

in this issue . . .

EDITORIAL: 1879 and 1979 - - - - -	Page 2
BEYOND THE WASHING OF THE SPEARS by John Wright- - - - -	Page 3
A SERMON OF 1879 by J.W. Colenso, Bishop of Natal - - - - -	Page 5
THE BRITISH INVASION OF ZULULAND: SOME THOUGHTS FOR THE CENTENARY YEAR by Jeff Guy - - - - -	Page 8
AN IMPERIAL HIGH COMMISSIONER AND THE MAKING OF A WAR by Peter Colenbrander - - - - -	Page 15
FROM WARRIORS TO WAGE-SLAVES: THE FATE OF THE ZULU PEOPLE SINCE 1879 by Dick Cloete - - - - -	Page 20

Cover Design, and Photographs Pages 22-4, by Joe Alferts

Articles printed in Reality do not necessarily reflect the opinion of the Editorial Board.

EDITORIAL

1879 AND 1979

This issue of Reality, appearing as it does a hundred years after the famous British defeat by the Zulu army at Isandlwana, is given over mainly to a series of articles on the origins, conduct and aftermath of the Anglo-Zulu war. The authors examine the history of the Zulu people during this period in the light of facts kept hidden or glossed over in the past. They place interpretations on the causes of that war and on what has been done to the Zulu nation in the century since Isandlwana.

The facts presented in these articles will be unpalatable to most white people and some of the conclusions reached are controversial. We hope their airing will help to provoke a discussion which will dispel some of the myths which history teachers have, no doubt most of them unwittingly, helped to sustain these hundred years. For, stripped of the frills, the story of the Zulu people in that period has been the story of the continuing exercise of alien power against them. The power which initially flowed from a superiority of arms was followed by the power of "the law", in whose making they had no say, and the power of an economy which would not leave them alone until they could no longer survive without it.

It seems clear that the principle that guided the British officials who instigated the war against Cetshwayo was that the end would justify the means. Well, it didn't. This same principle has been the guiding light of South Africa's present

rulers these past thirty years, although it is only recently that some of them have admitted it in public. We suspect that it will fail them too.

One person who saw quite clearly a hundred years ago that the end would **not** justify the means was Bishop Colenso. We include in this issue the text of the famous sermon he preached in Pietermaritzburg two months after Isandlwana. That sermon is relevant to the rest of our subject matter; its spirit is very relevant to us today.

No doubt in Pietermaritzburg in 1879 the Bishop's sermon struck a discordant note in settler and official ears, yet the material we publish here supports almost every point he made. That the note would be discordant Colenso must have known, but it didn't deter him from striking it. To settler and official ears his ministry in Natal must have sounded like one long succession of discordant notes, but not to Zulu ears, to whom he must have seemed their one true and constant white friend.

As we enter the year of the centenary of the Anglo-Zulu war the need for white voices as discordant to white ears in this day, as was Colenso's in his, has never been more evident — be they the voices of churchmen, judges, politicians, or just plain men-in-the-street. For it is probably on the hearing of such white voices by black ears that the future citizenship of white people in Southern Africa will depend. □