

143

QALIZWE
KA DHLIZI

224-254

Q ALIZWE

[OTS DONE,
DEC. 1982]

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3.6.08

Raliquie's conversation with Ndabambi, ^{aged about 70} wa so Kunene of Edendale re Macibise - 3.6.08.

I sent Raliquie to Stephen Mini to ask for information regarding Macibise. He missed Stephen, but I met & told Stephen in P.M. Burg what I wanted. He promised to write to a grandchild of Macibise living at Lessestons (?). This man is an instructor of persons who are to go out teaching.

Ndabambi says Macibise was an intombi. Her father was Dwerba. Her sibongo was Dhlamini also Lizi. She came from sources of Tugela, under the Berg. She was appointed Chieftainess by her father as he had no male issue. She and her people came to live where Edendale now stands. The site of her kraal was near the Umsunduzi (The Umngeni in those days was called Umsonganyati). The custom ~~was~~ of the tribe in the summer months was to leave the valley and go on to the hills to live to escape the fever. Macibise did not herself live where P.M. Burg is, though some of her people may have done. The reason for her coming down here was because of the people from Zululand encroaching on them in the north. [This was probably Mativane, at the same time as this part is well-known to have been occupied by Macibise she must have lived more than about 8 yrs]. She was chased away to Pondoland by Macingwane (of the Cunus) who in his turn was chased by Shaka. She died in Pondoland. Dwerba died & was buried at sources of Tugela.

<<1.7.1899? + 2.7.1899?>> 42/Item 41 | 1-2

File 42 (xLi) Stuart papers

Mata KCM 23824

lobolapini

[1]

Martha - about 26 years. was wife & Christian became so as a woman near Isipingo. there was something which she saw in her husband which she will not say. He ~~was~~ beat her. She bore him 2 children. Husband's name not given. became Christian as everyone else was doing so. ~~Her~~ Husband had another wife, as is a kolowa. She was divorced at Durban (Umhlangi Court?). Lives i gansi now. Been here a number of years, perhaps 2 or 3 as she ~~has~~ ^{has} 2 children for her husband. She came to P.M.B. because she no longer wished to marry another man. Would not say why she parted from her husband although asked if tahata, iba or pinga. She made a great *voigungu* of this.

(~~the~~ Sa zukanjya tina si zo zi sebenzela. why not return home. we do return home to see friends but a ku kabe kusa vuma ukuba ei sa hlala ekaya and all that remained was to come & work with igolo letu in P.M.B. a ku sa vumi ukuba umsebenzi womlunga si wonjate na nge gandhela.

Saw 4 whores. One of these lying helpless on the ground & would not wake up had been slept with by various people in the night & given spirits (zikokoyana). The isimpantsholo was apparent only on Mata. A white man was stopping at the place & never went away. B. saw him, he has isimpantsholo. Women said he never went away. is about 26 years & walks with legs apart. gets 2/-, 3/-, 4/-, 6/- but who pays 10/- will ~~she~~ sleep several nights. white man said good day - camele kwe sinya isifebe. not a good linguist.

wood & iron house - 2 doors. did not go in - not there. (their house buys zintelala each month) has left kolowaning because she has done a great wrong. uhleji nje uyazi ukuti use yokutshi' zyalwini. she prefers her own present life but knows a great calamity awaits her. She sometimes goes & sees her children

[2]

but does not stop more than one day & then returns.

say there are very many nondindwa. in a large house at balakisi (barracks) ~~is~~ on the road to Dable ~~is~~ just outside P.M.B. and ~~is~~ below road to Kettlefontein. servants are also whores but not regular prostitutes. aba ni ntotshi ine na, se ba hluleka, ba ke bo hlakaz wa, they then gatah' ejundli' & ~~remained~~ outside the town. not worried now.

what struck Q next was that woman said she would not on any account whatever tell him what had caused her to leave her husband. she said it was an isifiba with which she would die.

did not hear where others come from.

will always be a whore.

she says in reply to Q that umyungwanya opakati uya pela with isimpantsholo ~~(the amulet)~~ & only egobongo remains.

Q: oza ngi ku civilise, policeman said how can you civilise me unraunu wako u za egobongo nje. she said you say that because you see others, embhemi uya zi civilisa nje. the policeman is a night-ward. spoke on Friday from lunch till late in afternoon (near sunset) stayed a long time 3 or 4 hrs.

he wanted Q to go inside. he said no would return another day. wanted Q to get disease to be unable to return home & be compelled to remain with her. sempantsholo is ~~not cured~~ ^{not cured} by doctors, others do not consult doctors.

they become with child. she does not mita now ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~child~~ ^{child} came to ask if there were any children as he wanted to buy them - they said no. indoda not a kolwa the child then grows up & becomes theirs. children are either ~~strongly~~ killed, or sold or taken home to girl's homes. sold for 2/- - Europeans were not referred to as buying. bought esa qal' ukubhlala & kalizad by the wife of the man who has bought child. when child gets older may be sold for more. if kill children they are botshava'd, they now sell, perhaps as many sold as sent home.

(X)

7.7.99

per Daligwe, Q. yesterday had chat with a man Mautu & his wife who told him they had come to get to return to his home then son Mandhlakayize. M. had refused to return. Q. knows M. slightly. M. says there is no nice thing at home (a kulek luto skuhle). His parents went to visit him at his employer entered the boy's sleeping hut and she is said to have remarked that the place had an effluvia of home about it (ku nuked ekaya). His parents went to the Indiana of the City Court to see if there could be no legal interference & the boy compelled to return. The Indiana ~~is~~ referred the parents to the boy's employer saying a boy who was working could not be taken from his master.

It seems M. is about 18 years of age, has been working in P.M.D. for about 17 months. He has been hearing from his parents that they were going to the P. about him he said "You may as well prevent the train from running" meaning that if he were punished he would go off to another part of the country beyond their reach.

The whole incident has greatly distressed the boy's mother as he is her only son. She fell into tears. M. is Q. does not know if M. is a Christian

Sunday

9.7.99

Saw Mautu myself today - he told me the whole story. Mautu has two wives, one has two children a boy Makutalo aged about 20 and a girl about 15 or 16. Mandhlakayize threatens to go to Johannesburg to work if his parents persist. Even if the police take

[4]

him home he will run away afterwards. Mautu lives about 20 miles inland from the Mafumulo office - is under Swai mana ka Dipuka.

3.8.99

42/iten 41/4

per Calizwe
when natives cut their hair they bury
the hair or hide it.

Young men do not put on headrings -
but at Xabatsheo this is still done as
of old.

Macibise and her people

[5]

42/10/12/2

11-5-08
P. D. D. D.

Per. Dalizwe who met a man in the street a good deal older than his father. This man lives Isidakeni, P. D. D. Q. questioned him as to people who in the old days lived where P. D. D. is now.

He said: Macibise's people lived here when Tshaka reigned, she herself lived at Cedara. She belonged to the Lutshaba clan, offshoot of the Amazizi. They were true aboriginals of these parts. She and her people were dispersed by Tshaka's forces. They fled for refuge to Pondoland and there Macibise died. — This man evidently knows a good deal more, afraid to speak out, not knowing Q.

Q, previously to this, and some day ago, met a younger man who said Macibise used to live just beyond or by Kettlefontein (where one ^{just} emerges from the ~~low~~ P. D. D. valley.)

[Concession with Stephen & Mini]

24.6.1908

File 42(xii)

Stuart Pap

39392J

[4]

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 Umgeni was known as Umsonqanyati.]

42 | item 12 | 1

3.6.1908

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?]

58/19/49

21.11.00
Speer Daligau - men talking for st. near Railway str. Lad. ⁴⁹ Kehlana
Indians - aluwana ngo Ku Kuhu during siege - ^{Keppinduray}
know cause of ill-feeling - a se yeyisa, for our set skin
are alike. ~~I~~ cannot give any reason for the ill-feeling.

25.11.00
our Govt. is right but does not want them to die out but
be allowed to continued.

Dingana & his impi Kukulaid and fought at Inagong
near Inagudun - fought with Dupandei's impi
& it was shortly after that that D. ~~was~~ was killed
at U-Bombo -

Dhloko was too old for N. intanga yake was in
Dududu. When Dingana ran off N. was a baby perhaps 10-14
months old as he ~~and~~ believes he could walk a little then.

^{white people}
we will make umleto laba be si nga boni koma,
uzi n gine uho iwo - though all this time
we sola it.

tutukiza = ba li gube, ba lenze ngo konye = circulate
spread.

if a man is ill from batatati + bulainyis done ^{on his account}
umyanga will sometimes say umelwe ubani
mentioning the dhlopi.

Seems to be Ndubum

are many men women & young men will leave
 the hut altogether rather than go on to side
 where the householder is lying. No one can go &
 sit on top of his mats.
 A woman is not directed to leave. Her husband
 might direct her to do up ^(andhplara) his mat & then she
 leaves. She leaves on ordinary occasions ~~without~~
~~being directed~~ on her own initiative.

~~pa~~ Sa
 Qalique
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5.9.05

Ndukwana & Qalique

60/30/16-19

Qalique Not to call out eldest brother by name -
 Say mfowetia because I am afraid of him
 when called by father say "baba"
 not "ie". Applies also to uncle & near old
 relatives

If I go into a hut where my father is
 seated with others (old) I would sit &
 say nothing. make no remarks as to
 subject-matter.

a man does not stand in front of
 another so as to let his shadow
 fall on the man seated. latter would

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(16)

~~pa~~

(17)

Say wa nge sit' ilanga na?

Qaligwe. If I visit my chief & he presents me with a Kambe of beer & whilst I am drinking it others enter & I hand to them to drink the chief will object to this on the ground that I am giving what has been given me. The proper course is to ask his permission to give the beer.

If given bread ^{or} meat too much for consumption one should take as much as one can away & return ask the Chief if one can give away. If he would not refuse such a request.

If an older than I enters I would give way to him & find another place in the hut or leave altogether.

A man respects his step mother & if he & one of them were going toward a door he would step back & not

dispute (banga) the dowry with her. But if he and his sister were going to a dowry the latter ~~must~~ ^{would} allow her brother to enter.

Nankwana

Calique The same happens if a ~~son~~ man meets one of his step-mothers on the road. Grandmother but takes the place of the lawer (of Zululand) in Natal. for there all the boys congregates share their food.

Calique

Nankwana In Zululand if there were izimbizwa they would sleep in a lawer even in a 3 or 4 hut kraal. ~~They sleep~~ They would not sleep in their mothers kraal.

Calique If only one wife ~~the~~ a 'sciba' would be built alongside for the boys & girls to sleep in. If they slept with their mothers this would be objectionable to the husband who could not then go about as he likes.

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tionable

then so

a husband visits his various huts
freely at night. This is done to keep a
kind of watch over the women.

Nankwana A girl might sleep in the hut of her
mother - who is advanced in years -

Oatizya If a girl, known to me, visits in
company with her mother & even her
step-mother I would merely say good
-day to both but I would refrain from
entering into conversation with ^{much less courting} ~~her~~ ~~because~~
out of respect to her mother or step-
-mother. This is a strict rule.

If an acknowledged lover or soka you
would not even enter the same hut
much less speak to the girl.

~~The~~ A makoto may be asked to go & call
a girl - but she must be a young bride.
This may be done for instance when I
know she is at her home & I am visiting
there.

5.9.03

6.9.1903

60/30/20-4

[20]

Per Dabivwe.

When eating with abafowetu abakulu + had had enough I would not leave off because they would say ngi ya ba shupela, ngi ya ba delola. I would continue pretending to eat.

Kuba. If they have not scubad or especially if not finished eating, I start scubaning they would regard me as disrespectful.

Strangers - Treated with respect. Given a nice dish to eat, from also a good cause so that he may not go off and speak unkindly. He will be given a place to sleep in the husband's mother's hut. Sometimes the stranger will occupy the same hut that headman does, this done so that headman may keep an eye on him.

Wakwana. Izikulu + izilomo ^{+ abantlatetso} had beasts killed for them. They knew the kraals where they would be hlompaid - where they are known.

A man is known ngi ka dabuka - we are all treated as equals + yet we shululand.

ngqulunga ^{meanu} ^{mpande} ^{ingelati = inkaba = navel}
 said: Yes, but that was an occasion ^{where they}
 were overcome not by our valour but by our
 drugs (izinteleji) or, as Impande said, ^{intonga}
 yetu. Impande maintained the Quabes were always
 the first to go to the attack at ^{the hill near Etshoni}
 Pakatiwayo, was defeated at Kwa Hloko hloko,
 Emasundwaneni.

Mfanau endhlela (of Zungu tribe) ka Tanga ka manzini
 ka Tshana. Tshana had another son, Mibondwe, who was the
 father of Ngqumilazi (Cetshwayo's mother).

Uenu. Present Chief Silwane ka Gabangaye ka Pakade
 ka Macingwane ka Liboko. Their great kraal is the
 Ngonyamenu.

Qaliziwe [my boy] ka Dhlolzi ka Langa ka Gobiremba ka Jama
 we are of Uenu tribe; we are addressed as Micumu! Ngqulunga!
 Majola! Nyanda! Bakwa Pond'obukulu lwa si'ingeni!
 Mmeni says: I heard Pakade ^{swear} fanga by Jama.

61/45/12
 69
 80
 69
 Malandela
 Zulu
 Ngema
 Micireka
 Quabe
 (See 10.04 + 17.11.17 Oct)

see ISA vol. 3, p. 264

29.4.1905

62/68/15-16

mdubhu
ane. Emfazi
elo ka Ntamo
(wakuwajila
ata myinto
he was
bungulekani
order
le, deya
places
rior who
Kuleni
at the
g, mzungu
between the
a Tamba
bane of the
a river in
used name
ry. (mdubhu)
jola - Cuna
were stationed
in stanga
what
al, the
[14]

There are a long way alusakh Zulus
Emfazi alusakh by ngunika ^{Zulus} ^{was Fasinba} ^(an isle) [15]

Ndabankula, as Mazijana states, had been
established previously among ^{the} Zulio, kwa mposu
flat. (58)

The cattle at ^{the} Emahlongwa were herded by
Zulus ^{proper} whilst those at Emfazi were taken care of
by Ngumuzi ka ^{(an isle) - (game) (a way)} ^{of the Fasinba regt}
If we see that these amantanga stretched from
mzungu right away to ^{the} mvothi

Sent Dalique to Dinja Mazijana to find out
about Botwas' referred on several occasions in
second volume of Isaac's book. These are the
abatwa who come from above or beyond the land
from that direction. Damsisa visited them
under their chief to do ~~so~~ He was supplied by them
with isihlungu for killing game. He met
mbuyazi and told him about them. Fynn &
Damsisa ^{sent} got into an agreement under which
Damsisa assisted with abatwa would supply
him for work for value received. These abatwa

had no fixed residence in Natal - They then went about hunting elephants for $\frac{1}{2}$ Zyxon. They travelled on foot and Durnisa was their principal in Natal. Durnisa is the father of Saoti (late) and the tribe is known as ^{the} Duma one. They hunted with ~~horns and spears~~ (see below for a more correct account)

30.4.05

Malipi, Dinja, Mazyana - also Nyilo (Malapi's son - who as a rule says nothing)

Dinja says I saw Fodo. This was when the Boers Klascel's Kapayi - first expedition. I was with that expedition. I was interpreter for the Boers. I interpreted for Fodo. He was son of Nombewu ka Gasa (ka. Dhlamini?) ^{word coming by} isitotozelo ^{messing up} abo bati 'Dhlamini'. He was in Kosi yas' i Nhlanguini. This tribe then lived enkha no Mikobeni, kwe kengam inkomari (in ^{Richmond} ~~Scapa~~ D. W.). ^{at} This day the tribe ^{has scattered, some being Jacobs,} ~~lives there + also across~~ Alfred + Polala Dvins - Fodo was originally in charge of all. Bidhla ^{however} was the ^{hereditary} ~~seed~~ chief of the whole. Fodo

was merely in
They dinga's
were called a
was not a ^{hered} ch
of his profits
izimhlobo,
a banye (aba
kagee with M
Nombewu u
was wa kw
father of Sa
then Saoti -
Tshaka,
the Dhlamini
where they h
pupitres. Fa
whereupon the
and it was
a nomadic l
Durnisa le

regards the matter ^(in their presence) due to fear of illegal acts on the part of the couple, over whom she admitted she had practically lost all control. I think, on considering the matter, Archdⁿ Barker will solemnize marriage, even though the father's consent is not forthcoming; The Queen's Order in Council of 7th Sept 1838 protects a minister, sec. 10. — (Banns Rome + Williams read first time today [22.12.09] by Archdⁿ Barker)

11.12.00 (per Calizwe. 11.12.00) Q. confirms what N. told me 10.12.00, vide p.10 about soldiers wishing to commit sodomy on him offering him 10/- if he would consent. He at first did not understand, but was horrified when Q. told him. It was quite early in the evening, before 7.30, and at corner of street below Masana Hall and on that side of street. Q. says he has heard that some natives in Ladysmith allow soldiers to commit sodomy by kneeling and dunuzing amagolo, soldier having connection by anus. —

Today R.G. Roberts brought me a note or rather memo: to sign having for its subject Nomapuka, a girl, who is working for some white man, name unknown, (in Ladysmith); her father, I think his name is Mapekisa, wants her back. The memo, addressed to whom it may concern, intimates that the father has come to the Magistrate to ask for an order of Court and asks European to comply with native's request in order that further inconvenience to himself may be obviated. Roberts (a clerk in the office) says it was Mr. Rudolph's practice to send such notice. The law does not provide for this, but the plan seems commendable in so far as the European is concerned. I think stronger action better under such circumstances. — ^{16.12.00} Copy of pro forma drawn up by Mr. Rudolph, attached above.

A chief in this division, now known as Mbuyisazwe ^{alias} Juyisazwe, was formerly called Bulumlilo; an order was given that he was not to be called Bulumlilo because the Sangalibalele Rebellion is the 'fire' he is supposed to have bula'd. The order emanated from the Magistrate's office, it arose out of official belief that this Chief in reality quelled no rebellion. I heard the name Bulumlilo used in Court ^(Court Indunja) when Nukani, who had previously told me about this affair, immediately checked him. —

14.12.00 The following case came before me today, Regina v. Jalimara (German) Tontwana, charged with Bigamy. In 1893 he was married according to Christian rites to Liza (Eliza) Tatemela by whom he had 2 children, a boy and a girl; there

Note the following pages (of this book) are records of a ^{thought imperfect} great inquiry, though (D.D.) my informants assert and declare I shall believe only when I have seen for myself and as the Inquiry Lobola is still open no judgment will be found ^{to evidence} ^{in support of these views of Teteleku,} ^{See p. 47.}

Natal per Teteleku, Chief, son of Nobanda, lives about 14 miles from Maritzburg knew Sir Theophilus Shepstone well, was often consulted by him on native law & custom, has 18 wives and 50 children. Teteleku says that lobola was in no sense a purchase, there is no such sense about it. He is himself about 64 years of age and has always taken a deep interest in this and other old customs. Lobola is a pledge ^{or guarantee of good faith}. Here are Teteleku's words "Um tata njena umuntu lona, uya ku m lungisa njena, ufunga ngani na? A vele-ke umyeni lona o tat' umtan' o muntu ati "Wo, uku tata kwami loku, ngi m tata nje a be ngo wami, isi fungo sami ngi zo bek' izinkomo ku yise, uma ngize ngi buzeke uma se ngi m ona ukuti izinkomo lezi nga ngi fungelani ngazo." That is:-- "By what token is there to be an assurance that the person you take will be well and truly looked after? The husband then will come forward, he who has taken a person's child and say, "Yes the token given by me on the occasion of my taking her as my own ^{is} ~~are~~ cattle which I will place with her father so that with these in his possession ~~to~~ I shall be answerable, for any wrong doing on my part; it will be said ~~as~~ on what account did you give these cattle as a token." More than this. Lobola means also that the husband ~~desires to~~ assures the girl's father that her children ^{by him} will inherit his estate or such portion of it as has been assigned or allotted to her house.

Teteleku's father Nobanda never came from Zululand but from near the Tugela above Mtunjabili & near Greytown. In the old days is as far back as Teteleku knows the lobola given was isikumba ee mpunzi. This skin is also the dondo or amasongo & izimbedu that followed in later years was merely a guarantee that lobola would be given in the shape of cattle as soon as cattle could be obtained. It so happened that many years elapsed sometimes between the giving of the skin and marriage, and the procuring of cattle, but the guarantee given was rarely if ever forgotten and a claim would be ^{invariably} made by the children or grandchildren. The amasongo and izimbedu were, Teteleku believes, manufactured by natives in the same way that they make iron.

(22.6.99) The Chief Teteleku was found ^{in his hut} dead this morning. I had arranged to have another long talk with him on Saturday. I regret extremely that this is impossible as I felt I had discovered

Natal, per Nomzimekwana, ch. Ngangezwe's father, and through my boy Dalizwe.

who conversed with Nomsimekwana on 25th & with me last night. Nomsimekwana says that originally ordinary people were paid 2 or 3 head of cattle as lobola, whilst men of higher standing received 5. The king's daughters were lobola'd with 20 head to begin with and the person marrying was for the rest of his life, ~~as for many years~~ under an obligation to pay more cattle. The debt could not or was not settled all at once. A sense of responsibility for lobola always rested on the people

who married girls of royal blood. Zinjiquis used to be used for lobola purposes - v. p. 83 (17.8.99). see also mnaka ^{page} ~~lobola~~ ~~of~~ ~~the~~ ~~king~~ ~~and~~ ~~the~~ ~~king's~~ ~~daughters~~ ~~were~~ ~~lobola'd~~ ~~with~~ ~~20~~ ~~head~~ ~~to~~ ~~begin~~ ~~with~~ ~~and~~ ~~the~~ ~~person~~ ~~marrying~~ ~~was~~ ~~for~~ ~~the~~ ~~rest~~ ~~of~~ ~~his~~ ~~life~~ ~~under~~ ~~an~~ ~~obligation~~ ~~to~~ ~~pay~~ ~~more~~ ~~cattle~~.

Amzinto, per Dalizwe, 18.8.99. Dalizwe went up the Mzimayi stream for about 4 miles today to one Bangizwe's kraal, Chief Ishonkwini. He spoke to Bangizwe who aged about 35, with his brother (younger) called Mubi. Bangizwe has lived for many years in this part; is now on private land, kraal has 3 huts. He said now that under the present has cleared off the cattle, people are disposed to lend to one another i.e. give credit on security. When a girl gana's the umyeni inisa's his sister and says her cattle will be lobola the woman he wishes to marry, that is the sister is made security for the bride's lobola. This is a purely private arrangement and made no mention of in a Court of law when, for instance, the husband goes to report his marriage or ask that a hut be added to his kraal. If the sister should die prior to marriage or the married woman die before giving birth to a child a difficulty would arise. A case of this kind has not as yet occurred but Bangizwe believes the husband would have to pay the lobola in some other way - the misfortune would be his. This sort of bargaining is freely carried on in Ishonkwini's tribe Bangizwe says but is kept secret as much as possible. A result of the loss of cattle is the fact that many girls are mitisa'd. Many are mitisa'd but complaints are not ^{often} made in the Magistrate's Office. People are apt to refrain from complaining and they hide the crime from the Courts.

Stanger, 17.11.99. (Conversation with Sijewana v. pp. 48.49). Lobola is the building up of the people by the principle of funga. I read over Teteleku's views with which S. entirely concurred. Lobola does not imply purchase, its essence is a dependence on others. A son-in-law is called isigodo so'mkwenyana; this sigodo is the father-in-law's bank or place of security, to which he can go for assistance when in danger or trouble. He will, as it is said, go to xepula, i.e. 'chip off ^{from} his block'. Sijewana's emphasis lay on the point that lobola is not purchase. The idea of funga seemed to me never to have occurred to him, though he fully & entirely approved it. (see pp. 14.15 of N. B. under date 16.11.99 re this point).

Courtship.

yes

73/10

17.11.00

Ladysmith (per Qalizwe. 17.11.00). When a girl gives her consent to her lover she is alone with him but she arranges with him a day on which their engagement shall be publicly done or rather in the presence of others in the veldt. She will then arrange with her girl friends to meet her lover, which is as a rule in the veldt away from her home for fear of interference of parents and elderly persons and when the little gathering assemble the girl will prove her acceptance of the lover by giving him a small string of beads. This gift becomes announcement of engagement. At ^{of} future date the girl will not be able to say she was not engaged. Q. came yesterday from near junction of Sunday's River (Indaka) with Tugela where he was on a day or so's visit by my wish he then happened to be told of a high ^{upright} hill called Karicane or Tange (tank) on the top of which there was said to be a spring (of water) and, as he was told, where engagements were made by lovers in the neighbourhood. Water may be drawn ^{by strangers} from the spring upon their making a payment. When engagements take place at the spring izigubie are taken and there is bongaing done there with music. Q. saw the hill in question and a path up it but did not ascend. Does not know the tribe who follow this custom or whether it is merely local.

24.1.04

Anyone sitting between insika nearest door and iziko supposed not to marry (superstition) - pp. 22-23.

[Can't be certain that this is given by Qalizwe. Omit.]

Qalizwe 73/10 17.11.1900

written 24.1.1904

ref. to pp 22-23 5 to

Socwatha + Shlazi 24.1.1904

This subject of 24.1.1904 is by Stroud, not Qalizwe.

person best able to see if a man could comply with the guarantee to be given for the [13]
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 ^{proper} no regard to. Thus it was that when a girl having
engaged herself to a man, and this man was found ~~to~~ by the parents 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
hopel'd 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).

Natal, per Stephen Mini. Stephen is the Chief over the Koluwas of Edendale. He said
to me today that there is no divorce by Taler 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).

« MARRIAGE » 73/13-14

Natal, per Dalizwe. Dalizwe 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 ^{from her home} 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

that "dog of theirs came in the night and stole away a lamb or kid (izinyane);" they will feign great regret and then await the decision of the father.

The abductors are treated in different ways by different fathers. Sometimes they are well beaten with sticks and sometimes they will not be spoken to until a handsome fine has been paid for their wrongdoing.

The custom was tried in Qaligwe's own ~~kraal~~ ^{home} when his sister was about to be married. When the abductors came Dholzi was so taken aback with the news that he folded his blanket about him + over his head and there and then lay down to sleep! The abductors seeing that D. was very angry moved away home. After they had gone Dholzi, who expected them to return the following day, ~~so~~ told Qaligwe to speak to them for and on his behalf. Q. was told to demand a horse, saddle and bridle as a fine for what had been done + when the men came Q. made the demand and they went away. The horse ~~re~~ was duly paid and the ~~se~~ good relations between all were restored and the marriage consummated. This betrothal visit of course takes place some weeks before the wedding is arranged, and those who represent the bridegroom and assist him in gaining the father's consent, arranging lobola, presents ~~re~~ are called abakongi from the verb konga and they have to gqigqa = go many times to the father before he gives his full consent. ^{20.9.00} Ladysmith. (per Nkukwana. 20.9.00). The bridal party, mtimba, will leave home with the bride for the bridegroom's home, late in the afternoon so as to reach the bridegroom's kraal after dark. The party are received at the bridegroom's and given a place (hut or huts) to sleep in. They retire to rest. Very early next morning before day-break the bridal party will get up and quit the kraal and proceed emfuleni i.e. into the veldt (ukuyi hlal' emfuleni), where food arriving from their homes is taken to them. The party (mtimba) will return to the bridegroom's when the sun is getting warm (sometime before 8 am) and after waiting some time at the kraal, this umtimba is bizwa's shortly after which ~~the~~ dancing (^{canguza} svina or orgeagea) begins. It is the bridal or mtimba party that begins the dance. The bride, shortly before the canguzing begins, is hid ~~by~~ from view by her hand bridesmaids as well as by her party of men and she remains hid until after the party of men has extended into dancing order (xela'd). The first thing done is for the party (mtimba) to get into line, then the bride's elder brother will step forward into the open alone bonga the bride's ancestors and formally exhort the bridegroom's people or party to londoloz her. After finishing his address, he will go back to his place and

becoming the wife of a polygamist and considers Nomfula would object to that too. If Nomfula desired it, the mother said perhaps she herself would give her consent but Nomfula no longer cares for Sobantu. Sobantu and Nomfula both admit having had external intercourse (zoma) with one another frequently.

The mother caused the case to come up in Court because Sobantu refused to pay her the ingqutu beak for having put her daughter in the family way, otherwise, as she stated in Court, no further steps would have been taken by her in the matter.

Sobantu denies that he was the father of Nomfula's child.

Ishaliti informed me that when with child ^{young} a girl's breasts grow much more rapidly than an older one's.

The above case indicates what takes place under the cloak of Christianity.

Sobantu has another name viz K. Ndlovu and Nomfula's other name is Mary Jane Kumalo. Both admitted to me that they were Christians.

The seduction took place about June 1898. Sobantu and Nomfula corresponded by letter with one another (in Zulu). I saw two or three letters.

The end of the case was that Sobantu was fined £5 or 2 months imprisonment with hard labour. It is of course open to the woman to claim civil damages under the native law (as administered by European Courts). (46.6.99)

Natal, P.M.Burg. per Daligwe - hearsay. In a talk Daligwe had with a ricksha puller named Tabalala the following facts were elicited. That Tabalala, a man of say 25 or 26, lives in a kraal near Springvale & Hlutan Kungu, under Chief Miskofili (Ku Kulela). He has recently become a Christian ^{convert} but has not been baptized yet. He is working and has been working in P.M.B. as a ricksha puller. Has been at work for 8 months - is about to go home on leave. States that some of the inmates of his home have become Christians, others are heathens. He cannot write but is beginning to read. This man said in answer to the question whether it was satisfactory to become a Christian, that Christianity was agreeable as taught by the missionaries, seeing that what they preach sinks ^{appeals} into the heart. Temporarily speaking kolwas are not as despised a class as they used to be, the reason is that there are now so many as to form a distinct class. At first those who ^{became} wished to Christians seemed to be deserting their homes (hlabukile). Tabalala was induced to become a Christian because of the missionaries saying they were in darkness, that they were guilty of many sins and therefore ought to pray for forgiveness. If forgiveness is not prayed for it is clear that people will be burnt after death. -

Before the Europeans came there was no such day as a day of rest (Sunday).

Natal, P. m. Burg. per Dalizwe - Dalizwe in a talk with Jakobe (Jacob) son of Tomase (Thomas) who is a Christian native. Jakobe is also a Christian, aged about 25, home near Umzimkulu, probably below Hancock's Drift. Has been a Christian since the Zulu War. Is now working for Mr. Sparrows, of fancy, next door to St. George's Hotel, in Henrietta St. Has worked for many years. Dalizwe got into intimate conversation ^{this afternoon} with Jakobe, in answer to a question, said what really caused him to be a Christian is something like the following, said to him by the missionaries: "You people who live on the earth, ^(you are not here to remain) a ni hlezi ngoba ni hlezi, ni ya dhlula ni zo kufa, kuhle ni guquke ni kolwe, ni tanda zele izono zenu ngoba se ni zwile ukuti abantu ba ya kolwa. Ni yazi ukuti ni yona kakulu, ni tat'umuti ni bulal'umantu. Niya kwaz' ukweba into yo muntu, Ni ya kwaz' ukupinga nomfazi wo muntu. Ni hlale nazi ukuti umuntu a'zi tandazele izono zake. Don't say when you are burning that you weren't told to pray for forgiveness." This was what caused ~~the~~ Jakobe to see that kukolwa kuhle. ~~The~~ The great point which caused conversion was this: - "Kuyabonakala ukut' into em gugulayo, u yona lap' emhlabatini ngob' isono a si ngaka nani, u ya kuzwa ukukuluma kwa ba fundisi, u yezwa ukuti u yo kufa a yo kutshe. Esitogeni, uti kulung' ukuba a zi guqule inkhuziyo yake, a zi tandazele, mhlawumbe idhozi i nga gabuka i m' beke."

The conversation turned to lobola. Some Christians (Kolonas) pay lobola & receive lobola, whilst others do not. But those who do not ^{pay or} receive lobola hand over money to one another on the sly, the inkwenyana to the makwe, even before the outbreak of rinderpest. There is a law that Kolonas were only to have one wife & marry her alone; this woman was not to be lobol'd no her children. The giving of money, it is about £30 or £40, but the amount is not fixed, is a secret transaction between the bridegroom and his father-in-law and no claim arises in the law courts in respect thereto. This secret transaction is ~~called~~ ^{an} isigungu = (isifeba) between inkwenyana and makwe. The myeni (bridegroom) may have many cattle, these will sometimes be sold off and people will wonder what has been done with the money - it often goes in the clandestine way referred to.

Natal, P. m. Burg. per Nyonyana. This man is going to be married tomorrow. He with a number of other natives are living on a Mr. Mare's farm in Umgeni Dwin a few miles out of P. m. Burg. It seems Mr. Mare ~~is~~ expects them to get permission to have a wedding on the farm or rather the natives are so much afraid of him that they have got into the way of asking for permission. Nyonyana asked ^{for} permission on Tuesday ^{last} it was granted. But today ^(Friday) having gone to Mr. Mare in connection with two cattle, ^{two} horses impounded by or detained by Mr. M., he, Mr. M., said he had to go to P. m. Burg ^{tomorrow} and that

therefore the wedding would have to be put a stop to. He could not say if the wedding might be postponed till Monday next as he was not sure he would be back before then. As a matter of fact all preparations had been made, beer prepared &c &c, invitations issued &c. Nyonyana had sent to tell his future father-in-law but the latter insisted on the wedding being held and said the wedding must proceed & he accordingly sent off the divandwe today to the bridegroom's home. Nyonyana came to ask for an official messenger to be present at the wedding as it was impossible to put it off. I said I would send no messengers and the parties must act as they think best under the circumstances. I would not interfere between landlord & tenant, especially between European & Native & still more especially in this case because on or about 22nd April last some person or persons unknown set fire to a detached hay-stack belonging to Mr. Mare. and on his farm & burnt it to the ground. Mr. Chadwick inquired into the matter and decided to hold certain 14 natives - Nyonyana is among them - responsible and proposes to ask permission to fine the lot if the wrongdoer does not turn up. This latter case is in itself of greater importance than the above but it is hardly of so irritating a character. It was with a knowledge of this fact that I refused to interfere in any way. 73/28-9

Natal, P. m. Burg, per Dalizwe. - Dalizwe in conversation with a woman Nomtimba.
 Nomtimba is a married woman, she and her husband live at Edendale, just outside of the village. She is Dhlizi's brother's daughter, so first cousin to Dalizwe. Has 2 sons and 3 daughters. Has lived a number of years at Edendale. The whole family are Christians.
 She considers that the state of Maritzburg is lamentable. That a great change has come over the town since Somsewu's (Sir T. Shepstone's) ~~time~~ death. Many women are in the habit of leaving their husbands to come to Maritzburg ostensibly to wash clothes. They may or may not wash clothes. They leave their homes at Edendale and elsewhere early in the morning and do not return till late at night; they bring back so much money that their husbands are astonished whereupon they ^(women) assure them that it was all got from washing. The husbands remonstrate at their wives conduct but it is all to no effect - they will come. Children too follow their mothers ~~and~~ bunguka (become deserters) from home, they follow their mothers' example and become prostitutes & good for nothing. - There is no black inhozi as in Zululand who keeps the people in order. People do just as they like as they are kept in hand by no authority. Some women leave their husbands, come to P. m. B. for good and get other husbands. Girls, from surrounding kraals, get 'izimpantsholo' and then are afraid to go back home. They feel moreover abase bantu ba luto because of the disease they contract. There is no white person, no white authority, since Somsewu, who puts these things in order - there is no one who has the interests of the natives at heart. (Nomtimba blames herself for ever having

come to Maritzburg; she would never have come to the place had she known what it was to become. As it is she ~~only~~ comes to town from Wendale ^{only} to make purchases. What she fears is that her children will be ^{enticed away} by others and then come to grief. She wants to return to Impofana near Msinga Divⁿ. ^{where she lived formerly}. If her husband is unwilling to go she would leave him as the state of affairs is intolerable (for the sake of her children). As it is one of her children is a prostitute and lives and sleeps in P.M.B. - Romtimba. did not want her daughter ^{whose} name is Juani, to work but the girl insisted. The Magistrate ordered her several times to return to her home but the girl refused. Juani sometimes visits her home. She is now with child by some man. — The great change in the town ^{has} occurred since Somsewu's death. Although most of those ^{while} who worked with Sir J. Shepstone are still alive, yet Sir J.S. was practically alone, the policy was his, and no one else but he came forward to kuza the people. The existing state of affairs can be remedied if those in authority really wished to take the matter in hand.

19.6.99
Natal, P.M.Burg (Bishopstow.) per Magema Magwaza. Magema, a man of about 52 years of age, whom I have known for a period of about ten years, appeared before me at Umgeni office today with a girl called Eva Fuller whom he wishes to marry under native custom. Eva Fuller comes from St. Helena, left there with Magema last year, her father and mother are both in St. Helena, she says, and approved her leaving under Magema's guardianship. I spoke in Zulu to Eva Fuller but she pretended not to understand. She is about 22 years of age and just like a native in colour. She speaks English, is, like Magema a Christian and, like Magema, can read and write English well. She also understands some Zulu. Magema came to ask for a license to marry this girl. On questioning her I found she was quite agreeable and with the full knowledge of the following circumstances. Magema, though a Christian, is a polygamist, has 3 wives, all living and a number of children. These wives live apart from him and indeed seem to follow their own inclinations. Magema will not, for the sake he says of the children, sue for divorce. He nevertheless will live apart from them. He considers it is not in conflict with Christianity to have more than one wife, that one may be a good Christian and yet have more wives than one. He added, ^{I think} that he became a Christian after he had married more wives than one, so that it was impossible, owing to the ties by which he was bound to revert to monogamy. What he wishes is to marry Eva Fuller and live with her practically as his only wife. The whole case is a remarkable one for here are two Christians marrying under native law which, under Govt. regulations, requires that there should be an official native witness to the marriage, in this case it is Matsobana, a headringed man who cannot speak a word of English. His and therefore Magema's chief

is Mhlakho. Seeing the case was a special one, rendered more noteworthy by the fact that Dinuzulu (King of Zululand) is, as Magema avers, a witness to Eva Fuller, having been placed in his Magema's guardianship (for Magema was for some time with ~~Magema~~^{Dinuzulu} during his imprisonment at St. Helena), seeing this day, I requested both Magema and Eva Fuller to state the whole circumstances in respect to each of them on paper for submission for the instructions of the Government. I may add that Magema was for a long time with Bishop Colenso and was at Eshowe in 1888 + 1889 as Miss Colenso's assistant in re Regina v. Dinuzulu, Ndabuko and Ishingana. He is a good compositor.

^{19.6.99} Natal, per Mdsipa, chief. - I saw this man for half an hour or more at the office today. He is grey & belongs to Zulwana regt. he says, about 67. He says he remembers Sir J. Shepstone and Mr. J. Shepstone's first coming to this country. Sir J. Shepstone's indunas, in order, were: - 1. Mgundane or Jantshi (Mdsipa's brother), 2. Ngoza, 3. Zatsukei and 4. Manxele. All these are dead. Complains of oppressive European legislation. Lives near Table Mountain. Was well dressed in European clothing. No headring. Says Mgundane ceased to become Induna and joined the police or military force, Ngoza then was appointed.

^{19.6.99} Natal, per Mr Mare vide 'per Nyonyana' p. 27. Mr Mare came to make a Deposition today, charging Nyonyana with having contravened an Order of the Govt by wilfully having a beer-drink and marriage ceremony on his farm in direct disobedience of his wishes. From Nyonyana's conversation I on Saturday, I thought this would happen. Nyonyana will have to be proceeded against.

^{19.6.99} Natal, per Tomu. A case (Civil) came before me today which had been decided by Mr. Forder (I think in 1891). It was Tomu v. Bili or Elias. Tomu had a daughter Guda who before marrying Bili or Elias had had, ~~it seems~~^{illegitimate}, a child by another man, Simon. This child's name was Mlupakile. After Guda's marriage with Bili or Elias she bore a second girl (whom I saw but whose name I forget) and this girl, about 20, had now a young baby also illegitimate whose husband is said by Tomu to be a half-caste + living in Durban. No lobola has been paid on account of Guda. Tomu gave ukugeza beasts (2) for Guda. Tomu claims 10 head as lobola also the girl Mlupakile. This was awarded but as only Mlupakile has been handed over, Tomu wishes to attach the other girl. This, under native law, would be allowable but cannot be permitted in English law. Bili can't and won't pay. In the meantime lobola in the shape of money is being paid by the girl's lovers to Bili which reaching him by post or other secret way cannot be attached, hence manifest injustice to Tomu who cannot seize Bili's property under writ of execution because he has practically nothing.

^{22.6.99} Natal, per Nyonyana, v. p. 27. Nyonyana, a man aged about 25 or 26, was brought up before

me yesterday afternoon for holding a beer drink on his master (Mr. Mare's) farm Blitique, a few miles from P.M. Burg, without his, Mr. Mare's, permission as required under existing ^{Govt} regulations. See my remarks on p. 27 ^{p. 30} on this matter. I tried Nyonyana found him guilty and sentenced him to pay a fine of £5 or 2 months in prison with hard labour. Mr. Mare gave his evidence, also his son Samuel Arthur Mare and Nyonyana himself. Nyonyana tried to show that Mr. Mare first gave him permission to have the wedding ~~and then~~ a few days prior to it and then, the day before the ceremony, after the bridal party (udwendwe) had been invited to come, he withdrew it for certain special reasons. These reasons, in my opinion, were sufficient in the case of an European who had no confidence in his tenant but seeing how Nyonyana was placed they pressed heavily. They were these that Mr. Mare and a son had gone to Doope, Mr. Mare's two other sons were going to P.M. Burg and would not be at home during the wedding feast or beer drink, and Mr. Mare himself had to go away on business and only his daughter + son (Samuel Arthur - aged 16) would be at home - including several servants. Mr. Mare told me Nyonyana, who is a bad, tiresome fellow, is under notice to leave his farm. The having the beer drink in spite of Mr. Mare's refusal is an instance of the coming into conflict of European and Native although it was most difficult from Nyonyana's point of view to put off the wedding after the bridal party had been invited to come. In conclusion I may say that Nyonyana declared on oath, ^(caption) that he had had a conversation with Mr. Mare on the Tuesday before the wedding which Mr. Mare ~~deliberately~~ ^(at this it was alleged Mr. M. gave his permission afterwards rescinded.) denied all knowledge of. There is therefore a ~~case~~ ^{charge} of Perjury against either Mr. Mare or Nyonyana which must be looked into, although there is reason to think Nyonyana told an accused person's lie to shield himself and his race. 73/31-31

Natal per Qaligwe. Qaligwe had a conversation yesterday with a young man (a distant relation of his) and one who had come to Grey's Hospital to be treated for some complaint - swelling about the throat) on the subject of one Johan or Johannes. The conversation took place at St George's Hotel after there had been some general talk about girls and about one in particular who had become a kolwa and taken to dressing. ^{The name of the} young man who spoke to Qaligwe is not known by Qaligwe nor the name of the boy who accompanied him. The informant is about 30 years of age and an isisizwa. He said that the man Johannes (Johanise) as he called him had, for some time past, been working as a missionary or teacher in amongst people belonging to the Chief Silwana's tribe, near Estcourt. Johannes has now left Silwana's location for some other place but intimated to the people that he would return. Silwana was so enraged with Johannes' influence, which seems to have been very considerable, that he threatened to stab anyone who should come to him or his kraal and induce any one there to become converts to Johannes. It appears that ^{many of} those who live under Silwana have become converts.

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and that when Silwana tries to engage them for road party or other Govt work they refuse to
comply with his order, which of course emanates from the Govt (Magistrate). They say they
will not work because they are Kholwas. Silwana is strongly averse to his people becoming
Kholwas. A result of Johannes' teaching (see a note thereon ^{on his own conversion} on pp. 175, 176 of my Note Book N° 6)
is that many girls who had gonads have given over their sokas or lovers for the reason that
Johannes says a girl does wrong in becoming engaged to a man who is himself engaged or
married to another woman - she will when she dies be burnt (go to hell) for such misdeeds.
Since Johannes left Silwana's some of the girls have reaccepted their lovers. Qaligwe is
convinced that the Johannes herein referred to is the same as that in my note in N. Bk 6 as
above referred to. For instance Qaligwe's informant states that Johannes is blind (impumpute)
is conducted about by his holding on to a stick, has been to ^{Orana} ~~Orana~~ - a tributary of the
Inkomazi in Pole la Diwn and below Makwaga, this being the place where Qaligwe's people
at Isopo told him they met Johannes the Impumpute. Johannes is sometimes called
simply the Impumpute (blind man). His teaching is that all people though they die are
destined not for this world but for another and that therefore those who commit sin
will all be burnt and this of course means every body because all are in sin. He exhorts
people to gez' umpefumulo wenu ngo keu tandaza. He is himself a convert to Christianity
but does not appear to be attached to any ^{European} mission. He has had very great influence in
Silwana's tribe. Qaligwe's informant said he refused himself to become a convert to
Johannes, he will not. Johannes plan is to go about from kraal to kraal. He tells
his message ^{at kraal} and then is permitted to live at ^{it} ~~a man's kraal~~ which he makes a base of
operations. Johannes would be between 31 and 35 years of age now. He has caused very
many of Silwana's people to dress, become converts to him.

22.6.49. evening.
Qaligwe had further talk today with the above referred to informant whose name is Mggayi.
Mggayi says he has not himself seen Johannes but the boy accompanying Mggayi saw him.
Johannes is at this present somewhere near Mhlumba mountain in Weenen Diwn and still
in Silwana's location which is a very large one. His sibongo is wa kwa Zondi. He has lived at
Hlatikule in Weenen County near the Drakensburg. The people of Silwana's tribe are looked
upon as having been spoilt by Johannes' teaching and influence. His teaching exercises a real
and genuine influence. He picks out Kholwas who are sinners and tells them what their
sins are. He can detect an umtakati. Those who keep on committing sin will not cross the
Jontani (Jordan) (on the way to heaven). Two girls are known to have sworn to be true
Christians and to have left leave off leading wicked lives. Of one of these, an in kehli, Johannes
predicted that she was with child, that she would bear the child and after this child was

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 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 hlobonging 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 ^{the missionaries} succeeds 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 Nontimba (woman) on p. 28)~~

~~Natal. Table Mountain per Ngangezwe (chief). I had a talk yesterday. He states that there is a Mission Station at Table M^{ts} at which a rupture has occurred between the missionary in charge a Mr. Dugh 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.~~

~~27.6.99. Natal. Table Mountain per Nomsimekwana chief Ngangezwe's father. I sent Baligoe to him & this is what ^{on 25.6.99, my talk with Qivi's last time} Baligoe 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 enjoys) 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 regt. ^(= to Impiyake regt. as the dibi were known as Ishaka's impi) as the dibi were known as Ishaka's impi, this would make him between 80 and 90. His other name is Impupeu.~~

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 what ever 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 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 magician} succeeds 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 Koluwas at Edendale. He says he believes there is very little prostitution among the Koluwas 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)

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 Koluwas 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 Nomsimethwana chief Ngangezwe's father. I sent Dalizwe to him & this is what Dalizwe heard him say. ^{on 25.6.99, my talk with Dalizwe's last night} 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, Nomsimethwana says. He himself was one of the dibi or mat-bearers in Shaka's time as he calls himself of the Impiyake regt. ^(= to Impiyosi regt. as Nomsimethwana says) as the dibi were known as Shaka's impi, this would make him between 80 and 90. His other name is Impupe.

Natal, per Qaligwe, ^{28.6.99} Qaligwe says that since Rinderpest broke out nearly 3 years ago it has become quite a common thing for girls who have become with child to be married off hurriedly to their seducers for fear of a case being brought up in the Magistrate's Court and the seducer fined. The fact of the girl being with child is concealed but other women detect this and it is through their help that Qaligwe quotes the following cases in support of his assertions. (a) the wife of Nhlamba, (b) the wife of Babili, (c) the wife of Linema, (d) the wife of ^{makundle} ~~makundle~~. This sort of thing was also practised before the outbreak of rinderpest but not to so great an extent. Babili, above named, is Nhlamba's brother. Qaligwe does not know how girls come to allow their lovers to penetrate instead of ~~the~~ hlobonga or soma-ing.

The Official Witness appointed by the Govt. is appreciated chiefly by the men for his action puts an end to further dispute re cattle etc.

Natal, per Qaligwe. (^{20.6.99} P. M. Durig). Qaligwe told me last night that yesterday afternoon ^(about 3 P.M.) he went towards the lower end of the town, he met a native ^{(about 34 years old) with intshebe} working at a blacksmith's shop who told him of a wood & zinc house close by where they were seated which was a whore-shop. Qaligwe had been sent by me to find out these kinds of place. Qaligwe in conversation with this man gathered that girls left their homes (a) because they wanted to work, (b) because they had been beaten or ill-treated by their fathers, (c) because the example was set them by their mothers leaving home & becoming prostitutes. These seem to be the chief reasons though of course there may be still deeper ones in the heart of each prostitute. (After a girl has become a prostitute (nondivwa) and has contracted the disease (isimpantsholo) she is afraid to go home & then makes up her mind to remain where she is. A girl, Qaligwe says, is induced to leave her kreal home because she wishes to earn money to dress herself i.e. she desires to become a convert to Christianity. — The native above referred to says a person enters the whore shop any time in the afternoon or evening where he will at once find a number of women who may or may not make overtures to him at the very door as he enters. He will then begin to be courted by the women and one of them will hold out her open hand in the expectation of being paid money. Two, three, four or five shillings is the fee paid. (Upon this the donor is kissed on the mouth & (the tongue of the woman ^{is made to} meet that of the man) and the man is invited to have carnal knowledge of her, Qaligwe does not know as yet if this takes place in the presence of others or not. Qaligwe yesterday, near the market square, was courted ^{+ played} ~~acted~~ before by four girls or women, showing that these said native women are not restrained by any set of feelings or customs. They do just as they like and the natural boundaries ^{or barriers} between the sexes are wilfully overridden by them. Qaligwe said nothing to these women & they left him.

It seems this kind of woman (nondindwa) are in the habit of saying that they have control over themselves, that they enjoy "responsible government" (si zi pete) and they say when they ~~are buried~~ ^{die} they will be buried at Kettlefontein. Dalizwe points out that there is a difference between 'izifebe' and 'nondindwa'. The former is a girl who at home in the ordinary native way of living in location is in the habit of allowing many men to have sexual intercourse with her whereas 'nondindwa' is a word applying to girls in towns who have left their homes altogether and become street-walkers. So then the 'izifebe' is not ~~not~~ a 'nondindwa' but all nondindwa's may be & probably are izifebe.

There are very ^{native} many prostitutes in Maritzburg. I have directed Dalizwe to make further inquiries & himself to enter a whore-shop and find out. Dalizwe is a boy who has worked for some months in Durban as ricksha puller and has a good knowledge of prostitutes, their ways and their diseases.

25/36

7.7.99 On the 1st inst Dalizwe went to a house (wood + iron) close to the willow-bridge which he had been ^{7.5.99} told the day previous (see above notes of 30.6.99) was lived in by whores. He gave me a full account of his experiences the same evening and he supplemented this the following day when I took short notes of everything, from which notes I now write. On first coming to the house Dalizwe saw 4 women sitting outside whom he took to be whores. He went up to and spoke to them and they with him. One of these was lying helpless and in a disgraceful state on the ground, she could not be aroused. The women told Q that this woman had had connection the night previous with various soldiers who had also given her spirits (sihoke-yana) to drink. Q found also a white man on the place aged about 26 and walks with his legs wide apart. He has is impure holes as there were sores about his ~~nose~~ face. After a little while Q winked to one of the women and this woman came to where he was sitting. She was 26 years of age or thereabouts. She gave Mata (Martha) as her name. She stated, in the course of a long and intimate conversation that she had been married, that lobola was paid for her, that after becoming married under native law she became a Christian at some place at or near Isipingo. She had now ceased altogether to live with her husband and the reason for this was because of something which was done by her husband which she would not on any account whatever tell anybody. Q asked if he beat her, she said yes, but there was evidently something else which though Q pressed her she would not state. She bore her husband two children. She did not give her husband's name.

(to be continued).

Natal, Umzinto, per Dalizwe and Gedhle together. 7.8.99. (Gedhle was initiated today). Q & G. spoke today to Nhlabati ka Bunywana of or near Harding who has worked off and on in Umzinto for some years. He says it has become a very general practice for the white people serving in Lang's (Archibald & Co's) store at Umzinto to give native women and girls liquor and to induce them to go with them into a back room on the premises.

where presumably sexual intercourse takes place. The white people give goods and sweets to the women & girls as a return for having intercourse with them. Nhlabati says this has ^{be} quite common and the women & girls he refers to are those from the kraals and not the ordinary dressed girls who belong to the town. There are many native prostitutes in the town; ~~the~~ the women & girls go to Archibald's to buy goods and they sell themselves Nhlabati thinks because no one will be able afterwards to detect that they have had intercourse with anyone. This sort of thing seems to have gone on at Archibald's for some years. Nhlabati may be 26 or 27 years of age.

Q & G also spoke to Mbapanzi a man of Mbayingana's tribe near the Mkomanzi River in this (Alexandria Division) near the Dupo-Alexandra boundary. He says the people of his tribe pay 14/- hut tax as well as £1 on each hut although they live on Location lands, but they are not or rather their chief is not required to furnish labourers for the road parties. This taxation is felt as a considerable burden. The Chief has been twice to the Magistrate about the matter but all that was said was that the young men should be made to go out to work.

Q & G again had a talk today with a man called Kiwayo, a kehla aged about 57 living Ozwatini (near Hermannsburg) who has come to be attended by Dr Tritton for a bad, swollen eye. He expressed the following opinion:- That the reasons why their people were in so unsatisfactory a state, ~~was~~ so much given to loose morals or immorality was because the white people allowed ~~the~~ women & girls to work for them, because facilities were given for divorce and because the white people gave them 'nice' things to enjoy (educated their tastes?). Women ~~was~~ ^{did} not ~~allowed~~ go out to work for other people in Zululand, nor could they be divorced. Amongst the Europeans divorces are granted readily. And this facility for divorce causes women to be very independent for on the slightest quarrel with their husband they will threaten to go or will actually go and apply for a divorce. Under these circumstances, Kiwayo adds, prostitution, which was unknown in its present form in Zululand, will never be put a stop to. The white people are literally destroying the race. Boys are in the habit moreover of going off to Johannesburg and never returning, they go off with girls and they become accustomed to life at the goldfields and never want to return to their homes. 7.8.99

73/36-7.

8.8.99. Per Qaliquo & Gedhle. These boys had a talk with the Post Cart driver Kremes? who informed them that the late Mr. Redman very frequently had sexual intercourse with native girls and women. He did this although married, he used to stand outside at night and wait for the girls or women. He is known to have had 5 ^{children by} natives in this way. I may add that I know Mr.

37

Redman & live at his hotel. Q & G. saw one of Mr^o Redman's sons (a young boy) playing about in an obscure way with ~~the~~ ^{several} natives girls that were here today, he was called by his mother but did not readily obey her.

Q & G. went again to Archibald's store where they saw a flask of gin or spirits sold to a native. It was well wrapped up in paper and stated by the white man to someone who had inquired in Q & G's presence to be paraffine whereas a native salesman had said it was spirits. A white man at this store called Makenisi (McKenzie?), who is a good native linguist, courted several dressed native girls and it was Q & G's opinion he was no new hand at that sort of thing. The girls were given spirits to drink and seemed to be ready to have sexual intercourse; this was inferred from their general behaviour.

Dalique and Gahle, late in the afternoon, entered a mill near Knox's place which they found crammed with headringed men, married women & one or two girls. Many were the worse for liquor others were expecting to be served, the price being 3^d a glass. Q & G, heard several complain that water had been added to the spirit. The price of a flask of spirit (gin) is said to be 5^s-. My boys form the opinion that natives can get what they like in the shape of liquor in Mzinto; there seems to be no restriction whatever. There was loud talking and disputing whilst Q & G were there; they do not think these people were immoral though owing to women getting drunk there might easily be immorality, especially after sunset, as all the women could hardly have got back to their kraals, unless they are quite close by. 8.5.22

21.8.99. Per Balique who spoke to people at or near Bangizwe's kraal (v.p.2) who seem to have come to Bangizwe to konga or arrange preliminaries prior to marriage of the kraal head's daughter. Q. heard the father demand over and above the 10 head of cattle (lobola) and 1 braot (inggutw) a sum of £2 as ubikibiki, then £1 for a pot (bodine) 10/- for an ingubo (blanket), and 10/- for a tohali (shawl), these moneys were all for the girl's mother apart from the inggutw. Then the husband in addition to the 10 head (lobola) required 10/- for an ijazi (great coat) and £5 as a fine for abduction of his daughter when she went off without his consent on the betrothal visit (gana). All these items are due to European influence. The ubikibiki item is the most interesting of all. Ubikibiki ^{Q. says} is known in Ixopo Divⁿ as uzinge zimuncu (uzingeyimuncu) ^{& bringing up} and its meaning is the nursing and looking after of the girl-to-be-married by her mother. Read entry on pp. 13 + 14 = date 21.8.99 in respect to the fine above referred to. I remember ⁱⁿ ~~about~~ May last, when at Richmond, hearing a case in which the ubiki-biki was referred to. I ~~to~~ asked where the practice first made its appearance. + one of the native police mentioned the Embo tribe ^(Mphomveni, Rounesi +) as originating it.

21. 8/99. On Saturday evening ^{19th 1902} had conversation with Dr. Tritton, District Medical Officer, Indian Circle, who has been at Umzinto for about 17 years. He said that during the last 3 or 4 years natives have been coming to him with woman complaints from all parts of the Colony. They come from Ixopo Down, from near Maritzburg and near Durban &c &c. The chief complaint is that they cannot become pregnant. People also with syphilis & kindred diseases come. About 4 years ago he was successful in causing a woman to become pregnant who had been married some 7 or 8 years but had never had a child. She then had a fine boy and this news seems to have at once spread in all directions. Dr. T. quoted one or two other successful & striking cases. The result is that natives far & near have a deep and growing confidence in him. He is fond of natives. His servants are natives. Says syphilis is getting more & more common amongst natives due to contact with Johannesburg. Does not think a hospital for syphilitic patients would be a success as people would be afraid to come to it if they had to be there for one or two years before they could be cured. The native name jwela is for gonorrhoea whilst Dr. T. does not know the name for syphilis either primary, secondary or tertiary. - Very often women who don't have children are prevented by some trifling obstruction. Dr. T. has a woman to attend to his women cases, women are stripped and made to lie down for examination when he is out of the room attending to other work. Says natives pay up well. Considers that a woman who is hlobongad with spends even though there is no internal connection, and this spending is ~~of~~ ^{more so than when having internal connection} very enervating. When parties complain of not having children he prescribes medicine both for man & woman & orders them to keep apart a month or more until they are in a fit state. His native practice appears to take up a good deal of his time & is growing. He seems to think an assistant could not do his work as far as natives are concerned. (see p. 69)

21. 8/99. I had before me case today of a woman charged with leading an immoral life &c. She says she has 4 children, all by a white man in Umzinto, that this man has chased her away, that her brother (father being dead) will not allow her to come and live with him with her hybrid progeny. I sent for her Chief Moxinwa (of Missⁿ Stⁿ close by) and her brother. Her mother I think is dead too. - 30.8.99 This woman, her brother and Moxinwa came up before me a few days ago as arranged. She gave an account of herself, said she had tried on several occasions to return to her brother but he had refused to allow her to return to him. The brother admitted this and gave as the reason of his refusal the woman's temper. The Chief testified ⁱⁿ the same manner. The woman broke down when under examination. Her condition was most pitiable to me. I ordered the brother to receive her back & directed the Chief ~~to~~ to see that the order was obeyed. It appears the Magistrate of Umzinto had

on a previous occasion sent her to her home but for one reason or another she had not remained at her brother's. It transpired that the woman left home as a young girl. 73/39

30.8.99 Umzinto, per Dalizwe and Gedhle together. Both together having become familiar with a woman called Mamlungu daughter of a Chief named Mgomeni living at ~~Mlozi~~ ^{Kozi} (on border of Isopo + Alexandria Div^o) ^{and formerly married.} She said she had icitete = isimpantsholo. Will not return home as she is used to living with white people. Needs nothing here, she says, and would not consent to marry anyone ~~or~~ unless it were certain that she would receive from her husband both clothes and money. She said to Q + G "if either of you or both wish to have connection with me you may do so, anybody may have carnal intercourse with me. Some will say that I am old, but if I were to take off my clothes you would not agree with that opinion. I am still young and if you desire you may have connection with me." "Do people who live as you are doing ever become with child," Q + G said. "Yes, some do and others not. Some will take a particular kind of medicine which prevents their becoming pregnant and this medicine is given them by their amasoka who obtain it from the white people. Some women ^{who} get children sell them," Mamlungu did not know the prices paid for children. Has been staying lately at Mageza's kraal near Umzinto. Was formerly married but divorced. ~~after~~ Her husband (divorced) is dead. Divorce was granted in Court at Umzinto, this happened a number of years ago. Her husband turned against her (canukela'd). At first she was liked by her husband but his other 2 wives were jealous and elape'd her with medicines which caused her husband not to like her; she was then directed to leave and everybody ^{towards} the end of her home life made her life miserable by always beating her. Q + G did not ask if she had had any children by her husband. Her father is dead. She intends never again to go back home. Says that prostitutes charge a fee for having connection, but did not state amount. The barman at the Royal Hotel Umzinto (I think his name is Pratt) has had connection with her, he is barman at the Hotel belonging to Mrs Redman. She, Mamlungu, is waiting to see if such connection ~~will~~ ^{will} ~~likely~~ have any effect on her as P. has connection with other women who, she knows have isimpantsholo. She and other women, Q + G. say, are served with liquor by Pratt, Q + G. have themselves seen this as of course they are staying at the Hotel with me. ~~Do~~ When women become pregnant they will sometimes take medicine which then kills the child whilst in the womb. 73/39-40

29.8.99 Per Dalizwe and Gedhle together. They had talk ~~on~~ today (29.8.99) with Nggumbazi an elderly woman of Umzinto, her umnewabo is Maweni, he lives at Gwalagwala's in the Umsinga Div^o. Nggumbazi is a prostitute. Has been many years at Umzinto. She said to Q + G. "Why do you not have connection with the 'kolwa' girls?" "What if they mita as they hlekeza umilenze?" "Even if pregnant" replied Nggumbazi, "there is a place where illegitimate and orphan children can be put. is. those borne by nondindwa." "Where

"Where is this place?" "There is a Loma (Trappists or Roman Catholics) in Durban who protects and cares for children borne by ^{with the Loma,} Nondindwa." "Are there many of these children?" "Yes that Loma has many of these prostitute children. They grow up with the Loma, are taught and christianized. - "If you do not wish to get isimpantsholo" continued Nggumbazi, "when you feel that you want to tunda, withdraw and tunda panci". The old woman invited Q and G to go with her. Q & G said they had no money. She said she would agree if paid 3d each and promised to introduce them to another nondindwa. Made no mention of any intention to return home. Is about 60 years old. Washes clothes at the Hotel (Royal). Stops at the tshisanyama opposite or near the Indian temple. - There are, Nggumbazi says, many prostitutes who come to Unzinto, but they come only to go on to Durban. N. goes to Durban herself sometimes.

^{30.8.99} Per Q & G together. Had further conversation with Nggumbazi. Says she has had 10 children of whom 6 are dead & 4 living. The Indian people (coolies) are not happy (hlepaka). Whenever the master or overseer comes to them they hide ~~the~~ from him the fact that they are miserable. Women hlepaka or are not happy because they are indentured as well as the men. Women are always grieving or lamenting the having to go out to work, but they hide this grievance, do not tell their masters about it. Nggumbazi heard this from certain Indians who are friends of hers, they told her not to let the news spread.

^{15.10.99} Mhlali near Stanger, Natal. The following are the facts, evidence re in a case that was brought before me at Branch Court this afternoon about 3 P.M. - Branch Ct. being held at the Police Station. A very intelligent man named Masana was charged by his wife (Hlepaka with having beaten her with his fist ^{or} otherwise ill-treated & assaulted her etc. The assault took place at or near Mhlali on or about 24th Sept last. The woman could show no marks of violence or ill-treatment. She was dressed like any ordinary native woman, whilst her husband looked more like a kolwa for he was well-dressed. In actual fact, he is not a kolwa. It transpired during the hearing that the assault took place after Hlepaka had gone to attend a Christian service at the Norwegian Mission Station (close to Police Camp) in charge of, as I believe, a Miss Martha Sanne or some name very like that. The woman stated she wished to become a Christian but that her husband would not permit her to attend service although she only went once a week, on Sunday, from 11 - 3 P.M. She leaves her 5 children at home when she goes. ^{Some of these are very young} Of these 5, 2 are girls with 3 boys. She had 2 others ^{children} but they died. She performs all her domestic duties. Her kraal is a mile or so from the mission station. She was married under Native Law & her husband pays hut tax. - A ^{native} woman called Eliza now gave evidence. She said she, feeling herself called by God, had endeavoured to draw or 'rola' Hlepaka into becoming a convert to Christianity. She wanted to win her for the

public or anywhere. After each meeting disperses boys go off ^{to surrounding bushes} and pinga with the girls and this includes Mqwebu himself although he is a married man. Mqwebu's wife was once told by his new sweetheart that she controlled her husband's purse ^{on which} she (the wife) depended for her dress, that her dress was better than that of the wife. There are about a dozen heads of families living on the station who have been exempted from native law and a few more now absent. These men are not ambitious and generally conform to the laws, ^{acknowledging Mhlanimpofu's standing as a chief.} Some heads of kraals find it impossible to prevent their daughters from wandering and a number of them have ceased to make any further efforts in the matter.

Some time ago there arose a desire on the station to appoint a native clergyman, teacher or pastor. There were four candidates. The one elected ^(37 votes) belonged to the 'forward' or educated party, a man who had been educated at ~~the~~ Loedale and been trained in the medical profession by apprenticing himself to a doctor (native). ^(who was one of the defeated votes) Mqwebu ^{seems to be supported by the fact of the former movement} ^(in which he took the chief part and is now wishing to be the leader or head) - Mr. Bennett, the Magte, said to Mhlanimpofu he had no right to attempt to control the exempted natives in any way and they could do as they liked, like Europeans. ^{Had Mqwebu not been an exempted native Mhlanimpofu would not have come now to competition.} by such ruling the chief has hitherto been guided. There was once discovered a conspiracy being got up to try and remove Mhlanimpofu; a letter was found which revealed the author of it. Mhlanimpofu took this to Mr. Cross, the Magte, and it was sent to headquarters. No action was taken as Mhlanimpofu did not wish to prosecute. Mhlanimpofu was at Grootville before the first house was built and when people (Groot?) were still living under shelter of their wagon ^{(the first (was still there))} So is well acquainted with all that has taken place in connection with the station.

The Kwaya is made to sing ^(or practice singing) ^(of whom there are about 10 in the Kwaya) girls do not fear their fathers, both exempted and non-exempted. In the old Zulu king times this kind of thing could not have occurred for the wrong-doers would have been beaten. - Mqwebu is disrespectful & overbearing when he comes into the Church & pays no heed to the Chief's rebukes. - Mhlanimpofu has laid these matters before the Superintendent who advised him to do as all Missionaries have to do refer to the temporal authority for assistance, the authority responsible for law & order; the Magte must be gone to. Will accordingly send Mhlanimpofu a letter ^{and which he is to give to the Magte.} 15.12.99

73/51-2

9.3.00 Durban. Per Qalizwe. Q., at my request had a conversation with some native, ^(of the one spoken to) ^(aged about 41, has a kraal & one wife.) they name is Msurani ch. Mhlove of L: Zugela Div. Msurani began with a talk about the war. He wondered what would happen as far as natives were concerned when the present war was over, when, that is, Boer restraint on England had been done away with ^(for the English were afraid of the Boers in a way). The Natives would be more at England's mercy than ever and the state of affairs as it is is bad enough.

The natives are all going to the dogs, things are done ^{now} which would never have been tolerated ^{under} the old system of native govt. What is wanted is a single native sovereign in South African who shall take in hand the whole people, he should derive his authority from the Queen. Many many natives if they had the opportunity, if for instance someone, an Englishman, should champion their cause, would come forward & state their grievances. At present all they do is to shut their mouths & say & do nothing. It is the land question which is sorely troubling the people and it is a piece of impudence on the part of the English to call on natives to pay taxes to the Govt. (increased ^{by 2 dupes} from 7/- to 14/-) and at the same time allow private persons to ~~also~~ levy additional taxes. Where is justice in this? Where then is ^{that} land which is the property of the Govt? Taxes moreover have to be paid although there have been heavy losses from rinderpest. If only the natives had a King there would be an end to this sort of thing, there would be war with the whites. As it is things must go on from bad to worse. If there was a King & he had authority he would compel all natives to conform to ^(native) European law & soon put a stop to the innumerable objectionable & injurious ^{kolwas, prostitutes &c} tendencies, this could be done even though the English were in the country. A strong hand only ^{is} required. - People go out to work & the money they earn is swallowed up in taxes. What is required is a King to redress grievances.

Stranger, Natal. At Rm. Court, 11.4.1900, before myself. The case is entered in Magt's Native Criminal Note Book. (A native boy named Mpofu, aged I should say about 25, was in love with a girl named Bimbisile, at: 18-20, daughter of Mando. He wrote to her when living at her kraal near Umvoti (in Lower Tugela Divn) and arranged a meeting with her close to her home about 2 years ago. The girl, who was fond of Mpofu and whose father wished to marry ^{her} to a man near Umvoti named Shwema, against her will, consented ^{to the meeting}. The meeting took place and Mpofu abducted her to his uncle Hlawukana's kraal. (His father is still alive but he ~~has~~ Mpofu lives at Hlawukana's) Mpofu Hlawukana saw what Mpofu had done, spoke to him about the matter, said the girl must be taken back to her father. Mpofu said to Hlawukana his services were ^{then} urgently required by his master in Durban and he went off to Durban leaving Hlawukana to arrange matters with Mando. Hlawukana ^{at once} took a sum of £5 to Mando and at the same time or immediately afterwards took Bimbisile back to her father. The £5 was received & had been tendered as part lobola for the girl. Bimbisile now remained some time at her father's kraal. The father then tried to coerce her into marrying Shwema and it would seem the girl was actually taken to Shwema and he brought her back to her father. It was at this time that a further correspondence sprang up between

P. M. Burg 5.8.00. per Galique. Went out yesterday by my direction and came across a friend of his, aged about 36, ^(name Nkwifohi aka mboza) who he soon discovered was employed in the town (P.M.B.) as a detective. The chief duty this man ^{is} employed on at present is the tracing of those who get liquor at the various canteens. It seems that a good deal of liquor is secretly issued to natives from the canteens. Q. says he was much astonished when this friend told him he was a detective and proceeded to prove his assertion by showing Q. a pair of handcuffs hidden on his person. Q. believes and has reason for believing that the ^{whole} native community in the town is now on the alert and will not impart information on any subject to anyone unless it be a friend. It should be said that I have frequently pressed Q. to try and get information of various kinds for me and he has often complained to me of the difficulty of getting it, this difficulty he directly attributes to these detectives who are ~~not~~ undoubtedly careless and inexperienced as the above incident proves. A man who is a detective should not be the first to say he is one.

~~Howick, 7.8.00. I am trying a case - began it this morning - of which the facts are as follows. - Plff is Makuza, assisted by Ndhlovu, his elder brother, and Deft is Madhlingo. About 6 ^{or 9} weeks ago a marriage, under Christian rites, took place between Makuza and Madhlingo's sister Elizabeth. Makuza says that it was three days after the ceremony that Elizabeth was taken ill with dysentery or some such complaint. After being ill for some days she died. He had previously lobola'd her with 10 head of cattle, some of these had been given back by Deft to Plff ^(as oxen & goats). Deft's father is dead & he ^(Deft) ^{was} in charge of Elizabeth and entitled to her lobola. He says he gave one of the 10 bracts to cola with and indisa'd 2. with two others. He says that Elizabeth did not take ill so soon as Makuza makes out, but about 12 days after the wedding. Isaac Mkiye, the Chief over the parties, gave evidence and others have yet to speak. The case is, Mkiye states, the first he knows of where a kolwa girl has died and the lobola is claimed back from her father or guardian. It seems Madhlingo distinctly asked Makuza's mother, in Makuza's absence at work - wagon driving - to permit Elizabeth to be taken away home where he thought she could be better treated. The women at first objected saying that separation between Makuza and Madhlingo had occurred & he no longer had any right to take her away. Isaac Mkiye says he thinks the mother-in-law did wrong as, under native law, it is perfectly natural for the parents to take the wife back and treat her themselves. Later on, Elizabeth got worse ^{then} and when Elizabeth herself asked to be taken away and treated elsewhere, the mother-in-law ~~said~~ proposed to Deft, who was present, that he should take her to his home. Deft did this and it was ~~there~~ at his home that she died. At the funeral, on the day of it, Madhlingo said to Plff that he would like to speak to him 3 weeks later. Plff came when Deft said he sympathized with him and if he had not himself recently suffered much loss he would have asked Plff to accept from him two ~~of~~ head of cattle, but as it was~~

9.8.00

he offered him one beast, Makuya refused to accept this and referred the matter to headmen and subsequently to this Court. During the case it transpired Elizabeth was buried in a coffin, that after native doctors had been consulted an European Doctor, Dr. Mengershausen, was called in, that the natives, with exception of Mkiye, had not been exempted from the operation of native law. Mkiye told me he wished the case to be dealt with under Native Law rather than under English custom, even though marriage had taken place under Christian rites; he said he, being exempted from native law, would not when his daughters married claim any lobola. He would forego it entirely. He said that for the most part the natives on his station follow native custom; they hlobonga, lobola &c but when they kill beasts at wedding ceremonies the amadhlozi are not bonga'd nor, as far as he can see is the innyongo spilt over the bride &c. The ingqutu beast had of course been given to Plff to Dift's mother and Dift had given an isiboma beast to Plff's side, this was a present or cola beast. ^{12.8.00} Madhlingo, when he heard my judgment, which was for Plff for 5 head of cattle and one calf - costs divided, gave notice of appeal to the Clerk and Interpreter (Van Rooyen) but two days afterwards he came to say he had thought the matter over & did not wish to appeal.

73/56

Howick, per Dalizwe, 12.8.00. ^(Sunday) Q says he yesterday afternoon had a conversation with a man called Melise ch. Mzimba about the extraordinary amount of adultery that goes on at the Mlambomunge stream or river (tributary of the Umgeni) and ~~smaller~~ further down Umgeni than Howick is. It seems that about this stream there are European farms on which natives, Konyani Mzimba as well as Teteleke live. Their chiefs do not occupy the same lands as they do. A ~~great~~ remarkable amount of adultery goes on here, so much so that natives families are removing to other places. The cause seems to be that men have drugs or medicines which lure the women into committing adultery with them. The Europeans or one of them is said to have fined a man (or woman) 30p once for committing adultery. The chiefs seem to have no control over these people. There are no missionaries close by. The place is a day's journey on foot from Howick.

Howick 13.8.00. Copy of a case reported in Natal Law Reports, vol. for 1895. p. 239. ^(a Chief) my attention to case was drawn by Isaac Mkiye yesterday morning - see my ordinary note book under that date:-

"Mshiwu Ngubane (Appellant) v. Hama Hama (Respondent). Nov. 25.26. 1895.

"Native Law Powers and Duties of Chief. Non-judicial Proceedings.

"A native chief, though empowered by chapter IV. of the Code of 1891, to act as a judicial officer, to hold enquiry and to impose fines in certain cases, has no authority to investigate a complaint against an absent individual, without notice, and thereafter to impose and enforce

~~easily a father, may be deceived by a young man & woman who know how to write &
 ~~can~~ know the ins & outs of European's ways. The taking of the girl to the Trappist
 is peculiarly instructive. All the natives in Court & outside expressed great satis-
 faction with the way in which I had dealt with the matter. It was manifestly Imposu's
 duty to have conducted the girl back to her father ^{himself} and not consented to her remain-
 ing ^{with him in Durban}; moreover it was no use his writing to Mtando who cannot read & especially
 as Imposu ^{himself} writes so badly. Mr Clayton, agent, appeared for Imposu, whilst Sergt
 Cunningham conducted the prosecution. The hearing lasted about 3½ hrs, began
 ~~at 10th~~ and ended yesterday. Hlawukana's kraal is near the Sinkwazi river in ~~the~~~~

Imperial Hotel. P. m. Burg ^(about 299 p. 0) 4th Aug^t 1900, for Daligwe. I remember sometime ago
 having a talk with Q about his own home but do not recollect if anything was recorded.
 When Dhlozi returned to Dupo from Ishowe, before going with me to Swaziland or to
 U Bombo, he (this would be about the year 1892 or early in 1893) he found one (or more)
 of his children - girls - had taken to wearing European clothing, frocks &c. He took
 hold of the dress of one of the eldest girls, after laying a sickle beside him, and then
 putting the sickle to it ripped the clothing through, asking as he did so who had given
 her permission to wear clothes in that way. He was very angry indeed about the matter.
 The girl after this took off all European clothing and reverted to her former condition.
 And the others seem to have followed her example. Dhlozi afterwards went away to me
 in Swaziland and U Bombo. During his absence one of Dhlamba's girls took to clothing
 and then almost all Dhlozi's ~~own~~ house hold followed ^{her} ~~their~~ example. When Dhlozi
 got back he felt he could do nothing. He let matters go their way. ~~Several~~ One or
 two of his wives then asked permission to 'dress' and Dhlozi said those who cared to
 dress might do so but if they did so they acted against his wishes. Several of the girls
 & one of the ~~own~~ women have not to this day taken to 'dressing'. Q says what his father
 seems to feel most is that when girls dress their dresses in time to wear out &
 this creates a strong desire in them to go & work in order to buy other dresses. And when
 girls go out to work they generally go to the bad altogether and desert from home. What
 he felt intensely too was when he killed a fine large 'intondolo' (goat) for his family.
 He invoked the amadhlazi, went through the whole ceremony in accordance with
 custom and when the meat was ready to be eaten none of those who had 'dressed' would
 partake of it. They merely looked on whilst the others ate. Dhlozi moreover feels
 very much the departure from native custom which 'dressing' involves, it is
 something foreign to him. To this day he is not reconciled to the innovation, though he is
 powerless to do anything. His old mother is still living. He has 3 wives & 14 children.

Contact with civilized races — Indians, Arabs &c.

73/6768

Umzinto, Natal, per Dalizwe. 9. 8. 99. In a conversation with Mgoba a young man of Charlie (Zynn's) tribe near Intwaleme River & learnt that natives resent the attitude of Indians towards them. That these Indians came to the country unsolicited, that the country belongs to the native or their native country, and now when they are here they assume an attitude of superiority over the native. This is seen when native and Indian work for the same master when, even though such master has given the Indian no status or authority over the native he will assume it and act accordingly. There is, Mgoba says, a good deal of ill-feeling over this matter, so much so that if the Europeans were to quit the country, the Indians would all be massacred to a man.

Dalizwe feels convinced that there is no such thing as sexual intercourse between Indians and Natives either as regards the men or the women or both. The great objection the two races have to one another is lies in their bodily smell — Indians say that Natives stink and Natives say the same of Indians.

Natives do not appear to have as yet copied any of the Indian customs which is probably due to the aversion ^{the} one people has to the other.

[I spoke to a ~~Bombay~~ storekeeper (Mohammedan) from Bombay ~~to~~ this evening. He said his language was Gujerati and that in Umzinto there are not over a dozen (Arabs) Indians. They are not Arabs but Indians who are Mohammedans. — (73/67-8)

11. 8. 99. Per Dalizwe. In conversation with Babekene ka Momoyi, ch. Mabunu (of Isopo Divr), about 20 years of age and known to Q. He once worked for an Indian living in the village (Mzinto) for 15 days but was ordered to leave because he drank out of the same cup as that used by his master. His ^{old} master ~~was~~ is a storekeeper 50 yards from Mrs Redman's Royal Hotel. Was sent on several occasions to Indian settlement on or near Mr Charlie Reynolds' sugar estate where he learnt that natives come in closer contact with natives than in the village of Mzinto. He heard of natives having sexual intercourse with Indians there.

Q. also spoke to another native this afternoon who said he had himself had sexual intercourse with a coolie girl who lives in Durban. He has never heard of a coolie girl or woman having a child by a native.

Babekene went on to say that natives have noticed coolies never speak of their inkosi and so imagine they have none. If anything should occur in the shape of disturbance the Indians would fly to the English for protection; they are fugiwe by the English like sheep or cattle. Babekene too has not heard of a coolie having

a child by a native. He has seen coolies for (several years past) some time past.

Per Geshle, who has just returned from the north part of the Alexandra Divⁿ whence I had sent him for native curios. 11. 8. 99 Spoke to several natives some miles (say 10-20) from Mzinto about the Indians who are numerous in the direction in which G. went. Natives coincide, Indians are very industrious when holding on for they will plough uphill and down dale for miles! Natives however complain a good deal about Indians because they are pushing them off land they have bought or say they have bought. Natives are unable to tell if land has been bought or not. Had renderpest not cleared the cattle off there might have been some serious disputes with the Indians.

Dr. Tritton tells me (last night) that within his (District Medical) Circle there are about 3800 coolies, i.e. up to Highflats, to Inkomanzi + I think Mzombe, also the coast line. He also mentioned two large settlements in this Division (a) at the Impambanyoni River and at Charlie Reynolds' estate. There is an Indian Mission in Durban under Canon Booth, last house in Leopold St.

Ginga tells me (11. 8. 99) he is a policeman here. That coolies in his opinion are very great liars. If a person is buying anything in a store alone with the salesman it is quite possible for the Indian to accuse the native of having taken the money or not paid it and this quite falsely. Ginga has for years lived at Mzinto + he thinks the characteristic of lying is one of the most notable in the coolie.

75/68/9

17. 8. 99

73/68-9

Qalizwe had a conversation today with a kehla, about the age of his father (58) named Mageza, chief Tshonkweni who lives about 1/2 or 2 miles from the village of Umzinto. He said many natives have been compelled by coolies to leave the neighbourhood of Umzinto, their kraals + families for Sauti's (Dumisa) and Tshonkweni's tribes in other parts of the Division. A coolie will turn up suddenly and go *gumeka* his house right in front of a native kraal without notice. The native is then directed to clear out. Many kraals have to leave in this way. Mageza wonders when the natives will be permitted to busa (enjoy life by ^{not} having incessant cares). They do everything they are ordered by the white people to do. Even though they are in the habit of paying taxes when living on land they are ordered to quit because it is said a coolie has bought the land. Natives do not see the reason for this. They are at present in the midst of troubles but do not know where to fly to. Natives, Mageza says, ~~see~~ see that the white people treat the coolie with greater consideration than ^{that with which} ~~themselves~~ they are treated. Mageza lives on a white man's farm. Has for many years past lived near the village of Umzinto. Has one wife, there are 3 huts in his kraal. Mageza blames the white people for causing natives

18. 8. 99. per Qalizwe in conversation with Bangizwe (v. p. 2). Bangizwe ^{73/69} said that the coolies are driving natives out, the reason for this is, he believes, because coolies are thought by Europeans to have more money (wealthier). Bangizwe lives on private land. Qalizwe noticed that a garden came right up to his kraal which Bangizwe pointed to + said was a coolie's. He called them *izilwane ezonayo*.

~~21. 8. 99. I had a conversation with Dr. Tritton (v. p. 38) who says he has ~~only~~ heard of ^{only} one case in which an Indian had sexual intercourse with a native. A fine Indian man on some Umzinto sugar estate caught a native girl in the cane, he frightened her into allowing him and she bore a fine girl by him who is said to have wonderfully fine features Asiatic and African combined. Dr. T. has not seen this girl but was told by a young fellow who is now clerk at Uzulam (I think he said). There is a great deal of syphilis among the Indians, those who have not been properly cured in India are sent out. - Was on the Commission which, with Sir Walter Wragg as President, sat on Indian Affairs in Natal ~~is~~ some 5-7 years ago. - Thinks Indians + Natives will not have connection with one another because of natural antipathy. - The Indian-Native girl is said to be living somewhere near Ifafa R. in this Divn.~~

to make way for the coolies. They (natives) have been conquered and are obedient in every respect to their conquerors. There is no white person who represents the natives and stands up for them, they are afraid of ~~and~~ stating their own grievances to the authorities. -

Today (17.8.99) Gedhle had a conversation with a native kehla (elderly) called Mapeka, lives on Crown Lands ^(ntela kapili) 3 ⁷/₈ miles or so from Umzinto to left of road going to Park Rynie. He lives close to a coolie. The coolie was placed ⁱⁿ his present position by a white man. The coolies are men of ability, the natives have cause to complain because coolies do not permit native cattle to go into their amahlanga, should cattle get into their amahlanga, which are very extensive, coolies will get angry very quickly and swear + use terms of abuse, it is fortunate rinderpest has broken out + killed cattle for natives would have quarrelled with coolies in this matter.

Generally speaking, Mapeka says, there is no objection except the above to the coolies although it must be added they buy land, plough ~~and do~~ ^{and do} extensive ~~and force~~ disregard native gardens and so force natives to leave and build elsewhere. Coolies are not good neighbourly and, more than this they have an idea that they are of higher standing than the native. Gedhle was not satisfied with the validity or force or reasonableness of the objections brought by Mapeka against the coolies. No fault was found against those living in the town

30.8.99 Ungjints. See p. 40 for an Indian grievance heard through a native channel.

21.9.00 4.30 PM Lady Smith. Held informal inquiry in Court^{Room} a few minutes ago respecting the following case: A native named Salimana, who at present stands with Janipela (the principal) charged ^{in this Court} with Cattle-stealing & whose Preliminary Exam. I was conducting yesterday and today, took to wife Mary alias ~~Beckie~~ Beckie daughter of a Hottentot. (died several weeks ago) named - as natives pronounce it - Andileka. It was this Mary, or Beckie whom I questioned, Salimana was not present when I questioned her. She says her mother (who died many years ago) was born of a European father and an Indian woman (a woman of Madras) and so she is daughter of a Hottentot and a bastard Indian. She, at the request of Sergt Burdett, removed the dark coloured cloth which bound her head and I saw that her hair was like that of an Indian and jet black. She herself speaks Zulu perfectly and ^{appears} thorough familiar with native custom. She is ^{like} light coloured Kaffir and ^{by the way} as she was dressed, any one might have taken her for an ordinary Christianized native girl. Her age is 20 last birthday. Her father came from the Cape Colony, she does not know where he died several. She is an ordinary good looking, pleasant girl; cannot, she says, speak Tamil, for her mother worked chiefly among English people. Her husband is the said man Salimana. ^{He} ^{sometimes ago} caused her to become pregnant whereupon, as she says, Salimana hlawula'd with inkorn's mitiep to her father. The Official Witness (Native Marriages) received ^(as Mary - Meli says) a fee of 10/- in respect to the marriage, as 'xa uwulica' money, practically condoning the seduction committed. She bore a child to Salimana, but it died. It would seem the two live near the house occupied by the late Andileka, though if it is possible they have wandered from place to place afraid of the father, on account of the seduction. The point to be noticed is that this girl has reverted ^{to or rather, adopted} completely, as completely as I could judge in 15 minutes, to native ^{law &} custom. Still ~~she~~ there are signs that she has European notions, as witness her knowing her own age. Mdukwana was present during the interrogation.

1.19.00 In connection with the above see account of a visit to Nicholson's Neck yesterday recorded in my general note book. The position of Janipela's and Andileka's places are there fixed & it is at that spot where the above girl lives; she was, Janipela's wife told me, busy washing clothes close by when I called.

(73/70-1)

18.11.00 7.42 PM Lady Smith. (per Daligwe). Have just concluded talk with Q. He says, there is a good deal of ill-feeling between Natives and Indians (including Arabs) for various reasons, one is because Indians invariably receive higher wages than natives, as, for instance, at this Hotel (Royal) although the work done by natives is about the same. Again at the Court (Magistrate's) Indians are treated with greater consideration than natives, as witness Peter's treatment at Stanger who is a more

Indian. Indians have been brought to this country which is the natives country and they lord it over the natives to such extent that if the white people were to withdraw all of them would be massacred. - One thing done by Indians is objectionable, as well as laughable is their washing their anus with their hand, using water, ^{at this} each time they have a motion; the Indians at this Hotel, however, use paper, but I have seen the other done by Indians at Stanger. - Whenever natives quarrel with Indians they are afraid of beating them for fear of punishment especially as the Indian is not a worthy enough object to be punished for. ~~and descriptions of cases of assault on Indians.~~ Natives do sometimes warn Indians that were it not for the protection afforded them by white people they would have been killed. - Indian girls do sometimes show a liking for Natives. - Natives look on Indians as dogs and vice versa. -

~~19.11.06~~
 Today heard the following case brought before me by Constable Hodgson of the Railway Police, Ladysmith: Mtalelo ka Nggetohe, age, 25; male; ch. Silwana; Durr, Weenen, for assaulting an Indian Purthee aged, say 26, by striking him on 17th inst with a stone. The boy accused pleaded guilty of assault not by flinging a stone (of which I must say I could see no proper mark) but striking with his fist because of a quarrel about a coat which compl^t was wearing in Court. They were banging the coat. I saw Purthee, an ordinary looking Europeanized Indian who could speak English fairly well, had a banged up left eye - commonly called a black eye. He said accused had also struck him with his fist. Fined 10/- or 7 days impr^t with hard labour. The fine was paid. Cases of assault on Indians by natives are a rare occurrence. I may not have spelt above names of accused & compl^t as I could not hear distinctly. -

83

Manufactures.

~~17.8.99~~ I sent Gedhle out today to try and get me some old curios. He went to Mapeka's kraal about 3 or 4 miles from here ^(Mzintu) and had the following conversation with him (for particulars about Mapeka vide p. 69). Izinkozo, iziggobela, opepela, izindondo, amakuba (Native iron) are no longer baza'd or futa in this part of the colony. Nor is there any of the old iron left. No native kanda's now. This failure of the natives to make their things dates from the coming of the white people to the country. Izindondo used to be made but are not often seen now. They are heavy iron rings and were and are still used at the marriage ceremony. They are affixed to the sidiya (sidiyeni) or long leathern skirt (of buk^{impunzi} skin) worn by the makoti, ~~the~~ the skirt is tied ^{well} above the loins & the izindondo affixed at the sides of the sidiya and at the bottom (in front). The sidiya is a kind of isidwaba. Gedhle can give further particulars about sidiya & izindondo.

Imnaka, red or copper coloured "beads" ^{ubukhale} but of metal & similar in design to izindondo used to be made, also amatusi (rings or bracelets for the upper part of the arm - amasongo?) and amagija, piselwa's empinweni and made in the shape of axes (izimbazo), also assegais - all these things, Mapeka says, are no longer manufactured; he cannot say where they are made. Gedhle remarks that the holes in the izindondo are made by the iron when in a molten or soft (red hot) condition being beaten round or poured about a stick; this stick is afterwards removed, leaving a hole. Izindondo, G. says used to be used for lobola purposes.

73/83

18.8.99. Per Qalique. In conversation with Bangizwe, (p. 2). Q. saw an old inhlen-dhla, an assegai (barbed). Bangizwe said izindondo were to be obtained chiefly along the coast but as they are articles of value could not be purchased cheaply. Omakoti use these to cwaya or adorn themselves with. The reason B. thinks why so few old curios can be got now is because most of the old people are dead and each death necessitated old things being buried ^(bahlal) with deceased. The younger generation have taken to using European goods.

~~18.8.99~~ I bought 8 izindondo about 4 days ago (Sat.) from Ishonkwoni, Chief, whose mother was Dumisa's daughter & therefore sister to Saoti, Ramnana & Sakayedwa. His mother wore izindondo at the time of her marriage. Ishonkwoni is age of Ngoba makosi so just about 40 years old. Ishonkwoni is in habit of lending his izindondo to people about to be married ~~as~~ and these are worn until the bride becomes pregnant, when they are returned and a goat paid for their use. Showed me 16 for which he wanted about £4 or £5 but I bought

107.

Contact with civilized races - Europeans

(continued from p. 60).

"Beaumont, Acting J.: I concur in the judgment. There are two "words" which we wish to impress upon you, Hmu hemeu, and upon all other chiefs and headmen. The first is that you have no right to hunt and make sport of men who are trying to become Christians, because the shield of the Government is over these people, and by molesting them you are doing wrong against the Government.

"The other point is that you have no right to fine a man except where the law gives you that power, and that then you can only do so if you have had the man before you and have given him a fair hearing.

"That is what we mean by our judgment.

"Per Curiam: The judgment of the Native High Court set aside, costs of appeal, and of the Court below, to be paid by respondent. The respondent to restore the heifer taken away from the appellant."

" [Appellants Attorneys: Hathorn and Mason,

Respondents Attorney: B. C. Clarence.] "

checked & found correct 2/1

73/107

Howick, per Dalique, 13. 8. 00. Dalique tells me he had conversation with Ngawuli ka Nomatshishi ch. Mzimba today when this man said several months ago after the large hospital (military) was established about 2 miles from Howick cases occurred where not only women were caught by soldiers when proceeding along paths at near hospital at night time and carnally known, but men as well, young & old, have been similarly caught and sodomy committed on them by soldiers one after another having connection per anus. This affair was reported to Chief Mzimba who came & saw the Magistrate at Howick. The Magistrate appears to have represented the matter when there was a lull in natives being molested but Ngawuli states the same sort of thing is going on again. Natives are assaulted if they resist. Soldiers know they are safe as it would be impossible to point out offenders amongst so many others. G. says he heard a similar complaint from Mr. Stainbank's native servant Impendle several weeks ago in connection with British forces at Mpozana. Such conduct has greatly impressed & stirred the native mind.

Lady Smith. Extract from "The Times" (London) - Weekly Edn of 24th August 1900:-

"A Story of the Queen. - A correspondent writes:- A homely and touching little scene took place at Windsor some weeks ago of which no hint has yet been published. On July 2 Bishop James Johnson, of Lagos, the recently consecrated negro Bishop, escorted Mrs Randle, an African lady, and her two little children to

Hottentot. I entered a plea of Not guilty. William Macdonald, Superintendent of the Lady-smith Police gave evidence showing how he had trapped Johnstone, how he had brought Johnstone face to face with Williams and how I had admitted supplying the liquor not thinking he was doing wrong, as Williams did not appear to him to be a Hottentot. He did not think he was a Hottentot. Williams then gave his evidence. His first remark in answer to the prosecutor, Mr. Lines, was "I am a Hottentot." He went on, under examination, to say "my mother's father was a white man. I have been in the habit of getting liquor in Durban and ^{also} in other parts of Natal." "I have always said I was a Cape Boy when I have been asked." He speaks the Dutch language well, the evidence was given in English & he was sworn on the Bible. He said "I am the same colour as other Hottentots at the Cape. It is in Natal people speak of me as being a Hottentot but not in the Cape Colony. Only Griquas are there called Hottentots. In the Cape Colony I would not be spoken of as a Hottentot. I am not a Hottentot because I am not a Griqua." I have lived about 12 years in Natal and about 18 in the Cape Colony."

William Johnstone then gave his evidence, not on oath, but a statement. He said "I took Williams to be a Cape Boy. He has repeatedly told me he was a Cape Boy" "I did not think I had done wrong" (in selling the liquor to Williams). This practically is the whole case. The definition of the word "Native" in sec. 4 Act 38. '96 should be read in connection herewith, also a short essay written today ^{of my genl. Note B} pp. 50, 51. &c. This case shows how difficult it is to convict in cases where prima facie there seems to have been deliberate contravention. And it shows what the interference of lawyers does. I have not yet decided the case.

^{1.10.00} I decided this case today, my reasons ~~are~~ for judgment are on p. 57 of my N. Bk. ^(Matatiele ka Mangini)
^{2.10.00} Lady Smith. Tried following case yesterday: - a woman Pahlakazi charged her husband ^{Alip River, Dur.} a man of about 40 of Mabilala's tribe, and a kraal owner (one wife) with having assaulted her a few days previous. The husband admitted assault and said he had done this because, although his wife had 5 children, she neglected them by frequently going out to neighbouring kraals and there passing the night, drinking beer &c. The assault was nothing much. The man had no heading & woman ^{was} dressed as ordinary native women with hair done up. I warned & discharged man, also warned woman.

^{5.10.00} Dalizwe tells me the following rumour which just at present is very widespread in Lady Smith: That numbers of native girls will be required ~~&~~ in order to be married to soldiers as soon as the war is concluded; in consequence of this native boys wages will be withheld so that they will not be able to lobola girls & marry them. Only girls that have dresses are required & they are required for the purpose of bearing children (soldiers) in order to balance military with Boers. The prostitutes of Lady Smith

are not required, only good girls. I think this rumour must find its origin in the ~~the~~ notes to settle numbers of soldiers in South Africa at the conclusion of the war.

^{5.10.00} Lady Smith. I see a good deal about the Ethiopian Order in the Diophasan Magazine for October, including some important regulations drawn up by ^{some} the Bishops in the Cape Colony in August. (v. p. 72 of N.B. for Oct. re.)

^{12.10.00} Lady Smith. I had a conversation lasting about $\frac{1}{4}$ hrs this afternoon with John Kumalo, an important headman, at Roozboom, (where a number of Boleras & live) chief of the tribes in Klip River Div. He I should think is about 62-63 years of age. ^{He formerly lived in Estcourt Div. Emmanqueni near Basijoor, Little Tugela's} He said there are two main grievances natives have against the Gov. (a) rent charged by Europeans against natives squatting on the land, (b) loss of control of fathers over their daughters. As regards (a), a man for not paying is turned off by the white man ^{say} in 10 days, appeal to court, ^{or if white man brings case on} merely confirms white man's action, the man leaves ^{away} he drives his belongings, goats &c, perhaps these are ^{then} impounded by some other white man and the native has to find a resting place as best he can, hut tax comes on the Magte expects immediate payment. As for (b), natives object to their daughters ^{somaring} with their lovers, they desire young men first to get permission, girls may then be have to be corrected (beaten), they run off to some town, like Lady Smith, to work, they engage in the service of some European woman, the father goes off to look for his daughter, finds her after some trouble, speaks to the mistress, ^(in the meantime) the girl, afraid of her father, goes on with her work; ^{in the meantime}, the mistress says, in her indifference "kitchen kaffir", "Oh, no, you can't have your daughter, she is engaged to work for me. If you want to talk about the matter, see my husband, he is away just now, but will be back soon; the husband comes, "what" he says, "you want your daughter?" No, I can't let you have her, she is working"; father goes off powerless to do any more, in course of time the girl will let a lot of dishes, plates &c fall on the ground, she will then be beaten and dismissed by her mistress, she is afraid of returning to her angry father, she comes across gaudily dressed girls in the streets who question her and ultimately persuade her to join them & earn ^{that} by prostitution, that money which ^{with} enables her to dress as stylishly as her comrades, the girl goes entirely to the dogs and the father curses his luck ^{as he} by perceiving no prospect of coming by the lobola ^{which but for this was within his reach} his rightful due.

There are other matters a native does not understand. When he gets drunk he is arrested and fined for being in a state of intoxication. He asks "Why am I arrested for being drunk? was not the money I got drunk on my property mine?"

Generally speaking there was no grievance against Sir T. Shebana because

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Ngonis people + Inkungu's
relations with the missionaries. Shepstone said "The white people bonga
their amadhlozi / you too bonga your own." The Kolwas saw from this that S.
favoured the raw Native, that he did not wish the native to rise to the higher
civilization, that in fact he was inimical to the highest interests of the native
race. He advocated a separation between Europeans + Natives instead of promoting unity.

Shepstone frequently discussed native affairs ^{important} with natives. He did this
usually out in the open ^{at meetings}. When he heard an mbango case as to successor to
late Nodada ~~pari~~ John K. was present; the tribe was the aba Tembu
people. Mafongozi (or some such name) was one of the disputants. ^(see p. 106 at bottom) John K. ^{sought}
permission to speak. He asked "Did not Nodada tell you all what the laws of
the land were, was it never his custom to educate you?" Upon this one of
the ^{raw} natives replied "Get along you Kolwa, off you go from here and drive your
waggons". John K. is, of course, a kolwa. The case was decided against Mafongozi.

When Shepstone said that about bonging their own amadhlozi + advising
natives to continue in their own way, the missionaries were made acquainted
with S's remarks and a good deal of influence was brought to bear on him.

As for Colenso he was so much the Natives' friend, so much did he
identify himself with them, that people ^(Europeans) disliked him on that account.
He once wrote ^(prophesied) in a little book about Columbus' Voyages that the whole
world will yet bend the knee ^{= saying Amen} and give their allegiance to Africa ^{izizwe}
zonke ^{zi yozel' u} Africa, zi konz' abantwabo u Africa). John K. says he
has not, for long past, seen this book, i.e. it may be out of print. ^{v. 50} It is
not in the 'Inhlanganisela'. John K. frequently visited Bishopstow.

13.10.00 2.5 PM
To come in on p. 111 where marked thus X. Kolwas cannot understand natives
who are not exempted from payment of hut tax from the mere fact that they
have built a square hut or house. A privilege not deserved seems to have been
conferred here. No one was present when I had this conversation which took place in
my Room No 12 at the Royal Hotel. See pp. 74-75 of ordinary N. B. for further details in
connection with this conversation. (v. pp. 86-87. N. B. (ordinary) common with Solomon Khamalo).

16.10.00
Lady Smith. (per Dalique 16.10.00) ^{was sent} to P. m. Burg on 12th inst and returned 15th (last night).
He met one Vilamuwa at Estcourt yesterday whilst waiting for the train, of ch. Sipepu's tribe,
set about 21, on his way to work at Harri Smith. Said, all chiefs of Estcourt Divⁿ have been
called to P. m. Burg, thinks it is because they are to be told all girls are to be endisaid imasotoheni,
so that they might zala amasotoha. A man with a number of wives would have all
but one taken from him - a woman who no longer bears would be left and, in the event of
there being such woman, an additional one, who is still fertile, would be left. all boys are to

be made soldiers of. One girl & boy belonging to the remaining fertile women will be taken and transported off to England to be educated there. - On 12th Q spoke to another man, age about 35, who had come to Colenso to kwelis'izintobi za kubo on the train, his chief, Mzimba. Said, all girls will be married off to soldiers, those natives who worked for Mühle (J. S. Marwick) at Ladysmith were the persons who originated the rumour, Mühle khabela them at Ladysmith and said all girls would be taken and that they were to be on ^{their} guard. -

Q. walked back from Colenso, he says, traversed part of that country Buller & the Boers fought over, found that Boers, as natives complained, had pangad ^{all} izimpahle also asseguis. Natives would fikha asseguis in the grass of their huts, Boers would fuza ^(in dkhlu) = ~~to~~ pull grass off hut in armfuls & throw away about in order to find asseguis. - v. pp. 110. 111 ^(rumour) for above.

Ladysmith. I had a conversation with John Kumalo of Roosboom on miscellaneous subjects from about 10 am. to 1 pm. today. Ndukwana present. He said that what first created in him the desire to learn to read & write and to become a kolwa, was when, years ago, before the discovery of diamonds at Kimberley (i.e. before the opening of the mines there) he was out at work in the Cape Colony he had occasion to go to an office to ask for a pass back to Natal, in company with others, & such pass was written out and given to him by a Fengu ^(Fengu?) - a black man. It astonished him to see a black man able to read and write. He then left with the pass travelling via Basutoland with his friends. In Basutoland he was asked for his pass by a Basuto who had on no other clothing than a skin (isigama = isipuku) i.e. purely native clothing, at first he was surprized at the Basuto calling for the pass and would not produce it but when the boy, for boy it was, persisted he gave him the pass. The boy at once read what was thereon, telling the very names of the party by reading them accurately from the paper. After this there was a very keen desire to learn. John's father had four wives, two had one child each, J's mother had five children of whom 2 died. J's eldest brother is still living, is not a kolwa, refuses to become one, he has had a number more than one wife, all of them are dead (from dysentery?); one of his children is a kolwa. J. told his father of his wish to go to P. m. Burg to work in order to learn, as well as to find out about Nkulunkwele. His father was much opposed to this and ^{in striking} scratched him with his hand; his mother was silent, afraid of course of her husband. J., however, was determined to go & go he did bring accompanied part of the way by his mother who gave him ^{little parcels of} his food & was so disconsolate that J. had to shut his eyes & tear himself from her. J. went to P. m. Burg came to Inkungu ka ^{mpande} whom he had heard of and was taken by Inkungu to Bishopstow (Bp. Colenso).

John Kumalo (Roosboom - my interlocutor), Solomon Mbasa and Lasi (Driefontein), Stephen Mini (Edendale), Sutayi (Camperdown), Majozi (Richmond), Fluwayiti, Mshleli (Springvale), Isaac Mkiye (Cedara), Mhlanimposwe and Nkomo - kayidhli Suteli (Mvoti M. Str. - the latter man takes a considerable interest in native affairs). The next Congress will be in January. -

Ladysmith. (per Mr. G. H. Coorntry, Field Cornet (since 1881), of Acton Homes) tells me today he does not think Langalibalele instigated boys of his tribe to get guns, but he knew there was a law natives could not possess guns without permission & as the 'boys' had brought guns into the Colony & retained them it was tantamount to Langalibalele's having infringed the law & he felt he deserved to be punished under the law. He was afraid therefore of bringing them forth when called up to be registered because he felt punishment was behind registration which was merely a kind of blind. After he had got on to the hills (mountains) & fired the first shot, he dispatched four messengers to Putile & other chiefs to say hostilities had begun & to ask for their assistance. This assistance ^(which was given) would have been given C. thinks but for the fact that the messengers were seen, fired up & killed. C. was with Volunteers under Capt. Lucas. Lucas was soon afterwards removed from Ladysmith & so convinced were the volunteers he had done no wrong that they at once handed in their arms & disbanded & no attempt to raise another corps was successful until the Siege of Ladysmith over 25 years later. Coorntry has lived in this Div. so for 31 years. His age is about 62 I should say.

Ladysmith (per Caligwe) Hears persistent rumours about soldiers going to marry native girls. He speaks to a native from Weenen ^{yesterday} Div. who says that Silwane & Mabizela were recently called up at Nobamba (Weenen) & warned to cause all their girls to be married off as soon as possible for those remaining would be taken by soldiers who would bear more soldiers by the girls they marry. The result of this communication is that many girls are being ^{actually} married off in all directions, reminding one of shli ka Imsewu. A. came across several girls at this (Royal) Hotel - they slept here - on their way to be married. They come from the direction of Nobamba.

Ladysmith (per Ndwana. 13.11.00) Natives object to Europeans exacting taxes higher than those claimed by the Inkosi; they, Europeans (farmers) are merely abanumzana and ought to receive rates far lower than those they at present get. There would be no objection to the Inkosi claiming higher taxes, as high as these rents. The land is the Inkosi's and he or she has placed the farmers or Europeans there. They have borrowed ^{the} land, why should mere borrowers, people themselves there on sufficiency claim so exorbitantly; natives are forced to see in this action that Inkosi yenz'uku ebia lab'abelunge and encourages them to claim high rentals in order to cause the oppressed natives to take up arms. This evidently appears to be the

Queen's desire; it is manifest u ba lahliba, that ba ya hlupoka; at this point inkonzo i ba neinyane, ka ba konze kahle. What natives of Natal feel most is this question of rents, their sorest grievance is here. (73/1-2)

^{14. 11. 00} (Per Qaligwe. 14. 11. 00). He yesterday heard two native girls remonstrating or protesting in a loud voice in Ladysmith saying their letters had been withheld from them by the (English) Postmaster, Ladysmith. Q. went towards Post O and heard the same cause of complaint from others, including young men; they say if the P.M. has any objection to giving them their letters why is not a separate room built next to the present post office and a native put there to give out letters. So loud is the complaint, for it seems the P.M. has piles of native correspondence, which he does not go through when natives come for letters & when any one applies goes through the letters he holds in his hands and says he finds nothing and says so, - so loud is the complaint that ba zo m manglela, probably. Before the post office left what is at present the Telegraph Office natives had no fault to find. At other post offices natives are permitted to go through all native correspondence and pick out their own letters, which is done on a separate table, so they say.

Day before yesterday Q. met Nsimbi from Homoyi's near Ellimbiti, ^{+ Greytown,} who calls himself a brother of Ngeukumana, who says rumour re girls probably having to marry British soldiers is prevalent in Umooti Diori; the notion is that an instruction on the matter will be given as soon as the present Colonial Offices in P.M.Burg have been completed and at the conclusion of the present hostilities (Boer War), that is shortly after Xmas next. Chiefs in Umooti Diori are all advising their followers to marry off their daughters and this is occurring in the same way, with the same kind of precipitancy, as ~~is~~ when mbidhli ka Somsewu took place. Nsimbi is a young man of about 34. He came up to seek work, but has returned home again. This marrying off is called up here isitabataba.

^{14. 11. 00} I, this afternoon at 3.10 P.M., had a conversation for 15 min. with Mahlakula and Mta-kati, members of ch. Mbuyisaywi's tribe. The former was about 27 and latter 37 years of age. Ndukwana was present. Mahlakula was Deft in a native civil case I tried today, deciding against him. The subject was Kimberley, natives working there. Mahlakula has worked at Kimberley on two occasions and intends returning there again soon. He prefers Kimberley to Johnesburg where he has also been for various reasons, one is, labourers at K. are paid at the end of every week instead of monthly. He worked at J. before the railway reached there. Wages at K. are 2⁵/₈ for police duty. M. worked at K. in a mine (second visit - last year) for about 2 weeks and then became a policeman. People working in mines get higher wages as well as occasional rewards for making good finds - sometimes as much as £3. Natives cannot get liquor at K. as they do at J., there is no drinking in the compound or get drunk to same extent as at J. European supervision is stricter over police & things

go better for it. Basutos, Maxosa, Hottentots + Zulus work at K. There are many Natal natives there. In Magistrate's Court some native who understands English generally does interpretation as it is required the Magistrate being unable to speak Zulu. Native, sometimes swallow diamonds which, if found in their excrement, natives are punished. Mtakati worked at K. a number of years ago + introduced M. to the place, took him there. One reason why both are attached like K. + want to return is because they are attached + know their masters. The impression given me by these men is that the arrangements at K. are satisfactory. This talk was due to the telegram in witness to the 'Daily News' interview with Rev. Moffat.

(v. p. 18 of ordinary N.B.)

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(per Dalizwe. 17. 11. 00) I sent Q. on a visit to country near junction of Sunday's River and Tugela, he left 14th + returned 16th (last night). I told him to acquire such information as he could. Says: - I saw chief Banda at a kraal ~~out~~ when he entered a hut in which some 15 or more headrings and other men were seated they all at once and the same time shouted out 'Bayete' to him. They treated him with great respect and were evidently afraid of him. He is a young man some 22-25 years of age although with a beard + stout. He gave me a kamba with ^{a little} beer in it which he told me to finish (minga). I at first sat, ^(Enkela) with one leg out, one of the men directed me to draw my leg up which I did, this to show becoming respect to the chief. (I remember when ch. Mzenzi visited at the Residency Stanger his people kulekeli'd him with 'Bayete' whereupon we servants remonstrated with them). I saw quite a young man during my tour with a headring newly put on, I asked how he came to have the headring he told me his chief Banda had juba'd him + told him to tunga. It seems Banda had ordered others too to tunga though as yet he has no headring himself. I again heard rumours about girls being required for British soldiers + that in consequence of this rumour, which some believe + others not, many girls ^{are} ~~are~~ being married off as rapidly as possible not unlike mbidhli ka S. It is called taputapu or isitabataba. Even young girls are married off in this way. When a girl ~~has~~ kehla's she is said to tunga too (but as men are said to do) and men when told to tunga are said to be jutshwe'd for that purpose. I noticed very few 'dressed' natives, most of those are still 'raw' natives and follow their old customs. They all live on farms, there are many absentee landlords there who are said to have their homes in P.M. Burg. There is much scarcity ^{very} little water + the crops have not yet begun to grow. The land is very stony with the Tugela running through gorges + ravines ^(Ziroqobani) Various tribes seem to live on the land visited, a mixture of people, Banda, Mabizela, Mgodini and Sibamu. Across the Tugela where there is a dark forestlike hlenze I was told was country occupied by ch. Silwane.

(then to p. 180.)