

## 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 Burgessess of the town will be benefitted 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 Sergeant 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 imperative 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 any time 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 reputed. In the course of the sermon which was base 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 Philistia'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 to day; 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 environments 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.  
(ALL RIGHTS RESERVED.)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 Kalanga tribe, who at that time ruled over all the country where Mashonaland now lies. He was called Monomotapa (which in Zulu means *TMNINIMITAPO* 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 1592, 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 Sintu of those same parts we find a very similar word *ZIMBA*, as in the Nyasa language, meaning simply 'savages,' and another, *AMAZIMBA*, 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 1594, they tell of a certain tribe of *VAUME'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 *ABAS'MBO*, and who, though now dwelling about the Uluvo River, were at the beginning of last century settled on the northern side of the middle Tukela. Again, a thousand miles away, in German Southwest Africa, there exists a considerable Bantu nation, comprising several clans, collectively known as *OVAMBO*.

In the language of the Xosa Kafirs of the Cape Colony, the word *MBO* means the 'North.' By them therefore all Natal Natives are described as *ABAS'MBO* (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 *MBO* 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 1560, 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 130 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 predominant 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, ISI-ZULULWANE, IZITO EZIVUVUKAYO, NOMA UKUNKENKETA KWAMATAMBO.

Inyanga enkulu yati isifo sezinso yisifo esibulalayo ku-zozonke izifo, kungabawa isifuba. Loku kunjengoba i zibonakaliso zesifo sezinso zi vama ukuyekwa, zingakatala-wa abantu, kucatyangwa ukuba esinye isifo, size singa qondwa sigqibela singase na-kukitywa. Isiboniso sesifo sezinso noma sisincane ka-nagakanani eku bonakaleni, sikulu ngoba siyatengisa ukuti izinso azilivovi kahle igazi lako, ke loku yikona o kwenza izifo ezinengi. Aku-kataleki noma wena ucabanga ukuti ubulawa yini, londo-loza izivovo zegazi, izinso zinike amandhlale uzelekelele naga maPills ka Doan Omhla-ne nezinso. Angu muti we izinso impela asiza izinso uku vova igazi nokupelisa uku ngcola 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 kutyetya negezikati zonke u vame ukozela, ungabi nama-nhla, kuti ebusuku wehlule-ke ukulala; zigodole izandhlanezinjyawo zako nokugodola komzimba; ubi nokunkenketa ukudadeka, nokutyetya ubenomsindo, ubuso bube mdaka futi namabala, ungatandi kudhla: ungaboni kahle nga mehlo. Kugule wonke umzimba loko izinso zingapili. Po ke ungekupile pambi koba ibala elibi nokuzwa ukatala ngeze kupele. AmaPills ka Doan Omhla-ne Zinso atengisa emavinkilini onke emiti

nakubapati bezitolo nakwa bacela ivoti? Niyo evotini Foster-McClellan Co. (P. O. Box 1297,) Cape Town. I nani 3s. 6d. nge bhokisana 17s. ayisitupa akubizwa mali yoku watumela kumuntha. Atunyelwa ngoku fiks 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 kulumenabu Holi betu tina zimpumpe. 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 amonto ligxobela kuwo lama zwi enqubekela pambhili silingise isonto uMhleli waze wati nabapati beVangile lika Tixo basafunyanisekwa bese blazweni ngokwevata kwabo noma beya emzini yabelungu unga funyanisa sengati akusibyo sengati bayuka emahlini: uMhleli ke yena wayetata nge kwehleuleka kwetu ukubapata eti benziwa ukuswelwa sibancitya imipako. Kepa ngitanda ukuba ke nge kulumene kakulu naba holi betu ngoba abaholi betu njengokuwa tina sizimpumpe bona besipete ngobhoko asisezwakahle ukuti abasihambisa ngayo indhlela nokuba umuntu efe emelio wena omupete ngobhoko uma usupumile endhleleni uyezwa ngenhlizyo ukuti senge pumile endhleleni. Konke loku enizwa nge kukuluma nge bhekisele kuba fundisi bonke abamnyama ngoba sekze kwenela impela njengokuba nge ngamuntu ohlala eya esontweni nge safike ngifunyanise umfundisi eseyekete pansi itshumayelo yake eselibile ukutuka abantu ngemvunulo abayivunu-leyo ebabeka zonke izici omnye aye ati umantu ogqoka, izingubo ezihe angeke silibone izulala besho njalo kungeko na ngubo nezihle ezikubantu ca imvunulo ayi melene no Tixo into elwa no Tixo ukuziengena pakati kwe ndhlu yesonto, uma umantu ezigqokole nge ezihambela nge kuhambelaka kwake akunacala ku Tixo into engenza ukuba nge kulumene loku kungenxa yokuba kwassa nge abefundisi kuhle abantu bonke abamnyama bashiye isimc abayiso balingise abelungu kepa nati besesi-vumile siti baqinisile ngoba sesiziqili zabelungu kepare sekiti la pa siti siyabalingisa sekukulunyu futi kuti kuhle siyosa ezulwini sizakwahuleka tina ngoba singabantu sizi-bhicela umtya sivunule sishone siti shi, ukuba zimbhunqu mbhunqu nge sengati sipuma enkoponi kuza usahlula kepa ke ngimangala ngoba abefundisi abamhlope balala kwe zisabekayo izindhlus izigodhlo uqobolwazo unga fonyanisa izisha abadhlala kuzo zicwe-bezela iGolide ne Silive ufumani se izingubo zabo abazi qokabea emasontweni zebabekwa ukuba uTixo uyazi zonda into enhle ngokuba bonke abantu abakolwayo abazaki izindhlus bahlala nge endhle be mbate amahlamvu bengingati laba bantu abasi tuka nge mvunulo kwasa nge

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

Imina owanga pandhle, J. G. Mnyandu.

[Wona ngokudidiya Mr. Mnyandu, ngawuqonnisieku ye lowo owamuzwa eshayela amanono, azipate kahle. Ihu lesihogo ngoba be nge manono. Lowo mfunisi wako azi-luto.—MHELELI]

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 Newcastle yebandhla lase A. M. E. Church, umsebenzi waba muhle kakulu abantu bebaningi ababekona batokoza kakulu ukubona ukuvulwa kwendhlu yesonto kwaza kwanga umsebenzi wetu ungaqubeka ngoxolo pambi kuka Tixo leyondhlu ipantsi kwentenda-ka, ke sique kahle saliqeda ne cala layo.

Sabonga iNkosi ngoba isikululele leyondhlu ekubeni ingabi nacala; kwatike kusihlu kwangena uncuso machoir clinye lipetwe intombazana ka Rev. S. Kuzwayo zahlabela okubanga umunyu izingane zipetwe u Eleazar Kuzwayo. Leyo ntombazana iyakwazi ukuhlabelisa kakulu zahlabela kwapuma ilanga, ichoir yesibili ku eka Hoseah Mabaso, hai yahlabela ichoir yake kakulu kwa-ba kuhle siyayifisela inqube-kela pambil yezingane bakiti sengati ingaya pambil. Yaquba kahle kakulu ichoir ka Hoseah Mabaso zasho izintokazi zake ezinamazwi amnandi okuhlabelisa; ke, igosa elanika umfundisi isihlutele sendhlu lenza amazwi amnandi kwabe beyivulwe u Rev. S. M. Kuzwayo beno mangelu Samuel Penyana, uPhilip Mkaibane wase Mbabane eunobhala. Uxolo mhleli ngokwe-lula.

Philip Mkaibane.

## I CHAMBERLAIN'S COUGH REMEDY IYASHESA UKAPILISAKA, KAHLE KALULA FUTI.

UMr. Canier, umnikazi we Universal Supply Store eSmadel, O. R. C. uti: "Se ngisebenzise Chamberlain's Cough Remedy iminyaka esihlanu eSouth Africa, nge wufumana unosizo ngesatipu futi uyagulisa kwabateng kimi. Ngise Ngiland ngadabuka nge ngenamandhla oku wutola lomuti, ngoba engi yi layelwa odotela ingesheshe ingilise njengalo, kahle nakanula." Lomuti utengisa yonke indawo lapa eSouth Africa, awuko onjengawo ekukohleleni nasompeni njengoba awunaluto olonayo, futi ufanale ukuba upiwe absancane. Utengisa ku zo zonke izindhluzemiti.