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NG, CAMU,

JOHN

25-27

NGCARU, JOHN

A 71(74-5

Dhlozi, continues:-

Fences (barbed wire &c) are a source of great annoyance to the people. One is obliged to go a long way off the path he has been used to. We cannot go and find gold fields of our own & kanda money or we would have done this and bought land.

It will be seen neither of the speakers could suggest a policy, they contented themselves in stating their grievances in a more or less forcible manner.

Conversation with John Ngcamu - on 11.9.02 71/74-5

^{12.9.02 7.45am} Dhlozi and Ndukwana were present during a good deal of our conversation which last about 3½ hrs. We spoke of orthography (Zulu). I said I had quarrelled with all modes of spelling and writing as they are none of them general. Colenso is best but is not by any means perfect. We touched on the hard & soft 'b'. I suggested the Greek: 'c' for 'soft' & 'hard'. J. N. liked this and thought it quite true the mode of writing was bad and instead of preserving tended to destroy for there is little inclination to read what is written in some peculiar manner. J. N. agreed that the whole subject requires overhauling. He is moreover anxious that translation should be correctly done. Quarrelled with a Zulu Prayer Book Committee he was on about "uNkulunkulu o zizisayo" which should, he thinks, be "uNkulunkulu o no mona" = a jealous God.

Says he is teaching a few European boys Zulu at Ishowe. Among these boys are Fize and Hancock. The class is doing well & is held of an afternoon at his place. Receives nothing for the instruction given. ^{of this} work gives him pleasure.

Considers Martin Oflebro has a very exact knowledge of Zulu and (I suppose to flatter) includes me. Samuelson, Saunders, ^{the} Boast, Bp. Smyth, Rev. Roach are all good especially Roach (who always writes correctly) but do not always speak pure Zulu though they may make the people understand and interpret well. Bp. Smyth's knowledge is excellent.

Has finished buying an Erf at Ishowe (in the Township). Applied later on to buy a second one to plough on &c but the Governor refused the application. It was Sir M. Clarke (uNgin' alio uKwezi) who enabled J. N. to possess the land he has. J. N. has no difficulty in obtaining liquor - is authorized though not exempted. At the same time he got the vote in the Cape Colony where he

has resided a number of years. Is well known to Donald Staehen - This man used to visit native schools and speak on current important topics.

I ought to say I met J. N. ~~de la Roche~~ on the 9th inst; he then called at my office. He is of course a deacon or priest at Ishove and is allowed various privileges denied to others. He travelled down in a post-cart from Ishove with 5 Europeans. Is, I reckon, aged somewhere about 54. Considers he would have belonged to the Mbonambi regt.

^{6.45 PM} I find his views on the Native Question much like mine. He considers people should be allowed to grow out of their old bad customs and that legislation should not be introduced to stop polygamy &c. Natives are very deeply taken up with polygamy and will not give such custom up. To tamper with it would cause universal complaint.

At the Cape Sir J. Siverwright got the native vote on making a lot of promises. He however failed to keep his promises.

Considers that the natives should be protected far more than is at present the case. The people have lost their nationality. The liquor restrictions are right and proper and natives ^{he} greatly appreciate this.

Told him of my remarks in the Blue Book on the evil example of prostitution. He was struck by my plain-speaking. Such words were ones to be spoken by a Colenso or Bp. Gallaway. Such person ^{has} ^{umuba} ^{is} ^{back} ^{ground} ^{or} ^{basis} ^{for} ^{my} ^{assertions}, something to ^{answer} ^{people} ^{who} ^{have} ^{questions} ^{to} ^{put}. Has spoken to Sir J. Shepstone & often seen Bp. Colenso.

A man who becomes a christian becomes a new man, especially is this the case with one who formerly appeared ~~a~~ somewhat of a fool.

It is a matter for regret that we will not allow natives to 'come within'; we keep them outside. They may not join in our councils. Natives desire to live according to their own customs by forcing them to live as Europeans do we are pushing them onto a precipice. The native hlanga lahleka's by their adopting our ways of living.

Natives require some person to stand up and represent their case for them.

Even he finds difficulty about learning English, is compelled to use his own language.