

113

NDABA

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B 74/64

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D 74/36

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8

arranged that the girl should return to her father's kraal in order to be cola'd i.e. have a beast killed for her as well as a goat. The gall-bladder of the beast used then to be worn by the girl above her right wrist whilst the goat's gall-bladder, called upape would be placed ^{stuck} in the hair. In addition to this the girl would, on going off to the customary marriage ceremony or dance that had now to be held, take with her an isingindi that is ~~practically~~ a knife, double-edged, in reality a kind of assegai with the shaft inserted in a piece of wood to be used as a handle. ~~The~~ ^{The bride} ~~she~~ went off also with beads about her neck to the marriage ceremony (cangaza or geagea). The beads were not made by natives but as they seemed to come from a northerly direction it is presumed nowadays by more enlightened natives that they might well have come from Delagoa Bay.

19.10.97

Lobola in Natal, Swaziland, Ingwavuma, Tongaland both in old and modern times to be gone into also in Zululand under Cetshwayo and in Zululand since the British Government took over the country.

19.10.97.

(74/8-9)

Tongaland. per Waba. Waba lives in Ingwavuma District close to Pongolo & ^{3 or 4 miles south of} ~~near~~ Mtini's Drift. - Before the regular lobola is paid a beast called the invulamlomo (open. the mouth) is ^{brought} at the present day to the girl's father and mother by the go lover as a means to ^{of} inducing them to give their consent to his marrying their daughter. The daughter need not necessarily have given her own consent. In addition to the beast a sum of £1 is brought at the same time, this is offered in consideration of the trouble that will be caused by the girl having, with her elbows, to keep her prospective baby quiet whilst on her back, the ~~custom~~ custom is thus called the inbuwembuwe where the word expresses the act of gently beating ^{or shaking} the baby with the object of keeping it from crying. The inbuwembuwe custom is practiced in Ingwavuma District but it was brought in from Tongaland proper. It is, of course, only the people in the low-country in Ingwavuma District who ~~are~~ ^{or are} closely connected with Tongas who practice the said custom, this applies also to the invulamlomo beast. Some of Sambar's people who live in the low-country have attempted to demand the invulamlomo but the

9 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. (I rather fancy some of Sambana's people are Tongas - ascertain). Ndaba says the first time he ever heard of the inbuvumbuvu custom in this District was about 6 years ago.

Before Hluma's time (for Kings of Tongaland see p. 137) Ndaba believes lobola was paid only with beads, which came from Delagoa Bay. Since that time lobola was paid with amageja (horns) the number paid was not fixed, it varied from 5 to 10. *see 1097*

See the ganisela custom in Ingwavuma Dist pp. 36-37. showing that lobola ^{and things} ~~was~~ paid ~~even~~ before girl becomes marriageable.

~~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 bract to the father (and mother) of a girl to ask permission to marry her. The invalam-lomo referred to by Ndaba 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 bract or £1 (each) or a large flask or demijohn of gin (isobe) which costs about £1. The Bonga and invalamlomo 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 recognized that lobola can be paid in money. Now money has no inzalo (interest, that is increase) as cattle have; again it also hambai (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 ^{of} his other wives is very independent, although he lobola'd with cattle.

Customs.

74/36

36

Tongaland (per. Ndaba. 24.10.97). The hlobonga custom is prevalent amongst Tongas. Although called hlobonga it has a different sense to that attached to it when employed amongst Zulus. The reason is because, amongst Tongas, the girl is penetrated aliqua but it seems to be a rule for the man to withdraw just before emitting his semen. This custom, presumably on account of penetration, is only practised by the girl with only one man that is her lover^(soka). If pregnancy takes place ^{some} fine seems to be paid. An engaged girl is said to have gana'd her soka, meaning gona'd in Zulu and on marriage said to enda, same as Zulu (Zulus use gana, enda, geagea and cangusa all for marriage).

See an important historical note on Zulu ukhlobonga on pp 62.63 of A.B. 4.

See the dying out of the imbaxi in Tongaland. (change of fashion) see under "Clothing" p. 44.

Tongaland (per. Ndaba. 24.10.97) Men cut wattles and grass^{se} and erect and lobela (cover thatch) their huts without themselves, without any assistance from the women. All women do is to sinda.

(b) Whenever a beast is killed it is cazululwa'd or cut up into ^{distinct} portions ^{a portion being} and given to each hut, (like game).

(c) It is the general rule for men to song endhlala and songa amacansi se isip.

(d) Where beer is being drunk in a hut, men drinking on one side and women on the other, a woman may leave her side of hut and go and sit with ^(if they is in sp'ee) or before men and partake of their beer.

(e) A husband often teza's wood.

The customs marked (a) (b) (c) & (d) are quite different from those of Zulus.

Inqwavuma Dist. (per. Mtshodo. 25.10.97) The ganisela ^{of young children} custom is very common in the District. I know this of myself without & before Mtshodo acquainted me thereof. Today a case came before me in which a girl Nomabotsho, daughter of Sibindi of Sambana's tribe, had

clothing.

74/44

Tongaland (per Ndaba 24.10.97) The imbayi, which was a covering for the ~~penis~~ penis about ^{6 or} 7 or 8 inches long, made of shukaid skin sewn together into a kind of bag, is now no longer used in Tongaland. The imbayi was held in position by strings tied round the loins: the point of imbayi might be raised by the string either to right or left or the case could hang straight down. The last man to wear it (as Ndaba believes — he himself saw him with it on) was Mankobola (deceased). Ndaba accounts for dying out of the imbayi thus: Kluma was defeated by the Zulu required by the Zulus to pay taxes or tribute (tela). Tonga messengers had to carry the tribute. These messengers may have been chaffed on account of the imbayi (for no mutsha or anything else was worn) and so induced their own people to adopt the mutsha or, which is more probable, the messengers, ^{thereupon} took a liking to the Zulu mutshas, their beauty and easy construction, and prevailed on their people to take to them.

British Central Africa. Vide "British Central Africa" by Johnston p. 419. "Most of the Angoni men, however, adopt the Zulu fashion of covering the glans penis with a small wooden case or the outer shell of a fruit. The Angoni — especially those who are not of Zulu extraction, but merely of the widespread A-nyanja race — usually wear a small piece of leather or a kilt made of animal's tails or of zerval-skin, in place of or in addition to any special covering of the male organ." 25.11.98.

p. 421. "The Angoni, where they do not adopt the Zulu fashion among the married men of wearing a head ring (made round the head with plastered hair), train their hair into long wisps which they tie up with grass or straw." It is the fashion amongst some tribes especially the p. 422. "The Angoni men will generally have a string on which a charm is carried, some object supposed to preserve the wearer from harm, or to give him special good fortune."

p. 423. "The Angoni and some of the Alungu and Awomba puncture the lobe of the ear and insert a quill. The quill is presently changed for a thicker wad of bone until at last the hole has been so far widened as to admit an article the size of an ordinary cotton reel re" 25.11.98

Swaziland (per Tikhuba). Young unmarried men who had become amajara i.e. been buta'd, prior to the advent of the European wore skins mutshas ~~as~~ as they do now only without

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 ^{husband's} is made a present of some of the meat. Chief Mtshelakwana 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 + Nkomuza. The Tongas called Adultery = ukumbuya. It is spreading. Regarded as theft.~~
Swaziland, per. Mnkankoni and Giba, 26.11.98. In Somhlolo's day if when a girl who had juma'd = klobonga'd with a man became ^(mita's) with child, both man and girl were put to death, because won'umtani' o muntu, 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; Sobuza ^{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 ukwimba 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

C. 26. 11. 68
Contact with civilized races.

74/64

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

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

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

Tongaland, per Mahungane and Nkoncuza. 8.11.97. These authorities state it as their opinion that the ^{former} custom of cazululala a killed breast 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 conquered thereupon copied the custom of their conquerors in regard to the eating of a specially slaughtered breast. The custom is now similar to that of Zululand.

It seems men have sometimes to endhlala amacangi which was not the case formerly, therefore women are gaining in influence. ~~Probably this 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 ~~is~~ 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 Lambile 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 to Europeans, like Keruheim having native women.