

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 lads 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 S 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'EZANTSIS 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 ZUGUS and MBAMBOS. Their country stretches along the sea shore from about the Mlalazi mouth, over the Mhlataze, as far as the Ntseleni river. Yes, that was Dube land in the days of Senzangakona. Alas! it is Dube land 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 fared, under their chief Nzwakele, 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 Mhlataze opposite where the Mhlatazana enters it. Equally fortunate were the MBANDLIZINIS—a Lala tribe which had migrated into those parts, probably soon after Dingiswayo's death, from about the Mzimkulu, and which, having made itself subject to the Dube chieftain, was allowed by him to settle on the northern side of the Mhlataze, between the Ntseleni and the sea.

Beyond the emaNdlazinis, 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 of 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 Gwale, and Gwale 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 iTusi (probably copper from Katsanga, or gold from the same place, or Zimbabwe). Finding life uncongenial in these 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! Beshinking 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 peradventure 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 Mkomanzi 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 Mbonambi 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 TUKELA-speakers) who though envied 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 a golden-skinned beauty like unto the sun Ngoboka basks in (ISIPAKAPAKA ESINGA'LANGA L'OTIWA U NGOBOKA). This Ngoboka, alias Mazwi, son of Lunga, of Ntityane, 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 Arab or Indian trading-vessels wrecked on their coast.

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 Ncube, eastward of the present Mkwazi district.

The neighbours of the Ncube on the north, between the Lake and the Ngalazi river, are the people of SEME; while in the low bush-country still beyond, forming the promontory enclosing False Bay, the Ntlozi have hidden themselves away. The NIBELES, peopling the northern shores or head of the Lake, mark the extreme limit of the coastal ABAS'EZANTSIS 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 Mpende'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 Cetuywayo.

Passing now to the inland tribes of the ABAS'EZANTSIS group, we start once more at the Mhlataze, and the country southward of the middle Ntseleni, we find the EBATE-NINI (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-

lony, and clans bearing their cognomen are to be found even among the Sutos. In the year 1686 the Cape Colony Tembus appear to have been still occupying the coast of Natal as far north as Durban. The party we now come across on the Ntseleni were evidently stragglers left behind by the main body on their march southward. Although now enclosed within the domain of the ABAS'EZANTSIS TEFULA-speakers, and, by environment, become like to them in life and language, these abaTembu, related as they probably are to the aforesaid Cape people, belong by origin to a quite different Kafir group. They are here, as it were, strangers in a foreign land. At the time of our tour round Zululand, they are ruled by a chief named Jama. Ere our journey is ended, Jama will have gone to his fathers, and his people to another land. As was the case so often elsewhere, so here too jealousy broke up the clan. Mganu, a younger son of the deceased chief, was envious of the inheritance of his elder brother, Ndina. Unable, by any lawful right, to obtain the coveted chieftainship, he could at any rate, by foul means, destroy the tribe. So he incited the people to rebel, and moved away inland, taking the major portion of the tribe with him, but a sorry handful remaining behind faithful to the rightful heir. When we reach the inland tribes, there, between the lower Mzinyati river and the Babanango hill, we shall find them, ruled by Ngoza, Mganu's son and paying tribute to their neighbouring overlord Pungashe, chief of the Butelezis. But by that time, nemesis will be at the door of the house of Mganu and the doom of the rebellious Tembus nigh. The star of Shaka will be already in the ascendant, and will be even then looming ominously over their northern border. The terrified Ngoza will flee before the impending destruction; but only to meet, far away at the Saint John's River, a fate equally as cruel at the hands of Faku of the Mpondos. Jobe, however, the INDUNA of Ngoza, will remain, and by humbly submitting, find favour in the conqueror's eyes. Scattered individuals of the clan, similarly minded, will, with Shaka's permission, reassemble round their headman, Jobe, in the Mzinga district of Natal, and constitute themselves into a brand-new sub-clan, called the STROLES, now, in these present days, settled under the notorious Matyana, son of Mondise, son of Jobe, in the part of the country originally occupied by Ngoza, on the left bank of the lower Mzinyati, near its junction with the Tsekela. Others, again, despising the idea of a counterfeited chief, not of the legitimate succession, will prefer to become mere nondescripts in Shaka's army, awaiting the day when, a few years hence, Mpende shall throw off his allegiance to Dingana and cross into Natal, whereupon they will accompany him, and re-form themselves once more under Nodada, son of Ngoza, into the MATONYISI sub-clan, recently returned into Zululand and now located near the Nyoni River, on the lower Tsekela.

GREEN MANURING.

To the Editor of Ilanga lase Natal.
Sir:—

As I have a few notes bearing on the subject of applying green crops as manure to the land, I dare say some of your many readers will find something that may be to their advantage and I therefore send them to you for publishing.

Notes:—

One of the best nitrogenous crops that can be sown as follow plants for ploughing or digging in, is the Dhool. Castor Oil seed is almost as good for feeding the ground, especially sandy soils, and will prove to be the best provision for a good crop of maize, Amabele etc.

All farmers and gardeners should know the value of sowing beans or peas for digging in just before flowering, they have a wonderfully good effect on the land; indeed land may be made to bear continual good crops provided the rotation crops are assisted by a follow crop of good hardy Beans, which should be turned in with a four pronged-fork if the ground is not too large, as that secures the aeration of the soil, which ploughing (a long fondled clod) does not secure.

The much despised "Black Jack" is also a valuable green manure plant, especially where the ground is sour, as it fixes alkaline properties during its growth, and if sown broad cast just before the last rains, so as to give it a chance, it will cover the ground during the dry season and be ready for plowing in as soon as the spring rains will permit plowing.

All the above refer to tillage on our coast lands, and I think it is time our people began to respect the land from whence they get their food. It should no longer be held as the ugly make-shift that it has been so long to our people, but a something that will repay all the effort that can be applied intelligently.

I am etc.
M. A. M.

UKU BANJWA OKUBI IKUNKULO.

UBUHLUNGU OBESABEKAYO: UKUNGALALI.

OKWEHLA KU MUNTU WASE ORANGIA

EGULA IZINYANGA EZISI-TUPA

KUNGEKO IKUNGAMISIZA UKUPELA AMAPILLS KA DR. WILLIAMS ABOMVU.

U Mr J. H. Barnard, wase Roodepoort, Dewetsdorp, O. R. C., wafumana ukuba akuko into olungamkulula ekubanjweni ikunkulo elinzi- ma ukupela ama pills ka Dr. Williams Abomvu. Okwa mehlayo kutshiwo uye ngo kwake. Uti:—"Ngabanobu- hlungu izinyanga eziyisitupa ngikwelwe ikunkulo ngimelwe ukuba ngezinye izikati ngilale embedeni. Ubuhlungu batu bakulu buhlaba. Nga nginobuhlungu obuti emhlanenase millenzi, ngimelwe ukuba ngezinye izikati ngilale embe- deni. Nga ngihluthswa ika- nda noku ngalali. Ngahlo- lwa odotela abonengi nga- dhla imiti eminingi, kepa akuko okwa ngipilisayo, ukupela ama pills ka Dr. Williams Abomvu. Umhlobo wami omdala wawutusa kimi- na, ngaqala ukwadhla. E- mva koba, sengidhle amaga- bha amabili ngaqala ukuba nonono, emva koba sengidhle ashiyagalolunye ngabuyise- lwa emqilweni yami. Kusu kela kuleso sikati ubuhlungu abukangibuyeli, abukungi hlupi ubuhlungu obu njalo

sonke lesi sikati. Ngi kolwa kahle ukuba angipiliswanga iloto ngapandhle kwa mapil- is abomvu ka Dr. Williams, iwona abuyisa impilo yami. Futi ngi ngatsho ngiti um- nakwetu owa ekade ehlutshwa amatumba esidqe, naye sewa- piliswa amapills ka Dr. Wil- liams Abomvu. Ngiya wabo nga amapills ka Dr. Williams angenzela kona."

Amapills ka Dr. Williams apilisa ikunkulo ngoba asu- sa egazini ubumuncu obuno- buti obenza izifo. Angu ma- ki omkufi we gazi ahlumele- lisa imitambo, asepilese uku- pelelwa igazi, isisu esibi, uku- la uhlantoti, ubutaka obula- ndela imfiva nezinye izifo ezi- namandhla, nobuhlungu lobo obuyamisa kwa besifazane Atengisa ngo 3s 3d nge ga- bha; ayisitupa 17s., kubo bonke abatengisi nge miti, noma ikabo uqobo bakwa Dr. Williams' Medicine Co., Cape Town.

UBUHLUNGU BE KUNKULO BA PILISWA.

Amuko ofanelwe uma aka- tazwe ubuhlungu obuhlapayo, bu obe kunkulo eli banga uku qagambha, ngoba usizo lu ngatolakala ngoku simze u gcobe iChamberlain's Pain Balm. Lobu bufakazi sebu boniswe ezi fweni eziningi. La mafuta aqeda ubuhlungu amenze umuntu alale atole ukulala, iwona ufanele ngaso sonke isikati. Baningi asebe piliswe nya ngoku gcoba wona lawa mafuta. Atengi- swa ibo bonke.

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