

# ZURO



1973

*The Magazine of the History Society  
Umtali Boys' High School*

ZURO 1973.

No. 6.

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EDITORIAL.

This magazine, as in previous years, has been compiled, not only to display and report material on the functions of the History Society, but also to enlighten, through the means of individual contributions, the local public on the 'cinderella' subject at school, history. Historical study must be regarded as productive: not merely a knowledge but an understanding. Any historical reading contributes to a better understanding of life; history, with its combination of many factors - social, political, religious, economic and diplomatic - refers immediately to the transitional period in which we live. But the scope and complexity of history are so great that to define the subject in an editorial would be like trying to pack the crown jewels in a hat box.

"Zuro" reflects the dynamics of a constitutional, functional society and its recognition at the Central Africa Historical Association Conference last year shattered the little doubt which existed as to the function of such a society within a school. Naturally, like any co-educational organisation, the attraction is not always historical curiosity so much as social inquisitiveness, but we are confident that meetings are not merely for the latter attraction: the society is not as superficial as Victorianism. The society can genuinely boast domination amongst the school's societies although we must admit to a generally apathetic approach throughout the school to all societies and their functions.

We hope that in the future the society will set the trend rather than relapse into membership of Gordon X Street's "Apathy Club." The need is for a greater involvement in the activities of the society by a greater number of its members; the society can then concentrate on an increased number of practical and creative exercises.

E. Smith.

CHAIRMAN'S REPORT

J. Bekker.

1973 has been a good year for the History Society in terms both of attendance at meetings and active participation by members in the Society's activities. It is encouraging to note that paid-up membership has continued to increase and the Society now boasts fifty six regular members. Attendance from Umtali Girls' High has improved considerably and the girls are now playing a more active role in the Society.

A wide range of speakers have addressed the Society although their topics have all focused on Rhodesian history. Amongst the speakers were Mr. Hawkins, the Minister of Transport and Power, who gave an account of small-working in Rhodesia; Mr Ford and Mrs Izzett who presented the Prehistory Society of Rhodesia; Mr de Bruyns, who talked on the Gazaland Treks; Dr. Beach from the University of Rhodesia who spoke on the Nineteenth Century Shona and Mr. Barnes and members of the Society who gave an illustrated account of their research in Buhera.

As regards outdoor activities members have been particularly active in walking the mountains around Fort Massi Kessi trying to establish the position of the British forces at the battle of Chua Hill. A Society excursion was made to the Portuguese fort and the mission station near Vila de Manica. There was a day excursion to Devil's Pass, Fort Heyns and the kraal of Makoni at the time of the Rebellion. There has not been a holiday excursion this year but a group did spend a weekend collecting oral traditions at Buhera.

The work of the sub-committee has reached such an involved stage that research has been difficult. The Archives have taken over the process of interviewing the families of pioneers and consequently the sub-committee has only had one such interview this year. I. Gwyther has carried out his work in the museum most efficiently.

For the first time this year the Society put on a display at the Manicaland Agricultural Show which proved most successful, with descendants of pioneers identifying many of the photographs on display. The stand was organised and run primarily by Mr. Barnes, Gwyther, Plowes and Carroll although other members helped to man the stand during and outside school hours.

The Society takes on what is probably its biggest project ever early in December. This is a conference on the history of the

Manyika people with authorities such as Dr. Beach and Dr. Bhila, both of the University of Rhodesia, presenting papers. The object is to publish the results of the conference thereby filling a large gap in recorded Rhodesian history.

I would like to take this opportunity to thank our President, Mr. Barnes, for all the work he has done for the Society and for the time he has devoted to its activities, particularly in the organisation of the conference. The committee too has done a competent year's work and I must make special mention of Felicity Lefevre who, as Secretary, has performed a thankless task with efficiency, J. Heyns, who turned out to be a most dominant Treasurer, and E. Smith for his editorship of "Zuro." Shayne Luke has fulfilled the task of liaison with the Girls' School most admirably. Finally our thanks are due to Mr. McGrath for the interest he has expressed in the Society's functions and to Mrs McGrath who has rendered invaluable assistance in providing teas.

The enthusiasm amongst members in the past year has been encouraging particularly amongst the lower ranks of the school, a healthy sign for the future. I feel confident that this interest will be sustained and on behalf of retiring members I wish the Society every success in its activities in 1974.

TREASURER'S REPORT.

J. Heyns.

Income And Expenditure Account.

Credit.

Subscriptions	\$ 28.00	O Level Hist. Prize	\$ 4.20
Donations	5.00	Anticipated Cost, Zuro.	40.00
Anticipated Income, Zuro	25.00	" " , Conf.	20.00
" " , Conference	20.00	Bus to U.G.H.S.	1.96
		Show Exhibit	10.00
		Printing Club Donation	4.00
Total Income	<u>\$ 78.00</u>	Total Expenditure	<u>\$ 80.16</u>

Although our expenditure is \$2.16 more than our income it must be realised that these totals include estimates: I am confident that the Society will not end the year in debt.

Fifty six members have paid subscriptions out of a nominal ninety who have attended two or more meetings throughout the year. I feel great achievements have been made in getting both T. Millar and D. Holman to pay their subs!

There are twenty paid-up members from U.G.H.S. which is two more than treble last year's figure. I must thank Shayne Luke for her efforts in this field.

PAID UP MEMBERS OF THE SOCIETY.

<u>U.B.H.S.</u>	T.Millar ⑥	J.Coventry
R.Allen +=	D.Morkel	S.Eland
R.Atkins	M.Morkel +	K.Gibson
N.Bailey	R.Murphy	E.Grobler
J.Bekker ⑥	S.Needham	A.Humphrey
R.Bridges =	P.Nicholas *⑥	D.Latham
A.Carroll +⑥	P.Ouborg =⑥	F.Lefevre *⑥
T.Christian +	R.Plowes *+=⑥	S.Luke *⑥
C.Cloete	J.Simleit	B.Margesson
H.Cruger +=	N.Smith	S.Mason
M.Grispos	R.Teague	J.Nicholas
P.Grobler +=	P.van der Ruit	B.Robinson
I.Gwyther *⑥	P.van Emmenis +=	D.Stuart
M.Hacking +=	D.van Zyl	S.Turner ⑥
V.Hawkes	P.Warren	B.van Genechten
J.Heyns ⑥	D.Warwick	P.Wyrley-Birch
A.Hinwood	<u>U.G.H.S.</u>	V.Ziehl.
D.Holman +⑥	C.Bagnal	
G.Holland-Ramsay +	L.Bailey	
A.Lister =	T.Cloete	

Mrs P.Izzett and Mr J.Ford approached us after their address to the Society about joining the Society and the Committee decided, as a mark of our appreciation for their interest and encouragement, to elect them Honorary Members.

\* - a member of the work party to Buhera, March 1973.

+ - participated in excursion to Massi Kessi.

= - participated in excursion to Devil's Pass and Makoni's Kraal.

⑥ - attended at the Society Stand, Manicaland Show.

SUB-COMMITTEE REPORT.

J. Heyns.

A successful year, although it may seem different in that we have not organised many excursions. Our problem this year has been that research on the 'Umtali' project is becoming so specialised that without background knowledge on the subject it is difficult to maintain continuity. I would suggest that next year only a chairman be elected for the sub-committee and he would invite individuals who might be interested to work on a single topic.

Mrs Vowles has been the only person interviewed by the Society this year. The National Archives have to a large extent taken over this process of interviewing and have sent out questionnaires to descendants of pioneers.

Felicity Lefevre and Shayne Luke spent some time in the Archives during the recent holidays and researched an article on the delineation of the Eastern Border which has been published in this edition of "Zuro."

Three trips over the border have been organised to Massi Kessi in an attempt to locate the precise position of the British trench at the battle there in May, 1891. In the first trip Medeiros (our interpreter,) Hinwood, Mr Barnes and I climbed many mountains in vain. Later another party - Bekker, Morkel, Smith, McKay and Mr Barnes - again went out but to a different hill and returned with a smile and a possibility of success. A full scale trip was organised in the grey truck - this was more of an informative nature.

AN INTERVIEW WITH MRS E. VOWLES.

Present: Mr Barnes, J. Heyns, I. Gwyther, M. Morkel, P. Nicholas.

Mrs Vowles' mother, Mrs Emily Blatch (nee Hewitt) was born in Oxford, England, on 12th August, 1859, and had three sisters - Eliza, Annie and a married sister living in New Zealand.

When at the University College Hospital in London she answered a newspaper advertisement inserted by Bishop Knight-Bruce appealing for nurses to man mission hospitals being established in Rhodesia.

Miss Hewitt, as she then was, came to the country via Pretoria, and after a seven-and-a-half week journey arrived at Old Umtali, together with Mary Saunders and Sisters Erskine and Mansergh on 30th May, 1893. They thus replaced the pioneer sisters, Rose Blennerhassett and Lucy Sleeman, who had completed a two year

office and who left for England soon after.

Sister Emily established herself in the hospital at Old Umtali (about half a mile south of the main settlement) where she was joined in the following year by her sister Eliza ("Lizzie"). The Hewitt sisters were very popular with the Umtali townsfolk as the many documented accounts of Emily's marriage to Herbert Alfred Blatch (b.22/3/1867), mining engineer of Pardy's Mine, Massi Kessi, reveal. The following is taken from Elsa Goodwin Green, "Raiders and Rebels in South Africa," (pub. 1898) pp 85-86 :

"One very interesting event took place in (Old) Umtali on the 10th of August. Sister Emily Hewett (sic) was married to Mr Herbert Blatch, of Massi Kessi. Miss Hewett ... was now the matron and had endeared herself to the people of Umtali during the three years of her arduous work amongst them

It was a pretty wedding. The whole of Umtali seemed gathered together in the little church, including the dogs of the town, which were numerous and enterprising ... The bridesmaids were Miss Lizzie Hewett and Miss Mary Saunders, both of whom had been associated with the bride in hospital work. The Rev. H. Foster performed the ceremony, assisted by Mr. Walker, while Capt. A. Tullock (sic) of the Umtali Volunteers gave away the bride. The little cart belonging to the Sisters, usually drawn by the eccentric donkeys 'Powder' and 'Pills', stood at the church door, but in the place of the animals, the gun squad men were drawn up in a line, and they conducted them to the Masonic Hotel.

We soon followed them to the reception. The catering of Mrs Rodgers and Mrs Walker, her "chef de cuisine", was beyond all praise. Capt. Tullock's speech at the toast to the "health of bride and groom" was a happy one. He said that in giving away Sister Emily - who though she might make a home elsewhere, would always live in the hearts of Umtali - he begged in return to present that happy place with a brother-in-law in the person of the bridegroom.

Mr and Mrs Blatch left for Massi Kessi, drawn by the two proud donkeys. They wore white rosettes, yet they could not be cured of their propensity to make a dead stop at every hotel and store en route. Notwithstanding their responsibilities, they had to be frequently remonstrated with along the way."

From Massi Kessi the couple went to England and thence to New Zealand. In 1901 Herbert was tragically drowned whilst crossing a river to a dredge on which he had been working. There were three children by the marriage : Hewitt (b. 1898, d. 11/6/1970); Elsie (b. 1900) and Edward (b. 1901, d. 2/2/1959.)

Meanwhile in Umtali Mrs Blatch had been replaced by her sister Annie Hewitt, Mary Haines and A. Letitia Foster.



After the death of her husband Mrs Blatch returned first to Rusape, then to Umtali, and resumed her career as a private nurse. Mrs Vowles can remember her mother walking to her patient's house preceded if it was dark by a boy carrying a lantern. Private nursing invariably entailed looking after the patient's household as well.

Mrs Blatch eventually died on 17th August, 1939, at the age of 80.

Of the rest of the family Annie married Joe Nesbitt (brother to Randolph Nesbitt V.C. who married Mary Saunders,) a warder at the gaol. The couple moved first to the Vumba, later to Penhalonga, where they ran the Penhalonga Mine Boarding House. Eliza married Godfrey Egerton Massie and after his death (3/7/1903) she moved in with her sister at Penhalonga until she, Eliza, died in 1922.

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In the early C20th, Mrs Vowles remembers, Umtali had two schools: the Umtali Academy (or Umtali Public School) which was American and Methodist, and the St. John's Public School (or Umtali High School) which was Anglican. The former had taken over the Goldfields Hotel, the latter used the St. John's Church (on the present site of St. John's Hall.) In 1909 the two amalgamated and moved into the Academy buildings; in 1912 the school moved to the buildings occupied at present by the District Commissioner.

Mrs Vowles attended St. John's School in 1908 and can remember the amalgamation and the move of 1912. She also remembers Mr. Garner (Headmaster of the Academy, 1907 - 8 and of U.H.S. 1909 - 12) and staff members Messrs Harrison and Taylor.

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THE MUSEUM REPORT.

I.Gwyther.

The museum was opened once to the public last year and that was at the swimming gala and Speech Day. Much interest was generated by the items on display, including the photographs of boys resident in Kopje House and the exhibits donated by Mr. C.M.Hulley.

During the year some old photographs associated with the school were unearthed and are being sorted and identified. They are being catalogued first into eras, secondly into the following categories → cricket, rugby, athletics, basketball, hockey, societies, prefects, plays and the buildings of the school both at Tiger Kloof and at the old site. Some interesting photographs include those covering the opening of the Beit Hall, U.H.S.; the building of the school Chapel and some school plays of the thirties and forties.

THE AGRICULTURAL SHOW DISPLAY.

I.Gwyther.

At the Manicaland Agricultural Show, 1973, the History Society manned an exhibit for the first time. The display consisted of old editions of the "Umtali Advertiser", 1893 - 96, loaned by the Umtali Post, photographs and documents of Fort Hill, Old Umtali and Umtali, and objects found near Fort Hill which had belonged to those resident there in 1891, including their water filter, as loaned by the Umtali Museum.

The display was well received, particularly by the more elderly folk who remembered events and people in the photographs - in fact we were able to identify many of the photographs thereby increasing the accuracy of our information. The National Archives have been informed and the necessary identifications forwarded. The display was seen by nearly 300 people over the four days of the Show, a response which has encouraged us to make it an annual display.

I would like to thank Mr Barnes, Plowes and Carroll for helping to establish the display, and Shayne Luke, Susan Turner, Bekker, Millar, Holman, Nicholas and Ouborg for giving up spare time to man the stand.

HISTORY SOCIETY COMMITTEE.

	<u>1973.</u>	<u>1974</u>
Chairman	J.Bekker	Philippa Whyrley-Birch
Hon. Secretary	Felicity Lefevre	M.Morkel
Hon. Treasurer	J.Heyns	R.Allen
Committee Member	E.Smith	I.Gwyther
U.G.H.S. Representative	Shayne Luke	Karen Gibson
Sub-Committee	J.Heyns	R.Plowes
	M.Morkel	(Research Co-ordinator)
	A.Hinwood	
Archivist	I.Gwyther	R.Plowes.

HISTORY SOCIETY QUIZ.

The quiz was won this year by Hill House (Plowes 15 points, Fonda 13) followed by Palmer (Paton 12 points), Livingston (Ouborg 12) and Crawford (Grobler 15.)

A MEETING OF THE HISTORY SOCIETY : MARCH 1st, 1973.A HISTORY OF SMALL WORKING IN RHODESIA.

T.R.S.Hawkins, Esq., Min. Transport & Power.

Definiton of Small Working. A person, partnership or syndicate working a small mine and processing the mineral into the state in which it will be sold on the metal market. All mining was "small" until the development of explosives and steam power made possible large scale operations.

General. Man was a miner before he was a farmer. The implements of prehistoric man were of stone but when surface deposits were exhausted he had to dig for both flints (eg. the flint mines of the New Stone Age in Europe) and ochre, the latter for self-decoration, burial rites and cave painting.

African Small Working in Rhodesia. Early Rhodesians moved direct from the Stone Age into the Iron Age: because there was no mining of tin there was never a Bronze Age in Southern Africa. The first iron workings in Rhodesia coincide with the early Christian era in Europe whilst copper was first mined here in ca. 200 AD.

More important is the mining of gold, of which there are two types. Alluvial was probably the earliest source mined and continues today in the Mazoe Valley where women still collect in leather bags the sand from a river bed, pan it in wooden marula dishes and transport the gold grains in porcupine quills. Underground mining began in 600 AD, a date determined by both radio-carbon dating of charcoal, wood and skeletal remains, and the dating of artifacts found on site. The latter include a coin of Antoninus Pius (a popular trade coin in the Indian Ocean) found near Umtali; in the Quagga Mine an Elizabethan sixpence dated 1572; in the Deric Mine an English penny of King John (ca. 1210); in the D Troop Mine an Indian brass tumbler of the C14/15th; in the Bay Horse Mine an ivory carving of a woman from the C17/18th. The latter possibly came from a Portuguese trader known to have been near Hartley and whose store was raided by Changamire in 1690.

The first mine was in the Sinoia/Umfuli region and by 800 AD it had spread to the Mazoe Valley. In the following 200 years it spread to Matabeleland and the Sabi Valley. Roger Summers has estimated that a total of 19,11m. fine ounces was mined, valued on toaday's market at US \$1 643 460 000. In the years of peak production 20 to 30 000 ounces was mined yearly from some 4 000

mines. Its local use was negligible: beads, wire and ceremonial regalia (Mapungubwe has revealed a gilded rhinoceros and a stool, pot bowl and mace all decorated with gold.) Its main use was for trade: it was exchanged for pottery, beads and cloth from both Arab and Portuguese although at the time of the latter the gold trade was undoubtedly declining.

There is no evidence in Rhodesia to show the development of a gold mining technique from the primitive to the sophisticated; in fact if anything the evidence suggests a deterioration of that technique. In other words the early Rhodesian inhabitants of Rhodesia were shown how to mine by people already competent in that field.

The techniques used are unique to Rhodesia: the gold deposits of Zambia, Tanzania and Uganda were barely exploited whilst the methods used in West Africa were more similar to those of Europe. A comparison of Rhodesian and Indian methods of mining has led to the suggestion that in ca. 600 AD miners from Mysore were responsible for initiating gold mining in Rhodesia. Similarities include:

- i) rather than follow from the surface the dip of a shallow reef the miners of both countries dug a vertical shaft (or stope) and when it hit the ore body they would mine horizontally in both directions. When these shafts became dangerous they were filled in and another vertical shaft dug parallel to it.
- ii) by 600 AD the ore bodies of S.India were exhausted.
- iii) both used rivers for prospecting - alluvial deposits would be followed up the river until that point was reached at which the river crossed the ore body.
- iv) both appear to have used "Termite-mound Prospecting". White ants, to reach water, follow fissures in the rock. Fissures are mineralised streaks in the rock; hence a prospector will sample ant heaps to get an indication of the mineral content of the rock below. Herodotus, the Greek historian, talks of "giant ants beyond the deserts of India" which bring up pieces of gold. Is this a distorted account of termite prospecting?

What methods did the African use in his mining? The rock face would be broken up both by driving wooden pegs into the fissures and then wetting them so that they swelled, and by fire-setting, ie. heating the rock face before rapidly cooling it with water. The latter demanded a system of ventilation to avoid the excessive build up of carbon-dioxide. After fragmentation wood and iron

goads would be used to pick out the stone which would be further pulverised on the surface. The activities and depth of a mine were limited by the water table.

Pre-Pioneers. Karl Mauch, a German geologist in Rhodesia 1871 - 1872, returned incredible reports of "visible gold" and "mile long reefs" which led to tremendous interest in the area and associations with the land of Ophir and the Queen of Sheba. Rhodes was enthusiastic and the Rudd Concession itself was essentially a permit to mine in Rhodesia.

The Shona were small-working late into the 19th - the last chief to do so was murdered by the N'debele. If the dividing line between ancient and modern is taken as 1890 it becomes obvious that the time-gap between African and European small-working is a very small one.

The Pioneer Period. Members of the Pioneer Column, on disbandment in Salisbury, were allowed to peg fifteen gold claims, but if worked the B.S.A.Co was to have 30% of the profits. The result was the formation of companies rather than individual efforts and with many of the companies fraudulent mining was given a bad name. Operations were further hindered by heavy rains, rinderpest, tsetse-fly and the Rebellions with the result that there was no gold output until 1898.

There was one small worker, however: Lobengula. The B.S.A.Co had given him a mine near Hartley, a five-stamp mill and a boiler. Dawson with half an impi was sent up from Bulawayo to operate the concern, but when the safety valve on the boiler first opened the leader of the impi thought that the "smoke devil" was escaping and threw first his cloak and then himself on to the valve to suppress it. He was pulled off by Dawson before he was too badly scalded. The mine produced enough to present Lobengula with one pure gold button.

Twentieth Century. European small working was born in 1903 when the Company, short of money, allowed individuals to resume mining activities and thereby restore confidence in the country. By 1916 there were 424 small workers as opposed to 20 in 1904 and in the same year gold output reached a total which was not surpassed until 1931.

The difficulties of the First World War (men left on active service and machinery was difficult to obtain) together with the

influenza epidemic of 1918 (10 000 Africans and many Europeans died) resulted in a decline. This was furthered by the slump of 1929 - 30 in which money was so scarce that Africans would work for their rations only and Europeans were employed at 5/- a day in building strip roads.

In 1931 the pound was devalued and mining again became profitable, and by 1932 there were 755 small workers and a school leaver was, in normality, faced with three possible occupations: the railways, the civil service or small working. With costs and labour cheap (African wages ranged from 12/6 - 25/- per month and a European could live well on £20.0.0 per month) the rubble, chippings and support pillars of old mines were re-milled.

The price of gold rose again in the Second World War but the extra profit went into the Government fund. In 1945 many ex-servicemen went into mining but the holding of the gold price at US \$35,00 per ounce proved artificial and many left with the result that today there are only about 40 small workers still active.

The Small Workers' Contribution to Rhodesia. The production figures of small working are small compared to the bigger mining concerns but such money was spent locally, a local market was provided especially for timber and agriculture, and the African labour force was introduced for the first time to civilisation. Not only was the country opened up but the way was pioneered for the E.S.C.: the first two lines from Bulawayo to the Turk Mine and from Salisbury to the Mazoe Mine were paid for by the small worker and provided the skeletal system on which the extensive system of the present was built.

The Fututre. The recent increase in the price of gold might be expected to bring about a revival of small working but conditions are different : with surface ore bodies exhausted and small working no longer an attractive career mining is today the concern of the large co-operations. The small worker is almost a thing of the past.

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A MEETING OF THE HISTORY SOCIETY: APRIL 5th, 1973.

THE TREKS TO GAZALAND

Mr de Bruyn.

Gazaland is defined as the country from the M'pudzi River south to the Sabi/Lundi Confluence.

Very little was recorded whilst the treks were in progress;

historians started reconstructing events thirty to fifty years too late, when the participants had long since died. Consequently stories were hearsay and, when one's only source of information is memory important facts are missed out.

Captain Ball, when Deputy Head, U.H.S., frequently stated that History and Geography are inseparable. Certainly this is the basis of the cause/effect relationship of the Gazaland Treks:

- i) the ill-defined boundary between Rhodesia and P.E.A. The Portuguese regarded the Sabi River as their boundary; Rhodes regarded the border as being much further east. The ensuing argument was nearly the cause of a breakdown in international relationships. Rhodes was anxious that as much land to the east as possible should be occupied on the grounds that possession was 9/10th of the law.
- ii) To the north and west of Old Umtali was area obviously suited to agriculture and mineral exploitation; the area to the south apparently had little to offer besides mixed farming.

When Jameson went to negotiate with Gungunyana he needed an escort. Dunbar Moodie, the manager of the Sabi-Ophir Mining Co, was found to be suitable with his adventurous spirit and keen eye for farming potential. Moodie was most impressed by the beauty and potential of the land around present-day Chipinga and, continuing to South Africa, he personally persuaded many of the farmers to embark on nine consequent treks to that area. Two of these treks have been completely ignored by historians:

1. Moodie : Bethlehem to "Waterfall", Chipinga. 5.iv.92 - 3.i.93.  
The original house was built in the shape of a wagon.
2. Moolman/Webster : from Groot Marico, Tvl. Arrived 30.viii.93  
with only 8 adults.
3. E.L.du Plessis : Utrecht, Natal. 26.v.94 - viii.94.
4. Gifford : Edenburg, O.F.S. 20.iii.94 - 9.ix.94.
5. Mynhardt : Utrecht, Natal. 18.iii.94 - 1.x.94.
6. Martin : Fouriesburg. 19.iv.94 - 10.x.94.
7. Cruger/Bekker : Pretoria. April - July, 1895.
8. Henry Steyn : Kroonstad. 5.v.95 - 30.10.95. Six of the  
original members are still alive.
9. American missionaries from L.M. to Mount Selinda.

Treks no. 7 and 9 are those normally ignored. The medical attention made available by the missionary doctors was of vital importance in the survival of these pioneers.

Migration ceased after 1895. The blame for this can be laid on a Friesland bull imported from Holland in 1892 bringing with it lung sickness (bovine pleura pneumonia) which spreads by contact. The disease spread from the Cape, through the O.F.S. and the Transvaal to Rhodesia, killing more than 190 000 head of cattle by 1895. It was internationally agreed by all southern republics that there was to be no further movement of cattle through lung sickness country; there were therefore no major treks to Rhodesia after 1895. Rinderpest was also rife during this time: originally diagnosed in Kenya and Tanganyika in March 1896 it spread as far south as Kimberly wiping out most Rhodesian cattle in the process. This had beneficial side effects in that most of the tsetse fly was eliminated and reinfestation did not occur.

The route taken by the Gaza treks was, from the O.F.S., down the Crocodile River to the Hardeport Dam and then east, crossing the Limpopo at Rhodes's Drift. The treks then divided, either Mangwe Pass, Marula, Bulawayo and Gwelo, or Shabani, Providential Pass, Fort Victoria and Salisbury via Charter or direct to Gazaland.

Tropical diseases, previously unknown to the trekkers, resulted in many deaths, especially from malaria. Their cattle, subjected to ticks, contracted red water fever. The advance into the low-veld meant heart water, foot and mouth, lung sickness, and tripanosomiasis. To these diseases was added the Jameson Raid and the Boer War which resulted in the isolation of the trekkers, most of whom were Afrikaans, from their relatives in the south.

In 1901 1000 head of cattle were imported through Beira to Umtali to try and build up stocks; 998 died and the remaining two died in Salisbury. The cause of death was East Coast Fever which is estimated to have killed 95 000 head of cattle, the number being open to query as there was no compulsion to report the death of cattle. By 1917 only two centres of infection remained - Melsetter and Chipinga. Eradication was complete by 1947 except for an isolated outbreak in 1954.

This disease resulted in a chronic shortage of rations. Settlers recall the uncertainty of not knowing how they were going to feed their children the next day. Heyns's grandfather remembers the arrival of six starving Africans on his doorstep; there was little food in the house but he gave them what he could spare. Four of the six died as a result of "gorging" themselves on that little bit of food. This side of history was never recorded as the



settlers did not easily talk about the bad times but exaggerated the good times.

And yet, quoted Mr de Bruyns, "In the history of any country or nation the good deeds are buried with them." This is particularly true of the Moodies. It was Dunbar Moodie who, with the help of his uncle Tom, initiated the treks. Dunbar believed that his was the right of gainful occupation, that late-comers must be subservient to him. He was therefore unpopular. Strongly Calvinistic he demanded gratitude, especially financial gratitude. The trekkers thought of the Moodies as "crooks"; in fact they should be thought of in terms of astute businessmen.

In answer to questions Mr de Bruyn stated that a trek usually started early in the morning, moving for two or three hours until 9.00 am before outspanning for the day, because oxen cannot work in the heat of the day. A second trek was made in the evening. The Transvaal and O.F.S. trekkers liked to move at night but this was difficult in the lowveld because of the very real threat of lions.

Melsetter was so named after Moodie's ancestral home in Scotland, and Chipinga after Chief Chipinga, an offshoot of Gungunyana, as the township is built on the hilltop where his kraal was situated.

The bones of the cattle that died in 1901 were piled behind the present C.M.E.D. where they attracted lions.

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MINUTES OF A HISTORY SOCIETY MEETING, FRIDAY 22nd JUNE.

REPORT BACK, BUHERA SUB-COMMITTEE.

The six members of the sub-committee who went to Buhera in March to investigate the ruins on Gombe reported back to the Society. Each member of the sub-committee described his/her interviews and Mr Barnes explained the overall conclusions. Slides completed the evening. The full written report of the trip can be seen elsewhere in Zuro under the heading "Gombe, A Study of a Wall."

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MINUTES OF A HISTORY SOCIETY MEETING, FRIDAY 18TH MARCH.

THE RHODESIAN PREHISTORY SOCIETY.

The History Society was fortunate enough to be addressed by Mrs. Izzett, Chairman, and Mr. Ford, Committee member, of the Prehistory Society of Rhodesia. They described, to an enthusiastic audience, the activities of their society with particular reference to the Hunyani Survey which has attracted so much attention recently.

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MINUTES OF A HISTORY SOCIETY MEETING, FRIDAY 3rd AUGUST.A HISTORY OF THE SHONA IN THE 19th CENTURY.

Dr. D.N. Beach.

The major political developments affecting the Shona during the 19th were : i) the decline of Changamire;

ii) the rise of Gaza and the N'debele;

iii) the rise of the European.

Shona history, in being recorded by English sources, has been subject to misinterpretation and misinformation. In particular the power of the N'debele has been exaggerated.

The Shona, like the Karanga in the early part of the 19th, were a highland people. 'Rozwi' is merely the term for the upper class ruling Shona, the chief of whom was Changamire. During civil wars lasting from 1795 - 1802 the Changamire was led into a trap and disposed of; ie. betrayed by his own people.

At the same time the break up of the Portuguese prazo (estate) system in the north and north east resulted in the Shona taking over that area. The prazos had been used by the Portuguese to supply natives to slave traders. It was the disruption of the slave trade which led to the dissolution of the prazos.

There was constant movement of the Shona towards the Zambezi and Tanganyika, either trading or simply arbitrary migration. The ruins of Zimbabwe were already obsolete by this time.

The N'debele arrived in 1839 - 40 and settled in the western end of the Rozwi empire, thus prompting further expansion north and east by the Shona. The Changamire retreated to the Mwangwe hills to the north of the present Buhera district. The N'debele effectively removed the upper class Rozwi people and to an extent dominated their subjects.

At the same time - 1830's - campaigns were started by the Gaza state and their influence extended from the Zambezi to Lourenco Marques.

After 1860 the N'debele raids were of two kinds:

- i) those ordered by the king for political reasons;
- ii) unofficial raids, mainly for cattle.

Guns accounted for some of the N'debele success and although the Shona used walls for protection any encounter usually came down to hand-to-hand combat. Contrary to popular opinion the N'debele did not raid every year - there were too few of them for that.

The Shona economy remained intact despite these raids. From

Gaza to the lower Limpopo trade in gold and ivory led to commercial expansion. Guns were the main object of trade - the Venda people were paid in guns for labour and then sold them to the northern peoples; English traders smuggled in guns; from 1869 - 72 the mine workers in Kimberly purchased guns and sold them to the north. Guns were obviously an advantage in that they afforded the Shona better protection against the N'debele and people of Gaza.

European migration began in earnest in the 1880's : the Portuguese had commercial treaties with many Shona chiefs, the Africaaners sought concessions to the north, and the British occupation of 1890 was an attempt to both oust the Portuguese and to surround the Africaaner republics. The Shona saw the British as migratory traders, as all other invaders before them had been. They were therefore prepared to treaty with them in the belief that it would not be long before they were ready to move on again.

Between 1891 and 1892 the Anglo-Shona relationship was clarified as Shona were brought in as labour, land was pegged out and a European administration established. The chief's position was thus threatened, especially when cattle were taken in lieu of tax - the Native Commissioners presented a far greater threat to Shona cattle than the N'debele ever did.

These factors led to the 1896 risings against the Europeans, although even this rebellion was instigated by the N'debele. Understanding and good communications were finally established as the Shona learned the European language, were converted to their religion and a certain amount of inter-marriage took place.

A MEETING OF THE HISTORY SOCIETY, FRIDAY 5th OCTOBER.

A THUMBSKETCH OF RHODESIAN PREHISTORY.

D.S.Morley.

P.S.Garlake, referring to the controversies amongst archaeologists over Rhodesia's past, described archaeology not as a profession but as a vendetta! Mr Morley, centring his talk around some excellent slides, presented his interpretation of the existing evidence on Rhodesian Prehistory.

Prehistory can be divided roughly into the following categories:

Stone Age	: Early,	beginning c. 80 000 B.C.
	Middle,	"    c. 40 000 B.C.
	Late	"    c. 1 100 B.C.

Iron Age : Farmers, farming sheep goats and crops.

Traders, as evidenced by trade relics at Zimbabwe.

The Late Stone Age.

About 3000 years ago the Bushmen, with plenty of game available, had time for leisure, hence the rock art of southern Africa. Rock paintings show clearly the typical Bushman profile with its curved spine and large buttocks.

The paintings themselves, according to Mr. C. Cooke, can be divided into four chronological periods:

- i) Earliest Style - stiff, not naturalistic figures. Seldom seen today.
- ii) Classical " - realistic and highly developed but monochrome.
- iii) Intermediary " - outlines only of large animals.
- iv) Baroque " - sense of movement, with bi- or polychrome figures. Evidence of contact with Iron Age cultures.

Something is known of South African, if not Rhodesian, Bushmen. They worshipped the moon and stars which they associated with rains and good hunting. Art appears to be an essential part of this religion as evidenced by paintings of men with crocodile heads and others of antelope heads on the ground.

The Iron Age.

It began about 100 - 200 AD with the arrival of the first pastoralists and later agriculturalists, both of whom made clay pots (the earliest of which is typified by stampware pottery) and worked with iron. It is associated with the arrival of the people generally described as "Bantu" but what is interesting is that all skeletal remains, with the exception of two negroid skulls found at Ziwa, have been identified as Hottentot.

In c. 1000 AD the first building was begun at Zimbabwe. Why? Mr Morley suggested that it was an Islamic community, trading on the East Coast, which stimulated the occupants of Rhodesia to emulate in particular the architecture, if not the religion, of the Moslems. It was contact through trade which led to the Zimbabwe culture. Zimbabwe itself, Mr Morley believes, was built by Hottentots, a conclusion which is strengthened by the discovery of Hottentot skeletal remains at Harleigh Farm, itself a Zimbabwe-type structure.

Mr Morley's slides revealed quite clearly the differences between style of walling:

P - no foundation, edges squared, blocks unshaped.

Q - Foundations, coursing, rounded edges and altogether the most superior type of walling.

R - a combination of the two - Q-style blocks used in P-type construction.

The conical tower represents this building at its zentih.

P.S.Garlake has established that by c.1500 at Zimbabwe itself the culture had ceased to exist. It spread however to a series of provincial ruins - Nanguza, Nalatele, Matendere and later Khami and Dhlo Dhlo. There was probably a Portuguese mission station at Khami and Cl6 - Cl7th Portuguese relics have been discovered at Dhlo Dhlo. Skeletal remains are however similar to the S.A. Bantu - is this the beginnings of the red-skinned Rozwi? ie. a mixture of negroid (black-skinned) and Hottentot (yellow-skinned.) These provincial ruins were finally evacuated after the successful invasions from the south - the Angoni, Shangaans and N'debele.

In answer to questions a possible explanation emerged as to the increased size of the Hottentot and Bantu when compared to the Bushmen, namely a cattle culture. Dr. Oliver of U.R. has apparently shown that the consumption of milk leads to a heavier build.

#### THE SIXTH FORM HISTORY CONFERENCE.

Philippa Wyrley-Birch.

At the C.A.H.A. Conference in Salisbury last year members of the History Society and pupils from St. David's, Bonda, discussed with Dr. Warhurst the possibility of a Sixth Form Conference. This became a reality during the recent August holidays and Kathy Pratt, P.Grobler and I attended, together with approximately ninety other sixth-formers.

On the Saturday morning we were taken on a tour of the National Archives and at 2.00 pm the Conference was officially opened by Dr. Warhurst with a lecture on "The Academic Approach" with special reference to History. Other papers read on Saturday were "The Historical roots of the Ulster Question", (Dr. Atkinson:) "The Crimean War," (K.Kenigsberg, a pupil from Milton;) "Why the French Revolution did not end in 1789", (Dr. J.R.D.Cobbing.)

On Sunday Kathy Pratt, one of our Sixth Form pupils, presented a paper on the Fifth French Republic, after which there was a discussion at which it was decided to hold these conferences annually, and a pupil committee has been formed to undertake the necessary organisation.

BINGA GURU

J.C.Barnes.

"We were requested by Umtasa, the king of Manica, to pay him a visit ... He resides in a mountain stronghold, rising in three tiers, covered with huge boulders, and almost impregnable. We had to crawl through tunnels in our ascent, and on the plateau, where little villages are situated, massive stockades with gates, which are locked at night, surround them." Ruben Benningfield's account, cited by E.P. Mathers in "Zambezia 1891" is typical of the accounts of those who visited the Manica chief's fortress in the late 18th.

On Wednesday 13th December 1972, together with Iain Gwyther and Robert Plowes, of the U.B.H.S. History Society and Newton, a messenger with the Ministry of Internal Affairs who spent his early life in the immediate vicinity of the mountain, I set out to see what remained of the defences and structures of this garrison. "Binga Guru" ('the biggest mountain') is readily visible from the top of Christmas Pass as well as from large sections of the Umtali - Salisbury and Inyanga roads. When driving to Inyanga it is immediately to one's right as one approaches Mt. Watsomba; in an area of granite massifs it rises over 5,800 feet above sea level and approximately 1800 feet above the road.

According to Francis Pasipanodya, in some preliminary notes presented to the CAHA Conference in August last year, the first court of the Mutasa ("Mutasa" being the hereditary title of the Manyika chief, often misspelt "Umtassa") in the late 18th was Chikanga Hill nine miles south of Binga Huru, but was later moved seven miles north to Chitungwiza. Both Pasipanodya and the late Rev. Sells (the latter in a talk given to the History Society) have stated that the Shangaan raids of the 1830's compelled Mutasa to move directly from Chitungwiza to the "almost impregnable" Binga Guru. Newton was adamant however that the move from Chitungwiza was first to Nyamasakitwe, a prominent peak very close to Binga Guru itself, and then to Chirowarowa, a more readily defensible mountain bloc approximately one mile east of Binga Guru.

Chirowarowa was the stronghold of Bvumbi, Mutasa from 1865 - 1875. The story of Bvumbi's overthrowal is well known: he had deceived and murdered his brother Matida, Mutasa 1847 - 65. Matida's son Tendai, determined to revenge his father, persuaded one of Bvumbi's wives to allow him access up the strongly guarded

passage by unrolling a bark rope one night when the men were at a beer drink. In this way he and three of his brothers gained access to Mutasa's kraal and murdered Bvumbi.

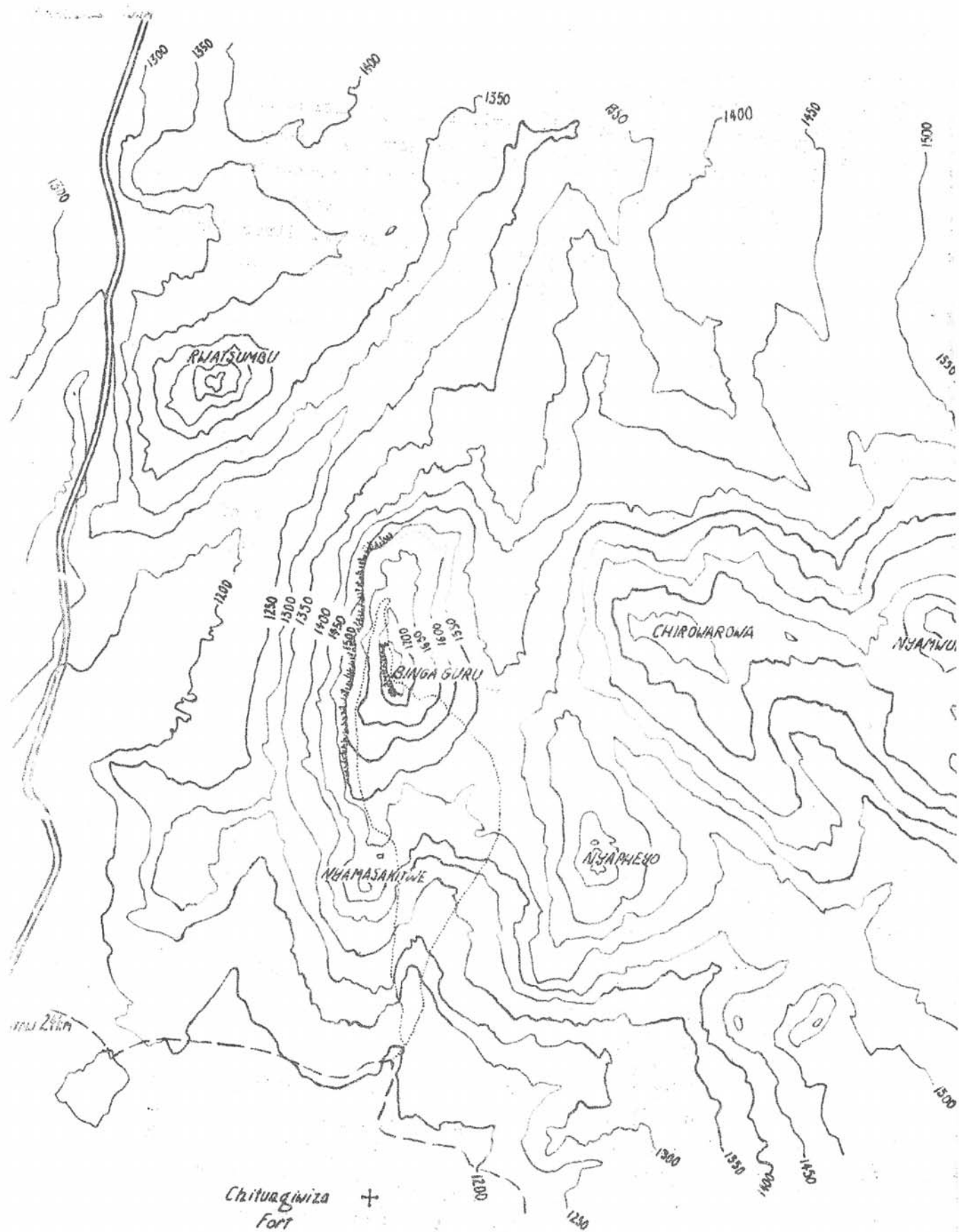
It has been presumed that this coup took place at Binga Guru; Newton, whose father was the son of one of Tendai's daughters, assured us it took place at Chirowarowa and even pointed out the place from which the rope ladder had been lowered. He explained that it was Tendai, whom he called the "greatest of chiefs", who established the new kraal at Binga Guru, partly because it could be readily defended against N'debele attacks and partly because it was readily accessible in times of danger to those people cultivating the surrounding lowlands.

If this is indeed the case it means that Binga Guru was inhabited for a far shorter time than has previously been accepted, probably 1875 - 1902, in that when Tendai died and with the N'debele threat removed the kraal was moved by his successor Chatanuka to Magagata in the lowlands.

Parking the car near Newton's kraal we climbed up the east side of a valley to the south of Binga Guru. At approximately 5,000' the path which was the same one as used by the first Europeans to visit the kraal, levelled out to a relatively clear area where, under a small masasa tree, lay a large empty beer pot. Newton explained that this was the chief's "chigaro" (lit. trans. "chair") or resting place on any voyage to or from his kraal. On certain occasions the people will brew large quantities of beer and leave a filled pot at each of the zvigaro (four other chigaro were pointed out); the following morning the pot is found empty and the chief's spirit is considered appeased.

Climbing more steeply we reached the first evidence of walling. Here, Newton explained, the people would rest and call for good fortune in their visit to the kraal. We passed through two lines of walls in a bad state of repair, (the first two tiers mentioned by Benningfield?) obviously outer defense walls. The path twisted and turned around stone platforms from which apparently soldiers would launch an attack with rocks and spears against an invading force.

At about 5,500' the sparse masasa tress were replaced by an overhead canopy of taller trees. In the dense undergrowth, which in January/February is virtually impassable, we lost the old original path we had been following; later we saw the upper end



# BINGA GURU



SCALE 3cm to 1km

Contours at 50m intervals  
(Water courses not shown)

Major Road   
 Minor Road   
 Route Taken   
 Cliff Feature 



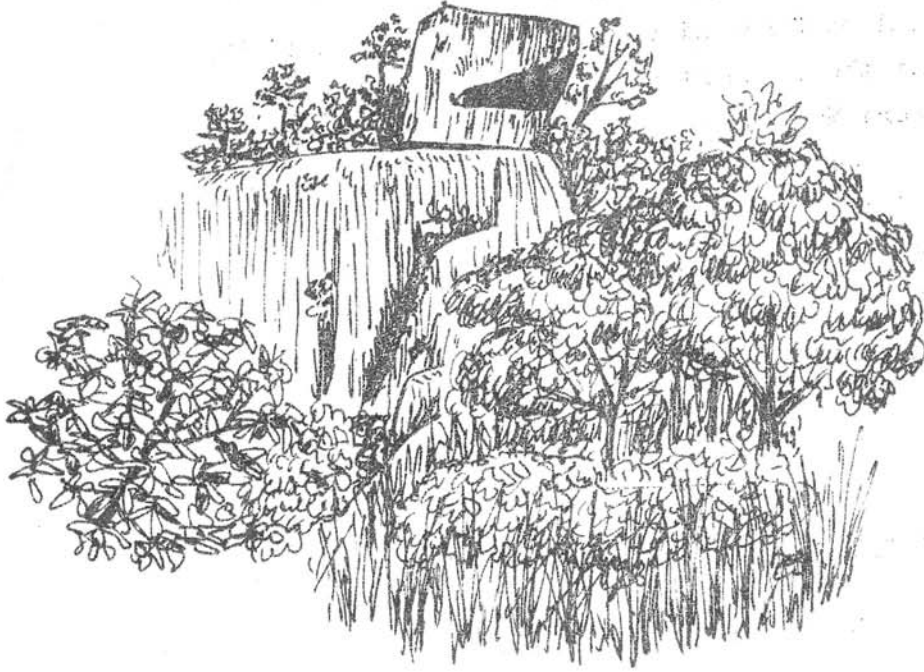
of this track in the form of a tunnel, similar in appearance and dimensions to the entrance of an Inyanga pit structure, through which one would have had to crawl (ref. Benningfield's account.) On either side of the tunnel was the remains of an old wall.

On top of Binga Guru one has a magnificent view in all directions. Numerous granite boulders and outcrops - it is by no means a smooth plateau on top - and the dense undergrowth meant it was not possible to readily construct the lay-out of the old kraal. Rose Blennerhassett and Lucy Sleeman, who visited the kraal in 1892 to pay Mutasa the £100 promised him annually by the Colquhoun Treaty of September 1890, make it clear that even in the period of occupation it was difficult to see the huts, so skillfully were they hidden amongst the boulders.

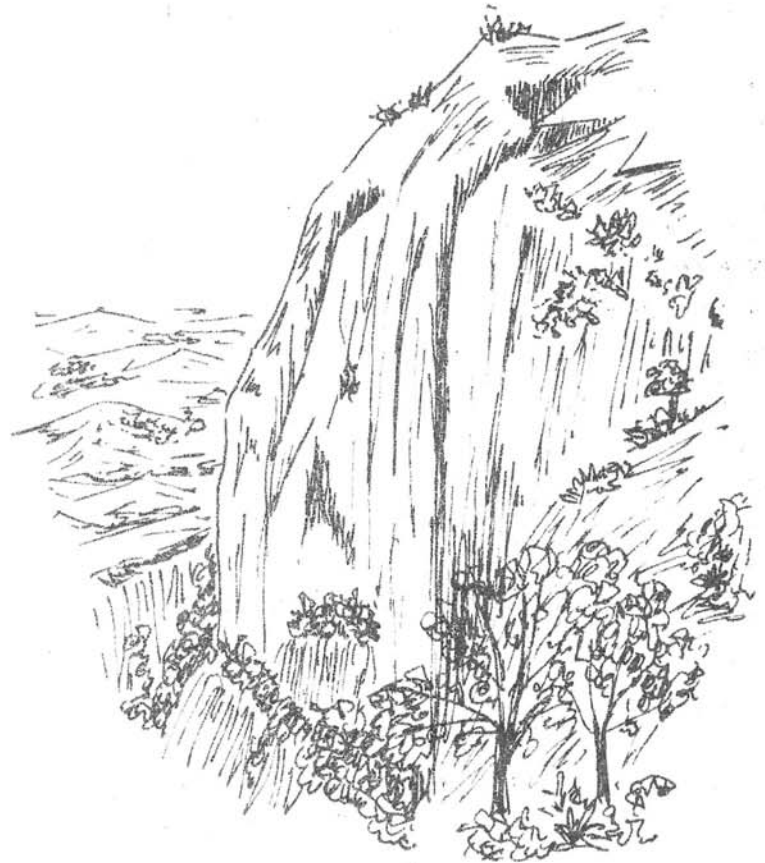
Towards the southern end of the kraal are the foundations of a hut used by the 'sentry' who would watch for the tell-tale signs which indicated the N'debele were burning and pillaging on yet another raid. The chief's hut, more centrally situated, was in an area of broken pottery and a slag heap where apparently the people would meet and talk. (Is this where visitors, including the nurses, were forced to sit and wait sometime for hours for the chief's appearance?) Moving north one could see where, at a slightly lower altitude, a natural dam provided water for the kraal.

We came down via the second and only other access route to the mountain. A small and level plateau was the site of Chimbadzwa's kraal: Chimbadzwa married some of the chief's daughters and undertook to guard the northern approaches. Archery contests were regularly held: the best result was an arrow fired on to the adjacent slopes of Mt Watsomba. Despite the remarkable inaccessibility of the plateau the N'debele did apparently get this far on one occasion but no farther.

Moving down the western route is a heart-stopping experience: the path allows for single-file only with immense cliffs rising on the left and dropping sheer for as much as 600 feet on the right. High on the left is Tendai's grave situated in what Newton rightly called an "awkward" spot reached only by rope from the top of Binga Guru. As the path gives way to the saddle between Binga Guru and Nyamasakitwe so one passes the cemetery of old chiefs and, more noticeably, the individual grave of one "Nyakanikwa". There is no one in the Mutasa geneology of this name although Newton insisted



Looking up towards  
Tendai's grave



View from the cliff-face  
at Binga Guru.

that he was a chief; there were chieftainesses under Tendai of whom one the nurses called "Maquaniqua" and who died in 1934 but Newton is adamant that the occupant of the grave is a male. According to Mr Shepherd Machuma of the Methodist Historical Society Tendai was surrounded by chieftainesses seeking his protection and their "husbands" (Maquaniqua had sixty) would form a valuable addition to his army. The sons of a chieftainess took their mother's name; consequently it would appear that the Nyakanikwa buried on Binga Guru was the eldest son of the Chieftainess Maquaniqua and as such an important tribal authority in his own right.

#### HISTORY SOCIETY RESEARCH PROJECT

##### Gombe: A Study of A Wall

In September 1972 twelve members of the History Society spent five days in the Sabi Tribal Trust Land as guests of the District Commissioner, Mr Bickersteth. Part of the arranged programme was the ascent of Gombe, a mountain immediately to the north of Buhera Village and sometimes referred to as "Mai WaVahera" (mother of the Hera) in search of a single ruined wall, photographed by Mrs Caton-Thompson in 1928 and in 1972 sighted by the District Commissioner from an aircraft.

Our guide was the son of a local headman but once on top of the mountain it became obvious that he did not know where this particular wall was. With the help of some 35 mm slides taken from the aircraft however and a map drawn by the D.C. we were able to reach our objective. We found a wall averaging two metres in height and one in width stretching 140 metres from a granite boulder in the north to an open, neatly squared end in the south. The sides of the wall are vertical and there is evidence of neither coursing nor foundations in its construction. It is traversed by seven "loopholes" each approximately twelve centimetres square; it has three monoliths on top - one projects horizontally from the top of the wall - and the stonework has collapsed in two places.

In discussion the D.C. stated as his opinion that the wall had been built by Chief Nyashanu's people, the Hera (who had since moved some 27 kms. south-east of the mountain) as defence against attacks by the N'debele. Furthermore he had been told that the

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He had been on top of Gombe, had seen ruined walls and had been told by his parents that they had been built by the "ancients" at that time when "the people were few" as protection against wild animals. The walls were built by local labour working under the direction of a few "experts" and using stone from the mountain itself. There was a suggestion, not very clear, that these experts then moved to Zimbabwe and Khami.

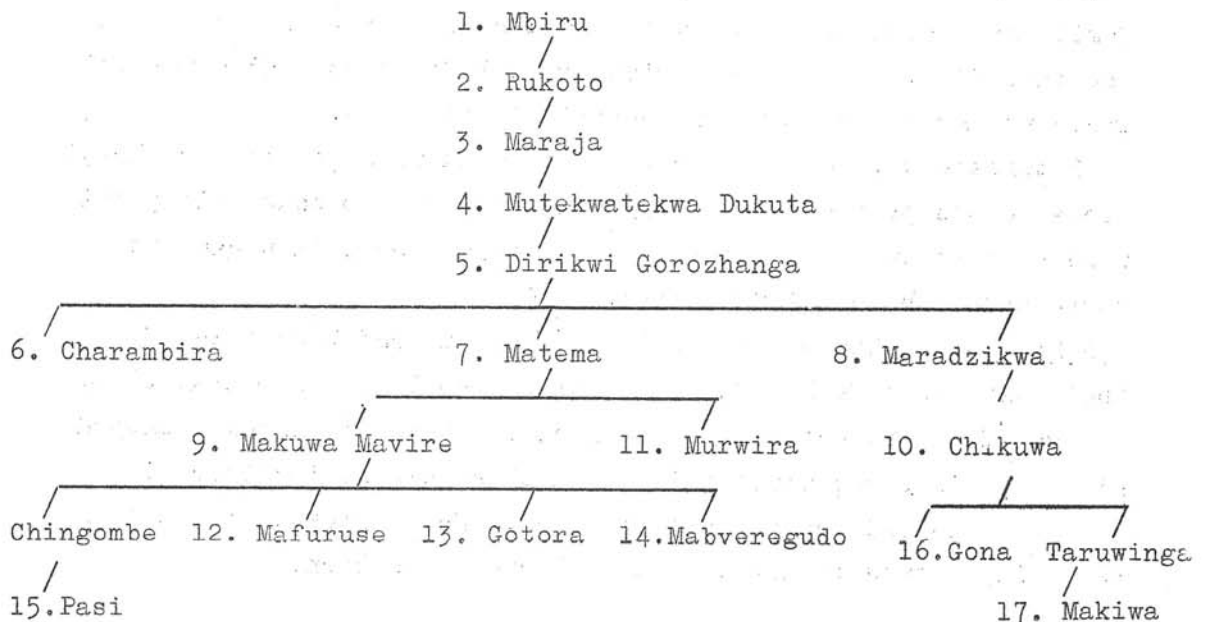
Later it was rumoured that attackers were coming whereupon the Hera moved into a cave on top of Gombe in which there was water.

N'debele had indeed attacked, that a battle had taken place in the immediate vicinity of the walls and that the attackers had been defeated because the Hera had guns. This story probably originated from a statement by J.W.Posselt (N.C.Charter 1902 - c 1935) to Mrs Caton-Thompson in 1928.

On the weekend 17-18th March Mr Barnes and five members of the History Society - Felicity Lefevre, Shayne Luke, Iain Gwyther, Robert Plowes and Philip Nicholas - returned to the Sabi T.T.L. with the intention of investigating further the origins of the wall by means of the collection of oral records and tradition. In the T.T.L. we were joined by Dr. Beach of U.C.R. and John Penford, a cadet in the Ministry of Internal Affairs. Our interpreters were Agricultural Advisors from Buhera and messengers from Internal Affairs.

It appeared at the outset that the Hera would be the most likely persons to have knowledge of the structure on Gombe, hence we moved first to Mudanda close to Nyashanu's kraal. During the week preceding our arrival John Penford had conducted a foot patrol of the area in search of the established custodians of the tribal history; in conjunction with Chief Nyashanu it was eventually decided to summon the chief's "vakuru" (elders, advisors.) This was not to prove possible as the vakuru were required at the D.C.'s office the following Monday; the chief consequently agreed to summon the nearby sabuku (kraalheads) and elders.

Geneology of the Hera, compiled by Dr. Beach from Posselt, the Delineation Report of the Buhera District, and Office Records.



Notes on the Hera Dynasty.

1. Adamic figure; lived at Gombe but often moved. Dynasty uncertain.
2. Lived on Murwira. 3. Long reign. 4. Lived on Gombe.
5. Long reign. Lived on Gombe and Chimombe. 6. Short reign.
7. Long reign. 9. N'debele came in his reign.
11. Apparently reigning 1903. 13. Died 1922 14. Died 1939.
15. Died 1943 16. Died 1947 17. Present chief.

A Synopsis of Interviews with members of the Hera People.

KUNDISHORA. A kraalhead, born at the time of chief Mabveregudo. He had been on top of Gombe, had seen ruined walls and had been told by his parents that they had been built by the "ancients" at that time when "the people were few" as protection against wild animals. The walls were built by local labour working under the direction of a few "experts" and using stone from the mountain itself. There was a suggestion, not very clear, that these experts then moved to Zimbabwe and Khami.

Later it was rumoured that attackers were coming whereupon the Hera moved into a cave on top of Gombe in which there was water. Access to the cave was gained by steps after which there was a narrow entrance which could be blocked. One then went up a ladder and down into a further cave.

ZWOUSHE. Brother to the chief and a former teacher. Zwoushe stated that the walls, built in the time of Mbiru who was living on Gombe at that time, were for protection against wild animals. Mbiru, "living in a cave that went below" and to which access was gained by a ladder, one day took into this cave his young wives, family and animals. He used the ladder for firewood and all in the cave died. The elderly wives were left on top and after this incident moved elsewhere but especially to Mazoe.

Mutekwatekwa, son of Mbiru, moved to Murwira (a group of kopjies close to the present site of Nyashanu's kraal) because his people were hunters and needed land. The Njanja people then came to Gombe under their chief Makumbe.

WIRIMYGADU. He had never seen the walls but had been told of their existence by his father. Mbiru, who lived on Gombe, built the walls as protection against lions. When Mutekwatekwa wanted his father's young wives Mbiru took these wives, together with his cattle, down ladders and all perished. Mutekwatekwa, the only son remaining, moved to Murwira where Dirikwi was born.

Wirimimygadu stated that there were no N'debele raids and that walls were not built as defence against such attacks.

PEIRUKAYI. About 80 years of age; a headman from Agapu's kraal and uncle to the present chief. He had not been up Gombe but had been told of the wall by his fathers, who explained that they had been built by Mbiru as protection against wild animals. He mentioned a population explosion as the reason for the move from Gombe and although the Hera had guns (obtained together with beads, cloth and knives by trade) they were for killing animals only and not for fighting off madzviti (a word used by the Shona to describe attackers as they did not differentiate between N'debele and Shangaan.)

TARUWONA. An interesting informant in that whilst his fellows were within earshot he agreed to all that they said, but once they moved away he was prepared to admit that whilst guns were primarily for defence against wild animals, if the N'debele attacked guns would have been used against them. The interviewee was reluctant to say whether the N'debele had in fact attacked but eventually decided that they had not.

His forefathers, he said, had learnt to build from the Rozwi who did not control the Hera but were "very good builders". The Rozwi chief at the time was Gizi and the Hera chief Mbiru. This name "Gizi" is difficult to place - should it be "Jiri"? Mr Bickersteth suggests it could be either Godzi (Mambo IV) or a descendant of Godzi's younger brother Gowu who now take the patronym Gaza. The latter have never held the Rozwi chieftainship although they have put forward a claim to the Rozwi chieftainship in Buhera in the name of Mutinhima.

There are two references to the Rozwi in the Delineation Report of the Buhera District (henceforward referred to as the DRBD) - (a.) in the early period on Hera history "fire was unknown to them and they ate their meat raw until the Rozwi arrived on the scene and taught them how to make fire." (b.) It would appear that the Rozwi crowned Mutekwatekwa and later Tiriki, the latter ceremony taking place at Zimbabwe.

As regards Mbiru's death Taruwona stated that there was a ladder going up into a cave into which his children and young wives were herded. In the cave Mbiru asked his wife to "scratch his back" and when she refused he fell into a rage and cut away the ladder.

Conclusions.

1. There was difficulty in deciding precisely to what walls the informants were referring. Few could describe them and those that did invariably referred to circular walls. At the same time if one stands on the inside of the wall on Gombe the sense of being in an enclosure is particularly strong. There may be walling at the west or north-west end of the hill, but one searcher from the University who went there at Easter found nothing.

2. Pirukayi drew in the sand a diagram that resembled a chevron pattern. This supports the possibility of better developed walling elsewhere on Gombe which few people have seen.

3. The references to Mbiru and the general manner of his death were common to all informants. One cannot assume that "Mbiru" was necessarily a person: as always the first name mentioned in the genealogy it might be a means of describing a group of people or dynasty of chiefs out of which the Hera were established.

4. With reference to the "defence against wild animals" solution Dr Beach comments "The idea that stone walls were built to keep out wild animals is not confined to Buhera. At least one such site in Shabani has such legends attached to it. I think this derives from the nature of Shona traditions in that many Shona, tending to think of the past in terms of their own lineage, believe that there was a very small African population and that consequently wild animals were more of a menace than they were. Tom Huffman has provisionally classified the Gombe ruin as a badly-built Zimbabwe-Khami phase wall, and as the bulk of such ruins are non-functional in that they appear to be built for prestige reasons, Shona attempts to give them a functional origin should be treated with caution."

One might add as further explanation of the Hera explanation that still today there is a pack of hyaenas living on Gombe which menaces the surrounding population.

Our immediate conclusion was that the wall to which we were referring, if it had been built as defence against the N'debele, would have been constructed after the Hera had moved from Gombe (ie. after Mutekwatekwa's time.) The people we needed to speak to would be those who came to Gombe once the Hera had left, namely the Njanja.

A synopsis of Interviews with Members of the Njanja People.

From the DRBD : "Many years ago a man called Namato came from Basutoland and settled at Bvumbura. His son Chirwa established himself as chief of the surrounding areas... The Hera arrived about this time under the leadership of Mbiru. They settled in Chirwa's country and became related by marriage: Chirwa married a daughter of Mbiru and had a daughter Mashawashe."

MBGWENDE. A most knowledgeable informant. When asked the history of his people he stated that two men, Gouveia and Muroro, the latter an African servant, had come from P.E.A. and moved to Harare and Wedza before arriving at Bvumbura where they found Chirwa (the DRBD mentions a band of six traders, led by Gouveia, trading muzzle-loaders, cloth, beads and bracelets for ivory and gold.) Gouveia (DRBD claims Muroro) became sick and was left in a cave where Mashawashe was detailed to cook for him. He seduced her and she bore him a son and, after their marriage, four more sons. Gouveia and one son, Mukungumorura, were drowned in the river Mbefe and were never buried.

The remaining sons stayed at Bvumbura until the death of Chirwa. One of Gouveia's sons, Meshangwe, had often accompanied Chirwa on his journeys to Zimbabwe to pay his respects to the Rozwi overlords. When Chirwa died his own sons went to Zimbabwe claiming the chieftainship but the Rozwi refused to recognise them, asking for the man who accompanied Chirwa. Hence Neshangwe was appointed chief with the hereditary title Gambiza.

On Neshangwe's return there was friction between his followers and those of the legitimate sons of Chirwa and many of the latter left Bvumbura. Our informant claimed that one of those who left at this time was Makumbe, who came to Gombe and established the branch of the Njanja that survives today. The DRBD however claims that Makumbe was the legitimate heir to Nshangwe, was crowned Gambize VI and that he moved from Bvumbura to Jecha where he died.

His sons were much troubled by the N'debele and took sanctuary in the many caves in the hills in the area, namely Bedza, Ripanda, Marogwe, Chirudzwi and "a cave with no end" on Gombe..

Makumbe's sons, claimed our informant, led by Marume, did attack the N'debele and defeated them three times, their success due to the fact that they had obtained guns by trading ivory and that "Gouveia" (a term used to denote any Portuguese) had taught them



how to use them. The first battle at Sadari (a kopje on the Birchenough Bridge road twelve miles out of Buhera) lasted until all Chimisca's Ndebele were killed. The second battle was at Nchechenare near Wedza and the third was a general battle with the chiefs going out to meet the N'debele.

Mbgwende had made no mention of walling being built for defence against the attackers and more direct questions were asked in this respect. Apparently the only form of protection was that of guns and hiding in caves; walls were built inside the caves and some remain. Mbiru had died in these caves before the Njanja had come from Bvumbura when he used the access ladders as firewood.

The walls to which we were referring, stated Mbgwende, had been built by the "Maguu" (apparently the Bushmen) because they had nothing else to do. For the same reason Ntabazinduna, Matendera and Zimbabwe were built.

MUSAMA. Interesting because of his lack of knowledge. We discovered as we were leaving that we had interrupted the "mukwirira" or rain ceremony. The previous night a pot of beer had been placed under a select tree on the hillside; the next morning the people would meet the "svikiro" near the tree and after a ceremony all would indulge in a beer drink.

Musama paid us the traditional courtesies but all our questions met with negative replies; it appears he felt that this was the best way to get rid of us so that he could return to the beer drink.

DARU MANYAME. Was a picanin at the time of the last N'debele raid. He explained the move of the Hera from Gombe by saying that when Gambiza of the Njanja came from Bvumbura he married the daughter of Nyashanu. Having done so he claimed the area and told his father-in-law to move.

Daru Manyame stated that the Njanja, afraid of the N'debele, lived on top of Gombe in huts - he clearly remembered these huts. In times of danger the Njanja fled into a cave on the northern face of Gombe which, after giving the necessary password, was entered by some stone steps followed by a narrow passage.

He knew of a wall by the cliffs and presumed it had been built by God: for no apparent reason.

ZENDA. Gouveia, he claimed, was an ancestor who, together with many others, came from P.E.A. trading beads, cloth and guns for maize. The story of Gouveia was similar to that as told by

Mbgwende with one difference: Muroro was Gouveia's son by Chirwa's daughter, not his companion.

When the Njanja came to Gombe there was a battle with the Hera in which the latter were defeated and moved to the present site.

At times of N'debele raids the Njanja hid in caves. When they did fight they used bows, arrows, spears and guns, the latter obtained from the Portuguese.

#### Conclusions.

We were mistaken in believing that the wall had been built by the Njanja, even considering that "history" to an African is invariably the story of his family and if ruins do not figure in his family background he is not likely to mention them. Another feature of our interviews was the number of informants who, understandably enough, presented their information in such a way as to convince us of their own importance, especially their relationship to a chieftainship.

One must constantly bear in mind the difficulty of identifying the subject of our investigation: it was often not possible to be certain that the interviewer and interviewee were talking about the same ruins. The wall we were investigating does not appear to have been built as defence against the N'debele as we had originally been led to believe. It is possible, although unlikely, that the Hera were deliberately withholding information: perhaps they were defeated by the Madzviti on Gombe and, in an attempt to erase the "disgrace" from their history, they deliberately refrain from mentioning it or anything connected with it.

If Mbiru arrived after the wall was constructed the geneology of the Hera is important for it is the only means of gaining an idea as to the time of his existence. Dr Beach, in a fascinating reconstruction of the geneology, arrived at the generation date of 1667 for the death of Mbiru. This ties up with the provisional report from Dr Huffman in that it places the ruins well within the Khami Phase of Ruins Tradition (Khami Phase ca. 1500-1800). The Mt. Darwin forts, which also have loop-holes, are thought to date from this period; furthermore the references to "experts" by Kundishora and to the Rozwi by Taruwona become more meaningful.

We have mentioned earlier the question of function, particularly that Zimbabwe-Khami phase ruins appear to be built primarily for reasons of prestige. With reference to the apparently incomplete

structure of the wall one might consider that if the wall did have a function, that function might have expired before the wall was completed; or that the people associated with the wall might have expired or been caused suddenly to move on (in the latter instance possibly by the arrival of Mbiru;) or if the wall was built under the supervision of "experts" these supervisors might have left or been recalled after which labour ceased.

On a return visit to Gombe over Easter 1973 Dr Beach found, in addition to the wall, a large refuge site. Much work remains to be done before any answers can be given; in particular searches should be mounted for more walls of similar structure to the west or north-west end of the hill and for the caves so frequently mentioned in the northern face of Gombe.

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#### HISTORY SOCIETY EXCURSION.

On Sunday 17th June twelve members of the Society set out with Mr Barnes in the grey truck to visit the principle area of action in the 1896 Rebellion in Manicaland.

Passed Riverside we turned north from the main Salisbury Road and, after some twelve miles, joined up with the old "Coach Road". This we followed to Devil's Pass which in the initial period of the Rebellion was held by Makoni's men. Mr C.Boyd-Clark of Mt. Zonga showed us Makoni's fortified vantage point, to which we climbed, and Fort Wood, built by Major Watt's column later in the rebellion to command the pass.

We had taken our own lunches but Mr Boyd-Clark kindly provided us with cool drinks after which we continued to Rusape, again following the Coach Road, where we met Mr Allen. He showed us the graves of the three men killed in Col. Alderson's attack on Makoni's kraal - Capt. Haynes, Private Vickers and Private Wickham - and the situation of Fort Haynes. We drove passed Makoni's Kop to the old site of Makoni's kraal where Mr Allen explained Alderson's attack on the kraal, pointing out specific scenes of action. After clambering through the extensive cave system at the kraal we returned to a very nice tea prepared by Mrs Allen and finally arrived home at 6.30 pm.

The Society would like to thank most sincerely Mr and Mrs Boyd-Clark and Mr and Mrs Allen for their hospitality.

Rasputin first saw the light of day in about 1870 in Pokrovskoe, Central Russia. His real name was Grisha Efimovich Rasputin but he was later known in court circles as Father Grigori. He was an ordinary peasant boy but for two things: according to popular belief he had the power to see into the future and he could heal by praying. He was the ringleader of his youthful peasant gang and as he grew up he used to do as all of them did - run after the girls. In fact the name 'Rasputin' means "the dirty one", "debauchee", "ravisher of girls".

His irresponsibility forced him away from his village and he took to wandering. This was quite common in Russia with people professing to be priests and holy men living off the kindness of others. In nearly every village there was a secret room which housed these people - it had to be secret as, because these people were usually opposed to the Orthodox Church, wandering was against the law.

In his early years Rasputin used religion as a means to travel: when he returned to Pokrovskoe and his wife and children he had covered a thousand miles in two years and had been as far as the Holy Land. But he soon had to leave: there was a rumour that he belonged to the Khlysty Religious Group which had broken away from the Orthodox Church and had evolved to the stage at which it ended its ceremonies with sex orgies. It was highly probable that the rumour was true.

Early C20th Russia was ruled by Nicholas II and his wife Alexandra, the latter a German princess. When they were married Alexandra had changed her religion and although she flung herself whole-heartedly into the Orthodox faith it is probable that she missed her former Protestant religion. She therefore took to spiritualism. This became more important when she failed to produce an heir to the throne and she turned to "magic" in desperation. She had several "miracle-workers" in her court, one being Docteur Philippe who hypnotised her into believing that she was pregnant. When it was proved false Philippe was despatched and there was a dearth of "miracle workers" at court. It was at this time that Rasputin appeared.

He was discovered by Grand Duchess Militia, a prominent lady of the court, on whom he had made a good impression by curing her

apparently mortally-wounded dog. Two years later Rasputin was introduced to Alexandra who had by this time produced a son. She was still searching for a miracle-worker for all was not well: Alexey, her son and heir to the throne of Russia, was suffering from the disease haemophilia, for which there is still no cure. Haemophilia is a disease of the blood caused by a deformity in the number of white cells in the blood stream. This prevents clotting of the blood with the result that a haemophiliac is constantly vulnerable to a scratch or bruise. Gross bleeding leads to chronic swelling and finally to crippled deformities and death. The disease is caused by inbreeding of families and is carried by females although only evident in males. Alexey's diseases came via Queen Victoria of England and Alexandra.

Rasputin claimed that he had the power to cure Alexey; Alexandra therefore worshipped him as the God-sent saviour of her son and believed in him absolutely. His appearance aided this worship: he looked saintly and he had hypnotic eyes which he used to influence her.

In 1907 a crisis occurred when Alexey fell and suffered internal bruising. The Czarina sent for Rasputin who came, knelt at his bedside and prayed. Next morning Alexey was as well as ever. After this incident Rasputin became the only confidant and confessor of Alexandra. Nicholas tried to resist Rasputin by sending him away but as he himself said to one of his aide-de-camps, "I prefer five Rasputins to one hysterical woman." Rasputin was therefore allowed to stay even though his influence on Alexandra became almost omnipotent.

Rasputin moved into a flat in Petrograd supplied by one of his admirers. He lived off gifts and opened a type of consulting parlour attended by people from all over Russia usually in the hope that he could pull a few strings in their direction. He was easily bribed but he could break a man who crossed him.

To gain an interview with Rasputin it was necessary to bring him gifts or, in the case of the weaker sex who had no material gifts, charm and beauty. Love, like every other gift, was welcome to Rasputin. Some went so far as to boast that the "holy man" had honoured them with his love. In his waiting room ladies came first and pretty ladies before any others. A really attractive admirer would be led through a door and her request heard in private.

No-one knew exactly what went on behind the door and they could only guess when the woman came out either with a happy radiant face, or weeping and deeply insulted, or even trembling with fury and raging so much that she had to be forcibly removed from the flat.

At night Rasputin would go and visit the Royal Family; more frequently he went to the Gypsies (an early type of night club in which there was much music and dancing and many girls.) Rasputin was passionately fond of dancing and would spend all night thus involved. He was most capable and was able to hypnotise his partners to dance with him until they collapsed. His followers regarded it as an honour to dance with him.

But Rasputin had gone too far. With the exception of his followers he was universally hated. On June 27th 1914, the day before Archduke Ferdinand was assassinated at Sarajevo, Serbia, Rasputin was stabbed by a half-mad woman and lay close to death for several weeks. He claimed later, when Russia was losing the war, that because he was in hospital he was not able to prevent Nicholas from mobilising against Austria.

When Nicholas went to the war front to take over command Rasputin became master of domestic Russia. He made and unmade ministers with monotonous regularity until everything was chaotic. It was at this time that Prince Felix Youssoupoff, a playboy, homosexual and a bit of an exhibitionist, arrived on the scene. According to his book "Rasputin - How I Killed Him", he recognised the threat that Rasputin posed to Russian security and set about planning his assassination.

The plan was that Youssoupoff should visit Rasputin frequently to gain his confidence, culminating in an invitation to visit the Prince's palace in secret. Rasputin was to be given tea which contained cyanide of potassium and which would immediately kill him. His body was to be thrown into the river.

What actually happened was that Rasputin came with complete faith in the Prince and was led down to the cellar which was beautifully carpeted and furnished. He settled down but refused the tea and wine. They talked about their mutual friends and the political situation after which Rasputin asked for some tea. The Prince was getting concerned by this time and gave him some tea that had not been poisoned. It was only some time afterwards that Rasputin was given a plate of biscuits which contained cyanide. He took some and ate them.

Ten minutes later Rasputin was still talking as though nothing had happened. Youssoupoff mentioned that he had some good wines in his cellar and Rasputin accepted some. For some unknown reason the Prince gave him a glass without poison. Rasputin then asked for some madeira and insisted that it should be placed in the same glass as the one he was using. Youssoupoff had to give way but he was able to "accidentally" smash the glass. A glass of madeira plus poison was thrust into Rasputin's hand but still there was no visible effect. After three glasses of poison Rasputin asked the Prince to play some music for him, after which Youssoupoff excused himself and went to tell his fellow conspirators outside what had happened. They discussed their next step but could not agree on a solution. Finally Youssoupoff returned to Rasputin with a revolver. He shot his guest who collapsed and as Youssoupoff himself wrote: "We examined the wound. The bullet had passed through the region of the heart. There could be no doubt about it; he was dead."

The next step was to pretend to return Rasputin to his flat. As there was only one car among them the body had to remain behind until the car returned from Rasputin's flat. Youssoupoff remained in the palace with a companion. While they were waiting the Prince went down into the dining-room and found Rasputin moving about as though in a daze. Four more shots were fired into him and the Prince hit him with an iron bar.

The car returned and the remains of Rasputin were taken to the frozen river and were thrown in. And that is not all. When his body was recovered it was found that there was water in his lungs indicating that he had in fact died of drowning.

That is the story of Grigori Rasputin. But curiously he had prophesied his own death and the deaths of the Royal Family. In December 1916 he stated that he would die before January 1st 1917. He died on 29th December. Furthermore the Royal Family, he stated, would die within two years of his death. They were all executed in July 1918 by the Bolsheviks.

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THE BERLIN WALL.

F.G.Paton. 4A.

Contributing Factors. The reasons behind the building of the wall are numerous and intricate, but basically it was built because of a mistrust between former allies. This mistrust was the direct result of two systems of government - in the west democratic and in the east communist. Towards the end of the Second World War the west realised that their eastern counterparts intended making full use of their position in Germany to strip the country of its wealth thereby compensating Russia for her losses during the war. Together with France, Russia had suffered the most and was therefore eager to replace her reduced wealth; the resulting denudation meant that the allies found poverty stricken areas which could be supported only by the allied taxpayer. The net result was the zoning of Germany at the Yalta Conference in February 1945. This zoning was never intended to be permanent but was intended to last until the zones could support themselves economically and be able to unite themselves under one government.

Russia had suffered 20 million casualties in the war and was trying, by the formation of buffer states, to protect herself from further Russian aggression. Britain and America were trying to prevent further aggression by the signing of peace treaties which would reduce mistrust. By 1947 treaties had been signed between the allies and all the Axis partners except Germany. At the same time the United States and Britain feared that these peace treaties would facilitate the establishment of an extensive Communist regime while Russia was anxious lest the free elections demanded by the west resulted in a strong Germany embarking on a war of revenge.

These differences ultimately caused the descent of the Iron Curtain across Central Europe since the allies did not trust each other sufficiently to vacate their respective occupation zones, including the divided city of Berlin. With the west not willing to accept the neutrality of Germany the Marshall Plan of economic aid came into effect; however in March 1948 the western powers decided that military aid was more pertinent as the Communists in Czechoslovakia had seized power in February. The merging of the British and American zones as a result and their proposal for the introduction of a new currency to relieve the burden on their own taxpayers met instant resistance from the eastern sector.



This monetary reform however became possible when the French joined the merged zones later that year. The Russians objected to this new currency as they would not be allowed to print their own notes and this in their view would affect East Germany's economy.

This new economic situation offered a check to inflation but it caused a confrontation between the powers such that it appeared that the western powers were making a firm stand against Communism in Central Europe.

The Russian retaliation was the blockade of Berlin. This caused increasing world tension but when the Berlin Airlift resulted in Stalin calling off the blockade on May 11th 1949 the western allies had spent \$90m., all of which again had to be borne by the taxpayer. This does not include the 76 lives lost in air accidents.

A further rift between the powers had been America's refusal to trust the Russians with the atom bomb; however shortly after the Berlin Blockade evidence was found of nuclear detonations in the U.S.S.R. The rift was now too wide to be breached.

The Establishment of West Germany & its Effects. With the end of the blockade a further rift occurred between the two factions. In September 1949 separate governments were given to the two Germanys. Allied aid ended to West Germany but the allies retained their troops for the control of German foreign trade and direction of foreign policy albeit through an Allied Commission. In October the Russians recognised the Democratic Republic of East Germany - the government was communist controlled and was not recognised by the west.

The eastern sector therefore was controlled by the Communists whilst the western sector had free elections with a House of Representatives and a Senate. Stalin had stalled at unification talks unless the Russian zone of 17m. people had equal voting rights to the western zone of 57m. people. When the west refused Stalin said it was of no matter as the Democratic Republic was legally a separate state and could therefore enlist foreign (ie Russian) aid.

Both sides had important stakes in Germany. Russia wanted East Germany's agricultural produce and her uranium reserves; to America West Germany supplied twelve divisions of 430 000 men and was a vital part of the defence of the North European Plain against attack from the east. Neither side was prepared to yield

and the possible solution of allowing public inspection of the other's defences and the formation of a neutral Germany was prevented by the suspicion and fear with which the powers regarded one another. The situation was further aggravated by the zoning of Berlin itself, a city 110 miles inside the Russian zone. NATO had saved the city from the Blockade but its continuing division was to result in further crises.

Recognition of West Germany. In 1955 Stalin recognised West Germany in the hope that the west would reciprocate by recognising East Germany : this did not materialise as the west wanted union.

From 1949 - 1958, 2 188 000 East Germans fled the country via the only hole in the Iron Curtain - West Berlin. This presented a technical and economic drain from the east. After the recognition of West Germany this situation became more serious especially as Krushev was under pressure from the tougher communist leaders in Moscow and from the Chinese with whom relations were deteriorating. The only way that Krushev could save himself was by a triumph over the west. (Stalin had died in March, 1953.)

In November, 1958 Krushev announced that the time had come for all occupying powers to leave Berlin; if no agreement was reached he threatened to hand over control of Berlin's access routes to East Germany on May 27th, leaving Berlin as a dangerous outpost in hostile territory. If the west used the routes without the consent of the East Germans, East Germany would have Russian support. The allies could leave or fight; if America left her NATO allies would desert her and thus the all important "circle of containment" of communism would be broken.

The tension grew and the date was put forward but with the news of a Summit Conference on May 16th, 1960, the tension collapsed. Any hopes of solving the dispute however evaporated with the shooting down of the American U-2 jet over Russia.

Ultimatums and Preparations. Krushev repeated his ultimatum and threatened to make a separate peace treaty with East Germany. On 8th July Russian arms expenditure was increased; on 22nd NATO and US forces were enlarged; refugee flights snow-balled to 20 000 per month. This was too much for the East Germans and on 13th August police sealed off the three allied zones from the Russian zone with the exception of official crossing places. Finally on the night of 17/18th August a wall surrounded with barbed wire was built.

Refugee flights were immediately reduced and West Berliners could not visit East Berlin without special visas. NATO massed troops but by August 20th it was obvious that the final struggle would be nuclear as, opposed to the 67 000 Russian troops and 1200 tanks in a thirty mile radius of Berlin, there were only 11000 allied troops in the west - and this was after Vice-President Johnson's visit of the 19th which resulted in the importation of 1500 US troops and 250 tanks.

On August 21st nuclear tests were resumed by both sides.

Long Term Results of the Berlin Wall. West Berlin, in its isolation, has no hinterland and a decreasing population. However it has adequate public services (especially medical) although building space is restricted. The subsidies from West Germany have resulted in a healthy economy, hence the Berlin Wall has had little effect on economic security.

Politically the occupying powers remain in the background but once a month the western powers meet to discuss administrative problems.

In the social sphere the Wall, twenty eight miles long (with a further seventy two miles of entanglements) and topped by a cylindrical drum which rotates at the slightest touch, has brought about the separation of relatives and the end of commuters traveling to the eastern sector.

It could cause a Third World War in that if the Soviets attacked the city the United States would retaliate.

Success of the Wall. Apart from the wall there are pill boxes, mined ditches, barbed wire, dogs and tetrahedrons. Despite this there have been over 3 700 defectors since 1961, including approximately 500 border guards.

East Berlin has a hinterland, there is no labour shortage, the average age of the population is low and the people work hard. People, despite the strains of fear, dreariness and lack of joy associated with the city, have been able to establish for themselves a certain position in life.

The two differing attitudes of the city's people have led to the foundation of two contrasting sectors - in the west a gay wealthy city which has come under the influence of broad-minded architects whilst in the east there is a clean yet drab and boring community. The solution to the divided city is therefore

more difficult because of the growing gulf between two attitudes to life - the democratic and communist outlooks.

The fate of the two Berlins rests on a world settlement between the two principal world powers, Russia and America. This is becoming increasingly possible as a result of recent talks which have allowed relations on either side of the wall to visit each other.

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The following article was completed by M.Morkel from the records of the sub-committee as collected over the past four years.

OLD UMTALI.

In December 1891 Umtali was moved from its previous site at Fort Hill to the present site of Old Umtali. The Fort Hill area had been staked by so many mining claims that it became difficult to expand.

Rhodes had gained his first impression of Rhodesia and the Umtali area in October 1891 after he had ridden up from Beira. He was undoubtedly impressed as later he frequently identified himself with Umtali's activities.

The first buildings to be erected were the Police camp, the nurses' quarters and the hospital, all of which overlooked the village from a site on a small hill half a mile south of the town. The doctor was Dr. Lichfield who married the pioneer nursing sister Rose Welby, in December. Jameson announced in 1891 that the B.S.A.Co. Police would be disbanded but a force of 150 men would be retained to act as the Civil Police under the command of Captain Graham. The dismissed force however were offered land as compensation for the loss of their jobs.

A baker was not long in arriving but his conditions of work were appalling. Despite early setbacks and a lack of development Christmas was spent happily with sports of all kinds. A cricket match between town and country was arranged which the latter firmly won. Law and order in the early days was a bit lax and a too-well

supplied refreshment wagon enabled many people to over-indulge and a free-for-all developed.

1892. The following year saw marked improvements and the village was to become a thriving centre. Dr Lichfield was soon replaced by Dr Johnston, a doctor and magistrate who was to play a decisive role in the running of the community. The village now experienced long intervals of sobriety.

In March one of the sisters had fallen ill and no sooner had she recovered than Alistair Rhodes Tulloch was born, the first English baby born in "Mashonaland." Work for the nurses was constantly strenuous and soon they became run down. To make matters Dr. Johnston was recalled to England accompanied by Mr. Caulfield, the acting-dispenser. The new surgeon arrived in a state of fever and exhaustion after having been deserted and left without food by his bearers.

In mid-1892 gold was discovered close to the township; the seam soon ran out however after the shaft had been sunk. In July the first 44 stands in the township were sold for £30 each. The first church to be built was made of pole and dagga with a thatched grass roof. The whole construction was financed by the borrowing of £100 with the hope that rich friends in England would help to pay this back. The church was named St. John the Baptist Mission Church because the contract had been signed on June 24th, St. John's Day. Rev. Pelly was in charge of the mission and of the church.

In the same year Mr Selous started to construct a road to meet the proposed Beira Railway 70 miles away. This was to be open to traffic during all seasons and was to be maintained by two working parties.

Chief Mutasa was given his annual present of £100 in September by the nurses and the Civil Commissioner on behalf of the Company. During the year lions were a constant danger; many traps were set to catch one in particular but in the end an experienced hunter had to be sent to shoot it.

1893. Life in the village was happy, made so by the tender-heartedness and good fellowship of the little community. Picnics, dances and all social events were arranged by a committee. Music for social events was provided by a harmonica, a banjo and two violins. The men completely over-shadowed the women, the ratio being 100:8.

A library committee was set up during the year but books were difficult to get despite the fact that citizens were very willing to subscribe. Lord Grey later donated some books and valuable grants were sent out by different firms which, with much difficulty, reached Umtali. The library took a long time to become established but by 1895 it had become an accomplished fact and was housed in a room supplied by the Bishop.

A series of gold reefs were discovered on the commonage which were described as "phenomenally rich" by the B.S.A.C. Administrator. The difficulty lay in the lack of adequate transport to supply the necessary machinery: no doubt the completion of the Beira Railway would rectify this.

In May two sisters, Emily Hewitt (later Mrs Blatch) and Mary Saunders (later Mrs Nesbitt) arrived in answer to an advertisement placed in a London newspaper by Bishop Knight-Bruce to replace Sisters Blennerhasset and Sleeman. After a  $7\frac{1}{2}$  week trek from Pretoria and not accustomed to the conditions they soon caught malaria. The new doctor was Dr. Wilson. Bishop Knight-Bruce returned some two weeks later and was very pleased with the work done - he described the arrangements as comfortable and civilised. Four more nurses arrived shortly afterwards, two from England and two from the colonies. The two from England, Sisters Erskine and Mansergh, settled in well but the others made no secret of their distaste for their living quarters and left three days after their arrival.

In December the "Umtali Advertiser" was launched by a Scottish Jew, Maurice Henry, who also ran an auction and a Commission Agency, a native labour office and a laundry.

Sickness was very prevalent with the whites suffering mainly from malaria, blackwater fever and dysentery, and the natives from accidents at the hands of the machines or from broken limbs from the transport wagons.

1894. In the first month of the year Dr. Edward Rundle suddenly died of heart failure. He had previously worked at the mission, keeping everything in order whilst the Bishop was at the Matabele War. He was greatly missed as he had an inexhaustible sense of humour and never seemed depressed.

By the end of January the public buildings had been completed, improving the general aspect of the town. They were situated at either end of the main street, those at the eastern end comprising

the court room, the Gold Commissioner's Office, the magistrate's office and the post and telegraph offices. The western building was occupied by the police and consisted of a barrack room, a charge office, a 'sargents room', a kitchen and two cells.

Later that year the hospital obtained another recruit - Lizzie Hewitt - important in that she had maternity qualifications. By this time the old pole-and-dagga hut was becoming delapidated and was replaced by Bishop Knight-Bruce's house as he had left for England. The nurses however were not long in getting their own hospital : a fund was started, people gave generously and late in the year the hospital was officially occupied.

Mr and Mrs Rodgers arrived from Australia to take over the management of the Masonic Hotel. Mrs Rodgers proved to be a very shrewd business woman and soon had the hotel back on a firm foundation. The hotel was situated in a central position next to the coach office and within a minute's walk of the Standard Bank, the Post Office and the Government buildings. The accommodation was the "best obtainable in Mashonaland" and the cuisine was acknowledged to be unsurpassed. The hotel building was a double-storey containing an excellent dining room and large well furnished bedrooms which all had access to a spacious verandah from which a splendid view of the surrounding countryside could be obtained.

The Rev. Pelly left for England only to return the following year to be ordained by Bishop Gaul, successor to Bishop Knight-Bruce. In 1895 Pelly was appointed principal of St. Augustine's school where the emphasis was placed on the teaching of industrial work to the African.

In November 1894 the newspaper was taken over by Charles Hancock, a mining engineer. It was printed in a cyclostyle form on small pages and even today its first copies are still legible. The paper had to come all the way up from the Cape - coloured sheets were used for the covers. The paper was published weekly for the price of sixpence and the name was changed to the "Rhodesia Advertiser." 1895. By this time Umtali could boast an impressive line up of permanent buildings, at least twenty five in all, facing the combined main street and sports ground. There were four respectable hotels - the Hatfield, Masonic, Royal and Avenue - two bakeries, two butchers, the Standard and National Banks, a 500 book library, the Manica Trading Company, a Meikles Store and a Mineral Works department.

The census of 1895 showed that in Umtali and the surrounding districts the total population numbered 341, of whom 33 were women and 36 were children under the age of twelve. Education was thus becoming a growing source of anxiety but was rectified by Mrs Z.M. Miles who set up a school under astonishingly difficult conditions. Two slates were shared amongst the pupils and exercise books were made from the trimmings of the "Rhodesia Advertiser." School hours were 8.30 am to 12.30 pm.

Umtali had become an important marketing centre with the arrival of the Gazaland Treks and new routes were cut to bring in produce. In the same year the telegraph line was brought through from Fontes Villa, the then terminus of the Beira Railway.

In September Mr. J.A. Walker was responsible for the building of the new church to replace that built by Rev. Pelly. In the same month the Manica Board of Executors was formed and was soon fully subscribed.

1896. Development was rather disrupted as for the greater part of the year the country was in a state of rebellion, famine and sickness. During the Rebellion labour was hard to come by and after the Rebellion but before the arrival of the railway prices were extreme. A German beer, for example, sold at 25/-.

Soon after the Rebellion broke out Capt. Melville Heyman left Umtali to take over the defence of Salisbury. A laager was built in Umtali and the hospital was moved to within its boundaries.

In June three more nursing sisters arrived - Annie Hewitt, Mary Haines and Letitia Foster. Two of the resident sisters were married - Emily Hewitt to Herbert Blatch of Massi Kessi, and Mary Saunders to Capt. Randolph Nesbitt V.C.. Both were extremely popular weddings.

1897. Matters improved considerably as farms were re-occupied and land began to appreciate in value. Proposals were made in March for an industrial school and a native missionary training centre. Rev. Pelly returned to England to raise the necessary funds and to find a staff. He returned the following year to find Umtali in a completely different situation.

In August-September 1897 Umtali was moved to its present site. The reason for this was the arrival of the Beira Railway - Christmas Pass presented an insurmountable obstacle to the railway and therefore to avoid becoming an isolated backwater it was decided to transport the town across the Pass.



MANICA - SOME EXTRACTS.

Felicity Lefevre and Shayne Luke.

Background.

In 1497 Vasco da Gama sailed round the Cape on his way to India. He stopped for fresh water at Sofala and noticed the presence of gold from the interior. His mention of this in his reports to Lisbon initiated Portuguese interest in Manica. As early as 1513 for example, Antonio Fernandes, a convict, was sent inland to make contact with the Monomotapa and he travelled through Manica. He was followed by a series of expeditions to investigate the extent of the gold-fields.

1544. Source: Portuguese East Africa, by R.C.F. Mangham.

The country was divided up for purposes of administration into 9 districts and 7 sub-districts:

Massi Kessi - in the mountainous western borders.

Massurize ditto

Sofala - coastal.

Chitoane "

Yuvrro "

Buzi "

Neves Ferreira - central plain.

Gorongosa "

Sena - on the Zambezi.

The commandants were provided with well built residences, usually fortified, and one presumes that this is when the first fort at Massi Kessi was built.

The most troublesome people were a tribe known as the Zimbos.

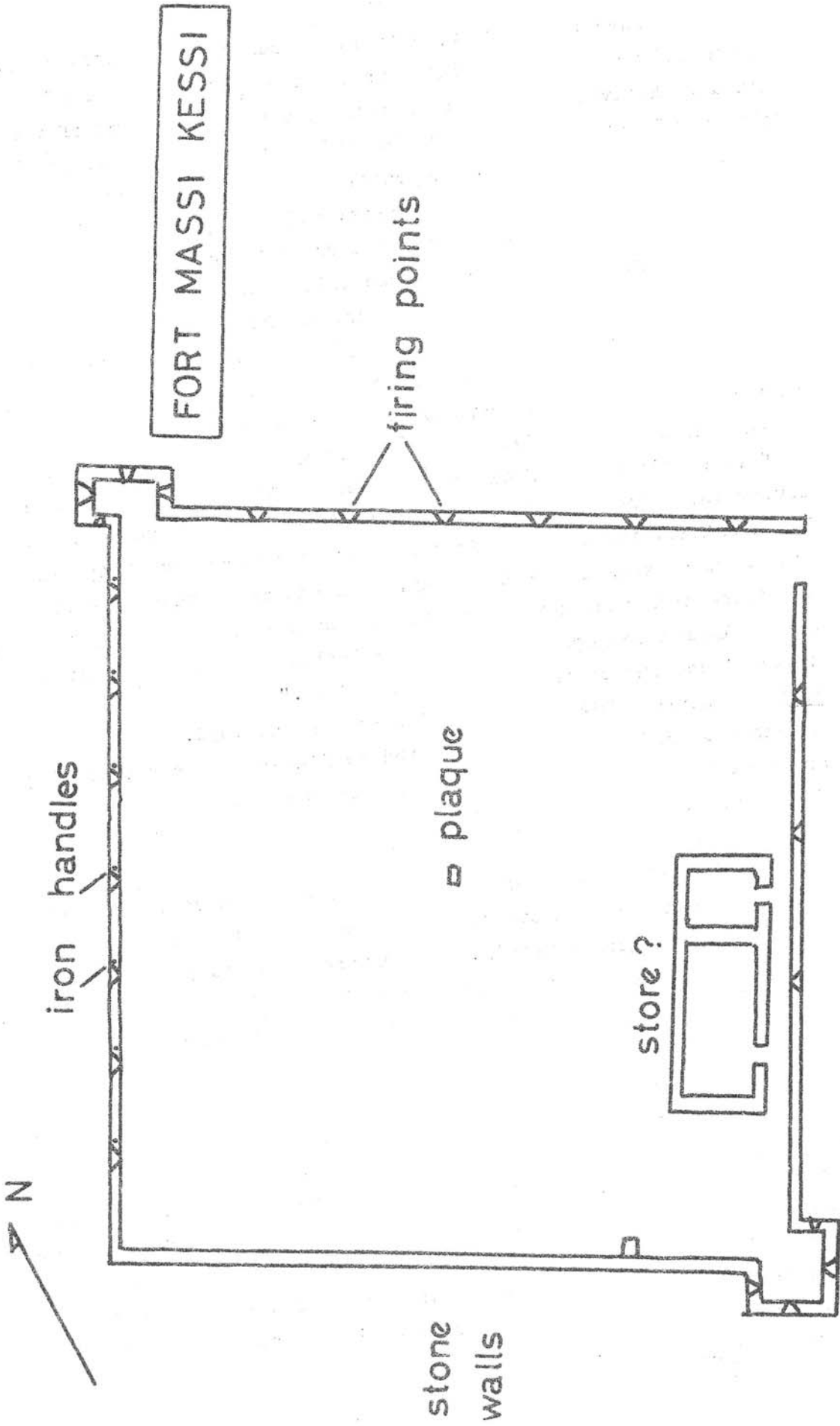
1574. Source: Colonia de Mocambique Companhiaes, 1931.

Vasco Fernandes Homem came with 500 soldiers from Sena to Manica to reestablish the gold-fields of Chicova. He failed to find them but he did sign a treaty with the natives of Quiteve and Manica and he left a fort at Chicova.

1695. Source: Ibid.

Changamire attacked the Portuguese in their fort at Massi Kessi. Changamire was murdered the year after but his successor continued the war. A treaty was eventually drawn up in 1715 and the fort as Massi Kessi was abandoned.

(Massi Kessi however appears to have remained as a market village and trading post.)



FORT MASSI KESSI

firing points

iron handles

plaque

store?

N

stone walls

Scale 1:30

1832. Source: D'Andrada, Affairs at Manica, Dec. 30th, 1890.  
A Zulu tribe attacked the interior of Mocambique under Chief Caingue. Natives from all over took refuge at "the fort of the white people at Massi Kessi." The Zulus attacked because the locals had not surrendered sufficient cattle to them. "Commander, garrison, troops, priests, merchants; all were massacred." The fort could not hold out because of lack of water.

Source: J.H. Jeffreys, recalling his expedition of 1888.  
"The old fort ... was once upon a time a "fair" or market where gold was collected and stored and afterwards sent ... to the fort at Sofala. Upon enquiring from some of the oldest natives I was told that it had been ... treacherously attacked by natives from the south, the defenders killed and a quantity of gold taken away.

"... we did a bit of clearing up inside the fort walls. While moving the stones of one of the fallen bastions we came across 19 human skulls, two or three in a fair state of preservation; the others when exposed crumbled away. Rezende and I when closely examining them considered that two may have been white men, the others Indian or negroes. This description I think bears out the natives' account of the attack on the fort."

1878. Source: D'Andrada, Affairs at Manica, 1890.  
A number of concessions were granted to D'Andrada for prospecting and working mines in large parts of Mashonaland, even in the Mazoe Basin.

1884. Source: Ibid.  
The district of Massi Kessi was recreated but because of attacks from Gungunyana its headquarters were provisionally established at a point on Gorongoza mountain. Gungunyana tried to prevent white settlement in the area as he had heard from natives returning from Kimberly that the whites considered the blacks to be of no importance.

Source: E. Tawse Jollie.  
Gorongozza was the prazo of Gouveia, "a fat, greasy-looking little man with dark sleepy eyes." He kept the town of Gorongozza surrounded by a band of slaves and cut-throats recruited from the malefactors of many tribes whom he had led on "visits of persuasion" to neighbouring chiefs.

(Gouveia had been given a substantial grant of land by Mutasa in 1875. In 1889, in a treaty with d'Andrada, Mutasa recognised Portuguese protection.)

1890. Source: Ibid.

The Pioneer Column from Tuli was part of a race for Manica. Mr Colquhoun left the Column at Fort Charter with instructions to execute a treaty with Chief Mutasa of Manica by which the latter would recognise British protection. Colquhoun and Jameson, when at a kraal in the Wedza district, heard that there were parties of Portuguese in the area. These turned out to be half breeds who were used as agents by the Portuguese. When Colquhoun met d'Andrada he was told that the fort at Massi Kessi had been renovated and was the headquarters of the Companhia de Mocambique. French engineers were there surveying the route for a railway.

1890. Source: The Winning of Manicaland, M.D.Graham (Outpost, 1940) Colquhoun continued to Manica and on 14th September he signed a treaty with Mutasa in which the latter recognised British protection and, in return for £100 per annum, granted to the British all mineral and occupation rights. There was no sign of the Portuguese and Mutasa denied having given them land. However Gouveia was obviously influential and d'Andrada later spoke of this treaty as a 'betrayal' by Mutasa.

A forceful letter was sent to d'Andrada telling him that he could not advance into Mutasa's domains. The Portuguese however still recognised the Sabi River as their western boundary and on 15th November d'Andrada, Gouveia and Rezende were arrested by Capt. Forbes at Mutasa's kraal.

1891. Source : Graham, op.cit.

The Portuguese did not take kindly to these arrests and a national army was raised and made its way to Massi Kessi. Captain Heyman, o.c. B.S.A.Co Police in Umtali, "taking the initiative, reinforced his small police force with citizens and marched on Massi Kessi where, skillfully using rockets, he created the belief that a large force was invading." After a two hour confrontation, and despite the efforts of the Portuguese officers, the garrison evacuated the fort and streamed away.

The British force entered the fort the next day, 12th May, blew up the bastions with dynamite and burnt the huts.

(In June 1891 a delineation treaty defined the border along the present lines - ie. leaving Mutasa in the British sphere and Massi Kessi in the Portuguese - the Portuguese peacefully re-occupied the fort.)

SLUMP! - THE GREAT DEPRESSION, 1929-1933.

E. Smith.

By 1934 the words 'crisis' and 'depression' had become the most used and abused words outside Russia. The period of depression became more dramatic and widespread in its political consequences than any similar event in history.

In economics, no less than in politics and diplomacy, by 1929 nationalism was in conflict with internationalism. The urgent need for recovery and stabilisation in the post-war period made states pursue immediately narrow national economic policies at the expense of more long-term expansion of international trade. Yet it was on the prosperity of international trade that the well-being and standards of living of the increasingly industrialised nations of Europe ultimately depended. 'Over-production and confidence were a superficial combination; the "roaring twenties" heralded the age of material abundance and with it 'easy money'. Stock markets saw feverish activity, and speculative investment and trade boomed. The United States became the centre of the boom, producing the trend of credit inflation with enormous loans to the countries of Europe.

The average price of stock rose by 25% in 1928 and a further 35% in 1929: an orgy of speculation in which a great deal of much-needed capital was attracted away from Europe. Hordes of amateur speculators joined the professional operation in search of quick gains. But the crucial fact which exemplifies the trend is that this rise in prices did not correspond at all with increases in world trade - industrial employment and production expanded little between 1926 and 1929. Then with appalling suddenness the industrialists realised that the market might become saturated and the consequent sense of doubt led to a crisis in confidence. October 1929 saw one firm after the other crash on Wall Street as their credit failed. Immediately unemployment mounted, purchasing power collapsed and the avalanche rolled to utter catastrophe.

The key as to why Europe as well slumped is that throughout the 19th, Europe had grown increasingly sensitive to the vicissitudes of the American economy and in the 1920's as never before her fate was utterly dependant upon the prosperity of the U.S.A. One enormous source of credit was cut off and European banks had to meet their obligations in gold, thereby accelerating the already dropping prices : pessimism became the theme.

It seems then that the foundation of credit is psychological

since it depends upon the prevailing mood of confidence in the established economic and political institutions. That very confidence was shaken first by the crash of Wall Street, then by the series of financial crises in Britain and Europe, and finally by the evident weaknesses of democratic governments. The current in favour of nationalist, authoritarian and even militant dictatorships, already evident in 1926, became a powerful tide by 1934: Europe became exposed to the disruptive forces of brutal and inhuman ideologies. Not since the barbarian invasions of the Roman Empire fifteen centuries earlier had Europe known such a complete challenge to its historic civilisation, only now the barbarians came from within the frontiers of civilisation itself.

The world economic crisis also destroyed the old assumption that what mattered most in economic activity was maximum production and the abolition of scarcity. The theme had been "plenty for all" but paradoxically the depression showed that poverty could exist amid plenty and might indeed be caused by super-abundance.

It was then inevitable that the 19th theme of 'laissez faire' and free trade, representing a divorce between political and economic activity, was abandoned in the face of the economic blizzard and the urge was for powerful authoritarian governments to dominate all aspects of national life.

It is impossible to tell whether autarchy and economic planning were the root or fruit of totalitarian government, for both autarchy and totalitarianism were the outcome of a generation of economic and political crisis engendered by war and the dislocations of war. The undeniable fact remains that they involved the uprooting of all thinking about modern industrial society and the adoption of new ideas appropriate to the realities of Europe in the mid 20th.

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THE REASON WHY.

J. Bekker.

One day when John Bright was passing the Guards' Memorial in Pall Mall with his son, the youngster asked the meaning of the single word "Crimea" carved on its base; the great tribune gravely replied with the anagram, "a crime."

Certainly of all the wars fought by Britain this was the most unnecessary, the most bungled and the most fruitless. Britain went into it without cause and without adequate preparations, her soldiers suffered cruelly for the faults and stupidities of her rulers, and there were moments when a disastrous outcome seemed to be threatened. The army and the nation pulled through in the end, partly owing to its capacity to learn from its mistakes and partly to sheer dogged determination, but the ultimate consequences were very unlike the objects for which it was fought. Altogether a typical British war!

Military glory was a theme that century after century had seized on men's imaginations and set their blood on fire. It was not a dream for the common man. War was an aristocratic trade and military glory reserved for nobles and princes. Courage was esteemed the essential military quality and held to be a virtue exclusive to aristocrats. It was a dream that died hard. As century followed century glittering visions faded before the sombre realities of history. Great armies in their pride and splendour were defeated by starvation, pestilence and filth, valour was sacrificed to stupidity, gallantry to corruption. The Crimean War is an example, but more especially the Charge of the Light Brigade at the Battle of Balaclava.

The British had worked themselves into a position of extraordinary difficulty at Balaclava. They were encamped on the heights above the fortress of Sebastopol; far below lay Balaclava, as if at the foot of a castle wall, detached, isolated, an outpost. Yet Balaclava was not only the base but the sole lifeline of the British army - it was the only port, the only store house, the only arsenal. An attack on Balaclava was the best chance the Russians had of saving the fortress of Sebastopol but the port was barely guarded, the nearest major force being the cavalry at the foot of the heights, separated from Balaclava by a plain which was divided in two by a ridge - the Causeway Ridge.

In charge of the British army was Lord Raglan who was encamped on the heights. The divisional commander of the cavalry, Lord Lucan,

was twelve years younger than Lord Raglan; he was a quick imperious man, unpopular with his troops and ready to criticise orders from headquarters. Under him, and in command of the Light Brigade, was his brother-in-law, Lord Cardigan. Cardigan was one of the most hated officers in the army and had quarrelled with Lucan and with the officers of his own regiment. In the Crimea he made himself generally disliked because he slept on board his yacht in Balaclava harbour instead of sharing the discomforts of his soldiers.

With the onset of the Russian attack against Balaclava the cavalry, with the "thin red line" of the 93rd Highlanders, had the duty of holding back the attack until the infantry came down from the heights. The cavalry distinguished themselves with two charges unique in British history. The first, made by the Heavy Brigade of 900 men under General Scarlett, was uphill against 3000 Russian horsemen. The second charge was made by the Light Brigade. As a piece of gallantry it was superb; as a tactical move it was more than absurd, and was the result of the misinterpretation of a badly worded order.

The Russian army, retiring after the Heavy Brigade had mauled them, halted out of sight of the British cavalry although visible to Lord Raglan on the heights. Raglan seems to have been annoyed that his cavalry down below him were doing nothing, and sent their commanding officer, Lord Lucan, an order :

"Cavalry to advance and take advantage of any opportunity to recover the heights. They will be supported by the infantry which have been ordered to advance on two fronts."

Lord Lucan read the order in precisely the opposite sense: he was to advance when supported by infantry. But the infantry did not appear.

Suddenly along the line of the Causeway Ridge there was activity. Through glasses teams of artillery horses with lasso tackle could be made out; they were coming up to the redoubts. They were going to take away the guns - the British naval guns with which the redoubts had been armed. To lose a gun was, to a soldier of Lord Raglan's school, an unbearable disgrace. Turning to General Airey he ordered him to scribble down in pencil an order which later became famous:

"Lord Raglan wishes the cavalry to advance rapidly to the front - follow the enemy and try to prevent the enemy from carrying away the guns - Troops Horse Artillery may accompany - French Cavalry is on your left - Immediate."

This order was carried to Lord Lucan by an extraordinary captain named Nolan who had a fanatical belief in cavalry. Lucan read the



order carefully, with the fussy deliberatness that maddened his staff, while Nolan quivered with impatience at his side. He said the order was futile, would result in great losses and bring no good result. Nolan replied in a disrespectful tone of voice : "Lord Raglan's orders are that the cavalry should attack immediately."

"Attack, sir? Attack what? What guns, sir?"

The critical moment had arrived. Nolan threw back his head and, "in a most disrespectful and significant manner," flung out his arm and, with a ferocious gesture, pointed not to the Causeway Ridge and the redoubts with the captured British guns, but to the end of the North Valley where the Russian cavalry, routed by the Heavy Brigade, were now established with the guns in front of them. "There, my lord, is your enemy; there are your guns," he said, and with those words and that gesture the fate of the Light Brigade was sealed.

What did Nolan mean? It has been maintained that his gesture was merely a taunt, that he had no intention of indication any direction and that Lord Lucan, carried away by rage, read a meaning into his out-flung arm which was never there. The truth will never be known because a few minutes later Nolan was killed.

Lord Lucan trotted across to Lord Cardigan and for almost the first time spoke directly and personally to him. Had the two men not detested each other so bitterly, had they been able to examine the order together and discuss its meaning, the Light Brigade might have been saved. But thirty years of hatred could not be bridged; each however observed strict military courtesy. Holding the orders in his hand Lord Lucan informed Lord Cardigan of the contents and ordered him to advance down the North Valley.

Cardigan now took an astonishing step. Much as he hated the man before him, rigid as were his ideas of military etiquette, he remonstrated with his superior officer. Bringing down his sword in salute he said: "Certainly, sir; but allow me to point out to you that the Russians have a battery in the valley at our front, and batteries and riflemen on both sides."

"I know it, but Lord Raglan will have it. We have no choice but to obey."

"Theirs not to reason why,  
Theirs but to do or die:  
Into the valley of death  
Rode the six hundred."

Lord Cardigan saluted and prepared to charge in perfect drill-book order. The Light Brigade was not merely to run a gauntlet of fire: it was advancing into a deadly three sided trap, from which there was no escape. Nevertheless the Brigade made a brave show as they trotted across the short turf. They were the finest light horsemen in Europe, drilled and disciplined to perfection, bold by nature, filled with British self-confidence, burning to show the "damned Heavies" what the Light Brigade could do.

As the Brigade moved a sudden silence fell over the battle-field. More than half a century afterwards old men recalled that as the Light Brigade moved to its doom a strange hush fell, and it became so quiet that the jingle of bits of accoutrements could be clearly heard. The Brigade advanced with beautiful precision, Lord Cardigan riding alone at its head, a brilliant and gallant figure.

Before the Light Brigade had advanced fifty yards the hush came to an end: the Russian guns crashed out and great clouds of smoke rose at the end of the valley. Cardigan charged down the mile and a half to the Russian guns where he arrived unhurt, but most of his men and horses were destroyed. The Russian guns ahead were hidden by their smoke and Lord Cardigan, believing that it was not his duty to fight the enemy amongst private soldiers, dashed on. The Russians were astounded to see this solitary horseman gorgeously dressed but, by a strange coincidence, their officer, Prince Radzivil, recognised him as an acquaintance from London balls and ordered that he should not be killed.

Lord Cardigan felt that he had carried out his orders and walked his horse all the way back through the Valley of Death unscathed. Some 700 horsemen had charged down the valley, of whom 195 returned; 500 horses were killed. But Lord Cardigan had had his day. He had been utterly brave. He rode back to his yacht to have a bath and a bottle of champagne.

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-

THE COURTSHIP OF THE ROZWI.

Information as supplied to the sub-Committee whilst working in Buhera.

Informant: Mbgwende, of the Njanja People.

A wanderer, arriving at a kraal, will ask for water to drink. Should he approve of the woman who serves it to him he will cause her to spill some water over him. She is promptly accused of bewitching him and according to custom he is entitled to take her as his wife.

ACKNOWLEDGEMENTS.

The Society would like to thank everyone who has contributed to a most successful year. Concerning Zuro, a special thanks to the Printing Club under Gale for the covers. Last but not least the Editor would like to extend his grateful appreciation to Mr. Barnes whose efforts and wise leadership are very apparent.

STOP PRESS.

The following have recently become fully paid-up members of the History Society:

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