

those in high places have been reported to have told the natives to get ready for a fight if they do not intend paying the poll tax. The interview between Silwane and the Secretary for Native Affairs shows clearly that although the government had the fullest confidence in the loyalty of the natives, still they had heard a good deal regarding Dinizulu and other Natal chiefs planning for war. White men can have big meetings to protest against the poll tax, but if native people and their chiefs say a word against that measure they are suspected of disloyalty. We trust while the officials of the S. N. A. office are making a tour of native districts they will make investigation not only from reported rumours, of native sources but also from those invented by white men.

CORRESPONDENCE.

43, Nassington Road,
Hampstead,
London, N.W.

Dec. 22, 1905.

To the Editor of ILANGA LASE NATAL,
Dear Sir,

Will you permit me to make a few remarks on the "Rules for Zulu Orthography" in your issue of Nov. 24, which reached me by last week's mail? With some of your conclusions I entirely agree; but the rule that "Pronouns, prepositions, adverbs, and auxiliaries to the verb should be written separately," is not, as it stands, in accordance with the principles or the practice of some of the best authorities on the Bantu languages. I say advisedly, as it stands, because the words which you go on to adduce as instances are not all on the same footing. *SiMze, zizeke, &c.* are independent words, capable of being used alone, - *ngi, u, si, ba* (3rd pers. pl) are not this was pointed out to me in conversation a few weeks ago, by Archdeacon Woodward of the Universities Mission (now at Mbulabani, in the Shambala country, east Africa), and, if I remember, he quoted the late Bishop Steere as being of the same opinion. Certainly, Bishop Steere wrote, in Swahili, *wakamwambia, akasimama, &c.* as he would have written in Zulu, *ngiyabutanda*. The Church of Scotland Mission at Blantyre, B.C.A., adhere to the same principle in writing *Nyanga* and *Yao*, the hyphens between particles, in the Rev. Dr. Scott's Dictionary, being merely a help to beginners - a practice I follow myself, in beginning Zulu with European learners. Sir H. Johnston, I believe, would be of the same opinion, but as this is unfortunately abroad just now, I have no opportunity of consulting him. Prof. Meinhof, the greatest living Continental authority on African philology, certainly prints (except in grammatical expositions, where the particles are separated for obvious reasons) *nikahale, kazitwika, &c.* The Rev. Father Torrend, though he separates the initial vowels of nouns, (on a theory of their being articles) in a way I cannot quite agree with (on *munutu, i dholo*) writes *UYAZIZI* &c.

You write *ngi ya ntanda umuntu*, because "it cannot be pronounced by itself." But though *ngi* can be pronounced by itself, it is not a word which can be used alone.

I think you are right as to joining words when there is a consequence of vowels, as in *womuntu, ngeminyaka, &c.* But you do not, in the following paragraph give the obvious reason for the distinction you make between the way of writing *kuye* and *ku yena*, viz. that *yena* is an independent word and *-ye* is not.

I would like to make a few more comments on this interesting subject, but am pressed for time, and must not trespass further on your valuable space.

Yours very truly,

A. WERNER.

Unfortunately I have at present no opportunity of consulting native authorities: yet I think the principles here laid down are in accordance with the genius of the Bantu languages, so far as that can be penetrated by Europeans.

An improved manner of spelling and writing the Zulu Language.

Rev. A. T. Bryant

I have been requested to state, for the benefit of the readers of the *Ilanga*, the improved method of writing Zulu as proposed by me in my Dictionary. It is a well-known fact to every Native who has had to learn English, what a hopeless mess has been made of the orthography of that language. In its manner of spelling and writing it is today the laughing-stock, the scorn, the despair of every other nation of the world. At one moment we are told to read "so," then "to," at one moment "go," then "go!" at one moment "put," then "pup," and so on throughout the remaining thousands of words in the language. All that, of course, is not the fault of us today; but it would be our fault if we, the makers of the written Zulu, left such a legacy of stupidity to our successors in the work. There is absolutely no reason why the beautiful Zulu speech, reduced to writing for the first time in this noonday of enlightenment, should not become the best written and easiest read language on the face of the earth. Its making is in our hands; it is we who shall be blessed or cursed by posterity.

Let us now take the Zulu language as we are at present reducing it to writing and see whether we are not really making of it exactly the same muddle as our ancestors made of the English language. And if we find that we are writing glaring inaccuracies and absurd inconsistencies, shall we remain so obstinate in the error of our ways as to refuse to acknowledge them and remedy them in our future work? Be not so foolish as to say, it is already too late to change; for you must know that the combined literature of the Zulu language does not amount today to more than an insignificant dozen of unimportant books in that language. I grant, that in the first attempts to put Zulu into script it was to be expected that many faults should occur. But why perpetuate them now that we have discovered them and learned better? When the writer of these lines first arrived in South Africa, the Xosa language was also written in the same imperfect way as we are writing Zulu today; but now, after the better knowledge of 23 years, I find articles in the *East London Izwi Labantu*, edited by the able Soga, written in precisely the same improved style I am now endeavouring in vain to introduce into Zulu. The Suto has already long ago made those changes and been written, save with a few imperfections, as pronounced. Only we of the Zulu lag behind. Why? For no other reason than that we in Natal lack the broad-minded up-to-date, progressive instincts of workers in those fields.

Below I give a few examples of how Zulu is written and how it ought to be. It will be observed that in the second examples, which contain the improvements I suggest, only such words have been altered as I wish reader's attention to be specially drawn to.

(1) *Kasikafundiswa ukubala, kodwa ukubala sesikwazi.* Can you, dear advocate of this style of writing, explain to us, without reference to what is below, what this puzzle may mean? The following shows how the sentence ought to be written, and explains itself, as every sensibly written language should.

Kasikafundiswa ukubala, kodwa ukubhala sesikwazi. we have not yet been taught to count; but we already know how to write.

(2) *Isigubu wasiboboza imhobo enkulu, kwasekubhobozeka onke amanzi.* *Isigubu wasiboboza imhobo enkulu kwasekubhobozeka onke amanzi.* he knocked a great hole in the calabash and all the water poured out.

(3) *Ngafumanisa intombazana icela ngwayi, ngasengicela kuyo.*

Ngafumanisa intombazana icela ngwayi, ngasengicela kuyo. I found the girl sprinkling snuff, and I asked her to give me some.

(4) *Ilanga lingicobile amatambo; woz'ungicobile izintwala, ngisagoba ngala mafuta.*

Ilanga lingicobile amatambo; woz'ungicobile izintwala, ngisagoba ngala mafuta. the heat has quite taken the strength out of my bones; come and kill these lice (on my head) while I anoint myself with this grease.

(5) *Uti, y'ini engahela ingane yake y'enze le mikuba; nyahela nje.*

Uti, y'ini engahela ingane yake y'enze le mikuba; nyahela nje. he says it is I who accustomed his child to do these things; he's crazy, that's all.

(6) *Wa tlekeliliza amanzi pantsi, way'ekikiliza mina ukuti y'ini engawacela.*

Wati, ekhikiliza amanzi pantsi, way'ekikiliza mina, ukuti y'ini engawacela. while he was scooping up the water from the floor with his hand, he was making hints about me, that it was I who split it.

(7) *Ake uy'ake kanye futi kusakhanya.* please build it up again once more, while there is still light.

(8) *Babeka izikhwebu zombili.* *Babeka izikhwebu zombili, they put down the mealie-cobs.*

(9) *Babeka izikhwebu zombili.* *Babeka izikhwebu zombili, they looked at the mealie-cobs.*

(10) *Babeka izikhwebu zombili.* *Babeka izikhwebu zombili, they were gathering mealie-cobs.*

(11) *Wati, esaphoshiza amanga ake, kwaposhoka ubovu etumbeni elisemlonyeni kuyo.*

Wati, esaphoshiza amanga ake, kwaposhoka ubovu etumbeni elisemlonyeni kuyo. while he was jabbering out his lies, some matter was ejected from the abscess about his mouth.

(12) *Lapo sowuputukile (umuti), ngowuvumvuzela esilondeni, lapo ngiputukile kona.*

Lapo sowuputukile (umuti) ngowuvumvuzela esilondeni lapo ngiputukile kona. when I have crumbled it (the medicine) into powder, I shall sprinkle it on the sore, where I got grazed.

(13) *Uwe owabaqata, nisaqata lapa-ya entsimini.*

Uwe owabaqata, nisaqata lapa-ya entsimini. it is you who put them up to fight, while you were ploughing up new ground in the field over there.

(14) *Leliqubu ngiyakulibeka kuleliqubu, lapo ngasiliywa umfana onezqubu kimi.*

Leliqubu ngiyakulibeka kuleliqubu, lapo ngasiliywa umfana onezqubu kimi. this down I shall place over the bump where I was struck by the boy who has a spite against me.

(15) *Utofile wena, kodwa ubatata lo tofile.*

Utofile wena, kodwa ubatata lo tofile. you are humble, but this potato is soft.

(16) *Wati umlungu, angaye kutshela leyo ntombazane, inganti way'etanda ukuti angaye kutshela.*

Wati umlungu, angaye kutshela (pronounce chela) leyo ntombazane, inganti way'etanda ukuti angaye kutshela (pronounce dishela), the white man said I should go and court that girl whereas what he wanted to say was that I should go and tell her.

(17) *Umlaba kawumili kuwo wonke umhlaba.*

Umlaba kawumili kuwo wonke umhlaba. the nice plant does not grow in all parts of the world.

(18) *Ungicebile enkosini, ebona ukuti ngicebile.*

Ungicebile enkosini, ebona ukuti ngicebile. he has accused me to the chief, because he sees I am well-off.

(19) *Utwele isisila sendhlazi; kawuyikuba na sisila na?*

Utwele isisila sendhlazi; kawuyikuba na sisila na? You are wearing the tail of a colt; will you not cause a dislike for you (among the girls)?

(20) *Uyibhobo ezintombini ngako, ngoba esuk'el'ibhobonje, engenal'uto, ukupela amahobe amabili.*

Uyibhobo ezintombini ngako, ngoba esuk'el'ibhobonje, engenal'uto, ukupela amahobe amabili. he is rejected of the girls on that account, because he is a poverty-stricken fellow, possessing nothing but a couple of pigeons.

(21) *Inkomo engayizuzi eTekwini, nantsi izuzi, kungati itanda ukuzala.*

Inkomo engayizuzi eTekwini, nantsi izuzi, kungati itanda ukuzala. the cow I got in Durban is moving restlessly about here as though it wanted to bear.

Now, dear readers, which of the two methods of writing Zulu given above is the easiest to you to read off without mistake, the easiest to you to understand without any doubt, in a word, the most sensible, the most correct? Give your answer to all such as still persist in using the first of the methods above.

It has been suggested that dots and such like signs should be adopted in our improved orthography in preference to increasing the letterpress by so many "h's" or other additional letters. Such a course might certainly be preferable if it were only practicable. But it is not practicable, and there is no hope that it ever will be. No single printing-office in South Africa has the necessary dotted type, for such manner of printing, and make no mistake! no single printing-office is ever going to show its business-like incapability by ordering a special founding of expensive type, in view of the insignificant call for Zulu printing. Our only course, therefore, is to invent a manner of writing the Zulu correctly by the use of those types which every printing-office in South Africa is now and ever will be supplied with.

I now append an average specimen of the new type of writing as it would generally appear when in print. I have selected paragraph out of the Revelations of S. John (chap. VI). The one style is that of Colenso's Testament; the other mine.

Ngabona, qed' ub'iphenye uphawu lwesthupa, kwakukhona ukuzamazama okukulu, ilanga labamnyama njengendwangu yoboya emnyama, lunyanga yonke yafana negazi, izinkanyezi zezulu zawela emhlabeni, njengoba umkhwane uyutshuka umqobo yawo, uzanyazanyiswa' sipepo, izulu le'muka njengomqongoqongo wenewadi ngoqongile, kwaba y'ileyo ntaba nesiqing'ing' kwatutwa ezindaweni zako, amakhosi omhlaba nabakulu nezinduna ezinkulu nabacebileyo nabanamandla nabo bonke aba'zigqila nabazibusele, baenti emhumeni nas' ematweni ezintaba, bathi ezintabeni nas' ematweni, 'Welani iszu kwetu, nisisite ubuso bohlezayo pezu kweshilalo nolaka lwemvanya. Ngoba sokufike usuku ololaka lwayo; ngubani ongumayo?

Ngabona, qed' ub'iphenye uphawu lwesthupa, kwakukhona ukuzamazama okukulu, ilanga labamnyama njengendwangu yoboya emnyama, lunyanga yonke yafana negazi, izinkanyezi zezulu zawela emhlabeni, njengoba umkhwane uyutshuka umqobo yawo, uzanyazanyiswa' sipepo, izulu le'muka njengomqongoqongo wenewadi ngoqongile, kwaba y'ileyo ntaba nesiqing'ing' kwatutwa ezindaweni zako, amakhosi omhlaba nabakulu nezinduna ezinkulu nabacebileyo nabanamandla nabo bonke aba'zigqila nabazibusele, baenti emhumeni nas' ematweni ezintaba, bathi ezintabeni nas' ematweni, 'Welani iszu kwetu, nisisite ubuso bohlezayo pezu kweshilalo nolaka lwemvanya. Ngoba sokufike usuku ololaka lwayo; ngubani ongumayo?

The slight difference in the increase of lettering and space demanded by the improved style is so small as to sink into absolute insignificance when we consider the manifold advantages it bestows.

To be continued.

SEANA MARENA.

—O—

Wonke umuntu usezwile ngo SEANA MARENA. U SEANA MARENA seku iminyaka eminingi ebhekene nezifo nobuhlungu babantu bokudabuka.

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Awesibili abizwa ngokuti amapills ka SEANA MARENA aluhlaza ngokute tyoko, lawa mahle ekudliseni elandela awokuqala. Kuqala umelwe ukuba ukucuke umzimba ngokuhlala AmaPills ka Seana Marena aluhlaza, kube ikona usudlala ate tyoko.

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May 17th 1905.

Mr. C. Stevens.

Sir,

Ngiti kuyimfanelo ukuba ngi kwazise umsebenzi omkulu owe nziwe amapills ka Seana Marena aluhlaza ku Mrs. O. L. Makhemba, ongumkami. Kade aye guliswa inyongo, okwa menza agulise izifo eziningi, ezinje, ubuhlungu emzimbeni, nase zingalweni, ubuhlungu nase mhlweni; esebuhlungwini obukulu kuko konke loku, bonke abambona- yo ba ngakolwa ukuba ngiktyela iqiniso lodwa, futhi angu nakwala ukuba uyazise lendaba. Ngalinga odotela abaningi, nga lahlekela imali eningi, ngaze ngabo impabanga, noko angasizwa luto. Kwaze kwati ngefunda ko nyuzipepa ku "Basutoland Star" naku "Tittle Light" ngafunda indaba nga mapills aluhlaza enyongo ka SEANA MARENA, njengoba ngase ngipelelwe isibindi ngemiti engayidlhali ngapambili ang kolwanga, kodwa wang'iza u mketekisi u Mr. Jacob Mofubetsoana, ukuba ngi walinge amapills aluhlaza ka SEANA MARENA, nga walinga, nga bhalela u Mr. C. Stevens ukuba ang tumele amagabha amabili nga wanika umkami ukuba awalinge. Manje le seku eyesitupa inyanga epile kahle, use simweni esihle. Uyalamba, ana luhlupo aekade enalo.

Ngake pakati kwa Maserua ne Marseilles Stations. Izi- hambi ezisuka ziya e Maseru noma zibuya zifumana umka- mi epile kahle ngexxa yamapills enu, ngiku nikela lenewadi ukuba uyi shicilele, kufunde abangaziyo nabanga ngaziyo. (Sig.) L. P. MAKHEMA.

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—O—

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