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MAHUNGANE



# MAHUNGANE

[KCAL TYPESCRIPTS]

A      25/255-9      74/53-5

B      25/235-6      74/10, 106-7

C }      25/260-3      74/64-6

D }  
E }

F      74/9-10

G      74/38

H      74/137-40



3  
Zululand, per Talaza, 12.12.98. "Manga lika mbete", this is the name of a great famine which occurred in Zululand about the year 1861. It got its name because of people leaving their homes and going to pick & feed on figs &c. They used to be discovered because of the marks they left in the dewy grass (dew = mbete), and, after the men were killed off their women & children were taken away and appropriated by the murderers. In Swaziland <sup>(see John Gama)</sup> the same famine was known as "Inohlala ka Ngongoni" (ngongoni = utshani, uhlobo lo moingizane, which was

74/53-5

ground to powder & eaten)   
 19.11.1900 - << evidence given c. 8.11.1897 - 11.11.1897 FILE 74/53-5 pp. 53-56  
Tongaland per Mahungane and Nkomuza about 8.11.97 and ~~more~~ two following days. <sup>(possibly at local morning of 11.11.97 - but I am not sure)</sup>

These men had come up from the low country at my special request and were my guests for about 3 days. I write from <sup>full</sup> pencil notes recorded at the time. There was an <sup>dispute</sup> ~~dispute~~ between Noziyingili and Makasanyane who was the <sup>heir</sup> ~~instaurator~~. He was not born during Mluma's life-time but Mluma had nominated him. Noziyingili was thus older. Noziyingili was favoured by the Zulus, who placed him on the throne. Impande instated him. Makasane reported to the Zulus that Noziyingili was the heir; afterwards, however, Makasane changed his mind and nominated Makasanyane, but the Zulus refused to recognize him. Uzisumbula carried the first message <sup>to</sup> the Zulus, and Noziwe was Sigawuli carried <sup>the</sup> message re Makasanyane; he was killed by Impande. Makasane (lobola'd) for Mluma but this woman did not bear children to Mluma; her son Makasanyane was of <sup>an</sup> ~~an~~ <sup>union</sup>. The woman was Mluma's chief wife. Noziyingili was son of Mluma by a junior wife.

Makasane died in a forest, Mangobe, where Mangobe died and was buried. He was carried there by the Makasanyane party. Noziyingili was <sup>the age of the</sup> ~~instaurator~~ <sup>regiment</sup> of Makeke (54). He came to throne about the year 1853 as a boy of about 10.

Bruheim (Medrou) arrived in Zambili's time. He did not succeed any former white men. He first built in Amatutu country as a boy. A man of belonging to Inyanayo regt, say 38. He married a sister of Nqwanaza, Umhungwane; also Manhla, Mponweni, Umbasanyane. [Paid lobola] <sup>it is</sup> not known how he lobola'd. The <sup>geagca</sup> ceremony took place. Built a house but had a kraal alongside like John Dunn. He had some children. Nqwanaza quarrelled with Medrou for acting as an <sup>agent</sup> ~~instrument~~ of the Portuguese and getting people to go off with them and fight against Nqungunyane.

He said that Nqwanaza is dead. Nkomuza knew him; never however spoke to him, though he has heard him speak. He spoke the Tonga language well. He did not appear to drink.

The following are the names of some of the (izikhulu) of Swaziland now <sup>[Nov. 1897]</sup> living:  
Mpobobo; Bungane ka Mluma (with Nqwanaza) of Zitshoji regt.; Tanga ka Noziyingili (with Nqwanaza); Siwenjane ka Mtunzi ka Mluma; Bikhula ka Noziyingili; Sigema ka Noziyingili; Mvubu ka Noziyingili; Manyoka ka Makasane; Majubaka Sibukula ka Bungane ka Makasane.



20.11.00  
above, cont'd) Makuba, Bukude. Bukude ran away to Makasane whereupon  
the latter <sup>formed a force</sup> attacked Makuba, <sup>drove him away</sup> and established Bukude. (11)  
Mabudeu and Mhali's (isibonga) was (a ba kua Temb). Mabudeu used to say Mhali's  
people were 'Amatonga'.

[Turn to p. 139, also p. 138, for further notes on Tonga History, by the light of which what  
follows will be better understood.]

It was Sabi who was attacked by <sup>Mwali</sup> Makasane was on the throne long be-  
fore Mahungane <sup>was</sup> born. He <sup>(Mahungane)</sup> was born at Bungane's, south of <sup>the</sup> Mlute.  
The Zulus attacked Makasane prior to his attacking Mazyza. Mazyza  
died in ships on the sea among the Portuguese [exact place not known by my  
informants]. Do not know why Mabayi was attacked by the Portuguese. The  
Madolo people were <sup>attacked</sup> Madolo's only by Noziyngili; he however did not <sup>cite them</sup> cite them.  
No others <sup>attacked</sup> Madolo's no previous kings. The Madolo people were <sup>receptions of</sup> Madolo's  
of Makasane's. Mabudeu <sup>paid tribute</sup> Madolo's with an <sup>(basket)</sup> igona full of earth, also food with  
it, in token of the Matchabane land given him by Mangobe. Sigauza shot  
himself in 1896. Do not know for how long his grandfather was transported.  
Makasane <sup>paid tribute</sup> Madolo's first to Zululand; then Mhali and Mpanyela, the reason for  
Mhali and Mabudeu's paying <sup>(tribute)</sup> separately was the antagonism existing  
between them. Dinisa was attacked by Dingana; the route was different from  
Sotohangana's and Ngaba's. The Madolo are Portuguese people, so were included  
in the attack and ran away. The Sileyi famine was in Makasane's reign. Ma-  
kasane arrested some of his people and sold them for food <sup>(sweet game)</sup> igizindaba, mealies nyaluti,  
igizindumayo <sup>(beans)</sup> (like igizindhuba) <sup>(nuts)</sup> and they were taken away as slaves. Small pox first  
came to Tongaland in Noziyngili's reign; it came from Delagoa Bay and went on  
to Swaziland. There were many cattle at the time of Sotohangana's and Ngaba's  
flights, for these two <sup>many of</sup> Madolo's <sup>(Not known where cattle originally came from.)</sup>  
Mabayi was arrested by the Portuguese and is still <sup>(1897)</sup> in captivity (transportation); he  
was arrested about the year 1893. His people are being ruled by his wife; name is  
not known by <sup>the</sup> informants. Makhelule ka Mangobe was own brother to Mabudeu.  
Noziyngili <sup>(drove out)</sup> Madolo's Makhombe; he scattered and disorganized the tribes following.  
Makhombe <sup>(Konza's)</sup> Mfungu (near <sup>Bay</sup> Delagoa) where he died. Sabi, his son, is at present  
living with the Madolo people. Mahungane does not know if Sigauza's people are  
being governed by his wife (if he had any). When Mangobe gave Mabudeu his territory  
the Matchabane people (now ruled by Manaba) were in occupation of the land. No  
hostilities appear to have occurred. My informants know of no <sup>(ENVOYS)</sup> Madolo's who were  
sent to arrange with the Matchabane about Mabudeu being allowed to occupy part











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people ~~will~~ refuse to bring it on the ground that the custom is one peculiar to themselves or rather one which is not practised by Sambana's people amongst themselves. (I rather fancy some of Sambana's people are Tongas - ascertain). Ndaba says the first time he ever heard of the inbuwembuwe custom in this District was about 6 years ago.

Before Hluma's time (for kings of Tongaland see p. 137) Ndaba believes lobola was paid only with beads, which came from Delagoa Bay. Since that time lobola was paid with amageja (horns) the number paid was not fixed, it varied from 5 to 10. *m. 10.97*

See the ganisela custom in Inyawaruna Dist pp. 36-37. showing that lobola <sup>sometimes</sup> ~~was~~ paid ~~was~~ before girl becomes marriageable. (74/9-10)

Tongaland, 8.11.97. Authorities Inhungane & Nkomuza. The Bonga is an old <sup>custom</sup> ~~one~~ of the people. It is where a man proceeds with a bract to the father (and mother) of a girl to ask permission to marry her. The inwulam-lomo referred to by Ndaba is food that is given by a young man to his future father-in-law when he goes to enquire how much lobola he will have to pay for the daughter: the food may be in the form of a bract or £1 (each) or a large flask or demijohn of gin (isobe) which costs about £1. The Bonga and inwulam-lomo are two distinct customs.

In the very old times lobola used to be paid in beads (ubuhlalu): these came from Delagoa Bay and my informants have been told that ~~one~~ the measure of lobola in beads consisted of a double string the height of a man and falling to the ground on either side if held <sup>immediately</sup> over his side i.e. about 12 to 14 feet in length.

Nowadays a woman is lobola'd with either £15 or cattle according to the father-in-law's choice. It ~~has been~~ <sup>is</sup> noticed that women ~~are~~ <sup>are</sup> much more independent (after marriage) than they used to be. The following may, my authorities, account for the disrespect (for want of a better word): It has for some time been recognised that lobola can be paid in money. Now money has no inzalo (interest, that is increase) as cattle have; again it also hambai (disappears, moves away). But it must be remarked that the same independence is observed even though cattle are paid as lobola. Nkomuza tells me his 3<sup>rd</sup> wife who is a sister <sup>of</sup> his other wives is very independent, although he lobola'd with cattle.



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) <sup>at first</sup> Makasane appears to have definitely fixed lobola at 5 izimbedu <sup>then</sup> 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. date 11.11.97 and 12.11.97 pp. 38-70 recap 4

The bonga beast: what happens is this:

Discussion with Dyer D. Macebo of Umuoti Misa Stn. at Brit. Cons. <sup>Swaziland</sup> this 2<sup>nd</sup> day of Nov. - Dyer is 28 years of age. Speaks English well. His father is of Zulwane resp. (about 15) but is a Christian. Dyer is of opinion that the word lobola has not the sense of "purchase" <sup>gift</sup> about it but of "gift". He says in 1869 or 1870 Sir J. Shepstone proclaimed that all marriageable girls <sup>in Natal</sup> 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







107.  
married in Makasane's and also during part of Noziingili's reigns until they had fully grown up; after that time they were asked for when still young. The reason for this was probably because we used to go off to work when ~~to~~ we acquired property, this was then available for, and was used as (lobola) instead of, according to the old system, waiting for the cattle accruing on the marriage of a girl of the family.



this country (Ndukwana); the cause of it was principally because fathers were <sup>immediate</sup> in pecuniary <sup>rather</sup> difficulties.

A great number of children were ganisela'd in Inqwavuma Dist during 1896 viz: the year of food scarcity, with the view to get money to buy sacks.

A boy (<sup>says he is</sup> Sagamele's brother, aged about 20) informs me to day that large numbers of children are ganisela'd ~~in~~ and that a considerable percentage of men to whom they are ganisela'd are ones who have been ala'd - refused by girls. 25.10.97

A boy Lukoko (25.10.97) tells me that the usual way to hand an assegai to a man is by presenting the stick end and not the head. File 74, p. 38.

Tongaland. Mahungane and Nkomuza <sup>(8.11.97)</sup> are my authorities. [See Notes in connection with Tongaland Regiments]. Ndaba's statement re men building & cutting grass for huts is endorsed. <sup>34</sup>

It is no longer a custom of the people to cazulula meat. <sup>(35)</sup> The reason for this, my authorities believe, is because Tongaland had to konza Zululand. <sup>the</sup> <sup>+ so copied Zululand.</sup> The inkhoko used to be eaten by women; now it is eaten by men ibandhla. <sup>the assembly</sup>

It is by no means the rule for men to endhlala <sup>lay out, sleeping mats + roll up</sup> amacane & songa <sup>lay them out</sup> than as stated by Ndaba. This may prevail at some kraals of course, but the doing so there cannot be regarded as indicating the custom of the country. Years ago it was ~~essentially~~ the woman's duty to endhlala.

I did not ask about women drinking beer with men, or men <sup>gathered</sup> ~~teasing~~ <sup>drinking</sup>. Men <sup>+ cultivate</sup> hor ~~is~~ gardens as well as women. A man may have his own garden or work at one piece of land with his wife.

Today (12.11.97) I gave Nkomuza and Mahungane each a cup of coffee in my room. I had a cup poured out for myself. They would not partake of theirs until I had finished. As soon as they had finished theirs they bonga'd together, <sup>by saying</sup> ~~shouting~~ in a loud voice just, Nkosi! (Sir!). File 74, p. 38.

See Note 19.11.98. I think a good way of distinguishing native customs from native laws, where all of course are unwritten, is to take customs as being those <sup>habitual</sup> practices which people do or perform which require no reference to the King or Law Giver and laws only those customs which the Royal will can be distinctly traced. See the following case which according to the definition should come under laws.

Swaziland, per Mgogo, 19.11.98. The custom of 'Smelling out' <sup>(pungulana)</sup> and its consequent 'Killing off' <sup>(bulala)</sup>.



Contact with civilized races.

Tongaland (see Ndaba. 24.10.97). People place more confidence in one another than formerly, this is seen when ferrying <sup>(gwerhfa-ing)</sup> people across rivers where a deposit of the fee or failing that something in excess of the fee before crossing is no longer demanded but a man's word taken that he will pay after being crossed. Ndaba considers this due to British rule.

The following are <sup>some of</sup> the principal goods of European manufacture in use by Tongas: money, axes, hoes, saws, augers, nails (for <sup>rough construction</sup> building), blankets, amahiya (in place of the fulu isidwaba), black shawls, rice and sugars.

Fathers do not bopela girls to men as was the practice formerly. In Ingwavuma, <sup>Dist</sup> the custom of ganisela <sup>children</sup> is common, but girls have already begun to seek the protection of <sup>British</sup> the courts of justice.

What effect is produced on native mind by white people marrying natives or rather keeping them as concubines. — Find out.

Tongaland. p. 11. 1897. per Mahungane qui Wkonuzza. 8.11.97. (These authorities state it as their opinion that the <sup>former</sup> custom of cazululain a killed beast amongst the different 'houses' of a kraal as being perhaps due to contact of Tongaland with Zululand, owing to that country being defeated by Zulus. The conquered thereupon copied the custom of their conquerors in regard to the eating of a specially slaughtered beast. The custom is now similar to that of Zululand. <sup>spread out sleeping mats</sup>)

It seems men have sometimes to endhlata amacany which was not the case formerly; therefore women are gaining in influence. <sup>Probably this is due to European influence.</sup> [See Customs, p. 38]

Look <sup>(SPACE)</sup> at pp. 9 + 10 re the disrespect shown by women to their husbands, i.e. their growing independence. This <sup>probable</sup> attitude is a growth of comparatively recent date. A few reasons will be found at the pages named. My own opinion is that the moral code has been affected in some way, perhaps by the fact of Lambili, the regent, being a woman, helped by the circumstances in connection with payment of (lobola) by money which yielded no interest + was soon spent. The long period during which boys have worked with white people must also be considered, as well as the sale of liquor, + Europeans, like Kercheim having native women.







June 144. + 142

where do the  
imp'lo come  
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# Regiments

## Zululand

- Zinngosi
- Udhlambekhlu (Dingani) 94
- Inkulutshane 88
- Ihlaba 84
- Nabakawombe 81
- Inqweqwe (Inkhlabambekhlu) 77
- Ingulube 73
- Sangu (Amatshilishi) 70
- Amapela 68
- Tulwana (Inboza) 66
- Nwanqwanya (Inkholoni) 63
- Inkhlonkhlo (Inqayimba ye zulu) 60
- Udhloko (Ukhlokeve) 58
- Udyudu (Inkunzi ka Tshaka)
- Umxapo
- Umbonambi
- Inokenke
- Indhluqengwe
- Ukandempemvu (Ungangezwe)
- Umtuyisazwe
- Unomzimane
- Inqobamakosi (Amazwayi) 39
- Uve
- Falaza
- Imbokodwobomvu
- Inqubokakundhlase 29

## Swariland

- Izimpohlo (includes Dibinhlenga) 94
- Sinyosi (and other branches) 90
- Udhlambekhlu (Gibabange) 88
- Inkulutshane (Inkubakadengizibona) 84
- Ihlaba (Dingani buta's first + called) 81
- Inqabakawombe (Thama Ukhokho) 77
- Inkhlonkhlo (Inkubakadengizibona) 73
- Lathawe (buta'd by Sobuza) 63
- Inbulalazwe (wa cut' izwe li ka mhlungala) 60
- Emahlakabazi (awa kwa Nibamba) 58
- Inqumanca or Inqungundhlovu
- Amahlohloka (Amapinyane)
- Sijana or
- Inbulalazwe (wa cut' izwe li ka mhlungala)
- Luhawuhawu or Giba
- Abalondolozu (ntanga ka Ndhlela)
- Punga (buta'd by Sobuza)
- Zicela (Zicelilele) (ntanga ka Mswazi) or Sitshi
- Inkhlonkhlo (buta'd by Mswazi)
- Inyati or Inkhlonkhlo (at Didi) = Inqulube
- Izigogo-dolo (Giba ka Sobuza's regt)
- Mahubulu or Mbayimbayi (buta'd by Didi) = Nkhondlo
- Giba (ka Mswazi) = Dhloko
- Inqadhlala (ka Mswazi) (Dudududu) 34
- Abalondolozu (buta'd by Mswazi)
- Nkhavela (buta'd by Ludonga)
- Giba or Nocegu.
- Inqadhlala
- Inqulube (Inqulube)
- Kalaza
- Izaka

## Tongaland

- Thizist given me by Sijwana (ka Mjanyelwa (of Nabakawombe) believes he is younger than Si J. Shepatone about Sir John Shepatone's age, but I fancy him to be about 30. he is nearly blind but still strong. He adds that Mpande was Ndabakawombe's cross father of Cetshwayo who was Tulwana so there must be a second Ndabakawombe older than me to which Sijwana belongs. He tells not know where this should come from. 11996 at Stanger. See p. 140
- Umbungabunga (for further remarks) 94
- Umamba (Inqonyama) 90
- Upunga (Ungqatsha) 86
- Udongo 82
- Ujiba (aba kwa Jiba) 78
- Umpindu 74
- Aba kwa Intshe 70
- Insananda = Tulwana (Makungane of his regt) 66
- Amahhebula = Inkhlonkhlo
- Izitshozi = Udhloko (Nkonkuzi of this regt.) 58
- Amakeke = Umxapo 54
- Amatulu 50
- Inmagovu 46
- Inqubokamanaba 42
- Inzanayo = Inqobamakosi (Inkhaba) 38
- Unompilela 34
- Inkwitshimana = Imbokodwobomvu 29
- Amahuzu
- Inzinsimbi
- Amalalanenjobo.

(for further observations in regard to this column beyond what is recorded here see p. 141) - 140

Notes in regard to the above lists. Tongaland. I got the whole list from two men Mahungane and Nkomuza (Nkomuza's genuine Tongas but residing in Inqwaovuma Dist close to Pongolo + Inqwaovuma. Mahungane is ntanga ka Tulwana i.e. his regiment is Insananda, whilst Nkomuza is ntanga yo Dhloko. Mbungabunga and Mamba regiments were buta'd by Mwali but existed under Makasane. Makasane's own regiments proper begin with Upunga. The Inqubokamanaba so called because at that time Manaba was attacked by Inzanayo hlaseled at Mapunga. Unompilela (Inkwitshimana) were engaged in warfare (hlaseled). To qamba ibulo is in Tonga to eta ibulo the 'a' in eta at end of each word is of course eliminated for euphony's sake.

8.11.97 Note. The Zululand regiments were given me on 10.1.97 by Socwatocha as Mpande's. I have copied them in here from another note book. The above Tongaland regiments were recruited as follows: Mwali recruited only Umbungabunga and Umamba. Makasane's follow on with Amahhebula; Nkomuza's begin with Izitshozi and Inmagovu. Inqubokamanaba recruited what for her son? Only Unompilela.







used in the early years of this century, if not before the century's commencement. As regards buhlalu, izimbudu, and amasinda, these seem to have come in at much the same time, although precedence seems to be again demanded by the brads. <sup>of which none are now to be seen, the first use of</sup> Probably these all fell within Makasane's long reign. Cattle (sheep + goats) seem soon to have followed as a form of lobola, whilst the last form - money - could not have come in during Makasane's reign because no boys seem to have gone out to work then but only during Noziqingili's. It should have been remarked that 10 izimbudu plus 10 amasinda went to lobola one woman. Ikomaza himself has a ~~woman~~ <sup>wife</sup> whom he lobolaid with 10 of the one plus 10 of the other, and he must have married her about 30-35 years ago. The amount of money now paid for women is £15 per head.

notice this date, probably the very day I made my startling announcement! (23/4/1916)

Lululand. (per Inqayikana, Serjt. L.P. 12.11.97). Inqayikana informs me of the following case of lapsing from monogamy (brought about by Christianity) into polygamy. Elias is a native who was educated and baptised at Eshowe Miss<sup>n</sup> Station by <sup>of the late</sup> Mr. Oftebro. He married a woman and lived for some time as a monogamist in accordance with the teaching of Christianity. He accumulated property. He remarked sometimes to Serjt. Inqayikana that it was a hard condition imposed on kolwas that of being monogamists because he had by his exertions accumulated a good deal of property and did not see who was to "eat" it, profit by it. ~~So~~ One day he went off to trade with mealies in the Lower Umfolosi Dist<sup>n</sup> in the Chief Somopo's location if not at the Chief's kraal Emangweni. He took the opportunity of making an <sup>cabana</sup> inhlonhla in Somopo's location, at which he placed a considerable number of his ~~own~~ cattle. Some of his stock had been left with his wife at Eshowe. A man was placed in charge of the inhlonhla which also contained goats. Elias came back to Eshowe. It should have been stated he was a member of the L.P. ~~but~~ and was in the habit of drinking. Well, after a little time he left Eshowe with the object of visiting the inhlonhla. He was away for some time before his wife ~~to~~ sent to find out what he was doing. It appears that seeing his <sup>extensive</sup> ~~great~~ property, men in the neighbourhood came to honza to him, whilst others brought their daughters to him. He thereupon married 3 more women in addition to the woman left at Eshowe. He established <sup>an</sup> ~~a~~ hlonhla and is, as Inqayikana believes, at present living in a state of polygamy. His answer to his <sup>first</sup> wife's enquiries was that he ~~was~~ was not going to return and that ~~she~~ <sup>she had</sup> might give her her share of property which she might keep. Elias was a smart man.







Impobobo, son of Inakasane, was recently appointed by <sup>the Portuguese</sup> ~~Sijewana~~ as head of that section of Tongaland which falls within the Portuguese sphere of influence. (Turn to pp. 53-54 for further Tonga History)

15.11.97 <sup>(See Sijewane's diary)</sup>  
Zulu Regiments (from p. 138) <sup>was</sup> Dibinhlangu one of the divisions of Izimphelo regts. aka'd near the present Umoti <sup>Railway</sup> station but nearer the seat on that side of the river. Tshaka's first bute was Sipezi. Inpande was a Nabalawombe (but see note on p. 138 about this). Possibly Dingana was the first to bute those now living called Nabalawombe; he called the regt. Ukhokoti which name was afterwards altered to by Inpande to Nabalawombe.

11.9.00 I should fix who it was I got this information from, as well as that re the oldest regts on p. 138. Perhaps my general Note Book will give it about date 15.11.97 - I was at Stanger's at that time. Probably that old man at Umoti Mission etc. is my authority, his name being I think, Sijewane.

15.11.97 <sup>Stanger</sup>  
From p. 134. The Royal Kraals - Dingana's: Entonteyeni was etafeni near <sup>Hills</sup> Ombane, + Gingindhlovu (Cetshwayo's kraal); Ingumanga was at Inlalazi river; Ezansi etafeni. Dhlangezwa across Inhlaturu, far down, opposite <sup>near</sup> Ungoye, Hlomendhlini, Enembe, Ndulinde (Church of England Miss<sup>n</sup> St<sup>n</sup>), Ingungundhlovu, seat of Govt. on <sup>(South)</sup> this side of White Umfolozi, a Pate stream is below - towards seat - the kraal, kraal <sup>was</sup> ~~is~~ west of the present road + in what is now Transvaal territory, Isixybeni was near Ingungundhlovu, Nobamba near where amakosi a kwa Zulu were lahlawad: if a man ran away from assailants and succeeded in getting where amakosi graves <sup>were</sup> ~~are~~ he <sup>was</sup> ~~is~~ not killed, the graves <sup>afforded</sup> ~~are~~ a sanctuary; Ezinnyosini, Ahlambedhloveni are the names of kraals that took name from the regiments stationed at them, Emokweni near mahlabatini ka Dingana this <sup>(South)</sup> side of Umfolozi. Sijewana does not know the situation of the remaining kraals of Dingana viz Hlomendhlini omnyama, Embyebyeni (Embelebeleni), + Njandana.

Tshaka's Kwabulawayo near what was recently Zibebu's Bekumtelo kraal about 16 miles north east of Ishowe beyond Louw's store; Kwabulawayo was the great kraal, then came Dukuza. Situation of others unknown by Sijewana. Dingana continued to occupy the some of the kraals built by Tshaka as will be <sup>imagined</sup> ~~seen~~ by comparing the names.

Senzangakona's Sijewana does not know his main kraal.

Sijewana is about 78-80 years old and therefore would have been about 8 or 9 years old at the death of Tshaka in 1828. He well remembers the incident: he believes it was the cause of his father's death, the father being one of Tshaka's indunas - Njanyelwa was father + he hlambulaka'd Eziwini + then died. Sijewana never saw Tshaka. At the time of Tshaka's death Sijewana lived at Dhlokweni i.e. near mouth of + on banks of the Tugela.

Zulu Kings 17.9.00. Ndakwa this day mentions Zulu as being son of Mtonbela, viz Uzulu ka Mtonbela, see p. 95 of my next Native Affairs book, and these two must precede, he says Ndaba, Mageba and Dunga.



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) <sup>at first</sup> Makasane appears to have definitely fixed lobola at 5 izimbedu <sup>then</sup> plus 5 amasinda. At about the time of the civil war (umbango) between Noziyinqili and Makasanyana, Makasane raised the lobola and fixed it at 10 izimbedu and 10 amasinda. date 11.11.97 and 12.11.97 pp. 38-70 recap 4

The bonga beast: what happens is this:

Discussion with Dyer D. Macebo of Umuoti Misa Stn. at Brit. Cons. <sup>Swaziland</sup> this 2<sup>nd</sup> day of Nov. - Dyer is 28 years of age. Speaks English well. His father is of Zulwane resp. (about 15) but is a Christian. Dyer is of opinion that the word lobola has not the sense of "purchase" <sup>gift</sup> about it but of "gift". He says in 1869 or 1870 Sir J. Shepstone proclaimed that all marriageable girls <sup>in Natal</sup> 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







this country (Ndukwana); the cause of it was principally because fathers were <sup>immediate</sup> in pecuniary <sup>rather</sup> difficulties.

A great number of children were ganisela'd in Inqwavuma Dist during 1896 viz: the year of food scarcity, with the view to get money to buy sacks.

A boy (<sup>says he is</sup> Sagamele's brother, aged about 20) informs me to day that large numbers of children are ganisela'd ~~in~~ and that a considerable percentage of men to whom they are ganisela'd are ones who have been ala'd - refused by girls. 25.10.97

A boy Lukoko (25.10.97) tells me that the usual way to hand an assegai to a man is by presenting the stick end and not the head. File 74, p. 38.

Tongaland. Mahungane and Nkomuza <sup>(8.11.97)</sup> are my authorities. [See Notes in connection with Tongaland Regiments]. Ndaba's statement re men building & cutting grass for huts is endorsed. <sup>34</sup>

It is no longer a custom of the people to cazulula meat. <sup>(35) the</sup> The reason for this, my authorities believe, is because Tongaland had to konza Zululand. <sup>+ so copied Zululand.</sup> The inkhoko used to be eaten by women; now it is eaten by men ibandhla. <sup>the assembly</sup>

It is by no means the rule for men to endhlala <sup>lay out, sleeping mats + roll up</sup> amacane & songa <sup>lay them out</sup> than as stated by Ndaba. This may prevail at some kraals of course, but the doing so there cannot be regarded as indicating the custom of the country. Years ago it was ~~essentially~~ the woman's duty to endhlala.

I did not ask about women drinking beer with men, or men <sup>gathered</sup> ~~teasing~~ <sup>drinking</sup>. Men <sup>+ cultivate</sup> hor ~~is~~ gardens as well as women. A man may have his own garden or work at one piece of land with his wife.

Today (12.11.97) I gave Nkomuza and Mahungane each a cup of coffee in my room. I had a cup poured out for myself. They would not partake of theirs until I had finished. As soon as they had finished theirs they bonga'd together, <sup>by saying</sup> ~~shouting~~ in a loud voice just, Nkozi! (Sir!). File 74, p. 38.

See Note 19.11.98. I think a good way of distinguishing native customs from native laws, where all of course are unwritten, is to take customs as being those <sup>habitual</sup> practices which people do or perform which require no reference to the King or Law Givers and laws only those customs which the Royal will can be distinctly traced. See the following case which according to the definition should come under laws.

Swaziland, per Mgogo, 19.11.98. The custom of 'Smelling out' <sup>(pungulana)</sup> and its consequent 'Killing off' <sup>(bulala)</sup>.