

## Notes and Queries

### 'Humiliation and Prayer'

At times during the first part of this year it almost seemed as if the Anglo-Zulu War Centenary was receiving more attention than even the events of 1879 did. A special issue of South African postage stamps, a Conference at the University of Natal, several new books and centenary numbers of journals, in addition to the official commemorations at the battlefields, all helped to keep the War in the public mind.

A Centenary event which did not receive wide press coverage but which will be noted with particular interest by our readers was the public reading of Colenso's sermon delivered on 6 March 1879 (reprinted in full in *Natalia* 6, 1976). The following note was supplied by Mr T. B. Frost of Pietermaritzburg.

Six weeks after the battle of Isandhlwana the Governor, Sir Henry Bulwer, summoned the bereaved colonists of Natal to observe a 'Day of Humiliation and Prayer in consequence of the great Disaster at Isandhlwana on January 22nd, 1879'. Throughout the Colony the as yet unburied dead, both Volunteers and Imperial troops, were commemorated in pious memorial services.

In the Cathedral of St. Peter in Pietermaritzburg, however, Bishop Colenso declared 'I will not prostitute my sacred office by speaking peace to you when there is no peace . . .' and proceeded to deliver one of the great prophetic sermons of the church in Natal on the text 'He hath shown thee, O man, what is good! And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?' (*Micah vi, 8*).

In the multitude of activities — conferences, lectures, tours, exhibitions, essay competitions and commemorative ceremonies — which marked the 1979 Centenary of the Anglo-Zulu War, Colenso's famous sermon was not forgotten. On the night of Sunday, 11th March, a large congregation from many denominations gathered in St. Peter's church for Evensong. After an introductory address on the life and work of the Bishop delivered by the Rev. Ian Darby, the Rev. Charles Parry, the Sub-Dean, re-read Colenso's sermon. Though the circumstances have changed immeasurably, the principles which, following in the tradition of the prophets of old, Colenso so courageously proclaimed, are as applicable to the South Africa of today as to the Natal of 1879.

For 'Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord who exercise lovingkindness, judgement, and righteousness, in the earth: for in these I delight, saith the Lord'.

## Looking backward

### *Black history*

At the University of Natal's Conference on the Anglo-Zulu War black speakers challenged the traditional 'white' interpretation of history and called for a fresh look at South Africa's past and for the writing of 'black' history.

Historians concerned about the black viewpoint will be greatly assisted by the oral history programme recently launched by the Killie Campbell Africana Library, and described here by the Librarian, Ms J. Duggan.

The Oral History Programme of the Killie Campbell Africana Library was formally instituted at the beginning of 1979 by the appointment of two researchers. The programme, the first of its kind in Natal, was undertaken to supplement existing material relating to the history of Black people in Natal and Zululand. The last major attempt to record oral evidence relating to the history of the Zulu people was made between 1902 and 1922 by James Stuart and the information he collected, which is contained in his papers housed in the Library, is presently being edited and published. (C. de B. Webb and J. B. Wright, eds. *The James Stuart Archive*. Vol. I. Pietermaritzburg, University of Natal Press, 1976. Volume II is scheduled to appear before the end of 1979.)

The researchers appointed to the Killie Campbell Africana Library Oral History Programme are focusing on four broad themes. These are:

- (i) The major historical events of the past century and the early part of this century;
- (ii) Black political or labour movements in Natal and Zululand;
- (iii) The response of Blacks to some of the major economic, cultural and social dislocations of this century, particularly phenomena such as urbanisation, labour migration and the growth of a black proletariat;
- (iv) Regional studies from the point of view of the 'common man'.

Taped interviews are summarised and indexed and the tapes are housed in the Killie Campbell Africana Library for use by researchers. To date over 60 interviews have been conducted, the results of which have been gratifying in view of the many difficulties involved.

Some of the more important interviews are listed below, together with a brief outline of the major topics of discussion.

<i>Interviewee</i>	<i>Subject</i>
Dr and Mrs E. Brookes	Adams College.
Mr R. R. Mbongwe	Adams College; Black business in Natal; Kwa-Zulu politics; Inkatha.
Mr H. M. S. Makhanya	Black education in Natal; history of the Umbumbulu area; Sibusisiwe Makhanya.
Mr O. Kunene	Black journalism in South Africa; history of <i>Ilanga</i> .
Mr P. Gumede	Black business in Natal; history of Inanda.
Chief L. Mini	History of the amaKholwa and of Edendale.

Mr S. Msimang	Personal history; history of Edendale.
Mr S. Mtolo	History of labour movement in Natal; conditions in KwaMashu; Inkatha and opposition.
Mrs H. Sibisi	Life in Mapumulo district in the early part of this century; Bambatha Rebellion.
Mrs R. Mooyi	Position of Black women in Natal.
Mr J. Makhatini	History of the Metal and Allied Workers' Union; trade unionism in Natal.
Mr C. C. Majola	History of KwaMashu; activities of the Urban Foundation in KwaMashu.
Mrs A. Mnguni	History of Cato Manor; history of KwaMashu; community work in KwaMashu.
Mrs B. Mkize	The Industrial and Commercial Workers' Union of Africa; Association of African Women; pass resistance.
Mr. H. Mnyandu	History of Umlazi; urbanisation of mission reserve.
Mr W. Masinga	History of Umlazi; urbanisation of mission reserve.

The programme is at present operating on a limited budget and largely in isolation, oral history being a new discipline in South Africa. Attempts have therefore been made to work in conjunction with academic and interested institutions in order to pool information and ensure the most efficient use of resources.

### *Black biography*

Nearly 50 years ago the black point of view was put forward in a work of reference that is so full of interest that it deserves to be better known today. *The African Yearly Register: being an illustrated national biographical dictionary (Who's Who) of black folks in Africa* was compiled by T. D. Mweli Skota (General Secretary of the African National Congress) and published in Johannesburg in 1931. We quote the *Publisher's Foreword*.

In view of the most vital problem — the present-day and future social and economic relationships of the white, coloured and black populations — the publication of a black man's 'Who's Who' may help to relieve much of the obscurity at present surrounding the question. Obviously, a work of this nature, particularly in the biographical section, will suggest points of view on history and present-day political, industrial and religious organisation not fully appreciated today. The absence of bitterness and useless dialectical provocation is most noticeable throughout the biographies. Like all first editions of a comprehensive nature, this book has, no doubt, many omissions and will bear criticism, but withal that we place it on the market as a unique work of reference. This book is also unique in that it is entirely written by the black folks themselves.

In the Preface Skota refers to the traditional schoolbook picture of Africans and we know that such views were fairly widely held.

They are deemed to be savages prone to witchcraft, cannibalism and other vices credited to barbarians. Even historians are wont to record the worst that is in some of the great Africans they sometimes mention in their books. The result is obvious; young children reading in their schoolbooks that their kings and ancestors were murderers, traitors, etc., are tempted to feel ashamed of their race. In this book the lives of such men as Tshaka, Moshoeshe, Crowther, Tiyo Soga, Montsioa, Khame and others are portrayed by African contributors, and in each case a genuine historical summary has been given to show, without favour, the qualities of these sons of Africa.

The first part of this book of 450 pages consists of biographies of Africans varying in length from a few lines to more than two pages. Although most of the subjects were born in what was, at the time of writing, the Union of South Africa, other African Colonies and Protectorates are generously represented. It is interesting that although some members of the Zulu royal house are treated in detail others are entirely omitted; there is no explanation at all of why Dingane, Dinizulu and Tshaka are included while Cetshwayo and Mpande are not.

The 'Who's Who' section follows the biographies and once again the compiler has cast his net wide. Among the Natal figures are well-known personalities such as A. W. G. Champion and Selby Msimang, and also a number of people who are less famous but who also provided dynamic black leadership in the churches, business, education, law, music, social services and politics. An interesting couple, for example, were Mr and Mrs Alfred Mangena. He was the first African Barrister-at-Law in South Africa, having been called to the Bar after eating his dinners at Lincoln's Inn. His death in 1924 at the early age of 45 cut short both his promising legal career in Johannesburg and his marriage to Miss A. V. Ncobela of Mapumulo. After attending the Inanda Seminary (incidentally the oldest girls' private school in Natal) she trained at the Victoria Hospital, Lovedale, and was one of the first Africans to qualify as a nurse. After her husband's death she nursed in Port Elizabeth and Johannesburg. Her skill and kindness won her wide appreciation and 'many friends in Natal, Pretoria, Johannesburg and Port Elizabeth who highly respect her'.

The second part of the book is devoted to information on various organised bodies, including religious organisations, temperance societies, teachers' associations, fraternal societies, musical bodies, political unions, labour organizations, savings banks, the African press, mine staffs and sporting bodies.

The book is generously illustrated with photographs of many of the subjects. There are also a number of pictures of the Prince of Wales in South and West Africa. Of particular interest are several groups of ANC personalities and African deputations to London.

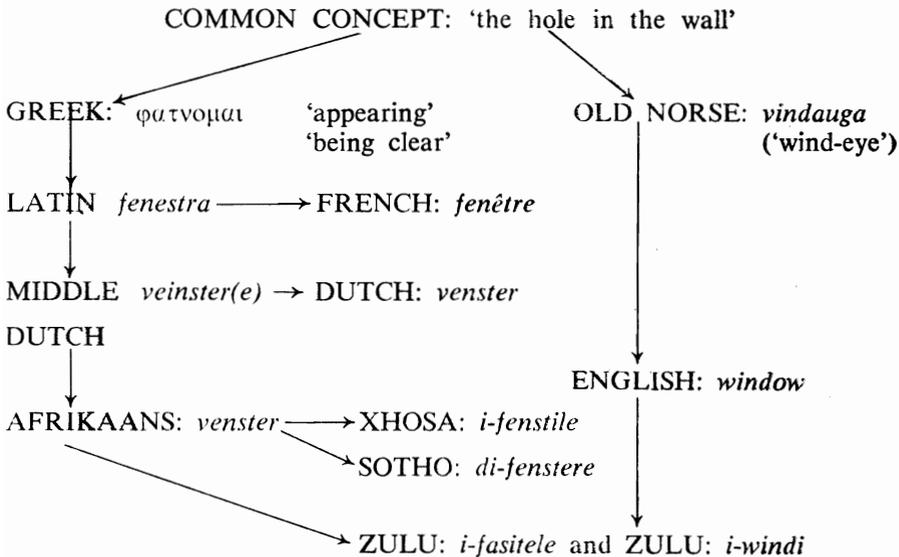
The intrinsic interest of the copy shown to us was enhanced by the inscription on the fly leaf by Sol. T. Platjie, one of the contributors.

*The African Yearly Register* can be seen in the Reference section of the Natal Society, which also possesses a copy of the 3rd edition, published in 1937 and devoted exclusively to the Transvaal. To date no information on the second edition has been forthcoming.

*The hole in the wall*

Notes on the origins of the Zulu words for *window* have been sent to us by Mr. A. Koopman of the Department of Zulu Language and Literature, University of Natal, Pietermaritzburg.

The Zulu language has two words for 'window': *i-fasitele*, and *i-windi*. Although these words have quite different forms, it is interesting to note they are ultimately derived from a common source, albeit by very different routes. This common source is the concept of a hole in the wall.



The Norsemen regarded this hole in the wall primarily as a source of ventilation, and so named it *vindauga* ('wind-eye'). The English, or Anglo-Saxons as they were at that time, adopted this concept, and from the Old Norse word derived our modern word *window*, thus foreshadowing their later reputation as lovers of fresh air. When the English first came into contact with Zulu speakers, the latter, lacking their own word, adopted the English, and derived modern Zulu *i-windi*.

The Ancient Greeks likewise had holes in their walls, but they saw these not as a source of fresh air, but rather as a source of light. The term they applied to this hole was φατνομαι (*phainomai* 'to appear'; 'becoming clear'). The Romans adopted this term for their own windows, and derived the word *fenestra*, from which English in turn (ignoring the cold breezes for the moment), derives such modern architectural terms as 'fenestration'. From the Latin *fenestra* comes, via Old French, the modern French word *fenêtre*. It is tempting to suggest that the modern Afrikaans *venster* is derived from the French via the Huguenots, but in fact this is not so. The modern Afrikaans word derives ultimately from the Old Germanic word, and this goes back to the Roman occupation of the Germanic areas in 300 B.C. (E. H. Raidt, *Afrikaans en sy Europese verlede*, p. 8.) Thus the Latin *fenestra* occurred in Middle Dutch in a variety of forms: *veenster(e)*, *vinster(e)*,

*veinster(e)*, and (without the -n-, as with Zulu later) as *veister(e)*. From these come the modern Dutch and Afrikaans word *venster*.

Some Zulu speakers came first into contact with English speakers and derived *i-windi*; others came first into contact with Afrikaans speakers and derived *i-fasitele*. Modern Sotha and Xhosa have borrowed from Afrikaans only. Xhosa reflects the different forms of Middle Dutch with both *i-festile* and *i-fenstle*; Sotha is closer to Afrikaans: *di-fenster*. Years ago, when the Zulu words were first derived, their usage depended on the language spoken by the neighbouring whites, whether English or Afrikaans. Nowadays, both words are used interchangeably by all, whatever the predominant language of the local white community. It would be interesting to find out whether, today, *any* Zulu speaker, whether white or black, uses these two words specifically according to whether it is light or fresh air which is coming through the hole in the wall.

### Current Conservation

#### *Preserving Pietermaritzburg*

The restored facade of the former Ireland's, by now a familiar sight in the Capital, is a triumph for the campaigners for conservation. There is absolutely no doubt that the preservation and restoration of this handsome example of Victorian commercial architecture can be attributed to the pressure of public opinion.

Mr E. P. M. Beiber, the general manager of the Old Mutual, the owners and developers of the site, commented, while the building of the new Edgars behind the nineteenth century shopfront was in progress,

If there was ever any doubt that this action stemmed from a genuine community need it was soon dispelled by the letters of thanks and radio and Press comment which not only praised Edgars and the Old Mutual but sought repetition of action country-wide.

*Natalia* hopes that this success will inspire and encourage those who are concerned about preserving some reminders of our past.

To achieve success any conservation campaign needs to be based on sound research and reliable information as to origins and development. This necessary documentary platform from which further Pietermaritzburg conservation projects can be launched will be provided by the University of Natal's current project to record all pre-1920 statuary and buildings. Prof. Murray Schoonraad writes,

The aim of the study is to compile a comprehensive archive of information on all statuary and public and domestic architecture erected in Pietermaritzburg prior to 1920. It is our intention to publish this information, which includes the tabulation of all previously documented material, as well as data recently collected by the Department of Fine Art and History of Art, in a form readily available to future students of the subject. To facilitate this a list of specifications has been drawn up for each building, which includes such criteria as the positioning of the building or statue in the Municipal area, its date, the architect, builder and/or artist responsible for its erection; its historical attributes, i.e. previous owners and

particular use to which it was put; including a detailed description of the building as it appears today, with references to its original appearance; and whether the building should be considered for restoration and/or permanent preservation. Further specifications allow for the stylistic and aesthetic classification of the building or statue, based on a detailed analysis of its physical appearance and attributes. The projected archive, therefore, is intended to be of use to any person interested in architectural, pure historical or art historical information.

Information from all available literary sources has been entered onto the specification sheets, and municipal references such as title deeds, architectural and engineering plans have been consulted. In the drawing up of the specification sheet, we were assisted by Miss Melanie Hillerbrand (Provincial Library Services) and influenced by previous publications by R.A.U. and Pretoria University on comparable studies conducted in their respective cities. Having researched as much information as possible from literary sources, the programme at present is to document the buildings *in situ* by means of photographs and descriptions; combined with verbal information offered by elderly citizens, which, though apparently somewhat unscientific, has confirmed many of our speculations. We consider that this study will answer the need for a succinct and comprehensive archive of information, which will be available to all interested parties for purposes of further research, and which hopefully will be instrumental in influencing more ambitious projects for the permanent restoration and preservation of our local architectural heritage.

#### *Village, dorp and city*

Another member of the University who has focused attention on historic Pietermaritzburg is Mr Rob Haswell of the Department of Geography who is shortly to present a thesis on urban morphology in Natal. The origin and development of towns has been the subject of lectures and published articles; for example, *The Geographical Magazine* (London) in July this year published under the title *South African towns on European plans*, his examination of the characteristics of Boer dorps, as exemplified in Pietermaritzburg and Weenen, and typically English towns such as Richmond.

#### *'The soldier's pleasure'*

The public buildings of major cities are well known and an interest in the design and preservation of private houses has arisen recently. But very little notice has been taken of public houses. We welcome these notes by Mrs A. R. Ogilvie on some past and present pubs of Pietermaritzburg.

At the beginning of this century Pietermaritzburg appears to have been a very thirsty place because at every corner of our main streets one would have come across a public house where liquid refreshments could be enjoyed. Pietermaritzburg at this time was a garrison town and Fort Napier saw many regiments come and go so that there was no lack of healthy, thirsty young soldiers to fill these many pubs.

If we were to go back in time and imagine the Tommies taking a stroll through the two main streets in order to call in on some of the bars, we would find they would start from Fort Napier. The road at that time

led from the camp across the railway line into Longmarket Street. They would not have gone far before they would come across the sign of a beautiful prancing black horse painted on the side of the building of the Black Horse Bar at the corner of West Street. This public house remained in the hands of the Froemberg family until a few years ago when the building was sold. This bar was filled with many historical relics — regimental badges and emblems and old photographs.

Having quenched their thirst here, the Tommies would then cross Longmarket Street, and at the corner of Deane Street they would see the sign of a rampant red lion hanging from an attractive looking building with a pan-tiled roof. This was the Red Lion Tavern. The proprietor at one time was a Mr Lee who lived with his wife and daughter on the premises.

Crossing the street once more, they would come to a family hotel, the Commercial Hotel. It was a long, low building which became known as Whitby Lodge, a private boarding house. Today the building is occupied by officials of the Development and Services Board.

Further down Longmarket Street they would come to the Victoria Bar, which also had a few rooms for lodgers, at the corner of Timber Street. Allied House now stands on this site. Across the road from here one could see the Victoria Club, which had been founded in 1859 with its initial maximum effective membership being put at sixty gentlemen. Here the officers from Fort Napier were made welcome.

Leaving the Victoria Bar and continuing down Longmarket Street to the corner of Commercial Road they would find, a few yards down that road in the direction of Loop Street, the Crown Hotel. It was from this hotel that John Dare and, later, John Welch started off with the omnibus on the journey to Durban. This hotel was run by Mr Florey at one time.

On returning to Longmarket Street they would have found another hotel, the City and Port, on erf 27 Loop Street. Mr J. C. Boshoff had owned the erf since 1846. By 1872, Mr L. Torgius was running the City and Port Hotel on the Longmarket Street frontage. By the end of 1875 Mr E. Warwick had taken over the lease. He changed the hotel's name to the **Woolpack**. In 1879 or 1880 Mr H. P. Jones became the lessee. The property was sold to George Hesom in 1897. Padayachee's greengrocer's shop was in this building for many years. Today it is a pharmacy (D. M. Forbes). The rounded carriage-way leading to the stables can still be seen on the side of the building nearest Hesom Street.

The Plough Hotel came next — a wood and iron building, and very popular with the farming community.

After this, at the corner of Archbell Street was an interesting building originally owned by Mr J. N. Boshoff in the early 1840s and probably one of the first half-dozen substantially built houses in Pietermaritzburg. When Lieutenant-Governor Martin West arrived in December, 1845, as the first Lieutenant-Governor, it was rented to him as a suitable Government House for R200 per year. Martin West died in this house in 1849. After his death the building became a superior type of boarding house, and a little later became the Prince of Wales Hotel — proprietor Mr G. Salmon. This area of the town was busy, with the market square filling the

space between the two main streets. Here the wagons and their oxen were outspanned on their way to and from the north. It was a dry dusty spot with a few syringa trees to give shade for the weary oxen and horses. Here, too, farmers and transport riders sold their wares.

Crossing the market square to Church Street, the Tommies would have seen the welcome sign of the Market Inn. After this they would start their return trip to Fort Napier. Fortunately there were quite a few more pubs to visit *en route* before returning to barracks.

On the right-hand side near where Edgars (formerly Irelands) now stands there was a small pub known as the Masonic Bar. On the opposite side of the street, on the site of the present-day Sanlam Building, was a really enchanting hotel known as the Horse Shoe. Its large open entrance with its brightly tiled floor gave it a look of luxury and coolness. Inside the bar there was plenty of entertainment, too, as the Horse Shoe was known to have the prettiest barmaids in the town.

On leaving this fascinating place they would work their way up Church Street beyond Chapel Street where the Central Hotel would welcome them. On the corner of Raven Street was the Phoenix Bar and on the opposite side, higher up, was the Carlton Bar. In 1887 it was a tavern known as the Waterloo Music Hall and it was owned by Mr Samuel Froomberg. A very dramatic incident occurred here in that year. The Inniskillings were in camp at Fort Napier at this time and, after a drunken brawl at the Fort, a private was bayoneted to death. Four young privates aged about 20 years ran out of their hut carrying rifles and fixed bayonets. They made their way down Church Street. Outside this tavern they were halted by a military policeman who was bayoneted in the back by one of them. Mr. Froomberg, hearing the confusion, closed his door and held it shut with the help of his wife and daughter. Another of the young soldiers thrust his bayonet through the door scratching Mrs Froomberg's face. Then the drink-crazed young men made off. They were finally captured at the Star and Garter. At the ensuing trial two were found guilty of murder and were sentenced to death. Subsequently one had his sentence commuted to penal servitude for life, but the other was hanged in November 1887.

On the West Street corner the Tommies would have found the Royal Oak, now the Watson Hotel. Then, higher up, towards the station was the Norfolk Hotel, which still exists — a useful stopover hotel for railway travellers. The Tommies' final call would have been the Railway Bar at the station.

There were numerous other bars around the town, and two that must be mentioned are the Polo Tavern at the corner of West and Greyling Streets near the old polo fields and the First and Last in Victoria Road. From the latter's name we know that farmers and travellers called here on their way into and out of town.

Another interesting feature about the Pietermaritzburg pubs was the law controlling their opening and closing hours in the city. However, three miles out of the city one could get drinks at any hour of the day or night. So we find the Sutherlands Hotel on the Edendale Road, the Ketelfontein Hotel on the way to Hilton, the Cremorne on the Greytown Road, and the Star and Garter on the Durban Road.

This is but a brief survey of some of the past and present pubs of Pietermaritzburg. Many have been left out, but their existence proves that our City was not quite such a Sleepy Hollow — or maybe that could be the reason for our unenviable soubriquet?

#### *A word on wood*

Yellow-wood enjoys today an unprecedented vogue in Natal. Items of furniture made of the wood are reverently brought out of lumber-rooms and stripped of sacrilegious layers of paint, or rescued from the unappreciative hands of the uninitiated. Dealers allot pride of place in their showrooms to any piece that can boast of even a plank of yellow-wood in its composition. Yellow-wood floor- and ceiling-boards (not to mention beams) are carried off with rejoicing by those who preside over the demolition of the Province's architectural heritage.

Yet, Mr. John Laband goes on to remind us, yellow-wood has not always been held in such extravagant esteem. Just over a hundred years ago its utility was assessed by Henry Brooks in *Natal: A History and Description of the Colony: including its Natural Features, Production, Industrial Condition and Prospects*. (Edited by Dr R. J. Mann and published by L. Reeve, London, 1876) pp. 177-178.

The wood is of a light yellow colour, of a very close and compact appearance, and works easily and well while it is still moist; but when dry it cuts jaggedly and unevenly across the grain. It is of short fibre and slight tenacity, and if painted or varnished, with the sap still in it, very soon decays. It shrinks more than any other wood employed in construction purposes: beams of it shorten as much as half-an-inch in twenty feet. It is very generally used for building purposes, where it can be efficiently protected from the wet, and all the commoner kinds of household furniture, such as tables, and the internal fittings of houses, are made from it. It is in this sense the 'deal-wood' of Natal. It is entirely useless for out of door work where there is exposure to weather.

#### *Sophisticated thievery*

Less cheering for conservationists is the news that treasure-hunters and souvenir-seekers are turning their attention and their greed to Natal's archaeological sites. Mr. Martin Hall, Ethno-archaeologist at the Natal Museum, writes:

The conservation of archaeological sites in Natal is a problem which has always existed. Funds are never sufficient to match research requirements with the result that it is impossible to keep pace with the processes of natural decay and weathering. Major construction projects lead every year to the destruction of many valuable sites. However, in recent months new problems have arisen which make the tasks of conservation even more difficult.

Vandalism has, of course, always been present; indeed, much of today's protective legislation has come about in order to defend national monuments against the strange, but ever present, desires of people to ruin things. But in recent months, this has been exacerbated by a new



The Black Horse Bar on the corner of Longmarket Street and West Street.



The Star and Garter Hotel on the old Durban Road.

Photographs published with grateful acknowledgment to MRS A. R. OGILVIE, Pietermaritzburg



The original Plough Hotel in Longmarket Street.



The Prince of Wales Hotel in Longmarket Street. This site now forms part of the Natalia complex, the headquarters of the Natal Provincial Administration.

Photographs published with grateful acknowledgment to MRS A. R. OGILVIE, Pietermaritzburg

element, the metal detector. These machines are used to search archaeological sites, forts and battlefields for valuable objects. There is very rarely any attempt at scientific excavation or notification of museums or other cultural institutions. Such users of metal detectors are, to put the matter simply, thieves.

Interference with any pre-colonial archaeological site or with any declared national monument is an offence against the National Monuments Act, and stiff penalties may be exacted. Furthermore, as most sites are on private land, trespass is also usually involved. The police are generally too busy to act on all but the most blatant cases. As an alternative, anyone who sees a metal detector being misused, or for that matter is aware of any vandalism against prehistoric or historic sites, can contact the Director, Natal Museum, Loop Street, Pietermaritzburg.

M. P. MOBERLY