

of things, for thorough investigation of native question in every way, & of delaying publishing anything until something had been attained. J. K. said he understood that I have no wish for office to some extent & see how it is. Mabaso is busy or the 3 would like to have come in on Saturday next.

J. K. is I think beginning to feel the greatness of the whole subject.

9.12.01 I had a long chat with Shlozi, who arrived on 7th inst, about my wish to gather information re native affairs. I mentioned the advisability of getting Socwatscha down from Nkandhla. This evening I proposed his going to call Socwatscha and asked if he would like doing work in regard to native customs &c. He at once consented and we arranged for him to go & call Socwatscha leaving here 12th inst (Thursday) going via Bond's Drift. My object in getting Socwatscha is to have someone I know and who thoroughly knows Zululand and its principal people, who is moreover smart and would understand the object of my inquiry and take interest in it, he moreover could supply good information as to biography of various Zulu heads. I sent a few days ago (about 10) for a blind man from Zululand well up in izibongo of Zulu Kings but he has not as yet been heard of. I gave £1 to the messengers for this man's expenses (with dibi). I want Shlozi to leave soon so as to get Socwatscha about the time of the Christmas & New Year's holidays.

Socwatscha & Shlozi arrived. 27. 2.01. (see N.B. Hist. of Zululand)

2.1.02. Rd. Brea
Silverton Durban

71/63-5

Conversation with Socwatscha ka Papu in the presence of Shlozi and Ndakwana ka Mbingwana, 2.1.02.

The great thing we are thankful for to British Govt is that the country is in a state of peace. We can now lal'ubutongo, which in former days could not be. There are other advantages derived but I go on to the complaints we have against the system.

Our grievances are

- (1) The having to pay hut-tax twice over, viz living on farms.
- (2) The having to pay taxes at all in these hard times when all our cattle have been carried off by rinderpest.
- (3) Being disallowed to marry a daughter off to a suitable man who has cattle in accordance with old custom.

The girl is not to go where she does not wish to go, nor may

she go where her father disapproves or has not given his consent. Girls lovers are frequently idle, useless fellows. Girls are our 'bank' source of profit, our 'income', who has a girl knows he has cattle. Among those complaints which the 27 chiefs from Zululand (not including Mehlokazulu who was ordered by Mr. Saunders to go back) ^{were going to lay before the Duke of Cornwall in P.M. 1894} this in respect to ~~at~~ their daughters was the principal one. The chiefs however were not permitted to speak, were told so beforehand and they felt it very much. How ever does the Government come to be concerned in what is after all a purely domestic, parental matter? The children were borne by us alone in our huts, the children are like izimpahl' emsamo our own personal property whence then this interference of the Govt? —

Our daughters engage themselves to amaruzwana, loafers & idlers, who geingea them nge miti and we are powerless. —

(4) Everybody nowadays seem to be or can be a doctor.

This is a source of annoyance and is a danger to public health. In consequence of ill-qualified practitioners many people are not properly attended. Among these doctors are strangers like Amanhluwanga, abaTshwaki, abaSutwe, and amaTshangana who bring with them all kinds of drugs. There is no room for upstarts in matters of this sort, i.e. those who neither their fathers nor grandfathers were doctors. A profession of this kind is followed for generations in one family. —

(5) Divorce — a woman leaving a man to go & gana another. Kuva zul'u be gan' exotshiwe. Only when her husband had driven her away could she marry some one else.

(6) aba Meli — Lawyers. icala li tetwa, ngamanga. And even when a case is over and a man has failed he will be required to pay heavy costs.

(7) Magistrates unable to speak Zulu. It is a very great handicap if a man has to be interpreted for, which is called kwitizing. How can the magistrate or judge come to know the truth of anything?

(8) Quarrels as regards land. Chiefs quarrel with one another and yet if only inquiry would be made the natives would willingly go into the whole question giving it in all its bearings.

Chiefs are being separated and created all over the country. They

are independent instead of being all under one head like Dinuzulu. This division is a source of weakness, if all are united they are likely to forget that they are weak. Thatsootikato inza'ingxuku (woodchop) ibenge, under Dinuzulu there might be danger of disturbance.

People appreciate British justice under which the 2 who have quarrelled are summoned and a case is heard at length & the matter decided. The strict inquiry that follows death under suspicious circumstances is very satisfactory & pleasing. And it is a great relief when in times of scarcity waggons laden with grain are brought into the country for the benefit of the people.

Socwatska himself does not bula now, this is simply because he has lost all faith in izangoma which occurred on the occasion of a young step-mother of his dying suddenly. He then took 10/- with him and proceeded to 10 different doctors, those who bula'd & those who threw bones (not however to imilazi), and each one spoke differently from the others, leaving him in the end as much at sea as ever.

There are now many schools in Nkandhla Dist. The Zulus quickly become kolwas, are ready converts and those who have kolwa'd kuse nga bantu. Kolwas have many things, many debts &c.

Mkambula is a young man who is a Clerk at Eschwege - storekeeper and belongs to kwa Tshange. (Yamela) people. - came into the Service in Sir M. Clarke's time.

Kolwas are smart in putting by food in anticipation of a dry season; they exercise provision like white people. have funds

~~2.1.02 Mbeneane, son of Imuni & one of the Serpts in the Corps Police, returned 3 or 4 days from Zululand (Mtonga ka Mpande's Dist) to say the blind man Ntabankulu cannot come as he is ill. He added that Mtonga had however gone to Mkhungu ka Mpande to see if he could get a man from him, if successful this man would be sent down. Mbeneane returned my £1. Stupid people, always afraid of mischief!~~