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RANGU

ka  
NOTSHIYA

255 - 258

RANGU

A. 73/45-7

marriagable. Thomasset v. Thomaset [1894] P.D., 295.

Masole in person.

~~Gallwey, C.J.:~~ Notice should be given to the Secretary for Native Affairs, in a case which affects so vitally the natives, and where the respondent is not represented by counsel.

The hearing was adjourned in consequence and later in the day the Attorney General appeared and intimated that the Secretary for Native Affairs was not prepared to support the judgment of the magistrate in any way.

~~Gallwey, C.J.:~~ The magistrate exceeded his jurisdiction in making the order he did and his judgment must be set aside.

~~Mason, J.:~~ I do not think that the magistrate has jurisdiction in a case like this where access is allowed and there is no detention.

Finnemore, J. I concur.

Appeal allowed.

[Appellants Attorney: G. E. Francis.]

73/45-7

Stanger, 12<sup>th</sup> Nov. '99. Had a conversation <sup>today</sup> with Rangu (or Hangu) ka Notsheya, Nea-paji ka Jequula (wa kwa Qarabe) and Intayi ka Khlokwana, the 2 first-named <sup>are</sup> of the age of the Tuluwa regiment (68) whilst Intayi is about 59. All <sup>live</sup> on the Mooti Mission Reserve and have for very many years been connected with the Mission Station. Rangu says Rev. Alden Grout first went to Zululand. He started <sup>(a station)</sup> at Umsunduze river not far from the Tugela, was there a year or so then left because of disturbances in connection with a chief Sigwabana, (elated by Timani & has son Cakijana now living). This took place under Dingana. Dingana having been killed Grout asked Inpande for a mission site on the Empangeni stream north of the Umhlazane; it was granted. Grout continued at Empangeni for nearly two years & then had to leave as complaints were made to the King that natives gave children to Grout, <sup>at the later request of</sup> <sup>and alienated them from their people</sup> & taught them, and made them Donla. As a matter of fact Grout had asked for and obtained from their respective fathers <sup>(The following are young boys, some of them are so (youths))</sup> Rangu himself, Tilisi (a girl) & daughter of Qwagana, Patayi (boy) ka Tontiwana, and Sikumbana ka Jongoyo; there had been celais. The King took exception to what was going on and a party was sent to kill Qwagana and others. Qwagana was wounded in the mouth with an assegai, whilst Montiyanana and 2 others at his kraal <sup>one</sup> <sup>+ assisted</sup> <sup>(he lived close by)</sup> were killed outright. It seems Montiyanana sontad and generally countenanced the trading missionary's work. Deceased cattle were seized by the King's men. Grout <sup>thereupon</sup> left the station, with his few followers, including Rangu, and for Natal & put these followers with Dr Adams.

46

of Umzaca, whilst others, e.g. Ranga's father, was told kwa Davadi, Intandeni, <sup>on</sup> on the Amangintoli (beyond Iripingo) <sup>not far from</sup> ~~and near~~ the sea. Grout obtained another site above the Berea on the Umgeni river where he stayed 2 or 3 years and then, having applied for & got a site at Umvoti, moved to the present Mission station. It was when he got land at Umvoti that he gathered those who had fled with him from Zululand. — Mr. Grout had, at first to depend on native interpreters, Nembala was his interpreter & this person, father of the late Dr. Nembala, was furnished by Dr. Adams. Nembala came from Amangintoli (<sup>Zulu will dispense with interpreters & spoke</sup> <sup>latterly</sup> kwa Makanya, kwa Makuta). Mr. Grout invited natives who were <sup>on to his station</sup> not Christians and who gave him no kind of guarantee that they would ever become Christians. <sup>he gave them</sup> permission to live on the extensive land that had been given him by the Govt. They were pioneers. They killed off the wild beasts & caba'd in all directions. Grout never insisted on any of them becoming Christians but left these matters entirely in their <sup>native</sup> hands. (The settlement <sup>at</sup> Addison told me became a barrier <sup>for Durban</sup> against the Zulus). Sir Theophilus Shepstone visited Umvoti when that Tax was instituted; he stayed with Grout. When the Mission at Umvoti was started there were no people living <sup>on land</sup> for miles round, including the neighbourhood of Dukuga (Stanger) — all had fled. Ngakazana & Mfengumfa were among those who came from Zululand to settle on the Mission ground. At this time there were not more than 20 houses in either Durban or P.M.Burg. Cato, Benningfield & a white man Mangeingee were among those living in Durban. Grout always stayed with Cato when he went to Durban. — Grout strongly advised all those who had come to live on Mission land to make an effort to buy <sup>holdings</sup> but the men replied that they saw no necessity for doing this as it was evident they would live & be buried on the land (ei zo ggithowa). Grout warned them as to the likelihood of people buying up land in the neighbourhood, but the natives, not understanding the position, took no notice of the warning. — Neapayi says he came to Natal <sup>(Umgeni)</sup> when Impande bleubukid from Dingana & came to ask the assistance of the white people (English & Boers) against his brother Dingana. (This must have been about the end of 1838 or beginning of 1839 — for it says it was before the Boers had been driven out of Natal and was before Dingana's death). He went to P.M.Burg about this time with a trader in blankets <sup>(or cloths)</sup> & when at P.M.B. remembers being struck on the forehead with a piece of firewood — shows mark. His father, Jagula welad when Mgungundhlova was burnt by Boers at S'mkambane, where Libu blaelad Cetshwayo viz Mahlabatini.

Besides Umvoti the following Mission stations have been founded by the American

Missionary Society: Mapumulo, Ezidanjini, Enanda, Manzintoti, Infume (across Illova) Mtaralume & Emzumbe.

Ranger says there is now no Missionary in charge of Umvoti, the last having been Rev. Wilcox. Notice has been given by the Society to the effect that, having established Umvoti they <sup>say they had done sufficient to make everything go smooth, but their efforts proved no effect.</sup> the people are now in a position to deal with their own spiritual affairs. He does not know what has happened to the missionaries, but they said they are tired and want <sup>to</sup> ~~to~~ go home (goduka). It seems that natives from adjoining private lands have been coming onto mission lands with the Missionary's permission. From these a tax of 10/- per hut <sup>is</sup> levied by the Mission Society. The missionaries accuse the natives on the station of insulting (tuka) them <sup>charging them</sup> ~~accusing them~~ of being cheats & deceivers (waka) because they laisa & so form a revenue.

Payment of taxes also goes on at Ezidanjini. At Umvoti, missionaries have, on several occasions, allowed the owners of private land to encroach on the reserve, natives resent this carelessness as the old beacons are well-known. Some of the land alienated now belongs to the Land Colonization Coy. Grout was the first to define the boundaries of his land in these parts, so there ought to be no encroaching.

The Sugar mill was put up with Grout's assistance. G. left Umvoti before the outbreak of the Zulu-war. Mpande never annoyed Grout at Umvoti.

Mamfongonyana was the first chief in charge of the Umvoti station natives, but Ntaba, elder brother of the present chief Mhlanompofo was the first Koleva chief. Lidumo is Mamfongonyana's successor, his tribe are Dwabe people. There are many complications now in regard to Umvoti Mission Station & <sup>(in his day)</sup> the Kolevas say to those on the station not Kolevas "Get off our land what do you mean by grubbling at us seeing we theses have already nearly resulted in faction fights on several occasions." <sup>you?" and the others say "Your land indeed, was it not we who made it habitable at the express wish of Mr. Grout?"</sup>

The high rate of taxes charged by the Land Colonization Coy is a very heavy oppressive burden on the people. There is no security for the older men as even though they have 20 or many all of these ~~be~~ bunguka. Govt is regarded as having no ndawo as only 14/- a hut is paid whilst the Company charges £2 - £4 a hut.

There were two fights at Idondakusuka, one somewhere about 1837-<sup>1839</sup> ~~1841~~ <sup>1841</sup> & <sup>1842</sup> the other between Cetshwayo & Mbuyazi; the site is ~~on~~ on the hills just beyond Bond's Drift between the new & the old road.— Sigwabana, though he got white people to assist him, was defeated.

12.11.97. "From the 'Missionary Herald'—[American Board of Commissioners for Foreign Missions.] — Mission to South-Eastern Africa

January, 1835—(Vol. 31, p. 5.)

The Commission have made arrangements for commencing a Mission among the