

Janga lase Natal.

Friday September 17th 1909.

## ANOTHER SICKNESS.

In *cases as though Natal is never to be free of trouble, by way of animals being disabled by sickness; the recent outbreak of lymphangitis among the mules in the Coetzela district threatens to be another cause to transport; and coming at a time when cattle are disqualified for transport, it makes all the harder for farmers and others and may possibly lead to the ruin of some of them. The many struggles endured by many farmers in Natal are by no means encouraging for settlers coming here, and if they go farther afield it cannot be wondered at. There are plenty of grass ready to grow at the Government they seem to think that the Government ought to be versed in the exterior as well as in the exterior, but they should remember that politicians are not necessarily philosophers. The Battalions of Vets which the country maintains to cope with the various pests, is doing its duty, but we fear transport-riders are quaking with fear as to what their prospects are going to be. After all, it seems as if the country must go in for Motor transport. We referred some time ago to this service of the Tireless Team, and we now add that there would be honour in diverting the alcoholic product of the excess refuse from the throats of poor misguided persons, to the producing of energy for transport purposes. It is a grand opportunity thrust upon the country; and we wait to see with what avidity the public conscience will make use of that opportunity that is so strongly suggested by that intelligence that overlooks our sick mules and profit from drunkenness far apart, the moon and the stars also seem to be far apart, but there are sufficient connections within the range of average minds to warrant consideration; perhaps this side or way of viewing the case is a little more biting than that of the political side. However, it is just as well to consider facts from the causative side (the Ethical) as from the effective in the physical. It cannot be that sickness in man or beast is by chance—chance and reason do not agree, chance must therefore be put aside, and we must reason as to the cause, and that will be found to have an Ethical bearing. Those who know the symbology of the ox, and of the mule, will discern much farther into the matter. The materialist with his knowledge of germs will have his way of thinking, but the masters of the germs will say as ever, "if thou doest well, shall it not be well with thee?"*

## A NATIVE WELCOME.

Want of space has prevented our inserting a note before this, on the welcome that the natives of Georgedale Mission Station gave Mr. J. J. Jackson, the newly appointed magistrate of the Camdeboo District. We need scarcely say that we fully approve of Magistrates and people being quite in touch with each other; and it is well that an important matter of this kind is being recognised as agreeable and worthy of both sides. Factions of this sort go a long way towards securing the King's peace on a sound footing. It is not only dutiful to the political British Nation of which the King is the Head and Representative, but it is also a pledge of loyalty to the local government. Our colonial Magistrates are representatives of the King as well as subordinate Officers of justice under the Colonial government, and as such they may take exception to any oversight on the part of a legislative act that clash with Equity for they are minor brothers of the Lord Chief Justice of England. It is well for the native people to know the ins and outs of the magisterial system which is so deeply affecting their collective life. We read the account of the speeches and congratulate both magistrate and people on the good sense and good feeling that was in evidence on that occasion; we hope it is the first of many similar functions.

## CHILDREN TEETHING.

The press has its duty to perform to and for the children of the land as well as to those who read the newspaper. In this instance we wish to point out a proved aid to children during their teething period. It is merely a necklace containing an electric powder which acts as a soother

and helps the right diffusion of the body humours that are affected by the process of cutting the teeth. "The Electric-motor teething necklace" can be had at most of the Chemists. They are made by Gebrig Brothers of Berlin, Germany. And we advise all parents who have children who are teething to get them, for we have seen with our own eyes the very good results. The cost is one shilling and sixpence each in Durban. When we remember the sleepless nights for the Infant and the mother or nurse, we know that we are doing right in bringing this to their notice, especially so as the pain and restlessness undermine the health so much, and patience sometimes gives way, which is a danger much greater than we estimate—so let us get on the right side for the comfort of the children, and for our own peace of mind.

## A SUBTLE CRIME.

From what we have gathered from the proceedings in the Durban Municipal Council, we find that the native people in that Borough are spending more than £10,000 per year on drink. We had a suspicion that the sum total would be considerable, but we never supposed that the natives were such wasters as that; we confess it is somewhat of a shock to find so much toil being thrown away in so much guzzle. And it is time that serious considerations be given to that pernicious habit, and that effort be made to steadily reduce the evil, for evil it is; when we remember the scattered state of many places, we feel that if only a half of the money spent on drink (£5,000) were spent on food, soap, and clothing, the people would be very much better off. And why should there not be established a set-back to the folly that is pulling the people down? Probably the first thing to do is to get the native people themselves to see the criminality that attaches to them in so far as they aid and abet the ruin of their people in any way—and then get them to actively bind themselves to pursue a sound policy for health.

Of course such a course of action must be optional, and must be founded on the true manhood and true womanhood of the people directly concerned. We believe the action of the corporation is leading to much good, and it is only fair that the thoughtful and well meaning of our people should co-operate as much as possible with the corporation in a steady and judicious treatment of this painful problem. All fathers of family and those men and women who aspire to the honourable institution, and all who stand by it as friends, should do their best to support a means by which the people can perform their duties to the house-holds, and hence to the State. We hope to see a strong effort being made to bring that about; we can vouch for the Langa lase Natal standing firmly to render all the aid in its power to relieve the native people the blemish, aye we will say, the crime of being indifferent to ruin of themselves as a people;

## History of the Zulus.

## REV. A. T. BRYANT.

(ALL RIGHTS RESERVED.)

## ANCIENT ZULULAND AND ITS PEOPLE.

In turning to the ABAS'ENTLA or up-country action of the Zulu-Kafir family, including such clans as the Kumalos, ema Mbateni, Butolezis, and ema Cunwini, we are surprised to discover that, whereas the abas'enzantsi were absolutely ignorant of any common family name, these up-country brethren possessed a certain national designation of ABANTUNGWA, which, moreover, they strangely declared to be in no wise applicable to members of the other section of the family. Whence came this distinguishing title? It may be a futile task, generally speaking, to seek an explanation for ancient African names but, in this instance, we may reasonably enquire whether it were not something more than a coincidence, that, while these people dubbed themselves ABANTUNGWA, the term in their speech signifying 'to put on a heading' should have been so similar an expression, viz. UKU-TUNGWA, and the custom of wearing such heading the national peculiarity that distinguished these particular Zulu-Kafirs from all other Bantu peoples? The fact that the ABAS'ENZANTSI, throughout all the historical period, had also worn the heading may appear to preclude such a theory. But it were quite reasonable to suppose that it was ABAS'ENTLA who first invented the custom UKU-TUNGWA (as well as the name, ABANTUNGWA), during the period of their separation from the rest of the family, and that these latter adopted the practice from them (without assuming the name) only on the

reunion of the two parties in Zululand. We even find among the TERELA-speakers, (who, as a race, did not wear the heading) certain tribes, as for instance the Wushes, who through having lived in close touch with the Zulu-Kafirs, had also come to affect the diminutive imitation of the Zulu heading scarcely larger than duck's egg; and others as the emaTulini, who did the reverse and wore a heading on a hair-grown basket rising sometimes nearly a foot above the head!

But these ABAS'ENTLA people, or ABANTUNGWA were not only distinguished by a special name. They possessed also special traditions of which their down-country relatives were altogether ignorant. They declared that, in migrating to their present location, they had come down by way of the big grain-basket (BUNLA NGESILULU). Moreover, they professed a blood-relationship with the Sutos—a people belonging to a quite different Bantu group. The term 'Suto' is here used, of course, in the sense in which the Zulus use it, that is, with the wider significance, including tribes of both the Suto and the Chwana types, and referring rather to the Natives of the Transvaal than to those further south and less well known, in Basutoland and thereabout.

Now, the above traditions are in perfect harmony one with the other, and they both bear witness to the same truth, namely, that the ABAS'ENTLA people entered Zululand at a period different to and after that of the ABAS'ENZANTSI; that in making their way towards the coast, they came from somewhere beyond the Sutos occupying the great central plateau; and that, in passing these latter, they mingled so intimately with them as to have their own blood somewhat modified by intermarriage.

The ABADUMU potatoes (COLOCASIA SP.) are not, as far as we are aware, cultivated by the East Coast people, though they are common enough along the Congo and in Guinea, as well as among the Zulus.

The Bantu tribes of Angola are afflicted with a strange rectal affection termed by them MAKETO, and which, from the description given, presents close resemblance to the fatal rectal disease called ISIGWEDELA or INGUMBANE (probably a kind of gangrenous rectitis) peculiar to our Kafirs.

No one of these small facts, if taken alone, may be of much intrinsic value; but, taken together, they become the little straws that tell us which way the stream flows. They show us how a more extensive study of tribal life and languages might be made to supply, in some degree, the absence of history; and in this present instance, they strongly support the Zulu tradition that their coming to these parts was from a north-westerly direction, away towards and beyond, the Sutos.

in the historical period, and yet whose fur and fat are daily hawked round the country by Native chain-vendors and sold to their dupes at fabulous prices! Now, the name given to this curious amphibian is precisely that, to wit umNyama, just above used to distinguish the peculiar quality of charmed exercised by the otter, and possessed, we now understand, in an equal degree also by this wonderful sheep, which, marvellous to relate, holds elements and men in the grasp of its power, being capable of confounding at once the vagaries of the lightning and the witchery of the uxTAKARI. All which tends to show that the uxTINI with horns and the amphibious umNyama are one and the same thing, and that, nothing more wonderful than the timid and harmless water-goat of the upper Zambezi regions.

But if this be so, then the Zulu-Kafirs were at one time domiciled in those parts (to which, in this southern continent, we believe, the water-goat is confined), and there invented their proverb and their superstition. Upon leaving the western country for the east, where the water-goat was replaced by another water-animal wearing a somewhat similar fur—and, we must remember, it was mainly in the fur that the occult power resided—the old superstition was passed on to the new substitute, and the otter became called an umNyama; whence arose the apparent incongruity in the phrase SEKU'MPONDO ZA'NTIPI (it is now the time of the otter's horns).

The name (uMANGA) given by the Zulus to the yam is akin to that (MANGA) applied to the same part by the Rotis and other upper Zambezi tribes, though, we believe, unlike any term used by the East Coast Bantu.

The AMADUMU potatoes (COLOCASIA SP.)

are not, as far as we are aware, cultivated by the East Coast people, though they are common enough along the Congo and in Guinea, as well as among the Zulus.

The Bantu tribes of Angola are afflicted with a strange rectal affection termed by them MAKETO, and which, from the description given, presents close resemblance to the fatal rectal disease called ISIGWEDELA or INGUMBANE (probably a kind of gangrenous rectitis) peculiar to our Kafirs.

No one of these small facts, if taken alone, may be of much intrinsic value; but, taken together, they become the little straws that tell us which way the stream flows. They show us how a more extensive study of tribal life and languages might be made to supply, in some degree, the absence of history; and in this present instance, they strongly support the Zulu tradition that their coming to these parts was from a north-westerly direction, away towards and beyond, the Sutos.

The tradition concerning a Suto blood-relationship, as it runs in these present days, is so emphatic and comprehensive, as to amount to a declaration of absolute Suto descent. Such an assertion is to be regarded as a pure exaggeration; for it is quite inconsistent with the character of the language and customs of these ABANTUNGWA people, which are plainly those of the Kafir, and not of the Suto, group. The Suto blood running in their veins, when compared with the whole cannot amount to more than a mere trace. The descent from the Sutos to which the ABANTUNGWA tradition refers, was probably pedestrian rather than genealogical.

Notwithstanding that the very scanty tradition of these Zulu-Kafirs help so little to elucidate their past history, their customs and their language, by a process of deductive reasoning, may be made to shed a still further glimmer of light upon the subject. The existence in the Zulu language of the saying, 'It is already the horns of the uxTINI (SEKU'MPONDO ZA'NTIPI), would seem to imply a former acquaintance of these people with the animal called by the Bihes xi'Tsho—a smooth and short-haired water-goat, living in and about the rivers of inner Bengwela. The saying is employed by the Zulus to denote a particular hour in the early morning, at which the horns of the uxTINI, then sleeping and otherwise submerged in the water, are supposed to become faintly visible. But what strange beast may this uxTINI have been? The present-day Zulu, when asked, points to the otter; and meanwhile wonders how his ancestor could have been so foolish as to invent an expression so manifestly absurd as that given above, for surely no otter ever grew horns! And yet the adage must have been based on some fact of real experience, and because of that, have been enabled to stand the test of time; for though employed in the speech of to-day, it is manifestly of ancient origin. The otter, we may add, is an animal, in the imagination of the Zulus, endowed with certain occult and fearsome powers, being capable, under circumstances, of bringing down dire ill-fortune (technically termed umNyama, darkness) upon any hapless human-being brought under its spell. Wherefore the hunter, who has captured one of these fearful though coveted beasts, before repairing to his kraal, must first carefully sprinkle his body with a-hes, in order to drive away the baneful influence.

We then proceed from this marvellous uxTINI to hear of another equally marvellous animal, described as like unto a sheep, having horns, and dwelling in the river-pool, there where the rainbow strikes it—an animal never yet seen by any Zulu with

(akasitinti isisu.) Lo muti welapa izinso uezelkelela uku ba zenze umsebenzi wazo wokuhamba pakati kwe ndawo yonke.

Kuyame nemishado kulendawo yakiti, ungomunye wemisebenzi yake lowo, ngiti sotokoza uma engayivu meli imibholoro ukuba ihla tyelewe pambi kwake inxa eshadisa.

Kukona umbholoro ongasaputi uma kushadisa uti "Umnyamezeli wezinto zase Xopo". Upi na? Nanguya. Upi na? Nanguya" uqubeka njalo. Lento yimbi kimi. Ngesikati sika Rev Mtikulu wayinqabela. kwakukona omunye njalo umbholoro wase Masoreni oti: Tandzelani laba abashadi kuze bahale kahle njengo Adam no Eva emyezweni. Kepa abahala'anga kahle lapo. Besingasawazi lamaculo emi ququmbelo. Kodwa asevukile "Ezingomana betu ezmnaudana. Asizi funi tinal Tetelela miheli.

Yimiowase Xopo Circuit

## OWASHESWA WA NGENWA ISI-HUDO WA PILISWA.

Owesifazae owa zekayo wase Brooklyn, New York, U. S. A. Ubhala etanda uma ezwe u-uti a ngamtolapi u Chambalain's Colic Cholera ne Diarrhoea. Utu ngati ngisate ukuma laku setsenzwa kona e South Dakota naga hlatshwa ukufa okwanganati ngi zohlanza ngi kiswe na isisu (Cholera) Ba ngipa lomuti-wa ngi pilisa. Ngaya ekaya negabha lawo ngi puze owokugcina namhla ne. Utengiswa iwo onke a-mavinkili.

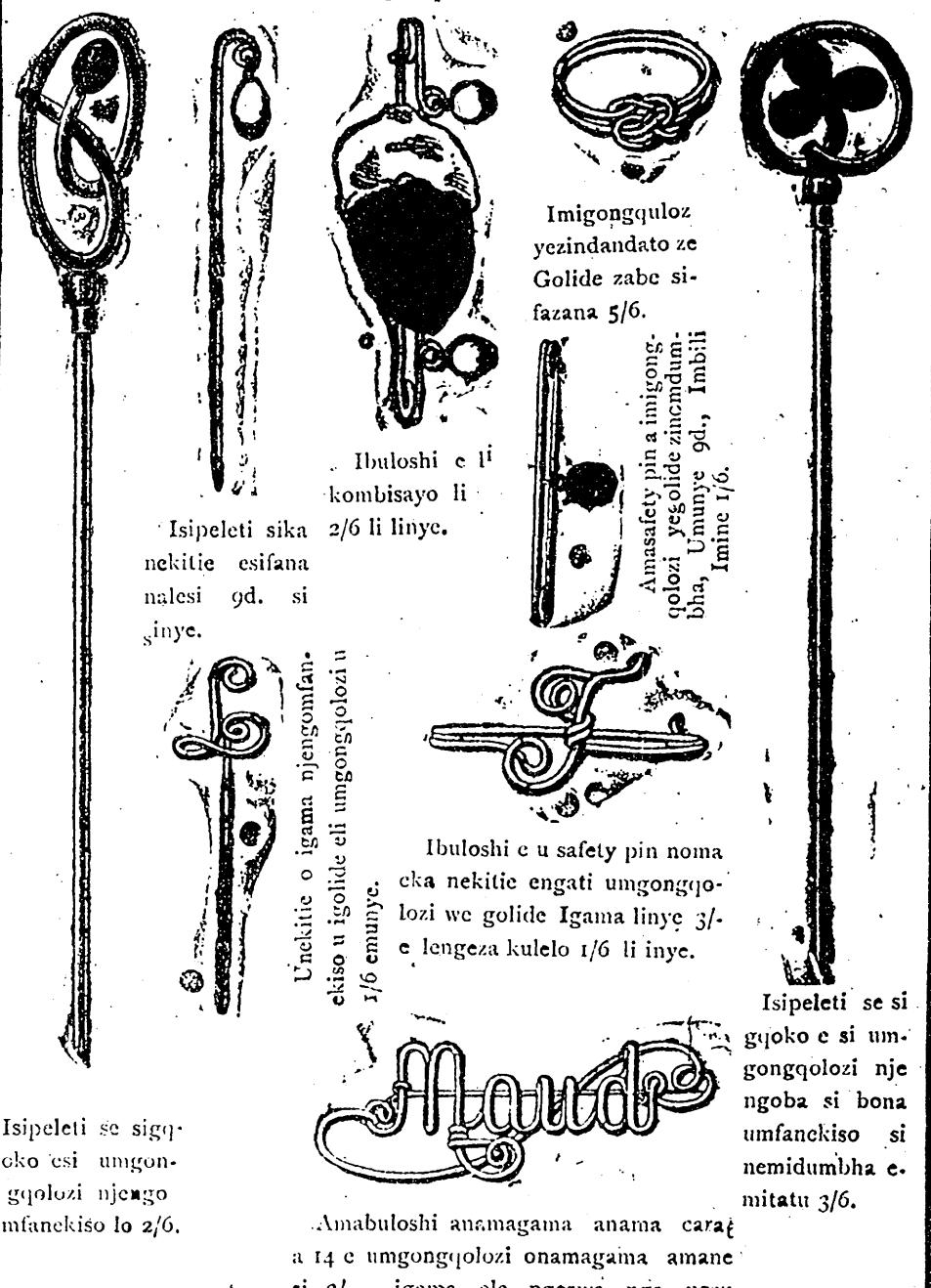
## KWA STUTTAFORD

Kukona yonke i-naphla efakwa abesilisa nabesifazana. Bhala ke ubize incwadi yempahla.

Sika loku ukunamatisele encwadini yako. O bonakalisa impahla o yi funayo. Bhala igama lako nendawo ngokubonakalayo u-fake Ipepa le Mali yokukokela impahla leyo neyanelo ukuba ifakwe e posini.

Esalayo so yi buyisela uma utanda, umi si naga sa yi buyisela si ku gcinela yona, mhla wa funa enye impahla.

U naga bhala nangesi Ngisi noma ingolwa kini so yi zwa incwadi yako si Kupendule na ngalo;



Kwa STUTTAFORT, e Cape Town.