

THE  
ANNALS OF NATAL.

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1495 to 1845.

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BY  
*JOHN BIRD,*  
*LATE OF THE CIVIL SERVICE, NATAL.*

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VOL. I.

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PIETERMARITZBURG  
P. DAVIS & SONS, LONGMARKET STREET.

1888.



has been received from the Secretary of State, stating that His Majesty's Government have fully considered the memorial in question; but, with every disposition duly to appreciate the benefits likely to result from an extension of the commerce and the general relations of the colony, the Government do not feel that they could recommend to His Majesty to grant his sanction to the prayer of the petition; as in the present state of the finances of the Cape any additional expense for the establishment of a new settlement would be highly inconvenient, and could not with propriety be incurred.

I have, &c.,

(Signed) JOHN BELL.

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### FIRST INTERVIEW WITH DINGAAN.

FEBRUARY, 1835.

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[FROM THE WORKS OF CAPTAIN GARDINER, R.N.]

When about half-way, a petty chief arrived with orders to conduct me to the capital, and to kill a beast for us at the first place where he should meet us. Dingaan had expressed his desire that I should proceed, saying "that I was his white man, and must make haste." \* \* \* Near this point the road branched off, one path leading to the principal gate of the town, and the other to the "Isigodhlo," or king's quarter, but which I had not perceived among the trees. As no voices were heard, and after waiting an ample time no traces of the party could be seen, I concluded that they must have passed unperceived, and accordingly made the best of my way by the only well-worn path that I could discern, and which I could distinctly trace to the very fence of the town. On reaching a shallow stream, which I forded, I found myself suddenly surrounded by thirty or forty women, who, laughing and shouting as they went, accompanied me as I proceeded towards a gate in the outer fence of the town, still under the idea that the party were in advance, and fearing that I should be deprived of the advantage of an interpreter at the very time when his services would be the most needed. At this moment a person suddenly came up, and, seizing the bridle of my horse, without further ceremony turned him short round. The effect was so immediate and unexpected, that I did not



at first recognise the individual, and struck at his hand with a stick; but in a moment I found that it was my servant, Umpondombini; and from the hurry of his demeanour and the immense anxiety he portrayed by his countenance, felt at once convinced that all was not right. Submitting, therefore, to his guidance, he soon conducted me to the party anxiously awaiting my return upon the road which I should have taken, and where I found many of the baggage-bearers actually in tears, and all under the highest state of agitation and alarm.

No causeless fears were theirs, for had I proceeded and entered by the gate I was approaching, they would all, it appears, by the custom of the country, have atoned for my mistake by their lives; and, as it was, there was still an apprehension that some at least would be capitally punished. We soon after entered the town, and on application to the principal induna (Umhlela) two huts not far from his own dwelling were appointed, into one of which I was not sorry to creep after the fatigues of the journey, having walked and ridden alternately since leaving the Tugela.

A bundle of imfi\* and a large bowl of tshwala (native beer) were sent to my hut by order of Dingaan, and a messenger soon after signified his wish to see me. Crossing the area of the circular town, accompanied by the chief who had been despatched by Dingaan to conduct me to the capital, we were desired to sit at a short distance from the fence which surrounds the Isigodhlo or palace. After a little pause, the bust only of a very stout personage appeared above the fence, which I was soon informed was the despot himself. He eyed me for a considerable time with the utmost gravity without uttering a word. At last, pointing to an ox which had been driven near, he said: "There is a beast I give you to slaughter," and on this important announcement he disappeared. The carcasses of several oxen recently killed were at this time lying in separate heaps not far from the gate of his fence, the quarters divided and piled one upon another, and in order no doubt to exhibit at once his wealth and his munificence. He again appeared emerging slowly from the arched gateway, and advancing with a measured step to the nearest animal mound. Instantly he was surrounded by fourteen or fifteen men, who ran from a distance and crouched before him. A word and a nod were then given, and as quickly they arose and carried off the meat at full speed, holding it up the whole way with extended

\* Sugar-reed.

arms, and singing as they went. Another heap was then approached, and as systematically distributed, and so on until the whole had been conveyed away in a similar pantomimic manner. Dingaan was habited in a blue dungaree cloak, relieved by a white border and devices at the back; the train swept the ground, and, although tarnished and worn, well became his height and portly figure. The soldiers having now been duly apportioned, he slowly approached the place where we were seated, and in solemn silence stood motionless like a statue before me, until a chair was brought from within, when he at last sat down and commenced a long conversation. His first question was regarding the conduct of the guides, who were also present, seated in a group, and who were readily pardoned on the assurance I gave that, if blame were attached, it must entirely rest with me, as I had mistaken the road when in advance of the party. He then requested to know the object of my visit, which I had some difficulty in explaining.

That my views were not in any way connected with trade, he could understand; but what was God, and God's word, and the nature of the instruction I proposed, were subjects which he could not at all comprehend. In order to give him some illustration, I gave him some of the leading circumstances which in other heathen countries had led to the worship, and contrasted their superior character, and the many advantages they possessed, since their reception of Christianity, with their former condition. He asked if his people could learn also, and seemed to regard the whole as an impossibility. The subject of the presents was then adverted to; but on this, unfortunately, I had little to say but that they were on their way, and I hoped would arrive safely. Still he was not satisfied, until I had not only enumerated every article, but entered into a minute description of each. The mention of a red cloak quite filled his mind, and seemed likely to suit his fancy more than all the rest. He then asked if my king's name was George; and on the mention of my sovereign, inquired how he governed his people. With so many decided proofs of despotism around, I considered this as rather a delicate question, and therefore avoided the circumstance of parliamentary interference altogether, by informing him that King William governed his people by means of his great men. He smiled, and seemed to regard even this as an inconvenient approximation to popular institutions. Finding that he had now sufficiently relaxed in state reserve, I thought it a favourable opportunity again to revert to the subject of teaching, and requested permission to build a



house for that purpose; but this was a knotty point, the objections to which I had yet to learn. No denial, however, was given; and I took my leave with a full understanding that a person should accompany me on the following day to direct me in the selection of the spot. Dingaan had already expressed a desire to see the "Book," of which I had spoken so much, and now reminded me to bring it with me on my next visit.

For three days subsequently he was unwell, and on the second sent to apologise for not seeing me. My next interview was in the Isigodhlo, where I found the king reclining on a head-stool at the door of his house, before which I was desired to seat myself on a mat. His first question was whether I had brought the "Book," on which my pocket Testament was produced, and at his desire delivered into his hand; but, after turning over the leaves with much curiosity for a few minutes, returned to me again. On his requesting that I would then read the words of the book, I read in order a number of passages previously selected as exhibiting the nature and penalty of sin, the power and omniscience of God, and the awful day of account when He will judge the world in righteousness. At the conclusion he asked several very pertinent questions, such as: "Where is God?" "How did He give His word?" "How will He judge at the last day?" "What nations will appear?" "Will mine be there?" "Shall I live for ever if I learn His word?" Two women only were in his house, and but one chief accompanied me, so that it might be considered a confidential meeting, and to me was particularly interesting. Before I left him, I reminded him of his promise respecting the house; on which he inquired if the open court in which I was then standing would do? And from the friendly manner in which it was expressed, I almost thought it possible that he might take my hint, and roof it in for my purpose; but now for the first time he mentioned a reference to the indunas as requisite before this matter could be finally decided. Hitherto I had been treated with great civility by all; but an unaccountable change was now but too apparent. Although the government is absolute, a considerable share of power is vested in the hands of the two principal indunas of the nation, who are always consulted, and generally supposed to sanction every important measure of their sovereign, and in this manner it becomes a convenient triumvirate, contracting and expanding its powers within itself, according to the humour of the ruling despot. These two important personages, Tambuza and Umhlela, I must now introduce—the one a chief of

hereditary rank, of a slight person, and a mild and intelligent countenance; the other sufficiently indicating, without a knowledge of Lavater, a character for tyranny and insolence but too exactly corresponding with his scowling profile. For some cause or other of which I was entirely unconscious, unless it was my determination not to make confidants of either, but to treat only with the king on the object of my visit, they not only treated me about this time with every indignity, but by their example of rudeness induced the people to accost us with insolence, and often to salute us with opprobrious epithets as we passed. Even my walks were disturbed, and often, while seated under my favourite tree, about three-quarters of a mile from the town, a message would be sent in the king's name to desire that I would immediately return. On one of these occasions my interpreter happened to be near Umhlela's house when the order was issued, and heard Tambuza's further instructions, that in case I should not willingly come they were to drag me along.

Doubtful how far they might have the power, or to what extent they might be acting under the king's directions, as I had not been able to approach him for some days, and they assured me that without their sanction I should not have another interview, I thought it prudent to bear all without reproaching them, with a full intention of stating the whole circumstances to Dingaan on the very first opportunity that should occur. Nothing seemed to gratify them more than to find that I returned to town when thus summarily ordered, or to announce, on my application to Umhlela for the cause of this intrusion, that they had directed it, palliating the affront by merely saying that they wished me to sit down and talk with them. So systematic was this species of persecution, that on one occasion, as I was leaving the town, one of the inferior indunas, a very powerful man, took me by the shoulder and attempted to obstruct my passage in the gate. I immediately walked up to Umhlela and Tambuza, seated with a group of people round them, not far distant, and asked them if it was by their sanction that strangers were thus ill-treated. The only answer was that they had sent him to call me, as they wished me to join them and converse.

Supposing that the non-appearance of the presents might have greatly contributed to place me in my present dilemma, I waived the opportunity, which soon after occurred, of making a direct complaint to Dingaan, and contented myself with hinting the advantage of sending a messenger to Port Natal to ascertain whether the wagon had yet arrived, adding that should that be the case the presents



might be forwarded without delay. This arrangement was no sooner proposed than messengers were appointed: and by this means I also succeeded in sending a letter to England, which, under my present circumstances, was an immense relief. Had this letter reached its destination, it would have been a singular production. It was written on the only half-sheet of paper that I possessed, by the light of a lamp made by placing the native butter in a small calabash, and inserting a rag wick. Some isidudu, my usual meal, supplied the paste for a wafer. The shed hoof of a calf is not a bad substitute for a lamp when a calabash cannot be procured. On this occasion I fully thought some treachery was meditated. Umhlela had again taken upon himself to send for me, and on reaching his hut I hesitated, when required to enter, begging that he would himself come out. The messenger who had called me, and whom I knew to be a principal person, assured me that Umhlela was alone in the hut, but to my surprise, on crawling in, the sides were lined with men. Umhlela commenced a long preamble by informing me, as he had often done before, that Tambuza and himself were the king's eyes and ears, and that all matters of importance must be first notified to them before they could be expressed to him. He then pointed to the messengers about to proceed to Natal, and who were then present, saying that whatever message I wished them to take must be delivered to them now. There appeared to be no alternative, and surrounded as I was by so unexpected a party, I delivered a short message, reserving the remainder for a note, which was given them on their departure. From this time matters gradually assumed a more pacific character. They had in vain attempted to wear out my patience; and probably finding they could not irritate me into any overt act of retaliation, the system of annoyance was dropped: and the change in their manner was so apparent that I cannot but think they had received some positive rebuke from Dingaan on the subject. My interviews with the king were now more frequent; but although I made it a point never to leave him without giving him a hint respecting my desire to commence teaching his people, and constructing a house for the purpose, no decisive answer could ever be extracted: that he would take an opportunity of consulting with the indunas, was the invariable reply. Since my return to Port Natal the following story has been related to me, which I doubt not has operated much to my disadvantage, and will in some measure account for the recent strange conduct of the two indunas. Jacob, the interpreter of the late Lient. Farewell, who was the first settler at Port Natal, from

some cause became greatly incensed against the settlers, and took every opportunity to prejudice them in the eyes of Chaka, at that time the sovereign of this country. He assured him that a white man assuming the character of a teacher or missionary would arrive amongst them, and obtain permission to build a house: that shortly after he would be joined by one or two more white men; and in course of time an army would enter his country, which would subvert his country, and eventually the white people would rule in his stead.

One afternoon, while occupied in what may be esteemed a very puerile amusement, planning out the rooms of a house with stones laid together on the ground on the spot which, if permission could be obtained, I had selected for the mission buildings, a messenger, running and breathless, came to inform me that Dingaan was waiting to see me. I found the king seated near the fence of some detached houses at the back of the Isigodhlo, where I was joined by my interpreter, who informed me that several messengers had already been despatched for me in several directions. Dingaan appeared in high good humour, but with a degree of mystery which rather prepared me for some strange antic. He began some trifling conversation to eke out the time, when suddenly the head of a column of the most grotesque-looking figures debouched from their ambush on the right, and marched past four deep, raising and lowering their bent arms, as though in the act of tugging at steeple bell-ropes, and repeating two lines of a song as they passed, which may be thus translated:

"Arise! vulture!

"Thou art the bird that eateth other birds."

When they had passed and re-passed in this order, they appeared again, broken into irregular companies, according to the colour of their dresses; and seeing that I admired the arrangement of the beads, with which they were literally covered, they were ordered to advance in files, and to approach nearer that their dresses might be inspected. They proved to be no other than the king's women, about ninety in number, decorated as they usually are previous to the army taking the field. Their faces were veiled with pendants of beads, with which also the petticoat was covered, forming an elegant chequered pattern, while their throats and arms were adorned with large brass rings. Some wore short cloaks, also covered with different-coloured beads, and all two strange feathers, which gave them a very uncouth appearance. For women they seemed to be in a high state of discipline, and rather enjoyed the display than otherwise; and



Dingaan seemed to be highly gratified by the well-merited encomiums which I paid to his taste, every one of these devices having originated in his fertile imagination. It was nearly dark before this extraordinary exhibition was ended, Dingaan, during the latter part, frequently turning round and addressing me thus: "Are we not a merry people?" "What black nations can vie with us?" "Who among them can dress as we do?" It was some of these ladies whom I met on my first approach to the town after missing my party: they had been bathing; but I have frequently met large parties of them carrying burdens for the use of the Isigodhlo, and more than once seen them marching out, with Dingaan at their head, and employing themselves in weeding his corn and "imfi" grounds, while he inspected the crop.

My mind was much relieved by the return of the messengers, who not only brought the welcome intelligence of Mr. Berken's safe arrival with the wagons at Port Natal, but some substantial proofs of my integrity to Dingaan in the long-promised presents, some of which, indeed, had so deteriorated in their various submersions by the way that they were scarcely producible; while, to my great satisfaction, that which was most prized, the red cloak, was in the best preservation. For the selection of this article, which was composed of red baize with a long, silky nap, I was indebted to Mr. Fynn, who kindly recommended it to me in Graham's Town, as a description of cloth in texture and colour more likely to please his Zulu majesty than any other that could be procured; and, certainly, no advice could have been more correctly given. As soon as it was opened it was displayed in every possible manner; first on the king's shoulders, then on one of his servants, who was ordered to turn and twist about in all directions, that its every bearing and fold might be shown off to the best advantage; it was then stretched to its widest extent, and two men, holding it up at arms' length, were ordered to run at full speed backwards and forwards, that he might witness its appearance while flowing in the air. At length it was hung upon a fence opposite his own house, that the curiosity of his people, who were viewing it from a distance, might be satisfied. Strange to say, after all this display, he never even wore it, but has had it carefully preserved ever since, for the grand national assembly at the feast of the first fruits, which takes place annually about the first week in January. In the evening I received the

important information, by special messenger, that it was neither too long nor too short, but exactly suited.

Dingaan, with all his barbarity, is dearly fond of a joke, and one morning sent for me and my interpreter for the sole purpose of affording some amusement. The open court, which surrounds his house, into which we were admitted, was lined with seventy or eighty women seated on mats, while he himself was standing on an earth mound of the shape of an ant-heap, from which he could not only overlook the fence but take a general view of the whole town; and it is from this rude pedestal that his orders are frequently given to the people without.

"There has been a contest," he first observed; "my women will not believe that you can do the things that are written down, unless you were present when the directions were noted, but I tell them you can."

In order to place this knotty question beyond all further dispute, I was requested to remain at a sufficient distance outside the fence while my interpreter, at their dictation, wrote the names of fourteen or fifteen of the women, describing their relative situations, when I was again admitted. The accuracy with which I was enabled at once to point to each individual named on the paper was a source of merriment and surprise; but still they were not satisfied, and devised another plan, which they thought would certainly puzzle. On my return, after a considerable interval, it appeared that several articles had been hid, and for which I was required to search according to the directions given. My first essay was to produce a broom, which had been rolled up in the end of a mat; then a bead in the closed hand of one of the ladies; then an ear ornament concealed in the skirt of Dingaan's cloak, but here I was at default, pointing to the cloak: he shook it loose to show that there was nothing there; still I pointed at the same spot near his feet; at last, with a laugh of triumph, he lifted up one of his feet, which had been purposely placed upon the article in question. This, of course, all acknowledged was an unfair advantage; and I then proceeded to pronounce the name of his favourite dog, Makwilana; and to watch the first lizard which ran over the thatch of the king's house; on noticing which my task was ended; and, I doubt not, my reputation for literary acquirements wonderfully enhanced. Dingaan, it appears, had on some former occasion proved the skill of a white man in deciphering his own language.

But a more tragical scene was about to be exhibited. Early one



morning my servant came to inform me that they were killing a man; and on leaving my hut to ascertain the truth of the report, I found that Gowujuana, one of the king's brothers, had already been hurried through the gate to the place of execution, and was at this time followed by two of his servants, in charge of a party of executioners, armed with knobbed sticks. Partly dragged, and partly goaded on, they were distinctly traced across the stream, and ascending the opposite hill. Here, however, they stopped, and a horrid scene took place. The two servants naturally enough had endeavoured to effect their escape; but, instead of binding them, they determined, as they called it, to take away their strength by throwing them down and striking them violently on all parts of the body with sticks; their blows I could distinctly hear. Again they were placed upon their feet, and urged on less rapidly to the fatal spot, near a large euphorbia tree on the brow of a hill, where the horrid purpose was completed by additional blows on the head. Gowujuana, I understand, made no resistance, and only requested, as he was being led along, that, in consideration of his being a king's son, he might be strangled instead of being struck with the knobbed sticks, which was granted.

Much affected by what I had witnessed, I could scarcely take my eyes from the spot, and was still standing in the same place, when the principal executioner entered the town on his return, holding in his hand the brass ornaments which had been taken from the necks of the deceased. He advanced directly towards me, and for a second or two, as he was approaching, the thought crossed my mind that I was to be the next victim; but it appeared he was only actuated by curiosity, and after displaying the brass rings, passed on. The following afternoon I took an opportunity of visiting the spot, but so effectually had the hyenas and vultures performed their office that the skeletons only remained to add to the number of skulls and bones with which the whole slope of the hill was strewed. Gowujuana was one of the most intelligent-looking men I had ever seen—of an open and engaging countenance, and, though the next in succession to Dingaan, was so unassuming in his manners that I have often had great pleasure in his conversation, and had, indeed, indulged in the hope that it might please God to make him the first convert to Christianity. A mystery hangs over his death; but, whether true or false, the alleged offence is an intrigue against the king, in which two of his other brothers were also said to have been implicated, and about a year ago suffered the same fate. Dingaan, according to

report, had hitherto spared his life contrary to the wishes of his two indunas, but so determined was Umhlela to effect his death, that because his recommendations in this particular were not attended to, he had for some time refrained from visiting the king, except on matters of business; and, the other day, plainly told him that it was impossible that they could ever go out to war while the poisoner, as he termed Gowujuana, lived.

But even here the matter was not allowed to rest. When a chief falls by the hand of the executioner, all his property is confiscated, and every individual, of whatever age, who is in the remotest degree connected with him by family or dependence is summarily put to death. An induna who lived in a hut next to mine was ordered upon this revolting duty, and from his lips, on his return, the following account is given. The principal property belonging to Gowujuana was in the neighbourhood of the Tugela, and thither he was sent with a party of men not exceeding thirty to destroy the entire population of ten villages. On reaching the first of these devoted places, he entered with one man only, to avoid suspicion. In the course of the evening one or two more dropped in, and so on until the whole number had arrived. He then informed the principal men that he had a message to deliver from the king, and as it was addressed to all, it would be better for the men to assemble in a place together, where all could hear. This being arranged, he so contrived it that his men, with whom a previous signal had been concerted, should intermingle with the party, and endeavour to divert their attention by offering them snuff. While thus apparently upon the most friendly terms, the fatal blow was given, each of the induna's party, on noticing the signal, rising and stabbing his fellow with an assagai. The houses were instantly fired, and the women and children indiscriminately butchered. The same horrors were perpetrated at each of the remaining villages, and it is said that very few escaped by flight out of the whole number.

It is truly lamentable to reflect on the number of cold-blooded murders which are thus systematically occurring, and that under the highest sanction, in these habitations of cruelty, going far to depopulate many flourishing districts. \* \* \* A few days after this painful occurrence, a chief named Geogo, at the head of a large detachment from his regiment, came from a distant part of the country for the purpose of begging for shields. As all the cattle folded in the military kraals belong to the king, and but few are killed there in proportion to the numbers which are daily



slaughtered at the capital, this is in consequence the great deposit of shields which are manufactured, and this is the constant and almost the only occupation of the men, two being formed from each hide. The reception of this party, which was somewhat curious, I shall now describe. Their arrival at the principal gate of the town having been announced to the king, an order was soon after sent for their admission, when they all rushed up with a shout, brandishing their sticks in a most violent manner, until within a respectable distance from the Isigodhlo, when they halted. Dingaan soon mounted his pedestal and showed himself over the fence, on which a simultaneous greeting of "Bayete!" ran through the line in which they were now formed. He soon disappeared, and they then seated themselves on the ground they occupied. Dingaan shortly after came out, the two indunas and a number of his great men having already arrived, and seated themselves in semi-circular order on each side of his chair, from whom he was, however, removed to a dignified distance. Tambuza, who is the great speaker on all these occasions, and the professed scolder when necessity requires, was now on his legs. To speak publicly in any other position would, I am convinced, be painful to a Zulu; nor is he content with mere gesticulation: actual space is necessary—I had almost said, enough for a cricket-ball to bound in; but that would be hyperbole. A run, however, he must have, and I have been surprised at the grace and effect which this novel accompaniment to the art of elocution has often given to the point and matter of his discourse. In this character Tambuza is inimitable, and shone especially on the present occasion, having doubtless been instructed by the king, in whose name he addressed Geogo and his party, to interlard his oration with as many pungent reproofs and cutting invectives as his imagination could invent or his natural disposition suggest. On a late expedition, it appears that the troops now harangued had not performed the service expected. They had entered the territory of Umsilikazi, and, instead of surrounding and capturing the herds within their reach, had attended to some pretended instructions to halt and return: some palliating circumstances had, no doubt, screened them from the customary rigour on such occasions, and this untoward occurrence was now turned to the best advantage. After a long tirade, in which Tambuza ironically described their feeble onset and fruitless effort, advancing like a Mercury to fix his dart, and gracefully retiring as though to point a fresh barb for the attack; now slaking his wrath by a journey to the right, and then as abruptly recoiling to the left—by each detour increasing in

vehemence—the storm was at length at its height, and, in the midst of the tempest he had stirred, he retired to the feet of his sovereign, who, I remarked, could scarcely refrain from smiling at many of the taunting expressions that were used. Geogo's countenance can better be imagined than described at this moment. Impatient to reply, he now rose from the centre of the line, his person decorated with strings of pink beads, worn over his shoulders like a crossbelt, and large brass rings on his arms and throat. "Amanga!" (it is false) was the first word he uttered. The various chivalrous deeds of himself and of his men were then set forth in the most glowing colours, and a scene ensued which I scarcely know how to describe. Independent of his own energetic gesticulations, his violent leaping and sententious running, on the first announcement of any exculpatory fact, indicating their prowess in arms, one or more of the principal warriors would rush from the ranks to corroborate the statement by a display of muscular power in leaping, charging, and pantomimic conflict which quite made the ground to resound under his feet; alternately leaping and galloping (for it is not running) until, frenzied by the tortuous motion, their nerves were sufficiently strong for the acme posture—vaulting several feet in the air, drawing the knees towards the chin, and at the same time passing the hands between the ankles. In this singular manner were the charges advanced and rebutted for a considerable time; Dingaan acting behind the scenes as a moderator, and occasionally calling off Tambuza as an unruly bull-dog from the bait. At length, as though imperceptibly drawn into the argument, he concluded the business in these words: "When have we ever heard any good thing of Geogo? What has Geogo done? It is a name that is unknown to us. I shall give you no shields until you have proved yourselves worthy of them. Go and bring me some cattle from Umsilikazi, and then shall shields be given to you." A burst of applause rang from all sides on this unexpected announcement, under which, in good taste, the despot made his exit, retiring into the Isigodhlo, while bowls of beer were served out to the soldiers, who with their indunas were soon after observed marching over the hills on their way to collect the remainder of their regiment for the promised expedition. I am inclined to think that there was much of state policy in all these proceedings, particularly as the order for the attack on Umsilikazi was shortly after countermanded, and not more than ten or twelve days elapsed before the same party returned and received their shields.

At this time I was quietly writing in my hut—one of the shield-



houses adjoined—and I shall never forget the unceremonious rush they made. Not content with turning them all out, and each selecting one, but in order to prove them, and shake off the dust, they commenced beating them on the spot with sticks, which in connection with this sudden incursion occasioned such an unusual tumult that I almost thought a civil war had commenced. The chieftain above alluded to (Umsilikazi) is of Zulu origin, born not far from this very town: his people are the same; but during the reign of Chaka, the predecessor of the present king, a separation was made, and, as is usually the case, the greatest jealousy and antipathy exist between these two independent and powerful states.

The morning being generally the time for transacting business, as well as for slaughtering the cattle, which is always an important operation, I used sometimes to join the select party seated round the king, who, on a chair near his fence, was almost daily visible at that hour. The deaths and casualties which have occurred during the night among his cattle are now formally reported, and with such precision that even the colour and twist of the horns are described. A herd is then driven near and paraded before him for inspection. From these he selects the number required for the day's consumption—six, eight, and sometimes ten or twelve, which are no sooner chosen than a person appointed thrusts a long spear into their sides. But one puncture is made, near the region of the heart, still it is seldom that the animal drops immediately; many walk and stagger for a minute or two, and, even when fallen, seem to die in great agony from the whole of the blood escaping through the mouth and producing a degree of suffocation. It was this cruel accompaniment which often deterred me from these morning visits. The fingering my watch was always a favourite amusement with Dingaan. Irrespective of consequences, I quite inadvertently drew it out on one of these occasions, when a narrower inspection was immediately requested, and, as there was no alternative, it was consigned to a hand which had little regard for its delicate construction. How to recover it again I hardly knew. Dingaan was already aware that there was still one intended for him among the presents that had not yet arrived, and pleaded hard for an exchange. "Why may not this be mine? Does the other make the same noise? Is it as large?" Although satisfied on all these points, and even assured that the other was larger, he still seemed to regard present possession as vastly superior to the most costly promises. Hints were unavailing. At last I appealed to his feelings by informing him that it was the

gift of a very dear friend, on which, much to his credit, and greatly to my relief, he readily restored it uninjured to my hand. A singular phrase was used by the group assembled near at one of these morning conferences. Dingaan had sneezed once or twice, when they immediately exclaimed: "May he grow greater!"

A ludicrous proof was at this time given of the promptitude with which the most unusual and despotic order is obeyed when issued by the king. Several men from a distant part of the country, and who had never yet seen a horse, were standing near, when Dingaan, in one of his frolicsome moods, turned round suddenly, and, pointing to my horse, who was quietly grazing at a distance, cried out: "There's a lion, go and bring it alive!" Instantly the whole party was in pursuit. I did not witness the circumstance, but my interpreter informed me that, as they approached, they extended themselves to surround him—one standing out in advance, as though to tempt the attack—while those behind were prepared to seize and master the animal, after he had, as they expected, sprung upon his victim. But they soon discovered their mistake, and on their return were ironically rebuked by their sovereign for not bringing the lion. Had it been a lion, as Dingaan himself asserted, it would have been brought; and from this specimen I have little doubt of the fact, notwithstanding the great loss of life that must have attended so unusual an enterprise.

One of his most cruel acts was unfortunately induced by the sight of an eye-glass, which I occasionally wore. He requested to look through it, and was amusing the people near by describing the effect. "Now," he would remark, "you are all to run over the river," meaning that he could distinguish people on the opposite side; "now you are all to come back," directing the glass to nearer objects. At length he asked whether it would burn, and on being told that it was only intended to assist the eye, he sent to the Isigodhlo for a large burning-glass, which he had formerly received as a present. His first essay was to ignite the dry grass on each side of his chair: but this was too tame an occupation; and, beckoning one of his servants near, he desired him to extend his arm, when he firmly seized his hand, and deliberately held it until a hole was actually burnt in the skin, a few inches above the wrist. Crouched before him, in the humblest posture, the unfortunate man seemed writhing with pain, but dared not utter even a groan, and, as soon as this wanton infliction was over, was directed to go round to the company and display the effect. Had my glass been restored I should, long before, have



taken my departure—unwilling to countenance such barbarous proceedings; but it was still retained, and I was necessitated to witness a repetition of the same torture on another servant, whom he held in the same manner, and who appeared to suffer more intensely, yet without any further indication of his feelings than a nervous writhing of the whole body. No sooner was he liberated than he confessed that the pain extended through every part, from his head to his feet; and that he was convinced he must have fallen had it been prolonged. He, too, was ordered to exhibit his arm to all present; and, really, from the expression of many of the countenances as he went round, a stranger might have imagined that some honorary badge had been conferred.

In these military towns the whole food of the soldiers, consisting of "utshwala" in the morning and beef in the evening, is provided at the king's cost, and partaken of in public. It is no uncommon thing to see a string of thirty or forty women proceeding to the Isigodhlo, with bowls of "tshwala" on their heads, singing as they go; these are delivered to servants appointed, and soon after set before the assembled crowd, who, passing them from one to another, empty them on the spot; but the evening meal is the most characteristic, and which, from the position of my hut near one of their feeding-places, I had the most frequent opportunities of witnessing. Every regiment is divided into sections, and over each of them is an officer appointed, whose particular charge are the shields and the distribution of meat, of which he is the carver. The beer is always distributed and drunk within the area included within the inner fence, and often in the presence of the king; but for the supper, every section is collected separately in some convenient spot in that quarter within the fences. The meat is generally stewed in a large black earthen bowl, with a smaller one inverted and cemented near the top, to prevent the steam from escaping; but for all this, and notwithstanding it may have been cooking the greater part of the day, it is generally so tough that my teeth could make but little impression upon the pieces which I now and then attempted by way of experiment. It is usually dark before their repasts are ready, when the meat is brought upon a mat about two feet square and placed upon the ground, round which the whole party thickly crowd in dense circles, two or three deep. The carver, then, with an assagai-head upon a short stick, which constitutes his knife, apportions rations to every second or third man, who in his turn divides it with his collateral neighbours, by the joint effort of their teeth: the

recipient being always entitled to the first bite. So positive is the labour which is necessary before they can venture to swallow these tough morsels, that the operation is distinctly audible at a considerable distance; and when the whole is devoured (for "eat" is too mild an expression for the operation, which is over in a few minutes) the whole body becomes a convenient napkin, and is plentifully besmeared with the fat and grease which adhere to their hands and lips; while the most thrifty take this opportunity of re-burnishing the brass which encircles their throat and arms.

But it is now time to speak of the graces. The new moon had already appeared, and preparation was made for a grand dance, a continuation of those which had commenced at the in-gathering, early in the preceding month. For two or three days previously a number of boys had been assembled to collect small pebbles, which were afterwards placed in the vacant cocoon of a winged insect of the beetle kind, striped yellow and black, frequently adhering to the mimosa trees; several of these strung together were worn at the ankles by the dancers, and made a jingling noise which was not unpleasant. Some preliminary exercises having been gone through by way of practice, the whole male population, now swelled to about a thousand, arranged themselves in a ring, three deep; the women in ranks of about twenty forming a close phalanx in the centre, on a spot at a little distance without the town. The king in his dancing attire soon after made his appearance; his women, dressed out in their best, having preceded him, and fallen into their proper places in the centre of the ring. I waited near the gate for the purpose of accompanying him, and witnessing his reception, which was enthusiastic, all voices being raised at his approach to utter the mystical "Bayete!" with other appropriate epithets. Having but once before seen Dingaan without his cloak, it was with the greatest difficulty that I could refrain from laughing outright. Of all the grotesque figures, either in print or in "propriâ personâ," his equal I never saw, though he bore the nearest resemblance to Falstaff of any I could recollect. Tall, corpulent, and fleshy, with a short neck and a heavy foot, he was decked out as harlequin, and, carried away by the excitement of the moment, seemed almost prepared to become one. He had a good ear and a correct taste, at least in these matters, and, had his figure but corresponded with his equipments, he would have carried off the palm in the dance, which he entered into with some zest, and certainly sustained his part with much natural grace and, for so heavy a man, with no ordinary ease and agility. The songs



which are sung on these occasions are chiefly of his own composition, and are varied every year; in fact, the songs are but an accompaniment of the dance, and stand in the place of music, of which they have none that deserves the name. Each man is provided with a short stick, knobbed at the end; and it is by the direction he gives to this, the motion of his other hand, and the turns of his body, that the action and pathos of the song are indicated. The correspondence is often very beautiful, while the feet regulate the time, and impart that locomotive effect in which they so much delight;—sometimes the feet are merely lifted, to descend with a stamp; sometimes a leaping stride is taken on either side; at other times, a combination of both; but they have a yet more violent gesture—forming four deep in open order, they make short runs to and fro, leaping, prancing, and crossing each others' paths, brandishing their sticks, and raising such a cloud of dust by the vehemence and rapidity of the exercise, that, to a bystander, it has all the effect of the wildest battle-scene of savage life, and which it is, doubtless, intended to imitate. While all this is going on in the ring, the women in the centre are not idle spectators: they do not, indeed, move from their position, but bending their bodies forwards to the clap of their hands, stamping with both feet together, and raising their voices to the highest pitch, they fill in their parts, and follow out the chorus with such a degree of continued exertion as would cause an European woman to go upon crutches for the remainder of her life. When the king mingles in these festivities, he takes his place in the inner circle, exactly opposite the centre of the sable phalanx; and should he set the time, which he usually does, when present, a shrill whistle from a number of men (the king's herdsmen) stationed in the opposite part of the ring, announces the condescending act; and at the conclusion of every song, whether he is present or not, two heralds cross each other, emerging at the same moment from opposite ends of the circle, and running furiously along the line which faces the women, shouting the whole time at the top of their lungs—"O, O, O, O, O," to indicate its conclusion. These heralds are always disguised in some grotesque attire; on this occasion one was so completely enveloped in the entire skin of a panther, his own eyes piercing through the very holes in the skull, and his neck and shoulders streaming with long lappets of the same fur, that he bore no resemblance to a human being. The other was less hideous, being covered with long fillets of ox-tail and hair, a large fillet of which encircled his forehead and hung wildly over his eyes. Every song,

many of which are sung on these occasions, has a different air, and the corresponding attitudes vary also—some are humorous and colloquial, a conversation being kept up with the women, who ask questions, and are in return answered by the men; but the generality relate either to hunting or war. On one occasion the boys were employed to water the ground, and in an instant every calabash, large and small, was in requisition; even bundles of wet grass were brought and switched about to assist in laying the dust; but in a quarter of an hour it was again raised by the continued stamping of so many feet. The black feathers of the long-tailed finch form the usual head-plume of the men; the forehead is bound round with a fillet of white beads, having a square of red in the centre; white beads usually decorate the ankles, and a band of this or some other colour, such as pink or blue, the leg below the knee; while heavy brass rings on the throat and arms are the established uniform during the dancing season, and to the eye have a very rich and dressy appearance. In this climate, however, they are a positive torture, and many are the complaints which I have heard from the wearers that they frequently raise blisters after a long exposure to the rays of the sun. The marvel is that the whole nation are not afflicted with sore throats, as the pressure and heat are endured throughout the hottest months of the year, while they are suddenly left off at the approach of winter.

But I must now revert to the more immediate subject of my visit. Nearly a month had elapsed since my arrival, and not the slightest progress appeared to have been made in what I had most at heart—the religious instruction of the people; although no opportunity had been lost of urging the point with Dingaan. The horse which I had borrowed at the Tugela was still with me, delayed day after day in the full expectation that a final reply would be given to my often-repeated applications, and that its services might be required either for the purposes of the station here or for my return to Natal. In order, therefore, to bring the point at once to an issue, I requested an audience, and informed the king that I could no longer retain the horse; that it was my intention to send him back on the following day, but that it would be very inconvenient for me to do this without having been previously made acquainted with his decision with respect to my remaining to instruct his people. His reply was: "You must go and speak to the indunas about it, and to-morrow morning bring them up with you, and I will give you an answer."

Delighted with this apparent opening, and anticipating a favour-



able result, I proceeded in quest of Umhlela and Tambuza; but at that moment those important personages were actively engaged in dancing in the ring, and as my intrusion at such a time would only have retarded my views, and the sun had gone down before their return, I was obliged to content myself with a promise that they would attend to the business the first thing in the morning.

Soon after daylight I sent to enquire if Umhlela were disposed to receive me in his hut, or whether he and Tambuza would call on me; but though diligent search was made, neither could be found; and it was at length ascertained that both were with the king. For a long time I awaited their return, my interpreter and myself taking different stations for this purpose; and although at last I succeeded in waylaying them, it was again but too evident that nothing could be expected from either. Orders, it appears, had been suddenly given, and arrangements were now being made for the removal not only of the court, but of the whole male population to Imbelibeli, a military station about ten miles distant, where a series of dances on a more extensive scale was to finish the festivities of the season. The urgency of the occasion and the press of business which devolved on them, was the plea they advanced for not at once attending to my wishes; and perceiving that all prospect of success amidst the hurry and bustle of the moment was utterly hopeless, I fell in with Umhlela's suggestion to accompany them, a promise at the same time being held out of a final answer on reaching Imbelibeli. My expectations of such a result, I must own, were by no means sanguine; the dancing was expected to continue for twenty-one days, and I had little hope that in the midst of all the excitement and bustle of such a scene, my business was likely to be better attended to than here, still there was a glimmering of hope; both the king and the indunas were pledged now to express their opinion, and I thought it very probable that something might arise during the march that might induce the indunas to espouse my cause.

The Umkungunglovu regiment, about nine hundred strong, marched out in single file at about ten o'clock; a number of camp followers, bearing a few articles rolled up in mats upon their heads, had preceded, and several kept company at a respectable distance, on either flank, among whom were the king's servants, bearing his cloak in a basket, his gilt stick, a chair, and various other articles. Dingaan, followed by the two indunas, passed through the gate at the head of his people, but on reaching the heights ordered them to proceed, while he rested in his chair and reviewed them as they filed

past; those nearest to his person bending almost double as they approached, and continuing the obsequious posture until they advanced several paces forward. The line occupied a considerable space, and, as they wound up the irregular slopes of the hills, the effect produced by their glistening armlets and collars and waving plumes was certainly fine; and Dingaan, who is a notorious boaster, took advantage of the circumstance to expatiate to me on the numbers and efficiency of his troops. For some time he continued in the rear, and then ordering a general halt, passed along the line and resumed his station at their head.

On approaching a military town called Isiklebeni, the whole male population turned, formed on the hill, and soon after descended with an impetuous charge to within about two hundred yards of the advancing line; on which both halted, and shouts of welcome resounded from the Isiklebeni people, closely compacted in "mêlée" order. Dingaan was at this time seated, under the shade of a spreading mimosa, with Makwilana, his favourite dog, at his feet, and witnessing the stately walking and trotting of some of the principal ladies, who had come out to greet him. The troops of both towns soon after assembled on the top of the hill to await his arrival. Among these ladies of rank was his own sister, who on approaching kissed his hand, and then joined her companions, who were slowly moving backwards and forwards on the same line, in order to exhibit to the best advantage a long skin petticoat of the blackest dye, studded round the waist with brass knobs, and furnished on each side with a long lappet, which trained upon the ground behind. The motion of the feet, half-walk, half-trot, gives the idea of wading through an opposing current of water, while the shoulders are alternately advanced, and the bent elbow moved up and down in so constrained and inelegant a manner that I never would regard these "gauche" manoeuvres, though evidently intended to please, with any tolerable degree of composure. On reaching the hill on which the town is built, both parties had formed two sides of a square, and here a similar exhibition took place in leaping and athletic eccentricities to that which has already been described on the arrival of Geogo.

The object, however, was different in the present instance, to assure their sovereign of the capacity and eagerness of each old warrior to emulate his former deeds; and certainly, if actions could speak, they must have made an indelible impression upon his mind. Here was no speechifying, but out came a warrior with a bounce,



brandishing his weapon and beating his shield, and covering as much ground in three strides as a tiger could spring, stabbing and parrying and retreating, and again vaulting into the ranks, with so light a foot and so rigid a muscle, that the eye had scarcely time to follow the velocity of his movements. Another and another came out, each with a peculiar step and gesture; and while in the performance of these exploits, pointed at in his meteor course, as well by the king as by all his compatriots, who, by the extension of their hands and their sticks towards the individual, accompanied by the prolonged sound of the letter Z, indicated their recognition of a warrior of known and tried courage. This continued some time, when the Umgungundhlovu troops passed on, followed by those of Isiklebeni, who escorted us about a mile from their town to the bank of a dry rivulet: when after a few more bounces and leaps and simultaneous shouting they took their leave, to slaughter and devour some beef which had been presented to them by the king, a herd having accompanied our progress at some distance from the line of march. As we now proceeded along more quietly, Dingaan turned round to inquire of me whether King William often visited different parts of his country, and whether he was welcomed by his subjects in a similar manner. I immediately tossed my hat in the air, and gave three cheers, which, on being explained, greatly delighted him. During the whole of this journey we were accompanied by the two "imbongas," or professed praisers of the king, bearing shields, and keeping always within audible distance on one side or other of the path. These are the same men who perform the part of heralds in the dances, and who now, at every convenient opportunity, recounted the various acts and deeds of their august monarch, in a string of unbroken sentences; the climax of this species of impromptu composition being the volubility of the speaker, and his total disregard of every rule of punctuation.

The entrance to the Imbelibeli was in the same style as the approach to Isiklebeni. The people of the town came out to receive the king, and then all moved forward together; the main body, as soon as they had reached the inner fence, opening to admit the king, who was in the rear, and then immediately closing and forming a circle around him, who, after witnessing a further exhibition of war-like antics, retired to the Isigodhlo at the upper part of the town. Not so fortunate was I, although nearly the whole population of the place had been forced to turn out for the accommodation of the people from Umgungundhlovu, who may be considered as the body-guard, and who were seen lighting their fires as we approached, and

preparing to bivouac among the neighbouring bushes. Not a hut could be obtained; and had it not been for the influence of the two indunas who, at the express order of the king, accompanied us in the search, we should not have succeeded. Not expecting to remain beyond a night, the sum total of my baggage was a pocket Testament and a spoon, naturally calculating on procuring a mat. But even this luxury could not be obtained; and I was obliged to content myself with the solid floor for my bed, and a more solid stone by way of pillow, and that in a hut already occupied by two natives, independent of my interpreter. Having been promised an early interview with the two indunas in the morning (March 7th), and the actual height of the sun described at the time the intended conference should take place, I was at Umhlela's place rather before the time appointed; but neither himself nor his colleague—who, in the crowded state of the town, were housed together—could be found. His servants informed me that they had been seen passing through the gate, intending to bathe in the river; which, I believe, was correct. However, in due time, they were reminded of the appointment, and the long-promised meeting took place.

Both Umhlela and Tambuza, who were the only individuals present, excepting ourselves, expressed themselves in the kindest manner, and evinced so much cordiality and willingness to forward my view that the object appeared almost gained before the final reference had been made to the king. Apparently animated with the subject, which was discussed at full length, they themselves proposed an immediate adjournment to the presence of the king; but this, even to them, was not so readily gained; and, to my astonishment, notwithstanding their previous boasting, we were all kept a full half-hour waiting attendance—happily under the shade of some old trees in the centre of the area—until his majesty (not at the time occupied, like the nursery king, in "counting out his money," but in inspecting his herds of cattle) had finished his princely enjoyment. His chair was then set beside the trunk of another tree, to which we soon after repaired; and I was called upon by Dingaan to state the substance of what had just been advanced in Umhlela's hut.

As these arguments will appear in the sequel, it will be unnecessary to say more than that I endeavoured to explain to him, as I had frequently done before, that my only motive in visiting his country was the spiritual instruction of his people—enlarging upon the blessings attendant upon Christianity, both individually and nationally; and assuring him that any intention to interfere with



either their laws or customs was the farthest removed from my thoughts: as, next to the fear of God, honour and respect to kings, and all in authority, was a prominent feature in the religion which was taught in the "Book," and which I was so anxious to make known to them. To this point I met with no interruption; but here Tambuza observed that they did not wish for teaching; that they could never learn; that such words as these they could not understand. If I could instruct them in the use of the "isibamu" (musket) I could stay, but these were things they did not care about. As neither Umhlela nor the king had as yet expressed any opinion, I strove hard to combat these objections, hoping still to neutralize this unexpected rebuff; but to no purpose. Umhlela, though he said little, supported his colleague; and both soon cut the matter short by an appeal to the king for his final decision. His reply, a masterpiece of *juste milieu* policy, and, I am willing to hope, at variance with his better judgment, was thus expressed:—"I will not overrule the decision of the indunas." As though thunderstruck, and scarcely believing my own ears, I still ventured to prolong the discussion, until reminded by the indunas—who, having now gained their point, were more authoritative in their manner—that the business was ended.

As the object of my visit had now, at least for the present, entirely failed, I signified my intention to return forthwith to Port Natal.

Scarcely had we arrived at Port Natal, when the following letter, bearing the signatures of all the Europeans then in the settlement, was put into my hand:—

Port Natal, March 14, 1835.

SIR,—We, the undersigned, residents of Port Natal, learn with regret your unfavourable reception with Dingaan: and, to enable you to form a just estimate of our own feelings, declare that the presence of a missionary establishment at Natal, whose object would be to inculcate religion and industry, would and shall meet with all the support in our power.

|          |                  |                |
|----------|------------------|----------------|
| (Signed) | JOHN CANE,       | J. FRANCIS,    |
|          | C. BLANCKENBERG, | C. J. PICKMAN, |
|          | RICHD. WOOD,     | P. H. OGLE,    |
|          | CHAS. ADAMS,     | JAS. COLLIS.   |

Having given the matter full consideration, a reply was forwarded.\*

*Description of Port Natal.*—The entrance is narrow, but it immediately expands into a beautiful sheet of water, of nearly an oval shape, having a low island near the upper end, and exhibiting from the neighbouring heights all the peculiar characteristics of lake scenery. Both the island and the banks of the bay are covered with mangrove trees, the wood of which has been found to be very durable in buildings; and so low is the general level of the land to the foot of the surrounding hills, that during the spring tides a great part on the north side is overflowed. Near the sea-coast, and upon the slopes of all the hills which face the bay, the woods are comparatively thick and tangled; but on gaining the first or second ridge, they only occur in ornamental clumps, large tracts of open ground intervening, and affording every facility for immediate tillage. By a little attention to draining, the whole of the flats which margin the bay may be available for agricultural purposes; and so rich is the alluvium in some of these places, that a very productive garden has lately been laid out by Mr. Collis, in a spot still surrounded by reeds, and formerly entirely occupied by them. With the exception of Mr. Collis' house, constructed of reeds and mud, there was not a single dwelling of the European fashion in the whole settlement on my arrival, and to a stranger unacquainted with the localities, the whole had a most wild and deserted appearance. On account of the frequent threats of Dingaan to send down and reclaim his runaways, the open country was considered unsafe, and every village and hut carefully concealed among the woods with so much ingenuity and labour that, in threading the narrow and winding avenues leading to some of these jungle fastnesses, I have often fancied I was approaching the dismal abode of some desperate buccaneer. Although widely scattered, the native population in the immediate vicinity may be estimated at 2,500, among whom about thirty Europeans and a few Hottentots are residing. In this heterogeneous community, a singular transposition of the natural order has taken place. The natives, although barely raised above the lowest scale of civilization, subsist by agriculture, while the Europeans, with but few exceptions, live entirely by hunting. But in drawing this contrast, which is

\* In this reply, March 16, 1835, Captain Gardiner offered his services, "until the necessary buildings are completed, and arrangements can be made for a clergyman of the Church of England to occupy this important station."



merely curious and incidental, I must not be understood to infer that it is for the daily supply of food that the hunter is thus actively employed: far otherwise is the fact; his usual game is the elephant and the buffalo, and by disposing of the tooth of the one, and the hide of the other, he obtains a sufficient fund for his present exigencies: and were but an equitable scale of prices established for the colonial goods he may require, it would, with common prudence and industry, very soon place him in comparatively comfortable circumstances. Hippopotami are still numerous, and the hides, until lately, were an article of export, but from some cause they have lost their value, and the huge animal is now only shot for the sake of its meat, which is often eaten, both fresh and salted, as well as for the fat, which makes an excellent substitute for oil, and burns well, and without smell in open lamps, but it is of too solid a nature to run in the ordinary way.

\* \* \* \*

*History.*—The immediate ancestors of Dingaan in the supreme authority are Jama, Senzagakona, and Chaka. The latter was brought up by Dingizwayo, King of the Umtetwa, who is reported to have been a man of great sagacity, and to have originated some parts of the military system which Chaka subsequently brought to such perfection. The Umtetwa at that period were a people far more powerful than the Zulus. Chaka usually headed his army, but, at the period of his death, they were engaged on a distant expedition against a powerful chief, named Sotshangana, ruling a country to the north-west of Delagoa Bay, which proved unsuccessful. At this time, 1829, two of his own brothers, Dingaan and Umhlangana, conspired against his life, assisted by Satayi, a principal domestic of great influence. Diverting his attention by driving from his presence several men who had been exhibiting some feathers for sale, he received an assagai wound in the back from one of this treacherous party, who were anxiously watching the favourable opportunity. He immediately rose and attempted to throw off his "ingubu" (skin mantle), but fell in the act. His last words were: "What have I done to you, children of my father?" Although Dingaan was present and consenting, it is not believed that he took an actual part in the murderous deed. Chaka is generally allowed to have been illegitimate, and, prior to his death, had nominated Dingaan as his successor, but it appears that it was the object of Satayi to set this aside in favour of Umhlangana, the younger

brother. The plot was soon discovered and Umhlangana murdered, it is said, by his brother, who notwithstanding permitted Satayi to escape with impunity. Until very lately he was residing at his own village on the Umhlatusi, but has recently been killed by order of Dingaan. These two unnatural brothers are said to have drunk on the spot the gall of the chief they had conspired to assassinate. The sovereignty is hereditary in the nearest male relative. A brother of Dingaan still living is the presumptive king.

*Titles of the King.*—"Bayete" (no signification yet ascertained). "Baba"—father (used in reply, as "Yebo, Baba,"—yes, father); the same term is also used by inferiors of all ranks to those above them. "The Noble Elephant." "Thou, who art for ever." "Thou, who art as High as the Heavens." "Thou, who Begettest the Men." "The Black One." "Thou, who art the Bird who eats other Birds." "Thou, who art as High as the Mountains." "Thou, who art the Peacemaker," &c., &c.

*Military Organization.*—The whole kingdom may be considered as a camp, and every male belongs to one or other of the following orders:—"Umpakati," veterans; "Isimpohlo" and "Insizwa," younger soldiers; "Amabutu," lads who have not served in war. The two former are distinguished by rings on their heads; the others do not shave the hair.

Throughout the country there are "Ekanda," or barrack-towns, in which a certain number of each class are formed into a regiment, from six hundred to about one thousand strong, and where they are obliged to assemble during the half-year, principally for the practice of dancing, which is considered as a military exercise. In the whole country there are said to be from fourteen to sixteen large "ekandas," and several of a smaller size; and it is supposed, but I cannot speak from personal observation, that they can bring fifty thousand men into the field. Each regiment is commanded by from two to ten principal officers, that are called "indunas," of which one is considered the commandant: and these are assisted by an inferior class, who have charge of the different sections, and attend principally to the distribution of provisions, and to the shields, &c.

During the reign of Chaka, no soldier was permitted to marry until he had distinguished himself in war. At present this restriction has undergone a considerable modification; but still in all cases the king's consent must be obtained, and this is seldom given but to the Umpakati. But it is no unusual thing, on any great occasion,



for the king to issue an order for a whole regiment to marry; and, strange as such a decree would sound to European ears, it would be a happy circumstance if such sweeping orders were more frequent, as unfortunately there is no limit to those who are excluded from this indulgence in the number of concubines they may choose to take. This is done upon principle, and I have heard it gravely asserted as one of the wisest enactments for rendering a soldiery efficient by keeping them thus aloof from family attachments, and unshackled by domestic attractions. I naturally refrain from entering further into detail, having only glanced at the surface of this painful subject, which is so interwoven with their habits and character, that it is likely to present a formidable obstacle to their religious improvement. The example of both Chaka and Dingaan has tended greatly to uphold this baneful system, neither of whom was ever legally married, according to the customs of the country.

\* \* \* \*

*Laws.*—During the reign of Chaka, every principal induna had the power of life and death; but this has since been greatly curtailed, Dingaan on his succession restricting it to three indunas, Umhlela, Tambuza, and Iyoto, the induna of Congela.

In a country where there is no written language, a stranger during a short residence can obtain but a very cursory acquaintance with laws and usages sanctioned only by custom and traditionary record. I shall therefore prefer offering a blank upon this subject to advancing what may hereafter prove to be erroneous information, and content myself with merely stating what crimes are capitally punished:—Adultery; witchcraft; speaking evil of the king. The houses of malefactors are always taken down, and the sticks by which they are beaten to death, and the dress they wore, are thrown away, and never allowed to be used afterwards.

*Customs, apparently of Jewish Origin.*—1. Circumcision. This rite, which is now obsolete, obtained until Chaka's reign. He allowed it to go into desuetude in his own person, and his example has been followed by the whole nation.

2. It is the usual custom, though not absolutely obligatory, for the younger brother to marry the widow of his deceased brother.

3. On any apprehension of infection, one of the Igika (or doctors) passes through the town, bearing a bunch of small boughs or herbs, followed by a person bearing a large bowl of water, into which the boughs are frequently dipped as he goes along, and the

door and entrance of every house is sprinkled. This took place during my stay at Umgungundhlovu, in consequence of several of the people who had assembled at the dances having, on their return home, been attacked with sickness. Both the hut which I inhabited and that of my interpreter were included, and even the ground about the gateway of the town was subject to this mysterious cleansing.

4. The "Festival of the First Fruits." This custom is not peculiar to the Zulus, but obtains among all the neighbouring nations; and appears now to be perpetuated for a double purpose—to prevent improvidence in commencing upon the young corn crops too early, and to afford an opportunity for assembling and reviewing the whole nation preparatory to war. The first ripe corn is partaken of by the king, before any one of his subjects dares, under heavy penalties, to taste it. Much ceremony is observed, and the annual dances are then commenced, during the continuance of which the greater part of the nation assemble at the capital.

5. A propitiatory offering to the spirit of the king's immediate ancestor. No altar, prayer, or ceremony of any kind is observed; the bullock is killed within the cattle-fold, contrary to the usual practice, and the flesh is cooked and partaken of on that very spot, an observance peculiar to such occasions.

Connected with this subject, I would merely remark, as a singular coincidence, that the name of Ham is not uncommon among the Zulus. On hearing it called once or twice, I made some enquiry, and was told that it is generally given to those who had a fierce countenance and a voracious appetite, or, in other words, that they were "hyena-men," as they are not inaptly designated.

*Marriage.*—A remarkable distinction is made by these classifying people even in the designation of their women:—An unmarried woman is called an umtombi; a married woman, but without children, is umfazi; a married woman with children, inina.

It is not regarded either as a matter of etiquette or of delicacy from which side the proposal of marriage may proceed. The overture is as often made by the women as by the men. In the former case, the pseudo-bride, accompanied by another married woman, proceeds to the residence of her elect, some other married women following them at a distance; should the proposal be accepted, the matrons come up and commence singing. There are no words to the song, but it is merely a melody of sounds. On the following day a beast is slaughtered, and the bride and bridegroom, with their



friends, partake of the feast. It is required strictly that each part of the flesh should be eaten; after which the ceremony of Ingaziso, or washing with beads, takes place. The newly married couple, with their friends, being assembled, a calabash of water and a basket of beads are brought. The beads are first put into the calabash, and it is then presented to the bride, who pours a little of the water first upon the hands of her husband, and then upon those of her friends, who extend them for the purpose. She then consigns the calabash to her partner, who, in his turn, pours some of the water first upon her hands, and then upon those of his friends, until it is exhausted, when he returns it to her. The bride then throws the beads at his feet, which any of the party but himself are at liberty to pick up and possess; in fact, it becomes a sort of scramble. This, as I am informed by a native (for I never witnessed it) finishes the ceremonies on such occasions—subordinate, however, to the all-important consideration of cattle; for until that is duly arranged, the consent of all parties is held in abeyance.

The usual sum demanded is from four to six cows, according to the circumstances of the parties, though, in the case of a chief's daughters, from twenty to fifty, or one hundred head, are not unfrequent; not, indeed, by way of dower, but as a present to the father or nearest relative of the lady, and partaking too much of the character of a commercial transaction. For the acquisition of this species of property Dingaan has a great propensity, often discarding a concubine, and obliging some wealthy subject to marry her, for the sake of the herd of cattle which he must receive on the occasion.

Among the Kafir tribes the marriage ceremonies are much more significant. When all are assembled, a broom, a bowl, and a grinding stone are presented to the bride; and some assagais and an axe to the bridegroom, as indicatory of their different occupations, while both are exhorted by the elders of the place to industry and good conduct.

Both Jama and Senzagakona were married; but Chaka, in order to support his military system, broke through this rule—partly, it is supposed, by way of example to his subjects, and partly under the idea that, as long as he continued unmarried, he would not be regarded as a veteran, and consequently his life would be less liable to be cut short by the ambition of his successor or the intrigues of his subjects. The latter object, connected with an evident desire to imitate his talented but inhuman brothers, seems to be the sole inducement with Dingaan to perpetuate this departure from the

better practice of his forefathers. His frequent boast, "I am but a boy, I am too young to marry,"—although at this present moment about forty years of age—when taken in connection with the example of his predecessor, can have no other rational meaning.

In connection with this subject there is a tragedy too dark to be probed. Neither Chaka nor Dingaan ever allowed that they had any children, and it would be instant death to any subject that should make such an assertion. My inquiries on this subject were always met with evasion or constrained silence: a kind of inquisitorial blight at once palsied the tongue, which until that instant had been loquacious and communicative. What could this mean? Two facts, painfully notorious, will explain. On one occasion, perhaps from some faint expectation of its being spared, an infant was presented to Chaka. The "hyena-man" instantly seized his own child by the heels, and with one blow deprived it of that life which, with such a father, it could have been no privilege to enjoy. This horrid deed was only surpassed by the immediate murder of the agonised mother, whose eyes closed with the vivid impressions of the scene she had beheld.

*Dress and Personal Appearance.*—Little can be said on the first particular with respect to the men, whose undress, with the exception of a few dangling strips of fur suspended from the waist, is but too notorious. Many of the younger women wear merely a fringe belt, made of the fibres of a root; but a short petticoat, reaching nearly to the bend of the knee, is the usual costume. Both men and women shave their heads close, the former leaving merely sufficient to attach the isigoko, or ring; and the latter a small tuft called "embiti," on the crown, which is carefully coloured with red ochre; but neither is worn until the individual has arrived at the age of maturity, prior to which the heads of the young men are not shaved. Strange to say, the will of the king is as necessary for the adoption of either of these badges as in any other of his despotic acts, a whole regiment being sometimes ordered to adopt this ring.

That there is some tradition associated with this peculiar costume I have little doubt, but could never obtain a further reply to my frequent enquiries on the subject than that it was an ancient custom, which I believe originated with this nation, though it has been adopted by many others. The method of putting it on is thus described:—A piece of rush, cut and smoothed to the proper size and length, is closely twisted round with sinew, and formed into a



circle by uniting the ends. With sinew it is then sewn to the roots of the hair, which in every other part, even within the circle, is entirely removed; and the ring, thus closely fitted on the scalp, and blackened over with the black wax of the honeycomb, is completed.

Being composed of several tribes and conquered nations, a great difference of complexion is perceptible among the Zulus; some few are nearly as light a copper colour as the Bushmen on the borders of the colony, but a dark chocolate is the prevailing shade, though others, especially from the neighbourhood of De la Goa Bay, are jet black. Dingaan himself is nearly so. The generality of the men are of the middle size, light, active, and well proportioned; they are excellent walkers, and will almost compete with the sycees of India in running. Although far from cleanly, crawling into their houses on their bare knees, and accustomed to tread about with unconcern in all the filth of the cattle-fold, both men and women are fond of bathing, for which purpose they generally repair to the nearest stream once a day, and, after first smearing themselves over with blue clay, if it can be procured, by way of soap, return greatly embellished by the operation.

The war-dress consists of a thick, full kilt composed of cats' tails, descending nearly to the knee. The shoulders and upper part of the body are decorated with the long hair of ox-tails, and the head is protected by an otter-skin cap. The whole has a very martial appearance. The common tails worn at other times, a few in front, and some longer and more widely apart behind, are strips of wild cats' and monkeys' skins, and worn with the fur outside.

\* \* \* \*

*Description of various Implements, and other articles used by the Zulus.*—The shield is made of ox-hide, with a stick secured down the middle, and ornamented at one end with leopards' fur. It reaches from the ground to about the mouth of a moderate-sized person. In windy and wet weather they are almost useless, and in the latter case they are frequently rolled up on the march. The Zulus prefer attacking in open ground, contrary to the practice of the Kafirs, and seldom throw, but stab with their short spears, of which a bundle of five or six are usually taken when going to war; but arms are seldom borne in their own country, excepting when on a hunting expedition, or making a journey; and then a single "umkonto," with one or two straight sticks, is all they require. The shields of every regiment are as nearly as possible of the same colour, and by this they are often distinguished: thus the white and black

Hlomanhlini. White is the favourite colour, and has a good effect contrasted with the black skins of the bearers: such are the shields of the Umgungundhlovu men.

*Musical Instruments.*—The calabash, attached to the bow, increases and softens the sound produced by striking the string with a short stick.

A common reed pipe perforated by keys and blown like a child's penny trumpet, though at a distance the sound is not unpleasant. The same simple instrument I have also seen used for a similar purpose by the natives of Tahiti, and other islands in the South Seas.

A goat or sheep's leg-bone, from which a sound is produced by blowing across the smaller end, as children do into the pipe of a key. The shrill notes of some of the wind instruments employed in the band of the late Dey of Algiers have often grated my ears, but the sudden jar produced by this surpasses anything of the kind I ever endured. So much has already been effected by the surprise of a galvanic shock, that it may be a question how far a beneficial result may not in extreme cases be produced through a different organ by means of this instrument of oral torture. In every great dance it was always introduced, and as invariably sent me to the opposite side of the ring. My memoranda of the names of these instruments have been lost, but I doubt not, from the above description, which contains nearly all that can be said upon this head, the profession will sustain it without regret.

*Method of Smelting Brass.*—The bellows is worked by directing the cow's horn, which forms the nozzle of two leathern bags, into the larger end of an eland's horn, and alternately raising and depressing them, by which means the opening at the top is closed or shut with the hand. \* \* The crucible is sunk its whole depth into a bed of ignited charcoal, to the lower part of which the extremity of the eland's horn is directed, and in this manner the metal is molten, and either run into bars for forming throat-rings and armlets, or into smaller clay-moulds for the knobs and studs with which the women frequently ornament their girdles or "ingubus" (petticoats). The crucible is composed of a coarse sandstone, procured in many parts of the country, and capable of sustaining any degree of heat without splitting.

\* \* \* \*

Iron is abundant in many parts of the country, but it is only worked in the mountains, about the head of the Amatikula, whence



sufficient is procured for the heading of all their assagais, axes, and hoes.

*Egudu, or Smoking Horn.*—The tobacco is placed at the end of a reed, introduced into the side of an ox's horn, which is filled with water, and the mouth applied to the upper part of the horn. The quantity of smoke which is inhaled through so large a hole, unconfined by a mouth-piece, often affects the breath and produces much coughing; notwithstanding which the natives are particularly fond of it. Tobacco composed of the dried leaf of the wild hemp, here called "dakka," is in general use, and has a very stupefying effect, frequently intoxicating; on which occasions they invariably commence, long and loudly, to praise the king—a soliloquy which has often disturbed me, though at some distance from the hut whence it proceeded.

"Dakka" is indigenous throughout the country, and tobacco is frequently seen growing wild near deserted villages, but it has, I understand, been imported. Though smoking is comparatively confined to few, all without exception are passionately fond of snuff, and no greater compliment can be offered than to share the contents of a snuff-calabash with your neighbour. For this purpose the hand is extended, and a certain quantity shovelled in by means of a small ivory spoon, the whole of which is then sniffed off from the palm of the hand; and worse than a Goth would that barbarian be in their estimation who would wantonly interrupt a social party so employed. Often have I been obliged patiently to await the disappearance of the last grain, rather than too harshly urge them on, even when on a journey requiring speed.

*Etunga, or Wooden Milk-pail*, used only by the king's herdsmen. While collecting the cattle together, and during the whole operation of milking, they utter a shrill whistling noise, which from habit the cows attend to and become more quiet.

*Isigungu*, or bowl for containing native beer (utshwala). It is composed of black earthenware, made by hand without the aid of a wheel.

*Wooden Spoons.*—The smaller one, merely the longitudinal section of a calabash, is the most frequently used, though both are often dispensed with.

*Snuff-calabash and Spoon.*—The snuff is composed of dried "dakka," ground with burnt aloes. The spoon is of ivory.

*Isituku-tuku, or Scraping-knife.*—Made of ivory, and used in hot weather to scrape the moisture from the forehead and face.

## A TREATY

CONCLUDED BETWEEN DINGAAN, KING OF THE ZULUS, AND THE  
BRITISH RESIDENTS AT PORT NATAL.

Dingaan, from this period, consents to waive all claim to the persons and property of every individual now residing at Port Natal, in consequence of their having deserted from him, and accords them his full pardon. He still, however, regards them as his subjects, liable to be sent for whenever he may think proper.

The British residents at Port Natal, on their part, engage for the future never to receive or harbour any deserter from the Zulu country or any of its dependencies, and to use every endeavour to secure and return to the King every such individual endeavouring to find an asylum among them.

Should a case arise in which this is found to be impracticable, immediate intelligence, stating the particulars of the circumstance, is to be forwarded to Dingaan.

Any infringement of this treaty on either part invalidates the whole.

Done at Congella, this 6th day of May, 1835, in presence of  
UMTHELLA, } Chief Indunas and Head-council-  
TAMBOOSA, } lors of the Zulu nation.

Mr. G. CYRUS, Interpreter.

Signed, on behalf of the British residents at Port Natal,

ALLEN F. GARDINER.

REGULATIONS OF THE TOWN OF D'URBAN,  
PORT NATAL.

Port Natal, 23rd June, 1835.

A meeting of the residents of Port Natal, especially convened for the purpose, was this day held at the residence of F. Berkin, Esq.;

## PRESENT:

|                       |                  |                   |
|-----------------------|------------------|-------------------|
| Capt. Gardiner, R.N., | Mr. J. Mouncey,  | Mr. R. Wood,      |
| Mr. H. Ogle,          | Mr. G. Cyrus,    | Mr. T. Carden,    |
| Mr. C. Pickman,       | Mr. C. Adams,    | Mr. R. King,      |
| Mr. P. Kew,           | J. Collis, Esq., | Mr. J. Pierce,    |
| Mr. J. Francis,       | Mr. J. Cane,     | Mr. D. C. Toohey, |



When the following resolutions were unanimously agreed to:—

1st. That an eligible and commodious site be immediately selected for the purpose of erecting a town, and allotting a sufficient township for its inhabitants' use.

2nd. That, after a minute survey, we do unanimously agree that the said town be situated between the River Avon and the Buffalo Spring; that it be bounded on the west by the River Avon, on the east by a line drawn from the bay in a right angle, and touching the Buffalo Spring near the residence of F. Berkin, Esq., and that the town lands extend four miles inland, and include Salisbury Island in the bay.

3rd. That the town now about to be erected be called D'Urban, in honour of His Excellency the Governor of the Cape Colony.

4th. That each of the present inhabitants of D'Urban be entitled to a building plot of ground in the said town, and Messrs. Berkin, Ogle, and Collis be entitled to an extra allotment each, in consideration of lands conceded by them to the town and township.

5th. That every person taking an allotment do engage to erect a house, conformable to the plan now adopted, within eighteen months from this date; the street front of which is not to be less than twenty-four feet within its walls; the breadth not less than ten feet; and the walls not less than eight feet high. Such building not being completed within the said term of eighteen months, to be declared forfeited, and sold to the highest bidder by the Town Committee, and the proceeds added to the town fund.

6th. That no Kafir hut or any straw hut or building be erected in the township; but a temporary residence, not less than one hundred feet from the street, may be erected for the accommodation of labourers on the allotments in which they are employed while erecting the residence of their employer.

7th. That every individual now in Natal, on taking possession of his allotment, do pay into the hands of the treasurer the sum of seven shillings and sixpence; and that those who may arrive after this date do apply to the Town Committee, who will dispose of, by public auction, the number of allotments required, at a sum not less than three pounds fifteen shillings each, and that the proceeds of such sales, and other moneys collected, be paid into the hands of the treasurer, who shall be elected by a majority of householders, and applied only to public purposes, under the regulation of a committee, appointed annually.

8th. That the Bluff point, extending between the sea and the bay, with the wood growing thereon, two English miles westward from its point, be considered town land, and reserved for the use of the town for building purposes; and that every individual cutting timber on the town lands do pay into the treasurer's hands the sum of one shilling and sixpence per wagon load.

9th. That a body of householders, not exceeding thirteen in number and not less than five, be elected annually, on the first day of July (except such day fall on a Sunday), by vote from the whole body of householders, to form a committee, to be called the Town Committee; proxies to be admitted for such householders as may be absent at the time of election.

10th. That the Town Committee meet for business as often as may be necessary, but always on the first Wednesday of every month; they are chargeable with the enforcement of the Town regulations, which are hereafter to remain unalterable. Five members, duly elected, to constitute a board; but they are invested with no power to enact new regulations without the consent of the whole body of householders duly convened by public notice.

11th. That the president, members, treasurer, and secretary be remunerated in the sum of one shilling and sixpence per diem, when transacting public business, out of the town fund.

12th. That the following gentlemen do compose the Town Committee for the ensuing year, viz., Captain Gardiner, R.N., J. Collis, Esq., F. Berkin, Esq., Mr. J. Cane, and Mr. H. Ogle.

13th. That for the endowment of a clergyman of the Church of England, for the parish of D'Urban, three thousand acres of land, situate on the River Avon, and bounded by the lands of J. Collis, Esq., be reserved as Church lands, to be held in trust by the proper authorities, and never to be alienated from that purpose, and that the clergyman be also entitled to a building allotment for a town residence.

14th. That the appointment of a clergyman for the parish of D'Urban is to rest with the Church Missionary Society, but subject to the approval of a majority of not less than two-thirds of the whole body of householders, six months after his arrival.

15th. That a convenient site be selected in the township for the erection of a free school, and that two thousand acres of land be reserved for its support; and that the said land be reserved on the right bank of the Umlaas River, at the foot of the Munyabi.



16th. That a reserve of three thousand acres of land be appropriated as a fund for the foundation of a public hospital: and such reserved lands be on the right bank of the river Inkomaas, below the drift, and under the control of the Town Committee.

17th. That a plot of ground within the township be set apart as a burial-ground for the natives.

18th. That in the event of the town being removed beyond the limits of the present township, the whole of the township be equally shared among those at present residing in Natal, and become the property of their heirs and successors.

19th. That every person be at liberty to dispose of his allotment, and buildings thereon, as soon as the above regulations are conformed to.

20th. That all who may feel inclined to take farms in the vicinity of Port Natal, as well as those already in possession of lands, report the same, in writing, to the Town Committee, describing their situation, extent, boundaries, &c. All lands not so reported to be considered as void.

21st. That any infringement of the above articles subjects the individual to the forfeiture of his allotment; provided he does not conform within three months after due notice shall have been given him by the Town Committee.

22nd. That a voluntary subscription be entered into this day for the purpose of establishing a town fund; and tenders be received by the Committee for performing, by contract, the cleaning of the streets and squares of the town; that the lowest tender be accepted; and that F. Berkin, Esq., be solicited to fill the office of treasurer.

23rd. That two auditors be elected every six months, to examine and report on the treasurer's accounts; and that they be authorised to call a meeting to receive their report, and approve of the same.

24th. That a petition be forthwith prepared, and transmitted to His Excellency the Governor of the Cape, praying him to transmit it to His Majesty's Government, soliciting the protection of the British flag in favour of the infant colony of Victoria.

25th. That the thanks of the inhabitants of Port Natal are justly due to Messrs. Berkin, Collis, and Ogle for the readiness evinced by them to concede their respective claims to land considered essential for the comfort of their fellow-citizens.

Resolved: That a copy of the above resolutions, and petition, be forwarded to the editor of the "Graham's Town Journal," who be

requested to strike off one hundred copies of the regulations, for the use of the inhabitants of D'Urban; and to insert a copy of the same in the "Graham's Town Journal," with a list of subscriptions.

(Signed) C. PICKMAN,  
Secretary and Acting Treasurer.

List of subscriptions for the purpose of clearing the bush, and other necessary improvements in the Town and Township of D'Urban:—

|                     |     |    |   |                           |    |    |   |
|---------------------|-----|----|---|---------------------------|----|----|---|
| Capt. Gardiner ...  | £30 | 0  | 0 | C. Adams ...              | £0 | 5  | 0 |
| J. Collis, Esq. ... | 10  | 0  | 0 | H. F. Fynn ...            | 2  | 10 | 0 |
| H. Ogle ...         | 5   | 0  | 0 | R. King, one week's work. |    |    |   |
| C. Pickman ...      | 1   | 10 | 0 | J. Mouncey, " "           |    |    |   |
| P. Kew ...          | 1   | 10 | 0 | J. Francis, " "           |    |    |   |
| J. Cane ...         | 1   | 10 | 0 | R. Wood, " "              |    |    |   |
| T. Carden ...       | 1   | 0  | 0 | D. Snelder ...            | 2  | 0  | 0 |
| G. Cyrus ...        | 1   | 0  | 0 | B. Biggar ...             | 1  | 10 | 0 |
| J. Pierce ...       | 1   | 0  | 0 | John Jones ...            | 1  | 0  | 0 |

#### PETITION

OF THE HOUSEHOLDERS OF THE TOWN OF D'URBAN, PORT NATAL.

May it please Your Excellency!

We, the undersigned, British subjects, inhabitants of Port Natal and its vicinity, have commenced building a town, called D'Urban, in honour of Your Excellency.

We hold in our possession extensive tracts of excellent land, a considerable portion of which has long been under cultivation. Many of us are occupied in conducting a valuable trade in hides and ivory, the former of which are almost exclusively obtained within the limits which, by mutual consent of surrounding chieftains, have been ceded to us.

In consequence of the exterminating wars of Chaka, late King of the Zulus, and other causes, the whole country included between the Umzimkulu and Tugela Rivers is now unoccupied by its original possessors, and with a very few exceptions is totally uninhabited.

Numbers of natives from time to time have entered this settlement for protection; the amount of whom at the present moment cannot be less than three thousand.

These all acknowledge us as their chiefs, and look to us for



protection, notwithstanding which we are living in the neighbourhood of powerful native States without the shadow of a law or a recognised authority amongst us.

We, therefore, humbly pray Your Excellency—for the sake of humanity, for the upholding the British character in the eyes of the natives, for the wellbeing of this increasing community, for the cause of morality and religion—to transmit this, our petition, to His Majesty's Government, praying that it may please His Majesty to recognise the country intervening between the Umzimkulu and Tugela Rivers, which we have named "Victoria," in honour of our august Princess, as a colony of the British Empire, and to appoint a Governor and Council, with power to enact such laws and regulations as may be deemed expedient by them, in concert with a body of representatives chosen by ourselves, to constitute a House of Assembly. And your petitioners, as in duty bound, will ever pray.

### CHURCH AT D'URBAN.

A meeting of the inhabitants of Port Natal was held this day, 23rd June, 1835, when it was unanimously resolved:

That a subscription for the erection of a church be commenced, and that the building shall, on the amount of subscription reaching £500 sterling, be immediately commenced.

That the aid of the religious public be requested, and that subscription lists for that purpose be opened at the stores of Messrs. B. Norden and Maynard, Graham's Town; Messrs. Dixon and Burnies, Cape Town; Messrs. Drummonds, Charing Cross, London.

The following sums were immediately subscribed:—

|                     |     |    |   |                    |    |    |   |
|---------------------|-----|----|---|--------------------|----|----|---|
| Capt. Gardiner ...  | £50 | 0  | 0 | Mr. J. Pierce ...  | £2 | 0  | 0 |
| J. Collis, Esq. ... | 20  | 0  | 0 | Mr. G. Cyrus ...   | 2  | 0  | 0 |
| Mr. John Cane ...   | 5   | 0  | 0 | Mr. T. Carden ...  | 1  | 0  | 0 |
| Mr. J. Francis ...  | 3   | 15 | 0 | Mr. H. F. Fynn ... | 5  | 0  | 0 |
| Mr. P. Kew ...      | 2   | 10 | 0 | Mr. D. Snelder ... | 2  | 0  | 0 |
| Mr. H. Ogle ...     | 2   | 10 | 0 | Mr. R. Biggar ...  | 3  | 10 | 0 |
| Mr. Wood ...        | 2   | 0  | 0 | Mr. John Jones ... | 1  | 0  | 0 |
| Mr. Pickman ...     | 2   | 0  | 0 |                    |    |    |   |

His Excellency Sir B. D'Urban has since subscribed the sum of £50.