

ILANGA LASE NATAL.

Friday September 10th 1909.

A SAVE POLICY.

With pleasure we greet the announcement made by Mr. Smuts "That Britain must not condemn the work of the National Convention as purely being reactionary. South Africans earnestly desire a wise and save policy. Foremost, the fusion of the white races must be achieved; then the larger and wiser South Africa would in the future deal with the Native question, as he believed, honestly and sincerely." This we take as an official promise, and as a compact, we accept his words as representing the views of at least the Transvaal National party. If any section of the Conventionists do not agree with what Mr. Smuts has declared they should in fairness to him state their objections. We hold with Mr. Smuts that there should be no hurry, but we think he means also that there should be no neglect of duty in a matter that involves so great a trust. Britain is practically transferring the obligation of fostering care to the collective Parliament of the S. A. Union; and that Union practically accepts that obligation, but asks in the words of Mr. Smuts for time and confidence; the request is reasonable, and we do not suppose anyone discredits the appeal as leading to perjury. We stand for fairplay and trustfulness, and we believe Mr. Smuts and his Colleagues will do their best to fulfil all that is implied in a save policy. Such a policy accepts the reasonable and best way out of the many difficulties that will be set by the Parliamentary path; there will necessarily be many reflections on past acts, but studied probity will keep the respective political forces in balance and win honour and prosperity. It is well for us natives to know the just intention of the coming Parliament; there is much to be gained by having good understanding of parliamentary pros and cons, and to form a good opinion of those in power. The more free we are in our loyalty to the country in which we live, the less likelihood will there be for expenditure for defence etc. And here we may say a word of commendation for Mr. Smuts on that subject, whom we understand holds with the good motto "Defence, but no aggression." That is the only lasting policy for the future; for the State that adopts practical Christianity is the state that will endure in peace. Mr. Smuts' book of direction, the Bible, is also our (the natives) Book of direction, the issues therefore should be good for both people.

MR. EVANS SPEAKS.

At the Native Reform Committee Meeting on the 31st Aug. Mr. M. G. Evans somewhat altered the ideas entertained on the location proposals, he in his usual manner of fact way wanted to know who is going to pay the additional expenses incurred by the location being at a distance; these are not his words, but we take the above to be his meaning. He reckoned the minimum railway fare for the month, per head, at 8s. 6d., and then of course there would be other charges which the Natives would have to pay in the first place but which the Employers would have to pay eventually. And so it seems that the location, if there is to be one, will have to be on the Eastern Vlei, i.e. in accordance with the late chief constable's recommendations; and that of course means heavy expense for an uncertain sanitary system. A few persons might live healthily on the Vlei, in question, for a time, but for great a number of persons to live there for years with any chance of having good health would be well nigh impossible. Consequently there is a probability of the separate Barrack system within the confines of the populated areas of the Borough being adopted.

Councillor Jameson rightly referred to the Municipal Native eating house, evidently showing that something can be done in the right direction, and this agreeing with Mr. Evans's economic ideas lead directly to the solution of the problem, namely, that the separate Barrack system can be applied with the least expense in outlay and up-keep, and with the best efficiency. This is what we referred to in our remarks on the subject in our issue of the 27th of August. The N. R. Committee appears to be in favour of female native servants instead of the ordinary house-boy, and we think common decency demands that an effort be made to establish on thoroughly good foundations, a meas-

for supplying that kind of service. Probably the Lady principles and teachers of the Seminaries for native girls could give valuable advice in such matter; and should the Corporation of Durban take the matter up there will be a chance of it being dealt with on the lines of integrity as indicated by our friend Mr. J. Henderson. The principles which he enunciates are those that should govern all nations, and are such as can be relied on for the due performance of duties both on the part of the employers and the employed. It is well for all persons concerned to know the obligations of the case before entering into the economic compact with each other.

THE MISSIONARY CONFERENCE.

It is with pleasure we note the good work of the great Missionary Conference at Bloemfontein. There are many items on their Agenda of the detail kind, but every one of them is decidedly useful. Among the larger matters, is one that involves a great principle, namely the genius of a people that makes the distinguishing character of each particular division of the people of the earth. And in the matter before us, the genius of the African is considered as to the best method to adopt with regard to religious services. The Rev. J. Tenoux pointed out the advisability of not interfering with what is evidently the natural aptitude of the Bantu to express himself religiously according to the order or form that his genius takes. And during the discussion it was urged by native delegates, that it was best for the places of worship of Europeans and of the native people to be separate, that the character and freedom of each should be preserved according to the genius of each. This, we think, is a wise conclusion, because the freedom of every element in the Church of God must be held sacredly—Mystification and lack of freedom must ever be detrimental to the well-being of the Church. It is God's Church that gives to the world the great lesson of economic and harmonious balance of great varieties and compounds.

As we view the history of the Missionary movement in South Africa we are convinced that it is progressive, and that the days of its maturity are near at hand. The growth is marked by an ever increasing breadth of thought—the change in ourselves, not in God's ordinances—and so the promise of seeing more clearly becomes more and more evident, and confidence in God's goodness becomes fully rooted in us. The work of the Conference will, we earnestly hope, go on from year to year without a break; and that this third Conference will, as it recedes into the social past, reflect the golden halo of loving effort along the path of duty upon which the members and friends of the Conference are travelling. May be it will prove to be one of those Beacons that invite the weary and uncertain feet to come within the fold of neighbourly good-will where Christian life is practicable—so much is involved in those Christian gatherings, that if the wordly-wise-men knew the profitableness thereof, they would seek to be conjoined therewith—the most profitable shares in the whole universe, are the shares in God's Kingdom; and it will be well for these with dimmed aspirations for a future, because of weighty lure holding down, to get shares in the noblest movement for the betterment of mankind, to add their power to that which is moving in the right direction, and which in South Africa is represented by the general Conference which met at Bloemfontein.

MUNICIPAL PHILOSOPHY.

In referring again to the Durban Corporation's arrangements and proposals for conducting its dealings with the native population of that Borough on hygienic lines, we wish to express our approval, and to acknowledge the ability of the officers entrusted with the work. There is a certain amount of Philosophy in the mode of dealing with so large an undertaking, so far as the health and comfort of the natives concerns the Burghers parental officialism is right, and the desire to make living in or near the Borough compatible with a good ideal, should be honoured. The getting a maximum of comfort where there might be through neglect or want of human appreciation, a turbulent mass of discomfort, is something to be earned, and something giving honour to the earners. Durban's chief constable and assistants are working out the details of a problem that must bring great credit to the Borough of Durban; and this may eventuate in producing a valuable object lesson for other municipalities to make use of. The ideal is, to give ample opportunity to the natives and others to live a respectable life, and that, no doubt, is an economic outcome of philosophy. It is

well for earnest workers to know that they are practically servants. The thoughtful must necessarily look forward to the blessings that can, and should, arise out of clear sighted economic philanthropy. What more interesting than to find in the work of a Municipality a grand theatre for higher education. We do not deprecate theory, but we confess that we admire the practical side of education. And we may add that theory cannot count for much without its practical co-ordinate. We are reminded of a little item viz. That there should be a table for food allowed at the Queen St. Market on Sundays as there are people who are shut off from supply because of staying for a few days, and therefore cannot make provision just on that occasion. And we may say, there is room for extension of the conveniences, India Market, sleeping barracks etc. at Queen St. and also, that if the Authorities would prohibit the sale and smoking of insango a great many persons would be thankful, especially the matrons, at Berea and in other parts of the Borough; we are informed that the sickly odour of that plant has a bad effect on many a lady even though she be 20 or 30 feet away from it. We hope the range of municipal philosophical action will include that and win the gratitude of many lady.

MR. HULETT AS A NEW BROOM.

The Mercury's questionable compliment to Mr. Hulett calls for a few remarks. We find that it is the durability of the pre-verbal Broom that chiefly affects the question. If Mr. Hulett is to be judged as the son of his father, then he is entitled to the credit that comes of perseverance. His father, Sir Liege, has worn, and is still wearing well, then surely it is reasonable to give the son the credit of durability. If the Mercury means that Mr. Hulett's views are too advanced for the other M. L. As, well, why not have said so. It seems strange that native people should generally have a better opinion of those legislators whom they know, than many white persons appear to have of those legislators. We think it is because we see that the ability is there, although it may not act as wanted, because of the intermittent partial inertia which afflicts society so often and prevent many a good man bestowing his services for the public in the Church and Missionary Authorities with him, and if those powers combine and utilize their suasive forces, it will go a long way in determining the Parliament to favour Mr. Hulett's Bills. The event gives opportunity for the doing of that which has engaged the serious attention of Synods and councils for many years. And it were a pity to let either Red-tap or inability to grasp the facts, and stand in the way of progress.

History of the Zulus.

REV. A. T. BRYANT.

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16. ANCIENT ZULULAND AND ITS PEOPLE.

A 1000 years before Christ was born, the first Kafir family had left its home away in East Central Africa on its long trek to the South. A 1000 years after that saving birth, it had completed its long march and had entered its Promised Land. By the year 1500 after Christ, we may roughly assume, the Kafir clans had already selected their final locations in the southern continent, almost as Shaka found them a century ago. The Xosas, afterwards followed by the Mpondos and later by the Tembus, had penetrated far into Cape territory, and occupied the whole coastal region from the Eashee river (beyond Umtata), northward as far as Durban. The Tukela speakers had arranged themselves in the form of a huge circle, sweeping round from near Durban by way of the Drakensberg, Swaziland and the Tukela river to Delagoa Bay, and thence, along the coast, back to Durban; and enclosing within its wide embrace the whole northern or Zulu division of the Kafir race. For by this time, 1500 A.D., the rear section of this northern Kafir family, which throughout so many generations had carried further inland in intimate association with the streaming Suto people, had at length rejoined its relatives near the coast, in the country now termed Zululand.

From the Tukela to the Mkuze river stretched a typical Africa land. Here a vast expanse of treeless grassy veld rolled away to the horizon. There a whole domain of park-like scenery, chequered in sunny glades and shady woods, enchanted the lover of sylvan beauty. Elsewhere, again, and broad-valleys, clad in forest or evergreen with thorny bush, and overshadowed

by imposing precipices or steep rocky hills. Temperate, healthy, and moderately populated on its breezy hills and high veldt, the country, in the bushy and often swampy lowland, was stifling and malarious, the sole solitary abode of buffaloes, elephants, lions, and other fearful beasts.

This variegated piece of territory was parcelled out among about half a hundred independent clans, each living for itself, ruled by its own chief and possessing its own recognized patch of country. All these clans were members of the same family. They spoke the same language and followed the same customs. Yet in spite of this well-known relationship, they knew of no name common to their country or to their race, distinguishing it from the foreign lands or the alien peoples by which they were surrounded.

Generally speaking, no one tribe was much larger or wealthier or more powerful than another, so that there was no ground for jealousy or rivalry between them. Each was content with its own, and all lived amicably together, meeting each other in common hunts, love-dances and beer-feasts, and periodically sealing the bond of friendship by intermarriage. Tribal disputes were usually adjusted by a small faction-fight between the parties, in which mere victory was deemed ample reward for their simple ambition. Cattle were left untouched, and women and children respected. True, the latter were frequently captured, as were also the chiefs of the vanquished tribes; but upon payment by their families of a fitting stock-ransom, they were invariably released unharmed.

Apart from these political differences, the Zulu people themselves—their habits, their occupations, their thoughts, their conversations, in word, their whole social life and character, were probably just as they are to day among the old kafir folk, a type, alas!, so rapidly becoming extinct.

Yet, although all these clans were manifestly of one blood and origin, they recognized a distinction among themselves. They spoke of an ABAS'ENTLA (or up-country) and an ABAS'EZANTSI (or down-country) branch of their family; and between these two branches they pointed to a slight linguistic, historical and even physical dissimilitude. Born in the home, the two parties had temporarily separated on their migration southwards, thus becoming subjects to different influences. During the period of their separation (which may have covered a considerable number of generations), the diverse circumstances of climate, diet and society had somewhat altered their respective characters, each party having developed its own mental and physical peculiarities and assimilated some of those of the foreign peoples with whom it had come into contact.

The speech of the ABAS'EZANTSI (that is, of the Mtetwa, Qwabe, Dube, Langoni, and kindred clans), though otherwise identical with that of the ABAS'ENTLA, had the curious habit of softening (TEFLA, as they called it) every *l* into a *r*, and of occasionally omitting the *r* altogether. In this they offered a linguistic resemblance to the Hereros (of South western Africa) whose language sometimes substituted a *r* though more generally an *n* for the Zulu *l*, and to the Swahiles (of East Africa) who usually dropped out the Bantu *l* altogether.

These ABAS'EZANTSI had no tradition, as had their up-country brothers, of any affinity with the inland Suto or Chwana tribes, or of having "come down with a big grain-basket" (CWE-EHLA NQESILULU)—which we may take to mean that they had no tradition of ever having been within the immediate neighbourhood of those tribes, among whom this particular kind of basket (ISILULU) as a national characteristic, and from whom the up-country clans probably picked up on their way to the south east. The ABAS'EZANTSI, we may conclude, had already past over the great central plateau before the Suto race had descended from more northern latitudes. Further, their long residence in the hot, humid atmosphere of the coastal belt had promoted the growth among them of a special type, of temperament and feature akin to that evolved, for similar reasons, by other East-coast Bantu dwelling along the sea to their north. This so-called Tonga resemblance is even now frequently misunderstood by their ABAS'ENTLA brothers as indicating Tonga consanguinity; whereas a matter of fact, there is good ground for believing that the blood of these ABAS'EZANTSI is, truer to the original type than that of the ABAS'ENTLA themselves, who, on their own profession, are of partially Suto extraction.

It has been supposed by some that the Tonga and Suto Bantu preceded the Kafirs in the order of arrival in the South African continent. But were this so, the Kafirs (and these ABAS'EZANTSI among them) must, in their coming, have passed through either the one or the other of those Bantu groups. Except in the solitary case of the ABAS'ENTLA

or up-country ABANTUNGWA, we find no trace whatever of any tradition or circumstance which might sanction such a supposition; which deficiency, taken along with the fact that the Kafir language, religion and customs present invariably the more archaic forms, leads us to conclude that the Kafir group was ever ahead of the Tongas and the Sutos in the ancient Bantu migration to the south. Indeed, the swamping of the Kafir languages with Bushman clicks, and the comparative fewness of these latter in the Suto, and their utter absence from the cognate Karanga and other East Coast languages, were alone sufficient proof that the Kafirs were the first to reach and settle in Bushmanland, which, as we know, extended from the Drakensberg on the east to the Atlantic on the west.

INKOSI U KGANTLAPA-NEIYASE TAUNGS.

ILANDA NGOKUPILISWA KWE. NDODANA YAYO OKUMANGALI. SAYO IPILISWA.

AMAPILISI KA DR. WILLIAMS ABOMVANA.

Inkosi u Kgantlapana, wase Mauthe Lanngs, ulanda okutile okumangalisayo kulu piliswa okumangalisayo, nalu kulu osekwenziwe ama Pills aka Dr. Williams ekwenzele lensizwa angakwenzela nano bani. Akudingi uma nihluwe, nihlupekele pezu komuti ukona. Ama Pills aka Dr. Williams abomvana aselapa igazi elingalungile neli amanzi izisu, amakanda, ubuhlungu ematajeni, ubuparalio, ibuba nazo zonke izinhlobo zebukati, nokufa komfula nesihingu, nokufa okuhlupa abesifazana, nokulahlekelwa amandhl obudoda. Amavinkili amanangi atengisa ngawo, uma engeko lapo ungawa tola kona ka Dr. Williams Medicine Co., P. O. Box 604. Cape Town 3/3 igabha ayisutupa ngo 17/-.

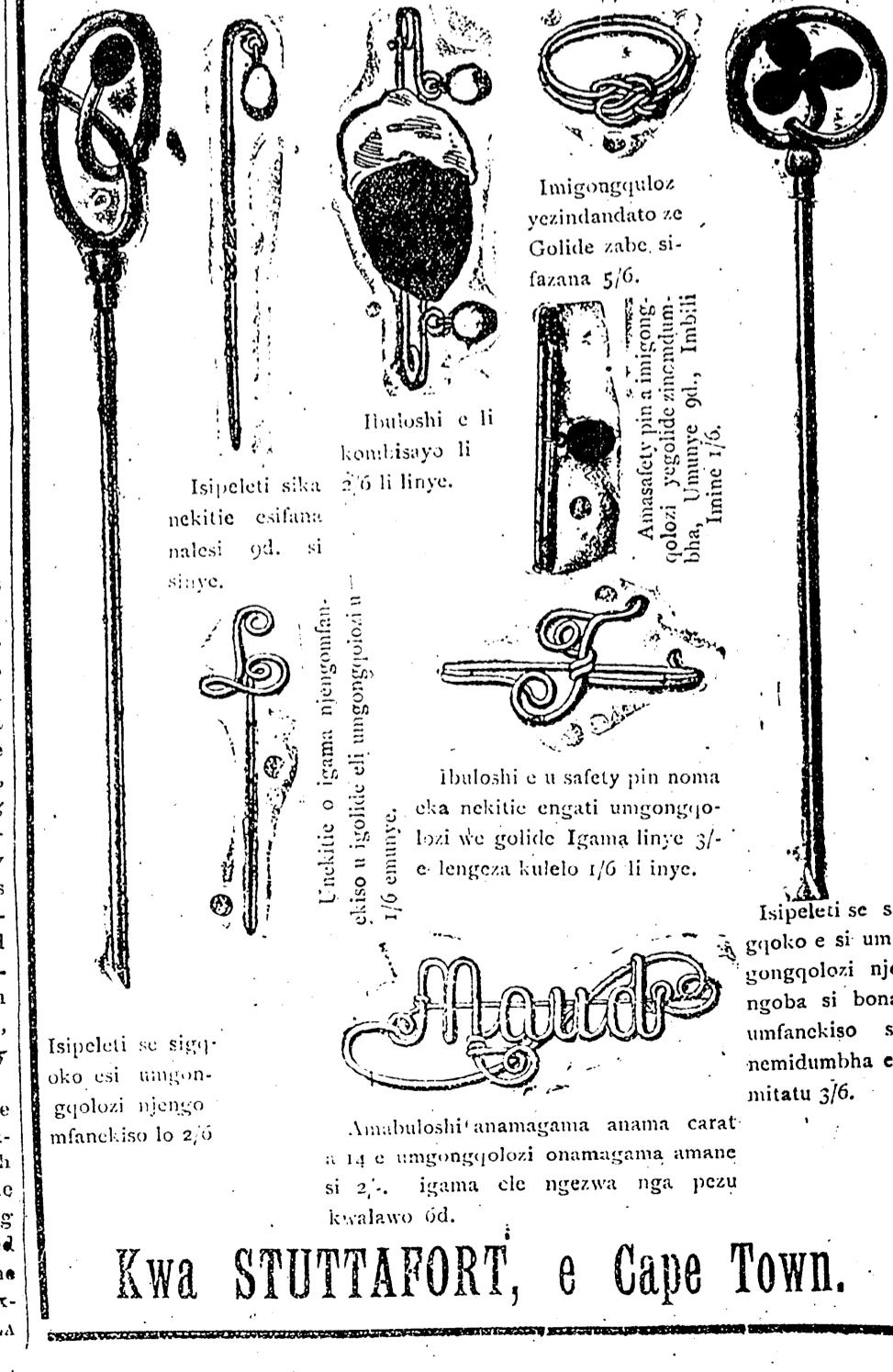
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Kukona yonke impahla esafaka abesilisa nabesifazana. Bhala ke ubize incwadi yemphala.

Sika loku ukunamatisile encwadini yako. O bonakalisa impahla o yi funayo. Bhala igama lako nendawo ngokubonakalayo u-fake Ipepa le Mali yokukokela impahla leyo neyanele ukuba ifakwe e posini.

Esafayo so yi buyisela uma utanda, uma si naga sa yi buyisela si ku geinele yona, mbala wa funa enye impahla.

U ngal bhala nangesi Ngisi noma ingolwa kini so yi zwa incwadi yako si Kupendule na ngalo.



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