

SAPUMAPI TINA?

UKUHLAZULULU UHLANGA.

Polela Institute,

BULWER, NATAL.

(Climate, Healthy and Bracing.)

Kute-ke emva kwaloko uDingane wakipa impi wati maiyekhulselas kwa-Sikweta kubesaTu ilande izinkomo. Kumanhlu uZulu elwa impi enkulukutu lapa, loka pala umuzi lona wakwika entabeni, uqale ukwakwana pa-ni, kwayo wazza waya wafinylela pezu. In ubiyelwe ngotango 'wamatshe ontangala onhlonzhe ophuklu, umtanga la lwo ubiye wawajenda wonke umuzi lwo, kwenzwa izinqaba ezelukumi ngawo. Wat'uba afike lapa uZulu, yalwa ngokwesabekayo, aheSata bame-mezana indawana zonkana zeziquba ezelapo kona namana akona, impi beiyulula ngokuyinggela ngamathsakulula asindayo, liti. Ililiye lillimaze abanta abanungi, kumbe bafeyna. Po, loktu izihaljana zakwa Zuluizavu, ukwahluwula, kwa-kuwazi negeiskati k'ude beqalel ukuwla wayikum, abantu sebepele, kepa nabó sebeyibule kakulu.

Yazidlu-ke eziningi zohbelu, ezaa 'lupondo lizalelana ngobukulu balo. Yazidlu qede yakuluka yabuvela ekaya Kaloku. Kute kusendhleleni impi isibuya iziquba, azibona amabhuu; azibona, qede agbela ezinjomaneen zawa, aya empi. Ati uba afike akuluna tempi, ayishena ukuti: "lezi-zinkomo negezeta ukusizena ezibesatu, kade sasizifuna singazazi ukuti zashonapi, kanta zebiwe ngabeSata." Po, impi sikanukanga loka amabhuu aqala 'kwabangemuva ukulukuma law'amazi, kepa impendulo kwabu ngreyokuti: "Hambari niyosthena uDingane lawo izimazi, tina asina 'ndabu k'uloko." Abuze amabhuu; "Upi na?", Iblisti impi; "Upambili." Bheka-ke impi inkulu kanga, yenze ubi olude kakulu; abantu ke amabhuu ayipambili, atiba afike ambuze uDhlela, impi tita kuwa usemuva. Amahashi amabhuu; aze akatala emkatala wempi, elha enyuka efuna uDhlela engamboni, laze latshona ilanga. Yahamba nje-ke yona impi yaze yafinylela, qade iluquba lona ubhela oluzelz'inja pakati, izinkabi eziqulka eziqezimpando czinkulu ezi-nde eziqulka eziqangazo kwaZulu.

Kute-ke ngolunyu usuku onyekeni knngati' 1837, noma kumbe 1838, wafika uPiti (Piet Retief) emGungundhluo esseku kukuluma no Dingane indaba yalezo'ukabi zamahele. Afika azibika enkosini, ayilandisa yonke indaba efana naleyeyabe ikulunya ngamaBhuu empini isiziquba lezo'ukomo; uPiti walaanda uDingane umkuba wabeSata wobuseba wokwewa izinkomo' zamaBhuu; nokuti kade aqala amabhuu eziquba lezi zinkomo kanti zifihle ngabeSgtu. U Dingane waxoxa; kahle nje no Piti, waze wanika nomuzi azakunzenu kuwo; loka pela wab'epelzelwa ngamaBhuu knugati amashumi ay'inkota amadoda u. inisiza ngapandilelo kwamalawu amashumi matatu nomuwo, ay'ebame ebonsia amahashi amabhuu (kungati ubidi Iwalo. Lokuwapekela nokudlu futi.) Eniva kwokwukwa kwa-bale selasana baya kulo'wuzi amabhuu kubwa bengenuse kuwo.

Nembala-ke alhala amabhuu engenise kulo'wuzi. Kanti angene nje, ofiqayanya sebebekele inkosi, ukuti, kuti kungaba s'ebusuku, amabhuu lawa eze ongi agbela kanye namaLawn awo, azolunganisa ukukala umGundhluo, kepa'ahluleke ukawuhanganisa 'ngobukulu bomizi. Loko kwhalala kwaba isilonda enhluwiyen'i. Dingane, ukuti, "kanti uPiti lona uti uzekekunusa izikomo za-ke nje, 'uy'impli, soke sibone-ke, ngi-ugen'enkosini!"

Ahala! njaloo ke amabhuu ekonzile enkosini, ngoba pala eze ngobukulu b'wona, kawalwi, ayancenga nje enkosini nkuwu anikwe izinkomo zawa lezi. Abe ezinge eya emGundhluo, kute-ke ahala njaloo. Loka pala apiva kaku'lu ukudlu loka kwomlomo, izi-ukabi lezi ziyiswa njaloo kuwawa ukabu; alabu adhle, ngishiso namasi lawa nombilla, nawa kawaswele'nto. Kumanke kwamukwa elheli kulo'wuzi, uPiti lona elheli eya njaloo enkosini, exoxa nayo, waze wazcina ngokuya kuvaleisa. Kute mukuti eteti nya-vaaleisa, kwangatshwa kwatiwa ake enze kahle kekufofis usku ayakubizwa ngalo, ake aketwale, anduba sgoduke. Kwabu njaloo, nembala alilala amabhuu. Kanti uDingane ewahalise nayo, usakuluma noZulu, ngokutu kawenzelwe icebo lokuwabulala. Kute-ke mhdha sekukulunywe kwaqewa, wabizwa-ke uPiti, kwaqewa makeze nabo bonke abantu bate; baze bafike kuse kussasa ngangomso. Aya-ke amabhuu emGundhluo (luku pala kuti aze angezi-nazikali); afika egibele amahashi avo, kodwa izikali zawi eziqulka k'uloko'mu abu engenise k'uloko. Afika qede, awashisa ngapandileko'nuu amahashi-awo, ebonsia ngamaLawn ab'ewapeleza. Angena-ke ngapakati, alhala enkudhleli ngapakati. Apiva ukudlu, inyama 'no-ntshwala, namasi. Kwat'uba badle baqete, baketelwe-ke kulu; kwagwana ngokuba batshayelwe le'nkondhlo.

Bebeayuzitel'obisini, muntu wami kwaZulu.

Afakazana babeti abayikungena

Ubaza, Bengana, sakuzi'wawa!

Nawe, Nhlanganiso, watup'inkani;

Uti asiyikwutshu'nhlaahandhlu,

Auseko, auseko. Eya-eyaye.

Eya-eyaye-yaye, mantu wami kwa-

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 skerwers 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 Afriens 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 "Ich Dian," for verily he serves, not the cimri 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 earthlike 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 baffle 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 worthiness. Britains 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.

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 Certified 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.

Fee £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.

"Ukuti iAfrika lihlala
likipa okusha" . . .
yisaga esilunyushwe esi Grikini
esakalunywa ngu Pliny ngeminyaka
emmingi eyachhulayo. Kusenjalo
e namambla—iAfrika lizinge li
"qibula" nje. Sikumbulu njalo
icebo lokwela—icebo lobungweti—
lalezizikati, ikabo lalo ilipa
eAfrika.

ICEBO lika ORSMOND
LOKWELEPA
LALEZIZIKATI.

UMr. Orsmond, umqambi no-
mpeleli walelelo lamanje pilu-
pilisa usandekuqeda inewajana eno-
sizo olukulu nefundisayo ebonsa-
lisu "ekwela zonke izifo ezelapayo."

Okungafani nemqido emmingi
lelebo elisha lokwela seli nobu-
fakaizi bangapambili bwempumple-
lo emangalisa naleyo nowajawanaka
ebizwa ngokutu yicebo lamanje
lokwela ipiwa bonke ngeisibele.

TOLE LENGWADI YESIHLLE.

Yicela kumKemisi wakini, no-
nestilo nomu ulobe nyitole
ngokubuya kweposi kwo

ORSMOND'S GREAT
AFRICAN REMEDIES
(LIMITED)

KING WILLIAMSTOWN.

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Wanted

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

Also uncertified Female Teacher for Yengwa Private School.

Apply stating experience and qualifications to

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

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KONA OKUDINGAYO.

Musa nkubulawa yisisu esiby minya-

ka yonke. Izibulamvana eziyengcoza-

na zika Chamberlain's uma uzigwinyile

iyok'usiza. Kupela kwoto oludingayo.

Zitengiswa ngabo bonke abarizetolo.

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's 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 duty 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

The Plea of worthy friend Mr. Sel-
Mr. Msimang.

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 had 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.

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 that he could teach others. He saw that his race must be taught to work.

BECAME A TEACHER.

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 and sent to Hampton for a man to take charge. The heads of pioneer Virginia institution 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 darky he had enlisted to help him clear out the place, remarked that he never before had cleared out a henhouse in broad daylight.

At the end of the first year Washington had 30 pupils at the school. He had to "hustle up" his people. His greatest opposition came from his own race. They looked upon education as a means of gaining a living without working. He then hit upon his great plan of vocational education and decided to teach his race how to work as well as read. He needed a farm, and finally bought an abandoned plantation for 500 dollars, paying down 250 dollars more money than he had ever seen before.

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 owed, and secured an additional 500 dollars, with which he bought 100 additional 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.

Booker T. Washington, foremost teacher and leader of the negro race, died early to-day Nov. 14, at his home here 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 Taliafero 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 Taliafero, and she took that name. She had called her

IT IS GENERALLY ADMITTED THAT WAR
modifies nations, but
War as a why it should be so,
Modifier. is another question
that is not easily
answered. The old saying that severe cases require severe remedies, probably applies in such cases as that at present afflicting so many people. It is the collective form of a nation that neglecting its collective duties involves itself in evil results. To every evil course of action there is contiguous resistance, that is in the nature of things, but it is

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.

To the Editor, "NATAL MERCURY."

We are pleased to cull 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.

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