

Ilanga lase Natal.

Friday, November 5, 1909.

UNBALANCED BANTU.

It is with sorrow that we hear of the outbreak among the Native employees at the Cinderella Deep Mines; the amaZulu and the amaXosa have forgotten themselves as men, and have given way to anger, the effects of which must lower them in the eyes of right thinking men. It is true they are living in a half crazy psychocentric but that does not in any way absolve them from their duty to their neighbours or to themselves. If they had shown as much persistence in opposing the horrid thought-waves, that often affect the Transvaal gold fields, as much as they persisted in the foolish anger against their Bantu-brothers they would never find themselves in such trouble and disgrace. We hope Missionaries, the native preachers, and the press generally will take up the matter and point out that all forms of ill-treatment lead people astray and prevent the work of those who are trying to maintain the economic balance of the Society. If the preacher and the press will do their duty in pointing out the right path, they may be sure that there will be some who will readily understand the purport of the wise injunction, and will desist from such silly clamour in future; other Native men will quickly learn from them and then we may hope to have the work go on without any more disagreements and riots. One of the questions that may be put to them in their own vernacular, is, what account will they give to their elders when they get home, how will they excuse themselves? It ought to occur to them that their elders will be much displeased with them for the neglect of family interest. The affair, however, gives preachers of all denominations an opportunity to show the practical side of their teaching, and they should not fail to point out the debter and creditor sides of the case; there is ample opportunity for much sound argument being advanced. The Native likes the practical side presented. If this is done, we shall probably hear of no more riots among the Bantu up at the gold fields. We feel sure that the proprietary cannot wish such affairs to pass without amendment.

ECONOMIC EXPERIMENTS.

Among the common-sense advances in the Transvaal is that of giving, or we should say, selling at next to cost, soap or cocoa, according to what is preferred, to the underground native workers at some of the gold mines. Of course we do not for one minute suppose that that is being done from a feeling of philanthropy, but nevertheless it is still in the circle of common sense, although it is done for the purpose of securing staid and better work from the Native miners. It is reasonable to suppose that if a man's body is rightly nourished he will be the better able both in mind and body to perform his duties; and when those duties are of an arduous nature as in mining, the good sense of the practice surely appears. All chemists and physiologists know that stimulants of the alcoholic kind do not support strenuous effort, but merely produce a flash-in-the-pan sort of strength which has to be paid for at a ruinous interest. And as the sustaining qualities of good soap, or cocoa, are amply proved, it follows that when a mine manager wants the most work for the wages, he will adopt the soap or cocoa supply for his men when going below or returning from their trying labour. It is simply keeping the machinery in good order; and we feel that all sensible proprietaries will see that their Managers adopt the method. Most likely numbers of natives leave work and go home for a rest because they feel played out, and it is logical to presume that if they feel equal to another term of service they would stay on because of feeling equal to it. This is a matter for the W. N. L. S. Association to consider, for in it there is a large increment of value, not for one of the mines but for all. But we urge upon the proprietary the advantage of making the policy and its method complete by seeing that the hygiene of their native workers is complete; and never allow the small trader to obstruct or negative the judicious provision made by the mine owners.

INITIATING CRIME.

The attempt to deprive the public of its just right to say whether there shall or shall not be free sale of intoxicants, is one of these base efforts at sacrifices

the public welfare for the sake of private gain. And this is the sort of thing that is parleyed with by Government that prides itself on being intelligent; where the intelligence shows itself in this case it is difficult to say, the Cape Government is merely stultifying itself by compromising with the wine farmers and they who would make a profit out of the free consumption of the article they are pleased to call wine. If it were what the analytical chemist knows to be wine, it would not matter so much, but as it is, the so-called wine is only a cloak to cover a large percentage of that pernicious stuff called Cape Smoke which is on a par with Natal Coolie Rum. It is the dispicable beguiling of the poor and ignorant and the indifference to public rights that call forth words of indignation. Can any Government suppose that such things can be done with impunity? If any are so foolish as to think so, they will surely bring the whip end of the argument into the active part of the case. Will they dare to say "we did not know? They are told of the fault.

THE JUST POLITICAL IDEA.

One of our contemporaries remarked the other day "that with regard to law, there would be in every case some one who would object, so that there would be an end to law, for every portion of it, it would be objected to by somebody". This is as much as to say that the mass of the people are to be tyrannised by the collective opinion of the few who happen to have secured the seats of Authority, or that they whose duty it is to frame the Statutory Acts, are incapable of wording such documents so as not to encroach upon the just rights of any section of the community. It is an awful political dilemma for the inhabitants to be in. And, may we ask, is there no way to avoid that dilemma? Or are we to sink down in our imagined inability? They who profess to stand by instruction cannot conscientiously or logically allow themselves to be so placed. And if they happen to be unable to exercise their rights through no fault of their own, they will know that it is better to be the sufferer than to be of the depraved who make their fellow-creatures suffer. In the balancing up of things Rectitude discovers who is in fault, and then follows the administration that forbids digestion, slumber, or peace of mind until the law (active) has enough charity in it to warrant its permanency.

History of the Zulus.

REV. A. T. BRYANT.

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

VI.

Continuing our journey from the Mpapala across Qwabeland and the Mhlathuze river, onseoned betwixt the Mfule river and its tributary, the Ntsimbakazi stream, we discover the small Xulu clan, and with them make our first acquaintance with the up-country or ABANTUNGWA Kafirs. It did not cause much straining on Shaka's part to gobble this little part into his voracious punch. Almost before they were aware of it, their own puny chief, who had actually had the temerity to resist the hungry attentions of this ogre of the tribes, had gone to join his ancestors in Dloziland and his place being filled by an unknown stranger named Silwane, son of Sinuka, of the Mpungose clan. Mfinyeli, of this Xulu clan, was afterwards favoured by Nziwe, full brother of Mpande, who made him his ixwuxa.

A few miles further inland along the Mfule, as many party of foreigners, calling themselves the people of Naxwa, had recently settled. They announced themselves as having come from a distant up-country region (probably in the vicinity of the Mzimyati river) and as being of Sutu extraction (presumably akin to the Transvaal peoples). Their object, they averred, was the peaceful one of trade; for they professed to be able to supply to order an antidote for every ailment, a charm against every ill. That such alluring professions should have installed them as physicians in ordinary to many a neighbouring chief, and Senzangakona among them, is not surprising; but an essay on their part to gull his more astute boy, Shaka, was assuredly a bold speculation, involving them in tremendous risks. Zwide, king of the Ndwandwes, was the one outstanding foe whom Shaka doubted his strength to overcome. So he called in these wonderful medicine-men from abroad and bade them render his army invulnerable to Zwide's javelins, and so prove their claims by facts. Fortunately for them, Shaka's army was mightily successful; and as a token of his

gratitude—or rather perhaps as an inducement to do him further favours—he bestowed upon the Nwuzas a special slice of former Qwabe territory between the Ngye hills and the Mhlathuze river, where they still have their location, having long since, like the Ntulis, become to all intents and purposes thoroughlybred ABANTUNGWA.

We have already paid a visit to the APAS'EZANTSI Clangeni people, a short distance further up the Mhlathuze, and to their relatives, the Magwazas at Mfinemide. Abutting on these latter and extending across country from the upper Mfule river to the Mhlathuze, dwell the DLEULAS, under Ntsukunganye, brother of Gendeyana ere long to become the second husband of Shaka's divorced mother, Nandi.

On the southern side of the Mhlathuze near its sources, the considerable EMACUNWINI tribe, under Macingwane, son of Lapondo, are located, occupying the whole country from near the Babanango hill, southwards over the Qudeni, as far as the Tukeha, below its junction with the Mzimyati. In union with them, on their southern-eastern flank, about the upper Ntsuzo, reside their off spring, the KASYILE and LANGA sub-clans, having below them again, on the last named river, the emacubeni and the emtho clans of the quasi Swazi TEKELA Kafir group. Mdlaka, the renowned general of Shaka's army on its Mpando and other expeditions, was a member of this Langa clan.

The subjugation of this large emacunwini tribe was one of the first endeavours of the enterprising Shaka. Macingwane, however, too wise to court inevitable disaster by resistance, somewhat hurriedly marched off with bag and baggage, making a more or less honourable retreat over the Tukeha into Natal. Nor did he dillydally awaiting developments when once arrived there; on the contrary he immediately set about fighting his way through the impotent Lala tribes, till he reached the Mzimkulu river. This was the third great wave of devastation to which the unhappy Natal people had been subjected, the first having been that caused by Matiwane and the second that caused by Ngyozo. But Shaka never allowed himself to be balked by manoeuvres of this craven kind. So, in a few years time, he despatched an army in pursuit, and routed the emacunwini beyond recovery at the Ntsikeni hill, beyond the Mzimkulu. Macingwane, however, again evaded him. For some inexplicable reason, instead of pressing his way on to safety in the still further south, this hapless chieftain, humbled and forlorn, returned on his tracks, until, approaching the eLenge hill, of unhalloved repute, he fell into the net of the cannibal emambeleli, who promptly devoured him. His son, Pakade, afterwards surrendered to Shaka and became a valiant soldier in the very army that had destroyed his own people. In due time marrying, he gave birth to his two sons, Mbelebele and Gabangaye. The few odds and ends of the tribe that had remained in Zululand, or had afterwards returned there, finally reassembled in their old home near the eLaleni mount, where they still are, under Matiyana, son of Sityakuza.

The nearest neighbours of the emacunwini along the lower Mzimyati are the EMATENJINI, whom Mganu brought up not very long ago from the coast. Alarmed at the threatening attitude of Shaka, they trekked to the other side of the river, even before the emacunwini did so. We have already given a sketch of their history, which will merit a more detailed account latter on.

The landmarks of the EMANYANDWINI clan are destined to attain a sanguinary importance in future history. On the south is the ill-fated Sandhlanga hill, reminiscent now of such sad happenings to the British, and on the north the Ncome or Blood river, of even more disastrous memory to the Zulus.

Immediately neighbouring on the emanyandwini, in a northeasterly direction, about the Mvunyanne river, dwell their relations the SIBIYAS. Shaka's celebrated warrior, Nozishada, son of Maghoboza, is the chief historical ornament of this clan.

Due east of the emanyandwini, about the Sipezi mount, and encircled on all sides by ABANTUNGWA Kafirs, we come across a settlement of people called the Kozas, who, though already in some slight degree assimilated in life and language to the surrounding ABANTUNGWA, are in reality of Sutu origin and kindred to the more inland Transvaal tribes. Like their neighbours, they are still basking in the enjoyment of the idyllic peace, innocent of the impending doom. But from out the general ruin oze, Sikonyana by name, and Ngungqulu, will live to enjoy the king's favour. For valour—that questionable virtue, so esteemed among brute minded races, of having slaughtered largely and brilliantly one's brother man—he will be granted by Shaka a piece of territory in former Qwabeland, on the lower Mhlathuze, where a few survivors of his clan will collect around him. In the contest between

Dingana and Mpande these will support the latter; whereafter many of them will remove to their present location near Eshowe, where they are now ruled by Ntyingwayo, Sikonyana's son.

Near neighbours of the Kozas, are the EMACUNGENI, settled about the Sihlungu hill, away towards the white Mfolozi. Mfolokazana, son of Xongo, was a valiant member of this tribe, and in Mpande's reign was headman over a large district along the Mzimyati, between that river and Nqutu. Leaving no heir, the succession devolved upon his brother, Sihayo, who thus found himself suddenly become an exalted personage in the reign of Mpande and Cetwayo. Certain criminal actions perpetrated by members of his family, probably with his connivance, furnished one of the immediate causes of the Zulu War and so were in part responsible for the final destruction of that Zulu power and Zulu nation so laboriously built up by Dingiswayo and Shaka. Two wives of Sihayo had been accused of adultery during their husband's absence at the Great Place, Mchlokazulu, Sihayo's chief son, having therefore determined to put them to death—notwithstanding that, according to Zulu laws of kinship, they were his mothers,—the two women fled over the Mzimyati into British territory, and sought refuge in the realms of two Native border-guards. A few days afterwards, Mchlokazulu at the head of an armed party, suddenly appeared galloping up to where the trembling women lay hid. With an utter lack of all filial sentiment, he had them roughly dragged from the hut and away over into Zulu territory beyond the river. There the lusty braves broke out into a sonorous song; and while the terror-stricken mothers still listened to their own funeral-march, their children shot them down. The fitting retribution of an equally merciless ending was the future lot of both Sihayo and Mchlokazulu. The former was slain in Zibhebhe's famous onslaught at Ondini kraal in 1833, and the latter at the annihilation of Bambata's rebels by the Natalians at the Mome Gorge in 1806. The people heretofore ruled by Mchlokazulu were subsequently placed under the charge of Manzolwadi, the chief son of Cetwayo.

THE NEW VENTURE.

To the Editor of Ilanga lase Natal.

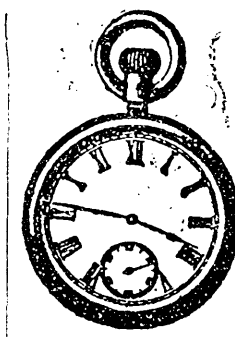
Sir,
The information you have given on the proposal to help the natives to get homes of their own is very interesting, and I should like to know more about it. I am sure there are many of our people who would be glad to get a place of their own; the money which many of us have to pay for rent is so much that we shall never be able to do much for our children while so much money is taken from us. How can we pay such high rents and send our children to school? If we can only get a few acres for our home, then when that was paid for we could do as good parents should do for their children. Can you please tell me who has the business to look after? And where I can get to know more about it, what cost it will be, and what we have to do to be a member? I shall be obliged if you can tell, for there are several of my friends who would like to know more about it.
I am
M. K. P.
Durban.

[The proposed Association is only now getting into form. The proposed name is "The Native Rural-holdings Association. And its objects are to secure such properties to the holders, and their descendants by means of a Board of permanent Trustees. Also to prevent extortionate prices being charged, and senseless litigation through disagreements. And to enable young men to save up for buying a holding by putting whatever they can spare, each month, in the bank through the Secretary. And also to care for widows and orphans as occasion may arise. A yearly fee of one shilling will be charged each member to cover the stationary account. The Committee will give their service as a Committee. For further particulars apply to either Mr. Atterdell 135 Margrave Road Durban, Mr. A. Wade, West Street, near the Chemistry, Mr. Raiford Ematyeni, or the Rev. W. M. Makanya Durban. We hope this will enable our correspondent to get all the information he desires.]

EDITOR ILANGA LASE NATAL.

UMKULANE NO WAMAPAPU.

Akuko zaba kumuntu umayeke umkahlane, uzo umnge ne ema pashini. I Chamberlains Cough Remedy yimbela noma ikupi okuyengela umuntu uma ange nwe ileli si fo, amanye amacala a odote la avinjelwe ukudhula lo muti ngesikati esifaneleyo. Itengiswa ibo bonke.

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KUMBULA UKUTI AKUKO OYO

KUKOKA WENA, Ngoba usende ne zipo kutunyelwa kuwe ngapandhle kwezindhleko kuwe. Okuyikona kusibangela ukuba senze lento emangalisayo ukuba amaka etu amahle kula, afinyelele kubantu, ngoba sazi kable ukuti noma ubani oyowatola wjabula ukuba awatuse ezihlotsheni zake. Sinobufakazi obuningi esingabucelanga. Tumela kwabe

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Inanda M. S.
Phoenix P. O.
Aug. 24th, 1909.

Mngane:

Ngicela amazwana kulabo abahlalatywazi fo ngezifo egazini labo. Kukona amuti la owelapa zonke izifo, ibizo lawo iNature's Health Restorer Baniqi aseke bawulinga. ba tola ukusizakala kuwo. Ngi yanimema uma keniwu linge nina eni hlutywa ubuhlungu egazini. Au babi, kawu ka tazi nokudhliwa kwawo. Ugi ngaza izinhlamvu zibe ntatu mhlwa uwu qalisayo uya pinda sen gioga zimbili, uya pinda uginga lunye, ube usu yemisa kulolu lodwa izintso ku zonke uze uwu qede. Inani lawo, amancane adhliwe izinyanga ezimbili 3/6 elikulu lidhliwa izinyanga ezisitupa libiza 10/6; lo muti utolakula ku Mr R. L. Scott kupela ku lelizwe. Aunaku wutola kwenye indawo lapa eAfrica. Ngi nimemela uma keni wulinge ibhokisana elincane nje angu pinda nginimeme uma senike nalilinga sengo tyelwa ini okwenziwa iwo kinina.

R. L. SCOTT,
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