Abantu

NEMIKUBA YABO

PENGAKA BIKO ABELUNGU. 'mpato wendaba kuzo esizixoxayo wokuti:—uMushweshwe ka Mu-ana ka Bhede, inkos'enkulu edungc wekuti:—uMushweshwe ka Mukusiana ka Bhede, inkos'enkulu edumil-yo yabeSutu bakwa Ng wenya, wati 'aya esezakugoduka, washiya izwi ku'isntwana bake, wabayala wabaya izwi siniwa nje namhlar,'e, nginiyala ukuba nize ningavumi ukutolwa nenziwe iziniga a Anohlala nime njalo niqinile nitandane njengokungati nimuntu'munyo, ukuze ningangenwa iz ta." Ezindawa Israel. Niti uba sidhluka kuloko sibone imigidi nokuhamba kwenziwi ningavumi ukutolwa nenziwe izinidawini eziningi kuleli lase Africa kuzwakala njalo izimpi zamaduna elva odwa, kutiwa kubong va ubukosi inyanti ubukosi kabuko kubes'kade bapela. Ukungazi kuy'inlo ebuhlung! edhlula izinto zonke eziningi ezazifuna uk nicita umbuso wayo, yagina ngalahili Lerikosi enkul edumileyo, eyabe ikade ilwa nezita eziningi ezazifuna uk nicita umbuso wayo, yagina ngalawa makuli okulu eka isiswe sayo. Nembala abantu bake bawalalela bawagcina, njengokuba nanamhlanja abakwa Ngwenya abakabi sona iziggi a njengalaba abati beuge'makosi, be' izinduna nje zika'Hultmeni, balibe u ukukitizana bodwa bebanga into ergeko, bengahlangene, irganti inxa ul'ulumeni ebabuta eti kabye kwoku-mumavo, hanozahleka habhene, bati mgazo umbuso wakwa Israel. Emva be e ukukitizanı bodwa bebanga into er jeko, bengahlangene, irganti inxa ul tulumeni ebabuta eti kabiye kwokumumayo, bangabaleka bahlene, bati kabanazo izikali zokulwa bana.

Vuka, ndhlu emnyama, kade walala, kweza kube nini wena ulele ha? Ubusaku budhlulile, sekubhej ezarisi kepa yiko neumuntu eron'obudala.

Masikumbule okwenziwa ng'abetu; mzukwana bekitshwa eGipite, ingalo k. Somandhla yaba nzima; bapuma kun; atandeki ku'muntu.

Kumnandi ukutola umuntu; akufane nekuti ngitwese; kodwa noko omunye koboni lapa siqonde kona tina'bantu.

Gowalisani izwi enalitenjiswa, kwaza kwaba ku'ndodana uIsrael; ningalikohuwa, niliqokotele.

Vukani, bakiti' sekusile; kade sasidukuza ehlane singazi; siti, siya eKanana, kanti qa, loku kuze kube kaloku siyadukuza.

nı sake waba irkosi; and'uba atshone qede uSolomon, kume uReoboam lowc owalalela ukululeka kwaowabo. Wacitekake umbuso wake; kwati abaseleyo babuswa nguye, abanye babuswa ngamanye amakosi. Zallukarseka njalo izizwe ez'ishumi, ezingaziwa lapa zabbeka kona nanamhlanje. Iyafika nje iNkosi yetu is'izalwa ngu Maria, kade zemuka zona. Ake nibboko la Sapumapi Tina?

UKUHLAZULULA UHLANGA.

INHLOKO I.

Njengokuba isikati sesiside kangaka indhlu emnyama ingaziwa lapa yaqanulka kona ukuze igewale lelizwe lase Africa, knfanele ukuba sicingisise ukuti lababantu abamnyama bavela-pi, loku kuyaqondakala kubantu bonke ukuti eminyakeni ese idhule eyizinkulangwane ezimbili kumbe ezintetu babengeko kulendawo yorke asebeyigewele, hyaziwa ukuti bonke behla le enyakato, beza kuleli ngokusilileka; bahamba beza neno njalo eningizimu nasentshonalanga umantu onekanda angacabanga azibonele ngokwe ukuti konje bona laba bantu tabepi eminyakeni engapambili kwaleyo eyi'iziukulungwane ezintatu, loku kayaqiniswa ngokute nqi yibo bonke ukuti babengeko ku endawe esesihlezi kuyo namuhla. Iminyaka yokutolwa kwalomhlaba iyaziwa, ukuti mingi lales'izindawo latolwa yilabo abubefunela inkosi yas'eSpain amazwe; kepa kuleyo nakati babengakafiki lababuntu abaningi kulez'izindawo, ngiti nababekona abayingcozana kwaku yilabo bezizwe ezis'enyakato, njengalowo omunye owashun'yayezwa ngumPostole uFilip, owashun'yayezwa ngumPostole uFilip, owashuryayezwa ngumPostole uFilip, owashuryayezwa ngumPostole uFilip, owashuryayezwa ngumPostole uFilip, owashuryayezwa ngumPostole uFilip, owashuryayexwa ngumPostole uFilip, owa ningi kulez izindawo, nguti nababekona abayingcozana kwaku yilabo bezizwe ezis'enyakato, njengalowo omunye owashunyayexwa ngumPostole uFilip, owashunyayexwa ngumPostole uFilip, owashunyayexwa ngumPostole uFilip, owashunia ka indalake. Kepa inxa sibuka izindaba ezinye ezipambi kwetu, sifundiswa enowadini yamalKosi (I Kings 2.11) ukuti kwati uba unzukulwana ka lavija anqabe ukululeka kwezinsizwa eti intanga yake, waciteka umuzi washwa Israel, wahlakazeka kwati lokunyise noyisemkulu babebusa izizwe ezilishumi-nambili, zamhlubuka zonke lezi ezi ishumi wasala nalezo ezimbili kupela. Kutiwa-ke, lezo ezi ishumi zaziwa ukuti zatshona ngapi. Kipa inxa umuntu es'ebuka imikuba nokwenza kwabantu bakwa Israel, apinde abukisise futi imikuba yabantu bengakabiko abelunga, kuyamcabangisa ukuti abantu laba bavela ngapi; yini futi nkuba kuti ukuhamba kwabo kufane nokwalaba bakwa Israel engibezwa enewadini; imbala akuyio nje labo abahlubuka inkosi yakubo kuleyo nketi.

**Ngikuluma loku rje, bakiti. angazi.
**Njeyafuluma loku rje, baku nama loma loku rje, bakiti. undhlu eziningi sakulu, kunjengokuba nama lulu rje, loku unjalo nawo. USibya unezindhlu eziningi. loku rje, bakiti. UMtetwa unezindhlu eziningi kakulu, kunjengokuba nama luluma loku rje, baku nama loku rje, baku unjalo nawo. USibya unezindhlu eziningi kakulu, kunjengokuba nama loku rje, baku nama loku rje, baku nama loku rje, b

bo zawo—njengokuba miyawezwa esikatini saba Postole, yibo laba amaArab lawo as'endulo. Kepa, ubuningi obungaka babantu, kuhambe sonke les'isikati kungaziwa lapa badabuka ngakona. Ku umhlola omkulu loko! Noko-ke saingamangali kakulu, bakiti; asizibonele, ukuti tina siungabantu abangafundisiwe incwadi, siqonda indaba ngahakwa Nombhongo uncerindhu ngalo naye. Nomhlongo uncerindhu njalo naye. Nomhlongo uncerindhu nipalo naye. Nomhlongo uncerindhu nipalo naye. Sokulu nabakwa Nqoboka nezinye kanda nje. Masibake meiningi inseloku zalamba zagudha ulwandhle njalo ngase Mpumalanga, zabe ziti ezinye zilugudhla zilubantu naye. Ku koko sibone imigidi nokuhamba kwetu ukuba akufani yini nokwalab'abantu na Ku se ku se sikuqapelisile konke loku, sibe sesikuqapelisile konke loku, sibe sesikuqapelisile konke loku, sibe sesikuqapelisile konke loku, sibe sesikuqapelisile konke loku, sibat singakanani kwenzekile konke loku—ukuhluboka kwezizwe lezo ezi ishumi zakwa Israel; lo nabo. AmaKumalo anezindhlu ezinaka nayeka sanahati na kumadhle. Ulushongwana unezindhlu ezinaka nayeka sanahati na kumadhle na kumad katini saba Postole, yibo laba amaArab lawo as'endulo. Kepa, ubuningi obungaka babantu, kuhambe sonke les'isi-kati kungaziwa lapa badabuka ngakona. Ku umhlola omkulu loko! Noko-kasingamangali kakulu, bakiti; asizibo-nele, ukuti tina sinngabantu abangulaiswe incwadi, siqonda indaba nge-kanda -je. Masibheke emisebenzini esiyenzayo ukuti aiyikufana yini nalena esiyibona ezincwadini, eyabe ye-ziwa ngabakwa Ig-zel. Siti uba sidhlu'e

zindhlu eziningi, nabaDniongwa osuja-lo nabo. AmaKumalo anezindhlu ezi-ningi. ULuhlongwana unezindhlu ezi-ningi, noMbomvu unjalo naye; kanye nezizwe eziningi zabeSutu-oMgomba-ne, Magatakeli. inkosi yakwa Mndhlala; Molodo, inkosi yakwaMleshe; Ramapu-lane, inkosi yaMatovota; Salabusiu, inkosi yaMaradu; Majozi wa Tobela inkosi yomfazi; Maranonva, nabanye baminoj engingabaziyo.

baningi engingabaziyo. Nazi-ke izizwe zamaSwazi: Abakwa bizwa kutiwa "Dhlamini" 'Hlubi, 'Kunene,' 'Ludonga luka Mavuso ka

Ngwane'—ama Langeni.
Abakwa Tshabalala, inkosi nguMa.
Ahlangampisi ka Mate; kutiwa kub Tshabalala ka Ludonga ka Mavuso, Kunene'; indhlu yabo inye nama La-

zincwadi zokutundisa abantu isiqanso sokuvela kwemuntu; etanda ukumisa ngazo umbuso wakwa Israel. Emva kwaloko zaqamuka-ke lez'izincwadi ezihlanganiswa zenziwe lena enkulu okutiwa i"Bible." Emva kwaloko wa-

nleziwe kubuswa, nabanye abantu be nambe beziyaluzela bezifunela izinda

Po, loku lwalungeko ulwandhle olwa

lungabavimbela, babengeqelwa yini uk ba bangahambi baze bafike kulaw

oa banganacioi baze banke kulaw mazwe na? Angimangali mina yilo ko. Kunjalcke ukuza kwabantu ku leh'zwe. Ziningi kakulu izinhlobo za kiti ezisakile ngas'emfuleni omkuli iKongo, petsheya komfula omkuli iZambezi, ezilambisa okwetu nje, no

luma kaningi ningi, kodwa siyezwa kwezinye; njengokuba kunjalo, ku futi nase zinhlotsheni ezinye zabeSu

lulimi esikuluma ngalo namuhla ngalukulumi endulo, sasikuluma

aluyise pansi, njengokuti: "yapo" lap "yaya" lala, njengoba namagama onk akiti okuhlabelela ati, 'ya' endaweni y

"isiyo" isilo; njengokuba kusevam ukuba kukulunywe ngokunjalo kwezi nye izizwe zakiti, azikakuyeki loko ku kuluma—kwu Mtetwa, nakwaMpuku

INHLORO II.

Kunjaloke okwami ukubona bakiti, giti: Safika lapa sivela eNyakato, si aningi. Sat'uba sipune entubeni yo-andhle oluse Nyakato, baququbala ganeno kwayo sbaningi, kwadhlula maXosa lawa aya ngase Mpumalangu

wabe uZulu esasaiele emuva; kwa kwadhlula isikati eside behlezi beng

nganeno amaXosa

ngeni.
Abakwa Madonsela, inkosi nguMnga yi, kutiwa kuyo 'Madonsela' 'Kunene yi, kutiwa kuyo 'Madonseia Manasela' .

Abakwa Ndawukelwako, inkosi ngu

okutiwa i Biole." Emva kwaloko wamiss inkosi uSaul; owabuye wabangiswa ngu David. Kepa uDavid wahnye
wenza isono naye ngokupinga nomka
Uria qede ab esegubela izwi enduneni Ndawukelwako wabo Langa.
ta zinamandhla ngakona, ukuze zimqede
angabuyi, ngoba es ehaukela umfazi
wake. Wat uba afe n Uria way'es'emtata uDavid umka Uria waba ngumkake, umfazi womuntu wake, ofele empria osekulahanala wanga Pala panya

Nkosi'.

Abakwa Nkabinde, inkosi nguNdhlotsheni; kutiwa kubo 'Nkabinde'

Abakwa Kubheka, inkosi ngu l onondo ka Ntambo; kutiwa ku Katide wa Dangama," "Wena Iasoboda."

"Katide wa Dangama," "Wena wa Masoboda."

Abakwa Mazibuko, inkosi ngu Putini ka Matshoba; kutiwa kubo "Mazibuko," "Nzima." (Abas'emaNgweni).

Abaningi ezinhlotsheni zamaSwazi bazalwa ngu Ndungunya, njengo Nyamayenja ka Nciliba ka Ndungunya.

Abakwa Vilakazi nabakwa Twala kabana nkosi ukupela uMbandeni ka Mswazi, nakuba be izinhlobo ezandilevo.

kubo "Mota," "Twala." Abakwa Mndebele abana nko iwa kubo "Mndebele."

Abakwa Manana abana nkosi; kuti a kubo "Manana," "Mcusi."

Abakwa Nyembe abana nkosi; kuti a kubo "Nyembe wa Twala," "Mcu

va kubo "Maisela," Hlatshwako." Abakwa Mavuso abana nkosi, kuti va kubo "Mavuso," "Ndimande."

Abakwa Sibeko abana nkosi, kutiwa ubo "Sibeko sa Mkabela."
Abakwa Mate kutiwa kubo "Ncana-a," "Nhlakude," "Ncobeni."
Abas'ema Pepeteni, inkosi ngu Kanangwa; kutiwa kubo "Gwala," "Mpeete," "Ndhlovu."
Emwa kwaloko kuhlaluke aba Mbo

Nama Ncolosi aka Nkungu; nams Zondi kanye nabakwa Madhlala. Kukona izizwe eziningi zabantu engi-ngenamandhla okuzibala: amaNtebali amaNgobese, amaTusi, amaNgcamu, amaNyavu, abakwaNhlapo, amaXimba amaZolo, amaZizi, amaIbhlamini, ama-Qamo, amaThetei, amaNtuli, amaGoba, amaMbambo, amaNowabe, abakaGasa, amaNdawonde, abakwaMahlase, aba-kwaNgubo, abakwaMavundhla, abaTe-mbu abanezindhlu eziningi, abakwanbu abanezindhlu eziningi, abakwa Butelezi, abakwaMasoudo, amaGwama Butelezi, abakwaMasoudo, amaGwama nda, nabakwaMakoba, nabakwaZungu nMajola, uNduli, amaKanyawo, aba kwaZubane, uMpungose, uMsweli, uSe ma maNtambo, amaDondo, ama Nkwanyana, amaQuugebe, uDhladhla uNene, uNala, uKoza amaNzobe uNdu

Abakalela isililo sako Tabete.

J. Makwa-S. Ntuli T. ka M. Zuma Solomon Dhlamini S. D. Kunene Alfred Masinga Miss Paulina Kumalo Gertrude B. Goo Alfred Mas.
Miss Paulina R.B. Gos.
Mrs. Gertrade B. Gos.
Nozinja Magwaza
Mrs. Lydiah Hlatywayo
Samuel Masibuko

HTUSE NGASO SONKE ISIKATI Kucish'ukuba kungabiko isifund apo engeko umuntu ongati min lera ne Diarrhoea Remedy. Abanti abapiliswa ilomuti akuwani ukub bakohlwe ukuba bautuse, lokukutusw namandhla awo augaze k kwenza ukuba udumo l lukulu pakati kwabantu

ILANGA LASE NATAL

The Moral Obligation.

are moral, and they will stoutly main-tain that their morality is proved by all the blandishments of civic-dom, the broken obligations to stand on, what of the little comfort that comes thei way. It is evident that the pred have little or no sense of the collective moral obligation, indeed it may be collective obligation, surely means that personal sense of the meral obli-tion is equally small. If the sense collective moral obligation are shaking the nations with horror and sadness? It is probable that nations are supposing that they are a great deal better than they really are. Many of the institutions upon which mounts up to the very clouds of heaven, are failing to perform the services to which they were pledged. Talk about State of Denmark?" Why there is comething truly rotten in the State of Europe. And yet most people have great faith in themselves as though their righteousness exceeded that of the pharisees. To feel the necessity of being nonest attention from them. despicable policy that has led the way to all the hypocrisy and suffering is still held as being sacred and goodenough for nations to go on with in it? And in what does the sav vanity, imperdence, or predaciousnes
The responsibility of collective obliga The responsibility of collective oblig tion still keeps its hold upon nation not a case of opportunity ju is a question whether it will pay to e the everlasting almighty

THE COMMISSION APPOINTED UNDE the Native Land Ac is expect its Report to

erms with the merely official aspect of Parliament? In the respect an awfulrisk is being run, for what was an may be not at all acceptable to the present. If the commission were to reserve its Report until its conclusion be more likely to be successful. Mer need time to think, especially wher they are walking on uncertain line action with possibly terrible iss

IN TAKING AN ACTIVE AND BROAD minded view o Native Affairs, th Mayor of News to think out matters with which he has to do, in a thoroughly logical form and hence his attitude towards the National Congress. to open the eyes of those colonials who are backward in seeing a head, for the economic question of Native utility IN THE MATTER OF THE PROPOSEI Corporatio of Durban will do well to

vere not adhered to. In a matter people in the District, the Authorities cannot be too careful to secure the confidence of those suffering from that

growing of cotton in this country, and are

offering facilities to persons willing to produce that valuable commodity. There is no un able crops; the tech would always quantum of knowledge. A very

Thou Art the Man!

The Editor " ILANGA LASE NATAL."

Sir,—In your issue of October 15th there appears over the signature of H. Selby Msimang a letter entitled "The Natives' Land Act and its New Phase." Inter alia the writer delivers his wounded

"It is all very well to speak of territorial segregation between the aliens and aborigines as being the only salva-tion for the Natives, and, to think that urers. Such an idea can be by a coward or by one who rather do murder than abandon

"The 'Abantu' is admittedly in of justice and where we can stop the increase of bastards in this fatherland.

pessimism so character to has in his endeavour to himself. es segrega ess its ch

Oct. 20th 1915.

Re the Word "Kafir."

To the Editor "ILANGA."

Sir,—Please allow me a space, I feel constrained to second the "26 Year Teacher" when raising a voice in your valuable journal of 1st Oct.1915, to the fact that the word "Kafir" should be fact that the word "Kafir" should be second to the state of the second to the se are backward in economic question of Native utility will have to be-forced, and it is only by clear-headed effort that the obligations between the Colonials and the Natives can be understood and settled on "infidel" to all peoples, but only a an "infidel" to all peoples, but only a

reviling of our manly stock of men and women. It betrays, 'self! self!' on the part of its daily abusive user and evidently shows that the said speaker has not at heart a warm love for a Native, though a pile of books he may compile for him (Native), or ever be an instructor of religious instructions to him. I am afraid and am sorry to have to say, there still live amongst us, white missionaries who do boldly utter and consionaly say. "Kafir." To prove

s-ssion in Johannsburg from 1st to 3rd 1911.

I don't know whose Kafir beer the said Conference refered to? It might; probably to whiteman's or blackman's beer because the word "Kafir" as originally applicable does not on any pretext whatever exclude the former. Consequently, it stands equivocally and it shall ever be though lips may turn it adversely. I am not of an opinion that such a gathering of Gospel Ministers, as that was, would be still boisterous on saying Kafir-beer when intending to say Native-beer. Notwithstanding the fact, every individual, be he yellow or ctherwise, knows that in nothing else would such be applied than insolently to the latter. Ln't it untowardly hypocrisy that Missionaries would authoritatively preach Gospel tidings to the Natives; give them Lord's Supper so heartily; call them brethren so tenderly; and yet when away from their flocks—the Natives, contrariwise turn to say "Kafir?" I presumed only low and narrow mind. ives, contrariwise turn to say " Kafir ? dismay, yea, to that of many others,' vain hopes of ever sitting side by side with heart on heart and hand in hand

with heart on heart and hand in hand mutually bound in reciprocal respects and truest brotherly love, with no distinctiveness of colour bar.

Do you "Belungus" ever think that such a word as "Kafir" in our language means "kafula?" "How much world you likewise like to be called 'spittle,' or something spat out of the month?" It thereupon makes a Native's innermost patriotic feelings get so disgusted at, that the heart almost turns out to vomit, if he sees it ind-libly printed for yet unborn generations to retain, surely, such nick-name incessantly undiscountenanced instruct a Native discountenanced instruct a Native African to vividly call to mind that undlungu" is not even a sea-monster; but a white face belonging to other white faces of whites who actually resemble one another. In our every day talk we "Bantas" converse "umlungu ng'umlungu." What has thus taught us to dare say to "amakosi ana?" I say, it becays of your hitterest has no respect of persons or colours for unforeseen centuries to come, shall of us, make a civilized people of illustrious

and act likewise towards us? "Masters, give unto your servants that which is just and equal—Let your speech be alway with grace seasoned with salt, that ye may know how ye ought to answer every man." Are these restrictions in political affairs justice and equality? Do you not un-or consciously by the word "Kafir" spit out the "salt" wherein you are bibically exhorted to season your speech with? exhorted to season your speech with?
Answer not me in words yea in actions them (our readers) who come before you for emelioration of our lot. Ye would be masters, call us by our decent names and over axiom in the following:

"You can cheat some of the people all the times; or, you can cheat all the the people some of the times; but you cannot cheat all the people sil the times."

Thanking you Mr. Editor for the

E. KA J. KUBON

[Our correspondent's English is to ep for us to correct.—Ed. " Ilanga]

be said to be civilized. A prinsist on maintaining militimo better than free booters.

Perhaps it would help the people to advance, if they considered as to how for their respective institutions fostered the contentions disposition. We do not mean professedly so, but actually so. We believe there is much to be learned in that direction that would prove to be of much value in getting to know the facts under which they are living. If it were seen that certian persons disliked such inquiries, they might be sure that there was much need for them to push such inquiries to the logical end.

It is much regretted that the small number of Natives residing at the Native Quarters, Depot Rd., has not increased. If the Town Natives only know the advantages of good healthful premises, especially as the summer is coming on, they would think better of the hygienic premises provided there by the Corporation. ٠.٠

Europe is now spoken of as anythin but a sample of morality, and yet for centuries it has had the teaching an enidance of the most trusted schools of thought. Is Europe incorrigible, or arthose Institutions at fault? ٠.٠ . 4

The Election returns are very satisfactory, not from the labourite side of the Netionalist side, but from the tru S A.l'. modified by the Unionists, can if they will adopt a policy towards the Native people, that will not have thing dishnourable in it. ٠٠.

It is possible that Hertz noison may have reached some of the Natives, but most of us are aware of the folly of trusting to unscrupilous rascallity. Our desire is to have con-fidence established between the Authorities and the Native people th

Singing in our Native Schools.

We call the following from the "Invo" which an loubtedly fits in Natal Schools:—

At a Conference held recently of teachers in Native schools in the Tsolo District, the subject of school songs came up for discussion. As the subject is one of general interest we publish below some notes supplied to us by one of the speakers.

Natives have a dertain genius for music; Europeans in a vague way recognise this. From a teaching point of view, however, it is well that two points should be emphasized: 1. This genius has limitations. 2. It requires to be educated, i.e., drawn out, developed.

to be clucated, i.e., drawn out, developed.

First as to its limitations:—The raw Native has only some five or six notes of his chants. His notes—and particularly those of his women-folk—are not really melodious, wafted to us over a wide stretch of veld we feel their charm, but in a hall they would be unbearable. His few tones are full tanes, he does not inder the in any niceties.

Next as to its dev lopment: scholars should definitely be TAUGHT; the utmost use should be made of their remains for music, their ear,' their remains for music, their ear,' their sense' of harmony and rhythm, in the teaching of them, but this genius does not dispense with the need of teaching. The following points require attention in our schools:—

1. Control of the voice including 'tone'—especially in the case of the girls.

2. A 'feeling' for semi tones—this

irls.

2. A 'feeling' for semi tones-

2. A 'feeling' for semi tones—this requires long and patient cultivation.
3. The teaching of 'time' i.e., different kinds of rhythm.
4. The development through real teaching of self-reliance e.g. power to attack a new song. [Teachers should sing to their scholars when teaching them, seldom with them; the former strengthens, the latter weakens them.]
5. Care should be taken that in a partessing each not is well known and

5. Care should be taken that in a part-song each purt is well known and accurately sung. There is no doubt that in part-songs nachers rely—a bit unconsciously—upon the harmony to cover up many mist ikes,
6. In order that the scholars may enter into the meaning of a song that the song should first be used as a realing lesson and taiked alout.

song should first be used as a reading lesson and talked all out.

7. Our great med is a Kosa song book: children who begin with Xosa song will learn the delightful abandonment without, which so song can be truly reclared—and they will sing their English songs all the better for this training through Kosa sengs.