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GIBA

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A $25 / 243 - 6$ $(74 / 84 - 5)$

B $25 / 231 - 2$ $(74 / 104)$

C —

D $74 / 128$

25.11.98 22 *Lobola* (cont'd from p. 13) (74/104) (104)
ALSO PRESENT
M.
Swaziland. per Tshaba son of Sobuzza (king) and Minkonkoni. 25.11.98. The first kind of *lobola* which these men can call to mind as prevailing in Swaziland was that of cattle. They have never heard of *lobolain* with beads or *izimbude*, although they admit that beads and *izimbude* formed and do still form what is called respectively the *isembato* and *umgano*, or the latter word might cover former. In this point they agree with Mabola; v. pp. 12 & 13, indeed on nearly all they agree with him. At first it seems there were few cattle in Swaziland due to the attack made by Zwide on Sobuzza near at Etshiseleveni, and, after this attack, certain sections of the Swazi King's subjects refused to obtain cattle and *lobola* in cattle because afraid of further raiding on the part of the Zulus. Nomahasha and Jozana, who *lobola'd* with *amakuba* and *izimbizi*, were among those. The Swazis ordinarily speak of these chiefs as *Tongas*, for they will not admit that they are so themselves. Minkonkoni, who is about 72, says his own mother was *lobola'd* with 2 head of cattle. At a later time the *lobola* rose to 5 and if a ^{sixth} ^{beast} were paid it was considered the man was entitled to another girl which he received, she being described as *a fake' zinkoneni*. The *isembato* was made of white beads and *nxa e ee gaxile* would be called *umgano*.

The King's daughters, if married to people beyond the border, say in Zululand or Tongaland, were paid for at the rate of about 100 head of cattle a piece. That number or more was paid for Lambile and her elder sister Nomakala. 25.11.98.

Swaziland (evidence of above men continued). The two men agree in the opinion that *lobola* has in it the meaning of purchase, for although after death the woman's ^{children & wife} ^{GO TO} may *hambel' ekaya* (at her father's home) yet, on the other hand, whenever the woman, in her life-time, pays a visit to her father's + her own original home ^{she} is then regarded merely in the light of an *isichlolo*, as a relation, not as one of the family. Moreover when she dies, she is buried at her husband's kraal and is put into the grave ^{with custom} in accordance prevailing, not at her original home, but ^{AT} with that of her husband and her husband's people.

Note. There are strong arguments, still I cannot allow the sense of purchase in *lobola* because, although woman may live ^{only} in accordance with the custom of her husband, yet that custom is not a habit; it is the sanction of antiquity and is itself binding on the husband. The woman surrenders one law to live under another with at least equal sanctions, for it must be remembered customs may differ in every family in a certain degree. 26.11.98.

Swaziland (per Tshaba. 27.11.98) The original kind of *lobola* was cattle, this as far back as tradition can carry. Jozana, Nomahasha and Nhlalukhaza's people, however, *lobola*

The following is a list of Swaazi Kings given by Giba ka Sobuzza (the King) and Mntkonkoni, the
well-known Special Messenger, men who, when I asked Queen Mother to send me someone to give me
information on this point, were sent by her this day; ^{she considers them} as being trustworthy. (28.)

	<u>Kings</u>	<u>Zinduna</u>	<u>Kraals</u>
1.	<u>Ngwane abix</u> (Bunu) Gatubeni (Imba, mudi, hulu) to Ngongoni (Ngongoni, Matohi)	Tikuba (Embekelwini)	Emampondwini, Lombode.
2.	<u>Mbandeni</u> (Dhlamini) mother Nandi	Sandhlna (Didini) Ngala (gangezi or umarangani), Nolwadule wa Sobuzi was Regent	Embekelwini, Lombode, Didini. Dhlamini wa kwa baba Ngongoni, Nolwadule wa Sobuzi was Regent
3.	<u>Ludonga</u> . (died a minor)	Ingerge (Intekanini)	
4.	<u>Mswazi</u> . (Mavuso) Daizde (Daughter of Zende)	Sandhlna Djo. (Chufingeni)	Didini,
5.	<u>Sobuzi</u> (Somhlolo). d. (Ngwane)	Mingayi (kabo) Mkiza Ngongoni (Elangeni)	Elangeni Nolwamba, Ezulwini, Ngombeni, Ntunja, Moya, Dlunga
6.	<u>Ndungunya</u> (Licode)	Dinile kathkambule ntebokazana	Embekelwini (Lakubela, mitosikay ka Ngwane)
7.	<u>Ngwane</u> .	Inlobokazana.	Lombode?
8.	<u>Dhlamini</u> .	Masina Mkuza nito (Hatu of Masinjane)	
9.	<u>Hlubi</u>	-	
10.	<u>Ludonga</u> .	-	
11.	<u>Mavuso</u> . (Per John Gama 17.12.93) Lange	-	Engolelwini, still on Ingovume kwo Macondo (iduna)
12.	<u>Samugedi</u>	DKosi (Khomikabalo) Samatede (Namibova) Mbova Meinwele Sihuba Mewygi Sikulamaloyi Mboholo Kabingwe Lebake Zimase Wawawa Sodwaba Tutuli Zimanda Lewamba Luwadala Domazita	
	Ngongoni Lange son of Bululwana Nolwabola add by Tikuba 26.11.93. Sikulamaloyi. Gama says Ngongoni was not an king but a doctor of Shilobitela		
	Sihuba. Mboholo.		

* Magongo was Tikuba's father. In a Proclamation by M. W. Pretorius, State President of the South African Republic, dated 29th April 1868 and appearing in a Blue Book headed "Cape of Good Hope and Natal - Correspondence relating to the alleged Kidnapping and enslaving of young Africans by the people of the Trans-vaal Republic. London, Printed by George Edward Eyre and William Spottiswoode. 1869" price 8^d, it is referred to as "late" and two agreements with him are referred to as dated 25th July 1846 and 21st July 1855. From this Msuazi must have been reigning in 1846 and dead by 1868. Esikino tells me that when in 1867 he came to survey, Msuazi was reigning (but he did not seem to be quite sure). In same Blue Bk as above p. 29 a statement by Illunganiso, messenger from the amaswazi Tribe to the Lieutenant Governor of Natal - 20th July 1868, occurs complaining of Melorkindale's action, evidently ~~Lazide~~ ^{or decongo's mother} reads the message, which was dictated by Shepotone. John Gama's list, given straight off from memory, is however, to be revised to get a better order. He considers Shepotone's & Miller's lists defective and incomplete. See p. 51 for Gama's informant to the says. sometimes old women know better than men, for instance an old woman the wife of Mpukelisi's elder brother ~~and~~ ^{dislike} great opportunity of becoming acquainted with the king was when izinkomo za madlozi were killed, the mbongis, sometimes 3, 4 or 5 in number - one assisting the other, would be instructed to bonga. The name Sidwaba ~~is concealed as~~ by Swazis. There are very few old men left in Swaziland, due very largely to amadodana who had been nominated heirs killing off their fathers, they used to ceba them to king. Gama says the amadodana cattle were amukela'd by different sets of people who were familiar with the king to whom they were attached (inquire further) another reason why so great a string of names is remembered is because Swazis were in the habit of taking ^{the} names of former kings and so keeping up the connection. Gama agrees with list as far as Maruco, it was he who added the name Maruco to the late Msuazi as well as the alias Nguane to Sobuza (17.12.78).

Tuluwana		Tongaland.	
Zingozip.	75	Swaziland.	138.
Udhlambedhlu. (Dingane)	76	Zimpohlo (includes Dibinbhenga Girnyoxi and other branches) Udhlambedhlu. Githabange	portion of Thigisizutwana by Sijewana
Impulutshane	77	Impulutshane Umkelu	ka injayelwa (of Ndabakawombe)
Ihlabi.	78	Ukubulutshane (Undabakadengizibone)	he believes he was younger than Sir J.
Nbabakawombe.	79	Ihlabi (Dingane's first) fist called	Shepstone & about Sir John Shepstone's
Inquewol porikhambedhlu	80	Nbabakawombe (Dingane's first) fist called	age, but I fancy him to be about 80 - he is
(Dihlambedhlu) (Inquewol's first)	81	Umphande	nearly blind but still strong. He adds that
Zingulube	73	Lit here, given by Giba son of King Sobuya and Monkohoni. 25.11.98. Present Tuluwana	Mphande was Ndabakawombe's
Sangwe (amatholwini)	70	Note 17.12.98. I find John Sama does not know the regt at all well. He says Mahubulutshane & Giba regt & Tigoapdo should be known. He says with attention to the regiments. He speaks used to tell him names of them but he has forgotten.	father of Cetshwayo who was Tuluwana so there must be a second Ndabaka -
Anapela.	68	Umphande was Ndabakawombe's	longer. He does not know where this should come
Tuluwana (mbenza)	66	Umphande	11.1998 at Stanger. See p. 140
Mewanqwenya (Akonkoni)	63	Latshawe (buta'd by Sobuya)	Timbungabungo. for further regt. 94
Indhlonzhlo	68	Mbilalazwe (wa et' iyo like located at mhangala)	Mwali's
(Imgwayimba ye zulu)	58	Emahlakabezi (awa kwa Nobamba)	90
Ukhloko	68	Umqumane or Ingungundhlori	86
(Omambaluti)		Amatohloka (amapingane)	82
Adyedgedu		Sijane or	78
(inkunzi ka Tshaka)		Mbulalazwe (wa et' iyo like located at mhangala)	74
Umxapo		Luhawurawu or Giba	Aba kwa Intshe.
Umbonambi		Abalondoloj (ntanga ka Tshaka)	70
Umekenke		Punga (buta'd by Sobuya)	66
Indhlyengwe		Ucele (Uceleka) (ntanga ka	Upanga.
Ukandemkemore		Indhlarie (buta'd by Sijane)	58
(Ungangezwe)		Inyati or Indhlarie (buta'd by Sijane)	Umahebula = Indhlonzhlo.
Umtuyisazwe		et (Usho) (at Didini) = Zingulube.	56
Umonzinane		Sijogo dole (Giba ka Sobuya)	Amatuliu.
Ingobamakosi	39	Mahebulule or Mbayimbaya (buta'd by Sobuya)	Qmagoru.
(Amazwayi)		Giba (ka Mwaze) = Dhloka	Ngubokamanaba
Uve		Maadhlela (ka Mswazi) (buta'd by Sobuya)	42
Falaza	29	Abalondoloj (buta'd by Sobuya)	Nganayayo = Ingobamakosi
Imbokodwombomwe		Wohlavela (buta'd by Ludonga)	38
Inguboka kundhlae		Giba or Nocegu.	Umonpilela.
(for further observations in regard to this column beyond what is recorded below, see p. 121.)	120	Ngathlela	Inkwitsimana = Imbokodwombomwe
		Zingulube (Inqulube)	Amahuze
		Halaya.	Amazsimbi.
		Ukala	Analalanenjobo.

Notes in regard to the above lists. Tongaland.: I got the whole list from two men Mahungane and Nkonuzza genuine Tongas but residing in Ingwauuma Dist close to Pongolo & Ingwauuma. Mahungane is ntanga ka Tuluwana i.e. his regiment is Insananda whilst Nkonuzza is ntanga yo Dhlokwe. Mbungabunga and Mamba regiments were buta'd by Mwali but existed under Makasane. Makasane's own regiments proper begin with Uzungwa. The Ingubokamanaba sp called because at that time Ingubokamanaba was attacked by Inyanayi hlasela'd at Mafunga. Umonpilela & others never were engaged in warfare (hlasela'd). To qamba ibulo is in Tonga to eta ibulo - the 'a' in ^u at end of each word is of course eliminated for euphony's sake.

8.11.97

Note. The Tuluwana regiments were given me on 10.1.91 by Socwatches as Inpande. I have copied them in here from another note book.

The above Tongaland regiments were recruited by me as follows: Mwali recruited only Mbungabunga and Mamba. Makasane's follow this with Mahebula. Ngumagulu began and with Igitshojo. Igitshojo & Ngumagulu with Umonpilela. I got end of list. Tambili recruited what for whom? Only Umonpilela.

is the Chi-nyanga form of this name in the plural and has become the customary term; but Ngone or Abangoni is more correct. (end of note 2)] - The Drakololo, as already related, were brought by Livingstone and were mostly Bechuana and Balozi people from the Upper Zambezi.

Swaziland, say Giba ka Sobuzza (King) and Mnkunkoni, two men sent by Queen mother on my request for trustworthy information regarding past history of Swazis. ^{14.11.98} ^{BN} ^{see below} ^{the} ^{for list} ^{of} ^{Swazi Kings} ^{given by them and also for list of Regiments.} ^{15.11.98} Giba is of Sigogodolo regiment, Mnkunkoni of the Inyati, the one about 69 the other 72 years of age. They say:

|| The Swazi people originally came from the Uvombos range of mountains some way north of Uusute river and in the neighbourhood of the chief Dzana's present location. It is not known now what caused the Swazis, who refuse to admit that they are Tonga, to leave the Uvombos, but leave they did and proceeded across Uusute to country now occupied by Silele, the Swazi chief, not far from Mahamba and close to what is now Ntshingila's location. Here they lived until ^{ATTACKED} ~~Uwide~~ by Uwide, the Tulu chieftain, in Shaka's reign. The Swazis were defeated by Uwide and put to flight; they fled into what is now the Transvaal, to the Basutos; Ncaba, Zwangendaba and Mpokane fled at the same time. Sobuzza's kraal were burnt by Uwide and the place is now known by the name Etshiselwani. There is a Lombode kraal at Etshiselwani, the present jidana being the man Silele ^{above} referred to. The Swazis fled as far as ^{the} ^{Esikhlong Dlomohill} Basutos, because Uwide's ^(impi) followed them; after pursuit was abandoned the Swazis came back and attacked Mhlangala then living with his people about the Indimba range of mountains. Mhlangala ^{who} was defeated, fled; the regiment which ^{OUTSTED} ^{spurried} him was the Mbulaqwe. Mhlangala's kraal was where the S. A. R. J. P. Office is now and was called Ela ka Ncabane and ^{THE PEOPLE OF} ~~was~~ where Mhlangala's ^(ikosikazi) lives. It is reported that a whirlwind (enguzane or isiu-wenguwunge) came, destroyed the kraal and up-lifted trees growing in the neighbourhood. This incident, however, occurred before Sobuzza was attacked by Uwide as stated. Even ^{to} this day there are some of Mhlangala's people living in Swaziland. Madabana is the name of one such headman. There was another section of people living near ^{the} ^{Rivers} Mankayiyana hills called ~~a~~ ^{the} ^{people of} Maseko ka fuhleka. These were not dispersed until a late date. King Shaka asked Sobuzza for one of his daughters in marriage. Sobuzza acquiesced and gave him his first born daughter named Mpandeza. It appears that this girl ~~pla'd~~ ^{isiu'} became enceinte, whereupon Shaka, without in any way consulting Sobuzza caused her to be put to death. The Swazis were much surprised at this arbitrary action and regarded it as an insult. This happened

85.
before Etshiselweni had been left. The first Lulu ~~impi~~ that attacked the Swazis was that of Zwide as already referred to. No Swazi princesses or others were given in marriage to any of the subsequent Lulu kings, although they marriages took place between Swazis and the ~~indunas~~ Masipula, Mngamana and Seketwayo. As regards Tongaland, Nzingengili despatched a messenger named ^{Mabuzi} Ningensinge to ask for two of the Swazi King's ~~da~~ princesses. Nomakala and her sister Lambili, (Swazi Zambile; Zulu Dambile) were given in marriage. The former died without issue. Lobola of over 100 head was paid for the two. Lambili ~~was~~ is a daughter of Sobuzi ~~now~~.

Messages were on various occasions sent by the Swazis to the Lulu Kings. Mntkonkoni was on one occasion sent by the King to tender allegiance ^{of} konza. The first missionary to come to the country was an European named known as Lemuneli. He built a house at Mahamba, after a time he left and was succeeded by one Daniel Mscinanga, a native, who reoccupied the European's site. The Hoho District was first occupied by Swazis in Mswazi's reign. The owners, Siwundhlwana, Mlaleli and Wamkabela left for some unknown reason and proceeded to Gasaland (Kwa Gasa).⁴ Mswazi, finding the land deserted, built upon and claimed it as his own.

The first white person to visit Swaziland was a Boer named Ngalonkulu. He was accompanied by Potolozi,⁵ said to be President Kruger's father. Pres. Kruger also came to country in early days to hunt elephants as well as purchase Tonga children with horses and oxen from Swazis who had ^{taken} ~~raided~~ children from Tongas. Other Boers too made similar purchases.

When Impande ~~had~~ defeated and put to flight the Swazis Malambule, Dubelo and Nyamayenza they fled to Emkolo in the S.A.R. where Boers demanded of them Tonga children, ^{A hundred then} ~~100~~ were paid over; none of these it seems were Swazi children. 6 - 25.11.98.

Swaziland, per Tukuba (the old Induna, Prime Minister). 26.11.98.
The Swazi people originally came from the sea (emanzini) i.e. from Tongaland. They and the Tongas were one people, but ^{one of} those who became Tongas committed incest by having connection with his sister; a quarrel in consequence of this arose and then the section who had done wrong went south whilst the Swazis remained in what would now be called northern Tongaland. Tukuba says nothing and knows nothing of the Swazis ever having lived on the Uvombo range as stated by Giba and Mntkonkoni. He does not know the reason why