



**COLLEGE OF HUMANITIES  
SCHOOL OF RELIGION, PHILOSOPHY & CLASSICS**

**TITLE:**

**The Black Apostles Shaped the Black Political History of South Africa**

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*Submitted in fulfilment of the requirements for the degree of Master of Theology*

*In the field of*

**Practical Theology**

**SUPERVISED BY:**

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**DECLARATION**

I hereby declare that the whole thesis is my original work and it has not been submitted elsewhere for evaluation for a Master's degree.

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## ABSTRACT

The rationale of this thesis is premised on the view that the Black Apostles shaped the Black political history of South Africa. It reacts to the unmentioned of their Exile Human Resource Contribution (EHRC) and Exile Financial Contribution (EFC) in Exile Military Training (EMT) of Azanian Peoples Liberation Army (APLA) and Umkhonto Wesizwe (MK). The ground-breaking of this research is the discovery of the Archival Research Methodology (ARM) to mine and uncover the substantial data from Nabantu Archives to supplement the EFC and EHRC of the Black Apostles in supporting the EMT of the military wings of the African national Congress (ANC) and Pan African Congress (PAC). The main objective of this thesis is to discover the significance of Jim Scotch Ndlovu in the history of Old Apostolic Church (OAC), Twelve Apostles of Africa (TACA) and The Twelve Apostles Church in Christ (TTACC), and in the political context of South Africa between 1960 and 1982. The ARM assists the research to study behind, into and ahead of the diary of Ndlovu, and comprehends the EFC and EHRC of his successor in completing his mission of overthrowing the Protestant Apartheid Christian State (PACS) from 1982 till 1994. The thesis espouses the fall and rise theory to explain the completion of the mission of the Black Apostles and Hlathilist in shaping the Black political history of South Africa from 1948-1994. The above mentioned theory outlines the rise and fall of hlathiletism, colonialism, post colonialism, apartheid and the rise of democracy in 1994. The financial contribution of the Black Apostles to the liberation of South Africa from the PACS is estimated to the amount of R1 511 150.00. The founding and the current State Presidents of the Democratic Government of South Africa were elected from the ANC. Therefore, the Black Apostles shaped the Black political history of South Africa.

**Key Words:** ANC, APLA, Black Apostles: Davis Siqu Phakathi, Jimmy Scotch Ndlovu, and Samuel Hlatshwayo. Exile Financial Contribution, Exile Human Resources Contribution, Exile Military Training, and Umkhonto Wesizwe.

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## **LIST OF ACRONYMS**

ACG	Apartheid Christian Government
ACS	Apartheid Christian State
AIB	African Independent Bank
AUCA	African United Church of Azania
AIC	African Independent Church
AICs	African Indigenous Churches
AIM	African Indigenous Movement
AILs	African Indigenous Leaders
ANC	African National Congress
ARM	Archival Research Methods
ASM	African Student Movement
APLA	Azania People's Liberation Army
ATC	African Transformation Congress
ATF	African Transformation Foundation
ATLA	African Transformation Liberation Army
ATM	African Transformation Movement
BBM	Biblical Black Messiah
BCC	Bantu Church of Christ
BMC	Black Consciousness Movement
BYFTGFMs	Black Youth Forum of Transvaal Gold Field Mines
CAC	Catholic Apostolic Church
CCS	Colonial Christian State
DVM	Duncan Village Massacre

DVRs	Duncan Village Residents
DVR	Duncan Village Revolution
EFC	Exile Financial Contribution
EHRC	Exile Human Resources Contribution
ECSA	Electoral Court of South Africa
EMT	Exile Military Training
FBMH	Fort Beaufort Mental Hospital
FSGM	Free State Gold Mine
GFM	Gold Field Mines
HCSA	High Courts of South Africa
HRC	Human Resources Contribution
IEC	Independent Electoral Commission
JFP	John Foster Prison
MNP	Messianist National Politician
NAC	New Apostolic Church
NBC	Nazereth Baptist Church
NBC	Ntsikane Bantu Church
NBP	Ntsikane Bantu Prophets
NGMWU	National Gold Mine Workers Union
NMS	Nanda Mission Station
NPC	Nontetha Prophetic Church
NPAF	Nabantu Pan African Federation
OAC	Old Apostolic Church
OACM	Old Apostolic Church Massacre

ONJSS	Olando North Junior Secondary School
PAC	Pan African Congress
PAM	Pan Africanism Movement
PACS	Protestant Apartheid Christian State
PCCS	Protestant Colonial Christian State
PRS	Peace Revolution Strategy
RCR	Really Christian Religion
RLL	Racial Labour Laws
SABW	Second Anglo-Boer War
SAC	South African Currency
SACMCC	South African Church of Messianic Churches in Christ
SANC	South African Native Congress
SASM	South African Student Movement
SBW	Second Boer War
SSRC	Soweto Student Representative Council
SPM	Seven Phases Method
TACA	Twelve Apostles' Church of Africa
TACC	Twelve Apostles' Church in Christ
TACCB	Twelve Apostles' Church in Christ Bible
TGFMs	Transvaal Gold Field Mines
TMU	Transvaal Mine Union
TTACC	The Twelve Apostles' Church in Christ
UCM	University Christian Movement
UKZN	University of KwaZulu Natal

WMHP

Weskoppies Mental Hospital in Pretoria

ZCC

Zion Christian Church

## **CHAPTER ONE**

### **GENERAL INTRODUCTION TO THE STUDY**

#### **1.1 INTRODUCTION**

The rationale of this thesis is premised on the view that the Black Apostles shaped the Black political history of South Africa. This study reacts to the unmentioned of their EHRC and EFC in EMT of APLA and MK. The research discovered three significant factors that influence the suppression, exclusion, and elimination of their input to the political liberation of South Africa.

First, the domination of Eurocentrism over Afrocentrism contributes to the suppression of their narratives by the European missionaries and researchers. Second, the academic misrepresentation of their theologies by the above mentioned Eurocentric agencies influenced the suppression of their narratives in the political history of South Africa. Lastly, their exclusion in CODESA negotiations contributed to the elimination of their input to the contributions made by church leaders in shaping the Black political history of South Africa.

This thesis reacts to the suppression, exclusion, and elimination of the narratives of the Black Apostles in the literature of the Black political history of South Africa. The groundbreaking of this research is the discovery of the ARM to mine and uncover the substantial data to supplement the EFC and EHRC of the Black Apostles in supporting the EMT of APLA and MK. This study, therefore, attempts to explore the diary of Jimmy Scotch Ndlovu to understand his significance in the history of OAC, TACA, and TTACC in the political context of South Africa between 1960 and 1982.

The ARM assists the research to study behind, into and ahead of the diary of Ndlovu, and comprehends the EFC and EHRC of his successor in completing his mission of overthrowing the PACS from 1982 till 1994. The thesis espouses the fall and rise theory to explain the completion of the mission of the Black Apostles in shaping the Black political history of South Africa from 1948-1994. The above mentioned theory outlines the rise and fall of apartheid and the rise of democracy in 1994.

This chapter outlines the general introduction and background to the study, research problem, sub-questions, objectives, motivation, and theoretical framework, and methodology, the definition of key terms, and structure of the thesis.

## **1.2 BACKGROUND TO THE RESEARCH PROBLEM**

### **1.2.1 The discovery of the diary of Apostle Jimy Ndlovu**

The discovery of the diary strengthens the opinion about the role of Black Apostles in shaping the Black political history of South Africa. As established in the diary, the EHRC and EFC of the EMT of APLA and MK expose their substantial input in the liberation of South Africa against PACS.

### **1.2.2 Location of the diary**

Both Moyo and Politicians point the location of the diary in Nabataea's Archives.<sup>1</sup> The usage of the phrase Nabataea's varies according to the context and language and it is originated from Nabataea's in Egypt. Later, the name was adopted by Nabantuquas in Southern Azania after the annexed of their capital town by the Roman Empire. Sobukhwe argues that in the Xhosa context it is utilized as Nabantu whereas in the English setting it changes to Nabatu.<sup>2</sup> The archives preserve the cultural, traditional, and political history of Hlathilites and Nabataea's from the fall of Petra in AD 98 till the death of Robert Mangaliso Sobukhwe and Dimitri Nabatu Tsefangas, the archivists, historians, Hlathimas and Hlathilists.

Currently, the above mentioned archives are under the supervision of Hlathikhulu Trust and archived data about the destroyed Hlathikhulu Kingdom, Hlathicentrism, Hlathiletism and Hlathilites. Hlathikhulu is the founding King and the ancestor of the Twelve Nation of Hlathilites. The following two factors expose the substantial objective of archiving the diary of Ndlovu in the above mentioned archives.<sup>3</sup> First, it supplements the significant historical manuscript exposing the massacres of Hlathilites, Kings and Hlathimas from Black Apostles: Mhlakaza, Sobukhwe, and Hlatshwayo. Lastly, it legalizes the existence of the Hlathikhulu Kingdom and was utilized as the historical supporting manuscript to recover Hlathikhulu Kingdom. Indeed, the Khoi-San Leadership Act, 2019 attests that the above mentioned monarchy was recognized by the Democratic Government of South African

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1 Ace Magashule Second Respondents' Explanatory Affidavit about ATC, ATM, and SACMCC Bloemfontein High December 2, 2019; Moyo, H 2019 The Apostles The Apostles' Diaries of David S Phakathi and Jim S Ndlovu, pp vi; Vuyolwethu Zungula Second and Third Respondents Explanatory Affidavit about ATC, ATM, and SACMCC Bloemfontein High Court September 30, 2019;

2 Sobukhwe, RM 1977 Hlathilites: Hlathimas and Hlathimes Journal of Near Eastern Studies, 35(4), 225-235; Hlathikhulu, I G , 1970 Hlathilites: Hlathiquas, Nabatuquas and Macondequas Revolutions from Meuda Plato to Cape Colony Commemoration of Bulhoek, Sharpeville, Duncan Village, and Old Apostolic Church Aftermath, edited by Vakele Ngqulwana Journal of Near Eastern Studies, 35(4), 190-220

3 Ndlovu Diary: 92-96

under Traditional and Khoi-San Act 3 of 2019.<sup>4</sup> Therefore, the diary of Ndlovu influenced the national and provincial cultural and traditional history of South Africa.

### **1.2.3 The value of the diary**

The following question unveils the value of the diary of Ndlovu to the Black political history of South Africa. It also probes the South Africans and prominent politicians to think about the unnoticed struggle of Black Apostles against PACS.<sup>5</sup> The following question exposes the contribution of Black Apostles to the EMT of APLA and MK. If Black Apostles under the leadership of Ndlovu did not fundraise an estimated amount of R451 000.00 for EMT of APLA and MK to overthrow the bad regime?<sup>6</sup> Can South Africa be a Democratic Country?<sup>7</sup>

### **1.2.4 Shaping the evolution and politics of SACMCC in the light of the diary**

The above mentioned section probed the South Africans to think about the EHRC and EFC of Black Apostles in shaping the Black political history of South Africa. While in this section, the research focuses on the influence of SACMCC in the politics of the ANC before the elections and after elections. The following two substantial questions expose the influence of the politics of the SACMCC and ATC in the politics of the aforementioned political party.

Can AICs be able to establish the SACMCC and ATC, if Ndlovu did not prophesy about their evolution on May 22, 1931,<sup>8</sup> and 27 May 1970?<sup>9</sup> Ndlovu expresses his concern about the church and politics in 1970, he argues that he will use Stephen Biko to unify all AICs and form an alliance with the ANC.

Will the ANC win the National Election of 2019 if the SACMCC and ATC did not support and reinforced their campaigns? It is the well-known factor that the ANC government ruled South Africa from 1994 till 2024. The News24 exposes the working relations of the SACMCC and ATC with the ANC:

We want to know if they are just friends or if there is something bigger happening,” said Mashiya, referring to a picture of ANC president Cyril Ramaphosa with Buyisile Sydwell Ngqulwana, who is the

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4 Diphofa, M J Invitation: Briefing Session on Traditional and Khoisan Leadership Act, 2019 South African Office of Director-General December 02, 2019

5 Ndlovu Diary: 32-34, 49-51

6 Ndlovu Diary: 26

7 Democratic Country promote the equal right to its citizens The citizen participates in the formulation and implementation of the policies which governs their country

8 Ndlovu Diary: 2-3

9 Ndlovu Diary: 37-38

secretary-general of the Messianic Churches.<sup>10</sup> Mandisa Mashiya told News24 that while it did not care who or what the ANC was investigating concerning the claims, it was fascinated by the relationship between the governing party and some in the Messianic Church's Council.<sup>11</sup>

As established in News24, the SACMCC and ATC are currently busy with the negotiations of forming a formal alliance with the ANC as anticipated in the diary of Ndlovu and Phakathi.<sup>12</sup>

### **1.2.5 The timing of the discovery of the diary**

The discovery of the diary in 2017 is linked with hate speeches in the political, social, and economic arena of South Africa. The ATC Constitution invited all Christians to act against politicians who abused their authority to destroy the moral fiber of South Africa. According to the Constitution, ATC members refused to remain silent when the moral fabric of the country is being shattered by the politicians in parliamentary chambers.<sup>13</sup> The News24 concurs with ATC Constitution, it argues that “on Friday, ATC general-secretary Mncedisi Gulwa said the legal battle was not in the best interest of the organisation, which is advocating for peace in the country.”<sup>14</sup>

## **1.3 MOTIVATION FOR THE STUDY**

### **1.3.1 Intrinsic motivation for the study**

The appointment of the researcher as the African Archivist of Nabatu Archives gave him access to the diaries of the Black Apostles. The diaries then opened an avenue for him as Apostle, to see the political role played by the Hlathimas and former Chief Apostles in shaping the direction of the history of South Africa. His access to the diaries made him want to expose this reality that the Apostles contributed to the liberation of South Africa in cash and kind.

### **1.3.2 The value of the study to Hlathilites, OAC, TACA, TTACC, and South Africa**

The diary is valuable in the context of the OAC, TACA, and TTACA because it displays the significant unknown information concerning the activities of the Hlathilites and Black

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10 ATM Party Accuses Messianic Churches of working for the ANC; ATM scraps over ANC 'pawn': Ex-member accused of pushing ANC agenda after a bid to alter election list Premium

11 Church's ATM Beef Not Yet Over

12 Ndlovu Diary: 37-38; Phakathi Diary: 63-65

13 The Constitution of African Transformation Congress: Preamble, 1

14 ATC to assist Ngqulwana 'settle out of court' with Magashule

Apostles and their influence in the Black political history of South Africa. It is not known that the Black Apostles utilised the tithes of the above mentioned churches to transport the leadership of the ANC and PAC to exile and established military camps for MK and APLA. Consequently overthrown the apartheid regime in 1994.

### **1.3.3 The value of this study to the Academia**

The researcher discovered that the limited of an authentic history about Hlathilites and Black Apostles became his great concern and there was the expectation for enduring academic documentation in form of a research such as this to expose the truth that the Hlathilites and Apostles contributed to the liberation of South Africa in kind and cash. Therefore, the study seeks to place in context the historical exigencies that triggered the Hlathilites and Black Apostles to fight the apartheid regime and shaped the Black political history of South Africa.

## **1.4 THE RESEARCH PROBLEM, QUESTIONS AND OBJECTIVES**

### **1.4.1 The research problem**

The lack of mention or acknowledgment of the contribution of Black Apostles to the history of the liberation of South Africa is a problem as it hides away the truth about some significant heroes in South Africa's history. In the wake of this silence, there is an overwhelming mention of the contribution of other churches and their leaders to the liberation of South Africa. One wonders as to what the reasons were for such deafening silence on this very important piece of historical information.

### **1.4.2 The research question**

How did the ministry of the Black Apostles mainly under the leadership of Apostle Ndlovu shape the history of South Africa between 1960 and 1982?

### **1.4.3. Sub-research questions**

- ❖ What is the significance of Jim Scotch Ndlovu in the history of the Old Apostolic Church, Twelve Apostles Church in Christ and The Twelve Apostle Church of Africa in the political context of South Africa between 1960 and 1984?
- ❖ What was the political theology of Apostle Ndlovu as shown by his diary?
- ❖ What was the contribution of Ndlovu as a church leader to the liberation of South Africa?

#### 1.4.4. The research objectives

- ❖ To expose the significance of Jim Scotch Ndlovu in the history of the Old Apostolic Church, Twelve Apostles Church in Christ and The Twelve Apostle Church of Africa in the political context of South Africa between 1960 and 1984.
- ❖ To explore the political theology of Apostle Ndlovu as shown by his diary?
- ❖ To discuss the contribution of Ndlovu as a church leader to the liberation of South Africa.

#### 1.5 PRELIMINARY LITERATURE REVIEW

This review reacts to the suppression, exclusion, and elimination of the EHRC and EFC of the Black Apostles to the narratives of the church leaders who contributed to the liberation of South Africa from PACS. The objective of this literature review is to comprehend the factors that influenced the evolution of the problem statement of this study. The desertion of research in Black Apostles provides this study an opportunity to contribute to the limited academic literature which has been done by Moyo.<sup>15</sup> As a practical theologian in church, state, and politics, Moyo classified Afrocentric Theologies into two categories, namely, Black and Prophetic Theology.

Moyo argues that Ndlovu espoused Prophetic Theology to challenge the oppressive Apartheid and FRELIMO regime.<sup>16</sup> Both Khumalo and West concur with Moyo about Prophetic Theology, they argued that it is the call to take a stand against injustice by aligning with the oppressed against the oppressing regime. According to Kumalo and West, the Prophetic Theologians are unpopular and excluded from their fellows and viewed as betrayed the social location. As established in the views of Khumalo coupled with Moyo, the following sentence compare the political life of Steve DeGrunchy with Hlatshwayo and Ndlovu. Similar to Steve DeGrunchy, the Black Apostles "paid the price of joining the prophetic movement by being thrown in prison by the apartheid government. In the South African language of the time, this formed their baptism in the struggle against apartheid."<sup>17</sup> According to Moyo, the commitment of Ndlovu to his political call of

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15 Moyo, H, and Ngqulwana, I B 2016 *Theology of the Twelve Apostles' Church in Christ: Christ Caesar Nongqunga* Council of Messianic Church of South Africa 2016, 1-107; Moyo, H , 2017 *Twelve Apostles' Church in Christ Bible* Council of Messianic Churches of South Africa, 1-624; Moyo, H , 2019 *The Apostles' Diaries of David Siqu Phakathi and Jim Scotch Ndlovu*, 1-50

16 Moyo, 2016; Moyo, 2017; Moyo, 2019

17 Kumalo, R Simanagaliso , 2012 "Doing Theology in Rhythm with Africa" *Living on the Edge: Essay in Honour of Steve de Crunchy, Activist and Theologian*, edited by James R Cochrane, Elias Bongmba, Isabel Phiri, and Des van der Water, (Pietermaritzburg: Cluster Publications),87-90; West, O Gerald , 1999 *The Academy of the Poor: Towards a Dialogue of Reading of the Bible* Sheffield: Sheffield University Academic Press, 64

denouncing and overthrowing the above mentioned regimes subsequently stirred his persecution by the mentioned governments which were described as very oppressive.<sup>18</sup>

As established in Moyo, the Black Theology in South Africa can be traced from Hlathilites mainly Hlathikhulu, Ntsikane and his disciples.<sup>19</sup> According to Biko, "Black Theology seeks to relate God and Christ once more to the black man and his daily problems. It wants to describe Christ as a fighting God, not a passive God who allows a lie to rest unchallenged. It seeks to bring back God to the black man and the truth and reality of his situation"<sup>20</sup>. Scholars (Fairbairn, Mhlakaza, Sobukhwe, and Kumalo) further disclosed that Ntsikane's thoughts were the precursor of national ideas and planted the seed of AIC's to embrace the Black Theology to encourage the spirit of solidarity among the blacks to fight the Europeanization of the black continent by the PCCS.<sup>21</sup>

In line with the view of Moyo and Masuku therefore, it can be argued that Apostle Ntsikane is the father of the AIC's (Ethiopians, Messianics, and Zionist). As established on the above mentioned scholars (Fairbairn, Mhlakaza, Moyo, Sobukhwe, and Khumalo), the AICs espoused Black Theology to encourage the Blacks to revolt against the divide and rule which was planted by the PCCS to destroy Hlathiletism and ATR.<sup>22</sup> The revolution and massacre of Israelites in Zion exposed their resentment against the mentioned rule. According to Makobe, the day of the incident was the birthday of Jan Smuts, the Prime Minister of the Union of South Africa. Similarly, the same day was the ninth conference of the SANC in Bloemfontein and the Ethiopians and Hlathilites were in solidarity with "Israelites" in Bulhoek farm.<sup>23</sup>

The aftermath of the above mentioned massacre influenced the conference of the SANC to adopt a new name, ANC.<sup>24</sup> According to Sobukhwe, the unpopular remarks made about the Hlathilites genocide in Bulhoek farm compelled the leadership of the AIM (AICs and AILs)

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18 Moyo, 2016; Moyo, 2017; Moyo, 2019

19 Moyo, 2017

20 Biko, SB, 1973 Black Consciousness and the Quest for True Humanity, 87-98

21 Fairbairn, J, 1830 "Nabatu Pan Africanist Federation and Revolutions" Towards the abolishment of the Slave Trade in Africa London, 1-80; Mhlakaza, V, 1888 History of Nabataea's and Tribal Politics in Zululand and Cape Colony: 1779-1879 Biography of Hlathi and Apeman, edited by Enoch Sobukhwe, 20-25; Kumalo, S 2012 "Pastor and Politician: Essays on the Legacy of JL Dube, the First President of the African National Congress" Pietermaritzburg: Cluster Publications, 277, Sobukhwe, RS 1959 The Restoration of Nabataea Kingdom: The Journey of 24 Generation from Mesopotamia, Rhodesia, Kenya, Mozambique, Sotho, Swaziland, Zululand, and Cape Colony London, 14-18

22 Masuku, T M, 2014 Prophetic mission of faith communities during apartheid South Africa, 1948-1994: an agenda for a prophetic mission praxis in the democratic SA Missionalia, 42(3), 151-167

23 Makobe, D H 2012 "Understanding the Bulhoek massacre: Voices after the Massacre and down the years " Scientia Militaria-South African Journal of Military Studies 26, no 2, 98-105

24 Sobukhwe 1959:10

to march out of the conference. Both Makobe and Sobukhwe expose the attitude of Reverent Langalibalele Dube and politician, Ntengo concerning the Hlathilites revolution.<sup>25</sup> They both condemned Charles Mgiijima, Enoch Mgiijima, Hershel Phokela, Ngqulwana Hlathikhulu, and Zulu Ndlovu as false prophets who mislead Israelites in Zion. On the contrary, Hlathikhulu and Sobukhwe argues that Hlathilites referred to them as “amagqoboka and amakholwa” opened a hole in Hlathikhulu Kingdom which allowed the colonist to still their land.<sup>26</sup> According Lamola, the tension between the Hlathilites particular Ethiopians and Dube and Ntengo arose from their conflicting political ideologies of campaigning for the British in Natal and Cape Colony.<sup>27</sup>

Consequently, this literature review espouses the views of Lamola and Moyo to critique the Eurocentric Theology and its influence in academic misrepresentation, suppression, exclusion, and elimination of the Hlathilites Theologies from the political history of South Africa. Lamola exposes the significant factor which influenced the development of the problem statement of this research.<sup>28</sup> Based on the argument of Masuku, coupled with Lamola and Moyo, the researchers suggest that the academic misrepresentation of the Black Apostles is deliberate because Eurocentric researchers and theologians viewed the Hlathilist and their churches as uneducated communities and therefore their views, experiences, and contributions to the Black Theology cannot be taken seriously.<sup>29</sup>

Therefore, the research adopts the view of Lamola to criticize and blame the Eurocentric researchers and theologians for misrepresenting the narratives of the Black Apostles. Also, endeavour to nullify the generalisation of Masuku about AICs. He argues that “during the period under review, these churches' voice against apartheid was not heard.”<sup>30</sup> The researchers suggest that the academic misrepresentation by Eurocentric has distracted the Black Theologians for taking Black Apostles leadership as a possible model in studying Black Theology in South Africa.<sup>31</sup>

The three publications by Moyo expounded on how the ecclesial and political theology of Ndlovu and the history of OAC, TTACC, and TACA could contribute to the history of politics

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25 Dube founded Ilanga laseNatali and Jabavu established in Imvo Zabantsundu Newspaper (Native Opinion)

26 Sobukhwe, RM , 1977 225-235; Hlathikhulu, I G , 1970 190-220

27 Lamola, J M , 1988 Towards a black church: A historical investigation of the African independent churches as a model Journal of Black Theology in South Africa (JTSA), 2(1), 5-6

28 Lamola 1998: 1-9

29 Masuku 2014:151-167

30 Masuku, 2014

31 Lamola 1988:5-6

and Christianity in South Africa. What is missing in his three-book and is central to this study can be summarised in the following four points: First, the need to examine the significance of the ministry of Ndlovu in the political context of South Africa between 1960 and 1982. Second, the need to explore the contribution of Ndlovu to the political liberation of South Africa. Third, the need to explain how the political theology of Ndlovu influences blacks to revolt against the apartheid regime. Lastly, this study attempt to examine how *did the ministry of the Black Apostles mainly under the leadership of Apostle Ndlovu shape the history of South Africa between 1960 and 1980.*

## **1.6 THEORETICAL FRAMEWORK**

The study espouses the *Rise and Fall Theory* proposed by Herbert Moyo to comprehend the ideologies and context in which the Black Apostles operated in shaping the Black political history of South Africa.<sup>32</sup>

Moyo believed that the mission of the Black Apostles was influenced by context, ideology, and regime: "the fall and rise theory means the rise and fall of old context, ideology, and leadership and the beginning of the new context, ideology, and leadership". Based on the view of Moyo, the operation of the Black Apostles was profoundly influenced by "the will of God". According to Moyo, the Black Apostles believed that they were doing "the will of God" when they resisted the colonial, Union of South Africa and apartheid regime. Moyo argues that "the will of God" is what seems to permeate in their operation. They were not doing whatever they were doing for the sake of doing it, they were fulfilling the will of God.

The Black Apostles denounced the Eurocentric supremacy tendency and encouraged the blacks to struggle for their "self-pride, self-empowerment and determination".<sup>33</sup> Moyo argues that PCCS destroys African culture, history, and the aspiration of blacks through Christianity. Moyo further contends that the PACS institutionalized racial segregation to segregate the Coloured, Blacks, Indians, Hlathilites and Whites. According to him, laws were constructed to thwart Blacks to climb their desired economic ladder. Based on the views of Moyo, it can be argued that the institution that frustrated the progress of the black people towards independence and identity exacerbated the situation declaring that the blacks were inferior to whites.

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<sup>32</sup> Moyo 2016: Theology of the Twelve Apostles' Church in Christ

<sup>33</sup> Biko 1973:87-98

### **1.6.1. Exposition of the theoretical framework**

This theory is relevant to this study because it displays the revolt of the Black Apostles against the crime which was proven by humanists to be against nature and "will of God" to segregate humanity according to their skin colour. This study will point out that the description of blacks as inferior by the missionaries is unfair and objectionable.

### **1.6.2. The relevance of the theoretical framework**

The following four chapters demonstrate and outline the influence of the espoused rise and fall theory in the lives of the Black Apostles from 1948-1994.

*Chapters one and two* displays the succession plan of rising and fall of the leadership of Hlatshwayo, Ndlovu and Phakathi and its influence in shaping the Black political history of South Africa.

*Chapter three* demonstrate the influence of the rise and fall ideologies (hlatshwayo, colonialism, post colonialism, apartheid, and democracy) and influence in the mission of Ndlovu in resisting the apartheid regime.

*Chapter four* expose the succession plan of the Black Apostles from Hlatshwayo, Ndlovu, and Phakathi and completion of their mission of shaping the Black political history of South Africa in 1994.

## **1.7 RESEARCH METHODS AND METHODOLOGY**

### **1.7.1. Triangulation Methodology**

The study espoused triangulation methodology research to critique and comprehend the diary of Ndlovu and the contribution of Black Apostles in shaping *the Black political history of South Africa*. Dumbili states that such research design "have been given names such as multi-trait, multi-method, triangulation, and mixed-method research."<sup>34</sup> Based on the view of Dumbili, it can be recommended that the triangulation method is suitable to comprehend the diary of Ndlovu and assist the researcher to respond to questions that cannot be answered by quantitative or qualitative methods alone.<sup>35</sup>

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34 Dumbili, E W , 2014 Use of mixed methods designs in substance research: a methodological necessity in Nigeria *Quality & Quantity*, 48(5), 2841-2857

35 Dumbili 214:2856

### 1.7.2 Seven Phases Method

The research method uses seven phases to compare and critique the primary,<sup>36</sup> and secondary sources to understand the cash and kind contribution of the *Black Apostles* to the liberation of South Africa.<sup>37</sup> This method was designed and constructed by the researcher in his honours projects and its evolution was influenced and shaped by the views of Hlathikhulu and Sobukhwe.<sup>38</sup> According to Hlathikhulu and Sobukhwe, the learners espouse three methods to understand the world behind the text, into the text, and ahead of the text of the Hlathiletism ideology, philosophy and theology. Similarly, the SPM uses threefold approaches to comprehend Nabatu and TACA archives and mine the diaries of the Black Apostles to understand their worlds: behind, into, and ahead of their diaries.<sup>39</sup>

### 1.7.3 Location of the study

This research is located in TACA,<sup>40</sup> and Nabatu Archives.<sup>41</sup> TACA is under the leadership of Chief Apostle Chauke. He was anointed as an Apostle in 2000 by Chief Apostle Henry Mkhonza.<sup>42</sup>

### 1.7.4 Triangulation Archival Instruments.

The instruments unearth the archival data from Nabatu and TACA Archives. The instrument assists the research to look behind, into and ahead of the aforementioned archives to comprehend the significant factors of archiving the data about Black Apostles. The research instruments mine, uncover and assist the research to comprehend the ideologies underpin the mission of the *Black Apostles* leadership from Isaiah Ntsikane Gaba (1760-1821), Goliyadi Goliad Mhlakaza (1790-1876), Enoki Enoch Sobukhwe (1820-1905), Samuel Hlatshwayo (1879-1960), Jimy Scotch Ndlovu (1911-1984) and David Siqu Phakathi (1930-1994).

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36 Hlatshwayo, S My Journal (1900-1960): African for Africans; Ndlovu, JS My Diary (1930-1982): One God, One Church, and One Human Race; Phakathi, DS My Journey (1960-1993): One Nation and One Nationality; Apostle Jimy Scotch Ndlovu The fall of the Messiah of Africa Ilanga laseNatali Newspaper, 5 April 1984; Apostle Scotch Ndlovu Unforgotten History against the Dragon: Biography of the Messiah of Africa Ilanga laseNatal, 18 April 1984; Apostle Jimy Scotch Ndlovu The Blackship, Wizard, and Thief in Old Apostolic Church Nasionale Boekhandel, 5 May 1968; Black Apostle Jimy Ndlovu Thief and Communism Nasionale Boekhandel, 19 March 1967  
37 Fairbairn 1830: 1-80; Mhlakaza 1888: 20-25; Moyo 2016, 1-107; Moyo 2017:1-624; Moyo 2019 1-50; Ngqulwana 2016:1-60; Sobukhwe 1977: 225-235, Sobukhwe 1959:14-18

38 Ngqulwana, 2016; Ngqulwana, B S , The Rise of Apostolicism from 1979 to 1995: A critique of Chief Apostle Nongqunga's ideology The University of Pretoria Conference of the Church Historians of South Africa

39 Sobukhwe, RM 1977 225-235; Hlathikhulu, I G , 1970 190-220

40 Twelve Apostles Church of Africa: Number 458 Myra Avenue, Westoria, Gauteng; Tel: 011 8511 776; Fax 011 8511 776

41 Hlathikhulu Trust and Nabatu Archives Number 14, North Street, Graaff-Reinet, 6280 Email address: hlathikhulustrust@gmail.com, Website: www.hlathikhulufoundation.co.za

42 Mkhonza, H 2004 The new beginning of the 19th Century: History of the Twelve Apostles of Africa

### 1.7.5 Exposition of the Methodology

The Seven Phases Method uses seven stages to critique the diaries of Black Apostles to understand their ideological influence, EHRC and EFC financial in the liberation of South Africa from the apartheid regime:

❖ *First Phase Method*

This phase uses Scan and Skim Approaches to comprehend the rise and fall of different ideologies and their influences in the lives of the Black Apostles.

❖ *Phase Two*

This phase uses the highlighter to dissect the diary of Ndlovu and comprehend the influence of colonialism, postcolonialism, and apartheid in the lives and ministry of the Black Apostles.

❖ *Phase Three*

The sequence recording method arranges the highlighted phrases into alphabetical order and records them.

❖ *Phase Four*

The above mentioned method established the keywords and arranges it into alphabetically order from A-Z. It observes its repetition and able to know how many times the word has been utilised in the entire diary. For instance, the word God has been used a hundred and twenty times (120) from 1930-1982 and it referring to Afrocentric and Afrocentric God, and Hlathicentric and Hlathicentric God.<sup>43</sup>

❖ *Phase Five*

The archival comparative approach compares the diary of Ndlovu with other primary sources from Nabatu and TACA archives to comprehend how does the Black Apostles defines God. The phrase Afrocentric and Hlathicentric God is central in the diaries of the Black Apostles and it is utilised more than seventy percent in the diary of Ndlovu. The Afrocentric and Hlathicentric God is referring to the Afrocentric and Hlathicentric supernatural beings, the Black Creator who created blacks in his image.

❖ *Phase Six*

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<sup>43</sup> Ndlovu Diary: 1-2, 5, 16-20, 28-29, 34-40, 45-46, 51-52

This phase espouses a thematic approach to compare the Afrocentric, Hlathicentric and Eurocentric God. The above mentioned approach exposes the resentment of Ndlovu against Eurocentric God. He describes the above mentioned God as Trinitarian and Apartheid evil God who encourages racial segregation of humanity.<sup>44</sup>

❖ *Seven Phase*

*The dairy analysis uses three approaches (behind, into, and ahead) to critique the diaries of the Black Apostles to understand their EHRC and EFC in shaping the Black political future of South Africa.*<sup>45</sup>

The diaries confirm the monetary contribution of the Black Apostles in shaping the Black Political future of South Africa from 1960-1990.<sup>46</sup> All expose the estimated amount of R451 800 contribution of the Black Apostles under the leadership of Ndlovu from 1960-1977. The diary of Phakathi categorised the financial contribution of the churches which were under the leadership of Ndlovu from 1960-1977. The OAC contributed an amount of R34 000.00 from 1960-1966.

From 1967-1969, the TTACC donated R1500.00. Then TACA made considerable financial support of R402 800.00 from 1970-1977. Again TTACC under his leadership contributed an estimated amount of R106 350.00 from 1977-1990.<sup>47</sup>

### **1.7.6 Advantages of Seven Phases Method**

The strength of any methodology is noticed when it achieved its purpose of assisting the research to respond to the research question. This research seeks to comprehend the influence of the leadership of the Black Apostles mainly under the leadership of Apostle Ndlovu in shaping the history of South Africa between 1960 and 1982. The ARM critique the diaries of Black Apostles to comprehend the EHRC and EFC utilised by them to mobilise and transport APLA and MK to exile for EMT and back to South Africa to execute the mission of overthrowing apartheid regime. This method observed the outcomes of the successful mission of the Black Apostles in achieving their objectives of overthrowing the PACS. The researchers suggest that the Black Apostles contributed an amount of R1, 511 150.00 to the liberation of South Africa from the tyranny regime.

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44 Ndlovu Diary: 45-46

45 Hlatshwayo Diary; Ndlovu Diary; Phakathi Diary

46 Moyo 2016; Moyo 2019; Ndlovu Diary: 23-25, 46-47; Phakathi Diary: 58

47 Phakathi Diary

### **1.7.7 Challenges and disadvantages of Seven Phases Method**

The research encounters one challenge and disadvantage. Each stage of the method requires a substantial concentration and time in studying, highlighting, recording, and comparing the recorded words of the diary and other primary and secondary sources. It is difficult to proceed to the next phase if the research objective of each stage is not achieved because each phase complements the following stage.

It displays incapability and inevitable weakness to critique the photos and triangular drawing of Ndlovu. The aforementioned debility compels the researcher to espouse a literary interpretation approach to comprehend photos and drawings. Therefore, the researchers suggest that Ndlovu was a wealthy businessman who owned two shops (grocery shops and hardware) and three properties in Johannesburg and Durban. The photography of his tombstone displays the date of his birth and death.

### **1.8 DEFINITION OF SOME KEY TERMS**

*Afrocentricism* means promotes the views of African philosophy.<sup>48</sup>

*African Independent Churches* (AICs) means three categories of the African initiated churches: Ethiopians, Messianics, and Zions.<sup>49</sup>

*African Transformation Congress* (ATC) means the silenced political party of Hlathilites by Apartheid regime and prophesied to unify the AICs and allied with the African National Congress (ANC).<sup>50</sup>

*African Transformation Liberation Army* (ATLA) means the military wing of Hlathilites and was transformed to be Azanian Peoples Liberation Army in 1960. ATLA soldiers were trained by Ibn Saud in 1830-1900 and 1900-1959.

*African National Congress* means financial assisted by Black Apostles from 1960-1990.<sup>51</sup>

*Albert Cleage* means an American theologian adheres to Black Theology and hosted Apostles Phakathi and Bishop Robert Rheshe.<sup>52</sup>

*Albert Rheshe* means an Overseer of the TACA, groomed by Ndlovu, a prominent member of the ANC, and died in exile.<sup>53</sup>

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48 Ndlovu Diary: 1-7, 18

49 Ndlovu Diary: 37-38

50 Ndlovu Diary: 37-38

51 Ndlovu Diary: 23-24; Phakathi Diary: 1-65

52 Phakathi Diary: 16-18

53 Phakathi Diary: 2-32

*Azanian Peoples Liberation Army (APLA)* means the military wing of Hlathilites and Pan African Congress.

*Bechuanaland* means three established routes by Hlathilites to assist the South African Liberation fighter to cross Bechuanaland to exile military training.<sup>54</sup>

*Bantu Apostles* means Black Apostles.<sup>55</sup>

*Bantu Stephen Biko* means a divinatory name rooted in the mission of the Black Apostles and his violent death.<sup>56</sup>

*Bantu Stephen Biko's Corp* means the viewing of the assaulted dead body of Biko prompted sugar diabetes, leg amputation, and death of Ndlovu.<sup>57</sup>

*Bantu Stephen Biko's Funeral* means the deliberate unnoticed and exclusion of the Black Apostles by Eurocentric's from the funeral program of Biko on September 25, 1977.<sup>58</sup>

*Bantu Biko's Slogans* means the espoused sermons and speeches of Ndlovu by Steve Biko as his political ideologies.<sup>59</sup>

*Blacks* means the Ngunis and Hlathilites.

*Cannibalism* means the allegation of the act of Hlathiquas to consume the flesh of Reverend Sister Aidan.<sup>60</sup>

*Commanders of African Transformation Liberation Army (ATLA)* means Hlathi and Ngqulwana Hlathikhulu, Grootboom and Swartboon Ngqulwana and Hershel Pokela and John Nyathi Phokela and Dimitri Tsafengas.

*Dimitri Tsafendas* means the Hlathima of Nabantuquas in Mozambique, last commander of ATLA and assassin of Dr Hendrik Verwoerd in September 06, 1966.

*Eduardo Chivambo Mondlane* means the fiancé of Gracca, founder and President of the FRELIMO, and assassinated in 1969 by Eurocentric forces.<sup>61</sup>

*Eduardo Chivambo Mondlane's Death* means occurred on February 03, 1969.<sup>62</sup>

*Eduardo Chivambo Eduardo Mondlane's Funeral Service* means occurred in Azania Front Lutheran Church, Dar es Salaam on Thursday, 6th February 1969.<sup>63</sup>

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54 Ndlovu Diary: 23-24

55 Black Apostles Diaries: Ntsikane (1760-1821), Mhlakaza (1790-1877), Sobukhwe (1820-1905), Hlatshwayo (1879-1960), Ndlovu (1911-1984), Mokgale (1930-1994) and Phakathi (1930-1994)

56 Ndlovu Diary: 36

57 Ndlovu Diary: 47-48

58 Ndlovu Diary

59 Ndlovu Diary: 47-48

60 Ndlovu Diary: 18

61 Ndlovu Diary: 28

62 Ndlovu Diary: 35-36

63 Ndlovu Diary: 34-35

*Edwardo Chivambo Mondlane's Funeral Speech* means was delivered to Jimmy Scotch Ndlovu by Reverent Uria Simango on April 03, 1969.<sup>64</sup>

*Edwardo Chivambo Mondlane Death Controversy* means centered in three controversies: Jimmy Scotch Ndlovu, Gracca Machel, and Reverent Uria Simango.<sup>65</sup>

*Ethiopian Nationalists* means inspired Africans to withdraw from the Eurocentric churches thereby establishing Afrocentric churches while criticizing the Europeanisation of the African continent by Eurocentric forces.<sup>66</sup>

*Eurocentrism* means promotes the views of European philosophy.<sup>67</sup>

*Exile Military Training* means the training of the ATLA, Azanian Peoples' Liberation Army (APLA) and Mkhonto Wesizwe (MK) in exile.<sup>68</sup>

*Exile Monetary Contribution* means an estimated amount of R1 511 150.00 contributed to the exile military training of APLA and MK by the Black Apostles.<sup>69</sup>

*Helper Apostle* means both Samuel Hlatshwayo (1953-1960) and Jimmy Scotch Ndlovu (1960-1966) were anointed as the assistants of White Apostles.<sup>70</sup>

*Hlathicentric* means the views of Hlathiletism.

*Hlathicentrism* means to promote the views of Hlathiletism.

*Hlathilist* means the Disciples and Apostles of Hlathikhulu.

*Hlathiletism* means the philosophy, ideology and theology of Hlathikhulu.

*Hlathilites* means the twelve nations of Hlathilites and descendants of Hlathikhulu namely, Abaquas, Barquas, Basarquas, Hlathiquas, Macondequas, Makondequas, Ndebequas, Shonaquas, Sonquas, Sutuquas, Tongaquas and Vendequas.<sup>71</sup>

*Hlathimas* means the prince of Hlathikhulu Kingdom.

*Hlithimes* means the princess of Hlathikhulu Kingdom.

*Hlathikhulu* means the founding King of Hlathikhulu Kingdom and ancestor of Hlathilites.

*Hlathikhulu Kingdom* means the destroyed Kingdom by the colonial, post-colonial, apartheid, Griquas and Nguni regime.

*Hlathikhululand* means the East Griqualand, Natal, Swaziland and Zululand.

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64 Ndlovu Diary: 35-36

65 Ndlovu Diary: 35-36

66 Ndlovu Diary: 1

67 Ndlovu Diary: 3-4, 16-19, 31

68 Ndlovu Diary: 28

69 Phakathi Diary 56-57

70 Ndlovu Diary: 2

71 Sobukhwe, RM 1977 225-23

*Hlathikhulu Trust* means the family of Ngqulwana, Phokela, Sobukhwe, Leballo and Tsafendas and academic, economic and political wing of Hlathilites.

*Hlathiqua* means the first black bushman from the sons of Hlathikhulu and the ancestors of Hlathiquas.

*Hlathiqualand* means the Cape Colony, Goodhope (Langa, Gugulethu and Mbekweni), Orange River and Transvaal.

*Hlathiquas* means Black Bushmen or San.

*Ngunis* means the descendants of Nguni, the ancestor of the four nations mainly Mpondos, Thembus, Xhosas and Zulus.

*Gold Field Mines* means the colonial regime constrained Hlathilites to work at the age of 14 years in Transvaal.<sup>72</sup>

*James Nyathi Phokela* means the commander of APLA led the former members of ATLA to reinforce the Arab Socialist Ba'ath Party in the war of July 17, 1968 and September 22, 1980.

*Massacres* means the genocides of Hlathiquas by colonial, postcolonial, apartheid and Nguni regime.

*Mozambique Liberation Front (FRELIMO)* means the political party arrested Apostle Ndlovu in 1978 and sentenced him life imprisonment.<sup>73</sup>

*Nabatu* means the descendants of Nebaioth, the brother of Kedar the ancestor of the the Kedarians: Saud Monarchy.<sup>74</sup>

*Nabatuquas* means the descendants of Hlathiquas and Makondequas with Ishmalites mainly Nabataeans or Nabatus.<sup>75</sup>

*Nabatu Pan Africanist Federation* means the union of Hlathilites and Ishmaelites fought and liberated the slaves in 1807-1834 and transformed to be ATLA in 1830-1834.<sup>76</sup>

*Nana Mahomo* means the secretary of the Pan Africa Congress (PAC) and transported by Black Apostles to cross Bechuanaland borders to mobilise African Countries to assist in the establishment of training camps to train APLA soldiers.<sup>77</sup>

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72 Ndlovu Diary: 15

73 Ndlovu Diary: 28-29

74 Diary of Ndlovu: 22, 49; Genesis 25: 13, 28:17

75 Ndlovu Diary: 18-22

76 Ndlovu Diary: 26-28

77 Ndlovu Diary: 23-24

*Ndlovu's Plan* means a strategic plan of Ndlovu to weaken the intimate relationship of *Biko* with Mamphela Ramphele and convince him to marry Nontsikelelo Mashalaba.<sup>78</sup>

*Nelson Mandela* means first President of Democratic South Africa suppress (the narratives) and disapproved of the Black Apostles proposal of re-establishing Hlathiletism, seminary, and bank for Hlathilites.<sup>79</sup>

*Oliver Thambo* means assisted by Black Apostles to cross Bechuanaland to exile and establish training camps for MK soldiers.<sup>80</sup>

*Peter Hlaole Molotsi* means the deputy secretary of the PAC was transported by Black Apostles to cross Bechuanaland borders to exile.<sup>81</sup>

*Potlako Leballo* means the Basarqua Hlathima from Lesotho, founding general secretary of the PAC, the receiver of the financial donation for exile military training for APLA soldiers.<sup>82</sup>

*South African Student Movement (SASM)* means the grandson of Ndlovu, Hasting Ndlovu coordinated Soweto uprising which ended up being June 16 Massacre.<sup>83</sup>

*Robert Mangaliso Sobukhwe* means the Hlathima of Hlathiquas, member of ATC and founder of Pan African Congress.<sup>84</sup>

*South African Council of Messianic Churches* means an intellectual property of Hlathilites and prophetic Council of Messianic Churches registered by the researcher with Social Development in 2017.<sup>85</sup>

*South African Student Organization* means the Hlathilites tertiary organization was established by the influence of Ndlovu.<sup>86</sup>

*University Christian Movement* means the first tertiary organisation established in 1967-1972 and assisted tertiary students of the TACA who were expelled in the tertiary institutions of South Africa during the apartheid era.<sup>87</sup>

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78 Ndlovu Diary: 36

79 Phakathi Diary 61-64

80 Ndlovu Diary: 23-24

81 Ndlovu Diary: 23-24

82 Ndlovu Diary 35; Phakathi Diary 56-57

83 Ndlovu Diary: 42-45

84 Ndlovu Diary: 22-25

85 Ndlovu Diary: 2-3, 46

86 Ndlovu Diary: 36

87 Ndlovu J S:34

## 1.9 LIMITATIONS OF THE STUDY

Although the newly developed research approach espoused in this study has strong potential for validity in responding to the research question, the research observes two inevitable limitations associated with the interpretative and translation approach as mentioned by Bailey and Yow<sup>88</sup>.

First, according to Bailey and Saayman, the researcher engages this research “specifically from an insider’s perspective” and his position limits the strength of this study<sup>89</sup>. The strength of this research is based on the ability of the researcher to access the data in Nabatu and TACA archives to respond to the aims and objectives of this research. Paradoxically, “in methodological terms, he is, therefore a participant-observer” and his position weakens the research because it may be viewed that he utilise his personal experience and understanding to respond to the research question.<sup>90</sup>

Second, as established in the views of Yaw, it can be reasoned that the voice of Ndlovu might be distorted because the diary of Ndlovu “was translated from the original hand-written documents by Apostle Ngqulwana”<sup>91</sup> According to Yaw, translation is the process of editing, omitting, and manipulating the information to achieve the purpose of the translator. Yow argues that it is always being a challenge to translate knowledge from one language to another because data loses the primary voice and meaning. The translation process limits the strength of this research and increases uncertainties in its validity. It is not known when and where the voice of Ndlovu starts and end or the beginning and end of the voice of the translator.

## 1.10 CHAPTER OUTLINES OF THE THESIS

The *First Chapter* introduces the background of the study, problem statement (aims and objectives), literature review, theoretical framework, methodology, research problem, and dissertation outline.

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88 Bailey, K (1987) *Methods of Social Research* New York: Free Press; Valeria Releigh Yow, VR 2015 “Reading Oral History: A Guide for Humanities and Social Science”, 3rd ed , London: Rowman and Littlefield, pp 42-43

89 Saaymaan 2007:14

90 Saayman

91 Moyo 2019: vi

The *Second Chapter* responds to the first objective of the thesis by exposing the significant factor underpinning the ideologies of the Black Apostles and its influences in the formation of the ecclesial biography of Jimmy Scott Ndlovu.

The *Third Chapter* responds to the second objective of the thesis by outlining the evolution of the political theology of Ndlovu and its influence in triggering his ex-communication from the OAC.

*Chapter Four* responds to the third objective of the thesis and exposes the contribution of Black Apostles, particularly, Ndlovu to the liberation of South Africa from the apartheid regime.

The *Last Chapter* responds to the research questions and three objectives of the study: *Chapter Two, Three, Four, and Five*.

## **1.11 CONCLUSION**

This chapter was just giving an introduction to the chapter. It briefly described the background to the study. The chapter gave a synopsis of the theoretical framework and research methodology. It can be said to be the foundational phase of the research project as the lectures covered so far give foundational tools.

## CHAPTER TWO

### THE BIOGRAPHY JIM SCOTCH NDLOVU AND HIS DIARY

#### 2.1 INTRODUCTION

In the previous chapter, the thesis focus was on the general introduction to the study showing the background to the study, motivation, theoretical framework, and research methodology. The objective of this chapter is to respond to the first objective of the thesis. It uses SPM to study behind, into and in front of the diary of Ndlovu. Based on Ndlovu's diary and his photograph, coupled with newspapers articles this chapter has been structured as follows;

First, it exposes Ndlovu's contemplation about Zulu Chieftainship alleged to be destroyed by Tshaka and Timuni KaNdlovu. Second, it traces the evolution of his name from the Scottish liberal from Scotland. Third, it displays his animosity to the apartheid regime by destroying his family businesses and properties in Sophiatown. Four, it shows his dedication to resurrecting the cooperative business with his family. Five, it outlines the development of the prophetic calling of Ndlovu. Six, it uncovers how PCCS constrained Ndlovu to espouse Messianism ideology. Lastly, it acclaimed Ndlovu as the Black Messiah of South Africa who resisted the PACS.

As established in the views of Khumalo coupled with the above mentioned literature, this combination of these seven significant characteristics (Chief, Jimmy Scotch, Father, Businessman, Prophet, Messianist and Messiah) "makes any analysis of his" EHRC and EFC to the liberation of South Africa "a complex, yet captivating exercise. This chapter will seek to briefly explore" the ideologies underpin the biography of Ndlovu.<sup>92</sup>

#### 2.2 BLACK CHIEF

Apart from being an alleged Zulu Chief, Ndlovu believed that he was the Chief of Africa and his Chief Apostleship in the TACA and TTACC confirms his wishes and ambitions in chapter three and four. Ndlovu ruminates on the covenant and wish of his father about the African Chieftainship. The father of Ndlovu prayed, "Help me God if I did not emerge as an African Chief but my son" must be an African Chief.<sup>93</sup>

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<sup>92</sup> Khumalo 2012: 79-95

<sup>93</sup> Ndlovu Diary: 2-3

Like his father, the diary disclosed four scenarios where Ndlovu struggled about Nodunga Chieftainship.<sup>94</sup>Nodunga is referring to the district, a clan, a chiefdom, and kingdom in Zululand. Nodunga is pointing to the chiefdom and kingdom of the Zulus during the reign of the following chiefs and kings: from Zulu, Mageba, Punga, Ndaba, Jama, and to Mudhli and from Dingane, Mpande, Cetywayo and to Dinizulu.<sup>95</sup> The ancestor of Ndlovu, Mudhli, the father of Sigwebane and Timuni was brutally killed by Tshaka and annexed Nodunga chiefdom and declared himself a King of Hlathikhulu Kingdom and Hlathilites.<sup>96</sup>

Contrary to the established view of the identity of Shaka and the death of the Kings of the Ngunis, Hlathikhulu and Sobukhwe argues that Tshaka was not the son of Senzangakhona and King of the Zulus but Hlathikhulu, King of Hlathikhulu Kingdom and Hlathilites.<sup>97</sup> Hlathikhulu argues that the phrase Tshaka is translated from Hlathiqua language and it exposes the anger and revolution of Hlathimes from their sexual abuse by the Princes of Ngunis and colonial regime. Many Hlathimes were raped and sold to slave traders by Ngunis and taken for slave trade. The Hlathime Hlathikazi Grootboom was raped, kidnapped and sold to London and France as a sex slave. According to Hlathikhulu, she is not Sarah Sarjies Baartman neither a Khoikhoi but Hlathilite. The Hlathime is the eldest sister of Nandi, the mother of Tshaka. According to Hlathikhulu, the anger of Tshaka against the Zulus was prompted by the repeated rape of his mother and aunts by the Zulu Chief, Senzangakhona. Consequently, Tshaka was the product of the sexual violence and dehumanisation of the Hlathimes of Hlathikhulu Kingdom.

The Hlathilist and scholars agreed that Tshaka kaHlathikhulu, was not Shaka the King of Zulus but of the Hlathikhulu Kingdom. They argue that the Chief of the Zulus never apologized nor paid bride price for raping and pregnant the Hlathimes of Hlathikhulu Kingdom. The scholars suggest that the retaliation of King Tshaka against the Zulus prompted his alleged blood brothers to assassinate him. They argue that the assassination of the King of Hlathikhulu Kingdom provoked the dispersed of Hlathilites and beheadings of the Kings of the Ngunis by the Hlathiquas. After the battle of Bholompo in 1828, Hintsa the King of the Xhosas was beheaded by the Hlathiquas in 1835. About five years later,

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94 Ndlovu Diary: 2-3; 20

95 Webb C, de B, and J B Wright (eds) , 1986 "The James Stuart Archive of the recorded oral evidence relating to the history of the Zulu and Neighbouring People" Volume Four University of Natal Press: Pietermaritzburg and Killie Campell African Library: Durban, 37

96 Webb, 1986; Sobukhwe, RM , 1977 225-235; Hlathikhulu, I G , 1970 190-220

97 Sobukhwe 1977:225-235; Hlathikhulu1970 190:220

Dingane was beheaded by the Hlathiquas in 1840 and was buried in Hlathikhulu Bush Forest.

Ndlovu provides the following information on his family. According to him, his grandfather died in the battle of Isandlwana. Contrary to the established view of the above mentioned war by Libanda,<sup>98</sup> Hlathikhulu and Sobukhwe agrees that the war was motivated by the refusal of King Hlathi to adhere to the request of the British High Commissioner, Sir Bartle Frere to disband ATLA.<sup>99</sup> The Battle of Isandlwana was the war between the ATLA and the British Empire, which took place on the hill of Isandlwana on 22 January 1879.<sup>100</sup> The ATLA won the battle by killing more than 10000 British soldiers. On the other hand, the ATLA lost hundreds of soldiers in the battle and so, Ndlovu kaSigwebane was among the warriors who died in the war.<sup>101</sup> Consequently, his pregnant wife died immediately after she received the shocking news of the death of her husband, but after the delivery of a boy child.<sup>102</sup> He was then named after his father.<sup>103</sup>

About his grandfather, Ndlovu cited the contemplation of his father, Zulu Ndlovu by revealing that his father was among the warriors who died in the Battle of Isandlwana. The additional calamity occurred when his pregnant wife died immediately after she received the shocking news of the death of her husband. According to Ndlovu, the death of his grandfather in the above mentioned war prompted the persecution of his father and subsequently compelled him to seek refuge in the IMS. The diary expressed the feelings of Ndhlovu Zulu about the bad treatment meted to him by his uncle, Ndhlovu kaTimuni Zulu. Despite claims that Ndhlovu Zulu was reportedly ill-treated by his uncle, he became stronger, wiser, and respected in Nodunga chiefdom. Before he went to exile in the IMS, he survived three assassinations (1893, 1894, and 1895) reportedly organised by his uncle, which killed his elder brother, Menziwa, and paralysed his sister Nomanzi in 1895.<sup>104</sup> It was believed that the exaltation of Junior in Nodunga chiefdom for his wisdom and braveness stirred annoyance and resentment to his uncle, Ndhlovu kaTimuni. Later, he lost his inheritance of chieftainship to his uncle as he changed his identity from Zulu to Ndlovu.

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98 Laband, J 2009 Historical dictionary of the Zulu wars Vol 37 Scarecrow Press, 2009, 5

99 Sobukhwe, RM , 1977 225-235; Hlathikhulu, I G , 1970 190-220

100 Sobukhwe, 1977; Hlathikhulu, 1970

101 Ndlovu Diary: 3-4

102 Ndlovu Diary

103 Ndlovu Diary

104 Ndlovu Diary

The aftermath of the Maphumulo revolution prompted Zulu Ndlovu to relocate from Maphumulo to Transvaal.<sup>105</sup> The word Maphumulo is associated with Ndhlovu kaTimuni Zulu who was the chief of the Zulu's in Mapumulo division.<sup>106</sup> The Maphumulo revolt had been described in five alternative names including – the Zulu rebellion, the war of the Heard, the Poll Tax, the Natal Native Rebellion, the Natal Rebellion, ATLA and the Bambatha Rebellion.<sup>107</sup> Contrary to the established view about the above mentioned revolution, Hlathikhulu asserts that the revolt was stirred by the imposition of a Poll Tax to adult males, which aimed to lift the economy of Natal out of the debt which was produced by the SAW. The senior men were exempted from the Tax because they were paying the Hut Tax.<sup>108</sup> Hlathikhulu postulate that the Hlathilites revolt was led by several eminent leaders like Chief Hlathi kaHlathikhulu, Gwala kaHlathi, Bambatha kaManciya and Timuni ka Ndlovu.<sup>109</sup> It was the last armed resistance against the colonial rule which took the lives of 1500 whites and 50 ATLA. In summary, both Hlathikhulu and Sobukhwe assert that more than 20 000 Hlathilites together with Zulu Chiefs (Timuni kaNdlovu kaZulu) were detained, and then after the 50 Hlathilites Chiefs were “sentenced to death and 15000 Hlathilites disappeared.”<sup>110</sup>

The allegation of Timuni kaNdlovu's Zulu link with the Zulu revolt implicated his blood relatives who were arrested, interrogated, and persecuted by the colonial government.<sup>111</sup> The colonial pressure allegedly forced Ndlovu Junior to alternate his identity (changing his name to surname-Ndhlovu Zulu- to name-Zulu Ndlovu) to escape torture and imprisonment. Although the alteration was painful to him, it rescued him from the implication of doing otherwise (Zulu politics) which could have endangered his future.<sup>112</sup>

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105 Ndlovu Diary

106 Webb 1986:233; Mbele 2011:126

107 Stuart, J 1913 *A History of the Zulu Rebellion 1906: And of Dinuzulu's Arrest, Trial and Expatriation* Cambridge University Press, pp, 211; Thompson, PS 2003 "The Zulu rebellion of 1906: the collusion of Bambatha and Dinuzulu " *The International Journal of African historical studies* 36, no 3 (2003): 533-557; Sobukhwe, 1977; Hlathikhulu, 1970

108 Hlathikhulu 1970: 190

109 Madge, NB 1982: "Responsible Government in Natal and the American Zulu Mission, 1893-1907 " Ph D diss , History, University of Natal, pp 35-39; Guy, J 2005 *The Maphumulo Uprising: War, law, and ritual in the Zulu rebellion* University of KwaZulu Natal Press, pp 4, 42-57; Thompson 2003 540; Stuart 1913 211

110 Hlathikhulu, 1970; Guy, 2005, Stuart 1913:211; Sobukhwe, 1977

111 Ndlovu Diary: 1-2

112 Ndlovu Diary: 5

### 2.3 BLACK JIMY SCOTCH

Ndhlovu Zulu was an Ethiopian Nationalist who had a passion for preserving an African history, allegedly destroyed by the Europeans.<sup>113</sup> He was amongst the pioneers of Ethiopianism in Natal which some what led to a declaration of the complete right of Africans to govern Africa<sup>114</sup>. He denounced the white supremacy tendency above the blacks and he believed that the blacks should struggle for their “self-pride, self-empowerment and determination.”<sup>115</sup> Records available seem to indicate that he was inspired by the Hlathilist and American Zulu Missionaries which encouraged blacks to retreat from European churches thereby constructing their churches while denouncing the Europeanization of the African continent by Europe. He venerated the Scottish missionary (Jimy Scotch), who was reputed to have sacrificed his life for awakening Blacks about European missionaries who misused the bible to denounce African religion.<sup>116</sup>

Jimmy Scotch Ndlovu was born (on August 18, 1911), attended school, worked, resurrect family businesses, anointed as an Assistant Apostle, persecuted by the PACS, died, and buried in Transvaal.<sup>117</sup> The father of Ndlovu was the contemporary of Enoch Ndlovu, the grand grandfather of Hasting Ndlovu who is known for leading the Soweto revolution in 1976. As a true friend, he was reported to have assisted Ndlovu’s father to manage his life tribulations: Enoch influenced his father to adopt his surname and clan name. Moreover, both had no family and they were doing everything together; studied together; escaped from Natal, settled and established business in Sophiatown and Soweto, and finally joined the “Israelites in Zion” and both died.<sup>118</sup> Their death is highly associated with Bulhoek revolution, massacre, and the aftermath.<sup>119</sup>

Ndlovu was named after the Scottish missionary, Apostle Jimy Scotch. The Scottish Missionary had been invited by John Fairbairn to strengthen the Hlathilites and disciples of Ntsikane in 1830.<sup>120</sup> According to Ruotsila, Apostle Jimy Scotch mentored the Twelve British and Scottish men who regarded themselves as the restored Apostolate in London.<sup>121</sup>

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113 Ndlovu Diary

114 Ndlovu Diary

115 Ndlovu Diary

116 Ndlovu Diary: 1

117 Ndlovu Diary: 1; 23, 4-5; 09, 20; Ndlovu’s Album

118 Ndlovu Diary: 1-4

119 Ndlovu Diary

120 Moyo 2017: 10

121 Ruotsila, M , 2005 The Catholic Apostolic Church in British Politics Cambridge University Press UK, pp 75-76

As indicated in the TACCB, Jimmy Scotch was reportedly born in Scotland in 1780 by a dying woman, hence this quotation “when his mother died, they cut her open, took him out, and named him”.<sup>122</sup> Like John Fairbairn, Jimmy Scotch encouraged marginalised and oppressed locals by fighting for their liberation. Consequently, he was assaulted by the British soldier and died in the house of Fairbairn (on February 23, 1850) in Cape Town, Sea Point.<sup>123</sup>

Similar to Jimmy Scotch, the phrase prophesied destiny and his violent death. The expression compared the Zulu warrior to the Scottish traditional man who wore a Scottish attire. He was prophesied to liberate black people from the oppression of the white regime.<sup>124</sup> Like Apostle Jimmy Scotch, Ndlovu was prophesied to be the Messiah of Zulu’s and Africans, the ransom for their liberation from Apartheid regime.<sup>125</sup> His trials and tribulation in Mozambique and John Foster prison confirmed the prophecies around his destiny.<sup>126</sup>

The following chapter compares Ndlovu with the barren prayerful woman, Hannah who fasted and prayed for the child, Samuel. Ndlovu prayed for the barrenness of his wife and indeed, they were blessed with twelve children.

## **2.4 BLACK FATHER**

Meanwhile, there is an absence of words to define the personal life of Ndlovu, henceforth the photography exposes his identity and assets. The photograph one displays his residential address and his house in number 192 Matomela Street, Dobsonville, Soweto.<sup>127</sup> This house was his first house and resided on it till his death. This house was built around the early sixties. Inside, it is decorated with a pine ceiling; the wall is plastered with different colours of sandstone from dining, sitting, kitchen, and five bedrooms. Outside it is roofed with roof tiles, paved and fenced with face bricks.<sup>128</sup>

The photograph two and three displays Ndlovu’s second house in Roodepoort.<sup>129</sup> Similar to the first house, the ceiling of this house is made up of pinewood, and its six room's walls and floors together with two toilets are plastered with ceramic tiles. Like the first house, it is filled with modern expensive furniture. Equally, this house is paved with face break,

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122 Moyo 2017:10

123 Moyo, 2017

124 Ilanga LaseNatali Newspaper, 5 April 1984

125 Ilanga LaseNatali, 1984

126 Ilanga LaseNatali

127 Ndlovu Diary: 32-33; Ndlovu’s Album: Ndlovu’s First House in Dobsonville, Soweto-Johannesburg-page 52

128 Ndlovu’s Album: Ndlovu’s Second House in Roderport, Johannesburg-page 53

129 Ndlovu’s Album: Ndlovu’s House in Claremont, Durban-page 54

roofed with roof tiles, and having a double garage. Moreover, it is surrounded by beautiful flowers. Picture number four shows the modern house he bought in Durban, Clermont.<sup>130</sup> Based on these three houses, it is clear that Ndlovu was a successful person who owned three beautiful houses from different places.

It is worth noting that the pictures of Ndlovu define him in three ways: the black person, husband, father, and businessman.<sup>131</sup> The gold ring in his left finger clearly shows that he was a husband and father.<sup>132</sup> About marriage, the diary displays him meditating about his marriage in December 1936, he said, "I wish God can seal my union with my wife."<sup>133</sup> As established in the tombstone photography, Ndlovu was the husband to Tiki Rachel and she was born (August 04, 1922), died (July 10, 2001) and buried in Soweto: same month and year.

Like Hannah (I Sam 2:1-26) who prayed, fasted, and made a covenant with God about her childlessness, on December 16, 1936, Ndlovu ruminated, "if God can bless us with Twelve Children".<sup>134</sup> Comparable to Hlathikhulu, Ishmael and Jacob, Ndlovu was blessed with twelve children by God.<sup>135</sup> The following six from the twelve are their surviving children in July 2016; "Sam Bafana (55), Charles Ndlovu (62), Njunju (72), Ntombi (65), Linda (68) and Sibongile (48)."<sup>136</sup> The tombstone photography displays their love to their parents, Jimmy Scotch and Tiki Rachel Ndlovu. It exposes their expression as follows: In loving memory of our parents.<sup>137</sup>

The following section displays how Ndlovu was groomed and inherited cooperative businesses from his father and companion.<sup>138</sup>

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130 TAC Archives The life story of Jimmy Scotch Ndlovu

131 Ndlovu Diary: 17; Ndlovu's Album: Ndlovu's Picture-page 59

132 Ndlovu Diary: 17

133 Ndlovu Diary

134 Ndlovu Diary

135 Sobukhwe, 1977; Hlathikhulu, 1970

136 Moyo 2016:19

137 Ndlovu's Album: Tombstone-60

138 Ndlovu Diary

## 2.5 BLACK BUSINESSMAN

Ndlovu was groomed by Hlathilist in business and espoused their attitude of striving for economic emancipation from the suppression of the capitalist society. Both Enoch and Zulu established their cooperative business through the assistance of the Hlathikhulu Trust. The Trust acquire three sites for Enoch and Zulu Ndlovu in Sophiatown and they utilised two sites for the development of Black: Hospital, Supermarket, Hardware, and Theatre of African Music. The objective of the Trust was to encourage cooperative businesses to liberate blacks from being exploited by the white capitalist. They critique the white economic chain from ploughing and processing food products from their farms, transported by their transport to their shops, and sell it to the blacks. As established in the view of Stubb, the Trust contend that the “money from their townships takes a one-way journey to white shops and white banks, and all they do in their lives is pay the white man either with labour or in coin”.<sup>139</sup>

After the death of Enoch Ndlovu from the Bulhoek massacre, on May 23, 1931, Zulu Ndlovu dedicated the cooperative businesses to Jimy and grandfather of Hasting Ndlovu, unfortunately, twenty-four years later all businesses were destroyed by the apartheid regime through forced removal of 1955.<sup>140</sup> The following extract express grieve and resentment of Ndlovu about his family business. In Wednesday 9, February 1955, he lamented:

I don't understand why the Government of Malan targeted the family of Ndlovu in this forced removal. Maybe we were created to suffer for the rest of our lives. My father left his inheritance in the Nodunga Kingdom in Zululand and started the new life in Transvaal. Now, all he labored for is destroyed by the heartless white policemen. Oh God, what a drawback.<sup>141</sup>

Again Ndlovo re-established the cooperative businesses with his twelve children and wife. He had two lucrative businesses (Supermarket and Hardware) in Soweto and both supported the EMT of APLA and MK.<sup>142</sup> On page fifty-five and six (55-56), photography six display a supermarket and it was selling groceries and fast food. Every morning he offered a free morning tea with vetkoek to unemployed black people of Transvaal. Also, feeding and hide freedom fighter.<sup>143</sup> Similarly, photography number fifty-seven and eight (57-58) displays

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139 Stubb, A 1978 *I write what I Like: Steve Biko A selection of his writings* Edited by Aelred Stubbs, 97

140 Ndlovu Diary: 4-5

141 Ndlovu Diary: 20

142 Ndlovu Diary: 33

143 Nabantu Archives *The mission of Apostle Jimy Scotch Ndlovu for Liberation of South Africa*

hardware and was supplying the entire Soweto with building materials. The hardware trucks and vans delivered the material and positioned the freedom fighters according to their spot to execute their mission. These two shops generated the money for EMT and also hide the freedom fighters.<sup>144</sup>The zeal of Ndlovu for black economic emancipation and mentoring of small business instil resentment and animosity to the apartheid regime. Consequently, his businesses were under the supervision and closed down by the above mentioned government.<sup>145</sup>

The following section displays the evolution of the prophetic calling of Ndlovu.

## **2.6 BLACK PROPHET**

This section does not intend to discuss the evolution of massacres (Ndongakusuka, Isandlwana, Maphumulo, and Bulhoek), but it is to understand how Ndlovu interpreted his visions and dreams about the past and future of the massacres. In the battle of Ndongakusuka, the ATLA and warriors' of Sigwebane died with him. Similar to his father, Ndlovu kaSigwebane died in the war of Isandlwana and thousands of Zulu warriors were slaughtered with him by the joint force of Zulus and Colonial troops. Equally, the father of Ndlovu escaped the war in Maphumulo and Zulu warriors were massacred by the ATLA. Correspond, the companion of his father, Enoch Ndlovu died with more than two hundred Hlathilites in Bulhoek revolution. The diary of Ndlovu is filled with fulfilled political and religious prophecies, unfortunately no scholar attempted to study it.<sup>146</sup>The recurrent nightmares of Ndlovu about the massacres distressed him and thereafter, prompted his father to say to him, "...my son, I wish you can understand your visions and dreams about the Battle of Isandlwana and Maphumulo Revolt."<sup>147</sup>

According to Rondo's theory, the Genetic Theory utilises the triangulation approach to demonstrate how genes influence the destinies of three generations: That of Ndhlovu kaSigwebane Zulu, Zulu Ndlovu, and Jim Scotch Ndlovu.<sup>148</sup>In line with the genetic theory mentioned above, it can be argued that both Ndlovu and his father were within the blood of his grandfather before they were born, and most probably took after him. This followed an operable belief that if grandfather sinned, the son and the father were liable for the sins that

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144 Ndlovu Diary: 26

145 Ndlovu Diary: 33

146 Ndlovu Diary: 2, 9, 28, 35, 35-36, 36, 36, 45, 46, 49, 45

147 Ndlovu Diary: 5

148 Rando, Oliver J., and Kevin J 2007 Verstrepen "Timescales of genetic and epigenetic inheritance " Cell 128, no 4: 655-668

have been committed by their father and grandfather.<sup>149</sup> Equally, the repeated dreams of the massacre were prompted by the fact that his great-grandfather and his warriors died in the battle of Ndongakusa in 1856. Also, his grandfather died in the battle of Isandlwana in 1879. However, his father survived and escaped the Maphumulo genocide, but 93 warriors of the Nodunga clan were killed.<sup>150</sup>

The following section suggests that Ndlovu espoused Messianism ideology to revolt against the segregation policies implemented by PACS.

## **2.7 BLACK MESSIANIST**

RLL was believed to have shaped the labour politics which was the base of Ndlovu's understanding of the oppression of Blacks by the PCCS. His adherence to Messianism assisted him to develop the Black theory about the human struggle against the above-mentioned regimes. Just like his grandfather and father, the militancy of Ndlovu elevated him to be a respected mediator between his peers and elderly mineworkers on the matters of inequality of Labour Laws<sup>151</sup>. Scholars (Denis,<sup>152</sup> Masina,<sup>153</sup> Stuart,<sup>154</sup> and Thomson)<sup>155</sup> postulate that the RLL was developed in such a way that blacks had to respond to the labour shortage in mines, farms, and industries. They argue that the Transvaal Colony encountered a massive problem with the shortage of black labour in the industries, farms, and mines after the SBW. According to them, most black labourers had shown a great unwillingness to meet the labour demands in industries, farms, and mines of Transvaal.<sup>156</sup>

Based on the diary, the shortage of mineworkers in the Transvaal destroyed the future of black young men who were staying in Sophiatown, Newclare, and Martindale Township.<sup>157</sup> The system destroyed the future of Ndlovu because he was forced to work in TGFMs at the age of fourteen. Unlike white young men who had a privilege of schooling, the black young men were forcefully pushed to work in Transvaal mines at

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149 This theory is premised in the book of Exodus chapter 20 5

150 Rando 2007 660

151 Ndlovu Diary: 16

152 Denis 2015:280

153 Masina, E M , 2002 An analysis of African reluctance to meet the labour demands of the Transvaal colony as expressed in the Labour Commission of 1903 and the South African Native Affairs Commission, 1903-1905

154 Stuart 1913 211

155 Thomson 2003:533-557

156 Denis, 2015; Stuart, 1913; Thomson, 2003; Masino, 2002

157 Ndlovu Denis: 16

the age of fourteen by the government of the Union of South.<sup>158</sup> Ironically, the ecclesial and political leadership of Ndlovu was shaped and influenced by the RLL which were designed to destroy him, but contrary to expectations he turned out to be one of the noticeable leaders.

The militancy of Ndlovu in handling youth issues made him be noticed and appreciated by his peers in TGFMs. The youth in mines faced binary oppression. Firstly, they were ill-treated and brutally raped by elderly workers. Secondly, they were underpaid and spent months without being paid their monthly salary.<sup>159</sup> As a reaction to this situation, Ndlovu reportedly founded BYFTGFM to conscientise his peers about bilateral oppression in TGFMs. Through eloquent speeches and pamphlets, Ndlovu challenged and denounced the youth binary oppression in TGFMs. His hard work in the BYF elevated him among his peers. For that reason, he was anonymously elected as the youth representative in the TGFm at the age of eighteen.<sup>160</sup> He subsequently became the general secretary of NGMWU in 1930 and later an eminent MNP.<sup>161</sup>

Interestingly, Ndlovu viewed himself as Messianist but after his death, he was venerated as the Black Messiah.

## **2.8 BLACK MESSIAH**

This section compares the biography of Ndlovu with the life story of the BBM. Like Ndlovu, the BBM failed to rescue the Israelites from the imperial authority of the Roman Empire. According to Clark, "his crucifixion is proof that the Roman authorities saw BBM as a threat and dissenter worthy of execution".<sup>162</sup> Ndlovu has been commemorated and venerated as anointed Black Messiah and King of Africa who sacrificed his earthly Zulu Kingship to liberate Blacks from the subjugation of the European influence.<sup>163</sup>

Like BBM, Ndlovu performed miracles of healing blindness, open the wombs of the infertility women, blessing people with wisdom and businesses, predicting the future of his followers.<sup>164</sup> The spiritual gifts of Ndlovu provoked resentment and jealousy to white

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158 Ndlovu Diary

159 Ndlovu Diary

160 Ndlovu Diary

161 Ndlovu Diary

162 Clark 2014:4

163 Ilanga laseNatali Newspaper, 5 April 1984

164 Ndlovu Diary: 17

Apostles, unfortunately, or fortunately, all those who were stumbling block and mocking his ministry were attacked by temporary illness (stroke or blindness or madness) until they realised that they offended and apologised to him.<sup>165</sup> The miracles he performed in prison influenced his released and detained under house arrest for a period of one year for being implicated in the controversy of the OACM on April 24, 1966.<sup>166</sup> Like the early Apostle who opens the doors of the prisoner, on April 24, 1966, Ndlovu argues that “we are operating with the same power which was vested in the early Apostles of unlocking jail doors.”<sup>167</sup>

Similar to the compassion of the BBM to the marginalised woman and children, the diary of Ndlovu exposes two scenarios where Ndlovu expresses his empathy to women and children.<sup>168</sup> He expressed sympathy to his wife Rachel. In December 1936, he prayed, “God help me to be faithful to Rachel, I don’t want her to cry like Rachel in the bible.”<sup>169</sup> Like the Biblical Messiah who shows interest to the children, the diary of Ndlovu exposes two scenarios where Ndlovu expresses his empathy to the children. Ndlovu expresses his compassion, he contended with unanswered questions, did the white man have a conscience? Why did they close their ears to the cries of these children, women and elderly?<sup>170</sup>

Similarly, the compassion of Ndlovu to the poor widow of Hlatshwayo influenced the evolution of the OACM which killed nine congregants of the mentioned church<sup>171</sup>. According to Moyo, the inability of the white Apostles to adhere to the policy of looking after the widow of the Helper Apostles Hlatshwayo influence Ndlovu to raise funds to support her.<sup>172</sup> The compassion of Ndlovu for helping the widow and the support of EMT may have ignited anger and hatred from the white Apostles and Overseers. They accused Ndlovu of witchcraft, theft, and communism: Ndlovu has been described in Afrikaans Newspaper, Nasionale Boekhandel, as in English translation –

Apostle Jimmy Scotch Ndlovu is a wolf wrapped in sheepskin, a wizard,  
and a thief that was banished in the Old Apostolic Church. He is

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165 Nasionale Boekhandel, 19 March 1967

166 Ndlovu Diary:

167 Ndlovu Diary: 31

168 Ndlovu Diary: 17

169 Diary of Ndlovu

170 Ndlovu Diary 20-22

171 Ndlovu Diary: 16-17

172 Moyo 2017:20-30

detained in John Foster prison for a third time under the allegation of encouraging treason, communism, and terrorism in South Africa<sup>173</sup>.

Ironically, Ndlovu was denounced in the OAC as a wizard, thief, and terrorist however, the Ilanga lase Natal Newspaper equated him with Moses and BBM who was sent by God to liberate humanity from all sorts of oppression.<sup>174</sup> Like, Moses who led Israel from slavery and died on the way to the Promised Land, Ndlovu emerged as the Messiah who sacrificed his life and died before the freedom of South Africa.<sup>175</sup> Ndlovu, the Black Messiah, was conceived to have broken the psychological chains of mental oppression which was planted in the minds of black Africans by colonialism and apartheid. In the view of Ndlovu, there was absolutely no race is either superior or inferior to the other. All people belong to one race which is the human race. He denounced racial segregation in every ramification.<sup>176</sup>

The tombstone photograph suggests three things about Ndlovu and his wife, namely, their date of birth and death, and place of burial: Ndlovu was born on August 18, 1911, and died on April 18, 1984. Based on the dates of birth and death, it is observed that both Rachel and Ndlovu were compatible by sharing August, the same month of birth, and star. Both lived together as husband and wife for forth eight years (48) and died after seventy years (Ndlovu lived 73 and Rachel 79). Also, Rachel lived for seventeen (17) years after the death of his husband. Similar to the biblical Rachel (Jer 31:15), Ndlovu heard the cry of his wife, “morning and great weeping for her grandchild and refused to be comforted” because Hasting Ndlovu led and died in Soweto Uprising of June 16, 1976. Rachel is known as the mother of the crying generation which cried for their freedom. Also the biological mother to twelve children and twelve spiritual children classified under TTACC and TACA.

The objective of this chapter is to comprehend the contribution of Ndlovu in the history of the OAC, TTACC and TACA in the political context of South Africa between 1960 and 1982. The life of Jimy Ndlovu was the turning point in the history of the OAC, TTACC and TACA because it marked his ex-communication in OAC and the establishment of TTACC and TACA. He utilised the tithes of the OAC, TTACC, and TACA to transport the leadership of the ANC and PAC to exile and established military camps for MK and APLA. The diary exposed that he raised an amount of R451 000.00 between 1960 and 1977.

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173 Nasionale Boekhandel, 19 March 1967

174 Ilanga laseNatali Newspaper, 5 April 1984; Ilanga laseNatal, 18 April 1984

175 Ilanga Lase Natal 18 April 1984

176 Diary of Ndlovu: 17

## **2.9 CONCLUSION**

This chapter intends to respond to the first objective of this thesis. The chapter shaped the biography of Ndlovu and expose his contribution and ex-communication in OAC and consequently established TTACC and TACA. He was the Jimy Scotch, Chief, Father, Businessman, Prophet, Messianist, and Messiah. His biography is the turning point in the history of the above mentioned churches in the political context of 1960-1982. He contributed an estimated amount of R451 000.00 to the liberation of South Africa from PACS.

## CHAPTER THREE

### THE POLITICAL THEOLOGIES IN SOUTH AFRICA AS VIEWED BY APOSTLE NDLOVU

#### 3.1 INTRODUCTION

The preceding chapter outlined the biography of Ndlovu and expose his contribution to the history of the OAC, TTACC, and TACA; this chapter focuses on his political theology. Its objective is to respond to the second objective of the thesis. This chapter espoused the black womanist approach to critique the diary of Ndlovu with the intension of comprehending ideologies and theologies underpinning his political theology.

This chapter is structured into three sections, namely, Womanist and Political Theology and Conclusion. The previous chapter exposed the sympathy of Ndlovu to the marginalised women, children, and the elderly. His sympathy prompted his ex-communication from OAC and established TTACC and TACA; this chapter seeks to understand why he was so sympathetic to the needs of women?

The following section suggests that Ndlovu espoused black womanist theory to denounce the patriarchal system by suppressing black women and encourages polygamists to perpetrate domestic violence against women and minors.<sup>177</sup> The father of Ndlovu delineates his anguish youth experience. He narrated to him, “it was not easy at all, my son, because my uncle wanted to kill me”. The exploitation of his father, assassination, and paralysation of his siblings by his uncle influenced him to be sensitive to the needs of the minors.<sup>178</sup>

#### 3.2 WOMANIST THEOLOGY

This section attempts to discover how the generational curse influenced the political theology of Ndlovu. The generational curse constrained him to be sympathetic of the struggle of women against black patriarchal society and PCCS. The experience of women against discrimination and subjugation influenced Ndlovu to be in solidarity with them in their revolution against their antagonists. The idea of revolution in the political theology of Ndlovu is traced from the revolutions of Nabatu’s. On May 02, 1934, he ruminated, "Nabatu

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<sup>177</sup> Ndlovu Diary: 6-14

<sup>178</sup> Ndlovu Diary: 1

Archives kept the history of Hlathilites, Ishmaelites and Ntsikane Prophets and it traced their history from the father in law of Nontetha, the great Prophet.”<sup>179</sup>

The phrase Nabatu is traced from the revolution of Hagar, the paternal ancestor of Hlathilites and King of Hlathikhulu kingdom which was annexed by Nguni Tribes, killed his Hlathimas and seize his triplet Hlathimes. The seized Hlathimes were brutally raped and died through violent caesarean birth of the ancestors of Zulus, Xhosas, and Mpondos. The calamity and agony of his paternal ancestors and his mother were caused by sexual violence, numerous massacre, and annexe of Hlathikhulu Kingdom.<sup>180</sup> The curse of sexual violence which was upon Ntombela affected the wombs of his descendants’ women and they were unable to deliver children with normal birth. As established in Sobukhwe, every woman in the house of Ntombela died after delivering a child. Consequently, Zulu Ndlovu was troubled about the aforementioned generational cursed which killed his wife, the mother of Ndlovu.<sup>181</sup> On May 23, 1931, the father of Ndlovu explained to him, my grandmother and mother died when they were giving birth to my father and grandfather, Ndlovu kaSigwebane Zulu.<sup>182</sup> As established in the diary, they died when they were delivering them through the local caesarean process, "which involved the cutting of the mother's stomach's open, and brought them out."<sup>183</sup>

Ntombela, the founding King of Nguni Tribe was assisted by the British, Dutch and Portuguese regime to annexe and destroy the Hlathikhulu Kingdom.<sup>184</sup> According to Sobukhwe, Ntombela seized, raped, and married the triplet Hlathimes of the above mentioned Kingdom and they begot three sons: Malandela, Malangela, and Njanya.<sup>185</sup> Consequently, the painful experience encountered by Hlathiquas influenced Ndlovu’s refusal to ascend the throne of Zulu Chieftainship. On Thursday of the 10<sup>th</sup> February in 1955 Ndlovu was reportedly asked to go back to Zululand by Ingonyama, BhekuZulu NyangaYezizwe<sup>186</sup> and Mathole Buthelezi<sup>187</sup>. Ndlovu as quoted to have retorted thus, “I think I must tell them that they must give me time to think about their proposal of going

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179 Ndlovu

180 Fairbairn 1830:45; Mhlakaza 1888:15; Sobukhwe 1959:1-45

181 Sobukhwe 1959:20

182 The phrase ‘ka’ in English is referring to the son of, therefore, Ndlovu kaSigwebane means the son of Sigwebane

183 Ndlovu Diary: 4

184 Fairbairn 1830:45; Mhlakaza 1888:15; Sobukhwe 1959:1-45

185 Sobukhwe, 1959:35-36

186 Cyprian Bhekizulu kaSolomoni Dinizulu, was the Zulu king from 1948 till 1968

187 He was the chief of Buthelezi tribe, husband of Princess Magogo KaDinizulu, and father of Chief Mangosuthu Gatsha Buthelezi

back to Zululand".<sup>188</sup> The rejection of the Chieftainship of Zulu by Ndlovu on Friday 11 February 1955 was associated with the following three significant reasons.<sup>189</sup>

First, the refusal of his father to be associated with the generational curse which affected the pregnancy of his immediate women influenced his decision to reject the proposal. The refusal of his father was influenced by his Hlathiletism and Christian conviction and genetic theory.<sup>190</sup> This followed a practical belief rooted in Ten Commandments, "I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandment."<sup>191</sup> Consequently, the ambitions and commitment of Ndlovu to reconcile with Hlathilites which was brutally offended by his ancestors influenced him to distance himself from the Zulu Chieftainship.<sup>192</sup>

Second, the exploitation of his father by his uncle influenced his decision and he did not understand the motive behind the request of the father: King Zwelithini and Prince Gatsha Buthelezi: why were Bhekuzulu Nyangayezizwe and Mathole Buthelezi begging me to go back and reclaim the Chieftainship of my father? As established in the diary, maybe they wanted to eliminate him and his children so that there will be no trace of the Hlathikhulu Kingdom and Zulu Chieftainship. Consequently, he ruminated and pray as follows.

My father found refuge in Inanda Mission Station after he escaped three alienation plots which were planned by the uncle. If I go back to Nodunga Chieftainship, it is obvious, I will be treated like my father. Please God help me to think through this confusion and I did not want to suffer like my father in the hands of his Zulu men.<sup>193</sup>

Lastly, the covenant of his father with God influenced his decision. On January 02, 1931, his father prayed:

My chieftainship is not limited only to the Zulus in Nodunga Chieftainship, but it is the chieftainship of all African tribes of Africa. Help me God, if I did not emerge as an African Chief but my Son, Jimmy Scott must be the Chief of Africa. This is my covenant that I, Ndlovu Zulu, and Enoch Ndlovu made and

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188 Ndlovu Diary: 20-21

189 Ndlovu Diary: 21

190 Rando 2017: 655-668

191 Exodus chapter 20:5

192 Ndlovu Diary: 2

193 Ndlovu Diary: 13

which became an oath between myself and the living God. We swore in the presence of Reverend Daniel Lindley

As established in the diary, the Chieftainship and Kingdom were the secret matter between Ndlovu and his father and the diary exposed the following quotation exposing their secrecy about the Zulu Monarchy.

10 February 1955 (Thursday): What I am going to say to these people now? This question was necessary because they wanted to know how I was associated with these well-known Zulu King and Chief.<sup>194</sup>

09 February 1955 (Wednesday): No, I cannot tell my children this story as doing so, will result in discrediting my father to them. They will think that he was a coward or they will force me to go back to my roots in Zululand. No, I will not tell them this painful history; I promised my father that I will keep this secret.<sup>195</sup>

In response to the prayer and will of his father, Ndlovu prayed:

God of my ancestors, please empower me with wisdom and strength to reflect on the mission of my father, that I may be able to implement and fulfil his mission because I am his true image; if he failed to achieve his objective I will succeed if I looked critically on his strengths and weaknesses.<sup>196</sup>

Ndlovu rejected the Zulu Monarchy to reconcile with the suppressed and conquered Hlathilites by his Nguni, Zulu Tribe. Ndlovu espoused the theory of the twelve from the historical revolution of Nabatu's from Hagar, Hlathiquas, Makondequas and Ndebequas and consequently implicated in Maputo Controversies. The biblical ideology of revolution is traced from the struggle of Hagar against powerful Sarah who had more power than her.<sup>197</sup> Hamilton argues that Sarah was childless and ashamed of herself, but refused to tolerate the shame of her childlessness. She presented "her maid, Hagar, to Abraham to bear children on her behalf."<sup>198</sup> Hagar, the Egyptian became the second wife of Abraham, the father of the twelve nations as promised by God. Equally, Hlathime Kature, the Hlathilite of Medianiquas (Medianites) was the wife of Abraham.<sup>199</sup>

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194 Ndlovu Diary: 21

195 Ndlovu Diary: 20

196 Ndlovu Diary: 2

197 Lee, B., 2007 When the text is the problem: A postcolonial approach to biblical pedagogy *Religious Education*, 102(1), 44-61

198 Hamilton, V P 1990 "The book of Genesis: Chapters 1-17" In *The New International Commentary on the Old Testament*, Grand Rapids, MI: William B Eerdmans Publishing Co [Google Scholar]

199 Mhlakaza 1888:15; Sobukhwe 1959:1-45

Like Abraham, Hagar was promised by God to be the mother of the twelve nations. The realization of the prophecy of God about Hagar was anticipated to be fulfilled through her son Ishmael. The ideology behind the name Ishmael confirms the fulfilment of Hagar's prayer about being a slave in the house of her husband. Abraham encouraged Sarah's enslavement over Hagar irrespective of her status of being his second wife: Sarah imposed abuse on her.

Hagar's pregnancy motivated her to revolt against Sarah and her rebellion was influenced by the realisation of her "sense of self-worth—her sense of purpose and direction. Whatever the reason, Hagar could no longer see her relationship with Sarah her mistress in the same way as before. This change in Hagar threatened Sarah."<sup>200</sup> Hagar could not sustain Sarah's subjugation and insults and she decided to run away from the house of her husband: "Hagar emancipated herself from Sarah's hand and took her future and her child into her own hands and fled toward her home in Egypt, fully realizing that she was putting her own life in danger."<sup>201</sup>

Ishmael and Hagar settled in in the "Desert of Paran where he became an expert in archery and begotten twelve nations of Ishmalites."<sup>202</sup> Similarly, Hlathikhulu was an archerist and ancestor of the twelve nations of Hlathilites.<sup>203</sup> The prophecy of Hagar to be the mother of the twelve nations was realised through her son who begotten twelve sons namely, Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, Kedemah.<sup>204</sup> Each son became the tribal chief in Havilar and Shure.<sup>205</sup> Nabatu's are the descendants of the first son of Ishmael, Nabaioth.<sup>206</sup>

According to Sobukhwe, both sons of Abraham and Hlathikhulu are the ancestors of Hlathilites, Ishmaelites and Israelites, the chosen race by God. Both Hlathilites and Ishmaelites are well-known rivals of Israelites. The historical contention between the two tribes, the descendants of Abraham can be traced from the birth of Ishmael, his banishment with his mother, and their struggle to survive under abnormal conditions in the desert of Paran. The idea of the chosen race encourages the Israelites to misuse or abuse of the

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200 Weems, R , 1988 *Just a Sister away: A womanist vision of women's relationships in the Bible*, San Diego, CA: LuraMedia [Google Scholar]

201 Westermann, C 1987 *Genesis*, Edited by Green, David E Grand Rapids, MI: William B Eerdmans Publishing Co [Google Scholar], 125

202 Pinker, A , 2009 *The Expulsion of Hagar and Ishmael (Gen 21: 9-21)* *Women in Judaism: A Multidisciplinary e-Journal*, 6(1)

203 Mhlakaza 1888:15; Sobukhwe 1959:1-45

204 Eph'al, I, 1976 "Ishmael" and "Arab (s)": A Transformation of Ethnological Terms *Journal of Near Eastern Studies*, 35(4), 225-235

205 Eph'al 1976:225-235

206 Sobukhwe, 1959:35-36

ideology to justify theft, violence and colonising Hlathilites and Ishmaelites under the pretence of Christianising.

Similar to the annex of Hlathikulu Kingdom and transformed to be a Swazi Kingdom in Swaziland, Zulu Kingdom in Zululand and Hlubi Kingdom in White Mountain, the capital town of Nabataea's Petra was annexed by the Roman Empire in AD 98.<sup>207</sup> Hlathilites and Ishmaelites revolted against the mentioned regime and reclaim the identity of Nabatu's and destroyed the Roman Colonial Arabian Petraea in the seven-century. According to Sobukhwe, coupled with Nabatu Portrait, "the Arabian invasion of the seventh century destroyed any remaining Nabataea identity, incorporated them into Kedarian Empire and few settled with Prince Sota in Southern Sahara."<sup>208</sup>

Prince Sota and his kinsmen settled in Meuda Plateau, Mozambique before the annex of Petra, the capital city of Nabataea's in AD 98. The Hlathiquas established a connection with Kediarians in 1830. The same year the ATLA military wing was trained by the Ibn Saud and it assisted them to stabilise their monarchy in 1900 and 1930s. Their relationship influenced the PCCS to wipe Hlathiquas on the surface of the earth.<sup>209</sup> The following extract exposes their relationship with Kedarian Kings from 1950-1978:

On April 04, 1959: The Arabian king agreed to assist the PAC on condition that it will assist Hlathi clan to form their monarchy and unity Nabataea (Nabantu) Tribe. If the PAC succumbs to that condition of King Abdulaziz, it will be political suicide. Therefore, the PAC will be later condemned as an association of tribalists which encourages tribalism within the oppressed black societies.<sup>210</sup>

On January 01, 1979: Makwethu told me that King Khalid sent condolences to Hlathi clan for the demise of Robert Sobukhwe<sup>211</sup>.

Moyo and Nabatu Archives share the same sentiments with Ndlovu and Nabatu Archives, they introduce one unmentioned Kedarian King by the diary.

The Hlathi Clan had engaged the Arabian Kings since 1950. The Arabian king Abdulaziz agreed to assist the Hlathi clan to have a monarchy on the condition that they would unite with Makonde clan. In 1964 King Faisal offered financial assistance to TACA

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207 Sobukhwe, 1959; Nabatu Portrait Tribe, Ivory Carving, Word Carving, and Animal Skin Product, 1

208 Sobukhwe, 1959; Nabatu Portrait

209 Sobukhwe, 1959:15

210 Ndlovu Diary: 21-22

211 Ndlovu Diary: 49

with the promise of uniting Africa. In 1978 King Khalid sent condolences to Hlathi for the demise of Robert Sobukhwe

The alignment of Ndlovu with Hlathilites can be viewed on the fact that his diary is part of their literature archived in Nabatu Archives. Numerous pages of his diary explain the annexe of the Hlathikhulu Kingdom and Hlathiquas by Zulus, massacred by Nguni Tribes, PCCS, and PACS.<sup>212</sup> Moyo concurs with Ndlovu, who argues that “Hlathi Tribe was destroyed by Zulus under the allegation of cannibalism”.<sup>213</sup> Sobukhwe concurs with Moyo, he argues further that Hlathiquas was destroyed by the Zulu and and Hlubi King under the allegation of cannibalism.<sup>214</sup>

The womanist theology influenced the political theology of Ndlovu and the following section displays how Ndlovu demonstrates his feminist and androgynous views.

### **3.2.1. Application of Womanist Theology in Ndlovu’s ministry**

As established in the diary, the wife of Ndlovu was the pillar of strength in his ministry and his diary expose him supporting the struggle of women against patriarchs who encourage and support polygamous marriages and domestic violence. According to Kondemo, polygamist view women as the sex tool and factory of making babes. Contrary, the following extract expresses the sympathetic sentiments of Ndlovu about the needy. About polygamous marriage, Ndlovu prayed, “I will not be a polygamist. God help me to be faithful to Rachel, I don’t want her to cry like Rachel in the bible”.<sup>215</sup> About violence against the needy and minors, he ruminated, "did the white man have a conscience? Why did they close their ears to the cries of these children, women and elderly".<sup>216</sup>

The ministry of Ndlovu was influenced by prophetess Nontetha and later in 1931 resigned as a mine worker: “I was inspired by the words of Nontetha today, and I am not going to be abused by the capitalist of Gold Field Mines”.<sup>217</sup> She is known as the great prophetess and her father in law was the disciple of Ntsikane.<sup>218</sup> Mazibukwana contends, "Ntsikane’s women congregants resisted the PCCS of closing down their church unfortunately all men joined the colonial churches. The remaining Ntsikane’s women followers were led by Chief

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212 Ndlovu Diary: 4-8, 18-19, 22-27, 30-31, 42-45

213 Moyo 2016:25

214 Sobukhwe 1905:3

215 Ndlovu Diary: 17

216 Ndlovu Diary: 20

217 Ndlovu

218 Ndlovu Diary: 15

Prophet Nontetha. PCCS persecuted, killed, and buried the Chief Prophet Nontetha on May 20, 1935."<sup>219</sup>

Ndlovu argues, Nontetha's preaching provoked the PCCS and was consequently arrested and sentenced to life imprisonment in a mental hospital.<sup>220</sup>Ndlovu, as her disciple, was reported to have visited and strengthened by Nontetha to FBMH and WMHP.<sup>221</sup> Ndlovu, then, learnt a lot from Nontetha and about Black Consciousness.<sup>222</sup>The Prophet Nontetha sought to unify all the black tribes, discourage them from working in mines, and condemn the NAC for exporting SAC to Germany.<sup>223</sup>Similarly, Nontetha shares the same sentiment with Karl George Klibbe, the founder of the above mentioned Church in SA, and his ex-communication in the mentioned church centered on his refusal to send the tithes of this country to the headquarters in Germany.<sup>224</sup>

The PCCS refused to release her because she was a threat to them. The following citation explains her eagerness to preach the Gospel.

She was in a state of religious exaltation, stating that she was directly inspired by God who, himself, appears to her if she makes certain signs. God then enters her blood and puts writing into her head, which she can read and understand. God tells her she must preach.

On January 5th, 1923, she was discharged on three months probationary leave, but on April 8th, 1924, the Magistrate in King William's Town, reported that she was a source of trouble as she spent all her time preaching to the Natives.

As a consequence of this report, she was returned to the hospital when it was found that her mental condition was much the same as at the commencement of her probationary leave. She stated that she was inspired directly by God that she had to obey him and preach to the natives because all their sins would rest on her if she did not. She is described as standing and preaching over the fence to nobody in particular, or praying over patients.<sup>225</sup>

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219 Chief Prophet N Mazibukwana Annual Greetings to SACMCC: Unnoticed women suffering from African Independent Churches begotten Democratic South Africa 28 December 2019, 1-12

220 Ndlovu Diary: 8

221 Ndlovu Diary: 15

222 Ndlovu Diary: 7-15

223 Ndlovu

224 Moyo 2016-16

225 Ndlovu Diary: 11

Consequently, Hlatshwayo and Priest Ngutyana Ntsikane wrote a letter to Prime Minister Herzog. The following extract exposes the letter.<sup>226</sup>

Dear Prime Minister JBM Herzog

On studying her life closer we find that she had marvelous and remarkable powers of converting natives, the people [?] her name with gratitude, and her congregation grew by leaps and bounds, much to the exasperation, disgust, and annoyance of other religious missionary bodies whose success is very slow.

During her short working period, she made many converts. Natives ceased their Kafir beer traffic, stealing and robbing were put by, all this to the advantage of ourselves and the government.

Surely this is not the action of a lunatic. Grant that she did not hold the qualifications for carrying on this work, but there is Charles and Enoch Megijima, Enoch Ndlovu, James Ngcanjini Limba, and Zulu Ndlovu all belong to the Seven Day Adventists which has branches in Cape Town, Queenstown, Port Elizabeth, East London, King William's Town, and Transkei, who say that their qualification is the Bible and hold no certificates.

Is it customary under British jurisdiction to imprison women without cause, although Nontetha enjoys far more freedom and respect than did the Dutch women and children in the concentration camps during the Boer war<sup>227</sup>

According to her successor, Nontetha died in mental custody and buried without consulting her family by PCCS<sup>228</sup>. The PCCS discriminate and undermined the prophetess Nontetha, according to the above mentioned state, her ministry was viewed as lunatic. Hussein argues that patriarchal society "portrays women in general as foolish, weak, jealous, evil, unfaithful, dependent, frivolous and seductive".<sup>229</sup> Kondemo concurs with Hussein, "to eat with a woman is to eat with a witch meaning that you can never succeed in achieving something with a woman at your side"<sup>230</sup> On the contrary to the sentiments of emphasising "the condition of women as weak and incapable of achieving anything",<sup>231</sup> according to Ndlovu coupled with Kondemo, all humans are equal and they are created in the image of God.<sup>232</sup>

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226 The grandson of the prophet Ntsikane

227? Ndlovu Diary: 9-12

228 Mazibukwana 2019, 1-12

229 Hussien, Jeyland W , 2005 "The Social and Ethno-cultural Construction of Masculinity and Femininity in African Proverbs", African Study Monographs, 26 (2), 62

230 Kondemo, Marthe M 2015 "Gender Discrimination in the Equatorial Region of the Democratic Republic of Congo: An Overview In Pastoral Care in a Globalised World: African and European Perspectives, edited by Herbert Moyo, Pietermaritzburg: Cluster Publication, 258

231 Kondemo, 2015

232 Kondemo 2015: 267

According to Moyo, Ndlovu was a peace revolutionist and committed to his call until the end of his life. This section attempts to ascertain the conclusions of Moyo because Ndlovu had confusing character, "he preached peace, reconciliation, and forgiveness, while on the other hand "encourage violence of overthrowing apartheid regime by APLA and MK soldiers."<sup>233</sup>

### **3.3 BLACK THEOLOGY**

As established in the diary, coupled with Kumalo, Ndlovu revolted from the imperial Eurocentric God who "invades people's lives and communities to control and dominate them".<sup>234</sup> It is already established in the above sections that the imperial view encourages annexation, colonisation, subjugation, and enslavement of the subjugated by the chosen race. In the opinion of Elphick and Saayman, Afrikaners believed that South Africa was given to them by God, hence they had a special covenantal relationship with him.<sup>235</sup> Based on their racial conviction, and as a way to neutralise the threats of the blacks to the operations of the policy, the Afrikaners led the government to design one hundred and forty-eight laws to actualise the implementation of the policy.<sup>236</sup>

To concretise this process, the peoples were classified into four racial categories, namely, Whites, Indians, Coloureds, and Blacks. In agreeing with Elphick on the nature and structure of apartheid, Philip disclosed that apartheid architects constructed racial laws which deprived blacks to own land, "vote less, pariahs, and social outcast in their fathers land, with no future in any part of life".<sup>237</sup> Henry believed that Hendrik Frensch Verwoerd is "commonly regarded as the architect of Apartheid."<sup>238</sup> He played a significant role in socially engineering apartheid and implemented it as a Minister of Native Affairs and Prime Minister" before he was murdered by Hlathima Dimitri Tsafendas, the commander of ATLA.<sup>239</sup> "During the infiltration of Hlathilites and disagreement of converting the training camps of ATLA to be utilised for APLA military training in Iraq, Cairo, Lesotho, Libya, Saud Arabia and Tanzania.

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233 Moyo, 2016

234 Ndlovu Diary: 44-45; Kumalo 2015: 171

235 Elphick 2012 38-39; Saayman, W 2007 Being Missionary and Being Human: an overview of the Dutch Reformed Mission Cluster Publication, pp 1-139

236 Elphick 2012 150-159

237 Philips 1930 The Bantu are coming Phases of South Africa Race Problem, 35-39

238 Kenney, H , 2016 Verwoerd: Architect of Apartheid

239 Ngqulwana, HS , 1970 Commander killed the Apartheid, 15

The ATLA commander believed that it was his moral obligation to die with apartheid and he stabbed Verwoed twelve times in the torso”.<sup>240</sup>

Ndlovu espoused Black Theology to revolt against PACS. As established in the diary, Ndlovu preached the blackness of Messiah, the anointed son of God, and a Black man known as the King of Judea. On May 26, 1968, Ndlovu preached and corrected the historical inaccuracies in the PACS representations and expose the white Messiah as white supremacy symbol: “I will continue to preach that Jesus is a black man and not a white man, he was born in Judah in Bethlehem, Bethlehem is here in Africa not in Europe. People can go to Europe they will find out that the Angels are not looking like me, Black Angel. There they will find out that the Angels are whites, God is white, Jesus is white and Mary, the mother of Jesus is white. Every significant event in the bible is white, except the Devil and cursed people are blacks.”<sup>241</sup>

Clark concurs with Ndlovu about the Blackness of Jesus, he argues that "it necessary to mention Jesus' blackness as an act of resistance to the society that overvalues White identity by privileging it and conferring power over all other racial identities".<sup>242</sup> Clark shares the same sentiment with Ndlovu about the identity, color, and nationality of Jesus, he argues that he was an African descendent from Egypt, "thus Black."<sup>243</sup>

The following section displays the reaction of Ndlovu to racial discrimination and domestic violence.

### **3.3.1 Gender Theology**

Like Hlathilist, Ndlovu denounced the doctrine of the trinity and he believed that it encouraged segregation between gender, races, and tribes. He declared, "we refused to worship three Gods, it is idolatry and it has been condemned by every prophet in the bible: worship no other God than me”.<sup>244</sup> Ndlovu coupled with Mndende and Kumalo traced the evolution of racial segregation from PCCS and PACS which enforced denominationalisation of tribes with the aim of divide and rule them. Ndlovu contends that European churches "divide the African families and now people are no longer struggling

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240 Ngqulwana, 1970

241 Ndlovu Diary: 34

242 Albert, C., 2016 JR and the Black Madonna and Child: Black Religion, Womanist, and Social Justice, 5

243 Clark 2014:4

244 Ndlovu Diary: 45-46

and quarreling about their cultural issues, instead they quarrel over church doctrines. For example, Methodists fights with Anglicans over doctrinal issues."<sup>245</sup>

Like Hlathicentrics, Mndende denounced Eurocentric missionaries by sowing the seed of division in Hlathilites.<sup>246</sup> According to Kumalo they "made them weaker, because they can no longer work together to tackle the problem that affects them as members of the tribe but instead led them to conflict."<sup>247</sup> As established in Kondemo and Siwila, the frustration experienced by men in their tribal conflict accordingly influenced domestic violence because men expressed their frustration and anger in their families. Consequently, Ndlovu denounced the domestic violence and suppression of women and children. Ndlovu believed in an inclusive leadership of men, women, and youth, he proclaimed that "we are all leaders and stand as one, then no power can destroy us."<sup>248</sup>

On the contrary to the sentiments of emphasising "the condition of women as weak and incapable of achieving anything",<sup>249</sup> according to Ndlovu coupled with Kondemo, all humans are equal and they are created in the image of God.<sup>250</sup> Adding to Kondemo, Ndlovu combined with Siwila about genderless of humanity,<sup>251</sup> on April 16, 1952, he declared, "I am convinced that, there I will find peace and happiness because people are equal irrespective of race and color, yes there is only one race, the human race which all human belongs".<sup>252</sup>

The following two sections uncover the gift of Ndlovu of uniting churches, political parties, and religions to fight their common enemy, PACS.

### **3.3.2 Ecumenism Theology**

Ndlovu believed that an Ecumenical Council of AICs will unite all the Africans and resist the division ploughed by European Missionaries and Churches in South Africa. On May 22,

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245 Ndlovu Diary: 3

246 Mndende, Nokuzola, 1999 "From Racial Oppression to Religious Oppression: African Religion in the New South Africa " In Walsh, Thomas, and Kaufmann, F , Religion and Social Transformation in South Africa, St, Paul Minnesota: Paragon House, 144

247 Khumalo, Smangaliso K 2015 "The Role of the Church in the 21st Century: Towards and Afro-Centric Church " In Pastoral Care in a Globalised World: African and European Perspectives, edited by Herbert Moyo, Pietermaritzburg: Cluster Publications, 170

248 Ndlovu Diary: 47

249 Kondemo, 2015

250 Kondemo 2015: 267

251 Siwila, L 2015 "Gender Trouble: Navigating Distorted Gender Discourse in Faith Communities" In Pastoral Care in a Globalised World: African and European Perspectives, edited by Herbert Moyo, Pietermaritzburg: Cluster Publications, 243-254

252 Ndlovu Diary: 17

1947, he ruminated about unifying the AICs to form one African National Church, "where African people will worship their God wearing African clothing."<sup>253</sup>

He elaborated that "time has come and it is now" to establish an ecumenical movement to counter the strategy of the devil to divide and rule."<sup>254</sup> Ndlovu believed that the ecumenical movement will unite the AICs, the political parties, and student unions to fight the apartheid. On May 27, 1970, he said "we will use Steve Biko to unify all AICs to form a strong ATC which will bring peace between ANC, PAC, and Inkatha Yesizwe."<sup>255</sup>

Ndlovu had a strategy of unifying the AICs according to their categories, namely, Ethiopians, Messianics, and Zions. He believed that Messianic Churches were the most suppressed by the PCCS and PACS. On May 22, 1931, he prophesied that "the Messianic Churches may be the future solution to this divide and rule seed which is planted by the European Church"<sup>256</sup>. As established in the diary, Apostle Klibbe is known as the father of SAMC. The diary exposed that "Hlatshwayo was sent by Klibbe to assist in the establishment of the three SAMC which triggered his suspension in the NAC."<sup>257</sup>

The following sections outline the notion of the interfaith Council between AICs and other suppressed religions by PACS.

### **3.3.3 Interfaith Theology**

The diary of Ndlovu, coupled with Biko, the AICs were suppressed by the PACS and he encourages the Interfaith Council of all religions to resist the mentioned regime. As established in the diary, Ndlovu believed that the AICs "can work with Hlathiletism, Rastafarians, Islam, and other African faith organization to restore African dignity."<sup>258</sup> According to Ndlovu, "Catholicism, Protestantism, and Pentecostalism can never unite Africa instead, they will divide it into pieces as they have different, dividing and confusing ideologies."<sup>259</sup>

Based on the views of Biko, the oppressed religions were ATR, Hlathiletism, Islam, and Hinduism. Ndlovu believed that the oppressed religions "must use that very concept to unite

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253 Ndlovu Diary

254 Ndlovu Diary: 47

255 Ndlovu Diary: 37

256 Ndlovu Diary: 3-4

257 Ndlovu Diary: 3

258 Ndlovu Diary: 41

259 Ndlovu Diary

themselves and to respond as a cohesive group. They must cling to each other with a tenacity that will shock the PACS.”<sup>260</sup>

The following section exposes the prophetic gift of Ndlovu. Similar to the prophetess Nontetha, Ndlovu prophesied about the death of the fiancé of Gracca, and the death of her husband and her remarriage to Nelson Rolihlahla Mandela, the first president of the democratic of South Africa.<sup>261</sup>

### **3.3.4 Prophetic Theology**

The diary of Phakathi exposes how eleven years of prophecy implicate Ndlovu in Mozambican political controversies and constrained the FRELIMO regime to arrest him<sup>262</sup>. According to Moyo, Ndlovu, and Phakathi, a prophet was sent to deliver a peace revolution message to Samora Machel on October 19, 1975.<sup>263</sup> The seer warned him as prophet Enoch Mashalaba did to his predecessor, Chivambo Mondlane on the need for peaceful resolution of the political 'intrigues plaguing' the country. The spiritualist warned him that if he refused to embrace the peaceful revolution, he will die after eleven years of his reign. The divine message provoked resentment and animosity in Machel, who thereafter, reportedly ordered the arrest of Apostle Ndlovu in 1978. Moyo and Phakathi argue that the eleven years prophecy was fulfilled in 1986, Samora Machel died after eleven years (19 October 1986); in the same month, he received the message. Oliver Thambo said, “Samora Micheal, the Mozambique President, died when his Tupolev 134 plane crashed into the Lebombo Mountains here in South Africa.”<sup>264</sup>

Extract from the diary of Phakathi on October 20, 1986, Ndlovu prophesied about the marriage of Nelson Mandela with the wife of Samora Machel, Graca Machel:

Oliver Thambo said, my Apostle can you please tell me about an eleven-year prophecy which aggravated the anger of Gracca Machel. I said the Eleven Years Prophecy took place on the 19<sup>th</sup> October 1975, Apostle Ndlovu also sent me to deliver a peace revolution message to Samora Machel, the first black President of Mozambique. He also warned him as he did to the fiancé of Gracca, Chivambo Mondlane on the need for peaceful resolution of the political intrigues plaguing the country. I warned him that

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260 Biko, 1978

261 Ndlovu Diary: 28, 34-35, 41-42

262 Phakathi Diary 45-47

263 Moyo 2016; Moyo 2019; Ndlovu Diary; Phakathi Diary: 54

264 Moyo 2016; Moyo 2019; Phakathi Diary: 54

if he refused to embrace the peaceful revolution, he will die after eleven years of his reign.

The prophecy was fulfilled yesterday (19 October 1986), he died after eleven years; in the same month, he received the message.

Thambo said, my Apostle, I admire you and Apostle Ndlovu and your names need to be written in the walls of the democratic society. I will watch the fulfilment of the prophecy of Gracca Machel. I don't believe and see the possibilities that Mandela can marry Gracca, but people can change my Apostle. My Leader, it will happen and I will remind you if we are still alive then.<sup>265</sup>

The prophecy of the marriage between Nelson Mandela and Gracca Machel was fulfilled after twenty-three years later. According to BBC News, they got married, and on July 18, 1998.<sup>266</sup> Gracca Machel/ Mandela was the only woman in history who was the first lady of the two countries: Mozambique and South Africa.

### **3.4 CONCLUSION**

The objective of this chapter was to explore the political theology of Apostle Ndlovu as shown in his diary. The political theology of Ndlovu is profoundly rooted in Black Theology using different approaches to respond to all ideologies which oppress humanity. Ndlovu uses womanist and genderless theology to denounce patriarchal and apartheid system by segregating the genders and races. Also uses ecumenism and interfaith theology to mobilise AICs and different religions to resist PACS. Last, espoused Prophetic Theology to challenge the state president of Mozambique to embrace the peaceful revolution. Consequently, he was detained like other prophets who died in custody for the truth.

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<sup>265</sup> Phakathi Diary: 54

<sup>266</sup> BBC News, (1998), Africa Mandela weds on his 80th birthday, 19 Jul, Available: [www.bbc.co.uk](http://www.bbc.co.uk), Accessed in July 2019

## CHAPTER FOUR

### THE CONTRIBUTION OF NDLOVU TO THE POLITICAL LIBERATION OF SOUTH AFRICA

#### 4.1 INTRODUCTION

In the previous chapter, the focus was on the political theology of Ndlovu as shown in his diary. This chapter responds to the third objective of the thesis by exploring the contribution of Ndlovu to the political liberation of South Africa. It is profoundly influenced by the theory of rising and fall as discussed in chapter one. The mission of the Black Apostles is influenced by the Hlathiletism and succession theory.<sup>267</sup> Like Jesus who nominated his successor, they nominate their successors to take over from them and complete their mission. It will be unfair to single out the contribution of Ndlovu to the struggle against apartheid without acknowledging the role of Hlathilist Hlatshwayo who influenced and shaped his politics. And Phakathi resisted the above mentioned regime and completed his mission of shaping the Black political history of South Africa. As established in the diary of Ndlovu, coupled with the diary of Hlatshwayo and Phakathi, this chapter is structured into three periods.

The first period displays the rise of Hlatshwayo and the mentorship of Ndlovu. Both Hlatshwayo and Ndlovu influenced the three revolutions and massacres of Hlathilites: Bulhoek, Duncan Village, and Sharpeville. The aftermath of the above mentioned revolutions and massacres influenced the transformation ATC to PAC and ATLA to APLA in 1959 and 1960. The second period outlines the influence of the Sharpeville revolution and massacre in the fall of Hlatshwayo and the rise of Ndlovu. The aftermath of the above mentioned revolution and massacre influenced Ndlovu to contribute to EMT of APLA and MK. The third period uncovers the fall of Ndlovu and the rise of Phakathi. The successor of Ndlovu completed his mission and he died with the fall of the apartheid in 1994. The year 1994 marked the turning point of the new dawn under the Black democratic government led by the ANC.

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<sup>267</sup> Moyo 2016:50

## 4.2 PERIOD ONE

This epoch links Ndlovu with four revolutions: Hlatshwayo, HAC, ATC, and PAC.

Ndlovu succeeded Apostle Samuel Hlatshwayo in 1960 and was reputable for revolting to effect some change based on convictions.<sup>268</sup> In another context, it was believed that the life of Ndlovu was moulded by Hlatshwayo, the Hlathilist, Pan Africanist, and the grandson of Tsafendas.<sup>269</sup> Moyo argues that his grandfather went to exile in his paternal land in Mozambique (Macondequas and Nabatuquas) around 1700.<sup>270</sup>

Like Zulu Ndlovu (the father of Ndlovu: Ndlovu Zulu), his grandfather changed his identity because “he did not want to be associated with South African San’s who was considered to be the spies of the Boers.”<sup>271</sup> According to Hlatshwayo, the gift of San's of tracking the animals seamlessly was abused by colonists who thereafter manipulated the approach to trace San slaves who escaped from slavery.<sup>272</sup> The captured San slaves were branded by a hot iron on both cheeks.<sup>273</sup> Similarly, if they fled, and arrested again, their ears and nose were censored by a hot knife.<sup>274</sup> According to Hlatshwayo, his grand grandfather refused to be part of dehumanising other human beings as was attributed to the colonists.

### 4.2.1 Hlatshwayo’s Revolution

Like his grandfather, Hlatshwayo denounced the injustice, oppression, and segregation laws as practiced by the colonising white overlords.<sup>275</sup> He therefore mobilised and established National Messianic Churches (NMC) to conscientise blacks about their physical, mental, and spiritual oppression.<sup>276</sup> The climax of his initiative and contribution can be seen through the evolution of the SAMC,<sup>277</sup> detention of Nontetha in mental institutions,<sup>278</sup> HAC’s and ATC’s revolution,<sup>279</sup> which influenced the evolution of PAC.<sup>280</sup>

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268 Ndlovu Diary: 18-19

269 Hlatshwayo Diary: 1910-1915

270 Moyo 2016:17-20

271 Moyo 2017:23

272 Hlatshwayo Diary: 1910-1915

273 Hlatshwayo; Hlathi 1970-190-210

274 Hlatshwayo

275 Hlathi 1970: 190-220

276 Ndlovu Diary: 2-3

277 Ndlovu Diary: 15; 18-28

278 Ndlovu Diary: 8-15

279 Ndlovu Diary: 26-28

280 Ndlovu Diary: 18-20

The following section exposes how the revolution (prophetess Nontetha, Charles and Enoch Mgiijima, Enoch, and Zulu Ndlovu) against the land act of 1913 influenced Hlathilites uprising and Bulhoek massacre.

#### **4.2.2 Hlathilites African Congress's Revolution**

In another dimension, it is believed that the demise of Enoch Ndlovu implicated Zulu Ndlovu and Jim Ndlovu having been linked with the revolution of HAC of resisting *Land Act of 1913* in Bulhoek Mountain, Queenstown.<sup>281</sup> Hlathikhulu and Sobukhwe suggest that the HAC was founded in 1900 and it led two major rebellions which led to the Hlathilites Massacres at Greytown in Natal in 1906 and at Bulhoek in Cape Colony in 1921.

As established to Makobe, coupled with Hlathikhulu and Sobukhwe, farms and lands were taken from Black, prohibited to own the land and constrain to respond to wage labour in white farms.<sup>282</sup> According to Sobukhwe, the Hlathikhulu Bush Forest and Bulhoek Mountain Forest and farm was owned by Hlathikhulu Trust and was seized under *the Land Act of 1913*.<sup>283</sup> The death of Enoch Ndlovu in the Bulhoek Massacre triggered sugar diabetes which subsequently killed the father of Ndlovu. Two hundred Hlathilites (women and men) died in the Bulhoek Massacre because they participated in the revolts against the colonial influence of missionaries and the land act of 1913. The massacre took place in Bulhoek, outside Queenstown (Eastern Cape) on 24 May 1921.<sup>284</sup>

Ndlovu Zulu and his associates (Charles Mgiijima and Enoch Ndlovu) were Hlathilist, Ethiopian Nationalists and Priests who presided over the church of Israelites in Zion. The diary revealed that Jim Ndlovu was baptised in 1915 by Charles Mgiijima.<sup>285</sup> From 6 April to 23 May 1921, Jim Scotch Ndlovu had a recurrent dream about the Israelites genocide. Following Ndlovu's dreams and visions about the looming disaster, his father and the "Israelites" in Transvaal did not attend the revival in the Cape Colony, which turned to be a massacre of more than 200 "Israelites" including Enoch Ndlovu and his wife on the 24 May 1921. The diary does not show exactly when Zulu Ndlovu died, but his death was prompted by the death of Enoch Ndlovu in the Bulhoek Massacre. Based

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281 Ndlovu Diary: 26-28

282 Makobe 2012: 98-105; Hlathi 1970

283 Sobukhwe 1959:25

284 Makobe 2012: 98-105

285 Ndlovu Diary

on his last words cited in the diary on 23 May 1931, it can be assumed that he died around the 1930s.<sup>286</sup>

ATC's revolution was prompted by the rise of Apartheid in 1948 which imposed racial segregation laws to frustrate the socio-economical, spiritual, and political advancement of the Blacks.

#### **4.2.3 African Transformation Congress's Revolution**

Contrary to view of Moyo concerning the evolution of the PAC, Ngqulwana suggest that Hlathilites and Hlathimas renamed the ATC to be PAC in 1959 and transformed the ATLA to be APLA in 1960. The mission of the above mentioned organization was to bring South Africa to its rightful owners. Established in the view of Moyo, Ngqulwana and Sobukhwe, the Hlathilites led historical revolutions against colonialism, post-colonial, apartheid regime from AD 98-1994.<sup>287</sup>

The PAC revolution against pass laws influenced Sharpeville uprising and consequently, massacre which prompted Ndlovu to raise funds for the ANC and PAC military wing, MK, and APLA.<sup>288</sup> In the opinion of both Lodge and Pogrud, the massacre was prompted by the fact that the blacks were prohibited to walk freely in their forefathers' land<sup>289</sup>. Philip concurs with Lodge and Pogrud, as he argues that the "hateful and compulsory pass laws required each man to carry an assortment of papers to authorize him to be on a street."<sup>290</sup> According to Lodge and Pogrud, the PAC under the leadership of Sobukhwe mobilised blacks to revolt against the injustice of pass laws and in the process, police shot and killed 69 (51 men, 8 women, and 10 children) and injured 180 people (140 men, 31 women, and 19 children).<sup>291</sup>

### **4.3 PERIOD TWO**

This section outlines the EHRC and EFC of Ndlovu to the EMT of APLA and MK which provoked his ex-communication in OAC and consequently established TTACC and TACA. Similarly, his contribution is visible to the tertiary student and high school organisations which led the Soweto uprising which ended up being the Soweto Massacre. The following

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286 Ndlovu Diary

287 Moyo, 2017; Ngqulwana, 1970; Sobukhwe, 1959

288 Ndlovu Diary

289 Lodge 2011:23; Pogrud 2015: 20-23

290 Philip 1930:37

291 Ndlovu Diary: 23-25

paragraphs expose the implication of Ndlovu to the three massacres: Sharpeville, OAC, and June 16, 1976.

#### 4.3.1 Ndlovu's Revolution

This research discovered that the political milestone recorded by Sobukhwe was attributable to the impact of both Hlatshwayo and Ndlovu.<sup>292</sup>The Sharpeville massacre experience reportedly led Ndlovu to fundraise for EMT of the ANC and PAC military wings, APLA and MK: <sup>293</sup>R6000 on the 23 March 1960 (R3000) and 25 March 1960 (R3000).<sup>294</sup>It is strongly speculated that the secret EHRC and EFC of Ndlovu for EMT provoked his ex-communication in the OAC on May 05, 1966.<sup>295</sup>

#### 4.3.2 Old Apostolic Church's Revolution

Through his business and the support of the OAC, from 1960-1967, he donated an estimated amount of R29 800.00 to the EMT of APLA and MK.<sup>296</sup>The support of EMT ignited anger and hatred from the white Apostles and Overseers. Consequently, "the white Apostles phoned the police, and when they arrived and they reportedly shot and killed nine people."<sup>297</sup>Two papers disclosed the names and the date of birth of the people who died in OACM;

Judge Jaji Msaba (22 May 1919), Sithembele Enoch Mashalaba (20 May 1917), Thabane Samuel Mhlakaza (20 May 1912), Sizakele Mathew Sobukhwe (22 May 1905), Natiel Sambuku Ngqulwana (23 May 1902), Lulamile Natiel Quluba (24 May 1900), Tabang Ibrahim Moss (23 May 1899) and Itumeleng Gabriel Hlathi (24 May 1897) and Velile Patric Msaba (20 May 1895).<sup>298</sup>

Ndlovu was arrested for creating disorder in the church and was sentenced to a one-year house arrest on May 07, 1966.<sup>299</sup>Nongqunga and Hlathikhulu concur, he "claimed that the financial support Ndlovu gave to the ANC and PAC saw him being expelled by "whites" from the OAC."<sup>300</sup>

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292 Ndlovu Diary: 22; 25

293 Ndlovu Diary: 23-25

294 Ndlovu Diary

295 Ndlovu Diary: 33

296 Ndlovu Diary: 23-25

297 Ndlovu Diary

298 Nasionale Boekhandel, 05 January 1968

299 Ndlovu Diary: 31

300 Twelve Apostles Church in Christ Church funded ANC in the 70s, says ATM Sihle Mavuso Dec 2, 2019; Hlathikhulu 1970: 205

The diary suggests different dates about the evolution of TTACC and its origin is traced from five different churches. Ndlovu says, "I gathered five churches to form TTACC."<sup>301</sup> According to Nasionale Boekhandel Newspaper, TTACC existed in 1966:<sup>302</sup> "Ndlovu gathered" five churches to form TTACC, 25 April 1966."<sup>303</sup> Contrary to the paper mentioned above, the ex-communication of Ndlovu from OAC took place in 1966 and was sealed by the court order of May 05, 1967.<sup>304</sup> After eleven days (from 25 April-06 May 1966) detention in John Vorster prison, he was sentenced one-year house arrest and later banned from interacting with OAC members.<sup>305</sup>

### **4.3.3 The Twelve Apostles Church in Christ's Revolution**

The end of the verdict of Ndlovu on May 06, 1967, was the formal evolution of TTACC, which later contributed to the liberation struggle of South Africa. It is recorded that the above mentioned church contributed an estimated amount of R15000.00 to the EMT of APLA and MK from 1967-1969.

TTACC is having a black and white history. Both histories had contradictory evolution, doctrines, and practices. This study observed and comprehend three significant reasons which influenced Ndlovu to classify the NAC, OAC, and CAC under White History, Protestant-Catholic Faith, and Pentecostalism.<sup>306</sup> Extract from the diary of Ndlovu criticizes Pentecostalism: "Pentecostalism can never unite Africa instead, they will divide it into pieces as they have different, dividing and confusing ideologies."<sup>307</sup>

According to Moyo, Pentecostalism is profoundly rooted in three notions: they believe in the second coming of Jesus, in the virgin birth of Jesus and the bible is the word of God.<sup>308</sup> Extract from the diary of Ndlovu expose a different view about the view of Moyo concerning the bible, it suggests that "the bible is not the word of God but it is the colonial weapon. It was used to mislead, dominate, and destroy Africa."<sup>309</sup> Moyo exposes the contentions of different scholars (Brown, Marsden, Nongqunga, and West) who share the

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301 Ndlovu J S 33

302 Nasionale Boekhandel 25 April 1967

303 Nasionale Boekhandel

304 Ndlovu Diary: 30-33

305 Ndlovu Diary

306 Ndlovu Diary

307 Ndlovu Diary: 41

308 Ndlovu Diary

309 Ndlovu J S: 38

same sentiment with TTACC about its comprehension of the Bible. The perception of TTACC about the Bible prompted its prosecution and silenced by PCCS in 1969.<sup>310</sup>

West argues that the Bible "will always be linked to and remembered for its role in facilitating European imperialism when the Europeans came to Africa with the Bible and we had the land. The white man said to us, let us pray. After the prayer, the white man had the land and we had the Bible."<sup>311</sup> The extract from the book of Marsden displays the Bible as a political tool, "but it is also a source of oppression and domination, and not just in the way it has been used by the missionaries for the colonial project; the Bible is in part intrinsically oppressive."<sup>312</sup> Adding on the above mentioned views about the perception of the Bible, cited in the book of Moyo, Brown argues that "the Apartheid State used the Bible (Romans 13:1-7) to justify its ideology of validation of the status quo with its racism, dictatorship, and capitalism."<sup>313</sup>

In contrary to Pentecostalism, TTACC adopted a different view about the second coming of Jesus, the Bible, and the virgin birth of Jesus. Their dogma compels the PACS to persecute and silenced them. Established in the view of Moyo, the TTACC believed in Monotheism, "the bible is not the legitimate book of salvation", rejects the virginity of Mary and the second coming of Jesus.<sup>314</sup> Based on the above mentioned contradictory comprehension of TTACC, the PCC constrained the PCCS to silence the mentioned church under the Terrorism Act of 1967.<sup>315</sup> Adding to the resentment of the PCCS concerning the dogma of the TTAC, the following quotation exposes the animosity of the mentioned state against the above-mentioned doctrine of the said church.

The Twelve Apostolic Church in Christ encouraged apostasy by promoting communism and stopped black people from working in mines and farms. This heretic church encouraged black people to be trained overseas and then after rebelled against the government. The Black Twelve Baboons Church preached heresy, therefore, needed to be carefully watched for the reason that it created rebellious attitudes to Kaffir. Therefore, it needed to be silenced and smashed down if we wanted the true gospel to sink in the hearts of the Kaffir.<sup>316</sup>

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310 Moyo 2017:82

311 West, 1993, 61; West 2010:6-8

312 Marsden, R., Riches, J., Matter, E.A. and Paget, J.C. eds., 2015 *The New Cambridge History of the Bible: Volume 4, From 1750 to the Present*, 383.

313 Brown, R.M., 1990 *Kairos: Three prophetic challenges to the church*

314 Moyo 2016:53-54

315 Ndlovu J.S.: 34

316 Ndlovu Diary: 36-38

#### 4.3.4 Twelve Apostles Church of Africa's Revolution

The evolution of TACA influenced Biko to attract his companions to study and assist it to respond to its call of unifying the black South African to resist the apartheid regime.<sup>317</sup> Hlathikhulu argues that Ndlovu mentored and influenced Biko to established SASO and BCM.<sup>318</sup> As established in the diary, coupled with Hlathikhulu, Ndlovu influenced the personal life, political, and marriage life of Biko: "Bantu Stephen Biko,<sup>319</sup> Bantu Stephen Biko's Corp,<sup>320</sup> Bantu Stephen Biko's Funeral,<sup>321</sup> Bantu Biko's Slogans,<sup>322</sup> Ndlovu's Plan."<sup>323</sup> According to the diary, TACA "was a non-tribal African national church which promised to unify all-black churches to be one solid AUCA."<sup>324</sup> The above mentioned church preached genderless, ecumenism, and interfaith and united Rastafarians, Hlathicentrism, ATR, and AIC's to fight the PACS.<sup>325</sup>

The above mentioned Church adopted both Hlathiletism, Pan Africanism and Black Theology. According to the diary, coupled with Lamola, Pan Africanism is the declaration of the complete right of Africans to govern Africa: Africa for Africans.<sup>326</sup> The dogma of the above-mentioned congregation was influenced by the fact that it was not TACA because it was operating in African but because Africa was born in TACA.<sup>327</sup> The political theology of TACA organised, unified, reinforced, and consolidated blacks in University (UCM and SASO), Primary and Secondary schools (SASM), and an armed struggle against the apartheid regime. It organized, united, and supported the black students to define their political agenda.<sup>328</sup> The diary shows that TACA contributed an estimated amount of R407 600.00 in EMT of APLA and MK from 1969-1977. The Black political theology of TTACC and TACA influenced the evolution of ASM or SASM, SASO, and BCM.<sup>329</sup> Ndlovu influenced Biko to establish the BCM and SASO and consequently influenced the evolution

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317 Ndlovu Diary: 34

318 Hlathikhulu 1970: 199

319 Ndlovu Diary: 36

320 Ndlovu Diary: 47-48

321 Ndlovu Diary

322 Ndlovu Diary: 47-48

323 Ndlovu Diary: 36

324 Nasionale Boekhandel 25 April 1967

325 Ndlovu Diary: 38-40

326 Lamola 1988 5-14; Ndlovu Diary: 36

327 Ndlovu Diary: 41

328 Ndlovu

329 Ndlovu Diary

of SASM and revolution against Bantu Education which later ended up being the June 16 massacre.

Two things attracted UCM to TACA. Firstly, it was one of the big churches which began as a protest phenomenon of moving away from de-culturalisation, racial subjugation, and religious manipulation by the white minority who Europeanized the entire South African churches.<sup>330</sup> "Also, a non-tribal African National Church which promised to unify all-black churches to be one solid AUCA."<sup>331</sup> Secondly, "the prohibition and banishment of TACA's students from the institution of higher learning sealed its relationship with UCM."<sup>332</sup> The PACS forbidden Ndlovu's testimonies for good conduct to institutions of higher learning (the University of Natal and South Africa and University Colleges; Fort Hare, North, Western Cape, and Zululand).<sup>333</sup> Therefore, UCM "organized the testimonies for TACA students from Anglican Church, DRC, and Methodist."<sup>334</sup> Although the TACA students accessed the institution of higher learning through UCM, some were picked up and they were later expelled.<sup>335</sup>

The grandson of Ndlovu, Hasting Ndlovu headed SASM's Revolution and ended up being a June 16 Massacre of 1976.

#### **4.3.5 South African Student Movement's Revolution**

The diary shows that the June 16 revolt was initiated and commanded by SASM.<sup>336</sup> The SASO influenced SASM to revolt against Bantu Education which was implemented by the PACS. Christie argues that the above mentioned education system was imposed in 1953 (Act No. 47 of 1953) and consequently termed Black Education in the same year (Black Education Act, 1953).<sup>337</sup> Christie reveals that the above mentioned education system aimed to channel the black students to the unskilled labour market. According to Clark "the Minister of Native Affairs at the time, Hendrik Verwoerd stated that: there is no place for the Bantu in the European community above the level of certain forms of labour. What is

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330 Ndlovu Diary: 34-35

331 Ndlovu Diary: 36

332 Ndlovu

333 Ndlovu Diary: 34

334 Ndlovu Diary

334 Ndlovu Diary

335 Including Ndlovu's son, Thulani, was in the third year, Law student in Fort Hare from 1975-1977

336 Ndlovu Diary: 42-45

337 Christie, P., and Collins, C., 1982 Bantu Education: apartheid ideology of labour reproduction? Comparative Education, 59-75

the purpose of teaching the Bantu child mathematics when it cannot use it in practice?"<sup>338</sup> The Native Affairs Minister believed that blacks needed to be taught Afrikaans so that they can communicate easily with their masters.

Relying on the diary and the view of Hlongwane, it arguable that the SASM was influenced by the ideology of Pan Africanism and BCM on issues of Black realisation. The above mentioned political theories utilise the name Azania to refer to the African continent.<sup>339</sup> It is on record that Hasting Ndlovu declared that they do not want Afrikaans in Azania.<sup>340</sup> Hasting Ndlovu represented SASM in Soweto Representing Council.<sup>341</sup> He reportedly followed the pattern of his grandfather; led the Soweto uprising which subsequently led to the massacre of 575 students who were revolting against Bantu Education.<sup>342</sup> Hasting is defined as a biological grand-grandson of Enoch Ndlovu given his exploits and determination to pursue and sustain the resistance movement against the oppressive regime.<sup>343</sup>

Both the diary and Hlongwana assert that Hastings was the son of Elliot Ndlovu.<sup>344</sup> Available records have it that Hastings was a student in ONJSS and SRC, representing ONJSS in SSRC. Also a member of SASM and eminent leader of the student revolution in 1976.<sup>345</sup> His militancy, eloquence, and seemingly provocative slogans irritated the police who could not resist shooting him. Expectedly, Ndlovu's fellow students reacted by screaming, shouting, and throwing stones to the police.<sup>346</sup>

Contrary to the well-known memory of the death of Hector Peterson, Hastings was the first student to die in the revolt of June 16 in 1976.<sup>347</sup> The June 16 massacre vigorously forced Ndlovu to double his contribution to exile military training. In the previous year, he was reported to have contributed an amount of R4000, 00 towards the EMT of APLA and MK. After the June 16 massacre of 1976, he also increased and doubled his contribution from R8450-R9500, and in the following year, he increased it above a hundred percent.<sup>348</sup> From

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338 Clark, NL, and Worger, WH, 2004 South Africa - The Rise and Fall of Apartheid

339 Hlongwane, A, 2007 The mapping of the June 16, 1976, Soweto student uprisings routes: past recollections and present reconstruction (s) Journal of African Cultural Studies, 19(1), 20

340 Hlongwane 2007:20

341 Hlongwane

342 Klein, M 2006 "Hastings and Hector: Completing the Record of June 16" Edited by: Hlongwane, 70-72

343 Ndlovu Diary

344 Hlongwane, 2007

345 Ndlovu Diary

346 Ndlovu Diary

347 Hlongwane, 2007; Klein 2006:70-72

348 Ndlovu

1967-1977, Ndlovu contributed an estimated amount of R422 000.00 towards the EMT of APLA and MK.<sup>349</sup>

#### **4.3.6 Death of Jimmy Scotch Ndlovu**

The preceding chapters cited the death of Ndlovu, however, the cause of his demise is not mentioned. Moyo believed that his death was influenced by three factors. The death of Steve Biko, Robert Sobukhwe, and his arrest Mozambique and John Vorster fuelled contributed to his death in April 1984.<sup>350</sup>

The death of Hlatshwayo and Sobukwe linked Ndlovu with Macondequas and the FRELIMO regime. It is already established that Hlatshwayo was the Hlathilite from Macondequas and Nabantuqua in Mozambique. According to Sobukhwe, the above mentioned ethnic group influenced the establishment and financially assisted the FRELIMO Liberation Front of Mozambique<sup>351</sup>As established in Sobukhwe, Ndlovu did not want Macondequas to participate in the bloodshed of the Portuguese regime as a plan by Chivambo Mondlane and Samora Machel. According to Ndlovu, God has already declared to him that the above mentioned leaders should espouse PRS against the aforementioned regime. The PRS suggests that the above mentioned leaders were supposed to negotiate with the Portuguese government instead of continuing with the prohibited war by God which killed Macondequas and destroy the infrastructure of Mozambique.<sup>352</sup>The communication of Ndlovu with the leadership of FRELIMO implicated him in the controversy of their death and consequently compel the FRELIMO regime to imprison him in Mozambique.

The death of Ndlovu was influenced by the news of the death of Sobukhwe after he was released from prison in Mozambique. According to Ndlovu, Sobukhwe was the only hope to unity Hlathilites, particularly, “Hlathiquas, Macondequas, and Nabantuquas.”<sup>353</sup>According to Moyo, the unification of the above mentioned Tribe was the mission of Hlatshwayo from Mozambique to South Africa in 1905.

Hlatshwayo came to South Africa from Mozambique to represent his father at the Commemoration of Hlathiltes function which was organised by the Hlathiquas. The said function was used to restore the destroyed clan. The presence of Hlatshwayo at the function was appreciated because the Hlathiquas wanted

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349 Ndlovu

350 Moyo, 2016; Moyo 2017; Moyo, 2019

351 Sobukhwe 1977: 225-228

352 Sobukhwe, 1977

353 Ndlovu Diary: 39

to be united with the Khoikhoi. Unfortunately, it was difficult to work with South African Khoikhoi because they were diffused within the colonial society. The arrival of Hlatshwayo brought hope to the clan because he was the only one who was anticipated to be able to effectively mobilise the Khoikhoi in South Africa to a formidable clan.<sup>354</sup>

As established in the diary, coupled with Moyo and Sobukhwe, the effect of the death of Sobukhwe provoked uncontrollable sugar diabetes and leg amputation of Ndlovu. According to the diary, the illness of Ndlovu was influenced by the death of Steve Biko and Robert Managaliso Sobukwe. The following extract outline the frustration of Ndlovu about the death of Biko and Sobukhwe: “Like the death of Bantu Biko, the death of Robert Mangaliso Sobukhwe is like thorns in my coffin and my sugar diabetes is not controllable again maybe it was stirred by these shocking news.”<sup>355</sup> Both Sobukhwe and Biko were like blood sons of Ndlovu. According to Ndlovu, Biko was his son and Sobukhwe his adopted son from the late Apostles Hlatshwayo, the father of Pan Africanism in South Africa. The name and activities of Sobukhwe are mentioned thirteen-time (13) in the diary of Ndlovu,<sup>356</sup> while five pages expose the name and event conducted by Steve Biko.<sup>357</sup>

The preceding chapters did mention that the phrase Jimmy Scott predicts the violent ending of the mission of Ndlovu against PACS. They highlighted that the prophetess Nontetha informed and encouraged him to anticipate persecution from the said regime. This paragraph compares the violent persecution of the BBM with Ndlovu. It relates the conspiracy of Ndlovu with the plot of BBM, his arrest, persecution, and crucifixion. Like BBM who was betrayed by his trusted Disciple and Apostle, Ndlovu was betrayed by his Bishops and fellow White Apostles were imprisoned and died.<sup>358</sup> Ndlovu suspects two Bishops who were responsible for his arrest in Mozambique. According to him, Bishop Langa and Mlangeni were responsible for his arrest in Mozambique.<sup>359</sup> The following extract blame and expose the involvement of the Bishop Mlangeni in the controversy of the arrest of Ndlovu in Mozambique.

Ndlovu contended, there are two things that I don't understand about the action of Mlangeni, and because of this, I began to suspect that he was behind the plan to eliminate me in

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354 Moyo 2016: 17

355 Ndlovu Diary: 49

356 Ndlovu Diary: 16-19

357 Ndlovu Diary: 22-31

358 Ilanga laseNatali Newspaper 5 April 1984

359 Ndlovu Diary: 49

Mozambique. First, the question that could be asked in this situation is - why did Mlangeni not come back and tell my children what happened to me in Mozambique. Lastly, when he arrived in South Africa, he spread the rumour that I was dead and the news spread around the country that I died in Mozambique.

The diary exposed that after Ndlovu survived the persecution of FRELIMO regime in Mozambique, he was later charged by Overseer Mashalaba for refusing to anoint him as an Apostle hereafter was arrested in John Foster (Sunday, the 7<sup>th</sup> of January to Monday, the 22 of January 1979<sup>360</sup>Ndlovu contended, “I don’t understand Mashalaba. He charged me, his Apostle and I was detained seven days in JVP”<sup>361</sup> His arrest aggravated his sugar diabetes and died. Both Hlatshwayo and Ndlovu were implicated in Sharpeville revolt, arrested and assaulted by the PACS. Unlike Ndlovu, Hlatshwayo died because he was unable to endure the wounds he acquired in JVP during his imprisonment. Ndlovu express his antipathy about the violent death of Hlatshwayo, he argues, “yes I know, he was old but the assault and ten days police detention contributed to his heart failure”<sup>362</sup>The secret financial support of the Black Apostles for EMT influenced the death of Hlatshwayo and the ex-communication of Ndlovu is OAC.<sup>363</sup>

The diary shows that the Sharpeville massacre prompted the arrest of Robert Mangaliso Sobukhwe and the death of Hlatshwayo<sup>364</sup>. The arrest of Sobukhwe for leading Sharpeville revolts contributed to the death of Hlatshwayo who was the mentor of Ndlovu.<sup>365</sup>The news of the arrest of Sobukhwe on 01 May 1960 would seem to have subsequently contributed to the early demise of Hlatshwayo.<sup>366</sup>While the dust raised by the death of Hlatshwayo was yet to settle, the demise of Steve Biko and Robert Sobukhwe was speculated to have stirred the sugar diabetes which Ndlovu was suffering and which eventually led to his death in 1984.<sup>367</sup> Before he died in 1984, he dedicated all his work to his successor, Apostles David Siqu Phakathi.

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360 Ndlovu Diary: 50-52

361 Ndlovu Diary: 50

362 Ndlovu Diary: 25

363 Ndlovu Diary: 33

364 Ndlovu Diary: 22-25

365 Ndlovu Diary

366 Ndlovu Diary: 25

367 Ndlovu Diary: 46-47; 49-50; Moyo, 2016

## 4.4 PERIOD THREE

This section exposes the revolution of David Siqu Phakathi against the PACS and completion of the mission of the Black Apostles in 1994

### 4.4.1 Phakathi Revolution

The diary of Phakathi express his discontent and resentment about the exclusion of the Black Apostles in CODESA negotiations by the leadership of Nelson Mandela. According to Phakathi, the phrase CODESA denote the first multi-party meeting organized by ANC and National Party to prepare smooth negotiations about anticipated democratic South Africa. Phakathi argues that the leadership of the ANC undermined their EHRC and EFC to the EMT of APLA and MK.<sup>368</sup>The following extract exposed the frustration and disappointment of Phakathi from their leadership.

I said, therefore, my leaders you will be unfair if you cannot grant us our request because we sacrificed everything with the hope that you will compensate us. Remembers we are the poor of the poorest but through the grace of God we managed to sponsor you during the time you were in need but today you telling us Nelson Mandela is disapproving our request. Who is Nelson Mandela? You cannot tell us about the prisoner who was in prison when we sacrifice our lives for the liberation of this country. Does he know that we spent an estimated amount of R1 511 150.00 to the liberation of South Africa from 1960-1990?

The ANC leadership disapproved of the proposal of the Black Apostles and it was viewed as unrealistic to future democratic South Africa. The extract from the diary of Phakathi outlines three things that were proposed and declined by the political party, namely, the establishment of RCR, Seminary, and State Bank to be owned by the AICs.<sup>369</sup>

First, we want our government to establish an RCR for AICs because Christian Religion was hijacked by Europeans for colonisation and segregation of the African continent.

Secondly, we will need a site stands in towns and locations to build our churches, schools, colleges, and Universities. We expect our government to build churches, schools, and Universities for RCR as CCS and ACS did for their people.

Lastly, we want our government to assist us to establish the AIB for AICs. As we invested a lot of money in the EMT we want to partner with our government to establish a state bank. We

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368 Phakathi Diary 61

369 Phakathi Diary 56-57

promised our members that after we defeated the ACG we will receive economic emancipation for AIC particularly for the OAC, TTACC, and TACA. These churches invested the following amount in the struggle against ACS. Apostle Ndlovu invested R451 800.00 from 1960-1977. I took over from him and I invested 1 059 350. 00 from 1978-1990.<sup>370</sup>

Based on the diary of Phakathi, the rejection of the Black Apostles proposal was influenced by the mainline ministers. On October 21, 1991, Oliver Tambo and Alfred Nzo mentioned that Nelson Mandela was influenced by “Alan Boesak, Desmond Tutu and Ernest Bartman to reject their proposal of establishing the RCS, seminary, and bank.”<sup>371</sup> Based on the diary, Ndlovu had collaborated with the church leaders since his testimonial was banned from the institution of higher learning.<sup>372</sup> The contention between them and Black Apostles emanated in the funeral of Biko, they were undermined and excluded from the funeral program by the of those leaders of the ACS. Consequently, Ndlovu condemns them as leaders who support the struggle against PACS with lips, not by actions. According to Ndlovu, the church leaders, “recruit the youth to go to exile but they don't think how do they survived exile challenges? How do they get food, clothes, and shelter in exile?”<sup>373</sup>

#### **4.4.2 Completion of the Mission**

Although their request was not approved by the ANC instead it influences their suppression, exclusion, and elimination of their input, but they shaped the Black political history of South Africa. Similar to Hlatshwayo and Ndlovu died during the struggle against PACS and Phakathi died after its fall in 1994.<sup>374</sup> According to the diary, coupled with Moyo, Phakathi succeeded Ndlovu.<sup>375</sup> According to Moyo, Phakathi continued with the mission of EHRC and EFC to the EMT for APLA and MK.

Apostle Phakathi continued with the mission of Apostle Ndlovu. He continued with the ministry of hiding freedom fighters in Mgababa Mission centre such as Jeff Rhadebe, who was a freedom fighter then. The members of TACC who were staying in villages and farms were encouraged to hide freedom fighters in their houses. Apostle Phakathi remained focussed on the mission of assisting freedom fighters till his last days on earth.

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370 Phakathi Diary 56-57

371 Phakathi Diary: 57

372 Ndlovu Diary: 34

373 Ndlovu Diary: 26-27

374 2016:63-64

375 Ndlovu Diary: 50

The death of Apostle Phakathi in 1994 coincided with the fall of apartheid and the beginning of democracy in South Africa.<sup>376</sup>

The estimated EFC of Phakathi to the EMT is estimated to 1 059 350. 00 from 1978-1990. Indeed, the mission and wishes of the Black Apostles, particularly, Ndlovu were fulfilled in 1994 because it marked the fall of the apartheid regime and the rise of democratic rule. It was the plans, wishes, and prayers of Ndlovu of overthrowing the apartheid regime, he prayed to God, help me God to defeat this evil regime.<sup>377</sup> Indeed, his prayers were answered by God, in 1994 was the end of the apartheid regime and the beginning of the new dawn under the leadership of the first Black Democratic President of South Africa.

#### **4.5 CONCLUSION**

This chapter aimed to comprehend the contribution of Ndlovu to the liberation of South Africa. It discovered that the Black Apostles under the leadership of Ndlovu contributed an estimated amount of R451 800 from 1960-1977. The following figures expose the EFC of the OAC, TTACC, and TACA to EMT of APLA and MK from 1960-1990. The OAC contributed an amount of R34 000.00 from 1960-1966. From 1967-1969, the TTACC donated R15000.00. Then TACA made financial support of R402 800.00 from 1970-1977. Again TTACC under the leadership of Phakathi contributed an estimated amount of R106 350.00 from 1977-1990. Therefore, the Black Apostles contributed an estimated amount of R1 511 150.00 to the liberation of South Africa under the PACS.

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376 Moyo 2016: 24-29

377 Ndlovu Diary: 33

## **CHAPTER FIVE**

### **FINDINGS RECOMMENDATION AND CONCLUSION**

#### **5.1 INTRODUCTION**

The previous chapter exposed the contribution of Ndlovu to the liberation of South Africa. This concluding chapter contains a summary of the findings, conclusions, recommendations, and the challenges of the thesis.

#### **5.2 SUMMARY OF FINDINGS**

The main objective of this thesis was to discover the significance of Jim Scotch Ndlovu in the history of OAC, TACA and TTACC, and in the political context of South Africa between 1960 and 1982. The three sub-questions have been delineated to provide strength to the study of the key research question in chapters two, three, and four.

The study argues that the rise of apartheid in 1948 inspired Ndlovu in OAC, TACA, and TTACC to unite blacks and contributed to the EMT of APLA and MK to fight the PACS, and his initiative provoked the mentioned regime to persecute him and subsequently silenced and destroyed TTACC. Again, he founded TACA and condemned the above mentioned regime as the architects of racial segregation and for stealing the African land leaving the entire black South Africans with no land heritage. Furthermore, the PACS denounced the TACA as being a sect of heretics: race, church, and political party. The climax of Ndlovu's persecution came as a result of the recruitment and transportation of the youth to join the EMT and EFC of R451 800.00 for the logistics of the mentioned preparation. This resulted in the worse unbearable irritation that the PACS was unable to tolerate it, henceforth, it destroyed TACA in 1984.

Ndlovu handed TTACC and TACA to Apostle Phakathi and completed his mission by contributing an estimated amount of R106 350.00 to the EMT of APLA and MK. Indeed, Phakathi died after the fall of the PACS in 1994. The mission and wishes of Ndlovu were fulfilled in 1994 because it marked the fall of the regime and the rise of democratic rule. Therefore, the Black apostles contributed an estimated amount of R1 511 150.00 to the EMT of APLA and MK.

### **5.3. CONCLUSION**

In conclusion, the study in chapter one mainly focused on the introduction to the thesis and chapter. It concisely described the background to the study and gave a synopsis of the theoretical framework and research methodology.

Chapter two gave a brief background on the contribution of Ndlovu in the history of the OAC and TACA in the political context of South Africa between 1960 and 1982. He utilised the tithes of the aforementioned churches to transport the leadership of the ANC and PAC to exile and established military camps for MK and APLA. The diary exposed that he raised an amount of R451 000.00 between 1960 and 1977.

Chapter three, focused on the political theology of Apostle Ndlovu as shown by his diary. He espoused the Black Theology using different theologies to respond to the oppression and dehumanisation of Blacks by the PACS: Womanist, Genderless, Ecumenism and Interfaith and Prophetic Theology.

The finale chapter deals with the contribution of Ndlovu to the liberation of South Africa. The following figures expose the financial contribution of the churches under the leadership of Ndlovu to the EMT of APLA and MK from 1960-1977. The OAC contributed an amount of R34 000.00 from 1960-1966. From 1967-1969, the TTACC donated R15000.00. Then TACA made considerable financial support of R402 800.00 from 1970-1977. Again TTACC under the leadership of his successors contributed an estimated amount of R106 350.00 from 1977-1990. Therefore, the financial contribution of the Black Apostles to the liberation of South Africa from the PACS is estimated to the amount of R1 511 150.00.

### **5.4 RECOMMENDATIONS**

It is my considered opinion that further research may need to be undertaken to evaluate the controversies of the SACMCC in IEC, ECSA, and HCSA. The above mentioned controversies attracted the interest of the media houses of South Africa and Africa. The research question will focus on how the opportunist politicians infiltrated and manipulated the above mentioned council to settle their political score. Consequently, the aims and objectives of establishing the SACMCC by the AICs were aborted and new atheist vision emerged and replaced the Christian mission of influencing the political arena of South Africa. On the contrary, the mission of the above mentioned council anticipated to instill peace and harmony within the member churches but the political opportunists' generated

confusion, conflict, and hatred by litigated, assassinated character and disseminated lies about the executive members of the mentioned association in media platforms and the court of law.

## **5.5 THE CHALLENGES OF THE THESIS**

The study demanded an intensive reading and understanding of the entire diary of Ndlovu to ascertain his contribution to the liberation of South Africa. Similarly, it constrained the research to espoused fall and rise theory and TRM to conceptualise the succession theory of the Black Apostles. The above-mentioned theory and research approach enable the research to comprehend the diary of Hlatshwayo and Phakathi to reconcile their EHRC and EFC to EMT of APLA and MK soldiers. In conclusion, without espousing the TRM to conceptualise the diaries of the Black Apostles, the study will not be able to respond to the qualitative and quantitative questions.

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## APPENDIXES

THIS SECTION COMPRISES NDLOVU'S DIARY AND PICTURES.

### THE DIARY OF JIMY SCOTCH

ONE GOD, ONE CHURCH AND ONE HUMAN RACE

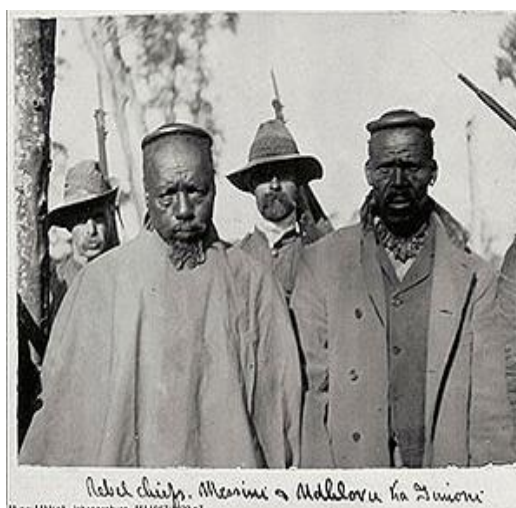
MY DIARY (1930-1982)

*HANDED TO APOSTLE PHAKATHI ON THE 22 MAY 1982*

BY APOSTLE JIM SCOTCH NDLOVU

**01 January 1930:**

My father was the Crown Prince of Nodunga Chiefdom. He went to exile in the Nanda Mission Station. He survived three assassinations (1893, 1894 and 1895) reportedly organised by his uncle (Thumini kaNdlovu), which killed his elder brother, Menziwa and paralysed his sister Nomanzi in 1895.



My father was an Ethiopian Nationalist who had a passion of preserving an African history, allegedly destroyed by the Europeans. Through his work, he came across the literature of Apostle Ntsikane, Apostle Jimmy Scotch, Apostle Isaiah Goliad Mhlakaza and Enoch Sobukhwe.

He venerated the Scottish missionary (Jimmy Scotch) who sacrificed his life for awakening Blacks about European missionaries who misused the bible to denounce African religion. Like the man of faith, Abraham, who sacrificed his son to the Almighty God, my father dedicated me to the service of God.



Apostle Meeting in Quelle, 1908



Seated: Apostles Bock, Brückner, Bornemann, Chief Apostle Niehaus, Apostles Klibbe and Hallmann  
Standing: Apostles Steinweg, Gildenpfennig, Bishop Meuser, Apostles Bischoff, Oehlmann,  
Bishop de Vries, Elder Brakke and Bishop Horsmann

In 1912 Apostle Carl George Klibbe sent Hlatshwayo to conduct on his behalf secret sessions for James Limba, Engenes Likganyana and Isaiah Shembe. In 1912, after the launch of South African Native Congress, Hlatshwayo was sent by Apostle Klibbe to assist in the establishment of the three South African Messianic Churches which triggered Klibbe's suspension in the New Apostolic Church.



**Engenas Barnabas Lekganyane**

In 1910-1912, the Zion Christian Church was formed in Transvaal under the leadership of Engenes Likganyane. Like the Council of Zion, the emphasis is on Zionism.



**James Ngcanjini Limba**

In 1913, the Bantu Church of Christ was established in Cape Colony under the leadership of James Limba. Like Apostle Klibbe, the male congregants kept their beards.



**Isaiah Shembe**

In 1914, the Nazareth Baptist church was established Natal Colony under the leadership of Isaiah Shembe. Similar to Klibbe and Limba the male worshippers kept their beards.

May, the soul of our Apostle rest in Peace. Indeed, he achieved his mission and this month will be remembered in the history of the Twelve Apostles of Jesus Christ. The Messianic Churches may be the future solution to this divide and rule seed which is planted by the European Church. These churches divide the African families and now people are no longer struggling and

quarrelling about their cultural issues, instead they quarrel over church doctrines. For example, Methodists fights with Anglicans over doctrinal issues.

### **23 May 1931:**

My Son, I wish you can understand your visions and dreams about the Battle of Isandlwana, Maphumulo Revolt and Bulhoek Massacres. The Battle of Isandlwana, was the war between the Zulu Kingdom and the British which took place on the 11<sup>th</sup> January 1879. The Zulus won the war but my father died, Ndlovu kaSigwebane Zulu. Ndlovu kaSigwebane Zulu, the junior (boy child), was delivered through the local caesarean process, which involved the cutting of the mother's stomach open, and brought out. He was then named after his father.

From that point, I literarily became an alien his house. I sought refuge in the Nanda Mission Station at that time. It was not easy at all, my son, because my uncle wanted to kill me, but I survived by the grace of God. It is painful to see your people turning against you. At that time, I had no option but to choose between life and death. Indeed, I chose life by sacrificing the chieftaincy title.

Later, my uncle was implicated in Maphumulo Revolt or Bambatha rebellion, then, I had no choice but to change my identity from Zulu to Ndlovu. Most close family members were persecuted, imprisoned and sentenced to life imprisonment. Later, I went to Transvaal where, I established myself and gave birth to you and your siblings.

Please understand my son. I closed my history with my Zulu family and for security reason, I call myself Ndlovu not Zulu, don't ever put your foot there, the children of my uncle will kill you because they might think that you want to reclaim the chieftaincy. Through my difficulties, I was advised and inspired by Reverend Lindley to change my identity and forget about my complicated and disruptive legacy which was retracting my life. Although, I adhered to the advice of Reverend Lindley, I seriously contemplated about my inheritance and legacy. Since, I have been incapable of reclaiming my inheritance from my uncle; I placed my fate to God.

Concerning, the Bulhoek massacre, I don't want to be associated with it because it might reveal our true identity. On the other hand, it was believed that the white regime will torment us because of our association with our uncle, Thumini and we (me and Enoch) drafted defiance letters with Charles Mgijima and Enoch Mgijima. The day of the incident was the birth day of Jan Smuts, the Prime Minister of the Union of South Africa. The same day was the ninth conference of South African Native congress in Bloemfontein and the Ethiopians were in solidarity with Israelites in Bulhoek farm.

All these years, we took upon ourselves to fight the colonists and missionaries, but it seemed we won't win because we are divided. For the sake of your future my son, please stay away from Ethiopian politics because the Apartheid government will torment, persecute and kill you. My son I grieved over the shocking death of Enoch from the massacre which catalysed the instability of my sugar diabetes. Like you, he was a friend, brother, priest, teacher, nationalist, business associate and my family man. His death opened a big empty space in my heart and in my life, therefore, I wish to dedicate the businesses to you and his junior (Enoch Ndlovu).

### **21 May 1932:**

I have to study and understand the Bulhoek Massacre because it shaped my political consciousness. I don't want to limit myself on this issue. I know for a fact that the massacre directly affected my family, it is of importance that some inquiry be made to determine how the occurrence of the massive killings and destruction influenced the country?

Hence, the following questions become relevant - Where can I get this information about Bulhoek Massacre? Can I ask Apostle Klibbe about it? Yes I will ask him.

God, the creator of heaven and earth, please speak to Apostle Klibbe before I ask him about this information, prepare him to welcome my request of seeking the historical knowledge.

### **25 May 1932:**

God, I thank you for this information I managed to get here in Queenstown and I promise you, I will preserve it. I will attach this paper on this page.

*In view of certain criticism which have been passed in Parliament and have appeared in the press of our country in connection with the fighting which occurred at Bulhoek on May 24<sup>th</sup> last, this public meeting of residents of Quest own and District, representing the people who have been mostly connected with the growing menace of the Israelites movement, resolve to place in on record it appreciation for the firm action taken by the government in the matter. Realizing to the full the seriousness of the menace which the Israelites brought into our district, we were impatience and at time exasperated at the patience and forbearance of the government authorities in dealing with the law breakers, and whites deploring the heavy casualties incurred in carrying out the law of the land, we are thankful that a sufficient force of police was sent to prevent the possibility of an even greater calamity.*

Why these White people talk like this with this sensitive issue that affected the lives of the black people. Maybe, they are talking like this simple because there was no white person who died in that horrible massacre.

### **26 May 1932:**

I was shocked with the response of Umteteleli Wabantu Newspaper report, of 28-05-1921. This newspaper maybe it is owned by some white but who claimed to represent the black people. I will attach this paper in this page.

*Every reasonable Native will admit that the religious maniacs at Bulhoek brought punishment upon themselves and will share our appreciative recognition of the great patience displayed by the Government. In the hope that Enoch and his dupes would hear reason and yield to the law, the governments' officials representatives have on several occasions visited the Israelites camp and have endeavored to convinced them that of their wrong days. The episode will, we trust, serve as a warning to those natives who take religion badly, and who are greater devotees of the mysticism than of plan elements of Christianity.*



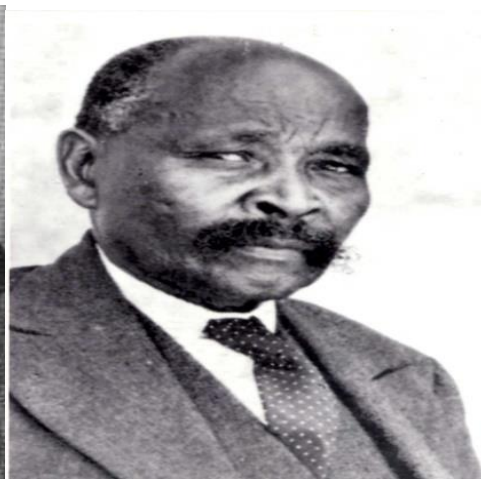
I don't understand the reports contained in the newspaper. Maybe, according to this newspaper, a "plan elements" of Christianity are Anglican, Dutch Reformed, Methodist, Morivians, Roman Catholic Church and the mysticism Christians are Ntsikane Bantu Prophets, Council of Zion, Catholic Apostolic Church in Zion, Israelite in Zion and Ethiopian Catholic Apostolic Church in Zion 1925.

**28 May 1932:**

There were some organisations who were in solidarity with Israelites in Zion, except these colonists and John Tengo Jabavu and Langalibalele Dube.



Tengo Jabavu



Langalibalele Dube

The tension between the Ethiopians and Zionist and black representatives arose from their conflicting business self-interest of campaigning for British in Natal and Cape Colony.

Ethiopians and Zionist had a mission statement which says, Africa for Africans. Their newspapers defied *Iphepha LoHlanga* which was the vessel designed to spread Ethiopians propaganda in Natal and Cape Colony.

Dube founded Ilanga laseNatali and Jabavu founded in Imvo Zabantsundu Newspaper (Native Opinion).



They both condemned Charles Mqijima, Enoch Mqijima and Enoch Ndlovu and Zulu Ndlovu as false prophets who mislead Israelites in Zion. Amagqoboka and aMakholwa opened a hole in Xhosa and Zulu nation which allowed the white man to still our land.

### **29 May 1932:**

Why the Protestant Christianity falsely claimed the work of Apostle Ntsikane and their prophets?. Overseer Hlatshwayo played a very crucial role in preserving the history of Apostle Ntsikane domiciled and accessible in the Nabantu Archives. Who will believe that his tribe kept the diaries of the Bantu Apostles and Prophets from Apostle Isaiah Goliyathi Mhlakaza (1819-1879) and Apostle Enoch Sobukhwe (1880-1806).

Why the white Apostles trace the history of Apostolic Church in South Africa from Klibbe? Why they never mentioned that there was Ntsikane who was called like Apostle Paul? More curious is the question, why hiding the prophecies of Mhlakaza and when they talked about him, they only attempted mentioning the story of Nongqawuse (his daughter). Apostle Mhlakaza prophesied about coming of Germany legion and Apostles.

Help us to understand these things God because we are human and we cannot understand everything around us. Please help us to understand the significant issues that shapes our future.

### **22 May 1933:**

Prophet Nontetha Nkwenkwe is a true prophet of God who delivered God's message to his people.



### **Mother Prophet Nontetha Bhungu Nkwenkwe.**

Like most Apostles and Zionist ‘churches, Mother, Prophetess Nontetha wore a white robe and headdress, and wrapped a white sash around her waist. She taught her female and male converts to wear white coats and shoes. As a true prophet of God, she was reading the Bible by looking at her hands.

Nontetha trained her followers to be loyal to their Kings, but made every effort to be in solidarity with all Africans. She taught them about the resurrection of the dead, to abstain from alcohol and she condemned adultery, witchcraft, European churches, migration work and colonialism. Her preaching provoked the colonial government, and was consequently arrested and jailed in King William’s Town. Her long and final journey into incarceration started on December 6, 1922, when the magistrate in King William’s Town committed her to the Fort Beaufort Mental Hospital for medical observation.

Overseer Hlatshwayo gave her a moral support. He even supported her while she was in court. Several thousands of her followers chanted and sang hymns outside the court. She was released from the mental hospital on January 5, 1923 on six months’ probation — on condition she did not preach. She preached, was re-arrested and, on April 7, 1923, was recommitted.

Overseer Hlatshwayo continued to consult with her at Fort Beaufort, and her followers often walking a journey of about 80km to get there. Hospital authorities were unhappy with this disruption and transferred Nkwenkwe to Pretoria (Weskoppies) mental hospital on December 4, 1924.

### **22 May 1934:**

I had a revelation on November 23, 1926, and in that vision, I saw Nontethas’ followers walking from Cape Colony to Transvaal, Pretoria and their journey was like the pilgrimage of Israel from slavery to the Promised Land. Suddenly, Prophet Nontetha appeared and she said this journey is a historical spiritual renewal which led to the liberation of the Africans from the oppression of the white minority. The pilgrimage arrived in mental institution and it was

witnessed that the Mother Prophet is not in sane. The Weskoppies mental hospital is the fountain where all the children of the Nontetha Nkwenkwe drank for their spiritual enrichment and development to fight the injustice of the colonial Christianity.

Suddenly, the dragon Beast appeared, it devoured all the pilgrimage. Then after, Mother Prophet appeared, and said, I know your troubles; I know that you are poor in spirit, but I will reveal your future tribulation, but don't be afraid of anything you are about to suffer. Listen, the white regime will put you to test by throwing you in prison. Be faithful, even if it means death, and God will fulfill the wish of your father. You will be the Chief of African tribes.

**01 May 1934:**

Hlatshwayo and DW Ntsikane, the grandson of the prophet Ntsikane wrote a letter to the Prime Minister JBM Herzog:

*Dear Prime Minister JBM Herzog*

*Being a minister of the Gospel we are wondering whether the readers of your paper will not be taken back at our views concerning Nonteta.*

*All the time we have been searching for reasons for the arrest of Nonteta. We were under the impression that she was guilty of disturbing the peace. We find that it is not so. There has been no headman, or chief who has given her up to the authorities for either insanity or disloyalty as is customary, neither do her religious followers find a reason.*

*On studying her life closer we find that she had marvellous and remarkable powers of converting natives, the people [?] her name with gratitude, and her congregation grew by leaps and bounds, much to the exasperation, disgust and annoyance of other religious missionary bodies whose success is very slow.*

*During her short working period she made many converts. Natives ceased their Kafir beer traffic, stealing and robbing were put by, all this to the advantage of ourselves and the government.*

*We think we can say wrong information was given by other ministers concerning Nonteta as their congregations were fast diminishing and a steady stream was flowing to Nonteta's open gatherings. We are perfectly certain that these people cannot be blamed for changing and forming their opinions, and can certainly belong to any faith they choose.*

*We recently went to Pretoria to visit her, and there she was allowed to preach to us. Surely this is not the action of a lunatic. Grant that she did not hold the qualifications for carrying on this work, but there is Charles and Enoch Megijima, Enoch Ndlovu, James Ngcanjini Limba and Zulu Ndlovu all belong to the Seven Day Adventists which has branches in Cape Town, Queenstown, Port Elizabeth, East London, King William's Town, and Transkei, who say that their qualification is the Bible and hold no certificates. We see no reason why these people should not be allowed to enjoy freedom of worship. Are not such absurd religions started and practised by Europeans in Europe such as the Canopists, Spiritualists, Theosophists, and Zoroastrians?*

*As people who enjoys the freedom of expression we see no reason why we should be scorned at for our opinion, and likewise we see no reason why we should not be allowed to enjoy freedom of worship. Are not such absurd religions started and practised by Europeans in Europe such as the Canopists, Spiritualists, Theosophists and Zoroastrians? Is it customary under British jurisdiction to imprison women without cause, although Nonteta enjoys far more freedom and respect than did the Dutch women and children in the concentration camps during the Boer war.*

*We trust therefore, that you will consider the circumstances in as favourable a light as possible, and use your influence in Nonteta's interests, and by so doing you will place her under a great obligation. We should, therefore, esteem it a great favour if the government would release Nonteta and grant her permission to carry on her good and successful work. This fact, in itself, would surely indicate that the reason for our writing this article is not a paltry one. You all must pray over the matter and whatever you decide is perfectly alright. You will agree with us that Nonteta as a preacher of the Gospel she has to preach as the Holy Spirit directs her.*

*In conclusion, we may remark, in the body of our article we agree with Charles and Enoch Mgiijima, Enoch Ndlovu, James Ngcanjini Limba and Zulu Ndlovu, there are no credentials mentioned in the Bible. In the scriptures it is written: "Go ye therefore, and reach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost" Math 28:19; Mark 16:15.*

*What do the ministers say about this? Nothing we suppose. They are quite comfortable on their sofas. Live and let live.*

The first response of Pretoria (Weskoppies) mental hospital about the condition of Mother Prophet Nontetha.

*Honorary Secretary of Aliwal North Native Welfare Society*

*With reference to the detention at this Hospital of Female Native patient Nontete, No. 859, I have the honour to report as follows:*

*At a conference held at this Hospital on May 1st, 1930, Nontete was seen by all the medical staff, who were unanimous in the opinion that the patient was mentally disordered and properly detained in the Mental Hospital on the grounds that the following symptoms have been repeatedly and constantly observed during her detention here:*

- 1. Acute hallucinosis.*
- 2. Delusions of a grandiose nature.*
- 3. Delusions of poisoning.*
- 4. Emotional attitude of religious exaltation with a state of restless excitement.*

**History and Description of Case**

*The patient is aged 58 as nearly as can be ascertained. Her physical appearance is consistent with the stated age. She was first admitted to the Fort Beaufort Mental Hospital on the 9th December, 1922. According to the case records whilst at Fort Beaufort she was in a state of religious exaltation, stating that she was directly inspired by God who, himself, appears to her if she makes certain signs. God then enters her blood and puts writing into her head, which she can read and understand. God tells her she must preach.*

*On January 5th, 1923, she was discharged on three months probationary leave, but on April 8th, 1924, the Magistrate, King William's Town, reported that she was a source of trouble as she spent all her time preaching to the Natives. In consequence of this report she was returned to the hospital when it was found that her mental condition was much the same as at the commencement of her probationary leave. She stated that she was inspired directly by God that she had to obey him and preach to the natives because all their sins would rest on her if she did not.*

*She is described as standing and preaching over the fence to nobody in particular, or praying over patients... On one occasion she became so noisy and hostile that she had to be isolated in a special airing garden.*

*It therefore appears that from the date of her admission her religious exaltation has been accompanied by an acute and constant hallucinosis.*

*Whilst at Fort Beaufort she is described as standing and preaching over the fence to nobody in particular, or praying over patients. She is described as looking into her hands and reading messages that she says are visible to her there. Sometimes she preaches with great vehemence and fervour and shows a militancy in her religious practices. On one occasion, whilst detained at Fort Beaufort, she became so noisy and hostile that she had to be isolated in a special airing garden.*

*At Fort Beaufort is first noticed the presence of a particular delusion, which takes the form of accusing the doctor of having in his possession a letter which belongs to her. The letter which she accuses the doctor of wrongfully detaining, she asserts comes from England and is addressed to her by the father of Queen Victoria. Until this letter is given to her she will continue preaching and singing.*

*At Fort Beaufort, also, is first noticed the appearance of delusions of poisoning for she accused the staff of giving her poison in her drink.*

*On December 4th, 1924 she is noted as saying that Queen Victoria speaks to her and tells her that everything she, Nontete, says is true.*

*Whilst here in Pretoria the same phenomena have been repeatedly and constantly observed:*

- 1. Religious exaltation*
- 2. Restless excitement*
- 3. Acute hallucinosis*

#### *4. Delusions of grandiose nature*

#### *5. Delusions of poisoning*

*In addition she says that her body is burnt with fire night and day and that this fire is conveyed to her body by the doctors present at this Conference. She asserts that she is a Prophetess directly inspired by God. She also repeats that the doctor has a letter belonging to her from Queen Victoria. At times she is violent and aggressive and has attacked other patients for no reason, apart from her disordered promptings. During the past year or so she has become much less vehement and much less militant and for a considerable period of time has shown no aggressive violence.*

*All members of the Conference are agreed that she is mentally disordered and not merely a fanatic. She is undoubtedly the subject of aural, visual and sensory hallucinosis.*

*Although in 1922, a diagnosis of Praecox, sub-group Hebephrenia, was made, prolonged observation has shown Mannerisms, Psychic Ataxia with senseless incomprehensible conduct to be conspicuous by their absence. Neither have sharp changes of mood been specially noticed.*

*The emotions would appear to correspond to the ideas, and the states of mild depression that have been occasionally observed are, in my opinion to be ascribed to the thwarted desire for release or may perhaps be only apparent as the result of temporary defervescence of the religious exaltation. The delusional content and field of hallucinosis would appear to be stable and coherent and not the reverse, and, on the whole, I am of opinion that she is probably properly to be placed, as regards diagnosis, amongst the Paranoiacs, sub-group "Prophets, Saints and Mystics" amongst whom visionary experiences are common.*

#### *Prognosis*

*The presently observed modifications in the conduct and behaviour of the patient in the direction of less aggressiveness, cessation of hostile violence, diminution of fanatical and religious zeal, and, generally speaking, of a dying down of the mental, emotional and physical activities, are, in my opinion, to be ascribed to the gradual onset of senility.*

*It is not to be expected that the delusional beliefs will continue to be held, however, less tenaciously, and a regaining of insight is not to be looked for; so long as mental activities are possible for her; so long will Nontete remain convinced that she is a directly inspired prophetess of God with a message for her own people, which none but she can deliver.*

*The following questions may arise and I have endeavoured to answer them:*

*1. Is there any reason why Nontete should not be allowed conditional discharge to specified relatives?*

*Nontete is not a danger to herself, and there is no reason why she should not be so discharged having regard only to her mental condition.*

***2. Is Nontete likely to again prove herself a source of disturbance, and possibly, danger to the preservation of order amongst her people, if discharged conditionally?***

***The answer to this question must be "yes". Not much encouragement would be needed I fancy to rekindle her activities in the direction of her mission, and it is very difficult to estimate the probable strength of the restraining influence exercised by her knowledge of what would happen if she broke the conditions of discharge.***

***3. Is it advisable to refuse a conditional discharge and to bring the matter to the length of a Judicial Enquiry?***

*Yes.*

The second response of Pretoria (Weskoppies) mental hospital about the condition of Mother Prophet Nontetha.

***Dear Major Herbs***

***With reference to your semi-official letter of the 19th March last addressed to Dr Mitchell in regard to the case of Native female mental patient Nontete [sic], and enclosing a letter from the Honorary Secretary to the Aliwal North Native Welfare Society, I forward herewith a copy of a report by the Physician Superintendent of the Pretoria Mental Hospital.***

***You will see that he answers the essential questions in the last paragraph of his Minute and although he does not regard Nontete as a danger to herself he is satisfied that she is likely again to prove herself a source of disturbance and possibly a danger to the preservation of order amongst her people. I feel sure that if she is discharged there will be a repetition of all the troubles, which occurred before she was sent to a Mental Hospital.***

***I would add that I know Nontete personally and am well acquainted with her case and I would express my opinion more strongly than Dr Crosthwaite has. I feel sure that if she is discharged there will be a repetition of all the troubles, which occurred before she was sent to a Mental Hospital. Her hallucinations and delusions have never changed in character. They are only less prominent at the moment because she has not an opportunity of feeding them on the credulity and admiration of her followers.***

***With regard to the letter addressed, I presume, to Mr Sephton by Mr Charles Crabtree, I would make the following remarks in regard to -***

***(2) Expert medical advice has been taken and it has been found necessary still to treat Nontete as mentally unsound.***

***(5) The deputation mentioned has already been allowed.***

***(6) The relatives of Nontete can write at any time to the Physician Superintendent of the Pretoria Mental Hospital for a report on her progress.***

## **02 May 1934:**

I must learn from Overseer Hlatshwayo, and especially his association with Hlathi Tribe and Ntsikane Bantu Prophets. Nabantu Archives are rich and they kept the history of Ntsikane Prophets who reportedly shook the white society. But the story of Charles Mgijima and Nontetha Nkwenkwe is sad. The question is asked - Why did this government poison my priest Charles Mgijima in prison. It seemed all these prophets were not willing to compromise their freedom any longer now.

But their stand against Colonial Christianity injustice system is justified and they traced their history from Ndukwana (the son of Ntsikane), Dyonase Jonas Mgijima (the father of Charles and Enoch), Zongezile Nkwenkwe (the father in Law of Nontetha, the great Prophet), Old Soga (the father of Tiyo Soga) and Heriberto Sobukhwe (the grandfather of Robert Mangaliso Sobukhwe), Enoch Hlathi Ngcayiya (the father of Henry Reed Ngcayiya), Isaiah Goliyathi Mhlakaza, the uncle of Nongqawuse Ngqulwana.

I was inspired by the words of Nontethatha today, and I am not going to be abused by the capitalist of Gold Field Mines.

## **22 May 1934:**

Dyonase Mgijima, Heriberto Sobukhwe, Hlathi Ngcayiya and Ngqulwana kaHlathikhulu were forced by colonial forces to join the Methodist Church and they later influenced the evolution of Thembu and Bantu Churches in 1882; Old Soga were forced to join the Church of Scotland which later, influenced the formation of Free Presbyterian Church in 1895.

Hlathi Ngcayiya refused to succumb to colonial forces, and was persecuted by the colonial government. His successors formed Ethiopian Christian Apostolic Church in Zion in (1905) and the Israelite in Zion (1906).

Isaiah Goliyathi Mhlakaza was an Apostle of the Council of Zion. He is the last Apostle who preserved the history of Ntsikane Bantu Prophets. He was the last Bantu Apostle who made a traceable history.

The Letter of Sir George Grey to Henry Laboucher, the Secretary of State for Colonies on 16 August 1856:

*A kaffir prophet who prophesied about the resurrection of the dead ancestors and the arrival of the German legion and Apostles.*

Graaff-Reinet Herald, 05 July 1856:

*Mhlakaza had been baptized and confirmed by the English missionary Bishop Merriman, and had regarded his confirmation as equivalent to ordination. This strengthened his conviction that he was a prophet, and as such he misused the name of Jesus in pursuing political.*

*Bishop Gray commented that 'It is curious to observe how much this false prophet, UMhlabakaya, borrows from Christianity and the Bible'. R. Gray, Journals of a Visitation of the Diocese of Graham's Town, in July and August 1856.*

Graaff-Reinet Herald, Saturday, 9 August 1856

*Kaffirland is again in commotion. Another prophet has appeared in the person of a Kaffir, formerly a servant of Archdeacon Merriman. His predictions consist of the usual rubbish, about dead chiefs, Kafirs and cattle coming to life again; but he has obtained such credit among his countrymen, that they are slaughtering or selling their cattle with all possible speed.*

Cape Colony Herald, 19 August 1856 under the title 'The War Rumours'

*All danger, we hope, is now behind us. There is a lesson to be read in what has transpired - nay, many lessons. How did the alarm arise? What gave birth to it? A prophet appears on the scene. The former servant of Archdeacon Merriman has dreams - sees visions - becomes monitor to warn and arouse his country.*

#### **Settlers Days 1934:**

I remember that on 15 January of 1926, when South African Police and Soldiers were driving hippos, forcefully collecting boys from 14 years old from local schools of Transvaal to work in Gold field mines. I didn't believe when I had this sad story, however, I was convinced that it is real only when I saw police and soldiers went door to door to force young boys from Sophiatown, Newclare and Martindale to work in mines.

All the dreams I had about education were shattered and I was angry when I saw some white boys who are in my same age going to school. The young boys in Gold Field Mines were victims of rape, unpaid and low paid wages. I represented youth in Gold field mines, founded Youth Forum Transvaal Gold Field Mines and was the general secretary of Transvaal Gold field Mines in 1930.

During my tenure that I served as the general secretary, I managed to represent the minority (voiceless youth) and later represented the entire Transvaal Gold Field Mines. Although I didn't understand the purpose of God in 1926, but now I can understand better. God was training me in the informal Theological Seminary to be the voice of the voiceless. Perhaps, if I had been trained in the formal Theological Seminary, I may not have been able to see things the way I see now. Thank God for hiding me from Heretical influence of Colonial Christianity Theological Education.

#### **16 December 1936:**

Like the vow which was made by the Voortrekkers in the Battle of Blood River in 1834, I wish God can seal my union with my wife. If God can bless us with Twelve Children I will not be a polygamist.

God help me to be faithful to Rachel, I don't want her to cry like Rachel in the bible: ... A voice is heard in Ramah, mourning and great weeping, Rachel weeping for her children and refusing to be comforted, because they are no more (Jeremiah 31:15).

**22 May 1947:**

I think it is desirable for us, as African to have an African National Church. A church where African people will worship their God wearing African clothing.

I don't encourage the separation of these African Churches. I would love to see African peoples living Europeans churches to join African Churches which well recognized, instead of starting new church of their own. If we continue this way, we will sooner or later find thousands of churches. Then, and before long, most families will have their own churches. If new churches are started, let them be of good repute, able to lead our African people.

**6 April 1952:**

One day, God will stop these celebrations of White people who took the land of black people. It is painful if this ill-act is celebrated even inside the Old Apostolic Church. Help us God to understand your will and teach us to be humble to the teachings of these white Apostles who do not see any good thing from the black people.

I refused to change my Surname to Oliphant or Elephant, "I am Ndlovu" not Oliphant. I will tell overseer Hlatshwayo that it is better to go back to my father's church, Ethiopian Catholic Apostolic Church in Zion or to my Mother' one, Christian Catholic Apostolic Church in Zion.

I am convince that, there I will find peace and happiness because people are equal irrespective of race. Yes, there is only one race, the human race which all human belongs.

**24 May 1952:**

All these celebrations of white people in our land is irritating me, more especially if we are forced in Old Apostolic Church to celebrate the day of Queen Victoria. Today, I was off and I don't think, I will tolerate the celebration of the white women in our land. We never celebrated our black Kings, Queens and Chiefs but now we are forced to celebrate a Canadian Queen.

God, we are insulted in our fatherland, please empower us to defeat these heartless whites who do not have good plans for black people.

**09 November 1952: Sunday**

Although more than 200 people died in this massacre, but it is comforting that these white people got the message of our resistance. I knew this will happen because the white people took us for granted. But honestly, I don't like the fact that Hlatshwayo tribalised this Duncan Village Massacre issue. Whenever he was talking about Black Sunday, he mentioned how Hlathi Clan suffered the loss of 45 people from the Duncan Village Massacre.

It seemed Robert Mangaliso Sobukhwe shared the same sentiment with me about tribalism. We acknowledged that the Hlathi's and Khoisan's lost their land but the struggle now is not about them, it is about all Africans who suffered and continue suffering in the hands of the white minority.

**09 November 1953:**



*Duncan Village*

Apostle Hlatshwayo taught us about the importance of the commemoration of the Duncan village massacre, but most of the people did not know what happened last year this day.

I knew one day these celebrations of white people will provoke anger to the black nation. The official dedication of Van Riebeeck memorial provoked African anger which led them to disobey unjust laws that had grown worse since the National Party came to power in 1948.

The police killed more than 200 people in Duncan Village and the villager's decided to pay revenge: we must kill the Romans because they are Dutch. Indeed, they killed a white man and Reverent Sister.

Today we were remembering the brave warriors who fought for their rights and I wish blacks can stand firm and fight for their liberation.

**09 November 1954:**



*Nun's car*

The church was fully packed with Hlathi clan and other people who wanted to know about Duncan Village Massacre. Indeed, this massacre is uniting Hlathi clan because most of them are coming in all corners of South Africa to commemorate their people who died this day.

Sr. Aidan arrived in Duncan Village after a brutality shooting and the residents were still angry from the police who brutally dispersed 1500 residents with bullets: most were wounded and more than 200 hundred were later announced dead. Why people always accuse Hlathi clan for cannibalism and this is not the first time this accusation crop up. Cannibals was the reason why their kingdom was destroyed by native tribes and Tshaka. Today I heard that again they ate the flesh of Reverent Sister. When her vehicle cooled down, the burned body of the nun was pulled out by Hlathi people who walking down the street. They were seen eating her flesh, with blood running down their chins.

As much as I support the programs of Hlathi's but I don't think it is right to eat the human flesh.

**09 February 1955: Wednesday**



*Forced removal in Ray Street*

I don't understand why the Government of Malan targeted the family of Ndlovu in this forced removal. Maybe we were created to suffer for the rest of our lives. My father left his inheritance

in Nodunga Kingdom in Zululand and started the new life in Transvaal. Now, all he labored for is destroyed by the heartless white policemen. Oh God what a draw back!!! Did the white man have conscious? Why did they close their ears to the cries of these children, women, elderly and young men?

There was an element of truth in the words of Apostle Hlatshwayo, “Ndlovu you have to restore your rich history because your children might need it, maybe, one day they might wish to go back to their roots in Nodunga Chieftaincy”. How will I start to restore my history, because I don’t want my children to know how my father was ill-treated in Nodunga Chieftaincy? My father lost his inheritance of Chieftaincy to his uncle Thumini, as he changed his identity from Zulu to Ndlovu. No, I cannot tell my children this story as doing so, will result into discrediting my father to them. They will think that he was a coward or they will force me to go back to my roots in Zululand. No I will not tell them this painful history; I promised my father that I will keep this secret.

God gave me peace and strength to re-establish myself here, even though, I was not comfortable staying here (Meadowlands) where there is was no electricity, water and toilets. I must take my family to NewClere where there were toilets and water. Even here in Meadowlands, I still hear the cries of my children. Indeed it was a disordered day on Ray Street when more than thousand merciless white policemen, armed with R5 rifles, forcefully moved us to this lifeless place.

#### **10 February 1955: Thursday**

Whilst I managed to carry my family to Newclere where there was water, toilets and electricity, I thank ‘Ingonyama’ “Bhekuzulu Nyangayezizwe” and Mathole Buthelezi, I wonder who told them I needed their help because they were looking for me, but I don’t have answers to their questions. One thing I know is that they came at the right time when I was desperately in need of help. I will stay in this house but I have to organize my own place so that I can be independent from them. What I am going to say to these people now?

This question was necessary because they wanted to know how I was associated with these well-known Zulu King and Chief. I think I must tell them that they must give me time to think about their proposal of going back to Zululand. Yes I will tell them, but thank God for bringing my people to rescue me and my family.

#### **11 February 1955: Friday**

If I change my identity back to Zulu, I will be betraying the covenant of my father and his companions, Enoch Ndlovu and Reverend Lindley. My father found refuge in Inanda Mission Station after he escaped three alienation plots which were planned by uncle. If I go back to Nodunga Chieftaincy, it is obvious, I will be treated like my father.

Please God help me to think through this confusion, even though and I did not want to suffer like my father in the hands of his Zulu men. Another worry is the question - why were Bhekuzulu Nyangayezizwe and Mathole Buthelezi begging me to go back and reclaim the Chieftaincy of my father?

**22 May 1955:**

Samuel Hlatshwayo relocated from Graaffreinet with Sobukhwe's family to stay permanently with Klibbe in East London at the end of 1905. Hlatshwayo made it easy for Klibbe to evangelise to both the whites and the blacks because of his linguistic capabilities.

He settled in Sophiatown, Springs, where he worked in mines around, before moving to 79, 4<sup>th</sup> Avenue, Alexandra Township in 1955. He was blessed with 12 children. Apostle was a very strict person who took pride in punctuality. He was a selfless person who displayed his devotion to the gospel.

**04 April 1959:**

The joy of Apostle Hlatshwayo could be described as happiness of a bride in her wedding ceremony. This day was a remarkable moment in the life of Apostle Hlatshwayo, I never saw him like this before. The establishment of a Pan African Congress will change the lives of African People and it will be easy for the Ethiopians to embrace Pan Africanism.

Today the old man will have a peaceful sleep after the long day of the launch of Pan Africanism in Orlando. I wish the Hlathi Clan will not misuse this organization for their personal use.

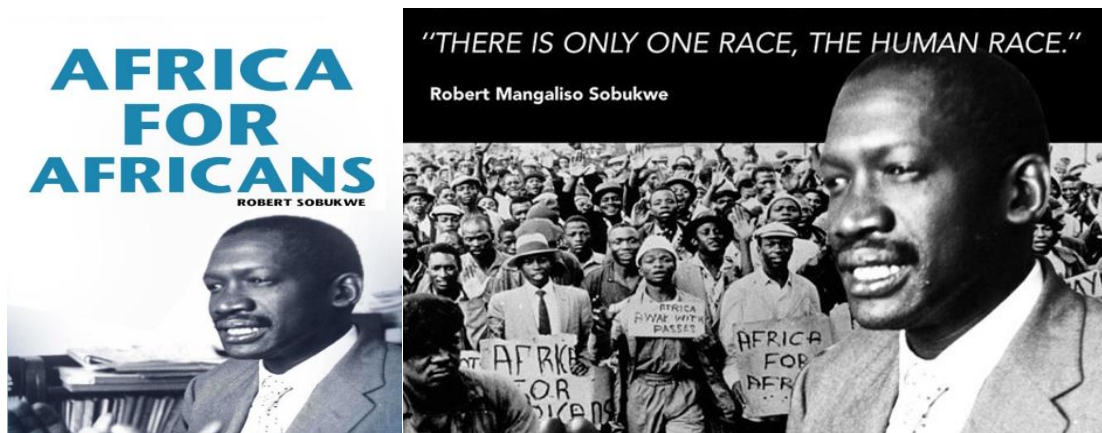
I don't know how the PAC will accommodate the offer of the Arabian King, Abdulazi who pledged the sum of R50 000 towards the development of PAC. The Arabian king Abdulazi agreed to assist the movement on condition that it will assist Hlathi clan to form their monarchy and unity Nabataea (Nabantu) Tribe.

I don't understand how Apostle Hlatshwayo put Sobukhwe's neck on the block because it is not possible to unify the tribe at this critical time. If the PAC succumbs to that condition of King Abdulazi, it will be a political suicide. Therefore, the PAC will be later condemned as an association of tribalist which encourages tribalism within the oppressed black societies.

**18 March 1960:**

Apostle Hlatshwayo summoned me and Priest Elliot Mashalaba to analyze, unpack and consolidate the speech of Sobukhwe which he was going to present at the press conference of the 19 March 1960. We were later joined by Pan Africanist from Jamaica, Ghana and Zimbabwe who were lecturing at Fort Haire. We had a full night session on pass laws defiance campaign. We advised him that it must be a peace protest and he must not attend it.

19 March 1960:



The speech we constructed with Sobukhwe was published in Liberal Party Newspaper.

*The Pan Africanist Congress will shortly launch a nationwide campaign for the total abolition of the pass laws. The exact date on which the campaign will start is still unknown. The decision lies with the P.A.C. President, Mr. R.M. Sobukwe. But members say that the campaign will begin 'shortly - within a matter of weeks.'*

21 March 1960:

The peaceful march was well organised as Liberty Party Newspaper testified thus;

*The campaign was made known on the 18th of March. Circulars were printed and distributed to the members of the organisation and on the 21st of March, on Monday, in obedience to a resolution they had taken, the members of the Pan Africanist Congress surrendered themselves at various police stations around the Country.*

Indeed it at the peace protest, but surprisingly, a lot of people were killed.



### Sharville Massacre

We heard the chatter of a machine gun, then another, then another. Bodies were falling. Hundreds of children were running. Some of the children were shot, too. Still the shooting went

on. After the massacre we advised Sobukhwe to handover himself to the police station, hereafter, he was arrested.



*Robert Mangaliso Sobukhwe and Pan Africanist Patriots*

**23 March 1960:**

What is the best way to prevent this blood shed of innocent Africans who died like flies in the hands of these heartless whites? How can we raise funds for African National Congress, Pan African Congress, South African Communist Party and South African Indian Congress? We are having limited resources and we will only help African National Congress and Pan African Congress.

I think we have to encourage them to go outside the country to mobilise international financial support to bail the jailed leaders. Since we have congregations in Bechuanaland, I think Oliver Tambo, Nana Mahomo and Peter Molotsi can be assisted by our congregants there to cross the borders of Bechuanaland. In order to achieve this, I had to arrange with Elder Mashalaba to collect the money in all our congregations. I think R3000 will be enough for ANC and PAC.

**25 March 1960:**

It seems there is a problem between ANC and PAC. If they are not willing to work together now, how can they work together in future? But our interest is to support them to liberate the country.

Ronel Segal will transport Tambo to cross the Bechuanaland and we have to arrange a transport for Mahomo and Molotsi to leave the country tomorrow morning around one o'clock.



*Thambo managed to raise funds in America and he was helped by white Americans.*

I don't know, but it seems that the ANC is not comfortable to work with PAC, instead they preferred to work with SASACP and SAIC. We thank God, we managed to raise this R3000 and we gave ANC and PAC.

### **Burial of the Victims of Sharpeville Massacre**

Like Duncan Village, the funeral of the victims of Sharpeville massacre was painful, but motivated us to resist apartheid regime.



*Sharpeville massacre funeral*

We were prohibited in the Old Apostolic Church to attend the funeral, but we defy the order because we were in solidarity with our Africans.

### **01 May 1960:**

We were shocked by the death of Apostle Hlatshwayo who was assaulted by the police. Yes I know, he was old but the assault and the ten days police detention contributed to his heart failure. Informants reported to the police that Sobukhwe and five foreigners spent the full night in the house of Hlatshwayo and it was assumed that they were planning Sharpeville revolt. He was arrested on 21 March and was detained ten days in police custody and he was very weak when he was released.

Indeed, he was a faithful Pan Africanist who sacrificed his life for the liberation of Hlathikhulu Kingdom, Hlathilites, Twelve Apostles in Christ and the entire Africans.

### **My Anointment as Apostle**

I struggled with domination for the first time I was anointed into the office of the Apostleship in Old Apostolic Church and I was told that I was not an Apostle but a helper of an Apostle.

The black congregation was described as stinking by whites Apostles, therefore, they cannot enter the service without open the windows because of terrible smell which were claiming that was coming out of black people.

In my Apostleship, I tried to prove the whites wrong that everybody is created in the image of God and that all of us belong to one race which is human race.



*At the back: Apostle Ninow and Myself.*

*In front: Ninow's wife, Hlatshwayo's widow and my wife.*

### **21 March 1961:**

Commemoration of Hlatshwayo was organised by Hlathilites, date: 21 May 1961, venue: Paarl, Town: Stellenbosch. The theme was Samuel Hlatshwayo: Khoi-San, Hybrid (coloured) Pan Africanist. Hlatshwayo, the Zion's bishop and an acquaintance of William Burghardt Dubois and bishop Alexander Walters. For almost half a century Dubois and Hlatshwayo dominated the Pan-African movement, but it outgrew them. Dubois deviated from the mainstream of Pan-Africanism by identifying himself in cold war politics on the side of the communists. Similarly, Hlatshwayo deviated from the Council of Zion and he joined the New Apostolic Church.

Both DuBois and Hlatshwayo were introduced to Pan-Africanism in London at the first conference ever held to propagate its ideas. Its sponsor was a Trinidad barrister, H. Sylvester Williams, who, so far as is known, was the first person to talk about Pan-Africanism. Williams' chief collaborator was Bishop Alexander Walters of the African Methodist Episcopal Zion Church, who provides an important link between this independent religious movement and Pan Africanism.

At the conclusion of the first conference a Memorial was addressed to Queen Victoria. Her Majesty's Government will not overlook the interests and welfare of the native races.' It was at that conference that Hlatshwayo spoke his famous prophetic lines. The problem of the twentieth century is the problem of the colour line-the relation of the darker to the lighter races of men in Asia and Africa.

### **22 May 1961:**

We are committed to sustaining our yearly contributions towards exile military training. Sometimes I don't understand how other people think. They recruit the youth to go to exile but they don't think how do these youth survive exile challenges? How do they get food, clothes and shelter in exile?

I understand we have to support not just with lips, but through financial assistance and hide them when they are inside country for their military assignment. This year, we contributed R3200 and I am glad because we managed to sustain our contribution and do more by increasing our commitment towards the exile training contribution.

I tried my level to unity the ANC and PAC but it is difficult because the ANC is working with White people whereas PAC is condemning the white liberals by misrepresenting the ideas of black Africans. What is the solution on this matter? Please help me God to find the solution of unifying these two organizations.

### **21 May 1962:**

Hlatshwayo's commemoration was organised by Hlathilites, date: 21 May 1962, venue: Paarl, Town: Stellenbosch. The theme was The Rivals - Blacks and Coloureds.

Hlatshwayo traced the rival of Blacks and Coloureds to DuBois and Garvey. They were great rivals. DuBois, a Negro of mixed blood-'tiresomely proud of his own Dutch and French ancestors, and especially of the suggestion of Huguenot nobility; Garvey, a black Jamaican.

DuBois, a vain, prickly, egocentric intellectual, deliberately avoiding mass appeals; Garvey, a rodomontade rabble-rouser, who, at the height of his career, could with some justification, claim the support of millions of Negroes, and command vast sums of their money. Garvey mocked DuBois for his light colour, and refused to cooperate with light-skinned Negroes whom he denounced as 'hybrids'. DuBois dismissed Garvey as a 'little, fat, black man; ugly but with intelligent eyes and a big head'.

Although the ideas that divided them are no longer deeply relevant, both men are prototypes of African political leaders; and their attitudes are deeply revealing. DuBois had co-operated with American liberals in founding the National Association for the Advancement of Coloured Peoples, and for more than twenty years had edited their publication Crisis (a valuable source of Pan-African ideas).

Against these ideas DuBois preached the need for an open and vigorous struggle to win equality of rights. All his life his thinking was dominated by his colour. On his ninety-first birthday he

said over Peking Radio: In my own country for nearly half a century I have been nothing but a nigger. Observable facts don't justify this statement; but it reflects a deep unhealable wound which, in his later years, brought him to admire Russian and Chinese communist ideas.

Garvey, on the other hand, wore his colour proudly, even gaily some would say recklessly. I believe, he wrote, in a pure black race just as how all self-respecting whites believe in a pure white race, as far as that can be. His Universal Negro Improvement Association (UNIA) preached Back to Africa to the Negro masses of the New World. DuBois fiercely resisted this idea; against it he set his dual objective-regeneration of black peoples in the lands of their adoption, and in association with a freed, independent African Continent.

In 1920 Garvey founded his Negro Empire in New York, and summoned a large international convention which he called the first Black Parliament. He proclaimed himself Provisional President of a Racial Empire in Africa. He co-operated with the Ku Klux Klan, who shared his ideas of expatriating all the Negroes. Later when Mussolini came to power, Garvey remonstrated: I was the first of the Fascists.' But the money he collected for the Black Star Line, to organise to transport the Negroes home, got into a frightful mess. After serving a long prison sentence, Garvey died almost unnoticed in London in 1940 without ever having set foot in Africa.

### **23 May 1962:**

Today I had a strange dream about Apostle Hlatshwayo and it seemed, according to him, God does not want blood shed anymore in Africa. How can I stop exile military troops to attack Portuguese in Mozambique? If I said to Thambo, we are terminating our financial assistance because God does not approve war, he will be disappointed with us.

Did I understand clearly this dream? What is the meaning of this dream God? You mean we must preach peace revolution now? How I am going to approach Chivambo Mondlane about Guerrilla war preparation? Even if I was going to raise political issues which favor his party. Still, it was going to be a struggle to approach him. What made matters worse is the claim that God wished him to stop the preparation of the war.

Help me God to encourage Mondlane to terminate the Guerrilla war preparations. It will be good, if I can manage to convince him but at the end he will see that we support the ANC trainees who are in Mozambique for military training. This year we managed to donate a sum of R4200 between Apla and MK.

### **25 May 1963:**

The great prophet arrived from Tanzania in Dar es Salaam and he initial met Reverent Uria Simango. We thank our exile military trainees who directed our Prophet, Enoch Mashalaba to the Frelimo vice president who tried to convince Mondlane about termination of Guerrilla war preparation. The prophet narrated the prophecy, "if you listen, you will redeem your life, but if not you will pass away after six years. The soldier who fights with a spear will be killed by a

spear. Please prepare for peace revolution or else you will die. If you refuse to comply with this prophecy you will die after six years, on the same month and day.

We thank God that after he delivered the message, he managed to deliver an amount of R4900 to the exile trainees of APLA and uMkhonto Wesizwe.

### **25 September 1964:**

I don't understand why Mondlane insisted on this War of Independence because God had already declared the victory of Mozambique over Portuguese. I am worried because Mondlane will soon lose his life because of his stubbornness. The Zulus' says, "a soldier of a spear will die with a spear".

This war could destroy our investment: we sent our youth to exile military preparation with the hope that they will come back and fight Apartheid regime but Julius Nyerere deployed them to assist Mozambique Liberation Front to fight obvious war. There was no need for that war but intensive negotiations with Portuguese.

This year we sent an amount of R5500 to our trainees in exile but I am worried because it seems that they will die before fighting for our liberation in South Africa. I don't understand why the ANC operates this way because it does not involve us in their activities. Unlike PAC which updates us before they take any move concerning the exile trainees, but Please God protect uMkhonto Wesizwe from this useless war.

### **22 May 1965:**

It is clear that the South African Communist Party sold us to their fellow whites. Their success is seen through their unity with other whites in defending their status quo and they know that they will be not be persecuted even if the blacks gained their freedom. The whites reinforce each other and when they are with black people, they pretend as if they don't like other whites. I don't understand who gave these whites Apostles the details of what we are doing in our black congregations. It is clear that it is these whites of communist party.

Otherwise we are not afraid of anyone, but we want to liberate our country from the evil hands. How are we going to send this R6000 to ANC and PAC? We will send Enoch Mashalaba to deliver it to exile.

### **01 January 1966:**

Why do the white Apostles challenged me today?. They wanted to change my surname Ndlovu to Oliphant or Elephant. It is not the first time they raised this topic. Why the raise it for the third time: your surname is not Ndlovu; now you are Oliphant.

The first time they changed the surnames of most people in 1960; Moloyi became Malloy, Mbotya became Botha; Banusi became Barnes, Makapela became Kapel, Boesakwe became Boesak, Manele became Manel, Zali became Salie and Mtimkulu "big tree," became Grootboom.

Ninow, the junior's, called us kaffirs, he believes that we are like amoeba, animals that do not have brains to think and also stink like pigs. Therefore, we cannot be anointed as full Apostles like white. The whites anointed themselves as the only Apostles and the coloureds and blacks were their assistants. Ninow believed that we can only be their assistants and only Apostles to other kaffir. He is irritating me when he says, Amoeba or Kaffir must preach to another amoeba or Kaffir.

01 February 1966:

**Jimmy Scotch Ndlovu's banning order, 1966**

**TO: Jimmy Scotch Ndlovu**

**192 Matomela Street,**

**Dobsonville,**

**Soweto**

**NOTICE IN TERMS OF SECTION 9(1) OF THE SUPPRESSION OF COMMUNISM ACT, 1950 (ACT 44 OF 1950)**

**WHEREAS I, JOHN VORSTER, Minister of Justice, am satisfied that you engage in activities which are furthering or are calculated to further the achievement of the objects of communism, I hereby, in terms of section 9(1) of the Suppression of Communism Act, 1950, prohibit you for a period commencing on 27 January 1966, and expiring on 27 January 1967, from attending within the Republic of South Africa or the territory of South-West Africa-**

- (1) Any gathering contemplated in paragraph (a) of the said section 9(1); or**
- (2) Any gathering contemplated in paragraph (b) of the said section 9(1), of the nature, class or kind set out below:**
  - a. Any social gathering, that is to say, any gathering at which the persons present also have social intercourse with one another;**
  - b. Any political gathering, that is to say, any gathering at which any form of State or any principle or policy of the Government of a State is propagated, defended, attacked, criticised or discussed;**
  - c. Any youth gathering or Africans or church assembled for the purpose of being addressed by you.**

**Given under my hand at Pretoria this 27th day of January 1966.**

.....

**Signed by J.VORSTER**

**NOTE:**

**The Magistrate, Johannesburg, has in terms of section 9(1) of the above mentioned Act been empowered to authorise exceptions to the prohibitions contained in this notice.**

**24 April 1966.**

The white Apostles called all the Transvaal congregation in Pimville (springs) and they demanded each overseer to bring his congregations:

**Pimville (Springs):** Zachariah Manala and Elphas Mokgope; **Soweto:** Seboko, Masetloa, Mpompi and Legae; **Meadowlands:** Motsamai, Van Vuuren, Noordgesig, and Spielman; **Boksburg:** Zikalala; **Diepkloof:** Mashinini; **Benoni:** Jaca; **Pretoria:** Metsing and Pimville (Soweto)Enock Mashalaba.

The White Apostles blackmailed and condemned me as a thief, wizard and false Apostle who encourage the spirit of communism in South Africa. People were told that I was excommunicated because of these three allegations, hereafter, the congregants stoned the white Apostle.

The white Apostles phoned the police and they arrived, hereafter, they shot and killed nine people. I was blamed for panting spirit of rebellion in black congregations.

**24 April 1966:**

I don't understand why the government is persecuting us but we are not afraid because God is with us. I will demonstrate that the prison cannot hold me. Today, the sun was too hot I decided to open the prison cells and instructed twelve prisoners to go out with me to sit under the shades. When police arrived, they were shocked, amazed and I told them that we wanted the shades but we will enter inside after sunset.

Indeed after, the sunset, I open the cells again and we entered with my disciples.

**24 April 1966:**

I told them that we will go outside to get fresh air and we are not going to escape; we are operating with the same power which was vested in the early Apostles of unlocking jail doors.

I assure them that not a single prisoner would escape from me and I overheard the police talking among themselves, saying, what is the point of keeping this Apostle here because if he wanted to escape, he can but he chose not.

This jail cannot limit us in doing the will of God.

**24 April 1966:**

I told them that God promised us in Mark (16:17, 18), "in His name, I shall drink any deadly thing, it shall not be hurt". I know they are trying to poison me but their poison will not settle

in my system. I want them to see that there is absolutely nothing they can do to prevent us to preach liberation from white minority domination.

I remember the words of my father now;

**The disciples of Ntsikane were persecuted by the Colonial Christendom from 1835-1923. They constantly changed names to escape colonial persecution. The Disciples of Ntsikane (1830-1830), Council of Zion (1830-1870), Catholic Apostolic Church in Zion (1870-1905), Israelite in Zion (1905-1925) And Ethiopian Catholic Apostolic Church in Zion.**

**06 May 1966:**

In any case, I am glad because they understand that the prison walls cannot prevent me from doing the will of God. I was sentenced to a year house arrest.

**The Black Sash, 07 May 1966:**

### **HOUSE ARREST AND THE RULE OF LAW**

*IN OCTOBER, the Minister of Justice, Mr. B. J. Vorster, exercised powers conferred upon him by the General Law Amendment Act and issued the first House Arrest Order, which confined Assistant Apostle Jimmy Scotch Ndlovu to his home at night and at week-ends and on public holidays for a period of one year. Since then, he has issued a number of orders confining certain people to their homes for twenty-four hours a day for five years. In reply to protests, Mr. Vorster claims that his action in sentencing these people without trial is not arbitrary, and that the punishment meted out to them is not inhuman.*

**Jimmy Scotch Ndlovu's House Arrest, 1966**

**TO: Jimmy Scotch Ndlovu**

**192 Matomela Street,**

**Dobsonville,**

**Soweto**

**NOTICE IN TERMS OF SECTION 9(1) OF THE SUPPRESSION OF COMMUNISM ACT, 1950 (ACT 44 OF 1950)**

**WHEREAS I, JOHN VORSTER, Minister of Justice, am satisfied that you engage in activities which are furthering or are calculated to further the achievement of the objects of communism, I hereby, in terms of section 9(1) of the Suppression of Communism Act, 1950, prohibit you for a period commencing on 06 May 1966, and expiring on 06 May 1967, from attending within the Republic of South Africa or the territory of South-West Africa-**

**(1) Any gathering contemplated in paragraph (a) of the said section 9(1); or**

**(2) Any gathering contemplated in paragraph (b) of the said section 9(1), of the nature, class or kind set out below:**

**a. Any Old Apostolic Church gathering, that is to say, any gathering at which the persons present also have social intercourse with one another;**

**b. Any social or political or tribal gathering, that is to say, any gathering at which any form of State or any principle or policy of the Government of a State is propagated, defended, attacked, criticised or discussed;**

**c. Any family or cultural gathering or assembled for the purpose of being addressed by you.**

**Given under my hand at Pretoria this 06th day of May 1966.**

.....

**Signed by J.VORSTER**

**NOTE:**

**The Magistrate, Johannesburg, has in terms of section 9(1) of the above mentioned Act been empowered to authorise exceptions to the prohibitions contained in this notice.**

**22 May 1966:**

My shops are under white supervision because the informants told the police that I used my shops and money to assist in exile military training. Indeed, it is my wish to overthrow this evil apartheid regime: help me God to achieve my mission.

No weapon that is formed against me shall prosper; and every tongue that shall rise against me in judgment you shall condemn.

**05 May 1967:**

This evening (Friday), around 5pm, I was given a court order by South African police which prohibited me from attending the services of Old Apostolic Church.

I gathered five churches (Ethiopian Catholic Apostolic Church in Zion, Catholic Apostolic Church in Zion, Israel in Zion, Ntsikane Bantu Prophets and Old Apostolic Church) to form the Church of the Twelve Apostles Church in Christ.

Nasionale Boekhandel, 25 April 1966:

**The Twelve Apostolic Church in Christ encouraged apostasy by promoting communism, and stopped black people in working in mines and farms. This heretic church encouraged black people to be trained overseas and thereafter rebelled against the government.**

**The Black Twelve Baboons Church preached heresy therefore needed to be carefully watched for the reason that it created rebellious attitudes to Kaffir. Therefore it needed**

**to be silenced and smashed down if we wanted the true gospel to sink in the hearts of the Kaffir.**

The Protestant Christian State misused the bible to justify their evil of dividing the body of God.

**07 May 1967:**

William Mashalaba gave me an update about the two letters of request which he announced during the church service concerning the financial struggle of Azania People Liberation Army soldiers in Libya, Ghana, Guinea, Uganda, Nigeria, Egypt, Sudan, Lebanon, Syria, Yugoslavia, China and Kampuchea. Further, he reported about the challenges the African National Congress encountered in transporting the Spear of the Nation trainees from South Africa to Angola, Zambia and Mozambique.

Our church took a resolution to support the exiled military trainees of African National Congress and Pan African Congress. I am glad now because we are continuing with the mission of liberating our country.

**26 May 1968:**

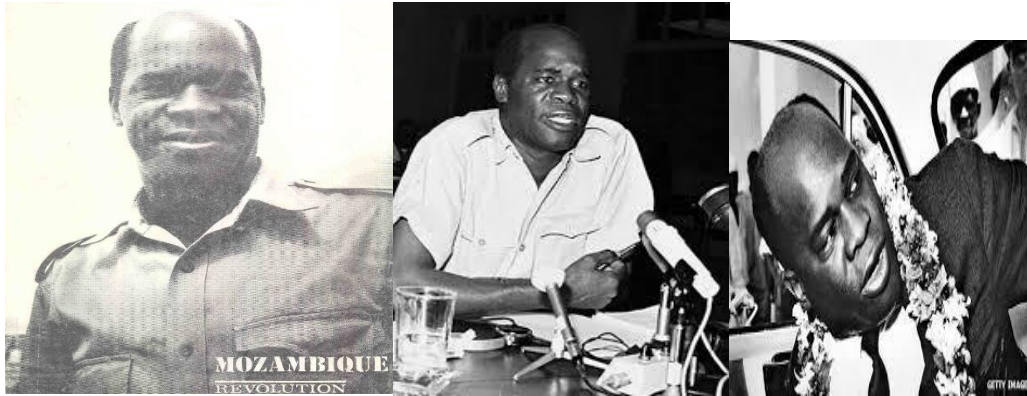
Our church is seen as a black race church and political movement and it was silenced for being heretical under Terrorism Act of 1967. I will continue to preach that *Jesus is a black man and not a white man, he was born in Judah in Bethlehem, Bethlehem is here in Africa not in Europe. People can go to Europe they will find out that the Angels are not looking like me, Black Angel. There they will find out that the Angels are whites, God is white, Jesus is white and Mary, the mother of Jesus is white. Every significant event in the bible is white, except the Devil and cursed people are blacks.*

The silencing of our church attracted the attention of the National Executive of the University of Christian Movement to assist the church to fight racial segregation.

The prohibition and banishment of our students from the institution of higher learning sealed our relationship with University Christian Movement. My testimonies for good conduct for our children to institution of higher learning (University of Natal and of South Africa and University Colleges; Fort Hare, North, Western Cape and Zululand) are rejected.

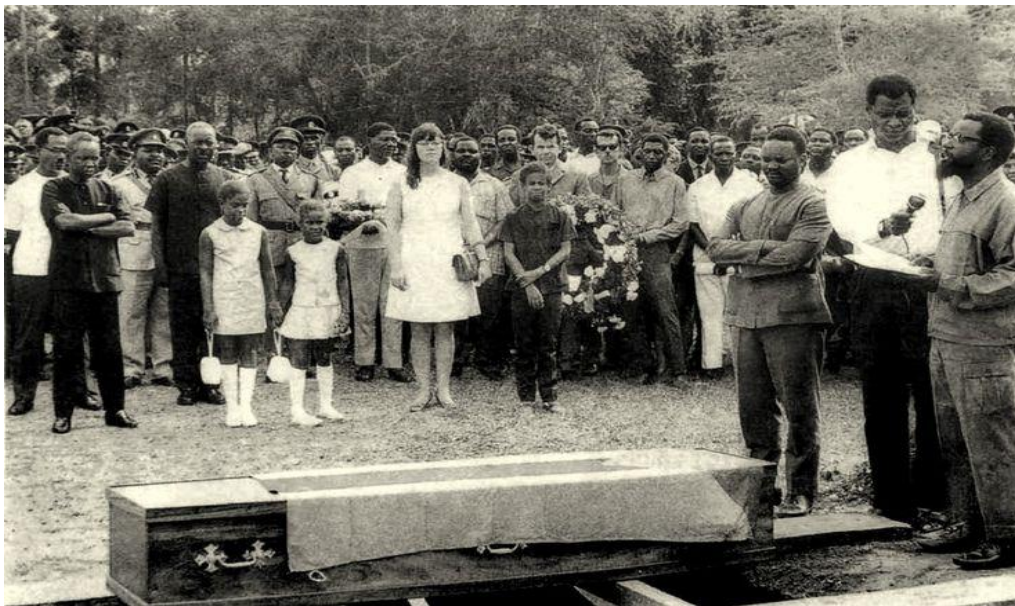
UCM organized the testimonies for our children from Anglican Church (Reverend Desmond Mpilo Tutu), DRC (Allan Boesak) and MCSA (Ernest Bartman).

3 February 1969:



### **Eduardo Mondlane**

The prophecy of the death of Mondlane was fulfilled today, may his soul rest in perfect peace. His death is a loss to the African Nation and he will be remembered for his braveness and commitment to the liberation of African Nations.



### **The funeral service of Eduardo Mondlane**

**03 April 1969:**

I thank Uria Timoteo Simango who sent me the speeches of Eduardo Mondlane's funeral speech. God, please protect this man who tried to convince Chivambo about the complication of the prophecy. Why now Samora Machel and Marcelino Dos Santos implicate him on the death of Chivambo, but Timoteo is innocent.

Eduardo Mondlane is reluctant revolutionary, a trained academic and he could far more love than hate. I hope his death will cause men to turn to his life for inspiration, hereafter, know that the beginning of wisdom is to fear God.

**September 1969:**

We registered the Twelve Apostles Church of Africa and it was a non-tribal African national church which promised to unify all black churches to be one solid African United Church of Azania.

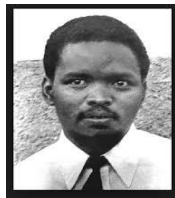


**Twelve Apostles' Church of Africa for Africans**

Mr Moletsane registered the church under the law of 1969. He built up the constitution and gave him such tremendous powers as accepting and expelling members.

**01 February 1970:**

No, Steve Biko must marry the daughter of Mashalaba and their marriage will glue our relationship with him. Mashalaba must call her daughter, so that we can hear from her about the nature of their relationship.



**Bantu Steve Biko**

I was told that the daughter of the brother of Mashalaba is doing nursing course in King Edward Hospital. No, we have to summon her immediately. If Biko is in love with this girl, he must marry her. Yes he must.

We were told that he is also dating another student in his medical school.



## **Bantu Steve Biko and Maphela Ramphele**

No we have to help him to marry the daughter of Mashalaba.

**22 May 1970:**

Mashalaba had wonderful daughters. I didn't know that he is having an intelligent daughter called Vuyelwa who is the current general secretary of South African Student Organization. I think, Vuyelwa is the best person we can use to influence Steve Biko to marry Nontsikelelo.

I like this young couple and I don't want them to be distracted because they assisted us a lot to ensure that our children get admitted into the Universities. Bantu Biko needs a lot of encouragement and support because he is the only one who could speak on behalf of the ANC and PAC.

**27 May 1970:**

We thank God because we managed to influence Steve Biko to Mary Nontsikele Mashalaba.



**Mashalaba's daughter who married Bantu Steve Biko**

We thank God because we have power to influence the life of Bantu Bonke Biko. If the unity between the ANC and PAC does not work, we will use Steve Biko to unify all African Independent Churches to form a strong African Transformation Congress which will bring peace between ANC and PAC.

Honestly, we tried our best to unite the Pan African National Congress, African National Congress and Inkatha Cultural Liberation Movement. We sent Apostle Phakathi to represent us and the ANC was represented by Jacob Zuma, Leballo for PAC.

**22 May 1971:**

We can form a strong Peace Political Party, if only we can unify or unite all Messianic Churches like Bantu, Ntsikane Prophets, Shembe, Zion Christian Churches and SASO. I don't see that any of these existing political parties can unify Africa.

**26 May 1972:**

I wish people can understand that the bible is not the word of God but it is the colonial weapon. It was used to mislead, dominate and destroy Hlathilites.



*Apostle Samuel Hlatshwayo, the father of Triangulation Philosophy and Theology*

I will utilise his Philosophy, Ideology and Theology to teach about One God. In religion I will focus: Hlathiletism, Hlathi, Hlati, Hlathimas, Hlathimes and Hlathilist and Hlathikhulu Kingdom:

The Hlathilites established the African Transformation Congress which organized an army resistance of the Hlathilites against the Union of South Africa regime and the Afrikaners from 1923 till 1958. The African Transformation Liberation Army was formed in 1830 and its soldiers were trained in Saud Arabia and in China. The ATLA ambushed and destroyed the European faith-based institutions, farming facilities and businesses. The ATC led four revolutions which resulted to Langa, Nyanga, Mbekweni and Duncan Village Massacres. The ATC's activism was silenced in 1958. The Hlathimas of the Hlathilites, Robert Mangaliso Sobukhwe, Potlako Leballo, John Nyathi Phokela and Swartboom Ngqulwana renamed the African Transformation Congress to be Pan African Congress in 1959 and changed the African Transformation Liberation Army to be Azanian People's Liberation Army. The mission of PAC and APLA was to bring South Africa to its rightful owners which is Hlathilites

#### Fall and Rise Religious Philosophies

1. Hlathiletism
2. Ishmalitism
3. Israelitism
4. Romanism
5. Roman Christianity
6. Kedariens Islamism
7. England Christianity
8. Portugues Christianity
9. Dutch Christianity
10. British Christianity
12. Afrikaners Christianity
13. Nguni Africanism

This triangulation prophecy will guide the future generation about the rise and fall of false ideologies, but at least they will be the permanent rise of Hlathiletism, Hlathilites and Hlathikhulu Kingdom.

#### **21 May 1973:**

The twelve Apostles of Jesus Christ is divided into two: East and the West. The East adhered to African renaissance philosophy, while the West is deeply rooted in Europeanism.

I think the Apostles can work with Rastafarians, Islam and other African faith organization to restore African dignity. Catholicism, Protestantism and Pentecostalism can never unite Africa instead, they will divide it into pieces as they have different, dividing and confusing ideologies. The rise of Pan Africanism will be the restoration of Africa as prophesied by Kwame Nkrumah, the first black President of Ghana.



I am not African because I was born in Africa but because Africa was born in me.

Kwame Nkrumah

#### **11 May 1975:**

I had a strange vision about the persecution of Uria Simanga. Today is a fulfillment of my dream. How can Dosantos and Samora persecute the innocent souls, maybe they want to gain political credits from Mozambique.

Indeed, they don't want any opposition in Mozambique, but with communism they cannot build Mozambique. This ideology never materials for Karl Marx and his family, hereafter, he was unable to support his family.



*Machel and Dosantos forced Paulo Gumane and Simango to confess*

**19 October 1975:**



*Samoral Machel, the Great Warrior and the first Black President of Mozambique*

Enoch confirmed that he met Samora Machel, who was at that time had special visitors, and he was asked to present the prophecy in the presence of President Julius Nyerere and Kenneth Kaunda.



*Samora Machel (President of Mozambique, Julius Nyerere (President of Tanzania) and Kenneth Kaunda (President of Zambia)*

Mashalaba warned him like he did to Chivambo Mondlana on the need for peaceful resolution of the political intrigues plaguing the country. The prophet warned him that if he refused to embrace peace revolution, he will die after eleven years of his reign

**16 June 1976:**

The evil of apartheid regime cannot be tolerated anymore onwards, but I told Elliot to watch his son because I was informed that he is the patriot of South African Student Movement in South. I was suspecting that Hasting was the leader of these students, but he was brave like his grandfather Enoch Ndlovu. I was told that he insulted the police:

**Down with Afrikaans, Afrikaans Is a Poison,  
To Hell with Afrikaans, Afrikaans is Terrorism.  
We do not want Afrikaans in Azania  
Afrikaans is a language of the oppressors  
If we must do Afrikaans, Vorster must do Zulu  
Power!!! Away with Afrikaans  
Free Azania!!!! Free Azania!!! Free Azania  
Viva Azania!!! Viva Azania!!! Viva Azania  
One Azania, one nation, one leadership.**

**Hasting Ndlovu and his friend are holding a white board**

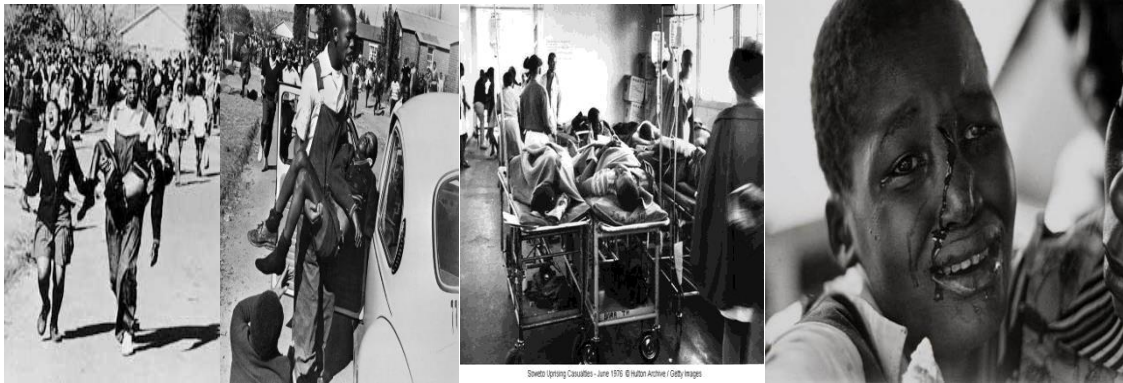




*The uprising of Soweto Student in June 1976*



*The heartless white soldiers shot and kill the harmless students*



*The students are running and others are hospitalised*



*Some students are trying to fight back*

**01 January 1977:**

I wrote this annual words of greetings to all congregations of God in Southern Sahara to educate and encourage you to stand firm on calling for liberation of Africa. We do not want to shed blood, but we are required to supplement our prayers with actions. Our consciousness tells us that we would need to join the liberation forces to overthrow and destroy the kingdom of Satan, which destroyed the destiny of black South Africans. Now we decided to confront the devil head on. We wanted the Colonial Protestant Christian to know that they created a violent Twelve Apostles' of Africa who will reclaim Africa from their evil hands. My beloved in

Christ, allow me to teach you about the evolution of apartheid as prophesied, preached and practiced by Colonial Protestant Christianity.

The colonial Protestant Christian destroyed our relationship with Africa God and replaced it with confused trinity. The doctrine of the trinity was designed to confuse African Christians. There are three Gods in one which is the Father, the Son and the Holy Spirit. When you asked them to explain it: is it one or three; is it that three can be one or one can be three. They say this is the Ministry it is only God that can understand. If it is a mystery how did they know it? Did God tell them that there is one or there are three or what? The pioneers of the sect of Christianity we represent refused to be part of this confusion in the council of Nicaea in 325. Today, we refused to worship three Gods. Their problem is, if we worship three Gods, it is idolatry and it has been condemned by every prophet in the bible. My beloved, anything which is more than one God is not acceptable to God, "worship no other God than me.

My beloved in the living Christ, I see the evil we are going to face in the future, but I would like to prepare you to stand firm in the mission of liberating Africa. It is the strategy of the devil to divide and rule but be prepared to understand that the time has come and it is now. Most Pan African leaders will be eliminated by Colonial Protestant Christianity because they don't want Africans to be united and speak with one voice. Indeed most of our beloved Pan Africanist have been assassinated by the colonial strategists who reside in the headquarters of the western society because they feared the freedom of the Twelve Apostles' of Africa. We need to change our view of uniting Africa. We need to reunite with the Bantu Church of Christ, Nazareth Baptist Church, Zion Christian Churches and incorporate our youth on this vision. We don't need leaders now. Collective hands if a leader is killed, the dream can be destroyed easily, but if we are all leaders and stand as one, then no power can destroy us. This is our calling and destiny. Amen.

### **12 September 1977:**

The shock of the death of Steve Biko affected my life and now I am experiencing uncontrollable sugar diabetes. I don't understand this and I suspect that there is something behind the death of Steve Biko.

This young Man was our dream, hope and future. All the dreams we had about our future is shattered because we don't trust the ANC, but we have contributed R420, 000 from 1967-1977. We have contributed both to ANC and PAC an amount of R3200 (1961), R4200 (1962), R4900 (1963), R5500 (1964) and R6000 (1966). The total amount R23 800.

**RAISING FUNDS FOR EXILE****MILITARY TRAINING: M**

<b>Dates</b>	<b>Amount</b>	<b>Received</b>
15-02-1966	R2000	OLIVER THAMBO
15-02-1967	R2450	OLIVER THAMBO
17-02-1968	R2750	OLIVER THAMBO
17-02-1969	R3000	OLIVER THAMBO
15-02-1970	R4000	OLIVER THAMBO
15-02-1971	R5500	OLIVER THAMBO
15-02-1972	R6250	OLIVER THAMBO
16-02-1973	R7100	OLIVER THAMBO
17-02-1974	R8100	OLIVER THAMBO
17-02-1975	R8200	OLIVER THAMBO
15-02-1976	R8450	OLIVER THAMBO
16-07-1976	R9500	OLIVER THAMBO
15-02-1977	R16500	OLIVER THAMBO
16-07-1977	R22000	OLIVER THAMBO
AMOUNT	R211 000.00	MK

**RAISING FUNDS FOR EXILE****MILITARY TRAINING: APLA**

<b>Dates</b>	<b>Amount</b>	<b>Received</b>
15-02-1966	R2000	POTLAKO LEBALO
15-02-1967	R2450	POTLAKO LEBALO
17-02-1968	R2750	POTLAKO LEBALO
17-02-1969	R3000	POTLAKO LEBALO
15-02-1970	R4000	POTLAKO LEBALO
15-02-1971	R5500	POTLAKO LEBALO
15-02-1972	R6250	POTLAKO LEBALO
16-02-1973	R7100	POTLAKO LEBALO
17-02-1974	R8100	POTLAKO LEBALO
17-02-1975	R8200	POTLAKO LEBALO
15-02-1976	R8450	POTLAKO LEBALO
16-07-1976	R9500	POTLAKO LEBALO
15-02-1977	R16500	POTLAKO LEBALO
16-07-1977	R22000	POTLAKO LEBALO
AMOUNT	R211 000.00	APLA

We have contributed an amount of R443 800.00 towards the training and development of APLA and MK.

**25 September 1977:**

This day was the saddest day and I nearly fainted when I viewed the body of Steve Biko. Indeed Biko was a hero and his funeral was so painful.



Indeed, it is better to die for an idea that will live than to live for an idea that will die.

**30 December 1978:**

My arrest in Mozambique happened the day I went to Mozambique to attend church service as usual. The overseer collected the tithes and offerings and gave it to me. Mlangeni drove me to the hotel where I stayed. When I was in Mozambique. Immediately, after he dropped me at the hotel and I was told that he and Langa phoned the police and accused me of draining the currency of Mozambique. I was arrested under the charges of draining the currency of Mozambique. I was sentenced to five years with intensive labour in prison. There are two things that I don't understand about the action of Mlangeni, and because of this, I began to suspect

that he was behind the plan to eliminate me in Mozambique. First, the question that could be asked in this situation is - why did Mlangeni not come back and tell my children what happened to me in Mozambique. Lastly, when he arrived in South Africa, he spread the rumour that I was dead and the news spread around the country that I died in Mozambique.

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### **01 January 1979:**

Like the death of Bantu Biko, the death of Robert Mangaliso Sobukhwe is like thorns in my coffin and my sugar diabetes is not controllable again maybe it was stirred by these shocking news.

Makwethu told me that King Khalid sent condolences to Hlathi clan for the demise of Robert Sobukhwe.



The program of the funeral service of Robert Sobukhwe: Died on 27 February 1978 and was buried on the 11<sup>th</sup> of March 1978 in Graaf Reinet.

### **22 May 1979:**

It really suffered this time in John Foster, indeed I am aging now and I think I must give Apostle Phakathi the full responsibility of running the Twelve Apostles Church of Africa and Twelve Apostles' Church in Christ.

I don't understand Mashalaba. He charged me, his Apostle and I was detained seven days in John Foster. Maybe Overseer Mashalaba is very bitter; he was expecting compensation by looking over the congregation in my absence. He accused me on the basis that, I refused to anoint him as an Apostle.

Look what he did to himself; Ilanga newspaper is desgracing him now:

**Ilanga:** You mean, Overseer Mashalaba was hoping to be compensated by Apostle Ndlovu by being made an Apostle?

**Overseer Abel Mokgale:** Ash!!! Yes.

**Ilanga:** So when he was not compensated, he went to open a case against apostle Ndlovu? *It* was the long pause and I answer another question

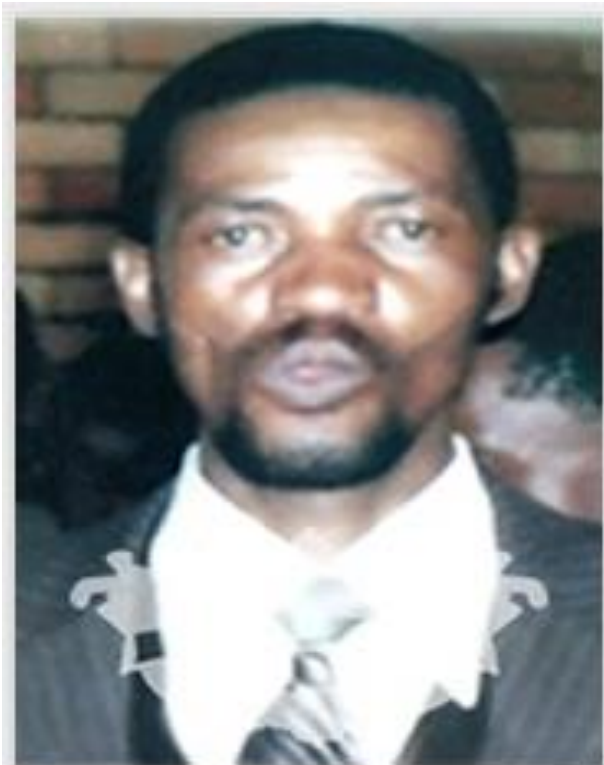
**Ilanga:** What were the outcomes of the charge? It was the long pause.

**Overseer Abel Mokgale:** I said earlier: Apostle Ndlovu won the case, he alluded that it was the responsibility of the overseer to look after the congregations. On that point there is no clause in the constitution, which states that when the overseer looks after the congregation, he will be paid by being anointed as an Apostle.

**Ilanga:** In other words, the evolution of the Court of the Apostle was provoked by the victory of Apostles Ndlovu over Overseer Mashalaba's allegations?

**Overseer Abel Mokgale:** Yes.

**22 May 1982:**



**Chief Apostle Mashalaba**



[Left to Right] Apostle Matthews Ndlanzi, Chief Apostle William Mashalaba, Apostle Solomon Zondi and Apostle Cleophas Manzini - Mofolo Park-1982



[Left to Right] Apostle Solomon Zondi, Chief Apostle William Mashalaba, Apostle Matthews Ndlanzi and Apostle Joseph Nkosi, Kiwa-F KwaMashu-1982  
Photo courtesy of Ilanga LaseNatal - November 8-10, 1982

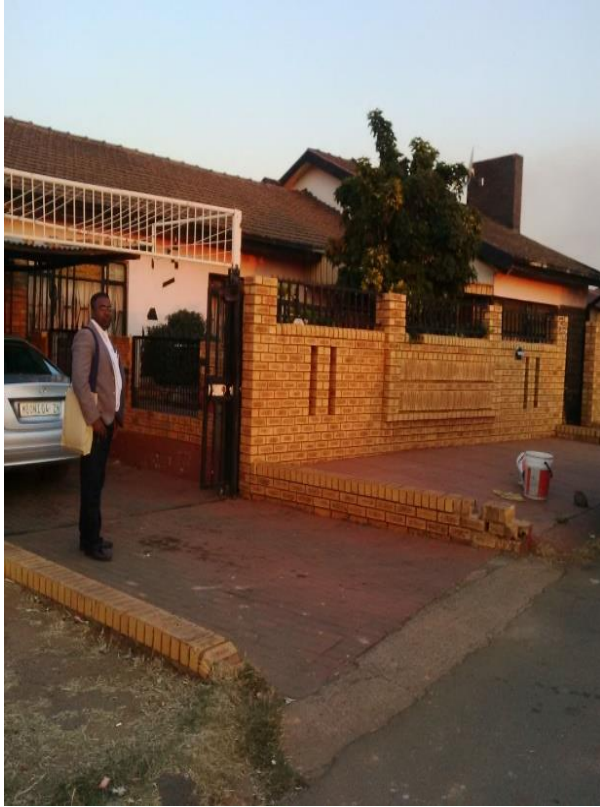
Even if my brother like Mashalaba betrayed me but I must love him. The teachings of the Twelve Apostles of Jesus were rooted in love, peace and grace and I must practice what I believe.

I remember when Apostle Hlatshwaya was released from prison in 1960 and he was very weak. He asked his children, if they were him what were they going to do or say to the informers. They said they were going to beat and insult them. He asked them why they wanted to beat them. They responded that because they prisoned him. He laughed and said he forgave them for all that they done to him. He then asked them why they hold grudges against them? He forgave them because God is peace and love.

It will be good if I can preach peace, love and forgiveness.

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### NDLOVU'S PICTURES







**CONTRACT**

**Agreement between**

**Hlathikhulu Trust**

**Represented by Hlathima Dinilesizwe Tebello Sobukhwe**

**Residential Address:**

Number 14, North Street, Graaff-Reinet, 6280.

[www.hlathikhulufoundation.co.za](http://www.hlathikhulufoundation.co.za)

**And**

**(UKZN) Masters Student**

**UKZN-Master Student Number: 215078960**

**Represented by: Hlathima Ishmael BuyisileNgqulwana**

**Residential Address:**

Denison Self-Catering

University of KwaZulu Natal

Pietermaritzburg

3201

**From**

**10 January 2016**

**To**

**10 January 2019**

## DEFINITION OF TERMS

**African Transformation Congress (ATC)** shall refer to *Hlathilites Political Party* which is prophesied to create *PEACE* and to form strong alliance with *African National Congress* and *Pan African Congress* as predicted in *Nabatu Archival Literature (NAL)*.

**African Transformation Congress Colours** shall refer to white, blue, yellow, green, and black.

**African Transformation Congress Logo Symbol** shall refer to a golden Star portraying the Black Messiah, a Bright Morning Star which is a redeeming Light to the hopeless community. The Logo of ATC has bright golden Star positioned in the midst of the communicative colours, namely, white, blue, yellow, green, and black. *White denotes* peace, reconciliation, and solidarity. *Blue* symbolizes abundant life, sky, ocean, healthcare and progressive growth. *Yellow* represents the prudent use of minerals resources, wealth and flourishing economy that enrich the African Independent Churches and the destroyed Kingdoms. *Green* signifies the importance of agriculture in providing the means for survival. *Black* stands for the majority of the African Independent Churches and the destroyed Kingdoms still facing multiple challenges.



**African Transformation Congress Mission** shall be a voice of the South African Council of Messianic Churches and it is formed to bring a good stewardship and to deliver God-fearing political governance which will enable the African Independent Churches and Hlathilites to benefit equally from the fruits of liberation.

**Buyisile Sydwell Ngqulwana** shall refer to *Hlathima Hlathi*, the future *Nabatu Archivist* and successor of Mangaliso Robert Sobukhwe.

**Five Star Prophecy** shall refer to *Five Khoisan Clans* (Hlathilites, Korana, Nama, Cape-Khoi and Griqua) and the *African Independent Churches*, namely, Bantu Church of Christ, Nazareth Baptist Church, Ntsikane Bantu Church, Twelve Apostles of Africa and Zion Christian Church.

**Hlathiquas** shall refer to *Boesman, Bushman and San*, the custodian of Nabatu Archives and the Hlathikhulu Trust.

**Hlathikhulu Trust** shall refer to the organisation or body which manages *Nabatu Archival Literature* and *Hlathi Chiefdoms and Kingdom*.

**Master's Research** shall refer to the study of the AICs; *particularly, South African Council of Messianic Churches, African Transformation Congress, African Transformation Foundation, and the Black Apostles. Hlathima Hlathi* is prohibited to utilise the NAL to invent his personal knowledge or any other person is prohibited to use NAL to invent his or her personal knowledge without consulting the Hlathikhulu Trust. Hlathikhulu Trust welcomes writer who wishes to promote the works of NAL, but the person who or an organisation that wishes to embark on that research must first establish an agreement with NAL regarding the percentage of the allocation of the royalties to be shared.

**Nabatu Archive** shall refer to the *Books, Diaries, Newspapers and the Published Papers* which are given to *Hlathima Hlathi* to complete his *Master's Research*.

**Nabatu Archivist** shall refer to the late *Robert Managaliso Sobukhwe*.

**Nabatu Custodian** shall refer to *Zondeni Veronica Sobukhwe*, the wife of the former archivist who is assigned to mentor the future Archivist, *Prince Hlathi*.

**Nabatu Assisted Custodian** shall refer to *Dinilesizwe Tebello Sobukhwe*, the son of the former Archivist who assists his mother, *Zondeni Veronica Sobukhwe* to mentor *Hlathima Hlathi*.

**Nabatu Future Archivist** shall refer to the successor of Mangaliso Robert Sobukhwe, and *Hlathima Hlathi*, the Master's student in Hlathikhulu Archives and Management.

**Intellectual Property Right** shall refer to the *Hlathikhulu Trust Rights* to take any legal action against *Hlathima Hlathi* if he misuses or misinterpret the literature with the intention of dividing or bringing confusion to the Hlathikhulu Trust and Hlathilites.

**Pentagram Five Star Philosophy** shall refer to the governing theory of the South African Council of Messianic Churches in Christ and the African Transformation Congress.

**Rights of Hlathikhulu Trust** shall refer to the legal right of protecting the misuse of the works of NAL. *Hlathikhulu Trust* shall take the legal action against any person who utilised NAL without its permission or with the intention of misleading the *Hlathikhulu Trust* and *Hlathilites*. *Prince Hlathi* shall have no right to take any legal action against anyone who misuses NAL but to report the person to the *Hlathikhulu Trust*.

**South African Council of Messianic churches** shall refer to the Council of AICs and shall use the Golden Five Star symbol as defined in NAL.

**University of African Transformation** shall refer to the tertiary institution and research institute for the Hlathilites.

Acknowledged by:

**Hlathikhulu Trust and Nabantu Archivist**

**Identity Number:** [REDACTED]

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Hlathima Dinilesizwe Tebello Sobukhwe

**University of KwaZulu Natal Master's Student.**

**Identity Number:** [REDACTED]

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Hlathima Buyisile Sydwell Ngqulwana

