

136,655 cwt of Sugar, valued at	£159,078
7,888,994 lbs. of Wool	338,935
202,802 Hides.....	86,023
133,690 Sheep Skins.....	28,596
249,368 Game Skins..	54,387
Gold Dust and Bars..	24,710
Gold Quartz.....	380
Ivory.....	9,036
Cotton, 40 960 lbs. .	1,167

I merely mention these articles to show you that they are becoming material articles of export; while there are others equally so, although yet not so productive.

With regard to the pasture lands, as you see by the stock, it is suited for every description of useful animals, the uplands being best suited for wool sheep and other small stock, and I have myself no doubt that a belt of country, between the coast and up-country, will yet be a great cotton producing tract. On the coast the vegetation is so great that cotton produces "boils all the year round, and is therefore not a paying crop, owing to the continued labour of picking.

The Colony of Natal is capable of carrying a very large European population. The soil is very prolific, and it only requires railroads and means of transport to make it one of the most productive export countries in the world.

There is but one drawback to the country, and that is the great preponderance of native population over the white or Europeans; these numbers are as follows:—White inhabitants, 18,000; natives, 350,000; while between Natal and the Portuguese settlement at Delagoa Bay there are over 400,000 more natives, and to the south west, between Natal and the Cape Colony, there are about 250,000 natives. This, gentlemen, is a most serious consideration in the future of Natal, and of South Africa itself.

Up to the present time there has been no war between the natives in and about Natal and the English, with the exception of the unfortunate collision with the chief Langalibalele, peace having chiefly been maintained through the great influence of Mr. Shepstone, the Secretary for Native Affairs. The Zulus in Natal have heretofore looked upon the white man as their protector against their former despotic chief Panda, beyond the Tugela River, but they are now nearly as numerous, and certainly, if united, as powerful as those whom they were formerly afraid of; and if universal pressure or coercive measures are suddenly brought to bear on them, the Zulu people within Natal will unite together, and there will be a war with the Colonists.

Nothing but the most profound legislation towards the natives in Natal, until both civilization and progress do their work, can prevent a war in that country. Railroads, European emigration, civilization, and progress may prevent it. In the meantime, the Government must be firm, but most just towards them.

The great mass of this vast population have really no claim on the lands of Natal for they are mostly refugees from Zulu-land proper; but they have been allowed to come into the colony, and encroach upon the locations originally allotted to the tribes in the country, until they are now so crowded that they have become discontented.

The native tenure of land in Natal is, I consider on a wrong principle. It is given out in territorial locations, and the chief's followers do not thereby acquire individual rights. An alteration in this respect should be introduced, granting individual titles to each man or head of a family, which would induce them to improve the land, thus be-

come loyal subjects, and attached to their own homesteads, and so be weaned from the chiefs to the paramount Government. So far as the past is concerned, this should be done with the consent of the chief; but I would enlarge the locations, while there is still Government land available, giving out the new lands on these conditions only, and to natives who are willing to give up polygamy and other objectionable native customs; but this is too long and important a subject to enter into an address like this.

While on the native subject, however, I propose to give you a brief account of the origin of the Zulu nation, as it may be interesting to many in this country, if not in the room. I am indebted to much of the information I am about to relate to my old friend and companion, the Hon. T. Shepstone.

Towards the end of the seventeenth century the present territory of Natal was populated by nearly 1,000,000 natives belonging to different tribes, who lived at peace with each other in a primitive, rural, and happy condition. This state of things continued until about the year 1812, when the first great disturbance took place, caused, as in the days of Adam, by the first fruit of "knowledge." Up to this time the tribes between St. John's River and the Tugela had lived at peace; plenty abounded, flocks and herds were numerous, and as the soil is productive, corn and grain "filled the land."

Little quarrels between tribes would and did take place, but it was then the custom for the "men" to meet and fight it out in "one day," and not let the sun go down upon their wrath. After the fight young warriors would hand their weapons to those returning home, and they would themselves proceed with the conquerors or vanquished to court and win their lady-loves.

Their country was thickly populated, mostly under petty but independent chiefs, there was little or no rivalry, and when these minor disputes did take place, the women would look on and witness the result, mingling together on the termination of the quarrel.

In 1812 these peaceful tribes first tasted the fruit of the "tree of knowledge," the seed of which fruit came from the white man and the Cape Colony, inaugurating what I shall call the second or turbulent phase of the Natal native history.

North of the Tugela River there resided about this time a very powerful tribe called the Umtetwas, under a chief named Iobe. All minor tribes living in his neighbourhood were tributary to him, and amongst these petty tribes were the now powerful Zulus.

Iobe had two "great sons," who were ambitious, and wishing to usurp their father's kingdom, formed a plot to kill their sire. The conspiracy becoming known, the chief ordered their execution, and sent a party to carry the mandate into effect. Tana, the eldest, son, was killed; but Godongwana, the second son, escaped by jumping over a very high palisade which surrounded the kraal, and over which none of the warriors could follow him. While jumping, however, a barbed assegai was hurled at him, and entered his back, but he escaped under cover of the night, and was found the next day by his sister, who extracted the spear, secreted and tended him, and when able to move assisted him to escape disguised in her own robe or garment.

He fled to neighbouring tribes, but these not only feared to protect, but endeavored to kill him; and it is said his escapes were

miraculous, owing to the virtues of his sister's "kross." This young prince was thus driven from "pillar to post," and eventually fled into the Cape Colony, where he entered into service.

The old chief, his father, forgave his absent son before he died, and nominated Godongwana as his successor; but the tribe, believing him to be dead, raised a younger brother to the chieftainship. Things thus went on for many years, when in 1812 rumors reached the Umtetwa tribe that Godongwana was alive, and returned to claim his kingdom. He was described as a "mighty man and beast; or as a man sitting upon an animal called "Injomane," known afterwards as a horse; for up to that time no horse had been seen by the natives of Natal.

This semi-civilized chief soon arrived, deposed his younger brother, who was killed, and was himself proclaimed King of the Amatetwa tribes; for the nation declared that his "wound was his witness, and his name was from thenceforward changed to Dingiswayo, or the "Wanderer."

While in the Cape Colony he saw regiments of regular soldiers for the first time learned the value of discipline and trained armies as compared with the rude warfare of his own people, and at once, therefore, organized his own warriors into trained bands of regiments and companies, and very soon established a formidable army: with these he waged war, and conquered all the minor undisciplined tribes.

He was not, as is usual with savages, a bloodthirsty chief, for he spared both women and children, nor did he capture the cattle of the vanquished, or destroy their corn, but merely subjugated them to his own rule, making them his vassals.

His more powerful neighbours, however, began to inaugurate the same military system, and Dingiswayo afterwards fell a victim to his own mode of attack, for he and his guards were overpowered when in advance of his army, taken prisoners, and he was put to death by a chief who had often been his own prisoner, and released from the circumstance of having been a "companion of his father."

Dingiswayo was only the introducer of this military system; it was perfected under a much more powerful and bloodthirsty chief. Senzangakona, then chief of the tributary tribe of Zulus, owing allegiance to Dingiswayo, had an illegitimate son of great talent and ambition, named Chaka, who, while still a very young man, assumed so much authority that he was banished, together with his mother, from the tribe. Chaka took refuge with the Umtetwas, about the time Dingiswayo was organizing his army, and full of fire and energy, at once entered one of the regiments as an ordinary warrior, and soon became of great repute as a soldier.

Chaka did not approve of Dingiswayo's forbearance towards the conquered tribes, believing that they would afterwards form combinations against the supreme ruler; he himself being of opinion that a conqueror should inflict such injury as would utterly disorganise if not destroy those conquered, a system which he afterwards ruthlessly carried out.

While Chaka was still serving in Dingiswayo's army, and making himself acquainted with his system and what he considered its defects, his father Senzangakona died and although he was not, as an illegitimate child, entitled to assume command of the tribe, yet the question was referred to Dingiswayo as paramount chief, and he nominat-