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ZULU

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A 74/112-15

B 74/91

C 74/92

D —

E —

F —

G 74/40-3, 94, 69

H 74/71

I 74/121

J 74/34 (beg.)

~~Typed to page 94. — To be checked & printed. ✓~~

74198

14 48.

THRING
-sm and who tried to beat him sent for Dr. Bertalacci? the Doctor came and treated Mbandeni. Thring says Thorburn was present at the smelting-out of Sandhlana & informed Thring that Mbandeni himself took part in the pengulaing, 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 pengulaing; this ^{is} ~~is~~ ^{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 Gedhle, who is of the Baca tribe (ch. Cijisile), Dsops. 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 meaties, pumpkins &c. The chief eats or lumas the selwa or several times during the day, after lumaing he goes walks out followed by the assembled company, he stamps the ground with his feet, cinsagor kafulao (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 meaties before the chief ~~has~~ tohwama's is fined. Those who work for ~~which~~ white people do not all comply with the custom. Dhlozi 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 "Wahl' ingcibe wa toheka".

16.12.98
Sakabuli eaten in the dark - v.p. 76. superstition?

ike ne gami e li bi, bati u fike no muti a u nikhwe u yise ukub' a dilige abafazi aba pambili,
 me yena. Kuya ngo kwanda nja loko ezitembini. Ububi bu rezwa iloko ke, ukulwa namadoda no
 ukana. Si ti si nganda isitembu ku bese so loku ku xatshanwe njalo, ku bengw' indoda. Ii indoda
 nga ba shaya, uma i ba tukutelele, ba yi tike lab' abafazi' abanye, ngoba a banye a yi ba tohayi,
 i yaketa. I shaya laba e nga sa batandi. Be se ku mil' ukuti-ke ku vel' ukutakata. Be se a
 banye ba nakwe izinyanga ke, bati intakati. No kuba ukutakata kuwila nga ku bafazi, kutiwa
 ku bulaw' indoda, nokuba li bekisa ngakuba fafazi kutiwe-ke ba bulal' a bafazi labo a ba
 tandura indoda. Lapo-ke so ku zo vel' u monakalo-ke ukub' abanye ba bulawe, kumbe ba xotshwe, ba
 bujela ko yise. Unjalo-ke umkuba wesitembu. - Ati omunye isitembu sike si lungu, si m hlonipe
 Bati abant' abanye isitembu si ka bani, si lungile, u ne silondolozo, njalo u ne nhlanhla. Ku so lesi
 isitembu esalanako-ke sekuyo kuma loko na ku bantuwana. Na bantuwana se be zo ku m zond' uyise
 ete ubaba wal' umama, utand' abanye, ka si tandi-ke nati. Loko-ke kwenz' ukuba abant'
 ana ~~banamant~~ ba ngabe ba sa m hlonipa uyise, ba nga m lalali na ku kulumako. Se be zo to
 zo ku kula-ke ku vele lok' ukuxabana no kwalana. So u se zo zakela le umuzi wake, lowo
 rakele le. Ba ne nhlizyo embi leyo, ukuba uyise e nga ba tand' onina. Noma uyise ifile, ab
 tali ngaye. U se e yi sikelemu nje. Ba yodhl' umuti nje, ba zi hlalale.
 Ukutukwa amadoda no nina nga basana, amadoda' abo, ngi yazi ukuti sekwandile kakul
 el' izwe manje. Ngiti mina loku kwa namuhla ku ya ngi hlal' impela, ukuba a tsi' umntan
 tike, a tati nje no kudhla kwako, a zidhale. Zwi e ngi li fanisako mina ngiti mina la
 e nga loku ukubulala abantu kakulu basakaya kubo, ezweni lakubo. Ba bulawe, bavinjele
 waywe nje. Mina ngiti lo' makala lapo-ke abantu. Ba pahluwa ilal' igazi la bantu bakubi
 li cetayo ukupahla zikalo ukukala kwa bantu be kala ngo ku bulawa, si bulawa ka ngaka
 we sakaya se ngati si nga be zizweni. Liti-ke e liny' izwi-ke. Kanti kwaku lungile okwenz' iwa
 ikosi a pambili njengo mswazi, o be kip' impi, i hamb' i yo qway' a be se zizweni, nabo ba yi
 naye. Ibiti i buya i bi tambile, ka ngoko lo mkuba, i fike i tandane nase kaya. Na boyise na
 ina i ba hlonipe. Kuti no ku bulala okuvelayo, uma ku ya o bulaw' umtakati, ku hambe labo
 ikutshwe inkosi, ku hambe bona bodwa uku yo bulala lowo utakati. Neginkomo ne zinto
 uke ku nga biko nezodwa a ba yi fihlayo, ku be nge ye nkosi yonke. Namabile a lowo abulawe
 lungu ngo mteto we nkosi, na lowo e ya ku m nika. Kwa ku hamba nga loko-ke emakozini a
 apambili. Kuya vela-ke loku ke oku fike ku sahluleke namuhla. A nga y' ukubulaw' umtak
 e isizi si benge samasusa, si nga y' emkoini si pelele, babelane, babelane konk' okuhle,
 kozini be se ize nje. Nako-ke ububi-ke o benge ukuba kwonakale lapa. I be i ya ti inkosi
 yisani izinkomo, bale, ba lalapanzi, ba bace ngo fugili, inkosi ize ya hluleke. Kupete ng
 kona loku ramuhlanje. - Ububi lobu bu gale ku sudonga, ukuba kuse yena. Ba zo ku tuku
 a-ke lab' a ba kwa Ngwane, ba bulal' ukudwandwe, bati uye o bulal' u sudonga. Badhla izinkomo
 ke-ke ezi ningi e ze sabekayo. Ba z'abelana nje, impi ya sula zona yonke. A kwaze kwa
 kona ne cala lo kuti "Zinkomo na zona na?" Noma nga ba be ba kuluma, noma ba bla, a ku
 bonanga ku vel' izwi loku zo zi biz' impini, ukuti buyisani izinkomo ze nkosi. Negindana, i
 lapa za sula kona zonke, izinduna zekwa Ngwane. Ne nkosi ya zi tola nje izinkomo ngaba za zi
 ziningi. Ku gale lapo-ke ukuba b'onakale, ba be ne si bindi so kudhla isizi se nkosi. Mban
 deni wa ye ngaka gini, wa ye ngaka bekuwa ku leyo nkati. "Mbandeni ufe naye lel' izwi se li
 m uzwise ubuhlungu, ukupang' isizi si ngabe si sa fika kuye, si pelele. Ua kuya ukudhla
 wa kal' izinyembezi. U se loko so ku m cunela (so ku m bang' ulalaka kakulu). Ukuba wa pug'
 ukufa waye zo ba bulala lab' abapang' izinkomo. Wa kuz' ukugogoo no mvelapanzi no Ma
 qumeni na banye." Evidence on p. 120 beginning "Gama admits that women are not as respectful" show
 follows here. -

Natal, per Lulu, 19.12.98. Lulu thinks the great thing which causes natives to become Christian is the teach
 about the immortalit of the soul. A person dies, his 'breath = soul' goes somewhere, the body remains & is buried
 where does this soul go to? if yot to its maker. - A miracle is known as umlingo, ~~umlingo~~ kindling a fire
 on top of a hut without its burning is a miracle. People do not attribute miracles to the amadhlolzi but rather
 mvelingangi = the Creator. mlingo is a great incentive to belief - amadhlolzi are supposed not to know
 anything about miracles.

Turn to p. 91.

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 is umlumbi + umdetshi (woman's word used to me by Queen Regent); umlungu in Swazi means 'mealie' (cob with mealies on I think); ukupuz'utshwala would be uku nat'utshwala, ngi natise & and, in Swazi, tshwala has the plural form amatshwala. Kuto is a very common word implying that person speaking cannot give (has not) what is asked of him or her. Ba si pica ngawo la mananganangena a yi lite = they cheat us by means of three little black and white marks which are ^(really) nothing, said by Queen M. to me about 4 weeks ago at Lombode in Lulu's presence. Tikuba, emtsimba, amanti, inhlanti, si (we) is turned into ti. Isicoco is umbodi. Tina si ntima = we are black, said to me by Ngwane

P. Chief when off to England with Dep^y 21.11.98. (74/71)
Inqwavuma ^{per Lulu's personal knowledge} Mbikiza speaks the Swazi language, due to residence in Swaziland. Some of his people speak Swazi others Lulu. Sambana's, Mtshelkwane's and Mkakwa's ^{people} ~~own~~ are ~~not~~ influenced by Swazi dialect to a certain extent. 21.11.98.

Swaziland per Lulu + self. 22.11.98. The Lulu says inswela boya, the Swazi, ijabane; beka is golotela = to look at or expect; Lulu, intombi i ngi qonile, S. intombi i ngi qonile; L. umunt nxa z qoniso 'intombi i nga m tandi kutiwa u ya i qonisa', & u ya i xoxa, S. u ya i soma, L. soma, have connection with a girl after she has accepted a man, S. juma; L. cel'utshwala = S. shinga; L. cel'inyama, S. ngi comisa.

For derivation of ^{expressive} word quzela see under "amandiki" p. 96.
quzuka S. = penduka, L. Where in L. we have 'z' we find 't' in S. viz L. amanzi = S. amanti, L. pura = delay, in S. is puta, for pura = drink (see above), where in L. q we often find c or both 'c' and 'q', separately of course e.g. queuka or quzuka = L. quzuka, isixatuka zana in L. is ucukatana in S. The words neoma or neska are never heard, only 'bika'. Bamba lu siba = L. Bamb'u pape; ijana is a soldier (young unmarried man), make = make = L. name. - Ba ti te = L. Ba te. ngifuna li bantshi, the 'l' often put in before the single 'i' prefix of a noun. 22.11.98.

A ba kwa Ngwane = amaSwazi (Swati); here Ngwane is the name of the King who immediately preceded & was the father of Ndenganya: the word Ngwane, I was assured by Mntkonkoni means nothing. Swazi is different. The people of Lulu Swaziland are said by the Lulus to swata and this may well be the derivation of the name, for Mswazi began to reign I should think not ³⁶ years ago, for his mother, Lazide was ^{Queen} Regent for some time; still it would be as well to ascertain carefully if the name Mswazi did not create the verb. etajeni S. = endhle L., fola li qwayi S. = f'ben'ugwayi L.

John Gama (18.12.98) can not account for the name Swazi but here are his words: - "I gama leli lo kuti a ba kwa Ngwane amaSwazi kumba li suk'zoigeni. Ngoba uma tina si buza kwaba kiti abadala, baye bat'abanye, inkosi ya kiti yac'endulo ya tshaya abafanango swazi. Nawa

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about which they are consulted but if a number of izinyanga if consulted separately about any single occurrence would be found to differ among themselves. By what criterion are they guided in the selection of izinyanga. I am going to tell you the great secret of civilized Gats. We are only sure of anything when we see it for ourselves, you ~~are~~ ^{would be} satisfied with hearsay evidence alone. 74/69

Natal. Zulu aged about 34 tells me, 21.11.98, that he thinks it will be a very long time before the ukubul's izinyangeni custom dies out even in Natal. He has lived chiefly near Marazzi, then close to Stuartstown, then in Eshowe Dist. He says the izinyanga are afraid now to nuka anybody, afraid of being arrested and punished. But it very frequently happens that when people are very or seriously ill people send to a witchdoctor to bula in order to find out from the doctor what medicine doctor or herbalist has medicine which can cure the sickness. When Zulu has himself been ill this has been done by the people with him. To smell-out or nuka is totally prohibited in Natal as well as for a doctor to find out medicines or rather who has medicines which can cure the disease or illness come about. Nevertheless bula still goes on by stealth; the doctor and parties who solicit his aid, for fear of arrest by native police, leave the kraal and proceed into forest or bushes or somewhere out of sight and there bula.

British South Africa Company. From Charter of B.S.A. Co. 29th Oct. 1890 p. 358 of S. African Treaties, Conventions & subsisting on the 1st Sept. 1898. Cape Town. W.A. Richards and Sons, Govt. Printers, Castle St. 1898. - Article XIII. "The Company as such, or its officers as such, shall not in any way interfere with the religion of any class or tribe of the peoples of the territories aforesaid or of any of the inhabitants thereof, except so far as may be necessary in the interests of humanity, and all forms of religious worship or religious ordinances may be exercised within the said territories and no hindrance shall be offered thereto except as aforesaid."

S. A. Republic (for Land Tenure in by natives see under Land Tenure p. 90)

Transvaal Boers (i.e. Orange F. State & S.A.R.) Land River Convention 17.1.1852, from book of S. A. Treaties, (see above) p. 426. "It is agreed that no slavery is or shall be permitted or practised in the country to the north of the Vaal River by the emigrant farmers".
Zululand & Natal. Formerly fowls and pigs were not eaten by Zulus, both are largely consumed now - due to European influence. 21.11.98.

Swaziland. per Tikuba, (ex-Prime minister). 26.11.98. In presence of Zulu. Admits that the attitude of wives to their husbands and young men & boys to their elders is different in these days to what it used to be. Tikuba says that his own wives are not as much afraid of him as they used to be for if, in accordance with old custom he threatens to strike them, they say they will proceed to Manzini (Bremersdorp) where their complaint will be listened to and the abelungu will side with them. This change of attitude is, Tikuba considers, due to the advent

vide page 112.

of doctors who were pengula'd prior to coming to king but to one of the king's izinyanga. People pengula independently of king so as to have definite evidence to go on before lodging complaint. The ancient custom of the Swazis was this, in spite of what is said above:— When a man sus- pecting another of loyaling him he pengula'd, then he proceeded to King and entered complaint. The king then as a rule ordered men to go and kill the person who had been nuka'd with- out himself appointing his own witchdoctors to examine into the charge. Therefore any man could in this way ceba another to the king. The reason why King afterwards caused his own witchdoctors to look into the charge was because of the advent of the white people (Europeans). I found Mgogo firm on this point. ~~King~~ Mgogo adds ^{that} when Mbandeni fell ill it was by his own order that witchdoctors were appointed to find out who had caused him to get ill. Mgogo was ill himself at the time, but was on the place neverthe- less and saw everything take place. Mbandeni, in his own case, was ~~obviously~~ ^{of course} mindful of the presence of whites when he caused an mhlahlo to be held but it must ~~do~~ not be regarded as due to European influence that this mhlahlo was held for what he did was in accordance with old custom. The king always bula'd or pengula'd if he fell ill. Mappongo, Sikuba's father, was killed after having been nuka'd at an mhlahlo of ~~loyaling~~ ^{king} Mswazi (Mswazi got swollen feet what Zulus know as izikunkalo or ibulawo) Sandhlana, Mswazi's Prince minister, of Licela reg^t (ntanga ka Mswazi) was killed after he has been nuka'd at an mhlahlo, his offence being because he had loya'd Mbandeni. ~~No man may be killed without the king's permission, even if he has been emelt out.~~ (isingoma) (isanuzi) or (ungoma) of (isangoma) Natal, Zulu, v. p. 69, tells me, 21. 11. 98, that: Izinyanga zo ku bula, are supposed to be in touch with the amadhlolzi or departed spirits. Hence in calling them witch-doctors we are because, in the first place, a witch is a woman and, secondly, a witch is, according to Agulver's Diet, "a woman given to mystical and unlawful arts; a woman supposed to have formed a compact with the devil, or with evil spirits, and by their means to operate supernaturally; one who practices enchantment"; in the case of the Natal native the compact is ^{made} ~~between~~ with good, ^{except abatakali see below p. 41.} not evil spirits. Glenso defines idhlolzi as "ancestral spirit" = iTongo, and itongo as "ancestral spirit; may be used as equivalent to good genius or saviour". It seems a man may become an isanuzi only after he has had a long illness which has ~~greatly~~ ^{seems to} reduced his size, & caused him to become emaciated, it is the intensity of the illness that ~~establishes~~ ^{seems to} the communication between the man and the world of spirits. Some- times isangoma, although properly qualified, although at one time admittedly endowed with much powers of perspicacity or divination, seem to lose their old powers in a remarkable degree; this hap- pened with Mhlakaza, a well-known man living close to Eshowe township. Bastard Isanuzi, ungoma, isangoma, isingoma all these Zulu says mean just about the same thing. They each apply equally to men as to women. Women therefore may stwasa

like men and there are as many women izanusi as men. Izanusi zi pati' imiti
yo kwetwasio' eziny' izanusi, those are the only drugs they carry + therefore differ
 from izinyanga ze miti. Izanusi may know amakambi and children's medicines
 + other 'small' imiti but he does not lay himself out to acquire a thorough knowledge
 of herbs. When people are etwasaini they get very ill + emaciated; they feel pain
 in different parts of the body. People then go and bula ^{before} izangoma + if each isangoma
 says he is etwasaini, ^{or majority say so} then it is said that his illness is due to etwasa and it is
 prescribed that he shall be pehlelwa's for with isangoma medicines which is
 calculated to uku m boboza and let out the 'spirit' (dhlozi) that is in him
 in order that illness may leave him. After izangoma have given their decision it is
 then said that the illness, whatever it was, was caused by the amadhlozi. Amadhlozi

are also called izituta or amatongo; they are all good spirits. A person who gets
 ill and is said by isangoma to be caused his illness by adhlozi is afflicted not by
 an evil but by a good spirit because as the isangoma believes he will recover.

Often of course people die who have been said to be ill ~~by~~ ukuti ba bulawa ama-
 dhlozi, but this shows, as I believe, that they did not know their ~~own~~ business. The
dhlozi is a harmless snake. If it should be seen entering a cattle kraal a beast
 is killed or tshwala is peka's and the amadhlozi bongwa's. The amadhlozi are
prayed to as well as praised, i.e. kulekelwa's and bongwa's. They are prayed
 to when a beast has been killed and when the family and relations are gathered
 together. The prayer is that those praying as well as those absent who belong
 to the same family i.e. near relations may be looked after and protected. The bongwa
 and kulekelwa seems to be done ~~at~~ ^{on} the same occasion. Zulu does not
 know of evil spirits, there are none believed in. Abatakali are not spirits but

corporeal beings. Abatakali, however, seem to ~~be~~ ^{have} the some mystical
 powers, for, nowadays in Natal Zulu says the amadhlozi ~~is~~ are not as often
 seen about kraals as formerly, this is taken to be due to abatakali who when a
 person has died and been buried ^{the same day of his burial} come to his grave, take some of the earth from it,
 and mixing that with their own drugs succeed in enchanting the dead man's spirit
or dhlozi and causing it never to appear again. For this reason, it is becoming customary
 for people to watch the grave at night and see that the abatakali do not come near
 it. Again it is ~~also~~ being customary on this account to bury the body closer to the
 kraal than before, either in the cattle kraal or just outside so that it can be properly
 protected. [At Ndaba's kraal, a Tonga ^{in Inyanga Dist} I remember noticing that people were buried

22.11.98 74/41-3

at the kraal. This I should think was due to different reasons. If amadhlozi are good spirits and have contact with them is contrived by izangoma & then it is natural to suppose that abakati who have the powers of 'killing' the spirit or dhlozi of a person have connection with evil spirits. Zulu does not enlighten. Zulu, although he has lived for many years amongst white people says he has not been converted to Christianity. He says a subject which is frequently discussed is that respecting Koluvas. People remark it as strange, that Koluvas who no longer pray to or praise amadhlozi do not die or be affected in any way thereby, for a man who forsakes his dhlozi should die by rights. Just as when if by mistake a person kills a dhlozi or injures it he must & does make reparation for his act; he excuses himself, states that it was not his intention to injure the snake. Zulu remembers a dhlozi once having found its way into the ^{large} mealie basket (isilulu) inside a hut & coiled itself up in there, mealies were taken out care being taken not to disturb it. A beast (goat, I think) was killed, amadhlozi were bonged & next day the dhlozi had made its way out of the basket and disappeared. When an dhlozi is killed by mistake or intent, it is believed that it does not die for it revives and goes off and its dead body becomes again alive. Zulu has considerable faith in izangoma. He was ill, seriously ill a year ago, his people proceeded to a doctor, then in succession to three others. All differed as to the nature of his illness. One said that he was going to etwasa & was being made ill by amadhlozi, another said he had malarial fever (an illness unknown in that part of the country); the last ^{ordered} gave him drugs which cured him completely. European doctors are not as successful amongst natives as native doctors. Zulu says it is quite common for izanusi or izangoma to fall off in their powers of divination, when that occurs it is said sadhli' imbumba, ze zi pupile. He says there is no homestead where bulalung does not go on, every kraal does it, all over Natal, Zululand, Swaziland, as far as he knows; it is the creed, the belief of the people, moreover all believe in, pray to and bongu the amadhlozi. Now the amadhlozi prayed to are that family's ancestors who are deceased, if grand father be living he is not addressed; all are called on as far as can be remembered. This ^{religious} custom of praying to and bonguing is so thoroughly ingrained into the character or genius of the people that Zulu does not believe any regulations or laws will ever put a stop to it. Although each family prays to its own amadhlozi, Zulu thinks that the king of a country may well address those amadhlozi who are ^a national type, for instance all preceding kings as far back as can be remembered. This probably still takes place in Swaziland. Zulu says the beliefs of natives in the existence of the spirits

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of their departed ancestors is very firm and universal. It is the keynote of the position.
Izinswlaboya are ^{ordinary} men who sit in ambush in a bush or forest and watch and catch and kill passers-by with violence. Abatakati: kill with medicines. Appeal to izangoma often enables a man to get well, i.e. because he has appealed to amadhlozi, but abatakati are regarded as more powerful, even though sometimes people who it was thought were going to die recover. All obvious diseases, i.e. known diseases are supposed to be natural & therefore not caused either by amadhlozi or abatakati. Amadhlozi are in the snake-form & that alone. Zulu does not know if women can be amadhlozi or their spirits can be incarnate in any other snake-form; he says he knows of the isicatshakazana or idhlozi le zalukazi, which is a small animal like intulo and sometimes places itself on an inika in a hut and remains still even if touched, that is not killed. This animal also causes people to gaya utshwala, drink & bonga. The owner of kraal when beer is ready says nampoke utshwala bene addressing the amadhlozi, & as in evidence by isicatshakazana. Zulu's information appertains to his own people of course. He lived near Marwaga but his father was a Zulu. He says he does not know of the existence of evil spirits which are consulted by abatakati who have power to destroy amadhlozi as above stated. Abatakati consult one another, learn from one another. Izinyanga go kwe lapa ezinkulu have medicines which can kill or poison people and they of course can become abatakati if they like but usually an umtakati is a man who goes to izinyanga and purchases from them their most poisonous drugs and ^{then} keeps only these poisonous drugs for evil purposes. Zulu says ~~the~~ amadhlozi have no definite place where they reside the ~~walk~~ go over the world in the form of the well known snake. Nations believe in the existence of a creator of all things viz Umvulungangi or Nkulunkulu. When men were created, so legend goes, Nkulunkulu ordered the chameleon to go and say to them they were not to die, the intulo overheard this and although the chameleon had got a start, ^{it} delayed on the way by eating ubukwibezana, the intulo shot by and memeza'd (proclaimed) that all men were to die. When the chameleon arrived and spoke, men said Se si bamb'le le ntulo. Zulu cannot explain what connection there is between Umvulungangi and the amadhlozi, he has never heard anything about that. As a boy Zulu & others with him used to kill the intulo & pound it ~~to bits~~ for bringing such a message, and the chameleon too was killed for its delay. The intulo used to be struck a blow, but not killed, then addressed the question, "Is it nice dying?" afterwards ^{it} killed ~~the~~ ~~intulo~~. 22.11.98.

The Beer-Drinking Customs or Habits, per Zulu. Zulu was born at Emgekhe kwa Baacula is near Mgenti River some way below Baynes's drift. Does not remember Emgekhe after leaving there his father lived in what is now ~~Marwaga's place~~ Ngangezwe's. At about 11 or 12 left to live near Marwaga in Polela division. Worked many years for white people especially in P. M. Burg used to visit his relations in Ngogaz's location
continued on p. 94.

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 is umlumbi + umdetshi (oomani's word used to me by Queen Regent); umlunga in Swazi means 'mealie' (cob with mealies or I think); ukupuz'utshwala would be uku nat'utshwala, ngi natise & and, in Swazi, tshwala has the plural form amatshwala. Kuto is a very common word implying that person speaking cannot give (has not) what is asked of him or her. Ba si pica ngawo la mananganangena a yi lite = they cheat us by means of these little black and white marks which are ^(really) nothing, said by Queen M. to me about 4 weeks ago at Lombode in Zulu's presence. Tikuba, imtsimba, amanti, inhlanti, si (we) is turned into ti. Isicoco is umbodi. Tina si ntima = we are black, said to me by Ngwane.

P. Chief when off to England with Dep^t 21.11.98. 74/71
Ingwavuma. ^{personal knowledge} Mbikiza speaks the Swazi language, due to residence in Swaziland. Some of his people speak Swazi others Zulu. Sambano's, Mtshelakwane's and Mkakwa's ^{people} ~~men~~ are ~~all~~ influenced by Swazi dialect to a certain extent. 21.11.98.

Swaziland. ^{per Zulu + self} 22.11.98. The Zulu says inswela boya, the Swazi, ijabane; heka is golotela = to look at or expect; Zulu, intombi i ngi qonile, S. intombi i ngi ganile; Z. umuntu nxa z qoniso' intombi i nga m tandi kutiwa u ya i qonisa, & u ya i zoxa, S. u ya i sona; Z. sona, have connection with a girl after she has accepted a man, S. juma; Z. cel'utshwala = S. shinga; Z. ^{ngi} cel'inyama, S. ngi comisa. 74/71

For derivation of ^{expressive} word quzela see under "amandiki" p. 96.
quzuka. S. = penduka, Z. Where in Z. we have 'z' we find 't' in S. viz Z. amanzi = S. amanti, Z. puzo = delay, in S. is puta, for puzo = drink (see above), where in Z. q we often find c or both 'c' and 'q', separately of course e.g. quzuka or quzuka = Z. quzuka, isixatuke zana in Z. is ucukatana in S. The words neoma or neoka are never heard, only 'bika' Bamba lu siba = Z. Bamb'u pape; ijara is a soldier (young unmarried man), meti, make = Z. name. - Ba ti ta = Z. Ba te. ngi funa li bantshi, the 'l' often put in before the single 'i' prefix of a noun. 22.11.98.

A ba kwa Ngwane = ama Swazi (Swati); here Ngwane is the name of the King who immediately preceded & was the father of Ndunganya: the word Ngwane, I was assured by Mntshonkoni means nothing. Swazi is different. The people of Zulu Swaziland are said by the Zulus to swata and this may well be the derivation of the name, for Mswazi began to reign I should think not ³⁶ years ago, for his mother Lazide was ^{Queen} Regent for some time; still it would be as well to ascertain carefully if the name Mswazi did not create the verb.

er Drinking Customs or Habits (cont'd v. p. 43) in Ngoza's location (now Nyanjezi's location) whilst working. Has also lived under Ngcu Kumena at Exopo several years, also Echowe Dist near Matikulu, also Inqavuma, also at Bremerdorp (Swaziland). The custom concerning the Bacas at Exopo is as follows: The womenkind ^(married) sit on one side of the hut and men on the opposite side i.e. the right hand side 'entering'. Good order prevails until after the company have had drink, then women and men intermingle, the one ^{sex} going to the side of the hut belonging to the other, to ask for enuff or what not and the women will even start earing inside. One will now be unable to see Emsama because of said intermingling and every now and then the beer, in kambas, will be passed through those sitting emsama to the others. There will then be zina-ing (dancing) and habelela (singing) inside, women brushing up against men or sitting immediately in front of them to ask for enuff or taking up the kamba of beer before the man, although not her husband, and, asking permission, proceed to drink out of it there and then. At Marwaga and all over Zululand, Zululand, the men usually sit in one hut, men (amadoda) on the right, izinsigwa on the left, whilst the women (married) are given another hut to drink in. Among Bacas the girls too, if when called, may enter the hut where drinking is going on and beg for beer, but must leave again after they have had a drink. According to Zululand custom one woman may be called in at a time to drink as soon as she finishes she goes out, then another called and so on. Amongst Zululand girls may be sent for too and they may come two or three at a time. They are permitted to take up a position on the left side emsama, may drink there and ~~not~~ leave hut when they like. A married woman, à la Zululand, may sometimes fear to come into hut although called, this is often because newly married, she then appears at the door of the hut and is handed beer which she drinks there. Among Zululand and Bacas it is not all girls who are permitted to attend a beer-drink only those who come from kraals in the immediate neighbourhood. Women, however, may come to the drink from kraals further off. ~~Among~~ although in Zululand the rule is that only women from immediate neighbourhood come to the drink. Among Zululand utshwala is not tunga'd where it is dark but where what is being done can be clearly seen, amongst Bacas beer is tunga'd emsama and therefore in the dark more or less.

In Swaziland men and women come into hut at about the same time. Women sit on the left, men on right, after these girls too come in and sit in front of their fathers, whom they practically hide from view. Zulu thinks that women enjoy greater liberties than in Swaziland than even among Basas. A noticeable feature in Swaziland is that a child or a woman may call out to an indoda saying 'we bani' come + have a drink, and the man goes forward + drinks. The beer is tungwa's eziko where the imbiza of beer is set up. People may sit all about the hut even with their backs to the imbiza. Those who enter after drinking has begun may sit (either on ~~the~~ side of hut, but close to about the ziko, although they be women or men.

In Zululand if the company is small women may enter same hut as men + sit on their side (left) ~~but~~, izinsizwa ^{then would then} more on to men's side, but should more men arrive, the women would have to leave the hut and go to another.

In Zululand no bongasing of amashlozi takes place at a beer-drink. This, of course, refers to the greater part of Natal which is much like Zululand in custom, among Basas too there is no ceremony or invoking of spirits at beer-drink. Sometimes, however, the Zulus will cause beer to be made which is amashlozi beer, it is called utshwala ba ze Kaya, or boku busa. This is not all drunk by the assembled company but some is set by in a kamba for the consumption of the inmates of kraal. No reference is made in public, as Zulu believes, to the fact that amashlozi beer is such; it is drunk off like other beer although neighbours may learn that the beer is boku busa. Thanks are often expressed by individuals to kraal owner on their leaving, they say 'sidhlile wina wase kutini' and then bongas him.

~~In~~ Among Zulus it is the head of kraal who owns the beer, this is also case in Swaziland and among Basas. The kraal owner with something ask his wife or women to make him beer, ^{calling it izinsizwa} and sometimes instruct them as their lord. In its preparation, women may ask girls of neighbouring kraal to help. When ready the woman whose mabele have been used (wives take it in turn as a rule to supply mabele) will ^{herself} report that the beer is ready and that bu hlezi nge mfofana or soco or ngo mponzolo (various sizes of ^{the largest izimbiza or izimponzolo are found only in Natal} izimbiza), woman may call the imbiza after the name of its maker ^{some} (the woman of course). After this, the kraal owner will send a boy to ^{invite} ~~inform~~ several of his neighbours. People who are not invited may and do come + get a drink and as a rule many turn up, having noticed ~~the~~ by the smoke

(cooking) the head of kraal woman then one person ^{men} of the kraal instance, as Ndinise, the kraal head Natal, is inspired ^{by} umfazi u 'called' by said a woman If a girl is etwasa's Swaziland land at the ^{Ka} bongaid who of former K within the are slaught do not succeed Amandiki amandiki e The Gasa pe which cause guzela now for, in this ob it was said, The Reason was thought up, endeavour mother was never anything

(cooking) that beer is being prepared at that particular kraal. Sometimes when head of kraal wishes to kill a beast he will direct all his women to ^{gaya} make beer, each woman then supplies her own mabele. In Swaziland, after the drinking is over, one person ^{man or woman} will in ~~about~~ an audible voice say the ~~same~~ izibongo of the head of the kraal who has given the drink, whereupon all immediately follow, as for instance, as Zulu has experienced at Mabola's kraal close by, Ndinize! then all together, Ndinize, Mafuleka - sidhlile! where the two first words are izibongo of the kraal head Mabola. 24.11.98

96. Thing
98. myself
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Natal, per Zulu. Izangoma zi twasiswa amadhlozi a kubo = each doctor is inspired ^{or called} by the spirits belonging to his own particular ancestors. Zulu thinks Umfazi u twasiswa amadhlozi a kub'uyise = a woman ~~will~~ is inspired or 'called' by the spirits of her father's kraal. (See last ten lines p. 13 where it is said a woman is severed from her father's kraal + therefore lobola is a purchase) If a girl is married having already ~~etwasa'd~~ the husband, as understood ~~Z. to say~~, etwasa's too when the amadhlozi of both kraals hlanguana. 25.11.98 74/96

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Swaziland, per Mnkankoni and ~~Dr~~ Giba, 26.11.98. When cattle are killed in Swaziland at the ^{Kings} Chief kraals and the amadhlozi are bonga'd only those amadhlozi are bonga'd which appertain to the Royal House or Dynasty; they are invoked as amadhlozi of former Kings and rulers, and no other amadhlozi, i.e. of other peoples + tribes living within the same country are called on. On these occasions as many as 30 and 40 beasts are slaughtered, one being awarded to each King's dhlozi (note, at the most the kings do not exceed 25 or 26 in number.)

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Amandiki in Swaziland. This was the complaint which killed Mbandeni. The amandiki came from Gasa (Gasaland), the people who have numerous medicines. The Gasa people, Mnkankoni thinks, ba hlengene na Bessuti in regard to these medicines which cause amandiki. Amandiki are still in existence in Swaziland. The word qezela now so generally applied to cattle seizures was derived from the amandiki practice, for in this observance, a ~~st~~ drum is used and qezela'd or beaten or thumped. Formerly ~~Fwas~~ said, in respect to cattle seizures, zi ya dhliwa, as in Zululand. 26.11.98

The Reason why women have come to busa iqwe here in Swaziland is because it was thought undesirable for a man to act as regent, as he afterwards, when the heir grew up, endeavoured himself to control the government and usurp power. The heir's mother was then regarded as ^{she only pretends} least likely to cause trouble at later date, but she ^{was} never anything else than a Regent, she was saluted as Nkosi! not as Bayete! 26.11.98

as a matter of fact

Nalab, per Julu, yesterday 25.11.98, taken down: "We say the white people be zile = have come to stay. That they will turn us into coolies, make us build houses like those of coolies. Our reason for such conclusion is because hut-tax was fixed first at 7/-, then at 14/- per hut, then sa ngunyel' izinkomo, that is, a definite number of cattle, were said to be for lobola viz 10; then to pay dog tax. ^{Why should dogs} ~~How~~ be paid for, seeing ^{that} ~~that~~ ^{they} cannot speak? There was at one time a rumour to the effect that ~~such~~ children, cattle and goats would be paid for. What ^{when everything that can be got has been obtained from us} will eventually happen, is that natives will be sold to other people, so that some kind of profit may be made out of them. Each year a new law is proclaimed, and each has to be learnt & grasped. I cannot think what the end of all this will be. Natives, speaking amongst themselves, say what fools they are to have quarrelled amongst themselves, fought with one another and so become disintegrated. If they were united they could fight and clear out the white people. As it is no single headman or chief can speak for others, but only his own people. Other natives ~~will~~ say no fighting can take place, because the black people haven't got arms and ammunition. The reply is, that does not matter for the plan would then be to decoy the ~~forces~~ enemy into rough and ^{broken} ~~uneven~~ country. Should an impi come we could then approach it from all sides, swoop on it and cause it & all other whites to leave the country to ourselves and ~~re-cross~~ ^{cross} the sea. We would take up our position in inaccessible places where white people's guns would not be able to do much mischief. Having once cleared out the white man he would be afraid to come back again. A law was proclaimed to the effect: izitembu a zi yekwe. People replied to Magistrate or other officers that it would be impossible to discontinue that custom as it was a very old one. They considered they were being made like coolies. Now beer is put a stop to, it may not be taken to (the town) where the nkantolo is and when sirainy not many people may attend and beer sufficient only for those who have come is to be made. The first order re beer was that it must not be sold at (town where) office was (a hanga tengisiw' enkantolo), then it was said no beer ^{at all} was to be brought on ^{any} account. Missionaries. These go about to all the kraals ^{charging} ~~charging~~ natives, to leave off beer, ^{drinking} to become Christians, to become monogamists &c. How is a man to leave off beer and to build only one hut? In times gone by, God has looked after us although we were not Christians, why should he not continue to do so now and there have always been izitembu from the very beginning. White people should not insist that we should become like themselves. We were allowed ~~to~~ by the Creator (Umbelilinggangi) to have izitembu, whereas white people were

only allowed one wife. God has been as much with us as with the white man. The object of the missionaries in going about as stated is to get money. For why do they ask those who have become converted to contribute their rixpences and their shillings? When we heard of this request for contributions we exclaimed, 'Oh it is the money that they are really after!' At Ixopo all who have Koloza'd have left off beer drinking. Some Kolozas when alone will puza, but, when other Kolozas are present, will desist. We have noticed this. Some day after they ~~had~~ have drunk and got drunk they will go and tandaza i.e. pray, - ~~and find that~~ we cannot make head or tail of the Kolozas."

A careful description of Dhlolzi's kraal is required - if possible from himself, and his own attitude towards his children should be carefully noted, especially where girls wish to eat meat & hlatsahlw'a madhlozi which ~~is~~ missionaries forbid ^{Kolozas} ~~them~~ to eat. 25.11.98

Swaziland, per Mnkankoni and Sibba, 26.11.98. It is an old well-known crime in Swaziland for women to loya their husbands, but since white people, especially the English, have come to the country the crime has ^{undoubtedly} become more common. Women have learnt that their sex is defended against the oppression of the males by the white people; they have grasped the principles of several of the more important laws of civilized communities and the knowledge that they are protected is the true source for the increase of loya-ing. It is common knowledge ~~is~~ amongst natives of Swaziland that this loya-ing is increasing. ~~It is this which the woman~~ ^{reasons that} she has heard of the various ^{prohibiting "killing off"} orders that have come from the white people, especially if not solely the English, she has observed that these orders are respected by their kings; she knows, moreover, that women are protected by the same people which give these orders, she knows that the English are more powerful than their own sovereign, she therefore concludes that ~~if~~ she is oppressed by her husband, and if on that account she should take what she regards, to a certain extent, as the law into her own hands and put her husband to death, her conscience is saved in a certain degree ^{by} the knowledge she has of the ^{apparent} unjustness of her position, whilst, above all, as no more ^{smelling-out} ~~killing off~~ is permitted and, as far as she is aware, the only means that exist of detecting the crime of loya-ing is "smelling-out" by iyangoma (and this practice is a native and not a European one) she finds herself at liberty to do much as she likes. These orders of the white people therefore touch the sanctity of domestic life and largely influence women against her ^{especially the husband of many wives} husband, for no other reason but that she may commit adultery with another man. ^{because she no longer cares for her own husband} It is not to gain a higher, purer freedom, but a lower, baser bondage and immorality. The first people loya'd were the old men who were, as it were, the recognised historians or tradition holders of the country and used to educate such kings as Sobuza and Mowazi in the ~~ancient~~ ancient customs of the land. In these days, Mnkankoni asserts, women obtain their poisons from the white people themselves and those, again, the English, the method whereby they do so being by 'selling their persons' to these said English people, for, it is common knowledge, the Boer ~~is averse to~~ ^{is averse to} touching, or holding any intimate intercourse with the

Nalab, per Lulu, yesterday 25.11.98, taken down: "We say the white people be zile = have come to stay. That they will turn us into coolies, make us build houses like those of coolies. Our reason for such conclusion is because hut-tax was fixed first at 7/-, then at 14/- per hut, then sa ngunyel' izinkomo, that is, a definite number of cattle, were said to be for lobola viz 10, then to pay dog tax. ^{Why should dogs} ~~How can dogs~~ be paid for, seeing ^{if they} ~~that~~ cannot speak? There was at one time a rumour to the effect that ink children, cattle and goats would be paid for. What will ^{when everything that can be got has been obtained from us} eventually happen is that natives will be sold to other people, so that some kind of profit may be made out of them. Each year a new law is proclaimed, and each has to be learnt & grasped. I cannot think what the end of all this will be. Natives, speaking amongst themselves, say what fools they are to have quarrelled amongst themselves, fought with one another and so become disintegrated. If they were united they could fight and clear out the white people. As it is no single headman or chief can speak for others, but only his own people. Other natives will say no fighting can take place, because the black people haven't got arms and ammunition. The reply is, that does not matter for the plan would then be to decoy the ~~force~~ enemy into rough and ^{broken} ~~uneven~~ country. Should an impi come we could then approach it from all sides, swoop on it and cause it & all other whites to leave the country to ourselves and recross the sea. We would take up our position in inaccessible places where white people's guns would not be able to do much mischief. Having once cleared out the white man he would be afraid to come back again. A law was proclaimed to the effect: izitembu a zi yetwe. People replied to Magistrates or other officers that it would be impossible to discontinue that custom as it was a very old one. They considered they were being made like coolies. Now beer is put a stop to, it may not be taken to (the town) where the nkantolo is and when sinaing not many people may attend and beer sufficient only for those who have come is to be made. The first order re beer was that it must not be sold at (town where) office was (a bu nga tengisw' enkantolo), then it was said no beer ^{at all} was to be brought ^{any} on account. Missionaries. These go about to all the kraals ^{charging} ~~subverting~~ natives to leave off beer, ^{drinking} to become Christians, to become monogamists &c. How is a man to leave off beer and to build only one hut? In times gone by, God has looked after us although we were not Christians, why should he not continue to do so now and there have always been izitembu from the very beginning. White people should not insist that we should become like themselves. We were allowed ~~to~~ by the Creator (Umbelinguangi) to have izitembu, whereas white people were

112
Contact with civilized Races (from p. 69)

advent of the white people, especially the English. And boys in their defying or taking amadoda & know that they will not be punished. Tikuba says that in Mbandeni's time if, in the presence of the king, a boy in any way insulted a man the king would regard it as a personal insult because he himself was a man. Nevertheless boys in Mbandeni's time tukai men when out of reach of the king. The main cause of all this Tikuba believes is the wish of His Majesty's Government that there should not be killing-off. Tikuba remembers New Scotland being surveyed. He remembers the surveyors who surveyed Swaziland, what is at present known as Swaziland. He, Mbovana and Sandhlana went up to see these surveyors - ama kosi (Major Alleyne & ?) ^(u.p. 51 new book '9') and they said induku a yi fete kwe pansi meaning that people were no longer to be killed. After a short time Lukuni (Sir Evelyn Wood) and Tshela (Mr. Rudolph) came to the Embekelweni kraal. It should have been said, the surveyors said that the land of Swaziland they had surveyed was given to Mbandeni as a reward for his having fought Emshade against Sitrukuku and helped the English. So Lukuni and Tshela permitted Mbandeni to govern his people according to his old laws and customs and induku a yi pate ^{implying} meaning that he might kill off. In regard to the killing of Mbaba, this action Tikuba quite approves because in old times any one who bulala'd or loya'd inkosi was killed. In his opinion Mbaba was guilty because the king had got thin and no longer "went outside" (~~defers to to. c.~~ ^{iqyq nga banys}). Mbaba also loya'd Mvuyana, mntan'enkosi by giving him poisoned beer. When Sir Francis de Winton (Umalamulela) came in 1889 he repeated what the surveyors had said and told Swazis not to pate indukee. He is afraid that women will loya their husbands because they know that white people are in the country.

The present ^{unsatisfactory} attitude of boys is therefore due to European influence for in Mswazi's time nothing of the kind was known and even in Mbandeni's it was not as bad as it is now. It was first observed during Mbandeni's reign but then only very slightly. ~~It was~~ ^{Tikuba being Mbandeni's Indurba would} ~~Tikuba says he thinks he knows the~~ naturally have been ^{one of} the first to notice or hear of disrespect shown by boys to men or of change of attitude of women towards men. 26. 11. 98.

74/112-15

Natal, per Zulw 26. 11. 98. Women takata their husbands to a greater extent than they

did formerly. The taking of ^{men} ~~women~~ by their wives is very old & was done ku sa busawa kwa Zulu. The woman if found out (smelt out) was put to death. In Natal she was usually expelled from the kraal, not being put to death although she had killed her husband. [Civilization does therefore leave the public to some extent unprotected on this account.] Zulus and others do firmly believe in the possibility of being killed even though drugs ^{be made to} may ^{only} touch ^{the} the outside of one's person. For instance a gondo, as it is called, may be used, a girl may be touched enkabeni or elsewhere, she will instantly take the poison and then communicate it to her soka or lover. Or a man having taken the well known poison indhlebe may mix it with other things such as ihlule le mou & blood from the assegai wound in a beast & this may then be powdered down and thrown across some spot which will be walked over by that ^{person's} ~~man's~~ enemy, no sooner does he walk over than he is affected, blood comes from his nose, eyes, ears, ~~to~~ gums & he dies. There is a very strong belief in the native mind of the existence of such ~~and~~ violent poison. Natives are extremely credulous and superstitious. [This being so, and until natives ^{are educated} cease to be superstitious, it is fair to them that they should be protected from one another.] The custom of nuka-ing checked this poisoning one another, because a man who used drugs would be afraid of being smelt out as an untakali. [Here more than anywhere the native was controlled by fear of consequences to himself. He does not understand the wrong of killing a person, he is not conscience-stricken ^{especially} if that man was his enemy and had done him wrong it is but just revenge. It is wrong to kill a man not because God or amathlozi disapprove, but because the King disapproves, God and ihlozi's do not come at all into the reckoning.] The superstitions of natives in regard to the powers of drugs & medicines are extraordinarily numerous and are most firmly believed in. If a man, like Zulu, is called upon to justify his belief, he will point to a specific case like a man (doctor) who elapa'd Ngeukumana, ^{caused} delivered him of two 'izinyoka' ^{to come out of him} & got him well. He claimed 5 head of cattle, N. would not pay. The doctor took case to Mr Chadwick R.M. who decided doctor was only to get 1 head which was amount already agreed upon by N. The beast was paid over in the presence of Zulu and others. On that occasion, in refusing to take this beast for N. had promised more, he made the remarkable statement that within two years Ngeukumana and his induna would die, one being followed by the other. N. was before a year had passed taken ill & he died; the induna also died. When doctor made statement several people wanted to pay full amount claimed but only one was given. The doctor lived in another part of Natal and after leaving N. & his induna did not afterwards come near them as far as Zulu knows. This is taken by Zulu as proof that the doctor killed N. & induna and that he did so at a distance and nothing will shake him from that belief. Zulu says he thinks doctors often cheat people, give them drugs that have no virtue. He himself has paid a great deal of money to various doctors in reach of

umuti we zintombi ^{and} ~~but~~ believes now that there is no such medicine. He ^{however} has ^{17/09} heard of a liquid medicine owned by the white people which if sprinkled on a handkerchief and the hckf flapped in a girl's face would make ^{the} that girl like ^{the} that person doing that. 26.11.98

When a child (biletwe), a doctor is found in order to
 ginis' umzimba - he gives ikubalo (medicine made of
 leaves, wood etc, mixed with meat, given as a charm to persons
 in whose family a death has happened, any kind of charm.
 The kubalo does not come from enyanguni yo ^(Colenso)
 kwe lapa - it has nothing to do with amadhlozi - &
 isangoma does not furnish the drug. At death
 a tole may be killed inyama yo zito ne yungu
 pakati iyo lo yi sikuwa njalo i gotshwa a magatshwa
 ihlanganizwe yonke, i xutshwa ne miti be se ku
 pekwa ke. Ikubalo lidhliwa umuzi wonke nezingane.

Zulu. 29. 11. 98

49/Jan 9/1-3

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~~Who have given up belief in amadhlozi?~~
~~To what extent has your own belief in amadhlozi been shaken and~~
~~by what? when kolias get~~
~~Do even kolias believe in amadhlozi in any way?~~
~~Is it on the advice of an isangoma that the beast is killed?~~
~~Would an inyanga yokwe lapa have power to cause a beast to be~~
~~given to amadhlozi?~~
~~Supposing when the invocation made does not succeed~~
~~the man well, is the beast brought by killed?~~
~~Is the witch doctor present at bringing of beast to be sacrificed? or at~~
~~its killing? Does he not say anything?~~

amadhlozi
because he does not bring a thing even if he is a witch doctor.
No. He will sometimes refer to people so that he may be able to kill to mix parts of his muscles or with his blood. This is not a fee to him or any other person.
He may need to mix parts of his muscles or with his blood. This is not a fee to him or any other person.
No. it is then left to be killed on some future other occasion.
No, he is present on neither occasion.

b

Being human eat human

It is the dhlozi's cause illness & they cause recovery? Is that so?

What do you mean by gayaini tshwala?

Is the assegai that kills beast a particular one?

Who slabs the beast?

What message is sent to the men summoned to feast?

You say the beast is eaten ^{in the} following ^{it's slabs} day. That its gall is sprinkled over the recovered person ~~when~~ when in a hut & in the evening & that he wears the gall round his wrist as an amulet

What is the peculiar property in the gall?

What connection is there between amadhlozi & gall?

What is supposed to be the function of the gall to the beast?

What part does recovered man eat of, is there no taboo?

Whereabouts in the kraal does feast take place. Why there and not at the top end? Why in kraal at all? Why not in isigacu or inkunithleini?

Many any besides the relatives partake of beast?

To what degree of relationship are people invited?

Are not people of another sibongo invited? If so do they join in the prayers or do they sit out?

Why does the man (owner of kraal) walk about when bongaini.

Is it known only as bonga is it not to kuleka?

What why is isitebe taken? There are many zitebe, which is taken?

more into reference to ...

Why does he hold like a hawk? Is it for protection?
Are the spirits gods that they are called makosi, what is it
that confers the right to be addressed as makosi?

What do you mean by patwe nina?

As a rule one remembers about 10 to 15 ancestors are all there
bongai in turn?

Are none but the kraal owners immediate ancestors bongai?

Are not the kings ancestors bongai?

Was king of country never prayed for?

How many ~~of~~ ancestors are bongai? Is it compulsory to go
through the lot? What causes owner of ki-bstop when he does?

Where is it thought the Dholozis dwell? How are they to hlangana
the snakes never go about in twos or threes, how then can
ama dholozis hlangana?

Is it the snakes that are prayed to? Or are snakes only taken
to be visible signs of the presence of some of the ancestors.

It is not all ancestors that invest snakes is it?

What parts of beast are reserved for kraal owner, does
isonyama go to Chief, what do women & children eat?
What may they not eat?

Dholozis attack people in different ways. Some house In Zuluy
family the mother as soon as she bore a child got ill, this was found
of reference to an ^{isanyona} ~~impunza~~ to be due to amadhlozi. A goat was
ordered to be killed ~~which because~~ for the amadhlozi (its skin be-
an ~~inbele ko~~ for the child. Latterly there is no reference to ~~transformation~~

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Legends

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Matal Jululand (per Zulu. 29.12.98). Zulu says he heard following from his aunt (father's sister) Maturzi ka Mzenzi ka Nonutic, Nonutic being Zulu's great grandfather. Maturzi is dead now. She told Zulu when he was about 8 or 9 years old i.e. about year 1874. Zulu's father Mzenzi used to live in Jululand in the old days near Mpapala ^{clark} on the Matikulu river, Shome Diet, Maturzi ~~was his sister~~ was married + also lived in Jululand. Zulu thinks this legend is unaffected by Christianization. (T) At the beginning there was uVelinggangi who ^{had} created all things. He created man and a woman, the one an incigwa, the other intombi. From these two all the black people have come. White Velinggangi came to the man and the woman and told them that the mabele they found growing imhlangeni would zilisa them (give them life). They accordingly took the mabele, qaya and peka ^{then} it. Velinggangi too told them that by pehlaing two pieces of wood they could get fire. As for izimbiza these they made without any divine instruction, they tapaid udaka, ba zenzela. After this the man knew the woman, he mitisa'd her, she zala'd but tradition does not say whether the first child was a girl or a boy. Up to this time only mabele were consumed. Immediately after or very soon after the birth of the child, the woman went imhlangeni to get some mabele, leaving the baby at home with the husband. As she got to the imhlangeni she saw a tanga (pumpkin) and some mealies. The tanga was broken open, and the mealies examined, ^{and} as both looked good the woman took them home. She proceeded to cook both pumpkin + mealies together, having qaya'd the latter. The man inquired what she was doing with wild plants, the woman replied she wanted to see what sort of food they made. Upon this the man remonstrated saying it was dangerous to eat these wild things and it would be her own fault if she died. The woman partook of the food and bindela'd time after time to get more mealies + pumpkins. (Zulu does not appear sure if the tanga was found first alone and mealies afterwards or both together, or). The woman soon kulupala'd on this food, whereupon the man came to partake of it too. After this the children of the original couple grew up, intermarried, ^{or separated} had their own children who were given names, because they were regarded as 'off-shoots' from the parents. People anda'd, they learnt to beka and tohala imbevu at the proper time. They grew + multiplied and aka'd isifunda. At first there was very little illness ^{physical} + suffering. The only kind of death ~~was~~ occurred when people were very old indeed; there was then no crying when they died but rejoicing for they were said to have goduka'd (gone home). In these days, Zulu adds, it sometimes happens that a very old man will ask that a beast may be killed to pelekezela (accompany) him, which is done. - In course of time Velinggangi ordered ^{the unwages} to go and tell men + women that they were not to die & hence it is now that people die at all stages of life. - White people are said to have come from the sea and are like fishes, for

[TO KVM]

Zulu TS p. 11 add.

... and are like fishes, for

35 they are white and cannot exist on land without clothes. They are therefore not included in the above legend.

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91. Swaziland 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 Mwangangeni + ^{other} many women with her to the growing independence of women which Mbandeni tried to check. It seems a daughter of Langalibalele 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 Mwangangeni at Inkani, 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 Inkani 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 not~~ ^{to} come back until he had carried out the King's order. He proceeded again to Inkani 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 Mwangangeni to Mbandeni who thereupon accused her of having put it to death. Mwangangeni remonstrated + said it was unnatural to suppose that a woman should destroy amatumb'ake (own flesh and blood). Upon this Mbandeni ordered the killing of Mwangangeni and the woman with her who he considered were implicated in the conspiracy. Thus the main cause of the killing of Mwangangeni was the fact of Conspiracy - there may have been other reasons but this Cleopas regards as the cause 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.

74/91

Natal (per Zulu. 29. 12. 98) There was a rumour some time 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.

Swaziland. per Libokwana in the presence of Inkankuyana and Alpheus Nkosi who assisted me. Libokwana was one of the Deputation to England 1894. ^{Libokwana was not present} 14.1.99. - 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. Goot 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 (isalakazi) 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. Mwangangeni is responsible for this innovation. The encroachment of women was not resisted because the orders had already come from H.M. Goot 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 infringing the order of H.M.G. yet he was in a weak position. In this way: Ludonga had procured for himself a daughter of Langalibalele 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 ukungena. Mwangangeni 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 Mwangangeni whilst Mbandeni lived at another place. After the birth of the child, Sandhlanas wife memega pointed out that there was a real danger of the child being set up as King. Upon this, as it were, realizing the importance of the position, Mbandeni caused Mwangangeni 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 answers, 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 for their ~~leave~~ ^{leave} get up and go off leaving the amanzusa free to talk to the King alone. Now, it is and Libokwana speaks from ^{personal} 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: ~~was~~ 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. 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 Ngwane baby (female) which occurred some weeks ago. According to native custom there would be pangula as the child was born strong and healthy. Ngwane 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 civilization, 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 amadhlolgi. 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 Julu. 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 sent 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. Zulu says abatakati have greatly increased in numbers in Natal and instead of bewitching or poisoning one secretly they now do it openly for they state in the presence of others that something evil will happen. They make threats openly. Zulu refers for illustrations of this to a young man whom he caused to be removed from a kraal site to some other place elsewhere. This man prophesied evil of Zulu & izinsingizi (birds of evil men) 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 Zulu's died, also a little girl. He mentioned also Dhlolgi's case. 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 unatakati. 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 Zulu went to bula, the doctor said he had been sent by someone. The doctor came to Zulu's kraal, had a beast killed and he used his medicines this way & that. Zulu paid him a beast for his services, the izinsingizi did not return. After this Zulu's enemy said he was protected by a doctor but the doctor was himself now bitten by a snake & nearly died. Bulaini was done the verdict being that the snake was sent by someone. Zulu assures me that this sort of thing is always going on in Natal which shows the superstitious tendencies clearly.

~~Tongaland. For amapiai = hunters (native) sent by Europeans to Tongaland to shoot elephants &c &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