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The Salvation Army Leper Work

HAROLD WEIR

IN viewing the tremendous field of Missionary endeavour, one finds it extremely difficult to choose a particular aspect to write about. One is really spoilt for choice. But there is one branch of Missionary work which never fails to call forth the sympathy and practical interest of Christian men and women. This is work among the lepers.

I want to try to show you how the Salvation Army is lightening the "Lepers' load".

A man who showed the first sign of leprosy was driven out of his village to the bush. He lived on roots and then made a crude canoe with which he caught fish to eke out his meagre diet. He gradually grew weaker until one day a native passing by upstream told him of a place where he could be cared for. So he set off in his canoe, and, catching the current, allowed himself to drift. Nine days passed and he saw a clearing near the side of the river. A boatsman told him that this was the place for lepers. A young Norwegian Officer and a nurse came down to the river end gently lifted him out while the man cried: "Oh, Sir, help me, there is no one to help me." He was taken to the hospital where he fell into a sleep of exhaustion.

This is typical of the many cases who come to the Salvation Army leper colonies. They come from all walks of life—labourers, cooks, watchmen, school teachers, journalists, civil servants. They are Javanese, Malays, Chinese, Indians, Sikhs, Arabs, natives of Borneo, Celebes, Timor, Eurasians and Europeans. They come in various ways: in Native carts, ambulances, taxis, in bamboo chairs carried by coolies. They come sometimes with their hands tied behind their backs with a rope and native policeman holding the other end. They come in chains straight from the gaol but their chains are removed before they come in, for the Salvation Army does not accept prisoners, only patients. They come from the jungle, they come from the graveyards where they have hidden, and amidst the beauty of the colonies they are made to forget their past and life is made as normal as possible for them.

It is interesting to learn how the first leper colony came under the Army's charge. In 1909 the Governor General of Java, General Van Heutz, was visiting friends in the Netherlands and while he was there his friends spoke in the highest terms of their maid who was a Salvationist. It occurred to the General that the Salvation Army might be the people who could tackle the problem of lepers in Central Java. These were under Government control and looked after by the military. In the same year this colony came under the control of the S.A. and a Dutch writer who visited the place said, "A formidable change took place in the treatment of the lepers and the running of the colony. It was machinery no longer: it was a living work. The Salvation Army Sisters performed their duties with self sacrificing love. The poor sufferers sensed that some super human power must enable these women to dress these ugly, evil smelling wounds with such tenderness".

The Salvation Army have now colonies in East and Central Java, on the East coast of Sumatra and in Southern Sumatra, in South India and in the Telugu country. Incidentally the staff of these colonies consists of Officers from Holland, America, Australia, Canada, Great Britain, China, Finland, France, Germany, Hungary, New Zealand, Sweden, Switzerland, as well as Eurasians, and Javanese. Here in this miniature U.N.O. they work together to alleviate the suffering of the lepers.

The bacillus causing leprosy was first discovered in 1871, but so far it has not been established how and when infection takes place. It is generally accepted that it is through the skin. Experiments have been made on animals and human beings but these have not produced conclusive proof of how infection takes place. One of our doctors in Java tried to infect himself by introducing leprosy matter into his skin, but he was not infected. Our officers and sisters nursing the patients take every precaution to minimize the risk of infection, although children and young people are the most susceptible and infection rarely ever occurs after 35 years of age. It is generally accepted that leprosy is not hereditary and if babies are taken away from parents at an early age they are seldom infected.

In the Salvation Army colony in the East Coast of Java the patients are only allowed to marry when they promise to give up any children that may be born. They readily agree to this knowing that the children will be well cared for in the children's home just outside the boundaries. These babies are adopted by suitable families and grow up not knowing their parents or the stigma of leprosy, or the fear and risk of contracting the disease. Speaking of children, there are many children of school age in the Salvation Army colonies brought there by their parents after they have tried every means of curing them, mostly by primitive charms.

Some people seem to enjoy a natural immunity from the disease, while others are susceptible to it. It may be latent for many years and show itself when the body's resistance is lowered. Leprosy progresses very slowly and it is surprising to realise that many lepers die eventually of some other disease. One patient in the Central Java colony reached 80 years of age and had not been outside for 40 years. Others had been there for 30 and 40 years.

There are, too, what is termed "burnt out" cases. That is, lepers in whom leprosy has run its course, leaving them deformed and maimed, while being free from active leprosy. These poor people stay on in the colony because there is no other institution for them and because they have been so long there they have no other home. Some who are not too badly deformed have returned home amid great rejoicing.

While government doctors are responsible for the medical oversight of the patients it is the Salvationists and the staff who give the treatment. Their suffering is thus considerably relieved and they are less deformed than they otherwise would be. New treat-

ments and so called "cures" have a depressing effect on the patients. After having had their hopes raised, they become thoroughly disappointed when they see no improvement. It is at these times that the Salvationists can bring to them spiritual help and encouragement.

In the colony in Central Java, Europeans have been admitted. Two German boys after a journey of 1,000 miles came to the colony, the sons of a business man. A Dutch banker who was also a linguist and a musician, came to the colony. He thought he had contracted the disease through handling money. A Hollander holding a Government position came and revealed that he had been a leper for 25 years. There was a large discolouration on his right arm which had remained stationary but eventually covered his hand. Thinking that a few months in the colony would cure him he undertook the journey of 800 miles. But this proved too much for him and when he arrived he was in a state of collapse, developed pneumonia, and died. His friends and his wife would not believe that he had been a leper.

The colonies are of necessity isolated, and there are times when it becomes dangerous for the Officers. Some mentally afflicted patients become violent and it is only by depriving them of their liberty for a time that safety can be assured. One of the Officers received a written threat on which was drawn a skull and pistol with the letter underneath, R.I.P.! But the life of the colonies goes on remarkably smoothly when one considers that most of the patients are there for a lifetime, with no hope of recovery.

The patients who are well enough assist in repairs and building, gardening, making paths and roads, with bricks made in the colony. Visitors receive a pleasant surprise when they see the neatness and layout of the places.

There is plenty of provision for recreation and the patients contribute voluntarily to funds for the upkeep of the sports and equipment. The great sports day is August 31st which is the Queen of the Nether-

lands' birthday. They have also a great interest in music and the Javanese play an instrument called the gamelan, while the natives of Sumatra and the Chinese have their own peculiar instruments. They enjoy the cinema shows in the colony as well as the opera that the Malay patients arrange and act. Our officers tell us that they are rich in fantasy, and that "Hamlet" takes on a new character as treated by them. Some of the patients write their own plays and perform these themselves.

In one of the Java colonies they have an excellent brass band. Hearing the band would make one imagine that he was back at home listening to the band in the park. But the difference is noted on coming up close to the players. Lips swollen, eyesight defective, fingers missing. The ingenious way in which the handicap of missing fingers is overcome is worthy of note. Small pieces of wool are fitted to the valves with pieces of string and sealing wax, so making up for missing fingers. Despite these handicaps their playing is remarkably good. They usually sit to play but they make a brave effort to stand when the Dutch National Anthem is to be played on such occasions as the visit of the Governor General and his lady.

In the leper colonies in India and the Telugu country a visitor would notice that the patients who are able to, plough the land with buffaloes and bulls, producing a variety of crops. One would see the dairy farm which makes a valuable contribution to a varied diet; the school children learning English and the Moslems Arabic; the agricultural class and the weaving school where the young people are taught trades to fit them for life, should they get their discharge. The older patients fill various jobs such as those of carpenters, gardeners, orderlies, masons, painters, and for the services they are paid a small monthly wage. The sewing and knitting classes produce some beautiful work and the large library and the brass band help to fill their leisure hours.

A Typically South African Scene

Sr. M. F. MDLALOSE

THESE are many lovely scenes in the midlands of Natal near my home, but I think that one seen from Mbongolwane Mountain to the west is the most beautiful.

The mountain rises gently in the east and slopes steeply in two steps towards the west. There is first a deep depression cut by four streams which are separated by low, folded, tree-covered hills. At the edge of the depression right and left, rugged mountains rise almost vertically. Several miles away in the background the land slopes down again to the Tugela River which cuts its valley in two. Beyond the River the land is level for a few miles but then rises again to ranges of blue undulating mountains not too distinct from the sky.

From the top of the mountain down, the slopes are covered with tufts of grass, with here and there low bushes of acacia and ferns. In spring and summer the grass is tall and luxuriant and gives good pasture for cattle and goats. Although there is sufficient

grass, the goats like to nibble tender leaves from the shrubs. Here and there near a herd of cattle or goats is a group of native boys perched on boulders or engaged in learning to ride on donkeys. Sometimes they are naughty and begin to roll down big stones that may crash into an animal and break its leg.

The river-bordered hills are dotted with acacias that flower in late summer and autumn. The whole tree then looks like a cushion of either yellow, orange or pure white minute flowers, or white with pink tips. In late autumn, when all flowering plants are in a resting mood, red aloes illuminate the dull verd. The four brooks have their source at the foot of Mbongolwane Mountain. All issue from very narrow and dark openings between large rocks. These streams are all different in character. The largest, which is the last to the right, is placid and even sullen in its course, wheeling in dark eddies, or sleeping in dark-blue pools; but the movement of the other three rivulets is rapid and furious as they gush from between precipices.

Here and there near the rivers are clumps of palms and poorly cultivated fields. There are no large fields and the small that are there are still hoed by the old, primitive methods because there are too many stones and it is not easy to use a big plough. The native kraals are also confined to the river sides. Among the vast stretches of bush land there are two or three white-washed European houses covered with corrugated iron. These may be a country store, a school house or the home of a dipping inspector.

The whole valley of the Tugela River is covered with low, umbrella-shaped mimosa trees that form an unbroken carpet to the river banks. The river is thick and chalky and, instead of running playfully about among stones and rocks, it consists of deep solemn pools and sober streams. As it meanders away into the distance, it becomes broader and deeper and moves more tranquilly. The deep stretch of water is placid and unbroken, moving ever more slowly, as if growing weary.

At some places the river is broken into two large branches by sand bars. Because of the frequent floods fertile soil and dead plants accumulate, and the sand bars are now overgrown with reeds and fig and other wild fruit-trees. From the tree-tops one may hear the whistling, chirping, piping chorus of birds feasting on the sweet fruits.

Across the Tugela a range of undulating mountains closes the view. A hazy, bluish mist hangs over the mountains so that they seem to meet the sky. No house is to be seen, but from time to time a film of smoke rising up into the air indicates some human habitation. On very clear days one may see a silvery thread-like stream adorning the wilderness.

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Vacation Schools – Vakansieskole

MY INDRUKKE VAN DIE 1952-VAKANSIESKOOI

P. I. E. BARNARD

WEEEREENS was dit vir my 'n besondere voorreg om die vakansieskool van 1952 by te woon. Verlede jaar kon ek dit alleen twee dae bywoon, maar vanjaar was ek in staat om die volle tydperk te bly en sodoende te deel in die menigvuldige geleenthede wat hier vir eksterne studente geskep word.

Die waarde van hierdie vakansieskole blyk alte duidelik as in aanmerking geneem word die steeds stygende aantal studente wat die verskillende kursusse bywoon sedert die stigting daarvan in 1948. Hierdie skole het alreeds 'n integrale deel geword van die Afdeling Eksterne Studie en die waarde daarvan kan nouliks oorskakel word. Studente wat alreeds van hierdie vakansieskole bygewoon het, kan getuig watter geweldigde waarde dit inhou vir privaatstudie, en daarom kan die Afdeling Eksterne Studie seker nie wens vir 'n beter advertensiemiddel as die studente wat so 'n vakansiekursus deurloop het nie. Privaatstudie sonder vakansieskole is iets amper ondenkbaar.

Dit is amper jammer dat hierdie skole nie aan die begin van die jaar georganiseer kan word nie. Indien dit sou kon geskied, sou eksterne studente reeds vroeg in die jaar kon wegval en hul werk op die regte wyse kon aanpak, want so baie van ons tas in die duister rond en die ware lig in verband met ons studie gaan eers vir ons op tydens die vakansieskool. Ons besef egter die geweldige moeilikhede wat die organisasie daarvan sou meebring, veral daar die see so 'n groot aantrekkingskrag vir ons inhou in hierdie tyd van die jaar en ons Kapenaars maar goed bang is vir die blitse en donder van die Transvaalse somer.

Die groot meerderheid van studente wat hierdie vakansieskole bywoon, kom soontoe sonder dat hulle minstens die helfte van hulle kursus deurgewerk het. Dit is jammer dat dit die geval is, want hier het ons juis die geleentheid om besondere probleme wat ons teëgekomp het in verband met ons studie voor die lektore te lê. Gewoonlik het studente dieselfde moeilikhede en dit sal van onskatbare waarde wees indien die lektor sommer dadelik met 'n bespreking hiervan sou kon begin in plaas van eers rond te tas en uit te vind wat die studente nou eintlik al weet. In alle waarskynlikheid sal die proefneming om vanaf volgende jaar tydens die vakansieskool eksamen af te lê oor 'n gedeelte van die kursus die studente meer stelselmatig laat werk en die lektore sal gevolglik persone voor hulle hê wat beter toegerus sal wees om probleme in verband met hul onderskeie kursusse voor te lê.

Wat my veral opgeval het, was die onvermoeide ywer wat die doserende personeel aan die dag gelê het om die stof wat behandel is op die interessantste wyse aan ons oor te dra. Hulle was altyd bereid om ons te eniger tyd te woord te staan, om ekstra klasse in te werk en ons te help om beter insigte te kry en so 'n goeie agtergrond op te bou vir ons werk. Hierdie oereidwilligheid en opofferinge van die doserende personeel het ons geïnspireer tot taaiere volharding in ons taak wat voorlê, maar bowenal het hierdie lesings

ons gedagtes gestimuleer en sodoende rigting gegee aan ons studie en nuwe vergesigte vir ons geopen.

Baie nuwe vriendskapsbande is gesmee en oues heru nu tydens die vakansieskool. Hier kon vriende wat mekaar jare laas gesien het weer gesels oor die ou dae, hoe ons saam voetbal gespeel, partytjies gevier en selfs druiwe in die Boland gesteel het. Die kafee langsaan die Tegniese Kollege het goed munt uit ons geslaan want dit was veral hier dat ons oor 'n koppie tee of koffie, tussen lesings, ons persoonlike en studieprobleme met mekaar kon bespreek. Hierdie besprekings tussen studente en dosente onderling is van onskatbare waarde in soverre dat dit weereens vir ons duidelik geword het dat alhoewel ons uit al die uithoeke van die Unie kom, ons nog deel vorm van die breër Suid-Afrikaanse gemeenskap met sy menigvuldige rasse-, politieke en ekonomiese probleme. Uit hierdie besprekings en geselsies het ons as studente mekaar beter leer ken en kon ons gedagtes en sienswyses vryelik met mekaar wissel. Ek hoop die tyd sal gou aanbreek dat alle studente wat hierdie vakansieskole bywoon, saam in een gebou gehuisves sal kan word sodat die bande van hegte vriendskap en esprit de corps nog hefter kan word tot heil van beide die studente en ons Universiteit.

Die luimige element het ook nie ontbreek nie en hier dink ek veral aan kostelike grappies en insidente wat in die klasse afgespeel het. Die tweedejaarstudente in Sielkunde sal seker nie gou vergeet watter „pragtige” kunswerke gelewer is tydens ons eksperiment oor „die terugroeping van voltooide en onvoltooide take” nie, en 'n mens staan verstom dat sulke sluimerende kunstenaarstalent nie verder ontwikkel word nie. Ek is darem bly dat ek nie 'n teler van opregte beerrasse is nie want dan sal ons ou volkie, as hulle vir hul vleisvoorraad van my plaas afhanklik moes wees en my voorman mnr. Schoeman van Hercules moes wees, maar later met donkie-, kat- en leeuveleis tevrede moet wees.

Ons studentegeselligheid van die aand van 9 Julie was 'n ander hoogtepunt van die vakansieskool. Ons bly die Afdeling Eksterne Studie innig dankbaar vir die geleentheid wat hulle ons gegee het om die aand op so 'n gesellige wyse te kon deurbring. Aan eetgoed en pret het dit nie ontbreek nie en vir die organisasie en onvermoeide ywer wat mnr. Vorster in hierdie verband aan die dag gelê het, wil ons hom hartlik bedank. Ja, ek kan my die Afdeling Eksterne Studie en die vakansieskool haas nie sonder mnr. Vorster, die ywerige organiseerder, voorstel nie. Hier het ons, studente en dosente, mekaar weer op 'n ander terrein beter leer ken en hier kon ons sien hoe 'n lektor lyk as hy regtigwaar in die verleentheid en verknorsing is en nie eers weet hoe om spek te skiet nie. Dit was net jammer dat sommige al so vroeg moes gaan en veral diegene wat busse moes haal, want die spreekwoord „hoe later, hoe kwater” was daardie aand regtigwaar van toepassing en almal wat nog daar was toe ons afgesluit het, was baie jammer dat so 'n genoeiglike aand so gou ten einde gekomp het. Ons hoop dat so 'n geselligheid met 'n kort verskeidenheidsprogram waarin beide studente en dosente kan optree 'n jaarlikse instelling sal word, afgesien van

enige ander uitstappies, funksies ens. wat gereël mag word. Hier het ons mekaar in 'n meer gesellige luim ontmoet en dit was nogal verbasend om te sien hoeveel talent daar onder so 'n groep studente is. Hier kon ons saam lag, dans en skerts tot vermaak van „n ieder en 'n inkilte”.

En wie het ooit kon dink dat mnr. Davel van Witbank so 'n uitstekende hakkelaar is, mnr. Verhoef 'n goeie grapmaker, mnr. Kleynhans van die departement Staatsleer so mooi soos 'n hoenderhaan om 2-uur in die oggend kon kraai of dr. Van der Merwe so pragtig kon bloos? Hierdie was almal kostelike insidente en het almal bygedra om die aand myns insiens baie geslaagd te maak en een wat ons almal nog lank sal onthou.

Donderdagaand, 10 Julie, het mnr. A. S. Roux, hoof van die departement Sielkunde, al die studente wat sielkunde neem aan sy huis in Waterkloof onthaal. Hier het ons 'n uiters interessante, leersame en genoeglike aand geurbring. Mnr. Scheepers het ons vergas op 'n uitstekende sielkundige lesing waar o.a. die droonteorieë van Jung, Adler en Freud op so 'n deeglike en interessante manier vertolk is dat die tweedejaarstudente seker 'n vraag van dergelike aard aan die einde van die jaar met graagte sal verwelkom. Na hierdie leersame lesing het mevr. Roux gesorg vir die versterking van die inwendige mens en in hierdie opsig is sy 'n meesteres, of sal ek liever sê 'n kunstenaar, want sy ken waarlik die pad na 'n man se hart — nl. deur sy maag. (Ek wonder of sy nie miskien nog 'n ongetroude suster van dieselfde kaliber het nie.) Hierna was ons net in die regte luim vir musiek en sang en het ons na hartelus gesing, feitlik enigiets van Handel se „Halleluja” tot „Hasie, waarom is jou stert so kort?” Hierdie gelukkige en pragtige huislike atmosfeer het grootliks daartoe bygedra dat al die 42 studente wat daar teenwoordig was die aand terdeë kon geniet. Een van die studente het die volgende opmerking gemaak toe ons die aand laat daar vertrek: „Mnr. Roux sal maak dat ek vanjaar Sielkunde III dop net om weer 'n verskoning te hê om volgende jaar na die vakansieskool te kom om die sielkundepartytjie in Waterkloof by te woon.” Ons hoop net die 3½ dosyn studente het nie mnr. Roux sy bankbalans laat oortrek nie maar dat daar darem nog genoeg oorgebly het om die inkomstebelasting ook te betaal!

Ek het alreeds klaar besluit om volgende jaar weer die vakansieskool by te woon nieëntaanende die feit dat daar ook eksamen gedoen sal moet word, want ek besef terdeë die geweldige opvoedkundige en kulturele waarde van hierdie pragtige onderneming. Mag die Universiteit van Suid-Afrika en die Afdeling Eksterne Studie met sy voortrefflike personeel van krag tot krag gaan en 'n ware ligpunt word van ons nasionale onderwysstelsel sodat meer en meer studente mag deel in en getuig van die uitstekende opleiding wat aangebied word vir oud en jonk, tot die algemene welsyn van ons geliefde vaderland. Dit is ons bede dat die vakansieskole nog geweldig uitgebrei mag word in die toekoms en die waarde van studiegroepe nog meer en meer besef sal word om eksterne studente in staat te stel tot klinkende en ongeëwenaarde prestasies.

DIE WAARDE VAN DIE VAKANSIESKOOI

D. J. M. JORDAAN

DIE mees geslaagde Vakansieskool van die Universiteit van Suid-Afrika — gemeet aan bywoningsgetalle — het pas ten einde geloop. Maar wat gaan ons maatstaf in sukses werklik wees — totale aantal lesings bygewoon? Natuurlikewys moet ons die probleem benader vanuit die oogpunt van die doel van die vakansieskool en daarna probeer vasstel in hoeverre aan die doel beantwoord is.

Vir my as student blyk die volgende die belangrikste oogmerke van die vakansieskool te wees:—

1. Om elke student 'n breëre agtergrond vir sy vak te gee en om sy insig daarin te verdiep. Wat sou die waarde vir die samelewing byvoorbeeld wees van 'n student wat bv. al die teorieë van inter-nasionale handel gememoriseer het, indien hy hom nie die probleme in die praktyk kon voorstel nie?
2. Nie om al die skoolgangers deur die komende eksamens te dryf nie.
3. Om studente die geleentheid te gee om probleme wat hulle gedurende hul voorbereiding teëgekóm het te bespreek en op te los onder leiding van hul lektore.
4. Om die sosiale verkeer tussen studente onderling en tussen studente en personeel te bevorder.

Nou ja, in hoeverre die veertiendaagse vakansieskool die bestaande leemtes vir die studente kan aanvul, hang af van 'n hele paar voorvereistes, byvoorbeeld van die organisasie van die skool, die bekwaamheid van die doserende personeel en van die staat van voorbereiding van die studente self.

Wat betref die gedaante van die vakansieskool self is alreeds die vakansieskoolkampidee in ons midde gelê. Die gedagte aan die moontlike beskikbaarheid van 'n skoolplaas het by my opgekóm. 'n Ander sakkie waarvan ons alreeds kennis dra, is dié van die afneem van toetse vir jaarpuntdoeleindes; niemand kan twyfel aan die moontlikhede wat dit die konsensieuse student bied nie.

Verder word daar jaarliks reëlings getref vir die bywoning van insiggewende filmvertonings en van lesings deur ons bekwame personeel, met die weltoegeruste biblioteek byderhand, sowel as vir besoeke aan uitgesoekte inrigtings. Uit die praktiese aard van die kursusse wat studente volg, sou ek amper reken meer tyd kon bestee word aan praatjies deur tegnisië buite die personeel.

Dit staan egter vas dat die primêre faktor vir die sukses van die vakansieskool die staat van voorbereiding van die studente self is.

Na drie jaar as eksterne student en verskeie jare as „voltydse” student aan 'n universiteit, bly daar net 'n paar dinge om te sê oor:—

1. Dit is vir my baie duidelik dat die lot van die eksterne student beslis nie dié van 'n minderbevooregte is nie.
2. Die paar jaar as eksterne student het my ook oortuig dat ons eksamenstandaard beslis nie minderwaardig is nie.
3. Ek voel egter een leemte, en dit is dat waar daar naas die Witsies en die Watsies ook die S. Assies bestaan, die S. Assies ook aan 'n eie kleurbaadjie behoort uitgekóm te word.

Aan diegene wat so deeglik sorg vir die organisasie

van elke jaar se vakansieskool wil ek net sê — baie dankie.

En vir diegene wat droom van groter dinge sluit ek hiermee 'n klein donasie in vir ons Vakansieskool-fonds.

THE NON-EUROPEAN VACATION SCHOOLS

H. M. L. MNGOMEZULU,
Chairman, S.R.C.,

Non-European Vacation Schools.

THE 1952 Vacation Schools were officially opened at 9.30 a.m. on the thirtieth of June, and were attended by about one hundred and fifty non-European students, who came from Natal, the Transvaal, the Cape Province, and the Orange Free State; from the three Protectorates, Rhodesia, and Kenya. The schools, which ran for two weeks, closed on the twelfth of July.

In addition to attending lectures, the students had several other activities with which to occupy themselves, for the organisation and running of which a Students' Representative Body was elected, consisting of the following five members:

Chairman: Mr. H. M. L. Mngomezulu.

Secretary: Mr. E. E. Mtombela.

Members: Miss M. Seokgodimo, Mrs. G. Mokoenana, Mr. H. Jonker.

This committee served as a connecting link between the students and the Kilnerton authorities on the one hand, and between the students and the Division of External Studies on the other, and its members worked very hard. No sooner were they elected than they began to busy themselves with the drafting of the programme for a number of activities to be evenly spread out over the duration of the Schools.

On the fourth of July there were indoor games. The evening was a great success.

On the fifth, the students had a tour of Pretoria, and were shown places of interest such as the Zoo, the Transvaal Museum, and the Voortrekker Monument.

On the eighth, Mr. Jackson and Mr. Nixon gave a cinema show — "Romeo and Juliet". I am sure that the first-year students derived more benefit from the film than any of the others. They will certainly enjoy and understand the play better than before. This is one of the advantages of attending the Vacation Schools.

The Committee then appealed to all students to prepare a few items for the Reception to be held on the tenth of July. They responded very well. On the day of the Reception the programme had only fourteen items, but a few helpful gentlemen put forward items for inclusion. With the permission of the M.C. these were included, making altogether a programme of twenty-four items, in which we heard solos, duets, trios, quartets, double quartets, speeches, and Eulogies of the Zulu and Xhosa heroes. The Reception was a success indeed: it could not have been finer!

During this Reception farewell speeches were given by the Director, Professor Van der Walt, by the Reverend Mr. Storey, Mr. Jackson, and by the chairman, who proposed votes of thanks to students, the Kilnerton authorities, and to the Division of External Studies. Earlier in the day the students had learned of the Reverend Mr. Storey's departure from Kilner-

ton at the end of the year.

After this, lectures continued until Saturday the twelfth of July.

My account of the activities of the students during the Vacation Schools would be incomplete did I not at this point mention the benefits which we External Students derive from these schools. They are many, but it will suffice to note a few only.

In the first place, the students of various races are brought together; there is an interchange of ideas among them, and their outlook on life is greatly broadened. What strikes one is the fact that racial differences among the enlightened non-Europeans are not there at all; and one enjoys seeing the students sympathise with one another and share one another's difficulties.

What a pleasure it is to attend these Vacation Schools! It is there that is found an environment conducive to good study. External students feel, once a year, that they are "internal" students. Some of them read their lecture-notes for the first time at the Schools.

What is of the greatest importance is the relationship that is created between the various groups of students and their individual lecturers. As a result of class discussions, the difficulties of many are lessened. One finds students, at the end of a lecture, gathering round the lecturer. They show confidence in the man who, by providence, is also their examiner!

In fact, the benefits and advantages of the Schools are very many; and I hope that they may long continue to be held, each one as great a success as that in which I have recently had the honour to be Chairman of the students' committee.

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Samewerking: Universiteit van Suid-Afrika en die Heidelbergse Onderwyserskollege

Dr. G. J. JORDAAN, hoof, Onderwyserskollege, Heidelberg

DEUR 'n gelukkige sameloop van omstandighede het die lot van die Heidelbergse Onderwyserskollege ingeskakel geword by dié van die Universiteit van Suid-Afrika. Twee inrigtings het mekaar gevind op 'n tydstip en op 'n wyse wat van meer as persoonlike belang vir hulleself is, omdat die ooreenkoms wat tussen die twee inrigtings aangegaan is nie alleen die behartiging van wedersydse belange beoog nie, dog in werklikheid ook die fondament gelê het van 'n nuwe bedeling ten opsigte van die opleiding van onderwysers in Suid-Afrika.

Om die juiste betekenis van die nuwe ooreenkoms ten volle te begryp, is dit nodig om dit in die lig van die historiese ontwikkeling van die opleiding van onderwysers te sien.

Daar was 'n tyd in die vroeë geskiedenis van die opvoeding toe die onderwyser of die leermeester beskou is as iemand wat die resep tot kennis bekom het en daardeur iets besit wat alleen hy in staat is om aan andere mee te deel of oor te dra. Wie en wat hyself as persoon of as mens is, was nie van primêre belang nie, aggesien dit meer bepaald gegaan het oor die kennis wat hy in staat was om mee te deel. In die geskiedenis van die Griekse opvoeding lees ons dat die sofiste, die sogenoemde *wyses* wat hulle kennis lonend van die hand gesit het, onder hulle geleedere uiters swak persoonlikhede getel het.

Ook in ons eie land was daar 'n tyd toe selfs die rondloper-onderwyser wat maar enigszins geloofwaardigheid kon verwerk vir die besit van kennis, geredelik in diens geneem is sonder dat sy persoonlike hoedanighede as opvoerder al te streng onder die soeklig gebring is.

Die herkoms van die woord „normaalskool” dui op 'n eienaardige geloof in die uitgelesenheid van die onderwyser as die besitter van kennis wat 'n soort professionele monopolie is: aan die normaalskool ontvang die aspirant-leermeester sogenaamd die *norm* (afgelei van die Latynse woord *norma* wat beteken *kriterium*), dus die *resep* van die kennis of die wysheid wat hy dan in staat sal wees om aan andere mee te deel.

Hierdie *norm* sluit nie noodwendig die inhoud van die kennis wat aan die leerling oorgedra moet word in nie, maar slaan eerder op die *manier* of *metode* van oordrag of aanbieding. Die onderwyser is dus iemand wat kennis van 'n besondere soort besit en deur die normaalskool bekwaam word om dit aan die leerlinge oor te dra.

Hierdie gedagte lê ten grondslag van die stelsel van onderwysersopleiding wat in Transvaal bestaan. Volgens hierdie stelsel studeer die toekomstige onderwyser aan 'n universiteit ten einde wetenskaplike kennis te bekom en 'n akademiese graad te verwerf. Daarna, of ook gelyktydig daarmee, studeer hy aan 'n normaalkollege ten einde vertrouwd te raak met die *norm* van aanbieding van die wetenskaplike inhoud wat hy deur middel van sy akademiese studie bemeester het.

Die dubbelslagtigheid van hierdie stelsel is die oorsaak dat dit aan ernstige tekortkominge ly.

In die eerste plek berus dit op die veronderstelling dat die *wat* en die *hoe* in die pedagogie twee aparte dinge is en gevolglik van mekaar geskei kan word, sodat hulle onder aparte leermeesters bestudeer kan word.

In die tweede plek laat dit die vorming van die onderwyser as opvoeder in die ware sin van die woord buite rekening. Dit veronderstel dat die student wat sy matrikulasie afgelê het en hom nou vir die onderwys wil gaan bekwaam self geen verdere opvoeding te ondergaan het nie, dog slegs akademiese en tegniese kennis moet verwerf ten einde in staat te wees om as opvoeder op te tree.

Albei hierdie veronderstellings is aanvegbaar. In die onderwys is die *wat* en die *hoe* nie van mekaar te skei nie. Wanneer die toekomstige onderwyser byvoorbeeld die geskiedenis of die aardrykskunde as vakke bestudeer, is hy alleen professioneel-wetenskaplik wanneer hy voortdurend hierdie vakke bestudeer met die klaskamer, dus die onderwys, as beide uitgangspunt en uiteindelijke oogmerk. Dieselfde geld vir alle ander vakke. Vir die student om byvoorbeeld die wetenskappe te bestudeer suiwer met die oogmerk om 'n groot voorraad wetenskaplike gegewens te versamel, ongeag die vraag of hierdie gegewens betrekking op sy toekomstige beroep as onderwyser het of nie, is beide onverstandig en onekonomies.

Daarbenewens behoort die opvoeding van die onderwyser self 'n integrerende deel van sy opleiding te wees. Indien die onderwyser andere wil gaan vorm, is dit nodig dat hyself daardie vorming sal ondergaan wat die uiteindelijke oogmerk van alle ware opvoedende onderwys behoort te wees.

Die ideale inrigting vir die opleiding van die onderwyser is nóg die universiteit nóg die normaalskool soos sake vandag is, dog 'n onderwyserskollege waar akademiese studie geïntegreer kan word met die vorming van die onderwyser as mens en as opvoeder. Aan so 'n inrigting studeer die student dan onder die leiding van leermeesters wat nie slegs wetenskaplikes of vakkundiges is nie, dog terselfdertyd ook beproefde pedagoë. Van hulle ontvang hy leiding nie alleen in die lesingkamer nie, maar ook daarbuite. Aan die ware onderwyserskollege is die verhouding tussen dosent en student wederkerig en intiem, omdat albei gemeenskaplike belange het. Op grond hiervan verskaf die dosent leiding op alle gebiede: in die lesingkamer, op die sportterrein, in die koshuise en in sosiale aangeleenthede.

Hierdie ideale stelsel het ons nog nie in Suid-Afrika nie. 'n Belangrike stap in die regte rigting is egter gedoen toe teen die einde van verlede jaar 'n ooreenkoms aangegaan is tussen die Heidelbergse Onderwyserskollege en die Universiteit van Suid-Afrika. Volgens hierdie ooreenkoms word tans ook akademiese kursusse vir toekomstige onderwysers aan die Heidelbergse Onderwyserskollege aangebied. Vir hierdie

doel word sekere uitgekose dosente van die Kollege in ere-hoedanigheid aangestel as lektore van die Universiteit. Die kursusse word dan deur hierdie dosente behartig, in samewerking met en onder leiding van die betrokke hoofde van Departemente aan die Universiteit van Suid-Afrika. Dit beteken dat die student wat 'n akademiese graad as student van die Universiteit van Suid-Afrika wil behaal saam met sy opleiding as onderwyser, die volle lengte van sy kur-

sus aan die Kollege studeer, en wel onder toesig van leermeesters wat almal naas wetenskaplikes of vak-kundiges te wees, ook opvoeders is met 'n breë agtergrond en jare ondervinding in die klaskamer.

Groot verwagtinge word gekoester vir die welslae van die nuwe onderneming. Mag die weg wat ingeslaan is, lei tot heil en seën van albei inrigtings en van die talle studente wat in hierdie nuwe bedeling opgelei sal word vir die edele taak van die opvoeding.

Recollections of My Infancy

C. G. S. VAN HEYNINGEN

NO matter how busy we are, there comes a time when we sit back and "recollect in tranquillity". Unfortunately (or fortunately, perhaps) we are not all capable of writing poems on our early experiences and impressions. Nevertheless, the most prosaic of us can still indulge in dreaming of a youth that has, in the course of time, assumed a romantic aspect. And it seems to me the older one grows the more vivid these recollections become.

I was little more than a toddler when the farm on which my parents were staying, was overrun by locusts. It was in the early twenties when locust swarms occasionally harassed parts of the Union and caused great destruction to crops. My father had ordered some barrels of locust-poison and when our farm was attacked he opened them and stirred the treacle-like contents with a stick. He and a number of native boys then prepared to set off to the veld to spread the poison. He did not see me going up to one of the open barrels and messing with the poison that was trickling down the sides after it had been stirred. Instinctively I tasted the new stuff and found it quite palatable. By the time my father noticed my besmeared face I had taken in a fair quantity of the stuff. Immediately he carried me off to the homestead where my mother was in great agitation, for the native boys were crying out in great consternation: "Jo! the kleinbaas has drunk the deadly poison!" I was given milk and mustard which made me vomit. Then I was put in my cot while the doctor was sent for. When he arrived after a while a real ordeal started, for I was given a drink that was extremely distasteful, especially after the nice poison which had tasted sweet. Soon after I had swallowed the doctor's medicine I felt drowsy and slept soundly. The next morning I awoke as fresh as a daisy. Afterwards I put on weight and was as healthy as such a youngster could be.

The railway-line from Cape Town to the North crossed our farm about half a mile from our homestead. Wandering about the veld one day I suddenly made up my mind to have a close look at the strange objects which could occasionally be seen passing. So I stole away and presently found myself between the rails. In childlike exultation I saw a train approaching some way off. I felt no fear but was terribly anxious. As the goods train, for such it was, approached I noticed that it was slowing down — the driver had seen me. As it came to a standstill a little distance from me, I noticed with a feeling of

awe that my mother was practically by my side. She had missed me at home and had raced off towards the spot where she could see me sitting on the line. While she was leading me away, crying, after she had given me a few smacks with her shoe, I looked back and noticed the engine-driver and fireman laughing heartily.

One day while I was playing behind a shed on the farm yard, I heard my mother's anxious voice calling me. I knew perfectly well that I had to answer to her calling, but I was completely engrossed in playing on and about some farm implements; so I deliberately kept quiet. My mother thought that I had wandered off in the direction of an open well beyond the orchard, so she hurried off thither. She kept on calling me. By this time I was watching her from behind a corner of the shed. Then suddenly I relented and cried out to her. She was very cross with me but I noticed that she had been crying and felt some pride in my being so important as to evoke anxiety.

Very vividly I remember the day when I received the first hiding from my father. Because of various troubles of which I had no conception at the time my mother fell victim to a nervous disorder. She was irritable and sometimes started crying without any obvious reason. One afternoon just after we had had dinner and the table had not yet been cleared, my mother and father were discussing something that was beyond my knowledge. Suddenly she started crying. All my suppressed disgust at this exhibition of "weakness" found vent in action: I threw my plate at her. But my feeling of bravado changed to fear when my father grabbed me and led me to the front door. There he drew me over his knee and gave me a number of very painful smacks. He was smoking his pipe and I saw burning particles of tobacco falling to the ground as he hit me. It was with a feeling of disillusionment that I sulked in my room a little while afterwards, for I had really thought that I was assisting my father in combating the irritable "weakness" of my mother! That evening, when full harmony had been restored, I laughingly told my mother: "When Daddie hit me, the sparks flew from his pipe!" and we all laughed heartily.

When I was about four years old we went to stay on a farm in another district. I was very much taken up with the new surroundings. As I was still the only child, I spent my days roaming about in the veld fantasizing and building strange castles in the air. Those were carefree days in which eating,

sleeping and playing were my sole occupation. Occasionally we went to the nearby town, travelling in a Cape-cart. Like most farmers in those days, my father would unharness the horses in the big yard of some shopkeeper or other. I always looked forward to this with great anxiety and enjoyed the outing tremendously. Sometimes my mother visited some of her friends in the town and then I enjoyed playing with my "superior" companions. I regarded them as superior because they lived so near to the shops and cafe's where one could buy toys and sweets. One of my friends was a little Jew whose father possessed a radio set. I was amazed by this strange "machine" and couldn't understand how it was operated. Naturally father had to buy me toys and sweets and I can clearly recollect how glad I once was when he bought me a mouth-organ.

One day we went to town and I became aware that something unusual was about for my mother was left at a house, while my father and I went to stay in the hotel. On my anxiously inquiring why my mother had been left there, my father explained to me that she was to fetch us a baby. The next day he was in high spirits when he told me that we had a baby-sister. I can't remember what passed through my mind on hearing this, but it must have been a feeling of jealousy mixed with curiosity. My father and I returned to the farm. He was very kind to me and I somehow felt that I was still supreme in his thoughts. We gathered gooseberries and then my father prepared jam. He was exceptionally busy, doing his farm work and now and then watching the gooseberries on the stove. In spite of his vigilance, however, part of the jam was spoilt through burn'ng. When my mother returned I was very proud of my father's feat and boasted with his cooking ability.

During the long winter nights that followed I was sometimes vexed when the baby's crying woke me. As my mother wasn't strong after the confinement my father often walked up and down the room with the baby to soothe the "howling little brat", as I thought. I could not understand why he was so patient with her and more than once advised him to give her a sound hiding. But instead he coaxed and fondled her, with the result that I grew very jealous of her.

While she was still too young to be my playmate, I often wandered about and soliloquised. Sometimes I had a queer experience. I would sit down on an ant-heap and look at my hands. A strange, even weird, sensation then passed through me as I told myself that I was not really myself and would not be able to move from the spot. Gradually I would come to myself again and wander farther. As I see it now, I must have passed through a psychological phase in which my mind strove to remain conscious of itself

as it were.

Because I had no companions except the piccanins who were employed by my father, I made seven imaginary companions. They were Tee-tor, Wen-pick, Lemon-peel, Orange-peel, Que-Que, Tay-tay and Biero. I can't remember how it came about that I hit on these names, but I must have heard my father read or say some of them, for he often read stories to my mother in front of the hearth in the winter-evenings and sometimes he read the "foreign" language — English.

Though these playmates were mere shadowy entities, they gave me much delight. Sometimes we had athletic meetings. Before an event was to come off I drew them up behind or alongside me and made them do as I bade them. The exhilaration of the competition would fill me with delight and keep me busy for hours on end.

There are a couple of dreams that survive after all these years. One night I dreamt that I was being chased by a nightmare. Perhaps the word "nightmare" had made such a vivid impression on me that I actually dreamt of a mare that my father used to ride on. Wherever I turned my head the nightmare turned its head. When I awoke I was perspiring freely. Then, one night I was chased by a ghost in white pants. I dreamt that I fled before it and tried to get into the wardrobe in my room. But I was prevented from hiding myself because there were too many garments inside. Several days afterwards I felt afraid of my room and expected to find the ghost of my dreams lurking in the wardrobe.

I was very jealous of my little sister, especially when my parents made a fuss about her. Sometimes when they were not watching me I took a delight in "punishing" her for her "intrusion". I would also call her names, the pet utterance of antipathy being: "You saucer-eyes!" Later I grew very fond of her and we played in peace.

One day, just before I was to go to school, my mother gave me a sound hiding. It was a hot summer day. I longed to join the piccanins who were enjoying themselves in a big dam not far from the house. But I had to stay in the house, my parents being afraid of my getting sunstroke. When I was sure that they were fast asleep in their bedroom, I raced off to join the piccanins. We had a jolly time ducking one another, swimming, baking in the blazing afternoon sun and running about. With a shock I realized all at once that I had to go home. When I approached the house I saw my mother under the tall blue-gum trees alongside the homestead, awaiting my return, whip in hand. I was terrified when she gave me a few cuts. Never again would I go for a swim at that time of the day!

A Hobby of Interest

D. AVES

A FEW years ago I was introduced to a lady with characteristic blue eyes and high cheekbones, who could speak neither English nor Afrikaans. She was a stranger in a strange land, a Finn from the land of lakes and was on her way to the sandy

tracts of Ovamboland.

Finland is mainly a Protestant country and has over sixty missionaries in South West Africa.

Before she could start her mission work of seven years' duration she would have to learn the two

Ons kan Alles lewer in

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D R U K W E R K

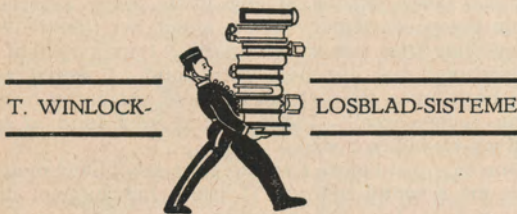
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European languages as well as the native language. Within six months she had passed her "Laer Taalbond".

It was through her that I came to start what is now one of my favourite hobbies, namely corresponding with people in various countries.

There are a teacher in England who is very widely travelled, a housewife in Nova Scotia, one in Scotland, and one in Belgium. There is also an organist in Thüringen, Germany, whose world is music; and finally a lecturer in English at Helsinki, Finland.

I can strongly recommend this hobby, for not only does the personal contact give much pleasure but it also has a most broadening effect on one's outlook and general knowledge, especially in the fields of history, geography and art. Speaking as a teacher, I have found this knowledge, not gained from a text book, invaluable in my work.

Most interesting was the description of a Finnish graduation ceremony. I will quote an extract from my correspondent's letter.

"The doctor-be-be first delivers an address on his subject, lasting for about twenty minutes, in Finnish or Swedish. Then he asks the Opponent to criticize his thesis (which is usually, but not always, in English or German). Then he has to answer all questions and the criticism that the "opponent"

makes, and defend himself. The procedure usually takes from two to four hours."

The graduation ceremony is as follows.

"Those who have taken their degree of Phil.Cand. (B.A.) receive a gold ring (which they buy themselves) and a wreath of laurels is put on their head. The men have a girl or their wives as wreath-binders, and the women Phil.Cand. have a man.

In 1940 there was to be an especially grand ceremony because the University (founded in 1640) was then 300 years old. Unfortunately the war intervened.

The daughters of University professors are usually elected by the 'provendi' to act as general wreath-binders. They bind the wreath of the 'Primus Magister', the best of the young candidates. After the promotion the Phil.Cand. becomes Phil.Magister.

At the same time the doctors of philosophy, which includes the sciences but not medicine, receive swords and a doctor's hat (a folded silk hat) with the academic emblem in front. This emblem is also on the gold ring which the Phil.Mags. receive. For the first time there is now a 'promotion' also in the new Faculty of Political Science."

To one with an insatiable wanderlust, but who, owing to circumstances, is unable to satisfy this hunger, I suggest corresponding as a partial compensation.

WIERDA

A. P. KRIEL

DRIE dosente van die Afdeling Eksterne Studie het onlangs 'n besoek gebring aan die Wierda-Naturellehostel, waar hul baie vriendelik ontvang en rondgewys is deur die prinsipaal, mnr. C. J. W. Kriel. Aangesien min mense blykbaar kennis dra van die belangrike werk van hierdie inrigting wat uit 'n aantal afsonderlike tehuse bestaan, reken ons dat dit goed sal wees om die leser 'n vlugtige kykie daarin te gee.

Een verskil tussen hierdie en ander verbeterings-inrigtings is die groot rol wat private inisiatief by die totstandkoming daarvan gespeel het. In 1940 het 'n aantal persone wat die behoefte aan so 'n inrigting gevoel het, byeengekom en 'n konstitusie opgestel vir die stigting van die eerste tehuis op Zwartkop, bekend as *Bekani*. Hier word die seuns, hulpbehoewendes sowel as gekommiteerdes, gehuisves, in 'n aantal seshoekige geboue wat byna soos rondawels lyk en wat om 'n binneplaas geleë is, min of meer op die plan van 'n Bantoe-statjie. Op geen stadium word hul opgesluit nie, en die idee van 'n tronk word sover moontlik vermy. Weglopers is daar wel, dog dié word gewoonlik weer gevind. Die inrigting is geleë naas die Zwartkop Country Club, wat teweens baie waardevolle bystand gelewer het met die oprigting daarvan. Die gholfbaan speel 'n baie belangrike rol, aangesien die inwoners van Wierda daar as joggies diens doen teen betaling. 'n Deel van hierdie geld word aan hul uitbetaal nadat hul die hostel verlaat het, om hul te help om 'n begin te maak in die lewe.



Die skrywer

Verder word klere gemaak deur die seuns self, en opleiding word ook ontvang in tuinbou en ander nuttige bedrywe.

In 1948 is te Irene 'n tweede hostel, *Morakeng*, geopen as uitbreiding van die inrigting. Hierdie gebou is van die gewone inrigtingstipe, en wel 'n groot vierkantige gebou met 'n binneplaas. 'n Addisionele gebou is opgerig deur die seuns van die hostel self, onder leiding van 'n Naturelle-opsigter. Ook hier is 'n gholfbaan waar stokke gedra kan word. Hier word meer aandag aan handewerk bestee, en naas die kleremakersafdeling is daar ook een vir houtwerk. Opleiding word ook verskaf in liggaamsoefening deur 'n instrukteur. Terwyl daar by Bekani 'n onderwyser is om onderrig te verskaf, maak die inwoners van Morakeng gebruik van 'n naby-geleë sendingskool.

Beide by Bekani en Morakeng word heelwat aandag aan sport bestee, asook aan padvinderaktiwiteite. Op 'n Eisteddfod van die distrik Pretoria (Suidelike Afdeling) het 'n koor van Morakeng eerste gekom in sy afdeling. Ook in eerste hulp is reeds klasse gegee, met groot welslae. Godsdienstige byeenkomste word gereeld gehou, en sommige seuns word in die aanne-

ming bevestig.

Verdere uitbreiding het gevolg toe sestig seuns in 1950 van Morakeng verskuiwe is na die pas opgerigte Etembeni te Vanderbijlpark. Spesiale sorg is by die ontwerp van hierdie geboue bestee aan die voorkoms, om dit nie na 'n inrigting te laat lyk nie.

Onlangs is 'n begin gemaak met 'n nuwe eksperiment te Glendower. Die plan is om leerlinge daar te plaas wat nie by hul huise teruggeplaas kan word nie. Hier sal hul bly gedurende die oorgangstydperk voordat hul vrygelaat word vir arbeid. Ook op Bronkhorstspuit is 'n plaas gekoop waar 'n klassifikasie-tehuis later beoog word.

Wanneer 'n mens Wierda en ander inrigtings besoek waarheen jeugoordreders geneem word wat heel waarskynlik in die latere lewe ook maar op hierdie weg sou volhard het, en dan verneem dat die groot meerderheid van diegene wat die plek verlaat in die latere lewe 'n erbare bestaan voer, dan vat die idee sterk pos dat hier in stilte en sonder roem en bekendheid 'n diens aan die land gelewer word waarvan alle seksies van die bevolking met vrymoedigheid kan sê dat dit in 'n sterk positiewe rigting is.



Gedeelte van Bekani.



Nuwe aankomlinge ontvang inligting.



Groep voor Morakeng.



Huiswerk.



Houtwerk-afdeling.



Kleremakery.

GO DIRA KA BJAKO KE PONTSHO YA TSWELOPELE

G. MABUSHA SERAKOANA

MEDIRONG ka moka ka mehla batho ba fela ba bots'isa ge ekaba bo na le tswelopele. Go na le dipontsho tse ntshi tse laetsago gore ekaba motho o tswela pele na; 'mme go boloka le go dira dilo ka bjako ke e nngwe ya dipontsho tseo di swanetsego go elwa-hloko ke mang le mang wa tswelopele.

Motho gantsi o makala boitapiso bja gagwe bo se na poelo e laetsago tswelopele. Batho ba bantsi ba ba atlegago ke ba ba sa senyego nako le gona ba leka go dira dilo ka bjako.

Nkile ka nyakisisa mabaka a dirago gore sekolo se sengwe sa mono Lekwebepe se dirwa ke'ng ge se phala dikolo tse dingwe ditlhabong le diphadisanong. Ke ile ka botswa gore tse ka moka di direga ka gobane hlogo ya sekolo seo e le kgwalemafatagosasa. Mogale yeo, hlogoputswa ya Ramoso ke yena a hlalago sekolo seo go direng dilo ka moka ka bjako. Go thwe ka mehla ge sešupanako se re bošupa le yena o tswa ngwakong bjaka nonyana e rego "sehlaga sala le mafotwana ke sa ya go a selela". 'Me le ge le fisa tshiritshiri goba e tsorotla kgomosegamelwa-meotlhweng goba go tonya meetse a ehwa dikgepetla, e tla re sešupanako se fetile nako ya bošupa ka metsotso e lesome le mehlang, ya gagwe tshipi e be e re: "Tlang! tlang! tlang! sekolong!" O tla re a sa e swere e ntse e fetolana le dithaba le mengwako motho a bona thaka ya tšhimane le nyana e hlaga ka mathoko ohle e tsošitse bjalo ka ditswianako tša bona di biditse ke mogogonope. Le baswariši ba tseba gore hlogo ga e lete mosela. Sekolo le setšhaba di holwa ke monna yo a ithutilego mogwa wa go dira dilo ka bjako. E bile batho ba re ge dišupanako tša bona di eme ba di bea nakong ge ba bona mogale eo a tswa ka ngwakong goba ge a letsa tshipi.

Gape setšhaba le sona ge batho ba sona ba sa hloko-mele nako, se ka se be le tswelopele sa balelwa go tse tswetsego pele. Motho yo mongwe le yo mongwe o swanetse go itlwaetša go se šalele; lerato la go rata go dira ka bjako le mele moyeng wa gagwe o mele le mo baneng ba rena ba gole le wona. Tselwa ya mpoletshitshidi ya go beelana nako ka letsatsi a e lewse e

lebalwe. Matsatsi a tswelopele batho ba beelana nako ka metsotso le metsotswana go se ngwana, go se setsofa, go se mošweu, go se moso. Nako ke nako e tee go bohle. Batho ba bantsi ba re ge nako e beilwe ba re ke ya Babasweu rena re ka nna ra šalela. Ka moka nako e re gogela lehung, mme re lemoge gore re se fihle boyong bja rena re se re wetše tema tša rena. Re lemoga kotsi ye kgolo ya gore motho a hloka setlwaedi nakong o tla ba le mokgwa wa go šalela ka mehla 'mme woo o tla le masetlapelo; ke kotsi e kgolo kotsi ye e lemogilwe ke monna yo a tlogetšwego ke sekepe a se bona a šaletše ka motsotso o tee. Leeto la gagwe la go ya mosetša phuthegong e kgolo la retela bjalo ka nawa. Ke yo mongwe wa ba ba bego ba sa itlwaetše go dira dilo ka bjako.

Rena batseni ba Vacation School re boditšwe taba e bose e elago le methapo ya ba letsididi. Go thwe go tloga ngwageng wa 1953 re tla ngwala melekwana marena ka kgwedi ya sekolo sa khutso. Lekgotla la balaodi ba University (Senate) le rerile gore le ke le leke taba ye ba tle ba bone ge e ka ba re tla ithuta ra thoma ka bjako go ithuta. Palo tše re tla di bokella-go moo di tla ba tša go alela tša moleko wa mafelelo a ngwaga; tša moleko wa ngwaga di tla tla ka godimo. 'Mme yo a somilego o tla tshela. Eupsa lebaka le ke kenjwa e kadielago godimo ga rena; ge re ka se thome ka bjako yo mongwe le yo mongwe ra leka ka matla go obelela kenjwa ye, e tla re ka molekwana ra sitwa wa bophiri ra ba ra re kenjwa ye e a baba, ra ba ra ganelwa go fula e ka godimo ya ngwaga — moleko wa ngwaga. Temošo ye o e boletše gabotse mongwadi (secretary). A re ba bantsi ba thoma go bala ka kgwedi ya Phubjwane.

A re efoleng kotsi ya mogopolo wa gore lebaka le sa le gona ke tla thoma ka mangwe. Wo ke mogopolo wo Mothetsi a re swarago ka wona. Go thwe e sa le a re bogologolo a bona batho ba latela tša bophelophelo le tsebo, a kgoba pitša ya diputswa tša gagwe. Diabolose a ba bitša gore ba tle go mo eletša gore a thetše bjang batho. Tša tla difotshamaledu di tsotile mesela tša dula godimo ga yona. Di itše go tshellwa taba tša e

tsotlatotla fela gwa se be nkotswalemina go fihlela mahlwa-a-di-bona tsa boledi, a re: "a re ba botseng gore go sa na le nako; 'mme taba ye e tla tla ba lebatša lebaka la feta 'mme ge ba e-hwa ba se ba sokologe ba tla tla go rena." Ge baithuti re ka raka mogopolo wo mobe wo re tla bona re fata mme re sa bowe fela go e-na le tswelopele go rena le go setshaba.

"Tloga-tloga e tloga kgale, modisa'kgomo o tšwa natso." A go be bjalo le go rena baithuti re thome le ngwaga wa 1953 re tle re kgodise balaodi gore tla-hlobo ya maaletso re a e nyaka. Re nyaka go fetsa ra apeswa, ra tswelapele gape ra apeswa la bobedi, le la boraro bjalo, bjalo.

FUNDUDZI

nga E. M. NEVHULAUDI

(For technical reasons a slightly unusual orthography has been adopted.)

FUNDUDZI, kana Dzivhankodo ndi isha li re vhukati ha thavha dza Venda tshiterekeni tsha Zoutpansberg. Ndi isha li na kanukisa nga maanda na hone hu vhudziswa zwinzhi ngalo. Vhathu vhanzhi vha todaho u ya Fundudzi a vha yi nga u teledza matavha; vhanzhi vha no swika vha li vhone vha pfa mibvumo vha shaya wa u vha toolela. U divha makhulu ndi u vhudzwa. Vha kale vha tshi ri anetshelela vha ri ndi Dzivha-vhadzimu.

Vhathu vho vha vha tshi ri musi vha tshi ranga u yo li vhone vha fanela u ri u swika tsini na khunzi-khunzi yalo vha li furalela vha kotama vha thukulela kudzadza kana luvhudzi vha kona u monamona vha tshi li vhone. A ne a si ite eneo maitete o vha a tshi welwa nga khombo, kana a xela ndila ngauri vhadzi mu vho mu pengisa vha mu khadela nnda ha ndila; kana a sokou katea u swika vhoNetshaviha vha tshi da vha kona u rerelela vhadzimu vha mu katulula.

ZWIDUDWANE. Vhadzimu vha Fundudzi vha akanukisa nga maanda. Ndi vhathu vhane vhapfi zwidudwane. Vhathu vha hone; u na ito lithihi nandevhe nthihi na tshanda tshithihi, na mulenzhe muthihi. Lunwe lurumbu lwofa lwo tou oma. Zwidudwane zwa hone zwi dzula tivhani ngomu madini. Zwi dzi-vhisa uri ishani hu songo sokou fambelwa, na miri i re tsini halo a i remiwi; ya remiwa vhathu vha nga dzhenwa nga mutshinyalo. Arali ho tshinyala tshinwe tshithu hu pfala tsemamo ngomu dzivhani, zwi tshi semana. Vha re tsini vha azwipfa tsemamo yo fangana. Nga la matshelo tshifhe muhulu vhone vho-Netshaviha vha doda na vhadzula-tsini na nngu ntswu ya thavhiwa vha rerelela uri midzimu i lale vhathu vhatakale vha si dzhenwe nga mutshinyalo. Shango li ite zwavhudi, mavhele manzhi a vhibve na mufhoho uvhe hone.

DAKALO LA VHADZIMU. Aiwa, midzimu ya Fundudzi arali yo takala ri do pfa nga tshikona tshi tshi lila vhukati ha dzivha; tshi do lila vhusiku hothe. Musi li tshi ndandanda mapfuvhi atshi tswuka, vha bubelaho hone vha do vhone nga khuli yo tou bodo-bodo-bodo. Vhutsi vhutsi duba.

NWAHA MUSWA. Tshi takadzaho ndi nga tshifhinga tsha tshifhefho musi ri tshi luma nwaha muswa-Tshifhefho ndi wone nwaha muswa wa Vhavenda; kanzhi ndi nga nwedzi wa Thafamuhwe; Vhahwe vha tshi yo dala hono lumiwa raphe na mafhuri na maranga. Nwana wa Muvenda kale kale o vha a sa sokou dzehena tsimuni. O vha a tshiri u dzehena, kana ndi nga nwedzi wa luhuhi, zwa pfala musanda ndi mulifho nga kholomo vhunga thevhula i do vha isa-

thu u tevhela mufhoho muswa. Nwana wa u ralo masimuni upfi u a tsheka. Nauri nwana mutuku a lifela tshikoli zwo vha zwi sa itei uri a kelwe.

Ngei Fundudzi vhoNetshaviha vha tou thoma u funzedzelwa nga Zwidudwane. Vhahulwane vha tshiya hune ha itwa thevhula ya vhutambo vha do wana u thoma hazwo ho vhewa thoho dza mufhoho wo tshetshelwa ntha ha tomo. Vha tshi tuwa vha a sevhelana uri zwo thoma. Zwenezwo nga la matshelo ula mufhoho u si munzhi wo fhulwa, na vhone arali vho tshe a wavho u re munzhi vha a fhula-vho. Ndiuri vha khou funzedzelwa nga vhadzimu, zwino tshavho ndi utevhedza zwothe nga maitete a zwo. Zwi tshiya zwi tshiya mmbabatshelelo zwifhoho zwila zwi a lovhewa na vhone vha lovhea wavho zwa nula, zwa ita mmela na vhalavho ngau ralo, u swika zwi tshi bikwa nga zwidudu, zwaya zwa sutshela nga u di ralo, zwa tuda, na vhone vha tudavho. Zwenezwo tshikona tshi a ramba, thevhula ia tevhulwa.

THEVHULA. Duvha la thevhula hu todiwa nanga; a hu lalwi, nanga i fanela utungudzela mufari wa thungu dza vhadzimu. U takadza ha thevhulani, ndiuri musi nanga i tshi tungula; thangu dzinga fara nwana mutuku ane vhadzimu vha funa u ta ene uri a fare thungu dza nwaha muswa. Naho e wa damuni a tshi mama, thangu dzi di mu fara; tenda arali e na wa hawe amu farela azwi dini kana mmeawe. Thungu ndi mifaro i dzulaho zwitungulo zwa Tshaviha. Nga nzulele ya zwo, thungu dza Tshaviha ndi tharu. Inwe idzula zwikandwa zwa malembe e a tou fulwa nga vhatshila vha kale, izwe ndi mafumo a tsimbi ya venda ya vhahali vha dzinndwa, izwe ndi ya malungu a venda a madi na a dzuvha-la-mufada na a denga na mukwivhibvu a dzula na malembe a tshirongane na izo la ndou.

Aiwa, vhusiku hothe hu do lala hutshi sumelwa nwaha muswa. Litshitsha tshikona tshi a lila. Vhasidzana vha abva vho ambara maredo vha yoka matari amuzenzhe vha ambara. Vhenevho vha hwala mifaro ya nwaha muswa. Ndi vhenevho vhasa vho-niwi. Arali vhatshi tangana na muthu vha a vhidzelela vha ri: "Ifa." U do bonya mato wo kotama vha-kona u fhira. Vha tshi swika Dzivhani, vha do lindela a yaho utevhula atshi nekedza vhadzimu. Henefho ndi hone kha mithathadziwa. Munekezi a tevhulaha, udo da o vhothiwa tshanda tshithihi, na mulenzhe na ito na lurumbu, ayo dzudzwa tomboni o vhothiwa nga ludzi lwo khwafhaho. Zwenezwo u a tevhulela vhadzimu. Khombo ndi ya musi vhadzimu vha tshi hana, ngauri a nga ri u tevhula ho tsa fhasi ha dovha he vinduu — aaa! honoho ho haniwa; vha

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Personalia

Mnr. F. J. H. BARNARD word hartlik verwelkom in die administrasie-afdeling. Hy is die man wat die studente inskrywe.

Mnr. C. BOTHA, ook van die administrasie-afdeling, het verlede jaar sy B.A.-graad behaal. Veels geluk!

Dr. D. H. CILLIERS, van die departement Opvoedkunde was met twee maande gewone verlof. Sy plaasvervanger was prof. J. C. Bosman, vroeër van die Universiteit Pretoria.

Mr. E. DAVIS of the English Department will be going on a well-deserved study leave next year. We wish him the best of luck.

Mevr. S. DE KLERK, het besluit om die mindere sorge van ons Afdeling te ruil vir die meerdere sorge van 'n huis. Ons dank aan haar vir haar dienste!

Prof. dr. H. J. DE VLEESCHAUWER, vroeër van België, word hartlik verwelkom as hoof van die departement Filosofie. Prof. De Vleeschauwer het reeds naam gemaak as vooraanstaande filosoof, en sy aanstelling is vir ons Universiteit 'n groot aanwinst. Ons vertrou dat sy diensjare onder ons aangenaam en vrugbaar sal wees. Ons wil hom terselfdertyd gelukwens met sy eerste Afrikaanse publikasie, „Handleiding by die Studie van die Logika en die Kennisleer“, reeds so kort na sy aanstelling. Dis glo maar die eerste van 'n voorgestelde reeks van ses werke.

Mnr. L. M. DU TOIT van die departement Rekeningkunde en sy vrou word hartlik gelukgewens met die geboorte van 'n fris seun.

Miss H. HAYES has left us for a sojourn in Central Africa. With her knowledge of Bantu languages she was the expert in the typing of the lecture notes in Bantu languages. We thank her for her services.

Mnr. J. JONES het aan die begin van die jaar sy werksaamheid in die departement Ekonomie aanvaar. Hy word hartlik by ons verwelkom.

Mnr. W. A. KLEYNHANS van die departement Staatsleer word hartlik gelukgewens met die verkryging van sy M.A.-graad. Sy verhandeling gaan oor Politieke Strominge en Verantwoordelike Bestuur in Transvaal, 1905—1909.

Mnr. A. KRIEL van die departement Bantotale en Volkekunde verlaat ons aan die end van die jaar om verder te gaan studeer. Ons bedank hom vir sy getroue dienste en wens hom alle voorspoed toe.

Mnr. J. A. LOUW van dieselfde departement het aan die begin van die jaar diens aanvaar as opvolger van mnr. E. Potgieter wat aan die Universiteit Pretoria aangestel is. Ook aan hom sê ons: baie welkom!

Dr. C. F. J. MULLER van die departement Geskiedenis soek nog steeds in Amerika na stof in verband met die Tweede Vryheidsoorlog.

Mnr. P. A. OLIVIER van die administrasie-afdeling, wat van die begin af by ons werksaam was, het ons onlangs verlaat en is nou by 'n plaaslike firma as prokureursklerk ingeskrywe. Ons verlies is hulle wins. Baie dank, mnr. Olivier, vir u goeie dienste en vriendelikhed al die jare.

Miss E. H. PATERSON of the English Department was on sick leave for six months. We welcome her back.

Dr. F. D. RADEL van die departement Bedryfsleer en sy vrou word gelukgewens met hul eersteling in hul nuwe huis.

Mnr. A. S. ROUX van die departement Sielkunde was aan die begin van die jaar met 'n paar maande studieverlof. Hy werk aan 'n proefskrif oor dranksugtiges.

Mnr. C. B. SMIT van die departement Aardrykskunde is tans met studieverlof. Hy werk aan 'n proefskrif oor die geografiese faktore wat die rigting van die Voortrekkerroetes bepaal het.

Mnr. G. C. VERHOEF van die Germintone Afrikaanse Hoërskool is deur die Transvaal Onderwysdepartement tot die Afdeling gesekondeer tydens mnr. Smit se afwesigheid.

Dr. J. L. STEYN het vanjaar sy graad aan die Potchefstroomse Universiteit vir C.H.O. ontvang. Hartlik geluk, dr. Steyn!

Mme. B. STRELEN has been temporarily appointed in the Department of French in the place of Dr. F. M. P. Oosterhof who accepted an appointment at the Pretoria University.

Mnr. F. STRYDOM is tydelik aangestel as lektor in die departement Regte.

Mnr. H. P. VAN DYK het ook 'n tydelike aanstelling in dieselfde departement aanvaar. Hy het reeds na Leiden vertrek om vir sy doktorsgraad in die Regte te studeer as gevolg van 'n studiebeurs wat aan hom toegeken is. Ons wens hom van harte geluk met die onderskeiding en vertrou sy studiejare sal baie aangenaam en geslaagd wees.

Van dr. H. J. J. M. VAN DER MERWE het andermaal 'n taalboek verskyn, „An Introduction to Afrikaans“, wat allerweë baie gunstig ontvang is (vgl. onder *Resensies*). Ons wens hom geluk met sy waardevolle bydrae.

Mnr. B. F. VAN RENSBURG, ons sekretaris, het by die jongste gradeplegtigheid sy B.Com.-honneursgraad (met onderskeiding) ontvang, en is tans besig aan 'n verhandeling vir sy meestersgraad. Aan hom ook ons hartlike gelukwense!

Mnr. T. VAN WYK is gedurende die jaar getroud met mej. C. Labuschagne, vroeër — en nou weer! — van die departement Sosiologie. Ons beste wense vir 'n gelukkige huwelik aan hulle!

Mnr. K. D. VENTER is met 'n paar maande studieverlof. Hy werk aan sy doktorsproefskrif.

Mnr. O. VON WEBER word hartlik verwelkom in die departement Klassieke in die plek van dr. F. M. P. Oosterhof.

Review of Books — Resensies

H. J. J. M. VAN DER MERWE: AN INTRODUCTION TO AFRIKAANS. (Balkema, 13/6, 1952.)

AFRIKAANS FOR ENGLISH STUDENTS. (A leading article reprinted by courtesy of the Editor of the Cape Times.)

In recent years there has been no lack of books for English-speaking students of Afrikaans. The majority of these have been on orthodox lines, all useful but not marked by any outstanding originality in presentation. Two more have just been published which differ so much from the others that they ought to be welcomed by every English-speaking student of Afrikaans.

The first is entitled "Afrikaans For All", by Jan Tromp, but of quite a different type is Dr. H. J. J. M. van der

Merwe's "An Introduction to Afrikaans" which will be invaluable to students, both beginners and advanced. The author goes more fully into the phonetics of Afrikaans than most writers of grammar books. The majority of these are content to present the student with a broad approximation to the correct sounds. The result is obvious in the pronunciation of so many English-speaking people who have learnt Afrikaans in this essentially unscientific way. Even if we allow for the inability of many English people to master readily such sounds as the gutturals and certain diphthongs, and to produce correctly the various forms of the diminutive suffix "tjie" with their glided "i", there are still many nuances of which they are never aware.

Dr. Van der Merwe uses the International Phonetic System to illustrate these sounds and to simplify an understanding of the articulation. Apart from the vocabulary, nearly half of the book is devoted to phonetics. Those who, like myself, are blessed with a Scottish tongue will not find this difficult.

Idioms and Anglicisms.

Dr. Van der Merwe deals in the rest of the book with the many difficulties, mainly idiomatic, in the different parts of the grammar, which few textbooks deal with satisfactorily. Even so, I found some obscurities. I thought the exposition of the role played by the various conjunctions in word-order could have been more clearly expressed.

The sin of the anglicisms is also strongly condemned by the author. These are creeping into Afrikaans in spite of the purists, though I am not sure whether

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GRADUANDS — GRADUANDI

LIST OF GRADUANDS OF THE DIVISION OF EXTERNAL STUDIES FOR 1951
LYS VAN GRADUANDI VAN DIE AFDELING EKSTERNE STUDIE VIR 1951

D. LITT.

Terry, William David (M.A.).
Dissertation/Verhandeling: "Semantics and Poetry 1950".

M.A.

Jacobs, Paul Jacobus (Hons.B.A.): Afrikaans-Nederlands.

Dissertation/Verhandeling: „Die Woord en Woordgroep in Afrikaans, 'n Linguïstiese studie van die struktuur en funksie daarvan.”

Mann, John William (Hons.B.A.): Psychology (with distinction).

Dissertation/Verhandeling: "Preliminary investigations towards the measurement of span of attention using a limited time exposure technique and (a) a comparison of a preadolescent group, (b) an adolescent group, (c) a post-adolescent group, (d) and the two sexes."

M.COM.

Lowry, George Michael Lawrence: Economics.
Dissertation/Verhandeling: "Economic Tendencies in the Union of South Africa (Sept. 1945 — Sept. 1949) and a comparison of these with the United Kingdom and the United States."

HONS. B.A.

The following students have been awarded Masters' Exhibitions/Die volgende studente het Magistersbeurse verwerf: Van Dyk, T. A.; Scheepers, J. J.; Potgieter, J. T.; Louw, M. J.; Verhoef, G. C. (Congratulations/Veels geluk.)

Aves, Dulcie Edith (English).

Boon, Hendrika (Aardrykskunde).

Claassen, Cornelius Johannes (Sosiologie).

Gendron, Joseph Roland (History).

Hough, Michiel Andries (Sosiologie).

Jacobs, David Stephanus (Geschiedenis).

Janari, William Charles (English).

Jones, Lewis Gwilym (English).

Kok, Gysbert Johannes (Sosiologie — met lof).

Louw, Marthinus Johannes (Aardrykskunde — met lof).

Potgieter, Johannes Theodoris (English — with distinction).

Prinsloo, Joachim Petrus Nicolaas (Sielkunde).

Scheepers, Jacobus Johannes (Sielkunde — met lof).

Schoeman, Andries Johannes Lategan (Sielkunde).

Strydom, Johannes Petrus (Sielkunde — met lof).

Uys, Andries Johannes Willem (Geschiedenis).

Van der Merwe, Jurie Johannes Kemp (Aardrykskunde).

Van Dyk, Thomas Andries (Sielkunde — met lof).

Verhoef, Gabriel Cornelis (Aardrykskunde — met lof).

Wessels, Stephanus Johannes (Geschiedenis).

Williams, Denis Ivor (Psychology).

HONS. B.A. (S.S.)/(S.W.)

Retief, Francois Jacobus (Sielkunde).

HONS. B.Sc.

Joubert, Stefanus Johannes Petrus (Wiskunde).

Marsden, Sidney Albert (Wiskunde).

Vlotman, Giuseppe Jacobus Vergottini (Aardrykskunde).

HONS. B.COM.

Breedt, Jacobus van der Berg (Ekonomie).

Brummer, Johannes Gerhardus (Ekonomie).

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(Continued from p. 60)

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REVIEW OF BOOKS — RESENSIES

(Continued from page 61)

Dr. Van der Merwe is right in attributing so much to the influence of English, or whether that is necessarily bad. A language gains strength by assimilating from other languages, and even among the purists there is some difference of opinion whether all anglicisms are necessarily to be rejected merely because they are anglicisms. Still, many of them are ugly and foreign to the genius of Afrikaans, and English-speaking students should eschew them, leaving to those whose mother tongue is Afrikaans the responsibility of adopting and absorbing any anglicisms into the language.

T. H. LE ROUX: DIE VOLTOOIDE DEELWOORD SONDER GE- BY WERKWOORDE op -eer (Van Schaik, Pretoria, 1952; pp. 32, prys 2/6).

„Meermale kan gehoor en gelees word dat 'n voltooid deelwoord sonder ge- by 'n werkwoord op -eer, bv. 'het loseer, het regeer', aan invloed van Engels toe te skrywe en daarom af te keur is. Die afwesigheid van die voorvoegsel ge- is ewenwel volstrek nie aan invloed van Engels toe te skrywe nie. Dit wil ek in hierdie bydrae aantoon. Ook wil ek aantoon dat die deelwoord sonder ge- by hierdie tipe werkwoord, dikwels die basterwerkwoord genoem, baie gewoon is in die beskaafde Afrikaanse spreektaal en in Afrikaanse geskrifte" (ald., bl. 3). En daarna gaan prof. Le Roux in sy heldere betoegtrant voort om na aanleiding van jarelange waarneming, gewens uit Afrikaanse skrywers se werke, studente se ondersoek en eie vraelyste, duidelik aan te toon dat Engels hoegenaam niks met die weglaat van ge- te doen het nie, maar dat die konsekwente wering van so 'n weglating eerder gewyt moet word aan die onderwyser en universiteitsdosent.

Sy sluit af dat weglaat van ge- in dergelike gevalle gewoon en algemeen gebruiklik in beskaafde Afrikaans is; dat dit saamhang met die swak beklemtoning van die eerste lettergreep van dergelike werkwoorde en dat dit verder veralgemeen is nagelag so 'n werkwoord nie meer as kultuurwoord aangevoel word nie, oorgaan tot die „alledaagse woordeskat". Daar moet egter ook rekening gehou word met bykomstige faktore, soos psigologiese invloede, omringende woorde, ens. 'n Mens kom dus tot die slotsom dat die weglaat van ge- al dan nie op 'n besonder sterk subjektiewe en individuele oordeel sal berus; daarom dat die skrywer nie probeer om te dekreeteer en reëls voor te skryf nie, maar hoofsaaklik feite konstateer.

Hierdie uiters waardevolle bydrae bring nie net heldere insig in 'n probleem waarmee die meeste Afrikaanssprekendes al terdê kennisgemaak het nie maar dit verskaf ook leiding t.o.v. wat ons standpunt behoort te wees in hierdie verband.

H. J. J. M. v. d. M.

H. J. TERBLANCHE:

DIE TERBLANCHE-SKOOLOWORDEBOEK. THE TERBLANCHE SCHOOL DICTIONARY (Afrikaanse Pers-Boekhandel, pp. 517, prys 14/6).

In sy voorwoord tot hierdie tweetalige woordeboek (Eng.-Afr., Afr.-Eng.) sê die skrywer: „Hierdie woordeboek is opge-

stel om in 'n besliste behoefte te voorsien en aan die besondere vereistes van Suid-Afrikaanse skole te voldoen" — en as sodanig behoort hy 'n goeie ontvangs aan ons skole te geniet.

Klaarblyklik is hierdie woordeboek 'n verkorte weergawe van Terblanche se groter werk, en daar dit sops verskyn het, kan uit die aard van die saak verwag word dat daar heelwat nuwe woorde in sal voorkom wat nie in ons ouer skoolwoordeboeke verskyn nie.

H. J. J. M. van der Merwe.

T. S. ASHTON: THE INDUSTRIAL REVOLUTION, 1760-1830 (London: Oxford University Press, 1948. Pp. vi + 167, 5/-).

This little book for the Home University Library is no ordinary publication. Though of necessity short and in some respects incomplete, it nevertheless avoids being superficial. In the course of six short chapters Prof. Ashton succeeds in compressing a vast amount of information based on recent research, which he presents to his reader in a fluent and clear style.

His main argument is that the Industrial Revolution was an achievement which raised substantially the average standard of living of the British people in spite of destructive wars and the rapid growth of population. In this respect his viewpoint stands in bright contrast to the somewhat dark canvas which the Hammonds have painted of the 18th century scene. He has, indeed, the courage of his convictions and does not hesitate to put forward a new explanation for the rapid industrialisation of this period. He stresses the importance of the lowering of the rate of interest in the 18th century, ascribing the quickened pace of economic development about 1760 mainly to this factor. Many economists will probably quarrel with this view as giving a too simplified explanation of complex industrial developments on a national scale. His own description, moreover, emphasises (on pp. 95-7 and 147) the fact that many a small factory plant grew mainly by "ploughing back" profits, with very little, if any, borrowed capital, independent of the rate of interest.

This little volume supplements in many ways the excellent little treatise of A. Redford: *The Economic History of England (1760-1860)*. Students would be well-advised to read both.

A. E. du Toit.

NUWE BOEKE OOR MUSIEK

By die Afrikaanse Perks en Boekhandel (Johannesburg) het onlangs twee nuwe boeke oor musiek die lig gesien, nl. „Opera en Sanger" van prof. dr. P. de V. Pienaar, en „Van Musiek en Musikante" van Adèle Jooste.

Hoewel prof. Pienaar nie voorgee om 'n musikoloog te wees nie verdien sy werk die warmste aanbeveling. Die bibliografie getuig van toegewyde en deeglike, breë studie. Dit behoort miskien gesê te word dat die bronne effens eenzijdig is. Dat hul deurgaans populêr is, is vir die doel van die boek 'n voordeel.

In 'n viertal hoofstukke benader die skrywer sy onderwerp op 'n praktiese manier, verskaf hy die opera-liefhebber baie waardevolle informasie aangaande die geskiedenis van die opera sowel as die

gebruiklike struktuur, en vertel hy vervolgens die verhalde van 'n aantal (7) spesifieke operas.

Die werk is voorsien van 'n groot aantal interessante foto's wat betrekking het op die teks.

As taalkundige bewys dr. Pienaar verder 'n diens aan die leser deur 'n flinke lys van vreemde woorde in alfabetiese orde te druk met die fonetiese uitspraak daarby.

Inderdaad 'n aanwinst op die boekrak van die opera-liefhebber.

Naskrif. Die studente van die skrywer van hierdie beskouing word met 'n halfkroon beboet as hul die Franse komponis Debussy se naam spel „De Bussy". Dr. Pienaar ken my posadres. 'n Posordertjie sal in orde wees.

Die werk van mej. Adèle Jooste is van meer algemeen musiek-opvoedkundige aard. Ook hierdie werk is goed van illustrasies voorsien. Dit is eintlik 'n populêre boek oor die musiekgeskiedenis wat saamgestel is uit lesse oor spesifieke persone, verskynsels, style, instrumente ens. ens. Laat die woord „lesse" nie misleidend wees nie. Die hoofstukke is gesellig onderhoudend en maak aangename en nuttige leesstof. Daar is enkele ernstige foute; bv. (en hierdie is slegs enkele voorbeelde waarvan meer kon aangewys word) op bls. 2 vind ons dat die „Solfanotering" in die jaar 1000 sou ontstaan het, terwyl dit eers in 1846 gebeur het. Die „prinsiep" van die sisteem het in die 10e eeu ontstaan, maar die „notasie" was gewone note op enkele reëls. Die nootwaardes op bls. 4 staan op hul kop, d.w.s. die twee kolomme is verwissel. Die meeste lesers sal dit egter wel vir hulself ontdek het.

'n Ernstiger swakte in die werke is egter die gebrek aan gevoel vir goeie verhoudings. Met my hoed in my hand vir Grieg moet ek nogtans konstateer dat wyle Grieg tog seker nie 'n plek verdien in die ry van komponiste (ons leef nou in 1952) waar Mahler en Strauss makeer nie. Wat die saak erger maak is dat die boek (mens eindig gewoonlik op 'n klimaks) met 'n afsonderlike hoofstuk oor Grieg afsluit (behalwe die algemene beskouing, waaroor net-nou nóg 'n klein paragrafe). As die boek in 1905 geskryf was, sou mens dit kon verwag het, maar die boek is gepubliseer in 1952, en dis juis tussen die jare 1911 (ek dink hier aan die klavierstukke van Schönberg) en vandag, waartussen geval het sulke figure soos Hindemith, Pijper, Badings, Vaughan Williams, Benjamin Britten, Schostakowitsch . . . te veel om op te noem en almal van groter betekenis as meneer Grieg.

Wat die laaste hoofstuk (die nabetraging) aangaan, wil dit voorkom dat mej. Jooste nog nooit gehoor het van Stephen Eyssens, Arnold van Wyk, Johannes Joubert, Bell, Kirby, Wendt, en nog baie andere nie. Die toekoms sal, al te seker, party Afrikaners hoër in die skaal stel as party wat 'n belangrike plek inneem in mej. Jooste se estimasie.

'n Kritiek is nie juis die plek om teorieë te verkondig nie, maar staan my toe om van die reël af te wyk.

'n Musikstudent wat baie of selfs alles weet van die verlede maar min of niks van die hede is, soos Bernard Shaw gesê het, soos iemand wat met 'n sterk soeklig op die verlede ruglings die donkere toekoms ingaan.

Mej. Jooste skryf so aangenaam en so leersaam dat sy behoort aangemoedig te word om 'n deeglike studie te maak van die musiek van die laaste 60 of 70 jare, en om haar leerlinge, wat hulself gelukkig kan ag om so 'n bekwame lerares te hê, in die eerste plek iets te leer omtrent die musiek van hul eie tyd.

Verder verdien die boek alle aanbeveling.
G. BON.

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KE NYORILOE G. L. MANGOELA

Moo ke eang ha ke tsebe
Moo ke tsoang se ke bone
Bothot pele bohla morao
Ke nyoriloe ke nyoretsoe tsebo.

Moo ke eang ha ke tsebe
Moo ke tsoang se ke bone
Lefifi pele leseli morao
Ke nyoriloe ke nyoretsoe thuto.

Hoja 'fifi le se be teng
'Seli ka be le sa tsejoe
Bothoto bo tsoala bohla
Bokhoba bo hoehla tokoloho.

Ke aparetsoe ke lefifi kahohle
Ke eteletsoe ke khanya lefifing
Bohla bo hole liqhooeng
Bothoto bo tlase liphuleng.

Moo ke eang ha ke tsebe
Moo ke tsoang se ke bone
Botle bo ahelane le bobe
Tlala ke ngoan'abo khora.

Ke qamaka kahohle kea batla
Ke lelera mabopong a linoka
Ke salla mahoatateng har'a nahe
Ke nyoretsoe metsi a bophelo, metsi a thuto.

Oho hle mpheng metsi a tsebo!
Kea shoa ke lenyora la bothoto!
Mpheng metsi a kopotsang holimo lithabeng".
Mpheng metsi a phallelang tlase liphuleng".
Moo ho emeng matsoele-tsoele a nyoriloeng
Matsoele a batlang metsi a hlabosang a thuto.