

Abantu

NEMIKUBA YABO  
BINGAKA BIKO ABELUNGU.

Ushwala lobu obuhala izindaba esebubiza namhla niti 'ntshwala,' babanga puza izikuchlwane, babupuzwa ngamuxegu namadoda asequele nezalukazi kupela. Kwakuti inxa kuswa utswala kugaywe amabele odwa, inupupu yawo lomitombo, lunge akwa nolulodwa uhlawu lombila; kwaqoginisa kutiwa umbila lona uvusa ikambi kununzu. Yungaloko-ke sekurama ukuba abati batanzibangapuzwa 'ntshwala' babe izinhlaya, ngenxa yokuzenza uhlawu.

Inxaxaxo yabe ibhenywa yizinziswa esi amabuto; kuti inxa seziqued' ukuyibama uzwe zitlulo zonke sekute nya endlilini obekubhenyela kwu iguduzi; kanti batule nje abanye sebedakise; kwazi angavela abe mnywe ovezwa izwina lokubekisa, uzwe behleka bonke lapa endlilini. Kupa eyona nto du yezwina ukubhekisa igudu yi ena: Inxa kuluyokutaki kubikwa ukuti nansi ingwe idhla izinkono ngalapa, ungafuzwa izinziswa zipuma zishiyana zonke ziyakulaw' inkosi; nayo-ke ingwe leyo asisayikayisaniya, ziyakuyitshiya upobo. Kunjaloko nase' mpini.

Niyaziswa-ke izibongo zika Tshaka mdila chhalelo ku Nomagaga ka Nsele inkosi yas'elMakuzeni eyabe yake ngase' Singa, ziti, "Owya ngomnyama ku Nomagaga, lafike igude lamvimbela." Kutshwalo njalo ngoda yati lapa ing' is'iyi kudhlala ngakona lezwakala iqu e likala, kanti likala nje, naye uN' magaga us'eyizwile po-ke yabe iyabulala njalo; kepa uhlawana kakulu am: Kuba lapo. Ayilwa ngkweabekayo, ngoba epama ngzakati kwomuzi. Kwibonaka a kodwa ukuti ukuba aikalawu a inkaku, bekayakuzwe kuse umuzi ing' wabonanga impi.

Nas'endulo zakikona izinkuku lezi zibwisa kutiwa izinziswempe. Into eyangama ukuba zingafuwa, yimpi; okwakuti inxa iya kubalasa ekutini tini, ibamba ebuseku ingazimuzi, izwe sekakala inswempe, ibesingozda ukuti ku kona umuzi lapaya. betuke abantu sekakwa yimpi, inganti ib'izandhlulu ukuba aizwanga inswempe ikala.

bandhla izihlala fandhile ngakusi hly a, libuko izinkanyazi uluma kwazo, nol adhla kuyiswe kona lapa lapa lile i kona; lalingahlali ezidhlilini. Ku- seo alo kuSato namuhla, akuloko ndla ngalwe ihlale endhli njengalaba abangazazi luto ngezindaba zebandhla.

inxaxaxo izulu lwisil: nonxa libalele uk dhla ngomoya, nonxa kufiwe ngaku ngu nazi eyakelweyo makuzilwe kugapuzwa ukuya kulinywa: abantu babahlale amakaya.

inxaxaxo bekuzapuma intombi iyekugida kepa kwakulapa kufe inyanga, umtinda ma angapami kuzwe kusuku olomhlope, maingapami ngolunmyama.

inxaxaxo kubelwe isingeli makuqatshelwe kungavutuli izindisi zesikumba so funa kuti emva kwaloku, kuciteke unazi wonuntu. Isingeli siy'inyamazane ebhinewa yizinyanga zemiti zodwa, qa abanye abantu.

inxaxaxo ubamba abandile, kepa ubona an'omfani lawa okudhlala-ola ekala pezwa koku, nonxa kumbi n'ufunanya isaluka isigiza emfuleni singembete, temba nje wazi ukuti uzansuta ngapambili, lolo kukubikela ukutsata noma ulambe kugakanani.

Uku fanle ukuba amur tu ahlele apone ne nor lindakho, ikafulu inxa lidimu: lid'oseko elingenzans yilona liliku- lu li umuzi ke namanye lawa amabili; kubona nyo insika lena engezansi, M langapuzwa futi ubisi endlilini, nam nazi lawe.

Amahlala lawa nezimbengu zeme m kufihlwe kutiwe ngi inxa kusagali- swa ukudhlala ihlolo, m'kungacakaze- lwa, funa aasendhluwa bazotla loko belulele r'zako abantu, loku pela aban- ya aba izifumona sebzanzhauka bati w'... kudhlala f'wobonibani inganti ti a asikadhlil'.

Ababe bulala izimvubu, bayaqinisa buzi, imvubu iyezwa inxa umuntu eyi- bane emanzini amenze: ati 'Akesibona- n' izitsha zako, Nonlidi—Kwela,' ubisi en' ashu njalo, ikamisi unlomo ku ze kuvhe izitshu ngat akuti.

Inxa uti uzihlalele kumbe uzihambe la, wetuka usobona uMpondomondo es'ehlezi emzimbeni kuwena, yayi nje ukuti uzantlala inkomo, kumbe nyatle ngomsebenzi wa k o, noma uyixosthe

Inga nengalingi idhle ngezoko mayidhle ngezandhla; n'abesifazane ngokunjalo madhile ngezandhla uma bedhla isijingqi, amasi, nokunye. Makuti inxa kukade kudhla umuntu om- dala esitsheni, emcane adhle ngezandhla, aluhlomane pezulu ukezo luka yi- se angadhli ngalo.

Uvavila nokwenqena akubonange kusiza luto seloku kwadabuka umhlab- ba; kungaloko kuba imbila yaswela umisa ukusayaleza ngenxa yakyo uku vilapa ukusaka izihlabele lapa ekinye izilwane ziyakucela imisila yazo; yona yahlala ngokwenqena nokuvilapa yahlaze inxasa kwaziye esizihamba, ya- loko iti ingabona leyo naleyo nyamazane eseyihamba. "Anongipatela, anongipatela nami umisila," po-ke esinye izi- nyamazane aziku nakanga loko, ze' i ukusaka zatata eyazo yodwa imisila, za- buya. Yasilala njaloko imbila kayaze yaba nawo umisila loku kuzwe kube namhlanje.

Emaweni amakulu izindandaba zing- ezipuma inqina enkulu yokuzingela izilwanyazane ezidhlilwayo, naofezela loba abakulu nemimba lena nezikwali: zihambe zenze uhla njengeni qina yaba- nti, ezinkulu nezincane. Kuti emcane ingabonwa igwinya ufuzela okukulu, ku sike ikonde iyabambe ngazo zombili izandhla, iyibhekise ikanjana pansi, iyishaye isez ihlanze low'fezela ebe ingwinyiye; yanele ukumhlazana bese li- mutata ikonde agwinye yilona. Nabantu banjalo, emcane uti angatolwa upeni ahlanziswe ab'us'ndhliwa ng' onkulu.

Us'akala umkanya, izinkomo azise' upuma masi. Impela imbi lentete, lo- ku indhla ingaka, besesizakala ukupu- za ubisi.

Akuko'muntu odhla amasi a'ebulanda ngoba ayenuka kutiwa a'igwalaba' yilowo muntu ulhla amasi akubo kupe la nawemizi ohlobo lwakubo, angaze awadhla aweminye imizi noma ewatanda kangakanani.

Endulo izinzanga zazijabula inxa se- kufike ukwihlala, lapa zenza abantwana bazo ngamahlaze ombila, buti ubu- lombu bombila loku kutiwe buzinwele zomntwana; kanti kuzantzi ukugcina zitekona izinwele zabantu ezifana no- balumbu bombila ngqobo.

Emahlalutshini inkalankala lena ihlo- utshwa kakulu. Inxa umlokhazi ab'eti uyekogeza kepa wafunanya inkal- ankala ezibukweni, uyatshetshela abhi- nce nonxa ebe esetukulule izikaka eti uyageza, ngoba belu usebone oninazala- la baka. Inxa kumakiswa inkaba yo- mntwana ozelweyo, kepa kwafunanyi- swa zingeko izinkalankala emfuleni, kuyaba kubi loko; kuba kuhle ukuba kufunyanise zikona, ziyidhle ziyiqedlo ngesikathana. Kodwa inxa kuyi'inkaba yomntwana wcmfazi onolaka ote- shana noninazala, azisondeli izinkalanka- la ukuzakudhla leyo'inkaba, unina uze aye kubo ayofuna inkomo yokuhlala ukungahlonipi kwake uniazala, andu- ba izinkalankala ziyidhle inkaba yo- mntanaka.

Inkomo efe'we yinkonyana yayo iye- nziselwa; kufunwa imiti yokutandisa kwelathwe enye inkonyana yeye inkomo ngemiti, iyiswe kuleyo'inkomo efelweyo, ukugcina izi yitande njengo- kungati ngcayyo ngqobo. Kwatolwa lapa ukuti mamba ikona intando ku- bafazi abelapa ngayo amadoda.

Umhlangwe maubulawe inxa ungene endlilini ausilo idhlozi; makoyekwe umhlangwe woda penkwankwa nenta- dhlwana lena okutiwa isicatshazana, okwaziwayo ukuti kung'amadhlolzi. Foti inxa into ihlwana lena izinge izi- ponza eziko yanzwa ukutukutela, ngo- ba eyasalukazana esi oninakulu balape makutshetshela kuhlatshwe imbuzi fra- na kufe umntu.

Isifanguba lesi (small-pox) isifo- esidala salomhlaba, sikunye nesirudc- nembo, okwabe kuziffo ezaabibhuhisa abantu, ufunyanise imizi lena emikulu yakile imihle, uze uyekungena komu- nyise uti kukona abantu, ufunyanise kate nyo kukala ibhlangane ngapakati abantu bekdle baba. Kwabe kuziffo ezimbi ezaziqeda nezinyanga ezibizelwe ukuti mazizokwela.

Infene irabizwa maningi: indanga- la, intshidi, unobhola, inzingamawa. Eyomuntu ilupa ngokuzengisa izinkomo zabantu ebuseku, ifana nengwe, et- ingabulawa kwafunyanise amasi esiw- ni kuyo ebe ivavutshelwa ngumuniyo- ibonwe ngaloko ukuti kanti 'yomuntu

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 filibustering 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 becoming to adopt Federation with our eyes open, than to drift into it with our eyes shut.

The Political Buntinising. To be verified by the manner in which Dr. Buntine, one of the parliamentary candidates for P. M. Burg, referred to Natives. Dr. Buntine appears to have been ensnared by the meanness of those who make a rule of scandalizing the Native people whenever they think they can do so with impunity, but it is right that the Doctor should know that he cannot drift into that bad habit, and at the same time retain his character of being a gentleman. The Natives do not claim to be perfect creatures, but they are capable of cultivating good manners, and they appreciate a speaker refraining from spitefulness when referring to them. We hope the Doctor will see the worst of these remarks: we wish him well, for possibly it was exuberance of feeling that led him to speak ill of us.

IT IS NOT SURPRISING THAT PEOPLE are now-a-days full of Numerous Complaints. The whole world is more or less diseased 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 argumen- tative smasion is going by, for we find nations having recourse to the final doing of something. Tradition, educa- tion, religion and boasted civilization count for very little, for the claimants

of Kultur air' showing a more extermal concept of what culture really means. Woe to the nation that takes to follow- ing 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 Brother- hood means.

THE MANY TRIBES OF THIS VAST CON- tinent of Africa each English a he'nga dialect of its Common Tongue. owis presents a very difficult problem to students of the future. That there will be considerable communication between the hundreds of tribes is certain, for the Africa of the recent past is but a poor criterion of what the Africa of the future will be. And so a common language becomes necessary; and we do not hesitate to ask whether there is a more suitable tongue than that of the English, which is so full of ideas and practical purposes. The Natives are not overburdened with sentiment, they are a practical people, and the general usefulness of the Anglican tongue as a common language is appealing to them in a forcible manner.

IT IS SADDENING TO FIND HISTORIANS at fault, want of cor- rectness is bad enough in everyday gossip, but when through downright carelessness School-books are publish with serious inaccuracies, it is time to protest against such heedless- ness. 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 Fed- eration is going ground. One of the items is that the O.F.S. as a state could have her pet notions all to her- self, 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 cross's. What next shall we hear of by way of iron and crosses in connection with this terrible war.

The persistency of teaching German- ism is shown in the appointing of over twenty professors to the head school at Constantinople. Not only is the deter- mined 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 en- quiries 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 sup- positions which Europeans have tolera- ted 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 dumptions 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 extreed.

With those who are studying this great symbolic code, the question of where the Ethiopian comes into the arena of the general concept of human symbolism? It may here be stated that there is a very high position filled by the Afro people.

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 indi- cated to what extent the Native claim in this connection is legitimately genu- ine) 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. Mak- gatho'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 every case 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 appoint- ment of two or more Native Booking Clerks (Railway) each possessing know- ledge of three or more Native dialects more than Germanism." 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 misinter- pretation, 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 Mosotho 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 instru- mental 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 Kilnerton 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 Mhlamvu seeing this awful scandal approached the Public Prosecutor who treated the matter very lightly. Where- upon 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 what- soever 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 Mapu- mulo last week, I heard one of the vilest, meanest piece of vulgarity 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 disappoint- ment and disgust were aggravated by the fact that the witnesses in the case were Christian women with whom all vulgarity is accursed. 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 to me and another testimony of the old hunter's discovery that "after all civilisation is but savagery-silver-gilt."

At any rate, it is clear that if the country desire to maintain civilised conditions among the Natives, the time has come for dispensing with such characters who slow outward appear- ances of civilisation when inwardly they are the worst of the 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 suspicious 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 endorsing the adminis- tration 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 emancip- ation, 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 "Immor- tal" resistance becomes serviceable.

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

The Superiority of the two White Races of South Africa.

Sir,—It has been drummed, drilled and sometimes even staffed 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 to trust 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 blackest treachery, if committed by our "White superiors," is to be looked upon as something infinitely smaller than steal- ing 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 Volksleid 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 assegai and make an "Armed protest," Botha's Govern- ment 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 unwavering loyalty during these trou- blesome 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 us and continually put brother Boer on

back, because the inborn 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 as the worst 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 philo- sophical 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 depicting 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 becomes obvious. Life is better expressed or explained by rare statements, it is the why and wherefo, 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 compared with many other thoughts? It is the fitting up of the purposes of the soul that shows as much of the col- lective 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 mere superficial 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; such molecule that 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 eMg'u'ndhluva sezazada kule le. Kodwa lapa ngwini zisipontene ngezihlala. Ti a bese Mg'u'ndhluva si- ke s'ahlalala l'etoku ngo October 4, 1915, s'ahlala ramu tam apambili se Telwini, kusatshela ngo 3:30-6:30 p.m. Zandhla ezase Mg'u'ndhluva kwabona- lola ukuti ena, amadoda iTakuli leli, ku- sesatshi esingap' mbili make safika ngazo.

I Team elinam'ndhla lapa kiti ama- Rivalis, lapa zekho ngaco Naba, Ray, Molo, —he, n'isi n'isi hinto zabantu ku ze kadake l'ahly o'ndhli.

O, amaVatures nomaVetrians rya dhlala beta naba abikuni lapa buzi bon- ye ngezelo lokolwobe yilona lama team, kanye nama White Press full, amatem- sengono singwinyi yamaSwallows.  
Umhlaba w'ahlala kule wonke ngokutshela okh' emdise Takwini basi- pata kabli ngomuzi.  
Hule! Hule! Hule! Por Durban and Maritzburg w'ati: "Sizwa so- ngadlali abase Durban, bafani ukuba bahlelele ngelinye i'ndle bezu lapa kiti eNhla, singatshelani ukubamuke- la kodwa pela r'ng' esidulele isikati. Amatem n'eseMhlangwe n'ela n' Mr. Walker, Mak, Buntine, n' r'fere weAsso- ciation yase Telwini, ukuba abahshyele imfengwana, wayis'nywa kule unfo- wakona s'bona ukuti i Association ya- makela ngokumkabi n'om' yindaba, un- w'ayiswe le Befere? futi un' sesibuka sibayana ukuti i'etoku likunde n'etola w'ashayi wempemp'ojen' zo Mr. Dimi a- z'wini, futi ubamba ngontete u'ndle w'ati eNhla, ukukona ngazala w'omuzi "Ilanga" b'holwe zinkuku' ngwinyana.  
Njengoba abas'gwini bayafisi ukuba lapa s'ongadlali bangamsiye ul'efere wabo lewo.  
Asifuni nksh' yelwa abanye abanga- zaluto. Ibongeni i Association yenu.  
OWASE P. M. BURG.  
ISIKATI SEZITHELO.  
Kul'iphiso ukuti iziwa ziyavama abakokwase m'andhli lapa abantu sebh- lali l'etoku. Ngaloko k'fandhe ukuba ngadlale nge r'fere loka Chamberlain's 'Callie, Chover, ne' Barthelemy Teneby- Bible Be' d'ase, Lingalanga e- pa- weni yako. U'ngawisa zibonaka,