

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 awhile as the promoters do not wish to hurry the matter. To the motto "Thrift and Security," steady growth with consistency of purpose will come as a natural contingency. 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 defect, 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 Buaken River flood at Port Elizabeth, the accepted contention that it was an Act of God" decided the case.

Socty and its statutory law is not alof from segments; 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 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'ZANTS and ABANTUNGA Zulu-Kafir clans, we pass over the Buteli boundary and at last reach the most interesting clan of all. From the Taleni 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 Ndaba, son of Punga, son of Mageba, son of Situli, son of Nkombara, son of Zulu, son of Malandela-gezakali. 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 Cetywayo, son of Mpande, and lastly Dinuzulu, son of Cetywayo, 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 Cetywayo 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 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 10, 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 royal career about the year 1776, 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 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 ABANGUNI—a name whose significance seems now to have been lost, but which appears to have been the original distinguishing appellation of all these ABAS'ZANTS people; or it may have been a clan, now extinct, related to the Mtetwas, and calling itself by the name GUMENE—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 Qwabes and Zulus originated (in other words, the home of Malandela) was up-country, in the neighbourhood of Babanango hill, at the source of the Mhlatuze river; that therefore both tribes are of ABANTUNGA descent; and that the Qwabes subsequently migrated towards the coast, where they adopted the TSHWALA form of speech from their neighbours, the Mtetwas. The tradition, however, which is more universally related, asserts the contrary facts, namely, that Malandela belonged to the ABAS'ZANTS or down-country stock; that he was related to the Mtetwas 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 ABANTUNGA 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 ABANTUNGA or up-country Kafirs did not come to their present location from their more inland settlement, until long after their ABAS'ZANTS 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 ABANTUNGA pressed coastwards and finally surrounded the small Zulu settlement on all sides. This effectually swallowed up among the inland folk, the Zulu 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, patresfamilias 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 IMILO EMBI.

Uma umkaya uhelezi kahle usuke u into e igugu umuntu a ngaba nayo, kodwa ungeke wa tokoziswa ubumnandi ballo uma uguliswa ik unkulu. Uti ungafika ekaya uyeke ukucabanga ngemisbenzi unga hlangu liswa nase buhlungwini bekunkulo uma u nga goba i Chamberlains Pain Balmi Umganala umgeobe kanye nje loko kokunika ukukululeka nokumpikelela njalo, isikashana kuyo li pelisa nya. 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 sikiati ku gcwele izimpahla zika kisimus zezi nhlobonhlobo. Imbila yeswela umsila ngoku yale zela Wozani bobaba, bo mane, zinziwa nani zintombi, Umsiko wetu udhlu munyu. Sisikela izinsizwa nama kosazana kakulu ezemi shado zavo makoti. "Nabafuna uku sheshiselwa imisiko yabo yemishado nokunye sibenzela ngosuku lunye."

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

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