

Langa Lase Natal.

Friday May 28th, 1909.

A WISE PROPOSAL.

At the fourth Municipal Congress held at Pretoria, Mr. Rissik, the Minister of Land and Works for the Transvaal Government, proposed that the Municipalities of South Africa should make provision for Natives having freehold allotments, so that they could be passed on from father to son. We have no doubt that such an arrangement would largely contribute to the solving of much of the labour problem, that is so far as domestic service and jobbing work such as is required in and about such Municipalities is concerned. It is right that such labourers should have places of their own, and the only way to give them the requisite interest in work and in the community is to enable them to feel that they are component parts of that community, and that they are expected to be, and to be treated as, respectable human beings.

If this wise proposal is carried out, there will be many a thankful heart among the respective Burgess; it will enable the Authorities to conduct the schools in such places with satisfaction to all concerned. We are indeed glad to see in this proposal a likelihood of much good work being done, and an increase of mutual help and good feeling between the several kinds of the population. But if the plan is carried out, there must be no neglect in sanitary matters; such neglect has been seen at Port Elizabeth. Our hope is that neglect will in future be avoided.

DELAGOA AND DRUNKS.

Lorenzo Marques has always had a bad name for offering facilities for getting drunk. There has been no restriction whatever, Natives could get as much as they could pay for; such a state of things has embittered life there, and has embittered the people to a great extent. But at last the pressure of utility has made itself felt, the inconvenience became too irksome, and so the Authorities resolved to have a commission of inquiry; and now for the first time there is a probability of something being done to lessen the evil of sotishness. A very great deal of the ill-effects of the drink evil has been set down to the climate, numbers of men having taken Malaria through carelessness resulting from inebriation. The commission promises to be fairly successful under the circumstances, and although there is no likelihood of total abstinence being adopted, yet from the fact that evidence taken by the Commission, is quite against the drinking of spirits; the moderate use of wine and Native beer is to be allowed. This may be the best course, for men who are accustomed to drink will not give up the habit, and so the best thing is to lead them gradually away from it. We hope the Portuguese will be alive to their interests and not allow the private interests of the sellers of liquor to interfere with the rights of the general public, or to create trouble for the administration. The revenue will probably be much greater from the mass of labour performed by the Natives whose health is not undermined, than could possibly be derived from the decreasing wages of enervated men. The sordid proclivities of the worldly wise operate very largely in preventing progress, as many of us in Natal know to our sorrow, but it does not follow that if there are wise men at the head of Affairs that a government will not be allowed to sink down in the mud of sordidness. We hope the Portuguese Government at Lorenzo Marques will not permit the cancer of the unscrupulous love of money to get hold of it; given a clear headed and manly Government, it will follow, as the night the day, that the people will not be robbed either by parties grog selling etc., or by the Government itself. The Portuguese Government at Delagon has a wonderful opportunity before it, and in guiding its true interests, and in shaping its destiny, it is bound to study the welfare of its mass of common people. Indeed the welfare of its common people is its first concern, and not its own personal comfort as has been mostly supposed. The common people are the substratum of the human edifice which we call society; a rotten foundation means a shaky building, and that is not good enough for any body. Let us then have the pleasure of knowing that the drink evil at Delagon is brought to its best bearings, and that all other hygienic arrangements are being carried out there in an up to date fashion. We wish Dr. Teal and that community, success.

A GOOD OPENING.

From what has appeared in our Durban press, we are informed of a condensed milk company having started in Bechuanaland. This is good news indeed, as it is by such things that the people prosper. We care not which horse wins a race, for that is a toy, a mere satisfaction for the whims of short minded people whose love of sensation exceed their love of humanity. But when it is a question of adding to the food supply of the people, then we have something for admiration. The people of South Africa are not too well fed, some persons will be surprised to hear this, but a very slight survey will prove the case. There is plenty of room for improvement, and we therefore hail with pleasure the Bechuanaland Condensed Milk supply, and that there will be an extension of that industry to other parts of South Africa where cattle do well, and where they can be scientifically cared for. That is the way to make the country great and honourable. Honest work is earnest prayer.

Parting with a Good Man.

Dr. Elliot going from Natal is a loss to the colony. It is to be regretted the more, as men of his kind are not very plentiful. And wherefore is he leaving? Perhaps, he like many another good man, has not received his just due. However, it is satisfactory to find his Verulam neighbours acknowledging his worth as a gentleman and as a medico. The poor whom he has comforted do not forget to bless him. We wish him and his good lady bon voyage, prosperity, and a large field for useful and good work suitable for a great generous soul like the Dr.

Viva Excelsia!

We are glad to see the clergy of the respective churches taking direct interest in the social conditions of the people. There is evidently an awakening to responsibilities, as shown by the manly action of the Rev. M. O. Hudson, and other clergymen of the Churches in Durban. The church militant has not always done its duty in deciding for justice and speaking out against the old enemy of wrong doing. If there is anything that will draw the masses into the church, it is a hearty defence of the poor and the suffering, lessening the mistakes of ignorance, and combatting the cantankerousness and predaciousness of the worldly.

History of the Zulus.

REV. A. T. BRYANT.

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4. THE BANTU.

Whether the Bantu are a pure evolution of the Negroes, or the result of an inter-mixture of that race with foreign blood, is not easily determined; but that they are a younger and more vigorous strain appears clear. Physically they closely resemble the Negroes, in that they retain the same woolly hair, thick lips and broad noses. But their features are generally of a somewhat finer cast and their limbs better developed.

Their character, in many respects, is the exact reverse of that of the Negroes; for, notwithstanding that they are passionately fond of cattle and other pastoral pursuits, they have no inclination for home industries, for the quieter arts of peace. Their forte is in the more virile element of the combat and the chase. They are essentially a martial people, and, like all such folk, possess the manly, high-spirited temperament, reflected in a remarkably noble and dignified bearing and exceptional bravery in the fray. Partly to this characteristic, and partly to the fact that they have never enjoyed such century-long educational influences, is it to be attributed that the Bantu are to day so far behind the Negroes in point of refined home-life, industrial skill and commercial enterprise.

The Negroes inhabit a broad belt of country stretching right across Africa from Abyssinia to Cape Verde. All that immense portion of the continent lying to the southward of this Negro belt is populated by the Bantu. The Zulus, the Tongas, the Rottes, the Nyembanas, the Zembanas, all these are varieties of the great Bantu race.

The Bantu branch of the human family comprises numberless small nations, as the Zulu, the Xosa, the Sato, the Nono, the Yao, the Ganda, each of which is again composed of hundreds of separate clans or tribes. How many all together these tribes may be, we do not know; but, inasmuch as within the confines of this tiny patch of Africa known as Natal and Zululand, we

can count more than 200, it seems fair to estimate the total for the whole of Bantu land at not less than 10,000 clans.

These 10,000 Bantu clans or tribes speak about 250 different languages, all of which, as well as probably most of the tribes, are already more or less known to the White people. There is a close similarity in vocabulary and grammar running right through the whole of this family of languages.

UNESIFO SEZINSO NA?

UNALEZIBONISO NA?

ISIHLABATI EMCANYENI, ISI-ZULULWANE, IZITO EZIVUVUKAYO, NOMA UKUNKENKETA KWAMATAMBO.

Inyanga enkulu yoti isifo sezinso yisifo esibulalayo kuzo zonke izifo, kungabalwa isifuba. Loku kunjengoba izibonakaliso zesinso sezinso zivama ukuyekwa, zinga katalelwa abantu, kucatyangwa ukuba esinisa isifo, size singa qondwa sigqibela singase nakuikitsha. Isiboniso sesifo sezinso nomasisincane kangakanani ekubonakaleni, sikulu, ngoba siya tyengisa ukuti izinso azilivovi kahle igazi loko, ke loku yikona okwenza izifo ezinengi. Akukataleki nomawena ueabanga ukuti ubulawa yini, londoloza izivovo zegazi, izinso zinike amandhla uzelekele ngama Pills ka Doan Omhlane ne Zinso. Angu muti we zinso impele asiza izinso ukuvova igazi nokupelisa ukungcola kuzo. Ama Pills ka Doan elapa isifo sezinso ngoba azinika lawo mandhla eziwafunayo pambi koba zifumana ukupila, ngoba eziqulayo azikwazi ukuzipilia.

Kodwa uma udedela isifo uma sikula ngokudedela igazi lako lingavovwa kahle, uya kutyetya ngezikati zonke uvame ukozela, ungabi nama ndhla, kanti ebusuki wehuleke ukulala; zigodole izandhla nezinyawo zako nokugodola komzimba; ube nokunkenketa ukudadeka, nokutyetya ukuba nomsindo, ubuso bubemda ka futi namabala, ungatandi kudhla: ungaboni kahle nga mehlo. Kugula wonke umzimba lo izinso zingapeli. Poke ungekupile pambi koba ibala elibi ukuzwa ukatale ngeze ukudangala. Ama Pills ka Doan Omhlane ne Zinso ate ngisa ngamavinkill onke emiti nanga bapati bezitolo nawa Foster-McClellan & Co., (P. O. Box 1297), Cape Town. Inani 3s. 3d. ngebhokisana 17s. ayisitupa akubizwa mali yokuwatumela kumuntu. Atunyelwa ngokufika kwemali. Uqiniwe ukuba ufumane ake ngeqiniso.

The Konomax R. Drill Syd. Nkosi yami "Mhleli."

Bengicela ungvumele, ngeponse elincane izwana malungana nekulomo. Ka "Mu. Baker" ayisimangaliso amazwi amabi kangaka akulunywa umntu okutiwa ungu mholi wabantu siyazi mhlo. tyeni nje ukuti, tina luhlanga olunsundu: siyi zinyamazane kwaba mhlope, akusizi luto nomu kungatiwa umlungu ukuluma ngo Jesu unobuta pakati enbliziyweni ngawe lento imti ngapezu kobubi: ekulunywe u Mr. Baker kusifundisa loku ukuti wena Mr. Baker awubizwanga (umoya oyengewele) kulenkonzo oti ukuyo angisho ukuti ngeye hluhela ngisho ngezwi lenkosi n Jesu ati nobazi ngemisebe-

nzi yabo, kumula nokala lowo omkinobhela ngasemva okuti uvela ngaye eziumpumputeni ezingamatshanga. Ziti nkosi nkosi mfundisi mfundisi tina bepepa asibafuni abalwa "Nohlanga." Sifuna iquebeko iquebeko koka L. D. M. Tetelela mbeli ngokwelulu.

Yimina Opantsi, C. V. GUMBI. 18, 5, 1909.

Chikori Ms.

April 28th. 1909.

Ku Mhleli we Langa lase Natal.

Mhleli otandekayo, kanye nabafundi bepepa loko. Sabinona nonke zihlobo ezitandekayo. Iloku sagcinana nani sisotylini lwendhlala, namhla ngejabula ukunazisa ukuti sesisindile, sesiwudhla usale izinqamu eziko. Hayi muntuwefu pinda emva ingozzi.

Ngisuswa ukubonga uMhleli wetu nga loludabakazi akade esenekele lona, kusukela ekuqaleni kwezipitipiti kuze kugekucenini, njengokuba singati sizigcini, u Cilo uylahlile Intete njengo kusho ko Mhleli. Siyabonga wena ka Dubé, uma akusilo icebo loko ukuba sibe nepepa akube assizi luto ngendaba enkulu kangaka nedabukisayo kangaka. Sibonga nabateti becalalo mutwana naba meleli baka.

Nakuba esile kangaka umutwana siyazi ukuti uma bekuwezinye izizwe ezimhlope icala beligayukatalelwa ukutetwa ngesineke kangaka. Umbuso wama Ngisi kwezinye izinto, uyafohlozela nje enkulu yama Weseli eNatal. Besekupele isonto belapa besenza kunye nati, ngesonto lokuqala befilile abanikwanga tuba lokupumula. Bapiwa iPlan endaweni zonke ukuba bashumayele kona. Nanka amabizo abo:—Rev. S. Mvambo & S. Kakaza. Ngelokutqala isonto befilile ngomhla ka 9 May e Albert St. Wes. Church, 11 A.M. 3 P.M. 7 P.M. kwashumayela u Rev. Kakaza Braamfontein Wes. Church kwashumayela u Rev. Mvambo; nango 16th May kwaba njalo abazange bapumule lase lashona behamba.

Kwati ke ngo 17th May ngokuhluwa sabenzela (Reception) Tea-meeting ukubamkela nokuba bulisa, eyati yaqitisa ngobuhle bayo noko ke kwabe ku makaza yaba yinhle yona nabanta beza be zokubonakalisa utando lwa-bo kubantu base mzini iTafile sezidekwe zimhlope iflowers zidhla umunyu, ngingasaku-lumi ngezitelo. Loku kwati kwenzwi neculo mina ngase ngyivuwa amate ngiti sebe bamebele sengati ngizoti nge-tuka besekunyamalele. Inkonzono yavulwa u Rev. Z. More we Albert St. Ch. ngeculo eliti Nkosi sihlangene, yatanda-zewa yte, kwaqedwa ke umbenzi wokuvula inkonzono. Kwenzwi ngezitelo. Loku kwati kwenzwi neculo mina ngase ngyivuwa amate ngiti sebe bamebele sengati ngizoti nge-tuka besekunyamalele. Inkonzono yavulwa u Rev. Z. More we Albert St. Ch. ngeculo eliti Nkosi sihlangene, yatanda-zewa yte, kwaqedwa ke umbenzi wokuvula inkonzono. Kwenzwi ngezitelo. Loku kwati kwenzwi neculo mina ngase ngyivuwa amate ngiti sebe bamebele sengati ngizoti nge-tuka besekunyamalele. Inkonzono yavulwa u Rev. Z. 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