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and here there was no thought of affection or love — bestial lust dictated their actions. Such men, he felt, could not blame prison for their depravity, for they would obviously behave with the same wickedness outside of jail.»

After his release from prison Monare returns to his home village for a period. It is at this time that his son Libe attends the Mountain School of circumcision. We learn that among the Basuto the young girls are also circumcised, although circumcision seems hardly the word for it. «The girls are cut with a blade in their outer sexual organs and a flap of flesh is drawn down to cover that mischievous 'monkey' which can be the source of so much pleasure to uncircumcised girls. The performance of this rite tends to encourage chastity among the women, for a circumcised girl can know little of the joys and passions of physical love . . . It can perhaps be said that the circumcision of women not only denies the girl great pleasure and joy in the sexual act, but must in consequence lessen the happiness and exaltation of the man, and thus shut out any upliftment of the spirit — lying with a woman, then, becomes a selfish rather than a mutual pleasure. Here in the very homeland, in this circumcision of women, lies the seeds of the physical love of man for man, which is brought to flower by living conditions imposed on African mine workers by the white man.»

All these excerpts from *Blanket Boy* are taken from the first quarter of the book and while they display very clearly the social conditions which lead many South African tribesmen into an overtly bisexual, or homosexual, way of life — and that has been the purpose of these quotations — Monare goes on to many adventures and all of them are moving and enlightening. If you would like to know how it comes about that Monare is involved in a ritual murder, of which his beloved Koto is the victim, you must read the book. If you would like to know of Monare's idealistic pact of brotherhood with the young Moslem, Gulam Hussain, you must read the book. And there is so much else besides. For all its naivete, there is much wisdom in it. For all its awkwardnesses of style, it is full of poetry.

Luther Allen

## Malayan Poetry

### Introduction

The most popular vehicle for the expression of poetic feeling amongst Malays is a versicle which is called in their tongue a pantun — pronounced pun-tone.

Each pantun is an entity which stands alone and is without recognised authorship, being the impromptu production of some forgotten individual under the stress of a passing emotion.

They appear as insets in Malay literature, and are in vogue as emotional assets in the composition of love letters. Whilst they replace song, they have the merit that any verse may be applied to any suitable tune.

The first two lines contain a poetic statement of fact, expressed either as a whole or as two unconnected or very slightly related images and chosen usually at random for the sake of the impending rhyme, or because of some relevancy to the meaning of the final lines.

The subject matter of this introductory couplet may be a natural phenomenon, or a historical or everyday event but, whatever its form, it is no more



## Zur Einführung von Gästen an Klubabenden und am Herbstfest!

Wir freuen uns, wenn an den grossen Veranstaltungen auch bisher noch aussenstehende Kameraden den Weg zu uns finden. Der erhöhte Eintrittspreis hilft uns, die grossen Unkosten ausgleichen. Wir ersuchen jedoch alle Abonnenten, nur solche Kameraden einzuführen, für die sie unbedingt eintreten können, und von denen sie genau wissen, dass es sich um volljährige Gleichfühlende handelt. Flüchtige Bekannte oder Menschen, die man zufällig in den letzten zwei Tagen noch trifft, darf man nicht mit Kameraden zusammenführen, die mit vertrauenswürdigen Menschen zwanglos unter sich sein wollen. Wir bitten alle und ohne Ausnahme um kluge Vorsicht!

## Introduction d'invités aux réunions du Club et à la Fête d'Automne

Nous nous réjouissons toujours de pouvoir accueillir de nouveaux hôtes partageant nos goûts et opinions. La finance d'entrée nous aide à couvrir les frais importants occasionnés par l'organisation.

Nous prions, cependant, tous les abonnés de n'introduire que des gens dont ils peuvent se porter garants, qui sont majeurs et dont la moralité n'est pas douteuse. De vagues connaissances ou des gens rencontrés dans les dernières 48 heures n'ont pas leur place parmi nous et ne doivent pas être mis en contact avec les camarades qui ne veulent rencontrer que des gens de toute confiance. Soyez tous et sans exception prudents! —

## L'introduzione di ospiti alla nostra festa d'autunno

Ci fa sempre piacere se tramite le nostre grandi feste delle persone che fin oggi ignoravano la nostra esistenza, trovano una società gradevole ed amici, però il prezzo un pò elevato ed indispensabile, perché sono le entrate che debbono coprirci le spese.

Pregiamo i nostri abbonati di volere introdurre solamente persone delle quali possono prendersi moralmente la piena responsabilità. E chiaro che siano della nostra gente e del nostro parere, e non dimenticate che debbono essere maggiorenni. Non è uso invitare delle cognoscentze fugitive e presentarli ai nostri amici. Per ciò pregiamo tutti di riflettere prima d'introdurre gente.

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