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MNKONKONI

+

GIBA

MNKONKONI

C. 74/115-16

(TS in 6/116-9; 12/124-4;
27/116-14; 25/272-4)

B. 74/26-7

F. 74/50

G. 74/58

H. 74/96

I. 74/86-7

Copies

Circumcision

This is a custom which Ndakwana used to be ~~prof~~ ^{in Zululand} observed endulo that is anything over a hundred years ago. Nkamba informs me that it used to be practised in the Myeni (Madhlakas) tribe. It was dropped after the death of Sobuza king of Swaziland. Neither Mswazi nor Ludonga practised or rather caused it to be practised in Swaziland. Inbandeni tried to revive it. It was considered that it ~~en~~ enabled people to live longer than the uncircumcised. Nkamba himself was not soka's because his brother lost his life on account of the operation he underwent. Properly qualified men did the operation. It took place at a river. Care was taken not to cut the small tendon ^{in the} ~~under~~ lower part of ^{the} prepuce. The prepuce was therefore cut in a slanting direction. The instrument used being blunt of course caused a great deal of pain. After circumcision a large cover was worn over the penis and could be seen a long way off. ~~of~~ Girls preferred those who had been circumcised to those who had not been. The Myeni tribe would hail it as a good omen if they were directed by the British Government to resume the practice.

It should be borne in mind that the Basutos practice ukusoka in Ngutu District.

Inquire as to Swazis and circumcision -

19.10.97

74 / 26-7

26.11.1898 - << evidence given 25.11.1898 >>

Swaziland per Mnkankoni and ~~Sobuza~~ Giba ka Sobuza. 25.11.98. Circumcision used to be practised in old days, for instance in Sobuza's and Mswazi's reigns. The reason for it was in order to prolong life. ^{+ so that people should not die soon before a lupala was} As soon as the soka ceremony was over the man might marry. It was Mswazi who put an end to the custom because he wanted his army always close at hand to deal with the umbange or civil war, as well as with Zulu impi when it came. If they soka'd they would want to be at ^{their} homes with their wives. Those who soka'd were about ^{33 or 34} ~~25 or 26~~ years of age (about age of Ndhlavela), but izintandane - orphans were permitted to soka earlier so as to be able to look after their father's kraal. After a man soka'd he put on the isidhlo or headdress. Giba himself soka'd, Mnkankoni not. People belonging to Twide soka'd, also Basutos who also circumcised

their girls. Giba + Mnkankoni think that this custom will not again be revived in Swaziland. Mbandeni tried to start it, but Malunge, Mjokovu's father, Mbabambi and Ncabeni opposed its revival on the grounds that people who were circumcised did not escape death. They thought people should be left alone. Mbandeni then went no further into the matter. Girls used to prefer those who had been circumcised. Swazi women have never soka'd like Basutos. Women have said nothing in complaint about discontinuance of the custom. 26.11.98

~~Swaziland (per Tikuba, 27.11.98) Mbandeni did try and revive the custom but Malunge, Mjokovu's father, protested saying that no advantage was gained for soka'd people died just as much as unsoka'd. It was this protest of Malunge which foiled the attempt to re-introduce ^{the practice} the 27.11.98.~~

~~Swaziland, per John Bama, 18.12.98. His exact words "Umteto o wa u dabuke nasendulo nasendulo. Ukusoka i sona siga e si kulu sa kiva Ngwane. Kuya kuti a nga ngen' ekusokeni-ke a ba se ngen' ebudodeni, a nikwe, a laywe, a hambé ngo mteto wo kuba e se umantú ondala, a hambé ngo kwe nggondo be ndoda, a bu lahle ubujara a be hambé ngabo. Loko-ke se ku m fanelé nokuba a nge tat' umfazi, ngoba ijara la li nge na k' uku m tat' umfazi. Ukusoka loku kwa pelizwa uMswazi, kanti yena waye sokile. 'Iniyati', intanga ka Mswazi ya soka yonke. Wati Mswazi kwa be nga ka soki, a ku yekwe ku nga sokwa. Loku ku valeke emva ukuba u Muneli (Mr. Allison) a hambé. Angi kwajisi o kwenzeka ku Mbandeni, noma wake wati uya ku vusa nona wenzani."~~

Crimes.

Tongaland (per Ndaba. 24.10.97). Adultery i.e. ukumbuyeza was at one time quite recent and may still be a very common occurrence in the country. It was prevalent a short time ago in Ingwavuma Dist. looked upon as a species of theft for which crime 4 head of cattle have to be paid as fine; 3 of these go to woman's husband whilst the other head goes to the nxusa who took the matter before the authorities who imposed the fine. The nxusa's beast is usually killed at the ^{injured} husband's kraal and he ^{usually} ~~is~~ is made a present of some of the meat. Chief Mtshelutwana who controls the Tongas living in Ingwavuma Dist. proposed to meet the crime by adjudging the guilty man to pay one beast whilst the woman should also pay one beast, this to be furnished by her father.

8.11.97. Per Mahungane + Nkomuya. The Tongas called Adultery = ukumbuya. It is spreading. Regarded as theft. (74/50)

Swaziland, per Mnkankoni and Giba, 26.11.98. In Somhlolo's day if when a girl who had juma'd = hlobonga'd with a man became ^(mita's) with child, both man and girl were put to death, because won'umtari' o mentu, weyis' uyise = he has soiled a man's child and insulted his father. A case is known of a girl ya kwa Mamba, who admitted having ~~had~~ done wrong but pleaded that she had done so because it was so nice and sweet; lobuza, ^{in this instance} agreed to both girl and man escaping with a fine of cattle. The lover, in Swaziland is called not soka, but likwa i.e. something liked = a sweetheart. In these days, when a girl mita's, as was decided by Mswazi, the man pays to the father of girl a beast, known as the ukuvimba beast, and punishes both by having the girl given to some other man. ~~It is~~ when this was done, ~~it was~~ the girl was sometimes released from her new husband, by the payment of a beast, paid to him by the girl's lover or likwa. 26.11.98

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Laws.

For punishment re for crime of ukumbuyeza ^(adultery) in Tongaland see under Crimes p. 50.

Swaziland. (Extract from a memo. by Mr Jackson quoted on p. 80). "There are no taxes. The service the people render to the King consists in building and repairing his kraals, digging and weeding his gardens, and attending upon the King when required.

Justice is rather scant at present; to a very great extent might is right, and the people generally would be very glad to be under the English if they had not to pay taxes. They feel that they would then get justice, and might sleep in peace without fear of being surrounded and killed for another's offence."

Swaziland, per Mgogo. 19.11.98. See pp. 28. 39 under Customs re "smelling out" and "killing-off," where it will be found that it is difficult to distinguish between laws and customs. ^{Note} Law seems to come in where wrong is done to the person or his property intentionally, hence any instruction emanating from ruling authorities whose disobedience involves certain punishment.

For law re a man mitiza-ing a girl in Swaziland see under 'Crimes'.

Swaziland, per Mnkankoni and Giba. Mswazi ordered the Giba regiment not to juma = klobonga, he said ba sa kula and ^{will have to} ~~must still~~ fight. (In this he followed ^{seems to have} Tshaka, who prohibited the custom of). Somhlolo and Mbandeni made no order in the matter.

26.11.1898 ?

N.D. 19.11.1898 ?

74/58

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Taboo.

4. 11.97

Mkakuwa (chief) tells me that his - the myeni tribe - does not eat a paauw (seme) or an indhlozi = tiger-cat; the reason being because a person of their tribe doing so would become mad. The zebra however is eaten.

Makwana says the seme is eaten in Zululand while the zebra (Dule) is not eaten, because the meat 'smells'.

The goat ^(umbuyi) is not eaten by Mtshelokwana, or his tribe, a ba kwa matenjwa ~~(athand)~~ and aba se manyiseni.

Zulus and Swazis do not eat fish but Tongas do, so in their tribe, fish was eaten.

At one time, Zulu says, pig was not eaten in Zululand, ~~nor~~ or Natal, nor was fowl eaten, it is contact with Europeans which has done this.

Swaziland, per Mnkankoni and Giba. The inkovunkovu, red scarf? was not allowed to be worn by common people, also igwala gwala. Even at this day the bubesi or lion is worn only by the king. ~~Leopard~~ Leopard skin is freely worn. (26.11.98.)

The imvu or sheep (itihuku) is not eaten by the Madonzele people, i.e. Mnkankoni's clan, nor by the a ba kwa Ngwane. Mnkankoni himself does not touch the meat. This animal ^(its blood?) is a medicine used upon mad people (26.11.98.)

^{26.12.00} Makwana tells me this morning that a sakabuli is not eaten in day-light or by any other light ^{or l.} but in the dark, so much so, that, if one ^{were one to} comes upon others eating meat ^{of any kind} in the dark, the first question might be: "Are you eating sakabuli's?" (this I think is not taboo but custom ^{or superstition?})
 ~~... not entered by ...~~

The Swazis left Tongaland to go and live at Etshiselweni which he asserts was done in King Mhubi's time. He is himself of the Giba regiment (Giba ka Mswazi and was telad into the Inyati ^{nest}) and therefore about 57 years of age = Dhloko (Zululani). He was Mbandeni's Induna and heard of the origin of the Nation from old men like his father Magongo who was Somhlolo's induna (Elangeni kraal). Tikuba is certain that Swazi's came to Etshiselweni in Mhubi's time. The man Somhlolo fought against when he got the land about Mdimba was Mhlangala, wa kwa Magagula. Tikuba knows of a man called Moyeni, he was a close relation to Mhlangala and lived ~~not~~ within a few miles of eLa ka Neabane. This man did fight against Sobuza. ~~again~~ Tikuba thinks he knows the affairs of Swaziland quite as well as Mnkankoni and Giba although not so old as they are.

Swaziland, per Mnkankoni and Giba see above. There are very few of the old men left who can give the history of the country. ^(Zululani nest) Mtshengu and ^(Indhloko nest) Mhlaba are good, Mm-isa ^{Malungu ali Sobandhla and jesi} was only a jara and could not know much. Ludonga died a minor. Mgenge was induna ya kabo at Inkanini, his mother was Sisila. One of Sobuza's ~~to~~ sisters was married to that important chief Lwide, she was daughter of Mungunya her name being Posile. Lwide's sibongo ^{a ba kwa?} was ~~Namalo~~ or Mkatshwa. Lwide attacked Sobuza in Ishaka's reign. Lwide's father was Langa. He, L^c, lived Emagudee near Pongolo. It was the Amfpela regiment with which Lwide cite'd at Etshiselweni. The kraal burnt was called Nobamba. When Neaba, & Mpakani fled they came from the direction of ^{from Epondwane} Zululani, they did not join Sobuza when he fled after Lwide's attack. Etshiselweni is the name of the inxiswa i.e. of Nobamba which ^{kraal} was burnt. Etshiselweni was reoccupied immediately after Sobuza's return from his flight. The Emcinweni was one of Sobuza's kraals, Lombode and Hoho were others. The word Ngwane does not mean anything as far as Mnkankoni knows, the people of Swaziland were so called after the old king Ngwane. Lwide did not fly to ^{the} Southern Ukhombo as stated by Mr. Miller in his history there to reorganize his forces. He went north as stated. Mhlangala was a Basuto, sibongo a ba kwa Magagula; they converse in a language different to that of Swazis. When Sobuza defeated Mhlangala he built the Elangeni kraal which was situated ^{just} behind the old Lombode inxiswa near eLa ka Neabane. Mjoli, the man mentioned by Mr. Miller, was a brother of Mhlangala's. Mhlangala after attack & defeat by Somhlolo did not konza but fled north into what is now S.A.R. There seems to have been no good reason for attacking Mhlangala except that Sobuza wanted to have his cattle. The Maseko people were dispersed

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by Mswazi. Mntkontoni is not aware of the reason. When Swazis arrived at Etshiselweni they found already established there Mngayi wa ba kwa Madonsela ka Ngonyamana. They occupied land close to that hill opposite the Mahamba one called Madhletshane. A man named Moyeni who was umne wabo u Mhlangala fought with Sobuza be ku bangw' a bantu ka Lwidi. The chief of Maseko people when dispersed ~~was~~ was Mngazi. Those people of Mhlangala's who remained occupy ground near the Mliba hill. The meaning of the word Mtimba (Mdimba) is not known. The hill now known by that name was so called by Mhlangala's people who spoke a different language to Swazis. A war once broke out against Lubelo near U Bombo, the reason for this was that when Zulu impi came to hlazela Swazi's Lubelo assisted it. No fighting ever took place with the Tongas, messages were sometimes exchanged between the king of Swazis and king of Tongas, Sobuza's messenger—*inxusa*—was Mgodhlolo, Mswazi's *inxusa* was Holo (of Dnyati Reg^t). The Tonga children that were *panzai* seized or raided, were got from people living far down the Inkomati river near where ^{chief} Nomahasha lives now. 26.11.98.

Swaziland, per Tikuba, 27.11.98. That king of Swaziland who reigned longest was Ngwane, Sobuza next, then Mswazi, Mangunya reigned a short time also Mbandeni. When Somhlolo fled from Etshiselweni he came to near where the Maseko people lived close to the Mankayiyana hill. He was there *qubula*'d by Lwidi's impi, then he moves to above the Mtimba mountains, again *qubula*'d he fled north to Magoboyi. Whilst on this flight he and his men went to a Basutu chief as if to konza but he wished to kill the chief and take his country, the chief would not allow him to konza. Magoboyi seems to have permitted Somhlolo to live on some land and Somhlolo during his stay killed a chief called Mkiya. Somhlolo did not like, he returned to Etshiselweni and engaged in a fight with Mhlangala. — Tikuba will not admit that Masumpa is or was ever at any time Mbandeni's heir. He cannot think who started the rumour about his being heir, ^{u kuzwa ng ka puma nga pangji, u be te uya kufuna a nga ku toli.} he as induna never heard anything of the kind. The facts as regards Mbandeni's heir are these. It was intended that his *inkosikazi* should come from the Mzebele people, living about the Mkonzo river, she was, as a matter of fact already chosen and was the daughter of Dukuya. She came to Mbandeni but had no issue at all by him. She, after Mbandeni's death, was married by Nogege. Two of Mbandeni's wives, who were sisters, objected when it was said the *inkosikazi* should come from the Mzebele people, maintaining that they themselves were of

(cooking) that beer is being prepared at that particular kraal. Sometimes when 76. 5.
head of kraal wishes to kill a beast he will direct all his women to ^{gaya} make beer, each
woman then supplies her own mabele. In Swaziland, after the drinking is over,
one person ^{man or woman} will in ~~about~~ an audible voice say the ~~same~~ izibongo of the head
of the kraal who has given the drink, whereupon all immediately follow, as for
instance, as Zulu has experienced at Mabola's kraal close by, Ndinise! then all together,
Ndinise, Mafuleka — sidhlile! where the two first words are izibongo of the
kraal head Mabola. ^{Zulu does not know Inqawama custom re drinking beer.} 24.11.98.

Natal, per Zulu. Izangoma zi twasiswa amadhlozi a kubo = each doctor
is inspired ^{or called} by the spirits belonging to his own particular ancestors. Zulu thinks
Umfazi u twasiswa amadhlozi a kub'uyise = a woman ~~will~~ is inspired or
'called' by the spirits of her father's kraal. (See last ten lines p. 13 where it is
said a woman is severed from her father's kraal + therefore lobola is a purchase)
If a girl is married having already etwasa'd the husband, as understood Z. to say,
etwasa's too when the amadhlozi of both kraals hlangana. 25.11.98. 74/96

Swaziland, per Mnkankoni and Giba, 26.11.98. When cattle are killed in Swazi-
land at the ^{Kings} Chief kraals and the amadhlozi are bonga'd only those amadhlozi are
bonga'd which appertain to the Royal House or Dynasty; they are invoked as amadhlozi
of former Kings and rulers, and no other amadhlozi, i.e. of other peoples + tribes living
within the same country are called on. On these occasions as many as 30 and 40 beasts
are slaughtered, one being awarded to each King's dhlozi (note, at the most the kings
do not exceed 25 or 26 in number.)

Amandiki in Swaziland. This was the complaint which killed Mbandeni. The
amandiki came from Gasa (Gasaland), the people who have numerous medicines.
The Gasa people, Mnkankoni thinks, ba hlangene na Besele in regard to these medicines
which cause amandiki. Amandiki are still in existence in Swaziland. The word
guzela now so generally applied to cattle seizures was derived from the amandiki practice,
for, in this observance, a ~~at~~ drum is used and guzela'd or beaten or thumped. Formerly
it was said, in respect to cattle seizures, zi ya dhliwa, as in Zululand. 26.11.98.

The Reason why women have come to busa ijwe here in Swaziland is because it
was thought undesirable for a man to act as regent as he afterwards, when the heir grew
up, endeavoured himself to control the government and usurp power. The heir's
mother was then regarded as least likely to cause trouble at later date, but she ^{as a matter of fact}
never anything else than a Regent ^{she only acted}, she was saluted as Nkosi! not as Bayete! 26.11.98

only allowed one wife. God has been as much with us as with the white man. The object of the missionaries in going about as stated is to get money. For why do they ask those who have become converted to contribute their rixpences and their shillings? When we heard of this request for contributions we exclaimed, 'Oh it is the money that they are really after!' At Dsopo all who have kolwa'd have left off beer drinking. Some kolwas when alone will puza, but, when other kolwas are present, will desist. We have noticed this. Some day after they had have drunk and got drunk they will go and tandaza i.e. pray, - ~~and find that~~ we cannot make head or tail of the kolwas." 74/115-16

A careful description of Dhlolzi's kraal is required - if possible from himself, and his own attitude towards his children should be carefully noted, especially where girls wish to eat meat & hlatshele's amadhlozi which ~~is~~ missionaries forbid, ^{Kolwas} ~~them~~ to eat. 25.11.98

Swaziland, per Mnkankoni and Giba, 26.11.98. It is an old well-known crime in Swaziland for women to loya their husbands, but since white people, especially the English, have come to the country the crime has ^{undoubtedly} become more common. Women have learnt that their sex is defended against the oppression of the males by the white people; they have grasped the principles of several of the more important laws of civilized communities and the knowledge that they are protected is the true source for the increase of loya-ing. It is common knowledge amongst natives of Swaziland that this loya-ing is increasing. ~~It is this which the woman thinks~~, ^{reasons thus;} she has heard of the various ^{prohibiting, killing-off} orders that have come from the white people, especially, if not solely, the English, she has observed that these orders are respected by their kings; she knows, moreover, that women are protected by the same people which give these orders, she knows that the English are more powerful than their own sovereign, she therefore concludes that ~~if~~ she is oppressed by her husband, and if on that account she should take what she regards, to a certain extent, as the law into her own hands and put her husband to death, her conscience is saved in a certain degree ^{by} the knowledge she has of the ^{apparent} unjustness of her position, whilst, above all, as no more ^{smelling-out} killing-off is permitted and, as far as she is aware, the only means that exist of detecting the crime of loya-ing is "smelling-out" by izangoma (and this practice is a ^{purely} native and not a European one) she finds herself at liberty to do much as she likes ^{without fear of discovery + consequently of punishing pt.}. These orders of the white people therefore touch ^{+ invade} the sanctity of domestic life and largely influence woman against her ^{especially if husband of many wives} husband, for no other reason but that she may ^(because she no longer cares for her own husband) commit adultery with another man. It is not to gain a higher, ^{pure} freedom, but a lower, ^{base} bondage and immorality. The first people loya'd were the old men who were, as it were, the recognised historians or tradition holders of the country and used to educate such kings as Sobuza and Mowazi in the ~~ancient~~ ancient customs of the land. In these days, Mnkankoni asserts, women obtain these poisons from the white people themselves and those, again, the English, the method whereby they do so being by 'selling their persons' to these said English people, for, it is common knowledge, the Boer ^{is averse to} ~~will not~~ touch, or hold any intimate intercourse with the

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native, at least that is the impression conveyed by Boers & natives, though Mnkankoni does not
know if it is ^{really} fact or not. Streams of native girls go into the village ~~at~~ Beemersdorp now and become
white people's and their native ^{police's} servants' prostitutes. Prostitution is not an unknown evil
amongst the Swazis. When the Magagula people were attacked & defeated, Swazis were
then told that the drinking of the waters of the river Mtilane which flows ~~along~~ ⁱⁿ the
eastern side of the Mtimba mountains caused ^{incest and abudhlyndhlulu} laxity of morals or prostitution; they
gave that as their experience. Amant' o Mtilane a ya zilwa; a wu natura = the waters of
the Mtilane are abstained from; it (the Mtilane) is not drunk; ^{In spite of this, M. adds, the river is freely drunk or partaken of.} The true reason why
women loya their husbands is because their husbands do not care for or like them (the women),
is the woman who takes it upon herself to loya him. The attitude of women towards their
husbands has thus become much worse than it was, the cause being as above stated which,
in other words, amounts to this, the destruction of native authority over people ^(women) amenable in
every other respect to their own laws and customs. [Thus it is that the white man's order about
killing-off strikes at the very root and life of the native people. Here it is, I think, we have
and have quite clearly, what Kidd refers to as the disappearance of the savage races through
the effect of mere contact - here is the nature of the mere contact, one can put his finger
on the spot. One sees this best in a country like Swaziland where the Paramount Chief
is said to control the whole of his people as before]. (Note. Tikhuba's evidence on pp. 69 & 112
must be read in connection with Mnkankoni's). 26.11.98

Swaziland, per Tikhuba, 27.11.98 (Julu present). The loyaing of husbands by their
women is a crime of very old standing. It was, in the time of kings preceding
Sobuya, as well as in the reigns of Sobuya, Mswazi, and Ludonga (minor) and Mben-
deni always punishable by death. There was no escape by fine and both men
and woman suffered. Anterior to Mswazi no kings were ever loya'd by izinduna,
as Mswazi and Mbandeni and even Ngwane have been loya'd. Tikhuba knows
nothing about the historians or tradition-keepers being those especially loya'd, he
knows that the old men always maintained that the old and original custom of
the people was to put to death those who committed adultery. This crime of wives
loyaing husbands is very general in these days in Swaziland, especially at the
present time. Loyaing and takataing are identical terms, one completely
connotes the other. The guilt was brought home to a woman by the agency of izangoma.
She was taken to some spot, ^{or itafeni (indhlep)} away from the kraal and there the penquelaing would
go on. If guilty she would be put to death there and then and her body cast into
a ^{hole} ditela or donga. Should doctors differ, ^{the other} others were consulted to see ^{consulted} if the what
conclusion they would arrive at. Sometimes ^{doctors} doctors would maintain that the loya