

Abantu NEMIKUBA YABO BENGAKA BIKO ABELUNGU.

Ushwala lobu obutshala izindaba esenibubiza namhla niti "utshwala," babingwa puzwa izikuncibilwane, babupuzwa ngamuxego namadoda aseginile nesebukazi kupela. Kwakuti inxa kusihwa utshwala kugaywe amabele odwa, impuzu yawo ametombo, lungafakwa nolodwa ubhlayu lombila; kwacinqiniswa kuthwa umbila lona uyasa ikambi kumuntu. Yingaloko-ke sekawu ukuba bati abant abangapuzwa utshwala babe izihlanya, ngenxa yokwenza uhwala.

Inxangu yabe ibhenywa yizinzisa ezi amabuto; kuti inxa seziged: okuyibhoma uzwe zitule zonke sekute nya endlini obekubhenyela kuyo igudu; kanti batule nje abanye sebedakwe; kwazi angavala abe manye oveza izawo lokubekisa, uzwe behleka bonke lapa endlini. Kopa eyona nto lo yenzwa ukubhenya igudu yilena: Inxa kulayokati kubikwa ukuti nansi ingwe idhla izinkomo ngalapa, ungfuzwana izinziswa zipuma zishiyana zonke ziyakulowo 'nkosi; nayo-ke ingwe leyo azisayikuyitshiya, ziyakuyitshiya ugobo. Kunjaloke nase'mpini.

Niyazizwa-ke izibongo zika Tahaka mdhla ehlasele ku Nomagaga ka Nese inkosi yas'Emakuzeni eyabe yake ngas'En-Singa.—ziti, "Owaya ngomnyama ku Nomagaga, lafike igude lamubemela." Kutalitho njalo ngoda yati lapa impu: is'iyi kudhula ngakona lezwakala iye likala, kanti likala nje, naye uNomagaga us'eyizivile: po-ke yabe iyabulala njalo; kupa ubhlabana kakulu amaKwazo lapa. Ayilwa ngokwesabekayo, ngoba spama ngazakati kwomazi. Kwabonaka kodwa ukuti ukuba aikalana inkuku, bekuyakuzwe kuse umuzi ingwubonanga impi.

Nas'endulo zazikona izinkuku lezi, zizivwa kutiwa izinziswempu. Into eyaqomulwa ukuba zingafuywa, yimpi; okwakuti inxa iya kuhlasela ekutini tini, ihamba ebusuku ingazimuzi, izwe sekakala inswempu, ibe seiqonda ukuti kukona umuzi lapa, betuke abantu sebakakwa yimpi, inganti ib'izindahlula ukoba aizwanga inswempu ikala.

Ibandhla lihlahla pandhle ngakusihlwa, libuko izinkanyezi ukuma kwazo, noladhla kuyiswe kona lupu lapa libhele kona; lalingahlali ezidhlini. Kusalo kubaSutu namuhula, akukonde la engalile ihlale engelini njengalaba abangasazi lulo ngezindaba zebandhla.

Inxa izulu liwisi: nonxa libalele ukudhla ngomoya, nonxa kufiwe ngakulungu mizi eyakelonye. makuziwe kungapuzwa ukuya kulinywa; abantu mabahlale emakaya.

Inxa bekuzapuma intombi iyeknginda kepa kwakolapa kufe inyanga, unthimba noma angapuzi kuzwe usuku olumbhlope, maingapuzi ngolomnyama.

Inxa kubulewe isingci makuyitshelwe kunyavutluki izindisi zesikumba sas'funa kuti emva kwaloku, kuciteke unzi wonuntu. Isingci siy'inyamazane ebbhluwa yizinyanga zemiti zodwa, qa abanye abantu.

Inxa uhamba ulandile, kepa ubona an'ogomfi lapa ukudhlala ekala pezu kwaloku, nonxa kumbe ufuyana isalukazi sigeza emfuleni singembete, temba nj. wazi ukuti uzasuta ngapambili, folo kukubikela ukusata noma ulambe kangakanani.

Upani layakalelwa; bonke laba abasika umzimba. kumbe umunwe, kumbe ubuso, kufanele ukuba abantwana bangayekwa ukulingiswa loko okwabe kwenzile kwoyisa noma kwonina, ngobe inxa umntwana engenziwanga ufuzo lo, usakubuya pandhle azopumela endlini kumbe atsholingele kona nona esendala kakulu, ngoba kufanele upau lwakubo.

Akufanele ukuba amuntu ahlahle aqond noma indizakzo, ikakulu inxa lidum; lel'oseko elinganzans. yilona liliku. In li amuzi ke namanye lawa amabili; kulungwa nayo insika lena enganzansi. Makungapuzwa futi ubisi endlini, namanzi laws.

Amahleza lawa nezimbengu zemfe m-kuffihlwa kutiwe ngi inxa kusaquluki ukudhlala ihlombo, makungakazela, funa asandhlala bazotata loko beoulale rnzako abantu, loku pela abanye aba izifamona sebzanzhanka bati w. Sekudhlhwa kwobanibani inganti tiva asikadhli.

Ababe bulala izimvu na, bayaqiniswa bati, imvubu iyezwa inxa umuntu eyibona emanziwe amezizi ati "Akesebono izitshwa zako, Noudindi—Kuwela!" ule ezi angasho njalo, ikamise umlomo krwe kuvele izitshwa ngayakuti.

Igwabata kadhlhwa. kodwa ingwababona lena engalob ubede olamhlope imand kakulu, inyo ibi njono.

Inxa uti uzihlale kumbe uzihambe la, vetuka usobona umpondompedo es'ehlezi emzimbeni kuwena, yazi nje ukuti uzautola inkomo, kumbe uyitole ngomsebenzi wa k o, noma uyixosthe

Inxa kutshone umuntu omkulu onegama, makungapuzwa ukuya uku bikelala inkosi; indolana enkulu mayivuke kuseluvivana iye emzini wenkosi iyekubika ipete uti loqunga. eyakuti nita ifike enkosini ilenike ineku, ilwamunye qede ineku ilanike yona inkosi. Kuyicela elikulu ukungambiki umuntu enkosini.

Ingene mazingaligi idhle ngokeso mayidhle ngesandhla; inabesifazane ngokunjalo mabidhle ngesandhla uma bedhla isijingi, amasi, nokanye. Makuti inxa kukade kudhla umuntu ondala isitshene, omcane adhle ngesandhla, aluhloms pezulu ukezo luka yi-se angadhli ngalo.

Ubuwila nokwenqena akubongane kusiza lito seloku kwadabika umhlaba; kungaloko kuba imbila yaswela umisa ngokuyazela ngenxa yako uku vilapa ukusuka izihlabele lapa ezinye izihlala ziyaukucela imisila yazo; yona yahlala ngokwenqena nokuvilapa yahlaze inxusa kwezinye esezihamba, yaloko uti ingabona leyo naleyo nyamazane eseyihamba, "Anongipatela, anongipatela nami umsila," po-ke ezinye izinyamazane aziku nakanga loko, zati ukusuka zatata eyazo yodwa imisila, za buya. Yasilala njaloke imbila kayaze yaba nawo umsila loku kuzwe kube namuhlanje.

Emaweni amakulu izindangala zizigwe zipuma inqina enkulu yokuzingela izilwanyazane ezidhlhwayo, nofozela laba abakuli nemimba lena nezikwali; zihambe zenze uhla njengenqina yabantu, ezinkulu nezincane. Kuti emcane ingabonwa igwinya ufuzela omkulu, ku suke ikonde iyihambe ngazo zombili izandhla, iyilibhise ikanyana pansi, iyishaye ize imhlanze lowo fezela ebe ingwinyale; yanole ukumhlazana bese limutata ikonde agwinya yilona. Nabantu banjalo, omcane uti angatola upeni: ahlanziswe ab'us'adhlhwa ng'omkulu.

Us ukala umkoya, izinkomo azise' upuma masi. Impela imbi lentete, loku indhlala ingeka, besesizakala ukupuzwa ubisi.

Akuko'muntu odhla amasi as'ebulanda ngoba ayenuka kutiwa a'igwalaba' yilowo muntu udhla amasi akubo kupa la nawemizi ohlolo lwakubo, angaze awadhla aweminye imizi noma ewatanda kangakanani.

Endulo izinnqane zazijabula inxa se kufike ukwindhla, lapa zenza abantwana bazo ngamahlaza ombila, buti ubulembu bombila loku kutiwe buzinwele zomntwana; kanti kuzauti ukugcina zibekona izinwele zabantu ezifana nobulembu bombila ngqobho.

Emahutsheni inkalankala lena ihlontshwa kakulu. Inxa umlobokazi ab'eti uyekegeza kepa wafunyana inkalankala ezibukweni, uyatshetsha abhincenonxa ebe esetukulule izikalake eti uyageza, ngoba pela usebone anozinazala baka. Inxa kumkiswa inkaba yomntwana ozelweyo, kepa kwafunyani-swa zingelo izinkalankala emfuleni, kuyaba kubi loko; kuba kuhle ukuba kufunyanyise zikona, ziyidhle ziyigede ngukuyitshana. Kodwa inxa kuy'inkaba yomntwana wcmfazi onolaka otetisana nozinazala, azisondele izinkalankala ukuzakudhla leyo'okaba, unina uze aye kubo ayofuna inkomo yokuhlala ukungahlonipi kwake uninazala, anduba izinkalankala ziyidhle inkaba yomntwanke.

Inkomo efefe yinkonyana yayo iyenziselwa; kufunwa imiti yokutandisa kwelathwe enye inkonyana yenye inkomo ngemiti, iyiswe kulayo'nkomo efelweyo, ukugcina ize iyitande njengokungati ngeyayo ngobo. Kwatolwa lapa ukuti mabala ikona intando kubafazi abelapa ngayo amadoda.

Umlhlangwe maubulawe inxa ungene endlini ausilo idhluzi; makuyekwe umhlwazi wodonkwenkwa nentandhlwana leca okutiwa isicatshakazana, okwaziwayo ukuti kung'amadhlozi. Futi inxa intadhlhwa lena izingezizipona eziko yaziwa ukutukutela, ngoba eyasalukuzeni esi onakutela balape makutshetshwe kuhlatshwe imbuzi funa kufe umuntu.

Isifanguba lesi (small-pox) isifo esidala salomhlaba, sikunye nesirudnembo, okwabe kuizifo ezazibhuhlisa abantu, ufanyanise imizi lena emikulu yakile imihle, uze uyikuzenga komunye uti kukona abantu, ufanyanise kute nyo kulala ibhungenwa ngapakati abantu bakade bafa. Kwabe kuizifo ezimbi ezazigeda nezinyanga ezibizelwe ukuti mazizokwelapa.

Imfene imabizo maningi: indangala, ishidi, unobhona, izingamawa. Eyomuntu ihlupa ngokusengisa izinkomo zabantu ebusuku, ifana nengwe, etingabulawa kufunyanise amasi esiwini kuyo ebe ivanyitshelwa ngumuniyo ibonwe ngaloko ukuti kanti eyomuntu

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

ILANGA LASE NATAL

Friday, October 22, 1915.

South Africa as a Federation.

The question has now arisen whether, after all, the federal system would have been more suitable for South Africa, than the Union system as at present existing. One of the outcomes of our Union system is that the Provincial Councils are to a great extent merely formal institutions. It is said that Natal would not have joined the Union if she had known that the Provincial Councils would have become the sort of parish councils which many persons hold them to be; but possibly some of the wire pullers in behalf of the promoters of the Union saw what would probably be the case, yet did not care a jot, simply because the proposal suited them at the time. If South Africa had not contained such a remarkable per centage of the fillibustering type of people there might have been a possible chance of real Union, but as it now turns out, there seems to be no healing of racial differences. To-day the racial hostilities are as great as ever, and there is not even a suggestion of unity. It says very little for those who anticipated anything worthy of the name of Union. The Boer has been beguiled into giving his support to a system that he cannot do with. If a federal system had been adopted, he would have not been compromised by obligations to the people of other divisions of South Africa, but as things are now, the trend seems to be worse and worse, and that means to be driven into the Federal form by the urgency of circumstances. People get tired of the continued turmoil, for they know that the name of political partyism covers a far more dangerous state of things than the name implies. Is there no other way out of the tangle? Yes, there are several ways out, but they are all more or less drastic; the adoption of a Federal system with an Imperial guarantee to co-ordinate the several elements, would be the least objectionable to all parties concerned. It would meet the new conditions that will arise out of the great war, and enable men to act with decorum that would certainly enhance the stability of South Africa. As we are now going that stability is diminishing, many persons probably do not notice it, but that does not alter the fact one whit. It certainly would be coming to adopt Federation with our eyes open, than to drift into it with our eyes shut.

IT IS SADDENING TO FIND HISTORIANS at fault, want of correctness is bad enough in everyday gossip, but when through downright carelessness School-books are published with serious inaccuracies, it is time to protest against such heedlessness. The objections brought up the other day against certain School-books, were not only reasonable protest, but were also the fulfilling of a public duty. If E undertakes to put in a foundation for B to build on, and defective material or workmanship is thought to be good enough, B is fully justified in refusing to allow it to pass. There is no way to deal with it but to take out the objectionable defect. Teachers should not take things for granted, they should carefully examine what they use; moral obligation to the pupils and their own honour requires this of them.

GENERAL NOTES.—The idea of the present constitution for the S. A. Union being a mended by being brought into the form of a Federation is going ground. One of the items is that the O.F.S. as a state could have her pet notions all to herself, and people would say, enjoy them as you please, but do not bother us. The cheap iron crosses that are being sold in the streets of London are said to be a most ironical reflection on the Kaisers iron crosses. What next shall we hear of by way of irony and crosses in connection with this terrible war.

The persistency of teaching Germanism is shown in the appointing of over twenty professors to the head school at Constantinople. Not only is the determined aggressiveness shown by deeds of arms, but also in school of custom, whence man learns both good and evil. People speak of the courage and dutifulness of the Japanese, and enquiries show that probably it is due to the fact that shintoism is at the root of the matter; to be well aware of the occult side of life, is to say the least of it likely to do away with fear of passing hence, (dying) a sense of the reality of the future is not likely to undermine a man's faith or his credibility of the purposes of life. The tangle of suppositions which Europeans have tolerated as being good enough for the general guidance, does not compare well with ideas that are based upon facts.

One of the discoveries brought about by the great war, is the fatality of having German heads to the Danubian States; by some strange freak of nature the bumptious unctious of Vaterland dominates religion and economics, honest purpose and moral obligation. It takes a long while to convince some persons, that what has been inbred for generations, takes equal time and equal force to exbreed.

It will take a long time to eradicate the national poison of self centred reasoning that has got hold of the Teutonic mind but when it is accomplished, no one will be more thankful than the redeemed Teuton.

In the symbolic language of the sacred scriptures it is said that a highway will be laid between Assyria, Egypt and the Land of Israel. Reason, sciences and spiritual concept. The modern representative of Assyria—the Teuton—is now undergoing the process of preparation for that great purpose.

IT IS NOT SURPRISING THAT PEOPLE are now-a-days full of Numerous Complaints. The whole world is more or less disaffected and ready to take exception to something. But all the complaining does not help to make things go better; to do any good at all, we have to put our hands to the plough and dutifully carry out our quest. The period of merely argumentative suasion is going by, for we find nations having recourse to the final doing of something. Tradition, education, religion and boasted civilization count for very little, for the claimants

of Kultur are showing a mere extorional concept of what culture really means. Woe to the nation that takes to following such pernicious leading be it African or other, for there is no hope for a people who defy the essentials of humanity, and forget what Brotherhood means.

The Civil Service.

Sir,—With further reference to this matter I now wish to bring to the notice of the authorities and leaders of the Natives an incident which took place in the Pretoria Magistrates' Court a little over a month ago. I am indebted to Mr. S. M. Makgatho—the President of the Transvaal Native Council—for this production. The report reaches me at the requisite time and furnishes further proof convincingly striking as a coincidence to my previous writings. Apart from the facts already brought forward, there seems to be abundant evidence proving conclusively that even on the point of economy (for it has already been indicated to what extent the Native claim in this connection is legitimately genuine) there seems to be a sufficient justification for the reversion of the system in vogue in order to encourage the employment of Native Interpreters and Clerks in all the Departments of State directly concerned with Native interests. Before producing Mr. Makgatho's (now translated) report I desire to refer to my letters published in the "Ilanga" of the 1st and 8th inst from which will be found the following extracts taken respectively:—"My conviction is that in order to meet the ends of justice every tribe should be represented by a competent Native interpreter who should undergo a severe examination in both English and Sesotho, Zulu and Xosa etc." and "there is not a single station in the whole Union which calls for the immediate appointment of two or more Native Booking Clerks (Railway) each possessing knowledge of three or more Native dialects more than Germiston." These statements were made purposely and expressly to indicate the safest route to the temples of justice, if a Native has a right to claim for justice. I was conscious at the time of the fact that even Natives could not adequately and competently represent any dialect other than their individual mother tongue. On the ground of misinterpretation, intimidation and economy, the call on the Government is being made to dismiss all European Interpreters and replace them by employing Educated Natives. Moreover, it is quite obvious that the Government will incur no extra-expense since in a Court where a Zulu Interpreter and a Mosuto Interpreter be required, these two would equally share the salary of one European Interpreter coupled with the supply of good labour and efficiency of interpretation. Under this system, a Zulu Interpreter would be for the amaZulu and a Mosuto for the Basuto etc. etc. thus avoiding the recurrence of the injustice prevalent in the law Courts similar to the case Mr. Makgatho witnessed and eventually became instrumental to its rectification. The report as I have translated it from the Sesotho version of "Abantu-Batho" runs as follows:—

"On the 31st day of August 1915 at about 6-30 p.m. fire broke out at Silverton. On the 2nd September the Riverside children who attend the school at Kilmerton saw a Native going through the burnt spot. The owner of the farm asked the children if they knew who put the fire on, and they told him they had seen a man wearing a black coat going through the burnt ground. The Police were called and eventually a Motebele boy in the service of Mr. Kassim was arrested. On the 4th September 1915, the boy was brought before the Magistrate, and accused for having put fire on a private land. The boy made the following plea before Major Dixon at Pretoria:—"Speaking for myself, I say I am perfectly ignorant about the fire, but I have been accused ahead, what else could I say? I say I know nothing about the fire but what else could I say since I have been accused?" The Interpreter turning to the Magistrate said, "The prisoner pleads guilty." Your Worship, and the Magistrate sentenced the boy to pay a fine of £5 or go to prison for two months."

Mr. Makgatho with Mr. Joseph Mahlamvu seeing this awful scandal approached the Public Prosecutor who treated the matter very lightly. Whereupon they sought an interview with the Magistrate. Major Dixon called the Public Prosecutor, the Interpreter and the prisoner. In the course of the conference it became certain that Mr. Makgatho's explanation was correct and as a consequence the judgment was reserved and the case set down for fresh trial on the 7th September 1915. The result was that the boy proved beyond doubt that he had no connection whatsoever with the fire and established an alibi on the strength of which the Court found the boy not guilty and discharged him.

I am wondering now as I write if how many innocent souls are daily being incarcerated, made to suffer the meanest

humiliation and degradation by reason of the apathy and soullessness of the Government in their study of the Native interests and aboriginal claims? Regardless of the misinterpretation obtainable in the Courts, I consider it perfectly annoying for a Christian Native to hear a vulgar interpretation given in Court. When I was at Mapumulo last week, I heard one of the vilest, meanest piece of vulgarism and the most satanic corruption of our dignified Zulu language from the mouth of one of these so-called Interpreters who also are Clerks of Court and additional Magistrates. My disappointment and disgust were aggravated by the fact that the witnesses in the case were Christian women with whom all vulgarity is accused. Moreover it is chiefly characteristic among the Zulu speaking Europeans to hear the vilest of the Zulu language which no savage disregard all laws of decency as to use the most forbidden words of our language is to me and another testimony of the ill-hunter's discovery that "after all civilization is but savagery-silver-gilt." At any rate, it is clear that if this country desire to maintain civilised conditions among the Natives, the time has come for dispensing with such characters who show outward appearance of civilisation when inwardly they are the worst of all barbarism.

The Natives are getting more and more dissatisfied, and they are justified in being so considering the many representations which have been made to the Government resulting upon sweet promises to "see into the matter," but without practical or auspicious efforts, whilst on the other hand thousands of our people go to prison daily and are denied a fair trial. I remember now as I write what Lord Gladstone said envisaging the administration of Justice in the South African Courts with regard to the Natives, and I feel somewhat ashamed at the idea that any kind word could be said in favour of our Courts. Perhaps all are blame for it for we have not followed the example of Mr. Gandhi's passive resistance or the Labour Party's industrial upheavals. It would seem in the best interest of the Union Government if the Natives were to have their Van Rensburg to awaken in them the realisation of their emancipation, thereby creating some serious disturbance under a pretext of some kind. I do not suggest that any such things should be done, but I really suggest that some agitation of some kind would not be fruitless considering that past experience has taught that in South Africa grievances become redressed when the weapon of "Immigrant" resistance becomes servicable.

Yours etc., H. SELBY MSIMANG. Corresponding Secretary S. A. N. N. Congress.

The Superiority of the two White Races of South Africa.

Sia,—It has been drummed, drilled and sometimes even stuffed down our throats by Statesmen, legislators, Missionaries, and by no means the least, the European press, that we should bow the knee to every thing done by a white man, because he is the very emblem of all that pertains to culture, righteousness, and wisdom. His superiority in South Africa is such that he is practically the only one trusted with the vote. In the House of Assembly he is supreme; no black man dare pollute the sacred precincts of that lordly mansion by becoming one of its legislative aspirants; to criticise or censure the laws he enacts for the governance of coloured races is dire sacrilege. And thus, from my observations day by day, I have at last come to see and to know what this "Superiority" means.

It means that the basest and bluestek treachery, if committed by our "White superiors," is to be looked upon as something infinitely smaller than stealing a sheep. It means that the word "sedition" is a meaningless idiom to the Government of South Africa. It means that freedom of speech has become so esteemed in South Africa that disloyal utterances can be made with impunity. It means that the Vierkleur is of as much importance as the Union Jack; and last of all, it means that the Volkslied and national anthem can be used synonymously.

But woe to you of the black race! do not be mistaken! The above refers only to those of the white race. If you dare take up your assigaris and make an "Armed protest," Botha's Government will deal with you with a vengeance. You have not yet reached that stage of "Superiority." Whenever you protest or make up a deputation to have some of their odious laws repealed, you are dubbed as agitators; and so it will go on and on till when no one knows.

I am however optimistic that our unswerving loyalty during these strenuous times, is bound to receive the cognisance, if not of the South African Government, of the Imperial Authorities. We do not expect payment for our loyalty, but I think that when this war is over Britishers in South Africa will reflect, and cease to spoonfeed Botha and continually pat brother Boer on

back, because the inherent hatred the majority Boers have for the British is such as will not be eradicated for generations to come. The least Britishers could do to balance this evil, is to give these inferiors the franchise, because a the woe and with all their inferiority, they could not emulate the deeds of this one section of their superiors. Nay, they have an utter contempt and abhorrence of sedition and rebellion!

Yours etc., LOYALTY. [The Editors of the "Ilanga" do not necessarily identify themselves with the opinion of the correspondence.—Editors "Ilanga."]

Science Notes No. 187.

The idea that history bears a philosophical solution is gaining more support, because by it a way out of a nest of difficulties is suggested on reasonable grounds. Some great writers have maintained that there is a philosophy of history, that history as a long record of events contains a method by which these events can be so classified and co-ordinated as to allow of philosophical reasoning thereon. In such case both methods of reasoning would be practicable, that is the Deductive, from cause to effect, and the Inductive, that is from effect to cause; and the study of history has proved the inference that it is so. But what do we gain? It may be asked, by adopting this idea, does it make history profitable in any way? It certainly does it gives history a value that it otherwise would not have. History becomes under this process comprehensive, the bare record becomes humanized, for its direct connection with human thought and hence human action become obvious. Life is either expressed or explained by bare statements, it is the why and whereof of thought and act which philosophy shows history to contain that is the vitality of it. What can be the value of one thought without being connected with many other thoughts? It is the linking up of the purposes-fines of souls that shows as much of the collective intention that society is always exercising. History is of the multitudes rather than of the few persons that it directly treats of. Hence Green's history of England shows the increasing purposefulness of the English nation than it does of the few magnates of that nation during that period. When the philosophy of a nation's history is understood the philosophy of that people is about to be comprehended. A nation is no more all superficies than a cube is, and in the profundities of the solid there is a mass of wisdom to be had. The smile or frown of a people have their meaning; each molecule that is used as a means of expression is just the smaller element of the psychic force that used philosophy for its comprehension.

Eze Bhola.

P. M. BURG vs. DURBAN OCT 4, 1915.

Ezebhola eMgu'ndhlova sezayeda kude le kodwa aya ogwini zisupatene ngezihluthu. Tiya baseMgu'ndhlova sike sambandla iTeku ngo October 4, 1915, s'elidhla nama team apambili ase Tekwini, kusukela ngom 3:30—6:30 p.m. Zadhla ezase Mgu'ndhlova kwabonakala ukuti ka amadoda iTeku leli, kusukela ezi ngapambili ezake safika ngaso.

I Team elinamuhle lapa kiti ama-Royals. Lapa zekela ngaca Xaba, Ray, Moto,—he, zize mab'into zabantu kuzehleke lile yidhla. O. amaVictors nomaVictorians s'ya bhala betu mabo akuti lapa bezibonele ngeloko bakholiwe yilona lama team, kanye nama Wanderers futi, amateam angemoto singawashiyi amaSwallows.

Uzadhlo wabahlala kahle wonke ngokutshala okhale, nase Tekwini basipatela kahle ngomasa. Huie! Huie! Huie!—For Durban and Maritzburg teams! Siwaza ngantidi abase Durban, bafama ukuba bahlaselwe ngelinye i side beze lapa kiti enhla, singatshali ukuti ukubamkela kodwa pela manje sidingihle isikati. Amateam aseMaritzburg seelana Mr. Walter Mak. Dimba uReferer weAssociation yase Tekwini, ukuba abeshelwe imfengwana, wayiswayi kahle umfo sakona sabona ukuti i Association yanakona ngokumazisi ukuti uyindoda, unu ugweye lwe Referer. futi noma sesibuka siyabona ukuti iTeku likude ukutola umshayisi wempempempemzo Mr. Dimba g'wini, futi ubamba ngomtsetso efanele wale ibhola, ukhomo ingcala unant' i-Ilanga lisekwa zinkaku' ngivafunga. Njengoba abasegwini bayafisa ukuzalapa songatidi bangemshaye utefeze wabo lewo. Asifuti ukushayelwa abanye abangazi luto. Ibhogeni i Association yenu. OWASE P. M. BURG. ISIKATI SEZITELO. Kubi-jiniso ukuti izizo ziyawama ukukataza ngesitshali lapa abantu sebulala izite. Ngakho kufanele ukuba umzila nge gqibela lika Chamberlain's Colic, Cholera, or Diarrhoea Remedy libhale lase-guze. Lingakusiza empikweni yako. Utangiswa yibonke.