

MAGOJELA KA MFANAWENDHLELA

<30.6.1907>

File 65, item 4, pp. 147-9, 151-3.

- 147 Magojela ka Mfanawendhlela ka Manzini ka Tshana ka Ncwana ka Gwabini ka Zungu.¹ I am of the Ngobamakosi regiment.² Our *isibongo* is Zungu, who was a person - not an *umuzi*.
- We are abeNguni.³ We *originated at Mhlabatini*; we *separated from the Mpungose*. Their present chief is Mbango⁴ ka Gaozi ka Silwana ka Kuba: I don't know further.
- In former days our chief (I don't know which) died. We *mourned*.⁵
- 148 After we had finished the Mpungose people arrived (then belonging to our clan). They were then given a beast and it was an *impunga*⁶ one, with which they were to eat medicines in accordance with custom. It was on that occasion that it was declared that, 'They no longer belong to our tribe; *they are the Mpungose people*,' the name originating because of the grey beast referred to.⁷
- Zungu belongs to Malandela, i.e. is an offshoot of Malandela.⁸ We speak of ourselves as Zungu ka Malandela, or simply as Malandela. Now let it be noted that this Malandela is a different one from the ancestor of that name of the Qwabe and Zulu tribes.⁹ Malandela is our *isitakazelo* - Zungu ka Malandela. We cannot associate our ancestors with those of the Zulus, i.e. join hands with them.
- 149 My grandfather Manzini was killed by Tshaka when fighting with him. Tshaka at first made a treaty with Manzini to join him against Zwide, Ndwandwe king, as he was so strong. Manzini agreed. It was after this that Tshaka had him killed. Tshaka killed him *because of what happened in the battle at eZindololwane, at the Mtololo, against Sikunyana ka Zwide*.¹⁰ My father had his amaNkentshane *ibuto*, the one he had *konza*'d with to the Zulu king. When the eZindololwane fight took place, Tshaka and Manzini were looking on. Seeing the red dust rise in the distance, ending in the routing of Zwide's people (called Amankayiya,¹¹ alias Ndwandwe), Tshaka inquired what troops had routed the enemy, believing them to be his own, but as often as he inquired, he was told they were the amaNkentshane. Tshaka now saw the danger to the Zulus from the amaNkentshane chief, as they might rise against the Zulus. Manzini did not go to Bulawayo when hostilities ceased. Tshaka, intending to kill him, sent for him. He came and was put to death.¹² His son Sidada remained, being later on killed at the Ncome¹³ by the Boers in Dingana's reign. Sidada died *without issue, but betrothed to a daughter of Jinji of the Mtetwa people, of the same house as the mother of Tshingana ka Mpande*.¹⁴ This girl was taken to wife by Mfanawendhlela. Her actual name was Ntonjana. She bore a girl, Zifamona, who married Mganu ka Ngoza of the Koza people.
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The Amakoba people *originated from us Zungu people*.¹⁵ Makoba was a person; he was a *twin of Zungu*. Makoba gave his name to a clan. The big *twin* was Makoba, i.e. the one who was born first. Their chiefs were Mgebisa ka Joko.¹⁶

153 When Makoba and Zungu were children they had *ewards* poured into their hands. Makoba ate up all that was put in his hand, whereas Zungu would take one mouthful and throw the rest (away), or let the rest fall through his hands on the ground. This was then interpreted to mean that Makoba was a glutton and would be mean, whereas Zungu would be content with little and leave some for others; hence it was right he should become the *chief* notwithstanding Makoba's seniority. And so it happened.

Other offshoots of the Zungu tribe are the amaNgcobo or abasemaNgcotsheni (Gamula: chief - dead); abakwaSengwayo; abasemaNguneni; abakwaGasa (of Gwabini, our ancestor); abakwaPakati (a person); abasemaHlabaneni; abasemaZombeni; and abaseKunene. These are all the offshoots I can think of. All these intermarry. We Zungus do not however intermarry with the Kunene people, for they belong to the *indhlu-nkulu*. We do not marry the abakwaGasa too - they are too closely related.

Notes

¹The names are those of members of the Zungu chiefly line; cf. the genealogy in Bryant, Olden Times, p. 178. Mfanawendlela was one of the thirteen chiefs among whom the Zulu kingdom was divided in terms of the Wolseley settlement of 1879. His son Magojela served for a time as regent of the Zungu. See Bryant, Olden Times, p. 220.

²Formed c.1873 of youths born in the early 1850s.

³For discussion of this term see Bryant, Olden Times, pp. 8, 233; Marks, 'The traditions of the Natal "Nguni"', in Thompson, ed., African Societies, ch. 6; Stuart Archive, vol. 1, index.

⁴Chief of the Mpungose in the Eshowe and Mtunzini divisions. For the main chiefly line see Bryant, Olden Times, p. 29.

⁵The original has '*kala'd isililo*'. On the *isililo* mourning rituals see Bryant, Zulu People, pp. 704, 724 ff.

⁶Grey.

⁷Bryant, Olden Times, p. 29, gives the Mpungose as having originated under the patronage of Zulu kaMalandela, progenitor of the Zulu clan.

⁸According to Bryant, Olden Times, p. 25, Zungu, the founder of the clan of that name, was related to Malandela by marriage. See also Olden Times, p. 176; Stuart Archive, vol. 1, pp. 21, 29.

⁹This statement contradicts Bryant's version: see Olden Times, p. 25.

¹⁰Sikhunyana, son of the Ndwandwe chief Zwide, led an attack on the Zulu kingdom in 1826. See the account in Fynn, Diary, pp. 122-8; also Isaacs, Travels and Adventures, pp. 60 ff; Bryant, Olden Times, pp. 588-94.

¹¹One of Zwide's *amabutho*: see Bryant, Dictionary, p. 435.

¹²Cf. Bryant, Olden Times, pp. 177, 219.

¹³Or Blood river.

¹⁴Tshingana, son of the Zulu king Mpande, was another of Stuart's informants.

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¹⁵Cf. Bryant, Olden Times, pp. 25, 176.

¹⁶See the genealogy in Bryant, Olden Times, p. 178.