

Susan George, How the Other Half Dies. The Real Reasons for World Hunger.

Some shorthand used in this book

DC: developed country (N. America, E + W. Europe, Japan, Australia, New Zealand)

UDC: all others.

FAO: GNP.

HVV: high-yielding varieties of food grains

ICP: Industry Cooperative Programme (operates with FAO)

MNC: OPEC, USDA.

OECD: Organization for Economic Cooperation + Development. group 24 wealthiest nations of the world.

USAID: US Agency for International Development.
betare = 2 1/2 acres.

38 bushels in 2000/16 US tone.

Sahel countries are Chad, Mali, Mauritania, Niger, Senegal, Upper Volta.

Foreword.

1 Rich Man, Poor Man: Who's the Thief?

23 "The present world political and economic order might be compared to that which reigned over social-class relations in individual countries in 19 Europe - with the Third World now playing the role of the working class. All the varied horrors we look back upon with mingled disgust and incredulity have their equivalents, and worse, in the Asian, African and Latin American countries where well over 1000 million people are living in what the World Bank has called 'absolute poverty.'"

Tillotson, G+K, Mid-Victorian Studies (London, 1965)

"Arnold: The Lectures and Journals"

286 "Certainly in the volume under review (which reminds us that all the great writers of the age were rebels against what was really illiterate in it) there is no trace of the heavy and dull" [Stanley lectures ^{on} the Bishop Colenso controversy for example] [Professor Newman rightly claims that the article is important for the understanding of Arnold's intellectual development.]

Trilling, Lionel, Matthew Arnold
(New York, 1949)

[Arnold on JWC, pp. 208-214. Philosophy.]

Refs to White, Andrew Dickson, A History of the Warfare of Science with Theology in Christendom (New York and London 1910), vol. ii.

1000 CC. Thomas Aquinas C. 1225-74 "Fundamental in his teaching is a sharp distinction between reason and faith. If in a large area reason is paramount, many fundamental Christian verities (the Trinity, the Incarnation) lie beyond its province. Such doctrines reach us through revelation, embodied in the Scriptures and in the teaching of the Fathers. As their province is that of faith, whose primacy belongs to the will, not the intellect, their acceptance by the believer is a moral decision. // In his theory of knowledge, he accepts the Aristotelian maxim that, since all knowledge presupposes an essential likeness between the knower and the known and man's is corporeal as well as intellectual, cognition necessarily sets out from sense-perception."

MAURICE

I think that his thought is not coherent. But time and again one can see his influence E.G. the inscription to:

W. Merlin Davies, An Introduction to F. D. Maurice's Theology (London, 1964) from The Kingdom of Christ III 288

cf. text
on conformity

"Human relationships are not artificial types of something divine, but are actually the means, and the only means through which man ascends to any knowledge of the divine"

Preface: Christensen, T., Origin and History of Christian Socialism 1848-54 (Universitetsforlaget, Aarhus, 1962)

Ramsey, A. M., F. D. Maurice and the Conflicts of Modern Theology (C.U.P., 1951).

Vidler, A. R., The Theology of F. D. Maurice (SCM Press, 1948)

ix-x

"The importance of Maurice as in some sense "the father of modern English theology" (Carpenter, S.C., Church and People (S.P.C.K.)) has been sufficiently demonstrated" [We now need a guide to his thought - this book. He published + 5,000,000 words.

Start with K&C but he's hard to read. He wanted to awaken thought & avoid a Maurician school

I Theology and Faith as Maurice saw it.

[A sketch through his and Theological Essays show a difficult and obscure, mystical thinker. But what emerges is a close link between God & Man. Serving God through serving man. But is it worth me reading it?]

Maurice, F. D. Theological Essays Intro by E. F. Carpenter (London, 1957).

Introduction: first published 1853.

Maurice. b. 1823. 3X684 1873. Under the influence

of Julius Hare, + John Sterling. Ordained 1834.

1836³⁶ Chaplain to Guy's Hospital.

1840 Prof. of Eng. Lit + History King's Coll.

1842 . . . Theology

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"Meanwhile Maurice was becoming increasingly interested in the social problems of his day and viewed with alarm the embittered disillusion of the industrialized working classes at the meagre results accruing to them from the Reform Bill of 1832. He deplored the gulf which separated Disraeli's 'two nations', and he sympathized with the Chartist leaders though he did not necessarily approve their methods. Maurice's intense hold on the doctrine of the Holy Trinity, pointing to the truth that co-operation not competition was the basic law of creative life led him to take the lead in what was called 'The Christian Social Movement', and to protest bitterly against the current economic gospel of laissez faire, which, so he maintained, expected 'universal selfishness to do the work of universal love.' [With Kugley, Lullow, Thomas Hughes he] "courageously accepted" for himself, in spite of his lifelong distrust in labels, and the ambiguous associations of the designation in view of what had happened on the Continent, the description of 'Christian Socialism'. 'I seriously believe that Christianity is the only foundation of socialism,' he

wrote, 'and that a true socialism is the necessary result of a sound Christianity.'

1840. Queen's College for Women.]

1415. [Mill, Autobiography, ... I have always thought that there was more intellectual power wasted in Maurice than in any other of my contemporaries. Few of them certainly have had so much to waste.

Armed. Beating about the bush & never striking the heart.

Jenkins D.E. Guide to the Debate about God (London, 1965)

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"The men we now have to go on to study are the theologians, all Protestant and all stemming from Germany, who have made influential contributions in the twentieth century to the problem which Schleiermacher saw and attempted to face at the beginning of the nineteenth. Further... they have very largely accepted the problem as rightly posed in the way in which he saw it posed. That is, they have tended to accept the fact that religion must resign all claims on science and morality; that there is no continuity between the exercise of reason in these spheres and the awareness of God and that therefore the data which prevents the end of reason is to be found through or in the existential inwardness of faith alone."

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"... there is a point which is of the highest significance for the whole debate about God and which is relevant to the approach of all the theologians we are considering. It is this. If, as a modern man, you are having the greatest difficulty with various historical questions

like miracle, God intervening from outside history to bring about saving acts in history and so on, you will now find that the Bible as unique but also uniquely authoritative evidence that this sort of thing does happen has now let you down. You cannot now set against the evidence of what you find normally thinkable what the Bible clearly and decisively requires you to think.

The Bible has ceased to be an independent and self-contained source of evidence ~~as~~ as to what is to be judged as possibly historical. The most that can be done is to put together what seems to be the most reasonable modern view of what is /65/ historical with what it seems right to make of the Bible. What has happened is that both of Bibles.

Bulver's bases for the Abstron Faith have proved inadequate. Reason gives you no guaranteed data about God.

But neither does Revelation, if your source of Revelation is the statements of the Bible. This is the position which the development of Biblical criticism throughout the nineteenth century has brought about.

[See S. Neil, The Interpretation of the New Testament 1861-1901 (Oxford)] Now Protestants have tended not to be very concerned about the collapse of Reason in relation to awareness of God. But the collapse of the Bible, at least in its old role as supplier of guaranteed data about God, has seemed disastrous.

But Bultmann refuses to find it so. He is quite convinced that the Bible has so collapsed and... he takes a very sceptical view of the historical value of the NT... But this is theologically excellent for it makes it absolutely clear that salvation, the liberating awareness of authentic

existence which comes as the gracious act of God is by faith alone — The Reformation principle which the Reformers did not sufficiently radically apply. This is the faith of Jesus. . . . it does not matter that we cannot get back to historicity for God is not in historicity.

78.

Born strenuously maintains that although his knowledge of God is a purely miraculous and gracious gift of God — or, rather just because it is such, it is truly knowledge, something rational and objective. . . . Born has seen that Schetsomaki's admission that religion has no claims on the subject matter of Science in the form in which it was made led inevitably to the surrender of ~~it~~ to the claims of current, allegedly scientifically based views. While accepting that religion and science have no source of knowledge in common he sets up the given Word of God as a source of knowledge in common he sets up the given Word of God as a source of knowledge wholly independent of all other sources and having the last and independent word on the true evaluation of all other knowledge. It is easy to see, therefore, why, when Born passes from being a prophet to being a systematizer / 79 / he becomes a theologian's theologian. He restores autonomy to Theology by putting it in splendid isolation.

This splendid isolation also allows Born to scold round the difficult question of the historical status of the Gospel accounts. . . . Your knowledge of JC as the WofG does not depend in any way on what you can gather from the Gospel records as being true of the historical J but entirely on the fact of your . . .

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22.8.79.

New Internationalist Book Review p. 30.

Ross Terril The Future of China after Mao Delacorte Press
\$ 9.95 hb \$ 4.95 paper. Andre Deutsch £ 5.25 pb.

(Third book after 800 million: the real China
Flowers on an Iron Tree)

On 1976-7. Teng's rise + the Juy of Four.

Baran and Hirschman The Stages of Economic Growth in
Jeffry Kaplow, Western Civilization: Mainstream Readings +
Radical Critiques

An examination of the principal tenets of
Rostow's theory of economic growth - if it can be said
that such a theory is advanced in his book - thus
reveals nothing that can be considered an addition
to our knowledge of the history of economic
development or an enrichment of our understanding
of the processes involved. But Rostow offers something
much more ambitious than 'merely' a new
theory of economic growth. He also proposes
"a comprehensive, realistic and soundly based
alternative to Marx's theory of how societies
evolve." Let us examine this latest effort to
put Marx into the waste basket.

The first relates to the nature of the
engine which propels economic, social and
political evolution in the course of history.
To this fundamental question, historical
materialism provides a comprehensive and
sophisticated answer. Far be it from us to

seek to emulate Rostow in the claim that his answer supplies put solutions to all problems raised by the complex events and patterns of history.

What historical materialism does claim is to have discovered an indispensable approach to the understanding of historical constellations and to have focused attention on the nature of the principal energies responsible for their emergence, transformation, and disappearance. To put it in a nutshell: these energies are to be traced back to the always present tension between the degree of development of the forces of production on one side, and the prevailing relations of production on the other. To be sure, neither "forces of production" nor "relations of production" are simple notions. The former encompasses the existing state of rationality, science, and technology, the mode of organization of production and the degree of development of man himself, that "most important productive force of all" (Marx)

The latter

Edgar Snow

Red Star over China first published 1937.
Penguin 1972.

Introduction · John K. Fairbank

: Snow told story of Chinese Communists to the outside world.

6. 1905. : 1928 began travelling. 1932. Settled in Peking.

1936. China: Western Frontier of American expansionism

: not peasant village still grievous problem

: Nationalist gov't facing Japanese aggression.

: Communists: the red Bonapartes unknown to the west.

June - Aug. : Snow meets Mao.

The Book has stood the test of time: "as a historical record and as an indication of a trend."

[I would add a historical event].

Preface to the Revised Edition: originally written in international background to IIWW. West sympathetic to Chinese nationalism: as a bloc to Japanese imperialism.

"R.S.O.C" reception good: in lull between books.

This book gave the west - and the Chinese first account of the Chinese leadership.

History Workshop No 6. a journal of socialist historians

Editorial: "History and Theory"

"Historians seldom explore the philosophic foundations of their subject, and when faced with conceptual difficulties instinctively reach for the facts.....

This confident, if self-enclosed, empiricism, has come under increasing attack in recent years, first, in the 1960s, from sociology, most recently from structuralism. The structuralist critique - ... -

is concerned not so much with the subject matter of history (the main field in which sociology's challenge was felt), but rather with its epistemology - i.e. with the ways in which historical knowledge is constructed. Structuralism has been dwelt upon outside historiography, and in some quarters it is associated with a definite hostility to history as a mode of intellectual activity.

[It challenges induction, historicism i.e.

teleological abstraction] i.e. the notion of inevitable cause and effect implicit in

the Marxist version of 'stages' of historical development, ... Beyond this, it attempts to sever theoretical categories from any notion of historical time. ~~Beyond this, it~~

~~at~~ It makes a sharp distinction between the ways in which concepts are formed and the development of real phenomena, and hence attempts to create a space where concepts can be discussed independently of empirical circumstance.

French School

[A pessimistic school; emphasis on domination - on human beings not as free agents, but "victims of social process". Categories & commitments are Marxist - concepts from psychoanalysis, structural linguistics, Freud. The delusions of ideology - "gaps, silences, absences". Contention, a priori arguments from 1st principles]

British School

[Scientific and attempts purges / at the same time / Marxism is unfulfilled. Has released energy on the left but created exotic image. Solipsist.

Useful in forcing historians to examine their approaches BUT has led to inflated expectations of theory, and mannered prose, a fallacious use of reference, and by a defensive and repetitive recourse to a limited number of well-hunted, most recent texts. . . . posturing and self-display "

Eddie Smithson: Gumba rep. of TRACTA. Determined/ has to get slice of the 10mill EEC grant. Job threatened if he doesn't. English grad. Agricultural economics. Knows he's sold out. sadly cynical. Loves of Sally who is his sec. & Nostalgically English. Those old Xmas's in the country. gone, with ^{lower} m-class. And Sally is also gone.

Bawa Kooper: Eye-contact American but knows the trad. social-sciences market. Reputation made when his Ph.D on Gumba River is published - a primitive people successfully combed the rice mother. kept their profits hidden - the ~~delegating~~ mystery - voodoo front man. Returns to Gumba to write on the new scheme - well paid by backers - but will he keep his integrity - if he ever had it. Falls [?] for Sally. Naively involved with liberation movement.

Sally Gambonyoni. Eddie Smithson's secretary. graduate - ~~she~~ has studied Kooper's work and remembers him doing his research. Tired of Eddie realizing he can't offer the escape - feels for father, influenced by Black consciousness, nationalism & rev. change. Tom but Kooper's name, and rhetoric swing her towards him.

economically by
national
r gangsters.

Israel Gumbanyoni: Salliy's father: tract chap
of Gumbanyoni, Gumba river. Economically
dependent (not only on the rice - but dagger to RDA)
Politically threatened, economically threatened
but knows the Gumba River. Salliy enjoyed
but sympathetic to Koope (qualified) who has
made him famous. But screwed and
worse. Knows the juveniles are there in
spite of his demands. Rejects Kobbas approach.

The Gumba River Delta: fascinating ecology,
deep, the liberated Heart of Darkness.
economic + tactical base.

John Doo: The American rep., CIA + commercial
rival

Comp 17

you know that N.T. is God's Word is written because through it God has revealed to you J.C. as His Word! Therefore you can make use of the NT as the vehicle of G.'s Word without any further concern about the historicity of any particular part. Here again we have a circle where the believers need have no further concern about the historicity of any particular part. history and where the unbelievers concern about history can do him no good.

Synopsis

VIII The journey back to England - The image of the Hero
 Arrival - the draft for friends - Wymington Hall
 Gray/Wilberforce, Bлек, Stanley, - Maurice's reaction
 Softening of the violent tone - "The coming storm"
 Analysis of Part One - Matthew Arnold
 The ~~or~~ delineation of forces - for (limited) & against (Bishops
 as leaders)

IX Part Two: The challenge: "Have you ever heard of your names...?"
 The Clerical Response. Part Three the most violent Prose
 Gray to Cape Town to Act: Long Case: W.W. vs. H.M.
 The Trial // JWC ~~was~~ suffers a defeat: letters of early 1864
 From what was said to the refusal to say so it.
 The Wait for the P.C. decision: Keenan: his supporters
 His opponents - His ideas worth considering.

X The Religious Theory of J.W. Colenso

XI His contribution - more for - justice, among C.H. of the B.
 The Accusation: Robinson, Stockwood -
 Why was he rejected so hotly in his defense
 Conventional answers too part. & there is still ambiguity
 Vidant: in tone // Victorian sensibility
 Ultimately in class - the difficulty in educating
 the educator

- XII The Isolation of Natchez in Natchez - Summary of Money problems; law cases, violence, his own sudden despair. SP6. and men
- XIII Koryambule
- XIV The Coming of the War
- XV War
- XVI The Aftermath and Death
- XVII The Man - Why is he Worth Remembering.

Macbeth III. 4.

MURDERER: Most Royal Sir,
Fleance is 'scap'd.

MACBETH: Then comes my fit again:

I had else been perfect,
Whole as the marble, founded as the rock,
As broad, and general, as the casing air;
But now I am cabin'd, cribb'd, confin'd, bound in
To silly doubts, and fears. But Banquo's safe?

Quadevick, The Victorian Age II 91

"He had no sense of history, no idea how to criticize documents, no wide reading, and no profundity of mind."

92. "His methods were wholly unimportant except so far as they played into the hands of the conservatives. Conservative critics cheerfully partitioned the figure of 600,000 as a scribal slip and so ruined Colenso's work."

Williamson 94 [final paragraph] Orwell

"We are never likely to reach a time when we can do without his frankness, his energy, his willingness to join in. These are the qualities we shall go on respecting in him, whatever other conclusions we may come to. But they are real qualities only if they are independent and active. The thing to do with his work, his legacy, is to read it, not imitate it. He is still here, tangibly, with the wound in his throat, the sad strong face, the plain words written in hardship and exposure. But even as we reach out to touch him we catch something of his hardness, a weary hardness. We are acknowledging a presence and a distance: other houses, other years; a legacy to respect, to remember, to move on from!"

J.W.C. Pentateuch I, xx (1867)

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"But the main result of my examination of the Pentateuch, - viz. that the narrative, whatever may be its value and meaning, cannot be regarded as historically true, - is not - unless I greatly deceive myself - a doubtful matter of speculation at all; it is a simple question of facts"

Dickens For Hours Times (1854)

"Now, what I want is Facts. Teach these boys and girls ~~nothing~~ nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else....
In his life, we want nothing but Facts, sir - nothing but Facts!"

E. P. Thompson William Morris 137

"What was new in the years after 1851 was the widespread power exercised by the breed of Wilkesforce and the Stalybridge masons in every field of public life; the permeation of the arts, the sciences, of all intellectual life by many of their attitudes; the increasing complacency of a triumphant class, subjected with wealth and self-importance; and the great extension in the rentier class which drew its dividends but took no direct part in the exploitation of labour. ["Podsnaffery"]

139 [Matthew Arnold] "The Philistines, he said 'have developed one side of their humanity at the expense of all others, and have become incomplete and mutilated men in consequence'. The word 'mutilated' gives a clue perhaps as important as any other in Matthew Arnold's book. The characteristic Victorian middle-class sensibility was made up of a veritable complex of involuntary inhibitions and evasions, the sum of which made up that shallow culture

in which both sentimentality and hypocrisy flourished. The greatest evasion of all was to be found in the hallowing of the "laws of supply and demand", as "God's laws" or "Nature's simplest laws", to hide the fact of the exploitation of man by man. Around this central evasion a thousand others grew undecidably. The teacher class in the London suburbs, in the cathedral and university cities, might cultivate a love of nature or an interest in foreign missions and charities, while remaining in ignorance of the source of their own incomes. The sons of the self-made millionaires were given an expensive education, which equipped them with an earnest sense of their own moral mission of leadership, for no better reason than that their fathers had been able to pay their fees. In every field of life and of art these evasions and this confusion of wealth with righteousness re-appear. In complex ways (which Butler was to lay bare in The Way of All Flesh) the reduction of human values to property values, the pressure of 'respectability' and of orthodoxy, made the Victorians' a domed of all the vitalities of life which could not be harnessed to the chariot of 'self-help'. The middle classes eased their own consciences by accusing the poor of being guilty of indigence, intemperance, and sensual and sexual excess. Mrs Grundy covered her bare shin down to her ankles, gathered her children close to her, and tightened her lips in hostility to life.

Of course, such a limitation of intellect and sensibility was not imposed suddenly and uniformly upon a whole class.

a courageous fight for the truth is not enough: Cienzo's "truth" was not progressive. However, there is an element in his battles which - the refusal to accept the violence - in fundamentalist preachings of Hell, in the smugness of the family, in the demand in deceptively O.T. stories - and most all in unjust War and imprisonment.

And his "mutilation" - in part at least he hands over his problems to God - from his early lonely and desperate days.

Rather, it resembled a poison seeping through the veins of society, and yet continually resisted by the forces of life. These years are also years of great advances in scientific theory: "of the battle between Darwinism and obscurantism: [of women's rights, birth control,]". But even these courageous opponents of 'Victorian' attitudes revealed in one part or another of their outlook the same unimpaired sensibility. Even the finest and most sensitive minds did not entirely escape the taint of this poison (not Dickens nor George Eliot nor Matthew Arnold) although the fight they put up was strenuous, and their victories many times more noble than their defeats. [Ruskin for example] [Thackeray] "an incommunicable dissatisfaction among even their Philistine contemporaries. Personal experience and public utterances were at odds: the energies of life, however repressed, still sought an outlet. The more that is known of the lives of the great Victorians, the more the acute conflict in their minds becomes apparent. And these conflicts were present not only in the leaders of thought and of art. They were found in an hundred forms in the life of the Victorian middle class, revealing a vast accumulation of half-conscious anxieties and guilt."

A moral obligation

"BBC"

ANNOUNCER: In September 1984 six black South Africans, under threat of detention, took refuge in the British consulate in Durban; ~~and~~ their lawyer flew to London to ask the British government to intercede with the South African authorities on behalf of the six. His ^{arguments} ~~reasons~~ are interesting. He was reported in the Guardian of 19/9/84 as saying

AFRICAN

INDIAN LAWYER:

We believe the British Government has a moral obligation to do something, because it was this country that handed over our country to a white minority in 1910, under the Act of Union.

"BBC"

ANNOUNCER:

present

Can we seriously ^{believe} ~~assume~~ that black South Africans ~~seriously~~ assume that the British government will be persuaded to act, ^{on behalf of the C} because of its involvement in South Africa which ceased over 70 years ago?

"SABC"

ANNOUNCER

No of course not: this is nothing but a publicity stunt on the part of a group of agitators: they've been causing trouble, they've been found out, and rather than take their medicine they're ~~trying~~ running to the world ~~press~~ media with an appeal to the British govt ^{based on the} ~~with~~ totally ridiculous idea that Britain has some sort of historical responsibility to become involved in South Africa's internal affairs...

ANNOUNCER

But is this fair? ~~or~~ ^{then} After all we won't forget that Britain ruled much of what became South Africa under the Union

of South Africa for more than one hundred years. The memory of that century is still a potent force in South Africa - for the Afrikaner it was ~~or is~~ the Century of Wrong - for many blacks it is also a Century of Wrong - but also something else - not just of wrong, injustice, bloody battles against the English but also British rule was also one of hope - ~~for the ideal of justice,~~ the hopes raised by the missionaries who gave western education to so many, an ideal of justice and fair play somehow associated with the English, the justice of the white Queen Victoria. ~~This idea~~ ~~was not just~~ There can be no doubt that many black South Africans ~~felt~~ in the nineteenth century felt this - that it was the existence of this trust, this looking toward England for fair play - that made the many betrayals so bitter - especially the greatest of all - the passing of the Act of Union in 1910 handing political power to the whites - ^{and yet, in spite of the colour bar} and yet in September 1984 we hear yet again 6 men take refuge in a British Embassy ^{and} once again we hear black South Africans speak of ~~the~~ Britain's moral obligation. No, this is not just a publicity stunt - Britain's presence in South Africa ~~to~~ had a profound effect on that country's people, and it is remembered to this day; on the one hand as a ~~disgrace~~ ^{conquest} ~~and~~ ^{yet} on the other as a promise - an expectation of life. Why is it still there? To try and answer that we are going to ~~take a road~~ ^{travel to the newspapers}

Why is that name still there

files of the British Library, and the dispatches
 minute and memoranda relating to a
 small but significant part of that story.

~~At the end of 1879 Queen Victoria received a letter:~~

At the end of 1879 a letter arrived in London
 The Colonial Office in London, addressed to
 Queen Victoria. It ~~had been written~~

CETSHWAYO:

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King Cetshwayo begs permission to be allowed to
 send his kindest respects to the Queen ^{Victoria}, whom he has
 always looked up to as his mother. He desires to say
 that England is a great nation, but is equally well
 known for its generosity and justice.

Cetshwayo, like his predecessors Shaka and Mpande,
 has always been anxious to maintain friendly
 relations with the English. It is a matter of deep
 regret to him that differences ~~had~~ occurred which
 led to a war between him and the English. He
 wishes he had been able to prevent them.

He is now in detention ^{in Cape Town} away from his native
 country Zululand and his wife and his wife and
 children. He is staying here awaiting the Queen's
 pleasure and will willingly and cheerfully
 go wherever the Queen directs. At the same time
 he is living in the hope that at some future
 time he may be pardoned.

ANNOUNCER:

The war of 1879 between the Zulu and
 the British was one of the great events of
 Britain's imperial history. The British, anxious
 to build a stronger, ^{stronger} ~~stronger~~ imperial state in
 South Africa set about reducing the power

of the few remaining independent black states. Despite Zulu protests and attempts to keep the peace the Zulu kingdom was invaded in Jan 1879. It was going to be cheap quick war ~~bringing~~ the Zulu people making Zulu labour available to the Zulu colonies of the Natal and Transvaal, open its lands to white settlers, and the glory and promotion to the man who made it. Instead the Zulu army wiped out a British regiment at Isandlwana, and the disastrous expense conflict followed. The British government, embarrassed at ignominy and the cost of the conflict abandoned its expansionist policy, inflicted a token defeat on the Zulu, and announced that ~~war had been undertaken to free the Zulu~~ the Zulu could retain their land: the invasion, the British announced, had been undertaken to free the Zulu people from the tyrannical tyranny of their king. The last act was the capture of the King - after a month of searching, torture revealed his lucky place.

SOLDIER (with OFFICER) : You are you certain that's him? Take these binoculars

MISSIONARY (with SON) : That's him - by the fire - ~~that's~~ that's him he's standing up - going into the hut on the left - ~~I'm~~ sure - ~~the~~ ~~known~~ ~~him~~

SOLDIER : Are you sure - there £100 from the general if we get him alive

MISSIONARY (with SON) : I'm sure - My father / ^{brother} knew him well - when my father was a missionary we used to visit him often.

OFFICER - Mr. Brando your man to the left, and you cover the back - we'll move ~~straight~~ ready war, - on my signal

(Bugle sounds) Attack, shouting, a few shots were seen

SOLDIER'S Herds in grass Here he is: grabs him

CETSHWAYO "let me go"

(Silence)

CETSHWAYO Get out of my house. Go and fetch your officer and bring him to me.

(footsteps - spurs)

CETSHWAYO

OFFICER

Can you identify this man

MISWAKU'S SON

He is Cetshwayo ka Mpande, King of the Zulus

CETSHWAYO

Was your father a friend of mine for so long that you should do this to me?

OFFICER

(pff)

Whereas you Cetshwayo lately King of the Zulu nation, an alien enemy against whom Her Majesty the Queen has waged war, have been captured by the forces of Her said Majesty & I

You shall now be detained, in safe custody as well a prisoner of war for maintenance and preservation peace You are in the castle at Cape Town

be taken from your place of capture in Zululand to the coast where you will embark on board ship and be conveyed

A

until Her Majesty's pleasure shall be in that
behalf further declared to you . . .

Come

(horses, spurs, swords.)

Announced - The King's appearance - 11 1/2 Age
was known - few who have seen - during the
was heard gentle like music - after lay
crushed out his his feet - a royal
frigate - at sea - never left his
country, illiterate

Military
Secretary

I have the honour to report to your Excellency
that Ketchways arrived at Cape Town
docks this morning. His ~~arrival~~ His intended
arrival was known to no one except those of
your Excellency's and the Garrison Staff,
and he travelled to the Castle in a closed
carriage.

He was dressed in European clothing in
accordance with his own wish that he
should first appear in Cape Town clothed. His
head-dress was a high silk hat, which he
had expressly asked for to effect the cap which
was first offered him. He wore a shirt and
neck-tie, and a tweed jacket and trousers but
no socks or shoes.

* Ketchways's intended arrival being known to no one
except those of your Excellency's and the Garrison Staff
there was only a crowd of about three hundred
people to witness the landing.

During the short time the carriage, containing
Ketchways, was stationary at the gang way, and
during the drive through the town the scattered
crowds which had assembled in the docks and in the streets
were prevented causing him the least annoyance of any kind.
There was a little shouting as Ketchways stepped from the deck
of the 'Natal' into the carriage, and as he passed quickly through
the streets, but there was no demonstration of sympathy or dislike.

ANNOUNCER : During the time of the war little had been known about the Zuluhood of its king. It was in a remote region - and greatly feared because of its huge military system. The illustrated paper drawing on the satisfied the public with pictures of a gorilla-like monster torturing his prisoners. Thus it was surprised

MILITARY
SECTY

Ketchwago is a large heavy man of not much under 6 feet, unusually broad in the chest, and very large limbed. He walks slowly and ponderously. His face is well shaped and his manner not without dignity.

When he had reached his new quarters, the Cetshwayo was presented to Colonel Huxford and informed that all in the Castle were under the Commandant. The latter made no immediate sign of having heard what was said but looked over the prospect and seeing the view of the mountain, town and bay full of shuffy, he remained silent for some minutes, and at length said with a sigh, 'Ah, I am an old man this day!'

ANNOUNCER: The ^{British authorities, were fearing} ~~Zulu king~~ ^{captors} ~~were~~ ^{that the presence might for} ~~under~~ ^{an attempt} orders to move him as quickly as possible from his country to a boat anchored off the coast

ANNOUNCER: The British authorities, fearing that the public appearance of the king might spark a demonstration were determined to remove him from his country as quickly as possible. He was therefore marched out of the forest where he had been hiding to the coast, to ~~be~~ the boat which would take him to Cape Town and exile, a thousand miles from Zululand. On the way he passed through Sir Garnet Wolseley's camp - The General refused to ~~see~~ ^{interview} his captor but watched from amongst the ~~camp~~ ^{teuts}. He was most surprised at what he saw. ~~Little was known of the~~

fearful of the
advancing white
hordes

The world knew little of the Zulu kingdom before the invasion - the most powerful African kingdom in the region, protected by an army of 30,000, ~~did~~ ^{was} jealous of its independence, guarded itself from intruders. When the news that the Zulu army had defeated reached the outside world in January 1879 the media had little information on how to present their new enemies to their readers - thus the king was presented as a gorilla-like monster - ~~stalking~~ ^{stalking} out and torturing his victims. Wolseley ~~waited~~ ^{waited} for this demon to pass through his camp on his way to coast and wrote in his diary that it

WOLSELEY

It was a royal process - he is quite the king in bearing and deportment
This ~~the~~ ^{the} ~~Sutcliffe~~ ^{Sutcliffe} comments ~~All who met the king~~
were to express ~~sanction~~ A similar impression was

①

strike all who met him, and with his knife bearing went a keen awareness of his position despite his changed circumstances. Journalists and a photographer ^{arrives for a scout} had managed to get on board the boat which took him into exile.

Onboard ship.
PHOTOGRAPHER

~~Appalled the knife had never left~~
One ~~photograph~~, Half an hour, that's all we want, just half an hour.

OFFICER

He says he will not ~~leave his cabin~~ ^{be photographed}

PHOTOGRAPHER

Well come ^{Major} ~~Captain~~ you tell him ^{he is photographed} to leave his ~~cabin~~, He's not a king in any more
You tell him

OFFICER

I have been instructed that he should not be interfered with; leave him alone, now; can't you see how he's feeling - he's ^{been left his wretched life} ^{let alone been on the sea} - he's ^{wretchedly} ^{with respect}

PHOTOGRAPHER

Come on Major - tell him that the English people want to see what he's like -

MAJOR

He says he would ^{like to be known to the English people - he would like to know} afford for a photograph ^{only for the English people only if he can wear English clothes and the clothes he has been given do not fit}

PHOTOGRAPHER

Right we'll get them
Onboard - look at the size of the beast, come let's see what he ^{you get}

CETSHWAYO

I am ready

PHOTOGRAPHER

(~~He~~ ~~shuts~~) Very nice your majesty, just one more. Now your majesty - the English people would like to see what you looked in ~~the~~

3) CETSHWAYO I am no different

PHOTOGRAPHER I understand, your lordship, didn't you wear clothes like these, in fact you didn't wear many clothes at all, the Egyptian people

OFFICER: I have been instructed that he should not be interfered with. Leave him alone man, can't you see how he's feeling; he's never been out of his country let alone on the sea, ~~that's~~ some ~~sort~~ he's out of his mind - some damned idiots told him we're taking him going to throw him overboard, he's sick as a dog

JOURNALIST: Come on Major - we'll distract him - Hey King and Ketchywayo old chap - let's have a chat & a picture - the English people want to know about what your like

CETSHWAYO: You tell the English people I have always been their friend - that I was sitting at home and they attacked me

~~the scope he would like to apply for~~ ^{he photographed}
JOURNALIST: And you attacked them alright, ^{bull's} ~~you~~ ^{dead}

CETSHWAYO: ^{don't you understand} Don't you see, I was like a man working off a falling tree - you tell the Egyptian people that I was their friend, I am still their friend, that I don't know why I was attacked and have now been taken from my people - and then you may take ^{my} ~~your~~ photograph but only if I can wear Egyptian clothes

JOURNALIST: let's have a photograph of like you were at home

CETSHWAYO: But I am no different

would like to see you - well like you were at home -
just let me take your blowback like this

CETSHWAYO Keep away from - don't you touch me -
I am not a wild ^{animal} beast - I am not to be
stared at like a wild ^{animal} beast. You
may take my photograph - but I must
be wearing English clothes

JOURNALIST
WIVES
Oh Alright, we'll get ~~from you some~~
Oh Lord, ^{this is going to cost} look at the size ^{of him the best} of the best

MILITARY
SECRETARY
I have the honour to report to your Excellency
that Cetshwayo arrived at Cape Town docks
this morning. His intended arrival was not
known to the public and he travelled to his
place of confinement in the Castle in a closed
carriage so ~~there~~ ^{as your Excellency desired} there were no demonstrations of
sympathy or dislike. He was dressed in
European clothing in accordance with his own
wishes that he should first appear in Cape Town
clothed. His head-dress was a light silk-hat,
which he had expressly asked for rejecting the
cap which was first offered him. He wore a
shirt and neck tie, and a tweed jacket and
trousers, but ~~was~~ no socks or shoes. Cetshwayo
is a large, heavy man of not much under six
feet, immensely broad in the chest, and very
large limbed. He walks slowly and ponderously
his face is well shaped and his manner not
without dignity. When he reached his new
quarters Cetshwayo was presented to Colonel
Hassard and informed that all in the Castle

perhaps

were under the Commandant - The ex-King made no immediate sign of having heard what was said but looked over the parapet and seeing the view of the mountain, town and the bay, full of shipping, he remained silent for some minutes, and at length said, with a sigh, CETSHWAYO. 'Ah, I am an old man this day. ...' (So Steps Footsteps gates close).

HASSARD

King Cetshwayo, my name is Hassard, I am a Colonel in the Queen's army and she has given me the job of being in charge of you. Should you want anything if you have any complaints you must I am the person whom you have to contact. If you want to write any letters the I will submit them to the authorities - and any letters I will pass on any communication received from the authorities to you if they approve of them. Now His Excellency the Governor has decided that 3 of your chiefs will be allowed to stay with you as companions and he has appointed ^{the} a young man, Robert Samuelson, to a who speaks and writes Zulu to be your interpreter and letter writer.

CETSHWAYO

Robert....

SAMUELSON

Inhosi.

CETSHWAYO

Robert, I don't know you ... ?

SAMUELSON

No inhosi, but you know my father, the missionary at Kibamawaza - I grew up in Zululand before coming here to school.

CETSHWAYO:

Good Robert, you speak well, let us hope we will work together now as friends

SAMUELSON

I hope so inhosi.

CETSHWAYO Well let us begin now - these are letters that have been sent to me. I want you to read them to me first. Then I want you to read the newspapers. After ~~that~~ ~~we will reply~~. Then we will write our replies - send them to Colonel Hassard to send to the authorities?

HASSARD That's correct Cetshwayo - but I feel that there is no hurry - His Excellency is very busy, and I'm sure you need to rest.

CETSHWAYO Colonel Hassard - I am now locked up - there will be too much time for rest

HASSARD I understand. I will visit you tomorrow.
(Windows - gets back)

CETSHWAYO ~~STAMUELSON~~ Robert - Robert Samuelson. How is your father?

STAMUELSON He is well ^{ukhosi} ~~your majesty~~?

CETSHWAYO Has he returned to his station in Zululand now that the war is over.

STAMUELSON Yes He has ukhosi

CETSHWAYO When?

STAMUELSON : ^{Twaso Tin} Ten days ago?

CETSHWAYO : How do you know

STAMUELSON : He wrote me a letter ukhosi saying so

CETSHWAYO: And the letter is here already?

SAMUELSON: Yes inkosi

CETSHWAYO: So, you know what was happening ^{ten days} ~~was~~ ^{ago} in your father's part of Zululand.

SAMUELSON: Yes inkosi

CETSHWAYO: And you will tell me what was happening there?

SAMUELSON: Of course inkosi.

^{It} CETSHWAYO: Now ^{this newspaper:} ~~these newspapers~~ where does it come from

SAMUELSON: It is a Cape Town Newspaper - but here in this part here it has news from other newspapers in England. So this piece here is what the English newspapers say about the war in Zululand. ~~One news:~~ See here look - Cetshwayo C-et-shwayo.

CETSHWAYO: Well one newspaper says that when you were captured you should be ... well killed. but this one here says that you were a brave warrior, that all you did was to protect your country like a key should, and you should be left in your country - and sure - that the ~~few~~ conservative government which brought about the war ^{has been} will be un-overthrown - turned out in an election - and the new liberal

one must return

CETSHWAYO: Wait, wait, Conservative, Liberal, District Gladstone. you go to feast. we must talk - you will talk with me about these

SAMUELSON: As you said, uhosi, there will be much time.

CETSHWAYO: And this?

SAMUELSON: It is a telegram uhosi, a fast letter but a short one - no as fast as I guess

~~CETSHWAYO~~
READ It is from the Bishop Gwasa
READ it to me

CETSHWAYO: From Sobantu - read it to me
~~SAMUELSON~~

SAMUELSON: Sobantu salutes Cetshwayo; he is grieved for him: he does not forget him.

I will reply

CETSHWAYO
I wish to reply: will you take my message...
Cetshwayo thanks Sobantu for his message

~~CETSHWAYO~~ Thanks Sobantu for his message: ~~he does not forget him~~ and is glad to learn that he does not forget him. ~~He hopes Sobantu will speak well for him.~~

SAM. uhosi
CET. Yes...
SAM. uhosi - I will

Can you take this to Colonel Hissner tomorrow and ask if it can be read it

SAMUELSON

I can try... but uhosi I think that my injit will allow it.

CETSHWAYO - Why not

SAMUELSON
CETSHWAYO

uhosi - Gwasa is greatly hated in Natal
Why is that

SAMUELSON:

Because he spoken out strong against those in Natal who made war against you and my people. He has spoken out in Natal in his church, he has written to newspapers in Eylond, it is because of him that the chiefs I told you about in Eylond say that you should not have been taken from your country.

I heard him in Natal

CETSHWAYO:

But those chiefs in Natal have always been my enemy - they want my land

SAMUELSON

Yes Inkosi - and they are angry that they have not got it - ^{It is not enough for them that you have been taking} that Zulu land has been divided amongst your Zulu chiefs

they thought while people would get no land
CETSHWAYO

~~Who are the people to give my country to my dogs? Those chiefs are~~ And they will be angry if they know that are sending a telegram to ~~the~~ Bishop Watson - that is all I am saying.

(pause)

CETSHWAYO:

Where do you live in Cape town?

SAMUELSON:

I have a room in a house a few miles away.

CETSHWAYO:

You write home to your parents in Zululand?

Yes

SAMUELSON

And you could write to Bishop Watson

SAM.

I would but I don't want to get into trouble

CET.

Have you promised these people you would not write to your parents and friends

SAM

No

SAM. CET

Have you said you must send your own letters first to me and write for approval

SAM

No

do you think Bp would work with us
would work with us
would work with us

CET: So you can write to Bishop Colenso ~~and~~ about me
 SAM: Well I'm not sure
 STAMCET: Now look boy - I am not going to stay in
 in this prison - my people want me - my
 family want, (I will die here / cannot
 live) and we know that there are people
 in England who want me out of here. You
 can help me, and we will break no laws, we
 we will work with the authorities. But I have friends
 and I must talk with them. I have much to find
 out I need advice - you will read to me so
 I understand things - & I must write letters
 Don't you see that letters are now my only
 escape.

SAM: Inhosi - I can try.

CET: My friend - ~~to let us start with this new paper~~
~~- tomorrow you must tell me the news from~~

Ketshwayo begs permission to be allowed to send
his humble requests to the Queen

Robert - let us begin then. Ketshwayo thanks ~~Scholar~~
 Bishop Colenso for his message: he is glad to
 learn that he does not forget him. He hopes
 Bishop Colenso will speak well for him.

Now ~~tomorrow~~ take that message to Albert Huisson
 and ask him to send it by the wire. And,
 when you get home tonight ~~our~~ write to Bp
 Colenso - as your friend, and tell him what
 you have.

SAMUELSON

CET

Yes inhosi
 Now will you take ^{down} this letter. To the
 great chief of Mr. Gladstone

I have just received a message from the unfortunate exiled Zulu king in which he urges me to keep his case before the eyes of the British people. On the same day, by accident or as I allow myself to believe ^{of one who writes of his valour} there arrived from a deputation from Zululand itself consisting of some of the greatest ^{chiefs} men, the princes of Zululand. They ~~came~~ ^{to see} came to ask the whereabouts of their king, whether ~~there~~ and petition for his return. More than this the story he tell of Zululand events in Zululand is a deeply disturbing one: ~~then~~ after the war the country

and - if I get back to Zululand - you will go with me - as my secretary of you wish - and you will have a firm and cause!

was divided between 13 so-called Zulu chiefs. Most of them are warriors who attracted attention only because they were seen as friends of the white men in Natal. Two however are both powerful and ruthless. The one, can you believe, is a white man whom the King befriended and set him up as a Zulu chief, ~~his own people~~ and who has set himself up as a Zulu chief, his own freedom, a heavy of wars, and who has returned his practicality by seizing his partners cattle and oppressing his people. The other is the King's cousin Zikhelwa - Duma's partner in trade and in crime who has seized not only the King's cattle but also his wars and meets the prophets with assegai. You may judge for yourself what is likely to be in the end. The result of such repression... it is clear that an unflinching state of things exists in Zululand which some day or other will end in fury & revolution.

17

Now We, those of the Aborigines Protection Society,
such Members of Parliament who have shown sympathy
for the unfortunate Zulu people, and those newspapers
must be made aware of the situation. The
King, I have reason to believe, is pursuing his course
in his own way, and justice demands that
we support him.

CETSHWAYO

From Cetshwayo ex-king of the Zulus to H. E. Sir
Bourke French, G.C.B. High Commissioner to South Africa
Cetshwayo sends his greetings to his Excellency the
Governor. He desires to say that England is a
great nation, but is equally well known for
its generosity and just. Cetshwayo, like his
predecessors the Shaka and Mpande, has
always been anxious to maintain friendly relations
with the English, and it is a matter of deep
regret to him, that differences occurred which
led to a war between him and English, he wishes
he had been able to prevent them.

Cetshwayo earnestly petitions his Excellency
to use his influence to have sent back to
his native country

#HERE

I have the honour to enclose a copy of a
petition from Cetshwayo. As regards the request
that he be sent back, it may be superfluous
for me to repeat the opinion I have often
expressed, that his return to Zululand
would be fatal to peace in South Africa.

2TS/WHYD To His Excellency the Gov. of SA

I am writing a few lines to express my deep sorrow at what has happened to the troops of Her Majesty Queen Victoria & Lear at the hands of the Boers in the Transvaal. I am heartily sorrow for the men, especially for the officers of Her Majesty's soldiers, that have been killed. I sympathise very much with the Queen, with all the Royal Family, and with you, who are looking out for the Queen's interest in South Africa.

I am so grieved at the death of Sir George Colley, a Governor appointed to look after Natal, a country adjoining the one in which all my interests - that is my family and all my business connections.

Although the Boers have slaughtered these men they have gained no advantage, the English troops will soon give them their deserts. Let the Queen cheer up. ~~The Boers~~ Send out some more troops and thoroughly punish the Boers for their insubordination and treachery. It will be a happy day for the black people of South Africa when the English are South Africa's sole rulers. The Boers are fond of lawlessness and taking away land from the dark races. Would the Boers treat me as badly as the Queen who is fond of justice.

To His Trust

FRERE

Dear Sir John Shepstone. You will have seen from the papers of the agitation being started by a swartzy friend here in Cape Town who is exploiting the freedom given him by the London and supported by ~~others~~ * that swartzy eyes ~~protect~~ your regular ^{days} the Bishop of Natal

~~You also know the ^{late} ~~restless~~ ~~by~~ ~~document~~ ~~see~~~~
 Well there can be no doubt that their
 self aptation, ridiculous as it might seem,
 is having an effect on public opinion in
 England, and I fear that this might in due
 course persuade Her Majesty's Government to consider
 taking the by to Zulu land which would be
 an act of subversive policy such as would
 undo all your labors of a lifetime and ruin
 Natal and its republics. ~~in time~~

SHEPSTONE The restoration of Cetshwayo ^{to Zululand} is certain to
 produce disastrous consequences; it would
 give a fresh point of departure to all agitators
 in South Africa, and it would indefinitely postpone
 that stability upon which peace and progress
 depend. Whether the ~~existing~~ ^{existing} is he ~~is~~ amenable
 just ~~by~~ that the British of Natal respects in
 his writings or the bloodthirsty savage he is
 considered to be most of the evils of Natal
 is not relevant to the question. King Cetshwayo
 is the representative of the sentiment, and of all
 these that prevail in South Africa, that
 is opposed to civilization, ^{order} ~~order~~, and
 progress, and cannot avoid occupying that
 position

TREBE Just what I want to furnish Dr. Cresswell his his black paper
 Resolution adopted by the Legislative Council of
 Natal 30/11/80

That in the opinion of His Honor the
 continued detention at Cape Town, or elsewhere
 beyond the sea, of the late Zulu king, Cetshwayo,
 is essential to the peace of South-East Africa

and the maintenance of peace and order amongst the Zulu people, and it strongly protests against any proposal for the return of the ex-king, as being certain to defeat the objects which H.M.G. have had in view in dealing with Zululand, namely, the permanent pacification of that country, and the removal of a source of danger and menace to the whole of South Africa; and further, that His House, on the part of the Colony, repudiates all responsibilities for whatever may be the consequences of such a policy, should it unfortunately be seriously contemplated.

COLENSO We had a visit again from ^{Zulu princes} ~~Zulu princes~~ today. They have come to see the authorities here ~~and~~ to request the return of the king. Of course they received ~~They~~ if it occurs

NOABURO It often occurs that people of the same house have quarrels and fight. Some receive punishment for their conduct, but they are not killed. In this case I wish that Cetshwayo may be taken out from his imprisonment, and allowed to return to Zululand, the land belonging to his father. We do not know what wrong Cetshwayo has done to deserve punishment. We request that you tell us what wrong he has done so we can answer for him.

TO STERNSONE: ~~look~~ I am telling you now for the last time - the war is over and the Queen has made her decision. The royal house of the Zulu is ended - you the king will not return. you are not a prince - you are a common

man. You cannot come to Natal without authority
You cannot visit British Colon without, You
are worthy, the king is worthy, you are a
common man. You must return to Zululana
and if you come again to Natal about
his brother of yours you will be
executed.

NBARU

You will not even tell me, as a man who
knew your father, and thus your father,
why Cetshwayo what wrong Cetshwayo committed
to King about the war

SHEP

The Queen has decided that he had
committed wrong. That is enough.

NDABUKO

I have been told that British Colon believes
he has done no wrong

SHEP

Who told you that. if you visit that
weddy old women

NDIAND

My son told me - he can read newspapers

SHEP

Get out, but you have two days to
get back to Zululana this is too long

IVBARKO

~~Forced us to go!~~ I will be free by then.
One last word: you cannot tell me what
Cetshwayo has done wrong - but I will tell
you that the white folks that the Queen
and Zulu are doing great wrong in
Zululana - they have taken the royal
treasure, the women and children

~~They are~~ The people are no longer willing to be oppressed
The young men are arming as the stars are cannot
hold them back. I want your clerk to write this
down ^{now} so that when war breaks out in future
it could be said that we, the royal houses
did not.

JHEV This has nothing to do with me - The Queen
give you back your land, won't that
be enough - now get out.

CETSHWA-YO There Robert - that is how I saw the war. We will
send it officially with this letter: -

I am writing to you ^{from} A the Lord to
ask why my case is kept quiet even now
seeing as I think it now is the right time
to hear and learn about the grounds on
which the arguments were based. I wish
now to lay my case, as clearly as possible,
before the Parliament Assembly, but especially
before the Parliament in England, and the
Queen. And when the letter has been studied I
wish the English nation to tell me why I have
been killed. ~~And~~ And if they discover that
I have been killed unjustly I ask the Queen
to be so kind as to look into my, arrange my
country by punishing those who have acted against
my people in my absence, and then put
me back, and there will be peace until I die.

KIMBRLEY I have laid this deposition before the Queen
who was pleased to receive it very graciously
and it will be included among the papers
presented to Parliament in relation to some

African affairs.

~~His Majesty's Government have read attentively~~
the

It has not, however, been in my power to advise His Majesty to comply with Cetshwayo's pronounced request, namely that he should be restored to his former position of King in Zululand.

HMG have read attentively the statements made by Cetshwayo in his letter as to the circumstances which led to the Zulu war and to his deposition and removal from Zululand. These statements differ in many respects from the information which H.M.G. received from those of the Queen's officers who were concerned in the occurrences to which Cetshwayo refers; but I do not feel called upon to examine them in detail, as it is not possible now, consistently with the engagements into which His Majesty has entered with the Zulu chief, to reverse the recent decision of the Council, and to replace him in authority over the Zulus.

However much H.M.G. may regret the painful necessity which requires that a ruler between whom and H.M. there formerly existed relations of friendship should be deprived of his liberty and not permitted to return to his native land, they cannot encourage Cetshwayo to hope that he will be released from the detention which paramount considerations of policy render unavoidable.

Notes of a visit paid by Chief Clerk to Secretary for Native Affairs on 13 May 1882

BOWER I am sorry to say we have not got good news for you today. You will be disappointed, but you are a man; you have been a king - you must bear your disappointment like a man and a king. H.M.G. has decided that they cannot interfere with your case or convince your return to Zululand. Also they say that rumors of your return are being used by agitators in your country, and they must cease.

CETSWANAY ~~My~~ My heart is sore. My heart is sore. I am in despair. I think I shall soon be dead

BOWER You must have patience and remember that you have been a king. You should bear your troubles like a king. Remember that the English only wish to what is best for you and your country. The English do not want one inch of the land of your country. They have no interest in the matter except the quietness and contentment of the Zulu people. You yourself must wish for that - you would not desire to see bloodshed in Zululand.

CET. There has been more bloodshed since I have been a prisoner than during the whole of my reign. The bloodshed in my reign was, to the bloodshed since, as an ant in a pond of water. What crime have I committed? I have never done wrong! Why am I a prisoner?

My wives and daughters - the women of the Great House -
have been taken and distributed amongst my enemies in
Zululand. Zibhebhe has taken five of the women
of the Great House as wives, and has given the
others to his chiefs and headmen. The thought of this
is eating into my heart. It will kill me. I wish
the whole of my family collected where they
can be taken care of. Let them be brought
together in one place. My property has been stolen.
My house has been broken up. My family have
been either distributed amongst others or driven
out on to the veldt. My heart is sore.

~~Dei~~
Cetshwayo was completely prostrated by the
intelligence that his petition had been
rejected that he seemed almost ~~stunned~~ ^{stunned}
faint. I ~~advised~~ ~~Somkhon~~ ~~the~~ ~~interpreters~~
Somkhon, the interpreters, said he feared
the king was unjust attempt to take his own
life - or that his heart would fail so
I urged Somkhon to stay close to him and
direct his attention - perhaps by writing
the letters ~~which~~ ~~the~~ an activity upon
which the king places the greatest importance

CETSH.

I am writing to, Sir Governor of this land to
request you, if you are unable to decide about
my case, to be so kind as to oblige me by
~~having~~ allowing me to state my case before
the Queen and have it settled there.

CETAWAYO. I am writing to you Mr. Gladstone, Prime Minister of England to ask why you keep quiet and do not talk for poor sufferers like me.

SAMUELSON: Dear Bishop Colenso, The poor king has been dreadfully shocked by the news that the British government will not re-consider his case and appeal to be allowed to return to Zululand. He has now come to the conclusion that if only he could be allowed to go to England there might be a better chance of his being returned. Certainly the English newspapers, and letters he has received from that country, suggest there is a good deal of sympathy for him there - especially now that it seems as if the struggle in Zululand is getting out of control. He is ^{greatly shocked} affected by the news that Zikhelhe & John Durr have acted so violently against his family & their followers. He has asked me to transmit this message to be passed on to his supporters in Zululand:-
To the Princes and Chiefs of Zululand

I - I, Cetawayo - am alive, I greet you and that the voice of Zululand is being stifled for more in England to whom you belong. It was defects upon you, upon your country for me, when you will ever see me again. I say to you - gather together all who lament for me and go! Hasten to make your prayers in Natal. Even if the authorities refuse still go, no harm will come to you. Stand short up like one man and pray for my return without saying that you were directed by me. I ask you to go to England to pray their

I trusted Lord Kimberley as my shield, or a tree to lean against, and protect me against my enemies. I was myself once a great King, and so was my father, and he never suffered such anxiety as I do now. If I am found a corpse soon you will know I have died of a broken heart. The white man's house towers above the hut of the black man, and the for myself and together we will persuade these English to whom we belong of how the Zulu people feel in their hearts towards.

latter looks up to me for protection. I am afraid to say all that I wish to say now, for fear death might overtake me, the heart causes a strange and sudden death.

I am writing to you, Mr. Gladstone, Prime Minister of England, to ask why you keep quiet and do not talk for poor sufferers like me. Truthfully if you would split my heart and understand it I am sure I would not be here no longer but in my native land. I am sure you have no law by which you can rightly keep me here. You have not given me a chance of explaining for myself and of seeing those people that falsely slandered me and defamed myself. I feel unwell, and am daily getting worse.

8th March in charge of T.A.

CET

I am writing to you Lord Kimberley to request you to allow me to go to England to state my case personally before you.

Do you kill me like this because I am a black man. I request you to look to my case and not to my colour, and not leave me to die here while my family is being scattered and dying off in the hills.

Your last Despatch has made me feel so heartbroken and despondent that I may, without thinking, do wrong to myself and put an end to my miserable existence.

I still think that the English are a magnanimous and brave people. You are a Christian nation and ought to know that we are all of one Father. I am sure you cannot be told in

I know that you are a just and kind man, and that you do not look
to the crown, but justice. Since you have come to this country I have
been looking forward with hope just like a man looks forward with the
calving of his cow, that it will make him happy by means of its milk.
I feel obliged to treat a person like you treat me. Although
the sea holds many horrors for me, allow me to
go to England to state my case personally before you.

* The next days - deliberations in C.O / Cabinet agree to return

TELEG.

We are disposed to entertain Cetshwayo's request to visit England.

CET

I am writing to you, Lady Queen Victoria, Sovereign of the English nation to ask for your kind heart. I ask you to have a white heart towards me. I am soon coming to you, and I have great hopes in my future accordingly. My sorrows are heavy. I beg you to help me. You are the great Sovereign of the Zulu nation, and I used to be King of the Zulus. I am now in good hands, and who will be able to assist me in the future, when I am put back into my country by your kindness?

If you and the Home Government had known about the truth of the grounds of the Zulu War the war would not have been made against me. I know that the English do not make war without good grounds. I have, ^{now} ~~now~~, great hopes of living and dying in peace after I have seen you. I am now about to come to you on behalf of my country, family, relations and myself, to ask for your kind heart. I am coming to ask for compassion. I wish to live and die in peace with the English nation.

By showing me kindness in my distress, you will exhibit the magnanimity of the English nation, and you will be drawing me out of my grave.

I am writing to you, Prince of Wales, to pray you to help me in these my troubles. Think kindly of me. I am writing as to a brother to ask your best. I ask you to let my heart enter yours and yours enter mine. I wish no longer to be only called the King elected by the English: but also the brother of the Prince of Wales. There is no nation that would take care of my children as you would, and there is no nation that would take care of your children as I would.

BULNER.

Your letter of 14th ult. informing me that HMG has decided that the ex-Zulu King is to be allowed to visit England, and more discuss with HMG the possibility of his return to Zululand has been met here in Natal with the greatest consternation by the people of Natal upon whom the burden of the recent war fell most heavily, and who feel that they will suffer most directly from any consequences of the King's return. The news has also had most unfortunate effects in Zululand. A large deputation of members of the Zulu royal house and deposed, came & without permission, out of Zululand, to Natal, and to the very gates of my Residence here demanding that they see me, ^{so they could} ~~to see~~ but the case for the King. I of course refused to receive this illegal demonstration on behalf of ~~it~~ on the part of the King's supporters - but ^{they} were interviewed by the press & visited the Bishop Colenso - so no doubt they see their illegal demonstration as a success and letters will

soon be re-appearing in the Press in England reporting
of my ~~known~~ callous refusal to hear the words
of the Zulu people.

I would like to impress upon the H.M.G. that
this is not a deputation representing the views of
the Zulu people but ~~is~~ a demonstration on the
part of some of the representatives of that tyrannical
old Zulu order which H.M.G. has so recently
spent so much in time and treasure to terminate.
The more rumour that he is ~~else~~ perhaps to rebuke
his interference the violence in Zululand, as the King's
supporters have attacked the King of the new order - affixed
I might point out my eyes are, by letters published
issued by His Majesty's Government. Any attempt to remove
the King will ~~lead~~ ^{lead} ~~against~~ greatly fear, not
only bring great violence, but will also damage
the authority and dignity of the white race in
whole of South Africa, dangerously weakening our rule.
I urge His Majesty's Government to ~~to~~ when they
come to decide upon the future of Zululand
and that country's King, to consider the wishes
not of one faction which has played on the
sentiment of people by movements of units
away from the region which must suffer the
effects of any new direction, but the ~~real~~ effect
on all the people of the region.

To Sir Trenchard H.M.G. acknowledges your
letter and would like to point out that it
needs remedy of that any new direction in
policy must take into account the wishes of
all the people of the region.
It would also like to request you

that the exiled King is coming in London next week for consultation with HMGB as to his own future and that of his country, and that up to this point we have no communication from you the government of Natal of how best to treat the question of the King's future, and the problems raised by necessary violence within Zululand. Without ~~your views on this subject~~ ~~such~~ ~~it is~~ ~~extreme~~ ~~will be~~ ~~ext~~ the views of Zululand's neighbors it is, as you must acknowledge, extremely difficult to take into consideration all the interests in the region of the world.

As the exiled King arrives next month in London we must urge you to send your views on the question ~~immediately~~ on the ~~the~~ manner in which the King's restoration may be brought about immediately.

1

New Left Review Western Marxism: A Critical Reading
(London, 1978).

NLR, André Gunderman A Ventriloquist's Show

NLR's ~~critical~~ exposition on AG, critique of Balibar's
m. of p. Thesis. Balibar's theory fails to take into account
the great knowledge of PC societies since Marx's time.

276 "A much more sophisticated set of concepts is needed to
grasp the wide range of relationships between the direct
producer and the means of production in such modes
of production" [from real appropriation, workers, m. of p. &
& appropriators.]

de Ste. Croix The Class Struggle

Fundamentals - Five Propositions

- (1) Man is a social animal whose
- (2) Prime task is to organise production ^{reproduction} without ~~and~~ without once ~~again~~ in so doing enters into
- (3) ~~the~~ social relations of production
- (4) In civilised societies there is a surplus the extraction of which
- (5) Leads to exploitation which underlies class & class struggle.

36 "I am of course ^{throughout} ~~of~~ in terms of the civilised societies of the last few thousand years, which, having developed technologically far beyond the level of primitive man, have aimed at providing themselves with a sufficient and stable supply of necessities and luxuries of civilised life, and consequently have had to devote a very considerable volume of effort to ensuring that supply. . . . but for my purposes primitive society (in the economic & technological sense - not in terms of kinship or ideology) ~~is~~ is irrelevant, since its structure is totally different from that of Graeco-Roman antiquity. . . . and any exploitation which may exist at the primitive stage takes place in quite different ways.

BURNETT, John Destiny Obscure

Preface On autobiography as an historically specific ~~book~~ form of historical record. Useful comparative piece.

Autobiographies are not representative. The changing nature of the family. See diary 9-11 October.

p. 16

Note how he deals with generalization from the evidence "no simple consensus" but some 'relevant generalizations' can be made

p. 23 CHILDHOOD. Introduction. It is interesting to consider how Burnett has dealt with his major theme. An introduction which restates major themes - then the autobiographies
Note that [could do this]

1) Clothes Child's Early memoirs - p. 25. How to do with clothes and their relation to age.

2) Shade (trauma) 3) A turning point in development 4) Creation of a secret world and fear
5) religion 6) Sex 7) discipline education 8) The caring family suggested in later (18 - medical 1. Food exp. the poor 10. Entrance to work

p. 61. Examples of agricultural child labor including herding

Volume One

Part One

Commodities and Money.

Chapter 1: The Commodity

75 I Use-value, and value, substance, magnitude, quality/quantity
physical

Congruent Labour is the common factor:

Value of a use-value is the amount of socially necessary l-time
use value \neq a value (e.g. air, water)

Product \neq commodity (personal labour)

commodity the product must be produced for
exchange - via a 3rd person.

TRANSITIONS IN
TRANSITIONS

THE
CRISES IN WORLD HISTORY
THEORIES
INTERPRETATIONS OF
SOCIAL ORGANIS

1) ~~Tribal / Classical~~

Not chronological Not strictly chronological

Theories of society social organization

Theories of social change

Explaining social

IN OR INTERPRETATIONS OF CHANGE

EXPLAINING

ORGANISATION AND CHANGE -

INTERPRETATION CHANGE IN WORLD HISTORY

EXPLAINING

THEORIES OF

LOOKING AT HISTORY - MEDIEVAL

- FRENCH

THEORY OF EUROPE

INDUSTRIAL

POLITICAL AND REVOLUTION

THE IMPERIALISM

THE MAKING NORTH/SOUTH - THEORIES OF U'BT

HISTORY TODAY - THE MARGINALIZATION OF HISTORY

iridium 65 million BP

iridium - now most formed in his 10% of the business

The world's first

8 hours in total / estimate ⁴ 8 miles 9 km 5 mls ^{not} ~~correct~~ fever: tested

17 August 1857 — 18 August 1857 — 19 August 1857 — 20 August 1857 —
21 August 1857 — ⁴ 22 August 23 24 25 26 27 28 30 31

On 21 August ^{over} back, with Tembu, and Gwala, we moved up the mountain some two miles. ~~to~~ ^{the} ~~forest~~ ^{the} ~~was~~ ^{the} ~~so~~ ^{the} ~~dense~~ ^{the} ~~that~~ ^{the} ~~we~~ had little idea where but ~~if~~ we followed the stream ~~where~~ we could. ~~It~~ ~~was~~ ~~although~~ this was often difficult when it dismounted in amongst a profusion of boulders and blocks of ^{high} ~~high~~ ~~limestone~~ blocks of stone, numerous lost in the profusion of roots and vest vines, and crevices. I suffered severely from the fever ^{but} ~~at~~ ~~times~~ ~~losing~~ ~~my~~ ~~senses~~, ~~and~~ ~~believing~~ ~~I~~ ~~was~~ ~~back~~ ~~at~~ ~~home~~ ~~again~~ returning across ^{in a} ~~the~~ ~~valley~~ ^{in a} ~~for~~ ~~Peter~~, ~~to~~ ~~come~~ ~~with~~ ~~a~~ ~~horse~~. Also that the swells on my left leg have now broken, ~~and~~ ~~one~~ ~~of~~ ~~my~~ ~~feet~~ ~~suffered~~. I have applied poultices, with success on all but two of the wounds, I am fearful of these - they suppurate and are excruciating. I have attempted to get away the flesh and cauterize them with my huge sheep beater in the fire. But this is painful - I am most reluctant that ~~no~~ ~~matter~~ ~~how~~ ~~little~~ I show weakness here - or at least my head ^{for} it ~~penetrates~~ ^{penetrates} from curly depths as I should.

Gwala says he knows a root with which to make an infusion for wounds - but that it ~~will~~ ~~not~~ ~~work~~ on white man's flesh. Nevertheless he has gone to the forest to gather this medicine.

We ~~arrived~~ ^{arrived} have been here 9 days. I have little recollection of this time - but yesterday I awoke with my head clear. Tembu and Gwala had built a shelter of branches. ~~But~~ ~~when~~ ~~we~~ ~~retreated~~ ~~at~~ I heard four shots at some distance. At midday they returned with an ape, a female, of a species of which I had no knowledge. They skinned it, and we eat the flesh, ~~not~~ ~~even~~ cooking it in the ^{ashes} ~~ashes~~ of a wood fire, ~~but~~ ~~without~~ ~~boiling~~ ~~it~~ ~~in~~ ~~our~~ ~~lungs~~, I ~~would~~ ~~not~~ ~~have~~ ~~not~~ ~~the~~ ~~time~~ to preserve the pelt, ~~and~~ ~~due~~ ~~to~~ ~~my~~ ~~regret~~, for I believe

there is no specimen in Musgrave's collection.

I ^{am} was concerned by Gwala taking my gun without any permission - I was of course unable to give to it - and as we are in desperate need of food. I feel he should have attempted to get some food with his dogs and ^{was} presumed to take my gun. However I feel have not said anything to him about, but before that the way I have removed it from his possession, and counted the shells, have given him a clear idea that he must procure ~~the~~ to hunt with it again when possible.

They are now sitting ^{around} next to the fire ^{they are} ^{conversing with} ^{each other in} ^{song} Gwala "singing", a nasal hum, ~~at~~ taking the lead, while ^{the} ^{others} ^{follow} ^{him} ⁱⁿ ^{song}. The others, rocks slowly back and forth, ^{and} ^{as} ^{if} ^{they} ^{were} ^{singing} Gwala lead. I ask what they were singing about - ^{the} ^{others} ^{said} it was ~~as~~ the song of their home place, ^{at} ^{this} ^{time} ^{of} ^{the} ^{year}, when the suns of color, are green in the field. He then asked when we would be returning - a question of course, to which I had no answer.

22 August.

Today I was able to leave my shelter. We ~~are~~ ^{are} ^{camped} ^{on} ^{the} ^{edge} ^{of} ^{the} ^{forest} ^{and} ^{our} ^{camp} ^{is} ^{on} ^{where} ^{it} ^{has} ^{been} ^{set} ^{up} ^{on} ^{the} ^{upper} ^{margin}. Today I looked up walked to the edge and saw the mountains above, grass-covered and gold in the sun as the sun first touched the peaks and then moved down towards us. The camp is in ^{the} ^{mouth} ^{of} ^{the} ^{stream}, at a place, where it breaks out of a gorge, and where it has cut into the mountain side. But, at some time, ~~the~~ ^a rock fall has ~~blocked~~ ^{blocked} ^{the} ^{mouth} ^{of} ^{the} ^{gully}.

Read in the Summer (1987) Important:

James Clifford, The Predicament of Culture. Twentieth Century Ethnography, Literature, and Art:

Introduction: The Pure Products Go Crazy.

Ethnic in William Carlos Williams - the predicament of ethnographic modernity

ethnographic ~ scattered traditions

modernity ~ rootlessness / mobility

Benjamin, The Cultural We Have Lost

the primitive ruined: lost authenticity: the source ruined: ^{essence}

But this is not the well / long established sense of loss

By the 20s it was a global sense ~ was a search for the universal in the local

the universal in the local

No going back to idyllic past ~ not folklorist

no progressive, technological future

gap

Ethnic, women, natives, the poor - marginal people in Western space violence, curiosity, pity, desire.

Entering the modern world distinct histories

dominated by the capitalist west / techn. advanced socialisms backward people no longer invent local futures. ^{we lost future}

Track paths, unheralded structures / yielded / thrust had the new but cannot prevent it.

THIS BOOK PRESENTS A DIFFERENT VISION: THAT

THE WORLD NOT POPULATED BY ENDANGERED AUTHENTICITIES

MAKES SPACE FOR SPECIFIC PATHS THROUGH MODERNITY

ISOLATE FLECKS

BUT WHERE DO WE FIND A CENTRE / STANDING POINT FOR THIS

Ethnic the outside has invaded Williams bourgeois space

|| Ambiguous, people of questionable origins have invaded (Western) space. Post colonial - those stake for find their own voice. Different ways of life in a "modern" world.

list the Norwegian response to people of questionable origins

narratives

a plurality of emergent objects

Whose history

A challenge to prevailing narratives of Western identity
If we shake these off what do we have -

J.C. recounts the Madoff trial and the questions it raised
"tribe" "culture" "identity" "assimilation" "ethnicity" "politics"
"community"

~~cultural~~ Shifting cultural boundaries

implicit models of whiteness

styles of distancing

et! hegemonic Western discourse

8 "Who has authority to speak for a group's identity or authenticity? a democratically chosen person

What are the essential elements and boundaries

of culture? yes! I've just written in aM to KULT about this

How do self and other clash and converge in [ethnography
novel, & wisdom relations].

What narratives of development, loss, and innovation
can account for the present range of local oppositional
movements? [the Beasly mine]

Leenhout: subject of J.C.'s Ph.D. Involved with

- 1) colonial assault : concerned with
- 2) protests of change, syncretism, conversion, survival
- 3) "tribal systems" in a reserve
- 4) strategic accommodations with govt.
- 5) periods of crisis and revival.

to discover powerful ways to live as themselves
in an invasive world - reviving, inventing

not archaic survival but ongoing process
politically contested historically unjust

* so we don't see the ~~old~~ Zulu / Sotho ethnicity relations fields
 as either inauthentic / puppets / necessary
 power imbalances / people dying

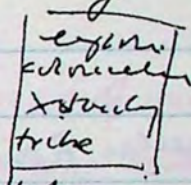
but also soviet ethnicity / nationalism
 some applies to ~~the~~ Eastern ethnography



Ethnography thinking/writing about culture as participant
 observer - academically "anthropology"
 in culture while looking at culture
 an off centredness in a centred world
 ("of distinct meaning systems")

personal and collective self-fashioning

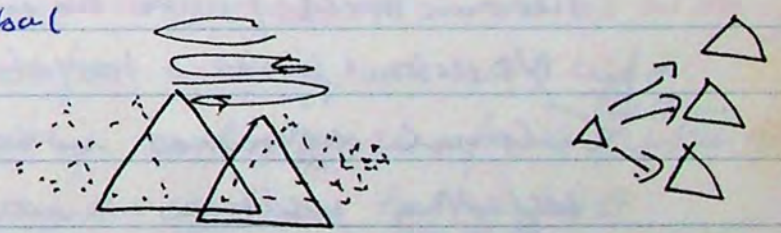
The 20th unprecedented overlay of traditions
 a modern ethnography



anthropology
 the full range of diversity

conjectures
 many between cultures
perpetually displaced
 focussed & comparative
 (regional) history,
 doubly and travel?
 less or less distinct!

local and global



part I

1900
 high colonialism

1950
 post colonialism

"the subjectivities produced in these often unequal exchanges
 (natives or /p.o's) are constructed domains of truth, terror & fictions.
 Acceptance & diverse inventive possibilities emerge."

II

10. General aim: to displace any transcendent regime of authenticity:
 all collections historically contingent and can be locally re-appropriated
 native tra. non-western historical experiences: bounded in by
 concepts of continuous tradition, & the unified self. Identity
 must always be (ethnographically) mixed, relational & inventive.

Culture is a hybrid discontinuous inventive process

11 Intervening in an interconnected world, one is always, to varying degrees, 'inauthentic': caught between cultures, implicated in others.

Identity is conjunctural, not essential

No pure acts, to roots, to true tradition. These are always subverted because they are staged in opposition to external alternatives.

If authenticity is relational, there can be no essence except as cultural, political invention, a local tactic.



Book written from a ~~Western~~ West whose authority to represent universal human history is challenged + spatial identity is challenged

Unity / diversity

Increased travel / within the exotic increasingly close

No distinct places - travel topography

Cultural differences no longer stable

self-other relations matters of ^{rhetoric} power ^{not} essence

"authenticity" in doubt

home ~ abroad

self - other

savage ~ civilized

} these distinctions
no longer clear.

14 (re) culture is discontinuous / fragmented. Portrayed in Lévi-Strauss
Tristes tropiques) "In Lévi-Strauss's global vision - one widely shared today - authentic human differences are disintegrating, disappearing in an expansive commodity culture to become, at best, collectible 'art' or 'folklore'. The great narrative of autochthony and loss in Tristes tropiques expresses an inescapable, sad truth. But it is too neat, and it assumes a questionable Eurocentric position at the end

of a unified human history, gathering up, memorializing the world's local histories. [Alongside we can have a Caribbean, creolized interculture. The roots of tradition are cut and re-tied, collective symbols appropriated from external influences. For Césaire culture and identity are inventive and mobile. They need not take root in ancestral plots; they live by pollination, by (historical) transplanting.

15

The future of the west is also complex
 "Modern cultural contacts need not be romanticized, erasing the violence of empire and continuing forms of neocolonial domination"

degradation	}	inventive	This kind of ambiguity keeps the planet's local futures uncertain and open. There is no master narrative that can reconcile the tragic and comic plots of global cultural history.
mining		tactical	
violence		rebellious	
blocked possibilities		syncretic	
		creative	

[Perhaps this book goes too far, utopian in its late varied futures. Reflexively anti-a unified future - a Western ~~view~~ habit - the exotic is the past. We are at the cutting edge (They) in the past. The present is deleted.

16 Throughout the world indigenous populations have had to reckon with forces of "progress" and "national" unification. The results have been both destructive and inventive. Many traditions, languages, cosmologies, and values are lost, some literally murdered; but much has simultaneously been invented and revived in complex, oppositional contexts. If the victims of progress and empire are weak, they are seldom passive. Conquest has led, not to extinction, but to transformation. Something more ambiguous and historically complex has occurred, requiring that we perceive both the end of certain orders of diversity and the creation and

£60,000 = .01% GNP

translation * of Others. Fernandez J. 1978 "African Religious Movements" Annual Review of Anthropology 7 195-234. The future is not only monoculture.

Quoted Hannerz "My sense is that the world system, rather than creating massive cultural homogeneity on a global scale, is replacing one diversity with another; and the new diversity is based relatively more on interrelations and less on autonomy."

17 To reject a single progressive or entropic metanarrative is not to deny the existence of pervasive global processes unevenly at work. The world is increasingly connected, though not unified, economically and culturally. Local particularism offers no escape from these involvements. Indeed, modern ethnographic lectures are perhaps condemned to oscillate between two metanarratives: one of homogenization, the other of emergence; one of loss, the other of invention. In most specific conjunctures both narratives are relevant, each undermining the other's claim to tell "the whole story", each denying to the other a privileged, Hegelian vision.

Distinctions are destroyed and created

The histories of emergent differences require other ways of telling - Césaire, Saïd, Mignottee
This book looks at them - Westerners are not the only ones going places in the modern world.

But travellers have always found well travelled natives.

Boch, Maurice. From blessing to violence. History and ideology
in the circumcison ritual of the Merina of Madagascar.
CUP 1986.

[Read it - if you can - skin shows something v.
interesting]

Annual Review of Anthropology 1988

Nugent, S., The "Peripheral Situation"

[Death of modernism has fragmented anthrop.

- ① Anthropology = experience → text)
- ② text → texts)

Or (Jaising) the retreat of the intellectual into Academia.
i.e. The peripheral situation is where the details now

take place. given the fragmentation of theory as well
as the historic tension between ethnographic particularism
and universalizing social theory

The end of the 50s. 3 paradigms

British structural functionalism

Malinowski
Radcliffe-Brown

American cultural anthropology

Mead / Benedict

Into the 60s (in the USA)

fuzzy-headed wankers

Symbolic anthropology

Geertz (from Weber - Talcott Parsons)

Symbols as vehicles of culture
no need to get into heads
Culture is an attempt to make sense of the world

Turner (Durkheim)

symbols as functions

The 70s. Marx

Structural Marxism

Political Economy

American evolutionist
White Steward

caloric - counters

Cultural ecology

Huxley Morgan Tyler
Gordon Childs Steward White
Service & Selinus -
(bands - tribes - chiefdoms - states)
culture is adaptation to environment
↳ systems theory
Marvin Harris
Rappaport

Structuralism

Levi-Strauss

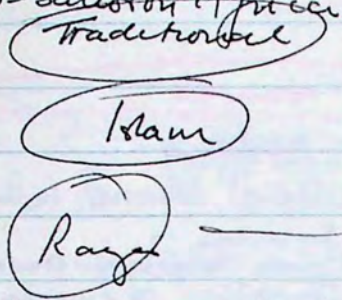
the universal grammar of culture

The same names must be used : No conventional - colonial ~
 : No historic connections
 : but the context - black - female
 1/2 black - female
 from what do you see it?

run both narratives together - but it has to be tried
 and it must be unusual - write out of the imagination

T.O.R. "Religious Movements, Politics in Sub-Saharan Africa"

"population consciousness"
 = religion + politics



1950s & 1960s - influential texts which no longer stand the test of time.

1st Independent churches not directly related to colonial oppression
 not a wing of nationalist movement.

3. religious movements must be studied as such, purely
4. - are decisions politically

None of the above are convincing as either purely theory or inferior
 to political activity... [or] part of the sequence of anti-colonial nationalism

Recently a tendency to look at

1) concrete history of religious systems
historical

2) broad ^{semiotic} formulations on
 thought language symbols

An need to bring them together.

New context.

Part of a wider context.

- 1) The left must not ignore religion + and is not cultural
 to state seriously the religion of the left. capacity +
- 2) Liberation theology. - rationalistic
 anti-rational emancipatory
role of the present

New moments.

- (a) exploration of religion/politics
- (b) historical desecration cultural anthropology
- (c) Anthropology (Culture) desecration history p/e. process
- (d) Asunoff.

Nationalism - Class

Ethnicity - Consciousness Culture = Authentic

אברהם ל. שניידר (1925-2008)

(d) Symbolic representations of power - Fields

O.K. here we have a crisis in
the history of African regions
movements - but according to
the view in African history

and in history of the world

① Wolf - fragmentary
- plutocracy

② France - Africanist history

③ Montia / underdevelopment

④ The World - Capital.

The OHP as Literature

What is literature?

It is what I made of it

NOT our insight into S.A. - into the reality? Capitalism
The thesis as oppression - life undignified - miserable.

But - reflection on life / intelligence

Literature of the III world make it into literature

Literature of the
III world people

Literature / III world

5 October: 1981. Letter from Anne Hege: received my
single model for her oppgave. Southern African Review
of Books. Really it a most positive experience. An
excellent review by Penny on White Work. Murphy Crockett
on the history of African writing. A review of The Dead was
this - a marvelous put down of my at home SA read
All these reviews suggest something about - that my
ideas on SA - being in my head - are in fact ideas with
a relevance to SA:

To write work on SA All work on SA
to Paris book

to the journal article - to Penny on Africa 10 in
our monthly

hold our feet
we walk any
over to run

Don't write your name when you sit the test
The shall be true enough to count on
When the day

Literacy is the ability to read and write

Literal - ^{sense its} ~~the~~ most basic meaning

literal translation -

literal minded

literally - actually true

literary - concerned with writing, study of literature

literary words - to create a special effect

literate - able to read and write and educated, intelligent

literature - creative written works with artistic qualities

literature - the 2 writing on a subject

illiterate - can't read or write - used as nouns

The Lutwidge Paper.

~~Grants: the people of SA~~

~~The Greatest of All~~

Dingie YES. YES. YES.

It is Dingie ^{intelligent} ^{admirable}

Dingie - one of the men who would
have argued SA us by - it was Dye who
judged no structure and said an elaborate

Adm - stop the process Dye says -

Dye was a man of years of knowledge
→ he would explain

Dye had a pride: excellent judgment - argued
the case of SA

Brachery - The Novel Today Fontana, mines
Gardel Grant. "The Myth of the Postmodernist Breakthrough" 1975
Sontag, Steiner, Leslie Fiedler et al.

The death of Western tradition. Art & literature.

and with it high culture "wisdom" Western optimistic tradition,
corrupted by ^{the} imperialism & hyper-rationality = aggression / lust
conquest. The part of the lies and hypocrisy of culture.

This (it is said has given rise to a new sensibility)

So there is a radical edge in this - art is power - but
it is all out - no one gives the answer as pretentious out

→ avoids old art forms by not taking them seriously / art to attack
arts pretensions / its domesticity / myth & ritual, vision to oppose
up to just modern rationality

Two } apocalyptic
streams } visionary

EAGLETON Literary Theory

- I (i) "Literature" socially created but
(ii) not arbitrarily - it is ideology & reflects power

II Demonstrates I in the case of High

FIRE

Chapter I

The House of Sobantu

Sketches out Fire / JWC / SFC / Daughters

The Cause The Announcement of death

The House of Senzangakhona

Chapter 2 (Mutsi finds the key. In the Nkandha)

Caste
socially
and
their
role in
power

Who was he? the nephew of Shaka: the grandson
of Senzangakhona - the kingdom of the Zulu -
strong - geographically - backed on the sea - to the
north the tropics - a confederacy of chieftainship -
the army - caste. Strong - only strong
could ward off the threats.

Strength
once
gone

Under threat / internally Boss / Natal
were too weak / Imperial govt / Shift /
attacked it / Zibhebwe / Visit to England.

Chapter 3

The House of Sonzicci

Shepstone / Shepstone J.W. HE et al. Osborn
Tom Mqandane and others John Durr / new with
Cass's they were everywhere. War / settlement /
the road to the north - / goodies for pals /
Subverting the gov. Restoration The Reserve
Bullies in the Reserve / the death of the King
Escape of the Umtata to the Press / Natal
Sobantu Soyica / Soy gwen shubane.

FIRE

Chapter 4

Men & Women

William Grant.

British Library 29/7/90.

A.W. Baldwin The Macdonald Sisters London, Peter Damer 1960

61. Georgie first met Ruddy when he was working in the basement of the Natural Gallery.

Mornell June 1860

154 - The anti-imperialism of the B-Js

"Cecil Rhodes, for instance, was a friend and hero to Ruddy, but his name felled Ned with anger and despair."

(Why didn't HEC contact the B-Js - she was looking for support everywhere)

Henderson, Philip. ^(ed.) The Letters of William Morris to his Family and Friends Logans, London 1950

1878 as in EPT

1879 no ref. to imperial politics

30/3/81 to Jenny ref to Maguba

19/3/81 to Jenny

"... it seems like we shall make peace with the Boers in spite of all the yells of the jingoists & the colonists; that will be one good thing."

188 - a short brief - Baden Questein Capitulans Aachen, Charvins - but not SA.

245-6 - lists his favorite books 18 Heimskringla etc the last book of Olav Trygvason

Money to GBJ in Spring 1887 - one in the summer

G. B. J. Memoirs of Edward Baines. Vol. I.
1833-1867. London 1909.
1868-1898. Vol. II

(i) Visit to W.H. Miss B. brought by JR to
Great Russell St in summer and went to
W.H. in August 1863

263 "Miss Bell was an extremely clever woman of a
powerful and masterful turn of mind, evincing by
words & action that Ruskin was the greatest man she
had ever seen, and that she must make the utmost
use of the intimacy he accorded her and the interest
he took in her school. At dinner the following
evening she talked as much as if it were lost
opportunity of speech, and as one listens to her it
seemed that no subject could be too high
and no difficulty too great for her to deal
with. She accepted Edward at first as from
Ruskin's hand and afterwards for his own sake. I do
not think he had known any one of her type before,
and he thoroughly enjoyed her talk. Then, this
stimulated her own, we were introduced to a large
group from which the school was assembled to welcome
Mr. Ruskin. There was no doubt that his
personality was felt through the whole course.
The pupils looked a delightful set of girls, and
Miss Bell brought some few chosen ones of them
after. / 264 / went into the drawing room, where
we saw them more closely and found them
still more pleasing. His staff of teachers too,
was an unusual one, joined of different materials,
and yet at that time united as if it had
but one mind and heart. His whole system
to their principles was expected and given,

and in return life was made so vigorous and so many interests were presented to them that it was long before the hand of obedience felt irksome. This interest have been one of the first objects - I do not know if it was literally the first - where girls were taught to play cricket (and duncy - in which ~~James~~ JR occasionally quadrilled or waltz dance! He looked very thin, scarcely more than a Gladh live, as he moved about amongst the white girls in his every dress.

Thosny for Spring (1877).

Wylde Arntm My Chief and I on Six weeks in
Natal Agri the Cape Colony Outbreak
London, Chapman and Hall, 1880.

DUNFORD (from "Cape Agri" 5/4/79 By T. W. Swift
T. W. Swift Wylde's Passage.

Here best I love of that bright land
Whose bones lie white in Zululand;
Where "in one place" they fought, they fell,
They died! my Eglond, make it well!

Braze cheery voice! I hear it now;
As when, with battle on his brow,
Along the busy line he passed,
Death downed, yet steady to the last

(1) - - -

He knew the dye his sovereign gave,
Good flowers given! that told once gone

yet just and gentle, must be there
Who bear her standard 'midst her foes

Thus no command to desist
With tongue in cheek and for aye.
Sword, flag, commission, ever more
With "Althou' closely" before

lest his to catch, in savage feud,
The savage spirit, murderous mood.
A soldier! prompt at duty's nod;
By leaving vengeance unto God!

Not his vain taunts of ^{mortal} night ^{steeped}
Nor worse, bare brag of blood-^{steeped} ^{steeped} spite;
Nor heftiest phrase to clothe his foes
Whom Britain bids 'her sons oppose.

He preached not "war at any price,"
He practised ^{his} self-sacrifice;
He fought "obedient unto death";
And now he fears no censors' breath.

Britain and native, sleep they well
Where, 'midst their swamy ~~for~~ ^{for} foes 'Ay fell;
Where wend Sandhword 'lifs his hand,
For silence, o'er the awful land.

And 'midst the waves that drift along
The golden tide of fame and song
See DURNFORD'S. In the troubled war
Of peace and right, he died for more!

Author's Preface.
[Written in 1875 - shown to my Chief
- he edited it - and tried to take out all
praise to himself - but gave up saying
publish it only when I'm dead.

- I The reprobate meets his chief.
- II Who is famous at cruelty to a horse - and wild in
his eyes
"Yes, I don't care to see my animals neglected or
ill-used; hence it is always bad economy
- III Loyalty/Idolatry - to PMB in the hills
Argument about Loyalty/Idolatry - the court
- the defects of Bot N. - and the Bishop's
daughter.
"I do not know who you are, son, but I cannot
restrain from blaming you for the way in which you
have spoken of my father" - the bookish and
arrogant young man.
- IV The Rebels
- V The Trials of Native Affairs.
- VI Estcourt
- VII Our Ports on the Road.
- VIII Our journey on
And inserts quote on Isondweni - The court
control her material "Poor Durupud's misfortune"
- IX The Mountain Passes
- X Again on the March.
173 - 12 with a strong leader for a
careless driver
180 - he checks Bayete - only for the Gov.
"and those that write to himself not to any
other official was it was to be given"

--- an on o on

189 Mausel - the NMP affair

"They would have met with fair
dearly from Mr. Mausel, but that they
did not know"

190 "Mr Mausel was, I knew, a favorite
with my Chief. I had often heard him
speak of him as "a right ~~was~~ good
man for his work," "full of energy",
'no day too long for him', and "always ready".
[Good looking, vigorous, full of humor
'quant humor', jokes, and anecdotes.

XV Hubbi & his household.

[Background to a major mercury]

Square work, jointure -

[Introductory - but she is too long-winded
& uninteresting] [Began work closely -
anecdote after interviewing - but she will finish]

Literacy - Illiteracy.

Reading Writing numerate innumerate
 to be able to read / not to be able to write
 OR reform

Context / the letter ink pen
 the manuscript paper pencil

Print
The book

The language is the orthography
The grammar
The reader
The dictionary

The Press The paper, the ink, the technology

The message - it is the word of God / written every day life
no it exist it
is the

The treaty The document The law

ONG ONG ONC Orality and Literacy: The Technologizing of the Word

Introduction - primary oral cultures / knowledge, verbalization.
oral, chirographic cultures.
writing }
print } electronic

The Destruction of Zulu Independence:

British Zululand and the Uprising of 1888

I Zululand in 1887
Approach - and much
Evidence - why

Intr. The passing of time is "still stories" - the
continuity - left open is (2) narrative - all
encompassing - power - comprehensive - for the
reader - the time - the privilege story / and
one wishes to use it to better effect. The
side - the impossibility of Zulu - these are
so difficult to reach - pictures accessible -
law. Restriction close down of stories -
reading the impediment of the past and
suffering - to recall

Zululand: Feb 1884
Destruction:

Political
Leaders

1879
Izikulu

Ukuthi
Ukuthi

Map
Political unity by
Reserve Other

Something new has been created.

Have not presented all the arguments for accepting this
or that - the process of argumentation - the basis
is - Natal Collections

Of course there are many narratives - the author
always conscious of my narratives

London the APS The Commons the Boers -
they are not Boers: the Zulus - deep
problematic - the Union - deeply divided
- the great supplies / London Ourselves Edward
PMB's Vagant Britain / a proliferation of
narratives.

a narrative = overall theme: the conquest
of the desperate & the unknown to be known
not just the discovery of territory - but
the discovery of truth - not that this
knowledge is final or forever

but not adventures - hardly a RECORD &
a narrative. → political

Rivalry assassination death
Union solutions that shouldn't have been made
Cush's Law justice

Extension of control
- the people's role the protest -
Communication

2ndy Sources

1800 ?

? Hall

? Hedges

? Wright

? Gordon

? Hamilton

? Kennedy

? Mael

Ballard

Guy

Marks RR

Cope

Marks A.D.

Louis +

Lattauze

? Bradford

Marc & Hamilton

Mzala

History: Foundations:

① Autobiography (1) Importance of the self. (2) historic levels modes of discourse:
Own experience

1. 1.1 History as ~~Social~~ Identity ~ NB: Longue.

① Autobiography implies
The obvious - we make ourselves into history our own history ~ personal ~ or what it looks like within the public ~ but we have a voice.

The R.P.

Creates conflict.
read / library / Africa / India / ♀
looky into their past / literary modes of discourse

Ex: write an autobiography

Confidence: experience is also knowledge - history written personal experience

T. Adams

1. 1.2. History as ^{debat.} Identity

Public / Political
Driven by History
Also Debate →

R.P. 3 political Subjects
the use of history to understand / include women with part

relevance - use
New cultural

T. P
C
C

1. 2. Histories of historiography
debate. / ^{What is the truth?}
History changes
relationship
objectivity
past with them

S.A. Historiography
R.P. Colonial
Liberal
Africans
African

critical approach: use
but differs -
Plurality Truth

T. Critique

Money & power
Economic growth

1.3. The Sweep of the

Trade technology, power

1400 - 1500

1800 -

The Atlantic Ocean
had commerce

Africa. Iron Pipes

foundations

fine features

study

The story of
focus in No 2

The 3x

curriculum

frontiers

Re-look
weeds in the

T. Assess R.H.S.V.

T. Subject wide

1.4 Secondary Sources

Picture No 2

Maps

Charting

- The Overview

R.H.S.V.

buy in the world

in a context

Critical:

Hot as powder

In June 1992 I left a secure job, a peaceful country, a quiet town
which gave me time to read, to write

27 MARCH KCAL.

① Lavoipierre Miltred: née Hugos.
Social Worker 1907 - 1984

Social Worker.

② Unsorted MSS collectors.
Egeland Leif
Samuelson SA.

③ Index to MSS. 4 Boxes

④ Labour Tenant Interviews 1992 T. McClendon

s. A.T. Bryant

⑤ Dable ~ New Material
Interview - conversation with Dui on St Helena.
Detailed (

⑥ Unprocessed

⑦ Masters

⑧ Unsorted HEC (3)
SWC (17)

Hayward Rev. A.

MS Loudon = Work in 1894 Loudon Elizabeth - record/album

Hay Lugg - Return down KCM 8361

Farmers Assoc Darnall?

I. H. S.

Will deal with the history dept ~ no doubt - there are changes - but these are the scheduled innocent eyes of the newcomers!

Objectives

Foundation Courses

Context:

- 1) A significant number of students from inadequate secondary education which ~~meets~~ does not prepare them for university education as it has to developed

Context:

- 1) A university system developed in a colonial situation, uncompetitive academically secure privilege, to serve the needs of a ^{radically-exclusive} colonial bourgeoisie, now trying to watch the speed of change outside

~~It~~ It is dominated by inadequate staff, little impact, non-internationally, ~~is~~ unable to see the institution for what it is, don't oppose changes, but are unable to ~~act~~ act them, profoundly eurocentric, gender-dominated

Overtaken by change, it believes itself as instituting it, loss of leading, economically threatened, it has attempted to show itself as part of change initiated change admission policies ^{students from elsewhere} with profound pedagogical implications, launched itself on ~~policy~~ ^{managerial} without considering the implications, administrative pedagogical, or economic, ~~forced on all~~ states ~~made~~ ^{not} of the consequences of this. are perceived ^{not} as the problem of management administration but of course as ^{disadvantaged} inadequately prepared students & the threat of falling standards

It is a The problem of the disadvantaged student ~
 is the problem of a disadvantaged university
 trying to shake off a ^{colonial} eurocentric past ~
 eurocentric past not theoretical - does not examine its underpinnings
 and it is the teaching staff we have to confront this
 To devise courses, teaching strategies, understaffed, economically
 deprived. P Today report on an experiment in
 undertaken by members of the History Dept: it is
 experimental, not that I think that it should ever
 be presented to the students as such.

1) The problem: students from a background unsuited
 to English-dominated eurocentric institutions - its
 historical role coming to an end ^{- the end of Rhodes?} but without
 a plan for the future beyond an idea
 that education person is a safer.

Inadequate curricula: suited neither to the also ^{unorthodox}
 contemporary situation student capacity

A ~~double~~ agenda ~

Let's apply this history degree: until about 7 or 8 years
 ago much like the History degree I took -
 not Eurocentric ~ English: English history - The Classical
 heritage - a single course in South African history
 in the final year. For 8 year ago's - in a
 belated reaction - and it was always a reaction -
 to enormous and influential changes in SA
 historiography - the African content was increased.
 But the ~~essential~~ ^{problem} while the eurocentrism
 was addressed what was not was the fragmented
 nature ~ in fact laissez-faire.

Nationalist
 Chauvinist
 history
 does not
 need an
 explanation
 a thing ~
 it is
 natural -
 the facts
 need no
 explanation

At university we need a critical to develop a course
 for the times ~ and what are these times

- 1) A critical sense ~ of the world, and our discipline
 which we have to understand
- 2) An awareness of our student's need - Stultified
 privileged -

3) History: an awareness of the forces creating the modern world

: in South Africa unification / vocational education

4) Some way an adaptation to the world - the pursuit of knowledge for its own sake - is an ideal in societies which can afford them - the pursuit of knowledge as a training - a training for the world

~~etc~~

Methods ??

1) to start with student's experience: / effect oriented knowledge: rote learning

When thinking of how to introduce this path
I originally had extended disadvantaged studies
disadvantaged university, fragments or disabilities
encountered - hidden as standards.

But leave - a new course.

Goals: 1) lay a foundation - content and skills
history - better understanding employable
2) Doing minimal, text-book learning.

3)

How:

- 1) Start with student's experience
- 2) Get importance of discipline
- 3) Contested basis of knowledge
- 4) Contested on a methodology
- 5) Identification of information / internalization /
communication / dissemination

The teaching of history at tertiary level

Prefatory remarks

This is not a paper the content in which I'm working is not that of the two papers which buzz about the staff rooms "lowering of standards" "the closed-door exam" I reject both of those: the 1st.

(1) The ideas here in knowledge online apply generally in the world because I believe the struggle is much the same

1) The denigration of historical studies by assumption
- a whole tradition - celebration of the market
- denigration - celebration of capitalism & defeat of socialism - part of the big theory package

2) The isolation of disciplines - supposed to make sense we don't understand the

3) Historical knowledge as broadly accepted passive passivity ~ common-sense of the day
The other side of the coin.

(2) While the University has made shifts its current hostility is strong - isolated narrow studies in the world respects

(3) The interlocking of capitalist education all the while with industry

Approval - the way - these essential facts - it
Transfer with - skills to the needs of the
system - shifts head
B Start with state's expense

History at School?!

At South African Schools:

- 1) Skills -
- 2) Content
- 3) Start

a grand Narrative :-

The success of the People's Struggle?

But this means forcing to re-vivify the lived situation

Those not showing in the struggle - identification of the People's Victory!

So what is the theme - when there is no national history?

At South African History - the deliberate propagation of a non-racial democratic South Africanism :-

What about a unique South Africanism:

South Africa as a Tri-Continental Frontier
South Africa - the Cross-roads of the World.

1500 African - ~~1600~~ 1714

The Civilizations of the Limpopo - Zimbabwe -

The World of the Indian Ocean.

The Invasion of Europe

The Hunting Peckles of the World

Foray -

No!
local history is the starting point - the 9 regions

Local History } primary

World Themes } secondary

History } tertiary

Zulu behaviour explained
by the words of Lusky

Daily News.
Graham Lusk

The Ivory Coast in the Ethics

Ducie. Lady Florence Ducie her name was. Fellow
with, Captain Somebody, wrote a book. "Is it really
unsafe to sleep outside the wagon?" he says. Wore an
eyeglass. A foot. Lewis jumpy around in autos in
those days. As if I hadn't something better to do than
keep that woman from key even of 108

The Great Depression

1861 BIRTH A.S.

1862

1863

1864

1865

1866

1867

1868

1869

1870

1871

1872 AS at St Edward's

1873

1875 BIRTH E.L.

1876

1877

1878 leaves School

1879 Gaboon

18

1860

1881

1882 leaves W. Africa

1883

1884 Police USA?

1885

1886

1892 USA

1888

1889

1890

1891

1892

1960

1893

1894 Army

1895

1896

Teacher

1963 Kennedy

1928

1929

1930

1931

1932

1933

1934

1935

1936

1937

1938

1939

1940

1941

1942

1943

1944

1945

1947

1948

1949

1950

1951

1952

79
61
18

School at breakdown of 2 WW

School during 2 WW

1879-1882

Wet again after 2 WW

79
80
81
82

enclosed with constant secrecy

- 1897
- 1898
- 1899 ? Cape
- 1900

? Rhodessa ? 1970

a twilight zone between
 "history and memory"
 history memory
 the Adst for memory estate memory

1990[?]
(twilight zone.)

- 1910
- 1911
- 1912
- 1913 = Mexico
- 1914 Georgia family
- 1915 ? Atlanta
- 1916 Madagascar

1980
1981 writes to complete 1925

1861	39
	25
1925	<u>64</u>
	64
	93
	<u>64</u>
	29

- 1920
- 1921
- 1922
- 1923
- 1924
- 1925 MEETING
- 1926
- 1927 published
- 1928
- 1929
- 1930
- 1931 DEATH

1990
1991
1992
1993
1994

The considerable ^{critical} pop. success of his book has meant that its basic outline is now as well known. In the latter half of the 1970s ^{the} philosophy writer met an old pomp. Together they produced 3 books on his life, ideas and his writings. They were international best sellers - the old man enabling the old man to escape for the few remaining years left to him, from cross-examination. But the authenticity of the book was also questioned at the time? Tim Curran, in his book tells the "true story" - not only of the book, but of the man behind it.

It is a remarkable achievement. Horn, actually Smith, left few works. Both his biggest works are the most obvious ones, *Being and Nothingness* and *Introduction to Philosophy*.

His own account(s) are remarkable figures too into the past, but he honestly expressed his opposition to deities, and proved ^{authentically} detail belonged to him that is brought

They are a mixture of autobiography, memoir, philosophy and commentary on the contemporary world, written ^{for} and oral history.

They were questioned - even the man and his achievements. Curran set out to see if they were authentic, and he did this.

It has been a remarkable book.

The considerable ^{public} success and publicity surrounding this work
its basic outline is well known. In 1925, in Johannesburg, he writes
to the editor Lewis in which ~~it is~~ ~~app~~ ~~traced~~ ~~by~~ ~~an~~ ~~old~~ ~~tramp~~. Fascinated
by his conversation is ~~traced~~ ~~by~~ ~~an~~ ~~old~~ ~~tramp~~. Fascinated by his
~~own~~ ~~comments~~ and ~~turn~~ ~~of~~ ~~phrase~~ gets to know old tramp. Together
he is fascinated by the conversation of an old tramp. Together
they produce ^{or} 2 books on his life, ideas and his writings.
They are international best sellers and enable
the old man to escape, for the few remaining years
left to him, from the cross-hairs; But the
authenticity of the books were questioned

But from the time they were published the
authenticity of the books have been questioned
Tim Couzens in his book on addresses ~~more~~ ~~details~~
and tell the "true story" of Trader Horn of the
man himself, and the books he had write.

It is a remarkable achievement. ^{the biography} Trader
Horn - ~~At~~ ~~the~~ ~~circumstances~~ Alfred Hyossus Smith -
left few ~~was~~ ~~never~~ ~~took~~ ~~him~~

Natal The Colony of Natal ~~was~~ ~~was~~ ~~not~~ ~~conquered~~
The African people of Natal ~~was~~ ~~never~~ ~~con~~

The Unlike the usual pattern in Africa the people
peop Colony of Natal was never ~~not~~ ~~conquered~~
by the British, established by conquest. The British
drove out the Boers; made a deal with Zulu
by leaving him independent north of the Tlokoeni,
and then turned to the question of the Afrikaners.

Theophilus Shepstone was the man in charge. A
significant proposition wanted to take over Africa
follow the conventional pattern of colonial conquest:
force the inhabitants off the land and into labour.
Shepstone, Agent for Native Affairs, was ~~not~~ ~~not~~ ~~not~~
strongly disapproved. objected. Such a move
would cause African opposition - perhaps possibility
of such intensity to resistance which the small
white population would never control. Instead
African Affairs should be given rights to part of
Natal should be reserved for African occupation -
have the Native Reserves of Natal. And it is
this. Unlike The huge Unkomoos Reserve on the
South Coast, Umkomoos, Dordrecht, Umkomoos
to the north and ^{the 50 to the 100} ~~the 50 to the 100 ~~the 50 to the 100~~
which always saw as marginal or impractical
African would live under chief officers, or
supported by the British authorities and
White magistrates applied customary law -
as they saw it - a tax tax was paid on
the land, and the grey man would be
encouraged to go out with. It is these
reserves ~~sacked~~ ~~around~~ ~~Natal~~ ~~where~~ ~~work~~
~~can~~ ~~be~~ ~~seen~~ ~~on~~ ~~the~~ ~~map~~
where work can be seen on the map~~

Side of the Tuleba & Duffie
in Natal was known as KwaZulu

So

So we are still far from the Modern Natal
and KwaZulu - but at least ^{in 1850} a fuller Name
of the Tuleba as the Zulu Country Zulu
bydon - reduced, bounded and independent.
Some was Natal: A home policy develop
a policy of separation in land - land division
between that owned by us and by whites and
that reserved for African occupation

Natal may not have been conquered but
the Zulu bydon was, brutally and
without provocation by the British as
part of a plan (soon developed) to unify
South Africa. After a heroic resistance the
bydon was forced to surrender and the
British attempt

2236
→ Reminder

Oct 1925 - arrival

mid 1926

May 1927

Jan 1927

looky for a post-1926 Oct 1926 MSS ready
published by Litford.
- pulled

Nov - 1925 - "every Monday for 18 months"

Apr 1928 HNW.

HNW nearly every week.

Trader Horn: The Books I: Trader Horn wrote a Time

Photo/illustration

The attraction of Rejuvenation

- 1: The bird "cautious" stories
- 2: Courtesan presents a cadaver - sage - odes of the past
 a Columbus being for door - a window
 visionary eyes - p 2 p 6 2
- 3. He said [with no foot note - what did he say?]
 Said to herself. - we are not in the world of living.

- 4: ancient
- 5 ptochocracy senescent
- 7 "almost closed in for ever"
- 7 defile ideas on style - how do you know
- 7 best of all his speech - but we don't hear it
- "great distance of years"
- 8 virtually unbroken - but problematic
- 9 automan

literary allusion
puns.
pastiche, and parody

- 12 The boundary must be arduous - heard a century ago
 i.e. 1825. poor simple - story unbroken
 long ago - in a wild place

- 14 as he heard man speak - genuine
- 20: The clues are our 100yrs dead.

Chasing
initiated
prints, journals
future

[Turn to Trader Courtesan]

23: Fatidic

26: In the E.L. papers ~ an autobiography Stranger with my Gate

Burgund 39 a Victorian family

47 what is Tony Bauler from

[pirates - the Home / E.L. / Courtesan // The Pirate-
imperialist

56 Multiple narrative

The father man - the truth
is attractive

51 - the pirate / imperialism

56 1993 - Trade courses to Rats from Home - but we're trying to check his veracity! NB

Present Tamiy Nassau - but possibility of
E.L. W.W. 97 replaced Gonsard in 1842 !!
1850 return to Barbados for 3 yrs.
101 correspondence 108 Pipi Dixon 115 /
140 - say it's so much of Smith !!
186: 188

61 - the salmon

62 - back to the Vikings

62 undoubtedly - what is to say it's 65

[should know which book]

77 Thom report the factory (Why does he wish to manipulate time - to avoid modernization)

83 a chapter every week! Viking oral tradition

84 the heart of A's writings

87 fine scout report 87 He told he will never see again

89 - may include descriptions of nature

93 - may have

97 The Row William Walker* + 101 - but?

100 Photo of what he says from 108 William Walker day 15

113 kind of Porcupine, stony, water.

114 Withnights, fetters, the account itself!

134 William Walker again

135: Blacks are pirates: no idea of the African p. of view

140 My Ogoni Could it be plagiarized? See: Comment 183

155 The Nile 163: How did he get to Gabon? 156 Yams 159

163 W. Walker* reached down in Wilds of Wisconsin p. 609

So important - why not emphasized - Why not the Smith in

no deny

168 Jones Decline See 609, (115)

174 tapped his chest 176 always windy-off

185 - his stories were so engrained in his mind!

Burdett Wals (Dixie)

266 stamp history - date: The Little Breeze

316 eidetic 317 encumbrance

321 ~ 20 years of absence

323 ~ 200 thousand stories of travel

340 mammography 441 democracy 456 7158

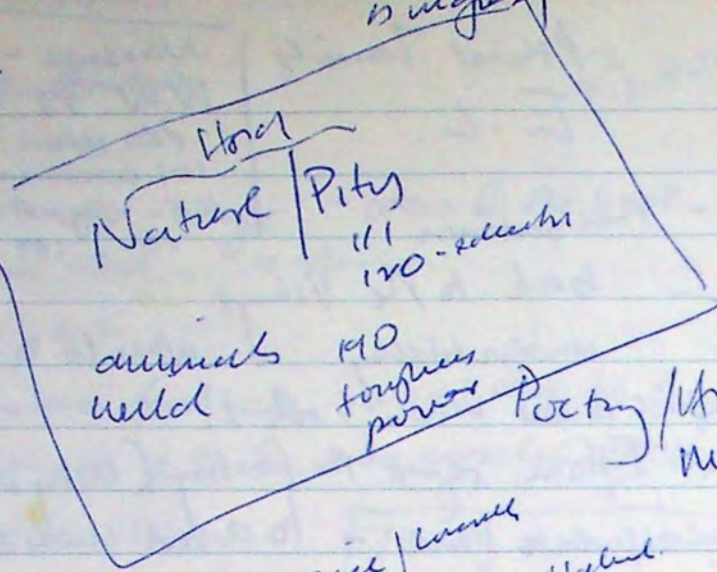
577 variant

Living

Elephant - the wild
the hunt
poetry
etc.

hunting

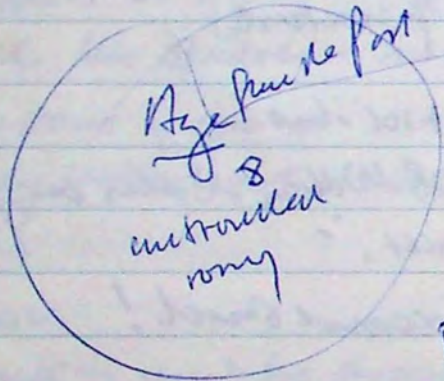
new book this
is urgent



121 the hygiene
82 the life about 100 value

Medicine 52, 151
Nature - 10 the book
and sea

Spice
(2000)

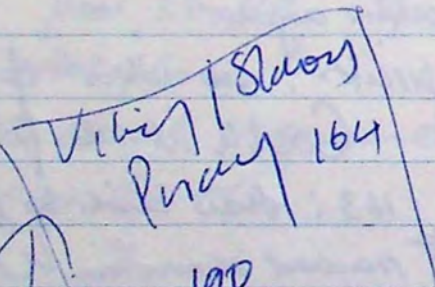


Professor / General

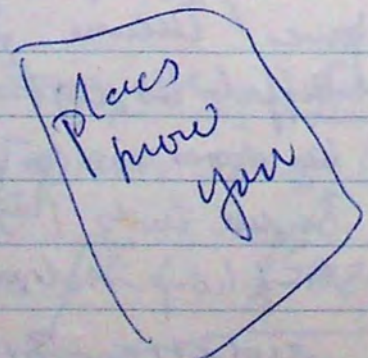
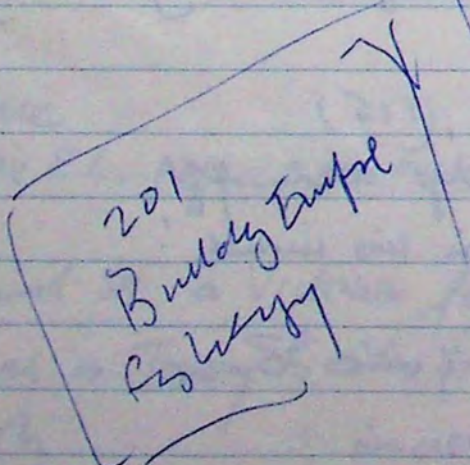
and seen what I have seen
from air / the sea

Death
6-7

Legend



127 - individual
study from
two a man's life



a hint of doblers
side with fur explore / the byjuin
the over / 47

201 / This is a good time to push
a inch late we found.

5 we would

Patrick
Good Africa
Loverie
Evil City
Pinsel

Anti - many 1st
prange
ky - green levels

Wisher
Philosophy

Booby

Nature - good level

157
Closet

Horror
Crazy

but... ulbracy
food.

Courtesy - under
tough

Rocney 21
see

Carrie Home

poice
unhy
58

City
immuel 124
pastoral
29
Arlygath /
Surgery 136

Characteristic
16

last part
Smith x most realistic - an
ironic detachment - what
will the Americas. like
→ a cage x Hallows
The final quote 150
The end - Avenge myself

22 December 1993 Elizabeth Eberidge A South African
Kingdon. My overriding impression: she is unable to handle
 theoretical approach - and yet takes on theorists - Guy
 in 1901 700 40 particular - there is only one theorist
 issue 100 80 20 the books were saying "security" -
 and 90 14 because accumulation of "power" is
 the driving 100 80 force - all action = no due to
 security 200 90 - my labour power argument is for work
 outside - and I would see it in action in the
 sort of study - but I think the accumulation =
 security was exactly opposite her thesis -
 She also brings in conflict between group theories.
 Also Simon Roberts Edmunds in Focus - Academia haven't
 taken on Edmunds - and then analyzes them.

25th Dec 1993: Still going on Eberidge - unable to continue -
 tried 6 chapters led to 1 student first -

Fossil Falcon Finding Falcon - an idea has on - but it
 is to find a style you must find a style you must find
 a style you must find a style - a style

SUMMARY
THE LIFE AND WORKS OF
ALFRED ALOYSIUS HORN
AN OLD VISITOR

The Works written by him by our Mage of seventy-
three, and the Life, with such of his Philosophy as
is the gift of Age and Experience taken down once
here recited by

ETHELREDA LEWIS
The Foreword written by

JOHN I GALSWORTHY

I

THE IVORY COAST IN THE EIGHTIES:

the narrative of a long & arduous
in the service of the British West India
Company that is history - we go, but
all that is available - of a young English
Gentleman.

Galsworthy next HAH in Feb 1927 5-7

INTRO. (E.L.) 9-25

Pre-Norman X of our houses / Curative

12 - prepared and used by Com. Gen.
[The historian quotes acts & foibles]

p. 15. The book tells Galsworthy

Course suffers from 18th century / very Mr. Albertus
30 for After 3 or 4 visits the idea of work,

Age cloudy on him for ever.
20 [The only one he writes down] "brought back the
medium of a variety intellect: just as artificial

THEME - THE HISTORICAL WRITING TRADITION

Reparation may buy back the Greek of life, so did the use of pencil and paper introduce life to the dying intellect. The assurance that what he wrote would be read brought back wide tracks of memory, and of knowledge lost for want of use.

He wrote on Mondays, a day when every hour left the door loose after the strain of Sunday.

The novel of my college once a week, 8-12 to 4 past
"for sixty years" -

500 [I have altered nothing in his style, left it unintended.
She regarded the education over many years of "use",
fine steady writing

never reads ?? (Johnson)

peace - unimpacted.

CHAPTER I

WRITER

19-28

ORATOR

28-31

II

32-36

How do you like it Ma'am. I shall soon get into my stride before long. It's not the first time I've turned a hand to a job of work.

III

39-42

42-45

IV

46-49

49-52

V

53-57

57-58

VI

59-65

65-68

310 x 10
320 words pp.

VII 67 - 72

73 - 76

VIII 77 - 83

83 - 86

IX 87 - 94

94 - 96

98 That woman I saw in
Rhodesia, Lady Florence X 97 - 104
Dixie, Wey Bhoras 104 - 107
Ducie - in Eg. XI - 108 - 118

118 - 121

XVII 172 - 177

XII

122 - 129

178 - 181

129 - 132

XVIII 182 - 186

XIII

133 - 138

186 - 190

138 - 142

XIX 191 - 202

XIV

143 - 149

202 - 205

149 - 152

XX 206 - 214

XV

153 - 159

214 - 218

159 - 162

XXI 219 - 229

XVI

163 - 168

229 - 232

168 - 171

XXII 233 - 242

XXIII 242 - 246
246 - 254
254 - 259

It's a good time to push a book like
mine forward. There's been early
word safety since Rich (Haggard) &

XXIV 260 - 268

One of the biggest annoyances today
since Rich Haggard in the world
that fills. But we will be
fulfill.

268

XXV 272 - 282

282 - 286

XXVI 287 - 295

295 - 302

I've written a double lot of work.

Before 1974!

We have seen how histories reflect the different biases in which they were written: what approach should we be using in writing a book of world history in 1974
History: what approach - we can now now look at in its
understand - the approach is to look at SA as
The one of the great cross-roads of the world - the
meeting of cultures - which groups have tried to deny.

Structure: the ~~main~~ turning points:
how do we historians find out:
we use sources: historians are used to
sources

Documentary Sources (i) Herodotus (ii) Ptolemy
(iii) Pausanias: $\left. \begin{array}{l} \text{link} \\ \text{the} \\ \text{source} \end{array} \right\} \begin{array}{l} \text{available} \\ \text{sources} - \text{useful BUT} \\ \text{limited} - \end{array}$

Book - articles
linguistics
asked by
Other sources: linguistic - the British
Geography.

The Return of the King

Be Change - the Imperial Order. Let us forget!
But got it wrong. $\left. \begin{array}{l} \text{the king's return} \\ \text{Imperial order} \end{array} \right\} \begin{array}{l} \text{turning point} \\ \text{showing} \end{array}$
Imperial narrative ~ Egan's

Zulu - Shaka - the King - conquest
wrecked over / new Chinese land

IF ITS LATEST TREND - no truth ~ these two books = 1/2 of the
But not when you're involved - democracy at stake
Show policy reconstruction of the past -
as long as we accept that is why we

The world has to be the place to democracy
What about Kings / divinity
Sacred
Solomon's door

Cetology - the
py - reduced by price

reduced by living. (critique)

Where is the centre point?

S.A. is in the world -
no - the world -

Yes we need a new narrative - a narrative that
will incorporate the West & Africa

But this is not it - ① No anthropologist looking for the authentic

lost

② There is no authenticity

③ Zulu nationalists asserting an authenticity

divine
collaboration / human
essence

power / ceremony

we read a book

Kings [Begin with this]

The books

The subject tonight is kings: the subject tonight is kings: !!!
The book Deduction of the Zulu legend deals with
the final tragic years of Cetshwayo kaMpande
Cape's To Build a Nation: The tragic story
of Cetshwayo's grandson Solomon. The Tswana king
is Solomon's grandson Goodwill Zuelwani -
is not the subject of the book but provides the
living contemporary context - set by his deduction
of the sovereignty of the Zulu legend

king
1/2/2011

There is no objective reason why some of the
ambassadors I don't know if he is any more why
some of the ambassadors ^{political} leaders heads of
African states were called kings rather than chiefs
- most of the kings only received that
appellation after having survived the usual
period ~~the King Mankwende~~ like King Mankwende
it was not ~~was~~ took up the name
king after the usual period - almost
always preferred chief or at best paramount
chief. Such was the antagonism towards
the Zulu legend that even chiefs was
resisted at first: King on a par with

Embe

royalty - an alien term - originally it was a
matter of scale - the size of polity -
But and to the first monarchs Nkomo was
a by.

Study draft

Historians are rightly wary of the broad
of broad generalization a leitmotif. Nonetheless
under the broad concept ^{as it well met} there are two aspects
to highlight - always creating tension - local rule
and the urban and the divine

the earthly and the celestial

The power of the king is best in its political

There's such a dirty down budge a by,
That treason can but keep to what it would

lies in that he is a man plural hearts well affected
his not only in his person ^{at home} but in the farthest
power as he comes with - that word - the mother
that lies in his will by covers the will by of
his people

~~but it is~~ There is no balance between these
two, opposite the human and the divine:

human - ~~covering~~ the corners which surround
the by in public - attempts to do it
the manufacture of his human and divine
powers attempts

The sacred by - sealed from his people
is probably vulnerable

The human by - on his principle, leads the
leads the divine corner to die for

The power of the by recognized by Erasmus -
the tongue especially because Shakespeare -
living in a time of historic tension
of protest from ordered society,
the divine by, and assertions of
individualism, heralding the new age
of modernity, gave us an array of
by, dealing with questions of elongated
of the flight of the by - Mrs. Hagedorn
O hard condition, twin-born with greatness,
subject to the break of every foot
where the by feels so unusually on the
condition - ~~uses~~ humanity / duty

History: abuse of - the making of laws -
with Oshaka: with multiform: the army of the Zulu:

Forgotten lessons ~ violence ~ not of black vs black
the context of interests

Solomon: the cost: the falling down on his face
nose at his ear: sugar from hedge for
control

NOT to all there have been product
change: in of much begin here - completely
out of work Africa - neither under beless in
a historical truth - they can make in context
and tell one version - this and happily
they will be told. But they are worst things
at the truth - covered out with needles

And with us they being so important looking
fully under - usly - it is important that
relevant - a case that at distance from
the heart and dust

University of Natural Power - need submit
to commercial but not wholly dependent upon
them

not - a matter of life & death.

JULY 1996

The newspapers: removal of tribalism: of ethnicity
tribalism as commercial opportunity
tribalism as survival

The economist majority
moderation -

The present is always out of date.

And yet: conquest: destruction

uprooting: the exercise of power

racial removal of land:

The sporting ground of the few

What wasn't there

in 79: a full

comprehension of

the no. of narratives

? ? perhaps

The utilization of the existing power structure
amenable to manipulation: the principal allegiance
allocation of land:

The two volumes from Mosiga: and the
maps of Mosiga. Ngidi went there
with Ngosa: Ngosa's two sons at
Bison Stone: they are rare

1 { Themes to stress: natal and the chief
Sir Theophilus: Ohep Stone:
The major interventions: demonstrate
it through the Reserves

Women's intervention HEC SFE FEC AMC
G-B-J. Compare it with Station Group
Lumuli

And where to end? "the end of our dream
Betrayal - AWD \leftrightarrow FEC

15 April

On TV tonight Zwelinani, after a meeting with religious leaders, including Tutu, wearing a crucifix, said he'd never supported violence, and pleaded (asked) his people to stop killing each other.

But Molezi said today 'I'll get my pension'

Or they work wading their heads of the violence:

'Since I wrote there have been studies: (2) but the stress I make here is very different (?) (1) NATAL: (2) WOMEN)

This would mean highlighting

Introduction: Geography: distance

1) Natal policy - the House of Sonzica ^{revere}

2) The drama of Ceza: the last gathering of Royal House

3) ~~The Court Case + the trip to London~~

3) Women: via FEC: the court case: the end of our

London: -

Conclusion (reconstruction: Bonsufla) ^{dream}

N. M. J. & H.

Ndondomwane

1977: plough pottery bone, sculpture

1978: dig (Maggs 1984)

1982-93: the mound area, the dung area, the clay area

21 July 1996: - reading my notes: - order by year: Kurose, Chesson, Linton

The Destruction of Zulu Independence

The House of Senzangakona

The House of Sobantu

The House of Swazika (The Zulu Native Reserve) ^{"Betrayed Trust"}

The Boers / Gqomay / Groot / but don't bog it down: get distance

H&C is dragged in

Chesson / the APSC + Morris / and the need for realistic policy - a great name / Groot

~~The House of Senzangakona~~, continuity with the first

Historians: nationalists must to way of essentialism: violence is part of African society & murderous acts against royal women in 1996, and in 1856 - a feature of Zulu society: chiefs today are traditional: at various times the Zulu royal house has got too close to the Boers, with disastrous consequences

And yet, we must not discount, either, there is the ground basis, the basis possibly against the convergence of the parts as they fall away and merge, in ^{your} ~~other~~ forms, disappear, or was never merge. It is

one of the most curious tools of the historian is contradiction: it is asserted, constantly while speaking;

to see the link with port. and possibly the flagging, and
always the need to create more, to give you build more self.

In the case of Senzangakhona we see the power of
the royal house - here today

In the case of Duma - we see Shepstone, the Boers,
and the eyes of segregation and the cheap labor
an economic factor

In the Home of Souto - we see justice - but whether
we have services

Also: the drama of the ¹⁸⁵⁸ residence
; the Great Case

7 August After a week's reading about Shepstone - more
remains - the NTA claims in practice - but enough now:

born UR - former mission stations - - Xhosa - schooling informal,
disrupted - work with Boyce translation:

the vicarious butchery Henry Smith - John outrageous / 1835: romantic /
interpret: the big indaba: the colonial official: not the / theme

social: HQ life: nothing but his language: Fort Pekaie / treaty /
loyal / rebels: loses it: assassination: Natal:

control

PMB - not Grahamstown, but the meeting, meeting
free of the interpreter: the mediator: land: Boers:

saukhona

immigrants: refugees: 1) an accommodation: not a chief: //
conquest 2) but the threat of resistance 3) divide + rule order //

vision of development: T.S. Gray + India

Boer
loyal / rebels

His plan: his people: not the seeds: impopriety: not for him:

The Chief: the expedition - fails - to take off: control.

Vision 1) in Natal 2) South-east Africa / tax

July, 1857 July 1861 Boers. 1873.

15. ^{litigat} despatches - makes impossible demands on his superiors - they fail, but
as they must, he has to work in an impossible situation - and thus
corrupts himself.

Shepstone: arrives in Natal generally impressed by
the Boers prepared for accommodation

Preface: the sequel

INTRO : the death of the King : Bulwer's analysis : a theme until today.

I : The House of Senzangakhona : geography

II : The House of Sonzica : Natal, the accommodation, the need for land, : war

III : The House of Soshana : fairly detailed now - it will be heavy but that's fine HEC has to carry this - and the theme:

Stephens 1846: the chiefs accommodation

who else had the language skills - knowledge through the Mfengu : the indaba - accommodation 8th August 1996 ~ an accommodation of patients

The making of the chiefs: Chief and titles are made: but there are names: which have a status or deed: but the status - power authority is there / based on followers - genealogy

9 August ~ House of Sonzica: completed: Eastern Frontier ~ Arrived: Locations Commission: makes - earlier correspondence; no discrimination: not conquest - = by: recognise land claims - Natal not conquered

T.S. adds to this - tally to the chiefs - so happy - the Grey tells them to talk more

What happened or all + power and why we don't have records

The tendency has always been to track Shepstone's life -
 as policy through his dispatches. More recently there
 has been to read them as a text ~~through~~ through
 which African perspectives can be discerned. My
 So difficulty with this is that so much of Shepstone's
 life took place outside the literate world.

To reach this we have to speculate outside: for
 more speculative: Shepstone's early life is about
 the seizure of control: with West, with P & C
 administrative control: also the control of sources
 words, viewpoints [NOT JUST]

✓ It was an accommodation / land, independent
 Certain had to be excluded ~ Fodo ~ power, ♀ ♀
 Also officials
 Tightening

✓ Too much concentration on Shepstone - literate
 remember all the time an accommodation
 of politics

Land
 Women
 Power

Job
 Patriarchy - family
 Reputation -
 Inferior
 Adulation Psychological

SECTION I

C2367 - Appendix p.17
Extracts

Shephard - when was he arrested - Gordon

2079: TS 51-4
CROSS

842: Cat's acct.

Soutseri:

Bluegore:

Maxima & Ngidi - biographical info

Bluejira - all the sources / Extracts, p. 242. p. 33. p. 81
BPP 2079, 38 - non-evidence

Matrona

Memera: SP ^{hazi} Xala

The petition:

Walseley: rule by chief / agent:
Oshika: liberation from Zulu rule

30 September: 1996. Reading the statement again:

TS. response: Authority and control: control control
Not just a Zulu matter, a Natal matter
overall.

So - the ~~post~~ The civil war

Walseley: the settlement - obvious - history: ^{control:} tight
selection J.W.S.

T.S. critique & control. = Natal influence - MO

G.W. defence

Critique - the no reflection: the royal house: M.D.

The Deputations: Colenso - ^{quartz} EBB Diga

The King: New Departure

An Ostrich for Black Kyness - MO
the Rm. Intim

Catastrophe

Mache:

Umlid

The King, the women.

1/10/96 1 October 1996:

G.W. under orders: semblance of integrity: King structure had to go: no great insight to some accommodation with the chiefs: labor identification T.S. not in Natal. Identification per security: use of existing structures / old customs / old regulations / failed to reflect existing power structures / of local power in the complexity / salient point failed to recognize royal power - in the case, the women Step One / appeal to B.R. did not like the way but now it had laws / + sent them back

Step Two / ally in Bismarck / favors - justice to the King. Contact.

Massive ^{upland} representative / just representative.

was encouraged by writs: violence: the King wrote.

T.S. interviews: Black Ryckon - demonstration vs T.S.

Mache . Catastrophe

November:

During the night before he died in June 1883 ^{Bishop} Colenso had imagined he was getting the mail ready for the ^{Anglican} ATS in England, and talking about Zulu matters with his two friends in Natal William Groot, and F. Reynolds Pratherman. ~~Colenso was often~~ ^{Colenso was} ~~himself~~ ^{himself} ~~to have~~ ^{to have} ~~very~~ ^{very}

~~misstated~~ ^{misstated} ~~been~~ ^{been} ~~a~~ ^a ~~bad~~ ^{bad} ~~judge~~ ^{judge} ~~of~~ ^{of} ~~deceit~~ ^{deceit} / He certainly affected a lay list of dissonances and refers to his Diocese after his return from England in 1865.

That ~~those~~ ^{those} ~~man~~ ^{man}, ~~Colenso~~ ^{Colenso} ~~Groot~~ ^{Groot} ~~the~~ ^{the} ~~And~~ ^{And}, in his association with these two men, he left a legacy two more - who took up the Zulu cause, as it was from Bismarck, of quite catastrophic proportions.

Colenso is often said to have been a bad judge of deacons. But his misreading of men and

and their motives was not a mere personal failure. At the start of
funds he ~~the day~~ ^{the day} short of funds he was unable to attract the
man he needed - ^{the quality} ^{there was a rich} people did ^{not} ^{promise} ^{quality} ^{to} ^{him} ^{for} ^{his}
public notoriety or for ^{his} ^{own} ^{interests}. He did, as ^{his} ^{wife} ^{wrote}
"tend to see the best in people" And, as his wife, we
like people because they are ^{so} ^{good}.

Grant became a fruit of his
A hard price
Men - friends with Grant

Aug 1884 - ? 1887

Break up - gap between Zulu from politics
a something for power a re-organizing - ^{honorable} ^{party}
Zulu - Ushutu - a weak ^{numerate} - steps
the study of the work - work
+ some volume of Manzshwelle
Diss Bazar splits - Schell - Fumuld & Lucas
The Reserve - ^{manable}
Natal - r. to the work
Zulu's ^{remains}

The demonstration of ^{division} of the kingdom -
Wiseley had declared in 1879 - the cutting up of
the Kingdom: the division, squabbling, ^{it} is not
only ^{division} but complex, ^{as} a number of contending
factions already ⁱⁿ ^{defiance}, ^{with} ^{the} ^{time} ^{for}
the imperial power - which of the diverse ^{to} ^{act}.

The process of cutting up ^{was} ^{early}
^{re-division} ^{re-division}

John Robinson "A Lifetime in South Africa" p. 128

... no adequate provision had been made by the
Imperial Government...

130 "There came the shudder of No Natalian of these days
will forget the shock of that fateful revelation...
panic speedily set in... ^{was} ^{confused}... ^{agitated}.
a ruthless butchery... panic, quiet and merciless,
but not the less oppressive, seized upon the Colony -
the telegraph... "men's hearts failed them" - ^{Escombe} ^{particled} ^{to} ^{the} ^{great} ^{to}

27 Sept 1892

The memos for the final chapter. Clemency and Oblivion

Overarching theme: little Natal: the theme of expansion: land, commerce, small betrayal: the need for the colonial to prosper, fear of theaborion: 1800ishward: Congress of the Indies;

intermingled with the future of the royal lease
HEC: believing at least to the last, in involvement Clarke & Escobar.
The operations of Govt. Imperial & Colonial were threatened by HEC - even if not in terms of power - in terms of disruption and embarrassment.

i) Instructions to Clarke: Clemency and Oblivion: recognition of past injustice. The diverse consequences of 14 yrs

(ii) The reports by Clarke Dec 1893, Jan 1894

(iii) C.O. move but more slowly. ~ SA generally intervenes

(iv) October 1894: HMG. decision. Dec 6: H.H. OZ. Dec 28 Const H.

Jan 19th boat to leave St H. Jan 25th info. given. Jan 5th info to be given to Natal in early Feb. 18th for Minute objections Countenance. 25th fully informed.

Structure? Clarke's reports, C.O. reaction - 18th for. ^{Catipha}
→ HEC.



HEC is encouraged:

Jan 1895: HEC determined to break the log jam. Something is up: what is it? Harry Esc talks with her. So has Sir Maxwell Clarke. There is a way: an advance on New Natal: Crazy - no! practical pragmatic & personal. 2 men. Then to St H - rally the Prince. Then to London: almost immediately something wrong - Clarke desultus. Fox Borne over in his retinue political blunders. looks out - rumours - Would people the Din. After - newspaper Betty Bay - 1896 - lost the narrative from Rand - Crawshaw - negotiates - loss - take over book

I never saw side of fox: I never heard of such a fox; I don't think you could meet such a fox: The Point

1893

June: Instructions to Clarke

Dec: Report by Clarke: C.O. to move slowly

Sept: C.O. informs Natal that time not ripe return: But prior claims recognized

Oct: CO informs H.H. on decision

Dec 6: H.H. ready

HEC arrives: Jamestown: first session: Crosby: quondam seeks a
man: Dunscombe on the 7th of parade ferry. Skynorm was at
Govt house: official meeting: then to the House.

Getting acquainted: points. The message: the 7th
Whatever happened to Not telling the news - unnecessary secrecy -

1894: C.O. + sd had Natal; but there was a victory: Dunscombe as Advisor:

John No evidence of the documents meant that the pledge of confidentiality
did not apply. An achievement

But there was also - ~~to do~~ for from E. Rowe - house funds

Campagne: Religion Canon. to begin independent

18. Minute from Natal Ministry: incorporation before return.

final visit

The decision ~

The King - Angus - X-rays. - education - Ndebele

entertaining - High ideals - 1897

returned journey - the waggon 1000 lbs

St Helena - progress lists of accounts literary.

1895: hope for the future: the photograph - has to compare.

London: full realization of the catastrophe

~~The long wait in the Ndebele~~

1846 The Break with Natal - whose fault, Robinson

1896 - The Lo

1877 The long Wait - the Ndebele - 1877 justice

The terms of the return - hard to go - the Wagon

Went to Helena: going back to... the high side

the key with X-ray / another side: / lists: drawings, lists.

sailed - rain during descent.

Ph. Huddle Cdn.

he was to be / the p. mtd.

It is said by some to be sure
That after a life hard fought
We gain a reward - ^{we get} it
But his went to 1997.

1997 ~~was~~ ^{death} by a road accident

19-12-97
20-12-97

Structure of the Conclusion:

The modernising Prince

Halcyon - endings

.. look back. -

look forward.
sustain -

Dir. too close to the fact

Solution - HEC -

But these are other lectures: this one is the quest.

Naturalness - spirit

1898 // 7 Jan 1901

13 Jan: HEC - AMC

The cottage: HEC at Residency

Waiting for J.L.H. fever

Zubair WE medicines fever.

no baggage - fever - heat rain delay

waiting for it to arrive. HEC

not included excluded from fall from

many of the invitations to D. here.

Mansell's gun + horrible

improvements. To make

was I supposed to be down for

grateful for us as gifts !!

23 Feb Ocuta. Carl met us.

One of us !!

[But what was going on?

- must not offend Mansell -

It doesn't matter really like

most Samuels Gibson Mansell

like him. J.L. Hallett has

been met.)

March/April 1999

Imperial Subjects:

HEC on Hornette Clauso and the
struggle for Zulu Autonomy

IMPERIAL SUBJECTS: Hornette Clauso and
the Struggle for Zulu Autonomy

(THE END OF THE DREAM: DREAM & NIGHTMARE)

(The sexual). (The imperial)

B-P - the social, idealistic, ethical in Boy Scouts

- and its resonance with HEC liberalism Broad Church

They have nothing to say to one another

- he is imperial soldier

one

imperial as hero, general - another ship. Scourge experience,
his concern for the moral degeneration of the young generation,
his own deep needs, extraordinary of Boy Scouts

Dick to Scourge

1905 - while arguing with Pearson just took from Thorpe
p 337: "But he had already decided that his own Boy
Scouts would be a self-confident frontiersman
rather than a culturally doomed Red Indian."

1905

The natural man would have a place, but
not centre stage, and he would be reprobated
by the Zulus rather than the African Indians."

Regulus
the SM.

p 386: Ngonyama & Brownlee

Don Africonia 26/4/99

Lessons from the Variety of Life by Lord Baden-Powell & Gilbert.
London. C. Arthur Pearson Ltd. 1933

Dedicated to her who has brought me success - that is Happiness
MY WIFE.

The really rich man is the man of few wants.

[This book deserves further examination

* p. 48 - cave drawings I have even picked up ideas
from cave drawings

p. 61 - hunt story in D'kays

p. 100 - busy lion with a Zulu

p. 116. Who can wear larger Zulu or British soldier

p. 147. Zulu. The Illustrations of Dan.
- 153

The Matabele Campaign 1896.

Methuen & Co London 1897

Outlaws in Masai & East Africa
London 1902

[In the Scout Material here the outlaws are
conventional - mostly about B-P's Zulu and Masai
or about the Wood Badge - also = but separate.
in 1957 on the Wood Badge - but not the
origin - no

Corel Bibby (ed.) The History of Scouting in South Africa
no. [1957].

"The Wood Badge staff is South African in origin,
consisting of a leather bag worn round the neck
and bearing two replicas of wooden heads from a
necklace captured from Dingizwe by Baden-Powell.

Adventures and Accidents

McNaughton & Co Ltd London 1934

[The Windsor Park Meeting - not a no Zulu ref.]

Spent in War. William Hemmings London 1900

E.K. Wade 27 years with Baden Powell
Blondford Press London 1957.

E.H. Reynolds. Baden. Powell.
OJP. London 1957.

[Based on 'Vanity of Life'. B-P the conqueror of Cezar.]
p. 183 The double heads will only be awarded at
Glen Silwood Park.

p 183 The heads were copied from museum a necklace
which B.-P. had captured from Dingizwe
in 1857. "

William Hillcoat (with Dave, heady B-P)
BPP Baden-Powell The Two Hubs of a Hero
Hemmings London 1964.

[Best account] - a token for finding the Navy.

p. 358 " B-P did not care for certificates. He
rummaged among his trophies and souvenirs for
a snuff box and pulled out a log of two heads
wooden

I Gilwell is tray for Scoutmaster - patience
on Bronze]

he had found in Druzyuli's deserted hut
in the Caza during the Zulu War in
1855. He presented each man who had
taken part in the comb with one of the beads.

These simple wooden beads signify
the completion of the tray course he came one
of the most highly prized possessions a
Scoutmaster could want. The beads give
the tray its name of the Wood Badge Course.
When Druzyuli's original beads ran out, Mr
Gilwell having stuff whittled ones to keep
up the tradition established by B.P.

African Adventures "Well, here, here, of again overseas".

Arthur Penn. book n. d.

In Hona visit to Durban. The Murchie trip.

The Zulus:

p115. "But now they have quite settled down.
I loved the Zulus, even though I had to fight
against them."

from Tuoliva of a letter.

Local History Museum:

has a picture of the young JWC - near used.

also 65/1009 575. 553 - Lake Dioboros of 1818

Dear Colvel

11/7/88

[Notes by the gunboats] Matters are not very bright in this district Dugulu is very anxious to drive Sibela out of the country again. His army which has been collected now for a month is gradually dwindling down through hunger and fear down to a small number. He had about 900 men out a few days ago at a review. This number came down from 3000. I see now it was a great mistake taking Sibela at this time of year. All the natives here plow their crops in this location and are in consequence very loath to ~~leave~~ leave them. I think his return was done in too much of a hurry. He ought to have left in the winter and all the Uoutu in location (sic) removed first. The fact is it was thought to cow the Uoutu with Sibela, instead of which they feel them ready to resist them.

I have been out defying the boundaries of his location. I am sure HE will say I have affronted him too much, but when one has to crowd the wife of his tribe into about $\frac{1}{2}$ the locality he occupied previous to his defeat by the Boers, I cannot see how I could give him less.

[Din. try to get Boers to help him - will attack 2 w/o them].

The Daily News 23/07/77

Robinson - sally round the world
 first on St Helena "The Chief"
 daily Queens. In his 80s to a white sally maid
 Edward George Henry - born between 1889-97
 Mother always granted him "Sahubona Nkosi"
 - he did not know what it means.

16 yr old blonde sally maid.
 Traveller under.

	559: Din with last	694: Din at STW.		
Copy		703		
754 -	Grad to shore	706		
761 -	St Helena - Din w canoe			
776			559	
777	HEC		691	
778				
787	H. Esme	559	839	5067
		694	842	2988
837	Usula Camp	703	843	
838	Usula Camp	706	861	
839		759	862	
		761	863	
		776		
		777		
		778		
		787		
		832		
		838		

the year

551 - 596
597 637 14
776 - 874
683 - 724

10712
16 HEC? very.

109 3 girls Cross member

* 559 ^{step} & Helena. D. with heart
636 Nohsubo - 11/10/1
+/- 640 | +/- 695

775 } HEC in London
777 }
778 } ✓

837 . rcll comb

863/4 ? 877 - Defubulu

891 . fruy

- 2987 - din 7884 -
5066 - din 1884
5067 - din brokwell

2988 - din - newpic
nov 1884 PUB.
cab + 12194 full paid.

Photographs, Photography. July 1999

Completed: Ekuhlangeni - Place of Light -
Points of View.

Project 1: The Cause: A photographic essay.

Project 2: Making the Zulu Warrior: Nyosa kahudaba.

Project 3: The Port Images of Natal: The portraiture
of R.D. Maun.

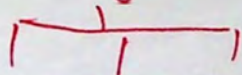
[Distorting the image - photographs & engravings at Ekuhlangeni]

- Project 1. (i) Cousins in England: 1850s - the family.
?? (ii) Picturing the Mission: dressed up: engraved for Mission
(iii) Field - and distorted where necessary.
(iv) the young Cousins in Natal
(v) Photos from England 1860s -
(vi) the king - The deputations
(vii) Grahamstown
(viii) Eshowe - Havelock. IPEC. Din o Ndelaka Co
(ix) England - the message
(x) & Helena
~

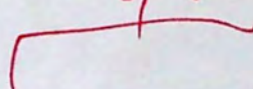
Project 2: Ngoza: find the reproductions
 Saunders, husband, Kiyit.

Fynn

Lingele



Ngunguzi



Leaders

Tilago

Scherer

begin - work
 out analysis

McKenzie:

09 - 13.02.06 / Treawigie

* { 16.02.06 Conference } *

17.02 - 13.03. to the South Expo
 workshops.

05.03. activity

13.03 . 30.03.

Cont.

both primary - secondary reg.

levels frustrated.

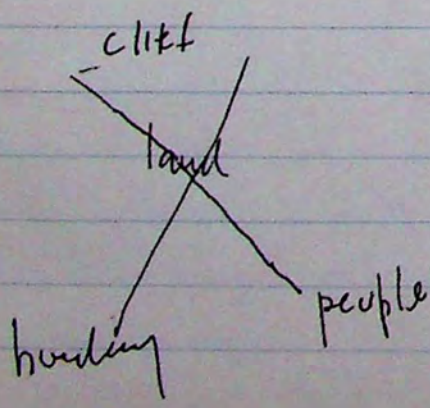
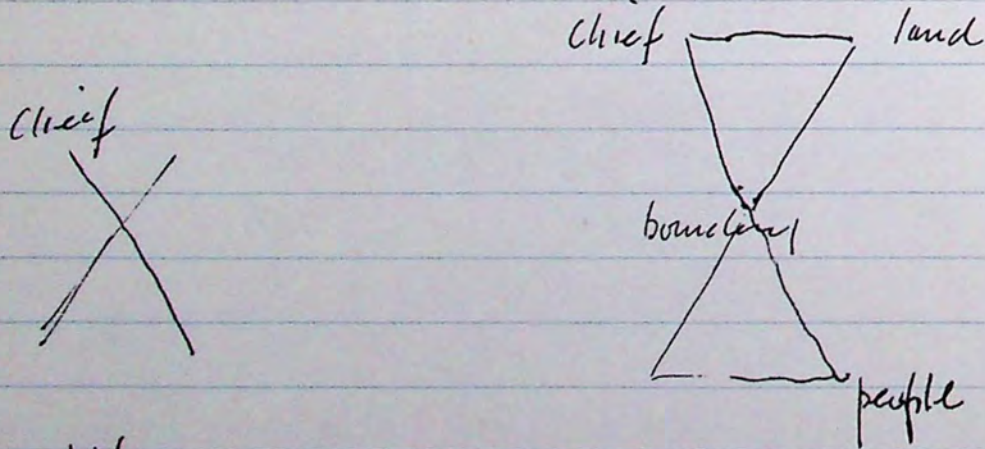
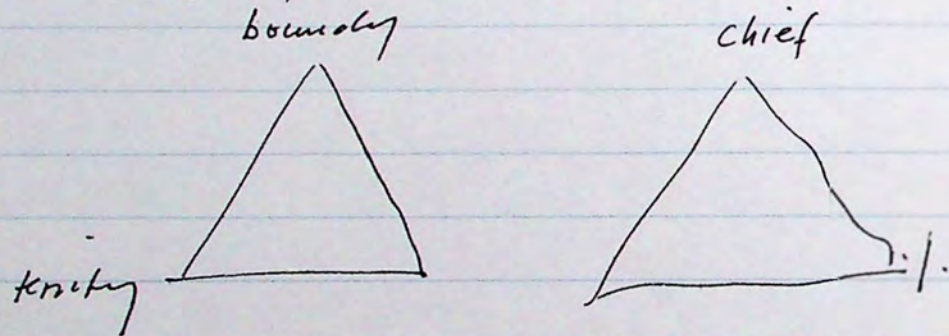
Zein helpful Muelis role.

Week 1

Technology: - what makes us human: -
we must be seen in context.

Boundaries Borders
 locality / territory
 loyalty / territory
 The history of the Zulu: has still to be written / tradey change
 the substantial things and the less ephemeral.
 mapping: -
 map.

Graphic, immediate words of art, aesthetic, scientific, maps
 chat literally, the things
 like the boundaries of the world dominated by

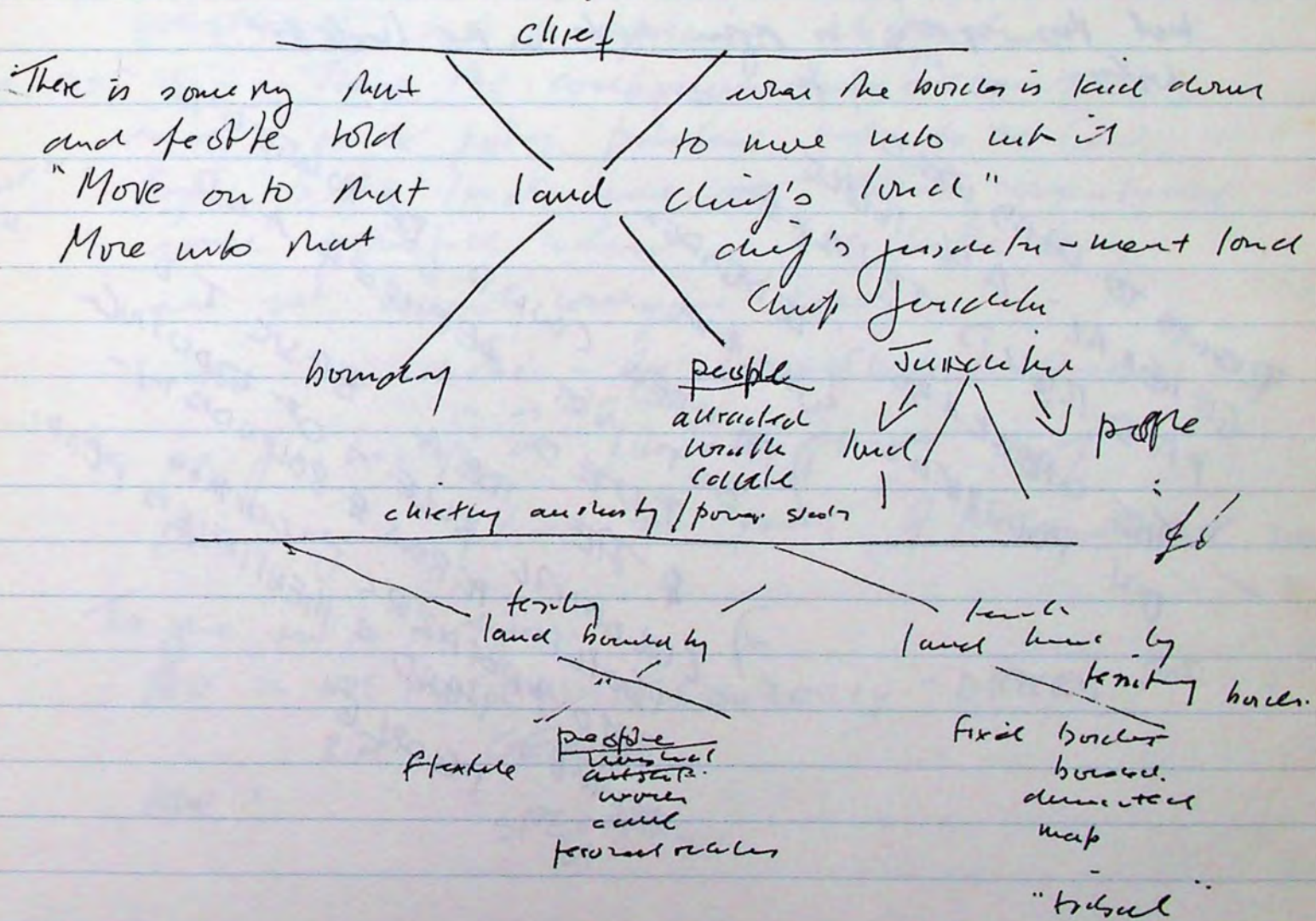
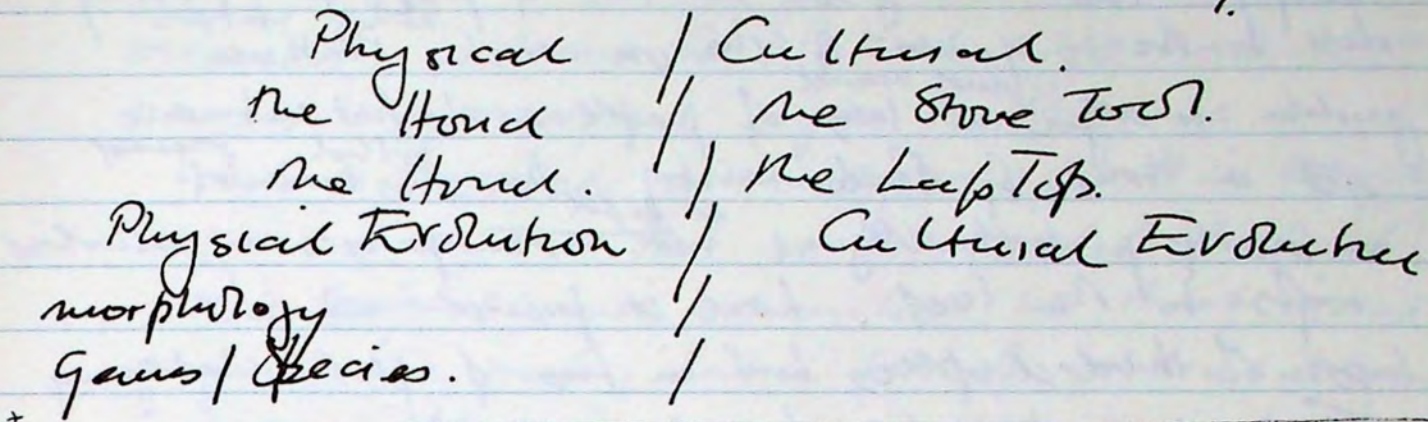


Rev. Race Technology.

Race : Did Human Begin Originate in Africa?

What is a Human Being?

What is a Race? African Transition between Coloured /



I have argued elsewhere that I sometimes work how often we can say who's who's jurisdiction - without really say not do me as significance - if I have at legs how it work but this is involved over, an accumulation of letters from people for people

and low this is between (us) access to cattle and access
of surplus of cattle - and in fact why take cattle or cash
Our problem is why not force it via our tax - cattle crops or
cattle as capital

The same argument applies to land. Land in itself is why
an empty - land is useful in terms of future long producing
value to the ownership of this on short. Political
justice is useful in terms of people in the first instance
not in terms of trade terms. Access is needed
in terms of political alignment ^{in the first} not in terms of political
rights to the land. Land is found not in
terms of huddled spaces but in terms of political alignment.
Thus it is possible to describe where
but this space is again not on the landscape -
work, in terms of the

RIGHTS TO LAND WERE
GENERAL - ALL PEOPLE
HAD RIGHTS TO LAND
- THE WHEREABOUTS DEFINED
ON POLITICAL SURFACE.
1) AN AREA COULD BE POINTED TO -
BUT NOT FIXED
2) THE IDEA - BASIC TO
COLONIAL ALL - OF 1700 IN
PEOPLE - ACROSS A BOUNDARY -
DEFINING LAND - COUNTRY -
PEOPLE - IDENTIFIED PEOPLE

The same argument applies to land. Land itself has no
social value - (unless capital was being used on the land) it is given
meaning and defined in terms of people, living people working on
on the land - Political jurisdiction is defined and
measured in terms (in the first instance) in terms of people
(not territory). An individual's access to land is
defined ~~first~~:
measured in terms of political allegiance which
precedes any individual right to the land.

Land is perceived not in terms of a bounded
space, marked out on the face of the land,
or confined and connected in that reduced
object, the map, but in terms of political allegiance,
and so land is a social ~~thing~~, a human
relationship, not a spatial abstraction.

THE MAP
Rights to
land

Thus the contiguous line ^{on} cannot be
used, to a policy protected higher to the land.
Rights to the land were not ~~not~~ necessarily concentrated
among powerful individuals, but people they
are not necessarily wealthy. Rights!

The line here - the territory not emerges
as ^{or as a result} ~~as~~ ^{as} ~~as~~ political power they
does exist, but not from of the cadastral survey

This goes on to a degree.

THIS IS NOT A QUESTION OF COMPLEXITY - DIFFERENT PARTS
BUT GENERAL
HERE!
SPECIFIC.

Virtual Spaces: Setting: a ^{SOUTH} EAST AFRICAN SEA-BOARD CITY
~~THE~~ A SPACE IN THE CITY

Before - special access - ~~purpose~~

mapping
geography

1) Use your WAD and not city plane LUHP.

2) Since you way.

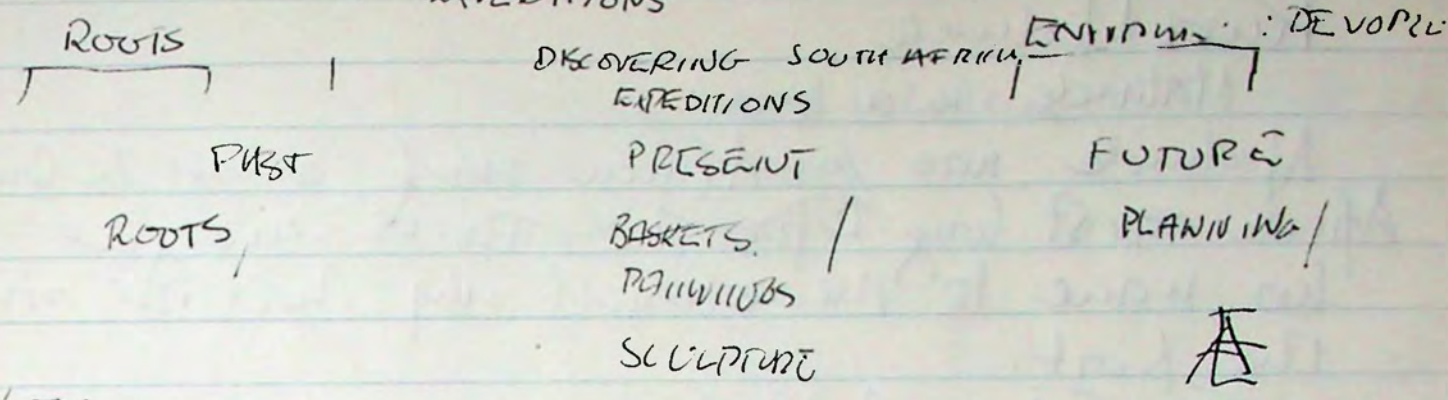
lost

AVATAR

LEVEL

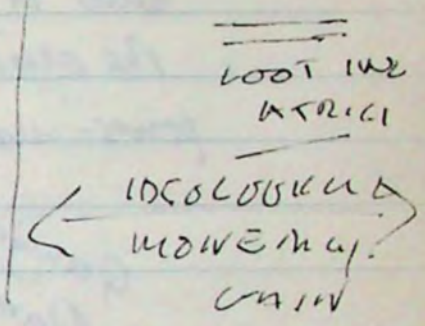
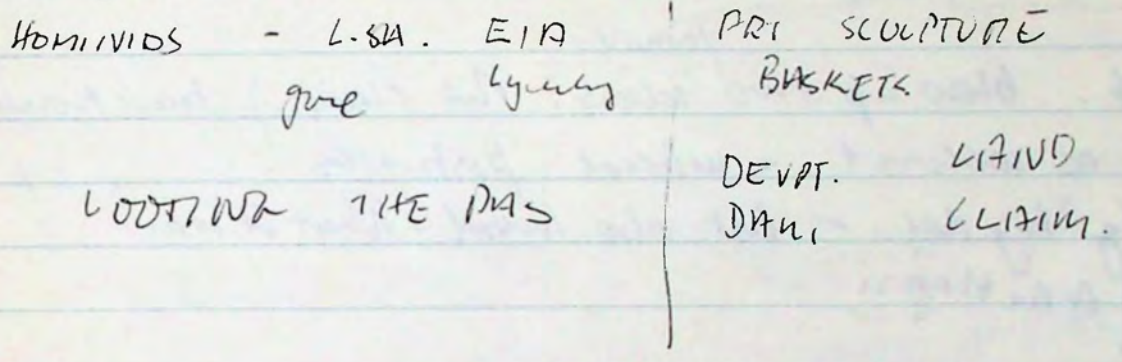
- 1) NEVER DIDACTIC - BUT EXCITING, TENSE, MENACE HAS TO BE INCLUDED
- 2) TENSION BETWEEN EXCITING DISCOVERY & EXCURSIONS / EXPEDITIONS

GUIDING PRECEPTS:

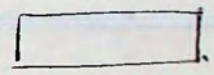


LEAD

US EXPLORE



VIRTUAL REALITY

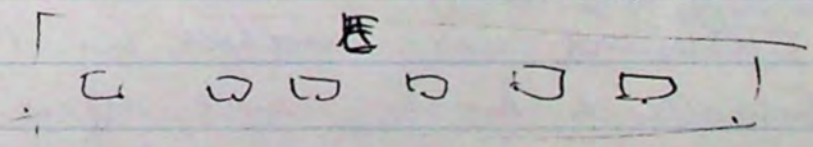


VIRTUAL REALITY

REALITY

WAP enabled cellphone (Wireless Application Protocol)
 micro-browser, -key & SP. interface. NOKIA 7110
 Information Application to a concrete vehicle.

ORGANIZER



fill your way on your own / guided

The City

Kuxal Maluane

Maluane is a town

Maluane was an African chief, on the Eastern African coast long before the arrival of Europeans his name to the coastal city that the arrival the port.

The City of Maluane

Blow it up. blow up two ^{join} ideas: the chief of traditional the chief as servant - instead portraits: power - work together. - but also Natal - What it was? !!

Ganyini / of the Majosi,
Qamul

Insimbae ~ cross out of Lwi Thukela - to the border
There the word court Mashuane the malice
The Court; the accusation; the army "Benetru"

Between Feb and August in ^{military authority} the Colony of Natal
the attacked

Between February and August 1906 ^{for the thousands of people} the ^{in the colony of Natal} ^{the} ^{thousands} of Africans ^{in Zululand} were attacked by the Military Authorities, thousands hurt, cattle seized, crops ^{of} ^{fruit} ^{imposed}, and thousands of men ^{of} ^{plugged} ^{imposed}, and some executed. In the years since Natal's wars continued the ^{of} ^{force} ^{of} ^{murder}, these events ^{presently} ^{that} ^{had} ^{concerned} to have escaped punishment in 1906. These events, especially the worst ones of 1906 ^{to} ^{have} ^{been} ^{known} as the Bhambanwa (or Zulu rebellion), after

May 2000

Copy Editing:
Ngaza ~

Can we move away from rebellion
to resistance - defence

The law ~

- ultimately -

- justifiable

for what went

before - drumhead - violence -

Conquest ~ holding of camp

SEE RR. ²²⁶

~~THE~~ MASHALI GET ATTACKED IN
MAY JUNE

one of the chiefs who ~~was~~ ^{declared} a police chief,
took took refuge in the MASHALI, from where he
tried to recruit others for his defence. But to
emphasize the rebellion, or even the resistance, is there
is danger of losing the important - the well-planned,
deliberately necessary, certainly not a policing at all but an
attack - an attack on traditional authority, on African
autonomy, be it traditional authority, or on these
changes (see and poll tax did work). ~~Act~~
Rebellion - but an act of Conquest.

Things in a few years no century of these
events. In a short time a hundred years will
have passed since these events. They
attempt to re-assert for the century will
have to take into account Shula M-rs

1. The refusal to work - an indication of indifference -
 2. - the last text - a sign of the reality of indifference -
 properly law -
 slowly the options closed down -
 The Lord of Sinsin -
 before the Madam's Court

ten - photos late 1850s
 - the book is
 - from the pgs are
 present / selected
 - the collection
 as possible

How to exhibit - exhibition - treat them ^{as objects} - room for the
 Catalyze
 led.

Presentations like this - important - flexible - limited audience

- 25 Anthropological - Arabic / before connects context
- 26 .. 27
- 27 - 43 ⁴³ manuscripts
- 44 - 47 Possession - "aworan"
- 48 - Interpretation

It remains a comprehensive ^{impressive} overview of the huge ^{breadth} ~~area~~
 of these works. The two attempts to reveal are slight
 in comparison, and the attempt to advance Kishi's
 interpretation fails. This paper reveals the key of
 my own attempts to come to terms with these texts.
 It deals with last major attempt act of
 violence - No action at Nsumber on 8 July 1906.

The Nsumber river ^{flows} ~~is~~ on a crucial ^{point} ~~edge~~ of boundary
 economic, ~~and~~ ^{and} ~~border~~ ^{border}. ~~and~~
 since ~~man~~ ^{man} ~~is~~ ^{is} a ~~border~~ ^{border} ~~to~~ ^{to} ~~economic~~ ^{economic} ~~symbol~~ ^{symbol}
 one is well. The ~~Map~~ ^{Map} The ~~Map~~ ^{Map} The ~~border~~ ^{border} ~~is~~ ^{is} ~~well~~ ^{well}

majority was out of the Mafunde one in
 order to renege the former. Mafunde lay in
 the urban ^{South} ~~North~~ and Mafunde land. Luan Thakela
 lay on the coast included land on the coast between the two
 Thakela and. Bordered by the Mvoti 25 km from
 there. Between the Mvoti & Thakela a range
 of access to the urban range provided access to
 the urban, with relations along southwest and
 north ^{respectively} into the Mvoti & Thakela. It is
 typically broken, ^{of the} natural landscape, ^{now} valley, terraced
 and grey hilled, and always bear contrast,
 in recent history by the Cape, Natal, and Quana.
 before the sort of colonial rule, which for it lay on
 the coast was as compact with the ^{it lay on} the coast
 low that, with commercial development would
 be accessible. To this the land Thakela
 was for the sort that for the land as an area
 for culture.

But the first among. Cook crop tea, coffee
 and the first sugar. Some of the by lines,
 the planters, Hullett, Addison, Clarke etc.
 After, but the first 1858 - 1860.

The State from the Perspective
 of the Ruled. ^{Banding Reselle}
 To whom do we belong. ^{social order}

The responsibility of the
 Governors for the governed.
 Chieftainship still taken
 serious -

Early traditions - critique of Shaka
 now - a new Shaka.

the land of Ndaka (see NLCC)

the evening
On 25th June 1906 John Boziana, was in warning
John Boziana himself in his house on his land
in the Nononti district of Lower Tugela district
of the Colony of Natal. The house was built on
Boziana's land; he found a small portion of
but his major ~~was~~ ^{source} of income was from
African and Indian tenants, ~~the~~ ^{an} already
~~was~~ ^{the} nervous about the general situation, His home

In 1906 John Boziana lived on his own land.

His progress - Spent last at.

part of

Nsimba - The forgotten subject
How: narrative - Memoirized
Critique of post literature
The small incident -

The Trials -

man names - met man guy to the Nkanni
Girney: Came out of the hut - nteka
vomiting

9th Tshya - summer 19th

Count Basie East Hill
Ky Oliver

Jazz music 33
BB

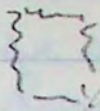
WS - pop @ bbc.co.uk

* ws-pop @ bbc.co.uk. A

12 April 2002. N.A. files.

M.J.P.W 126. ; This series needs to be gone through. Personal letters coming into the M.J. Note Gordon - he spoke with Myrijo - & there is a pic!!

numerous booklets ;
2 photographs //



ceremony
essentials =

Vandals
War doctors // -

Breakdown: essentials
ATB //

get the ceremony's

2
\$ \$ \$ \$

ubantak a mi ~ evil

inyang a ~ medicines, black & white

umuthu ~ medicine ↔ medicine War* -

Digest

These ~~the~~ writings in a 1979 I described these documents, as a great contribution to South African historiography. Nothing in the past quarter century ^{to history} had ~~been~~ done which a serious current of has been published on novels to which my refer has discredited me & to change my mind on this.

Bantu tribes

for Jamann -
Alumni Society

Paper (Historical Composite Philology) - ^{Prs. paper. - impossibility of mapping - no unjust maps of power} Memhoff - von W.

A Book of Impossibles /

MAPS

a prelin A 'preliminary survey' - the 'escape clause' always provisional - like apartheid / segregation policy itself - enormous practical difficulties. Any direct comment on inaccuracy because it made to is preliminary - like 'upheld it self' preliminary difficult to get 1) numbers 2) names 3) ^{NUMBERS} NAMES } preliminary

Classification - on linguistic grounds - no origin of hierarchy - evolutional racial / evolutionary - Dubow p. 76. Composite philology. - classically - [context must be everying] Harnes, AA 1988.

Curtin: 1) absolute scale 2) evolutionary 3) relationships.

Many sense of a colonial world.

* Memhoff (1857-1944) von Worebe.

1) size 2) extent 3) location 4) connectors

(bearing on 'struggle for existence') (density) Practical govt. policy map - vivid relationships crowdedd as terrace

5/1 "a glance at the map makes one realize, more vividly than most figures can... tribal decay. All important map decay & ? health. viability

60/ Genesis & infrastructure shed additional light - doubtful

65/ their ancient culture

70 culture group culture areas real tribes, to for into history

97 Soho is not exclusively ethnical, geographical historical.

L-Vail = Durkheim - Gemeinschaft - community - comforting sense of brotherhood 'natural order of the universe'

impossibility of mapping / philology makes it possible / but it is not really / Nguni / dots / Zulu

the vacuum of the map, where were they.

Impi yamakhanda - Uncorrected research was
not D/A data / Research / Natal Archives
Gen 3 June 2002 / (push 25 May /
Shubert's apologetic letter 9 July 1907
AGOP 1/9/33

Have we reached the end, not of history then
of historical writing, or at least a particular
genre of historical writing. What about
the war of the heads. Then begin with
Mome.

Mome: the death of Bombama -
was not allowed to die - the hero -
was not allowed - the king - the plutograph

Hero's
can't
be killed

Bombama heroic status was that, in the
end he did not equivocate. He suffered
as many Natal had, rentals, the tyranny
of the magistrate, moved in rentals,
the undery of the community. War, the
defeat of the British government. May of
the chiefs felt this, trapped between their
people, tradition custom their role or
given out, and the unbridled hatred
of the King of Bithu saw the end of respect.
Intelligence, minus class, surface.
Beliefs minus. Fear, violence, struggle
between MA at dawn - confusion.
by Ken.

Mome.

But Bombama. Further he King's
crossed into Zululand and asked the son of
the last Zulu king. But succeeded as well as
was, with many of exile, the Zulu by sent him
away

killing the enemy

Bamburgh acted. The police, across the river, and the

To some - the one, over the hill, the
hundredth witness. The Colonial for justice
None recruited from, experience for justice

The battle at Mome

The Gorge

The Valley

The Pass

The Coast

The ~~new~~ Decapitation /

The story. Hero's court die /

Victory

Across the valley Kintof - Road - to PUP's
across the Map. The road hardly
bordered - the Alps. Camped. -

Powell

Sampson

Vedl.

the wide sky.

Insistence - Victory - description.

Exiles The trial ~

Blue Book: the British Parliamentary Papers

10 March 2005: / Facts of Darkness:

Paper progressing: putting the prize book: ? the attraction and

the repugnance - the desire to partake - to be one -

11 NA - cleared up the deposits & Dow H Sweden -
nothing new except the cops as witnesses.

12. read Boris Johnson - nothing - but then to Jeremy MARTENS PhD

racial discourse - tries to describe race - Foucault & Galley
et al - seems to be saying that race and racism needs to
be contextualised - ideas / action - OK - on early lecture -

why the violence - the first - interaction - frustration -

? a madness - blacks - carrying out their fears - rebellious,

sex: then on to Gender / Race - ideas McIntosh -

and the Irish - [squatter, the Sean, Playing of the World]

changing racial attitudes - educate, segregate, exterminate
assimilate, tax exploit

Surely? - I have it already - urban. Loyalist? /

Who else objected? - Shepherd tries to defend his system -

What Ainslie? What had changed - It wasn't a ritual

Domestically - what is 1906 about if it is not this?

Bill for / Lord Enact IV - the debate was

civilization vs sewage - but why was marriage no focus?

1860-69 economic depression.

civilization vs
sewage

the search for 'respectability': 'manliness' - in the eyes of the
Mother country - 3500-8 congresses & meetings? Stupidity
of blacks - and the reality of the threat. "Accepts."

20.03.05 Read Motus - domesticity / race - yes but not enough

: race in context - how it expressed itself -

at the heart? class - class - ambition - succeed

- in whose eyes? Motus - blacks' frustration this -

- the blacks are the problem + the answer

but how? like sex - powerless.

Passage to India - rationality the answer -
t. it releases custom - region - class.

The Prince - all the fees, racism
and a divided society. - the blacks
- the attract o help.

Worked hard on Sex, Gender, Black Peril studies
Keegan's the best by far - contextualises the
white o in very 20 excellently. Analysis for
I must follow another line - The black fees
actually take place - and the scene
cut the best

The enigmatic moment - surrounded by conform
ing down

Mchintock on Fanon. Colonialism is Manichean -
and its boundaries policed.

- 1) The Shepstone system (of segregation)? no -
not manichean - an accommodation of patriarchal -
of solidarity of male power:
- 2) The colonial system - manichean - no borders policed
to bring this about - the poll tax - any
other ways? - direct provocative economic
- gendered, domestic -

26.03.06 RR + manichean ^{es} HWJ over Early World

Don't forget - so called military -
// going for children, food.

- Interdependence - in fact a
drawing box re sd - fees - & drawing apart
Also at a mental level
I am independent - Mother!

12.04.06

Military force: military action: military terror.

what was happening on the PMB - 1x8pro rd.

the bond off. - the poll tax - a disregard for the consequences

Discussions at the Victoria Club.

Trewirgie - the sign - poetic - needs evidence -

- ① The eruptions of Trewirgie: sawyers, independent lives mean independent thoughts: Mjongo (Njongo) sawyers: prayers, independence: ideas for change: traditional authorities: Tax & armed - did Mvezi set them up - arrest - wanted.

myth of the midlands - Byrne valley ~ Byrne field -
terror: Three men? Mjongo ~

How to tell it? : the men in the bush: Mveli: singing:
their names. singing ~ How it began.

28.10.05. Sex, Violence, Empire.

Natal, Empire, on its way out, the hidden, sex, secrecy.

RKG
=

Weapons of Pedagogy: L
Becoming Humour: Becoming Modern: Becoming Famous: Being Apeiron

Revised NC R-9.

Text - Obcentred /

Curriculum - guideline - examine -

Content - huge - how to cover .?

Or: How to document OHP

affluent schools - ready members.

evolution

ready audience

Explanations

Garrison → H-tube - for environment, student parties

Kuper - Huffman - CCP

accepted detail - argues -

I want to look at culture - possession -

SANPAD :- (JMW - check website: JTG. contact Ross)

“Cradle of Humour” ~ “Branding, communication, Steinfanten” CCS PB
Weapons of Pedagogy JTG. JMC - images/text.

Chapter for Kader Azural, Wilbur James, Palle Jordanen

Oppenheimer

University - team fellow ~ see Patrick Bond.

① Mandy Goodhals: Southern T.
J.J.G.: Original University extension: Killie Campbell

NRF

The Weapons of Pedagogy

- 1. 1) statements of exploitation of the ^(*) / Consciousness
- 2) Brandy & C of H.

2. Orson & human sigs - early sigs // 1907 - Time Evolution

3. OOA 2 Eve - Apion - race * Science multi. diversity

4. Students CCP - history - * History enclosed within
"I will never believe that words can

5. Apion - // become * visible"

W. J. Mitchell Picture Theory - to Picture Theory

Introduction

3A [No easy division between text and image - book / TV

There is a difference, but very complex, within and between, and dynamic. text about to be taken over by image.

Picture ~ the constructed object	/ - to depict	- pictorial
image ~ virtual, phenomenal	/ - to imagine	- verbal / acoustic / mental

Iconology deals with image in Chapter 1

Picture Theory uses Pictures, - and this means texts. All ^{media} is mixed

Modernism tries to purify media - an utopian gesture.

Michel Foucault Las Mots et les choses (1966) The Order of Things: An Archaeology of Human Sciences

The interaction is linked to power value and human interest. Text / Image incommensurable + ideology. We recognize their importance but don't understand them.

6 A purely verbal literacy is problematic. - * should be out of 'representation'

" A bureaucratic answer to this ^{problem} ~~question~~ would insist that students take a 'double major' in the textual and visual disciplines

(Anxiety - defence of speech shows pictorial turn
is taking place. Anxiety - disaffection of people
on art)
The clear separation of 'faculties' (corporeal and cognitive)
on the basis of sensory and semiotic divisions is
becoming obsolete... now... centrally concerned with
the whole field of representation and representational
activity.

'representation' is a key word with a long tradition
'standing for': knowledge (true vs), ethics (responsible),
power (effective reps). No settled answers to
a non-existent discipline.

I

The Pictorial Turn

rooted in Derrida, Frankfurt School, Foucault & sceptic
regimes of modernity, Wittgenstein, (linguistic philosophy
anti-visual representations).

Miscourt Edwin Wilmsen Decolonising the Mind: Steps Towards
Cleansing the Bushman from Southern African History 1850-1950.

[Ngugi wa Thiong'o Decolonising the Mind

Control people's minds is part of political control. The past a
workload of non-achievement - but escape can mean
the elimination of other oppressed. [Yes: but make sure you
are gaining control what you have lost - not the oppressor's
means of control - status; great works, take responsibility]

"His ideas of culture and language are essentialist at base
and thus can & are, ironically, to reinvigorate the
oppressive forces of alienation - he writes to escape

... post-colonial minds ... remain. I suggest, set in
the ideological structures of colonial categorisation
of people. [Thus Bushmen is fixed - and this leads to
the search for the authentic pure undiscovered.] "It is
the essentialisation of such categorical frameworks which
homogenises diversity that must be challenged and
changed. To do so, all + were minds - ... colonial,
... colonial ... would be post-colonial ... must be
treated together before a non-colonial future may be
envisaged.

... we must re-define the space of historicity where
those whose memories have been stolen can
recover their memories for themselves ... "

[It is not a question of authenticity - but of
liberated guit. Others also follow this alleged search
for the first MAN - J.L. & Jean Comaroff. Civil Society
and the Political Imagination in Africa, Critical
Practices V&C Press, 1999 Elizabeth Gosland, 'Develop
Bushman: Building (Civilised) Society in the Kalahari
and Beyond

(7) ... indispensable symbols - nostalgic embodiments of humanity's
prosocial promise. As such they are essential tropes of liberal
imagination, and of its corruptions of civil society as well.

Wilmsen, E., Decolonising 1990 Paradigmatic History of Sen-
stably People and Current Accounts of Bushmen, Current Anthropology
31(5)

Tomaselli?

Richard Lee (1997) Science of Politics American Anthropologist 94

NiAO

Mary Marshall 1957 Ni'ow Apica, 27, 32

Marshall 1962

Biesele 1993 Women Like Men ... WUP

Parkyton 1996, 2002 Miscast Nelson, SIM r Rosen-Ayalon
eds In Pursuit of Gender Altamura Press NY

THE PUBLIC FACE OF AFRICAN SCHOLARSHIP

SUGGESTIONS

[Handwritten signature]

[Faint, illegible handwritten notes and diagrams covering the majority of the page. Some faint words like 'University', 'Department', and 'Faculty' are visible.]

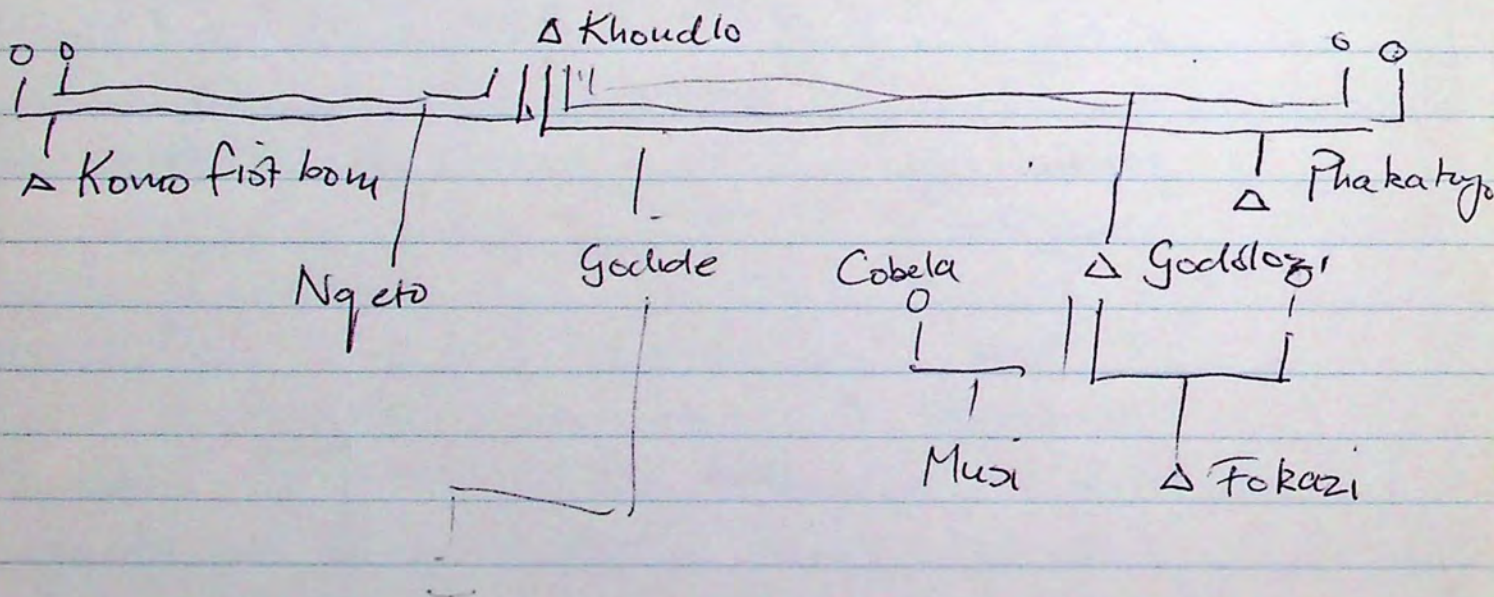
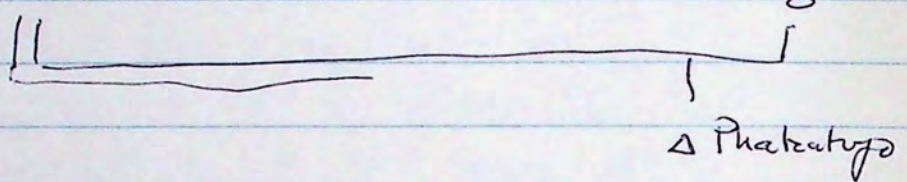
TS

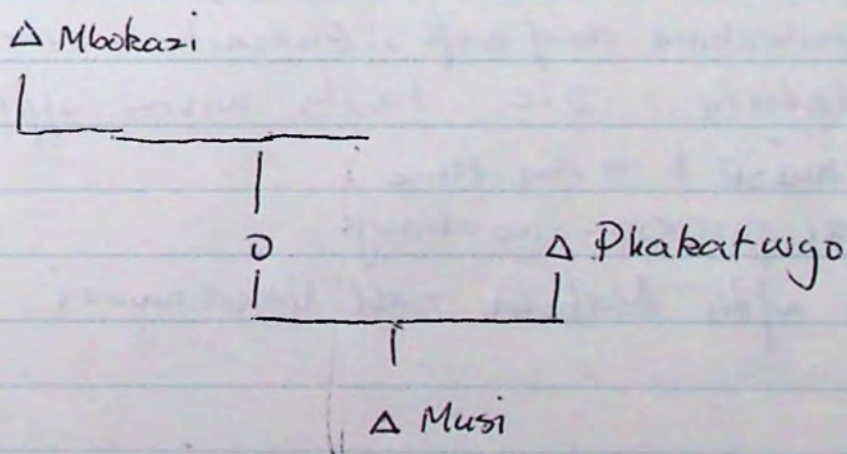
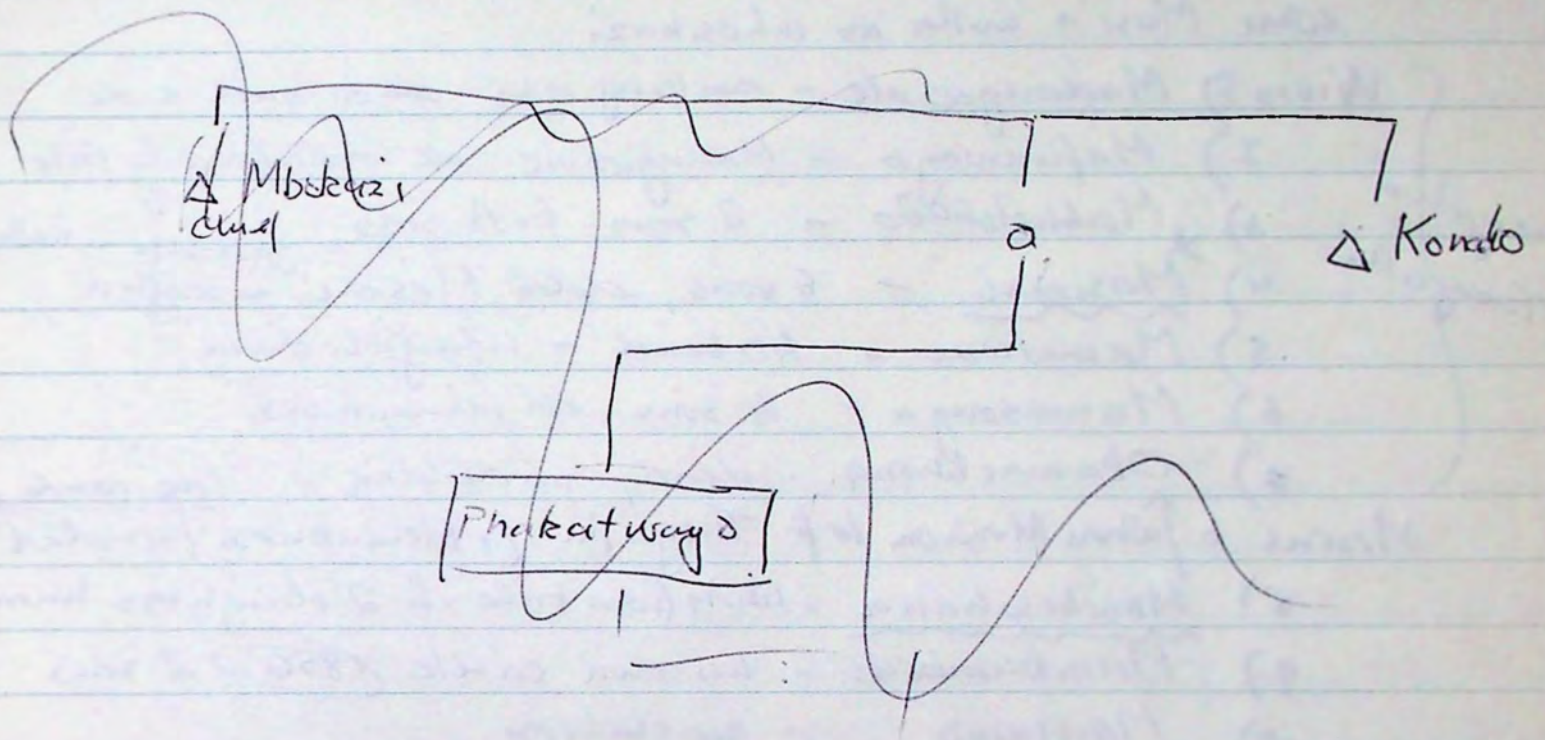
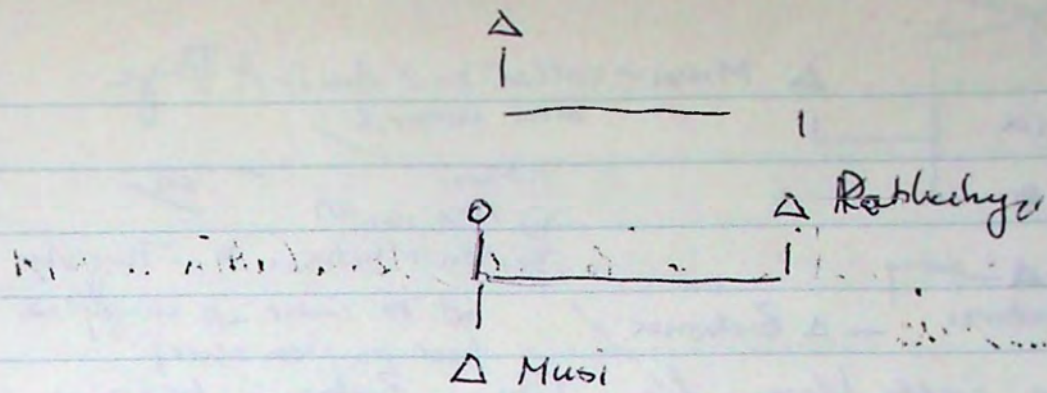
Economy & Society: land to be used: cattle women
power and production: the production of
reproduction and the reproduction of production
Pastoralism & Speculation - its all speculation - but
not productive

15-05-08 TS.

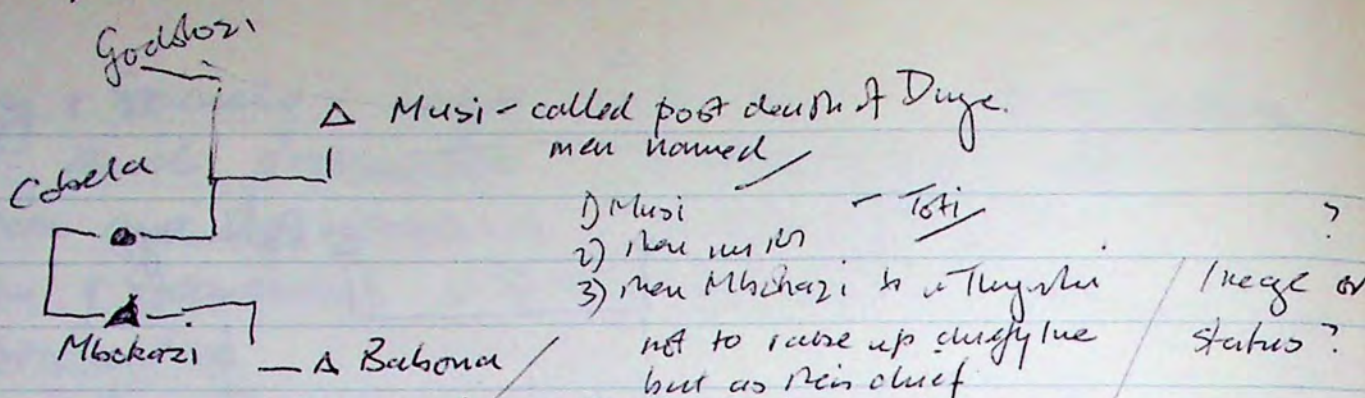
1340 Two states - parties -
Foundations ~

Δ Khoundlo





Evidence of Babusa - chief nduna



Mattimore calls Musi from Tati - Babona becomes influence when Musi's work as inkosikazi

- Wives
- 1) Madangazele - two living sons - one on each side
 - 2) Mafunwayo - Mdungazwe - all lobola paid by tribe
 - 3) Mabhobhobo - 2 sons - both sides
 - 4) Masimai - 5 sons, eldest Misani - [Het shup - 1000, cow] 100 cattle given
 - 5) Mamatwae - no head - 1 daughter dead
 - 6) Mamasonga - 4 sons - all inkosikazi
 - 7) Okamatshona - dead, no children
- Misani b. John Moshon left Thyashi. / + Nkwenkwenzi, 100 cattle given
- 8) Masikumbona - lobola from tribe - 2 daughters Umiso
 - 9) Mamkumboni - his own cattle 1856 2 sons
 - 10) Manjawa - no children umnawe
 - 11) Matula - son Malumba - daughters
 - 12) Umkhusi Eukwenkwenzi, distensions,

Announcement, Masikumbona chief wife of Eukwenkwenzi of the tribe (Batayile, Matula 2ic. 10th wives apptd. 10th)

Umiso b. a this time
Swazi process - no change.

19 wives after Matula - all Nkwenkwenzi

Doris Goble.

NHC - King v Hanana Full Court
29 Nov. 1910 before Judge President Boshoff Judge
Chadwick, Bennett

Clerk of Peace Swinburn, Almy R. McRitchie
Witnesses for Prosecution.

Richard Evelyn Goble (Brain Cert, PhA, Labor Time Book
Samuel George Compton, Deposits of late FR # Potts.
Wilfred Walter Piterford. Report

Hanyahu Sibulume Nyanga
Chimamah Thomy Chumyau

Hanana

Guilty Court 2 - 2 yrs HL. 12 lashes
+/- August 1909, Barwon, Lower Tyele Dusen County Victoria
13 yrs. carnally know = rape Act 37 1909 Section 1.

AND Sec 1 of Act 9 1909 - carnally know Feb, 1909

NHC { 23 June 1910. Fetus examined and handed to police
28 May 1910 Potts report
26 June 1910 Examined W.W.P

1 August - 7. Investigation
Hanana - worked 1908-1910.

GIBSON a delays trial

Dates ?

Frederick Johnson ~ A future for Nelly
Doris Goble ~ langly & ta Chery
Foss ~ and the fetus.

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The National Geographic Society
The text is

38th last now last a link. The connection in reality
with push and last the lastest bear able to

escape the summer drying out of New York
man he sat at the side of N.Y. one's eye of

up, around a pen account, made any other and
in of water by the new team. This is part

needed a beautiful we had walked. Then the
last the boy said he out the part and show man

up on the wall in the kitchen - as he could see
No sure years long in the water, Kilmartin, the

map, as next man decided New York. Washington
made a few more he is not. drinking 'light down white.

~~The text is that the text is a piece~~
He said that lived in the village of Mountain view
Athens, the day's election.

with the great first concert with show given now, the first like before at the plain, and the man was wonderful as being let.

~~The first year~~ The party was the first had left May - 3rd. He could had cleared on the road day and the plan had changed upon the plan, and would carry the equipment, Zeb's don't get up to church but to be back to the church in the same place and had been seen. The number of the man with comes had been set. Almost taken with lawn, and in by with some best part of plan - plan on his lawn.

3rd

Course a few people next was of the next year with the picture of Munich. saying. Now you know what you live. But my doubt - the one of the case

change with the picture and plan in action, the light of the picture in one action and the part on the first and the working up and again the lake no to doubt to show at the year. And the same up had all been collected to go to show - pit in front, looking, hardly every the weekend, the picture however. It doesn't show there, the days of dream.

you had to show it 3rd pit. It might be to see if only he had been equipped with that but he said it is well. To arrange, nothing to mention, to remain, to development, to face you, the. In water, design, beautiful but it was not a water, like best shown last see, like were long have seen. There was a stream, 'like' design a water, the word being 'like', but it will not be long not be given - it would be included but the party part for you.

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The King.
lay on the edge

~~To make the boys head~~
The ~~excitement~~ Zuko knew no place what

you would view the whole great slope of the
escapement. It meant nearly every one scrambling
out onto a pile of crumpled rock which struck out

might the first. He went there one night - soon
his camera to get some photos for his people's information

Zuko knew of no place

Zuko felt there was one place where you could
view the whole escapement - or ~~contemplate~~ it at least

he said to Aobak. That yes he knew the ~~Nashua~~

Geographic circle - was there that he had planned

~~the project - that he had chosen the route to suggest~~

the problem was to get a ~~time~~ ^{way} ~~reliant~~ ^{out of} ~~way~~ + very

route discovered the great ~~front~~ ^{front} of the front

on its climber ~~up from~~ the plain below; and

who ~~withstand~~ the high ~~above~~ ^{of an} ~~as~~ ^{has}

the you looked ~~plunged~~ ^{plunged} ~~the~~ ^{down} ~~the~~ ^{along}

valley ~~with~~ ^{with} ~~viper~~ ^{viper} ~~every~~ ^{every} ~~that~~ ^{that} ~~it~~ ^{it} ~~would~~ ^{would} ~~be~~ ^{be}

the blue ~~was~~ ^{was} ~~the~~ ^{the} ~~cliff~~ ^{cliff} ~~side~~ ^{side}.

Zuko had set in ~~Mojo's~~ ^{Mojo's} ~~mind~~ ^{mind} the ~~idea~~ ^{idea}

and the ~~plunging~~ ^{plunging}, the ~~wasp~~ ^{wasp}, the ~~leaves~~ ^{leaves}. He'd ~~stare~~ ^{stare}

a ~~day~~ ^{day} ~~working~~ ^{working} ~~out~~ ^{out} ~~when~~ ^{when} ~~the~~ ^{the} ~~sun~~ ^{sun} ~~was~~ ^{was} ~~about~~ ^{about} ~~to~~ ^{to} ~~set~~ ^{set}

the ~~edge~~ ^{edge} ~~of~~ ^{of} ~~the~~ ^{the} ~~western~~ ^{western} ~~range~~ ^{range} ~~over~~ ^{over} ~~the~~ ^{the} ~~sea~~ ^{sea} ~~to~~ ^{to}

the east ~~mountain~~ ^{mountain} ~~range~~ ^{range} ~~to~~ ^{to} ~~the~~ ^{the} ~~blue~~ ^{blue} ~~tip~~ ^{tip} ~~of~~ ^{of} ~~the~~ ^{the}

numbers ~~like~~ ^{like} ~~them~~ ^{them}, ~~and~~ ^{and} ~~it~~ ^{it} ~~was~~ ^{was} ~~as~~ ^{as} ~~if~~ ^{as if} ~~the~~ ^{the} ~~parking~~ ^{parking}

which, ~~had~~ ^{had} ~~been~~ ^{been} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~village~~ ^{village},

was ~~the~~ ^{the} ~~with~~ ^{with} ~~him~~ ^{him} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~King's~~ ^{King's} ~~dream~~ ^{dream},

she ~~no~~ ^{no} ~~more~~ ^{more}, ~~slide~~ ^{slide} ~~down~~ ^{down} ~~the~~ ^{the} ~~mountain~~ ^{mountain} ~~side~~ ^{side}

he
was
not

Leaves

Center/Min

Green

322

65

64

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Post at 1866-1867

Begin each day

2 feet with 1867

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W016 1579 21/11/78 - 30/1/78
affect & cards for use from
left 25+ detector in PMBS9 RWT

W016 1579 1/16/78 - 3/17/78
[not completed]

W016 1579 1/10/78 - 3/13/79
[records machine on result of
photo copy and is medium.]

AR	70	L	Moultonson	Fox
TE	67	"	Mount Belton	Garrin
Dos	71	"	Eltun	Goodall
I	58	Frisson	Defford	Hazim
AR	70	L	Boston	Higmore
"	69	"	Antony Lyne	Hatten
"	72	Nore	Defford	Hawkins
"	72	L	Leominster	Hawver
"	69	Plees	Blackburn	Heck
"	68	Heater	Quilford	Hill
Dos	77	Clerk	Port Glangre	Henry
AR	70	L	Quarndon	Hoeg
D	77	"	Dusun	Kelly
AR	70	Sewent	St. Maden	Kon
"	71	L	Stok	Kilham
D	76	Pleas	Kensington	Knapp
D	77	Engens	Baldwin	Lane
I	58	L	Mayo	Lawn
D	76	"	Llanidloes	Leget
AR	70	gown	Balisher	Longest
D	77	L	St. Boleyn	McHert
"	77	"	St Marys	Murphy
AR	74	Blackburn	Warrington	Nees
"	70	Sewer	Hurn	Pokets
"	73	L	Baldwin	Scot
"	59	Butter	Trunk	Smith
Died	68	Saw Works	Sheffield	Wallis
AR	73	Breakfast	Hersham	Ward
"	77	Colles	Llekeston	Palen
Dos	77	L	Mary lewe	Madden
"	77	"	Lamburn	Ryan
I	59	Museum	Durham	Wilson
TE	67	L	Nottigham	Winst

North	59	L	Cherryfield	Cherryfield	Cherryfield
Wickham	64	"	Frompton	Frompton	Frompton
Coates	59	Warrickhouse	Stonewisp	Stonewisp	Stonewisp
Kilham	68	Conra	Ranshewyn	Ranshewyn	Ranshewyn
Holler	70	None	Chewton	Chewton	Chewton
Robinson	77	Furner	Tenshewyn	Tenshewyn	Tenshewyn
White	72	None	Rugate	Rugate	Rugate
Bell	58	Blackburn	Kurnem	Kurnem	Kurnem
Allen	70	Baker	St Mary's	St Mary's	St Mary's
Anderson	76	L	Walpurg	Walpurg	Walpurg
Bell	70	"	St Pancras	St Pancras	St Pancras
Russell	74	"	Warrington	Warrington	Warrington
Belsey	68	"	Mare Gosfeld	Mare Gosfeld	Mare Gosfeld
Rusby	70	In plantation	Dustin	Dustin	Dustin
Rusby	70	From	E Lindacton	E Lindacton	E Lindacton
Braithwaite	69	None	Saltford	Saltford	Saltford
Bren	77	L	Meirlyng	Meirlyng	Meirlyng
Brown	77	"	Churn Gray	Churn Gray	Churn Gray
Burke	77	None	Livston	Livston	Livston
Buness	70	Coastwinder	"	"	"
Conners	71	L	Carbolen	Carbolen	Carbolen
Deloy	59	"	Lenca	Lenca	Lenca
Demon	59	"	Bewerby 2	Bewerby 2	Bewerby 2
Dickinson	68	AR	Bentley - out	Bentley - out	Bentley - out
Doorn	69	"	Prvan	Prvan	Prvan
Duggon	68	"	Pakenstoun	Pakenstoun	Pakenstoun
Dunbar	76	Do	Whitecreek	Whitecreek	Whitecreek
Feltham	76	"	Athy	Athy	Athy
Feltham	77	"	Carlton Man	Carlton Man	Carlton Man
Elbridge	76	Russ	Thame	Thame	Thame
Elmley	72	AR	Horsing	Horsing	Horsing
Finning	72	"	Reyde	Reyde	Reyde
Fowley	70	"	Dustin	Dustin	Dustin

[Great water - either Army clearing up or stones coming off L

(in 821 K (W 5 hrs))

Initials	Age	Occupation	Address	Date
Fennell	59	Dyes	Crosswell	2/24
Great	66	L	Waterloo	1/10/77
Hudsons	72	"	Redhill	3/17/77
Henrynd	73	"	London	"
Halls	58	"	Manor	"
Hughes	79	Musicians	Hanbridge	"
Hughes	79	Painter	Cambridge	"
Humphreys	77	L	Newburn	"
Illion	72	Nurse	Beigate	"
Jones	72	L	Kilham	"
Jocely	77	Inventor	Wickham	"
Keenred	77	L	St James	"
McCale	77	"	Liverpool	"
McManns	76	"	Liverpool	"
Mason	77	"	Histon	"
Manns	77	Engine driver	Haverham	"
Murray	77	Cheese	Haverham	"
Nivand	74	Taker	Seaford	"
Noble	69	Welder	Poplar	"
Parkinson	68	L	Roxford	"
Pike	72	Tutor	London	"
Riley	77	Plasmod	St Marys	"
Scott	72	Swain	London	"
Simpson	77	L	Defford	"
Smith	77	Green	Debin	"
Sullivan	77	L	Conall	"
Sophie	66	Nurse	Denny	"
Webb	76	L	London	"
West	73	"	London	"
White	77	"	Liverpool	"
Wright	77	"	St Marys	"
Smith	77	Shaper	Shrop	"

Spiggs	Wheaton	Rushite	Manette	Slater	68	Purcup	
Woods	Woods	Bayeys	Manette	Clerk	76	Purcup	
Wang	Wang	Gloucester	Gloucester	Clerk	77	Decker	
Young	Young	Quarrel	Hoy driver	Hoy driver	"	"	
Bowden	Bowden	Davenport	Bellman	Bellman	"	"	
Guest	Guest	Ighite	Cops	Cops	"	"	
James	James	Bennet	James	James	"	"	
Sullivan	Sullivan	London	"	"	"	"	
Hutton	Hutton	Glossop	Brockley	Brockley	to 2/25	"	
Murray	Murray	Dunmore	James	James	to 2/21	"	
Walter	Walter	Haby	"	"	"	"	
Gerrard	Gerrard	Romford	"	"	"	"	
Darwin	Darwin	Castle	"	"	"	"	
Clegg	Clegg	St. Mary's	Coxon	Coxon	"	"	
Wells	Wells	1579	"	"	"	"	
Hutchins	Hutchins	St Mary's	Brickley	Brickley	17/77 - 30/9/77	"	
Hutchins	Hutchins	"	Buckley	Buckley	76	"	
Attman	Attman	Buckman	Coxon	Coxon	74	Why Horse	
Raker	Raker	Wilton Bassett	Luton	Luton	64	Clarend	
Barnes	Barnes	Blackburn	Wears	Wears	69	HR	
Bornell	Bornell	New Stanes	Mills	Mills	77	Decker	
Benny	Benny	Exeter	Luton	Luton	72	Ighite	
Bonny	Bonny	Lat May	Mills	Mills	77	Decker	
Burham	Burham	Beagle	Buckley	Buckley	72	HR	
Bremman	Bremman	Ballyhym	Luton	Luton	77	Decker	
Buckley	Buckley	Buckley	Spur	Spur	78	HR	
Collaghan	Collaghan	Gaughey	L	L	77	Whites	
Carey	Carey	F. Reed	"	"	74	doec	
Conry	Conry	Marr	Coxon	Coxon	65	Ighite	
Cunningham	Cunningham	Bir	Clerk	Clerk	76	W.M. Lee	
Davis	Davis	Worleston	L	L	77	Purcup	
Davis	Davis	Bennet	"	"	77	W.M. Lee	

Redding	Sheehy	Birmingham	Carson	75	75
Wilson	Sheehy	Kerry	Lakers	76	76
Wilson	Sheehy	Burford	Galia	76	76
Wilson	Sheehy	Coke	Lakers	76	76
Wilson	Sheehy	Ludlow	Spokane	76	76
Wilson	Sheehy	Deane	Placers	76	76
Wilson	Sheehy	No Huglum	Green	76	76
Wilson	Sheehy	Crafton	Lakers	67	67
Wilson	Sheehy	Ludlow	Sennt	58	58
Wilson	Sheehy	Birmingham	"	66	66
Wilson	Sheehy	Brady	Incaton	67	67
Wilson	Sheehy	Ludlow	Green	66	66
Wilson	Sheehy	Ludlow	Lakers	76	76
Wilson	Sheehy	Ludlow	"	75	75
Wilson	Sheehy	Newtown	"	77	77
Wilson	Sheehy	St Wodare	Whitaker	77	77
Wilson	Sheehy	Donky	Tompson	67	67
Wilson	Sheehy	Lachurst	Lakers	66	66
Wilson	Sheehy	Penick	"	77	77
Wilson	Sheehy	Range	"	67	67
Wilson	Sheehy	Barra	Caret Mds	67	67
Wilson	Sheehy	Newtown	Lakers	76	76
Wilson	Sheehy	Riscano	Wool	76	76
Wilson	Sheehy	Sumner	"	77	77
Wilson	Sheehy	Dyckman	Fair Lakes	77	77
Wilson	Sheehy	St Wodare	Lakers	77	77
Wilson	Sheehy	Ryford	Galia	76	76
Wilson	Sheehy	Aberdeen	"	77	77
Wilson	Sheehy	Newark	Lakers	70	70
Wilson	Sheehy	Berkley	"	67	67
Wilson	Sheehy	Ludlow	Lakers	76	76
Wilson	Sheehy	Roskill	Lakers	77	77

1579 2/24 1/9/77 - 30/6/77

74	Labourer	Wenton	Wenton	74	Parish
68	None	Kensington	Pickering	70	Revenue
75	Labourer	Rochfield	Pacton	75	Deserted
59	Tucker	Cary Island	Tucker	59	Died
68	Labourer	St. James	Labourer	68	Tinsmith
75	Drumman	Liverpool	Drumman	75	Deserted
70	Cotton	Gresham	Cotton	70	Ample
75	Miler	Beauford	Miler	75	to 1834
58	Labourer	Birmingham	Labourer	58	Invalider
58	Printer	Kensington	Printer	58	Members
76	Labourer	St. John Cork	Labourer	76	Deserted
		2/24	1-Jan 1877 - 31/3/1877		
67	Tucker	Alcock	Tucker	67	Time Expired II
67	Labourer	Derby	Labourer	67	"
75	"	Redwilly	"	75	Wor Mass
67	Silversmith	Rochford	Silversmith	67	II
67	Labourer	St. Peter	Labourer	67	"
59	Striker	Manchester	Striker	59	Clearwood
76	Green	Bury	Green	76	to 1835
65	Labourer	Stepney	Labourer	65	Purchase
67	"	Derby	"	67	TC
66	Bussell	Birmingham	Bussell	66	"
71	Butcher	York	Butcher	71	Ample
76	Labourer	Edwinstone	Labourer	76	Deserted
76	"	Treaga	"	76	"
75	Gun Turner	Stafford	Gun Turner	75	Works
66	None	Trichingly	None	66	IE
67	Labourer	Warwick	Labourer	67	"
66	Tucker	Clun in town	Tucker	66	"
66	Brewer	Carborough	Brewer	66	"
70	Cabrier	Kingwood	Cabrier	70	Purchase
70	Jones	Northwickland	Jones	70	Ample
74	Doctor	Edwards	Edwards	74	Revenue
74	Hopler	Leeds	Hopler	74	Revenue
74	Leeds	Leeds	Leeds	74	Revenue
74	McCartin	McCartin	McCartin	74	Revenue
74	Munichy	Munichy	Munichy	74	Revenue
74	Singer	Singer	Singer	74	Revenue
74	Turton	Turton	Turton	74	Revenue
74	Youngson	Youngson	Youngson	74	Revenue
74	Harte	Harte	Harte	74	Revenue
74	Wilford	Wilford	Wilford	74	Revenue
74	Sullivan	Sullivan	Sullivan	74	Revenue
74	W 12 4157	W 12 4157	W 12 4157	74	Revenue
74	Archer	Archer	Archer	74	Revenue
74	Baker	Baker	Baker	74	Revenue
74	Bedford	Bedford	Bedford	74	Revenue
74	Bennidge	Bennidge	Bennidge	74	Revenue
74	Rutledge	Rutledge	Rutledge	74	Revenue
74	Conis	Conis	Conis	74	Revenue
74	Cornell	Cornell	Cornell	74	Revenue
74	Dugan	Dugan	Dugan	74	Revenue
74	Fletcher	Fletcher	Fletcher	74	Revenue
74	Gibson	Gibson	Gibson	74	Revenue
74	Hicks	Hicks	Hicks	74	Revenue
74	Jackson	Jackson	Jackson	74	Revenue
74	Jones	Jones	Jones	74	Revenue
74	Kesby	Kesby	Kesby	74	Revenue
74	McCarthy	McCarthy	McCarthy	74	Revenue
74	Manning	Manning	Manning	74	Revenue
74	More	More	More	74	Revenue
74	Neubold	Neubold	Neubold	74	Revenue
74	Penon	Penon	Penon	74	Revenue
74	Pipe	Pipe	Pipe	74	Revenue

Trace user	Date of	Head	Next	Fields
None		Price of Birn	outlet	Enthorn
Crocketon	70	lockenhill	laburer	Reserve
Copelen	65	Knavesboro	Wood Turq	lumber
Coppenwate	68	Carleton	lumber	"
Daley	72	Younghall	"	22 B&R
Davis	69	Wynburn	"	Reserve
Dulake	59	Cragden	"	25 B&D
Katley	58	Roscoe	Taken	lumber
Fitzgerald	76	Younghill	laburer	14 B&D
Ford	59	Waller	Bottleblowing	Worless
Gastagne	70	Belfry	laburer	Reserve
Hays	76	Prescott	"	Working
Hook	70	Amiehurst	"	Reserve
Keckie	70	Luckstone	"	Old
Kenny	66	Genthuan	"	Tue exp
McClain	74	Swonsee	"	Working
Manrott	70	Little-Easton	Baker	To G&B
Manstall	72	Faene	laburer	hung hook
Hengcoft	66	Cherterford	Engine	Tue exp
Nicholson	76	Chilceel	laburer	Dental
Divey	63	Norford	None	Working
Parker	58	Anna's Gate	laburer	Clawed
Power	76	St Wobles	"	5 Rings
Prichard	76	Riscorn	Union	Reserve
Ray	75	Manchester	From	17 leaves
Rayon	75	Thompson	laburer	Working
Silvers	65	Borham	"	Paper
Sinck	76	St Lukes	Painter	2/6 P
White	70	(N) Nevers	laburer	Working
Wob	12/4/57	Hecton	1/10/76 - 31/11/76	70
Brook	70	Hecton	Clerk	70
Carroll	70	Headstone	Green	70
Davis	74	St Issell	laburer	74
Daley	75	St Wobles	laburer	75

Wd 16	Name	Place of Birth	Address from Effort 1	Date of	How	Private
	Keachey, Barnist ^m	Wotton	Iron Worker	1877	Deserted	
	Brewer, John	Birmingham	Bus-casser	1848	"	
	Car, Michael	Northampton	halloway	1871	"	
	Dunford, Frederick	Pearthyn	Clerk	1871	"	
	William J	Camerton	Collier	1871	Dead Retire	
	James G.	Colfene	Collier	1878	"	
	Farr J.	Brynnewer	Collier	1877	"	
	Forbes, C.	Wethersfield	Collier	1877	"	
	Jones T	Consett	Fireman	1877	"	
	Jones D	S. Swales	Jones	1877	"	
	Franco (Colliford	Mine	1878	"	
	Cuthbert	S-on Avon	Mine	1875	"	
	Hutton	Boston	Boatman	1877	"	
	Watts J	Wethery	Green	1875	Doctery	
	Forbes G	Slaw	Wethery	1878	Half Die	
	Clayton, T	Keosmin Den	Wethery	1871	Wethery	
	Sullivan T	Tu sh	Wethery	1875	Retire	
	Lyon	Monwester	Wethery	1862	" Wethery	
	Dunport W	Ecughton	Green	1877	Die	
	Dore	Brampford	Wethery	1878	"	
	Ricks George	Chepow	Collier	1877	"	
	Davis	Beamers	Green	1876	Deserted	
	Deacon	Bank	Clerk	1877	"	
	Dive III	Lancun	Clerk	1877	"	
	Jackson	Ecughton	Wethery	1877	"	
	D. Brien	Husgmdre	Wethery	1877	"	
	Pugh	Blecker	Wethery	1871	"	
	Williams	Toversha	Pucler	1877	"	
	Boyer	Kiverford	Wethery	1877	Die	
	Coke	Wester	Wethery	1876	"	
	Deary, F	Bunham	Wethery	1860	"	
	Taylor F	Mangoldford	Wethery	1876	"	
	Davis	Beamers	Green	1876	Die	

Private
How
Non affected

Address from Effort 1
Date of
Wotton

Trace when
entered

Place of Birth

1580
Name

WO 12
Turn in the course as WO 16 but on earlier date
4157
]

MO 25

3368

A description of local harbor seals which seems to
match our existing description from 500 to 700
- a register in fact of 24/1/2

WD 97

2007

Section Documents 1873-1882.

Registrar Army

A typical document is the record of the Registrar

Board which needs to examine a man on

discharge - his cards - his conduct

General's name and rank piece of born

Record of Attestation and service Medical Officer

The Best part of form - Portation. were used

His Attestation on p. 1. Discharge on last

page + service + medical Health written

But one would probably have to work from names of

request.

(WD 25 233 - wrong value not returned.) All
WD 25 234 } way
235

WD

97

4100

no other

WD 25

3474

Casualties 2nd W.W.

List of me of all interest / soldiers whose effects

have been claimed

and

Casualty list - given in alphabetical order of all young
men of world war - all over 5th + 6th at least

r. Atkinson

There are in fact the Accused of the Regt - were up quarterly - It is no effort and access of these who to die or leave which has up information for my purposes. But you could handle up a very interesting picture of quarterly life

However - The records for 11/0/78 - 31/12/78 are incomplete and don't have place of birth, Trade, & 11/0/78 - 31/3/79.

What is clear is that there is an immense amount of information here - but it is not consistent - sometimes the forms are properly filled in - sometimes not - something as set 18 months ago there are missing - but a clear picture up of wife - things with number 1170 - cross-checking - could build up a picture

Trade when enlisted	Date of Enl	Non-Grade	Address
Birmingham	1848	classical	Backus, John
Birmingham			Lee, Michael

Regiments
 1st (The King's) Dragon Guards
 6th Dragon Guards
 17th Lancers

Royal Artillery
 Royal Engineers

3rd Foot / 2nd Buffs (East Kent, the Buffs)

(King's Own Royal Regiment)

(1st Somersetshire) Prince Albert's Light Infantry

(Royal Scots Fusiliers)

(2nd Warradane - 4th SW Boreas)

(The King's Own Boreas)

(West Middlesex)

(Rutlandshire)

(The King's Royal Rifle Corps)

(Staffordshire Volunteers) (South Staffordshire Regt)

(Connaught Rangers)

(Finnish Volunteers Light Infantry) (Connaught)

(Prince Consort's Army Volunteer Regiments)

(Connaught Rangers)

Dorsetshire

Duke of Edinburgh's Lancers

99th Foot

95th Foot

94th Foot / 2

91st Foot

90th

88th Foot

80th Foot

60th Foot / 3

58th Foot

57th Foot

25th Foot

24th Foot / 2

21st Foot

13th Foot / 1

4th Foot / 2

3rd Foot / 2nd Buffs

Morris, 'Reparations'
 11/1/79. Currency 16,800,000; 2nd round, 113 cent to 612 usps 7,626 credit currency

The Imperial Battalion 8.

34th Regiment

1st Battalion - 8 regular companies - 90-100 men ea

2nd Battalion (2nd Volunteer Bde later SWB Corps)

9th Regiment (Pettshure Volunteers Regiment (later 1st Garrison))

2nd Battalion

1st Regiment 1st Battalion

3rd Regiment 1st Battalion

4th Regiment 1st Battalion

13th Regiment 1st Battalion (1st Volunteer Bde) (Prince Albert's Light Infantry)

80th Regiment 1st Battalion (at Kumburg)

Colonel Volunteers

Natal Native Contingent

(1st Bde)

9th Regiment

1 Battalion

Date of Establishment

3rd Regiment

2nd Battalion

(East Kent Regt) 1st Batts

5th Infantry Bde 6 parts 2nd Bde

The Naval Brigade

~~East Kent Regt~~ 2nd Battalion

Royal Artillery 2 Batts N/S in 11/79

Royal Engineers

2nd Battalion (King's Own Royal Regiment)

88th Regiment

Royal Engineers

Army Service Corps

Army Medical Corps / Medical Dept

Advance Base Depots

Commissariat and Transport Dept

Royal Scots Fusiliers
 2nd Battalion
 3rd Battalion
 3rd King's Royal Rifle Corps
 3rd Battalion
 91st Light Infantry
 9th Light Infantry
 1st Dragon Guards
 The King's

TRUSTRATTIN, MIGNON Women of the Regiment. Marriage since the
 Victorian Army COP 1984

JOURNAL OF THE SOCIETY OF THE HISTORICAL RESEARCH
 BONES, B. 'Recovering the Victorian Army, 1870-1892' Victorian Studies
 5 (1962) 331-8.

BONE, B. & IAN RAY (eds) War and Society: A Generation of Military
 History London, Greenhalgh 1977 (+ 1975)
 England, D. Osborne Jones 'Jack, Tommy, and Army Disb.'
 The Armed Forces and the Working Class
 Historical Journal, 21 (1978) 593-621

MRD FOA (ed) War and Society: Historical Essay in Honor and Memory
 of J.R. Western 1928-71 London, Paul Elek, 1973
 Best, G + Wheatcroft (eds) War, Economy and the Military World
 (London, Greenhalgh, 1976)

"The first force of ^{the} next love. Next was slowness to sweep
her away in its strong irresistible current, changing her
from the untraced passionate child with the white
and lachrymose woman, fit to be possession of her
husband's lovers, to a help-mate in a
worldly life, hard and barren upon her as yet."

Isabel to me to be

"Oh, Miss Isabel, I am so happy ... I wish I could
die now, before I am ever miserable again.
But impossible Kate knows it by her over-evaluation etc.

VI Turner Trouble

A right makes Kate hysterical: teachers say

"Poor child ... has will be a hard life, I am afraid"

VII Willow Bridge

Isabel Legerton's home - Isabel described -

unshipped power and discipline in a person. The heart

who loved an older girl - but had not expressed it.

And next door the Legertons - the Gayes.

A child's attraction - at first but long.

Isabel minute & strong - secretly longing for

one friend - and she hopes it will be Corriancy

George - He felt the same - but their mutual

affection was not expressed

VIII

Corriancy George
in love & jealous

IX The lot of Wilkenson's

[Countess read this now - Kate leaves yet rather lost in the

story of Isabel (who loses money) & Corriancy (who is cut

off into a farm for working money) & they become

teachers in the West of Scotland area. There is quite

every month with geographical material of interest

here. Corriancy's first Mamma Temple - faith in

love with Kate - but of course doesn't mention

it later] [But the book becomes to clear - concludes

with that bit - bits] [Corriancy gets Isabel - & Kate

reads the is in love with Temple - wife

being a visit and takes her to Crystal Palace.
 She doesn't like the Zoo, but loved the Natural Gallery
 becomes interested in Burne-Jones picture of the
 figure on the crucifix hanging in the gallery
 King's, the new forget Burne-Jones
 Her school Willen Grove - and at home her
 teachers are kind the rehabilitation on her independence
 cause her much pain

IV Willen Grove

Her first misery is changed by the arrival
 of her, and beautiful Isabel Legerton. Older
 and heavenly - a ^{Swedish} rehabilitation - an extravagant one
 in fact - and Isabel is asked to be kinder - out
 returning is

V Isabel

Sunday Katherine's favourite day - the world
 little thing, can be out of doors - I stay at Isabel's
 in church. She looks a church - and grey paint.
 returns

She talks about with Annie about
 getting on in the world - Annie believes
 it doing with at school - going to Paris -
 and marrying a rich man. Katherine says

"I think it means doing something in the world
 that will not be forgotten when one is dead. She
 said with some hesitation, and then with quick
 excitement, 'and oh; it means, finishing first one
 person, only one, to love with all one's might
 and to die for'"

Annie is shocked: Katherine replies
 "I say what I like, not what other people do"

Two Heroes by Zouaile
B.L. copy presented by Eric J. Dingwall in 1973
Dora Kivesey
from "Zouaile"
Nov. 29. 1873

I
"kave qu'baix"

16yr. old Katie Travers, saying farewell kiss. Courtney Gage
also has been flirting with her and is now on his way to England
where she tells him she will be near her old school-friend
Isabel Knighton. Katie is impulsive, young. Katie faints with
grief at Miss Parker - Isabel is an heiress; could amuse
Gage become interested in her money? ~~Isabel's~~ Katie
hates and loves Courtney Gage for making her so. She
has only her father and her dog; Courtney Gage is
playing billiards while she weeps. She throws a rose
out of the window as he passes - he picks it up.
Now ~~then~~ reverses and turns to pick it up.

Henry
Kang

II
Katie's childhood

Indulgent but irresponsible tends her to England in
her education - on voyage lady in charge turns her
by on overboard.
She could not understand that a pure-minded, innocent
child might have had such books and yet have
learnt no evil from them. . . .
Katie makes friends with the captain -

II
First breaking in

London "Such a wild-looking little creature. . . And so
terrifying brown. . . and her hair fluffed almost like a
negro's; not at all pretty";
Sarah in independent and unceremonious - the
has - at the captain's request - the captain
he's wild - a fiery little thing

of Queen

He has the present
He has the present
He has the present
He has the present
He has the present

The Bygone is known otherwise

Noted/Egypt
performing/workspace

a person in the personality

Divisions
to lead modern life, etc.

Worms - leads no
behaviour RRT / RRT

C. P. Cavafy

Ithaka

As you set out for Ithaka
hope your road is a long one
full of adventure, full of discovery.

Laistrygonians, Cyclops,
angry Poseidon - don't be afraid of them:
you'll never find things like that on your way
as long as you keep your thoughts raised high,
as long as a rare excitement
stirs your spirit and your body.
Laistrygonians, Cyclops,
wild Poseidon - you won't encounter them
unless you bring them along inside your soul,
unless your soul sets them up in front of you.

Hope your road is a long one.
May there be many summer mornings when,
with what pleasure, what joy
you enter harbours you're seeing for the first time;
may you stop at Phoenician trading stations
to buy fine things,
mother of pearl and coral, amber and ebony,
sensual perfume of every kind -
as many sensual perfumes as you can;
and may you visit many Egyptian cities
to learn and go on learning from their scholars.

Keep Ithaka always in your mind.
Arriving there is what you're destined for.
But don't hurry the journey at all.
Better if it lasts for years,
so you're old by the time you reach the island,

wealthy with all you've gained on the way,
not expecting Ithaka to make you rich.
Ithaka gave you the marvelous journey.
Without her you wouldn't have set out.
She has nothing left to give you now.

And if you find her poor, Ithaka won't have fooled you.
Wise as you will have become, so full of experience,
you'll understand by then what these Ithakas mean.

[Faint, illegible handwriting on lined paper]

To the Members
of
CETE WAYO

It seems probable
... if, as seems probable, the returned King is able
to restore peace and prosperity to his country, he will
entirely justify the whole policy of the Colonial
Office, and extricate England from a serious
dilemma in South Africa.

17/8/82 The Court.

Cetwago and the Zulu chief . . . were received by the Queen at Osborne on Monday, the Earl of Kimberley being present. Princess Beatrice, the Duchess of Cornwall, and the Duchess of Albany were with her Majesty in the drawing-room during the reception; and the ladies and gentlemen of the household were present After the reception luncheon was served for Cetwago and the Zulu chief, and they then left on their return to London.

2/9/82 Cetwago has left our shores, amid tokens of general goodwill, if not of demonstrative popularity. Public opinion, except among our Natal colonists, applauds the decision of the British Government to restore him to the throne of Zululand ~~But~~ / ~~though~~ there have been dark blotches in the career of Cetwago, his desire to be on good terms with his country has always been manifest. That traditional tendency will be immensely strengthened by his visit to London, and the generous treatment he has received. The Zulu King has been 'astonished' as he says, with the evidences of our greatness and boundless resources, and the reticence which he had preserved during his various visits about the metropolis fairly broke down when he saw the great engineering feats performed in the workshops of Woolwich Arsenal. Simplicity, intelligence, and good sense are the qualities that have worked the subtle potentate in his intercourse with England, and will stand him in good stead on his return to Zululand. In his reception to deputations he had been anything but an 'untutored savage'. His shrewdness and diplomacy were worthy of a Cabinet Minister.

subjoined with our previous Queen at Oron, and lay
May 17, by the advice of Secretary of State for the
Colonies, was desired that Congress should be referred to
his resignation upon certain conditions, on the greater part
of the former Zulu Kingdom. We believe that this
resignation has been inspired by no romantic or
enthusiastic generosity towards the brave and
unconquerable Native Prince who was valiant and
unusually treated. The British Government has of late
begun to discern that, in some parts of South
Africa, as well as in some provinces of India,
there exist nations which will not readily
accept our direct administration, but which
~~they~~ may be safely left to their hereditary
rulers controlled by a wise and fair
British Resident, with a prohibition of arms
between them and their neighbors, and without
strict limitation of their military force. This system,
which is successful, has been adopted with the Zulus and
with the Basutos, has been approved by the experience
of similar arrangements in connection with our
Indian Empire, and we trust it will have the
best effects. To force our civilization, even as it is,
either upon heathen and barbarous races, or upon
Mohammedans and Hindus who cherish principles
of social morality totally different from ours, is a
dangerous undertaking, and the attempt is too likely
to be accompanied with acts of cruelty and
injustice. An annexation of territory for any such
object is to be strongly deprecated by all true
friends of humanity, and by those who value
that consistent equity in the latter part of Providence,
even for so powerful a State as Great Britain.

Cetevang in England

Three years have passed since the unfortunate King of the

Zulu nation, after defeating his army against the

invading British army with admirable courage, was

defeated and hunted down, an almost solitary figure

fragrant, captured and subjected off to Cetevang, where

he languished many months in close imprisonment,

and was lately permitted to dwell with a few

companions at the residence assigned to him on

the shore of Table Bay. He has now been allowed

to come to England, at his own desire, wishing to speak

face-to-face with Queen Victoria and the ruling statesmen

of the British Empire, conferred in the life of

persuading them to restore him to his kingdom.

It may well be conceived doubtful whether such a

measure would be expedient for the welfare of

Cetevang himself, or that of his fellow-countrymen,

while it would scarcely be just to the Dutch

community of the Transvaal... since we have

recently given back self-government to the Transvaal

with express conditions designed to secure them

peaceable relations with the natives who on their

orders - Anthology

19 August 1852

An incident of a private personal interest, which

has taken place has well exemplified the struggle

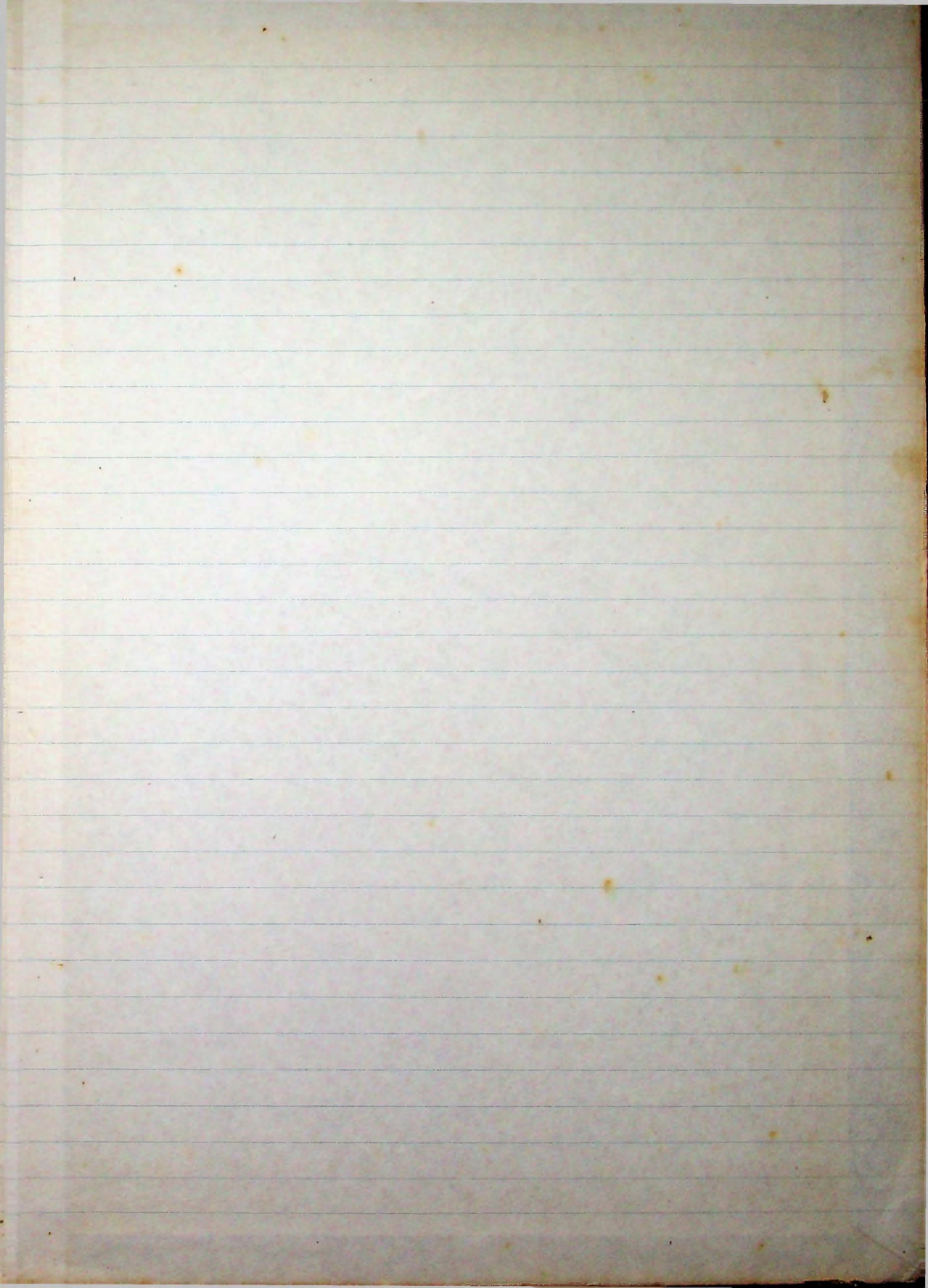
position of the King of the Zulus who finds not a

road to Empire, in contact with a monarch

variety of subjects and neighbouring races of

manhood. Cetevang, the defeated and captive

Zulu King, was introduced on Monday to our



ALL BROWN
REF DC0522 FEINT