

THE ESTABLISHMENT OF AMATATA MISSION.

Bhulushu Khumalo who just an honourable tribesman because of his large stock was in search for a suitable grazing land for his mass stock. He approached chief Mqhabu who did not offer him much land and he proceeded to chief Mpycha of Amaphetha to plea for a larger land but unfortunately he could not get a satisfying piece of land. Ultimately he settled in the place today known as Amatata. Here he was confident his stock would graze feed freely because the land was wide and open.

History tells that Bhulushu used to work for the white men and it stands to reason that he got his cattle from them in one way or other. As he settled at Matata his cattle grew in number. Because he was an honoured man he got access to the princess born of the known chiefs and he got married to some, but some of his other wives were not of royal blood (families). Therefore he gave birth to many children.

At one stage there was a wedding post ceremony in ~~one~~ one of the neighbouring kraals - that was the Kwaba kraal. By then his sons were fairly grown ups and they attended the ceremony. During those times the head of the family (father) would not remain indoors instead he would get out and

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do his little work while sitting in front of the main entrance to his kraal. As his sons were at the wedding he was sitting on the usual place in his kraal known as Ehu Mangalem which belonged to his wife Nomasonto who was the daughter of chief Mkhawe.

As he sat there unexpectedly he saw his sons running back home and he noticed that they were all injured, as each was highly stained with blood. He could not wait until they arrived at home he met them and asked the cause "Why are you running home?" they replied "The impi is too much for us." "Go back and defend yourselves" he ordered them.

Pointing a spear at them he drove them back to where trouble had started. He already had a spear in his hand, as we know that those were the days dominated by the wild animals and the women could not walk barehanded whenever he went out. As they went back they noticed on their way that they were being pursued by the Quabis (kraal) and they met on the spot where now Mzimela's home is built. Both armies met and Bhulusho was among his sons and as the Quabis approached Bhulusho succeeded to stab a man by the name of Kudla Cele and he died on the spot.

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After that Bhulushhe ordered his sons to go back home. That was the end of the fight and the Quabes took their deceased back home and ~~for~~ those who sided with Bhulushhe rushed to inform Chief Mghawe about the whole incident.

Because the Quabes people had reported the matter to the police in Verulam, the police came in the company of Chief Mghawe to fetch Bhulushhe to the Police Station. They arrived on horse-back. As Bhulushhe saw them coming he went into the house and locked himself in. They asked him to get out but he could not heed to their pleas.

At last Chief Mghawe communicated with him from outside telling him that he had negotiated with the white man ~~to~~ not to avenge Kulla Beli's death by killing him. Instead he had asked them to give him cattle as he was a well to ~~do~~ do somebody.

Eventually Bhulushhe ~~eventually~~ allowed Chief Mghawe to come in. He came in all by himself, even his Indama could not accompany him.

Chief Mghawe told him about what he had negotiated with the Police and

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he knew that Mr Bhulushu had no intention to murder the deceased, it all happened because they had clashed. He therefore advised Bhulushu to admit the fine that would be imposed on him.

After this Mr Bhulushu went to Verulam with the police. He was accompanied by certain tribesmen. At Verulam he was fined about 400 cattle. He was ordered to ~~put~~ fill four kraals which could take about 100 cattle each.

It stands to reason that the white police had noticed that Bhulushu had large numbers of cattle as they came up to fetch him. There were large number of cattle because the Moomis also had their cattle mixed with the Bhulushu's because the Bhulushu's also mixed with the Mabaso's as they regarded themselves as brothers.

It is said that as the cattle were driven to Verulam to fine Bhulushu there was hysterical cry from his wives as they watched their husbands' treasure going away. There is also a ~~for~~ claim that the cattle filled the kraals that we said but the remainder could not be given back.

Bhulushu was told in Verulam that they had planned to install him as chief.

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but because of his behavior he could not enjoy the chieftainship but it would be given to his son after his death.

That fact that he had murdered a person never gave him piece of mind. After his death his son Sidada was proclaimed a chief of Amakhumalo. Bhulusho's grave is still easy to see (or the place where it stands) as no one dare build his house on the grave. During the day of his funeral there was a mass funeral and plenty of cattle slaughtered. Thereafter Sidada was called to the Bantu Affairs Commission and proclaimed a chief.

Before his death Bhulusho summoned the converts (amakholwa) and asked them to pray for him so that he fear of ~~men~~ because of murdering a person be driven away from him. He also ordered all his children to follow Christianity. He sent some of his children to Riv ~~to~~ to be taught Christianity. His daughter who were already married like Nomatlongo who was married to Gwalais baqa that thing of coming to worship ~~we~~ God together with her father.

Bhulusho and his family got church services every Sunday morning. A cow-horn would be blown in front of his

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brad, and he and his family would walk out into the ground which was used by them to listen to Rev Madikani's preachings. After this service Rev Madikani would be free to go to church and continue with his normal church services.

Though he was now converted Bhulushu used to carry his weapons to the church services. Step by step he declined to carry his weapons as the word of God got into him.

The Missionaries which were based at Inanda sent at least two missionaries who were rejected by Bhulushu. Finally they sent Madikani who won Bhulushu's favour. They worked well together. One of the Ministers who was sent back by Bhulushu was Ngambeni.

A reason why Bhulushu liked Madikani is that he had known him before as Ngahwe's friend before he went to study as a Minister at Amanzimtoti.

Bhulushu died when he was quite an old man. His descendants are as sharp as ever:

Sidador
Meyiwa
Ngabayera
Mdutshwa who is still on his throne.

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Rev. Madihane died after Bluhoshe and he was succeeded by his son Dandeyana as a Minister.

Just before his death Rev. Madihane called a number of men and told them that he who like to have his coffin bought while he was still alive so that he could see it and determine whether he fitted well on it or not. He ~~was~~ son bought the coffin.

Before he was converted Madihane had many wives, but after receiving the holy ~~was~~ news he ordered his wives to go back to their homes as he could no longer continue with polygamy life. He was left with only one wife who was Ngcobo by birth and the very same one who gave birth to Dandeyana. She also died when she was fairly old.

Madihane's house provided cottages for the local school teachers the local people would also collect their post at his house. He also sent his son Dandeyana to ~~be~~ study abroad.

Madihane did not take his coffin back to the workshop but kept it in his house. It is said that he would look at it each night before he went to sleep.

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Madikane's grave stands in front of the Church House's lateral window as his request while he was still alive. It is believed that another reason that drove Madikane to Christianity was that he ~~survived~~ ^{escaped} the custom of being killed to accompany the chief as an Induna, of which he was very much afraid.

The sons of Madikane born of the wife wives which were ~~not~~ ^{not} ~~sustained~~ because of his Christian belief used to come and visit buy him a visit but he was not impressed. One of them who was Rehema and the eldest and the who supposed to be their to his father's property was Muziwenguba.

Muziwenguba once tried to claim the corrugated iron which built the church because he knew it was donated by his late father. This was reported to the high authority and he was stopped from trying to demolish the church house which was already built.

His deeds however prophesied what has recently happened as some people have just come and stripped the Mission house used by Ministers.

During his reign as a Minister, Qanolyona did conform but actually he did

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led like American Board. He wanted to have his own church which would be subsidised overseas. He said it repeatedly that people overseas were able to cater for the subjects unlike the American Board which was poor and did not give monies to the churches (congregations) in the reserves.

Time and again Rev. Qandiyana had to receive gifts from overseas in the form of ~~drum~~ which would be divided among his real relatives and domestic servants. These would be fetched from Dr. Dubé's house as he was next to the Railway Station in Phoenix.

American Board had a split. The blacks formed their own church known as Afoiter the one we are talking about.