

back to our columns, that we never disapproved the ideal, but only deprecated the manner in which it was brought about. It is here, however, and every one on the land should do the best he can with it, it were folly to do otherwise. Fancy a sensible man growling because his bread is a bit burned! We hope there is something better than that for us to give our time to. We had no intention of referring to the Union, seeing that native people have no legal right to make claims under that Union; but it occurred to us that as a matter of duty we ought not to let the false impression, that we natives are opposed to the Union, pass unheeded; it would have been abetting a serious mistake had we neglected to say a word or two by way of explanation. Good neighbourly feeling is to us more important, than mere political privilege. Treat all alike under one code of law, than no man has cause for grumbling. There can be no gain to the State, in any section of the community being wrong. The well-being of the State can only be menaced by wrong doing.

#### THE BAR SINISTER.

The Town council of Pretoria is making itself conspicuous by its resolution not to allow anymore admixture of persons of any tint other than the so called whites. Its intimation to the Education Department leaves no uncertainty in the minds of any person, be he with or against the theory of broad mindedness being desirable in matters of education. But it is just as well that people understand one another, the fact of there being only one of the Bantu daring enough to sit in that meeting, and that that was enough to affect the nervous system of Pretoria, and like the proverbial fly in the ointment to threaten a depreciation of its total value is really very funny; why this grand social demonstration in transitu? History, however, has its amusing sides as well as its tragic, and we take this little affair to be one of them. Viewing the event from our standpoint, we think it is better that it should have happened than not, because it is as well that the native people should know finally that the Abeyungu wish to travel on their own road in their own way and to their own goal. And bearing this in mind there should be no more settling down in Town Hall seats under the impression that it does not matter; it matters very much, for there are two distinct paths leading in to the future, and each people must abide by its own. And the bargaining between the two must be strictly commercial.

#### THE REV. F. B. BRIDGMAN'S LECTURE

Many of our readers will be interested in the valuable lecture given by the Rev. F. B. Bridgman in Durban on the 7th inst. and reported in the Natal Mercury on the 8th. In commenting thereon, we think that it must be admitted that further accommodation will soon be needed in Durban for the increasing native population. It is evident that native service holds its own against that of any other people, this, the majority of the people of Durban know full well; and as such has been the case for the last forty years, it does not appear to be of an impermanent nature. And here is the crux of the whole question. Viz: the demand, the supply, and the general conveniences arising out of the present mode of having the natives scattered among the householders hence when you find people applauding the idea of segregation, you are apt to feel an ironical smile flushing your countenance. The trying to pull both ways at once is rather amusing although stupid, yet men unreflectively attempt that sort of thing. The Reverend Lecturer did well in pointing out the necessity of not having all sorts and conditions of Natives in a location, if any Municipal professor will just look ahead, he will see that instead of location, it would be dislocation. And who, in all cases of bruise and blister is going to pay the piper? We may be sure it will be always the Burgesses. No one seems to take up the financial side of the problem; We think the next gent that addresses the public on the subject will do well to let the Burgesses know something of that all important side of the question. To suppose the cost can be covered by rents etc. simply means that the employers are to pay for the whole thing indirectly.

#### CONVINCING THE PONDO'S.

The Cape Colony Government has acted wisely in showing the chiefs of the Amampondo the value of keeping the cattle clean; no better plan could have been devised. We do not know from whose fertile brain the idea came, but we respect the gentleman whomsoever he may be. It is truly a utilitarian method and should prove to the Amampondo that they are living under an enlightened

government that has the welfare of its native factors at heart. We trust that the Amampondo will make use of the valuable objective lesson given them, and that they will not fail to show that they can be grateful for kindness shown them; this they can do by helping to make a complete barrier against the encroachment of Tick-fever.

#### MODERATION AND REASON.

We have to congratulate the learned Attorney General in the matter of prison Reform. The contention in parliament regarding the lashing of unfortunates, has shown that there is still a trace of the old barbarian spirit. Fortunately the ministry had not to submit to it. It is well that an act of mercy should qualify Natal's last legislative Ministry. The Attorney General has effected a measure that must have good results in more than one direction; and we say advisedly that he and his colleagues have entered into blessedness that comes of Mercy. Mr. Josiah Mapumlo's letter in the Mercury was quite opportune, and we thank him for his note on a subject that affects a very large number of natives. There are ways of punishing without resorting to brutality. We should remember that brutishness cannot decrease so long as it is fostered. The highest known authority has proclaimed mercy a godly quality.

#### MEDICINES.

I should like to draw the attention of our legislators to the Dale of Medicines in Native Eating House, Durban. The practice is very base and immoral to the sight of every reasoning man in the colony. The medicines used, are various: some are poisonous, others curative; the former are bought and used by young men who play a very evil part on our native girls, while the latter are being disregarded save in the time of fever etc.

A young man, courting a young lady who simply objects or scorns his suit, makes threats to charm or poison her.

The fact is evident that these medicines administered to girls, do not only break down their health, but also check or stop the issue after marriage, that is, they make them barren. Young men, in Durban, may be found of very often now buying these roots that they might both practise and spread this evil over the country and to induce young boys working in town to follow their example. For goodness sake consider this carefully; for if every soul nearly has to take part in this growing evil what will be the result? Will there be any multiplication in generation, when people who produce children have all to be thus treated? I doubt if there can be any.

These doings, if overlooked will ruin the whole country; because these lads do not only exercise their witch-craft (as it may be termed) in towns, but also outside, in the open country, they take these roots with them to poison any obstinate girl who may seem reluctant to take their way.

This never struck me, until I made my appearance at Durban, where, to my greatest surprise, I found a young girl buying some medicine to poison, as I understood from her her talk, another girl who had recently, come into love with her lover. At seeing such an act, unbecoming and horrible, I was bound not the less to make it known to the public, as best as I could that the race is going down hill.

#### History of the Zulus.

REV. A. T. BRYANT.

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#### 17. THE STORY OF THE NEIGHBOURING CLANS—THE TONGAS.

##### II.

We have applied the appellation of 'Tonga' to these particular neighbours of the Zulus; but whether we have done so correctly or not, demands some enquiry, seeing that the people themselves scornfully reject the title.

That there are people in Bantoland who pride themselves in possessing this as their own tribal designation, is well known to all—saye perhaps to the Zulus!—but, as far as we are aware, they are nowhere nearer Zululand than is the river Zambezi, along whose banks we meet with successive clans of BA'TONGA (by some tribes pronounced BA'TOKA), as well as on the shores of Lake Nyasa. Aye, so far away as the region of the river Gaboon, in West Africa, do we find bantu people bearing this Tonga clan-name. Yet it is none of these (of whose

very existence he is totally ignorant) that the Zulu indicates by the term. He applies it indiscriminately and generically to the Tembes, the Ntlwengas, the Nyembas, in a word, to every variety of East Coast Bantu people dwelling between himself and the Zambezi, and not belonging to the Suto or Kafir group—peoples, all of whom declare that they are not, and never were, Tongas! Undoubtedly there is a certain physical, social and linguistic likeness general to all these East Coast and Zambesian tribes, which marks their common origin and distinguishes them from the two neighbouring Bantu groups just mentioned. At the same time, each and all of them (save in the one locally mentioned below) possess their own appropriate tribal titles (which is that of Tonga only in regard to those few tribes above referred to). Most of those to whom the Zulus affix the appellation, indignantly refuse to have the name thrust upon them, regarding it as a contemptuous epithet. Amour propre and national pride are as strong with them as with the average English school-boy, who becomes immediately bellicose (though one scarcely knoweth why) when dubbed a compatriot of the French president or of the head of the Hohenzollerns. So too the patriotic Ntlwenzu or Tembe resents being nicknamed a Tonga, just as he would being a Zulu. Are, then, the Zulus wrong in applying the title to them?

To this we can answer neither Yea nor Nay. May-be, in centuries long, long passed, the aboriginal Mr. Kafir and the real Mr. Tonga (of Zambesian domicile) were much nearer neighbours than they are now. Owing to their innate migratory, and perhaps also bellicose, propensities, the parting was sure to come some day. The young Kafir offshoots, born in the new land, duly learned their old neighbour's name, but, not having known him personally missed the true point of its significance, and so began applying it, in a random way, to all soever as appeared to be remotely related to his family and came within their ken, to wit, the Ntlwengas the Tembes, and others, but who, in truth, were no more Tongas than the Zulus were Xosas.

Or, again, the process may have been reversed. The present day Zulu use of the expression, as a generic term denoting a certain 'Tonga' branch of the bantu family, as a term akin to that of 'Nguni' and 'Suto', may be the correct one. Those younger scions of the house who in older days wandered forth to the south (as the Ntlwengas and others), in the course of the passing centuries may have come to forget their family connections (which the foreign Zulu ever discerned imprinted on their cheek and in their speech), and finally to disown them altogether. Obviously the Zulu must have got the name from somewhere, and the source of it does not seem to be among those tribes now in his immediate vicinity. We shall nevertheless follow the Zulu use in these pages, employing the word as a convenient generic term denoting that particular branch of the Bantu race now mainly inhabiting Portuguese East Africa.

That there would be nothing unusual in such a supposition as that, just mentioned, is proved by the Kafirs themselves, who nowadays are almost wholly ignorant of what was probably their own original generic name, viz. ABANGUNI—the term 'Kafir,' of course being of foreign invention.

There is also another striking circumstance, perhaps unique in Bantoland, which seems to lend strong support to this latter hypothesis. From the Victoria Nyanza to the Southern Ocean, the great Bantu family is everywhere systematically divided, firstly into language groups (as the Kafirs, the Sutos, the Kuwas, etc.) and then, again, into clans (as the Zulus, the emampondweni, the Makhwakhwa, etc.). But in Portuguese East Africa, in a region extending almost from Delagoa Bay to the Zambezi, and having Sofala as a centre, this regular ethnological organisation fails us. There we find a heterogeneous mass of nondescript Bantu, speaking, it is true, divers dialects of the common East African type, but devoid of any common family name and absolutely ignorant of any system of chiefdoms or clans—a people, in a word, aware of no mutual relationship who have somehow lost caste en masse and as a natural corollary, something also of their character. Whence this chaos in the midst of order? We think there is an answer, and that it may be found at Zimbabwe—the Zimbabwe of the mediæval period. The foreign workers of those extensive gold mines and the consequent commercial activity in the territory bewtixt them and the coast, must have necessitated the gathering together in that region of an enormous multitude of blacks, indigenous and imported, who, through many generations, had separated themselves from their kith and kin, until they had lost all touch with them. Finally the Arabs vanished, leaving the blacks a disordered mass behind, without chiefs or cohesion, unpossessed of any common name.

#### THE COLOUR BAR.

#### KAFIR EXAMINATION CANDIDATE.

##### SITS WITH WHITES.

I am exceedingly desirous to call the attention of the "Ilanga Lase Natal" readers to the following article which is extracted from Saturday's Mercury:—

Pretoria, Dec. 3 (Reuter).—"Owing to a native student being allowed to take part in the Cape University Examinations being held in the Town hall, which the Town Council granted for the purposes, the latter body has passed a resolution expressing strong disapproval of a Kafir student being allowed to take part in the examinations, and resolving that, in future, it be an express condition that, if the hall be required for similar purposes, no Kafir or coloured person be admitted with white students. It was also resolved to notify the Education Department that the Town Council is unable to place the hall at the disposal of the Examination Committee in view of the Examination Committee's action, in allowing a native to be examined with whites, especially girls. The Examination Committee has already replied to the latter notification, and a special meeting of the Town Council is being held to-morrow to consider the same."

Now, concentrating our imaginations on the foregoing matter, we really find that it is astounding and discouraging to natives. We think our authorities are not aware of the main fact that they are the people who introduced the Christianity and education to natives who knew nothing of that. Now when this new epoch is commencing to dawn on the natives, they are inclined to darken it. Are our authorities in so doing, not fighting with what they sowed? Didn't they expect what they sowed to germinate, etc.? We believe that it is the inspiration for every one to reap where he sowed. If such measures are taken, do they not mean that a native is to remain and be what he was some times ago? If he is shut out from the examination room, where is he to sit for it? In the woods? And who is to look after him there? Even the University can't be capable of sending two commissioners to one centre for natives and Europeans? We are all human beings and there should not be any distinction of colour. It must be borne in mind that in all things which are purely social, we can be as separate as fingers, yet one as the hand in all things essential to mutual progress. Our authorities are responsible for our education and it is their duty to see that we get the proper education. This will both keep the country as well as its inhabitants. It is useless developing one set of people and the other left to rust. Nothing can get along if our authorities pull to betterment and we be left to plunge to the depth of ignorance. We hope and are assured that the Town Council will think largely at its meeting on this dreadful matter and see that some thing is done for the unfortunate natives. We pledge that in the efforts of working out the great intricate problem which God has laid at the doors of South Africa, our authorities, under whom we remain loyal, shall in all times have the patient and sympathetic succour of their brothers by adoption. It must also be stationery in mind that the more privileges and education are given to natives the more the ties of brotherhood are cemented; but not only this but to the progress of the country has also to be considered. In conclusion, we trust this kind of trouble will not be repeated to what is termed a British Colony: Justice and moderation should be its motto.

#### Notice.

The PAPER will not be issued next week.

OKUFANELE BABE XAKO  
BONKE EMAKAYA.

U Mr. L. P. Turner wase Grayville, Natal, useke wamsebenzisa u Chamberlains Colic, Cholera & Diarrhoea Remedy wamsiza ekaya lake, usebhalela abenzi ba lomuti lawa mazwi. "Asihlali ngapandhle kwa lo muti kwami impela ufanele uma apumelele ngoba unga pezu kunokubi zayo ngowo. "Owobuhlungu esiswini, nokuhlambulula ne Cholera hlelpa aba ntwana, lo muti awulingani nanto. Usu ke wa dhlwa aba gula kakulu isifo ezinengozi awaziwa uku ti uya hluleka. Atengiswa ibo bonke.

**KWA NGOBA MAKOSI!**  
113  
Field St., DURBAN.  
**Ngenani Pakati**  
**Wozani Nonke!**

Siti ku bantu ake bazo zi bonela nje esinako ngalesi sikati ku gewele izimpahla zika kisimusi zezi nhlobonhlobo. Imbila yeswela umsila ngoku yale zela Wozani bobaba, bo mané, zinzizwa nani zintombi, Umsiko wetu udhlu-muny. Sisikela izinsizwa nama kosazana kakulu ezemi-shado zawo makoti. "Nabafuna uku sheshiselwa imisiko yabo yemishado nokunye sibenzela ngosuku lunye."

Isitolo setu sikulu abantu baya sheshiselwa nje ngoku tanda kwabo KWA NGOBA MAKOSI 113 Field Street, Durban. Nanso intando pela. Wozani Ngenani Nizozo hlolola impahla yezi nhlobo zonke.

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