

123

NGANGEZWE
KA
NOMSIMEKWANA

24

NGANGEZWE

A. 73/33

several years old the girl would die. This happened exactly as Johannes had stated. None 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 a ^{which, after birth, would be visible in some form to people} ~~man~~ but ^{she} would not die (soon) after giving birth to what ever she was pregnant of. The girl in course of time bore a monstrosity. She became barren & is still living. - Many of Silwane'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 hlobongaing will, when they die, find their 'wasted' children in heaven. If a person emits 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 hypnosis - He ^{the missionaries} succeeds in his prayers ~~the~~ 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 Nontimba (woman) on p. 28) (73/33)

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 independently of the white missionary. Usimungu's followers are very few in number, I think only 3 heads of families are among the number.

Natal. Table Mountain per Nomsimetiwana chief Ngangezwe's father. I sent Daligwe to him ^{on 25.6.99, my talk with Daligwe's last} & this is what Daligwe 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, Nomsimetiwana says. He himself was one of the dibi or mat-bearers in Shaka's time as he calls himself of the Impiyake reg^t ^(= to Impiyake reg^t as Nomsimetiwana says) as the dibi were known as Shaka's impi, this would make him between 80 and 90. His other name is Impupe.