

Ilanga 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 conduce 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 Burgesses; 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 sordidness. 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 center 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 Delagoa 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 Delagoa 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 therefore 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 Ecclesia!

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 intermixture of that race with foreign blood, is not easily determined; but that they are of 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 educative 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 Rotses, the Nyembanes, the Zembabwes, 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 Nana, 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 Bantuland 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, ISIZULULWANE, IZITO EZIVUVUKAYO, NOMA UKUNKENKETA KWAMATAMBO.

Inyanga enkulu yati isifo sezinsu yisifo esibulalayo kuzo zonke izifo, kungabalwa isifuba. Loku kunjengoba izibonakaliso zesifo sezinsu ziyama ukuyekwa, zinga katalelwa abantu, kucatyangwa ukuba esinye isifo, size singa qondwa sigqibela singase nakukitshwa. Izibonakaliso sesifo sezinsu noma sisincane kangakanani eku-bonakaleni, sikulu, ngoba siya tyengisa ukuti izinsu azilivovi kahle igazi lako, ke loku yikona okwenza izifo eziningi. Akukataleki noma wena ucabanga ukuti ubulawa yini, londolozu izivovo zegazi, izinsu zinike amandhla uzelekelele ngama Pills ka Doan Omhlane ne Zinsu. Angu muti we zinsu impela asiza izinsu ukuvova igazi nokupelisa ukungcola kuzo. AmaPills ka Doan elapa isifo sezinsu ngoba azinika lawo mandhla eziwafunayo pambi koba zifumana ukupila, ngoba ezigulayo azikwazi ukuzipilisa.

Kodwa uma udedela isifo uma sikula ngokudedela igazi lako lingavovwa kahle, uya kutetya ngezakati zonke uyame ukozela, ungabi nama ndhla, kanti ebusuku wehluleke ukulala; zigodole izandhla nezinyawo zakho nokugodola komzimba; ube nokunkenketa ukudadeka, nokutyetya ukuba nomsindo, ubuso bubemda ka futi namabala, ungatandi kudhla: ungaboni kahle nga mehlo. Kugula wonke umzimba lo izinsu zingapeli. Poke ungekupile pambi koba ibala elibi ukuzwa ukatale ngeze ukudangala. AmaPills ka Doan Omhlane ne Zinsu atengisa ngamavinkili onke emiti nanga bapati bezitolo naka Foster-McClellan Co., (P. O. Box 1297,) Cape Town. Inani 3s. 3d. ngebhokisana 17s. ayisitupa akubizwa mali yokuwatumela kumuntu. Atunyelwa ngokufika kwemali. Uqinise ukuba ufumane ake ngeqiniso.

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

Bengicela ungivumele, ngiponse elincane izwana malungana nekulumo. Ka "Mfu. Baker" ayisimangalisano amazwi amabi kangaka akulunywa umntu okutiwa ungu mhlo wabantu siyazi mhlo tyeni nje ukuti, tina luhlanga oluneundu: siyi zinyamazane kwaba mhlope, akusizi luto noma kungatiwa umlungu ukuluma ngo Jesu unobuta pakati enhliziyweni ngawe lento imi ngepezu kobubi: ekulunywe u Mr. Baker kufundisa loku ukuti wena Mr. Baker awubizwanga (umoya oyingewe) kulenkonzu oti ukuyo angisho ukuti ngiyehlelela ngisho ngezwi lenkosi n Jesu ati nobazi ngemisebe-

nzi yabo, kumula nokala lowo omkinobhela ngasemva okuti uvela ngaye ezimpumputeni ezingamaishanga. Ziti nkosi nkosi mfundisi mfundisi tina bepepa asibafuni abalwa "Nohlanga." Sifuna iqubeko iqubeko koka L. D. M. Tete lela mheli ngokwelulu.

Yimina Opatel,

C. V. GUMBI.

18, 5, 1909.

Chikori Ma.

April 28th. 1909.

Ku Mhleli we Langa lase Natal. Mhleli otandekayo, kanye nabafundi bepepa lako. Sanibona nonke zihlobo ezitandekayo. Iloku sagcinana nani sisotulini lwendhlala, namhla ngiyajabula ukunazisa ukuti sisisindile, sesiwudhla usale izingamu eziko. Hayi muntuwetu pinda emva ingozi.

Ngisuswa ukubonga uMhleli wetu nga loludabakazi akade esenekele lona, kusukela ekuqaleni kwezitipitipi kuze kube ekugcineni, njengokuba singati sizigcinile, u Cilo uyilahile Intete njengo kusho ko Mhleli. Siyabonga wena ka Dubé, uma akusilo icebo lako ukuba sibe nepepa akube asazi luto ngendaba enkulu kangaka nedabukisayo kangaka. Sibonga nabateti becala lo mutwana naba meleli baka.

Nakuba efle kangaka umutwana siyazi ukuti uma bekukwezinye izizwe ezimhlope icala beligayukatalelwa ukutetwa ngesineke kangaka. Umbuso wama Ngisi kwezinye izinto, uyafihlozela nje kwezinye ubhekisa ngamhlo omabili. Kuya ngimangalisa mina ukuti abantu abahlanganipileyo kangaka bepuze ukubona izingozi zomutwana wabo abamandayo. Abantu abafundisiweyo njengabulungu bayazi ukuti umuntu angahlala esenkundhleni akade engekho kuso kuya nguqo abe ngesinye isimo. Njengo muntu engena ebupoyiseni eyize nje angasitabata isikundhla leso imvubu idhlale emizimbeni yabantu seline simo sokuti ngimkulu ingati umuntokazana nje. Loku kukona kuzo zonke izinhlobo nakuzozonke izindawo. Ikona loku okwenzu uku kulekelwa okungakwezweni, poke njengoba inhliziyu muntu ishesha ukupakamiswa yize kangaka, kakulu kangakananike inhliziyu yozelwe eyinkosi? Inkosi uDinuzulu wakika evela ekuboshweni mkelwa umbuso nje ngomutwana otandekayo, wanikwa ihlo elihle lika £500 ngo nyaka, wakelwa indhlu enhle eshowe wavunyelwa ukuba no mbhali wake. Zonke izinto ezinje zibonisa noma zibonisa ukuti lo ofikileyo Mazulu usehlobo lwetu asebusa njengo yise mkulu no yise. Nangoke Osutu manje pakati kwezimbiza zotshwala namabheshu namahau, nemikonto, nezitembu, izinsizwa ziqepuza zintela ngotuli kuduma izulu lika Bayede kwabancane nakwabakulu. Konke loku kwakwenziwa ebubusuku yini? Uma kona yena no mbhali wake babe ngapuzibenga bhinci bengatatile isitembu babengahlala iminyaka emingapi pakati kwaloluthuli bangaze bafana nalo? Inga nti uma umlungu omhlope ehlezi pakati kwabantu uba yiloko abayiko.

Banengi abangasola ngalendaba, uma loku kuhlala

kwe nkosi u Dinuzulu ungaza nge uponse izwi msola ngako noma ukumeluleka ubehlezi o Sutu njenge nyoni ecushwe nge nomfi. Manje kutetwa amacala kubuzwa nezihlangu namahau loko kunga dingeka yini kubantu abamnyama ababusa ngenxwembe yabo endalana? Mina ngiti ngaba ponasa izwi kuye njengo kuba kwase ku ngumuntu opuma ekukanyeni ngabamshela ukuti lezi zinto ozenzayo zizokwenza ukuba ulahlekelwe inhliziyu yokukanya uholwe izindhlala zobumnyama. Poke singatini ke? Anayo imilomo siyamkalela nje umutwana loku kuboshwa nokuti uzosuswa ebukosini baka unjengo muntu osefakwe etuneni kwabekwa ishe elinzi-ma pezulu kwalo, ngeona uma uboshwe kodwa apume abuye afefumle, pela bona bangabe besenza no "Babsobo".

Into yake umuntu uyayi jezisa abuye ayipindisele esibayeni sayo, pobekunga fanele yini naye umutwana apindelise esibayeni sake, nakuba kulukuni ukumtetelela ekuboshweni kwake? Siyashweleza njalo. Salani zihlobo.

Imi omunye ka Zulu odabukileyo.

E. B. HLANTI

Johannesburg.

Nkosi yami,

Ngicela ukuxoxela izwe lakiti ngomsebenzi ebisawo e Native Wesleyan Church, Albert St. wokwamkela abafundisi ababili base Koloni abe bepuma enhlanganisweni enkulu yama Weseli eNatal. Besekupile isonto belapa besebenza kunye nati, ngesonto lokuqala befikile abanikwanga tuba lokupumula. Bapiwa iPlan endaweni zonke ukuba bashumaye kona. Nanka amabizo abo:—Revs. S. Mvambo & S. Kakaza. Ngelokuqala isonto befikile ngomhla ka 9 May e Albert St. Wes. Church, 11 A.M. 3 P.M. 7 P.M. kwashumayela u Rev. Kakaza eBraamfontein Wes. Church kwashumayela u Rev. Mvambo; nango 16th May kwaba njalo abazange bapumule laze lashona behamba.

Kwati ke ngo 17th May ngokuhlwa sabenzela i (Reception) Tea-meeting ukubamkela nokuba bulisa, eyati yagqitisa ngobuhle bayo noko ke kwabe ku makaza yaba yinhle yona nabanta beza be zokubonakalisa utando lwabo kubantu base mzini iTafle sezidekwe zimhlope iflowers zidhla umunyu, ngingasakulumi ngezitelo. Loku kwati kwenziwa neculo mina ngase ngivuzwa amate ngiti sebe bambezele sengati ngizoti ngetuka besekunyamalele. Inkono yawulwa u Rev. Z. More we Albert St. Ch. ngeculoletiti Nkosi sihlange, yatandazwela uye, kwaqedwa ke umsebenzi wokuvula inkonzo. Kwesuka iSenior Steward u Mr. Saul Msane, uMayimayi yena washumayela amazwi amahle okubonga nokubamkela nokubabingelela egameni lomzi wonke wase Johannesburg. Po ke loku umfo onkulumo imandli wakuluma wakatula. Hai ke lapo angiseko mina sesibanjelwe nokudhla, amate asezivuzela nje. Etatleni yabo ke abafundisi bebeliheli ngoluhlobo, ku inhloko zombili zetafile Revs. S. Mvambo & S. Kakaza besekelwe ngo Misses Sarah Arm Ndabana no Roselina Zondo, ku-

nye no Revs. Z. More B. Ma D. Maliza, W. Letsiliba, J. Mqwa, iponi yomvangeli wase New Primrose wase Weseli Emva kokuba sekudhlile kwangena amancoko amnandi nezibongo zokubona o nyawonhle base mzini betande ukutshabela noma siqababanta abaziwa kancane ngokuti umzi wase Goli awumisi waluto ngokonakala kwawo ke nabo besebisibonele ukuba akanjalo ngemisebenzi emikulu abayibonile. Kwaba kona ne Collection umnikelo kwatolakala £6. 3. 6. abati ke banikwa yona ukuba bahambe bepuza i tea endheleni esebeya emakaya abo. Baba nokubonga kakulu ngomsa omkulu abawenzelwe eGoli ebebenga wulindlele. Abonga amadoda asemzini ngamazwi amnandi amacoko wona. Kwaba mnandi kwadela wale uyapela njalo umsebenzi kwahlakazekwa ngo 12.30 ebusuku. Ababekona ilaba Mr. & Mrs. Msane, Mrs. Z. More, Mrs. Ndabana, Misses S. Ndabana, R. Zondo nabanye. Messrs. E. Makubalo, Vena, Mbele, France Mthibi, W. Huhu, Alfred Kuluse, M. Ndabezita, Sam Gotide, J. G. Binase, J. J. Mngadi, kunye nabanye engingena kuba bala.

Tetelela baba
J. J. MNGADI.

Isaziso

UMHLANGANO OMKULU

WE
"ILISO LESIZWE ESIMNYAMA."

UMHLANGANO OMKULU WE

"ILISO LESIZWE ESIMNYAMA" uyohlangana e

Mhlwaneni (KLEINFONTEIN),

ngomhla wokuqala enyanga ni ezayo (1st June). Ezindaweni ngezindawo kumenywa

AMAKOSI, ABANUMZANE
AMANXUSA, ABEFUNDISI
ABASHUMAYELA ABAYANGELI OTISHA

Lomhlangano ucelile kwa Hulumeni wabikwa, wavunyelwa ukuba uhlalange. Ngalo ke ningenqeni ukuti niya kujesiswa ngokuya kuwo.

Ngegama lompati Sihlalo.
Yimi owenu,
J. TSH. GUMEDE.

Umbhali obambile we
"Iliso Lesizwe Esimnyama"

17th May '09.
Box 59
Ladysmith

ICHAMBERLAIN'S COUGH

REMEDY.

Aunluto olu limasayo, ekukheleni, emkuhliseni, ompeni, nase kukheleni awulingani namuti. Utengisa kuzo zonke izindhlu zemiti.

Wanted

A NATIVE LADY wanted

as MANAGERESS,

must be proficient in both

ZULU & ENGLISH LANGUAGES,

be able to take charge of

books, apply sharp, stating

salary required to

D. D. Macebo,

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