

Happy Christmas to you my dearest friend! See what progress this Bulletin is making ever since it was started. Today you read from a typed paper, who knows perhaps tomorrow you may read it from a printed paper. It is possible for us to print this Bulletin if you could help us in circulating it and if you could help us with your donations. Last year you gave us a start; from 1932 we want you to push us forward, we rely upon you for the existence of this Bulletin, and we trust that you will not remain behind. This Bulletin is not out for making money but for the Education and the happiness of mankind. So that we appeal once more to you for support, send your subscription for 1931 to Mr. D. C. Marivate, Valdezia, P. O. Louistrichardt.

The Editorial wishes to express its thanks to Rev F. T. Leresche (not so much for his views) but for having showed us that as a paper we are open to criticism since is is not everybody who understands what he reads. Judging from our correspondent's last article we find that he did not quite catch our meaning or he might have just skipped or glanced over the paper without giving it full consideration. So that we are bound to make him and our readers clear.

In the first place, if we are not mistaken, our correspondent seems to think that we neglected him when we started this paper. We admit, but we did not do this intentionally, in fact we did not think of it, the thought of starting a paper was so much with us that we forgot all else. The day when we brought him our first issue we were so happy that we did not think we had made any mistake. So that the neglect was not intentional, and we shall be very pleased to receive MSS from him from time to time.

Our correspondent speaks of "Thonga Teachers" and of "Starting a paper without wishing for outside help." This is not so. We pointed out even at the beginning that we depended upon outside help, we appealed for donations and people responded nicely, some gave us money, others gave us writing materials and our correspondent himself was very pleased to give us his support with subscription. As for the word Thonga, we did not start this paper with the idea of showing the people that we were "Thonga Teachers", in fact the idea "Thonga" was not in our mind, besides the question of rank race and colour does not apply in our mind. We regard every person as a human being, and we wish to advise our readers that we should not help a man only after we have asked ourselves whether he belongs to this or that race. So that our actions are not based on race and colour but on facts. Our readers must understand that we do not say that our correspondent is racial, but we want to show that we do not think of race and colour when we do things, so that when we forgot him it was not because we wanted to show that "Thonga Teachers" were quite able to edit a modest paper independently from outside help!

As for his second point of calling ourselves PIONEERS of native education we cannot do anything but refer our friend to our August number in which we have tried to outline the task performed by the pioneers (beginners). Here we wish to draw the difference between the pioneer mentioned in our August number and our October issue. One word may be used to mean different things. The pioneer spoken of in the former case was meant the beginner or establisher of schools - the Missionary - Whereas the pioneer in the second case was meant the beginnings or beginners of whom we are. Native life today is undergoing transition and many forces today are at work for the bringing about of this transition. Such forces comprise of missionaries, schools, African teachers and other influences. The African teachers of today are the most forward of their people, a big majority of their people is still behind. The teacher is their standard. They copy anything that he does. His responsibility is great. The African teacher himself is not walking on a beaten track, there is no other African in front of him to copy, he is just struggling forward and the people copy him more than they copy any other person white or black, so that we teachers are indeed pioneers of Native Education. Superstition, laziness and ignorance these are the forces that the African teachers have to fight against. Once the people see that their own enlightened fellows stop believing in these things, they will automatically cease to believe in these things. It is a pity that many people do not see this point. Then if the African teacher is the middle man, the first to adopt new methods of living, first to it to others cannot he be called a pioneer? Consciously or unconsciously the present generation of teachers is contributing in a large measure the shaping of the future of the Africans that-are-to-be. How are these Africans going to call us, won't they call us PIONEERS?

Our correspondent, to refer to the last point, seems to think that when we spoke of misunderstanding between missionary and teacher we meant just now yet if our friend had read us well he would have noticed that we were referring to the past. We merely wrote that for historical interest, and when we spoke of this we were not confining our statement to our area only. Cases of misunderstanding between Superintendents and the teachers organisation during the past have been noted. Of course today there is a better understanding between the missionaries and the members of the African teachers Association

-Editorial-

Mr Marivate is back from Europe where he spent a very nice time. In England he stayed at Mrs Fowler whom he calls his 'English Mother' because of her hospitality. He tells us that the people in Europe have been very kind to him.

Ta leya a ya yile England. Vahlayi va ta tsaka ngopfu ku ...

Ku nswela ka hime hi letetaku vavavava va hira na vovavu va koma tindlela ta ku ya e ...

Bulletin yi vanda e ku nkhenza vana va Europe lava ambeleke Mr Marivate swinene, ngopfu Yefro E. Rosset, Roy na Mrs de Mouron, Moneri Lenoir, Moneri Terrisse, Jairo Bertoud, Dr Francis Berthoud, Miss M. Recordon na Miss Gavin, na hikwavo lava nwi endleleke tintswalo loko a ri le Swiss, Mr Marivate o ta rungulela hi yeshe e Myeletini ya Misha loko a ta va ni nhari.

VA-EMDI. E Valdesia hi na vasadi viki lori, i va Teacher Noel Maphophe na Seth Maphophe na Louis Maphophe na unwana lava holeketaka, hi tsa kuri yena Louis o tile e ku hloteni le ka Mr Edmund Mashamba, o hlets Mias Ambelina Mashamba, a hi tivi loko a ta kataka, kambe wonge swi ta endle.

MFULA. Mpula yi na ku ringana halano Valdesia e hi si vilola hi yona la theba letawaku swi ta ya e mahlweni, loko shi ri shirimo shikulu ngopfu.

Mrs Rachel A. Mphopole loyi a e ri Hospital hi mhaka ya dari o vuyile kaya, o tsakile, na hira na tsaka ku nwi vona a tsakile. Mr na Mrs Mphopole va kwala Valdesia masiku lava e ku wisa nyana.

TA LE KA MPISANI. E ka Bulletin, ndi akhenza ku ngenisa maritonyana ya mina e Bulletinini loyi va Valdesia, ndi lavaku ni rungulelanyana hi ta dyondo ni ku ya mahlweni ka yona. Halano Valdesia minkari, loyi mhaka ya dyondo yi yile mahlweni swinene. Vona va twalana swinene leswi nge fanelo ya vona hi tihelo ro dyonda. Va swi vona hi veshe letawaku ta ta tsandeka e ku hany swinene minkarini loyi taka loko va nga dyondangi. Hikokwalaho va tikarata hi matimba e ku dyonda va ya mahlweni. Kasi lona hi nga kona ka Mpisani mhaka ya dyondo ya ha nononhwa swinene. Vona tsawane na vatswari va kona a va si vona ku pfuna ka dyondo, va ho sindisiwa. Vafana va tsakela ku ya Doro peni ku ya veronga, kambe a ndi si vona na unwe la vuyaka na malinyana ha mbi E3, a va vuyi na yo, kutani a va ta fanela hi ku vona letswaku i nanduwa vona hikwava a va dyondanga. Lavo tala va vuya va vabya hi rifuva ra Migo godi kutani va fikela ku fa ntsona.

Na vona vawhanyana a va swi koti ku tiyisela ku dyonda, vona va ngenisa hi ndingo wa vukati kasi dyondo a yi nyonyi vukati. Swa sasaka ngopfu e ku vona ndyango wa lava dyondaka. Mpingu wa kona va vevuka ku tlula lava nga dyondangiki, kambe na mina la dyondaka kambe asati a nga dyondangi. Vona va Vathonga ri shilo, tolo a nga ha vuyi kambe, hi langutele ta munduku. Ia nga yingisiki swoleswo o ta swi vona ha yedhe.... wa swina... S. J. Maphophe.

JOINT COUNCIL. Joint Council loyi nga ta va kona a Elin hi na 19th Dec yi va vulavula ta mawungu lava yanku va na vonaka loko va khondiya ti-Motor Car ta ka S.A.R. Muzwisa unwana wa ka Hulumente la humaka Pretoria o ta va kona siku rere e ku yinglas mahlwalo. Mhaka loyi ya ti-Motor Car hi loyi kulu e ka hira vantima hikwava hi pakwa tanehi Sardina. Hi katwa ni magogogo ni masaka ni uphala hikwavo yimama leya tyhaka wo nge hira hi lo onda yini? Kambe shilo leshi hira vantima hi vengeriwaka shona a hi shi tivi hikwava loko a ri hira hi lava tivenge na mahu, na swona hi na vushaka ngopfu. Futi tinshaka leti tinshana hi ti kombina shishavo swinene, loko hi hlanguka na mulungu ku ranga hira hi shavata loko mulungu a ta haya ka hira na hi nwi nyika shitulu, hi vulavula na yona hi ri kuri hi hloka hi tsakile kambe vushaka loyi hikwavyo a byi vonivi, na loko byi vonive byo voniva hi mani na mani. Swi ta sasaka loko Hulumente yi hi tsatsalela yi hi akala ti-motor car leti nga ta vanyu, leti nga ni switchano, leti vavavati ari nga va koga ku va khondiya va nga vadi mahungu lava va na vonaka nanyo. D.C. Vahlayi va ...