

M A BOLA

A 74/12-13⁴, 18

~~B 74/14-18~~

People expect cattle to return when old form of lobola will be resumed. In old days people lobola'd with amageja also izimbedu. A man now giving money is expected to give more at a later date, or as he is able or give cattle when he obtains them.

Swaziland per Mabola a man aged about 70. His father was a Zulu, he came with father as a young child so young as not to remember coming. Is a Swazi ^{therefore} ~~is~~ in every way, except by blood. Is married & has kraal about 600 yards from British Consulate where it has been for over 4 years to my certain knowledge. He is therefore in heart of Swaziland and thoroughly well up in affairs. In conversation, in presence of Zulu, he spoke in following terms:— If a king's daughter married or was married to a man living out of the country, as for instance in Tongaland and Zululand, the lobola claimed amounted to as much as 100 head of cattle, ^{& she might be married} even though bridegroom was not a king or prince. The ^{ordinary people's} first lobola ~~of all~~ consisted of the payment of cattle at first one or two head then 3, afterwards this was raised to 5 with an additional beast called the lugege (shlatohwa intombi, nxa imekejisile i.e. in Zulu, simile). Later on 10 head were claimed. In old days Zwide of Zululand used to klesela in Swaziland and carry off many cattle and he did this even though he had married his daughter Zwide to Sonhlola alias Sobuza, she being his inkosikazi and mother of Mowazi. In Jozana's part of the country, near Ubonbo north of Uxutu river, even in Mbandeni's time, the people used to lobola with ^{or amakuba} amageja and goats. Izimbedu, which were made of copper, used to be sent with girl when she went to be married — this custom was ^{fairly} general in Swaziland. The izimbedu were not fixed as to number and did not represent lobola or be lobola, although they remained at the husband's. When taken for this purpose the izimbedu, no matter how many, were known as ^{the} umgane. Mabola does not remember having seen or heard of izimbedu being lobola'd with, the same applies to beads. Izimbedu used to be kanda'd = fula'd (Swazi) by Tibeko (deceased) and others about the country. Mabola does not know where the metal was obtained. There was a ^{well known} man called ~~Mr~~ Mrube (deceased) o wa ye fula litusi (copper) ne ti kali (izikali of iron) — he lived not far from the old ^{near Remersdorp} Lombode kraal, Mjela, indodana ka Mrube, fula's still but only as regis. Mabola ~~cannot~~ cannot imagine where cattle came from originally. It is said in Swaziland that everything including ^{man} ~~and~~ and cattle came from Inkulungqadi, who however, Mabola adds, has never been seen by anyone, this ^{Inkulungqadi} is same as the Zulu ^{the} Belingqangi. Beads, like izimbedu are sent with girl when she goes to marry, they are then known as izembato & remain ~~with~~ at the bride groom's. In these days, since ravages by Rinderpest, natives lobola with money. The King, as far as Mabola knows, ^{has} never given a general order about lobola as to fixing amount &c. There is no msindo = public dance, in Swaziland as in Zululand. Girls proceed alone, i.e. in ~~exp~~ company with other girls, to the

bridegrooms. The father directs them to go. They arrive unknown and zina and place
 the isombato brads before the man who is to become husband, although he may not
 have zoma'id = qomisa'id but was merely liked by the father of girl. [In former days girls did
 not disobey their father's order, now-a-days however they refuse and if a girl should obey her
 father now-a-days it is said um'ge'umile, (ma ngob' & lal'el' u yise) nyalo = now, they go
^{likwya = sweet heart, fiancé.}
Emakwini' abo = Emasokeni (Zulu). Girls disobeyed their fathers in this month under
 Mbandeni. They said they had qoma'id = engaged themselves and would not be ngenwad
 Mabola cannot account for reason why girls refused to obey fathers. Does not know if it
 was due to European influence but fancies not. Kugala ba bu nga gayw' utshwala, za zi
qoma nje, i soka la li nga vel' ibaleni, manje, uma intombi iqomile, ik' i tival' utshwala,
i' busi & likwini layo. Mswazi originated this. He proclaimed that people were not to
nyonyoba at night be fun' uku soma because there was a chance of their being taken for
wa abatakati and thereupon meeting with an accident. They were, he said, to go in open
 day-light, so as to be seen by all. [When Mbandeni sent an impi composed of various regiments
 to fight in Sotshangana alias Manukwa's country on the occasion of umbango between
 the princes Mawwe and Mzila, he gave the Inyati regiment permission (wa ba qugisa
wa ba qucisa) that is, gave them girls to have sexual intercourse with so that when at the
 front they would know they had left girls with child who would bear them children. These
 girls were the men's own sweethearts, but Mswazi's order meant that no lobola was
 to be paid for them. After the regiment came back, nothing was said as to lobola by girls fathers
 until after Mswazi's death. In the next king's reign, Ludonga, the girls' fathers came forward
 to claim lobola which was then paid. It should be stated that even in Mswazi's life-time some
 of the Inyati regt. who had taken the girls used to take cattle and place them at their father
 in-law's as if zisa'id whereas, in reality, they were for lobola, for they could not see how they
 could take other people's children without paying for them. According to Mabola the lobola
 custom is essentially an umtengo = purchase, ^{but see also nyonyoba note p. 96 by Zulu} and for this reason. The woman when she goes to
 her husband is separated from her home; when she dies she is buried at her husband's, her dhlozi,
 it is true, beka's at her father's kraal as well as at her husband's; when a beast is killed it
 is invoked by the father, but the woman is buried according to the mode or fashion prevailing
 amongst her husband's people, for people are of different izimpau = izinhlobo i.e. in Swaziland
 people are buried in different ways according to their own family or tribal customs. One is buried
 with his or her face looking east, another looking west and so on. That a woman should have
 to conform in this way & at such a time to her husband's people's customs is in itself a proof
 that lobola is a purchase. The breaking of the family custom of the woman shows she
 no longer belongs ~~there~~ to her father & so ~~she~~ is like purchased property. 25.11.98.
 turn to p. 104.

Copied

ALL SET

???

Ornaments (personal).

19.10.97

Inxota. This was a bangle made by native smiths — particularly ^{the men} Mahloko. It used in Impande's, Dingane's and Cetshwayo's time to be worn only by men of high standing in the country. It often caused soreness or even sores on the wrist because it seemed to burn. The headmen were often to be seen blowing the place where the bangle had for some time been touching the skin. The metal was ~~brass~~ or bronze or copper. The bangle was roughly constructed, and not It could not be used for lobola purposes because only men of position were allowed to wear it and men in position only came by it as a present from the king.

These smiths

Izimbedu, indaka or amasongu. These were all rings, all of ~~one piece~~ large enough to wear round the neck. They were of bronze or copper and were made by native blacksmiths. These favourite ornaments were frequently used to lobola with in lieu of cattle or in virtue of their own intrinsic worth. Girls and women wore them. They were of a heavy description, the metal making ring was rounded off and about 1 1/2 inches in thickness all round. Doubtful if any of these things could be procured now. Place taken by European ornaments.

Beads. These came from some country north of Zululand, probably Delagoa Bay. They were of several well known varieties. Were worn by girls, especially brides (makoti) at time of marriage. Have been used in Zululand for a period whose length is unknown to Ndukwana or Mchodo.

Swaziland ^{19.10.97} per Mgqoq, under Induna to Madolomafitsha, Queen Regent. 19.11.98. Girls at their bridal wear, amongst other things, izingcuba (in Zulu izindondo) = Colenso, Dondoko "small round brass ball or bead". These, Mgqoq says, were manufactured by natives in old days.

British Central Africa. Angoni's, see p. 44 re cutting hole in lobe of ear.

Swaziland per Mabola 25.11.98. Izingcuma or izindondo, small brass balls hung on string and worn only by women, especially abalobokazi be nkosi. Vunula (Swazi) = binca (Zulu), qgoba (Swazi) = vunula (Zulu).

Metallurgy

all stat

~~19.10.97~~ Refer to p. 14 for a description of the ingxota, izimbedu, indaka and amasongo.

Amageja (horns) used also to be made of iron.

Iron seems to have been fairly common. It was an article of barter. Copper or bronze was used for making the ornaments mentioned above. Mahloko was the principal blacksmith in Inpande's and Cetshwayo's reigns. He used ^{dried} aloe leaves as fuel for the forge (futa).

Swaziland, per Inggop, 19.11.98. izingcubee, brass ornaments, ^(small balls) used by bride at wedding ceremony. These were manufactured by natives in old times. = izindondo?

Swaziland, per Mabola, 25.11.98. A man who fulas = Kandas (Zulu) izizeze = ^{one of} battle-axes is Nkomonye & Mgudeni, wa kwa Mamba, is not ^{men.} Maja's mba.
Ingcumu or indondo, usually in plural, are small brass balls with hole in them for inserting string. These are made in Swaziland and are ornaments.