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RANGU ka NOTSHIYA

12.11.1899. Stanger. File 73, pp. 45-7.

Also present: Ngcaphayi kaJuqula, Mthayi kaNhlokwana

45 <Contact with civilized races: Europeans.> Stanger, 12 November 1899. I had a conversation today with Rangu (or Hangu) ka Notshiya, Ncapayi ka Juqula *of the Qwabe people* and Mtayi ka Nhlokwana. The 2 first-named are of the age of the Tulwana regiment [68], whilst Mtayi is about 59.[1] All live on the Mvoti Mission Reserve and have for very many years been connected with the mission station.[2]

Rangu says Rev. Alden Grout first went to Zululand.[3] He started a station at the Umsunduze river not far from the Tugela; he was there a year or so, then left because of disturbances in connection with a chief Sigwebana (*followed in age* by Timuni, and has a son, Cakijana, now living).[4] This took place under Dingana. Dingana having been killed, Grout asked Mpande for a mission site on the Empangeni stream north of the Umhlatuze; it was granted.

Grout continued at Empangeni for nearly two years, and then had to leave as complaints were made to the King that natives gave children to Grout at the latter's request, and G. taught them, made them *attend church*, and alienated them from their people. As a matter of fact, Grout had asked for and obtained from their respective fathers the following: Rangu himself as a young boy or one of the *insapo* (youths), Titisi (a girl and daughter of Qwagana), Patayi (boy) ka Tontwana, and Sikumbana ka Jongoyo - these had been *asked for*. 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 one, Ntontiyana and two others at his kraal were killed outright. It seems Ntontiyana *attended church* and generally countenanced and assisted the missionary's work. He lived close by. The deceased's cattle were seized by the King's men.

Grout left the station at once with his few followers, including Rangu, for Natal,
46 and put these followers with Dr Adams of Emlaza, whilst others, e.g. Rangu's father, were *given protection (tola'd) at kwa Davadi, at Mtandeni*, on the Amanzimtoti (beyond Isipingo) and not far from the sea.[5] Grout obtained another site above the Berea on the Umgeni river where he stayed 2 or 3 years,[6] and then, having applied for and got a site at Umvoti, moved to the present mission station. It was when he got

land at Umvoti that he *gathered together* those who had fled with him from Zululand.

Mr Grout had at first to depend on native interpreters; Nembula was his interpreter, and this person, father of the late Dr Nembula, was furnished by Dr Adams.[7] Nembula came from Amanzimtoti (kwa Makanya, kwa Makuta). Latterly G. dispensed with interpreters and spoke Zulu well.

Mr Grout invited onto his station natives who were not Christians and who gave him no kind of guarantee that they would ever become Christians; he gave them permission to live on the extensive lands that had been given him by the Government. They were pioneers. They killed off the wild beasts and *cleared the bush* in all directions. Grout never insisted on any of them becoming Christians but left the matter entirely in their hands. [The settlement, as F. Addison told me, became a barrier for Durban against the Zulus and was probably intended as such. - J.S.][8] Sir Theophilus Shepstone visited Umvoti when hut tax was instituted;[9] he stayed with Grout. When the mission at Umvoti was started there were no people living on land for miles round, including the neighbourhood of Dukuza (Stanger) - all had fled.[10] Njakazana and Mfungumfu 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 Pietermaritzburg. Cato, Beningfield and a white man, Mangcingci, were among those living in Durban.[11] 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 holdings, but the men replied that they saw no necessity for doing this as it was evident they would live and be buried on the land. 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.

Ncapayi says he came to Natal (Umgeni) when Mpande *deserted (hlubuka'd)* from Dingana and came to ask the assistance of the white people (English and 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.][12] He went to Pietermaritzburg about this time with a trader in blankets (or clothes), and when at Pietermaritzburg remembers being struck on the forehead with a piece of firewood - shows mark. Ncapayi's father Juqula *crossed the river* when Mgungundhlovu was burnt by Boers at the Emkumbane, where Zibebu *attacked* Cetshwayo, viz. Mahlabatini.[13]

Besides Umvoti, the following mission stations have been founded by the
47 American Missionary Society: Mapumulo, Ezidunjini, Enanda, Manzimtoti, Mfume (across the Ilovu), Mtwalume and Emzumbe.

Rangu says there is now no missionary in charge of Umvoti, the last having been the Rev. Willcox. Notice has been given by the Society to the effect that, having established Umvoti, the people are now in a position to deal with their own spiritual affairs. They also say they have done their best to make everything go smoothly, but their efforts prove of no real effect. He does not know what has *wearied* the

missionaries, but they said they are tired of the work and want to go home.

It seems that natives from adjoining private lands have been in the habit of coming on to mission lands with the missionary's permission. From these a tax of 10s per hut is levied by the Mission Society. The missionaries accuse the natives on the station of insulting them, charging them with being cheats and deceivers because they *levy rents (telisa)* and so farm a revenue. Payment of taxes also goes on at Ezidunjini. At Umvoti, missionaries have, on several occasions, allowed the owners of private lands 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 Company. Grout was the first to define the boundaries of his land in these parts, so there ought to have been no encroaching.

The sugar mill was put up with Grout's assistance and in his day. G. left Umvoti before the outbreak of the Zulu War.[14] 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 Mhlanompofu, was the first *Kolwa* chief.[15] Zidumo is Mamfongonyana's successor; his tribe are Qwabe people. There are many complications now in regard to the Umvoti mission station, and these have nearly resulted in faction fights on several occasions. The *Kolwas* say to those on the station who are not *Kolwas* 'Get off our land. What do you mean by grumbling at us, seeing we *sheltered (tola'd)* you?' And the others say, 'Your land indeed! Was it not we who made it habitable at the express wish of Mr Grout?'

The high rate of taxes charged by the Land Colonization Company is a very heavy and oppressive burden on the people. There is no security for the older men as, even though they have sons, many of these *abandon their families (bunguka)*. The Government is regarded as having no *place (indawo)* as only 14s a hut is paid whilst the company charges £2-£4 a hut.

There were two fights at Ndondakusuka, one somewhere about 1837-1839 (in Dingana's time), the other between Cetshwayo and Mbuyazi.[16] The site is on the hills just beyond Bond's Drift between the new and the old road.

Sigwebana, though he got white people to assist him, was defeated.

Notes

[1]The uThulwana *ibutho* was formed by Mpande in the early 1850s.

[2]The Umvoti mission station, established by the American Board of Commissioners for Foreign Missions, was located near the lower Mvothi river.

[3]Aldin (not Alden) Grout, a missionary of the American Board Mission, arrived at Port Natal in December 1835. He worked in the Zulu kingdom in 1836-7, and again in 1840-42.

[4]Sigwebana kaMudli was a member of a section of the Zulu royal house. He fled from the Zulu kingdom to Port Natal in late 1837. Chakijana was chief of a section of Zulu in the Lower Tugela division.

[5]Newton Adams, another missionary attached to the American Board, was in charge of a mission station at the Mlazi river south of Durban.

[6]The Berea is the prominent ridge which overlooks the bay at Durban from the west. Aldin Grout worked on a mission near the Mngeni river in 1842-3 after leaving the Zulu kingdom.
[7]Nembula, who was of high rank among the Qwabe, was a member of one of the first African families in Natal to convert to Christianity. His son, John Nembula, became the first black person in South Africa to qualify as a medical doctor.
[8]F. Addison was probably Friend Addison, a successful sugar planter and active colonial soldier. From 1899 to 1901 he was a member of the Natal Legislative Assembly.
[9]Theophilus Shepstone was successively Diplomatic Agent to the Native Tribes and Secretary for Native Affairs in Natal from 1845 to 1876. A hut tax was instituted in Natal in 1849.
[10]KwaDukuza was one of Shaka's *imizi*. He was assassinated there in 1828.
[11]George Cato, Christopher Cato and Samuel Beningfield were traders at Port Natal. Mangcingci was the Zulu name for Beningfield.
[12]Mpande's flight across the Thukela to Natal took place in about September 1839. Dingane was killed in 1840. The Boers in Natal submitted to the British in 1842.
[13]Dingane's chief *umuzi*, umGungundlovu, was flanked by the Mkhumbane stream. The *umuzi* was burnt on the orders of Dingane after the defeat of the Zulu by the Boers at the Ncome (Blood) river in December 1838. The site was twenty kilometres distant from Cetshwayo's capital, uluNdi, which was burnt by his rival, Zibhebhu kaMaphitha, in July 1883. Mahlabathini was the name of the plain where uluNdi was built.
[14]Aldin Grout left the Umvoti mission station in 1870.
[15]Mamfongonyana kaGodide was of the Qwabe people. Philip Mhlanimpofu (Mlanampofu, Mhlanompofu) was chief of the Luthuli in the Lower Tugela division.
[16]Ndondakusuka is a hill on the north bank of the Thukela river a few kilometres from its mouth. It was the scene of a fight between a force of Zulu and a raiding party from Port Natal in April 1838, and another between the forces of Cetshwayo and Mbuyazi, rivals for the succession to the Zulu kingship, in December 1856.