

The Story of the Killing of Piet.

The white people came here when the sun was ascending; they arrived and entered Mgunqundlovu; when they arrived they looked on and looked on and looked on at dancing. Then Dingane appeared from the cattle fold, the Zulus were sitting at the seat of justice. When they had looked on, he said, "Tell them that they should go and sleep yonder at Nkosiinkulu outside at the gate." So they slept; and next-day dawned, and he had ~~now~~ ^{already} come down, and hustled to call all the soldiers, his leaders, and all their military kraals. and he said, "By dawn, they will be here." It happened ^{during} the night the white people tried to surround Mgunqundlovu. Myas they would to surround it completely, there was a space left, so they returned, returning to their own place, returning to Nkosiinkulu, where they were sleeping, and they settled down. And they came (the soldiers) next-day, coming from all directions, and they entered Mgunqundlovu and formed themselves into ~~circle~~ ^{a circle}. as soon as they had done so completely, ~~they~~ ^{myas} stood inside ~~with~~ ^{and it was said he should} ~~the~~ ^{call the white people}. Then ~~Piet~~ ^{Piet} was sent ~~to~~ ^{to} call the white people and ~~to~~ ^{to} say, "heave your guns behind." and so they entered, and when they entered, the circle opened out-wide, and they went inside all of them. and the (army) which had been sleeping yonder on the hills now saw that they were inside the circle. and then it was said, ~~the~~ ^{the} strangers ~~they~~ ^{they} were hauling themselves into the mick, my Zulu friend

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They thought they would not enter Ngome, (but) they entered and gave vent to boastings" (that is a national song). and then Dingane slipped outside and then he gave a whistle. As he did so he went up to the upper part to his private apartments, thus he did in order that he might give them all over to be killed. Each section caught its own men, and another caught Pret. That then was the end; the white people were continually taking out their knives and cutting our people there, and so they were killed to the last man. Then the army, which was outside yonder, fell upon those that were left at the wagons. We caught each one together with Punakeka and ~~the~~ beat him with sticks, others concealed assegais. Sometimes when there were nine they would catch one; sometimes when there were ten they would catch another; they reduced them by cutting them with knives. We carried them carefully and took them to Mawane's (the place of execution) when they were all dead; seeing that even he who had hidden found an army there in the hills.

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and well what they had done, being tired of the journey, many now wishing to turn back. The majority of them now turned back. But Diaz, their captain, utterly refused, and argued. But he being unable to overcome their wishes, he said to them, "look, let us go forward for three days more, but if those three days pass, and we have not heard anything of India, I too will agree with you that we should turn back." They agreed and they went forward for those three days. They came to a big river which is today called Great Fish River. They saw people who did not know, and were unable to tell them anything about Indian matters, and were unable to point out the way there. Diaz was very sorry, as he gave up the way on which he was going in the water; he turned back together with his people to that little island, and on arrival he embraced the cross, and wept over it and said, "It is as if I were leaving my son." As they went back they saw that famous cape, and Diaz said to it, "Cape of Storms" but his King said, "No! Cape of Good Hope."

3. Ten years passed, and there came another Captain of ships whose name was Da Gama. He went along the edge of the south of Africa, intending to go to India too. As Da Gama skirted the coast, on the birthday of our Lord Jesus Christ, he saw a nice green land, and he gave it the name of Natal, which

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is to say the country of the birth. And even today the white people say the same of it, they call it Natal; but the black people call it iBotwe.

Eventually a long time passed, and the people of Europe did not know the people of these parts, for they had not yet settled in them. All the ships on their way to India, continually passed that Cape, and the people from them went ashore and bought things from the people of that place. Those people were merely Hottentots. It happened one time a certain Captain of the King of Portugal attempted to make a little village with a few people, near the Cape. But the people of that place killed him and his people which were seventy five, with their poisoned arrows, and then pursued others.

4. It happened at another time (1620) there came English war ships. Its captain contended for all that country in the name of the King of England, because they had heard that Dutch were ^{also} going to contend for it soon. But the King of England, viewed with disfavour that action at that time, and did not do anything to conform it. Eventually after thirty two years more, the Dutch came (1652), coming from their Country called Holland, and then built a town on the edge of that stretch of water, which we now call Table Bay. In that place there is now a large city of the English called Cape town. The Dutch ruled that

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Country for a hundred and fifty four years. Every day their realm increased. The Country being large belonged to the Hottentots. The Dutch took possession of it and its people. But after that (1806) the English fought with the Dutch, and captured that city of Cape town, and all the country of the Dutch in South Africa. It is now fifty years since the English began to govern it.

5. Now there are three states in those places ruled by Queen Victoria, and their three capitals. Of these three states, their names are Western Province, Eastern Province and Natal. The names of their capitals are Cape town, Grahamstown, and Durban. Those two states, the Western and the Eastern are now ruled, in the name of Queen Victoria, by that famous officer (Sir George Grey), who once came on a visit to this Country of Natal, and said that he should be entertained by the idea that he might see the dancing of the black people. Ngosa invited his people from the ~~Cape Province~~ ^{Tyble Mountains area}.

The largest town of Cape town is a city, which is near the sea and has many beautiful buildings and many of different countries. But the majority are white people, English and Dutch. In all the country of the west and east there are living English and Dutch; there are also other nationalities, ^{slightly} yellow and black. Of the slightly yellow people the majority are ~~coloured~~ Hottentots, but

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they no longer know their own language and speak the Dutch tongue. This happened because they served the Dutch a long time and were captured by them. It is for that reason that they are still living, the majority of them, near Capetown, in the western country, where there were living at first the most of the Dutch, and even now are still living there.

6. But these people are all now released from the bondage of the Dutch; the Queen of the English does not like that these should be in all her countries people who had been bought; she utterly refuses that anything like that should be done; she said that all her people who were held in that manner should be set free, and said "He who acts like that, or takes anyone captive, or buys a person or sells him, in all my countries, he will be guilty of a great offence to me, and my principal officers will put him in goal and beat him very severely." We do not know where the Hottentots came from. On the first arrival of the Dutch they found the Hottentots living in all the great country near the cape. At that time the Dutch did not see the black people; it was because they were living in the east. But the Dutch nation ~~was~~ ^{passed} and they passed on towards the east; and they came to the people of Nggika. But when the English came they captured that country of the Dutch, and they met with that black chief and they separated themselves by that big river at which Diaz arrived, which the English call the Great Fish River.

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7. But the people of other black chiefs acted wrongly. They crossed the river and went to steal cattle and horses of the white people; and fighting started up. There was called out an army of English and Dutch, and it attacked those chiefs and captured their cattle, forty three thousand. And the black people attacked in revenge and captured some land and property of the white people. The fighting finished (1819); the black people were defeated, and the boundary of the country of Queen Victoria was pushed forward to another river (Keiskamma).

It seems there was peace for fifteen years. And then fighting started up (Dec 21, 1834). Certain black chiefs Makomo and Mhala joined their armies; and made a surprise attack; capturing the white people's cattle and burning houses and killing people, lead by Hintsa the paramount chief of the Xhosa, but he wasn't there himself. The English army was called out again; and the black people were defeated and Hintsa surrendered himself to the English; but he escaped and ran away; they pursued him and shot him with a gun and he died. The fighting finished and the boundary of Queen Victoria's country was pushed forward again to another river (Kei).

8. At that time all the people that were called Fingoes, who had come from the country of Natal, being defeated by Shaka, went and were received by Hintsa and became his serfs; ^{all} these people when they were taken over by the English were freed from Hintsa. It was these then that Shepstone (some call the

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son of Sonzica) was first appointed to govern those
Fingo people, and put their affairs right. He ruled
well in the midst of that work which he was given;
he began these then to work with kindness and wisdom
amongst the black people.

The country had peace extending for ten
years. The third war started (Feb 1846). Makeno had
been defeated and surrendered to the English, but
Zandile, his son, who was ruling the Xhosa tribe
started up the fighting. The English army was again
called out; eventually fighting took place; Zandile
was defeated and surrendered to the English; and
Pato also another Xhosa chief, who had gone to
Sihili, the son of Sintsa, wishing to conceal
himself there, but that was prevented, afterwards
surrendered to the English. Fighting finished and
there was peace for some time.

9. Three years passed. Fighting started up
again for the fourth time (Dec 21, 1851). That action
was very bad indeed. The black people should be
living nicely, ruling their own affairs, not coveting
the things of other people, and grow in all the knowledge
of the white people, and in all goodness fitting for
the people of God. God (Ikulunkulu) does not
like that there should be fighting of that kind,
and all the white people who like the white black
people are sorry when they hear that. They know
that the black people do it ~~not~~ through ignorance
of the power of the English and also of the kindness

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of Queen Victoria - knowing that nevertheless for a short while, if they make a surprise attack they can do regrettable things like capturing cattle and burning houses and killing women and children, but after that there comes the army of the Queen, which has the power to kill, having soldiers and firearms and cannon, and strongly punishes them for their wrongdoing. And so it was even with this Xhosa tribe. It was again defeated by the army of the English; its people were killed, its cattle captured and its country conquered. The Queen afterwards gave them another very small new country. All that was done through their foolishness.

10. But now all that has passed; the whole nation of the Xhosas has been dispersed. There started out a certain girl amongst the Xhosas, Nongqawuse her name, who said, "let all the corn be eaten quickly, and all the cattle be killed; he who does not do this will have misfortune descending upon him. Because it will happen after all this, there will arise other cattle more than this, and there will appear more corn than this, and there will appear a great kingdom amongst the Xhosas. I am sent a certain one who said I should proclaim all that he was going to do." And so it happened amongst the Xhosas: They did so: They ate the corn and the cattle; and

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those that had much, burned it, and those that had
many cattle slaughtered them and there was eating
in great haste. That was the end of the doings of
people who were foolish and trusted in falsehood,
after that they died of severe hunger, there died
men, women and children. There came to the
houses of the white people many of those people
wanting food and work, emaciated to the point
of death, whose ribs could be counted. But on
the roads many died, strength to walk having
failed them. There were heaps of bodies to be seen
everywhere being eaten by hyenas and vultures.

11. It happened in such distress there were
two men who had wives and children. When all the
food was finished, and they were looking for what
was going to come according to ~~the~~ what was said
by the girl, the children of these two men cried
to them for food, dying as they were from hunger.
Then these two men were so overcome that they
took knives and committed suicide. Also there
came people to Shepstone, coming from that country,
and they told him the story and said: "Through
serious foolishness of the Xhosa, it happened that
two people took their children, and went to buy
other children with them; and they killed them
and ate them, because they didn't want to eat their
own children". And it happened after that there
was heard another painful incident like that.

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It is said: "a person from Somseu was visiting
the Xhoses, and he saw their blight, and thinking
he might get a child