

Lapo kuhamba kona
Umafukuzela.

Osola abati amaNxusa
ayelani Peshey.a.

(Ku Mhleli we "Langa".)

Kube ligungu kuye wonke uZulu ukuba umfukuzela ameno inhlango. Usuku eGoli emafukuzela epete aznewadi yebandha lamafrica eyewewe sive akRev. Ndwendwa noNgabane betakela inhlango bebe nokuoti betakela ukuya kodwa behlwe amadila ex:nyoso. Wafuku kumunzane olioniphi-kileyo. In Mr. W. W. Ndhlovo eFiliidu benu Muholo. Wamysiso etiota wadiba idia, wayinisa umlungu iMotor nge2 wantambina. Ute esapuna wakangwa intaba eyidimde yequadolelu paisti uye yambawa amalale, wewa ukuti amtiwa nje kileya. Nkompozi kubuya kwenzive ngwao iOkwe. Loko okomobilikisa insimbi negolide noCopper. Beta bashediha lapo wakawana inkompontu enkulu yaseHlobane yaanakala enzitu ipambili kunesiwayo ngoba ikipa 40,000 tone neyagaya. Sekusizwa umzana ovutiwayo eHlobane. Beta una bambuke emwaeqani, qonde eNgope, batata oya eNgope. Ngasempansula nka wakangwa enyo intaba okatiwa Inyati. Tsikaliyi sayi kukonu omkulu umshini ogoula amalale ambwokonu abuNphofu of Amonaia, umqubu wokvundua amesima. Kokonu omkulu umshini osewabu easkiwa ngomotra. Ngale kuktos istando esti kuli ciuti amalale abe etiwa kuso, kuti yonke imbaulewua eqanqa kuwabu hanyu amapiyi ayimibhoko ayijen, kulesi izimbisa, besa kufakwa umtido ojoga amaqikata sfana nkhukela. Ihlanjuleni is ibe umqabu. Mikha umbenzini emqalwa abelungu keleliwa. Beta ukuba badhile lapo baqamuka esikuleni, asigidi semitombu yolkumku. Owasi uMkuze esasni nayo angamangala ukuti uyeqo, lapa lapo siwuwe'e kous. Phe, basidu pte ngeMotokali i diis less s'godi base baehonwa ilanga. Bahambu behlanga nemihambi yesikuluthu sambhunu dhu eko kotoletu. Kute sekupelo ukhulu bifiyulule esitolo esengenhu kwehlati elisabekayo iNgome. Balala, okusa kwabona yibo, budukuna bevhindu ihladi beqamukela ngenhu bebla beuyuka emishewu ni yongwago, kwangwa taisayekopala. Wajabulwusa ukubona anakulupayo ananqini kuleza zintu. Umakutu chlesi njeVangeli liyabukha kwaZulu. Lawa swase Lutela. Beta nra beduudile base bebya buba, lapa sebe hambe benu iEngine yeMotokali isiehi, av. itilisa amantzi ngokotuwa imimano. Beta ukhulu bafike habhijwa emfalen, wabe uya'atele umyobhu yangena pansi odaken. Yaitingko, lapa ukuti kazokwezuwa njani. Kwase kufaka iminsiwa sisihembela dasuwanza sabakipisa yona odaken tayiwulu sossawa, yiti labaya bepepe izinkulalo esiqondone kwaNongoma. Bafika, bekwangwa nje ukolomu egibele evakasha wakokosa ukubabona wasebhaya lapa kublungene kona, ya wadhlala wayobonana noMantehi kwa Nongoma. Ufika iizakabi ixitata amathee ugodde ukukulele ibidhu yan-tsh. Ezomhlangano sibhalive nizodiza.

Izaziso saka Masiza Office
ngama Dawber's
Remedies.

Bangane.
Ngasise iizibobo ukuti songivule Office lemti yami kwi no 5 Mills Arcade, ngeko yonke imiti yalspa kwa Lacome, inokufumanisaku kona. Ke sibone ukuti iyons ndawo enhle eseduse nesiSteshi fati. Ke uma ugonda uku bonana nati, bona ngeplangwe ellio tywe ukuti: MASIZA OFFICE, elise sitome songewanya, tyotike uma usumti pansi kwafo, ngena ngomuhube, uykabona elinye elinesitom: se Ngewa nya futi, loloko lisamyang we Office letu, ngakoke usuyakungena pakati ukuofukuyu.

Ke sinokukwenzela nomu yini lapa, nomu ufumani sinokukutole. Abagu liwe ahero, siyabapata singabokisisi luto, nukukipa amasinyo siyabakipa nje ngomsa asibisi luto ngaloko, uma amehlo alko siwabona ukuti ngobukata tsho bawo adinga isibuko, izona esibiza imali ingaso.

E, zonke izinto unokufumana. Umsufuna ukudhla kweziLangu nome kwe si Zulu, sinokukufumanisaku kona. Isinewadi zokufunda sabantwana, isinewadi zamaSonto, namahabhehi, nome yini ongase syidige lapa eDro bheni ibuse la'kitina sokucela ngayo kahle.

Ngakoke ababaleli, isinewadi mazi bhalwe ogaleli igama, malelikeli: MASIZA J. BAINES DAWBER, P. O. Box 853, Durban.

Kufunwa

Umuntu nomu iColoured
okwazi ukuzanda izie tuto.
Ofuna lesosikundhla mabhe-
kise k':—

M.R. S KOBRIN,
Church Street,
Vryheid.

Ukutanywa kuka
Sobantu.

(Ku Mhleli we "Langa".)

(I qutshwa kweleibhule.)
Ekuva, osikadhlenu saku kwassia kwesa, esiyi isinduna Engisikambu-yilego yilego: Davis, Magna, Jojo ka Nyoxana nabanye engingambondu kahle; kwaLendu uMr. Edward Foster oswabe eni esidmeni ago 1860 ekweleni kaka Sobantu eyakutuwa ilele lake no Bishop Gray wasi Kipi Nayo. Fosters loss wayipaza impahla ye-akosi yaka. Kwati kodwa agnuso nobubole buka Sobantu wambukela, waboye wamniku inzili otile ngoba wabe esewela evapeleya.

Akumanalisi akuba uSobantu elonge kaugaku, anjalo obhelo yimihola yokupanga impahla yake; bonke abulungile benitwa njengayo njalo; esigowagowa lesi esessiu esikuye si-mfando kakale; ngoba yati neNKOSI kuta ilangile, yenza imibesweni esibile kabantu konte, badhulu bayizonda, bayicano kela, kwasa kwagcina ngokubu bayibululwa okwakatobi obulawa agokujwana ngensu yokuba egida absy-bole; bayihulwa ngokuyiwisa ubahula obukala botuyibetela entini iswa, ingafilo. Okuyabonabokwa ukuti bo-bole abulungile abzam, okulandela ukhulwa emayaweni aye bayakwa begezandwa ngabane embaleni.

X. I. Esias kwini z nyaka 1859 twafika nMzawu, uyice uKhalema uKhalema, inkosi ka iya nsidolana yaka. Naga uMagwaza kutiwa kaya-Study laps kwakahlulu yona intosi Wadi uba angas (lolu pala uKhalema w... engene kanya nje andhini) wati kuya uSobantu. "Magw za, n... ianda ukuba uKhalema abu optiwe." Wapendulu uMgwaza wati, "Nkosi, uti kensiweni nje kuyini kon, ukubabatisha loku no?" "Ngifuna ukabu abu ngumutu kaBabsi oPenzu," kusho uSobantu; "angrayeni imikuba amibi." "Wo, nkosai," kababu uMagwaza, "kanti wena utanda ukumensu ikolwana nje? Ngiyamwana smuntwanu olifana ngeb, u... wayisa umutwanane esikolentu kwaMheli, lapaya eSeleni, kepwa ujina usabo eyato uyombona uiske kintwa uhmble uye skatititwa, aye agolite enzambonauza, Ngiyaleba, Nkosi, ikolwana."

Intoki ayipadolule kalawo mazwi, yasimse yatafa iuwayi yotakule yavintu uKhalema u... u... wayisa umutwanane esikolentu kwaMheli, lapaya eSeleni, kepwa ujina usabo eyato uyombona uiske kintwa uhmble uye skatititwa, aye agolite enzambonauza, Ngiyaleba, Nkosi, ikolwana." Intoki ayipadolule kalawo mazwi, yasimse yatafa iuwayi yotakule yavintu uKhalema u... u... wayisa umutwanane esikolentu kwaMheli, lapaya eSeleni, kepwa ujina usabo eyato uyombona uiske kintwa uhmble uye skatititwa, aye agolite enzambonauza, Ngiyaleba, Nkosi, ikolwana."

Kute ukhulu kufika usaka lokewuya koda ngogebi ngisaaqinisa ngalo lusu mbaambe kwakatood-Friday.

P. M. ZULU.

Ezase Alexandra.

Sike sabon uMr. noMrs. J. H. Langari bafike ngeMotor Car kaMr. Sol. Nxumalo.

Oulupak le lapa nganVangeli wase Weseli uMr. S. P. Ntingane okushone amntwana elandela unica. Umugwabo u... u... u... u... u... u...

Ubayile uMr. R. J. Noab eHospital lokulo ebawenahabu omkulu. Babu-ku uMr. Alfred Mkize.

Oulupak le lapa nganMr. B. P. M. Zulu. Saloku kwashi istolo sake wabu enyuka Asizi ukuti uyozi ukononu.

Oya eNigel njeMr. C. A. Ngibba uste shelele iizinsukwana.

Oke wabuhulu lapa nganMrs. Makalima, kolwabu uscoozono.

Olikile lapa nganMr. L. L. Lamata (Kade) esabona into yehlele kwa- dade wabo ukutshewa istolo. Uvela in eMafekeng. Udawebabo nganMrs. E. P. Mart Zulu.

Usaziso umntwana kaMr. noMrs. Wm. Mapamulo oke wabo umkubane u... u... u... u... u... u...

Bayangxangwa abuRoleng balungu sali inkosi yano osigatzi izofa lapa. Baholwa ngulMr. J. L. Moposhwane wabu wabo iChairman yalapa ngayo 1918.

WHOOPING COUGH

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Manufactured by Sacco Herbs Extract Co. Ltd., Cape Town. S. S.

Ilanga l2 = seNatal.

Dry-land Farming.
(By H. S. DU TOIT.)

Government Dry-Land Agronomist
For the Union of South Africa.

CHAPTER II.

Different methods of applying
the Dry-Farming System under
different climatic conditions.

These are:—

- (a) Where the rainfall takes place during the growing period of crops and where irrigation is not applied.
- (b) Where the rainy season coincides more or less regularly with part of the growing period, irrigation is not restored to and to a certain extent an accumulation of soil moisture must assist in helping the crops to maturity.
- (c) Where no regular irrigation is possible, the rainfall is uncertain or irregular and a scientific accumulation of a certain amount of soil moisture is necessary to mature the crop.
- (d) Where the "Soilman System" is in use during the growing period of crops and where irrigation is not applied to accumulate sufficient moisture in the soil at times of thunderstorms or floods for crops to subsist and mature upon during their dry growing period.
- (e) Where the "Food Water System" is in use for more or less the same reasons as mentioned under (d).
- (f) Where no rain of any practical use falls during the growing period, but where there is a fairly good rainfall during a period when it is not the sowing or growing time for certain crops and where such crops have to grow and mature on moisture which has, scientifically, been banked up in the soil during the rainy season.

In the broadest conception the words "Dry-Farming" would include all cultural systems, where irrigation is not applied regularly during the whole growing period, and in the most limited meaning of the word the definition under (f) would probably exclusively apply. The question raised by the agricultural community has however always been, what names are to be given to the systems under (a), (b), (c), (d), and (e), as these too are surely not irrigation farming. It is true that (a) is sometimes called "Humid" or "Moisture farming system," because the rain falls regularly through the growing season, so that there is no necessity for soil moisture conservation or irrigation works, as is the case with wheat and oat crops in the western parts of the Cape Province.

A short summary or explanation of the different Dry-Farming systems may here be necessary and in giving this it will, at the outset, be evident that Climatic Conditions play a great part in all the systems mentioned. System (a) has already been dealt with. System (b):—In certain parts of the Union of South Africa it rains very seldom and, if so, very little during the winter months, though in normal years it is fairly certain that at least useful showers of rain will commence from the middle or at the end of September or October, and in some places even later. Generally the rainfall increases and becomes more regular as the summer advances.

The sowing season for winter crops, with exceptions, is generally from April to July. During these months it rains seldom or very little in certain parts of the country and the grain farmer in these areas should see to it that sufficient moisture is conserved in his arable lands for crops to subsist upon, at least until the first rains fall. These rains will further assist the crops to maturity.

(To be continued.)

Tasisela Letter

I pointed out to Makosi that there almost have been and still is a means of origin of errancy. Makosi looked surprised and said, it is strange that I had never thought of that. I said it is not logical to suppose that God had in any way originated evil, yet it is certain that evil has grown out of the Native that on any other class.

Although the other classes do suffer to some extent there are alleviating influences in that they have a share at the making of the laws that bring about this condition and they have lived under civilised rule long enough to understand the operation of the hard economic laws. For lack of good and proper instruction the mind of the Native must wander into ranges of mental argumentation that would surprise the man in the street. But it is not to be wondered that this is so as the Native has not been taken into the confidence of the authorities in all matters of their government. The reason for this is very hard to understand and it has been the cause of much misunderstanding and estrangement as between the races.

Should the Low Grade Mines eventually close down thousands of Natives will be thrown out of employment and their present hard lot will be made worse and the embitterment against the authorities aggravated.

Those concerned seem determined to close down because they look upon it only in the eye of their own white labourers whereas it has been shown by good thinkers that with the reduction of most of the unnecessary white labour the poorer Miners could be made to yield at least a small profit and not work at a loss as hitherto.

The new postal rates are thrust as

it were upon the people without any

due notification in the Native Press.

The result will be that many Native

correspondents will be penalised

for the few coming weeks on a regulation they knew nothing about.

Bantu Sociology.
THEIR MEDICINE PRACTICE.

(Concluded from last issue.)

THE BANTU A NATION.

Though our ancestors have had no written law, it is a fact that from the very dim antiquity of the past, they have had a moral code, which I am not afraid to pit against any moral standard, be it Eastern or Western, civilised or barbarian, ancient or modern. To wit, the fine Zulu physique in particular before advent of civilisation, was an index of the Bantu high moral standard. That being so, we demand that if there be any changes and modifications in our social order it must come from within. No more objectionable interference!

MID-WIVES.

As I have said before I repeat that these are not wanted. Yes, they may be desirable to those natives who have entertained those mischievous, hairy and wayward European ideas of "emancipation of women" and to those natives like myself who have been spoiled of their land and have been obliged to congregate in those insanitary demising zones called Urban Locations.

For these Native ladies, yes, a midwife

is necessary and a surgeon for difficult cases. But hearken to the other side. The natives bearing

such names as "Mountain, River,

Veld, Road, Forest, etc." do bear

record of the vigour, virtue and powers

of endurance of a Bantu expectant

mother, telling forth the wonderful

Providence of God, and prove the spirit

of co-operation of those concerned.

SMELLING OUT DR.

Sir, if civilisation will permit Spiritualism, Christian Science Mesmerism in relation to disease and sickness, then there is no reason why Native "smelling out" should not be allowed, so long as it does not commit criminal acts and so long as it is intended to alleviate suffering and medical affliction.

PRACTICAL SURGERY.

In the past native generation this was common, resetting of broken limbs, binding with splinters and use of crude antiseptics. To give an example, I know of a case, a man of about 50 years who had a fractured chin-bone (others said it was a compound fracture) who refused hospital treatment for fear of amputation. He submitted himself to this native practical surgery school with the result that the fracture entirely healed and it is with difficulty to notice that he limps at all. Just compare this with the indiscriminate use of the knife by medical science.

ISOLATION OF INFECTIOUS DISEASES.

Even before the advent of what this was observed, say, in diseases like leprosy. Though our methods and means employed may be questioned, the principle of isolation is right and proper.

R. M. SIBOTO

Letter By Quiz No. 145.

The Native people of this country may well ponder over the problem presented by the various political parties who all desire the goodwill of the Afro-people although only comparatively a few votes are got from a small batch in the Cape Province. Some of our African people are simple enough to think it will be advantageous to them to accept the bait of a coming vote. That madly purist condition is the outcome of mental capacity. The quicker we realize that doggerel after that sort of nonsense cannot be of any permanent gain to us as a people, the better for us. It may split some of the electors for us to wait and grovel for the fruit that is to grow. Only manhood can enable a people to become a nation. I do not mean a political stop like most of the congeries of modern peoples are. I mean that true manhood and womanhood that can claim reliance and respect because of its helpfulness and ability in fashioning its own affairs and controlling them in a reasonable way. Monkeying after other people is just the reverse of what is requisite.

Role in operation? Do we consult each other as to what is or should our policy? Do we use the brains that have conjoined our efforts for common good?

It seems to me that we need urging to act on the high road of Royal manhood. The political parties have nothing to give, their credentials will not bear inspection. But although we do not seek their company, we are sure that honesty is quite necessary on both sides.

Wanted

Captive Native Saddle and Harness Satchlers. Apply by letter to Grearex Limited, Box 71, Durban, or in person to Grearex.

Retirement of Mr. Gebers

"To the Editor Ilanga lase Natal"

Sir:—The Ilanga lase Natal of the 30 Ult. bears a contribution, the retirement of Mr. Gebers. Being one of those fortunates who came under the direct control of Mr. Gebers on the retirement of Mr. Plant, I must admit frankly that at the successes I obtained in my school work are by attending, studying, carefully and by forcing in my school all the regulations, advice, criticisms, plans, etc. which were supplied to us by Mr. Gebers, either verbally, literally or through the channel of that valuable little leaflet, School Report, now defunct.

The education of the S. A. Native is a complicated problem to solve and lies but parallel to the Native question which seems to be very inexplicit in some minds but explicit in others. In former years the hunger for education was so great that parents resorted to sending their children to America and to the Cape for higher education. When Mr. Gebers assumed office as Senior Insp. of Native education a great change in the Native School Syllabus was made for our advancement. Generally indolent and ungrateful people are never satisfied. When a man has broken his arm, the surgeon must find the exact spot where the fracture is. He feels along and passes gently with his fingers. "Is it there?" No. Presently when the surgeon touches another spot, "Ouch!" says the man. He has found the broken part, and it hurts. Mr. Gebers was an inspector of the uncompromising kind, for he drove his rules instruction home and placed his finger on the diseased spot as the surgeon does and some teachers wined, "The inspector is too strict." Without wincing and blinking, most of the satisfactory and promising teachers of today have been more or less through Mr. Gebers' hands.

As your contributor justly suggests he would like to see this graduate materialized into some practical form as a token to Mr. Gebers that his kindness, and his goodness, and his earnestness are not things to be forgotten in a day. I would propose that the chairman of the Natal Union Teachers' Conference instruct the non-Secretary to summon a potential committee to meet, discuss and arrange what form of token would be desirable to present to Mr. Gebers at the forthcoming Teachers' Conference in July.

In conclusion, teachers past and present, let us be up and doing. Mr. Gebers has only done his duty and I hope that he will not feel despondent, for after all he did great things for us, and so it is our duty to be that far for what he has done, and that our desire is and will continue to be to look to him as our helper and may Providence encourage, succour and replenish his efforts on behalf of our people and that we shall again see his name advertised as "one of ours." These are strong statements but must be borne in mind that they come from a heart which has learnt from personal experience the true curative power of gratitude.

Letter By Quiz No. 146.

Dear Editor. It is with pleasure I greet the "Gamma Sigma Club" now launched at Johannesburg. It is one of those good signs that indicate a collective desire to foster those higher