

TOMU ka MANKAIYANA

6.12.1906

File 44, item 22, pp. 7-10.

Also present: Jobongo kaMasuku; Dlozi kaLanga

- 7 Causes of Rebellion. Tomu ka Mankaiyana, *sibongo* Tembu; chief Maxwell (Ngobizembe).¹

Causes. To have to pay *poll tax (imali ya makanda)*; *it troubles them. We are troubled* because taxes constantly being increased, told to pay 7s., *we agreed*, then 14s., *we agreed*, then dog tax, *we agreed*. As we *agree to everything*, why do not authorities *listen when we refuse*?

How is it we who are Govt. people should be obliged to be on farms? This causes trouble. *We are dissatisfied with (sola) this; we are ruled by the white people of the farms; they cause us great trouble.*

We also say we are to claim only 10 head of *lobola* on account of our daughters; formerly as many as 20 might be got from *the husband (umyeni)*; all done in a friendly spirit.

It troubles us to have to pay dog tax, for *we no longer hunt anywhere; we have been prohibited from killing game.*

The doctors who *give treatment (elapa)* must pay for licence (£3). What does he *pay this* for? - for he goes about *elapaing* and only wants *money for the licence* and he may not be able to *elapa* during the year for which he has to pay £3.

*Isibalo causes trouble; it comes all the time.*² Used only to work for 6 months. When a lot or party had finished 5 months, the next lot would be got, now fresh lots are called for at all times.

These are the causes of the rebellion. People say we have acquiesced all along, raised no objection, surely we must raise an objection sometime, so did it when Poll tax was imposed.

Girls may no longer be forced to marry as, for instance a man of years without a wife. This felt as a grievance.

A marriage party (udwendwe) may fight at our kraals, a trifling affair and not worth reporting, but the police come and arrest the lot, take us to the magistrate who fines us £10 all round. We look on this as an injustice. Severity of police supervision.

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Unsatisfactory to have magistrate as chief, for instance the 10s. taken by official messenger is all kept by himself whereas formerly he got 2s. 6d. and the chief 7s. 6d.

Jobongo ka Masuku; *isibongo* Xulu; chief Maxwell (Ngobizembe).

The *unomtebe order* is the *poll tax*;³ we paid dog tax, agreed; we agreed to pay rent on farms; we agreed to the 14s. for huts. *What is the poll tax for? Where does the money go? We dislike it very much.* That is the true cause.

The poll tax serves for nothing (ikanda a li sebenzi luto); it troubles us; the hut tax does serve for something; we can see necessity for such tax.

Our fathers may be exonerated from paying Poll tax, but, as they no longer work, who is to pay for the huts?

Courage (isibindi). We thought we would get courage if we fought as we were being caused injustice.

We pay for our *corpses (izidumbu)* as it is because we pay for our huts.

A lion may take what a *hyena* has with impunity, but if a lion goes on doing this the *hyena* may set on to it and then *ba ya ziqilizela*, they shake or drive or ward off the evil pressing on them by showing fight. Those now at home say the man killed is the one who *rejoices* and not the one arrested; better be killed right out than thrown into gaol. The fighting occurred *after* the poll tax had been partly paid. *If we pay the poll tax, tomorrow there will be more to pay.* [What taxation meant in the old days - not increased.]

Tomu and Jobongo: Natives said they would go to Durban and Pmburg and drive the white people off to where they came from. All really were angry but many thought discretion the better part of valour.

Jobongo. One thing that caused many to start actual fighting was the allegation that *bullets would not penetrate. After that they just threw themselves forward.*

It was Bambata who said *that bullets would not penetrate those who ate his medicines. He would sprinkle them.* And when they fought and got killed or wounded, he said, *'I had not yet treated you properly; now I'll do so thoroughly.'*

Jobongo and Tomu: It was said we were to kill white pigs, white fowls, white cattle, white fowls and to cast away *amabodwe*, our iron pots, saucepans etc., and use *isoco pots* because Bambata's doctor (I do not know his name) was going to *kill the white people with lightning*; hence, if there were any of these things about native kraals or homesteads, the inmates would be killed off at the same time Europeans were killed.⁴ This is the *word which began* and has *spread* everywhere.

Dhlozi says he heard white cattle, white goats, white pigs, white blankets, but I heard nothing about *metal pots (amabodwe)* or European iron.⁵

9 Tomu. This order about killing off or throwing away these things emanated from Bambata, even though his doctor said so. He was the responsible person.

The order, however, was not complied with; the majority did not; some white pigs were killed but only for natural purposes and not specially killed. The reason why the

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order was not generally complied with was because it was merely a rumour; they did not see the person or authority it emanated from.

Dhlozi says: I heard nothing about whites being killed by *lightning* but that Bambata would *use his medicine* which would course through the country and destroy all those who were in possession of white pigs, white cattle etc., and this *medicine* would be of a *fatty (amafuta)* description and resemble that which was so frequently seen to drip from *amabele* on to the ground. For this *fat (amafuta)* is *intelezi*.⁶ This substance was said to be an *intelezi* and had been caused or brought about by or come from Dinuzulu to cause them all to like him - for all would partake of the *amabele* - and that is the sign or reason why all people had *changed their feelings (penduka'd izinhliziyo)* and shown a spirit of remonstrance to this tax. This substance was found only on what makes beer and causes gatherings of people, not on mealies.

This dripping from *amabele* occurred one year slightly, and shortly after became general throughout the country, no district being exempt. People associated it with *isikonyana locusts*. Dinuzulu was said to have got the *intelezi* from Mjantshi, just as he had brought the *isikonyana* from there.⁷

We have never at any time seen *amabele* with this substance on them, *since we were born* - so say Dhlozi, Tomu and Jobongo.

There is still a little of this existing here and there, says Dhlozi; comes when they begin to *flower (kahlela)*; when *hoeing*, people come out *wet with this fat* (from *amabele*).

Jobongo says that in his part of country the *amabele* were so affected when I went to Durban as magistrate [five and a half years ago].⁸ The *amabele* became generally affected throughout the country after I had been some little time in Durban.

Tomu: *This strange event of the amabele; something was about to happen; and before Poll tax.*

Jobongo. Some were afraid if *smear*ed with this substance *would become sick*, but got confidence when older women went in and were unaffected. People then said *the fat was from bees*.

Dhlozi: Disease came first through Zululand, hence the idea of Dinuzulu getting from Mjantshi. Women at first afraid of going in to *hoe; it was still coming*; they said *there is sickness in the fields*.

- 10 Some *amabele* were killed or injured by this. *White eggs appear; they hatch out into very small brown creatures which climb up and eat the seeds of the amabele while they are still small and soft*; this would deprive the plant of its corn, *and it would simply be a flower, and yield nothing*. These *creatures live in whitish clumps*, and on the shaded side, i.e. are hidden.

This caused general *distress*. They said, *'The country will be destroyed. Why is it that this thing comes, this thing that we do not know, and that kills the food?'*

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I referred the matter to my mother (I am 66 years of age) who is very old; she thoroughly understood the matter and said she knew nothing about it, had never come across it all her life, but only knows of the *isikonyana* which formerly occurred.

Tomu and Jobongo both say that the old people in their part of the country deny all knowledge of this *fat* or substance. They know the *isikonyana*, with this difference, that it came and then went off whereas now always with us.

This *fatty substance* glitters, i.e. shines.

Tomu says *bees* come and settle on this substance, they come and *tetela* there (settle and suck), and that is why the substance is spoken of as *the honey (uju) of bees*.

Notes

¹ Ngobizembe (Gobizembe) kaMkhonto of the Ntuli people was a chief in the Mapumulo Division. He was deposed by the Natal government during the rebellion of 1906.

² *Isibhalo* (from *ukubhala*, to write down, register) was the practice by which the Natal colonial government periodically called up gangs of men and youths to work on government projects, particularly road-building and -mending.

³ *Unomthebe*, literally the queen of the termites, here implies a root cause.

⁴ Bryant, *Dictionary*, p. 474, gives *isoco* (pl. *izoco*) as 'Earthen vessel used for cooking, smaller than the *i(li)-kanzi*'. On p. 294 he gives *ikanzi* (*ikhanzi*, pl. *amakhanzi*) as 'Earthenware cooking-pot, of various sizes and furnished with an earthenware lid, originally used in Zululand previous to the introduction of the present iron pots'.

⁵ Dlozi kaLanga was another of Stuart's informants; his evidence appears in *Stuart Archive*, vol. 1.

⁶ Bryant, *Dictionary*, p. 620, gives *intelezi* as 'General name for all those medicinal charms whose object is to counteract evil by rendering its causes innocuous (unsuccessful)... and gen. administered by a "sprinkling" process ... and not carried about on the person ...'.

⁷ Bryant, *Dictionary*, p. 317, gives *isikonyana* (*isikhonyana*, sing. only) as 'Locust or locusts of the common plague variety...'. He comments, 'This pest is supposed to have been sent to these parts by a certain queen *uMabelemade* (Queen Long-breasts), who is reputed owner of the swarms and is reported as living "far away in the north"'. Mabelemade was a Zulu name for Mjantshi or Mujaji, the name given by the Lobedu (Lovedu) to their successive queens. Natal suffered from plagues of locusts in 1894-6, 1898, 1903-4 and 1906.

⁸ Stuart was appointed as a magistrate in Durban in March 1901.