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ZIBOKWANA

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ZIBOKWANA

A. 74/91-2

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ZIBOKWANA

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4. 1. 1899

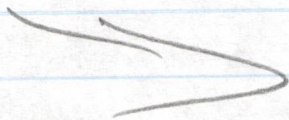
File 74, pp. 91-2.

(2)

Also present: MKANKUYANA ALPHEUS NKOSI

(1)

(91) Contact with civilized races. Swaziland. Per Zibokwana,  
in the presence . . . .



91. Copies Contact with civilized Races (from p. 121)

Swaziland, per Cleopas Kunene, 21.12.98. Conduct of women. In connection with what has already been related under this head Cleopas, (a member of the Deputation to England in 1894) adds that he does not agree with John Gama in attributing the killing of Mamgangani & <sup>other</sup> many women with her to the growing independence of women which Mbandeni tried to check. It seems a daughter of Sangalibalele was procured as Ludonga's wife, she died before she had given birth to a child. She afterwards bore a son. This child was doctored, washed, charmed with medicines obukosi by Mamgangani at Inkanini, in every way to indicate that it was the rightful heir to the throne. Mbandeni heard of this conspiracy. He ordered a man (whose name C. gave) to go to Inkanini and poison the infant. The man went but could not get an opportunity of poisoning the infant. He returned to Mbandeni who said that he ~~was~~ <sup>was</sup> not to come back until he had carried out the King's order. He proceeded again to Inkanini and was successful in administering the poison which caused the death of the child in a couple of days. The death of the child was reported by Mamgangani to Mbandeni who thereupon accused her of having put it to death. Mamgangani remonstrated & said it was unnatural to suppose that a woman should destroy amatum'b'ake (own flesh and blood). Upon this Mbandeni ordered the killing of Mamgangani and the woman with her, who he considered were implicated in the conspiracy. Thus the main cause of the killing of Mamgangani was the fact of Conspiracy - there may have been other reasons but this Cleopas regards as the  causa of the whole incident or proximate cause.

Cleopas the fundamental cause of the present unsatisfactory conduct of women is the protection extended over the sex by British law, another factor is that England's great Sovereign is a Woman. John Gama is distinctly against European influence being held as the true cause, his opinion must carry great weight because he has had a first class experience in the country.

Natal (per Zulu. 29. 12. 98) There was a rumour sometime ago in Natal that izitembu were going to be put a stop to and men allowed to marry only one woman each. Natives discussed the matter amongst themselves a good deal and were determined that their custom would not be put a stop to; a sife kanye = we may as well be killed, meaning that they would defend it with their lives. It seems white people force their own custom on the natives, by might not by reason. Sometimes a man marries a sickly woman hence the necessity that there should be someone to help her. (74/91-2)

Swaziland, per Libokwana in the presence of <sup>Zulu was not present</sup> Inkankuyana and Alpheus Nkosi who assisted me. Libokwana was one of the Deputation to England 1894. 4.1.99. - Libokwana attributes the unsatisfactory conduct of women to the fact that the Kings of Swaziland have been prohibited from killing off (after smothering out in usual way) by H. M. Gout in this remark he is supported both by Alpheus and Inkankuyana. He says Lazide never permitted women to come into council meetings; only one woman (isalukazi) was allowed in but retired during the debate and returned at its conclusion when sent for. The origin of women coming to attend Debates as they now do was at or on the death of Ludonga, when the mourning ceremony was on & women had put the signs of mourning (strings) on their heads. That was the first clear indication of what was soon to develop into a regular habit. Mamgangani is responsible for this innovation. The encroachment of women was not resisted because the orders had already come from H.M. Gout that people were not to be killed off. The following incident will throw more light by showing that even though the advance could have been repelled by Mbandeni without inquiring the order of H.M.G. yet he was in a weak position. In this way: Ludonga had ~~had~~ procured for himself a daughter of Sangalibalele of Natal, but he died before he had married the girl (who was good looking). Mbandeni after being recognized as King wished to take this girl to wife as his own wife, considering that his own position as King had been sufficiently consolidated to render it impossible for anyone to say that any child borne by this girl would be regarded as Ludonga's heir and therefore the proper heir to the throne on the principle of akungena. Mamgangani distinctly warned Mbandeni that there was a danger of his son by such contemplated marriage being recognized and set up as the rightful heir to Ludonga. Mbandeni however took the girl to wife and she bore him a son. The woman and child lived with Mamgangani whilst Mbandeni lived at another <sup>place</sup>. After the birth of the child, Sandhlan's wife Memega pointed out that there was a real danger of the child being set up as King. Upon this, as it were <sup>now</sup> realizing the importance of the position, Mbandeni caused Mamgangani to be put to death with all the

women who formed her retinue. The child was also put to death. It was in self-protection that Mbandeni

put these women to death. Libokwana says the disrespect shown by women to their husbands and boys to their elders arises out of the order or "wish" of H.M.G. that no killing off shall take place. The effect of this order is also felt by amanzusa who, having been sent with a message on returning with the answer, are not treated with the respect they formerly got. For if amanzusa chanced to arrive when the King was sitting with a lot of men all these would forthwith leave get up and go off leaving the amanzusa free to talk to the King alone. Now, it is and Libokwana speaks from <sup>personal</sup> experience, no one, even the women and girls, will get up or move in any way until directed by the Paramount Chief and then some of them will only get up to sit down several yards off within ear-shot, whilst those who leave will mutter something about the strangeness of the secrets which necessitate their having to go. Thus it is amanzusa themselves find they are placed in an awkward condition.

Another point: ~~women~~ a man's children will sometimes partake of their father's food. This formerly was never permitted. It is the wives who teach the children to do this, Libokwana says. Some of the women who form the Queen's following e.g. Tibati or Labutibeni, are those who have no husband or who have deserted their husband leaving him to cook for himself, fetch water &c &c, others again saying they want to sit in the umkandhlo i.e. in the Council.

Libokwana wished to know what would be said supposing a man exasperated or dissatisfied with the conduct of his wife were to direct her to go away & leave his kraal. I replied that from the Govt's point of view this could be done, but the Paramount Chief would have something to say to it as it seemed to me such procedure was undesirable. This question shows the effect of European influence clearly.

I go now into the matter the amanzusa came to me about. They came to report the death of Ngunwa's baby (female) which occurred some weeks ago. According to native custom there would be pengula as the child was born strong and healthy. Ngunwa then wished officially to announce this fact & to ask advice as to what should be done under the circumstances. I pointed to Mr. Krogh as the proper adviser. European influence is very distinctly shown here. In regard to occurrences of this kind Europeans pursue one line whilst Swazis another. It is a difference, a radical difference in civilisation, it is more for it shows the character of the native by revealing what he regards as infallible. Europeans will not convict except on sufficient evidence of eye-witnesses, natives convict on the evidence of izangoma when not conflicting as they are regarded as equivalent to eye-witnesses by reason of their intimate connexion with the amadhlazi. The crux of the whole situation is a difference in a capacity to believe with which must coupled the idea that the native mind has not been sufficiently evolved to comprehend our point of view and see its rationality. The Swazis, as a people, are an organism, destroy the vitality of that organism and the whole community must fall to pieces.

Natal (per Zululand 5.1.99). Natives are reconciled to the Hut Tax, they understand it and regard it as etula. The following are their grievances. The dog tax because they do not understand why dogs should be paid for. The having to take out licenses to cut wood even if required for building a hut or calf house. The having to pay taxes twice over if one lives on private lands, once to Govt. and then rent to owner of farm. There are many others. European influence is felt in regard to children, boys and girls, who now often go to towns and there lead immoral lives, become prostitutes &c, the parents having no control over them. Another point and a very important one is the abatakati. Zululand says abatakati have greatly increased in numbers in Natal and instead of bewitching or poisoning one secretly they now do it openly for the state in the presence of others that something evil will happen. They make threats openly. Zululand refers for illustrations of this to a young man whom he caused to be removed from a kraal site to some other place close by. This man prophesied evil of Zululand & izinsingizi (birds of evil omen) flew over his kraal in different directions, then when above his hut flapped their wings and flew straight up into the air, on another occasion a girl who had come to marry was taken ill the day of her marriage; a sister of Zululand's died; also a little girl. He mentioned also Dhlolizane. Yamela in Zululand has a method of dealing with abatakati he says people must find some complaint against him, the case is then tried & the man removed but not told because he is umtakati. There is great difficulty of getting rid of other abatakati. Natives are afraid to go to Courts even when a threat is made for it will be said they nuka ununtu which in itself is an offence. When the izinsingizi came Zululand went to bula, the doctor said they had been sent by someone. The doctor came to Zululand's kraal, had a beast killed and he used his medicines this was that. Zululand paid him a beast for his services, the izinsingizi did not return. After this Zululand's enemy said he was protected by a doctor but the doctor ~~was~~ himself was now bitten by a snake & near died. Bulaing was done the verdict being that the snake was sent by someone. Zululand assures me that this sort of thing is always going on in Natal which shows the superstitious tendencies of Zululand.

For amapici = hunters (native) sent by Europeans to Zululand to shoot elephants &c

see p. 55 - introduction of firearms.  
Extract from speech by C. D. Rudd at annual meeting of Consolidated Gold Fields of South Africa, Limited, as reported on p. 265 of "South Africa" of 10. 11. '00: - "But after all, the crux of the whole question of the cost of working the mines