

MANGOYA KA MGEJANA

<31.12.1913?>

File 63, item 2a, pp. 44-8.

Also present: Mahlezana?

- 44 Mangoya ka Mgejana ka Gawu of the *Manqele* people. Mahlezana ka Mabedu ka Myayeya of the *Ndwandwe* people.¹
- Mangoya says: I am of the Mboza regiment.² We camped first at the Mandeni on the Tugela side of Ndulinde.³ The Mandeni is a stream. The maize was growing tassels at this time. We did not fight for a day after reaching the Mandeni. On the day of the fight we formed a circle, the Abaqulusi, Ndabakawombe, Ndhlonhlo, Tulwana, Sangqu, Imdhlenevu (alias Ingwegwe), Izingulube.⁴ After these regiments clashed with Mbuyazi's men, the latter repulsed them. The Usutu⁵ section did not join in the first attack. The companies (*amaziba*) attacked first; the *isibay' esikulu*, i.e. the Usutu proper, were held back.⁶ After these were repulsed, the Ndabakawombe (*amaKala*)
- 45 were sent. This regiment was repulsed; then the Mandhlakazi⁷ was sent and defeated Mbuyazi. Matsheni and Sikizane were *izinduna* of the Mandhlakazi. Hayiyana and Hlomuza, sons of Mapita, were present. Matsheni and Sikizane were in chief command.

John Dunn,⁸ after firing, retired. Upon this the whole of Cetshwayo's *impi* chased Mbuyazi's lot, after rattling the shafts of their assegais against their shields. The shields were raised slightly and were struck with the shafts of the assegais.

Mbuyazi's section burnt the grass. This was done to indicate the mark beyond which they would not go - their last stand. We came up to the burnt grass and drove them back to the Tugela, to Dhlokweni and Ndongakusuka. The river was full. There had been rain during the night whilst we were at Ndulinde. After chasing them off, we ate the cattle.

- 46 Cetshwayo had on his black loin-cover of the skin of the silver jackal, and his buttock-cover of genet skin. He had a black shield with a white patch at the side. He had on his head a band of otter skin, with tassels of blue monkey skin, and a crane feather. The crane feather was given to the amaMboza and Ndhlonhlo regiments. He also had a gun that took cartridges. (He knew how to shoot; he shot buffalo and bucks.) He walked in the midst of the companies of men (*anaviyo*).

There was a mock hunt.⁹ It was Mpande who told this hunting party to go out. He did not intend really to hunt, although some hunting would occur, but each party took out *imbumbulayo*,

47 i.e. large shields - hunting proper is done with *amarau*.¹⁰ Mpande had nominated Mbuyazi, and his directing *the hunt* to take place was to bring about a fight, as it was well known that *the Zulu succession is secured by fighting, not by nomination*.

.... <Praises of Cetshwayo(?) omitted - eds.>

The hunt went down to Mpila hill near the Black Umfolozi, south bank. Mbuyazi's men did not come out. They *laid down their equipment* and returned home. It was after *the hunt* that Mbuyazi was given Ndulinde, Nongalaza's people at Nyoni, so as to increase his people.¹¹

48 It was J. Dunn and his iziNqobo¹² who helped to repulse the first attack. [See p. 37.]¹³ I don't know where Mbuyazi died. Mxamana (of the Ndabakawombe) ka Mabili of the Mtetwa people. (Mabili was Jobe's son.)¹⁴ Mxamana *stabbed* Mbulazi.

Songiya ka Mponswa of the *Hlabisa* people was mother of Mpande. [Baleni ka Silwana says Songiya's father was Ngotsha, and Mgidhlana ka Mpande says so too.]¹⁵

Mtekelezi ka Lokotwayo ka Somfula ka Mponswa ka Holizibi ka Mdinwa of the *Hlabisa* people.

Notes

¹We have been unable to identify any of the persons here named. The Manqele were an offshoot of the Ndwandwe people.

²Or Thulwana, formed in the early 1850s of youths born in the early 1830s.

³A hill twenty kilometres west of present-day Gingindlovu. The informant is describing events leading up to the battle of Ndondakusuka fought between the forces of Cetshwayo and Mbulazi near the mouth of the Thukela in December 1856.

⁴Of the *amabutho* here listed, the abaQulusi constituted a territorially based unit, as distinct from the age-based units commonly formed in the Zulu kingdom.

⁵The name uSuthu, which eventually came to be applied to all who identified with the cause of Cetshwayo, seems here to refer to the people living under Cetshwayo's immediate jurisdiction.

⁶The term *isibaya esikhulu*, literally 'the great enclosure', was used to denote the fighting men attached to the principal residence of a chief or king. See *Stuart Archive*, vol. 1, pp. 310, 311.

⁷The name for the people under the immediate jurisdiction of Maphitha kaSojiyisa, whose house was closely related to the Zulu royal house. Maphitha lived in the north-east of the Zulu kingdom.

⁸A white hunter and trader who fought in the battle on Mbuyazi's side. He later rose to prominence in the Zulu kingdom under the patronage of Cetshwayo. For an outline of his career see *Dictionary of S.A. Biography*, vol. 1, pp. 260-2.

⁹The incident here described took place some time before the Ndondakusuka battle.

¹⁰*Ihawu* (pl. *amahawu*) is a type of small shield.

¹¹Present-day Nyoni railway station is situated fifteen kilometres

MANGOYA

south-west of Gingindlovu. Nongalaza kaNondela of the Nyandwini people was one of Mpande's principal *izinduna*. In Dingane's time his great *umuzi* was situated near present-day Mandeni station (Lugg, Historic Natal and Zululand, p. 136).

¹²The name given to John Dunn's adherents.

¹³The reference is to the evidence of Maxibana, which appears elsewhere in the present volume.

¹⁴Jobe kaKhayi was chief of the Mthethwa people in the late eighteenth century.

¹⁵For Baleni's evidence see Stuart Archive, vol. 1. Mgidlana's evidence will appear in a later volume.