

56

MAHUNGANE

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[KCAL TX PRESCRIPTS]

A 25/255-9 74/53-5

B 25/235-6 74/10, 106-7

C 25/260-3 74/64-6

D 74/9-10

E 74/38

F 74/137-40

~~73~~ Zululand, per Talaza, 11.12.98. "Manga lika mbele", 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 = mbele), and, after the men were killed off, their women & children were taken away and appropriated by the murderers. In Swaziland (the same famine was known as "Indhlala ka Ngongoni" [ngongoni = ulshani, uhlolo lo moingizane, which was ground to powder tea etc]).

74 | 53-5

FILE 744, PP. 53, VOL

19.11.1900 - Evidence given c. 8-11.1897 - 11-11-1897 FILE 740, pp. 53-54
Tongaland & Zulu. Mahungane and Nkomuza about 8.11.97 and others two following
morning of 11.11.97 but I am not sure. These men had come up from the low country at my special request and were my
guests for about 3 days. I write from full pencil notes recorded at the time. There was an
enmity between Nozizingili and Makasanyana who was the ^{heir} ^①. He was not
born during Hluma's life-time but Hluma had nominated him. Nozizingili was thus older.
Nozizingili was favoured by the Zulus, who placed him on the throne. Impande instated him.
Makasane reported to the Zulus that Nozizingili was the heir; afterward, however,
Makasane changed his mind and nominated Makasanyana, but the Zulus refused to re-
cognize him. Uzisumbula carried the first message ^{to} the Zulus, and Noziwawa
Sigawuli carried ^{the} message re Makasanyana; he was killed by Impande. Makasana
(lobola) for Hluma but this woman did not bear children to Hluma; her son Makasanyana
was of ~~his~~ ^③ union. The woman was Hluma's chief wife. Nozizingili was son of
Hluma by a junior wife. ^④ Makasane died in a forest, Mangobe, where Mangobe died
and was buried. He was carried there by the Makasanyana party. Nozizingili was
the age of the regiment ^⑤ ^{the} ^⑥ ^⑦ ^⑧ ^⑨ ^⑩ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ 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20.11.00 - (evidence) (Drove out)
 (above, cont'd) || Makuba ^(Drove away) cited Buckude! Buckude ran away to Makasane whereupon
 the latter ^(formed a force) attacked Makuba, ^(Drove him away) cited him and established Buckude. (11)
 Both Mabudee and Mhalis ^(isibonge) was a ba kwa Tembe. Mabudee used to say Mhalis'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.] Mwali. (13)

It was Sabi who was attacked by ^(Sabi) Makasane was on the throne long be-
 fore Mahungane ^(Mahungane) was born. He was born at Bungane's, south of ^(the) Blantyre.
 The Zulus attacked Makasane prior to his attacking Mayeza. (14) Mayeza
 died in ships on the sea among the Portuguese [exact place not known by my
 informants]. (We) Do not know why Mabayo was attacked by the Portuguese. (15) The
 Madolo people were ^(attacked) labeled only by Nozizingili; he however did not cite them. (16) ^(Cited)
 No others ^(attacked) labeled. no previous kings. The Madolo people were ^(labeled) labeled
 of Makasane's. (Mabudee ^(paid tribute) labeled with an igoma full of earth, also food with
 it, in token of the Matshabane land given him by Mangobe. (17) Siguza shot
 himself in 1896. (We) Do not know for how long his grandfather was transported. (18)
 Makasane ^(paid tribute) labeled first to Zululand; then Mhalis and Mpangela. (did). (19) The reason for
 Mhalis and Mabudee's paying labeled separately was the antagonism existing
 between them. (Dinisa was attacked by Dingana; the route was different from
 Sotshanganiso and Ngabas'. (20) The Madolo are Portuguese people, so were included
 in the attack and ran away. (NP) The Silegi famine was in Makasane's reign. Ma-
 kasane arrested some of his people and sold them for food ^{(Kwetane (Zibola BA))}, melees (Ngatali;
 (wars) ^(like Ngatali) labeled and they were taken away as slaves. Small pox first
 came to Tongaland in Nozizingili's reign; it came from Delagoa Bay and went on
 to Swaziland. (There were many cattle at the time of Sotshanganiso and Ngabas'
 flights, for these two raided them. Not known where cattle originally came from.)
 (Mabayo was arrested by the Portuguese and is still in captivity (transportation); he
 was arrested about the year 1893. His people are being ruled by his wife; name is
 not known by informants. (Mahelele ka Mangobe was own brother to Mabudee.
 Nozizingili ^(Drove out) cited Mahlombe; he scattered and disorganized the tribes following.
 Mahlombe ^(konzad) In funga (near Delagoa Bay) where he died. Sabi, his son, is at present
 living with the Madolo people. Mahungane does not know if Siguza's people are
 being governed by his wife (if he had any). When Mangobe gave Mabudee his territory,
 the Matshabane people (now ruled by Manaba) were in occupation of the land. No
 hostilities appear to have occurred. My informants know of no ^(ENVY) manasa who were
 sent to arrange with the Matshabane about Mabudee being allowed to occupy part

of their land. But it is plain the Matchabane people withdrew to the south (where they now are) upon Mabudu crossing the Uzulu. My informants say they do not think the Matchabane people were ever attacked by Mangobe or his father or grandfather or any previous person now unknown by name. || It was by Cetshwayo's direction that Noziyingili attacked Manaba; no fight took place as Manaba's people were so few and afraid — his cattle were seized. No fighting even took place with the Matchabane people as a means of driving them back; this was due to their small numbers. The Tonga kings kept on and on encroaching on the land previously in occupation of the Matchabane, driving them farther back. It will be remembered that it was Sambana who attacked and killed Manaba, being ~~sent~~⁽²³⁾ for that purpose by Dinezulu.

|| Nkonuya says that in the year 1859 (approx^{ly}⁽⁴⁾), and just after the Ndondakusuka battle, he had occasion to carry elephants' tusks to Mhlokohloko (a white man) who established an umuzi at the place of ~~which~~⁽²⁵⁾ Dhlovunza, a man of Sombole's tribe. He then noticed that the country between his starting point and the end of the journey was very sparsely inhabited, very much less than he knows to be the case now. In those days there were very many wild animals, lions etc. The elephants had been shot by natives known in Tongaland as Lamafisi, i.e. natives who had been given guns by white people (presumably English and living in Natal) and told to hunt elephants; they may thus be called simply hunters. There were other white people who sent hunters; my informants cannot give their native names. The Lamafisi at one time were not known; for instance, about 1840, they had not at that time been heard of. The Portuguese, however, used to bring goods and trade for ivory etc., elephants being then killed only with assegais, no guns at that time being in the country. Guns came in chiefly in Noziyingili's reign; there were just a few in Makasane's time, held by the most important men. || Makasane reigned after he had become blind. — Makasanyane ran away and lived at Ingewwaneni near Ingvavuma Magistracy, (Kongzing Lubelo.⁽²⁶⁾) Mahungwane was a white trader at Delagoa Bay. Mahungwane went there about the time of the civil war re Noziyingili.⁽²⁷⁾ ⁽²⁸⁾ Some ^(24, 1100) ⁽²⁹⁾ ⁽³⁰⁾ ⁽³¹⁾ ⁽³²⁾ ⁽³³⁾ ⁽³⁴⁾ ⁽³⁵⁾ ⁽³⁶⁾ ⁽³⁷⁾ ⁽³⁸⁾ ⁽³⁹⁾ ⁽⁴⁰⁾ ⁽⁴¹⁾ ⁽⁴²⁾ ⁽⁴³⁾ ⁽⁴⁴⁾ ⁽⁴⁵⁾ ⁽⁴⁶⁾ ⁽⁴⁷⁾ ⁽⁴⁸⁾ ⁽⁴⁹⁾ ⁽⁵⁰⁾ ⁽⁵¹⁾ ⁽⁵²⁾ ⁽⁵³⁾ ⁽⁵⁴⁾ ⁽⁵⁵⁾ ⁽⁵⁶⁾ ⁽⁵⁷⁾ ⁽⁵⁸⁾ ⁽⁵⁹⁾ ⁽⁶⁰⁾ ⁽⁶¹⁾ ⁽⁶²⁾ ⁽⁶³⁾ ⁽⁶⁴⁾ ⁽⁶⁵⁾ ⁽⁶⁶⁾ ⁽⁶⁷⁾ ⁽⁶⁸⁾ ⁽⁶⁹⁾ ⁽⁷⁰⁾ ⁽⁷¹⁾ ⁽⁷²⁾ ⁽⁷³⁾ ⁽⁷⁴⁾ ⁽⁷⁵⁾ ⁽⁷⁶⁾ ⁽⁷⁷⁾ ⁽⁷⁸⁾ ⁽⁷⁹⁾ ⁽⁸⁰⁾ ⁽⁸¹⁾ ⁽⁸²⁾ ⁽⁸³⁾ ⁽⁸⁴⁾ ⁽⁸⁵⁾ ⁽⁸⁶⁾ ⁽⁸⁷⁾ ⁽⁸⁸⁾ ⁽⁸⁹⁾ ⁽⁹⁰⁾ ⁽⁹¹⁾ ⁽⁹²⁾ ⁽⁹³⁾ ⁽⁹⁴⁾ ⁽⁹⁵⁾ ⁽⁹⁶⁾ ⁽⁹⁷⁾ ⁽⁹⁸⁾ ⁽⁹⁹⁾ ⁽¹⁰⁰⁾ ⁽¹⁰¹⁾ ⁽¹⁰²⁾ ⁽¹⁰³⁾ ⁽¹⁰⁴⁾ ⁽¹⁰⁵⁾ ⁽¹⁰⁶⁾ ⁽¹⁰⁷⁾ ⁽¹⁰⁸⁾ ⁽¹⁰⁹⁾ ⁽¹¹⁰⁾ ⁽¹¹¹⁾ ⁽¹¹²⁾ ⁽¹¹³⁾ ⁽¹¹⁴⁾ ⁽¹¹⁵⁾ ⁽¹¹⁶⁾ ⁽¹¹⁷⁾ ⁽¹¹⁸⁾ ⁽¹¹⁹⁾ ⁽¹²⁰⁾ ⁽¹²¹⁾ ⁽¹²²⁾ ⁽¹²³⁾ ⁽¹²⁴⁾ ⁽¹²⁵⁾ ⁽¹²⁶⁾ ⁽¹²⁷⁾ ⁽¹²⁸⁾ ⁽¹²⁹⁾ ⁽¹³⁰⁾ ⁽¹³¹⁾ ⁽¹³²⁾ ⁽¹³³⁾ ⁽¹³⁴⁾ ⁽¹³⁵⁾ ⁽¹³⁶⁾ ⁽¹³⁷⁾ ⁽¹³⁸⁾ ⁽¹³⁹⁾ ⁽¹⁴⁰⁾ ⁽¹⁴¹⁾ ⁽¹⁴²⁾ ⁽¹⁴³⁾ ⁽¹⁴⁴⁾ ⁽¹⁴⁵⁾ ⁽¹⁴⁶⁾ ⁽¹⁴⁷⁾ ⁽¹⁴⁸⁾ ⁽¹⁴⁹⁾ ⁽¹⁵⁰⁾ ⁽¹⁵¹⁾ ⁽¹⁵²⁾ ⁽¹⁵³⁾ ⁽¹⁵⁴⁾ ⁽¹⁵⁵⁾ ⁽¹⁵⁶⁾ ⁽¹⁵⁷⁾ ⁽¹⁵⁸⁾ ⁽¹⁵⁹⁾ ⁽¹⁶⁰⁾ ⁽¹⁶¹⁾ ⁽¹⁶²⁾ ⁽¹⁶³⁾ ⁽¹⁶⁴⁾ ⁽¹⁶⁵⁾ ⁽¹⁶⁶⁾ ⁽¹⁶⁷⁾ ⁽¹⁶⁸⁾ ⁽¹⁶⁹⁾ ⁽¹⁷⁰⁾ ⁽¹⁷¹⁾ ⁽¹⁷²⁾ ⁽¹⁷³⁾ ⁽¹⁷⁴⁾ ⁽¹⁷⁵⁾ ⁽¹⁷⁶⁾ ⁽¹⁷⁷⁾ ⁽¹⁷⁸⁾ ⁽¹⁷⁹⁾ ⁽¹⁸⁰⁾ ⁽¹⁸¹⁾ ⁽¹⁸²⁾ ⁽¹⁸³⁾ ⁽¹⁸⁴⁾ ⁽¹⁸⁵⁾ ⁽¹⁸⁶⁾ ⁽¹⁸⁷⁾ ⁽¹⁸⁸⁾ ⁽¹⁸⁹⁾ ⁽¹⁹⁰⁾ 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of their land. But it is plain the Matchabane people withdrew to the south (where they now are) upon Mabudu crossing the Uzulu. My informants say they do not think the Matchabane people were ever attacked by Mangobe or his father or grandfather or any previous person now unknown by name. || It was by Ce toshayos' direction that Noziyingili attacked Manaba; no fight took place as Manaba's people were so few and afraid — his cattle were seized. No fighting even took place with the Matchabane people as a means of driving them back; this was due to their small numbers. The Tonga kings kept on and on encroaching on the land previously in occupation of the Matchabane, driving them farther back. It will be remembered that it was Sambana who attacked and killed Manaba, being ~~sent~~⁽²³⁾ for that purpose by Dinezulu.

|| Nkonya says that in the year 1859 (approx⁴), and just after the Ndondakusuka battle, he had occasion to carry elephants' tusks to Mhlokohloko (a white man) who ~~established~~⁽²⁴⁾ an amuzi at the place of ~~which~~⁽²⁵⁾ Dhlovunga, a man of Sombole's tribe. He then noticed that the country between his starting point and the end of the journey was very sparsely inhabited, very much less than he knows to be the case now. In those days there were very many wild animals, lions etc. The elephants had been shot by natives known in Tongaland as Lamafisi, i.e. natives who had been given guns by white people (presumably English and living in Natal) and told to hunt elephants; they may thus be called simply hunters. There were other white people who sent hunters; my informants cannot give their native names. The Lamafisi at one time were not known; for instance, about 1840, they had not at that time been heard of. The Portuguese, however, used to bring goods and trade for ivory etc., elephants being then killed only with assegais, no guns at that time being in the country. Guns came in chiefly in Noziyingili's reign; there were just a few in Makasane's time, held by the most important men. || Makasane reigned after he had become blind. — Makasanyane ran away and lived at Ingewwaneni near Ingvavuma Magistracy, (Kongzing Lubelo.) ⁽²⁶⁾ || Mahingwane was a white trader at Delagoa Bay. Mahungane went there about the time of the civil war re Noziyingili. ⁽²⁷⁾ ⁽²⁸⁾ ⁽²⁹⁾ ⁽³⁰⁾ ⁽³¹⁾ ⁽³²⁾ ⁽³³⁾ ⁽³⁴⁾ ⁽³⁵⁾ ⁽³⁶⁾ ⁽³⁷⁾ ⁽³⁸⁾ ⁽³⁹⁾ ⁽⁴⁰⁾ ⁽⁴¹⁾ ⁽⁴²⁾ ⁽⁴³⁾ ⁽⁴⁴⁾ ⁽⁴⁵⁾ ⁽⁴⁶⁾ ⁽⁴⁷⁾ ⁽⁴⁸⁾ ⁽⁴⁹⁾ ⁽⁵⁰⁾ ⁽⁵¹⁾ ⁽⁵²⁾ ⁽⁵³⁾ ⁽⁵⁴⁾ ⁽⁵⁵⁾ ⁽⁵⁶⁾ ⁽⁵⁷⁾ ⁽⁵⁸⁾ ⁽⁵⁹⁾ ⁽⁶⁰⁾ ⁽⁶¹⁾ ⁽⁶²⁾ ⁽⁶³⁾ ⁽⁶⁴⁾ ⁽⁶⁵⁾ ⁽⁶⁶⁾ ⁽⁶⁷⁾ ⁽⁶⁸⁾ ⁽⁶⁹⁾ ⁽⁷⁰⁾ ⁽⁷¹⁾ ⁽⁷²⁾ ⁽⁷³⁾ ⁽⁷⁴⁾ ⁽⁷⁵⁾ ⁽⁷⁶⁾ ⁽⁷⁷⁾ ⁽⁷⁸⁾ ⁽⁷⁹⁾ ⁽⁸⁰⁾ ⁽⁸¹⁾ ⁽⁸²⁾ ⁽⁸³⁾ ⁽⁸⁴⁾ ⁽⁸⁵⁾ ⁽⁸⁶⁾ ⁽⁸⁷⁾ ⁽⁸⁸⁾ ⁽⁸⁹⁾ ⁽⁹⁰⁾ ⁽⁹¹⁾ ⁽⁹²⁾ ⁽⁹³⁾ ⁽⁹⁴⁾ ⁽⁹⁵⁾ ⁽⁹⁶⁾ ⁽⁹⁷⁾ ⁽⁹⁸⁾ ⁽⁹⁹⁾ ⁽¹⁰⁰⁾ ⁽¹⁰¹⁾ ⁽¹⁰²⁾ ⁽¹⁰³⁾ ⁽¹⁰⁴⁾ ⁽¹⁰⁵⁾ ⁽¹⁰⁶⁾ ⁽¹⁰⁷⁾ ⁽¹⁰⁸⁾ ⁽¹⁰⁹⁾ ⁽¹¹⁰⁾ ⁽¹¹¹⁾ ⁽¹¹²⁾ ⁽¹¹³⁾ ⁽¹¹⁴⁾ ⁽¹¹⁵⁾ ⁽¹¹⁶⁾ ⁽¹¹⁷⁾ ⁽¹¹⁸⁾ ⁽¹¹⁹⁾ ⁽¹²⁰⁾ ⁽¹²¹⁾ ⁽¹²²⁾ ⁽¹²³⁾ ⁽¹²⁴⁾ ⁽¹²⁵⁾ ⁽¹²⁶⁾ ⁽¹²⁷⁾ ⁽¹²⁸⁾ ⁽¹²⁹⁾ ⁽¹³⁰⁾ ⁽¹³¹⁾ ⁽¹³²⁾ ⁽¹³³⁾ ⁽¹³⁴⁾ ⁽¹³⁵⁾ ⁽¹³⁶⁾ ⁽¹³⁷⁾ ⁽¹³⁸⁾ ⁽¹³⁹⁾ ⁽¹⁴⁰⁾ ⁽¹⁴¹⁾ ⁽¹⁴²⁾ ⁽¹⁴³⁾ ⁽¹⁴⁴⁾ ⁽¹⁴⁵⁾ ⁽¹⁴⁶⁾ ⁽¹⁴⁷⁾ ⁽¹⁴⁸⁾ ⁽¹⁴⁹⁾ ⁽¹⁵⁰⁾ ⁽¹⁵¹⁾ ⁽¹⁵²⁾ ⁽¹⁵³⁾ ⁽¹⁵⁴⁾ ⁽¹⁵⁵⁾ ⁽¹⁵⁶⁾ ⁽¹⁵⁷⁾ ⁽¹⁵⁸⁾ ⁽¹⁵⁹⁾ ⁽¹⁶⁰⁾ ⁽¹⁶¹⁾ ⁽¹⁶²⁾ ⁽¹⁶³⁾ ⁽¹⁶⁴⁾ ⁽¹⁶⁵⁾ ⁽¹⁶⁶⁾ ⁽¹⁶⁷⁾ ⁽¹⁶⁸⁾ ⁽¹⁶⁹⁾ ⁽¹⁷⁰⁾ ⁽¹⁷¹⁾ ⁽¹⁷²⁾ ⁽¹⁷³⁾ ⁽¹⁷⁴⁾ ⁽¹⁷⁵⁾ ⁽¹⁷⁶⁾ ⁽¹⁷⁷⁾ ⁽¹⁷⁸⁾ ⁽¹⁷⁹⁾ ⁽¹⁸⁰⁾ ⁽¹⁸¹⁾ ⁽¹⁸²⁾ ⁽¹⁸³⁾ ⁽¹⁸⁴⁾ ⁽¹⁸⁵⁾ ⁽¹⁸⁶⁾ ⁽¹⁸⁷⁾ ⁽¹⁸⁸⁾ ⁽¹⁸⁹⁾ ⁽¹⁹⁰⁾ ⁽¹⁹¹⁾ ⁽¹⁹²⁾ ⁽¹⁹³⁾ 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file 74, p. 55.

Kevidence given c. 8.11.1897 — c. 11.11.1899»

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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. (Deather fancy some of Sambana's people are Tongas - ascertain). Adaba says the first time he ever heard of the inbwewinbwewe custom in this District was about 6 years ago.~~

~~Before Hluma's time (for King of Tongaland see p. 137) Adaba believes lobola was paid only with beads, which came from Delagoa Bay. Since that time lobola was paid with amageja (hors) the number paid was not fixed, it varied from 5 to 10.~~ *nr. 10.17*

~~See the ganisela custom in Inquaruna Dist pp. 36-37. showing that lobola ^{sometimes} paid ~~is~~ before girl becomes marriageable. (74/9-10)~~

Tongaland, 8.11.97. Authorities Mahungane & Nkomuza. The Bonga is an old ^{custom} ~~one~~ of the people. It is where a man proceeds with a beast to the father (and mother) of a girl to ask permission to marry her. The invulam-lomo referred to by Adaba 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 beast or £1 (each) or a large flask or demijohn of gin (isobe) which costs about £1. The bonga and invulam-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 ^{immediately} 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~~ noticed that women ~~are~~ are 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 enzalo (interest, that is increase) as cattle have; again it also hambao (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 3rd wife who is a sister ^{nr. 7} of 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 I did so. They went to work in Durban when the houses there had 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 a makolwa: mavile (Ngwanza's tutor) is one of them; he can't 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 Nozimigili's time. When women were lobola'd with izimbedu? or abuhlala (bread) 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 Nkomiza and Mahungane 10.11.97) ^{date 11.11.97 and 12.11.97 app. 38.70 resp.} Makasane appears to have ^{at first} definitely fixed lobola at 5 izimbedu ~~then~~ plus 5 amasinda. At about the time of the civil war (ambango) between Nozimigili and Makasanya, Makasane raised the lobola and fixed it at 10 izimbedu and 10 amasinda.

The bonga beast: what happens is this:

~~Discussion with Dyer D. Macebo of Umvoti Mission Stn. at Brit. Cons., this 2nd day of Nov. - Dyer is 28 years of age. Speaks English well. His father is of Tswana resp. (about 5) but is a Christian. Dyer is of opinion that the word lobola has not the sense of "purchase" 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' esiqawini) 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~~

Kodwa una be lobola kiti a base Natal, a si zi bize izinkomo ezi ~~izingnjeng~~¹⁰⁶ ezi bizaad hubo inxa be lobola bona. A basi lobolele tina ngo mteto wa hubo." A ba s' Natal ba be vanile aku zo fun' abafazi lapa kwa Ngwane. Indhela yoka ruleka ko kabza a bi silungwini (Natal) ba ngene lapa kwa Ngwane ya ruleka ngo Tifokati, umntan' intori, o w' endisawa ku Sonsewu udonsewu wa m nik' induna yake uNgosa. Loku ka kernel' ukwenzeka kwa eka teleka a ba s' silungwini ezeni la kwa Ngwane, be za ne zi nkomo be zi quba. Abanye bez' em-hlotsheni yabo, ba cel' izintombi.

Ukuba ukulobola loka ku fanioke no ku tenga, kwa dabuka kwa Ngwane nga ye uTifokati, lo kwa ku ngko na ka nearne pambili. uTifokati wa nikw' udonsewu about 35 years or so ago. Indhala ka Ngongoni (uthani - ukloba lo misingizane) =, in Zululand, "ilanga lika mbete", ngoba lendhala ya vela ngo kic zalwa kwe Ngobamakori (yakwa Zulu), — tu Tifokati-ke waye be nga ka kambi-ke kodwa waye se zo hamba. uSonsewu waye nga m celile uTifokati. ^{whole story} (see p. 118, 119 for the 21.11.00 ~~information given 8.11.1897 - c. 11.11.1897~~) ^{FILE 74, pp. 166-7.} ~~Tongaland (per Mahungane and Nkomuya, from 8.11.97 to, I think, 10.11.97 or perhaps also~~ ^{74/106-1} ~~also~~ ^{the 1st part} ~~early morning of 11.11.97 - see p. 53~~ ~~lobola~~ was fixed by Makasane first at 5 izimbedu and 5 amasinda, then about time of umwanga between Nozizingili and Makasanyana he raised it to 10 of each. Nozizingili promulgated ~~lobola~~ as 15 izimbedu and 10 amasinda. Izinhlales ^{beads} were possibly brought in by Mangobe - they were the first measure of ~~lobola~~ in then[or them or their] not known [sic]. Ubuhlales ^{beads} came in in Mabudu's reign. It is believed that it was owing to a proclamation by him that the length of beads necessary for ~~lobola~~ was fixed. And the king Nozizingili objected to money being paid as ~~lobola~~, he was in favor of izimbedu but as people desired to use money, the practice became established. Lobola was paid in cattle in Nozizingili's reign, but money came in and was used for that purpose. Cattle came in during Zambili's regency. Zambili advised the people to ~~lobola~~ with 4 head of cattle, the fifth being for killing. Owners of children objected saying that this was insufficient, as one beast to kill and one for pibindi to malana. ^{the maternal uncle} LEFT FOR THE GIRL'S FAMILY ³³ ~~lobola~~ men proposed 6 head, i.e. one for killing, one for malana and four on account of the girl herself; others proposed 10 head. Zambili was thereupon compelled to give way, and said as her advice was not taken they must act for themselves. She however, thought she was giving them kraals (nik' imizi), i.e. doing a good thing for them. Zambili gave no instruction in regard to money ~~lobola~~ because her husband had before brought up the matter before them and failed. It must be remarked that Zambili was a Surzi girl, daughter of Lobuza. She was ~~lobola'd~~ with cattle only, of which there were many tens. The reason why Zambili proposed ~~lobola~~ less than ten, (in view of the practice in other parts) was because there were so few cattle in the country. At the present day [1897] people ~~lobola~~ either in cattle or money as the father of the girl wishes. Girls were not ^{Further remarks on these topics on p. 62}

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married in Makasane's and also during part of Nozijingili'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 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 (Ndikwana); the cause of it was principally because fathers were
immediate
in pecuniary and in difficulties.~~

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

A boy (^{says he is} Dzgamelao's brother, aged about 20) informed me to day that large numbers of children are ganisela'd ~~now~~ 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.
^{8.11.97} Tongaland. Mahungane and Nkomaza ^(8.11.97) are my authorities. [See Notes in connection with Tongaland Regiments]. Ndaba's statement re men building & culturing grass for huts is endorsed.³⁴

It is no longer a custom of the people to casulula meat. The reason for this, my authorities believe, is because Tongaland had to Konga Zululand. The ihloko used to be eaten by women; now it is eaten by men. Endhlala.³⁵

It is by no means the rule for men to endhlala amacaderi & sanga them 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.³⁶

I did not ask about women drinking beer with men, or men ~~teasing~~ gathering fire Men ~~now~~ cultivate gardens as well as women. A man may have his own garden or work at one piece of land with his wife.

Today (11.11.97) I gave Nkomaza 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 bongas'd together, shouting saying in a loud voice just, Nkosi! ^(Sir!)

~~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 practices which people do perform which require no reference to the King or law-givers and laws only those customs in 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" and its consequent "Killing off".
(pungula + nuka) (bulala)

Contact with civilized races. -

Tongaland (per Ndaba 24.10.97). People place more confidence in one another than formerly, this is seen when ^(guarding) ~~crossing~~ 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 ^{some} are the principal goods of European manufacture in use by Tongas: money, axes, hors, saws, augers, nails (for ^{house} construction) blankets, amahiya (in place of the Tulu isidwaba), black shawls, rice and sugar.

Fathers do not ~~bestow~~ a girl to men as was the practice formerly. In Ingwavuma ^{Dist} ~~the~~ custom of ganisela ^{children} is common, but girls have already begun to seek the protection of ~~the~~ ^{British} courts of justice.

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

^{8.11.1897}
Tongaland. per Mahungane and Nkonuza 8.11.97. [These authorities state it as their opinion that the former custom of casulula (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 conquerors thereupon copied the custom of their conquerors in regard to the rating of a specially slaughtered beast. The custom is now similar to that of Zululand. spread out sleeping mats]

If seems men have sometimes to endelata amacangi which was not the case formerly; therefore women are gaining influence. Probably this ^{SPACE} ~~is due to~~ European influence. [See Customs, p. 38.]

[Look at pp. 9 & 10 re the disrespect shown by women to their husbands, i.e. their growing independence. This attitude is a growth of comparatively recent date. A few ^{probable} 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 Brueheim having native women

(65) The whole question is very important & must be probed further to the bottom.]

File 14, pp. 65-66.

Tongaland, Per Mahungana & Nkomuza, 7.11.97. The name of the first foreigner who lived anywhere near Tongaland was Dinisa (the native name), a Portuguese. This man had a store and traded in various goods such as izimbodu (heavy brass necked bangles), asindu, luthodo (a black cloth). Dinisa was slighted by the Zulus in Dingana's reign. spare

It cannot be said that any boys went out to work in Makasane's reign. A large number began to go off during Nozilingili, which began about 1873, and the custom has continued to the present day. The places chiefly visited were Durban, P.M.Burg, Port Elizabeth, and Kimberley. Many of those who went to work have not returned but live in the places named. For instance, Nkomuza, who has been to work in Durban, now knows one Mngoboga, a Tonga, who is at present living near the Mzimvura river and quite close to the Point, Durban. 36 spare

A desire seems to have become rooted very many years ago to acquire property. Tobacco was grown and elephant tusks procured & taken to Dinisa to barter for goods such as luthodo and izimbodu and amasindu (bangles). After obtaining these, Tongas used to proceed with them to Zululand, with tobacco as well, to barter for other kinds of property, such as izinjobo, izinwane, amacane, izimbuzi, izihlangu (shields). It will be inferred that there were few or no cattle in Tongaland in the early days. The goods to be sold in Zululand were always carried by men or boys, never by women or girls. Women and girls always stayed at home and never went any distance out of the country on any account. Food, except during the historical famines, was always plentiful.

The result of all this was that two kinds of property were brought into Tongaland both by traders and the work-boys, viz cattle (including sheep & goats) and money. At the same time the izimbudu, thukhulu, and amasindu and izinhlu (large green beads, the size of the 1st joint of middle finger) were brought in by traders with the Portuguese storekeepers. All these kinds of property came at one time or another to be used as lobola for women. The first of all was izinhlu. These beads, which are no longer to be got from storekeepers, though sometimes to be found one by one at old deserted kraal sites, must have been

X [For other evidence re lobola in Tongaland ^{widely} v. p. 106.]

Sup. 1897 for further remarks.
Swaziland.

Lululand

- | | |
|---------------------|---------------------|
| Dzinnogosi | (Dzingu) |
| Udlambedhla | (Udlambedha) |
| Ukukulutshane | |
| Ukaba | |
| Ubabakawombe | |
| Ungwequel | (Ungwequel) |
| Ududledewu | (Ududledewu) |
| Zingulube | (Zingulube) |
| Sangga | (Sangga) |
| Amapela | |
| Tulwana | (Tulwana) |
| Muvangwenya | (Muvangwenya) |
| Ukonykonip | |
| Indhlonzhlo | (Indhlonzhlo) |
| Ukhloko | (Ukhloko) |
| Omambaluli | (Omambaluli) |
| Udyedudu | (Udyedudu) |
| Umkunzi ka Ushaka | (Umkunzi ka Ushaka) |
| Umxaapo | |
| Umbonambi | |
| Uknokenke | |
| Indhluengwe | |
| Ukandemkemore | (Ukandemkemore) |
| Ungangezwe | (Ungangezwe) |
| Umluyisazwe | |
| Unomzinane | |
| Ingobamakodi | (Ingobamakodi) |
| Uwe | (Uwe) |
| Falaza | |
| Imbokodwombomwe | |
| Inguboka kundhlasee | |

Notes in regard to the above lists. Tongaland. I got the whole list from two men, Mahungane and Nkomuzza ^{Nkomuzza hlatshwa}, genuine Tongas but residing in Ingwavuma District close to Pongolo & Ingwavuma. Mahungane is ntanga ka Tuluwana i.e. his regiment is Insananda, whilst Nkomuzza is ntanga yo Bhlokwe. Mbungabunga and Mamba regiments were butla'd by Mwali but existed under Makasane. Makasane's own regiments proper begin with Usunga. The Ingubokamanaba so called because at that time Mangqa was attacked by ^{Umhluwana} Inyanayi hla sel'a'd at Mapunga. Unompilela ^{to others never} were engaged in warfare (hla sel'a'd). So qamba ibulo is in Tonga to eta ibulo. The 'a' ^{is} at end of each word is of course eliminated for euphony's sake.

8.11.97
Note. The Tafelrand regiments were given me on 10.1.98 by Socwatches as expanded. I have copied them in here from another note book.
The above Tongaland regiments were recruited as follows: Mwali recruited only Mbungubung and Umambas makasane followed with Ngwabebe; Noziingilo began with the 3rd noji & ended with Ngwanazibeni with compiled & got 6th Lambili recruited what for person? Only Kompilela.

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X [For other evidence re lobola in Tongaland ^{widely} v. p. 106.]

used in the early years of this century, if not before the century's commencement. As regards Buhlala, Izimbida, and Amasinday, there seem to have come in at much the same time, although precedence seems to be again demanded by the bread. 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 Ma-kasane's reign because no boys seem to have gone out to work then but only during Rozizingili's. It should have been remarked that 10 Izimbida plus 10 Amasinday went to Lobola one woman. Ikomaza himself has a ~~wife~~^{wife} whom he Lobolas with 10 of them plus 10 of the others, 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 Ingayikana, Serjt. L.P. 12.11.97). Ingayikana 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. Station by 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. Ingayikana 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. One day he went off to trade with measles in the Lower Umfolozi Dist. in the Chief Somopo's location if not at the Chief's kraal Menangwini. He took the opportunity of making an ^{caba} inkhlonkla 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 inkhlonkla which also contained goats. Elias came back to Eshowe. It should have been stated he was a member of the L.P. but was in the habit of drinking. Well, after a little time he left Eshowe with the object of visiting the inkhlonkla. He was away for some time before his wife sent to find out what he was doing. It appears that seeing his ^{extensive} property men in the neighbourhood came to konza 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 ~~a~~ ^{an} homestead and is, as Ingayikana believes, at present living in a state of polygamy. His answer to his wife's enquiries was that he was not going to return and that she might give her her share of property which she might keep. Elias was a smart man.

The Royal House of Tongaland.

ki Mahungane and Nkomuzi. 9.11.97.

Silambowa

Sikuke	Dhlankumba	This charted a 2 hrs convo. to Tsim, with this man - Silambowa & Dz. for 2-2-02. He left 1000 at 1000. Tsim arrived about 1430 hrs.
Nkalanki	Mangobe	
Nkufo	Mabudu	Mibindane
Mhalisi	Makene	Impanyela
Banguanie	Mwale	Numa
Makuta	Matshayi	Sabi
Meyeza	Puga	Mabule
Banguanie	Mwale	Madang'i
Bukude	Makana	Masayi
Mahlungulu	Noziyengili	Singibana
(not known if ancestor)	Ngwanaza	Bukule
Mabudu	Makasane	Sigema
(not known if ancestor)	(not Ngwanaza)	Mwale

The "a ba kwa Madolo."

Sibandane alias
Umangenzhla.

Matohekana
Hthulu.

Umirankomo.

Malengane.

Umirankomo.

Sigauza.

(Not known whether any issue)

Care was taken in regard to above genealogies. Mahungane seemed to know most about the old people, but although he asserted positively that Silambowa was the father both of Sikuke and Dhlankumba I was not satisfied because he at first hesitated as to Sikuke's father, although yesterday he said Silambowa was Dhlankumba's father. Still, there appears to be no doubt that the two lines are very closely connected, if not as stated by through Silambowa then in some other manner. It is however quite certain that the main branch, the highest in rank though not in power, is that of which Sikuke's name appears first. It seems that Mangobe lived between the Intembe and Uusatu rivers about due north of the point where the Pongolo river enters the flats. At the same time the senior branch occupied, with its people, land also between the Intembe and Uusatu rivers, only to the north east of Mabudu & his following; consequently they extended to the sea. This latter section of land seems always to have remained in the hands of the senior branch, with one small exception, when Meyeza was attacked by Makasane, to which further reference will be made. Mangobe in course of time gave each of his sons Mabudu and Impanyela a territory. Impanyela's was that hitherto lived on by his father, whilst that of Mabudu lay on the right side of the Uusatu and Pongolo rivers. Mention must be made of the fact that Mwale attacked the elder Sabi or Impanyela (?), and was killed by Sabi, the invasion being thus repelled. Makasane too, the longest reign in Tongaland, attacked Meyeza. Meyeza was defeated and fled to Zululand, where he lived for some time under protection of the Zulu King. The Zulu King, having attacked Makasane (whether before or after Makasane's attack on Meyeza I do not know) and defeated him, caused Meyeza to be restored to his old lands. Meyeza, I believe, eventually died on ships at sea. Mahlombe seems to have been captured and eaten by, I think, Noziyengili. Mabaya, the last head of the principal section was arrested a short while ago by the Portuguese, living in Portuguese British Tongaland, having fled from lands occupied by his fathers for fear of the Portuguese. Hluma died before Makasane died, so never reigned. It seems that owing to Mahlombe's being defeated the land was given by Noziyengili to the Amaluter people, who proceeded to occupy the territory already described.

The Madolo people (this word is their Sibonge) occupy and for many years past have occupied land lying on both sides of the Mbula River east of the Umhlabeni range. Sigauza, the last of the ~~prince~~ shot himself a year or two ago because the Portuguese declared that it was their intention to transport him across the sea (imprisonment) for failing to find labourers as required of him. The young man's grandfather had been transported by the Portuguese for some years; immediately or shortly after his return he died.

The Mhali (Sikuke) people ~~belonged~~ to the Zulus, as also the Mabudu and Impanyela people. The "a ba kwa Madolo" did not pay tribute to Zululand. A great famine lasting 3 years, & called Sileyi (because abnormally prolonged), occurred before Mwale's time. Another famine called Ukuza ku ka Mwale took place about 90 or more years ago in Mwale's reign, hence name Dinisa, the only trader at Dlagon, was attacked ~~but~~ ⁱⁿ Zulus in Dingana's reign.

(See next page)

140.

Impobobo, son of Makasane, was recently appointed by ^{the Portuguese} Dzwanza as head of that section of Tongaland which falls within the Portuguese sphere of influence.

(Learn to pp. 53, 54 for further Tonga History)

15.11.99 ^(See Sijewana & fancy) Zulu Regiments (from p. 138) ^{was} Dzinphohlo regt.
aka'd near the present Umvoti Mission Station but nearer the sea on that side of the river.
Ishaka's first buto was Dipezi. Impande was a Ntabakwombe (see note on p. 138 about this). Possibly Dingana was the first to buta those now living called Ntabakwombe; he called his regt. Ukokoli which name was afterwards altered to by Impande to Ntabakwombe.

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 15.11.99 - I was at Stanger at that time. Probably that old man at Umvoti Mission Dr. is my authority, his name being I think, Sijewana.

15.11.99 Stanger
From p. 134. The Royal Kraals. - Dingana's: Entonteyeni was atafeni near Ombaneni, & Singindhlovu (Cetshwayo's kraal); Ingumanga was at Inlalazi river, Ezansi etafeni. Dhlangazwa across Inhlazizi, far down, opposite ^{+ rees} Ungoye, Homendhlini, Enembe, Ndulinde (Church of England Missⁿ Dr.), Ingungundhlovu, seat of Govt. on ^(South) this side of White Umfolozi, a little stream is below - toward east of the kraal, kraal ^{was} west of the present road & in what is now Transvaal territory, Siphebeni was near Ingungundhlovu, Nobamba near where amakosi a kwa Zulu were lahlawa'd: if a man ran away from assailants and succeeded in getting where amakosi graves ^{were} he ^{was} not killed, the graves ^{were} afforded sanctuary; Luyangosini, Ohlambedhlovu are the names of kraals that took name from the regiments stationed at them; Imookweni near mahlabatini ka Dingana ^(South) this side of Umfolozi. Sijewana does not know the situation of the remaining kraals of Dingana viz Homendhlini onnyama, Embreyebegeni (Imbelebeleni), & Njanduna.

Ishaka's: Kwa Bulawayo near what was recentl^y Tibebo's Bekumtele kraal about 16 miles north east of Isihowe beyond Louw's store; Kwa Bulawayo was the great kraal, then came Dukuza. Situation of others unknown by Sijewana. Dingana continued to occupy the some of the kraals built by Ishaka as will be 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 Ishaka in 1828. He well remembers the incident; he believes it was the cause of his father's death, the father being one of Ishaka's indunas - Mjanyelwa was father & he hlangulaka'd Ericwini & then died. Sijewana never saw Ishaka. At the time of Ishaka's death Sijewana lived at Dhlokweni i.e. near mouth of & on banks of the Tugela.

Zulu Kings. 17.9.00 Adukwana this day mentions Zulu as being son of Ntombela, viz. Zulu ka Ntombela, see p. 95 of my next Native Affairs book, and these two must precede, he says, Idala, Mageba and Sunga.

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 Lakes did so. They went to work in Durban when the houses there had 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 a makolwa: mavile (Ngwanza's tutor) is one of them; he can't 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 Nozimigili's time. When women were lobola'd with izimbedu? or abuhlala (bread) 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 Nkomiza and Mahungane 10.11.97) ^{date 11.11.97 and 12.11.97 app. 38.70 resp.} Makasane appears to have ^{at first} definitely fixed lobola at 5 izimbedu ~~then~~ plus 5 amasinda. At about the time of the civil war (ambango) between Nozimigili and Makasanya, Makasane raised the lobola and fixed it at 10 izimbedu and 10 amasinda.

The bonga beast: what happens is this:

~~Discussion with Dyer D. Macebo of Umvoti Mission Stn. at Brit. Cons., this 2nd day of Nov. - Dyer is 28 years of age. Speaks English well. His father is of Tswana resp. (about 5) but is a Christian. Dyer is of opinion that the word lobola has not the sense of "purchase" 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' esiqawini) 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 (Ndikwana); the cause of it was principally because fathers were
immediate
in pecuniary and in difficulties.~~

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

A boy (^{says he is} Dzgamelao's brother, aged about 20) informed me to day that large numbers of children are ganisela'd ~~now~~ 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.
^{8.11.97} Tongaland. Mahungane and Nkomaza ^(8.11.97) are my authorities. [See Notes in connection with Tongaland Regiments]. Ndaba's statement re men building & culturing grass for huts is endorsed.³⁴

It is no longer a custom of the people to casulula meat. The reason for this, my authorities believe, is because Tongaland had to Konga Zululand. The ihloko used to be eaten by women; now it is eaten by men. Endhlala.³⁵

It is by no means the rule for men to endhlala amacaderi & sanga them 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.³⁶

I did not ask about women drinking beer with men, or men ~~teasing~~ gathering fire Men ~~now~~ cultivate gardens as well as women. A man may have his own garden or work at one piece of land with his wife.

Today (11.11.97) I gave Nkomaza 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 bongas'd together, shouting saying in a loud voice just, Nkosi! ^(Sir!)

~~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 practices which people do perform which require no reference to the King or Law-Giver and laws only those customs in 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" and its consequent "Killing off".
(pungula + nuka) (bulala)