

Ilanga lase Natal.

Friday January 7, 1910.

PRACTICE & IDEAL.

Sir Matthew Nathan has given good sound advice in his many speeches, but as touching the Native question, his views as given to the Natal Mercury's representative, before leaving the Colony, express his deep conviction that the education, or perhaps it would be better to say the kindly improvement, of the native people is unavoidable. He has wisely pointed out the general weakness of the human being in not living up to the ideals which have been accepted from great teachers, but to which the general practice is often contrary; and it is to this very fact that much of the trouble arises. Practices are often far below the ideals, and the fault is that people go on as though they thought of the ideals was, little or no value; that is the mistake that brings about so much of the misunderstanding that acts disastrously between the Colonial and the native people. We do not infer that the faultiness is only on one side, we know that there is much remissness on the part of the native people, but we accept the inference of Sir Matthew Nathan that the greater responsibility lies with the Colonials, hence remedial propaganda must be initiated by the Colonials. The educative method that appeals to Sir Matthew Nathan and all who agree with him, is that commonly known as industrial training especially that of the agricultural kind. In that case there can be nothing to fear so far as the country's good is concerned; yet, we know, there is opposition to that by certain men who fear there will not be enough of the cheap and nasty labour to meet their demands; but sensible men point to the ideals and urge that the practice be more and more in agreement with those ideals. If the ideals of a people are to be held as a mere fiction, then they will soon find out what it means to be living under a lie, and they, themselves, are responsible for the ruin that is thus brought about. Sir Matthew Nathan has spoken as an earnest and experienced officer, the philosophy of his meaning will surely appeal to the better thinkers of Natal, and therefore it is possible for the good advice to be acted upon. Man can steer his ship. The interest of a few should not be allowed to obstruct the welfare of the land. The combined interests of all persons in the land is the true goal for sound practice agreeably to good ideals.

BLACK and WHITE(?)

A fine sample of Bantu literary ability is published in the Natal Mercury of the 22nd of Dec. '09. It is from our esteemed friend Mr. C. Kunene, and we venture to say that it takes first place among the Bantu literary efforts during the year 1909. The valuable essay is on the problem known in this country as "the Native Question," and Mr. Kunene has shown that there is but one way out of the difficulty, namely by having one code of law for all residents in South Africa, instead of a compound of oddments; indeed when we think the matter over, we feel convinced that there is no other way out, and that whatever is attempted will be simply tentative unless it is put forward as based upon Equity. It is well known that the plutocratic sophism of difference is necessary, cannot work on lines of equity, hence it denies equal opportunities in matters social and political. Mr. Kunene points out the disability of the problem, but our part to day is to point out the nature of the disease that is troubling mankind; not that we think a great effort will be made yet awhile to up-root it, there will, probably; need to be much more hammering at the door of hard-heartedness before sufficient reflection will set in to remove the trouble. The foolish notion that the native must be kept separate, will gradually go out of fashion, the better kind of Colonials are giving it up now, and were it not for the slow minds who still cling to prodigious selfishness, and act like a clog on social progress, the day would not be far off when the Cape Colony franchise would be common to all parts of the South African Union. The most stalwart opponent of the one code system, though feeling a bit out of balance, should remember that he is not fighting native people but the Majesty that proclaims the moral law. "As ye measure, so shall it be measured to you again." It is best for all concerned to know exactly how they stand, it must not be mere ignorance that shall stand in the way, but deliberate hostility that shall provide its own

cure. We thank Mr. Kunene for his valuable article in behalf of his nation; and think well of the Mercury for publishing it, it is to the credit of the British people and we hope it will be well read and digested so that the outcome will be of great good in the near future.

NATIVES RURAL-HOLDINGS, NO. 6.

The question has arisen as to whether such a proposal could be approved by gentlemen in authority, to which we have given an emphatic affirmative; and now in addition we have to refer questioners to the definite reply given by Sir Matthew Nathan to the Natal Mercury's Representative, as follows:—"The agricultural education of the Native naturally led to the question of land policy, and in regard to this matter His Excellency said—An incentive for greater agricultural efficiency would be individual tenure of land. At present the Native is not interested in cultivating in the best way the land temporarily allotted to him. He will be when that land is his own—when he feels secure on it. The well cultivated land will lead to the well built house, and agricultural to industrial efficiency. The sense of property will engender the desire for security, and the Native will share the European's interest in the maintenance of order. But individual tenure will have a more immediate effect in the weakening of the chief's power. With the lands no longer tribal, the chief as an allotter of them ceases to exist, and he loses a great source of his power. Other sources, his leadership in war and his position of judge, are also going from him; and while the Government makes its Indians into chiefs, it also lowers its chiefs to Indians. The gradual doing away with the tribal system was recommended by the 'Native Affairs Commission of 1903, and is I believe, a sound principle.' This should be sufficient answer to all who have doubts on the subject. It may seem strange that Natives approve of this, but we may say that Natives are not necessarily foolish, they know that they must go with the times and are preparing to do so.

REMEMBER THE FORLORN!

Mr. Josiah Mapumulo's letter in the Natal Mercury has opened up the way for the return of the exiles from St. Helena. The argument put forward by him cannot be set aside, to attempt to refute it, would only damage the position of those who would withhold liberty from the poor fellows who were led astray. We are glad Mr. Josiah Mapumulo has ventured to take the part of champion and to stand up for the forlorn, it shows a nobleness of character that any nation might be proud of; and we shall wait and watch for those who may oppose this suggested act of charity. Those poor fellows at St. Helena should not be forgotten because they are far away. The suggestion is very opportune, inasmuch as Sir Matthew Nathan is leaving the Colony, and the new order of things under the Union is at hand. To the gentlemen at the head of the Native Affairs Office, the suggested act of kindness would be very becoming, and would certainly reflect judgement on their part. That it would have a good effect on the native mind is beyond question. We hope the repatriation of our unfortunates will not be deferred for the Union Parliament to deal with, for that body will have plenty to occupy its time and therefore it might be an act of consideration to clear up the detail and remove under of that wretched little rebellion. Let Natal enter practically into the Union with a clear sheet, that must redound to the ability and credit of all who have had anything to do in governing the case.

KYNOC'S RESPONSIBILITIES.

Mr. M. S. Evans has done well in calling the attention of the Legislative Assembly to the doing of a sacred duty to the widows and orphans of those men who lost their lives while on duty at Kynochs. The case is one of those that might ignore the claims of the dependents of the native men who accepted the assurance of the firm's officers that there were no risks as every precaution was taken to prevent explosions. Naturally for its own sake, the firm has taken great precaution, but the explosion took place, through incautiousness on somebody's part; and as the firm is responsible for the deaths of its servants while on duty and in connection with its work, it follows that it is responsible to all losers on that account. Mr. Evans will do well to follow up the quest until he knows, and can assure the country, that just reparation has been made. The fear is that

the little ones of the poor might be over looked, so a champion like Mr. Evans is needed to stand up for them.

LOVEDALE COLLEGE DEPARTMENT 1910.

The Entrance Examination of the College Department will be held at Lovedale on February 25.

Four bursaries, each of the value of sixty pounds, (£20 a year for three years, subject to good conduct,) will be awarded on the results of this examination.

Intending candidates should make application for admission on the special forms which may be obtained from the Principal, College Department, Lovedale, who will also be glad to give information as to fees, classes, special courses, etc.

No application for admission will be considered after February 20.

History of the Zulus.

REV. A. T. BRYANT.

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

III.

It's a long way from Tongas to cats; likewise from Tongas to locusts. But Zulu imagination covers the distance in one flight. To the king of the Tongas and the little tabby cat it affixes the one zoological label MANGOBE. How it accomplishes that feat, and how the Tongas are concerned with locusts, we shall see later on.

That cats were denizens of the primeval forest long ages before the Negrogenetic dwarf invaded Africa, none will care to gainsay. That cats were known to the aboriginal Bantu family even prior to its breaking-up in East Central Africa, three or four thousand years ago, attested by the fact that the same nominal root (which, moreover, does not appear to be onomatopoeic), occurs in divers forms, universally throughout Bantuland, from one extremity to the other (thus, Swahili, PAKA; Comora Islands, M-PAHA; Ruu, LU-BAKA; Nkonde, MAKI; Yro, M-BAKA; Zulu, IM-PAKA.) The commoner Bantu term, however, seems to be NYAWO, in one or other of its various dresses. This is obviously onomatopoeic; as was also the ancient Egyptian MAU. En passant we may observe that the circumstance of these Egyptians having interpreted the cat's cry, like ourselves, with an m (thus, 'mew,' MAU,) and not with an n, as all true Africans are wont to do (thus Zulu NYAWO, etc.) provides a neat little biological argument, if, indeed, any be still needed—that this wonderful and mysterious Nilotic race was not primarily of African extraction.

On the other hand, that the cat was ever kept in a domestic state by the ancient Egypt, is by no means so sure. If perchance it was, then the Kafirs, in their rambles about the continent, must have left their cats behind; for with them the cat, as a domestic institution, is quite a modern importation; and the IMPAKA they brought along with them as an ugly tradition, never suggested itself to them as a desirable pet. Instead of erecting temples in its honour, after the manner of the famous people on the Nile, the Kafirs were of one mind with the medieval European, in that they shunned the animal as an emissary of the Evil One—the common familiar of every UM-TAKATI or wizard. The professors of the black art are said, even to-day, to habitually retain an IMPAKA of this kind, generally kept hidden out of sight in the hinder recesses of their hut, for the express purpose of despatching him at night to any particular kraal, in order to gather there from stray tatters of body-wear (IZIDWE-DWE.) These scraps of soiled apparel are then carefully preserved by the UM-TAKATI in a special pot (UM-PAKAZWULU) concealed away in the adjacent bush or out on the veldt, and are valued for the precious particles of body-dirt adhering thereto, which, as occasion requires is capable of being employed as a potent charm against its original owner. The presence of an IMPAKA in any kraal is and was consequently tantamount to a conviction of witchery, and infallibly brought its owner to the end of the impaling stick—as many luckless UM-TAKATI, real and imaginary, have painfully experienced from Shaka's day to this.

Nunc domum tempora mutantur et mores in illis. Suddenly the domestic cat becomes an agreeable inmate in every Zulu kraal. Who wrought this wondrous transformation? Whence came the cats? We shall see. What physical difference was noted between this newly imported species and the traditional IMPAKA of such an-

hallowed fame, none could tell; for wildcats of the true IMPAKA type, being not indigenous to these regions, were quite beyond the ken of the present race of Zulus. But certainly the harmless, friendly, aye! serviceable habits of this new arrival sufficiently proved it, in the Zulu mind, to be a totally different creature. Hence its presence was welcomed, and it was honoured by the creation of a brand new title, specially invented for its own distinction—it was christened MANGOBE, king of the 'Tongas.' Soon followed the happy days of Mpande, wherein not only cats were permitted to multiply in peace, but the younger generations of Zulus were free to travel abroad and see the world. Then was it that their eyes were opened and the discovery made that plucky, purring Pussy was none other than the national pet of every European household. Her true fatherland having thus been found, her barbarous nickname was forthwith cast aside, and he once more assumed her rightful title of IKATI (Zuluized from of Eng. 'cats').

The bitterest lamentation ever drawn from the lips of man by that ineradicable curse of the earth termed locusts, was probably that uttered over them by the ancient prophet, Joel; and he (how righteously, we know not) boldly laid the charge of their coming on the Lord who 'sent them among you.' The Zulus, as if to remove any ambiguity attaching to so shocking an accusation, explain that the lord 'who sent the locusts' was in reality none other than Makasana, king of the 'Tongas.' The evidence of this, all incontrovertible in the opinion of these reputedly so logical people, — was said to lie in the fact that their disappearance was coincident with that king's death. Whither they had gone none could divine; so it was decided they must have been buried with him. When he and his property went down into the grave, we are not told; but the Portuguese records inform us that in the year 1823, he was still quite vigorously alive, and was withal a very amiable gentleman. May be the locusts met with by Captain Gardiner, when traversing Zululand and the Transkei in 1835, were portions of his swarms; so that presumably he himself was even still then existent, directing their operations.

However, a long truce was granted the Zulu country soon after that year; so that a whole generation was able to grow up and pass away without so much as ever having beheld this tiny but unconquerable enemy. Until at length there appeared another unholty personage of the Tonga ilk, yclept Queen Long-breasts (MADELE MADE), who conceived the impious idea of digging up from their burial-place the locusts that had gone down to Sheol with her departed husband, or haply ancestor, and of sending them forth anew to work devastation in the lands of the Kafir and the UM-LUGU. Such was the origin of this present invasion, which the combined Governments of South Africa are even now striving to overcome in vain.

PRIZE ESSAY COMPETITION.

OPEN TO ALL NATIVES OF SOUTH AFRICAN BIRTH.

Two prizes of £5 and £10s. respectively, are offered by Mr. C. F. Talbot for the best and next best essays on the question:—

Is it desirable to encourage the racial development of the Natives of South Africa, socially, commercially, politically and territorially, apart from the white people?

The object of the competition is to draw out from thoughtful Natives their views on South African Native Policy. Arguments for and against segregation should be discussed, and in case that policy is not approved, an alternative should be put forward, backed by reasons of its adoption.

Essays, which may be written in English, Xosa or Sesuto, should be carefully condensed, and must not exceed 4000 words. They should be addressed to the Editor, The Christian Express Lovedale, Cape Colony, and must reach him on or before 31st March, 1910. All essays sent in become the property of the donor of the prizes who will act as judge together with the Editor of the Express.

Wanted

Wanted married male teacher, holding first class teacher's Certificate, to open the School at BLAUW-BOSCH LAAGTE, on the 1st February 1910. Apply without delay to REV. W. CLIFF. BOX 2 NEWCASTLE.

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

Siti ku bantu ake bazo zi bonela nje esinako ngalesi sikati ku gwele izimpahla zika kisimusi zezi nhlobonhlobo. Imbila yeswela umsila ngoku yale zela Wozani bobaba, bo mane, zinzizwa nani zintombi, Umsiko wetu udhlu munyu. 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 Nizozhi hlolola impahla yezi nhlobonhlobo.

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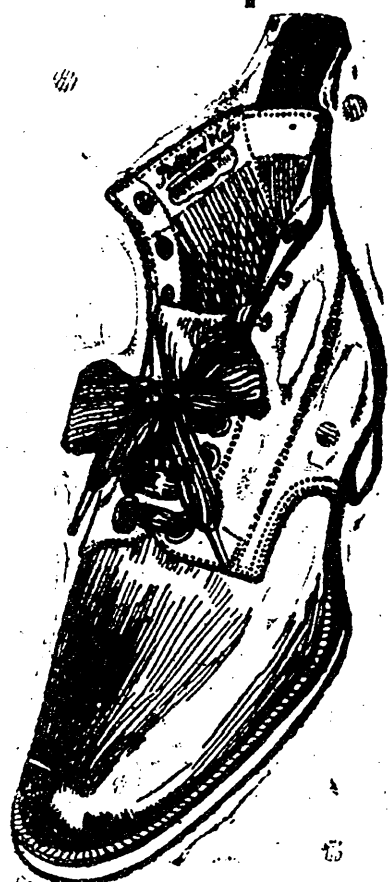
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