

SAPUMAPI TINA?

UKUHLAZULULA UHLANGA.

Kute-ke emva kwaloko uDingane wakipa impi wati mayekulasele kwa-Sikwata kubeSutu ilande izinkomo. Kumbhlanga uZulu elwa impi enkulu elukuni lapo, loku pela umuzi lona wakwe entabeni, uqale ukawazi lona wazi kwayo waze waya wafinyelela puzulu; ubiyelwe ngotango lwamatshe ontangala-onohlonze olukulu, umtanga-la lowo ubiyelwe wawuqeda wonke umuzi lowo kwenziwa izingaba ezilukuni ngawo. Wat'uba afike lapo uZulu, yalwa ngokwesabekayo, aheSutu bamezana indawana zonkana zezingaba ezilapo kona namanina akona, impi beyibulala ngokuyingqela ngamatshe amakulu asindayo, liti: lilinye lilimaze abantu abaningi, kumbe bafon'ya. Po, loku izihlalani zakwa Zulu azivumi ukwahlulwa, kwaze kwazi ngesikati k-de beqalele ukulwa wayikumula, abantu sepelele, kepa nabo sebeyibulalele sekubele.

Yazidhla-ke eziningi zobhela, ezazi 'Iupondo lizalelana ngobukulu bala. Yazidhla ke yakuYulu yabuyela ekaya kaloku. Kute kusendheleni impi is'ibuya iziquba azibona amaBhunu; azibona qede agibela ezinjomeneni zawo, aya empini. Ut'uba afike akuluma fempini, ayishelana ukuti: "lezi-zinkomo ngezatu akusizona ezibantu, kade sasizifuna singazazi ukuti zashele, kanti zebizwe ngab'Sutu." Po, impi ainkakanga loko; amaBhunu aqala kwabangemva ukukuluma law'amazwi, kepa impendulo kwaba ngokukuti: "Hambani niyoshelana uNdhlela lawo mawzi, tina asina ndaba kuloko." Abuze amaBhunu: "Upi na?" Ibisi impi; "Upambili." Bheka-ke impi inkulu kangaka, yenze uhla olude kakulu; ahamba ke amaBhunu ayapambili, at'uba afike ambuze uNdhlela, impi yati kuwo umemva. Amahashi amaBhunu aze akatalela emkatini wempi, ehla enyuka efuna uNdhlela engamboni, laze lathona ilanga. Yabamba nje-ke yona impi yaze yafinyelela ekaya iluquba lona ubhela oluzalel'inja pakati, izinkabi ezinkulu ezinezimpando ezinkulu ezinde ezingqo ezingangazo kwaZulu.

Kute-ke ngolunye usuku onyakeni kungati 1837, noma kumbe 1838, wafika uPiti (Piet Retief) emGungundhlova esize kukuluma no Dingane indaba yalezo pakati zamahle. Afika azibika enkosini, ayilandisa nywe indaba efana naleyo eyabikukunya ngamaBhunu empini isaziquba lezo nkomo; uPiti walandisa uDingane umkuba wab'Sutu wobusela wokweba izinkomo zamaBhunu; nokuti kade aqala amaBhunu ezifuna lezi zinkomo kanti zifihlwe ngab'Sutu. U Dingane waxoxa kahle nje no Piti, waze wanikwa nomuzi azakungenisa kuwo; loku pela wab'ephelelwa ngamaBhunu kungati amashumi ayinkota amadoda uDingane ngapandhile kwamaLavu amashumi matatu nomuzi, ay'ehambe ebomisa amahashi amaBhunu (kungati udibi lwawo lokwapelela nokudhla futi.) Enwa kwokuxoxa kwabo bayalelisa baya kulowo muzi abanikwe akuba bangenise kuwo.

Nemba-ke ahlala amaBhunu engenisile kulowo muzi. Kanti angenise nje, oGqanyanga sebekile inkosi, ukuti, kati kungaba sebusuku, amaBhunu lawa eze onke agibele kanye namahashi awo, azolungenisa ukukaka umGundhlova, kepa ahluleke ukawuhlanganisa ngenxa yobukulu bomuzi. Loko kwahlala kwaba isilonda enhliziweni ka Dingane, ukuti, "kanti uPiti lona uti uze kuxoxa izinkomo zake nje, uy'impini, soko sibone ke, ngin'gen'ekosini!"

Ahlala njalo-ke amaBhunu ekonzile enkosini, ngoba pela eze ngobhobho wona, kawavili, ayancenga nje enkosini ukuba anikwe izinkomo zawo lezi. Abe ezinge eya emGundhlova, kufiwe ake ahlale njalo. Loku pela apiwa kakulu ukudhla loku kwomomo, izinkabi lezi ziyiswa njalo kawoti ukuba ahlale adhle, ngisho namahashi lawo nobhila, nawo kawaswelel'into. Kume kwamuka ehlezi kulowo muzi, uPiti lona ehleze eya njalo enkosini, exoxa nayo, waze wagcina ngokuya kuvalelisa. Kute mzu ku es'eti nyavalelisa, kwangqatshwa kwatiwa ake enze kahle kekuze kufike usuku ayakubizwa ngalo, ake aketelwe, andaba agoduke.

Kwaba njalo-ke, nemba ahlala amaBhunu. Kanti uDingane ewahlalise nje, usakuluma noZulu, ngokuti kawenzelwe icebo lokwahlulala. Kute-ke mdhla sekukhanyelwe kwagedwa, wabizwa-ke uPiti, kwatiwa makeze nabo bonke abantu baze; baze bafike kase kusasa ngangomso. Aya-ke amaBhunu emGundhlova (loku pela kutiwe aze angezi nazikali); afika egibele amahashi awo, kodwa izikali zawo ezishiyi kulowo muzi ake engenisile kuwo. Afika qede, awashiya ngapandhile ko muzi amahashi awo, ebomise ngamaLavu ab'ewapelelwa. Angena-ke ngokupaki, ahlala enkundhleni ngapandhile. Apiwa ukudhla, inyama notshwala, namasi. Kwat'uba badhle baqede, baketelwe-ke kaloku; kwagcina ngokuba batshayelwe le nkondhlo.

Bebeysuzitel'obisi, muntu wami kwaZulu. Abafokazana babeti abayikungenisa eNgome, Bangena, sakuziwa; Ubunza ba, ngubwa wena kuloso. Nawe, Nhlanguzo, wamuk'inkani; Ut' asiyikwulushi uMhlahlahlalela, Aaseko, aaseko. Eya-eyaye. Eya-eyaye-yaye, muntu wami kwaZulu.

Polela Institute,

BULWER, NATAL.

(Climate, Healthy and Bracing.)

Pupils are prepared in above Institute in all the Higher Standards. The Girls board at the Institute and receive, in addition to the usual school curriculum, a Special Course of instruction in Needle-work, Cookery, Laundry Work, and Domestic Science. Dressmaking Lessons by special arrangement. The Boys' Boarding Department is under the care of the Rev. W. R. Moodie, The Manse, Bulwer. They receive instruction in carpentry and agriculture &c. The New Session begins on Wednesday, 2nd. February. Boarders are expected on Tuesday, 1st. February. Early application for Admission should be made to:—

MISS BROWNLEE,
PRINCIPAL.

Indaleni Training and Industrial School for Girls.

NEW SESSION COMMENCES

2nd. FEBRUARY, 1916.

STAFF REORGANISED.

In order to secure greater proficiency in teaching, only Certificated European and Native Teachers are appointed. Girls wishing to secure admission must apply by the 24th January, 1916, and must forward their last examination cards. Boarders must have passed Standard IV to be admitted. Pupils prepared for Standards V, VI, and VII.

Fees £3 per Session. Special Dress-making Lessons 5/- per session extra. Organ Lessons 10/- per session extra. Boarders' Boxes carted from Richmond Station to Indaleni, provided the Girls are in time for the Opening Day.

Write immediately for the School Prospectus and apply for admission to Rev. A. W. CRAGG, Governor of Institute, INDALeni, via Richmond, Natal.

"Ukoti iAfrika lilala likipha okuba?"
yisaga esihunyushwe esi Grikini esakulunywa ngu Piny ngeminyaka eminingi eyadhlulayo. Kusenjalo e namahla—iAfrika lizinge li "qibula" nje. Sikumbula njalo icebo lokwelapa—icebo lobungweti—lalezikati, ikabo lalo lilapa eAfrika.

ICEBO lila ORSMOND LOKWELAPA LALIZIZIKATI.

UMr. Orsmond, umqambi nompelelisi walelizebo lamanje lokuphila usandekugeda inowajana enisizo olukulu nefundisayo ebomakela "ukwelapa zonke izifo ezalelapekwa."

Okungafani nemigondo eminingi lelelizebo elilale lokwelapa seli nobukakazi bangapambili bempumelelo emangalisayo naleyo nowajana ebizwa ngokutiwa yicebo lamanje lokwelapa ipitwa bonke ngesihle.

TOLA LENOWADI YESIHLE.
Yicebo kumKemisi wakini, nonesitolo noma ulobe nyitole ngokubuya kweposi kwo

ORSMOND'S GREAT AFRICAN REMEDIES (LIMITED)

KING WILIAMSTOWN.

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Wanted

Certificated Female Teacher for Indaleni Primary School. Duties commence February 1st 1916.

Also uncertificated Female Teacher for Yengwa Private School.

Apply stating experience and qualifications to

REV. A. W. CRAGG, Indaleni, via Richmond.

KONA OKUDINGAYO.

Musa ukubulawa yisusi esibi minyaka yonke. Izihlambvana eziyingqozana zika Chamberlain's una uzingwinyile iyok'usiza. Kapela kulo oludingayo. Zitengiswa ngabo bonke abanezitol.

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

ILANGA LASE NATAL

Friday, January 14, 1916.

British Needs and British Deeds.

THE people of Britain are experiencing the tightest bit of history that has ever been presented for them to overcome, and although there are many snarlers and skarkers among them, yet the people and their leaders have risen to the demand made of them, and are doing good national service. This means the saving of their reputation and making their possessions secure to them. There is even now less likelihood of them going under the dictatorship of a foreigner than ever before. All those great parties who suppose they would gain in some way if Britain did go under, will now see their folly in supposing such a thing. Britain's needs suggest and supply British deeds that can secure what is requisite for maintaining that great prestige for which in the world's economy Britain exists. Here is a mystery which even many British people know not of, but which the Afreen of Africa do know, and acknowledge. Germany gets away from Africa, but the Britain cannot do so. The King as well as his eldest son could use the "Ioh Dian," for verily he serves, not the cimir as in the case of the Prince of Wales, but the Divine providence, as becometh a King. In this way the African participates under the British King, in serving the eternal interests provided for by the Divine Goodness. It should not be supposed, that by this we mean that the British or any nation is par excellence, that is not so; no nation enjoys that great honour, and when it is remembered that each and every nation fills some part of the earthly programme, it is not so likely that any people will be foolish enough to imagine itself as top-dog. Indeed top-dogism is the outcome of foolishness. So there is nothing to bounce over, but there is much to be thankful for, and if there be honest desire to fulfill the economic function of national ability then there is true appreciation of the wisdom that uses the nations according to their worthfulness. Britain's status among the nations is one of worth; its dressiness and fanciful conservancy should not be taken as the criterion. The British people are best in deed when great in need! And although not always strict ethical, yet very rarely take delight in prolonged cruelty. That is the nation, always allowing for the stupid exceptions.

Many means have been adopted for effectively carrying out the purposes of Executive Bodies, but the best method known so far is that adopted generally by Municipalities, namely, a number of committees, that is one for each distinct species of service, under the supervision and control of the council under which they work. Now in the development of various bodies advancing with the times, it is of great importance that the best method should be used for the efficient and successful purposes of any such movement. Blundering does not pay, and to leave the way open to mistakes, is to court defeat. There can be no great movement without entailing much work, and consequently the success of the affair depends how that work is carried out. Committees should be controllable, but it is found that huge departments are not always so. And local responsibility is found mostly in the committee form.

Booker T. Washington, Noted Coloured Educator, Dies.

HIS DEATH FOLLOWED NERVOUS BREAKDOWN.

SON OF A SLAVE, HE BECAME STUDENT AND WAS HONOURED WITH COLLEGE DEGREE.

Booker T. Washington, foremost teacher and leader of the negro race, died early to-day Nov. 14, at his home near the Tuskegee Institute, of which he was the founder and president. He was 56 or 57 years old. Hardening of the arteries, following a nervous breakdown, caused death four hours after Mr. Washington arrived from New York. Accompanied by his wife, his secretary and a physician, Mr. Washington left New York for Tuskegee at 4 o'clock Friday afternoon. He reached home last midnight and died at 4:40 o'clock this morning. His last public appearance was at the National Conference of Congregational Churches, in New York, where he delivered a lecture October 25.

A widow, three children and four grandchildren survive. John H. Washington, a brother, is superintendent of Industries at Tuskegee Institute.

The funeral will be held at Tuskegee Institute Wednesday morning at 10 o'clock.

KNEW LITTLE OF ANTECEDENTS

Booker Taliaferro Washington was a man of unusual strength and a great capacity for work. He confessed that he knew nothing of his antecedents, save that his mother was a slave, and he was born in Slavedom. Washington wasn't sure of the exact date of his birth. He knew that it was either in 1858 or 1859, in Franklin County, Virginia. His father he never knew. His mother was the property, before emancipation, of a Taliaferro, and she took that name. She had called her

often overlooked or supposed not to exist. There are not many persons who are able to cognise the power of collective tendency, or it would be generally understood why so much personal effort is as it were cast aside and the actors left in blank dismay. It is possible for a person to be energetic in personal matters, and yet, at the same time be most neglectful of duly supporting the collective strength of his people. Private ambition does not always mean public good.

IN THE "NATAL MERCURY" OF THE

22nd of December, our worthy friend Mr. Sel-

by Msimang favours

the public with a keen

inspection of a question of Native hostile

behaviour in Towns. Mr. J. R. Currie's

letter had pointed out the re-occurrence

of the trouble and other letters have

brought a load of comment, but the

letter of Mr. Msimang of the 22nd

December has brought forth the why

and the wherefore of that trouble. Now

the whole matter may be summed up

briefly, as follows:—The Colonial find

how necessary it is to have the Native

masses as workers and yet they do not

want those people who must be near by

to be neighbours, and the consequent

illfeeling is obnoxious to both sides.

But surely no old Colonist will say that

the Native began this bad business.

The Native of 60 years ago was famous

for honesty and good feeling, and it is

well known that the evil of to-day was at

one time but slight, then does it not

follow that the management is at fault?

Mr. Msimang's plea is to go back to

first principles of Christian life; and,

not to pursue the folly of a spurious

religious notion.

THE first success of Washington's

life came in the late 70's, when he was

made a teacher at Hampton. Then

came a greater one. The white people

of the "Black Belt" in Alabama had

decided that the negro needed educating

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take charge. The heads of pioneer

Virginia institutions picked out the only

man who could assume the responsibilities

of that task. He was Booker T.

Washington.

Washington began in Tuskegee in

1881 with a small county appropriation,

a shanty, and an abandoned church. His

first aides were an ex-slaveholder and

an ex-slave. The first recitation room

was made from an old henhouse on the

place, and Washington told often with

a chuckle how an old dorky he had en-

listed to help him clear out the place,

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At the end of the first year Wash-

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He had to "hunt up" his people. His

greatest opposition came from his own

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plan of vocational education and de-

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well as read. He needed a farm, and

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for 500 dollars, paying down 250 dol-

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This came from his old teacher,

General J. F. B. Marshall, at Hampton

Institute. In three months he had

paid for that 250 dollars; the balance he

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ditional acres of land.

PROGRESS AT TUSKEGEE

Coming from that period to the present, it is interesting to note that Tuskegee now has more than 1500 students, and several hundred children besides in the training school. Nearly 200 officers, teachers and helpers are employed on the place, and since 1882 about 70,000 men and women have been sent forth to do good work in the uplift of the race.

More than 40 trades or industries are taught at the school. There has been no serious race problem in central Alabama and a good many other sections of the South since Booker T. Washington started things going at Tuskegee. The plant is now worth about 2,000,000 dollars.

In addition to his prominence as an educator, he gained considerable fame as an author. An honorary degree of arts was conferred on him by Harvard University in 1896, and in 1901 he was given an honorary degree of doctor of laws by Dartmouth College.

An incident of Washington's career made him the centre of a nation-wide discussion during the Administration of President Roosevelt. He sat down to luncheon with the President at the White House either by formal or informal invitation. There was a storm of protest from many quarters, and some hostility was shown toward the negro educator afterward.

To those who may fear for the future of the institution, now that its maker is gone, the words of Washington a few years ago may be of more than passing interest. He said:

"Somehow Tuskegee has kept going and paid its debts. Somehow it will keep on doing so."

son Booker in his youth. The name of Washington he took for himself when he got the chance to attend something like a school while he worked in a salt furnace in West Virginia.

Booker began working at the furnace from 4 o'clock in the morning until after dusk settled down. He managed to get a few hours in the morning to attend a school. It was then that he took the name of Washington, when forced to enroll under some title.

Later he was engaged as a house servant and then he had a new chance to study at intervals. All the while he saved, and even borrowed and begged, until he felt he had money enough to reach Hampton Institute, 500 miles away.

Arriving at Richmond, penniless and 85 miles from his destination, he got work along the James River docks. He again saved some money and reached Hampton with 50 cents in his pocket. There he swept and dusted rooms and soon the teachers were attracted by his earnestness.

No man knew the troubles of the reconstruction period better than Booker T. Washington, and he was always frank to discuss them. It was his very frankness as to the shortcomings of his race that earned for Washington a profound respect in the South from both whites and negroes. Washington said that the sight of ignorant negroes in the pulpits and in the public offices at that time finally spurred him on to educate himself so that he could teach others. He saw that his race must be taught to work.

BECAME A TEACHER

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It has been said that Washington did more than any other man to break down the prejudices between whites and blacks. He made friends among the former as easily, if not more easily, than with the latter. He was the friend and guest of such men as Andrew Carnegie, Charles W. Eliot, Robert C. Ogden and of four Presidents.—"Public Ledger."

The Release of the Rebels.

CASE OF THE 1906 REBELLION NATIVES.

We are pleased to call from our contemporary another prayer in behalf of our brethren who unwittingly protested with arms, which we regret very much that it ever happened. The prayer is in the form of a comparison of deeds done by the two races: that by our people in 1906 and that of 1915 by the Dutch. The contrast in the administration of justice is the clemency shown in one case and want of amnesty manifested in the other. Although we have no political champion of our own colour to take our people's case on the floor of the House of Assembly, like Gen. Hertzog on behalf of his people, yet we trust the authorities will not turn a deaf ear to these unsolicited petitions, come as they do, from the other side.

To the Editor, "NATAL WITNESS."

Sir,—A few months ago certain rebels (including De Wet, Vessels, etc.), were sentenced to various terms of imprisonment, fines, etc. Now most of these have been released. It seems to me, a British Afriander, somewhat sudden. Is it in the nature of an experiment by the Government? I cannot say I can bring myself to approve of a number of men being first sentenced for a most serious crime against their own Government and against the British Empire under which to-day they owe the freedom they enjoy, and then being almost immediately released, and the whole affair turned into a farce.

Had these rebels been British in majority, I should have, with all other loyal British and Dutch, agitated for them being tried by court-martial; and if guilty shot.

A rebel, if found guilty, should in my opinion, have one sentence—shoot him! He is not fit to live under a Government and Empire which gives freedom to all as long as they obey the laws of the country. But what I wish to ask your opinion on is this:—During 1906 or thereabouts, we had a serious Native rebellion. All Natives, or nearly all of importance who took part, were shot, I think, and a large number were imprisoned. Others (some among whom took no active part, and some did) were deported from their homes and placed all over Natal under different chiefs. Now, I think in no case was a single Native rebel released before completing his sentence, and some Natives are to-day still refused permission to return to their homes.

Is this justice? Can no mercy be shown to those still kept from their homes for the last ten years or so, or is the law against a Native to be carried out to the letter, but in case of a European is it the Government's intention to step in and save him from just punishment?

I should be glad of your opinion. I am sorry to trouble you, but I am told it is useless to endeavour to get our two members to take up anything.—Yours etc.

AFRICANDER BOER.