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GEDHLE

G E D H L E

A. 73/83-5
B. 74/98

a child by a native. He has ~~seen~~ coolies for (several years past) some time past.

Per Geshle, who has just returned from the north part of the Alexandra Divⁿ whence I had sent him for native curios. 11. 8. 99 Spoke to several natives some miles (say 10-20) from Umzinto about the Indians who are numerous in the direction in which G. went. Natives consider Indians are very industrious when hoeing &c for they will plough uphill and down dale for miles! Natives however complain a good deal about Indians because they are pushing them off land they have bought or say they have bought. Natives are unable to tell if land has been bought or not. Had renderfest not cleared the cattle off there might have been some serious disputes with the Indians.

Dr. Tritton tells me (last night) that within his (District Medical) Circle there are about 3800 coolies, i.e. up to Highflats, to Inkomanzi + I think Inzombe, also the coast line. He ~~also~~ mentioned two large settlements in this Division (a) at the Mpambanyoni River and at Charlie Reynolds' estate. There is an Indian Mission in Durban under Canon Booth, last house in Leopold St.

Ginga tells me (11. 8. 99) he is a policeman here. That coolies in his opinion are very great liars. If a person is buying anything in a store alone with the salesman it is quite possible for the Indian to accuse the native of having taken ~~the~~ money or not paid ~~it~~ and this quite falsely. Ginga has ~~it~~ for years lived at Umzinto + he thinks this characteristic of lying is one of the most notable in the coolie.

17. 8. 99 Dalique had a conversation today with a kehla, about the age of his father (58) named Mageza, chief Tshonkweni who lives about 1/2 or 2 miles from the village of Umzinto. He said many natives have been compelled by coolies to leave the neighbourhood of Umzinto, their kraals + families for Sauti's (Dumisa) and Tshonkweni's tribes in other parts of the Division. A coolie will turn up suddenly and go ~~to~~ ^{to} his house right in front of a native kraal without notice. The native is then directed to clear out. Many kraals have to leave in this way. Mageza wonders when the natives will be permitted to busa (enjoy life ^{not} by having incessant cares). They do everything they are ordered by the white people to do. Even though they are in the habit of paying taxes when living on land they are ordered to quit because it is said a coolie has bought the land. Natives do not see the reason for this. They are at present in the midst of troubles but do not know where to fly to. Natives, Mageza says, ~~see~~ ^{see} that the white people treat the coolie with greater consideration than ^{that with which} ~~themselves~~ they are treated. - Mageza lives on a white man's farm. Has for many years past lived near the village of Umzinto. Has one wife, there are 3 huts in his kraal. Mageza blames the white people for cursing natives.

to make way for the coolies. They (natives) have been conquered and are obedient in every respect to their conquerors. There is no white person who represents the natives and stands up for them, they are afraid of ~~and~~ stating their own grievances to the authorities. 73/69

Today (17.8.99) Gedhle had a conversation with a native kehla (elderly) called Mapeka, lives on Crown Lands ^(ntela kabili) 3^{7/8} miles or so from Umzinto to left of road going to Park Rynic. He lives close to a coolie. The coolie was placed ~~in~~ his present position by a white man. The coolies are men of ability, the natives have cause to complain because coolies do not permit native cattle to go into their amahlanga, should cattle get into their amahlanga, which are very extensive, coolies will get angry very quickly and swear + use terms of abuse, it is fortunate rinderpest has broken out + killed cattle for natives would have quarrelled with coolies in this matter.

Generally speaking, Mapeka says, there is no objection except the above to the coolies although it must be added they buy land, plough, ~~and do~~ ^{and do} extensive ~~and force~~ disregard native gardens and so force natives to leave and build elsewhere. Coolies are not good neighbourly and, more than this they have an idea that they are of higher standing than the native. Gedhle was not satisfied with the validity or force or reasonableness of the objections brought by Mapeka against the coolies. No fault was found against those living in the town.

18.8.99. per Dalique in conversation with Bangizwe (v. p. 2). Bangizwe said that the coolies are driving natives out, the reason for this is, he believes, because coolies are thought by Europeans to have more money (wealthier). Bangizwe lives on private land. Dalique noticed that a garden came right up to his kraal which Bangizwe pointed to + said was a coolie's. He called them izilwane ezonayo.

21.8.99. I had a conversation with Dr. Tritton (v. p. 38) who says he has ~~only~~ ^{only} heard of one case in which an Indian had sexual intercourse with a native. A fine Indian man on some Umzinto sugar estate caught a native girl in the cane, he frightened her into allowing him and she bore a ~~fine~~ ^{fine} girl by him who is said to have wonderfully fine features (Asiatic and African combined). Dr. T. has not seen this girl but was told by a young fellow who is now clerk at Uruham (I think he said). There is a great deal of syphilis among the Indians, those who have not been properly cured in India are sent out. - Was on the Commission which, with Sir Walter Wragg as President, sat on Indian Affairs in Natal ~~in~~ some 5-7 years ago. - Thinks Indians + Natives will not have connection with one another because of natural antipathy. - The Indian-Native girl is said to be living somewhere near Dafa R. in this Div. -

Manufactures

17.8.99 I sent Gethle out today to try and get me some old curios. He went to Mapeka's kraal about 3 or 4 miles from here, and had the following conversation with him (for particulars about Mapeka vide p. 69). Inkezo, izigqela, opepela, izindondo, amakuba (native iron) are no longer made or found in this part of the colony. Nor is there any of the old iron left. No native handa now. This failure of the natives to make their things dates from the coming of the white people to the country. Izindondo used to be made but are not often seen now. They are heavy iron rings and were and are still used at the marriage ceremony. They are affixed to the (isidiya) (isidiyeni) or long leathern skirt of bush skin worn by the makoti; the skirt is tied above the loins & the (izindondo) affixed at the sides of the isidiya and at the bottom in front. The (isidiya) is a kind of ^{skirt} ~~isidiya~~. Gethle can give further particulars about (isidiya) & (izindondo).

Imnaka, red or copper coloured beads, but of metal & similar in design to izindondo, used to be made; also amatusi [rings or bracelets for the upper part of the arm - amasongo?]; and amagga, piselwa, empinweni, and made in the shape of axes, izimbazi, also assegais. All these things, Mapeka says, are no longer manufactured; he cannot say where they are made. Gethle remarks that the holes in the (izindondo) are made by the iron when in a molten or soft (red hot) condition being beaten round or poured about a stick; this stick is afterwards removed, leaving a hole. Izindondo, Gethle says, used to be used for (lobola) purposes.

18.8.99. Per Balizwe. In conversation with Bangizwe, (p. 2). I saw an old inkhen-dhla, an assegai (barbed). Bangizwe said izindondo were to be obtained chiefly along the coast but as they are articles of value could not be purchased cheaply. Omakoti use these to cwaya or adorn themselves with. The reason B. thinks why so few old curios can be got now is because most of the old people are dead and each death necessitated old things being buried with deceased. The younger generation have taken to using European goods.

20.8.99 I bought 8 izindondo about 4 days ago (Sat.) from Ishonkwini, Chief, whose mother was Dumisa's daughter & therefore sister to Sauti, Ramnana & Sakayedwa. His mother wore izindondo at the time of her marriage. Ishonkwini is age of Ngobamakosi so just about 40 years old. Ishonkwini is in habit of lending his izindondo to people about to be married and these are worn until the bride becomes pregnant, when they are returned and a goat paid for their use. Showed me 16 for which he wanted about £4 or £5 but I bought

... and who tried to treat him sent for Dr. Bertalacci?; the doctor came and treated Mbandeni. Thring says Thorburn was present at the smelting-out of Sandhlana & informed Thring that Mbandeni himself took part in the pengulaing, saying 'Ngi ya vuma', 'ngi ya vuma' in response to the doctors as required by custom. Sandhlana was not killed until the day, or several days, after the pengulaing; this ~~is~~ ^{was} inconsistent with custom and there must have been some good reason. The burn spoke to Sandhlana 20 minutes before he was killed. 29.11.98.

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GEDHLE

Natal, per Julia, 19.12.98. Should a man fall into a trance, be taken for dead, have grave dug and come to after the grave had been dug, a ~~toad~~ (frog?) would be got and thrown into the grave which would then be partly filled up. 27-12-1898

FILE 74, p.98.

Natal, per Sedhle, who is of the Baca tribe (^{chief} Ch. (Lijisile)), Ixopo, 29.12.98. The Inxala or Mkosi is the feast of First-fruits, at which the chief eats the selwa. After this ceremony all the tribe may then eat mealies, pumpkins &c. The chief eats huma the selwa several times during the day. After ^(eating) huma he goes walking out, followed by the assembled company, he stamps the ground with his feet, hinsasa hufula & spits in a certain ~~direction~~ way, the object of this being to ^(strengthen) ganza the izindwane zo tshani, those growing, and cause them to be succeeded by others at the proper season. - Anyone who eats mealies ^(tastes the new crop) before the chief huma is fined. Those who work for white people do not all comply with the custom. Ohlozi ^(the spirits) are not in any way invoked. [The feast seems to last one day.] At cock-crow next morning the chief huma the selwa for the last time. - People proceeding to attend the festival will shout out ~~at night~~ even late at night to neighbouring kraals saying, "Wahl' ingcube wa tshaka".

Sakabuli is eaten in the dark - v.p. 76. ^{superstition?} ^{have diarrhoea} 1) meat of animal that died not skinned 2) sea meat.

He ate the ~~be~~ meat of a beast that died and