

152

A. J.  
SHEPSTONE, J. W.

284-327



154

Shepstone, J. W.

1. 27 - 3 pp
2. 54 | 4 | 1-64
3. 54 | 5 | 1-29

Total of say 96 pp = 36 pp. of typed text

So 42 pp. of appendix should be about  
15 pp. of typed text



7. 3. 12

Questions for Mr. J. W. Shepstone re  
Sir J. Shepstone.

- Does the Train go into the Axe or the Avon? There are two Westburys, one 20, other 25 miles from Bristol.
- How many brothers & sisters did Sir J.S. have? Genealogy.
- Where did he learn the Native language? Where 'Dutch'?
- How long was he at Peddie?

Relations with Colenso.

Notable expeditions in Natal to Native Chiefs etc.

His relations <sup>whilst Dip. Agent, Natal,</sup> with Chiefs in South Africa outside Natal.

Describes ~~your~~ special mission by Capt. Kyle to Zulu King in

1847.

Visit to Impandla in 1852 or 53.

Notes communicated to Times of Natal.

Why was Zulu Boundary Commission appointed, Mar 1878?

Delivery of ultimatum to Zulus at Lower Drift, Tugela - describe this.

Sir J's characteristics

- hobbies, leisure, amusements
- friends & acquaintances
- Native advisers

Tour in connection with Hut Tax.

Marriage Law.

Relations with Swazis.

Any letters by Sir J.S. available?

Photos <sup>of J.S. house, father, reports etc.</sup>, pamphlets, books, documents.

Settlement of Zululand (Wolock). Did Sir J.S. advise; if so, on what lines?

Kangalibalele affair - Sir J's policy in regard thereto.

Natal Police corps, 1848-1854. Why disbanded?



What is the Shepstonian Native Policy? It has been frequently assailed. How <sup>would</sup> you vindicate it?

Outline the modus operandi of original judicial assessor's Court. What was the procedure? Where did Court sit? How were judgments executed? Any difficulties?

On what occasions was Sir J. treated with contempt by Natives?

Why was he called Theophilus, after whom?

Have you read evidence before Cape 1883 Comm.?

Character of Jojo

ngoza

What were expeditions against Siboyi and Matshana about? Describe. Fodo. Ncapayi.

Tifokati's marriage to J.S.

TAKE IN A NOTE

Sir J.S. visit to Zululand in 1861 when nearly wiped out.

When did Sir J.S. die?

Refer to Bathurst, Wesleyville, Morley, Bekka, Kainastone. What other places did he visit?

Follow Rev. W. Shepstone's history up to July, 1846 when J.W.S. was Agent Natal

Interpre Natal.

When & where did Mrs Shepstone die? What was her maiden name? When & where did 2nd marriage occur & to whom? Family.

General differences between Pondos and Xosa's - Compare with Zulus. Fingols.

Kind of Natives about Fort Peddie, Chiefs etc.

Records at Cape, Sir J.S. despatches.

J.W.S. book.

Sibalo

Origin of "Sontku"

Sources of assistance: (a) Europeans, (b) Natives.

Szibongo

Houses Shep lived in.

J. married Maria, daughter of Charles Paleney, Commissary, Cape in 1833 (P. 10, B) 2

Mtintandaba mt (Ngoza)

Names of Cape Chiefs: Zaka, Gakela, Lamboshe, Vavanya, Vavani, (Amooor ch...)

Hinga, Makana, Daapa, Lepa, Amosela, Amosela, Macomo (ingoza), Amakhat...

Best Zulu linguist: Fynn, J.R. Durrain, Samuella, Cross, Puckhill.

Sir J. Shepstone's ...

1822  
1842  
Ch



Origin of name Kei (Kaiba)  
amaDhlambi and amaLgunukwebi.

Dushani.

"Usutu"

(Pmt) in 78 47

Had any of the residents in Pmtburg got guns?

Relations with the Doers in Pmtburg

Sho Firing of Gun from Fort Napier.

What about old people, eg. old Vanderplank?

Questions (Subjects).

Give some account of I's life at Piddie. The Fingoes.

Relations with Colenso.

Relations with chiefs outside Natal and Zululand.

Special mission by Capt Kyle to Zulu King in 1847.

Delivery of ultimatum to Zulus at lower drift, Tugela.

'Poko' and 'ox-hide' incidents.

First tour in connection with Hut Tace.

Wolseley settlement in Zululand.

Langalibalele affair. I's policy.

Modus operandi and constitution, judicial assessor's court.

Occasions on which I. was publicly treated with contempt by Natives.

Sidoyi expedition.

Fodo "

Matshana "

Ncapayi "

Tifokate's being sent to marry Sir T.S. by Swazi king.

Differences between Pondos and Tosas. Compare both with Zulus.

Origin and meaning of word "Somtsee".



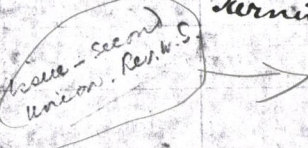
Origin of "Usutu".

When firing of gun from Fort Napier began.

Faka expedition of 1850.

Turning of Langalibalele out of Ladysmith district.

Trace - second  
Union. Rev. W. S.









The army went in full confidence forward to attack.  
Quiet to 1835, i.e. from 1819 war to 1835 (10)

Duns coloured <sup>cattle</sup> to be killed - by another prophet  
Nongauri was a ventriloquist.

The prophets used of an evening to be broken from where there was an  
They declared there would be a general resurrection of all the cattle. Kinga  
asked same occurred 3-5

or 56. Sir G. Grey there then (11) got credit for  
saving a war. Natives stopped them solely by  
killing their cattle.

Women killed children & ate them - so story for  
Sinned & concourse was wanted by Kinga  
but he could not manage it. Natives (12)

Brounce (C.) says 25000 conquest.  
Brounce a good man - Good Natives scholar.

Brounce was with me at Ultimatum (13)  
Sis Partle came with here (14)

Col Pearson, Col Walker, Brounce & Fyfe  
were present. (14)

Brounce an old schoolfellow of mine, but older rather  
He may have advised Fiere re <sup>Zulu war</sup> Brounce did  
not like war with Zulus. (15)

with by which Zulus must give answers was  
Date fixed in ultimatum - suggested it be  
thereby leaving Govt free to act whenever it felt it  
left opening ~~to act at all when necessary~~

be necessary.

Dulver liked proposal but there would not accept it  
I got back on Sunday. I went there in church  
Came to where I was with his hands. "Well, Mr D, will they  
back of prop. his hands."

accept it or not? I said I did not think so -  
He said, "twirling his chair," "not one hour after  
30 days" - Brounce not present at that interview.

I remember <sup>my brother</sup> at Morley. Then about 14 &  
a schoolboy. <sup>he was</sup> very apt at languages.

Boyce was at Wesleyville near Grahamstown (17)  
The gratin was really down in Grahamstown. I do not remember  
seeing brother at Wesleyville at all, showing he was  
then in employ somewhere (Salmon) (18)

When I left school, which was at 16 or so, ~~he~~  
he went to ~~Wesleyville~~ - did not come home to Wesleyville.

Boyce was, I believe, stationed back at Mt Coke  
between Wesleyville & Kingwillow. He used to ride  
over to Wesleyville. I do not remember ever seeing  
my brother there.

Wesley's press had printing office in Grahamstown.  
I then saw my brother, he did not learn printing.

My brother really found euphoric concord, which  
discovery Boyce claimed credit of. (21)

My brother really found euphoric concord, which  
discovery Boyce claimed credit of. (21)

My brother really found euphoric concord, which  
discovery Boyce claimed credit of. (21)











was found linguist.

J. Walker was present when inquiry was made, a native (one looking like a native) asked Walker who was man killed. Walker said Wafa's son. A night go on, said the native. From 11 am till 11 am next day continued the discussion as to who had Sargala's on what ground. Don't know if my brother gave info or not. Walker had no grounds for making his assertion, he had to make inquiry on behalf Govt.

Walker was called on to justify his assertion. A native will not pass over a question until he has made his remarks. It is a matter of opinion, not a matter of fact. Ndi leingania.

W. Fynn - was at Fort Beaupre then as agent. Reported all tranquilly. I & W F. sent for to meet Govt. Proved that Natives were hostile & Fynn was mistaken. all barricaded at Fort Beaupre. Lagos at Wankberg & other places.

Ride from Grahamstown. My brother was alone. In the dish king, nearer. Peddham & Graham. Two Kaffiro sprang out of bush, seized his horse & told him to dismount. One Kaff. said to the other, "Knock him off."

Theophylus the Kaff. took the horse. They did nothing more to F. my brother - I guessed from the accents dialect the chief. Then shouted after them, "Tell so and so, that I want that horse back & at Ngqotohwa (Fort Beupre) with all its belongings." (He was very plucky). One Kaff. looked at the other. "Oh! U Sausem, forthwith let go the horse & the Kaff. horse & went off. I caught the horse & went on his journey. He was always very cool & calm when riding out to Botswana or Mboohla, a Chief. met J. Tevident & waylaid him. As he rode up, D. came up to him & spoke rather insolently (for he was in the jurisdiction). "I've met you, oh my enemy" (passed through brother's mind). He turned at once, "Give me my gun," he said. It was given, a double-barrelled one. D. was there with his son & men scattered about. "Now look here D. there are 2 bullets in Botswana."

Once he had ridden out to Botswana or Mboohla, a Chief. met J. Tevident & waylaid him. As he rode up, D. came up to him & spoke rather insolently (for he was in the jurisdiction). "I've met you, oh my enemy" (passed through brother's mind). He turned at once, "Give me my gun," he said. It was given, a double-barrelled one. D. was there with his son & men scattered about. "Now look here D. there are 2 bullets in Botswana."











Nightingale's first reporter. (X2)

and running away & escaped. It had evidently been feigning to be dead!

10.3.12

54/4/14-21

33

- Elephant affair at Durban, 1838. (32) Ser papers by JWS.
- Mission to Faku was in 1844. Sir Peregrine Mailla took up a treaty to be signed. (34)
- Faku escape etc. of 1850. JWS went on this. (35)
- JWS & Kufe re Dist north of Tugela & Buffalo. (36)
- 1849, Langatibalele & turned out of Ladysmith Dist. Went with my brother, Keol. on this occasion. (37)

No letters of Sir J.S. in my possession.

Report has photo of Rev. W. Shepstone. Miss Brooks was name of Rev. W. Shepstone's wife. (38)

Kamastone for Shepstone name of mission station. Witbergen, Herschel Dist. The first Kamastone station. (39)

Robe, not Kobi. Pato, Kobi & Kama were 3 brothers - half brothers of Amalqwenatwembe tribe. (40)

Pato kraal in sight of Wesleyville. (41)

My mother died in July, 1832.

Mr. Matthews was schoolmaster at Salem. He was my schoolmaster.

Col. Somerset came with troops on hearing of invasion. He intended to oppose Chaka but met Maticwane. Maticwane was what I call the small gwane. Maticwane's name was Bayne's. I thought I had seen him when I visited them in about 1829. (43)

Rockes: "All bushes got a fire," said the Natives. (44)

Mist coming on. I was only about 18 months old at time. (45)

Amyski (only stout Rosa I ever saw). Had only miraba (milk sack) for amasi (milk) & beer. umhlopa = umlaza. (46)

In about 1830 wolves were fightful. Tshaka's impi caused this, for wolves got ravenous through eating human flesh. Wolves would always take the children. (47)

I remember a girl came to Morley with 14 wolf bites on her face & neck. She was rescued. Natives tried to cure her - made her a target for boys' spears. She escaped by sitting in a tree all night. (48)

on a sunny day. About 1831 or so. One night I was put to bed in usual way. I was then about 4. I was then about 4. I was then about 4. I was then about 4. (49)

sniffing at a nest in window outside. It turned out to be a wolf sniffing & had its paws on the window sill.



On another occasion a wolf came into our kitchen and carried off a large pot of dripping. After being taken some way, the wolf <sup>was</sup> trying to get at the dripping, bit through the sides of the pot. I wanted <sup>to</sup> hold the pot of dripping <sup>but</sup> through <sup>it</sup> came into <sup>my</sup> kitchen & look out. Father had a gun for he had

gun powder.

~~It was~~ Quite open country about Morley, but bush

between that <sup>the</sup> ~~river~~ <sup>to</sup> ~~river~~ <sup>river</sup>. There was a 40-50 yds off house. Seeing a fire which threatened to burn house saw pit - <sup>down</sup> <sup>my</sup> <sup>father</sup> <sup>carried</sup> <sup>it</sup> <sup>put</sup> <sup>into</sup> <sup>the</sup> <sup>pit</sup> <sup>some</sup> <sup>place</sup> <sup>where</sup> <sup>it</sup> <sup>was</sup> <sup>safe</sup>. It appeared <sup>to</sup> <sup>be</sup> <sup>inevitable</sup>, but a curious change of wind <sup>took</sup> <sup>place</sup> <sup>and</sup> <sup>the</sup> <sup>house</sup> <sup>was</sup> <sup>not</sup> <sup>burnt</sup>.

Fish River bush - full of elephants <sup>once a</sup> party went out to <sup>look</sup> <sup>for</sup> <sup>elephants</sup> <sup>that</sup> <sup>had</sup> <sup>been</sup> <sup>wounded</sup> <sup>suddenly</sup> <sup>got</sup> <sup>up</sup> <sup>to</sup> <sup>charge</sup>. Father <sup>was</sup> <sup>arrived</sup> <sup>at</sup> <sup>random</sup> <sup>hit</sup> <sup>it</sup> <sup>and</sup> <sup>it</sup> <sup>was</sup> <sup>killed</sup> <sup>it</sup>.

Animals <sup>tried</sup> <sup>to</sup> <sup>communicate</sup> <sup>with</sup> <sup>each</sup> <sup>other</sup>. He believe <sup>in</sup> <sup>this</sup>.

Father says riding one day through Fish River bush. He saw elephants everywhere, 3, 4, 5, 6, 7, all on the move. <sup>He</sup> <sup>could</sup> <sup>not</sup> <sup>make</sup> <sup>out</sup> <sup>cause</sup> <sup>or</sup> <sup>what</sup> <sup>had</sup> <sup>scared</sup> <sup>them</sup> <sup>anywhere</sup> that day to day of his death, <sup>he</sup> <sup>never</sup> <sup>saw</sup> <sup>an</sup> <sup>elephant</sup>.

They were all tracking that day for some other part of the country <sup>to</sup> <sup>be</sup> <sup>found</sup> <sup>in</sup> <sup>add</sup> <sup>to</sup> <sup>Ngado</sup> <sup>bush</sup> <sup>between</sup> <sup>Port</sup> <sup>of</sup> <sup>Graham</sup> <sup>town</sup> <sup>and</sup> <sup>the</sup> <sup>Knyana</sup> <sup>bush</sup>.

<sup>This</sup> <sup>also</sup> <sup>happened</sup> <sup>when</sup> <sup>people</sup> <sup>began</sup> <sup>to</sup> <sup>hunt</sup> <sup>them</sup>.

Theophilus - 'lover of God' - father's fancy name not infrequently.

My father died at <sup>the</sup> <sup>last</sup> <sup>Kamastone</sup>, near Queenstown, <sup>the</sup> <sup>station</sup> <sup>was</sup> <sup>about</sup> <sup>20</sup> <sup>miles</sup> <sup>off</sup>. He died in 1873. He never <sup>with</sup> <sup>wrote</sup> <sup>anything</sup>. He was a great reader, <sup>very</sup> <sup>clever</sup> <sup>man</sup>.

Major Skins <sup>once</sup> went to see my father. "Theophilus can't hold a candle to him." <sup>He</sup> <sup>had</sup> <sup>a</sup> <sup>small</sup> <sup>head</sup>.

Sonjica <sup>was</sup> <sup>in</sup> <sup>the</sup> <sup>Cape</sup> <sup>Colon</sup> <sup>where</sup> <sup>as</sup> <sup>was</sup> <sup>Sam</sup> <sup>Saunders</sup> <sup>inquired</sup> <sup>into</sup> <sup>the</sup> <sup>meaning</sup> <sup>of</sup> <sup>the</sup> <sup>name</sup> <sup>so</sup> <sup>determined</sup> <sup>so</sup> <sup>decided</sup>.

angalibaka ifamu, so the jica! <sup>If</sup> <sup>he</sup> <sup>says</sup> <sup>anything</sup> <sup>the</sup> <sup>is</sup> <sup>nothing</sup> <sup>more</sup> <sup>to</sup> <sup>be</sup> <sup>said</sup>.

Jujica was a broad <sup>grass</sup> <sup>about</sup> <sup>2</sup> <sup>in</sup> <sup>wide</sup> <sup>the</sup> <sup>father</sup> <sup>used</sup> <sup>to</sup> <sup>admire</sup> <sup>these</sup> <sup>very</sup> <sup>much</sup>.

My father was also admired by Natives being <sup>hard</sup> <sup>some</sup> <sup>the</sup> <sup>name</sup> <sup>may</sup> <sup>have</sup> <sup>to</sup> <sup>arise</sup> <sup>from</sup> <sup>his</sup> <sup>admirer</sup> <sup>and</sup> <sup>his</sup> <sup>being</sup> <sup>described</sup>. He had an open genial countenance - never ruffled, more active & spirit than my brother Theoph.

I was born in Grahamstown in 1827 - I don't know if my father was there then or not. <sup>the</sup> <sup>river</sup> <sup>could</sup> <sup>not</sup> <sup>have</sup> <sup>been</sup> <sup>crossed</sup> <sup>until</sup> <sup>about</sup> <sup>10</sup> <sup>miles</sup> <sup>up</sup>. This apropos of Farewell's murder by Ngato as fixed on Kay's map. (see Caffrarian Researches) <sup>51</sup>







Natal Native Police Corps.

The Native Corps was authorized by Sir Harry Smith - the High Comm (for we were still under Cape of Good Hope) <sup>in the days</sup> this was <sup>the</sup> <sup>end</sup> of 1847. I was appointed as off<sup>r</sup> in the corps on 8<sup>th</sup> <sup>the date of my appt</sup> Mar 1848. My brother <sup>was with</sup> Theoph<sup>us</sup> was <sup>appointed</sup> Capt. The strength was 200. <sup>one</sup> white officer of Melville myself. <sup>59</sup> <sup>was</sup> very delicate. We could not undertake long journeys <sup>to Dakenberg's Affairs</sup> James Howell, a lawyer, was apptd when Pine came in 1850. <sup>he</sup> got vexed at something. In 1850, the Cape Govt requested this corps to assist with a force <sup>as a</sup> to attack the Xosas at the sources of the <sup>Umhashai?</sup> Imbasha and Keiba (Kei) rivers, where European troops never reached & where Xosas always felt secure <sup>they were accordingly concealed</sup> (cattle & children there, sort of Nomansland.)

Native Police & Native boys from different chiefs <sup>were got together, some</sup> 4000-5000 men. <sup>the feeling</sup> we were not then sure of having <sup>the</sup> of Zulu power.

about the <sup>(Natal)</sup> <sup>my</sup> <sup>best</sup> <sup>part</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup> <sup>was</sup> <sup>to</sup> <sup>be</sup> <sup>left</sup> <sup>to</sup> <sup>the</sup> <sup>Natives</sup> <sup>to</sup> <sup>manage</sup> <sup>themselves</sup> <sup>in</sup> <sup>regard</sup> <sup>to</sup> <sup>the</sup> <sup>management</sup> <sup>of</sup> <sup>their</sup> <sup>own</sup> <sup>affairs</sup>. <sup>the</sup> <sup>Chief</sup> <sup>like</sup> <sup>to</sup> <sup>govern</sup> <sup>the</sup> <sup>people</sup> <sup>of</sup> <sup>his</sup> <sup>own</sup> <sup>tribe</sup> <sup>and</sup> <sup>work</sup> <sup>in</sup> <sup>our</sup> <sup>interest</sup> <sup>if</sup> <sup>entrusted</sup> <sup>with</sup> <sup>the</sup> <sup>management</sup> <sup>of</sup> <sup>their</sup> <sup>own</sup> <sup>affairs</sup>. <sup>the</sup> <sup>Corps</sup> <sup>was</sup> <sup>armed</sup> <sup>with</sup> <sup>"Brown</sup> <sup>Boss"</sup> <sup>gun</sup> <sup>rather</sup> <sup>long</sup> <sup>as</sup> <sup>with</sup> <sup>hazons</sup> <sup>guns</sup> <sup>came</sup> <sup>in</sup> <sup>before</sup> <sup>the</sup> <sup>breck</sup> <sup>loaders</sup>. <sup>the</sup> <sup>must</sup> <sup>utilize</sup> <sup>the</sup> <sup>services</sup> <sup>of</sup> <sup>Natives</sup> <sup>in</sup> <sup>connection</sup> <sup>with</sup> <sup>themselves</sup> <sup>in</sup> <sup>regard</sup> <sup>to</sup> <sup>manage</sup> <sup>ment</sup> <sup>of</sup> <sup>their</sup> <sup>own</sup> <sup>affairs</sup>. END FILE SHEPISHA



12-3-12

I got to Pinang about May 1846.

lives in old house at St Anne's that one steps down into

Pinang - just a house here & there <sup>then</sup> - only about 50 houses <sup>(in all)</sup>  
 Col. Boyle <sup>(Mrs Coll.)</sup> <sup>My brother's</sup> <sup>was</sup> <sup>part of old house</sup> <sup>that says there</sup>  
 D. B. Scott <sup>(Wynand Mare)</sup> <sup>this house corner of West & P St</sup> <sup>was</sup> <sup>where</sup> <sup>nothing all along</sup> <sup>Catholic</sup>  
 buildings, nothing till below <sup>Hotel</sup> <sup>there</sup> <sup>was a cottage</sup>  
 belong to Mrs. Scheepers <sup>(present)</sup> <sup>Allen's house</sup> <sup>(lock)</sup> <sup>(62)</sup>  
 Culverwell had house opp. <sup>closets</sup> <sup>Smith</sup> - then opp. Market  
 Square where <sup>lower down was</sup> <sup>West lived</sup> <sup>(is still there)</sup> <sup>Lower down</sup>  
 were one or two <sup>other</sup> houses.

Somerville House was standing, opp. <sup>the</sup> <sup>St</sup> <sup>West</sup> <sup>Leagan</sup>  
 School (this <sup>school</sup> built later). Somerville house is still the  
 same house. There was a building opposite <sup>the</sup> <sup>Thane's</sup> <sup>House</sup>  
 (D. address to children) <sup>were near killed by lightning</sup> <sup>House</sup> <sup>below</sup> <sup>Anderson's</sup>  
 D. Modie occupied one of these  
 (foot inker) Old Deanery, belonged to <sup>(61)</sup>

In Ch. St. there was present Dutch Church, standing on the  
 St. nearly opposite <sup>in connection with</sup> <sup>Dingans's</sup> <sup>day</sup> <sup>Church</sup> <sup>still</sup> <sup>there</sup>.  
 Memorial Ch. <sup>was</sup> <sup>located</sup> <sup>at</sup> <sup>Hem's</sup> <sup>place</sup>.

The flat below was our drill ground. I shot wild  
 duck. (63)

Harding (afterwards Chf. Just.) was appointed <sup>acting</sup> <sup>Magistrate</sup>, Pinang.

I was first Magt. Asst., for Harding acted as magt  
 by virtue of being Crown Pros. (64)

Below Dutch Church, Stoffel Doehoff lived. Stoffel  
 was a butcher. ~~Gerbert~~ Naudei lived near by.  
 Doehoffstein, near Balfour, where Dutch in rooms  
 live now - belonged to Naudei. <sup>(65)</sup> <sup>Martins</sup> <sup>Stunt</sup> <sup>was a school</sup>  
 boy. Put into a bath - so sleepy, so hard to wake. (66)

I don't remember any houses lower.

In Pieterma <sup>stood</sup> <sup>the</sup> <sup>old</sup> <sup>Deanery</sup>, & <sup>an</sup> <sup>old</sup> <sup>brick</sup> <sup>house</sup>  
 near by that was there for many years

(where <sup>Reit</sup> <sup>W. St</sup> joins west of house at corner of De  
 Waals he lived there.)

Govt offices - where present Col. Office is - old low  
 tiled building, erected by the Dutch. This had already been  
 built when I arrived.

At end of Bank St, into Pieterma St, was Swanapool's  
 house (Harding's father in law) -

The Diplomatic Agent <sup>had an office in</sup> <sup>same</sup> <sup>premises</sup>, close to Treasury  
 - nearest to street. All open at back. The Dip. Agent's office  
 abutted on Church St.

In Pieterma St, back of Col. Offices, where  
 Ch. Dare, was Dr. Portman's house. Just  
 below that at corner <sup>Commercial Rd.</sup> <sup>was</sup> <sup>opp.</sup> <sup>monument</sup> -  
 Jung's store was there - on opp. side of



67

Comm. R. there was store - Jargalis  
H. Seamy, Head. Crawly & late Sir M. Osborn (Compter  
jumper) - F.S.D. was Osborn's step father <sup>he</sup> married

was Osborn  
What was

James's butcher shop ~~off~~ afterward  
was Seamy's house <sup>is</sup> below C.D. & at corner  
Dutch Court House <sup>was</sup> where Town Hall stands  
- <sup>about</sup> mid leg Town Hall. 68

Further down <sup>near</sup> Mrs. Lem's, a corner  
house on Doshoff St. & P.M. St. - there my brother  
lived. - above that was house Behrens occupied  
being a butcher at that time. Above that was  
Dr. Scheel's house. Open veld between this & Allen's  
house (closet). Volunteered <sup>one night</sup> for doctor. <sup>Melville being extremely ill</sup> as I walked  
across veld I knocked up against what turned out to be a wall. <sup>69</sup>  
Went to camp for military Dr. - Fort Napier was  
built at this time. had billiard table - <sup>off</sup>

gratless - though inadequate. 69  
There was a house or two in West St.

The first trap <sup>I saw</sup> in Natal was an Irish jaunting  
car. My brother bought this somewhere.

Dr. Stanger, had cobb. at Govt House -  
Projecting wing, at back, & opp. the dining room -  
is the old cottage that Dr. Stanger. (sic) 70

West died in his house above referred to.  
Price bought Govt House prop. & then sold to  
Govt. 71

West, don't know what died of. - died about  
55. married, had 3 girls. Was Civil Commr.  
Grahamstown - all girls have left Natal. 71

Robuck waggons in early days - only covered or  
tent waggons -

Govt House made up of pieces - Water mill on  
the Ch. St side, where the stable are now -  
On Langmarkt St. <sup>side</sup> was piece of ground belonging  
to Bernard Rudolph (Bernard Rudolph's father)  
all that has been added to Govt House ground.

My father never visited Natal - was coming  
with Rev. W. Shaw & another. 72

Shaw a fine man. 72  
The <sup>first</sup> <sup>place</sup> <sup>near</sup> Lem's house. He bought house  
first above <sup>coll.</sup> Col. office. Turned into  
trap as is 73

Corner house  
Pictor. St.  
long low house  
left going down  
corner of John Hill  
Commercial R.  
(mother) 73



Wine store (not Pass). Did not live there. ~~Scotch~~  
Exchanged this for house - last one. Had this  
house enlarged. I can't remember who  
lived in Theo's house before I went there.

~~There were~~ Ngoya lived just under bushes  
near old Welselter - Ngoya was servant  
of Stoffel Doshoff, the butcher. (74)

There were kraals dotted about, also  
at Hilton Rd. <sup>the</sup> Nsamalala lived all about the  
Zwartkops, ~~the~~ extending back to Cedara. (don't know  
what it means). (75)

Ultimate, i Ultimate = the bull stream.  
iuti = inkunzi. = Zulu dialect.

Nyambuti = hill beyond Krantzkop, mapam side  
of Kr. Kop. buti = buzi.

matematolo = amanziamazolo = mist  
water - or dew water. (76)

~~Amanzantoti~~ not amanzantoti - <sup>small</sup> ~~ed~~

<sup>from Bokodoom</sup>  
Kangela may be due to Boers. (77)

igera = handsome man, igera (Kosa) = madman.

ichangwa = (domestic) pig (Kosa).

Every street had its water furrow.  
Burger & Prince Alfred ~~the~~ did exist. The others  
all had their suit. (78)

You could <sup>CANTER</sup> ~~take~~ about any part of Pmt.  
no fences or very few trees - scarce of <sup>the</sup> no  
lighting conductors. Thatched houses <sup>existed all about</sup> some  
struck by lightning in consequence of having no trees about to  
protect them. <sup>the</sup> house once occupied by your mother  
In front of ~~it~~ <sup>it was</sup> ~~was~~ burnt by lightning. <sup>near where</sup>  
~~mother was~~ <sup>mother was</sup> ~~was~~ burnt by fire. (79)

# Natal Native Police Corps

(80) Uniform - same as still being worn <sup>ie. white canvas</sup>  
They were not supplied with caps - nothing <sup>of that kind</sup> to be  
had. I could not buy a hat anywhere in the town.

At time one noticed no difficulties <sup>to contend with</sup> - I remember  
none in particular.

Had ~~put~~ also natives <sup>between Pmt & Durban</sup> to carry mail, later  
Welch took up contract. (81)

<sup>mother was present at opening of this and a little girl</sup>  
(82) I remember <sup>used to get very</sup> ~~unsundry~~ full <sup>but</sup> no bridge  
Willems Van Aardt built first bridge where Victoria  
bridge is now - no cement. He had a house  
at bottom <sup>of</sup> ~~the~~ town, afterwards



became a <sup>a</sup>flunastic as <sup>the</sup> <sup>Native Corps</sup> was drilled every day. A man came from <sup>the</sup> Camp - ~~was~~ a sergt Doyle came to drill. 45th Regt here - for 16 yrs & told to go, then came back. Had enormous troops of cattle; belonged to man <sup>of the regt</sup> & <sup>that paid in money but cattle.</sup> first tax. - <sup>was valued at 105</sup> nice young cow fit to break <sup>really good cow = 28/-</sup> - We were obliged to be on safe side as far as <sup>was concerned.</sup> valuing <sup>Richmond</sup> collections, <sup>of</sup> profit of £ 300. on being sold by public auction.

(says were there for 20 yrs. 83)

(all the officers married here - (mother) 84)

(no living sickness in those early days (mother) 85)

(of last 86)

Intintandaba - a kind of force, <sup>of</sup> <sup>Ngoya's</sup> people, a kind of <sup>reserve</sup> force, <sup>started</sup> by <sup>so that</sup> any rising occurring, <sup>to have this force ready</sup> "In touch with affairs" hence "defensive" - origin of name <sup>Ngoya, Fungwayo, Mquandane (Jantshi) & his brother were in command.</sup> <sup>Table mtg</sup> was not occupied then. Nansimikwana <sup>there</sup> - <sup>Mfulatela</sup> & <sup>Ngoya</sup> (brothers) <sup>we allowed to go there, also Mquandane.</sup>

My brother never appt'd Ngoya as <sup>(induna)</sup> his appt came about in this way: - In 1847 <sup>we</sup> had a row with <sup>7000</sup> of messengers <sup>had been sent here by chps down</sup> <sup>attached</sup> <sup>to</sup> <sup>sent a force to attack</sup> <sup>to</sup> <sup>for</sup> <sup>Native</sup> came & attached themselves <sup>to</sup> <sup>Ngoya</sup> behaved so well that <sup>he</sup> stuck to <sup>my</sup> brother, who allowed him to become <sup>chief</sup> <sup>(induna)</sup> but <sup>never</sup> proclaimed. <sup>But he was</sup> <sup>acknowledged</sup> <sup>as the</sup> <sup>induna</sup>. <sup>He was too</sup> <sup>submissive & accommodating</sup> I preferred a <sup>more independent & original</sup> <sup>set man</sup> <sup>short thick</sup> <sup>set man</sup> <sup>OR 18/1/44, he was 81</sup>

Zatsheke <sup>was</sup> another headman <sup>was</sup> given <sup>Sidoy's</sup> <sup>tribe</sup> <sup>on</sup> <sup>right</sup> <sup>or</sup> <sup>south</sup> <sup>side</sup> <sup>in</sup> <sup>the</sup> <sup>thorns</sup>, all about where <sup>beasts</sup> used to live. <sup>Mzwangedwa</sup> - <sup>good</sup> <sup>man</sup>, <sup>was</sup> <sup>favoured</sup> - <sup>attached</sup> <sup>himself</sup> <sup>to</sup> <sup>my</sup> <sup>brother</sup> <sup>Mquandane</sup> (Jantshi) & his brother <sup>Mahlanya</sup> <sup>Mdipa</sup> was Jantshi's nephew - <sup>too</sup> <sup>young</sup> <sup>to</sup> <sup>know</sup> <sup>much</sup>. <sup>I</sup> <sup>was</sup> <sup>sent</sup> <sup>in</sup> <sup>1850</sup> <sup>by</sup> <sup>Paice</sup> <sup>to</sup> <sup>Zulu</sup> <sup>when</sup> <sup>I</sup> <sup>got</sup> <sup>to</sup> <sup>Pate</sup> <sup>drift</sup>; <sup>heard</sup> <sup>one</sup> <sup>of</sup>

J.W.S. went same week he was married to grandmother to Zulu (mother) 93



(94)

Paul's sisters (wife of Mlandela & Kulethwa) <sup>stated</sup>  
 had just died. I discussed with my wife what ought to be done. I then  
 asked what to do. I sent <sup>to</sup> <sup>the</sup> <sup>place</sup> <sup>where</sup> <sup>she</sup> <sup>was</sup> <sup>buried</sup> <sup>to</sup> <sup>say</sup> <sup>just</sup>  
 such occurrence was spoken of by Zulus as <sup>the</sup> <sup>one</sup> <sup>of</sup> <sup>the</sup> <sup>most</sup> <sup>grievous</sup>  
 heard of this. (Khangene yuku nom hlaho) After  
 sending Ludugo, I rode on, continuing my journey. <sup>SOUNDLY</sup>  
 Having got a mile or so from Ndwenge, I  
 met them <sup>returning</sup>. They say they wish you to go  
 back to a certain (Kanda) & wait <sup>(said Ludugo)</sup>  
 there to hear further from Mpanze.  
 I said "Did you see Mpanze?" "No." Did  
 they (Njinduma) see Mpanze? "No." "Why do you  
 say this?" "Because <sup>replied Ludugo</sup> they did not leave  
 the hut." I decided <sup>to</sup> <sup>go</sup> <sup>on</sup> <sup>to</sup> <sup>the</sup> <sup>place</sup> <sup>where</sup> <sup>he</sup> <sup>was</sup> <sup>at</sup> <sup>the</sup> <sup>time</sup> <sup>of</sup> <sup>the</sup> <sup>attack</sup>.  
 I rode into the gate way & found 400-500  
 men <sup>sitting</sup> <sup>with</sup> <sup>heads</sup> <sup>bent</sup> <sup>down</sup> <sup>on</sup> <sup>their</sup> <sup>arms</sup> <sup>look</sup> <sup>most</sup> <sup>depressed</sup> <sup>and</sup> <sup>miserable</sup>.  
 One of these men, Ntshungwayo kamorde, <sup>(96)</sup>  
<sup>came</sup> <sup>up</sup> <sup>to</sup> <sup>me</sup> <sup>and</sup> <sup>asked</sup> <sup>speaking</sup> <sup>to</sup> <sup>Ludugo</sup> <sup>said</sup>.  
 "Did you tell him?" "Yes, I did." What  
 did you tell him? I told him what  
 you told me to tell him. I told him

A meeting  
of the  
tribe  
(see p. 28)

continued 31

to go back? A little <sup>sparring</sup> <sup>continued</sup>  
 at last <sup>my</sup> <sup>chief</sup> <sup>they</sup> <sup>came</sup> <sup>to</sup> <sup>my</sup> <sup>chief</sup>  
 man, Nqizithema (Swazi), & tackled  
 him. He at once referred <sup>them</sup> <sup>to</sup> <sup>me</sup>.  
 He said, "Speak to him (me) in  
 Zulu, Kulemuntela." <sup>He</sup> <sup>came</sup> <sup>to</sup> <sup>me</sup> <sup>to</sup> <sup>say</sup> <sup>that</sup>  
 me. He asked <sup>me</sup> <sup>if</sup> <sup>I</sup> <sup>had</sup> <sup>not</sup> <sup>been</sup> <sup>told</sup>.  
 I said "Yes, I had." I said "Well, if that  
 is your wish, I'll go back, as you have  
 constituted yourselves chiefs of the  
 country." "Mind you," I said, "from  
 that kraal I go on home tomorrow  
 & leave you to tell Mpanze  
 what I have come about." One caught  
 the other by the arm & said, "Hamba  
 si hamba." <sup>seemingly</sup> <sup>in</sup> <sup>a</sup> <sup>fix</sup> <sup>they</sup> <sup>went</sup>  
 off to head quarters. <sup>(inigothlo)</sup> <sup>the</sup> <sup>Zulus</sup> <sup>stood</sup>  
 sitting about remarking <sup>as</sup> <sup>they</sup> <sup>walked</sup> <sup>off</sup> <sup>to</sup> <sup>say</sup> <sup>that</sup>  
<sup>bayangapi</sup> <sup>bayangapi</sup> <sup>implying</sup> <sup>they</sup> <sup>were</sup>  
 going to <sup>be</sup> <sup>danger</sup> <sup>forbidden</sup> <sup>from</sup>  
 (thing <sup>of</sup> <sup>course</sup> <sup>was</sup> <sup>still</sup> <sup>being</sup> <sup>in</sup> <sup>mourning</sup>).



They were  
 away for about 20 miles, when I saw  
 a fire ~~or~~ <sup>came</sup> down a man  
 driving it. When <sup>the</sup> man <sup>came</sup> (arriving)  
 came up, he, knowing me, saluted  
~~me~~. He told me <sup>the</sup> chief was dead, <sup>that he</sup> would  
 eat <sup>his</sup> (meat) <sup>and</sup> <sup>bring</sup> <sup>me</sup> <sup>the</sup>  
~~best~~ <sup>following that</sup> <sup>see</sup> <sup>me</sup> <sup>the</sup>  
 in <sup>the</sup> meantime. <sup>My</sup> <sup>man</sup> <sup>then</sup> <sup>took</sup> <sup>me</sup>  
 over to a fire hut. <sup>My</sup> <sup>man</sup> <sup>was</sup>  
 a shield bearer at this time, not <sup>(induna)</sup> (98)

Lukwayi was Impande's chief <sup>(Induna)</sup>  
 in 1847 - see his name at foot of Treaty  
 of 1847 as one of witnesses, <sup>the</sup> country  
 between Buffalo & Tugela <sup>(99)</sup> <sup>this</sup> <sup>would</sup> <sup>have</sup>  
 taken in <sup>Volks</sup> <sup>land</sup> <sup>of</sup> <sup>Wahkensburg</sup> <sup>for</sup> <sup>it</sup> <sup>stated</sup>  
 sources of Tugela <sup>to</sup> <sup>sources</sup> <sup>of</sup> <sup>Buffalo</sup> <sup>in</sup>  
 the <sup>Drakensburg</sup> <sup>not</sup> <sup>taken</sup> <sup>over</sup> <sup>till</sup>  
 about 1854 - We fought in '47. <sup>In</sup> <sup>the</sup> <sup>meantime</sup>  
 Dutch farmers had occupied <sup>there</sup> <sup>was</sup> <sup>some</sup>  
<sup>disinclination</sup> <sup>from</sup> <sup>feeling</sup> <sup>of</sup> <sup>reluctancy</sup>  
 about <sup>turning</sup> <sup>them</sup> <sup>out</sup> <sup>from</sup> <sup>ground</sup> <sup>already</sup>  
 being occupied by them.

[mother says Dhlozi was able to tell when gun fired at Fort Napier  
 at 8 am. to 'feel' a thud in air corresponding exactly with Father's  
 time, & he was at Heines Spruit - in a hollow or valley there  
 near river. It may have been one of other Natives who heard  
 this, but Dhlozi will know incident.]

19.3.12. Route followed (with mother). (102) 54/4/33-6 (103)  
 Nseleni - Ndelazi - Nhlaluzi (old, lowest drift) - no road <sup>in those days</sup>  
 Dr. Cowie (gave me snuff box) <sup>at</sup> <sup>the</sup> <sup>place</sup> <sup>and</sup> <sup>followed</sup> <sup>Cowie's</sup> <sup>Green's</sup> <sup>route</sup> (104)  
 crossing Nhlaluzi <sup>went</sup> <sup>above</sup> <sup>the</sup> <sup>Emacobaneni</sup> <sup>where</sup> <sup>there</sup> <sup>were</sup> <sup>the</sup>  
 ledges <sup>of</sup> <sup>two</sup> <sup>waggons</sup> <sup>in</sup> <sup>1847</sup> <sup>the</sup> <sup>same</sup> <sup>route</sup> <sup>as</sup> <sup>in</sup> <sup>1852</sup> <sup>reached</sup>  
 King's Kraal, Nodwengu.

II went to <sup>the</sup> <sup>country</sup> <sup>saw</sup> <sup>Reliefs</sup> <sup>part</sup> <sup>bones</sup> <sup>heaps</sup> <sup>of</sup>  
 at <sup>Kwa</sup> <sup>Matiwane</sup> <sup>and</sup> <sup>Dhlozi</sup> <sup>and</sup> <sup>bones</sup>  
 bones. <sup>I</sup> <sup>gabade</sup> <sup>he</sup> <sup>deniwe</sup> <sup>said</sup> <sup>Dungana</sup> <sup>by</sup> <sup>Matiwane</sup>.

Nkata was different to <sup>Kwa</sup> <sup>Matiwane</sup>  
 former visited by Wolpele (105)  
 there is a <sup>un-</sup> <sup>like</sup> <sup>feature</sup>, <sup>man</sup> <sup>eating</sup>, <sup>never</sup> <sup>seen</sup> <sup>by</sup> <sup>me</sup>  
 this side of Tugela - at least I never saw it.

Nkata was about 2 miles from Nodwengu, not so  
 far <sup>as</sup> <sup>the</sup> <sup>deep</sup> <sup>valley</sup> <sup>klief</sup> <sup>(not</sup> <sup>regular)</sup> <sup>gentle</sup> <sup>slopes</sup> <sup>down</sup> <sup>the</sup>  
<sup>mansongwana</sup> <sup>was</sup> <sup>way</sup> <sup>condemned</sup> <sup>to</sup> <sup>death</sup>  
 (106) general made out to be a wizard <sup>and</sup> <sup>condemned</sup> <sup>to</sup> <sup>death</sup>  
 but, being in position, had to be strangled. <sup>Kusazi</sup>  
 wapi <sup>he</sup> <sup>then</sup> <sup>made</sup> <sup>a</sup> <sup>rope</sup>  
 gave <sup>to</sup> <sup>them</sup> <sup>to</sup> <sup>use</sup> <sup>on</sup> <sup>him</sup> <sup>simple</sup> <sup>indifferent</sup> <sup>to</sup> <sup>death</sup>  
 (107) killing <sup>of</sup> <sup>the</sup> <sup>king</sup> <sup>Set</sup> <sup>me</sup> <sup>heard</sup> <sup>of</sup> <sup>the</sup> <sup>king</sup>  
 Human life <sup>of</sup> <sup>less</sup> <sup>value</sup> <sup>than</sup> <sup>of</sup> <sup>a</sup> <sup>beast</sup> <sup>(do</sup> <sup>it)</sup>  
 take <sup>swift</sup> <sup>vengeance</sup>



amoyphule

Impande said to <sup>my</sup> Zugulu ubuswangokubelawa →

Modwengu was on a ridge sloping down to <sup>the</sup> river.

Kwa Sitshwile & Dand Brackenbury camped there. (108)

Modwengu had <sup>(109)</sup> sites. Akata was near the Mfolozi.

Kwa Matusane was quite near to Mgunqaniblon <sup>ridge</sup> & parallel with Kraal.

<sup>own</sup> Owen could overlook Mgunqaniblon & saw all that happened from there. (110)  
Awake, Zulu & Mzansi <sup>these were the tribes</sup> <sup>brothers</sup> never intermarried.

Whole country used <sup>to say</sup> ingcabiya instead of <sup>impande</sup> Mfolozi. (111)  
I came back <sup>at</sup> <sup>same route</sup> <sup>in 1852 or 1853</sup> with your mother.

First tour re Hut Tax. (112)

I discussed <sup>matter full</sup> at Pmt with the Chiefs. He said when man killed beast <sup>in</sup> <sup>the</sup> <sup>country</sup> <sup>the</sup> <sup>Chiefs</sup> <sup>went</sup> <sup>to</sup> <sup>head</sup>. <sup>the</sup> <sup>7</sup> <sup>was</sup> the <sup>in</sup> <sup>the</sup> <sup>country</sup> <sup>for</sup> <sup>protection</sup>. Govt claimed something, <sup>but</sup> <sup>right</sup> <sup>to</sup> <sup>five</sup> <sup>something</sup>.

The first road-making was done at Botha's Hill <sup>nasty</sup> ridge - about 1848. This was first collection.

Sir J. took Behrens <sup>(clerk)</sup> for first collection.

He went round by Richmond, down to Mhlazuka. (114)

Sir J. named <sup>it</sup> <sup>on</sup> <sup>account</sup> <sup>of</sup> <sup>having</sup> <sup>been</sup> <sup>detained</sup> there for 3

[This correct.]

<sup>by</sup> <sup>rain</sup> <sup>days</sup> Natives paid in cattle, no money, <sup>no</sup> <sup>taken</sup> <sup>grain</sup>.

~~He~~ <sup>but</sup> <sup>to</sup> <sup>all</sup> <sup>together</sup> <sup>they</sup> <sup>discussed</sup> <sup>he</sup> <sup>then</sup> <sup>he</sup> <sup>was</sup> <sup>always</sup> <sup>very</sup> <sup>cautious</sup>.  
He would <sup>not</sup> <sup>undertake</sup> <sup>anything</sup> <sup>without</sup> <sup>its</sup> <sup>previous</sup> <sup>discussion</sup>.

We took <sup>also</sup> <sup>lake</sup> <sup>lake</sup> <sup>across</sup> <sup>the</sup> <sup>river</sup> <sup>in</sup> <sup>the</sup> <sup>middle</sup> <sup>that</sup> <sup>being</sup> <sup>kind</sup> <sup>of</sup> <sup>no</sup> <sup>man's</sup> <sup>land</sup>. (115) <sup>size</sup>  
First tour took 2 or 3 men. Took waggon & horses.

<sup>passed</sup> <sup>with</sup> <sup>meat</sup> <sup>by</sup> <sup>Native</sup> <sup>not</sup> <sup>at</sup> <sup>all</sup> <sup>also</sup> Well (Lalisi) beer etc. <sup>Abaganga</sup> carried by the women for Is messengers etc.

<sup>the</sup> <sup>white</sup> <sup>race</sup> <sup>of</sup> <sup>people</sup> <sup>destroyed</sup> - <sup>customs</sup> <sup>now</sup> <sup>gone</sup> <sup>for</sup> <sup>ever</sup>.  
<sup>my</sup> <sup>brother</sup> <sup>had</sup> <sup>already</sup> <sup>been</sup> <sup>all</sup> <sup>round</sup> - <sup>re</sup> <sup>location</sup> <sup>business</sup> - <sup>ie</sup> <sup>before</sup> <sup>he</sup> <sup>began</sup> <sup>collecting</sup> <sup>taxes</sup>, <sup>so</sup> <sup>knew</sup> <sup>country</sup> <sup>well</sup>.

One day <sup>he</sup> <sup>came</sup> <sup>to</sup> <sup>at</sup> <sup>a</sup> <sup>dingo</sup> <sup>riding</sup> <sup>old</sup> <sup>matted</sup> <sup>grey</sup> <sup>horse</sup> <sup>on</sup> <sup>the</sup> <sup>opposite</sup> <sup>side</sup>. <sup>Did</sup> <sup>not</sup> <sup>like</sup> <sup>to</sup> <sup>turn</sup> <sup>him</sup> <sup>back</sup> <sup>so</sup> <sup>quietly</sup> <sup>down</sup> <sup>his</sup> <sup>head</sup> <sup>down</sup>. <sup>Thankful</sup> <sup>when</sup> <sup>got</sup> <sup>to</sup> <sup>flat</sup>.

Bergleit <sup>name</sup> <sup>of</sup> <sup>farm</sup> <sup>that</sup> <sup>is</sup> <sup>a</sup> <sup>few</sup> <sup>miles</sup> <sup>from</sup> <sup>first</sup> <sup>roadway</sup> <sup>8</sup> <sup>or</sup> <sup>9</sup> <sup>mi</sup> <sup>beyond</sup> <sup>Estcourt</sup>, <sup>almost</sup> <sup>west</sup>. <sup>All</sup> <sup>that</sup> <sup>country</sup> <sup>no</sup> <sup>in</sup> <sup>habitants</sup> <sup>in</sup> <sup>those</sup> <sup>days</sup> <sup>as</sup> <sup>result</sup> <sup>of</sup> <sup>Tohaka's</sup> <sup>war</sup>. <sup>It</sup> <sup>was</sup> <sup>at</sup> <sup>Bergleit</sup> <sup>where</sup> <sup>I</sup> <sup>came</sup> <sup>face</sup> <sup>to</sup> <sup>face</sup> <sup>with</sup> <sup>them</sup>. <sup>These</sup> <sup>were</sup> <sup>about</sup> <sup>that</sup> <sup>part</sup> <sup>of</sup> <sup>the</sup> <sup>country</sup>.

<sup>I</sup> <sup>was</sup> <sup>coming</sup> <sup>from</sup> <sup>Drakensburg</sup> <sup>Ngahlendwa</sup>, <sup>let</sup> <sup>as</sup> <sup>reparation</sup>.







mak. that remark to his wife - said  
 Sir J, but it was hard <sup>the</sup> thing to say when  
 they had come to seek for protection.  
 There <sup>matter</sup> ended - my brother was reproving the  
 men <sup>of Langalibalele's tribes</sup> who had protested <sup>for</sup> for presun, they  
 were still <sup>an independent</sup> in power.

L. had about 20 or 30 men - with him <sup>on that occasion</sup>  
 we had about 100 <sup>of the natives</sup> Native Corps <sup>as well as</sup> & Digoas people  
 Zalslake was <sup>also</sup> there. There may have been  
 200 or 300, all sitting round <sup>what was going on this</sup> hearing took place  
 at a Dutch farmstead - no trees <sup>about</sup> we had our  
 tents (bells) <sup>The</sup> Native Corps in tents too - a dozen  
 or more tents <sup>pitched about there</sup> we had <sup>also</sup> a guard tent from which I  
<sup>received</sup> <sup>one night</sup> <sup>(SIC)</sup> <sup>meeting</sup> took place about 10 am.  
 L's party <sup>was</sup> not armed <sup>some way</sup> dressed in blankets <sup>not</sup>  
 in war dress - Copper-coloured people.

Headring - When I was a little boy with  
 Cape (L), Mhlambiso, a brother of Langalibalele  
 had fled down there with his following.  
 I then met Mchlowakula (I believe a  
 nickname) in Basutoland years afterwards;

This man <sup>was</sup> a brother of Mhlambiso <sup>(122)</sup> I did not  
 notice Mchlowakula's <sup>appearance particularly</sup> but I noticed  
 Mhlambiso's men <sup>who</sup> had no headrings. I  
 forget what Mchlowakula's men had.

I always understood <sup>that the</sup> headring was substituted  
 by Tshaka for <sup>which he put a stop to</sup> <sup>the</sup> <sup>ring is</sup>  
 comparative recent origin <sup>for</sup> reason given.

# Tshaka's <sup>the loss</sup> <sup>forest</sup> 16 miles long  
 near sea <sup>extends</sup> <sup>of the</sup> <sup>river</sup> <sup>is</sup>  
 the Pondos heard of Tshaka's <sup>coming</sup> all (P) fled to this  
 forest, taking all with them. They  
 remained here <sup>this I believe, was a expedition on a high</sup> <sup>to eat</sup>  
 their shields <sup>there being no other food</sup> (P) remained (3) <sup>was</sup>  
 in the forest. "Se Sab'ukhanywa" <sup>the said</sup>  
 when before taking refuge in the bush  
 it was really studded & filled with  
 buffalo. While they were there the  
 buffalo fled in <sup>another</sup> direction.  
 Buffalo <sup>have not been</sup> <sup>seen</sup> there since. (See  
 elephant incident) - <sup>previously related by me</sup> Once driven out







John Dunne showed me where <sup>ka kypande</sup> Mbuyapi was killed near Mangete. (131)

After Ndoukubuka, Dymon was sent up. In 1857 (132) the year we punished Sidoye. Dymon's name was Mbuyapi. As a rule, we sent messengers from Tugela to King's kraal to say we ~~were~~ <sup>were</sup> ~~who were~~ <sup>who were</sup> coming. Men were sent to <sup>say</sup> Mbulazi was coming. When ~~the~~ <sup>the</sup> Dymon's messengers arrived at King's kraal several ~~reps~~ <sup>reps</sup> were ~~them~~ <sup>they</sup> passing out of kraal for some purpose or another. These ~~messengers~~ <sup>messengers</sup> were being questioned by an ~~induma~~ <sup>induma</sup>. They said they had come from Mbuyapi. Where did you leave him? We left him at Tugela. So the false rumour got abroad that <sup>(the famous son of kypande)</sup> he was ~~still~~ <sup>still</sup> living & was being brought to Zululand by the Europeans. I believe Mbuyapi was pursued & run down; he was out of battle-field, Zansi, in direction of Dymon. (133) The man who did it <sup>(i.e. killed him)</sup> would not have ~~been~~ <sup>been</sup> reported having done so as he would have been killed.

# Langatibale - 1873. My brother was up there; Sir D. Pule was also there ~~at~~ <sup>with</sup> my brother, therefore with Governor present; left as ~~soon~~ <sup>soon</sup> as he could. Took very little party <sup>he left all the</sup> ~~left~~ <sup>to</sup> Gov. I did not agree with Pule. My brother disagreed some years before. (134) Pule disagreed with every one's matter was referred to S. of S. who upheld Pule's high grade Pule's humble pie. He attacked the Tutile tribe <sup>(intermarriage)</sup> a great deal with Langatibale. Cattle, taken there <sup>to that</sup> ~~tribe~~ <sup>tribe</sup> when Langatibale were attacked. Pule attacked the Anaxkwe tribe in 1860. This was not justified for <sup>these people had not</sup> ~~they~~ <sup>taken</sup> part in rebellion. Relatives put necessarily accomplices. It should have been confined to Langatibale - ~~no~~ <sup>there was</sup> ~~no~~ <sup>no</sup> complaint at all about Pule having ~~given~~ <sup>given</sup> Home Gov. ordered a restoration <sup>of cattle</sup> ~~or~~ <sup>or</sup> compensation to Tutile tribe. The Council voted £8000 to Tutile tribe. I bought <sup>them</sup> ~~an~~ <sup>an</sup> 800 or 1000-acre farm. (135) The rest of the money stood to their credit. ~~Heavily~~ <sup>we</sup> Relations with outside Chief.

My brother's name ~~of~~ <sup>of</sup> had passed on some how or another into Zululand. There was talk about industrial schools being put up with it. I objected on ground that money would only ~~benefit~~ <sup>benefit</sup> the few.

the seal state







I visited <sup>him when he</sup> ~~when he~~ was surveying at  
 Ladysmith? boys fought <sup>one another</sup> one got nasty  
 blow on forehead. No doctor. I  
 punished assailant <sup>but did</sup> not punish  
<sup>INJURED</sup> boy <sup>later</sup> brain fever set in  
<sup>body</sup> died in great agony <sup>There was</sup> - <sup>lost</sup> moaning  
<sup>by him. This was</sup> very distressing to him, whose tent <sup>was</sup>  
 far off. <sup>There was a</sup> little mocking bird <sup>which had</sup> <sup>not</sup>  
 learnt <sup>its lesson</sup> well <sup>and</sup> a <sup>was</sup> heard  
 again. <sup>It seemed as if the deceased had risen from the dead. Did accordingly</sup>  
<sup>reached</sup> about to see the <sup>he noticed that</sup> <sup>ingking</sup> cause when <sup>seeing</sup> the little bird was responsible  
 for the sounds.

Per A.J. 1912 When Cetshwayo landed at Port Durban  
 near Mhlathuze, I went to him when he found fault  
<sup>rather sheep</sup> with <sup>J.S.</sup> for alienating his people by trying to  
 follow a certain policy. He then directed me to go and  
 report <sup>to my father</sup> that he objected to this procedure. I told him I  
 would not go, if a report had to be made, it must be  
 made by C's own messengers. Later C. sent Ngobozana &  
 another to my father who were very civil. I had of course  
 in meantime told my father of what C. had said to me.

Mqibhlanaka impande (speaks):-

Poko incident. No one knew of this. Sifekun, Hamu,  
 he did not know of it. Cetshwayo, never told me <sup>the messenger sent, but</sup>  
 Sirtwango, sent with bag of pokos, but referred to it  
 in conversation, whereupon Somseu referred to uboya  
<sup>be</sup> ~~the~~ sikumba se nkomo, said Europ. were as numerous  
 as such hairs.

7 of  
 them in  
 all - all  
 daughters of  
 impande.

- Datonyile, elamas mbuyazi
- Nokwenda
- Sancinza
- Nwindela
- Hlayisile
- Ngeobengeobe.
- Budu, elamas Tshonkweni.

All these wanted by <sup>Somseu</sup> Cetshwayo to return to Natal  
 to Inkungo. Cetshwayo refused to give them up  
 it was believed they would be given over to ~~the~~ mbuyazi, still believed  
 to be alive.

Kwa talal' embangweni ku ze kon' ukaba.  
 Ku bang' umbuyazi no C. The bangaid. Mpa nde  
 directed them to zingel' ingqwa <sup>3 Nhlungwane</sup> ingqwa imbumbulo,  
 so-called by people, for kwa ngonyo' izibhanga  
 za ba imbumbuluzo - ubla ku # galis' umbango.



The Zulus <sup>nation was</sup> ~~not~~ not all called up, and the two abantwana were to go. The imidhlo never & imidhlo reg's went, but did not jungle, because they found impi yabantwana, he khome. So Mpande's two reg's returned & did not jungle. That impi was done with them - <sup>no hunting -</sup> Mpande then called them up to kuzo them, <sup>for having arrived</sup> He made it up between them & directed Mbuyazi to come & build south of imhlatuze - C. followed up, saying how comes it that a country is cut in two, there cannot be two chiefs in one land.

The Umutu name arose <sup>there</sup> at <sup>this</sup> imhlatuze.

Of with what Colenso says in Ruin of Zululand -

Nomantshali was the intanokazi. She was put to death by Cetshwayo's forces.

It is to me a matter of regret that Durrigule should have acted as he did during the Rebellion, harbouring Bambata's wife & otherwise associating with Bambata. I did not visit him or would have counselled him to be careful.

26. 3. 12.

↳ take in editorial note

Refusal of a present is a kind of casus belli.  
# Scarile is name of <sup>of Xoleka</sup> ~~the~~ Chief <sup>145</sup> ~~the~~ paramount tribe (Xosa) of Kaffirland.

# I know nothing of Tiphkati <sup>w/o</sup> ~~came~~ married Ngoga. <sup>146</sup>

# The Shepstonian Policy.

The replies Sir J. invariably gave to those who asked him what his Native Policy was <sup>were</sup> that he had ~~not~~ pursued no Native Policy, but took advantage of circumstances, in order to assimilate ours with theirs or vice versa whenever necessary. That made him complain when the High Court was established, that it completely handicapped the Govt. as far as doing anything further in the way of taking advantage of circumstances. <sup>147</sup> The legislative Council insisted on a Native Code being framed. <sup>148 B</sup> Although my brother & I did not exchange views then on that subject, I found afterwards that, on giving these reasons about being handicapped, that I had held the same views all along. (These came out when he was writing against Responsible



Govt. & in reply to the public papers. He was then fighting Sir John or Escombe, may be "Mercury" - See report to Sir J. Robinson. (148)

One ~~was~~ reason of making a hard fast Code prevented what I always felt & am sure others felt <sup>the same</sup> the elasticity that was required between the Govt. of whites & blacks, especially as regards the blacks. What I mean by elasticity, you could not then get any further with a Native policy. It prevented the Govt. from taking any action they considered necessary. If elasticity remained, one could always improve or change as necessit arose. The creation of the N. High Court deprived the Govt. of any judicial authority as Supreme <sup>GOVERNOR</sup> <sup>Chief</sup> of our brother, of course through him. At the same <sup>time</sup> the Legislative Council relieved the Chiefs & headmen of each tribe from all respons. over the wrongdoers & criminal doers in their tribes, & in that way threw the jurisdiction that had been enjoyed by the Govt. <sup>Governor</sup> Chiefs &c upon the Native High Court, which was inadequate in this way that its jurisdiction did not extend beyond the walls

of the Court, and the responsibility which had rested on the Chiefs up to that time being respon. for behavior of their people towards the Govt. was removed. This at once broke the tie & a bond between the Govt. as Sup: Chief & his aborigines of the country. Of course authority was at once on the wane. There was no active supervision, & no authority could be exercised by the Chiefs, hence our magts could not possibly supervise as their own Chiefs could. A certain amount of law <sup>enforcement</sup> crept through Chief being restricted, & the worst part of it was that the Govt. was quite ready, when it suited their convenience, to treat them as Chiefs having authority. That when cases were had to be paid their authority was dependent on it also when road parties were required, & they were even fined for it if they did not ~~for~~ carry out orders.

This respons. of <sup>ability</sup> <sup>which</sup> the Govt. Chiefs & headmen had been deprived was at last vested in the magts who had of course a certain jurisd: over their <sup>and</sup> districts & could exercise jurisd: to a certain extent.

DICTATED

DISTRICTS,







over there was a mistake, because in the first place it has become an indefinite subject from which the people <sup>now</sup> feel no escape. Their sincere desire is to be freed as a people, and only subject to us as a paramount power, to give them an option of making their way one way or another, which ~~would~~ <sup>need not</sup> interfere with us beyond ~~slight~~ a little friction now & then. That friction was only natural. As it ~~is~~ is now, it is becoming daily a hopeless task, & as far as Natal is concerned, it must, if this present system of mismanagement is persisted in, drift into serfdom.

The granting of the franchise by Cape to Natives there is a lamentable mistake for this reason - ~~that~~ they have taken the N & lifted him out of his sphere, ~~at~~ <sup>part</sup> where he could have remained & placed him on the political platform of the white man, which could have the effect, in the near future, of a struggle for supremacy by constitutional means -

(We know very well that the feeling of dissatisfaction <sup>dissatisfaction</sup> rampant in the Cape C. as to their position <sup>(150)</sup> do not know as to whether Council system. Every N. in S.A. is dissatisfied with the white man. The granting of Charter to N. Admin<sup>n</sup> is a good one. I approve of a system where self-reliance is put on the people, as at the Cape. (151)

The N question must be dealt with as a whole; you can't do it piecemeal as Parliament does. (152)

You might have individual tenure if the people desired it, & desired to become white people.

The Natives are <sup>really</sup> independent paupers. I see no objection to Natives possessing <sup>and</sup> purchasing land.

A Native may make his own choice within the limits of his own location, but not when encroaching on a white man. I don't admit <sup>that</sup> he has the right to come within <sup>the</sup> white man's sphere. He must not force himself on the white man. I would treat him as a subject race, for they are too far behind us.



My brother always felt just ripe to <sup>(they were)</sup> ~~im~~ <sup>seeing</sup> ~~be~~ beyond ~~the~~ white man's distance.

Brought up as I was for 20 yrs amongst wildest N., & 7 yrs in Basuto, where they knew very little of white man & very little indeed of his rule. <sup>they were</sup> <sup>RAN</sup> <sup>FEAR</sup> <sup>1000</sup> <sup>at</sup> <sup>it</sup> <sup>was</sup> <sup>more</sup> <sup>scared</sup> <sup>by</sup> <sup>than</sup> <sup>our</sup> <sup>force</sup> <sup>does</sup> <sup>with</sup> <sup>us</sup>. We <sup>are</sup> <sup>always</sup> <sup>having</sup> <sup>conflicting</sup> <sup>elements</sup>.  
- N. brought before <sup>us</sup> <sup>was</sup> <sup>not</sup> <sup>so</sup> <sup>under</sup> <sup>the</sup> <sup>Native</sup> <sup>system</sup>. <sup>Now</sup> <sup>boys</sup> <sup>are</sup> <sup>not</sup> <sup>allowed</sup> <sup>to</sup> <sup>drink</sup> <sup>with</sup> <sup>men</sup>.

54/4/56-61

28.3.12.

Segregation <sup>is</sup> <sup>preliminary</sup> <sup>step</sup> <sup>in</sup> <sup>Native</sup> <sup>Govt</sup>. They can then strike out for themselves. As we are, N. are not <sup>our</sup> <sup>subjects</sup> in the true sense, <sup>nor</sup> <sup>are</sup> <sup>they</sup> <sup>our</sup> <sup>subjects</sup>. We put restrictions on them <sup>that</sup> <sup>are</sup> <sup>not</sup> <sup>put</sup> <sup>on</sup> <sup>whites</sup>.

Self-reliance, their gov't admits of this <sup>in</sup> <sup>the</sup> <sup>highest</sup> <sup>form</sup>. My experience is <sup>that</sup> <sup>we</sup> <sup>should</sup> <sup>have</sup> <sup>utilized</sup> <sup>N. services</sup> <sup>as</sup> <sup>much</sup> <sup>as</sup> <sup>possible</sup>, i.e. employ chiefs to manage their own people.

Let us have a rest or two. I agree with this. I would sooner meet <sup>a</sup> <sup>Native</sup> <sup>with</sup> <sup>gun</sup> <sup>than</sup> <sup>with</sup> <sup>a</sup> <sup>segregation</sup>. Utilize <sup>Chfs</sup> <sup>as</sup> <sup>immediate</sup> <sup>subordinates</sup> over these people; let them

exercise this to our advantage, but don't think that because you deprive them of their authority & power ~~that~~ you can deprive <sup>anyone</sup> <sup>of</sup> his personal influence.

My brother pointed this out when <sup>Chfs</sup> <sup>were</sup> <sup>sent</sup> <sup>to</sup> <sup>Robben</sup> <sup>Island</sup>, for <sup>them</sup> <sup>they</sup> <sup>were</sup> <sup>very</sup> <sup>well</sup> <sup>liked</sup> & got the sympathy of their people.

There is a vein of sympathy running through <sup>the</sup> <sup>Native</sup> <sup>of</sup> <sup>S.A.</sup>. Only educate N. by force of example & precept. Don't force them <sup>in</sup> <sup>any</sup> <sup>way</sup>. We are not commissioned <sup>by</sup> <sup>divine</sup> <sup>right</sup> to uplift the natives. We are too precipitate in our methods.

Sir J. favoured the let alone policy; <sup>we</sup> <sup>should</sup> <sup>not</sup> <sup>touch</sup> <sup>anything</sup>, <sup>but</sup> <sup>keep</sup> <sup>things</sup> <sup>straight</sup>. Improvement of Ns through us <sup>should</sup> <sup>be</sup> <sup>very</sup> <sup>gradual</sup>.

Sir J. tried 60 years ago industrial <sup>at</sup> <sup>various</sup> <sup>missions</sup>. Sir J. all fell through. He was always in favour of Dalziel <sup>missions</sup> - industrial <sup>pursuits</sup>. To <sup>assist</sup> <sup>to</sup> <sup>make</sup> <sup>N. use</sup> <sup>ploughs</sup>. Many imported & sold on credit to N. at £2 or 3 apiece & the giving of credit was wrong. (I never give a ~~man~~ N. credit unless he was really in need of it. My father said this).

Sir J. got all these tremendous blocks for Miss <sup>Re</sup> <sup>wanted</sup> <sup>to</sup> <sup>help</sup> <sup>them</sup>. These <sup>for</sup> <sup>drawing</sup> <sup>N. to</sup> <sup>the</sup> <sup>Station</sup>. Ploughing. This took place at Zwart Kops for







the tribes belong in theory to the chief. If he holds + takes cattle, it is a casus belli.

Konza of fealty, or acknowledge as superior.

Sup Chief is a white man's phrase; paramount chief is a (N) expression, although <sup>very</sup> few <sup>as is</sup> chiefs in the country.

Lungali balele came here to place himself under the Brit. Gov. At that time Chiefs were ~~was~~ more or less governed their own people, but they were always supposed to report anything of importance to Govt here & they did. Lungali was about the most independent of Chiefs.

Patile conformed to the rule. (He came from Daleleberg). The object of every Chf submitting himself to a higher power is that he should still remain ruler over his own people though subject to the higher power. So with themselves. No paramount Chiefs ever interfered with in the internal gov<sup>of the</sup> peoples (sic).

My brother + I both objected to the Code. The Legisl. Council forced the Code on us. It insisted on it.

that the Governor  
The Council thought Govt might be through by having too much power, & so decided to have a High Ct. (Code was an addendum to High Court. The Council also prescribed ending in of returns re marriage &c.)

Ridley wanted to increase the taxes. My brother said he had not the money <sup>more not in the country</sup> & could not pay for the country. He was obliged to give this up.

# - Palleines (ed) <sup>born</sup> could not be found at Isandhlwana. <sup>(162)</sup>  
# - Ni gwaq an abee (killing women &c.)

16.4.12

Differences between Julius Xosas + Pondos.

The Amasana are <sup>the</sup> connecting link between Xosas + Julius + natives to north of Pondoland. The Pondos seem to have no connection with any other tribe. They are a tribe of their own, not belong to any family of tribes. The Amasana have no <sup>headmen</sup> ~~chiefs~~ at all; those of Pondos are small. Circumcision is said to have been abolished & the <sup>headmen</sup> ~~chiefs~~ substituted, but Tshaka never ruled in Pondoland.

Monde grows in the Goso forest. The Pondos used to take monde + cat skins (zinsimba + zinsimbango) to



Tshaka they gave them as indirect tribute  
I have seen great troops of the Lindwa <sup>(near Orange River)</sup> dancing & playing  
together as well as any ladies could do.

(I have also seen a troop of wildebeest dancing  
a sort of quadrille in Free State)

Xosas & Zulus. Xosas had not a despotic  
govt; that is why all Chief up here <sup>(Zululand Natal)</sup> never could  
trust their subjects. In Cape Colony if the an heir  
is born to a Chief the fact is at once proclaimed  
throughout the country but not amongst  
Zulu tribes. ~~The~~ <sup>the</sup> Kulumana was <sup>the</sup> real heir  
of Mzilikazi. <sup>He</sup> was kept concealed until an  
attack on a portion of the tribe on the outskirt

thereof, & when the boy & his mother were captured  
Kulumana subsequently worked for my brother. When  
the party sent to search for him reached here  
after wandering about a great deal, <sup>164</sup> Nbenqula  
was appointed as they could not wait any longer  
Kulumana was sent <sup>up</sup> in a waggon, but  
~~Nbenqula~~ Nbenqula refused to recognize him.

The Xosas govt. approaches European system  
of govt. more than any other <sup>(S.A)</sup> tribe. Their trials

are properly held on our principles; one never hears  
of a man being killed off <sup>off-hand</sup> without trial.  
They had a system in their ~~tribe~~ trials. When a case  
of was tried some 8-10 experienced <sup>men</sup> formed the court.  
One party of litigants would sit about 20 yds  
in one direction & <sup>the</sup> other party of 20 would  
sit about 20 yds off in another direction &  
20 yds from <sup>the</sup> other party. <sup>(SKETCH)</sup> that gives <sup>the</sup> opportunity of each  
party discussing its points <sup>POINTS</sup> without being overheard  
by the other party, so could <sup>the</sup> Court decide its  
own points. The Court appoints one of its members  
as chief spokesman & examiner; every point  
put goes through him. Any member <sup>CAN</sup> of court  
ask a question, but it must go through the chairman.  
They never put a direct question directly; all is done  
in perfect order.

They had <sup>(umhlahlol)</sup> amongst <sup>the</sup> Xosas the principle  
of tribal responsibility existed, for every man woman &  
child became detectors.

It was <sup>MOST</sup> unusual to find dead bodies, <sup>in fact murder to be committed</sup> the great  
safeguard was, e.g. (i) Nations quarrelling, fight them  
& then or threaten one another. When insults occurred  
they were allowed to fight it out. This would

one part  
the part  
the part



be afraid. If you <sup>you</sup> killed in fight, the  
 assailant would be looked on as mere hav-  
 robbed the chief of a warrior, & so have a pay  
 compensation. If neither <sup>was</sup> killed, the defeated  
 wanted no more from that man. All Kaffir law  
 was directed at the welfare of the tribe. They never  
 passed a law unless urgent & necessary. This was  
 accepted at once; they would not dispute about  
 it, & <sup>would</sup> be perfectly satisfied.

<sup>kill</sup>  
<sup>BRAINS</sup> individuals in a tribe who can exercise  
 brains & common sense are officers of the  
 law. Directly anything happens affecting  
 any part of <sup>the</sup> tribe, say, <sup>an</sup> invasion, <sup>the</sup> news is  
 sent thro' whole tribe at once (Chalab'amba)

# I suggested that Letshwayo should be called on in  
 the ultimate return to demand his rights. I said  
 to Sir Bartle (7) & Sir Henry (8) <sup>(nom)</sup> I said, Let  
 don't take a single man from <sup>them</sup>. I said, Let  
 every man go back to his kraal. C. does not lose  
 a single man, & in case of emergency <sup>they</sup> can  
 be called up in a single day. What I objected to  
 was a standing army - always hankering  
 after something to do. There was, so little  
 to do, to give them something, parties of them  
 were sent out to destroy their own people.



16. 4. 12.

J. W. Shepstone continues. 54/5/13 54/5/1-29

P. M. D. The first suicide that took place in P. M. D. was in a little butcher's shop just about where Kershaw's ~~bar~~ shop ~~is~~ - in a little building (green brick) standing alone. A man of <sup>the</sup> name of Thompson cut his throat there. This would be in 1847 or 1848. Being a suicide, he was buried at the cross road ~~just~~ very near where the Grey's Hospital stands.

# I was the first Magistrate to visit Richmond as Magistrate. I was Asst Magistrate P. M. D. then.

When we went to Faku in Pondoland in 1850, the village of Richmond was then being surveyed, I think by John Baird. I think it was on our way back, or direct ~~after~~ after I found that some of the people had arrived. <sup>(P. M. D.)</sup>

# The Pondos, out of their country, were most unreliable ~~as~~ as a fighting force, consequently they never cared to fight out of their country, only in self defence. They are not a warlike people - Faku was about the only chief in S. A. who exercised ~~jurisdiction~~ as Paramount Chief.



Natal

we taking these people under our med. control, was one of the greatest mistakes we could have ~~been~~ made. Every day from it, when we came here they were glad enough of our protection from <sup>the</sup> Zulu menace, but protection does not mean rule, & they never cared to be taken under our rule. They are <sup>not</sup> live under us as our subjects & as their paramount power, but a Kaffir Chf will never surrender his authority over his people or tribe. That is where the mistake was made. That is what is rankling in their minds now.

We shd have required them only to acknowledge us as the paramount power. We deprived them of every right they had, even their identity as Chf-ship. We call them Brit. subjects, how are they? They are simply a <sup>private</sup> prop here we are to live here for <sup>generations</sup> seasons, & they must live here <sup>too</sup>. How is this state of things to continue, with not an inch of land to call their own? The <sup>locations</sup> ~~locations~~ are not permanent. They are no more secure than a private

farms.

natives

Since that locus has been laid off, but <sup>the</sup> natives are only occupants in sufferance.

↳ <sup>Bees</sup> (Shwala) now being prohibited from being made with the Smiles of P.M. Burg.

54/5/3-10

18.4.12

Causes of Rebellion

When <sup>Dunmuth</sup> Dain came back from St Helena, certain Chfs sent messages to him of congratulation that he had come back, & he took advantage of sending messages to other Chfs here who had not done so. <sup>166</sup> Why does not so & so & so & so come to see me? In that way, he felt the enmity of judges in Natal, so as to find him something to work upon.

The subject of turning us out of the country was discussed. Natal was to start the thing, & Dain would march in afterwards when there was nothing to be done. <sup>From</sup> I am what I can gather, that is how Hainbank's death came about. <sup>167</sup> I was in his way. <sup>D.S.</sup> Dumbata was so driven to desperation, not a 6<sup>th</sup> to bless himself with. <sup>168</sup> He went &



arranged with D to start the rebellion. The reasons why the rebellion cropped out here & there like a mushroom was because the general orders had not been given ~~to them~~. <sup>He said they were quit, fait.</sup> These people, Fyona, Mapumulo, se Ngobizembe, Mkonto was always a distrustful man. As far back as 1861 we found at Krantzkop <sup>below that</sup> we were thinking C was going to attack us. Mpande sent two special <sup>messengers</sup> men to Govt to say <sup>Be alert!</sup> "C says he is going to have a hunt in the Tugela valley." This is why we went there. I raised a force of Hattors at Table Mt. <sup>to Krantzkop</sup> <sup>(170)</sup> were we made-up tribes.

Mkonto was not an hereditary chief. Mkonto <sup>power</sup> was a servant of Hans de Jange, later on hanged at Ladysmith for shooting a Kaffir. <sup>(171)</sup> He could easily have escaped. <sup>(172)</sup> These chfs anticipated D's order. D was there merely watching for his opportunity. He wanted a general rising - He did not get over the Amakabela, and Amabomvu, but he did the Amacuru. <sup>(173)</sup>

Leachars came to me before going to Ngobizembe. <sup>(174)</sup>

<sup>thus</sup> I told him he could trust Amabomvu under Homoyi, and Jolie's people (live near Krantzkop). <sup>(175)</sup> Homoyi lived near Mapumulo, <sup>near</sup> Allen's store, in <sup>thick bush</sup> Kuthlangu.

Killing white fowls etc. this was a kind of test step. If they killed these things it showed they sympathized in killing white people. Julius are very stupid in keeping a secret. The first thing that was to have been done was for all M. servants in towns to kill their masters & mistresses.

At Howick, where I was, I heard of a boy who told certain children that they <sup>(servant) were going to kill</sup> the white people. The mother of the children called & asked the servant what he had said. <sup>(176)</sup> "Wina bulala mina! Mina hai bulala" that boy points at neighbour's servant.

The Basutos. There is a vein of sympathy running thro' every black tribe in Africa, Zulus, Basutos, & information never fails to go by telegraphic speed throughout the country.

Sarili (Krela) ventriloquist Nongawazi (girl) & Mhlakaza. <sup>(177)</sup> Sarili's object was by killing all <sup>combined</sup> cattle & destroying all corn, was to make a combined desper. attack on the Cape Colony. But each



tribe hesitated to <sup>the</sup> (since one tribe took it up) other tribes <sup>every</sup> starting. Hence the failure. <sup>Charles</sup> Brownlee <sup>(Shalini)</sup> worked hard at it. <sup>(178)</sup> He went for them hard, <sup>knows</sup> them so well. He (C.) tells of one man <sup>espec.</sup> who came to his kraal with all <sup>parables</sup> <sup>mabel</sup> pits opened & came back starting, found lying with his head looking into a corn pit. <sup>(179)</sup>

# The white man is not liked <sup>the</sup> as an interloper has interfered with <sup>notes</sup> the right & left. There is therefore <sup>sympathy</sup> <sup>sympathy</sup> in regard to this if alone things would be very different. We have broken down by our own mismanagement the natural divisions between the various tribes.

Natal is taken by all the tribes of S.A. as an example. ~~That is~~ "Then it will be like this in time in our own country."

In 1861 my brother went to <sup>(P.)</sup> <sup>(180)</sup> <sup>Sherman</sup> acting for him. What I heard here of a scheme of <sup>(C.)</sup> <sup>altho</sup> <sup>the way</sup> <sup>not</sup> <sup>thing</sup> <sup>thing</sup> which was, <sup>as</sup> <sup>strange</sup> to say, heard

<sup>by</sup> my brother. The Julos, Dasutos & Amasca were all to combine and sweep the white man out of the country. Mtshwe ~~was~~ was to be general in chief. <sup>(181)</sup> Mtshwe was always in favour of <sup>the</sup> white man. Mtshwe was to start the affair by making an attack on ~~the~~ his nearest white neighbours. I wrote to my father about it, then in Owenston & asked if he had heard of it & what his opinion was. He said, "Yes, I have heard of it, & what I think of it is this, that it is too <sup>SIGANTIC</sup> gigantic to carry out. No attempt was made, & <sup>the</sup> matter fell through. They would <sup>have</sup> done much mischief, but we would have gained the day."

<sup>test</sup> <sup>rounds?</sup> <sup>(185)</sup> I speak to Henriquez of this. I do not remember how I heard of this. I must have heard it from one of the <sup>(and</sup> <sup>was)</sup> <sup>secret</sup> <sup>light</sup> <sup>of</sup> <sup>the</sup> <sup>tribes</sup> <sup>of</sup> <sup>the</sup> <sup>interior</sup> & then gone on.

Subsequent to that when I was S.N.A. messengers & importation <sup>deputation</sup> went through from <sup>(P.)</sup> Pondoland in 1877 when I was travelling with Sir H. Bulver round by Greytown,



Ntunjambili, Ina da Durband  
 here. When we got to Sauter, a special  
 mess<sup>er</sup> came from Mitchell  
 (Col. Sec), saying something of rising of Ponds  
 (he referred in some way to the  
 Ponds), & he wanted <sup>the</sup> ~~us~~ to come  
 back sharp. <sup>we</sup> spoke to me about  
 it. I advised ~~us~~ notice being taken  
 there. I pointed out to him that  
 the Ponds are not partic<sup>ular</sup> friends  
 the whites. Do you think for one  
 moment that they would try &  
 drive us out <sup>with</sup> being barrier between  
 the two & their safeguard? The  
 Ponds are known as people who  
 never care to fight outside their own  
 country. <sup>They</sup> want a like another. To  
 do <sup>the</sup> ~~any~~ damage to us is nonsense.  
 He did not come back; <sup>we</sup> took no  
 notice. Nothing happened. After  
 that - before <sup>the</sup> full war - a big deputa<sup>tion</sup>  
 went from <sup>the</sup> Ponds land. <sup>We</sup> never  
 heard what it did. <sup>They</sup> got  
 hold of it at Umingto, <sup>183</sup> wrote saying

the deputa<sup>tion</sup> was on its way to Ponds? I  
 was holding meetings with every tribe  
 on its way, I advised no notice  
 being taken, for no messengers, no  
 matter what sent to do, will <sup>soon</sup>  
 broadcast on their way their intentions  
 among the people. The chief doesn't consult  
 his people alone; ~~the~~ the ~~indians~~ must be  
 be present, hence there could be no  
 concealment <sup>the</sup> ~~the~~ <sup>length of</sup> ~~the~~ <sup>the</sup>  
 A. D. Edwards, <sup>184</sup> <sup>find in the hat with an article on</sup>  
 written ~~to~~ the paper, on the Native  
 Question? "Yes, Sir D. S., that is so." "Well,  
 if you will take my advice, don't  
 think of writing a letter on the Native  
 question for 10 years & when that  
 time arrives, just think well in  
 your own mind whether you will  
 not wait another 10 yrs before  
 you do actual work."  
 I thought that a splendid answer  
 for with my knowledge I have to  
 think over things as to what ~~action~~ <sup>all these years</sup> ~~to~~ <sup>still</sup>  
 decide ~~on~~ in any particular circumstance. <sup>185</sup>

in earlier days  
 among some  
 of the  
 tribes



Hippis's C. Bart... 186  
Spectator - who is this? writes to witness? 187

54/5/10-21

21. 4. 12  
Left House.

My brother had asthma, <sup>but only</sup> just before his death, but not <sup>for</sup> long. Which would you rather have, asthma or gout? <sup>Jane asked him.</sup> I think rather have gout he replied. He had generally good health. Had touch of fever when <sup>we</sup> went with <sup>Dr</sup> South Dutherland to lay off the boundary of Natal between <sup>the</sup> two frontiers. <sup>(188)</sup>

A  
Gqadhlutugela

They got fever at Weenen, <sup>this was about 1857 or 1858</sup> (bankeintance) Unsubmittible disease - attacked back of head - dead in 2 days. This was in <sup>the</sup> Blala division - I think this was about 35 yrs ago - among Natives only - no doctors there then. <sup>(189)</sup>

A  
He (D.) was <sup>lay</sup> if cautious, did not run any great risks, as a boy got <sup>well</sup> on his sides & he. Another Chief wanted to drive my father away from his station. He collected his forces & started, he had 20 sheep on the way. They killed cattle (numerous others) <sup>had a</sup> found feed. After all gone to sleep, one man <sup>with</sup> jumping <sup>up</sup> & shouted out, "Seyi ngene, se i fitile." <sup>(1190)</sup> He shouted war cry. Several <sup>of the impi</sup> <sup>against one another</sup> some were

wounded & some <sup>were</sup> killed. At last, somehow, they found they were right - with each other. This stopped things. Next morning a meeting of Divanas was held to discuss <sup>the (only)</sup> <sup>(Umbhola)</sup> They decided <sup>that it was</sup> <sup>so</sup> had an opinion that they had better go back, & what took they did, so we escaped that.

My brother was only 23 yrs old when he came out. We can't find any of our people in England. Certain money <sup>was</sup> left - we had no documents <sup>as to whether we were entitled to them</sup> to guide us. <sup>(191)</sup>

[James?]

Jane was surname of my uncle. <sup>(192)</sup> This John, Annie (my sister) was so named. My mother's <sup>she</sup> surname was Brookes, <sup>it</sup> was a niece of Jane, <sup>also</sup> living about Somersetshire. May have been spelt James, Jeanes or Jane.

I have always been told <sup>that</sup> Brookes should be spelt with an 'e', according to Irish way, I believe. I can't think of anyone in England who could give information. <sup>(193)</sup> See Sir J.S.

Jenkins, A.M.P., author of little book 'Jinks Baby' is a cousin of ours - a negro philist. He could not get on with Sir J. Was sent to West India to <sup>be</sup> <sup>injure</sup> into negro treatment there.



Sir H. Salway might give personal <sup>re Sir JS</sup> remembrance - admiring  
my brother very much. [See below]

ie. Sir Williams

Copied from an  
Extract in  
Rupert's hand  
writing

Extract from letter from Sir Henry Salway  
written to Mrs Deane on 21.7.93. (194)

"You have lately had a great loss in the death  
of Sir George Salway. He, for a man, must have  
been glad to go, for last year he lost his son  
William - such a good fellow. William  
Shepstone was - and then early in this  
year the wife of six or seven years - and age  
& infirmities, I dare say, were telling  
on him.

"I have felt very, very sorry in thinking  
of poor old Shepstone, recalling the years  
that I knew him, and all our associations  
and I have been deeply touched and  
affected by these things, and of his death

"He was a very remarkable man,  
a man to be remembered always, by those  
who knew him: a strong tower of  
experience, knowledge, wisdom,

prudence, <sup>calmness</sup> calmness of judgment, a kind-  
hearted <sup>man</sup> man, behind all his reserve  
of character: a man of very many  
valuable & estimable qualities of  
head & heart, that one likes to  
dwell upon, in the history of him.

"With him the Colony loses to one  
of its earliest fathers, and probably the  
man who has played the chief  
part in its history, during, at all  
events, the first twenty years of its  
existence - he was the very Nestor  
of the Colony!"

# Sir Bartle P. was jealous of my brother when  
he was appointed admiral of the colony, whilst  
Sir D. was H. Com. of S. A. In this way,  
he wrote to Sir D. & said "Shepstone  
communicate direct with you &  
I am not to be what is going on"  
Where was the necessity for  
Sir D. complaining, for Sir B., as



He had nothing to do with any colony  
 that ~~was~~ <sup>was</sup> his own <sup>govt</sup> govt. He had only to  
 do with what was going on  
 outside. He said, in <sup>writing</sup> <sup>one</sup> <sup>of</sup> <sup>these</sup> <sup>letters</sup>, my  
 brother was out of <sup>there</sup> <sup>his</sup> <sup>mind</sup>, it was  
 very hard to get anything out of him  
 & when you <sup>did</sup>, it <sup>would</sup> <sup>pinch</sup> <sup>like</sup> <sup>a</sup>  
<sup>needle</sup> apply to your <sup>question</sup> & nothing  
 more. You felt there was  
 a great deal behind it you  
 could not get at.

That was the case with my brother  
 He told me once never to give anything  
 always keep something back - not  
 what you are obliged to.

My father wrote to me and  
 "your brother owes all his position  
 to his reticence. He was very  
 reticent." I don't believe he ever  
 told his wife a single syllable  
 of <sup>what</sup> <sup>he</sup> <sup>was</sup> <sup>in</sup> <sup>his</sup>  
 office.

Colenso dedicated his first book

to my brother <sup>(197)</sup> Don't know if J.  
 told my father <sup>of this</sup> my father said Colenso  
 was simply reviewing the old German  
 school <sup>of theologi</sup> & he wound up to his, I think, last  
 letter to <sup>me</sup> <sup>to</sup> <sup>say</sup> <sup>I</sup>  
 "depended upon it, my son, you'll never  
 get to Heaven by mathematics". He  
 (father) was very sore about the Dedication.

For more than 20 yrs, Colenso & J. were  
 like brothers, always discussing affairs.  
 My brother would always wait for him  
 after church & walk home together <sup>Always</sup>  
<sup>with</sup> <sup>him</sup>  
 dine on Sunday.

One afternoon (a Sunday) that brother and  
 I snapped. I never could forgive Colenso  
 what for his part in this - <sup>I did not mind much as far as I was concerned.</sup> He stood  
 on the steps of my brother's house, saying  
 my brother said I was liable <sup>ought to be</sup>  
 punished. <sup>took</sup> <sup>the</sup> <sup>point</sup> <sup>kept</sup>  
<sup>was</sup> <sup>cheerful</sup> <sup>calm</sup> - C. said on the  
 steps <sup>on this difference occurring</sup> "I'll never enter the house  
 again" my brother was <sup>of course</sup> <sup>speaking</sup>  
 in <sup>his</sup> <sup>own</sup> <sup>unbiased</sup> <sup>capacity</sup>.  
 I saw my brother next day.







my father had nothing against Colenso  
 except his doctrine. Of course he did not even know him.  
 I think my brother identified himself  
 with Colenso's doctrines.

I believe my brother assisted Colenso with  
 his <sup>July</sup> Dictionary. I do not see how Dosa  
 spelling can be improved on - <sup>ie from the flower</sup>  
imbali = ku'baliwe, so gives the kind of tree  
 I think 'bala' = to write originally came from  
 umbali, for 'bala' does not appear to be a  
 true Zulu word - in what sense could it

from the Spanish  
 bone of writing  
 out of which Julius  
 knew nothing

be used - One cannot get a word in a proper context, apart  
 from the Spanish bone of writing out of which Julius knew nothing  
 (wo) la kwale chashi. What a load the horse is carrying!  
 Said to father at Greytown, heavy man  
 riding up street on weak pony. Father could not stop  
 laughing  
 Ditching was his name - tall, slight  
 fellow (at Mbitatye) - killed on him by  
 Zulu. <sup>once</sup> <sup>the</sup> <sup>word</sup> <sup>to</sup> <sup>me</sup>

Pende! in regard to (C) coming back that is,  
 that he would <sup>never</sup> join # him. He had not time  
 to come through to me. Mungana did  
 not want to join (C) because  
 he was a despot. (C) <sup>however</sup> had his

203

own boat. I had several of them south  
 of Mbitatye. <sup>207</sup> They were tired of his rule.  
 The men who came <sup>in as a big body</sup> to Colenso no  
 more wanted (C) back than they  
 wanted the woman <sup>208</sup>

Sir Henry Bulwer <sup>spoke to me</sup> once about a plebiscite  
 as to whether Julius really  
 wanted Letshuwo back. Not one of them  
 wanted him back - I knew this.  
 I said, "If one might go to you & if the  
 question <sup>were</sup> asked of one (K) other  
 standing by whether they were  
 glad of (C)'s return, he would say  
 "Yes". But you take that man  
 & have him quite a long way  
 of earshot of others & not even  
 be seen by any other & you  
 put the question. The reply would  
 be quite the reverse. "No,  
 a si in funge we da + water" <sup>we da + water</sup>

I said, you must remember  
 that among the greatest of friends in  
 a country where despotic  
 despot



