

Ilanga Lase Natal.

Friday October 8th 1909.

THE LABOUR PARTY AND THE NATIVES.

The growth of the Labour party of South Africa demands better inspection and definition of certain questions, or we should say, certain policies, the foremost of which is, according to Mr. H. W. Sampson M.L.A. of the Transvaal, the Native question; or to put it in plain language, the policy that is to be pursued by the South African Labour party towards the native population of the land. It is a great task which perhaps not even a Sampson may be equal to. That the Labour party are involved in the case is beyond doubt, they and the gentlemen to whom they supply their labour have the job between them, that is so far as the Native man is affecting the labour supply of South Africa. Of course we do not shut our eyes to the fact that there is a vein of self interest permeating the strata of both employer and employee; and it must be remembered that both of them are political factors in the New Union organisation, the non-political element—Native—being simply that pawn that can be made the awkward point by either of those parties for their respective opponents. It will be very amusing, watching the grand game of political chess in United South Africa. We cannot help saying that we think Mr. Sampson, although earnest and energetic has still something to learn re the balancing of popular demands. However, it is a matter of time and comprehension. If he were "woll up" in that direction, he would never have supposed that total segregation of the natives could be effected. Any level headed man knows that there must be divisions set apart for the native people, that is an economic necessity; but it is also an acknowledged fact that the native servant must be where he is wanted—kitchens are in houses; and mews in cities—the workshop and the parlour are connected. Mr. Sampson touched upon one possible place of life, i. e. given a numerous poor white population there would result a blending of the races that would upset many a project. That of course would not be of our doing, we do not desire such a thing, nevertheless, we do not show disrespect to Providence or pose as instructors of that which is above us. Mr. Sampson and the Labour Party will do well to still give more attention to the great problem. We thank him for being so out spoken, and for the "Leader's" lengthy report of his speech.

A KINDLY VISIT.

Two or three weeks ago, the Teacher and pupils of the Zulu Industrial School at Ohlange, near Phoenix, were favoured with a visit by the Rev. S. Barnett and our Durban friend Mr. A. Wade. Both of them were asked to address the School, and a valuable and instructive address was given by each of the gentlemen. The Rev. Barnett's subject was "The gifts of God," and explained that the more truly Christian we are, the more God's power can display itself in us; and that power would always be indicated by love to the neighbours. There are great powers possible to mankind, and joys that few now on earth know of. Our Rev. friend had very much pleasure in seeing the Teacher and pupils at Ohlange. He knew that good was coming their way, and hoped that their success would be truly great.

Our friend Mr. Wade gave a very eloquent speech, and the boys were cheered by the good advice and encouragement given by him. He further expounded some of the deeper matter of the Rev. S. Barnett's address, indeed we felt we were listening to a good sermon. We trust Mr. Wade will call on the School again and give us the benefit of his well-thought out matter. The Headmaster spoke after Mr. Wade, thanking the gentlemen visitors for their kind words and instructive lessons; he knew the whole school agreed with his sentiments of appreciation. The meeting closed with the singing of a few choice songs, some in English and some in Zulu, to which the visitors cordially responded in kindly words and subscription to the School funds.

Visits of this kind are of great service to the great work of educating the Native lad of the Colony; the presence of gentlemen and the exchange of thought go a long way in helping the inhabitants of the Colony, being all that can be desired.

THE A. P. O.

One of the outcomes of the present South African Act, is the organisation of the coloured people of South Africa. The position taken by them is a natural consequence of the treatment they have received; and although some people take exception, yet that exception being based upon difference of complexion, can scarcely bear the test of applied logic. We know that if the coloured people had been the stronger of the two parties and had done as their light coloured neighbours have done, there would have been much howling round and great demands made for consistency; and we should in that case have said exactly what we now say, namely, that the minor potential party is justified in making use of every Constitutional tactic that comes to hand. And as there are many loopholes in and under the South African Act it will, perhaps, be as well to remove the objectionable clause re European descent. There might possibly be one member of the coloured class in parliament in fifty years, but taking it generally, it does seem nonsense to be invoking a political Night Mare on the Electorate simply because their brethren of a darker hue wish to retain their votes and their self-respect.

History of the Zulus.

REV. A. T. BRYANT.

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

111.

Having passed through the breadth of lower Qwabeland and taken a direction towards the sea, we shall first visit those ABAS'EZANTSI clans dwelling immediately along the coast, afterwards taking those resident more inland.

From Qwabeland we step into the domain of the Dube tribe, with its offshoots the Zuygus and Mbambos. Their country stretches along the sea shore from about the Mlalazi mouth, over the Mhlazuze, as far as the Ntseleni river. Yes, that was Dubeland in the days of Senzangakona. Alas! it is Dubeland no more.

After having had the remarkable good fortune to preserve for themselves their homeland and their integrity throughout all the dark stormy days of the Shakan dissolution, they at length fated, under their chief Nzwakale, to meet with utter ruin and dispersal at the hands of Dingana, most of them being nowadays scattered here and there about Natal. The remnants of the Zungu section of the clan, however, chanced to find more favour in the eyes of the Zulu despot, who, after appointing a certain Madlebe to be headman over them, mercifully permitted them to retain the occupancy of their fatherland, where they still are, on the further banks of the Mhlazuze opposite where the Mhlazuze enters it. Equally fortunate were the EMANDLAZINIS—a Lala tribe which had migrated into those parts, probably soon after Dingiswayo's death, from about the Mzimkuju, and which, having made itself subject to the Dube-chieftain, was allowed by him to settle on the northern side of the Mhlazuze, between the Ntseleni and the sea.

Beyond the emandalazinis, immediately along the seaboard, dwelt the MBONAMBIS. Among the Kafirs it is only the few larger tribes that have any history to relate; and even these can seldom regale us with anything more refreshing than the sordid brutish fight or predatory raid. Of the smaller clans, to weak to wage war or embark on marauding expeditions, it was never the privilege to 'make history'. But, as if the make amends for their lack of history, the Mbonambis proudly pointed to a line of kings, longer, if less renowned, than that of many clans of much greater size and historical importance. For was not Sigota (father of Mkosana) the son of Ngiba, and Ngiba the son of Nomaguma, and Nomaguma the son of Mananga, and Mananga the son of Gwala, and Gwala the son of Ngonyama, and Ngonyama the son of Ngawonde, and Ngawonde the son of Mabhodla? And did not Mabhodla accomplish a feat that raised him at once to a pedestal level with that of the world famed Moses? This ancient-chief, the Mbonambis sagely inform us, in his migration to these parts, brought down with him a magic wand of i'lusi (probably copper from Katanga, or gold from the same place, or Zimbabwe). Finding life uncongenial in those southern climes, he determined to retrace his steps to the north. Somewhere on the journey, his way was obstructed by an unmanageable expanse of water, by present-day Mbonambis reputed to have been the sea! Bethinking himself of his magic rod, he struck the flood, and lo! its waters divided and became unto him as a

wall on his right hand and on his left; and he passed over on dry ground. Now, this myth seems hardly to be a product of the African brain; it has about it a distinctly Oriental flavour. The Arabs, we know, were well acquainted, through the Koran, with the story of Moses. If paraventure Mabhodla may have chanced to be anywhere in the vicinity of Zimbabwe in the medieval period of activity there, or if perchance a hapless shipwreck may have cast some of these Semite traders on to the shores of Mbonambiland (a contingency that must have often occurred), may have received both rod and myth from them, which latter, in course of time, became transformed, according to natural African habit, into a personal exploit of the chief. Indeed, so fascinating does this pleasing fiction seem to have been to the Bantu mind, that we repeatedly find it affixed by them to the names of their celebrated chiefs. We hear it in regard to Shaka and his crossing of the Mkomazi river, and in regard to Zangandaba and his leading of the horde of Zulu refugees across the Zambezi.

When, in course of time, the insatiable Shaka demanded a family alliance with the coastal belles, the Mbonambis, along with their neighbours the Sokulus, prudently hastened to surrender and live, rather than resist and be destroyed. Thought they, he that fights and runs away, lives to fight another day. That fight duly came, under much more favourable conditions for the Mbonambis a decade or two afterwards. It would appear that a party of Mbonambis spear-vendors had made the discovery that, on a spit of land separating Saint Lucia Lake from the ocean, there dwelt a simple tribe (probably of TEKELA-speakers) who though enviably rich in stock, were so blissfully ignorant of the noble art and necessity of self-defence, as to possess never so much as a spear. Here, reflected the pushful Mbonambis, is an opening for something more enriching than a mere trade in hardware. So one day these artless Arcadians beheld the erstwhile pedlars appear in force, and furnished with spears, no longer to barter, but for cruel use, and that withal on their own helpless persons. A few days passed, and only Mbonambis and a wealth of cattle remained in the land; and the former, at any rate, have continued there until this present time.

From Mbonambiland continuing our course along the coast, we reach the Sokulus, southward of the mouth of the Mfolozi river. When a Zulu wished to speak admiringly of a pretty fair skinned damsel of his race, he extolled her as 'golden-skinned beauty like unto the sun Ngoboka basks in' (ISIPAKAPAKA ESINGA'LANGA L'OTIWA U NGOBOKA). This Ngoboka, alias Mazwi, son of Langa, of Ntlyane, is the chief governing the Sokulu clan at the time of our visit. In regard to the inland tribe he dwelt away down in the east—in the land whence comes forth the morning sun, to which this yellow-skinned beauty was likened. It is noteworthy that the Zulu-Kafirs should connect their thoughts of female beauty with this clan; for it is a fact that many of its members present quite handsomely cut features (though without any change in the dark-brown skin-tones), altogether unusual in the Kafir race. This is probably due to an admixture in times past, foreign blood by intermarriage with the survivors of the Dube-chieftain, was allowed by him to settle on the northern side of the Mhlazuze, between the Ntseleni and the sea.

We now wade across the Mfolozi and, having emerged from the Dukuduku forest on the further side, the broad shallow waters of the Saint Lucia Lake (ECWEBENI) soon lie expanded before us on our right. Travelling along the inland banks of the lake, we find ourselves in the country of the NCUBES, eastward of the present Mwanazi district.

The neighbours of the NCUBES on the north, between the Lake and the Ngala river, are the people of SEME; while in the low bush country still beyond, forming the promontory enclosing False Bay, the NTLOZIS have hidden themselves away. The NIBELES, peopling the northern shores or head of the Lake, mark the extreme limit of the coastal ABAS'EZANTSI in this direction.

Most of these small clans, by prudently submitting to the superior might of Dingiswayo and Shaka, afterwards contrived to preserve to themselves the land of their inheritance. Among the Nibeles, however, a serious disturbance of a private nature occurred in Mpande's reign, owing to a feud that had arisen between two sons, Magwaza and Nyamazane of the ruling house. As a result, the former was compelled to flee into Natal; but his son, Mavuso, was reinstated by Cetywayo.

Passing now to the inland tribes of the ABAS'EZANTSI group, we start once more at the Mhlazuze, and the country southward of the middle Ntseleni, we find the EBATE, NJINI (or ABATEMBU) domiciled. These are a remnant of one of the very largest of the Kafir clans; they have given their name to a whole country in the Cape Co-

UKU BANJWA OKUBI IKUNKULO.

UBUHLUNGU OBESABEKAYO: UKUNGALALI.

OKWEHLA KU MUNTU WASE ORANGIA

EGULA IZINYANGA EZISI-TUPA KUNGEKO UKUNGAMISZA UKUPELA AMAPILLS KA DR. WILLIAMS ABOMVU.

U Mr J. H. Barnard, wase Roodepoort, Dewetsdorp, O. R. C., wafumana ukuba akuko into olungamkulula ekubanjweni ikunkulo elinima ukupela ama pills ka Dr. Williams Abomvu. Okwa mehlelalo kutshiwo uye ngo kwake. Uti—"Ngabanobuhlungu izinyanga ezyisitupa ngikwewe ikunkulo ngimelwe ukuba ngezinye izikati ngilale embedeni. Ubuhlungu batu bukulu buhlaba. Nga nginobuhlungu obuti emihlane nase milenzeni, ngimelwe ukuba ngezinye izikati ngilale embedeni. Nga ngihluthswa ika nda noku ngalali. Ngahlo lwa odotela aboningi ngadha imiti eminingi, kepa akuko okwa ngipilisayo, ukupela ama pills ka Dr. Williams Abomvu. Umhlobwa omala wawatasa kimina, ngaqala ukuwadha. Emva koba sengidhle amazabha amabili ngaqala ukuba neono, emva koba sengidhle ashiyagalolunye ngabuyisela wa emqilweni yami. Kusukela kuleso sikati ubuhlungu abukangibueli, abukungi hlupi ubuhlungu obu njalo

sonke lesi sikati. Ngi kolwa kahle ukuba angipiliswanga iloto ngapandile kwa mapills abomvu ka Dr. Williams, iwona abuyisa impilo yami. Futi ngi ngatsho ngiti umnakwetu owa ekade ehlutshwa amatumba esinge, naye sewapiliswa amapills ka Dr. Williams Abomvu. Ngiya wabonga amapills ka Dr. Williams angenzela kona."

Amapills ka Dr. Williams apilisa ikunkulo ngoba asusa egazini ubumuncu obunobuti obenza izifo. Angu makimkula we gazi ahlumele-lisa imitambo, asepilese ukupelawa igazi, isisu esibi, ukufa uhlengoti, ubutaka obulandela imfiva nezinye izifo ezi-namandha, nobuhlungu lobo obuvamise kwa besifazane Atengisa ngo 3s 3d nge gabbha; ayisitupa 17s., kubo bonke abatengisi nge miti, noma ikubo uqobo bakwa Dr. Williams' Medicine Co., Cape Town.

UBUHLUNGU BE KUNKULO BA PILISWA.

Amuko ofanelwe uma aka-tazwe ubuhlungu obuhlupayo, bu oba kunkulo eli bangu ukua qaqambha, ngoba usizo lungatolakala ngoku simze u gcoke il'Chamberlain's Pain Balm. Lobu bufakazi sebu boniswe ezi fweni eziningi. La mafuta aqeda ubuhlungu amenze umuntu ale atole ukulala, iwona ufanele ngaso sonke isikati. Baningi asebe piliswe nya ngoku gcoke wona lawa mafuta. Atengi swa ibo bonke.

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