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GAMA, JOHN

XEROX



18.12.98

Ku Mbandeni. Unina ka Mbandeni ^{ngqo} ~~z~~ mkhulte
 ku yise u matikweni a ti ke lo unina ka
 Nqogogo a lehel' udade wabo unina
 ka Mbandeni - a be inkhanyi ke ~~ka~~ ama-
 Dolomafitsha. Igama lika nina ka
 Mbandeni u Nandi, Umadolomafitsha
 lel' igama se ~~w~~ u nika abantu, ngezi
 bongqo. Igama lake li ka yise
 u ~~the~~ Tibati ~~(-atibeni)~~

~~u~~ Nabutibeni - wanikwa lel' igama ngoba
 wa galwa mhla ku pum'impfi ka Mswazi
 i yo eiti u Tibeni inkosi yo Msutu
 nga se Mowanya (Barberton) -- Bati a
 ba kwa Ngwane si ya sola. u muji
 wo nakala ukuba ku behwa u hlobo
 lu ka Mdhleli. A le zange ~~to~~ ba beka
 u hlobo lu ka Mdhleli ka nini na
 nini. Futi intombi ye li soka a q'ou-
 dhli u muji kwa Ngwane ngoba u
 yise ka Nabutibeni ya yi in ^{na} induna
 ka Sobuzo - Umelase. Bati ke futi
 si ya sola, isoka ngangzi (ncanti) a li
~~wo~~ wudhl' u muji, & li behwa - Lo Ngwane

u li soka nicanti.

Lapa kwa Ngwane igama lo yise omkulu
 elidala a li bulakwa lima njalo. ~~U~~
 U t'a nga zalwa umtwana, wo munt'
 omkulu, kona ku nji khosi nje, ku
 bizwe a badala ba kona, ~~abo za zabo~~
 ba kona, bazo ku nika lo mtwan'
 o zelwe igama. A nikuwe ke igama
 la o yise ~~lo~~ ^{om} kulu a badala. (Benzela
 u kulondolosa umtambo wobukosi
 ba kabo. Lapa kiti ke inkosi a yi qanjwa
 nje & gama la makosi & zigwe ezinye
 njenge kwa Zulu, na beSetu &c. Noma
 amagama a kona a nikuwe ngo hlobo
 olunye, li zo kethwake elinye la ku
 bo impela, lo bu kosi - (e.g. Mbandeni lo
 a ku si ko igama lake uDhlemeni, jama
 lake a ~~be~~ etwe ngo gama la
 se Kaya Konina, be li nga mawandhle
~~Oku~~ lamagama ukuti Mbandeni no Ma-
 wandhle a se Kaya Konina. Amagama
 ake & nga ka bekw'ubukosi. Kute ke

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[3]

UkuNene

Daye ba ti ku lo woku Ngcina Inkulu -
wanKoni. "we ku Nene". UkuNene - ke
ku kona na namuhla. ku fara no
Kuti Ndebezita kwa Zulu. A si
tsho ukuti si bongo se gama lo
bu kosi, siti uku Dumiba nje. "Wena
we ku Nene."

amashliza kwa Ngwane mabili. (1) Ngovuma
itshiselweni. include uNgolotsheni wa kwa Inkathu
wa kwa Ncumalo (2) enkla Emotane, Embitaneni,
include uMalambule wa kwa Telela, ekaya kwo
Mshengu, uyise u Sonduba?

Magonjo Kabla's.
Engolotsheni ku bipwa uNdunganya. Lapa
ku kona uLondonga futi. igama eli kulu
uNdunganya (Iikode)
Embitaneni. uDhlawini onkulu ku Lapa
ku kona uMswazi, uyise ka Mbandeni.
Maningi a Lapa ku Ndunganya.
Kasazi noma ba be wa tata ini a wa so Mbonjeni.
Sombili izindawa zi ndala ndala.
Jiya lungiswa. akutshiswa kona.

Ku Tikuba ngiti mina, utya li geja
 igama ela letshiwa a ba dala ba kuwa
 Ngwane. A ba pumi imanyini
 abakwa Ngwane be hlange ne na ma
 Tonga. Ukuqamuka kwabo uma
 ngizwa mina ba pum' e nyakato,
 be hamba, ukwaka kwabo kwa
 ku gala kwa ku fana nezicwe.

Ba ba ku le ndawo ba hlal' innyakato
 ba suke ba yo galix' enye. Uku~~ku~~hlala
 ba be nge nako oku nini, ba be
 piliswa izinyamazane lezi' be zingela.
 Kuti be izinyamazane zi nge ucipa
 ku kyo ndawo ba sukela baye kwelinye
 indawo baye nga pambili. Kanyalo
 njena ku kona e ziny' izizive aba khupana
 nazo, be qubukutshana, ukweyana.

Badhlule ke abanye, basaleke lapa.
 Kwaze kwa fikake isikati sokuba
 ne ati mswazi ke ahlakane no Mtonga.
 Mtonga ehleke aye zansi lap' butsh'
 u Tikuba, ati ke mswazi a muke no
 Bombo njalo ke. a gudhle lona.
 Amakozzi a so Bonjeni a si wazi a wajela

Kona, a kazi wa muntu. Noma ngi buza, nga
 ke nga buza ku mhlaba, bati ku kona
 isititane se makosi akwa Ngwane (isi-
 titane = intaba encane, sengati zenzijwa
 abantu njeng' esivivane, iso isivivane)
 Bonk' abate ~~so~~ kiti ba ti sa so
 vel'enyakato, bati ke ku kona ne zijwe
 nje zazi hamba zi dhlula, kodwa
 bonake ba sala. za dhlul' ~~zi~~ izijwe
 ezi ningi, bona ba sala. Njalo ke be
 sala ngo ku bacelana (ukucatselana)
 ngoba izijwe zi ya khupana, so lo
 ku kuhl' uma be dhlul' abanye ba
 ba bulale aba ba finyanisa pambili,
 nab' labo ba qubeki. Abanye ba
 valelisane kahle.

Mina ngiti ukwanda ngalana
 kwabantu, a saji kodwa ukuba kwaku
 yini.

Ngitsho nje ukutu ukwanda kwabantu
 ngitsho ngoba zonke izijwe zi komb'
 inyokato laba za puma nga kona -
 Nab' abesutu laba bakwa Mshweshwe

naba ka Ligoniyela, naba ka Wezi, ba
puma enkla⁺ futi e Nyakato.

Mbila, + Mabele

~~incest referred to by Tikhuba as origin of ground -
then father of Mtonga was Sikulamaloyi
was not Dhlamini afraid of being killed by Nkhela
who originally ~~was it done that~~ ~~skoni~~ cannot be blamed.
Lobola. Women Eyisa amadada.
Coba.~~

Killing off + smelling out.

John ^{does not} know about the incest referred to by Tikhuba there
might be some truth in it for Magongo was a big induna
and one woku zalwa. & therefore likely to know.

Magongo was killed. Bam ceba said he was
khangene no Somcuba, infowabo Mswazi.
they lalisa awansusa, concealed people from
Ezwaye igizwe. killed by Mswazi. the awansusa
were from Somcuba who was khamukile (khubukile)
from Swazis + lived at M Gwenya (Barberton
dist)

Yes Father of Mtonga was Sikulamaloyi.
So Sikulamaloyi was Tonga King + all

Kings before Sikulamalyi are Tonga Kings.

Ndhlala built at Mahambe, (Zalal^{zala} ~~Keekaba~~ ^{zala} ~~Keekaba~~)
 not known if Ndhlala's existence caused
 Dhlamini to live ^{or near} on U Bombo.

Does not know under what circumstances
 it became a rule ~~for~~ that a boy if slamed
 by another boy could not become King. ~~It is~~
 a li wu dhli umuzi kwa Ngwane, ngaba
li ineele.

Ukwelamana kwa inkosi abekho ye
 lanywe ngabafana. Uya m puma
 impel' umuzi ngo kwe lanywe ngabafana
 nokuba umfana. Kehlunqa kwa Ngwane
 a zal' intombazana kugala. Kuti-ke
 nga semuwa a zal' umfana. Ku zo ba
 inkosi ke, lowo - Izikhulu ke kabo-ke
 a bo ke zalwa se be yi lay' inkosi, be ti
 unga bu sa pind' u lala wa lo mfazi wabo,
~~to~~ uyo ba u sa m rik' umuzi, ngoba kumbe
 a nga zal' umfana, kwonakale. Umnteto
 mkhulu impela lona, ba m lay' isibili, waye
 a yi londalozwe. Nomfazi futi ba buye ba m

laye o yise abakulu - nezalukazi, omuna
 abadala. Ba mlay' ukuti "Hlakanifa
 wenze njenge ntombi, uma indoda yako
 ikukumbulile." Bala-ke ku hambe nga-
 loko ke kulunge ke.

Umbila no mabele - (John said the first
 people were like zicwe this "supported by the
 following fact) Umbila ku gala wa wu ngeto,
 kwa ku nga mabele aziways lapa, oku
 pilwa ngawo. E lona li li gugu elikulu
 amabele. Ngi ku bonake loku ngoba ngi
 se wu mfana nga dane ngi bona be wu luma
 kancane, izivandhla, ba linganisela
 ukudhla okuncane kwase kwindhla.

Namabele a bonakali kahle ukuti aye
 ma kulu pambili. Ngoba namu nga ngi
 ke ngi ku buze, nabange ba be ku
 buza. Ukuti ku ngani umbila unga
 linywa kakulu unga tandeki njenga
 mabele. Bati ke abadala, "Kwa lwa wu
 ngaziwa umbila, u gaba a nje manje. Bati
 nabo ukucambanga kwabo ~~wa~~ mhlanyelo

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[9]

qombila wa puma esilungwaneni sa kwa
ndinisa. Bahle betsho njalo njeke -

Abadala ababe ngi tshela loku kwa ku
ngo masoso (deceased - long ago), Macungela,
~~and other~~ na banye. UMacungela waye m dal'
isibili. Ngakuluma naye ngi se umfana.
Umanne waye kondolozwa nguye ngi se umfana.

Amacala amadala akwa ngwane a ye
fakazwa uye - Ku tshelwe ku ye e Natal
ngoba wan citeka no Masoso. Ba citeka
ngo ku banga izinkomo zendhlunkulu

Lobola

uku lobola kwa ngwane d ngi ze/ku ligonda
lapa se sukka kona - ~~U~~ Mankuba wa kwa
Ngwane e nga waziko, ngi wa bona
noma ngi se umncane, okukulu kwa
Kona kwa ku ubuhlobo am endisele
nje umuntu auntanake. Ati ungi londo.
kezele wena wokutini, itambo lamu.
Kembalake ku be njalo. Ati ke lo noma
e tshae in komi. banye, ku be ku pelile.
Noma ehlal' ugege nje (okutiva ingqutu)

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[10]

When mswazi died Mowandwe abrother
(mikhlanzi - wa kwabo) acted as Regent, same
as Vogcozo + Mbandeni.

Soka.

Umteto o wa u dabuke nasendulo nasendulo. ukw-
-soka i sona siga esi kulu sa kwa Vogwane. Kuya
kuti a nga ngen' eku sokem. ke aba se ngen' ebu-
-dodeni, a nikhwe a laywe, a hambe ngo
mteto wo kufa e se umuntwondala, a hambe
ngo ~~ku~~ ^{kwe} ngqondo ~~ku~~ ^{be} ndoda, a bu lahle
ubujara a be hambe ngabo. Lokoke se ke m
faneli ukuba a nga tat' umfazi. ngoba
ijara lo li nge naki ukumtat' umfazi. Uku-
-soka loku kwa peliswa ukwawazi, kanti yena
waye sokile. Inyati, intanga ka Mswazi ya
soka yote yonke - ~~ati ke amabuto amanye~~
Wati Mswazi kwa be nga ka soki akw yekwe
kungu sokwa. ~~Imva kwatoloke kwa pila~~ ^{lokuphaleke impa}
ukuba umunceli ahambe (Mrs Allison).

Angi kwazist o kwenzeka ku Mbandeni
noma wake wati uya kuvusa noma wenzani

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the girls. Giba + Mnkankoni think that this custom will not again be revived in Swaziland. Mbandeni tried to start it, but Malunge, Mjokovu's father, Mbabambi and Heabeni opposed its revival on the grounds that people who were circumcised did not escape death. They thought people should be left alone. Mbandeni then went no further into the matter. Girls used to prefer those who had been circumcised. Swazi women have never soka'd like Basutos. Women have said nothing in complaint about discontinuance of the custom. 26.11.98

Swaziland (per Tikuba. 27.11.98) Mbandeni did try and revive the custom but Malunge, Mjokovu's father, protested saying that no advantage was gained for soka'd people died just as much as unsoka'd. It was this protest of Malunge which foiled the attempt to re-introduce ^{the practice} it. 27.11.98

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Swaziland per John Sama, 18.12.98. His exact words "Umteto o wa u dabuke nasendulo nasendulo. Uhusoka i sona siga 2 si kulu sakuwa Ngwane. Kuya kuti a nga ngen' ehusoheni-ke a ba se ngen' ebudodeni, a nikwe, a laywe, a hambe ngo mteto wo kuba e se umuntu ondala, a hambe ngo kwe ngqondo be ndoda, a bu lahle ubujara a be hambe ngabo. Loko-ke se ku m fanele nokuba a nga tat'umfazi, ngoba ijara ka li nge na k'uku m tat'umfazi. Uhusoka loku kwa pelizwa umswazi, kanti yena waye sokile. 'Inyati', intanga ka Mswazi ya soka yonke. Uti Mswazi kwa be nga ka soki, a ku yekwe ku nga sokuwa. Loku ku valeke emva ukuba u Muneli (Mr. Allison) a hambe. Anji kwazisi o kwenzeka ku Mbandeni, noma wake wati uya ku vusa noma wenzani."

tract of country, sanctioned the formation of a settlement by this small band of white men, which, however, was broken up about four years later.

Towards the close of 1837 a large body of Dutch Boers from the Cape Colony, taking offence at restrictions placed on them by the British Government in regard to their coloured servants, migrated to Natal. Many of them were treacherously murdered by Dingaan, then Zulu Chief, the murderer of, and successor to, his brother Chaka. For two years the Zulus and the Boers waged war with various success, but in 1839 the Dutch obtained a decisive victory, and placed Panda, an ally of theirs, and brother of Dingaan, on the Zulu throne.

Owing chiefly to these disturbances, the Governor of the Cape decided to take military possession of the district, and sent there a force under Captain Smith (1842). These troops came into collision with the Dutch Boers, were defeated by them, forced to entrench themselves, and completely blockaded until the arrival of considerable reinforcements, under Colonel Cloete. The Boers submitted, on the 5th July, to Colonel Cloete at Pietermaritzburg. In 1843 the district of Natal was proclaimed by the Governor of the Cape to be a British Colony.

17-12-98

File 74, p. 52.

Swaziland per John Gama, 17/12/98. John Gama is of the Giba regt, about two years older than Offy Shepstone; he is therefore about 56 or 57. He was educated at Edendale, Natal. He can read and write. His chief informants were old Edendale men; also Mpikheleli (deceased) of Endhlinembi; a regu at Mjokovu's kraal, Macungela, wa kwaba Nhlabati; Maoso one of Gama's relations, to whom Gama addressed as 'Baba' + who was an imborongi; Macungela was an old man when Sobuya came to the throne. Gama learnt latterly from Mpikheleli. John began by giving a list of Swazi Kings see p 128 which exceed in number those given by either Shepstone or Miller (p. 137). He went on to say that it was during the Tonga King Mtonga's reign that his brother Mswazi (the one beyond Samukedi) came to occupy country along the base of or on the U Bombo mountains. The legend is this: Mswazi wanted to hunt because he wanted food. Mtonga on the other hand wanted to zingel'izingamazane. This was the origin of the reparation which was not due to a quarrel. Mswazi wished to fight with other peoples and obtain cattle, some of which were stolen to his elder brother. Mtonga received these cattle, slaughtered + ate them. Thus the Swazi Kings proper begin with Mswazi, for those before him are Tonga Kings. John says when Swazis proceeded to build Etohiceloeni (near Mahamba) they came from the U Bombo through izikala (the passes) and Pongolo (the rivers). The Makanye people or Mhlobo entered the Swazi it seems, during the first Mswazi's time or during one of the Kings immediately following. - Tshaka did not hlupa abakwa Ngwane, did not hlaseka them, it was Lwidi or Lide who did that. The Tongas have for a very long period occupied the land they are at present in. People after people have passed this part of the country from the north on the way to Zululand, Natal, Pondoland etc whilst Tongas have remained stationary in Tongaland.

AC 50

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N.P.

CULTURE

CUT BY THE

the most warmest & most cordial character. The Swazis regarded this as a lasting alliance between
 Mr Shepstone and themselves. Sir J. Dasked Mawari for horns, an hunting party, went out & killed all kinds of buck
 horns went back in the two wagons above referred to. ~~These horns were the above which are the~~
 Swaziland, John Sama cont. 18-12-98. Gama admits that women are not as respectful
 towards their husbands or other men as they used to be. This he attributes primarily to the action
 of Lamgangeni or Mamgangeni, mother of Ludonga, who used to permit or encourage women
 to come and sit with her in an assembly of men, instead of doing as Lazide, Mswazi's mother,
 did during that King's minority, viz. to allow no woman to attend a council meeting except
 the girl who kept her enuff. The general disrespect now observable seems due to this action
 as well as that of ~~the~~ Tibati (madolomafitsha) and Labutibemi (Mswazi's mother).
 The two latter were in the habit & the latter is still in the habit of bringing women into
 the council. John says he has himself spoken about this to the Swazi authorities, saying
 that women would go and tell others what was said at council meetings. ^{The reply was, they would never dream of doing any such thing} Mr Shepstone often
 on several occasions referred to this attitude of the women. John thinks that such action as
 this has caused women to feel as if they were the equals of men; consequently they do not show
 the same respect as before. I pressed him as to the cause of Mamgangeni acting as she did.
 He agreed that European influence was clearly felt in the days of Ludonga and it may be
 that the knowledge that women are protected by Europeans is a factor in the present very
 unsatisfactory state of affairs, ^{but it is not nearly as important as the other} John used to speak to the (indunas) about this attitude of
 women but they always backed out of doing anything. Labutibemi has quite a lot of women ^{whom} she
 permits to attend council meetings. Mbandeni strongly resented this attitude of women, so much
 so that he caused Mamgangeni ^(mother of Ludonga) and over thirty of her women to be put to death. Mamisa ka
 Mhlanga, an old man, was deputed to do this killing off. [see evidence of Cleopas Kunene (below)]

Conduct of women & boys in Swaziland (see J. Gama. 18-12-98). Izindhlehla zi zo ba mbili. Eyo ku
 gala abanye abafazi a ba si milo sabo, uku zalwa kwake njena, uba nolaka, a nga bi nayo
 inhlonipho. Naye a tand' uku fihisana ne ndoda. Kuti lapa indoda itheho kona ale, ba
 iye i ya hluleke nga loko. Iti indoda uma i nga tandi ukulwa no ku tohay' umfazi wayo
 be si m yeka nje. A hambu njalo njeng' esimilo saka nje. A ba njalo-ke, aba nezimilo zing' a
 a ba nga katali uma be yi tihile indoda, no nina no yize, a sal'a yetwe njena, kuti we
 uhlanga b' mfazi. Kube ku pela ke, kepake ba mazi abantu bonke ukuti ka lungile lo
 muntu. Noma e nga si wo we situmbu u ba no laka nje a be njalo, no m eyedwa nje endoda.

Okwesibili-ke ku vuzwa isitembu (abafaz' abaningi) lap' ububi bu vela kona. Iti
 indoda iba tat' abafazi mhlawumbe ba be babili, ihlale kahle nabo. Iti ukuba itat' owe
 sitata, ku gal' ukumila okunye okubi kwabanye. Kuti-ke mhlawumbe indoda izo Tanda
 b' mfazi omutsha a fikayo. Iba hambu ka neane la ba a ba ku gala. Be se ku vela uku-
 kulumisana okubi kwesikwile. Ba m zonde-ke lo mfazi, bati se u se muke indoda yetu. Ne
 ndoda-ke i m vune (melela) omutsha, inga tandi ukuba a zondwe a banye. Bat' a banye, ba

12) Uke ne gami e li bi, bati u fike no muti a u nikwe u yise ukub' a dilize abafazi aba pambili, ume yena. Kuya ngo kwanda njaloke ezitembini. Ububi bu vezwa iloko ke, ukulwa namadoda no tukana. Si ti si nganda isitembu ku bese so loku ku xatshanwe njalo, ku bangw' indoda. Ii indoda nga ba tohaya, uma i ba tukutelale, ba yi tike lab' abafazi abanye, ngoba abanye ayi ba tohaya, ya keta. Nshaya laba e nga sa batandi. Be se ku mil' ukuti-ke ku vel' ukutakata. Be se a banye ba nakwe izinyanga ke, bati mtakati. No kuba ukutakata ku vela nga ku bafazi, kutiwa ku bulaw' indoda, no kuba li bekisa ngakuba fafazi kutiwe-ke ba bulal' abafazi labo a ba tandura indoda. Lapo-ke so ku zo vel' u monakalo-ke ukub' abanye ba bulawe, kumbe ba xotshwe, ba buyela koyise. Unjalo-ke umkuba wesitembu. - Ati omunye isitembu sake si lunge, si m hlonipe. Bati abant' abanye isitembu si ka bani, si lungile, u ne silondolozo, njalo u ne nhlanhla. Ku so lesi. isitembu esalanako-ke sekuyo kuma loko na ku bantuwana. Na bantuwana se be zo ku m zond' uyise bati ababa wal' u mama, utand' abanye, ka si tandi-ke nati. Loko-ke kwenz' ukuba abant- wana bamant' ba ngabe ba sa m hlonipe uyise, ba nga m lalali na ku kulumako. Se be zo tike ngo ku kula-ke ku vela lok' ukuxabana no kwalana. So u se zo zakela la umuzi wake, lowo zakela le. Ba ne nhlizyo embi leyo, ukuba uyise e nga ba tand' onina. Noma uyise efile, aba teli ngaye. U se e yi sikelemu nje. Ba ydhl' umuti nje, ba zi hlalale. X

Ukutukwa amadoda no nina nga bafana, amadoda' abo, nji yazi ukuti sekwandile kakulu bel' izwe manje. Ngiti mina loku kwa namuhla ku ya ngi hlal' impela, ukuba ati umntakati, tike, a tate nje no kudhla kwako, a zidhlale. Zwi e ngi li fanisako mina ngiti mina la e nga loku ukubulala abantu kakulu basekaya kubo, ezweni lakubo. Ba bulawe, ba vinjebela, awazwenje. Mina ngiti b' onakala lapo-ke abantu. Ba pahlwa ilal' igazi la bantu bakubo li citayo (ukupahla zikalo ukukala kwa bantu be kala ngo ku bulawa, si bulawa ka ngaka ya be sekaya se ngati si nga be zizweni). Iiti-ke e liny' izwi-ke. Kanti kwaku lungile okwenzjwa makosi a pambili njengo mowazi, o be kip' impi, i hamb' i yo quaz' a ba se zizweni, nabo ba yi waze. I biti i buya i bi tambile, ku ngeko lo mkuba, i fike i tandane nase kaya. Na boyise nab' ina i ba hlonipe. Huti no ku bulala okuvelayo, uma ku ya o bulaw' umtakati, ku hamb' labo aketshwe inkosi, ku hamb' bona bodwa uku yo bulala lowo mtakati. Nezincomo ne zinto onke ku nga biko nezodwa a ba yi fihlayo, ku be nge ye nkosi yonke. Namabile a lowo abulawe lunge ngo mteto we nkosi, na lowo e ya ku m nika. Kwa ku kamba nga loko-ke imakosini a ya pambili. Kuya vela-ke loku-ke oku fike ku sahluleke namuhla. A nga y' ukubulaw' umtak- ati isizi si ba nge samanausa, si nga y' entkoini si pelele, babelane, babelane konk' okuhle, nkosini be se ize nje. Nako-ke ububi-ke o benze ukuba kwonakale lapa. Be i ya ti inkosi wisani izinkomo, bale, ba lala pansu, ba bace ngo fugili, inkosi ize ya hluleke. Ku pete nga e kona loku ramuhlanje. - Ububi lobu bu gale ku sudonga, ukuba kuse yena. Ba zo ku tuku- a-ke lab' a ba kwa Ngwane, ba bulal' uMdwandwe, be ti uye o bulal' u sudonga. Badhla izinkomo eke-ke ezi ningi e ze sabekako. Ba z'abelana nje, impi ya sula zona yonke. A kwaze kwa zona ne cala lo kuti "Zinkomo na zona na?" Noma nga ba be ba kuluma, noma ba bla, a ku bonanga ku vel' izwi loku zo zi biz' impini, ukuti buyisani izinkomo ze nkosi. Nezincomo, i pa za sula kona zonke, izinduna ze kwa Ngwane. Ne nkosi ya zi tola nje izinkomo ngaba za zi iningi. Ku gal' lapo-ke ukuba b' onakale, ba be ne si bindi so kudhla isizi se nkosi. Mban- deni wa ye ngaka gini, wa ye ngaka be kwa ku leyo nkosi. Mbandeni u se naye lal' izwi se li u uzwise ubuhlungu, ukupang' isizi si ngabe si sa fika kuye, si pelele. Wa kuza iMhlabela na kal' izinyembezi. U se loko so ku m eunela (so ku m bang' ulaka kakulu). Ukuba wa pez' ukufa waye zo ba bulala lab' abapang' izinkomo. Wa kuze uMogogoo no Mvelapani no Ma- gumeni na banye. Evidence on p. 120 beginning "Gama admits that women are not as respectful" should follow here.

Natal, per Lulu, 19. 12. 98. Lulu thinks the great thing which causes natives to become Christians is the teaching about the immortalit of the soul. A person dies, his' breath - soul goes somewhere, the body remains & is buried. where does this soul go to if not to its maker. - A miracle is known as umlingo. ~~being~~ kindling a fire on top of a hut without its burning is a miracle. People do not attribute miracles to the amadhlozi but rather to Mvelingangi - the Creator. mlingo is a great incentive to belief - amadhlozi are supposed not to know anything about miracles. Turn to p. 91.

Ndwagane District whilst that of Toyana is in Somekeles' Location in Lower Umfolozi Dist.

One must therefore draw the inference that European goods are quickly displacing those of native make. For instance instead of the isilulu we find mbiza we find boxes, instead of depending on sand & soap is used, instead of a piece of old mbiza a piece of zinc is used in the fireplace, instead of izipukhu we have blankets, instead of the old soft iron hoes we have steel ones, matches in place of the fire making by rubbing sticks together, guns ^{really} superseeding assegais, the lantern in place of the baga or rush light, newspapers for wrapping up instead of dried leaves, and fifty others displacements by European goods could be named.

22.10.97

74/125-8

Notes on preceding list p. 126. 18.12.98 John Gama prepared the list last night on paper after he had given from memory that shown in pencil on p. 128. In drawing up this list on paper he had the use of Miller's and Shepstone's lists v. p. 137, which lists, especially Miller's were given by himself. He remembers giving both Shepstone & Miller information re Kings but what he said to them was not as carefully considered as the list given me, which, as revised again this morning is the very best he can do. He feels that as far as & including Sikulamaloyi the list is correct; he has no doubt as far as that but beyond, although he has heard the names all referred to by Swazis, especially when bongainy amadhlolzi, yet he is not sure that each name is that of a king or only of some well known prince or man of high standing. In course of time it is quite likely errors crept in and those not really entitled to be included have by the sanction of custom a right to be given a place and it is impossible to discriminate between those who were or were not kings. Gama feels that the list is as complete as it can be as his information was always obtained from the very best sources and men who, then at a great age, died many years ago. Gama came to Swaziland in shortly after Mswazi's death but not until Mbandeni came to the throne which was about the time of the Langalibalele rebellion (1873). He was born in Swaziland but ~~had~~ left with his father at the age of 2 or so for Natal ^{for fear} of being killed or eaten up. Gama thinks Mboholo, as he is very frequently mentioned by Swazis, should be brought next to Sikulamaloyi. Luwamba, Luwalala and Wawawa come at the very end of the list whilst Mkweluwankosi, the last name ever referred to Swazis, must be taken as the end of the list, if indeed it can be included for Kings are not named after that person although ^{the name} Wawawa is sometimes used. I took down these words from Gama: "Lapa kwa Ngwane iGama lo yize omkhulu elidala a li bulawa, lina njalo. Uli'anga zalu' umtwana wo munt' omkhulu, kona kuji nkosi nje, ku bizwe abadala ba kona aba zalo ba kona, ba go ku nika lomtwan' ozelw' iGama. A nikhw-ke iGama la o yize mkhulu abadala. Benzal' ukulondolza umtambo wo bukozi ba kulob. Lapa kiti-ke inkosi a yi ganjwa nge Gama la makosi e zizw' ezinye, nyenga kwazulu, na ku be Sutu. Noma amaGama e kona a nikhwe ngo kloba olunye, lizo kethwa ke zinye la kul' impala lo bu kosi: e.g. Mbandeni lo, aku siko, iGama lake udhlamini; iGama lake a b'etise nge Gama lase Kaya Konina, be li ngu Mawandhle. La maGama ukhuti Mbandeni no Mawandhle a se Kaya ko nina: Amagam' ake e nga ka bekw' ubukosi. Kule-ke um' e se bekw' ubukosi, kumbizw' u zalo, be ku bizel' ukuzo qamb' iGama, ba se beti udhlamini-be m eta nge nkosi ya kul' endala." more interesting information: "Ku Ngwane ku ya qala loku ukubekwa inkosi e ye lanywa ngebafana (nom' emunye). Ba be fur' ukubeki' a Masumpa be sol' ukubekwa ku ka Ngwane. Ukuba uMwotsho ka Dukuzo (umfazi ka Mbandeni) wa zal' umfana nga ubukosi bu ngobake. Nga ku nge ku kulanywa no ku kulanywa. Kodwa wa zal' intombi-ke, kwonakala-ke." See No 8 in list, Hlubi. John S. says, "umagadidlela wa ye nga sil' inxele. Kwenziwe ngu nina, unina ka za tanda lo muji uku wa tata, wati ubukosi bubu, bu na zindaba ezinye, umtanake uyo hlupaka, naye fute u nin' a hlupake. Kwati-ke mkhla ku be kw' utshwala, wase tata lo mtwane, ke e cwiliso isandhla e mncindwani (epalisheni lelo lo tshwala) wase tohis' isandhla. Ba se be mkuya abafaz' abanye, bati "Hawu! wenzani?" wa ye seti "Ngi kwenzile; ubukosi bu ya hlupa, a ngi tansi ukuba a be inkosi umtanami." Umfana use jwayel' ukupata ngesi nxele"

Kings of Swaziland (per John Gama. 17.12.98)

prepared immediately after the pencil one on p. 128 (same day) and after reference to Shopston's and Miller's printed ones. ~~no notes on this list see p. 125~~

1. Ngwane. (Bunu)
2. Dhlamini ~~nga~~ Ludonga
(Mbandeni ~~to the~~ ~~to the~~ ~~to the~~)
3. Mavuso (Mswazi)
4. Ngwane (Sobuza, Somhlolo)
5. Likode (Ntungunya)
6. Ngwane.
7. Dhlamini we Ngononi yemabhaneni lo ged' uBombo ngo ku hlehletela (ukuqijima, hamba nga mandla)
8. Hlubi. { uHlubi u zal' u Nhlhela, a kaleke u Dhlamini futi. Inko Ubukosi bu fanel' u Nhlhela, we lanywa a bafana abe bili, umuzi-ke (ubukosi) wa m la hlehela. Wa u tata ke u Dhlamini lo ka Hlubi. A ba kwa Ngwane ba li u muzi so wu lahlekelwe ngoba we lanywa amadoda amabili. - Naye u Hlubi wa tat' isikhundla si ka Magidulela, o wa ba lenzelle, inzele a li udhli umuzi kwa Ngwane.
9. Ludonga. ubongwa ngobu gawe. wakip' impfi wa umbezela wa bulala wa bayel' ekaya nga tolelolonga. "Ludonga a wa y' Embo wa buyelela."
10. Mavuso.
11. Lange.
12. Nkosi.
13. Nkomikabako. ngo kwelamana kobuhlangi. Nkomo waye ngu muntu, no kabako ngu muntu, ukabako waye zelwa inkhlangi unina ka Nkomo omncane.
14. Samuketi si na Mbova. ngabo ubuhlangi. ku fana no Nkom' ikabako.
15. Sihuba. bati wa ye buheka ka kulu ngobuhle baka, bo bu soka baka.
16. Msimude. (we nye indhlu yeyise ka Mtonga, o wa ba iNkosi yamaTonga wa nabela
17. Mswazi { ngas' elwandhle, yena wa zal' amaTonga a ka Makasane, Mswazi wa zal' amaSwazi a ka Sobuza.
18. Sikulamaloyi. bati wa ye kutole, u yen' a wa gale ukhlanganipica abantu. no ku hlacela loku ukulwa kwa gale kuye.
19. Dulunga. +
20. Hlubi.
21. Hili.
22. Miboholo ba ya laqisa kakulu kwa Ngwane. see note 125.
23. Lange.
24. Dondobala
25. Kabingwe.
26. Jimase
27. Gebase
28. Nkosi
29. Dhlamini
30. Holo.
31. Sidwaba so Lutuli. bati ukutuli u yedwa, no Sidwaba uyedwa. ku fana nobuhlangi, kepa bayahlanganisa-ke, bati nja u Sidwaba so Lutuli.
32. Luwamba.
33. Luwalala.
34. Wawawa. #1. Inkuluwankosi (lapa abantu be pala kora inkhosi a kubo) { Ku yetiwa ngo Wawawa kodwa angiywa kwetiwa ngo Inkuluwankosi, u wafanele abantu be pala kora inkhosi a kubo)
35. Gwekati Ngwekati wafa e semncane
36. Cebisa. abanye bati ka busanga, abanye bati wa busa. nja ku bongis' amkhlop' u van' ukhlanganiselwa e bu neaneni.
37. Nkhlovu.
38. Mxhlabomo.
39. Sukuta.
40. Qomazita.

(Prepared immediately after Gama had ~~pre~~ made his comment, and revisions on Gita's list, and we have recorded this note. ~~see above. This note has been recorded.~~ For Gita list see below, p. 000. ~~see Cook~~)

is umlumbi + umdetshi (woman's word used to me by Queen Regent); umlungu in Swazi means 'mealie' (cob with mealies or I think); ukupuz'utshwala would be uku nat'utshwala, ngi natise & and, in Swazi, tshwala has the plural form amatshwala. Kuto is a very common word implying that person speaking cannot give (has not) what is asked of him or her. Ba si pisa ngawo la mananganangana a yi lite = they cheat us by means of these little black and white marks which are ^(walk) nothing, said by Queen M. to me about 4 weeks ago at Zombode in Zulu's presence. Tikuba, sin tsimba, amanti, inhlanti, si (we) is turned into ti. Isicoco is umbosi. Tina si ntima = we are black, said to me by Ngwane

P. Chief when off to England with Dep^y. 21.11.98.
Inqwavuma ^{per Zulu's personal knowledge}. Mbikiza speaks the Swazi language, due to residence in Swaziland. Some of his people speak Swazi others Zulu. Sambanas, Mtshelakwane's and Mkakwa's ^{people} men are ~~all~~ influenced by Swazi dialect to a certain extent. 21.11.98.

Swaziland per Zulu & self. 22.11.98. The Zulu says inswela boya, the Swazi, ijabane; beka is golotela = to look at or expect; Zulu, intombi ingi qonile, S. intombi ingi qonile; Z. umuntu nxa z qomis' intombi ingi m tandi kutiwa u ya i qonisa, & u ya i xoxa, S. u ya i sorna, Z. soma, have connection with a girl after she has accepted a man, S. juma, Z. cel'utshwala = S. shinga; Z. cel'inyama, S. ngi comisa.

For derivation of ^{expressive} word guzela see under "amandiki" p. 96.
gucuka S. = penduka, Z. where in Z. we have 'z' we find 't' in S. viz Z. amanzi = S. amanti, Z. puzo = delay, in S. is puta, for puzo = drink (see above), where in Z. q we often find e or both 'e' and 'q', separately of course e.g. gucuka or qucuka = Z. qucuka, isixatukazana in Z. is ucukatana in S. The words neoma or neska are never heard, only 'bika'.
Bamba lu siba = Z. Bamb'u pape; ijara is a soldier (young unmarried man), maki, make = Z. name. - Ba ti te = Z. Ba te. Ngi funa li bantshi, the 'l' often put in before the single 'i' prefix of a noun. 23.11.98.

A ba kwa Ngwane = ama Swazi (Swati); here Ngwane is the name of the King who immediately preceded & was the father of Ndunganya: the word Ngwane, I was assured by Mnkonkoni means nothing. Swazi is different. The people of Zulu Swaziland are said by the Zulus to swata and this may well be the derivation of the name, for Mswazi began to reign I should think not ³⁶ years ago, for his mother Lazide was ^{Queen} Regent for some time; still it would be as well to ascertain carefully if the name Mswazi did not create the verb.
etafeni S. = endhle Z., fola li qwayi S. = bem'ugwayi Z.

.74/71-2

John Gama (18.12.98) can not account for the name Swazi but here are his words: "I gama leli lo kuti a ba kwa Ngwane ama Swazi kumbe li suk' zisigeni. Ngoba uma tina si buza kwaba kiti abadala, baye bat' abanye, inkosi ya kiti ya ^{endulo} ya tshaya abafana ngo swazi. Nara

ti-ke umuntu o zalwe nga leso zikati kwatiwa umswazi, loke ke kwa se kuba igama la bantu bonke. Umuntu o zalwe nga leso zikati kutshiwa umntan'inkosi.

Kumbefuti igama la vela ngo Mswazi o wa hlukana no Mtonga, noma kodwa la vela nga pambi kwake ngo muny'umswazi!

~~Tongaland (per Mahungane and Mkomuza - v.p. 53 as to date of my conversⁿ with them).~~

~~Tonga say ^{ela?} ^{v.p. 138.} ela, ibuto not gamb'ibuto, as Julius do.~~

Handwritten notes in the right margin, including fragments like 'Tab', 't', 'ela', 'in', 'not', 'm', 'ele', 'sol', 'T.S'.

in amagiza and izimbuzi still. (Note: How comes it? Nhlaluhlaya son or grandson of Zwide lobola in this way?)

Swaziland per John Gama, 18.12.98 Zulu present. Here are his words as taken down verbatim.

"Ukulobola kwa Ngwane a ngi zi' ukugonda lapa ku zuka Kona. Umkuba wa kwa Ngwane z ngi waziko, ngi wu bona noma ngi se mncane. Okukulu kwa kona kwa ka ubuhlobo, a m'indisele nje umuntu umtanake. Ali u ngi londolozele wena wokutini, itambo lami. Nembala ke ku be njalo. Ali-ke lo noma etshay' inkomo i benye, ku be ka pelile. Noma ehlab'ugege nje (okutiwa ingqutu) kube kwanele. Na ngezi imbuzi a nga m'lobolela ngazo, koba ku lungile, noma zi mbili noma zintatu. Kugala kwa kuzi izinkomo, kwa ku ram'izimbuzi, izinkomo zi hamba nabakulu. Abakulu uma endiselewe omunye' omkulu, a lobole nge tuzi leli, umgongqolozu, a tshay' inkom' i benye, a'beki Kona, ka pele. Omkulu-ke lowo, enza ko mung' omkulu. Njalo naye omkulu um' e mukizisi umtanake ku muntu, lo a m'indisele yena ka hamba lon' ituzi leli (imbuzi) libe umgano, a gane ngawo. Ngoba li uto olukulu kubona ngo mteto wa kona lapa kwa Ngwane. Naze ntenqwani yalo ku tengwa ka kulu, na nge zinkomo e zi yi sikhlanu kwa ku tengwa ngazo, na nge nkabi, enkul' inkabi, li ngandile ku benta bonke, li vame ku lab' abakulu. - || Kepake umkuba wa kwa Ngwane: o lobole nge nkomo i lumete (one i ne nkonyana) u gedile, a ku zaku funwa kuye. Be ze kuba lu gega (ingqutu). Lok' ukulobola ngezinkomo ezikhlanu noma zintatu kuba uma ku intombi ye sikulu. Uma nomntanenkosi, e lobole nge zikhlanu kwaku yo batshazwa kakulu, ngob' ulobolil' impela.

Ukulobola iqiniso lako kwaku ukuginis' ubuhlobo, njeng' ezivunelwano. Ba be nga tengwa lapa kwa Ngwane. Ku vele manje loko, Ma be ti ukulobola ukutenga, nawe u nga ba pikisa a batsho loko, ngoba lapa kwa Ngwane ku lotsholwa ku muntu a be munge, be se ku landela odadewabo aba ningi, ba nga be se lotsholwa - baye ka dadewabo, ku pelile, ku nga biko ndaba ekhulunywako. Ku be buhlungu uma leya ndoda i ngaba londolozile kattle.

Namuhla a ba kwa Ngwane, ku lama kosi a namuhla, okusucela ku mswazi, ba gale ukuzibiza izinkomo, ukuti odadewetu ba mane ba tatwa nje. Kwenziwa nje ngo kwenziwa ezi- khungwini lapa be lobola ngamashumishumi. Lowo mteto kwa ba buhlungu kwaba kwa Ngwane, a ba ze ba u tanda. Abantu ba be zenzela nje, be fun' izinkomo.

Manje umfazi nxa etshaywa indoda, indoda ikumbul' izinkomo zayo e ya m'lobola nge zo. Ku gala waye nga kalal' izinkomo (ukuti "Yek' izinkomo zami e nga zi lahlako") wa ye m' tshaya nje. - Ukuba ku lotsholwe nge zinkomo e zi ningi kwa Ngwane ku vele ngo kuzwakala ke omi- teto yo ku hamba kwa se Natal. Bata-ke ukuba iwakala keyo miteto e njalo, ba kuluma a ba kwa Ngwane, bati, "Tina, a si lobole ngo kwa kiti" o kudala; imiteto ya se zizweni a si yazi.

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Kodwa uma be lobola kiti a ba s'eNatal, a zi zi bize izinkomo ezi ~~ing~~ njeng' ezi bizwa kubo inxa be lobola bona. A ba si lbolele tina ngo mteto wa kubo." A ba s'eNatal ba be vamile uku zo fun' abafazi lapa kwa Ngwane. Indhela yoku vuleka ko kaba a be silungwini (Natal) ba ngene lapa kwa Ngwane ya vuleka ngo Tifokati, umntan' entsozi, o w'endiswa ku Somseu, uSomseu wa m niki' induna yake uNgoza. Loku-ke kwanel' ukwenzeka kwa saku teleka a ba s' esilungwini ezweni la kwa Ngwane, be za ne zi nkomo be zi quba. Abanye bez' em-hlotoheni yabo, ba cel' izintombi.

Ukuba ukulobola loku ku faniseke no ku tenga, kwa debuka kwa Ngwane nga ye uTifokati, lo kwa ku ngoko na ka neane pambili. uTifokati wa niku' uSomseu about 35 years or so ago. Indhlala ka Ngongoni (utshani - uhlobo lo misingane) = in Zululand, "ilanga lika Mbete", ngoba le ndhlala ya vela ngo kuu zalwa kwa Ngobamakazi (ya kwa Zulu), - uTifokati-ke waye be nga ka hambi-ke, kodwa waye se zo hamba. uSomseu waye nga m celile uTifokati. ^{whole story} (See p. 118-119 for the)

~~24.11.00~~ ^{TS IN 12 and 25} ~~from 8.11.97 to, I think, 10.11.97 or perhaps~~

~~also~~ ~~Early morning of 11.11.97 - see p. 53~~ Lobola was fixed by Makasane first at 5 izimbedu and 5 amasinda, then about time of umbango between Noziyingili and Makasanyana he raised it to 10 of each. Noziyingili promulgated lobola as 15 izimbedu and 10 amasinda. - Izinkhlalu were possibly brought in by Mangobe - they were the first measure of lobola in then (or them or their) not known (sic). ubuhlalu came in in Mabudui's reign, it is believed that it was owing to a proclamation by him that the length of beads necessary for lobola was fixed. and the king Noziyingili objected to money being paid as lobola, he was in favour of izimbedu but as people desired to use money, the practice became established. No lobola was paid in cattle in Noziyingili's reign but money came in and was used for that purpose. Cattle came in during Zambili's regency. Zambili advised the people to lobola with 4 head of cattle, the fifth being for killing. Owners of children objected saying that this was insufficient as one beast to kill and one for sibindi to malume of intombi, leaving only 3 to god' indhlu. Men proposed 6 head i.e. one for killing, one for malume and ^{four} on account of the girl herself; others proposed 10 head. Zambili was thereupon compelled to give way and said as her advice was not taken they must act for themselves. She however thought she was giving them kraalo (niki' imizi i.e. doing a good thing for them). Zambili gave no instruction in regard to money lobola because her husband had ~~reproach~~ brought up the matter before them and failed. - It must be remarked that Zambili was a Swazi girl daughter of lobuza. She was lobola'd with cattle only, of which there were many tens. The reason why Zambili proposed lobola less than ten (in view of the practice in other parts) was because there were so few cattle in the country. At the present day (1897) people lobola either in cattle or money as the father of the girl wishes. - Girls were not

X Further remarks on these topics on p. 65.

Great House of the Amaswazi people to represent to the Lieutenant Governor of Natal that a white man called "Gwenya" has, in conjunction with other white men, occupied a portion of the Amaswazi territory and ask for and express their intention of occupying more. "Gwenya" calls himself an Englishman, but when we ask him if he belongs to the Government of Natal, he says that he does not, and gives us to understand that although he knows that Government and the persons who compose it, he is not amenable to it and will not listen to or obey its directions.

The Amaswazi people do not understand how this can be, and they have sent me to complain of their country being taken from them by Englishmen; they ask the Government to interfere in their behalf and to prevent encroachment upon their territory by persons who, although they call themselves Englishmen, behave as if they were not Englishmen. They say they want to build in the Amaswazi territory a large town like Pietermaritzburg, but the people do not wish to have such a place in their country, and they ask the Government of Natal, to whom the Amaswazi considers themselves to belong, to prevent the encroachment.

The Chief of the Amaswazi made before his death an agreement with the Boer Government as to the boundary line between the Amaswazi and the Boer Government (the Trans-Vaal Republic) and by that agreement the line was settled, but these Englishmen disregard that line and violate it on pretence that they have purchased from the Boers. The people therefore and the surviving family of the Chief, have sent me the accredited messengers to represent this source of mischief and misunderstanding, and to pray for that relief which this Government only can give, because the encroachment too serious to be quietly borne.

Made to me, (signed) J. Shepstone, Secretary for Native Affairs.

Memorandum.

I find that the person called "Gwenya", is Mr. McCorkindale, who was, I believe, former manager of the "Glasgow and South African Company".

Office of Secretary for Native Affairs,
Pietermaritzburg.

(signed) J. Shepstone.
Secretary for Native Affairs.

18.12.1898

who present: Zulu

74/118-21 File 74, pp 118-21. 1862-1864

Swaziland per John Luma, 18.12.98 (Sunday), Zulul present. About the year 1864 the Swazis finding themselves harassed by the Zulus on the one side and the Boers on the other, although they feared the Zulus most, ^(messengers) the ^(messengers) amaswazi they sent to Sir J. Shepstone in P. m. burg on their way through Zululand, ^(had property seized) were interfered with (killed, &c) by Zulus who refused them permission to pass through the country, men like Malunge and Impikeli strongly advised Mowazi to present Sir J. Shepstone, (then Mr.) with a Prince of the Blood of Royalty in order to establish a most intimate connection between Sir J. and themselves, so that he would protect Swaziland, especially on the Zululand side.

~~Joseph~~ It was urged that it made no difference if Mr. S. was a white man, he could accept
a girl and, if he liked, give her to his native (Induna). Messengers were accordingly sent to Mr. S. to
convey the resolution arrived at by the Nation. They had to go via Majuba or what is now
called ^{+ Newcastle} Charleston. Mr. Shepstone accepted the girl who was offered and expressed his thanks.
He called upon Impande to send messengers to him and when these men arrived he directed them
to inform Impande of what the Swazis had done. He said he desired that his bridal party
should pass through ^(Cape) Zululand unmolested by anyone, as the shortest way to Natal from
Swaziland was via that country, viz. Sirayo's district. He said that the Swazis were his
relations now and Impande was to leave off troubling them and not to send any ^(force) impi
to raid or harass them in any way. Impande obeyed these injunctions and the bridal
party with cattle and other belongings passed through Zululand and via Sirayo (who had
received definite orders from Impande) to Natal, not only being unmolested by anyone
but receiving from everyone the best treatment and hospitality, cattle and so on being
killed for them. ^(N.P.) Tifokati was the name of ~~the~~ Mr. Shepstone's bride. She was accomp-
anied by others as well according to Swazi custom, which other girls also belonged to Mr. S.
^(As she was) ~~being a~~ gift. Mr. S. of course paid no lobola. On arrival in Natal, Mr. S. gave Tifokati
to Ngoza his ^(N.P.) induna, who had children by her, several of whom are now young men.
^(N.P.) Not long after this Mswazi died. Impande applied to Sir J. S. for permission to go and
^(mourning) ~~do~~. Mr. S. asked what they meant by akakala, what it involved. Did it not mean that
Impande would send an impi to Swaziland and with the view to fighting with the Swazis
and carrying off their cattle? ^(that was what mourning for a king - akakala' khlozi kwenjwanjwa) The messengers sent replied in the affirmative, whereupon
Mr. S. refused to grant the permission. John Saura says he knows this incident very well
indeed. He had ^(broken the age 1 puberty) ~~heard~~ and was about to ^{leave} ~~write~~ off Shepstone ^{at school}. This
would be about the year 1868. Impande sent a party (an impi) but, although Swazis
fled from before it yet it did nothing; it ^(participated in the mourning ceremony) ~~killed~~ & returned to Zululand. [Respecting the
effect of this incident on Swaziland in respect to lobola see under lobola, although that
again should come under this article.] Impande's party ^(stay) ~~remained~~ at Nobamba (umpakati
- ka Samhlolo) on their way to Natal. ^(N.P.) It seems Ngoza preferred Sikutana to Tifokati.
Mswazi resented this and killed Samukedi and his whole kraal, seized property
for his daughter Sikutana's offence. Although Sir J. Shepstone paid no lobola for Tifokati
yet two waggon loads of goods (blankets &c) were sent to Swaziland to be bartered away for cattle
which then were to be paid over to Mswazi as lobola paid by Ngoza for Tifokati. The goods were
accordingly bartered, Mswazi himself purchased some, and the cattle formally handed over. What
Sir J. S. gave in the shape of ^(MANY GIFTS) ~~umpakala~~ ^(N.P.) as above referred to was not, as lobola but as a
present. ^(N.P.) After ~~the~~ Tifokati's ^(N.P.) ungang was sent to Natal, and all formalities in regard
to the marriage properly observed. After this the relations between Swazis and Sir J. S. were of
great importance.

marriage feast neck bands

the most warmest & most cordial character. The Swazis regarded this as a lasting alliance between
 Mr Shepstone and themselves. Sir J. Dasked Mawari for horns, an hunting party, went out & killed all kinds of buck
 horns went back in the two wagons above referred to. ~~These horns were the above which are the~~
 Swaziland, John Sama cont. 18-12-98. Gama admits that women are not as respectful
 towards their husbands or other men as they used to be. This he attributes primarily to the action
 of Lamgangeri or Mangangeri, mother of Ludonga, who used to permit or encourage women
 to come and sit with her in an assembly of men, instead of doing as Lazide, Mswazi's mother,
 did during that King's minority, viz. to allow no woman to attend a council meeting except
 the girl who kept her enuff. The general disrespect now observable seems due to this action
 as well as that of Tibati (madolomafitsha) and Labutibemio (Mswazi's mother).
 The two latter were in the habit & the latter is still in the habit of bringing women into
 the council. John says he has himself spoken about this to the Swazi authorities, saying
 that women would go and tell others what was said at council meetings. ^{The reply was, they would never dream of doing any such thing} Mr Shepstone often
 on several occasions referred to this attitude of the women. John thinks that such action as
 this has caused women to feel as if they were the equals of men; consequently they do not show
 the same respect as before. I pressed him as to the cause of Mangangeri acting as she did.
 He agreed that European influence was clearly felt in the days of Ludonga and it may be
 that the knowledge that women are protected by Europeans is a factor in the present very
 unsatisfactory state of affairs, ^{but it is not nearly as important as the other} John used to speak to the (indunas) about this attitude of
 women but they always backed out of doing anything. Labutibemio has quite a lot of women ^{whom} she
 permits to attend council meetings. Mbandeni strongly resented this attitude of women, so much
 so that he caused Mangangeri ^(mother of Ludonga) and over thirty of her women to be put to death. Mambisa ka
 Mhlanga, an old man, was deputed to do this killing off. [see evidence of Cleopas Kunene (belonging)]

Conduct of women & boys in Swaziland (see J. Gama. 18-12-98)

Izindhlehla zi zo ba mbili. Eyo ku
 gala abanye abafazi a ba si milo sabo, uku zalwa kwake njena, uba nolaka, a nga bi nayo
 inhlonipho. Naye a tand' uku fihisana ne ndoda. Kuti lapa indoda itheho kona ale, ba
 iye i ya hluleke nga loko. Iti indoda uma i nga tandi ukulwa no ku tohay' umfazi wayo
 be si m yeka nje. A hambel njalo njeng' esimilo saka nje. A ba njalo-ke, aba nezimilo zing' a
 a ba nga katali uma be yi tihile indoda, no nina no yize, a sal' a yetwe njena, kuti we
 uhlanga b' mfazi. Kube ku pela ke, kepake ba mazi abantu bonke ukuti ka lungile lo
 muntu. Noma e nga si wo we situmbu u ba no laka nje a be njalo, no m eyedwa nje endoda.
 Okwesibili-ke ku vuzwa isitembu (abafaz' abaningi) lap' ububi bu vela kona. Iti
 indoda iba tat' abafazi mhlawumbe ba be babili, ihlale kahle nabo. Iti ukuba itat' owe
 sitata, ku gal' ukumila okunye okubi kwabanye. Kuti-ke mhlawumbe indoda iyo Tanda
 b' mfazi omutsha a fikayo. Iba hambel ka neane la ba a ba ku gala. Be se ku vela uku-
 kulumisana okubi kwisikwile. Ba m zonde-ke lo mfazi, bati se u se muke indoda yetu. Ne
 ndoda-ke i m vune (melela) omutsha, inga tandi ukuba a zondwe a banye. Bat' a banye, ba