

Ilanga Lase Natal.

Friday, October 22, 1909.

### A NOTABLE POLITICIAN.

Mr. G. H. Hulett's speech at Melmoth has established him as a fully qualified member of the Legislative Assembly. Progressive thought stamps his political policy, and there is great likelihood of the voting and the nonvoting constituents of Melmoth Division being satisfied with their Representative. The absence of the tinkering tendency in this gentleman's policy qualifies it as above the usual pronouncements of Candidates. Melmoth Division is fortunate in having obtained a member who can, and who will speak just what he thinks. Every one of his critical remarks were timely and deserved. We are writing mostly from the Native standpoint, and of course we know that exception will be taken by some of our people to some of Mr. Hulett's ideas, but we wish to remind such exceptors of the improbability of getting anyone to express a particular view exactly suited to persons of exclusive purpose. It is best to have a generous allround policy, which means, not to ignore the interests of the small factors of society even though they have no votes. We shall watch with interest Mr. Hulett's political career, and hope that we shall have the pleasure of recording many a good thing of him. Some persons object to natives having any political views at all, but we are assured that the leading gentlemen of Natal do not hold that view; all they ask for, is that a due sense of reasonable order prevails all political utterances. This we fully agree with and show our appreciation by acting on the injunction, we therefore have taken the liberty of referring to Mr. Hulett's speech at Melmoth, and we hope the press throughout Natal will do likewise, for that speech deserves full and friendly comment.

### THE NATIVE EDUCATION PROBLEM.

This question is treated in a very able article in the Natal Mercury of the 9th. October is brought well before the public; and it comes as a social challenge to attend to the matter judiciously, or to leave it alone and accept the evils that will necessarily follow. The article is based upon the Report of the Education Commission, and in its analytic deductions, shows who are to blame for the slothful manner which has distinguished officials in past years gone by. We know there is not much to be gained in thrashing a dead horse; and in looking hopefully forward with those who feel a lively interest in the colony's progress, we know that we are only doing our duty. Yet we feel that it is quite right to bring forward the figures, and make the comparison that are produced in the Mercury's Leader. With regard to the going to Europe and elsewhere for higher education, it is scarcely right to place any obstacle in the way of those who desire to go abroad for that purpose, and who can afford to pay for their wants. Fencing in (or out) in matters of medicine, religion, and education is bound to lead to bad results; freedom in all such cases is absolutely desirable, that is if dignity and self-respect are to be maintained. Although Natives can get education of a high class without leaving the colony, yet it is best to allow them to choose for themselves. We are glad to find so many gentlemen agreeing as to the worth of industrial education. Ohlange stands firmly for that great principle: we are continually getting more evidence proving that we are not mistaken and we thank the Natal Mercury for that further corroboration given through its columns. We cannot close without endorsing the remarks on the agricultural aspects of the case. There can be no doubt that public money spent for that purpose must enhance the value of the colony as one of the Empires bread-fields. It will be well if all of us feel largely, think largely and act largely among ourselves as State units, and to all other units of the Empire also.

### VOTIVE FANCIES.

Among the queer things of current history is the rumoured statement that some suffragettes are posing as male renters and so getting their election in England. It is said by those who know, that "the get up is perfect" and "that their own mothers do not know them." Well the masquerading is all very well, but there seems to us to be something very grave about it after all. We cannot understand why people should imagine that it is so

necessary to do bar persons from voting who are eligible in every respect except on account of sex. May be the exclusive spirit is one of the legacies of past barbarism, and that some people are slow in recognising the fact, hence they strive even with their own flesh and blood over a matter that equally concerns both sides. These queer items of current history are worth noting, they are interesting in several ways, one of which is, the department of collective character.

### A GOOD PROPOSAL.

Often have we been impressed with the vexatious loss of time and money entailed upon native purchasers of land; as a rule, like the bulk of the people, they are not versed in the technicalities of land purchase, and consequently suffer loss in proportion to their trusting to persons who in many cases are not worthy of that trust, and so it happens that men having the adverse circumstances in mind, turn aside from the thrifty habit and become careless as to what they do or whom they follow. Settled hatred and a rebellious spirit often start from such a small point of origin.

Seeing that to be the case, we hail with pleasure the proposal to form a native land trust association, the objects of which are to secure to the holder of a tenure the unmolested right of himself and descendants to occupy the same, and also to foster the saving of little monthly sums in the government. Savings Bank for the purpose of acquiring land for family settlement. And further to prevent senseless litigation, where the rogue often gets the legal upper hand to the sorrow of widows and orphans the proposal has a moral ring in it that should of itself be recommendation enough, and win the support of all who desire the betterment of the native people. Naturally there will be a turning of the people to the government when it is known that they are actively interested in that which safeguards the native family. We referred last week to this proposal, under the title of "A New Venture" and we stated that a meeting pursuant thereto was to be held at Matyeni Durban. That meeting is deferred for a while to give the respective native pastors and friends better opportunity for giving the people the necessary information concerning the proposal; and also to decide upon the best plan of procedure. We shall therefore refer to the matter in our next week's issue by way of reporting progress. Any correspondence for the time being may be sent to the Ilanga, and should any one wish to write to the Editor re the proposal, either for the Zulu or the European columns, such letters will be duly attended to. We may say by way of explanation, that all lands coming under the control of the proposed Association will be placed in trust under the to be elected Trustees. Thrift and security is to be the motto of the proposed Association, and we feel sure that if carried out the trust will be of great and general benefit.

### WE PLEAD GUILTY.

In our issue of the 3rd. of September in an article on the Municipal Native Market, we ventured to state that the name "Ematyezi" was a corruption of the word Market, our view of the case was the outcome of several opinions, that had been given us on the subject, and which we accepted as valid, although aware that it also signified the place of the stones, but that, we thought might refer to the stone (concrete) pavement there. However, the etymology of the word is now evident, a local gentleman who knew the place well before the Market was built, state that there was at that time a large pile of building stones there, and that the place was used as a meeting place by many of the Durban Natives; and of course was called by them the place of the stones—"Ematyezi." We are glad to have the truth about the matter and we thank the gentleman for the correction. It is not a very important matter, but it is well to cultivate the habit of being accurate; and it is also well for every one to give attention to the etymology of words under question.

### SUNDAY INSTRUCTION.

On the 24th Inst Ohlange School is to be favoured by a visit from Mr. Atteroll, who has consented to give morning and evening sermons explanatory of certain portions of the Holy Scripture. The subjects chosen, are for the morning: "So God created Man (homo) in His own image"—Gen. 1-27.

For the evening. And every plant of the field before it was in the earth and every herb of the field before it grew"—Gen 2-5

The Teachers and senior pupils anticipate an increase of knowledge and delight, because of that mine of knowledge the Bible, being further opened up.

We need scarcely say that neighbours and friends are welcome.

### History of the Zulus.

REV. A. T. BRYANT.

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#### 17. THE STORY OF THE ZULU-KAFIR CLANS (continued).

We now propose to make a short tour among the up-country or ABANTUNGWA branch of the Zulu Kafir family. We shall find them by no means so homogeneous a people as were their down country brethren. Interspersed among them, we shall come across many clans of ABAS'ZANTSI, and even TEKELA extraction, all now speak the up-country dialect and posing as aboriginal ABANTUNGWA. The Ntombelas, the Zungus, the Mpungoses, Mdaloses, the Bhiyelas, the Ntulis, aye! even the paramount tribe of all, the Zulus, were all intruders of this type; the true ABANTUNGWA being solely the Kumalos, the emaMbateni, the Batelezis, the emaCuwini, the emaNtyalini, the emaQungebeni, the Masukus, the Ditudas, the Xulus, and a few other clans.

In the days of Senzangakona, the Zulu-Kafir-land did not extend southwards absolutely to the Tsekela. All along that river on its northern banks, from the Mamba tributary only thirty miles from the sea, to the Ntuzo above Nkandla, were scattered sundry TEKELA Kafir tribes—the Nyuswas, the Nongomas, the eMbos, the ema Cubenji,—kindred of the so-called AMALALA people over the river, in Natal.

With these Lalas we are not at present concerned. So, from Nyuswaland, embracing all the country ascending from the Tsekela, about the Mamba stream, as far up as the Mpapala, we proceed to cross the boundary and enter the territory of the Qwabas, under Pakatwayo, whose acquaintance we have already made. Yes, so is the country apportioned hereabouts at the time of our passing. But were we to revisit this selfsame spot only a short twenty years hence, we should find its aspect surprisingly changed. We should find both the Nyuswas and the Qwabas to have vanished, and their place to have been taken by a multitude of vagrants; without a chief, hailing from none knew exactly where. Upon their first appearance in Zulu-Kafir land, those odd strangers had been looked at askance; for there were sinister whisperings abroad that they were none other than clandestine cannibals! A longer acquaintance, however, had dispelled all fears, and the new-comers been found to be mere innocent exiles of quite respectable connections. They were orphans bereaved of their chief and deprived of their fatherland and now threw themselves, as vassals, on the mercy of the mighty Zulus. Ever hospitable to the needy stranger, the latter had sympathetically opened to them their doors, and the reputed cannibals had, entered into the bosom of the Zulu-Kafir family. So rapidly did they succeed in effacing their past history, in forgetting their mother-tongue, and in identifying themselves with their new masters, that ere long they became altogether indistinguishable from them. Within the space of a single generation, they had become to all intents and purposes Zulu-Kafirs; and, when questioned, the younger folk boldly declared themselves ABANTUNGWA of the first water. Their elders, however, avowed a Suto origin. As a matter of fact, they were Lalas from the northern districts of Natal. These Lalas had no generic name for themselves—the term AMALALA had been facetiously affixed to them, for convenience sake, by the Zulus. They were in reality of the same stock as the up-country TEKELA-speaking emaHlutyini, emaNgwani and others, who, by the Zulus, for want of clearer knowledge, were commonly confused with the totally different Suto people beyond them, and to whom they were related only in a remote manner.

Now among these up-country TEKELA-speaking Lala clans was one of considerable magnitude, peopling, at the end of the 18th. century, the whole country bounded by the Biggarsberg hills, the Klip river and the Tsekela. It was subdivided into several sections, ruled by various chiefs—Mahlapahla, Mdingi, Maliwa, Jojo, Mahungane, Shuku, Quntu and others—and unitedly forming the emaMbeleni tribe.

At the time in point, the tocsin of doom had already rung out in the north, and the

curtain had risen upon the incipient tragedy of Shaka's life. The prelude of arms had driven the emaCuwini, led by Macingwane, flying towards the Mzimkulu, with the Tembus, under Ngoza, at their heels. And while the emaMbeleni, now exposed to the full brunt of the on-coming storm, with no longer a buffer-tribe between them and the Zulus, were still standing aghast at such unprecedented events, a third host of maddened fugitives, with firebrand and dripping assegai, were beheld swooping down directly upon them.

It would seem that away on the further side of the Zulus, the valiant Zwide, with the great Ndandwe tribe, had at length, about the year 1819, succumbed to the irresistible Shaka, and that, in his headlong flight past the Ntbankulu mountain, he had scattered the surprised emaNgwani like terrified sheep from his path. Matiwane, their chief, too discreet to hazard further disaster by delay, immediately proceeded to gather together his people, and, at the assegai's point, to follow in the train of Macingwane and Ngoza. Abandoning the land of their birth with scarce a moment for a sigh, with infuriated desperation the emaNgwani threw themselves upon the emaHlutyini barring their way to the south; then over the Mzinyati, upon the dazed and weakly emaMbeleni. Needless to say, no quarter was given there. Those of them who, dwelling in the northern and central localities, chanced to be athwart Matiwane's path were mercilessly burnt or butchered, infants and females, aged and sick alike, in true Matiwanean style till not a body was longer seen nor a footfall heard in erstwhile emaMbeleni-land.

And those few still remaining undisturbed in the south a like hard fate was not long postponed. Shaka's legions had already crossed the Rubicon, and had commenced working havoc amongst the impotent Lala clans betwixt the Tsekela and Mngeni. Aye, even now they were hotly beating their way up-land in relentless pursuit of Ngoza and Matiwane, who for the nonce had evaded their clutches and were vainly hoping to enjoy a short respite, in the immediate neighbourhood of remnants of the emaMbeleni, in the country between the upper bend of the Tsekela and the Drakensberg. To the heartless Shaka, who was already contemplating the wholesale roasting alive of his own mother's family, it made little difference that, from these luckless emaMbeleni, his father, Senzangakona, had taken to wife the charming damsel, Bhibhi, daughter of Nkobe. Wise enough to place no reliance on mere sentiment in Shaka's regard, Mdingi, chief of the southern emaMbeleni; Nombewu and Boleni, of the emaTlangwini; Boyiya and Nkani, of the Dunges; Mkalipi, of the emaYwini; Mahawule, of the Fuzes; and later Nogandambedu, of the emaGwenyane, judged it expedient to remove themselves forthwith from the possibility of danger. Individually too weak to escape, united they might fight their way through the everywhere encompassing tribes. So as a confederated force, they boldly struck out for the south; drove through, unscathed, the Washe armies, arrayed from Maritzburg to the Karkloof to prevent them; and ultimately reached the Cape tribes, still enjoying, undisturbed, the ancient peace. Here they are at any rate permitted to live as menials in the local kraals; and, among the Pingoos of the Old Colony, representatives of the emaMbeleni are still numerous.

But what of those forlorn stragglers who had thought to elude the gory grasp of Matiwane, and Shaka, not by flight, but by refuge in the shades and crannies of their old mountains and forests? True, they had still some of their old chiefs, as Mahlapahla, among them; but the mere presence of these, without their protection, was small consolation. Too soon did chiefs and people alike, discover that, for the one sharp pang of the assegai, they had but substituted the more lingering tortures of starvation. A distressful existence was of course obtainable for a season from nature's frugal table. But soon the winter came, and nature's harder grew empty, when, in the snow and sleet and biting winds, it had best been full. And then? Then dogs and the most disgusting of beasts and reptiles and carrion rarely delicacies, really procurable. And then? Ah then man, almost unreasonably tenacious of life, found himself face to face with the hideous fact that live now he only could by sacrificing his brother man. Now at last must he close his eyes and resolutely wring from his breast all that is there of tender sentiment of sympathy, all the milk of human nature—or die. Pristine friendships became petrified into un pitying hate. Love of father for son, of mother for child, was crushed savagely out of the human heart; and once again in his evolution, man, devoid of feeling and conscience, became an irrational and irresponsible beast.

To this sad climax many of the Dunges, and of the Kanywayos, were finally driven; and of all these human man-eaters, the

emaMbeleni seemed the most awful. Their stronghold about the eLenge hill, near the lower Waschbank river, became the most shunned and perilous in the land for any solitary traveller to approach. When Macingwane, the famous now the fugitive chief of the great emaCuwini tribe in his flight from the south had been so ill-starred as to pass within its neighbourhood and so into the cooking-pots of the emaMbeleni; when the Dunges had already been reported to have devoured their own chief, Boyiya; then Mahlapahla, head of the emaMbeleni, came to make the alarming discovery that not even the sacred person of kings was longer respected by these quite too excessively cannibal subjects of his, and that, if she would save his own flesh for himself, it were wise to place some distance between his people and his own person. He consequently drove them over the Mzinyati river, where they came into contact with the Zulu clans under Shaka's more orderly rule. Amidst such surroundings they found themselves compelled to forego their cannibal propensities and to lead more respectable if servile lives, as menials in the Zulu kraals or as recruits in the Zulu army.

Among these recent arrivals a man named Ndlela, who, born at the eLenge, was a son of that selfsame Nkobe who, many years before, had given his daughter Bhibhi, in marriage to Senzangakona, Shaka's own father. Within a short five years this erstwhile cannibal, by his wonderful deeds of prowess, grew to be the outstanding star among the Zulu braves, and so ingratiated himself with Shaka, that he was ultimately appointed to the charge of a considerable district running along the Tsekela, between the Mpapala and the Mfongosi, the aboriginal Lala inhabitants of which had been already subdued or expelled. When Dingane ascended the throne, Ndlela attained to the pinnacle of power becoming the king's prime-minister, the most important personage in the whole Zulu nation. Such is caprice of Dame Fortune. Throughout all the stirring episodes of Dingane's reign, Ndlela figured largely. In part responsible for the massacre at emGungundlovu kraal of Piet Retief and his sixty Boers, he must bear the guilt too of the subsequent slaughter at Weenen and of many other foul acts. When, in after days, the combined forces of Mpande and the Boers invaded Zululand, Dingane's army was commanded by Ndlela. Alas! his fortune favoured him no more. Wounded, yet fighting valiantly, he lost the battle, and the enraged master, whom he had served so well, as kings are wont, ordered him to be slain, a victim of failure.

The rise of Ndlela to power marked the dawn of redemption for many a less lucky clansman. No longer needing to lead the life of serfs among an alien people, straggler after straggler arrived and clustered round their exalted brother, in the piece of country under his charge, about the Mfongosi river or at the Mpapala. There the old tribe was resurrected once more under a new-made chief.

Godide was Ndlela's principal son, and, like his sire, he perished in the service of his king. He was slain, fighting for the loyalists, in the memorable battle between Cetwayo and Zibhebhu, fought, subsequently to the restoration of the former, at the Ondini kraal on the 21st. of July, 1833. Leaving no heir to succeed him as headman of those emaMbeleni who had gathered round his father at the Mfongosi the charge passed to a younger brother, Mpumela.

The son of Ndlela, however, next in importance to Godide, was Mavumengwana who had been raised by Mpande to the rank of INDUNA of Cetwayo's Own, otherwise the emaMboza or eTULWANA regiment, and had become the recognized head of that section of the emaMbeleni clan gathered together at Mpapala near Eshowe, and in these days ruled by his son, Mfungwa.

Upon the inauguration of peace in the land, consequent upon the establishment of the British power in Natal, scattered individuals of the emaMbeleni clan began to collect together from all directions also in that colony, and finally united under Ndombi, son of Quntu. Others again, gravitating naturally towards their ancient homeland, assembled about the upper Mzinyati, and afterwards, in Mpande's reign, feeling the attraction of the kindred living under Godide, in Zululand, migrated in a body, and settled alongside them, at the junction of Mzinyati and Tsekela rivers. Such has been the metamorphosis of a Lala into an apparently Zulu-Kafir people; such the changeful history of the emaMbeleni, nowadays better known as the NTULI clan.

the District of Durban,  
Colony of Natal.  
Between, Lena Makumela Plaintiff  
and  
Makumela Neama Defendant  
To the above named Defendant.

### Take Notice

That at the hearing of the above matter on the 10th day of September before the Honourable Mr. Justice Dove Wilson the following order was made:—

1. The Court decrees a restitution of conjugal rights to be performed by the defendant at the IMFUME MISSION STATION, LOWER ILLOVO within four months from this date, and default the plaintiff to be at liberty to apply for a decree of divorce, a vinculo matrimonii.
2. The plaintiff declared entitled to costs of suit.
3. Notice of this order to be published in two issues each of a newspaper published at Durban and the "Ilanga Lase Natal" within two months of this date.

Leon Renaud,  
Plaintiff's Attorney,  
Durban.

### XWAYANI UKUKOHLALA.

Manje se ku isikati sokukupala loko kukohlela ngoba unakuyeka. Amuko owazi ukuti isigcino soba yini. Abapye sebe lashiwe e ku kohleleni kwabo, belashwa ukudhla i Chamberlain's Cough Remedy. A uyi tengi ngani? Ake uyi linga uyomangala ukushesha ukwelapa masinyane. Itengiswa kubo bonke.

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

Mngane: Ngicela amazwana kule abahlaliwe izifo ngezifo egazini labo. Kukona umdidi l'owelapa zonke izifo, ilizo labo iNature's Health Restorer Baniqi aseke bawulinga. batola ukusizakala kuwo. Ngiyanimema uma keniwu lingenina eni hlutywa ubuhlungu egazini. Un babi, kawu kati nokudhliwa kwawo. Uginga izinhlamvu zibe ntatamhla uwu qalisayo uya pinda seu ginga zimibili, uya pinda uginga lunye, ube usu yemisa kulolu lodwa izintsuku zonke uze uyu gede. Inani lawo, amancane adhlwe izinyanga ezimbili 3/6 elikula lidhliwa izinyanga ezistupalibiza 10/6; lo muti utolakala ku Mr R. L. Scott kupela ku lelizwe. Anaku wutola kwenye indawo lapa eAfrica. Ngi nimemela uma keni wulinge ibhokisana elincane nje nge piuda nginimeme uma senike nalilinga sengo tyelwa ini okwenziwa iwo kinina.

R. L. SCOTT,  
Phoenix P. O., Inanda.

### UKUDHLA IZITELO UNGAZELELE.

Ukudhlushwa isisu kuvama ukudhlunga, kuncipengesikati seziteko ngoba kuvama ukufika, umuntu e ngazelele, kancono umuntu alhale ne gahha le Chamberlain's Colic, Cholera and Diarrhoea remedy ekaya. Lomuti waziwa yonke indawo e South Africa ngokupilisa kwawo masinyane nangezinkati eziningi umuntu uyakwepepa ukufa okunzima ngokuhlala enawo. Utengiswa yibonke.

### Wanted

Wanted qualified female teachers for country schools Apply to:—

Major J. Clark,  
Salvation Army,  
P.M.Burg