

## Ilanga lase Natal.

Friday June 4th, 1909.

## AN EARNEST WISH.

The Rev. John Gould is leaving Natal, and we have to express our regret; it will be a loss to the Native Christians as well as to those who are in the way to becoming Christian. A good sound worker whose sympathies were ever in his work will surely be missed, by both European and Native communities. The ever helpful minister leaves a legacy to whomsoever succeeds him, a legacy of demand we should call it, for it is no easy matter to fill the shoes of one who is ever on the alert for good service. We trust the Rev. Gentleman will have opportunity for his helpful spirit working in his new field of employment; and that he will not forget the Native Africans whom he leaves behind. We need friends all over the world, for we have many difficulties obstructing our progress as a Christian people. Probably our Rev. Friend will remember, that so long as the native Christian is tied up to the old native regime of the raw native there can be but slight progress; the Church and its members should have freedom, at least no unnecessary slights should be put upon them. We think we are justified in asking this, as for instance one pass should suffice for all purposes; but our Rev. Friend knows of our troubles and also that the troubles of the members of the Church, are the troubles of the church. Perhaps it is in season to remark that the Christian European Bodies have been too accommodating to the worldly prejudice of some Colonies, and now that the Churches in South Africa are united they will be in the position of claiming what is their just due. We mean, that so long as some of their members are held down like serfs, there will be little inducement for others to join. Freedom under the Aegis of the United Churches means an unprecedented increase and strengthening of those Churches. We pray that we may have the pleasure of knowing that our Rev. Friend goes forth as a champion for this noble cause. We wish him God speed and prosperity.

## MUTUAL AID.

A writer in the Natal Mercury recently pointed out the great advantage of mutual aid, that those of the Railway workers who are in employment by means of help rendering the pay of the two hours now added to their days work, and consequently to their days pay, for a fund to keep their unemployed mates going until they also are employed. The suggestion is one that appeals to every worker who has the noble instinct of preserving the esprit du corps of society. Nature preserves her balance by storms and corrections of various kinds, and all careful students of Sociology are impressed with the fact that Society is built upon natural lines and therefore must have corrections when perversion has placed things out of balance; equilibrium is imperative. We have to take these facts on their own principle and treat them in their own way, respecting the law that governs them. Sociology and natural phenomena are very much akin, and in many respects have to be treated alike. It is not going far from exactitude to say that mutual aid as complying with the law of equilibrium is a sure means of strengthening the position upon which everyone concerned is depending. This may be taken as the economic side, but the ethical side is equally urgent, and cannot appeal in vain to persons who have that helpful manly instinct, without which, society cannot live. We presume it is to these two great underlying qualities that the proposer of help to the unfortunate of the strikers, refers, and consequently urges compliance with nature's law. The position is quite tenable not only with regard to the passing event of a strike but also to those affairs that have harassed the great understratum of society for centuries; the wrongs and sufferings of multitudes can only be corrected by mutual aid given freely, solemnly, and perseveringly. It is impossible for the work of the nations to go on without fear and trembling unless the masses of the workers make some arrangement that will ensure a minimum of friction between the social parts. Mankind cannot rest upon mere brute force or callous indifference.

## A SYMBOLIC REGATTA.

The Zambesi Regatta is a sign of the times, and points to the forces at work in extending the lines of communication in

this vast Continent. It is as it were a note of punctuation in the paragraph of present-day history, that points out the character of the moulding influences that will qualify the whole historical chapter. Will not the nerve and the enterprize of those who made the regatta possible, and of those who are giving effect to it, radiate like Hertzian Magnetic waves and affect the minds of thousands of the inhabitants. Yes, surely there will be response from some of African minds, as will be seen in years to come. If there were no capacity of acceptance, there would have been no probability of such a course of action being carried out. There is no absolute waste either of material or of mental energy; and as the physical conditions of the country have allowed the material development, so the mental co-incident receptivity has allowed the energizing activities. There are no physics without metaphysics, in the smallest or the largest congeries of parts. It would seem to some persons that the regatta was merely a bit of sport; the average mind will view it in an average manner, but the greater the inspection, the greater does the connections appear, the greater is the field of action found to be, and the more intimately human its antecedents and its proclivities are found. Such is the little banner that waves in the path of progress that we call the Zambesi Regatta.

## THE GERMANS AND THE NATIVES.

We are glad to note that the many evil things said of the government of German South West Africa are false, as may be seen from the statement made by Mr. Rudolph Albert to the Editor of the Cape Town "Spectator". Mr. Albert is evidently qualified to know, and the Editor vouches for his veracity. Perhaps it is well to give the Spectator's own words as bearing directly upon the subject.

(GERMAN SOUTH WEST AFRICA.) So many conflicting stories have reached us of the bad treatment which is meted out to the colored man at this place, that it is a pleasure to learn, and it is a most pleasant duty to be able to record the true facts as it comes from a man well known to me for many years, Mr. Rudolph Albert, a native of West Africa, who is and has been for several years a business man in German South Africa, being settled at Luderitzbucht. Mr. Albert who is in the City on a brief business visit being interviewed for the Spectator said, "I know of no place, and you know I have travelled extensively, where the black man who is orderly, industrious, and respectable is better treated than among the Germans. It is the man who makes himself a nuisance, the idle loafer, the one disposed to evil courses, and the lawbreaker who gets no sympathy, and is treated as he would be elsewhere in South Africa or anywhere else."

You can say through me that it is a libel on the German Government, and on the German people, who are just, and humane in their treatment of the colored people, to make such charges against them." And I am particularly glad to be able to record these pleasant facts, and I do it unhesitatingly as coming from an old and reliable acquaintance such as Mr. Rudolph Albert.

We have no desire to hide any worthy qualities of our German neighbours, or to give an adverse colouring to their honest efforts. We firmly believe in the good old adage "handsome is that handsome does." The German Government is justified in not abetting laziness, for a country like Namaqualand can only be made a pleasant habitation by systematic industry, and systematic industry is only permanently possible where there is freedom and confidence. And as there is plenty of room for development, we can understand a genial policy being adopted. So long as the German Government has a sturdy African people capable of doing the requisite work, so long will the progress of the Domain be assured.

## History of the Zulus.

REV. A. T. BRYANT.

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## 5. DISCOVERY OF THE NEGROES.

Unfortunately this Negroid branch of the human family has proved itself so mentally poor as never to have been able to devise for itself a method of writing. It therefore possesses no book in which is preserved the story of its past—its origin, its gradual rise from a lower state, its wanderings, its varied experiences through many ages in many lands, its manifold gleanings of natural knowledge. It has no history; and its traditions are so meagre and so modern as to leave all that can be

rightly called a past buried beyond recovery in oblivion.

Happily not all mankind were lacking in the inventive genius; and some of the more favoured races, who were blessed with the knowledge of writing, and who, in past centuries, chanced to come in contact with the Natives of Africa, have left us, in their books, some few scraps of information about them.

Thousands upon thousands of years had passed since the first human family had separated in their old home in Lemuria and had first set foot in the wilderness of Africa and Asia and Europe, there to become so changed in face and skin, in speech and life, as scarcely to own each other as members of the same family.

The Negroes had already come into being, and after them the Bantu. But through out all the long ages of their growth, they had never conceived that anybody save themselves existed on the earth. Yet all the while, at the other end of the world, there were whole nations of white-skinned relatives; and these too knew nothing of the existence of their black brothers.

To these white relatives nature had been especially kind. It had endowed them with many gifts never bestowed on its black children. So it was, the white men rapidly rose to a higher standard of knowledge and skill and power, and their black relations remained behind. Among other wonderful things, they built ships; and in these ships they were enabled to cross the sea, and explore the countries beyond.

The very first civilized men to be seen by the African Natives were probably the Ancient Egyptians. These wonderful people were a brown-skinned race, of small sharply-cut features and slim figures, who came into this continent from Asia some 7,000 years ago.

From their writings we learn that, in the days of King Pepy the Second, who reigned at least 4,400 years ago, Forest Dwarfs were employed as jesters in the royal court, and Negroes were regularly enlisted in the army.

About 500 years after the time of Pepy, a certain Semitic tribe migrated from both shores of the Southern Red Sea and settled on the shores of the Mediterranean in Syria. These were the Phoenicians, the first great maritime trading-race of the world. About 1,000 years before Christ, they commenced establishing trading-stations along the Mediterranean coast, and at length founded the famous city of Carthage, in the country now known as Tunis. From this city, in the year 570 B.C., the Carthaginian explorer, Hanno, set sail with a fleet of sixty ships. He followed the coast-line towards the west, until he got as far as Sierra Leone. There he came across "wild men wearing skins of beasts and defending themselves with stones." These wild men may have been either Black Pygmies, or Negroes, or even Bushmen. At any rate this was the first occasion on which the African of those parts had beheld a civilized human-being.

The Phoenicians, however, were a dark-skinned people and came from the Red Sea. The first white men, who ever came from Europe to Africa, were the Greeks. These founded a colony in Barca in the year 631 B.C. Herodotus, their great historian, visited this colony and Egypt about the year 450 B.C. In his history he relates how a party of adventurous youth, having set out from the interior of Tripoli and reached the regions south of the Sahara desert, were there captured, while plucking fruit from trees, by a number of small blackmen (presumably the Black Pygmies), who dwelt beside a great river (thought to be the Niger), in which were crocodiles and which flowed from west to east.

Upon the decline of Grecian power in Europe, the Roman empire became supreme. Having already subdued, one after the other, all the several nations then inhabiting Italy, Rome now turned her attention to other rivals over the sea. She crossed into Africa and destroyed, first the famous Phœnician city of Carthage (in the year 146 B.C.) and afterwards the Greek colonies of Barca and Egypt. But like all who had preceded them, the Romans did not extend their sway in Africa beyond the boundaries of civilization. It is possible they made the acquaintance of the Negro race in Fezzan, which they conquered, and which in its interior, is said to have been peopled by Natives of Negro blood. At any rate, two expeditions were despatched into the interior of the continent from Fezzan, though with so little result, that we are told practically nothing more about them than that the one party, after travelling for three months across the endless sand, ultimately entered a Blackman's country, and that the other, after a march of four months, discovered a tribe or place called AGIZMA. There is a Negro tribe in Bornu even to-day named AGIZMA. May be it was their ancestors whom the Romans met. Or perhaps the word, in the language of the Blacks from whom it was taken, was related, in derivation and meaning, to the

Bantu roots ZIMBA (in Nyasa), ZILA (in Ganda) and ZIMU (in Zulu) signifying simply 'savages' or 'cannibals.'

But if the Romans added little to our knowledge of Africa and its people, they accomplished something, albeit quite unintentionally, of much more enduring fame—they gave the continent its name. We have just said that the Romans crossed over the sea and destroyed Carthage. Upon its ruins they built up a city of still greater magnificence. The Carthaginians, of course, already had a name by which they knew the surrounding district, and which they had no doubt adopted from the Berber aborigines who were there before them. These Berbers had termed the whole country thereabout FRICKIA, after the honoured name of that ancient chief who had led them to this land upon their first migration from Arabia. This word, in the mouth of the Romans, now became AFRICA. In writing, therefore, of the country over the sea, they often called it by this name of their colony there; so that, in course of time, the name became permanently affixed, not only to the particular Carthaginian settlement, but also generally to all the Roman territory on the African littoral, and ultimately to the whole African continent.

Upon the decline of Roman Byzantine empires the whole of North Africa, from Egypt to Morocco, passed under Arab dominion, inaugurated by the conquest of Egypt in year 638 A.D. With the Arab came civilization and religion, which, through Morocco, soon spread and completely changed the character of the Berber-Nubian nations west of the Sahara, and through Egypt, that of the more purely Negro nations of the Central Sudan. By the days of El Bekri, an Arab historian who wrote in 1067 A.D., Negroland had already become distinctly divided into two belts stretching right across the continent, the northern or upper belt being peopled by a race of quite superior, civilized, black Mohammedans, and the lower by numerous still savage and pagan tribes. The medieval Arabs generally massed these inferior tribes together under a term which, though varying in form according to different writers (thus LEMLEM, DEMDEM, GEM-GENM), had invariably the same meaning, namely 'cannibals.' Although employed by Arab writers, the root clearly bears the Negro stamp. There is little doubt that it is derived from the same original source as present-day Bantu Expressions as IMIZIMU (cannibal) and even UMIZIMBA (body) in the Zulu, AZIMBA (savages) in the Nyasa, ZILA (savage) in Ganda; and as also the appellation NEM-NTAM, given by the Negro Dinkas to a well known large cannibal tribe inhabiting the country to the South-east of the Sudan.

## NATIVES AND THE DRAFT ACT.

In a leading editorial, Saturday May 29, "The Natal Advertiser" dealing with the Draft Act of Union, made reference to that Act as it affects the Natives as follows:—

Colonel Seely, in the name of his Government, commends the provision of the Act as regards the natives, especially as the Act effects the Protectorates. The Act deliberately sows discord, disunion, and discontent among the natives of South Africa, by giving the Cape natives a voice in the election of the Cape Provincial Council, and a seat in that Council, and denying representation of any sort whatever to any other native race of what standing soever, in any part of the Union. Is this likely to be grateful to the powerful tribe of the Basutos, the intelligent race of Kham's orderly people, to the pride of the premier race of South African natives, the Zulus? Is it consistent with the agreements under which these Protectorates have come under Imperial rule to build up such a future of inferiority for them and to force them into it? For what is the likelihood of the Boers of the late Republics ever assenting to any of those races being granted privileges such as the natives of the Cape start Union with? Are the natives of these vast Protectorates to be handed over to this position of inequality and inferiority like so many cattle? There is only one line of true statesmanship with regard to the natives of the future Union, when that Union is once founded on sound lines; give every native representation, and leave the grant of any share of Responsibility to the indefinite future. This is quite arrangeable by means of Native Advisory Councils.

## ARTHUR MAKANYA.

[We clip from "The Missionary World" published at Shenandoah, Iowa, something about Arthur Makanya, whose death we

announced in our Zulu columns last week.—EDITOR Ilanga.]

"In August 1898, Missionary Fred Weiss brought home with him from Natal, South Africa, Arthur Makanya, the eleven year old son of a Zulu Congregational preacher and pastor. Arthur has nearly lost his Zulu language during the time he has been in America. He has been under the care and instruction of the Missionary Home at Shenandoah, where he has attended the public schools and made a good record. In January, it was thought best to give him better advantages. A place was secured for him at Howard University, Washington, D. C., through the courtesy of the president, Dr. John Gordon, where he is doing nicely. Hundreds of friends will rejoice in seeing him succeed. He expects to take a course in medicine, after finishing other studies."

The following letter was written by the Dean of the Academy of Howard University to Rev. W. J. Makanya, he says:— "Some time ago I sent you a letter about your son Arthur. He was then out of school on account of illness, suffering as I was quite sure with incipient tuberculosis. In my letter I mentioned this, and asked for your direction."

My teachers and students have been constant in attention. Nearly a month ago, by advice of his physician and friends, he was taken to the Tuberculosis Hospital in the District.

Some of us have visited him daily. He was taken with Pneumonia more recently and grew rapidly worse and finally passed away on the evening of the fourteenth. We communicated with his special friends here so far as we were able and cared for him and saw that he had a worthy Christian burial. Exercises were held over his remains in University Chapel on Saturday April 17th. at 2 p.m. Most of the students were present. His funeral expenses are being met largely by contributions from members of the University, both teachers and students.

A lady missionary from South Africa who knows you was at the service, and spoke some very kind words.

Your son was a good boy, well bred, with good aims and upright character. There was nothing low in his life so far as we ever saw. We all miss him. To you we all extend our sympathy and commend you to our beloved Lord who knows how to bind up the broken-hearted and give peace.

Very truly,  
Geo. J. CUNNINGHAM, DEAN.

## ISIMEMEZELO.

EDWARD WESIKOMBI-SA NANGOMUSA KA NKU-LUNKULU wazwe lase Great Britain lilhangene nelase Ireland bezizwe ezingapeshya kolwandhile ezipetwe uBrikani Inkosi Umvikeli weNkolo Inkosi enkulu yase India.

## ISIMEMEZELO.

Situnyelwe ku Macumela Ncama (Umntu) okade akile enzansi ne Lovu esifundeni sa sEmlazi Esilungwini futi okukolwayo ngaye ukuti manje useTransvaal kepa ikeli lake lamanjwe lingaziwa.

Sibhalwa ngoba ku vame Inkantolo ecaleni omangalwelwe kulo ngumkako uLina Macamela (ozaliwa uXulu) wes'esikoleni sa sEmlazi enzansi ne Lovu esifundeni sa sEmlazi Esilungwini yena umkako ekekwe ngumsekeli wake ecaleni uSamuel Xulu.

QAPELA UKUTI WENA otshiyoyo uMagumela Ncama okade wake enzansi ne Lovu esifundeni sa sEmlazi Esilungwini (Ozo lizwa) manje ngelokuti omangalelwe ngomteto umyeni wake opatwayo itina ufike pambili kwe Nkantolo yetu yamajaji yase Tekwini ezweni las'Esilungwini ezokubakona eTekwini yosuku lomvo wesine luka May 1909 noma ngapambili kwalolosuku ngoteni ekuseni noma ngesikati esingemva kwaloso nxa umeli ezokutola ituba lokukuluma ukuba upendule amagama omangalelwe ngawo ngumkako yena opatwayo uLina Macumela owa-

tshada naye eTekwini ezweni las'Esilungwini ngomteto wa Makolwa ngosuku lweshumi luka July 1903 owamshiya ngokutshinga ezansi ne Lovu njengokutshiyoyo ngenyanga ka March noma eduze nayo 1904 ekumangaleni kwake ucela loku:—

1. Isibalo sokutlo Oma-ngalelwe ampathe umumangali amgcine ngako konke okufanele ukuba indoda igcine umkayo ngako. Uma engakwenzi loko ukuba umangali atole isihlukaniso emteweni womtshado ngenxa yoba o mangalelwe eloku kwapela nyanga ka March 1904 wamshiya umangali ngokutshinga ngokanyamalala njalo ngokungayi.

2. Ukupata izingane ezincane ezizalwayo nga lomtshado.

3. Nokunye ukuti siyakala okungabo nakala ku Mahluli ukuti kufanele ngenxa yezizata ezizokwebekwa ekucasiseni kwa leli icala njengokutshiyoyo.

Ufakazi Inkosi Sir Henry Bale K. C. K. C. M. G., Umalhuli wetu omkulu wenkantolo yetu yas'Esilungwini e nkulu (Supreme Court) Etekwinini ngalolusuku 6th luka April 1909.

"W. H. D. Goss,"

Uregistrar wenkantolo.

LEON RENAUD,

Ummeli womangalayo.

1. Mutual Buildings,

DURBAN.

QAPELISA.

Uzokuba ufikile ngaleli i samaniso uma utata umme'i wenkantolo azokupatela, futi okupateleyo kanjalo, noma uma wazwe uRegistra we Circuit Court yase Etekwinini atole ikeli lako ukuba iziyalezele okunjalo kulecala ngezi ndhlela ezicasiswe li ngatetwa wena ungayaleziwe futi.

## UNGAPUTELWA!

WASHIYWA!!

Umdhlalo omkulu esikolweni sas' Ohlange ngo Mgqibelo ngomhla ka 12th ku June. Wonke umuntu onamandhla okufinyelela ngalolusuku kuhle azame kuse manje ukucotyela izinhlamvu azongele lolo suku olukulu. Bheka ke ituba elihle kangaka, izibukeleli zobukela umculo omuhle, ngoba pela niyazi ukuti kulesi sikole sas' Ohlange kugcwele abafana basenhla nabalapa enzansi (Up-Landers & Low-Landers), bapikisana ngokucala ngako izibukeli zokwahlula zona abacutiwe ngokuhlabelela. Futi ukwengezelela kuloku, kobe kukona ne "Band" yas' Ohlange. Umdhlalo woqala ngo 1 p.m. (loko ukuti ngamadina ngo Mgqibelo). Imali yokungena 6d umuntu emunye. Pela ni pate nezinhlamvana zokuba kuti uma i choir lihlabelele iculo elikuhlaba umxwele ukipe esikwameni uti alipindwe (encore) Ungaputelwa! Ungaputelwa! Wotola netuba lokubona Umzi was'Ohlange ilawu lezintizwa ezintya Hlala unohlamvu esandhlani uqope ilanga nesikati! Abapete ama choir:

Up Landers, Daniel Xulu; Low-Landers, B. Sivetye.