

MAGIDI KA NGOMANE

7.5.1903

File 60, nbk. 21, pp. 1-8.

Also present: Ndhlovu, Ndukwana?

- 1 Magidi ka Ngomane.¹ Father died when I was two or three years old. I knew him. Ngomane ka Mqomboli ka Caya² ka Sitole ka Nkomo ka Gumede ka Kuzwayo. I don't know when Mqomboli died. He died in Dingiswayo's reign.

I am of the Mtetwa tribe, and of the Ndhlonhlo regiment.³ I crossed over with Mawa in Mpande's reign.⁴ My father was dead then. He died when the Boers fought Dingana.

I don't know Ngomane's regiment.

I never returned to Zululand (to live, but) visited in Zululand many times.

- 2 Dingiswayo called Ngomane, who lived at Yengweni,⁵ and said, 'Ngomane, son of Mqomboli, look after this child of the chief for me.' Ngomane agreed to do so. Tshaka built at Kwa Nogqogqa in the Mtetwa country. Tshaka had come with his mother Nandi and sister Nomcoba, also Ngqengelele, father of Mnyamana. He came with him from Zululand. T. came, being a youth.⁶

A song: *'It went ngqwaba ngqwaba,
Go away, go away with it (i.e. assegai),
Go away!'*⁷

Dingiswayo ka Jobe ka Kali ka Xaba ka Madanga.⁸

The name of a regiment was Mnyeyana 'of Somaduka who drank whey with thorns.'

- 3 Girls were married off by command⁹ in Dingiswayo's day.

(I have) three brothers living: Mudwa (well-informed) of the iHlaba (age-group) who lives at Nseleni; Mayeke, (who lives) near the sea across the Mhlatuze and across the Nseleni; and Mgimbaza, who follows Mudwa in age and lives near Mudwa. These three are Ngomane's sons. My mother was of the iCenyane class.¹⁰

- 4 Caya's grave is between the two Mfolozis, in the fork. When Dingiswayo asked Ngomane, then induna of Yengweni kraal, to look after Tshaka, Mqomboli was already dead. Our isibongo is Caya. These people lived in the fork of the two Mfolozis. We however belong to the

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Mtetwa people.

The people I hear of who *originated* at the Mhlatuze are the Dube.

I heard my people *went down* the Black Mfolozi, i.e. the Caya. The Mtetwa *originated up-country beneath the Drakensberg*. We came and settled at Magudu.¹¹

I know the following Dube chiefs: Kutshwayo, father of Nzwakele (who was) father of Habane.¹² The Dube people lived south of the Mhlatuze.

The Sokulu of Nqoboka ka Langa: this is another very old tribe living nearer the sea than the Mtetwa, and north of the Mhlatuze.

5 The Sokulu people are still living there.

Tshaka had a heading. He *put it on* among the Mtetwa - he was *authorized to do so* by Dingiswayo.¹³

I know that Senzangakona came to Dingiswayo with Nkomo of the Mbata people, father of Diyikana. [Mtshayankomo confirms this about Nkomo having accompanied Senzangakona - 10.1.1922.] *A dance was held in their honour. Tshaka danced and recited praises. Senzangakona was present. A beast was slaughtered for him. Senzangakona returned home after having received a present of cattle from Dingiswayo. Nkomo remained behind. When Senzangakona had reached home D. gave Nkomo cattle. He went off with them, but whilst going off was attacked by a party previously sent to lie in wait, and was put*
6 *to death. Nkomo was killed because he did not hold a dance for Dingiswayo or make him a present of cattle.*

Senzangakona *konza'd* to Dingiswayo and brought a *present of cattle*. D. visited the Amambata, but because they did not give a dance in his honour and *give him a present of cattle* he caused Nkomo to be killed. Nkomo and Senzangakona visited Dingiswayo together.

Dingiswayo directed Ngomane to *bring up* Tshaka, the *child of a chief*. Ngomane proceeded to do so. Ngomane went to the Zulus with Tshaka, together with those with whom Tshaka had come from the Zulus. He did not take *soldiers*. Tshaka arrived *in the Zulu country* whilst
7 Senzangakona was still living. Senzangakona was *overcome by fear* and died, and Tshaka *disputed the succession* with Sigujana. The people accepted Tshaka as soon as he arrived, so he was able to contend successfully against Sigujana.¹⁴ Tshaka at this time had no wives.

Emnguni or ebuNguni, i.e. the Pondos, Xosa, Basutos, is a general term.¹⁵

Tshaka, it is said, had a son Zibizendhlela, but he *died in the country of the Nguni*, i.e. among the Pondos etc. in the Cape colony. I do not know where Zibizendhlela was born. Dingana killed Nzwakele on account of Zibizendhlela.¹⁶ It is certain he was a son of Tshaka by a sweetheart. Didiza ka Lupahla is said to have *gone away with Zibizendhlela*. Zulu ka Nogandaya died at the Mkomazi.¹⁷ (He) went
8 off with Zibizendhlela. We say Zibizendhlela is with the Europeans. Zulu ka Nogandaya *escaped with cattle*. He was afraid of being accused of having *concealed* Zibizendhlela. He *escaped* in Dingana's time. Nzwakele was killed by Dingana for having *concealed* Zibizendhlela.¹⁸

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'The white man's country of Febana', i.e. Farewell.¹⁹

'(A man) cannot serve two masters', as was said by Mudhli²⁰ to Dingiswayo when directed to protect Tshaka as against Senzangakona.

Nandi was killed by Tshaka himself as she *concealed a girl's pregnancy*. The girl was *cut open*.

8.2.1904

File 9, item 45, p. 1.

1 My father was Ngomane ka Mqomboli ka Cala (Caya) ka Sitole ka Ntulizankomo.

My father's sons were:

Ngubane - of the Dhlangezwa regiment. Married Mpande's sister Noziqungu (*a daughter of Senzangakona; she followed Mpande in age*). Dead; killed by Dingana for no particular reason. He was *the eldest son* but not *the chief*.

Mapoloba - of the Inyosi regiment; was an *induna* of the Inyosi regiment. He was killed at the Ncome²¹ by the Boers. I have no clear recollection of him.

Nkulukudhleni - of the Dhlambedhlu regiment; *induna* in this regiment. Wounded at the Ncome, came home and died. I saw him. *He was of our place*. He was the principal son.

Dedema - father of Nqangi. Of the Ihlaba regiment. Dead. I knew him.

Kanzana - killed at the Ncome. Ihlaba regiment.

There were many other sons. I have given only the chief ones.

Sincwanguya, *eldest daughter* in Nkulukudhleni's house, was of *Dingana's iBeje kraal, of his isigodhlo*. She married Nongquya (and was) *lobola'd* with 20 head of cattle, (which were) paid to Mpande. These cattle were paid to Dedema, my brother.

Notes

¹Magidi was chief of the emDletsheni or Caya people in the Lower Tugela division. His father Ngomane had had charge of a district in Jobe's Mthethwa chiefdom, and had later held high office under both Dingiswayo and Shaka. See Bryant, *Olden Times*, pp. 64, 116, 120, 203, 595, 611, 613; *Stuart Archive*, vol. 1, index under Shaka.

²Bryant, *Olden Times*, p. 116, gives Ngomane's grandfather as Qaba.

³Bryant, *Olden Times*, p. 116, claims that the emDletsheni people were related to 'the Mlotsha-Kumalo group of Ntungwa-Nguni' rather than to the Mthethwa. The iNdlondlo age-grade was formed c.1857 of youths born c.1837.

⁴Mawa, sister of Senzangakhona, fled from the Zulu country to Natal in 1843.

⁵One of Dingiswayo's *imizi*.

⁶On Ngomane's affording Shaka protection see also Bryant, *Olden Times*, p. 64; *Stuart Archive*, vol. 1, p. 180. Ngqengelele ka-Mvulana of the Buthlezi people seems to have held high office under Shaka (see *Stuart Archive*, vol. 1, index under *izinDuna*), but is not mentioned by any other source as having accompanied him

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to the Mthethwa country. Mnyamana was one of Cetshwayo's principal *izinduna*.

⁷The original reads: *Kwati ngqwaba ngqwaba*
Ye muka ye muka nayo (i.e. assegai)
Ye muka.

On this song see also Stuart Archive, vol. 1, p. 97; Stuart, Baxoxele, p. 21.

⁸Cf. the Mthethwa chiefly genealogy given by Bryant in Olden Times, p. 85.

⁹The original has *jutshwa'd*.

¹⁰The iChenyane was an age-grade of young women formed c.1823 by Shaka.

¹¹Bryant, Olden Times, p. 83, gives the Mthethwa as having come from the littoral below the Lubombo mountains in the south of present-day Mozambique. Magudu is a prominent hill between the Mkhuze and Phongolo rivers.

¹²Cf. the line of Dube chiefs given by Bryant in Olden Times, p. 108.

¹³The original has, 'He *tunga'd* at Mtetwa - was *tunga'd* by Dingi-swayo'.

¹⁴Sigujana was another of Senzangakhona's sons. On the succession dispute see Bryant, Olden Times, p. 120, where the implication is that Sigujana had succeeded Senzangakhona to the Zulu chiefship before it was usurped by Shaka; and also Stuart Archive, vol. 1, pp. 182, 196, 199.

¹⁵For discussion of the term Nguni, from which the locatives eMnguni and ebuNguni are derived, see Bryant, Olden Times, pp. 3, 232 ff; Marks, 'The traditions of the Natal "Nguni"', in Thompson, ed., African Societies, ch. 6; Stuart Archive, vol. 1, index.

¹⁶On Dingane's killing of Nzwakele of the Dube people see also Bryant, Olden Times, p. 107.

¹⁷Zulu kaNogandaya was a renowned warrior under Shaka. For further information on him see Stuart Archive, vol. 1, pp. 101-2.

¹⁸On Zibizendlela see also Stuart Archive, vol. 1, p. 176.

¹⁹Francis Farewell (Zulu name: Febana) was leader of the party of British traders which landed at Port Natal in 1824.

²⁰Mudli kaNkwelo acted as co-regent in the Zulu chiefdom during the minority of Senzangakhona. See Bryant, Olden Times, pp. 41, 45-6; Stuart Archive, vol. 1, index under Zulu Royal House: men.

²¹Or Blood river.