

Andile Hawes.
Descendent of Thomas Hawes and Hawes family historian.
Interviewed in Inanda, 21 March 2009. Jeff Guy also participated.

MH: How did you become interested in researching your family history?

It began with people questioning my surname—Hawes, why Hawes? I asked my relatives, and very few people could tell me exactly where this Hawes came from. So I became curious, because I'd asked most of my family members, nobody could tell me, and what happened—I was told that when we came to Inanda in 1963, this was our ancestral land. But when I inquired from the relatives around, nobody knew my ancestor. So I started to find out exactly why. I realized that my ancestor [Joel Hawes], when he was converted, his son [Thomas Hawes] became also a pastor, and was ordained, I think it was in—is it 1872?

MH: 1872.

1872. So what happened—even before he was ordained as a pastor, I think he went to [Esidumbini, near] Maphumulo as a catechist, yeah. So from that time, yeah, he had his family there. He came here [Inanda] when he was being ordained and then he went back to Maphumulo until he stopped being a pastor in I think it was 1892, I don't know the exact date. And then he bought a farm in Umzinto, then he started a mission. So when he started a mission Talitha was responsible for the school.

MH: I was wondering about that. Agnes Wood's book about Inanda's history just said she was teaching on 'her father's farm.'

Yeah, her father's farm, but her father is not Benjamin [as Wood claimed] but Thomas.

MH: Yeah, I noticed that mistake as well.

So she worked on her father's farm until she died, I think it was 1926?

MH: She died in 1927; her death records are actually at the Pietermaritzburg archives.

She was a spinster. She never got married. So that's the reason why I started to—but up to today I'm not able to link my root person who became Hawes, Joel Hawes. Because he's one of the group that survived the massacre of Dingane... in 1836. Dingane tried to massacre our tribe, as he did with the Boers. He used the same tactics. But we survived. So they came down until they ended up settling here at Inanda. So when Reverend Lindley came to Inanda, he ended up visiting the chief to ask for—his first house was built at Inanda and the foundations are still there, at Inanda. So that is where my root person Joel Hawes came into contact with Reverend Lindley, and then Thomas became a servant of one of the kids.

MH: Did you find that in Edwin Smith's Life and Times of Daniel Lindley?

Yes, Edwin Smith.

MH: Yes, I have looked at that source as well.

But I am still trying to confirm that with any family members. Nobody knows about that.

MH: Yeah, I was going to ask if you had any more information.

Yeah, nobody knows. Unfortunately I'm the only one who can actually narrate most of the things because I've done a lot of research and I've also spoken to a lot of other people. But nobody knows about my family, that is the strange thing.

JG: Goba is isibongo?

Ja, I am part of the Gobas.

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JG: So what is isithakazelo?

Ntshangasa. Though it has been corrupted to Ntshangase. But the right way is Ntshangasa. Ntshangasa, it means to—you know when they are sitting in ceremonies—because of their strength in fighting wars—the way they used to behave when they were sitting—they used to call their behavior *untshangasa*, show your strength.

JG: If I remember rightly, it's part of the Ngcolozi.

No, no, no, we're not part of the Ngcolozi, we're part of the Ngcobos.

JG: The Ngcobos, sorry.

We are the descendants of Ungotoma...

MH: Okay, I see. So do you know anything else about that farm at Umzinto? Did your family keep the farm? Because I found...

Yeah, Ellesmere—I do have the records, but I don't have them with me here. I can courier them to you, I can make photocopies of them.

MH: So these are different records than what's at the archives?

Yeah, you are not going to find these in the archives.

MH: Okay, that would be really interesting to see. So your family had the farm at least through the 1940s, I saw, when Aaron Hawes died.

Yeah, I think it was 1902 when they purchased the farm.

MH: Okay, so where did you find that date?

The deeds office. I couldn't access the records because that's the reason why we are not part of the bigger family. We became like outcast.

JG: Have you been to the Umzinto farm?

Yes, I've been.

JG: Who owns it now?

It's the son of the brother of my great—Thomas died in 1921, but they were not able to transfer the farm until 1938. But there is a judgment, or there is—not a judgment, what do they call it? To prevent someone from doing something?

JG: An interdict.

Yeah, there's an interdict on the farm.

MH: Yeah, because when Aaron died—I was looking at his will—Aaron Hawes Goba, he died in 1943.

Yeah, he died in 1943.

MH: And he still had a significant amount of the farm that he owned.

But if you look at that will—my great-grandfather is not there. Lindley Daniel Hawes. He is not there. That is why I queried—why did they not put him there? And yet he is one of the

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sons of Thomas. Don't forget that when they adopted the new life—not Christianity—they adopted the new life because they liked the idea of equal sharing of their riches—but when Thomas died, this one was not included in the will or his son was not included in the will because he was dead, he died in 1917. When Thomas died in 1921 his [Lindley Hawes'] son was there, Malcolm [Andile's grandfather]. They never included his name in the will because of the conflict that they had.

JG: You've been to the deeds office and you've found the deed of grant.

Yeah, I've found the deed of grant and the will and everything, but his name is not there.

JG: Sorry, which son isn't in the will?

Lindley. Lindley Daniel. In the title deed you are not going to find it.

MH: Yeah, that's true in what I found in Maritzburg.

But in the records that I've found in different places I've found that Lindley Hawes is the son of Thomas.

JG: So why would they leave him out?

I suspect that now, I've just made a hypothesis. Lindley is the only one who moved out of this church and became an Anglican.

MH: Oh, is it?

Yes... Look, he was the only one of the Gobas who were Anglican. So in those days, because of their belief, it created, I suspect, created a conflict, and he never communicated with his family since then. That's why when he died nobody communicated, nobody knew of his grave. They were very strict about the religion. You become a different religion, you create a family conflict, and they will split. That's what would happen.

MH: So people who are related to you still live at the farm at Umzinto?

Yeah, it is only one family member. And then the other farms, when the other members died, they sold it to his brothers. The one who is having a farm there are the kids of Ezra. The second wife of Thomas, Manuswa, had two boys, Ernest and Ezra.

MH: Do you know anything else about Thomas Hawes' wives, either the first or second?

Yeah, the first was MaCele. I'm still trying to trace the family of MaCele. Because if I can find the family of MaCele, I can find more information... because I'm finding that most of the information in black families, you get it from the wives, not from the men. Most of the information I got, I got it from the men, not from the wives. I've done almost all the Goba families in South Africa, I've finished them...

MH: So I was wondering if you knew anything else about the relationship between Thomas Hawes and Chief Swayimana.

Yeah, what happened—when Thomas left here, he went to Noodsberg, and in Noodsberg, Chief Swayimana was the chief there. He was the one who received him. So Thomas, when this thing of, what's it called, African—the Zulu Mission—when they established Newspaper Mission, his brother Benjamin was one of the members who established that.

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MH: Benjamin was at Newspaper Mission?

Yeah, Benjamin was one of the guys who started, who was part of Zulu mission. In fact he was given permission to be part of Zulu Mission by the missionaries. So Thomas, he went there without telling the chief. But there's also another thing that I'm trying to find—there's a court case between him and Umbiyana, I'm still trying to get my hands on that court case. You'll get an indication of that court case in the Stuart Archives, Volume One. But he's not called Thomas, he's called SiGoba. So we'll find more information about Thomas and Umbiyana.

JG: How far did the court case go?

It went to Maritzburg.

JG: So it might be in the Maritzburg archive.

It might be. But you're not going to get it if you look under Thomas Hawes, because it's under SiGoba. But when I read it I could feel that this is Thomas, because there is a feeling that he was being used by the missionaries to split whatever initiative they were having, so they were chasing him out of the church.

MH: Yeah. So it seems, from what I saw in the Pietermaritzburg archives last week, that he was able to stay on in Noodsberg because the American Board found another plot of land, and he settled on this. Yes, at Esidumbini?

MH: No, at Noodsberg.

At Noodsberg. The only thing that I got is that he bought a plot at Noodsberg. When I got to Noodsberg I couldn't trace that area. I only managed to go to Newspaper. But at Noodsberg nobody in the tribal authority had a clear idea. But I'm still going to go back when I get time. So he was Goba. So you see, in my family tree, I've also written SiGoba as his name.

MH: So do you know when Thomas Hawes/SiGoba left the Noodsberg area? Because I do know that at some point he moved full-time to the farm at Ellesmere.

See, this Bambatha Rebellion, it didn't start in 1906. They were the first people to be involved in this conflict at Esidumbini, at Maphumulo. Most of the missionaries were effected by this... If you read the records of... Who was it at Esidumbini, who wrote a book?

MH: Was that Taylor?

Taylor. When this issue of Ethiopianism started—you will find more information about Ethiopianism in letters from Taylor—on how these guys were effected... At the time they took a decision, that anyone who wanted a church must have land—that was the suggestion that was made... so that is why they couldn't continue to establish churches.

JG: They couldn't establish churches unless there was a white missionary on the land.

And also the ownership of land, hey... But Taylor, when Taylor was overseas, Thomas was at Umsunduzi, he took charge of the church when Taylor was overseas. But I don't have the records on that.

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MH: When I go back to Harvard, I'll do more research on that—I didn't look into it before because I was only interested in Talitha Hawes, but the more I learn about this family, I find it all really interesting. I was wondering if you knew anything else about Talitha Hawes than what you have in the timeline.

Let me explain this thing. In the book you will find Dalita Hawes and Talitha Hawes. Those are two different people.

MH: No. I have spent some time puzzling about this too. So Talitha spelled her name 'Dalita' when she was younger, as did Mary Edwards and other missionaries. But then I found that in her will she spelled her name with a 'T.' But there was also another Talitha here, who was Talitha Isaac. Isaac, from Seme.

MH: Yes.

There was Isaac, Champion, Hawes, Anderson, Biddlecome. But all of these except Hawes and Champion changed back to their original surnames. Those are the only two families who didn't change back to their original surnames. Like even Nembula was Adams. You'll find that—like in the records of the Seminary, you'll find Helen Klasi.

MH: Yeah, so who is she related to?

Helen Klasi is Helen Goba.

MH: So that's like Klaas Goba.

Klaas was the induna who was recommended, I think it was by Reverend Pixley. He recommended him, I think it was in 1879.

MH: Yeah, I've seen Helen Klaas and Helen Klasi.

They're both Helen Goba—that's the sister to Klaas Cetswayo Goba, who was the first—no, after James Dube, he was the chaplain here at Inanda Seminary...

MH: So the Isaac family was definitely the Seme family.

Yeah, that's why the ANC guy, they say 'Pixley Isaac Seme.' Actually they say 'Isaka'...

JG: And that Isaac has nothing to do with Nathaniel Isaacs, the settler?

I'm not sure why Isaac. Because what I've been trying to do is find why Seme adopted Isaac. Why Hawes adopted Hawes. Why Champion adopted Champion. I'm still trying to establish—but when I saw the picture of Joel Hawes, who blessed the marriage of Daniel Lindley, the stature—it's exactly the same person, they look exactly the same...

MH: I suspect that if Talitha Isaac were mixed-race, the missionaries would have specified it.

The only one who was mixed-race here was Nancy, who married at Vryheid. In the [Smith] book she is known as Nancy Damon, but it is Damone.

JG: So she was Cane. The only one of mixed-race?

And also if you looked at the minutes of the meeting they were having in 1890, at Maphumulo, the only family with [European] surnames were Hawes and Cane... All the kids of Thomas were known as Hawes when they were at Maphumulo. Things changed with the

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politics of the church around 1900, when they went back to Goba, some of them. And others remained—the only who remained as a Hawes was Lindley. Because his influence—he became a *tolk*.

JG: He became a what?

A *tolk*, a court interpreter. He was a teacher—he went to Umzimkulu in 1890, and then he was a principal until 1905 [sic, 1895]; from 1905 [sic, 1895] he became a *tolk*.

JG: I've never heard that word before.

MH: How do you spell that?

T-o-l-k, it's an Afrikaans word, which is a court interpreter.

MH: And where did you find information about him—was it in the archives at Pietermaritzburg?
No, not Pietermaritzburg—Cape Town.

MH: In Cape Town.

The reason I'm struggling—in those days, Umzimkulu was under Cape government. So all the records of people who were working there in those days are in Cape Town. And his grave is at Umzimkulu.

MH: That's interesting—I interviewed Loretta Ngcobo, the novelist, and her people all come from Umzimkulu. She went to school here in the 1940s, but her mother and grandmother also went to school here; so these families are probably caught up.

I'm trying to unite the Ngcobo tribes—I've done 22 now. In the genealogy—I'm linking them...

MH: So Lindley Hawes became a Methodist when?

An Anglican. 1890, when he joined the Anglican school at Clydesdale. That is the mission there. So he was the head of that school... In Martizburg, did you find his exemption form?...

MH: You also had a sister named Talitha Hawes.

Yes, my sister is Talitha, and my brother is Lindley.

MH: Growing up, did you have any sense of where those names came from?

We have broken that tradition—none of them have got English names now. They have just cut that tradition. None of our kids have got English names.

MH: But when you were a child, did you have any idea where the names came from?

No, I never bothered. It's only now, as I'm older—now, if you look at the family names upon the death of Thomas—if you look at all their names, they were related to the missionaries who were close to them. There was this, amongst them, this appreciation—if they loved the person they would always give their kids the name of the person they appreciated. That has been the culture—most of the English names you'll find in black families, they are always related to a person you appreciated. Like if you go to the records, you'll find a family with all

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of the names of my family—but it's not our family—but they're Hawes. He was also working in the court. Use Hildah Maude Hawes and you'll find them.

MH: So you said that there were other African families who had these English surnames. Champion, Anderson, Biddlecome, Adams.

*MH: Adams was Nembula.
Nembula.*

MH: And Klaas.

Klaas is Goba as well. I think Anderson was Nene—named after the secretary of the mission. Biddlecome was Mthembu, he was at Adams Mission. Because what I wanted to do now when I finish is to research all the black people who adopted English names.

MH: That's really fascinating.

There are quite a number of them in South Africa... I've found a way of tracing them. Most of them have also become exempted natives. Like my brother is Fikakahle.

MH: So he's named after Ezra Goba. His name appeared differently in one of the archives I found.

JG: I've got a question—How do you spell Talitha?

T-h-a-l-i-t-h-a.

MH: [Laughs] That's a way we haven't seen!

JG: So that's two aspirated 'T's.

But don't forget, in Zulu they changed it [the orthography]. It was T-a-l-i-t-a in the first Zulu version. But now, 'Thalitha' sounds more like Zulu. So my sister took on that spelling.

JG: So there's no 'D.' Would you call it a Zulu or English name?

I've not been in a position to place it, but it's not a Zulu name, because Thomas gave all his children English names.

JG: How far is the farm from Umzinto?

You pass Umzinto, to Dumisa, just before you reach Dumisa, you take left to Ifafa.

JG: And which road are you on now?

Umzinto... Just before you reach Dumisa there will be a sign saying Ifafa. You take left there. Then you drive about twenty kilometers. That will be Ebusisweni, which was the mission that was named by Thomas.

*MH: Oh, that was what he called his mission!
Ebusisweni.*

*MH: I knew that was what he called the farm, but not the mission.
The farm is Ellesmere.*

JG: And what do they farm there now—sugar?

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No, there is nothing! That's why I went there, because I am an agriculturalist—when I learned that my ancestors had 854 acres of land, I was interested to go and see what is happening. No, it is just sitting there! One of the brothers decided to put squatters there—like, just across here, these were farms.

JG: And the old house?

The old house, they've tried to renovate it now. I do have photos.

JG: And Thalitha's grave?

It's there, we can see it. Thalitha's grave, and Thomas' grave, and the wife of Thomas.

JG: Has it got their names on it?

Yes, though it's not clear now. It can be washed off.

JG: So who owns the farm now?

The person who's staying there, the Gobas.

JG: I've got one more question, actually a lot. I'm glad I'm not doing history of amakholwa. But look, we've talked about this before. Your research is so immense and so huge—wouldn't you like—we are thinking of doing a small journal or small book—wouldn't you want to say how you traced the Hawes family?

MH: There's also colleague of mine who has done some work on the Nembula family—we're writing an article together, because of all this stuff I've found now on the Hawes—we're thinking of writing on the histories of naming in these two families.

Can I tell you something strange? Some of the people, I was told in my dreams where to go to. I was in Zululand, sitting there, talking to friends, I was going there for something else. As I was there somebody said, 'Go to Inkandla.' I went there, just like that, I changed my direction and went to Inkandla. I found a family who belongs to Thomas' brother from the other wife [of Joel Hawes], who was not accepted—because when Joel took Christianity, he only took one wife, who is known as Keziah, but I have not traced the surname. Then the other wives that he had disappeared with their kids. It's either they were ngena'ed with his brothers, or they decided to go back home and marry other people.

JG: Wouldn't you like to write about—and it would also be unique to have sources—dreams. Wouldn't you like to do it? You hesitate.

No, it's just that I never thought of it—

JG: Look, these people, we find out in our research, not just here but in many places, are still living, and they are in history, but they are not in history books...

One thing I found was, when I was born, my grandfather, when he looked at me, he said, 'This child looks like old people.' And I've proven that. That's why I've left my beard. Because I've found that I can go anywhere in South Africa, and if you're a Goba, you associate me with this beard. It's a peculiar beard... There is a family in Joburg who have actually given me their grandfather's picture, and exactly this beard—because when they saw me, they said, 'No, you look like our grandfather.' Hey, they are Gobas, but they don't know where they come from. So I am helping them to trace their root person in Natal...

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MH: Have any of your relatives who were born Hawes—younger people—taken on the name Goba?
Yes, all of them. Except our— Thomas had nine kids, his brother had ten kids. We are the only—

MH: So just the descendents of Lindley Daniel Hawes.
Yeah.

MH: And everybody who is a descendent of Lindley Hawes remained a Hawes.
Yes, but when the girls get married they are known as *omaGoba*. Because they still recognize Goba—I remember my brother was so frustrated, he wanted to change back, and I had to explain what it means. That was the only time he understood it. And then the reason why I understand why my great-grandfather did move away from Goba—the conflict here between people at Inanda glebe and people below the mountain, where we came from, they didn't want to be associated with those ancestors, because they had chosen a new life. So that dominated—like, if there's a name here of the place, let's say Ensangweni, I found that the way these guys were treating people who were not in the amakholwa standards—they were being ill-treated by them. So they were very serious about this new life—their behavior, the way they do things...

MH: Do you have any pictures of Talitha Hawes?
[There were some at Inanda, but they were destroyed...] The old lady at Umzinto, I interviewed her when I heard that you were coming. She also told me that there were pictures of Talitha there. But what happened is they leased the house, and the people that were staying there destroyed the photos. I'm still trying to find the photo.

JG: Amongst the Goba generally, is Inanda remembered? Are the American missionaries remembered? Or have you had to remind them?

Okay, let me explain. This place is called Ingqwaqube—why we don't know, because that language is lost. When they left Inanda mountain, they requested the chief to change the name, because whites couldn't pronounce Ingqwaqube—so that's how this place became known as Inanda—it means 'a pleasant place.'

MH: There were other Gobas and Klasis who attended Inanda Seminary.
Yes, but not all the Gobas became converts.

MH: There was Evelyn Goba, who taught here.
The majority of them before 1945 were descendents of these Gobas—I know the teacher who got married to Caluza was a descendent of one of the Goba family members [in his genealogy]. And the father was having eight wives. But it's only the kids of this wife who left, and came and settled here in 1895... And Thomas, I suspect, was the first *induma* for the missionaries, though I am still trying to find documentation for that. Because I have seen that vision. I don't know—you know, when you see certain things in your dreams, people won't believe you that this is what you've seen. You will need to get evidence to say that this is what I've seen and I've confirmed it. Joel—I saw Joel in 1987 in my dream. I woke up, I

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drew the house, but the picture of this man remained in my memory—but I only saw the photo which has got a picture of that man in 2004.

MH: And it looked just like him.

It looked just like him, and he was wearing the exact same thing. And I've got a watch at home which I suspect that is a carryover from them—it is this heavy watch, it is a gold watch, but I don't know how to prove it. In one family I was interviewing, the men were sitting, and I saw between them a spear. A clear vision of a spear. But they couldn't see it, all of them. I was the only one seeing the spear. Then I asked them—because I know in our culture, it is a religious thing, a spear is not for fighting. Every house must have a spear in those days. So I asked them, where is the spear of your father? Because he had passed away. Before they answered they looked at each other and said, 'There it is.' I said, 'That is not the spear of your father.' Now they didn't know, how did I know. Then they confessed to me, 'Our father came here in dreams.' He told them I don't know how I can look after you, because I don't have my spear. Then they decided to go to buy that spear. Then I said to them, 'Go and get the spear, because you know it'... So that shocked me, because it was the first revelation that I did not understand... This is my third year [of researching] now. I became so scared, because I start seeing such sacred things of families, then I am afraid. [Laughs.] Okay, but I still believe that there is a lot that I have not been able to find out about my family. The only thing I know—this mission and this place survived because of the Goba family. They were very strong. They had a strong personality. They were fighters.

MH: And a lot of the Gobas are buried with Mary Edwards, the founder of the school.

Yeah, all the Gobas are buried there.

JG: Where are they buried?

Just down the street, at the Inanda Seminary... But the first grave was here, where James Dube was buried. Now those early guys like Joel and all those, all their graves have disappeared.

MH: But they were buried here?

They were buried here, but we can't trace them. Because what happened, they found that that place was the—was full of water. Whenever they found a grave it was full of water, so they moved them... Father of John Dube is buried here. Have you seen it?

JG: The last time I was here was 1969!

1969. [To Meghan:] Do you have any letters of Talitha?

MH: Letters of Talitha, yes I do. I can send them to you. I have some microfilm versions, and some things I've transcribed.

I'm trying to get the record for her when she went to Lovedale.

MH: Talitha went to Lovedale?

Yes, Talitha did. They used the boat—but I'm still trying to find... She went to Lovedale for something. That's where her brother Lindley studied. It's in the eastern Cape... Talitha, she was one of the members who translated the Bible [at Inanda]...