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STAVEM, REV.

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A 65/ item 4/1-7

make up in bangandilale = the getting of only 2/1 on  
the road.

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65/item 4/1-7

Provincial Hotel,  
Eschwege  
Sunday, 2<sup>nd</sup> June 1907

Yesterday, when coming up with Revs. Stevens,  
Kempfe and Arch. Ransch in the post cart from  
Lingindklover, Steven said Pap. Hans Schroeder  
(Natives called him Hanico) arrived in Natal in  
1843. He first settled with or near Rev. Adams  
at Amalazi, 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 & returned to Natal. He established  
the Umpanulo Mission Station at Mapumulo.  
The Chief in Kanto became acquainted here with  
the Pap. especially with him in his capacity as a  
doctor. When, on a visit to Mpande's about  
1849, he found that King unwell, he recom-  
mended him to appeal to Pap. Schroeder to

come and assist him. Mpande accordingly sent Indunaso (messengers) to Schroeder and asked him to come. Schroeder took his bottles of drugs, attended on the King who greatly improved in health. ~~Then~~ Schroeder, who has previously made unsuccessful efforts to found a <sup>mission</sup> station in Zululand, now suggested to Mpande the advisability of his living nearer Mpande than Napumulo (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 Napumulo to Ndwenge was too far. Mpande then said Schroeder could go and live at Impanganeni (north side of Mhlaluzi) where other Europeans had lived before. Schroeder accordingly went and lived there. At Impanganeni Rev. Grant had previously lived, but had quitted the place for Natal. After this Schroeder got the grant of land at Entumeneni. He first

established himself near the late Yamela's Nkanioni kraal, then on the top. The next station was at Nkanjani (Mehlaba-tini), then Ishowe. Staven himself came out in 1869, he first settled for about 2 years at Hlabisa then came to Ishowi.

Bp Schroeder could speak Zulu well. His grammar is out of print but Mr. Staven with endeavor to get one for me, also has sent other Zulu publications by Bp. Schroeder. Does not know of Schroeder having written an auto biography, but refers me to Rev. H. J. S. Astrup of Entumeneni + Mrs. Astrup.

Refered to a visit he (Staven) and Schroeder paid to ~~Mr.~~ Cetshwayo regarding some libellous letters said to have been written by the Norwegian missionaries. When called on to produce the European ~~Cetshwayo~~ <sup>who</sup> had given this information, Cetshwayo climbed down and wished to drop the matter. It

turned out John <sup>4</sup>Dunn had been the informant.  
Talk in train with Arch. Roach, Rev. A. K.  
Kempfe, and Rev. Staven yesterday.

We spoke on Native Education, especially on  
the desirability of continuing these chiefs. ~~to~~  
Kempfe thought that a beginning should be  
made to do away with them & this could be  
done by appointing specially qualified men  
when a Chief died. Don't make these appoint-  
ments all at once, but by degrees. In a case  
like that of Nkanti, son of Sitaka, he ought  
nevertheless to proceed, for the Govt had promised  
him that position. I pointed out that practically  
all had been promised, moreover, to appoint  
in this way would tend to break up the tribal  
system & 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 agreed.

<sup>5</sup>  
Kempfe thought this dangerous for Dinuzulu  
in that event would be more likely to get in  
touch with the Paramount Chief of Basuto.  
Roach & 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 & in these times of Education,  
Natives will very quickly be able to communi-  
cate with one another. Neither Kempfe nor  
Roach believed in higher education, but  
both believed in general low <sup>form of</sup> education.  
Asked what the state of the country would  
be in 50 yrs, Kempfe said it would all  
belong to the Coolies!

Roach said that in all days tribes were  
not mixed. I gave some back history of  
Zulu & Swahili tribes also Mtetwa  
showing <sup>constant</sup> intermingling due to witchcraft &c.  
I referred to Cole & Tuli. We agreed that  
intermingling was greater now than formerly.

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

I drew Kempe's attention to Tshaka having  
appointed Mvumthlana in place of his  
brother who was the proper heir, owing to  
Mvumthlana being more competent + asked  
what objection he had to Dumerzwani as a  
chief? He said Dumerzwani would get bad  
in time!

I said Chiefs have got bad + do things they  
would not have done in the past owing to  
our neglect for 50 yrs. If we want to  
correct abuse, let us correct the abuse of  
on our part neglect of 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 + dealing  
with matters in a scientific manner.

Roach said Science is too slow, we have  
to correct abuses, eg. Chiefs receiving  
fines. I told him these things + many other  
things could be corrected - but  
not fundamental matters.