

OGLE, JOHN

<The notes reproduced below are taken from a typewritten document which was probably made in Killie Campbell's library after she had acquired the James Stuart Collection. We have been unable to trace a manuscript version. In places the notes have needed a considerable degree of emendation to make them intelligible to readers - eds.>

7.3.1914

File 9, item 16, pp. 1-3.

1 James Stuart's chat with John Ogle ka Wohlo, 7 March, 1914.

My great-grandfather was a Norman - came over with William the Conquerer <sic>.

'Wohlo' is Ogle; 'Febana' is Farewell, Febana ka Mjoji.¹

I was at Cape Town at school. I got back to N. (?) when Mawa came over from Zululand.² I was about four years at Cape Town. I have no photo of my father. I saw one *abandhlu* in Durban.³

I knew Mpande well. I do not know Dingaans' Mp seat - *isiger go muti* - arm chair - all of a piece. Taken from a chair Farewell or F. gave Tshaka - chair burnt.⁴ Sat every morning on this at the *assembly (bandhla)*. As a rule about 100 or less. No cases tried. Cases all tried by *indunas* at gate, under *euphorbia* trees. Only told of result. Catskin *mutsha* Nodwengu.⁵

There are no papers belonging to my father. My sister lives at Pinetown. I don't know if my father, who couldn't write, ever gave an account of his travels to anyone. When my father remained after Fynn's being cleared out, he lived at *ifenyá* close to *the old dwelling place of Captain King*.⁶ My father first lived on St. Paul's Church site, Farewell nearer the bay.⁷ I was born where the old town hall stands. St. Paul's church is still on my father's site. Fynn was living at Ezimbokodweni, Isipingo, when chased away.

Tshaka w'ted ubkinyean <sic> Ezindololwane when that *impi* returned.⁸ Mbuyazi's son Mpahlwa had just been born.⁹

I remember a shipwreck in Durban, a Portuguese boat. I saw *amanhlwenga* go in and get goods out on to the shore.¹⁰ I remember leaving 'Mahinda' and going to *ifenya*.¹¹ Gardiner arrived after I had been sent to Cape Town to be taught.¹² My father took me by waggons (ox) overland. My mother remained to look after the kraal.

Amakoboka means slaves.¹³ The apprenticeship business took place whilst I was at Cape Town.¹⁴ I think when I went to Cape Town my father was not an ambassador of Dingana, at any rate I saw no sign of it.

I remember hiding in the forests before going to Cape Town, frightened even by *impi* - scratched with thorns (*uhluluwe creeper*). We used simply to throw ourselves away. My father went about *in the mountains*, Ezibandela.¹⁵ I never saw him in a forest *in the night*. I was with my mother and *girls who had been taken into the household (amantombana awa tolayo)* - these girls *carried us on their backs*. We hid at the Bluff (*ifenya*), *where the land is rich, until things were quiet* - i.e. peace.

Spies were sent as a rule to see what went on at the royal kraal, to see any danger coming. Warning was given if there was anything at all suspicious. Cattle were not let out at night on account of *hyenas and wild dogs* (wolves). There were many of these. There are still some of these. Also *the hyenas drew milk from the cows, sucked their udders*. This was done because some of them would not enter the kraal but would attack the cow outside.

If it was said *that an impi had been seen nearby* we would go out for say 3 days, and yet the *impi* might have been passing by. Tshaka used to warn us if going towards Pondoland. Wohllo would be told to accompany him.

My father gave me no account of his visit to Bulawayo.¹⁶ My father liked Tshaka and was liked by him. My father could not talk Zulu well. He was interpreted for. I do not know if I ever saw Nhlamba.¹⁷ The king directed that Nhlamba was to be killed.¹⁸ The people of the man directed to kill N. *failed* - my father's people then *helped*. Mbuyazi was the one given permission to kill others.

Boers coming. My father was sent to *seize the cattle of Nombanga ka Ngidhli* - he lived at the eMpafana (Mooi River) where it enters the Tugela.¹⁹ He took his and Febana's.²⁰ Fodo ka Nombewu of the Nhlangwini people and other chiefs were there. Blanckenberg, Biggar, Stubbs, Tom Carden - these had 200 people.²¹ The *impi* slept at Fox Hill.²² They fought with one another on the race course. One lot wanted to go in front - '*The road is ours!*' They kept on till sunset and had to sleep on the race course. But few people were killed.

The Boers did not accompany this *impi*. They called it out, they being at the Emtshezi at the time.²³ The cattle seized were *shared out* to the *parties of men (amabandhla)* at Malinda. After the *parties of men* went home with the cattle, Bob Biggar then came and said to my father, Cane, etc., 'You are cowards. How is it you did not go to Mfurg (?) and eat the horns of the elephant?'²⁴

Biggar was killed at Ndongakusuka.²⁵ My father did not go out because his daughter was exceedingly ill. This girl *stayed at the place of Somsewu* and when he first arrived and worked there.²⁶ Her name was Maria. She was there a long time. She married George Fynn, son of Frank Fynn.²⁷

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The Boers had said to my father, 'You people take the lower route; we will take the upper one,' in the attack on Nombanga.

When the Ncome battle was fought I was in Natal again.²⁸ My father did not fight - was very ill, dysentery. He was told to go back at once home. There was a Dr. Portman here. He *treated* (*elapa'd*) my father as he began to get better. The Boers returned to Pietermaritzburg after the Ncome *battle*.

Ngalonkulu (Andries Pretorius) was the Commandant. Edendale was his farm; he lived there.²⁹

My father went home *to the ifenya*. A letter came in about a week from Ngalonkulu, telling my father to go to a large Boer laager at Kangela.³⁰ My father sent my mother, Dick King, Bob Joyce, Charlie Adams and my father went and said these are the only Europeans there. I am my father's *chiefson*. The Boers said they wanted to see what was Wohlo's *munji*; wanted to see who entitles to his like will <sic>.³¹ My father got better. He had recovered when he went to Pretorius at Kangela.

Notes

¹Henry Ogle (Wohlo) was a member of the first party of British traders from the Cape to arrive at Port Natal in 1824. Francis Farewell (Febana) was the leader of the party. Mjosi was the Zulu name for King George IV.

²Mawa was a daughter of the Zulu chief Jama. Together with a large following, she fled from her nephew Mpande into Natal in 1843.

³We have been unable to establish the meaning of '*abandhlu*'. It may be a mistyping either of *ibandhla*, referring to the men of the *umuzi*, or else of *abendhlu*, possibly meaning 'those of the house'.

⁴'F.' may be Henry Francis Fynn, another member of Farewell's trading party.

⁵*Umutsha* means loin-cover or girdle. KwaNodwengu was one of Mpande's principal *imizi*.

⁶Fynn left Natal in 1834. Bryant, *Dictionary*, p. 142, gives *ifenya* as 'Land, generally of a sandy nature, that is normally over-moist from an excess of sub-soil springs'. People who lived in the region of what is now Durban apparently used the word as the name for an area near the Bluff. James King led a party of traders from the Cape to Port Natal in 1825.

⁷St Paul's church is situated in the centre of Durban.

⁸The izinDololwane hills to the north of the upper Phongolo river were the site of a Zulu victory over the Ndwandwe in 1826.

⁹Mbuyazi was Henry Francis Fynn.

¹⁰*Amanhlwenga* was a term of opprobrium applied by the Zulu to the Thonga and related peoples living to the north-east of the Zulu kingdom.

¹¹'Mahinda' is probably a rendering of the word *amayinde* (*amalinde*), which was a designation for the flat lands of what is now the Greyville area of Durban.

¹²The missionary Allen Gardiner arrived at Port Natal in December 1834.

¹³Bryant, *Dictionary*, p. 308, gives *ikoboka* (*ikhoboka*, pl. *amakhoboka*) as 'Dutch-Kafir half-caste, Dutch slave'. The word derives from the Dutch *ingeboekte*, meaning registered person.

¹⁴This is probably a reference to the well-known capture of a number of women and children by the Natal Boers in an attack on the Bhaca to the south of the Mzimkhulu in 1840.

¹⁵We have been unable to establish the meaning of 'Ezibandela'. It may be a mistyping of 'Ezibandhlela', which would mean 'in the month of uZibandhlela', i.e. the month beginning towards the end of October.

¹⁶KwaBulawayo was Shaka's principal *umuzi*.

¹⁷The reference is presumably to Jacob or Jacot Msimbithi, alias Nhlambamanzi, an exile from the Cape frontier region who interpreted for Shaka in the latter's dealings with white traders and hunters from Port Natal.

¹⁸Nhlambamanzi was executed on the orders of Dingane in 1832.

¹⁹The informant is here probably referring to a raid made by a party of British traders and their adherents from Port Natal into the southern borderlands of the Zulu kingdom in March 1838 after the killing of the Boer leader, Piet Retief, and his companions the previous month.

²⁰This probably means that Ogle took with him men from his own and Francis Farewell's (Febana's) followings.

²¹Charles Blanckenberg, John Stubbs and Thomas Carden were British hunters and traders based at Port Natal. The 'Biggar' referred to was probably Alexander Biggar, another hunter and trader.

²²Fox Hill is situated on the southern outskirts of Pietermaritzburg.

²³The Mtshezi river is marked on maps as the Bushmans.

²⁴The word which the typist rendered as 'Mfurg (?)' may possibly have been written by Stuart as 'Mgung'. This would have been an abbreviation of Mgungundlovu, the name of Dingane's principal *umuzi*. The second part of the name derives ultimately from the word *indlovu*, meaning elephant. Robert Biggar was a son of Alexander (see note 21).

²⁵KwaNdondakusuka is the name of a hill on the north bank of the Thukela a few kilometres from its mouth. In April 1838 a raiding party from Port Natal was virtually wiped out there by a force of Zulu.

²⁶Somsewu was the Zulu name for Theophilus Shepstone, who, from 1845 to 1876, was successively Diplomatic Agent to the Native Tribes and Secretary for Native Affairs in the colony of Natal. The reference here may be to a visit which Shepstone made to Port Natal in 1838-9 when, in the capacity of interpreter, he accompanied a British force which was sent from the Cape to occupy the port.

²⁷Frank Fynn was a younger brother of Henry Francis. He lived at Port Natal from 1828 onward.

²⁸The reference is to the battle fought between the Zulu and Boers at the Ncome (Blood) river in December 1838.

²⁹Edendale is a locality a few kilometres to the west of Pietermaritzburg.

³⁰KwaKhangela ('Congella') was a locality on the western shores of the bay at Port Natal.

³¹'Munji' is probably a mistyping of *umuzi*.