

Ilanga lase Natal.

Friday December 3, 1909.

THE CAPE COLONY'S ERROR.

Among the strange features of the political face of things in South Africa, is that the Cape Colony Representatives, that is a majority of them, are trying to foist upon the mass of their fellows a cheap and noisome fluid which they call wine; and in Natal the majority of the Representatives are utterly opposed to the masses having free access to intoxicating liquors; and both of these elements are factors of the South African Union. How they are going to pull together in the General Parliament remains to be seen; presumably one of them will have to give way to the behests of the other, and the majority will, of course expect to be the victors, and that means that the minority will either eat the loss of their previous convictions or remain the hostile few offering themselves as a butt for the crude jeers of their united opponents. It is a serious and disagreeable outlook for those who believe in sobriety; but we venture to say that it will prove eventually to be a far more serious and disagreeable affair to the other side. Where proud defiance shakes its fist at order, and mischief seeks an outlet for its vice, a downfall must be imminent. There can be no Union without goodwill to the neighbour. And yet it looks as though many electors suppose that the gains of the wine-farmers must be upheld though the heaven of integrity should fall! Charles Dickon's Major Joe. Bagstock was held to be "devilish sly," and we know there are a few Joe. Bagstocks in the world; but there is always a diamond hard enough to cut any Bagstockian gem. The Cape Legislators of the wine-farmers may flatter themselves on account of what they think is a victory, but there are victories that lead to defeat. History tells us of a great General who admitted that another such victory would undo him. And is it to be supposed that the real motive for thrusting intoxicants upon the people is not known? What folly! What mean fear! Has our classical wine-profit supporter forgotten that Queen Bess Tudor was far more in dread of London's growing mass than even King Edward the VII could be? Fear invites suppression, but the man who lends himself to such undignifying passion must needs be swamped by the noisome flood which he helps to engender. A word of encouragement is due to those men who stand by what they know to be right. You have stood bravely against the mean act, and you will stand with others who know their duty to God and their neighbour, let your defeat be the bond of a united conscientious policy; you are on the side of what is right and forcible, and you will have the honour, in the near future, of cleansing the country of the stain that is being thrust upon the masses of the people by misdirection and inordinate selfishness.

THE OLD RUSE.

According to some persons, the natives are always, more or less in a state of rebellion, and the note of warning is duly given by the servitors of those whom it suits to pull the strings and gull the public. It does not matter very much to those old rusers if the respectable portion of the press rouches for the inaccuracies of such statements, or even disclaims against immorality of such alarmist reports; the fact of the start being obtained by the lie generally answers the purpose, which is to slowly but surely engrave on the minds of the neurotic, and the unsuspecting, the impression that the native people are an incorrigible menace to the peace of the Colonials. Some persons argue that as it is a falsehood there is no need to fear its results, but the teaching of history shows that no matter how preposterous the falsehood is, people will believe it if it is gradually impressed upon them. Some South African newspapers lend themselves to this sort of charlatanism, probably not knowing the danger and the meanness that they are abetting. The natives claim justice, and it is decidedly the duty of Colonials to grant justice, for whatever misadventure arises out of the lack of justice must be set down to those persons who are remiss in their behaviour. There is plenty of room for the Colonials and the native people in South Africa, wherefore then this cantankerous feeling. The Colonials for their own credit sake should forbid this sort of thing, they know that slander is objectionable—we object to it.

NATIVE RURAL-HOLDINGS—NOTE No. 3.

In answer to a question put regarding the forbidding of litigation in connection with the proposed Native Rural-holdings Association; we have to point out that if holders of land were allowed to go to law because of a disagreement, there might be no end of trouble, and any increment of value might easily be swallowed up by law agents and others, and even then the persons who should have benefit might be deprived, and an unworthy person get the advantage by sheer cleverness. Further, provided there is provision made in the Rules of the Association, which every member must know of, agree to, and subscribe to as per compact, there can be no uncertainty as to what the Association resolves to stand by, that is to save the members from the loss, and the annoyance that any wayward and inconsiderate member might draw the Association into; therefore, the Association is justified in making such provision as shall prevent any such vicious and foolish action. The members will have to agree and bind themselves, and any successor of any of them, who accepting benefit as occupier of such land shall become a member with the responsibilities that are included with membership. In event of any disagreement arising between members, or between a member, or members, and other persons (not members) so far as any property under the Association's Trusts could be concerned the matter would in every case, have to be submitted to the Association's Board of management for its direction and final decision.

It therefore follows, that any nonmember having transaction with a member, or members, should know that if he, or she, having business with a member or members, as affecting the property under trust, that they would be under the necessity of abiding by the decision of the said Board, and could have no redress by going to law—provided always, that such decision was agreeable to the Rules of the Association, all of which would have been embodied in the Trust Deed as Registered by the Registrar of Deeds, and as agreed to per compact by the members severally and collectively of the Association. All persons intending joining the Association should keep a memo of this item, as it is of importance that it should not be forgotten.

MR. BELL'S LECTURE.

In commenting on Mr. Bell's lecture as referred to by our correspondent "K" in our issue of the 19th. of Nov. we think it is the duty of every lover of liberty to protest against, and oppose any such measure as that suggested by Mr. Bell. South Africa does not need any tinkering of its constitution. We agree with "K" that the plain going Boeren should carefully avoid the tide of complications that will be subtly brought forward to imperil the straight going of the chosen constitution. History certainly affords many a serious lesson, and teaches the worth of a simple policy that can be understood and relied upon by all concerned. Truly, when we see persons going out of their way to add to the complication, we may, without being unreasonable suspect that there is some special purpose to be served. Well may our correspondent observe that "such a permanent council could grip at the throats of the Electors with the one hand while it was grabbing at the throats of the Natives with other." Kindly straight forward neighbourhood is of far more importance to us Natives than the privilege of the Franchise. South Africa cannot thrive on a wily secret service; the only policy that can put the land and the people fairly on their legs is that wherein respect for the tax-payers is studiously and honestly maintained. Unshiftable officials are not likely to aid such a policy.

History of the Zulus.

REV. A. T. BRYANT.

(ALL RIGHTS RESERVED.)

17. THE STORY OF THE ZULU-KAFIR CLANS (CONTINUED)

X.

The home-krall of Senzangakona was called kwa-Nobamba, and was situated near the southern banks of the Mkuwabane stream, about six or seven miles below where the Nzofo enters it. His modest harem comprised about a dozen wives. The first was Fudukazi, daughter of Cele, and mother of Mzintlanga, the crown-prince of Senzangakona. She bore her lord no male offspring, and, as report has it, at

length grew so inordinately obese as to be incapable of generating at all. Subsequently, according to Zulu custom, a newly wedded bride—the fifth in order of marriage—named Mpikase, of the emaQungebeni clan, was affiliated with this first wife for the purpose of raising up male issue for her house. Her child was the Dingane of history. The second wife was a girl of the eLangeni clan, named Nandi, daughter of Mbengi, son of Mviyokazi, son of Bhebbhe, (chief of the clan), son of Ngabi, by his wife Mfunda, herself of the royal house of the Qwabes and sister of Pukawayo. This was the mother of the renowned Shaka. The third wife was Langazana, daughter of Gubesho, of the emaNzimelero clan, who died so recently as the year 1882. The fourth was Mzondwase, mother of Mhlangana, and the fifth, as said, the mother of Dingane. Magulana; Bhibhi, daughter of Nkobe, of the Ntuli tribe; Mangengeza; Mutuli; Songiya, daughter of Ngotyia, of the Hlabisa clan; and mother of Mpande; and a couple of others.

Other relatives or children of Senzangakona, whose name occur here and there in Zulu history, are his brother, Sojiyisa, father of Mapita father of Zibhebhu; Mkrabayi and Mawa, his sisters—the names of whose husbands if they had any, appear not to have been worth remembering; his sons, Shaka, Mfokazana, Dingana, Mhlangana, Nzihe, Gawujana, Magwaza, Mfihlo, Mpande and Gqungu; his daughter, Mzintlanga, Gijima, and Nonqoto, all reported to have been married, though without issue, to Mlandela, the Mtetwa chief, and Mtikili (still living in 1904), married to Mlandela, chief of the Mkwanzis, to whom she bore the late Somkele.

From this it will be apparent that the history of the Zulu tribe is nothing more than the history of the family of Senzangakona, covering a period of but one insignificant century. Save the mere names of ancestors, their earliest historical reminiscences and traditions have their place in Senzangakona's reign, and the latest, (excepting only such events as have occurred within this present generation), in that of his last surviving son, Mpande.

Prior to the conquests of Shaka, these people of Zulu had little to be proud of, unless it were their fine tobacco leaves, the peddling of which among the surrounding tribes was their staple industry. They were not, by nature or by habit, a warlike people. On the contrary their instincts were wholly obtained by barter from the neighbouring Ndwandwes or the Lalas along the Tsekela, and their brass and beads, through the agency of the intermediate quasi-Tonga tribes, from the Portuguese at Delagoa Bay.

But, in Senzangakona's time, they were rather a motley company. There seem to be, affiliated to them, certain clanlets which, though of near kindred, were not precisely 'the people of Zulu, nor had any independent chiefs of their own. There were the NTOMBELAS along the Mpembeni river, south of the White Mfolozi—a clan from which it was said the people of Zulu were in some way descended, and who, therefore, like them were probably ABAS'ZANTSI origin. There were the MPUNGOS—the offspring of that ancient headman (himself presumably of the same unknown clan as his chief, Mlandela), who accompanied the young-man, Zulu, on his migration up from the coast, and whose descendants were now practically as numerous as those of Zulu himself. In Senzangakona's days they were mostly congregated about the Mtonjneni district, under their headman, Kuba. But when the emaCunwini people, southward of the Tsekela hill, threatened to encroach Zulu territory in that direction, Senzangakona found a ready convenience in these Mpungos, and removed a large batch of them to form a kind of buffer state down there. In after times, when Shaka had gained by conquest the land of the Zulus, in the lower Mfolozi district, he made over that country also to a branch of the Mpungos, headed by Siwane, son of Sinuku. Gwacz, son of Siwane, afterwards removed to a piece of ancient Qwabeland, between the Maku and Mlalazi rivers, with which Mpande had presented him; and where his people, under his son, Mbango, still reside.

Besides these, there were various branches of the Zulu house itself, which, though dating their rise from sundry ancestors of Senzangakona, had not yet assumed any kind of independence of their own, either in name or government, calling themselves still 'the people of Zulu' and recognizing Senzangakona as their chief.

When, however, Shaka appeared on the scene, and raised the people of Zulu from their primitive lowliness by conquering for them almost the whole of Kafirland, the heads of these important branches of his family or clan rose into prominence, and were presented by him with large tracts of conquered territory (from which he had already expelled the original holders), in which they might establish small semi-independent principalities of their own subject to his sovereignty.

Among these branches of the actual Zulu clan, the eldest is that descended from Xoko, son of the clan's chief, Ndaba (who reigned probably between the years 1753 and 1774), and which branch is nowadays known as the BHIYELAS, after its founder's kraal, which was named kwa-BHIYELA. Xoko's son, Menziwa, was one of Shaka's principal indunas; and received from him a considerable piece of ancient Qwabeland, comprising the heights and hill slopes overlooking the Mhlatuze on its northern side, opposite the Ngoye range. There the head of this Zulu sub-clan still resides in the person of Dumezwoni, son of Mgitywa, son of Mvundlane, son of Menziwa, son of Ndaba. The emGAZINI, to whom Masipula, son of Mamba and prime-minister of Mpande, belonged, are a more recent offshoot of the Bhiyelas.

Then there are the eba QULUSINI, so called after one of Xavia's kraals, and now inhabiting the Hlobane district; the MDLALOSIS, descended from a man of that name, whose present representative is Zidunge, dwelling in the Vryheid district; the CEREKULUS, whose founder, Mzimba, was appointed by Shaka induna of the AMAWOMBE regiment of Senzangakona's surviving warriors, and who later received as a reward a district on the banks of the lower Nteleni river, in former Mtetwaland, where his descendants may still be found under Mkoito, son of Bizo, son of Mzimba. Finally, there were the more modern offshoots, the NOBETAS and the NTANZIS.

About the sources of the Hlabhe river we nowadays find a tribe calling themselves the HLABISAS. Who are they? Prior to the time of Senzangakona, they were with their kindred, the Lala people, in Natal. Domestic feuds, as we have already seen, caused the breaking up of tribes long before Shaka was heard of. Such family strife was it that drove a section of a certain Lala clan to vacate its fatherland, somewhere south of the Tsekela, and led by their chief's son, Ngina, to seek a new home on the northern side of the river. Although there were L' peoples still established in the latter region, union with them does not seem to have commended itself to Ngina. So, after having tarried a while amongst these Lala relatives, he moved forward once more, and, coming to the Mahlabatini district, occupied by the Zulu clan, settled there, about the year 1790, as vassals to Senzangakona, the Zulu chief. Ngotyia, the son of Ngina, and then a young man, was appointed an inxeku or butler in the service of Senzangakona. In time he married and gave birth to a daughter, Songiya, who afterwards wedded the Zulu chief, and so became mother of king Mpande. Ngotyia died during the reign of Shaka, and his heir, Mposwa, grew up under the guardianship of that king. Somfula was Mposwa's son, and in time begat Lokotwayo, father of Sitozi, the present prospective chief. Now, Ngina, it would seem, possessed a remarkably fine herd of milk-white cattle; and so lavish was he in their slaughter for the entertainment of his visitors, that his overlord, Senzangakona, came to dab him and his people the HLABISA, i.e. they who eat in well with a meat-feast—an appellation by which alone these Lala vassals of the Zulu chief are now known, their original name apparently having been forgotten. When, in due course, Mpande became king, he bestowed upon his mother's people the location they at present occupy at the head waters of the Hlabhe. Where one to seek in Zululand nowadays for the Zulu clan, he would be astonished at its insignificant smallness. He would, indeed, wonder where the Zulus are; for he would discover practically none claiming that cognomen save the few direct descendants of the chief hut of Juma, the father of Senzangakona. The reason is that all such Zulus as sprang from an ancestry more ancient than Juma have since come to be formed into other clans, called by other names. Very little thinking here will show us that the Zulu tribe in pre-Juman times must have been very small indeed, comprising perhaps not more than a few dozen huts and less than three hundred souls.

UKUHLAMBHULULA KWASEHLO BO KWABANTWANA.

Ngenkati ku fudumala ezi nyangeni zase hlobo umntwana nga eti esa gala ukuhla mbulula ahlakanishelwe, kwe nzelwe uma ku vinjelwe ukufa kungakakuli ngamandhla. Kudingeka amatonsi ayi ngozana e Chamberlains Colic, Cholera ne Diarrhoea Remedy emakwayo umnika ikastowele yokungenza nga pakati. Itengiswa ibo bouke.

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

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

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

KWA
Stuttaford & Co., LTD.
CAPE TOWN.

IZINHLOBO EZIMBILI

Ezimnyama Zamadoda

REAL BOX CALF DERBY,

(Si njenga lomfanekiso)

Weefed soles Round Toe,

Zi Zozibili 16/9

Ezamadoda Tan Real Willow

CALF DERBY

(Si njenga lomfanekiso)

Senziwe ngesikumbha esi shukiwe ngapantsi. Sendhlalelwe ngaso nase zitweni.

Zi Zozibili 16/9



KWA

Stuttaford & Co., LTD.
CAPE TOWN.