

ILANGA LASE NATAL.

Friday September 17th 1909.

ANOTHER SICKNESS.

It seems as though Natal is never to be free of trouble by way of animals being disabled by disease; the recent outbreak of lymphitis among the mules in the Greytown district threatens to be another source of trouble; and coming at a time when cattle are disqualified for transport, it seems 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 further afield it cannot be wondered at. There are plenty of persons ready to growl at the Government when they seem to think that the Government ought to be versed in the exotic as well as in the exotic, but they should remember that politicians are not necessarily philosophers. The Battalion 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 species of the Tireless Team, and we now add that there would be honour in diverting the alcoholic product of the eagle 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 ills. Sick mules and profit from drunkenness can far apart, the moon and the stars also seem to be far apart, but there are efficient 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 effective in the physical. It cannot be that sickness in men 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 further 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 death 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 Georgevale Mission Station gave Mr. J. J. Jackson, the newly appointed magistrate of the Camperdown District. We need scarcely say that we fully approve of Magistrate 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. Functions 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 is also a pledge of loyalty to the local government. Our colonial Magistrates are representatives Deputies 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 clashes 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 Gebbrig 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 guggle. 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 tattered 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 household, 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 blenish, ay, we will say, the crime of being indifferent to ruin of themselves as a people;

History of the Zulus.

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ANCIENT ZULULAN AND ITS PEOPLE.

In turning to the ABAS'NTLA or up-country action of the Zulu-Kafir family, (including such clans as the Kumalos, ema Mbateni, Butelezis, and ema Cunwini), we are surprised to discover that, whereas the abas'ezantsi were absolutely ignorant of any common family name, these up-country brethren possessed a certain national designation of abas'NTUNGWA, 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 abas'NTUNGWA, 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'EZANTSIS, 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'NTLA who first invented the custom UKU-TUNGWA (as well as the name, ABAS'NTUNGWA), 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 KUKULA-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'NTLA people, or ABAS'NTUNGWA 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 (S'NTLA 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 signification, 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'NTLA people entered Zululand at a period different to and after that of the ABAS'EZANTSIS; 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 huge, globular, grass-plaited basket, sometimes three or four feet in diameter, called by the Zulus ISILULU, is a national institution peculiar to the inland Sutos. Although to the ABAS'EZANTSIS Kafirs it is as unknown as are the Sutos themselves, among the ABAS'NTLA it is quite commonly manufactured for the storage of grain. When, then, the latter affirm that they came down by way of the ISILULU, they are simply selecting this distinctively Suto curiosity in order to indicate clearly that their own route of travel was through the neighbourhood of those tribes.

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 ABAS'NTUNGWA 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 ABAS'NTUNGWA tradition refers, was probably predestinary 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 UK'NTINI (SEKU'NTONDO ZA'NTINI), would seem to imply a former acquaintance of these people with the animal called by the Bihes KITS'HOZE—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 UK'NTINI, then sleeping and otherwise submerged in the water, are supposed to become faintly visible. But what strange beast may this UK'NTINI 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 aches, in order to drive away the baneful influence.

When proceed from this marvellous UK'NTINI 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-

in the historical period, and yet whose fur and fat are daily hawked round the country by Native churm-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 UK'NTINI. All which tends to show that the UK'NTINI 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 Zambesian 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 UK'NTINI; whence arose the apparent incongruity in the phrase SEKU'NTONDO ZA'NTINI (it is now the time of the otter's horns).

The name (UMNYAMA) given by the Zulus to the yak is akin to that (MANGA) applied to the same plant by the Rotse and other upper Zambesi tribes, though, we believe, unlike any term used by the East Coast Bantu.

The AMADUMBI 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 MAKULO, and which, from the description given, presents close resemblance to the fatal rectal disease called ISIGWENBIDIA or INGUMBANE (probably a kind of gishgrous 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.

UKUFA KWEZINISO KUFILUKA KUNGAQONDEKI.

YILOKU OKUBANGA UBA KWE-SABEKE KANYE.

Isifo soZiniso singeke sibulale abantu abaningi kangaka uma besibonakala ekuqaleni kwaso. Kukula kowe ungazi loto. Kayona ke leyo ngozi yako enkulu.

Mhlaumbe ubugula iminyaka etize, kodwa ungaze ugule ulale pansu. Kepa akubona nge ucabaange ukuti loku kuhluleka ukulala ebusuku, lomhlane ubuhlungu, namehlo avuvukileyo nezinhlupeko zomtyobingo zibangwa yiziso. Usasusela ukatazwa ukufa, ungasapuzi, tata ama Pills ka Doan ayo umhlane ne Ziniso, umuti omkulu we Ziniso.

Ucamanga ukuti leziziboniso ziyize ukunkenketa kwamatambo, umhlane obuhlungu, ukutyayya kabi kwenhli-ziyo, izinzululwane, ucamanga amanga. Aziko izibonakaliso zokufa kweziso ezinga kombi loto, zibonisa ukuba izinso azisakipi konke uku ngcola okubulalayo egazini loko. Igazi elingavovwa li-copelela ukwenza okubulalayo ngo kufa okuloku kuvuvuka izinso, itye esinyeni, ukugcwala amanzi komzimba ngoba izinso ezigulayo azina kwelatywa ngeze.

Aka Doan ugobo, ama Pills omhlane ne Ziniso yiwona muti osiza izinso. Asebenza nase zinsweni kupela,

(akasitinti isisu.) Lo muti welapa izinso uzelekelela uku ba zenze umsebenzi wazo wokuhlambulula, igazi, lomuti ulungisa ukunkenketa kwamatambo, ukuvuvuka, kwezito nomzimba. (Umzimba ogcwelele amanzi) izinzululwane, ubuhlungu emacaleni nasesinqeni inkwatyu, ukutyatyamba kwe mitambo igazi elingcolile, ukutyayya, ukuzwa sengati na mandhla akaseko, nezinye izinkatazo ezibangeka uma izinso zinga pili.

Ukwelapa kwazo kuqinile, ngoba la ka Doan ama Pills elapa kanye ezimpande zi zokufa. Amadoda nabafazi nokuti yiyipi intanga, bafanele ukuqiniselela ukukolwa kulama Pills ka Doan Omhlane neZiniso. Atengiswa ngebatengisa imiti nabazitolo na yibo futi bakwa Foster-McClellan Co., 58 Loop Street Cape Town (P. O. Box 1297) inani, lokutenga ibokisana 3/3, ayisitupa 17/-iposi awulikokeli luto. Atunyelwa makutolwe imali yomuntu. Hlakanipela ukutola wo naka Doan ngeqiniso.

Umfundisi omsha wase Xopo.

Kumhleli weLanga,

Mngani: Kulonyaka sitole omunye umfundisi ngoba okade elapa usehambile ubese kade ahla, ubeseze waka ezilukuni izinqolobana. Hai ke uhambile lowo.

Lona okile u Rev Mtambu omncane, owokuzalwa lapa e Natal. Sikutokozile ukuza kwake, simfisele inhlanhla kulomsebenzi omkulu azou-

pata wokuhamba pakati kwe ndawo yonke.

Kuvame nemishado kule ndawo yakiti, umgunye wemisebenzi yake lowo, ngiti sotokoza uma engayivumeli imibholoro ukuba ihlatyelele pambi kwake inxa eshadisa.

Kukona umbholoro ongasaputi uma kushadiswa uti "Umyamezeli wezinto zase Xopo". Upi na? Nanguya. Upi na? Nanguya uqubeka njalo. Lento yimbi kimi. Ngesikati sika Rev Mtinkulu wayinqabela. kwakukona omunye njalo umbholoro wase Masoreni oti: Tandalazani laba abashadi kuze bahlale kahle njengo Adam no Eva emyezwani. Kepa abahla'anga kahle lapo. Besingasawazi lamaculo emi ququmbelo. Kodwa asevu-kile "Ezngomana betu ezimnandana. Asizi funi tinal Tetelela mhleli.

Yimi owase Xopo Circuit

OWASHESHA WA NGENWA ISIHUDO WA PILISWA.

Owesifazane owa zekayo wase Brooklyn, New York, U. S. A. Ubhala etanda uma ezwe ukuti a ngamtolapi u Chambalain's Colic Cholera ne Diarrhoea. "Uti ngatigisate ukuma laku setshenzwa kona e South Dakota nga hlatshwa ukufa okwengati ngi zohlana ngi kishwe na isisu (Cholera) Ba ngipa lomuti wa ngi pilisa. Ngaya ekaya negabha lawo ngi puzo owokugcina namhlanje. Utengiswa iwo onke amavinkili.


KWA STUTTAFORD

Kukona yonke inphala 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 neyanele ukuba ifakwe e posini.

Esalayo so yi buyisela uma utanda, uma si ngasa yi buyisele si ku gcinale yona, mhla wa funa enye impahla.


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



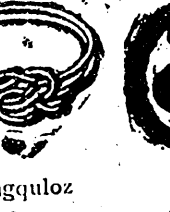
Imigongqoloz yezindandato ze Golide zabe si-fazana 5/6.




Ibuloshi e li kombisayo li 2/6 li linye.




Isipeleti sika nekitie esifana nalesi 9d. si inye.




Amasafeti pin a imigongqoloz yegolide zandandato. bha, Umnyane 9d, Imbili 1/6.



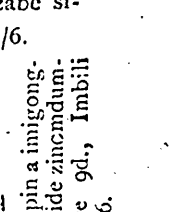
Isipeleti se sig-eko esi umigongqoloz njengo mfanekiso lo 2/6.



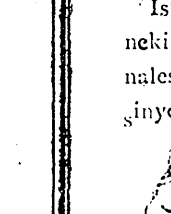
Unekite o igama njengomfanekiso u igolide eli umigongqoloz 1/6 emunye.



Ibuloshi e u safely pin noma eka nekitie engati umigongqoloz we golide Igama linye 3/- e lungeza kulelo 1/6 li linye.



Isipeleti se si guko e si umigongqoloz nje ngoba si bona umfanekiso si nemidumba e-mitatu 3/6.



Amabuloshi anamagama anama carat a 14 e umigongqoloz onamagama amane si 2/-, igama ele ngezwa nga pecu kwalawo 6d.

Kwa STUTTAFORT, e Cape Town.