

## STAVEM, REV. O.

2.6.1907, Sunday - <evidence given 1.6.1907>. Eshowe. File 65, item 4, pp. 1-7.

1 Provincial Hotel, Eshowe. Sunday, 2nd June, 1907.

Yesterday, when coming up with Revs. Stavem, Kempe and Arch. Roach in the post cart from Gingindhlovu,<sup>1</sup> Stavem said Bishop Hans Schroeder (Natives called him Hanise) arrived in Natal in 1843.<sup>2</sup> He first settled with or near Rev. Adams at Umlazi,<sup>3</sup> then he took a farm near Cato Ridge. After this he went to China but, as it was necessary for the success of his work that he should don the Chinese costume as well as shave his head and wear a pig-tail, he gave up teaching there and returned to Natal. He established the Umpumulo Mission Station at Mapumulo. The chief Mkonto became acquainted here with the Bishop,<sup>4</sup> especially with him in his capacity as a doctor. When, on a visit to Mpande about 1849, he found that king unwell, he recommended him to appeal to Bishop Schroeder to come and assist him. Mpande accordingly sent *indunas* (or messengers) to Schroeder and asked him to come. Schroeder took his bottles of drugs, attended on the king, who greatly improved in health. Schroeder, who had previously made unsuccessful efforts to found a mission station in Zululand, now suggested to Mpande the advisability of his living nearer Mpande than Mapumulo (for Mpande had asked that he should come and attend him again in the event of illness), as to have to carry his drugs from Mapumulo to Nodwengu was too far.<sup>5</sup> Mpande then said Schroeder could go and live at Empangeni (north side of Mhlatuze) where other Europeans had lived before. Schroeder accordingly went and lived there. At Empangeni, Rev. Grout had previously lived, but had quitted the place for Natal.<sup>6</sup> After this, Schroeder got the grant of land at Entumeni.<sup>7</sup> He first established himself near the late Yamela's Nkanini kraal,<sup>8</sup> then on the top. The next station was at Nkonjeni (Mahlabatini), then Eshowe. Stavem himself came out in 1869; he first settled for about 2 years at Hlabisa then came to Eshowe.

Bishop Schroeder could speak Zulu well. His grammar is out of print but Mr Stavem will endeavour to get one for me, also send other Zulu publications by Bishop Schroeder.<sup>9</sup> Does not know of Schroeder having written an autobiography, but refers me to Rev. H.J.S. Astrup of Entumeni and Mrs Astrup.<sup>10</sup>

Referred to a visit he (Stavem) and Schroeder paid to Cetshwayo regarding some libelous letter said to have been written by the Norwegian missionaries. When called

## STAVEM

on to produce the European who had given this information, Cetshwayo climbed  
4 down and wished to drop the matter. It turned out John Dunn had been the informant.<sup>11</sup>

Talk in train with Arch. Roach, Rev. A.R. Kempe and Rev. Stavem yesterday.

We spoke on Native Question, especially on the desirability of continuing these  
chiefs. Kempe thought that a beginning should be made to do away with them and this  
could be done by appointing specially qualified men when a chief died. Don't make  
these appointments all at once, but by degrees. In a case like that of Nkantini, son of  
Siteku, he ought nevertheless to succeed, for the Govt. had promised him that  
position.<sup>12</sup> I pointed out that practically all had been promised; moreover to appoint in  
this way would tend to break up the tribal system and before doing that it is desirable  
to consider what the consequences would be. Roach thought that Dinuzulu might be  
made Paramount Chief. I said make him that or turn him out of the country. Roach  
5 agreed. Kempe thought this dangerous, for Dinuzulu in that event would be more  
likely to get in touch with the Paramount Chief of Basutoland, etc. Roach and I  
differed, saying we should know where we are; at present we don't. Better have a  
known leader of Natives than an unknown one and, in these times of education,  
Natives will very quickly be able to communicate with one another. Neither Kempe  
nor Roach believed in higher education, but both believed in a general low form of  
education. Asked what the state of the country would be in 50 years, Kempe said it  
would all belong to the Coolies!

Roach said that in all days tribes were not mixed.<sup>13</sup> I gave some back history of  
Zulu and Qwabe tribes, also Mtetwa, showing constant intermingling due to  
witchcraft etc. I referred to Cele and Tuli. We agreed that intermingling was greater  
now than formerly.

6 Touched on New Theology - a kind of Pantheism, they say, where we are all God  
and can do no wrong; are only breaking through our limitations when we sin.

I drew Kempe's attention to Tshaka having appointed Mvundhlana in place of his  
brother, who was the proper heir, owing to Mvundhlana being more competent, and  
asked what objection he had to Dumezweni as a chief.<sup>14</sup> He said Dumezweni would  
get bad in time!

I said chiefs have got bad and do things they would not have done in the past,  
owing to our neglect for 50 years. If we want to correct abuses, let us correct the  
abuse of neglect on our part first. I do not want to preserve the tribal system for ever,  
indeed I conceive it will be done away with, but reform of it should come from within.  
I advocated the establishment of Councils and dealing with matter in a scientific  
7 manner. Roach said Science is too slow; we have to correct abuses, e.g. chiefs  
receiving fines. I told him this and many other things could and would be corrected -  
but not fundamental matters.

## Notes

<sup>1</sup> Ole Stavem worked in Natal as a missionary in the Norwegian Missionary Society  
from 1869. We have been unable to identify Kempe and Archdeacon (?) Roach.

## STAVEM

<sup>2</sup> H.P.S. Schreuder came to Natal from Norway in 1844. He worked as a missionary in Natal and the Zulu kingdom, with brief spells in Hong Kong, Mauritius and Madagascar until his death in 1882. He joined the Norwegian Missionary Society in 1846, but broke away to form what became known as the Church of Norway Schreuder Mission in 1872. For outlines of his career see Lugg, *Historic Natal and Zululand*, pp. 90-2, and Hale, *Norwegian Missionaries in Natal and Zululand*, pp. 18-23.

<sup>3</sup> Dr Newton Adams was a missionary with the American Board of Commissioners for Foreign Missions.

<sup>4</sup> Mkhonto was of the Ntuli people.

<sup>5</sup> KwaNodwengu was Mpande's chief *umuzi*. It was situated in the heartland of the Zulu kingdom near present-day Ulundi, about 100 kilometres from Maphumulo in Natal.

<sup>6</sup> Aldin Grout was a missionary with the American Board. He established Nkanyezi mission station near eMpangeni in May 1841 but abandoned it in July 1842 after falling foul of Mpande.

<sup>7</sup> The eNtumeni area lies some fifteen kilometres west of present-day Eshowe.

<sup>8</sup> Yamela kaPhangandawo of the kwaTshange people was principal *induna* to Melmoth Osborn, who was British Resident (1880-83), Resident Commissioner (1883-87), and Resident Commissioner and Chief Magistrate (1887-93) in Zululand.

<sup>9</sup> Schreuder's little-known *Grammatik for Zulu-Sproget forfattet* was published in Kristiania (Oslo) in 1850.

<sup>10</sup> Hans Astrup was in charge of the Church of Norway Schreuder Mission's station at eNtumeni from 1884.

<sup>11</sup> John Dunn was a hunter and trader who, under the patronage of Cetshwayo, settled in the south-east of the Zulu kingdom in the late 1850s, and became a wealthy and influential figure in the kingdom.

<sup>12</sup> Probably a reference to Sitheku kaMpande of the Zulu, who, at the time of Stuart's conversation with Roach, Kempe and Stavem, was a chief in the Emtonjaneni division.

<sup>13</sup> Stuart's 'all' should presumably read 'old'.

<sup>14</sup> Mvundlana kaMenziwa was of the Biyela people. His grandson Dumezweni (kaMkhosana kaMvundlana) was a chief in the Emtonjaneni and Lower Umfolozi divisions at the time of the conversation here recorded.