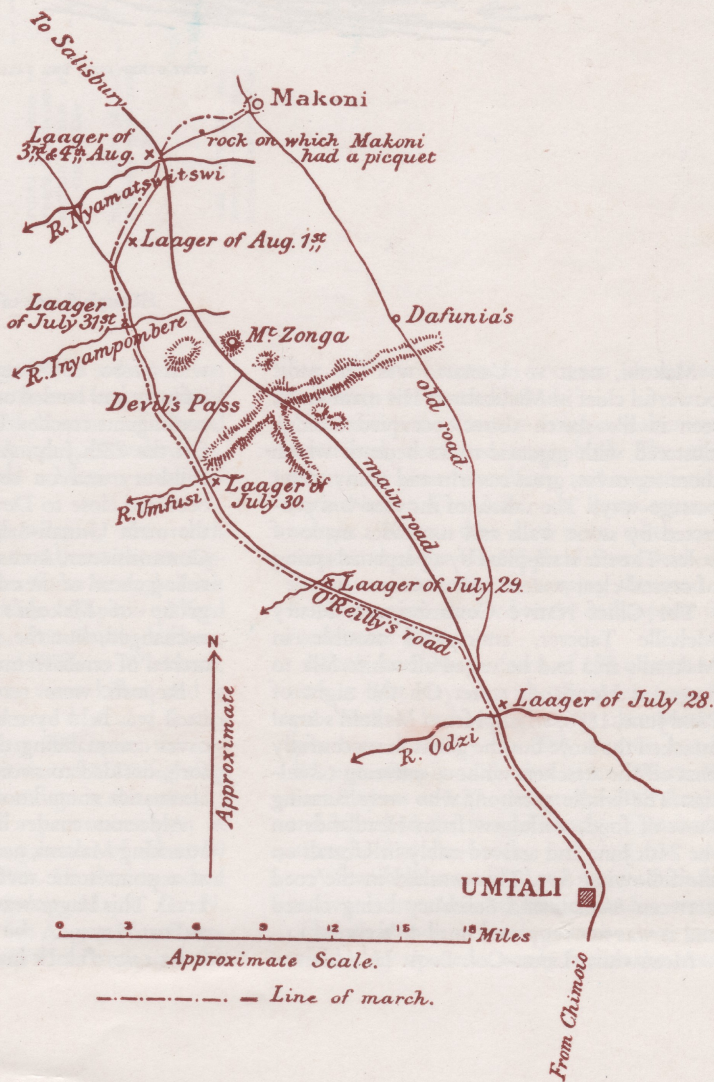


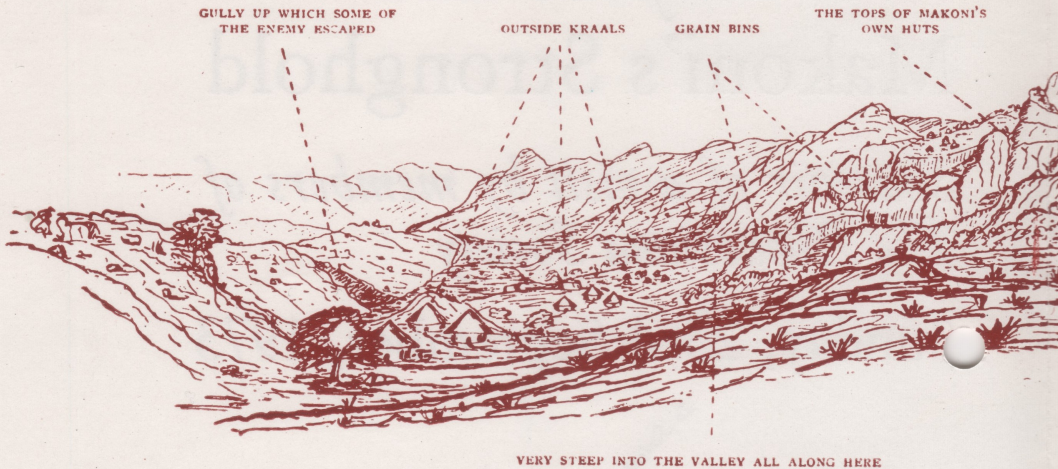
# Fort Haynes and Makoni's Stronghold

*Souvenir of a visit by members of  
 The Rhodesiana Society*

Sunday, 23rd September, 1973

The old Salisbury-Umtali road depicted in this map is well to the north of the present road (Devil's Pass is 10 miles north-east of Inyazura). It kept to the high ground thereby avoiding the necessity of constructing elaborate bridges. The new road was not built until the construction of the railway when Rusape was founded in 1898. From *With the Mounted Infantry and the Mashonaland Field Force, 1896* by Lieut-Col. E. A. H. Alderson.





Rough sketch of Makoni's kraal looking south-east from  
E. A. H. Alderson and is reproduced from

Makoni, next to Umtasa, was the most powerful chief in Manicaland. His main kraal, seen in the sketch above, occupied a ridge clustered with gigantic rocks beneath which there are caves, great caverns and many secret passage-ways. The whole of the area was protected by stone walls and stockades made of poles. The site is supplied by a perpetual spring of crystal-clear water.

The Chief Native Commissioner, Henry Melville Taberer, anticipated trouble in Makoni's area and he urged all white folk to laager at Headlands store. On the night of 22nd June, 1896, an impi from Makoni's kraal attacked the store but the garrison successfully beat off the attackers without suffering casualties. The whole garrison, who were running short of food, withdrew from Headlands on the 24th June and arrived safely in Umtali on the following day. This resulted in the road between Umtali and Salisbury being closed and it was not reopened until 46 days later.

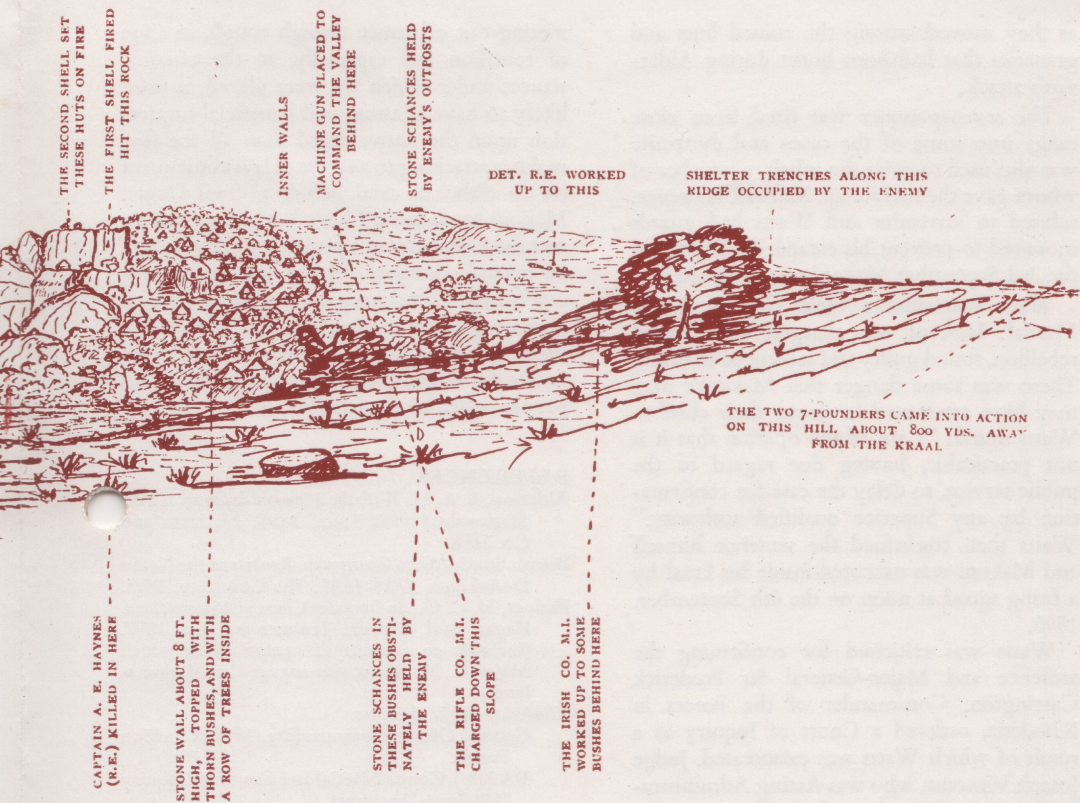
Meanwhile, Lieut.-Col. E. A. H. Alderson

with a force of 380 regular troops of mounted infantry had landed at Beira, and his advanced contingents reached Umtali on the 19th July. On the 28th July, Alderson moved towards Salisbury and on the 30th July a skirmish occurred close to Devil's Pass through which the main Umtali-Salisbury road ran. Native Commissioner, Archar Russell Ross, who was riding ahead of the column, was attacked by a group of Makoni's men and shots were exchanged, but the rebels withdrew on the arrival of reinforcements.

Reports were received that Devil's Pass itself was held by rebels who were lodged in caves commanding the pass. Alderson, therefore, decided to avoid the defile by using an alternative route known as O'Reilly's Road.

Alderson made his final laager, before attacking Makoni, near the Nyamasvitsi River at a point some seven miles from Makoni's kraal. This laager was later to become known as Fort Haynes.

At two o'clock in the morning on the 3rd



from the north. This interesting drawing is by Lieut.-Col. from his *With the Mounted Infantry* . . .

August Alderson began his advance on Makoni's stronghold with two companies of mounted infantry, detachments of Royal Artillery and Royal Engineers, 60 volunteers, two seven-pounders and a Maxim machine-gun.

Although taken by surprise, the rebels returned the fire. After two hours the stronghold was stormed, and a fierce struggle took place inside the stockade. Captain Alfred Ernest Haynes, R. E., Pte Smith Vickers, King's Royal Rifles, and William Wickham, Royal Irish Regiment, were killed and a number of the attackers were wounded. It was estimated the rebels lost 200 men; the remainder of Makoni's estimated 4 000 fighting men either fled or took refuge in the caves.

Alderson established a permanent post at Fort Haynes and left a garrison of about 50 men to guard Devil's Pass. He then marched towards Salisbury meeting Major C. N. Watts's column on the 6th August. Forts were built at Marandellas and Headlands, and the

line of communications between Umtali and Salisbury was re-established.

However, the situation as far as Makoni was concerned, remained unresolved. The chief refused to give himself up and negotiations with Native Commissioner Ross came to nought. Watts, who had now taken over command of the Umtali Field Force with the special responsibility of keeping the road to Salisbury open, decided to try and capture the recalcitrant chief.

Watts assembled a force of 158 officers and men at Fort Haynes with one seven-pounder gun. Makoni had been given an ultimatum to give himself up by the 29th August, but he did not comply with this order. Watts left Fort Haynes at 1.30 a.m. on the 30th August and launched the second attack on Makoni's stronghold at day-break.

A few shells were fired and many rebels fled eastwards but Makoni himself and a couple of hundred men took refuge in the caves from where they opened a steady fire on the troops

as they moved among the ruined huts and granaries that had been burnt during Alderson's attack.

The seven-pounder was fired from close range into some of the caves and dynamite was also used to evict the rebels, a number of whom gave themselves up. Makoni, however, refused to surrender and Watts had guards mounted to prevent his escape. At 2 a.m. on the 3rd September Makoni was captured.

Watts convened a Field General Court Martial. Makoni was charged with armed rebellion, found guilty and sentenced to death. There was some danger that Makoni's men may have attempted to rescue their chief so Watts noted: "I am of the opinion that it is not practicable, having due regard to the public service, to delay the case for confirmation by any Superior qualified authority." Watts then confirmed the sentence himself and Makoni was executed inside his kraal by a firing squad at noon on the 4th September, 1896.

Watts was criticised for confirming the sentence and Major-General Sir Frederick Carrington, Commander of the Forces in Rhodesia, ordered a Court of Inquiry as a result of which Watts was exonerated. Judge Joseph Vincent, who was Acting Administrator, supported the Court's finding in a telegram to Carrington: "I consider the speedy

meting out of justice though rough, in time of rebellion and especially, in the circumstances under which we were placed, is most likely to have a lasting and beneficial impression upon the native mind than all the formalities attaching to and the delays consequent on an elaborate trial before a Civil Court. Makoni has as far as I have learned at no time met the Company in a proper and loyal spirit; on several occasions defying and threatening our Native Commissioners and the police and raiding friendly natives. He was one of the most powerful chiefs in Mashonaland and unlike the majority of Mashona chiefs had his people under his control."

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Mashonaland Branch of the Rhodesiana Society

Brochure No. 6

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# Chishawasha

*Souvenir of a visit by members of  
The Rhodesiana Society  
on Sunday, 28 July, 1974*

**CHISHAWASHA**, the oldest mission in Mashonaland, was founded in 1891. It was Fr Peter Prestage who in that year built a hut and ploughed up some land near the present Cross Kopje as a token of occupation, and a year later Fr Francis Richartz, who off and on was to be Superior of the Mission till 1920, formally erected a cross on the Chishawasha Kopje about one and a half miles north of the present mission house. The first mission house was built near the Mtenje stream, a fever trap: of the seven pioneers of the Mission two died within four years and four within seven.

For the first three years the missionaries lived hard. The summer of 1892-3 was very rainy indeed, communications were difficult, supplies short, fever was rarely absent, and as the valley was a no man's land which had been abandoned by the Africans before the missionaries occupied it, labour was difficult to get.

However, by the end of 1895 prosperity was coming. Permanent buildings had been put up, there was a large herd of cattle, trees were growing, some of which still exist, notably round the mission house and on the avenue leading to the cemetery, and a school had been started. Then out of the blue came the blow of the 1896 rebellion.

### The Rebellion

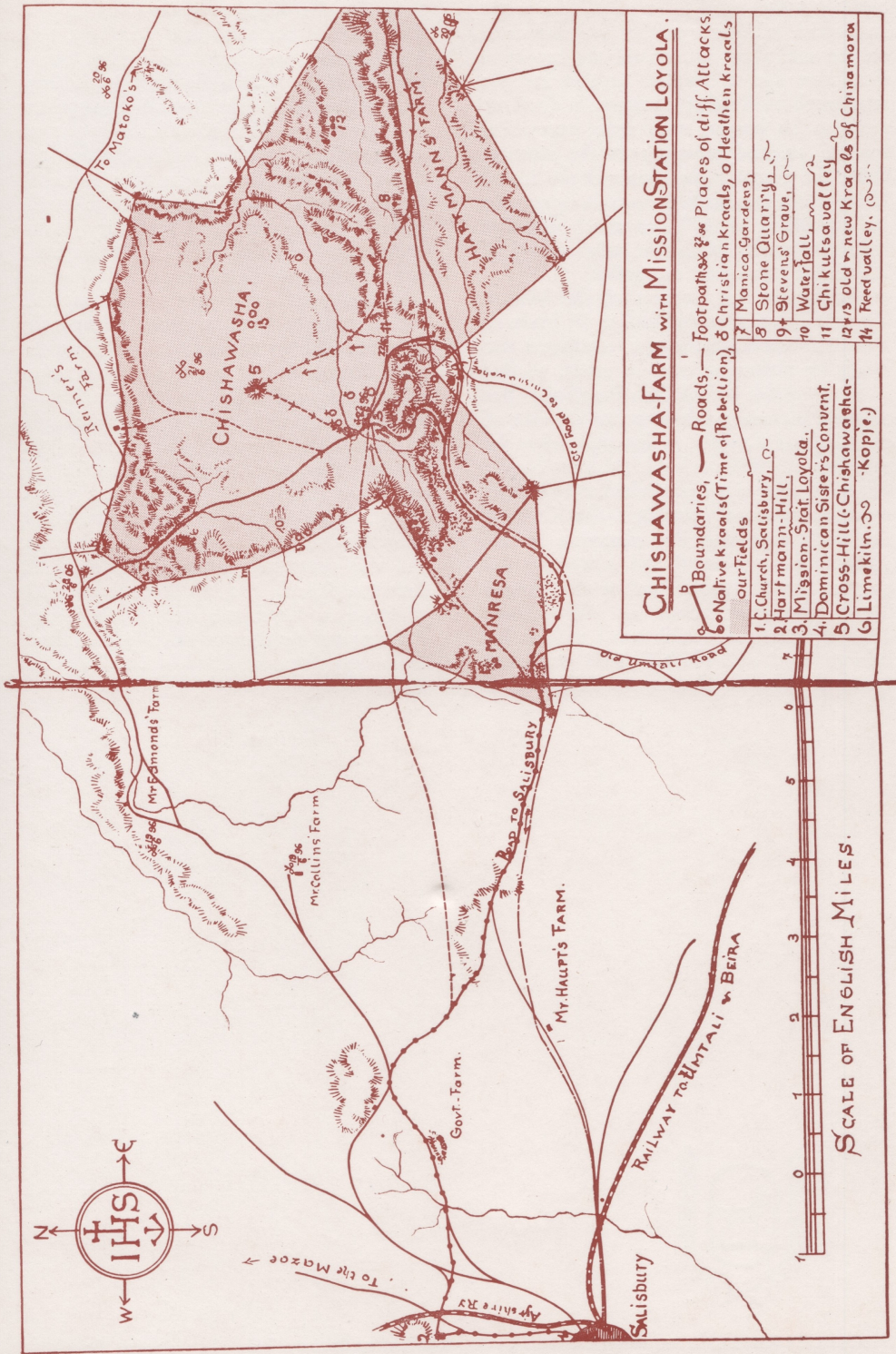
The missionaries could not believe that this was coming till on 22 June it burst upon them. They had endured fever, hunger and privations for the sake of the Africans, had worked for them, two had died, and now the Africans turned against them. Probably it was cattle that their attackers were after, for these far and wide had been wiped out by the rinderpest, but the missionaries had managed to isolate their own herd and these were perhaps the only healthy cattle for miles around. However, there was sufficient time for the missionaries to take defensive measures. There were seven laymen in the house, two brothers and three priests, though the latter presumably would not have taken any part in the fighting, and a double storied barn was converted into a fort. The Africans attacked early in the morning, seized the community house and then advanced against the barn some fifty yards to the south of it. Shots from the defenders killed or wounded eight, and that was enough to frighten off the rest. They hung about the ridges, but made no

attempt to renew the attack. Two peaceful days followed and then a patrol arrived to take the party into Salisbury laager. They did not want to go; Chishawasha had defended itself and they felt that it could do so in future. But at the time there seemed no certainty of that, and so the authorities insisted on evacuation. On the way back they took the old road, the Prestage Road as it was called, to the east of the present road, which wound up from the valley to the top of the ridge, and as they reached it, a shot from behind some boulders killed "Lion" Stevens, who had come out as scout with the patrol from Salisbury. He lies buried by the side of the Arcturus Road. One African had been killed early in the morning of the day on which the Mission was attacked, and this was the only other casualty inflicted by the rebels.

### The Garden of Rhodesia

It was during the next few years that Chishawasha earned this title. New lands were ploughed up, near the Manica Valley, which is part of the property towards the Enterprise Road, and the Chikudza Valley to the east of the mission house, prize after prize was won at the Salisbury Agricultural Show, including, perhaps surprisingly, an early one for a black Berkshire boar. The cemetery was laid out in which are buried some of the missionaries who played a noble part in Rhodesian history, Brothers Loffler and Book, who died before the rebellion of 1896, Fr Richartz, the founder of the Mission, Fr Hartmann, the Chaplain to the Pioneers, Fr Goetz, the founder of the Goetz Observatory at Bulawayo, Fr Gardner, one of the founders of Rhodesian archaeology, Fr Law who came to Rhodesia in 1879 as one of the pioneer Jesuit missionaries, who died of blackwater fever at Mzila's kraal in Portuguese territory not far from Mount Selinda and whose body was brought back to Chishawasha by Fr Prestage in 1904, and more recently Fr Henry Swift, for thirty years much loved Chaplain to Salisbury gaol who comforted the last moments of over a hundred condemned men before their execution:

The church was built in 1902. There had been temporary churches before, but this was one of the finest buildings in Rhodesia, and often parties used to come out from Salisbury to see it. Brother Lindner, one of the original missionaries who had come out in 1892, was the chief builder, the soap-stone



From a map drawn by Father Richartz

carvings which used to be round the pulpit and which still decorate the altar and those on the side altars and round the baptismal font were due to Brother Krechel and the iron work to Brother Timmer. It does not seem to be known who were responsible for the original paintings in the interior. Inside the church is the banner of the Sacred Heart which was made by nuns in Bruges for the expedition of 1879 and which therefore links the present with the early history of Rhodesian missionary enterprise.

During the first decades of the Mission almost all that it needed had to be made or grown or reared on the spot, whether it was bricks or timber or corn or cattle, so that as far as possible it could be self-sufficing. But all these material needs were for the sake of the mind and the spirit, so that even before the rebellion of 1896 a school had been begun. For years most of the pupils had to be enticed to come to school (nothing is further from the truth than that the education of the Africans was neglected) and it was for this purpose that Fr Biehler, author of a famous Shona dictionary, built up the famous Chishawasha band, which was a magnet for African boys, and which in 1903 was asked by Lord Grey, the former Administrator of

Southern Rhodesia, to go to Mafeking to play before the Colonial Secretary, Joe Chamberlain, and show him what Shona boys could do. Besides the three Rs the boys were instructed in metal working, carpentry and gardening. Also in 1898, only a year after the Shona rebellion had finally been put down, the first Dominican nuns came to Chishawasha so as to give education to the girls. With regard to Christianity about 20,000 have been baptised at Chishawasha and missionaries from there have carried Christianity into other parts of Mashonaland, for example to Kutama about thirty miles west of Salisbury and to Musami about the same distance to the east. Other times create other needs, and today, besides the Mission itself and its primary and secondary schools, its church and its farm, there exist on the property the magnificent St Ignatius Secondary School for boys, the Seminary, where about eighty African students are being trained as priests to work in the country, and the centre for social work near the Arcturus Road. But all look back with gratitude to the church, the mission house, the trees and the gardens which remain from those early days and from which all else has been built up.

