Sapumapi Tina?

UKUHLAZULULA UHLANGA.

Ake nginidhlele kancinyane indaba yokubseka kuka Maditane kwaZulu.

Kwa'uba kuyene nTshaka ebukoisin kwaZulu, abaleka amaBaca. Abe akile nase zansi nezwe, lapaya ngakule'ntab enkulu enamahlati amakulu okativa ukubizwa kwayo "uNgoye." Abalek njalo, abona inikaba nezindaba ezibohlungu esezziwa ku'bantu nguTshaka. Lelibizo lokuti amaBaca atisiso libongo salaba'bantu; kutshiwo ngoba babhaca kulelo'hlati elikulu. Ukuze babaleke nje, angazi ukuti kwakusuke ngusicisini. NgabakwaZulu bona ngoqobo isizalo nesilongo salo, ngabakwa "Lwenja, abasbongo sibi singabiwa ngabalandekazi." namhla osekutiwa "Ndabezita" kubo. ngokutata isilongo sakwaKumalo namaMbata. Kutiwa-ke, lababantu bat'uba bangene eNgoye lapo, bahlala kona bacatsha; kubaze bawubasa umlilo; yati nenyama yenkomo abayihlabile, bayigeva ngenza yokwesaba ukuba kubekona istutu. Bate besuka lapo babehamba ngokunyenya, bahamba baza bafika lapa kwaKwela (Otto's Bluff). Yibo lapa abacamba lo'mfula omku u (uMngeni) bari ngu "Msonganyati." Niyalizwa tuti ibizo lalo'mfulana oseduze kwseOtto's Bluff okutiwa kukwa "Notuli." UNotuli lona yabe ngomunye umnun zana wakon. Lavela lapo-ke lelo'bizo lokuti bang'amaBaca, kutshiwo ngaso loko'kucatsha kwabo. Kungako loko-ke ukuba umuntu walololuhlanga angejabule ukuti umupile inyama inxa uligagalanga ngokumupa inyama eluhlazi, ake afakize; bakutata mhlaloko.

INHLOKO IV.

Zinjaloke izindaba zokufika kwetu sehla kenyakato, sasinemi ango eminingi, kubangwa ubukosi, wa uTshaka wazinq ba zonke ezibye izizwe: bavuma-ke konke ukuti nguye o'inkosi yabo bonke. Njengokuba sasi sonke namhlanje, ukuti ukuba sakuvelanga lelishinga lakwa Bhibhi eli zuDingane elambu alayo, uTshaka wa'eyakupumelela ekubuseni lelizwe konke. Po, Mamo kwati ngalo'mona, umbhanana, umrobolo esazalwa nawo, bayibulala inkosi yamakosi, bayibulalela amangaba beti yilo asebezakumisa umkuso oqinileyo kwaZulu, kanti bayawuwisa! Umbango lona nokungezwani akumisi sizwe, kuyacita. Futi kwakungasayikwenzeka ukuba uTshaka angabusi anqobe loku inhliziyo yake yabe ihlakanipile, ezwana kahle nabe'ungu abantu abomunye umbala, ebabona bemhlope kepa ebona imisebenzi yabo ingeyokhlakanipa konke. Wati-ke yena "Abalumbi," basebelignqula bati "Abelungu."

Ake nginixoxele kancinyane indaba yokuxoshwa kukaDingiswayo exotshwa nguyise uJobe, owabe inkosi enkulu yakwaMtetwa engakabiko uTshaka.

UJobe wabe namadodana amabili, omkulu kung'u'lana nomfo wabo uGodongwana. Kepa kwakuzinge kubakona umpikisana pakati kwabo, bebanga umhlakuva owabe useduze kwelawu ababelala kulo. Uyise wab'engakuandi ukuzinge ezwa abamabake bebanga, ngoba eqonda ukuti loko'kupikisana kwabo kuvela enhliziyweni engahleiveze umbango kubo bobabili kumbe babulale yena uyise uqobo ukuba batole ubukosi. Kute-ke ngolunye usuku, besalibele yiwo lowo'msindo wabo, kanti inkosi is'ihlomise impi yokubavimbezela babulawe bobabili. Nembala yabe iyambulala njalo uTana, kodwa uGodongwana wapunyuka wequ wasindo. Wahamba njalo-ke waya wafika kwelase Kipi; wahlala kona isikati esile; waza wezwa ukuti kaseko nyise, and'uba ehle aye kwelakubo. Ugodula njalo, usepelezelwa yilabakwa lahlase bakaNomashingili ka Bongo, amaqawe amakulu ezikalini. Wehla njalo us'ekwele ehashini elimhlope epete isibhamu futi. Bampelezela njalo-ke laba bas'eziMpisini bazabamfika kwaMtetwa. Laba bas'eziMpisini selaguqulwa itizo lesibongo sakubo namuhla, ngoba sekutiwa kubo "Zibisi ezimulom'ubomvu nabentwana bazo." nganti esona sibongo salababantu ngesokuti "Zimpisi ezimlom'ubomvu ngokuxapa izingazi zabantu." Laguqulwa futi igama likaGodongwana uba afinyelele ekaya, kwatiwa usengu Dingiswayo loku wab'enguGodongwana. Wat'ubafinyelele ekaya, wangeniswake esikuvuhleni sikayise uJobe, waba yinkosi yakwaMtetwa.

Abalwa Mapumulo, inkosi kwaku uMashumane kaDibandhlela. Ezansi lapaya apa bati uba bafike b'ake kona kusalok'a kutshiwo njalo kutiwa kukwa "Mapumulo" namamhlanje.

Abalwa Ntuli banezidhlu eziningi namhlanje. Indun'enkulu kwaZulu esiketiri sokubusa kukaDingane kwaku uNdhlela kaSompisi. Wati-ke u Ndhlela wazala uGodide owab'e indunaenkulu yakwaZulawayo erkatini yokubusa kwaCetshwayo; nguye owaqulisa ukuluhlwa yimpi kaZibhebhu ezikuZwini indhla izekuvimbezela oNdini. ndhla ezwza inkosi Imbulala njalo uGodide, kuc ula ayibone wabiza amabuto. wayihlangabeza. Kwat'ukusuka aza nay amaNkentshane, yase iyagqibula njalo; bambulala-ke uGodide.

Yena washiya ezele uMaqubandaba osewamukwa sikundhla sobukosi buka Sompisi, wamukwa nguyisekazi uMpumela owelamana no Godide. Kukona nomunye futi, uMavumengwana ka Ndhlela owab'eiMboza, owakuliswa ngu Cetshwayo ngokumtanda, waza wamakela umuzi omkulu; use nesifunda esikulu naye.

Kukona futi abanye bakwa Ntuli: uSogweba ka Masekwana ka Menyelwa, noMbuzo ka Mngeni ka Menyelwa. USogweba ng'omkulu ngoba yena uzalwa ngu Masekwana. Nguye owab'e induna enkulu eyabe ibekwe ngu Mpande ukuba apate uTulwana; kepa kwati ngecalana elitile, uSogweba wawela weza lapa esiLungwini, kwasokubekwa uMnyamana ka Ngqengele esikundhleni sake. Umfo wabo, uMbuzo ka Mngeni usand'ukutshona; ubake pansi kwe Qudeni epete isizwe sake. USogweba utshonele eMumbe ngas'emSinga, washiya uVelapansi indodana yake.

Esinye futi isifunda sakwa Ntuli ngesika Maqilimana ka Gobizembe, ka Mkonto, ka Ntwananhle, ka Magazi, ka Mponjwana ka Ncumuka. Laba-ke basand'ukutola icala komkulu enkatini yemali yemakanda, engakabiko uMaqilimana lona okona namuhla, ese umntwana, kusekona nyise uGobizembe; batola icala lokuti nabo babehlomele uHulumeni, njengezinye izifunda okutiwa zabe zelekelela uBhambada ka Mancinza ka Jangeni, inkosi yesifunda sakwa Zondi, eNgome, owaka walinganisa ukuti uyalwa nabelungu ngenxa yokuba engavumi ukutela imali yamakanda, okwakumisiwe umteto wokuti maitelwe ng'abafana bonke abangaka tati abafazi, abangakayiteli imali yenchlu komkulu. Ngalel'ocalakazi, uGobizembe wadingiswa esifundeni sake njengamanye amakosi. Njengokuba nayo ingane yake lena is'ihambe izula ezintabeni nje, ingasenalo ikaya. Yebo, baningi abanjengaye nje uMaqilimana—abadingiswa bashiya imizi yabo—kodwa labo-ke abanye abadingiswayo, ngingahle ngiti mina kungcono kubo, kunokuba kuhambe sekuzula umntwana ezintabeni, owabe engeko nalapo kulabo ababehlomele uHulumeni izihlangu, beti bazakwelekelela ishinga lelo lakwa Zondi, okungabonakali nokuti labe liti lenzani.

Ama Zizi lawa akwa Sijadu, kwaLangeni, abe akile ngaseMtshezi, lapa kukona intatshana ebizwa ngokutiwa iSandhluluba. Inkosi yalesi'sizwe kwaku nguDweba. Yena wabe enombuso ofana nowengane; ngoba wab'evame ukuhlala pandhle nabantu bake, aqondane neSandhluluba; ahlez'ebuza kubantu bake eti: "Konje, maZizi, niti intabani lena na?"—esho eyikomba ngomunwe—bese bependu'a beti, "iSandhluluba m'Zizi!"

Ahlale njalo etule, apinde abuze kona loko- Wayekelene nalaba baseNhlangwini, ababepetwe nguNongcakana ka Mrwebi ka Ndebe ka Mabandhla, itunjana lakwaDhlamini, elelama izindhlu ezine: AbaseKunene (abapetwe nguBhidhla ka Ngonyama) ; amaKuze abepetwe nguMmiso ka Nomagaga ka Nsele, asebepetwe nguMsikofili ka Kukulela ka Mmiso namhlanje ; abase siPahleni, abapetwe nguMbazwana ka Nondaba; abaseGugwini abapetwe ngu Fodo kaNombeu. Kute ngolunye usuku abasemaZizini bengabayeni, bende kwomunye umuzi waseNhlangwini; bezwa lesibongo sokuti "Dhlamini" sisihle kakulu, bati sebegodaka base befika bexoxela inkosi ubuhle besibongo sokuti "Dhlamini" abakuzwe kutshiwo yilowo nalowo komunye eti "Dhlamini" Po-ke loku niyamuzwa uDweba, ukuti wayefana nengane yena, nangoke esetuma abantu njalo, bequba inkomo, ese' yaukutenga isibongo lesi sakwa Dhlamini. Bate uba bafike labo abaqube inkomo, esiyakutenga isibongo, uNomgcaba wati. "Ake nenze kahle kengiyobikela uNgonyama" (uyise kaBhidhla) oyena emkulu kuye. Lite uba ifike lelo lizwi kuNgonyama wabuyisa elokuti otunyiweyo : "Yena uNongcama, ucabanga ukuti, uzosidhla yini uDweba isibongo sakiti leso na ? Kavume nje, atate inkomo leyo." Bate sebe buyake laba ababetunyiwe, kwanele ukuzwa kala nje enkosini, ukuti abaseNhlangwini bavumile nesibongo leso, uDweba wabe esebatshena bonke kaloku abantu bake ukuti: "Niti sesi amaDhlamini, namuhla." Kwase kujatshulwa kagidwa, kuhlatshiwa imikosi. Nembalake amaZizi aba amaDhlamini ngalo'lusuku, njengokuba sekutshiwo njalo nakuwo namuhla sekutiwa "Dhlamini" inganti akusiso isibongo sakubo leso, ngesakubo ngoba basitenga ngenkomo kwabakwaDhlamini.

Njengokuba senizwile ukuti amaBomvu lawa adabuke kumaNgwane, kuhle nginitshene futi ukuti namaNgcamu lawa adabuka namaBomvu. Kutiwa yiwo ay'emakulu (amaNgcamu) ngokuzalwa. Into eyawabuyisela emuva kwaba yilena: AbakwaNgcamu ba begaya izinkwa benze nemipako abaya kuyidhla emini inxa sebelambile; kuhanjwe kuyiwe endhle, endaweni evame ukuba nentutwane; kufikwe kuhla lwe pansi kubukwe intutwane ukuhamba kwayo. Po-ke, loku intutwane iningi kangaka, bayibuke njalo behlezi pansi—edhlulayo emehlweni abo—sebedane beti, "kwadhlula l'odte, kwadhlula l'otswele !" Kume loko njalo kuze kutshone ilanga. Kuhambe kwahamba benza loko, benga sebenzi luto, waze umuzi watatshatwa amaBomvu ngenxa yokuba wona aseoenza engafani namaNgcamu.

Kulaba bakwaMkize kuqamuka ababakwaTshange, abangabonange beba nayo inkosi ngapandhle kakaZihlandhlo ka Gowake.

Ukwahlukana kwabaMbo namaLangeni kunje: Kwavela ukuxabana pakati kwabantwana benkosi. Bati uba baxabane, wemuka lona owaseMbo. La lina ngalelo'langa mzuku emukayo. Uhamba njalo uhamba nabantu abayingcosana; bahamba njalo baqonde nga sentshonalanga nabo njengezinye izizwe. Kute bese 'ndhleleni laginisa ulukisa; ngesikatshana lase lidume, ledhla omunye owabe ehamba nomntanenkosi lowo; lase libuya lisa. Emva kwaloko savela-ke lesi isiga, okuti inxa likade lina kepa selibalele, bese kutiwa "Ladhl'uMbo, lasa." nalesi isibongo sabo sokuti "Mkize," ngenxa yokuba bapuma likiza, mudhla beza neno, ukwahlukana kwabo namaSwazi.

Ukwahlukana kwabaMbo namaSwazi ukukude kakulu, ngoba kusandu'kuletwa kuNgunezi ka Siyingela—ngayo iminyakana engemingapi lena edhlulilelyo—inkosazana kaMswazi ka Sobhuza ukuba izokwahlukanisa isihlobo somundeni wokuzalana kwamaSwazi naba Mbo. Nembala inkosazana lena kaMswazi yati uba ingene kuNgunezi, yazala uTilongo, oyena nkosi enkulu yabaMbo bakwaMkize. Namhlanje laba bakwa Siyingela kaZihlandhlo kaGowabe ka Kabezele kaMavovo sebecitsho ukugwalisa umhlaba ngobuningi, ngoba kukona pakati kwabo lesi'sizwe futi esekutiwe ngesika Ngangezwe ka Sambela umfowabo kaZihlandhlo, nesikaMsengi futi ol'isokanqangi lika Sambela ka Gowabe.

Luzwe sakwa Zungu sikanye nesakwa Makoba nesakwaGwamanda. Inkosazana kaMbonde ka Tshana inkosi yakwa Zungu yazala uNgqumbazi, inkosika kaMpande kaSenzangakona inkosi yakwaZulu. Umuzi ka Ngqumbazi ngowakwa Gqikazi. UNgqumbazi uzala amadodana amatatu nenkosazana uMbhixabhixa; amadodana amatatu lawa yinkos'yas'Ondini enye nabanawe ababili, aoSilwane noNdabuko.

Inkos'enkulu yabaTembu bakwa Mvelase, kwaku uNodada kaNgoza ka Mkupukeli, osepetwe nguNgqamzana namhlanje. Baningi kakalu laba'bantu. Banezizwe ezinekwelaseKoloni; kodwa noko inkosi yabo enkulu ifanele ibelapa; ngoba nakuba uNgoza kaMkupukeli wake wabaleka naye waqonda kwelase Koloni, kuyaziwa ukuti nguNodada omkulu kubantwana bakaNgoza.

Inkosi yales'sizwe ayiwadhli amasi, ayiyidhli futi nenyama yenkomo, imbuzi, neyemvu, idhla inyama yenyamazane kupela—intenesha netendele nezinye izinyoni ezinkulu nezincane ezindhliwayo. Kungaba umhlola omkulu inxa inkosi yakona ingahle idhle amasi ngoba umuntu wakona'omuzwa efunga eti " Inkosi ingadhl'amasi," ungahle uzwe nje ukuti usegomele. Kunjalo emaHlutshini nas'maNgweni.

Abakwa Dube babake lapa ngaseMdhloti, benesizwe sabo nabo, inkosi yabo kwakunguNzwakele.

Abakwa'Ngubo kwa Ngxabi, bakunye namaKuze, lapa bevame koua. Yebo, babese baningi nakwa Zulu, njengoba zonke izizwe zadilika ngakona inxa seziza kuleli.

AmaKabela lawa okutiwa kuwo "Dhlomo," ay'engemangapi nasendulo inkosi yakona kwaku uMagedama ka-Kopo enomfo wabo uFabase. Inkosi yakona beseku ngu Gayede kaMagedama esandukutshona, enabantu aje abayingcozana kodwa asebandile nabo namuhla, kanye noMngcanga kaFabase, opete abake naye abamlingeneyo. Kukona isiga sabantu, okuti inxa kukulunywa ngokweyisa abantu bas'maKabelenti, umuntu ati komunye : "Uti umuntu munye kukwaFabase yini? " Odume kakulu kubantu uFabase, ngoba uMagedama washesha ukushona, umuzi wasale upetwe nguFabase umfowabo.

AmaNgcolosi lawa kaNgungu kaMepo kaNgwane ng'awakwa Bhengu. Inkosi yabo nguMkungu ka Mepo washiya ezele uDhlokolo noHlangabeza, abaze bakula bepetwe nguyise uFaku. Kwati 'mdhla sebekulile kwahlaluka umbango omkulu pakati kwesizwe, abanye bati ngu Dhlokolo omkulu, kepa abanye banjaba bati ngu Hlangabeza. Kwasekuba kona izizwe ezibili njalo kwaNgcolosi.

Abakwa Mamela, inkosi yakona uMtshukangubo. Laba'bantu babe bake pesheya kwomKomazi, ngas' Engudwini, ecaleni kwesiza sikaPetshe wakwa Ngcobo, lapo uVapi ka Nokonjwa ka Hlebo washiya kona indodana yako uMaguyana, eseyitenge wayiqeda leyo'ndawo. Ake nginidhlele kancane indaba yalesi'sizwe sakwa Mamela esaqamuka ngo 1858:—

Kwavela ukuxabana okukulu ezinsizweni zakwa Mamela nezas'eNhlangwini, kubangwa umketengu owafunyaniswa usucelwe ngenye insizwa is'iwutshelekwe isixebe senye. Kute uba izinsizwa lezo zilwe, yase ingenwa ezininginizinsizwa, erabe ziti, "Kungeke kwenza ukuba uti umketengu wensizwa yakiti eyanzata konobani-bani, sibuye siubone kubani-bani es'ecele ngawo, uyas delela lomfo. " Po-ke loku ezinye izinsizwa nge'zakwa Mamela, ezinye nge'zaseNhlangwini; kwaxatshatwa njalo kwaliwa. Emva kwaloko leyo'mpi yangenwa ngabanumzana, ngenxa yokudelelana loku; kwase kuxabana wona amakosi nqobo uSidoi noMshukangubo.

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

ILANGA LASE NATAL

Friday, November 26, 1915.

Civilization Depends on what?

In present time people are being impressed with a variety of ideas intimately concerned with civilization, so much has happened to show the falsity of what was supposed to be the foundation of society, and the old social landmarks are now being held as being improved. Many are still holding on to the shaking institutional ideas, hoping that some strengthening influence will arrive to give them respite from the dread future: yet the progressive tide of events promises no security from the determined analysis of the incoming spirit. There is not a tradition outside of altruistic feeling but what has given the lie to those who have been depending on them, they are all failing so far as there is no charity in them. Cleverness, daring and subtlity are aghast at the poor results of such qualities merely acting on their own. The terrible rebuke to the world's smartness, is that goodness can only come from goodness. This is a hard lesson from self-esteem to learn, and that is just where the trouble lies. Beguiled men will not easily doff the metal head-gear, or dis-robe themselves of the tinselled guise that has lent so much to the pride that has depended so much upon it. The glorified falsity that has been mistaken for civilization has let nations in for the most dreadful war on record. But will the nations mend their way? There are many persons who are still slow to learn what the collective moral obligation means, they are still holding on to the snapping string of worldly wisdom ; neither trade cunning, war cunning, nor Church cunning will extricate man from the terribly evil conditions into which they have got. And so it is possible for millions of human beings to go down into lower states than earth provides; aye the phantomal states have their function when required. The only sure basis for a true civilization is the practical recognition of those two great truths, the Fatherhood of God, and, the Brotherhood of man. All other foundations are uncertain, unreliable ; and the sternness of correction is brought about by the folly of not heeding those great truths upon which mankind ever depends.

Chief George Moshesh.

In passing on in the progression of life, this departed chief will find that his love of his people has not abated. The good judgment and interest that he was accustomed to feel for them can not become nought simply because he has left the Earth-Plane of existence. He, probably realises that he is better able to help them than when he was within range of their sense sighting. But will those who profess to have respected him, they who mourn his going, will they try to understand the truth of what so called death means? Will the people who loved him, love him still? If so, they will love their fellow creature's good. The collective good of their nation will be dear to them, and then they will be willing to avoid doing anything that might injure their nation.

Our Waste and Our Want.

It is probable that many of us think we are thrifty yet there is contending evidence that we are mistaken, for the Social collective management does not stand well on the available evidence in support of the assumption. The general tendency of the age is extravagant, and there are few who and seem to be aware of that fact. Both in personal and Institutional forms there is rooted extravagance that is undermining the social coherence. Much of the feverish encroachment on neighbour's rights arises from the mania of extravagance. The mind is quite perverse with it. Attempts are made to save a pound while twenty pounds are being allowed to leak away for trifles that neither add to the comfort or honour of anyone. This proves the common folly, and the inability to properly contro the Dr. and Cr. sides of our alround Social dealings. But we advise the careless not to howl when the crisis, which is being made, comes upon us.

The Scholastic Ideals.

All schools of thought have ideals of some sort, and although those ideals are put forth theoretically, yet they can only be properly understood on practical lines. Principal and practice are closely conjoined. To get a clear idea of the ideals of any class of school, you must study the practical results of the lives and actions of those who teach and of them who have been taught at such schools. When we study those ideals from practical results, we find a great deal that is not flattering, the evidence shows so much that is less complimentary in results as needed by society, than it is to the bolstering up of fanciful traditions ; consequently the value of those ideals has gone down. Our scholastic ideals must accord with what is imperatively needed by humanity.

Brandy Smuggling.

In the Transkei District there has been much smuggling of Cape Brandy, and the Natives there who foster that rascality seem to be puffed up with their own smartness but not at all humiliated with the trouble they are bringing on their people. They do not seem to be aware that they are playing right into the hands of their enemies who make the brandy. Does it never occur to them that the enemy says in his heart "if I may not shoot you, I can poison you and make you pay for the poison." Have our people no sense to see that such is the case? No doubt the enemy laughs to see some of the Bantu pulling down the work of the intelligent Natives that is being done for the general betterment of the people. One side building up, and the other side pulling down. No wonder the enemy laughs. And what is more despicable that a man bartering away his nation's safety that he may appease his own depraved appetite? There is no evil without punishment.

Symposium George Tlali Moshesh.

We are indebted for this to the "Matatiele Mail," from a letter by Mr. David D. Ntholba.

It is indeed sad beyond the power of expression to speak of George Moshesh as dead. "And yet he is not dead, the man of our affection."

Tired of this much worn physical life Chief George Moshesh bursted the bands of morality as under Tuesday, November 2nd, and went home to be with God. The Chief was 84 years of age.

The funeral was held in his location, Queene Mercy, whither a large number of people paid their last respects. There were between 3,000 to 4,000 mourning friends, who paid their last respects to their chief, father and friend.

The following European friends attended the funeral :—Mr. E. G. Lonsdale, R.M., Revd A. Moultrie, Revd. B. Moreillon, Messrs. E. B. D. Hargreaves, G. E. Underwood, P. Freemantle, P. Potgieter, C. Biggs, F. Wollenschlaeger, N. van Straaten, senr., W. van Straaten, A. van Straaten, T. van Straaten, A. van Straaten, T. van Straaten, A. van Straaten, W. Damant, Col. Watt, and a few others.

Native Chiefs and Headmen who attended the funeral were:—Pitso Mpiti representing Chief Makhsola of Qachas Nek, Mpalla of Mount Fletcher, Klein Jonas, Davis Khoapa, Mohatla, Nkau and Sons of the late Chief Tsita Moshesh, together with some prominent Natives and few Native farm owners.

WREATHS.

One wreath was received from Mrs. P. Freemantle, one from W. van Straaten and one from the staff of the Resident Magistrate's Office, coffin from Mr. P. Freemantle.

A most impressive service was held there, Queens Mercy, when the remains of the late Chief George T. Moshesh were carried to their resting place. The solemn service was conducted by Revd. A Moultrie and assisted by Revd. B. Moreillon of Paballong.

CHIEF GEORGE TLALI MOSHESH'S CAREER.

The deceased Chief George Moshesh was not a scholar in the modern acceptation of the term. He had not the academic training or the temperament necessary for high scholastic attainment ; measured, however, by the environment in which he worked, he was in his day head and shoulders beyond many of his nation who professed scholarship. Indeed a higher education might have made him a peer of this day, while on the other hand it might have caused him to shrivel up and become a commonplace.

He was an agitator and Native Law Interpreter, traveller and philosopher, orator and politician.

No man of his race has left the impress of his personality and the force of ideas on so many widely differing spheres of activity. Chief George's career touched vitally soldiery, freedom, politics, education, and the linking of Basutoland with the British Empire. Indeed "soldiery," Chief George Moshesh's coffin was drapped with "Union Jack" flag.

The deceased chief was loved by all prominent Government officials. The following Government officials telegraphed to the Resident Magistrate of this district for transmitting to the family of the deceased : Gen. Botha, Pretoria, the Chief Magistrate, Umtata, Colonel Stanford, Cape Town, the Government Secretary, Maseru.

Chief George Moshesh did not say what he thought others thought, but what he thought. He had the power to think—with him to think was an act and a habit.

He loved humanity and love with him was not a weak sentimentality, but a strong overmastering passion. Thus he bound the people to him with a bond stronger than steel—"Thari ea Khama."

His name has become synonym for all that is noble and uplifting, and wherever wrongs are to be righted, the weak helped, justice meted out and mercy extended we will see that robust, stalwart form with hand uplifted waving in his hand high above his splendid brow the wand of peace to all.

My readers will be astonished to learn that (a) During the beginning of the Anglo-German war, Chief George Moshesh sent a message to the King, saying : Basutos in Matatiele were loyal and shall be loyal for the future. (b) That during the Hlubi rebellion of 1914 he made all the Natives (Hlubis in general) to be loyal. (c) That during the Basutoland disarmament he turned his gun and shot at his nation and relatives—Basutos.

And he stands to-day as a unique figure our race has ever produce to Great Britain. His name must forever occupy a niche in the annals of Bosutoland and East Griqualand.

Mr. Andrew Smith, M.A.

Many Natives are desirous of honoring the memory of the late Mr. Andrew Smith M.A. who labored for many years at Lovedale as a Tutor. A movement has been started to give substance to this sentiment, as the statement which appears elsewhere in this issue shows. Lecturing to a Native audience in Johannesburg recently Rev. Edward Tsewu, an enthusiast in the cause, set forth the grounds for the welling up of the feeling of gratitude to Mr. Smith in the breasts of the Natives. He told them "the work with which the name of Mr. Smith will ever be associated—the of educating and uplifting the Native races of South Africa. 'Mr. Smith., the lecturer said, 'was a good teacher in Lovedale he had Literary, Normal and Theological Classes under his care from time to time. Whatever he taught, he taught well. In English Literature, English History and Greek and Roman Histories, his teaching was excellent. In Science, Mathematics and Theology, he taught well. Indeed Mr. Smith was a high M.A.—as the Rev. J. B. Moir once said of him."

Mr. Tsewu went on to say that he was a Missionary-teacher at Lovedale, who came from Scotland in the year 1869. "A scheme is being organised to erect a Memorial at Lovedale in honour of the memory of work which Mr. Smith has done for the Natives of South Africa, and we wish to draw the attention to the propositions laid down by the lecturer who earnestly emphasised that, (a) a Tombstone should be erected on the grave of this benefactor of our people at Queenstown, C.P., where he is laid; (b) there should be erected a large class-room or chamber attached to Lovedale or Fort Hare College building as the case may be, but preferably Lovedale, where his legacy is. This room or chamber to be named 'Andrew Smith's Chamber or 'Class-Room' where the boys and girls of Native Africans he loved so well and benefited will sit and study. Further that a large Portrait of himself should be made in bronze so as to be hung in that class-room or chamber. So that while they study, they shall see their great benefactor before them who has done so much for Native Africans."

The applause and enthusiasm which greeted the following statement can only be imagined rather than described: 'He not only laboured for us a people while he lived, but, as you all know or ought to know, he also left and bequeathed all his Estate of Six Thousand Pounds to be spent, in accordance with his Will and Testament, i. e., in education and uplifting the Native Africans of all denominations.' In his Will it is declared that the interest on the £6,000 shall be utilised thus: 'Twenty Pounds tenable for Three Years at Lovedale shall be given to each of three pupils at a time stedying for Theology and Arts. It is for this generous donation that the Native people are required to promote the scheme of erecting a Memorial at Lovedale for the perpetuation of the name and work of this great benefactor. It must be remembered that the late Mr. Andrew Smith was not a mining magnate. He had no wealth.

He did not employ thousands of natives to enrich him. All that made up this Estate of £6.000 where the savings of many years from the salary which he drew while he was employed in educating the Natives. There are many white persons in South Africa who have been made millionaires through labours of our people; but these persons have contributed no thing or very little towards the education and civilisation of natives; all they did was to frame stringent laws and other oppressive measures to retard the progress which Mr. SMITH, and others like himself, were and are trying to encourage among the Natives of South Africa.—"Invo."

GENERAL NOTES.

The idea of having Zulu troops taking part in the Great War, still flits in the minds of certain gentlemen who believe, from experience, that the Zulu could give a good account of himself; but it should not be supposed that the Zulus and other Natives are not doing a goodly part in the War. If the winning of gold at the mines and the million and one other jobs which require strenuous effort on the part of the Natives, are duly noted, there can be no room for the impression that the Natives are doing little to maintain England's might in this last struggle for liberty. The Natives are performing a huge duty at this critical time. We hope the Union Government is fully aware of it, and that it will be prepared to acknowledge the fact in a generous and substantial manner. The Natives having acted like men should be treated like men, and any idea or tradition to the contrary should be set aside as not rightly applying to the case.

. . .

"Death to the profit system," is the latest definition of reform contention, and much strong argument is advanced in its favour. This of course comes as a terrible chill to those persons who love the profit making system, hence we may expect much contention on the subject. We feel sure that it will not be confined to academics boundries, it will brim over into the area of terrible conflict. It must. However, be admitted that passing events are not working out in favour of the profit mongers, hence it will have to be allowed that present day history is working for those who hold the profit system in abhorence.

. . .

The land that is away from the War zone, viz the United States of America seems to be out, or nearly out, of the Great European trouble, will probably be the one in the thick of the War between Capitalism and Labour, that is if what their own journals are to be accepted as guides to the meaning of passing events. It is possible for that conflict to be proportionately as severe as the present Great War. It is indeed strange that man with all his present knowledge should be unable to prevent such vast outrage.

Is this Justice?

To the Editor "Ilanga Lase Natal."

Sir,—Allow me a space in your valuable paper. The cause of my writing this, is the death of one of our Assistant Teachers, Miss Daisy Dube who died 13th November at 10 o'clock a.m.

Before the death of this lady teacher; the doctor of the district had been called on the previous day i.e. Friday Nov. 12th at 6 p.m. On the report by the messenger to the doctor about the deceased the reply was "Can the patient walk?" The messenger replied "No." The doctor then said he was tired, and he could not go and attend the patient who was about two miles away from his residence. The messenger then went back to the deceased's home.

Next day early in the morning a second messenger was sent to the same doctor telling him that the deceased needed immediate attention. The reply again was, "Can the patient not walk?" The former replied negatively. The later waited a long time until the messenger left. Then when the patient had died, say, about 11-30 or 12 a.m. the doctor started his two miles journey on horse-back. In the way he met a third messenger telling him that the patient is dead! All this is a proof of what our district doctor has done. It shows how much the white skin is neglecting the black. I do not know how many times such thing have happened; though it is the first time it shows, or it is the first fruits of negligence. Summing up the whole matter it proves that we, as a race, have no doctors. Immediate attention to calls can only be made to people of his race.

I am etc.,

A. M. NTAKA.

Mapumulo M.S.

15/11/15.