

MAPUTWANA KA DIDIZA

<5.6.1921>

File 57, nbk. 7, pp. 11-12.

Also present: Mgidhlana, Mandhlakazi

- 11 By Maputwana ka Didiza ka Makunga ka Nxaba ka Mbekane of the *Vundhla* people.¹ Nxaba ka Mbekane was our chief. He had his homestead at the *Hluhlwe*, where *Somkele* was established.² His homestead was called *oGobeni*.

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

- 12 *Nxaba* ran away from *Tshaka*. It was ordered that the *Tonga* should not keep white cattle.³ He was attacked on that account. He escaped, but the cattle were 'eaten up'. He passed through the *Ndwanawe* country and went to the *Izindolwane*.⁴ Those people are now called the people of *Mabelemade's* place.⁵ They were separated, i.e. the men fled, while women with child remained behind.

Zwide afterwards captured us after killing *Dingiswayo*.⁶ *Tshaka* later fought Zwide, causing his tribe under *Sikunyana*⁷ to flee. We returned to Zululand with *Somapunga*.⁸ We were placed under *Mnkabayi ka Jama*, and became part of the *Baqulusi* people.⁹

Our people were treated with contempt; it was said that we were *Tonga*. The order was that we should simply be beaten and our girls taken away. That is, they treated us roughly. The order no doubt was that we should be killed, but the troops, finding us a small tribe, simply beat us. *Nxaba* managed to escape with a number of cattle.

<7.6.1921>

File 57, nbk. 7, pp. 26, 27.

Also present: Mgidhlana, Mandhlakazi

- 26 *Tshaka* was so called from the *tshaka* disease his mother was wrongly supposed to have. This is a very bad and serious disease, and cannot be got the better of. It is cured by doctors. (When any girl gets) it her stomach swells as if pregnant, but she to a dead certainty remains barren. When *Tshaka* was born he was given this name, and when he became king people at once began, through *hlonipa* custom, to call the disease *itshaka* by the word *iqagane* [*Mgidhlana's*] or *iqangala* [*Maputwana's*] or *iqangane* [*Mandhlakazi's*].¹⁰

Maputwana says he heard that this disease was called *itshaka* from his mother, of the *Bele* tribe (*Ntuli* tribe). She was very well in-

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formed, and of the iCenyane class or regiment.¹¹ She told him 40 or more years ago. Maputwana is of the Kandempemvu regiment.¹²

- 27 *Tshaka's euphorbia tree.* Tshaka had a *euphorbia* tree planted near the Umhlatuze river, and not very far from Bulawayo.¹³ This tree has grown until others have sprung up beside it. It is now very large. It is known locally as *Tshaka's euphorbia tree*. It is most dangerous when in flower. Maputwana says he visited it with another man.

[I ascertain that Maputwana had never even seen the Tukela until a few days ago when coming to Pietermaritzburg with Mgidhlana, and yet, being of the Kandempemvu regiment, he must have been born about 1851 and so be 70 years of age.]

8.6.1921

File 57, nbk, 7, p. 29.

[Mgidhlana, with Maputwana and a young man, also a *mat-bearer*, leave by train (9.30 a.m.) this morning for Pietermaritzburg.]

Notes

¹Bryant, *Olden Times*, p. 279, gives Nxaba kaMbhekane as chief of the Msane.

²Bryant, *Olden Times*, pp. 278, 460, & map opp. p. 698, gives the Msane as having lived near the emThekwini hill north of the Hluhluwe river. Somkhele kaMalanda was chief of the Mkhwanazi branch of the Mpukunyoni people in the Hlabisa district. He died in 1907 (Bryant, *Olden Times*, p. 113).

³The term Tonga seems here to be used to refer generally to the peoples living between the Lubombo mountains and the sea.

⁴The core of the territory inhabited by the Ndwandwe before their defeat and dispersal by Shaka was the Magudu region south of the middle reaches of the Phongolo. The izinDololwane are hills situated north of the upper reaches of that river in the present-day south-eastern Transvaal.

⁵Bryant, *Dictionary*, p. 755, gives Mabelemade as the name of a 'certain queen said to reside "far away north"'. The reference is possibly to the 'rain-queen' of the Lobedu.

⁶The killing of the Mthethwa chief Dingiswayo by his rival, Zwide of the Ndwandwe, took place c.1818.

⁷Son of Zwide.

⁸Another of Zwide's sons. On Somaphunga's return to the Zulu kingdom see Bryant, *Olden Times*, pp. 212-13, 588.

⁹Mnkabayi, sister of Shaka's father Senzangakhona, was placed by Shaka in charge of a number of his adherents in the north-west of the Zulu kingdom. EbaQulusini was the name of her principal *umuzi*. See Bryant, *Olden Times*, p. 181; and also Webb and Wright, eds., *A Zulu King Speaks*, pp. 14n, 32-3.

¹⁰In a marginal note Stuart writes, 'Notice the variation between these three men'.

¹¹An *ibutho* formed by Shaka c.1823 of young women born c.1800.

¹²Formed by Mpande c.1868 of youths born c.1848.

¹³Shaka's principal *umuzi*.