

THRING, MARK

<29.11.1898>

File 74, pp. 97-8.

- 97 <Customs.>Swaziland (per Mark Thring - see conversation with him in Notebook 'q', p. 54).¹ Thring, who has lived for about 14 or 15 years in the country off and on, says Mbandeni's complaint was *amandiki* or *amandawu*.² It seems the Inyati regiment was sent on an expedition to Gasaland and whilst there captured people who brought *amandiki* into the country. Dr. Schultz of Johannesburg saw a case of *amandiki*, T. says, and informed him that it was epilepsy.³ T. has himself seen a native in an epileptic fit and, whilst it was on, natives near the patient set to slapping their hands whilst the contortions lasted. He believes an *amandiki* doctor was procured in Swaziland near the Nkomati to cure Mbandeni; a waggon was sent specially to bring the man. He believes clapping of hands etc. went on before the royal sufferer with the view to driving the *amandiki* out of him. Thorburn (John), who was in attendance on
- 98 Mbandeni and who tried to treat him, sent for Dr. Bertalacci [?]; the doctor came and treated Mbandeni.⁴

Thring says Thorburn was present at the smelling-out of Sandhlana, and informed Thring that Mbandeni himself took part in the *pengulaing*, saying, '*Ngì ya vuma, Ngì ya vuma,*' in response to the doctors as required by custom.⁵ Sandhlana was not killed until the day, or several days, after the *pengulaing*; this, if so, was inconsistent with custom and there must have been some good reason. Thorburn spoke to Sandhlana 20 minutes before he was killed.

Notes

¹ Thring took up a land concession in the Swazi kingdom in 1887. We have been unable to trace notebook 'q' in the Stuart Collection.

² Mbandeni (Mbandzeni), a son of Mswati, was ruler of the Swazi kingdom from 1874 to 1889. Bryant, *Dictionary*, p. 411, gives *indiki* (pl. *amandiki*) as 'Person (mostly girls) suffering from some neurotic or hysterical disease ... prevalent in the north of Zululand ...'. Jones, *Biographical Register of Swaziland*, pp. 137-8, gives *amandiki* (*emanziki*) as 'ritual specialists' from Mozambique who treated

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Mbandzeni for seizures from which he suffered in 1888-89. Bryant, *Dictionary*, p. 410, gives *iNdawu* (pl. *amaNdawu*) as 'Native of a certain East-Coast tribe ...'. Doke and Vilakazi, *Dictionary*, p. 537, give *iNdawu* as 'Member of the Ndau tribe of Southern Rhodesia and Portuguese East Africa (the Zulu regard these people for their ability in magic)'. On *amandiki* as a 'complaint', brought from Mozambique, 'which killed Mbandzeni', see also the evidence of Mnkonkoni in *Stuart Archive*, vol. 3, p. 287.

³ Dr Cecil Schultz visited the Swazi kingdom in 1887.

⁴ John Thorburn was a trader and concessionaire in the Swazi kingdom from 1884. John Bertolacci was medical officer on a mining concession in the Swazi kingdom from 1888.

⁵ Sandlane Zwane played a leading role in Swazi politics in the 1870s and 1880s. Mbandzeni had him put to death in 1888. Bryant, *Dictionary*, p. 494, gives *ukuphengula* as '... withdraw from evil consequences by treatment with medicines or charms ...'. Here it seems to connote examination of a person accused of witchcraft. '*Ngiyavuma*' translates literally as 'I agree'.