

Ilanga lase Natal.

Friday November 12, 1909.

THE SUGGESTED LOCATION.

Mr. A. Wade's timely letter in the Natal Mercury of the 30th Oct. should call a halt to those gentlemen who are neck or nothing for having a Native Location for the Borough of Durban. The points submitted by Mr. Wade cannot be controverted, and to assail his arguments, would be to open the door for further argument against the Location being established on any ground that the Corporation has to spare on the vleis. The promoters of the Location scheme seem to have forgotten the old saying that "it is bad to carry all your eggs in one basket." But that old saying applies to men as well as to money or eggs, there is another old saying that applies in this case, and which the promoters will do well to keep in mind, that is, "divide and rule." Evidently Mr. Wade is fully aware of what the Borough needs by way of accommodation for the Burgess and the native population of the Borough; as a well established Burgess his interests are identifiable with those of a great number of the Burgess, and hence should have some weight in deciding what shall be done to meet the demand. Probably the promoters have given up the idea of a costly Location outside the Borough, if so they have done well, for it is highly improbable that the Burgess would be willing to turn their finger in that financial pie; and we may add that the plan of having it on an unsanitary site like that of the Eastern Vlei, would also prove to be a costly experiment, for the Natives would soon view it as a death-trap. To harass the natives, means that the Burgess would be foreshortened in their work. The matter is too important for experimentalizing. If, as we pointed out some weeks ago the Barrack convenience is developed so as to work in with present centres of supply, the cost will just amount to what the returns will warrant, and that will be best for Burgess' pockets as well as for their many economic issues and demands. What is best for the one side is best for both. The true residential part of the Borough is not likely to be affected by Barrack development in the present executive centres. The excellent Tram service exempts the bye ways of the Town proper from that residential servitude, and thus opens the way for full development of those executive functions that are necessary in a sea port-town like Durban.

A GRAVE QUESTION.

So grave a question as to whether a man can be reprobated under the same charge after being discharged, has come before the Supreme Court of Natal. And with the result of an emphatic negative. The learned Judges were not slow in maintaining the exactness and the majesty of the Law. The issue may be objectionable to those gentlemen who perhaps have centred their attention on the particular case and have viewed it from a local standpoint; but the Argus-eyed Law as expressed by the learned Judges is necessarily above all mere local qualification. To understand the ideal of the law, is to honour it, whether we be the plaintiffs or the Defendants. There are people who do not see eye to eye with those who are able to give the higher expression of the law, they fail sometimes to see what we may call the obligation of being consistent; and that in defending the liberties of the many, it is sometimes needful to give a scamp more to the few. We do not say that such was the case in the recent appeal against the judgment of Mr. Justice Beaumont. But we hold that the decision of the three learned judges must meet with the approval of all deeply thinking men. There are elements in jurisprudence that are very difficult to some minds; and some folk are offended when a technicality of Statutory law is overturned by a principal in equity, but an Honourable Bench of judges are not to forget their allegiance to the King's Justice because careless legislators have not satisfactorily performed their duty. No, we must keep our minds open and honour the King and his Honourable Deputies who dispense the sacred trust of equity.

A PROGRESSIVE SUGGESTION.

A correspondent, one of the promoters of the proposed Native Rural-holdings Association, has sent us the following concerning the proposed association. "You will understand the great need of such a

society, for it is not an uncommon thing for natives to be invited to put their money into a syndicate, and for them to lose it on the merest pretext or misadventure. There is great need of the native people having confidence in the colonists and in the government, and that confidence must be founded upon some positive act of goodwill. I believe that there is not anything offering that will advance good feeling between the native people and their European neighbours more than facilities being offered for them to get Rural holdings whereon they can establish their homes, and affections on their respective families. The government, however, should make provision for them living under the entire jurisdiction of the Magistrate of the Division in which any native, so desiring, could live separate from and unattached to any chief. The said Magistrate, of course, being in lieu of a chief. This is an important item, indeed it should be viewed as one of the government's triumph cards at the juncture of Natal's history, for it offers one of the most potent means by which the loyalty of the Native can be permanently secured. I am anxious for you to know this Mr. Editor as your paper is now getting into a great number of hands, and the sooner the proposed Association becomes an actual concern the better for the Colony generally. This is not only my idea but the idea of many of my Old Colonial friends as well, you are therefore at liberty to quote from me as you think fit." [We agree with our correspondent's views, there are many reasons why there should be a Native Rural-holdings Association, and we trust the Natives will show their hearty approval of the movement. With regard to the Government, it will probably be found doing whatever it can to lead current colonial life into better channels; we do not anticipate the raising of difficulties in such a matter. And the idea of Magistrates being in lieu of chiefs (where requested) will meet with the approval of a large number of our people—Editor Ilanga lase Natal.]

A Bud-like Awakening.

The Durban Indian Women's Association has held its first annual meeting, and is showing signs of vitality. Although it is only a small beginning, it is possible that it may be the precursor of a huge movement. India, both at home and abroad is not what it was, the Indian people, wherever they be, are taking part in the world's advancement; and the general objective is more culture and greater liberty. There are many women's movements among the Hindus, and Durban's little addition to that influential circle may be the turning point towards great issues, for it must be remembered that here in South Africa there are disturbing influences that give the whole mass of the Hindus a solid fulcrum that may be the desideratum that is required for their mighty popular lever to work upon. Possibly the few cultured Indian women are not aware of the great forces with which they are connected, and they go gently on their way acting in a Posito-Negative manner asking for the remittance of the three pound Tax on the women of their nation in Natal. They know that, that tax has a sad and blameful effect on their people here, and as women they know that, that among the sequences of that ill-fated tax, there may be some charged with evil that may affect the wellbeing of this country, physically and socially in an unprecedented manner. And although the Hindus are contemned in this country, it does not follow that they have no friends elsewhere; many of us might be startled if we only knew the powers of some of their friends who have passed over the great divide! Every pang, every mental attitude affects the case, and if chivalry is on the wane on this, it is well to point out that such is not the case on the other; wherefore it may coincide with prudence to respect the feelings of women though they be of another nation. The feminine lever is the means by which India as well as all other countries will attain lasting peace and prosperity. There is no substitute for them in the Cosmic balancing of things. And a word of kindly reasoning is given in hope that there will be less struggling against Nature's laws. The smallness of the Durban Indian women's association should not be despised, they as women should be respected; if they be wrong, teach them; if, or so far as they be right, act with them. Human concord is worth conserving.

History of the Zulus.

REV. A. T. BRYANT.

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

VI.

Ascending the White Mfolozi, we at length come to the further outposts, in this direction, of the Zulu-Kafir, namely the XIMBA and MASUKU clans, about the sources of that river.

Abreast of them, round about the Ntabankulu mountain, dwell the XIMBANI under a chieftain whose deeds of brutality and devastation will ere long prove almost as vile and as vast as those of Shaka himself. This is Mpatiwe, son of Masumpa (by his wife Zangose, daughter of Kabingwa, chief of the amaNtyalini,) son of Tyani (by his wife Shibhane, of the Kumalo clan,) son of Ndungunya, son of Ngwadi, son of Ngwane (reigned 1722-1740.)

Soon after our present visit, about the year 1812, a great commotion occurred in this heretofore peaceful neighbourhood. An army, of quite unprecedented magnitude, and purporting to have come from a certain Dingiswayo, chief of the Mketwas away down on the coast, appeared on the scene. It had been despatched, it was said, in pursuance of that king's ambitious project of reforming, as he said, the at present rather uncivilized Zulu-Kafir clans, of introducing some kind of law and order among them, and of raising them into a great and a good nation under his own paternal supremacy. The army now in the field was a composite force made up of contingents from several of the vassal clans already embodied in his empire. Among them was a large division from the Zulu country, commanded by their recently appointed chief, till lately a cadet in Dingiswayo's own military-school, where, on account of his conspicuous bravery, he had been dubbed SINDI (the Slayer-in-thousands) and NODUMHELEZI (He whose fame fills the welkin though he sit at home), but now known by his simple birth-name, Shaka.

In those early days, Mpatiwe was still a man of peace and a tyro at war, as yet unaware of the martial genius and the deep spring of ferocity lying quiescent within him. He was easily beaten, and fled before the invader. This, indeed, he had little need to do, for the policy of Dingiswayo was one solely of conquest—never one of extermination. However, as soon as the invading forces had withdrawn, Mpatiwe and his people returned and occupied once more the old homes. There they remained undisturbed by Dingiswayo (to whom, no doubt, they had found it well to pay their tribute,) but not all together without some anxiety in regard to the youthful males recently seated on the Zulu throne. Seven years of quietude had come and gone; then, in 1819, with the suddenness and restlessness of an avalanche, the whole panic-stricken horde of Zwide's Ndandwes, with Shaka raving at their heels, swept down upon them. Once again the amaNgwaneni were driven from their fatherland, never to return. With hearts now soured through repeated adversity and seething with hate towards all mankind, they found themselves homeless and unwelcomed in a strange and unsympathetic world. In this hour of his defeat was born of desperation in Mpatiwe's breast that overpowering forcefulness and unexcelled brutality which hence brought forth to its knees before him every Bantu tribe that dared stand against him. His savage exploits from this time on were so extraordinary and important, as to merit special attention in a future chapter.

In amidst the Lala peoples of Natal, there exists today a tribe of intruding foreigners calling themselves the amaBomvini. These folk claim a distant relationship, when examined in the light of their own traditions, appears to be very slight and to be confined to their royal house, the so-called amaBomvini themselves being the descendants of a certain originally named Ngcamu clan, of quasi-Sutu, or perhaps Swazi extraction. They tell us that while Ngwane was still ruling the amaNgwaneni, a certain individual, named Mbomvu, had a dispute with him, as a result of which Mbomvu and his family severed their connection with his tribe. They wandered off towards the Mzimyati river, where Mbomvu offered himself as subject to the head of a certain Ngcamu clan, resident near the Qudeni forest. In time he became so opulent in stock and so prodigal with his gifts, that the people unanimously acclaimed him their chief. It is these amaBomvini who, alone among all the tribes of Kafirland, have the curious custom, as a distinguishing tribal mark, of disarticulating from their babies' hand, soon after birth, the top phalanx of the little finger.

From the proximity of their settlement, and from the fact that to both peoples is commonly given the same title of MNTUNGWA, we may conclude that the amaNgwaneni are closely related to the large KUMALO clan resident about the Ngomo

range and, with its branches, the MABASAS and EZIBISINI, extending eastwards along the Black Mfolozi as far as the Sikwebezi. The location of the ezibisini is adjacent to that of the amaMbateni, not far from the Ntlatzayo mountain Mtyma seems to be the most important personage among them. His son, Mngandi, eighty years latter, will be found amongst that galaxy of braves slaughtered by Zibhebhu at the Ordini kraal in 1883; and his grandson, Sishishili, will meet a less glorious, though not less honourable end, at the hand of a perfidious guest in the Bambata rebellion of 1906.

There appears to be some ground for believing that these Kumalos, and their immediate relatives, may represent the very eldest of the amaNTUNGWA clans; for to them alone is the use of the generic title MNTUNGWA properly restricted. At the period of our story, Mashobana was their chief. But a few years, and he too, in the year 1812, had to submit to that same invading force, conquering all in the name of the royal empire-builder on the coast, which caused such dismay among the amaNgwaneni. After the death of Dingiswayo, when Shaka sought to usurp to himself that king's paramountcy, Mashobana allied himself with Zwide, chief of the Ndandwes and actual destroyer of Dingiswayo, in order to resist this impudent arrogation of right and power on Shaka's part. In the double defeat and final rout of that tribe, the Kumalos participated.

After the second defeat of the Ndandwes by Shaka and the escape of Zwide, with the remnants of his tribe, about the year 1819, to the region of the Ngubana stream (a northern tributary of the Mzimyati), his Kumalo allies became dispersed. Some accompanied Zwide in his precipitate flight inland—that flight in which the panic-stricken Ndandwes, in their effort to save themselves, worked such havoc among the amaNgwaneni and ousted them from their land. Others, like Mzilikazi, son of Mashobana, their chief, chose to tender a temporary submission to the conqueror. Certain of the confederate leaders, however, Mbheje and Motya among them, though purposing to follow Zwide in his retreat, inadvertently strayed from the main body of fugitives, and, falling in with the pursuing Zulus, found it politic also to affect a graceful surrender.

So long as Shaka was aware that their compatriots were still in force and recuperating in their rear, he treated these captive remnants with an appearance of marked clemency, as a bait, no doubt, to entice also main body of Ndandwe survivors into submission. But the latter had no intention of being so easily inveigled into his net. The enjoyment of seven years of rest and plenty had already healed all their old wounds and restored to them their pristine vigour, and now, in the year 1826, Zwide being dead, his son Sikunyana, already felt himself strong enough to essay an attempt to win back to himself his ancient patrimony. Alas! the adventure proved a heart-breaking failure, culminating in death of Sikunyana and the total dissolution of both the Ndandwe and Kumalo tribes. Then was it, when friends were not longer left to help them, that Shaka turned viciously round and wreaked his vengeance upon those on whom till yesterday he had ostentatiously smiled, but who, he now declared, merely to save their skins, had sought to dupe him with a sham allegiance.

Having effectually put Sikunyana and his horde out of action for all time, Shaka divided his army into three divisions. One of these was to escort him on his triumphal march homewards; the other two were to proceed respectively to the districts of Motya and Mbheje, and, in the destruction of these last surviving fragments, to complete the annihilation of the Ndandwe and Kumalo clans.

Naturally enough a shock of dismay thrilled through these little settlements when they learned that the Zulu army was bearing down upon them. Hopeless was it to await an issue on the open veldt between such unequal contestants; so off they scampered pell-mell to certain rocky mountain fastnesses, away towards the Pongolo river, which, in similar emergencies, had served their forefathers in good stead. Motya found ample time to securely ensconce himself and his following in an impregnable position on the Pongwana mountain, but unluckily none to provide his stronghold with food. This hill, we are told, rose a solitary heap of rocks amidst an extensive plain, and was approachable only by a couple of ugly gorges. Along the escarpment of the Motya posted his men, and, as the enemy entered the defile, huge fragments of rocks, continuously supplied by brave women in the rear, were hurled furiously down upon them. But with the depletion of the scanty food supply, alas! the strong arms grew weary and powerless. Asseigns fell short and rocks ceased to fall. Motya and his valiant band of patriots must now perforce submit to fate and resign themselves and their land to a foreign

yoke. The exulting Zulus scaled the ramparts unopposed, and marched off in triumph with a file of emaciated captives. Let us hope that it was as a recognition of their simple heroism, that, as the tradition relates, Shaka permitted the prisoners to live and received Motya back once more into his favour.

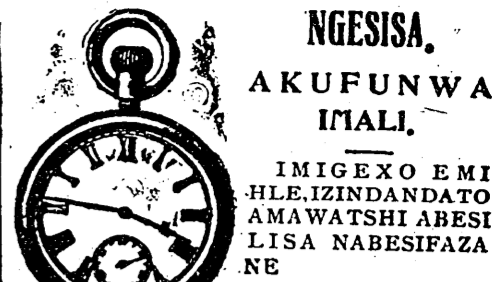
But with Mbheje the Zulu invaders had fared still worse. The desperate valour of his small body of warriors was such that they succeeded in demolishing the major portion of the Lutuli regiment, sent against them, of over a thousand recently enlisted hot-spirited recruits, and in putting the remainder to flight. These much abashed at their inglorious defeat, hastened back, a sorry spectacle, to their master, Shaka, then on his homeward march. For daring to return thus vanquished from the fray, this rubbishy remnant of the Lutuli regiment was forthwith wiped out of existence; but its shameful record remained uneffaced in the annals of Zulu warfare. What afterwards became of Mbheje and his gallant braves history relateth not. Presumably they were not long permitted to glory in the pride of their victory.

This was the last stand made by the Kumalos and kindred clans for the retention of their ancient homeland. Henceforth they were to be dispersed, as wandering outcasts, to the four winds of Bantuland. Already prior to the defeat of Sikunyana and subsequently of Motya and Mbheje, Mzilikazi had cast off the yoke of Zulu servitude and, about the 1823, inaugurated a career for conquest all his own among the inland Sutu tribes. Some few of his compatriots, hitherto serving in Shaka's army, had even at that time thrown in their lot with his and departed with them. Now, upon the final destruction of the Ndandwes, and of the still surviving remnants of their own tribe under Mbheje and Motya, the bulk of those still serving Shaka, devoid of any further hope of deliverance, determined, like their brethren, to forsake their fatherland for ever. Most betook themselves inland to Mzilikazi, the heir of their late chief. Others elected to attach themselves to Soshangane, son of Sigode, of the Ndandwes; to Nxaba, son of Mbhekane, of the Msano clan; to Zangandaba, of the Lala Hlongwas; to Ntyingwana, son of Dladla; to Langanasibi; to Makandlane, and other notable fugitives and freebooters, and to seek with them new homes and more interesting adventures in the unknown regions to the north. Their grandsons may be found to-day amongst the AMATHEBELE of Rhodesia, the AMA SHANGANA of Portuguese East Africa, the ANGOINI of Nyasa Lake, and the dreaded WA TUTA of Nyamwezi-land, high by the Victoria Nyanza. But few of the Kumalos remained behind, refusing themselves to their fate in Shaka's army. These, deprived apparently of every representative of their royal house and so without a nucleus round which to reassemble, never again rallied so far as to reunite into a compact clan.

And yet the line of Mashobana had not been absolutely extinguished. In the person and achievements of Mzilikazi, his son, the clan of the Kumalos rose again from the ashes of its ruin to a fame never before enjoyed, and the house of Mashobana reigned with unprecedented splendour in a foreign land. For Mzilikazi, the surviving scion of the house, lived to raise himself to a pedestal amongst the immortals of his race—with Dingiswayo and Shaka and Mshweshwe—when, by the unaided strength of his own right arm and intellectual genius, he built up the great Matebele nation—a nation which endured until haplessly brought into collision with the adamant might of Britain. Then at length was it shattered beyond any prospect of a resurrection; and with the flight and death, in 1894, of Mzilikazi's son, Nombhengula (or, as the hybrid Matebeles have it, Lobhengula), the light of the house of Mashobana, chief of the Kumalos, was extinguished for ever.

"NQWABELANI UTYANI KUSA-KANYA."

Kukona isifundo kumlimi ocebileyo. Lomlimi uyazi ukuti ukukanya kwelanga mhlambe ku okwa mini leyo, abe ese lungiselela izihlamba, engabe zizolandela. Nga beba njalo naba nanimizi. Imbho, ukuruda nezifo ezibuhlungu zi ngamlaba namupi wakulowo muzi engazelele. I Chamberlains Colic, Cholera ne Diarrhoea Remedy, e iyo-na i umuti ongono kulezi zif ngaso sonke isikhathi ngihlala ikona, igcinelwe ngobashesha yelape, iswe lekile, uma umuntu epuza ukuyi tata angafa. Utengiswa ibo bonke.



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Aug. 24th, 1909.

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