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GIBA

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C 7 1 B A

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

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

C

D $74 / 128$

25.11.98
ALSO
PROG
M.

Swaziland. per Isiba son of Lobuza (king) and Mnkankoni. 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^(BRASS RINGS) with beads or izimbato, although they admit that beads and izimbato ^(BRASS RINGS) formed and do still form what is called respectively the izembato ^(COVERING) and umgano, or the latter word might cover ^{the} former. On this point they agree with Mabola; ⁸ see 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 Lwido or Lobuza ~~near~~ at Etshiselweni, and, after this attack, certain sections of the Swazi king's subjects refused to obtain cattle and 20 lobola in cattle because afraid of further raiding on the part of the Lulus, ^{the chiefs} Nomahasha and Jozana, who lobola'd with amakhuba and izimbuzi, were among these. The Swazis ordinarily speak of these chiefs as Tongas, for they will not admit that they are so themselves. Mnkankoni, 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 one placed among the cattle} that man was entitled to another girl which he received, she being described as ifakw' izinkomeni. The izembato was made of white beads and nxaxaxaxile ^(WHEN WORN) would be called umgano.

The king's daughters, if married to people beyond the border, say in Lululand 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 to lobola has in it the meaning of purchase, for although after death the women ^{yet, on the other hand,} Ohlwe may ^(GO TO) hambel' ekaya (at her father's home) and although 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 isihlobo, 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} 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~~ has 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 Tikhuba. 27.11.98) The original kind of lobola was cattle, this as far back as tradition can carry. Jozana, Nomahasha and Ohlalahlaza's people, however, lobola

is the Chi-nyanja form of this name in the plural and has become the customary term; but Ngoni or Abangoni is more correct. (End of note 22) - The Makololo, as already related, were brought by Livingstone and were mostly Bechuana and Baloi people from the Upper Zambezi.

15.11.98
Swaziland for Giba ka Sobuza (King) and Mnkankoni, two men sent by Queen mother at my request for trustworthy information regarding past history of Swaziland for list of Swazi Kings given by them and also for list of Regiments. Giba is of Tigogodolo regiment, Mnkankoni of the Inyati, the one about 69 the other 72 years of age. They say:

The Swazi people originally came from the Udombo range of mountains some way north of Utsutu river and in the neighbourhood of the chief Jozana's present location. It is not known now what caused the Swazis, who refuse to admit that they are Tonga, to leave the Udombo, but leave they did and proceeded across Utsutu 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} they were ~~driven~~ by Zwide, the Zulu chieftain, in Ishaka's reign. The Swazis were defeated by Zwide and put to flight; they fled into what is now the Transvaal, to the Basutos; Keaba, Zwangendaba and Mpakani fled at the same time. Sobuza's kraals were burnt by Zwide and the place is now known by the name Etshiselweni. There is a Lombode kraal at Etshiselweni, the present induna being the man Silele ^{above} referred to. The Swazis fled across ^{to the} Basutos because Zwide's impi followed them; after pursuit was abandoned the Swazis came back and attacked Mhlangala then living with his people about the Mdimba range of mountains. Mhlangala ^{who} was defeated, fled; the regiment which ^{OUSTED} ~~driven~~ him was the Mbulalazwe. Mhlangala's kraal was where the S. A. R. J.P. Office is now, and was called Ela ka Keabane and ~~was~~ was where Mhlangala's inkosikazi lives. It is reported that a whirlwind (isigqizane or isi-wanguwungu) came, destroyed the kraal and up-lifted trees growing in the neighbourhood. This incident, however, occurred before Sobuza was attacked by Zwide as stated. Even ^{to} at this day there are some of Mhlangala's people living in Swaziland, Madubana is the name of one such headman. There was another section of people living near ^{the} Utsutu ^{River} and Mankayiyana hills called abakwa Maseko ka Suhlaka. These were not dispersed until a later date. King Ishaka asked Sobuza for one of his daughters in marriage. Sobuza acquiesced and gave him his first born daughter named Impandze. It appears that this girl ~~was~~ ^{became} pregnant, whereupon Ishaka, without in any way consulting Sobuza 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 Etohiselweni had been left. The first Lulu (impi) that attacked the Swazis was that of Lwile as already referred to. No Swazi princesses or others were given in marriage to any of the subsequent Lulu kings, although the marriages took place between Swazis and the (indunas) Masipula, Mnyamena and Seketwayo. As regards Tongaland, Nqziqingili despatched a messenger named Nsingenzi to ask ^{Mabazi} for two of the Swazi ~~kings~~ 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 Sobuzas ~~name~~.

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} ~~to~~ Kongo. The first missionary to come to the country was an European named known as Umuneli. He built a house at Mahamba, after a time he left and was succeeded by one Daniela Msimanga, a native, who reoccupied the European's site. The Noho District was first occupied by Swazis in Mswazi's reign. The owners, Siwundhlwana, Mlaleli and Wambabela left for some unknown reason and proceeded to Gasaland (Kwa-Gasa). Mswazi, finding the land deserted, built upon and claimed it as his own.

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

When Mpande ~~was~~ defeated and put to flight the Swazis Malambule, Dubelo and Nyamayenja they fled to Emikolo in the S.A.R. where Boers demanded of them Tonga children. ^{A hundred then} 100 were ~~so~~ paid over; none of these it seems were Swazi children. 25.11.98.

Swaziland, per Tikhuba (the old Indama, 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. Tikhuba says nothing and knows nothing of the Swazis ever having lived on the U-Bombo range as stated by Giba and Mntkonkoni. He does not know the reason why