

Ilanga lase Natal.

Friday July 16th, 1909.

A CALL TO ORDER.

In the interview with a Press Reporter, on his arrival in England, Dr. Jameson expressed himself fearful of what certain persons might say, whom he calls negro-philis; rather a queer attitude for a man, with Dr. Jameson's experience, to take. What is he afraid of? If they tell lies, cannot he point out their mistakes, and if they tell the truth, ought they not to be heard? It is not a very logical position for any politician to be in. Then again in his reference to racial ill-feeling as between the Taal speakers and the English Colonials, he does not show clear insight into that part of his program, probably because he, like many others, takes the question to be one of a political nature, instead of one of a psycho-physical nature. We certainly think Dr. Jameson, as a learned man should avoid abetting unscientific propositions as for instance Nigrophilia, for those gentlemen who are desirous of justice being done to the many coloured people, and to the Bantu (who are Negroes) of South Africa—Dr. Jameson, we hope, is not colour-blind, even if he is inconsiderate and warped in his political views. We are taking the matter personally as illustrative of much of the class of personal opinion that clamours for benefit for itself regardless of what happens to the great majority of the residents in the land. We hope Dr. Jameson will see the error of his ways, for it certainly affects his future as well as that of the mass of persons, who, in his folly he derides. It is not a mass of Negroes, but God's truth that he proposes to trample upon.

THE RAND LABOUR REPORT.

By the report on the conditions, supply etc. of native labour to the gold area of the Transvaal, we note that notwithstanding the decrease of the supply from the several sources, there is so far no falling off in the supply from Natal. So far, so good! The Natal Native has something to say in the matter. We know that a cheap and regular supply of labour is of vital importance to the prosperity of the Transvaal, and we know that the action of the natives will affect the increase, or the decrease of that prosperity; and we now want to point out some of the means by which that part of the labour supply can be maintained and even greatly enhanced. If the employers will take sufficient interest in their servants and see that they have clean and decent lodging; if they will do their best to keep their servants from the craze of gambling and the drinking of intoxicants, if they will help them to avoid lewdness, and remember that those native servants are God's human beings; then their will be a constant supply of servants whose betterment will surely improve the service that is of so much consequence to the Transvaal employers. We know it is asking many of those employers to depart from their slovenly ways, but it is worth their while, they themselves as well as their servants will profit by their efforts to have their servants properly cared for. The Natal native is getting more and more alive to what is comfortable, and he will go where comfort is given—there is one of the keys by which a door of the successful labour supply can be opened, a practical modus vivendi for the betterment of all concerned.

THE INDUSTRIAL POLICY.

The visit of His Excellency the Governor to Adams Mission Station is a portent of coming good, as the outcome of insight and good-will on the part of His Excellency. In the promoting of the agricultural instinct of the native people there lies much that will add to the betterment of the people and to the prosperity of Natal. The injunction to avoid patch-plodding, and resort to co-operative scientific agriculture, was well timed and very suggestive; and we must say, that we feel much indebted to His Excellency for his kindly, thoughtful words and bearing to the people. In referring to our worthy friend Mr. Booker T. Washington of Tuskegee Alabama U.S.A., we feel that His Excellency was going over a very good ground, something that would well sustain the argument that had been adopted by His Excellency for presenting the good advice that he in his good nature had resolved to give them. The promise "to do his best" for their agricultural advancement, was a very practical step forward bring out latent worth; and we sincerely hope that the

other elements of the Government will see the importance of the matter in the same way as His Excellency sees it. We think that it would not be presumptuous for the people of the Mission Stations to put themselves into form for the carrying out of His Excellency's ideal proposition. The Government will not fail to respond to the earnest desire of the people to push forward for prosperity. We say, as we have said before, there must be trustfulness on the part of both sides to make effort successful; and we look forward, with much pleasant anticipation, to a dawning of better times through the mutual confidence displayed by the Government and the native people. And we shall gratefully remember the initiation of the good and sound policy by Sir Matthew Nathan, our much respected Governor.

THE OCCULT SIDE OF LABOUR.

History is always in the making and the Portuguese are having their share in the general construction; especially does their African section affect this country. The many in and out of our commercial needs are forming a chain of events that sooner or later will be felt either by way of benefit or injury. Some people imagine that because the Portuguese are a small nation that their affairs do not count for much, but history shows us that small nations are sometimes the keys of great situations. The Portuguese ancestors, the Phoenicians, left their mark in Africa under the name of Carthage. They also in recent times affect the great Napoleonic policy—and now we see them affecting commercialism both financially and morally. Knight Cadbury of chocolate fame is the pulse-meter of the ethical side of that movement; and probably the South African Union will be the manifesto of the financial side of that commercialism that the Portuguese consciously or unconsciously enact. There are many problems arising out of these conditions that may lead to wide-spread disorganization; for there is already a complementary factor in the South African area, that although not a bosom-friend of the Portuguese, will as events and diplomacy require, show that they can take masterly advantage of any desideratum that may occur in the general South African policy. It is scarcely necessary for us to say that power is the German. The labour supply is the crux of the whole position, and the Portuguese have a strong hand in that. The cost of labour will include whatever the counterbalancing forces put upon it, and that may mean the price of compliance in concessions etc. that may yet astonish parliament. This points to a fact that is patent to those who look into the matter, namely, that competition nurtures competition, and deletes the altruistic neighbourly factor; every man for himself, and the devil take the hindmost. Events are going to prove the instability of that policy and the Portuguese, sons of the old Phoenicians are going to fill their part in the drama, willing or not, so that the labour factor will be the axle upon which the whole policy shall turn, and upon which it shall depend.

History of the Zulus.

REV. A. T. BRYANT.

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11. THE PEOPLE OF SOUTH AFRICA IN PRE-SHAKAN DAYS.

II.

The mysterious future! How we long to learn its hidden secrets! And yet to search for the buried treasures of events long passed is a task scarcely less fascinating, and their finding withal much more easy and comforting. The most imaginative Native umNobos can reveal to us nothing of these mysteries; to him they are lost in a sphere impenetrable as eternal night. Till there they lie, displayed, as in the open sunshine, on every page of the white-man's book; and the veriest child, capable of reading, can come and gather them at will and possess them for himself. For in those books, as in a never-ending panorama, stands, portrayed for us by thoughtful ancestors, the story of the whole world's past—all its wisdom, its knowledge, its feats, its journeyings—all that was worth while storing away for our delight and enrichment. This forsooth is what we mean when we say "to read history"—to read of the past state and past doings of every people, in every land.

Wherever the white man wanders over God's great earth, he carries his pen and his paper always with him, jotting down as he goes whatever he judges of use to distant peoples and in distant times. Now, if we collect and put together the various

pieces of information to be found in the writings of the early whitemen travelling in these regions, we may easily reconstruct for ourselves a picture of South-Africa and the distribution of its population, as it was in centuries gone by.

First of all, let us survey the sub-continent as a whole, and see how the several yellow and black-skinned peoples were located four centuries ago. Afterwards we may proceed to take that portion of the sub-continent in particular, known to-day as Natal and Zululand, and discover as much as we can of the disposition of the various clans therein at the same period.

There is reason to believe that the ethnological groups comprising the population of South-Africa 400 years ago, when the first whitemen arrived, were roughly speaking, occupying the same areas as they were at the close of the 18th century; and how they were distributed at this latter period, we shall now endeavour to show.

Prior to the general political upheaval wrought by the Zulu chief, Shaka, that vast tract of country covering nearly the whole of the Cape Colony, Namaqualand and the Kalahari Desert, in all about one third of the whole territory south of the Zambezi, was practically a wilderness, being inhabited, in the interior, solely by small parties of roving Bushmen, and, along the sea-coast and great rivers, by scattered settlements of Hottentots. The total remaining portion of southern Africa was populated by the black-skinned Bantu, who stretched away to the north, taking in the whole breadth of the continent, until beyond the equator.

At the lowest western extremity of the Bantu field, in the coastal region northward of Hottentot Namaqualand, dwelt the Herero and Ambo nations, both of the Bantu stock and allied to the tribes inhabiting Angola and the Congo. These people have a tradition that, at the period we are speaking of, namely about the end of the 18th century, they had but recently arrived in their present location. Alas! like all their Bantu kindred, having such traditions, knowing nothing of geography, they are quite ignorant of where they came from. It is quite possible that the umNobos and vAMBEs, reported by the Portuguese as ranging the Zambezi and Zululand districts in the 16th century, were none other than these selfsame Ovambo.

On the great plateau, embracing the whole of the middle continent and including Basutoland, the Orange Free Colony, the Transvaal, Bechuanaland, part of Rhodesia, and subsequently also Rotseland, were domiciled numerous mutually related clans, all speaking a single type of language (though in diverse dialects) and whom we may class together as the Suto or Chwana group.

Passing now to the eastern littoral, the north-eastern corner, comprising all the country between Zululand and the Zambezi was settled by several varieties of the great Tonga stock—the Tlopi, the Ndzembes and others—a species of Bantu extending far up the Zambezi and even to Lake Nyasa. Southward of these was a much smaller sub-Tonga group—a variety of the Bantu as it were, in a transition or hybrid stage, midway in their character and language between the Tongas to their north and the Kafirs to their south. It is surmised that they reached those parts (probably from the region of the Zambezi) subsequently to the Kafirs and therefore found these latter already in possession. They encountered the rear (i.e. the Zulu section) of the Kafir migration already settled in the country now described as Zululand and Maputaland; and, passing round them on both flanks, they appropriated the country still unoccupied, and ultimately all but encompassed them. A distinguishing feature of this Bantu group was its speech, of which the chief peculiarity was its abundance of inspired dentals and dentalized sibilants. In this, as well as in much of its vocabulary, it resembled the language of the East Coast Tongas, rather than that of the Zulus; and it was on account of this peculiar dentalized speech that these tribes became known to the Zulus as the ABA-TEKELATLO (or TEKELA speaking people.)

Viewing these tribes in regard to their position around the territory of the Zulus, we find the Ndandwes and the Swazies established beyond the northern boundary; the amaNgwaneni, about the Ntabankulu and the upper White Mfolozi, and the amaIllutini, about the sources of the Mzi-nyati or Buffalo river, on the west; the amaZizini, amaKuzeni, Ngeobos and others, in what is now Natal, on the South; while the amaTulini, Wushes and kindred clans completed the circle, along the sea-board, on the east. This latter party, however, at some time not long prior to the Shakan period, had already been expelled by the Zulus from Zululand, and driven southward beyond the Tsekela. There, those of them (as the amaTulini) who, in their

flight, kept close to the sea, found their course obstructed, in the region of Durban and the south-coast, by the Tembus, who, being the last of the Kafir clans to enter the Cape territory, still formed a kind of connecting link between the van of the Kafir procession (the Xosas and Mpondos) already in the Cape, and the rear-end (including the Mtetwas and Zulus) away behind in Zululand. Others of these TEKELA people (as the Wushes,) wheeling round in an inland direction after having crossed the Tsekela, found themselves, in the central districts of Natal, once more neighbours of their own kindred (the Ngeobos, amaKuzeni and others,) who had already preceded them into that country, coming, in some cases perhaps, by the western or inland route. The whole of these various TEKELA clans comprised within the Natal enclave (i.e. southward of the Buffalo and Tsekela rivers) became afterwards (about Shaka's time) contemptuously referred to, by the Zulus, as AMA-LALA.

Within this TEKELA speaking ring, and again in all the territory to the south, without it, lived the Kafirs. These represented the extreme limit of the Bantu field on this eastern side of the continent. From the Pongolo to the Bashee the land was theirs, save where the TEKELA speaking Lulus, in Natal, had intruded between them, forming a dividing wall between the two branches of the family. Each of these branches had its own particular dialect of a common language. The southern branch has been termed that of the Cape-Kafirs. It comprised the Mpondos, Tembus, Xosas, and other Cape Natives, and sparsely covered the whole country lying to the south of Durban. The northern branch, resident between the Tsekela and Pongolo (in what is now Zululand,) has been termed that of the Zulu-Kafirs, and was separated from their brethren in the south by the belt of TEKELA speaking Lulus stretching across Natal.

This branch of Zulu Kafirs was further divided within itself into two distinct linguistic sections. There were the ABAS'NTLA (up country people), also called ABANTUNGWA, who spoke the present standard Zulu, (technically known as KUYA ULIMI, to cause the speech to stand up straight,) and, secondly, the ABAS'NZANTSI (the down country or coast people) whose language was identical with that of the preceding, save that in it all the 's' became softened into 'y's, and the 'y's proper were often omitted, on which account it was termed, EKULALISA ULIMI (to make the speech lie down) or KUYA-PELA (to smoothen it off.) Our considerations in this book are solely confined to this northern branch of the Kafir family, now populating the country known as Zululand, as well as a large portion of Natal.

UMVANGELI OWAZEKA-YO UDUMISA AMA PILLS ABOMVU KA DR. WILLIAMS PAKATI KWA BATU BAKE.

Umvangeli uMr. Jonathan Mkwane ngomunye wabakutele, abashisekwe ukushumayela pakati kwabantu be Bantula lase Weseli kulelizwe. Isikati esiningi uhambe eshumayela izindawo ngezindawo e Cape Colony, e Natal, nase Transkei, nase East Griqualand, negama lakhe lakela kakhela emakaya amaningi. E newadini ayiloba ese Mpukane Mission Station, Transkei, ngo 18th ka June 1908, lapo eshumayela kona ngalesi sikati, uti:—"Uyo kumbula ukuti ngezinyangana ezidhlule ngabizwa kinina Amapills ka Dr. Williams Abomvu lapo nga ngise Herschel, njengoba nga leso sikati ngangiguliswa inkutunkutu emakaleni nekululo. Ngijababala ukukwazisa ukuba lezi zifo sezipelele emva kokuba sengidhle imiti yenu, nokuti sengipile kahle futhi sengiqinile. Lama pills avaselela imitambo, akipe okubi egazini abange ipango. Ngi bouga Ama pills ka Dr. Williams Abomvu ngoba sengipile kahle, ngiya watusa kakulu kuzo zonke izihlobo zami ezingapilile ukuba ziwalinge."

IZINKULUNGWANE ZITSHO NJALO.

Ama Pills ka Dr. Williams

ashaya esiqwini sezifo nje ngokupela kwegazi, isisu esibi, ikunkulo, ukuvuvuka, umhlane obuhlungu, ukonakala, kwezintso, isifo sesibindi, ikanda, nezifo zangasese zamantombazane, akulayo, nase besifazane lapo amafundo abo engahambi kahle. Atolakala kubo bonke abateugisa nge miti nase zitolo, angatolwa nakubo ngobob bakwa Dr. Williams' Medicine Co., ngo 3s. 3d. nge gabha noma eyisitupa ngo 17s. eCape Town.

Mahamba,

June 24th 1909.

Mhleli we Langa letu, ake ungivumele ngifake epepeni letu esiziqayisa ngalo ezweni. Ngitanda ke ngi pendule nge ndaba ka Cele. Muyekeleli uCele vumani ukuti sa hlulwa ukukhlwa sonke tina bamnyama nabemhlope. Loku ngikusho ngokuba uJesu wati kubafundisi bake, wati u banika amandhla okukhipa izono nokukhipa izifo; kepake izono ziyapuma kepake izifo azipumi nxa kukulekelwa u muntu egula. Loku kuyabonakala ukuti kukona lapa kwasala kona abafundisi abalandela abaka Jesu, batata ukukhipa omoya ababi bodwa, bashiya ukukhipa izifo. O! Muyekeleli uCele bakiti. Mina ngi yamvumela; noko ngi myumela ngiti kungaba kuhle loku kulungiswa amabandhla akolwa egameni lika Jesu, akwenze umteto emandhleni okuti umuntu ololwa akangelashwa ngemiti akakulekelwe kupela, umuntu eyedwa angeke akukwela u kuba ahlukane nomati ngoba ungeti ubulawa isifo ube ulibele ukukuleka. Nola baba!

Imi owako,

S. MLETWA.

[Kanti nti ayekelweni u Cele wati umhlala wa umvumela. Mhleli opete.]

Mardston,

Tongaat,

June 27 '09.

Emngani aungibekele libe linye eLangeni elihlonipakayo. Ngisuswa emazwini engiwa funyanisa eLangeni, omunye umzalwane kepa ungidumaze ngokunga beki igama lake. Uma emangala ngendaba ya bafazi ukushiya indoda, nami ngi kubuke kangingi epepeni nanga mehlo engiku bonile ezweni kodwa akeni kuhlolisisa, utuli olubanga loku ni buye niyo bekeka isimo sakile kwaZulu ukuti kwakumi kanjani ukuhamba kubo namhla akubambe ufike kwaZulu wonke uZulu wezwelako na ungeku funyane okunje ukwahlukanisa ukushiya indoda akubaniki iqolo abakona kuyisinengiso kubo abakwaZulu, kepa lapa kiti Ebodwe ku igugu elihle banomunye umkuba wokuti Ishende. Iko loko okubenza babene gu nya lokuba abafazi bashiye amadoda ngokubabikukona amashende; intombi iti itanda omunye iti ngi neshende ngalapo isho kubangani bayo kuti noma eshada linga peli ishende. Futhi nansi into evama ukona umteto wesiZulu umfana aka sesabi nosekutiwa kuye nmka bani akana hloni ngu mfazi womuntu, akasaliboni necilo futhi wenzela esibindini sokudelela umteto wakwaZulu; ngani ngoba e nge nakuze abulawe njengo mteto nowa ukona ekuqaleni kwezwe lakiti ngo kuba enga sabizwa unje ngo

kushiwo uZulu ukuti isipingi lomfazi uyapinga manjena sekudimede kutiwe ahlukane selupelile utando. Ebe sekubhalwa ukuti ahlukane le umfazi kabani asisasho luto koba loku kwabanje; akeni beke kona kuloku eseni kwenza kona loku eniti ukushada komteto kiti. Ikonaloku okunika abafazi iqolo botola futhi isango loku puma kuwona umteto. Ngabe kuhle ukuba lavalwa isango lokwa hlukanisa batole futhi igunya izincwadi zemi shado zibuye kubona, labo abatanda zibuya zibe ngakuwona amaqolo. Loku futhi kuba ngwa ukuba umteto singa senawo tina Zulu eyetu imiteto yayinye 1 oshiya indoda abulawe 2. Nendoda etata umka muntu ife 3 obepinga afe noma indoda ife 4 obe bulala afe futhi po, loku manje umuntu usebulala ngo kubona kwake. Tetelela Babafu Mafukuzela onjengezulu.

Yimi,

JOHN M. DUBE.

UKWENZA ISIFO SEZINISO KUBE ISIFO ESIBI.

Isifo sezinsiso isifo esibi ngoba asiqondwa kahle. Abantu abaningi abazi zikupi, ziyini, noma zenza ntonina. Po ke kuti lakuvela isifo sezinsiso (ubuhlungu emhlane, izifo zomtyobingo, ukuvuvuka emzimbeni, ukutyoba kabi kwenhliziyo, nezinye izifo) abantu abaningi bavama ukucabanga ukuba yesinye isifo size sikule sibe isifo esikula. Izinsiso zihlala ngapansi kweqolo. Ngokubonakala zifana nobontyisi, zenziwe ngezinku lungwane zezilembu. Umsebenzi wazo ukuyova igazi, ukukhipa inzika egazini.

La izinsiso zipila kuhle, igazi elipuma kuzo lihle, licwengile libhambukile, liyisa ukupila kuwo wonke umzimba. Kodwa la izinsiso zigula, ubumuncu bomtyobingo nokubulalayo kusala emzimbeni, isifo siqale kanje. Indoda noma umfazi onesifo sezinsiso ungenwa okubulalayo kancane kungaqondeki. Noma sisincane kangakanani ngo kubonakala kwaso yisiboniso esikulu, siyatyengisa ukuti izi so azilihlambuluki kahle igazi lakho. AmaPills ka Doan Omhlane neZinsiso awezinsiso qwaba, akupa ukungcola okunamatelayo kuzo avela ubuhlungu obuselwibini zazo, akulisa amandhla ezinsiso. Amadoda nabafazi bayo yonke imikaya bangaba nokuwutenga lomuti odumileyo.

Londoloza izivovo zegazi lako kaqala ngokutata amaPills ka Doan ngeqiniso, la kukona izibonakaliso ezifana nalezi: ukahlutywa umtyobingo, ubuhlungu emhlane, ukuvuvuka komzimba nesisu, inzululwane, ukunkenketa kwamatambo, inkwantshu, ukudadeka, ukulala kabi, igazi elingcolileyo. AmaPills ka Doan atengisa emavinkilini emiti onke nange bapati bezitolo nakwa Foster-McClellan Co., (P. O. Box 1297) Cape Town inani 3s. 3d., ngebhokisana asitupa 17s. akubizwa mali yokutumela. Atunyelwa ngoku funyanwa kwemali. Uqapele ukuba utole aka Doan ngeqiniso.