

Horse and rider are both fain to join in ignoble retreat, and whip and heels do double duty until the shrieking multitude give up the chase.

(To be continued.)

Wild Kaffir Life and Wild Kaffir Intelligence.

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At page 188 of the October number of the *Intellectual Observer*, it is stated that the 10,000 "Natal Kaffirs" of 1836 have grown into 200,000 Natal Kaffirs in 1866; and the inference is drawn that the native race in that colony is increasing in numbers rapidly, and not dwindling away, under the presence of British enterprise and rule, and that therefore the question of the capabilities of that race is an important one. It may be necessary to explain that the Natal Kaffirs thus alluded to were Kaffirs who acknowledged English authority, and came within the sphere of civilized observation at even that early period, or very soon afterwards. The Kaffirs spoken of by Mr. Fynn as "Natal Kaffirs" were natives who had gathered round his settlements at the Bay. The rapid increase in numbers was, in all probability, due to the addition of more and more resident clans to the white man's following, as well as to the return of exiles, and the influx of refugees. The Secretary for Native Affairs in Natal has recently ascertained by direct investigation, that there are at the present time forty-three distinct clans, or tribes, within the colony, which were aboriginal tribes of the district, and which have never dwelt elsewhere, excepting for any brief period that they may have been compelled to remove themselves into concealment during the Zulu invasion and occupation. There are also twenty-two other native tribes in Natal, of which nine are composite and made up of a fusion of the fragments of aboriginal tribes, and of which seven are Zulu tribes which have removed themselves from the territory that is still under Zulu rule.

Before the rise of the Zulu power these aboriginals were neither warlike, nor aggressive. Disputes occasionally arose, both between families and between tribes; but such disputes were always speedily settled. There was no attempt at military organization. The several tribes were, for the most part, on friendly terms, and intermarried with each other. They possessed cattle, sheep, and goats; and cultivated the ground, and drew the principal portion of their subsistence from their gardens. They were, indeed, to a considerable extent, what the Natal Kaffirs are now seen to be in the colony. The notion of Zulu-Kaffir ferocity, which has become prevalent in late years, does not properly belong to these people. It has come from an accident in their history: the development of the Zulu military despotism under Chaka, which has been already described.

The chiefs of these aboriginal tribes ruled as patriarchs, and possessed absolute and uncontrolled power over the lives and property of their people. There was no other check to this irresponsible power than that which arose from the necessity, even in this state of affairs, of conciliating public opinion.

At the present time the several chiefs of the sixty-five tribes of Natal Kaffirs retain only the shadow of their old authority. They are allowed to settle disputes between their people, and to punish petty offences, but all criminal cases are now tried by the magistrates and the Supreme Court of the Colony; and even in cases adjudicated by the chiefs, an appeal can be made to the magistrates, to the Secretary for Native Affairs, and to the Lieutenant-Governor in Council. All supreme power has been transferred from the petty chief to the proper head of the State, and the chiefs now only consider themselves lieutenants, responsible to the Governor for the management of their tribes. They can no longer assemble their people in arms, unless under the order

of the Governor. The attempt has been made, and with a considerable measure of success, in Natal, to turn the natural and inherent sentiment of respect for the patriarchal chiefs into a means of orderly government. By leaving a show of authority, and a harmless jurisdiction in the hands of the chief, his dignity has been saved from the evil effects of rude shock, while, at the same time, he has been made the direct link which connects his people with the institutions of the Government. The tribes themselves are divided into territorial districts, villages or kraals, and families. The chief presides over the tribe with a head-man, or Induna, under his authority. Each territorial division of the tribe has also its own proper head-man, or Induna; and there are also heads of groups of kraals, heads of kraals, and heads of families. Each head is practically responsible to the one immediately above him; and in the ascending series the chief of the tribe is responsible to the resident magistrate of his county; and the magistrate to the Secretary for Native Affairs, who is the head-man, or Induna, of the Governor, *par excellence*, the great chief. This organization is so complete, that any order emanating from the Governor can be at once made known to every native hut in the land, although the communication has necessarily to be made without the intervention of written or printed documents.

The huts of the native Kaffirs are nearly always grouped together into villages, which are technically named "kraals." The huts are planted upon sloping ground, whence the water can run away easily, and are ranged in circles larger, or smaller, according to the number that has to be accommodated. The head of an ordinary family will have perhaps from six to ten huts in his kraal. The chief Ngoza's kraal near Table Mountain has some eighty or ninety huts in it, and is a pretty long walk across. Old Umpanda has a royal kraal at Nodwengu in Zululand, containing six hundred huts arranged round the circle in triple ranks. The huts are fenced in with stakes and wattle, which thus form an outer wall to the kraal. But there is also within the circles of huts, an inner wall of similar construction, which encloses a kind of court-yard, that is entered by a single opening, and that is employed for herding cattle at night. The huts thus stand in a clear, ring-shaped enclosure of their own. The interior space of the kraal of Ngoza, is so spacious that upon one occasion, when it contained the wagons and travelling oxen of the writer, and of the Lieutenant-Governor, with the tents of their encampment, in addition to the very large herd of oxen belonging to the chief, it still looked like a large and nearly empty field.

This structure is not very unlike a squat bee-hive, large enough to hold men, instead of insects. It is unquestionably a rude affair, when compared with the dwellings of an older and higher civilization. But there is another point of view from which it may be contemplated. Taken as a structure made almost out of nothing, by hands that are almost innocent of instruments, it is really a surprisingly ingenious and complete contrivance. In order fairly to understand this, the reader must conceive a man, just in the state in which nature has made him, planted down on a piece of wild pasture, with nothing but a rudely-fashioned lance in his hand, and told that he must fabricate there for himself a structure that shall at once be both clothing and house, and that shall efficiently shelter him through day and night, through storm and sunshine, through summer and winter. If the reader himself could be made the actual hero of the situation, he would be better able to comprehend what the task is that the wild Kaffir has accomplished, when he has made this straw house, than he can be without the experience. In constructing the hut a frame-work of wattle is first bent into a hemispherical shape. A thatching of dried grass is then laid over the wattle, and bound compactly down upon it by fibres. A low arched door, very much like the bee's door, is left at one point, through which passage is made horizontally, either for ingress or egress. The correct position is something even more abject than that which is familiarly known as on all fours. This doorway is closed