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KUNENE,
CLEOPAS

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74/91

91. Copied Contact with civilized Races (from p. 121)

Swaziland, per Cleopas Kunene, 21.12.98. Conduct of women. In connection with what has already been related under this head Cleopas, (a member of the Deputation to England in 1874) adds that he does not agree with John Gama in attributing the killing of Mwangangeni + ^{other} many women with her to the growing independence of women which Mbandeni tried to check. It seems a daughter of Sengalibalele was procured as Ludonga's wife, she died before she had given birth to a child. She afterwards bore a son. This child was doctored, washed, charmed with medicines abukosi by Mwangangeni at Inkani, in every way to indicate that it was the rightful heir to the throne. Mbandeni heard of this conspiracy. He ordered a man (whose name C. gave) to go to Inkani and poison the infant. The man went but could not get an opportunity of poisoning the infant. He returned to Mbandeni who said that he ^{was} ~~must~~ not come back until he had carried out the King's order. He proceeded again to Inkani and was successful in administering the poison which caused the death of the child in a couple of days. The death of the child was reported by Mwangangeni to Mbandeni who thereupon accused her of having put it to death. Mwangangeni remonstrated & said it was unnatural to suppose that a woman should destroy amatum'b'ake (own flesh and blood). Upon this Mbandeni ordered the killing of Mwangangeni and the woman with her who he considered were implicated in the conspiracy. Thus the main cause of the killing of Mwangangeni was the fact of Conspiracy - there may have been other reasons but this Cleopas regards as the cause of the whole incident or proximate cause.

Cleopas the fundamental cause of the present unsatisfactory conduct of women is the protection extended over the sex by British law, another factor is that England's great sovereign is a woman. John Gama is distinctly against European influence being held as the true cause, his opinion must carry great weight because he has had a first class experience in the country.

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Natal (per Zulu 29.12.98) There was a rumour some time ago in Natal that izitembu were going to be put a stop to and men allowed to marry only one woman each. Natives discussed the matter amongst themselves a good deal and were determined that their custom would not be put a stop to; a sife kanye = we may as well be killed, meaning that they would defend it with their lives. It seems white people force their own custom on the natives, by might not by reason. Sometimes a man marries a sickly woman hence the necessity that there should be someone to help her.

Swaziland, per Libokwana in the presence of Mankuyana and Alpheus Nkosi who assisted Mr. Libokwana was one of the Deputation to England ^{Zulu was not present} 1874. 4.1.99. - Libokwana attributes the unsatisfactory conduct of women to the fact that the Kings of Swaziland have been prohibited from killing off (after smothering out in usual way) by H. M. Gort in this remark he is supported both by Alpheus and Mankuyana. He says Lazide never permitted women to come into council meetings; only one woman (isalukazi) was allowed in but retired during the debate and returned at its conclusion when sent for. The origin of women coming to attend Debates as they now do was at or on the death of Ludonga, when the mourning ceremony was on & women had put the signs of mourning (strings) on their heads. That was the first clear indication of what was soon to develop into a regular habit. Mwangangeni is responsible for this innovation. The encroachment of women was not resisted because the orders had already come from H. M. Gort that people were not to be killed off. The following incident will throw more light by showing that even though the advance could have been repelled by Mbandeni without inquiring the orders of H. M. Gort, yet he was in a weak position. In this way: Ludonga had procured for himself ^{as wife} a daughter of Sengalibalele of Natal, but he died before he had married the girl (who was good looking). Mbandeni after being recognized as King wished to take this girl to wife as his own wife, considering that his own position as King had been sufficiently consolidated to render it impossible for anyone to say that any child borne by this girl would be regarded as Ludonga's heir and therefore the proper heir to the throne on the principle of ukungena. Mwangangeni distinctly warned Mbandeni that there was a danger of his son by such contemplated marriage being recognized and set up as the rightful heir to Ludonga. Mbandeni however took the girl to wife and she bore him a son. The woman and child lived with Mwangangeni whilst Mbandeni lived at another place. After the birth of the child, Sandhlan's wife Memega pointed out that there was a real danger of the child being set up as King. Upon this, as it were, realizing the importance of the position, Mbandeni caused Mwangangeni to be put to death with all the