

D HLOZI

NOTE

B 72/45

E 71/69

Sunday
5.00
13.

21/69 69

Conversation with Dhlozi and Mankwana

I had an interesting talk with Dhlozi & M. 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) and all reform comes from within. There must be made an attack on European civilization ^(OR DE R) in to reduce that pride which makes an Englishman believe that his race and system of Government is the best that can be created. M. 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 of discontent. M. 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 Ishaka'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.

M. thinks my published words will go far, & D. is of opinion ^(THAT) a reference will be made to me at a later date, calling on me for my proposals for a remedy. I said my idea is to seize the opportunity ^(OF 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 'question & answer', which is simply the way in which things grow and develop. SPACE

10.8.02. DURBAN.

12/45 vol. 72, p. 45

T: ~~Shlozi~~ MKANDO
10.8.02 Durban NDUKUNANA

Tribal Marks.

(4) (B)

^{stet} Per ~~Shlozi~~ ^{stet} Inkando and ~~Adukurana~~ ^{stet}: The ~~aba se ma~~ ^(BOMVU) Bomvini people follow the practice of cutting the top joint of the little finger, left hand, in both males and females. These people, so Shlozi says, formerly lived ^(BELOW) pansie ^{THE HILLS} near Qude in Nkandhla Dist. The late Induna at Isopo, Lihayi, belonged to the amaBomvu tribe, but his finger joint was not cut off, this being because when a child the Zulus sought out and killed the amaBomvu people

[7]

amaisiweane ^{fleshy} = ^{lumps} at sides of lower
jaws + near throat

(itundele)
18 E sukka muva i kolwa izagila } = the last
to leave gets the worst of it.

19 umvundhla zi ya u nganda pambile
= the dogs will ^{eventually} turn the hare. This
corresponds with No. 1. re ziyango.
A hare runs along the path followed by
dogs, finding himself hotly pursued turns
abruptly to one side & dashes back leaving
dogs to continue their onward course.

20. inyoka a i tshayw' isidumbu } isibila } isibila (bunk)
Kanda li

Entd
Ask Prov.

nga borwa - a snake is not struck
on the body whilst the head is out of sight =

21. inkonjane i wel' enkundhlem = good luck has
befallen me - or amapel'awel' enkundhlem - the
former used by Dhlozi latter by Dinga.

Entd
Ask Prov.

Dhlozi's father was Langa ka Sobizembe. Langa
was killed at the battle of Blood River, 16th Dec. 1838.

(itcome). He was ^{the} of Facimba, regt, & married
after he had put ^{the} on heading & so was well on in

26.2.1905

61/53/7-8

1905
1838
67

years. Dhlozi was born shortly before his father's death, whom, of course, he does not remember seeing. Say he was born Jan. 1838 this would make him about 67 years of age. Is of ^{the} ~~the~~ Dhlokwe regt. His mother is still living but is in her dotage, naturally.

27-2-05.

Dinya arrives.

Dinya comes from Ifafa Mission Station. Mr. Wilcock is the present missionary - Of Ingulube regiment's age ^{= 78 or 80 years old} but was not butwaid nor was he in Zululand when butwaid was born emhlali. Magaye was Cele chief at the time. Many Qwabe konzaid Cele there at the time + vice versa.

Father of Dinya, Lokoziwayo ka Marcenga ka Ishwaku ka Belesi ka ~~the~~ Newanna ka Sishi ka Mahloboka Qwabe ka Malandela. I am not quite sure of the father of Qwabe Mahlobo, but fancy it must be Qwabe.

My father died in the Balule impi (Ishaka's). My father also went through the Pondo campaign. He was the 'Dukuya' regiment. On the troops coming from ~~the~~ Pondoland to Mkomazi the Princes