



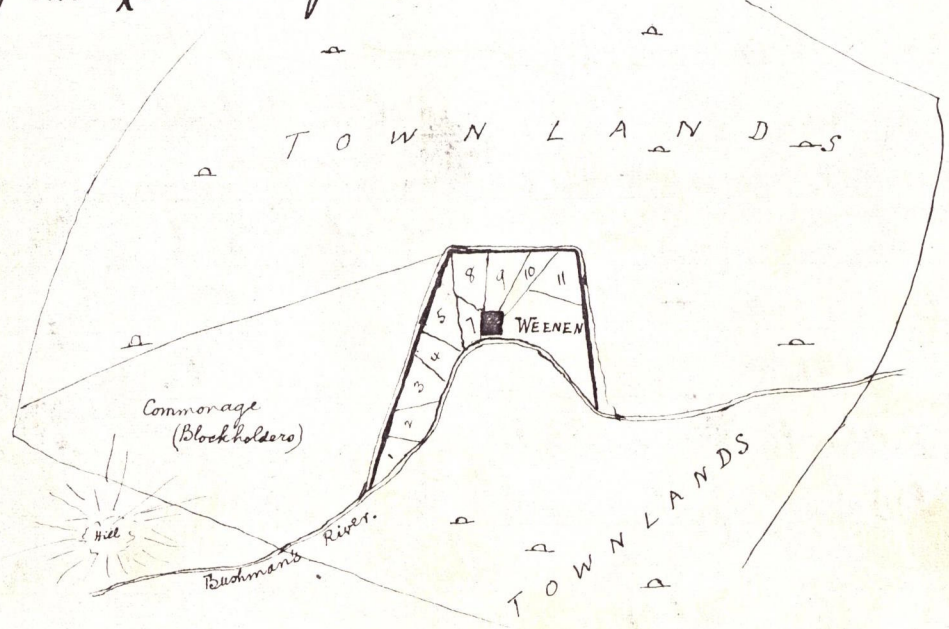
COLENBRANDER, H. J.

A 71/27-9

(Tuggla)  
due to the river being impassable. The dance was a good one, natives being properly attired for it. M. received £3 for his trouble after it was all over.

Rather over a fortnight ago M. was suddenly sent for to meet Lord Roberts at Spion Kop. M. took another man with him; he could not understand what he was wanted for. It appeared he had been sent for by Major G. F. Tatham of Ladysmith who was in attendance on Roberts. He was wanted to show Lord R. where Potgieter's Drift was. Lord R. spoke to him, & had some words about his having tailor-made clothes and procuring coffins. He told Lord R. and part of his large escort on to said Drift. Here horses of Lord R's trap got off and ran away as everyone had got out of trap. After chasing the trap for some distance M. succeeded in securing the horses when many of the escort, <sup>following</sup> came up and assisted. Lord R. thanked M. for what he had done. After inspecting locality party returned & M. separated from them. "But," he says, "after all this I got nothing but thanks. I may be given a medal but I am not certain of even that." M. was <sup>favourably</sup> impressed with Lord R. - 71/27-9

20.12.00  
Conversation this morning, about 11.30-12.30, with H. J. Colenbrander chiefly with regard to settlement of Natives at Weenen. He was Magistrate (acting) and Clerk there several years, and had otherwise special cause to interest himself particularly in the matter. He says Weenen was laid out as a township by the Boers in 1845, being called Nobamba after the famous Zulu kraal. The following is from a <sup>very rough</sup> sketch by C.:



Notes.  
△ = Native Kraals.  
Blocks = 150 acres each.  
Commonage and Townlands = 23,000 acres. -

There are about 100 kraals on the Townlands, & situated here and there. The Natives, it seems, were refugees from Zululand in 1857 after the Cetshwayo and Mbu-yazi fight. Sir J. Shepstone arranged with the Boers living at Weenen that these

refugees should be permitted to live on the land round about Weenen (23,000 acres) on condition that they should provide labour to those living in the village. Both townsmen and the natives agreed to the arrangement which was authorized by Sir J. Shepstone on behalf of the Government. This was in 1857. <sup>(N.P.)</sup> At first Mr. Mac-fardane, the Speaker, had practically a monopoly of the labours. He led a furrow from the river through what are now blocks marked on sketch (p. 27) as 1, 2, 3, 4, 5 to 8, 9 & 10 where the chief part of his cultivation was done. The furrow now runs round the main boundaries of blockholders' land, as shown on the diagram. In course of time the 'commonage' was laid off for the benefit of the Blockholders. The town cattle are not allowed on this commonage, nor are blockholders' cattle allowed on Townlands. There are frequent disputes about this. The natives living on the Townlands have to furnish labour both to those in the town and the blockholders. They are paid 10s. a month for a man and 5s. for a boy or girl. Formerly it was 5s. and 2s. <sup>(N.P.)</sup> A number of years ago Mr. Paterson, when <sup>(MAG. 1874 + 75)</sup> Magistrate at Estcourt, authorized the people at Weenen, townspeople and blockholders, to form a Committee to arrange as to how the labours of the kraals was to be allotted. There were two Townsmen & two Blockholders on this Committee. As a result of this there was a general rearrangement or allotment of the native kraals. There would have been 8 & there are now some 60 Europeans entitled to the labours; to some, 2 kraals, under the new plan, were apportioned; <sup>(KRAAL)</sup> one to another; part of a kraal to another. Under this system it would sometimes happen that a European would not require all the labour his kraal or kraals could give him; he would take say a girl and tell the man he would excuse him from working provided he paid so much. Under the new plan natives formerly attached to certain Europeans were attached to others, which caused confusion. There were applications for ejectment, several of which C. himself granted. C. was directed to report on the matter and submit recommendations. He <sup>said</sup> made there were four alternatives, (a) to eject natives, & 3 others, named, but forgotten by me. The papers were detained for some months, then C. went to Moor, S.M., & asked how matters stood; Moor, in a huff, <sup>(the)</sup> said papers were with J.K. Murray, Minister of <sup>(the)</sup> <sup>etc.</sup> To Murray C. went. He looked at papers, <sup>etc.</sup> C. said something to the effect that Moor could not deal straightly with the matter as he was an interested party, being member for Weenen &c. Murray replied that however many votes a Govt. might lose on account of its policy, such fact did not

affect the action of the Ministry and all of them acted together. C. saw he had made a mistake. <sup>(N.P.)</sup> And yet, C. believes, the Natives do go to the wall by Moor's policy. He may or may not be strong, but he has not ~~the~~ sympathy for the interests of the Native people as a whole, however much he may display for individuals. He will appoint Marwick at Johannesburg to arrange as to pay ~~tax~~ <sup>etc</sup> but nothing is done in respect to the morals of the people. He is very lazy. C. believes in his do-nothing policy, but thinks steps ought to be taken to improve the Natives. The Natives are in themselves an enormous power which is a danger unless properly managed. Combination of Natives would produce disastrous results. Natives living on Townlands <sup>(N.P.)</sup> Weenen pay only the ordinary hut tax. They belong to various tribes, there being only five chiefs in Weenen Div. J. W. Cross, C. says, would have plenty to tell me about Weenen. No rent is paid, the Natives giving labour instead.

~~20/12/00  
 Conversation this afternoon 4.30 to 6.30 P.M. with Ezra Msimango in regard to affairs in connection with Driefontein. Mkwana present. E. M. says that the story of Johannes Kumalo coming with others to buy land at Driefontein was after this manner:— Rev. Mr. Allison came to the Orange Free State and settled at Ficksburg in 1832, that country at that time belonging to the Basutos. There were in those days a few Boers about the country, but they would have been subjects of the Basuto King. At Ficksburg Allison (Ummeli) lived for about 10 years (1842) when at the express wish of a Wesleyan Conference that sat about that time he went off, with a number of natives, to found a mission station among the Swazis which he accordingly did at Mahamba. In order to do this he took with him the following men, Job Kambule (Induna), Johannes Kumalo, Jonase Mxaba, Barnabas Mtembu, Jacob Tshabalala, Adam Molife, Daniel Msimango, Abraham Twala, with boys &c.— At Ficksburg Allison found the people ~~in~~ a very ignorant ~~was~~ the Gospel not having, up to that time been preached among them. The following incidents will illustrate their ignorance. One day, Sunday, Mr. Allison was preaching, it was just about the time the chief Sigonyela had seized a number of cattle; he took as the subject of his <sup>(the sin)</sup> sermon theft. Hearing the missionary denounce theft in the strongest possible language, Sigonyela who was present in church turned to his Induna and whispered that evidently the missionary had in view the cattle seized by him about the theft of which he must have read in his book (Bible), these cattle, Sigonyela said, must be~~