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THING, MARK

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A 74/97-8

7/ Swaziland (per Tikuba, 27.11.98). Inсила ye nkozi. On the installation ~~see~~ of the King two men are appointed to be insila ye nkozi; one of these is of higher rank than the other (Inkulu ne neane); for instance, Mtshengu and Mhlaba are insila ye nkozi, both being at this day well-known men. Ngwane's insila are Impehlene and Masnuka. These men are looked upon as the King's person (umjumba wake) their duties are chiefly medicinal; the king is washed by them ^(bayi bucinge) should such be prescribed by the inyanga ye kwe lapa. They are not necessarily killed on the death of the King. Neither Mtshengu or Mhlaba suffered. ^{When the king died the first to 'capa' = neinda would be the senior insila, then king would 'capa' then the junior insila. When king dies, the insila is supposed to die too & to bring the about when an impi is pumad the insila accompanies it and insil' ifela kona.}

Rain-making. Tikuba does not know what the medicines used are or where they come from. Only the King and his mother ^{or Regent} may have them. In the King's minority they are kept & used by the Queen Regent, for instance, during Ngwane's minority, Madolomafisha used to keep these medicines. ~~I think~~ Tikuba said that as soon as the King comes of age and assumes complete control ^{and marries his chief wife} all the medicines held by his mother or Regent are given over to him and held by him alone. ^{with his said inkosikazi} There are ^{people} other than the king who have rain medicine.

Saluting. Tikuba does not know what the salute 'Bayeti' means. He ~~will~~ ^{does} not accept the interpretation Ba leti as referring to enemies (izita). He says the custom is a very ancient one. (One does not hear 'Nabezita' or 'Gumede' in Swaziland, only 'Bayeti' - solely to young King, Paramount Chief, - and 'Inkosi' to Queen Mother, Queen Regent and perhaps some of the princes like Nogcogo, Giba, Gitsha, Mjokovu, ^{Tikuba} ~~et~~.) There is no salute peculiar only to the Swazis. They do say and the proper salute is 'Bayeti, Ngonyama' (Zulu informs me that men like Nogcogo, Giba, Gitsha, Mjokovu, Tikuba and others of less importance are ~~not~~ said 'Nkosi' to but this is then not of the nature of a salute, but of 'Sibongo'. Ngwane himself is said 'Nkosi' to when bonga's or addressed in ordinary private conversation. So that besides being ^{official} a salute (Kuleka) it is also a term of civility and respect just as any other than a ba kwa Nkosi are addressed by their isibongo in order to show ordinary civility and courtesy.)

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Swaziland (per Mark Thring - see conversation with him in Notebook 'q' p. 54.) Thring who has lived for about 14 or 15 years in the country off and on, says Mbandeni's complaint was amandiki or amandawu. It seems the Inyati Regt. was sent on an expedition to Gesa land and whilst there captured people who brought amandiki into the country. Dr. Schultze of Johannesburg saw a case of amandiki, J. says and informed him that it was a ~~form~~ of epilepsy. J. has ^{himself} seen a native ~~with~~ in an epileptic fit and, whilst it was on, natives near the patient, set to clapping their hands whilst the contortions lasted. He believes ^{an} ~~an~~ amandiki doctor was procured ^{in Swaziland} near the Nkomati to cure Mbandeni; a wagon was ^{sent} ~~special~~ to bring the man. He believes clapping of hands & went on before the royal suffered with the view to driving the amandiki out of him. Thorburn (John) who was ⁱⁿ ~~at~~ attendance on Mbandeni.

-sin and who tried to treat him sent for Dr. Bertalacci?; the doctor came and treated Mbandeni. Thring^{98.} says Thorburn was present at the smelting-out of Sandhlana & informed Thring that Mbandeni himself took part in the pengulainy, saying 'Ngi ya vuma', 'ngi ya vuma' in response to the doctors as required by custom. Sandhlana was not killed until the day or several days after the pengulainy; this ^{is, it} was inconsistent with custom and there must have been some good reason. Thorburn spoke to Sandhlana 20 minutes before he was killed. [29.11.98.]

Natal, per Julia, 19.12.98. - Should a man fall into a trance, be taken for dead, have grave dug and come to after the grave had been dug, a ~~toad~~ (frog?) would be got and thrown into the grave which would then be partly filled up.

Natal, per Gedhla, who is of the Baca tribe (ch. Cijisile), Dzofo. 27.12.98. - The Inxala or Mkosi is the feast of First-fruits, at which the chief eats the selwa. After this ceremony all the tribe may then eat mealies, pumpkins &c. The chief eats or lumas the selwa several times during the day, after lumaing he goes walko out followed by the assembled company, he stamps the ground with his feet, cinsagor kafula (spits in a certain kind of way) the object of this being to ginisa the izindwane zo tohani, those growing and cause them to be succeeded by others at the proper season. - Anyone who eats mealies before the chief does tohwama's is fined. Those who work for ~~which~~ white people do not all comply with the custom. Ohlozi are not in any way invoked. The feast seems to last one day at cock-crow next morning the chief lumas the selwa for the last time. - People proceeding to attend the festival will shout out ~~at night~~ even late at night to neighbouring kraals saying "Waahl' ingcube wa toheka".

^{16.12.98} Sakabuli is eaten in the dark - v.p. 76. superstition?