

Ilanga lase Natal.

Friday November 26, 1909.

NATIVE RURAL-HOLDINGS.

2.

The preliminaries in forming the Association to help Native people getting and settling on comfortable holdings of their own, are proceeding slowly but well. The plan has been submitted to an eminent Government officer and provisionally approved by him. The matter is being discussed by a great many native men with evident satisfaction. The first general meeting is postponed yet while as the promoters do not wish to hurry the matter. To the motto "Thrifty and Security," steady growth with consistency of purpose will come as a natural consequence. The following item will be submitted to the provisional Committee for adoption, viz: That in event of the occupiers of certain holdings wishing to exchange holding for holding, and there being a difference of value with regard to the land and also to improvements thereon, the holder of the one of the lesser value shall make good and pay for the increase value which he is about to take up; and the Exchanger of the larger value for the lesser value shall receive the said payment for his, or her, own private use. Provided always the Association shall require both, or any such holdings being kept in fair usage and good order. The holders of land under the Trust continuing to be members of the Association, conforming to the Rules thereof. We hope that when the meeting is held, that there will be a good attendance.

COLOUR CHART.

We gather from the Natal Mercury of the 16th inst. that there is a perfectly compiled Colour Chart, but no mention is made of the publisher. We hope the council for education will duly note this important means for teaching pupils the order of colour, and the proper names of tints. The strength of the memory by association can be greatly aided by such a chart. We trust the council will supply the schools under its jurisdiction with a copy of this valuable Chart with instructions when and how to use it. We know the management at Ohlange School will fully appreciate having one; it will enable us to find out whether any of our pupils are affected with colour-blindness. Many a lad makes mistakes and worries the foreman or his master because of inability to discern aright certain shades of colour, where as if the pupil knew his specific defects, he would get assistance and so avoid serious mistakes. Indeed education can scarcely be considered up to standard if the memory, sight and hearing as well as voice are not cared for. For a long while we have been concerned in the having of an efficient means at the schools whereby the pupils could ascertain the general principles of their studies in a manner common to all schools, we know that it would be of much service to the teachers as well as to the pupils. And here we have, in matter of sighting correctly, the means of complete tuition regarding colours. We sincerely hope the Council of Education will supply us with so valuable an acquisition.

AN ACT OF GOD(?).

In an action at the law arising out of the Baaken River flood at Port Elizabeth, "the accepted contention that it was an Act of God" decided the case.

Society and its statutory-law is not aloof from figments; and often the extra normal conditions of the physical world are presumed to be a special interference on the part of Deity. The law of permission does not seem to be understood by a very large portion of the schooled public. The capriciousness of cataclysmic action cannot be reasonably attributed to God in whom is the very essence of order. And as the law of permission explains the problem, it appears strange that the legal profession with all its forensic knowledge should act as though it were ignorant of the difference between the law of ordinance and the law of permission. To raise the mind to psychic jurisprudence may be difficult to some, but let us hope, not to all. Groping along with medieval uncertainty is unbecoming in gentlemen concerned in the practical elucidation of Justice. We trust the press will be excused in trying to correct a misapprehension of this kind. Men who read nature from the higher level are constrained to hold the name of the Lord in deepest veneration, and therefore cannot allow the folly of attributing to that Holy

capricious name anything of an inconsistent or nature. Evil results are the fruit of evil minds, and suffering is permitted for sake of correction.

THE KOKSTAD RAILWAY etc.

The linking of the centres of commercial activity throughout South Africa is a matter of great importance, and is truly necessary for the development of the whole country. Each section of the land is peculiarly suitable for the production of something, and as the trend of living is to make use of those things that are produced afar, Railways, as a means of transport, and commerce must go hand in hand for performing those duties for the State. Freedom of movement is one of the necessities of successful management, and we hope that under the broader form of government freedom of movement will be established; when there are no political boundaries, there will be little or no need for continuing the medieval practice of using passes. That system was, and is so far as the practice remains, the outcome of fear and suspicion, and that ill becomes any government that claims to be intelligent according to the modern standard. It is certain that with modern transport facilities the ancient practice of passes must become obsolete; to try to run the two modes together will be worse than trying to plow with a horse and an ox in tandem. Of course we do not expect the union government will be so far forgetful of its dignity, and we do not suppose the Provincial Councils will be allowed to negate the principles laid down by the central Parliament. Should fear hold back the less advanced of the members of Parliament, and they be in the majority, and also they be inclined to let the debris of the funk period incommode and obstruct the natural course of the country's progress by hampering the use of the Railways, then, although amendments take place at a serious cost, there will still remain the charge of not having been able to see the absurdity until it knocked their noses. The passenger traffic on the Railways must depend chiefly upon the people who are the most numerous in the country, and those people will be the better for not having their self-respect violated, and, strange to say, the profitability of those lines of Railways is linked to a system of fair usage; this demands very serious consideration on the part of those responsible for the good government of the country; they cannot afford to let the politico-neurotics, or the self-contained fancies of Mediaevalism turn aside their common sense projects. With the advance of the country the common people must advance, or the State must share the fate of all past States that failed to discern that imperative law of existence. Our position is this, being closely attuned to Nature, we claim that nature be not unwarrantably interfered with by artificial restraints. The Union will do well to adopt the no-pass system of the Cape Colony, and leave its Railways freely open to develop the traffic of the country to the utmost extent. The linking of the Cape Colony with Natal is one of great economic importance. The people of the Kokstad District cannot have a better tick-barrier than that Railway, let all traffic go by rail and they will be safe.

THE WANT OF A ROYAL SALUTE.

Those men who attended the official meeting of the High Commissioner in Rhodesia have, whether they intended or no, been instrumental in fixing an historical fact that probably will be, in the future, held to be indicative of the inability of the management to comprehend the facts that constitute the foundation of present history in that part of the world. The natives who have been charged with refusing to give the Royal Salute to Earl Selborne, as the King's Representative, have evidently been led to misunderstand the situation; they freely saluted the Earl's personality as Chief, and according to native ideas, and we may say logic, the recognition of the Earl as chief includes the idea of the Earl's Chief as the greatest Chief, but as the salute was objective and not inferential, it was logically Nkosi. The European idea of King is known to the natives, but is not yet assimilated by them as a natural idea. Had the matter been one of less importance there would have been less hesitation to depart from what etiquette demanded. The natives there are not so well acquainted with European customs as the natives are near European centres. And possibly if there was anything of deliberate misdeemeanour, they were likely enough prompted to it by some of the subversive elements there. But we take the report with a pinch of salt, for we are not quite ignorant of the complication of political thought in that quarter. When the Earl's statement of

the case is known the affair may bear quite another complexion. As to the beer-drinking, that might have been a covering of one party's cunning, instead of a sign of the other party's impudence.

History of the Zulus.

REV. A. T. BRYANT.

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

IX.

Those who dance last, says the Zulu, are most admired. So, now that we have made a rambling visit to each in succession of the chief ABAS'ZANTSI and ABAS'NTALI Zulu-Kafir clans, we pass over the Butolezi boundary and at last reach the most interesting clan of all. From the Teleni mountain, away in a north-easterly direction to the White Mfolozi, lies the country in which the Zulus have their home.

The chief of these people is Senzangakona, son of Jama, son of Naba, son of Punga, son of Mageba, son of Situli, son of Nkombana, son of Zulu, son of Malandela-gezinkali. From the death of Senzangakona to the present time, the line of succession has been as follows:—Shaka, followed by Dingana, then by Mpande, all sons of Senzangakona; afterwards Cetshwayo, son of Mpande; and lastly Dinuzulu, son of Cetshwayo, with whose deposition the ancient high and mighty house of Zulu falls back into the ranks of the common people and disappears for ever from the pages of history.

Between the birth of Senzangakona, calculated to have been about the year 1755, up to the death of Cetshwayo in 1883 roughly one hundred and thirty years elapsed. Within that period five Zulu kings came and went; and if we assume that Senzangakona was forty years of age when he ascended the throne, we obtain an average of eighteen years for each reign. For a savage people this seems a fair average, seeing that, of such civilized nations as England, Germany and France, the mean length of reign has not covered more than 19, 21 and 24 years respectively. Now, this being so, we may fairly conclude that the seven reigns preceding that of Senzangakona (which started about 1792) covered a term of approximately 126 years. Calculating upon this basis, we shall find that Zulu entered upon his regal career about the year 1676, and Malandela (supposing him to have been a chief) about the year 1658, having had his birthday somewhere in the vicinity of the year 1618.

But who and whence this Malandela? Inasmuch as his two sons, Qwabe and Zulu, both originated large clans, we may reasonably suppose that the father likewise must have been a person of quite unusual importance, if not indeed a great chief. At any rate he was a member of one or other of the then existing clans, and that clan was clearly not that subsequently originated by his younger son Zulu. It may have been a clan called the ABAS'NGUNI—a name whose significance seems now to have been lost, but which appears to have been the original distinguishing appellation of all these ABAS'ZANTSI people; or it may have been a clan, now extinct, related to the Mketwas, and calling itself by the name GUMBO—a name still perpetuated as the distinguishing clan-title of the whole family of Qwabe clans. Or, again, it may have been that of the Ntombela—Ntombela being generally cited by the Zulus (the other branch of Malandela's posterity) as the name either of him, or it (either of a clan, or of an ancestor more ancient than Zulu's father) from whom they sprang.

Where the Malandela came from, or where he lived, is a problem no less puzzling. One tradition avers that the home in which both Qwabe and Zulu originated (in other words, the home of Malandela) was up-country, in the neighbourhood of Babanango hill, at the source of the Mhlataze river; that therefore both tribes are of ABAS'NTUNGWA descent; and that the Qwabes subsequently migrated towards the coast, where they adopted the TSWANA form of speech from their neighbours, the Mketwas. The tradition, however, which is more universally related, asserts the contrary facts, namely, that Malandela belonged to the ABAS'ZANTSI or down-country stock; that he was related to the Mketwas, and sprang from the same home as they, on the northern side of the Mfolozi river—though this clause of the statement is only mentioned by a few; and that the Zulus, upon their separating themselves from the elder branch of the house (afterwards, from its head, called the Qwabe branch), migrated inland, where they assimilated themselves with the up-country or ABAS'NTUNGWA section of their race.

If we accept the latter story (the evidence for which carries the preponderance of weight,) we are told that Malandela had a wife, Nozidiya, who bore him two sons, Qwabe, the elder, and Zulu, the younger. In this family, as in many another, the younger was the 'mother's boy.' So when (apparently after Malandela's) death the settlement of family affairs devolved largely on the mother of the family, she not unnaturally favoured her boy, Zulu, rather than his elder brother, Qwabe. Amongst other things, she assisted him to the acquisition of certain head of fine white cattle, which the elder son considered should by right have been his. Favour of this kind naturally begat jealousy, and jealousy strife. 'Why, mother, asked Qwabe, 'do you say these cattle are of my brother?' Such a question, as the mother recognized, foreboded evil; so, lest her pet boy have to suffer for her partiality, she secretly advised him to move away to some distant part. Her counsel was acted upon, and Zulu, accompanied by an INDUNA named Mpungose, who was to be his guardian and guide, removed with family and chattels—for, with the Zulus, an unmarried son is still a boy—and established himself along the southern banks of the White Mfolozi, where the Mkumbane stream enters it. As we have already indicated, the ABAS'NTUNGWA or up-country Kafirs did not come to their present location from their more inland settlement, until long after their ABAS'ZANTSI brethren had established themselves along the coast; so that, at the period of Zulu's migration, we may suppose the White Mfolozi district to have been territory not yet inhabited. But in course of time the ABAS'NTUNGWA pressed coastwards and finally surrounded the small Zulu settlement on all sides. This effectually swallowed up among the inland folk, the Zulu people gradually lost their down country nationality adopting the language and the name of those in whose midst they lived.

From these two boys, then, dwelling, some 230 years ago, one up country and the other down, grew up those two large Kafir clans with all their ramifications, the people of Qwabe and the people of Zulu. Notwithstanding that their separation took place more than two centuries ago, prudish, patrefamilias still exist on both sides, who regard intermarriage between children of the two branches as of doubtful propriety!

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 E. Jameson.

WILLIAM COOLEY, TOWN CLERK.

Durban, September, 1909.

IKUNKULO LI BANGA IMPILO EMBI.

Uma umkaya uhlezi kahle usuke u into e igugu umuntu a ngaba nayo, kodwa ungeke wa tokoziswa ubumnandi balo uma uguliswa ik unku. U ti ungafika ekaya uyeke akucabanga ngemisebenzi unga hlangu liswa nase buhlungwini bekunkulo uma u nga gco ba i Chamberlains Pain Balm Unganala umgcoke kanye nje loko kokunika ukukuleka nokumpikelela njalo, isikashana kuyo li pelisa n'ya. Ute ngiswa 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 gwele izimpahla zika kisimusi zezi 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 Nizozhi hlolela impahla yezi nhlobo zonke.

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Zi Zozibili **16/9**

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