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STUART, C.T.

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A. 71/237-40

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Matabeleland, natives of. 71/237-40

On 12th inst I had a conversation with Charlie (C. J. Stuart) of which the following is a short & condensed account:— The first thing that struck C. on arriving in the country was the lack of physique in the men and women, but especially the men.— The building of huts is done in a different way than that practised in Zululand, there ~~are~~ walls and mats are freely used. The roof is first made on the ground before it is placed on the walls which are about 5 ft high, the doorway is 3 to 5 ft high. The ~~ground~~ hut is round with rather a flattened roof.— Headdresses are worn by the older men, these rings are about 3 in. in diameter, are placed rather forward on the top of the head and do not take a polish and shine; they are kept low or close to the skull.— The people referred to are Matabele, that is, Amandebele. The Amandebele are divided into two main sections, the abenzansi and the abenhla; the abenzansi came up with Mzilikazi from Zululand. The abenhla were picked up by Mzilikazi on his way up and so came to be called Amandebele.— C's district lies south of Buluwayo, his ^{own} residence being ~~about~~ 25 miles south. In this district are the Amandebele (the 2 sections referred to) and the Amahole. Now the Amahole ^{people} are the aboriginals of the country and consist of several different tribes, the most numerous of these tribes is the Amakalanga, this tribe speaks a language of their own but all can also speak Zulu. The word 'Amahole' means 'slaves' and appears to be a name given during Mzilikazi's time. Mzilikazi turned all the ^{aborigines} Amahole into slaves and they had to work for the Amandebele. The 'abenzansi' people come first in the social system then the 'abenhla'. The Amahole are looked down on although they ^{are expected to} enjoy the privilege of addressing the others by their respective tribal names or patronymics. The three classes of people are frequently found living in one, & the same kraal. The abenzansi and abenhla can take an ihole women to wife, but an ihole cannot take an enzansi woman.— There are still living natives who came up with Mzilikazi.— The people are polygamists, the aboriginals pay lobola, namely ten things, a viz: hoe, beads, chopper, goats &c. They cannot be said to be cattle owners.

The Amantebale, do not own now lobola, but the father has a claim on the progeny, he has at least the 1st girl. Lobola, before the outbreak of rinderpest, used to exist only fitfully, sometimes 1, 2 and 3 beasts being paid. There are no cattle now and no lobola is paid. The regular lobola died out during Lobengula's reign. — Mzilikazi and Lobengula were the only kings. Lobengula has several sons living, but it is not decided which is the heir. Nyamanda is the eldest son, but there is also Njube a younger son, by the woman Mpoziyana, — this boy Njube is being educated at Cape Town by Cecil Rhodes and would be about 25 years of age.

Bulawayo is where Lobengula's principal kraal stood, known as iBulawayo. Government House now stands on the site of the kraal, this site being about 3 miles from the town of Bulawayo.

The Amakalanga people believe in mlimo and this belief has spread to the Amantebale. Lobengula used himself to send presents to the god. Lobengula was the biggest rain-doctor. mlimo is said to be an invisible person supposed to exist in Matabeleland. The belief in him is kept alive by a sort of priesthood who are called "sons of mlimo". If there is anything wrong a journey to the kraal of one of the priesthood follows for purpose of consultation. The priest conducts the man to the spot where it is supposed an interview with mlimo can take place. This spot may sometimes be a hut overgrown at the doorway with weeds or grass, or it may be a rock. Conversation ensues between the inquirer and mlimo who replies to questions in an unearthly tone of voice. The belief in mlimo is strong, so much so that failure in crops is taken to mean the mlimo has not been propitiated (it has been made illegal by the Government to do this) when locusts invaded the country and rinderpest raged recourse was had to the mlimo for help and deliverance. —

^{22.12.01} Further conv^s with C. J. S. this day: — Non-payment of lobola by Matabele's has given rise to pernicious practices, daughters no longer remain moral as heretofore, they cohabit with any young man they fancy. Internal intercourse is had, not hlobonga, and children are born of this promiscuous connexion. Natives take no advantage of the lobola tariff framed by the Govt. Formerly all cattle belonged to the king; certain individuals became possessed

of cattle, called izinkomo zamatanga (personal property) invariably acquired through loot on occasion of raid into neighbouring territory; then there were izinkomo zebuto i.e. cattle given by the king in trust to the tribe (which amounted to something more than pisa'd because not recalled); then came izinkomo zenkosi which meant $\frac{9}{10}$ th of the cattle of the country. It was not rinderpest that stopped the payment of lobola, its payment stopped in Lobengula's reign (this king died in 1893). The Matabele's claim the first child of a marriage (of daughter) so that the parent is only concerned in respect to the children following the first child. Most marriages take place without any ceremony at all. These remarks refer to the Matabele's only, not Amahole.

The aboriginals speak their own language and dialects among themselves but converse in Zulu to Matabeles and Europeans.

Rhodes is known as ufozi or Mlamulankunzi.

The following are authorities on the country: William C. Thomas (called uMis Tomase) Native Commr. (at 35 or 36 - born at Shilo in Matabeleland); F. C. Selous; Rev. D. Carnegie (Centenary Mission, Bulilima); Johann Colenbrander; (Rev. J. S. Moffat).

The Matabeles use assegais but many have guns (of all descriptions) bought in Khamas' country on return from work in Kimberley. - Women do nothing to their hair. - Kraals have various numbers of huts, not unlike Zulus as to number.

Some leading natives are: Gambo (Lobengula's favourite Induna) mapisa; Mlugulu (a sort of 'kingmaker'); Mtuwane (head chief - is a young man - in the Matopos); Babayiyana (died about 3 years ago); Faku, a big chief.

No history of the natives would be complete without mention of Carl Kumalo. This man pretends to be a Matabele; formerly worked at Kimberley; he had the ear of Lobengula; speaks and writes English fairly well; C. has seen and spoken to him many times; about 48 to 50 years of age; dressed as a white man; appears to be a Fingo, certainly not a Matabele or an aboriginal of the country, held responsible, in the minds of many, for traitorous acts committed

during the times of the murders of Europeans in March et seq 1895; now in custody under martial law as a dangerous individual; his life has been attempted on several occasions, not known exactly by whom; lives in Matopo District; married; Kumalo ^{was} the King's tribal name, ^(C.K.) he became an adopted Matabele; -

There is a lot of witchcraft, ^{specially} bone throwing.

There were regiments in the King's time.

Lack of parental control is very noticeable in the country, this is brought about by the peculiar system of lobola, payment of children. The late king did not control the people as his father did, he let things slide. There is an air of absolute indifference in men, women and children; they appear to have a don't-care sort of look. -