

FURTHER PAPERS

RELATING TO

THE LATE KAFIR OUTBREAK

IN

NATAL.

(In continuation of C.—1025 of 1874.)

Presented to both Houses of Parliament by Command of Her Majesty,
February, 1875.



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SCHEDULE.

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3	To C. J. Bunyon, Esq.	May 6, 1874.	Informing him that his letter of the 2nd instant has been sent to Sir B. Pine, and that pending his Report on the subject Lord Carnarvon must suspend his judgment.	1
4	Sir B. C. C. Pine.	April 8, 1874. (Recd. May 28.)	Transmitting copies of three Bills arising from the late rebellion in Natal, passed during the recent Session, viz.: No. 14. of 1874.—“To indemnify certain Persons in regard to acts done during the existence of Martial Law, and for the suppression of Rebellion in certain parts of the Colony of Natal.” No. 15. of 1874.—“To prevent the spreading of False and Alarming Reports.” No. 18. of 1874.—“To make special Provision with regard to the employment of Convicts.” Together with reports upon them by the Attorney-General.	2
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17	Sir B. C. C. Pine.	June 1, 1874. (Recd. July 6.)	Affording additional information and explanations of the charges brought against the Government in regard to the recent outbreak. Further information will be shortly sent.	51
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Bishop Colenso's Pamphlet on Langalibalele's case will be found printed as a separate Parliamentary Paper.

FURTHER PAPERS

RELATING TO

THE LATE KAFIR OUTBREAK IN NATAL.

No. 1.

C. J. BUNYON, Esq., to COLONIAL OFFICE.

37, Phillimore Gardens, Kensington,
May 2, 1874.

NATAL.

MY LORD,

I HAVE the honour to forward to your Lordship some documents relating to the trial of the Zulu Chief Langalibalele, in Natal, which appear seriously to impeach the justice of that proceeding. They have reached me from the Bishop of Natal, and may therefore be considered authentic. They consist of the printed Defence of the Chief which would have been made if he had been allowed the assistance of Counsel, and evidence which would have been put in on his behalf if the case had been reheard.*

With regard to the evidence, I would venture to observe that much that might be thought irrelevant, such as the details respecting the delivery of the oxen to Mahoiza, are not so in reality, as they prove that the treatment of that messenger was neither unfriendly nor insulting, and that the steps taken by the Government were based upon a false alarm.

It is alleged that great injustice has been done to the natives, and is still persisted in by the Government as the only mode of justifying its policy and acts, which I readily admit may have been founded on mistake, and not caused by intentional cruelty.

I have, &c.,

The Right Hon. the Earl of Carnarvon,
&c. &c. &c.

(Signed) C. J. BUNYON.

No. 2.

The EARL OF CARNARVON to Lieut.-Governor Sir B. PINE, K.C.M.G.

SIR,

Downing Street, May 4, 1874.

WITH reference to my Despatch of 7th ultimo,† I transmit to you a copy of a letter from Mr. Bunyon,‡ enclosing a printed copy of the proposed Defence of Langalibalele, with the documents accompanying it.

In preparing the Report desired in my Despatch, I wish you to take these papers into your consideration, in addition to those which have been previously communicated to you, and to include them in your Report.

You will be good enough to return the original enclosures with your answer.

I have, &c.,

(Signed) CARNARVON.

No. 3.

COLONIAL OFFICE to C. J. BUNYON, Esq.

SIR,

Downing Street, May 6, 1874.

I AM directed by the Earl of Carnarvon to acknowledge the receipt of your letter of the 2nd instant,‡ enclosing a printed copy of the proposed Defence of the Chief Langalibalele, with the evidence which would have been put in on his behalf.

I am to state that these papers have been sent to the Lieutenant-Governor of Natal for his Report; and that Lord Carnarvon must suspend his judgment upon the case until he shall be in possession of the full information which Sir Benjamin Pine has been desired to furnish upon the circumstances connected with the suppression of the late outbreak.

I have, &c.,

(Signed) H. T. HOLLAND.

* Not reprinted here, vide note on page 8.

† No. 47 of Command Paper No. 1025 of 1874.

‡ No. 1.

Lieut.-Governor Sir BENJAMIN PINE, K.C.M.G., to The EARL OF KIMBERLEY.

Government House, Natal, April 8, 1874.

(Received May 28, 1874.)

MY LORD,

I HAVE the honour to transmit, with the usual Reports from the Attorney-General thereon, copies of three Bills, passed during the recent Session, and assented to by me, all arising from the recent rebellion in the Colony. I also forward the certified transcripts of the same, viz.:—

Law No. 14, of 1874.—“To indemnify certain persons in regard to acts done during the existence of Martial Law, and for the suppression of rebellion in certain parts of the Colony of Natal.”

Law No. 15, of 1874.—“To prevent the spreading of false and alarming reports.”

Law No. 18, of 1874.—“To make special provision with regard to the employment of convicts.”

The Attorney-General's remarks on these Laws will fully explain to your Lordship their purport.

The Earl of Carnarvon,
&c. &c. &c.

I have, &c.,
(Signed) BENJAMIN C. C. PINE.

Enclosure 1 in No. 4.

Statement on Law No. 14, 1874, intituled “Law to Indemnify certain persons in regard to Acts done during the existence of Martial Law, and for the Suppression of Rebellion in certain Parts of the Colony of Natal.”

The preamble sets forth at some length the proceedings which led to Martial Law being proclaimed by the Governor in the disturbed district of the Colony. That Proclamation was in force from the 10th to the 22nd November last.

Although the Cape Act, No. 8, 1853, and the Jamaica Act, 29 Vict., granted indemnity only during the period Martial Law was in force, it was deemed advisable to grant indemnity from 30th October, the date of the Governor's Message (No. 19) to the Legislative Council informing them of the intended expedition, to the 8th December, the date of the introduction of this Bill into the Legislative Council.

This period of indemnity is more in consonance with the Imperial statutes passed on this subject, particularly the Statutes 19 Geo. II., cap. 20, sec. 39; 41 Geo. III., cap. 66. The latter statute covered all acts done from 1793 to 1801, and those statutes grant indemnity during the continuance and suppression of rebellion or armed opposition.

The terrible necessity for doing such acts, and not the existence of Martial Law, affords the justification for performing the acts, and entitles the actor to obtain for such acts the subsequent sanction of the Legislature.

In his able judgment in *Phillips v. Eyre*, Law Report 6, 2 Book 1, Mr. Justice Blackburn emphatically declares the principles upon which indemnity may be granted by the Legislature, and how far such indemnities are operative against the persons implicated.

This Law was drawn after careful perusal and consideration of said judgment.

It enacts that all actions, indictments, and legal proceedings, at any time whatsoever, shall be discharged and made void, and it indemnifies all persons who have acted under the authority of his Excellency as Governor or as Supreme Chief, or who have acted *bonâ fide* during the above period in the suppression of the rebellion.

The third section empowers the Governor to declare, in case of doubt, whether any act was done by authority or *bonâ fide*.

I see no objection to this Law, and am of opinion that it may properly receive the Royal Assent.

(Signed) M. H. GALLWEY, Attorney-General.

Attorney General's Office, Natal, January 30, 1874.

Inclosure 2 in No. 4.

No. 14, 1874.

(Signed) BENJ. C. C. PINE.

Law (enacted by the Lieut.-Governor of Natal, with the advice and consent of the Legislative Council thereof,) "to Indemnify certain Persons in regard to Acts done during "the existence of Martial Law, and for the Suppression of Rebellion in certain Parts "of the Colony of Natal."

Preamble.

WHEREAS the Chief Langalibalele and the Amahlubi Tribe did, in or about the month of October, 1873, set the authority of Her Majesty's Government in this Colony at defiance, and did commit acts amounting to public violence, and treason, and did render it necessary for the Lieutenant-Governor of this Colony to call to the aid and support of the civil power certain of Her Majesty's forces and Volunteer forces; and whereas the said Chief and tribe did revolt and rebel, and conspired by force to overthrow Her Majesty's Government, and in furtherance of such purpose, with force, and in confederated multitude, did, on the 4th day of November, 1873, and in or near the location of the said Chief, murder, fire upon, stab, and wound an officer of Her Majesty's forces, certain members of the Volunteer forces of this Colony, and other liege subjects of Her Majesty, then duly employed in aiding the Civil Power to arrest the said Chief; and whereas the Chief Umbalo had conspired with the said Chief Langalibalele, and had previously aided, and counselled and abetted him to rebel as aforesaid, and promised to join with him, and did join with him in such conspiracy; and whereas, upon being informed of such atrocities and such rebellious combinations, his Excellency Sir Benjamin Chilley Campbell Pine, K.C.M.G., the Lieutenant-Governor of the Colony, and the Supreme Chief over the native population of Natal, with the advice of the officer commanding Her Majesty's said forces, did, on the 10th day of November, 1873, and in order to prevent the extension of the rebellious outbreak, proclaim that Martial Law should obtain and prevail throughout the district called the Locations of Langalibalele and Putili, occupied by their tribes respectively, and throughout that part of the Colony extending to five miles from any part of the boundary of said district or locations; and whereas his Excellency by his Proclamation bearing date the 22nd day of November, 1873, after reciting that all armed resistance within the district, locations, and territory aforesaid had ceased, except such, if any, as could be suppressed in the ordinary manner by the civil power, aided by the military, did proclaim and declare that from and after the promulgation of the said Proclamation, Martial Law should cease to be in force in said district, locations, and territory; and whereas military operations have been necessarily carried on from, on, or about the 30th day of October, 1873, until the present time; and whereas military, volunteer, or civil authorities necessarily employed in the prompt suppression of the atrocities and conspiracies aforesaid may, according to the law of ordinary peace, be responsible, in person or purse, for acts done in good faith, for the purpose of restoring public peace and quelling the rebellion: and whereas it is expedient that all persons whosoever in good faith have acted, whether, before, after, or during the existence of such Martial Law, for the crushing and suppression of the said rebellious outbreak should be indemnified and kept harmless.

Be it therefore enacted by the Lieutenant-Governor of Natal, with the advice and consent of the Legislative Council thereof as follows:—

1. All actions, indictments, and legal proceedings, civil and criminal, at any time whatsoever, and any place wheresoever, against such authorities or officers, civil, military, or volunteer, or other persons acting as aforesaid for or by reason of any matter or thing commanded, ordered, or directed at any time between the 30th day of October, 1873, aforesaid, and the 8th day of December, 1873, for the suppression of said rebellion, or for the public safety, whether before, during, or after the proclamation of Martial Law aforesaid, whether done in any district, location, or territory within which Martial Law was proclaimed, or in any part of the Colony in which Martial Law was not proclaimed, in furtherance of Martial Law, or suppression of rebellion, at any time during the said period, whether before, after, or during the existence of such Martial Law in order to suppress the rebellion and revolt and insurrection, and to prevent the spread of the rebellion, shall be discharged and become and be made void; and every person by whom such act, matter, or thing shall have been advised, commanded, ordered, directed, or done for the purposes aforesaid during the said period, whether before, after, or during the existence of such Martial Law, shall be freed, acquitted, discharged, and indemnified against all and every persons and persons whomsoever.

Discharge of all civil and criminal proceedings in respect of acts done in suppression of rebellion between 30th October and 8th December, 1873.

NATAL.

Indemnification of persons acting under authority or bonâ fide.

Their acts legalized and confirmed.

Governor may declare acts to have been done under authority, or bonâ fide.

Governor's declaration to be conclusive.

Effect from promulgation.

2. All officers and other persons who have acted under the authority of Sir Benjamin Chilly Campbell Pine, K.C.M.G., as Lieutenant-Governor of the Colony of Natal, or as Supreme Chief over the native population, or have acted bonâ fide for the purposes and during the time aforesaid, whether such acts were done in any district, county, or division of the Colony in which Martial Law was proclaimed or not, are hereby indemnified in respect of all acts, matters, and things done in order to suppress the rebellion and prevent the spread thereof; and such acts so done are hereby made and declared to be lawful and are confirmed.

3. The Lieutenant-Governor at any time in order to prevent or remove any doubt which might exist or may arise, whether any act alleged to have been done under the authority of the Lieutenant-Governor, or of the Supreme Chief, or to have been done bonâ fide for any of the purposes aforesaid in order to suppress and put an end to the rebellion was so done, may declare such acts to have been done either under such authority or bonâ fide for the purposes aforesaid, and any such declaration, under the hand of the Lieutenant-Governor for the time being, shall in all cases be conclusive evidence that such acts were so done respectively.

4. This Law shall commence and take effect from and after the promulgation thereof in the Natal Government Gazette, after the passing thereof.

Given at Government House, this 15th day of January, 1874.

By command of his Excellency the Lieutenant-Governor,
(Signed) D. ERSKINE, Colonial Secretary.

Inclosure 3 in No. 4.

Statement on Law No. 15 of 1874, intituled Law "To prevent the Spreading of False and "Alarming Reports."

This Law was introduced by his Excellency the Lieutenant-Governor for the above purpose, in consequence of recent events, and for the reason expressed in the preamble, viz., that the circulation of false and alarming reports disturbs the peace of the Colony, paralyzes industry, causes loss of property, and offers temptation to the commission of crime.

Any person who circulates or publishes any statement, rumours, or report which he knows to be false or which he has not well-founded reason for believing to be true, calculated to cause such fear or alarm as may be detrimental to the public tranquillity, may, on conviction before a jury, be punished by imprisonment not exceeding one year or fine not exceeding 100%, and shall be liable in damages to any person injured.

No proceeding can be commenced after a month from the date of the act committed.

In the circumstances of this Colony the acts provided against by this Law are productive of serious evils and deserve to be severely punished.

On the occasion of a recent expedition of some danger, sensational placards of a character calculated to cause considerable alarm if believed, were posted at Durban. On inquiry it was found that a tradesman had adopted this novel mode of advertising his wares.

I see no objection to this Law receiving the Royal Assent.

(Signed) M. H. GALLWEY, Attorney-General.

Attorney-General's Office, Natal, February 3, 1874.

Inclosure 4 in No. 4.

No. 15, 1874.

(Signed) BENJ. C. C. PINE.

Law (enacted by the Lieutenant-Governor of Natal, with the advice and consent of the Legislative Council thereof,) "To prevent the Spreading of False and Alarming Reports."

Preamble.

WHEREAS the circulation of false and alarming reports disturbs the peace of the Colony, paralyzes industry, causes loss of property, and offers temptation to the commission of crime:

Be it therefore enacted by the Lieutenant-Governor of Natal, with the advice and consent of the Legislative Council thereof, as follows:—

Punishment of circulator or publisher.

1. Whoever circulates or publishes any statement, rumours, or report which he knows to be false, or which he has not well-grounded reason for believing to be true, calculated to cause such fear or alarm as may be detrimental to the public tranquillity, shall be liable on

conviction to imprisonment for any term not exceeding one year, or to a fine not exceeding 100%, and shall be imprisoned until such fine shall be paid.

2. Any person who can prove that he has sustained any loss or damage by reason of the wilful circulation or publication of any such false statement, rumour, or report, as in the preceding clause mentioned, may claim against the publisher or circulator of such false statement, rumour, or report, and enforce by suit or action at law the amount of such loss or damage.

3. Cases arising under this Law shall be heard and determined in the Supreme Court or any Circuit Court.

4. No proceeding shall be commenced under this Law after the expiration of one month from the date of the act committed.

5. This Law shall commence and take effect from and after the promulgation thereof in the 'Government Gazette.'

Given at Government House, this 15th day of January, 1874.

By command of his Excellency the Lieutenant-Governor,
(Signed) D. ERSKINE, Colonial Secretary,

NATAL.

Persons injured may recover damages.

Supreme and Circuit Courts to have jurisdiction. Commencement of proceedings. Effect from promulgation.

Inclosure 5 in No. 4.

Statement on Law No. 18, 1874, "To make Special Provision with regard to the
"Employment of Convicts."

This measure was rendered necessary by the capture of a large number of native prisoners during the recent rebellion, and by the total inadequacy of the gaol accommodation in the Colony. It empowers the Governor to assign as servants to any private individual, or company, or corporation, or to the Colonial Engineer, to be employed upon the public works of the Colony, such and so many convicts as he may think fit.

It empowers the Governor to appoint Visiting Magistrates, whose powers and duties are to be regulated by the Governor in Council; and to make rules, orders, and regulations, for carrying out the law with regard to the terms and conditions of assignment, the superintendence, custody, and supervision of assigned convicts, for ensuring their safety and good conduct, and otherwise.

As a special measure, designed to meet an emergency, and rendered necessary by the circumstances of the Colony, I see no objection to this Law, which, in my opinion, may properly receive the Royal Assent.

(Signed) M. H. GALLWEY, Attorney-General.

Attorney-General's Office, Natal, February 3, 1874.

Inclosure 6 in No. 4.

No. 18, 1874.

Law (enacted by the Lieutenant-Governor of Natal, with the advice and consent of the Legislative Council thereof), "To make Special Provision with regard to the Employment of Convicts."

WHEREAS, owing to the crowded state of the gaols and other causes, it is expedient to make special provision with regard to the employment of convicts:

Preamble.

Be it therefore enacted by the Lieutenant-Governor of Natal, with the advice and consent of the Legislative Council thereof, as follows:—

1. The Lieutenant-Governor may from time to time order that such and so many prisoners as are now, or at any time hereafter may be, sentenced to imprisonment with hard labour, and as he may think fit, shall be assigned as servants to any private individual, or company, or corporation, public or private, in this Colony, or to the Colonial Engineer, to be employed upon the public works of this Colony: Provided that the period of assignment shall not in any case exceed the duration of imprisonment.

Governor may order convicts to be assigned as servants.

2. The Lieutenant-Governor may from time to time appoint any Resident Magistrate or Justice of the Peace to be the Visiting Magistrate, or one of the Visiting Magistrates of any convicts employed under this Law, and from time to time may revoke any such appointments.

Governor may appoint Visiting Magistrates.

3. The Lieutenant-Governor, in Executive Council, may from time to time frame rules, orders, and regulations for carrying out this Law, as well with regard to the terms and conditions of assignment and service of convicts under this Law, as to the duties, powers, authorities, and functions of such Visiting Magistrates, and to the superintendence, custody,

Governor in Council may make regulations.

NATAL.

and supervision of convicts employed under this Law, and for the removal of convict servants so assigned as aforesaid, and for ensuring the safety and good conduct of convicts so assigned or employed, and prescribing punishments for disobedience, insolence, desertion, or misconduct on the part of such convicts, and otherwise for the enforcement of such rules, orders, and regulations; and the Governor in Council may vary, alter, and repeal such rules, orders, and regulations, and may frame others in their stead; and all such rules, orders, and regulations shall have the same force and effect as if verbatim embodied in this law.

To have effect of law.

Commence-ment.

4. This Law shall commence and take effect from and after the publication thereof in the 'Natal Government Gazette,' after the passing thereof.

Given at Government House, this 15th day of January, 1874.

By command of his Excellency the Lieutenant-Governor,
(Signed) D. ERSKINE, Colonial Secretary.

No. 5.

CAPTAIN LUCAS to COLONIAL OFFICE.

Castle Shane, Co. Monaghan, Ireland,
June 7, 1874.

MY LORD,

MY attention having been yesterday for the first time called to a paragraph in the 'European Mail' of the 26th January last, headed "Atrocities in Natal," in justice to the officers and men lately under my command in the operations taken by Sir Benjamin C. Pine against the rebel chief Langalibalele, his tribe, and that of Putili, I have the honour to state that on the 30th October last I took the field in command of the 4th Division of the forces employed, made up of 2,000 loyal Zulus and "the Frontier Guard," a mounted corps of Europeans which I command. On the 28th November, by order of the Commander of the field force, I also took charge of Mr. Macfarlane's Division, he being invalided. I was present on most occasions when my division met the rebels. When the cattle of the Putili tribe were taken I directed the operations of the 4th Division: and when, on the 29th of December the people of this tribe were made prisoners, I was in command of the whole force employed. And I now beg most distinctly to deny that atrocities were committed by the men under my orders.

The cattle of the Putili tribe were taken with the loss of only one man to the rebels, and not a man was killed or a woman or child hurt when the people of the tribe were made prisoners.

From the 30th October, 1873, to the 15th January last, when I left the field, I had ample opportunity of judging of the conduct of the men of the above-named division, and do not hesitate to say that they behaved under the circumstances with the greatest forbearance, and indeed generosity, to the enemy, even under strong provocation.

Instances came under my observation in which women of the rebels, wounded in the storming of positions fortified and held by their fathers, husbands, and brothers, were carefully carried to my bivouac to have their wounds attended to by the surgeon; and over and over I heard the native officers reminding their men, when ordered to attack, to be careful not to injure women or children, and to take prisoner any man who threw down his arms.

The accusation that the men ravished and otherwise maltreated the women who fell into their hands as prisoners is most untrue, and could emanate only from persons who were not present in the field, or who wilfully perverted the truth.

I may mention that I served in the 73rd Regiment, under Sir Harry Smith and General Cathcart in the last Kafir War, and accompanied the Regiment to India in charge of my company in 1858, so that I may be in some measure a judge of the behaviour of troops in service.

I trust, my Lord, you will forgive me if I have gone beyond my province in thus addressing you, as I am constrained to defend from calumny the officers and men under my command, who bore much hardship, harassing, and dangerous service, with the utmost cheerfulness, who showed so much anxiety to retrieve the disaster to the force stationed at "The Pass," who in the heat of action often showed mercy when it could hardly be expected, and whose loyalty helped to save the Colony from most serious calamities.

I have, &c.,
(Signed) G. A. LUCAS, Res. Mag., Kliss River, Natal,
Commanding Frontier Guard.

The Secretary of State for the Colonies.

No. 6.

The EARL OF CARNARVON to Lieut.-Governor SIR BENJAMIN C. C. PINE, K.C.M.G.

SIR, Downing Street, June 12, 1874.

I HAVE received your Despatch of the 8th of April,* forwarding three Laws passed by the Legislature of Natal:—

No. 14 of 1874—"To indemnify certain Persons in regard to Acts done during the existence of Martial Law, and for the Suppression of Rebellion in certain Parts of the Colony of Natal;"

No. 15 of 1874—"To prevent the Spreading of False and Alarming Reports;" and

No. 18 of 1874—"To make Special Provision with regard to the Employment of Convicts."

The first of these Laws, No. 14 of 1874, is under the consideration of Her Majesty's Government.

As regards Law No. 15, I have to observe that I view with considerable doubt the expediency of legislation of so novel a character as is here proposed; and all the more that it has been passed in a time of a not unnatural excitement arising from the late disturbances in the Colony. A law so sweeping in its terms as the one now under consideration can hardly be justified except on the ground that it will tend not only to lessen the chance of any outbreaks in the future, but also to remove the danger of sudden panics should such disturbances as those which have recently troubled the Colony unfortunately recur. Unless, upon further consideration, you are yourself satisfied that sufficient ground exists for such legislation, and can give me the assurance of your clear opinion on this point, with the reasons that lead you to it, I think it would be desirable that an early opportunity should be taken for repealing this Law. In the event, however, of the retention of this Law, I have to desire that an amendment be made in the first section. As that section now stands, a poor man might be imprisoned for life under it if a heavy fine was inflicted which he was unable to pay. The proper form of legislation would be to enable the Court to pass a sentence of imprisonment or to impose a fine, for the payment of which the offender's property is liable to be levied upon. I shall defer tendering any advice upon this Law to Her Majesty until I receive a further Report from you on the subject.

As regards the Law 18, relating to the employment of convicts, I entertain grave objection to the system of assigning prisoners as servants to individuals. It is a practice not only in itself obviously open to abuse, and, in spite of the best intentions of the local authorities, very difficult to control, but it is open to the suspicion of abuse. Previously, therefore, to tendering any advice to Her Majesty upon it, I desire to be furnished with a copy of the rules and regulations which, I presume, have been made under the third section, and with full and particular information as to the number of persons that have been assigned or whom it is proposed to assign under this Law, and the length and terms of service in each case. Where temporary prison accommodation is possible, in the case of those natives who have been sentenced to imprisonment for participation in the late outbreak, they should be employed on public in preference to private works. Ignorant as I am of the details of the precise course which has been adopted with reference to any assignments already made, I abstain from expressly desiring you to cancel any orders on this subject already given, but I have to instruct you to sanction no further assignments of natives to private employers, and I shall be glad to learn that you have already seen your way to reverse, in some degree at least, a measure of which I am not on general grounds disposed to approve.

I have, &c.,
(Signed) CARNARVON.

No. 7.

W. SHAEN, Esq., to COLONIAL OFFICE.

MY LORD,

8, Bedford Row, London, June 16, 1874.

As Solicitor in this country to the Lord Bishop of Natal, I had the honour on the 1st instant of forwarding to your Lordship a number of printed documents, which I submitted to your Lordship, as the reply of the Bishop to the attacks which have recently been made upon his Lordship in the Natal papers, and, as I have reason to believe, in communications forwarded to the Colonial Office, in reference to the part which the Bishop has felt it his painful duty to take, in connection with the recent difficulties with the two native tribes of Langalibalele and Putini. On the 8th instant I forwarded further papers upon the same subject.

Not having received any acknowledgment of either of those communications, I fear they

* No. 4.

NATAL. may not have reached your Lordship; and as, I venture to submit, they form an important portion of the papers connected with the subject, and as it is very important, I venture to submit, not only to the Bishop personally, but in the interests of justice, that those documents should be included in the papers which I understand are about to be presented to Parliament upon the subject, I shall be exceedingly obliged if your Lordship will kindly inform me whether they have been duly received.

The Earl of Carnarvon,
&c. &c. &c.

I have, &c.,
(Signed) WM. SHAEN.

No. 8.

COLONIAL OFFICE TO W. SHAEN, Esq.

SIR,

Downing Street, June 20, 1874.

IN reply to your letter of the 16th instant,* I am directed by the Earl of Carnarvon to acquaint you that his Lordship duly received your letters of the 1st and 8th instants, enclosing on behalf of the Bishop of Natal certain printed papers relating to the trial of the Kafir Chief Langalibalele.

Lord Carnarvon has called upon the Lieut.-Governor for a full Report upon the subject, and he proposes to forward to him by the next mail the documents received from you, but as this Office possesses no copies of them except those enclosed in your letter, his Lordship will be obliged by your supplying him with additional copies for the purpose, if you are able to do so.

With reference to your suggestion that these documents† should be included in the papers about to be presented to Parliament, I am to refer you to the statement made by Lord Carnarvon in the House of Lords on Tuesday last, the 16th instant, to the effect that a first instalment only of the papers relating to this case can now be given, and obviously it is only just and calculated to assist Parliament and the public in forming a correct judgment upon the whole question, that such papers as have been referred to the Colonial Government for explanation should be reserved until that explanation is received.

The Earl of Carnarvon
&c. &c. &c.

I am, &c.,
(Signed) R. H. MEADE.

No. 9.

COLONIAL OFFICE TO CAPTAIN LUCAS.

SIR,

Downing Street, June 20, 1874.

I AM directed by the Earl of Carnarvon to acknowledge the receipt of your letter of the 7th inst.‡ relating to certain charges which had been made of undue severity on the part of the force engaged in the suppression of the outbreak in Natal under the Chief Langalibalele.

His Lordship has received with much satisfaction this distinct denial of the charges brought against yourself and the men under your command.

I am, however, to add that Lord Carnarvon's attention has been directed to a statement that you had handed over a number of women to the Native Chiefs who were serving under you; and his Lordship thinks it only due to you that you should have the further opportunity of stating whether there is any truth in a charge of so grave a character, and of affording any explanation upon the subject.

I have, &c.,
(Signed) H. T. HOLLAND.

No. 10.

THE OFFICER ADMINISTERING THE GOVERNMENT TO THE EARL OF CARNARVON.

Government House, Natal, May 9, 1874.

MY LORD,

(Received June 22, 1874.)

I HAVE the honour to forward, for your Lordship's information, printed copies of the following documents:—

1. Minutes of proceedings of the Court of Inquiry into certain charges preferred against Langalibalele, late Chief of the Amahlubi tribe.

* No. 7.

† The documents sent to the Colonial Office by Mr. Shaen on behalf of the Bishop of Natal are not included in this Paper, because the Bishop has since compiled a fuller and more comprehensive statement of his argument on Langalibalele's case, which is presented to Parliament as a separate Paper.

‡ No. 5.

2. Minutes of proceedings of the Court of Inquiry into certain charges preferred against members of the Amahlubi and Amangwe tribes in connection with the recent rebellion, and for the trial and sentence of prisoners.

The former document was forwarded you in manuscript, in Sir B. Pine's Despatch, of 14th February last, but the latter document is now transmitted for the first time, and is the record of the evidence adduced at the trial of, and the judgment of the Court on, the sons and Indunas of the late Chief Langalibalele.

I have, &c.,
(Signed) T. MILLES, Colonel,
Administrator of the Government.

Enclosure 1 in No. 10.

Consists of the "Minutes of Proceedings of the Court of Inquiry into certain charges preferred against Langalibalele, late Chief of the Amahlubi tribe," which will be found printed at pp. 48 to 76 of the previous Command Paper [C.—No. 1025 of 1874].

Enclosure 2 in No. 10.

Court of Inquiry into certain charges preferred against members of the Amahlubi and Amangwe Tribes, in connection with the recent Rebellion, and for the Trial and Sentence of Prisoners.

FIRST DAY.

Friday, January 30, 1874.—The Court met at 1 o'clock P.M. in the Store-room of the Civil Engineer's Department, adjoining the Gaol, Pietermaritzburg.

Present:—The Secretary for Native Affairs, President; John Bird, Esq., R.M., and Administrator of Native Law; Arthur C. Hawkins, Esq., R.M., and Administrator of Native Law; and the following Native Chiefs and Indunas:—Teteleku, Nondonise, Hlokolo, Hemuhemu, Zatshuke, Manxele, and Mafingo.

The Clerk read the Warrant constituting the Court, signed by the Lieutenant-Governor, and dated the 29th instant.

“WARRANT,

“By his Excellency Sir BENJAMIN CHILLEY CAMPBELL PINE, Knight Commander of the Most Distinguished Order of St. Michael and St. George, Lieutenant-Governor in and over the Colony of Natal, Vice-Admiral of the same, and Supreme Chief over the Native Population.

“Whereas, the tribes called Amahlubi and Amangwe are charged with the crime of Rebellion against the lawful authority of Her Majesty the Queen in this Colony, or of aiding and abetting persons engaged in Rebellion, and whereas certain members of these tribes and others are now in custody, awaiting their trial on these charges:

“Now, therefore, I do, by virtue of the powers vested in me as Supreme Chief of and over the Natives and Native Tribes of this Colony of Natal, hereby appoint and nominate—

“President—The Secretary for Native Affairs;

“Members—The Administrators of Native Law who may be able to attend, and the Native Chiefs and Indunas of the Colony who may be able to attend—
to constitute a Court to inquire into, try, and sentence any native prisoners of the said tribes, or others, who may be brought before it, charged with the crimes aforesaid.

“And I do hereby declare and ordain that such Court shall not be duly constituted unless there shall be present at any and every of its sessions the Secretary for Native Affairs, or some one duly authorized by me to act on his behalf, two Administrators of Native Law, and five Chiefs or Indunas.

“And further, that no judgment or sentence of this Court shall be carried into effect without my confirmation thereof having been previously given.

“Given under my hand, at Government House, Pietermaritzburg, Natal, this 29th day of January, 1874.

“BENJAMIN C. C. PINE.”

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John Shepstone, Esq., R.M., appeared in the capacity of Prosecutor.

The prisoners present were Malumbule, Manaba, Mbaimbai, Mazwi, Siyepu, Mango, and Ngungwana, all sons of Langalibalele, and Mhlaba, and Maqobodo, alias Ngwahla, Indunas of the aforesaid Langalibalele.

The charges preferred were as follows:—

“That Malumbule, Manaba, Mbaimbai, Mazwi, Siyepu, Mango, and Ngungwana, all sons of Langalibalele, and Mhlaba, Maqobodo, alias Ngwahla, and Nombona, Indunas of the aforesaid Langalibalele, are guilty of the crimes of Treason and Rebellion; in that, being clansmen and adherents of the late Chief Langalibalele, and well knowing that such Chief had been placed in power over them and others of his late tribe, and located in the county of Weenen, within the territory of the Colony of Natal, one of the possessions of the Queen, by the Supreme Chief, the Representative of Her Majesty; and well knowing that the said Langalibalele was, and, by various tributary acts, periodically and annually made acknowledgment of being, together with his tribe, subject to the authority and command of the Supreme Chief; and also well knowing that, according to the law and usage of the natives resident in this Colony, as well as in all the countries adjacent thereto, the removal of a tribe from its recognized location, beyond the boundaries of the territory, without the permission and public sanction of the Supreme Chief, and in armed numbers, and driving before them, and taking with them, the cattle of the tribe, is an act of open defiance of the lawful authority of the said Supreme Chief:

“They, the persons aforesaid, are guilty of rebellion against the authority of Her Majesty the Queen, in that they, being sons and Indunas of Langalibalele, and exercising authority in the said tribe, did agree and conspire with their Chief Langalibalele to remove from the said Colony, without the legal and necessary sanction aforesaid, and for the purpose of avoiding obedience to the laws of the Colony, and setting at defiance the lawful orders of the Supreme Chief, repeatedly issued and impressed.

“2nd. That, after so agreeing and conspiring, they did wrongfully, illegally, and with rebellious intent, remove, or assist to remove, the cattle of the tribe from the lawful jurisdiction of the Supreme Chief, having with them their arms and munitions of war, for the plain and manifest purpose of defying and resisting the emissaries or forces of Her Majesty, who might be sent to obstruct their departure, or constrain them to return.

“3rd. That, acting in accordance with, and in furtherance of, such agreement and conspiracy, they, or one or other of them, did, after the issuing of the Proclamation of the Supreme Chief, calling upon all members of the tribe to submit themselves to his authority, resist such authority by firing upon, killing, and wounding certain of Her Majesty's subjects sent to enforce such surrender.

“4th. That, notwithstanding, and in defiance of the repeated orders of the Supreme Chief to submit themselves to his authority, they persisted in defying and disobeying such orders, until overpowered by superior force, they were captured with arms in their hands.”

The prisoner Nombona was absent, owing to sickness; the other prisoners were called upon to plead in turn.

Malumbule said: I admit that, armed with assegais, I assisted in driving away the cattle.

Manaba said: I admit, that being armed, I accompanied the cattle; but it was, in reality, more a running away in fear than a defiance of the authorities.

Mbaimbai said: I admit that I accompanied the cattle when being driven away; and that I was armed, but not for purposes of resistance.

Mazwi said: I admit that, armed, I assisted in driving the cattle away.

Siyepu said: I admit that I drove cattle away; that I did so armed; and that I was running away from the Government.

Mango said: I admit that I ran away; was armed; and so accompanied the cattle.

Ngungwana said: I admit having run away from the Government; being armed; and driving away the cattle; but I was not armed for purposes of resistance. I was running away.

Mhlaba said: I am an old woman. I have not much to say. I ran away. Fear drove me into the mountains, the young men having already left, and the Government forces being around us.

Maqobodo, alias Ngwahla, said: I ran away because the Supreme Chief was angry, and I saw he would demolish us. I ran away in consequence.

The first seven of the above-named prisoners, the sons of Langalibalele, admitted that they had left the Colony with the intention of going to and joining Moshesh's people; and that they had gone to, and had been taken in, Basutoland.

Maqobodo, alias Ngwahla, said he had run away temporarily to hide himself, thinking

the Government would ultimately have mercy, and the people would be allowed to return to their kraals, but they subsequently found this was not the case, and that the Government were determined to follow up the people, and kill them. He had come down from Table Mountain and surrendered to Mahoiza's people. He had never left the Colony.

Mhlaba had also intended to hide himself for a short time; he had not left the Colony, and had, when tired and worn out with rain and hunger, surrendered himself to Mr. Arthur Shepstone, at the Little Tugela.

Mr. John Shepstone called the following witness:—

Sitokwana, duly cautioned, states: I am the son of Sigonyela, of the Amahlubi tribe. I belonged to one of the regiments. I arrived at the kraal Mpihlweni, on this side of, and higher up the Bushman's River than, Nobamba, the day after Mahoiza left. On my arrival at this kraal my father gave instructions to pack up corn to feed the children who had gone on into the bush and mountain. We started from the kraal on the same day, but did not reach the bush; we slept at the Ntabatabeni kraal. We arrived at the foot of the Bushman's River Pass, and remained in the bush while the cattle were being taken up the Pass, for the cattle could not travel as fast as we could, and had to be taken up gently. We stopped some days at this bush while the cattle were being driven up. We had remained in the bush three or four days when we heard there were some white people at the top of the Pass; this was when we were about to come out of the bush, with the women, and follow the cattle up the Pass; for the women were going to accompany us. The news was brought us by three horsemen, who were going towards the Little Tugela. We went back into the bush, and sent four men up to see what was really the state of affairs up the Pass. These men returned stating that the course was clear, that there had been a fight, that the white men had gone away, and that a portion of our armed force had come down the Pass a short distance, and that the other portion had followed the retreating white men. We remained in the bush three days longer. On the third day, the Government forces being close at hand, behind us, we started to go up the mountain and take away the horses, so as not to give any signs as to where the women were. After travelling nine days we overtook Langalibalele at the Orange River, and found him encamped on the other side of the stream, the cattle being a short distance off. The people remained there three days after our arrival, and on the fourth day, those who had followed Langalibalele left the camp and proceeded to where the cattle were. On the next morning we pushed on with the cattle, taking the road to Moshesh's country. We arrived at a place where the grass had been burnt off, as we supposed by Bushmen, because we found a horse there, and there we encamped and remained several days, probably twenty. We did not build huts there, but farther on. We then heard that Langalibalele had moved on towards Moshesh's; we remained there two days after receiving this intimation, and then we also moved forward in the same direction. We travelled three days; on the third day several Basutos, about sixty in number, came to where we were. They had found two of our men, who had gone out to look for horses, plundered, and then mounted them, and brought them on to our encampment; they sent three of their own men with our two men, to tell us not to be frightened or to think that they had come out to fight us, or do us any harm. They said the object of this armed force was to put Langalibalele on his right course, as they had heard that he was wandering about, and Jonathan would come and inform Langalibalele what road to take. Shortly after these three Basutos had delivered their message, the main body under Jonathan, the son of Molappo, came in sight. We had a conversation with these men, who asked where Langalibalele was, and finally it resulted in our sleeping in the same camp together; the chief men to whom they spoke were Mbombo and Mazwi, and the latter of these despatched a messenger to inform Langalibalele of their arrival. After this Jonathan asked for a beast to eat, and we made some exertion to get one, but it was so late that we did not secure the animal until the next morning. On receiving the beast Jonathan said he would drive it on to a spot where there was grass for the horses, and there slaughter it. We followed with the cattle, and on the same day arrived at Langalibalele's encampment; we passed his encampment and that of the Basutos, and made our camp and took the cattle a little farther on. We remained there with the Basutos two nights; on the third day we left; we travelled three days, and on the third day arrived in sight of Basutoland. On the third day after we came in sight of Molappo's country Langalibalele went on to Molappo's, accompanied by the Basutos and some of his own people. On the second night after Langalibalele had left the encampment to go to Molappo's, four mounted Basutos came to where we were, and stated they had been sent by Molappo to collect all the fire-arms, inasmuch as the white resident authorities of Basutoland said the guns were to be collected, and that would be the only way of securing Langalibalele's freedom. These men also brought a message from Langalibalele in reference to certain oxen of the kraal Pangweni, describing one cream-coloured ox in

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particular. We replied that we did not belong to the Pangweni kraal. The head of this party of four Basutos called himself Umhlebe, and said he was an Induna of Molappo's. We demurred, and objected to give up the guns; the Basutos asked us to produce them, so that they might see them, and this we agreed to do. They said those of us who wished to secure cattle for ourselves had better hide amongst them, because in consequence of our refusal to give up the guns, there would be fighting; they urged us to pick out the best of the cattle and hide with them. We declined to separate the cattle, because they were all good, there were no best cattle. The four Basutos then lost their tempers, and offered to fight us, although we were the superior force. We said we did not wish to fight, we were for peace, but we could not divide the cattle. We exhibited three guns to these Basutos. We were lying down when this conversation took place, for it was very late at night, or towards morning. On dismounting one of the Basutos' guns went off, but it was explained that the man's toe had caught in the trigger, and by that means the gun had accidentally gone off. They all dismounted. After the conversation they mounted again, and said, "If you do not choose to pick out the cattle and give them to us we shall pick for ourselves." They then drove off some cattle. After this we went to another encampment of ours, and inquired if these Basutos had been there; the people replied that they had not. We then went to a policeman of the Basuto tribe, and inquired of him whether this Umhlebe had any authority to act as he had done. He said no; when Umhlebe had left their encampment he had gone in search of horses, and had no authority in reference to guns or cattle. This policeman, belonging to Molappo's tribe, recommended that the four Basutos should be followed, and the cattle taken away. We followed them, accompanied by certain Basutos, and re-took the cattle. Langalibalele was at this time in custody, at least so said the Basutos. After getting the cattle back from Umhlebe we returned to the policeman of the tribe, who said Umhlebe was a good-for-nothing fellow, had obtained the cattle under false pretences, and we must take no notice of anything he said. On the afternoon of the same day a number of Basutos came from all sides, and, taking the cattle, said we were to go to the Chief with our guns, and they would drive the cattle nearer the kraals; they then collected the cattle together, and drove them away; we followed, and just before we crossed the river a Basuto met us and said we had refused to give up our guns, and now the white people had come. We still followed after the cattle, and met four more Basutos, who said, "The white people say you must give up your guns." Some of our people still went on, others stopped, and some turned back. I was amongst those who went on. We met the mounted police; some Basutos came from the party and told us we were ordered to give up our guns. We said, "Yes, we have brought the guns." The Basutos told us to stand whilst they communicated with the police in reference to the surrender of the guns. After this the police rode up, told us to lay down our guns, and ordered us to stand away from them. The person in charge of the police then said, as we had laid down our arms we could go amongst the Basuto kraals, and get food for ourselves, for we had nothing more to fear; the only ones who would have cause to fear were those who ran away with arms in their hands, and refused to surrender when called upon to do so. We then went to the kraals as directed, and the white man who had told us that we were free to go about among the kraals, repeated the same statement on the following morning. On the next day the force from Natal arrived; we all ran away, but were pursued, and overtaken by men on horseback, who called upon us to stand still, and then commanded us to return. This we did, and were brought back to the kraals of the Basutos, and from thence conducted to Natal. A large number of guns were given up to the police; when laid upon the ground they made a pile of about two feet high. All our people were armed, the majority of them with assegais. The sons of Langalibalele were with him during this time; they were always in his company, and he was always ahead of the cattle, about two miles in advance, and accompanied by about twenty-five followers. When we reached the encampment, and went to Langalibalele, we found Mabuhle, Umzwilikazi, Nkunjane, and Nkomonkomo, and his sons, the prisoners in this case with him. Some of the sons were armed with assegais, and some with guns; Malumbule, Mbaimbai, Mazwi, Siyepu, Mango, and Ngungwana had assegais. Manaba had a gun. Langalibalele had an assegai. Mabuhle had a gun. It was said that Mabuhle commanded at the Pass. As we marched we were not divided into regiments, but each party went with its own cattle; there were very many cattle. I only remember the names of six of the regiments; they were not drilled before we left, but I know nothing of affairs before our departure, I having been at Putili's. Joel, one of Molappo's sons, got some of our cattle in the mountains; he took them by force; some shots were exchanged, but no one killed. It was from the Basutos, when they came, that we learned that a column from Natal was in pursuit of us, and that it had crossed the mountain; the Basutos said they had seen the smoke of the fires of the pursuing party, and they blamed us for not keeping

a better look out. I heard that the matter was likely to be settled by the payment of a fine by the tribe, and I returned home to visit my friends, and so became involved in this matter.

The Court rose at 3.40 P.M., and adjourned until to-morrow, at 11 o'clock A.M.

W. B. MORCOM,
Clerk of the Court.

SECOND DAY.

Saturday, January 31, 1874.—The Court resumed shortly after 11 o'clock A.M.

Present: The Secretary for Native Affairs, President; Mr. Bird, R.M.; Mr. Hawkins, R.M.; and the following Native Chiefs and Indunas:—Teteleku, Nondonise, Hlokolo, Hemuhemu, Zatsuke, Manxele, and Mafingo.

Mr. John Shepstone, R.M., continued to act as Prosecutor.

The record of the last day's proceedings having been read over, the prisoners were then called upon, one by one, to make a statement. The other prisoners having been removed, Malambule said: I lived at Langalibalele's kraal Miza, which is under Table Mountain. I was horse-breaking, and heard that Mahoiza was at the kraal Nobamba, and that the men had been called together to meet him. I was present when the order was given for Mahoiza to undress, he himself took off his own clothes. That order was given by the old men. I saw Mahoiza taken into the hut where Langalibalele was, but I did not go in. I saw Mahoiza come out again, and went to catch horses. I did not see him leave the kraal. I returned to our kraal, Miza, to sleep that night, and then went to the place where they were grazing to catch fresh horses. I slept two nights at Miza, and the following morning caught my horses, and went along the ridge leading up to the sources of the Little Tugela to look for cattle; having found them, I turned back, and joined Langalibalele, who was at his kraal Ntabatabeni; I mean that I intended to join him there, but I found that he had left the kraal and gone on; he ascended the Pass on Monday. I then followed after Langalibele, and slept at the kraal at the foot of the Pass; on the next morning we ascended the Bushman's River Pass; Mavuma was with us. We found Langalibele near the red rocks, about as far as from here to the Umgeni across the mountain; there were with him his sons Manaba, Mbaimbai, Siyepu, Mango, and Ngungwana; and in addition to his sons there were Didiza, Nkomonkomo, Zembe, Mpangele, and Kakonina; these were all that were with Langalibalele. Soon after joining them Langalibele's party started, and we slept at the cliff called Kolweni; we went on another day's journey and slept at Hlazeni. On the third day after Langalibele had ascended the Pass, Mafutyana reached us with the intelligence of what had occurred at the Pass. I ascended the Pass the day after my Father did, and Mafutyana came up the day after I came up. After we had gone on for some time we heard from some Basutos that we were being followed by a force from Natal; these Basutos were under Jonathan, the son of Molappo. We gave Jonathan a beast to kill, and went on. Jonathan urged us to march quicker, as the force was advancing quickly behind us. After travelling two or three days in company with Jonathan, who continually urged us to have the cattle brought on, so as to avoid their capture by the party following us, we reached some Basuto kraals, where Jonathan provided Langalibalele with a hut in which to sleep, and after that took him, with some of his people, on to Molappo's. I remained behind. We then heard that Langalibalele had been made a prisoner, and we saw that the cattle were being seized, and that a part of the force of Langalibalele had left their guns, or given them up. The guns were given up, or collected, in one place, in consequence of an order given by Jonathan. I remembered we had run away from this Government in order to avoid having our guns taken from us, and, now finding that our arms were being taken from us here also, I took up a double-barrelled gun, and returned with it to Natal. I then entered the Colony by the Olivier's Hoek Pass, with certain followers, a few more than ten in number; some of my party went forward and came in contact with a few of the force employed under Mr. Arthur Shepstone; the force appeared startled at their appearance, and tried to arrest my men, who ran away; one or two shots were fired, and at last they came to where I and four or five others were; they chased us, and, as they came close, I unwittingly, or hurriedly, loaded the gun, but only with powder, and when the pursuers came closer, I fired at them in order to startle them. I escaped that evening, but the next morning Mr. Shepstone sent to look for us; we were found under a little bush eating our breakfast, made no further resistance, and got captured. I procured the powder at the time I took the gun, when the fire-arms were being given up at Molappo's. I carried my assegais in a quiver, and had them with me when I was taken prisoner. I have nothing more to say in the matter.

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Manaba said: I was at Pangweni when Mahoiza arrived. I went to the kraal where Langalibalele was, leaving Mahoiza at the Pangweni. On the occasion of Mahoiza's coming to Langalibalele's kraal, Nobamba, I was in the hut with my father. Macaleni, Maqobodo, *alias* Ngwahla, Mhlaba, Mbombo, Mabuhle, and Mpukane, all great men, were also present in the hut. Macaleni came to tell Langalibalele that Mahoiza had arrived; Langalibalele sent an order by Pangele that, as he was alarmed, Mahoiza must take off his clothes. After that I saw Mahoiza enter the hut with his jacket off. When Mahoiza delivered his message Langalibalele said he was sick; that he could not go down to Pietermaritzburg, as his leg was bad, and it would be unreasonable to expect him, when he was ill, to go and become more ill away from his own home. Mahoiza then went away. Langalibalele wished to give Mahoiza something to eat, but said he could not do so because the cattle were in Drakensberg. Then there was a great deal of confusion, in fact, it had commenced before Mahoiza arrived, and he must have seen that everything was in confusion, and that everybody was armed. After Mahoiza left, Langalibalele went to the Ntabatabeni kraal, and slept there. I accompanied him. We rode on horseback. The next day we started, and slept at the foot of the Pass on Sunday night. On Monday morning, Langalibalele ascended the Pass, and slept at the red rocks that night. On the following day we made a long day's journey to another rock, called Kolweni. On Wednesday night Mafutyana arrived, stating he had been sent by Mabuhle to report what had taken place at the Pass. Langalibalele asked the messenger by whose authority it had been done, and he replied by Mabuhle's. Langalibalele made special inquiries as to who had fired the first shot; and when the messenger said the Basutos had, he remarked that he hoped that Mabuhle had not caused the first shot to be fired, seeing he (Langalibalele) had given him special orders on that subject before he had ascended the Drakensberg; and had directed him, even if the forces of the Government got in amongst the cattle, that our people were to leave the cattle and not fire upon the Government forces. Mafutyana also reported that Jantje, the son of Selile, had killed a white man, that Mabuhle had killed another, and that the third had been killed by Latyinga, who had himself been killed by a pistol shot. Latyinga and the person he had attacked had in fact killed each other. We went on. Mabuhle came up after we had crossed the Orange River, and told the story over again. Langalibalele asked who had commenced the firing, and Mabuhle said the Basutos had first fired. Langalibalele inquired particularly whether the firing had not commenced on our side. Mabuhle said, No; the Basutos had first fired. Langalibalele said: "Well, if it turns out that it began with you, you and I shall quarrel; because I told you distinctly before I left that you were not to commence firing on the forces of the Government." We then went on, until some Basutos, under Jonathan, son of Molappo, came to us. I was with Langalibalele when Jonathan came to him, and blamed us for not keeping a better watch on our rear. He said his people had seen the Natal force close at hand; and he urged us to go on quicker, in order that we might get out of the way of the pursuing force; and if we were sufficiently advanced into Basutoland, we said he could make terms with the force, by giving up the arms, and thus save Langalibalele. Langalibalele said, "Will you really save me?" and Jonathan said, "Yes, we will save you; only come on at once." We went on, until we came in sight of the kraals of the Basutos; and then went down and slept near them. Jonathan had stated that he had been sent by his father, Molappo; and now he told us he had received a message, which his father's indunas had brought, directing him to request that the guns might be at once given up, while the cattle were still behind, and then they might all go down to the British authorities; the object or intention being to give up the guns, and then plead an international custom, that when one tribe had run away and got in amongst another tribe they would be saved. Several guns were given up that night, in accordance with the message. Next morning, an order came from Molappo, desiring Langalibalele to come to him at once. Langalibalele said he was tired, his leg was sore, and so on; but the answer was, whether his leg was tired or not, he must come down at once; and he went down. We went to Molappo's, and he gave us some beer. We had left our guns, and carried assegais. Molappo said, "Do you think carrying assegais will do you any good? The only thing that will do you any good now is talk." A force composed of white men was there. Our assegais were taken from us, and our names put down by the Magistrate. My brothers Mbaimbai, Mazwi, Siyepu, Mango, and Ngungwana, and myself, were arrested. That is all I know about it. I was armed with a gun when I started from Natal. The confusion I referred to existed some days before we left, and had been caused by a message from the Magistrate, by Umpiko, to the effect that the force to be used against Langalibalele was being collected; and those of the tribe who were on the side of the Government were to separate themselves from the rest of the tribe. This was before Mahoiza went up. The order as to firing, which I referred to as having been given by Langalibalele to Mabuhle and the other people, was given on the morning that Mahoiza left. We obtained all our

powder at the Diamond Fields, and none from anywhere near here. I know of no one here present who was present at the Pass.

Mbaimbai said: I belong to the Pangweni kraal; but when Mahoiza arrived there I was at the kraal of Nobamba, with Langalibalele. The day on which Mahoiza arrived at Nobamba, I was in the hut with Langalibalele. Mahoiza first went to the people assembled a little distance off. Some one, but I don't remember his name, brought word to Langalibalele that Mahoiza had arrived, and come to see about his illness. Langalibalele replied, "I am afraid of anyone that comes from Pietermaritzburg. Let him take off his jacket before he comes." Mahoiza then came in, without his jacket. We gave him some beer, and he drank. Langalibalele explained to Mahoiza, when he told him he wanted him to go to Pietermaritzburg, that it was not owing to disrespect, but he was really unable to go, his leg was too badly swollen; and, in fact, his leg was very much swollen. After Mahoiza had left, Langalibalele went to the Ntabatabeni kraal, and slept there. On Saturday night Mbombo came to Langalibalele at the Ntabatabeni kraal, where I also was, and reported that the Government forces were close behind. The next morning we started; and on Sunday night we slept under the Pass. On Monday we ascended the Pass, and slept at the red rocks; the next night we slept at the Kolweni rock. On Wednesday evening Mafutyana, who had been sent by Mabuhle, arrived, and reported that there had been an action, and that Mabuhle had ordered an engagement. Langalibalele wanted to know by whose authority it had been done, seeing he had given instructions that, when they saw the English forces, they were to run away. He inquired who commenced the firing; and the messenger said the Basutos had taken some guns away from our young men, and had also stabbed a beast; that was the provocation. He also said that Jantje, the son of Silele, was the one who fired the first shot, and that he also had killed the first white man who had fallen; that Mabuhle had killed the second white man, and that Latyinga had killed the third; he reported further that Latyinga had himself been killed; that Puluzamati and Mahohlo had each killed a Basuto; some were killed by gun shots, and others by assegais. We went on until we were met by Jonathan, the son of Molappo; he said we had been very careless about our spies, that his people had already seen the smoke of the fires of the Natal force in pursuit; he blamed us for our carelessness. We admitted that we had been careless, our great anxiety being to get forward. When we asked Jonathan what his object was, seeing he had so large a force, he said he had been sent by his father Molappo to tell Langalibalele not to go to Adam Kok, seeing he belonged to the Government, but to come to him (Molappo). He then showed us the way, and we proceeded on towards Basutoland; he ordered us to give up our guns, and we gave up seven. Molappo then ordered Langalibalele to go down to him, and said these guns which had been given up would save Langalibalele's head; we went down, and were made prisoners. We had some beer given us, and were told to go to a wagon, and there we were seized. That is all I know about it. Mabuhle joined us after we had met with the Basutos, so that we had no opportunity of questioning him as to the affair at the Pass. Langalibalele rode on horseback, and it was a fear of the consequences that prevented him from coming to Pietermaritzburg when summoned. The character of the country and bad weather delayed us; it is always winter in crossing the mountains, when it is summer elsewhere, and that is why we were so long in the Double Mountains. We really had no fixed plan. Langalibalele's idea was to get out of the way, and subsequently try to make terms, and return with his family. I carried my assegais in a quiver; I had no gun. I do not know of any communication with Molappo before this time.

Mazwi, a youth of about seventeen years of age, said: I don't know anything about it; I saw everybody else going, and so I went. I had no gun; I carried my assegais in a quiver on my shoulder. That is all I know about it.

Siyepu, a youth of about sixteen years of age, said: I was taking care of the horses, and don't know anything about it. I only had two assegais.

Mango said: I was present when Umyembe first went to deliver his summons to Langalibalele at Nobamba. Langalibalele said, though his leg was not well, he would go down to Pietermaritzburg and obey the summons. I then went to the kraal where I live, which was some distance from where my father was. Mabuhle soon after came to me, and said that he and I had been ordered to go to Pietermaritzburg, after Umyembe, with a message. I asked how it was that we had to go, seeing Langalibalele had promised that he himself would go. Mabuhle said, "We have come now; he is not going." On the way, when near Mbunda's, I again asked how it was Langalibalele had changed his mind, and why it was that we were being sent. Mabuhle said, "It will end in nothing; we will say he rode as far as Mbunda's, and could not come any farther." I said that will scarcely do; such an excuse as that won't answer. I then said, "If Mbombo had been sent, instead of you, he would have agreed with me; he would not have consented to a falsehood of

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“that kind.” We came on to Pietermaritzburg, saw the Secretary for Native Affairs, and reported that Langalibalele had started and got as far as Mbunda’s, but had then been obliged to turn back. The Secretary for Native Affairs said he was very anxious that Langalibalele should come down, in order that he might hear face to face what the people from Estcourt had to say, for they were then waiting in town. The Secretary for Native Affairs also urged upon us to tell Langalibalele that he was anxious he should come, in order that an end might be put to these misunderstandings, or difficulties. We then returned home, and told Langalibalele that he was wanted in connection with some business with the Indunas of the Magistrate, at Estcourt, and that we had found these Indunas in Pietermaritzburg. Mabuhle and three others, official witnesses, were decidedly opposed to his going down, and said Langalibalele must not venture, or he would be made a prisoner. Mbombo, my brother Manaba, and I, assured them that nothing of the sort would happen. Umyembe and the other messengers returned, and objections were again raised, but Mbombo urged that Langalibalele should obey the summons. They then reproached him with being the son of a man who had caused the death of one of their former Chiefs in the Zulu country, his father having urged the Chief to obey a summons, and he having done so had been killed. They said they had heard from the Indunas, at Estcourt, that if he came down to Pietermaritzburg he would be taken prisoner. Under these circumstances, we of course felt we should be blamed if anything happened, and so we ceased to urge our view of the case. Soon after this confusion arose. Before the retreat from the Colony Langalibalele assembled his people at Amahendeni. It was before Mahoiza went to Nobamba that Langalibalele assembled his people at this kraal, and gave them orders, if the Government forces came, they were not to fire upon them, but run away rather than fire. After this Mahoiza came. I was present at the kraal, but did not see much that happened. I heard he had been told to take off his clothes, but I do not know this from having seen him do so. On Saturday night, when at the Ntabatabeni kraal, Mbombo arrived, having just returned from Pietermaritzburg; he told us the Government force was already on the way, and that it would be at Mr. Popham’s on Sunday, and on Monday would make the attack. On Sunday morning, therefore, we started to go over the mountain, and on that night slept at the foot of the Pass. The next day, Monday, we ascended the Pass, and slept at the red rocks beyond. We went on the next day; and on Wednesday Mafutyana arrived, having been sent by Mabuhle to report that an engagement had taken place. Langalibalele asked who had commenced it; and Mafutyana said the person who had sent him told him to say that Mbunda’s people, the Basutos, had commenced it. Langalibalele said he hoped it would not turn out that Mabuhle had caused the commencement of the firing; seeing he had given orders that our people were not to fire first. Mafutyana reported that Jantje, the son of Silele, had killed the first white man, that Mabuhle had killed another, and that Latyinga had killed the third, but had likewise himself been killed. He said the affair had commenced in this way. Some of the Basutos had taken some guns from some of our young men whom they found asleep; they then shot one of our beasts; and afterwards fired upon our people, who then fired in return. It was Mabuhle’s duty to see the cattle got safely through the Pass. Mabuhle joined us some time during the latter part of our journey. Langalibalele questioned him as to who had commenced hostilities, and he replied that the Basutos had done so. Langalibalele then inquired if he was quite sure that such was the case; and Mabuhle said, “Yes.” Langalibalele said he hoped it might be true. We went on, until we became aware of the presence of Jonathan, the son of Molappo, who caught two of our boys when out looking for horses, and brought them on with him, and then sent them to tell us not to be alarmed, seeing they were not an enemy but a friendly force, and had been sent by Molappo. The direction from which Jonathan came was our rear, and, when introduced to Langalibalele, he said he had been absent from home a period of eight days; and had been sent out by his father, Molappo, to tell Langalibalele to come to him, and not to go to Adam Kok, who was an enemy, or hostile. Jonathan and his people slept with us two nights, and we gave them two beasts to eat; they then showed us the way to reach Basutoland, and we went along it. When we had gone on some distance towards Basutoland, Langalibalele sent Maweywe to Molappo. He did this in consequence of a message from Molappo, brought to him by Silebala, to the effect that he was to give up the guns, in order that he might, with these guns, ransom his head to the British authorities. Then another messenger came from Molappo, desiring Langalibalele to come to his, Molappo’s, place, so that he might see what he had to say for himself. Langalibalele then gave up seven guns; and we went with the Basutos to Molappo’s own place. When we arrived, we found a large police force there; and passed in between the men. After our saddles, assegais, and other things had been taken away, to be taken care of, Molappo gave us beer to drink, our names were taken down, and we were made prisoners. I was armed with assegais. I know of no other tribes connected with any plan of resistance. Our own

resistance was entirely impromptu, and arose out of the circumstances of the case. We did not know what to do. Langalibalele said he was Chief, and could not obey the summons; and we knew the consequences of disobedience to the order.

Ngungwana said: I was in the employ of Mr. Heeley, in Pietermaritzburg, when the difficulty broke out, and had been for ten months before. When I heard how matters were going, I thought it my duty to go up and see what it was. I got there five days before Mbombo arrived, and gave the alarm. I was at the Ntabatabeni kraal when Mbombo came, and told us that the Government force had started, and would be there immediately. On Sunday morning Langalibalele started; I went with him, and that night we slept at the foot of the Pass. On Monday morning we ascended the Pass, and slept that night at the red rocks. On Wednesday evening, the son of Umzwilikazi, Mafutyana, overtook us, stating that he had been sent by Mabuhle to give a report of the action which had taken place. Langalibalele inquired who had commenced hostilities, and the messenger replied the Basutos had. Langalibalele said he hoped it was true that the Basutos had commenced, and that it would not turn out that our people had fired first. Mafutyana said the Basutos had fired first, after killing a beast, and taking some guns from our people. Langalibalele said he would hear more about it when Mabuhle came, and if our people had commenced the firing they were in fault. We went on until we met the Basutos under Jonathan, the son of Molappo; they said they had been sent to conduct Langalibalele to Molappo, to tell him not to go to Adam Kok's country, where a force was now awaiting him. Langalibalele said he had nothing to do with Adam, and did not want to go to his place, he was simply wandering about. The Basutos said Molappo said he was to come to him, and he would hide him. On the third day after the Basutos took us on, and on the fourth day we descended to a lower country. Molappo said, "Let the guns be given up, so that we may take them to the English, and you may be saved by their being given up." We then gave up seven guns, and slept another night. The next day they took Langalibalele away, but I stayed with the cattle; the following day the Basutos came and told us our Chief had been made prisoner; they then gave orders that the cattle were to be driven down country, and the guns were to be given up there. Then we allowed the cattle to go, because we felt we were done, and had no power to resist; the cattle got into the possession of the Basutos, and all our people then collected together. The guns were all brought together in my presence, and made quite a large pile, but these only belonged to the Pangweni part of the tribe. The others did not give in yet, they objected, saying the Basutos would kill them, and they preferred to give up their arms in the place where Langalibalele had been caught. We then went on to Molappo's, some having given up their arms, but others not having done so. The mounted men also went to Molappo's; I also went with them, having my shield and assegai. As we were going we saw an armed force of white men, and a Basuto came to direct us to lay down our guns, assegais, or arms of any kind, so that the white men might be told we had done so. While we were objecting to put them down there, and stating that we intended to lay them down where Langalibalele had been made a prisoner, the white force appeared, and immediately surrounded us; they ordered us to lay down our guns, assegais, shields, and all our arms at once, and we did so. The rest were told to go to Molappo's; but it having been found out that I was a son of Langalibalele, I was made a prisoner, and detained in custody, while the police went still farther into the mountains, to look after those who had refused to submit, and, seeing the armed force, had run away up the mountains. They left me in charge of four men; and, going on, attacked the people on the hill, about as far as from here to the camp. The attack lasted until sunset; when the police returned; but it was too late to reach Molappo's that night, and we slept on the road, I having been made secure for the night. I was taken to the camp next morning, and made a prisoner, with my father, at the wagon. The column from Natal then arrived. We were given over into their charge, and brought down here. Eight regiments left the Colony. They were named Mahende, Ntabayezwa, Umsingapantsi, Npumangene, Zitshelela, Mrotsho, Nkonjane, and Nguboyenkosi, but they were by no means complete. I belonged to the Nkonjane regiment, which was the most complete. We obtained all our powder from the Diamond Fields, and from no other place. The road used by our young men when coming from the Diamond Fields came down by the Amangwani; the name of the Pass they used is Kwababangibone.

The Court then adjourned, at 3:35 P.M., until 12:30 P.M., on Monday.

W. B. MORCOM,
Clerk of the Court.

THIRD DAY.

Monday, February 2, 1874.—The Court resumed at 1 P.M.

Present: The Secretary for Native Affairs, President; Mr. Bird, R.M.; Mr. Hawkins, R.M.; and the following Native Chiefs and Indunas:—Teteleku, Nondonise, Hlokolo, Hemuhemu, Zatshuke, Manxele, and Mafingo.

The record of the last day's proceedings was read over.

Mr. John Shepstone, R.M., continued to act as Prosecutor, and led the following evidence:

Hlaba, duly cautioned, states: When the Government force halted at Table Mountain, I went on with some Volunteers to see about a road, or something of that sort, while the Secretary for Native Affairs went round by the road in his wagon. With these four Volunteers I went to a kraal some little distance down the stream; we found it deserted by all but one young man, whom we took prisoner, and brought before the authorities at the camp of the Secretary for Native Affairs. On the following morning, I accompanied the Secretary for Native Affairs when he went up towards the Drakensberg to look at that part. The Secretary for Native Affairs, having met Captain Lucas, returned; he took a good road for the horses, but I and two or three more natives took a shorter cut to the camp. As we were passing the edge of a bush, we noticed that the grass had been beaten down, as if a lot of people had been sitting there recently. We entered the bush, and found four girls, two women, and two children. We advised them to leave the bush, as they might get hurt or meet with an accident; we said they had better go to their homes. Only Gayede accompanied me when I entered this bush, and had the conversation with the women. Having taken these women and children, we proceeded towards the encampment; and, after going a short distance, we heard firing. On going farther, we found a number of our comrades scattered about, and wondered why it was. We asked Amahashi what it was; and he explained that they had found some sheep grazing, and were driving them off, when two men with guns had attacked and fired upon them. I called to the men, who were scattered about, to come where I was, and I would tell them how to act. Langalibalele's two men, who had the guns, called out, "Leave those sheep alone; you are not to touch them." I called our men together, and said they must seize these two men immediately they fired, and bring them before the authorities; what business had they to fire; were they really fighting against the Government? We then proceeded towards the spot where the two men were. I told my comrades I would go round and surprise the men from behind, if they would keep close in front and attract their attention, and I could then seize them. My companions said I had better not. I jumped on to another stone, and calling out, asked the men if they did not hear the order of the Government to return to their kraals. They replied, "Yes, we hear; but you are the man we should like to speak to." I then disappeared from this stone behind another; and the next thing I heard, on looking towards my companions, was a shot whistling past my head. I dropped; and as I rose again to call my comrades to assist and seize the fellows, I saw them running away; and just then another shot passed over my head. Seeing my comrades had deserted me, I also ran away; and another shot was fired after me. It appears that Mahoiza was on the cliff above, and could see what was going on; and when he saw the man was pursuing, he fired a shot which stopped him. Mahoiza and this man exchanged several shots, but how many I cannot say. I attempted to return and arrest this man, while he was exchanging shots with Mahoiza; but the tin pannikin slung on my back made a noise. He heard it, and ran away. We then took the horse and sheep away with us; and called out to Mahoiza's people to come down and take all the sheep, as there were others secreted in the bush. They came down, and took the sheep or goats down to the Secretary for Native Affairs. The goats had been put outside the bush on purpose to entrap us. I returned to the camp, and saluted the Secretary for Native Affairs, who was surrounded by several people; and I began to think, after all I had done, I was going to get punished for it. The Secretary for Native Affairs inquired what I had been about? what did this mean? and what authority had I to do all this? I said I had found them fighting when I arrived. The Secretary for Native Affairs repeated his question, and I answered as before. The Secretary for Native Affairs then said the responsibility of the whole fight lay on my shoulders; and asked me who had given me directions to leave his side, as I was accompanying him. The Secretary for Native Affairs directed that these goats or sheep should be taken back to the place from which they had been removed; and having inquired and ascertained whose women and children we had brought, we were ordered to take them back to Umdebele's kraal. We then took the sheep and horse we had seized; and were in a great fright, fearing this man of Langalibalele's tribe might attack us again. We left them

where we had found them. We delivered the women and children to Umbalagelwa, who was to receive a pass, and take them to a missionary, through whom they were to be delivered to their friends. That is all I have to say. We were blamed for acting without authority, as the Secretary for Native Affairs had not gone up to fight; and was still in hopes of having the matter with Langalibalele settled. This took place before the order for attack had been given. I wish to explain how this happened. I knew Adam and Nomyaca had orders to make known the Proclamation calling upon the people to return to their kraals, and we thought we would do the same, when we were fired upon by Langalibalele's people. When I returned the sheep, I saw no one. I am sure bullets were fired at me, for I heard them whistle past my head.

Nomyaca, duly cautioned, states: I remember being sent with Adam to Langalibalele. On our arrival at Table Mountain the Secretary for Native Affairs told us, in the evening, that we must go next morning and find Langalibalele, and bring him back with us, and tell him, if he was unwilling to come in, that he would be compelled to do so by force of arms. We were also directed to tell the people that those who were still loyal were to keep on one side, and show themselves to the leaders of the Government forces. We went to the Ntabatabeni kraal, and passing that, went towards the Bushman's River Pass. As we were passing along, we came on some women in a bush, and saw some goats. We asked these women where Langalibalele was, and also said if there were any men there they were to come out. Two men appeared on the upper side of the cave, but refused to come down. They asked if I was Matshobana, and then said they perceived I was not. I called out, "Come down, I have been sent by the Secretary for Native Affairs to summon Langalibalele to come to him at the Table Mountain. Where is Langalibalele?" They said they did not know where he was, and they refused to come down to me. I told them further, that the Secretary for Native Affairs said those who were still loyal were to separate themselves from those who adhered to Langalibalele, in case he refused to obey the summons, so that they might be known. Adam, the nephew of Langalibalele, accompanied me, but was not then present; he was a little distance off. One of the men said, "We are here in charge of some of Langalibalele's wives;" the other man said, "Why do you admit that, they will be found out." I said, "There is no harm done, we are sent to them also to order them to return to their kraals." I then passed on, went farther up the Berg, and met Adam; he said four men, armed with shields, had just gone behind the hill, and he told me to go to them. While following these men, we met another man driving some goats; we called to him to stop and come to us; he refused to come; we told him to wait for us; he again refused, and said we must not both approach him. Adam went towards him, but I remained behind. As Adam drew near he drew out his assegais with his right hand, ready for use. Adam said there is no occasion to draw your assegais, we have been sent by the Secretary for Native Affairs. Adam did not go nearer to him, but, calling out, inquired where Langalibalele was; he said he did not know. We asked what the people wanted in the bush, and ordered them to return to their kraals; they said they were afraid of the Government force. We then shouted to all there to return, and asked where Langalibalele was; they all said they did not know. There were others in sight and hearing when we called; some were herding horses. We then crossed the ridge, and went down towards the Little Tugela. Adam wanted to enter a gorge in a bushy part, but we said, "No; it is getting late, they have refused to show where Langalibalele is, and they will be stabbing us after dark; we had better direct our steps towards the encampment." On returning to the camp we saw Capt. Lucas's men a short distance off, and went towards them, but they hid themselves, and moved out of the way, but as we came nearer they waited for us on another ridge, and there we came up with them; they questioned us as to where we had been, and we said we had been sent by the Secretary for Native Affairs to make the Proclamation known. We went to Capt. Lucas's encampment, and heard that the Secretary for Native Affairs had been seeking a road in that direction, but, not finding it, had returned to where he had slept the previous night. We had some food at Capt. Lucas's and then returned to the Secretary for Native Affairs. No violence was used on that day. We traversed the greater part of the Location, going through the centre of it, and even went up past some of the caves where the men were. Some people belonging to the Tugela end of the Location returned, but none of the people from other parts obeyed the Proclamation. None of the people gave us any information; they seemed shy and disinclined to talk. None of the kraals were occupied; the cattle had been removed, and there were none there; this was before authority had been given to use coercive measures; five days elapsed after this before active measures were taken. There were no traces of cattle having been there for a long while, except such as had travelled past, and seemed to have come from the lower part of the Location. The kraals had been deserted for some time. The cattle went to the Berg about the middle

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Adam, a nephew of Langalibalele, duly cautioned, states: I and the last witness were sent by the Secretary for Native Affairs to Langalibalele, to call him back, as he wished to speak to him at Table Mountain. In case Langalibalele refused to obey the summons, I was directed to tell the people, that those who were loyal to the Government were to come down the mountain immediately to the camp, and to do it that very day, inasmuch as an armed force would be sent against them the next day. After leaving the camp we met six men, just on this side of the Ntabatabeni kraal; four of these men were on foot armed with shields and assegais, one was mounted, with assegais slung on his back in a quiver. On asking where they came from, they said Mbunda's, but I recognized two of them as people of Langalibalele's tribe, and asked them where Langalibalele was; they declined to answer, evaded every question, pushed on, and would not stand. My companion said, "You see their demeanour; we are walking among enemies." We went on, and agreed that we would not go down into the gorges, but keep on the ridges, from which we could see on either side. We passed on, and came to four goats, and then followed their tracks, as we had an idea they had come from where some people were hidden. After passing these goats we separated, and I told Nomyaca to keep on a track which had evidently been recently used by people, and I would look about towards the Bushman's River gorge. I believe Nomyaca afterwards came upon some women and some of Langalibalele's wives. I went down towards the Bushman's River, and proceeded, but I only saw cattle and horses in the distance. I took the track going up the mountain, and this happened to meet the track the last witness had taken. After traversing a large portion of the Location, I met one man driving some goats, and then beckoned to Nomyaca, who was not far off, to come towards me. On his reaching me, I told him what I had done and seen, and he told me there were some men on the other side of the ridge. We then went towards the man driving the goats, and on coming near him called out; he said you must not both come at once. I told Nomyaca to remain behind, and I would go to the man. I went, and as I was riding towards him he drew his assegai in his right hand ready for use, I being distant about forty yards. He said to me, "Stand where you are." I replied, "I shall not stop where I am, I shall come close up to say what I have to say." I then told him I had been sent by the Secretary for Native Affairs to summon Langalibalele to come down to the Table Mountain and talk over matters. I told the man it was no use for him to draw his assegai, for if I had come to fight I should have fired; I have not come to fight, but to deliver a message. Seeing the man would not allow me to come nearer, I asked where Langalibalele was. He replied, "Why have you come among the mountains to look for him; he is at his kraal." I asked, which kraal? He replied, "At the kraal where he usually stops." I said "He has a good many kraals," and he replied, "At Ntabatabeni." This man then said, "I fancy I recognize you as being Langalibalele's nephew, and you sent a message by Mbombo to say the people were not to run away." I said, "Yes, I am; and I sent that message." He said, "Langalibalele is at his kraal, and we have heard enough of your messages." As the man was disinclined to stand, I called out, "Look here, we have now been round through all the Location calling out among the bushes and the gorges that those who intend to remain loyal to the Government are to return to their kraals, and as you will no doubt see other people, I may say that those who intend to adhere to the Government must return to-night, as to-morrow an armed force will be sent against those who remain in the bushes and gorges." After leaving this man I saw two people coming up from the direction of the Little Tugela. It turned out that these had been to the kraals to see what had been done, or was doing below, and whether there was an armed force. We made known the Proclamation, and they ran away back towards the Little Tugela, but they heard and understood our message, and have since admitted the fact. When we went towards the Little Tugela we saw fires and smoke, but on coming in sight the fires were put out. We called out to these people, who were making fires in the gorges, and told them to return to their kraals, inasmuch as an armed force would be sent on the following day. Passing on, we saw a man herding three horses, and called to him to return, as, if he did not, he would very likely be destroyed by an armed force on the following day. I wanted to go to him; he was armed with a gun; but the last witness said I had better not go. These three horses were afterwards used to follow us, and ascertain whence we came, and what force there was. After this we returned to the encampment. Three days after this the force was moved up. We found some women, and called to them to return, assuring them they would not be hurt if they returned; but Menyuka, the cousin or brother of Langalibalele, and son of Mitimkulu, drew an assegai in reply, spoke defiantly, said we could do nothing, and threw his weapon at the Government force. This was before any shot had been fired, or any weapon used

on our side. It ended in this man, and another who was with him, being killed. One of the women was killed by accident, by a shot aimed at Menyuka. The women were anxious to come out, but he would not allow them, and tried to force them back. A girl was wounded at the same time, but I dressed the wound with gunpowder, and she got well. The Proclamation was heard by the people. Langalibalele's own wives admit having heard and understood the Proclamation. Some men and some women also, whom we took prisoners, and to whom we gave food, and instructions to return to the Ntabatabeni kraal, did not go there, but went to the caves. These admitted that they had thoroughly understood the Proclamation. About twenty men, on hearing the Proclamation, came down, and surrendered to the forces near the Pangweni kraal. Matshobana was one of those who gave himself up on this occasion, in consequence of the Proclamation, but Ngwahla was not. Umbalagelwa knows the names of these twenty men, who subsequently remained loyal. This occurred after authority had been given to attack and coerce the people. Whatever was done to Langalibalele's people is entirely their own fault, as they had every chance of returning if they liked. I should never have attended to the girl I have mentioned, except for orders received, that if we wounded a man and he fell, we were not to finish him off, but take him prisoner. I think the cattle must have been away from the kraals quite two months before we arrived there. The people had but recently left, as we saw traces of food and beer. Corn was to be seen scattered along the road, as though it had been spilled when being taken hurriedly away. The huts were completely gutted; everything of value and all personal effects had been taken, not even a mat was to be had; the heavy earthen pots alone remained. We did not find anything when we were travelling through the country publishing the Proclamation. We saw it was dangerous to go; but we were sent by the Chief, and no one dare disobey him. We saw that the Secretary for Native Affairs had on that day thrown us away (exposed us to danger); and that the kraals had been deserted before any force had arrived.

The Court rose at 3 P.M., to meet again at call.

W. B. MORCOM,
Clerk of the Court.

FOURTH DAY.

Tuesday, February 3rd, 1874.—The Court resumed the inquiry at 12.40 P.M.

Present:—The Secretary for Native Affairs, President; Mr. Hawkins, R.M.; Mr. Bird, R.M.; and the following Native Chiefs and Indunas: Teteleku, Nondonise, Hlokololo, Hemuhemu, Zatshuke, Manxele, and Mafingo.

The record of the last day's proceedings was read over.

Mhlaba was called upon to make a statement, and spoke as follows: As far as I know, this matter commenced by the Magistrate at Estcourt summoning Langalibalele to attend there, and his inability to attend in consequence of illness. After this, Umyembe came from Pietermaritzburg; but I only heard this, I was not present. He was at the high country at Nobamba, whilst I was in the low country. Umyembe came twice, and the third time he came with Mahoiza. On this last occasion they came to us at the Pangweni, where we assembled when we were told they had come to go to Langalibalele. Mahoiza said he had come to call Langalibalele. We told him Langalibalele was sick, and would not be able, owing to an old affection of his leg, to go down to Pietermaritzburg. Mahoiza asked if we could not get Langalibalele a horse or a wagon, as the Secretary for Native Affairs had said, if he could not manage to come down on horseback, they must procure a wagon for him. Mahoiza said it would be desirable that Langalibalele should go down with him to Pietermaritzburg; that it would not do for him to leave him behind. We said, it would not do to carry Langalibalele away from his home when he was sick; though it would be proper, if he were sick away from home, that he should be carried home. The great men then sent Majosi to tell Langalibalele what Mahoiza said; and he sent back orders that food should be given to Mahoiza, but said that he could not come to see him, as he was sick. Mahoiza then said he could not speak to Langalibalele in the distance, he must get nearer. The second time we sent Mabuhle, and he never returned. Umzwilikazi was then sent by Macaleni and myself. I was not present when he delivered his message to Mahoiza; but he brought back the same order, that Mahoiza was to have food given him; and said Langalibalele could not come down, because he was sick. Mahoiza found fault with us for keeping the means of communication in our own hands, and not allowing any of his people to go to Langalibalele; he said he could not return until he had seen him. We at length consented that he should go; and we started. Macaleni and Mahoiza went by one road, and I took another. We slept at the kraal of Umbuyisa. The next morning Mahoiza

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went forward alone. Macaleni followed him, and I followed Macaleni. Macaleni arrived first at Nobamba, and I after him, Mahoiza being still on the way at Sidingu's kraal. We then went to a rocky place, and took up our position before Mahoiza came; he then arrived, and came up behind us. We told him to go round in front. Mahoiza said, "Why should I go in front; Why don't you turn round to me; Why should I, who come from the Great Chief, look at and face the sun? It is you who ought to turn round and face the sun." At length Mahoiza went round to the front where the ground was lower—as we were sitting on a slight elevation caused by rocks. He then said he had come to call Langelibalele, and was to see whether he was really ill or not, and if he was ill, he had been instructed to send for Mr. Rudolph to come and see Langelibalele. We objected to Mr. Rudolph's coming, and said, Why should he come? Mahoiza stated why he had been sent, and that Langelibalele must go to Pietermaritzburg. We said, "Have you not heard, and been told, that he is sick; did not Umyembe say that he was sick?" He said the Secretary for Native Affairs had ordered him to see if Langelibalele was really ill, and if he was, he must provide a wagon, a horse, or whatever might be necessary. Kakonina, Ngwahla, and Makali, were the chief spokesmen of Langelibalele's people; they told Mahoiza that Langelibalele was sick, and asked if he had not been told so by the people living in the low country. We then sent Mahlale to Langelibalele to tell him what Mahoiza had said, and to hear what he would say in reply. Mahlale came back with an order for Mahoiza to go to Langelibalele. When Mahoiza stood up to go, the people called out, "You must leave your clothes here, what is it makes you look so stout?" I said immediately, "How can you ask him to take off his clothes; is not that equal to killing him? I was frequently sent as a Messenger in the Zulu country, and such a thing as that was never done; it is equal to killing him; and why should you be so clamorous about it?" The clamour was made chiefly by the young men. Mahoiza opened his arms, his clothes fell off, and one of his own people picked them up. They also told Umyembe to take off his clothes. He said he had very little to take off, but they said, "Never mind, take them off." But Umyembe did not take off his clothes. Mahoiza then went down to Langelibalele; and when his people saw him going, they said they would also go. After a time I was sent for, and went into Langelibalele's hut. I saw Mahoiza with a pot of beer in front of him, and Langelibalele with another pot in front of him. As I entered I heard Langelibalele telling Mahoiza he could not go down to Pietermaritzburg, as he was afraid; he saw the white people were running away, and it had been already reported that he had run away. This sick leg was an old ailment. He added that I was the one who had always made his excuses for him when he was wanted when in the Zulu country. He said if Mahoiza could take his leg out, and put a new one in, so that his leg might be cured, there was nothing the matter with the rest of his body. Mahoiza then went out, and after a little while I also left the hut; nothing was said between the time when Mahoiza went out, and the time when I went out. On that night I went to sleep at the kraal of Sabainhlala. The next day I went to the Pangweni, and, when I heard of the arrival of the Secretary for Native Affairs at Estcourt, I started up the Little Bushman's River towards the Drakensberg with my family; my cattle had already gone, not for purposes of flight, but to get better grass near the Table Mountain, at the time when Mahoiza arrived. Mahoiza only found a few milch cows retained for the use of the family. I stayed here until the forces under Pakadi came, when I went higher up towards the Drakensberg, and on to its face, at its base, and proceeded towards Olivier's Hoek with my family, and there gave myself up to Mr. Arthur Shepstone. We did not put away our corn, for there was no place in which to put it in the low country, and we could not carry it far enough to be of use. Langelibalele ordered us, when it was reported that Mahoiza was coming, to go to the rocks to receive him there; that was the usual place for hearing cases, or having discussions, although it was also usual to have such discussions at the kraal. We met Mahoiza outside, as well as at the kraal. I don't know who gave the order for us to meet with assegais; I did not see any guns. I was really taken by some of Cengesi's men, but I was on my way to Mr. Arthur Shepstone to give myself up. I admit I had a little shield and four assegais. I did not hear the Proclamation published by Adam; I was too much on one side of the route he took. All my cattle went, together with the other cattle, with their owner Langelibalele. It was the duty of the young men, when they saw the cattle belonging to the tribe flying, to fly, and I did not remonstrate. As far as I could see, Langelibalele could not come to Pietermaritzburg; we objected to his coming in a wagon, and said how could he be taken, ill as he was, to Pietermaritzburg, when in point of fact it would be right, if taken sick at the head quarters of the Government, that he should be allowed to return home in a wagon. As to whether the fatigue of the journey undertaken by Langelibalele was not greater than that of proceeding to Pietermaritzburg, I may say that what a man can do when he finds there is a force near him, or after him, or is told there is a force pursuing him, is no criterion of

what a man could do were he not placed in those circumstances. I don't know when it was that the young men first began to acquire so many guns. I did not notice. I thought they were getting these guns to do what they had been ordered to do—protect the country from the Bushmen. An order came from the Magistrate desiring our people to take the guns to be registered; some were taken and returned again, but some four or five were not returned; but we did not take any notice of anything concerning guns. We had no consultation with Langalibalele about the guns, because if we had it would have been of no use, the people would not have agreed to give them up. I know nothing about communications with the Magistrate in reference to guns and other matters; there were persons regularly appointed to discharge these duties. It is not customary for a people to arm themselves with assegais to receive a messenger; I have never seen it done before. On this occasion it was caused by the fact that everybody was armed, because the white people were running away. It is not customary to require the messengers from a higher power to go to a lower part of the ground where he is received, especially if he objects, but on this occasion it was done by the clamour of the young men, who were encouraged by the Official Witnesses. To treat a messenger so is to despise the authority which sent him, and it was on that account I remonstrated with them, because they not only did that, but were clamorous towards the messengers sent by the Great Chief.

Ngwahla was also called upon to make a statement, and spoke as follows: I belong to the Amahlubi Tribe, and my kraal was close under Table Mountain. I am not an Induna. I became alarmed because, when Langalibalele was sent for there was a difficulty about his obeying the summons, and we found out that a false message had been sent to the Government; it having been stated that Langalibalele had started to obey the summons, but had turned back at Mbunda's, when in point of fact he had never started at all. We became alarmed at the consequences of such a proceeding. We had also heard that the Secretary for Native Affairs, before he started for the Zulu country, had sent a messenger to say that the matter was not over, but only delayed until his return. That message made us think it was a serious matter, and, in fact, it alarmed us. When we heard a force was coming against us, we said to Langalibalele that it was a pity he was too ill to attend to the summons, and that if he were well enough it would be desirable he should attend to it, and do his proper service. Before Mahoiza arrived we had commenced to put our corn into the caves, and when Mahoiza arrived he must have seen that the cattle had already left, and only a few remained at the kraals. While this process of putting all our valuables into the rocks was going on, Mahoiza arrived, and came to the Pangweni. Langalibalele requested that he would say what he had to say to the great men; he did so, and they told Mahoiza that Langalibalele was ill, his leg being too bad to allow him to travel. Mahoiza said, notwithstanding that, he had come to call Langalibalele; he was urgent, and said he must go. The great men objected to his being brought down to Pietermaritzburg, and said, if he were sick away from home, it would be right enough to bring him home, but being sick at home, it was not right to take him away. Mahoiza said he must at any rate see Langalibalele, he could not go back without seeing him. We said, "Supposing you go and see Langalibalele, and find that he is really sick, what then?" He said he should send for Mr. Rudolph to come and certify that Langalibalele was sick. Langalibalele was informed of all this, and sent back to say his leg was so bad he could not go, and Mahoiza must return. Mahoiza insisted that he really could not return home until he had seen Langalibalele himself; Macaleni at last consented that Mahoiza should go, and accordingly took him. Mahoiza started, slept on the road, and the next day waited near Langalibalele's kraal until he was sent for. He was sent for, and when he came, said all he had to say. Before Mahoiza came we left the kraal where Langalibalele was, and went to meet him on the hill, where he told us he had come to call Langalibalele, as he was wanted to go down to Pietermaritzburg. The men replied that Langalibalele was sick; and how, being sick, could he go down to Pietermaritzburg? We said this in fear, because we felt the Government was angry, and we had nothing to say, and could say nothing except that Langalibalele was sick, and we could not say that he ought to go. That was the answer of the men. I remonstrated with the people for saying what they did say; and suggested that, as we had already said all we had to say at the Pangweni, we should no longer talk about the matter, but let Mahoiza be taken to the Chief, and say what he had to say to him. Although they clamoured a good deal they admitted what I said, and Mahoiza was taken to the Chief; but before he was taken Umhlale was sent to report the decision arrived at, and the answer given Mahoiza. Umhlale came back to take him to Langalibalele. As he was getting up to go some one of our people said, "What makes you so stout, Mahoiza? Put your clothes down, and take off your jacket, that we may see." He took off his jacket, put it down, and went to talk to Langalibalele; who said, he saw things would not go right, even if he came to Pietermaritzburg; and how could a man carry himself there

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when he was sick. By this time all the country was in a fright, because it was rumoured that the Government forces had already started. Mahoiza persisted in his summons; but Langalibalele said he could not go. It was fear which caused him not to go. There was not much said in the hut between Mahoiza and Langalibalele; the former persisted in his summons, and the latter said he could not obey. The real fact is, Langalibalele was afraid. Mahoiza then went away, and I returned to my own kraal, and stayed there until the third day, when I heard the Government force was near at hand. On the day after we heard this, we went into the caves of Table Mountain; for the whole country was in alarm, and the people were seeking for places of safety. My cattle went over the mountain with their owner, Langalibalele. He having gone over the mountain, we found places of security as best we could amongst the rocks. We heard the orders given to the force, that prisoners were to be taken, and no one to be hurt unless he first commenced to fight. Being in the Table Mountain, which is in front of the position occupied by the tribe, I know none of the particulars, who began hostilities, or what happened in the other parts of the Location. We then saw the Government was angry. We thought the force would go after the cattle, and leave us. We did not think the people in the rocks, and those remaining in the Location, would be interfered with; and we were under this impression until we saw the people were being killed. We had no communication with Langalibalele. I did not see him after parting with him after Mahoiza left. Langalibalele left his women and family behind him, not knowing where he would be able to take them. He went on with his cattle without giving any orders on the subject, as far as I am aware. I did not hear of any orders given to his own family. Various sections of the tribes took possession of the caves in different parts of the Location, but each according to a plan of its own, no order having been issued by Langalibalele. When we heard the forces were coming back to Table Mountain, we thought it better to get out of the way, and about two hundred of us, men and women, went to Putili's; others thought they would find a place of greater security up the Little Tugela. After the forces had gone to Table Mountain, and did not find us there, we thought they might be coming in the direction of Putili's, and returning we again occupied Table Mountain. At last we thought our only safety was in obeying the summons, coming down, and surrendering, and we went down and did so. When I came down, Pakade's people reproached me for not listening to this order before; they told us not to go back to the mountains, or we should certainly be killed. We said we did not know whether we should be safe at our kraals; we were liable to be killed there. I was then given in charge of Mahoiza. I know it was wrong to receive a messenger from the Supreme Chief in the manner in which Mahoiza was received. There are those who committed these wrong acts, and there are those who regretted them, who took no part in them, and felt and saw they were wrong; but now we are all compromised by these acts of wrong, inasmuch as blame is attachable to us all. Such conduct is incompatible with fear; it could not be fear which made the people despise such a messenger. We did that which was wrong to Mahoiza, and what was calculated to make the Government angry. Macaleni, Umzwilikazi, and I, condemned the treatment which Mahoiza received. Umzwilikazi said, by this you are destroying Langalibalele and his tribe, and this when Langalibalele is not present to know what you are doing. We were perfectly aware that such conduct was a defiance of the Government; and we saw that the treatment of Mahoiza in that way was disrespectful, and would bring great trouble. I must do Langalibalele the justice to say, that he himself was not present to know what was done, or to do it himself. I was not present when Langalibalele issued the order to the people at the Amahendeni kraal. When Mahoiza asked for food, Langalibalele told him the cattle had gone; they had first been much reduced by lung-sickness, and now they were all gone. I saw Langalibalele whisper to Sangeungu. I don't know what he said, but I afterwards heard it was an order to give Mahoiza a beast.

Albert B. Allison, examined, states: I was in command of the column which followed Langalibalele to Basutoland. One hundred and eleven guns, which had been given up by Langalibalele and his people, at Molappo's, were handed over to me by the Magistrate at Leribe, Major Bell. Many of these guns bore the registration stamp, showing they had been imported into Natal. A few Diamond Fields permits, but not many, were given up with the guns, many of which were like the ordinary rifles sold at the Diamond Fields. I found no licences from this Government to hold firearms. There was very little ammunition, and all the permits were from the Diamond Fields. I did not myself receive any guns from the Amahlubi, but a few rifles were taken from the prisoners captured by the rear guard. I do not know how many guns were taken in the Location.

Stoffel, duly cautioned, states: I live near the tribe of Langalibalele, under the Chief Hlubi, who is a Basuto. In the winter of last year, and before the Secretary for Native Affairs went to Zululand, a messenger, named Sotshakase, came to our Chief Hlubi,

stating he had been sent by Langalibalele to say he was in a difficulty with the Government, but did not know what it was about. Hlubi wanted to know what the particulars of the difficulty were, and what it was Langalibalele wanted of him. The messenger said he really was not quite sure; in fact, he did not know. Hlubi then sent me to Langalibalele, and I went. I was sent to ask him what he wanted, and what was his difficulty with the Government. I found him at the kraal Nobamba, and when I got there I found a great many people present, but just at that moment the Chief was not there; I went to his house, and found there a head man named Nqwangana, and asked where the Chief was. He said below, and took me to some of the lower houses, where Langalibalele was. When he was conducting me the people assembled there objected, and said to Nqwangana, where are you taking him? There was a little discussion between them, they objecting, and he persisting, and at last he had his way and went with me. We went into the hut where Langalibalele was. He asked where I had come from. I said, "From my tribe." He asked what I had come about. I said about the message he had sent to Hlubi, by Sotshakase. Langalibalele at once said, "I do not believe you have come about that business; I think you have come only as a spy." He persisted in saying I was a spy, because I did not usually go there, and why then should I have come when this difficulty had occurred. I still assured him I had come about that matter; but he said, "Although you say you have come on that matter, I believe you have come on some other business." I said, "No, I have not." I remained some time in the hut with him, he continually recurred to the subject, and his belief that I was a spy, and had not come for what I had represented I had come. I simply affirmed that I had been sent on the matter I had mentioned, but Langalibalele would not enter into the particulars of the difficulty in which he was with the Government. I slept there that night. At daylight the next morning I found a party of horsemen had arrived during the night. These young men reported that the cattle from Pangweni had fled. Langalibalele said, "You will get me into a scrape; what have you made the cattle run away for?" I heard this conversation, but it was not addressed to me. After a little while I saw the young men get their horses together. Langalibalele then gave each of these men a supply of gunpowder, and ordered his men not to shoot game with it. This is all I know. I went back and reported all I have now said to the Chief and great men. This was before the Secretary for Native Affairs went to Zululand. The supply of powder which Langalibalele gave to his men was not a large one; there were two canisters divided amongst them. I don't know what he meant his men to shoot when he prohibited them from shooting game. All these young men were armed with guns, and had powder horns. After this, one of the Basutos who were killed at the pass, was out looking for our horses which had got intermixed with those of Langalibalele; when he came home he reported that he had found the men assembling, and, in consequence of what he reported Langalibalele had said to these men, we were very much alarmed, and thought that possibly they might be intending to make some attack on us, seeing he had called me a spy. They caused us such alarm that we thought we had better put our cattle in a place of safety, and we did so. This was at the time of the Volunteer meeting at Estcourt, and before the Secretary for Native Affairs went to Zululand.

Ngcamane, duly cautioned, states: I am one of Langalibalele's tribe, and lived at my kraal near the Pangweni. The first I heard of this matter was that Mtshitzizela, Mr. Macfarlane's head Induna, had gone to a kraal at Sibunda's to require some young men to bring in some guns, and they ran away. I was not present myself, but that is what I heard. That caused some little alarm, because the order was that these young men were to be sought after and brought back. I do not know whether they were sought after or not. About a month after this I heard an order had arrived from the Magistrate requiring us all to take in our guns to be registered. I heard that some had been taken and brought back again, but that others had not been brought back. And then the people said, "What is to become of our earnings, we having spent our strength for guns, if they are taken away?" This caused considerable alarm, and when the Volunteers assembled at Estcourt that also caused alarm. I heard that Umyembe had gone to Nobamba to summon Langalibalele to go to Pietermaritzburg, and that the men had said he was sick and could not go; that caused alarm, and made us feel uneasy, even before the Secretary for Native Affairs went to Zululand, and all the time he was away, because we were speculating what would be the end of it. The whole difficulty arose of the fact that Langalibalele was said to be sick; the men said, when they assembled together, that he was sick. The members of the tribe were assembled four times; three times I was present, but on the last occasion I was not present. The decision each time was that Langalibalele was sick and was not to go. The assembling to which I refer was that of those living in the low part of the Location, and I was not present at any assembling of those living in the higher parts. At the fourth meeting Mahoiza was present; this was after he had had three head of cattle to eat.

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I ran away when I heard the force was approaching. I know of three cattle being killed by Mahoiza, but I know of no others. The first beast was given by Umhlale, the second was Langalibalele's, and the third Cole's. I knew the cattle, and only one of them belonged to Langalibalele. My cattle went with those of the Pangweni kraal over the mountain. I went to the Little Tugela. As far as I saw the hiding and secreting of property commenced after Mahoiza arrived. The meetings, held in the low country, of which I spoke, were held by order of Langalibalele, who wished the people to give their decision as to what he should do, seeing he had been summoned to Pietermaritzburg, and was not well. I remember Mbombo coming to me, and saying he had placed himself in some danger, because he had advocated Langalibalele's obeying the summons, and had been reminded that his father had induced a former Chief of this tribe to obey a summons in the Zulu country, and he had been killed in consequence. The question submitted by the messengers of Langalibalele to these meetings I have referred to was, What was he to do, seeing he had been summoned, and was sick? and the answer which the people gave was, "Seeing you are summoned, when sick, what can you do?"

The Court rose at 4.40 P.M., to meet again at call.

W. B. MORCOM,
Clerk of the Court.

FIFTH DAY.

Tuesday, February 10, 1874.—The Court resumed the inquiry at 12.25 P.M.

Present:—The Secretary for Native Affairs, President; Mr. Bird, R.M.; Mr. Hawkins, R.M.; and the following Native Chiefs and Indunas: Teteluku, Nondonise, Hlokolo, Manxele, and Mafingo.

The record of the last day's proceedings was read over.

Mr. John Shepstone adduced the following evidence:

Umtshitshizelwa, duly cautioned, states: I am Mr. Macfarlane's Induna. I belong to the Qwabe tribe, and was born in the Zulu country. I am in no way connected with the Hlubi tribe. On one occasion when Mr. Mellersh was acting for the Magistrate, on going to the office, I was sent for, and told by the acting Magistrate that five men had arrived on Mr. Mellersh's farm from the Diamond Fields; that the people there had guns, which they were constantly firing, in order, as he had heard, to learn how to use them. I was ordered to bring in these guns, with the powder, and the owners. I was ordered to go myself, and went with three men. I went to Sibanda's kraal, at Mr. Mellersh's farm. As I passed one of the huts I smelt powder, and having called Sibanda, the master of the kraal, I entered the hut because I wanted to see the powder before it was concealed. I had three men with me. I found a small bag of powder, and two guns, which they had been recently washing, upon the ground. After ascertaining that these guns were there, I said to one of the boys, "Go and call your father, Sibanda." After I had sent this message, one of the boys who remained crossed the hut, and attempted to take up the bag of powder. I said, "Wait; leave that alone till your father comes." Immediately I stopped him from taking the powder, the boy jumped past me, and seized one of the guns behind me. I said, "Leave the gun also; I am come about this; I am to take you and the guns to the Magistrate, in order that the guns may be registered." After I had seized the gun, the boy exerted his strength to get the gun out of my grasp, saying, "If that is your mission, our guns shall never be registered; we are taking them to Langalibalele; in fact, he has sent a message saying we are to take them to their owner, Langalibalele." I asked who had been sent; and they replied the son of Nkanbayedwa. After this conversation the boy renewed his exertions, and dragging the gun towards the door of the hut, got outside; I still remained inside, holding the stock, while he held the muzzle; he brought the middle of the barrel against the door, and continued pulling, but I determined it should break before I let go, when the mother of this boy seized me round the waist from behind. While this struggle was still going on, Sibanda entered, with several of his boys, who seized hold of me, scratched my hands and tore my clothes, and I eventually let go the gun. After I had released the gun, Sibanda, who remained standing, asked what was my business; and had I come to fight? He said, "These guns have been sent for by Langalibalele, their owner, and if you require them to be registered, you must go to him; and if he chooses to have them registered, he will send them in." I then went out of the hut, and it appearing that one of the three men who had accompanied me was engaged in a similar struggle with another young man, I called to him to leave the gun, and come out of the hut. I and my three companions then went outside the kraal, and sat down on the upper side; Sibanda and Nkonyana accompanied me to this spot. While there I saw the ramrod of a

gun lifted in the air, and the boy with whom I had the struggle loading his gun. I drew Sibanda's attention to this, and said, "See, one of your boys is loading the gun." Shortly after that the boy came outside, and said, "If you want this gun you can come and get it, and I will put you to rights." I said to Sibanda, "You had better seize that boy, discharge the gun, and bring it to me, that I may take it to the Magistrate's office and get it registered: he will not hurt you—his father—but he will fire at me. His father replied, "I dare not go; he would shoot me; I have no control over him; the boys have no respect for me. I am nothing to them." The other boy, who had had the struggle with the messenger accompanying me then appeared with his gun. I told Sibanda he had better seize it. The boy replied, "No, I have not loaded my gun." I said, "Fire off the cap you have on;" and as he was cocking the gun, I said, "Give it to me, and let me be sure." I fired off the cap, and found the gun was not loaded. I handed the gun to one of my companions, and said, "Let that man who has behaved badly come too; he is only bringing trouble on himself; this gun of yours is safe; go with me to the Magistrate, and have it registered." The boy seized the gun, and while the struggle was going on, others came up, and I allowed him to take it. They said I dare not touch the guns; they had been sent for by Langalibalele; and they dare not let us take them without his permission, and they could not be registered unless sent in by Langalibalele. I asked, "Where are the other three guns?" They said, in the hut, but you dare not take them, they are also to go to Langalibalele; and if he requires them to be registered, he may send them in. You may tell the Magistrate we admit that all five are here. I then told Sibanda I was going back to the Magistrate to say I had been killed, and badly treated; that I should not go on to Langalibalele, because I had no orders to do so, but that I should simply report the matter to the Magistrate. On arriving at the office, and reporting the matter to the Magistrate, he told me to take Umpiko, one of Langalibalele's Indunas, and go to Langalibalele, telling him to arrest these boys, and send in the guns to be registered, as it was not right they should be in the Colony without being registered. We went, and found Langalibalele at the Ntabatabeni kraal, and I told him I had been sent to request him to have these boys arrested, and sent down to the Magistrate's office with the guns, in order that such guns might be registered. I told him what had occurred, how they had ill-treated me; and the grounds on which they had refused to give up the guns, viz., that Langalibalele had sent a message for the guns by the son of Nkanbayedwa. I also showed him how they had hurt my hands. Langalibalele then said, "What sort of a man do you and your father, the Magistrate, think that I am? You first of all, after hearing where these guns are, go and rouse these people, and when they have become wild beasts, you come and ask me to arrest them. I don't know where they are; they are wild animals. You should have come to me in the first instance, and allowed me to seize them first, and not have put them on their guard. They never came to me." I said I had simply obeyed the orders of the Magistrate; but I did not see the drift of the argument, seeing the guns had come to him; he having sent the son of Nkanbayedwa to order them to be brought; and if he disbelieved me, he could send a messenger to accompany me to ask Sibanda and his eldest son, Nkonyana. On my recommendation, Mahololo was ordered to accompany me to the son of Nkanbayedwa, to ascertain whether Langalibalele had sent him; and also to Sibanda's kraal; and he was ordered to meet me on the following morning at the kraal of Nkanbayedwa. He failed to do so, and I went to both places alone. I also had orders from the Magistrate that, if Langalibalele failed to comply with the order, I was to arrest Sibanda, and seize his cattle, by counting them, on behalf of the Government. I counted the cattle, and took Sibanda with me, he persisting that the boys had gone to Langalibalele, and were there. On arrival at the office, the Magistrate inquired into this question of the behaviour of the young men, and asked how it was. Sibanda said it was Langalibalele's fault; for he had ordered these guns, and all others brought into the Location, to be taken to him, before they were brought in for registration. The Magistrate further inquired how Sibanda had allowed a messenger to be ill-used. He also fined him five pounds, and told him, if he did not find the boys and bring them in, he would forfeit his cattle; which were not to be removed, but to remain where they were. Sibanda paid the fine of five pounds. On another occasion, Capt. Allison reported that eight guns had found their way into the Location from the Diamond Fields, and that he had taken two others. I was thereupon sent to Langalibalele, to require him to send in these guns to be properly registered. Langalibalele replied: "You must give me the names of these people. I cannot do anything unless you give me the names." I said: You can easily ascertain. There were ten in all; and one, having been bitten by a snake, was compelled to remain behind. He said: "I shall do nothing of the sort. I shall make no inquiry, unless you give me their names." I then told Langalibalele that the Magistrate said he was tired of receiving these messages; that the vessel in which he

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kept them was full, and overflowing; and it would be necessary for him to pick out some of them, and send them to the Government; that Langalibalele's pots were all on one side, and it would be better to place them upright, rectify, and alter their conduct, and let matters go on straight. Langalibalele stated as an excuse why he would not exert himself, that he was a great Chief, and well known as such throughout the Free State; and the men of several tribes, when travelling there, if questioned, said they came from Langalibalele, in consequence of his being the most powerful man in the neighbourhood. He said he could not trace any men unless the names were given him; and, if I failed to give him the names, I must go home without receiving any favourable answer. I asked Langalibalele for what reason, and what good it would do the men of the tribes referred to, to state they had come from him? Was he then greater than the Chiefs of these tribes? Langalibalele said: "The opinion in the Free State is, that I am greater and more powerful than the other Chiefs; though this is not the opinion below (at Pietermaritzburg)." On my return to the Magistrate, I delivered Langalibalele's message. Mr. Macfarlane inquired if Langalibalele had not alluded to some guns which had been brought down by some boys who had been working for Mr. W. E. Shepstone. I said, "No, he did not allude to them." The Magistrate then told me to tell Langalibalele that these men had permission to hold these guns, but they must be taken down to be registered; and I was instructed, at the same time, to bring down the eight guns; and to state that the Magistrate would not give Langalibalele the names of these men. I was afterwards ordered to delay this message for two days, in order that Umpiko might be sent to tell Langalibalele that I was coming with a message; and that he must collect all his head men together in order to hear it. I found Langalibalele at the kraal Bekuzulu. On approaching near the kraal, I saw a large number of people collected on the hill, some little distance from the kraal. I concluded Langalibalele would be there; but, on coming nearer and looking about, I saw he was not there. I saluted the head men there present, and sat down. After some time, Mabuhle arrived, and said, "Langalibalele salutes you." I returned the salutation. Mabuhle returned again, and said Langalibalele said I could say what I had to say, the Hlubi tribe being collected together. I said, "No, I have not come to the tribe; the tribe are simply to listen, and hear what I have to say to the Chief. I require Langalibalele to be present here at the assembly." Mabuhle went back to Langalibalele; and, on returning, said Langalibalele refused to come, and I was to communicate what I had to say to the Hlubi tribe. I replied, "No, I have been sent to Langalibalele, and will deliver the message to him." I said afterwards, though I would not speak to the Hlubi tribe generally, still, if one man was pointed out, so that I might say I had spoken to him, I did not mind communicating my message to him. Mabuhle said, "No, you must tell the tribe generally." Mabuhle returned to the kraal, and, after waiting a long time, Langalibalele came. When he came the men formed half a circle: I and my companions were sitting in about the centre of the right flank, our backs being towards the east. Langalibalele came into the centre of the half-circle, and stood for some time looking around, and, on seeing, walked towards us. Thinking we might be occupying a stone upon which he wished to sit, we were about moving, when he sat down in front of, and turned his back towards, me. When Langalibalele had seated himself comfortably, he said, "Mabuhle, say what you have to say." Mabuhle then spoke to me, and told me to deliver my message. I said I had brought back the message of the Magistrate to Langalibalele, directing him to send in the eight guns; that I had not brought the names, which Langalibalele, however, was to require from his Indunas, who were stationed among his people; he was therefore to ascertain where the guns were, and by whom they had been brought down, and he had a good scent to follow, inasmuch as the man who had been bitten by the snake on the way down was amongst the number. I told him that the guns, belonging to the men who had worked for Mr. W. E. Shepstone at the Diamond Fields were to be brought in to be registered, and there was no obstacle in the way, as they had permission to keep the guns. Langalibalele said these men could go down and take their guns, but as to the other eight, I must first tell him their names, and even then I must go and seize them myself, and not come to him to have the guns seized; what business had I to come to him in the matter? I replied, "How can you, as a Chief, talk with two tongues? On the last occasion, in connection with Sibanda's sons, you told me I did wrong in going straight to them; I should have allowed you to arrest them. To-day, when I do what you suggested in that case, you say I am to go and arrest them myself, or the Magistrate must do so." Langalibalele replied, "How can you hold out that matter of Sibanda's sons as a threat against me; I did not send them to the Diamond Fields, or originate the movement. It is the white men who scratch about the ground and look for diamonds. I do not; and I will not take away a gun from any man who has been to the Diamond Fields and worked for it fairly. The white people take the men there, they work there, and then the white people wish to take away the guns they have earned." He then

added, "Your fathers, the Magistrates, are cats; they do not interfere with Faku, King of the Pondas, or Cetywayo, King of the Zulus; but they come to us, who are like rats, who have come trusting to their protection, and annoy us." Langalibalele said further, "It would be of no consequence if the Dutch, of whom they knew something, had treated them in this way; but the Magistrates did not interfere with Cetywayo, because they left him to be beaten by the Dutch first, and then, when they found it clear, would take possession of the land; and it was the same in reference to the Pondas; that it would have been of no consequence if they had had a fight with our fathers, the Magistrates, because then they would know in what relation they stood to them, as they now knew the relation in which they stood to the Dutch. There had been Moshesh, a chief of great power; the Magistrates had never interfered with him, but directly the Dutch had fought with and conquered him, they had come up, put their hands upon him, and told him to pay taxes, when they had never fought against him." Just tell me, he added, "Against whom they ever fought?" He then rose, and addressing the tribe, said they could question me; and then he walked off. We did not see Langalibalele's face from the time he sat down until he went away; he sat with his back to us all the time. As Langalibalele went away, some young men sitting with Mango, one of the prisoners, began to say they had gone to the Diamond Fields and worked for guns, and how could they now be taken away? I called to Mabuhle, saying, I had not come to talk to boys, but to the Amahlubi tribe, pointing to the old men. Mabuhle told the old men not to dare to speak; it was the young men from whom we had come to get the guns, and let them, therefore, speak; if we had come there to pick and choose who were to talk to us, that would not be allowed, for those who were immediately concerned should talk. The young men then made a great row, but I said I would not listen to boys, or be questioned by them; that Langalibalele had told the Hlub tribe to question me, and if this row continued I should walk away. While these boys were still making a great uproar, a pot of beer came from Langalibalele, and as we were drinking it, it began to rain, and we dispersed, and went to a hut. I said to my companions, we had better not sleep here; we will go and say good-bye. We entered Langalibalele's hut, and sat down; he called me by name; I answered him, and he gave me some more beer. He said, "Have you seen now?" and I said, "Seen what?" and he said, "Did you see what took place to day?" "Yes," I said, "I have seen;" and he said, "And what did you see?" I replied, "Well, I saw that you came in, passed all your own people, and sat in front of, and with your back towards us." He said, "And what do you think?" I said, "I thought this, that we were dead men, and when you turned your face, you would say with the back of your hand, take these people away, and have done with them." He laughed, and so did the other men; and he said, "You are a wise man; you are quite right; you speak right." After this I told Langalibalele I had come to say good-bye; but I said I did not know whether anybody else would be sent, inasmuch as they could not get any food along the road. He asked who had refused to give me food? I said I alluded to Mahololo, who had killed two head of cattle, but had not given us any. Langalibalele said, Mahololo was quite right; he should have reprimanded him had he given me any meat, for meat was never given to spies who came to spy out where the cattle were; they would have enough to eat the day they come to seize them. Langalibalele then called to one of his people, Pangela, saying, as the spies were there, it would assist them to sleep in their kraals, and they were to do so. The people said they had been sleeping for some time in the mountain. I said, well, there is no necessity for you to do so; if you only send the guns down, and have them registered, nothing more will be said about it. Langalibalele said, "No, I am positive they would be seized." I replied, "Well, in proof that I am speaking correctly, you will see that these four guns now going will be returned." He said, "Very likely these will be, but the others will not." These four guns, belonging to the men of Mr. W. E. Shepstone's party, then went with me. I came suddenly upon Nkunjana, and found one of his boys cleaning a gun; he took it, saying it was his own, and he had bought it from a Basuto. I have since found out that it was a double-barrelled gun from the Diamond Fields, brought down by his boys. Nkunjana said, "You have nothing to do with my gun; I am going to take it to-morrow to the Magistrate, to have it registered." We went on; Nkunjana reached the Magistrate's office before we did, and was asked where his gun was, it having been reported on a previous occasion that he had one. He replied that it was raining, and he was afraid the gun would get wet. The Magistrate told him to bring it at an early date. Nkunjana subsequently excused himself, saying the Basuto, from whom he had been about to buy it, had refused to let him have it unless he paid the fifth beast, and, as they could not come to terms, the Basuto had taken the gun away with him. I found out afterwards this was not the case, and reported to the Magistrate accordingly; he sent me to fetch the gun, and I brought it back with me. This was the only gun detained; it was registered but the Magistrate said it could not go back until the other

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eight were brought in, and registered. On reporting what had happened at Langalibalele's kraal, the Magistrate said he was writing down what I had said; that he could not deal with it; he could not stand it any longer, but he would give me a letter to the Secretary for Native Affairs, to whom I could make my statement. I came down here, and reported the matter to the Secretary for Native Affairs, and all the great men.

Cross-examined: Mango shared in the uproar made by the young men. I don't know all the sons of Langalibalele. Mbombo was not there on that day. I omitted to mention that I recognized one of Sibanda's boys among the prisoners accompanying Langalibalele and his sons. I asked him where he had been, and he said with Langalibalele, and half admitted the fact that he had ordered them to stop at Maqoba's kraal, near the Ntabatabeni kraal, and there they had been hidden. When I returned, I saw the Amahlubi tribe meant mischief, war in fact. After that they manufactured powder; a good many of them knew how to make it; they used saltpetre, willow charcoal, and sulphur. During the expedition, whilst traversing the location, we found saltpetre ground and unground, and willow coals ready for use. Immediately after my visit, about July, the Hlubi people purchased coats, saddles, and bridles in large numbers; the young men and middle aged purchased. After it was generally known that the Secretary for Native Affairs had gone to the Zulu country, Langalibalele came down from the high country to Pangweni, collected his whole army together, and had it charmed by the doctor; the men were divided into two divisions, those with guns forming one division, and those without another. A beast was charmed, and then killed, and the flesh was only to be eaten by those who possessed guns. Those without guns were contemptuously called Impara. I heard this from my brothers, who were sent up to see the doctor relative to some case coming on, and I also asked Umpiko about it. It was after this meeting, and in consequence of it, that a great deal of alarm was caused to those who wished to remain loyal to the Government, for whenever they went up there they were called spies, were accused of belonging to the Government, and communicating what they heard to the Government authorities. In consequence of this a great many slept in the bush, away from their kraals. The tribe said Mr. Rudolph, Uzibulale, and I should be the first to be killed. This we heard from some of the tribe who remained loyal to Government. Several people went intending to pay their respects to Langalibalele, but the young men pointed at them, and called out that they did not belong to them, but were traitors, and had turned their backs on the tribe. These felt they were under a ban, and told others, who became alarmed at it. The alarm was serious for some time before Mahoiza came. There was a belief that a plan had been made by Langalibalele for an attack on those residing in the neighbourhood of Estcourt, and this was only warded off by the accidental meeting of the volunteers there. The general report was that this attack would be made, and then Langalibalele would go up to the mountains with his tribe. Before Mahoiza came a large proportion of the population slept in the bushes, not in their huts.

Mango challenged the statements made by witness, and asked him to produce anyone who could substantiate any portion of his evidence. Witness accepted the challenge and produced:

Baleni, who, duly cautioned, states: I am one of the Hlubi tribe. I was herding sheep when the volunteers had their meeting at Estcourt, and a man of Langalibalele, named Newabazala, and others, were returning from witnessing the evolutions. This man said if that was the way they managed their shooting, and those were the plans upon which they shot, Langalibalele's people could easily manage them. He was travelling in company with several others. It was a very common thing, when they were assembled at a beer-drinking, to say when they had to go they would settle Mr. Rudolph, Uzibulale, and last witness. They took it for granted that they would leave the country, but before doing so they would settle certain accounts. I heard this said so often that I thought it necessary to give a warning to the persons concerned, and I did so. I belong to the Hlubi tribe, but reside on a private farm, and remain loyal. I used to arm myself under Langalibalele on former occasions. I saw powder being made by a Basuto. He was drying it in the sun at one of the kraals. I saw the forces assemble at Pangweni, but I was not present. I saw the men who had assembled there, and they said they were being prepared for war in the usual way. Those belonging to the Hlubi tribe, who remained loyal, and resided in the low country, left their kraals and fled, and so did the white people. This was after Mahoiza arrived. The same cause influenced the white people as well as the blacks; it was rumoured and generally believed that Langalibalele intended to make an attack upon them all, and when the white people saw that all the cattle of the Hlubi tribe were being driven towards the Drakensberg, they also thought it necessary to place their cattle in some situation of security.

Manaba admitted that he was present at the assembling of the tribal forces at the Pangweni. It was true there was a regular doctor there named Mkinimdane, and he made

his decoctions, and sprinkled the people with medicine, in order to strengthen them. The object of this ceremony was to strengthen the knees of the men, as is the custom of black people. Sometimes it is done without any particular or definite object, but this time what has happened has disclosed the object. These ceremonies took place before Mahoiza's arrival.

Malambula states: I was not there; I was at work in Pietermaritzburg.

Mango said: I was not present at that ceremony; it was performed on men from the low country. I was present at Amahendeni when the ceremony was performed on those from the high country. It was done by the same doctor in both cases. The force was strengthened for war by the use of Intelezi. I was strengthened by the same process. These ceremonies took place before Mahoiza's arrival. On the occasion of the assembling at the high lands, at the Amahendeni kraal, I had just returned from Pietermaritzburg, with Mabuhle, on the occasion when* the Secretary for Native Affairs blamed him for having brought a false message. Langelibalele put it to the men as to what he should do, whether he should go down or not, and they said, "How can you go down if you are ill?" Manaka, Mbombo, Umpiko, and I begged him to go, and assured him there would be no harm in his going, and in that way alone could the matters be settled; but the men would not listen, and Umpiko from that day would have nothing more to do with the tribe, because he saw they were going wrong. The whole of the men turned against Mbombo, reminding him that his father had induced a former chief to obey a summons in the Zulu country, and had got him killed, and now he wanted to do the same thing here. We found ourselves in a minority, and felt we were being blamed as treacherous to our own Chief. Langelibalele was then under the impression that force would be used against him; and he gave his orders to the regiments assembled there, that they were not to fire, or use any force, if the Government sent any force; but they all said, if anything did come, they would fire; they would not allow any force to come without firing upon them. Langelibalele remonstrated, but it was of no use. The men who have done the most mischief are Mabuhle, chiefly, and after him, Mangongolweni, Nkunjana, Umhololo, and Umzwilikazi. These were the only occasions on which the regiments were got together for the purpose of strengthening them for the war.

The Court adjourned at 3.40 P.M.

W. B. MORCOM,
Clerk of the Court.

SIXTH DAY.

Thursday, February 12, 1874.—The Court resumed the inquiry at 11.40 A.M.

Present:—The Secretary for Native Affairs, President; Mr. Bird, R.M.; Mr. Hawkins, R.M.; and the following Native Chiefs and Indunas:—Teteleku, Nondonise, Zatshuke, Manxele, and Mafingo.

The record of the last day's proceedings was read over.

Mr. John Shepstone called the following witnesses:—

Mahlatini, duly cautioned, states: I am the son of Jozana. The first thing I noticed was that the country was in confusion, and Langelibalele was running away. I proceeded to drive the cattle belonging to our section of the tribe. I and three others drove our cattle. My brother Nonkohlo being sick was not present. We were two days under the Pass. After some of our cattle had got out at the top of the Pass, the white force came; a portion of our cattle were then going up, and had not reached the top when the Government force came and stopped those at the top. We saw the force at the top, or head of the Pass, and running along the side of the cattle got up by a Pass on the left of the Bushman's River Pass. We then sat on the rocks. There were five of us, viz., Magangana, my brother; Mgebisa and Jijiza, sons of Umgeogco; Myaiza, and myself. We saw Mabuhle speaking to the white men. While we were sitting there a few Basutos came, and ordered us to return down the Pass. One of them threatened me by pointing his gun at me, and I threatened him in return. Another Basuto called out to this one, "You must not do that. Has it not been ordered by the Government that there is to be "no firing?" The Basuto then desisted, and we went back and sat on the rocks again. The Basutos then went back to the white people. Our Impi, or armed force, was sitting on the rocks. This was the force with the cattle. I then saw the white people were moving as if to go away. Then I heard a shot fired from behind a little hill. I heard two shots, and then a great many shots followed immediately. Everyone fired. I did not

* NOTE.—This was before the Secretary for Native Affairs went to Zululand, say about the end of July, 1873.

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see who fired all these shots, or whether they were fired exclusively by our people, but when I got up I found that two white men and two horses had fallen, and after I came in sight the other white man fell. A little farther on I saw the two Basutos who had fallen. Seeing the white force was running away, we then went back to bring up our cattle, leaving the force at the Pass. Umzwilikazi was the Induna highest in rank there present. Mabuhle was also there, and he spoke to the white people; but I do not know what conversation passed between Mabuhle and the white people. We were not told. One of the horses which had fallen was bay-coloured, with a white foot, but I do not know whether it had more than one white foot. The other was a brownish bay horse. I did not see the horse of the other white man who was running on foot. I saw this man followed by three of our people. As one of them overtook the Englishman he was shot by him through the body. They grappled, and both fell dead, and the other two, on coming up, finished him. I did not examine his body, and do not know whether the white man was wounded before he was so followed. The men who pursued him did not fire; and I suppose they finished him off with their assegais, but I did not see it. When I saw the bodies, their clothes were still on, and nothing had been done to them. Mgebisa is in custody. I saw the beast which was killed on the top of the hill, and I saw the Basutos skinning it. It looked to me like a cow; but I did not go near the carcase, nor speak to the Basutos who were skinning it. I had a gun and three assegais; but I did not fire off my gun, because, when I came in view, the white force was galloping away in the distance. Neither of Langalibalele's sons was present. I did not see Malambula at the foot of the Pass. The first time I saw him after this affair was when we were nearing the spot where the grass had been burnt off. I saw him at the Kolweni, before he reached Langalibalele. I did not see Langalibalele until we were close to Molappo's. We commenced ascending the Pass before it was light, and the first cattle got up soon after sunrise. The way we managed was this: we drove up the first cattle, and then waited midway to receive the others as they came up. I heard from Mabuhle, and Jantje, the son of Silele, that they had fired the first shots, and each had killed his man. The man who killed the third Englishman was, as I have described, killed in doing so. Puluzimata is the name of the man who killed the tall Basuto, Elijah. I heard that Elijah was the son of Job. I do not know the name of the man who killed the other Basuto. I do not know the reason for this movement. I am only a young man. The old men, the prisoners Ngwahla and Mhlaba, are the persons who will know what happened before we left our homes, and how it all originated. Latinga was the name of the man who was killed on our side; I do not know the names of the other two. I saw Umzwilikazi at the Pass; he was sitting near our party. Mabuhle brought him intelligence that the white men said we were to return to the Colony, and go down the Pass. I did not hear Umzwilikazi's answer. I noticed Nongena, of the Amahendeni kraal, sitting with Umzwilikazi. It was Mabuhle who gave the orders for the force to fire. He also ordered us to advance; but, as we came in sight, we saw the white men had already gone too far for us to reach them. Our intention was to have fired, such having been the instructions given by Mabuhle. I do not know what part Umzwilikazi took in the affair. The first shot was fired by Mabuhle; Jantje fired the next; and each of these killed a white man. When the white men started to go back they went slowly; then Mabuhle gave the order to fire, and fired the first shot; Jantje fired the second shot; and the Europeans went off at full gallop. I myself did not follow them very far; but I saw what I have described as to the death of the third white man. Four of our people followed the retreating force. They were Hlanzi, son of Magouzi; Umhashi, son of Mabudaza; Zitshozi, son of Ngatyana, who was killed; and another whose name I do not know. I do not know what happened to these four; except that I heard afterwards that one of them had been killed. I do not know what happened in this retreat towards the Giant's Castle Pass. The four were those who followed the white men. Others followed, but soon returned; they did not go farther than about two miles. I have not been there; but the Giant's Castle has been pointed out to me; it is a long distance from the Bushman's River Pass, and I do not know the road. A large number of our men followed the white force for some distance, but they soon returned. They were all on foot; none of those who came up from below had horses. I don't know whether any of those on the top were mounted. The four who followed farthest were on foot.

Mgebisa, duly cautioned, states: I am the son of Umgcogco. The commencement of this affair was when Mahoiza came to summon the Chief. He (the Chief) ran away, and we followed him. After he had passed over the mountain, and we were driving our cattle, the Chief being in front, as we were going up the Pass, Mahlatini got up first. Before we got to the top, we heard the firing of guns; and when we got up, we found people had been killed by the shots we had heard. White men, Basutos, and our own people had been

killed. We drove on the cattle; and, though we did not go close, we saw the bodies as we went past. And so we went on, until we were joined by Molappo's son, who said he had come to fetch Langalibalele, and conceal him; so that, by the time the white men came, he would be in a place of concealment; and in the meantime, he said we were to give up our guns. As we were getting up the Pass, I heard a call from above for the army to come up; and those who were with me went up in obedience to the order. I went up too; but as I was a long way down, and the Pass was very crowded with cattle, I did not get up when the others did. When I got up, I only saw the bodies of the three white men and two Basutos. The bodies of two of the white men were not far ahead of the Pass; the other was a little distance off, under a rise. You could see all three bodies after passing the first two. I only saw one Basuto, who was said to be the son of Job. When I saw them, the Englishmen were perfectly white; and could not, therefore, at that time, have had their clothes on. The Basuto had no clothes on. I did not go near enough to see if the bodies had been injured. We black people do not go near dead bodies if we can avoid it. Only those who had killed the men would do so. I was not at the head of the Pass when the firing took place. Wohla, the son of Mamangala, and my brother Umnwana or Jijiza were with me. The last witness was also with me; and he went on in advance, accompanied by Magangana and Myaiza. I was armed with a gun which I had taken from Wohla, who said he was going to throw it away, because he had no ammunition for it. All the others carried guns. The order from the top was for the force to go up and leave the cattle. When I got to the top, the white men had all run away. Mabuhle told me that they had been contending for the ownership of the cow which had been killed, and which I saw dead at the top of the Pass. After we had passed the bodies, Mabuhle and Umzwilikazi joined us on their return from the pursuit of the retreating white men, and told us what had happened. They told us the white people had said they had come to desire us to go back, and had been instructed to order us to return. They had not come with any hostile intention; but their orders were to desire our people to return and submit ourselves. The people replied, "You have already killed a beast." When I asked who really began the affair, they said the Government force had commenced, because one of the Basutos had fired the first shot. Mabuhle further told me he had killed one man; that the son of Silele had killed another; and that the man who had killed the third white man had been himself killed. I do not know the name of the third. He said Puluzamati had killed one of the Basutos; but I don't know who killed the other. One of the Basutos was said to be the son of Job. I do not know where the doctor Mkinimdane was. I was not present when the ceremony of doctoring the forces of the upper country took place. I belong to the low country, and was sick when the ceremony took place at the Pangweni. I heard that it had taken place, and that the object was to strengthen the men, but for what object I do not know.

Mahlatini recalled, states: I was wrong in stating that last witness was sitting on the stones with me at the head of the Pass. He came up just after the affair happened.

Mahlatini and Mgebisa then confirmed each other's statement that the following natives were present at the Pass, viz. :—

Indunas:—Umzwilikazi, Mabuhle, and Maqalekane.

Amakehla:—Tulisa, father of Latyinga; nTanyelelo; Nongena; nCamu; Umnyaiza (ring off); Hlanzi; Ungwahla, son of Macala.

Insizwas:—Mahlatini; Magangana; Uwohla, son of Umamanjola; Umhashe; Majakazi, son of Holo; Jijiza, alias Umwane; Mgebisa.

Of the above, nCamu, Mahlatini, Majakazi, son of Holo, Jijiza alias Umwane, and Mgebisa, are in custody. They did not see Malambula on that day; in fact, none of the prisoners were present at the affair at the Pass.

The Court then adjourned at 3.40 P.M. until the next day at 11 A.M.

W. B. MORCOM,
Clerk of the Court.

SEVENTH DAY.

Friday, February 13, 1874.—The Court resumed the inquiry at noon.

Present:—The Secretary for Native Affairs, President; Mr. Bird, R.M.; Mr. Hawkins, R.M.; and the following Native Chiefs and Indunas:—Teteleku, Nondonise, Kukulela, Umnini, and Mafingo.

The record of the last day's proceedings was read over.

Witnesses were examined as under.

nCamu, duly cautioned, states: I lived at the upper part of the Blue Krantz, below the wagon road leading from Estcourt to David Gray's. Living at such a distance from the

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majority of the tribe, I only heard the people were running away because some messengers, and amongst their number Mahoiza, had arrived from the Government. I then ran away. We drove our cattle up towards the high country. I remember the names of the following who went with me, viz., Mahlatini, son of Jozana; Mgebisa, son of Pepo; Umwane, son of Mgcogco; Umtshikatshika, son of Jozana; and Mapukupuku, son of Matshaza. The two last named are Amakehla. The first night we slept abreast of Table Mountain; the next night we got under the Drakensberg. In consequence of the number of the cattle which had to be driven, and the obstruction caused by them, we were detained there for two nights, and on the third day ascended the Bushman's River Pass. We heard from the people who came down the mountain that fighting had already taken place at the top; but I cannot tell whether they told us it had taken place the day before, or on that morning. I saw the dead beast at the head of the Pass. Mapukupuku was with me when I saw the slaughtered cow. I did not see any dead horses, nor did I see the dead bodies of white or black men.

Umwana, duly cautioned, states: I am the son of Mgcogco. I started with Mgebisa, from my home, with the cattle. The first night I slept abreast of Table Mountain, the second night near the Drakensberg, and the third night close under the Pass. The next morning Mahlatini and Mgebisa took up the first part of our cattle. We followed with the rest some distance behind. When we had gone some distance up the Pass, we saw the cattle at the top turning back, and an order was given that the cattle were not to be driven on, as there was a force at the top of the Pass. Then an order came that all the armed men were to go to the top. I was behind. I went up with the others. I had a gun and one assegai. When I got up to the top the fight was over, and people had been killed on both sides. I saw the dead bodies of three white men, two Basutos, and two of our people. I did not see the body of the third man killed on our side. I found all the bodies had been stripped, and that our force was sitting down at the Pass. No one was near the corpses when I saw them. I heard from Mabuhle and Umzwilikazi the particulars of what had happened. Afterwards we all returned down the Pass, and brought up the cattle and the things we were carrying. When we took up the cattle, and passed by the bodies, they were still lying in the position in which we had seen them before. I saw that three horses had also been killed; two were bay-coloured, and one brown. I was not present at either of the ceremonies for strengthening the tribe. I arrived from the Diamond Fields with the gun I had with me when I went up the mountain—only a day or two before we started to ascend the Pass. I came back from the Diamond Fields, in company with two others, through Mr. Austin's Native Reserve on the Orange River, and then across the Drakensberg, and down by the Giant's Castle Pass. Each of us had a gun. My companions were Magebe, son of Maman-gala, and Umbotshwa, son of Mafugufugu. I did not see Malambula, or any of the prisoners, during the whole journey to Molappo's. I went to Molappo's with Langalibalele, and, returning to Natal, was caught at Domba's, near Estcourt. I belonged to the Nkonjane regiment. Mabuhle was our commanding officer. When I reached the top of the Pass, I saw Mahlatini, Mawela* (Insizwa), Badidele* (Kehla), son of Buswana, and the three Indunas, Mabuhle, Umzwilikazi, and Maqalekane. This witness confirmed the evidence previously given as to the names of those who had killed the three white men and one of the Basutos; but he did not know the name of the man who had killed the other Basuto.

Landelisa, alias Majakazi, duly cautioned, states: I am the son of Holo, of the Amahlubi tribe. Our kraal is on the Little Bushman's River, called the Umtshesana. I went after the cattle. Umpayana (the son of Umpopomo) and Umagwazi (the son of Ulandela) went with me. The cattle went the day before we did. When we overtook the cattle at the foot of the Pass, we found some were missing. We all three went back as far as the sources of the Tugela to look for them. We slept there the next day, and went up the mountain early on the third day. When we got there we heard there had been fighting that morning; and when we got near the top we saw the cattle were being driven back, and we returned down the mountain. I then went to Simahla's, and did not go over the mountain again. I left my two companions at the foot of the Pass, and went to Simahla's. The cattle of our kraal went on with a boy named Umnyazi. I had a gun and assegais, and went alone over the mountain to Witzie's Hoek, and my gun was taken by Madela's people.

Mahlatini was recalled, the witness Majakazi denying that he had been at the Pass. Mahlatini adhered to his former statement that Majakazi was there.

Majakazi now said: I went up as far as the spot where the slaughtered beast was lying. I saw Mabuhle and Umzwilikazi there. There were many other people present, but I only recognized these two. The dead bodies were not in sight from the spot where the beast

* These names have not been mentioned before.

had been killed and was lying, and I did not go to see them. I heard the people talking over the occurrence. It was said that Mabuhle and Umzwilikazi had authorized the firing.

uTshiabantu, duly cautioned, states: I am the son of Mabuka, and one of the Amahlubi tribe. I had nothing to do with the rebellion. I live on the upper part of the Little Bushman's River, called the Amatamo. When Mahoiza was at the location, I thought it my duty to go up to Langalibalele, and say to him that, in my opinion, they ought to collect all the cattle together, and give them to Mahoiza, in order to avoid the difficulty in which the tribe now was, and which I saw was likely to come upon it. A man called Umzeula, there present, said I had come to hoodwink them, and to deceive them by telling lies; that I was not to be trusted, and that I did not belong to the tribe, for I had turned my back upon them. He said, however that the man with me was to be relied upon, and still remained one of the tribe. Langalibalele said there might be something in what I said, but it must be considered by the men of the tribe. The other men who were there made no answer; but Silulwana said he thought what I said was deserving of consideration. When Langalibalele said it was a matter which might perhaps be deserving of consideration, and that the men must consider it, I thought they would consider it, and give me an answer; and I waited to hear, but no answer was given. That night I went to sleep at Mbombo's kraal, and the next day I went with him to Langalibalele's kraal. Umzeula met me again outside the hut, and said I was trying to deceive them, and had nothing to do with them. I thought perhaps I had better say nothing about it, and I did not go into the hut with Langalibalele. I went home. Two or three days after I went towards Mtshitshizelwa's place, near Estcourt, to buy a saddle; it was late in the evening, and as I was going along, after dark, I met one of his men; he asked me who I was, and I told him. He took me to the kraal of Umseula, and the next morning Umseula and I went together to the shop and made our purchases. As I was about to return home, and was parting from Umseula, some one called me and said Mtshitshizelwa wanted me. I asked what for, but I was not informed. Umseula, it was said, was also wanted. I said I wanted to go home, and would be back the next day, thinking it was an errand upon which Mtshitshizelwa wished to send me, and which I might as well attend to another day as then. I went home, and while there I was told by Klaas, who lives near, that I was wanted because it had been said I had been doing the work of a spy for Langalibalele. I was startled at this, and thought I was in an awkward case, because I had just come from Langalibalele's, where I had been regarded as a spy, and I thought it was very awkward to be regarded as a spy by both sides, and therefore considered it advisable to come to Mtshitshizelwa at once, and explain matters. I went down to the office, and saw Mr. Rudolph, who questioned me as to what I had been doing in going to Mtshitshizelwa's as a spy. I explained how it was I had been travelling, and said I considered it hard that I should be looked upon as a spy by both parties. I felt in a difficult position, but explained matters. After this time, when the Government forces had started, there was great alarm among all the people who were loyal to the Government, and they placed their cattle in positions of safety lest they should be attacked by Langalibalele's forces; because it was commonly said by the members of that force that as soon as things came to extremities, the first thing would be to destroy all those who had remained loyal to the Government, and who were called by an opprobrious name. My kraal is about 14 miles from Langalibalele's residence. Manaba was present when the conversation took place at Langalibalele's kraal.

The prisoner Manaba admitted having been present at this conversation, and inquired whether it was not he, and not Silulwana, who had made the remark that it would be better for the cattle to be given up than for them to proceed to extremities.

Witness said: It may have been Manaba, for he was sitting close to Silulwana. After Mahoiza's arrival a man called Umhlopekazi went to most of the kraals in the low country that had made up their minds to remain loyal, and said that he had been sent by Langalibalele to warn them that if they did not adhere to him, they would be the first to be attacked. This man did not come to my kraal, but the message was brought to me from a neighbouring kraal. There are persons to whom this message was delivered, and every one was alarmed at it. That was one of the most definite reasons on account of which the people round about Estcourt were alarmed. I did not know of the ceremony of strengthening the men, which took place at an earlier period; but the young men were latterly frequently called together on the pretence of going to cut poles. Manaba was the only son of Langalibalele who was present when the conversation I have referred to took place at the kraal.

The prisoner Mango states: You may inquire and investigate as long as you choose, but you will never find that more than four men, in the whole of the tribe, ever objected to

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any of these proceedings, or gave any definite opinion against them. These four were Manaba, Umpiko, Mbombo, and myself. I am glad to hear Umpiko is coming as a witness. I wish to make this statement before he arrives, because I am sure he will substantiate it.

Manaba said: I confirm the statement which Mango has just made.

The Court, at 4 P.M., adjourned till Monday, at 11 A.M.

W. B. MORCOM,
Clerk of the Court.

EIGHTH DAY.

Monday, February 16, 1874.—The Court resumed the inquiry at 11.50 A.M.

Present:—The Secretary for Native Affairs, President; Mr. Bird, R.M.; Mr. Hawkins, R.M.; and the following Native Chiefs and Indunas:—Teteleku, Nondonise, Zatshuke, Manxele, and Mafingo.

The record of the last day's proceedings was read over.

Mr. John Shepstone called the following witness:—

Umpiko, duly cautioned, states: I am a member of the Hlubi tribe, and was one of the Official Witnesses under the Marriage Regulations, and a man of standing in the tribe. I remember being sent to Langalibalele, after Mtshitshizelwa had been sent, in reference to some guns. On his return, Mtshitshizelwa had reported that the young men who possessed the guns had gone to Langalibalele; and I was ordered by the Magistrate to go to Langalibalele, and request him to have these young men sent down. I went with Mtshitshizelwa. Langalibalele blamed Mtshitshizelwa for having alarmed these boys before coming to him; and so prevented him from being able to find them. He denied that they had gone to him; and told us to return, and tell the Magistrate they had not arrived at his place. After that, I was sent to desire Langalibalele to send in some young men who had been working at the Diamond Fields for Mr. W. E. Shepstone, so that they might have their guns, which were ready for registration, duly registered. Langalibalele said he had not seen all the young men, and did not know whether they had all arrived; but, when they all came, he would send them in. I returned to the Magistrate with this message. I was again sent to Langalibalele, about some eight young men who had come from the Diamond Fields with guns, and had passed by the Border Agent's (Captain Allison). I went to Langalibalele, and gave him a description of these men, as far as we were then in possession of it. Langalibalele asked how he could possibly know these young men, who had gone from their own kraals of their own accord. He said he did not know them. I represented to Langalibalele that these young men were very much wanted; because they were reported by Captain Allison as having passed his place with their guns. Langalibalele said he would inquire about them, in order to ascertain how it was they had not reported themselves to him. I urged upon him to exert himself to get these boys, and send them to the Magistrate; because there was no doubt as to who they were, seeing one of their number was already known. Having been away from home, I found out, on my return some time after this, that Mtshitshizelwa had been again sent for these young men who had been called for. I was surprised Langalibalele had not sent them in before this time; and thought I also had better go to him, and add my influence and representations in order to induce him to comply with the request of the Magistrate. I reached Langalibalele before Mtshitshizelwa came, and I asked him how it was that neither of the requests sent him by the Magistrate had been complied with; I said I had thought, during my absence at Klip River, that both these requests had been complied with, and I was surprised to find they had not. I said it was a pity that one thing should be left uncomplied with until another trod on its heels, and if a number of these things collected together, it would at last create a difficulty which might not otherwise exist. I also said it would not appear that I had done my duty faithfully to Mr. Macfarlane, or to either party, unless there was some result from my message. Langalibalele admitted this, and said it was quite true, it was a pity, and very unfortunate that in these two things the one should catch up the other. Mtshitshizelwa had not then arrived, and Langalibalele was waiting to receive the messengers from the Magistrate. Soon after this Mtshitshizelwa arrived; he brought the same message I had, and spoke in the same way I had about the guns. Langalibalele said, "Mtshitshizelwa, I do not go to the Diamond Fields; I do not dig for diamonds; I stay at home; the guns are not mine, but the property of the young men who go to the Fields to work for these guns. I am not the purchaser of them." Mtshitshizelwa said the guns ought to go down to the Magistrate's Office for registration. He urged that the delay in sending them was causing inconvenience. Some cattle which ought to have been given to some young men had gone down to Pietermaritzburg in consequence. Langalibalele agreed

that the guns should be sent down the next morning, with Mtshitshizelwa. The following morning, therefore, we took nine young men and their guns down with us. There was a tenth, but he said he had made up his mind to get permission to procure a gun here, and not buy one at the Diamond Fields. These boys, with their guns, were taken to the Magistrate; the guns were then marked, registered, and returned to their owners. After a little while I was again sent, by the Magistrate, to Langalibalele, to ask where the other boys were who were known to have come down from the Diamond Fields with guns. I was also told to say that there were others who had been reported by letter, in addition to those about whose guns Captain Allison had made a report. I went, delivered this message to Langalibalele, and explained that two parties of young men, who were known to possess guns, had returned home, and yet neither of them had brought their guns to be registered. Langalibalele said those boys ought to go down also. They were sent for, and I took them down. I took five boys with their guns; the fifth was one who had been caught by Captain Allison. As to the others, Langalibalele said they had not come to him, and he did not know who they were. These guns were taken to the Office, and detained there, the young men being told they must wait until a letter was received from Pietermaritzburg, in reference to them. Those were all the messages I had to deliver about guns. After this Langalibalele went down to Estcourt. The Magistrate was away, but Mr. Rudolph saw and spoke to him, and asked him how it was he was so negligent in doing what he was directed to do by the Magistrate, especially in reference to guns, and how it was that, when he was told to do anything, it was with great difficulty he could be got to do it. Langalibalele said, "I do obey." They then entered the building, and I did not hear what passed. This was a long time ago, before the Secretary for Native Affairs went to Zululand, and before Umyembe came with the first message. Umyembe then came, and the fourth day after he passed Estcourt, I received a summons to go up to Langalibalele's kraal, on horseback, and I went. When I got there Langalibalele told me Umyembe had come to call him, and he wanted to know my opinion. I said what opinion can I give you; if you are sent for to the great place, the seat of Government, you ought to go. Langalibalele replied, "How about my leg? "My leg is sore." I said, "Seeing you yourself are called, it is impossible that you can send any substitute; you must go yourself." Langalibalele said, "Yes, I agree with what you say; as it is a summons to me personally I will go." He then told me to go to the Magistrate, to whom the remainder of the taxes were to have been paid on Monday, and tell him, as it was now Saturday, and there had been heavy rain, he would not be able to come in on Monday, as he had been summoned to Pietermaritzburg, and was going straight there. Langalibalele told me he had already arranged with Umyembe to go to the seat of Government, and where to meet him, and that Umyembe had left on his return journey, in accordance with that arrangement. Umyembe had said he would be delayed in consequence of one of his attendants, whom he had to take to a doctor, being sick. I then went home, and on going to the Magistrate's office on Monday morning, I saw the Indunas, who had to go to Pietermaritzburg to say what they had to say about Langalibalele; they asked whether he was going, or had gone, or where he was. I told them, as far as I knew, he had started on Sunday, or would start on Monday morning, that being the arrangement he had told me he had made. The Indunas contradicted my statements, and said they had that morning heard, from a young man, that Langalibalele had not started. I said, "Well, I do not know." The Indunas, however, went down to Pietermaritzburg, and I went to the Magistrate, and delivered the message about the postponement of the payment of the money. Mr. Macfarlane was vexed that Langalibalele should have put off the payment of the taxes, because there was no necessity for him to come himself, there being plenty of head-men who might have superintended the payment of the taxes, and hence there was no necessity for any delay in their payment. After some days I heard that Langalibalele had not gone to Pietermaritzburg, and that he was still at home. This made my heart sore within me, to think that Langalibalele should have deceived me as he had, and made me take a false message to the Magistrate. And so the matter stood until the Indunas returned from Pietermaritzburg, and reported that Langalibalele had not arrived there, but Mabuhle had come instead, and stated that Langalibalele had started, and got as far as Mbunda's, but was then obliged to return home on account of his leg. The Indunas also reported that the Secretary for Native Affairs was angry with Mabuhle for telling untruths. Some time after this I went up to Langalibalele again, and asked him how he could deceive and treat me in the way, he had; what fault did he find with me that he should treat me in this way, and give me a false message to take to the Magistrate, saying he was going down to Pietermaritzburg when he was not really going. In reply he said that, in turning over the matter in his own breast, he thought his sons Mango and Mbaimbai and I were

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deceiving him when we wished him to go down to Pietermaritzburg, and if he could not ride wished him to go in a wagon. I said, "Well, you say, of course it is possible we may on some occasions deceive you, but in this case, suppose as you say your leg is so sore you cannot go, what is to be done? We do not know what you are sent for, but you know one thing, the guns are wanted. You should, therefore, collect these guns and send them to the Magistrate at once." He said, "You say the guns ought to be taken down, but the guns are not mine, as you know. They belong to the young men." I replied, "The young men ought to be told to take the guns to the Magistrate to have them registered." He replied, "Will they obey if I do?" And I said, "If they do not obey, seeing you say you are ill, what is to be done?" This was simply a private representation of my own which I went to Langalibalele on purpose to make. I then went home, and some time after this Umyembe came the second time. I did not go to Langalibalele, or interfere on this occasion, because I felt vexed at the manner in which I had been deceived on the previous occasion. Umyembe went back again without my having had anything to do with the message he took. Just about the time of Umyembe's second visit, we were startled on hearing that some white men had become alarmed at reports that some force was coming up, and had begun to move their cattle and wagons. Some of Langalibalele's tribe were also afraid. This was caused by the assembling of the Volunteers at Estcourt for drill. We were surprised that this should cause any alarm, because we knew that they had only come for the purpose of practice, as was their usual custom, but there being alarm amongst the Europeans caused it to be amongst the blacks likewise. Langalibalele sent for me that he might hear the truth of the matter. I went to him, and he asked me what was the cause of the alarm, inasmuch as his people on the Little Tugela, and the white people there, had fled, and whether there really was any force intending to do harm. I said no; it was the usual annual gathering of the Volunteers, as was their custom. Langalibalele told me he was uneasy on another point, because it had been said that the huts of the young men had not been paid for. He said they had not been very careful about the taxes on the huts occupied by the young men. He then desired Kakonina to go with me to the Magistrate, and admit that the huts of the young men had not been paid for, and promise that they should be paid for; and further to ask for an explanation of this alarm. He told Kakonina to say that the men then present had told him the huts had not been paid for. This message was delivered to Mr. Macfarlane, the Magistrate, who expressed his satisfaction at hearing that the taxes on the huts which had not been paid for would now be duly paid. He expressed himself as very much dissatisfied that Langalibalele had not gone, when summoned, to Pietermaritzburg; that he ought to go; that there was nothing to fear. All that was wanted was an explanation of events which had passed, and he ought to obey the summons. After this the money for these huts which had not been paid for was sent down. About this time the Secretary for Native Affairs went to Zululand; and after his return Mahoiza came to summon Langalibalele, and went to the great kraal Pangweni. I heard Mahoiza was there, and thought it desirable I should go up and listen to what was going on. When I got there I found Langalibalele had been startled by the very hard words used by Mabuhle, Nkunjana, and Magongolweni. I found they had reported that Mahoiza had something with him, and therefore Langalibalele said he would not go, but the great men must go down to Mahoiza. I was very much startled at this, and said, "Can it be possible that Mahoiza is at the Pangweni, and this can be true of him?" I asked how many people Mahoiza had with him that he should be the cause of any alarm to us. They replied that, including his carriers, his party might amount to twenty. I said, "Why should Langalibalele hesitate to go to meet Mahoiza at Pangweni, seeing he has been really sent from the seat of Government? How can Langalibalele hear the words brought by Mahoiza if he does not go?" The other men said I was deceiving the Chief, two of whose relatives had been killed when sent for in the Zulu country. "Well," I said, "if I am deceiving you, how are you going to answer the difficulty in which you are in? If you say these words to me, and I cannot receive them, I can do no more. You have appointed me, and the Chief has appointed me, to live near the Magistrate's office, to be his representative there, to hear from the Magistrate what he may wish to be said to the Chief, and from the Chief what he may wish to be said to the Magistrate; but seeing, in spite of that, you use such language as that to me, I can have nothing more to say to you. If you have any special object, if there is anything you have it in your mind to do, do it; but I have nothing more to do with it. I have advised you to send the guns to Pietermaritzburg, if you prefer that course, or to the Magistrate, in order that they may be registered, but you have refused to do either. I have advised you to go to Pietermaritzburg, and you have refused to do that. I have advised you to go and see Mahoiza, and you decline to do that. It is very evident you want something that will naturally follow from the words you use; and if you mean you are going to have any fighting, I will have nothing to do

"with it, and wash my hands of the whole matter. I protest at Mahoiza's party, which
 "altogether only numbers twenty, being looked upon with suspicion; or at its being thought
 "possible that they can do any harm to the Chief, in the midst of such a large tribe as that by
 "which he is surrounded. If you won't go to Mahoiza, I am determined to go, and have
 "nothing more to do with it. I came for the purpose of listening to the words brought by
 "Mahoiza from the Government." They used strong language; said I was a liar, as bad as
 Mahoiza, and together with him a deceiver. I then went home. After spending a few
 days there I became uneasy, and thought, notwithstanding all that had passed, I had
 better go up and see what was going on; seeing they might prevail in sending down the
 men to hear what Mahoiza had to say, instead of Langalibalele going down himself. I
 went to the Pangweni, and found the people assembled there. I got there a little before
 Mahoiza arrived from the kraal where he had slept. We then listened to what Mahoiza
 had to say. He said he had come to call Langalibalele; and appealed to us to be informed
 why it was, after he had been there so long, that the men were sent, instead of Langali-
 balele coming himself. He asked where Langalibalele was that he could not see him.
 Why was he shut out from seeing him? and how could he convey to Langalibalele the
 message he had been sent to deliver unless he saw him? The men said Langalibalele
 wished them to come; and they proposed that he should pay something, as he had already
 delayed so long to obey the summons. Mahoiza said it might be very proper for Langali-
 balele to pay for the delay which had occurred; but he (Mahoiza) could say nothing about
 that. He thought the proper course for them to adopt was to take him to, and let him see
 Langalibalele, and satisfy himself that he was ill; and when he was satisfied he would send
 for Mr. Rudolph, the interpreter, to confirm his impressions, or see the real state of the case;
 and if any proposal of that kind was made it could be made personally by Langalibalele to
 Mr. Rudolph. The men pressed Mahoiza to consent to receive something in payment. I said to
 Mahoiza, as far as I could judge from what the men said to him, and his reply, I thought
 he was right in the view he took. I also said I saw difficulties had been created, first by
 Umyembe's coming to call Langalibalele and his not going; and again by the second
 message he had brought; and now he had come a third time accompanied by Mahoiza, and
 Langalibalele would not meet or speak to him. These circumstances had created a difficulty,
 and I thought Mahoiza should be taken to Langalibalele in order that he might see him;
 for it was quite true what Mahoiza had said, that it was impossible for him to deliver his
 message satisfactorily to the men when Langalibalele was not present. Mahoiza persisted
 in his view of the matter, and the men in theirs, until we dispersed. Some of the great
 men also took my view, and Mahoiza was ultimately allowed to go to Langalibalele. I
 went to where Langalibalele was, and on reaching the Ntabatabeni kraal, I found a story
 current that a pistol had been seen under Mahoiza's coat. I protested against this being
 believed as true, because a large number of us had seen Mahoiza and all he had about him,
 and how was it possible that one boy alone should see this pistol when all the other eyes had not
 seen it. Surely all the eyes were not blind? I protested again against the story being believed,
 because I felt quite sure it was not true. I told them it appeared as if they were trying to
 push Langalibalele into a state of circumstances which must destroy him. How was it so
 much weight was attached to what had been seen by a single boy, when so many men were
 present, had seen all Mahoiza had, and had seen nothing of that kind? I again repeated what
 I had said on a former occasion. I felt I was powerless under the circumstances. I had given
 that advice which I believed to be right, and felt, if Langalibalele had obeyed the summons
 and gone to Pietermaritzburg, no harm whatever would have happened, and there was no
 ground for supposing that there would. I said, "I have advised on several occasions the
 "course which it is right should be taken, but you have your own objects and views, and as
 "I don't know what they are, or how they can benefit anyone, I can have nothing further
 "to do with it, I am overcome." They told me I was blinded by the importance attached to
 me because I lived so near the Magistrate, and as by birth I belong to another tribe, they
 said, "You are so clever in giving advice, and foreseeing what will and what won't
 "happen, how was it that, being so clever, your own tribe became destroyed? You think
 "you will overcome us by your words, but we have distinctly declared to Mango, Manaba,
 "and Mbaimbai, as we now do to you, that we refuse to be overcome." I said, "Seeing
 "you are doing what will undoubtedly cause force to be used, and seeing your notion in
 "reference to Mahoiza is entirely groundless, and that you refuse to listen to what I have to
 "say, well and good; but do not, when the force comes, as it undoubtedly will, if you send the
 "answer you propose to send, place any reliance upon me, or think you will have any
 "support from me." I said I should go home; and I started, and went home. I felt very
 angry and annoyed at what had happened. I felt very uncomfortable also, and thought
 I had better go back again. I thought, as they refused to listen to what I said, the best
 thing would be to take Mahoiza and escort him to Langalibalele. I then went to the

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Pangweni kraal, and sending for Umzwilikazi and Macaleni, protested against their conduct, and asked them how they could possibly act in a way which would certainly destroy the country, the Chief, and all his people; how was it possible that, on the assertion that some boy had said Mahoiza had a pistol, they could act in that way; had not they themselves seen Mahoiza, I asked, and had they seen any pistol? They admitted they had not seen the pistol, but had heard the rumour. I then said that, notwithstanding the hard words they had used to me, and the fact that my advice had not been taken, I could not allow myself to sit quietly at my own kraal, and see Mahoiza go back without delivering his message to Langalibalele; that in spite of all these hard words, and the conduct manifested towards me, I had made up my mind to insist upon their assisting me to take Mahoiza up to Langalibalele; for I could not admit the possibility of allowing him to go home without seeing the Chief. Umzwilikazi agreed with me that Mahoiza should be taken to Langalibalele; that it would be unseemly if he were allowed to go back from where he was without having had an interview with Langalibalele. Macaleni said, Umzwilikazi and I had better take him. I said, "No, I have come to you, because I tried to rest quietly at my kraal, but found it impossible to do so, because I thought some serious thing would be sure to happen." I then arranged with Umzwilikazi that he and I should go on and announce that we were bringing Mahoiza, and that Macaleni should accompany him. I gave instructions about starting next morning, and about where they were to sleep. I went straight on without seeing Mahoiza at all. I reached the kraal where Langalibalele was in the evening. I did not see him that night, but the next morning I saw and spoke to him. I asked him why he declined to see Mahoiza. Did he not perceive what would happen if Mahoiza was allowed to return without having had an interview? I felt and spoke very strongly on the subject, recapitulating everything I had said before. I said it seemed to me they were determined to destroy the country and the Chief, and the Chief also seemed determined to be destroyed. I said I knew the country well, and had been all round it, and the English power surrounded us in every direction, and it was impossible, if they determined to do what they were inclined to do, that they could by any possibility escape. There was no way of getting out. I had travelled all round, and knew the surrounding powers, and there was no loophole for them to get out of, though they seemed determined to defy the power which could so easily put them out of the way. I blamed the Chief himself, and the men who were present. I said that because I entertained these views I was bringing Mahoiza, and I felt sure those who differed from me would cause the destruction, not only of the Chief, but the tribe. I said, if they wished for any scapegoat, or person upon whom to vent their feeling, I was there to receive it, but, do what they would, I had insisted upon bringing Mahoiza, who was coming. I cannot again repeat all I said on that occasion. Langalibalele said, "Well, young man, as you have determined to tie me up, in spite of the advice of all the men, and in spite of my own feelings and objections to meet Mahoiza, I must meet him. Let him, therefore, come." It was then arranged that Langalibalele should go from the Ntabatabeni kraal to Nobamba, where the interview really took place. After a messenger had been sent to communicate that this arrangement had been come to, another messenger arrived and said that the Secretary for Native Affairs had arrived at Estcourt, with a force, and that another force was at Mr. Popham's. Langalibalele immediately referred to me and said, "Now you see, in spite of all I can say, you are trying to induce me to be killed, and to mislead me so that I may be killed, and you persist in such conduct. Listen to the intelligence just arrived. What about that?" I said, "Yes, Chief, I hear, but I don't believe it." I appealed to Magongolweni and Keve, who were present, and said, "You see you pretend to be persons who take care of the Chief, but I have not seen any evidence of your ability to take care of him, or anybody else. You encourage every little piece of false information to be brought to him, and to be magnified. How is it that I, who have just arrived from Estcourt, have heard nothing on this subject?" Langalibalele said to me, "Young man, my son, you had better go home;" and I went home. Langalibalele was then intending to go to Nobamba to meet Mahoiza, who was coming there. I left before Langalibalele had started from the Ntabatabeni kraal to go to Nobamba, and before Mahoiza had arrived at Nobamba. I was not present at the interview, and personally know nothing of what happened there. Mahoiza then returned, and Mr. Macfarlane sent me to Langalibalele to say that, seeing he had so often refused to obey the summons to come, the Governor was himself coming up, and had accepted what he (Langalibalele) wished him to accept. I told him that now he had set mild measures at defiance, force would be used, and an army was actually coming. When I told him Langalibalele said he had no force to oppose to the forces of the great house, and he was afraid because he had not gone to Head Quarters, because his leg was sore, when summoned. I then returned, and went home. I was not present at any of those

ceremonies which are usually used for strengthening the men, but I heard that they had taken place. I know nothing of the arrangements about going to Basutoland, and was surprised when the journey was undertaken. When they spoke to me I said I should stop where I was, and let the force take me. I heard from the Magistrate, at Estcourt, that information had been received in reference to certain proposals which had been made by Langalibalele to Molappo, but I knew nothing of this matter, or of any communication with Basutoland, from the Chief, or any of his tribe. I was present at the interview referred to by Mtshitshizelwa. It did not occur to me that Langalibalele turned his back upon Mtshitshizelwa, and sat looking away from him. His back was not quite turned towards Mtshitshizelwa, who was sitting a little behind to the right. Although I was in the hut afterwards there were so many there all talking together, that I did not hear any special conversation between Langalibalele and Mtshitshizelwa, although such may have taken place. I did not, however, hear what took place, for a great deal of conversation was going on in the hut. The persons who made the greatest remonstrance, or who really remonstrated against the proceedings involving the despising or defying of the Government, were Bombo, Manaba, Mango, and myself. When the young man Mbaimbai said anything, his father would not listen to him, and became extremely angry if he attempted to say anything. The younger lads wished to say something to their father, but were afraid. It was our opinion, and urgent advice, that Langalibalele should go to Pietermaritzburg, and we saw no reason to fear any alarm in case he went. The two Indunas, Ngwahla and Mhlaba, assented to what was said, and though not present, I was told that, on one occasion, Ngwahla repeated what I had said to Langalibalele. I don't know of anyone with whom Langalibalele took counsel in this matter, or whether he took counsel with those of Putili's tribe, who are connected by birth with our tribe, and with whom we have been in the habit of being very intimate. I don't know of any specific communication with any tribe. Mawewe, the rainmaker, went to the Zulu country. He remained there a whole year; and returned before the Secretary for Native Affairs went to Zululand. The only fact, as far as I know, which connects the prisoners with these proceedings is, that they are the sons of the Chief, and so necessarily connected. The persons who really are chiefly responsible for all that has happened, are Mabuhle, Magongolweni, Keve, and Nkunjana. When the prisoners Mbaimbai, Manaba, and Mango, the sons of Langalibalele, and I, thought we had overcome Langalibalele, and persuaded him to take one course in the evening, we found these men had overthrown our arrangements in the morning. When Mahoiza was there it was evident what things would come to; and numbers of people, being frightened, took their cattle towards the Drakensberg, in one direction, and those who wished to remain loyal took their cattle the other way. Large numbers of the people took my view of the case; listened to what I said; and behaving as I did, procured loyalty tickets from the Magistrate. I personally did not blame Langalibalele so much as those four men I have mentioned, because I believed, if it had not been for their conduct, Langalibalele would not have acted as he did. I am only sorry these men are not here to answer for themselves for all the mischief they have done. I frequently heard the young men say, when it came to the point, they would come and sweep away all those who were leaving the tribe; but I never heard Langalibalele use that threat; and I cannot say it was a threat emanating from him, since I only heard it from the young men. Langalibalele took the advice of these four men in preference to other advice which would have saved him from getting into this trouble; and because he has taken it, he is in his present difficulty. I do not know anything about their intentions after they got over the mountain. As far as I knew, they did not intend to go. Langalibalele told me he would stay where he was, and, if he was to be taken, be taken there. The cattle were under the mountain for a long time, but that is to be accounted for partly by the fact that it was very dry below, and the people were in the habit of sending their cattle up when the grass grew. But it is a fact that cattle from the Tugela, which is a long way off from the Drakensberg, were driven up, in flight, past the Pangweni kraal when Mahoiza was there, towards the Drakensberg. About the same time, when Mahoiza was there, the corn was taken to be put into the rocks.

The Court rose at 2.45 P.M., and adjourned until the next morning at 11 o'clock.

W. B. MORCOM,
Clerk of the Court.

NINTH DAY.

Tuesday, February 17, 1874.—The Court resumed at 11.30 A.M.

Present:—The Secretary for Native Affairs, President; Mr. Bird, R.M.; Mr. Hawkins, R.M.; and the following Native Chiefs and Indunas:—Teteleku, Nondonise, Zatsuke, Manxele, and Mafingo.

The record of the last day's proceedings was read over.

Mr. John Shepstone called the following witnesses:—

Umbalekelwa, duly cautioned, states: I belong to the Hlubi Tribe, and was born in it, but my father was not a Hlubi by birth. I was living at the Mission Station, among the Hlubi Tribe, when the first disturbance took place. The first alarm was caused by Umyembe's first visit, and afterwards by the assembling of the Volunteers, at Estcourt, for drill. When Umyembe came the second time, the people fled to the mountains, but returned again. When Mahoiza came they began to take their things to the rocks and caves. From these circumstances I concluded they were determined to run away. I remained at my kraal the whole time with my cattle and other property. My cattle were taken at the kraal by the Government forces. I hid no property away, and remained loyal to the Government. I did not know that any of Langalibalele's people obeyed the Proclamation, calling upon the people to return to their allegiance, either on the day or night following its publication by Adam. I saw no one return. Those who came down did so for the first time after Putili's cattle had been seized. My cattle were seized by Captain Lucas. I was also taken prisoner by him, and flogged by his orders. Neither I nor my cattle left my kraal, nor did I hide away any of my household effects. My cattle were seized by an order being given that they must remain at the missionary's kraal. They may be there to-day, but I do not know. When a tribe is in this condition it never has any plan, and no plan was ever communicated to me.

Frederick Heeley states: I know the prisoner Ngungwana. He has been in my employ, off and on, for the last six years. Since my return from England he has worked for me in Pietermaritzburg, and before that at Bushman's River. As far as my memory serves me Ngungwana left me to return home, after the Zulu expedition had left. I believe he was with me when the members of the Weenen Yeomanry Cavalry passed through the city. I really cannot remember whether prisoner was sent for, but I believe he gave me the usual notice that he wished to leave at the end of the month. Two or three Kafir servants from Bushman's River left me about the same time, without giving notice. I believe prisoner was tired, and wanted to go home after his nine or ten months' service. Prisoner was always a good boy, and I could not wish for a better servant. At Bushman's River he was my herd boy, and also nursed one of my children. In Pietermaritzburg he has been my stable boy. I have never had occasion to have him before the Magistrate, or reprimand him in any way.

Umzimazane, duly cautioned, states: I belong to Faku's Tribe, Estcourt. I first commenced service with Mr. Heeley, at Bushman's River, and have been, off and on, in his service ever since. I know the prisoner Ngungwana; we were in service together at Heeley's. He left while I was absent, and just before the forces went up.

The prisoners were asked if they wished to say anything; but all said they had nothing to say.

The Court rose at 1 o'clock, P.M., and adjourned until Thursday, the 19th instant, at 11 A.M.

W. B. MORCOM,
Clerk of the Court.

TENTH DAY.

Thursday, February 19, 1874.—The Court met pursuant to adjournment; and the minutes of the proceedings of the last meeting having been read over, adjourned until Saturday, the 21st inst., at 11 A.M.

W. B. MORCOM,
Clerk of the Court.

ELEVENTH DAY.

Saturday, February 21, 1874.—The Court met pursuant to adjournment; and, after consultation, adjourned until Monday, the 23rd inst., at 11 A.M.

W. B. MORCOM,
Clerk of the Court.

TWELFTH DAY.

Monday, February 23, 1874.—The Court met pursuant to adjournment; and, after consultation, adjourned until Wednesday, the 25th inst., at 12 o'clock, noon.

W. B. MORCOM,
Clerk of the Court.

THIRTEENTH DAY.

Wednesday, February 25, 1874.—The Court met pursuant to adjournment; and, the minutes of the last meeting having been read over, adjourned until to-morrow, Thursday, the 26 inst., at 12 o'clock, noon.

W. B. MORCOM,
Clerk of the Court.

FOURTEENTH DAY.

Thursday, February 26, 1874.—The Court met pursuant to adjournment: and, after consultation, adjourned until Friday, the 27th inst., at 11 o'clock, A.M.

W. B. MORCOM,
Clerk of the Court.

FIFTEENTH DAY.

Friday, February 27, 1874.—The Court met at 12.45 P.M.

Present:—The Secretary for Native Affairs, President; Mr. Hawkins, R.M.; Mr. Bird, R.M.; and the following Native Chiefs and Indunas:—Teteleku, Nondonise, Hemuhemu, Hlangabeza, and Mafingo.

The indictment was read over by the Clerk.

The Secretary for Native Affairs read the Judgment and Sentence of the Court as annexed hereto.

And the Court rose at 1.15 P.M.

W. B. MORCOM,
Clerk of the Court.

JUDGMENT.

The Court, having carefully considered the pleas advanced by the defendants, and the evidence given on the trial, find that—

The prisoners Manaba, Mbaimbai, Mango, Ngungwana, Siyepu, and Mazwi, are guilty of the crimes charged in the 1st, 2nd, and 4th counts of the indictment.

The prisoner Malambule is guilty of the crime charged in the 1st, 2nd, and 4th counts; and also of that charged in the 3rd count, in so far as it sets forth resistance to the authority of the Supreme Chief, by firing upon certain of Her Majesty's subjects, sent to enforce his surrender.

The prisoner Mhlaba is guilty of the crime charged in the 4th count.

The prisoner Maqobodo, alias Ngwahla, not being proved to be an Induna of the Chief Langalibalele, cannot be found guilty under any of the counts in the indictment.

In determining the sentence to be passed on the prisoners, the Court does not lose sight of the facts that speak in mitigation of their offence. As regards the sons of Langalibalele, it is obvious that they, more than any men of the tribe, must have been under the influence of the Chief. Siyepu and Mazwi are boys of no more than fifteen or sixteen years of age. It is reasonably certain that three of his sons, Mango, Manaba, and Mbaimbai, used their influence in endeavouring to induce Langalibalele to obey the first order to repair to the

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seat of Government. But the Court has also been bound to notice the fact, that, if the influence of natural ties is on the one hand to be regarded as lessening their guilt; on the other hand, their rank and social position have made their treasonable acts more momentous and dangerous to the peace of the Colony, and their crime against society relatively greater.

The sentence of the Court is—

That the prisoners Mazwi and Siyepu be imprisoned for six months, with hard labour;
That Mango, Manaba, and Mbaimbai, be imprisoned, with hard labour, for two years;
That Ngungwana be imprisoned, with hard labour, for two years and a half;
That Mhlaba be imprisoned for one year, with hard labour;

The imprisonment to be in each case at such place, and the hard labour of such kind, as the Supreme Chief (the Lieutenant-Governor) may direct;

And that the prisoner Malambule shall suffer transportation to such place as the Supreme Chief (the Lieutenant-Governor) may direct, for the term of five years.

T. SHEPSTONE,

Secretary for Native Affairs, President.

ARTHUR C. HAWKINS, R.M.

JOHN BIRD, R.M.

TETELEKU, his X mark,

Chief of the Amapumiza Tribe.

NONDONISE, his X mark,

Chief of the Amatuli Tribe.

HLANGABEZA, his X mark,

Chief of the Amancolosi Tribe.

HEMUHEMU, his X mark.

Chief of the Mafunzi Tribe.

Interpreter of Contents, and Witness to Marks
of Teteleku, Nondonise, Hlangabeza, and
Hemuhemu,

T. R. BENNETT.

MAFINGO, his X mark,

Induna, Resident Magistrate's Office,
Durban, and Chief of the Amaqwabe Tribe.

Witness to Mark,

WM. R. GORDON,

Clerk and Interpreter.

W. B. MORCOM,

Clerk of the Court.

In terms of the warrant given under my hand on the 29th January, 1874, I hereby confirm the above judgment and sentences, and authorise their being carried into effect.

Dated at Durban, this 23rd day of March, 1874.

BENJ. C. C. PINE,

Lieutenant-Governor and Supreme Chief over
the Native Population of Natal.

No. 11.

The ADMINISTRATOR OF THE GOVERNMENT to The EARL OF CARNARVON.

Government House, Natal, May 11, 1874.

(Received June 22, 1874.)

MY LORD,

I HAVE the honour to acknowledge the receipt of your Lordship's Despatch of March 10th last.* The case of the tribe of Putili is only so far under consideration that the Lieutenant-Governor has appointed a Commission to inquire into the extent to which it was implicated in the rebellion.

2. By another Despatch I forward to your Lordship Reports of the trial of the Chief Langalibalele, his sons, and indunas. The Report of the trial of that portion of the tribe which was captured or surrendered itself will, I hope, be shortly ready for transmission to your Lordship. The remaining portion of the tribe which escaped are, I now hear, under the induna Mabuhle, Langalibalele's head man, who took so active a part in the late rebellion, occupying the broken country between this Colony and the Free State. They go about in armed bands, making frequent descents into their late location, with the object, it is said, of carrying away such of their wives and children as may be still left hidden in its caves.

But it is only lately, since the departure of his Excellency Sir Benjamin Pine, that one of these parties made an attack on the farm of one David Gray, living close under the mountains. They stabbed, with intent to kill, two of his sons, who had taken an active part in the late expedition, and set fire to one of his houses. This created some little alarm, and it was necessary to take immediate steps to restore confidence to the people living in that district. I accordingly strengthened the hands of the Superintendent of Weenen County, who is guarding the location with a few natives, by increasing his force both by an addition of natives and by fifteen of the mounted police under a Sub-Inspector, this being all of the available men of this force now in the course of organization.

It is, however, likely that these rebels, now comparatively quiet, will, when the cold weather which has just set in becomes severer, fearing to surrender themselves, and pinched by cold and hunger, make incursions of a more frequent and unfriendly nature.

I have, therefore, with the advice of the Secretary for Native Affairs and the concurrence of my Executive Council, issued a Proclamation of amnesty, herewith enclosed, which I hope may have a beneficial effect, and induce them to surrender themselves to the authority of this Government.

May 2, 1874.

3. I have also appointed an Administrator of Native Law in the disturbed district, with power so that he may be able to deal with the rebels in terms of the Proclamation, or, if they be not accepted, to keep a watchful eye on the border to prevent any of these marauding parties from entering the Colony.

4. I have also the honour to inform your Lordship that I have forwarded copies of the Proclamation to the Presidents of the Orange Free State, and the South African Republics, asking them to take such steps as may to them seem best to co-operate with this Government. I have no doubt, from the friendly relations existing between us, that the request will be immediately responded to. In fact, I have been informed by them already that they are on the look out for Mabuhle, or any of his party, and will assist me in every way.

Hoping your Lordship will approve of the steps I have taken in this matter,

I have, &c.,

The Earl of Carnarvon,
&c. &c. &c.

(Signed) T. MILLES, Colonel,
Administrator of the Government.

PROCLAMATION,

By His Excellency THOMAS MILLES, Esquire, Colonel, Administrator of the Government in and over the Colony of Natal, Vice-Admiral of the same, and Supreme Chief over the Native Population.

WHEREAS certain members of the late Amahlubi Tribe and others who took part in the rebellion of Langalibalele against the lawful authority of Her Majesty's Government in this Colony, are in concealment in certain parts of this Colony, or upon or near to the boundaries thereof:

And whereas it has been represented to me that these people are desirous of returning to their allegiance and duty, but are deterred from so doing by fear of the punishment likely to be awarded them for the crime they have been guilty of:

And whereas the late Chief Langalibalele and other members of the Amahlubi Tribe have been captured, tried, and sentenced for their participation in said rebellion, and the authority of Her Majesty has been so far vindicated:

And whereas I am willing to believe that the persons above alluded to have seen the folly and wickedness of their attempt, and regret the course they took, and I am desirous to afford them an opportunity of returning to their allegiance and duty:

Now, therefore, I do hereby proclaim and make known an offer of pardon to all engaged in the late rebellion, and who may not have been guilty of any serious act of resistance to the Government, provided they surrender themselves and their arms to any Magistrate, Administrator of Native Law, or other competent authority in Natal.

The condition of such pardon to be, that they submit themselves to the Refugee Regulations, and live with their families thereunder in such parts of the Colony as the Supreme Chief may from time to time direct.

God save the Queen!

Given under my hand and the Public Seal of the Colony, at Pietermaritzburg, this Second day of May, One Thousand Eight Hundred and Seventy-four.

(Signed) T. MILLES, Colonel.

By His Excellency's command,

(Signed) T. SHEPSTONE,
Secretary for Native Affairs.

No. 12.

Lieutenant-Governor Sir BENJAMIN PINE, K.C.M.G., to The EARL OF CARNARVON.

Cape Town, 22nd May, 1874.
(Received 22nd June.)

MY LORD,

I have the honour to send your Lordship such remarks upon Bishop Colenso's pamphlet as I am able to make without referring to authorities in Natal.

The Earl of Carnarvon,
&c. &c. &c.

I have, &c.,
(Signed) BENJAMIN C. C. PINE.

REMARKS ON BISHOP COLENZO'S PAMPHLET.

I pass over for the present the Bishop's views as to the Constitution of the Tribunal, &c. I may say, however, that they are very erroneous.

The Bishop frequently quotes a Code of Frontier, or Amagosa law, compiled for the use of the Cape authorities. This Code has no authority whatever in Natal, and would not be allowed to be quoted as *an authority* in any Native Courts. It is true that the frontier Kafirs and the Natal tribes sprung originally from the same race, so do the Lowland Scotch and the English, but still they are distinct *nations*, and it would be as out of place to quote English law in a Scotch Court, or vice versâ, as to quote frontier Kafir law in a Zulu Kafir Court.

The Zulu Kafir law, as modified and expounded by Mr. Shepstone and successive Lieutenant-Governors, is the Native law of the Colony, and the *only* authority.

It is untrue that either Major Erskine or Mr. Barter formed part of the Court. Dr. Colenso has no right to assume that Mr. Barter was the writer of the words he quotes, that gentleman having positively and publicly denied it.

The Bishop *knows* this.

The whole body of the Executive, by which I suppose the Bishop means the Executive Council, did *not* try the case.

I believed, and do believe, on the authority of Mr. Shepstone, that these Chiefs are important and influential men.

I do not know whence the Bishop gets his information as to the object for which the prisoner was confined. I never heard of any reason except on account of safe custody, and to prevent his doing mischief among the Kafirs.

Mahoiza's evidence, of which Dr. Colenso makes so much, is really of no importance whatever.

Langalibalele fully admitted having caused the messenger of the Government to be *stripped*. He therefore admits the substance of the charge. Whether a garment more or less was taken off is of no consequence. Moreover, strike out this evidence altogether and it does not affect the facts at issue one jot.

I cannot help remarking that it seems unworthy of the Bishop's position and character as a Christian Minister to call this poor Kafir Mahoiza "a lying scoundrel," because his evidence differs in some minor points from that of other witnesses.

It agrees in *substance* with the admission of the prisoners, and I will venture to say that no Court in the Queen's dominions would convict him of perjury.

These are all the remarks which, without reference to authorities in Natal, I think it necessary to make as to the Bishop's statements of facts.

As to the general question and principles discussed by the Bishop, I beg to quote the following observations, furnished by a friend well versed in native affairs. I adopt the remarks as my own:—

"A perusal of the Bishop's pamphlets, to my mind, quite proved the justice and absolute necessity of what has been done, and I venture to say that this will be the case with anyone who looks at the matter calmly and with an unprejudiced mind, more especially if he should have any knowledge of native customs and laws.

"The first thing which struck me in reading the pamphlets was the regal state and importance assumed by Langalibalele. The approach of the messengers of the Supreme Chief has to be announced to Langalibalele by one of his Indunas, and Mahoiza has to lodge here or there, and this or that Induna has to provide him with an ox, or food, or both, and

at last, when Langalibalele condescends to receive the messenger of the Lieutenant-Governor, he, as in defiance of the Supreme Chief, is surrounded and attended by two regiments, armed and mounted.

“It is of no use for Dr. Colenso to say that these young men were there simply to bear the message to Langalibalele, for they neither heard the message nor the answer. They were there simply to defy authority, or to rescue their Chief should an attempt have been made to arrest him, and after his repeated disregard of the summons of the Supreme Chief, he had clearly made himself liable to arrest. The only conclusion that can be arrived at from these circumstances is, that a man who only twenty-seven years before had come to Natal a destitute and helpless exile, must have lived under a very indulgent and fostering Government to have been in the position he held on the breaking out of the rebellion. But Dr. Colenso does not attempt to say anything against the treatment of Langalibalele and his tribe before the rebellion; if, therefore, it had been mild and just, is it reasonable to suppose that the Natal Government should, without sufficient reason, have acted as they have done in reference to Langalibalele and Patine.

“It appears to me that, whether Mahoiza’s being stripped was by the order of Langalibalele or not, he made himself liable for the indignity offered to the messenger of the Supreme Chief. He did not express his disapprobation of the order given in his name and on his behalf. Umhlaba protested against the act. But even admitting that this indignity was not at all offered to Mahoiza, even according to the Bishop’s admission there was abundant reason for Langalibalele’s arrest; he had absolutely and repeatedly refused to obey the lawful summons of the Lieutenant-Governor, who appears to have exercised great forbearance towards Langalibalele. Were the matter not one of so serious a nature, the special pleading of the Bishop would, for a man of his position, appear most amusing. The contemptuous offer to pay a fine of threepence is explained to mean something very proper and right; the message to Mr. Macfarlane that Langalibalele was prepared to pay any fine which might be demanded of him, is also very complacently put forward as a proof of the man’s loyalty, and very much is made of the fact that four head of cattle were given to Mahoiza and party, as indicating the Chief’s good-will to Mahoiza. But the fact appears plain that the message to Captain Macfarlane and the apparent hospitality to Mahoiza were with the object of gaining time, for, even before Mahoiza’s arrival and during his stay in the neighbourhood, the cattle were being removed and stores were carried to the caves and mountains, thus indicating that Langalibalele did not intend to pay a fine, but was simply seeking to gain time to carry out his arrangements, and on the evening that Mahoiza left Langalibalele’s, the Chief himself left his kraal to move out of his district.

“Leaving the stripping out of the question, there is another insult offered to the Supreme Chief in the person of his messenger as shown by Dr. Colenso himself. Before he was ordered to strip, and when about half-a-mile from Langalibalele’s kraal, he was stopped by some soldiers, and when about to sit down at a certain place, he was ordered to take another position in no very complimentary manner. This does not appear to have been mentioned to Langalibalele, but it illustrates the feeling of his people, and it is by no means probable that this manifestation would have been made, had the people not known that their Chief concurred in it, and then the firing off of the guns, as Mahoiza was leaving, was another manifestation of defiance. All arrangements were now completed, Langalibalele was about to leave his kraal, there was now no longer any reason for disguise. These incidents may appear trivial, but they are important as showing the spirit of rebellion which then existed, and against which the Chief made no remonstrance. The Bishop palliates Langalibalele’s refusal to obey the summons of the Supreme Chief; the answer to this is, if any Chief in the Colony of Natal should disobey such an order, for whatever reasons given, the sooner he is brought to justice the better for him and for all the inhabitants of Natal, white as well as coloured: either the refractory Chief must go to the wall, or the Government cease to be a Government.

“All these points are trivial in comparison to the tragedy at Bushman’s Pass, yet strange to say, even these unprovoked murders are palliated, if not justified, by the Bishop on the ground that the refugees were pursued beyond the boundaries of the Colony, when one was knocked on the head, a number of guns and assegais seized, one ox killed, and five or six stabbed. I do not know to whom the land at the Bushman’s Pass belonged, and if it does not belong to Natal, it will puzzle the Bishop to say to whom it belongs. The knocking of a man on the head is something quite new to me, and the killing of the ox, according to the Bishop’s own showing, was, according to Kafir law, quite a justifiable act.

“What happened at the Bushman’s Pass is what may reasonably be expected from what happened at Langalibalele’s kraal four days before. On that day, when Langalibalele had

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"It is said by the Bishop that Langalibalele had ordered them not to fire the first shot, but that they were to run away if attacked; it is strange that a man of Dr. Colenso's critical ability should have fallen into this incongruity, that they were not to fire first or attack, implied that they were to resist if attacked or fired upon, and if they got the worst, then to run away. I think this clearly proves the understanding between Langalibalele and his people, and his complicity in the murder at the Bushman's River Pass. At any rate, the Chief does not appear to have expressed any disapprobation of what happened there; the men who murdered Erskine and the others at the Pass were allowed to retain the arms of the murdered men, and exhibited them some days after in Basutoland. Had Langalibalele disapproved of the Bushman River murders, he surely would have been able to produce some proof of it at the trial, or he might at least have stated what he did or said when the matter was reported to him.

"The Bishop acquiesces in the forfeiture of the country, I need therefore make no remark on this point, and would only, in conclusion, refer to one more fallacy in the Bishop's reasoning, namely, that if Langalibalele was answerable for the results and consequences of his illegal acts, then the Lieutenant-Governor is in like manner answerable for abuses for alleged atrocities, which resulted from his legal acts; the sophistry is so transparent that nothing more is necessary than simply to refer to it. We cannot disassociate Langalibalele with the murder: it was at least the result of his illegal act, neither can we disassociate the people with the act of their Chief. They joined him in his manifestation of defiance to the Government, and accompanied him in his flight from justice, and he and they became sharers in the Bushman's Pass tragedy. This tragedy is justified on the ground that no Magistrate was at the Pass, neither was there any warrant exhibited to the rebels. The presence of Elijah Kambule, who was murdered, was quite a sufficient warrant. Mahoiza was recognized as the messenger of the Supreme Chief, he was known to be such. Elijah Kambule was also known to be the confidential messenger of Mr. Shepstone, but it is absurd to raise this plea when it was not raised at the Pass during the two hours of parley, when the rebels had opportunity given to them to return to their allegiance. The reasoning from Kafir law that the Lieutenant-Governor had no right to pursue Langalibalele beyond the boundaries of Natal is as fallacious as the Bishop's other points.

"A Chief pursues his fugitive subject wherever he dares to pursue him, and a man fleeing from one Chief takes care that he does not flee to a weaker Chief, otherwise he would have no asylum. If the territory beyond the Bushman's Pass does not belong to Natal, it belongs to the Cape Colony, that is if it is part of Basutoland, and neither the Cape Government nor the Basutos have complained of the Natal forces coming into their territory. But the Drakensberg, beyond the boundaries of Natal, is a land which never has been occupied and is claimed by no one. The Natal Government could therefore apply to no one for the giving up of the rebel and his cattle while in this unclaimed land, and were then compelled themselves to follow the rebels.

"Langalibalele's contumacy and the defiant attitude assumed by him and his people are matters which would not for one day have been submitted to by any native superior Chief, who had the power to bring the refractory Chief to submission.

"There are many other points in the pamphlet which might be noticed. I will only notice the one about the illegal purchase of guns, which the Bishop makes a very venial offence.

"When Langalibalele's people purchased the guns, they knew that there was in Natal a strict law against the purchase of guns. The necessity of this restriction is very clearly indicated by the fact that for years past labour has been very scarce in Natal, but any amount might have been secured by the planters had they adopted the system in operation at the Diamond Fields, namely, paying for labour in guns, or permitting the labourers to purchase guns for their wages. Land was lying untilled, crops were rotting on the ground, while thousands of natives lived around who could not be induced to work except for guns. Natal preferred to suffer the loss of property, rather than make herself liable to loss of life in endeavouring to secure a present benefit. It is not for subjects to break a law because they or their friends suppose it to be unimportant, whatever their idea of the law may be. They must be prepared to suffer the consequences if they break it."

I have to add another remark of my own on the Bishop's statements.

I have been told by a gentleman from Natal staying here, that he knows that the statement that Mr. John Shepstone fired at the Chief, is utterly false. I have no doubt of this from the Bishop's note on the passage, in which he says the Secretary for Native

Affairs* never heard of the matter till he, the Bishop, mentioned it to him the other day. Then the Bishop hedges, by saying that whether the statement was true or not, the tribe believes it!!! I have no hesitation whatever in saying that if it was not true, the tribe did not believe it to be true.

The Bishop refers to a man being knocked on the head by our people at the Pass; my friend remarks that the matter "is quite new to him," and it is certainly as new to myself. It is one of the Bishop's reckless statements.

(Signed) BENJ. C. C. PINE.

No. 13.

Captain LUCAS to COLONIAL OFFICE.

Castle Shane, Co. Monaghan, Ireland,
June 22, 1874.

MY LORD,

I HAVE the honour to acknowledge the receipt of a letter, dated Downing Street, 20th instant,† by which your Lordship is good enough to afford me an opportunity of giving an explanation upon the grave charge laid against me to the effect that, when in command of Mr. Macfarlane's and the 4th Divisions acting against the rebel Chief Langalibalele, his tribe, and that of Putili, I handed over a number of women to the native Chiefs serving under me.

To enable your Lordship fully to understand my explanation it will be necessary to write at some length, but I shall endeavour to be as concise as possible.

The orders I received were that all prisoners taken belonging to the tribe of Langalibalele should be removed from the location known as that of Langalibalele as soon as possible after capture, and sent to Pietermaritzburg, the seat of Government; this order included women and children, and was carried out.

The prisoners were placed in charge of an escort, and forwarded to the camp of the Secretary for Native Affairs up to the date of his leaving the field; subsequent to that I forwarded direct to the seat of Government any people who fell into my hands.

In effecting the capture of the people of Putili tribe I sent the able-bodied men to Pietermaritzburg, the women and children I decided to entrust to the guardianship of the several Chiefs of the tribes who were employed under my orders, pending decisions in their case by the Supreme Chief, because I was aware that the authorities were already inconvenienced and the country at great expense by having such numbers of the women and children of Langalibalele's tribe located in and about the seat of Government.

Having concluded that it would be unwise to congregate more people about Pietermaritzburg, I determined to make the Chiefs I had with me the guardians of the Putili women and children in preference to sending them to the care of Chiefs who were not in the field, for the following reasons.

1stly. I could personally explain why I directed them to take charge and what their duties as guardians would be.

2ndly. It would have been impolitic to deprive the Chiefs of the tribes who had answered the call of the Government, of what they considered an honour, in favour of those who had done no service for the Colony.

3rdly. It was necessary to remove these people without delay from the vicinity of their location, the more especially as a rebel force was known to be in the mountains a few miles distant.

It may be said, Why did you not send all these women and children to one tribe? Simply because it would have been unjust to send such a number of people to one tribe, as the supply of food would have been a serious matter to furnish.

I have given my reasons for the course adopted because it appears that some persons are anxious to lead your Lordship to suppose that I "handed over the women and children," that is, divided them among the Chiefs as spoils of war.

I will now detail for your Lordship's information the instructions given by me to the Chiefs whom I appointed to act as guardians to these people.

The Chiefs in presence of their respective staffs were informed that the Government would place under their guardianship such numbers of the women and children as should be decided on by me; that each Chief would be responsible for those placed in his care, and must be prepared to render up his charge at any moment the Supreme Chief might require; that he must allow no seduction or improper conduct among them. In fact, act towards them as if they were his own family.

* The brother of Mr. J. Shepstone.

† No. 9.

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I carefully explained that none of the girls or widows could marry while in charge without special permission. That in the event of a man gaining the affections of an unmarried woman, and the parties wishing to marry, the circumstance must be reported to the Resident Magistrate of the Division, who would refer the matter for the consideration of the Supreme Chief. If consent was given to the marriage, the provisions of Law No. 1, 1869, would be carried out.

Your Lordship will, I hope, consider that so far from "handing the women and children over" in the sense meant by my accusers, I took every precaution in my power to prevent even undue pressure, for the Marriage Law in Law No. 1, 1869, specially provides machinery to prevent any girl being married without her full consent.

It was arranged that when these people were withdrawn from the guardianship of the Chief by the Government, he should be entitled to a small payment for his trouble.

It is idle to say, as perhaps my accusers do, that the Chiefs understood that the women were given to them, because several of them asked me whether they would be paid for their responsibility and trouble. Now had they understood that the women were spoils of war they would have asked no such question.

Should your Lordship wish, I can inform you what arrangements were made for the care of cripples, old and infirm people of the rebel tribes.

The Secretary of State for the Colonies.

I have, &c.,
(Signed) G. A. LUCAS.

No. 14.

The EARL OF CARNARVON to Lieutenant-Governor Sir BENJAMIN PINE, K.C.M.G.

SIR,

Downing Street, June 23, 1874.

I HAVE to acknowledge the receipt of Col. Milles' Despatch of the 9th of May,* forwarding printed copies of the Minutes of the Proceedings of the Court of Inquiry into the charges against Langalibalele, of which MS. copies were enclosed in your Despatch of the 14th February; also, copies of the Minutes of Proceedings of the Court of Inquiry into the charges against members of the Amahlubi and Amangine tribes in connection with the recent rebellion.

Lieut.-Governor Sir Benjamin Pine,
&c. &c. &c.

I have, &c.,
(Signed) CARNARVON.

No. 15.

The EARL OF CARNARVON to Lieutenant-Governor Sir BENJAMIN PINE, K.C.M.G.

SIR,

Downing Street, June 23, 1874.

I HAVE to acknowledge the receipt of your Despatch of the 22nd of May,† dated from Cape Town, containing your remarks on Bishop Colenso's pamphlet in defence of Langalibalele, and to state that I await the result of the new trial, before expressing any opinion on the points to which you refer.

Lieut.-Governor Sir Benjamin Pine,
&c. &c. &c.

I have, &c.,
(Signed) CARNARVON.

No. 16.

The EARL OF CARNARVON to Lieut.-Governor SIR B. PINE, K.C.M.G.

SIR,

Downing Street, June 25, 1874.

WITH reference to my Despatch of the 4th of May,‡ enclosing a letter from Mr. Bunyon, with various papers relating to the recent outbreak in Natal, and to the trial of Langalibalele, I transmit to you the accompanying printed documents which have reached me.§

I request that you will furnish me with such report and explanation as you may consider right upon these further statements.

Sir Benjamin Pine,
&c. &c. &c.

I have, &c.,
(Signed) CARNARVON.

* No. 10.

† No. 12.

‡ No. 2.

§ These documents are contained in Bishop Colenso's Pamphlet, which is printed as a separate Parliamentary Paper.

No. 17.

Lieut.-Governor Sir B. PINE, K.C.M.G., to The EARL OF CARNARVON.

Government House, Natal,

June 1, 1874.

(Received July 6, 1874.)

MY LORD,

I HAVE the honour to acknowledge your Lordship's Despatches relative to the late revolt in this Colony.*

2. I have only just returned from the Cape Colony, where I was detained for some days by severe illness.

I cannot therefore furnish your Lordship with the full explanation required by this mail, but I will do so as soon as I possibly can.

3. In the meantime I may point out to your Lordship the groundlessness of the statement now put forth—that there was no revolt, because the malcontents did not murder the white inhabitants and burn their houses. They had no time to complete the organization necessary for that object.

4. But they constantly used the most insolent and threatening language towards the Government and the inhabitants; they repeatedly disobeyed, and with great contumely, the summons and warrants of the Government; for, according to native law and the long custom of this Colony, accredited messengers are regarded in every respect as the equivalents of such documents under the common law. Further, the tribe in various ways prepared themselves for war.

5. Under these circumstances, in the opinion of all persons conversant with native affairs, both here and at the Cape, this Government could not have avoided ordering the arrest of the Chief and tribe, without abandoning its duty, and, in fact, without throwing up the reins of the government altogether.

6. In order to effect this arrest, we thought it right to march to the spot so large a force as would disarm resistance and save bloodshed. We sent messengers and proclamations earnestly inviting any loyal portion of the tribe to disunite themselves from the disloyal portion; and to come under our protection.

7. It was the earnest hope of us all, and the conviction of many, that the Chief and tribe would surrender themselves at once. Unhappily, this hope was not realized. But it cannot be too clearly and distinctly understood that the Government was not the attacking party, and the whole bloodshed was occasioned by resistance to the exercise of the lawful authority of the Government in attempting to arrest persons who had set that authority at defiance.

8. We stand, my Lord, in this position; we are, in fact, blamed by our opponents for not waiting till the plans of the rebels had been fully matured, and till they had carried fire and bloodshed into the heart of the Colony. We are blamed for stamping out a smouldering fire, and not waiting till it had consumed half the house.

9. There is much force in your Lordship's objection to our not allowing counsel for the prisoner. Looking at the question as it is regarded in England and from a purely English standpoint, I regret that we did not allow counsel; but, so far as the administration of strict justice is concerned, I feel certain that the prisoner would not have benefited by the concession, but rather the reverse.

10. The mistake, if mistake it was, will however now be remedied; for long before I received your Lordship's Despatch, I gave Bishop Colenso permission to appeal to the executive Council, and to employ counsel to assist him.

11. I will answer your Lordship's Despatches in all points as soon as possible.

I have, &c.,

(Signed) BENJAMIN C. C. PINE,
Lieutenant-Governor.The Earl of Carnarvon,
&c. &c. &c.

* Vide Command Paper No. 1025 of 1874, pages 43, 47, 48, 50, and 52.

No. 18.

Lieut.-Governor Sir B. PINE, K.C.M.G., to The EARL OF CARNARVON.

Government House, Natal, June 1, 1874.
(Received July 6, 1874.)

MY LORD,

ON my return to the Colony, I received the enclosed copy of a letter to the English 'Times,' signed by nearly all the clergy of this Colony of every denomination, expressing their opinion of the statements put forth by the Peace Society.

2. The list of names includes those of missionaries who have laboured very long among the Kafirs, and who thoroughly know their language, customs, and habits. Among these I would mention the whole of the American missionaries, and I would especially mention the names of Messrs. Döhne and Allison—the former the author of an excellent Zulu dictionary—both most earnest friends of the race.

3. The remarks of Mr. Döhne on the dangerous influence exercised by Langalibalele as a witch doctor are very important.

I have, &c.,
(Signed) BENJAMIN C. C. PINE,
Lieutenant-Governor.

The Earl of Carnarvon,
&c. &c. &c.

TO THE EDITOR OF 'THE TIMES.'

SIR,

Durban, May 4, 1874.

Will you kindly insert the accompanying Memorial from Christian Ministers and Missionaries in Natal? The signatures are those of men belonging to various Churches and of various nationalities. They are working in all parts of the Colony, some of them near to the scene of the rebellion, and some too have been for very many years missionaries to the heathen.

Yours respectfully,
W. H. MANN,
Secretary to Ministers' Committee.

"ATROCITIES IN NATAL."

TO THE EDITOR OF 'THE TIMES.'

SIR,

Having read a paragraph in the 'European Mail' of the 26th January, 1874, entitled "Atrocities in Natal," we, the undersigned, beg, not in reply, but as a counter-statement, to affirm the following:—

I. That the statements of the Peace Society are based on an entire misapprehension of the facts of the case. Individual instances of cruelty there may have been in this, as in all wars, but neither the Government nor the colonists should be held responsible for these.

II. That being well acquainted with the rebellion of Langalibalele and the campaign which followed, we feel and affirm that the action of the Natal Government was throughout humane, lenient, just, and urgently necessary.

(This view of the question is forcibly confirmed by the fact that all the loyal and a large portion of the rebellious Kafirs entertain and express it. The loyal chiefs of the various tribes in the Colony have formally declared that, regarding the matter from their standpoint, they feel that the Government have been much too lenient in their treatment of the rebel Chief and his accomplices.)

III. That we regard the circulation of such misstatements as those contained in the 'European Mail' of the 26th January, 1874, entitled "Atrocities in Natal," with deep regret and just indignation—1st. Because they are *untrue*; and 2nd. Because those misstatements assume, in opposition to facts well known to the Natal Government and colonists, that they have departed from the Christian spirit and principles of their fathers in England; and 3rd. Because such misstatements going forth with the sanction of the Peace Society, will damage its influence for good; and lastly, because such misstatements are calculated to create a feeling around the Home Government and Imperial Parliament which may unjustly bias their action towards our Colonial Government, and prevent the

latter from using those repressive measures which are sometimes necessary to protect a Christian Government, and civilize a people deeply sunk in barbarism and sensuality.

As Ministers of the Gospel we refrain from dealing with the statements in detail, because we think it belongs more properly to the Government and colonists of Natal to do so; and we are sure they will be able to put the facts of the case in such an aspect as will clear them from any charge of injustice and cruelty.

(Signed)

- ALLISON, JAMES, Free Church of Scotland Missionary, 36 years a Missionary.
 ALLSOP, JOHN, Wesleyan Minister.
 BARRET, J., Roman Catholic Priest, P. M. Burg.
 BARKER, JOSEPH, Church of South Africa, Umzinto Parsonage.
 BAUGH, WALTER, Church of South Africa, P. M. Burg.
 BLATHWAYT, W. S. W., Church of England.
 BRIDGMAN, H. M., American Board of Missions.
 BUCHANAN, JOHN, Presbyterian Minister, Durban.
 BUTTON, THURSTON, Church of South Africa, Clydesdale, Upper Umzimkulu.
 CAMERON, JAMES, Superintendent of Wesleyan Missions, 45 years a Missionary in South Africa.
 CAMERON, J. R., Wesleyan Missionary, Edendale.
 CAMERON, HENRY, Wesleyan Minister, Verulam.
 CARLYLE, J. E., First Presbyterian Church, P. M. Burg.
 CHAPLIN, A. P., Wesleyan Minister.
 DALZELL, JAS., Gordon Memorial Mission, Free Church of Scotland.
 EVA, DANIEL, Wesleyan Missionary.
 FEARNE, THOS. G., Church of South Africa, Archdeacon of Maritzburg.
 FLYGARE, CARL LUDVIG, Swedish Missionary, Ifafa.
 HARMON, CHARLES, Wesleyan Minister.
 HAYES, ROBERT, Wesleyan Minister, Ladysmith.
 ILLING, W. H., Church of South Africa, Ladysmith.
 JACKSON, JOS., Wesleyan Minister.
 KOHLS, K., Superintendent of Hermansberg Mission.
 KIRKBY, THOMAS, Wesleyan Missionary, Umzimkulu.
 LANGLEY, JAMES, Wesleyan Minister.
 LLOYD, W. H. C., M.A., Her Majesty's Colonial Chaplain, Natal. (Signed) "As far as I know" 25 years in Natal.
 MABER, CHASTY, Church of South Africa, Incumbent of the Karkloof.
 MANN, W. H., Congregational Minister, Durban.
 MELLEN, WILLIAM, American Board of Missions.
 MILLWARD, W., Wesleyan Missionary.
 MOE, J., Hanoverian Missionary.
 NEIZEL, A., Berlin Missionary.
 NEWNHAM, W. O., Principal of Hilton College.
 OTTE, C., Missionary, Hermansberg.
 PINKERTON, M. W., American Board of Missions, Umzinto.
 PIXLEY, S. C., American Board of Missions, Inanda.
 POSSELT, C. W., Superintendent of Berlin Missions, Pinetown.
 PRICE, W. H., Church of South Africa, S. Cyprian's, Durban.
 ROBERTS, CHARLES, Wesleyan Missionary.
 ROBINSON, ZADOC, Wesleyan Minister, Durban.
 ROOD, D., American Board of Missions, Umvoti, 26 years a Missionary.
 SABON, J. B., Roman Catholic Priest, Durban.
 SCHUMANN, A. W., Berlin Missionary, Weenen.
 SMITH, JOHN, Second Presbyterian Church, P. M. Burg.
 SMITH, GEORGE, Church of South Africa, Incumbent of Estcourt.
 STALKER, JOHN, Presbyterian Free Church, Missionary.
 STONE, SETH B., American Board of Missions, Amanzimtote.
 STOTT, RALPH, Wesleyan Coolie Missions, 46 years a Missionary.
 STOTT, S. HORNER, Wesleyan Missionary.
 STRUVE, W., New Hanover.
 TAYLOR, THOS., Church of South Africa, Incumbent of Greytown.
 TAYLOR, J. D., Church of South Africa, St. James', Isipingo.
 TURNBULL, JAMES, Dutch Reformed Church, Greytown.
 TYLER, JOSIAH, American Board of Missions, Umsinduzi.
 UDLAND, T., Missionary, Umpumolo.

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WALTON, JAMES, Church of South Africa, Incumbent of Pinetown.
 WATERHOUSE, S. N., Congregational Minister.
 WESTON, G. S., Wesleyan Minister.
 WILSHERE, A. R. M., Church of South Africa, S. Cyprian's, Durban.
 WYNNE, WILLIAM, Wesleyan Minister, Harrismith, Orange Free State.

The following names were received the day after the above letter was sent:—

JOHN M. CARTER, Minister of Dutch Reformed Church, Ladismith.
 H. HOLST, Hanoverian Missionary.
 C. ZUNCKEL, Berlin Missionary, 25 years in Natal.
 H. BÖTTCHER, Hanoverian Missionary, Mooi River.
 J. L. DÖHNE, Biggarsberg.
 J. COWLEY, Baptist, Durban.
 W. H. HANSEN, Hanoverian.
 W. KOHNS, Do.
 C. BARTELS, Do.

“ATROCITIES IN NATAL.”

LETTERS and EXTRACTS of LETTERS from CHRISTIAN MINISTERS and MISSIONARIES
 in NATAL.

Durban, May 4, 1874.

The following are selected from the replies of 65 Ministers to whom a Circular Letter was sent from the Committee in Durban, and who have signed the Memorial that accompanied it. They are letters from men belonging to various Churches and various nationalities, who are working in all parts of the Colony, some of them near to the scene of the rebellion. Some, also, have been 25, 35, and 46 years Missionaries to the Heathen.

(Signed) W. H. MANN,
 Secretary to Ministers' Committee.

“ATROCITIES IN NATAL.”

DEAR MR. MANN,

Ladysmith, April 24, 1874.

I wrote to you a few days ago, asking you to append my name to the Ministers' Memorial. I now write to make a few remarks upon a letter published in the 'Colonist' of April 17th, and signed "Anti-Humbug."

The writer assumes that "certain reverend gentlemen" were about to take a leap in the dark, by signing a document which denies the atrocities spoken of by the Peace Society, in the case in question. I don't think the ministers are as a rule so indiscreet as Anti-Humbug insinuates.

This gentleman would have us believe that there was *no premeditated rebellion* in the tribe of Langalibalele, and that the band of armed men who went over the mountain, and who murdered the three Volunteers, were driven from their homes by the unprovoked action of the Natal Government. To establish this position he states that the usual method in which Kafirs commence their wars is by a savage Kafir raid, and asks how many houses were burnt down, how many white men murdered, &c. I believe there was no such raid in this case. But why was there not?

1. Because the tribe was unprepared for such a step at the time the Government took action, and were hoping to be joined by allies from tribes in the Colony, or from beyond the mountain.

2. They were afraid to commence such a raid, feeling that their own force was not sufficiently strong to cope with the white man.

3. They therefore turned their attention in another direction, and spent their time in making preparations to go over the mountain, expecting to find an ally in Molappo.

These reasons are to my own mind a sufficient answer, and I travelled along the country in the neighbourhood of the hostile tribes before and at the time of the rebellion, and have heard the testimony of many who lived near to them; the testimony of families who were constrained to leave their homes because they saw the warlike preparations of these tribes, and heard their threats; threats that they would murder every white man, and carry off the women.

But "Anti-Humbug" would establish his position by a still stronger reason, viz. by what he calls "the peaceful surrender of the chief in Basuto-land." Now is it not plain, on the face of the case, that Langalibalele surrendered because he could do nothing else? His

own forces were scattered at the time Molappo had failed him, and had taken measures against him while he was beset on all sides by the enemy.

There is abundant evidence that the rebellion was *premeditated*. There is proof that councils of war were held; that troops were drilled daily, and that great efforts were made by the tribe to lay in considerable stores of ammunition before the Government commenced warlike preparations. People who lived near the disaffected tribes were loud in their exclamations against the Government, because soldiers were not sooner sent up to put down the rebellion which was being organized. And was not the refusal, by a whole tribe, to obey the law of the land an act of rebellion?

As to the cases of murder complained of by Messrs. Moor, Mellersh, and Scott. As Mr. Wilder says in his letter published in the same issue of the 'Colonist':—"In war it is inevitable that some excesses will be committed." It is especially so when Kafirs meet Kafirs. But supposing all that is said in these cases be true, neither the Natal Government, nor the Volunteers, as a whole, nor the colonists, are to be charged with this; and certainly it does not show that the action of the Government was unwarranted, or that the campaign was not remarkably free from excesses. Least of all, should it be taken to detract from the merits of the Volunteers, who bravely left their homes and families, and went to the front when we were all threatened with wholesale murder, plunder, and other atrocities of a Kafir war.

With respect to the camp formed at Little Tugela, and the homes left unprotected, of which "Anti-Humbug" speaks. These homes, it is true, were not burnt, &c. But why? Not because they were protected by Kafir servants, but rather because (as in instances I could name) they were left in charge of brave sons, who afterwards acted as Volunteers; and because three days after the camp at Little Tugela was formed, the Frontier Guard and their Native Allies (being the first of the Government forces on the field) placed themselves between these homes and the disaffected tribes.

Speaking of natives of Putili's tribe, "who were as innocent as the inhabitants of Durban, and yet were eaten up," the writer shows his ignorance of the practice of Kafir tribes when their Chiefs engage in war. Every able native is expected to join his Chief on such an occasion, and as a rule he does it, or attempts to do so. I saw natives belonging to Putili's tribe living on farms, not far from the main road from Dewdrop to Harrismith, who, when hostilities commenced, drove off their cattle and sent away their women; while the men armed themselves, and started to join Langalibalele or Putili. They confessed this much to the owners of the farms on which they lived. In several instances old men who were left behind on farms, when asked by our Volunteers "Where your cattle?" said "Gone away." "Where are your women?" "Gone." "Where your young men?" "Gone." Gone where? but to join the rebels if they could make it practicable. And supposing our forces came upon some who said they wished to be peaceable? What evidence was there that they were not really implicated, and would not give us trouble if they could?

I do not believe in the "deeds of darkness done by those in power" (I quote from "Anti-Humbug"); nor the insinuation he makes that the "rebellion was forced on for political purposes" and by a "clique." This tribe had been in a state of rebellion before the middle of 1873. Perhaps the Government ought to have enforced obedience sooner than it did, but had it done so, and encountered resistance, may we not reasonably suppose that men like "Anti-Humbug" would have been still louder in their outcry against the Government, and with better reason might have called the rebellion "unpremeditated and forced on for political purposes."

Convinced of the leniency of the course the Government has taken throughout, and of the urgent necessity for the campaign, I have wished to add my name to your Memorial.

I am, dear Sir, yours truly,
R. HAYES.

P.S.—You can publish or make what use you like of this letter.—R. H.

MY DEAR MR. MANN,

The Parsonage, Estcourt, April 18, 1874.

I have much pleasure in requesting you to append my name to the amended list of resolutions prepared by your Committee, and published in the 'Mercury,' of 16th instant, upon the subject of the Peace Society's pamphlet—a most astounding document!

As the clergyman of the English Church in this district; having met the troops under the mountain at the commencement of the military operations; having accompanied the expedition to recover the bodies of our three brave Volunteers, and performed the funeral service at the top of the Bushman's Pass; and having repeatedly visited and ministered at

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the various camps during the whole of the campaign; knowing also, personally, the rebel chief and many of his people; for these reasons my testimony—however insignificant it may be—is at least the testimony of one who has had every opportunity of judging of the manner in which the rebellion has been suppressed, and who would not have been backward in condemning any “atrocities” had they been perpetrated.

I am, &c.,
GEO. SMITH,
Incumbent of Estcourt.

DEAR SIR,

Boycedale, Umzimkulu, April 24, 1874.

I am glad of the opportunity to append my name to the Document which you have sent by this post, and without any reserve or hesitation give you the authority you ask for. I have watched with great interest the proceedings of both ministers and people, in relation to this matter, and admire their determination to stand by the Governor, Sir Benjamin Pine, in the time of trial.

It has occurred to me that, compared with every other rebellion of the kind of which I have read, or of which I have any knowledge, throughout the whole of the campaign there was so little of anything like cruelty or treatment other than *humane*.

The members of the Peace Society must be very ignorant of what the natives are like in the colonies of Britain. They cannot have lived in India during the mutiny, nor in New Zealand during the war there, and surely not in South Africa during any of the Kafir wars. It might increase their knowledge of people in general, and of Kafirs in particular, could the Emigration Agent, Mr. Escombe, induce some of them to leave their peaceful homes, and live on the borders of our English settlements, that they might be subject to the thousand and one annoyances, and often something worse, from some of the native tribes. The missionaries, who have come in contact with the Kafirs more than any other class of men, and who know their weaknesses as well as their strength, know also that to hold them with a loose hand in cases of insubordination is to increase the spirit of rebellion, and is to the natives a sign of weakness. The missionaries, who are among the Kafirs' best friends, would be the first to raise the cry of “atrocities” were they convinced that the natives were cruelly dealt with, or treated with great injustice. Christianity is a manly thing, but it is also an inculcator of submission to the powers that be, which are ordained of God for the punishment of evil-doers, and for the praise of them that do well. It says, Fear God; but it also says, Honour the king.

I am, dear Sir, yours truly,
THOMAS KIRKBY,
Wesleyan Missionary.

DEAR SIR,

Vermaak's Kraal, Biggarsberg, April 28, 1874.

I have to acknowledge your letter of the 16th instant, together with the enclosed Document, and do hereby authorize you to append my name to the same.

The conclusion of the Document embodies exactly my opinion, according to which I have refrained to come forward in order to give a characteristic of Langalibalele, whom I have learned to know particularly since the last *eight* years. When I had occasion to be sometimes at his own kraal, I have witnessed things which he did in direct violation and abuse of Government; but his heinous sins, of which the laws of the country do not take notice, have been so aggravated as to cry to Heaven for vengeance, and they made me always fear that the righteous judgment of God would one day come upon him. And when this war commenced against him, I said, At last now God will bring it to pass. In one word, I do not know of any individual on earth that has made him like God more than this abominable rainmaker!

The public have become a little acquainted with the meaning of his very name, and have explained it “Glaring Sun.” Yet this is only a part of the full idea. All Zululand, and as far as Langalibalele is known in Transvaal and to the north, stood under his dread, and he ruled them by his great name, of which the full idea is: “He who has power to scorch the earth, and deprive it of its power to yield the bread for man and beast.” And *this* all these nations believed, and paid him a heavy tribute in cattle *yearly*. All these heathens were his tributaries! I have had opportunity, for the last three years, to see that tribute, and must say it is God Almighty in his righteous judgment who has come down upon him, and the Government of Natal only his instrument. Those that are against the Natal Government in this case, are actually against the Almighty God.

You are at liberty to make use of these remarks at your pleasure.

With kind regards, I remain, yours faithfully,
S. L. DEHNE.

In reply to your Circular Letter, I heartily agree to your adding my name to letter addressed to the 'Times,' as to the exaggerated statement of the Peace Society, headed "Atrocities in Natal."

Such a counter-statement is really needed, for I believe there is involved in the mischievous statement published, a false representation as to facts—an unjust reflection on the fair and good Government of our Colony; a slander on the character of our neighbours and friends (the European Colonists), and a prejudice against the Colony in the minds of intending emigrants, and those who may feel interested in furthering its prosperity.

It is to be regretted that the impatience and over-zeal of the agents of such a society as the Peace Society should impel them to publish statements until they had heard from accredited sources the real truth of what had taken place.

WALTER BAUGH.

Swedish Mission Station, "Rantismos,"

Ifafa, Alexandra County, April 7, 1874.

DEAR SIR,

As it has been for some time already my private idea and wish to protest against the false statements spread about by the Peace Society, Dr. Colenzo, and his consorts, I join with pleasure in the efforts taken by the Ministers and Missionaries in Durban. Having read only to-day, in the 'Mercury' of the 31st of March, of the meeting held for this good purpose by a number of ministers in Durban, and perused the Document adopted, I follow the invitation to send in my signature, and give you herewith authority to add my name to the list of the other signatures of Ministers and Missionaries.

I will only add, that it is my opinion that if the Colonial Government is to be blamed it can only be for its being much too lenient and forbearing to the rebellious Chief and his tribe at and before the outbreak of the late rebellion.—Romans xiii. 4.

With Christian regards, yours truly,

CARL LUDVIG FLYGARE,

Missionary.

Thanks for the steps which you and the ministers of Durban have taken to deny the ill-advised proclamation of "The Atrocities of Natal," issued by the Peace Society, and for the most just and very moderate statement which you have published. I am very glad, indeed, to see by the papers that ministers living in the country are to have an opportunity of signing it, and I herewith authorize you to append my name to it.

JAS. TURNBULL,

Minister Dutch Reformed Church.

I hereby give you authority to affix my name to the statement of the ministers *in re* the "Atrocities in Natal."

In regard to the dealings of the Government with Langalibalele, I *fully sympathize* in the feelings of the Colonists generally.

D. ROOD,

American Missionary.

I *thoroughly* sympathise with the steps you have taken in Durban in relation to the matter (Langabalele), and most willingly append my name.

JAS. LANGLEY,

Wesleyan Minister.

I beg to say that I *thoroughly* agree with the measures you are adopting, and herewith authorize you to append my name to the letter you sent to the 'Times.'

WM. WYNNE,

Wesleyan Minister, O.F. State.

Having seen in the 'Mercury' of March 31st a document respecting the so-called "Atrocities in Natal," to be signed by the various ministers of the Colony, I beg to authorize you to attach also my name to that document against the *nonsense* of the Peace Society and Bishop Colenzo.

A. W. SCHUMANN,

Berlin Missionary.

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I have looked carefully through the declaration, and can agree with all it states. The action of the Government has, I think, erred rather on the side of leniency than cruelty. And from all that I have heard *from natives* it appears *they* are quite satisfied with what has been done.

S. H. STOTT,
Wesleyan Missionary.

I have been nearly thirteen years a missionary of the Wesleyan body in this country, and feel that I can unhesitatingly express an opinion on the question at issue.

Please add my name to the letter to 'The Times,' for I can indorse every word of it.

JNO. ALLSOPP,
Wesleyan Missionary.

Fully concurring with counter-statements as set forth in your Circular, I heartily empower you to attach my name.

JOS. BARKER,
Church of South Africa.

Most thoroughly agreeing with the enclosed, I shall feel glad to have my name appended to it, and give you authority so to append it.

J. H. TAYLOR,
Church of South Africa.

DEAR SIR,

Gordon Memorial Mission, April 28, 1874.

. . . I have much satisfaction in authorizing you to append my name to that Document.

I rejoice in the opportunity thus afforded of publicly avowing my conviction not only of the gallantry, but also of the humanity of my fellow-countrymen and fellow-colonists. They have not left their manhood nor their Christian charity on the other side of the line.

Living as I do in the very heart of a native location, I have an excellent opportunity of judging, and my deliberate conviction is that by the promptitude, firmness, and moderation of the late Governmental action the whole Colony has been saved nameless horrors.

JAMES DALZELL.

In answer to your note as Secretary to the Committee with reference to the Langa-libalele matter, I reply that as Langalibalele acted in contempt of the Government in refusing to obey the summons, and he and his people revolted, the Government must make its authority felt. And I think this has been done wisely both in camp and court in this affair. You have my consent to place my name on the Circular addressed to 'The Times.'

SETH B. STONE,
American Missionary.

I wholly agree with the enclosed you sent me, and I long to append my name to it at once.

W. STRUVE.

I am quite willing you should make use of my signature in replying to the statements of the "Peace Society." I agree in the main with the resolutions adopted, and the counter-statements made in reference to the Langalibalele affair. I have many times thought that if the Government of Natal has erred at all it has been on the side of leniency, and in delaying to inflict punishment where it was due. I have read the account of this trial, and been satisfied that it was *complete, just, and right*. Trusting that these counter-statements will have a good influence in setting right not only the minds of the members of the "Peace Society," but the minds of the good people of England,

I remain, &c.,
S. C. PIXLEY,
American Missionary.

I am fully convinced that the prompt action of the Governor in the case of Langalibalele prevented a general rising of the natives. You will therefore oblige me by adding my name to the list in your possession.

JAMES ALLISON,
Forty years Missionary among various Kafir tribes.

I approve very much the document to be sent to the Secretary of State ('Times') about Langalibalele's revolt. With pleasure I give my name to be put upon it.

J. B. SABON,
Roman Catholic Priest.

I enclose you a letter wishing my name to be added to your testimony, which I think moderate, judicious, and very well put. . . . I think we owe it to the Colony and Sir B. Pine to give all the aid we can to support the existing Government.

J. E. CARLYLE,
Presbyterian Minister.

I see by the papers that you are empowered to attach the names of ministers of various denominations to a document addressed to 'The Times.'

I do not as a rule interfere with politics, but in the case I deem it my duty to say that I highly approve the document in question, and that I beg you to append my name to it.

W. O. NEWNHAM,
Principal of Hilton College.

No. 19.

The EARL OF CARNARVON to Lieutenant-Governor Sir B. PINE, K.C.M.G.

SIR,

Downing Street, July 24, 1874.

I HAVE received your Despatch of the 1st of June,* written in acknowledgment of the Despatches which I had addressed to you on the subject of the measures adopted by the Government of Natal for the suppression of the late revolt.

I await the further and more detailed reports you lead me to expect, which I earnestly trust may prove satisfactorily that no undue or unnecessary severity was exercised in dealing with this outbreak.

I am glad to learn from your Despatch that you have given Bishop Colenso permission to appeal to the Executive Council to employ counsel and to assist him.

Sir Benjamin Pine,
&c. &c. &c.

I have, &c.,
(Signed) CARNARVON.

No. 20.

Governor Sir BENJAMIN PINE, K.C.M.G., to The EARL OF CARNARVON.

Government House, Natal, June 16, 1874.

(Received August 3, 1874.)

MY LORD,

WITH reference to your Lordship's Despatch of the 10th of March, 1874,† I have the honour to report to your Lordship that the Commission, appointed by me to inquire into the extent to which the tribe of Putili was implicated in the rebellion of the Amahlubi tribe, has not yet been able to finish its work, but I am informed by the Secretary for Native Affairs, who is one of the Commissioners, that it will not be found necessary to enforce the penalty of banishment contained in the Proclamation. The breaking up of the tribe involves the dispersion of the members of it, as families, in the various magistracies of the Colony, but requires none to be expelled from it.

I have, &c.,

The Earl of Carnarvon,
&c. &c. &c.

(Signed) BENJAMIN C. C. PINE,
Lieut.-Governor.

* No. 17.

† 43 of Command Paper No. 1025 of 1874.

No. 21.

Governor Sir BENJAMIN PINE, K.C.M.G., to The EARL OF CARNARVON.

Government House, Natal, June 25, 1874.

(Received August 3, 1874.)

MY LORD,

I HAVE the honour to transmit herewith an *Address* presented to me by the *Residents in the Biggarsberg district* of the County of Klip River, expressive of their appreciation of the action taken by me in the late rebellion.

The Earl of Carnarvon,
&c. &c. &c.

I have, &c.,
(Signed) BENJAMIN C. C. PINE,
Lieut.-Governor.

Enclosure in No. 21.

To His Excellency Sir BENJAMIN C. C. PINE, K.C.M.G., Lieut.-Governor of Natal,
and Supreme Chief of the Native Population.

Biggarsberg, Klip River County, April, 1874.

We, the undersigned, residents in the Biggarsberg district of Klip River County, respectfully desire to express to your Excellency our warm appreciation of your firm and decisive action in regard to the late rebellion of Langalibalele's and Putili's tribes, as well as of your great consideration in the trial, and mercy in the punishment of the rebels.

We consider that, had the rebellion been allowed to go further, residence in the Colony, at least in the outlying districts, would have been unsafe, if not absolutely impossible.

We deprecate the actions and writings of the Lord Bishop of Natal as tending at least to hurt the interests of all white residents, as well as the Kafirs themselves, believing them to be out of his province, totally uncalled for, and having no foundation in fact.

The manifesto of the (so-called) Peace Society is so palpably untrue that we do not believe any sane person would give credence to it for a moment.

As your Excellency is aware, this district is on and near the borders of Zululand, and at a considerable distance from any town.

We feel prepared at all times to aid in protecting the interests of the whole Colony to the best of our ability, and to give hearty and sincere support to the Representative of Her Most Gracious Majesty Queen Victoria, in authority over us.

If your Excellency can find time, amidst your multifarious duties, to pay a visit to this remote district, we shall be much gratified, and promise you a warm welcome.

Praying that your Excellency's health may be sustained, and that you shall long continue to occupy the position you now hold, we have the honour to subscribe ourselves,

Your Excellency's obedient servants,

(Signed) PETER SMITH,
T. S. PELSTEY,
T. FINDLAY MUIRHEAD,
JAMES WHITE,
J. POTGIETER,
W. C. SMITH,
DAVID B. LAMB,
B. SPARKS,
W. B. VINCER,
L. J. D. DE JAGER,
T. G. DE JAGER,
W. F. LANDMAN,
J. ROBERT,
F. T. A. DEKKER,
THOS. H. JONES,
C. J. J. HATTING,
T. H. HATTING,
C. M. MEYER,
J. J. JARDAAN,
G. J. KOK,
P. J. DE WAAL,

(Signed) CHAS. G. WILLSON,
T. P. SMITH,
WILLIAM HEPBURN,
JOHN MARSHALL,
JOHN GUTTRIDGE,
D. MCPHAIL,
F. J. LANDMAN,
M. J. KRETZINGER,
S. G. M. KRITZINGER,
C. M. DEKKER,
CLAAS M. DEKKER,
THOMAS COOPER,
W. F. STILL,
JOHN SUTCLIFFE ROBSON, F.C.,
H. G. JORDAAN,
J. A. LANDMAN,
J. L. DÖHNE,
C. G. COOTING,
M. A. S. COETZEE,
J. H. RIETZ,
J. H. RIETZ, jun.,

(Signed) C. W. DU BOIS,
 E. O. L. DU BOIS,
 C. POSSELT,
 JAS. M. RORKE,
 WM. ADAMS,
 C. L. STRETCH,
 A. C. VERMAAK,
 FR. H. T. DEKKER DEONDE,
 C. M. DEKKER,
 A. B. T. VAN NIEKERK,
 J. F. A. LANDMAN,
 J. H. F. MEYER,
 JOHANNES DE KERE,

(Signed) I. J. MEYER,
 JAS. R. BLENCOWE,
 P. H. KRITZINGER,
 R. J. DU BOIS,
 JAMES RORKE, J.P.
 D. C. PIETERS,
 H. LEE,
 FR. KRÜGER,
 G. T. HESOM,
 T. G. DEKKER,
 C. V. HERPS,
 F. T. A. DEKKER.

No. 22.

The EARL OF CARNARVON to Lieut.-Governor Sir B. PINE, K.C.M.G.

SIR, Downing Street, August 20, 1874.
 I HAVE to acknowledge the receipt of your Despatch, of the 25th of June,* transmitting an Address presented to you by the residents of the Biggarsberg district of the County of Klip River, in which they express their appreciation of your action in regard to the late Kafir difficulty.

Sir Benjamin Pine,
 &c. &c. &c.

I have, &c.,
 (Signed) CARNARVON.

No. 23.

The EARL OF CARNARVON to Lieut.-Governor Sir B. PINE, K.C.M.G.

SIR, Downing Street, August 20, 1874.
 I HAVE received your Despatch, of the 16th of June,† on the subject of the Commission which you had appointed to inquire into the extent to which the tribe of Putili was implicated in the late rebellion.

Sir Benjamin Pine,
 &c. &c. &c.

I have, &c.,
 (Signed) CARNARVON.

* No. 21.

† No. 20.