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MIGORO

M GO 90

A 74/81-2

B 74/11-12

C 74/14, 18

D 74/38-40

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 zimhlalu was the first form of lobola in ~~Swaziland~~ Zululand, it was an article of value and a definite quantity seems to have lobolad a girl. Zululand also lobolad with beads also zimbedu 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, zimbedu &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. ~~As Dyer~~ 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. ^{As Dyer observes} In the old days ^{in respect to one girl} the lobola claim 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 ~~indeed~~ 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, ^{should it not be an unwritten social law?} is it a pure case of buying and selling? 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.

74 / 11-12

Swaziland, per Mgogo, 19.11.98. Rinderpest 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 uteto although it may be within his right to do so.

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

Swaziland per Mabola a man aged about 70-75 (Inyati Regt) His father was a Zulu, he came with father as a young child so young as not to remember coming. Is a Swazi ^{therefore} ~~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} first lobola ~~of all~~ ^{was} 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 (z hlathwa intombi, nxa imekejisile i.e. in Zulu, simile). Later on 10 head were claimed. In old days Zwede of Zululand used to hlesela in Swaziland and carry off many cattle and he did this even though he had married his daughter Lazide to Sombhola alias Sobuzo, she being his inkosikazi and mother of Mswazi. In Jozana's part of the country, near Ukombo ^{mouth} of Umutu 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 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 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 isembato & remain ~~with~~ at the bride groom's. In these days, since ravages by ^{has} hinderpest, natives lobola with money. The King, as far as Mabola knows, 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 ~~sep~~ company with other girls, to the

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Ornaments (personal)

19.10.97
Inxota. This was a bangle made by native smiths — particularly ^{the men} ~~the~~ Mahloto. It used in Inpande'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.

Iron smiths

Izimbedu, indaka or amasongo. 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 Ntshona or Mthodo.

74/14

19.10.97
Swaziland, per Mgqoqo, under Induna to Madolomafitsha, Queen or Regent. 19.11.98. Girls at their bridals wear, amongst other things, izingcuba (in Zulu izindondo) ~~so~~ Colenso, Dondofo "small round brass ball or bead". These, Mgqoqo 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

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

Amageja (hoss) 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). 74/18

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

Swaziland, per Mabola, 25.11.98. A man who fulas = Kandas (Zulu) izizeze = battle-axes is Nkomonje & Ingideni, wa Kwa Mamba, is not ^{one of} Maja's ^{men} indondo. 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.

this country (Ndukwana); the cause of it was principally because fathers were ^{unfortunate} in pecuniary ~~rather~~ 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 (^{says he is} Sagamela'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.

Tongaland. Mahungane and Nkomuza ^(8.11.97) are my authorities (see Notes in connection with Tongaland Regiments). Ndaba's statement re men building & cutting grass for huts is endorsed.

It is no longer a custom of the people to cazulula meat. The reason for this my authorities believe is because Tongaland had to ^{+ so copied Zuluo} konza Zululand. The inhloko used to be eaten by women, now it is eaten by men ibandhla.

It is by no means the rule for men to endhlala amacansi & songa 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.

I did not ask about women drinking beer with men or men teza-ing - Men ^{+ cultivate} hor gardens as well as women. A man may have his own garden or work at one piece of land with his wife.

Today ^{see note 12.11.97 on p. 70.} (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, ~~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 ^{habitual} 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 shall come under laws. 74/38-40/ (pengula+nuka) (bulala)
Swaziland, per Mgogo, 19.11.98. The custom of Smelling out and its consequent "killing off"

It is the custom of the Swazis for them to ~~in~~ (bula) or pengula as they call it. This may be done independently of the King. But if people desire to take matter further ^{want} ~~is~~ to have the person or persons ^{found} ^{by their doctors} guilty of loya-ing or takala-ing ~~to~~ punished, they must then comply with the law or order of the King and proceed to the King and ask for instructions. On such application being made it is customary for the King, ~~if he sees fit~~, to summon his own doctors (izinganga), cause them to ngenisa or put up at a kraal in the immediate neighbourhood of the Royal Kraal at which the King at that ^{particular} time is living, then for the King to nominate or appoint say two men who are not izinganga to go and superintend the bula-ing which function Swazis know as mhlahlo and to take the necessary steps if the person complained of be found guilty by the witchdoctors of having loya's, i.e. cause him to be killed. The two commissioners will then go to where the doctors have ngenisa'd and with them, complainant or complainants, accused, and spectators, ^{proceed} ~~to~~ ^{some} spot close by but in the veldt or open country, ^(Entabeni, stiggngeni, Enighe) and there in the grass (esikoleni, ~~and there~~) proceed to hold the mhlahlo. Now suppose accused is found guilty by the King's witchdoctors, he is then immediately seized by those present, is held down on his back, ^(or more?) ~~is~~ made to lie down face up, some ^{one} is deputed to kill him and the way he is killed is by being struck with a knob-kerric over the region of the heart, ^{i.e. on the breast-plate} as well as over the region of the urine bladder and his ribs are also broken in on both sides. He is not struck on the head. He is not stabbed with an azegai or knife or anything. In baba's case was therefore contrary to Swazi custom. When dead, the person is either left where he is killed or cast or hurled into some donga or other place and there, uncovered, left to ^{decompose} ~~rot~~. After this ^{dead} those concerned in the ^{actual} killing go off to the river and wash.

Natip (see notes p. 38) This custom is I think a good one for enabling one to see what law begins and where custom ends. The King is in a large degree the maker of customs, he himself may abide by hereditary custom which has the force of law. I should therefore say law is ~~the disobedience of~~ ^{of which} ~~customs~~ ^{involves} punishment of some kind. Some customs may be infringed with impunity others not. 19.11.98.

19.11.98. Ngogo says there are a large number of witchdoctors in Swaziland. He does not know who is greatest among them. Now suppose a man is accused of loya-ing, for which punishment is death, he comes before witchdoctors. Should one of the witchdoctors insist that accused is not guilty, pointing out that the quarrel he had with complainant, was purely a matter of words (uku xabana ngo mlomo), and succeed in getting accused off, it is then customary for accused to present the witchdoctor with a beast or cow 'ngob'u mepulile' - he ^{upset} ~~defeated~~ the charge brought against him. It should be noted that no man may be killed without the King's permission.

Additional: There is no difference between bula and pengula, bula is the Zulu and pengula the Swazi word for one and the same thing. The ukwepula beast is given not to the first set

of doctors who were pengula'd prior to coming to king but to one of the king's izinyanga. People pengula independently of king so as to have definite evidence to go on before lodging complaint. The ancient custom of the Swazis was this, in spite of what is said above:— When a man sus- pecting another of loya ing him he pengula'd, then he proceeded to king and entered complaint. The king then as a rule ordered men to go and kill the person who had been nuka'd with- out himself appointing his own witchdoctors to examine into the charge. Therefore any man could in this way ceba another to the king. The reason why king afterwards caused his own witchdoctors to look into the charge was because of the advent of the white people (Europeans). I found Mgogo firm on this point. ~~King~~ Mgogo adds ^{that} when Mbandeni fell ill it was by his own order that witchdoctors were appointed to find out who had caused him to get ill. Mgogo was ill himself at the time, but was on the place neverthe- less and saw everything take place. Mbandeni, in his own case, was ~~evidently~~ ^{of course} mindful of the presence of whites when he caused an mhlakho to be held but it must ~~be~~ not be regarded as due to European influence that this mhlakho was held for what he did was in accordance with old custom. The king always bula'd or pengula'd if he fell ill. Mnyongo, Tikhuba's father, was killed after having been nuka'd at an mhlakho of ~~loya ing~~ ^{king} Mswazi (Mswazi got swollen feet what Zulus know as izikunkulo ^{or} ibulawo). Sandhlana, Mswazi's hume minister, of Licele regt (ntanga ka Mswazi) was killed after he had been nuka'd at an ~~mhlakho~~ ^{mhlakho}, his offence being because he had loya'd Mbandeni. No man may be killed without the king's permission, even if he has been smelt out. (Nizingoma) (isanusi) or (umgoma) (isangoma) Natal, Zulu, v. p. 69, tells me, 21.11.98, that: Izinyanga zo ku bula ^{(isanusi) or (umgoma) (isangoma)} are supposed to be in touch with the ^{amathongo} izituta or departed spirits. Hence in calling them witch-doctors we are because, in the first place, a witch is a woman and, secondly, a witch is, according to ^{Small's Eng.} Oliver's dict, "a woman given to mystical and unlawful arts; a woman supposed to have formed a compact with the devil, or with evil spirits, and by their means to operate supernaturally; one who practices enchantment"; in the case of the Natal native the compact is ^{made} ~~between~~ ^{except abatakali see below p. 111.} with good, not evil spirits. Glenso defines ihlozi as "ancestral spirit" = iTongo, and itongo as "ancestral spirit"; may be used as equivalent to good genius or saviour." It seems a man may become an isanusi only after he has had a long illness which has ~~greatly~~ ^{seem to} reduced his size, & caused him to become emaciated, it is the intensity of the illness that ~~establishes~~ ^{seem to} the communication between the man and the world of spirits. Some- times isangoma, although properly qualified, although at one time admittedly endowed with much power of perspicacity or divination, seem to lose their old powers in a remarkable degree; this hap- pened with Mhlakazi, a well-known man living close to Eshowe township. Isanusi, umgoma, isangoma, isizingoma all these Zulu says mean just about the same thing. They each apply equally to men as to women. Women therefore may stwas.

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succeeded his father Sobuza he was opposed by nine of his brothers. He had to dispose of these and their partizans before he could feel himself firmly established. So he cleared the country of them. In consequence of these wars a strip of country on the south and west of Swaziland, varying in width from about twenty to forty-five miles, and eighty long, was left without a human being in it; and when the Zulus made raids into Swaziland the Swazies gave this piece of land to the Borros with the understanding that the Transvaal was to place upon it a number of white men to be a wall between the Zulus and Swazies, and thus prevent the Zulus coming over into Swaziland.

This Article of the Agreement was never kept, and the Zulus continued to spoil the Swazies till the Zulu War. Cetshwayo often wanted to wash his spears in Swaziland, and would have done so again and again had not the English Government prevented him. Hence, it is, the Swazies are attached to the English, and have always been ready to follow them anywhere. During the Zulu War they were in readiness to be called out at a day's notice, and they sent about 8000 men with our troops against Sekukuni, where they did excellent service and returned with honors. They have refused to do the like service for others. The Swazies are of the same family with the Zulus and the Amasori in the old Colony, and they seem all to have come over the Drakensburg in the south part of Natal. Their common origin is indicated by their general appearance, language, and habits and customs. But it would take too much space to particularize these. Their general character, too, is the same. They are very warlike and brave when led by white men; but in domestic life they are lazy and cowardly, as well as filthy. Any good traits they may have are negative rather than positive, that is, they abstain from vices from fear only, or because they lack the cleverness, industry, or powers necessary for the purpose. Had they the power they would be as insolent and oppressive as ever the Zulus were.

They are few in numbers and have the fear of white men over them. They are nothing like so many as they were formerly, or as the Zulus were at the time of the Zulu War in 1879.

The Sekukuni force was about 8000 and I have seen them collected at the year dance, and I reckon that they could not possibly raise more than 10,000 or 12,000. The whole population may be 60,000. x x Umbandeni, in the estimation of both blacks and whites was a good, kind, and gentle King, and yet his life and doings will not bear examination. (Goes on with Character of the Country, land tenure, taxes, justice, for 3 latter subjects see under 'Land Tenure' + 'Laws'.) 3.11.98. 74/81-2

19.11.98. Swaziland per Mgogo, an under-Induna of Madolomafitsha, Queen Regent, he is in Giba Regt wastela's into the Inyali, is I think about 58 years of age. He says Swazies came from Tongaland somewhere about King Likhode's time. He is sure of their coming from Inga-

land but is not sure of time or King in whose reign it was done. Authorities on Swazi history would be Mtsheengu, the Chief, who was insila ka Mswazi and is about 83-85 now, also Mamiso but latter ^{not so old being of Nicole King} as Mtsheengu. Malunge and Mgogo's fathers are dead. The best historians are those who lived at headquarters and always near the King.

The Kings, especially later ones, were named after (etiwir nge) preceding ones, e.g. Ngwane after a previous Ngwane, Mbandeni was called Dhlamini after a previous King, Ludonga also after a previous one.

Sandhlana, who was Mswazi's great Induna, was killed near Embekelweni and close to Mr Shepstone's office. He was killed according to custom ~~is~~ vide p. 38 & 39, especially latter. Mbandeni was not killed according to custom. The Queen Regent Madolomafitsha and her Council bambad i.e. respected Queen Victoria's wish or order about killing off. In Mbaba's case, knowing this instruction, it was ruled by the ordinary native custom not being complied with and because the death of this man and his servants was reported as accidental, though as the inquiry proved it was intentional.

Swaziland, 21.11.98. From South African Treaties (quoted p. 69), p. 399 (in Pretoria Conv. of 1881. Art. 110. "The independence of the Swazis, within the boundary line of Swaziland, as indicated in the first article of this Convention, will be fully recognized."

Swaziland, 22.11.98. per Mr. Baskine, ^{land} Surveyor, (see conversation with in another note book 'q' p. 1). When in, I think, 1866, at the age of 23, he came to survey the New Scotland farms for Mr Cortindale, he says Mswazi was dead and Ludonga was recognized as his successor, being ~~then~~ a minor. Sandhlana, whom he ^{then} saw, ~~she~~ was the Induna or Prime Minister. See Miller has Ludonga's accession ~~is~~ down to 1868. See note B 'q' p. 51 where Mr E. modifies his remarks. He says he came in 1867 + it was in Mswazi's ~~own~~ reign.

Lululand from "British Central Africa" by H. H. Johnston, Methuen & Co. London 1897. p. 62. "Before what may be called the Yao invasion of the Shire Highlands the Nyanja people had been oppressed by Lulu invaders coming from the south-west. The convulsions which had been taking place in Lululand in the early part of this century had resulted in a most serious recoil of the Lulu race on Central Africa. It is probably not many centuries since the forerunners of the Lulus swept down from Central Africa, from the region of the great lakes, across the Lambezi, into Southern Africa, driving themselves like a wedge through the earlier Bantu invaders, the ancestors of the Basuto-Beehuana, and further displacing and destroying the feeble Hotentot people. Now, however, with the Indian Ocean in front of them, and internal commotions and increase of population compelling them to find more space for settlement, sections of them began to turn their faces back towards the Lambezi. The foundations of the Matabele kingdom were laid, and band after band of Lulus crossed ^{or Amandebele, as it ought to be written but that we English love the} the ^{inaccuracy in pronunciation and spelling for its own sake. Matabele is} ~~Lulus~~ do not eat fish. the Se-chuana corruption of the Lulu "Amandebele".