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A, B 74/67-8

C 74/10-11

I tried to get at the causes of the independence but the men do not appear to have any definite ideas. They say that boys began to go off to work long before Julius did so. They went to work in Durban when the houses there ~~was~~ still thatch roofs. No one went to Delagoa in those days as there was only one house there. (I estimate this to be about 140-45 years ago) Not many of the population went at first; a large number go off now to various places. - There are no missionaries in Tongaland, but there are several amakolwa: mavile (Ngwanaza's tutor) is one of them; he could read & write. - Again, liquor is sold very extensively in Tongaland - both men and women drink gin in large quantities, so that much property & cash is thrown away in it.

The paying of cash for women began in Noziyinqili's time.

When women were lobolaid with izimbedu? or ubuhlalu (beads) they were not in any way independent or disrespectful.

My informants do not attribute it to men not being liked, because, before marriage they consented to 'sleeping' i.e. lying with them as lovers.

Tongaland (per Nkomuza and Mahungane. 10.11.97) at dates 11.11.97 and 12.11.97 on pp. 38-70 presp. 4

Makasane appears to have ^{at first} definitely fixed lobola at 5 izimbedu ~~then~~ plus 5 amasinda. At about the time of the civil war (umbarango) between Noziyinqili and Makasanyana, Makasane raised the lobola and fixed it at 10 izimbedu and 10 amasinda.

The bonga beast: what happens is this:

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Discussion with Dyer D. Macebo of Umuoti Misa Stn. at Brit. Cons., Swaziland, this 2nd day of Nov. 1898 - Dyer is 28 years of age. Speaks English well. His father is of Zulwane respⁿ (about 15) but is a Christian. Dyer is of opinion that the word lobola has not the sense of "purchase" ^{gift} about it but of "gift". He says in 1869 or 1870 Sir J. Shepstone proclaimed that all marriageable girls ^{in Natal} were to be married off at once in accordance with the then existing custom, and that from that time forth succeeding girls were to be paid lobola for at the rate of 10 head apiece. Under the new Native Code cattle are paid over (zi pumel' esi-gawini) at the spot where and on the day when the marriage takes place. They must be complete. If only 9 are forthcoming, marriage cannot take place, even though both parties be willing. In old days marriage took place before even one beast was paid. Prior to Native Code referred to, marriage took place although full number of cattle had not been handed over; this was found to cause litigation at a later date, hence the revised regulations. Dyer

11. considers that European legislation has tended to define or crystallize what was indefinite or in a state of flux or, ^{rather} it has conveyed a quite false impression of the custom. I pointed out that zimklalu was the first form of lobola in ~~Swaziland~~ Tongaland, it was an article of value and a definite quantity seems to have lobola'd a girl. Zulú's also lobola'd with beads also izimbedu and amasinda before they took to cattle, so whatever was meant in the former kinds of lobola should be taken to apply to the last form - cattle. I added that beads, izimbedu &c were things of beauty & not useful except for ornament, cattle however were not only valuable but useful. The transition ^{from} between the aesthetic to the utilitarian ^{-ethical} view is interesting and deserving of most careful enquiry. Again I said Europeans give the bride a plain gold ring (wedding ring). The sentiments of all men are very much alike in matters so personal as that of marriage. The sentiment which prompts the giving of what is known as lobola may be exactly the same as that which applies to the wedding ring. The one is given to the father, the other to his daughter. Both, although articles of value, are tokens or pledges, ~~or tokens~~ Dyer prefers to regard lobola as a token or an evidence or a pledge, not as a final transaction between bridegroom and father-in-law, as if there is complete severance between them as between buyer and seller when the article, ^{the} purchased has changed hands. Lobola, if it must have something of the sense of purchase about it may be regarded then as a debt which can never be satisfied ^{or discharged} by the son-in-law. In the old days ^{as Dyer observes} the lobola claim ^{in respect to one girl} used to go on ^{perhaps} from generation to generation; this showed that it was not like ordinary business transactions. I must say I am very much ~~inclined~~ in favour of regarding lobola not as in any way implying a purchase, however it may have come to get that meaning in recent years ^(thanks to European ~~and~~ legislation), but as merely as a pledge and a recognition by the bridegroom of his being a member of his wife's family or house, as a strengthening of that tie which should exist between a father-in-law & his daughter's husband. Dyer says his father knows a good deal about this custom & can support with fact. 2.11.98.

No doubt the main reason for fixing the lobola at 10 head was to create a ^{uniform} standard by which claims for lobola could be judged. This would greatly facilitate the administration of justice, save time therefore expense. But is lobola a business transaction and therefore cognizable by courts of justice, is it a pure case of buying and selling? ^{should it not be an unwritten social law?} No doubt under the old plan it was ^{sometimes often} extremely difficult to get at the bottom truth and only the evidence of the old and decrepit could be of any value.

Swaziland, per Mgogo, 19.11.98. Ninderpest has greatly affected lobola because most people have no cattle to lobola with. At present people pay money to father-in-law as they are able; there is no fixed amount. Ngwane has not proclaimed an inteto although it may be within his right to do so.

67 I (J.S.) remembers seeing him, I fancy he was a Serjt in the L.P. and was dismissed by ^{Comdt} Mansel for drink.

Inqayikana assures me that although kolwas become monogamists they pretty well one and all go practise the klobonga custom with the girls. Many people continue doing this without going so far as relapsing into polygamy.

Inqayikana informs me, on the authority of Jana ka Mkonto living under Chief Musi (pays hut tax at Unzinto), that a number of natives nongqayi were enlisted in Natal about the time of Impandio's reign.

They were drilled and disciplined and after a time they were ^{all} disbanded ~~and~~ and distributed amongst the magistracies on the ground that they would be more efficient as magisterial police because they had

learnt police duty. ^{But the force ceased to exist} Inqayikana forms an opinion from this fact that white people had not at that time full confidence in the black man.

The above was told Inqayikana when he first entered the force at Eshroe about the time of Ctohwayo's coming back to Zululand; Jana remarked then that the Zululand Police would not remain as a force for long as the white people would disband them after Zululand had got into a more orderly condition -

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Natal (per Dyer D. Macebo of Grootville, Umvoti. 2.11.98) Dyer tells me of following

cases of which he has personal knowledge. About 5 years ago several of the chief Mgawo's wives ^{wife of pendukile} who had become Christians wished to join the Church (ngen' e Bandhleni). This occurred at the mission stn at Inanda. As Grootville was of the same diocese as Inanda Md, the matter was

taken up by Grootville natives. A meeting was held. They came to the conclusion that it was unjust to prevent the women (2 or 3 but Dyer does not know exactly) joining their Church which is American Congregational. At Sunday School in Chereh, attended by men of b, the subject was

brought up. The teacher (Rev. ^{H.D.} Goodenough) gave as his opinion or ruling that the ~~two~~ women could not be permitted to join as they wished to do so as wives ^{under (a or zikoyou)} of polygamy. They must first leave

their husband (be divorced) or they could not be admitted. Were the husband himself to become a Christian with all his wives he could not be admitted (baptized) unless he separated from all his wives except

one. ^{whom he should then marry under Christian rite} The natives exclaimed that the women on leaving their husband would lead immoral lives as they would then have no one to depend upon. Men at Grootville did not push the matter further

as it was one belonging to another place although of the same diocese.

Dyer says he understands that Chief Tetelakee, near P. m. Burg, has lately become a Christian ^(during 1878) & been baptized, having thrown over all his 23 wives except one. Follow this up. ^{He saw in Witness}

Dyer does not agree with Inqayikana (see above) that all ^{or priests, well all} kolwas (monogamists) are

in the habit of practicing the hlobonga custom, he would ^{only} say that some do.

At Grootville, he says, native kholwas have been known to relapse or lapse into polygamy. Some were ejected or driven off mission lands but others, having title, could not be interfered with. ~~(I am not sure I have done correctly what I said on this point - Enquire further).~~

Swaziland (see Memorandum quoted p. 80, following ^{are} extracts ^{there from}). "They ^(Swazies) are, however, now ^(Belief memo. about Dec. 1887) in danger of being destroyed by drink through the greed, folly and wickedness of white men. With the exception of Delagoa Bay, I know no other place in South Africa where Natives are so freely supplied with grog. Is it possible that we have saved them from the aregais to hand them over to a worse death?" * * *

"Some of the Boers, however, are kind and considerate, and the natives like them. But, speaking generally, the Swazies have a dread of them, and there is a feeling of relief every year when the new grass springs and the Boers return to their homes. * * * Every Boer, in the

eyes of the Swazies, has at least a semi-official character, because, if he be not an official himself, some of his relations probably is, and he himself may become tomorrow, or he may come down in company with an official, which makes the Swazies afraid to deny any request lest they should offend some one in power.

Such things as the following have been said to the King and Chiefs: "You refuse us because you like the English; go away to the English and take your people with you. We beat the English at Majuba, and we can beat them again, and you along with them."

Swaziland 21. 11. 98. The following occurs in my Address to Paramount Chief ^{Queen} & other a number of followers at Bremersdorp, this day, in presence of Special Com. Krogh and others, occasion being the delivering of Sentence in re Govt of S. A. R. v. Bunu in regard to killing-off of the induna Mbaba: "The great difference between white people and black people is that the former convict only on the evidence of eye-witnesses and you convict on the evidence of ^{or izinyanga (diviners)} izinyanga who did not witness the deed. We are only sure of anything when we have examined, as thoroughly as possible, the actual eye-witnesses of a deed, whereas you ^{become convinced} ~~are sure~~ when doctors, who were nowhere near when the deed was committed, ^{merely} guess or smell out. All men, including natives, like to have their guilt established by eye-witnesses. It is when this is not done, when it is done in any manner whatever other than through eye-witnesses, that the Queen and the Govt of the S. A. R. object. That is the nature of the disagreement between your method of Govt and ours. It is a very serious disagreement, but it is one that already exists in the country belonging to your kindred the Tongas, in the country of the Zuluo, in Natal, in the land of the Pondos, of the Amaxosa - Sambana, Mbikiza and Mtshelekwana complain of precisely of what you complain. That I know of personal knowledge. It cannot be helped; the custom is a bad one and it must end today." - I might have added this. Not only ^{have} ~~is~~ izinyanga not witness the deed