

144

RANGU

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NOTSHIYA

255-258

RANGU

A. 73/45-7

of Emhaza, whilst others, e.g. Rangu's father, was told kwa Davadi, Mtandeni, ~~on~~ on the Amanzimtoti (beyond Dippingo) and ^{not far from} ~~near~~ the sea. Groot 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 got those who had fled with him from Zululand. - Mr Groot had, at first to depend on native interpreters; Nembula was his interpreter & this person, father of the late Dr. Nembula, was furnished by Dr. Adams. Nembula came from Amanzimtoti (^{letter & dispensed with interpreters & spoke Zulu well.} kwa Makanya, kwa Makuta). Mr Groot invited ^{on to his station} natives who were not Christians and who gave him no kind of guarantee that they would ever become ~~natives~~ ^{Christians}; permission to live on the extensive lands that had been given him by the Govt. They were pioneers. They killed off the wild beasts & eaba'd in all directions. Groot never insisted on any of them becoming Christians but left these matters entirely in their ^{own} hands. (The settlement at ⁷ Addison told me became a barrier ^{for Durban} against the Zulus). Sir Theophilus Shepstone visited Umvoti when Hut Tax was instituted; he stayed with Groot. When the mission at Umvoti was started there were no people living ^{on land} ~~near~~ for miles round, including the neighbourhood of Dukuzza (Stanger) - all had fled. Njakazana & Mfungum ^{for} 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. MBurg. Cato, Ben-
 -ingfield & a white man Mangleingee were among those living in Durban. Groot always stayed with Cato when he went to Durban. - Groot strongly advised all those who had come to live on Mission land to make an effort to buy ^{holdings} up, 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 qqitshwa). Groot 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 ^(Umgeni) when Mpande hlabuka'd 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 N. says it was before the Boers had been driven out of Natal and was before Dingana's death). He went to P. MBurg about this time with a trader in blankets ^(or clothes) & when at P. MB. remembers being struck on the forehead with a piece of firewood - shows mark. N's father Jaquela wela'd when Mzungundhloru was burnt by Boers at Imkumbane, where Libebu hlase'd Cetshways viz Mahlabatini.

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

Missionary society: Mapumulo, Ezidanjini, Enanda, Manzintoti, Infume (across Ilova) Mtwalume + Imzombe.

Ranga says there is now no Missionary in charge of Umooti, the last having been Rev. Wilcox. Notice has been given by the Society to the effect that having established Umooti the people are now in a position to deal with their own spiritual affairs. He does not know what has katagaid the society, but they said they are tired and want to go home (goduka). It seems that natives from adjoining private lands have been coming onto mission lands with the Missionary's permission. These a tax of 10/- per hut ^{is} levied by the Mission Society. The Missionaries accuse the natives on the station of insulting (tuka) them ^{charging} ~~accusing~~ them with bring cheats + deceivers (waka) because they telisa + so farm a revenue.

Payment of taxes also goes on at Ezidanjini. At Umooti, Missionaries have, on several occasions, allowed the owners of private lands to encroach on the reserve, natives resent this carelessness as the old boundaries are well-known. Some of the land alienated now belongs to the Land Colonization Coy. Groot 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 Groot's ^(+ in his day) assistance. G. left Umooti before the outbreak of the Zulu War. Mpande never annoyed Groot at Umooti.

Mamfongonyana was the first chief in charge of the Umooti station natives, but Ntaba, elder brother of the present Chief Mhlanompofu was the first Koluwa chief. Lidumo is Mamfongonyana's successor, his tribe are Qwabe people. There are many complications now in regard to Umooti Mission Station + these have ~~already~~ ^{the Koluwas say to those on the station not Koluwas "Get off our land, what do you mean by grumbling at us seeing we tell you?"} nearly resulted in faction fights on several occasions.

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 sons many of these ~~are~~ bunguka. Govt is regarded as having no ndawe as only 14/- what is paid whilst the Company charges £2 - £4 a hut.

There were two fights at Ndondakusuka, one somewhere about 1837-1841 ^(+ Dingane's time) the other between Cetshwayo + Mbuyazi; the site is ~~on~~ ⁱⁿ the hills just beyond Bond's Drift between the new + the old road. - Sigwebana, 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