

Ukuhlasela kwabelungu kwaZulu nge 1879.

Ezase Newcastle.
(NGU MBHALELI.)

Kwati nikilili lapo engulowo esezibalekela uba azisize, indoda nentsizwa, umfazi nentombi kaaye nengau. Muuye qwi umuntu owhabayo lapo pikati kwezakulu, uVanamanda ba kaNteti wakwaKumalo obwabulabanta baza baba izinqwaba, abaze bamenzeli icebo lokumulala ngetela esebagadile yena. Ynyibedula nja-loke. Loba abhabla inkosi babaehma namadcdana kaSomfula wakwak-Habis lapa kuzwala kona uSongya uniova kaMpande. Lopo-ke uMngoma wabarga pambili esekumbule isigodi es iumpanda lapo wabe elugela kona esengomfana. Kwasenkumuka omu-neye owabe eyineku yake lapo owa-hamba ways kuta icantsi elitsa elingakendulalwa nengubo entsha engakamotwa, wabe eseqijima njalo ways ekaya kwaake ways kuhlelo, itole elinenyema enhle ecolleyo, wenzela inkosi ukudula. Angitcho ukuti kwadhlulu amalanga amanangi leyondabu ingewalalanga enKandhle emaCubebi kuSigenanda kweZweku uumimizane. Ahloma-ke amaCubebi aya kuyitabane inkosi, aya inkosi enKandhle, engabeni endalo yakona kwa-Manzipambana, kwehikulu iwa lopo amaniza epuma ehl amanyi enyuke, endaweni endalo osekolu kwaKuhlu amakosi akona asendalo lapo kwakuhlu kona uTshaka waze wawa-shiya chelezi amaCubebi aya akona kuye njolimi engangotshwaze nge-mpu njengamaTuli lawa akwomuini kaManti, awangawebi lapa oTngu-lwini, nome uTshaka esake ikanda lamabuto aya lapa kwaKangeli aman-kentshane eTekwini. Yeboko yahabla lapo enKandhle inkosi isisesiudhle-samaCubebi. Kulapa yati uba izwe inkosazana kaSobantu uNhlwiche-ukuti, inkosi isindule empini kaZibhe-bhu kdwu inanamreba amabili, ya-tuma, uTwaisa kaMqambo wakwam-beso induna kaSobantu noBubi ka-Ndenisa kaMabhangwini was-wa-Tulipi umfana wayo, yati mabsham-bayo. Yabepatisa imiti yamanxeba nezindwango zokuwabopa. Ahamba-ke lawamadod aya kona enKandhla njengokutnnywa kwavo ngumutwana kaSobantu. Anokumbula pela ukuti kute uba uSobantu agoduke, wakasa yona indodakazi eiskundhle, yanya-tela pezu kwepakule likayise kuko konke: aze aqoneke ongaziyo ukuti lo kuse uye uSobantu nengizoto zake, akute ceze luto ndawo. Lawamadoda akiti amabili abyo, etokoza ngako konke akubonileyo, nokuti inkosi isi-nidle impela kdwu asixolela indaba enkuu eyenziwa amaBhunu; asheba mbe aze aqinelela kona lapo elatini, efuna uknyiengi inkosi ukuba ivume ibuyele ngakwano, silwele wone ngakuZibhebhlu, loku ayabona nje wona ukuti ugla lemkulu uje uZibhebhlu uselkelwe ngamaNgisi; kepa inkosi yala yapepa ukuhlangana namaBhunu uga-lokwenza, yewatshala ngokunkanya-yo ukuti yonsi ibuyiswe ugaKwisi noMbuso wapetshye, ingekweze lo-ko; futi iyazi ukuti loku kabulawa kwayo kwensiwa ngabelungu halapa eAfrika abasabu babenxanele ukuyibhla, akenwizwa ngabelungu ba-petsheya. Aze abuleka nawa, ama-Bhunu engavuwa uMr. Grant, waya wakolmuna nayo bezwand kahe.

UKUHLUPEKA NOKUFA.

KWENKOSI.

VI. Kwakuwa ukuti ifike uZibhebhlu esebabelengu abamsekele-yatumbi kuSobantu esekoni, yati kaiyifuneli nayo umlungu otmekbayo azohlala nayo Nangoke uSobantu ekoloma nomingawake owabe uka-ekoloma, ake yonkwa uka uka uka-ekoloma, akenwizwa ngabelungu halapa eAfrika abasabu babenxanele ukuyibhla, akenwizwa ngabelungu ba-petsheya. Aze abuleka nawa, ama-Bhunu engavuwa uMr. Grant, waya wakolmuna nayo bezwand kahe.

Iapo, njaloje enKandhle inkosi uMalimats (Mr. M. Osborne) owagcina ngokubu ugaSir Melmoth Osborne oware nge Resident Commissioner kwaZulu neleyonkati esake kulo leli elipakati komHlatuzo noTukela Eshole, wabzeinge etemela eya kuyibhlu inkosi emaCubebi enKandhla. Nango-ke eseblangana noMr. Grant eti kakele inkosi ize kuhlala edene kuye Eshole. Yanikwa ukuba ihlale emzini kaKeke wakwak-Zulu. Lopo, inkosi aiapwanga kahle, yahala kalkuyanwa. Kuze kwati ngelelyne ilanga yafikeli ubuhlungu obukulu besi, yati ake iyo kuzipu-za emfuleli ngekambi ngoba pela yabe ihlezi nenyanga yayo uMbombho wakwaxnunalo. Ite, itika ivela emfoleni kwasokubikwa ubuhlungu ngamandhla kunina kaNkongolozana owagcina ngokubela seitume yena uMbombho ukuba ake ayokwenza izaba kuye. Ngaleyonkati wapuma umntwana esiswini. Yati uba izwe ukuti ukuti sekuyahlu yabiza uMr. Grant namadoda enawo lapo yati "Loku-ke sengizwa ukuti ukuti sekungahule nango uantsanami uDinuzulu nize niye kumbika kuKwini petsheya. Akuqali ngami ukufa loku. Nami umuzi lona bengiwupatelo uMpande, noWpande wabe ewupatelo uSenzangakona; noSenzangakona ewupatelo uJama aJama ewupatelo uNdaba; uNdaba ewupatelo uMgeba. Kodwa noma ngifa nambla wena Dinuzulu tze uyeukwala noUibebhu, ulwa umshule ubani uqobo uqiyakuba ngikona uapo pakati kwempi yawi chwayo, nyakumahlue impela."

ONDANI EMATSHENI
Ku'

KLEMENS, Umlongisi Umkandi WeziNkatali.

Indawo engcono yokulungisa iziNkatali. Ngishe lufe kanjani, luyavuka ngokushesa noma selwululu abaniglo. Woza-kimi luozvuka lube lusha, lukale futi njengokutana kwako. Noma inlhlo enjani. Futi ngitengisa-gezimpahla ezincane, zonke izinhlo tsbana ungazitula kimi. Ondani, Ematsheni ku

K. L. N. BYESU.
Auto-Harp Repairs.
Native Market.
Victoria Street, Durban.

ILANGA LASE NATAL

Friday, May 23, 1919.

AFRICA AND AFRICANS.

In looking at a present day map of Africa any thoughtful man cannot but feel and realize that the African has been "done" some way or other of his country. Except for a little wild spot in the west of Africa (Liberia) there is no single country in Africa where the Native Africans enjoy the liberty and freedom of self-government. For the last hundred years the exploitation of Africa among the various European Powers has been going on relentlessly and without any regard to the aspirations and "vested" interests of the Native Africans.

It may be claimed that because of the universal rule that those who cannot govern themselves must be governed by others, but this can hardly hold water for the whole of Africa. Before the advent, conquest and annexation of Africa there were properly established Kingdoms with respectable codes of rules and procedure not unworthy of the most civilized States of the twentieth Century.

A kingdom like that of the Zulus was not just a thing to be wiped out with a stroke of the pen. The treaties made with the rulers should not have been treated as "a scrap of paper."

We often wonder if the various Powers that have divided Africa among themselves have any conscience at all or Christianity for that matter. We opine it is not too late even now to apportion a fair share of Africa to the Natives themselves to rule, of course under the auspices of some paternal European Government as the United States is doing for Liberia. To simply deprive all Africans of the privilege and exercise of Government is undoubtedly unjust and sooner or later will bring about a retribution. The vast wealth of Africa, mineral, agricultural, pastoral and political which has enriched Europeans is incalculable. We understand rich finds of gold are still struck as in Belgian Congo and elsewhere, but how much of all this will go to benefit the Africans? Where are the schools and Industrial establishments that have been built by the various claimants of Africa to offset the enormous labour, tears and taxation paid by Africans? Does not Africa's tears appeal to the conscience of Europe that has benefited so materially by Africa? Our cry is not "Africa for the Africans" but that Africans in their native land should be allowed a place in the sun and be assisted in the art of self-government according to civilized usages. We are not for re-establishing the old absolute sway of a Chaka or Moseleketse but such as is now granted to Khamza and a few others where the Native is left to carve out his future in his way with European guidance but not this stifling of all aspirations to political existence. We believe if this were done the purposes of God for Africa would be fulfilled.

THE RAND PASS AGITATION.

THE No-Pass agitation which came to a point last month has somewhat abated but the seeds of discontent against the whole Pass system will exist in many Native hearts. The inquiry instituted by Government has been concluded after having collected evidence about equally strong on both sides.

Whatever conclusion the Commissioner will arrive at, one thing is clear now to everyone that the pass system is looked at with great disfavour by the majority of Natives especially the educated.

We don't pass a sweeping condemnation on the whole system but we certainly argue for a considerable modification and elimination of the unpleasant and enslaving aspects of the system. We think it has been the primary cause of the creation of the segebenga or outlaw bands among Rand Natives or Ninevites as they are sometimes called. We hope Mr. Boyes looked into this feature of the system. Of course we are aware that legislation will be necessary to bring about a modification or repeal of the Pass Laws and that summary rejection of the passes as long as they are on the Statute Book cannot be overlooked by the Authorities. But the agitation will have served to establish the principle that a change is necessary and calls for immediate redress. As the Natives progress they must be better governed than the old pass system which was tolerable in the days of ignorance and indolence. Intelligent people must be governed intelligently

May Talk With Distant Worlds.

Marconi thinks it possible, and Suspects inhabitants of other planets are already trying to communicate with us by wireless.

Mr. Marconi, inventor of wireless telegraphy, recently gave an interview in which he says that he regards communication between this world and other worlds perfectly possible. He believes it will be at once profitable to themselves and greatly advantageous to the advancement and prosperity of the Native people.

The St. Cuthbert's weaving and spinning work, to which a room by itself was devoted, a busy spinning wheel making woolen thread, and a hand loom weaving cotton fabrics, both worked by Native girls, attracted much well-deserved attention.

The woodwork, probably because we are all now so much accustomed to the types of articles produced by the woodwork classes, received less attention, although the work, except in some cases because of undue heaviness, was very creditable.

It is certainly an obstacle," he said, "but I do not regard it as insuperable." He went on to explain that some sort of common language might be based on mathematics; for mathematics must be the same throughout the universe. Flashes of one, two, three, four, etc., could be repeated endlessly until the Marconi's, for example connected the wireless vibrations with those numbers. With a starting point gained, as is well known patience can solve almost any puzzle.

Mr. Marconi was asked if he considered the ether waves, on which wireless messages travel, as eterna". "I do," he replied. "In my opinion they go on forever, so that there is no limit to the distance a wireless message may travel." He then told of mysterious and apparently meaningless messages, not in any known language, which had been caught on his instruments. He suspected that they had come from some other world, perhaps without intention, perhaps with the hope of attracting attention on this globe of ours. Electricity travels with about the speed of light; but, says Mr. Marconi, "these messages, if such they are, may have been years or even centuries on the way." That of course would mean that they come from far outside the Solar system. Or they may have come in a few minutes from a star-by planet.

"It is silly," said the great inventor, "to say that other worlds must be uninhabited because their conditions of light, heat and darkness, day or night, heat and cold, climate and gravitation, differ from ours. If there were no fish in the sea everyone would think life under water impossible. Life adapts itself to almost any conditions it may find." —Current Events.

The Umtata Exhibition.

It is not too much to expect that, in the history of Native education and Native industrial training for life, the Umtata Exhibition, held on the 23rd and the 24th April, will prove to have been an epoch-making event. If it does not, it will be to the discredit of those Europeans and Natives who have seen the paths of opportunity and channels of co-operation that it laid open, and felt the stimulus of an occasion that could not but inspire to be introduced soon into Native education, making a point of desirability of the home language of the child being made the medium of instruction while English should be taught as a language. His objective was to forestall anxiety that changes might mean lowering of the standard of education or its efficiency.

Want of space forbids reference to anything like all that impressed the visitors. It was certainly not matter for complaint that the premises at the public offices in presence of a really amazing mass of Native teachers. At this meeting he spoke upon changes likely to be introduced soon into Native education, making a point of desirability of the home language of the child being made the medium of instruction while English should be taught as a language. His objective was to forestall anxiety that changes might mean lowering of the standard of education or its efficiency.

We do not approve of the foolish ideas of European, such as strikes. More than half a century of strikes has flattened us. The British should not copy the European time-wasters. We have already learnt the time-wasters but the time has come when the folly must be put into the past; we should now show how our colonial neighbours that we can think and act.

Do not break contract, but take care not to enter into contracts that are against your wellbeing. If you run yourselves dry, you will have to go cap in hand to the persons whomsoever he may be, who holds the bread over you. You must have it, and he will have you. That is worth considering.

Many of our people do not reflect that every time they spend money needlessly, they are helping to make themselves poor, and placing themselves among the ranks of the poor who must be subservient because of King Stomach who rules all Nations with the iron rod of hunger.

Poverty in the money age is the greatest of crimes. One thing it does for certain: it places the great inducement for social wolves to raven the defences, the awful cruelties of which, make even the civilised nations to stink. If the British can not do better than that in the future, they had better pass the time in the 19th of the month for there is no help in Church, State or Politics. They have lost their moral backbone.

ported from the East can be produced in this country, of good design, of at least equal quality and less cost. The development of such an industry is of course no concern of the promoters of the Exhibition, who were educationists; we command it to business men on the outlook for means of utilising moderate or even small capital in an enterprise that will be at once profitable to themselves and greatly advantageous to the advancement and prosperity of the Native people.

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In one corner of the hall was a useful exhibit of grain and other produce from the Tsoho Council Farm, including two new types of maize, which have been yielding up to fifty per cent. increase on the average of the standard types, showing apparently a special adaptation to the local conditions worth watching.

Clay modelling, mostly the work of junior classes, was notable for the excellence of some of the models of pots and vases, and for the genuinely artistic spirit shown in some of the human figures, and in one or two of the groups.

It was on the second day that the Natives themselves came in greatest numbers, two crowded trains arriving from the South, while strings of bullock wagons and troops of riders filled the roads from the quarters beyond the railway terminus. The school children spent the night by the wagons across the river just outside of the town; in the morning, marshalled according to their schools, headed each company by a drummer, and carrying the school banner, they marched into the town. Mr. Rodger, as representing the Superintendent-General, took the salute in front of the Imperial Hotel, and one of the most impressive scenes of the two day's pageant was the passing of these schools, each one taking up as the other passed out of sight the fine song of welcome, composed for the occasion by Mr. Rodger, which they sang in perfect harmony. From the street in front of the hotel they marched to the front of the Town Hall, where the gathering, that by this time numbered between four and five thousand, was addressed by the Chief Magistrate and by the Secretary for Native Affairs. Mr. Vos undoubtedly created a favourable impression in this, we suppose, his first public meeting with a large body of Natives. The words of his that would find a lodgment in their memories were when he said that his ears will always be open to them, and if they come to him with their needs, if he can't help them he would do it.

Not content with desiring to honour the Superintendent-General by the song of welcome, the schools had prepared an address, which was handed over to Mr. Rodger at the public offices in presence of a really amazing mass of Native teachers. At this meeting he spoke upon changes likely to be introduced soon into Native education, making a point of desirability of the home language of the child being made the medium of instruction while English should be taught as a language. His objective was to forestall anxiety that changes might mean lowering of the standard of education or its efficiency.

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The Lobola Question.

To the Editor "Ilanga lase Natal."

Dear Sir.—After the months I had thought the subject of Ukulobola and myself had died the natural death. But in your issue of the 2nd I see the resurrection of it and I come forth to say, Why do you trouble me? Well the first challenge is that I cannot have the deliverance of my people at heart as compared with that of Esther of old, in which is introduced another grand subject. The glory of the Nations each with its own particular glory.

Therefore I beg to know if you are prepared to give us a place there and if Ukulobola or not to lobola would save my people today, then I can proceed till then.

Yimina.

M. L. KOZAH.

National Guilds

To the Editor "Ilanga lase Natal."

Sir,—Again let me extend a few more remarks upon the great question of solving the problem of National depravity by resorting to the system of establishing National Guilds. I have observed that each kind of Industry would form a Guild, say the Transport with its many branches, Marine, Railway, Trade and General Transport. All of these branches affecting any one state could be made into a Guild, and each one of its servitors would wear its Badge, and be an elector of its General Managers. Each member of a local branch would be an elector of such Local Management. In this case the whole of the membership would participate in controlling the Local work and the general work of that Guild. What is wanted, is for those who do the work, to be the responsible parties for that work to be done in the best possible manner. This is of immense importance to the Nation for, as compared with the present method, which is wasteful, there would be a large increase of gain which means gain in handling and for distribution to those employed. Now is all plus gain would be pooled by the workers, i.e., the whole population minus those eating up their gains from the old system. It may be truly said that the whole Industrial Nation would be reaping the harvest of the National gain for their own comfort and betterment, which to-day means discomfort and death to millions of our fellow creatures. Thus seen the system of National Guilds should appeal to every right thinking man of every realm.

It is a thing as a trial and objective proof?

Therefore I hope that in justice you won't deny space to my reply to "Otabudi isizulu" in your paper, and I am sure that the representatives or supporters of "isiZulu sohlobo" will leave in peace thereafter, knowing that they are very bold in bringing forth the wrongs of our people. The system of National Guilds should appeal to every right thinking man of every realm. It means food in plenty for all. I remain, yours truly,

QUIZ

M. KALUS.

We gladly publish our correspondent's letter as we believe both sides should be given a fair hearing. The letter referred to by Father Kalus appeared in Zulu. In justice to ourselves we desire not to enter into this