

15

DEARE,
G.R.

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A. 71/232-3

up granite hills on to high table-land. The administration of Matabeleland is carried on from Salisbury, although the two countries stand far more apart than Zululand & Natal. The Amaswini are treacherous people, when out on duty G's police would sleep round about him on all sides.

There is plenty of bush & trees in Mashonaland. G. has never been able to find out if the Amaswini ever had a king. - G. went to the Country in or about June 1897 and has just returned from a 6 months trip from England?

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The Angoni's

(Conversation with George R. (Russell?) Deare (Major), 16.7.02.)

Yesterday inside the Post Office, Durban, about 4.15 P.M. I met Deare and had the following conversation. He was formerly a Sub. Insp. of Police, Zululand, about 1889 & 1890. I knew him there. He said he had occasion in 1896 to go ~~with~~ on an expedition to the land of the Angoni people which lies to the West of the lower portion of Lake Nyasa. He went straight to the King, an old man of about 80 named Impezeni. With or very near this man he lived about 18 months. He got very fond of the man, as the King did of him, and this was largely due to the fact that Deare had formerly lived among the Mtsetwa people (viz: when, in Zululand, he was stationed at Dondotwa, Lower Umfolozi District). He ~~was~~ very frequently had long talks with the King on Zulu affairs. He learnt the Angoni were an offshoot of the Mzilikazi people who fled from Tshakani in the early part of the century. He cannot account for the origin of their name. The King declared he was himself born in Zululand and had left there with his parents when a little boy ~~just~~ ^{pulling up of the} able to walk a little. Impezeni had not tunga'd, though the heading was a custom of the people. The Angoni allowed the hair to grow high, and it was on top of that when done up high that the ring was worn. Impezeni evidently buta'd regiments. The principal or one of the principal kraals numbered over 1200 huts dotted about, not after the manner of the Zulus, but like a little village. The Angoni would number say 250,000. Deare had to walk from Tete (where the boat from Chinde left him) to Impezeni's through very hilly & broken, swampy country, a distance of over 200 miles. He was assisted

by carriers. The people had already begun to feel the nuisance of having white people among them, & wanted to arm and fight. Deare dissuaded the King from taking any measures to that end. It seems he wanted to form a league with one or two neighbouring states. The country did afterwards come into conflict with the B. C. A. Company. Mpezeni was captured, his son was put to death & the B. C. A. are now ~~in~~ governing, but over people who have scattered in many directions. Mpezeni died. Deare ^{gave} warning that as soon as he left there would be war, but the Company took no heed, imagining he was merely serving his own ends. Deare considers there is little, or no trade to be done in the country. ^(N.P.) There is a custom by which girls at a certain period are taken to a bush and 'stretched' with a mealie-cob. D. persuaded some native to take him & spy, which D. did.

On the whole the Angoni speak a language very much like Zulu, indeed it is Zulu with slight variations. There is no hlobonga there. The customs are similar on the whole to Zulu ones, but differ in various respects. Shields are differently made. Livingstone's "Zambezi and its Tributaries" is an excellent description of what is to be seen in the country. Had he been a good linguist, D. would have taken down a great deal of what he heard from the King. When the conflict above referred to occurred, D., as knowing the country was asked by the Company to lead the forces in, this, on account of a promise to the King, he refused to do.

D. met H. H. Johnston. He does not think much of the man, whom he classes with Baden-Powell, as a self-advertiser. H. H. J.'s books contain for the most part information he has gathered from other people's brains.

D. did however keep a diary with notes of what he saw, and has maps as well as a photo of his good friend Mpezeni. Mpezeni, on two occasions, saved D.'s life. D. speaks of Ngungunyana's people, as an offshoot again of the Angoni of above referred to. Higher up on Lake Nyasa, on its west side, is ~~a~~ ^{another} country with Angoni. These people Mpezeni referred to in his talks.