

Ilanga lase Natal.

Friday November 19, 1909.

LOBOLA AND THE CHURCH.

This subject comes up again with chronic freshness, and the several Missionary Institutions in the country are doing their best to meet the case; it affects them somewhat alike nevertheless there are two ways of treating the difficulty. They who are the more pronounced of disciplinarians have resolved not to compromise with the ancient Native custom, but the other section of the Missionary service are for the gradual weaning process. There is of course, something to be said for both methods. According to the Christian Ideal the woman is the equal of the man, the differences being only complimentary, but then on the other side it is reasonably urged that "We have to deal with people as they are," that of course must be acknowledged, and also that whatever reform takes place must be the result of free decision on the part of those to be reformed. The Virtue of the good intention lies in the course of the happy medium, the tendencies of the extremes ultra-restrictiveness and ultra-looseness, is to defeat the purpose for which enlightened men and women are striving. That the nonforward Native must be patiently borne with is beyond doubt, but with regard to eliminating the disagreeable aspects of lobola, the best method appears to be to let it die out of itself, and that probably will not require three more generations; do not fan the flame nor feed it and it cannot last long. We hold that this is in agreement with the Lord's mandate "resist not evil," which certainly implies that we should not foster it. We have discussed this subject with several old colonists, and the history of lobola with its pros and cons has had careful survey, and the conclusion arrived at was that the best course to pursue is not to foster it, and to let it die out of itself. The Church and the government not supporting a custom that cannot be included in their respective policies we shall soon find the Native people giving it up, provided the Church and State continue to win the confidence of the Native people generally; for it is, after all, a question of good faith all round.

NATIVE GIRLS AND CHRISTIANITY.

Our worthy friend Bishop Astrup takes exception to certain Native girls at Ntunjambili not being allowed by their father to join the Christian fold; but he seems to forget that the daughters in this case, as in many other cases, are under certain obligations to their fathers. Presuming the said girls are minors, it seems to us to be scarcely good policy to go further than persuasion allows of in getting the new parents to advise their children to adopt the new style of living. It must be remembered that the contingencies of Makaula living does not appeal to many a Native Father and Mother although if the principles of Christianity were explained to them they would raise no objection to it, but there are so many things which are local contingencies, and which are located upon by the old natives as being a part and parcel of Christianity, that it should not surprise any of us when they raise objections. To quote the right of selecting a husband as a warrant for a girl ignoring her moral obligations to her family in choosing to discard their mode of living for the purpose of taking up, to them, a somewhat strange and uncertain mode of life, is not logical, and we are a little surprised to find the learned Bishop holding that view. Surely if the worthy Bishop were in the position of one of those Fathers, he would expect to have his doubts removed, and to be clear as to what it really meant for his daughter to leave the old mode of life for a new one.

We often call these people "heathen" and scarcely give them credit for having thoughts and feelings worthy of decent people—and as there are many a Christian in a mutya, and many a rogue well dressed, these old native people fail to see why so great distinction should be made. They have not sufficient insight as to what learning means to and for them. They need to see the objective proof that will accommodate their sight to the new horizon of social existence. They must be led up to that point, driving and bluffing will not do. If the girls in question showed reverence for their parents as a part of the regime which they wished to adopt, the parents would most likely soon give way, and enter into the knowledge of the Church which now they imagine is against them.

CONTRACTED PREJUDICES.

[Contributed]

A word about the bulk of our troubles may be acceptable to some of our Readers. Probably most of us have at sometime been impressed with the fact that much of our trouble arises because we try to meet it before it reaches us, and we allow anxieties to oppress before there is actual need; if that mental disability can be prevented, we, surely, ought to do our best to intercept it. It will be asked "can we do so?" The great students of psychology tell us that to a very great extent it can be prevented; and the modus operandi may be briefly described as infilling the mind with thoughts that are of an opposite kind to those thoughts that cause the anxiety. Evidently the ego is higher than the mind, hence can control it, and as the appeal is to the higher spiritual nature of the ego, so there is proportionately more judgment and less uncertainty. The mind, relatively, being a vehicle of that which is higher than itself, and must therefore give up those mental activities that are the result of contracted prejudices. It is only the suppositions of the lower mentation that afflict man, that let him drift into the fallacy (say) of believing that riches wring out of the enfeeble and painful toil of their fellow humans is justifiable. So many minds that should be free are infested with what may be called the deadly psychomicrobes of fallacious thinking. There is no unreasoning, any more than there is ungrammatical grammar. The thing (subject of the thought) is either right or wrong, and as rightness does not produce evil, it must be the wrongness; and to see men going on in their wrongness, even though it be allowed by respectable (?) Society, suffering intensely, and in their mental agony rebuffing the kindly hand that would soothe them, produces a profoundly solemn pity that must look with indignation upon those contracted prejudices that open the way for that suffering: the suffering that he makes and the suffering that he feels—men are clinched to the fruit of their efforts, and what a mental tragedy is the unclenching. Beware then of the seeming tolerableness of contracted prejudices.

History of the Zulus.

REV. A. T. BRYANT.

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

VIII.

If we now retrace our steps seawards along the course of the Black Mfolozi, we shall at length come to the *EMANTUNGWEZI*, under their chief Kabingwe, dwelling on the inland side of its southern tributary, the Taka stream. Then, passing over the Taka, we shall be welcomed by the *EMAMBATENI*, inhabiting the country between the Ntlatzaye mountain and the Sikwebez river, beyond the Black Mfolozi. Every petty clan that Shaka prescanned into his service, was called upon to furnish, somehow or other, its little quatum to strengthen or glorify the house he was building. For the Zulu nation built up solely of plundered materials; and, even its very name was partly stolen. The title *NDABEZITA*, nowadays so proudly assumed by members of the Zulu royal family, was cooly purloined by them from these *emMbateni* folk, their own disreputable clan title, *LUPHUNU-LWENJA* (i.e. *PENIS CANIS*) having been contemptuously cast aside by Shaka, as conferring a very doubtful honour upon anybody. In after times, one of Mpande's special favourites was Diliikana, a member of this clan, who was graciously allowed the privilege of marrying a certain sister of the king. The fruit of this union was an heir whom his father named Simukakanyo (i.e. we depart together)—a name of ill omen indeed; for, a few years afterwards, father and son perished side by side, along with so many other notable Zulus, when resisting the calamitous attack of Zibhebhu on Cetuywayo at Ondini on the 21st of June, 1883. Sicco, the only surviving son of Simukakanyo, being of impaired intellect, and so incapable of perpetuating his house or of governing his district, the succession devolved upon Ngodi, another son of Diliikana.

On the seaward side of the *emMbateni*, further down on the right bank of the Black Mfolozi, was a settlement of the *ANAS'WAZINI* ZUXOU clan, to whom we have already referred. These people, in Senzangakona's days, must have but recently arrived from the Coast, seeing that the parents of Mfanawendlela was the chief appointed over these Zungu people after the Zulu war. The restoration of Cetuywayo, however, to his former position

in northern Zululand in no wise pleased Mfanawendlela; and, upon the accomplishment of that event, he manifested his disapproval by seeking to remove his people over the Mlatuze into the British Reserve. Before he was able to put his intention into effect, he was murdered by Cetuywayo's orders. Naturally, when war subsequently broke out between Cetuywayo and Zibhebhu, the Zungus, under Mbabula, son of Mfanawendlela, supported the latter; and after Zibhebhu's defeat at the Etyaneni hill by the allied forces of Dinuzulu and the Boers, Mbabula was compelled to seek refuge, along with Zibhebhu, in the British Reserve. In the year 1888, however, he returned to his people, who, after his death, were governed, on behalf of a minor heir, by Magojola, his brother.

But if, from the *emMbateni* around the Ntlatzaye, we march southwards, crossing the White Mfolozi, we enter the territory of the Butelzezi's, extending from that river away to beyond the Babanango hilk in the direction of the Mzinyati. Pungashe is not the only chief of these Butelzezi and the overlord of the immigrant Tembus recently settled down along this last name river, but he is also the bugbear of poor Senzangakona's life. This Senzangakona is the chief of the adjoining, not very highly respected Zulu tribe, and more conceited neighbours of his, along with the *emMbateni* likewise hard by, take a positive delight in embroiling his people in petty warfare, merely for the sake of beating them and carrying himself off, an ignominious prisoner. But Senzangakona has a son, the *EMANTUNGWEZI* of his family, the incorrigible Shaka, who will in due time revenge a hundredfold this dishonour to his house, and to whom Senzangakona even now triumphantly points, with the consoling reflection, "Here is the little bull with the screwed-up ears, who shall rip the tendons from the necks of the others", that is to say, who shall deprive the big bulls of their strength and their conceit. And so insooth it happened; for the first thing the little bull ventured on when it came unto the inheritance of its own patch of veldt, was to step over the border and unceremoniously oust its big rival, Pungashe from the field, and abscond his herd into its own. An individual of this Butelzezi clan, Ngqengelele by name—may be a surviving representative of its royal house—subsequently, met with Shaka's favour and was made induna of the *emBelenbeleni* kraal. His son, Mnyamana, afterwards became Cetuywayo's prime-minister. Naturally, many of the orphaned Butelzezi came to cluster round these more exalted members of the family; but they never reunited again as a clan. The people now gathered together under Tyanibexwe, son of Mnyamana, between the Mbekamuzi and the Taka rivers, and merely an omnium-gatherum, formerly a portion of Dinuzulu's Usutu faction, which, on that chief's launching out on warlike operations in 1888, preferred to follow the wiser counsels of Mnyamana, and hold themselves aloof.

NATIVE RURAL-HOLDINGS ASSOCIATION.

To the Editor—Ilanga lase Natal.

Sir—As many questions are now being asked about the proposed Native Rural-holdings Association, allow me to point out to those concerned that the proposed Association is not to be a profit making machine; neither is it intended to be a father of syndicates for the making of profits. The intention is to enable native people who are getting land for residences, to obtain it secure for their descendants by having freehold in Trust. Also for the purpose of affording a means by which young people can save whatever they can spare each month for the purpose of getting a comfortable holding of land in the country; such money would be put into the Post Office Savings Bank in the name of the (respective) saver, for that specific purpose; the Bank Books would be kept by the Secretary of the Association to prevent them being lost. Whenever there was sufficient credit to warrant the proposing of the purchase of a farm, there would be a notification to that effect, and if enough creditors offered to take allotments (according to what they could afford) and the Farm, that was being offered for sale, was suitable for the purpose, then arrangements would be made for the purpose of it by the Association's Trustees duly assisted by the Association's Committee of management, and the allotments made as agreed upon. The holdings would be held by the occupiers under compact as between the Association's Trustees on the one part, and the holder of the land or his or her successors on the other part. The tenure would be freehold in trust in perpetuity. Neither mortgaging nor litigation would be allowed. The chief object being the betterment of the people and the prevention of beggary among the members of the Association. For that reason it would be required that no infamous person

could become a member of the Association. In case of a desire for a change of neighbourhood, members could, with the leave of the Trustees, exchange holdings, or sell to a new member provided the proceeds of the sale were used for obtaining another holding of equal area. These explanations will help enquirers. Thanking you Sir, for your valuable aid.

I am faithfully yours

H. ATTERTON.

N.B. Mr. Radford at Ematzeni is prepared to answer questions.

THE NATIVE PROBLEM—MR. BELL'S LECTURE.

To the Editor of the Ilanga lase Natal:

Dear Sir—The lecture recently given by Mr. Fred W. Bell at Johannesburg calls for attention on the part of the Natives. In it we see the old game of working on the fear of the public at Johannesburg and elsewhere for the purpose of entrapping the Native people into a more servile condition than now obtains. This money making class does not lose much time, for even before the Union is an established fact, we find that they would lay the foundations of a Star-Chamber which might out-do the famous Tammany Hall Party in New York. But there many be need for the electors generally to be on their guard, a permanent council such as he suggests, having the power, might use it in more ways than one and while gripping the throat of the Electors with the other. The old Boer-Hoeren, however, may object; they may see the head of the historical tortoise that put Oom Paul so much on his guard. South Africa is not divided into two sections only. The fleeing and the fleecers. There are others who have a voice in the land and who still regard the words of their wise predicaments. I hope you will have something to say in the matter.

I am etc.,

K.

P. M. B., Nov. 13.

[We hope to refer to this next week.—EDITOR ILANGA]

MUNICIPAL NOTICE TO NATAL MISSIONARIES.

The need for sleeping accommodation being provided in Durban for the civilised Natives who come here on business, having been brought under the notice of the Town Council, provision has recently been made to meet this want in the shape of a Municipal Dormitory, where, in large airy rooms, comfortable beds and clean beddings are provided, for men only, at the nominal charge of 3d per head per night.

It must be distinctly understood that this place is reserved exclusively for the use of christianized or civilized Natives and of respectable character.

Closely adjoining is a Municipal Eating House where is served wholesome food, under cleanly conditions, at a small cost. Both places are in charge of European officials who speak the Zulu language and are sympathetic in their management of Natives.

Tickets of admission to the Dormitory can be had from these officials.

It is hoped that this arrangement may prove of advantage to that class of our Natives visiting Durban, who hitherto have had no rest house in our Town, and had to depend upon chance for finding a place to lay their heads.

Any further information required on the subject may be had by addressing the Chairman, Councillor R. Jameson.

WILLIAM COOLEY,
TOWN CLERK.Durban,
September, 1909.

"NQWABELANI UTYANI KUSA-KANYA."

Kukona isifundo kumlimi ocebileyo. Lomlimi uyazi ukuti ukukanya kwelanga mhlalumba ku okwa mini leyo, abe ese lungiselela izihlambhi, engabe zizolandela. Nga beba njalo naba ninimiz. Imbho, ukuranda nezifo ezibuhlungu zi ngamhlaba namapi wakulowo mazi engazelele. I Chamberlains Colic, Cholera ne Diarrhoea Remedy, e iyo-na i umuti ongcono kulezi zi-fo ngaso sonke isikhathi ngihlala ikona, igcinelwe ngoba ishesha yelape, iswe lekile, uma umuntu epuza ukuyi tata angala. Utongiswa 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 zazi nhlobonhlobo. Imbila yeswela umsila ngoku yale zela Wozani bobaba, bo mane, 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 Nizoziz hlolela impahla yazi nhlobo zonke.

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