

Ilanga lase Natal.

Friday September 3rd, 1909.

DURBAN NATIVE MARKETS.

Under the good advice of Councillor Jameson the Municipal Authorities of this Town have founded and maintained an Institution that is a great help to the Natives and consequently to the Burgesses generally. The place which is called by the Natives "Imatyini" is situated between Victoria and Queen Streets, at their western extension. The word "Imatyini" is a corruption of the word "Market" with the prefix "I" (pronounced E) as the definite article, and the suffix "ini" signifying, the place of (the mart). Like most institutions it has had its up and downs, its changes and its joys and vexations, but the troubles have been largely kept down by the tactful management of those in charge, especially so at present, for the corporation is fortunate in having officers who give earnest attention to their work, and we must say, for we have recently visited the place, that the desire to make the Institution successful is evident by the diligent and tactful attention given day by day. The place is scrupulously clean, and the Chief Constable of the Borough, who is the head of the Department to which the "Imatyini" is assigned to be complimented for unsparring attention and ability. There can be no doubt as to the economy and wisdom of running facilities for the peace and comfort of the large native population of Durban. We are of opinion that this is the best way to reduce sickness and contraventions of the Borough By-laws. The hygienic outcome is very considerable, and means a great many more consecutive days work being effected, and surely should rejoice the hearts of the go-ahead Burgesses. The restriction of tobacco smoking to the outside wings of the hall frees the eating and drinking section of an intolerable nuisance. It would be advantageous when the penny baths supersede the array of herb and drug vendors; and we hope to see an entire prohibition of the Issuing of any, even presenting or supplying in any way—should be forbidden; of all forms of personal consumption of tobacco, snuffing seems to be the least injurious, we advance this remark because it nearly sets aside the spitting habit, which is condemned by our worthy sanitary and medical officers; and which habit has yet to be dealt with in Durban's Native Market as well as in other parts of the Borough. One of the recent improvements is that of lodging being provided at the Market, there is a section set aside exclusively for females, and also a section for males, so, should a man and his wife come into Town and require lodging, the wife would have to go to the females ward, and the husband to the male ward. The Authorities are justified in being strict in such matters, and it is a guarantee for security to all concerned. The latrines and lavatories are separate for each sex, and are kept in good order; the charge for lodging is 6s. for each adult person. We hope our native friends in all parts of the Colony will note what we say on this subject, and tell their friends who are coming to Durban to make their purchase etc., to remember the conveniences that are here for their use. We must say, in closing our remark to day on the subject, that from what we observed of the managing officers on the spot, that they have the public good at heart, and that therefore it will be well for the council to consider any opinion of theirs as being based upon actual observation and insight into the native character; this of course must be of especial value in such an undertaking, and one that so largely affects the interests of the Borough of Durban.

SIR MATTHEW NATHAN.

We are sorry to hear of our worthy Governor resigning the governorship of Natal, this of course is in consequence of the approaching Union. His successor, Sir Henry Hale is well known by the Native people, and is trusted by them, but we hope Sir Matthew will not forget us in his new sphere of usefulness. We shall feel indebted to him for his wise and kindly attitude to us during his sojourn here as Governor, and we should like to add to that debt by his kind interest in our behalf being continued in the land of his birth. Whether there should be imperative need for a defender or not, it will be gratifying to his Majesty's African subjects to count Sir Matthew with those who desire the betterment of the Native people here, and who will do their best at headquarters to keep political action from the downward grade.

THE COLOR LINE.

Mystification and perplexity are again showing their faces in the matter of Color as determining the social status of the people; and people in high places are beginning to have doubts about its efficacy in dealing with what promises to be a very widespread problem. Some of the absurdities remind us of the fallacy of in-breeding being put at premium, but it does not seem to occur to many persons, that to care such mistakes speedily, is to let them run on. Some gentleman (Messrs Phillips and Pine) appear rather to fear that process, they evidently doubt the propriety of public opinion being consistent with the rule that it has laid down. We do not suppose public opinion will be led off its natural bent by a little moralizing on the part of certain individuals, it seldom is, whether it goes right or wrong. Possibly some thinkers may see the justice of being civil or may be equitable to the people of the stratum supposed by them to be below their own, they, however, will probably prove to be only the exceptions to the rule. We are quite satisfied with nature's laws, and shall watch, with a certain amount of amusement, the patching up process on the one hand, and Dame nature with finger of authority indicating quite another line of operations.

THE S. AFRICA UNION BILL.

The Imperial Parliament has passed the Bill as presented by the Delegates. We shall not forget those gentlemen who have honourably worked to obtain the larger and generous principle.

History of the Zulus.

REV. A. T. BRYANT.

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15. THE GREAT KAFIR TREK—Which was the Route?

(Continued.)

Kid of the presence of the Bushman, the Kafir collected once more his goods and chattels, and, bringing to mind certain geographical warnings given him by his recent acquaintances concerning the risks of a trip into the fly-infested Ngamiland and the waterless Kalahari, he leisurely sauntered away down the narrow strip of country betwixt the Kwaana and Okavango rivers, and finally emerged opposite Mashonaland, at a point between Khama's country and the Mosi-watunya or Falls of the Ascending-Smoke (now named the Victoria) on the great Zambezi.

At this epoch in its history, the Kafir family had attained quite a considerable magnitude. Clan after clan had been formed from the parent nucleus, and had assumed an independence of its own. Hence when the branch of the family determined to advance into Natal and the Cape, the Zulu section was divided within itself, one half (the ABANTUNGWA) finally deciding to proceed and occupy the coast lands before Delagoa Bay, while the other half (the ABANTUNGWA) elected to remain.

It was during this temporary separation of the two sides of the Zulu-Kafir house, that the Sutos appeared upon the scene and settled in the country intervening between them. Though comprised within the original party that had set out from the old home away north, these people had been left behind by the Xosa-Zulu group, several centuries before, somewhere beyond the Zambezi, may be even within the vicinity of Nyasa. How they managed, to intrude themselves now on ahead of the ABANTUNGWA Kafir and so between them and their brethren away towards the sea, is not for us here to consider. Seemingly they were the head of what may be called the East coast migration, and either crossed the Zambezi well up its course, or else took the route by which the MaKaranga subsequently followed, viz. up from the coast southward of the Zambezi. For they are evidently of the same stock as these MaKaranga (now called MaShona) of the famous medieval kingdom of Monomotapa, who, in turn, are near relatives of the East coast and Nyasa tribes. They exhibit the more peaceful nature, the industrial habits, the social customs and the type of language of these last named peoples, rather than the more bellicose disposition and more purely pastoral instincts of the Kafir. They have the same fashion of wearing a loin-covering passed between the legs; they build a similar style of hut; and in their speech they evince the same preference for the trilling s instead of the liquid l, and for the vowel a in place of the vowel u.

Sanction it, then, here to say that the Sutos were already there, intervening between the ABANTUNGWA and their ABANTUNGWA brothers on ahead, and that in passing down to rejoin their relatives, the former were compelled to pass among, or within the near neighbourhood of, these Sutos, picking up some of their blood and their customs as they went, and, in return, impregnating their language with the disfigurement of Bushman clicks.

Behold, then, the route of the Great Kafir Trek. That this was the path they followed, many considerations combine to convince us. Firstly, granting that they started, encumbered with flocks and herds, from some locality within the vicinity of Tanganyika, there was no other way open to them. They must of necessity have avoided all impassable rivers and selected for their occasional sojourn districts where their cattle could thrive. Now, if you know your Africa well, you will be aware that, once out of the cattle-countries of German East Africa, one may travel from opposite Ujiji, on the Tanganyika, right across the continent to Biheland, in Bezwela, without encountering a sign of bovine life; and from Biheland he may continue his march northwards as far as the Congo, and indeed far beyond, and still be deprived of cow's milk for his cup of tea. The local tribesman of Nyasaland, or the Zambesi as far up as the Kafue, deems himself wealthy if he possesses a few goats. In those poverty-stricken regions, where horned cattle will not live, one must be content to celebrate one's marriage-feast with the slaughter of nothing more lavish than a scraggy fowl, while the ancestral gods have to be grateful if they are honoured with a sacrifice of maize-meal or even AQUA PURA. On the other hand, if, after leaving Tanganyika, one pass below Bangweyolo lake, he will enter at once the land of the MaShukulumbwe, on the upper Kafue, where horned stock are in clever. He will find every kraal owning its herd again among the VaNjanje or Balotse, along the upper Zambezi, and among the BaBihe of Bezwela; then, turning the Okavango river at its source, he will be astonished at the wealth of cattle in waterless Ovambo and Damara-land, and, reaching the territory of the MaKaranga, beyond the Kalahari, he will rest in a land flowing in milk and honey. With the intuition of a born cattle farmer, the Kafir knew his path, and avoided alike the desert zones of Nyasa and Ngami, and the noxious weeds of Central Africa and Angola.

But why think we that the migrating Kafir impeded his march with the encumbrance of cattle? We judge from his nature, and from the present existence of cattle in his kraal. The race which, intermixing with the Negroes, gave us the Bantu, was essentially a pastoral, and notably a cattle-breeding race. The Kafir, representing the Bantu in their oldest and purest strain acquired this pastoral instinct in quite a marked degree. It being assumed that cattle were already existent in the parental land, it were quite inconceivable that this eldest son of the family should have departed to found a new home and have left his portion of stock behind. We see no reason whatever for supposing that the cattle now universally owned by the South African Bantu were obtained from the Hottentots who were there before them, or were brought down from the north only in after times; firstly, because there is no ground for thinking that the Hottentots had any cattle at all prior to the coming of the Bantu, and secondly, because cattle were abundant in the northern parts of Africa more than 5,000 years ago, and are in nowadays to be found throughout the whole line of march as indicated by us above. Indeed it is generally held that the ox may have been indigenous to this continent. In any case, white-coloured, long-horned, humpless oxen furnish one of the commonest details in ancient Egyptian pictures, and their remains have been actually found in monuments dating from an age so old as 3,500 B.C. The wall-his, that great pastoral race now domiciled in Uganda, and no doubt closely akin to our Kafir possess large herds of such oxen even to-day. The hump, so conspicuous a feature in the species bred in Unyoro and among the MaMasayi, MaNyamwezi, MaHumbi and other tribes in German East Africa, was probably acquired from a newer strain subsequently introduced from Asia. But southward of Lake Bangweyolo, throughout the whole course of the Kafir's march—among the MaShukulumbwe, the BaKotse, the BaBihe, the Ovambo, are even among the Negroes of the Cross River, in Guinea, we find a breed destitute of humps akin to that possessed by our Kafir.

And assuming that this latter had started on his travels with no other impediment than his wife, what then? Obviously, upon first thought, one would draw the conclusion that there would have been no longer any necessity to march a thousand miles out of one's course in order to circumvent an impassable river. To a highly intellectual and inventive explorer of the

20th. century this might have been so. But confront even the 20th. century veldt-born Kafir with the swirling Zambesian flood, two miles in breadth, anywhere below Lovateland, and watch developments; for you will behold a repetition of what happened to his almost neolithic ancestor 3,000 years ago. When a Kafir encounters an obstruction in his way, does he sit down and consider how to remove or surmount it? He never does, and never did. He simply works round it! And that is what he did when, three millenniums back, he came upon the Zambesi. Had he left home possessing any familiarity with a boat, he had assuredly left with a taste for fish also. As a matter of fact, his ignorance of the one is, and ever has been, as profound as his aversion to the other. Or had he perchance, when confronted by the tumultuous sea of waters at Ujiji, or Nyangwe, or Mosi-watunya, sat down and, by wondrous efforts of mind, succeeded in devising a means of transport, methinks he must have sat so long by those waters' edge as to have acquired something very different from his present innate loathing a fish-diet, and have contrived something more elaborate and serviceable than the mere bundle of reed with which, even in these advanced times, he can scarcely succeed in safely floating himself across rivers much less formidable in magnitude and in their array of amphibious monsters than was the ancient Zambesi. No! the Kafir is essentially an inland, a veldt-born, not a water-side, product, and in his aboriginal home, as in South Africa, he led a strictly pastoral, a cattle-farming life.

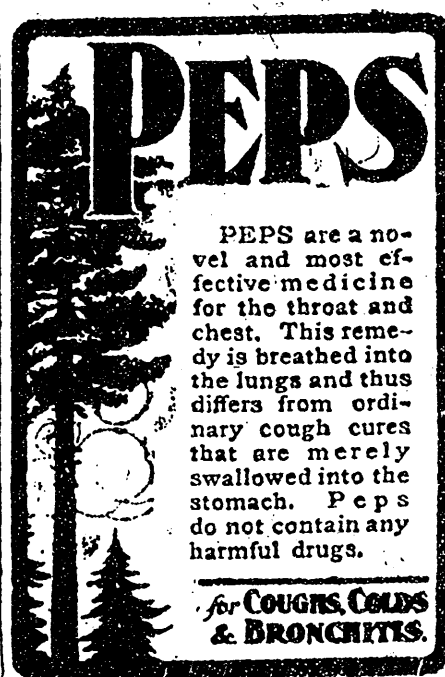
NATURE'S FORCES.

To the Editor Ilanga lase Natal.

Sir: In going about the country I have been surprised to find so little fruit being grown by natives, although in many instances I have found good opportunity for them doing so; and even when a clump of plantains were planted near some of their houses, they were so neglected that the bunches of fruit were scarcely worth cutting. How do you account for such neglect? I cannot believe that they are indifferent to fruit as food. I know their children are as fond of fruit as any other children; to me it seems queer that scarcely any effort should be made by the men to cultivate a good and wholesome food that would be so acceptable to their children. I have observed some of the Makolwas have a taste for gardening and it is delightful to find an occasional beauty-spot making life so much the dearer. But what is done by some, surely can be done by many more. Gardening in itself is an education, and adds to the peaceful instinct that is proper to mankind. Wherefore then should not there be an effort made for encouraging the people to help themselves by making use of Nature's force that are so conveniently placed in this land. There should never be scarcity of food in a country like this, where energy skillfully applied would be so fully recompensed. I hope, sir, you will have something to say in your Zulu columns on this subject, and stir the people up to help themselves. I am etc.

M. A. M.

[We quite agree with our correspondent, there is great need for improvement in this direction; by it should be remembered that there are few natives who have land of their own, and uncertainty of tenure usually withholds a man from doing much work on the land from which he may be sent off the next year. Useful tenure of land is at the bottom of much of the neglect, and we are anxious to see the people settled with a direct interest in the country. We shall do as our correspondent asks, in referring to the matter in our Zulu Columns; and we trust our words may be helpful in leading the people to make better use of Nature's forces.—Editor Ilanga lase Natal.]



PERS

PERS are a novel and most effective medicine for the throat and chest. This remedy is breathed into the lungs and thus differs from ordinary cough cures that are merely swallowed into the stomach. PERS do not contain any harmful drugs.

for COUGHS, COLDS & BRONCHITIS.

Indwelewe M. Station, July 26, 1909.

Mhleli we Langa:—

Nkosi yami ngivumele ke ngidhilele abafundi be Langa nge nkozo yokwa ukela umfundisi omsha wabo ama Wesleyan Methodist Church o gama u J. R. Ngakeni opuma e Old Colony; loku kwaqalwa emini 11 o'clock A. M. Uku bingelelwa ibandhla nge zipo zokudhla nokunye engingena-kukuqonda. Ngemva kwe dina kwangena umhlangno wa makosikazi obizo lawo uManyan (Union), kwailapo amakwaya (choirs) eti liyoshona nini; kwahlwa okungaliyo kwangenwa 7 o'clock, P. M. u mpati sihlalo i gosa, uCaleb Cele wavula ngomculo 56 wa wase libiza elase kaya elipe-twe umfo wase Mansomini u Alden Mnsomi, walisusa lema wase ponsa amazwana lase li yuma. Kwabizwa elase Matata M. S., le A. Board; kwaisuka u Mr. J. J. Gumbi wa funda i address ilotywe ngesi Nkismane isibingelelo sekwaya lase Matata enxenyeni yalo ino 4/8 oku isipho sabo; lase lisuka lasho qede wezwa uje umuntu. Po nginga sakulumi okwakugqokwe iwo a makwaya omabili, izintokazi zisho ngokumhlope njenge qwa zifulashe okungati amantombazana ama French. Izinsizwa ziqepule okudhla u munyu. Zasho izingane za bantu wakohlwa ukuti laba bantu abaka Punga no Mageba; kwabuye kwanikwa izipishi (speeches), kwaSuka impunga yakona u Amos Mku-dhla yati makohlwe, kwa

hlelwa, kwaba kuhle kona loku; kwesuka abaningana be ponsa amazwi nange singisi, isiSutu; uchairman wase nika isihlalo kumfundisi omsha, naye wasuka wabonga amakwaya nezipo zonke no kwamkelwa ngo dumo olu ngaka. Wase kipa incwadi yokubingelelwa ikwaya yase Matata waifunda ngesi Lungu kuhumsha u Mr. J. J. Gumbi wati ukugcina wakipa ngesi-Ngisi ukuluma qede wa pika ukuti umuntu onsudu, yahu-musha into yaka Gumbi wa buye wahlala, wanika amakwaya, zasho izingane zabantu i solo leli uzwe nje ukuti kusile ku Mazulu. Kwaqalwa ngokutula, kwagcinwa ngokutula. Ahlabela kwangati bafunda ndawonye, loku pela elase Matata lalipetwe umfo ka Madikane Cele u Nehemiah oyiciko impela i bhekene ne qude lase Ndwe-dwe A. M. Mnsomi. Pambili Zulu, neli sina mva liya bukwa; kwaseku busisa umfundisi.

Imi,

Isibukeli.

Ladysmith.

Dear Mhleli we Langa, Ngicela uma ungifakele lamazwana ami eLangani ezihlotsheni zami zeLanga please Nkosi yami ngitengisa ngamabele nangombila ngiti ngi siza izihlobo zami ezilambile, ngiti ma ekona oufunayo a lobe igama lake nekeli yake nansi eyami ikeli.

Mr. Soyiyana Mlotywa, C/o J. Gumede. Esq.

KWA STUTTAFORD

Kukona yonke impahla efakwa abesilisa nabesifazana. Bhala ke ubize incwadi yempahla. Sika loku ukunamatisele 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. Esalayo so yi buyisela uma utanda, uma si nga sa yi buyisele si ku gcinela yona, mbla wa funa enye impahla. U nga bhala nangesi Ngisi noma ingolwa kini so yi zwa incwadi yako si Kupendule na ngalo.



Impigongqolozizindandato ze Golide zabe si-fazana 5/6.

Imbuloshi e li Kombisayo li 2/6 li linye.

Ispileti sika nekite esifana nalesi 9d. si sinye.

Imbuloshi e li safety pin noma eka nekite engati umgongqolozizwe golide igama linye 3/- lengeza kulelo 1/6 li linye.

Ispileti se sigyoko esi umgongqolozizwe mfanekiso lo 2/6.

Imbuloshi anamagama anama esat 2/4 e umgongqolozizwe anamagama anama si 2/- igama ele ngezwa nga peru kwawo 6d.

Kwa STUTTAFORD, e Cape Town.