Umkohlisi omubi.

Ngesonto elidhlule Emnambiti kwakutetwa icala lika Amod Dowadjee no Moosa Carrim, babebekwe icala lokwapula umteto wokuzinikela ukuba badhliwe. U Dowadjee wayebekwe okokuba impahla yonke engayinikanga u George Burgess, eyase ibekwe esandhleni sake, nangokuba ati lapa esezakuzinikela ukuba adhliwe, enye impahla wayitukusa. Ngamazwi okupenya icala kubonakele ukuti kanti ngo August odhlule u Dowadjee waka esinye istolo e Majuba, okungesesibili, leso wasimisa ngezimpahla zestolo sake esise Coldstream. Lelo vinkili elise Majuba lalipetwe u Bigjee, abati nanamhla basahlanganisele naye mhlaumbe, katisimbe usisebenzi. Ngo October, laba ababotshiwe bobabili no Bigjee bavumelana no Mr. Botha wase Laagewater, owake emgwaqweni opuma e Coldstream uya e Free State, ukuba bake ivinkili lesitatu ezweni lake, kwati ukuba bannxuse wabatutela impahla yabo eyayise vinkilini lase Majuba wayitutela kwake, ihlale kona kuze kupele ivinkili lobutatu elalakiwa. Kwati msukwana kakitshwe impahla ivinkili latsha, wase ucela ukuba adhliwe. Emazwini abecele ngawo ukuba adhliwe, wati lelo vinkili lase Majuba kwakungelika Bigjee. Labalahla icala, ujaji (Sir Walter Wragg) lanqumela u Dowadjee iminyaka emibili ejele esebenza umsebenzi onzima, naye u Moosa izinyanga ezilishumi nashiyagalombili esebenza kanzima.

Kakubuqawe, Bugwala.

U George Daniels waye pambi kuka Majistrati ngomgqibelo ebizwe ngesamanisi, ukuba atsho ukuti u Max Nelson lowa wamnikwe ubani ukuba amwahlale loku. Icala lalipenywa ngumazingeli-kutula, omangalelwe emelwe ngu Mr. W. J. Gallwey.

Isimangali satata ngokuti kwati ngalo lona lolo lusuku u Daniels weza egcekeni kwake, engamonanga ngaluto, wambamba ngompimbo, wamdonsela egcekeni lakwake wamtshaya ngesibhakela. Wati emtshaya waveti, "Wena lesi situtana mangikubulale." Wabizwa u Daniels, wati nokutsho lona omangele weza emnyango wendhlu lapa kukona indodakazi yake igeza nge Sonto, wati ufuna umuti wesisu. Kwati noma enqatshelwa kakulu, wala ukusuka, waza waya kumsunduza, wase u Nelson upendukela yena u Daniels umdindita ngentonga, kwaba ukuzuzana kwayo loko, kwageina ngoba ahlulwe u Nelson.

Wati evela u Mr. Gallwey wayesetukutele edhla izibi ngezwi lokuba kuvunywe ukuba kulandwe izinto ezenzeka sekwapela amasonto asitupa selapuma isamanisi, wakulandula ukuti wake wakuzwa kwenzeka ngapambili.

Yati itata inkosi yabe iti akufunwa muntu ukuti bala lona omangele wabhakelwa, ebhakelwa njalo umuntu osicubi sake singaeezulwa abantu ababili abalingana notshayiweyo. Njengokuzwakala kweeala loku kwaya ngoba asuka lona omncanyanyana wayakueela umuti kupela. Kungako uhlauliswa u Daniels 20s.

Umbuzo e Dayimane.

U Rev. G. Tyamzashe wafunda ipepa elihlakanipile ngesimo sabo e Kimberley pambi kwenhlangano etiwa "Diamond Field Association." Waqunga isibindi sokuyibamba ngezimpondo inkunzi, zitsho *Inro*, eti, "Ukusebenza iminyaka emashumi mabili ngifundisa abantu i Kimberley ingifundisa ukuti lendawo inamandhla amangalisayo obubi, uma kukulunywa ngabantu. Kuzenza ongati i Kimberley inesilondolondo sobubi ngapezulu kwazo zonke ezinye izindawo e South Africa. Kukona izigigaba ezikalisayo ezehlela labo bantu abangamaKristu abaqavileyo abahlonipekayo abalanda ukubhuntsha kwabo bati kwaya ngokuba babese Dayimane." Loku u Mr. Tyamzashe wakulanda waya wakubeka emtonjeni wako: wakubeka ngaloluhlobo: Kuqala, ukungalunaki u Suku lwe Nkosi, nokutengisa ngotshwala babantu. Wati lapa esehlanganisa amazwi oku iwona ekuluma ngawo wawahlanganisa ngezindhlela ezinamandhla, kwabonakala songati uvasa ukukutiya okunamandhla kulabo ababehlezi lengahnaki i Sonto, ngegologo songati izipata-mandhla kubonakala ukuti zipapamile, umteto womuzi iqinisiwe, ipete nabo utshwala obukade bwaldhla. Kanti ipepa elafundelwa inhlangano yabatundisi alibuyanga-ze.

Umsebenzi womPakati.

KUTATSHATWA KU "GAZETTE."

Ukuba kulungiselwe u Zibuse (iyakungeniswa u Sir John Robinson).

Ukuba umpakati womuzi wase Newcastle upiwe amandhla okuba upatshise ngemigoshi yamalahle (u Mr. Johnstone).

Ukuba umpakati womuzi upiwe amandhla okutelisa ngamanzi omuzi (uye).

Ukuba kukitshwe emalini yamazwe akonkulu imali yokwenza umgwaqo wesitimela.

Ukuba kulungiswe umteto wokutshala kwabazelwe, abazalwayo, okuyakuti uma kusepe ezinyangeni ezisitupa kwakaula eminyakeni esikombisa, kukokwe £1 1s.

Ukuba kulungiswe amanye amazibuko olwandhle ngapandhle kwase Tekwini kwase elase Port Shepstone.

Ukuba Umpakati opete amazwe naba una amanxiwa upiwe amandhla okwandiswa; labo abangamele ikomkulu bandiswe badhlule ebaneni babe sihlanu, futi kuyakuba umteto wawo umpakati ukuba utengise ngamazwe lawo asemandhleni awo, ulizuse izwe ngolimkwa nangokutengelana, lokoke kuenme inxa kuvuma Umbusi nebandhla lake.

Ukuba kuqonywe nge ballot loku ukuti ngokusitekileyo inxa kuketwa amadoda omuzi uma kubanjwa ukukohlisa okutile lowo okwenzile abotshwe iminyaka emibili esebenza kalukuni, uma kuvela bani etikineza kuko enzani kona kuqoma, abotshwe izinyanga ezisitupa esebenza kalukuni. Uma kukona okusaka kwapulwe lowo omiswe kwa Rulumeni ukuba amemezele abaketiwe, yena uhlaula ngo £100.

Ukuba kulungiswe umteto wokungcaba. Ukulokota ukuveza inxobo yokomunye lowo owenza loko, nyakubotshwa izinyanga ezintata. Kuyakuba kona umpakati omiyo wokungcaba ohlala Emgungundhlovu. Kupela kwalabo abazinyanga ezifaneleyo abayakuniswa ukuba babe zinyanga zokungcaba ezitandeni. Umntwana nyakungatshwa esenyanga ntatu sapela esilwa. Ukwadelela loko kuyakuhlaulisa £5.

Ezakwa Ngwane e Swazini.

(Egombhaleli wetu.)

Ngomsombuluko, April 3, 1893, u Mhlakuvana (Mr. T. Shepstone), inkos'emhlope yakwa Ngwane, ubeye kuvalelisa kunina, i Ndhlovukazi, Enkanini; wadhlula wahamba. Babiziwe ngo Rulumeni abakulu, owase Cape nowase Transvaal; babizwe bobatatu, u Mhlakuvana, no Col. Martin, no Ntshebe, babizwe ngezindaba zalo izwe lakwa Ngwane, ukuba babekona uma amakosi amakulu ekuluma ngezindaba zalo. Kungawo lawo mazwi enake nawezwa ngapambili, okufika kuka Col. Martin.

Kulusizi kiti, ngoba inkosi yakiti u Mhlakuvana ubengapilile, nakaba abengalele pansi, abesehlatshwe vimbo; ngokubizwa ngamakosi amakulu uhambile noko. Sesetemba i Nkosi u Nkulunkulu ukuti omlondoloza.

Isifo! Isifo kiti kwa Ngwane!! Imbo iyasiqeda!!! Ibamangalisile nabakwa Ngwane; abizange ibekona enje, eqeda izwe lonke nezinkangala. Siti yabangwa yimvula eyaba nkulu. Akuko muzi ongaguliyo, sonke isizwe singaka nje, bafa onke amalanga, akusakalwa sekubikelwana kube kupela; nokuti sibulawa ngabatakati sebekatele nakuko loko. Ngalo lelisonto elidhlule kufe abantwana benkosi u Mswazi abanemizi yabo emikulu ebanzi, abatatu, ngasonto linye, angilubali uluntu noma emkulu angimbali. Umuntu ongumhambi akumali nekadeni yena, kumtata kanye. Ukona omunye ofile, babebabili, iBhasitele elingumnuzana; belinomuntu walo oliLawu, bevela kwa Mshweshwe, kubeSutu bakwa Mlambo indodana ka Mshweshwe. Bebeze kukonzela ukucela isikundhla sokwaka enkosini yakwa Ngwane. Babeshiye umuzi wabo emuva, ngabantu abaningi abangamakulu amatatu, sebe nabantwana babo. Yena lowo mnumuzana olibhasitele selefile, ufe kutangi ngolwesine, seku umunye nje, usizi; i Ndhlovukazi ibibatembisile ukuti bositola isikundhla, kodwa ukuba ibingakahlangani nomuzi wakwa Ngwane ngenxa yaso lesi sifo esibulalayo. Ube ngumKristu lomuntu ofile; ezweni lakubo baxotshwa sikonyane. Kepa lesi sifo, kubelungu asibulali kakulu, bayafa nabo kodwa abafani nati tina simnyama, bavama ukusinda kakulu bona, nakubantu babo kunjalo, uti obuyele ekaya kubo afe; ukugula kuyafana, nakwabamhlope nakwabamnyama; kodwa bafa kakulu abamnyama, abamhlope bavama ukusinda. Ngikuluma nje kungipete. Kuyabonakala ukuti abelungu bahlezi ezindhlini ezinhle, ziyatshanelwa, kuyagezwa ngapandhle, amabala acentiwe, kuhle nokudhla kulungile; ukufa akuwatoli ngaloko amandhla. Izwi lika Gqainyanga selifakazekile, katingi ngensila. Umuzi wakiti tina simnyama upela kangaka nje, ungeolile, sengikubonile loko. Siyapela tina maSwazi! Ake nibheke ufala, bukani loku, imbo. Awu, imbo ilwahlulela ufala katshana!

Ngelaizolo ilanga, April 13, kubanjwe isikelemu safakwa ejele. Sabulala owesifazana ehamba yedwa eyakwetekela, sambulala esebuya. Imbangi yokumbulala sasifuna inyama yomuntu, ukuba sisike siye kuxubanisa nemiti nenhlabati namabele, aze ati uma selepete inhlwanyelo apate lowo muti wake omkulu oyakumzuzisa amabele amaningi, awatshaye kakulu adhlule abanye. Leyo mikuba iyamile kubantu bohlanga lwakiti. Lomkuba wenzeke buduze nesikonkwane selakiti nelamaBhunu, nabangakona bayapateka kulomkuba; omunye wakona weqa isikonkwane engenapasi weza kumngane wake lona. Ate ukumuzwa amaBhunu ambamba amlalisa pansi, amnika imivimbo engama 25, amyeka ati, 'Muka kiti, buyela lapo ubuye kona ungenapasi, ausesiye owakiti.'

Ugqainyanga.

KANGASIYE umuntu owananyatelwa inhlanhla ngezinsuku zonke, isisila kwenye inkati singetwala siye singihambise lapa ngizakunyatela izinzwani zabantu ezinezilonda, ngaloko batunukwe ukuhamba komuntu ongenanxa kumuntu, ongatokoziyo nxa ebona omunye enyinyipele ngenxa yake.

Ekupeleni kwe Sonto elidhlulileyo kusihlwa ngolwesihlanu ngasuka ngaqonda estimeleni esibonga e Tekwini, ngakwela bala saya sangiti eba kona; kwasekuba ukufuna kwami esibang' Emdhloti, loku amabombo ngiwabhekise Emvoti. Hau, bala qeta kona e Pikinini. Ngabe ngiyaligaba ngilibangise ngapetsheya kwo Mvundu, loku ngiya kwa malume okona Emvoti.

Ngafika tina ekaya kwezwa nomzimba nje ukuti ngifike ekaya, kwati nakusweleka kwazo izindaba kwaba akulanduli bakaya obukona. Kepa kute ngingakaqedi nokuti aziko ngesapela nona kusini, ngezwa sebeyixoxa enkulu kakulu esaqeda kwenzeka Esidumbini kumfo wakona kwa Grout ofundisa Esigedeni.

Titsha ndini ute ulapo ezweni lamadumbi wangenwa inhliziyo evumela izinkanuko zenyama, wapendula amantombazana omuzi wakona aba umdhlunkulu wake engenkosi yasebamnyameni, kwati loku wayesemkwe nendhlu yake, waubatela kona wagewala kona. Ngati lapa ngibazisisayo, bati ngingowas mzini bangekulume kimina loko. Ngawuhlaba inhlali ngandulukuza nje.

Kwati ngoba i ngihlalile ngase ngiya esika ngayapaya ngila umuti sengisonge ukuti loku ngyakukulumya ngeyo Esidumbini, batshiye pansi sengyakulewa Esidumbini. Balake kwasa ngomsombuluko ngiqeda kona ngoba nesitelo kwaka indhlela yami engasuka ngyihlaindhi ukuti ngyakulenya ngiyo.

Kute lapa kubeya izinkomo ngangitika Esidumbini, kwa ngala wami. Ngati ngisati nka kodwa loku ngiloza ukuti omdaleni, babasengani, baqonza leyo engiyimemtshwe Emvoti. Kwaba [illegible] umuto wase Mvoti owayefundisa wutike [illegible], walnta onke amantombazana, wawasebe kasona. Loku kwa kwa iwa [illegible] Mvakwendhlu. Eskwandhle umfundisi [illegible] ubatango waba nesentshi wasentela u Titsha lowo; bala-ke ngesineke loko

naye umfundisi asibekayo waze wavuzwa umsebenzi wake ngobunye ubusuku. Ngaloko wase uvusa izigijimi zihamba kuwo wonke umuzi zivusa amadoda ukuba eze azobona iqili elibambile umfundisi.

Ati uba afike amadoda, kwaba ikona naye oka Sivetshe et "nhi! ngizauke ngizwe ubatongo." Bala-ke wahamba waya kulala, wasala u Titsha lowo, u Dhludhla Ncanana wase Mvoti, ebonswa ngamadoda lawo asebutiwe ukuba kuze kuse, bala-ke ase ayahlala ayamalusa kona endhlini yake leyo. Kwati kukona lapo, Dhludhla ndini usuka ukumbula isu ongapunyula ngalo. Usuka uzitshaya onganake luto ulalisa amasikhebe; ngaloko nebandhla lingaxwayi.

Nangu esuka eti kalakata ekamelweni lake eqoqa okutandeka kakulu kuye, ekukipa ngesibako ebaya kulo ibandhla ecela ukupumela pandhle, nembala apume kungabi luto nje. Dhludhla wongena, Dhludhla wongena. Pinde! Aze apumela emnyango ammemeza. Ayi kona! Ammeenga ukuba abuye, engamboni nangumehlo njalo, Ayi kona. Kanti omdala utate ngesivinini waqonda ehlatini, wayakuti twa, kwaza kwasa. Nasemini bambhuqa, kaze atolwa kwaze kwahlwa. Ngalenkati-ke yala indhlala, yamqubula yamquba yaya yamponsa ekaya; kanti usezi ponsa emlonyeni katawe. Ufika kukona umfana owabe ehlala naye, uti esati mpuyampuya ukudhla, usuka umfana uyapuma uhlutulela umnyango uqonda kumfundisi ukuti isibhejwe. Hawu, wabe uyapalala umkosi wokuqoqa amadoda omuzi ukuti libbajiwe iqilana. Kwangati nami ngiyambona njeya esenyalanyalaza.

Po, uzwani, amenzani u Dhludhla amadoda, kutiwa kawamtshayanga ashiya ulimi lodwa. Amtshaya ngangoba weza wapenduka isiduli nje. Kwati kusa ngangomso abe enqulu emyisa kumfundisi omkulu obheke leso skole. Po naye kabe esaba nakutini, loku amandhla omteto, uma kwakukona akwapule emtetweni wezwe, ayesetatwe amadoda azenzela ngamatupana awo. Wase uyahluleka uyayeka.

Akuswelekile noma ngize ngitsho ukuti lowo mkulu abanjwa ekuwo u Dhludhla mubi, uyazondwa yibo bonke abangamaKristu. Mubi kakulu nangoba bekufanele ukuba kungakulunywa ngawo obala nalapa kukona abantwana, kukuzwe kakulu uma kuzwakala kukuluma abatsha ngawo.

Manje-ke ngibuza ukuti u Dhludhla, ngokugila kwake loko, wona kumuntu noma ezulwini? Wona ezulwini. Ngiyapinda ngiyabuza ngiti, umuntu owona ezulwini ujeziswa ngubani, ukona yini lapa lapa emhlabeni onamandhla okuhlaulisa umuntu na? Ngiyezwa ukuti u Dhludhla watshaywa ngangokuba mhlaumbe kasayikubuya abe indoda enamandhla: bambeka izixwazi ezibi. Ngiti uma wayesuka efa lapa babengayikuhlakanipa yini na? Uti, madoda asesigeeleni, "okwami ukupindisa."

Ngikumbula ukuti into enjenga lena yake yehla ezinsukwini zomSindisi wetu eselapa ezweni. Uma inkumbulo yami isangicasekele ngiti: Kwafika ababhali nabaFarisi belete kuye owesifazane owabebanjwe esapinga; bafika bamraqa. Bati e Nkosini yetu: Mfundisi, lomfazi ubanjwe esoqotsheni lokupinga; babuza ukuba utini. Elake apendula ngalo wati: "Ongenasono pakati kwenu kaqale aponse itshe kuye." Bala ukona owamtshayayo ngamatshe lawo? Qa; namunye. Kepa namhla siyabona ukuti bakona abangenasono Esidumbini.

Ngiti lemfundiso engiyizwa ikubantu bas' Esidumbini iyona abayifundiswa u Mfundisi Mvakwendhlu na? Kuzo zonke izindawo lapa kusuke sekuyekwe ezinye izinto sekusetshenzwa lezi zinto, kuhlala kwaba nje. Ngakukuza loku nyakenye qede ngasuka ngahlokonyelwa osibanibani ———. Ngiyabaza-ke namhla ngiti, kanti Umfundisi Mvakwendhlu wayakuba ipolisa yini Esidumbini? Yini ukuba ngizwe ukuti udela ubutongo azingele abantu abenza amanyala abuye ameme umuzi wonke ukuba uze kubona amanyala? Loku futi wake wakuzwa kumupi umuzi? Laba bantu abamemela ukuba baye kugxoba umuntu ngamatshe, uma esebamangalela loku bamyela endhlini yake, bayakubotshwa beti babesukwe yini na? Uyaqinisa uyakuvimbezela umuntu ngempi endaweni yake pezu koba azi ukuti umteto walapa emhlabeni uti kanakutintwa muntu endaweni yake? Ubiza amadoda ayaya ewabizela icilo?

Inxa Umfundisi abe azi ukuti lowaya mfo unezindhlela ezipambene neqiniso ngabe amtata ngengolo waya kumshumayeza ambonise ukuti kubi, amvezele amazwi e Nkosi okudela bonke abatokoza ngalesi sono. Ayeke ukuba abuyisele igazi lika Dhludhla pezu kwake nasebandhleni lake. Loku ngangizwa kamuhle ukuti uyekubambela u Mr. P. M. owayesaye kupedela eskoleni, sekwabuya kwema kanjani?

IZINCWADI.

Ukulungiswa kwe Bible.

(Ku Mhleli we Nkanyiso.)

MNGANE,—Kungidabukisile ukuba ngiti lapa ngiti ngivelekelela nami lapa emsebenzini wokulungisa intshumayelo [illegible] kwenewahi ye Nkosi, kepa [illegible] nami, enewadini [illegible] ngo Ma [illegible] izwi [illegible] ukuti [illegible] kwami. Ngitsa nsumtshela ukuti [illegible] uma umuntu ekuluma nami kumbe [illegible] angibeke esikundhleni sami. Ukubuza [illegible] igama lam angesintandanga, angikatandi.

Angabe ngabangiwa [illegible] lokwazi ulimi lwesiZulu, tuti angagabise nangaswazi ukukumusha kahle amazwi as [illegible] lwamaNgisi; kodwa ngisuke ngiveza engasuka ngiti kutanele, ngoba ngizwa simenywa sonke ukuba sveze esikoliwa ukuti ka [illegible] okutanele.

[illegible]

Yimi, [illegible]

S. NYONGWANA.

(Ku Mhleli we Nkanyiso.)

MNGANE,—Endabeni yamadoda [illegible] ana ngezwi lokuti "Iwundhlu" yinja esencane, ake ngibeke libe linye lubo abanumzana bakiti. Kimi songati bakona asebelahlekile ngoqobo ekukulumeni kwakiti, abaduke kangaka ukuba baze bahlanganise amazwi amabili awahlukene ngokungaka — "Umwundhlwane" ne "Wundhlu." Ngiyambonga impela u Mr. Mntyali ekucansiseleni kwake okuqamke epepeni elidhlulileyo. Kungebe 'nto ecatshangwa ngabaningi kwabakuluma isiZulu ukuti "Iwundhlu" lingabizwa ngo "Mwundhlwane": ngoba "Iwundhlu" lizinyane lemvu, nelembube, nelengwe: inganti "Umwundhlwane" ngelenja.

Kupela esikutusayo esikubiza nge "Wundhlu" loko njengoba sibiza izinyane lembube, nelengwe, nelemvu, —hai imbuzi nenkomo. Litanele, liyilo impela lelo 'zwi lokuti, "Iwundhlu lika Nkulunkulu," uma sitsho inDodana yake; lihle uqobo, ngelake umSindisi.

Ubu "wundhlu" abukombi buqwaga namandhla ento, bukomba ukuhamba kahle, ukuma kahle, ukutula, ukubekezela, njengemvu enonusa, engati aihlakanipile kanti ihlakanipile; njengembuse nengwe, okuti pezu kwoba kunamandhla, kungadumeli muntu engakakuqali, kuhambe nje ku "wundhluzele." Lelo lizwi-ke silinike lezi zilwane ezitatu ezinomusa; kuxubene nokuzitusa kwetu.

Musani, madoda, ukuti ngokufundiswa niqambe amazwi akiti asekade aqanjwa, niwaqambe ngokuwahlanekezela. Yekani ukukuluma ubuqili bokuhlakanipa kwenu lapa abafundisi besilungisela intshumayelo yakiti enewadini yetu, kona iyakulunga; aniboni yini nina ukuti avasihlupa amazwi okuti lapa uti uyafunda ufumane kulotshwe isiZulu-Mlungu esikwitizayo? Akuvunyelwane kwoku iko, kupikiswane kwokunge iko; kona nalaba abasilungisela i Bible beyakusizakala, siti nati sijabule nge Bible.

Ngisekona njalo, Mngane,

MAGEMA MAGWAZA.

(Ku Mhleli we Nkanyiso.)

MNGANE,—Ngiyanxusa ukuba ungifakele lamazwana epepeni lake. Ngosuku lweshumi ku April kumuke isikonzi sakiti, inkosi yolaka, u Silatsha siluvemvane: umhlaba wonke wase Springvale uyajabula, ngoba ukufika kwake wati unikwe amandhla libandhla ukuba asicite ngoba izono zetu zifana ne Sodom ne Gomorrah; kepa namhlanje umuk engatandi luto. Imiteto yake emihle kakulu mibili, evangijabulisa mina, (i) ukuba asivimbele singapuzi utshwala; kuba ngalonyaka abantu basindile bonke ababegula, kanti babeguliswa butshwala, ngoba bonke babekweiwe izitubu; (ii) nokulonda imiti ukuba ingagawulwa. Yavimihle kakulu lemiteto yake. Evona nhloko inkulu eyisifo kitina bantu base Springvale butshwala, ongasingabela kubo uyakusisiza, njengo Silatsha; ozikuti masibudhle uzakusicita lowo, ngoba asikwazi ukubudhla, sidhla ngokuzibulala.

Yimi,

BHULABHULA-UMUNTU NGENDABA.

(Ku Mhleli we Nkanyiso.)

MNGANE WAMI,—Ngenxa yento etile esengib'enzele yona abantu, kukona izindatshana ezinye ezing'ahlulayo kulowo 'msebenzi wami. Sengati abafundi bako abafundileyo bangangisiza. Ngiswele *amagama ezindawo*. Inxa kukona osuk'el'azi igama, ngitsho ibizo labantu kambe, laleyo'ntaba enkulu es'oKahlambeni, ngapambiyana nomtombo woTukela, abati abelungu *Mont aux Sources*, ngingajabula kakulu inxa angangitshela lona. Ngiyacela kwabafundileyo ab'ake ngakona.

Futi uMnz. Rev. J. Xaba was'eFristata ngiyamncenga kakulu, angisize ngamagama alezi'zindawo, njengokubizwa kwazo ng'abakiti eNatale, inxa nga ez'azi. Mhlaumbe naye angabuya ajabule ngomsebenzi engiw'enzayo, nxa soupelile.

Wilge (umfula);
Valsch (umfula);
Vet (umfula);
Modder (umfula);
Zwart Koppies (mountains);
Wytte Bergen (between Winburg and Harrismith);
Kronstadt;
Hoopstad;
Fauresmith;
Bethulie;
Smithfield;
Rouxville;
Ladybrand;
Bethlehem;
Winburg.

Ngiyatemba ukuti impendulo izautshetsha ukuvela *enKanyisweni*

Y'imi njalo

UNEMO.

Native Mission, Centocow, Dronkolei, April 19, 1893.

Inkanyiso.

FRIDAY, APRIL 28, 1893.

GOVERNMENT APPROVES.

After a delay of two years the Council of Education has succeeded in formulating a scheme for the more useful education of Natives, and in obtaining for it the appro[val] of the Government. Very great pains h[ave] been taken by those to whom the wor[k] of drawing up this scheme was committed, and few will deny that in performing it the Committee has kept in view not only the welfare of the Native, but the good of the Colony. This act — probably one of the last acts of the Government under its present form — will be one, we feel convinced, which the Colony will look back upon with feelings of thankfulness when it finds that, instead of having to provide for a large population of lazy and useless, if not dangerous, Natives, the Natives themselves have contributed not a little towards its prosperity and that this has been the result of the wise step which was taken in the matter of their education.

THE WITNESS TO CHRIST.

From an article in the *Cape Church Monthly* for April, we extract the following passage which men would do well to carefully weigh before they pass judgement upon the Natives, either individually, or collectively. The passage is as follows: — "The testimony of the Church to Christ is given in the lives of its members, and so it is plain that Christians *must be* what they ought to be before the Church *can do* what it ought to do. The Church can only be giving complete testimony to Christ and to the power of His Gospel when every soul within it is living a life of holiness and piety.

Persons who complain of the character of the Natives of this country, and scoff at the efforts that are being made to bring them to Christ, might find a more truthful and reasonable ground of complaint in themselves; they might ask, what witness have we English Christians been presenting to these people who had to learn what religion is from us? We cannot expect the people to rise above the standard which the professors of the Christian religion present to them. When we think what sort of witness has been borne to Christ, and is now being borne to Him by those who profess and call themselves Christians, the wonder is that there is to be found amongst the Natives so much faithfulness to Christ and consistency of life."

GENERAL.

INDUSTRIAL TRAINING. The importance of carrying on industrial work in our Native schools, where possible, in order to induce Natives to become more industrious, is being more and more recognised. The Synod of the Diocese of Bloemfontein has just passed a resolution in favour of the industrial training of Natives.

STARTLING INCIDENT. What is termed a 'Startling incident' by the *Witness* in its issue of the 19th inst., is really a matter of very frequent occurrence. It appears that a man who had been unsuccessful in gaining the affections of a certain girl pretended to do what so many silly superstitious creatures persuade themselves can be done — he pretended to bewitch her by merely touching her with a stick, and, believing that she would, she became hysterical as so many other Native girls have become under like circumstances. We have known cases of this kind which have occurred among school girls, and the remedy which has been applied with invariable success, when administered by those who dislike nonsense) has been a sound box on the ear. We believe it would have a very good effect were both parties under these circumstances to be dosed with the most unpa[latab]le but harmless mixture that could be thought of.

EXEMPTED NATIVES. If the report in the *Mercury* of the 22nd be true, and we have no reason, we regret to say, to believe it is not, viz., that an exempted Native was fined 10/- by the Durban Magistrate for resisting and abusing the police in the exercise of their duty, and refusing to show his papers on the plea that they could not read, his punishment was not more than he deserved. Natives as well as white men must learn to respect the policeman's office and comply with their reasonable demands. But while regretting that one who has been entrusted with Letters of Exemption should fail to set a better example to his fellows, we must point out that in a large number of cases, when passes have been shown to Native constables, they have been ignored, and the holders marched off to the Station and accused of refusing to show them. Each time this occurs, the Native police do far more harm than good, and they should be carefully watched. It is well that the Superintendents should know that the temptation to annoy the Christian Native, more especially if he be exempt, is rather more than the Native constables can resist.

AN OPINION. There can be no doubt that polygamy is the mill-stone about the Native's neck, and that until it is removed he will never be free to obey the dictates of his manhood; it is also true that if the Christian race attempts to eradicate polygamy he must act from higher grounds than those of his own comfort, otherwise, he will not so easily accomplish his object; nevertheless, the following, according to the *Mercury*, is the plan which General Joubert suggests should be tried in order to bring more Natives into the labour market:—

The root of the evil, he states, is allowing natives a plurality of wives, which encourages them in laziness. Consequently the first step taken must be to prohibit polygamy amongst the tribes. He says it will create widespread disaffection, and the wives would seize their hoes to fight with the men against such a drastic measure. But it could be compassed by degrees, and by teaching the kafir maid her own interest in bringing it about; and, strange as it may seem, he says, this can be done by law. Up to now we have recognised the polygamous institutions of the native and his laws of primogeniture, or children of the chosen wife. In kafir law this is any wife that he selects as head wife, often — mostly — the youngest favourite. Now the General [proposes] that the first clause in this law shall read, "The [S]tate does not recognise polygamy." The question will be asked: "But how is this to affect the kafir?" It will affect the kafir of itself, by affecting the kafir woman. By kafir law the chair of the father and his possessions go to the eldest son of the selected favourite. The others get minor if not optional shares. But under this new law the children of the first wife — the only one that the law recognises — can claim the chair and the estate. This will at once come into operation, supported by the claimants themselves. As soon, then, as kafir women find that all later wives and children are but dogs — hewers of wood and carriers of water — with no claim to their father's estate, they will refuse of themselves to become second and third wives, and thus the kafirs themselves will assist to eradicate polygamy. In each case, then, the dominant passion of man, and of the kafir, is appealed to to co-operate with the law, and that is his cupidity.

Native Education.

(To the Editor of Inkanyiso.)

SIR,—If you can find room for these few remarks in your valuable paper, I will be glad. Sir, I am puzzled and so are we all to know why the white man is against this industrial work. Every one knows that we have been called lazy, and many white men have said that our idleness would make us the curse of the Colony, but now they say that we must not work. Some say there must not be industrial work in schools. Others say there must not be so much book learning. Others say teach Natives only to dig and plough. Others say don't encourage them to farm (see letter in *Times of Natal*, April 26). Others say make the lazy rascals work. Others say, Oh, no, don't, because they will take our places. Sir, I want to know how can the Governor listen to the people when they all speak so many different things. I think it will be best if our Governor does what he thinks will make us better and useful to the Colony, but I don't think he is right not to help the little schools. Sir, can you tell me why are the white people afraid to let us work? We are taught by the Missionaries that all men must work hard and that they ought to love work. Are they teaching us what is not true?

Yours respectfully

IVILA.