

DABULA KA MGINGQIYIZANA

2.6.1916

File 57, nbk. 14, pp. 79-91.

- 79 Dabula ka Mgingqiyizana ka Boiya ka Mdakuda ka Zibi ka Ngwabini of the Dunge people. Dabula was born in the year of the Zulu War (1879). He is now a ricksha puller. He is not at all smart, but as seen from the genealogy (below), he is of high rank in the tribe.
- Kotsini ka Faku ka Donsela ka Boiya ka Mdakuba ka Zibi ka Ngwabini of the Dunge of Ciliza. These (foregoing) are chiefs of the Dunge tribe.
- Dunge and Ciliza were *twins*. Their mother was Matumbela. I don't know whose wife she was.
- Our tribe is an offshoot of the Ngcobo tribe, and originally lived at the Mzinyati¹ - I do not know where exactly. [Bird, Annals, i, 132, says below Eland's Kop on the high lands between the Tugela and the Umvoti.] From there they were turned out by Zulus. They then went and lived *down the Mvoti*, somewhere between Greytown and Stanger. From there they went to the Mzinto to live there. Boiya is the chief that last lived near the Mzinyati. They passed through the Embo tribe, i.e. got protection from them, having relatives among them. The reason for going was to escape from the Zulus.
- I know of the Mkatini people. They may have been related to us. Many live among our tribe near the Mzimkulu. [See Bird, Annals, i, 132.]
- Boiya was the one who took the tribe away from the vicinity of the Mzinyati. I do not know if he actually got to the Mzinto. I fancy not.
- 81 <Praises of Boiya ka Mdakada and of Faku ka Donsela omitted - eds.>
- 82 *The disappearance of Sikonyana. A son of Donsela went off to work in Mgungundhlovu;² his name was Sikonyana. He lost touch with his people. Later it was heard from people that he was there, in the Mgungundhlovu of the whites. Some men went off to look for him, and encountered Gova. When they asked his name he replied, 'Sikonyana'. They asked, 'Where are you from?' He said that he was from among the Dunge people. They then took him and returned with him.*
- Donsela immediately saw that it was not his son. The men said that it was. They quarrelled, and Donsela left and went off to establish his kraal at the Ncalo.³ After this he went on to Pietermaritzburg to say that the youth was not the person for whom they had been searching; he was not his son. He wanted to leave with his*
- 83 *people. After being given a permit, Donsela moved on to the Mzinto.*

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Then it was said at the Mzinto, 'Treat Gova well; do not fight with him.' Indeed the chief did not fight with him. He arrived to find that he had already fled down to the Ndwebu, on this side of Port Shepstone. He then sent out people, saying that he should be looked for there. They arrived to find that he had gone. It was said that he had gone on to the Ntwentweni [river which enters the Mzinkulu low down] where the people of Nombiba had hidden him. After this they returned.

Then Donsela died, and Faku ruled in his turn. His brothers⁴ said they would not come, since he had left them and had not told them. They appointed Gova as chief. That is how the affair ended; today its effects are still being felt.

All trace of Sikonyana was completely lost. Even today it is not known where he went. He went off with others when he had grown up, saying he was going to work. Maybe he was taken off by his master to another part, with the knowledge of those he first came with to work, though they lost trace of him and he abandoned his people.

- 84 This happened just after the whites had arrived in Pietermaritzburg, when people were still earning five shillings a month. Some men refused to recognize Gova, saying he was not of their house. For they saw that the chief also refused to accept him as his son. Others said he was the chief's son, for they did not want Faku to be designated as Donsela's successor. They put forward the claim of Siboto ka Donsela. Donsela did not agree to appoint Siboto, but appointed Faku as his heir.

- The men did not see any mark to show that Gova was the inkosana. Donsela said that Sikonyana had a deep scar, a wound that had healed, on the right side of his jaw. Donsela asked the men who were disputing with him where the scar was. They answered, 'It is he,' saying this because they were dissatisfied with Faku, claiming that he had a fierce temper. The real father of Gova was Njomane.

- 85 He came to the Mzinto to fetch him. He said, 'This child is mine.' Donsela said, 'That is what I have been saying, that this child is not mine.' So his opponents were defeated.

It became apparent that Donsela was ill. He was taken ill on his way to the Mzinto, coming back from Pietermaritzburg. He arrived home. It was said at the Mzinto that he should treat Gova well. He arrived to find that he had fled to the Ndwebu.

.... <Praises of Mdakuda ka Zibi, Boiya ka Mdakuda, Donsela ka Boiya, and Kotsini ka Faku omitted - eds.>

- 88 Kotsini is an *insizwa* and has one daughter who has married. He is of the age of the Mavalana regiment. He is going to *twinga* during 1917. He has three wives; one died.

My father Mgingqiyizana is still living, but is an *old man*, about the age of the Ngobamakosi.⁵

- 89 A great authority on Dunge tribal affairs is Mngeni. He was *induna* of Donsela. Mngeni's father was Noveza of the Dhlamini tribe. Mngeni is very old (he was born in the Dunge tribe), say (of the age of the, Tulwana regiment, or older. He lives at Ifafa on the coast. He pays taxes under Nkabi, son and heir of Gova. Nkabi was harassed by Kotsini this very year - he wanted to drive him away. This matter (of Gova) will never end, for he does not belong to their people. Mngeni sides with Gova, for he is *induna* there.

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Mngeni never worked for a white man. He has bad knees. I saw him this year. He has a headring.

Cannibals. I have never heard that Boiya was killed by cannibals. There used to be *cannibals* formerly, viz. the people of Mbambo. These people are to be found in our and various other tribes.⁶

90 *It is said that formerly the people here died of famine. There was a shortage of food. Wild figs were eaten, and also unomkizwana, a black creeping plant which exudes milky sap; others call it uboqo. (It grows spreading out and has tawny-coloured leaves. Its fruits are many; they resemble those of the sweet potato in the ground.) They used to cut them up and cook them.*

The people of Mbambo had no livestock, such as cattle; they were cannibals, and ate people. Some of them admit it; others do not, saying they are being insulted.

It happened that when the people were living at the Mkwanya⁷ a dispute arose. Our people contended among themselves over the apportioning of followers. Kadupi asked that he should be given the people of his own house. People were given to him. (He is, still living near Port Shepstone. Only the people of Ciliza were involved in the dispute.

91 *It is said that Ciliza and Dunge were twins. They were fathered by Sibakulu.*

Sticks used to be left at the place of Ciliza's people while Dunge, the senior twin, was still living. People would put down their sticks before approaching the chief, Dunge. The sticks were placed in a hut when people went to him; they did not take them into the presence of the chief.

Dunge and Ciliza were both chiefs. It came to be said that the people of Ciliza's house were the 'black' Dunge, while those of the chief's house were the 'white' Dunge.

Notes

¹Or Buffalo river.

²i.e. Pietermaritzburg. The great *umuzi* of the Zulu king Dingane had borne the same name.

³The Ncalu stream joins the Mzimkhulu river a few miles below the village of Umzimkulu.

⁴Presumably the brothers of Donsela.

⁵Regiment formed 1873; age-group born 1850-53.

⁶Bryant asserts that Bhoyiya was devoured by cannibals from among his own followers. The Mbambo were a sub-group of the Dunge. See *Olden Times*, pp. 377, 552.

⁷A prominent hill on the south bank of the Mkhomazi river east of Springvale mission.