

## Ilanga lase Natal.

Friday April 30th, 1909.

## ANOTHER PROBLEM.

The discharge of Chief Dinuzulu from his official capacity, as from the date of his arrest, will come as a surprise to a great many of the native people, in as much as it will not coincide with their logic in presuming that the chief was on his trial as a chief and not as a private man. But most thoughtful persons have found that there are various kinds of logic admitted in the present form of civilization, as well as various degrees of reasoning. The standard of the beneficent faculties remain as a point of excellence to be reached. However the metaphysical consideration can be left a while to allow of attention being given to the continuation of the Government's project. We see on the one hand a prospect of bewilderment and suspicion; and on the other hand the possibility of an open door established for the creation of confidence. If it is to be the later, they will necessarily have to be a building up of that grand quality, confidence, by such means as are agreeable to the laws of the mental realm of nature. There is in these days a strong tendency to adopt the methods of the crude effective, but it seldom happens that anyone on either side is satisfied with the results. In this case there is ample room for arrangements being made that would give satisfaction to most of the people on both sides, and we should be very glad to see such a course of action pursued as would ensure peace and comfort to the Native people. But in commanding the affair so as to avoid unnecessary risks, there is no need of unlogical positions or of withholding common justice. What may we ask, is the present position of Dinuzulu in prison? And how far do the prison regulations admit of British consideration for the unfortunate Dinuzulu being effective? When the term of imprisonment is finished, Dinuzulu will come forth as a private man, and as such will be entitled to certain consideration; what will the Government's position in the case then be? The adherents of Tshaka dynasty will still hold that Dinuzulu is their legal head. What is the Government going to do to win the support of the thousands of men whose allegiance may be rather with the deposed chief than with the Government deposing him? The problem is not one of the least that is affecting the country. And if the contentment of the people or the want of it, is to be the test of the governing ability, then by all means let us have the pleasure of knowing that we have the good fortune of having a good government over us, that may rapidly pave the way to a well established and permanent contentment.

## IMPERIAL SWAZIELAND.

Not only the amaSwazie, but the Europeans settled there are anxious to remain under direct Imperial control. No doubt both have good reasons why they should not change, they evidently know that they are not likely to improve on good offices of a worthy gentleman appointed direct from Downing Street. Naturally outsiders may ask, why should Swazieland not remain governed directly from Downing Street? What screws have got loose since the Imperial Government took it directly under its control? The same question may be asked regarding Basutoland. And if nothing can be alleged against Downing Street's regime, why fuss about to alter it? There is sometimes a political jumping out of the frying-pan into the fire. But at present, according to evidence and the express wishes of those people directly concerned there is not even a frying-pan condition to urge a desire for change. Therefore to endeavour to make a change is not a compliment to the Officer in charge, and certainly is not just to the residents of that part of the country. We do not expect Imperial Britain to start playing the role of the worried and exasperated parent, who to stop the clamour of certain unruly children, takes the toys of the peaceful youngster and gives them to the noisy ones for the sake of getting a little quietness. No! give us good British Officers, and all will go well! That is practically what is asked for; and is that too great a demand? The British Government should be delighted to find so much faith and satisfaction arising out of the good services of its trusty Officers who are able to foster the good name of Britain in the minds of the million dusky British subjects.

## THE BASUTU CONCLUSION.

The Basutu in council are taking a dead stand against being included in the South African Union, and we think they are quite justified in taking exception as they do for so far there has been nothing advanced that might have led them to feel that there is any advantage in it for them. But the nibbling round process which some members of their council indulge in can scarcely be of service to them as a people, possibly it is advantageous to a few, personally, but that does not mean that it is best that the conclusive yea or nay should be unanimous and emphatic. If they are going in for the accommodatory attitude wherein interests other than their own are to be nursed to the overlapping or exclusion of their own rights—they should commit their fault with their eyes open, so that the fault is theirs, and not that of the watchman on the tower who gives them due warning of the nature of the matter before them. There is one thing certain, and that is that Basutu labour, corn, and cattle will be in as good demand whether the Basutu join the Unification scheme or not. A mere shuffling of political cards makes no addition to production, although probably it will effect the exchange greatly in favour of the few. With this article our comments on the subject of Unification come to an end; the chapter is closed. Our part therein has been performed in a fearless and dutiful spirit. When Editors fail in doing this, there must be "something rotten in the state of Denmark," and in closing, we have just a word to those who cannot tolerate freedom; as the bonds of narrowness are fostered so they bind down the mental smallness that fosters them.

## CRIMINAL INDIFFERENCE.

The sad news from Graaff Reinet brings before us once more the criminal indifference which is shown to poor native ladies. In this case two lads of 14 years of age are sent out to herd sheep or cattle in the Murraysburg District, without clothing of any kind to protect them from the weather, not even sheepskins allowed them, such culpable indifference is not uncommon among the Colonists of South Africa. Anything is good enough for the Kafir. But what would the Farmer have said if his little sons had been treated like that? There would have rightly been severe reflection on the gross carelessness; aye some neighbours of the culprit might have asked "is this how you do as you would have others do unto you?" And now, as these Colonists profess to be Christians, we in all seriousness ask the same question; but we know what the reply would be if the question were personally put. "Oh they were only kafirs!" Yet, it must be said, they also are God's children. The death of those two lads lies at the door of those who used not their judgment, who had not human sympathy to cause them to respect their duty to the Lord. How can such people prosper? The cloud of their negligences will follow them; for "with what measure ye mete, so shall it be measured unto you." God does not despise the African.

## SOUTH AFRICA'S FUTURE BORROWING.

The events for the present time cause some of us to consider what may happen in the not distant future; some of the outcomes that may be entered in the list of probabilities, is that certain radical changes may take place with regard to the borrowing from the usual supplies in England. That the funds may become so greatly hedged round with complex political problems that lenders may be shy of those borrowers who show signs of not complying with the well established Role of the lenders. To illustrate the point—The Land Colonisation Company hold that the Natal land-tax is onerous, and is disposed to offer practical resentment. Some persons will laugh at the Company's threat, but it should be remembered that "birds of a feather flock together" especially so where there is a coincidence of interests; and this is just where the pull comes in, not only in the matter of the Natal land-tax, but also in all likelihood to the out come of South African Union legislation in the near future. As a set off against London lenders there will be a big sum of money in South Africa seeking investment, and that having preference will largely help to keep the London lender at bay. The matter will grow from little, to much, and in the end may prove to be to some extent, a revolutionizing factor. This is only one of the financial weeds that will persist in showing itself in the South African economic garden. Perhaps it is not advisable to sleep while the tares are growing in the wheat field.

## History of the Zulus.

REV. A. T. BRYANT.

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## 1. BIRTH PLACE OF MAN.

Perhaps you never thought there was a time, when the green veld and high hills, you see about you, were all under water. And yet so it was. Long, long ago, when the world was not at all like it is now, great fishes swam over our hills and valleys, and wild cattle grazed at the bottom of the sea. For in those days, where the ocean now stands, were grassy plains and rocky mountains, and where we now build our homes and plough our fields, stood a broad expanse of stormy sea. For many long years there were only wild animals living on the earth. But at last, some think, about India or Arabia, though more probably in a land now lying buried beneath the waters of the Indian Ocean, the first men appeared. In form of body and habits of life they were more like the large apes than any other of the wild animals round about them; but they differed from these in that they were blessed with many wonderful powers of body and mind, not possessed by the apes. By the daily use of these powers, of intellect, of speech, of soul, the form of man became ever more and more delicate and beautiful, his life more refined, and his nature more noble and good.

Soon this first human family became so numerous, that its sons were compelled to separate, and spread themselves ever further and further over God's broad acres. Some went off towards the north; and these were the seed from which sprang the yellow-skinned Mongolian race, the Lapps and the Eskimoes. Others directed their steps towards the rising sun and their offspring are those black peoples whom we find dwelling in the Philippines, in Papua and other eastern islands. Others again wandered their way towards the west, and to the land we now call Africa: from these the Zulus are descended.

But one day, after these wanderers had already safely reached their newer homes, an awful thing occurred. Great flames of fire burst forth from the mountain tops in the old land they had left behind. Rolling clouds of blackness spread themselves over the bright heavens, blotting out the sun and making day dark as a moonless night. Suddenly, amidst fearful flashes of green and crimson lightning above and much ominous rumbling below, the whole earth shook violently. The dry land, over which the wandering sons of men had recently travelled, was shattered into many fragments, which tumbled and sank together deep into the bowels of the earth. Then did the waters of the ocean rush in upon the mighty gap, and bury for aye beneath their dark depths the home of our creation, the ancient land of Lemuria.

Thus it is that to-day thousands of miles apart on each side of the great Indian Ocean, and separated from each other by a gulf none can hope to pass, we find two peoples, so alike in physique and habits as to be obviously akin.

As we have said, many persons prefer to believe that man first appeared on the earth, not in any now submerged land of Lemuria, but rather in some present part of southern Asia. The primitive black and yellow races of Africa, they think, originated in that continent, and afterwards migrated into Africa overland by way of the isthmus of Suez, or other dry patches of sand where the shallow parts of the Red Sea now are. But it would seem that this theory has no stronger evidence to support it than has the other. It is difficult to suppose that these African aborigines could have had their first home and origin on the present Asiatic mainland, or could even have travelled over its thousands of miles of breadth, and yet have left behind them no straggling remnants of their kind, or some other sign of their passing. For nowhere on the whole Asiatic continent can we discover to-day any race of mankind at all resembling them, whether it be in physique or language, in custom or religion. On the other hand, in the great islands of the Far East, lying immediately opposite Africa on the further side of the Indian Ocean, we do find types of men so closely resembling the Forest Dwarfs, the Negroes and the Bantu, both in feature and in custom, as to appear almost certainly related to them. Further, many learned men inform us that the facts of geology quite support this latter view; namely, that, in some long past age, African and Indian and Malaysia were all united together.

[We are grateful to Father Bryant for a series of articles on the history of the Zulu people which he has kindly offered to be published in the Ilanga. We certainly think it will add something to the knowledge of the Zulu boys and girls who are

in school and those who have been educated. Some of these boys and girls can tell you all about England and its Kings, but they cannot tell you who Dingaan's father was. This is not what it ought to be.—EDITOR ILANGA]

## DUTY and SELFISHNESS.

In reply to the question of "Inquirer" in your issue, as far as I know, there are, in Zulu, no single words exactly corresponding to the above English expressions—one must either use a paraphrase or a metaphor.

For the former word, the verbs *noshwe* or *fanhle* would be generally used. Thus, DUTY—LOKHO ENGIBOSHIWE NG'UMTHETHO UKUBA NGIKWENZE, or (as Colenso has it) OKUT'ISIBOPHO ENGIBOSHIWE NGASO (UKUBA NGIKWENZE). Or, LOKHO OKUFANELE UKUBA NGIKWENZE, or OKUFANELE UKWENZWA (OR UKUBA KWENZWA). Examples—Why do you remain here, if you do not wish? NG'ENZA NGABA NGIBOSHIWE UMTHETHO OR I do so because I am (in duty) bound, or because I am bound by a law (whether of my own heart or principles, of the civil power or of God). Again, I did it because it was my duty, NG'ENZA NGABA KWAKU-FANHLE. Of course, the word "FANELE" simply implies that it was "proper," and may equally as well be used for "righteousness," "justice," "fitness" and many other things. This same remark applies also to the word *LUNGLELE*.

For "SELFISHNESS," again, I know no word. Of a selfish person one usually uses the metaphor given by the Editor, UGQHELA KWESAKHE, *phuz. bagqhelela* (OR GWABHELA) KWEZABO, that is, they take out largely (from the pot) for their own (stomachs or *izisu*), not caring whether others get anything or not. This expression may be used, though with care, of other matters, besides those relating to food.

At other times one might use such expressions as UGHUB'OKWAKHE-NJE (he considers his own concerns, that's all), or UNEMIPLO (he is selfishly ungenerous in sharing food with others), or UYAZAZISA (he is fond of himself, though regardless of others; selfish), and so on.

Yours truly, A. T. BRYANT.

P.O. Tongaat.  
21 4 '09.

## ZONKE IZINYANGA EKATAZEKA.

## IFINDO ELIBULUNGU LAPILI-SWA AMA FELUNA PILLS.

U Mrs. Catherina Busch ose Baltimore Cottage, 13 Roos Street, Cape Town, uti: Isikati eside esidlulileyo kade ngi hlutshwa ukusongeleka futi engezwa ubuhlungu engi ngena kubusho efundweni elibuhlungu. Izinyanga ngezinyanga, izintsuku eziyingcozana ngapambi kokuba ngigeze, ubuhlungu lwabu ngiqeda amandhla. Ikanda lali ngi kwela kabi, ngi ngakutandi, ukudhla. Umzala wami uMrs. Ellison, wangitshela ukuthi ama Feluna Pills enu amenze-lani umhlobo wake, wangitshela amagaba amabili, nga wadhla isimo sami sabancano ngoku mangalisayo. Izinyanga ezimbili ezidlule ubuhlungu benyanga bapela nya, ukutanda ukudhla kwa buya, nokusongeleka sekupe-lile. Sengitshela izihlobo zami ezintatu ngokupiliwa kwami ama Feluna Pills abesifazane bodwa, ngobe iloku ngibatshela njengoba ngibonga ngalawa ma pills angikipa enhlupekweni enkulu angileta enjabulweni." (Sgd) Catherina Busch.

Abesifazane, noma beganile noma benga ganile, badinga ngezikati ezitile umuti woku-lungisa ifindo nokupiliwa. Ama Feluna Pills ayiwo lowo muti. Akutaza izito zesifazane lapo zidinga amandhla ngoba abako abaziyo abefunda ipepa kupela abesifazane ukuthi ukugula kwenyanga kuwagada kangakanani amandhla. Ama Feluna Pills anesiqiniseko sokuthi atakwe naluto olungalmaza noma ubutaka kangakanani; enza ubu-

hle, abenzi ubnbi. Abefundi betu besifazane bayaminywa ukuba balobele abe Feluna Pills Co., batsho ubuhlungu babo. Bayosheshe bapendulwe. Bhala ngalo ulwimi lwa kini noma ngaso isingisi loko olutandayo. Ama Feluna Pills atengisa kubo bonke abamkamisi abapambili nasezintolo, noma ikubo uqobo be Feluna Pills Co., 26 St Georges Street Cape Town, (P. O. Box 731) ngosheleni abatatu nopeni ngegabha noma ayisitupa ngosheleni abayishumi neshiyagalombili, ukupela eCape Colony lapo inani lingosheleni abatatu nonayinipenis ngalo lilinye, asitupa amashumi amabili a wosheleni. Inteliso ka 6d. ngegabha yoMbuso wase Cape ihlangene kuleli nani. Uma ungaba nohlupo eku watoleni ama Feluna Pills, noma lapo utenga kona imiti nasezintolo beti awakho, bhalela utshela abe Feluna Pills Co. utumele iPostal eOrder lilinge ne lawo owafunayo, bona boshesha bakutumele banga bizi luto nge posi.

Ifafa,  
April 20th, 1909.  
Editor "Ilanga,"

Mngane.—

Ngiyacela nkosi yami ngicela indawana epepeni elidumileyo kengi pendule nangu umuntu esikataza eti asilandele yena sonke kazi uyi nkosi yini. Ngisho uMr. Cele lo oze waloba incwadi eziningi epepeni eti ubonisa abantu ukuthi ukwelashwa izinyanga kupambene nomtoto ka Tixo, seku kona nabamsekelayo. Kepa tina ngokufunda kwetu encwadi ka Tixo ngokwe Vangeli lika Jesu asikuboni loko. Ugijima usilandela imiteto eyayi qonde naba Israel bodwa, niti yena lo muntu azoti asisoke nje.

Uyabona mfowetu ctandekayo tina asisho ukuthi ukwelashwa ngemiti isono. Kodwa ukwelashwa uTixo into embi ama umuntu emazi uTixo weqiniso anaku yipika imisebenzi ebonakalisa ubukulu buka Jehova. Kumuntu omaziyo uTixo yonke imisebenzi ka Jehova ibonisa ukwenza kwezandhla zake. Ps. 24:1. Ps. 33:5. Ps. 104:24 nomuti opolisayo nobulalayo ubonisa ukwenza kuka Jehova. Isitimela noma itilamu elizi hambelayo noma yini ekona panshi kwezulu ebonwa ngamhlo noma engabonwayo ibonisa ubukulu buka Jehova kumuntu omaziyo. Kodwa kumuntu ongamaziyo kahle yonke lento esengiyi bhalile ayibonakalisi luto. Ehe, ukutamba imiti umuntu abese kohlwa umenzi wayo akupumi emtini lapo, kupuma enhliziyweni ekohlakeleyo. Ukukonzisa isidalwa ngapezu komdali ikona siku zonda du. Kodwa ukwelashwa ngeni noma kwamiswa uyena uSomandhla. U Paul uti ku Timoti njengoba eyisi guli kuhle angabe sawa puza amanzi, kuhle apuze iwine azelape ngalo. I Timoti 5:23. Uyabona wena Mr. Cele uma upiwe amandhla oku vusa abagulayo ngomtandazo isipulo sako nawe leso, kodwa kuhle ungabaxeki aba piwe izipwi zokwela lapa, ngoba nabo bapile ngapezulu nje ngawe (1 Cor. 12:9) uma umuntu ewazi amandhla okwela lapa uku-

ti uDokotela uwapiwe ngapezulu, anako ukudumisa odotela. Kepa uyo dumisa opezulu u Tixo. UJesu uti noma ubona umuntu onokukolwa akunciyane ungabomgxeke uti uyokukulisa yena. Impokwe yesibani etungqayo adeli. Papamani bantu nifune ukumazi uJehova ikona koti yonke, into ekona emhlabeni nase manzini panshi komhlaba, noma eye nziwa Jehova ngesaudhla somuntu noma umlungu noma ilupi uhlobo lwa bantu, iyaku shumayela ubukulu buka Somandhla. Uma ke seni mazi uJehova lowo seku yonke into ekona kusukela emtini wokwela lapa kuye ku fike ekudhleni esikudhlayo. Kuyoti ke konke loko ku shumayele ngo Jehova, kanye ne ndodana kanye no Moya oyi Ngwele. Nazi izahluko zoku vusa umuntu oleyelo.

12hlabelelo	Rom.
33: 5.	8: 28.
104: 24.	13: 1-8.
119: 64.	1 Cor. 12: 9.
24: 1.	1 Timothy 5: 23.

Impela mhleli senge lule kabigenziwa into engi katazayo.

Imina owako,  
FRANK GOLDSTONE.

## Ama Virata Pills Ayapilisa Foti.

U Mr. M. H. Henry, ohlala ku 182 Buitengracht Street, Cape Town, uti: "IVirata i sizibonakalisile kimi ukuba i yimvuselelo. Ngi ngaka mudhli uVirata nga ngihlutshwa ubuhlungu bemitambo ekan-da nasebusweni, ubutongo ngi ngenabo yonke imitambo yami ibutaka. Ngipela amandhla, ughlala ngikatele ngi ngenakwenza luto. Umhlana wami ubuhlungu sengati uzongamuka kabili, nokudhla engikudhlayo kunga ngisizi ngaluto, ngoba isisu sami singahambisi kahle. Umhlobo wami ngi laya ukuba kengilinge iVirata, emva kokuba sengilinge ngiya jabula ukunozisa ukuthi sengincono manje kunengake ngaba yiko iminyaka eminingi. Empilweni i Virata umuti omkulu ovuselelayo." Sgd. M. H. Henry. Nxa uhlutshwa ukupela amandhla kwemitambo umoya opantsi, ikanda, igazi elibi, ukupelilewa isidoda, ukudangala, imitambo elula, amalungu ashwabeneyo, kuhle udhle ama Virata Pills. Ama Virata Pills ayoqeda zonke lezi zifo. Ama Virata Pills enza igazi liqine, libe lihle, libe namandhla, kodwa uqapele utole yena uqobo uVirata manje ctengisa ezitolo eziningi namakemisi, kodwa uma laba bengenaye, bhala ngolwimi lwakini kubo be Virata Co., Phillips' Chambers St. Georges Street, Cape Town, utumele osheleni baatutu nopeni ngegabha lilinye noma osheleni abayishumi neshiyagalombili ngayisitupa, kodwa uma wake eCape Colony, kuhle ubeke usikisipenis ngapezulu ukokele ukuteliswa kwa kula Hulumeni, inani libe osheleni abatatu nonayinipenis ngegabha, asitupa amashumi amabili aosheleni. Kumbula ukuthi usongwe ngepepa elimpofu.

## IKUNKULO.

Usiyekelani lesi sifo esibuhlungu sikuhlupe? Ungamekata kanye nje uChamberlain's Pain Balm asuse ubuhlungu ulale kahle. Baningi bapiliswa yiwo ngokwasebenzisa. Utengisa kuzo zonke izandhlu zemiti.