

Ilanga lase Natal.

Friday October 15th 1909.

A LOOK AHEAD.

Among the feelings of the times, is a desire to return to the code of indirect taxation. There has been, and is somewhat bad feeling because of experience now had of taxes of one sort and another of the direct kind, that a sense of affliction seems to have arisen. It cannot well be forgotten that most of the best writers on the subject do not fail to emphasize the matter, and to point out that direct taxation belongs rather to the past than the present. Yet many experiments are made in these days of the 20th. century wherein commerce with its giant enfoldings can be made the country's Revenant Genius. Countries like persons it appears have to go through certain juvenile stages, and to that must be imputed the out of date policy of imposing a Poll-tax. And we may cause a little surprise when we say that the day is not distant when income tax and land-tax will also be obsolete, not only in Colonies, but also in the Motherstate Old England. People will remark, however, that such taxes are more in force than ever; we admit that such is the case but, we may remind our friends that the coldest hour is often just before sunrise. Men are thinking apace, faster than ever although a long way off the Social perihelion. What then is to be understood by our remarks? Why this, that customs and excise should be the only modes of taxation; that direct taxation should be entirely done away with. That tobacco in all its forms for use should come under the excise, with a guarantee that all inferior and deleterious growth should be destroyed, unless passed by the officer for a particular purpose; the smoker would have in that case protection from certain germ infected leaf. Thus would fiscal returns with dues and rates for service duly performed, be sufficient for all moral or legitimate expenses incurred by the State. We ought not to forget that a £ paid once a year is not more than 20s. to the government. But the £ in circulation might render 100 or more by the excise affected through the constant turning over of the £. The buying power of a people is only limited by the means of purchase.—This is worth considering, also that people do not care how much they pay in Taxes provided they do not feel the nip of paying them. So far as a providence should be concerned, licences and road dues should suffice, i.e. over and above remunerative works and appliances, and which would be practicable with a small and business like Council.

A-NEW VENTURE.

There is in Durban a new venture coming to notice, it is for the purpose of making the Native people thrifty, in the matter of securing land holdings. We understand a meeting is to be held at the Matynia for the purpose of explaining the project. No doubt there is plenty of scope for economy in the direction; there is a large amount of money wasted by the native people in buying things that they can do very well without, and which does not in any way enrich the country; and we do not hesitate to say that in cultivating a native peasantry the country is being assured of a loyalty that will be almost undisturbable. We therefore commend the movement and hope there will be a ready acceptance of what purports to be a decided move in the right direction. One of the elements of the movement is to conserve the interests of widows and orphans among the native people. We think that alone is sufficient commendation for it.

We shall have to refer to this movement from time to time as it is a matter of interest to the European colonists as well as to the Native people.

NO HOSTILITY TOWARDS THE NATIVES.

Mr. Smuts as a leading government official has again spoken out fearlessly, and as we take it, officially—because he must be aware of what is in the minds of his colleagues. The statement that "THEY HAD NO HOSTILITY TOWARDS THE NATIVES, TO WHOM THEY WOULD ALWAYS DO THEIR DUTY," is a fair claim for our confidence. This duty, and sense of duty, we take it to be that which is based on God's moral code. We cannot bring ourselves to think that that gentleman had anything else in his mind. Naturally the best instincts of his forebears will have operated to produce the expansive

thought to which he gave utterance; and thus we may accept the statement as the outcome of mature thought, which has been qualified and enriched by well rooted Huguenot principles. That is as we natives could wish it to be. We are not ignorant of what made the Huguenots and the great principles which they represented: and we accepted the statement of "No hostility" with kindly warmth and confidence. And before closing our remarks, we wish to add our note of agreement to the words, "since a sound economic and industrial policy was really of greater importance than the Constitution itself."

THE CAPE BORDER TROUBLE.

The disturbance on the Pondoland border is one of those unfortunate affairs that arise out of misunderstanding between the Authorities and the people. We feel certain that the Native people would help the Authorities if they knew that the protection of the border, with regard to unification of the cattle by the conveyance of germs of the East Coast Fever, affected themselves equally with the Colonists. Ignorance is the door by which the mischief has entered. We do not want to blame either party for attacking the other; yet it would have been well if there had been a little more forethought and forebearance; had there been as how of intelligent discretion on the part of the police, there would have probably, been no bloodshed, and at worst a little case at Court might have ended the matter. Both sides showed hastiness, and one can easily suppose that there had been ill feeling between the parties on previous occasions, if not between the bell-ignorants, then between others on account of those border restrictions. Then again the restriction appears to have been against personal rights as well as against the passage of cattle, and the trend of that would add further complaint, and so we are obliged to come back to our first point, that the trouble has arisen through misunderstanding. If there is anything likely to anger a native it is the deliberate shooting of his cattle before his face, in which case, he has no opportunity for a moment's calm reflection. The law make due allowance for non-deliberative wrong doing, and we trust that that element of the case will not be overlooked in the settlement of the miserable transaction. Of course the affair points to the need of the right kind of schoolmaster, who teaches the dignity of labour and the necessity of respecting the Country's Executive.

NATIVES AND LIQUOR.

This question still winds its weary way in the minds of persons who from experience should have settled the case finally long ago. If the Cape wine grower finds that his products are not in demand, why try to force the market—should there be a falling off say of ten per centum of Wine he may be sure the sun will continue to shine. He should remember that there is still a market for good raisins. Col. Stanford's views, as given before the Transvaal Liquor Commission, deserve further perusal, and we therefore republish them as recorded in the Natal Mercury. And we must remind our Readers that the gallant Colonel is a gentleman of very great experience, and whose probity is beyond question. As a witness before the Commission, he will be classed as one of the greatest value. We therefore trust that his views will be adopted by the Commission, and that the Transvaal government will accept them as the best for all persons under the circumstances.

NATIVES AND LIQUOR.

COL. STANFORD'S VIEWS.

Durban's System Advocated.

Capetown, Sept. 27 (Reuter).—Col. Stanford, the chief magistrate of the Transkei, in giving evidence before the Transvaal Liquor Commission, to-day, declared that kaffir beer was a necessity to kaffirs, and invaluable to prevent scurvy, but on no account would he allow kaffirs to drink spirits.

Asked by Sir Wm. van Houtsteyn if he would agree with natives on mines having wine rations, he said he would, if they could be given an unadulterated wine, and steps were taken to see that they could not get brandies or other spirituous liquors. He thought no harm could come from a limited wine ration, and even thought a ration of wine might wean the mine boys from the stuff sold by the illicit seller. As regards kaffir beer, he favoured the system adopted in Durban, where the municipality had established shops where the native could get kaffir beer similar to

that which he had at home.

Mr. Dunn, a magistrate in the Native Territories, supported Col. Stanford regarding the necessity for kaffirs using kaffir beer for the prevention of scurvy.

Mr. Sweeney, formerly a magistrate in the Native Territories, also supported Col. Stanford, both as regards kaffir beer and the advisability of experimenting with tots of wine to the mine natives, in the hope of weaning them from the illicit liquor business.

Mr. Arthur Fuller flatly controverted this evidence, and said the consumption of kaffir beer should be stamped out entirely. He would go so far as to pass a law making it a criminal offence for more than ten natives to assemble for the purpose of drinking beer.—NATAL MERCURY.

History of the Zulus.

REV. A. T. BRYANT.

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THE STORY OF THE ZULU-KAFIR CLANS. (Continued)

IV.

From the Tembus, travelling inland along the Ntseleni on its northern side, we make the acquaintance first of all of the Mazonos, then of the Mpanzas under Sapandanzwe, occupying the country bounded, on the seaward side, by the land of the Ntsangoyana hill. Beyond the Mpanzas, about the Mnyane tributary of the Mfolozi, dwell their other near relatives, the eMankwantani.

But if, when passing inland, we keep to the southern side of the Ntseleni, from Tembuland we enter the territory of the Qwabas along the Mhlataze heights, still, having crossed the Mfolozi tributary, we find ourselves among the eMANGADINI people, round about the Nkwenkwe hill, and ruled by a chieftain named Mdlokova son of Gagasu, son of Noshiyantsimbi, son of Ndengezi. The proud distinction of this little clan is that it had the unique honour of being the first-born of the great Zulu nation. For when a few years hence, Dingiswayo, chief of the Mketwas, set forth to conquer the world, he selected these inoffensive neighbours, as a test, for his first attentions. A short skirmish finished the campaign. But when the eMANGADINI beheld their much prized cattle being collected and driven off by the conquerors, they realized that something quite unprecedented was being initiated in their traditional mode of warfare. The bullocks, as the more valued, Dingiswayo retained for distribution among his own doughty warriors; the cows he returned to the vanquished eMANGADINI, hoping by this equal division of the spoil to win the hearts of both parties and prove to all that he intended to be a just, a generous and a merciful despot.

From the eMANGADINI we proceed a step forward, and pass within the boundaries of another petty clan, that of the eLANGENI, dotting with their kraals the hills about where Siteku, son of Mpande, now resides, and the bushy valleys descending to the Mhlataze river away below. Intimately akin to the eLANGENI, (though probably only on their maternal side), and adjoining them on their western flank, about Mtinemiwe dwell the eMANGAZAS. While these simple eLANGENI folk are still delighting in the sunshine of the ancient idyllic peace, an ill fated maid of the clan, beloved of the chief of a neighbouring tribe, is even now about to give birth to that flesh-and-blood, which, within thirty years, will have gleefully ordered the impalement and roasting on the stake of nearly every member of her own family, will have murdered her tribe almost to extermination and have turned her country into a picture of black desolation; for of Nandi, daughter of Mbengu, son of Mviyokazi, son of the clan's chief, Bhebhic, son of Ngabi, Shaka, the incarnation of inhuman wickedness was born.

When Nandi made the sorrowful experience that her son, even while still in his infancy, was an unwelcome presence, no less in her father's home among the eLANGENI and her mother's among the Qwabas, than in his own among the Zulus, she thought to rid herself of him by placing him, while yet a small boy, in the kraal of a certain headman of Dingiswayo, king of the Mketwas. These Mketwas were probably one of the very oldest of the Zulu-Kafir tribes, as, at the time of our visit, they were also the most important and most powerful. In the dim past, before the Mketwas and Qwabas had yet come to have a distinct existence, the parent tribe is said to have been settled about the Womo forest, away beyond the mid Mfolozi, towards the Ncedomhlope flats. At the period of our excursion, however, they had established themselves in the dreary and unhealthy expanse of low, coarse grass-

veldt stretching, at a distance of from ten to thirty miles from the coast, between the Ntseleni and the Mfolozi rivers. Their sovereignty, however, had already, in the year 1805, extended itself over practically the whole of the Zulu-Kafir race, and even beyond. If Shaka may be termed the Genghis Khan of that race, Dingiswayo, of the Mketwas, may be called its Alfred the Great. For the Zulu nation, even though immensely extended by Shaka was not, as is oftentimes assumed, founded by him. Its true founder was Dingiswayo, who by a series of comparatively benevolent conquests, brought together the negis of his own overlordship, the scattered elements of half a hundred self-dependent and mutually contending Zulu-Kafir, and tekela-Kafir tribes, populating practically all the country between the Tsekela and Mkuze rivers, and from the sea inland as far as the quasi-Swazi people about the sources of the Mfolozi and Mziyati. Upon this broad, albeit not very stable, foundation, Shaka consolidated and completed the structure of the Zulu nation since so renowned. The early history of that Zulu nation, then, commences with the history of this Mketwa tribe. To that history we shall come in due course.

Throughout the whole of this historical period the Mketwas have remained in undisturbed possession of their aboriginal homeland, save in one instance in quite modern times. Upon the restoration of Cetuywayo after the Zulu War, Zululand was divided into two parts—the one, to the South of the Mhlataze river, in which those Natives preferring British protection might reside; and the other, to the north of that river, in which those still clinging to the older order of things might continue to live under their former king. The people in this latter division soon fell out among themselves, forming themselves into two factions at deadly enmity one with the other. The one faction, constituting the Usutu party, remained faithful to Cetuywayo, their lately restored king, and subsequently to his successor, Dinuzulu, while the other, called the eMANGAZA party, and among whom was Sokwetyata, chief of the Mketwas; favoured Zibhebhu, second cousin of Cetuywayo. When this latter faction was decisively routed, in May, 1855, at Etyaneni peak south of the Lubombo range by the allied forces of the Usutu party and a large contingent of Boer from the Transvaal, the Mketwas, along with Zibhebhu and their own chief, were compelled for the first time in their history, to forsake their homes and country, and to fly for protection into the British Reserve, south of the Mhlataze. From this temporary exile they returned in the year 1857, after the restoration of peace, and resume once more occupation of their fatherland.

That the Dantas are not altogether devoid of the faculty of imagination has been already amply evinced by the Mbonambis, who asserted that their ancestor "went down into the sea and passed over on dry ground." The eMANGAZA, dwelling south of the Mfolozi, betwixt the Mketwas and the Sokulus, were not a whit less fanciful; for they declared that their ancestor "came up out of the sea and settled on dry land." Verily, when we consider the broad expanse of watery swamp which swallowed a large proportion of their particular patch of country, we no longer feel disposed to look elsewhere for an explanation of this fable of aquatic origin. The most conspicuous figure in the annals of this little clan was probably queen Langazana, daughter of Gubese, who became the third wife of Senzangakona, the Zulu Chieftain, bore him two sons, both slain by the Boers at the memorable Ncome fight on Dingana's Day (16th Dec. 1828), and yet who herself survived to become one of the most interesting character of modern Zulu times, having outlived Senzangakona, Dingiswayo, Shaka, Dingana, Mpande, and almost too Cetuywayo, dying so recently as 1882, only two years before the last named king.

Westward of the Mketwas, along the Southern banks of the Mfolozi, we come to the Mbonkzis, under Mamukuzi, son of Magembi, son of Ntyilikazi, destined, in the very near future, to become completely dispersed and ruined as a clan, most of them ultimately finding an asylum in Natal about the time of Mpande's revolt.

Wading the Mfolozi at a point about where the railway now runs, we enter the location of the eMANGAZAS. One of the paragons of prowess in Shaka's army was an individual, Mgozobi-ovela-entabeni, of this clan, who fell, surrounded by the victims of his own slaughter, on the day when Shaka finally overcame his most powerful enemy, the Ndandwes, led by Sikanyana, son of Zwile. When the warrior's death was reported to Shaka, "I have conquered the son of Zwile," he said; "but he has killed me on my Mgozobi-of-the-hills." A still more celebrated son of this clan was Nxaba, son of Mbhekane, who, about the year 1825, after the breaking up of his own and neighbouring clans by Shaka, fled to

the north at the head of a considerable following. His course seems to have taken an inland direction, for he afterwards encountered, in what is now Matebeleland, another large body of Zulu fugitives, under Zangandaba, of the Nxumalo clan, whom he attacked and drove over the Zambezi, after which his own path becomes lost.

Seaward of the eMANGAZAS, dwell the Noubes, whom we have already visited. Further up the river, opposite the Mketwa country, were the eMANGAZAS. The late Somkele, chief of this latter tribe, was the son of Malanda, by a daughter of Senzangakona, named Ntikili, six years ago (1904) still living. Velana, the father of Malanda, was in his day, an eMANGAZA of the Mketwa king, Dingiswayo, at his Yengweni kraal, and lost his life in one of the many encounters between the Mketwas and the Ndandwes under Zwile.

Malanda, of the eMANGAZAS, is reputed to have been a renowned warrior in his day, in that he waged triumphant warfare against whatsoever puny clanlet he could discover within his easy reach. It may therefore been he, who, fighting the battles of his suzerain, Shaka or Dingana, dislodged the eMANGAZAS under Mncumbata, with their cousins the eMANGAZAS under Mzingeli from their cosy corner on the bushy ridges running down, between the Nyazi and Hluhluwe rivers, towards False Bay. The eMANGAZAS, nowadays domiciled beyond the Nibelas at the northern extremity of the Saint Lucia Lake, were also in former times next neighbours of the eMANGAZAS on their inland side, in between these two just mentioned rivers. They, however, left the old country before the doughty Malanda appeared on the scene, having been evicted, along with their chief, Mnyenyeza, by Dingiswayo, king of the Mketwas.

We conclude our survey of the eMANGAZAS with a passing glance at the eMANGAZAS, dwelling under Mqombolo northward of the eMANGAZAS and beyond the Hluhluwe river. Having become tributary to Dingiswayo, Ngomane, son of Mqombolo, subsequently became that king's chief eMANGAZA. Mfusi another of this clan, was a favourite isilemo of Mpande, who, after the defeat of Dingana, allowed him to re-establish the tribe in its former home.

Ifafa, September 1909,

Editor "Ilanga"

Will you allow me a space in your paper:—At a Railway Station in England there was violent dispute about a gentleman's over-luggage. The owner of the luggage evidently wished to defraud the company; and an officer was very properly refusing to allow him to proceed until the amount was paid. And another gentleman, stepped in and asked the Railway officer if he would not allow the owner of the luggage to proceed if somebody else paid the amount for him. Of course the officer replied by saying that he would be pleased to see the gentleman proceed and it would be just the as if he paid the amount himself.—

Now, dear reader, suppose you and I were to take journey to-day, say from this world to the next, what about the over-luggage—I mean our sins; if put on the scale of divine justice, do you think you would pass? Well, that is just what troubles most people when they come to think of dying. Perhaps they go to church on Sundays, but still they fear their sins would be too heavy for them to pass on to heaven. Now dear reader, if that be the case with you, what have you towards paying the over-luggage—none—for you are a poor sinner. Let me then tell you what another has done. When God weighed our sins on the scale of divine justice, such was the weight that the lever went higher and higher, until the price demanded was of the death of the Son of God. And I am pleased to be able to tell you that God spared not His own Son; "For God so loved the world that He gave His only begotten Son, that whosoever believed in him should have everlasting life." Now just as it would not be right for the Railway officer to let the passenger pass on until his over luggage is paid neither would it be righteous if God were to allow the sinner to pass on to heaven until his sins were met to the full. But then, also, just as it is perfectly right for the officer to allow the passenger to pass on when his over-luggage has been paid for by another: how much more is God perfectly righteous in receiving the sinner, the awful weight of whose whose sins has been met by the death of Jesus Christ, His own beloved Son. The amount claimed by divine justice has been paid to the full, dear reader

"Believe on the Saviour Jesus Christ, and thou shalt be saved."

Yes, and then if called upon to take your journey to-day, you may look at Jesus Christ on the cross and pass on to glory; there is no other way for you are a poor sinner. "For all have sinned and come short of the glory of God." It is very strange I find many of my fellow-travellers who seem to think that God is far more indifferent about our sins than the railway officer was about the over-luggage, dear reader if this is your state of mind, you are not far from the lake of fire. Oh! what an awful thing sin is. No less a sacrifice than the death of the Son of God could atone for it. Now the only way of getting out of it is to take Jesus for your only Saviour, whose death is the only price for meeting your fearful over-luggage.

May God bless his words of life I remain,
Yours in the Lord,
Frank Goldstone.

NGESISA.
AKUFUNWA
IMALI.
IMIGEXO EMI
HLEIZINDANDATO
AMAWATSHI ABESI
LISA NABESIFAZA
NE

Tumela ibizo la ko nekeli lbalhwe ngokusobala e Post Card. Siyakukutumela amaka ezimbili ezikakazayo, ngapandle ikokuba ukoke uto, utike wena uto ngise ngaye losende ezihlotsheni za konaku bakelwane bako ngo 6d. ngo mtwaywana (nxa ungakwenza) ku, ti nxa ustumela imali, tshake silku: tumela iWASHI noma iMGEXO noma iNDANDATO.

KUMBULA UKUTI AKUKOOYO
KUKOKA WENA, Ngoba usende ne zipo kutunyelwa kuwe ngapandle kwezindhloko kuwe. Okuyikona ku sibangela ukuba senze lento emanga libiza ukuba amaka etu amahle ka kuli, afineyele kubantu, ngoba sazi kable, ukuti noma ubani oyawotola wjabula ukuba awatuse ezihloty! ni zake. Sinobufakazi obuningi esi ngabucelanga. Tumela kwabe!

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XWAYANI UKUHOHELELA.

Manje se ku isikati sokukupalo kukohlela ngoba uma ukuyeka. Amuko owazi ukuti isigcino soba yini. Abanye sebe lashiwe e ku kohleleni kwabo, belashiwa ukudhla i Chamberlain's Cough Remedy. A u yi tengi ngani? Ake uyi linge uyomangala uku. shesha ukwelapa masinyane. Itengiswa kubo bonke.

Inanda M. S.

Phoenix P. O.

Aug. 24th, 1909.

Mngane:

Ngicela amazwana kulabo abahlotywa izifo ngezifo egazini labo. Kukona amuti la owelapa zonke izifo, ibizo lawo iNature's Health Restorer Baniyi aseke bawulinga. ba tola ukusizakala kuwo. Ngi yanimema uma keniwu linge nina eni hlutywa ubuhlungu egazini. Au babi, kawu ka tazi nokudhliwa kwawo. Ugi nga izinhlabvu zibe ntatu mhla uwu galisayo uya pinda seu gunga zimbili, uya pinda uginga lunye, ube usu yemisa kulolu lodwa izintsuku zonke uze uwu qede. Inani lawo, amancane adhiwe izinyanga ezimbili 3/6 elikulu lidhliwa izinyanga ezisitupa libiza 10/6; lo muti utolakala ku Mr R. L. Scott kupela ku lelizwe. Anunaku wutola kwenye indawo lapa eAfrica. Ngi nimemela uma keni wulinge ibhokisana elincane nje abangu pinda nginimeme uma senike nalilinga sengo tyelwa ini okwenziwa iwo kinina.

R. L. SCOTT,

Phoenix P. O., Inanda.