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II. BANTU ETIQUETTE.

(The Shangaans).

GIVING & TAKING: Younger people must always receive with two hands what they are given by their elders. Snuff, however, is an exception. Anybody young or old, receives snuff with the left hand.

It is a form of politeness for a girl to bend her knees when she gives anything to her elders.

CLOTHES: When a woman passes near or between men she must see that her clothes do not touch or lash them. It is considered very unmannerly for women to pass between men or older women very swiftly and strike them with the skirt. No one may jump over the outstretched legs of older people.

FUN OR AMUSEMENT: Anything that drops down from the hands of grandparents, uncles, sisters-in-law, brothers-in-law may be snatched off as one's own and never given back unless one likes to give back the thing. When something falls down the one who drops it must make haste to pick it up otherwise it will belong to the grand-child etc. However, if one must have that object which one has dropped and which has been picked up by one's grandchild etc; one must give a substitute even if it is of an inferior quality.

One may go to one's grand-parents and, without permission catch a fowl, a goat or any other animal or take anything from the house or from outside the house as one's own, and nobody will do anything. Sometimes the grand-parents try to resist, but the younger one always wins and runs away with the booty.

MEAT: When an animal is killed (say an ox) some meat is cut and cooked just at the place of slaughter. It is eaten by all men, but it is meant specially for those that helped the skinning. We call this "Swoso" in Shangaan. It is not considered generous if the owner of the beast calls people to "touch the blood" and then let his helpers go home without any piece of meat, or without having cooked some "Swoso" for them. The rest of the meat will be carried into the house and used as Shishevo by the whole family. The head of the beast however, is kept and cooked separately and is eaten by men and boys only. The boys' share is the ear and the nose; the oldest men eat the tongue and the brain. The rest is eaten by the young men and middle-aged people.

The leg goes to the married daughter and her husband.

WHY THE BANTUS DO NOT PROGRESS. (By S.C. Marivate).

This does not mean that the Bantus are in reality making no progress; the progress meant here is what the critics call "the rapid progress". The Bantus, certainly are progressing socially, morally & intellectually. Say, their grandfather were to rise from the graves would they not hold their chins and gape with astonishment at the progress of this generation of the bantu? Even some of the so called Bantu supporters begin to wabble and slacken as years roll by and the Bantus never reach the American Negro standard - the aimed star. Let us from 1935 go back to 1735, to many European nations this period is like a few evenings gone, but to the Bantu it is otherwise. Where and in what condition were these Bantus? There was no Zulu, no Msutu and no Fingo then. Bantudom was simply a conglomeration of hostile and nomadic tribes. We can gather from these facts why when the Europeans invaded South Africa the Bantus were still a backward race. The white man has made S.A. his home. He brought into the land peace and security. As better conditions have set in, now black ones progress!

But before this man progresses, let one more point be mentioned, that is the question of environment. Considering the number only, S.A. is black man's land. This then forms a great contrast as compared with the U.S.A. where the white population is by far greater than the black population and where, therefore, white influence is greater than it is in S.A. The European entered S.A. with attractive ornaments, implements and goods. Since these articles could be sold cheaper than the crude ones of the Bantus, the latter's articles could not sell as fast. Success in any undertaking comes when some capital forms the backbone. How are the Bantus to get that much needed capital? They toil hard but the pay they receive in return is disappointing. Without money how can the Bantu progress in education, in Agriculture, in buildings and so forth? It has been and it is being proved that given equal opportunities the Bantus have brains to compete with any other human being in any trade or profession. Some critics say "Why cant the Bantus invent things?" The answer is the Bantu know very little and consequently have not yet reached that standard of inventing things. - a rare thing found only in people known as geniuses. S.A. is not a manufacturing country hence its white population also invents next-to nothing. Well, how can one expect its ignorant Bantu population to invent things? The breaking of every new day brings with it new proofs to show that the Bantus are indeed progressing, though slowly.

Mahungu, mahungue!

Mpisani: Mr. Noel Maphophe e sukile e ka Mpisani, se o dyondisa e Balfour. Mr. Seth Maphophe na yena • sukile o dyondisa e Benoni.

Lemana: Mr. T. Kuhne e sukile e Lemana, se o dyondisa e Swaziland. Mr. R. Cuenod o vuyile hi le Swissa laha a endile kona. Bulletin yi ri "Vuyani tatana".

Valdezia: Mr. J. C. Marivate o yile e Lovedale ku ya dyonda N.P. Higher. Mr. N. Furumele o yile e Graskop, Masana, e ku ya dyondisa kona. Mr. Daniel Furumele o yile e Tsolo Agricultural School a ya dyonda vurimi. Mrs. Emmie E. Marivate o yile Natal a ya dyonda domestic science. Mr. Thomas Faries o yile Tigorkloof a ya dyonda ku rhunga tinguvo. Miss Lillie Mandlati o yile a Tlangelane a ya dyondisa kona. Mr. Freddie Ndhekeni o dyondisa e Valdezia School. Mr. A. Mlati o dyondisa e Kurulen. Mr. S. H. Malale o dyondisa e Lady Selborne e Pretoria.

Mrs. Sara Eric Mareano o tlhelele e Shikolweni e Natal. Mrs. Tressie A. Marule o yile e Natal a ya dyonda domestic science.

Elim: Miss Bertha Majimisi o yile e Natal a ya dyonda domestic science. Mr. Mannassu Mphele o yile e Natal a ya dyonda N.P. Higher. Mr. A. Machao se o dyondisa o ka Mbokota. Mr. E. D. Shihambi o shavile mota wa shinyoti-nyoti.

Mrs. C. Miyeni loyi a a karatoka ngopfu wa antsua masiku lava, kambe a nga si tiya swinene. Show yi ta va hi ti 11 ta May e Elim School. Se yi le hansi ka Zoutpansberg Joint Council.

Pathfinders: Hi vuraru bya vona Messrs S. Mongalo, E. Marivate na E. Tlakula i ma A.D.P.Ms. ya Louis Trichardt area. Mr. D.C. Marivate i acting D.P.M. ya L. Trichardt area.

Swikambelo: Mr. A. E. Mpapele o passile First year ya Natal N.P. Higher. Mr. J. M. Leggetha (Supervisor wa Swikolo) o passile Junior Certificate. Ha wa pfuna ku tsaka vona valavo va nga e ku tsakeni hi mhaka yo humelela e mahlweni.

Rifu e Valdezia: Hi ti 20 ta January 1935 ku file nwana Jackson Faries wa mufana. Hi ti 23 ta January ku file nwana Asnath nsati wa va ka Madasele. Vito ra nwana a va ku i Maria Madasele. Hi ti 25 ta Jan. ku file Gladys nwana John Malongete. Hi ti 24 ta Jan. ku file Maria Ntota nwana Sambique.

Mpula: E Shiphilongo hi le kaya ka yona, yi nile hi ti 30 na 31 January. Mavelo ya tsakisa. Kambe lava yo rhanga ya file hi tinjiya na rivungu. Ku hava ntshu-e ka wona, vanhu va lanwile no hlakula hi ku vona ku lo palatsatsa.

VUSIWANA BYA MAIL:

Swa hi hlamarisa ngopfu loko majaha na vanhwana lava nga pasa St VI loko va nyikiwile ntiro wo dyondisa va nga ha kumi mimpandwa ya vona yo va ringana. A hi fanele ku va na nhlengeletano hina va ka VI hi ta kombela la'vakulu ku hi kombisa tindlela ta ku kuma tidyonde. Lokongi ma-teacher lamakulu a ya swi tsa-kela letswaku St VI teachers va dyondisa a va te tikaratela vona letswaku va va ni nhlengeletano ya ku kanelo mhaka leyi.

Loko a hi kuma mali yo ringana a hi ta ringeta ku ya e mahlweni e tidyondweni ta hina, kutani lesvi hi nga kumiki ntshumu swa hi vavisa e timbilweni. Salan.

J. M. Thenga, Samari school.

KU KHANGURIWA KA KEREKE YA SAMARI.

Vahlayi va nga anakanyi letswaku kereke ya Samari hi le'yintswa. Kereke leyi i yinwani ya maravi ya khale a Valdezia. Yo khanghurisiwa hikuva a yi hlakelie, kutani yi pfushiwile ni ku anamisiva. Hi ti 27 ta January, Muneri Ch. Bourquin a a yile na Kereke ya Valdezia na Maravi e ku ya khangula kereke leyi. Vanhu a va lava ku ringana 300 kumbe ku tlula. Mupfaluli wa nyangwa a a ri yena Yefre Bourquin. Loko hikwavo va nghenilo va yi vona ku yiwa e hansi ka ntoma ku ya hlengelataniwa hona. Leyi a nga sungula ku vulavula hi yena Om Joshua Marule, ye mabulandlela leyi a nga sungula kereke ya Samari. O hlayile Pa. 103, "Moya wa nga nkhensa Yehova". Marito lava a kombeta ku tsaka ka yena. Muaeri Bourquin a fanisa va Samari na nuna wo tlhariha la'nga aka yindlu ya yena e ribyeni. A heta hi ku nkhensa Hosie Mutshetweni ni hilwavo lava nga pfuna kuaka. Mr. D.C. Marivate o yimile hi rito le'ri inge: "Tsikani vana va ta ka mina". A kombela vanhu va Samari ku tsika vana va ta shikolweni laha va nga ta kungu tidyonde ta mmiri ni ta moyo. O khengeterile vana ku tsika ku halahala mafhumbi, ni letswaku va fanelo ku hlayisa yindlu ya vona.

Messrs Ed. Maroane na C. Marivate na vona va nkhensile va ka Mutshetweni e ntirwen wa vona lowo saseka. Mahchilo o yimile hi vito ra Mtsetweni a kombeta hi laha v. Lahliferiveke ka kona hi kwalaho ka ntiro lowu. Mr. S. Maphophe o nkhensile Mr. Leresche na vana va shikolo ni hikwavo lava nga nwi pfuna.

Vana va shikolo ve yimbelerilo ntlhanu wa tinsimu. E ndhaku ka swona ku komberiwile nhlenge. Loro wa ri v. Samari i vanhu va mafundha, ya fihlutile v. endi va vona loko nhlengeletano yi hangalakilo. Tinyama! A hi ku pipa! Vanhu va tlhelele ya lo nde! Va ri kari va phyisa swikhovo lemu tindleleni.

(By Mr. Muhlaleri).

Vahlayi va komberiwa ku rumela 2/- ya Bulletin ya nanwaka, Ha kari ha ta, mi ngaz holovi. Hi navela km sasekisa phepha leri ra hina Mashangaan, pfunani!