

Ngalapa nangalapa.

Ukufaka imijiva nezigqoko esid-
esimnyana imipityo lap, umntu
esihada sekun yi Old fashion sekun
umkuba ongafade. Isintwa myi
gqoko ihit oja yayo kubo ukope.
Imijiva nemipaty leyo eyemukos
yoko yoku, kwa abusarwana.

Ukufaka izole uku ng-pandile kwa-
mokosi ak-wane nesu mokube
omkuba. Abantu abakavanielo lou-
ng Teacher, kwafile wesa, ngibane
labe otsebile bemanji laban-suku
ukogqola kwahe ukumefisi am-
sokisi. Kumbela si hiktu ianzen
nabantu b-yakupapelo loko unz
wenu uti ihulak-e id, yak bo-
ukuti sugamokosi zo-tolweni.

Umkuhe omubi fati ong falele
ukuti kanti lapo kash deayo, kuh
kona kohlebile kusum-Chor
entreni. Loka kuya blesis ukuti
lapo ganta izinto rotakany-
za ne zic ke zigogoziso. Akufa el-
chor lalo-to esontweni ukupelo okupe
umfundi ahlengano loabo ukubidalo
kuti abatunda okuz jidala hakez
kwene indawo lapo k dhulala kosa
o o o

Kugumkubu omubi lapo nhambavo
uhmbe ukulume kahin amemeta
emwageni kakuks edolobeni; old e-
no Miskela ok-loma engu-piyana kulu-
nye ahl-ugoti longwuo umuswe
engulay-e. Amsogqola swami-
loka watokosi ilhiz, leli kwezine
iswiso ngoba abusoba nitangwini
sinye nanzu tti weni nyi.

Bafau asmentantawana, siutambi
nemiswisa yejani umkuba omubi
wokuba niswisa emakya kub-
kangahadiwe. Nibulala iswisa. Um-
otwempelo nani nibuka ukuto nesiso
dwa iswisa esinakelani omub
wokasanala izingane omanta abe
intombi abo yins-e. Po ke nina
nikwensani? Z-k-asegi.

Ku umkuhe omuvi ukupatio emu-
nta iswacuhi endaweni yokusa usi-
epusoni yeho kukona ukupatio
ukufane's kudu kabukela songat
kubantu sekun isiko neswakal-
utuba wqape abaya ngakukini rom-
ngatukalo bese opatisi ukubuk-
kilo hlochilo loko. Patina umogni
wako kulela nalapa ubusela umngan-
wako kople. Ngapandile kwaloko
sifake episici isiwedzi zoko.

Indaba ka Stitch in Time.

(KuMheli weLang.)

Baba Mheli, ake ngipane amava
na mayelana nodiba osimlononye
wabantu lukaStitch-in-time. Yeboko
Stitch in time udaba operi kwa-
loko. Nempela kung-
inga nuna abetwan bokiti manje
bapelo esikoleni zim-Roma bush ye
tikole skukho esuhle kang ka
abas'piwe izibhlo esihle Melika esi-
tanda zingasosi kudwa sibong-
ngokuyiso. Izingane ztu emakolomeni
Ayiko make siheke lobulabu inx-
sonke. Uduka lola 'Stitch in time
ilolu. Okolukula abefud ai is'ndawo
lapo esikoleni hanzi gitali ngingane
samwuyi amahabulo nomu singale lezo
nege samwuyi amahabulo sincovane
ka gakamana neukulipu kwama-
nda ego. Ku-hle bokelok, kuqal-
izingana zebello labo kuqali nomu
niswiso esimkandala hukali. Bu's-
la nja batu msiyepi? K hle abar-
gikolo bakghak, loko basi nkut
itsha lokouga simewo una silinice
izingana ztu zvohi kuqafadi kus-z
sons and ba ke kutive amag-
celli njenzoba ngiwa kutive umpat
wezikole aseNanda Seminary yens
uqala ngokuta amagulu ezirane
mewekya anduba scabang nezem's
izingane ngisho njelo sham-Mr'con
Mission Station. Impela Intshiteni
lololabu ngoba atukulwa nje yingci
Fati iqiniso eliny ileli umu kup-ny-
siwya kahle indabu ziningi zingane
esiseMaricachill kungeza ngoba
beswesole indawo eManzimoti nase-
Nanda, kungoba besifanelu zina
ukuya kons em'Romezi zyakho pho,
lapo kusoleka bs? Uma ingene
yeko msali iti ny-funi ukuya eManzi-
moti nome em'Nandi isikala sayo
sikona supenyisisi ngani wena mz li
ubone ukuba yini? Mina ngiti ums
lendabu izukulunya kahle akubuzwe
kubupati z'kole zakiti ukuti singaki
izingane exiye emaRomezi ngenzo
yokotwela indawo. Hlolani udaba
inxa sonke.

JOJO MTSHEKERULA.

(UMATUKULUJA).

Ukutunywa kukaSobantu

Kwahembu isinigqole esimbili, eny-
enkulu enemphu kanya rokudha
abazhembu tekudha edebihle, ne-
cane pte-lesi esingqole ukulele
neukwutu zekrei. Ekuwu yabe
itshayela egwu Jojo kaNy-angana wa
Camme, intam o yesinkabiwo
two nzuNom-kai. Encane yejimo
hiu senku itshayela egwu Nom-kai
kuNomq q, intam o ip-twe nzu
Nosiwa wukwa N-cote. Ota-de uku
fondindu yothu-mehla kukaSob-
antu kw-Zulu sang-tengs incwana
lato kwa Vuso, Shatt'r & Co., Church
Street, P. M. Burz; eliny itino hiu
ku ukuti nzu o J-n, umfesi omes-
ku uku esepeti isti hmu.

Kul-o okati u udina bukulu as
intu eF-rm kwazoku nzu Mr. Torn-
sen, owabe epume kubeford si base
Norje, w-fits kanya noTotongwa-
nu, ikwala laku', nguye ewatu
u Nomispini, eny yejimoto esas-Eu
kanyeni kuleyo ntati. Nye ut to-
ngwana wate elioe nadudewato uPango
se.

Wahambu ke uSobantu waya nzu
yejimo kum-Ntwana uC-tshawyo emu-
niwak eMgwem, w-dhulela enku
sini kwa Nodwengu Wabuya stoko
zie, etole nesiza enekosi a'esireels
ukuthu kume isikle asChurch of
England kuso Ngo'a peia nokuya
wakwa wakha noRev R. Robert
son, umfundisi waseMasini, eNatal, oye
u w-fits wakha yens tu'ea siza
asipiveyo esis-entmi emide yakuwa
Magwaza UMsimba (Mr. Robertson)
wakha chambu uSobantu iku ababili
ofHendrik noS yajatelo, ababempela
sele. Isiza lesu s-eduse komusi we
ntrosi wase Kuketeketeni, opete yi
eduna nentokizani elungileyo, nato
menensi umus uSobantu keny na
bantsi baki, bebabu-ku namusi amahle
bedhi u-nysams yenkabi cyahitabu
uSobantu kulu musi wenkosi. Po ke
lapo abantu bebele esidchilim. Kul-
pu uNd i sti uba adhle amesi nerya
ma wsqumbu-loku pola uMagemane
kulu kons, kepa ixege eluguyi-
laqabu impel, selitona uMkungo
swossala yedwa tengeseto abafosw-
ababu, oMbuyasi noMantantsihi,
ababu empini enku leyo yombango
be'enga noCetshwayo, mduhu kupe-
abantu abanangi eNdulinde, nabemuki
awa ngumfula uTukela, mduhu smen-
ebata eye astisik e-Est London,
Port Elizabeth nee Kpi; owtakute
lisa kwanengis: telungu, uCetshawayo
nemensa isikeleni esikulu ingant
oku kwenzini nguyas ngibumi, owa
ci sei, ekugonda k-hle ukuti inkosana
ng Cetshwayo, wadibhu waq'ng
awi lokuti ngubuyaswe omkulu,
ensiwa ngukunxenala ukube laba abu-
ku beqedzona kona kusakuma ulito
ng obukosini bakwazula, ngokutelo-
kwe uina oNmantantsihi, eyora nje
nikazi stesibala nyo esegugile
(Ompende) namakosikasi amakulu ese
gugile nswu.

**Kubangwa yigazi
elimanzi.**

Abantu abanigi beti bagulisa yi-
zingo ngora hezwu kabulengu eqolo.
Kanti buningi ubshiong beqolo obu-
bangwua inyamwe esikandikileyo ne-
sigutshwa ukodhlu kunkuba kutiwe
yini enye Kwabanjalo igasi elidu-
ng ukwakisa.

AmoPink Pill ka Dr. Williams aka
igwi, ubshiong igolo bangabe bay-
di du mntu belingi lomnti bang'a-hli
skupeleni itambu abetbi bagulisa
tewa loka. Ukupomola noksure-
lapi ngam-Pink Pill anika amandila
ikoni kycyqd' ukukwela yiqolo
okunq'ngi ngisho umzimba wanulu-
ngu.

Kubantu a'sebele kanzima bare
beqise nabasina ngokweqileyo balsle
ingcosine kuhle basipite ngokunye
hene bz-lepwa ngam-Pink Pill ka Dr.
Williams kapela okundingekayo okxo-
sh, phob'ngu noksueqajewa okubi-
kesela ukuti urakwua paci. Unga-
wato'a amoPink Pill ka Dr. Williams
kumkemisi wakini noms kwa Dr.
Williams' Medicine Co., Long Street,
C po Town, nzo 3s 3d ngezabha noms
ngasitapa nzo 18s ungalizokeli iposi.

Esi-itunyelwe.

Omuqye umbaleli wetu wabekwa
Muji J mes Nkehlili ka Prince Alf'd
Street ngezisite kusihla kuitanza
lo-calo omkulu nomdanso iOrg-
ibewa nzu mukwana ukwunyane
wenku aza ka Nkehlili uMu Sito
kuLona nzo Mr. F. S. Maku was John-
newing nesig'i labantu bezohulile-
i, indokazi yomfu uFrank Ford
was Sunny View, Elendale est-de
ekatando ngezisite Ju 10, 1920
Indabu kule ogn, nze n: Tea am-
pukwe epukwe nzu M-s-J Jesus Nkehlili
euguhutile esu kw-wotzengwa
Udawebwe makoti uMiles Lottie Ford
estekate bonke ngukuhlelela wak-
uymeni uD. L. Maimanga wasihi-
wa nqomdieno wenswulile
Seoti kusa sekufita uMiles Maria
Midhla mrdudewabu nza Raeben
kugwya nabo sebezotengela owa bo-
omth do. Ngiswe n-uni sekuti angos-
ka ko Relief Street. Misungi imithab-
ngaloj ly.

Isimmo.

Uchlungano weZulu Congregational
Church uyhlanga ensIKINSI
ngindlelo eya kwaZulu. Isitech-
okwihla abu-kuca esase Frater
B. Hwy Station.

Lona ungahl nzano omkulu wo-
mnyaka Wogweng nzo 21st July
1920. OwamD-leg tes unoJuly 19
no20 kwaMr. Bhulose eNewlands-
da-zu M-g-ni River, isitech Duffe-
Road & B.d Hill.

S. B. SHIBE.

Denver Zar Station;
Unzimba Rail,
Natal.

**Kwa
Mfundisi**

Eduze nakwa
MYAMANA,
111 a FIELD STREET,
DURBAN.

Istolo esinamandla kakuksu impela
sunilwa wonke umntu, wesilwa nowe-
sifuzane. Nomu izinto sipakeme nje
ake nisobonela. Nobamba nidlellie.
Sitinge ngesibala, amasholo oE-
mbatwangapi, amabhayi, isiNtsho-
uwaRwada, amajasi, namabhantabi
vekuwa kwaggokwa, isijallimani nge-
mibala yonke, amPlinti amahle no-
Ketahimiya, noSetini, noTolibbahtash,
ababu, amahidi, namkwili emi-
shchede, isitaha ukudhlele namabho-
de, sonke isinhlobo samabokisi.
Worani nisotate inhlahl, nzo
wembe nihlile kwaMFUNDISI.

ISAZISO.

Uma ufana umuti wesilo yiya
istolo otenga kuso uku abike ubise
HARTLEY'S ORIENTAL VER-
MIFUGE (Umsaqutula) qnjisike
akuba lowu muti akunika wana u-
mewitobu sendhlo uqapeleise ukuti
ueyama like HARTLEY. Ning-
panjewane. Nibuse kumnni vi-
akili una engenay UMAQOTULA
gitameleli igama like bse-agluta-
mela kye, ngokwensa loko niyobe
inxa mina.

Mr. A. HTODD,
Umkemisi Wabantu,
REDHILL, Natal.

**EDWALEM HIGH SCHOOL
FOR
NATIVE BOYS.**

Come to Edwaleti High School for
native boys, to prepare yourself to
teach manual training or to do carpentry
or blacksmithing.

W. S. HOFFMAN, A. B., M. A.
Principal.

ISAZISO.

Kweswa st'abolel bakaMr. F. L.
Kuzwero ukuti ikeri lake seliv-
kase:

F. L. KUZWAYO,
Ekungoheni Store,
P. O. Mapamalo.

IMIKUHLANE YABANTWANA.

Nibopqa imikuhlane yabantwana
ngiylepwa ngq'ngi jengiye ukupila.
Ba-
pusiwe amPink Pill ka Dr. Williams
kumkemisi wakini noms kwa Dr.
Williams' Medicine Co., Long Street,
C po Town, nzo 3s 3d ngezabha noms
ngasitapa nzo 18s ungalizokeli iposi.

Ilanga la-
seNatal.Lansdown Mission
in Zululand.

(By REV. J. HAWKINS.)

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the Natives and authorized medium
for the publication of Government
notices to Natives throughout the
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the Editor, Ohlange, Phoenix. Re-
mittances to Rev. J. L. Dube, Ditto:

All communications intended for
publication to be accompanied by
sender's true name and address even
when writing under a nom de plume,
true name not to be published. The
Editor is not responsible for cor-
respondents' opinions.

Friday, June 25, 1920.

LORD BUXTON ON THE
NATIVE PROBLEM.

LORD BUXTON is touring the country
paying valedictory visits. In each
place he has touched upon the
Native question. Herewith his
words in Mariburg on the 21st.
Every one, I think admits that the
present position is not satisfactory,
and is steadily getting worse, and that
steps, and far-reaching steps, must be
taken to deal with the native problem.

"The Europeans are out of touch
with the natives. The natives are
rebelled and discriminated, and the
extremists are finding a fruitful field; yet
what we would desire would be that
the reasonable and the sane should be
encouraged and that the ground
should be cut from underneath the
feet of the dangerous agitator.

" Apart from my position as Governor-
General, through which I necessarily take
a constitutional interest in the
welfare of the natives; I have, as
High Commissioner, a special responsibility
for some two and a quarter
millions of natives outside the Union.
The native problem is not only one
for the Union, as any action taken in
regard to the natives in the Union
necessarily acts and re-acts on the
millions of natives outside the Union.
I hope therefore that I can say a few
words on the question and in a way
that will not meet with objection from
anyone.

"The fact that the native question
was referred to in the Official Speech
at the opening of Parliament is a hopeful
and significant fact.

"The proposals foreshadowed in the
Official Speech have crystallized into
the Bill which, after a debate carried
out at a high level, passed it: a second
reading without a division; an indica-
tion that the House of Assembly as a
whole desires to treat the native ques-
tion of National importance and
not from any party point of view.
This is good, for anything that brings
the native question into the party
arena decreases the moral authority of
the white man.

"The main object of the appointment
of a standing Native Commission,
of the creation of Native Councils and
the holding of Native Conferences, is,
I take it, threefold. It is desired to
bring the natives more in touch with
those who are responsible for their
welfare, to give the natives in the
native districts an opportunity of
taking a part, and an interest in their
own affairs and to give the natives a
means whereby they can express their
views in matters which concern them.
Certainly, whether a man be white or
black, it is better that he should have,
as a safety valve, some opportunity of
expressing his views. It is much better
to know what the natives are thinking
about and desiring, than to be living
in the dark.

In the Native High Court
Natal.

To MARK (XEGWANA) MATI-
BELA, lately of Durban, in the Pro-
vince of Natal, but whose present
whereabouts are unknown.

TAKE NOTICE that by Citation
this day issued from and filed in this
Office, you are required, on or before
the 21st day of July, 1920, to cause
an appearance to be entered in the
Court at Pietermaritzburg, in an
action against you by your wife,
MARIAN (TOBINI) MATIBELA,
of Isipingo, in the Province of Natal,
in which she claims:

1. A decree of restitution of conjugal
rights by reason of your malicious
desertion of her, failing which:

2. A decree of divorce.

3. Custody of the minor children

4. Dissolution of the community
of property and of Profit and Loss
existing between the parties by reason
of their marriage.

Costs of suit.

You will sufficiently appear for the
purposes of this Citation by appointing
an Attorney of the Court to act for
you and who shall so act, or by causing
to be entered with the Registrar an
address in Pietermaritzburg for the
service there in this action of notice
or the like upon you. In default of
an appearance hereunder on your behalf
this action may be proceeded with
without further notice to you.

Dated at Pietermaritzburg this 8th
day of June, 1920.

(Sd)

E. N. BRAADVENT

Registrar of the Court

(Sgd) EUGENE RENAUD,

Plaintiff's Attorney,

West Street, Durban.

Letter By Quiz No. 120.

This may be my last letter to you,
Dear Editor, I feel the parting, but it
has to be; nevertheless I shall not
forget what prompted the writing of
my letter to you and to your readers,
the love is just the same.

My parting words to your readers
is that the Bantu interests must be
conserved, there is no other way of
building up the country, South Africa,
and making a contented people in the land.

The class of savagery that lead

to such injustice