

Emkunjini i Ebœ eponde
eQuittah, Gold Coast;
West Africa

(QTTSHWA KWELIKA 81st)
Oct.

(NGU MISS C. LILLIAN TSHA
BALALA)

Intu yinje evazizayo, ukuba sabhanga-nama nombana wasierra Leone owa eyisilambhi gjeugati elwazi ulwi mi. Waba ngamhruphehi wab. Sapa kulendawo izintukeni exine, assidhi emaholele abamhlope amaFuleni (French). Kwati singu July 12th, 19 salibangisa eBathurst iTeke elinancé lamaNisi. Abanandu kulendawo beklitiki kwabesie Dakar, habukela beklitiki ezintwini zonke. Kukona iikole samantombazane nesabefana si qutash waa amweseli (Wesleyan Methodist). Sesuka ku lendawo sabhyla eDakar lapo umkumbhi walyisha amesoty angu 2,000 snesudi ayewela eFrance ebuyela ewenzi lawo iSenegal. Kwabi into edahukisayi ukubonu izinisa exiqoto zingenamlenze, exinyo sezinengalo ngayinye. Leba banta balhlaas owa emiqondwinyo yabo, abakuloni ulwimi iwancaNgisi nolwana. French ikopla ulwimi lweziwe sabayi. So. Sabi shiye eCearnele Senegal lopo bawelwa kuhle kwezimbu. Kose kona izindawo exiqoto lapa eNoshon-Janga exiqona zindawo zokufundela abat. Ubnunyasa buseyabeku kuleli lekiti.

Emashonalanga singu July 15, 19, saquebele eFreetown lapo sangenisa kono ago July 18th, 19, kusas a' eKoloni eFreetown, eSierra Leone kwakukona utoli olukulu, abantu abanandu babeti namaSulumanu atawa anaSyria. Pela kulendawo yiwone anaetolo zokutengisa ngokudhla. Batengisa kanje-amakomiki amastatu egewe ilavasi (rice) ayebiza cheheleni abayishumi nambili (from 2/3 to 12) per cup of rice). Isaka lalayis elelite ngawa nro 7/6 balitengisa nro £3. Leba bawebi basebetengi lonke iyalisi kubelimi lingakavunwa nesamini. Iudhala yabangalala kwabu-nandu abasenbels, indoda, 1/6 ngoku-kunje njalo lendo inabu-nantu abayishumi nabsfazi abat.

Kona ngazo lezi sinzuku izisobeni zezihihlo zonke kanye nesibebi, bapandhuluka bala nkesebenza bahala pansi izinsuku ernto. Kute pakati kwalolohilihi la'abantu abangafundi-siwe pomuzi wasiFreetown babekela anaSyria, izitolo zapangwa I m a l i ebbange watata abansundu. Eliye lamaSyria lalehalkeleza izikulungwa iye, kudhili kuhlezi kanyekanye; kuti ungenye inkati uiyise aya kona. Abelungu baseNatal kambe babekela abase Kipi njalo small yokwo ndhla uMatimkulu ukokulondwa kona. Kepa kwati ukufika kukaSobantu wakuliuwa umuma wemali waza waga da mandhla '2500' amakulu ampondo. Okwahamba kwahlebwa kwa kwa qcinha ngokubancunu abapati bezwe iSeNatal, babone ukuti bayadheka ngokuhleze bekokisa imali eningi kanga ngexegu elingesa namukha elingesa lenza juto olubi noma libuyi swa, bambuyisa weza lapa kiti. Loko ke kwenzisa engaseko uSobantu nro ba peli wagodudo nro June 20, 1888, inganti uLangalibalele angahle abe wabuyiwa nro 1884 kumbe nro 1385 nra ngingaposi.

Angazisa ukuba ukutokoza kwenkosi kazi namakosazana nabantu bakaSo bantu kwaba ngakanani, bobaunse bensi 'omkulu obwabe ulwele nro Sobantu ufezekile. Kwasibala abantu bonke, angwapele amakosikazi ake nabantu baki, loko pelsi babogewele koma lapa eKukanyeni. Kwasibala enkulu ikabu kumakosazana shababis inKosi yamaHlubi kwawa futi enye yomunyu wasemaHlubini, unine kaMatsindina, umuntu wake.

AmaHlubi

(NGU M. M. FUZE.)

Konje bengaki kniba esesike sabo zwa owazidu inhihlo yake ngomuntu paga, wabukana ugozo nezhilohlo naba ngene baki ngomuntu nje enge ini na ye njengiSobantu njena? USomtseu noSobantu babetandu umuntu emu nye bahlukene ngamakanda; kodwa kwati ngokubulawa kukaLangalibalele bahlukana. Nenhliji yake ngokunja lo yaza yagena nasezalwani yake, yamfusa nbyo ngokubukela umuntu ohlopekyo, kwati nokugoduka kwe kuhomlhaba kwabangala umuntu wo nke, omnyama isilengzi sokuti "Konje usihiy nje asisene yumbuzeli oza kusizwela exizisini zetu esekile ngazo kuhomlhaba osibandholululayo."

Kanti-ke qal masitibene, njengama zwi alowo wasendulo, owesti ngokute mba kwake wati: "UYAHWE uya ngaluss, angiyikuswela luto. Nonxa nighembu esigodini setunzi loka-angiyikwesabu okubi nakuloko" Ma sikumbule ukuti kakude nati uBaba wetu, usipete sonke imihla ngemihla, nonxa sesilukene nabo bonke abasiti

Ishluko XIII.

UMUZI OWAPELEZELA ILANGA LIBALELE.

Abapelezelu uLangalibalele kwaba yindodana yake uMalambulu (owabe ebekele icalu lokubala umuntu), no nina omncane uNokwetuka 'oka Jozana' kwabuya kwalandela enye inkosikazi uVokwe, owabe impleki yeNdbluu kezi okaSobhuz; kwabuya kwaya oks Silele noka Sinoko 'abahesa batsha bobibili.'

Wahlala kona lapo esiqingini eRobben Island, wazi wakululu yiziwi like Lord Carnarvon obwe nro Secretary of State for the Colonies ngaleyi ukati. Bakulwala qede esiqi nro lapa uBafunlewa umuzi pakati kwomusi eCapo town, Okwaza kwati nro 1880, ukuhambela kukaSobantu eKini mdhla ebisile ukuva kuqinisa abeBendha lase Church of England kona, epeleselwa yindodakazi yake uDhliwadihi, wedhluwa waya kubabo no, sebe kune nroKosi yamaZulu uCetshawayo. Wabafqyanisa behlezi kahle betokozi bobabili, indodana noyise, behwana, behambela kune nro nro yabo, loku pelsi indodana yabo inomisi omkulu kona le; ati uiyise angapisa utshwala nendodana itelhwe iye, kudhili kuhlezi kanyekanye; kuti ungenye inkati uiyise aya kona. Abelungu baseNatal kambe babekela abase Kipi njalo small yokwo ndhla uMatimkulu ukokulondwa kona. Kepa kwati ukufika kukaSobantu wakuliuwa umuma wemali waza waga da mandhla '2500' amakulu ampondo. Okwahamba kwahlebwa kwa kwa qcinha ngokubancunu abapati bezwe iSeNatal, babone ukuti bayadheka ngokuhleze bekokisa imali eningi kanga ngexegu elingesa namukha elingesa lenza juto olubi noma libuyi swa, bambuyisa weza lapa kiti. Loko ke kwenzisa engaseko uSobantu nro ba peli wagodudo nro June 20, 1888, inganti uLangalibalele angahle abe wabuyiwa nro 1884 kumbe nro 1385 nra ngingaposi.

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Ishluko XIV.

URUNGAKO BAMAHLUBI EKUKA NYENI.

Amakosazana abes'ekukanyeni yila wa: '1' U'Mzamose 'oka Sobhuz' unina kaSiyeu noNeku noZiLwile; '2' oka Mandhlangampisi uNin a wamedodana omibili; '3' oka Ndumndumu unina kaZetshuke noMukwua; '4' oka Mboni unina kaNozipo noMbula noZifos; oka Malungu unina kaGandawana no Jabhisa nodedewabo omkulu; '5' uVo kwe 'inkosikazi eyabu yalandeli oka Midakane y a y a enKosini eRobben Island.

Isaziso

UTINI NEZINKULUNGWNE EZINGU 26 ZOMPNDWE?

Amakoso, ezinkulungwne esigou 26 kompondwe ayokulunywa nroMgci belo singu 16th kulepulu esikoleni sabantwana esiku Grey Street, eduse kwaZiHlubini, Durban kengenwa nro 4 p. m. kupunywe nro 6 p. m.

Ilanga la= SeNatal.

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ILANGA LASE NATAL

Friday, November 14, 1919.

A NEW DEPARTURE.

NATIVE TEACHERS' JOURNAL.

We have received a copy of the first number of "The Native Teachers' Journal", from the Education Department of Natal, and we extend to it a hearty welcome and wish it a long, happy and useful life. It is a quarterly production, edited by the chief Inspector of Native Education, assisted by Inspectors of Native Schools, and others engaged in Native Education. Its avowed aim and object is to benefit, help, and guide all who are connected with this work, and to promote a feeling of co-operativeness between all teachers of Native schools and the Department concerned. If we are to judge from the articles and other literary contributions contained in its first number, we are of opinion that this Journal will succeed in attaining its end.

It may be interesting and stimulating to our readers if we notice in detail a few of the outstanding features in this first issue. Dr. Thomson, although burdened with other duties, has found time to contribute a short but very useful and much needed paper on the "Prevention of Disease." Here he calls attention to the necessity of concentrating on the "cause" rather than on the "Signs and symptoms" of all diseases, and he gives the best advice for the extermination of those germs and microbes which surround us on every side, and which are really the cause of enteric fever, cholera and dysentery. "For instance" says, "plague is carried by the flea, typhus by the louse, and relapsing fever by a tick." Seeing that Influenza has played such havoc with our Native people we hope he will at some future time publish helpful information on the best treatment for combating this terrible scourge by possibly simple means within the reach of the poorest Native.

Another interesting and instructive paper is contributed by Miss E. H. Hopkins on the "Equipment of a Native Teacher's Kitchen" showing the essential articles required and how Native crafts and Native materials can supply many household requirements.

An extremely important contribution on the "Present State of Native Agriculture" comes from the pen of Bernard Husse, and the subject is of national importance, so much so, that his close observation and knowledge

of the subject should rouse not only interest but a complete reformation in the methods at present prevailing among our Native farming population. Indeed their ignorance, their want of method, and their general slovenliness are the result, for the most part, of conditions over which they have little or no control. The Bantu race until recently have not interested themselves in agriculture; they have been a pastoral people, and, therefore, they require training, education and guidance in the working of their lands. They cannot compete with the Indian in the market. "When" he says "we pay a visit to the market in Durban, we shall

find that it is the Indian not the Native who stocks those markets with his vegetables." Education in Native schools hitherto has been too "bookish" and many half-educated Natives have been on this account inclined to despise manual work. The unsatisfactory system of land tenure has been their greatest drawback. He says on this point:—"By far the greater part of the Natives live in locations, under the tribal system, or on European owned farms as tenants. In the location the chief can give or withhold fields almost arbitrarily, while the position of Natives who are tenants on a farm is not much better. Apparently the only satisfactory system to which the march of civilization must eventually lead is individual tenure or ownership."

If however the Education Department or the Union Government means to help the Native in reforming his methods of farming, far more must be done than merely affording the Native schools a smattering of agricultural knowledge. We would strongly urge the establishment of Native Agricultural schools, where a knowledge of modern farming in all its branches embracing irrigation, fencing, manuring, wind-mills etc. could be properly taught. In fact such a school might very well have a separate Department where Native nurses and Native surgeons could be trained under European supervision and instruction. The sanitary and present health conditions of the Native population require immediate attention, and it would pay the Government and South Africa generally to spend more money in the establishment of such Institutions for Natives.

We notice also, with some disappointment and dismay, it must be confessed, that this first issue of the "Native Teachers' Journal" contains a number of Inspectors' Reports with the names of the teachers and the names of their schools published in full. With all due deference and with a sincere desire to further the helpfulness of this Journal, we may point out that criticism and the publication of criticism, if constructive, is helpful, but it would be equally helpful and less offensive if the names of schools and teachers were omitted. In no other department of public life is the weakness of the worker published so broadly among his fellow-workers. Such a policy is neither kind nor wise, for it by no means helps that spirit of co-operativeness and sympathy between the Department and its teachers, which is so desirable for real progress and the fostering of which is one of the expressed aims of the Department in this Journal.

At the same time we wish the Journal every success and congratulate the Department and the Inspectors on the new departure which is bound to advance the cause of Native Education in every way.

Mr. Siboto has made the venture, but it truly expresses the feeling of a great number of earnest and well-living native people of South Africa. No truly reasonable person will take exception to this attitude, for it only suggests the propriety of acting in a manner that would be good for all persons in South Africa to adopt, and put an end to the degrading practices that are continually causing European colonists to growl, complain and to threaten the powers that be. To-day so-called civilization is not commendable, and that is why some do not see the wisdom of trying to get blood out of a stone.

Health Notes
By Hygienist No. 39

(Reprinted from the South African Medical Record).

Sir,

In this Division (Alexandra) there is one private native hospital, with about 18 huts and accommodation for about 36 patients, attendants, and four nurses, also one Indian hospital where about 30 natives or more can be accommodated.

In cases of infectious disease in kraals, the Magistrate sends the District Surgeon out to diagnose and supply medicines if necessary, but in case of serious disease, where a native treatment is absolutely necessary, the native very seldom goes to the doctor. He has much more faith in his own doctors. I will refer to two cases I had lately. A man had his leg crushed between two trees of sugar cane, amputation above the knee was absolutely necessary and I strongly urged him to have it done in the Indian hospital, where he was. Every thing would have been done free. He absolutely scorned the idea, and asked to go away to his own native doctor. Eventually he went, and was treated with 'muti' until he died a month later, with the leg just dropping away in bits from him.

Another patient in my private hospital, had been sent by a white man from Umtwalamu. He came in with a big abscess and suppuration extending to the whole of the foot. I made two large incisions, but no more because he was nearly dead. A week later he was much better, and then asked to return home, where he wanted to be treated by his own native doctor with 'muti'. He is now dying, with practically no hope of recovery.

The institution of Native hospitals where cases can be treated free at Government expense, is absolutely necessary, but this is not sufficient. Special care has to be taken not to offend native susceptibility, and native nurses ought to be employed at such hospitals. Besides that we must educate Natives to appreciate such native hospitals, and this can only be done by educating the native medicine man on European lines. The first thing to be done is to make it illegal for any Native medicine man to practise medicine unless he has a diploma. The two above referred-to cases would have eventually followed the advice given by me, if no native doctor practising medicine had been available. All Native doctors must be taken away, as they are generally much worse than nothing at all. Natives will then naturally go to properly qualified doctors for advice.

How can a Native ever appreciate treatment of an European medical man when he can get treated by his nearest neighbour, who will promise him the most wonderful results from the special "muti" nro? As in all cases of illness, several will get better in spite of the absurd treatment, and the native herbalist will then glorify himself on the splendid results.

As a further proof of the fact that natives do not appreciate help on European lines, I will refer to the case of a fully qualified native nurse and mid-wife, who was going to settle on a Mission Station. The people there asked her what she was going to do, and she said, she was going to treat patients.

But they said, "What is the good of you although a nurse, if you were not taught to examine patients, and give them medicine? We can look after our own patients ourselves."

"But", she said "I learned how to attend to women in labour". For that, the others said "we have our own native midwives" (meaning some old native women who treat certain cases in the most barbarous and inhuman way.) Even a free dispensary, where natives could be treated and receive medicine for nothing would not be appreciated by the natives. I had a free dispensary in Zululand, and very seldom I had any natives come to me. The Native is accustomed to pay very high fees for the "muti", and it is quite natural for him to think that the white man must have some reason of his own for dispensing medicines free, and more often he thinks the medicine is just cheap stuff, and hardly suitable for the case to be treated. If the native wants to be treated well he will pay me for my medicine, but more often he will go to his own medicine man, his family doctor in some case and in some other cases the so-called "specialist" and he will travel scores of miles to see this kind of specialist, when just a few miles from his place he could have found an European doctor who, for five or ten shillings would in the great majority of cases have cured him.

In conclusion, the providing of free hospitals and dispensaries is a necessity but will not be used freely by the native unless the practising by native doctors is made illegal, and natives are taught to appreciate treatment on European lines by providing a sufficient number of native nurses and medicine men with diplomas, obtained in European hospitals after a number of years of tuition.

Native Practice.

(Reprinted from the South African Medical Record).

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