Sapumapi Tina?

UKUHLAZULULA UHLANGA.

Abakwa Ntembe laba yibona ndhlu enkulu ezala eziningi. Inkosi yabo enkulu kwaku uNoziyingili ka Makasana Ntembe; nguye oy'indhlunkulu yazo zonke izizwe ezisemansi otungulwini, ezigudhle ulwandhle olungas'enyakato yas'eningizimu kuje bnduze kwelas'Swazini, kude bnduze futi kwelama Putukezi. otungulwini.

AmaNgwane lawa akwa Luhlongwana abe isizwe esikulu esidumileyo. epetwe ngu Matiwane ka Masumpa, owaka wati ulwa no Tshaka, kepa wahluleki, wabuya wapindela kuye uTshaka waya kuti "Igade idiniwe wena ka Senzangakona, us'ungahlulile." Nembala inkosi yavuma ukumtola abe pansi kwayo. Kwahamba kwahamba, kwati emva kwaloko, ese ngumuntu ka Tshaka naye njengabanye bonke, kwavela umuntu otile omubi,—njengokwenza kwabo bonke abantu ababi bohlobo lwakiti,—wamota enkosini ngokuti usazingela ubukosi; nangokuTshaka esembulala. Ukubulawa kwake wayiswa eweni elalingakona eduze kwomuzi wabulawelwa kulo. Kwase kutiwa leyo ndawo kukwa "Matiwane," loku kune kube namhlanje kusatshiwo njalo.

KuMangwane kupuma amaBomvu—laba abanquma indiki. Akeng initatele karcinyane ukuzalana kwabo. Inkosi yamaBomvu ekona namhlanje ngu Nyoniyezwe, ka Mawele, ka Somhashi, ka Nzombane, ka Matomela, ka Ndhlovu, ka Nyonemnyama, ka Mbomvu, ka Nomapikela, ka Ngubane, ka Ngogo, ka Myaluza ka Ngcukumana, ka Ngwane ka Nomafu. Kunjalo-ke ukuzalwa kwalaba bes'ema Bomvini, osekutiwa isibongo sabo "Ngubane" "Mbomvu," nanhlanje. Sebandile sebe uezindhlu eziningi nabo namhlanje, ngeba uNzombane wazala uSomhashi inkosana yake, wazala uHomoi futi; uNzombane wabezalwa kanye no Myoli, bengamadodana ka Matomela bobabili. Wati uMyoli wazala uSobuza, uSobuza wazala uNjengabantu, inkosana yake ayishiye namhlanje. Kuyandiwa imihla yonke. UNgwane lowo seku uye ozala abakwa Luhlongwana.

INHLOKO III.

Ake nginixoxele kancane indaba enkulu eyaxabanisa uTshaka no Zwide, inkosi yakwa Ndwandwe eyabe ilake lonke leliya osekwake inkantolo kulo namhla yakwa Nongoma, kwa Zulu. UTshaka wabe ete ukuzalwa kwake wazalelwa Elangeni ekuyakwonina ezalwa yindodakazi ka Makedama ka Mbengi, inkosi yakwa Mhlongo, Elangeni. USenzangakona ka Jama, ka Ndaba, ka Punga, ka Mageba, wati lapo ese insizwa engakaganwa, wabe alusa izinkomo kanye nezinye izinsizwa ezi abantu bakwabo baka yise; kuti lapo kwaluselwe kona kuhlatshwe amatole lawa ase izinkabi ezinonileyo, kudhliwe. Kuhambe kwahamba kwenziwa njalo, kute ngolunye usuku, izintombi zas'Elangeni zalusile nazo, zikuye nenkosazana ka Makedama, zabonana nalaba bakwa Zulu; zat'uba zifike kubo, bazipa nazo inyama abayihlabile. Kulapo-ke, lapa uSenzangakona wabonana kona no Nandi, inkosazana ka Makedama ka Mbengi we Nguga, baza bahlangana kona lapo endhle esihlahleni okwakuhlalwa kuso; sahlala-ke isisu sika Tshaka. Kuhambe kwahamba kwaza kwabonakala ukuti inkosazana imiti; kwasokwaziwa-ke ukuti kwenziwe ngu Senzangakona loko, ngoba es'ebuzwe qede wavuma, nezinsizwa zake zavuma nazo. Kepa noko kezanga ekaya kwa Zulu uNandi, wahlala kubo njalo waza wamzala uTshaka. Ute ukuba akulakule uTshaka abe nguinfanyana owalusa amatole kanye nomntwana wenkosi yas'Elangeni, ati amatshe abo abawalusayo—izinkomo pela zabafana ekwaluseni—(loku pela kukona izinkunzi zalaw'omatshe okutiwa nazo zibanga lezo'nkomazi)—inkuzi ka Tshaka ibe namandhla njalo, izinge ibulala eyomntwana wenkosi was'Elangeni. Kuhambe kwahamba benza njalo, waza wakubika ekaya lowo nintwana wenkosi, ukuti uTshaka uyamhlupa, ngoba uzinge ebulala inkuzi yake njalo inxa bedhlela amatshe. Loko kwaba buhlungu pakati kwomuzi was'Elangeni, ukuba ati umntwana wenkosi yakubo ahlutshwe ngumntwana ozelwe yindodakazi ofihliwe. Kepa noko akubanga nto yalito loko enkosini, ngoba pela uTshaka wab'ezelwe umntanake naye. Kuhambe kwahamba kunjalo, kwaza kwaba'buhlungu esalakazini esi nnina ka Nandi' sizwa kukutinywa kabuhlungu ngomntwana womntana waso pakati kwomuzi, sabona ukuti bangahle banbulale. Sasesimnikisa njalo, samnika umuntu esimsebabayo oy'inceku yaso sati kamyise kubo ayohlala kona. Kwaba njalo-ke ukuzalwa nokuhamba kuka Tshaka, ukuba aze akulele kwaMtetwa nje—way'ehlupa, ehlupeka naye futi. Kwati emva kwaloku, unina way kwendela ku Gendeyana, lapa wafika wazala kona uNgwadi, ok'uyena engowakwabo Tshaka benenkosazana uNomcoba.

Ukule wakula-ke elapo kwa Mtetwa, wazi wamuzwa kaloku uyise ukuti ulapo. Nangoke etata abantu abatile ehamba nabo eya kona kwa Mtetwa eyakuqomisa. Kuleyonkati uSenzangakona wab'es'ebuzele bonke lababantwana bake—oMhlangana, noDingane, no Mpande, noMfihlo, noGqugqu, inkosana yake eti ngu Nomkwaimba (owabulawa uTshaka ukungena kwake ekaya). Ute uba uSenzangakona afike kwa Mtetwa kwaba kuhle nje kakulu nas'enkosini yakwa Mtetwa, kwahlatshwa izinkabi, kwadhliwa kwabuswa. Ukuze uTtshaka ambulale nje umfo wabo lowo uNomkwaimba, wanengwa ngumkuba owenziwa nguyise, ukuba ati lapa ecela umkonto owabe es'ekade ewubonile uyise engakafiki esaye kugeza, wati lapa awucelayo, inkosi yati, "Mntanami, akusiwo owami lomkonto, ngowomfo wenu." Abuze ukuti "Ngubani lowo mfo wetu? Ati uyise "Ngu Nomkwaimba." Wanengwa-ke uTshaka, wabona ukuti uyambeka uNomkwaimba lona. Ute ebuya uSenzangakona lapo kwa Mtetwa wabe es'ezitwele es'ehlatshwe isifo. Kanti ubuya es'egula nje, nangu uTshaka es'emlandela naye, es'egoduka kaloku es'eya kwa Zulu. Ute esati qata nje ukungena ekaya, wase embulala umfo wabo lowo uNomkwaimba kanye noyisekazi uMudhli. Ute etuka uSenzangakona, esand'ukufika naye, efika es'egula, wezwa sekutiwa "Nansi indodana yako uTshaka es'efikile; us'ebulele uNomkwaimba noMudhli!" Wetuka uSenzangakona, wetuka qede, watshaywa uvalo njalo, wabe uyapela. Ngaso leso sikati kwasokufika umbiko obuhlungu ku Tshaka, wokuti: uDingiswayo owayengu yise okad'empete kahle waze wamkulisa, kaseko, ubulewe ngu Zwide ka Langa; ngoba uDingiswayo ute uhambela ku Zwide eti eyekuqomisa, wafika wabulawa engazi, engalwi. Uzwani-ke! wabe uyahloma njalo uNodum'ehlezi ka Menzi, uLembe eleqa amanye amalembe ngokukalipa. Wahambe es'ebuta impi izwe lonke. Kwati uba ayihlomise ayiti du, wayiyisa-ke kaloku umfo ka Senzangakona. Kukwamdhla eti uba ayitete es'epakati kwomkumbu lwawa panzi upape lwake lwendwa alutweleyo; lwat'uba luwele pansi watsho-ke kaloku wati; "Sengimpete, mabandhla ka Mjokwane ka Ndaba," wabonga aoyisemkulu. Po, loku naye umfo ka Langa lona wabe nguye owab'epakeme kunezinye izizwe, wab'engahle acabange kwona ukucabanga, ukuti angahle ati yena uTshaka, kona es'ehlanganisele izizwana lezi kanye nempi yakwa Mtetwa, enze uto kuye! Pika. Yayelana ke lapo, yalwa ngokwesabekayo lapo, ukuko lwemuka nomoya, umuntu wabona isihlangu lesi sendoda sibheka pezulu. Ku lapo kwahlabarela kona uMvundhlana kaMenziwa wakwa Biyela, uNdonga—zelangwe ngibe ngiyazibize ziyesabela: oncintshwe ishoba nguDhlungwana wo' mbelebele waze walipiwa nguMacingwane was'Engonyameni. Wo wahlabana ke lapo uZulu ka Malandela, ukuko lwemuka nomoya. Ute uba abone uTshaka kuloku ukuti eyake inamandhla, wab'es'ehlomisa enye ekade ihlezi ifihliwe, wayiqondisa ekaya emzini ka Zwide, wati mayihambe yenze amahubo akwaNxumalo ize-ifike ngasekaya, kona bengayikubona ukuti yizita, baze bacabange bati eyakubo. Laboke baishiya isalwa lena, baqonda kona komukulu lapo kukona uZwide inkosi. Bati lapa sebesondele eduze nemizi yakomuKulu, baqala ukwenza amahubo amakulu akona amakulu empi; kwapuma isifazana sakona sahlaba imikosi, senaneia impi yakubo enqobile, yaze yati lapa isiqala ukungena ekaya (po-ke loku nani niyazazi izihalijana zakwaZulu pela) bezwa nje abantu sebebagwaze beti "Ngadhla!" anduba baqale ukuba betuke; nayo inkosi yapuma yabhangazela lapo isibaleka. Izihalijana zabagwaza-ke abantu sebebaleka bebekade bengazi. Yabe nalapaya emuva is' iyibhedulile yayicita. Kwaba ukuciteka kwesizwe sakwa Ndwandwe njaloke loko bati abaseleyo basebekonza kuTshaka loku kuze kube namhlanje.

Wabuya-ke uTshaka, wangena ebukosini buka yise. Kabulalanga muntu noyedwa kulaba baka yise ngapandhle kukaNomkwaimba lowo ay'esembonile ukuti nguye ozaubekwa nguyise abe inkosana. Wabayeka nje, wahlala nabo bonke abafo-wabo, wabahlonipa, bati nabo bahlonipa yena, bamazisa ukuti, nguye oy'inkosana kayise. Kodwa akubange kusavuma ukuba abeke pansi isihlangu, wabaloku esehlasela njalo ezizweni ezingavumi ukuti uyi nkosi yazo. Kwati-ke njengokuba ekade epetwe kwaMtetwa, nabo bapatwa uyena njalo; kwasekuba njalo ezwe ni lonke, laba pansi kuka Tshaka.

Kulawa makosi amabili akwaMalandela—uSenzangakona no Pakatwayo ka Kondhlo—omkulu kwabe kungu-Pakatwayo, kodwa uSenzangakona wabe engapansi kwepiko lika Pakatwayo, ukuze atukutele uTshaka, wesuka uPakatwayo wamtuka uTshaka wati: "Eya! yini yona uTshaka, igamata-ndukwana leli, eliti lidhla libe lipete ingxwembe ngalapa, lifumbete umcaba ngalapa; kusondele inja, liyitshaye ngekanda!!" Niyalizwake nani lelo' lizwi lokweyisa lokuti "Eya! yini yona uTshaka!" liti uTshaka ungu'kuta! Nomuntu nje ongenkosi angenze avuma kutshiwo njalo kuyena. Kute-ke ngolunye usuku uTshaka wahlasela kuPakatwayo; waiyala impi yake wati: "Nize ningambulali anombamba nje nimlete lapa kimi." Yayake ekaTshaka Oyengweni. Yati ilwa lapaya enye yabe iyakona koMkulu. Yafike yambamba uPakatwayo, ite isihamba naye isimuyisa kumfowabo uTshaka njengoba etshilo, yafa inkosi edumileyo, yafa ingapatwanga ngezandhla ezimbi, yabulawa luvalo.

Ngingezibale, kambe, ezinye izizwana lezi ezi izigwayana ukuti zabe zingahle zilwe noTshaka, ukupela uMacingwane ka Lubhokc, inkosi yamaCunu, owake wati uyalwa, ukugcina wabaleka waye waposeka eNsikeni kwelaseKoloni, lapa wafela kona. UZimema lona ka Pakade wabe elanda amanxiwa kayisemkulu. Ngiyambona futi uMatiwane lona inkos'enkulu yamaNgwana, owati uba ahluleke ekade es' ebalekile, waziyisa pambi kuka Tshaka, wati: "Igade idiniwe, wena kaSenzagakona, tola. Nembala uTshaka enomusa, enomrau futi, kungenjengaloku bemtuka beti wab'engenamrau, wavuma ukumtola uMatiwane abe umuntu wake. Kanti kuzauti emveni kwaloko, izifamona zimhlebe enkosini ngoba zibona uTshaka emhlonipa uMatiwane, waese'yaubulawelwa esiweni esinodonga olukulu, lapo sekutiwa kukwaMatiwane namhlanje. Bonke ababetola amacala okubulawa emuva kwaloko kwase kutiwa kubo muyiseni kwaMatiwane. Ngingenbale futi owas' Embo umuzi; uZihlandhlo wab'etandana kakulu noTshaka—amate nolimi—babehlukene ngamakanda kupela umuntu wabe emunye; loku uZihlandhlo uze wabulawa ngu Dingane nje es'eqale ngokubulala uTshaka.

Pela uTshaka wab'eti uZihlandhlo ngumnawa wake. NguMzilikazi ka-Matshobana, inkosi yokwa Kumalo, owake walwa noTshaka. Wamxotsha wambhekisa kuleliya las'enyakato, asebeti kukwa "Buluwayo," lapa beti kagwangqa ulimi lokuti kwaBulawayo. Wabaleka-ke uNqeto kaKondhlo, es' efile umfowabo uPakatwayo, owabe eyi nkosi enkulu edumileyo; wahambeti lapa edhlula kona enze isivivane. Waqubeka njalo waze wayakufika kwelase ntshonalanga ngakwelase Koloni. Iyoleyoke inkati yokubaleka kwalaba bako Madikane ka Kalimeshe.

Isililo.

UBUBI MTULI KASEKO.

Izindaba zalo'nyaka opezulu zibulungu zonke, akuko ngalapa zitokozisa ngakona. Ngolwesibili oludhlule (Nov. 9) sibikelwe ukuti uBubi ka Nondenisa was'emaTulini usishiye ngo Mgqibelo loya (Nov. 6) engagulanga kangakanani, kungati izinsukwana nje ezingengaki. Ukufa kwake kus'ehlele ngapezulu njengomnonco, kwasizuma kabi singazi luto. Bonke abamaziyo lo'mfo kaNondenisa bayakudabuka njengami nje lape sebezwa ukuti usebashiyile kabasayikupinda bambone kuleli sebeyakuze bambone kwelizayo sebedhlulile nabo kuleli.

Yena wab'engomunye walabo bafana okwati ukufika kuka Sobantu babutwa bayakufundiswa Ekukanyeni ngo 1856 wafika engumfanyana osongati unemiyaka ey'inkota kumbe engapezulu, kunye nabanye ababengapansi nangapezu kwake ababe'mashumi mahlanu. Kute uba kupele iminyaka emihlanu be'esikoleni, uSobantu wamfundisa umsebenzi wokucotsha ama type kanye nabanye; bati abanye wabafundisa ukutunga izixatuba, abanye ukutunga izingubo. Kwati ngokudembesela kwabafana basuka baciteka, bengakwazi abakwenzayo. Ute naye uBubi lapa es'eti weqile njengabanye, uSobantu watumela kuNondenisa waya kumlanda. Wahlala njalo-ke uBubi es'emsebenzini wenkosi waza waqala ukukula naye, wabona kaloku ukuti kalungisi luto ngokuhlala kwake ekaya engenzi luto, inganti ub'ekade esebenzela inkosi engaka uSobantu, omtanda kangaka,

Ute es'elapo ekaya ngo 1879, kwaqamuka impi yabelungu eyaihlasela kwaZulu ia'iyakucita izwe. Kuleyo nkati wabesekaya uBubi; uyise uNondenisa, epete isifunda sake njengamanye amakosi, wakipa abantu bokuya kwelekelela empini yabelungu, ababeceliwe kwomkulu; kulab'bantu bakayise wafika wenziwa induna yokubapata wayitokozisa impela induna yomlungu eyaibapete, igama lake yalipakamisa.

Ute uba abuyele Ekukanyeni, uBubi wasebenza kakulu endhlini yokucindezela izincwadi, inkosi yaqala ukukulisa uhlamvana lwake lokurola, ngoba esebenza kahle ngesinwe emsebenzini awenzayo. Po-ke, loku kuleyo'nkati yonke wab'ese insizwa engakatati, wab'eti lonke uhlamvu aluzuzileyo alwehlise aluyise ekaya kuyise ukuba azenzele ngalo akubonayo. Kuhambe kwahamba kaloku, waganwa uBubi kaNondenisa, waganwa yintombi kaSobhuza wakwa Ncolosi, owab'engomunye wabanumzana ababewele noBheje kaJali enkatini yaleyo'mpi yokuhlasela kwempi yabelungu beyakucita izwe lakwaZulu. Lo'muntu uBheje wabe eyisikulu engumntwana wenkosi yakwa Ncolosi; wahlubuka-ke naye kuleyo akati wawelela kwaZulu. Ite uba imgane leyo'ntombi ka'Sobhuza uNomvoti, kwabakuhle kwadela emaTulini, uNondenisa, ey'inkosi epete isifunda sake, wajabula kakulu ukulobolela indodana yake encane endhlini yakwabo, ngoba ebona umntwana wake omlelayo, omuzwayo. omtandayo. Akubanga'ndaba enkulu ukunika uSobhuza zonke izinkomo zake zokumlobolela ngesikatshana nje; wase uyagcagca njalo oka Sobhuza. Emveni es'egcagcile, wakupuka uBubi waya emsebenzini wake enkosini Ekukanyeni. Wahlala esebenza njalo, etumela imali ayizuzileyo kuye uyise, nomkake uNomvoti esahlezi kona lapo ekaya nomnewabo omkulu endhlini yakwabo uNozitshada.

Kuleye'nkati, kambe uNondenisa wa 'eb'esekulile, engasakujwayele kakulu nokudhla izidhlo zabantu lezi, es'etanda izidhlo ezitambileyo zodwa—aofulawa, shukela, makofi, matiye,—ngoba loku okulukunyana kungasamngeni kahle. Lapo-ke indodana yake emtandayo yazinge seiti lapo itola imali, itenge wona amasaka lawa ka shukela, nawaka fulawa, nawamatiye, nawamakofi, kutwalwe yinqola iyokudinsila kuyise. Kwaqina enhliz'yweni kayise ukuti nempela kako olingana nalom'ntwana wami. Kute-ke mzuku esebona uyise ukuti izinsuku zake sezifinyela wamtumela wambiza uBubi, ute uba afike kuye, wamhlepulela ezinkomeni zake, wamabela eti 'ngibuyisa kuwe loku owabe ukwenza, ulahlekelwa ngenxa yami,' Wamnika umhlambi omkulu wezinkomo. Kwati, ngoba uyise ebona ukuti loku kuzaukuba ngumona kwabanye abakulu abangapezu kuka Bubi, wase ebatshena eti,: "Loku ngikwenzela ukubuyisa amandhla ka Bubi ebeniwa bona nani ewenza kimi engondhla; niyazike nani ukuti angumfokazi yena."

Wahlala njaloke uBubi Ekukanyeni, esebenza etokozisa inkosi, kwaze kwafika usuku lolo olukulu lokumuka kwake ubaba uSobantu ngoJune 20, 1883. Nguye owabe ekona emgonile nakuleyo nkati, yokumuka kwake. Kute noma is'igodukile 'inkosi' uBubi wahlala wabambelela njalo ezintandaneni zikaSobantu— inkosikazi namakosazana, enkulu nencane.

Wab'e kunye nenkosazan'enkulu kulezo nsuku zokuhlupeka okwesabekayo kwabantwana benkosi—oNdabuko noTshiugane nengane yomnewabo uDinuzulu—ababebotshwe Etshowe. Kuleyo 'ndawo wabe esebenza umsebenzi omkulu wokwelekelela inkosazana ngokuyipekela nangokuyigezela izingubo. Pe-ke, loku yena wab'e ixubungu, enomusa, ekutele kakulu, ekwazi ukuvuka ekuseni bengakavuki abanye, abase umlilo, ayekuteza izinkuni ehlatini, ab' es'epeka neketelá nepalishi lenkosazana bayaqala bevuka bonke sekukade kuvutiwe, okobani elungisela okobani iyavulwa inkantolo, inkosazana nabantu bayo basebedhlile. Kwahlala kunjalo-njalo aze apela amacala onke abantwana benkosi kanye nawabantu Etshowe.

Kute emva kwaloko inkosikazi yawela yaya pesheya kanye namakosazana lte uba ibuye pesheya yagoduka ngo 1893, emva kweminyaka elishumi ishiywe yinkosi. Emveni kwalezo'nyanga yawela inkosazana uDhlwedhlwe, es'ela ndela abantwana asebeyiswe eSt. Helena; wapelezelwa ngu Bubi yedwa eSt. Helena kubantwana; okwaze kwati ngesikati wadedelwa wabuya uBubi weza Ekukanyeni.

Wahlala njalo 'akile uBubi Ekukanyeni, kwaze kwafika isikati seBill elacita izimpahla zeChurch-of-England Natal ngo 1910, mdhla sekutiwa mazibuyele eChurch of the Province of S.A. Lelo'Bill lawucita wonke umuzi kaSobantu, uBishop Baines wawacita amakosazana omabili, wangenisa amaJalimane ukuba ehlukaniselane izwe lonke lase kuKanyeni. Po-ke, loku wonke umuntu uyazi, amaJalimane angahle akotane nobani! Baciteka bonke-ke abantu baka Sobantu, bahlakazeka izwe lonke. Usishiya nje namuhla lo'mfo ka Nondenisa o'nhliziyo'enhle, otand' abantu banke, kaseko Ekukanyeni, sewati uba axotshwe wakumbula kubo emaTulini kwesika Mcotoi ka Mnini, kuManti, Emsimbazi, lapa ungena kona elwandhle.

Sidabukile siyalila; uBubi ub'engakafiki enkatini yake yokugoduka, ngoba ubesadhlule emashumini ayisitupa nomuvo kupela, engakadhluli emgabelweni owaziwayo—emashumini ayinkota noma ashiyagalombili. Kungati ufe ngengozi kungesiso isikati sake. Po, loku sikuleka siti:—

"Anobekela kuze,
Kufik'inkati yayo;
Bupele ubumnyama,
Kuvele ukukanya;"

Kufanele sime njalo silalele okutshiwoyo ngoba:—

"Singebhubhe engatshongo,
Angaz'atsh'uBaba wetu,
Singebe izintandane,
Ngoba us'unati njalo."

Kepa kuyasitokozissa kancane ukwazi ukuti nonxa esishiyile nje uyishiyile induku ebandhla, usekona uMzongandi nabafowabo abancane. Siyetemba ngo kute nqi, siti siyakupinde simbone nati. Siyetemba futi ukuti uBaba umamkele wamgona ngezandhla zake ezinomusa, njengokuba eti: "Emzini ka Baba kukona izindhlu eziningi."

Impi Yamambuka

Ekuhlanganeni komPakati kwapuma izwi kuwo lokuba kuketwe amadoda aite ahlole ukuti amambuka lawa avezwa yini, isici esenza ukuba bati bengabaka King bonke kepa badhlule bapendukele yena. Lasebenza lagcina.

Namhla sekubuye kuketwa izazi zomteto ukuba zihlolisise okuisona samba sokuhlebuka umBaso ukuti sabe siyini. Namuhla kuketwe amaJaji aoMr. J. H. Lenge, Mr. W. Steele, noMr. P. A. Huttons, uMr. S. J. Eales isandhla.

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

ILANGA LASE NATAL

Friday, November 19, 1915.

Parasitic Trumpery.

To speak pleasantly to or of a people meets with favour, but to be analytical and speak of unpleasant facts generally meets with frowns or something worse. Yet there are times to speak out, and duty sometime command us to speak out, even risking consequences. We have of late been trying to draw attention to several drawbacks in our accepted mode of living, which if corrected would add considerable comfort to the common weal; and for that purpose we venture to speak again on the advisability of avoiding certain things. It is wellknown that the superfluities of food, dress, and furnishing entail a great burden on the larger part of the people, and so used are they to having things that they could well do without, that any suggestion that points out the parasitic nature of the bulk of the superfluities, that such suggestions are taken as insults rather than recommendations of caution. Self-centred pride does not feel inclined to foreshorten its pleasure even when the demands and ravages of war make it imperative that such foreshortening should take place. The raveilers in superfluities do not refuse to serve their country, but what they do, is done with such ill grace that one cannot believe that the hearts of such people are in their doing of their duty. One man sets his heart on this or that trifle, even though it is made in Germany or U.S.A. And some woman feels that she must have some particular colour as though her whole mentality depended on it. What a show of weakness of character is here involved; principle and the common good are held to be not good enough to be weighed against the petty wants of insatiable self-sufficiency. But what are the awful facts? Such persons characters are being slowly perforated by the ideas of supposed need of the thousand and one commercial superfluities, people so engrossed with their own fancies should not imagine that they are a source of strength to their nation; they may fluster round a bit in this or that popular movement, but their hearts are set on the finery that is so charming to them. The sturdy level-headed person is of the strengthening force that girds his nation together. The defenders, contenders and salvors cannot rejoice in parasitical trumpery that lowers the honour of their nation and themselves.

A Premium on Degradation.

THE ERRATIC MUNICIPALITY OF Johannesburg is now running amuck in licensing Bars for encouraging the drinking habit among the Natives of thet Rand. Of course they will profess to comply with the law (?) which means dodging it. The whole matter savours of hypocrisy and predaceousness. The misfortune is that there are so many fools among the large Native population of the Rand, who will play right into the hands of their natural enemies; and that is the danger that the intelligent Natives have to bear so long as the foolish part of the Natives is beguiled with the ornamented trap of sensuous and thievish traders. If they would only stiffen their backs and refuse to be trapped by people whom they must know are against the Nationality of the Bantu, they would feel the bounding pulse of manhood, and could scorn their polished and greedy foes.

Reinforced concrete Tanks.

MANY OF THE PEOPLE IN THIS country are obliged to have tanks for their water supply, and the old 400 gallon iron state tank has been displaced by the corrugated-sheet tank, but to day reinforced cement tanks promise to push the iron tanks out of the market; and a good thing to, it may be said, for the durability of the cement tank is far beyond the other kinds. It would be well for our rural friends to see what can be done to enhance their supply of water. Should there be much demand for making reinforced-concrete tanks, there would probably be firms that would soon contract on easy terms for all such work being done. There is a fine opening for some enterprising firm to initiate a systematic plan for supplying country orders of this kind.

GENERAL NOTES.

The War drags on with its great burdens, but there are many great lessons involved, which the thoughtful will do well to ponder over. Bluff and impudence will not lead up to victory. It may safely be said that not any previous war can be held as a precedent in any respect with regard to the character of the present War.

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General Botha's comment on Native religious tendencies brings forward an interesting and valuable matter; possibly the Bantu, like many other Nations get a bit excited as soon as they feel their feet on the highway of enlarging thought. They were religious in a way before the Bafundisi came to this land, but of course did not reflect upon it; and hence it appears as though religious instruction has given force to their reflectiveness, rather than to concept of original thought. Under such conditions it is natural for a strong varience of notion to insue. We do not differ with the General as to the mischieveousness of such ideas and practice but we think the best method of correction is to teach them out of it. Bullying would only make the error take deeper root. Let the teachers, therefor, take FACT as the standard of their teaching, and, then, the sentimal bobberish will fall away for want of cohesion; and no one will respect the teachers the less for depending upon FACT. We shall do well to try this method of correction.

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The problem of interpreters at the courts calls for adjustment. But the excuse of finding a job for a poor "white man" is one of the flimsiest that could be brought forward. The great bulk of the Natives. But there are the ideal cravings of the more intelligent of them, and that is, that no obstacles shall be thrown in the way of those who haven atural ability to rise in economic value. These two desires are based upon a concept of Justice, which many an intelligent Native finds is not complied with by many a Colonial. The aggravation of continued opposition is driving some of them to denounce the various institutional demands as being unequal to carry out what those religious and social intitutions require. This is a serious matter and will have to be considered.

What are the Natives Aspirations?

SOME PERSONS WOULD DOUBT WHETHER the Natives have any but such a supposition would only show that human propensity was but slightly understood. There must be a general desire on the part of Natives with regard to their on coming future. First it may be accepted that a desire for less discomfort is prevalent, for they are aware of their discomfort, and they get angry at the hard indifference of those who could and should do something to lessen the unnecessary discomfort. This probably affects the applicants for that service should have passed a strict examination before being recommended for selection, but no favour should be shown to either Native or colonial candidates.

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There are cases of young Native men inducting Native girls eloping for marrital purposes. This should be severely punished, as the Government has taken over tribal responsibility in such cases and must not allow those young Turks to suppose that they are masters in the field.

Thou Art the Man!

To the Editor "ILANGA LASE NATAL."

Sir,—I am again constrained to break in upon your peace and call Mr. Selby Msimang's attention to the following passages which have emanated from his "quill."

1. In his letter to "Ilanga" October 29, 1915 he delivers his soul as follows:—"Let those of civilized nations remember that if they disregard the ethical principle that 'contempt of men is the ground-feature of heathenism' they shall be branded with practising one of the foulest games of the lowest order of barbarism."

2. In "Abantu-Batho" of December 5th 1913 the same gentleman relieved himself of bile as follows:—"This morning we visited his (Manok'i) grinding stone which is worked by an Indian and another man who I need not described and I refuse to describe for national reasons." "Abantu-Batho's" Special Commissioner in his report of "Mafukuzela's visit to Lydenburg." "Abantu-Batho's" Special Commissioner as referred to in the second of the foregoing extracts was none other than Mr. Selby Msimang. In 1913 he was guilty of the "contempt of men" with regard to the other "man at Manok's grinding stone—whom he refused "to describe for natural reasons." Yet he is swift to stab those of the civilized nations who "disregard the ethical principle which he has disregarded. Since by extract 2 above his own mouth convicts him can Mr. Msimang show cause why he shall not "be branded with practising one of the foulest games of the lowest order of barbarism?" For the second time you have bitten your own tail old fellow! See thou do it not again!

Yours etc.

ROBERT GRENDON.

Nov. 5, 1915.

Science Notes No. 189.

People often wonder how growth of vegetable and animal organisms takes place, certain scientists tell us how cells keep on dividing into two parts which soon after become cimylete cells ready to divide again an infinitism. But they do not tell us what power brought the cells into being or who devised the parts and functions of those cells; they stop before the logical demand is made, or declare they are not ontologists, as though their idea of science had nothing to do with causation. This shirking of the responsibility leads one to suppose that their field of effects resembles somewhat the being accustomed to shallow water, and that they are afraid of getting out of their depth. If it can be agreed that the enquiries have not yet reached the line of causation, then a halt in our conclusions might reasonally be called until further forward movement has been made to warrant the putting forth the scientific scouts a fresh. The current theory of the molecules of the food being added to the molecules of the body, suits the science of mere effectives very well, but unfortunately for them, there is another cult that denies that such is the case, that new cult, or school, admits that the particles of food perform a function but it is by virtue of their molecular magnetic potential, and not by the addition of their molecular bulk. Consequently expansion of growth is by magnetic activity, and not by addition of extra bulk. Carefully arranged botanic and pathologic experiments testify to this more advanced view of the law of growth. By this doctrine it is found that a wider difference exists between the organic and the inorganic, it is not merely one of passivity or activity, but planes of different resourcefulness of the intelligent power that brings them into being for its respective purposes. All organic forms have an astro-etheric pretype, but inorganic forms have only an etheric pretype; hence it is folly to suppose that the inorganic can be other than what it is. Its affinities are all on the same plane of being as itself. The activities of the organic (not all that is supposed to be organic) has a very much larger field of action, for it is a sub-servient to a much higher power, its existence depends entirely upon that higher finite power, from which it really gets expansion of growth.