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TOMU
KA
MANKAIYANA

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To be printed, - page 8?

TOMU

A. 44 / iter 22 / 4, 7-9

6.12.06

Causes of Rebellion

44/10/22/4, 7-9 [4]

Some ka Mankariyana - sibongo Tumba - ch. Maswell (Ngobizembe)
Causes. To have kopa, inali ya makanda - iya ba hlupha
ke hlupha because taxes constantly being increased, told to pay 7/
sa vuma, then 14/sa vuma, then dog tax, sa vuma. As we
vuma konke why do not authorities lalala lapa si ngobayo
na?

How is it we who are ~~our~~ Govt people should be obliged to be on farms
- this causes trouble. ~~It~~ we sold this, si patwe abelungu ba ma
palezi, ba si hlupha kangaka.

We also say we are to claim only 10 head of lobola on account of our
daughters, ~~why~~ formerly as many as 20 might be got from ~~our~~ ^{our} ~~own~~
^{all done} in a ~~wise~~ friendly spirit.

It troubles us to have to pay dog tax for ~~the~~ ka zisa zingali
nga ndawo - so kwa valwe' iqinyamazana kwatwina a zinga
bulawa.

Then doctors who elapa must pay ~~at~~ for beane (£3). What
doro he tela for, for he goes about elapin, & only wants inali y' he
tela & he may not be able to elapa during the year for which
he has to pay £3. //

Isibalo hlupha - velas iqinyanga zonke - used only to
work for 6 mo. When a lot or part had finished 5 mo, the
next lot would be got, now fresh lots are called for at all times.

These are the causes of the rebellion. People say we have
acquiesced all along, raised no objection, surely we must raise
an objection sometime, so did it when Poll tax was imposed.

Girls may no longer be forced to marry us for instance a man
of 40 years without a wife - This felt as a grievance.

Udwendwe may fight at our kraals, a trifling affair & not
worth reporting, but the police come and arrest the lot, take
us to the magte who fines us £10 all round. We look on
this as an injustice - Severit of police supervision.
^{all} Unsatisfactory to have magte as chief, for instance the 10% taken by official mess
is kept by himself whereas formerly he got 2/6 and the chief 7/6.

Jobongo ka Masuku, sibongo Kulu, ch. Maswell (Ngobizembe)
The nomtebe ^{izwi} is the inali ya makanda - we paid dog tax
agreed, we vumad inali ya mapolezi, we vumad the 14/ for hulu,
inali ya makanda zyo kwenzani, isabenzani, asi

Some mabele were killed or injured by this. Ku nga maganda amhlo, ku za u'camusela, ku be zihwamezangana izincanyanya Ezinsunjanana, be se zi kuvela zi yo kudhla izibhlamvane zamabele, zi se zi ~~yo~~ reane, zisa tambile - this would deprive the plant of its coming be se ku ba umngani nje, a nga bind' umuntu a li tole - These izlwanyana hlala emngazini emhlotshane, + on the shaded side, ie are hidden -
 This caused general usizi o lu kule - They said izwe li zo kufa. Inzi ku be ku fika into e si nga yoyoyo izo bulal' ukudhla -

~~My~~ I referred the matter to my mother (Dum 66 yrs of age) who is very old; she ~~is~~ thoroughly understood the matter & said she knew nothing about it, had never come across it all her life, but only knows of the isikonyana which formerly occurred.

Jomu + Jbongo both say that the old people in their part of the country deny all knowledge of this ^{amafuta} ~~substance~~ or substance. They know the isikonyana ~~to~~ with this difference that it came & then went off whereas now always with us -

This amafuta ~~has~~ banyazala ^{glittering} = cu-azimula shine
 Jomu says izinyosi come & settle on this substance, they come & tatele there (settle & suck) & that is why the substance is spoke of as ujer lwe zinyosi

6 12/10

Causes of Rebellion -

File 44 x XII p 7-10 [7]

Tomu ka Mankariyana - sibongo Tumba - Ch. Maxwell (Ngobizembe)

Causes - To have inali ya makanda - iya ba hlupha we hlupha because taxes constantly being increased, told to pay 7/6 sa vuma, then 14/6, sa vuma, then dog tax, sa vuma. As we vuma konke why do not authorities lalala lapa si ngabayo ra?

How is it we who are ~~our~~ Govt people should be obliged to be on farms - this causes trouble. If we sold this, si patwe abelunga ba ma palezi, ba si hlupha kangakan

We also say we are to claim only 10 head of lobola on account of our daughters, ~~why~~ formerly as many as 20 might be got from myini ^{all done} in a single friend's spirit.

It troubles us to have to pay dog tax, for they ka zi sa zingeli nga ndawo - so kwa valur' iginyanzana kwatewa a zinga bulawa.

Then doctors who elapa must pay ~~£~~ for license (£3). What does he tela for, for he goes about elaping, & only wants inali yo ku tela & he may not be able to elapa during the year for which he has to pay £3.

Isibalo hlupha - velas iginyanga zonke - used only to work for 6 mo. When a lot of sport had finished 5 mo, the next lot would be got, now fresh lots are called for at all time.

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Unsatisfactory to have magte as chief, for instance the lot taken by official mess is kept by himself whereas formerly he got 2/6 and the chief 7/6.

Jobongo ka Masuku, sibongo Xulu, Ch. Maxwell (Ngobizembe)

The ^{izwi} nomtebe is the inali ya makanda - we paid dog tax agreed, we vuma inali ya mapulezi, we vumaid the 14/6 for hubs, inali ya makanda eyo kwenzani, isebenzani, asi

Jobongo, continued:

yi tando nempela. That is the true cause.

Ikanda² li sebenzi luto, si ya hlutshwa; inkhulu i ya sebenza, we can see necessity for ~~the~~ such tax.

Our fathers may be exonerated from paying Poll tax, but, as they no longer work, who is to pay for the huts?

Isibindi. We thought we would get courage if we fought as we were being caused injustice

we pay for our igidumba be as it is because we telela yjindhu yetu.

A lion may take what an antelope has with impunity, but if a lion goes on doing this, at the antelope may set on to it + then ^{or they by showing fight.} ba ya zigqizela. They shake or drive or ward off ^{the} evil pressing those ^{not now at home} say the man killed is the one who jabulala, not the one arrested, better he killed right out than thrown into jail.

the fighting occurred after the poll tax had been partly paid.

Si tala inali ya makanda nji, ngomusa ku yoba ngo kumye futi. [What taxation meant in the old days - not increased]

Tommy + Jobongo Natives said they would go to Durban + drive the white people off to where they came from. All really were angry but many thought discretion the better part of valour.

Jobongo One thing that caused many to start actual fighting was the allegation that inkhlanu a yi ngeni. # Da se be zi ponso nje.

It was Dambata who said inkhlanu ka i ku ngeni kwa badhla nomuti wake - uyo ba cela. and when they fought + got killed or wounded, he said be nji nga ka ne lapi kahle, now I'll do so thoroughly.

Isoco (aka baka) Jobongo + Dambu. It was said we were to kill white pigs, white fowls, white cattle, white fowls and to ^(taking amabodwe) cast away ^{our iron} pots, ^{saucers +} use isocos because the Dambata, ^{doctor (I do not know his name)} was going to bulala

abelungu nge zulu; hence, if there were any of these things about ^{native} kraals or homesteads, the inmates would be killed off at the same time Europeans were killed. This is the igamu eta galayo + has andad everywhere.

Dhlozi says he heard white cattle, white goats, white pigs, white blankets but I heard nothing about amabodwe engimbi or European iron.

Tomu. ~~It was~~ This ~~order~~ order about killing off or throwing away these things emanated from Dambata, even though his doctor said so - he was the responsible person.

The order, however, was not complied with, the majority did not, ~~the~~ some white pigs were killed but only for natural purposes & not specially killed. The reason why the order was not generally complied with ~~it~~ was because it was merely a rumour, they did not see the person or authority it emanated from.

Dhlozi says: I heard nothing about whites being killed by izulu - but that Dambata would fake umuto wake which would course through the country & destroy all those who were in possession of white pigs, white cattle & and this umuto ^{he gave amafuta} ~~was~~ resemble ~~the~~ that which was so frequently seen to drip from ~~the~~ mabele on to the ground ("conaj) - For this amafuta

penduka izinkhlophe kaD...
without...
m...
...

is like intelezi. This substance was said to be an intelezi and had ~~been~~ caused or brought about by or come from Dambata to cause them all to like him, ^{for open all would partake of the umuto} and that is the sign ^{or cause} why all people had penduka'd izinkhlophe and shown a spirit of remonstrance to this tax. This substance was found only on what makes bees & causes sathering of people, not on meadows.

This dripping from mabele occurred one year slightly and shortly after ~~it~~ became general throughout the country - no district being exempt. ~~The~~ People associated it with isikonzana. Dambata was said to have got the intelezi from Mjantshi, just as he had brought the isikonzana from there.

We have never at any time seen mabele with this substance on them - i loku sa zalwa - so say Dhlozi, Tomu and Jobongo. There is still a little of this existing here & there, says Dhlozi, comes when they begin to kabelle, when klabulari people come out sebe manzi amafuta (from amabele) -

Jobongo says that in his part of country the mabele were so affected when I went to Darban as magti (5 1/2 yrs ago) - The mabele ^{became} ~~was~~ generally affected throughout the country after I had been some little time in Darban -

+ before Poll tax

Tomu Mphola lo wa mabele ku kona oku zo gamuka
Jobongo Some were afraid if mixed with this substance a fela, but lost confidence when other women went in & were unaffected. People then said amafuta
Dhlozi Disease came first through Zululand, hence the idea of Dambata getting from Mjantshi - women at first afraid of going to klabula - ku sa fika, the, said ku kon' ukuba emasimini

Some mabele were killed or injured by this. Ku nga maganda amhlophe ku za u'camusela, ku be zilwanyanzanyana ezincanyanzana ezinsunjanani, be se zi kvela zi yo kudhla izinklamvane zamabele, zi se zi ~~yo~~ reane, zi sa tambile - this would deprive the plant of its corn be se ku ba umngani nje, a nga pind' umuntu a li tole. ^{These izilwanyana hlala emqenjini}
~~inglotshana, + on the shaded side, ie are hidden -~~
 This caused general usizi o ku kuler. They said izwe li zo kufa. Inzi ku be ku fika into esi nga yajayo izo bulal' ukudhla -

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Donu + Jobongo both say that the old people in their part of the country deny all knowledge of this ^{amafuta} ~~disease~~ or substance. They know the isikonyana ~~to~~ with this difference that it came & then went off whereas now always with us -

This amafuta ~~has~~ banyazela's ^{glittering} = cwazimula shine. Donu says izinyosi come & settle on this substance, they come & tatela there (settle + suck) & that is why the substance is spoken of as ujir lwe zinyosi.