

CHAPTER 8CONCLUSION

The origin of the Qwathi has been traced to EmaXesibeni. Their arrival in Thembuland was most welcomed by the Thembu kings from Mnguti to Dlomo. Whilst maintaining their separate identity and autonomy they agreed to give to the Thembu kings one hundred head of cattle as thanks for allowing them to settle in Thembuland. This was a voluntary gesture of friendship which was not obligatory.¹ But as time went on this became more obligatory than voluntary which led the Qwathi under Fubu to resent it. The only way to be rid of this obligation was by provoking war against the Thembu. This worked well despite their defeat.² From then, on, they remained autonomous until the second enemy came. This second enemy, which the Qwathi faced, was the colonial government.³

The colonial administration asserted control because

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1. Mxutu, 13/6/87.
 2. Sihele, "Ngoobani abaThembu".
 3. Xundu, 16/7/87.

they wanted to destroy the customs of the Qwathi which they regarded as repugnant to more humane standards.⁴

This was resisted by the Qwathi from 1875 to 1880. During this five year period, the Qwathi resisted and challenged the colonial plans to destroy their traditional way of life replacing it by western civilisation. Amongst other things, the Qwathi challenged the attempts by the magistrate to "usurp" the judicial authority of the chief, the introduction of western ways of administration such as census taking, hut tax and spoor system.⁵

The assertion of colonial control over Qwathiland was due to Ngangelizwe's blunders and his subsequent loyalty to the government. It was not possible to leave Qwathiland as an independent island.⁶ Dala-sile's passive resistance to this control culminated in his rebellion of 1880 to 1881. So determined and motivated were the Qwathi and their allies in this rebellion that they won victory after victory. Had they had enough of modern weapons the war scales could

4. G4-83, Stanford to Elliot, 31/12/82, pp.163-168.

5. CMT 1/27, W.E. Stanford to Elliot, 27/8/79.

6. Master, "Resistance", p.5.

have been tipped in their favour. But due to lack of modern war equipment and starvation which resulted from their cattle having been captured and their gardens reaped, they lost.⁷

Despite the existence of loyalists, the administrators were unable to break the traditional way of life of the Qwathi. No amount of magisterial influence prevented the Qwathi rebellion and even the involvement in it by those who professed loyalty such as Mangele, Sitonga and Sandile. Discussing what punishment was to be given to Dalasile, Stanford, the magistrate admitted⁸

I see nothing wrong in his joining the insurrectionary chiefs as he was from the onset opposed to colonial control.

The African uprisings between 1877 to 1880 scared the colonial government. But withdrawal was impossible since it would mean abandoning the Europeans and the "advancing native class". It would also mean the loss of Thembuland as the centre point between the Kei river and Natal, whence influence and control could be asserted over the rest of the communities. Chief

7. BC 293; A5, Stanford's Notes, 17/12/81-19/12/81.

8. Macquire, Reminiscences, p.185.

magistrate Elliot having experienced the Qwathi-Thembu resistance to alien control with armed force and by a rational expression of their grievances encouraged ventilation of grievances at public meetings so that the need to find expression with armed force would be minimised.⁹

The Qwathi having surrendered, part of their land above the Gulandoda ranges was confiscated and was given to white squatters from the colony despite suggestions by Stanford, who was unsympathetic to the squatters, that it should be given to the loyal Mfengu. This led to a shortage of land and overcrowding in the wards which led to many land disputes in Qwathiland.¹⁰

The ward system and headmanship helped to bring about a measure of control after the rebellion although some popular rural protests could be observed, such as Qwathi refusing to destroy thistle thorn and burweed in order to get the headmen in trouble.¹¹

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9. G2-85, Elliot's Report, 31/12/1884.
 10. CMT 3/90, C.J. Warner, 17/1/99.
 11. CMT 3/88, Warner to Elliot, 9/4/97.

In as far as social conditions were concerned there is no convincing evidence of the success of missionary endeavours in Qwathiland. Besides enumerating the number of schools established there seems to be no discernible influence of the missionaries on the Qwathi towards social change especially the acceptance of Christianity. Even today the Qwathi could not be said to be a Christian nation. Health services were also lacking. Continued absence of a medical doctor made it impossible for the Qwathi to abandon their belief in traditional healing by the use of herbs. A.H. Stanford confirmed this in his Annual Report of 1892.¹²

Very few cases of contagious diseases had been reported, where they occur are usually treated successfully by native doctors.

The Qwathi economy was promising at the beginning of the nineteenth Century. But during the last thirty years of the Century it was marred by both natural and man made setbacks as discussed in Chapter Seven. These setbacks resulted in the fall of the Qwathi peasantry. The fall of the Qwathi peasantry changed the self-sufficient rural areas into labour reservoirs from which the colonial farmers of the Cape, railways and mines drew labourers. The Qwathi peasant

12. N.A.130, A.H. Stanford to Elliot, 31/12/92.

farmers, all of a sudden, found themselves the "men of the two worlds". This contributed to their moral and physical degeneration.

APPENDIX IA: LIST OF PRINCIPAL INFORMANTS

It was in conversation with the following men that my own ideas on Qwathi political organisation were developed and clarified. Birth dates were given although in some cases not in full.

1. DAWETHI MAZWEMBE (b. 1-1-1910) (clan: Sidindi) acquired his knowledge of some of the amabali from Mxutu's father with whom he had an opportunity to live. He is resident in the heart of Qwathiland at Tshapile's location in Gqobonco. He is also a member of the Nkondlo Tribal Authority council.

2. DINGILE B. MXUTU (b. 18-1-1912) (Sidindi clan) is the son of Boma Mxutu whose father was Mtshangala, headman of Tsalabo + 1910. His father died in 1936 by which time D.B. Mxutu was 24 years fully grown up to be able to acquire full information about the past of his people. His inquisitive attitude was sharpened by his having trained as a teacher (L.P.) and subsequent matriculation by correspondence. He is a retired Post Office clerk. He is locally considered as the greatest oral authority. Mrs Joan Broster, the author of The Red Blanket Valley ack-

nowledges Mxutu as a local historian without whose assistance her work could not have been successful.

See p.193 of The Red Blanket Valley.

3. TARUNI SOMDAKA (b.1911) (clan: Dikela), in his early manhood, has been active in the Tribal authority work. He acquired knowledge of amabali from his Grandmother (paternal) and from his mother. As his home is near the road it was the resting place for the travellers especially chiefs from whom he also acquired the knowledge about the history of the various Transkeian chiefdoms. In about 1978 he was offered the headship of the Gqutyini Tribal authority but due to his age he declined the offer and recommended K. Gwarubana, also a Dikela, who accepted it. He is no longer active in the Tribal authority affairs even locally because "there is no truth there".

4. REVEREND A.M. TITUS (b. 22/9/1895) (clan: Dikela) trained first as a teacher and later as minister of religion for the Anglican church. He is the son of Klaas Titus who was closely associated with the St Marks Mission under Arch Deacon Waters, and subsequently came to All Saints as a catechist and a shoemaker in the Training school opened at All Saints.

A.M. Titus acquired most of his knowledge about the spread of christianity and education in Qwathiland from him and his experience as a teacher and a minister of religion in Qwathiland.

5. CRONJE MLAHLENI XUNDU (b. July 1902) (clan: Khombela of the house of Mxhiya) was born in Manzana location in Qwathiland. His father, as a councillor, inspired in him love for the history of his people. Although not educated, like Mxutu, he could be counted as one of the greatest authorities in Qwathi and Thembu history. In 1910 he was sent to Qumanco to stay in the homestead of Falo Mgudlwa, the righthand brother of Langa Mgudlwa the great son of Mgudlwa who died during the Rebellion of 1880-1881. He got most of his knowledge about the history of the Qwathi and the Thembu from the stories he heard whilst at Qumanco. When he came back he frequented the Tribal authority meetings whence later knowledge was acquired. He is the consultant in Qwathi history and still plays an important role in Tribal authority affairs as a prosecutor in the Luhewini Tribal Authority court.

APPENDIX IB: LIST OF BASIC AMABALI

Every well informed Qwathi knows something about the following amabali because they are common. This means that they have an idea about the past of their people.

1. The arrival of the Qwathi in Thembuland.
2. Ntswayibana's lack of interest in traditional cases which led to his losing chieftainship.
3. Conflict between Noni and Mphosiwe Sebeni.
4. Qwathi - Rharhabe war.
5. Qwathi - Bhaca war.
6. Qwathi - Mpondomise war (Matiwane).
7. Qwathi Rebellion.

APPENDIX IC: TWO SAMPLE TRADITIONS1. ORIGIN OF THE QWATHI: INTERVIEW WITH D.B. MXUTU,
ALL SAINTS MISSION, ENGCOBO DISTRICT, 13 JUNE 1987

The amaQwathi are the Xesibe. They originated from Xesibeland in the present district of Mt Ayliff. They are the descendants of Njanye whose great house sons were Mpondo and Mpondomise. The son of iQadi house was Xesibe whose son was Ntozabantu. Ntozabantu's son was Ndzuza and Ndzuza's son was Miyana. From Miyana came Bimbi and Nondzaba. From iQadi house of Nondzaba came Hlabe whose son was Mthetho. It was from this house that the Qwathi originated, through Mthetho's son Mtshutshumbe.

"Qwathi" is the name of the ox which was given to Mtshutshumbe after initiation school. As it was customary in those days, he called himself by the name of this ox. Mtshutshumbe broke away from his father with the intention of removing to Gcalekaland despite his father's opposition. He took with him his ox and his followers. They left Mzintlava and moved into the direction of Mthatha Mouth and they came to rest at Nomadolo in the present district of Ngqeleni along the coast. When asked to which chiefdom they

belonged they replied that they belonged to the Qwathi chiefdom naming themselves after Mtshutshumbe's ox. It is for this reason that the praise-singer used to say in praise of the Qwathi

Iinkomo zika Mtshutshumbe ogqaz'indlel'ebhek'ebuNguni. (Cattle of Mtshutshumbe who led the way to Nguniland).

From Nomadolo they moved into the direction of Mqanduli with the intention of crossing through Bomvanaland to Gcalekaland. They must have been prevented from doing so by wars and they changed their direction. They now moved along the Mthatha river and crossed Baziya mountains to Mgudu. From Mgudu they descended the Tshebengwana Valley up to Ndlunkulu and crossed Mbashe river and camped on a hill overlooking Clarkebury. This hill is known as Noni, named after Noni the right hand son of Nkovane.

They sent a word to Mnguti the king of the Thembu at the time to report their presence and to ask permission to occupy the area. The king was reluctant to allow them to occupy the area because of fear of the San raids and dangerous wild animals. But the Qwathi, impressed by the beauty of the land with beautiful valleys and forests told the chief that they could not leave that beautiful land to people

like the San who live in the caves and that wild animals were no source of fear to them but were source of meat. The king, thereupon, asked chief Sebeni who was living at Sigubudwini between Baziya and Tabase to go and live with the Qwathi, hence there are many Thembu of Ngxongo clan in Qwathiland. That is how the Qwathi came to occupy the land between Mbashe river in the east and Qumanco river in the west but later in about 1860 the Qumanco valley was given to Mgudlwa by Dalasile.

2. CHIEFLY TRADITION: INTERVIEW WITH T. SOMDAKA,
SILU LOCATION ENGCOCO 13/6/87.

Mtshutshumbe's son was Mndwane whose son was Ncobe. Ncobe's son was Nkovane. Nkovane's sons were Ntswayibana from the Great House, Noni from the Right hand house after whom the hill overlooking Clarkebury as named and Mfusi from a minor house (note that right hand house was not in existence then, the informant has been influenced by later events).

As the great son, of Ntswayibana was supposed to become the chief of the Qwathi after his father but he lost chieftainship to Noni. Tradition says that when cases were brought before Ntswayibana he would refer

them to Noni saying "Thetha mminawa, mna ndisaya endimeni" (Attend to them my younger brother I am still attending to the gardens). For this reason this house of Ntswayibana whose son was Dikela is called amaNdima. He never presided over a single case. It was always Noni who did so on his behalf. Even when Noni had established himself in his homestead, he referred those who brought cases to him back to Ntswayibana who in reply said "wathethe mminawa, usengowam nalowo mzi". (Preside over them my younger brother, your homestead is still mine).

In this way Noni got experience in the responsibilities of a chief and many people looked upon him as the real chief.

The second reason for the reins of the government passing over to Noni was the failure of Ntswayibana to come to the assistance of Noni against Mphosiwe Sebeni, the grand son of Mnguti whose son had married Noni's daughter. All arrangements having been made, Noni instructed the bridal party leader not to give any gifts or presents should the bride price fall short. When indeed the bride price fell short the bridal party refused to give gifts and as a result Mphosiwe

insulted Noni. The insult was a mocking allusion to Noni's squint.

When Noni received this news he sent to Ntswayibana his brother, but Ntswayibana replied that it not he who had been insulted but Noni. Noni mobilised his forces without the assistance of his brother. In the meantime he informed the Thembu king (He calls him Mnguti) who allowed him to do as he liked about redressing his grievance. One hundred head of cattle were sent to the king to thank him for not having interfered and the rest filled Noni's kraals and those of his sons. Ntswayibana protested and demanded that the booty be brought to him as the chief of the Qwathi but Noni replied it not he (Ntswayibana) but him (Noni) who had been insulted. Ntswayibana made no attempts to assert himself as the chief of the Qwathi. Many of his councillors began to look upon Noni as their chief hoping to benefit from their support of him.

Up to now it is still in the hands of Noni's descendants. Noni's great house son was Mtshaba, Mtshaba's son was Lutshaba but Lutshaba did not have a male issue in the great house. Fubu the right hand son was transferred to the great house. His great son

was Dalasile and Dalasile's son was Langa. Langa's great son was Mlilo and Mlilo's was Sakhela. Sakhela's son was Mzikayise. Zanengqele Dalasile is now regent for Mzikayise's son who is now pursuing his studies at the University of Transkei.

Hala

1. Clarkebury
2. Mhlophekazi
3. Didi
4. Nkwenkwana
5. Mbanga
6. Quluqu
7. Mjanyana
8. Tora
9. Mqonci
10. Ngqutura
11. Caba
12. Nxamagele
13. Cwecweni
14. Xonye
15. Debera
16. Mgwali
17. Egoso
18. Ngqaba

Qwathi cont.

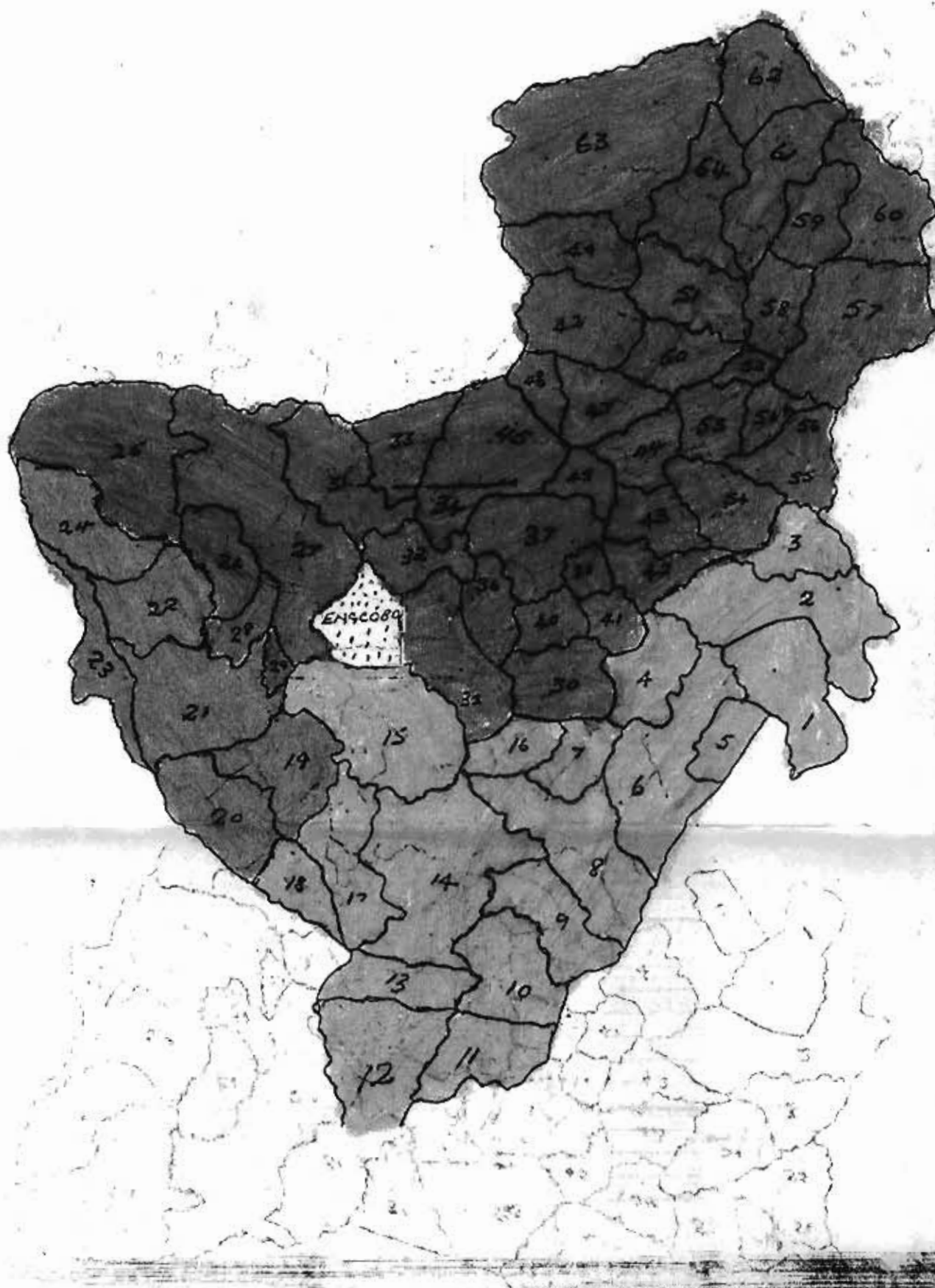
61. Zabasa
62. Sinqumeni
63. Sitoleni
64. Upper Gqaka

MAP OF ENGCOBO DISTRICTJumba

19. Beyele
20. Qumanco
21. Elucwecwe
22. Lahlangubo
23. Gubenxa
24. Nkwenkwana

Qwathi

25. Mtuntloni
26. Gqutyini
27. Zadungeni
28. Mkanzi
29. Esikobeni
30. Manzana
31. Qutubeni
32. Kanye
33. Qebe
34. Tsalaba
35. All Saints
36. Xuka Drift
37. Eluhewini
38. Ngqokoto
40. Ngcacu
41. Maqanda
42. Xuka
43. Cefane
44. Engxogi
45. Caca
46. Msintsana
47. Madotyeni
48. Sentube
49. Lower Sitoleni
50. Upper Gqobonco
51. Lower Gqaka
52. Gqobonco Junction
53. Gqobonco
54. Nkondlo
55. Ntibane
56. Lower Bashee
- 56A. Bashee
57. Lower Mnyolo
58. Mnyolo
59. Mkonkoto
60. Mgudu



APPENDIX III: QWATHI PROPOSALS FOR ACCEPTANCE OF
BRITISH CONTROL

The following were the proposals drafted by Reverend John Gordon on behalf of the Qwathi.

1. Dalasile wishes it to be understood that he is not taken over by Government on account of misconducting himself and trusts that his good behaviour will be taken into consideration.
2. Dalasile hopes the Government will consent to grant a separate magistrate for his tribe.
3. Dalasile hopes the government will allow his tribe the country they have hitherto occupied without being mixed with other tribes.
4. Dalasile hopes that the hut tax will not come into force in his tribe for two years.
5. Dalasile hopes that the government will make him an allowance of not less than one hundred pounds per annum.

6. Dalasile hopes that the government will be pleased to make an annual allowance to his son and heir, Langa, and his brother Danti and to the five of the following leading men in Qwathi political affairs, namely, Singama, Sitonga, Sandile, Mangele and Matyobeni.

7. Dalasile hopes the government will confirm the grants of land made in his country (four in number) for the church of England missions.

8. Dalasile also begs that the government will strenuously prohibit the sale of brandy in his country.

APPENDIX IV: DUTIES OF HEADMEN

1. To distribute gardens
2. To settle small land disputes.
3. To arbitrate in civil cases arising in their wards.
4. To help in the collection of hut tax.
5. To suppress rioting and thieving.
6. To recover stolen property.
7. To report irregularities.
8. To maintain order in his ward.
9. To exercise general supervision over his ward and be at all times ready to assist the magistrate and carry out instructions.
10. To help in the birth and death registration.

11. To be the mouth piece of the government through whom the magistrate would disseminate information - to act as an unbroken link between the government and the people of the ward.

12. They were also required to attend at the office to assist in the hearing of more important cases and in civil cases to assist as assessors only when there was no attorney as it would be hard for them to understand what was meant by "objection", "point of procedure", "point of correction" and so on.

Footnote:- G3-84, W.E. Stanford to Elliot, p.76.

N.A.95, Elliot to Secretary for Native Affairs, 17/6/84.

J. Rose-Innes (USNA) to Resident

Magistrates: Circular No.1 of 1890

18/4/1890.

APPENDIX V: CHIEFS AND SUBSIDY

NAME OF A CHIEF	SUBSIDY	NUMBER OF	
		ARMED MEN	REMARK
Dalasile (Head Chief)	100	880	Not drawn
Danti (brother of Dalasile)	25	100	Not drawn
Langa (son of Dalasile)	20	-	Not drawn
Matyobeni (Senior Councillor)	12	-	Not drawn
Sitonga (sub-chief)	12	330	Not drawn
Sandile (sub-chief)	12	300	Not drawn
Singama (sub-chief)	12	390	Not drawn
Mangele (sub-chief)	12	130	Not drawn
Ntwangu (sub-chief)	-	280	No subsidy
Venu (sub-chief)	-	375	No subsidy
Ntabankulu (sub-chief)	-	160	No subsidy
Sigidi Fubu (sub-chief)	-	35	No subsidy
Vananda (sub-chief)	-	45	No subsidy
Yekiso (sub-chief)	-	100	No subsidy
Ngcengane (sub-chief)	-	40	No subsidy
Sigidi Ndlela (sub-chief)	-	80	No subsidy
Mzolisa (sub chief)	-	50	No subsidy
Ndyande (sub-chief)	-	15	No subsidy
Mendela (Mfengu)	-	75	No subsidy
Mcobololo (Mfengu)	-	50	No subsidy

APPENDIX VI: LIST OF HEADMEN IN QWATHILAND AS IN JUNE 1910

NO	NAME	TRIBE	LOCATION	NO	TRIBE OF PEOPLE
1	Bilikana (Headman)	Qwathi	Bashee	56	Qwathi
2	Dolophini (Headman)	Thembu	Sinqumeni	64	Gcina & Qwathi
3	Sigidi Fubu "	Qwathi	Ngcacu	41	Qwathi
4	Gemani Rasmeni	Thembu	Gqobonco	48	Qwathi
5	Gwadiso	Qwathi	Bashee	59	Qwathi
6	Hlakula	Thembu	Qutubeni	33	Qwathi, Thembu & Mfengu
7	Langa (Chief)	Qwathi	Nkondlo	55	Qwathi
8	Lumkwana (Headman)	Qwathi	Mnyolo	61	Qwathi
9	Magugwana	Mfengu	Sikhobeni	30	Mfengu
10	Matumbu	Qwathi	Gqobonco	58	Qwathi
11	Gwama	Mfengu	Cefane	44	Mfengu
12	Mgunundu	Qwathi	Sitoleni	65	Thembu & Qwathi
13	Miti	Mpondomise	Bashee	57	Qwathi & Mpondomise
14	Mkhohliwe	Qwathi	Mgudu	62	Qwathi
15	Mkutwana	Qwathi	Gqaga	66	Qwathi
16	Mqotyana	Qwathi	Gqaga	52	Qwathi
17	Mtshangala	Qwathi	Tsalabo	35	Qwathi
18	Mzolisa	Qwathi	Zabasa	63	Qwathi
19	Sigidi Ndlela	Thembu	Sentubi	49	Qwathi
20	Ngxukumashe & Manxiwa	Qwathi	Qebe	34	Qwathi
21	Njikiza	Qwathi	Luhewini	40	Qwathi
22	Nobatana	Baca	Mkanzi	29	Mfengu

NO	NAME	TRIBE	LOCATION	NO	TRIBE OF PEOPLE
23	Nonyusa	Qwathi	Gqobonco	54	Qwathi
24	Nqwiliso	Qwathi	Qutubeni	32	Qwathi
25	Nqwenani	Qwathi	Luhewini	38	Qwathi & Gcina
26	Ntaka	Qwathi	Ngxogi	45	Qwathi
27	Ntantiso	Thembu	Zadungeni	28	Qwathi & Thembu
28	Ntengo	Qwathi	Maqanda	92	Maqanda
29	Mntonintshi	Thembu	Sitobeni	50	Qwathi
30	Ntozini	Mfengu	Gqutyini	26	Mfengu
31	Poswayo T.	Mfengu	All Saints	36	Qwathi & Mfengu
32	Raleigh or Lali	Ngqika	Mntuntloni	25	Qwathi, Thembu & Mfengu
33	Sikundla	Qwathi	Caca	47	Qwathi
34	Silo	Thembu	Xuka	37	Qwathi
35	Sipango	Qwathi	Caca	46	Qwathi
36	Sitelo	Qwathi	Xuka	43	Qwathi
37	Sitoza	Qwathi	Bashee	51	Qwathi
38	Sondlo	Thembu	Gqutyini	27	Thembu & Mfengu
39	Tayiboso	Qwathi	Mnyolo	60	Qwathi
40	Vetu	Mpondomise	Manzana	31	Qwathi, Thembu, Mfengu & Mpondomise
41	Vetyu	Qwathi	Xuka	39	Qwathi
42	Yawa	Thembu	Gqobonco	53	Qwathi

A.G. MCLOUGHLIN

Confirmed by T. Somdaka of Silo's ward, Xuka Engcobo.

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- 8) Nontshokweni, S., Hala, Herbalist: Langa, Cape Town, 5/3/87.
- 9) Somdaka, T., Qwathi (Dikela), Councillor, Silo: Engcobo, 13/6/87; 10/9/88.
- 10) Titus, A.M. (Reverend), Qwathi (Dikela), Retired Anglican Priest, Tshapile: Engcobo, 12/7/87; 10/9/88.
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- (ii) N.A. 840 - 852 Letters despatched 1872-1885.

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(c) RESIDENT MAGISTRATE: ENGCOBO

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(ii) 1/ECO 5/1/1/1 - 5/1/1/28 Letters received 1881-
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