

(Ku Mhleli we Nkanyiso.)

Nkosi yami Mhleli,—Ngcicela indawo epepeni lako lilihle, kengishumayeze abanumzana bakiti.

Madoda, umnumzana wakiti u Zibukwana seninlahlile nonke; ngiyabonga kakulu nonke, ukunquma kwenu kube okwokulunga neqiniso; uma abateti bamacala etu bawateta ngokunje, singasingasoli luto nakanye. Naye-ke umnumzana wakiti lowo uyacela kini nonke ukuba nintetelele ngokuposisa kwake. Yebo pela, madoda, intshumayelo yabazalwane inhle ngaloko, ngoba isaga sakiti esidala siti, "eyomndeni kayingenwa." Usetetelelewe. Kodwa masizame ukulandela amazwi ka Mlamulankunzi no Benjamin Lutuli abasiluleka ngawo; ngoba pezu kwako konke asiyikuzisa luto uma sishiya abashumayeli bakiti belambile njengaloko esenganitshela kona, umsebenzi uyakuwa. Indaba enjalo kambe ngeyokuhlanganyelwa 'zinhloko zamadoda kanye nabafundisi ilungiswe. Ake nicabange amazwi ka Sibisi okukalela ukhlangana kwamadoda apete umsebenzi we Nkosi. Ngicela mina uqinisele.

Epepeni elipume ngo July 23, 1891, No. 66, u Xaba uti amazwi ka M. L., esola intombazana yase New Scotland ngokuzifaka kwayo pakiti kwezindaba zabalisa, uti u Xaba ku Hlengeni, "Musa ukulingisa u Mr. M. L. oswele indaba yokutumela asuke akataze u Mhleli wetu omhle ngemfukumfuku yokuteta." Kepa mina ngibona amazwi ka M. L. ekanya, awaka Xaba eyimfungumfundo. Kodwa yena u Tekwane wayezibabaza kuqala, kwat'uba afike emanzini esezibuka, waqala ukuzisola ngezici ezimile kuye, wati, "Wau-muhle, tekwane, woniwa yiloku naloku.

Uti u Xaba ku Hlengeni, "Ausazi isikafula sakuti." Lezo nhlamvu ezintatu ezipuma emlonyeni ka Xaba zikombani-ke? "Isikafula" leso ngukutini-ke? Bafundi bepepa, ngingatanda ukuzwa kini ukuti niyawezwa yini nina amazwi alo'mnumzana wakwa Xaba na? Yena kambe loku eng'owakwa Xaba nje kasalwazi yini olwakiti ulimi, wazi isiXosa sodwa? Po, api amaXosa lapa? Lelipepa lilungiselwe labo abakuluma isiZulu kupela.

Banngi abangaqondiyo, abati ukusuka batumele ukuziwadi eziyimfungumfundo ku Mhleli, zimahlule ukuzifunda, aziyise kubacindezeli, nabo bafike bahluleleke ukuzifunda, kuti ngokusweleka kwesikati sokudhlala nokubalobela futi, lezo nkwadi zilahlwe. Kuqondeni loko, babhaleli be *Nkanyiso*, nibhale kahle ngesinwe.

Imi
M. MAGWAZA.

P.M.Burg, July 30th, 1891.

Amantombazana no Switi (Sweets).

(Eyababhaleli betu.)

Akufanele ukuba amantombazana ajwayele ukudhla uswiti, ngoba sokuvamile kakulu ukuba kube kona abafana abangalungile abafunde imikuba emibi, abaya kubelungu, batenge uswiti, baxube initi yabo, banike amantombazana beti bayawatandisa, kuti ngaloko lobo buti bupenduke ukufa entombazaneni, enye ife impela ngoswiti lowo. Kukona intombazana elungileyo enhle kakulu ngaso Zwatini egulayo namanje, kodwa esesitamba ukuti u Nkulunkulu uyakuba nayo, isinde. Leyo ntombazana seigule kungati iminyaka emibili noma ngapezu kwaloko. Kwesuka insizwa engalungile yaraukela ubuhle nokuhlakanipa kwentombazana (ngoba intombazana leyo ifundile kakulu); yati ngokwahluleka intombazana ingamtandi, yase itumela enye intombazana eyisihlobo saleyo egulayo, yati kaiyipe uswiti, ize imtande. Po-ke nayo le 'ntombazana ingaqondi ukuti uswiti lowo ungu-butu obuzakubulala umhlobo wayo, yayinika enye, yase igula ngokwesabekayo, yaza yaba inyoka nje ingasenamandhla okuvuka pansu, ngingapete ukuhamba. Kwat'uba abazali bayo bahluleke ukwelapa ngezinyanga abazibizayo, bayatwala ngenqola bayiyisa kwa Sibhedhlela.

(Iyakuqedelwa kwelizayo.)

Native Thoughts.

THURSDAY, JULY 30th, 1891.

(Communicated.)

The question of the good government of the Natives is one which must, of necessity, occupy the minds of our rulers, and be thoroughly turned over, before any measure in this direction can ever be expected to meet with success. We are pleased to find that this matter is receiving the attention of the Cape Parliament, and we trust it will not be long before it is brought before our own Legislature. The question is an important one; and should not be neglected. It is time that a change for the better was made, and that most of those laws which, perhaps, suited the circumstances of our race twenty or thirty years ago, were carefully re-

considered. But let this be done wisely, and by men well versed in Native matters; otherwise, the change will not be for the better, and, as far as possible, let this be done once and for all. The constant changing of laws, owing to their being enacted in ignorance of the circumstances of the people, is hurtful to the Government, and certainly not calculated to give our people confidence in their rulers. The Native mind is unlike that of the European; it is therefore, vain to suppose that legislation directed at the Natives will succeed, unless it emanate from those who are thoroughly conversant with their character and mode of life. Now we must be allowed to say that none of our legislators are sufficiently in touch with us to enable them to deal successfully with Native matters. We include the Secretary for Native Affairs himself; for even he is more of a stranger to us than he ought to be. It is to be regretted that this is so; but it is, perhaps, not altogether his fault. Had he been at liberty to spend more of his time amongst the people whose interests, we hope, he has at heart, he would now have been in closer touch with them and, consequently, might have had more of that sympathy which is so needful to one in his position. As it is, questions concerning laws for the good government of the Natives are considered only from the stand-point of the European, and not, as they should be, also from that of the Natives themselves; legislation for these people is, consequently, very much of a failure. We would suggest, therefore, that the Government should endeavour to obtain the views of the Natives in all matters which they themselves might deem to be conducive to their welfare. On this subject, *Imvo* of July the 9th has some very sensible remarks—"Often," says that paper, "since the Session commenced, have ministers informed Parliament of an intention next year to introduce a measure dealing with the government of the Natives. As to the direction such a measure should take, Natives hold ideas definite enough; but as their views do not count in these matters, one has simply to go on puzzling his mind as to the nature of the Government bill. Be the nature of the proposal what it will, we are naturally filled with anxiety, because no matter the spirit in which laws affecting Natives are conceived, they often fail in essential respects by reason of their being enacted in ignorance of the real circumstances of the people. To this cause is due the obvious failure of legislation directed at Natives, evidenced in the enactment and re-enactment, session after session, of measures to deal with locations, which have no sooner been enacted, and those who were engaged in framing them returned to their homes in the hope that they had made ample provision for the evils which had called such laws into existence, than they find they had somewhat missed their aim, and must deal with the same difficulty *de novo*." Further on the same paper says again:—"Speaking of the adoption of radical modes, modes out of the beaten track, of dealing with Native affairs, we should not blink the fact that hitherto legislation affecting these people has been directed from the point of view of the Europeans; and laws made or unmade for

the Natives as they appeared suitable or unsuitable from the stand-point of the dominant race. Of this we should be the last to complain, provided the laws met the case. As this location business shows, they have so far significantly failed. Hence our present contention that as much as possible our governors should now try to look at matters through the eyes of the Natives themselves. Government might do worse than adopt measures during the recess calculated to ask the people themselves as to the effect of proposals affecting them." We think so too.

GENERAL.

A most important discovery has been made, and one which the Council of Education will, doubtless, prize exceedingly. Some clever individual has evidently given the question of the education of Natives much thought and now, with a glad shout of *Eureka! Eureka!*, he has sent the result of his cogitations to the *Witness*. He has actually discovered that the 'result of educating Natives' is—forgery!! What relief this grand discovery will give to the members of the Council of Education and others, who have given so much time and thought to this question of Education!

We are awfully sorry, however, that AND WHAT we cannot give this luminary credit LED TO IT. for much originality. If he had had nothing upon which to base his thoughts—nothing to go by, we might have congratulated him on his discovery; but when he knows that the thousands of enlightened Europeans—English, French, Germans and others, who have been guilty of forgery, embezzlement, and other crimes which are the results of Education—and again, when he remembers that not a few of the civilized and educated white men in this small Colony of Natal have shown the Natives how thus to make use of their education, it is a comparatively easy matter for him to make his deductions.

However, some people have no TRUTH power to discriminate, or if they PREFERRED. have, they won't use it. Our friend, we are afraid, is of such. To him, therefore, we commend Sir Jacob (Judge) Barry as an example, and hope he may learn something from that Judge's discriminative observations uttered on the occasion of his sentencing one, Robert Mvubu, for forgery. "Forgery," he said, "was a most serious offence, and if Natives used the gift of writing for such a purpose, it was a pity those who misused the gift should have been taught to write. It was bad for all their nation when one Native transgressed in such a case as this, because people said, when crimes of this sort were committed, 'that comes of educating Natives.' Fortunately it was not so. It was only rarely that such cases as the present occurred." It is senseless in the extreme to charge the occasional delinquencies of individual "educated Natives" to the Natives as a class. With as much truth might it be said that Englishmen were a nation of felons because they are educated, and a number of them have made a wrong use of that education.

Now that we have a house-to-house NATIVES delivery of letters in both Maritzburg AS LETTER and Durban could not something be CARRIERS. done in the way of employing Natives as letter carriers? Large numbers of our young men are being educated and are quite capable of performing many duties which, however, are denied them. In most of the principal towns of the old Colony, young Native men are employed in many works to which their education has fitted them; then why not try them here? It is cruel to educate and fit us for positions which after all we are not permitted to fill. Removed from barbarism, and hindered from making use of the education which the Government bestows on him, the young Native finds himself very awkwardly placed. Already too many of his fellows are offering themselves as teachers; very few, though capable, are employed as clerks, and none are at work in the Railway department. Is it any wonder if he puts to a bad use what he is anxious to put, but is prevented from putting, to a good use? Give the educated Native a fair trial and then if he proves a failure, either from laziness, incapability or conceit, let him shift for himself.