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ΜΟΥΣΕΙΟΝ

M Q AIRANA

A. 24/66-7 (TS in 6/104-5; 12/3-4; 25/263-4;
27/104-5)

~~Q. [57/1/3-16, 23-60
57/2/1-63]~~

12-11-1897

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

74/66-7 [Notice this date, probably the very day I made my startling announcement. (23.4.1916)]

Zululand, (per Mqayikana, Serjt. L.P. 12.11.97) Mqayikana 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 ^{the late} 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. Mqayikana that it was a hard condition imposed on kolwas that of being monogamists, because he had by his exertions accumulated a good deal of property and did not see who was to "eat it, profit by it." So one day he went off to trade with mealies in the Lower Lemfolozi Dist. in the Chief Somopo's location, if not at the Chief's kraal Mmangweni. He took the opportunity of making an ^{TEMPORARY CATTLE POST} inhlonhla in Somopo's location, at which he placed a considerable number of his own cattle. Some of his stock had been left with his wife at Eshowe. A man was placed in charge of the inhlonhla which also contained goats. Elias came back to Eshowe. It should have been stated he was a member of the L.P. ~~but~~ and was in the habit of drinking well, after a little time he left Eshowe with the object of visiting the inhlonhla. He was away for some time before his wife ~~to~~ sent to find out what he was doing. It appears that, seeing his ^{extensive} ~~great~~ property, men in the neighbourhood came to khonga 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 ~~new~~ ² homestead and is, as Mqayikana believes, at present living in a state of polygamy. His answer to his ^{first} ~~wife's~~ ^{she had} enquiries was that he ~~was~~ was not going to return and that ~~she might~~ ^{she had} give her her share of property which she might keep. Elias was a smart man.

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D.S. remembers seeing him, I fancy he was a Serjt in the L.P. and was dismissed by ^{Comdt} Mamel for drink. (4)

Ingayikana assures me that although (kolwas) become monogamists they pretty well one and all practice the (klobonga) custom with the girls. Many people continue doing this without going so far as relapsing into polygamy.

Ingayikana informs me, on the authority of Jana ka Inkonto living under Chief Masi (pays hut tax at Unzinto), that a number of natives (nongqayi) were enlisted in Natal about the time of Impandio's reign. (5)

They were drilled and disciplined, and after a time they were ^{all} disbanded and distributed amongst the magistracies on the ground that they would be more efficient as magisterial police because they had learnt police duty. ^{But the force ceased to exist}

Ingayikana forms an opinion from this fact that white people had not at that time full confidence in the black man.

The above was told Ingayikana when he first entered the force at Esshowe about the time of Cichwayo's coming back to Zululand. Jana remarked then that the Zululand Police would not remain as a force for long as the white people would disband them after Zululand had got into a more orderly condition. (6)

Natal (per Dyer D. Macebo of Grootville, Umvoti. 2.11.98) Dyer tells me of following cases of which he has personal knowledge. About 5 years ago several of the chief Mgawes' wives

^(wives of Inkandile) who had become Christians wished to join the Church (ngen' e Bandhleni). This occurred at the Mission Stn at Inanda. As Grootville was of the same diocese as Inanda Md, the matter was taken up by Grootville natives. A meeting was held. They came to the conclusion that it was unjust to prevent the women (2 or 3 but Dyer does not know exactly) joining their Church which is American Congregational. At Sunday School in Chierch, attended by men of b, the subject was brought up. The teacher (Rev. ^{H.D.} Goodenough) gave as his opinion or ruling that the ^{under (a or 2 zithyone)} women could not be permitted to join as they wished to do so as wives of a polygamist. They must first leave their husband (be divorced) or they could not be admitted. Were the husband himself to become a Christian with all his wives he could not be admitted (baptized) unless he separated from all his wives except one. ^{whom he should then marry under Christian rites}

The natives exclaimed that the women on leaving their husband would lead immoral lives as they would then have no one to depend upon. Men at Grootville did not push the matter further as it was one belonging to another place although of the same diocese.

Dyer says he understands that Chief Tetelaku, near P. m. Burg, has lately become a Christian (during 1878) and been baptized, having thrown over all his 23 wives except one. Follow this up. ^{He saw in Witness}

Dyer does not agree with Ingayikana (see above) that all ^{or priests will all} kolwas (monogamists) are