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**NASE**  
**EAST AFRICA**

**NGU**

**D. D. T. JABAVU**

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E-INDIYA  
NASE  
EAST AFRICA

NGU

D. D. T. JABAVU

*(Uhambelo lomNggika eMpumalanga).*

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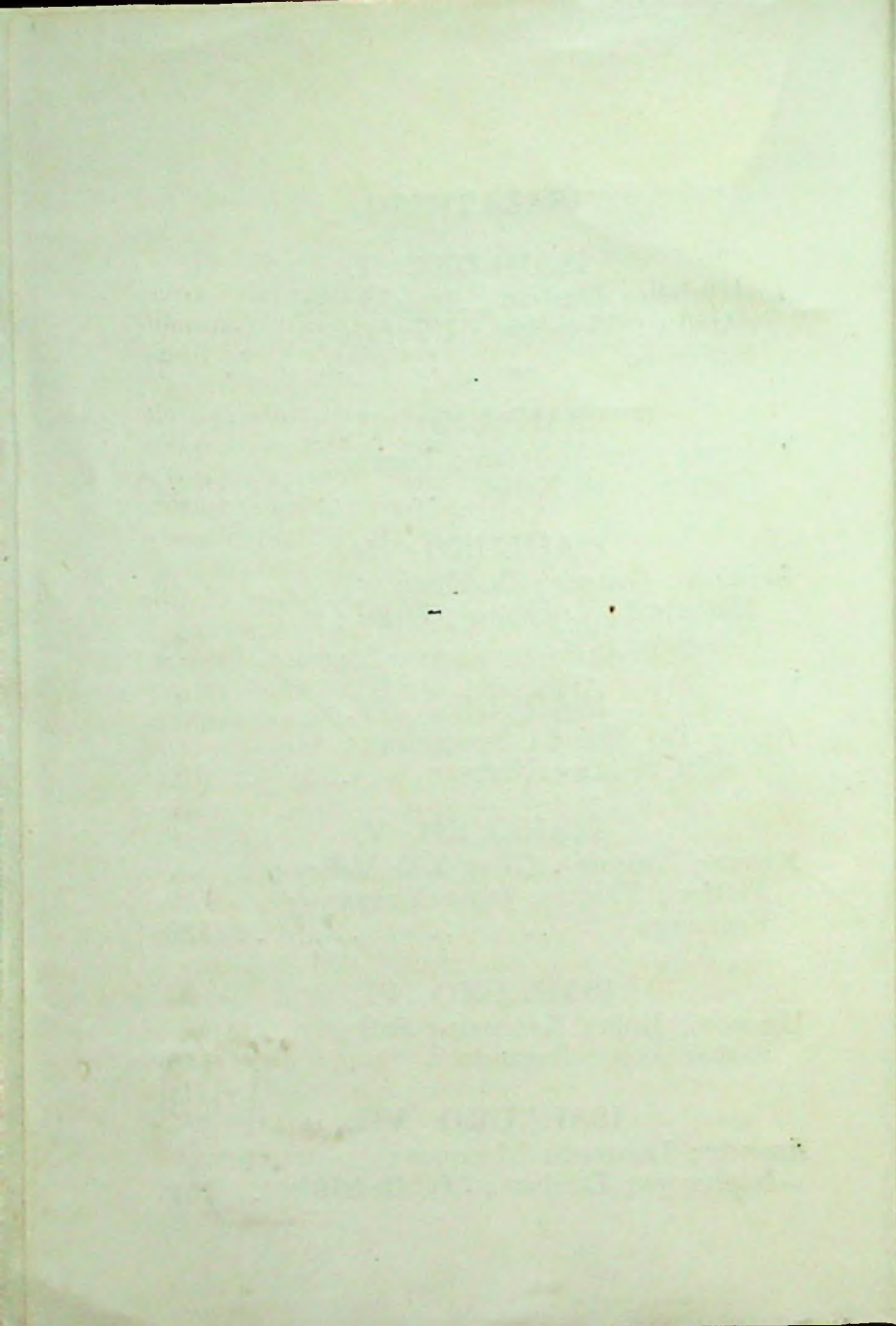
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## ISAHLUKO I.

### *Intjayeledo.*

Umbali lo, ekuhbeni ewahambile ama-400,000 eeminyaka ebomini bakhe (bama65 eeminyaka) kuundawo ngeendawo kweli lizwe napheseya kolwandle, uya qala ukuya eIndiya, kuba iindawo zangaphambili azihambileyo ele kolwandle zibe ngecala lentsonalanga zisiyiwa ngezibuko laseKapa. Uwelo lokuqala (1903) lwaba lolokuya eEngland emfundweni, awathi wagqithela eTuskegee, U.S.A. (1912) phambi kokuba agoduke ekuqalekeni kwemfazwe e-nkulu yamaJamani (1914). Olwesibini (1928) lolokuya eJerusalem kwinqungquthela nge-ndlela ecanda kula mazwe : England, France, Switzerland, Italy, Egypt nePalestine. Olwesithathu lwaba lolokuya kwinqungquthela eBuffalo, Niagara Falls (U.S.A.) yolutjha olungamaKrestu (1931). OlwesiNe (1937) lolwentlanganiso ePhiladelphia, U.S.A. kwa ngendlela egqitha emaNgesini. Olwesihlanu (1949) lolu lwaseIndiya, ngamazibuko ase-mPumalanga ePhuthukezi eLorenco Marques, eMozambiki, eZanzibar, eDar-es-Salaam (Tanganyika) naseMombasa (Kenya kuye e-Uganda) naseziqithini zeSeychelles neMal-dive ekusingeni eGoa naseBombay.

Isizekabani solu hambo lokugqibela sisime-mo esisingiswe kulo lonke ihlabathi, kucelwa abameli bamazwe ngamazwe angama50 oko-

kuba bahlangane nama<sup>50</sup> aseIndiya, kuze kuBoniswana ngamacebo okuba izizwe zonke emhlabeni zifunde ukuhlala nokusebenza ngoxolo endaweni yokulamla ngezikhali ngokukodwa xa zithomalalisa impikiswano nenxabano. Iziko laloo ntlangano lalingase-Calcutta, isixeko esikwicala elikhangele eChina.

### *Ukunduluka.*

Ngezi mini asiyonto ilula ukuvunyelwa nguLulumente ukuba uhambele kwelinye ilizwe. Inquleqhu yamatitile okucelwa nokunikwa imvume (Passport) ithabathe iinyanga ezintandathu kwada kwabethwa iingcingo ezininzi. Hayi, bo, azabi namphenduli nezo ngingo kuba umphathi othile phaya ePretoria wayeqhodamisile. Uthe xa kusele iintsukwana ezimbalwa zokuba liphela ixesha wathumela ucingo oluvumayo, lusithi naantso ipostifwa iPassport. Kuthe kuba be ndise ndincamile, kwaangamaphuthuphuthu ukubopha impahla nokulungiselela ukuba usapho lume kakuhle ngesithuba seenyanga ezi-ne lulodwa.

Okunene ekuqaleni kwenyanga yeNkanga, 1/11/49 ndinduluke ngololiwe eXesi emagqunukhwebeni (kaloku ndingumSukwini ngoku) ukusinga enqanaweni eDurban, ngenlela yaseMtata-Kokstad-Maritzburg enomtsalane kunaleya yeBloemfontein-Harrismith. Le indlela icanda kumaAfrika odwa nemilambo yawo: iQonce kumaNgqika, iNciba kumaMfengu, iGcuwa kumaGcaleka, umBafu kumaThembu, umTata kumaMpondo



kaNdamase, iGungululu kumaMpondomise  
 kaMditshwa kuTsolo, iTsitsa kwakaMhlontlo  
 kuQumbu. Kulo lonke eli sifike komile apha,  
 kuluhlaza phaya, ilizwe lonke lingamatshanda  
 angathi sisaqoni kuba iya na imvula apha,  
 phaya kuqhuma uthuli lwembalela endala.  
 Ma ndithi entethweni yesiXhosa ndivele kwa-  
 Ngqika kusithiwa imvula iya na, indlu evuzayo  
 iya netha, umntu ongenadyasi uya netha yi-  
 mvula ; ingekho into yokuthi imvula iya netha.  
 Ekudluleni kuQumbu siwele iTina saba siya  
 ngena kwelamaBaca, aaziko liseMount Frere  
 eLugangeni kuWabana kude kufuphi namanzi  
 ophiliso eMvuzi. Aqala apha ke ukuvakala  
 amaJili (omnombo wombali lo) iNtlangwini  
 emi ngeelali zayo entla kweli. Umlambo  
 olandelayo nguMzimvu bu osingenise kuma-  
 Hlubi kaNota eGode ngakwiintaba yeNtsiza  
 (yimpazamo ukuthi yeyeNtsizwa nakubeni be  
 baninzi abatshoyo). Xa kulapha kubalasele  
 iintaba ezinkulu, ezirawule iMount Ayliff  
 iziko lamaXesibe kaJojo, iNtsiza ngasekhohlo,  
 uNtabankulu ngasekunene apho kumi ama-  
 Mpondo endlu kaMqikela namaCweya ka-  
 Mdondolo namaZotsho (la asebalini elingo-  
 Nompumza encwadini ve“ *Tyala lamaWele* ”  
 kaMqhayi). Nakuba libalele ilanga kodwa  
 iindiza emasimini abuqwa ziinkomo zibonise  
 isivuno esihle sotiya. Imalunga apha iGille-  
 spie Mission endingasoze ndiyilibale kuba  
 ngomnyaka we1923 ndandikuyo emjikelweni  
 wokuqokelela imbali yeNtlangwini, ndaza  
 ndaanembizo yokufumayela ulimo phantsi



komFundisi uP. L. Hunter nenkosi uLaqa kaJojo mhla kwana imvulakazi eyasivalela etyalikeni iintsuku zombini isina ngesithonga esinye, sazalelwa yimilambo. Ukusuka apho indlela inyuka iqhina elidumileyo iBrooks Nek, iqabela ingene eKokstad idolophu esizikithi seentlanga eziliqela: amaGriqua kaAdam Kok (oko kukuthi amaGiqwa aamaGqunukhwebe) nabeSuthu, neNtlangwini namaBaca. Ukutshona kwelanga 2/11/49 singene kuloliwe oya eNatal odlula kwisizikithi samaJili iDulini Siding, isitifi esithiywe ngegama likaDulini umzukulwana kaNgonyama, kaMzabane, kaMdlovu, kaMeyiwa, kaBuhlabude, kaDlamini II, kaLusibalukhulu, ingotya yayo yonke iNtlangwini (eligqibelo kwizizwe zaBaMbo baKaDlamini-wa-nkqanji: amaSwazi namaNgwane namaTolo namaZizi namaBele). Emveni koku siwele uMkomanzi safika kusasa ePietermaritzburg ekoko ukuya kungena eDurban (3/11/49).

### *Durban.*

Sisixeko sesithathu esi ngobukhulu, ukulandela iJohannesburg (700,000) neKapa (400,000). Yona inabantu abakuma 300,000 abangamagwangqa namaIndiya neeNzule ngokulinganayo. Apha ndifikele ebufeleni bamaFort Hare endawafundisa kudala (1920), yaye iDurban le iyeyona dolophu inabafundi abaninzi bakwaNokoleji kwezi ndiziqondayo kuba bawelile kumafumi amahlanu. Ndince-diswe ngabo kumcimbi wokuhlalya ngeEnti

(vaccination) yezifo ezibini eziyingozi eyoyi-kekayo eIndiya : ingqakaqa neYellow Fever. Kaloku kufuneka umntu ephindaphindile ukuya kumagqira aqeleleneyo aqhuba umsebenzi wale nto, apho wofika kuziinginginya zabantu abemi ngoludwe ukulindela elowo elakhe ithuba lokuhlalywa, ikakhulu ingama-Indiya nabeLungu ; yaye ikhathaza nemfuneko yokuya futhi kwiofisi ethengisa itikiti yeqanawa, ezimvuleni ezixikileyo eDurban.

### *IKaranja.*

Usuku lokukhwela lube ngomGqibelo 5/11/49 kwinzwana emnyama yesikhephe esigama liyiKaranja. Itikiti idle ikhulu leeponti ngomgama wokuya eBombay (4,415 miles Single First Class). Le nqanawa yeyona inkulu kwezi zisinga eIndia ukusuka eDurban; ubunzima bayo 10,500 tons bulingana neebhasi ezingama 2,625 phezu kwamanzi. Intfakracakraca, igqitywe nyakenye ukwakhiwa e-London, inuka ipeyinti qha, ayikabinawo amavumba aqhelekileyo ezinqanaweni amavumba amabi adala isilungulela kuba aphuma phaya ekhitshini edibene neCastor Oil namafutha ehagu, netswele neqhunguwa (shag) yecuba loomatilofe ethi yonke loo nto yakuhlangana itsho ngentsongoqa ehambisa umzimba ububi bayo.

Indlela yale nqanawa igudla unxweme lwe-Afrika de kube seMombasa (2,025 miles).

### *Amazibuko.*

Umngane endilala gumbini linye naye ngu-  
mIndiya uManilal Gandhi umhleli wephepha  
(*Indian Opinion*) elasekwa nguyise uMohandas  
Kamchand Gandhi igqwetha laseNatal elaba  
yinkokeli yodumo ngeliZwi likaThixo wada  
wathiwa jize ngegama elihle uMahatma  
(Ingcwele, Saint) wabekwa kwiwonga lokuba  
nguyise weIndia. Uthi ke kum uManilal lo  
mathandathu amazibuko aseAfrika esiza ku-  
wabona : Lorenzo Marques (296 miles), Beira  
(486), Mozambique (490), Dar-es-Salaam  
(551), Zanzibar (45), Mombasa (157), sandule  
ukuyifuya iAfrika kodwa sijonge kwa sentla  
sime esiqithini saseSeychelles, siyibone iIndiya  
ngezibuko laseGoa kodwa sihle kwelase-  
Bombay (2390 miles ukusuka eMombasa ;  
4,415 Durban). Thelekisa nomgama wokusu-  
ka eKapa (6,000) ukuya eSouthampton, Eng-  
land endiwuqhelileyo.

Eluhambeni lolu hlobo into enika ulwazi  
yimifanekiso (maps) yelizwe ebonisa apho  
kuhanjwa khona. Ngoku kuxa sidlula ichweba  
lomlambo iLimpopo lowa sasiwubone ngase  
Louis Trichardt ngowe1947 okuya sasivavanya  
iziphithiphithi zeesinala entla kweLemana  
koleji emdeni weTransvaal neRhodesia. Emva  
koku sidlule ichweba leZambesi saba malu-  
ngana namazwe asebuNguni apho amaXhosa  
aphuma khona mhla mnene elandela aba-  
Thembu namaZulu namaSwazi ukuze wona  
alandelwe ngamaBandla kaDlamini-wa-nkqa-  
nji (abeSuthu nabeTshwana namaHlubi nama



Zizi namaBele, aBakwaLanga ke aabo, naba-  
kwaLusibalukhulu amaKhuze neNtlangwini).

Kaloku incwadi endiyibalileyo yale miliBo  
igqityiwe, ilindele ukuficilelwa, ibalisa ngo-  
Ntsikana neziduko nezinqulo zamaXhosa onke  
nemvela-phi yeNtlangwini. He !

ELorenzo Marques sifike kukho amaIndiya  
aliqela odidi oluphezulu ngamafijini, aze  
kukhangela uManilal Gandhi lo okokuba amse  
emakhayeni awo nje ngoko inqanawa ime  
iintsuku zombini apha. UManilal akavuma-  
nga ukuba ndisiyeke, ndaba ke ndivelwa litha-  
msanqa lokuhlamba ngezantsi kwakhe, ndibe  
naye kuzo zonke iimbeko zokujikeleziswa  
ngeemoto ezinkulu ukubona idolophu le yonke  
neziphaluka zayo.

Sigqithele eBeira izibuko elisentla kwee-  
chweba leLimpopo nezwe laseGaza, laye li-  
khula ibandezi lobufusu, beqondakala nabantu  
bala mazwe ukuba bamnyama bonke, ayikho  
imilanzinge yabakhanyayo nje ngakuthi thina  
banomphithi wegazi labaThwa namaLawu  
abantu esizekelene kanobom nabo. Iintetho  
zala mazwe zezi :— Ronga, Chopi, Thonga,  
Nyimbane, Quilimane, Tete, Sena, Ngoni,  
ngokwahlulelana kwezikina zokulima ilizwe.  
Nje ngoko siya sisondele kwiEquator ubufusu  
beedolophu zolu nxweme buBangela ukuba  
zivalwe iivenkile iiyure zombini ngo11.30  
kusasa zivulwe ngo1.30 kuba umntu usuke  
abile ehleli phantsi nokuba akenzi nto. Emva  
koku sidlule ichweba leZambesi saya kumisa  
eMozambique iintsuku zombini.

## *Dar-es-Salaam.*

Izibuko elihle ngenene lelaseDar-es-Salaam (Haven of Peace) kuba lipotapota kunene emakhwapheni omhlaba phambi kokuba lingene edolophini ekhuselekileyo kumoya wolwandle olulwayo, khon' ukuze igama lithi yiNgxonde yoXolo. Phakathi kwezikhophe ezininzi esifike zimi apha, 14/4/49, ndiphawule esithile, iNtshanga, esabe sikhwele ititshala yomGanda eyafunda eFort Hare, uGeorge Sali, B.Sc., eyathi xa ifundisa eLovedale yatshata nomongikazi uBarbara Dubasi waseRhodesia ozalana nabaseHewu baza bahlala ithuba kowethu eXesi phambi kokugoduka (1945), ukuya eKampala (Uganda) belandela intombi kaNgozwana (Mount Frere) eyendele kwa kuloo dolophu (1930) kunto kaKisasonkole inkosana enguyise weKumkanikazi yelo zwe, waye umninawa kaSali lowo uP. Kigundu, B.Sc. naye wagoduka nentombi kaRev. J. Mvusi eDurban. Kanti nalapha eDar-es-Salaam kukho amaFort Hare amathathu: into kaMsikinya, B.Sc. noEuclid Khomo, B.Sc. nowakwakhe oyiB.A. intombi kaMoerane abebe kwaNokoleji (1941) ndisafundisa.

Abantu bale dolophu ngama 65,000 ; bemi ngolu hlobo : 45,000 amaAfrika (Swahili, Nyamwezi, Fipa, Sandawi, Masai), 15,000 amaIndiya, 2,000 abamhlophe, 3,000 ama-Arab namaGoa. Amafumi asibozo ekhulwini leevenkile neziza zomhlaba wayo ngawama-Indiya, kuba olu luhlanga oluyindwebeleyo



kunene into yokuwuthenga ngemali umhlaba ; alunanto namasimi alinywa ngelize efunyenwe ngoswazi kusibonda nje ngathi. KumaIndiya aze kubona uGandi kube kho isinqununu esimthathe ngemoto enkulu (kwathiwa ma ndingasali) kwayiwa endlwini yaso encopstezi ephezulu yamatye, emi phakathi kwehlathi elineentyantyambo. Emveni kokubukwa nga mafityofityo asiwa phantsi kwempumlo siboniswe zonke iilokiji ezimelene nedolophu le, sabona neqela labaThwa ekuthiwa ngabona banini beli lizwe ; sabona iinkomo ezinolunda emagxeni, uhlobo olungekhoyo ekhaya ; ama-Afrika anxiba ikeleko emhlophe (ukugxotha ubufufu) atsho ngento engathi yihempe ende efika emaqatheni endoda, bambi bathe wambu imibalo ekwanjalo emhlophe. UBuninzi ngabonqulo lukaMohamete (lwamaSlamsi, Moslem, Islam) olwenza amadoda anxibe iminqwazi eyikomityi ebomvu ekuthiwa yiFez. Abasetyhini baya bufihla ubuso ubone kuvele amehlo odwa lingabi kho icebo lakuncuma namntu de aqutyulwe sisivuthevuthe somoya ukuze bubonakale ubuso, ibe yona impahla iyikeleko emnyama nje ngeyabazili, ihle igqume namaqatha. La masiko avela kwelama-Arab naseJiphethe lawa ndandiwabone ngowe 1928 eJerusalem. Izindlu zabo zezezinti nodaka ngaselokifini yabo esecaleni kwedolophu. Banesinanabesa semalike edlula neyabantu ndu baseBloemfontein ngobubanzi nentengiso. Zifele apha iincwadi (endincedwe zizo ngenkcazelo yeento zeli lizwe) ; ilapha yonke

imifuno namagwada nemfe namathanga. Umthetheli-marike lichule lomSwahili, umfo onomkhitha nowondlekileyo othetha ekhawulezile, encumile eqalaqalaza ukufuna amehlo abathengi abanemali. Ndive nditsalekile kulo mfo ndambuka ithuba elide phofu kulusizana ukungalulandeli ulwimi wakhe. Ukusuka apho sihlole izikolo ezikhulu namaBala emidlalo, neevenkile ezininzi zamaAfrika, sabona neenqwedlana zooRikfo (rickshaws) ezifana nezaseNatal, koko zitsalwa ngabantu abangababini, imibivana, apho kwaZulu kuqheleke isijora seNzule, ingxamsolo engoyiswa mthwalolo. Umvalo webala (colour bar) awukho; sihlile emotweni sangena kwihotele yeNgesi eliqese kumzi weSlamsi satya ndawonye singamaIndiya namagwangqa, indim ndodwa umdakasolo, saququzelelwa ngamaAfrika awunduzelisa ezimhlophe ephethwe ngabelungukazi.

Ziphangalele izitalato apha, zihonjiswe ngemithi yeJacaranda eqhelezela intyantyambo eziluhlaza, nemithikazi yesundu etsho idolophu le inge ngumzi womntu omnye oneqhayiya lehombo. Nje ngoko sime iintsuku ezimbini apha simenyelwe entlanganisweni yangokuhlwa kwibotwe labaNtsundu (Bantu Social Centre) elitsha, eliphethwe ngumAfrika othe kanti uyandazi ngokubaliselwa yincwadi ezuzwa nge 2/6 eLovedale (*Loyalty and Royalty*) enemifanekiso yohambelo loKumkani (1947) uJoji. Yinzwana yebotwe lodidi oluyecele kuleya yaseJohannesburg ngeenjongo zayo.

Phofu ilanga apha libalele, amadlelo akhuthukile, kunyembelele kulo lonke ngalo unyaka ukususela ekhaya eMaXhoseni kuye eTanganyika naseKenya, imvula igqityelwe nyakenye, kunzima kanga ngokuba amanzi athuthwa ngeetanki zikaloliwe ukusiwa kumaNyamwezi umgama oma600 eMayile kwidolophu iTabora, uBe umbona uphuthunywa eRhodesia, waye uGulumente ekunqumamisile ukwakhiwa kwezindlu ngenxa yokuphela kwamanzi. ENatal siqhele ukubona emasimini eswekile kusebenza amaIndiya anciphileyo, iimbityo, imicikwane la abizwa ngelokuba ngamaKula (coolie) nje ngoko elo gama lalatha umntu ophile ngemisebenzi yokufunqula impahla ngezandla. Kula mazibuko sihamba kuwo ndibona amaIndiya ahluthayo; apha enqanaweni kukho umdondofolo wendoda engoSikundla wakudala eTabula, okanye usibonda uNdevu (500 lbs) owayesakuba seNgqeleni eMpondweni; kwa nkosikazi yomIndiya engena ngecala emnyango, isatshutshekazi sona.

### *Tanganyika.*

Eli lizwe laseTanganyika kudala laBe ilelamaJamani (German East Africa), yaza ke intaba yeKilimanjaro eyayiseKenya eNgesini yacelwa kuKumkanikazi uVitoliya okokuba ingeniswe ngaphakathi komda wamaJamani, oko kukuthi umda wamaJamani ungeniswe eKenya ukuze ke iKilimanjaro ibe yintaba yawo. Wavuma uVitoliya kuba wayeliJama-



nikazi. Ngecala lamanzi eli lizwe iTanganyika liyinto ngobunto, kuba idike lalo lelona dike lide eAfrika, umtyululu osuka eBelgian Congo kude kufuphi neVictoria Nyanza uhle uye kungena eNorthern Rhodesia, waye umlambo iKongo uphuphuma kweli dike umke usinge eNtjonalanga ungene eAtlantic Ocean. Ngezantsi kwalo lidike iNyasa ekuphuma kufuphi nalo umlambo iZambesi wona uye eMpumalanga eIndian Ocean. Entla kwalo lidike iVictoria Nyanza eliphuphuma umlambo iNile edolophini iJinja unyuke iJiphethe uphokozeke kwiMediterranean Sea.

Enye into ebalulekileyo endalweni kaThixo elapha eTanganyika yiValley of the Great Rift, umsele onzulu (7,000 feet), obanzi, osusela efumini leemayile uye kuma40 ukutwambuluka, waye umde ngangokusuka eBayi uye eMaMpondweni nangaphezulu. Imikhenkhenene yolu hlobo nakubeni imifutjhane yona ikho eScotland, naseSouth Australia nakwiVosges (eEurope) kodwa lo uwodwa ngobude bawo kuba uqala eSinayi naseSiriya uhle nge Palestine kulwandle lwaseGalili ube yinxalenye yawo njalo umlambo iJordane nolwandle oluFileyo (Dead Sea, oluchazwe encwadini yam *EJerusalem*) ekoko ukuya kwiGulf of Akaba nakulwandle oluBomvu (Red Sea), gqi eGulf of Aden dzuu ngamadike aseAbyssinia neleRudolf (entla koGanda) kuze eKenya kumadike eMagadi namanye alapho, gqobo gqi apha eTanganyika ngawaseNatron neManyara udlule eDodoma (283 miles ukusuka

eDar-es-Salaam) uye kuthi tyumbu edikeni laseNyasa uhle ngomlambo iShire ukungena elwandle ngentla kwechweba leZambesi ; kanti entla kweNyasa kukho isebe lasentsfonalanga elinyusa kumadike eAlbert neEdward lenze uY omkhulu ofaka phakathi kwakhe idike leVictoria Nyanza nezwe laseluGanda.

Izaazi zithi kwacandeka umhlaba kudala esawubumba ebugxwayifeni bawo umDali, nje ngoko itshoyo incwadi yeGenesis, esaphozisa lo mlilo ukhoyo nanamhla esiswini sawo ; suka qheke uthanda olukhulu, ugabajolo lona, ngokwentlamba yesigezenga (xa umpheki exova aza amanzi eemvula ezinkulu angena ezimfanteneni zamaty e aya kufika emlilweni atshisa adubula udaka olubilayo (lava) lweenza iintaba ezityekeza imililo (volcanoes) ezikhoyo nango-ku, ezinye zisavutha (active), ezinye zipholile (extinct). He !

Ukudlula eDar-es-Salaam inqanawa le isinge eZanzibar isiqithi esiselulawulweni lwama-Ngesi kodwa siphethwe ngumntu ontsundu ekuthiwa yiSultan, engowehlelo lwamaSlamsi kaMahomete. Idolophu yalapha ifukeka kakhulu. Sihlile sayijikeleza sibuka izakhiwo zayo zonqulo esithenge imifanekiso yazo. Kuwo onke amazibuko kuhla abantu kukhwele abanye. Apha ke kuthe kanti kuza kuhla ixhego leNgesi lodidi lwegazi (Lord) elithe xa liyikhuphayo imali yalo kule banki sigcina kuyo iimali zethu enqanaweni, yaphuma le mali yalo izizikhova (bank notes) eziyinzinzi-likihla ethiwe mpa ngenxhowa ebomvu enga



ngonompotwana. Kukho ukuthi mhlawumbi akazithembanga iibanki ; kukho nokuba indoda endala ikholwa kukuzibona ngamehlo imini yonke iinkomo zayo, ide xa igulayo inyanzele okokuba ibedi elele kuyo (mhlawumbi ukhuko) ijongiswe phaya ebuhlanti. Nalo umnumzana waluphele, sel' engumxenge oza kubehle uyi-jiye ungayenzanga nto le nkuntyula yemali.

*Ukutya kwasenqanaweni.*

Abelungu bathi inqanawa le yihotele edada emanzini, batfho benyanisile kuBa ukutya kwasenqanaweni yeyona nto ilungele umntu ofuna iholide ephilisayo kumzimba odiniweyo, ngokukodwa kwaFirst Class, kanti nabakwa-Chisana (Third Class) baya lungelwa. Umntu ma kakhe azilingele akhwele eMonti aye eKapa, ayibone into yamehlo. Apha ke okoko sandulukayo eThekwini sivuswa kwa kusasa ngo6 ngekofu ehamba neekeki nama-pile. Kulandele iBreakfast ngo 8.30 ngotho lwezi zinto : iziqhamo ezikhutshwa emkhenkcezi se zihlinziwe : ivatala, iphopho, puffed rice, corn flakes, oatmeal, intlanzi ekroqwe neetapile ezinqinwe ngamafutha, Broiled Bacon and eggs, Toast scones, rolls, marmalade, coffee, cocoa, tea, ubize ngokuthanda ; phandle ngentlazane ice-creams ; emini emaqanda yi-Lunch : soup, eggs, curry and rice, steak and onions, Oxford bran, roast lamb, vegetables, jam tart and sauce, cheese, biscuits, coffee, fruit. Lakujika igala emveni kokuba be silele ubuthongo ikhenkceze intsimbi ebizela kwitea

enohlantlalala lweekeki, baye abanye bezongeza ngobelu lomsele enkantini ekwalapha, bambanguze. Ngo6 ibethe intsimbi yokuba siye ezibafini ezithulula iziphango phezu kwentloko (sibe be sivukele kuzo nakusasa) ukulungiselela idinala 7.30 ngokuhlwa ema siyihombele ngemithika emnyama neengaga ezimhlophe nookrukriindlathi, sifane nojobela namahlungulu, idinala engaphezulu kunaleya yasemini ngobuninzi bokutya, ibe isekho isopolo elandela umdlalo weBioscope. Nguloo mgidi ke le mihla, into etsho umntu aphume emhle elithengethenge ukutyeba mhla wehla enqanaweni ngokukodwa xa evela ezweni elibalele ilanga eyothuka indyebo engumdliva ongaka, kuba abelungu bona abothuki nto kule ndyebo noko benqinile. Thina sisuke sibe zizambuntsuntsu, kube nzima nokuphakama etafileni. Into yona endivusela umona yinja, yomlungukazi othile ongumhambi kunye nathi, etyiswa ngokolu didi lwethu. Bafo ndini ! Ihlutha ibe likiyokiyo imbina-mbineke nokuhamba, ndive ndicinga izilambi zakowethu. Phaya ngasekhithhini leThird Class ndibone kukhulekwe ibokhwe enetakane. Yeyama-Slamsi la aya eIndiya, kuba isiko lawo kukutya inyama azixheleleyo ngokwawo.

Le nto ucingo yinto, kuba ndifikelwe lucingo lomoya (wireless) olubethwe ngezolo eLondon yintombi yam enkulu indinqwenelela uhambo oluhle. Luze ngendlela ethi, " Marconigram from ship to ship " ukundululwa eLondon, ludlule eKapa kunikelwana ngalo ziinqanawa.

Iwaza kugaxeleka kule, kuba zona ziya zana.  
Injalo imfundo yamagwangqa.

### *Mombasa.*

Ngoku sigqithele eMombasa idolophu (100,000) enganeno kancinci kwiBayi (150,000). Iintle isimanga ngenxa yemithi emide (60 feet) ethe jinyi, imithi yeCocoanut, neeMango, neeCachoa-nuts, neebanana, nesundu, nemi-baba ekhumbuza iPort St. Johns emaMpondweni. Mininzi imithi yeBaobab, imixanduva yona. Omnye ndiwujikelezile ndawu-fumana ungama 20 eeyadi wanganeno kakhulu kulowa ndawubona eTransvaal (Louis Trichardt) ngokuya ndandisemjikelweni (1947) wekomiti kaTulumente yokuphicotha izivukavuka zeesinala; wona wawudlule kwi 150 unokwanela ukugqojozwa uhambe inqwelo neenkabi zayo nje ngaseCalifornia (U.S.A.). ETransvaal imbalwa, yimingqandende apha naphaya. EMombasa yintlaninge engenakho ukubalwa, kuba isezweni lobufufu ethanda bona ibe iMombasa ikufuphi neEquator (300 miles), yayamene neAbyssinia neJiphethe nelabaGanda nelamaSomali. Kaloku ama-Somali ngawo ekuphunywa kuwo ziintlanga zamaLawu, namaNamaqua, namaDamara, namaHerero, esiphithikezwe ngawo sikhanya nje thina bomZantsi, kuba bakhweza iKongo bichla ngonxweme laseNtsonalanga emfudukweni (migration) yabo yafamlibe baza kuwa eNamaqualand bathi saa ukuya ngaseKimber-



ley naseKokstad naseGeorge naseBofolo nase-  
Mpopfu naseNesi nasemaMpondweni baxubana  
nathi. He !

Isikhephe sime iintsuku zontathu eMomba-  
sa ndaza ndaxhamla iimbeko ezinkulu ngenxa  
yokuba lihlakani likaManila Gandhi kuba  
ledolophu ikholise (90 per cent) ukuba yeyama-  
Indiya kobo bungako bayo xa siyithelekisa  
nezi sivela kuzo: Zanzibar (50,000), Dar-es-  
Salaam (60,000), Mozambique (9,000), Beira  
(13,000) neLorenzo Marques (70,000). Siqale  
samenyelwa kwimbutho esebomeni (garden  
party) lomzi wesityefi esiphambili seIndiya  
ukuze siwise iintetho kumanyano lwawo,  
zalapho zonke izinonophu zawo: amagqifa,  
amagqwetha, neentloko zamafisini. Ngosuku  
olulandelayo simenyeiwe ezidinaleni neesopolo  
kumakhaya ngamakhaya aazo, amazulwana  
emhlabeni atsho koyikeke nokungena ngenxa  
yenkazimlo yezibane zeletrik eludongeni kwa  
usangena ngesango leemoto, kunge ziinkwe-  
nkwezi entungo, nobuhofohofu bezitulo, no-  
tofotofo beekhaphethi phantsi. Bafo ndini,  
buya tyiwa ubukumkani ngabanye abantu;  
abasalikhathalele izulu eli silinqwenelayo  
emva kokufa. Nam ndiphantse ndaphelelwa  
libongo. Omnye wabo undisube ngomhalat-  
tufe wemoto yakhe imini yonke wandihambisa  
endibonisa imizi eyakhiwe sisiPalato (Munici-  
pality) ukuhlalisa abaNtsundu abaqefiweyo,  
neholo entsha yeentlanganiso, nezikolo, nema-  
rike, nemikhalambela yezindlu zezikhulu  
zamaIndiya neehotele eziqeswe kuwo ngama-

Ngesi, sadlulela emaphandleni apho kuhlala amaAfrika angamaSwahili namaNyamwezi apho kufuywe iinkomo ezimalunda neembuuzi. Ngokuhlwa sibonele ibhayoskopu silihloko-ndiba lamadoda neentsapho zawo.

Izindlu ezakhelwe abaNtsundu yidolophu le zintle ngokwezaseMacNamee Village eBayi, kodwa inkankane isekuBeni ayisoze ibe yeyakho indlu; umniniyo yidolophu; phuma wena mbila waluphala, usenxele osemfsha, ugodukele emaXhoseni. Yinqojela ke leyo. Ziphele iintsuku zethu eMombasa siyolelwe ngenyani, sabuyela kwiKaranja ethe apha yakhwelisa inyambalala yaabantu ekubaluleke kuho uhlanga lwamaIndiya olungamaSiki (Sheiks, Sikhs) oludume ngamandla ezigalo nokhalipho ezimfazweni. Bonke bade, yimiximondulo empantsha iqhiya ezinkulu ezimhlophe, engachebiyo, ebuso busisamfumfu ziindevu, amaxhonti.

NgeCawa 20/11/49 sibe namanchwaba amabini: usana olunyanga zilifumi olufe lihlabane (pneumonia), nexhego (70) laseKapa ebe lifuna ukuya kufela ekhaya sisifo sentliziyo. Akubanga kho nkonzo nasaziso sani. Izidumbu zithandelwe ngeseyile zathungelwa kuyo ngokomqwayito wehagu kujiywa iimfingwane inancamini omabini, kwabotshelelwa iintsimbi ezinkulu zobunzima zokwenza zizike, zajulelwa elwandle ingemanga nenqanawa, ayabinto yakoono loo nto, kanga ngokuba uninzi lwabantu alwazanga nokuba kufe mntu. Namndiyive ngencoko yegqija lenqanawa endihlala



kunye nalo etafileni, ndaqonda ukuba le nto ukufa ayisenavuso kwezi mini.

Ngenye imini ndibe nethamsanqa lokumenywa ngumphathi (Commander) ukuba ndinyuke naye ndivelele iqonga lakhe (bridge) phezulu encotsheni apho lubonakala lonke ulwandle nendlela esiya kuyo. Undibonise apha yonke intsimbi ebusuchopho obulawula inkqubo yokuhamba. Alapha amajelo abonisa indawo esikuyo elwandle, namaqhagana ekucinezelwa wona ukuvala iintoyinto nokulawula into ema yenzeke. Kumhla ndiyibonayo le ndawo. Ilapha indlu yakhe yokutya, nokulala, nokubala, nokubutha—ubunewunewu neemfamfam zodwa, khwetha. Yinjinga le, umfo onesithozela, iNgesi lohlobo ebe ndingazi ukuba lusekho, ngobubele. Ndithe yinto ukunonelelwa ngongaka. Kudala ndizikhwela izikhephe, kodwa intja le into yokukpotyiswa ingcwele ngumniniyo. Phofu namanye amaNgesi ongameleyo enqanaweni apha kuundawo zawo ndiwafumene enje ukuba nobuntu. Ayikho kuwo ingqondo yokufanela umntu oNtsundu okokuba uyingozi. Naphaya eMombasa ndifumene amaNgesi enikele oololiwe kumaAfrika kwa kubaqhubi beejini de kube kwiigadi nooNomatikiti, nabafanti abangawuhombele nganto lo msebenzi wabo; owofika behamba ngeenyawo, bengenaminqwazi, benxibei ihentjana zangaphantsi (vests), zodwa bebetha imilozi namakhwelo bonwabile oonkabi ngokwasemaXhoseni.

Esi sikhephe side sazala ngoku ngabantu oko

Bengena bengenile kula mazibuko. Ngathi bangayilingana idolophana enga ngeKhubonqaba, kuba thina bahambi sili 1,400 ngaphandle kwabaqeswa abakwasewakeni nabo. Thina baNtsundu kwiFirst Class singaphezulu kubelungu ngenani, into leyo endonwabisisileyo ukuba sesinyakanyakeni sabantu endaweni yokuba ndibe mphoko nje ngakwinqanawa zecala leKapa-England apho ndaasoloko ndingumtshonyane osethafeni nekheswa phakathi kwabelungu. Kuxinene kwaSecond Class nakwaThird, kanti abona bantu baninzi ngabakhwele phandle (deck passengers) ebandezini lelanga eliyonti, nasezimvuleni, kumgando wengxinano eyoyikekayo bengenayo nendawo yokuhambahamba, kuuphela kukuhlala nokunqhenqha nokuuma ubomi abakuho. Bahleli phakathi kwemifululo yempahla yabo esezinxhoweni ncebokisi : ilapha imibalo yokulala, zilapha iibayisekile, zilapha izitovu zabo zokupheka kuba batya ngokuzisonela, bahlambele kwa lapha ; kanti obona bubi busekuseni ngo 4 xa oomatilofe behlamba inqanawa yonke ngemibobokazi emikhulu yamanzi atsalwa elwandle, kube yimikhwazo engapheliyo ukuvuswa kwabo ngetshoba, kulumeze ukugalelwa kwaloo manzi ngobubukru obungenanceba kukhala abantwana, kube ngumbodamo wengxovu le mihla.

Ukuchitha isithukuthezi oko ndakhwelayo ndizenzele isiko lokubetha ipiyane iyure yonke kusasa, kanti ndiya zinceba ukolula iminwe eseyaqothola, nokuvuselela ingoma namaculo

abesel' elele izigcawu entloko, kufia okoko  
 ndaphulaphula ukubethelwa ngabantwana  
 bam ndayityefela into yokuzibethela, nje ngoko  
 ndandisenza ngowe 1921 ndisaphethe iPort  
 Hare Choir. Kaloku ndandigqadaza ngoko  
 ndinganqene ndoda kwiMusic. Apha ke  
 ndizivuthulule uthuli yada yaanokuvakala into  
 endiyibethayo nakubaphulaphuli. NgomVulo  
 21/11/50 sigqibe iimayile ezili 1,012 ukusuka  
 eMombasa semisa kwiziqithi ezininzi kakhulu  
 zaseSeychelles ezingathi ngamatye amakhulu  
 athe thu emanzini, koyikeke xa inqanawa  
 ipotapota ukufuna indlela phakathi kwawo.  
 Kuluhlaza apha ziimvula ekuBonakala ukuba  
 ziluncedo kwabaphila ziiqhamo; sibone kula-  
 yiswa iiPine apple ezisimanga ubukhulu, saza  
 ekudluleni sayifuya ngasekhohlo iCape Guard-  
 afni eyincam yeAfrika nekungenwa ngayo  
 eGulf of Aden kulwandle olu Bomvu (endandi-  
 luwele entla 1928). Ngoku sicanda iArabian  
 Sea entla kweeMaldiva neLaccadive Islands.  
 Onke la magama ayaziwa yimpi yeRoyal  
 Readers. Sinyuke, sanyuka, sawuwela umda  
 weEquator, sada salibona izwe laseIndiya  
 26/11/49 kwizibuko ekuthiwa yiGoa (Mar-  
 mugao) elisaphethwe ngamaPhuthukezi.  
 Sime imini yonke apha (ngomGqibelo) sayi-  
 jikeleza idolophu, sibuka izindlu ezakhiwa  
 ngamabandla kaVasco da Gama kudala, siha-  
 mba phantsi kwemithi emide yeekokonathi,  
 ndaba ndiya qala ukulinyathela elamaIndiya,  
 se sisondele eBombay ngekhulu elivayo lee-  
 mayile.



### *Bombay.*

Sihambe usuku lwaalunye, kwasa singena eBombay ngeCawa 27/11/49. Le nqanawa ngokwesiko ikhawulelwe kwa kude ligosa (pilot) lokuyikhokela nokuyingenisa echwebeni, ekuqhelcke ukuba libe ngumlungu, kodwa namhla yaaliIndiya, saba sigqibelisile ukubona umntu omhlophe emagunyeni naphaya ezibukweni kubahloli beempahla (customs officers) nabecnwadi zemvume (immigration passports) safika ingabantu abanobubele ezindwendweni, apho thina siqhele amagadalala afige iintsiyi ngenxa yokucaphukela umXhosa naxa engonanga nto. Ndonwaba ke namhla ngesi sizathu kulo lonke uhambo lwam eIndiya apho ilizwe lilawulwa ngabaninilo.

Elwandle le dolophu iBombay iqala ithi thu ngesangcunge sesakhiwo samatye esilisango elibanzi elilelona lokungenisa umntu eIndiya (Gateway of India) ngokukodwa izinqununu zobufulumente neekumkani zamaNgesi ngokuya ayesaphethe. Lo ngumbono otsalayo kumfiki kuba ucaca kwa kumgama omde. Ekufikeni sidluliswe kamsinyane ngabahloli safika se sihlangatyenziwe yikomiti, sakhawulelwa ngemincili kwa sisehla, yasigangxa entanyeni ngeentambo ezintle (garlands) eziphothwe ngeentyantyambo ezibomvu saya kukhweliswa kwizivetyuma zcemoto zezikhulu saba siya yisungula loo dolophu inkulu (5,000,000) ekuthiwa ilandela iCalcutta neLondon ngobukhulu kwezasemaNgesini. Ukuze umfundi abunakane ubukhulu bayo

ma ndithi abafundi bayo abaphumelela i-Matriculation ngonyaka omnye ngama 62,000. Qonda ukuba eKapa mnye uloliwe ngemini ophuma acande izwe elinga ngokuya eRhodesia (Main Line Train), kodwa eBombay ngama 21 ngemini itreni zolo didi zibe ezisekhaya (Local) zikuma 300.

### *Imibono ngemibono.*

Siyityhutyhile le dolophu ngesitalato esikhulu sesazulu sayo iMahatma Gandhi Road. igama eliguqulwe bumini kwelangaphambili lesiNgesi, umtyululu ophahlwe yimihohoma yamabotwe abukekayo, ekuthe silapho see mandla ibala elikhulu, ithafa lokudlalela ikriketi, isixaxabefa esiginya abantu abakuma 200,000 elona bala likhulu lemidlalo kuyo yonke iAsia. Ewe nakubeni be kuyiCawa sibone inyakanyaka yabadlali abavethe ezimaweza, bedlala nkqi, ibethwa ibola iye kuwa ele komda ziinkintsela zeendlali ezindikhumbuze inzwana yakudala engasekhoyo uRanjitsinji endandiqhele ukumbona (1905) eEnglani ndisalidlala iqakamba ndingumfana.

Kaloku eIndiya umhla weCawa yinto yama-Krestu odwa; abona bantu baninzi banqula uBuddha, noMahomete, noConfucius, no-Krishna, noLaotse, nezinye iingcwele eziqalisela kude phambi kwexefa likaYesu benezabo iintsuku zokuthandaza evekini le. Ngoko ke imisebenzi yorwebo, nemidlalo, noololiwe, neenkundla zamatyala, nokwakhiwa kwezindlu, nolimo, zonke izinto azinamini yakuuma.

Izitalato noko zibanzi zixinene ngokoyikekayo ziintlobo zonke zeenqwelo : ootram, izikhotfhi ezitsalwa ziinkabi zeenyathi (kuba be ndiqala ukuyibona inyathi, ingxukuma mfo ndini enga ngeenkabi ezimbini iyodwa) neeriksha zabantu ezifana nezase Natal koko endaweni yokutsalwa ngumntu ziruqwa ngebayisikili ; namagemfana (gigs) chafe elinye, neekhebu zamahaje zohlobo lwakudala (1913) olwagqityelwa mzuzu (1923) eKapa, neendidi zonke zeemoto, zaye zibalekiswa ngohlobo olulumezayo kuloo ngxinano yeenkomo ezisengwayo, neebokhwe ezingaluswayo, namathole anqumla naphi na nanini na. Sisimanga esi kuba akukho nto igilwayo. Umqhubi uyigibisela njalo imoto, evutheia ixilongo po-po-po-po ephepha-phepha le nto naleya kodwa enganyatheli nto ; kuqhuba namaxhego anezimvi antjebe zimhlophe ohlanga lwamaSiki (Sikhs), amajafa wona ampan-tja iidukhwe ezingathi zizidlokolo.

Amahafi wona andidanisile, kuba asuke aayimigqutsubana noko etsaliswa imithwalo emikhulu.

### *Ilanga.*

Ilanga laseBombay litfho ndadamba igugu; sisifuthufuthu esingathi kuvulwe isiciko selaa ziko likaNebukadenetsare ethafeni leDure. isivuthevuthe esikwenza ubile ube lichebericu uhleli emthunzini, ubone ngamaluluwe elandelelana. Ngenxa yesi sizathu ndibone kusasa nje umlingane wam uManilal Gandhi, xa sinxibela ukuyifiya inqanawa, ezifumbelela



etyesini zonke izinxibo zakhe zesiNgesi abe kade esebenzisa zona, efaka ezimaweza zodwa, imithika emhlophe, iifaskoti zekeleko, nemi-binqo emifutjhane yesiIndiya efizwa ngokuthi yi“doti” into ebulokhwe-bulukhwe emilenze ivuliweyo ngemva ukungenisa umoya ezintu-ngweni. Ndive ndinqwena xa ezam iibatyi zobusika neendulubatyi zazo neekhala neebulukhwe ezibutsotsi zitjhisa oku kwesitovu!

Ikomiti isabele ukuba sifikele kumzi wegqira elihlala kwiopstezi yesihlanu, kubantu abanoBubele abasinqake kwa ngoko ngeziselo ezibandayo, kwaayintswahla yencoko engezinto zonke, ikakhulu ngeAfrika.

#### *Linchwaba.*

Kuthe sisancokola kwahllokoma phandle ingxokolo yeentsimbi ezibuskolo-butyalike zibethwa ngabantu abaninzi; sasukuma saya ezifestileni sakhangelala kude ezantsi estratweni kanti linchwaba. Naango umkhooko wabazili uphahlwe ngababethi beentsimbi; naaso isidumbu phezu kwamanqwanqwa eembambosi eziphezu kwevanti emavili mabini, ubuso butyhiliwe bubonwa ngumntu wonke, bofenkazana yodidi lwamahlwempu, kuhanjwa ngogxanyazo kusukeliswa ukufika kundawo emgama ukuya kusitjhisa eso sidumbu kwiziko (crematorium) elivutha imini yonke litjhisa izidumbu ezifikayo nakumafumi amahlanu ngemini esixekweni esinga ngeBombay. Uthe kum omnye ebe ndimbuza ngeli siko: utjhiso olu longa isiza esikhulu kuba ngekufuneka

kuphume iifama ngeefama minyaka le ukufihla izidumbu ezingako zabantu abemkileyo babe bemkile, bemke undomka ongenabuyambo, ckungasizi lutho ukubalondoloza beluthuli kakade.

Phofu akho amaIndiya anchwaba nje ngathi, emhlabeni, amaSlamsi kaMahomete (Islam, Mahomedan) ayityayo inyama. La atshisayo ngamaIndiya (Hindu) angayityiyo inyama. Wona agcina uthuthu olo lomfi ngokwama-Roma awayelugcina ngeembodlela nje ngoko watshoyo noMacanlay: "And how can man die betetr, than facing fearful odds, For the ashes of his fathers, And the temples of his Gods."

Esi sihlo sitsho noko yaakho indawana yokuba ndiqonde ukuba ndisezweni namhla, ndamana ndivukelwa leliya bali lomhlolokazi waseNayini (kuLuka) owavuselwa unyana wakhe okuuphela yinKosi ethwelwe ngethaala yamenza wahlala, wathetha.

Emva kwedinala ikomiti indikhuphele isidyoli (umthunywa), inzwana yomfana, soku-ndibonisa ubuhle beBombay, ngokuyijikeleza ngemoto de litshone ilanga. Okunene siqalise ngokuya kwihotele edume ngokuba yeyona intle kulo lonke elaseIndiya neAsia-iphela, i" Taj Mahal Hotel," emi phezu kolwagciba lolwandle kanye emva kwe-" Gateway of India." Liqakabodo lomzi ogqibe isitrato siphela ngeepstezi ezininzi. Apha ezantsi kumphandle luthotho lweevenkile zodidi. Ngaphakathi, zii-ofisi ezinkulu, nezinye iive-



nkile, neengxwebukulula zamagumbi okubutha (lounges) othi xa ukwelinye icala ungamboni, okanye angaqondakali omnye umntu okwelinye icala ; yonke into ihonjiswe ngobunono obungathethekiyo ; kuncameke egumbini lokutya apho kuziintyantyambo ezimiswe ngokwasegadini zizawule umkhenkce oyingqangqafolo eyakhiwe ngokwesithombe somntu, waye awunyibiliki kuba ugcinwe ziimafini zokudala ingqele ebandisa lonke eli gumbi. Isimanga kukuba thina siphola sigodole phakathi apha, uze ubile kwa ngoko wakuphumela phandle. Lo mzi waakhiwa ngama£200,000 phambi kwemfazwe, kwaza phakathi kwezitena zeendonga zawo kwafakelelwa imibobo yokuhambisa amanzi abandayo aphuma emkhenkce. Yonke into etyiwa apha yeyodidi lwenchunchu ezimilomo mide ngobudulu. Ekuphumeni apho umhlobo wam, endingamlifaliyo ububele bakhe nezandundu ezitsolo ngokusoloko zincumile, undijeklezise imigama emikhulu, sabuka izakhiwo ezimelene nolwandle, nodedepu lweehotele ezilapho, nezikhundla zeentlanganiso abesakuthetha kuzo uGandhi kubantu abangamawaka ngamawaka kuba le nto umntu ikho eIndiya.

### *Kwaloliwe.*

Lakuba litjhonile ilanga likhawuleze lafika ilixa lokuba ndimke eBombay ndisinge eCalcutta. Isitifi salapha siyelele kwezaseLondon ngobukhulu, baye abantu bengathi ziinkumbi phambi kwaso nangaphakathi kuba ziimfidi



abandulukayo, ziimfidi abafikayo, bebodwa  
 ababonakala bengamabungele ahlala kanye  
 kuso ngokupheleleyo belele ngemibalo eya-  
 ndlelwe esamenteni, be phile ngokucela into  
 etyiwayo kubahambi, ewodwa ama“Kula,”  
 (oko kukuthi abathwala impahla yabahamba-  
 yo), amadoda omeleleyo, izigadangu eziyifu-  
 mbela entloko, enye phezu kwenye, ngantathu  
 izityesi neetranski ezibunzima bungatsho asa-  
 dalale ondim, zaye ezinye izinto ezixhabase  
 ngeengalo zombini, ide iyonke ibe nga ngo-  
 mthwalo olingene inkamela eyedwa kuba use-  
 keleze itiki ngento nganye. Kwo! Bomelele,  
 mfo, aaba bantu, ziingwanyalala ezinomsindo  
 owothusayo apho baxabene kwa bodwa begi-  
 lana ngokusuba impahla yomhambi, kube  
 lusizi kowoyisiweyo ejiyeka esinekile esixinxe-  
 nge. Uloliwe mde nje ngaba baya eRhodesia  
 ukusuka eKapa. Ngumcimbi othe nkqi uku-  
 lifumana ikhareji elinegama lakho kuba aku-  
 yumelekile ukuba umntu afumane akhwele  
 lingekho efestileni igama lakhe. Kuthe se  
 kuudala, labonwa clam, se ndiphantse nda-  
 ncama emva kokunyuka sisihla wonke loo  
 mtshotshozi wamaqegu. Sikhwele singama-  
 doda amane aamaIndiya aya kwiindawo ngee-  
 ndawo, indim noGandhi abaya eCalcutta  
 (1,380 miles) ngohambo lobo busuku beCawa  
 nemini nobusuku bangomVulo, nemini ya-  
 ngolwesiBini, uhambo oludinisayo emalu-  
 ngwini omzimba. Ikomiti isiphathise nga-  
 mnye impakatha yomandlalo omboxo ofwa-  
 nkathele iingubo neefiti nemiqamelo nomkhu-

sane othintela iingcongconi (kaloku zizo zodwa eIndiya ngenxa yobufufu nezidibi zamanzi) ukuze le mpahla sisebenze ngayo iinyanga zontathu de simke. Ndifunde into entja apha eluncedo nje ngoko kungekho Indiya lingenayo le mpahla (kuba ndigqibele ngokuzithengela eyam endisindisa ezindlekweni zale iqeswa kwaloliwe xa useluhambeni). Isiporo abaleka kuso uloliwe sibanzi ngaphezulu kwesaseAfrika. Silinganiselwe kwesaseEngland. Amakhareji ziinkebenkebe ezimagumbi aphantangaleleyo. Kuqeswe amaIndiya odwa : iigadi, oonomatikiti, ababaseli beinjini, neeweyitala ; ngalinye akukho mntu umhlophe ndimbonileyo kwaloliwe. La magosa onke ndifike enobubele novelwano, amancoko avuyiswayo kukuthana nqwakaqhwa nomAfrika, anesithozela ethethela phantsi ngokuzolileyo ; awacaphuki, azolile, awaseli. Ndive ndisithi, hayi ufumnandi bokuhamba ezweni labazili.

Into ebe mbi yona yingxinano yakwaThird Class, apho ndibone befumbe bafumba bada bahlala omnye phezu komnye kuwo onke loo makhareji asibozo aabo, abanye bahleli ezifestileni, abanye ezituphini ezi kukhwelwa ngazo phandle kujinga emoyeni imilenze neenyawo. Phaya ekhaya ndiya khwela kolu didi lwasesithathwini (ngehambo emfutshane) kodwa e-Indiya yenye into, khwetha. Waye uloliwe weli akabaleki, uphaphatheka njalo ngoku kweRhodesian Express, apha egongqoza engena uthuli nenkunkuma ezenza zibe mnyama yintsila izinto ozinxibileyo. Kuse sikwa-nti



emathafeni esingawaziyo ezigqabitha zonke izitifana, enyula iidolophu ezivileyo, kwaza ngentlazane wamisa ithuba elinobom kwisixeko esibalulekileyo saseKhandwa (Central Provinces). Ndibone isimanga : indoda izihlamba umzimba phantsi kwempompo apho kanye esitifini (phofu noko ifubele kakuhle) esidlangalaleni sabantu, yathi igqiba kwangena enye, alandelelana njalo, ndeva ndinqwena kuba lalifhisa mu igala ; kwaye kukho nemiduka yeebokhwe zicholachola izonka, neenkawu zigqakadula zifuna amaxolo phakathi kwabantu kodwa zingasiwe so bani. Impendulo kumbuzo wam ithe aaba bantu bahlamba imizimba ngamamfengu achithwe ezweni lawo ePakistan yimfazwe enkulu ephakathi kwama-Indiya (Hindu) namaSlamsi (Moslems, Mohamedans) ebacise izigidi ezisixhenxe (ngaphandle kwezigidi ezibini zabafe fi) zabantu abathe saa ezixekweni nje ngaba sibabona behlamba ezitifini, abanye se be yimilalandle emahlathini, izidla-ludaka. Esi sisiphumo sokungavisisani konqulo lwamaSlamsi nolwamaIndiya mhla iBritani yabakhululela ukuzilawula. He !

Akukho lizwe ndakha ndabona kulo zingaka ukuba ninzi iimfene. Sihamba nje ngololiwe sizibona ziyimihlambi, ezinye zilalele ukuphoselwa izonka, ku be yintwana khona esitifini ukubona inkawu itsibela phakathi ekharejini ngefestyle ithi hlasi isihloko seebanana zomntu ibaleke nazo ziphelele kuyo. Emasimini abalimi balinda umlindo ongapheliyo bephekuza zona.



### *Imilambo.*

Siwele imilambo ngemilambo enga nge-  
Gqili neLigwa, ndithi ndakubuza igama ku-  
thiwe hayi asingomlambo lo, ngumfulana ; uza  
kuwubona wena umlambo ngokuhlwa nje xa  
sigaleleka eAllahabad. Okunene ngoqatya  
olukhulu ndive isandi sebulofo engathi ayina-  
siphelo, ndalunguza efestileni. Yo ! Naantso  
intywenka yomlambo omnyama odada izikhe-  
phe iJumna, obulofo ebude buyimayile iphela  
ophuma entla ezintabeni zeHimalaya, umsinga  
ubonakala ngathi ungaliginya iLigwa ngoku-  
phindwe amafumi omafini, ulwandle mfo  
ndini ! Yinto etsho ndaakhama umlomo  
kukumangaliswa. Lo ngumlambo okhangele-  
lwe buthixofo ngamaIndiya ngenxa yobukhulu  
bawo. Uya nqulwa. Kanti nawo awuthathi  
nto kwiGanges ngobukhulu, ehlangana kwa  
lapha eAllahabad neJumna le, esithe saphuma  
ngayo kule dolophu ngentfexibela yebulofo kazi  
emayile zintathu ubude ! Nje ngoko ndiwu-  
wele kumnyama ebusuku ndiza kubuya ndi-  
wuchaze kanobom lo mlambo kuba ekubuye-  
ni kwam ndeenze iintsukwana kule dolophu  
ndawucikida. He !

### *Ilizwe.*

Ekuseni silibone kamnandi ilizwe namasimi  
omqhaphu (cotton) nemizi yasemaphandleni  
(villages) ekuthiwa inani layo iyonke eIndiya  
ikuma 900,000 baye abantu abampilo ikukuli-  
ma umhlaba beziigidi ezima 262. Indlala  
phofu kuthiwa iqhelekile, kuba imvula ingqo-

ntfiza njalo ukungaqiniseki, nje ngakwelethu. Imihlaba enkcenkcefelwayo ziiakile ezima 49,000,000 yaye iJumna inezibaxa ezikhulu ezikhutshwa kuyo zinyakamise izithabazi zamasimi. Oololiwe ngama 49,000 eemayile. UBude beli lizwe bokusuka entla eNyakatho (North) kuse ezantsi eNingizimu (South) ngama 2,000 eemayile baye ububanzi bokuthabatha eMpumalanga kuye eNtsonalanga 2,500 ukuze lilonke libe malunga nehalafu ye Africa (4,500 x 5,400). Nakubeni entla lonqanyelwe lulundi lweentaba zeHimalaya, eli liphakathi ndilihambileyo ngezi ntsuku zimbinilezitywakadi zamathafa ayelele kuKhaya-khulu kwesikaZibi eRustenburg apho uloliwe agqoloda kungaqo othe tse nje ngowase-Bechuanaland, engajikijiki ndawo kuBa azikho iintaba ; nto ikhoyo yona ziinkahlukazi zamahlathi amithi mide ngokumangalisayo, emagqabi azithwexeba apho ifihlakala lula ingwe, nenyoka edumileyo yakhona iHamadrayad ebude bunga ngoodlezinye abathathu, yaye ikwanga-ko nengozi yobuhlungu bayo. Lenile ilizwe zizikhotha namatyholo. Ndiva ndizibuza ndodwa ukuthi kungani na lifiye lodwa iphandle elityebe ngolu hlobo kuye kukhandaniswa ezidolophini? Thina kumimandla yeQonce ebantu balikhulu kwimayile (square mile) enye yomhlaba ongowomXhosa, sibe singalivuyelayo izwe elinje. He !

## ISAHLUKO II.

### *Calcutta.*

Emini enkulu sibone siyingena idolophu iCalcutta eyeyona inkulu eIndiya ngobuninzi babantu (6 millions) ilandela iLondon kwizithaanga (empire) zasemaNgesini nangokutwezeka komhlaba emi kuwo, isityatyabeja esingathi asiphele ndawo. Esitifini ziintlantlu ngeentlantlu zemigaqo kaloliwe ekhumbuza eyakwaBulawayo ngobude. Abantu banyakazela oku kweembovane zobugqwangu, zaye zonke iiplatform zinabantu abadinwe baazityambele kukuyotywa busufu, nabaqungquluzileyo abangathi abanakhaya limbi, neziswayimbana ezingqiba imali kumntu wonke, usizi lweentsizi. Nasekhaya eAfrika andizange ndizibone iimfenge ezilamba kangaka. Ngenene iIndiya elisilambi eIndiya liphantsi kunomAfrika osisilambi eAfrika kuba libitya libe ngamathambo odwa. Thina siqinisa intamo siqwanye naxa siziimfebe zamahlwempu.

### *Ulwamkelo.*

Samkelwe ngobubele obungazenzisiyo ngamalungu ekomiti esimenywe yiyo, iindlezana zamaIndiya agqobokileyo ekuhleni kwethu kuloliwe kuqokelelwa impahla namagama ethu. Kubonakele kuvuya nabakwaGulumente abaqokelela amatikiti emasangweni xa eva kusithiwa " Pacifist Conference Delegates ! "



Ekubeni siphumile sihlohlwe ezimotweni sesiyokozela ziidanga zamagqabi neentyantya-mbo (garlands) esigangxwe zona ezintanyeni ngabaphuthumi bethu. Gqi, intyonkabila yemlambo iHoogly emi phezu kwayo le dolophu nolisebe leGanges kuba ilungena ulwandle se iyiminwe emininzi (Delta) ngokweNile eJiphethe kukufumbelela kwentlabathi yawo egilana neyolwandle. Zilapha iinqanawa zee-ndidi zonke kuba umlambo lo uzilungele ngamafumi amathandathu cemayile ukusuka echwebeni.

Ingxinano yezinto ezihambayo nezibalekayo ezitrateni iyelele kweyaseBombay, koko apha esona silo sibalulekileyo ziinyathi ezitsala iinqwelo zaye zibotshwe ngambini nangantathu zityhuda phakathi kweemoto nabantu ngohlobo oloyikisayo; naanzo ezinye zizihambela zodwa zisitya incha emagotyibeni cindlela nezindlu kwa lapha edolophini, zibe zithe saa neenkomo neebokhwe. Yingxovu yedolophu le, bawo. Ndibone nabafazi abathwele iingqayi zamanzi entloko ngokwabase-maphandleni.

Izakhiwo ziingxwabulukula ezinama-banga amaninzi ukuya phezulu kanye nje ngase-Johannesburg, zaye zixinene ngohlobo olulodwa. Sityhutyhe umgama ovileyo, saya kungena phantsi kwemithi emihle kwibotwe elibukekayo eliphethwe ngumdi-baniso wee-Manyano zoXolo (Pacifist Organisations) zama-Indiya nabeLungu. Apha sibonene nabaphuma eJapan, America, China, England,

France, Egypt, Ireland, Germany, Australia, njalo njalo besiya kwa kule nto ndiya kuyo. Okwaloo mini siphumle salala apha saza sanduluka ngengomso ukusinga kwindawo eliziko lentlanganiso esizele yona. Kuse olungaliyo ngolwesiThathu 30/11/49, sangena kuloliwe ophuma eCalcutta esiya eBholpur (90 miles) ekuthe ekuhlени sehla se sibaninzi ngenxa yokungenelela endleleni kwaβavela macala wambi kwaβanye oololiwe; kwaayinkungu nelanga ngabantu estifini beze kubukela xa sikhwela ezibasini ezicanda isixeko sabo.

### *Santiniketan.*

Emva kweemayile ezine singenile eSantiniketan, "IZiko loXolo" (*santi, peace; ketan, place*), elakhiwa ngumfi uSir Rabindranath Tagore, umlingane kaGandhi. Silaliswe ezintenteni kanye ngokwaseJerusalem, ngabathathu nangabane.

Abathunywa abavela kuundawo ezikwase-Indiya baba malunga nama 40, saza thina bawele ulwandle saakuma 60, ukuze sisonke sibe likhulu; amagama ethu ingala: David Acquah (Gold Coast, West Africa) umfo omnyama ngokupheleleyo; A. C. Barrington (New Zealand); L. Bautista (Phillipines); abaseMelika U.S.A. lifumi elinantandathu, ingaba: T. Bell, P. Erb, R. Gregg, K. Hujer, Dr. Mordecai Johnson (umntu ontsundu), B. Knox, A. Muste, R. Newton, G. Paine, J. Rankin, G. Rhoads, I. Rodenko, J. and Mrs. Sayre, R. Steele, O. Miller, He! Owase-



Switzerland nguR. Bovard. AbaseEngland  
 basixhenxe: R. and Mrs. Brayshaw, Vera  
 Brittain, A. Harrison, R. Reynolds, W.  
 Wellock, W. Zander; owase Holland nguJ.  
 Buskes, eFinland nguE. Ewalds, eAustralia  
 nguJ. Fallding, eCanada nguM. Farri; abase-  
 South Africa bathathu: Manilal Gandhi  
 (Durban), nomna D. D. T. Jabavu, no-  
 Michael Scott wodumo; eEgypt nguH. Hassan;  
 abaseMalaya bathathu: A. Ishak, Y. Leong,  
 S. Satyananda; eDenmark nguK. Jorgensen,  
 eIreland nguL. Kingston; bathathu abase-  
 Japan: T. Kora, R. Nakayama, P. Sekiya;  
 eGermany nguH. Krachutski, eNorway ngu-  
 D. Lund; babini eBurma U. Lwin, L. Win;  
 eCeylon nguS. Malalasek; bane eFrance:  
 G. Marchand, H. Roser, J. Sanerwein, M.  
 Trocme, eTeheran ngu S. Naficky; babini  
 eSweden: S. Ryberg, O. Rydbeck; eIran  
 ngu I. Sadigh; eBangkok babini: A. Sanka-  
 wasi, P. Wastanasaran; babini eChina B.  
 Tseng, P. Tseng; eLebanon nguM. Nasuli;  
 bathathu abaseEast Pakistan, ngama 39 abase-  
 India.

Ndizifiye ngamabom izikhokelo zamagama  
 ezinje ngooRev., Dr., Prof., kodwa ubuninzi  
 babathunywa aaba ziimfundi nezikhulu koo-  
 mawazo, asizizo izigxuda (dull) neempambani  
 (fanatics). Ukutyebisa le ndawo ndokhetha  
 amagama abe mbalwa ndenze amabal'engwe  
 ngawo, ngokukodwa aabo bathe babaluleka  
 ezingxoxweni.



*Ababalulekileyo.*

Ma ndiqale ngomGcini-Sihlalo wethu uDr. Rajendra Prasad, M.A., LL.D. umfo ontsundu ngokomAfrika. Nguye othe ngo1950 wanyulwa okokuba abe nguMongameli (President) wezwe lonke laseIndiya (Republic), iciko lemvelo ebe linguSihlalo wePalamente ekuqingqweni komthetho omtsa wolawulo (Constitution). Ngobuchopho bathi abamaziyo akazanga waba nguNumber 2 mntwini ukususela ezikolweni zangaphantsi kuye koo-Matriculation nooB.A., nooM.A. nooDoctor nasebugqwetheni (Advocate) nasePalamente. Indawo yakhe yaasoloko iyeyokuqala entloko. Ngumntu othi xa ethetha esidlangalaleni nakwiIndiya yonke ajonge nje ejelweni (microphone) athethe acikoze ange ufunda incwadi ecikidiweyo. Ngumlandeli kaMahatma Gandhi ngengqoboko noqhele ukuhlala iminyaka ezitolongweni edabini lenkululeko ye-Indiya.

Liqikili (favourite) kuwo onke amawabo athi ukumteketisa ngu " Rajen Babu " (Father Rajen). Likhohlombe leNkulu-mbuso Jawaharlal Nehru neGovernor-General C. Rajagopalachari.

Enye inqununu (incutshe) nguProfessor Olaf Rydbcek waseSweden ongomnye wabaqingqi be Atomic Bomb kwa mhla yazotywa. Ngumfo othetha angaphefumli xa echaza iimfihlo zePhysics neChemistry, incilagotshi kwiEurope iphela, isisusumba sendoda ngommo. Omnye umntu obalulekileyo nguMiss. Vera Brittain, M.A., D.Litt (Oxon.) umfazi

weProfesa yaseOxford owafunda kudala kunye no Mrs. V. M. L. Ballinger (wePalamente yelethu) besezintombi. Ngumbali weencwadi ezikumafumi amabini ezidumileyo.

UDr. Mordecai Johnson, M.A., Ph.D., LL.D., D.Litt. ngumntu ontsundu endimazi ngamaxefa ooDr. Max Yergan mzuzu (1925) edume ngokuba lichule lokuthetha elintanga zimbalwa kuloo nto eMelika. Nje ngokuba iHoward University, Washington D.C., U.S.A. yaasoloko yonganyelwe ngabelungu oko yemiswayo, kuqale ngoMordecai lo (1926) ukumiselwa komntu ontsundu ekuBeni yi-Principal yayo. Undibalisele izinto ezininzi ngamadoda endiwaziyo kwelakowabo ooDr. W. E. B. Dubois, Dr. Channing Tobias, Dr. Geo. Haynes, Dr. Yergan nabanye. Le yimfundi ezibalule yavelela ngamagxa kule ngqungquthela xa kuvele iintsongapicili (wrinkles) ema zityeneneziswe ngamasoko (solutions) obuchule, ngoluvo olunye sibenele kuye, atsho ngencindi yobusi, umfo oyinzwana, nozwi ngathi lugwali, linyuka lisihla, ephatha kukhenyeka, ephatha kuthomalalisa, atsho siphulule izilevu sincoma. Nokuba se bebathandathu abantu abathethileyo entlanganisweni, abahleli beendaba bebesuka bapapase emaphepheni eyakhe yedwa intetho, kunge akuthethanga mntu wumbi. Ngenxa yokwaziwa, uphuthunywe ngeEropleni e-Melika wabuya wagoduswa kwa ngayo yena He!

Enye injojeli nguDr. Wilfrid Wellock, M.P.,



LL.D. ongomnye waBavotela inkululeko ye-India ePalamente yaseEngland. Lo mfo uyi-chaze savuleka amehlo into yokuBa xa sifuna uxolo ehlabathini kufuneka kuqala soyise izinto ezintathu ezizezi: i. iingxukuma zamaJifini ezikhupha abantu emaphandleni zibaqokelele ndawonye ezidolophini (the dinosaur of industrialism); ii. ukuhluthwa kwamazwe aabantu ajikwe enziwe izithaanga zaBoyisi (the evil of colonialism); iii. noqatso lokufunjelwa kwezikhali zeemfazwe (the juggernaut of militarism and armaments). Uthe ezi zinto zizo eziyitshonisileyo iEngland zayenza yahibaza ingqondo yamaNgesi yada yeyela kumacebo okucima iintsizi ngotywala (£700,000,000 ngonyaka), nangobejo (betting) lweHorse-racing neFootball-gambling (£700,000,000 ngonyaka), kwa necuba elitshaywa ngabafazi nangabantwana (£700,000,000 ngonyaka) nezixhobo zemfazwe ezinyanzelisa iirafu ezaphula umqolo, ephaphatheka nje eyifiya iEngland amaNgesi kunamhla. Le yenye yeentetho ezithe zayo thusa intlanganiso, umfo lo ebexefa ethetha ngohlobo olundikhumbuze ooAbdurahman noTubusana besagqadaza, wena ubeva ngembali kuuphela.

Ziingqondi zombini abathunywa abavela eChina uProf. Beauson Tseng, B.Sc. (Lond.), A.R.S.M., LL.D. o sisizukulwana sama 73 senyange elalingumPostile kuConfucius ngokukaPetrose kuYesu Kristu. Abazali bakhe babe ngamaphakathi ezwe labo eLondon. Yena wafundela ubuInjiniya (Engineering)



wazuza isidanga seB.Sc. (Lond.) wagoduka wagqobokela ebuKristwini, wamisa uNokoleji omkhulu encedisana nentombi yoyisekazi entanga-nye naye (55) uMiss Pao Swen Tseng, B.Sc. (Lond.), Ph.D. olapha naye nje ngomthunywa wesibini welo zwe. Udade wabo lo ngumntu weziphiwo zodidi oluphezulu emfundweni nongumbali weencwadi ezidumileyo zengqoboko, engumjikelezi ofundisayo (Lecturer) engomnye wezithethi eziphambili eChina. Esi siphosiqondakele ngokudandalazileyo nalapha. Wayekho ekomfeni yase-Tamburan, Madras (1938) eyayiyiwe ngama-Afrika angooS. Tema, A. Luthuli, J. C. Mvusi, noMiss Mina Soga, kanti wayekho eJerusalem (1928) kunye nombali lo; athe ngeso sizathu wamisela ngokwakhe okokuba sithatyathwe umfanekiso sisobabini, ube sikhumbuzo samagqala amhlophe zizimvi namhla esilwela uBuKristu. Ukum ndibala nje loo mfanekiso. Ndimkhumbula kakuhle lo mntu eJerusalem ethetha entyingoza ngezwi elithe nkqo ekunye nogxa wakhe uMiss Helen Kiduk Kim, M.A. waseKorea, umlonji nalowo. He!

URev. Michael Scott lufafa oluphaya lwe-soka laseTshetshi elisebenze eJohannesburg naseBombay naseLondon mandulo ngesimilo esinye sokufela wonke umcinezelwa. Thina simqabuke kutsha nje ezimanye namaIndiya ePassive Resistance eNatal efakwa entolongweni kunye nawo ngokuchasa iAsiatic Land Tenure Act. Nyakenye weenze isenzo sobu-

kpoti esilwela izizwe zaseSouth West Africa amaHerero namaLawu (Hottentots) nama-Dambara (Damara) wathi evalelwe ngaphambili nguFulumente watyhofoza iintango ngeentango zamaziko emvume yokuwela (Passports) nawelungelo lokungena phakathi kwi U.N.O. (United Nations' Organisation) wangena yena wawaneka umcimbi wezi zizwe ngokupheleleyo, waza emva koko wakhwela iEropleni sabona ngaye sel' ephakathi kwethu eIndiya encedisana nathi ezingxoxweni zokuyila uxolo ehlabathini, wazibonakalalisa ukuba ungowodidi lwabafundisi (missionaries) oluzinikela nasezitolongweni ngenxa yabantu abantsundu.

UMiss Rajkumari Amrit-Kaur, M.A. li-Gosa leMpilo (Minister of Health) ePalamente nomseki weembutho ezininzi zabafazi, wabe engunobala kaGandhi iminyaka esondeleyo kuma 20. Uzalwa sisityebi iMaharajah of Kapurthala waza wathi ngokungena ebu-Kristwini enomnakwabo uSingh (owayeyi-Indian Commissioner of South Africa mzuzu) bahlanjwa nguyise, balahlekana nobo butyebi buyintabalala. Wafundiswa eEngland waza waayintfatsheli kwiiTennis Championships nasezintlanganisweni. Sivakele isakhono sakhe nalapha.

UR. B. Gregg, B.A., LL.B. waseColorado, U.S.A. wakha wahlala ithuba endlini ka-Gandhi nje ngomdisepile wakhe. Ngumbali weencwadi ezimbini zodidi ezichaza amacebo kaGandhi. UNirmal Kumar Bose, M.Sc.



ngumbali weencwadi ezili 12 ezibalulekileyo. Uneminyaka ethile esezintolongweni ngenxa yokulandela iimfundiso zikaGandhi. Ungomnye wabo basichazele nzulu ngaye.

USophia Wadia, M.A. yintokazi efundiswe eParis naseLondon naseColumbia University, New York yaphekwa yavuthwa. Yingcaphephe ngecala leencwadi ezingeengqoboko nemibongo, ethi xa ithetha ivakale ngezwi elinkqongoza kamandi. Ukhanyise lukhulu ngolwazi lweendidi ngeendidi zengqoboko.

Umfo oqondakala kwa sebusweni ukuba uxozekile ziziva zeemfazwe liJamani elingu Dr. Heinz Kraschutzki elazalwa ngowe1891 lalwa kwimfazwe yokuqala (1914-1918), laza emva koko lalahla konke okokulwa langena kwiimbutho zoxolelaniso, laangumhleli. Unkabi ube siisulu seentolongo ngenxa yolu kholo, ebekwa ityala lokudiz' amahlebo emikhosi wazimela waya eSpain; wanukwa nalapho wathiwa nka ngeminyaka esixhenxe egqogqiswa iintolongo ngeentolongo, wada wakhululwa, wagqibela ngokuBa yiProfessor of History eRussia, nalapho wabuya wachithwa. Lo mfo uthi akuthetha ngamava akhe abuhlungu atsho sizibambe ngeenkophe iinyembezi.

UDr. Riri Nakayama, M.A. (Japan) usothuse ngokuzila ukudla iintsuku zosixhenxe ekunye noManilal Gandhi umngane wam endize naye ukuphuma eDurban. Izizathu zolu zilo phofu zahlukene kuba umJapan uthe uzohlwaya ngezoono zamawabo zokuhlasela



izizwe ezimsulwa. UGandhi yena uthe uzilela ukuzenza nyulu (self-purification). Ibe yinto eyoyikekayo le kuthi baboneli kuba ngesithuba esincinci babitye baazintswabane, banga baza kufa, kodwa banyamezela bada bazigqiba ezo ntsuku besela amanzi odwa. Izila elingaka andizanga ndilive nangeendaba kwaXhosa ezimbalini. URiri lo yibifopu egqibeleleyo yehlelo likaBuddha eladaleka kuminyaka ema 300 phambi koYesu.

Elona nyange lale ntlanganiso nguRev. G. L. Paine, M.A., D.D. (Massachusetts, U.S.A.) obudala bungama 75. Ngumswayiba wogxiba olunciphileyo, olumathambo makhulu, uhlwath' olumadolo ngokukaMaqoma. Kowabo ngumlweli wamaNegro, noxolo, waye ewazi phakathi amazwe eRussia, Poland, Czechoslovakia, Hungary, Yugoslavia. U-sincede kunene ezingxoxweni.

UProf. Kakasahib Kalelkar, B.A., LL.B. yingwevu eyintang'am (oko kukuthi ngowesi-Twayi nomPhunzisa 1885). Nguyena wab' eyintonga esekhosi kuGandhi ukususela mhla wabuya (1915) eSouth Africa, waakuwo onke amatsili namakhandilili akhe, wafakwa kahlanu ezintolongweni. Ziwelile efumini iincwadi azibalileyo. Ukhanyise kakhulu ngengqondo kaGandhi.

URev. Henri Roser (France) wafakwa entolongweni iinyanga zosithoba, gumbini linye yedwa imini nobusuku engavunyelwa nakufunda ncwadi naphepha. Uthi kum waphantsa waphambana ingqondo sesi sohlwayo koko

wasindiswa kukucula amaculo eCawa njalo ngentloko, kwa nokucengceleza izifundo ze-Bayibile azikhumbulayo.

UDr. Chakravarty, M.A. yiProfessor of English (Howard University, U.S.A.). US. Ghosh, M.A. (Cambridge) ebe silala ntenteni nye naye ligosa likaNehru nelalinguthunywase kaGandhi kuSir Stafford Cripps. UProf. Acharya Kripalani, M.A. lilungu lePalamente UDr. Kumarappa, M.A. ngumongameli womanyano lwabalimi oluqhuba imfundiso kaGandhi. Maninzi ke amanye amagqala abalaseleyo kweli khulu labathunywa endinokuwachaza ngovuyo, kodwa la anele ukufonisa ukuba udidi lwamalungu ale ntlanganiso lolwabantu abangqondo zibadlileyo ekunokufundwa nzulu kuzo. He!

### *Tagore.*

Indlu esingenela kuyo yeyomfi uSir Rabin-drath Tagore isilumko sembongi eyathwa jize ngebaso lama£4,000 (Nobel Prize for Literature) ngomnyaka we1913, kwa nelobu "Sir" ngowe1914. Wazalwa ngowe1861 ukuqala kwelanga likaQilo, wafa ngowe1941. Imfundo yakhe wayifumana eEngland e-Brighton nasekolijini yombali lo iUniversity College, Gower Street, London, waayingcwan-gula yokubala ngesiNgesi iiSonnets, Plays, Lyrics, Novels, Lectures, Music, Philosophy Journalism, Painting, Religion. Uqubisene noGandhi ngowe1915, waza wancama ifama enkulu yakhe wayijika wayenza isikolo soku-



fundisa ulimo namafijini okuphilisa abantu abalambayo basemaphandleni.

Uyise kaRabindranath Tagore wayeyi "Zamindar" oko kukuthi isihandifisa sesimahlaba, umhlaba olinganiselwa ngee "square miles" olingene ukujikelezwa ngenkabi yehafi elothi lihambe lide lidinwe kuba ububanzi bawo yingxizakhwe, ingoma kaTagore. Indlu yakhe ke le singenela kuyo libotwe lebongo elakhiwa ngemali ekuma £25,000 emagumbi azinkenkebula, ahonjiswe ngemithi enqabileyo eyaphuthunywa kumigama ekude. Izi-opstezi eziliqela eziphumela phezulu ebaleni elibanzi lesamente apho kubuthelwa khona ngabantu babone imigama emikhulu macala onke. Iyaqwe yimixanduva yemithi emagqomogqomo eyatyalwa kudala ngezandla yadala amahlathi anezixwexwe zemithunzi ekungenela phantsi kwayo izikolo zanamhla, kwaye kukho nezinye izindlu ezininzi zokuhlala iititshala nabafundi neeholo zezizathu ngezizathu. Eyethu intlanganiso ingenele kwiSitting Room (Lounge Saloon) ebunewunewu bungumangaliso. Qonda xa ndithi ikhulu lonke labantu lihlala ezitulweni kuyo, elowo enesakhe isitulo.

#### *Ukusungulwa.*

Kube yimini yeemini ukusungulwa kwayo 1/12/49, kubetha amagumbu, umvuli inguDr. Katju (Governor of Bengal) ephahlwe ngu-Miss Rajkumari Amrit Kaur, (Minister of Health) nonyana kaTagore ekuphethe yena ngoku kulo mzi.



Ukuphuma kwethu ezintenteni sihambe ngoludwe lomkhoko olumaBalabala, siphahlwe zii“ photographers ” zamaphephandaba zinqakra njalo ngombane sada saya kuhlala. Kwenzekile ukuba upapaswe ngamaphepha lo mkhoko, kanti nam ndichaniwe eluhlwini oluphambili liphepha laseDelhi eliwukhuphe wacaca, i*Hindustani Times* endiyigcinileyo.

Kuvulwe ngamaculo esiHindi nemithandazo yolo lwimi, isintsompoyiya esindikhumbuze ndaqonda ukuba ndisezweni namhla. Zawa ke iintetho eziphakamileyo phakathi kwesithukuthezi sabathabathi bemifanekiso abamana besukuma benxhabalaza phambi kwethu ngeindlela engakhathalele mntu, kukho nabanye abanqola ngezabo iiCamera ezincinci, yaye iyodwa impazamiso yeencwadana zabantwana abacela ukuba sisayine amagama (autographs) ethu kuzo, bewafuna onke la magama alikhulu babe bona besewakeni ngobuninzi. Zombini ezi zinto (imifanekiso neencwadana zemisayiniso) zithe kanti yintlahlela yento esiya kudibana nayo kuzo zonke iidolophu, ilisiko leli lizwe.

Le ntlanganiso yokusungula ingqungquthe-la iqhutywe phandle phantsi kwemithunzi yeengcasawula zemithi emagqabi izixwexwe etfho kwanga kusendlwini epholileyo. Le ndawo igama layo yi“ Mango Grove ” (iBoma leeMango) ehleli iliziko lakakade leentlanganiso ezinkulu. Ndiphawule ukuba apha intlanganiso ihlala dyadavu ingasukumi nokuba

kugaleleka abantu abakhulu, ingaqhwabi nazandla, ingafukunyiswa nto. Kuwo onke loo mawaka aabantu nabantwana akubanga khome nto uphumayo zaza zaphela zone iyure zayo. Ndimangalisiwe koku kuba ndiqhele apho abantu boyiswa nayiyure enye nasezikonsatini zabantwana bezikolo abasoloko belutele-lemvubu ukuphuma bengena. Ndifumene enje amaIndiya kulo lonke elawo endilihambileyo, kwacaca nokuba ancedwa kukungaseli nto zitfhisayo. He!

Thina zindwendwe saziswe ngokubizwa kwamagama ethu, elowo ubiziweyo eme ngeenyawo. Ekuphumeni kuyiwe edinaleni. Sityiswe phantsi kwententekazi enkulu, umhalatufe ekuthiwa yi "Marquee" enentlaninge yeeWeyitala (waiters) nabapheki; yalapha yonke imidungela yezinja zelali le, zalwa zatsho ngesiphithanyongo zidlavulana ngamathambo aphuma ekhithhini, saye singalali nasebusuku yingxolo yazo emkhondweni wamajubelo azuzwe emini.

NgolwesiHlanu 2/12/49 esihlalweni kube nguHorace Alexander, M.A. ummeme wale ntlanganiso ngokugunyazwa nguGandhi ongasekhoyo, nabanye. Lo mntu ndimazela eBirmingham (1909) nowakwakhe. Ezazisweni ufunde incwadi evela kuDr. R. Prasad (usihlalo) ethi usabanjezelwe ngumsebenzi wakhe wobuPresident ePalamente wokuqingqa umthetho omtsha weRepublic. Esinye isaziso sithe uPrime Minister Jawaharlal Nehru uzimisele ukuyivelela le ntlanganiso nje ngo-



mandeli kaGandhi malunga neveki yokugqibela enyangeni le. Wazise nokuba le ntlanganano iya kuqhutywa iveki ibe nye apha eSantini-  
ketan kuze kulandele ezimbini iiveki zokuba abathunywa bathi saa bejikeleza bebona iindawo ezibalulekileyo zelizwe eli laseIndiya; ukuze ngeveki yokugqibela kuye kuhlanganelwa eSevagram kwiAshram kaGandhi apho wabonisa khona indlela yakhe yokuphakamisa abantu abazizilambi emaphandleni. I-Ashram le ligama lesiIndiya elithetha ikhaya lokuhlala nelonqulo kwa nentsebenzo. He!

Uthe kuza kuwa iintetho kwizithethi ezikhethiweyo eziya kuchaza uGandhi isiqu nemisebenzi yonke yobomi bakhe, kuxoxelwe phezu kwezo ntetho, kwandule kuthelekiswe ezo nkcazo nenkqubo yamanye amazwe azama ukumisela intlalo yoxolo, kugqityelwe ngezi-gqibo ekovanwa ngazo.

Isithethi sokuqala ke ibe nguProf. Kakasahib Kalelkar (ese ndiwezile amabal'engwe ngaye). Ngumphambo wendoda lo, umfo ovuthelwe ngaphakathi ngokwevatala, othetha ngobugcisa ngokupholileyo, othandekayo, onomkhitha, oyazi ngentloko yonke into esezinwadini ngoGandhi lo, otsho sanga akangeyeki noko ebesikelwe ixesha elifutshane lokuthetha. Uchaphazele amaqondo amaninzi ngoGandhi ekunzima kum ukuwacacisa ngesi-Xhosa kuba asekelwe engqondweni yamagama esiIndiya, *Ahimsa* (Non-violence), *Satyagraha* (Soul force, truth force) inkinga ke leyo kuba xa azichazayo ezi mfundiso zikaGandhi uthe



intsingiselo yazo isekubeni uluntu lonke ma lusebenzise amacebo athambileyo angalukfuniyo, uluvo lomnye umntu ; inyama yomzimba mayilawulwe ngumphefumlo ukuze luphele uloyiko, kuba kukoyikana into eyenza lusweleke uxolo entlalweni yobuLulumente neyeziqumantwana. Kufuneka siwafunde ngokutshatshama amandla omphefumlo esisekweni sobugqobokazi ; ma sizame ukuzifezekisa zonke iintlobo zobukholwa ezikhoyo nemithandazo yeendidi zonke endaweni yokucinga elowo nalowo okokuba lolwakhe kuuphela unqulo olulolona kunokungenwa ngalo ezulwini. Nje ngoko apha singama Bahais, Buddhists, Christians, Jews, Sikhs, Moslems, Theosophists, ma sihlambulule (purify) zonke ezi nkolo, sinyaniseke ngokungaphezulu elowo nalowo elukholweni lwakhe. Ezi nkolo zilusapho lwendlu enye. Wathi uGandhi zithandathu izoono zezizwe ezichitha uxolo : kukuthimba amazwe aabanye abantu enziwe izithaanga (empire powers) ; bubusela ; kukufumbelela ubutyebi obungafuneki nganto (acquisitiveness) ; kukuhathana kumafisini (industrial exploitation) ; kwa nobusafasafa (waste). Kufuneka sifunde ukuyibamba ngomkhala (restrain) iminqweno yethu ; ma siphakamise amafisini emizi esemaphandleni (village industries) ade akwazi ukuziphilisa (self sufficient), sidilize la afunjelelwe ndawonye ezidolophini (decentralisation), siyile imfundo edibanisa eyencwadi neyokusetyenziswa kweminwe (books and fingers). Umfo kaKalelkar uthe le mfundo

yeencwadi ehamba nokusetyenziswa kweminwe sesona siseko semfundo eyiyo (basic education) adulusele kuyo uGandhi, yaye eyona ndawo icikidwa khona yi *Ashram* yakhe eliziko (institution) lokuziqeqefa (self discipline) ukuze umntu akwazi ukuthandaza, ayazi inyaniso, awazile amacebo okunyhukula ngesiqhanyonyo (Non-Violence), afunde ukubuncama ubutyebi (Non-Possession), ayeke ukufuna izinto ezingafuneki nganto (Non-Stealing) kuba uGandhi wayesithi loo nto ifana twa nesoona sokuuba ; ahlale ke endaweni yophumlo oluzolileyo. Umntu ozimanya neli ziko (*Ashram*) ngojunge ezo nkalo. He !

Le ntetho ibe ngumtyabulo ovakeleyo ukuba ngowendlwamamevu, igcisa eliyaziyo ngamava into eliyithethayo.

Kulandele uGregg wavelisa amanye amafala eAhimsa (Non-Violence) esithi ukuze uluntu olu lwahlukane nokunyhukutyhana ma kugxothwe indlala le, kuqaliswe ngolimo lwayo yonke iakile enokulimeka kudaleke amakhaya okugodukela. Kanene ngewayephelele phi na unyana wolahleko engagodukanga ? Uwufiye umi wodwa lo mbuzo uGregg, phofu evuma ukuthi wagoduka ngenxa yokuba lalikhona ikhaya lokugodukela kuba kwakulinywa kokwabo, kusetyenziswa izandla, into leyo eyenza umntu azihlonele ahloneleke abe nenkqubela ebomini. Yiloo nto eyabangela uGandhi aqalisele kwimisebenzi yeminwe (ukuluka umqhaphu) esekeleze ukuphuthuma obona buntu.



Emva koku kufike ilixa le-Ti yentlazane, laalithuba elihle eli lokulonga-longa umzi lo kaRabindranath Tagore, orawulwe ngamaquia amiselwe ngesamente, abukekayo, adada iintlanzi ezibomvu, kwa nama-bala esamente okudlala iTenese, neegadi zeentyantyambo ezimabala onke omnyama, ezimavumba ahlwabusayo ezimpumlweni, nemithi yeentlobo zonke—umbono ongathi ngulaa myezo babekuwu oomawukhulu bethu uAdam neEva. Mhle lo mzi iShantiniketan, ndiwufumene ulungele kanye umntu onje ngam onqwenela iholide ephakathi kweempembelelo ezicingisa uxolo nenzolo nobulungisa kude kwingxokozelo yabantu abalawulwa likhwele nomona.

### *Ubufufu.*

Ngenxa yobufufu izinxibo zabathunywa aaba ma ndithi zezona zonwabisayo kuzo zonke iingqungquthela endakha ndaakuzo: kuba akukho mthetho; elowo unxiba nayiphi na into ayicingileyo eya kumkhusela ekutshisweni lilanga. Sincedwe ngumzekelo wama-Indiya ngokwawo wona angenanto namnqwazi nazihlangu. Umnqwazi apha awukhathalelwe; kubekwa entloko icwecwe lelaphu elimhlophe elilingene nje ukugquma intloko elangeni. Libizwa ngokuthi yi“ Gandhi-cap ” kuba sikhumbuzo somnqwazi wama-banjwa awayekuwu eJohannesburg (1908) uGandhi. Ezinyaweni akukho zikawusi, kuthiwa gangxa ithwathwa lembadada emtya mnye ukuze iinzwane zibethwe ngumoya, apho mna be ndinzonzotheka ziikawusi zobusika nemincibitsholo ye-



zihlangu (boots). Umzimba wangasentla u-  
 gqunywe yihempe emhlophe qha apho mna  
 be nditshutshiswa zii“ undershirt” neekhala  
 nendulubatyi neebatyi ezinzima ndibila okwe-  
 chebetyu. Ibulukhwe ndim ndodwa oyinxi-  
 bileyo (yaye iphantse yaangutsotsi); ama-  
 Indiya ajinga i“ doti,” oko kukuthi umbinqo  
 ovulekileyo ngenva ungena impepho ezimba-  
 ndeni; wambi anxibe into ekhangeleka nje  
 nge“undertrousers” yodwa. Baninzi abanga-  
 nxibe nto ngentla; zibethwa ngumoya iimba-  
 mbo neziphika. Oyena mntu undincamisileyo  
 ngumntu omnyama onentjefe, ekuthiwe ngo-  
 waseSouth India, indoda ese iqinile, ibufa  
 ngesifuba sodwa ngokwaseluSuthu, ayina-  
 mnqwazi nazixathula; inyakaza njalo phakathi  
 kwabantu, ze; lixhonti lomfo waye umzimba  
 ulurafa emilenzeni naseziqulubeni. He!

Ngenxa yekomiti ezininzi ebe zimiselwe  
 inicimbi ngeemicimbi kubonakele ukuba ma  
 sichithakale thina mndilili ngeli thuba liya  
 edinaleni zidibane iikomiti. Edinaleni kube  
 yingongolotela ngento yokuba amaIndiya  
 awayityi inyama neqanda nentlanzi nayiphi  
 into ekhutshwe ubomi; atya imifuno namasi  
 neetayipete kuuphela. Kubonakele ukuba  
 ma katye kwezawo zodwa iitafle okanye babe  
 bodwa abaququzeleli bawo xa behleli bexube-  
 ne nathi zintlanga ezidla inyama.

Sibuyele enkomeni ukujika kwemini sa-  
 phulaphula uProf. Acharya J. B. Kripalani  
 ilungu lePalamente elaxhathisa ithuba elide  
 phambi kokuzinikela kuGandhi. Liqondakele

lisaqala ukuba ngoku kuthetha indoda yasebafandla nengcalamevu yemfundi. Uqgqibe iiyure zombini emchaza uGandhi nomsebenzi wakhe ngesiNgesi esiyolis' udlubu, wathi egqiba yothuka se iqhwaba izandla intlanganiso nakubeni be kungaqhelekanga oko. Amaqondo akhe ngala : UGandhi lo ngumntu ongqondo ingenakufezwa kuba liqili elizikhoth' emhlana (genius), engenakulandeleka ngemiba yengxoxo (above logic). Ube eyiqonda ngokunzulu into ayiqondileyo aze ayimele ayibiyele ayigoqele ngezizathu ezingenakuxengaxengiswa nto. Intfumayelo kaGandhi ithi obona bubi (evil) bukhofo ebantwini lidedengu (fear) kuba umntu onovalu noloyiko akanakufanayo inyaniso. Ngoko ke weenza lukhulu ngokuwukhulula umzi wamaIndiya (1917-1921) nge " *Satyagraha* " ewufundisa ububi sempatho kaFulumente (This government is Satanic) : wayifundisa yangena loo ngqondo emndililini wabantu bonke (masses), ezilalini zonke nase-nkwenkweni embala (village urchin), yada yangathi yingoma ebululwayo. Lwaphela loo mini uvalo ebantwini, bajika bangqeneneza ukukhalipha oku, bamlandela uGandhi kuyo yonke into ayifumayelayo phantsi kweli gama lithi *Ahimsa*.

Iintlobo zombubukfu (violence) zintlanu : i. Luvalo (fear), ii. bubugwala (cowardice) ; iii. ngumchasi-nto eyichasa ngokusebenzisa ububovubovu (violent resister) ; iv. nochasa engalwi (non-violent resister) ; v. nongacaphukisi mntu. Uzichaze ngokuzeleyo



zonke uKripalani, esithi kuGandhi into elungele umntu omnye ilungele nabaninzi (collective). UBuddha yena wayethembele kwi-ngqoboko yomntu ngamnye esithi yoba ligwele kwabanye. Umphefumlo (spirit) nesiqu (matter) yinto inye kuGandhi, akazahlulahluli. Akazange afumayele emahlwentfini uGandhi, waasoloko eqala ngokunceda iziqu, ngelithi inye kuuphela ingoma evakalayo ezindlebeni zomntu olambileyo, kukutya! Olambileyo akahlukani nesoono. Sisoono into emayibangiswe phakathi kwabantu. Lowo ngumsebenzi ofuna ukhawulezisiwe (urgent) awufuni kucongconyiswa.

Lide latshona igala kuthetha uKripalani yedwa, engantyuntyi, ejula amagaqa eenyani odwa umfo othetha encume njalo, indoda eqhele isigqeba. Hayi usizi lomntu ophiwe ukuthetha ngomsindo wodwa, equmbe waasifolo esasuka. EkaKripalani intetho yomntu oncumileyo ayivakalanga naxa itshonisa ilanga. He!

### *Imithandazo.*

Emveni koku kuyiwe emithandazweni kuba be sithandaza kwa kusasa ngoms' obomvu nasemini emaqanda nangonchwalazi kungene-lwe etyalikeni (mosque) yamaSlamsi (Mahomedans), zonke izihlangu zikhululwe zafiywa ngaphandle kwesango. Ityalike le ayinazitulo, kuhlaliwa phantsi phezu kweenyawo ezisongwe okwentambo zaasitulo. KumaIndiya ilula le nto, ayifundiswa ebuntwaneni. Yiloo



nto ebanga izitho zibe ziigweqe, kuBa kutye-  
 lwa phantsi kuhleliwe phezu kweenyawo ezi-  
 songiweyo. Eli siko lisitsalise nzima thina  
 singalaziyo kuBa eyethu imilenze ayisongeki,  
 isuke ibe ziziqiqifolo zothiniko. Xa kutha-  
 ndazwa kuvunyelwa zonke iilwimi neendidi  
 zengqoboko (religions). Ngoko ke kuthiwa  
 ngokwesiko leeQuakers zaseEngland, ukuze  
 nawuphi na umntu oziva eqhutywa nguMoya  
 oyiNgewele asuke enze loo nto imqhubayo  
 afunde iziBalo zakhe (Koran, Bayibile, Gita  
 njalo njalo), okanye afumayele, okanye avume  
 iculo mhlawumbi athandaze. Emithandazwe-  
 ni wova omnye ethetha isiLatin sodwa uqonde  
 ke ukuba ngoweRoman Catholic ityalike ;  
 wumbi antsokotho ngesiChina, uqonde ukuba  
 ngokaConfucius lowo ; omnye atyandyuluke  
 ngemibongo evangwe ngengoma xa eliMoslem  
 likaMahomete, emana esithi La illa il allah  
 (there is no God but God), komnye kumana  
 kuvakala igama likaBuddha asingisa kulo,  
 atfho alile. Le mithandazo yeentlobo ngee-  
 ntlobo isankenteza nanamhla ezindlebeni.  
 Ayilibaleki. Wova omnye ephinda-phinda  
 esithi “ O, Shanti, Shanti ! ” wazi ke ukuba  
 uthi “ ma kube luxolo ” (Shantiniketani), abe  
 eliIndiya (Hindu) lowo.

Andikholwa ukuba ikho enye intlanganiso  
 ehlabathini enokuzidibanisa ezi ndidi zengqo-  
 boko zivane phantsi kwentungo enye nje ngale.

NgomGqibelo 3/12/49 kukhokele intokazi  
 enguRajkumari Amrit Kaur (Minister of  
 Health) esendimchazile. Yena uchaze imiga-

qo kaGandhi yokwakhiwa kwesizwe (Constructive Programme), eyile :— 1. Inkululeko (Swaraj, Independence) yesiqu neyombuso ; 2. Ingqeqefo yokulwa nombuso ngendlela ethofekileyo (Civil Disobedience) ; 3. ukuluka umqhaphu ngokwesiqu nokwezixeko ; 4. Ufanye beentliziyo zabantu bonke kwii-ngqoboko zonke ; 5. Ma kubangiswe ucalulano ngobuhlanga (untouchability) ; 6. Ma kuzilwe bonke utywala nentsangu ; 7. Imizi yasemaphandleni ma izingqujele ngezandla umbona izenzele ngokwayo isepha, nematshisi noku phaala izikhumba nokuzimbela iminxhuma yokuya ngasese endaweni yokuzimela ngamatyholo, neebafu zokuhlamba umzimba endaweni yokuncholisa imifula nemilambo ; 8. Imfundo yeencwadi kunye neyezandla (basic) neyabantu abase bekhulile (adult), neyabafazi, ukuze luphele ugonyamelo lwamadoda empatweni yabo ; kufundiswe yonke imithetho yempilo (hygiene) ; 9. Intetho yesizwe mayibe nye ; 10. Ma kufundiswe ulimo olunengeniso. 11. Abafundayo (students) ma balunyulwe ezingxoxweni zemcimbi yombuso (politics) efanele abadala bodwa kuba bona bantwana basafunda ; 12. Ma kuncedwe abanesifo seqhenkqa ; 13. Inkomo nomsebenzi wayo yinto ethe geqe ebalulekileyo empilweni yesizwe, ema iqondwe nzulu lulo lonke uluntu ; 14. Yonke inkokeli mayizimisele ukumelana nentlungu (suffering) yentolongo nokumnxozwa.

Le ntokazi ithethe yathetha yee tya.

### *Ingxoxo.*

Kulandele ingxoxo nemibuzo, kwaakho obuza ukuba kanene uGandhi uthi ni na ngezizonophu zezityebi? Impendulo ithe injongo yomfi uGandhi yayikukujika amatshawe abe ngamangqiba. Nje ngoko isityebi singumooni wakakade sesona wayefuna sisindisiwe, kodwa wadana kunene kukuba lukhuni kwecntloko zezityebi.

Kulandele intetho kaJ. C. Kumarappa uSihlalo womanyano lwabalimi olusebenza amacebo kaGandhi wathi uGandhi ubezahlula kubini iintlobo zokuphila ngolimo, enye kukuelisa into efunekayo, enye kukujika amasimi okutya (nje ngezimba) enziwe awecuba eliyiVirginia Tobacco ngenjongo yenzuzo yemali eninzi belamba bona abantu. Imali ke ngoko isuke idale isoono nakwinto enyulu.

Kuyiwe edinaleni kwaza ngenjikalanga kwenziwa iingxelo ngenkqubo yokwakhiwa koxolo (Pacifism) emazweni ngamazwe. Umthunywa waseMelika uthe amalungu eemanyano zoxolo kwelakowabo ngama 500,000 yaye ingabantu abalunge kwiiMenonites neeQuakers, neePlymouth Brethren neFellowship of Reconciliation (14,000), neeConscientious objectors (20,000), neeJehovah's Witnesses, nabamanyele ukulwa ucukulo lwamaNegro (Jim Crow) emithethweni ekuthe kumalungu aalo abanye babanjwa bangamabantinti athandelwa ngemixokelelwane yeentsimbi (chain gangs).

Kuthethe nabathunywa baseSwitzerland naseGermany nabanye kwavalwa ebusuku,



kwaza kwavukelwa kwa kule ngxoxo ngeCawa 4/12/4 ngentetho kaDr. T. Kora (Japan) ilungu lePalamente, intokazi etsho azibamba ngeenkophe iinyembezi amadoda xa achaza ububi obenziwa yidamaneti yeAtomic Bomb kowayo kanye eHiroshima (ekwafa 240,000) naseNagasaki, ebalula abaziyo ngeziqu, azalanyo nabo awababona ngamehlo akhe beyucuke ufelo lobuso, besezintlungwini ezingathe-thekiyo, abanye bewelwe zizindlu zabo fanchwabeka behleli, kwabanye kwasinda umntwana befile abazali, omnye umfazi wafunquka imilenze esanyisa usana olubomvu, nezinye izihlo ezilumezayo. Ude weema entethweni yakhe elila, nentlanganiso impheleka ngencwina. Ubuye wathabathisa esithi iJapan yona iphelelwe libongo ngecala lase-mfazweni. Ngoku izimisele ukwahlukana nezixhobo (disarmament) ngezizathu ezine :—

1. Iphelile tu imali yokukhanda izixhobo ;
2. Azincedi lutho izixhobo kuba imi yodwa namhla, yinkayoyo ;
3. Umkhosi omncinci ngowona utsala imikhosi emikhulu yaamazwe ayimpi, ngoku kwentsimbi yomsila wenabulele (Rattle-snake),
4. Kokukhona iya kuqina ngokwasemphefumleni (spiritually) iJapan xa ingenamkhosi.

### *Ingxinano.*

UKora uqhube wathi iJapan icuthekile yingxinano yabantu kunamhla kuba inabantu abazi 82,000,000 kwingqongana yomhlaba ongama 380,000 square miles (oko kukuthi

ngumhlaba olingana nokusuka eMonti uye eKapa unyuke uye eKimberley ujike nge-Bloemfontein ubuyele kwa seMonti). Incinci indawo ekunokutyiwa kuphilwe kuyo (22,353 square miles). Owona mninzi ziintaba nojexe nompagala. Liya phuphuma eli lizwe ; liswele indawo yokuphokozela abantu balo.

Kuthelele nabanye baseJapan, India, U.S.A., France, Finland, kwavalelisa ngo-Manilal Gandhi (South Africa) othe ukuze sibe ngabaxolelanisi benene kufuneka sizoyise thina iziqu. UThixo ufuna sizigobe sigqubane nothuli. Uyise (Gandhi) wafela izizwe ukuze zikhanyiselwe, wazila ezilela abanye ; nathi ke ma sizizilele iintsuku zosixhenxe ngempinda yale ntlanganiso eSevagram.

Kuvalwe ngomthandazo obuhlungu, kwayiwa esopolweni. Le ngxoxo iqukunjelwe ngokuhlwa zizithethi zaseGermany, India, China, Norway, kwavalwa.

### *Enkomeni.*

Kubuyelwe enkomeni ngomVulo 5/12/49 isihlalo siphethwe nguMrs. Sophia Wadia, ingxoxo yavulwa nguAryanayakam, M.A. inzwana yogxiba engumphathi wemfundo e-Sevagram (iziko likaGandhi le Ashram) echa-za le nto iyiMfundo esisiSeko (Basic Education) eqhutywa apho eSevagram ngokwenkoko kaGandhi. Uthe ingqondo kaGandhi yayisithi isixeko esi sasemaphandleni (the village) ngowona mfanekiso mncinci (micro-cosm) welizwe elizilawulayo (republic) apho



yonke imfuneko yokuphila ifezwa ifezeke ukuthabathela ezinxibeni (ngokusontwa nokulukwa komqhaphu) nasezitulweni nasekumiseni izindlu kuse elubisini lwenkomo nokutya okuvela emasimini.

Wonke umchaku ozenzele wona se uyipalamente yakho (Swaraj is in every yard you spin) kuba ukusindisa ezivenkileni zeedolophu. Phaya emaphandleni akukho zityebi nazisweli (no haves and have-nots) kumiwa ngobumi behlabathi (world citizenship), ilapha yonke into : ukutya, izinxibo, indlu izinto zokusebenza (tools) zibe zonke zizezakho zikuphakamisasa umxhelo nomphefumlo nobuchopho (aesthetic, spiritual, intellectual), apho wonke umntwana asisipho sikaThixo.

Okokuaba abantwana aaba be bekhathalelwe ngeyona ndlela zizizwe nge ingekho imali echithelwa iimbumbulu, nemipu neemfazwe. Uxolo luya kufika ehlabathini mhla kwanonelelwa intlalo yamaphandle. Amafisini eedolophu ma kayisekele angayitshitshisi le ntlalo yamaphandle (supplement not supplant).

Impilo mayilawulwe ngumndilili lo wabantu (in the control of the masses), kufakwe uthando endaweni yonyoluko (replace greed by love). Naantso cyona Satyagraha. Wakufundisa ukuziphilisa (self sufficiency) ungenisa ukuzithemba (self confidence) udale amagora angoyiki ndlala, inke ke imfazwe. Ngumsebenzi onzima kunene lo msebenzi wabaxolisi (Peacemakers, Pacifists).



### *Ukuzikhusela.*

Ngenjika-langa kuvulwe umcimbi othi “Yiyiphi na indlela yokuzikhusela ngaphandle kokusebenzisa izixhobo” (Non-violent Defence)? Ngowona mcimbi ube yinkohla lo. Kuba kaloku uxake amaKristu eBayibileni yawo ethi umntu okuphosa impama esidleleni mnike nesinye isidlele azenzele. Phofu elinye iqhaji lisihlekisile ngokusibalisela ngengwanyalala yomfo ongumKristu owathi akugqiba ukunikela esesibini isidlele wajika wambuqa wamqufa umbethi lowo esithi “uYesu uvulile ukuba ndenze okwam ukuthanda emva kokubethwa zidleleni zozibini; akanamthetho wakuba ndingaziphindezeli.” Okunene umndululi wale ngxoxo (Prof. S. H. Agarwal, India) uthe ethetha zaye zisiwa ngokuwa iindlebe zethu ukumva nokungamvisisi. Kodwa uzame ngokwendoda. Uchaze okokuba u-Gandhi wayethe ma kudalwe umkhosi woxolo (Peace Army) wama 2,000 aamajoni azifungele ukhlangabeza umhlaseli ngokuuma buxe endleleni angalwi, koko acule amaculo oxolo, afe, abulawe axolele ukufa engalwanga. Eli cebo walicebisa ngokuya amaJapan kwakusithiwa naanga es'apha, naanga esiza. Uqhube wathi ewe amajoni olu hlobo amelwe kukuba ngabantu abayigqobokele ngokucacileyo into abayenzayo, kuba le nkqubo ifanele ubukhalipha obungaphezulu kokukhaliphela ukubulala. Akunyali ukuthi ikhalipha lokubulala libe ligwala elikoyikayo ukufa. Ngowona unzima umsebenzi wokuzimisela ukungabulali kuno-





zobuXolisi, othe wasungulwa nguDr. Wilfred Wellock ese ndimchazile ngokuzeleyo kwa nale ntetho yakhe. Uthe impucuko esekelwe phezu kwamafijini angumgando ezidolophini (industrial revolution) eEngland isingisa e-ntfabalalweni yobuzwe, kuba amaNgesi (50,000,000) anomhlaba omncinci kakhulu onokulinywa (30,000,000 acres), baye ubuninzi babantu babo (60 per cent) buphila ngemisebenzi yeentsimbi zoomafini endaweni yolimo. Le meko ke isuke inyanzele okokuba iEngland ityhutyhe lonke ihlabathi ifuna izinto (raw materials) ema zisondezelwe aabo mafini, ize loo nto iyiqubanise nabantu bamazwe asebukrwadeni ema kuliwe nabo boyiswe khon' ukuze zizuzwe ezo mpahla zifunekayo koomafini baseEngland. Isiqhamo soku emaNgesini kukuhilitheka kwengqondo esuka ithi ti, iziphozise ngokugalela iinzinilikihla zeemali (£2,000,000,000) kwicuba lokutshaya nakwi-Football-Gambling, neHorse-Racing, noku-khanda izixhobo zokulwa iimfazwe, ize ngeli sulelebe kusuleleke namanye amazwe ngezi zoono. Isitfixo sosindiso (solution) sisekubeni ma kwenziwe inguqu, kubuyelwe emisebenzini yasemakhaya phaya emaphandleni, kubuywe umva incitshiswe imisebenzi yoomafini basezidolophini.

Ibe siqhazolo sentetho ende nenomdla le, yaye ikhutshwe ngobuchule bobuciko basebandla (Parliament).

Kuxoxwe kunene phezu kwesi sikhokelo, kwabaluleka uDr. Mordecai Johnson osekele



ngokuthi ingcali enguMatthus ithi kukho nengxaki yokuba namhla ukutya okulinywa lihlabathi lilonke akwanele ukuyityisa yonke imilomo ekhoyo. Kwa khona ingqoboko ekhoyo (organised religion) isuke yaasisimungunya-gazi (exploitation) kuba incedisana naboyisi bezizwe (imperialisms); ngoko ke nayo ma yenze inguqu ilungiselele ikamva. Abanye abaxoxileyo ngoBarrington, nombali lo, noProf. N. K. Bose, noDr. A. Muste noDr. Tseng, noDr. Sayre, Dr. Zander, kothukwa liphelile ixefa be sanxaniwe abathethi, ziphakamele phezulu izandla zafafuna ukusukuma bathethe.

Ekuyisongeni ingxoxo uDr. Wellock uthe umafini lo okokwakhe akasiso isoono, nto nje, uluntu lusuke lulahlekane nengqondo xa luphile ngomafini yedwa. NguGandhi owuchanileyo umkhondo wokuba ingqondo yenene izibonakalalisa ngesimilo esifunyanwa ngesiseko semfundo yobuchopho ehamba nemfundiso yezandla.

Emva koku kugqitywe ekuBeni yanele ngoku inkcazelo yenkqubo kaGandhi nezinye iziseko zamanye amazwe. Ingqungquthela ngoku iza kwahlula-hlulwa ibe ziikomiti ngeekomiti eziphicotha imicimbi edweliswe liGqugula, ethe yaangamaqondo amaninzi.

### *Ubuhlanga.*

Ngenjikalanga kusingethwe indaba yezidubantini zobuhlanga (Communal Riots) phakathi kwamaSlamsi (Pakistan Moslems, Islam)

nama!ndiya (Hindu), isihlalo sanikelwa ku-Mordicai Johnson (U.S.A.) kwathetha ama-Hindu amaBini aphuma eEast Pakistan (nje ngoko engezanga amaSlamsi ngokwawo). Owokuqala uSatindrenath Sen uthe intsusa yengxabano kukuqhekezwa kubini kwelizwe lilinye babe bodwa abakaMahomete, abe wodwa amaHindu ; ngokukodwa ukwahlulwa kwemali, ngokuthotywa (Devaluation) eIndia, nokungathotywa ePakistan, into leyo etsho kwaayinkohla ukurweba, kwaxatyanwa kuxatyenwe ngabananisi. Imfundiso kaGandhi ayinanzwa mpela ePakistan.

Kulandele uNath Kusari wathi yena kuudala (1921) engummi oliHindu emaSlamsini kunganyembelekanga, kodwa kuyoyikeka ngoku. Mhla wagwintwa uGandhi kwazala endlwini yakhe ngamaMoslem elila. Abantu bona bomndilili baya vana. Inkathazo naantso iphuma phezulu ezinkokelini ezisoloko zipanelana, zisinelana, zityholana, zibekana amabala.

Emva koku kuvaliwe, kwayiwa ezikomitini.

### *Ubuzwe.*

Kuse ngolwesiThathu 7/12/49 kuvulwa umcimbi wobuzwe (Nationalism) nguProf. Amiya Chakravati, otsho ngezintsokotho echaza le nto isisizwe, esithi ingozi yobuzwe kukufuna ukugonyamela ezinye izizwe ngokukodwa ezingafundanga (undeveloped) zona zisuka zibe siisulu esibawisa izizwe ezinemali ngokuqhatheka lula (exploitation). Ngoko ke



yimfundo nempucuko into ema kuqalwe ngayo ngaphambi kokuziduba ngobuzwe. Kuthi khona kwakuhlangana iintlango zezizwe (international conference) benzakale abaphe- thweyo kuba abameli babo ngabalawuli aaba kanye babacinezelayo kuba be ngaboyisi. Oyena mthandi-sizwe (true Nationalist) ngo- wenza sihlonipheke isizwe sakhe, singoyikwa, singathiywa.

Ixoxiwe le ntetho, kwaqala ngomthunywa othe izizwe ezi (nations) yinto eyintsomi (myths) kuba amaJamani la ziiBalto-Slavs ngoluthi lomlibo. Umbali lo naye uphose izwi lokuthi linobungozi eligama leNational- ism xa lintyontyelwe amakhwelo agwenxa ziinkokeli ezicinga kakubi. Omnye umthethi uthelele ngomzekelo othi emidlalweni yogqa- tso lweOlympic Games kuye kubonwe ithwaa- zi (sprinter) lomntu ontsundu ebaleka, kuthi- we naantso iNegro, kodwa lakuphuma pha- mbili kuthiwe hayi liiFrench kuba livela kwizithaanga zaseFrance.

Omnye uthe buya funeka ubuzwe obu nakubeni bugqwethwa ngabanye abantu.

OwaseJapan (uP. Sekiya) ubuze umbuzo othi akukho zwi na ngeAustralia eneenkebe- nkebe zemihlaba engamiwanga mntu phofu iwavalele ngaphandle amaJapan aswele indawo ngenxa yocalulo lobuzwe (racial discrimina- tion)? Lo mbuzo awubanga namphenduli.

OwaseIreland uthe onke la magama afwa- nkathelayo nje ngala eCommunism neNa- tionalism awalunganga. OwaseMalaya uthe



kwelakhe ilizwe eli gama leNationalism lize namaNgesi awayethimba umhlaba awenza isithaanga. U Vera Brittain uthe eli gama libi xa lisingisele kubuqulumente kodwa lilungile xa lithetha impucuko. UMordicai Johnson uthe nokuba eli gama liya kuyekwa lime kweyalo indawo into yona efunekayo ehlabathini yintsfukumo entja eya kuthi izenze izifeze ezi zinto zizondelelwe ziiCommunists. Okwangoku iCommunism ilithimba ihlabathi ngesizathu seenjongo zayo zokunciphisa indlala nokweyisa umvalo webala.

Kuthethe nabanye waza ekuyiqukumbeleni ingxoxo uChakravarti wathi yinyaniso le ithethwa nguMordecai Johnson malungana neeCommunists, waye ehlorella ngokuthi kufuneka ingqondo yobuzwe ijikwe apha emazweni amatsha anje ngeIndiya ingayi kungena kumgxobozi wesizwe esijonge ukuxhaya iimfazwe (militarist state).

Ekutshoneni kwelanga emva kwale ngxoxo siye kubukela ukuvulwa kweLibrary entja esisikhumbuzo sika C. F. Andrews wodumo lokuncedisana noGandhi kudala emisebenzini yaseAfrika (South and East) naseIndiya, igora elibuso babufana kakhulu nobukaBishop Smyth (Fort Hare) osweleke nonyaka ekuma 92 eminyaka ubudala.

Ngokuhlwa entlanganisweni yomdibaniso kuthethe incilagotshi yemfundi uProfessor Olaf Rydbeck (Sweden), ingqangula ephala neengqanga ezisemafini kwiEurope iphela kwizifundo zobugqi (Physics) kanye ezi ku-

thiwa zayiyila iAtom Bomb, isisusumba somfo ngesithomo.

Uthe le nto ingumntu ayinakho ukuthintelwa kwimpando yolwazi lokufuna ukuyila izinto ezintja. Ingozi yona naantso kweli gama kuliliselwa ngalo lempucuko yobuzwe (Cultural Nationalism) ebe kuxoxwa ngayo emini nje ; kuba yiyo kanye eyalahlekisa amaJamani kumalungiselelo emfazwe, kuba azigwagwisa ngokuthi ngawona aqwelileyo kuzo zonke izizwe ngempucuko yobuzwe bawo (superiority of German culture). Yena ubona ngoloyiko ukuba ngathi namaRussia nawo akuloo ngqondo kunamhla.

#### *Uqeqesho lweczaazi.*

Into ema yenziwe ma kugqojozwe kuqeqeshwe izaazi ezi (scientists) zifundiswe imingxilo yoxolo (the ways of peace) ukuze zikwazi ukuxhathisa zakufika izilingo zokuba ziphiqiziselwe kwiintlondi zeemfazwe. Yena isiqu ukhe wacengwa kakhulu wagaqelwa ecelwa ukuba ayile isoko lentsimbi eya kuthi phantsi kwenzonzobila yolwandle ibeneendlebe zokuyiva inqanawa edadayo naphi na iyidubule ngedamanethi (acoustic mine) itshone ; kodwa walile ukuyenza loo nto nakubeni isemandleni olwazi lwakhe, ngesizathu sokuba alungebuye luhambeke ulwandle ikhe yakho into yolo hlobo. Ewe, neyona migudu mihle yezaazi ijikwa lula yenziwe izixhobo zokubulala.

Sisimilo sesiqu somntu into enokuthenjwa.



Ngoko ke ulwazi lobugqi yeyona nto inokuba namandla ekudaleni uxolo nje ngoko ihlabathi liye lisazana ngemfundo. Emva koxolo lobanakho ukufubangisa nobuhlwempu neakasana.

Ma singancami ke ngemeko esikuyo ezweni lanamhla (modern world). Itsho le mambane ngentetho eadlileyo nelandelekayo, yaya yee tya.

Nengxoxo elandeleyo ibe yephakamileyo yaayeyengqanga ezindanda emafini emfundo. Kuqale ngoProf. B. Tseng (China) wathi inkinga esiqubisana nayo apha kwizaazi isekubeni ziyoyiswa kukuyiqeqeja ingqondo ikwazi ukusibona isimo sesimilo senyaniso (perception of moral truth) kuba zisuke ziqwalasele umphandle wodwa womntu, ukanti isimilo yinto engaphakathi entliziyweni. Ngabantu abasemngciphekweni oyingozi kuba izaazi ezi (scientists) zibaqwalasela abantu kuuphela ngokwento ephathwa ngesandla (material) kanti ngokwethu iziqu siyinxalenye yale nto siphicotha yona, kuyalambatha ngecala lesimilo nelomphefumlo (in the sphere of morals and spiritual understanding). Yinkinga ke le esinokuyikhanyiselwa kuuphela ngokhanyo oluvela kuThixo (divine light).

Yimfundi engqondo inzulu lo mfo (philosophical student) ekucinga kukhawuleza ngokombane iphendule engxoxweni ngokusemxehlweni ngamazwi engathi iwafunda encwadini.

Ephendula umbuzo uProf. Rydbeck uthe ezweni lakowabo kugqitywe ekubeni kwenziwe



iinguqulo ezinkulu emfundweni yezikolo ngenjongo yokuba isimilo sabafundi singafiyeki ngemva kwimfundo yeento zobugqi (technological progress) nje ngokuba ibonakala imumethe iinguzi ezininzi eluntwini.

Kuxoxe noA. J. Muste (U.S.A.) wafunda incwadi abeyibalelwe nguProfessor Einstein (wodumo lwemathematics and Theory of Relativity) ethi yena akalindelanga lutho luya kunceda kwizaazi zeAtomic Bomb kuba zisuke zigilane ukungena kwimiba yeento zemibuso (politics). Ngoko ke yena Muste ubona ngathi izaazi ezi zinxhamele ukuziphatha ngokwamakhwenkwe edlala iceya abulibale ubutyala (responsibility) ezibuthweleyo ngobomi boluntu. Le ntetho kanye inqinela uProf.R Rydbeck).

Kulandele uKallinen (Finland) wathi indalo yomntu imacala mabini, iya kwaazi ukuyenza eyona nto ibukekayo ibe ntle ngokugqibeleleyo kwa nencholileyo ngokupheleleyo. Usekelwe nguBovard (Switzerland) ngelithi akwaba bonke abafundi beScience be benokunyanzela nje ngamagqija aamayeza (Doctors of Medicine) bafungiswe isifungo sikaHippocrates sokuba imfundo yabo baya kuyisebenzisa ngesimilo esinyulu. Naye uhlonyelelwe nguDr. Kora (Japan) ozekelise ngentlungu yabantu baseHiroshima kowabo ngengozi ye-Atom Bomb.

Ekuyisongeni kwakhe intlanganiso uSihlalo Dr. (Miss) P. Tseng (China) lowa wayese-Jerusalem uthe le ngxoxo idale umvandedwa

(contrition) wentlungu yenyani, wayicela indlu ukuba inyuke yonke ngomthandazo othe cwaka ithandazele ukuba uThixo asulungekise isimilo soluntu lonke. Kwavalwa.

### *Usuku lokugqibela.*

NgolwesiNe 8/12/49 usuku lokugqibela apha eSantiniketan imini le icandwe yaaziqendu ezithathu : ngeyakusasa kuhlanguene iikomiti ezilifumi eziphicotha le micimbi, 1. Iziseko zoxolo (fundamental peace principles) 2. ukusetyenzwa koxolo (basic programmes of peace action); 3. ingqungquthela yabaxolisi bonke; 4. iindlela zokuthintela izizathu ezibangela iimfazwe; 5. ukutya, nabantu chlabathini liphela; 6. Imfundo esisiseko (Basic Education) eIndiya. 7. Ukumanywa kwehlabathi (World Organisation). 8. Imigaqo enokwamkelwa ngabo bonke abaxolisi. 9. Inkolo yokusebenza ngohlobo lokungenzakalisani (Non-Violence as a Creed). 10. Ukuqeqesela ingqoboko kuqalele ebantwaneni. Abagcinizihlalo bezi komiti bozenza iingxelo zabo entlanganisweni yangokuhlwa.

### *Ebomeni leeMango.*

Emalanga kube yimbizo eyingqibela-nkqoyi yesidlangalala sentlanganiso yaso sonke isixeko saseSantiniketan phantsi kwemithi yeBoma leeMango (Mango Grove) leya kwakusungulelwe kuyo. Kunyulwe izithethi ezihlanu zokuthethela emajelweni (microphones) kuloo ngxwabilili yabantu. Naanzi ezo zithethi, (a)



Madame Magda Trocme (France), (b) Prof. Beauson Tseng (China), (c) Prof. D. D. T. Jabavu (S. Africa), (d) Pastor E. Ewalds (Finland), (e) Rev. R. Newton (U.S.A.). Amantloko eentetho ngala : owokuqala uchaze izwe eli laseIndiya alibonileyo ethelekisa nento abeba liyiyo. Owesibini uthethe ngabaxolisi ekuthiwa phambi kwabo fanamabongo kodwa xa behletywa kuthiwe zizihiba (idiots) ; owesithathu uthethe ngokunqaba koxolo kwelakowabo ilizwe elalawulwa ziinjengele zemikhosi okoko lamanywayo (ooGen. Botha, Gen. Smuts, Gen. Hertzog, Gen. Smuts, Dr. Malan) apho kufuneka lufundisiwe uxolo ; owesine uthethe ngemfundo elungiselela lona (Education for Peace) ; owesihlanu uchaze imigudu yeMelika neIndiya yokudala uxolo chlabathini.

Elowo unikwe imizuzu elifumi, waza u-Sihlalo G. Ramchandran waqofelisa ngokuthi ezi zithethi ziphuma kweyona "United Nations" yenene kuba apha eIndiya ayizange ibe kho indibano enje ngale emxhelo udibeneyo wezizwe ngezizwe. Zizuze lukhulu ezecala lakhe laseMpumalanga. Ngoku ke iindwendwe ezi ziza kulijikeleza elaseIndiya zibone ezinokukufona, ukuze zibuye zihlangane ngosuku lweKrismesi kundawo eyiSevagram (500 miles) ngecala laseNtsonalanga ziqhuba enye iveki apho.



### ISAHLUKO III.

#### *Bazalala.*

Okunene ngolwesiHlanu 9/12/49 kuthe bazalala kwaayimpithizelo efana neyeenyosi zingqutywe luphondo lwekhwange ukuqokelelwa kwempahla yethu ezibasini eziya estifini saseBholpur. Umgama (90 miles) wokuya eCalcutta siwufeze emini emaqanda safika sihlangatyezwe ziikomiti ezivuzwa ububele, ubuso bazo bubobotheka ngenkenkesi yoncumo. Ehla! sabunyathela buzihlalele ububele singeniswa ezimotweni eziya kulaa mzi sasifikele kuwo eUpper Wood Street. Apha sithe sabiwa okokuba siye kuhlala kwimizi ngemizi ngale ndlela yeendwendwe zeSinodi neKomfa yetyalike. Mna ndalathelwe emzini wesigwili segqwetha elihlala kumphokomela wesakhiwo esingathi seseFuluneli, esimabanga akhweleneyo. Lo mfo unemoto ezintlanu, neenkali-meva zombini zeeRadio Wireless ezixabiso lisekhulwini leeponti inye, enye ikumagumbi akhe, enye ingakum kuba undabele indlu iphela neendawana zayo zokuquba nezangasese. Kuthe kanti bonke abathunywa aaba bakhethelwe amakhaya eenchunchu ezimilomo mide ekrolonca incindi esenzulwini. Ndifumene zifele apha iincwadi ezifundekayo, ndafunda ndifundile, Lawu. Ezimotweni zakhe undinyulele eyam ndodwa kunye nomqhubi wayo wathi yeyakho ke le, iya kukusa

naphi na apho unqwenelayo kwezi ntsuku zimbini ulundwendwe lwam, kuba ububanzi beCalcutta abunakufezwa ngezicatyana zakotshiwo. Okunene kube njalo, kwasa ngomGqibelo 10/12/49 le moto ibomvu isisibekede isenza ingqobe ukunyuka isihla isixeko esi, umqhubi esalatha ooni nooni esithi le indlu yeyento ethile, leya yeyenye into, amaqakabodo aphaya ngomphakamo nabengezelayo ngobuhle ; kuthi kwakufika ilixa lokutya afike ngokwakhe umnumzethu endifikele kuye, andise kwihotele yodidi oluphezulu apho kudekwe izinamnam zodwa, sizenzele ke mfo ndini.

Emini emaqanda kungene ikomfa yeemb'ali zeencwadi (World Association of Writers) ebizwa ngokuba yi P.E.N. (Plays, Essays, Novels) ebe ndithunyelwe isimemo kuyo kwandisafika kweli lizwe. Amalungu ayo abe maninzi ngokumangalisayo, baye bekholise ngokuba ngabantu abanamagama adumileyo. Kujikeleziswe iziphungo, baziswa bonke omnye komnye kwaayintswahla.

Ingqungquthela le yabaxolisi yayimiselwe isiyikayika sentlanganiso yangenjikalanga yokuba ithethe phambi kweCalcutta iyonke ngobukhulu bayo, ethe yangenela kwibotwe leNizam of Hyderabad. Umnini weli botwe kudala sisiva kusithiwa ngomnye wezityebi ezihlanu eziphambili kwihlabathi liphela. Igama lakhe nguAga Khan, ithole lomnombo ozalwa yingotya (progenitor) uMahomete ngenkqu. Ngeso sizathu ke izifumi zawo onke



amaSlamsi zinikezelwa kuye yonke iminyaka. Uhlala eParis (France) kodwa enyakeni wenza uhambelo eEast Africa naseIndiya, abekwe esikalini alinganiselwe nesilivere, ibe sisipho kuye yonke loo mali; ngomnye umnyaka aveyifwe negolide, nayo ibe kwa yeyakhe,— inqwaba yona, kuba ngumqhabafolo wendoda ngobunzima (217 lbs). Nyakenye kuqokelelwe iidayimani zada zalingana naye, waziphiswa! Kukho nebali elithi eParis wayenegumbi akholwa lilo kwihotele awayethanda ukufikela kuyo. Kwathi mhla wafika ngequbuliso se liqeswe yenye injinga wakhathazeka, wasel' eyithenga yonke loo hotele ngemali ekwisigidi seeponti (£1,200,000) yaayeyakhe unanamhla esenzela ukuba alale kwelo gumbi engasaxoxiswa bani. Ingenelo yakhe ngonyaka (income) iqikelelwa kwi £1,300,000; ibe imali elingana nobutyebi bakhe ikuma £600,000,000 kuba izizithaanga zemihlaba edluleyo kumafumi amathathu. Kaloku onke amadoda endiwaziyo aziintloko zonqulo aya hlutha. Nditsho ngokukhumbula uFather Divine umdakafolo waseNew York, noShembe kwaZulu, noTata Limba eBayi, noSigxabayi eBaThenjini, noKhonkotha eKapa, nabanye eMonti. Abawothi umlilo kuba iintlanga ezintsundu ziyigalela zicimele imali kubantu ezinqula kuho. Abelungu bona baqhuba ngentelekelelo bekhangele.

Apha ke eCalcutta iNizam (inkosi) le izakhele iqakabodo lomzi onga ngale Bazaar intfa yaseKapa eTerminus Station, umhoho-



ma ophaya, olingene ukuhlala amadoda alikhulu enabafazi bawo. Inkundla yayo enencha ende ilingana nebala lokudlalela ikriketi, yaye igqunywe yonke ngententekazi enkulu ukulungiselela intlanganiso yethu enamawaka omathandathu abaphula-phuli, thina sihlaliswe kwiqonga (pavilion) eliphakamileyo eliyibonisa yonke le ndimbane.

Kuqhutywe iiyure zontathu (3-6 p.m.) kuthetha ifumi elinesithoba lethu elileli:—Vera Brittain (England), Ramachandram (India), Gregg (England), Wadia (India), Alexander (India), Acquah (West Africa), Barrington (New Zealand), Chakravarti (India), Gandhi (S. Africa), Hussein (Egypt), Kratshutski (Germany), Kallinen (Finland), Wyn (Burma) Marchand (France), Muste U.S.A.), Saleb (Iraq), Tseng (China), Wellock (England), Zander (Palestine).

Isimanga kum kukuzola kwabaphula-phuli de iphume intlanganiso engekho nomnye umntu ophazamisileyo ngokuphuma. Kunjalo nje baya nconywa abantu baseCalcutta ngokuyimamela into ethethwayo. Le dolophu indikhumbuze iKapa ngobuninzi baamatshantliziyo emicimbini yombuso (politics), kwa nobuninzi baamaKomanisi (Communists). Ziphithiphithi zivakalayo eIndiya kweli thuba lohambelo lwethu zilapha eCalcutta, iziko looj'emsini nezipheka-mafutha. Kuthiwa ngumntu wale dolophu owagwinta uGandhi. He!

*Ukubonwa kweIndiya.*

NgeCawa 11/12/49 sivukele kumalungiselelo ohambo lokubona iIndiya, saazindidi ezine kukho abaya ezantsi eMadras, kukho abaya kwicala leBombay, abanye besiya eMpumalanga, mna ndadibaniselana nabaya entla e-Delhi (eyona London nePretoria yeli lizwe) ngenjongo yokubona amaziko engqoboko emilanjani yeJumna neGanges eBenares, nawemfundo eLucknow naseAllahabad, neentaba zeHimalaya.

Imoto yam ndiyicele ukuba indise eZoo ndibone ingwe yenyano iBengal Tiger namanye amajamnewa anqabileyo. Kuthe sisaya sabona, phakathi kwesixovuxovu seemoto neenqwelo, naanko umntu eqhuba inkomo yena ethwele inkonyana yayo ezalelwe ezitratweni ezo nje ngoko ziphile kuuchola-chola nokuqhawula emagotyibeni omendo; kanti kwa ngaloo mini kuza kuhlwa ndibona omnye eqhuba imazi yenyathi ezalele kwa phakathi edolophini. Zizodwa izimanga zaseIndiya. Igugu lam ndilifezile ndayibona ingwe edla (eyoyisa) ngamabala. Kaloku ukudla oku kukoyisa; noDlangamandla ngulowo weyisa ngamandla ngokwesiXhosa sakudala. Ayikho eAfrika ingwe emabala afana naweyaseIndiya wona ajikeleza umzimba wonke ngezibaxa. Ezethu izingwe ziingqoqo ezimachokochoko. Le yaseBengal lunavathi olufukekayo, umnyobho omde le kwihlosi. Ndiyondele ithuba elide, waza umhlobo endihamba naye wathi, kuyenzeka asinde nobom bakhe ehlathini



umntu ehlangene nengonyama, nomkhombe, nendlovu, kodwa ungumfi mhla wathana nqwakaqhwa nesi isilo (ingwe) kuba sikhohlakele qha, asiyeki nto ihamba, noko sihluthiyo, sibulala ubuhlanti buphela sitye ibokhwe enye yodwa.

Ndiyile nasezindlovini ndafumana zinga neno kwezaseAfrika ngesibili, ndabona neemvubu, neentini, ndagqibela ngogqoloma, umtyululu onyawo zimafumi mabini ubude ndazuza itekisi endifumaye phezu kwayo ndiseseIndiya. He!

Emini emaqanda sibizelwe entlanganisweni kaSarabayi ingcali yemidaniso ekuthiwa yephucukileyo (cultural), saphuma kuyo sisukela idinala enkulu yethu bathunywa kwibutho lamaJain wona afumayela uzilo lwenyama neqanda. Sityiswe imifuno yodwa nobisi neetayipete, izitulo iziikhaphethe ekuhlaliwa phezu kweenyawo ezisongelwe ngaphantsi, phofu mna ndaxolelwa ngenxa yobugadalala, ndafunelwa isitulo. Kwimifuno kube kho nomvungampunzi oqholwe ngepepile eBomvu etshisa kabukhali. Kuwe intetho yombulelo kwabuthwa, kwaza emveni kwemini sadlulela kugayi olukhulu lokuthaamba kwamakhwenkwe eBoy Scouts, esifike kudekiwe nalapho.

Emva koku (4.30 p.m.) imoto yakowethu isukele umtfhato wentombi yomkhuluwa walo mfo ndihlala kuye okwasisivundi naye. Imitfhatu emikhulu eAfrika ndikhe ndiyibone, kodwa lo wesityebi saseIndiya yenye into, kuba indleko yawo ifikelele kumawaka ama-



hlanu eeponti imali echithwe ngezinto ezibo-  
 nakalayo : iintente ezintathu ezidityaniswe  
 zagquma yonke inkundla, zafakelwa amakhu-  
 lukhulu ezibane zeEleteric zemibala yonke,  
 zijinga ezintsikeni, ezitulweni, entungo, nase-  
 khusini labafundisi abahlanu abaphethe le  
 nkonzo phantsi kobunewunewu obufana no-  
 bamaNgesi aseTshetshi ; balapha abelungu  
 abaqesjelwe iBayaskopu yemifanekiso ebaleka-  
 yo, zilapha izinxibo zesilika nezityo eziphakwa  
 imini le. Ndisabala nto ni na ibonakala nje  
 apho imali yeyele khona ? Kuthe xa siphuma  
 esangweni saphiwa ibaso thina bamenywa,  
 umntu ngamnye ibotilana yesilivere ezele  
 yisenti (scent) evumba ngathi sisindiyandiya  
 sozamlendela, elithe kanti lisalele ezimpahleni  
 ebe ndizinxibile, ndabuzwa ndibuziwe nga-  
 bantu emva koko okokuba ndiziqhole nganto  
 ni na ?

Unjalo ke umtshato wezinonophu eIndiya.  
 Ukusuka apho imoto yakowethu yeenze ama-  
 tshelu isukelisa enye intlanganiso ebe sime-  
 nyelwe kuyo kwelinye icala ledolophu elikude  
 kunene, se sixiniwe nakuuphela kwexesha le-  
 treni esimelwe kukukhwela kuyo. Sifike nge-  
 simathontsi abanzi kule ntlanganiso sazalisa  
 nje idinga, saphuma sasukelisa uloliwe kwisi-  
 tifi esisempela-zwe kwelinye icala.

Inkulu madoda iCalcutta, iyelele kwi-  
 Johannesburg xa uphuma eBenoni usukela  
 into ekusiyayo eseRandfontein. Sigaleleke  
 kwaloliwe se kunyembelekile, amaphaphu ese-  
 zifubeni, sel' ephethwe ngezandla amalaphu

aluhlaza cegadi zamaIndiya okuphekuza uju-  
 juju, sanela nje ukutyhoboza singene yaye  
 induluka inqwelo. Dolophu yokuqala sifu-  
 nzele kuyo yi Benares ngesiNgesi. Abanini-  
 ntetho bathi yi Banaras, besithi ligama eli  
 phuma kumdibaniso woBaruna Assi owajikwa  
 waaba ngu Baranashi, wagqibela ngeli langoku.  
 Umgama (450 miles) uphantse walingana  
 noweDe Aar-Cape Town (500). Ukuze uqo-  
 nde mfundi ukuba uloliwe weli lizwe uya  
 baleka sinduluke ngo 9 wangokuhlwa safika  
 ngentlazane 11 a.m. eBenares, isixeko esinga  
 ngeDurban (300,000) esimi phezu komlambo  
 iGanges onqulwa nje ngesithixo ngamaHindu  
 (uhlanga olungatyi nyama, nolunchwaba ngo-  
 kutshisa izidumbu). Sibone lukhulu apha.  
 Siqale saboniswa isikolo sodumo senkolo ye-  
 Theosophy eyasekwa nguMrs. Annie Besant  
 mzuzu endikhumbula kudala (1908) eLondon  
 ndiphulaphula uBesant lowo ewisa iintetho  
 (lectures) ngayo le nkolo eyichaza esithi yeyona  
 inokudibanisa zonke iimbedefo. Ulapha no-  
 mfanekiso wakhe wesithombe (statue) osisi-  
 khumbuzo sakhe. Siyicokisile ukuyihlola le  
 ndawo, saza saculelwa neengoma ngabantwa-  
 na besikolo, sadlula. Sigene edolophini sahlo-  
 la itempile ebaluleke ngegumbi elithile layo  
 eligangathwe ngelitye elimhlophe (marble)  
 elizotywe imaphu (map) yeIndiya iphela ikro-  
 lonwe ngobungecibi elityeni elo iqalela ezantsi  
 kwiCape Comorim inyuse iye kwiintaba ze-  
 Himalaya, yonke into ilinganiselwe (to scale)  
 kamandi: iintlambo, neenduli, nemilambo,



neentaba, nezitywakadi zamathafa. Ukwe-  
 nziwa kwayo kuthabathe iminyaka emihlanu  
 kusebenza iingcibi ezikhethiweyo zentsimbi,  
 ezithe ekuyiqulunqeni zeenza yabengezela  
 yaguda ngokwekomityi yonke. Ngamagcisa  
 amaIndiya la, ma siwancame. Sidlulele kwi-  
 Benares University edumileyo, eBafundi ba  
 5,803 ; thelekisa ama 382 eFort Hare. Apha  
 ndibaqene nomntu endimaziyo, umfana oli-  
 Indiya ebendimbone nyakenye eMaritzberg  
 engumbaleli-maphepha. Ngoku ukwinani  
 labafundi balapha. Kube kho nendodana  
 emhlophe yaseCalifornia (U.S.A.) ethe xa  
 sincokola ngobubanzi bezixeko zeli lizwe yathi  
 hayi eyona dolophu inomhlaba obanzi wayo  
 yiLos Angeles eCalifornia kuba owayo u-  
 mhlaba ukuma 700 square miles. Ngenjika-  
 langa bahlanganisiwe abafundi saza sawisa  
 iintetho zeziyalo sagoduka salala. Kaloku  
 sibe sibasixhenxe silundwendwe lwegqira eli-  
 mfazi ukwaligqirakazi, emzini obanzi kunene.

### *IGanges.*

Kuse olungaliyo ngolwesiBini 13/12/49 sa-  
 siwa emlanjeni iGanges (iGanga ngesiHindu)  
 ophuma entla eHimalaya, ufike apha se usisi-  
 thwexeba esingathi lulwandle oluluhlaza olu-  
 hambayo. AmaHindu athi ngunozala wawo  
 lo mlambo (Mother India) ngezi zizathu :—  
 amanzi awo angwele ; ayayibulala imbewu  
 yezifo (bacteria) ; ayayihlambulula yonke into  
 encholileyo ; isidumbu esihlanjwa kuwo siyo-  
 luka sibe ngumthentelezi othe tse nokuba be



sigogekile kuuqothola ; uyazi hlambulula izoono zomntu.

Ngoko ke maninzi amaxhego afudukela apha eBenares ephuma kude esenzela ukuba aze ahlanjwe kuwo mhla afa, angaphosani nezulu. Zithuthelwa apha izidumbu zama-Hindu zihlanjwe ngamanzi alo mlambo, zityhiswe (cremate) ngomphoongo womlilo, uthuthu lusasazwe emanzini, amathambo agoduswe ngesikotile. Siyibone ngamehlo lento, saqala sehla ngamabanga (steps) amaninzi esamente ukuya ezantsi emanzini nje ngoko iindonga zongamile. La mabanga anamakhulu ngamakhulu eminyaka amiswayo afana nezituphi zezindlu, kusenzelwa ukuba afikeleleke amanzi nokuba umlambo lo uwuthile. Thina sithe sakufika emanzini saqesha iphenyane (boat) nababexi (rowers) balo, sanyuka sisihla loo nzonzobila iiyure zontathu sibona izinto zamehlo, izidumbu ngezidumbu zamadoda nezamankazana zithwelwe ngamanqwanqwa embambosi (bamboo stretchers) zibekwe phezu kwenqwaba yeenkuni emva kokuba zihlanjwe, kulunyekwe umlilo, uvuthe ngeniqulu engqingqwa yaamalangatye, itjhe iphele inyama, athi uxhongo oqhawuke edolweni anqandelwe kwa semlilweni ngamaxhayi. Lide litshone ilanga kubaselwa lo msebenzi. Kukho nezidumbu eziza ngololiwe zivela kude. Kuthiwa esinye safika sivela eParis (France) isesesityebi esadiliza imali ngomyolelo othi maze sithunyelwe eBanaras senziwe isiko lesizwe. He ! Ngesi sizathu le dolophu

kuthiwa likhaya lengqoboko yaamaIndiya. Balapha nababedeji belanga (Sun-Worshippers) esibone omnye wabo ehleli ephempeni azakhele lona ezama ukujonga ilanga, eyiphukuphekuza ngezandla imitha yalo kuba imphandla.

### *U Buddha.*

Lwaqalisela apha nonqulo lukaBuddha, ukuze nje kuthiwe iBenares le liziko nesazulu lonqulo kumaHindu. Isiqalo sonqulo lukaBuddha silapha, kwindulana ekwiimayile ezintlanu, iSarnath. Phawula ukuba apha kuthiwa kubantu abane abaphilileyo ehlabathini wonke owesine ngowonqulo lukaBuddha ekukho nabantu abamhlophe kubo. UBuddha lo ngumHindu owazalwa kuminyaka ema 320 phambi koYesu, waza wabaluleka ngesimilo sakhe sobungcwele ezigcine ngobunyulu obudlule bonke abantu bexesalakhe. Kwathi ngaminazana ithile elapha eSarnath, elele phantsi komthi weBanyan (okhangeleke ngathi ngumgxam kum), wafikelwa ngumbono wasezulwini ngokukaJohane ePatimo, kwaza kwaliqika inkwane (inkwethu) emehlweni, kwee danga ukhanyo, wazuzana nokhanyiselo lomphefumlo (enlightenment), wangenwa nguMoya oyiNgcwele (annunciation) wafumayela ngohlobo olungumangaliso kwagqoboka abantu abahlanu loo mini. Intsumayelo yakhe yayijoliswe ezonweni zonke nezabantu bodidi oluphezulu (Brahmins) ababe ngabantu abaziinkokeli zemfundo no-



nqulo kodwa beziphakamisile befacekisa abanye abantu ekuthiwa ngabodidi oluphantsi (untouchables) amabangachukumisani nangomwe nabo. La magqoboka mahlanu ange-nelela aangabapostile bokuqala bakhe, athi saa ehlabathini, ahamba egxumeka amagatya alo mthi weBanyan eCeylon, eBurma, eKashmir, eTibet, eRangoon, eBangkok, eChina kwaya kuma ngeJapan, kwaza kuzo zonke ezo ndawo kweema imingcungcume yeetyalike eziqingqwe ngobuchule zahonjiswa ngemifanekiso nezithorabe. Abalandeli bale ngqoboko baya yibanga nendawo yokuba bangaphezulu kumaKristu ngamanani obuninzi.

Sigaleleke apha ngemoto, sehla, sakhululiswa izihlangu, sangeniswa kule tyalike yokuqala yesiseko sobuBuddha sayisingasinga saqiba, saphumela phandle kulaa mthi weBanyan sawujikeleza sangcucalaza phantsi kwawo ukuzicengela amathamsanqa. Emva koku sibuyele ekhaya, saza sasiwa kwimpungo ye-Ti kwaNokoleji, saboniswa namanye amacala ale dolophu, kwacaca ukuba ukuhamba oku yimfundo, kuchitha unqaphelo lwengqondo esuke ifinyele kukungaboni nto zintja. Sixelelwe nokuba inani labantu abafika eBenares ngemini nganye kudibene nabagodukayo liya dlula kumawaka amabini. Ngumntu njalo kuloliwe abehlayo nabakhwelayo; kube yenye into mhla kwafiphala ilanga (eclipse) kuba beza bephuma ngankalo zonke kungene amawaka asefumini kulo mlambo weGanges, beeme emanzini ngxithisi bethe nqa ngezifuba



ngalo lonke ixefa licimile ilanga de libuye likhanye.

### *Allahabad.*

Siyigqibile ke ukuyibona idolophu yase-Benares ngenjikalanga saya kuloliwe sadlulela kwesinye isixeko esibalulekileyo iAllahabad (85 miles), sagaleleka ngonchwalazi lwemivundla siphuthunyiwe esitifini yikomiti yakhona, isihandiba seZamindar (uzwelibanzi) kwa ngemoto. Lo mnumzana usithe ntimfa kumzi omkhulu wakhe wamatye one-opstezi ephakamileyo nezicaka ezininzi kuba lilungu lePalamente. Kaloku kweli lizwe kuya izinonophu zodwa emkhandlwini webandla; kuba kuthiwa inkwamba ayinakho ukumela bantu enkundla kuba yosuka iqalalaze inxuse amaqithiqithi awa ezandleni zabahluthayo. Silele kamnandi ebuncwaneni savuswa se kufika abaphuthumi bethu, abafana abahlanu abakhutshwa yiUniversity of Allahabad okokuba babe ngamahlakani okusibonisa esi sixeko 14/12/49 yonke loo mini. Ubukhulu baso buliphinda kabini iBayi (295,000); abafundi beUniversity yalapha ngama 3,502. Kodwa eyona nto ingumtsalane kuma Hindu apha yintlangano yemilambo emibini yodumo iJumna neGanges, ongafika oololiwe bezele futyu ngabantu abafikayo nababuyayo kule ntlangano engaphezulu le kunyeTsitsa neNxu kwesika-Mditshwa emaMpondwmiseni. Ekufikeni kweli lizwe ndayibona lungcumevu le milambo kuba kwa kuse kuhlwile ukungena

ngebulojo yeJumna. Ngoku singene emini ngeyeGanges. Le milambo ihlangana esithabazini sethafa esibutsolo bude (peninsula) ukuya endibanweni. Imoto iye yasibeka elungqwini lodini lokudibana kwayo isithi thungasekunene iJumna iyintywenka eyoyikekayo yesiziba esiluhlaza ngokolwandle amanzi ayo engcamba ngokuthe cwaka ngobunzulu obukhulu (60 feet) beendonga, ibe ibulojo naantso ibonakala ibomvu esithubeni seemayile ezimbini yona iyimayile enye ubude. Ngasekhohlo naantso iGanges iphumela phantsi komnyobo webulojo ebude buzimayile ezintathu. Awayo awangcwenganga, alatyuzangokuqukuqela ngobunzulu obunganeno kobeJumna noko emaninzi ngaphezulu. Kuzele apha ngabantu abasezintenti nakwimichankcatho yeembambosi. Bulapha nobutyhifilana beevenkile zezinto ezityiwayo nje ngoko amaIndiya eyindwebele inkqwebo naphi na, noko apha ibuuxhofuxhofana obungahonjiswa ngabungahonjelwanga nangabanini-bo.

Balapha ke nabafundisi nabafumayeli babo beenkolo ngeenkolo ema kufikelwe kuho ziindwendwe ezi (pilgrims), zenzelwe amatikiti namasiko engqoboko yazo. Bambi abahambi baphethe nezitofile ezizele luthuthu lwabafi oluza kugalelwa emanzini entlangano yezi zithixo zibini zamaHindu, iJumna neGanges.

Kaloku nyakenye uthuthu lomzimba kaMahatma Gandhi lweziswa apha ngeEropleni lwasasazwa ngokwesiko lakowabo entlanga-



nweni yale milambo. Le miqodi ngemiqodi yaabantu sibone isekhaphetshwini lokukhulula ihambe ze ingene emanzini ngecala leGanges iye kancinci kwiJumna kuba amanzi ayo aqala agilwe abuyiswe umva ngenxeni yokuba enganeno ngobuninzi, axele aweNxu igilwa liTsitsa. Kuyo yomibini le milambo kudada amaphenyane neenqanawa zorwebo. Ingozi yayo kukuthi xa kunyibilike ikhephu phambi kwexesha lalo phaya kude eHimalaya, kubonwe ngayo se izele iphuphuma ngobusuku, iwagqume onke la mathafa, itshayele zonke ezo venkilana zasentlanganweni; nemizana efumane yagxunyekwa, iduduleke, amanzi angene nasedolophini, kube yinqasanqa, khunubembe wonke umntu, kusinde iibulojo eziya kuba zona zinchothshile ngoku kweengwamza, bucace ubulumko bokuba zibe zakhiwa zaphakama kwa ntlandlolo. Ekubeni sizanelisile ukuyibuka le milambo sijikile sabuyela ngecala lasedolophini, sathi sisahamba see thu kumdlalo omhle wamadodana ami macala mabini omgca, edlalisa ngokutsalana ngezandla equbulana ukuwezana loo mgca. Lo ngumdlalo ofuna izigadangu ezinemisipha. Aaba sibabonileyo bomelele kanye. Nababoneli baninzi kakhulu behlahlamba yile nto. Kuthiwa ngumdlalo othandwayo lo kweli lizwe, waye uba nogayi olukhulu lwenkuphi-swano eye ibonelwe yindimbane yabantu. Ukugqitha apho sithe ntle ngefumi lamaxhalanga aphicotha isidumbu sehafi, egilana kweso sivivi. Kaloku anqabile ukubonwa apho



ndihlala khona, ngoko ke ndiyibonele ithuba elide le nto. Phaya edolophini sijikeleze kakhulu ezivenkileni sithenga neentwanantwana, saza sadlulela kwinkundla ephakamileyo yamatyala (Supreme Court) edume kunene nakude ngesizathu sobuhle bezakhiwo zayo kwa namagqwetha angamachule. Ezi zakhiwo zezelitye elimhlophe lenyengane (marble) echokochwe ngoobendlela, zaye zinamagumbi amaninzi asetyenziswa ngamagqwetha odidi lweeAdvocates, kanti phandle apha maninzi amaphempe aamagqwetha ohlobo lweeSolicitors kwa nabantu abeze kufaka izimangalo. Kube kuphithizela okwenyani ndaqonda ukuba amaIndiya la afana nathi ngokuwathanda amatyala nokuchitha iimali ezinkulu ngawo. Ma ndithi mabini amagqwetha ebe ndilazi ibali lawo ndingekacingi nto ngakuyibona iIndiya,—ngawalapha eAllahabad, uSapru noNehru. USir Tej Bahadur Sapru wasinga eLondon ngomnyaka 1923 kwiRound Table Conference wathethelela amaIndiya aseEast Africa awayecukulwa ngemithetho yokuwavalela kwelo lizwe waza waqubisana apho noGeneral Smuts kwakhonya iinkunzi ezimbini loo mini. Ndisazigcinile izicatshulwa zobuciko bakhe. Elesibini igqwetha nguMotilal Nehru uyise walo mfo ukhokela iIndiya namhla uJawaharlal Nehru nodade wabo uMrs. Vijayalakshmi Pandit omele iIndiya eNew York. UMotilal lo watyeba umtyebo waza wazakhela umzi ongqindilili endiwufonileyo apha, ibotwe elingu-

mangaliso ngobukhulu nobuhle. Ndiwabo-nisiwe amakhaya ala madoda mabini, imikha-ngo engathi yeyeekumkani. Uzalwa apho ke uNehru lo uphethayo, akanguwo mxhoxho ovuk' endleleni. Abaphathi be University yalapha basimemele kwiziko labo basamkela ngobubele obufufu basihlanganisela intlanga-niso yesikhawu yokuba sithethe kubafundi babo, yatsho booma amathe iponi uDr. Wilfrid Wellock othe walandela mna ekuthetheni. Isihlalo sibe siphethwe yinkab' amalanga, umdak' omnyama weProfessor eyafunda kole-jini-nye nombali lo eLondon koko kuminyaka yamva yena, yaza naloo nto yabanga ukubu-ngezelelana kuthi. Ndifumene beliqela apha abafundi bebala lam abaphuma eEast Africa beze kufunda ngeeScholarships zaseIndiya' kanye kwezi athe uMiss Letitia Tsotsi wava-letwa kuzo ngufulumente weli lethu sel' esinikiwe.

Umjikelezo wethu ngeemoto kule dolophu uwonke ube ngama 56 eemayile, eBenares ube ngama 54, eCalcutta 92, into ebonisa ukuthi umsebenzi wokucokisa ukubona izinto ezibalulekileyo zesixeko esikhulu seli lizwe asiyonja idlalisa umbudlwana. Ke ukusiyi-ya iAllahabad sihambe iimayile ezili 140 ngololiwe wobusuku kwaya kusa, 15/12/49 siseLucknow (350,000) isixaxabesha sesixeko esiyidlulayo ne-Durban ngobuninzi babantu, isixeko samabali amaninzi esiwakhumbule kwiEnglish History eyayifundiswa ngamaxefa ethu (1901) eRoyal Readers. AmaNgesi ayekholose kunene ngale



dolophu, kusiliwa amadabi amakhulu neenjengele ezikhaliphileyo zamaIndiya. Ngoko ke izele zizakhiwo ezingamankowa eenqaba zokulwa, nezeetempile ezinkulu zonqulo lukaMahomete, esizibonisiweyo, namabotwe ePalamente, kuba yakha yaanethuba isisizikithi (headquarters) solawulo nje ngoko isesazulwini selizwe. Ngethamsanqa ndifikele kwi Ashram (iziko labaFundisi beliZwi) kaDr. Stanley Jones umbali wencwadi edumileyo, *Christ of the Indian Road*, umMelika owayenesipho sobuvangeli, nowayekho eJerusalem (1928). Baninzi abantu abangeniswe ebuKrestwini kukufunda le ncwadi. Ngecala lemfundo yobugqira iMedical School yalapha yenye yeziphambili kweli lizwe, yaye idumile neUniversity efunda ama3,093 ekuthe ngeCawa edluleyo izitshaba zayo (degrees) zazuzwa ngama 2,000 ezityudini, isithethi (Graduation Orator) inguDr. Rajendra Prasad lo se ndimchazile. Siyifumene nalapha imbeko yokuba simenywe siyihambele leUniversity baza abanye bethu baphosa amazwi entlanganisweni yabafundi. Emva koko senzelve isidlo kweyona hotele (Burlington Hotel) yoochwenene ngesimemo seGuluneli (Governor) yeli phondo, ichuba-nzipho lesihandiba esiyintloko yefifini eliqese amawaka-waka aabantu, isachwethe sehomba eligalele iibulukhwe ezimazembe; kwaye kwabe kukho izikhulu ezininzi nezamaNgesi esihlaliswe phakathi kwawo. Thina zindwendwe sibizwe ngamagama ukwaziswa, sathetha ngokufu-



tshane sonke. Ekuphumeni apho ndisutywe ziinqununu ezibini ezithe zinqwenela ukuba nondwendwe oluphuma eAfrika. La madoda andise ekhayeni lawo elikwiimayile ezintlanu kwelinye icala lesi sixeko ngemoto efanele izikhakhamela zodwa kwibotwe elimakazi-kazi. Ndifike kuzizipili ndongeni zonke, ndasindlekwa kwaayiloo nto ngala manene andincamisa, Lawu ndini. Kule idolophu sijikeleze ama34 cemayile saya kulala kwa kuloliwe wobusuku sasinga ngoku eNew Delhi (280 miles). E-ndleleni uloliwe ume kwidolophu enkulu engangBayi (150,100) iAlligarh edume ngokuba yiyo eneyona University inkulu ehlabathini yamaSlamsi (Moslems) efunda izityudini ezima4,019 ezinqula uMahomete. Izakhiwo esizibonele mgama zingqindilili izezezitena ezibomvu ezikhazimlayo.

### *New Delhi.*

Sigaleleke emini emaqanda, 16/12/49, e-New Delhi ikomkhulu leIndiya yonke ngokweLondon yaseEngland. Inga ngeJohannesberg kuba abemi bayo ngama 700,000, yaye imi ngezikina ezibini; esokuqala yiDelhi yakudala emiwe ngokwesiIndiya kukuxinana kwezitrato ezilucenyu apho kungumgando wokuhlala ndawonye komntu nenkomo nedonki nabantwana; esinye yiDelhi entja le yamiselwa yikumkani yamaNgesi uJoji ethafeni elibanzi elicandwe ngobuchule nebongo kwazotywa izitrato ezibukeka nje ngezase-Washington (U.S.A.) aza agqityezelwa aqo-

ngqothwa amabongo zizilumko zokwakha xa ziyila amabotwe okuhlala iGovernor-General yegazi lobukhosi (Lord) baseEngland ukuze nje izwe laseIndiya lithiywe isaci sokuba "licici lezithaanga zamaNgesi" (Jewel of the British Empire).

Kwakungazeki ngoko ukuba indlu yolu didi voza ihlalwe ngumntu ontsundu onje ngo-Rajagopalachari (endifike ekuyo) okanye uDr. Rajendra Prasad (President). Zilapha izicihaha zezindlu zePalamente ezingaphezulu ngobukhulu (kokwam ukubona) kunezase Westminster, London. Ingqukuva ngommo lePalamente yaye inamabanga amaninzi; icacile ukuba yafunelwa ingcaphephe yomzobi yaza yonwaba, yakrola, iyila owona mbono uchwayitisa amehlo, yaqala ngozozobe lome-ndo omde ophahlwe yimithi yemigqomogqomo nemihlaba ebanzi emacaleni elungele iindimbane neziyunguma zamhla wesizathu esikhulu. Ngethamsanqa kum uGhosh, ebe ndilundwendwe lwakhe, ngosuku olulandelayo 17/12/49, uthunywe isigidimi nguNehru amakasise ngesiqu kude entla esikhondweni seentaba zeHimalaya (150 miles) ngemoto, eyedwa nomqhubi, wathi kum nali icham lokwalama ezo ntaba. Ndivumele phezulu imoto yona sisixangxathi esintamo inkulu esibaleka okweeropleni. Indlela esihambe ngayo nguhoora (Main Northern Trunk Road) wesamente emnyama (Tarmac) osinga kooma-Persia, Kashmir, Rawalpindi, Armitsar, Simla, Tibet, Himalaya; ayinamagobe, ithe tse, yonke



iphahlwe yimithi yakudala eyatyalwa kwizizukulwana ezikumawaka amathathu namane eminyaka yakudala, yacoselelwa ukudweliswa ngokokuze ibe yingxonde nekhushi ezimvuleni naselangeni kubahambi. Emigameni ethelekelelweyo kugxunyekwe izindlu ezinkulu ngathi ziihotele koko zimi nje zodwa zingenamntu, okomtshonyane osethafeni, zibalwe phandle igama elithi "Rest House." Zezokuphumla kodiniweyo xa afuna ukulalisa avukele kwa sendleleni, okanye ukuphepha amahlwantsi engqele nesaqhwithi, okanye ukongeka kwimikhuhlane neenkxwaleko zohambo.

Sihambe ngokonwaba, umfana enyamekile ukundalathisa laa nto, naleya, nokuphendula imibuzo yam engapheliyo; kuthi kuuphi aphumze umqhubi lo ayithabathe ngokwakhe ivili, abuye ayibuyisele; waye umqhubi wethu lo ingumximondulo wohlanga olunezigalo iiSikhs (Sheiks ngenye indlela) amadoda ayigquma ngompantjo omkhulu intloko, angachebiyo, owofika efana onke ngentsebe noBoya obuninzi emzimbeni, amaxhonti wona.

Kambe ndibe ndise ndiwaqonda ngoku ama-Indiya ukwahlukana kwawo ngeentlanga zawo nangezinxibo. AmaSlanisi aqondakala ngomnqwazana oyi "kofiya," iFez eba nomtya xa umnini-wo engumntu owakha walivelela ibotwe likaMahamete eMecca. Awodwa ama-Parsee, awodwa amaDravidi antsundu nje ngathi akholisa emzantsi weIndiya, awodwa eMaHindu. He!

Into emangalisayo kule ndlela bubuninzi



beemfene neentsimango neenkawu. Zizo zoda. Wobona zinyalasa ngokuthanda naphina, umsila usongelwe phezulu, ugqajolo lona. Yimihlambi ngemihlambi, usapho lukhokele, inkunzi naantso ngemva yaluse into ehlasela usapho. Kaloku izilo zanda ngokupheleleyo kuba azibulawa, azizingelwa; nenkomo ayixhelwa ngamaIndiya, AmaSlamsi wona afana nathi ngokudla inyama. Ayibethwa nempahla etsala inqwelo; umntu usuka alingise ahelemise qha okanye anqothole nje iqonde yona kwa ngoko. Awukho umphindwa nefoslara. Emadlelweni kwaluswa iinyathi neebokhwe neenkomo. Kule ndlela akukho zinduli, nto ininzi yimigxoboza nenjica, nentsinde namahlathi afinyeneyo. Amasimi sibone enkenccefelwa ngemijelokazi emisinga inga ngomlambo, ekhuthwe kwiJumna. Kwiindawo ezininzi siphawule ukuba ilizwe likhuthuke ngokulusizi (erosion), zaaninzi iitempile ezithe ngcu phezu kodonga ngenxa yokukhukuliswa komhlaba, se zingamanxowa abudala bubalwa ngmakhulu eminyaka. Ilizwe kobu futhuba likhangeleka lidala ngokwexhego elidiniweyo, kanti liya lingana neAfrika koko lona linamabali amaninzi okumiwa nokusetyenziswa kwalo. Apha endleleni siphambene futhi neenqwelo ezitsalwa ziinkamela zisisa ukutya eDelhi. Imoto ide yemisa kwidolophu enkulu iAmbala (190,000) okokuba sifumane into etyiwayo; sangena kwihotele yomlungu kusitya abelungu abaninzi, satya nathi akwabi kho kuxoxiswa ngokutya phakathi

kwabo. Sigqibile sadlula, kwathi kuuphi laza-  
liseka ibongo lam.

### *Himalaya.*

Ndive umlingane wam esithi, “Jonga ke naanziya zithe thu iintaba zeHimalaya zithe wambu iingqweqwe zekhephu.” Le nto yee-  
nze ndathi zulubembe entliziyweni yimihlali yokuba ndide ndazibona ezi ntaba . Kaloku zezona ziphakamileyo ehlabathini. Zilingana nomgama wokunyuka iimayile ezintandathu ukusuka kungangatho wolwandle : Mt. Everest 29,002 (feet), Godwin Auster 28,250 ; Kanchinjanga 28,146. He !

Ekugqibeleni sifikile eRajpura isixeko samaphempe sabantu ababacileyo (Refugee Camp) endithe entliziyweni ngawona maMfengu ke la kuba lusapho lwenkcithakalo.

Aaba bantu (40,000) bachithwezizidubedube zokuxabana kwamaSlamsi namaIndiya (Moslem-Hindu Communal Riots) bachithakala emakhayeni aabo baza bangcucalaza apha ethafeni lakwalunce, ezintenteni, ezingqeleni, belinde inceba nosizo. Kuthiwa zikho nezin-  
nkulu ngaphezulu kwale ikampu yamabaca ; enye inama 100,000 aabantu. Akukho lusizo kubo ngaphandle kolubela kuGulumente, lo ngoku uthume umphakathi uGosh ukuba eze kulungisa izikhalazo.

### *Amaxhalanga.*

Lo gama kuxoxwayo, nje ngoko ndingalwa-  
ziyo ulwimi lwalapha ndihamba-hambile ka-



nobom phakathi komzi lo ndada ndee mandla izala ekuphoswa kulo amathambo oodonki nezinye izilo ezifileyo, inqwaba enkulu, aza alapho ke amaxhalanga atjho kwaamnyama; ndawabala, adlula kumakhulu amafini, ndawondela ixefa elide. Le nto ukuhamba yinto ngobunto, madoda. Ude wagqitywa ke umcimbi ebe sizele wona saphinda umkhondo se kuhlwile (7 p.m.) ukubuyela eNew Delhi saya kufika kwesikabadakazi (12) sidinwe saangama-khekhesi, sithembele ekulaleni imini yonke ngeCawa ngomso, 18/12/49, koko zavela zona izizathu zokuba sivuswe kwa kusasa siye emicimbini esifunayo : izimemo zeentetho (lectures) oecompungo imini le. Kubaluleke idinala yangokuhlwa yodidi lweengcungcu, yokuba saziswe kwindedebe yaseMelika efunde yeema ngeenkwenkwezi yaza yamenywa ngumbuso ngeento ezithile, iChancellor, Washington University, St. Louis, U.S.A., Professor of Physics, Nobel-Prize Winner; ingangalala le igama layo nguDr. Arthur H. Compton. Ebe ngoyena " ndabezitha " ondaba emaphepheni kweli thuba, onke emthetha emthethile nje ngomntu omenywe ngumbuso ukuba eze kuphalaza amacebo malunga nemfundo neminye imicimbi yamaIndiya. Ummo walo mntu osoloko encumile unombizane, umfo unesiqu, mde (6ft), ngumphingilili ophaya, unobubele kuba injalo kakade imfundo ebadlileyo; amakratji nemisindo abonwa kwimigqwagqwane; yaye nenkosikazi yakhe imfanele totse ngewonga, nomphakamo, nobubele.



Ma ndingayijiyi indawo yokuthi ekujikeni kwelanga xa imoto yomwethu ibindijikelezisa idolophu, sibone ngesithuthuthu sepolisa sigqotsile simisa yonke into chambayo, kanti sigabula izigcawu kuba kusiza umntu omkhulu inkulu-mbuso uJawaharlal Nehru olandela ngemoto yakhe esiya kuvelela izihlobo . Kuthiwa lisiko eli ; ma kume yonke into xa adlulayo. He !

### *IPalamente.*

NgomVulo 19/12/20 kube yimini yeemini kum ukuya kuBonela iPalamente yaseIndiya ngaphakathi, kanye ngomhla wengxoxo ebikade izalise amaphepha yadala unxunguphalo zweni lonke, i“ Hindu Code Bill ” esekeleze ukunika abafazi amalungelo amatsha kuunto zamafa xa kusweleke indoda : lada laakho nexhala lokuba umbuso kaNehru uza kuqhabalaka, kwabetha uvalo emadodeeni. Nakubeni be sixhotyiswe kakuhle ngamatikiti okungena kuthe kanti kuza kuba yingongolotela kuba izitulo zababoneli zidlule ewakeni, aye amapolisa alawula iminyango ecikida kabukhali ndaweni zonke kulo mzi unyuka ngamabanga (stairs) angapheliyo ukuya egalali (gallery) esemafini ngenjikelezo enkulu. Kuphele iyure yonke silapho sicikidwa sada ekugqibeleni sangena, kodwa seema ngeenyawo zizele zona izitulo, ndancedwa zizimvi, kwaakho mfana uthile onosizi ngam wandincamela esakhe isitulo, ndabulela ndadombozisa kuba be se ndiphelile kuudinwa. Kwou ! Inkulu kanene le ndlu ! Yaye izele

yeema ngodonga, amalungu ehombe ngeze-Cawa, emaninzi, nawasetyhini, kuthethwa ngesiNgesi sodwa, kwaamandi ke kum kuba kudala ndayincamayo eyaseKapa ngokungasiva isiBulu.

Kuxoxwe ithuba elide, ndahleka ndooma kwakuphakama mphakathi uthile esithi " On a point of order," emisa obethetha, kanti wenza nje iqhinga lamakhamsha namaqumfisa endiwaqhele eBloemfontein xa efuna ukuthetha ngokwawo, wahlaliswa phantsi kwa ngoko ngu-Sihlalo (speaker) ondweba ngokukaqebeyi owaziyo la maqhokolo, esithi, " No, that is not a point of order ; sit down ! " waye umfo ezibambele kufuphi iintambo. Abacholi beendaba babe malunga namaqumfisa omathandathu apho mna ekhaya ndiqhele isi-ne nesihlanu kuba onke amanani ezinto apha eIndiya akholisa ukuhamba ngokwamanani eenkwenkwezi (astronomical).

Kuthe lakusondela ilixa lokuyisonga ingxoxo kwaphendula umnini-mcimbi uDr. Ambedkar, iqebeya ngesiqu, iGosa lemiThetho (Minister of Law) elafunda phefeya lada lakwazi ukukhumfisa isiNgesi ngokomlungu, labaphendula bonke abahlabi labaqwaka bee tyho-sinalala lafwabadela ngokwendlovu isiphula umqungu. Zatzho kakhulu izandla.

Kugqibele ngenkulumbuso uNehru, iqikili lamaHindu elibuso butsolo, bufanelweyo ngumnqwazi omboxo omhlophe (Gandhi Cap) elimehlo atfawulayo nje ngakaDr. Aggrey. Ngobuchule obuncomekayo ubulalisile uboya



babachasi kuba uthe wabaxolisa ekuBeni  
 bebevungama kanobom, yaza yaphuma indlu  
 ingenzekanga ingxabano ebe kusithiwa imbovu.  
 Kuphunywe ke iluxolo nge-ti yasemini ema-  
 qanda, ndaza ndaanoyolo lokuphunga neqela  
 lamalungu anoDr. Ambedkar lowo. Emva  
 koko sijikelezisiwe kuwo wonke umphakathi  
 wepalamente kuloo magumbi ayintlaninge,  
 sahamba sada sadinwa, sanela, saphuma saya  
 kwidinala yesimemo somnumzethu othile obe-  
 simemile. Ukubuya komhla sithe gqaba-  
 gqaba ukuvelela izakhiwo ezidumileyo zase-  
 New Delhi. Ma ndithi eziphambili zezi :—  
 Indlu ekuhlala kuyo iKumkani yaseEngland  
 xa ifikile, kodwa ngoku ihlala ibamba layo  
 (Viceroy) elingumntu ontsundu namhla uDr.  
 Rajendra Prasad (President of the Republic of  
 India). Eli botwe liwatsala amehlo omntu  
 esekude ngendlela eyodwa ngenxa yeqakabodo  
 leqhufu elithe ngcu phezulu esazulwini so-  
 phahla. Esinye isakhiwo yi “ All India War  
 Memorial Arch ” ekungenwa ngayo xa kuyiwa  
 ePalamente, abe umhambi esondela kwizindlu  
 ezibomvu zamagumbi oonobala bepalamente  
 (Secretariat Buildings). Nganeno xa usinga  
 ngecala ledolophu naantso iConnaught Place;  
 ugqithe kube kusithi thu iintsika (Minarets)  
 zakudala emanyangeni ezaye zizimpobole zo-  
 kwaziselelisa apho ungakhona umnquba wo-  
 nqulo. Libe lapho nesango elihle (Alladin  
 Gate) elizotyiweyo ngobugcisa etyeni elikha-  
 zimlayo ; kube ngamanchwaba eekumkani za-  
 semanyangeni ooSultan Nizamiddin, noSafdar



Junga noHumaya. Zininzi ke nezinye izindlu ezibalulekileyo esizithe ntle nje umphandle asangena, saba siyigqibile imibono yaseDelhi. Ngosuku olulandelayo 20/12/49 ndibulisile ndakhwela kuloliwe wasemini emaqanda osinga ezantsi (south) iimayile 122 ukuya eAgra.

*Iindidi zamaSundu.*

Oluhambo lucanda ezweni elichumileyo ngenxa yobuninzi bamanzi emilambo emikhulu. Apha imithi ikhula iphelelisele, ngokukodwa amasundu, athe kanti azindidi eziliqela: likho elimasebe angqindilili elibeleka amabumbulu anencindi eyenza inyhobanyhoba; likho eliphuma iinkozo ezisemaqokobeni (betel nut); kube lisundu ekuthiwa lilala (fan palm) elizala igatya elingathi sisandla esikhulu esinceda xa kufufu ngokuphephetha impepho nokuphunga iimpukane; elinye lelekokonathi (cocoa-nut) elimagqabi afulela izindlu zamahlwempu amanye alukwe abe ziihombiso nemitshayelo; igaga lalo liqhekezwe limpompoze amanzi amandi aselwayo ukuze ityiwe ukutya le nto ilukhoko olumhlophe ingumgwintsa ojiyileyo oba ngumqhwa-bevu ukuyola kwayo; maxa wambi iyomiswa ngokomqwayito inge lugagado emva kween-tsuku eziliqela igqatswe elangeni se iligagadele, ikhandwe itsitse amafutha la siwathenga ezivenkileni. Amaqokobe enziwa imicephe yokusela nawokutya, kwa neenkuni zokubasa; incindi ithi yakubiliswa yenze iswekile ebo-mvu; impepha yamaxolo yenza oomatrasi

bokulala, neekhaphethi zekrikethi, nemitya, ncentsontelo. Isebenza izinto ezininzi imithi yolu hlobo, kanti owona mthi usebenza izimanga zimbambosi (bamboo).

### *Imbambosi.*

Inemisebenzi emalunga namaJumi omane imbambosi. Isizathu soku sisekufeni ngumthi okhula kamsinyane apho kukho amanzi amaninzi kunye neemvula ezinkulu ezinobujufu belanga. Ukhula iinyawo ezimbini nge-mini untinge ubeke phezulu ude uSe likhulu leenyawo ngobude, uSe uxanda iinyawo zombini ngobufanzi phaya esikhondweni esiphezu kweengcambu. Iinchibi ke zenza iinto zamchlo ngawo kuba zenza iibedi zokulala, iingcango, izitulo, iitafle, ikhabathi, ipaladiya yokwahlula amagumbi, imatrasi, umkhusane, imbiza, ithunga, isixengxe, isando, itanki, ingqandulo (chisel), ifatyi yamafutha, umthayi, indlu iphela yendoda nomkayo, ijiti (oko kukuthi ibuloro engena elwandle ebizwa ngokuthi yi "jetty"), intonga yendoda, iponti (ponton), oko kukuthi ibuloro edadayo enje ngaleya yasemaMpondweni ePort St. Johns), isigu sokugcayisela iintlanzi, imasti yenqanawa, ixhayi lokuphakamisa impahla (crane), isihle-nga (raft), iphempe elimiswe ephenyaneni, isigwexo (oar), iphini lokubabisa intlanzi (fishing tackle), umchankatho, ibuloro, isiqoso, umvinqi, isikafle (scaffolding), imibobo yokunkcenkcefela, oophoyiyana (toys), indlwane yentaka (cage), impempe, ivantyi, umphini



wentjuntse, udondolo, umnqayi, isambrela,  
intonga yesibephu, umgangatho wendlu (floor)  
umphambo, ukhuni lwemidlalo yabathaamba-  
yo (gymnastic horizontal bar), ileli, ikomityi.  
He !



## ISAHLUKO IV.

### *Agra.*

Uhambo lokuya eAgra (122 miles) ndilugale emini emaqanda ngemihlali yokucinga ukubona idolophu iAgra (310,000) ebalelwa phakathi kwezimanga ezisixhenxe zehlabathi (Seven Wonders of the World) ngesizathu sokuba ineyona ndlu intle kulo lonke ihlabathi neyakhawe ngohlobo olungumangaliso, endiza kubuya ndiluchaze.

Sihambe sahamba sada safika ngoqatya kwesi sixeko simakhulu-khulu eminyaka semayo phezu komlambokazi iJumna (lo se ndibalisile ngawo), silikomkhulu lokumkani wamazwe ngamazwe (Emperor) owongamele izikhulu zooZwelibanzi (Rajahs, Nabobs, Nawabs).

Ndifike ndihlangatyezwe ngekari yomhlobo othe uza kundisa ngqo entlanganisweni endiya kuthetha kuyo kwa ngoku ndingekatyi kuba ithuba lokutya liya kuba semva kwentlanganiso leyo. Phofu ngenxa yobu bele bamaIndiya ezindwendweni amaphakathi athile awenzile amazwembewembe akwaGxuluwe okuba ndizuzane nomkhwepha wokuphekuza indlala. Wayi-wayi afika kanobom amadoda, yangena intlanganiso, ndazenza iindaba zezwe lasekhaya zasiwa nasemaphepheni. Ekuphumeni apho singene ezimotweni saya kutya kumzi okude yaye ingqele isika ngenkwankca apha. Umzi endilaliswe kuwo ngowendoda esisiha-

ndiba, intloko yefifini elikhulu eliqingqa iglasi apho kuqeswe ama400 aamadoda (capital £70,000). Kubandile kanye ebusuku kwa nje ngokuba sifike kunjalo eDelhi nakwiHimalaya. Uthe umnumzana akuphawula ukuba ndiya godola wandiboleka ikhwiliti enkulukazi eyenziwe ngqingqwa ngokuhlolwa umqhaphu oyelele kuboya boranisi, into efudumele ndalala tywenene kwalahleka netshoba.

Ndihleli iintsuku zontathu apha ndabona izinto ezitsala ingqondo. Le dolophu iya fika efumini leemayile ngobubanzi yaye ixinene ngokoyikekayo kuba zingathi izifo ezinje ngeYellow Fever neCholera nengqakaqa (Small Pox) zingene apha zitshabalalise ngokwesikhuni silunyekwe edotyeni.

Nditsho kuba ngosuku olulandelayo, 21/12/49, xa sicanda idolophu le sothuke siraxwa liphunga elibi lomfula wamanzi amdaka ezindlu zangasese athe kanti awatshoniswanga ngokwaneleyo phantsi komhlaba kumibobo yawo ngokwesiqhelo sezinye iidolophu; andikhumbuze iNancefield eJohannesburg apho abaleka phandle emasimini. Apha aphakathi kwezindlu zabantu neevenkile nezitali ngengxinano elumezayo. Phofu iAgra inalo nelinye icala elihle elihlala abelungu kwizitrato eziphangaleleyo ezigangathwe ngesamente zahonjiswa ngemithi emikhulu, apho kuhlala neenjinga zamaIndiya atyebileyo; icace ke into ehlala ivakala yokuba ilizwe lalapha lincholile ngecala elinchole kulo ngobuphantsi samahlwempu nobuninzi bezifo

ezisulelayo. ukanti ngelinye icala limiwe zii-ndwalutho zezityebi ezibengezela yigolide phakathi kobuncwane nobunewunewu. He!

Udumo lweAgra luxhomekeke kwindlu e-gama lithi Taj Mahal indlu engafikwa ndlu kweli gada likaAdam ngocikideko nobuhle.

### *Taj Mahal.*

Ngumsebenzi othatha imini yonke ukuyibona le ndlu ; ikwiimayile ezintathu ukuphuma esazulwini sesixeko ; kuqeswa igemfana lekari yodonki kuhambeke nzinyana ngeendlela ezicutheneyo phakathi kwezindlu, kuthi usasondela uqonde ukuba yenye into le ivelayo, into enkulukazi yesingcungcume sebotwe climhlophe qwa qwa qwa macala onke lilitye lenyengane (marble) ebengezelayo. Umzi lo wakhiwa ngama 20,000 aamadoda azinchibi esebenza iminyaka eli 17 (1631-1648) eqeswe nguKumkani Shah Jahan ngenjongo yokwenza isikhumbuzo somfazi wakhe uQueen Mumtaz Mahal inzwakazi ebonakala nanamhla emifanekisweni yayo okokuba yabe ilubelukazi olumanz'cendonga, olungahlalwa mpukane, uThuthula yena umkaNdlambe. Linchwaba laloo ntokazi ke eli. Ladla imali engama £8,000,000. Amagumbi ali 16 ewonke, isibozo sisemhlabeni, esinye isibozo sikwibanga eliphezulu (upstairs), agxunyekwe ngommo ongqukuva ngokobuhlanti, iminyango yonke ijonge esazulwini, yafiya ibala zaza iindonga zenyuka zaya kuma eluchochoyini lwengqefefa ephakame ngama 210 eenyawo. Ekuwuji-kelezeni ndiwufumene lo mzi ungama 85



eeyadi (yards) icala ngalinye kula macala mane awo.

Ekusondeleni kweli hotwe kungenwa ngesango eliyinto ngobunto okokwalo, kuba umphakamo walo ziinyawo ezili 151, ubuɓanzi obuli 100. Xa ungena kuqala kuqaqambe amagama amnyama aziitekisi ezicatshulwe kwiKoran (ibayibile yamaSlamsi) atyhidwe ngeengqalutye ezimenyezayo zenyengane. Ebaleni lesakhombe ekungeneni, alapho amanchwaba ekumkanikazi Mumtaz nomyeni wayo uShah Jehan, akhelwe inkundla ngomkhusane wenyengane okhangeleka ngokomchaku othe phuthu, kanti hayi lilitye limhlophe libolwe ngentsinjana lagqoboka laphumela ngeminxhuma efaniswe neyezicina, yaza yanzatyelwa ngamatye anqabileyo ezichokoza neembokothwana eziluhlazana ezithe zantelezwazagudiswa zakhazimla ngokungathi zisulwe ngevim ngelaphu izolo. Sisanga somkhusane esi bantu bakowethu! Liphonoyi elipinelwe ngazo zonke iintlobo zemikoko nezigcobo ezibukekayo ngelitye elilukhuni inyengane, ethe yasetyenzwa ngokuxozwa yakhangeleka thambileyo yanga iphululwe.

Emgameni le ndlu ithi xa yondelwe ngobusuku obunenyanga esisonka isuke ibe liqawusi lethokosi elingafikelelwa nto ngobuhle emhlabeni, ukuze nje kuthiwe yenye yezanga ezisixhenxe zehlabathi. Andinawo amazwi ayichanayo. Isihomo sayo siphuhliswe nabubuhle beentsika ezine (minarets) ezakhiwe ngamatye ngobungqingqwa obudlulileyo kubeentsika

ze“ Tyalike yokuZalwa kwenKosi ” endizi-  
chaze kwincwadi *EJerusalem* kwisahluko se-  
Betelehem. Ezi zona zinkulu le, zaye zimi-  
swe zakhangelelana neembombo zo-ne zeTaj  
Mahal, zanyuswa zaza zalingana nophahla  
lwelo botwe nakuBeni zithe qelele endlwini  
le. Kha ucinge nawe mfundi xa le midondo-  
folo ngaminye ineleli esiswini, yokunyuka oo-  
nyawo ezili 133 zokusa umntu phezulu egunja-  
neni lokuyibona yonke iAgra. Intsika nganye  
yenza umboneli eme isidala ekhwankqisiwe  
buBuhle bayo. Mfo, ayintle ngako, ngumnco-  
ngo !

Nje ngoko ingumgama wekhulu leeyadi  
ukusuka esangweni kuye eTaj Mahal wonke  
umhlaba eRawule indlu leyo uhonjiswe ngento  
yonke phantsi kwelanga entle, othi xa umi  
apho uwubone kakuhle umphoongo (tower)  
ophezu kwesi sanga sendlu, othe wona waano-  
mnqwazi olukhobozana (dome) olukhulu ka-  
nga ngokuBa ziinyawo ezima 58 (diameter)  
ukulunqumla phakathi, othi wakufikwa yimi-  
tha yelanga ube luqwaqwadu ukubengezela  
oku.

Inkundla eRawule indlu le ngumyezo oqhe-  
lezela iindidi zonke zeentyantyambo nemitha-  
na ekuhonjiswa ngayo indawo elibongo lo-  
mnumzana, namathende (fountains) cempo-  
mpo ezitsala amanzi eJumna ziwatsazisele  
phezulu imini nobusuku, phakathi kwamachi-  
bi akhiwe ngesamente adadiswa iintlanzana  
ezibomvu, ize yonke le mibono yenze uve  
ungathi usephupheni, akuboni nto yamehlo



enyama, ngokukodwa kuba bonke abantu abalapha abahambeli phezulu, nabalindimanchwaba abaphakamisi ukuthetha baya sebeza, ngokuhlonela iminyanya nokuzicengela intsikelelo yamafologu nemilondekhaya. Ithi imbongi ukuyincoma iTaj Mahal le livelitshelu laseParadesi ! Licici leqhayiya !

*Eminye Imibono.*

Zikho nezinye izinto ezibalulekileyo apha eAgra. Ephambili yiNqaba (Fort Agra) eyayihlala imikhosi yokukhusela isixeko esi. Ndihlala ndizibona iinqaba emazweni ngamazwe (continents) kodwa le ubukhulu bayo nomlinganiselo (size) wayo yingxebukulula enokuyigquma yonke le ndawo yedolophu yaseKomani isuka kwaNkathula ebuloqweni iye esitifini sikaloliwe. Yimihonoho elungiselelwe ukuhlala amajoni neenjengele zawo, neembalaja zamaphakathi, namabamba, nabagwebi basemagunyeni kuye ezinkosini (Rajahs, Nawabs) neKumkani (Emperor), zaye zikho iimpawu zokuba babuphelele bonke ubuqaqawuli obufanele izanabe ezingako ngenkcubeko. Enye into ebalaseleyo apha liboma leediliya ezatyalwa kumhlaba owathuthwa ngeenqwelo uvela eKashmir umgama olingana nowokusuka eKapa uye eKimberley. Le nkxamleko yenzelwa ukukholisa amabongo ezinunzela zesixeko esi. Zilapha neetyalike. Ezinye izakhiwo ezitsala ingqondo zezi:— Inchwaba likaItimadud Daula nelikaAkbar the Great, neBuland Darwaz nezinye ezisishenxe eFatehpur kungama omayile zima 25



emaphandleni eAgra. Amafifini maninzi, emakhulu. Elinye lawo lelokwenza iiShaving-Brush zoboya obuthambe kamandi zaye zifhipu apha kuba ndiyifumene enye ngendaliso endiqhele ukuyibona ibalwe iponti ezivenkileni zasekhaya ndiyincame, ndavuya ndakuzuzwa eya kusala naxa se ndikwasonga-nvawana.

Ide yafika imini (22/12/49) yokuba ndiyifiye iAgra kwaza kusasa xa ndibopha impahlana yam wangena umninimzi, indwandwa mfo ndini, wandibona xa ndiconontela ukusongela iintwana-ntwana ndiyifiya bucala laa nto inkulu yesabalala esithungelwe into esithileyo wathi, "Kuthe ni na uyifiya nie laa ngufo? Yisongele nayo ndiya kupha." Ndothuka, ndadideka, kwathi ngokubona ukuba lo mfo ufana namaLawu akowethu emaGqunukhwebeni ndeva se ndiphalaza izinqulo zamaNqarwane ndisithi enkosi Hintsabe, Geje, Ziduli, Hlabilawu. Kambe ndandiqala kwelo lizwe ukuphiwa nto ngumntu, ngoko ke ndibulele kakhulu ndavovoloza.

### *Ukumka eAgra.*

Ukumka eAgra ndijongene nohambo olude (700 miles) ngololiwe osinga eNingizimu (south) eNagpur, Wardha naseSevagram, uloliwe obaleka ajiye uthuli olumboxo (Madras Express) oma ezixekweni ezikhulu zodwa, ugil'inja yena. Ndikhwele se kukho abanye abathunywa, saalihlokondiba elonwabileyo siphuma ukutshona kwelanga; salala, kwasa siwela intywankantywili yomlambo iNarbada

phakathi kweentsunguzi zamahlathi eHoshangabad. Kuthe xa silapho sadibana nodaba oluthi naanko kuBonwe isimanga : udyakalafe ongenwe sisifo somgada (esiqheleke ezinjani) egqotsile eluma yonke into ehambayo ahlangani nayo, watsho ngezigede elume wabulala inkomo nabantu abathandathu pambi kokuba adutyulwe achanwe ngamapolisa.

### *Amagama.*

Emanqakwini endiwaqhawula emaphepheni ndiqokelele namagama amade aabantu base-Indiya ndaza ndakhetha aalifumi angala, Somarasundram ; Pattabhiraman ; Vivekanda ; Nijalingappa ; Anatshasayanam ; Rajagopalachari ; Balasubramaniam ; Swarimakrishna ; Llakshminarayaman ; Vijayaraghavanchari.

Eli lokuqala lifana nelomfana endamfundisa eFort Hare (1933) ; eli lesithandathu leleGuluneli yokugqibela ukuphatha ilizwe eli phambi kokuba libe yiRepublic ; amanye la akholise ngabantu bezizwe zomZantsi-India malunga naseMadras apho kwakuye ooC. D. Zulu noJ. J. R. Jolobe (1936) Mysore), nooMiss Soga, J. C. Mvusi, A. Luthuli, S. Tema (1938 Tambaran). Kanti abafjwana banawo amagama amade ooKebafidile, Mutshwayedi, sibe nathi maXhosa sinabo ooNdodiphela, Nomademfana, athi oyikeke kubantu basemzini noko elula kula angentla.

Sihambile ke ubusuku nemini yabo sajika eziphambukeni zaseNagpur naseWarda safika



ngokuhlwa apho sifunzele khona 23/12/49 eSevagram ngolwesiHlanu lwaza usuku lwan-  
ngomGqibelo 24/12/49 lwaba lolokuphumla  
nokubona-bona iziko eli (Ashram) elalikhaya  
lomsebenzi kaGandhi apho wafundisa abantu  
basemaphandleni ukuziphilela ngamacebo  
aphakathi kwekhaya. Sijikelezile kakhulu yada  
yadinwa imilenze sihamba emasimini aamazi-  
mba, nawombona, nawomqhaphu, (cotton),  
nawemifuno yeentlobo zonke, neziqhamo  
endibalule kuzo iibanana ezinkulu neegwava  
ezinga ngentloko yosana.

Ilapha yonke imisebenzi yokuphotha noku-  
luka uboya begufa nomqhaphu ngezandla,  
elowo ummi eyenza esendlwini yakhe imicha-  
ku yempahla yokunxiba, namafelane, nemibalo  
namabayi, nezabalala, nekeleko, namathwa-  
thwa eembadada, ithungwe igqitywe yonke  
loo nto kungayiwanga dolophini. Kuse  
ngeCawa ingumhla weKrisimesi, yaza ingqu-  
ngquthela yahlanganiselwa inkonzo yomgaqo  
wobuKrestu phambi kwegumbi likaGandhi,  
iplani yokufumayela yaphoswa kum, yando-  
thusa inyhweba yokunyulwa phakathi kwezi-  
gagamela endandizibona zikho. Ndiyiqhubile  
ke inkonzo ndayigqiba yaza yavulwa ke intla-  
nganiso.

Kucelwe kubathunywa okokuba benze  
amagqabantshintsi ngehambo yabo yezi veki  
zimbini bebona izwe laseIndiya okoko bathi  
saa ukumka eSantiniketan (Calcutta).

Abathunywa bathe gqaba gqaba ukufalisa  
kwacaca ukuba enanini labo bebonke bazifike-



lele iingqotho neengontsi zelizwe eli kuba kube kho okhwele kwieropleni wasinga eHimalaya wee ngu phezu kweDarjeeling Mt. wazalama iintafsa zeTibet ; abanye basinge ezantsi babona iMadras neMadura neCape Comoriu ; abanye bahambele eBenares, Lucknow, Allahabad, Agra, Delhi, bambi baye bavelela i-Bombay neOrissa. Bonke abawuhlanganisi umlomo ukuncoma izibele zaseIndiya ngokusindlekwa besindlekiwe, phofu bephawula bonke okokuaba izityefi kweli zihleli zayamene nezidlodlo zamahlwempu ezilambe zaazinkotho, ezibuso bumagongo axwebileyo.

*Intetho kaPrasad.*

Ma ndingayifiyi indawo yokuba ngokuhlwa okwandulela iKrismesi kuwe intetho ebalulekileyo kuDr. Rajendra Prasad uSihlalo wethu eyithethela ejelweni locingo (microphone) kumnxeba wonomathothololo (wireless) eyisingisa ehlabathini lonke (World broadcast) ecela uluntu lonke ukuba luseke intlalo yoxolo. Uthethe esegumbini lomfi uGandhi elingasahlali mntu ngoku noko impahlana yakhe engephi ilondolozwe yaanje ngoko wayifiya injalo mhla waphuma esiya kungena eluhambeni awaphelela ekuweni angabuyi kulo, kuba wawintwa ngumfana olutshaba lwakhe. Amaqondo ale ntetho athi :— Amalungu ale Komfaphuma kumazwe angama 34 kodwa awathunywanga ngooTulumente bawo ; ngabantu nje beendidi ngeendidi abazondelele ukwaakha

imeko yoxolo ehlabathini. Olu xolo aluthethi kubangisa mfazwe kuuphela, koko luxolo olusebenza ulutho, olusebenza "inkolelo ebantwini" (Luke 2 : 14). Aaba bantu bamema onke amadoda namankazana ehlabathini okokuba kundululwe inqhina yokuzingela izizathu ezizala imfazwe ukuze zifexiswe. Imvelaphi nengcambu yezi zizathu ngamabongo aabantu nawezizwe angazalisekiyo ngenxa yokugilwa ngawabanye abantu nezizwe afana kwa nawo. Uncedo ke lusekubeni umntu ngamnye awabambe ngomkhala la mabongo neminqweno.

UGandhi wayiqonda into yokuba ukuzama ukuphelisa imfazwe kwa ngemfazwe kukuhlamba udaka ngolunye udaka, ingongolotela ke leyo. Ingcambu naantso esiqwini somntu ngamnye okokuba aguqule ubume bakhe ayeke amabongo neminqweno alandele intsumayelo kaKrestu entabeni (Mateyu 5) kuba yintsumayelo enkulu leyo. Ngoko ke umntu ngamnye ma kazenze iziko loxolo (abode of peace, Santiniketan) ukuze aphembelele iziphathamandla zakowabo zisebenze oko nazo. Naantso imfundiso kaGandhi osand'ukusifiya. He!

Kaloku uDr. Rajendra Prasad lo uthe kwa kwisithuba seeveki ezintathu eyenzile le ntetho wanyulwa yiIndiya yonke ngamxhelo mnye okokuba ibe nguye iPresident yokuqala ye-Republic of India. Hayi ithamsanqa lelizwe elikhokelwa yintloko yendoda ezilayo neligqoboka nje ngoPrasad lo. He!

Ngentlazane yomhla weKrismesi emva kwenkonzo kubuyelwe ezingxoxweni eziya zaziqa-



liswe eSantiniketan kwaza kwadweliswa imicimbi ema ijongwe, yaza idinala yacelelwa esikolweni solimo lukaGandhi apho sithe satyiswa iinqundenqu ngeenqudenqu zaseIndiya.

Ekujikeni kwemini simenyelwe esixekweni saseSevagram kwisizikithi (headquarters) somanyano lwabaluki bomqhaphu (All India Spinners Association) olulandela uGandhi kumgaqo wobomi obungenalunyhukutyho (a non-violent way of life) zaza zonke iindwendwezaphiwa isikhumbuzo esiyinkatha yomqhaphu olukwe apha ekhaya. Kuwe iintetho eziliqela zokwamkela iindwendwe ezisithi kwaza ngokuhlwa kwaayimbutho yokubonela umdlalo omhle olinganisa uZalo lwenKosi. Kuse ngomVulo 26/12/49 intlanganiso idibana yaza yaxoxa ngempucuko ekhoyo ehlabathini ephe- mbelela imfazwe ngenxa yokuzikhola, nocalulobala. Izithethi ezithile zeenze inkcazo ngale nto iyiCommunism. NgolwesiBini 27/12/49 kuxoxwe umcimbi wempambano yamaSlamsi namaIndiya zaza izithethi zavelisa ezi ndawo : umzi uxatyaniswa ngabantyontyi bamakhwelo obuzwe (nationalism); nayintswelo, kuba amaHindu ambalwa (20 per cent) anolwanduyula (80 per cent) lomhlaba akrokke ke amaSlamsi kuba ayoyiswa ngemali nangoqwebo; kuya bangiswana ngezwe laseKashmir; kukho uhlaselo (abduction) lwabafazi macala omabini zizikilemnqa zabadlwenguli ekufuneka bebuyiselwe emizini yabo aaba bafazi; enye inkathazo kukujikwa kwemali ithotywe (devaluation) eIndiya ingajikwanga ePakistan.



Enva kwesopolo kuphulaphulwe ingoma eqolileyo yenzuthela yomculi odumileyo u-Tukroji Maharaji kwaza kwalalwa. Ngolwesi-Thatu 28/12/49 kungene ingxelo yeekomiti zoluthi (principles) loxolo kwakhankanywa inyaniso, uthando, neento ezichasene nolo luthi, uloyiko, umsindo, kwacetyiswa nokuba emfundweni yabantwana ma kube kho izifundo ezicatshulwe kwiziBalo eziNgcwele zonqulo ngonqulo ukuze bafunde ukuqondana abantu bamazwe ngamazwe; kuboniswe nobungozi bobuzwe (nationalism) xa ubuzwe bugqithile emgceeni (excessive), kwalalwa. NgolwesiNe 29/12/49 kubaluleke ingxoxo engokuphela komhlaba eJapan athe owakhona elo lizwe longanyelwe ngabantu balo kanga ngokuba umbuso ude wanyanzeleka ukuba uphumeze umthetho ovumela uqhomofo ukwenzela ukunqanda abantu bangaphuphumeleli elwandle, yaza le meko yawuthobela ezantsi umgangatho wesifazi selo zwe. Le nto ichazwe ngumfazi ongumthunywa waseJapan ethetha esihla iinyembezi ezidleleni, uDr. Kora (Mayoress of Hiroshima) watsho thina madoda sabamba izilevu ngenxa yesindandani esifangwe yile ngxelo.

Enye into exoxiweyo yethi iindyebo zendalo (natural resources) ma ziphathwe ngentelekelelo zilondolozelwe izizukulwana ezisezayo; kwaza kwaakho nesiqalo esithi lumkelani ukuvulela ikroba kuboyisi bezinye izizwe (imperialism). Abaakhi boxolo ma balumkele ingozi yentlalo ephakamileyo, bakhumbule

ukuBa zizigidi ezininzi eHlabathini eziswele ulutho olusiwa emlonyeni nento yokwambatha. Litshonile ilanga kwayiwa esopolweni. Ngo-kuhlwa kuxoxwe umcimbi wobuMi eHlabathini (World Citizenship) waza umdululi wachaza esithi uxolo emhlabeni lumelwe kukwakhelwa esisekweni sobulungisa entlalweni yabantu (social justice), kuqalwe ngokutshitshiswa kwezixhobo (disarmament). Kuxoxwe kwada kwaya kulalwa.

Kuse 30/12/49) kungenwa kumcimbi we-mikhosi yabaxolisi kwasetyenziswa igama elitsha ngoku elithi " Umkhosi woXolo " (Peace Army), " Amabutho angenzakalisiyo (Satyagrahi Units) oko kukuthi abantu abakholelwa ekuBeni amandla esimilo (moral force) ayaloyisa ugwazo (violence), amabutho aya kuziqeqefela ekuzenzeni idini, ehleli ngokuzinxwema iziyolo. La mabutho ahlukile kwawabalwi (military forces) kuba abalwi bona bawunyanzela ngesikhonkosi owabo umthetho (coercion) ukanti abaxolisi boqhuba ngokugqoboza intliziyo (conversion) zabangakholwayo kufumayele ubom babo ngobunyulu. Kube kho nesiyalo esithi nje ngoko amaKomanisi (Communists) ezitsala iingqondo zoluntu ngezithembiso neentetho, nina baxolisi woyiseni amaKomanisi ngobuhle besimilo senu endaweni yokuxoxisana nawo. Kvesi sithuba uDr. Mordecai Johnson uwise isiyalo esibukhali esithi lumkelani ukuzanelisa ngommo wokuhlala nje esithubeni sokungenzi nto ihlaba nto (innocuous positionalism). Ukuze siwafeze

amaKomanisi ma sizithethe ngokomeleleyo nathi iinjongo (principles) zobuXolisi, sizisebenze ziphumelele ngokuqondakalayo.

Emveni kokuXoxwe umcimbi wabaXolisi abasezitolongweni, neminyolo (criminals) yeemfazwe. Ukujika kwelanga kungene inkonzo yezila lokuzilela ukufa okubi kukaGandhi, kwathandazwa ngokuthe cwaka ziindidi zonke zeengqoboko waza uSihlalo Dr. Prasad weenza isipho sencwadi yakhe ayibale ngoGandhi lo kwilungu ngalinye eyisayine ngesandla sakhe. Nje ngoko yayilusuku lokugqibela olu (30/12/49) intlanganiso vangokuhlwa iqhuba kwada kwaasebusuku iqulunqa izigqibo eziqingqwe yikomiti nganye. Kuqale ngekomiti ebisingethe ingxabano ephakathi kwamaArab namaJuda; kwalandela eyabantu ababacileyo (refugees), neyamajeke (displaced persons), neyokuncitshiswa kwezixhobo, neyokungqavulelana kweRajiya neMelika, neyokuchithwa kocalulo-bala, neyamaHlelo eeSatyagrahi. Emveni koko kungene eyekomiti abe kuyo umbali lo, ezigqibo ziyaleze ukupheliswa kobuhlanga (racialism) nezithaanga zaboyisiweyo (colonialism) ngesoko elithi akukho qela (group) labantu linelungelo lokugonyamela (dominate) elinye iqela; ugciniso-bantu (trusteeship) lulahlelewe esiseleni esinomhlwa. Kuviwene nangendawo yokuba ukuxhonywa ma kubangiswe. Kulelwe se busangene ubusuku, waza umcimbi wokuqala ngomGqibelo 31/12/49 wayingxelo yokuyilwa kwale ngqungquthela isenziwa ngunobala wayo. Kufumaniseke ukuba



isambuku semali ekhwelise abathunywa ukuza kuyo sibe ngama £26,475.

### *Imvaeliso.*

Kuwe amazwi amnandi abulela impatho entle ngasezindwendweni ; waza uSihlalo Dr. R. Prasad wayiphetha ingqungquthela ngamazwi akhethiweyo avakalayo ukuba ngawegqala esithi zinkulu iinzima ezijongene nabantu abakwinani elincinci (minorities) ezweni labo, ekufuneka ke ukhoho lwenene namandla eengcingane (power of ideas). Inggondo yokubangisa imfazwe isakhula, iya ikhula, kunokwenzeka iphumelele ifezeke le ngqondo besekho abanye bethu abaphanyazayo ngoku. Okwalo gama ma singawatyefeli amanyathelo okuqala la sikuwo okuyithintela yonke into eyimfazwe. Ewe kulusizi ukudibana apha eSevagram engasekho umnini-ziko uGandhi, kodwa impembelelo yefuthe lakhe (inspiration). akuthandaabuzeki ukuba iya kuvelisa iziqhamo emazweni ekuza kugodukelwa kuwo nini zindwendwe. Ndivalelisa ngelithi iphelile ke zizwe into ebe kungayo. Hambani, nibe ndlela-ntle phantsi kwentsikelelo kaQamata.

### *Jawaharlal Nehru.*

Kube njalo ke ukusongwa kojwebevu lwe-ntlanganiso ngentsimbi yentlazane (10 a.m.) ekuthe kweso sithuba kwalindelwa ukugaleleka kwendondo iNkulu-mbuso (Prime Minister)

Pandit Jawaharlal Nehru ephuma entla eDelhi  
 (860 miles) ngeEropleni enduluke ngeBrakfesi  
 apho yandanda yaza kuwa apha ngelo thutyana  
 esiza kuqukumbela ikomfa le nje ngomnini  
 weli lizwe. Inqanawa yakhe yomoya ithe ngu-  
 ebaleni eliseNagpur (60 miles) weza apha nge-  
 phokophoko lemoto enga ngebokuva eyilelwe  
 yena yedwa apho zikhandwa khona, umnyobo  
 ophatha kuba yindlu evaliweyo, uphathe kuba  
 yinqwelo evulekileyo, abonakale umnumzethu  
 emi kuyo noko ihamba. Silindile ke ; kwaala  
 emini emaqanda zvakala iziyunguma endle-  
 leni xa engena esixekweni ebuliswa uNehru  
 ngemihlali nemiyezezelo. Uhlile esangweni  
 waya ekhawulezile ngqo enxoweni likaGandhi  
 (eliya sibe sithandazela ngakulo, abelazi kaka-  
 de) esiya kunqula efologwini lakubo. Kaloku  
 yiminyaka eqhele ukuhlala apha ngokuya  
 kwakuphicothwa amacebo okulikhulula eli  
 lizwe. Kukhe kwafumana kwec nqadalala  
 engaziwa icala aya kuqala abonwe ngakulo.  
 Ngethamsanqa kum ndibe ndindodwa cholwe-  
 ni le zingenela kuyo iintlanganiso ndimi emva  
 kocango ndibuka imifanekiso eselongweni  
 ndingacingele ni ngaye, kungekho nabani u-  
 mlindele apho, suka ngokutshheleza oku kwakhe  
 elandelwa ziziqhu wagaxeleka phezu kwam  
 akuluvula ucango ephahlwe ngamakhohlombe.  
 Sothukene, kwaqala kwakhahlela mna, ndivo-  
 va, ndamxelela igama lam nemvela-phi ndisi-  
 thi amawabo amaIndiya aseSouth Africa  
 andiphathise umbuliso othi kuye Jai Hind  
 (Long live India) ngamana yema imi iIndiya.

Undifake isandla ebulisa encumile sabuzana impilo, noko akaphozisa masoko wadlulela kwabanye se izele indlu ngabantu kungoku. Libehle lafika ixesha leLunch, yaangamaqal' afike ukuphanga indawo yokuhlala kufuphi naye, mna ndabaqa isitulo sesine ngakuye ndaanakho ukuncokola izidungulwana naye. Emva kwesidlo eso ingene intlanganiso yokudibana kwakhe nathi zindwendwe saza samkhuphela izithethi ezinoDr. Mordicai Johnson ingqanga yethu etsho savuya xa intetho yakhe inyathela kwibanga lokumcela ukuba uNehru enze amazondololwane okuzibangisa izithaanga zabantu abalawulwa zizizwe zasemzini (to organise colonialism out of existence). Ndifumene isitulo kanye kweziphambi koNehru othe ukuthetha wagqiba iyure yonke engenampampili esandleni. Umntu ozaziyo iincwadi azibalileyo unokunakana ukuba intetho yeyure yalo mfo inokuphuma amagaqa afundisayo. Sathetha ke mfo ndini isikhakhamela saseIndiya sabula sifiya isitroyi sodwa. Ma ndimkhumbuze umfundi okokuba uNehru lo ubudala bakhe ngama 60 eminyaka. Yindoda ivuthiwe, izalwa kumlifo olandeka ama 200 eminyaka eKashmir. Uyise sisityebi esatyeba ngobugqwetha eAllahabad saza samfundisa unyana lo eEngland ezikolweni zeengcungcu iHarrow neCambridge waza akugoduka walwela inkululeko yeIndiya waasetolongweni iminyaka elifumi elinane no-Gandhi. Kule ntetho uthe, emekweni yamazwe empucuko yezi mini kulawula izikhali.



Naye akezanga apha ngegama lobuXolisi (Pacifist) kodwa ngumngqweni wakhe ukwenza okokuba iphele imfazwe ngokusemandleni akhe. Imfazwe yinto ekholisa ukubafikela abantu ngohlobo olufana nesaqhwithi, igile idudule nabantu abe bezimisele ukuhlala ngoxolo. Phofu unalo ithemba lokuba le nto ingumntu iza kuya ikhula ebulungiseni. Eyona nto ikhathaza abantu baseMpumalanga (Asia) yintswelo nendlala, kanti abuseNtsonalanga (Europe, America) ngenxeni yokuba bengalambi bakhathazwa ziinjongo zokoyisa amazwe. Okokwakhe akaboni ngozi yamfazwe kweli xefa likhoyo nakubeni zivungama izinja ezinkulu iRashiya neMelika. Ilizwe elibonakala ngathi linokukhawuleza libe nemfazwe yi-Africa (watsho endigcinile ngeliso) ngenxa yeemeko ezithile apho ezifuna ukulungiswa. Maninzi amaIndiya ahlala eAfrika, kodwa yena uyaleza ukuba ubukho bawo apho ma bube bobokuphakamisa amaAfrika. Yena akayi kuwaxhasa xa edobelela abanini-lizwe laseAfrika. Ithethe yathetha le ndwandwa yaya yee tya, kwaphungwa iTi, yathi igqiba watsho phezulu emotweni ukuya edolophini iWardha (5 miles) nathi salandela sifuna ukuphulaphula xa ethetha kumawabo ngesiHindu entlanganisweni ephandle ethafeni. Ndawabona ke emaninzi amaIndiya (55,000) ezinyosi ezi atsho kwaanzima ukuhamba ezitratweni. Umfo uthethe apho lada latshona ilanga, kwagodukwa.

*Uthwes9-zindwe.*

Kuse ngeCawa (1/1/50) yenyibidyala sihamba ngeBus ama 62 eemayile ukuya eNagpur idolophu enga ngeBloemfontein (100,000) ene-University edumileyo ebatundi bangama 5,734 (thelekisa thina 385 eFort Hare) apho wayemelwe khona uNehru ukuba abe kho kuthweswo lwezindwe (degrees). Indlela yokuya eNagpur ayilibaleki kuba saphawula ukuba yonke imizana endleleni yayiqhelezela zizihombiso zokwamkela isanabe esi uNehru kumi amajoni axhobileyo ukudubula iziginya-malahle emayileni nganye kuyo yonke le ndlela ukukhusela umntu omkhulu. Siphume ngo-oms' obomvu eSevagram sacanda emahlathini abaleka imihlambi yeemfene, nakumasimi aneendlovu zasekhaya esizibone zifwabadela izikhotha, safika ngeBraktesi edolophini se kuphithizela ziindimbane. Zifiywe kude kakhulu iimoto neelori kanti kuuphela njalo asisayi kubuye sizibone ngenxa yomgando wabantu. Seenze umgudu omde ukuyifumana apho ikhona iUniversity sada sayifumana. Naxa sifikile kuyo kube ngumcimbi othe nkqi ukulandwa kwezitulo zeetikiti zethu phakathi kwezitulo ezima 10,000 phantsi kwententekazi eluhlaza sangathi singena kwisekisi (circus), abe amanye amawaka amaabini aabantu emi ngeenyawo emva kwethu elongweni lwentente. Izityudini eziza kuthweswa izindwe (degrees) zazili 1,300 zihleli phaya kude emva kwethu ; phambi kwethu iliqonga (platform) elihleli iimbalaza ooNehru neVice-Chancellor,

Governor, Professors njalo njalo kugaxelwe izidanga ezimbenjemeje nezimabala onke omnyama.

Kuqalwe ngenganga uNehru wathiwa jize ngebanga le LL.D. elinikwa yiChancellor ngamazwi omncomo endikhumbula enendawo ethi, "Thou jewel of India" (wena cici le Indiya!), etsho ndaxhuma ndadanduluka ndisithi "Hi?" kothuka abantu ababehleli ngakum bathi nqa, baqonda ukuba hayi asilo-Indiya eli, yintlanga idlamkile yimigcolochokukubona lungaka. Emveni koku kulandele abebanga le Ph.D. nabe M.A., kwaala kwakufikwa kwaBee B.A. kwasukuma amakhulu amane eemfundi ezihleli emva kwethu eludongeni zalinikelwa elo wonga engabizwanga namagama kuba baninzi; kwalandela abe B.Sc. kwee dungu amakhulu amahlanu ngelinye icala lentente nawo ahlaliswa singevanga negama lomnye kuba be liya kutshona ilanga yiloo nto.

Ekugqibeleni kubizwe ingqanga yaseIndiya uNehru ukuba ithethe (Graduation Oration); yeema inzwana ngezo zidanga zibengelezayo ziyifaneleyo, efuso bugude ngokobentombi yathetha iyure yonke ipitiliza ngesiNgesi esi-ngathi sibalwe encwadini, ithetha ngentloko ingenaphepha, yaya yee ncincilili, yalandelwa sisaqhwaBee sezandla esiqhuba imizuzu singayeki saloo mawaka alifumi linambini athe anyhamnyheka ephulaphula inkunkuthela yezwe lonke laseIndiya. Nam mngqandende



wasenzini ndiqondile ukuba liqilolo eli kumawalo. Uxatyisiwe ethandwa umntu lo.

Ndibe nentsikelelo yokuba senanini labamenyelwe edinaleni enkulu, emzini weGovernor apho uNehru wayekhona, kodwa ndiphantse ndaphosana nale mbeko ngokusuka kuthi xa siphumayo ententeni kwaxinana ngohlobo oloyikekayo kwatyhoboza umsinga wabantu phakathi kwam nezihlobo ebe ndihamba nazo sahlukana usompela ndaye ndingayazi idinala ukuba ingaliphi na icala. Ndide ndaqesha iTaxi yokundisa kwelo botwe limi phezu kwenduli eyongamele sonke isixeko esi, apho yonke indlela igadwe ngamadindala nezithuthuthu. Singenile, sabulisana kwakhona noNehru, salathiswa itikiti ezinamagama ethu ezitafileni, kwatywa kwagqitywa kodwa azabikho intetho. Ekuphumeni apho kuyiwe entilini elidlele elikhulu elanele ukuginya indimbane, ekumawaka alikhulu (100,000), eyayilapho loo mini ukuza kuphulaphula isandekela esi sesizwe uNehru, kuphunywa kuzo zonke iziphaluka ezipawule iNagpur. Hayi namhla, kube ngathi ndiya qala ukuwabona amaIndiya (the teeming millions of India). Ma ndizekelise ngokuthi umntu olaziyo iQonce ukususela kwaMnqayi kuqabele eHala kujike ngomlambo kwaBidli kuze ebuloqweni anganakana xa ndithi yonke loo ndawo yayihleli umntu emamele intetho kaNehru ngeminxeba ekhuphela emajelweni alungele sonke aabo bantu. Nje ngokuba kwakuthethwa ngesiHindu asivanganto thina ngaphandle kwemityandyuluko yo-

kumnqhinela xa ehlabi emxholweni, kwa no-  
gquzuko lwentsini akubahlekisa. Le nkahlu-  
kazi yentlanganiso iphele xa litshonayo ilanga,  
yaza yehla ke ngoku ingxaki yokugoduka nge-  
nxa yokuxinana kweendlela zonke ngumntu,  
ingumntu emotweni, ebasini, estratweni, e-  
nqweleni, yaangumqikela utfikitsfikiza. Ku-  
phele iiyure zontathu siinqatyelwe kukuphuma  
edolophini kwada kwaamnyama kwancunye-  
kwa iilampu.

### *Akakho amanxila.*

Isimanga yinto yokuba akukho namnye  
umntu endimbonileyo enxilile, okanye esela,  
okanye ephuma iintetho ezizabaxa ethuka  
exabene nomnye kuzo zonke ezi nginya.  
Amapolisa apha athetha ngokuthambileyo xa  
enqothola imntu, baye behleli bezolile kakade  
aaba bantu. Kuthe ndakuyibuza le nto nda-  
chazelwa liSlamsi ebendincokola nalo lathi,  
hayi, kube kukade kuselwa kunxilwa kudala  
nakuveni lona unqulo lwaluvalile. Olu zilo  
lungeniswe nguGandhi ngeentsumayelo zakhe  
ezithi lihlazo ukunxila, yada yagqoboka yonke  
iIndiya ngasetywaleni yancediswa naluValelo  
(Prohibition). Phofu aziphelanga iinkanti, ekho  
namadoda abubayo asela ezindlwini zawo  
ebusuku, alale avuke eqabukile, okanye afihlwe  
ngabafazi bawo alandulwe ngelithi " akakho  
ekhaya uyise-kabani." Ndiqonde ngale mpu-  
melelo okokuba uGandhi yinkokeli yenyano  
elisindise izwe laseIndia lada laphuma edyo-

khweni yokulawulwa ngabasemzini. Waqala ngokubulala utywala nonxilo. He !

*Ukugoduka.*

Ngomhla we 2/1/50 kuse ndiqokelela ndi-bopha iintwana-ntwana zam ndijika inyovane yokubuyela eAfrika, baye abanye abathunywa se bendandulele. Ezam iitikiti zabanjezelwa yinguqulo yokuhamba kwezikhephe eziya e-Durban nonyaka, kusithiwa zifika eMombasa zijike zibuyele kwa seIndiya, ziye kanye ngenyanga eDurban. Olu daba lweenze ndanzanzatheka umxhelo kuba intliziyo ibise inxubele ekhaya. Lide lafika lona ixefa likaloliwe oya eBombay (472 miles), lathi xa lingcanga ilanga wagaleleka umhonoho weMail Train ephuma eCalcutta ibengezela ngamaqegu amatjha, izele mome, ndanyuka ndisihla ukufuna igama lam ezifestileni zeFirst Class, amehlo aazinyanyadu se ndikunye nomximondulo wegadi yomIndiya othe se ndincamile wabaqa igumbi elinabelungu bodwa elinebedi engenamntu. Umnini-ndawo ngumlungu ofiyiweyo kwa seCalcutta. Igadi indikhwaze ngezwi elingqabalala ndikude yathi yiz'apha, ngen'apha naantsi indawo e-ze. Kuthe ndakuthi mandla ubuso obumhlophe ndabuva obam ukuba bumnyama tshu, ndaqinisa isibindi ndatjho phakathi ndifukuzela ziimpahla ndazenza mhle ngoncumo oluthi "Excuse me," ngezwi elithozamisayo, ndathetha kwa ngoko ndatebeleza, bandiqhela kamsinyane loo ndoda nomkayo nesixhamxhamana senkwenkwe yabo,



ndayazi nedolophu elikhaya labo eEngland,
 sahamba sangathi kudala sisazana, sahlukana
 kusasa ngo 9 ngolwesiBini 3/1/50 eBombay.
 Apha ndifikele endodeni eyintang'am u-
 Ucchangri Oza, B.A. endonwabise kunene
 ngobunzulu bengqondo nangeencwadi ezikhe-
 thiweyo ezindincedileyo ukuzifunda ngezo
 ntsuku zintlanu ndilundwendwe lwakhe.
 Kuthe ndilapho ndazuza ichele lokuthenga
 ngeponti eyodwa ibedi enomatrasi wayo eso-
 ngwa ngohlobo lwezi kulalwa ngazo kuloliwe,
 ezidla i5/- ngobusuku kweli lizwe, ethe loo nto
 yenza ndaphumla ngoku kuloo ndleko. Ngo-
 suku olulandelayo 4/1/50 sivelele umanyano
 oluphucukileyo lweTheosophy seva ingxoxo
 enzulu ngeendidi zengqoboko ezikhoyo ehla-
 bathini. NgolwesiNe 5/1/50 kube yintlanga-
 niso engqindilili yethu baXolisi (Pacifists) e-
 Town Hall, sithetha singabathunywa abahla-
 nu, zaza iintetho zaphuma kakuhle emaphe-
 pheni kusile. NgolwesiHlanu 6/1/50 ndime-
 nyelwe edinaleni yiGovernor of Bombay u-
 Maharajah Singh lo wakha waayiAgent Gene-
 ral eSouth Africa mzuzu. Umzi ahlala kuwo
 lizulwana. Ndimfumene elazi ngentloko ibali
 lomfi ubawo kwincwadi yobom bakhe, eyazi
 neyam imigudu oko wayekweli. Ngokuhlwa
 ndibizwe lumanyano lwabahleli-maphepha
 abancwine iindaba ngemeko yezwe lakowethu.
 NgomGqibelo 7/1/50 ndigaxeleke kumIndiya
 ophuma eDurban ebe sisazana, ndaba ndiya
 qala ukuva ngezinto zasekhaya kuba kuseci-
 mini, wena, mayela namawethu xa useIndiya.

Umhla we 8/1/50 ube ngowokuba ndilifiye izwe lamaHindu endigqibe kulo ama4,546 eemayile, kwaba ziintsuku ezisibozo ukungena eMombasa ngomVulo 16/1/50 ukulinda iiveki ezintathu inqanawa eya eDurban. EMombasa ndibe lundwendwe lwendendefe engumnini weevenkile ezizalise izitrato ezi-ne (block), chlala kwisitshatshela somzi ongathi udlula yonke eminye ngobukhulu nobuhle eMombasa athe wandincamisa ngokundipha ukuhlala kumagumbi amahlanu ndindodwa, lilodwa elokubutha, lilodwa elokulala, likho elokufaka impahla, likho elokuhlamba umzimba, kwa nelokuzimela. Ndonwabe ndaakwamnefese ndihanjiswa imigama ngemoto phakathi nangaphandle kwedolophu ndifoniswa ooni nooni, ndiwisa intetho (lectures) kwiimanyano zabafwesi (Chamber of Commerce) neze Rotary Club, ndasiwa nakwiBayaskooppu.

## ISAHLUKO V.

### *Nairobi.*

Kuthe kanti ubukho bam apha eMombasa buvakele eNairobi (isizikithi seKenya) nase-Kampala (eseluGanda) kumadoda awayefunde kum eFort Hare mzuzu (1932) wona esiva ngamaIndiya abe senqanaweni nam. Kwa ngoko ndifikelwe ziingcingo neetelefoni zawo zisithi naantso itikiti kaloliwe khwela uze kusifona; sazaliseka isaci esithi ithamsanqa litsala elinye (nothing succeeds like success). Ndakhwela ke ngolwesiHlanu 20/1/50 ukujika kwelanga ukusinga eNairobi (330 miles; 5453 feet above sea level) ngohambo olunyuke njalo lucanda emhlabeni obafileyo womgqolopho nobutywibi, oyelele kweli liphakathi kweDe Aar neBeaufort West salala linjalo. Ekuseni sibone iinyamakazi ezininzi ziphakathi kweekampu (reserves) ezayamene nendlela le kaloliwe: indlovu, ixhama, impofu, iphuthi iqhude into yona empondo zizibebelele, impunzi, inxala, nezinye. Intle bafu ndini le nyamakazi iliqhude; ngathi sisoono noku-yidubula. Kube luyolo ukuzifona entlalweni yazo yasendle ezi zilo.

Emva kwesidlo sakusasa singenile eNairobi apho ndihlangatyezwe yindlokovane yendodana ummemi wam uElind Mathu, B.A., LL.B., M.L.C. olilungu elibekekileyo (Honourable) lepalamente yenene edibeneyo nabelungu na-





zamadoda, amanqhawa asenqhina. Ama-Kikuyu wona akholwa ngamasimi kwelo langa elitsho abe mnyama swili. Kaloku thina bomZantsi obu bumnyama buphungulwe kuzekelana kwethu kudala nabaThwa nama-Chwama sikhanya nje. Entla apha umntu oNtsundu umnyama ngokwembiza engasulwanga. He!

Kweli laseKenya inxitywa kunene intsimbi: isacholo esihlahleni, umgolombane engalweni, izinzabelo entanyeni, umgxase entloko, ijikazi empumlweni, ingxaxazo emaqatheni ngokwamaAwuwa eTransvaal, nomngqi entla kwesiquluba, zaye zisenza bafaneleke abagaxeli bazo phofu awaswelekanga amagxidolo aalokhwe zimfutshane. Sihambe ama52 eemayile ngale mini yokufika eNairobi. Kuse ngomhla 22/1/50 sihamba ithuba elide sisiya kubona iGreat Rift Valley.

### *Umkhenkenene.*

UmKhenkenene omKhulu weHewu, sisimanga sezimanga apho umhlaba ungathi wacandeka wavuleka ezandleni zomDali esawubumba ngoku kwesigezenga esiqhekekileyo kumntu oxovayo. Kuthi imoto ihamba phayaa phezu konqhameko nodini lwegobolokondo ezintabeni, suke gqi inkenkema yomwonyo oma 7,000 cenyawo ukuya ezantsi, into evulela kuudendeleko lwethafa elilifumi leemayile ububanzi elifana nomsele womjelo, elithi liye litwabuluka ukusinga eTanganyika de libe

ngama 40 eemayile ukuya kudonga olungaphaya. Phaya ezantsi esitywakadini ziifama zabelungu enqatheni lomhlaba owatyetyiswa ngamanzi afamlibe andlela nye nolwandle lwe Galili, nolu Bomvu, namadike eTanganyika. Nyasa, Albert, Edward, neVictoria Nyanza. Esi simanga ndisikhuze iyure yonke, madoda, ndisivelela kwiinkalo ngeenkalo. He !

### *Amabotwe.*

Sibuyile ke kulo mbono saya kuvelela imizi yeenkosi ezimbini, (1) okaChief Koinange uyise wemfundi eyaziwa macala onke kweli naseIndia uDr. Koinange, Ph.D. (Ohio). Lo mzi wakhiwa ngowe 1920 umnyaka ngexabiso elima £4,000 eluchoyoyini lwenduli ebonisa macala onke de kuye eNairobi (25 miles), indlu le ifawulwe ngamahlathi esundu into leyo eyenza ukuba ifane nemifanekiso yomyezo waseEden esasihlala siyiboniswa ebuntwaneni bethu ; ndeva ndisithi kuMathu, " Naantsi ke indawo endingavuya likuyo ikhaya lam okokuba be ndineentsiba ;" (2) umzi kaChief Waruhiu okwenye induli ekhethiweyo enemithi emikhulukazi yemigxam nemigqomogqomo edala imithunzi ebanzi. Le nkosi inabafana abafunda eNatal abazanayo nabam abantwana. Nalo umzi ngowexabiso elisemawakeni kuba kweli indlu yesibonda neyenkosi yinto engqindilili ngokwekomkhulu likaPoto emaMpondweni nelikaGriffiths eLusuthu.



### *Isigqubo.*

Le mizi yalatha ubuncwane bomhlaba nobuninzi beemvula, into ke leyo ebanga ukuba ilizwe elinje libe siigqubo sokuhlutha-hluthana kweentlanga ngomhlaba; ngokukodwa kuba amanqatha asezintabeni entla kweNairobi (Highlands), phaya ezantsi yinkqantosi. Amanani aabantu emi ngolu hlobo:—29,660 abelungu, 90,528 amaIndiya, 7,159 amaGoa, 24,174 Arab, 2,361 abanye 5,219,865 amaAfrika, bebonke 5,273,747; oko kukuthi abantu base-mzini ngama 153,882. Ma sithlekise amanani aseluGanda apho abelungu bangama 7,600; amaIndiya 36,800; amaAfrika 4,953,000; bebonke 4,997,600; ukuze abase-mzini babe ngama 44,400 qha. Yiloo ndisithi iKenya le sisigqubo sorwaphilizo lomhlaba. Umzekelo ngulo: Ngomnyaka we 1923 ingxabano ngalo mhlaba yada yabizelwa igubura (Round Table Conference) eLondon kwabaluleka ubukho bukaGeneral Smuts esilwela amagwangqa kunye neqgwetha lomIndiya uSir Tej Bahadur Sapru wase-Allahabad elalisilwela amaIndiya, mhla kwabubisana iinkunzi ezinezooso zombini, endazisikayo ndazigcina izicatshulwa zeentetho zobuciko baloo ngxoxo. ElamaAfrika icala laswela ummeli. Isiphumo saloo mpikiswano saba sesokuba amanqatha omhlaba wasezintabeni agwetyelwa ukuba abe ngawabelungu bodwa kunye nevoti; amaIndiya alizuza ilungelo lokungena (immigration) eKenya nelo-kuuma angacukulwa ezidolophini. Ngecala

lamaAfrika ndikhumbula ndibonana eBir-  
mingham (1928) noJomo Kenyatta esilwa  
kanye eli dabi lomhlabi wazingisa ama 20  
eminyaka wada wasiphula intwana yesihlunu  
ekugqibeleni. He !

*Umanyano ngamandla.*

Ngolu suku imoto kaMathu ifeze ama283  
eemayile. Kuse, 23/1/50, ndidlula kwi-  
Kikuyu High School yamaTjhetsfhi nakwi-  
Secondary School yamaTabe ndasiwa esinaleni  
emelene nazo eqhutywa lumanyano lwama-  
Afrika oluzimeleyo (Kikuyu Independt School  
Association), yaye ikwa yiSecondary School.  
Olu manyano ngumzekelo ondothusileyo mna  
avela kwizwe ekunzima kulo ukumisa lume  
umanyano lomntu oNtsundu. EKenya indi-  
bano idale into ebonwa ngamehlo kuba imise  
ama200 ezikolo ezibantwana bangama40,000,  
ezilawulwa ngamaAfrika ewodwa (independ-  
ently) ngomgaqo wokuba abazali bahlawule  
imali yokuqefa ootitshala, bagxumeke amagu-  
mbi okufundisela, bongeze nezinye iimali  
ngentumekelelo eqhutywa yintliziyo (volunt-  
ary contribution) xa zimenywa ngemfuneko.  
Zimi buxe iiSondary neeHigh Schools zafo.  
Esi isikolo ndifike sinabantwana abangama250  
phantsi komPhathi into kaKinothia cyafunda  
eAdams (Natal) ethe kanti iyazana nam  
abantwana abafunda kwa lapho. Ndenzelwe  
imbeko yokuba zimiswe izifundo, kuphunya-  
lwe phandle ndiboniswe ukuthaamba (drill)

okungumangaliso okuvangwe ngengoma nengqaqu zesiNtu. Ndiphawule ukuba imizimba yaba bantwana ziimpuluswa ezikhazimlayo, iingqitsimakhwe ukomelela ngenxa yezi drili. Ziqhutywe ithuba benzonza, bephatha kudabalala ngemihlana, becambalala ngezisu, betsiba, bebuthuma, bechopha besithi ni, bada bec tya. Ekupheleni ndiphiwe ithuba lokuba ndenze isiyalo, andaxakwa nto ke nje ngetitshala endala. Ezi zikolo azifumani nkxaso yamali kuFulumente nakubeni zihlola ziiSpektala zakhe. Kuthiwa ekusungulweni kwazo zachaswa ngoduli oloyikekayo ngabafundisi abamhlophe kodwa aqina ama-Afrika akaba nangebe. Ndibuzile ukuba kanene asiyomvukelo-mbuso sinina le nto? Impendulo yathi hayi, sikhalezela ukunambuza kwemfundo nokusingelwa phantsi kweengoma zemvela namasiko amahle esiAfrika nokusinalaliswa kweetitshala zethu xa inkqubo yemfundo siyijolelwa ngabantu basemzini. Le mpendulo yeenze ndakhumbula ukuba nathi mzuzu (1930) sakha sayizama into yomanyano oluphakamisa iinkosi nezithethe zesiAfrika, kanti sichukumisa isigcawu sizisongile, laza elo linge laswantsuliswa ngabelungu nangabanye abantsundu, sagqibela ngokuxakana nesidanga entungo. Apha ke eKenya ndibone ukuzaliseka kwephupha lethu lelo xa, iphupha lokubona umndilili ulilandela iccbo elilungiselela ikamva lesizwe. Ngolu usuku sigoduke siwagqibile, ama32 eemayile sibone ilukhulu sibuke nobuhle belizwe ebe liqala uku-



fikelwa ziimvula nje ngoko ilanga lalibalele  
ngokufanayo nasekhaya.

*IPalamente.*

Ngolwesi Bini, 24/1/50, ndiye kubonela igu-  
buja eliyipalamente yeli lizwe (Kenya Legis-  
lative Council) edolophini. Kaloku iNairobi  
le yidolophu, yamaNgesi ncakasana, awodidi  
endalugqibela kudala, udidi olonganyelwe  
luluvo lokuba ngafoyisi-zithaanga (impe-  
rialists), olungayithobeke kuya phi nemiyalezo  
yakomkhulu eEngland xa lungavaniyo nayo.  
Ubuninzi bala maNgesi zizityebi zabantu be-  
gazi nabaphumli (pensioners) namanqhawa  
(hunters) ongafika zizele ngawo iihotele zakho-  
na. Inomtsalane idolophu le, ngunonzwakazi  
omi kwisixwexwe sethafa eliyelele kuKhaya-  
khulu kaNkosi Zibi; naanga amaBala egalufu  
(golf), nawokundandela iiEropleni, naweebhola  
zeentlobo zonke, nemigcobo, namafijini  
ekofu, kukhazimla amabotwe ezindlu neeve-  
nkile zamaIndiya, imali izintyunkula.

Nale indlu yepalamente intle luhongo.  
Kungenwe ngesiko lenkundla yaseLondon,  
ukusukuma kwamalungu xa kufika iindwalutho  
zabaphathi bekhokelwe ngentjinga yobedu  
ephethwe liphakathi elivovolozayo. He!

Siphulaphule ingxoxo ende engemali ye-  
mfundo. Ithe yakuphela ndaphuma.

*Harry Thuku. Ibotwe lakhe.*

Ukusuka apha ndimenywe linene elihlala  
phezulu ezintabeni, inceke kaMathu, kumga-

ma oma 21 eemayile kumphakamo oonyawo zima 7,000. Luhambo oluyolileyo olu kuba lubetha impepho ephilisayo emibonweni etsala ingqondo. Ndisiwe kuThuku ngemoto ka-Mathu ngomnqophiso wokuba ndilalise apho. Ekuyeni sicande emahlathini nasezifameni zabelungu bodwa apho ikofu ilinywa ngamalose aamaKikuyu afuye kunene iinyosi ezifakwe kwimixhwentsa yeengqongqo ezijingiswe phezulu emithini ukuze zisinde kubugqwangu nezinye iimbovane nezintlwa ezibukhali kweli. Yinjinga le ehlala kwibotwe elikhulu elakhiwe ngamatye ngexabiso elima £10,000. Amagumbi alifumi, makhulu enomhabalala we-Lounge-Saloon empahla itofotofo ngokwehotele yabelungu. Imi encotsheni yenduli ejonge kwiNtaba Kenya (18,000). UThuku lo ngomnye wamadoda ambalwa ahlala kumhlaba owaphawulelwa abelungu (Hihglands) ebuncwaneni beli lizwe, waye ewusokole ngobufama kuuphela, elima yonke into, ethengisa eNairobi ngemoto ubisi lweenkomo zohlobo olunamagama, azilalisa eluxandeni olukhulu nga ngetyalike kunye nabalusi bazo neentsapho zabo, koko izitena ezi zahlula amagumbi aabantu ngokomkhusane omfutshane olungele ukuba umntu ayibone into eqhubekayo ezinkomeni ebusuku. Yaantsfa kum le nto, Lawu ndini. Kule fama yindyebho iziqhamo neentyantyambo zokusiswa edolophini kunye nobisi olo ; ilapha yonke into yomlimi ophucukileyo ohlangula ulwazi ezincwadini namaphepha abuncwadi aamafama, anemifa-

nekiso emihle, athe wandipha amanye kuwo. Uthi ni na wena xa uthi unyana osisiphuka (isidenge) ufanelwe sisikolo solimo? Ulimo olu yinto yegcisa, asiyiyo eyesiqihela.

*Ukugxothwa kwakhe.*

Ibali lobom bukaThuku lo linendawo elusizi. Wathi eselula wagxothwa (banished) ngugulumente ngesizathwana sokuba eyinkokeli eseka iimanyano zokuvusa amaAfrika okokuba awazi awabange amalungelo awo. Wagxothelwa eSomaliland iminyaka esithoba, waalikheswa ezintlangeni, walincama ngoxolo ikhaya lakhe oko efela izwe lakowabo. Wada wabaqwa ligosa eliphakamileyo laseEngland lizihambela kwelo zwe, lambuzela embusweni, wafunyanwa engenatyala wakhululwa. Yaangumcimbi obuhlungu ukugoduswa kwakhe ebuya kwelamaSomali, wahanjiswa ngeenyawo egadwe ngamadindala iwaka leemayile phantsi kwelanga elitshisa ngokomlilo, kuhanjwa iinyanga zontlanu, kuwelwa imilambo eyoyikekayo. Ekufikeni, wangeniswa ngoBusuku ekhaya, kusenzelwa ukuthintela iziyunguma zamawabo. Waala akucengwa zizilawuli ukuba ayeke ukumanya abantu, wathi uxolele ukubuyela kwa seSomaliland! Endaweni yoko wasebenza ngamandla waaphambili kubaseki beEast African Association 1920; Kikuyu Protection Association 1932; Kenya African Independent Schools Association; neKenya African Union esebenza iinto zombuso esambene ngezandla unangoku nec-



nkokeli ezingooJomo Kenyatta, noDr. Koinange noMathu. Wabuyela ebufameni. Yimigudu yezi mbutho zikhankanyiweyo eBange ukuba kube kho amaAfrika anendawo kwezi ntaba (Highlands) kwincum yeli lizwe laseKenya. Bathi olona lumanyano lubancedileyo yiKenya African Farmers' and Traders' Cooperative Society yamaKikuyu odwa. Le nyani inqhinela iinjongo zeSouth African Native Farmers' Congress esisekeleze ngayo ukudibani-  
sa ulimo olufundileyo noqwebo nje ngesona siseko esiya kuyiphakamisa ngenene iAfrika. He!

Ma sibuyele ebotweni lakhe. Kuthe ndakungena endlwini yakhe ndakhumbula umzi wesikhulu sasemaNgesini endandiholidela futhi kuwo kudala (1910) eSomerset, England, omagumbi anjani? Lo ka Thuku uyelele kuwo. Ilapha yonke into esisihombo sase-mlungwini; kwaye nyakenye be kufikele apha ilungu lePalamente yaseLondon elilinenekazi elalingomnye wabathunywa bombuso bokulungisa imicimbi eyayikhathaza eKenya laza lahlala iiveki zombini apha kwaThuku lonwaba ngokungazenzisiyo, leva kulusizi mhla kwafuneka libuyele eNairobi kwamanye amagwangqa, labala incwadi endiyibonisiweyo ethetha loo nto. Ndavuya ndakufumana la mava okuba nalapha eAfrika ikho imizi emasasawula nje ngaleya ndibe ndikuyo eIndia.

### *Imibono.*

Ekujikeni kwelanga uHarry Thuku uyikhu-phile imoto yakhe kwigaraja yamatye enokuvuyelwa ilikhaya elipheleleyo kwafanye abantu. Sihambe umgama omde phakathi kweenkada ezisezifameni zabelungu zemithi yendywabasini nekofu, sifunzele ukuya kubuka ingxangxasi edumileyo yomlambo iChaniya efana ncyengqubusi yeTsitsa emaMpondomiseni (Tsitsa). Sifikile sayibuka ixefa elide saxhwakja phantsi kwemithunzi sanandipha imiphako yezinto ezinencasa ebe sizifohlelwe ngobubele yinkosikazi kaThuku endiyibize ndisafika ngokuthi ngumolokazana kuBa ndinqhinelwe nangabanye ukuBa ufana kakhulu nentombi yam uAlexandra Nothemba ngobuso nangesithomo. Sigoduke ngezinye iindlela sabona iindawo ezintja ezinamadama amanzi aselwa eNairobi. Ngale mini ndigqibe ama88 eemayile kwahlwa kuseluyolweni kwaThuku kuloo magumbi okubutha, nawokutya nawokuhlamba, nemihlaba yokusezela impepho ephilisayo apho kubiyelwe ngeentango ezingqingqwa zamatye namasango ahonjisiweyo abukekayo kumntu oqhele apho indlu yomntu igxunye-kwa empengempengeni yobala igudlwe ubusuku obu yimiduka yempahla engenabuhlanti. Kuloo mphakamo (8,000 eenyawo) ndilele ubuthongo besiyobelo, kwasa ngolwesi Thathu 25/1/50, ibonakala ngefestile intaba yodumo lweAfrika iKenya (18,000 ft) endafunda ngayo ndingumntwana, iqaqambile ngumnqwazi wekhephu ikhumbuza iHerimone entla kweGalili.

*Eminye imibono.*

Emva kolu tyelelo lumandi kwiintaba zolandiphiso ezabonwa nguJohn Bunyan ndiphuthunyiwe ngentlazane yimoto kaMathu saqengqeleka sehla, kwathi siphikwalathwa umzi womntu ozeke isithembu sabafazi abamafumi mabini, isimanga kum somzi osuke wanga yilali iphela, elowo umfazi enorontabile nentsimi. Ndathi kumbhlobo wam kukho amadoda angoyikiyo ezweni, Yini le!!

Sihambe safika ntilini ithile apho kumi iKenya Teachers' College ephethwe nguDr. Koinange ondisindleke ngehamile emazinyo aphceleleyo, kwa sisafika, wayihambisa phambi kwethu ingekawiswa. Apha abafundi besikolo abama800 bandezele imithaambo (drills) neengoma zesiNtu, ekuthe emva koko ndanyuselwa kwiqonga elongamele yonke loo ndimbane ndathetha nditolikelwa nguKenya, endithe "ngumabov' eBulu, ntsetyan' embuzi, nkunzi yamalanga, siqwayi somqokolo, mal' ukohlulwa," olawula yonke imithaambo yezi zikolo zamaAfrika azimeleyo.

Ukumka apho sidlulele elalini yaseKiamwange esikolo sifundisa ama952 endiwabonisiweyo nawo ethaamba, ecula ngesiAfrika; ndathetha nalapho ndikhwele kumgxubungu (platform) ophakanyisiweyo ukhwelwe ngeleli ibonakale yonke loo nginya.

Ingqibela-nkqoyi ibe kukuhamba ithuba elide ukuya kubona umzi kaKenya othe ngeu encotjheni ebonisa ngokucacileyo zombini iintaba zeAfrika iphela, ekhohlo ngeza-





tyho sinalala, ndakhumbula isaci somRoma  
owathi ngesiLatin, " iAfrika yaasoloko iphu-  
ma into entfa " (semper aliquid novi ex Africa).  
Ndiphendule ngelithi kha ume ndigoduke  
okwangoku ndaanga isandla. Ludaba ke olo  
Lawu ndini !

Ekubeni sifikile ekhaya ndiligqibelise ngo-  
buthongo obuthe khitha ikhaya elihle lika-  
Mathu, emva kweemayile ezima362 zokuliji-  
keleza eli lizwe.

### *Ucingo.*

Sivuke ngolwesiNe 26/1/50 sasukela uloliwe  
oya eKampala eluGanda (436 miles) enyeleni  
yedike leVictoria Nyanza isizozo (origin) so-  
hlanga nentetho kaNtu emideni yeJiphethe  
neKongo neSomaliland neAbyssinia. Kuthe  
xa singena esitifini eNairobi gqi isidyoli si-  
phethe ucingo oluphuma ekhaya eXesi lusithi.  
" Unyana uTengo Max Jabavu uluphumelele  
uviwo lweB.Sc. with Distinction in Chemistry,  
sel' esiya kuqalisa imfundo yobugqija e-  
Johannesburg." Ngokwendoda yomXhosa  
ndizibambile andangqasingqa, ndathethela  
esiswini ndisithi iminyanya yakowethu isikhu-  
mbule ; camagu, kube hele, kube chosi ;  
ngamathamsanqa odwa kolu hambo. He !

Uloliwe unduluke ngentlazane eluqwelefa  
lwamaqegu ali 15 kukho neinjini etyhala  
ngasemva ababaseli iyimidaka yamaSwahili  
nabaququzeleli bokutya nabatshayeli, zaye  
iigadi zingamaIndiya. Indlela inyuke okoko  
yadlula kwezo nduli zimi ooThuku yada yaba

kowona mphakamo uphezulu endakha ndakuwo etrenini kwisitiji saseUplands (7,689 feet) yaza ke yabijela imixawuka yada yee thu kuGafajolo olu Khulu (Great Rift Valley) ngedinala icotha ngokofudo, yandula ukubaleka isihla ukuya eNakuru ezantsi entilini yodendeleko (rift). Kobu bugxwayiba lo loliwe wakhiwa ngobunzima obungathethekiyo phakathi kweengxondora nemisethuluka cyoyikeka nangaphezulu kuneyaseSihota eNciba. Indlela ngoku ityhutyhe phakathi kweentaba zemililo (volcanoes) phofu ese zicimile (extinct) ukuya emdeni waseluGanda.



## ISAHLUKO VI.

### *Uganda.*

Iggotsile ke yada yangena kwelo zwe, kwaa-zindada zodwa ke ngoku neentsinyela ezingenabulofo kuba imilambo yafunxwa yaphela ziinyibiba ezooze zadibana zaaluqilima lomadakana yagqumeleleka. Kuthiwa iingozi zokwenziwa kwesi siporo zafikelela kwini loku ba imayile nganye yaphuma nenchwaba lendoda. Ma ndithi ezinye izitifi zala mazwe zithiywe amagama avakalayo ngesiXhosa nesi-Suthu, naanga, Budumba, Fela, Bukoba, Juba, Khala, Khonza, Lushoto, Manyano, Miritini, Mkhomazi, Molo, Mbulamuthi, Mukhono, Munyu, Phuma, Same, Soga, Songwa, Thanga, Yala. Yiloo nto kusithiwa uGanda olu sisizozo sentetho yakwaNtu. Kuthe phi-phi-phi sagaleleka kwisitifi esigama lithi Equator (umgca-mbindini) esikumgca owahlula kubini igada eli likaAdam; sibhile sangxabalaza phezu kwawo umgca lo, olunye unyawo lwanyathela kwisiqendu sasentla (Northern Hemisphere) olunye kwesasezantsi (Southern). Yimfundo ukuhamba oku. Vuma, Lawu!

### *Indyebo yaseluGanda.*

Sivuke ngolwesiHlanu 27/1/50 se siphakathi kwelabaGanda, izwe elizixelayo into eliyiyo ngokuxhaphaka kwento etyiwayo yasendle.

Kukho nebalana elithi umfana othile weNgesi  
 owayefunde ezincwadini ngentapantapa  
 (abundance) yokudla kwasendle eluGanda  
 yena elambe wayinyaphopho, wazimela wazi-  
 fihla (stowaway) empahleni ekhweliswe kwi-  
 nqanawa eya eluGanda, waza wehla waya ku-  
 hlala emahlathini ixesa elide ephile ziziqhamo  
 zamahlathi. Ngenye imini ude wabaqwa  
 enguloo mdungela ngamapolisa wamangalelwa  
 wafunyanwa enetyala lokuba "ingabonakali  
 into aphila ngayo" (guilty of being without  
 visible means of subsistence) wagoduselwa  
 kwa phefeyu. Kaloku umthetho wesiNgesi  
 usiidenge (the law is an ass) esingaqondiyo  
 ukuba umntu unokuphila kukutya okungafu-  
 nyanwa ngamvuzo wokuqeswa. Ewe kukutya  
 kodwa apha. Zonke iinkolongiyane (Sidings)  
 zidwelise ugcibala (isisulu) lweebanana ezithe-  
 ngwa ngetiki isihloko sedazini, yaye inye inga  
 ngomlenze wosana; ndihluthe zezimbini qha  
 kuzo ndakhohlana ngoku neli didima (indyebu)  
 ndiliphetheyo esandleni ndibe ndisiya kokwazo  
 eKampala. Be ndithenge kwa nePine-apple  
 ngetiki, yaanga ngethanga, yandoyisa ndise-  
 phakathi kuyo ndiyixhela ngomgotywa, nda-  
 khumbula izinqulo zamaGqwaju, amaGora  
 kaNobibane, maBandla kaKhamlana, ooxhel'  
 ithanga! Ngumyezo owabonwa nguAdam  
 noEva izwe labaGanda ngeziqhamo zasendle.  
 Akukho silambi nangqiba ndilibonileyo apha:  
 ilizwe lichume laayintsikantsika ziibatata,  
 ziimbotyi, yimfe, licuba, ngutiya, yiswekile;  
 umqhaphu wona uneenkebenkebe zamasimi

kwaye kusithiwa ngophambili ehlabathini  
 ngodidi (quality), ize loo nto yenze impahla  
 yokunxiba ibe yeyemibala-bala yonke eba-  
 ntwini. Liya nxitywa ke mawethu ilaphu  
 kweli lizwe, kanga ngokuba abantu fodidi  
 lwamaqaba baphucuke ngokwabasesikolweni  
 kowethu ngezinxibo; bafatya (embroider)  
 nkqi. Amadoda agalela into engathi yihempe  
 enkulu emhlophe esuka entanyeni ime ngesi-  
 thende, isiwunduwundu, mfo. Abasetyhini  
 ngamacholocholo angawaziyo umgqwetho we-  
 sikhumba, ahomba ngobuqheleqhele obugqu-  
 ma neenyawo, anga ahombele ukuya etimitini  
 le mihla ezivathise ngayo yonke imibala yo-  
 mnyama, omnye egaxele ibala laalinye lodwa  
 nokuba liluhlaza, nokuba libomvu, umbone  
 omnye endolosa ngelaphu elimabala maninzi  
 elingathi sisaqoni seentyantambo, azidle  
 chamba ngokunathuza ange uyazazi ukuba uya  
 bukeka, adlisele. Kunje ke kuzo zonke izitifi,  
 kwaye akukho sitifi sisemhlabeni olithafa,  
 zikholise ukuthi gqi phakathi ehlabathini nje  
 ngezi zaseBechuanaland, zaye zizele ngabantu,  
 kuba udlula kabini qha ngeveki; ngeso sizathu  
 ke abaGanda batsaleka kakhulu kukuya kukha-  
 ngela abantu abakhweleyo, becitha nje isithu-  
 kuthezi. He!

*Imibono emangalisayo.*

Oko kuthe kwasa ngale mini amehlo akavu-  
 mi kuyeka ukujonga phandle ngefestile ebuka  
 umtyebo welizwe elingazaniyo nembalela ne-  
 ndlala, izwe ekuthiwa alahlukani nemvula,



apho kuhluma zonke iintlobo zencha : ijojo, umsuka, imvane, incema, uqagaqa, umthala ofulela izindlu, im,izi yokuluka iinkukho nokuveca (plait) imizwazwa (iminyazi emikhulu) yeziluudu namaqoma, nencha eyincaluba nomncele. Andisathethi ngemithi ; zininzi iindawo apho isibakabaka sibonwa kancinci ngenxa yayo. Apha umgxam wayamene nomnye umgxam ; umnga ukhula ulingane negamtriya (blue gum tree) uthambe uBe yimvoco kuba kakade ngumthi okholwa bufufu ; ingqele yenza ubovele ukunqaphela uBe lukhuni. Ukhula lona yiteya (plenty) ngokukodwa imbuwa le kuthiwa yintibane ethanda umhlaBa oliqumfa (fine red clay).

Iziduli zeli lizwe yimihohoma emikhulu ephakame yadlula ezinkomeni, ibomvu ngokwebala lomhlaBa lo. Ndiphawule esinye esikhulukazi, isandlunya sona, esinga ngenqugwala lokuphekela. Ezikufuphi nekhaya ziya kjonjoncwa zenziwe isitovu esiyionti yokubaka isonka. Iintubi zezi ziduli kuthiwa ziyingezi empahleni yokunxiba eginwe etyesini yeplanga emi emhlabeni osindwayo. Ndifaliselwe ngomntu owothuka yonke impahla yakhe yokunxiba (awayeyigcinise umhlobo) se iligagadele lesiduli emva kweeveki ezimbini, ngokusuka alibale ukuyifenxa-fenxisa ityesi le ngemini.

### *E Jinja.*

Kuthe xa kumin' emaqanda itreni le sabona iphotha-photha amagolongxa ezindulini kwi-

ngxobonga yelizwe cyelele kuNqobokazi e-Nqhuswa okanye kuMkhomanzi entla ku-Mzimkhulu, iphepha izigotyombe, imana isithi thu emabomeni eebanana nezinye iziqhamo ezitumtum nakulwandyula lwamasimi eswekile, kanye ngelixa ledinala safika kowona mbono ukukutya kwamehlo xa siza kungena kwidolophu iJinja, kwathi gqi umtsholozzi wedike leVictoria Nyanza. Eli lelona chibi likhulu eAfrika; lutyangalabe lwamanzi angama 200 cemayile ubude; liluhlaza ngokolwandle lwaseGalili oluncinci lona (14 miles) ukanti yintyunkula le. Kuthiwa zilapha iingwenya neziya zinto ezibizwa ngokuba ngamagronya asezinkolweni zabantu. Ubuhle besitiji salapha bundenze ndeva ngathi ndifike ezweni lasebakuba (romance) leentsomi. Ukudlula kuso siwele ibuloko edumileyo ephezu komlambo iNile eqala apha ngokuphuphuma kweli dike ngengxangxasi enegama (Ripon Falls) ehla ngemiqhokro (cascades) emagwebu phezu kweenkempu zamawa, itsho ngomdabazo ukusinga eJiphethe. Esi sintyalantyala somsinga wawo ndandisibone (1928) eAlexandria xa ungena ngechweba elwandle (Mediterranean) emva kokulatyuzwa amawaka amane eemayile. ngathi andizange ndiyolelwe kangaka yinto endiyibonela ndisetrenini. Ma kube bunje ubuhle balo izulu. Ngumbono ohlahlambisayo. Siwufiye ngemva kwaala ngo 3.30 sange-na kuloo nzwana yedolophu iKampala.

### *Kampala.*

Esi sisizikithi (headquarters) soGanda, unozwakazi omi phezu kweenduli eziliqela ngokweRoma. Sifike kumnyama ngabantu beendidi zonke kwesi sitifi sibanzi kunene. Ulwamkelo endenzelwe lona zizifundiswa zam kunye nezalamane zazo lube ngathi lolokugaleleka kweGuluneli. Ezi zifundiswa zintliziyontle ngokwabantwana kumzali. Ngama-Afrika enyani la. Ummemi wam uGeorge Sali, B.Sc. nomkakhe intombi kaDubasi (eyafundela uBoongi eLovedale nezalanayo nabaseHewu) naantsi; kaloku yeendela kulo mfana isekhayeni lam eXesi yaandim oyinikelayo emtshatweni kumfundisi, yona iphelelwe yintombi yam (1945) uAlexandra. Naanku uPaul Kigundu, B.Sc., intombi kaRev. J. C. Mvusi eDurban; naanku noyise wala madoda omabini uJ. Wamala nowakwakhe intokazi elufafakazi; naanku uEllen Pumla Ngozwana, B.A. okhaya liseMount Frere (Transkei) nomyeni wakhe uChief C. M. S. Kisosonkole usomfazi kwikumkani yalapha iKabaka; naalu noxomothi lwendoda uS. W. Kulubya esasikunye (1928) eJerusalem, umdondofolo wogxiba; naanga namaIndiya ebe sikunye ngokubuya esikhepheni esiphume eBombay, naaba nabelungu (kuba ayaziwa ikhalaba apha) ekude kwaakho nomlungukazi othe akubona olubungezelwano wazicelela ukwaziswa naye kum. Lelinye izwe eli, mfo.

Kuphunywe kwangenwa ezimotweni ezithe zaangumtyululu ukusinga endlwini kaWamala



uyise kaSali endulini engaphandle kwedolophu (10 miles) kulwamkelo lwedinala yesifiko, ingxwabilili yetheko elisuke lafana nomsitho, kwawa iintetho ezinzima. Phakathi kwezityo kubo kho isigezenga esikhulu nga ngomqamelo, ndaba sesebaqolo kanti hayi yinto yeli lizwe ema ityiwe iqhuma ifufu kuba ithi yakuphola kufuneka ilahlwe, ndasendisithi ukuyibiza yi-MANA yamaSirayeli !

Emva koko sisinge kwenye induli (Budo Hill) kwiKing's College ehlala uSali nje ngetifhala, endilundwendwe lwakhe, apho ifestile yegumbi endilele kulo ibonisa amanzi e-Victoria Nyanza. Ehla ! ndonwaba ndalala ntlilikithi umzimba uvakala ukuba udibene nento entsha yochwayito.

### *Umjikelezo.*

Kuse olungaliyo ngomGqibelo 28/1/50 mini yokujikeleza iKampala nokuphicotha ummo wale ngingqi. Okunene uSali walathile esithi naantso induli emi idolophu, yiNakasero ; emi ikumkani (Kabaka) yiMengo ; naantsiya enamanchwaba eekumkani yiKasuba ; eka-Nokoleji yiMakerere ; emi iTuluneli yiMakudi ihospitala ikwiMalago ; eyeWireless yiKololo ; eyetyalike yamaTshetshi yiNemirembo ; eyabaFundisi abazii " Fathers " yiNerubiya ; eyamaSlamsi (Mosque) yiKibule ; eyemizi emitsha yiMbuya ; ikatidrala yamaKatolika yi-Rubaga ; zizonke lifumi elinambini.

Ndulo yokuqala siyijikelezileyo yiNakasero iziko leevenkile namakhaya ezityebi ezikholise

ngamaIndiya oomaqal' afike akakade ezimalini, yaye idolophu iKampala intsa; avukile ngoku namaAfrika ukwenza amazwembezmbe okumisa iivenkilana ezama ukugxotha ilifwa lokuphangelwa zizizwe ezithe zabaphangela abaseKenya nje ngoko se sichazile ngamanani ezi zizwe apho zingama 153,882 ukanti apha eluGanda ngama 44,400 kuuphela.

*Sir Harry Johnston.*

Ngoko ke sinokuthi izwe labaGanda liselelana Afrika okwangoku. Mbangi yeli tiamsanqa nguSir Harry Johnston (Governor) okuuphela komlungu endimaziyo oyenzileyo imithananangu yokokuba amaAfrika alidle ilifa izwe lawo (1925) ngokuzinika iitayitile zemihlaba iinkosi zawo ukuze zingachithakali. Phofu ngesi senzo wachaswa ngamandlakazi amakhulu kowabo eEngalnd wada waphulukwa sihlalo sakhe. Amazondololwane awawenzayo agqibela ngokuphumelela. Yonke i-Afrika iyabulela iwasikelela amathambo akhe isithi ma kalale ngoxolo. Kwezinye iindawo kulilwa ngooQhina-ka-Qhonono, ooMayizale inkomo siseng' isigqokro.

Isiqhamo sobulungisa buka Sir Harry Johnston kukuba eli lizwe nakubeni lisemandleni (Protectorate) aamaNgesi lilawulwa yiKumkani (Kabaka) yomAfrika ehlala kweyayo induli kwibotwe elakhiwe ngohlobo lwesilungu, ethe ndasiwa kulo ekujikeni kwelanga ndabutha kuyo neKumkanikazi. Bobabini bafundiswe eEngland; bayazana ne-

ntombi yam enkulu uNontando esebenza ngokuthetha kwiBritish Broadcasting Corporation (B.B.C.) namhla. Ndisiwe nakwiNkulumbuso (Prime Minister) kwahlwa isopolu siyifumana kwaPumla Kisosonkole sagoduka.

*C. M. S. Kisosonkole.*

NgeCawa 29/1/50 uKisosonkole undikhwelise emotweni sahamba ama 62 eemayile sisiya eJinja ukuya kulunguza isikhulu sakhona (Minister of Finance) sehlelo labaGanda elibizwa ngokuba ngamaSoga, umnumzana J. Y. Lubogo esasibonene naye kudala eJerusalem. Andazi, kodwa kungenzeka ukuthi la maSoga abe yiyona ngoty (progenitors) yamaJwara ethu kaKhonwana emaXhoseni. Ithe kanti indlela esihamba ngayo icanda efameni yakhe (uKisosonkole) ebukhulu bulinganiselwa ngeeSquare Miles (endaweni yee-akile). Umqhubi apha sibone emisa wathi kum ukuba uya thanda ukuza kuba ngumni weli, ndiya kukucandela ndikuphe indawo kule fama. Mna, nkamalala! kuba utsho esalatha izwe eliyincum ngomtyebo namahlathi afinyeneyo ngokwawaseMgazi naseNtafufu emaMpondweni. Le nto ikhumbuze ingoma yakudala ezityalikeneni ethi, "Oh that I had wings like a dove I would fly away and be at rest." Sihambe safika eJinja, koko sadana kukufika engekho ekhaya uLubogo, sase siyichitha imini ngokuya kubukela ingxangxasi yeNile (Ripon Falls) savelela nezihandisa zamaIndiya, saphatheka ngembeko, lada lajika



ilanga sagoduka saya kuyivuma inkonzo eca-  
weni yabelungu iAll Saints Cathedral. Apha  
ndibone isimanga : abantsundu nabamhlophe  
bebedefa kunye behleli ngokuxubeneyo, waye  
uKisasonkole (umyeni kaPumla) ehleli phe-  
zulu ekwayarini eluhlwini lwamadoda ebasi  
nje ngomfo ozwi lidokozelayo ngokwelikamfi  
ubawo uTengo naxa ezincokolela nje. Hayi  
ke apha kule tyalike uC.M.S. wayengqumfe-  
lela nqo ; waye uPumla yena endihlalise nga-  
kuye esinyakanyakeni sabelungu nathi siyenza  
eyethu indawo ekuculeni kuBa asiyivinjwanga  
ingoma. Abanye abantu abantsundu babe-  
hleli kwalapha etyalikeni bethe saa phakathi  
kwabelungu ngokwaphefeya eEngland. E-  
kuphumeni sibulisene sonke ngokuxubeneyo  
noko singazani, abelungu bona becinga ukuba  
nam ndingumGanda, xa ndingazixelanga.

### *Iziganeko.*

NgomVulo 30/1/50 ndijikeleziswe kwiSebe  
le Mfundo, ndabaqana kulo nenenekazi eli-  
mhlophe endaligqibela kudala (1913) liseyi-  
ntwazana kubazali bayo eBirmingham. Li-  
ndihlekisile lakuthi ndinzonzile ngoku kuBa  
ndandilugxiba kudala. Mna, hayi, wena wa-  
wuyintombazana ephelela emadolweni kum-  
ngoko, kanti ngoku ndim ophelela entanyeni  
yakhoh, ndikhangeleke nzonzileyo kuwe. Idi-  
nala ibe kwaPumla. Emva kwayo ndisiwe  
eofisini yeTuluneli ukuya kusayiniswa igama  
lam encwadini yeendwendwe zesizwe, ndala-  
ndelisa ngokumenywa lelinye lamaIndiya

esabuya nawo eBombay emzini wodidi apho kuthathwe imifanekiso ebalekayo. Imini iqukunjelwe ngedinala yangokuhlwa kwaKisasonkole apho be kumenywe iqela labelungu namakhosikazi aabo, iziiProfesa eMakerere koleji.

NgolwesiBini 31/1/50 ndiibe nethuba elide cofisini yobuGulumente besizwe apho yonke into isezandleni zabaGanda ; emva koko saya endulini yamanchwaba eekumkani zonke zabaGanda. Ukujika kwemini ndiwise intetho (lecture) kumanyano lwaBarwebi bamaIndiya, kwaza ngokuhlwa ndaya kulwamkelo olungqindilili kumzi omhle edolophini kwa S. W. Kulubya (owayengumthunywa eJerusalem), ingxwenga yendoda nehomba. Eli theko ulihombele ngokumema ucwambu lwamaGanda odidi, umlisela nomthinjana, indlu ihonjiswe yaalinangananga kujinga izinto zamabala onke, ilapha nekumkanikazi, kudekwe zonke iintlobo zezimuzumuzu zezwe elina imvula wonke unyaka. Phakathi kolutsha olu kube kho ingwevu endibuthe kakhulu nayo iqhelezela esifubeni iimbasa ezininzi zobujoni, isimbokroma sendoda enamabali eemfazwe andikhumbuze uNkosi Ndaab'emfene Maqoma kuloJingqi. Kuthe kunjalo zemiswa izimuncumuncu kwawa iintetho zobubele zolwamkelo, sabuya sadla imbadu nengwevu leya, ndaza ndabizelwa epiyaneni emeva, latsha ke ibayi yahambela apha ingoma kuntyiloza uPumla ngezakowabo eSouth Africa kuba wayengumlonji eFort Hare, waza umyeni wakhe

wandyondyoza ngebasi eruqa ihlahla lesiphingo, into leyo endikhumbuze uNkosi Mgeawezulu wamaNtinde eQonce, ndaza nam ndaziva ndibuyelwe kubutsha phakathi kolutsha kuba ingoma kaCaluza "Ixhegwana" (1921) ithee kanti intsa iya fika kweli, bathe ti yiyo kuzo zonke izikolo. Le mbutho yobu busuku ibe sisiganeko esiqwelileyo, yaphela inga ayingepheli, yatfho ndalala khitha sakugoduka. He!

Imini elandelayo, 1/2/50, imiselwe isizathu esiphakamileyo sokuba ndenze uxwebu lwentetho (lecture) kumaGanda afundileyo (Budonian Club) eKing's koleji ezalise iholo enkulu kwada kwemiwa ngeenyawo eludongeni. Ndigqibe iiyure zombini, ndajiya endlilifeleyo begigitheka, bekhamnqa, bevuyiswa ndakubacengelezela ama 23 aamazwi esiGanda akhoyo esiXhoseni angala :— umkhono, isifuba, ingwenya, indlovu, amafutha, umlilo, imvubu, abantu, inyama, unyoko, inombe, inyoka, ulwimi, umthi, amanzi, ububini, ubukhulu, kade, ukufa, ukupha, ukulala, ukuuma, ukuuba, —ndisithi thina maXhosa singabona bantu balulondolozileyo ulwimi lukaNtu lwannje ngoko lwehla lunjalo kwelabaGanda. Nakule intlanganiso abe maninzi amaIndiya namaNgesi. Isopolo ibe kwayise kaSali into kaWamala, sagoduka, ndalala qole.

### *AbaGanda.*

NgolwesiNe 2/2/50 ndivukele edolophini ngenjongo yokubazolela ndibafuke abantu



beli lizwe. Ngamahomba adlula zonke izizwe zamaAfrika endizaziyo apha eAfrika. Isizathu soku bubuninzi bomchaku kuba yimpilo yabo ukulima umqhaphu. Amaso maninzi. Ngoko ke baphotha imirukwane (fine bead work), bathunge umhungane (beads) ojingiswa kumagwafu (loose fitting clothes) ezinxibo. Bahamba ngokukhabasa (swank) ngezimbe-  
 jembeje (red) ezithiwe mfi ngenyilongo (tight bead girdle) esinqeni. Intetho yabo izolile, abampangazi (loud talk) nje ngezinye izizwe. Indoda xa iphambana neqela endleleni ibulisa kwenye indoda kuuphela iyaleze ukuba ibuliselwe koodade aabo bahamba nayo. Iya bahlonipha abasetyhini. Imbeko isafundiswa kweli lizwe. He !

Ndisinge endulini eliziko lemfundo iMake-  
 rere enoNokoleji wodidi lweFort Hare, ndahloliswa zonke iingontsi zayo, ndayifumana apho nedinala. Emva koko ndisiwe kwindlu enkulu eyiMuseum yokugcina impucuko yomdabu. Nditsalwe ingqondo yipiyane yemvela yabaGanda ebethwa ngamagqudwana omthi ngumfo oyichopheleyo, ivakalise ingoma nogambu (drum sound) oluluncuthu. Ukuphuma apho ndisiwe kwi-Ti enkulu endlwini yelinye iIndiya kanye eliya lafika lazisa eKampala ukuba lindifiye eMombasa sibuye kunye eBombay. Ahe lapho namaGanda yaalitheko elinesidima.

*Idinala kubelungu.*

Ngokuhlwa ndisabele isimemo sesihandiba seNgesi edinaleni yodidi emenyeza izibane ezikhulu, elapho amadoda angabongameli bale dolophu, enamakhosikazi awo ahombe ngeziphandlayo ezitsho ndafuna ukufwaqela kuba se ndibuyilibala into yokuxubana nabelungu kwidinala yasebusuku. Kube kho amagqwetha aphezulu neziphatha-mandla, namagqira, nejaji ese ivela eGold Coast, West Africa nase-Nigeria ethe yamangaliswa yakufumana ndiwazi amaAfrika ewaziyo aloo mazwe awayefunde kunye nam kudala eEngland. Kwakugaxelwe ojobela (evening dress) ekho nama-Ganda. Ikhalaba ayaziwa nangegama. Yonke into yempucuko yayilapha. Incoko ibe yeyemicimbi yemfundo yenokumiwa kwehlabathi yatsho ndanga ndiseEngland kaVitoliya. Kuthe ndakuchophela ipiyane baakhama (bamangaliswa) bathi hayi iqhubile bo iSouth Africa xa inamaxhego ayaziyo ipiyane. Ewe sonwabe sonke sada sanyanzelwa kukuhamba kobusuku ukuba sahlukane, iintliziyo zona zisaala. Kuthe xa sibulisanayo sigoduka, ummemi wathoba wandisebezela esithi, "Mhla kwenzeka ugxothwe (banish) kwelakowenu uze ukhwele uze ngqo apha kuthi nosapho lwakho, siya kukuvuyela thina."

Hi-awu! Kwakhona ndee khwankqa kukujoka kwesi simemo kuba sesesithathu esi isihlandlo ndicelwa ukuthi ma ndifudukele entla. Mhlawumbi sifoba lutho, Lawu ndini? Sigoduke se zicimile neelampu zedolophu

ndaba ndiwahlanganisile ama 387 cemayile zokulijikeleza elabaGanda.

*Usuku lokugqibela eKampala.*

Usuku lokugqibela, 3/2/50 lube lolokuphumla ekhaya kwaSali. Kaloku olu tyelelo yinto engumsebenzi ofana nowokuqeswa ngenxa yokuba (a) ndimenywe ngabantu abafundileyo abaqonda kakuhle ukuba ma ndizuze ulwazi ngezwe labo, endithi ke ndifika kuho ndifike se be noludwe (programme) olucikiziweyo ngabo yezinto ema ndizibone; (b) nam ngo-kwam ndizonde ukuthumela iindaba ekhaya zenkcazo yezinto endizibonileyo. He!

Kuthe ndiphumle njalo ndahanjelwa lundwendwe olubalulekileyo, inkulu-mbuso (Prime Minister) yezwe labaNyoro elihlele lasentla (North) loGanda, umfo ogama lingu Balamu Mukasa, M.A. (Yale), ingcaphephe. Sincokole kunene naye, ndavuya ndakuphawula ukuba kweli lizwe iqondwe kakuhle imfuneko yemfundo ebadlileyo kwizilawuli ukuze umgudu kaSir Harry Johnston unge-nzakali ngecala lethu maAfrika xa esenzele ilifa elingaka.

Emva koku ndingene kumatiletile okusonga impahla nokuqokelela imiphako yohambo olude (766 miles) lokubuyela eMombasa kwi-nqanawa eya eDurban. Idinala yokugqibela yangokuhlwa ibe kwaPaul Kigundu, B.Sc. umninawa kaSali. Ndilibele ukuthi kweli lizwe indoda igcina elayo igama, kuba la madodana omabini azalwa nguWamala. Apha



ndikhumbula ukuba ubawo uTengo mhla wabalisa igama lakhe esikolweni (1866) ngelithi Tengo Jabavu, walwa waaligwele umnini-gama, uyise-mkhulu uJabavu, esithi aaba bantwana ma bagcine awabo amagama baliyeko elakhe, hleze bamenzele amatyala, kubanjwe yena! Ubesakuthi ke ubawo Tengo akubona igama lam liphuma ezimviweni kwi-Cape Times, ahleke athi "Naantso k'into yakho; azi ngelesithi ni na umnini weli gama xa alibona lithe saa emaphepheni ezwe lonke? Kuba yena wayelawule ukuba ma lingaphathwa." He!

## ISAPHLUKO VII.

Ukuya kwam eIndiya ndandulelwe nguRev. J. C. Mvusi (Durban) yena esiza kule ndlu kwintombi yakhe le yendele kuKigundu. Kuthiwa umfundisi lo wazimisela ukuya eJinja aye kulalela ukubona ingwenya ebrofweni yeNile; walinda, walinda, walinda wada phakathi kobusuku wayibona, lazaliseka elakhe ibongo. Ma kube ungumNgqosini umfundisi lo xa eyinonelela kangaka ingwenya.

Kuse ngomGqibelo 4/2/50 ndikhweliswa kuloliwe zizo zonke izihlobo zaseKampango ngo 10 emini ebumandini noko kubuhlungu ukwahlukana. Yatsala yona inqwelo engenanceba, ujujuju, yangena ngexesha ledinala eJinja apho ndihlangatyezwe yinjanga yakhona uLubogo lowa be siphosene naye ngeCawa. Undihlisile kuloliwe esithi uncebo lokundi-buyisela kwa kuye ngesinye isitifi ngendlela enqumlayo emva kweeyure ezi-ne loxa uloliwe esajikeleza ingqwimba yokuya eMbulamuthi entla, khon' ukuze ndibone nosapho lwakhe neendawo ezintfa zelizwe. Ekubeni ndihlile ndiqondile ukuba ukholose ngento ebonakalayo, umcagogo wemoto (Limousin) ebuso busixangxathi enecwotshi ezibetha ingoma. Inene eli yinkosi yegazi, yecandelo labaGanda ekuthiwa ngamaSoga. NguNondyebo weso sizwe kwaTulumente. Siqale savelela iiofisi zakhe, saza sanyuka induli ukuya endlwini

yakhe esentabeni (nje ngekaMzimba eDikeni) ekhangele eVictoria Nyanza. Ekhaya apha ndixhamle ububele bosapho nezalamane. Unonyana owafunda kum eFort Hare nabanye abakwezinye iisinala. Emva kwethuba sindulukile ngohambo lwama 60 eemayile ukubuyela kuloliwe ; sacanda emadotyeni nasezintsunguzini zamahlathi simana simisa sihlola ama "gombolola," oko kukuthi amakomkhulu ezibonda, imizi ephilileyo, wena, nefukekayo ngenxa yezakhombe zeenkundla zokuthetha amatyala phantsi kwemithikazi emasebe azixwexwe. Le nto isibonda indilekile kweli, lihomba qha, alikho ikrune (ixwebethu). ULubogo uthe asikho isilambi eluGanda kuba iinkosi zibalungiselela ukutya abantu abahageleyo neenkubele. Sivelele nezikolo zeemifini, sagqibela ngelitye lamaIndiya elibopha amabali omqhaphu (Cotton Ginnery) kuqeswe amaAfrika. Onke amafisini neevenkile apha emaphandleni zezamaIndiya. Phofu amawethu aya jubalaza ngemithananangu (amalinge) yorwebo kodwa ayafiywa. Umlungu yena akakho mpela ngokuba akakwazi ukunyamezela ukuhlala yedwa nomkakhe entsunguzini yehlathi nje ngoko esenje njalo amaIndiya ; aye esanda nkqi amaIndiya ngenxeni yokuba umfazi kuwo uzala umntwana yonke iminyaka. He !

Okunene simfumene kwakhona uloliwe, sahlukana noLubogo.



### *Ukubuyela eMombasa.*

Apha endleleni siphawule ukuba anqabile amahafi; lithi elinye esilibonileyo libe lelesityebi esiligcine ngamayeza linqakwa ngokomntu. Isizathu kukuba zininzi izifo ezibulala amahafi neenkomo. Kakade sivela kula mazwe isifo seSikoso (East Coast Fever) esi seza nodipho kuthi. Azi bangathi ni na beve eMpondweni apho inani leenkomo lilingana nelamadoda, ibe sinyhola indoda eswele ihafi.

Into ehlekisayo kuloliwe wala mazwe ngamakhwenkwe anentloni yokuuba ukukhwela engenamali, ajinge phandle ezintsimbini zocango aze atsibe isabaleka itreni xa isondela esitifini esilandelayo azimele apha esinyakanyakeni sabantu esukeliswa ziigadi namandinjala kube sisiphithanyongo ukugilwa kwabantu. Apha uloliwe uphethwe ngabantsundu aze ke amakhwenkwe enze umdlalo wokukhwela ngelize.

Silele ke saza sahamba imini yonke yeCawa 5/2/50 sagaleleka malanga eNairobi apho ndibonwe ngumfana weSwahili othengela ikofu namaphepha wandondela endifanisa, ndada ndathetha, kanti uya yazi incwadi enebali lomfi ubawo nemifanekiso yam, wavuya wändenzela ububele wandipha neencwadi. Ukusuka apha sihambe ubusuku bonke saya kungena eMombasa ngomVulo 6/2/50 ndeenza iintsuku ezimbini zokuphumla kulaa mzi wenqununu yeIndiya elindabele amagumbi amahlanu ndindodwa. Ndifike loo ndawo

ihleli ilinde mna. Likhaya ke elo ngoku kum nanamhla.

*Enqanaweni S.S. Aronda.*

Ngosuku lokunduluka, 8/2/50, ngolwesi-Thathu ndiphelekiwe zezi zihlobo zandifaka enqanaweni iAronda yokundisa eDurban kwelakowethu. Apha ndise nenyhweba yokuba ndedwa egumbini (cabin) labantu abane kwaFirst Class, ndazuza nethuba elihle lokuyibala lehambo ephepheni iMvo nje ngoko yayiphazanyiswe kukunyuka ndisihla eIndia naseEast Africa. Kwaye oku kubala kuluncedo esikhepheni ngeendlela ezimbini, (1) ukuchitha isithukuthezi xa ungenamntu umaziyo wokuthetha naye, (2) nokwenza uloleke ingqondo ngokufunda iincwadi ezincedisana nembali le, ndingasathethi ngento yokutsaleka kwabaBoneli abasuke banqwenele ukwazi ukuba ungubani na? ubala nto ni na? He! Sidlule eZanzibar 9/2/50 saza emva kweentsuku ezimbini safika eDar-es-Salaam (Tanganyika) ndehla ndavelela abantu ababini endibaziyo abafunda mzuzu eFort Hare uEuclid Khomo, B.Sc. noM. J. N. Msikinya B.Sc. abaqeswe emayezeni kwaGulumente (Government Analysts) yaye inkosikazi kaKhomo (Rene Moerane, B.A.) yayikwiklasi zam. Ndifumene kuBo amaphepha amaninzi asekhaya ndakhumathela kuwo.

Inqanawa idlulele eMozambique 12/2/50 naseBeira 14/2/450 saya kufika 18/2/50 eLourenco Marques, ndehla apho ndaalundwe-

ndwe lwezinonophu ezongamele ijifini lama-  
futha nesepha. Aaba bantu bathe bandondla  
ngezibele bandijikelezisa imini yonke ngemoto  
(65 miles) bendibonisa amaphandle ezwe eli-  
chumileyo ziimvula abathe ziya qala ukufo-  
nwa emva konyaka wonke libalele.

### *Amanchwaba.*

Isimanga endingasilibaliyo endisibonileyo  
edolophini ngamanchwaba ohlobo endinga-  
lwaziyo azizindlu ezincinci ezintle zamatye.  
Ucango lutsixwa ngabanini-zidumbu ezo.  
Ngaphakathi ezindongeni kwakhiwe amathaa-  
la (shelves) ahlohlwe imikhumbi (coffins)  
ebalwe igama lomntu ngamnye ophakathi.  
Kuthiwa isidumbu sisongelwa ngelotho pha-  
mbi kokuvalelwa phakathi. Yintuntanja ke  
ezi zindlu. Le nto ifuna ukuyelela kulaa ma-  
nchwaba aseGadara (Marko 5) apho kwaku-  
hlala igeza elineendimoni ezakhutshelwa ku-  
gxuba lweehagu zeela elwandle. Ndiwubonile  
nomzi omkhulu weWireless esiqhele ukuyiva  
ebusuku.

### *Isiphango.*

Ukusuka apha kube ziintsuku ezimbini  
ukuya eDurban (19th-21st February) kodwa  
kuthe singacingele ni, vumbulukuhlu kwavuka  
isiphotshongela esingumangaliso sesaqhwithi  
esibangwe ngumoya omkhulu ovela ngelicala  
siya kulo laseMonti. Le nto ilwenze ulwandle  
lwasinqikela iinkophe sabona luvuleka iintla-  
mbo ezoyikekayo neziphongo zcenduli, ithi



inqanawa yakunyuka iqabele udonga lwamaza ihle iye kungena ngentloko kude ezantsi inge iyazika sibambe amazinyo, ijike iphakame iwalime ngokwepuluwa amaza, iwakhe, izalise onke amafala okuhamba kwethu kudade impahla nezitulo emanzini.

Kube yile nto imini yonke nobusuku bayo sintlaleka macala thina bantu sesi siphontfolo-be sesiphango, kulumeza, sada sacinga ngokufuna lo Jona ongaba ubaleke eNinive waya e-Tarafise. Wonke umntu ucinge abantwana bakhe abangayi kulazi nenchwaba lakhe xa ithe yatshona iAronda, se kuthandabuzeka nokuba sofika eDurban ngomso sinina? Umoya lo awuvumani nolwandle, utsho ibe mbi inqanawa. Silele kusenjalo sathandaza kabuhlungu.

### *Isifiko.*

Kuthe kwakusa ngolwesibini 21/2/50 wee bembe umoya, lwazola ulwandle sabuya sonwaba, lwavela ngoms'obomvu mgama unqhameko lweDurban, sangena ngoxolo echwebeni, kwathi thu namhla nje iintlanga ezithetha into esiyivayo isiZulu.

Sihlile safikela kwizihlobo, kodwa asaphozisa masoko, sakhwela kuloliwe wokuqala oya emaXhoseni, kwaangamatshelu ukudlula e-Bloemfontein naseKomani saya kufika kumandi emaGqunukhwebeni eXesi silufezile ngofefe lukaThixo ujwebu lohambo olumayile zima 16,746 kwelo xefa leenyanga ezi-ne, safika kuphiliwe, lidlule nelanga, zisina ngoku iimvula.

“ Ma kubulelwe kuYehova, ububele bakhe  
nemimangaliso yakhe koonyana babantu ! ”  
(Ind. 107).

Ncincilili.

## GLOSSARY.

(La ngamazwi akholise ukungaqondwa lulutjha lwezi mini, kuBa siya silityalwa isiXhosa esimandi sakudala. Apho afumaneka khona kukwezi newadi :— Kafir-English dictionary by Kropf-Godfrey ; J. McLaren's English-Xhosa, and Xhosa-English dictionaries ; IziBalo Ezingcwele (Union Version, 1942) ; Tiyo Soga " Uhambo lomHambi " ; S. E. K. Mqhayi (zonke iincwadi zakhe) ; T. Burnside Soga ; J. H. Soga ; Candlish Koti ; S. F. Zibi ; " Imibengo " ; nezinye, kwa nakwiintlanganiso zamakhosi nezabalimi apho kuye kuthethwe isiXhosa esivuthiweyo ngamagqala).

### CHAPTER I.

thomalalisa—persuade	inquleqhu—problem
qhodamisa—bide time	isaqoni—multi-coloured
isizikithi—headquarters	ingotya—progenitor
inginginya—multitude	iqhunguwa—shag
imilanzinge—odds of things	umphithi—mixture
isinqununu—famous	amafityofityo—delicacies
isinanabefa—big	ubivana—wizened
isiyoja—giant	ingxamfola—giant
isundu—palm	imicikwane—small birds
umdomdofolo—powerful	isatshutshekazi—huge
umtyululu—clongated	umkhenkenene—rift
ugabajolo—rift	inzinilikihla—big pile
umxenge—bony	inkuntyula, intyunkula—big volume
uhlantlalala—numerous bits	ubelu-lomsele—beer



ukumbanguza—reel  
 ithengethenge—fat  
 isambuntsuntsu—fat  
 umxanduva—broad-based  
 isinonophu—isityebi  
 umkhalambela—tremendous  
 inqojela—puzzle  
 isamfumfu—thick  
 injinga—gentleman  
 mphoko—alone  
 ububukfu—brutality  
 isivetyuma—yinto  
     enendawo ethe gongxo  
 inkintsela—expert  
 ifafa—hairly  
 umgqutsufa—tiny horse,  
     under-grown horse  
 ingqangqafolo—thick set  
 isinxenge—puzzled  
 inkebenkebe—spacious

ukfukfındlathi—high collar  
 umdliva—plenty  
 ikiyokiyo—over-fed  
 famlibe—long ago  
 umhalatufe—massive  
 inkankane—difficulty  
     umximondulo—gigantic  
 khwetha—ntanga  
 isithozela—dignity  
 umtshonyane—lone tree  
 isangcunge—impressive  
 umhohoma—massive  
 isixaxabefa—wide  
 igemfana—gig  
 isidlokolo—skin hat  
 amaweza—white  
 ingxwebukulula—enormous  
 udedefu—long row  
 umtshotshozi—long row  
 intfixibela—immense

## CHAPTER II.

isitywakadi—an expanse  
 isithwexefa—wide  
 isifwayimbana—miserable  
 imfebe—penurious  
 isigxuda—dull  
 incilagotshi—professor  
 intsongapicili—problem  
 thomalalisa—soften  
 intswabane—wizened  
 uhlwathi—lanky  
 ingewangula—talented

inkahlukazi—big  
 isityatyabefa—broad  
 imfelienge—poor  
 intyokobila—deep water  
 iqikili—favourite  
 isisusumba—corpulent  
 khenyeka—open mouth  
 ukuntyingoza—sing  
 umswayifa—lanky  
 amakhandilili—vicissitudes  
 inkenkebula—big

intsompoyiya—mystery	ingcasawula—big
utelelemvufu—procession	isiphithanyongo—tumultuous confusion
inkinga—problem	nyhukpula—force
dulusela—specialise	indlwamamevu—specialist
isiqhanyonyo—coercion	imincifitsholo—boots, leggings
nzonzotheka—heated	ingcalamevu—an authority
izixathula—shoes	iqili—genius
ingongolotela—puzzle	idedengu—fear
udlufu—delight	ngqeneneza—be bold
goqela—defend	isifolo—angry man
buḅula—hum, sing softly	uthiniko—dry leather
congcomisa—do slowly	tyandyuluka—danduluka
isiqiqifolo—stiff	ibantinti—prisoner
ntsonkotha—talk in mysteries	inabulele—fabulous animal, rattlesnake
yucuka—peeled off	isulelebe—infection
inkayoyo—friendless	uluthi lomlibo—genealogi- cal line
umḗagala—stony land	ingqangula—expert
ingwanyalala—strong man	ḗwiqilizelisa—drag forcibly
igqugula—committee, council	ingxwabili—crowd, throng
ithwaazi—sprinter	umphokomela—big
ukuzigwagwisa—boast	ingqobe—speed spurt
ncakasana—in true fashion	umqhabafolo—corpulent
bobotheka—smile	izipheka-mafutha—despera- does
inkalimeva—speciality	
isiyikayika—grand function	
ooj'emsini—agitators	
igotyiba—nook	

### CHAPTER III

isivundi—rich man	amatshelu—swift changes of scene
isithombe—statue	
umthentelezi—smooth	aḅabexi—rowers

thing or place	inkwane--inkwethu
umkhandlu--inkundla	huncumevu--faintly
inqasanqa--inkohla yesanga	ntlandlolo--kudala, kuqala
isivivi--dead victim	oobendlela--shining stones
umaxhoxho--person of	on the road
low breed	umbudlwana--pup
isachwethe--smart	ezimazembe--pressed
isicihaha--grandiose	izikhakhamela--of high rank
uzozobe--long and	uhoola--broad highway
beautiful	amahlwantsi--sharp
nyalasa--walk defiantly	piercings
ugqajolo--long prehensile	helemisa--threaten
tail	zulufembe--delighted
kwalunce--at a lonely spot	ikhekhesi--worn out
unda b'ezitha--unda b'amlonyeni	kwiintjaba, kufia izitha
ziintjaba	umphingilili--tall
umgqwagqwane--into	iqebeja--fat, obese
engavuthwanga	fwabadela--fold
intlaniinge--numerous	umgwintsa--incindi
umqhwa bev u--delicious	igagadele--solid
isiqofu--short thick stick	umvinqi--long crooked
ivantyi--inqwedlana,	stick
inqwelana	udondolo--long stick
amazwembezwembe--	umkhwepha--something
amalinge	inkwanca--icy cold
ukulahla itshofa--to forget where you are.	

#### CHAPTER IV.

indwalutho--man of high	ingqebeja--tower
rank	tyhida--decorate
phuthu--beautiful	isicina--beadwork pattern
nzabela--decorate	isichokozo--precious stone
ntenteleza--do elegantly	iphonoyi--fine thing



pinela—beautify	umcokoso—spot
izigcobo—tit bits	iqawusi—brilliant
ithokosi—bone decoration	umncongo— —finely made
umphoongo—tower	object
ukhohozana—dome	uqwaqwadu—bright
amathende—fountains	amafologu—ancestral spirits
imilondekhaya—household	
gods	
ivelitshelu—beautiful bird	umhonoho—continuous
	thing
imbalaqa, isanafe, isinunzela, indwandwa, indwalutho—	
man of high rank	
conontela—qokelela	ningizimu—south
intywankantywili—deep	umgada—rabies
isigagamela—sikhakhamela	amagqabantjintji—notes
iingontsi—crannies	isidlodlo—poor
inkothotho—bony	amagongo—cheek bones
unomathotholo—wireless	iinqundenqu—delicacies
ulwandyula—huge	isikpelemnqa—ruffian
inzuthela—virtuoso	isindandani—anxiety
iminyolo—criminals	amajeke—displaced persons
ujwebevu—long drawn	indondo—great man
tshenzeza—walk fast	izidungulwana—tit bits
amazondololwane—efforts	imigcolocho—ravishment
nyhamnyheka—be delighted	iqilolo—conspicuous man
isandekela—high personage	umtyandyuluko—outburst
inyovane—round about turn	nzanzatheka—grieve
ukungcangca—setting	izinyanyadu—red eyes
thozamisa—soothe	tebeleza—talk fast
isixhamxhamana—small boy	

## CHAPTER V.

isitshatshela—big	kwannebese—in joy
umgqoloqho—characterised by gravel	indlokovane—lively man
ubutywisi—stunted heather	panaŋa—mfusa
inyombolo—red coloured man	isihele—short broad assegai
isinkempe—long broad assegai	irwana—small sharp assegai
uqozolo—sharply elevated	izadywedywe—parcels
inqhawa—hunter	ingxilimbela—very tall man
ugxidolo—ungainly clumsy	ingxaxazo—series of rings
ihewu—low lying land	umkhenkenene—rift
udini—edge	unqhameko—hill rise
udendeleko—rift	igobolokondo—cliff
umwonyo—ravine	inkenkema—deep
inkqantosi—barren land	ubuncwane—richness
igufuŋa—council	rwaphiliza—wrench
ingqaqu—dance	izooso—fleshy
ingebe—fear	ingqitsimakhwe—powerful
ukuxakana nesidanga—to be confused	ukusinalalisa—to bear down
ncakasana—absolutely	intŋinga—banner
inceke—favourite	umxhwentsa—elongated
ingqongqo—leathern drum	sokola—acquire
isiphuka—blockhead	isiqihela—dullard
emasasawula—gorgeous	ingqubusi—water-falls
isiqwayi—tough stick	umal'ukohlulwa—ongoyi-
umgxubungu—elevated platform	swayo
isicwili—into etyhuthulweyo	umkhalambela—big

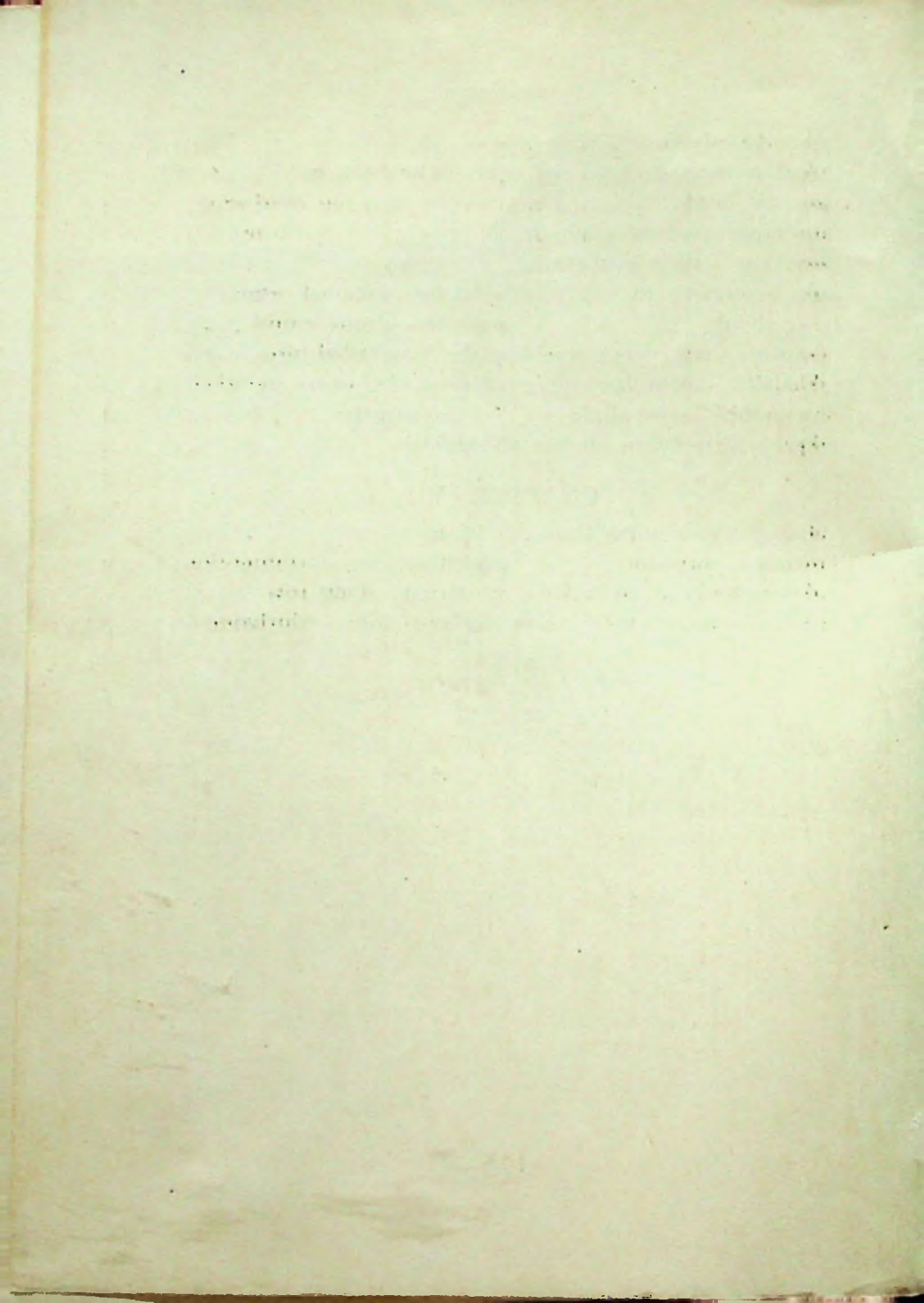
## CHAPTER VI.

isizozo—origin	ngqasingqa—dance with joy
uqweleba—long row	imixawuka—gorges

ugabajolo—rift	intapantapa—abundance
inyaphopho—lean	inkolongiyane—railway
	Siding
ugeibala—isisulu	ididima—plenty
intsikantsika—supera-	ukufatya—to embroider
bundance	isiwunduwundu—flowing
icholocholo—chie object	robe
ukundolosa—to walk	isaqoni—multi-coloured
stylishly	designa
ukunathuza—to walk in	
neglige fashion	ukuveca—to plait
imizwazwa, iziluudu—big	amaqoma—medium baskets
baskets	invoco—pliable object
ukubovela—to be stunted	iteya—plenty
in growth	iqumpa—red clay
isandlunya—huge heap	ukukombonca—to gouge
ionti—oven	igolongxa—hollow
ingxobonga—broken	izigotyombe—caverns
country	iboma—fruit garden
tumtum—luscious	umtsholoji—beauty
utyangalabe—expanse	igronya—fabulous animal
chakuba—in never-never	umqhokfo—cascade
land	inkemfu—declivity
umdafazo—fast stream	isityangalabe—broad stream
ufafakazi—tall lady	ugxomothi—tall man
Ehla !—Lo and behold !	ingingqi—area
imithananangu, amazondololwane—efforts	
Qhina-ka-Qhonono—tricksters	
ukudokozela—speak with a low deep voice	
ukungqumfela—sing with a deep bass voice	
ingxwenga—tall man	inangananga—flowery
izimuzumuzu—delicacies	isimbokpoma—hefty and
imbadu—reminiscence	powerful







20 MAR 1952



