

86

Mini,
STEPHEN

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A 70/110 (+ 14/91-3; 41/91-3)

B }
C } 42/12 12/1, 3-4

D 59/28/10-13

~~NOTE~~ E 73/13

F. 73/33

Marriage.

yes

73/13

Natal, per Teteleku v. p. 1. According to the old customs the chief consent necessary for a marriage to take place was that of the girl's father for the father was the person best able to see if a man could comply with the guarantee to be given for the proper care and protection of his daughter. The father had to bear in mind the interests of the whole family and in giving his permission would have to be satisfied that the match would be a good one from this the higher point of view. He had therefore to protect the honour of the family which the girl being concerned only with her own interests would probably pay no regard to. Thus it was that when a girl having engaged herself to a man, and this man was found to be unworthy, it became necessary for the father to override the girl's wishes and cause her to be married to some one he deemed more suitable. The girl in such a case was lopela's but if there was any way of meeting the girl's wishes the father was greatly influenced thereby. (Teteleku ^{found dead} this morning 22.6.99) 73/13

Natal, per Stephen Mini. Stephen is the Chief over the Kolwas of Edendale. He said to me today that there is no divorce by Zulu custom. The plan was to punish the husband as a means of softening the wife's attitude towards him, excite her compassion. Matters then would be placed in a fair way for being repaired. The husband could be ordered to pay back all expenses incurred by the wife on account of food during such time as he had lived apart from his wife and, in addition to this he could be ordered to pay a fine to the Chief (State).

Natal, per Qaligwe. Qaligwe tells me that it is a common practise amongst natives for the bridegroom elect to arranged with his fiancée that she shall leave her father's kraal for his own home on a fixed day shortly after night-fall without her father's knowledge or consent. The girl will go to gana which means that she will live at her husband's home for about a month and she will be escorted or abducted, by friends or relations of the bridegroom elect, the bridegroom himself not being present. ~~Thus~~ The girl as a rule will inform the junior wife of her father of her intention to slope shortly before leaving and when she has gone the junior wife will or may inform the other wives but the husband is on no account informed. The girl will, as has been stated, leave in the early part of the evening, she will have food with her relations as usual and then, pretending to go to bed, she will take up her already prepared few belongings (ornaments) and leave at once, meeting her abductors close to the kraal but not in it (for fear of detection). Next day early the abductors (excluding the bridegroom) will return to the girl's father to report

several years old the girl would die. This happened exactly as Johannes had stated. No one at the time the prediction was made knew the girl was with child. He predicted of the other girl that she would become pregnant of air, ^{which after birth would be visible in some form to people} but ^{she} would not die (soon) after giving birth to whatsoever she was pregnant of. The girl in course of time bore a monstrosity. She became barren & is still living. — Many of Silwan's people do not like Johannes and have expressed an intention of ~~stabbing~~ beating him. He dares anyone to assault or kill him as such person would also die. Johannes says that those who have been in the habit of klobongaiing will when they die, find their 'wasted' children in heaven. If a person errs during the night there is no wrong done as there was no intention but ~~merely~~ due to God's will. Johannes is said to be able at once to turn to the right place in his book for hymns etc. — He exceeds ^{the missionaries} in his prayers ~~there~~ and addresses in earnestness, intensity and reality. Another place at which he lives a good deal is Orana (vide page opposite).

^{24.6.99} I had ~~the advantage of~~ ^a conversation with Stephen Mini today who is the Chief in charge of the Kolwas at Edendale. He says he believes there is very little prostitution among the Kolwas at Edendale. The root of prostitution, in his opinion, is the facility given to divorce. It is the divorced women that become prostitutes. A few girls may become dissolute, but the evil is in the married women. (Stephen's opinion does not correspond with that of Nomtimba (woman) on p. 28) ²

Natal. Table Mountain per Ngangezwe (chief). I had a talk yesterday. He states that there is a Mission Station at Table Mⁿ at which a rupture has occurred between the missionary in charge a Mr. Pugh and the leader of a small section of Kolwas called Usimungu. Ngangezwe has spoken to Usimungu who says he refuses to be subordinate to the white people for the reason that he and others have become sufficiently educated to start on their own lines. Usimungu has, in consequence of this rupture, had to remove his wife to some other place, but he holds services on the station independent of the white missionary. Usimungu's followers are very few in number, I think only 3 heads of families are among the number.

^{27.6.99} Natal. Table Mountain per Nomsimekwana chief Ngangezwe's father. I sent Baligwe to him & this is what Baligwe heard him say. That living under British rule is more preferable than living under the Zulu regime when people were killed for the slightest offence, if any person complained of another this other would be killed without any further inquiry. ^{No man enjoyed safety} Sa si qedana, Nomsimekwana says. He himself was one of the dibi or mat-bearers in Ishaka's time as he calls himself of the Impiyake reg^t. ^(= to Zup nyosi reg^t as Nomsimekwana says) as the dibi were known as Ishaka's impi, this would make him between 80 and 90. His other name is Impupe.

[Concession with Stephen Mini]

File 42(xii)

Stuart Kap

3.93921

24.6.1908

Stephen Mini says his ^{own} sibongo is Zolo. He is addressed as Inzolo. The Zulu's took their appellation from the ama Zolo who were called after the sky and Sun - the only race to be so called. They are a tribe of very high rank and always make themselves to the front wherever they go. One will always find a Zolo man next to a King or Chief. [The Umngeni was known as Umsonqanyati.]

Qaliziwe was referred by Ndabambi to another elderly man Mxakaza, living near Edendale, this man being a member of the tribe to which Macibise belonged, but Q. had no time to go to him.

42/ item 12/1, 3-4.

[Is this by Qaliziwe?]

24.6.1908

42 [Jan 12] 13-4 [3]

Conversation with Stephen Mini
about 11:30 am, 24.6.08

The original owners of all this part of Natal were the amaZolo. They lived here from time immemorial. Their habitat was the Msonganyati (ie. Umngeni), being begin-
ning some way below Table Mountain and going right up to the sources of that river. ⁽⁵⁾ The Msonganyati is an obsolete name for the Umngeni. Now these amaZolo are no longer a tribe but were broken up by Ishaka, and members thereof dispersed in all directions. Some went to Zululand, others to Swaziland, in each place becoming closely attached to the royalty of that country. The induku yoku busa was given to the Zulu King by the amaZolo. ⁽⁶⁾ ^(STAFF OF OFFICE) They also supplied the eating utensils (kagubisi) ⁽⁷⁾ The amaZolo were the owners of the sky; they were the rain-makers; they were addressed as 'Zulu! Dhlangamandhla!' A prominent member of the tribe was Nongalo ka Ngwekazi. The Zulus took from them the power of sovereignty - they being the original holders thereof. The amaZizi and amaSile are offshoots of the amaZolo.

The amaThubi, amaNgwane and abesutu sprang from two men, Mcutu and Swazi, the chief of these being Mcutu. These two are the ones who came down from the North. They quarrelled. When they came south, to these parts, the amaZolo were already in situ.

The amaSwazi are descended from the abaS'emallaneni people whose place of residence is away in the North, say, the neighbourhood of the Zambezi. The Tongas are an offshoot of them, not vice versa. The Imbo people of Natal are an offshoot of the Swazis, just as the Pondo are. ⁽⁸⁾

The amaMlungwa are said to have come down in the isilulu (ngesilulu). This means that they came floating down the river in this silulu. Stephen heard this tradition of an old man in the Free State, some thirty years ago. The river referred to may be the Zambezi. I mentioned that the silulu was gqingad from some mountain near Sikekukee's land but

* The silulu seems to have been made of skins sewn together. S. says -

rolled

but

but he refused to believe in the idea. (9)

The Hlubi people want to make out that they are the most ancient in these parts; that is not so. The amaZolo were here before they arrived.

Kosa is also in some way connected with Msutu and Swazi above mentioned, and he is the ancestor of the amaSosa of the Cape Colony, who are spoken of as a bethgani.

The amaZola down along the coast, i.e. those who existed before Tshaka's day, are also sprung from the amaZolo. (10)

It is a peculiar characteristic but there is a natural inclination or tendency in the amaZolo always to associate themselves with the royalty of various countries. They have a bearing that enables them always to come forward into prominence with the authorities.

I asked Stephen to give me a list of the amaZolo chiefs. He enumerated about 8, including Mzolo, Zulu, Ndaba, ^{Gasa} and Nongalo ka Ngwekazi. (11) He would not let me write them down but I remember that these are correct. He wants me to give him a copy of the list of Swazi Kings given me by John Gama. (12)

I also asked him to write me an account of the amaZolo people. This he did not actually promise to do, so I thought I would commit to paper as much of his views as I can remember from the 1/2 hr chat we had.

He made some reference to the occasion when the binding ^{shuba?} up of the private parts with a skin gave way to the wearing of umfeca, ^{penis-cover} but as he only touched slightly on the matter I will not venture to say any more ~~so~~ in regard to it.

Stephen is, I believe, a descendant of the amaZolo or this no doubt accounts for his rather glowing version of their history.

9.2.1916 The Zulu tribe as arising out of that of Amazolo (amaTolo).

I had a chat about this with Stephen Mini, of Edendale, day before yesterday. It is the second time he has brought the subject to my notice, the first occasion being about ^{years} six ago when I was Asst. Secy for N. Affairs.

He says that old men of, I believe, ^{the} amazolo tribe now living at or near Umsobomveni bank told him years ago that the Zulu tribe is an offshoot of the much older amazolo. What chieftainship and preeminence or outstandingness the Zulu tribe had was derived from the amazolo. Neither Zulu nor his father Malandela were ^{chets} amakosi. Their original sibongo, ¹³ Isifunulwenjwa, was also derived from the amazolo. Associated in antiquity with the amazolo are the amaTsi. Both these tribes originally came from Swaziland, a country which was inhabited ^{by the Swazis} from very ancient times. The amazolo used to live at the Qudeni and were rain-makers like the Swazis. ¹⁴ Missions were sent to them from surrounding tribes when rain was wanted. Stephen mentions about eight of their chiefs, ending with ^{the} a name like Mabungela.

In a very ancient age lived three men: Mswazi, Msutu and ... ¹⁵ These are the progenitors of the Swazis, abeSutu and ... ¹⁵ Nothing more can be said of them but that, and that they came from the far north, where all the ordinary Native tribes of S.A. come from.

As evidence of the fact that Zulus derived their ^{chets} amakosi from others Stephen cites the inability to go more than a limited way back with their genealogy, and even beyond Mageba it is shaky. The Swazis, on the other hand, carry their kings back very much further.

A branch of the amaTolo, under the name of amabTolo, is living some where near Harding. The amabTola are blood relations of the Zulus.

[See in ~~Part~~ Part V. 49. 51, of Proceedings, Native Affairs Commn., 1852, the names of tribes: AmabTola and Amantolo, with 'Dushani' as the first tribe's chief, living, prior to the great Zulu invasion of Natal, on the "site of Pietermaritzburg to Uingeni", and, in 1852, at "Umginkulu, northern branch"; the amaTolo chief is given as 'Dibinhlala', living, prior to ^{the} invasion referred to, on the "Umtyezi", and, in 1852, "beyond Umkomazi, high up". In Bird's Annals of N. 1. 136. 142. 145. 147 are short accounts of amabTola, amaTsi, amaTolo, and amaTolo-Tunzi. These accounts should be read.]

I asked Stephen to get one of his informants to come here to me. This he promised to do.

Amadoda a nyebezi, & beka pansa. Se kuwa ne mnewe
 ukhobe waya mkulu ko yise, uSenzangakona. wa m bek'
 indawo. uletshway u be ngazi kona kwa mfemfe.
 ka bonang' a labek' anzawo kona, & ngob' u ku bona
 kal' ukuti inkos' enye, uHama. U nga m bulal' umuntu
 ka Hama. No mpande u nga m bulali, ngob' uHama
 inkos' enye, nezin'fama u be nqa zikh' u mpande za
 kwo Hama. u mpande kanye no Cetshwayo lo, be be
 nga m usi, ukuti na yo kuwaka ku Hama, uHama
 u be zo fik' amscotsho. uHama wa ye nas' isigodilo.
 Bonk' abantu ba kwa mfemfe, ba seza kona kwa
 mfemfe u ne zi neku zake, nezindana zake.
 [Ayo ku za uti ngamhla kwo mkosi, uHama u
 zo ba biza, be zo ekaya kwa mfemfe, be ye nqa
 maviv' abo, se be vuvule, nezindana zabo.]
 (So on at p. 28 - p. 36)

Stephen Mini. b. 1855. 59/28/10-13
 Indaba ya maLolo.

Mini ngazi ukuti, ma ngi zala kumi ngenyuka. Mini
 ngi nqa ka Stephanus Mini, be se ke oka Steph, a be nqa
 ka Mxoko ka Gas'a ka Mbungela ka Nongalo ka Ngwe-
 kazi ka Ngonyama ka Ndaba ka Zulu ka Misi.
 amaLolo. Owek' enye izulu la vela la patwa ibo laba
 & ngi batshoy. U kwa qeni' uGas'a ukunis' izulu. wa
 bulawa, wa bulawela kona, & bulawa utshaka, utshaka

11
 wati kuyi, u utshaka & ukuba Gas'a fike kade em
 bezi, uTshaka, em bizela unwala. 'O lineza li nga dumi.
 leine nje. Lo se li ya duma. Wati utshaka "U ga bonake
 u ngi kufike ngoku dumi izulu. U nga buy' ukufunde
 loku. Kute ke nqa sing' isiKati, uma & se fun' unwala,
 kuy' uGas'a, la duma. Waye se kuy' uny' utshaka & se
 ye mbulala, wa m bulala nga sentabeni yake, i Qudeni
 Ngoba izulu ukuneswa kwe mola kwa ku nqa lo
 uhlala. uGas'a wa ye ne zimbiya ezishiyengalo mbili.
 Lazo mbiya zi twalwe fute amadod' angako. Ati ke
 lawo madoda, nxa & se za u linis' uGas'a, uGas'a a
 nqene kosi kwe siwa, be se & kulumake naoyise,
 uyise ba uyise ke uMbungela, u se wafa ke. Ukuluma
 no mbungela nje, isicelo sake se si zo gqutsho' uMbungela
 a be si zondise ke yise uNongalo, uNongalo naye a si
 qube a si zondise ku Ngwekazi; uNgwekazi ku Ngony-
 yama, uNgonyama uNgonyama ku Ndaba; uNdaba ku Zulu
 uZulu ku Misi, uMisi ke wabanye & se nqa kohlewa
 awafam' abo, ku ye ku fike ko wo ku seina, be
 sekutike lopo owo ku seina lowo a gubele ko wa dabul'
 izivi pezulu.

be se ke & pumake uGas'a & siweni a fumanise
 & be nqumant, o gulez' impela, & gulela lento ayi
 fe celayo. Bekutiwa & be julaka, & kala, & danile, &
 tobile & zonde lent' ayi funayo. A pumake, be se

by amaboda, la a u 8 (ceph). Izimbiza ke bezi fika
 zi ~~ke~~ bekw' ohlakeni. Nxa ze zi sohlakeni, be
 se ^{ku} pehlw' uzwati, lu pahlw' eceleni, ku fumu.
 umlilo pela. Ngoku vula kwomlilo, bese ku puka
 yen' u sasa ugobo lwake, & tungela izimbiza zonke
 lezi. So ku tung' ututu, ^{ku tung' njalo-ku tung' u impel' ofuti;} uye pezulu. Ngoku kupuka
 kwe ututu ze ku zo vel' itifu ezalwini pezulu. Be
 se ke a gonde ke manje ukuti isikalo sezwakale
 a be se lindel' umvulake manje.

Stephen Muni

Ngazwa nge ndod' andala & Ngwenya, ngale kwase Swazini,
 near Delagoa Bay. This was about 90 years ago. He spoke
 to me about 40 years ^{ago}. This is what he said:

Izimbizo zabantu zi utate. ^{aba} ~~aba~~ kuzala u Zulu, no
 msutu, no Swazi. Inhlolo yabo u Zulu, a landelwe
 umsutu, bese kuba u Swazi. Bahl' ruhla nezwe. Ba
 kwa potsha u msutu no Swazi, u Zulu wa pala, wa
 he usizinda. Ba se be seabana u msutu no Swazi
 peru kwotadi. Dalwa, & se hlulewa u Swazi umsutu.
 Wehla ke u Swazi & ce zond' o Bonjeni. umsutu wa
 hlalale ngapezulu.

Nanamhlanje ~~laka~~ u Zulu a nfa fanganiswa' emzantsi,
 naba kwa Ngonyama, naba kwa mncisi, naba kwa
 Gasa.

Le Zulu ka malandela wa tat' isikundhla si ka Zulu
 wa kuzala wo jobo. Ngoba umuz' omkhulu wa zama Zulu
 kwa ku ^{kwa} u Noboma. Kwa puki' amuntu, isikulu sa se wa
 Zulu ni sa tat' u mpaka emzini wake ngale kwa
 kwa Noboma, wayisa ~~ke~~ emzini o ngale kwa
 kwa Noboma. Impaka u se tshaya kona lapo, u
 se yi dedela. Iya balaka gide i si dabula ~~kwa~~ kona
 kwomkhulu kwa Noboma. I se ^{ye} bonwa lapo, i dabula
 kona uje ~~ke~~ i gonde ku lo muz' we sikulu lapo & be
 yi tate ngakona. Seku zo vel' u mpi ngako kona loko.
 So kulw' ama Zulu, & kw' odwana. Kanti ~~ke~~ ogogo
 ba lo Zulu, se kona namhlanje, ~~ilapa ba puka~~
~~kona~~, be izikulu za kiti, se be vus' u mpi, se be sam-
 uka igama lobukosi buka Zulu.

Abantu bazi bonke ukuti igama lika Zulu & la
 ma Zulu, okutwa kubo "Zulu" "Dhlangamandhla".

- 1 Inzolo! Zulu! Dhlangamandhla!
- 2 Wena wa kwa Nozaza we Zulu
- 4 ~~Wena~~ Okhuti wena wa kwa ^{umbete} mKame we Zulu
- 3 Izimbizo' & zi no mswani.
- 5 Wena ~~u~~ ^{wa} kwa Sibene si ngu' vuzi.
- 6 I si ngu' ~~makosi~~ a sendulo.
- 7 Wena wa kwa Langa ne dyanza.

Lezi izibongo & zi ka mibungela, no Gasa waye bongwa
 ngazo, no msoke' & bongwa ngazo.