Mr. Docomoco & Co. SPEAK TO THE SHANGAAN NATION.

"Ladies and Gentlemen: The race is..." (a voice) "What race? We have not come here for racing Mr. Chairman." (Another voice) "Point of order Mr. Chairman that man is insulting the speaker."

"I was saying," the speaker continued, "Ladies and Gentlemen, the race, I mean, the Shangaan Nation is asleep, and..." (a voice) "Mr. Chairman we are not asleep, we are all awake, we can see, we can..." (another voice) Mr. Chairman, rule that man out he is drunk; gentlemen, we can never progress unless we learn to respect one another. "(Another voice): What are you talking about man? Do you mean to tell us that because you do not drink you are a better man, is drink the only evil? What about the other sins? You people seem to think that beer drinking is the only sin in the world, what about theft, hypocrisy, hatred, racialism, "healing" lumbeiting, kanganyising, vutikukumushing, vaganguing, and... (a voice): Mr Chairman, stop that fellow, he can until mention the unmentionables, Mr Chairman, there are women in this meeting. Honour the ladies; besides, he is using the terms we cannot find in the dictionary.

Chairman: "Go on Mr Docomoco & Co, Limited, never mind with the interruptions, leaders of the nation have to bear those things, go on!"

Docomoco: "I am sorry Mr Chairman I cannot go on, I am hurt. I am afraid our people do not like to listen to one another, each one thinks he is a chief and as long as he is well thought of by his employers what more does he care? Ladies and Gentlemen the nation must learn to respect one of its own, otherwise we shall be no people. The world will laugh at us and everybody will do as he pleases with us.

(A low voice grumbling): "He is proud". (The other voice grunting): "This is what I told you before we came here, he wants to be known, he wants a name.

He's a fool, who will recognise his authority; let's go out man and leave this nonsense! We don't see any white man here coming to address the meeting."

They take their hats and sticks and march out. Others follow. Some however force themselves to stay.

Chairman: "Sh! Sh! fellows sit down and listen to one of us speaking, when shall we learn to respect one another gentlemen? Go on Mr Docomoco & Co, Ltd" Docomoco: "Mr Chairman, this is what I just pointed out. We can never rise as a nation if we keep on like this. Gentlemen I must tell you that the world is a playground, and life is a competition. All other Bantu races have produced a leader of some sort, they have qualified doctors, lawyers, nurses etc they have people holding degrees in Arts and in Science; I mean when they write their names they say Mr So and So B.A or M.A or B.Sc. I do not mean white people but black people of South Africa. My friends who has got that, I mean you people of my own tribe? Where are you? (A voice from behind) "Mr Chairman may I answer the speaker, or make a little correction! Mr Chairman it is not everybody who holds all these "A" who is useful. It is not the "A" that counts,
but the person, besides, we have had our education long after these people the speaker is mentioning. It is coming Mr Chairman.

Speaker: "I am not here to contradict your statement Sir. Besides I am not sure that you have not heard these from foreigners. Ladies and gentlemen we must not be deceived the road to Bye & Bye leads to the city of Never! I am not sure whether we did not have education the same century as some of these people who have the "A's" after their names. We must have a Moses and a Moses from our own people. We must have a Joshua who will go to peep and explore the other land, the land of science".

(A voice): Sir we shall hear you again, you are taking too long we are in a hurry, we have "bvimbekelled" (left unfinished) something at home. Meeting closed sorrowfully.

"Urgent Matter"

First we are calling for suggestions for a suitable name for the "VALDEZIA BULLETIN," what must we call it? we want a name that will embrace all "Shangaandom". Anybody white or black may give a name which we shall use as from 1936. Here are some suggestions: "THE BULANDLELA" or "SPELONKEN NEWS" or "UMTSHANGAANA". Please choose from these names or suggest any other name, bearing in mind the Portuguese Shangaans.

NOTICE: To all our Readers we thank you for your heartfelt support and we are now venturing on a new way of subscription for 1936 is 2/6 and no more 2/, we trust that you will help. Please see that you pay us for 1935 if you have not yet done so.

Donations will be welcome and acknowledged in this paper. Surprise us with a £ please. Anybody may send news, whether you are a subscriber or not. [Editor]

Here & There

Up till now we have no rain in Spelonken. Wells are drying up, cattle are dying, native-people starving shop-keepers enjoying and exploitation is going on like anything. A bag of mealies at some shops is no more a full bag but only three-quarters, but as long as mealies are poured into it is considered as a bag.

Here the Government should step in and supervise the selling of mealies and even suggest a standard price because the poor, blind, ignorant, innocent native is being robbed like anything by some maize traders. It breaks one's heart to watch how the selling of mealies is going on specially at some Indian shops.

Lemana Day for Old Boys, Celebrated on 7th December 1935.

Mr Kerrie Mašele, one of the progressing Shangaans has bought a lorry. "Mayibuye Shangaan".

Replace strong drink by Tea!

(By F. M. Maboko)

It is hard for a person who has created a certain habit in him to get rid of it; therefore the only way is to get it replaced by something. (Drink in strong) can be replaced by Tea or Coffee.

We find that we eat food for some reasons. To build our bodies and to give them nice shape: The food and all the drinks we take contain big quantity of water which is essential to our health. But we find that both tea or coffee and strong drink contain large quantity of water. Unfortunately I may say, the strong drink has the mixture of what we call Alcohol which is altogether a great danger to our health. Tea is often flavoured water which has not a harm to our health; but we find more stimulated by it than I suppose strong Dr would do. It is not only stimulation that we find from tea, it also helps in developing our bodies and our energy. If we put out some few examination tests to find what tea contains, we shall find that it contains water which has been thoroughly boiled and not fermented as it is always the case with strong Dr. It is sweet because of the sugar we put in, the milk we pour make it nicer than my reader may imagine. Then, what about the strong drink, will you say it is also nice? How will you dare saying so and yet you know that it contains a lot of alcohol generally these strong drinks are very carelessly made; therefore a cultured African man should abstain himself from all things full of impurities. Strong Dr will never be taken into use unless it has fermented, and the more it ferments, it is the more it collects alcohol.

(to be continued)
TA KU PFALURIWA KA SHIKOLO SHI NTSWHHA LE TLANGELANI.

Loko nkari wa kereke wu fikile hi hlengeletane hi kweru e nqutini Io'wunene kutani mutsami wa shitulu a ri Muneri Cuyendt wa Elim. E shikari ka žaendi a ku ri na “Native Commissioner” Mr Bidell na nsati wa yena, Mr V. Thomas na mana wa yena na Mr Thomas l’a nga na shigayo le doropeni ra Lou’s Trichardt. Native Commissioner Mr Bidell u nyikile wu nqutini lo’wunene le tshaengana. E phululwe ka ra挖ibakwe, e phululwe ka rano yena a ringetaka ku pfuna ha kona ku va yisa e mahlwenni hi ku byela tihosi na tinduna ta yena leswaku va fikile hi hlengeletane hi kweru.

Nkari wa kereke wa 11.30 a.m. S. N. Comm, a fika na Rev Malale na va Kereke ni vanwana, kunwe ni ma phathleka le tshaengana, lamale a phulaletse ka yena a randikela le tshaengana. E shikari ka vaendi a ku ri na “Native Commissioner” Mr Bidell na nsati wa yena a quliwa hi Kulumente ematsanwini ya vaMissions. Ku vulavula ka Mr Bidell ku tshakile a tya, a kereke a ringetaka ku pfuna hi kono ke li myita tshola, ni vitshakwe, ka va yena le swirilweni swa mpfula. Mr Bidell i munhu Ioyi a nga nyikiwa hi tIhelo ro vulavula. U ringetile ku kombisa hilaha a tsakelaka ha kona dyondo ya vanhe, na laha a kari a ringetaka ku pfuna ha kona ku va yisa e mahlwenni hi ku byela tihosi na tinduna ta yena leswaku va fikile hi hlengeletane hi kweru.

Ndla yo be! se saka ra ma'yele ri dya ma 17/6 munduku kona—Aredzi. Mungayo wo la va loya a tshembaka shipachi. Tiko hikwaro le le swirilweni swa mpfula.

By F. M. Maboko.

Ta ka Shikundu

Halenho ho 'vona mumu lowu kulu, mpfula a yi se 'vona, kambe loko ri shile shi heki! heki! Veri mbewu a yi boli hik 'va ku omile. Va sungule khale ka ku kuma mati kule. Ndla ya be! se saka ra ma'yele ri dya ma 17/6 munduku kona—Aredzi. Mungayo wo la va loya a tshembaka shipachi.

Hi siku leri ra 16th September a ku ri na nkhuvu lo'wukulu ngopfu wa ku 'vekiwa ka hosi le'yintswha yena chief Ezekiel Mhinga.

Hosi Mhinga o lo'vile hi ra 10th December 1934. Hi mpfuluka swa khale-khale yena kokwa wa hosi a nga Mhinga a fumile tiku ra yena hi ku lumula a fuma tinshaka le tofu ngopfu. Na loko tshinymi ti ve kona, a ti swi kotanga ku susa ka ka Mahuleke e tikwene ra 'vona ku fika tswetswi ra ha tsamisekile hi ku rula.

Yena hosi Ezekiel Mhinga u sungurile shikolo hi lembe ra 19/6 1939 hi ra 20th June. Teacher ya yena a ri Mr M. Mbenyane, ku'wewe na mufundi-i wa yena Rev. P. Rosset. A dyonda tswetswo ku yena mahlwenni ku fika loko a pfuna ka Hosie Yana a tinyiketa e khu'vur;wa hi ra 25th Nov. 1900.

Hi tswetswo hi lembe ra 1901 yena hosi E. Mhinga ku'wewe na madjaha manhwa'sa hi hlawuriwa ku yena shikolweni shi Bible kwale Low-Country mufundisi wa shikolo lesbo a r. Rev. H. Janod ndakhu ka tu yena Rev P. Lenior. Hi tswetswo a dyonda tshlonde le to talanyana. Ngopfu yona Bible. Hi June 1905 a huma shikolweni a 'vuya kaya a tikwene ra ka kokwa wa yena a sungula ntoro lowu kulu wo dyondisa shiko'oa sha vana. Hi tswetswo tiko ra yena ri ya mahlwenni swinene ku fika siku a namunthla ntoro wu yile mahlwenni tswetswi hikwalaho ka yena a randeke ku pfuna tiku ra yena hi dyondo.


Loko byi shile hi ra 15th Sept. Hi nkari wa 11.30 a.m. S. N. Comm, a fika na Rev Malale na va Kereke ni 'vunana ya tiku hikwako a hlengeletana a langutele ka nu tsaka ku 'vona hosie le'yintswha mina.
mutsari ndi tsandekile ku kuma nhlayo ya vanhu lava hi vunyingi bya vuna bya madzana-dzana! Hi nkari lowu vanhu a va tsakile hikwawo va madzana na madzana va langutela ku vuna hosi levintsha, vuna hosi a yi fihliwile mutini wa nkulukumba wa Kereke yena Frens Mandlati ra teacher na ma Pathfinders na shikolo hikwasho sha ka Mhinga na madjaha, vanhwa na ya ya humesa hosi a ndlwini, ya yi rendele, ku twaka'la tsena swigubu na tinanga na timhalamha ya swigubu ku suka mutini ya vanhu kun we na tihosi ya vanhu va tsaka lo'kukulu.

Loko va fikile nhlengetele hikwawo yo yi yima yi vula Nkosi! Nkosi! Nkosi! Hikwawo ya tsama hansi hi ku tsaka lo'kukulu, lokolo va yona hosi le'vintswha yi tshamile hansi a shitulwini shi yora sa la 'vuho. Hi nkari wolowo wa 11.30 a.m. ku sungula ntiwo. (Welcome letter was read).

Rev S. Malale IWllwe na Kere'ke va yimbelele rISlmo ra 5. Ndaku mufundisi a khongela. Yena Mr Masi~ane a yima a sungula ku nkhensa a vula leswa ku twakala ntsena swigubu na tinanga na timhalamha ya swigubu ku suka mutini ya vanhu kun we na tihosi ya vanhu kuma ku andlariwile tinghala na tiyingwe laha hi fikile nhlengetelo hikwawo ya yima yima ya vula leswa ku tsaka lo'kukulu. Nkosi! Nkosi! Nkosi! Elone Mahange a nkhen s a na yena vuhosi bya laha hosi ya kama hi fumwa ya kama hi fumwa, yena hi fumwa laha ni laha fumwa ya kama hi fumwa a kama hi fumwa.

By the Chief's Clerk.