

Ilanga lase Natal.

Friday June 25th, 1909.

CIVIC ENRICHMENT.

The acquisition of the valuable library of the late David Don by the corporation of Durban, is another addition to value and interest of our seaport town. Not only the Burgess of the town will be benefited but also the many visitors to Durban, and the people living in the vicinity who are studious enough to make use of the valuable gift. We congratulate corporate Durban on the presentation, and admire the kindly fore thought of the givers in putting so many valuable books into public use. Civic establishments become the worthy guardians of many a treasure left by intelligent persons, and consequently exercise an influence over a population much greater than that within their official areas, thus adding much to the sweet side of social existence. We hope Mr. Don's successors, and the Mayor and Council of the Borough of Durban will have the satisfaction of seeing the Don Memorial reference library largely and intelligently used. It is an invitation and a reminder to others to add to the Borough's worth by increasing the healthful tone of mind and body of they who live there and they who have the good fortune to visit the notable Borough.

URBAN NATIVE CHURCHES

There is a dread of a Native place of worship being started in any of the thickly tenanted neighborhoods of Durban; and we are sorry to have to admit that there is some ground for objecting. If we were situated as many a family is in Durban, we also would certainly object; not to the house of worship being near, but to rather more than quaint singing, and other weird sounds that are wafted on the gentle breezes, and also the gabble that precedes and terminates the assembling. But then we ask, is there any need for those inflictions? We say, decidedly, No! It is just the outcome of poor management. All that is needed is to have a clear understanding with those who are responsible for order, and order can be kept, or the Sergt. of the District should know why. There is no need for noise, and it will be in the interests of the Natives themselves to behave in an orderly way. In living near unto respectable neighbors, it is imperatively necessary the native people do their best to make things go evenly. We know the value of kindly neighbors and we feel that it is a considerable part of worship to God to make the lives of as many as we can as comfortable as possible. We hope our African friends will bear our words in mind especially when living in close quarters in town. The Christian native ought to win the respect of our Europeans by gentlemanly behaviour. Let us prove by our conduct of our fitness for a higher place in life.

OHLANGE SCHOOL.

The breaking up festival took place at Ohlange on the 12th of June, several days previous to the boys leaving for their respective homes; it was convenient for the many friends who attended. The programme lasted three hours. The encores were frequent and gave satisfaction. The arrangement was for the boys to form two sides, which were styled the Highlanders and the Lowlanders, respectively, each side doing its best to render its part in a satisfactory manner. There was a good collection taken in behalf of the Boys' sports fund, the amount was considerably over four pounds sterling, and which showed the appreciation of the visitors. The breaking up events at Ohlange are now looked forward with great pleasure by the friends and visitors who attend them. The School Brass Band under the able instruction of Mr. Chas. Dube was in good evidence, notwithstanding the drawback of some of the old hands having left the school and consequently the Band; but the thoughtful and kindly diligence of the boys and their teachers show what can be done to cover deficiencies; indeed there is throughout the school a grand loyal feeling that does the highest credit to teachers and pupils. There is no doubt the money that is being expended at Ohlange School, is some of the best spent money in whole of South Africa; this must be gratifying to the Government and subscribing friends, for no one likes the subscription to be used in less than the best possible way.

GRAIN CLEARANCE.

Among the good things that are now giving promise of export facilities, is that

of the grain clearance project; the government will do well to take the matter up conjointly with the chamber of commerce. We trust the government will be able to get a thoroughly practical man to attend to that special work at the point. For the ornamental order of creatures who are always on the look-out to be jumped into a billet would be dear at anything a month. The round faced guzzler, or the pecked nosed whisky sampler, can do no possible good for the government or people, and therefore should be avoided. This grain clearance, if properly worked, means a great service to the growers of maize, and also to the revenue. If ships can be sure of getting a sure return load of a cleanly nature, it will follow as a matter of course that freights inward will be proportionately easier. The chamber of commerce will do well to have a trusty clerk adjoined to the service, payment for whom could come out of the general clearance fee. It is the effective detail of good administration that ensures success. The natives should be great helpers in this matter of exporting maize, and there is no reason why they should not be shown how to use their fields to the best advantage.

THE MODERN PHILISTINE.

To the Editor Ilanga:

Our Christian friends will be glad to know that a sermon has been recently given by a friend at Ohlange on the subject of the Origin of man, both as spiritual, being and as an inhabitant of the earth. The discourse soon revealed the defectiveness of the common pseudo scientific doctrine which has invaded the bounds of the Christian Church, and it will be good news to many a Christian to know that the ism that is conjoined with the Name of Chas. Darwin can be utterly repudiated. In the course of the sermon which was based upon the Text "What is man that thou art mindful of him, or the Son of Man, that thou regardest him?" it was evident that scientifically the monkey brand had a very poor chance, but when it, the subject, was treated from the ethical and psychological standpoints, the defeat was thorough; logically it has no place. The invasion of the Christian denominations by the popular scientific cult has caused some consternation, because it appeared as though the Church had no means of defending itself on scientific lines, but now we know that there is a little David that can slay this giant Philistine.

We (many of the Christian champions) have tried with the weapons of the common field of contention to keep this giant foe out of the camp, and it seemed as though we had failed, but the smooth stones out of the brook of running water had not been brought to the sling of the left handed slinger (science wrong, must be met by science right, hence the stones from the bottom of the brook can forcibly reach the high point, the forehead of Philistine's giant. Of course in such an undertaking much new ground biblical and theological had to be opened, and too much of the superficial thinkers would take exception, but such minds cannot clear the way of the scholastic mistakes that obstructs the way of the Christian of today; we therefore hail with pleasure the opening that has now been made for a correct doctrine on a matter of so much importance. During the sermon, the preacher said that he hoped to address the people here on the kindred subjects of the Lord's relation to mankind and the origin of the Fanna and Flora of the earth, and therefore of any similar environment wherever man exists. We hope that we shall have the good fortune to hear these discourses, we know the elder pupils of Ohlange will profit largely by them; and we desire our young men to be proof against the illogical position from which the Christian communities are suffering.

I am sir,
THE WHITE LISTENER.

History of the Zulus.

REV. A. T. BRYANT.

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8. DISCOVERY OF THE BANTU—by the Portuguese.

II.

The Portuguese, even in those far off middle ages, were a much more enlightened people than were the ancient Arabs who had preceded them on the East Coast of Africa. They therefore wrote many more books, and in those books they tell us much more about the local African.

They established forts and villages and Christian missions along the sea-shore and for several hundreds of miles up the great Zambezi River, which they ascended until

they reached the land of the famous Bantu king, Monomotapa, chief of the Kallanga tribe, who at that time ruled over all the country where Mashonaland now lies. He was called Monomotapa (which in Zulu means UMNINIMTAPO or owner of the mines) because the celebrated gold mines, from which the ancient Arabs, and may-be King Solomon through them, obtained their gold, were situated within his dominions.

In the year 1502, the Portuguese records inform us, a horde of black-skinned savages came down from the north and reached the Zambezi River. The Portuguese called these roving cannibals MAZIMBA. But since the present-day Sinto of those same parts we find a very similar word a ZIMBA, as in the Nyasa language, meaning simply 'savages,' and another, amaZimu, in the Zulu, meaning 'cannibals,' we do not think this name MAZIMBA could have been the real tribal designation of these people. Whoever they were, they were a warlike race, and succeeded in totally destroying the little show of Portuguese power already then established along the Zambezi.

About the same date, we hear of the appearance, in the country to the South of that great river, of another wandering host of Bantu. These the Portuguese writers called muMbo's. Two years later, in 1504, they tell of a certain tribe of vAMbo's, residing in the coast lands now comprised in Zululand. Nowadays, in the countries indicated, we find no tribes whatever corresponding with these names. Yet, in other distant parts of the southern continent we do apparently meet with them. For instance, here in Natal, we have a large clan calling themselves ABA'SEMBO, and who, though now dwelling about the Ulovu River, were at the beginning of last century settled on the northern side of the middle Tugela. Again, a thousand miles away, in German Southwest Africa, there exists a considerable Bantu nation, comprising several clans, collectively known as ovAambo.

In the language of the Xosa Kafirs of the Cape Colony, the word iMbo means 'the North.' By them therefore all Natal Natives are described as ABA'SEMBO (people of the North). Now, it is one of the peculiar characteristics of the Xosa language, when compared with Zulu, that it has more frequently preserved unchanged the original meaning of the old Bantu words, whereas the Zulu has more tenaciously clung to the more primitive grammatical forms. We may therefore surmise that, in the South African speech of the past centuries, the root Mbo or Mbe simply signified 'from the north,' and was in this sense indiscriminately affixed, by Natives already on the spot, to various newly-descending tribes.

The Portuguese, commencing in 1505 A.D., throughout well-nigh 800 years, made valiant efforts to conquer the Mozambique territory by force of arms, and to civilize its savage population by the erection of numerous Christian missions, schools, hospitals, villages and factories. It is these early Portuguese, whom the Bantu race has to thank for its maize, its sweet-potatoes, its ground-nuts, its earth-beans, its manioc, its bananas, its cocoa-nuts, its oranges, its lemons, its tobacco, and many other of its most valued plants and food-stuffs, all of which were transported, probably by the industrious missionaries, at the cost of much trouble from distant lands over the sea. To the Portuguese, again, is due the honour of having first brought to the black men of the west coast of Africa, as well as to those of the east, the saving tidings of the Christian religion; for the Roman Catholic missionaries, introduced by them in the year 1500, were the first apostles of the Bantu race.

Alas! these early Portuguese were all too eager in their expectations and, too hasty in their method. The brilliant successes achieved in their first ardour, based as they were on no stable foundation, rapidly crumbled away and finally utterly collapsed, leaving behind nothing but discouragement and ruin. After having preached the Christian faith in these regions, energetically and extensively, throughout a period of more than 200 years, the missionaries at length abandoned their work and, in 1775, departed. Since that time, more than 180 years ago, the Natives in the Portuguese territories have been left wholly to themselves. An annual tax or tribute has been collected; but no steps whatever, whether educational or religious, seem to have been taken by the authorities to raise them out of their aboriginal state of ignorance and barbarism, in which most of them still remain.

FRIENDS OF THE NATIVES.

In the Legislative Council on Wednesday last Messrs. Campbell and Jameson spoke in favour of granting the natives a voice in the affairs of the land in which they live. The following are the words of the Honourable gentlemen:

The Hon. Mr. MARSHALL CAMPBELL

said he felt sure the Colony was grateful to those who represented it at the Convention. They had done splendid work. It was only fair that Natal should acknowledge the generosity of their neighbours, and that Natal did so was shown by the overwhelming majority in favour of the draft Act. There was only one part in the draft Act he was sorry to see put on the shelf, and that was the native question, but he was looking forward to the matter being taken up by the Home Government. It seemed to him monstrous that the natives should not have a say in the Government of their own people, and he felt that some way out of this difficulty ought to be found. He hoped that, as far as Natal was concerned, an efficient proposition would be agreed to. It was surprising that three millions of natives should have no voice in the government of the country they live in. He was speaking more particularly of the educated natives, and he hoped the Natal delegates would give their support to some such privilege.

The Hon. Mr. JAMESON said he was pleased to see that those who had been against the draft Act were desirous of loyally supporting it. This spirit was pregnant with promise for a united and prosperous South Africa. He, too, felt that the natives of the Colony were not properly represented. It was not sufficient to say that the members of both Houses represented the natives. No doubt there were difficulties in the way of giving the natives what was their due, but he felt it was eminently desirable that natives should have a voice in the government of the country in some way or other. He felt that it would be to the advantage of the natives in the end if the question were left to the Union Parliament, where it could be studied in its widest aspect, and he looked forward hopefully to that Parliament doing its duty in this respect faithfully and well. The time was past for leaving these men out in the cold. Many of them were no longer savages or semi-savages, and they needed to be treated wisely and well. (Applause.)

UNESIFO SEZINSO NA?

UNALEZIBONISO NA?

ISIHLABATI EMCANYENI, ISIZULULWANE, IZITO EZIVUVU KAYO, NOMA UKUNKENKETA KWAMATAMBO.

Inyanga enkulu yati isifo sezinsu yisifo esibulalayo kuzo zonke izifo, kungabalwa isifuba. Loku kunjengoba izibonakaliso zesifo sezinsu zi vama ukuyekwa, zingakatala abantu, kucatyangwa ukuba esinye isifo, size singaqondwa sigqibela singase nakukitywa. Isiboniso sesifo sezinsu noma sisincane kangakanani eku bonakaleni, sikulu ngoba siyatyangisa ukuti izinsu aziliyovi kahle igazi lako, ke loku yikona okwenza izifo eziningi. Akukataleki noma wena ucabanga ukuti ubulawa yini, loqondo lozizovo zegazi, izinsu zininke amandhla uzelekelele nga maPills ka Dqan Omhlane nezinsu. Angu muti we zinso impela asiza izinsu uku vora igazi nokupelisa uku ngecola kuzo. AmaPills ka Doan elapa isifo se zinso ngoba azinika lawo mandhla eziwafunayo pambi koba zi fumane ukupila, ngoba ezigu layo azikwazi uku zipilisa.

Kodwa uma udedela isifo uma sikule ngokudedela igazi lako lingavowwa kahle, uya kutiyetya ngezinkati zonke u vame ukozela, ungabi namandhla, kuti ebusuku wehluleke ukulala; zigodole izandhla nezinyawo zako nokugodhola komzimba; ube nokunkeweketa ukudadeka, nokutyetya ubenomsindo, ubuso bube mdaka futi namabala, ungatandi kudhla: ungaboni kahle nga mehlo. Kugule wonke umzimba loku izinsu zingapili. Po ke ungekupile pambi koba ibala elibi nokazwa ukatala ngeze kupele. AmaPills ka Doan Omhlane ne Zinsu atengisa emavinkilini onke emiti

nakubapati bezitolo nakwa Foster-McClellan Co., (P. O. Box 1297,) Cape Town. I nani 3s. 6d. nge bhokisana 17s. ayisitupa akubizwa mali yoku watumela kumuntu. Atunyelwa ngoku fika kwe mali. Uqinise ukuba ufumane awake ngeqiniso.

Asizwa Ukuba Nisisapi Baholi. C/o Dr. Harris Benoni Transvaal.

Eh, Baba Nkosi ye Langa Lase Natal:

Ngicela indawana epepeni lako elidumileyo kengi kulume nabaHoli betu tina zimpumpute. Sekukaningi abaholi betu besibuza ngokuti kungani singaqubekeli pambhili silingise ezinye izizwe ezizama ngayo yonke imizamo yazo ukuba zenze okunye okufaneleyo kuno kwayizolo. Ne Langa futi ngawo wonke ama sonto ligxobela kuwo lama zwi enqubekela pambhili nge linye isonto uMhleli waze wati nabapati beVangile lika Tixo basafunyaniseka bese blazweni ngokwevata kwabo noma beya emzini yabelungu unga funyanisa sengati akusibo nabantu abapuma emakaya sengati bavuka emahlalini; uMhleli ke yena wayetata ngo kwehleleka kwetu ukubapata eti benziwa ukuswelwa sibancitya impako. Kepa ngitanda ukuba ke ngi kulume kakulu naba holi betu ngoba abaholi betu njengokuba tina sizimpumpute bona besipete ngobhoko asisezwa kahle ukuti abasihambisa ngayo indhlela nokuba umuntu efe emehlo wena omupete ngobhoko uma usupumile endhleleni uyezwa ngenhliziyo ukuti sengi pumile endhleleni. Konke loku enizwa ngi kukuluma ngi bhekisele kuba fundisi bonke abamnyama ngoba sekuze kwenela impela njengokuba ngi ngumuntu ohlala eya esontweni ngibe safike ngifunyanise umfundisi eseyeke pansi itshumayelo yake eselibeke ukutaka abantu ngemvunulo abayivunuleyo ebabeka zonke izici omanye aze ati umuntu ogqoka izingubo ezihle angeke alibone izulu besho njalo kungeko na ngubo nezihle ezikubantu ca imvunulo ayi melene no Tixo into elwa no Tixo ukuzigonyisa pakati kwe ndhlu yesonto, uma umuntu ezigqokele nje ezihambele ngo kuhambele kwake akunacala ku Tixo into engenza ukuba ngi kulume loku kungenxa yokuba kwasa nje abefundisi kuhle abantu bonke abamnyama bashiye isime abayiso balingise abelungu kepa nati besesivumile sibi baqinisile ngoba sesizigqili zabelungu kepa sesiti lapa sibi siyabalingisa sekukulunywa futi kutiwa siyosha ezulwini sizakwahluleka tina ngoba singabantu sizibhicela umutya sivunule sishone sibi shi, ukuba zimbhundu mbhundu nje sengati sipuma enkoponi kuza usahlula kepa ke ngimangala ngoba abefundisi abamhlope balala kwe zisabekayo izindhlu zigodhlo uqobolwazo ungafinyanisa izisha abadhlela kuzo zicwebezela iGolide ne Silive ufumane izingubo zabo abazigqoka beya emasontweni zisabeka ukuba uTixo uyazi zonda into enhle ngokuba bonke abantu abakolwayo abazaki izindhlu bahlala nje endhle be mbate amahlamvu bengingati laba bantu abasi tuka nge mvunulo kwasa nje

bacela ivoti? Niyoya evotini nipihlika ubhici? Ukuba a bantu bakiti abasiholi kahle kwati ngoba babona amatilosi epuma emkunjini ngite nge tuka basebe kepuzela ngama kulu amabhulukwe babona o mesisi ngite ngetuka basebe ewatyaza nge zide izicatulo batini abelungu uma be pondula le ndaba yokucelwa kwe voti bati singeze salitata idayimani sili beke ekaleni le ngulube ngoba izo foshha nga lo umhlabati bebona kona ukuhambisa kwenu loku ngiyacela kakulu ukuba nize nginga tukuteli. Bo baba ca si yaxoxa nje asilwi

Imina owanga pandhle, J. G. Mnyandu. [Wona ngokudidiyela Mr. Mnyandu, ngawuqonise kuye lowo owamuzwa eshayela amanono, azipate kahle. Ihu lesihogo ngoba be nga manono. Lowo mfunisi wako azi luto.—MHLELI]

Alcock Spruit, June 9th, 1909.

Mhleli we Langa

ngicela indawana epepeni lako uke ungifakele le ndaba yami lapa besi vula indhlu yesonto esatendeka ngomhla ka 6 ku June edistrictini yase New-Castle yebandhla lase A. M. E. Church; umsebenzi waba muhle kakulu abantu bebaningi ababekona batokoza kakulu ukubona ukuvulwa kwe ndhlu yesonto kwaza kwanga umsebenzi wetu ungaqubeka ngoxolo pambi kukaTixo leyondhlu ipantsi kwentendeka, ke siqube kahle saliqedane cala layo.

Sabonga iNkosi ngoba isikululele leyondhlu ekubeni ingabi nacala; kwatike kusihlwa kwangena umculo wa machoir elinye lipetwe into mbazana ka Rev. S. Kuzwayo zahlebelela okubanga umunyo izingane zipetwe u Eleanah Kuzwayo. Leyo ntombazana iyakwazi ukuhlabelelisa kakulu zahlebelela kwapuma itanga, ichoir yesibili ku eka Hoseah Mbaso, hai yahlabelela ichoir yake kakulu kwaba kuhle siyayifisela inqubekela pambili yezingane bakiti sengati ingaya pambili. Ya quba kahle kakulu ichoir ka Hoseah Mbaso zasho izinto kazi zake ezinamazwi amnandi okuhlabelela; ke, igosa elanika umfundisi isihlutulelo sendhlu lenza amazwi amnandi kwabe beyivulwe u Rev. S. M. Kuzwayo beno mvangeli u Samuel Penzana, uPhilip Mkasibe wase Mbabane eunobhala. Uxolo mhleli ngokwelula.

Philip Mkasibe.

I CHAMBERLAIN'S COUGH REMEDY IYASHESHA UKUPILISA, KAHLE KALULA FUTU.

UMr. Canier, umnikazi we Universal Supply Store eSmal-deel, O. R. C. uti: "Se ngisebenzise iChamberlain's Cough Remedy iminyaka esihlanu eSouth Africa, ngi wufumana unosizo ngesikati esifuti futu uyagculisa kwabatenga kimi. Ngisese Ngiland ngadabuka ngi ngenamandhla oku wutola lomuti, ngoba engi yi layelwa odotela ingesheshe ingipilise njengalo, kahle nakalula." Lomuti utengisa yonke indawo lapa eSouth Africa, awuko onjengawo ekukheleni nasompeni njengoba awunaluto olonayo, futi ufanenele ukuba upiwe abancane. Utengisa kuzo zonke izindhlu zemiti.