

(By The Praise-Singer of the Whole Nation)
(S.E.K. MQHAYI)

TO THE MEN, SON/BOY"!!!

MXHOSA

This great — whose name is above has, in the last few years, distinguished himself by writing his name in the hearts of all people (everybody). I do not know if there is any service that is more worthy than service to one's nation. So then, (therefore), I don't know, but it does seem to me that he deserves some ornamental incision to beautify him. We say, —

1. Hail, — Cleaner of the Orange River
2. Cowhide of the Gwathi clan; Earth-Has-Tremors.
3. That's the name used by the Praise-singer.
4. Cowhide of Fulu and Dabasile
5. Diviner whose divination power came through beasts of the air
6. Beasts of Mhlola and mikholonjane
7. This thing called a woman is brave, give it its credit.
8. The sharp instrument is not something to play with
9. We heard liars telling us lies, —
10. Saying this young man is of short stature;
11. Yet he's a man who's grown up very tall;
12. ^{He overlooks} Taller than the Tugela and the Mountain of Khala
13. Looking down on the Fish River and Ngabangazi;
14. With a neck as thick as that of Mgubugubu!
15. I could not believe it the day he healed Nanyingwa,
16. A woman whose was known ~~as having~~ for being ^(a whole)
17. fond of men
18. I could not believe it when he re-established the Congress;
19. Seven days after he (Congress) had been buried
20. With Dube and Makgatho already in tears
21. With Qalata having his hands on his head (... crying heads)

22. Ngojo and Mdolomba having gone away!
23. Hail, Zweliyangikima (earth is trembling)
24. Hail, Diviner who is a man!
25. The thing that now and again disappears ^{underneath} into the river water.
26. As Gcaleka did at Nxhixholo.
27. And we look in all directions, asking one another not be on the verge of giving up
28. Suddenly he would appear! Carrying Mamlambo! (mermaid)
29. With the result that men fell and passed out.
30. Men, give up on Nontsendwana, -
31. He's been lost twice to the nation
32. On the third time it will be Namagwevu
33. I fear there'll be casualties all over!
34. His guts (leg muscles) are like steel:
35. He carries hundred men;
36. And left them all up those of the Union.
37. His veins are like wires;
38. (A) which serve as hangers for the Xhosa and the Zulu
39. For the Sotho and the Tswana
40. To the men, son of Xuma!
41. For long the nations have been jumping and turning
42. At his point we also want to have a hand.
43. For we too have given birth, brought up, and taught, -
44. We've even dressed up with a "gym-dress,"
45. Open your eyes, so you don't get lost again!
46. Cowhide of the Gwathi clan;
47. One who stirs the small countries;
48. One who attacks and pass on.
49. One who cures the sores; (remedies weaknesses)
50. Offspring of Nontsendwana (put wrongs right)

Ncincilili

→ { Can't be translated into another language. }
 { Way of ending a praise poem. }

Awaylawa

A.N.C. 1944

PO Box 4

Breunton

Transvaal

27. 5. 1944

Dear Dr R. B. Rasmussen

ngiya ku bingelela
 Muna J W ngwenya embelewa coase
 electric gase domelo angamangali
 ukukhala emcawadi gami ngoba
 phela angazi namu ^{awu} x angchawazi
 kwali nje ngoba umkhlangano uba
 menywe e jobung ngokhaleka, ukhu
 la bona ngezi melabaz gomaliz
 ngase ngibalela kuyena ngathi
 angithumele amamunite umkhlangano
 no lokade use jobung coase
 gema anginika ikeli fako wathi
 angibalele kuwena anginika amunite
 bona ngezi kwazisa abantla ingako
 okhala kuwe emana gangazisa zente
 izinto zingzi obegazizwa umkhlanganeni
 ukuzo ngithumele izikhale kuzo
 Basos yini J W ngawnya embelewa
 empedelato manyane

Anti-pass

Vernacular

8. 8. 44.

Dr Xuma.
End Street.
Johannesburg.

Joseph
Mtweni
P.O. Box 215,
Bethal.

baba Xuma sicela inhlala
yoku quba imihlangano
yePasi ngisho lokuzijana
ngoba ngite ngawenza
umhlangano we anti-pass
ngashumayela baruma abantu
kute lapho kufanele Pisaine
kwafika abanye bati-uku
teli pilotu ngati ngitutole
umapekandaba base bit.
kulenhlango nina nont
lapha nigo fakwa emajile
wacite ke umhlangano
wami manjenate ngice
la ilungelo loku quba
imihlangano yoku pelisa
ipasi ngoba pele sifundi
sezwa kumapekandaba
ukuti malipele ipasi
ozitobileyo

Ab Joseph Mtweni

Vernootend

Jan
1944

P.O. Box 2

Flakpoort

Dere A. B. Kuma presiteede

ngikubhalela Lecwandi ngomoya
omuhle nomunadi ngicela bhabha
wami iziminiti zomuteto Jengoba
iSinqumo Sati iziminiti azejuwe
ngezilimi zoke ungitumele zona
Masiyane nginomuhlangano ngomuhle
hla Januray 9 1944 ngifuna
ilwandi yomuteto namaminit
ngifuna ungitumele Masiyane
ngitumele amaminti necwadi
yomuteto ngilungisa ihlela uzo
thi ufika besekulungile
abafana bhami bhazokunika
Imali yazo ngilba tyelile
uma zikona ngitumele
uzoyitola imali yazo
ngizapela mina

Chef. Mahlesilo Kkosi

P.O. Box 2 Flakpoort

Via Amersfoort

25' May 45

The Bantu World

PO Bot 6663 Johannesburg

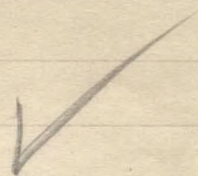
ngempilo eno mina ngisapila

ngi tumela 1-3^d for 1 Boot
african claims oaluna

Rev. E.S. Ndala

Heuningfontein

PO Pevon



Anniversary
of Congress Vernacular

18th 8/45
No 2 location
K. y.

Mishack Sidjuna
71 Hyakam at
No 2 location
K. y.

Dr. A.B. Xumo
President A N Congress
Johnsburg

Manga meli obetete kyo
ndi ya kya kulisso z garr er dlo
arr onke r di ku g wenerela
mpilo erde Manga meli
M. Han di sapilo utablw
r guntu onga zerge wan bor.
k. k. wa w. b. utablw bor is garr
er a pepeni Mantai rto
Manga meli a Congress yo
gala r go 1912. a B. k. for lina
ar di zerge r di ve otatub
yate yare si kumbuzo
ke m. r. a. di berah k. k. uve
otatub u sen ze isi kumbuzo
er k. k. rto ke provence
zi be ke ayo isi kumbuzo
Congress ine 33 years ito

Ukwere r gar ye yenge
esayo isi kumbuyo imali
ya kumbuyo gorke yuzi
ndu r kulu ibe ya 10 -
ndodori sy. tubafaji 46
Tuba-twana

Mongareli r diyatun
celate utotubo wenge
isi kumbuyo ecorgras
r kulu nama pondo
enge asawo rge teshq
eli toruwa-gu we

Molo mpla kaji onble
Ais

o ganna lirga tho


Mongareli onble mna r di
celate utotubo xasi senjiwa senji
we go june 1946 r go disembo

ku netiwe ing'eto

Dr. A. B. Thuma Esq.,
President General
African National Congress,
104. End Street,
Johannesburg,

Sgt. E. D. Dwardandwe
No 309,
The Salvation Army
Eisenhower Street
Vio Vioheid
noted
20. 8. 45.

Vernaudar
(A.M.C. noted)

Dear Sir, Dr. A. B. Thuma president,
General, babawami othandekhaya, ngi-
yajabula. ukhuthala g thuba lokhu-
khulobela, babangibanga ukhuthala kwa
kho grizue ne sibi ediso kho sokhu-
thume la the general right J.C. Sants
prime minister, baba Drs us khulokhu-
abena we akhuthale njalo, ngesibindi,
sokho kuma us gusumali gupela we
giniso usjezgo ne hemia owathi ehl-
zie tho khazo wakhalala grizue sokhu-
une hemia, sahlukho 1- wens 1- 11: khuyo
lokhe babawami grizue souke ziyayi-
banga ukhulomoya kho sumo khufu
nekhabana abakali obathanda grizue
ziyabhusethela sumo khukhokhankhe
mumumuzore wami ngiyabanga unu-
sowakho nomusebenzi wakho 5/- baba
wami ngo jabula unomuzithala e
yo tho babangibanga nokhulom-
lokwakho obalolibakha African national
Congress salayimino ozithabayo owakho
sergeant  Dwardandwe The Salvation Army
African national Congress please answer

Kimberly
18th 10. 45

Mesack Sidumo
71 Yakam at.
Mzlocatur
N. y.

Dr. A. B. Xumo
58 Martet at
Johannesburg

Ntosiyan ebetukileyo
atun dazi Namardi kwazi kodwa
Mna rdizatu Nom bapata kw
thorganiso wera ngo tuba uyi
ntosi wera atun Natun di Nonto
Ntosiyan rdizatu ter da e di
Xoti kar ditheyo igi zigaba
oge za yo rdizazazi rdizi foro
erapaperi neji to ofi kufayo
di yazazi ke rdizama ukutu
kutoyo Congress ya sethwa ngo
1912 ngo 1945 egitile ke
esi kumbuzweni okokutatu
senze isi kumbuzo Congress
igo kuba limite ngokwe ke ngani
Ntosiyan mna rda kulaba Congress

rdi yatu celo oho tuba usenge

isi kumbuyo son tu won te onyama
Kocwa Kentosi rdi yatu cela ututu
isi kumbuyo sibi lafa kimbili
i Kongress rgu kumpani wam
emklabeni atn korto rdi yi tor da
rje rge congress kodwa ntosi yar
i korteli getu zi go ezi xakayo
dibana kntor ganisa yato
renge isi kumbuyo

Molo Bawo wam molo
soyi juwe
Air
Mestack Sigama

rdi cela imper dub celo

isi kumbuyo rdi cela utuba
Endo da itupe 10/- umfagi 5/- umtana 2/6
Konatela gira tu funeka si yi xase
i congress rgegi Mali rdi zi betuleyo
Matu li juwe utwa tiwa molo gira

Meshaq Sidjumo
71 Yakam. st.
No 2 location
N. y.

17/10/45 -
Timberly

Verma

Dr a B Xuma
58 Market. st.
Johannesburg

Verma/94

pila giro & gorafakade uuu
twale bon twalo wesi giue
i congress ya gala ngo 1912 y goku
ngu 1915 wera qunji president ye
Di 5th unta suta kuyaka eya gala
ngawo i congress pila mor gameli
wesi giue & gorafakade rde utupe
abantu bato ejipete into efune koyo
Mor gameli yi mali nali ke rebu
nditunika bora kulo cwadi
ndi yi tumele kawe ena kule
odisa galiso botele & di yi teti beyo
ndi kawe mor gameli yenza isi
kumbuyo so lu mayino kawe lu yi
congress oko ya bato i congress ayi
gange ibi nesi kumbuya & go ku
ine 33 years into zorte. yinto
ziya kwenyuzwa kawe ke

yi' Muna buze i congress ije Ntuba hem ali.
 Mna Ke r di' ti indodo mayi' Muna buze
 i congress ije 10/- won ke un tu oyi' soloda
 no Ntuba uli' lergu no Ntuba aka hilo Nwa
 nana Kosi' zaji' of no Ntuba uli' lergu
 no Ntuba aka hilo abar twara 2/6 no Ntuba
 uli' lergu no Ntuba aka hilo koto lomeli
 ke ibeto Nwi gumu lo yaka o jayo
 lom cibi' upunye zue go. December 10

Nwa Nona mor gameli' r di' tu abisa
 into yo Ntuba ubize i ntta ganiso

yer Kosi' zante jabantsur da
 Ntuba ntta ganiso ubize megi' tyebi'
 jabanti' gi' di' bare Ntuba
 ntta ganiso yer Kosi' utuze
 ubete ingt aki' ye congress
 janti' Kwe' Kosi' megi' tyebi'
 Molo

Mos gameli'

no Ntuba ler cwadi' iposatel
 ur di' xolele

7th November 5.

Mr. Meshack Sidzamo,
71, Tyakam Street,
No. 2 Location,
KIMBERLEY.

Mnumzana,

Ndiya zibulelela incwadi zako ezintatu ezicebisa ngesikumbuzo sika Congress. Kugala ndicela uxolo mwetu ukungapenduli kamsinyane. Ndenziwe kukuba mkulu komebenzi.

Icebo lako likulu, libonisa ukusonga no kuqonda ngokusekwa no kumiswa kwa maqumru.

Sobano e kuqubeni kwexesha okukuba singa siquba njamina Isikumbuzo, nokuba siyakuvumelana na.

Ndiyabulelela mnumzana.

Owako wenene,

UMONGAMELI.

IBEKISWA KUBO BONKE ABANTU ABAMNYAMA, NABEBALA NAMA-INDIYA BOMZANTSI ARIKA.

Kwisizwe ngasinye nanje ngokuba kunjalo kumntu ngamnye kuhlala kuhlale kufike ixesha ekuthi kufuneka kwenziwe izigqibo ezinzulu. Kubehle kufike ixesha ekuthi kucace ukuba iimeko zentlalo azisanyamezeleki, ixesha ekuthi kufuneka ukuba kukhangelwe macebo wambi okungangisa intlalo. Eloxesha lifikile ke ngoku kubantu abaNtsundu beli lizwe lomZantsi-Afrika (abantu abaNnyama nabeBala namaIndiya).

Se kukade kucacile kubantu beli lizwe abangengabo abeLungu ukuba le ntlalo siyihleliyo isingisa kwaNtshabalalo. Se kukade icacile kanaanjalo into yokuba onke amalinge okubonisa iziphathamanda le ngozi akananzwa nganto kuba kaloku ubuRulumente babeLungu abujongene nakulungiselela thina, kuophela bujongene nokuphila kwabo ngamandla tehu. Kodwa kukhona abantu abaNtsundu baqala ukuyiqonda into yokuba akuncedi nto ukuzitandazela kuRulumente ngethemba lokuba angabe asikwe yimfesane, abuye ngetaru. Kanti kunyanzelekile khona ukuba ibe kho inguqulelo kwimeko yentlalo yezizwe eziNtsundu. Ngenxa yokuba asisenako ukuyinyamezela le ntlalo siyihleliyo. Yiyo loo nto kukho nambla nje le ntshukumo yokudibanisa izizwe ezingengabo beLungu. Yiyo loo nto le ntshukumo yomdibaniso wezi zizwe ziNtsundu iye isaanda ngokwaanda.

Imfaze iphelile ngoku. Sithetha nje izizwe ngezizwe kulo lonke elimiweyo zibinqele phezulu, zifungile ukuba ziza kwaakha ilizwe elitsha elisekwe phezu koxolo nemvisiswano. Ilizwe apho kungayi kubakho mntu ucinezelwe ngomnye, apho kungasayi kubakho maxhala, kungasayi kubakho ntiyano phakathi kwezizwe. Esi sifungo sokwaakha ilizwe elitshu masininike inkuthalo nathi thina zizwe ziNtsundu zeli lizwe, sizimisele ukulilwa eli dabi lethu lenkululeko ngemvo nangomxhelo. Nakuthi njengeendawo zonke ukuphela kwale mfazwe makufane nexilongo elibiza amadoda namankazana elizwe lakowethu ukuba aze kwandisa inani lezo zimpi zifunzele edabini elingasayikuze liphela side sifumane inkululeko noxolo. Ma sithi ke sihlaba umkhosi kweli lethu ilizwe, sibe silazisa ihlabathi lonke ngebango lethu. Yiyo loo nto sithi naxa singayekanga ukulwela amalungelo ethu kweli lizwe sibe sibengeza izikhhalazo nezimangalo zethu kulo lonke ihlabathi, silixelela ngeemeko zethu kweli lizwe lomZantsi-Afrika, silazisa ngenxaxheba nemigudu yezizwe eziNtsundu ekwakheni ilizwe phezu kwesiseko esitsha. Naanzi ke izikhhalazo nezimangalo zethu esizi qukumbela ngebango lethu— amabango ali 10:—

ISIMANGALO SETHU PHAMBI KWEZIZWE ZONKE ZEHLABATHI.

Esi simangalo sisibekisa kuzo zonke izizwe ezikhoyo ehlabathini nakubo bonke abantu ababesilwa noburalarume buka Hitler nabasalwa nazo zonke iindidi zoburalarume. Sisimangalo esi sezigidi ezisi 8 zabantu abaNtsundu bomZantsi Afrika, abantu abaNnyama, nabeBala, namaIndiya abona bantu baninzi kweli lizwe. Uloyiso lobukumkani buka Hitler kweliPhesheya sisiganeko esalatha ukuphela kweyona mpatho ibuhlungu eyakha yakho nasezimbalini. Into ebanga ukuba sibekise eluntwini luphela kwimbombo zone zomhlaba kungenxa yokuba siqinisekile ukuba bonke abantu belimiweyo baya ngqinelana nathi xa sisithi iinzima neenzingo zale minyaka ilishumi sizithwalele sazinyamezelela ukuba maze kube

kho iqalo elitsha. Kuba kaloku ukuba ngaba abantu beli phakade bazimisele ukubuphelisa mpela uburalarume obukhoyo obugubungele ilizwe liphela ukususela eTiyopiya kwelaseAfrika, kuye eTshayina kwelaseMpumalanga, naseSpeyini Phesheya, kuyafuneka ukuba zonke iingxwaleko nezikhhalazo zabo bonke abantu zivakaliswe zidule phambi kwelizwe liphela. Kanaanjalo le minyaka ilishumi yale ntlekele ibikho yokuphalala kwegazi itsho sayiqonda into yokuba uxolo alusokuze lubekho ehlabathini xa uburalarume bubangiswe kumazwe athile kuphela kanti busekho kwamanye. Ukuba kuza kuba kho iqalo elitsha, ukuba ilizwe liza kumiswa phezu kwesiseko esingagangqiyi soxolo, isihlelegu soburalarume obunje ngobukaHitler kufuneka bungapheliswa eYurophu kodwa, kufuneka kusiphulwe ngeengcambu nalapha kweli lizwe lomZantsi Afrika, ewe, nakulo lonke ihlabathi.

Ezinye izizwe ezi ebezothuswe buburalarume obungathethekiyo bukaHitler kusenokwenzeka ukuba aziyazi into yokuba abantu abaNtsundu bomZantsi-Afrika bahlala ubomi obuphantse bafana nqwa nobonganyelwe buburalarume bukaHitler. Kambe abakulamazwe akude bangade bacinge ukuba noko se sixube nokuzandisa okanye sithetha nje. Ma sikhe sibachubeke ngentlalo ahleli yona umntu oNtsundu kweli lizwe ukuzwe baqonde ukuba ngokwenene ingcinezelo yethu iyelele kuleya kaHitler.

Uburalarume bukaHitler bahluke kobangaphambili ngezimpawu zintathu:—

- (a) Inkolo yobunganga besizwe sabo kude kubonakale ukuba akukho sizwe simbi singa ngaso.
- (b) Ukuxovula ngeenyawo onke amalungelo obuntu.
- (c) Ukwenziwa kwemithetho eyodwa yamaJamani ze kubekho neyahlukileyo yabo bonke abangengawo amaJamani.

UbuRulumente bomZantsi-Afrika kuthiwa xa buchazwa kumazwe aphelela, bubuRulumente bukawonke-wonke, apho wonke umntu anamalungelo o budoda, ekunokuthi nabanina anyulelwe kubo. Kanti ke eyona nyaniso yile yokuba ubuRulumente beli lizwe busekwe phezu kwezi mpawu zinthathu sizibekileyo.

UbuRulumente bukaHitler eJamani bubonakalisa ngokubalaseleyo indlela esinokuthi isizwe siphela sithiwe mome likratshi lobuzwe ngokude singaboni simbi, sizicingele ukuba sona sisizwe esikethelwe ukulawula ezinye. Kambe le nto inqayi ingena ngeentlonto. Ukuqala kwayo le nto yayiliyelenqe lamahlakani kaHitler lokuthimba iingqondo zabantu bangaziboni ezona ntshaba zabo, koko umsindo wabo bawukhuphela emaJuden nezinnye izizwana. Kuthe kungephi uninzi lwamaJamani lwakholelwa kule nto lwadumb iintloko zaza inkohlakalo. Abantu bakhohliswa banxiliswa ngulo Nonkenteza wobunganga babo okhutshwa ngenxa zonke: ezikolweni, ezicaweni, ezindabeni zomoya nezamaphelaphela bada babona okukuba okwenene amaJamane sisizwe esikhonjwe ngomnye kaTixo okokuba azigagamele zonke ezinye iintlanga zibe ngamakhoboka azo. Yeyona ndoqo ke le yale nkolo yobunganga etsho abantu bangakhokelwa yingqondo bakhokelwe bubushushu begazi labo.

Imeko yomZantsi Afrika ifana nqwa nale yaseJamani, nokuba ayaziwa loo nto kumazwe akude. Umlungu uyincanca ebelini kunina le tyefu yobunganga besizwe sakowabo, athi ekhula abe eyingxalwa, esikolweni, ecaweni nasembusweni. Ukusukela ooko evelile ade aye kutshona enchwabeni intlalo yomLungu iqingqelwe yabunjelwa okokuba azazi ukuba ungumLungu, ingangalala ekufuneka

ngoko ikhondo layo libe nxamnye nelomntu oNtsundu— isicaka esidalelwe ukukhonza yena. Le tyefu yobunganga besizwe esimhlope seli lizwe, yendele enyongweni, kwaye kungekho ndawana ebuzweni nasemakhayeni ingachatshazelwanga yiyo. Kunjalo nje yinyaniso ebuhlungu into yokuba naloo maqumru abelungu abenokulindeleka ukuba abonise ubudlelane nabantu abantsundu bancedisana nabo, amaqumru anje ngeQumru Labasebenzi neManyano zabaSebenzi nawo athiwe lwale likratshi lobunganga. Bangade bajwejeze phesheya phaya ngokulingana kwabantu bonke, nangemfuneko yamathuba okuphumelela afanayo kubo bonke, kodwa umntu oNtsundu abambali nakanye enanini labalunge kwezi mfanelo. Kuba, bathi bakubuya beze ekhaya bagagamele nje ngabelungu bonke. Ukwendela kweli kratshi lobuntshatsheli bungaqondwa kwintetho kaNjengele Smuts xa wayesithi ePalamante ngowe 14 March, 1945, BONKE abom Zantsi-Afrika bavumelene ekubeni umLungu udalelwe ukumphatha oNtsundu kude kube ngunaphakade, "Bonke ngele kwabaphambene ingqondo." Ngokwenene le nkolo yobunganga ikangangokuba wonke umLungu ongayinzanga nganto uyanyeliswa kuthiwa uphungulekile. Wonke umntu omHlope noNtsundu ozama nakanjanina ukudala imvisiswano phakathi kwezizwe ngokuthi aphelise imimoya yobuzwe efakwe ngabom aguzule nemiqobo yobuhlanga ebekwe ngabom ubekwa ibala asukelwe kuba kusithiwa udala isiphithiphithi ungenisa ubutshaba phakathi kwezizwe. Ngalinye inkolo yobunganga emZantsi-Afrika ayiqqithwa nakancinane yinkolo yobunganga eJamani.

Kodwa kuxa sithe sathelakisa umZantsi Afrika neJamani kaHitler malunga nophawu lwesibini lobuRalarume, ukuxovulwa ngenyawo onke amalungelo obuntu, ekuthi ukufana kweemeko kulaa mazwe mabini kucace mhlope. EJamani kaHitler iJuda beliphawulwa ngesiziba esigwanqqa; emZantsi Afrika ibala lethu elintsundu lenza ukuba kungabisabikho mfuneko yasiziba. Nangaphezu koku umntu ontsundu wenyeliswa ngokuphathiswa amapasi azintlobo ngentlobo; elinye, lelokuqinisekisa ukuba uzihlawule irafu zakhe, limbi limnika imvume yokuhamba ezitalatweni, limbi lelokufuna umsebenzi, elinye lelaseimini elinye lelasebusuku! Ihlabathi lonke lothuswa lakhalima yile mpatho imbi yokuxovulwa kwamalungelo abantu eJamani kaHitler. AmaJuda anqatyiselwa imfundo namashishini; avinjwa amalungelo okuba nezinto, amalungelo okurweba, okulwa emikhosini. Ayengavunyelwa ukuba alubeke unyawo ezindaweni zemigcobo nakwiimbutho ezakhayo, zemphucoko nakuzo zonke indawo ezinjalo. Kodwa kukhona ilizwe liseza kuyifunda into yokuba yonke lenkohlakalo yayiqhutywa isaqhutywa nanamhlanje kwelomZantsi Afrika. Umntu oNtsundu uyinqatyiselwe imfundo, namashishini, uvinjwa amalungelo okuthenga umhlaba nempahla. Uvinjwa ilungelo lokurweba okanye elokungena emkhosini ngaphandle kokuba abe ngumthwali weenxhwelera okanye abe sisicaka. Akavunyelwa ukuba athi cakatha ezindaweni zemigcobo, nezempucuko. Nangaphaya koko akavunyelwa ukuba ahlale ezidolophini. Yayilityala e Jamani ukuba umntu wesizwe esikhethiweyo samaJamane ahambelane okanye atshate nomkhanduvana nje wesinye isizwe, Ngokunjalo kanye kulityala nasemZantsi-Afrika ukuba umntu omHlophe atshotshelane okanye atshate nomntu oNtsundu. Xa indoda ingenakuhamba hamba ngokonwaba elizweni lokuzalwa kwayo, xa kungavunywa ukuba izakhele indlu okanye iqeshe, yona nentsapho yayo

ingenakho nokufuna umsebenzi othandwe yiyo, xa indoda iphangwe onke amalungelo okuqala kwelakowayo ilizwe, akukho bani unokuphika ukuba iphile phantsi kwedyokhwe yoburularume obufana nobukaHitler.

Kwakhona inkqubo yalamazwe mabini ifana twatsa malunga nophawu lwesithathu, olu lokuba kube kho imithetho nezithethe ezizodwa zamaJamane ze kubekho ezahlukileyo zabo bangengomaJamane. Ikakhulu kweli lizwe kukho umthetho owodwa wabelungu kubekho owahlukileyo wabaNtsundu. Apho ke kambe, kuthe kwabakho umthetho omnye ozibandakanya zombini ezindidi, kuba kho imibandela ecukula abaNtsundu. Kungade kube akukho zikampi zamabanjwa zinje nge Buchenwald yase Jamani, kodwa iintolongo zomZantsi Afrika zizele zada zaphuphuma ngabantu abaNtsundu ababanjwe nje kuuphela kuba bengenakho ukuhlawula irafu yekhanda, irafu leyo yebala eli labo. UmLungu yena akaze avalelwe entolongweni kuba engarafanga, owakhe umthetho awutsho. Ewe kungade kube akukho Buchenwald emZantsi-Afrika kodwa ubu ngwanyalala nobugadalala athi amapolisa amHlophe awaphathte ngabo amabanjwa aNtsundu bufana nqwa nobuNjabavu base Jamani ekuthi wa zi S.S. Guards. Kwakhona impatho yabaNtsundu ezinkundleni zomthetho ifana nqwa neyabange NgomaJamane ezinkundleni zaseJamani nge xesha likaHitler. Kodwa elona khethe liphambili emthethweni alibalwanga ezincwadini zemithetho; leli lokuba ubomi bomntu oNtsundu abazelwe nto kweli lomZantsi Afrika abuxabisekanga bufana nobeJuda e Jamani kaHitler.

Kule ngcaciso se siyenzile kuya qondakala ukuba abantu abaNtsundu bomZantsi Afrika baphile phantsi kwengcinezelo ezingahlake kuya phi kwezoburularume bukaHitler. Ukuba ke siya yivuma inyaniso-esithi thina ma kube izizwe zehlabathi ziya yingqina-yokuba uxolo lunwe; ukuba siya vuma ukuba akusayi kuze kube kho luxolo isibetho soburularume sisekho nokuba kukuliphi na igunjana lomhlaba, ukoyiswa koburularume bamaJamane asiyiyo ngqibela—qoyi yemfazwe elwa ubundlobongela. Ziya kukhe ziqingqithe zibeninzi iimfazwe phambi kokuba uluntu lwenze iqalo elitsha. Thina bomZantsi-Afrika sitsho ngokuphandle ekuthi akusayikuze kube kho luxolo de kupheliswe le ngcinezelo ingakanana. Iyasihlekisa thina into yokuba ibe kwazezi nganga zimhlophe ezithetha kumazwe aphepheya ngeqalo elitsha, nangokwenza inguqulelo entsha kulo lonke elimiweyo, sibe thina sisazi ukuba ezinqeberu kuuphela into eziyifunayo kukusoloko zicwane phezu kwethu, zifuna kana njalo ukuba zandiselwe umhlaba zizokufumana namanye amakhoboka. Se zithetha ngamazwe wambi okugciniswa zona nokuphathela kwazo abantu baloo mazwe, into leyo eyalatha nje ukunwenwezela kwempatho yazo yoburularume kude kulumekeke namanye amazwe. Akunakuze kwenziwe qalo litsha abameli bezizwe ezigagameleyo besene nxaxheba kuloo nto. Kunceda ntoni ukuba abantu bathethe kungamili ncha phesheya ngokuxabiseka kwamalungelo abantu, kanti emvaphaya ikwa ngabo abaphambili ekuxovuleni loo malungelo obunto angenakugatywa bani? Sesona sinyeliso sigqithileyo kungekuko kwezi zigidi zisibozo (8,000,000) zabaNtsundu kuuphela, kodwa kubo bonke aabo bazama ngenene ukwaakha ilizwe phezu kwesiseko esitsha, anokuthi unJengele Smuts eyona ntshatsheli yobunganga besizwe esimhlope apha emZantsi-Afrika, umfo obuchithele ubomi bakhe ekuqinisiseni le ngcinezelo yoburularume, aphukaneke abekise kwihlabathi lonke, athethe

"ngobungwele nokuba nexabiso kwale nto ingumntu," agqithise athi "amadoda na bafazi banamalungelo alinganayo."

Thina baNtsundu bomZantsi Afrika esingabona baninzi, sithi abachukumisekileyo, nabazimiseleyo ngokupheleleyo ukuba koba kho iqalo elitsha. Sitsho ngokuphandle ukuthi ihlabathi ma lisingqinele ukuba asinqweneli lizwe lamntu, singanqweneli kuxhokonxa bani kananjalo. Ndaweniyaloo nto thina sigqiba ukulwa noburalarume bama Jamane nobamaTaliyane ngangoko besivumelekile, sitsho ngokupheleleyo ukuthi sikuchasile ukunikelwa kongezelelwe kumhlaba womZantsi Afrika kwamazwe abe-Tshwana, nawaBesuthu, nawamaSwazi. Asihambi konke nolu longezelelo kuba luya kuba yingqo kubantu baloo mazwe nakuthi baNtsundu bomZantsi Afrika. Nokuba se kusithiwa ayinyamezeleki kangakananina imeko yentlalo yabantu bala mazwe ayinakufaniswa nemeko abaya kuba kuyo xa se belawulwa ziinganga ezimhlophe zeli lizwe. Ngako oko ke siya zikhupha thina kulaa mabango anje aphuma kubaphathi bethu.

Noko kunjalo sinawo awethu amabango, angasekeleze kuphanga bani. Amabango ethu ajongene nokwakha ilizwe elitsha eliseke phezu koxolo. Singabantu abathanda uxolo ne mvisiswano. Asinamona nasixhiba nabeLungu, koko siqwenela ukuhlalisane nabo ngoxolo nemvisiswano. Kodwa singahlalisana nabo kakuhle xa bengasidelanga, xa besithatha nje ngentanga zabo. Singabantu bomthetho kamthetho. Simangala ezizweni nje ngokwethu singathumeli ngo Rulumente womZantsi-Afrika, senziwa kukuba kanye ngale nto siyikhalazelayo, yincitha-xesha into yokuthi sibamangalele abatshutshisi kanti siza kuthuma kwa bona. **Umngqweni wethu ngowokuba inkolo yobunganga besizwe esimhlophe somZantsi Afrika ibangiswe. Mayiphele into yokuba amalungelo abantu axovulwe libatwana labantu. Makungabe kube kho mthetho uwodwa wabaNtsundu owahlukileyo kowabam-Hlope.** Ezi zinto ziya kwenzeka xa kufezake entlalweni yethu la mabanga ali shumi (10) alandelayo, **angamalungelo okuqala omntu ngamnye:—**

1. Ivoti, ukutsho, ilungelo lomntu ngamnye, nokuba ngumfazi nokuba yindoda, odlulileyo kwixabiso leminyaka engamashumi amabini ananye (21) lokuba anyule naye anyulelwe ePalamente, eburulumenteni boPhondo, nakooManspalati.
2. Imfundo yonyanzelo engahlawulelwayo nefanayo kubo bonke abantwana kude kuye kuthi ga kominyaka ilishumi elinesithandathu; abantwana bakufumane ngesisa ukutya, nencwadi, ngokunjalo nempahla yesikolo kwabasweleyo.
3. Kungabikho mntu udlakazelisa omnye okanye ugqob'engena endwini yakhe kuba eqhayisa ngokuba ungowakwaRulumente.
4. Abantu ma bavunyelwe bathethe, babale emaphepheni, benze iintlanganiso, bakhe imibutho yabo, ngaphandle kwexhala lokubanjwa.
5. Abantu ma bavunyelwe bahambe ngokuthanda basebenze umsebenzi oqondwe ngabo.
6. Abantu abafike kwixabiso lobudoda ma babe namalungelo ngokulinganayo kungabi kho khethe labuzwe okanye lebala okanye budoda nabufazi.
7. Umhlaba ma wabiwe ngokutsha ngokwale ndlele se siyikhankanyile.
8. Imithetho mayihlaziye ngokwale nkqubo se siyichazile.

9. Ma kuguqulwe ukuma kweerafu nje ngoko se sitshilo.
10. Ma kuphonongwe imithetho elawula abasebenzi ngokungakumbi abasemigodini nasezifama.

ibalwe (Mlu) Z. R. MAHABANE.

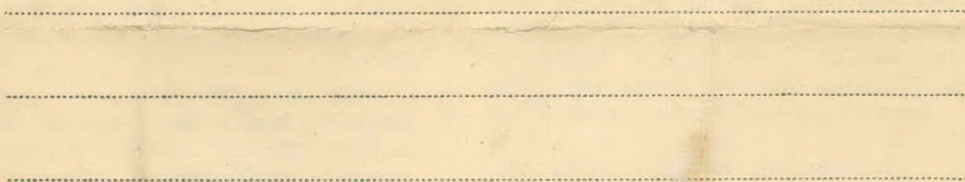
(Gqira) G. H. GOOL.

E. C. ROBERTS, B.A.

Nje ngokuba sisibekile isimangalo sethu phambi kwe nkundla ye hlabathi liphela, kuyafuneka ukuba silumkele ukwenza imposiso eyayisoloko isenziwa zi nokkheli zethu zangaphambili; zona beziye zicinge ukuba xa zithe zazibeka izikhalazo zazo phambi kwe ziphathamandla zigqibile akusekho mfuneko yokuba zibuye zenze nzame yokulwela amalungelo ethu. Masiyiqonde mhlophe into yokuba asisokuze isizwe sikhululeke kukubala amaxwebu eencwadi, singazilwelanga. Akukhathalekile nokuba sizibeka kakuhle kangakananina izikhalazo zethu asisayikusiza lutho ngaphandle kokuba thina ngoywethu sizimanye, sibinqele phezulu. Sekukade abantu bakowethu bethembele ekuthumeleni izithunya ukuba ziye kutandaza u-Rulumente, bebeke ithemba kwintlo engazange yakhulula sizwe nasezimbini. Kamba thina se sinemizekole emininzi yokubonakalalisa ukungabinamsebenzi bokuya kutandaza ziphathamandla sithembe ukuba bobuye basikwe yimfesane. Bekufanelikile, kuzezimini nje, ukuba isizwe sibe sesiyiqonda into yokuba lento yokuthumela izithunya kuRulumente, zihle zinyuka mihla le, licebo lenkokheli ezifuna ukungqawathisa abantu kuba zinqena ukusebenza, zinqena ukulwela amalungelo ethu. Esi simangalo sethu asiso sicelo, saye singabekiswa kwi ziphathamandla. Sibekiswa eluntwini jikelele. Asinguwo nomtandazo ocela amaqithiqithi awa kwezi ngangalala zikhoya.

Ngesi simangalo sivakalisa ilizwi lethu, sibengeza kwi hlabathi liphela iimfanelo zethu. Saye singazimisela kugoba 'mqolo. Sithetha njengamadoda sibekisa kwa manye amadoda. Kodwa ke masingathi sakuba sisipapashile esi simangalo, sisithabathe sisitshixele ezityesini zethu silale. Maze singayotywa yintetho emnandi siye kulala silindele ukuba inkululeko iyakuhla ivela ezulwini. Loo mini ye nkululeko ayisokuze ifike, ngaphandle kokuba sithe sakuba sisenzile esi simangalo, sizipapashile neemfanelo zethu, sibe kwakhona senza isifungo ezintliziyweni zethu, isifungo phambi kwabantwana bethu sokuba sizimisele ukuba bona ba ngaze babe ngamakhoboka njengathi. Loo mini ye nkululeko ayisokuze ifike ngaphandle kokuba esi simangalo sethu nesi sifungo sethu sibe njenge ntlaba'mkosi, njenge xilongo elibiza zonke iimanyano, ezaBantu abaMnyama, ezaBantu Bebala, ne zamaIndiya, ukuba zibuyelane zibe mkhosi'mnye zidibane zibe phantsi kwe bhanile enye, ibhanile yomdibaniso wezizwe ezintsundu. Akusayi kususiza lutho ukuba sikhupe isimangalo sethu kuphela. Akusayi kususiza lutho nokuzibeka kakuhle izikhalazo zethu. Ingasayi kususiza lutho nento yokuba iinjongo zethu zibe zezinyulu. Kuyafuneka ukuba sizimisele, ngomqolo wethu wonke, ukumanyana sibe yimbumba'manyama, silwele amalungelo ethu okuzalwa. Masihambe ke ngoko sibeke pambili ngomoya o womeleleyo, nge themba eli ngenakushukunyiswa, si nokholo elumanyanweni lwethu lo kudibanisa izizwe ezintsundu.

PRINTED MATTER



Vernacular

Jurnal Essop.

Mr. Petrus Africa Sme

P.O. Delangsdijk

Via Amsterdam

5th Febr, 1846.

Dr. J. P. Xuma,

African National

Congress 104 Grid Street

getarresburg.

Mnumzane,

Fergibaza ukuthi u Congress

isiqu mo saka wangama wathini ngalompaw
tho embi langaka esiphaketho opha
emphasini phuzo kumbe singa keli
kutha koduq siphaketho indala.

Azin kabi zathu sengethi
akusizethu asitholi tithu.

Nangendaba ngizolo ibuthu
nga kithina njaha emphasini asi
tholi ngundo ondle ngamaBunu, mangameli
siganale ukubika kawe njengoba wana
ungu basawothu kawe wonke umhlaba jithela
le.

Wonke umthusa wazithu
iphakto sizo kumthusa kawe uze ungasi
canakeli unesimejinto esithuthela
zona) sigizinja zakho.

u Congress umkhulu aweni
uze ukhume aCalcuta owawengayo
eBoengonkin, kuse siboni abantu
base maphasini ngoba bathi u Congress
kudawaza. Ngoba siyabana nina base
matropini niyoyi ka ukhumbano ena
phasini. ukawuyithume le incwadi uyi

type ngelintu. ngingajabula kakku

uma ungangiplandula kakhalu;

pinin

owonun

u RPL

vernacular

Mrs. Petros Mwehane
c/o Alfred Essop & Co;
P. O. Delandrijit
Via Standerton
17th February 46

Doctor A. B. Xuma.
104 End Street
Johannesburg

Dear Sir,

Ngempilo mina ngisayobila
ngibuzi eyakho.

Que adayifamana eyakho
incwadi ngetwesikhulu mhlaba zi 1 March 46
ngajabula kakhulu. Uze ungadimwa nango
mso, ndeze ndayiva yonke intetho
iyakho ndabonga.

Naka amazwi emanye ondi
funa ukwaphosa kuwe unqakathi, na
ntsi into endifuna ukuyazi, andisho
ukuthi e Free State ne Transvaal
into inye. Ngokwe nantsi into endiyi
mangqelayo.

Abelungu apha e Free State
abamini ukwenza ikontrak nabantu
ku Native Commission, benjalonji ikontrak
yenzwa ngabosodwa emakhaya sadwa

kodwa uma bukubuzo umwanzalele
kuyogwera ywawera ngalo ntetho yakhe
yedwa.

Ngaleho abayenzako inkabi yakho
azayithatha izinyanga ezi ntathu kodwa
yene akunike, ingxowa nehafu yombu
na ngonyaka.

Nababwana nabo kunjalo ba-
gunda ngina, ngenxa yeKondrat yabo
kantike nembadala ayikho apha emaplasini
ni usebenza nje into engetho.

Okwalo nyakake kugithe iminyaka
ha emasimini akubhonto kanti asi
rholinto, nazo ke izinto ezisijelele
kakubi apha emplasini.

Kuguneka ukhonzolosi azimle
ngenyawu izinklupheko zabantu emaplasini
ukuge abantu bazinikele ku Congress.

Bengifunake ukubanjengoba lecwadi
ipluma, phezulu kwesigodi ezine zonhlaba
undiphendule masingane, mandiyosala
ndikungisa emvakwazo njengokusho kwakho
ututhi ufuna igatsha esigodini.

Mdinyanisisile ututhi abantu base
maplasini uCongress usekhona nona ufide
ngoba nezinto zibotslwa ngesingisi

ndibonga hakhulu ngalinto oyenzileyo
ngoku type lenewadi ngesizulu ngoba
apla emaplasini ozeke abantu abazi
isingisi abantu babona ukuthi
uCongress ukhona.

Mzizimwadi esizikhendulayo si
ncedwa ngabantu base matrophini
nababakude, ngoba anabani uyaba
gqoka epikwehweni zasemaplasini
nabantu basemaplasi xa singafumana
epintwadi zesizulu singavuya sizini
kele,

Prandulake masingane naso
isitembu uze uphendute masingane
adiyaphela apho ngombuliso othulu.

Ndini,

overu.

u.P.H.

Versaant

ABX/ARM.

27th February, 1946.

Mr. Petros Mkwabani,
c/o Amod Essop,
P.O. Delangsdrieff,
Via Standerton.

Mnumzana,

Ngiyabulela kakulu ukuthola eyako incwadi yalenyanga ikhuluma ngomsebenzi ka Congress.

U Kongolosi awafa ukuma isiqumo sake sase Bloemfontein sikitshe nge resolutions somhlangano omkulu obuhlangane eBloemfontein. Ngizokutumelo ezoziqumo zingasingisi wotola omunye lapo kukuhumsnela incwadi yezi nqumo lezo.

U Kongolosi ufuna amalungo angene umhumo yi 2/6 ngo nyaka - amalungo ayo 20 - amashumi amabili ubuncinane benza igatya.

Ama Ofisi ka Kongolosi e Transvaal yi :-

African National Congress (Transvaal),
Rosenberg Arcade,
58, Market Street,
JOHANNESBURG.

Yimi,

PRESIDENT-GENERAL.

5/3/46

INKINGA.

(Ubandlululo lomuntu omnyama)

ngu

H. Selby Msimang,

~~General Secretary, Provincial Secretary~~
~~All African Convention.~~ *African National Congress*
(Natal Province)

INKANYISO.

Abantu abanengi abakayiqondi kahle lemithetho uHulumeni asenzela yona. Abake bafunda incwadi yami ethi "Limi Ngothi" mhlaumbe nakuyo kukhona izinto abangaziqondanga kahle. Le iqonde ukukhanyisa ngendlela elula necacile.

Kuyisifiso sethu ukuba abantu bakithi baziqonde lezindaba kahle ukuze nce sebeqondile bakwazi ukulandela nokufuna amaqiniso nezindlela eziqonde enkululekweni. Izikhathi zamanje zifuna amadoda aqondayo, ~~angalandeli~~ nje. Ngethemba kwelandelayo ngoba nako ukuyibeka obala indlela okufuneka siyithathile ukuze siphumelele kulemizamo esikuyo.

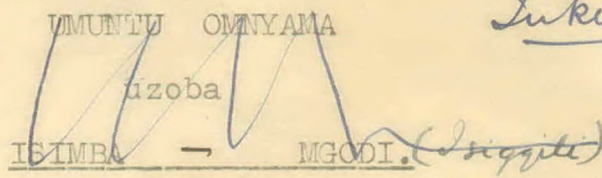
H.S.M.

P.S.

Lencwadi yalotshwa ngo 1936. Ezinye izindaba eziqotshwe lapha sezengekile. Zizokhanyiswa Kwelandelayo.

INKINGA.

Inkinga



Ngelinye ilanga uMenziwa no Qandalingophi kwathi bengazelele lutho kanti bazoba phakathi kwezindaba ezinkulu zempilo yesizwe sakubo. Uhlobo lwabo ngabantu ongeke ^{umbone} wambona omunye wabo eyedwa ngaphandle kwezikhathi zomsebenzi. Kodwa kwenzeka ukuba uMenziwa ahlangele nodaba olungamnikanga sikhathi, kwafuneka esukele phezulu ukuyozwa amaqiniso aloko abekuzwile. Nembala wahamba engas^ambikelanga umngani wakhe la eyakhona nokuthi uzobe engekho. Wasala uQandalingophi ehlupheka emfuna ephethwe nayisizungu, kwathi ngokudumala kwenhliziyo akabe esayandawo, wasehlala elawini lakhe laze lashona ilanga, njengoba phela kwaku lisonto. Uthe esethi uzolala, wezwa uMenziwa esekhuluma ngaphandle yedwa njengokuⁿgathi akathembi ukuthi uzomfica. Nembala wangena. Ababulisana^{nje}nga, ngoba uthe engena^{nje} uQandalingophi wathi:

Uvelaphi kodwa, ntanga, namhla nje? Waze wangibulala ngesizungu ke khona?

Uphendule uMenziwa ngokuthi ubengekho la edolobheni ngenxa yobekuhluphile emoyeni.

Suka lapha, ntanga, ucabanga ukuthi ungathi uma ubuⁿodaba olukukhathazile ungezi ukuzo ngibikela?

Qha, ntanga-yethu, angicabanganga nje nempela ukuba ngizo kukubona ngoba ngisuswe ukushiseka kwenhliziyo, ngabona ukuthi kuhle ngingabe ngisalinda neze, ngoba lendaba ibingethusile kabi, namanje isisu sami sengathi singenwe amanzi.

Ngisho kona loko kambe ukuthi uma unodaba olushisayo ubungahamba kanjani ungasafuni nokuba ngiyoba indlebe yakho phambili na?

Ngiyashwelezisa kakhulu, ntanga, impela angikwenzanga ngabomu ukuba ngihambe ngaphandle kwakho. Ngishiswe umdlandla wokuthola amaqiniso ^{a/}dezindaba, ngithi ngobuya ukuzakukuxoxela besengizwe kahle.

Seuke wakuthola nje kona ukudla? Bengingajabula sithi singena kuloludaba lwakho ubusudlile, mhlaumbe uluxoxe udla.

Ngiyabonga ntanga. Inhliziyo yami yonakele. Ngizwa ingakuthandi ukudla. Futhi angikholwa ukuthi ngizobuthola kahle ubuthongo.

Ake usho ke ukuthi ndaba zini lezi ezimbi kaⁿngaka. Ngiyagala ukukubona uyilendlela. Ukhona yini oshonile wakini na?

Qandalingophi, kukhona ezinye izindaba ezingaphandle kwezom-
ndeni eziphathelele kithi sonke ^{thina} njengesizwe.

Konje ngabe ubusukhohliswa ileziphekula-zikhuni ezivama ukuma
ezindleleni nase-mabaleni zisityela ngezinto ezingezwakali ezilwa nom-
buso na?

Phela nawe uyazi ukuthi angisuye umuntu ozihambayo lezo
nhlanganiso ngoba kimi kuye kube songathi ezabantu abafuna ukusibonisa
thina esingafundile ukuthi bona bayasazi isilungu ngaphezu kwethu nabanye.

Pho kanti uyithathephi ?

U-Menziwa akaphendulanga masinyane. Usuke ^{wa}wafaka ikhanda phansi
njengoku-ngathi umuntu ongazi ukuthi uzoqala athini, kwathi kunjalo
wanikina ikhanda, wezwakala ekhuluma yedwa njengohlanya, ethi:

"Lafa impela elalilihle kakhulu. Konje ngabe obabamkhulu aba-
"phelela eSandlwane la bekhona bathini ngabantwana babo abazo-
"phenduka izinja ezweni lawoyise nokhokho babo? Konje umuntu
"angenzanjani ukuze abenze bonke abantu baubone lomgibe esenze-
"lwa wona, baubone ngohlobo olobenza balahle lomoya abanawo
"wokuba kubesoloko bebhekene emehlweni njengaba-thakathi,
"bebangisana ngezinto eziyize?"

Musa, bo, musa! Ngiyafisa nami ukuyizwa lendaba. Futhi uyi-
qala kabi ngoba uthi usuka nayo kube songathi ithemba alisekho. Ngabe
yini kodwa kangaka?.

Ngifuna indlela yokuba ngithi ngikutyela lendaba ^{ngi} bengiqonda
ukuthi uzubona lomgibe esenzelwa wona, ngoba iqiniso elokuthi abantu
bakithi bahleli phansi kwefu kodwa abaliboni, futhi uma bengikaliboni
akulula ukubenza balibone. Sengathi bakholwa ukuba babone sebekhukhulwa
isivunguzane somoya, kube ikhona bethukayo njengokungathi bebengatyelwa.

Konke loku okukhulumayo kuyize nje uma ungaveli nalo udaba.
Ucabanga ukuthi ngingakusiza kanjani, ngikucabangise njani uma ungayi
landi kanle indaba njenge ndaba?

Yebo, uqinisile. Angithi wake wezw^o ukuthi ilizwe lonke lakithi
lalihlangene eBloemfontein ngo Disemba wonyaka odlule ^{1 ka 1935?}

Yebo.

Uke ucabange nje ngezinto uHulumeni a-senza zona? Uma ubona
senzelwa imithetho njengabafazi singatyelwa lutho, uye ucabange ukuthini
ngaloko?

Wena ulindele ukuba ngicabangeni mina, loku ^{ku}nawe uyazi ukuthi
abelungu sebalithumba lelizwe nokuthi kufanele benze loko abakuthandayo
kulo?

Ngabe kambe usho ukuthi kufanele benze abakuthandayo ngathi na? Uma kunjalo, pho lomfazi othi ufuna ukumthatha umthathelani, lezo ngane enozizala uzobe uzizalelani? Ngisho ke ngoba angiboni ukuthi ku umqondo omuhle ukuba wena uveze abantwana abophenduka babe izinja zabanye abantu. Oyihlomkhulu basala eSandlwana ngeba babethi balwela ukuba thina bantwana babantwana babo sihlale kahle. Wena ke uzothi ubazalelani uma bezoba izimba-mgodi zizinye izizwe?

Mahlumbe obaba-mkhulu bona babe nayo nemikhonto. Thina ke singenzani khona ukuba kufanele siyinqabe lempatho esipnethwe ngayo izizwe? Sehlulwa, nezwe lakithi lathunjwa. Akusasizi ukucabanga.

Angani amaBhunu wona ehlulwa phambi kwethu siwabhekile, yini wona angaphathwa njengathi na? Futhi uma kwehlulwa obabamkhulu ababelwa ngemikhonto kusifanele yini thina bantwana babo ukuba sizini-kezele ebunjeni kanye nezingane zethu na?

Lemibuzo ongibuza yona, ntanga, izongisanganisa ikhanda ngoba ngiphendula ngingayazi nedaba ophezu kwayo. Ukuba ukhuluma ngempi, angifuni njenempela ukuyingena leyo ngoba sisandu bona amaBhisiniya ebulawa njengesikhonyana kodwa abethi wona anezibhamu zokulwa. Wena ke ungenzani unguwe nje?

Weu! Ngaza ngakhumbula amazwi aka Mankulumane ezalwa kwa Ndwandwe, ekhuluma phezu kwethuna leNkosi uDinuzulu, mhla ethi: "Awu, Belungu, aninankonzo." Bengingazi ukuthi sihleli nje abelungu basibiyela uthango lokuba singabe sisabakho nakancane nje ukuthola amalungelo njengezi-^{thina}nkulelwana zalelizwe.

Ukuthathapi loko?

Phela njengoba bekuhlangenwe eBloemfontein nje amadoda abe xoxa lezondaba.

Yebo, ngike ngezwa iziphekula-zikhuni zikusho loko emhlanganweni wazo ngapha eSofaya, kodwa angakushaya mkhuba nje loko, ngoba lingashoni lingenandaba konkabi. Ngabe waukhona ngempela yini lowo mhlangani, umenywe ubani, ungowani?

Waukhona uqobo, futhi ku umhlangano omkhulu inqaba. Okokuqala ukuze izinhlanganiso zonke ezikhona zihlangane ndawonye ngamoya munye. Okumangalisayo ukuba sengathi akakho owaumemayo ngoqobo, kodwa kwathi ngenxa yobukhulu bezindaba kwavela mveli waloba emaphepheni ethi kuhle kuhlanganwe eBloemfontein ngosuku luka Dingane. Nembala izwe lonke la-

~~phandla~~ ^{Sabela} ngokuthumela amaxusa ukuyakhona.

Pho, ungaze wethuswe iloko? Kunini amaAfrika enlangana kungaveli lutho? Angithi senzela lemithetho nje sibangelwa izo lezi-nhlanganiswana zezihlakaniphi ezingasizi lutho?

Yebo kunjalo. Kodwa abadala ababehlakaniphe ngaphezu kwami nawe basishiya nezwi elithi "injobo ithungelwa ebandla", babuye bathi "isigwaga esihle esishoshayo ngoba esisuka muva sikholwa izagila", babuye bathi futhi "akulahlwa mbheleko ngokufelwa". Thina nawe kufuneka siqonde ukuthi umhlangano ongako wezwe lonke waungasoze ubekhona isici singekho, ngoba akukho ntuthu ingenamlilo.

Sici sini esingaka esabutha lonke izwe?

U-Hulumeni wenze umthetho owemuka abantu bakithi abase Koloni inkatho namalungelo ababenawo.

Phela ubokhumbula ukuthi thina abanye isiZulu asisasiqedi kahle. Inkatho ke yini?

Inkatho awusayazi? Abealungu bathi i"voti" okukhethwa ngayo amalungu ePalamende okuyiwona enza imithetho.

Utsho ukuthi abantu bakithi eKoloni babehlungelo lokukhetha amalungu ePalamende na?

Uqobo.

Pho bephucwe-lani lona?

Nanso phela indaba okufuneka siyicazulule ukuze silithole kahle isu uHulumeni alenzayo nasenzela lona. Indaba ithi, uHulumeni useyibulele inkatho yabantu base-Koloni ukuze bangabi besaba nako ukukhetha amalungu ePalamende ngaphandle kwamadoda amathathu qwaba, kanti abalungu bona bazoba namalungu ^{ayi} ~~angama~~ 150. Uma usukhumbula ukuthi izindaba zePalamende zinqunywa ngenkatho uzobona ukuthi lamadoda amathathu kufana nokuthi awakho nje, ngoba inkatho yawo ingenza kanjani ukwehlula inkatho yabantu aba ama 150? Kusobala ukuthi inkatho yase-Koloni ifile nya. Abantu bakithi kanye nathi kabasehlo izwi ePalamende neze neze.

Kuqondweni ngaloko?

Kuthiwa sizonikwa elethu ibandla elinamadoda ayishumi nesithupha azohlangana kanye ^{naha} ~~anam~~ duna amakhulu aka Ndabazabantu, okuyiwona oveza kuHulumeni izikhalo zethu. Kodwa uHulumeni akabophekile ukuzamukela lezo zikhalo. Lelibandla, kukhanya obala ukuthi udaka esibhekwa ngalo emehlweni, kube songathi nathi sinezwi ezindabeni zombuso kulapho singenalo.

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