

DHLOZI KA LANGA

18.5.1902, Sunday - <evidence given 17.5.1902> File 71, p. 69.

Also present: Ndukwana

69 I had an interesting talk with Dhlozi and Ndukwana last night. I spoke of the prospect of peace between British and Boers. I spoke chiefly of the recent publication of my views on native affairs. The repeated way in which my views have been referred to in the papers (of which I gave him information) has impressed him, and he considers I have been 'accepted', as a young man by a girl. I pointed out that the native races could not hope to exterminate and clear the Europeans out of South Africa; they must therefore fall back on the best instrument of reform, viz. the spreading of knowledge, (as) all reform comes from within. There must be made an attack on European civilization in (order) to reduce that pride which makes an Englishman believe that his race and system of government is the best that can be created. Ndukwana observed that even if the natives contemplated attack on the Europeans, it could never be successful, seeing there is no unity among them. Dhlozi remarked that to Europeans' faces they pretend to be satisfied, whereas amongst themselves they speak discontentedly. Dhlozi adds that natives would never dare to fight, much as they would like it. At first Europeans were regarded as saviours from the oppressions of the Zulus, but now they are looked on as more tyrannical and oppressive than Tshaka's wildest schemes.

I suggested a vigorous attack on European civilization. I called up Rousseau's Contrat Social and his doctrine of 'back to nature', and said those who could read between the lines would see in my published views something very akin to Rousseau, though in penning them I had not got Rousseau in mind. Europeans must somehow be universally educated in regard to Zulu affairs, for only in that way can they arrive at a firm, right, universal policy. The sufferings of the Zulu people lie too deep for words; they feel, but cannot tell what they feel.

Ndukwana thinks my published words will go far, and Dhlozi is of opinion that a reference will be made to me at a later date, calling on my proposals for a remedy. I said my idea is to seize the opportunity which this unexpected publication of my views has given me, and, by writing fully all round on the native question, to induce inquiry as to my proposed remedy, and then, but not till then, to bring in the esoteric views lying behind. My plan is practical and I intend to go by the natural method of 'need and satisfaction' or

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'question and answer', which is simply the way in which things grow and develop.

10.8.1902. Durban.

File 72, p. 45.

Also present: Mkando, Ndukwana

- 45 Tribal marks. Per Dhlozi, Mkando, and Ndukwana. The amaBomvu people follow the practice of cutting the top joint of the little finger, left hand, in both males and females. These people, so Dhlozi says, formerly lived *below the Qude mountain* in the Nkandhla district. The late *induna* at Ixopo, Luhayi, belonged to the amaBomvu tribe, but his finger joint was not cut off, this being because when he was a child the Zulus sought out and killed the amaBomvu people.

<26.2.1905>

File 61, nbk. 53, pp. 7-8.

- 7 Dhlozi's father was Langa ka Gobizembe. Langa was killed at the battle of Blood River, 16th December, 1838 (at the Ncome). He was of the Fasimba regiment,¹ and married after he had put on the headring,
8 and so was well on in years. Dhlozi was born shortly before his father's death, whom, of course, he does not remember seeing. Say he was born in January 1838, this would make him about 67 years of age. He is of the Dhlokwe regiment.² His mother is still living, but is in her dotage, naturally.

Notes

¹Formed c.1818; age-group born c.1795-8.

²Formed c.1858; age-group born c.1838.