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A. ~~71~~ 71/29-31

affect the action of the Ministry and all of them acted together. C. says he had made a mistake. And yet, C. believes, the natives do go to the wall by Moor's policy. He may or may not be strong but he has not ~~the~~ sympathy for the interests of the native people as a whole however much he may display for individuals. He will appoint Marwick at Johannesburg to arrange as to pay etc etc but nothing is done in respect to the morals of the people. He is very lazy. C. believes in his do-nothing policy, but thinks steps ought to be taken to improve the natives. The natives are in themselves an enormous power which is a danger unless properly managed. Combination of natives would produce disastrous results. Natives living on Townlands Weenen pay only the ordinary hut tax. They belong to various tribes, there being only five chiefs in Weenen Div. J. W. Cross, C. says, would have plenty to tell me about Weenen. No rent is paid, the natives giving labour instead.

71/29-31

^{20.12.00} Conversation this afternoon 4.30 to 6.30 P.M. with Ezra Msimango in regard to affairs in connection with Driefontein. Mdukwana present. E. M. says that the story of Johannes Kumalo coming with others to buy land at Driefontein was after this manner:— Rev. Mr. Allison came to the Orange Free State and settled at Ficksburg in 1832, that country at that time belonging to the Basutos. There were in those days a few Boers about the country but they would have been subjects of the Basuto King. At Ficksburg Allison (Umneli) lived for about 10 years (1842) when at the express wish of a Wesleyan Conference that sat about that time he went off, with a number of natives, to found a mission station among the Swazis which he accordingly did at Mahamba. In order to do this he took with him the following men, Job Kambule (Induna), Johannes Kumalo, Jonase Mxaba, Barnabas Mtembu, Jacob Tshabalala, Adam Molife, Daniel Msimango, Abraham Twala, with boys etc.— At Ficksburg Allison found the people ~~is~~ very ignorant ~~and~~ the Gospel not having, up to that time been preached among them. The following incident will illustrate their ignorance. One day, Sunday, Mr. Allison was preaching, it was just about the time the chief Sigonyela had seized a number of cattle; he took as the subject of his ^(the sin) sermon theft. Hearing the missionary denounce theft in the strongest possible language, Sigonyela who was present in church turned to his Induna and whispered that evidently the missionary had in view the cattle seized by him about the theft of which he must have read in his book (Bible), these cattle, Sigonyela said, must be

restored. - At Mahamba Allison stopped about 3 years when, owing to hostilities occurring at his station, resulting in the shedding of blood, he in 1845 left with his followers for P. m. Burg. They reached P. m. Burg in a destitute condition. The Governor of that time gave Allison land near Richmond viz Endaleni, which is a well-known Mission station. After living here some years Allison was, in accordance with a rule of the Wesleyan Communion, directed to go off to some other place but he was unwilling to leave his old followers behind to be perhaps ill-treated by his successor & not wishing to put them to the further trouble of moving once again. This disobedience led to his leaving the Wesleyans and joining the Presbyterians. He looked about for land to purchase and found it at Edendale in the shape of a farm left by one, a Boer, Pretorius (Potolori or as the natives also knew him Ngalolunge) who had gone to the Free State. The land was purchased by instalments from Pretorius' agent or agents. The land was then cut up into lots on which the old followers were placed, including Johannes Kumalo. Allison was married twice; by his first wife he had no children, by his second, two, viz Allison, the lawyer, whom he named Mamezi because he wanted him to proclaim God's Word throughout the country, and a daughter, Nobeswazi, so-called because of the hard times undergone in Swaziland. - Daniel Msimango is E. M.'s elder brother, ^{his} father is Mark Msimango. - Job Kambule, above mentioned, is dead was a good deal older than Johannes Kumalo. After some time at Edendale Johannes Kumalo and others applied to Dr. Sutherland for land somewhere under the Berg as, being used to the Free State, they wanted a cooler climate. The Surveyor General said there was no such land for sale, so Johannes came up towards Ladysmith. At this time, 1875, the Boers living in Klip River ^{some} were much put out by having to pay quit-rent and were desirous of leaving the Colony. One of these was Isaac Niekirk who owned a 7000 acre farm called 'Driefontein'. Johannes Kumalo purchased this farm for £1000, to this day he lives on this farm. There shortly was offered for sale an adjoining farm for £900, its acreage being 7100, called 'Kleinfontein'. It was purchased by Johannes & those with him. Afterwards 'Doornhoek' (6000 acres), 'Kirkentollock' (3500), 'Burford' (3000) and 'Watersmit' (7100) were bought by Johannes and members of his tribes, the last named farm ~~was~~ was bought for some £9000 including everything on it, the land itself was 19¹/₆ an acre. There are at present some 36,000 acres of land belonging to the natives at Driefontein - this having become the general name.

Johannes is trustee for all the land. - There is a Committee of Management of 12 besides trustees. The land in question is occupied in two ways, those who have bought holdings of 80-150 acres, and those who are allowed to squat both on the holdings or on the general land belonging to the company. E.M. has a plot of land of his own measuring 132 acres 3 rds. He is aged 47, quite blind. He has two kraals squatting on his land. He does not charge rent, but requires service of his tenants, especially when ploughing or hoeing. One of these has 2 huts another 3. Those who live on the unsurveyed land occupy holdings which whose gardens are not surveyed off but on land indicated to tenants as for cultivation. No one is allowed to plough up gardens just where he likes. Sometimes E.M.'s tenants complain of being too ill to work, E. then leaves them until they get well; he is afraid of taking more drastic measures for fear lest his wife & mother should be inconvenienced. If he could see it would be different. - As far as can be seen native tenants prefer native landlords to European, especially Boer who compel man, woman and child to work and freely use the sjambok. - There is a desire among the natives at Driefontein to acquire still more land. They want adjoining land and the reason is to provide for the future so that the children now born shall be able to find room. Johannes would like to buy land in the Free State as horses do not do well at Driefontein. Up to now no European has bought any land on the farms above mentioned. Permission might be obtained possibly in respect to all except Driefontein proper. Several Indian traders lease land. Johannes is chief over other people than those living on the farms called Driefontein; his people may be found at Jonono, beyond Roosboom &c. Hezekiah is Johannes chief son; he is living on a farm of his own near Buffalo River (Umzingali). His eldest son Joseph is now living with Johannes and is well liked by the people.

~~24.12.00 I saw Mr. Riddell, tailor, I think day before yesterday he said it was a fact he had made several suits for Mabindela. This is not the first man (native) he has made clothes for. The first occasion was when in Harrismith & about 7 or 8 years ago. He then made for Timothy Zuma, he also made for others and for Jim Cooper, native, of Ladysmith. Native clergymen have tailor-made clothing. Full prices are always charged for making clothes for natives. - Today I again~~