shows the way, and these Foundations will be People's Centres, established in non-European areas, to demonstrate and prove that good health can be promoted and disease held at bay if we live rightly.

A healthy South Africa as a living memorial; that is our dream. You can help it to come true; the rich with their money; the poor with their thoughts; all of you with your sympathy, intelligent co-operation and understanding.

Music In the Air

(By our Correspondent)

On Thursday, March 9, we again listened-in to the African Programme over the air.

Selina Sipeng ably rendered her spiritual "Roll Jordan Roll" and this brightened the programme.

Todd Matshikiza again impressed listeners-in with "Nobody knows" which was full of feeling while his "High Waters" was rhythmic in nature.

It is noteworthy that "Todd" is becoming a regular performer over the air. As there is plenty more good talent still latent, this should be an encouragement to other artists.

There is really much impression and progress caused by the artists chosen lately. With this continuing, there is every likelihood of the best talent coming to the forefront soon.

Pains in Back Go Quickly

If you suffer sharp pains or dull wearing-down aches in back or sides, you must fight the germs in your kidneys. Other common symptoms of Kidney and Bladder Disorders are Getting up Nights, Leg Pains, Lumbago, Nervousness, Headaches, Dizziness, Swollen Ankles, etc.—Cystex cures these troubles by attacking the cause—and starts benefits in 24 hours. Get Cystex from any Chemist or dealer. Act now. See how much better you feel tomorrow.

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HAPPENINGS AT PRETORIA

("Spark")

The Mendi Memorial Service in Lady Selborne was held on Sunday, March 14, and also at Pietersburg. All roads in Pretoria will lead to the Mbolekwa Sports Ground tomorrow (Sunday) when the Mendi Service will be held. The principal speaker will be the Rev. H. G. Mpitso, B.A., General Secretary of the S.A. Mendi Memorial Scholarship Fund Committee. The Rev. I. Semanya will conduct the service. Mr. E. J. Masiuane will be in the chair.

According to Mr. Keble Mote, Organising Secretary, all the schools, churches and organisations have promised to rally all their forces. Silver collection will be taken. The service at Atteridgeville will start at 2 p.m.

Kgudu Meeting

The Kgudu civic association held a large meeting last Friday and Mr. E. Mafole was in the chair.

EDUCATION DRIVE

A Mass Meeting of parents was held last week at the Communal Hall, Western Native Township to decide on ways and means to find accommodation for children in schools. At present it is estimated that in Johannesburg only one child in three has any chance of attending school.

It is suggested that an African National School Fund should be started.

Father Trevor Huddleston has been urging the authorities for the past three years to make a start on suitable buildings for the Western Native Township Secondary School. At present there are only 6 classrooms for 700 pupils. Consequently, classes have to be held all over the place.

At St. Cyprian's Primary School, Sophiatown where there are 2,000 pupils, classes are duplicated in the afternoon, parents paying for the teachers' additional time.

UITKYK OPENED

(Continued from Page 1)

and Agriculture for boys, Domestic Science and Dress-making for girls.

"We should also have a Post Office, a shop, a clinic and a school farm of our own," he said. He proposed that the motto of the school should be "Nothing is sufficient except the best," (Nil satis nisi optimum.)

In addition to those already mentioned, the following also attended: Rev C. Wilkins of Potchefstroom, Rev A. C. Tshabalala, of Alexandra Township, Messrs C. Jackson, K. B. Hartshorne of Kilmerton Institution, Mrs D. P. Dugmore and Mr R. W. Hardy of Ventersdorp, Mrs W. M. Nhlapo of Wilberforce Institute, Mrs C. K. Storey of Kilmerton, Mrs J. M. Letlabika, Mr and Mrs D. J. Campbell, Messrs A. B. Mkgato, A. L. Mothobi, D. M. Kodisang and Z. M. R. Malekutu all of Uitkyk.

After the ceremony, Mrs Dugmore invited all guests to a delicious cup of tea and cake in one of the spacious classrooms of the school.

Before getting into his car to return to Johannesburg, Dr Webb planted two trees in front of the school.

PIMVILLE NEWS

PIMVILLE:- Discussion on the incidence of "polio" took place at the ordinary weekly meeting of the Pimville branch of the African National Congress Youth League. Members present adopted a resolution to place their feelings on this matter before the authorities concerned.

The Youth League caters for the political, social and educational requirements of the youth in the Township.

Miss Winnie Pitso, daughter of the Rev. and Mrs. A. P. Pitso of Herschel, Cape, has left for her home where her mother is reported ill.

Mr. Ben Radebe, on the Fred Clark Institution staff, was recently the guest of Mr. J. G. Dumezweni while Mr. Nehemiah Mqaba, of St. John's Anglican school staff, Orlando, visited friends at Pimville during last week-end. — "Flippant."

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THE BANTU WORLD

MY VISIT TO EUROPE

"SJAMBOK" ON:
GRADES TO STD. VIII

(Victor Mboobe)

SATURDAY, MARCH 20, 1948

Use of Leisure

Whatever form of work we do, we have more leisure now than our fathers had, though not perhaps as much as our grandfathers who lived in an age of less hustle and bustle. In our leisure time many of us devote as many hours to sport as too limited facilities will allow. Others find time for politics, for church work and social activities. Others again waste their time and money in ways which do neither themselves or anyone else any good.

Sport, amusement and social activities are all commendable, but it would be a good thing if more time could be spent on reading. It is a common belief among children of all races that learning, more especially book learning, finishes with school. When examinations have been passed, then the usefulness of books falls away. This attitude is completely wrong. It is true that education is necessary to fit us for our work in life, but it is equally necessary to equip us for the right use of leisure. If we have learned only to dislike books, then there has been something wrong either with our education or with us.

Books today can be bought for the cost of a meal or a packet of cigarettes. Because they are cheap, it is possible to build up our own home library for which no more than a couple of shelves are necessary. When you go into a home and you see a shelf or two of books, you can be fairly certain that the owner of that house will be a man worth talking to. His opinions will not be those he has got second-hand from someone else, but they will have been thought out for himself and will be based on the knowledge gleaned from books and from personal experience.

Even if you do not collect books, libraries are available in some of the bigger centres and if enough people demanded it, the service would probably be extended.

The advance of any people must depend largely on the cultural development. Parents should give an example to their children as well as every encouragement to read for themselves. It is, perhaps, a good sign that libraries are patronised far more by young people than old.

The late Dr. B. W. Vilakazi had begun to form a circle of African writers. It is to be hoped that this work will continue, but it is no good having writers if we do not have readers.

The first fight is, of course, against illiteracy, but those who have learned to read should never allow themselves to slip back into illiteracy. This actually happens far too often.

Books are by no means the only cultural activity: there are music clubs, singing and drama clubs. All are important, but home reading is the foundation. World events move so quickly that without a knowledge of the background that books provide, we must inevitably get lost.

Most children like to have stories read to them and it is a good plan to carry this habit a little further. Get a few people together who cannot read for themselves. Choose some interesting book and you probably find that before very long they will want to be reading for themselves.

Serbia was all gay with summer verdure. It was a bright morning. Through the windows of our car we caught glimpses of sun-bathed hills, dark green valleys, hamlets and plum orchards. As the car purred along the dusty road, the morning breeze hit against our faces and shook off remnants of sleep in us. Yes, because we had been to an Opera in Belgrade City Hall for "The Ace of Spades" by Tschaiakowsky until late the previous night.

We were now on our way to a centenary celebration in honour of the first Yugoslav romantic poet, Srenski Karlovci, about fifty miles from Belgrade. "New fabric" announced one of our comrades as we passed some building under construction. We passed several of these. Then our comrade remarked, "Yugoslavia atomic bomb—Reconstruction!"

Those four words epitomise very succinctly the mood of the people of the new Yugoslavia. Everywhere we saw buildings go up. Factories (fabrics), schools, creches, railway stations, but always some piece of construction. The economic policy of this new democracy it to build its country, and all its energies are being concentrated on that type of atomic bomb.

FIRST PLACE OF INTEREST

That is how the very first place of interest we were shown in Belgrade was a huge factory under construction. As we approached the spot we were greeted by the sharp sound of hammer blows, squeaking handcars, mingled with peasant songs and partisan victory marches. Here were 6,000 youth in voluntary Work Brigades during their vacation leave. They were drawn from all ranks, there were university wits, workers and peasants.

We saw girls, in short blue slacks, swinging pick-axes with gusto to the rhythm of their songs, while others were pushing wheel-barrows with joy and energy. One of them, bespattered with mud, with a badge on her breast signifying she was a shock-worker, walked up to us.

LEADER OF SECTION

This was Olga Divac, 22 years, and final student in Architecture. She was the Leader of the Section. She showed us around the whole encampment and also gave us the full programme of the camp.

There was a Radio Station which supplied music and news. There seemed no restrictions about the latter as they could listen to the B.B.C. special Bulletin for the Continent. The evenings were filled with cultural programmes, singing, dancing, campfires, cinemas.

Next we were taken to Pioneer City, a suburb of Belgrade. Here we found girls and boys between the ages 6 and 13 who came to spend their vacation, building a little summer resort for themselves. They were running on their own, with the help of a few adults, a Post Office, from which we posted some letters and telephoned friends in our hotel, the whole exchange being managed by these kids.

WONDERFUL SIGHT

They had their own Cinema Hall, lawns for gymnastics, and a miniature printing press. The latter ran a special "Pioneer News" for the twelve weeks of the vacation.

It was a wonderful sight to watch these youngsters operating machines, preparing photo-blocks, editing news collected from among those of them who could already read and write. They were also building a railway station for their small railway line, also operated by them. Marshal Tito is known to have a wonderful love for children, hence such lavish provision for their proper upbringing and leisure.

"TITO'S PIONEERS"

We asked some of them if they liked Marshal Tito and why they liked him. To them Tito is just "Drug Tito" (Comrade Tito). One of them answered us with a smile, as if to say, what fools be these comrades, "Why do we like him?" Of course we're Tito's Pioneers!

After another four days of hectic life in Belgrade we left for the Youth Railway line that was being laid by thousands of youth

not only from Yugoslavia and the Balkan countries, but youth from all over the world, as their contribution towards living up to their pledges, to fight for a free and complete life for youth all over the world.

GREAT PLEASURE

It was no small pleasure to me that our country should have been represented by three members, Miss Canin, now of the Public Library, Johannesburg, Ben Kies, now back home in Cape Town, Gladstone Letele, now lecturing in the School of Oriental Culture and African Languages, London University, and Ebrahim Pochee of Durban, now a student in the London School of Economics.

When we reached the Brigades along this railway line, nearly 100 miles long which was laid by the young men and young women on a voluntary basis, we saw something that may well be called unique in the world. The headquarters were in the heart of Bosnia. Of this romantic republic we shall treat next time.

Book Review

A MINE OF INFORMATION

"If you want to write to me your letter should be sent to 'Kwa Nkonyama', said an African who was going to work on a Rand Mine.

The occasion arose, and so did the question of the correct postal address of 'Kwa Nkonyama'. It was found in an unpretentious booklet entitled "AMAKELE", by E. M. McDougal, in which are set out in the main vernacular languages of South Africa the full postal addresses of practically all Mine Compounds and African Locations situated along the Reef, and also of the Transvaal Collieries.

In addition, the sixteen pages of the booklet, and also its covers, are packed full of most interesting reading matter, printed mainly in Zulu and Sesuto, although occasionally use is made of other languages such as Xhosa, Tswana, Tsishangana, Chinyanga, etc., and we noticed that a few short Biblical Texts appear in English, Afrikaans and Portuguese.

Browsing through "AMAKELE", the reviewer found among other reading matter:

Detailed instructions for addressing letters; passages from The Scriptures and verses from well-known hymns; the main notes of the Tonic Solfa scale, and Date Calendars for 1947 and 1948.

Two suggestions might perhaps be considered for future editions—

- (1) The names and dates of the principal Public Holidays.
- (2) that the pages of the book be numbered.

This booklet is warmly recommended to those of our readers who possess only a knowledge of their own home language and are in need of the valuable information it supplies.

(Obtainable from The Bantu News Agency (Pty) Ltd., P.O. Box 6663, Johannesburg. Price 7d. per copy, post free.)

LAND ACQUIRED FOR AFRICANS

The last 25,000 morgen of land, which in terms of General Hertzog's 1936 laws were to be purchased in the Free State as Native trust lands, have now been acquired.

European farmers owning this land recently refused to sell, but changed their minds when higher prices were offered by the Government.

Polio Increases

Parents should see that their children observe all hygienic rules in order to help keep down the present poliomyelitis epidemic. In Johannesburg this month 96 cases have been treated.

My dear "Bantu World" readers, in this and perhaps the two or three following articles, I am going to deal with the above subject which is very important.

Last week I visited an African Secondary School Headmaster who was kind enough to let me look through his J.C. syllabus. When I peeped into this document, I discovered that on each subject there is what is termed a "Suggested Syllabus for Grades to Standard VIII," issued by the Transvaal Education Department. I have, during the last few days, been allowed by this capable Headmaster — many his tribe increase for, by Jove, he is a jolly good fellow — to study this educational document on which I am not so selfish as to refrain from sharing my impressions with you.

"Is this wonderful syllabus a mere suggested thing?" I asked the jolly good fellow.

"Oh, no, it has been in force for sometime now," he quickly and emphatically replied. I felt rather small to be so ignorant of what this fellow knew.

The idea — it must be Mr. Kref's idea — of preparing one syllabus covering grades — this is another name for sub-standards, please — to Std. 8, is a jolly fine thing, for it has the advantage of closing the gulf which is often found between the primary and the secondary school curricula. By the way, this syllabus is for Europeans, though the J.C. part is also taken by Africans.

Seeing the Africans have their own syllabus from the grades to Standard VI, we can see why they do Standard VII and VIII in three years instead of two, like the Europeans.

We are still rambling outside the syllabus; we have not yet gone into it. Right now, I wish to ask the T.E.D. to put the present African primary school syllabus into the archives, and force all African primary schools in the Transvaal to follow their "suggested syllabus from the Grades to Standard VI," and graft onto it the Vernacular syllabus in the "Native code."

This same Headmaster — I hope this chap is not making himself guilty of revealing "official secrets" — tells me that the T.A.T.A. appointed a Syllabus Committee before anyone even thought World War II was ever going to end, to draw a better syllabus for the African schools. The report of that committee, I am reliably informed, is expected "on the Greek Kalends."

This committee can never hope to produce a better report than a very brief one in the words: "We recommend the T.E.D. suggested syllabus for Grades to Standard VI."

Mr. Mongalo supervisor of schools, please note.

Handwriting
There is in this code a suggested syllabus for handwriting. The very thought of handwriting fills the whole inside of me with fearful anger because, at no time in the history of African education have black children ever written as badly as they do to-day.

To-day it is nothing unusual to find a matric student whose writing "compares favourably" — to use a trite phrase — with that of my little daughter who has just turned three, and has not yet been to school and, therefore, cannot yet write.

Ugly To Look At
The other day I compared a father's and his son's writing. The father passed Standard I in a Night School, and the son passed Standard VI in December 1947 when thousands of his friends failed. The father's handwriting was rounded graceful, legible and a pleasure to look at, while that of his son was the ugliest sight imaginable.

No, Gentlemen! Nee, Kerels! Che, banna! Hai, Madoda! this will surely not do. Let us return to the old-fashion way when handwriting or penmanship was a fine art, and a lesson in it was a sacrament. Restore the old-fashioned copy-books. We shall continue our "indaba" next week. Tot siens!

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MATLAKENG LE TSA TENG

Mona motsaneng ona oa rona re bona feela lipula tse matla tse kolobisitseng lefatse ka mokhoa o makatsang.

Kajeno motse oa rona o mocha oa matlo a 'Masepala a lekholo re bona o ea ho feleng ho ho bonahlang hore khoeling ena o tla buloa. Che oa khahleha motse oo, kaha e bile o lutse hona tutusoaneng e rathang ea Khutlo sena sa Matlakeng.

Re bona matsatsing ana e le lefene-fene la litukiso tsa lipapali tsa bolo, eo ho utloahalang hore e il'o bapaloa litulong tse na tse latelang, ke sehlopha sena se rathang mona ha rona sa Southern Free State African Football Association (ha khutsanyane. S.F.A.F.A.) eleng mona:

Mafeteng le Banut F.C. ka la Hlakubele 28; Morija le Mahratta F.C. ka la Hlakubele 29; Morija le Liya-Batho F.C. ka la Hlakubele 29.

Bashemane ba mekeo ea "SFAFA" bo-"Walaza." "Up an Down," "Spitfire," "Double-case," "Monkey-Tricks," "Juwawa-my-Kind," le bo "Kokoriana," "Stormy-Weather," "C-to-C," "Dr. Rubbish" le ba bang ba tsejoang haholo mejahong e kang ena, re bona ba khema ka thata ho itukisetsa sekaja sena.

K'hele! bana haeba e sa le bona bao re ba tsebang a-a-a! Tangtang e tla khangoa ke lerole, 'me ea senang sekaja 'mae a hla roale matsoho hlohong.

Morero

Moreo oa lipapali tse na ke ho itukisetsa ho ea thulana le lipoho tse kholo tsa bo-B.A.F.A., K.A.F.A. le Association tse ling ka mona ka Mangaung khoeling tse tlang.

Batsamaisi ba sehlopha sena ke bo-Mong, H. B. Moeno (President) D. C. Monare (Gen-Secretary) C. M. Ramanamane (Vice-Pres-) le G. Phike (Treas.) Bana banna, e leng tsona likonyela bomaghusu ba sehlopha sena, ba se ba qetsetse ka pelong, ba re taba tsohle kapa cona khang e se tla khaoha thoteng ea Mili.

Bashemane bana ba hlopha sena (SFAFA) ba tla theoha Merojaneng, Role-leo-thunya le ka setsing ka Matlakeng.

Oeso, khomo ha e nye boloko kaofela. — C. M. Monnana.

KE EA BASADI FEELA

Mona re hlalishetsa babadi ba rona kaofela hore phehisano ka botle (kompetishene) e ka tlas'a tsamaiso ea lesedinyana lena, ke ea basadi feela. Juale re makatsoa ka ho fumana banna ba bangata ba re romela dits'oants'o tsa bona joaleka batho ba kenelang phehisano eo ka botle!

Na le kile la bona kae monna a le motle? Helang, banna, phehisano eo ke ea basadi hle. Romelang dits'oants'o tsa baradi kapa basadi ba lona, eseng hore ho romeloe dits'oants'o tsa banna, ho tane re batla difatleho tsa basadi feela phehisano ena.

BRANDFORT: Kgueding e fetileng, go no go tthaolwa baamedi ba Legkotla la Keletso mona. Ga tthaolwa Batl. Adam Moathodi, Hans Maloko, William Sishuba.

Molt. Solomon Makgetla o na a tthaotswe fela, o busitse kopo yeo.

Re itumelela gore re ipela thata ka go nna le Mooki (Nurse) ya motse wa rona, e leng Mof. Jolobe. Le rona re bona ha re tla tshwana le metse e mengwe.

Barutintshi ba bacha ke Batl. Jolobe le Lesenyeho. Bana ba sekolo ba atile thata.

—P. G. Kitsa.

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Phehisano Ka 'Mino

Mokhosi o se o utloahetse ke hore ka la March 27, 1948, e tla be e le mokete o mehlo oa 'mino oa Basotho. Batho ba tla haelloa ho ba teng tsatsing leo ba tla be ba senyehetsoe ke boithabiso boo ba hang ka selemo le selemo. Thaka e tsamaisang hlopha tsa libini ha e sa ja litheohelang ke matsoalo. Rona re tla be re lebelletse ha ngoale e khilaba, re ntse re oma ka lihloho joaleka maqheku a seng a sitoa ke litho. Ke thaelo ea Basotho ho itsarolla ha ho binoa 'me kajeno ho tla khaoha molamu ha ho bineloa baroetsana bana ba babeli bao e leng ngoe'tsi-tsa malapa 'ohle.

Batsamaisi bohle ba iteta lifuba hore kajeno hona tang-tang e tla khangoa ke lerole.

Matsatsi a se a khutsufetse haholo 'me he re lebelletse litla-tile le mehoulahoula ea ba tlang moketeng ka la March 27, 1948 mona Holong e kholo ea Orlando.

Keletso

Batho ba eletsoa ho ithahamela ho feta selemong se fetileng. Haholo ba rekileng litekete ke bona ba lokelang ho fumana litulo tse ka pele-pele ba tle ba hle ba bone hantle. Empa he ho ba ka fihlang morao ha e na ho ba molato oa rona ha ba hloka litulo. Re tla leka kahohle hore bohle ba rekileng litekete ba fumane litulo haese feela ha ho se ho tsetse.

Litekete

Litekete li fumanoa 2771 Shelters Orlando le 7717 Orlando West. Batho ba haufinyane le Germiston ba tla li fumana 4th Street No. 256 Germiston Location ho Miss Edith Monese.

Ho ba Springs — Benoni ba tla li fumana New Kleinfontein Compound ho Mr. Maqelepo.

Baeti

Bana ba Senekal ba tla fihlele 7717 Orlando West ha monghali Piet Mokebe 'me re tla ba lebelu ho fihla ka la March 26, 1948 ka train ea 5.50 a.m.

Bana ba tsoang libakeng tse ling ha re e-so fumane mabitsa a bona 'me le bona ba lebelletsoe ho fihla ka la March 26, 1948. Ka baka la tieho ea mabitsa a bona mohlomong re tla sitoa ho le hlalishetsa mabitsa a bona.

A Leng Teng

Mabitsa a seng a le teng ke a bana ba Senekal, 'me re le hlalishetsa 'ona:

Sopranos: Mistress E. Motsisi, Evodia Molete, Mary Lepati, Emily Thulo, Emily Lethola.

Altos: Elizabeth Thipe, Josephine Ketsise, Julia Maqabe.

Tenors: Nicodemus Rammile, Brand Phofeli, Joseph Taunyane.

Bass: Mohlouoa Moleleki.

Photographers

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Stephen Pekuhe, Philemon Rammile, Michael Melk. Conductor: Teacher E. E. Monese.

Mabitsong ana, bana ba bangata ke ba neng ba le teng selemong se fetileng 'me ho bonahala hore Orange Free State e moceng o fetang oa ngohola ha e nka sejana.

Litekete li tla koaloa ka la March 26 1948 'me ba ka haelloang ho li fumana tsatsing leo ba se ke ba tsepa hore ba tla li fumana ka la March 27, 1948. Tsatsing leo li tla be li rekisetsoa ba tsoang O.F.S. le Basutholand feela ho tloha ho seng ho fihlela 1.30 p.m.

O teng hape mor'a Monesa 'me bohle ba ileng ba haelloa ka 1947, tlong le tlo mo tseba le ho mamela. — R. L. Motsatse.

BA KHETHILOENG VEREENIGING

Ba khethiloeng selemong sena ho ba litho tsa Lekhotla La Keletso motseng oa Vereeniging ke bana: Beng. A. Sekala, S. Mapikila, P. Molefe, S. D. Lichabe, S. Mooi, J. Hammond, A. Khosi, Rev. C. Molefe, E. Khantsi le G. Vilakazi. — S. D. Lichabe.

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Molao Oa Mesebetsi Ea Matsoho

TRANSPOROTO KA LITOROPONG



Mona matlo a sa lokang koana Volksrust, Transvaal a ea tlosoa ho ahuoe metse e ahlileng hantle.

Ha naha e feng feela e hola mestebetsing ea matsoho qetelo e 'ngoe e bang teng ke ho hola ha metse e mehlo. Pele basebetsi ba ka itisa ho phela haufinyane le lifaktori, empa ha matla a ho batleha ha sebaka a nte a tota, matlo a bahiri oa tlosetsoa sebakana ho tloha khubung ea toropo kapa motse o moholo.

Metseng e meng e mehlo ea lefats'e lena ekang New York kapa London, batho ba ka phela bohlo ba maile tse mashome a mabeli kapa a mararo ho tloha offising tsa bona kapa faktoring. Hona ho hlalisa taba e kholo mabapi le ho tsamaea (transporto) hoo mashome a likete tsa batho hobane ho tla batleha ba isitsoe mosebetsing le ho khutlisetsoa mahaeng ka letsatsi le leng le leng.

BASEBETSI LE TABA ENA

Ntle ho hore tsela tsa transporto li bitse tlase li phakisitse basebetsi ba ka nka hora tse ngata ka letsatsi tereneng kapa terempeng.

Metse e mehlo haholo e bile ea tlameha ho ea ka tlase ho lefats'e ho lokisa bothata ba eona ba transporto. Re ka bolela hore koana London, transporto eohle e laoloa ke mokhatlo o bitsoang London Passenger Transport Board—Lekhotla la London la Transporto ea Batho. Lekhotla lena le laola litsela tse hlano tsa litimela tse mathang ka tlase—tsena ke tse ling tsa mesebetsi ea lekhotla lena.

POLELO EA BA BANGATA

Batho ba bangata ba chakelang London ba re ha ba ke ba tsebe hantle ho ka fumana boholo ba nete ba eona ho fihlela ba thehela ka tlase.

Liteisheneng tse ling tse kholo tsa ka tlase litimela li matha ka boholo ba e 'ngoe ka motsotso o mong le o mong ka letsatsi lohle esita le ka karolo e kholo ea bosiu. Liteishene tsena ka bo tsona li maoto a mangata a makholo tlase ho lefats'e ebile rea hopola kaofeela ha rona hore phutuhelong tse kholo tsa moeeng holim'a London ntoeng ea Bobeli ea Lefats'e likhurumelo tsena tsa ka tlase li ne li sebelisoa ka bosiu bo bong le bo bong, ke likete-kele tsa malapa.

ta, kaofeela tse nang le matla a maholo, ka nako e batlang e lekana hantle. Molao ona o lokiselitse ketsahalo tsena ka bobeli ba tsona 'me Temaneng ea 23 ho entsoe tokisetso ena e latelang:

"Bakeng sa sebaka se feng feela lekhotla le ka beha lekhotla la sebaka seo le lokisang 'me le tla ba le litho tse tharo." Litho tsena tse tharo tse ho buuoang ka tsona e ka ba offisiri ea Lekala la Mesebetsi e tla ba molula-setulo oa Lekhotla leo, Offisiri ea Lekala la Litaba tsa ba Bats'o, le offisiri ea Lekala la Khoebu le Mesebetsi, e tla khethoa ke Mongoli oa Lekala leo. Tona ea Mesebetsi le eona e ka khetha offisiri ea Lekala la eona e-be eona Mongoli oa lekhotla la hae.

MESEBETSI EA MAKHOTLA

Moo a khethetsoeng teng libakeng, Makhotla a mahaeng a ka shebana le linyeoe tseo ka nako le nako li lebisoa ka pele ho 'ona ke Lekhotla le Lehlo ebile a ka ba le matla a ntseng a tso'ana hantle feela le Lekhotla le Lehlo.

Tumellano e feng feela leha ho le joalo, e fihletsoeng ke Komiti ea Linyeoe ka thuso le ka matla a lekhotla la hae e ka romelloa ho Lekhotla le Lehlo eo ha nako e ntseng e tsamaea e tla e fetisetsa ho Tona ka keletso ea Lekhotla

QETELO

Se boletsoeng lengoleng lena se bontsa mokhoa oa ho shebana le mathata mahareng a Mekhatlo ea Ma-Afrika ea Khoebu le Mekhatlo ea Bahiri. Mona ho na le (a) Lekhotla le Lehlo, (b) Makhotla a Mahareng le (c) Komiti tsa Linyeoe tse nang le litho tse lekang tsa baemeli ba Bahiri oa basebetsi ba Ma-Afrika.

Lengoleng la rona le latelang re tla hlalosa litaba tseo ho ka rerisoang ka tsona tumellanong kapa nehelong 'me re tla lebisana ho seo Molao o se bolelang mabapi le "literaeka" le ho emisa ho sebe-

Hape-hape, re kopa babali kaofeela ho hopola hore Molao ona (Bill) ha a e so be Molao o fetisitsoeng 'me mangoleng ana re mpa re leka ho nehela popelo mabapi le se hlalositsoeng. A re hopoleng hape-hape hore lihlopha tse ling tse kang tse sebitsang merafong li behetsoe kakhoko tokising tsa Molao ona kaha li se li e-na le tsela tsa tsona tsa ho lokisa litaba.

Matsatsing ana a hona joale libase le materogo a terene li sa ntsane li hlokahala haholo. Hona ho bolela ho baka ho qotetsana batsamaing bohle ho sa khethoe bochaba. Ka litoropong ntho ea ho etsa mekoloko e se e le ntho e fetohileng tloaello. Leha ho le joalo, ha e le mona mesebetsi ea ho fumana lintho o qala ho hola ho feta tahlehelo e iteng ea fumanoa ntoeng ena e fetileng, mathata a transporto ha nako e ntseng e tsamaea a tla ba bobebe.

HO QOTETSANA MEBILENG

Empa hona ha ho na bolela hore ho tla kokobela ho qotetsana mebileng. Mabila ena ea na ea lokisoa pele ho kena libasekele le limotokara tse etsoang ka bongata, 'me qetelo ea taba ena ke hore mebila e mesesane haholo ho ka tsamaea ke makoloi a maholo. Kaofeela re li tloaetse ntho tse mona tse bontsang bofubelu le botala litarateng tsa litoropo tse kholo ho thusa batho le limotokara ho tsamaea 'robots' hammoho le mapolesa a litarateng.

HA BA BAKAE JOALE

Joale ha ba bakae basebetsi ba lulang haufinyane le moo ba sebe-tsang teng haeba libaka tsa mesebetsi li ka tulong tse potileng thokoana le motse. Hangata Ma-Afrika a atisa ho tsamaea sebaka se se telele ho fetisisa 'me tjehe ea transporto kahoo ke ntho e matla ho lokising ts'enyehelo tsa bona Keketso leha e ka ba ea peni feela ka leeto e ka etsa phapang e kholo.



Ka libakeng tse ka litoropong, metse ekang ea mahaeng e fetoha qubu feela ea lits'ila.

Hangata ka metseng e mehlo libase le litrempe li tsamaea ke ba ha 'masepala' 'me ka nako e 'ngoe li thusoa ka chelete e le hore mashome a likete tsa batho li sebebelisang ha a hlile ha a lefe tjehe e litlatseng ea leeto.

Taba ena e toima ea transporto e amang mafats'e oohle a nang le lifaktori tsa mesebetsi e bakile hore no be teng hlaniso ea hore re emise ho aha metse e ntseng e hola-hola e-be sebakeng sa ho etsa joalo re sheba haholo ho aha litoropo tse nyenyane moo menat'e eohle ea bopatllo ba toropong e ka fumanoang kantle ho mathata a mang.

Taba ena joale e ntseng e buuo ka bophara mona Afrika e Boroa. Re ka bapisa ka hore ka Witwatersrand ho ntseng ho rerisoana ka ho holisa litorotsoana tse ling tse nyenyane bakeng sa ho holisa 'masepala e mehlo oa motse oa Johannesburg.

METSE EA MA-AFIKA

Morerong oa mofuta ona ho tla tlameha hore ho be teng sebaka sa metse ea Ma-Afrika se tla ba le mesebetsi ea eona 'me masepala e re ha nako e ntseng e tsamaea e hlome mebuso ea eona ea 'Masepala ho be teng Majoro le Mahosana a hae.

Ruri, tsela ekang ena hase hore e ka lokisa merero eohle ea taba ea transporto. Ho tla nne ho be teng hlokahalo ea ho fihla li-offising le lifaktori, empa libaka tseo ho tsamaoang ho tsona li ka ba khuts'oanyane.

Tsela e lokileng haholo eo re ka thusang ka eona ke ho hlomphe mela e tseleng. O matla ho feta eohle melaeng ena ke ho ba le hlokomelo e kholo, Esita leha eba motho e mong ha a re hlomphe ha re fumane letho feela haeba re ka ba joalo ka tena.

Re tsoanetse ho bona hore bana ba rona ba ithuta ho bona thuto ea ho se leke ho ts'ela 'mila ba saka ba talima, ka tseleng tse peli ho bona haeba ho teng mebotokara e tlang.

Bohlo ba metse e mehlo ho na le tsela tsa ho fokotsa limotokara le makoloi ka ho atolla mebila le ho arola likoto tse ngata. Hase ntho e ka etsoang ka pele ebile e bitsa chelete e ngata ka ho fetisisa. Kahoo, re tsoanetse ho amohela seemo sa litaba joaloka ha se le joalo re etse bohlo ba rona ho fokotsa lenane la likotsi.

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Molao Oa Linyeoe Oa Ma-Afrika Oa 1947

Lengoleng le fetileng re ile ra hlalosa temana tseo ho tla batleha li nkilo, ho ea kamoo Molao ona o hlalositsoeng o behileng kateng seemong sa 'ona sa hona joale, ha sehlopha sa basebetsi ba Ma-Afrika se batla ho hloma Mokhatlo le hore na ho tla batleha o ngolisitsoe ka tsela e joang ke Offisiri ea 'Muso e tsejwang ka hore ke "Mongolisi" eo, pele e nehela mokhatlo oa matla, e tiang ho batla ho ikhohisa hore molao oa tsamaea oa Mokhatlo oa Khoebu o lumellana hantle le se batlang molaeng le kamoo ho behileng molaeng ha Hlahiso e fetisitsoe ea etsa Molao ke Parleme.

Ka tlas'a se behilong Hlahisoeng eona kaha e hatisitsoe, Mongolisi hape o tla ba le matla a ho etsa patlisiso haeba a ka hopola hore Mokhatlo o feng feela oa Khoebu kapa e mong feela oa 'ba ts'oereng marapo a Mokhatlo ha a hlokomela se behilong tseleng ea tsamaea ea molao ona kapa a sebetsa ka tsela e sa lumellaneng le molao.

TONA E KA TSEBISOA

Qetelo eohle ea se fumanoeng patlisisong ekang ena e ka tsebisoa ho Tona eo, haeba e fumana hore sohle se sa lokang se fumanoeng patlisisong ekang ena sa etsoa ka raporoto se ka mokhoa o sa lumellaneng le moea oa batho kapa hona ho ka ba le cheseho ea letho ho litho, e ka laelang hore Mokhatlo oo o emise o se hlale o sebetsa 'me e ka ba le matla a ho laela Mongolisi ho tlosoa lebitso la 'ona libukeng. Leha ho le joalo, Mokhatlo o ka ba le tokelo ea ho lebisana Khotla.

MOKHOA OA TOKISO

Boikemisetso bo boholo ba Molao ona ha o-se o tilla kaha bo se bo boletsoe, ke ho tllisa ts'ebelisoeng mokhoa oo ka 'ona linyeoe mahareng a basebetsi le bahiri li ka lokisoang ka 'ona ka tsela tse lumellaneng le molao. Nyeoe tsa mofuta ona ka nako tse ling, ho batleha li lokisoa ka ho lamola, 'me kahoo ho ea hlokahala hore ho be teng mokhatlo oa bana oa khetliloeng hantle bao ho ka lebisoa linyeoe tse itsoeng ho bona ho ea lokisoa, 'me Temaneng ea 19 ea Molao oa Linyeoe temana ea pele e nyenyane e eme ka tsela ena:

"(1) Mona ho thehiloe lekhotla le tsejoang ka hore ke Lekhotla le Lehlo le Lamolang le tla ba le litho tse hlano 'me ho tsona,

(a) Se seng se tla khethoa ke Siba-Lehlo me e tla ba Molula-setulo; (b) Se seng se tla khethoa ke Siba-Lehlo ka tsebo ea sona ea Litaba tsa ba Bats'o mesebetsing ea matsoho; (c) E mong e tla ba offisiri ea Lekala la Mesebetsi 'me o tla khethoa ke Tona.

(d) E mong e tla ba offisiri ea Lekala la tsa Khoebu le Mesebetsi ea Matsoho 'me o tla khethoa ke Tona ea Tokiso ea Bolulo 'me (e) E mong e tla ba offisiri ea Lekala la tsa ba Bats'o 'me o tla khethoa ke Tona ea Litaba tsa ba Bats'o."

Ka tlas'a temana tse ling tse nyenyane tsa temana ena, ho entsoe tokiso ea hore ho khethoe litho ka ho fapana le hore ho be teng Mongoli oa Lekhotla le Lehlo le Lamolang (Mediation Board).

MATLA LE MOSEBETSI OA LEKHOTLA LE LEHOLO

Matla le Mesebetsi oa Lekhotla lena le Lehlo le Lamolang a behiloe ka tsela ena e latelang:

"Ho ea kamoo Molao o behileng kateng, Lekhotla, le tla leka ka ho lamola ho lokisa ka tumellano kapa ka tsela e 'ngoe sebakeng le mesebetsing o lokisoang, mesebetsing oa matsoho, khoebu kapa mesebetsi ho ea ka lihlopha tsa Ma-Afrika a hiriloeng moo Lehlo ho tla lokisa nyeoe tse nge-

le taolo, hape-hape le tla kena linyeoeeng tse hlalileng mahareng a mokhatlo oa bahiri le bahiri oa Ma-Afrika kapa Mekhatlo ea ka lehlakoreng le leng la bahiri ba Ma-Afrika ea Khoebu ka ho le leng."

Kopo ho Lekhotla le Lehlo ho tla batleha e entsoe ka tsela ea 'nete ke mekhatlo empa Lekhotla le ka bana kopo mabapi le nyeoe ea ho emisa ha mesebetsi oa Ma-Afrika ea hiriloeng haese feela haeba lekhotla maikutlo a lona ke hore taba ena e amane le temana ea molao.

E TLA HANOA

Ka tsela e tsoanang, kopo e feng feela kapa nyeoe mabapi le ho hlalosa ha temana e feng feela ea Hlahiso ena ka bo eona haeba e ka tiisoa ea e-ba Molao e ka hanoa.

Matla a mang hape-hape a maholo a nehetsoeng Lekhotla le Lehlo ke ho beha le ho khetha lenane la baemeli la bahiri le mekhatlo ea bahiri oa ba ka bitsoang ho ea kopana e le Komiti ea ho lokisoa ha Linyeoe ha, ho le teng taba.

Komiti ea mofuta ona ea Linyeoe e ka kopana moo litho tsa Lekhotla le Lehlo li leng teng 'me ho ka etsoa sohle ho lokisa nyeoe ka tsela ea kutloano le therisano. Lenane la baemeli la bahiri le mekhatlo ea bahiri oa ba ka bitsoang ho ea kopana e le Komiti ea ho lokisoa ha Linyeoe ha, ho le teng taba.

Komiti ea mofuta ona ea Linyeoe e ka kopana moo litho tsa Lekhotla le Lehlo li leng teng 'me ho ka etsoa sohle ho lokisa nyeoe ka tsela ea kutloano le therisano. Lenane la baemeli la bahiri le mekhatlo ea bahiri oa ba ka bitsoang ho ea kopana e le Komiti ea ho lokisoa ha Linyeoe ha, ho le teng taba.

KA NAKO LE NAKO

Ka nako le nako ho ka etsahala kantle le ho pelaelo hore Komiti ea Linyeoe e seke ea fihlela tumellanong e ka felisang nyeoe 'me e-be ho fihleloa seemong sa ho "emisa" sohle. Molao ona oo re buang ka 'ona leha ho le joalo, o lokiselisa taba ekang eo ha e ka ea etsahala 'me haeba Lekhotla le Lehlo le ka bona hore teko tse ling hape-hape tse etsoang ke Komiti ea Linyeoe e ka nna ea etsa hore ho se fihleloe tumellanong ea letho, kapa haeba seo Komiti e fihletseng ho sona se sa amohelhe ho Tona hore se ka hatisoa e le tumellano e tlamang, teng joale moo Lekhotla ka bo lona le ka etsa nehelo e tla tllisa khang eohle qetellong.

MAKHOTLA A MAHAENG

Muso oa Kopano ea Afrika e Boroa o akaretsa sebaka se sehlo 'me ka nako tse ngata ho na le libaka tse mahareng a litoropo tse nang le mesebetsi ea matsoho. Ha ho hlaha nyeoe ekang e ka lebisoaang ka pele ho Lekhotla le Lehlo, ruri hoo ke taba e matla 'me e batla hore e lokisoa ka pele-pele. Hape-hape, motho a ka bona e tla le joale ho bitsoa Lekhotla le Lehlo ho tla lokisa nyeoe tse nge-

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BOLOKANG MOBU OA RONA

Keletso ea hore re ts'oanetse ho latela tsela tse utloahalang tsa temo ha e ka ke ea boela ea nna ea phetsoa khafetsa. Keletso tsena li tsoa ho litsibi tse eltsang li se na sepho seo li se shebileng, empa li hlokomela ka tsela e boima likotsi tse ka pele haeba re tsoela pele nako le nako ho sebelisa mobu hampe.

Hona haufinyane tjena banna ba mashome a mane a metso e 'meli ba Lekala la tsa Temo ba ile ba ea sebokeng sa ho bolokoa ha mobu le naha se neng se kopane koana Pretoria. Kaofeela ha bona banna bana e ne e le offisiri tse tletseng tse nang le thuto e feletseng ebile e le litho tsa komiti tse lokisang.

PUO EA PROFESA R. L. ROBB

E 'ngoe ea puo tse khabane ka ho fetisisa e ile ea etsoa ke Profesa Robb, Motsamaisi e moholo oa Hlahlobisiso ea naha tsa Mareneng oa Lekhotla la Sechaba la Hlahlobisiso ea Bolulo ba batho.

A bolela hore karolo tse mashome a mane ho tse lekholo tsa likhomo tsohle tseo e lenag tsa Ma-Afrika ka Afrika e Boroa li ts'oanetse hore li tlosoe naheng ho etsa hore naha e lekane likhomo tse fulang ho eona.

Hona ho akaretsa limilione tse ngata-ngata tsa likhomo 'me ho tlosoa ha tsona e tla ba morero oa motonana. Hase hore feela ho ka lokisoa taba ea ho tlosoa ha likhomo tse ngata hakana tse se nang lesika le lokileng, empa ho tla batleha ho tlositsoe mohopolong oa Mo-Afrika taba ea ho nka leruo la likhomo e le sona setumo bophelong ba motho 'me ha taba ena e ka tlosoa, e tla ba le thuso e kholo temong e lokisitsoeng hantle.

Khanyetso tse ngata melaong ea sechaba ea lenyalo ho tla batleha hore li qhaloe.

LI KE SE ETSOE KA NAKOANA

Taba tse kang tsena li ke se etsoe ka nakoana feela empa moreo ona o matla hoo ntle ho hore o lokisoa ka potlako masimo a ka tlas'a temo ea Ma-Afrika a tla senyeha hoo a sa tlo hlola a lokisoa hape le neng feela, 'me qetelo ea taba eo e tla ba tsietsi e ts'abehang hoo ho sa batleheng leha ho ka nahanoa ka eona, a riatso Profesa Robb.

Lichaba tse ngata li ka hanana le morero o feng feela oa ho fokotsoa ha liphoofole tsa tsona empa ho na le balemi ba bangata ba Ma-Afrika ba lumelang 'me 'Musu o ts'oanetse ho loants'ana le taba ena hang-hang.

MATHATA A MANG

Ho na le mathata a mangata mabapi le temo ka mahaeng a Ma-Afrika empa pele ho ka lokisoa bothata bo feng feela, ho tlamehile hore ho thibeloe leruo le le

ngata la liphoofole. Joale ke hona ba ka tsoelang pele bohato ho sephara 'me eena o re a ka bona e sale joale nako eo ka eona Ma-Afrika a khotseng a tla be a lema masimong hantle kandle ho kotsi ka makholo a lilemo tse tlang ba fumana chai e lekaneng ho bolokoa matlung a bona.

Ma-Afrika a nang le likhomo tse ngata a ka be a nahane le ka mohlala o le mong feela o fumana eng feela kathoko ho phahamisana tsela ea 'ona ea ho phela. Sehlopha se sehoho sa likhomo tse fulang serapa se senyenyane sa naha hase na hona ho fumants'a batho se lekaneng ka tsela e utloahalang 'me a senya naha.

Lenane le lenyenyane la likhomo le fulang hona naheng eo le ka fumants'a lebeso, chesa le nama. Ha lenane la likhomo tsa Ma-Afrika le fokolitsoe ka tsela e lekaneng, ho ka fumanoa lebeso le le ngata 'me hona ho ka phahamisana le tsela ea Ma-Afrika ea ho phela.

TABA E KHOLO HAHOLO

Mo-Afrika ea belaelang hobane likhomo tsa hae li fokolitsoe ka karolo tse mashome a mane lekholong o tla phakisa a fumane tse setseng li fepehile hantle, li nehele lebeso le ka nyolohang ho isa ho kae le kopola habeli lebeso leo a neng a le fumana lenaneng la pele la likhomo tse tlang tsa lesika le sa lokang.

Kahoo, hase hore ho fokotsoa ha likhomo ho ka pholosa mobu le naha feela, empa ho ka phakisa ha nyolla se fumanoang ka libakeng tsa Ma-Afrika. Hang feela ha ho phethisitsoe morero oa ho fokotsoa leruo naha e khutlisetsoa seemong sa eona ka tlas'a tsamaiso ea 'nete, mathata a mang 'ona a ka qala ho itokisa bohoho ka bo 'ona.

Profesa Robb a bolela hore ho shebiloe haholo taba ea ho lokisoa poloko ea mobu ka mokhoa oa ho sebelisa mechini. Hona ho ea hloka hahala hobane mobu o tlohetsoe hore o senyeha. Haeba naha e ne e bolokiloe ka tsela e lokileng e ne e se na hona ho khoholeha.

MORERO O SEPHARA

Ho tlosoa ha likhomo tse limilione ke morero o sephara hoo o ka phethoang feela ka tsamaiso ea 'Musu o moholo. Likhomo tsena ho tla batleha hore likhomo tsa lesika le sa lokang li fokotsoe li khetheloe kathoko ho tse lokileng 'me li tlosoe naheng.

Tsena li tla be li sa lokela 'maraka o feng feela 'me pele li hlaloha ho tla batla li nonts'oe mapolasing a maholo moo ho fulisoang likhomo 'me moo li lisoe ka tsamaiso e tletseng ea 'Musu masimong a trust a behiloeng kathoko ho sebelisoa ke Ma-Afrika empa a ntseng a sebelisoa le hona bakeng sa ho fumana furu le mesebetsi e meng.

Hang feela ha likhomo tsena li se li nonts'itsoe hantle li ka rekisoa fantising ea likhomo le ka mehloli e meng. Lenane le ka fumanehang hang-hang leha ho le joalo, ha le ka ke la sebelisoa bakeng sa ho fumanela batho nama, 'me bohoho ba nama ho ka batleha hore bo kengoe ka likotikoting.

BO EA BATLEHA

Bohato ba mofuta ona ho ka bonahala eka bo boima empa bohato bo boima bo ea batleha. Ho ts'oanetse hore ho nkuoe mohopoloo o motelele. Tjeho e ts'oanetse ea lokisoa ka ho lekana le qetelo e tla hlaha. Ke eona phapang mahareng a poloko kapa tsenyoe e tletseng ea tsela tsa ho phela ha Ma-Afrika ka mahaeng. Ho timela ha temo ka mahaeng ho ka ba le qetelo ea ka pele-pele e seng monate hohle ka ho la Kopano.

Profesa Robb a eletsa hore Ma-Afrika a buseletsoe mabapi le likhomo tse tlositsoeng ka tsela e tla lumellana le tjeho ea khomo e 'ngoe le e 'ngoe e tlositsoeng. Joale 'Musu o ka roala tjeho ea ho nonts'a liphoofole tsena tse ngants'oang.

— XAD (xxix)



Motse oa Ma-Afrika naheng e pepeneneng.

TUMELLANO TEMANENG TSE LING

Britain, Fora, Netherlands, Luxemburg le Belgium li rometse barumuoa ba tsona mane Belgium ho ea buisana kaha re boletse kae-kae pampiring eona ea kajeno lena ka ho theha selekane le thusano. Ka nako eo tsena re li utloileng, barumuoa bana ba lumellane temaneng tse supileng tsa selekane se tla etsoa se tla nka nako e telele; sohle joale se lebisitsoe ka pele ho komiti e lokisang.

Sebui se seng sa hona Belgium se boletse hore kopano ea pele ea barumuoa bana e ile ea shebana haholo le taba tsa leruo, tseo mafats'e ana a mahlano a seng a atamelitsoe haholo ho tsona.

Leha ho le joalo, tumellano tse na tse supileng tsa barumuoa bana hase hore ke tsa taba ea leruo feela empa ho boetse ho buisanoe hape-hape ka litaba tse ling tse khohle le tse matla.

BANNA BA BAHOLO

Banna ba baholo ba tsebang litaba ba Britain le Fora ba boletse taba tsa ntoeng tumellanong ena ha li na lokisoa ka tsela e tletseng e tloahlehang ea ho etsa tumellano tsa mofuta ona.

Mohlomong ha pampiri ena e fihla ho babali ba rona tumellano ena ea selekane sa lilemo tse mashome a mahlano e tla be e se e qetilo.

Temana tse ling tsa litaba tsa puso tsona ho boleloa hore li tlohetsoe kaboemo feela ho sa buuo letho feela ka tsona empa ho ea ka raporoto tse teng, ho thoe ho lokisitsoe hore ho tla thusanoa neng feela haeba e 'ngoe ea naha tsena e ka ea fumana khathatso tabeng tse amaneng le puso.

Moemeli e mong oa lipampiri o bolela hore tumellano ena eohle e tla ba le temana tse leshome le metso e 'meli 'me lenane lena le tla hlomeha holim'a keketso e feng feela e ka etsoang kapa eng feela e tla etsa hore le boele le eketsehe.

Taba e 'ngoe hape-hape e matla eo ho buuoang ka eona ke taba ea hore mafats'e oohle a Bathusani a batla hore ho kopano bakeng sa ho laoloa ha sebaka sa Ruhr ka Jeremane seo e leng sebaka se sehoho sa mesebetsi ea matsoho.

SE BATLEHANG

Seo mafats'e ana a se batlang ke hore karolo ena e khohle ea Jeremane e be taolong ea lichaba tsohle ho phethisa tsa mesebetsi ea matsoho.

Naheng ea Czechoslovakia teng ho hlaha polelo e reng banna ba Makomanasi ba nkile marapo a 'Musu 'me taba ena e emisitse mafats'e a mang hampe.

Finland le eona e entse selekane sa ho thusana le Russia ka kopano e ileng ea hlalisoa ke Marshal Stalin oa Russia. Ha re ngola tsena ke hona ho tla romeloa karabo ke naha ea Finland feela ho bonahala hore eka hoja e tla etsa selekane seo.

Canada teng monna e moholo oa mokhatlo oa Makomanasi a Britain o hanetsoe ho ea kena teng sebokeng se lokelang ho kopana hona haufinyane tjena. Naha ea Canada e se e tsebisitse hore ha e batle makomanasi.

Ka Amerika teng monna e mong oa ntlalo e putsoa o ile a bua vekeng tsena tse fetileng a re ba

ila batla hore ntlalo eo ea liputsoa e lumele hore morerong oa ho thuso ha naha ea Europe hore o tsohe tsietsing tsa Europe e ka Bophirimela hore li kopane e be ntho e le 'ngoe ntoeng ea ho felisa bokomanasi bo okametse lefats'e.

SEBOKA KA JEREMANE

Khoeling eona ena ho bile le seboka se sehoho sa naha tsa mose tse khohle ho rerisana ka tsa seemo sa nako e tlang sa Jeremane le hore likarolo tsohle li ts'oanetse hore li kopangoe li be ka tlas'a taolo e le 'ngoe.

Russia e rometse polelo ka moemeli oa eona ea London hore e ise lengolo offising ea 'Musu oa Manyesemane ea litaba tsa ka mathoko leo ka lona e bolelang hore e bona hore sohle seo ho rerisanoeng ka sona sebokeng seo e bona se se na matla a molao 'me hase na amoheloa ke lichaba tsohle.

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Ngu Makhandakhanda.

Iningi selizifundele ku maphephandaba ukuthi nonyaka abamhlophe, kuzoqalwa ukuba bafundiswe izilimi zabaBantu nge-Nkani: isiZulu, isiXhosa nesiSuthu. Sithanda ukuba sisihlakaze lesinyathelo ukuze abantu bakithi bangathuki ukuthi kwenzenjani ukuba abezizwe bafundiswe iSintu.

Soloko abezizwe bafika kuleli lizwe sekugewele abanengi babo abakhuluma izilimi zaBantu ngobuncwethinyana, kodwa babe bengenazo izitifikethi zokuphasa kwabo kulezi zinkulumbo ezibhalwe ngenhla nezinye ezikhulunywa kuleli lizwe ngabantu abahlukileyo hbanjundu.

Kuthe dukuduku kusenjalo kwa-abamba ongaphansi, alahla izinto vela idlanzana labezizwe lathi zokuloba nganhlanye.

lona liyiZazi lezinkulumbo zaBantu, ngakho malibonelelwe ngokucacileyo ezweni, ngoba lona lazi imikhuba, imitatho, amasiko nempilo yoBantu yemvelo ngokujulileyo. Nempela kwamukelwa loko ngabezizwe. Kwaqutshwa njalo izikhale namacala abantu nokunye okuphathelele nabantu ngezinqumo zokwelulekwa ilezo Zazi. Abantu bebasalele ngesikhathi lezi zinto ziqhutshwa ngaleyo ndlela laze lafika ilanga lapho kwavuleka izingqondo kubantu ngokuphikisa izinqumo ezithile eziphosisiweyo ukuthi azizwani nomthetho nemitheshwana ethile yaBantu.

Lenhlekenhleke yavunjululwa ngamaJaji amakhulu kwakhanya ukuthi kukhona ukudlelelwa kubantu ngemithetho yabo efakazwa izazi zabezizwe, lapho bona abantu bebaphikisa ukuba akuqhutshwa njalo ngemithetho yeSintu. AmaJaji athi ukuzibona lezi ziphosiso

Asazi ukuthi ubani owadonsa amaJaji izindlebe ukuthi: "ake nituze kulezizazi ukuthi ubunewethi bolwazi lwemithetho nemithetho. Yikho nje namuhla kuthiwa abamhlophe kuhle izilimi zabantu bazisuse phansi befundiswa ngobunewethi taphase ngokuhlola okwanelisayo ngabantu balezo zilimi.

(Kwelase Natal sekukhona idlanzana lezikolo zabelungu ezifundisa isiZulu esinye kufundisa umuntu khona. Nalapha eGoli sezizayala nonyaka. Laphake sifuna imiqondo yabafundi behu ngalohudaba -Mhleli (Zulu).

UDABA LWEMPIKISWANO YE S.N.R.C. LUPHETHIWE

Ngu McD. I. Maseko

Nina-bekunene, nezwe lonke lo-Mzansi Afrika, ngomhlaka 29 February, 1943 afika amanxusa e-Nkosi Sobhuza II O.B.E. khona e-Nkundleni yamaSwazi eSofaya emhlanganweni. Amanxusa afike ephethe isinqumo esizophetha impikiswano ebese idumaze lonke izwe. Lokho kusuka esinqumeni seNgqungquthela eyayihlezi ngomhlaka 8 no 9 November, 1947 khona eSofaya, Johannesburg. Umthetho wenhlangano, umhlangano ubizwa unobhala elayezwe yikomidi yakhe hhayi ngu (Organiser) umgqungquzeli.

Inhlanganoke yaqala ekuseni ngo 11.45. Kwashisa ukhakhayi emadodeni indoda yahlala yesula njalo izithukuthuku wamangala ukuthi kwenziwa yini ngoba nakhu phela lalisibekele. Ubone indoda ikugqolozele sengathi wena ngabe uyazi yini na ukuthi isinqumo se-Ngwenyama sithini.

INHLANGANO YADUMA

PHEZULU

Aphumake amanxusa abakulu abanumzane A. Hlope no M. Sukati kanye naye uMntanenkosi Chief M. B. Dhlamini, inhlangano yakhala ngo "Bayede!" nina bakomkhulu, kwase kuphuma neZinyane leSilo elalizolalela nje.

Evula inhlangano oka Hlope u A. yena wathi Bandla ngisabuyile njengokuba kwami kuqala ngizokwakha nokuzoqinisa lelibandla ngamandla eSilo kuminyaka eyishumi nesikhombiso eyendlule. Ngizwa kukhulunywa ngathi amabandla mabili lapha kanti cha akunjalo yi Swazi National Royal Club. Inkosi ithe kimi nase Ndu-neni le, asiphalele uNobhala walelibandla uMnz. McD. I. Maseko njengoba sethamba ukuthi unibhalele uma sibona nihlangene lapha namhlanje.

Inkosi ithi ifuna amadoda amahlanu azobhekana nemizi yayo eSofaya ayezwe yibandla leli i-Swazi National Royal Club. Ngosiko lomhlangano akekho omunye umuntu ongawuchitha una engawubizanga yena ngokwakhe. Wazekhona lapho noMnz. L. E. S. Gama emhlanganweni.

Wathike uCouncillor M. Sukati: Bandla loludaba sesulubeka ezandleni zenu ukuthi ibandla lithini lona na ngoba nocingo luphuma khona emndunkulu nalo lufakazela ukuthi uNobhala lona osheshiyo akawubize umhlangano ngomhlaka 29 February, 1943 kuze thina sizonika isinqumo seNkosi.

Inhlanganoke sizwe yathi yemkela isimeno lesi esiyimemile ngoba sifakazela ucingo oluphuma kuNobhala wesizwe kwaNgwane.

Nawoke amanyama: Mnz. G. G. Nkosi ngu Mgcinisihlalo webandla; McD. I. Maseko ngu Nobhala webandla; P. S. Tshabalala ngu Mgcini-Sikhwama; M. Mkwanazi ilunga lebandla no Chief M. B. Michael njengoba enolwazi ngayo yonke into maqondana nemizi yeNkosi.

KumaSwazi Ase Goli

Mhleli,

Ake ungiphe isikhala ephapheni lakho kengenze ukuhamba kwe nkalankala maqondana nebandla laka Ngwane elise Goli.

Nina beku Nene kwakumnandi kithi sonke ngo January uma sifunda indaba zokugququlwa, nokuthatha unyawo phambili kwebandla lenu lapho eGoli. Ngisho lokho ngoba saze safisa ukuba si thumele amagama ethu kuNehlangano njengabantu bale sizwe sa Somhlolo.

Mina njengomuntu ofunda iphepha ndaba ngaze ngawafundela namaSwazi engihlala nawo ajabula nawo ukuzwa izinto ezinhlle nezintsha enizenzayo.

INKINGA

Into ebongekayonje kini ngule yokuthi niyalobelana lapha ephapheni niphinde niphendulana futhi. Lokho kukhomba kahle mhlophe ukuthi nilinga neqhinga lokuzwana.

Ngisho lokho phe'la Nina beku Nene ngoba izinto zonke zoniwa ngomlomo ziphinde zilungiswe ngawo. Kuleibandla sifuna ubona izinto ezinhlle ezenziwayo nezikhomba ukughubekela phambili nokubonakalisa inhlonipho, nzi-hloniphe ngokwenu, lokhoke kuyakukhomba kahle ezinye izizwe ukuthi niqonde kuqhubekela phambili nizibuyise kahle nezise masisweni, niyeke lokuthi nibhulane ngamahawu njenga Majaha efuna ukumihlizana.

Nina nifanele nilwe nilwe ngenqondo zize ziqonde zonke izigwegwe, nezigojana. Kunjaloke baholi bakithi lungisani izinto zilunge ningalwi.

Ngizabonga Mhleli uxole ngokwelula ngenziwa ngamahloni enziwa isizwe sakithi.

I. M. G. MHLANGA

Ermelo.
Njengoba ukhuluma nje Mnz. Mhlanga uzothola impendulo kulo jeli lanamuhla. Imihlangano yesizwe ifanele ukhloniswa, abayiphethe namalungu jikelele. Isihlungu ukubona abantwana bomnumzane bekhwebana mhlaumbé bemangalelana.—Mhleli—Zulu.)

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OMHLOPHE UMEMA UMFUNDISI ONSUNDU

Mhleli,
Ngivumele kengiphakamise leli banda okuthiwa yi A.M.E. kwelase Murraysburg, C.P.

Kuthe ngeSonto lombhla ka 7 kwefileyo inyanga umfundisi Rev. E. E. Sinx, walo lelibandla wakhapha isaziso sokuthi ubizwe umfundo u Mnz. J. Booysen epulazini (farm) lakhe ukuba akazokweza isonto khona ngomhla ka 29 kwefileyo.

Weyesevula umsebenzi ngeculo No. 110, A.M.E. Sikuyo indlela yelizwe lobomi wafunda incwadi ka Mateu 29 amavesi 15-20. Wathi entshumayelweni yakhe wathi "Bazalelwana abathandekayo, niyabazi ubunzima bami kuleminyaka e-yisithupha nga ngi ngafuneki mina lapha kwelamaBhunu.

Ngoba abeqonda ukuthi lelibandla liyisibaya lapho indlu emnyama ithola khona impumelelo ngoba ayazi wona ukuthi lelibandla selizale amathishela angephezulu kwamakhulu. Kanye namanesi (nurses) no Dokotela (Doctors) nabefundisi kanye nabakhi bezindlu.

Waphinda wathi lokukubizwa kwami eRhonesterfontein kubonisa ukuthi inkosi inathi ngoba kuwo lowo muzi ngake sukela kabi.

Kuthe kulelisonto lokuphela kwenyanga ahlanganiswa amalori okuya khona ngoba kukude yi 43 miles ukusuka lapha. Kuthe ngesonto ekuseni wathi owayengazi ukuthi kwenze njani wamangala ukubona isihlewele esingaka sabantu simi phambi kwakwa Mfundisi. Kuthe ngo 8 o'clock enhloko ekuseni yagaleleka iloli eluhlaza enophahla, yabathatha baze basala abanye. Yesuka kwathanda obenga-

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IZINDABA ZAKWAZULU

Kuzwakala ukuthi eNdwendwe bekukhona icala kwa Muhle, Lelicala beliphakathi kuka Chief Ndodombi Ngcobo no Mbizo Ngcobo lo owesibili umangalele umfawabo ngokuthi nguyena indlafa kayise.

Njengoba uChief Ndodombi wabekwa esihlalweni nguLusibahlukhulu nyakenye, uMbizo wala ukumnika okuthize kuka yise uMandlakayise Ngcobo.

Kwathi lapho sekukhishwa isinqumo amatutho amaQadi agida acula izingoma zempi. Kuthiwa babethule bethe cwaka nezwi le-Nkosi yabo lingaweli phansi. Ababemele uNdodombi ngu Mnz. A. A. Kennedy no Mnz. G. Vernon Essery.

IZILWIMI ZABANTU: Engakaligwiniyi uMakhandakhandu, kuzwakala ngephepha labamHlophe ukuthi kwelase Freyistata kadé bephehla lona lolo daba ukuba nje ngempela kufanele ukuba izilwimi zabantu zengene ezikoleni.

Nani fundani isibhunu ngisho nesijalimani ibhala uma unethuba laso. Kukhona ikhoshani ephethe udaba lwemfundo iyaluhloka.

INHLELO ETHEKWINI: Kumbiko okhishwe nguMhlonipheki Mnz. Justice Broome, owakhethwa ngu Hulumente ukuba ahlolisise inhlelo yabantu eThekwini, uthi oka Broome impela yinto yokugala leyo yokuqashelwa nguMbuso. Uthi nempatho tmadolobheni yabantu iswele ukubhekwa ngeso elincoko. Ukhulume ngezibhedlele nomhlaba.

thandi yatheleka khona ngesikhati sika 11.5 ekuseni.

Sifika khona kunge muntu abamapulazi ngamapulazi kwakungabantu abangamashumi ayisikhombisa nesishiyagalombili.

Kodwa ngenxa yezulu lalibi kwafumaniseka ukuthi abanye abaphumelelanga ukuza.

Kwaze kwavela ilizwi elivela kumlungu lithi ngaleminikelo yenu nina Bantu bami ngabe kulungile ukuba nicela u Mfundisi lona wenu anakhele indlu yesonto lapha emhlabeni wami.

UMfundisi wavula umsebenzi ngencwadi ka II Samuel 18 verses 29-33. Eti: Hhayi uthando lwale ndoda engu David ngomntwana owayefuna umphefumulo wakhe.

Ngenxa yesikhala Mhleli anginakubala kahle umsebenzi obe umkhulu kangaka yingqayizivele.

S. G. Mthembu

Murraysburg, C.P.

AWU! AYIBUYE INDUKU ESIKOLENI

Mhleli,
Ake ungivumele Baba Mhleli nami kengithi fahla kwelakho lodumo.

Uma ngithi Au! Ayibuye Induku Esikoleni ngishiso isimanga nokujabha engibe nakho ngokuphela kwalo nyaka odlule.

Izingane ebezifunda ikakhulu u-Standard Six, wase Talasifali no walapha eNatali, aziphumelelanga nje ngaseminyakeni edlule.

"Injobo ithungelwa ebandla." Empeleni sengibasathe ngenwayi isiphundo ngifuna nasezinganeni ngingasitholi. Ekugcineni uma ngibukisa amehlo ami ngokuthi wangesi Ngisi (Social Conditions) ngifica ukuthi kuyathasisela eku-ngaphumeleleni kwazo. Bengithi cha nama Departments abophe amaphepha alukhuni. Kepha ngibone ukuthi cha nalokho kunjalo, kepcha ogo nampa:

(i) Abazali bezingane; Namhlanje uzwabathi asisamfuni lo thisha ushaya izingane zethu. Uthisha angayishaya nje ingane yomuntu, wosuka! walutheza olumanzi. Noma ingane igcweleza nje kufuneka uthisha athule, ngoba ngakusasa uzobona sekuntaza isidwaba. Yinina? Usabuzwa wena. "Yeyi wena." kusho unina wengane. "okabani lomntwana omshayayo." Lapho uthisha usevikela iso lakhe elikhonjwa ngomunwe, Umsindo lapho usubhoboza ukhethe. Lapho uthisha ulingisa inkukhu engene emdokweni.

(ii) O Tsotsi no Nwasisa: Aike, laba bedlula ukwenza, ngoba uthisha uthi angashaya nje osekuyintonjana noma ibhobhodlana, kusuke kushayo mnyangokuthi: "My ma hoor my, iy moenie by die Bio gaan nie; en verder jy moenie uit jou cabin kom nie."

Lokhu phela kusho ukuthi wake waya nje eBaysikopu, noma wabeka unyawana lwakho ngaphandle komuzi wakho kusihlwa umanzi wena, noma uyawagona.

Sebebaningike othisha abafela ubala nje, abanye bayadutshulwa ngamavolovolo abanye bagwazwe.

Ngineqiniso lokuthi uma uthisha eshaya ingane, isuke yonile ngempela akekho umuntu angase ashaye ingane yabantu ingenzanga lutho.

Okokugcina ngiyanicela bazali dumazani izingane zenu zingakhulumi ingxubevange yolimi. Akekukhulunywe isizulu sakuqala. Niyajabula yini umanzwa izingane zenu zithi: Yet om biketha... 'n man is baei ge cacathekile... Wat se daar topi of die sleu 'n man se mkheiza.

Yisolesi isiZulu esilimaze izingane eziningi kumaklazi amaningi. Ngisho phela ngoba bengizibukele ama Examination Registers.

Mhleli ngiyabonga nanxa sengelele kangaka.

Vincent Ish, Mseleku, St. Francis' College, Mariannhill.

KULELISONTO SEMUKELE LOKHU:

Rev. Saul Nkomo: Umfundisi lo, webandla le Christiana National Apostolic Church in Zion in South Africa wehle ngomhla ka 19 March, 1948 ukuyovula inkonzo yepasika eyobe ihlangene kwa Mapumulo District, Natal. Simufisela uhambo oluhle sonke thina base Goli.

Ezesonto eStanela: UMnz. Simon Ngwenya wase Standerton usithumele ukuba saziwe izwe ukuthi ngomhla ka 25 March, 1948 bobebvula khona begubha uGood Friday kuze kube umhla ka 26 March kuze kube usuku lokuvuka. Uthi ngomhla ka 28 wobe eyiphethe inkonzo umfo ka Saiah "umkhont' ohlaba nhlangothi mbili, yobalapha eStanela, eErmelo, Morgenzen, Hollandale, Dulane, nase Vrede zohlangana eStanela.



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ZEMUKA IZINKOMO OBUZA INDELELA ZETHU

Mhleli,
Siyawubonga umsebenzi ka Mnz. Wm. Mseleku woBambiswano e-Natal. Uthi umfo ka Mseleku akunqwali ephandel' enye.

Kukhona inhlangano yabamhlophe ephangela abantu izimali ibe ithi iyabagcinela kanti ngumcebo wayo. Uma ngibhekile nje lapha eGoli ungathi ziyemuka inkomo zethu.

Baphi abaholi, abakhulumeli, abefundisi, Imihlangano yeBazali, amaDodana akwaZulu njalo njalo? Yini bangawuvezi lomgunyathi na? Emuva kweminyaka ethize sobe sesidla imbuya ngomlomo thina abansundu uma singakhali ngezwi elikhulu kuMbuso kusemanje.

Kuhle zibuye zonke emasisweni, silandele sifunde ukuziphandela. Kuhle nathi eGoli azosikhapha e-Gibhide oka Mseleku. Nawe mfo ka Mseleku kuhle uwuchaze umsebenzi. Sicela unisike ukusuka nokuhlala kwakho kusuka ebungane-ni (career).

Mhleli,
Ngifuna indlela bakwethu. Ngikhanyiseleni. Njengoba nisazi ukuthi uma abazali bengenayo imali yokufundisa ingane yabo; yona ithanda ngempela ukufunda isengabolekwa kwa Hulumeni. Kengicela kuwe Mhleli ikheli lalowo Mndlunkulu wakwa Hulumeni lapho imali ngingase ngiyiboleke khona.

Owakhoko ozithobileyo, Patrick Matthews
Sophiatown J. H. Burg.
(Uma umntwana esesikoleni eNtlasifani kufanele alobele ku Chief Inspector of Native Education, Education Office, Native Section, Pretoria. u Chief Inspector of Native Education uyodina ukwazi konke ngaye nencwadi ayiphasile, isikolo negamo lika thishela wakhe nencwadi ayifunayo. — Mhleli (Zulu).

Nibona olwethu lwase Orlando lufa nje uBambiswano yiyo le nhlangano yabamhlophe eseyangenwa ngabantu. Yekani bantu bakithi ukuqoqa izimali nizise kubelungu kusukela kubantwana. Lahamba sibhekile nje ifa labantwana bethu na?

A. F. Mdake
Johannesburg.

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RAWU WA MITIRHU YA MAVOKO:

MULAYO WA MISHUMO YA ZWANDA:

Bili Ya Ntwanano Ya Vantima

Shosungula:— Rito leri ra Shinghezi ra 'Bili' rivula swo tala, shikombiso, ritirhiswa ku hlamusela leswi nga shaviwa na nshavu ya kona, na kuhlamusela switwisa swa leswi tuku, na nomo wa shinyanyana. Hilaha ritirhiswaku hikona a ka phepha leri, rivula nhlamuselelo wa leswi nga vuriwa, swa nawu.

Kamoe hifanela ku twisisa leswaku 'Bili' a hinawu, naswona yingaka yingavi nawu low'unga bhohaku vanhu, kufikela loku wu ta yimisiwa hi vaveki va milawu, lava laha Union ya South Afrika yinga Palamende na Nduna Nkulu ya hina.

Kunene Bili leyi, ley'inga kandziyisiwa a ka phepha ra yona ra ka Hulumente (Gazette) rati 16 ta May, 1947, rivula leswaku Bili leyi vi kandziyisiwile ku tivisa. Leswi iswo tivisa hinkwawu va la Union, lav'anga na nkari wo vulavula na ku ehleketa mhaka leyi, na ku ngenisa leswi va swi ehleketa hi lava va va vulavulelaku kufana na khansela ley'ivayimelaku, khansela ya mughanga, na tibodo ta switundzushu na swinwana. Phepha leri na lay'ahataku, ya endleriwe ku tivisa vantima hi swa Bili. A hitsundzuku leswaku ayiswa 'nawu' kambe yova na leswi nga vuriwa ntsena swa nawu low'utirhaku na Ntwanano wa mitirhu ya mavoko, athelweni ra vantima.

NHLAMUSELO WA RITORA

Amasunguleni ya Bili kuna marito lawa, lay'ahlamuselaku leswi Bili yinga endleriwa swona:—

"Kulungisela leswaku Tihuvu ta mitirhu ta vantima tinghenisiwa a bukwi, na ku fambisa tihuvu leti, kusivela timbolovo na ku herisa timbolovo shikari ka vatirhi na vini va mitirhu, ku fambisa tindlela ta mitirhu aka vatirhi vantima hintwanano na ku avanyisa na timhaka tinwana."

Huvu ya mitirhu hilaha yitwivaku hikona, inhlango wa vatirhi kunwe na sviendlo swa mitirhu ya mavoko, ntirhu, na rito leri tirhiswaku ngopfu ra "vatirhi va mavoko ri tirhiswa ku hlamusela."

Rito leri ra 'Conciliation' ari olovi ku rihlamusela, kambe loko hiya a digishinarini ley'ine ya Shinghezi hita kuma leswaku rivula ku kuma vutinyiketo leyine bya vanhu, lava kumbe a vatikhona hindlela yinwani ley'ingaka yinga sasekangi aka vatiholi kumbe vatirhi, na ku endla leswaku vava vanghanga, hileswaku kutwanano shikari ka vona. Leswaku leswi hileswi 'Bili' yinga endleriwa swona, hileswi swi nga vuriwa laba henhla swinga leswi:

"Kusivela na ku herisa timbolovo" na "ku fambisa tindlela ta kutirha ta vatirhi vantima, hi ku pfumelelana na ku avanyisa." Hiniyiso ku twanani hi vutinyiketo leyine bya vanhu, na ku avanyisa miehleketo yo lwa shikari ka vatirhi na vini va mitirhu ley'inga humelelaku amikarhini.

MINTLAWA YA VATIRHI LAVA BILI YINGA VA KHOMEDI Sekisheni ya vumbiri ya leswi nga vuriwa i sekisheni ley'ivakaku swinene hikuva yihlamusela mitlawa ya vatirhi lav'afanelaku ku ka vanga ngenisiwa a ka leswi Bili yivulaku swona loko syi tshika swiva nawu, ku leswi arivaleni hi ta hlamusela laba leswi Bili yivulaku swona hileswi:—

"Nawu lowu awunga khomi lav'atirhaku a mitirhweni ya ndyangu, kumbe lav'atirhaku atindiwini ta vanwana, kumbe lav'atirhaku a mighodini, lav'atirhaku a Palamendeni kumbe lav'anga fanela ku ngenisiwa a ka sekisheni (3) kungari lav'anga thoriwa hi Hulumente ya Union (kawe na vaka Ralaweni). Kumbe Hulumente ya mughanga, lav'anga thoriwa ku endla ntirhu wo fana na low'unga vuriwa, kumbe kutirha ntirhu a shikoleni shu pfuna, laba vatirhi vanga hakeriweku, kungari ku tirha na kholitshi yihi na yihi a university, kumbe shikolo, kumbe tihengeletanu tinwana ta dyondzo, leti pfunaku hi mali ya vanhu vatiku ku dyondzisa munhu loy'a endlaku ntirhu lowu."

Hileswaku Bili yiveka ahandle: (a) Vatirhi vapurasi, (b) Vatirhi valekaya, (c) Vatirhi valemughodini.

HITHELO RA VATIRHI Hithelelo ra vatirhi va vantima va Hulumente ya Union, va Hulumente ya mughanga sekisheni (3) i vuriwile laha henhla, yivula leswaku nhlangeletano ya vantima ntsena lav'anga thola hi Hulumente ya Union (na va ka Ralaweni) na va Hulumente ya mu-

ghanga va nga ngenisiwa a bukwi "hambi nhlangeletano yi rikona akusunguleni ka nawu kumbe yiyimisiwa andzaku ka nawu" vanga ngenisiwa abukwini loku minghenisa wa mavito abukwini a korwisiwa hi swinwana leswi hi nga ta swihlamusela.

Rito leri kulu ira "hinkwawu" leri nga tsariwa la henhla "vantima hinkwawu" marito lawa yavala leswi ya hishiswona.

KU NGENISA KA TIHUVU TA MITIRHU A BUKWINI

Bili leyi hitirhaku nayo yi lungisela ku kheta ndzuna ley'inga ta fanela ku ngenisa tihuvu leti a bukwi, wu tava ntirhu wa ndzuna leyi ku hlaysa na ku ngenisa a bukwi tiapikhesheni hinkwawu leti kombelaku kuri ku vekwiwa ntirhu low'untswa, na leswaku nawu wu landziwa.

TIMHAKA TA MISAVA HINKWAYO:

HLAYISANI MISAVA YA HINA

Shitwivo sha leswaku hifanela ku landzela tindlela let'ine ta ndzimu a shinga dzubi shivuriwa ko tala. Shitwivo leswi shihuma a ka switwivo leswi nga hava shihloka, ku sila, kambe lav'anonaku kholombo ler'inga mahlweni ka hina loko hinga ala hi tirhisa tindlela let'obhiha to rima hi nga hlaysi misava ya hina.

Swiswi sweswi 42 wa timembera ta lav'alangutaku pdzimu ti ngenhili nhlangeletanu ya nhlayiso wa nhova na misava kwale Pitoti. Hinkwawu vanhu lav'anga dyondza, na timembera ta komiti ley'ipulanaku.

Tanwana mahungu lay'athlaha-ku ngopfu hi lay'anga vula hi Profesa Robb, Mufambisi wa Retsethe ya 'Khansela ya Tinsbaka ya tindzawu ta madoroba. I vule leswaku mune wa makume wa vanhu va vantima a ka dzana, a fuwe tihomu la South Afrika, a va fanele ku hunguterwa tihomu ta vona va sala na leti ringanaku.

Leswi swi yemele timillioni let'ihlayeke ta tihomu, kutani ku ti susa wungava ntirhu low'ukulu. Mhaka yo nonoha aku ngatwa ku susa rishaka leri nga pfuneku ra tihomu ntsena ley'ayifanela ku endliwa, kambe na swi endlo swa tinsbaka tavantima, swo tirhisa tihomu a vutomini bya vona aswi fanela ku ngenisiwa a miehleketo tweni va vantima leswaku va fanela ku pima, ndzimu na rifuwu. Milawu ya ku lovola shikari ka tinsbaka ta vantima a yita fanela ku fayiwa.

MHAKA LEYI YILAVEKAKU Swilu leswi swingaka swi nga endliwi hinkari nyana kambe mhaka leyi yiaveka ku lungiswisa hiku hatlisa, hikuva loko yinga lungiswi hiku hatlisa masimu lay'arimakhi hi vantima ya ta hlakala hindlela ley'tshavisaku, ku vula Profesa Robb.

Tinsbaka let'otala tavantima a ti ta ala ku hunguta rifuwu va vona, kambe akuri na vantima lav'otala lav'anga namapurasi, lav'aswi pfumelaku ku hunguta rifuwu ra vona, kutani Hulumente a fanele ku languta mhaka leyi hiku hatlisa.

Kuma timhaka to tala to nonoha tanzimu a tindzawini vantima, kambe kungasi khoniwa na yinwe ya tona, ku fuwa ngopfu kullula mpimu ku fanela ku yimisiwa. Kutani ku nga yiwa a mahlweni,

"Huvu yihi na yihi ya vantima ya mitirhu, ley'inga yimisiwa nawu lowu wungasiva kona, na huvu yihi na yihi ya vantima ley'inga yimisiwa andzaku ka nawu, ankarhini wa watinwheti tinharu ku sukela asikwini leri yinga yimisiwa hiwona, yita apulaya aka ndzuna ley'inghenisaku mavito abukwini, a fomeni ley'inga endliwa hi nawu wo ngenisa mavito abukwini.

Kutani kunyikiwa ndzuna leyi maphepha mararu laya nga na milawu ya huvu leyi, ley'inga pfumeliwa hi mutshamiwa shitulu, mutsari, "kutani ita byeriwa hinkwaswu leswi anga swivutisaku."

Aswi endleki ku hlamusela hinkwaswu leswi ndzuna yi nga swilafaku, kambe ita lava ku tiva milawu ya huvu leyi, hikuva apulikhesheni a yifaneli ku va na swinwana leswi nga hambanaku na nawu.

Na kona ita lava ku tivisiwa leswaku ku hava munhu loy'anga thoriwa a huyeneni leyi loy'ahakeriwaku hi mali ya ku vota a ku fumeni ka huvu leyi, hi nawu, i ta lava futhi ku tivisiwa loko leyi ya yimeriwa shana, na swona leswi yi lavaku ku ngenisiwa a bukwi, yina mali yo ringana ke?

Swohetisela: Hambi leswi a hi hlaysa swa Bili tihise rito ra "nawu" hi lava ku vula futhi ku ri awusiwa nawu Bili yilo kandziyisiwa ntsena kuri leswi nga vuriwa swinga vulavuriwa hiswona. akaphepha leri tuku hita vulavula hi:

(a) Mutshini wo endla Huvu ya vatirhi;

(b) Ku endla ka nhlangeletanu ya vini va mitirhu;

(c) Mutshini low'unga vuriwa wa shitsundzushu. S-I (j)

BILI YA PFANO YA VHATHU VHAREMA

Shanthoma:— Iphi eli la tshiesimani la 'Bili' liamba zwithu zwindzhi, Tshumbedzo, lishumiswa utalutshedzaz zwithu zwo rengwahu na murengo wa zwo; afha zwidivhiso zwivheiwahu hone, na mulomo wa tshinoni. Afha phepheni heli li khou amba zwithe zwa mulayo zwino toda netiwa zwo ambiwahu.

Aripfiseni uri Bili asi mulayo, nazwone unga sivhe mulayo u nga tovhelwahu, usongo tendelwa nga vha vhehi vha milayo avha fhanu Union ya South Afrika vha vheu Palamende na Nduna khulwane.

VHAEMELI NA KANSELE

eyi Bili ya no kandiswa phepheni layo laha Hulumente (Gazette) yo kandiswahu nga dzi 16 dza May 1947 yo talutshedza uri yo itelwa hu divhisa vhathu vhothe vha shangu la Union aha vha novha na tshifhinga na tendelo va zwivha amba nga vhaemeli vhavho ufana na khansela ya uemela, khansela dzamughanga na dzibodo dza ele-tshedzo na zwinwe.

Heli phepha lono itelwa udivhisa vhathu vhaema ndavha hedzi dzano ambiwa nga Bili na maphepha adahu ado amba nga zwa Bili. Ari zwipfiseni uri awusathu vha mulayo ndi ndavha fhedzi dzi ambahungu mulayo wa mishumo ya pfana wa zwanda.

TALUTSHEDZO YA MAIPFI A "INDUSTRIAL CONCILIATION"

Aya maipfi a talusa zwa Bili ya no itelwa zwone:—

"U lughisa uri khoro dza Mishumo dzaz vhatu vha rema dzi dzheniswe bugwini, u thivhela na u fhedzisa dzimbholovo vhu-kati ha vheni vha mishumo na vha-shumi vama, nga pfano na nga natula na dzinwe dzi ndavha."

Khoro ya mishumo nga hafha ya no divhiwa ngaho, ndi tangano ya vhamu kathili na zwithe zwa mishumo.

Iphi lishumiswahu maduvha othe la "vhashumi vha zwanda" li talusa hezwi. Iphi la 'conciliation' aloilovhi u li talusa, ari ri tshi ya bugwini va vhu di ya maipfi ya Tshiesimani, ri do wana uri li amba ukwana niedzo yo lughahu kha vhathu avha vhang vha-hu nga ndila inwe kha zwieto zwavho ari vhari vheni vha mishumo kana vhashumi, uita vhungane vhu-kati havho. Ndi hezwi Bili ya no itelwa zwone.

"Uthevhela na ufhedzisa dzimbholovo. Na "utshimbidza ndila dza uhirwa ha vghairwa vha vhathu vharema nga pfano na nga natula." Ndi uri upfananisa nga "Niedzo ya vhu di" na atulo mulayo.

Nhlaysi wa timillioni ta tihomu awuri ntirhu low'ukulu lowu awunga ta lungiswiwa hi kufambisa hi Hulumente ley'ikulu ntsena. Tihomu atifanele kuhlauriwa leti ngapfuneku ngopfu ti susiwa anho-veni. Leti nga ka tinga ringani ku-shaviswa kwihu na kwihu, tingasi tlhaviwa tifanela ku nyunwherisiwa amapurasi lay'akulu, lay'alangutiwaku swinene hi Hulumente, amapurasi lay'anga ya vantima kambe ayaha tirhisiwa ku humesa byanyi na swinwana. LEYI YINGA VONAKA

Loko tihomu ti nyunwherisiwile swinene kuringana, tinga shaviswa hitindlela tinwana. Kutani leti atita tsuka ti ringanili a tingata helela a makete, kutani nyama ley'otala ayita ngenisiwa amatini ni.

Ndlela leyi yinga vonaka yiri ley'ihlamarisaku ngopfu kambe hambi swiri tanu swa lveka. Mali ya ntirhu yi fanela ku langutiwa ku humesa swo tsakisa, kuhambana ka kuhlayiseka ka ku onhaka hinkwaku ka vanhu vantima a tindzawini ta vona. Kuwa ka ndzimu atindzawini ta vantima ku nga va na swo vavisa hiku hatlisa a ka Union hinkwawu.

Profesa Robb i vule leswaku aswita antsava loko tihomu ta vantima ati hlariwa ku sala mitlhambi ley'itsongo. Hulumente ata fanela ku languta ku nonisa tihomu leti

humbulu ya mbolovho inga vha-hu hone zwino na zwino.

AVHA BILI INGA VHA FHAREHU

Sekisheni ya (2) ndi yone ivhahuna ndavha dzo lughahu nga maanda, italutshedza avha Bili i-vha litshahu nde hari ido itwa mulayo, hu vhea hei ndavha nde rido amba zwa sekisheni ya zwi-amba:—

"Owu mulayo u nga sitovhelwe nga havha vha dzishumahu, ushumela midi yavho, havha vha shumahu dzinduni dza vhanwe, kana kha vhashumahu dzimaye le nde ha vhashumi vha Palamendeni, na havha vha fanelahu utovhela sekisheni (3) kha muthu ono tholwahu nga Hulumente ya Union (kha thihini na vha ha ralaweni) kana vha Hulumente ya mughanga, na havha vhanu shuma mishumo ya uthusa, avha vha sabhadelwehu, isivhehu ushuma na kholitshi ya University, tshikolo kana dzikhoro dzinwe dza pfundzo edzi dzi emahu nga ukwana tshedele kha vhatu ufundzisa muthu ashumahu owu mushumo."

Bili i litsha nde havha:—

(a) Vhashumi vha dzipulasi.

(b) Vhashumi vha dzinduni na hayani.

(c) Vhashumi vha dzimaeleni.

Kha vhatu vharema vhatolwahu nga Hulumente ya Union kana ya shangu sekisheni (3) yono amba afha ntha.

Yi eta uri khoro ya vhathu vharema fhedzi vho tholwahu nga Hulumente ya Union (kathihini na vha ha ralaweni) na vha Hulumente ya shangu, inga dzheniswa bugwini, arali khoro isi emiswa mathomoni ya mulayo, kana itshi emiswa nga murahu, mulayo wo no thoma, inga dzheniswa bugwini arali mudzhenisi a no fura nga ndavha dzinwe rido dzi amba kha tshifhinga tshi dahu.

Iphi lishumiswahu nga uri "vhathu vama fhedzi" afha ntha. Aya maipfi amba zwo ana emisa zwone.

HU DZENISWA HA DZIKHORO DZA MISHUMO DZA VHATHU VHAREMA BUGWINI

Bili eyi ra no amba ngayo, ilugisa u kheta nduna i do dzheniswaku maina bugwini, ido vha mishumo wa hei nduna u vhlungana na udzhinisa dzothe dzizapulukhesheni dza ufhati mushumo, na uvhona uri mulayo uya tovhelwa.

"Khoru ifhio na ifhio ya vhathu vharema ino fhatwa phanda ha mulayo na hedzi dzozno fhatwa arali mulayo wano itwa, dzi do apulaya nga tshifhinga tsha ngwedzi tharu dzonofhatwa, kha mudzhenisi, kha fomo yano itwa nga mulayo wa udzhinisa hedzi dzikhoro bugwini, Mudzhenisi udo fhiwa bhambiri tharu dzoz nwalu mulayo ya hei khoro, dzo tendelwahu nga mudzulatshidulu. munwali, na zwone udo vhudzwa zwinwe zwa ado toda uzwi pfa."

A zwi etehi unwala zwithe zwa mudzhenisi ado toda u' zwidivha, fhedzi ndo toda ndivha milayo ya khoro hei, uri ahuna tshinwe tshetsha fhambana na mulayo, afha milayoni ya yo.

Nazwone ndo toda udivhiswa uri ahuna muthu o tholwahu afha kharoni eyi abhadelwahu nga tshedeledu ibvahu kha henehei khoro na uri ango tendelwa nga mulayo wa khoro u vota kha hei khoro.

' Na zwone udo toda udivha khoro ei iya emelwa, nga uri itoda udzheniswa bugwini, na uri una tshedele yo linganahu usiraledza khoro.

Mafhele:— Nangwe ri tshi amba nga 'Bili' rono shumisa lipfi la uri 'mulayo' ri ya ambe habe uri ausathu vha mulayo, wono kandiswa fhedzi kha phepha lidahu rido amba nga:—

(a) Mutshini wa ueta dzikhoro dza mishumo.

(b) Hu eta khoro ya vheni vha mishumo.

(c) Mutshini wo ambiwahu wa khumfudo V-I (j)

TA VUTSONGA

Ku na Vatsari 'vanwana loko tsala ka "Bantu World" va vula kuri Swiss Mission hi yona kereke ya Vatsonga na Vutsonga. Kambe vamakwerhu, mhaka leyi mina a ndzi yi twisisi swinene. La'va nga na mahlu yo vona, na tindleve to yingisa, na vutlhari ku twisisi, va ta twanana na marito ya mina.

Ndzi tiva tikereke tiningi le'ti pfunaka na ku tirhela Vatsonga namuntlha. Ndzi tiva Kereke ya Anglican, leyi endlaka ntrho wo saseka le Lebombo, ndzi tiva Methodist Church, ndzi tiva Apostolic Faith Mission Church na tinwana le'ti pfunaka Vatsonga.

Kutani ku vula leswaku i Kereke yinwe leyi pfunaka Vatsonga a hi ntiyiso.

A ndzi lwi na vamakwerhu va ka Swiss Mission—ndza thsemba na Muhleri wa Shitsonga ka "Bantu World" i wa Swiss Mission—Kambe hina la'va ngariki va Swiss Mission ha vilela loko mi nga vuli ntshumu hi ntrho lo'wu tirhiwaka hi tikereke ta hina. Loko mi tsala nkarhi lo'wu taka tsundzukanani mhaka leyi varikwerhu.

J. S. CHAUKE.

Sophiatown.

U FARWA HA MAVA VHATHU (Nga Mudisa Mafhungo)

Ngei Venda ho farima mania vhathu, mania vhathu haya ndi one o vhlulayano vho phungo vho vhaho vha tshi dzula maneini khala mbiluni.

Madzina auho asiya: vho Vhura-mu, Tshirilele, Makhamadza, Piet, Manyaga, Madala na Ndengeza. Huno vho Makhamadza na vho Vhuromu. Ndi mahosi matuku khala Venda vho Piet Manyaga ndi munwe wa vho Ramavhengele khala khululwe.

Huno vhathu vha yaho hayani vha tshi mbile masi ari na vho mme vha vhana vha lavhelese vhana vha vho sa viliwa nga mavivhathu.

WHA TSHIMBILI

Vho G. B. Makhado vha do fara lwendo lwa uya Natal vha do tuwa na vho W. Ndlovu. Huno do fara ndila ngadzi 25 dza Thafamuhwe, 1948 vha do vhuya ngadzi 1st dza Lambamai, 1948. Huno ndi hone vha do ya Venda hafhu nga wonoyo nwedzi, vha do swika na Tshakhuma uyo u vhona tshikolo tshinswa, vha do kona u swika Gambani ka vho Dzivhani vha do u vhu-ya ngeno Johannesburg "Mudzimu a vhe navho lwendoni lwavho.



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NDZOVULO KU SHAVISA

Ndzi lava ku hlalula Mr. M. Mtebula loyi a vulaka leswaku hi fanele ku lovoletana. Kunene ku lovoletana a swi nga bihangji kambe mhaka hi leswaku ndzovolo i ku shaviselana. Wena Mtebula, shana wa swi tiva leswaku vakhale a va teka hi shikomu shana.

A ndzi kholwi kuri a nga kona loyi a nga swi tiviku leswaku loko wo teka wansati i vi o khomiwa hi vuvabyi a fa nuna o tlhela a ya ka vatswari wa wansati loyi a feke a ya londza shuma sha yena. Swi vula yini swilu sweswi shana? Shana swa twala kuri u tlhela u ya londza shuma sha wena shana o nge vatswari hi vona va nga dlaya nwana wa vona?

Vatswari vanwana swi kumeka leswaku va dyile shuma kutani va fanele ku kho va shi lava kumbe va humesa nhlatswa.

Varikwerhu, mhaka leyi ya ndzovolo yi fanele ku herisiwa. Ku hava leshi yi pfunaka shona wa nwana.

J. R. Mthombeni, Letaba.

Vahlayi Ni Vatsari

Mr. S. A. Huhlwane, Valdezia, o ri: Hi ku vona ka mina ndzi ri ku lovola a swi faneli ku herisiwa na siku na rinwe. Ndzi sola timhaka timbirhi ntsena. Yo sungula, ndzi sola ku khupa shuma loko nhwanyana a file. Shana mi endllela yini ku ya khupa shuma shana? Swi vonaka o nge wanhwana o dlayiwile hi vatswari va yena kasi o lo vitaniwa hi shkwembu ntsena. Herisani mhaka leyi.

Ya vumbirhi ndzi sola minkhuvu leyi endlwaka. Ku dlayiwa tihomu to tala na swona ku shaviwa swilo swo durha ngopfu kuri vanhu va ta dya. Mi fanele ku twisisa kuri Minkhuvu leyi mi yi endlaka a hi shilungu na swona a hi Shitsonga.

Vo tala namuntlha i swisiwana hi ku endla mikhuvu yo dura va ri ha va mali.

U Tshimbila Ndi U Vhona Madzanya (Nga A. W. Mohale)

Lovha li divha la vhutano ngadzi 29 dza Phando, 1948, ritshiya ha Tshivhasa. Ro namela tshidimela tsha 6.25 p.m. hari musi ri tshi swika Pretoria tshidimela tsha dala nga maanda, vhathu vho vha vho dzula vhe fumi kha lufhera luthihi, vhathu ra lala ro ima ra vhuya ra swika tshitandani ri songo dzula na fhasi.

Huno ra vhona inwe khombo hafhu kha dzibasi dza ha Tshivhasa nahone dza dala nga maanda vhathu vho tou tsikana sa dzisaga dza mavhela musi dzi tshirumelwa hunwe. Henefho basini havho huna munwe muhwane ane nda mudivha ndari khavho "Ndaa!"

Vhone vhari ndau mukoloho nne nga upfa upfi, mukoloho ndari mune wanga nne athi mukoloho ngavhe ndi mukoloho ndi musi ndi

MAHUNGU HUNGWANA

Hi tivisa vahlayi va "Bantu World" hi ku vaviseka lo ku kulu ku lova ka tisha Joseph Hlaisi, loyi a nga va Principal ya Ribolla School. Hi rila nghanu na vandyangu wa ka Hlaisi. Shikwembu a shi mi tshaveleli.

Mrs. S. M. Mabasa na mana wa kwe va sukile ka Shikundu. Sweswi va thsama a No. 61A Magalie Straat, Lady Selborne City, Pretoria.

Mr. na Mrs. J. A. Mhangwane, va Lady Selborne, Pretoria, sweswi va rhurhele a Germiston laha Mr. Mhangwane a tirhaka ka N.A.D.

Mr. A. W. Nkomo, l'a tivekaka swinene Elim na Johannesburg, hi yena muamukeli wa mali (Cashier) ya Robert Strachan Hostel, Germiston.

Mr. Alex M. Nkomo hi yena head clerk ya Seaw Alloys Ltd., Store Dept., Germiston. Mupfuni wa yena i Mr. Freddie Motatu.

Mr. Mateu Phungula, jaha ra Elim, ri lo na huma a nyimpini vo ya nghena a Coronation Hospital, Johannesburg, ri va orderly kona, sweswi ri le ka Germiston Town Council.

Hi rona ri kambelaka vanhu la'va lavaka ntrho na dokodela

HI BOSHEKE

Ndzi lava ku hlalula Mr. S. D. Shingwenyana eka marito ya yena lawa a nga ma tsala ka "Bantu World" hi tlhelo ra Mr. H. E. Ntsanwisi. A ndzi soli ntshumu. Kambe Mr. Shingwenyana o fanele ku vula leshi hi faneleke ku nkheisa Mr. Ntsanwisi ha shona ku tlula eku nkheisiwa loku a ku kumeka na loku a ha ku kumaka na sweswi e mitirweni ya yena.

Mr. Shingwenyana, mina a ndzi si ku twisisa eka mavilela lawa ya wena. Hi komba hi ku bosha e mhaka — leshi Mr. Ntsanwisi ku nkheisiwa ha shona. Eku pfuna ka Mr. Ntsanwisi haha ku pfumala. Ha ha nwi lava leswaku a hi pfuna. U nga nwi heti mbilu.

Ku nkheisiwa o nkheisiwile hi vafi ni vabori (Hosi Mohlava). Hina ha switiva kuri o tirhela ntlhava na nyaka. A hi nwi rivali, ngopfu ngopfu e vukosini bya ka Nkuna.

Kwalaho ke wena Nwa-Rinono bosha leshi wena wa ha vilekaka ha shona—loko shi twala hi ta shi amukela. Ntsena u nga tlhavi e ntsukunyho.

L. A. Myakayaka, Letaba.

MAHULWANE MAFHUNGO A

(Ph. Nebulu)

Lutendo lwashu rine vhatendi, lwothelwa nha ha Bivhili. Ndi zwone zwine zwa ri komba tshedza, udzula ri tshivhala Bivhili, namusi Bivhili yonwiliwa nga vhathu vha nonga sa rine vho vha vhatshi tou komba tsho dzwa muya wa mudzimu. Zwino ha vhothe vthane vha vha na lufuno na lutendo, kha vha deha fhano tshikoloni, Daniel 12-4.

Tshikolo tsha hone tshi dzena nga la vuvhili nga tshikhathi tsha 8.30 p.m. na Mugivhela nga 8.30 p.m. na nga Swondaha nga matseloni nga 8.30 a.m. tshikhathi tshine tsha bva nga tsho ndi 10.30 a.m. kha maduvha ane o rine ra dzeha ngao. Bedela ya tshikolo 3/6 nga nwedzi. Mufari wa tshikolo ndi mufari wa tshikolo tsha Donwa Mphefu Location, o humbelwa nga vhanna vha fhano Johannesburg. Vhare na lufuno lwa Yeso.

Ndi wa tshivhidzo tsha mulanga muswa, ringa takala nga maanda vha dzi tshakha na dzi ndi mi dzotlhe vha tshi da henefho.

songo dzula fhethu ho raliho. Vhone vhari: "Izwo ringa zwiitani tshivhanda ndi zwithu zwa makhwa", ndari:

Munwe wanga ndi kale ndi kha la Venda ngadzi 4 dza thafamuhwe 1947, ndi musi ndo da na makhwa vhanu nda vha shuma. Huno henefho ndo vhone khombo ngei tshithitshini musi ndi tshi funa thikithi ya u vhuya ngeno makhwani. Ndi na lanwalo lwa makhwa, vha mudza uri ndi ye pasa hofisi ndaya hone nahone nda kholelwa. Huno nne ndari ngavhe ndi mukoloho ndi musi ndi songo zwi vhona hezwi, Venda, vuwa.



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KHA NINCEDE MAHLUBI

(NguMtandi-ma-Hlub' engelilo!) Aaba bantu, ekukhe kwavandlanywa ngabo kweli phepha, ngumombo olifaneleyo ilungelo lokuba ngundaba-mlonyeni wemfundiso kumahlumelo akwaNtu esingawo namhla. Siya fundiswa, zingcali zemfundo yaseYerepe, ezisikhupha geqe kula mabali ngobuchule ekuwabaliseni ngesizathu samachaphaza apha ekuthiwa zinombolo (figures and dates); zingqinelwa zimbali esizizeke koomakhulu, okokuba la maNgalengele abe sele ngamaHlubi kakade ngoA.D. 1600.

Ibi ngamaHlutiyana nje, kodwa ngegama negazi nje ngawale mihla. Ibibubukumkani obuthe nkqi nobunenqubela ezeleyo ngokwalo maxesha. Le ndawo singayikhanyisa ngokuthi ibingezizo inyamakazi, ezinje ngamabali abaThwa kweli lizwe, nezinje ngamaMaori, namaAztec kwezaphesha kwelwandle. Ibi sisiHlubi esi, bukhosi nobukumkani obe bumi bhuxwe ngenyawo zombini.

IKOMKHULU LAWO
Ngonyaka weA.D. 1800, kwezontilikazi zingamantloko alo mlambokazi unguMzinyati, ibi likomkhulu lelo zwekazi ebali bubuKumkani bala maNgalengele. UBhungane into kaNtsele ibi ngo-

pheleleyo uKumkani. Obu buKumkani bebususela emantlok' oMzinyati, de buyokuthi xhaxhe ngolwandle, kwezo zithabazi nezitywakadi zingamasandle nama-jojo, zibetha kuba ngamahlathi, izinga, iindhadha kude kube ngaluhlaza amarhiwu. Ibi buqhele-qhele ubusi beenyosi namabhumbulu atyiwayo asendle. Iinyamakazi neenyamazana ibe iyinto nje:

"Imbabal' ibi phamb'inja khon' aphe, Ibhubesi libhula-bhul' isidumbu somntu ngomsila, Iimfen' ezi bezifinifiniza phakathi komzi, Umvundl' ubusiphundlaphundl' esiske sifane sivuvubale, Iingcungcu bezihambe ziyinculan' iNtlaba."

Yavel' aphe le ntsomi kaHili owayotywa yintlaba yanamhla yokukhulis' usapho. Kuthwa kuyo le ntsomi. "Ntokazi ithile yayi nobuqabane naHili uthile. Kwathi ngabusuku buthile waba lundwendwe lalowo anti ebusuku. Kuthiwa ebalini yayi zizigede intlaba kulowo mzi ngobo busuku, kuba amakwedini aye shiye amatye egongothelwa kuwo' intlaba ezele, ngokusukela imbuto ebikwimizi ekude kakhulu nekhaya.

ICEBA LIHLANGENE NEEBHODI ZENTSHONALANGA

(NguSindiy a kaNtaba)

"Ndiyile kwiindawo ezillqela. Kwezinye ndiye ngokubizwa, ngakumbi emva komhlala-phantsi wePalamente kaNtu. Phakathi kwelo thuba nasemva kwalo kubekho intshukumo eninzi kwezentlalo nakwezombuso," utshilo uCeba P. R. Mosaka kwintlanganiso yeeBhodi zentshonalanga ebingenele eMunsieville eKrugersdorp ngomhla we4 February, ecaois a unobangela wokungahambeli iBhodi zeendawo ngeendawo ukusukela oko wakhetwa walilunge lePalamente kaNtu. Esihlalweni kule intlanganiso ibe nguMlu, D. F. Sibeko ebhalelwa nguMn. Phil Maboe.

"Okhumbula amalungu eBhodi ukuba phakathi kwamalungu ePalamente kaNtu ewonke phantse ndangoyena usebenza ukugqitha kuba kuyo yonke iUnion ayikho indawo edlula uPhondo lwe-Transvaal ngobunzini babantu, izitrayika zabasebenzi bedolophu nabasemigodini, umbodamo welali zamasaka ezinentlalo zonke zengxushungxushu. Nje ngommeli wamaLokishi ekuhlala kuzo ezi nginyanginyi zoluntu akubangakho neyodwa endingayisondelelana. Kanti ke zikhona nezinye iintshukumo ezindifune kwa ngolo hlobo," uhambise watsho uCeba Mosaka.

KOBEHLE KULUNGE

"Kwa khona ningathanda ukugqonda uba abammeli bePalamente abamHlophe zingakanani na iinqila abazimeleyo kwezi zimelwa sithi baNtsundu. Thelekelela nje apha eKrugersdorp ukuba bangaphi na abammeli bePalamente abamHlophe. Yeny ezebangi ezidale ubunzima bokuvelela iingqiqi zam eziqalela eNqakatho ye-Freyistata kuye eNingizim ye-Transvaal, impumalanga nentshonalanga. Kanti ke noko mhlaumbi ekuhambeni kwexesha izinto zobehle enze lula umsebenzi wommelo."

Uqhube wathi uCeba Mosaka, "Ndiyazi ukuba anindigqatsanga kuba ndibhetele, koko nijonge ukuba ndiyokwenza umsebenzi wam wokulwa nemithetho yenkethobala kwenzentlalo nakwezombuso." Kwenzile imbuzo kwisithethi ngabaNumz. M. W. Somtunzi noA. H. Sikiti. Yaphendulwa ngokwanelisayo. Kugaleleke uMn. R. G. Baloyi ozigatse kumaphandle, ehamba nehlokondiba lamadoda avela ngaseRhautini, abanumz. P. Q. Vundla. Nwana nabanye. Kuphakanyiswe ivoti yombulelo neyokumthemba uCeba Mosaka. Yavalwa intlanganiso ezole kunene.

EZEBHODI ETSHANTOLO

Amalungu eBhodi yaseTshantolo ayishiya phakathi intlanganiso yeeBhodi. Isizathu kukusuke uNolali ajokise ngokusoloko esebzelela uSihlalo lo gama ilungu limi lithetha. Loo nto yenzeke amaxesha aliqela, lada elinye ilungu lenza isibheni kuSihlalo. Kuthe kwesine isihlalo uNolali esenza olu sebezo, isithethi saqubula amaphetshana aso nemiqawazana, zaya, Alandela namanye. Wasala namalungu amathathu eKansile. Yavalwa intlanganiso.

Isiphumo solo khalalo kwintlanganiso elandelayo ibe yincwadi ephume kwiKomiti yeKansile ephethe imicimbi yabaNtsundu, i-valela uNolali walapha nowase-Munsieville bangaphindi baye entlanganisweni zeBhodi, de babe baceliwe.

Kubekho enye incwadi ephume

Kuthwa urheme ubusuku obu waba 'intervals' eziyindathane kuleyo mbutho, efunxa le ntlaba, yamyoba wadola unakabi kwada kwakhanya. "Vuk' uhmbe kusile Hili!" yamana ukutsho le ntokazi. Ephendula ngelithi urheme, "Ndiyoyiye (dolile) kha ume ndiza 'hamba." Kuthwa zada zangen' iinkinzi zamakwedini zafika zambethel' ibhokisi emnyama.

seRhautini okhatshwa ngamapoli-sa kaMaspala xa athengisayo. Zonke ezi ziphakamiso zigqithiselwe kwiKansile.

ABANTU NEZABO

Bekuvulwa icawa yeDipende e-sandul' ukuthengwa kwiMethodist se yakhiwe eMunsieville ngomhla we15 February. Bekuzele kungekho nendawo naphandle. Lo msebenzi wentengo wasungulwa ngubawo uMn. Simon Tontsi, waququzelelwa nguMn. G. Matebese ongu-Nobhala-banzi weli Bandla. Phakathi kwezidwangube ebezilapho sibone abeFund. D. B. Adendorff no-Axford baseCongregational Cawa eRhautini, A. K. Maaga (Methodist), baNumz. Ed. Venna Mokgotsi, Beauchamp (Munsieville), M. Makapela, Tyila, Tumini (Boksburg), Mvung. Nkone (Evaton), Mn. noNkosk. Dubasi (Orlando), Jas Dastile, M. W. Somtunzi (Lewisham), Nkosk. Tshundu (Pimville), Matomela, Monco (Orlando), Sam Nyati, umthathi wefoto nenyambalala yabantu.

Intlanganiso yeBhunga leCawa yamaTshetshi esithili saseKrugersdorp ihlangene ngowale 15 February kwaMboma, yonganyelwe nguMlu. P. Monala. Ibe mbana into yokuphutha kwentlanganiso yeJoint Boards zeWest ebimanyelwe kwa-Juliwe ngowale 14. Kwaviwana kwelokuba iphende ibizwe ngowale 28 February.

Ukhe walala iintsuku ngokungaphili uMn. Enotk Tshipo. Selebe waphakama, uMn. Lennox Majombozi waseBongweni uyokuthabatha ibanga leCommerce emfuthweni eOhlange emva kokuqagatha iziganga ezithathu zeJ. C. Uyichithe apha ekhaya iholide yenyanga uNurse Annie M. Msimang wase-Coronation Sibhedlele. uMn. P. Muso waseLusuthu ulapha ngehambelo kwamkuluwakazi wakhe. Sikhe sambona uMn. Klydorff Njikelana waseDornkop Farm ngowale 14 February ekwencomekayo impilo.

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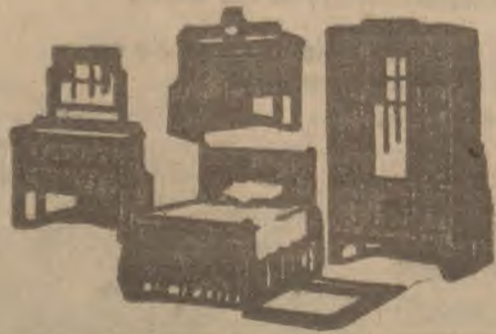
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LIFE IN LONDON TO-DAY

Following is an account on "Home Making and its Difficulties," being a discussion of life in Britain. The writer, Audrey Withers whose article appears in "London Calling" says:

The English have always had a them well made, in good, well-seasoned wood.

special feeling for their homes— for the actual houses in which they live, their furnishing, decoration and equipment. For many centuries, the finest architects have used their gifts to build not only churches, castles, and palaces, but houses large and small. There is scarcely a village in the country which does not possess a house or a group of cottages of delightful design, solidly built in stone or brick. Our country towns and city squares contain houses which have handsome exteriors, and interiors, rich in panelling, moulded plaster ceilings, and elegant staircases.

We have had, too, some great designers of furniture, and throughout the eighteenth and nineteenth centuries there was a huge output of really fine pieces: some, merely useful, but all of

Fashion was Changing.

Until the war, great quantities of china, and glass, and household linen were manufactured and sold in England. If newly-married couples did not set up house on the scale that their parents had done, it was not because the goods were not there, but because they were living in a smaller way—in flats, without cupboard space—and because ideas had altered, anyway. Fashion was changing more quickly, and they no longer felt they wanted to be set up with household goods that would become out of date in a few years.

They have probably regretted that since, for the lucky ones, these last years, have been those with a house or flat in good repair, thoroughly furnished, and with cupboards well stocked with linen and china. We have, indeed, been living on our fat, like a camel on his hump; and fortunately for us the hump was a big one, and is not yet exhausted. Even now, it is extraordinary what a quantity of furniture, china, glass,

T.B. In Older Age Groups

The belief seems prevalent that tuberculosis is a disease of youth or of comparative youth and that persons over 50 are seldom infected. Osler, whose "Principles and Practice of Medicine" perhaps more than any other single book has influenced medical thought in recent decades, states that although one seventh of the human race dies of tuberculosis, "a large proportion of all individuals become infected before reaching adult life." In Christian's 1947 revision of Osler's book, the statement appears that "no age is exempt. The disease is met with in the suckling and in the octogenarian, but fatal tuberculosis... is more common between the eighteenth and thirty-fifth years."

According to necropsy experience, notably that of Medlar at Bellevue Hospital, pathologically significant tuberculosis in persons under 40 is recognised clinically in a high proportion of all cases, while in those over 50 considerable numbers of cases occur but are overlooked clinically. In other words, in many tuberculous patients over 50 insufficient precautions are taken to prevent the spread of tuberculosis by these innocent carriers of tubercle bacilli.

Medlar suggests that a method of approach to a solution of this problem would be the making of chest roentgenograms of all patients over 50 admitted to hospitals, regardless of other conditions. He states that all patients in "whom shadows are thought to be tuberculous in nature should have careful study by serial roentgenograms and for the discharge of tubercle bacilli, regardless of the first impression as to the significance of such shadows." — Journal of American Medical Association.

and so on, can be seen in the second-hand shops—but at a price. Even such things as old curtains—which would once have been regarded as valueless—now fetch £50 to £100 a pair.

This is because most new furnishing fabric is rationed, and precious clothing coupons must be given for it. To make curtains for an ordinary sitting-room might well take as many coupons as would buy your one winter coat. Only specially heavy furnishing fabric is unrationed, and this is both costly and scarce.

As for furniture, ever since 1942 the only furniture manufactured for sale in this country is what we call 'Utility'. We have 'Utility' production of a number of essential goods—clothes, furniture, china, and so on. The plan is to concentrate on a few designs—so as to make the best use of raw materials and labour—and to control the cost at every stage so that the goods are within the reach of everyone.

Under the 'Utility' furniture scheme, only the essential types of furniture are produced, in about half-a-dozen different designs. It is those who lost their furniture in the air-raids. Most other people have to buy second-hand. So you can imagine what crowds collect at those sales at which the contents of a house are put up to auction; and what prices things fetch which would once have been thought junk.

GRAMOPHONE AND CYCLE REPAIRS

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Orlando Women's Club Activities

The women's club run by the Social Welfare Department of the city council is doing good work. The club meets twice a week (i.e. Wednesdays and Fridays) one day at Orlando West and the other at Orlando East. Here women are given house-hold hints—dress making, knitting, canning, cooking, how to lay a table, dress-making.

In addition a Food Club exists. Although this food club is an offshoot of the D.O.C.C. Food-Club, this one has the Social Welfare Department assistance and supervision. Through this club, housewives are able to bring many scarce commodities at cost.

The obtain, sugar, candles, butter, vegetables etc.

Boys' Club

The boys are keenly interested in the boys club—especially boxing.

Playing dice and loitering aimlessly in the streets will soon be a thing of the past. Mr. Molebatse, Sports Organiser at Orlando runs two clubs for boys at West Cliff and Orlando East. He keeps boys out of school occupied so that they keep out of this mischief. Nearly

BRAIN FOODS

The idea of a connection between food and intellectual performance has appeared in fads and superstitions that date back to the days of savagery but it has never had any scientific support. A recent issue of "Nutrition Reviews," however, cites a series of reports by investigators who judged that one of the amino acids may have some effect on alertness and mental performance when administered to patients with convulsive disorders. One group of investigators reported investigations that this food substance—glutamic acid, the basic constituent of soy sauce—may shorten the period of confusion following electric shock treatment. They felt, however, that it probably did not increase intellectual capacity but instead, perhaps, aided the patient in regaining intellectual functions that had been inhibited by other factors. The reviewer found no investigation as to whether a glutamic acid deficiency existed in these cases. — "Hygeia."

every hour of the day the club house is full of these young urchins.

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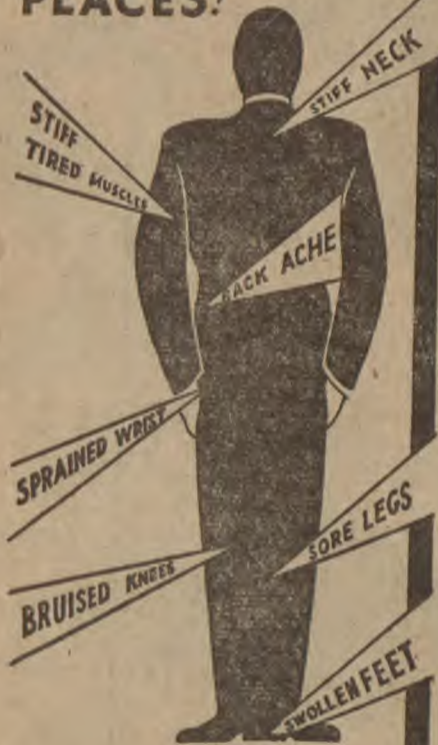
Rubbing and scrubbing gets the dirt out but white things need Reckitt's blue to make them really white. Reckitt's blue is easy to use—I just give my white things a last rinse in blue water. It makes them as white as snow.



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READERS' FORUM

TASKS FACING NEW COUNCIL

"Dr. Maxims", Germiston, writes. While we all wish that the sitting members of the Natives Representative Council should unanimously be re-elected, we must at the same time draw their attention to some aspects of their work.

As Mr. R. G. Baloyi has already

mentioned, that some of the members have been elected only to go and bask in the warm sun of politics without doing anything to impress and gain the confidence of the public.

I refer to those members who are representing the rural areas; they are working under cover. Somehow, the public they represent does not even know which way they are driving. It is only Mr. R. V. Selope Thema and perhaps a very few members who

take the trouble and care to visit chiefs and sub-chiefs in their constituency.

During the next five years, they must be aware of the fact that they are faced with very many tough problems, some of which will be hard nuts to crack.

For instance, the Nationalists' "Apartheid" Policy, — a Policy which cannot be reconciled with the policy of progress and prosperity for our country, is beginning to take its roots and we are all looking forward with great confidence that our members will stem and diminish its growth, because after all, "Apartheid" or full territorial segregation is a washed-out policy long practised by those bye-gone angels of the fools' paradise and can do nothing to-day to rescue African people from the quagmire of poverty and want, the state in which they are landed to-day.

The aim of our councillors should be to work harmoniously among themselves and be conscious of the fact that they are a driving force and a mouthpiece of millions of African people.

"SJAMBOK" ANSWERED

"Scravls", Vreddefort, writes: I have no doubt that "Sjambok" loves his people. It is for that reason that he wishes the level of their education raised. But he blunders when he imagines that the standard of any education is raised by making certain subjects "failing subjects." It is not the examination that lays for the teacher what he must teach. It is the syllabus . . . and that is the horse against which dear Mr. "Sjambok" must direct his wrath. "Sjambok" could have been less idealistic and more sympathetic. Does "Sjambok" know how many subjects there are in the curriculum, and how many are earmarked as failing subjects? For his information I wish to tell him that there are nine subjects in the O.F.S. curriculum, and save one, (Nature Study) they are all failing subjects. How would he fare under such circumstances?

"Sjambok" will probably be mightily surprised to learn that neither the teachers who taught the children nor the children thought the examinations stiff. In fact, to coin an adjective, they

were "standard-fourishly" simple! and that is why the teachers complain.

Lastly, I will be the first to join anybody who suggests fighting the standard of our education by raising the standard of the syllabuses. The last time I see and hear of a syllabus "For Native schools" the merrier I will be. Then Mr. Sjambok need not bother about three years in J.C. That will automatically be adjusted.

UNITY OF LANGUAGES THE REMEDY

E. M. Msibi, Piggs Peak, writes: Mr. Mogane's letter on the too many African languages in the "Bantu World" has not yet been fully answered. All those who wrote on the subject are partly, if not wholly, one-sided. Whilst sympathising with the African masses who cannot read English or Afrikaans, one cannot but feel compelled to agree with Mr. Mogane.

There are times when one meets with disappointment at finding most pages filled by a language one cannot read. It is here that Mr. Mogane and others feel the money spent on the paper not worth while. Besides, from his letter, Mr. Mogane was merely making a suggestion. There is no indication of his ill-will against African languages to evoke so many attacks. Africans must face facts.

Too many languages among Africans is a dagger pointed against the Africans themselves. It is a useful means of dividing them wider to enable their enemies to rule or smash them easily. There is one way out which can satisfy not only Mogane but also passionate patriots of the African languages, like our able contributor J. B. A. Luthuli, and that is the unity of all African dialects into one African language.

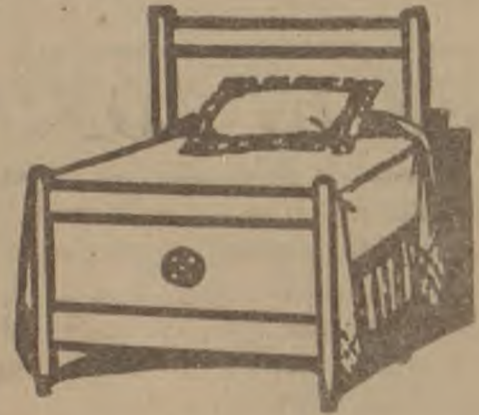
We sympathise with the "Bantu World". It has no alternative but to serve the masses of its readers of different tribes who can only read their different dialects. But unity of these must come sooner

or later otherwise the African is doomed to perpetual slavery and servitude.

I suggest to leading Africans to form committees in the big centres for discussing ways and means towards this unity of African languages. It is sheer rubbish to speak of freedom before this unity of languages has come about. The sooner these dialects are merged the easier is the task of fighting for freedom. It may appear impossible but it must be done if anything very important should be done to save the African from National disaster.

If not, then we shall be building our castles on quick sands. Start from the foundation and not from the roof.

It is useless to speak of our languages when we have none. A nation without a standard language is no nation. How can we pride ourselves of nationhood when we are so divided?



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<p>JAMES WAS RIGHT! THIS IS EASY!</p> <p>SO HE TOOK A COURSE WITH THE LYCEUM COLLEGE</p>	<p>SAM, I'M PROUD OF YOU</p> <p>YES, THANKS TO THE LYCEUM COLLEGE!</p> <p>NOW HE'S WELL-EDUCATED AND HIS FRIENDS HOLD HIM IN GREAT RESPECT</p>

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THE RITUE OF PERFECTION

TUX TROUSERS

EZENZELENI VACANCY

Following are two letters, one from a reader, Mr Excell Selby Msimang who raises a complaint about a vacancy at Ezenzeleeni Blind Institute and the other an official reply for the Institute: Mr Msimang writes:

I read with great disappointment and concern, an advertisement in a recent issue of the Bantu World in which Ezenzeleeni Institute, for the Blind (99.99 per cent) African, offers a post to a Coloured teacher at £150 per annum, and £72 to an African per annum.

What prompted this religiously controlled centre to practise such discrimination. Has a coloured instructor of Brushmaking better brains than an African? Equal pay for equal work.

The other day we were invited to Darragh Hall to launch an international brotherhood. Present that night were Europeans, Indians and Africans. Beautiful speeches were made against strained race relations.

It is hardly a month since, here is a case in print that will always cause racial illfeeling. Among

those promoters of that brotherhood was an official from Ezenzeleeni. Such things fill Coloureds with false senses of superiority over Africans. There can be no equal and fraternal feeling between black and white and the browns, (coloureds as they are called)

Rev. Blaxall, the only friend of Africans should not have allowed this at this centre.

OFFICIAL REPLY

Mr M. Vanham, replying on behalf of the Superintendent, Rev. A. W. Blaxall, states:

It is indeed to be regretted that a Society such as this has to offer different salary scales for work of equal quality but this is unavoidable so long as we accept Government subsidy. It is the department of Social Welfare which lays down the scales and our Society is one which has registered many protests at the inadequate scales. In fact I am glad to inform you that at the very meeting I have just attended of the National Council for the Blind a strong resolution

(Continued in column 3)

ORLANDO NEWS

(W-X-Y-Z)

The twenty-five thousand pounds Community Centre building is going up. The new centre is conveniently situated. It is near everything and every body—the station, Post Office, Police Station, administrative offices and the secretary-organiser's house is almost on the premises. It is hoped it will be ready two or three months hence.

The small Leake Hall, the present temporary premises of the centre has already become a centre of attraction to both young and old.

The weekly free bioscope shows attract and entertain hundreds of people. The centre get their films from four big film companies.

Burglaries

Many burglaries have taken place recently. Mr Matebese, secretary of the "Home Sweet Home Benefit Society," returned from Pretoria to find that someone had been trying to break into his house—but was unsuccessful. And a house behind him was broken into and a quantity of goods removed.

At one house burglars brought a lorry and forced the door of a house open, and had almost removed everything from the house when they were disturbed by relatives of the owner of the house.

was sent to the department in this connection, and also comments on the great differences in pension rates, which resolution was prefaced by words to the effect that if the Government will not give equal rates for all races they should at any rate reduce the differences much more than at present.

It may be contended that a Society such as this should not accept Government subsidy if it means bowing down to such conditions. While there is something to be said for this argument when adequate funds are available to carry out the work, it is difficult to refuse the state-aid when it would mean reducing the work or not do it at all.

I can truthfully say that when we started our work for the blind in 1937 we had a great struggle to raise enough money to train our first half dozen men. It was only when we agreed with the department for Social Welfare for subsidy on a certain basis that we were able to extend our work. I would like to draw Mr. Msimang's attention to the fact that this Society does supplement the lower salary scales, in fact an examination of our finances would reveal that every year we pay out hundreds of pounds to blind workers and African employees which we would not have to pay if they were of another race. In fact we stated in our advertisement that we are prepared to do this.

TRAM ACCIDENT A Christmas Tree Remembered

Among important items discussed at the ordinary meeting of the Johannesburg Joint Council of Africans and Europeans at the Bantu Men's Social Centre last Monday night was the tram accident which occurred on the Park Town route last December involving some 100 Africans.

In view of the correspondence which has passed between the Joint Council and the Johannesburg City Council, it was decided to advise the Africans who suffered as a result of the accident to apply for compensation direct to the Johannesburg City Council before the expiration of six months from the date of the accident.

Solomon Mabothe of Pretoria is spending his annual leave at Pietersburg, N. Transvaal.

Our greatest appreciation and gratitude goes to the Chief Compound Manager of Modder East Mr Richards (Masimini) who introduced the children's treat at Xmas, and also to Mr D. Mac Niven our General Manager; who added to the success of our Xmas tree treat. Parents and children were filled with joy when they saw the innumerable and invaluable gifts.

The committee members who helped organise the fete were: P. Mankazana, H. Ferdinand, G. Msikinya and L. S. Mbuli.

(This treat made a great impression on the children at Modder East. We expect they are already looking forward to December 1948.—Ed. B.W.)

Mr and Mrs E. Segoneco of W.N. Township, Johannesburg, were among those present at the wedding of Constance Leeuw and Adam Mokwena of Brakpan location. Miss Leeuw is daughter of Rev and Mrs W. Leeuw.

Ke sena seo U se batlang bakeng sa Mats'enyeho A Mala

Photo ea De Witt's e loants'anang le metsi e sebetsa ka pele hoo lerotholi le leng feela le lekaneng ho thusa mala a ts'oenyehileng. Ho ka thoe tokoloho ea ka pele-pele mahlokong le ho se nyakalleng ka lebaka la mats'enyeho a ho sila ha mala e hlola e le haufinyane haeba u na le moriana o ts'epahalang oa ka lapeng ka rakeng ea hau ea meriana. TOKOLOHO! Ke eo ntho eo u e batlang ka matlamatla... me u ea e fumana, hobane Photo ea De Witt's e loants'anang le metsi e etsa hangata ntho tsena tse tharo:—



Qetellong, e sireletsa mola o sa pheleng kante, e-be kahoo e thusa Tlhaho, mofolisi oa bohle, ho lokisa lintho. Kahoo, haeba mala a bohloko, a ts'oenyang a u hloisa lijo, kapa haeba lesokolla le ho khathatseha le etsa hore u seke ua thabela lijo, batla kotikoti ea De Witt's e loants'anang le metsi ea photo mokemising oa haeno kajeno lena.

Pele, e qhibilisa metsi a mangata a sebete. Hona ho fokotsa bohloko le ho ts'oenyeha tseo u li utloang ka mor'a lijo, ha mala a hau a le bolila. Joale, e riletse e lokise mala. Qetellong joale, lijo tsa hau tse latelang ha li bake bothata boo bong hape maleng a seng a ntse a ts'oenyehile.

E kokobetsa bohloko

E qhibilisa metsi a chefo

E rholisa mala

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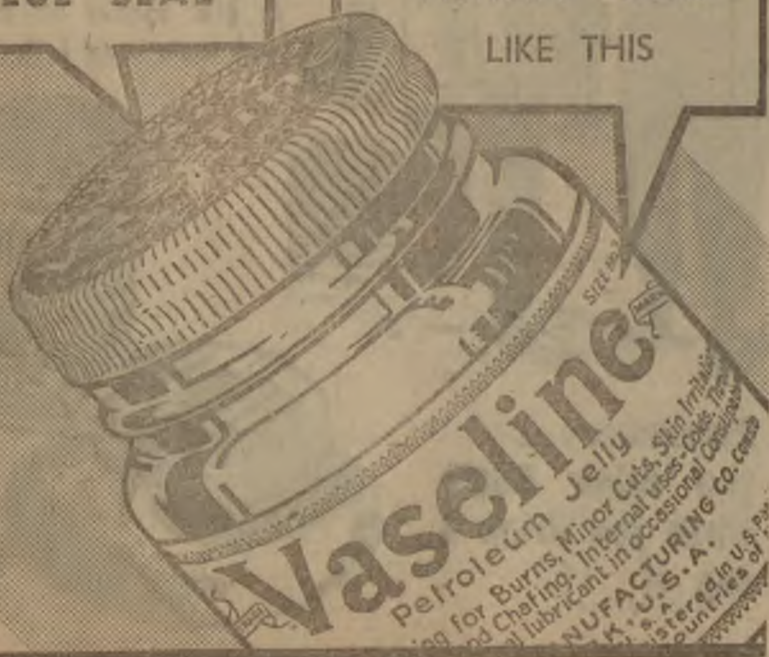
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MAIKUTLO A BABALI

O BA BITSA BAKOENEHI

Mong. H. S. Motloung, Ficksburg, o re: Monghali eba molemo ho nkenyetsa litabanyana tsaka leselinyaneng la hau.

Ke bile mali oa lona ka nako e telele haholo kena le lilemo tse leshome le metso e 'meli kajeno kele amohela empa nakong ena ea morao ke maketse ke tsena tse ntseng li hlaha tsa Khang e sa feleng ea Ma-Africa ha a rata ho konehela meetlo ea habo bona. Ke utloa kajeno ba eme ba phehisana ka lebollo le ka bohali ba likhomo 'me taba ena khale ke e mametse; ke bona e sa tle qetellong 'me kea khola kajeno ke tla hlahletsisa sechaba hantle hobane hase na kutloisiso.

Molimo o hlolile batho lefatšeng ka mefuta ea bona le ka lipuo tsa bona tse fapaneng 'me leka meetlo ea bona joalo-joalo. Na ke e mong oa ba lumellanang le bohali ba likhomo hobane mosali ha a sa nyaloa ka likhomo, na hase hase le meetlong, haho letho leo a ka le etsang lapeng leso; o bitsoa seraburabu ha a kene hae. Esita leha a ka nyaloa ka seeta, ha a e-s'o be letho le teng le teng; ha a rerisoa letho ka merero ea lapa leo.

Joale lebollo le lona ke ema ka lona hobane le hlotsoe ke Molimo;

ha ke fumane molato ho lona hobane beng ba lona ba ea le hlomphe; ha ba bapale ka lona; molao oa lona o thata hampe ruri. Ke sekolo se molao o thata hobane ha nka tloa molao oa sona, leha o kaba oa rata, ha u na ho sa hau sekolo, (ke hore Mophato).

Joale re fumana hore lintho tse-na lia ts'oana hobane esitana le 'Musong, ha moahloli a ka tloa molao, o lahleloa kantle; le lona leponesa esita le eena mastarata. 'Me ha ho sale moo ba ka boeleng ba hloma hape la bona lekhotla. Joale he, le tla fumana hore lintho tse-na ha lia fapana; ke oona e leng moetlo oa 'nete. Joale ho ntseng 'makalitse, ke bona, ha majakane; re bona bakreste ba baholo le baruti ha ba qhabana ka kerekeng, e mong o tloha a hloma ea hae mono kereke, empa a sa ints'e, leha e le moruti a ntsoa ke phutho ka mekhoe ea hae e mebe leho ferekanya sechaba.

Joale he ke bona moo le tla bona hore molao oa lebollo o matla, hobane oona ha o ka nts'oa ka mokhoa o joalo, haho moo o tla hloma oa hau mophato teng.

BOHALI LE BAROETSANA

Mong. W. M. Phatswane, Boksburg, o re: Taba eo ke ratang ho hahisa maikutlo aka pel'a eona ke ea lebollo.

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ENGLISH | ZULU | XHOSA | SESUTHO

Banna ba bangata ba se ba hlahisitse maikutlo a bona, 'me ha ba nyatsa lebollo hampe 'me ha ke nts'e ke hlahlobisa polelo, kampo eona nyatso ea bona, ke fumana hore ke ea banna bao ke ba ts'oantsang le metsi a fofa'.

E mong le e mong o ea tseba hee! hore metsi a fofa' ha a phehe lijo tse butsoiteng; 'me ebile ha a tlose lenyora. Ke fumana e le ntho e molemo hore motho e mong le e mong eo e leng monna, a ts'oane le lempetye; a inkele 'mala oa moo a tsamaeaeng teng.

Utloisisa, 'mali; mofuta ona oa Ma-Shangaan, o tsoang Portuguese East Afrika, 'moho le Mazulu, ke mofuta o sa reng letho ka lebollo; 'me ha u lutse le bona, le buisana feela ka tsa bohetene le bohemane. Haeba e le ba rutehileng le buisana ka tsa thuto le bolumeli.

Utloisisa hore ha u e-na le thuto, u na le tsebo ea ntho tseo tse peli, 'me ha e ne e le 'mala, nkabe ke re joale u ts'oana le lempetye ka ho inkela 'mala oa moo le tsamaeaeng teng, hobane ha u filhla moo ho bo noang tsa sehedene, u ea loka; 'me ha u filhla ho ba buoang ka tsa thuto, le teng e be u nts'o u etsa.

Raohang masole! ntoa ea loana. Ke leselinyana leo ke le hlahisetang monna e mong le e mong.

Banna ba bang mafatseng a mang, ba ts'oere mathata, Utloisisa hore ha monna ea sa bollang a lutse ka har'a sehlopha sa bashemane, 'me ho nyefolloa ketso eo ea lebollo, ho ba monate; empa he, ho be joang ha a filhla sehlopheng sa ba bolotseng?

SECHABA SE HANNE 'BOIKOTO' EO

Mong. "Keletso," Johannesburg, o re: Ntho eane, "boikoto," eo re utloileng ka beng ba eona gore ke lerumo le le loantsang kgetho ea ditho tsa Lekgotla la Baemedi le tsa Parliamente, sechaba se e ganne. Joale kgetho e tla ba teng. Re makatsoa ke go bona magareng a bo "nkgetheng" banna bao re tsebang e le bona ba ba neng ba re go se ke ga kgethoa.

Joale 'na ke re ga ele moo ba tla go rona ka kopo tsa gore re ba kgethe, a re se ke ra ba kgetha; ke'ng ga ba fetoga kapele-pele ka mokhoa oo. Maoba ba itse "le sek'a kgetha." Kajeno ba re: "Kgethang, mpa kgethang rona." Ke'ng eona eo? Re tla kgetha Thema, Mosaka, le Moroka feela.

NA EKABA KE TSHUANELO?

Mong. J. K. P. Seome, Rustenburg, o re: Go teng lefoko le le reng rona Ma-Afrika re sotlha ka makgoa. Ra ralo rona Ma-Afrika, 'me ke 'nete makgoa a re sotlha ka baka la ge a bona re itshotha ka bonosi ba rona.

Go tsamaya ke go bona; maoba ka ne ka fitihela mosimane le mosetsana ba tsoa dilo jareteng tsa makgoa, ka utloa bothoko thata ge ba rogana ka puo tsa sekgoo.

Makgoa a ne a theeditse ditsebe, a labelletse ga batho bao ba babedi ba bolellana matlhapa a maswe ba bagolo ba bona. A ke tshwanelo na?

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Lega re ne re etse kopo mona ka nako le nako, re sa nts'e re amogela mangolo a mangata a romeloa go rona ke babadi bao e leng takatso ea bona gore re hlalose maikutlo kapa ditaba tsa bona leselinyaneng lena.

Gangata re kopa bohle bangodi le babadi gore ga go romeloa taba mona gore a gatisoe, adereise e se ke ea lebaloa, gammogo le lona lebitso la 'nete.

Re itse motho a se ke a re adereise ea gage ke "Mangaung" feela, empa a ngole le nomoro ea pokisi kapa ea seterata, Tseo bongata ba bangodi ba rona ga bo di ele hloko, 'me ke ka lona lebaka leo mangolo a bona asa hlage mona.

Mangolo a jualo ga re a bala; rea a akgela mollong.

Gape, re itse bangodi ba se ke ba ngola ka mosidi empa ba ngole ka enke, empa ba bangata ba sa ntsane ba phegelletse go ngola ka mokhoa oo. Le a bona mangolo re a lahile

Re itse ga go ngoloa taba, go se ke ga hlalisoa le maikutlo tabeng. Ga motho a re bolella tsa Tshwane, a ngola taba 'me a se ke a tsoakanya le maikutlo a gage. Ga a batla go hlalisa maikutlo a gage, a ngole pampiring e ngoe.

Batho ba bangata ba lla ka morulaganyi; bare ga a hlagise ditaba tsa bona, athe 'nete ke gore batho bao ga ba latele ketsetso tsa morulaganyi tse kang ena, 'me ka lebaka leo, mangolo a bona ga a hlagisoa mona. Molato ke oa bona eseng oa morulaganyi.

Gape, go na le batho ba ratileng gagolo go re re hlagise ditaba tsa bona athe taba tseo ba re bolelang tsona ke tse etsagetseng kgueding tse fetileng. Re ke ke ra hlola re gatisa taba tse siloeng ke nako.

Qetellong, kajeno mangolo ao le a bonang mona a taba

tse lebollo le tsa bogadi ke a qetelo. Ga re sa rata go bona mangolo a buang ka taba tse-na gobane babadi ba bangata ba se ba hlagisitse maikutlo a bona godim'a taba tsena sebakaka se se telele gagolo-golo go tlogela selemong se se fetileng.

Tebogo ea rona go bohle ba hlagisiteng maikutlo a bona tabeng tseo tse pedi tse bole-tsoeng ka godimo mona, 'me re re ts'oarello go bohle bao mangolo a bona a leng mona go rona, e leng mangolo a siloeng ke nako. —Morulaganyi, "E.W."

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CHIEF MWASA ON VISIT TO THE UNION

The Nyasaland community on the Witwatersrand turned out in full force at the Western Native Township Communal Hall last Sunday for a welcome reception to Chief Mwasa of Kasungu in Nyasaland. Chief Mwasa, on a visit to the Union to see his subjects on the mines, was accompanied by his secretary, Mr. Simeon Chirwa and an attendant, Mr. Anderson Phiri.

Accompanied by Mr. W. S. Dube, also of royal blood but resident in Western Native Township, the Chief called at the Bantu World offices on an inspection tour.

Mahlo a Hloekile



Ka metsotso e seng mekae feela, ka pele-pele feela, mahlo a hao a shebeha a hlakile a le masoou. Ho hollé joang ha a sa khathatsoe ke methapo e bonahalang phatlalatsa; A pholile hakakang! Bakemising bohle le manbenkele: Theko 2/3 le 4/6.

Marotholi a seng Makae



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 motsaoko o mong o itseng o leng sieo merianeng e meng.

Bofubelo so Hlangang



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

EYE-GENE

SA DISTRIBUTORS
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VISIT TO LONDON

Recalling his visit to London, Chief Mwasa said: "I went to London in 1939, the purpose of my visit there was to lecture at the London School of Oriental Studies. I was invited to give a series of lectures on my language, Chinyanja."

The Chief returned to Nyasaland in 1940 after six months in London.

Interviewed on his experiences in London, the Chief said: "I was amazed at the great respect which the people in London showed for me. I found no traces of the colour bar there. In fact, when I left London on my return to Nyasaland, a large number of Europeans including students from Oxford came to see me off at St. Pancras Station."

CHIEFS AND SUBJECTS

Referring to relationship between the Chiefs and their subjects, he said that the chiefs loved their people and the people in turn loved their chiefs. Proof of this is the fact that when the chiefs asked for recruits during the last war, many men joined the K.A.R. and some Nyasaland soldiers saw service in Burma.

The Chiefs in Nyasaland are vested with judicial powers and known as Native Authorities, the chiefs try civil cases.

Chief Mwasa said he was impressed by the warm reception given to him by his fellows in the Union, especially the trouble taken by Messrs. S. W. Dube, and R. Conyan who showed them round Johannesburg.

Mr. Boaz Letswalo of St. Margaret's school, Oogies, is an agent of the Bantu World in this centre and all copies can be bought from him.

DURBAN DEEP FIGHTS ILLITERACY

Far back down in the middle ages, when learning was still a privilege of the few, when only monks could read and write, progress in the world was at a chameleon pace.

To-day, with flying machines tearing across the sky at great speed, with roaring express trains beating the track of the old ox-wagon, it is inevitable that progress should move at any but an unchecked speed, hence mass illiteracy among Africans, has become, not only a handicap, but out of place, in the whole sphere of progress, both internationally and locally.

Many will agree with that illiteracy provides no scope for development. It marches with a high degree of appetite on the morals and aspirations of mankind and cruelly rewards its victim with poverty, frustration and retrogression.

Need for Remedy Felt

The menace of illiteracy among Africans has caused such unhappiness and discomfort in the hearts of their employers at Durban Roodepoort Deep, that every one of them felt the urgent need for a remedy.

This sad state of affairs has been for years an awful spectacle until recently when every employer passed a resolution in his mind to declare war on this dreadful disease.

Historical Year

1946 is a historical year with Durban Roodepoort Deep. It is the year during which the officials took arms against the forces that sought to bewilder their illiterate employees. The struggle was blessed with glittering results.

By the end of 1947, a large percentage of African Miners was hankering after education.

1948 opens with a force so great that the remaining traces of illiteracy are beginning to dwindle, realising that their inevitable hour of doom is at hand.

The three compounds at Durban Deep have each a Welfare Assistant Officer. Durban Deep not only educates but also socialises the African.—E. Z. Impi Mafu.

IN BRIEF

A big gathering of friends and relatives assembled at the residence of Mrs. S. Sejanamane of Tshantolo, the occasion being a "wedding cake cutting" ceremony of Sophia Sejanamane, who was married in August last to Mr. Kgongoane of Munsie Ville.

Among many present were Messrs J. S. Motsephe Master of ceremony, Mr. and Mrs. A. Mampone; Mr. and Mrs. Motlamele; Mr. and Mrs. A. Kgongoane; Messrs Thos. Mokgatle, W. Seakoe, A. Moeketsi, S. Lekgoele; Mesdames M. Mokate, F. R. Mabandla, M. Phoofolo; Misses S. Nthite, A. Zondo and C. Tshabalala.—Sindiya ka Ntaba.

Mr. M. T. D. Leboho of Rustenburg, was recently in the Capital on a visit. Whilst in Pretoria he visited the N.A.D. and saw Mr. S. Baloyi, Senior-Interpreter in Pedi, Tsonga and Shangaan. He also paid a visit to Pietersburg.—I. B. H. Ditshwene.

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LS. 95

RAND BOXER COLLAPSES IN RING

FIGHT ENDS DRAMATICALLY

("Spotlight")

The last bout in the Transvaal Non-European Boxing Association's first professional promotion at the Bantu Men's Social Centre, Johannesburg, last Saturday evening had a dramatic end. This occurred as the result of Fly Mohlalele suddenly collapsing in the fifth round while making a grand effort for a come-back.

The battle royal itself was, to say the least, the best example of fast moving and classical ring showmanship the Rand's Non-European sporting fraternity has seen in a long time. Two thousand fight fans were present at this encounter.

From the Press box, I saw Fly collapse suddenly, without interference from his opponent. He was taken to hospital suffering from subdural haematoma. So One Round Hankey won the top-liners' lightweight bout by a technical knockout.

Aidan Symons and Johnny Bracks lowered the standard by fighting much below par in the top-liners' middleweight scrap, but the other bouts were extremely good.

Fighting in place of Frans Ntebele in a four-round featherweight preliminary bout, Isaac Keswa started in whirlwind style against Caiphas Sibisi, attempting close-in fighting. But there was not much in the attempt, and the pair went sparring. Keswa then resorted to upper cutting, after indulging in extravagant punching to the body on breaking away from a clinch.

He drew blood from Caiphas' nose but the latter kept landing punches to the body, and the pair shared a drawn bout.

Richard Warned

Jerry Monnakgotla, the "Black Terror," beat Richard Mtombeni by the single point in the first round of the welterweight support-

ing scrap, and referee Bob Martin hastened to warn Richard hitting below the belt. The fourth round ended with Terror leading by three points, on my score card.

He was, however, bleeding on the fifth round, and won the bout simply by getting out of trouble, counter-punching and piling up three nice points.

Walter Nombali set Paul Mononyane bleeding from the mouth in his first upper cut in the first round. But he paid handsomely for that in the fifth round, for, while apparently drawing on his energy reserves in that round, Paul Mononyane emerged pretty fit to gain a point victory in the sixth round.

The first top-liners' middleweight encounter between Johnny Bracks and Aidan Symons was not exciting. Bracks appeared likeable with his clever counter-punching until the fifth round, when the pair seemed most unwilling to fight. The sixth round was a matter of merely pushing one another around the ring. The bout lacked fire.

Even Symons' follow-on with several punches to his opponent's stomach in the seventh round did not seem to hurt much; but Brack's method of sounding an oncoming blow with a heavy thump on the canvas soon got drab, and Symons exploited it to advantage as a signal for landing frequent punches to his opponent's face.

Symons finally won the bout—by three points on my score card. The final top-liner bout between One Round Hankey and Fly Mohlalele, which ended, sensationally on the fifth round when the latter suddenly collapsed, was packed full of the best ring showmanship and was certainly the fastest moving scrap of the night.

The two battlers fought on an equal points level until the third round, when Fly seemed constantly on the defensive, warding off frequent punches to the face and stomach.

When he collapsed on the fifth round I had placed him four points behind on my score card.

Yet even when referee Willie Smith had counted him out by "eight," the eager crowd simply looked on in amazement, obviously thinking Fly would come to and have another crack at Hankey.

SPORTS NOTES

The annual club championship of the Sandridge Park Golf Club was played on the March 14 over 36 holes on the Sandridge Park Golf Course. The results were as follows:

I. T. Ramela 79-77, B. Ramela 79-78, B. Mekgoe 80-79, J. Dube 80-80, E. Kambula 79-81, R. P. Rampa 80-84, L. Chezi 82-86. — Michael Tilotsane

WESTERN C.C. LOSE BY AN INNINGS

(T. P. Klaaste)

The last cricket match of the season was begun on the Western Native Township Cricket Ground, with Rand Leases captained by the famous African cricketer P.S.A. Gwele, playing against Western Native Township C.C. which was led by versatile Transvaal all-rounder, A. Mbatyoti. These are Transvaal Bantu Cricket Union senior division teams, and each of them has a number of Transvaal Province Tournament players.

Western Native Township players took first bat, and the opening batsman went immediately off the mark by hitting a flashing shot straight to the side boundary. This roused the fielders whose alertness disclosed fine displays of smartness and clean pick-ups.

W. Mzondeki (14) and Mahlubi (20) had threatened to make a troublesome fifth wicket stand, but the short Rand Leases trundler, S. Ntshekisa, broke the partnership, and went on to skittle the next three wickets so fast that two went successively for ducks while the other made only four runs. A. Mbatyoti scored 19 runs, and the side was all out for 81 runs.

Rand Leases fans prematurely decided that it was going to be an easy walk-over, and very complacently sat down to wait for the honours to be carried off, but they reckoned without A. Mbatyoti's versatility and T. Ntwasa's stinging deliveries.

SCORE KEPT DOWN

Both bowlers kept down the score, and reduced the chances of the two Rand Leases opening batsmen under perfect control. They kept a keen eye on the slightest fault to secure a wicket.

A collapse ensued. Two wickets were down for 27, 3 for 29, until 6 were down for 41. This was debacle, and the Township players were strung up with high hopes. 7 wickets down for 46, and Rand Leases seemed to be getting it; Mafongosi came along to stop the rot. S. Mpako (29) and L. Mafongosi (86) made an eighth wicket partnership which reaped 62 runs and made the score-book to report 109 runs for 8 wkts down.

When H. Gwele (25) came to flog the tired bowling R.L.C.C. came away with 194 all out.

2nd. INNINGS

The second innings were continued on March 14, on the Rand Leases ground. Western Native Township C.C. had to make 113 runs to equal the Rand Leases C.C. first innings total.

Success soon attended Rand Leases' energies. Four wickets were down for 17, and again, only Mahlubi (33) stood up to the bowling. S. Siwisa (10) stayed long enough to reach the doubles, while

And as the bright sun glorifies the sky so is the face illumined by the eye.



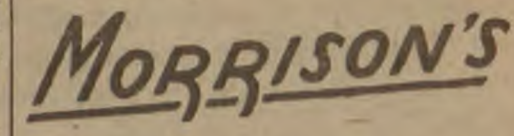
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Narrow Win For Hotspurs

(T. P. Klaaste)

Rand Leases Hotspurs F.C. secured a narrow victory against Consolidated Main Reef Club in a friendly match played last Sunday at C.M.R. Hotspurs drew first blood. E. Nambredi ("A.B. C.") shot a most welcome goal before the game was on for 20 minutes, and this was followed by B. Potsanyane ("Indian Woman") who crossed to E. Nambredi and the latter again scored by heading the ball splendidly through the poles. The scores at half time were 2 Hotspurs, and C.M.R. nil.

On resumption, the game reached a very fast and furious stage. Hotspurs back line, led by Charles Moumakwe ("Dubula Magazine"), put up an almost impenetrable defence with Simpson Ratshikana ("British Empire") making the pavilion burst out with cheers over his consistent good kicking to clear the danger area.

However, the captain of C.M.R., Selepe, forced an opening and scored from far out by sending a shot against the post where he punted the ball which rebounded through the poles. Scores were now 2-1 in favour of Hotspurs.

C.M.R.'s second goal was scored by their outside right who re-

ceived from the inside left. Scores 2-2.

It was then that Nimrod Hlatshwayo roved over the ground, dribbling well through the C.M.R. defence, passed it to E. Nambredi who again made no mistake. This third and final goal gave Hotspurs their victory over the C.M.R. side in a well contested match.

Scores were 3 goals for Hotspurs and 2 for C.M.R. The match was the last fixture of the Mines Soccer Association, and the presentation of Trophies is keenly awaited.

RUGBY AT RAND LEASES

(T. P. Klaaste)

A friendly match between the New State R.F.C. and the Wallabies R.F.C. of Rand Leases was staged on the Rand Leases ground last Sunday. The 'B' teams, the curtain raisers, kicked off at 3 p.m. After 10 minutes play Amos Bali of the Wallahs, scored a try. This was converted by S. Maggabi, and 5 points were bagged. New States juniors made unsuccessful attempts to score in the first round; the Wallahs' front division, with forwards like Willie Ndzundzu and Gordon Madubedube, monopolised the ball from the throw-in, and from this advantage chiefly came the chances for scoring.

Won By Eight Points

The second and last score of the game came from A. Spiers, who made a try just before half time. Wallabies now had 8 points, New State nil. The Wallabies won by 8 points to nil.

The first teams took the field at 4 o'clock. S. Maggabi, Wallabies scrum-half, was in great form. Everytime he secured the ball, he sent it flashing out to the forwards, who started off the brilliant passing sallies which penetrated the defence of New States. New States full back, Albert Narushe, persistently saved from the onrush of the Wallah side. A. Tsendze, a daring fly-half, got possession of the ball in the first half just outside the 25 line area, and kicked a beautiful drop goal. Wallabies led by 4 points now, and although the heat was overbearing, a ding-dong struggle swayed the teams from side to side in the middle part of the ground.

Final Scores

The great heat caused a flagging from the erstwhile brusque play, and New States, with more stamina, took the opportunity and scored a drop goal kicked by Benson Ngwabeni. Scores now

TENNIS CHAMPIONS IN ACTION ON SATURDAY

The Transvaal men's tennis doubles will be staged at the Bantu Men's Social Centre courts on Saturday, March 20 starting from 1.30 p.m. The players are R. Molefe partnered by G. Kgomo against B. Matshaya and G. G. Xorile.

This will be the sixth occasion on which Xorile figures in the men's doubles championships. On five successive occasions he has won the doubles, thrice with Stanley S. Sikakane as partner and twice partnered by Matshaya.

Singles

The semi-finals for the South African National singles championship (the leading match of the day) will see Matshaya fighting it out with Molefe. This will be a continuation of a match started last year at Alexandra and called off through rain.

On that occasion, Matshaya had won two sets while Molefe had one set to his credit. The winner will face the victor of the Kgomo-Mokkonofane tussle for the final which will be staged in the Free State.

The South African doubles will be played at Bloemfontein during the Easter Holidays.

Highlight of matches at the B.M.S.C. on Saturday is an exhibition between two singles champions—G. G. Xorile and G. Kgomo. As this is the first occasion on which both players meet in a singles contest, the question being asked is can Kgomo hold his own and beat Xorile?

MERCURY CLUB BEATS HENNENMAN ("Ys-Koud")

The Mercury Lawn Tennis Club of the Vaal, made its first new year's debut at Hennenman when it placed against Matlama Lawn Tennis Club.

The total sets played at the close of the day were as follows:—"A" court, 24 sets. Mercury won 22 sets and Matlama 2 sets only.

"B" court, 23 sets. Mercury won 20 sets and Matlama 3 sets only. The lead for the day was 90 games for Mercury L. T. Club.

East Champ d'Or Tennis Club beat the Bantu World Lawn Tennis Club in a friendly match played on the West Rand last week-end. Play was at Luipaardsvlei.—"Shetty."

were 7-4, Wallahs leading. New States became dangerous, and but for the tenacious tackling of B. V. Ndabambi, and the splendid manoeuvres of J. Matomela and H. Mawu, New States would have scored again.

New States captain, Albert Narushe, urged his men to venture another almost successful effort which he initiated by his gathering and touch kicking abilities, but time was drawing to an end, and Captain B.X. Nhose's side—Wallabies—won by a well earned 3 points lead. Final scores were 7 Wallabies and 4 New States.

WHO'S WHO IN THE NEWS THIS WEEK

Mr. and Mrs. P. A. Lukela and daughter (Danile) left on Monday the 8th. Inst. for Mbabane, Swaziland. Mr. Lukela who has gone there to take up a new post as boarding-master, has been on the staff of the Native Time Office at the V.F.P. Witbank.

Misses Dally Ndhlovu and Tseleng of Springs were guests of Mrs Paulina Serote of Eastern Native Township, Johannesburg, last week.

Pastors J.R. Albert Ankhoma, Leonard Brookes and Jones paid a visit to Witzieshoek last week on church matters.

Mr. David Mafoyane of Moroka Township, Johannesburg, spent the last week-end at Potchefstroom as guest of Mr. Reuben Mafoyane. Mr. Mafoyane is a keen member of the New Africa Progressive Alliance, (N.A.P.A.)

Mr William Patrick Dladla has been appointed the General Manager of African Trust Estate (Pty) Ltd., Estate and Financial Agents of 4th Floor, London House, 21 Loveday Street, Johannesburg.

Constable Klaas Mahlangu for many years in the S.A.P. force has recently been promoted to the position of a second class sergeant. Mr. Mahlangu has now been transferred to Rustenburg. A warm farewell reception was given in his honour by the African Community at Oogies on February 28 and 29. Constable Joe Mvulane spoke highly of Mr. Mahlangu's work as a police for the last twenty-one years. He, on behalf of all, wished Mr. Mahlangu a pleasant time in his new sphere.

Mr. A. G. Fish, the enterprising new Y.M.C.A. Secretary in Kimberley, recently completed his studies at the Jan Hofmeyr School. During the war he served with the U.D.F.I. and passed an educational course organised by the Army Education Services. Mr. Fish is interested in freelance journalism and has recently been engaged on a long poem with a war theme.

Magdeline Mirriam Mosadiea-Makgoa Manong, mother of Miss Agnes Manong of Westcliff Orlando, and also well known in social circles, passed away after a brief illness at the Coronation Hospital on Wednesday March 3. She was buried on Sunday March 7 at Croesus Cemetery where over a hundred relatives, friends and sympathisers gathered to pay their last homage.

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THE PEOPLE'S PAGE

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CANVASSER WANTED to sell ladies' garments to private people. Only applicants with either substantial deposit or other security need apply to P.O. Box 3427, Johannesburg.

TEACHERS with considerable experience of Native education VI-X inclusive wanted for preparation of lecture courses in their spare time. Please reply giving full details of present position, teaching and/or academic qualifications and knowledge of Northern Sotho, to P.O. Box 1898, Durban.

WANTED for Bantu High School Bloemfontein a fully qualified female teacher for Domestic Science and Needlework, must possess a teacher's certificate as well and be able to prepare candidates for the J.C. Examination in Domestic Science.

Duties to be assumed on the 7th April, 1948. Apply to the Revd. E. Muller, 3 Goddard Street, Bloemfontein.

NEEDED at opening Third Quarter qualified Transvaal female and male teachers for Primary School. Must know Afrikaans and Shangaan or Sesuto. Apply to: Superintendent, Nazarene Mission School, Acornhoek, E. Transvaal.

AFRICAN Assistant for Institute of Race Relations Library, to start on 1st May 1948. Preference given to Matriculant with library experience, Salary £102 x 12 180 plus c.o.l.a. Applications, with copies of recent testimonials, must reach The Director, P.O. Box 97, Johannesburg, not later than 24th March, 1948.

NATIVE HAWKERS with deposit of £2. 15. 0 wanted for easy selling lines, good returns guaranteed. Apply 13 Marshdale Buildings Cor. Loveday and Marshall Streets. Phone: 33-8695.

URGENTLY NEEDED fully qualified female teacher with knowledge of Northern Sesuto and Afrikaans. Apply with references to Superintendent, Ferguson Memorial School, P.O. Cottondale, E. Tvl.

WORK OFFERED

WANTED FEMALE TEACHER for April 1st for Methodist School, Hope-dale, near Harrismith. Apply Rev. H. S. Robinson, Warden Street, Harrismith.

Applications are invited for domestic science instructress in the Hofmeyr High School.

Qualifications in domestic science plus Matriculation a recommendation. To commence duties immediately. Apply to: Mr. J. A. Ferreira, Superintendent of Native schools, P.O. Box 564, PRETORIA.

MISCELLANEOUS

LEKHOTLA LA SEKHOAMA SA THUSO EA BAHOBALI THUBEHONG EA PRETORIA, Tefello Ea Thuto

Komiti e laolang Sekhoama se boleisoeng ka holimo mona e mema bao ekabang ba hobetse kapa ba hobaliso ke thubeho eo e ileng ea hlaha Makasini. Meteng ka la 1 March ka ngoaha oa 1945, ho tiisa kopo tsa thuso-ka-ho-lefelloa-thuto ea bana ba bona kapa batsepole ke bona bao mohlo-mong ba ka lakatsang ho tsoelisa thuto ea bona pele sekolong sefe le sefe se mo faseng la 'Muso oa Kopano—Boroo Africa

Hona yualo Komiti ena e ntse e thusa ka tseba eo, empa e lakatsa ho holisa ho atisa thuso ea eona, moo ho batleheng, le ho ba mohlomong ba sa lemoheng thuso ena e leng teng.

Kopo li tsoanetse ho ba pele ho mongoli oa Sekhoama seo, e leng Mongoli oa Ramotse oa Thsoane (The Mayor's Secretary, City Hall, Pretoria) pele kapa ka tsatsi la 30, April, 1948, e seng moraho ha tsatsi leo—GEORGE H. BRINK, Modula-Setulo oa Lekhotla la Sekhoama sa Thuso ea Bahobali Thubehong ea Pretoria.

SETLOLO SA ATOOM

SENA ke setlolo se makatsang, se matla ho folisa. Diso melomo e nang le ditsoa. Dintho tsohle tse ncha kapa tsa khale.

Komana e nyenyane cheke ke 2/6, e kholo ke 4/6. Romela theketo ka poso ho Moruti G. VAN RENSBURG, Bus 14 Warmbad, T.V.

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IF you wish to buy or sell business or property in Alexandra, Martindale, Sophiatown, Newclare, Evaton, Lady Selborne, Pretoria, Eastwood, Klip-town or elsewhere contact AFRICAN TRUST (PTY.) LTD., 4th Floor, London House, 21, Loveday Street, Johannesburg. X-4-9

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AFRICAN MUTUAL CREDIT ASSOCIATION

P.O. Box 7193 8 de Villiers Street (First Floor) Johannesburg Phone 34-1707.

At the appropriation meeting held on Friday, March 12, appropriations were made in favour of the undermentioned members:

CIRCLE A

Alexandra: Share No. 2172, Appropriation No. 3763, Dunnottar: Share No. 899, Appropriation No. 935, Payneville: Share No. 1356, Appropriation No. 1253, Doornfontein: Share No. 813, Appropriation No. 1612.

CIRCLE B

Modder East: Share No. 513, Appropriation No. 513, Pietersburg: Share 10314, Appropriation No. 10405, Payneville: Share No. 10691, Appropriation No. 10684.

CIRCLE C

Western Native Township: Share No. C8629, Appropriation No. 8657.

NORTH-EASTERN TRANSSVAAL

Mbabane: Share No. C7271, Appropriation No. 7441.

WESTERN TRANSSVAAL

Randfontein: Share No. B14175, Appropriation No. 14262.

GRIQUALAND WEST

Kimberley: Share No. D348, Appropriation No. 264.

IZINKUKHU NAMAQANDA

Ngithengisa ngezinkukhu namaqanda ningazi hluphi ngokuya edolophini wozani kimi nginiseze ngamanani amahle kakhulu.—A. E. Munisie, 8001, West Orlando. 929-X-20-3

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LEGAL & OFFICIAL NOTICES

SALE IN EXECUTION

Case No. 853/47 IN RE F. A. W. ROHRBECK Plaintiff, versus W. MABOEA Defendant. In pursuance of judgment of the Magistrate's Court, District Pietersburg, and Writ of Execution dated 7th January 1948, the undermentioned Property will be sold at the Magistrate's Court Office, Pietersburg, on the 7th April 1948 at 11 o'clock a.m.

All the Defendants Right Title and Interest in and to certain Erf 91 situate in New Pietersburg, District Pietersburg.—K. NAUDE, Messenger of R. M. Court, Pietersburg. X-27-3

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