Sapumapi Tina?

UKUHLAZULULA UHLANGA.

Yalwa-ke kaloku, kwaba impi ngesibili. Wati uba ayihlomise umfo ka Baleni kaNongcama, wayiqata qede, wayiqondisa kona kwaMemela, emzini kaMshukangubo. Po-ke, loku isifundana sakwa Memela sasisincane, sidhle ngokukalipa ukupela. Nani niyamazi-ke uSidoi ukuti wab'e isikelemu ngoqobo, ebukali kakulu ekulweni ezikalini. Yabambana-ke lapo, kwaba ububhekubheku, isihlangu lesi sendoda sagijima nomoya pezulu. Ati uba abone amadoda akwaMemela ukuti angqwambile, impi yas'eNhlangwini inkulu kunabo, ahlangana onke aba'luhla lunye, ahlanganiso izihlangu zawo kwangaloku zipetwe munye, apeta kaloku. Kwati loku iNhlangwini inamandhla ifuna ukubagwinya bonkana kanyekanye, kwabalukuni noko; kodwa ke, yaza yagcina ngokubacita iNhlangwini, is'ibabulele kakulu, indaba yesidumbu le ingasazekwa muntu inxazombili. Kwasokuzwakala komkulu; watukutela wacinywa ngamanzi. Wawuhlomisa umTintandaba umfo kaSonzica; wab'es'ehlôma-ke uMfulatelwa kaLudaba w'kwaMajozi, wayiqondisa kona lapo. basezaufunyanisa bani emizini yas'eNhlangwini. loku uSidoi ute uba akwenu loko, watshaya washantshula wawela uMzimkulu waponseka kwelas'eKoloni ngas'eKokstad, lapa eze wafela kona, washiya uPata indodana yake.

AmaNxamalala adaduka kubeSutu. Njengokuba namhlanje seku uMafahleni nje opeteyo, yena uzalwa ngu Lugaju, kaMatomela, kaTshisa, kaMagebhe, kaMndhlovu, kaZito, kaMapumepete, kaDana, kaZuma. Ukufika kwabo babeqamuka ngas'enhla, bahlukana nesinye isizwe sabe Sutu. Izwe abafika baka kulo yileli elingas'oPisweni, lapa sekwake amaBomvu kona. Kepa uMatomela wazala futi uMtsholozi, uMtsholozi wazala uMnyakanya, oshiye inkosana yake kanye noZitunzi oy'indun'enkulu yas'enkantolo yezindaba zabantu emGu'ndhlovu.

Abakwa Sitole, inkosi ngu Mbulungeni ka Mbhadu. Kepa kulo'muzi akusahambi ngokwohlanga lwakona, kwati uba kutshone uMbila, umuzi wonakala; uHulumeni wab'es'emisa uKafula owab'ekade ey'induna yaonongqai emGu'ndhlovana, wampatisa umuzi ka Mbhadu wokuvela wakwa Sitole. Ngoba uMatshana ka Mondise lona, kasiyo inkosi yokuvela kwa Sitole, ngu Mbulungeni kupela owab'eyinkosi yakona. Kwati kwoyisemkulu, inkosi yakwa Sitole yesuka yaya kwaka kwenye indawo, yashiya induna yayo uJobe, ukuba asale abonise abantu bayo abasele emanxiweni. Nembala wasala-ke uJobe, ey'induna ebonise abantu. Kuhambe kwahamba kwati emva kwaloko, uba azalé uMondise, waqala ukukukumala, bati bonke lab'abantu eb'eba bonisile kwaba ng'abake. Ute eqala ukukula uMondise wab'ese inkosi yakwa Sitole naye. Emva kwaloko uMondise wazala uMatshana. Okute ngo 1857 wazuza icala komkulu, ngokubulala uSigadtiya owab'engumtakati ebulele uNtwetwe wakwa Tshezi, owake kuso isigodi sika Matshana, emkatini woTukela nomZinyati, nalapa eLenge, lonke-ke leli lomSinga no Mumbe (izintaba ezinkulu ezipakati kwalo). Ute uba ambulale uSigadtiya, uMatshana wabona es'ezingelwa komkulu es'ezaubanjwa, weqa, waponseka kwelakwa Zulu. Po-ke, loku ngaleso'sikati wab'eti obaleke waponseka esilungwini epuma kwa Zulu, angabe esalandelwa, nowas'esilungwini oponseke kwa Zulu, indaba abe uyiqedile. Wafika waka-ke uMatshana kwelakwa Zulu; wenziwa umntwana wenkosi kona, ngenxa yokuba kwakukona owenkosi owab'ekade endele kwa Sitole ngezikati ezipambili. Uhlale wahlala kwa Zulu, yaza yagoduka inkosi yakwa Nodwengu kwangena eyas'Ondini. Kute lapa sekwendiswa amakosazana, inkosi yas'Ondini yayisa odade wabo yabendisela ku Matshana, ngenxa yokuba epakanyiswa njalo kwa Zulu.

Abakwa Mutimkulu, kwa Radebe inkosi kwaku ngu Langalibele, ka Mutimkulu, ka Bhungane, ka Nsele. Angazi ukuba les'isibongo sika Mutimkulu basitola kanjani, loku laba bantu, seloku bavela, umsebenzi wabo ngowokuhamba befuna imiti betengisa ngayo, kusukela endulo. Ibizo labo elaziwa ngalowo'msebenzi wabo, ng'abarwebi (oku ukuti abatengisi). Akuko'sizwe eseloku sabe sinempahla—imfuyo yezinkomo nezimvu nezimbuzi—njengabo. Kumbe lel'ibizo lika Mutimkulu laqamuka ngaloko'kwenza. Igama labo elaziwa esikatini sika Tshaka ngelokuti "Iziyendane"; ngoba babenemipeko emakanda bonke; kwakuti opondweni olungalapo kumi iziyendane ngakona, izita zisuke ngakona; ngoba babenamandhla laba'bantu; behlangene futi, bezwana kakulu. Bab'ake ngalapa sekwake koua umGundhlovana wama Bunu namuhla (Utrecht). Inkosi yabo, uMutimkulu, wabulawa yinkosi yas'emaNgwaneni, ngoba babengatandani; eyasemaNgwaneni imesaba uMutimkulu ngoba enamandhla kakula. Kwati-ke ngoluye usuku, kwafika umlungu epete isibhamu ku Mutimkulu; wazing'esidubula isibhamu leso. Wat'uba abone loko uMutimkulu, wacabanga wati, kanti inxa umuntu epete isitunyiswa angahlu ahlule impi enkulu eyedwana. Nangoke ngolunye usuku es'etata abantu abang'ebangaki, ebahlomisa eya kona emaNgwaneni, isizwe samaHlubi singazi luto ngaleyo'ndaba; bafika bati benza kona loko ngesitunyiswa leso. Ahloma amaNgwane ambulala. Bati betuka abantu, babezwa sekutiwa inkosi aiseko, ibulewe ng'amaNgwane. Babengasenakuze benze luto, sekudhlulile konke. Kungaloko ukuba amaHlubi aseloku ezondana njalo namaNgwane loku kuze kube namhlanje. Owas'emaHlutshini, inxa elambile, ungamuzwa eti "Ngalamba kwaze kwangati ngingadhla ukudhla kwe Ngwane."

Watuba atshone uMutimkulu wema njalo uLangalibalele (loku uDhlomo eyona'nkosi kaMutimkulu wab'es'ebulewe ngu Dingane kwa Zulu). Wahlala-ke uLangalibalele epansi kwepiko lakwa Zulu; loku kuze kwati ngo 1848, sekubusa uMpande kwa Zulu, wabaleka uLangalibalele eNgcuba, weza lapa esiLungwini. Nalapo, kambe wabaleka nje ngalowo'muhla, inkosi yabe ingaxabene naye, yaixabene noPutini ka Matshoba. Kepa, ngoba bab'akelene, betandana futi oLangalibalele noPutini, baciteka kanyekanye, beza lapa esiLungwini.

Yebo-ke, bat'uba bafike lapa esiLungwini, oLangalibalele nonina-lume uPutini, (loku pela uMtimkulu wab'eganwe yindodakazi ka Matshoba, inkosi yakwa Mazibuko, unina ka Dhlomo no Langalibalele). Balaka lonke ke leli elingapansi kwoNdi; balidakaza lonke. Wati uMpuhlane onga'mpondo zamatole, isigoloza esibuka umuntu kungati simjamele, walaka lonke leli lwomTshezi nomSuluze waza wangati angafinyelela kwelas'eMnambiti. Kwa be lapo nomfo ka Matshoba elidakazile kwaze kwagudhlana izifunda zabo. Kuleso'sikati, kambe, kwakukona ukuhlupeka okukulu ezweni, abantu bexotshiswe ng'amaBhusumane awabe ehlala lapaya pezulu kwoNdi; ezekudhla izinkomo zabantu nezabelungu ngapansi. Yiko loko okwenza ukuba uHulumeni ake umuzi was'eBergville, lapa kwakukona uGwebu, mandulo. Wamiswa-ke uLangalibalele, kwatiwa kabonise amaBhusumane inxa ehlile. Akubanga kusaba isikati eside, labhoboka idaimane eKimberley. Kwati loku-ke kwabe ku umsebenzi omkulu loko—ukufuna abantu bokuya kumba amadaimane—amadodana atile kaSomtseu aya emaHlutshini, ayakuncenga izinsizwa zakona ukuba ziyekumba amadaimane eKimberley. Uzwani-ke! Zavuma izinsizwa ukuyakusebenza lapo. Kute kupakati kwaloko sezisebenza, zakumbula ukuti konje zihlezi nempi enkulu yamaBhusumane awahlupayo; zasezitenga izibhamu njalo kona lapo eKimberley, yati imali abayiholayo batenga ngayo yonke wona lowo'mkonto (isitunyisa pela). Niyakumbula ukuti ngaleso'sikati isibhamu lesi sasingavinjiwe ukuba sitengwe ngumuntu njenganamhlanje.

U G QAINYANGA

Wo! wayenzake indaba umuntu wakwa Mtetwa wasilandela uhuduhudu lomsindo kovete. Pela uMr. Mtetwa akukusa nesitsha nje usekalela kupi futi? Umbhali wendaba yokuhlabelela usemfela umona kukupi? Kangibuzi ngoba ngingakuboni okuhlupa lomnumzane. Mina ngiyabona, kepa abangakuboni baza uhlupeka nje abanye abantu abatile mina qa, ngoba ngiyabona ukuti kayizwanga inkulumo eyapuma epepeni.

* * *

Usol'ukuti amajaji ati noNyaka sitatwa ikwaya lake, Loku kushumayela kusitelele uMtetwa, ngako ngiya bona ukuti wafica inkulumo yakwiti se ihlihlipilizwe nangamatshalagwayi lawa. Kakuzwa loku ukuti kutini. Ngizakumcasisela ezwe. Lesi sitsha esikuye namhla sabekelwa kuba kude kubutana abahlabeleli iminyaka yonke bencintisana ngako ukuhlabelela njalo, bati labo abancinte abanye ngalowo nyaka bagoduke naso siyekuhlala kubo unyaka wonke, sibuye sipindele enkundhleni njalo ekupeleni konyaka basilwele futi bonke, sitatwe ababoniweyo futi ukuti bahlule abanye. Loku kwenzake Mr. Mtetwa siti tina bantu ngolimi lwakiti ubekuluma lenkulumo ngalokuya okukukalisayo. Nombhali watata kahle. Yesul'izinyembezi lezo utule kautukwe muntu.

* * *

Se uza uze usolwe abantu abaningi, se ukulumele namaWeseli, azakukusola ngoba uwafaka nje kawakavumelanga nasepepeni kaku kulumanga muntu ngawo. Se uze ubikele nabantu ukuti utandana noMongameli, ngoba ukona yini umuntu ongatandani noMongameli, loku yena ungumuntu otanda abantu bonke? Ubiza abelungu abakulu ngoba abancinyanyana bengakwazi ukuhlabelela. Ngojabula inxa lenselele ebizwa uMr. Mtetwa beyivumile abanye sike sibuye siyekuzwa futi.

"The Native Landowners Association and Trust Coy., of Africa Ltd.,"

ZEMUKA I'NKOMO MAGWALA NDINI!

[NGU P. KA ISAKA SEME B.A.]

Wonke umuntu ontsundu kufanele azisize aqondisise ukuti impela "Ziyemuka izinkomo magwala ndini." Namuhla ngiyacela ukuba ngibeke pambi kwomuzi wakwetu ngokubanzi, Womzansi Africa, ukuba uma sekunje kufanele sibe nezwi letu eliqondileyo lokusipendulela nelokusivulela amasango empilo yeSizwe, epilayo nequbekela pambili. Sivule amehlo sipilele inamuhla nengomuso kona lapa emhlabeni wawobabamkulu.

Namuhla anginibizeli pezu kwezindaba ezipatelele embusweni. Lezo ezika Congress noMongameli wake. Ngicela izindhlebe zamadoda ahlez'emi zini yawo. Ngicela iziusizwa ezifuna ukwaka imizi yazo: ngiti, niyoyakelapi na? Ninayo njena imicabango yobuntu benu neyabantwana benu kule' zi'zikati ezipambi kwenu na? "Zemuka inkomo magwala ndini!" Ngiti ngeke siwake umuzi, umuzi wetu uhlonishwe, upile, uzimele ngenyawo zawo, usisebenzele izindaba zetu zenhlalo, nezenkanyiso, okwokuba tina asisukanga pansi salahla ubuwula lobu, nokungetembani, nokungatandani, sazakela tina ngawetu amandhla uNkulunkulu asesipe wona. "Kayiko epandlela enye" lapa emhlabeni. Akenibone nanka ama"Reserve," seku amaplazi abelungu. Akusesizo izindawo ezahlukaniselwe amakolwa omhlanganiso, ekwamukelwe ni kwezwi lika Nkulunkulu kulel'zwe. Nokunlalo nangalezo'ndawo ezazinikwe amakosi amnyama. Angatini amaxegu asizalayo (wona lawo makolwa embeu yakuqala) aoJames Dube? Ngisho-ke ngiti, tina esesibonisiwe ukuhamba kwomhlabati, masake izakiwo ezobeka abantwana betu ekukanyeni nasekupileni kwabo ezikatini ezizayo. Uma ningenzi njalo kanti nabatumelani ao Mfundisi John L. Dube, no Dr. Rubusana no Plaatje, noMsane, noMapikela, pesheya na? Kwakwenzenjani ukuba umhlaba wonke uzamazame kanjeyana na? Namuhla-ke senihlezi njena senetemba lipi na?—Impela ziyemuka iziukomo magwala ndini!

Umhlaba uvele uyindaba yesizwe. Awusiyo indaba yokuba lowo nalowo azixovele, ezitengela ngokuhlakanipa kwake kuuganake muntu. Abantu abatenga umhlaba impela baka amafa abantwana babo (kodwa kona lapo sebefake imbewu yokupakamisa umoya netemba lesizwe sonke. Ngoba abantwana baonontenga ibona abazokokela isizwe ukuze sipume ebukobokeni, ngenxa yemisebenzi yabo efancle ukuba icume ezweni ngoba naku bona bakulukekile. Abantwana babo yibona abazakuhola emfundweni, ngoba bona bapuma emakaya abo besekelwe abazali babo abakulukekileyo. Kungako-ke ngiti lendaba akusiyo eyabase Mhlwaneni nas'Enyanyadu nase Daggakraal nabaseTembalihle (ngisho njalo izifunde ngezifunda lapa umuntu ontsundu sekwaziwa ukuti usezitengele umhlaba kona). Ngiti lendaba eyezwe lonke. Abelungu noma bona benamapulazi amaningi.

Umbuzo angiti us'ufikile komunye oti, "ingani ukona uCongress?" Yebo, uCongress ukona yena, uyibandhla eligwinya onke amabandhla. UCongress uti. "Wonke umuntu ontsundu mak'abe munye." UCongress ungene kwezomBuso izindaba. Leli yibandhla leBHIZINISI. Ingqungqutela Yabonotenga bomhlaba eyakuziqubela lowo'msebenzi wayo. Ingqungqutela eyaka "Isivivane" sokubabhekela nesokubakulula lapa izingozi sezitanda ukuba limaza. Impela lona kuyoba yibandhla eliyofuna ukulungisa nokwandisa amalungelo omuntu ontsundu ekutoleni umhlaba, nokuba ungapinde upume ezandhleni zake lowomhlaba; os'ungakiti usale usudhliwa itina kanye kunokuba ubuyele emuva emlilweni, esibe siwukipe kona. Yonke imihlaba esemapulazini kanye nesemadolobheni, iyauba pakati komcabango walengqungqutela. Naye uCongress, kwoti lipa epete izindaba zomhlabati, ekutengweni kwawo nasekuqashweni kwawo, leli' bandhla libe nezwi eliqondileyo neselivutiwe.

Into mina engiyijongile mayelana no Congress okwokuba leli bandhla lize libe esinye sesisekelo esinamandhla kuyo yonke inqubo ka Congress. Kukona izindaba lapa kufuneka kuzwakale izwi lamadoda anezibaya. Izwi lamadoda asezimisele okwokuba azakele imizi yawo pezu kwenhlabati osekungeyawo, noma asafunayo ukuyitenga. Futi ngiti sekuyisikati sokuba kuti lamadoda anjalo azane ubuso nobuso. Loku ke ukubahlanganisa babe'nkundhla'nye bonke. Kuti abasekutini nabasekutini babenetuba lokuzwa imilomo yamanye amadoda, nangenqubo yawo ezindaweni ngezindawo zamaknbo. Kube kuyinhlangano yamadoda apete 'musebenzi munye. Impela lenhlangano eyokugcina kuzo zonke izindhlela zempumelelo. Futi ngetemba ukuti lesi'sinyatelo sizotatwa izinhloko ngezinhloko zemisebenzi yakwiti. Njengokuba yonke imisebenzi ifanele ukuba ibe nemihlangano yayo yenhlanganisela epatelele kuwo wonk'umzansi Africa. Sengati umhlobo wetu wemfundo epakemeyo uPro. Davidson D. Tengo Jabavu angahlangana noMr. Chas. Dube B.A., bake ibandhla elomeleleyo laotisha, benze isikwama sokuholisana Izimali zaso zidotshwe ngenkato. Uma abantu bakiti bengakaziboni izindhlela ezinjena zokukupulana sikude ukupumelela. Ngisho kini-ke abalelibandhla engilitetayo labalimi nabaTengi benhlabati ngiti qalani nivule indhlela yokwenyuka kwesizwe sakiti. Ketani amadoda pakati kwenu anihole nikulume ngalomsebenzi. Ilabo nabo baqale isikwama sabo saompondwe abalishumi (£10), nokuba umuntu engena ngaosheleni abasihlanu (5/-), kuluugile, uma ezibopele ukugcwalisa pakati kwezinyanga ezilishumi. Pumani pela Mr Saul Msane, nishumayele "Isivivane sengqungqutela yabo Notenga." Ngiti sukani pansi nengagu amakulu:—Sargeant Major Kambule, Chief Ntombela, Chief Gule, Chief Mini, Rev. Mtimkulu, nani madoda akiti apambili kwezo Notenga benhlabati. Ngisho nina Xaba, Elka Cele, Jacob Mngadi; ngisho kini bo Ngubane, Nogaga, Miss Sophia Kumalo, Mfundisi Tsewu, (wena mkokeli omkulu wesizwe kulezindaba zokuvula amasango esizwe setu tina bantsundu kuba sitenge umhlaba kuleli lase Transvaal). Ngikuluma Rev Dube nawe Dr. Rubusana, wena owaze waweliswa amadoda kona pambili ulwela. ukuba umhlaba wase Transvaal ungavalwa kumuntu ontsundu. Ngisho kini Xabanisa, Polem, Pamla, Mamba, Ndwandwe, Ndwanya, Chief Mamogale, Matoti, Manele, M'belle, Nyokong, Makgathi, nani nonke madoda akiti azimisele ukuqubekela pambili, anjengao Nxaba .....

....

(Nani enginganipatanga). Musani uku xabana nami noma amagama enu ngingawafakanga kulencwadi. Nginishiye ngabomu ngoba izwe lonke liyanazi. Mina ngetembe nina, ngoba lena yindaba yenu, yobukulu benu. Yenzani imihlangano lapo nikona, nake amabandhla okuyoti wona ahlanganiswe abe "Ibandhla lengqungqutela yoNotenga neSivivane, ngesiNgisi kutiwe: "THE NATIVE LANDOWNERS ASSOCIATION AND TRUST COMPANY OF AFRICA (LIMITED)."

Mina sengizimisele ukuba ngiyiqube lendaba. Iqutshwe ingalibali. Tumelani amagama enu kimi nonke enitandayo ukuba loludaba lwenziwe. Musani ukutumela imali. Ngiti tumelani amagama enu kupela? Izimali zopatwa yilabo aboketwa yinina, mina ngoqinisa umteto wokuba bangakwazi ukuzona. umteto wokuzingenisa emaBange, wokuzikipa emandhleni omhlangano wabaneti abaketwe inhlangano yezwe lonke kulowo nyaka. Umteto wokuhlangana kwawo amabandhla, nowe NGQUNGQUTELA, kanye nazo zonke izindhlela zokuqubela pambili amalungelo etu ekutengeni inhlabati nezindhlela zokupakamisa imfundo kanye nenhlala kahle yabantwana boNotenga.

Ngiti izwe lizotokoza ukuzwa ukuti kulesisikati sengitole amagama amadoda angamakulu amane, afuna ukungena kanye nemizi yawo kulenda, labati masakiwe kona manje "Isivivane" so Notenga. Futi kukona namakosi ati wona azinikela kakulu kulendaba.

"Zemuka izinkomo magwala ndini!" Kangaka bate kule'ndaba nabo bahlangana baukipa-ke umcabango wakubo wokuti—umuntu ontsundu akakulekwe ngentambo atenge ekutini avinjelwe ekutini. Tina singazike ukuti amanoni omhlaba abuyela ngakobani lapa sekwenziwa loko.

"Zemuka izinkomo magwala ndini!"

Ngiyanimema nina baholi besizwe sakiti. Lesi simemo ngisiqondise emadodeni asetengile umhlaba nalawo asebonile ukuti kufanele ukuba atolele abantwana iziza, lapo bofela kona bengasenakuhlakazwa bacitwe abanini bamapulazi. Lapo izintombi zabo ziyokula zisezindhlini zaoyise zenkululeko. zikule zembete inhlonipo yomuzi yakomawazo, neye miny'imizi. Ngiyanimema-ke nina eninjalo ngiti asake ISIVIVANE SO NOTENGA. Lesi' sikwama sibe "yimvulamasango" yetu. Sibe ingubo yetu yokwembata pakati kwalezi'zivunguvungu ezizayo. Lesi' sikwama kube intonga yetu enkulu ezandhleni zamadoda kwabantsundu abasapete intwana esandhleni. Angisho ukuti makuhlanganiswe bonke ubucebana betu esesinabo. Ngiti-nje akwakiwe izwi lokuhlangana elibonakalayo pakati kwalabo abasenentwana esandhleni. Ilowo nalowo akipe inkabi egewleyo (£10),—okungukuti opondwe abalishumi—pakati kwawo lonyaka ese siwungena. Lezi'zimali zipatwe Ibandhla elakiwe ngomteto wezinkampane zama "Trust" (amatenjwa) emihlaba. Kuti lowo nalowo otelayo kulesi "iSivivane" abe yilungu lalo'Mpakati omutsha wezizwe ezintsundu Zomzansi Africa. Afumane i "Certificate" elifakaza loko ezweni. Kwakiwe kuzo zonke izindawo, lapo abanjalo sebekona, ibandhla labo ezifundeni ngezifunda. Lamabandhla abenjengo So'lomuzi kulezindawo. Kepa wona wonke azipate pansi komteto Wengqungqutela okuyiyona eyokwazi uku wahlanganisa nokuwabizela ukuba atumele ama Delegates (izipatiswamandhla) kuyo yonke imikosi nemihlangano eyomenywa pezu kwezindaba ezobe ziqonelene nati tina esiyoba amalungu ale-Ngqungqutela Yabanotenga. Abapati nabaholi bale "Ngqungqutela ye Sivivane bayoketwa umhlangano omkulu, kanye ngonyaka. Baketwe ngomteto osubaliwe waziswa eMbusweni. Loku kungukuti leNgqungqutela iyokwakiwa ngomteto omemezelayo ukuti abangene kuyo kungeke kubuzwe kubo izikweleti, noma imapi amacala angeniziwa abaPati bayo (Abelungu abati yi "Limited Liability.") Okungukuti lo'so umuntu angenile ngokuti ungenise isibaya sonke sake. Ungene ngaleyo nkabi kupela. Lenkabi-ke ihlangana nezinye ezipuma emadodeni amanye kulo lonke izwe, kwenze isikwama esiyosinda kakulu impela, isikwama esingepula namaBhange, Uma senezenjalo, impela niyoqala ukwaziwa nakwamanye amazwe ukuti "Africa" isiyalulama. "Zemuka inkomo magwala ndini!"

(P. KA I. SEME B. A., Faculty Scholar, George William Curtis Gold Meddallist, Barrister-at-Law etc.)

[Tina be LANGA semukele lendaba ipuma kuMr. Seme ecela ukuba ishicilelwe. Nansoke yizweni:—Editors I.]

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

ILANGA LASE NATAL

Friday, December 3, 1915.

Is Peace Possible?

AMID the din and sorrows of war it seems preposterous to ask, is peace possible? And we do not mean compromise that means farther hostility, but that species of peace that the ardent have not been aiming at, not a commercial peace that even religionists have thought to be good enough, but a true desire for an instinctive peacefulness in the souls of all people. It is our custom to say something on this sacred subject at the time of the advent of each year, and now sadly we have to make a departure in our manner of treating this advent because of the dreadful conflict going on in Europe, but we trust our remarks will be suitable for this sad occasion. That many persons did not think the war was so near, seems to be evident, and many shut their eyes to the impending catastrophe, mostly because they were sodden with the love of pleasure; but the attitude of belligerency was sloping all the while; that the preparations were not as half mature as they should have been, we mean of course the means of suppression to cope with the giant depredator. The great war is a sample of many little wars that many of us wage during our career on earth. It is not the detail whether they be many or few, it is the principles that we mostly have to deal and comes the crux of the matter if we all are striving for or against principles. We have heard it said that all people desire peace, i.e. the treasure peace, but do not some persons play the hypocrite with themselves as well as to others? Do they want peace when they desire to be at war by exploiting their neighbours? If we live a lie shall we thrive by it? We must be true to the peaceful instinct, or we shall be found fighting against it. If persons did not cultivate the predacious desire, there would be no national disagreements. Religion so far as it does not foster peace, is not worthy the name of religion. Most people claim to be religious in some way, but do they truly comply with the mandate of the Prince of Peace? "He that gathereth not with me, scattereth." The question is not whether a man puts on the harness of war, but whether he avoids doing the thousand things that lead to suffering, disagreement and contention among neighbours. And if it be asked "who is my neighbour?" The reply is all humanity.

An Inspiration.

THE LIFE OF B. T. WASHINGTON HAS been an inspiration to our African brethren living in the United States of America, and the genial radiation of it has enlightened and comforted many an Ethiopic heart the whole world round. The European has not assailed the teaching of Mr. Washington because the political aspiration was not prominent: yet today it is found that the abound of labour includes the sociological aroundness of humanity. The intelligent sweep of the Ethiopic mind as it surveys all that is embraced by industry is nothing less than an inspiration; and Mr. Washington is one of the guardian Angels of that inspiration, the rank failures of the theories of European purpose now so evident, should be, and are to a great extent, a warning to the African not to proceed in such errors. The name of B. T. Washington will stand in the memory of the Ethiopic nations, encouraging them to hold together in faithful duty for the great betterment that God the Redeemer seeks to bestow upon people desiring the Kingdom and working for it.

National Schools

TO SPEAK OF NATIONAL SCHOOLS might lead some people to think that we are suggesting that the Nationalist political party should go in for schooling; well that would not be amiss, but we mean National Schools for the African people. Hitherto, the schooling for the people has been of the religious mission type, the outcome of which has led to much protest and little profit. We are not growling at the half-half system, but we hold that the time is not far off when good schools of a national type might be established to very great advantage to the African people and to the country generally. There is already one such school which deserves more earnest attention from the Native people and its Congress. But it is to the system of national schooling on the industrial plan that we ask consideration, wherein the whole usefulness of the pupils could be engaged and worked out to the best advantage.

Why Muddle on?

IT IS SAD TO BEHOLD THE NUMBER OF persons who are apparently willing to go out muddling through life, as though it matted not what private persons do, than presuming that the general welfare of the nation does not depend upon the energy and industry of each one of its members. The whole is made up of its parts, and if any part falls short in energy or ability, then the whole must be proportionately. What is your part? What is mine? Are we definitely getting to do our honourable part to our people? We should endeavour to be faithful to our people, or we have not the feeling of guiltless that must be dismissed. Muddling on is a pity, and the laugh that persists in doing so, is a fool; and it is certain that he will not want others to know that, for it would mean that he would be treated as a fool.

The Philosophy of Work.

IT IS NOT AN EASY MATTER TO CONVince an ordinary man that useful work is honourable; the general opinion is that it is laborious, and that nobody would work if they were not compelled. Now what has given rise to that horrible lie? Is it the conniving stupidity of the millions of people who are misled by pretentious and unsatisfactory creeds, or is, as some persons assert, man's innate idleness common to man? We are for thinking that the evil is due to the bias of our system, than accept the proposition that it can be the outcome of Christianity. It is quite time the question was settled, and that all levels taught the philosophy of work. There is so strong a tendency to play, and to beguile oneself with the idea that play is better than work; this should be corrected as it is a menace to the wellbeing of the African Nation.

GENERAL NOTES.

We regret to hear of the death of the famous Mr. Booker T. Washington, one of the men the United States people should and do feel proud of. Great men have to leave this world's theatre. Exercise as well as small men, but they leave a track of useful purposes that encourages those persons who are contending for rights of common humanity. The love that Booker dear Washington is so deep for Africa, it can only show itself little by little, for we know that it takes time to think over the magnitude of the many good works that he has been instrumental in performing.

. . .

There is evidence that the rapacious German giant has "taken too much meat on his fork" with the result that there is much spilling; and the question arises as to what is the cost of the spilling. Can it be remedied by any effort? The materialist thinks it can be. And it could be, if all that Germany is contending with were only material, but as such is not the case, other factors have to be reckoned with to get anything like a true combination of the whole constituents of the case dealt with.

. . .

The yellow men, whom the German spoke so heartily, are acting a part in the great war that is likely to lead to the defeat of German militarism. The Japanese is not likely to forego the opportunity of breaking the most pronounced enemy that he has in the world. The intelligent African will appreciate that determination of his yellow brother, for the arch-enemy of one is the arch-enemy of the other, and there can be no compromise between the sons of Lemuria and the self-inflated sons of the North.

. . .

The national instinct is very necessary for keeping a people from becoming a mere mob of helots. A people who are careless as to where they are drifting are not likely to leave a legacy worth having to their children. The careless habit grows on a people unless it is fought against. In this respect many of the Bantu do not know of the immense value of the S.A.N.N. Congress. We strongly advise them to inquire about it, and think deeply upon what it means to them as a people. It is the most notable means for their salvation that has occurred for many a century.

Science Notes No. 191.

Size and quantity have often baffled the thoughtful as to what they are and what they signify, for what often appears to the senses as being so much distinct substance is found by the reason to be a set of conditions. It seems amazing that time as well as quantity can be spoken of as anything but something positive in itself. The fact is that the further we go in searching for the prime substantio, the further we find we may go. After all considerations of the qualities that we call size and quantity, it is found that they rest upon an idea, which for convenience sake, we call the quantitative idea, and that again rests on or in our consciences. But is there any reality in what we perceive to be size? Yes there is, but it does not happen to be just where or what we usually suppose it to be. The general impression is that it is exactly what the senses suppose it is; reason points out that size like time and space are phenomenal and therefore relative. Under certain conditions a given size varies, id est, it does appeal to the mind as it did so far. Familiarity generally gives an impression of less importance and less importance and less size. Quantities are to us just what our continued experience make them out to be. But why does a two-foot rule remain just what it professes to be? Can it be more or less than twenty-four inches? The sense in quantitative idea has resolved that it should be so, but that idea has perceled off dimensions for its own convenience as based upon common observation as per the senses. Suppose an twenty inch only equalled two-thirds of a Japanese inch, and that the name of both places signified the same, which of the two would be right? Relatively both would be right, oppositely both would be wrong. If the focus of our sight were altered, every object of sight would be seen equal to the amount of the alteration, but we should not be aware of it being so. Then size depends upon the common function of sight, and sight is qualified by character, and that that is the expression of the psychic-self. But if the psychic-self sees through a stone wall, the materialist would say "it is false!" Yet how far does the value of that assertion hold? No doubt the soul perceives size etc. according to the most applicable rule. The sensing of the physical is only a lower and accommodatory mode of determining facts, and being aware of that we are prepared to allow for the broad margin of shift.

Ingozi YeZulu.

Loku labe liluma ngolobune lwesomo elidhlule, ngaseMgu'ndhlovu, wati umuntu esuka eBisley, ute engakabipi wafiewa imvula wase ukosela pansi komuti kona ecaleni kwendhlela yesitimela njalo.

Elapo pansi komuti lamlimaza izulu wafela kona lapo. Isidumbu sitolwe sampayise sezitimeleni, asifaka kuso eza naso eMgu'ndhlovu.

EMapepeteni, kwesika Kamangwa kuze izulu lasisa indhlu okube kuhleze kuyo izinsizwa ezine kanye neqikiza nesihlishwana. Kulaba bantu kutolwe izidumbu ezitatu kupela. Izinsizwa ezintatu azaziwa ukuba zashonangapi. Indhlu yatsha yonke yaba umlota, kodwa akubonwanga umfanekiso walezo zontatu.

UMrs Tunzi Kaseko.

UMrs. Tunzi ebekaseleke kwabaningi ngegama lakati uMashelekeqe indodakazi yomnumzane waseHosboom Ladysmith osanda kushona umukile kulawa masonto adhlule. Waehle ngaso isifo sika yise esalikwa lapa e "Langeni" lehanuba godade wabo uMiss Sophia Kumalo. Bahlale bahlala izinsukwana uMiss Kumalo wamshiya udade wabo wakupuka esebuyela ekozi, mo fika nje esalale katatu kwafika ncingo lumbikela ukuti uMashelekeqe kaseko. Bhekake umntwanyana ebekade eye esililweni, sikayise, futi ninuzi wakwabo sewapela, esencityeme kuye lodale wabo. Kwati ukuba atole lolo'ncingo waba ngengolile naye.

UMrs. Tunzi beku umuntu onekanda elilile, ehlakanipile nase bhizinisini eti noma uMiss Sophia engeko eEvaton azi ukuti kona indoda ekaya. Impela siyamkalela oka Kumalo nabantwana babanewabo.

UKULIMALA.

Izandhla ezilimeleyo zingase zelashwe ngosuku lulunye nje, ngalomuti Chamberlain's Salve, uma umuntu eshesha wagijimela kuwona. Futi ayasize kakulu ezibondeni eziba semizeleni yezinkomo.