

inkosi kayimnikanga umqele, ngokuba kwasuka u Mpi watabata ngelipolileyo, elinamandhla, elingesabi luto ilizwi, akelula kodwa, watsho ayi-ngoosana; wabalisa ngemhubhiso embi, ngobuso obuhle bomhlaba, bambatiswe ngengazi, ngamasimu angecoliswe izidumbu ezinukayo, zibolele elangene, ngokufa kwezizwe nokwosulwa kwezi funda enowadini yohlanga. Ute engakaqedi lezwakala likala ilinge liya enqwabeni yezidumbu ezilele esibhlanjeni, lapa kade ilwa kona impi. (Iyakugutshwa kwelizayo.)

Ezase Mbekelweni, e Swazini.

(Eyombhaleli wetu.)

Ngelezolo, March 12, e Bremers Dorp, izibotsbwa ezimhlope ezibili beziye kugeza izingubo zazo emfuleni, zinepolisa lilinye lomuntu omnyama, lipete isibhamu nebhande lezinhlamvu ezi 50. Izibotsbwa lezo zalibamba ipolisa, zalapuca konke, zalishiya lifile, zibenge zabanga nendhilebe. nendhloko, nobuso, akubukeki, zahamba. Ukutshona kwelanga lapapama ipolisa, lazama ukuholeka liye ekaya; lafika kuswelela, lingasenamlomo nakukuluma'zwi, seku into nje. Uhlathshiwe umkosi, ipalele ukuya kufuna izikelemu lezo. Baboqina, sekuzilwane, zihlomile futi ngesibhamu leso esinhlamvu ezi 50. Azihlakanipe izinduna zamapolisa, kuyingozi ukutuma ipolisa elilodwa laluse izibotsbwa ezibili; akulungile lo, ngokuba abasebantu sekuzimpisi, zomdabulelana umuntu eyedwana.

IZINCWADI.

Umhleli kavumelani ngazo zonke izikati nezincwadi ezitunyelwa kuleli pepa.

(Ku Mhleli we Nkanyiso.)

MHLELI WEPELA LAMANENE, — Iba nomonde, nkosi yam, ungadiniwa ndim. Ndinelizwana endifuna ukubhekisa emadodeni ngenkumbi. Ziningi ngokumangalisayo apa e Free State; xa ziti ziyasuka ziqala ukupapa, zicima nelanga apa, kume umntu omkulu omnyama. Pofu, sezigqibe konke ukutya kwamaBhunu nabeSutu. Xa zifika entsimini yomntu zimka zishiye intsima ifana nefusi elidala. Abalime i Foliji nombona abanakufumana nto nonyaka; kodwa amazimba zisawashiya. Kwesi siqingata sase Heilbron akuseko kudhla emasimini, ngapandhle kwendawo ezingekafiki kuyo. Funani iqinga lokuzisusa, zihlobo, zingekafiki nje e Natal. Zilumkeleni. AmaBhunu nabeSutu bazibamba bazifake enxoweni, bazidhle, bampe ingulube nama-hashi; konke oku akuncedi nto.

Wena, ndoda esibulalayo Gqainyanga, yini kangaka, ndoda? Wena usoloku usibulala nje uyakude usityele nini indaba zokuma kwelizwe? Sixolele, asinakuyiteta leyo nteto ngendhla yayo. Ndiyatamba ukuba amakukululu abantu abaziyo abangazange baye e Koloni, abayazi leyo nteto ngemfanelo yayo, abanye bati, 'qa', abanye bati 'ca', abanye, 'ngimtyelile', abanye, 'ngimtyeyile', abanye, 'ngimtyenine'. Bati u 'Nkulunkulu' u 'Nkayunkuyu'. Mna u bawo wati ze ndifunde konke okufundiswa eskoleni; ndavuma, ndafika kufundiswa isiNgisi nesiXosa, ndafunda ngolo hlobo ke. Ndixolele, Gqainyanga, usa usixolele sonke, ngokuba lenteto yako ayinabateti bayo nakwabangayanga e Koloni, ayitsetwa. Ubukali, ndoda, sengati ndingake ndikuve uteta, ndive ukuba inkomo ayikuti yi Homo. Sala, nkosi yam, J. XABA.

(Ku Mhleli we Nkanyiso.)

MNGANE, — Ngicela ibalana elingengakanani epepeni lako ukuba kengikayisele abakiti abafunda Inkanyiso ngaleli igama lika Gqainyanga.

Banengi abahlupekayo ngokungamazi lomuntu u Gqainyanga ukuba unjani. Kepa mina ngiyamangala, ngoba siyalaba sonke epepeni, kasibuzwa muntu ukuti sinjani; angazi-ke uba yena ubuzwa ngoba ekuluma mazwi mani. Niyabona, madoda, o Gqainyanga laba babe kwomkulu e Mgungundhlovu, kusabusa inkosi u Dingane kwa Zulu, ababehamba ebusuku bangalali kuze kuse, babone yonke imikuba egilwa ngabantu bakati kwobusuku; nalabo abenza okubi babonwe ibo, babikele inkosi, itule nako; kuze kuti ahlana lomuntu 'onaye, kutetwatetwe icala lake, abesebulawa ngoba laziwa ukuti uyingilamkuba. Niyabona kambe lo owakiti u Gqainyanga ngowakwa Kwini, lapa kungabulawa muntu ngapandhle kwokutsheniwa icala lake afunyenwe elenza; ngaloko yena uti ukuba ahambe, apenduke nezindaba azibonileyo nazizwileyo, azibike; ngoba pela kanako ukuzifihla — angebe Gqainyanga ethula. Ngokuswela isikati ngiyazisusa ngiti kuhle nje ati omlobelayo amlobele, abuze elinge ilo, ukuze nati simsole ngokusibikela okungeqiniso. Ngopinda ngilobe ngaloludaba. MAGEMA MAGWAZA.

(Ku Mhleli we Nkanyiso.)

MUNGANE, — Ungatukuteli ngokwepuza kwami ukupendula, ngingumuntu ohambela futi.

Ngitanda nami ukupona imfiso yami kulendaba engiyi funde e pepeni lako elimnandi lomhla ka 25 ku February 1892, likuluma ngomteto omutya "Responsible Government" lomteto engi ngawaziyo. Ngiti mina ngingo munye waba ngi wutandiso, ngani? ngob, angawazi, futi, nginga wazi nje ngitanda kakulu lona ka Queen ongipete kahle ongi geine nase ziteni zami ezingi hupile. Sengati nami, isicelo sami singaqutywa ngob: angiwutandi lomteto omutya, futi angawazi namandhla awo angangceni ngawo eziteni lezi ezi bakhe luhla ngemfiso akung ngenela zingenzakalise.

O, ngiya utanda umteto wase Britain ngoba ungi londile kuko konke kahle angikali ngaluto. Sengati uNkulunkulu anganika uQueen amandhla nokupila abusekade pezu kwetu.

Yimina,

ELIAS MTSALI.

New Germany.

(Ku Mhleli we Nkanyiso.)

MHLELI WE NKANYISO, — Ngibhekisele lamazwi ku Professor Gqainyanga of Modern days, and Philosopher of bread and tea. Ngiti mina, Mr. Gqainyanga, mhlambe auze wabheka ukuba igama laleli pepa litini, ukuba aulazi ukuba litini, liti Inkanyiso yokukanyisela abantu abamnyama.

Wena ke, Mr. Gqainyanga, ulenza ipepa lokucela itiyi ne sinkwa; ke tina umuntu ohambe ecela izinkwa ne Tye sizwa abelungu beti uyi Loafer and nothing else. Ke ngiti Bas op next time. Angikakupenduli belo.

Indawo yesibili uti konje wena ukucela kwase Mgun-gundhlovu sekukucitile? oh yes, sir. Nantsi ke impendulo yako. Mina ngiti lomhlaba wasezantsi angizwazi ukuba wake waveza umuntu oligagu ngiqala mina ngalo leli gagu elingu Gqainyanga elizitshoyo. Wenake, Mr. Gqainyanga, hlala pantsi awazi luto ulibimbi, zitulele nje uti tu.

Indawo yesitatu wena, Mr. Gqainyanga, auna manners uhamba utuka abantu uti amantombazana abantu "imikahlaqetu" uyakwazi loko ukuba kukutini? Ukuba uyakwazi loko ngingati nje aunasimilo.

Lungisa wena indaba zako, uti ukuba aunazo, sinazo ke tina, sivulele londawo tina sibhale indaba, uze kimi wena ngikupe isinkwa ne tiye.

Yimi,

UMHLOBO KA GQAINYANGA.

(Ku Mhleli we Nkanyiso.)

MNGANE, — Ngipe isikala. Yebo, ngisafuna ukuba ke ngivumelane nendoda ekuluma ngohlanga olumnyama seloku kwahambisa indhlu kaSonzica aluzange lupumelele uhlanga olumnyama, kuliginiso loko uma eti imbala abantu abamnyama sebake baqubeka, abamnyama sebake baqubeka ekukanyeni. Qa, abazange baqubeke; nganina? ngenxa yokuba kwakungeko obefisa ukubona indhlu emnyama ipuma ebumnyameni ingena ekukanyeni. Kodwa manjena baningi abamhlope abafisa kakulu ukubona indhlu emnyama iqala ukupuma ebumnyameni, ngenxa yesifiso sabanengi abamhlope abafisa kakulu ukuba ipume ebumnyameni, ngokwenza imizamo emikulu, njenga leli pepa okutiwa Inkanyiso, olenzile walenza ngenxa yesiposiso ukuba efisa kakulu ukubona indhlu emnyama ikululekile emtsetweni wobugqila. Yebo baningi abalusi abati uma belusile banganaki ukuba izimvu zitole idhlelo elihle kakulu, kunokuba kujabule bona kupela, akuko into enhle njengokubona Inkanyiso.

Owenu.

T. B. ZULU.

Hopvale.

Imali ye "NKANYISO."

Umhleli ubika imali ayamukeleyo yepapa yalo nyaka 1892—uyabonga.

John Sibibi; Absalom Duba; James Tshange; Petros Myabi; Gardiner Mvuyana; Alpheus Panza; Mabuda; Stephen Gumede; James Majosi; Obed Meunu; Andreas Ntyingila; Ngazana Lutuli; Elijah Yeni; Charles Mdhla-lose; Col. Vaughan; Charles Ziqubu; Joseph Butelezi.

Amagama awalabo bodwa abakokele unyaka wonke abhalwayo kuleli ipepa.

Native Thoughts,

THURSDAY, MARCH 24th, 1892.

(Communicated.)

THE second Farmers' Conference, which was held in Maritzburg last week, has passed several resolutions which we do not think will answer the purpose for which they were drawn up. Two of these, indeed, if carried out, may have the effect of forcing more Natives into the labour field; but that field will not be Natal unless greater efforts are made to encourage the Natives to work, and less is said about compelling them to do so. Speeches like Mr. Blaker's are far more calculated to increase the difficulty than to lessen it. Natives have their faults, as have also Europeans, but insulting and contemptuous treatment will certainly not induce them to correct these. We do not see that Mr. Blaker had anything to gain by wasting the time of the Conference in discussing the term 'Kafir'; he cannot, surely, think that Natives will work better as 'Kafirs' than they will as 'Natives!' He appears, moreover, to complain that the Native has "migrated into the Colony for his own good." Does Mr. Blaker think that there is anything unusual in this? Why did he himself come to Natal? The

Natives, in seeking their own good, prove that they are exactly like most of their fellow men all over the world—Selfish. They were not so when the first settlers arrived, as Mr. Blaker admits; but they have since had an example set them which they have not been slow to follow. We are sorry that it should have been so; but regret is of little avail unless something is done to lighten the consequences of past mistakes, and in this direction much may be done. The exercise of more forbearance, recognition of the Natives' right to dwell in the land, just treatment, a willing co-operation in the work of raising him to a higher life, and a thorough renunciation of the idea that the Native exists only for the white man's benefit—this will vastly improve the present deplorable state of affairs. Far better will it be for all concerned if, in this way, the attempt to solve the labour difficulty is made. The white man, doubtless, has it in his power to make it "so hot for the Natives that they will be forced to serve him" in time; but in that case the Natal Colonist will not be one to be envied.

Mr. Johnstone gave an opinion which all would do well to make their own, if they would be served well. He contended that the question of a Native labour supply "was being considered in altogether a wrong light, and they could not expect the problem to be solved if they made up their minds to treat the Natives as slaves. In the first place, a Native could not leave the Colony without paying for a pass, a thing that would not be enforced in the case of a European or an Indian. Then again it was sought to enforce the fulfilment of contracts never made in legal form. He had always found (the italics are our own) that when Natives are dealt with justly and honestly, no better servants could be found anywhere; but where one day they were treated as equals, and the next as slaves, it was only natural that they should be found faulty. The remedy, he concluded, remained with the farmers themselves, and if the wants of the Natives were increased there would be increased labour."

These are the sentiments which we should like to think were held by more of the Colonists of Natal. Natives do not fear strict treatment so long as they are honestly dealt with, and they are not slow to discriminate. Let those then who would command a steady supply of labour consider what the Native has been, and make due allowance for his faults, let them endeavour to be, what we admit it is difficult to be, strict but always wise and just, and lastly let them remember that God wills that all should come to the knowledge of the truth and that if the spread of that truth is hindered, he who hinders it or even remains indifferent to its spread, cannot reasonably expect to be well and faithfully served.

GENERAL.

Under this heading Mrs. Holbrook, of Mapumulo, contributes a paper to the *Missionary Herald*, the organ of the American Foreign Missions. She says:—"No Wonder that sceptics sneer at our profession when they see the world a hundred times more anxious for perishable gold than the Christian Church claims to be in winning lost souls. Africa has been baptized with a Martyr's blood, but a whole army of followers need to take up their standard, 'the world for Christ' and win Africa for God. The pierced hand of the Master beckons His Church to the conflict. Will it turn from this tender call and leave these newly opened countries for the Capitalist, the trader, and the gold-digger? Let the answer be, No! and let that answer come in men and supplies, so that the perishing ones may be reached and saved."

It is encouraging to find that the proposal which has more than once been made, to raise and maintain a Native Force in the Colony is still occupying the thoughts of men whose judgment on such matters is worthy of consideration. Not only as a police force would the Natives do good work, but, for purposes of defence, it will certainly be discovered sooner or later that a few regiments of Native soldiers will be very valuable. If, as is generally