

Sapumapi Tina?

UKUHLAZULULA UHLANGA.

Mngane.—Ngikulekela indawana engifisa ukubeka amazwana engamagaki kuyo, kenginxephelele isiposiso engisibona ngisibhale epepeni lika Nov. 12, laba ngikuluma ngokuti: "Laba wambelwa kona uLembede ngokuti ihlali likulu lingangomuzi omkulu. Iipaki kweTala na ne Talana, esikalenisi seBomvu, ngase mpumalanga kwomHlatze, kwaZulu." Silapa-ke isiposiso, bakiti. Isikala seBomvu, esipakati kwamaTala omabini, elikulu nelincane, laba kukona isilahlala sikaLembede, nentaba yamatshelwa kaLubhoko, nesikole sas'Ealeni, saqala ngasentshonalanga kwomHlatze kwaZulu; akuko ngasempumalanga njengoba ngilobele.

Ngixanxusa nje kini honke, madoda, anongivusa laba nibona ngiposisa komangangaki nitule, laba nibona ngenza udwendwe lyamankankane; ngoba pela sizaka izindaba, senzela abazovela abangazizaki nakancane ukuti sapuma ngapi tina.

Owako wemihla, M. M. FUZE.

Kuhamba kwahamba njalo, sagawala swi kaloku isitunyisa emaHluthini laba umhlango njalo. Yaqala kaloku inkantolo yas'emTshezi ukusela ubunini besibhamu emaHluthini. Kwakusumenyiselwa ukuti wonke uninu ofika nesibhamu kabosiyisa enkantolo kuqala siyolotshwa, angafiki alahle naso nje emzini wakubo. Yaquba wenza icala. Po-ke noko abantu abawulawula ngokuphelele lowo myalezo wakomkulu; ngoba babeti izibhamu zafo zifike zonike enkantolo zingabe zisaba njengokuzitenga kwabo. Uzwani-ke, loko kwaqala ukuvuka inkantolo emaHluthini; kababe besakoleka kable ngakomkulu napezu kwomsebenzi wabo lowo wokubonisa amaBhusumane.

Kute-ke ngo 1869 kwavela isimezele komkulu, sokuti: izintombi mazingabotshelwa emadodeni ezingawatandi, intombi mayi ku'muntu embandayo. Makupele ukulobolisa izinkomo ezingapuzi kweshumi lezi-inkomo. Kwatiwa, intombi ebes'itsholwa mayindisiwe, kusale eseyakulotsholwa ngeshumi lezinkomo kupela. Kwatiwa, umyeni uyakukoka £5, ngomhla wokwendisa kwake, leyo mali mayi kwomkulu.

Kwaba njalo-ke: kwati izinkomo si uSontseu eyekumemelela emaHluthini, kwaba indaba enkulu; kwati esigcawini laba kutiwa maweezako amaHluthi, aya es'ememene onke (loku pela ayizive esinemfuyo enkulu ya mahashi), eamba n'olangaHluthi egebele onke. Esaqala nje ukufinyelela esigcawini amaHluthi, kwafundulwa laba kuye wonke umuntu owabe eamba nenkosi uSontseu. Ingidi yokunyatela kwamahashi efika esigcawini yavimba izindlebele zababehleli nenkosi; baza baqala ukukonona kaloku, bakumbula esika Piti em'ndulovu. Yaqala kaloku inkosi ukubaza enkosini yamaHluthi, ukuti inkosi ikakwa nje, yone-ni-na?

AmaHluthi apendula ngokuhle, ati, amanga, inkosi aikakwa, kodwa kwenziwa ukufika kwabantu abaninzi abagibele amahashi; ukupendula kwabo kwayigcawisa inkosi. Yabaza ke enkosini yamaHluthi, ukuti bonke laba bantu abaninzi kangaka baze kwenzi na? Yapendula inkosi yamaHluthi ngokuti, nabo bazekuzizwela isimezele sakomkulu, bangatshelwa umuntu. Ai-ke, bapendulana kahle baze bezwana. Andaba-ke kuti enwa kwakosi uSontseu wawulanda onke amazi esimezele, amaHluthi elalele, waza wagcina. Kepa amaHluthi amshela ukuti, bona ka bazibizi kadele izinkomo ezingapuzi kweshumi; ezweni labuko bona umuntu uyabola nje nangezinokomo eziyisupa, ayitale intombi. Kwakulungwa kwapelele-ke loko. Kodwa noma kwapela nje pakati kwabo leyo'inkomo yonke, akuyincibilikisa ngokuhleliyo ka Sontseu, abuyanga itekozu ngaloko kufika kwamaHluthi esigcawini.

Senginlandisile, kamba. ukuhamba kwamaHluthi; ngingebapate bonke abantwana baka Bhungane, bantombi nje bona; kukona naomManzodidi naomMehomakulu, abakade bema ka-yakwaka kwelaKoloni. Namhla yabandlala kuba nobhutshuzwayo. Tina besikole sidhlalela ukugijimisa igazi selelekela izingqondo zetu emsebenzini wetu. Sidhlalela i'Sport' nje kupela. Uma izinkomo sezisimele k'nje sibe sesiyhluke. Abadhlali sibafisela inhlalele enhle.

Imina, umdhlali,

J. B. CELE,

CAPT. WILD ZEBRAS.

ABAKALA ISAKO TABETE.

Esiyamukelwe	£	s.	d.
John Msoni (Isikwebezi)	3	16	9
Mzweli Mtyali (Edendale)	1	0	0

UKing.

Sekungamasonto amaningi sakuzwela ukuti uKing wawisa ihashi lake walimala loku abe eyekukutaza impi yake ngokuhambela kuyo. Kwati laba amabuto enanela ukumbona ngokumshayela ihlombe letuka ihashi lagcwaneka, wawa kabuhlungu kuloko. Ngaloko kuwa kwaba kona uvalo ngoba amakosi amacaboka. Hayike namhla sekuzwakala ukuti usetabata nodondo lo apumele pandhle: kepa pela kusamntobezile nje.

(Ku Mhleli we "Langa")
Mngane.—Sicela ukuba usifakele la magama eCommittee kaCongress egantsheini lase Tekwini. Iyamanywa ukuba ihlangane ngo 15th. Dec. 1915 ku Grey Street esikoleni ngo 7 p.m.
C. Ntuli, L. Tshangase, A. Mnyana, J. Gumede, Ephraim Nembula, G. Gabela, S. Luthlongwana, Stephen Gumede, P. Ntombela, Mankuzini Ngoboo, O. Kuzwayo, L. Mbokazi, Isaac Ntombela, Philip Maimela, Amos Tusi, Peter Sioke, James Mtembu, George Msweli, John Lutali, S. Msoni, James Neube, Thomas Mtembu, C. B. Jallie, Joseph Mapumlo, Godide Tusi, Zebhuloni Zuke, Nito Giliza, Salimon J. J. Cele, Thomas Busani, James Nzama, Kayini Msoni, John Njapa, Thomas Mpanza, Mashikiyana Gumede, Willie Mbonambi.
Yiti abantu, F. M. XULU. (Isihlalo) H. L. Nkwanyana. (Nobhala) St. Paul's, Vicarage, 7-12-15.—Durban.

ISAZISO

Ngo 17 kuye uDecember lo, kusihlwa ngo Seven (7 p.m.) Umpumlo Training College, odumileyo, owake wana nase Koloni, nyofika lase Tekwini ubhalele endlini yeSontseu lase Lutela "Emaphungweni" (Milne Street Opposite Central Goal). Wozani nonke ke nizokuzwela zisho izishushini zama "Boys" nama "Girls". Umpumlo lo wake wabalelela kona laba ekwendlini kwawo naye uKoloni. Namhla kukona namanye amakwaka abilela ukuba akonyelane nawo Umpumlo. Kongenwa ngosheloni. Futi ngo 18 kuye uDecember Umpumlo wabalelela Bahlabatini kwaRev. Makanya.

P. LAMULA.

Inkonzo Yesikumbuze e Edendale

Ngesonto elidlule ngomhla ka 28th. November, esontweni ekdendale, uMfundisi B. E. Elderkin washumayela inkonzo yesikumbuze sika Mfundisi ongeseko uEzra Nuttall oshonole eDurban.
Isonto, ikakulu intendezele ibizilise ngokufika kwamangalisa wonke umuntu obese Sontweni, ngu/Mrs. B. E. Elderkin. Itafula ligcwele izimbali zizihlolo ngezinhlobo zifafanele ezintsheni zesiliva. Imvula ivimbe iningi labantu amakaya abo akude, noko isonto elihle kakulu lase Eden belicise lagcawela. Bekukona abafana namantombazana namaVultures izingqwele zaseDurban. Kungakapeli 15 minites aluhlwa ngo 3 goals amaVultures kuze upele akubuyange kungene lolo ngandawo.
Ngomgibelo ziu 11 kuyo le, kuli ndene amaWild Zebras as'Ohlange namaBush Bucks aseNingizimu apetwe uRev. Onslow Carlton vaseFafa. Kuhlalelwa indebe entsha i "Bush Buck Challenge Cup" esipwe nguye umpati wawo amaBush Bucks. Idhlalelwa nge "knock out system" yona. Ukuti iyotatwa ibapi, kuluma eziswini, ngoba abafana baMafukuzela bamelohlo bawo, amaBush Bucks ayayuleka, amaWanderers ayavova ziganda. Kusasa ke indoda yobhincela nhlanya. Qude maniki!
Njengoba izikati enyakeni sezine, amaWild Zebras ngawesikole ngakole adabuke kakulu ngoba kwepuzekile ukuba umdlalo wawo ukonjwe. Ngalelo langa ayob'elungisa umzi nawo ezintsheni ngoba naku akusensuku zatsahlwa agoduke. Ingomsoko lelo. Kusobala ukuti seku yodumelana zona izingqungulu lezo, onkonka namanq. Ziyandumelana laba libantu bahl.

Izindebe lezo zombili ziza unikezwa kubanqaku kusihlwa njengoba iza ubona esazisweni kulo "Langa" leli. Kuba kona nomowayo ukwenanela nokwlekela inhlango na'olwandle yabandlala kuba nobhutshuzwayo. Tina besikole sidhlalela ukugijimisa igazi selelekela izingqondo zetu emsebenzini wetu. Sidhlalela i'Sport' nje kupela. Uma izinkomo sezisimele k'nje sibe sesiyhluke. Abadhlali sibafisela inhlalele enhle.

Imina, umdhlali, J. B. CELE, CAPT. WILD ZEBRAS.

ABAKALA ISAKO TABETE. £ s. d. Esiyamukelwe 3 16 9 John Msoni (Isikwebezi) 1 0 Mzweli Mtyali (Edendale) 1 0

Owepepa Nesita Sake.

Emhlanganweni wamaBhunu kwavela umsindo nokuhlangazela okwenzwa uMr. Hertzog, owati uba abone umhlaleli we 'pepa kuleyo nhlangano wamfuta oti kapume, ngokuba uloba amacoco. Loku kubange icala ngokuba owepepa kanakuvunjelwa emhlanganweni ongewasifuba. Lingeneke latsha latsha lase labuya labekwa ukuba lize libnye lingene futi linqunywe sekugadwe ukuti kahlaulwe ngamali-lini umhlaleli wepepa.

Ezase Goli.

(NGU R. J. MAHWAY)

Bavukile abelungu ukudhlala ngabantu ezitalatini ngesonto lika Oct. 10 emhlanganweni kaMain noMr. Hall Rds. kwakom amabhungwama abelungu. kwadhula amabili amnyama. Babavukile nje. Po uzvani nabo ba zinikele; omunye ayifake intonga esilathini somlungu, omunye alahle naye omunye pansu ubuyalulwa nje.
Kusuke omunye avune abelungu ngokuyi bamba abafana laba abazise kubelungu, bazobathshwa ebabambile yina. Awu, yeka ubuwala! Angazi noma wayefuna ubugudi bhoyi yini. Kepa uzulawula ngewisa nzesinye isikati, isizwe sakati leso okonza ngaso njalo.
Ngo Oct. 11 sabona umlungu etshaya omnyama esuka naye kuHigh Rd. amufike kuCentral Rd. Po abantu bati mshayane naye. Apendule ngokutshaya ukubotshwa. Enwa umlungu ati asiyekantolo afike atsho ngesipi. ki. Hayike abuzwe omnyama ati bengezisa ngo High Rd., yona eza ngoMain Road.

Beka isitutu ngapambi kwami ngajikele ngase celeni; umlungu lo wazotshaya elami isondo langasemva ngelake langapambili, ngawa naye wawa. Ukuvuka kwake nangus engi tshaya. Ngibaleke, angixotshe. Kutiwa, hamba wena angilboni icala kuye, loku naku ubuye wakutshaya futi.

Nampoke pela abelungu ngakubo batemba lona itilongo lelo labo, kepa indlu emnyama asavumi ukukhalelwa nje ngapandhle kwesono. Seyizoleka lona itilongo abagaba ngalo, uma bangayeki ukudhlala ngomnyama. Aya kupuka amadula namaTaliyana agema li yamahotha ungatola kugcwele nge sizwe esimunyama sidhla kuyo; kepa isicelo setu sokuba sivunyelwe senze otshisa, sitengise kubantu bakiti, asivunyelwa; kanti kufunwa sikupule abantu bakubo yini na? Siyakala njalo kini makosi.
Indaba yabashumayeli e bamaXosa yinkulu uma enemphansi uyosuka ngezingubo zasemgodini ezigcwele utuli nongasebenza ngazo pandhle ezincolile yo alikwile ipulipiti pambi kwabantu abancono begoke kahle. Po uzwanzi aziphize izibalo abe pazu kwabantu abezingubo ezinhle.

Po loku onkabi basizakele ngokuti ezi-lyini akufuneki mabiza kufuneka upemfumelo, kutiwa geza ngapakati indlu yako ngapakati uyilungise nangepandhle.
Nibosiyeka sizigokele tina uma siya endlini ka Jehova ningaboti masifane nani ngokungayihlonipi indlu yake, ngokuya kuma endaweni eyingcwele ngezingubo ezincolileyo. Shumayelani izwi sponduka ezonweni anizisi izihliziyo zetu ngalezo zingubo enilbele ngazo.

(Ku Mhleli we "Langa")

Mhleli otandekayo.—Ake ungipe ibayana epepeni loko elidumileyo, ke ngiti fahla laba mazwana. Ngaye esontweni nami, nansa bengizimela ngexxa yokuqapili kahle (omantandazo belu akulona isonto). Hayi waqala nje umshumayeliyaki, kwafika isikati sokuba aqale intshumayelo. Hayi, bambala ase asho, ati sizokuluma nje bambala izibiliboo zezisizwa emakone. Ayike ngilalele, ase asho impela ayisise, ngiti ufanale, ati kutiwa kukona izisizwa ezipa abafazi izibiliboo zineenga amadodakazi abo. Aku tandazwela laba bafazi. Po ke kwaduma yini ukuluma, kwafana nenya nyu teilele ushukela. Engiti nromso ngizo musho ngegama lowo muntu ngoba uma siya esontweni sifuna ukayozwa ngu Tixo kupela. (Ningezwa ngezono.)

Okwesibili kulinywa umbila nje, ngamanga alapa,—inhlalo,—umoni,—ukuzidhla. Akuko okungeko ngiya nishlela nina balapa kiti uma anikuhlakanipeli o loku seni manglelele. Ngizwile, musani niyazuka ekuya nishlelo sekuzwakele nje loku. Ziningi kuba kiti kodwa ukudingeka-zingazela kuba kufunwe nje umti wokwela kuncane ukuti, siluhlaza laba ngoba wazwela ku basii wokuciza, ugezela esitsheni sokudhla, watenga i bottle yeLemon Squash sewutange i bottle of Whisky—zula nendeb pandhle loko geza kahle, amazambane ati ehlanganiswe nenya umuntu awatane ngesandhla ebhodweni egcibohela emanzi njengamaselewa ngitsho okuncane njalo. Angishiyi.

Nola mhleli ayime.

Yimi.

NDABAKAZICELWA. NEL'S RUST.

The Editor does not hold himself responsible for the opinion of the Correspondents.

ILANGA LASE NATAL

Friday, December 10, 1915.

National Cohesion.

People are wondering why the Slavs are led astray and not acting cohesively with the rest of their nation. The Bulgarian disruption brings before the world a strong sample of that kind. There can be no doubt that whatever the means are, there must be an amount of persuasive strength that is able, at least for a time, to hold in defiance and resist the attraction of national affinity. This break in Slavic affinity is costly to the Slavic people generally, and it is worth our while to learn how it came about. A section of a nation cannot be led away from its main body unless it has lowered itself to the level of that which can bribe it. In the case of the Bulgars it is greediness, rapacity that is befouling them, it is the spirit of the unscrupulous, and is therefore leading them to dishonour; it is not surprising that they have a cunning and unscrupulous head, for an honourable people could not endure such an element for governmental purposes. People have to be aware of polished slavery and polished knavery, that is the trap that lets many a people fall to ruin. But it is quite a mistake to suppose that the Bulgarians are the only people who are now being led astray by rapacity, that terrible social disease may be found nearer home than most of us suspect. We might point to certain parts of national politics that are now playing the fool's game of breaking up national cohesion. Under the foolish impression that it does not matter, a large number of people are acting so as to prevent that confidence and trustfulness that is so essential to the making of a nation, and of holding a nation together. People who are living in the hope of being parts of a nation should bear this in mind, that anything that clashes with a firm and honourable cohesiveness of their nation, is mean and distasteful. Let them beware who in their pride think that they stand firmly. "lest they fall."

The war is, as from the aggressors, a defiance of God, all aggression is so, this of course is coming to the key of the subject, but if it be asked, what is right? The answer to that is all that conserves the common rights of mankind, is right, that is Golly, but all that falls short of that is wrongly; now whatever does not conserve the cohesivity of right-doing, is decidedly wrong. We have to look to it whether we be acting as private persons or as public functionaries. It is the fool that saith in his heart "will" there is no God." And it is well for all men to take heed and not play the fool, to humbly ask if they have done so, each day; and to pray for help that they may not act foolishly.

THE MAZE OF CONTRADICTIONS THAT become known to those who study the case, is almost enough to lead them to think discrimination to be impossible; for some of the quietest persons can rouse the greatest storms in social life, and some whose careless habits do not commend them to precise people, are found to be sensitive of the finest of feeling. Then again we find people who profess to be religious, doing utterly mean things, and on the contrary, people whose broad views border on the careless, doing religious acts that show the tenderest feeling. But not withstanding all this, custom goes a long way both to make character and to show it. The customs of habit are tested by experience, and then it is found that custom goes a long way to settling the facts of conscience within ourselves. We must therefore not pursue customs that involve degeneracy, but live for the good of our people.

WHAT A MYSTER THE FUTURE IS EVER bringing to man! New demands And what a number and of new demands ever made which do Old purposes. not apply effectively, to the old purposes of our conventional life. It is as though the old and the new were continually jarring, as

though the future were ever kicking at the past. Can man not possibly define his future without being hostile to his past? Yet, it may be worth while to try. Suppose a plan is made for coming work, and it is found that disagreements to past purposes are evident, are we going to disqualify our future action or shall we amend our conclusions of the past? For the sake of the vital future we must favour the plan of what is to be, even though it means cutting away religious and economic notions. To stand by the old when it does not fit in with the future is fatal blundering. No matter how bitterly we may feel the parting from old landmarks, we have to do it, to be worthy of the future.

WITH MANY OF OUR PEOPLE THERE are many opportunities wasted. It would surprise some of them to know that they have opportunities. There are many that have scarcely any idea of being so gifted or so fortunate as to have or to be able to use opportunities; but really there are few to whom the ability does not come. Therefore it is not a question of being able or unable, but a question of being able or unable to use it. What does it matter? We hear some thickhead ask, as though it were possible to stop the thousand rills of water that make the river, without stopping the flow of the river. Each person is a rill of action that feeds the great river of national activity, and if you foreshorten that you are damaging its life. When a man stands gawking about, he advertises himself as a fool who does not know or care whether he takes a manly part in his nation's life or not.

THE PRESS AS A MEANS OF COMMUNICATION is not a very old institution, but it has appeared to nations in so powerful a manner that even a suppression of a newspaper is looked upon as a public misfortune. There are, of course, different peoples, but it is well known that a lively minded people will always highly value those newspapers that study the interests of those people. Looking at the press in this broad way, the proprietary function becomes an adjunct of the Government in which interest is run; and thus a giant propulsion is given to collective thought. In that sense, who can do without his newspaper? Newspapers of any given interest should all be in touch with each other, and take over each other's creamy portions for the general good of their respective readers. And finally comments should be often made to show that they are a band of brothers working for the common good of the people whose cause they espouse.

GENERAL NOTES.

It is said that after the war there will not be so great demand for German women as wives as before the war, that the diplomatic German tendency will be unsought for, as it has so much of the mania Dittche uber alles. Presumably, the Greek Queen has something to do with this impression, whether the high ladies of that nation are that way so bent, is a subject for discussion, but it is generally allowed that the average German woman is that way inclined.

Another debatable discussion, probably the outcome of the war, is whether marriage is not more a conventional part of the private property plan, than a true expression of the affection that should exist between the sexes? Of course much can be said for both sides, but, beyond doubt, there is a great deal of the commercial element evinced in current transactions of this kind to which no true hearted person will agree.

Those persons who condemn the present marriage system, declare that history shows that the gender sex are not treated in a kniflier manner because of the system. The inference is that concubinage per force is now-a-days only toned down abit and conventionally varnished over so as to pass the muster of the world's pretensions.

One of the questions involved in this great matter is, should a man take a wife only for his own personal gratification, or should he be conscious of his larger duty to his nation, and therefore look upon his wife as the marital part of his nation that affects his personality in a most direct manner? Certainly this larger view inclines to

less selfishness than the "I, me, and mine" proposition; and we believe would insure much more respect for the female side of the population. It certainly would not depreciate any real natural or spiritual affection that existed between any couple.

Perhaps it seems outrageous to discuss human affections while so terrible a war is going on, but we may plead that it is better to be earnestly engaged in matters of a positive kind, than worrying about the negations of inhumanity. The Native or Afro-people, are more positively controlled by the affectional side of human disposition, and therefore are more at ease when entertaining thoughts of this kind than those people who are so gigantic in their commercialism and their quarrelling.

It certainly would be advantageous if the Afro-people would earnestly study their own nature personally and, nationally, there is so much that could be used profitably, and would advance their collective betterment.

Science Notes No. 192.

Dust is one of the commonest of nuisances, and yet there are comparatively a few who realize how dangerous it is to the health of man and beast that get in contact with it. To the average person it is merely a thing that has to be removed when it gets rather plentiful, hence it is annoying even to the duty and the idle. But the scientist views it in quite another way, to him it is not only a compound conglomeration of particles of many kinds but also the hot-bed of thousands of microbes some of which are highly dangerous to the health of man and beast. It is the via media by which some of them are able to attack mankind; not only the microbe but vermic forms of comparatively large animals, such as the tapeworm, the redworm and other parasitic animals that are a constant source of trouble to human kind. The tapeworm in its undeveloped form is often voided into the dust, and by that means gets into the inside of animals and human beings, and is there known as measles, those minute organisms or spores easily enter the muscular system and produce that disease. The spores of the redworm are blown about with the dusts which goes into gutters and tanks and then into the bodies of children, and there are few families that are not troubled from this source, yet people are ignorant and do nothing to abate the dust nuisance. It is sheer nonsense to suppose that dust, like many other evils, has to be tolerated, people should put themselves into the fighting attitude toward it, for there are many ways of preventing or reducing much of it. What is chiefly needed is enough interest in the welfare of our fellow creatures to induce an industrious habit of quelling the dust-demons. A great many stupid people do much to make dust, they should be taught that that is an unsanitary act and should therefore be suppressed. Most people approve of cleanliness when they once get used to it. And even now we can do with more thought in the matter of improving sanitation.

Apology.

I, the undersigned, beg to notify the public that I do hereby withdraw the statement I made regarding my District Surgeon in the "Langa lase Natal" of the 26th ultimo.

I was not aware that it would reflect on professional character and diligence. So I make an apology to the District Surgeon.

I now find out that the message which the messenger told me was quite untrue. I exceedingly blame myself for believing his words.

A. M. NTAKA.

Mapemulo M.S., 2/12/15.

Umuti WAMAHASHI.

UMR. PHILEMON J. MCURT, 46, VICTORIA ST., DURBAN.

Umonni wesitotiya, ukufa kwama-hashi engaqingqi. Amakula usuke wawakanyisela, asacinda ngaye. Wazisa abantu bakubo lolusizo olukulu. Fikazi kuye noma umhlalele.

UKUNUKA KOMOYA.

Ukunuka komoya akunangcweti. Kubangwa ukonokola kwesini, kopa laxa utate iChambalain's Tablets uyokukweda, ngokuba iqale ihlanze isisu beseke kupela ukufaka loko komoya, utengiswa yibo bonke.