# Abantu

## NEMIKUBA YABO

### ENGAKA BIKO ABELUNGU.

Umpeto wendaba kuzo esizixoxayo ngo wokuti:—uMnshweshwe ka Mukaszana ka Bhede, inkos'enkulu edumileyo yaboSutu bakwa Ngwenya, wati lapa esezakungoduka, washiya izwi ku'ontwana ba-, wabaysla wabaya lisiwa wadi:—"Bantabami, loku sengisiya nje namhlanje, nginiyala ukuba nizi ningavumi ukutolwa nenziwe izinggila. Anohlala nime njalo niqinile nitandane njengokungati nimuntu'muny, ukuze ningangenwa izita." Ezindaweni ezininigi kuleli lase Africa kuswakala njalo izimpi zamaduna elwa odwa, kutiwa kubongwa ubukosi inganti ubukosi kabuko kube kade babela. Ukungazi kuy'into ebuhlungu edlulela izinto zonke ezininigi ezimi i. Le'nkosi enkulu eduruileyo, eyabe ikade ilwa nezita ezininigi ezazifuna uk icita amabuso wayo, yagvina ngalawe mazwi amakulu okulu eka isizwe sayo. Nembala abantu bake bawalalela bawagcina, njengokuba nanamhlanj abakwa Ngwenya abakabi zona izinggila njengalaba abati benge'makosi, be 'izinduna nje zika'Hulumeni, balibone ukukitizana bodwa bebanga into erneko, bengahlangene, inganti inxa ul fulumeni ebabuta eti kabiye kwokuma unayo, bangabaleka bahlene, bati kabanazo izikali zokulwa bona.

—:o:—

Vuka, ndhlu emnyama, kade walala, kwoza kube nini wena ulele na? Ubusuku budhlulile, sekubhej'ezansi kopa yiko nimuntu eron'obndala.

Masikumbule okwenziwa ng'abetu; nzukwana bekitshwa eGipite, ingalo kaSomandhla yaba nzima; bapuma kuno atandeki ku'muntu.

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

Gewalisani izwi enaliten jiswayo; nzukwana uAbraham etenjiswa, kwazi kwaba ku'ndodana uIsrael; ningalikohlwa, niligokotele.

Vuksni, bakiti' sekusile: kude sasidukuza ehlane singaz; siti, siya eKanana, kanti qa, loku kuze kube kaloku syadukuza.

# Sapumapi Tina?

## UKUHLAZULULA UHLANGA.

### INHLOKO I.

Njengokuba isikati sesiside kangaka indhlu eminyama ingaziwa lapa yaqanuka kona ukuze igcwale lelizwe lase Africa, kufanele ukuba sicingisise ukuti lababantu abamnyama bavela-pi, loku kuyaqondakala kubantu bonke ukuti eminyakeni ese idhlule ey'zinkulugwane ezimbili kumbe ezintatu babegeko kulendawo yonke asebeyigcwele; kuyaziwa ukuti bonke behla le enyakato, beza kuleli ngokusilileka; bahamba beza neno njalo eninzizimu nasentshonalanga nas'empumalanga. Umuntu omkanda angacabanga azibonele ngokwake ukuti konje bona laba bantu babepi eminyakeni engapambili kwaleyo eyiziukulungwane ezintatu, loku kuyaqiniswa ngokuto ngi yibo bonke ukuti balengeko kuendavo esesihlezi kuyo namuhla. Iminyaka yokutolwa kwalomhlaba iyaziwa, ukuti ningalez'zindawo latolwa yilabo ababefunela inkosi yas'eSpain amazwe; kepa kuleyo nkati babengakafiki labahantu abangi kulez'izindawo, ngiti nababekona ababayingcozana kwaku yilabo bezizwe ezis'enyakato, njengaowo omunye owashunyayezwa ngumPostole uFilip, owale indana ka Kandake. Kepa inxa buka izindaba ezinye ezipambi kwetu, fundiswa encwadini yamaKosi (I Kings 11) ukuti kwati uba umzukulwana ka David angabe ukululeka kwezinsizwa ezi intanga yake, waciteka umuzi wa Israel, wahlakazeka kwati loku nyse noyisemkulu bobebusa izizwe ezi-Ishumi-nambili, zamhlubuka zonke ezi ishumi wasala nalezo zimbili kupela. Kutiwa-ke lezo ezi ishumi ziziwa ukuti zatshona ngapi. Kepa inxa umuntu es'ebuka imikuba nokwenza kwabantu bakwa Israel, apinde abukisise futi imikuba yabantu bengakabiko abelungu, kuyamcabangisa ukuti abantu laba bavela ngapi: yini futi akaba kuti ukuhamba kwako kufane nokwalaba bakwa Israel engibezwa enewadini: imbala akuyibo nje labo bahlubuka inkosi yakubo kuleyo nkati?

Ngiku'uma loku nje, bakiti, angezi, ng yafuna; nibokumbula' isiga sakiti nokuti inxa kulahleke inkomo kufuwa nalapa zingalukeli kona. Zibhekeni nje nani nizicabangele, ukuti, zatshona-pi zona lez'izizwe zakwa Israel a? Bakona yini abantu abati bebanigi kangako balahleke bonke ukupela kwabo na? Niyazibona nani pela namanje lez'izizwe ezingashucanga njengati, lezi ezimpofana, ezisuloku zazikezi ngokwezi uhlobo nesizalo sakubo, —amaSulumane, amhlobo'ningi, amaye kutiva kuwo "Abraham," ananye "Ishmail," njalo njalo, njengezinhlobo zawo—njengokuba niyawezwa esikatini saba Postole, yibo laba amaArab lawo as'endulo. Kepa, ubuningi obungaka babantu, kuhambe sonke les'isikati kungaziwa lapa badabuka ngakona. Ku unhlola omkulu loko! Noko-ke asingamangali kakulu, bakiti; asizibonele, ukuti tina singabantu abangafundisiwe incwadi, siqonda indaba ngekanda nje. Masibheke emisebenzini esiyenzayo ukuti aiyikufana yini nalena esiyibona ezincwadini, eyabe yenziwa ngabakwa Israel. Siti uba sidhlule kuloko sibone imigidi nokuhamba kweta ukuba akufani yini nokwalab'abantu na? Kuse kuti inxa sesikuqapelisile konke loku, sibe sesikangela emuva, ukuti, konje isikati singakanani kwenzekile konke loku—ukuhluboka kwesizwe lezo ezi ishumi zakwa Israel; ezati uba zihlakazeke, zaciteka neswe lonke, azabe zisaziwa lapa zaqonda ngakona! Ake nibheke pela ubude bezikati, imihla namalanga, iminyaka ngeminyaka, njengokuba nezi nonke ukuti kade kwasa! Kumbulani ukuti ite ifika inkosi emhlabeni, kwasokwa dhlula izinkulungwane zeminyaka becitekile abakwa Israel. Nikumbule ukuti bati bepuma eEgipite basebe isizwe esikulu; kwat'uka kuhambe iminyaka bepetwe ng'ama Jaji, emva kwa loko waqamuka uSamuel; owaqala ukuzingela izindaba nokuba kubekona amakosi ohlanga azakubusa abantu. Kwati ngaleyo'nkati-ke waziloba lezizincwadi zokufundisa abantu isiqaliso sokuvela kwemuntu; etanda ukumisa ngazo umbuso wakwa Israel. Emva kwaloko zaqamuka-ke lez'izincwadi ezihlanganiswa zenziwe lena enkulu okutiwa i"Bible." Emva kwaloko wamise inkosi uSaul; owabuye wabangiswa ngu David. Kepa uDavid wabuye wenza isono naye ngokupinga nomka Uria qede ab'esequbela izwi enduneni ati uUria lowo kaze ammise ngalapa izita zinamandhla ngakona, ukuze zimqede angabuyi, ngoba es'ehaukela umfazi wake. Wat'uba afe uUria way'es'emtata uDavid umka Uria waba ngumkake, umfazi womuntu wake, ofele empini eyekuhlabanela yena! Pela ubavu lwesono alusuki kulowo muntu owenze okubi, luhlala kuye njalo, lufana nomuntu olimele ingozi, ihlala ibonakala njalo. Nibokumbula amazwi okuti: "Ngeleka ukwona kwoyise pezu kwabantwana kuze kube esizukulwaneni sobutatu nesobune sabangizondayo." Naye uDavid wäzisondisa ku N'kulunkulu ngokwenza lawo manyala. Ute uba afe, kwema uSolomon esikundhleni sake waba inkosi; and'uba atshone qede uSolomon, kume uReoboam lowo owalalela ukululeka kwaowabo. Wacitekake umtuso wake; kwati abaseleyo babuswa nguye, abanye babuswa ngamanye amakosi. Zahlakazeka njalo izizwe ez'ishumi, ezingaziwa lapa zabheka kona nanamhlanje. Iyafika nje iNkosi yetu is'izalwa ngu Maria, kade zemuka zona.

Ake nibheke-ke ubude bezikati, kuhleziwe kubuswa, nabanye abantu behambe beziyaluzela bezifunela izindawo zokwaka!

Po, loku lwalungeko ulwandhle olwalungabavimbela, babengeqeiwa yini uku ba bangahambi baze bafike kulawa mazwe na? Angimangali mina yiloko. Kunjaloke ukuza kwabantu kuleh'zwe. Ziningi kakulu izinhlobo zakiti ezisakile ngas'emfuleni omkulu iKongo, petsheya komfula omkulu iZambezi, ezihambisa okwetu nje, nolimi selwahlukene ezindaweni zokukuluma kaningi ningi, kodwa siyezwana kwezinye; njengokuba kunjalo, kuti futi nase zinhlotsheni ezinye zabeSutu kanye namaTonga, kubonakale kahle kimi, ukuti, sonke ulimi esasikuluma ngalo lwabe lulunye; kodwa kwati ngo kuhamba nokwahlukana isikati eside kangaka, lwahlukana, alwabe lusahlangana kahle. AmaTonga namaZulu nabeSutu kabehlukene kakululu ekukulumeni ulimi lwabo luse lunye kwezinye izinhlamvu ezitile zamazwi. Lolulimi esikuluma ngalo namuhla sasingalukulumi endulo, asikuluma ngolunye. Lolu osekukulunywa ngalo namuhla akwaziwa ukuba lwaqamuka ngapi, ngoba noZulu lona esinguye sonke—wabe engalumisi ulimi njengoba esesikwenza namuhla, wab'elutambisa aluyise pansi. njengokuti: "yapo" lapo "yayo" lala, njengoba namagama onke akiti okuhlabelela ati, 'ya' endaweni yo kuti "la". "Umyungu," umulungu; "isiyo" isilo: njengokuba kusevame ukuba kukulunywe ngokunjalo kwezinye izizwe zakiti, azikakuyeki loko kukuluma—kwa Mtetwa, nakwaMpukunyoni, nakwaQwabe—kabakalugugquli ulimi ukulumisa.

### INHLOKO II.

Kunjaloke okwami ukubona bakiti, ngiti: Safika lapa sivela eNyakato, si' baningi. Sat'uba sipume entubeni yolwandhle oluse Nyakato, baqugubala nganeno kwayo sbaningi, kwadhlula amaXosa lawa aya ngase'Mpumalanga wabe uZulu esasaiele emuva; kwaze kwadhlula isikati eside behlezi bengakezi bengakezi kuleli aseb'ake kulo namuhla. Lata abakwaZulu bayazalana namaQwabe, bazalwa ngu Malandela amaKuzwaye bonke. UZulu unezindhlu eziningi engingeze ngazibala zonke kuleli'kasi lami, njengokuba naye uQwabe unjalo futi. UMtetwa unezindhlu eziningi kakulu, kunjengokuba namaCuna a jalo nawo. USibiya unezindhlu eziningi noMapumulo noNdhlovu, no Camane—Cube, kanye nezinye izizwe zine zindhlu eziningi. UMpondo unezindhlu eziningi, noMxasibe unjalo futi naye. UCele unezindhlu eziningi, neNgcobo unjalo naye. UMnganga unezindhlu eziningi, noMtuli unjalo naye. UHlongwa unezindhlu eziningi, noMdunge unjalo naye. UNdwandwe unezindhlu eziningi, noMpukunyoni unjalo futi naye. Nabakwa Ntemba banezindhlu eziningi, noDube unjalo naye. NoMhlongo unezindhlu eziningi, nampa abanye sebebiswa ngokuti abakwa Magwasa. Kukona nabakwa Sokulu nabakwa Ngoboka nezinye izizwe eziningi, oseloku zabamba zagudhla ulwandhle njalo ngase Mpumalanga, zabe siti ezinye zilugudhla zilubangisa enhla,—lezo esezikunye nama-Ndawo, nabaTshweki. Ati uXulu apome kuMpondo.

AmaNtungwa amaningi bapuma qede bona baqonda eMpumalanga, balugudhla ulwandhle. UMshweshwe unezindhlu eziningi, nabaDhlongwa banjalo nabo. AmaKumalo anezindhlu eziningi. ULuhlongwana unezindhlu eziningi, noMbomvu unjalo naye; kanye nezizwe eziningi zabeSutu-oMgombane, Magatakeli. inkosi yakwa Madhlala; Molodo, inkosi yakwaMleshe; Ramapulane, inkosi yaMatovota; Salabusiu, inkosi yaMaradu; Majozi wa Tobela inkosi yomfazi; Maranonva, nabanye abaningi engingabaziyo.

Nazi-ke izizwe zamaSwazi: Abakwa Ngwane ababepetwe nguMbandeni kaMSwazi kaSobhuza kaNdungunya, babizwa kutiwa "Dhlamini" 'Hlubi,' 'Kunene,' 'Ludonga luka Mavuso ka-Ngwane'—amaLangeni.

Abakwa Tshabalala, inkosi nguMadhlangampisi ka Mate; kutiwa kubo Tshabalala kaLudonga ka Mavuso,' Kunene' ; indhlu yabo inye namaLangeni.

Abakwa Madonsela, inkosi nguMngayi. kutiwa kuyo 'Madonsela' 'Kunene' 'Magasela' .

Abakwa Ndawukelwako, inkosi ngu Shuayeza; kutiwa kubo 'Mlangeni' 'Ndawukelwako wabo Langa'.

Abas'emaSibini, inkosi ngu Gasa; kutiwa kubo 'Msibi' woSendo, 'Mabuya', 'wena wakwa Ndhlabayela,' 'Ndhlodhlo wa Koza' .

Abakwa 'Hlatshwayo,' 'Mraise wabo Nkosi' .

Abakwa Nkabinde, inkosi nguNdhlotsheni; kutiwa kubo 'Nkabinde' , 'Mcusi' .

Abakwa Kubheka, inkosi ngu Magonondo ka Ntambo; kutiwa kubo "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 ezandileyo.

Abakwa Mota abana nkosi; kutiwa kubo "Mota," "Twala."

Abakwa Mndebele abana nkosi; kutiwa kubo "Mndebele."

Abakwa Manana abana nkosi; kutiwa kubo "Manana," "Mcusi."

Abakwa Nyembe abana nkosi; kutiwa kubo "Nyembe wa Twala," "Mcusi."

Abakwa Maisela abana nkosi; kutiwa kubo "Maisela." Hlatshwako."

Abakwa Mavuso abana nkosi, kutiwa kubo "Mavuso." "Ndimande."

Abakwa Sibeko abana nkosi, kutiwa kubo "Sibeko sa Mkabela."

Abakwa Mate kutiwa kubo "Ncanana," "Nhlakude," "Ncobeni."

Abas'ema Pepeteni, inkosi ngu Kamangwa; kutiwa kubo "Gwala," "Mpepete," "Ndhlovu."

Emva kwaloko kuhlaluke aba Mbo bakwa Mkize, asebe nezindhlu eziningi nabo.

Nama Ncolosi aka Nkungu; nama Zondi kanye nabakwa Madhlala.

Kukona izizwe eziningi zabantu enginqenamandhla okuzibala: amaNtshali, amaNgobese, amaTusi, amaNgcamu, amaNyavu, abakwaNhlapo, amaXimba, amaZolo, amaZizi, amaDhlamini, ama-Qamo, amaTshezi, amaNtuli, amaGoba, amaMbambo, amaNcwabe, abakaGasa, amaNdawonde, abakwaMahlase, abakwaNgubo, abakwaMavundhla. abaTembu abanezindhlu eziningi, abakwa-Butelezi, abakwaMasondo, amaGwamanda, nabakwaMakoba, nabakwaZungu, uMajola, uNduli, amaKanyawo, abakwaZubane, uMpungose, uMsweli, uSeme, amaNtambo, amaDondo, ama-Nkwanyana, amaQungebe, uDhladhla, uNene, uNala, uKoza amaNzobe uNduli.

## Abakalela isililo sako Tabete.

| | s. | d. |
|---|---|---|
| J. Makwata | 1 | 0 |
| S. Ntuli | 1 | 0 |
| T. ka M. Zuma | 1 | 0 |
| Solomon Dhlamini | 1 | 0 |
| S. D. Kunene | 1 | 0 |
| Alfred Masinga | 2 | 6 |
| Miss Pauline Kumalo | 1 | 6 |
| Mrs. Gertrude B. Goqo | 1 | 0 |
| Nozinja Magwaza | 1 | 0 |
| Mrs. Lydiah Hlatywayo | 1 | 0 |
| Samuel Mazibuko | 1 | 0 |
| Msbhedhla Mazibuko | 1 | 0 |
| David Hlongwana | | 6 |
| Mrs. L. A. Hlubi | 1 | 0 |
| Magidi Fayela | | 6 |

UTJSE NGASO SONKE ISIKATI.

Kucish'ukuba kungabiko isifunda lapo engeko umuntu ongati mina nga piliswa iChmberlain's Colic, Cholera ne Diarrhoea Remedy. Abantu abapiliswa ilomuti akuvimi ukuba bakohlwe ukuba bantuse, lokukutuswa namandhla awo angaze angehluleka kwenza ukuba ndumo lwawo lube lukulu pakati kwabantu abaningi. Bonke abatengisi banawo.

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

ILANGA LASE NATAL

Friday, November 5, 1915.

## The Moral Obligation.

THE great falacy that runs in the minds of a great many persons is that they are moral, and they will stoutly maintain that their morality is proved by all the blandishments of civic-dom, the sensationol allurements of pleasure, and the presumed superiority of the privileged class. What a mound of broken obligations to stand on, what a dung-hill of promotion to be proud of! The battered and half famished masses which are driven to assail the peace of a continent are the playthings of predacious giants that would rob the many of the little comfort that comes their way. It is evident that the predacious have little or no sense of the collective moral obligation, indeed it may be safely said that small sense of the collective obligation, surely means that the personal sense of the moral obligation is equally small. If the sense of collective moral obligation were what it should be, should we hear of the cruelties and hard hearted indifference that 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 they rely and their faith in which mounts up to the very clouds of heaven, are failing to perform the services to which they were pledged. Talk about there being "something rotten in the State of Denmark?" Why there is something 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 humble does not seem to have had honest attention from them. The despicable policy that has led the way to all the hypocrisy and suffering is still held as being sacred and good-enough for nations to go on with. Yet it may be asked, how long will it last? Has it not the germs of rottenness within it? And in what does the saving of the Nations lie? Can it be other than what the grand old book tells is necessary? Truly, "in humility there is safety." But that does not agree with vanity, imperdence, or predaciousness. The responsibility of collective obligation still keeps its hold upon nations whether they acknowledge it or no. It is not a case of opportunity justifies, it is a question whether it will pay to oppose the everlasting almighty truth.

**What will the Report be?**

THE COMMISSION APPOINTED UNDER the Native Land Act is expected to shortly make its Report to Parliament; and people are wondering what that Report will be. Will it reflect the ideas of honest unbiased opinion, or will it reflect a desire to be on good terms with the merely official aspect of Parliament? In the respect an awful risk is being run, for what was an acceptable veiw to the last Parliament, may be not at all acceptable to the present. If the commission were to reserve its Report until its conclusions were not so much a venture, it would be more likely to be successful. Men need time to think, especially when they are walking on uncertain lines of action with possibly terrible issues.

**Newcastle's Mayor.**

IN TAKING AN ACTIVE AND BROAD-minded view of Native Affairs, the Mayor of Newcastle has won recognition as a gentleman who takes the trouble to think out matters with which he has to do, in a thoroughly logical form and hence his attitude towards the Native National Congress. For in treating the Natal Section of it in a broad minded and generous manner, he has certianly done the same to the Congress. He has also done something to open the eyes of those colonials who are backward in seeing a head, for the 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 intelligent lines.

**Proposed Hospital.**

IN THE MATTER OF THE PROPOSED Hospital for certian contagious diseases, the Corporation of Durban and the Government will do well to go hand in hand in bringing about an efficient means to check the terrible menace to the general health of the District. But there is one thing to be observed, and that is, that the female section of the hospital should be managed by female practitioners who could act under the advice of the Chief Medical Officer. Under such arrangements female patients would not be scared off notifying their disabilities, and the trouble would be reached in a far more efficacious manner than if the plan of female aid for female patients were not adhered to. In a matter like this, which must affect most of the people in the District, the Authorities cannot be too careful to secure the confidence of those suffering from that malignant disease.

**Cotton.**

THE GOVERNMENT IS WISELY CONcerning itself with the growing of cotton in this country, and are offering facilities to persons willing to produce that valuable commodity. There is no uncertainty about farming for cotton, and it is surprising that the various Mission Stations have not been used as centres for teaching the Native youth the art of properly cultivating cotton. Whether Native people grew cotton for masters, or for themselves, there would always be advantage in knowing how to go about the work in the best manner. People need not be afraid of not getting knowledge if they devote their time to producing valuable crops; the technique of the occupation would always bring its full quantum of knowledge. A very useful gain.

## 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 soul as follows:—

"It is all very well to speak of territorial segregation between the aliens and aborigines as being the only salvation for the Natives, and, to think that the Natives could improve better under these conditions than when living in close contact with the aliens or adventurers. **Such an idea can be fostered by a coward or by one who would rather do murder than abandon the best** for iniquity and veracity. (?)"

With your permission, Sir. I now and here dish up for Mr. Msimang's consumption and reflection the following from his own pen close on two years ago.

"The 'Abantu' is admittedly in sympathy with segregation simply because it seems the only channel through which we can sail to reach the temples of justice and where we can stop the increase of bastards in this fatherland." —See "Abantu-Batho." Dec. 18th, 1913.

From a comparison of the two statements made by Mr. Msimang it is clear that he has gone back on his word of two years ago. He thus stands convicted out of his own mouth. Such an idea (as segregation) can be fostered by a coward or by one who would rather do murder than abandon the best for iniquity &c." If Mr. Msimang has renounced his first statement he cannot fly away from himself. He has proved himself double-tongued. In relieving himself of that melancholy pessimism so characteristic of him, he has in his endeavour to stab others wofully stabbed himself. If he now renounces segregation, he was nevertheless its champion two years ago, and at that time he, by virtue of his latest utterance, was indeed the coward and the murderer. You have bitten your own tail old fellow! See thou do it not again.

Yours etc.,

ROBERT GRENDON.

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 expunged from our School-books and "Native" take its place. This gentleman's remarke are perfectly reasonable. The word "Kafir" is a curse to the entire Bantudom. It totally undermines what should have been otherwise a respect to us. As to its generally universal application it no longer means 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 consciously say, "Kafir." To prove this, one day I happened to pick up a pamphlet whose resolute contents contained fifteen queries and answers thereto. The fourteenth question was recorded as: "Should total abstinence from Kafir-beer and all intoxicating drinks be made a condition of membership? What attitude should be taken in regard to drunkenness?" The foregoing is an extraction of resolutions on Church discipline agreed to at the Annual Conference of T.M.A. which held its session 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 otherwise, knows that in nothing else would such be applied than insolently to the latter. Isn'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-minded whites call us thus. I always rejoice when Missionaries move about among us and suspect them of no evil words to utter. Alas! there are to my ruined dismay, yea, to that of many others, vain hopes of ever sitting side by side 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 would you likewise like to be called 'spittle,' or something spat out of the mouth?" It therenpon makes a Native's innermost patriotic feelings get so disgusted at, that the heart almost turns out to vomit, if he sees it indelibly printed for yet unborn generations to retain, surely, such nick-name incessantly undiscountenanced instruct a Native African to vividly call to mind that "umlungu" 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 "Bantus" converse "umlungu ng'umlungu." What has thus taught us to dare say to "amakosi etu?" Isn't it because of your bitterest instructions of not even accepting our greetings? or, your jealous denial in preference to Native suiting situations wherest you reluctantly refuse us allowance? Isn't it because of your entirely intended negligence as to educational lines to practically allow us mark the time? Yes, there are a series of selfishnessas, prejudices and many more others based on, keep the kafir a-side and declare him out of tune or "off-side!" How be it, I, unhesitatingly believe, the more you are stricter the stronger we become and the more lasting we will ever be! Our Love Divine who has no respect of persons or colours for unforeseen centuries to come, shall of us, make a civilized people of illustrious Africans!

Whilst your swe[illegible]ooning tongue, as quickly affirm or [illegible]thing; your undue deeds do as early [illegible]ert another. You continuously shout out, 'kafirs! kafirs!' but at the same time lie at closest breasts in the darkest corners with our dearest sisters. Do you scan the scripture 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? 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 people some of the times; but you cannot cheat all the people all the times."

Thanking you Mr. Editor for the space,

I am etc.,

E. KA J. KUBONI.

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

## GENERAL NOTES.

The Japanese Nobleman who pointed out the impossibility of the nation ever having peace so long as the habit of fostering hostilities is in vogue, was a wise man: for the spirit of militarism is, by its very nature, opposed to peace, progress and prudence.

* * *

A people who adopt a policy that makes militarism necessary, have yet a long way to go before they can truly be said to be civilized. A people who insist on maintaining militarism, are no better than free booters. Reading from militarism is always proportionate to advancing in civilization.

* * *

Perhaps it would help the people to advance, if they considered as to how far their respective institutions fostered the contentious 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.

* * *

Europe is now spoken of as anything but a sample of morality, and yet for centuries it has had the teaching and guidance of the most trusted schools of thought. Is Europe incorrigible, or are those Institutions at fault?

* * *

The Election returns are very satisfactory, not from the labourite side or the Nationalist side, but from the true South African progressive side. The S.A.P. modified by the Unionists, can if they will adopt a policy towards the Native people, that will not have anything dishonorable in it.

* * *

It is possible that Hertzogian poison may have reached some of the Natives, but most of us are aware of the folly of trusting to unscrupulous rascality. Our desire is to have confidence established between the Authorities and the Native people throughout the land.

## Singing in our Native Schools.

We call the following from the "Imvo" which undoubtedly 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 certain 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.

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 tones, he does not indulge in any niceties.

Next as to its development: scholars should definitely be TAUGHT; the utmost use should be made of their genius 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 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 part-song each part is well known and accurately sung. There is no doubt that in part-songs teachers rely—a bit unconsciously—upon the harmony to cover up many mistakes.

6. In order that the scholars may enter into the meaning of a song that the song should first be used as a reading lesson and talked about.

7. Our great need is a Xosa song book: children who begin with Xosa songs will learn with delightful abandonment without which no song can be truly rendered—and they will sing their English songs all the better for this training through Xosa songs.