

**AMAZULU: THE ZULUS, THEIR PAST  
HISTORY, MANNERS, CUSTOMS, AND  
LANGUAGE, WITH OBSERVATIONS ON  
THE COUNTRY AND ITS PRODUCTIONS,  
CLIMATE, ETC., THE ZULU WAR, AND  
ZULULAND SINCE THE WAR**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649045518

Amazulu: The Zulus, Their Past History, Manners, Customs, and Language, with Observations on the Country and Its Productions, Climate, Etc., the Zulu War, and Zululand Since the War by Thomas B. Jenkinson

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Cover @ 2017

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**THOMAS B. JENKINSON**

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# A M A Z U L U .

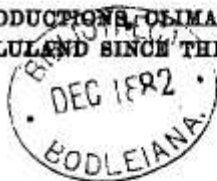
## THE ZULUS,

THEIR

Past History, Manners, Customs, and Language,

WITH OBSERVATIONS ON

THE COUNTRY AND ITS PRODUCTIONS, CLIMATE, ETC.,  
THE ZULU WAR, AND ZULULAND SINCE THE WAR.



BY

THOMAS B. JENKINSON, B.A.,

S.P.G., NATAL, 1878-1879, LATE CANON OF MARITZBURG.

LONDON:

W. H. ALLEN & CO., 13 WATERLOO PLACE,  
PALL MALL. S.W.

1882.

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(22.3 : 412)

## INTRODUCTION.

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As Ketchwayo, late Chief-paramount of the Zulu nation, is on his way to England, many will be glad to have more information about him and his case.

I was bidding farewell to my friends in England before leaving for Natal as Missionary of the Society for the Propagation of the Gospel, when tidings came of the death of Panda, or Umpande, supreme chief of Zululand, and father of Ketchwayo. I sailed for Port Natal on 5th March 1873, stayed in that country above six years, and landed at Plymouth in July 1879, just as the news came of the decisive battle of Ulundi, which completed the overthrow of the Zulu army. I was in Natal during the six months of the Zulu War.

As it was part of my duty to learn all about the natives, and to study the language, manners, and customs, and as I had access to the library of Dr. Callaway (now Bishop of Kaffraria), it may be supposed that I formed a fair acquaintance with the Zulu question. I can well remember what we felt about the Zulus and their chief, years before the war broke out. Fully one year before it did break out, I wrote to the S. P. G. in London, anticipating the war, and imploring aid from home in our defence, for that, sooner or later, the torrent pent up in Zululand must burst forth. Twice before it had burst upon Natal, carrying destruction before it—once in Chaka's time, and again in Dingaan's. Years before it broke out, I was in Pietermaritzburg, and heard that the 1-13th Regiment P.A.L.I., under Colonel Montgomery, had gone up the country towards the Transvaal. I at once remarked, "I hope they won't come back until they have taken over the Zulu country."

I met Dr. Sutherland in Maritzburg about the same time, and he told me that news had come from the agent in Zululand to the effect that young Zulu was thirsting for blood, and, like blood-

hounds in a leash, could scarcely be restrained. In our neighbourhood (fifty miles south of Maritzburg) it was quite a common thing for the natives to chaff the white men, and to threaten them with Ketchwayo, saying that the day was coming when "all the white men would be driven into the sea." This sort of talk arose, not so much from the disaffection of the Natal natives as from the knowledge they had of what was brewing in the land whence they had fled for refuge into Natal; for it is a most significant fact—which our rulers would do well to consider—that ever since the time that Captain Allen Gardiner visited Dingaan and obtained a sort of grant of Natal for the British in 1835, refugees, fleeing from cruel oppression, have been constantly coming into Natal, and so under British rule. A vote of the Zulus, if taken, should include the Zulus in Natal.

My own opinions were recorded daily at the time and in the country, surrounded as I was by thousands of Zulus, and with no white man within five miles. My son-in-law, daughter, and only son, living in Zululand, have told the rest of the story.

It is now my deliberate conviction that the over-



throw of the Zulu power, though a terrible thing at the time, was a blessing to the whole of the Zulu nation (estimated at about 750,000 people) dwelling in Zululand and Natal. What say others competent to judge?

Dr. Emile Holub, a traveller and a foreigner, living in the Cape Colony, and the author of a work on South Africa, writes as follows:—"A great mistake is made if any one of us thinks that the danger in store is only for those living in Natal and the Transvaal. We must look upon the matter just as if we were insulted and attacked ourselves. The Zulu crater throws its fire high over the whole of South Africa; the lava spreads over all its countries, Zululand being the concentration of *all* the native dissatisfaction. All those tribes who seek their welfare by overwhelming the race of the whites, look with true desire towards this volcano, sigh in thought and word, and secretly send messengers into Cetywayo's laager. There the last outburst of all the lowest savage vices seeks its protection, finds its nursery, and hopes for its salvation."

The following is taken from a letter by the Big-

garsberg Correspondent to the "Natal Mercury": "It is a fact, known to all the border residents both in Natal and the Transvaal, that the Zulus have been preparing for war for the past three years. The Zulus insulted British authority. The administrator at the Blood river was openly insulted, and nearly shot. Envoys on a message to the Zulu King were forced to witness a review of the Zulu army, and were insulted and challenged. At the sitting of the Commission at Rorke's Drift, British officers and authority were again insulted, and defiance hurled at them again and again. The Zulus were determined to be avenged upon Natal for sheltering refugees—both men, women and children. When the missionaries and traders were forced to leave Zululand towards the end of last year (1878), they knew the Zulu nation was ready for war, and that Natal was in danger of an invasion as great as the Transvaal. Government officers, living on the border, knew that war was inevitable."

But let us hear Ketchwayo himself at Cape Town, in the account taken down from his lips by Captain J. Ruscombe Poole, R.A., "who guarantees that every part of the story was fairly told

him by Cetywayo himself." After giving his story up to the time of his coronation by Mr. Shepstone, he says:—"Cetywayo saw he was losing his authority (when his soldiers pleaded sickness), so he sent out a regiment, and sent men down to the different kraals, and all absentees were slain, Cetywayo saying, 'You sick men are of no use to the country, so I will save the doctors the trouble of attending on you.' He also made an example of the women. He had ordered a regiment or class of women to marry the men of one of his regiments; they complained to the King that there were too few men. The King gave in to them, and named another regiment; but they made further objections, and a large number of them refused to marry. A regiment was called out, and sent to punish the refractory women; and a large number were killed. Cetywayo said he 'was determined to show his people who was the master.' The young men in Zululand were getting very restless and quarrelsome, being anxious to get a chance of 'washing' their spears, *i.e.* bathing them in blood. *They were intent on having a war somewhere, and proposed a raid into Swaziland solely for this pur-*