

MADHLEBE KA NJINJANA

<Stuart appears to have used an amanuensis for recording the information given below. The handwriting is not recognisably his, nor is the style of note-taking. The passages recorded in Zulu in the original are followed by English translations, which are also in a hand different from Stuart's. As these translations are not completely reliable we give here our own rendering of the original - eds.>

13.5.1905

File 35, item 17, pp. 5, 7, 19.

- 5 *We Kumalo people had our origins at the Ngome, our country.¹ Our great chief was Mzilikazi ka Mashobana; the minor one was Bhija.² Mzilikazi was the son of Mashobana, but I do not know the father of Mashobana.³*

It is said that we Ntungwa people come down by means of a grain basket.⁴ We separated from the Abesutu. We Kumalo spoke the 'Hofe' language.⁵

I grew up in the Zulu country at Bulawayo.⁶ I knew Tshaka's mother.

<The list of regiments that follows was recorded in the original in the English version only - eds.>

Zwide's regiments under chief induna Noju

- 1 uDhlovunga
- 2 Iziboya
- 3 Isishwitshi
- 4 Amapela
- 5 Amankayiya

- 7 *Nandi was the mother of Tshaka. I knew her. She died when I was a young child.⁷ She was the daughter of Bhebhe, a girl of the Langeni people.⁸*

.... <Praises of Nandi omitted - eds.>

When Nandi died I was present. She died a natural death; she was not killed by Tshaka.

- 19 *Madhlebe ka Njinjana ka Bhabhadu ka Nongqwaqa ka Kulu ka Mabaso ka Bayini ka Ndabezita.*

MADHLEBE

To say that the Amantungwa came down by means of a grain basket means that they came from the Abesutu. Our language used to be called the 'Hofe' language.

The Amahlubi originated from our Kumalo nation.

My father Jinjana was killed by Tshaka. He took him from his umuzi, named Kabingwe, which was built beyond the Bulawayo umuzi. He separated him and Mashongwe of the Qwabe people, and sent him to Entonteleni. He killed him there at Entonteleni.

He took out Mashongwe's eyes there at his Kabingwe umuzi, and then killed him.⁹

Notes

¹Ngome mountain is twenty-five kilometres west of present-day Nongoma.

²Bheje?

³For Bryant's version of the Khumalo chiefly genealogy, and his account of early Khumalo history, see *Olden Times*, pp. 418 ff.

⁴The assertion that the Ntungwa peoples 'came down' (either from the north or from across the Drakensberg) with or by means of or because of a grain basket is a frequently repeated, but inadequately explained, tradition. For discussion of the term Ntungwa see Bryant, *Olden Times*, pp. 8, 233; Marks, 'The traditions of the Natal "Nguni"', in Thompson, ed., *African Societies*, ch. 6; Marks and Atmore, 'The problem of the Nguni', in Dalby, ed., *Language and History in Africa*, pp. 120-32; *Stuart Archive*, vol. 1, index.

⁵On the expression 'ofe' or 'hofe' see also *Stuart Archive*, vol. 1, p. 176.

⁶Shaka's principal umuzi.

⁷Nandi died in August 1827.

⁸There is much confusion about Nandi's ancestry. While acknowledging this, Bryant gives Bhebhe of the Langeni people as Nandi's father, and her mother as Mfunda of the Qwabe people: see *Olden Times*, pp. 48, 125-6. See also *Stuart Archive*, vol. 1, pp. 5, 11, 12.

⁹On this incident see also *Stuart Archive*, vol. 1, p. 7.