

## MAYINGA KA MBEKUZANA

8.7.1905

File 62, nbk. 74, pp. 16-24.

Also present: Mkotana

- 16 Mayinga ka Mbekuzana (the latter, named by Tshaka, and known also as, Nommombe) arrives with Mkotana. He is of the Dhlokwe regiment.<sup>1</sup> He seems about 66, rather older than Ndukwana and Mkotana.<sup>2</sup> He belonged to Cetshwayo's faction in 1856 against Mbuyazi.<sup>3</sup> He crossed into Natal one year after this [i.e. say 1858]. He is of the Gasa tribe, related to the amaBele people, maybe also to Sotshangana's people. It is of the amaNtungwa family.<sup>4</sup>

I know Mpande. He *buta'd* me.

- My father was short, a hero of Tshaka's, who called him Mbekuzana because of his style of walking, being a short man.<sup>5</sup> My father went on the Pondo expedition.<sup>6</sup> He died in 1856 (battle between Cetshwayo and Mbuyazi). His regiment was the Mgumanqa; it was *the age-group of*  
 17 *Zulu ka Nogandaya*.<sup>7</sup> The Mgumanqa kraal was at the White Mfolozi, in *the Mahlabatini country*.

Senzangakona gave *lobolo* for Nandi. Nandi became pregnant by S. when he *hlobonga'd* with her. She went home, and was found to be pregnant. She said the Zulu chief had caused her to be pregnant. The Langa people sent to the Zulus and the chief admitted having caused her pregnancy. Cattle were then set apart, Nandi was *lobola'd*, and came and bore Tshaka. [Mayinga, says Tshaka.] The name which T. was given by Senzangakona was Sikiti. The name Tshaka arose because of *his deeds as a warrior of the Mtetwa chief*. The name Tshaka was given by Dingiswayo, not owing to the *itshati* which the girl Nandi may have said she was suffering from.<sup>8</sup>

- 18 *Tshaka grew up in the Zulu country, but became something of a wrong-doer (itshinga)*. Senzangakona used to chase him off, and he went to the *eLangeni country*.

Nandi once went through a time of destitution with Tshaka. She eventually found protection in the Mtetwa country. Senzangakona wanted to kill T. T. was warned by an *inceku* that he would be attacked at Kwa Nogqogqa, the name of the kraal he stayed at with his mother. He eloped. The kraal was attacked and broken up, but he and his mother escaped. The kraal was afterwards built in the Mtetwa country. The kraal Nogqogqa had been constructed - and it was that one in which Tshaka and his mother lived - in the upper part of the Mahlabatini country near Kwa Nobamba.<sup>9</sup>

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19 Nandi bore Tshaka, Nomcoba, and Ngwadi. Nandi never became intimate with Gendeyana. She is being slandered by saying she did.<sup>10</sup> Nomzinhlanga followed Tshaka in age, and Nandi bore her by Senzangakona.<sup>11</sup> Nandi never married Gendeyana. Ngwadi was not the son of Gendeyana but of Senzangakona. Ngwadi was killed by Dingana.

No wife of Senzangakona ever married again. Nandi did not marry. She did not marry when she got to the Mtetwa.

Dingiswayo sent out a force to attack Malusi of the Nxumalo people.<sup>12</sup> Tshaka went on this occasion, and that is where he began the battle. On this occasion he rushed forward alone into the enemy and started stabbing about. Dingiswayo reproved him; he said that being a chief's son he should not go forward alone.

20 Another impi left D. to attack Pakatwayo, and fought an engagement at the Mhlatusu.<sup>13</sup> T. again went forward and attacked. (My father was Mpande's doctor, also for Tshaka himself; he was an inyanga who treated with medicines.) Pakatwayo was defeated. D. found out that P.'s impi ran off because of Tshaka, then called Sikititi. D. now named him Tshaka by saying 'Tshaka who is not beaten, the axe that surpasses other axes, the impetuous one who disregards warnings' (for he was warned not to throw himself into the battle, but disregarded the instructions).

Everyone was taught by Tshaka what true bravery was. He made them throw away their many assegais and ordered that each man was to carry only one assegai.

Tshaka used to cause cowards to be caught and their arms lifted up and then stabbed. If the man shouted he would be killed outright and the assegai turned round and round inside him. If one *bubula'd*, i.e. mumbled, without shouting, he was regarded as a hero, his wound treated and (he was) given a beast which was spoken of as 'the tears of your mother'.

T. said the old system of hurling assegais was bad; it caused cowardly behaviour.

21 When attacking, T. told the men to carry their shields under their arms and only to bring them out when they got in among the enemy. In the attack they would run in a stooping position and at a great rate.

Mbikwana was Tshaka's maternal uncle; he followed Tshaka's mother in age.<sup>14</sup>

22 Succession disputes cause slanders to be spread; that is why Nandi was said to have married Gendeyana, and yet that was not so. Ngwadi followed in age after Nomzinhlanga, whose other name was Nomcobe [note the 'e' at end].<sup>15</sup> I have seen Nomzinhlanga. She died just after the battle of Ndongakusuka [1856]. I saw her at Kwa Tulwana in the Mahlabatini country.<sup>16</sup> She was of medium height. She was then very old. She had kraals of her own. I do not know if she married. I think Nomzinhlanga and Nomcobe were one and the same person. She was very fat. She was light in colour. She had a large nose. The old people used to say her nose was like Tshaka's. She was good-tempered. I saw her at the *umkosi* ceremony at Nodwengu.<sup>17</sup> The nose was wide, not long. (She had a) broad face and forehead.

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

23 I saw Sotobe ka Mpangalala.<sup>18</sup> He was a very big man, with a head-ring right at the back of his head.

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

People could not run formerly. Tshaka taught them to run; also his troops were taught to run. He taught his men to do as he used to do (when among) the Mtetwa. He taught the attack to take place by running sharply. (They were to) run to the attack, (with) shields tucked under the arm.

Tshaka's *dancing* shield had one round spot (black) on it, about the middle; the rest of the shield was quite white.

24 The *war* shield had a name of its own. It was speckled in one portion of it, at the lower end, not all over. This was like *uburwanga*; if the same colouring had been all over it would be called *nala*.<sup>19</sup> I forget the name of the shield.

Tshaka was *dark in colour*, like his sister Nomcobe. He was tall, the tallest of Senzangakona's sons. It is said that Mhlangana was about his height.<sup>20</sup>

Tshaka's nose used to perspire. He used to take hold of his nose from above and give it a twist as if to *blow* it and get sweat off at the same time.

He was always talking of *war*. He snuffed a good deal.

The old regime was good, even though the king killed off frequently. We used to think the king was *having sport* and we thought but little of it. He never seemed in earnest.

The custom about snuffing or eating of kings (seen by me as followed by Mpande) was that if the king should take a pinch from the boy holding the snuff, and then speak before snuffing, he had to throw it away as if useless and done with, and the boy would do the same and pour out more which the king then pinched once more. So with food. If the king takes a spoonful and, before eating it, happens to talk, that spoonful was thrown away and a fresh dip made. Tshaka would have followed this custom.

8.7.1905, evening.

File 62, nbk. 75, pp. 1-6.

Also present: Mkotana, Dinya

1 Mayinga. (Present: Mkotana, also Dinya, who arrived this evening.) Mayinga says Dingana ordered Mvundhlana ka Menziwa to kill his sister, who was in the *isigodhlo*, because she *hlobonga'd*.<sup>21</sup> Mvundhlana put her to death.

2 Mayinga also states that Ndhlela ka Sompisi was ordered by Dingana to kill his daughter, to take her home and kill her, for that was when the *isigodhlo women* were being killed for *hlobongaing*.<sup>22</sup> Mvundhlana's sister [see above] was killed at the same time. Both these executions accordingly took place, and the brother in one case and father in the other took an ox and went to *give praises!*

Women in Zululand were not killed by being beaten with sticks. They were tied round the neck with a rope with a slip-knot, and this was struck with a stick and the person throttled till the eyes came out of her head.

Tshaka first called the Gibabanye the uPoko regiment, but as he used to take *upoko* beer and that was his food, he decided to withdraw

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this name. The same kind of thing occurred with regard to the Ndabenkulu regiment, (which was) first called the Velabakuze. T. said, 'That expression is one which refers to me, for wherever I appear people are startled.'<sup>23</sup> [Cf. where Madikane talks of the 'Uyababaza!' uttered by a warrior when attacking either the Ndwandwe or Mzilikazi.]<sup>24</sup> He then said they were to be the Ndabenkulu.

3 Tshaka's regiments according to Mayinga.

1 Isipezi - '*the wall of Madilika*', or the uDonqabatwa

2 Mgumanqa - '*which stands threateningly in the patch of burnt grass, the Nomandela which is at Mateko*'.

3 Fasimba - '*uNomnyali, the rough tongue of a beast*'.

4 Mbonambi - '*uMbonambi whose fighting sticks are red (with blood)*'

Dhlangezwa - '*the stand of last season's grass*'.

Gibabanyane - formerly uPoko. This regiment, the Gibabanyane, was cut in two and incorporated into the Ntonteleni and the Mkandhlweni. One division was called uDhlangubo, the other retained the name Gibabanyane.

Dibinhlangu

Ndabenkulu (Velabakuze) - '*the dun-coloured beasts that bellowed at the Ngoye*'.

Bekenya

Jibingqwanga (Ingcobinga)

Ntontela - '*the eyes of Mborwa, which saw the Ndwandwe in the water*'; butwa'd by Senzangakona.

Nomdayana - this was a section (*isigaba*) of the Mbelebele. This section put the amaMpondo to flight. 'The head-rest of our mothers at our place,' said Tshaka.

Donqabatwa seems to me to be the praise of one of the above regiments. 'The wall of Madilika'. Udonqa is a food, for boiled maize (*uncaba*), as sweet as sugar. (It would have been) unlikely for T. to name his regiment after his own food.

4 I have heard of the uHlontane from my father. It may refer to a class of girls.

Mnkangala was one of Tshaka's kraals, not a regiment. There was a kraal in Msinga Division called Mnkangala, a cattle post. Other cattle posts of Tshaka's in Natal were between the Ilovu and Msimbaze (on the coast), also at the Mfume (where the cattle seized from Faku of Pondoland were placed - the *undubu* beasts).<sup>25</sup> These two posts had no names. Three or four people were left to herd them. Another post was south of the Mkomazi near the railway station, at the Emahlongwa mission station.

The men of the Mkandhlwini were killed off, being accused of being cowards. This regiment had been cut up by the Pondos. T. accused them of cowardice and killed off those who had escaped by their bravery from the Pondos.

5 The Pondos were attacked by the Mkandhlu, who were killed off by the Pondos by a shower of assegais - small assegais thrown by the Pondos and coming down on to their heads. After this the Nomdayana came to the rescue and the Pondos were repulsed.<sup>26</sup>

When Tshaka's forces returned from the *ihlambo* campaign in Pondoland, T. ordered the whole force north to attack Sotshangana.<sup>27</sup> The

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whole force *went along the Drakensberg* on its way up past Swaziland. It met Nhlanganiso (and) some Ntungwa in the north and killed him.<sup>28</sup> T. in the meantime went home and turned out all the *old men* to go and fight. Many persons took refuge in the bushes. This force followed the other. He started it off himself and then returned. Dingana, Mhlangana, and other relatives - except Mpande and Nzibe who went north, Nzibe dying of *fever (imbo)* in Sotshangana's territory - returned, having decided to kill Tshaka.<sup>29</sup> I do not know what tribe Nhlanganiso belonged to. Nqabeni was also killed by T.'s Sotshangana forces. I do not know what tribe Nqabeni belonged to.<sup>30</sup> Magonondo escaped, so also Madhlangampisi, and Mlambo ka Mavundhla (got onto a hill and kept watch and so escaped). Putile also escaped.<sup>31</sup> The Swazis escaped by going into caves underground.

[Questions for Mayinga - Where did you live? Mpande's *zibongo*. The Gasa tribe, history. Dingane's *zibongo*. Tribes in Zululand.]<sup>32</sup>

9.7.1905, Sunday.

File 62, nbk. 75, pp. 6-24.

Also present: Dinya and Mkotana

Mayinga (Dinya and Mkotana present).

I was, born *in the Mahlabatini country*, south of the White Mfo-  
lozi, in the neighbourhood of Nobamba.<sup>33</sup> I *reached the age of puberty*  
there; my father died there. From there I went to the Mamba stream  
near the Insuze and Tugela.<sup>34</sup> I was here until I was recruited. I  
fought at Ndongakusuka, and a year after crossed into Natal. I went  
and lived *in the emaKabeleni country* near Greytown.

The Gasa tribe lived *up-country* in Zululand. We lived near the  
amaHlube and above the hill Ntabankulu.<sup>35</sup> We Gasa people were T.'s  
doctors. Dingana once called on us to bring on rain, and promised to  
present us with a huge number of cattle. All the Gasa people were  
called up; even an old woman who could still totter was to come. We  
brought the rain but lightning struck near the *isigodhlo*. D. com-  
plained of this and accused us of lamenting the death of Tshaka. He  
was thereupon going to take action against us when we demanded to  
see where the thunderbolt had struck. The place was pointed out and  
found to be well outside the *isigodhlo*. We accordingly remonstrated,  
saying it had merely struck on our *medicine pegs* and no charge could  
be brought against us.

Dingana did not want them to live because he knew they were  
Tshaka's doctors. Nor did he want them to make rain (as above stated)  
He merely said, 'T. did not sufficiently reward you for what you did,  
you who make *rain fall from the heavens*, you who can *treat the king*  
*with medicines and make him well*. I will.' He said everyone of the  
tribe was to come up and go to a large plain at Inhlazatshe where the  
numerous cattle which he wanted to give them could stand and be  
seen.<sup>36</sup> Cattle were collected. The people gathered. My father was told  
by D. not to go but remain, for D. would not forget him. He, D. said,  
was D.'s *carrying-skin*. So my father did not go. When all had col-  
lected they were put to death. Some were thrown into *deep pools*, this  
being done for fear lest they, by their bodies being put elsewhere,

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might cause the sky not to rain, whilst others had the *medicine pegs* driven through the palms of their hands, they lying on their backs at the time. Very many of us were killed there. When I arrived at years of discretion I found only my father living; i.e. of our tribe all the others were dead.

9 Macingwane, chief of the amaCunu, killed our chief Mnisi (Mnisi 'of the rain') ka Nsutsha ka Tuyisa. Macingwane *decoyed* Mnisi by asking him to *make rain*. Mnisi took his *people* with him, *those of them who made rain, old women who came carrying pots*. He arrived and proceeded to make rain. It rained. He was then presented with many cattle. He took them off, and was *escorted on the way*, but in front they found an *impi* which killed them off. The women and girls who were carrying *the pots* escaped, being captured by Macingwane. This was the occasion of our tribe breaking up. Some went to the *Sutu country* (Basutoland), some to *konza* the Zulu tribe, some to *Sotshangana*. The name *Gasa* in Gasaland must be from us. Some *Besutu* say they came from *Gasa*, i.e. our people; i.e. some of us went and *konza'd* them. I do not know how the name *Gasa* in Gasaland began. We were *scattered* before *Tshaka* came on the scene. We, when *broken up* by Macingwane, came and *konza'd* *Senzangakona*.

10 We *originated* with the *amaLembe* and *amaBele* and *amaNtuli* (*Mavumengwana's* tribe).

The *Lembe* and *Ntuli*, says *Dinya*, came from the *Beles*.

The *amaBele* and *uGasa*, continues *Mayinga*, *originated* from *Gudhlin-dhlu* (a chief - ancient one). I was told this by *Sobekase* (deceased) ka *Tshoba* of the *Bele* people.

The *amaBele* - *Dinya* says there are many tribes sprung from this tribe.

10 a.m. *Mayinga* goes on.

*Tshaka* one day woke to find that his *thighs* were messy with dried *slime*. He asked of the *Zulu* headmen what this was. 'You have come of age, *Mntwana*,'<sup>37</sup> they answered. 'Go back into the hut and wait there.' They said this although as a matter of fact *T.* was a man. They flattered him. He went indoors. Girls thereupon sang a song all over the country; they gathered at the *isigodhlo* where *T.* was.

'*Ya i ya i, see,*

*The Mntwana has come of age.'*

They were being acceptably lewd (*bina'd*) by singing this. 'The *Mntwana* is in seclusion.' This process of being taken through the ceremonies of *puberty* went on for some months. This happened at *esiKlebeni*.<sup>38</sup>

11

When *T.* got older he used to have the white hairs pulled out of his head. He always wanted to be regarded as quite young. [Compare with the *macassar oil* incident.]<sup>39</sup>

After *T.* had gone through the *puberty* ceremonies he sent a force to the *amaBomvu* country to kill the chief, *Nzombane* ka *Matomela* ka *Ndhlovu*.<sup>40</sup> This tribe lived in *Natal* opposite *oSungulweni*.<sup>41</sup> This tribe still lives where they formerly did. They killed the chief, *Nzombane*, they seized the cattle, and when these arrived *T.* came out

from seclusion.

This *coming-of-age* (*tombaing*) of Tshaka is a well-known incident.

12 Jama is the one who built Nobamba.<sup>42</sup> It was there that Senzangakona was born. Sotobe ka Mpangalala *herded* the cattle of Nobamba. Sotobe is the same age as Jama and older than Senzangakona. Sotobe would not eat a beast unless it was fat. Sotobe used to *upbraid people* very loudly. He would purposely find fault at nothing with someone and then shout out in a very loud way so that the king could hear. The king, T., would then send him a beast. '*Bamba, Sotobe!*' would be shouted,<sup>43</sup> then a *basket of beer* would be given him at the same time by the king. S. would then cease *scolding* and go and *give praise*. S. was a very big man, tall and stout. His *head-ring* was right at the back of his head, which sloped far back, with a prominent forehead. People used not to laugh much even when he made a joke for it was looked on as an insult to him. A man must laugh and then cease, not continue, for he would be accused of laughing at him and perhaps find S. pitching a *grind-stone* at his mouth to stop his sniggering.

13 S.'s meat used to be *pounded* to soften it. He had eyes always red, and a protruding forehead. He had a badly shaped head. *His head* came forward and then went back. He was not really ugly but his head was peculiar.

Nqoboka ka Langa of the *Mbonambi people* had a bigger body than Sotobe. He lived near the Mtetwa at the uKula.<sup>44</sup> Tshaka said he would never kill him because of his being so large a man. 'I like him.' Nor was he killed, nor did Dingana kill him.

14 Sotobe was *induna at Intontela*.<sup>45</sup> He was excused from going out on campaign on the ground that he could count cattle. He could look at a herd and state the exact number at a glance. He once did this and his estimate was put to the test by dividing up and actually counting the stock. He was found to be correct, whereupon the king said he was to *look after* his (king's) cattle. The Intontela kraal [see next page] was first erected in the *Mahlabatini country* near Siklebeni. It was then moved to the Mamba where Sotobe went to live. The Intontela and Siklebe are Senzangakona's kraals.

Nobamba is the very oldest kraal of Zululand. That is what I have usually heard. Ndaba, or even Punga and Mageba, not Jama, may have first built it.<sup>46</sup> The kings were always said to be buried at Nobamba.

Malandela and Zulu were both persons, also Qwabe.<sup>47</sup>

The Mfemfe kraal belonged to Hamu ka Mpande. It was originally Mpande's brother Nzibe's kraal. Mpande, by giving it to Hamu, *revived* it for Nzibe.

Mawa (the princess) was daughter of Jama. Mawa belonged, I know, to Intontela, therefore I believe Ntontela must be Jama's kraal. Mbelebeli was Senzangakona's kraal.

Mpande was much younger than Sotobe. Sotobe used to *reprove people* as above stated because he said the cattle were his, i.e. the king's cattle.

15 I never saw Ngqengelele, Ngomane, Mdhlaka ka Ncidi.<sup>48</sup>

*Nobanqa of mother, nobanqa!*

*Mother's seed harvest is overflowing.*

*It is overflowing like yesterday.*

*He who wished could spill it about.*<sup>49</sup>

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*They start off, jump up, and as they do so, strike their buttocks with their heels etc., making a clapping sound. It was a favourite game for girls, also boys. It caused great fun and amusement, in the autumn when the people had plenty to eat. The game is called uNobanqa. Older people used to look on as this took place in the open space near the gate of the homestead. They competed in it; whoever did this most times and best was looked on as winner. It was very common throughout Zululand.*

I think Siklebe must be Senzangakona's, for it used to be spoken of as *ikanda, the ikanda of Senzangakona.*

16 The Mbelebele went out from Siklebeni; it went out with the ama-Wombe regiment.<sup>50</sup>

There was a spot in front of Nobamba where a large tree stood, said to be Kwa Nkosenkulu. This tree was a wild fig (*wntombe*) or euphorbia (*wmhlonhlo*). Nkosenkulu was not the name of a person but a title, and the spot probably referred to some one of the old Zulu kings.<sup>51</sup> Anyone running there whom others wanted to kill would escape. For he would run until getting near, then throw away his assegais etc. and enter. His pursuers would not follow as he had taken refuge in a sanctuary. This man would not afterwards be killed even though seen, but (would be) looked on as having escaped. People used to run off as hard as they could go to this spot when about to be killed. If they succeeded in reaching there they were allowed to go free, and were even presented with cattle by the king for having escaped to a king's grave. This man would then drive off the cattle, get home, and take and kill one to return thanks to his own guardian spirits for having assisted him to escape.

17 I know of Marwanqa ka Tshékumbuya of the Sibiya people who ran away to the spot in question. I saw him run there. He had killed someone, I think. He escaped. This was reported to the king. The king said, 'Where is he?' 'We left him at Kwa Nkosenkulu.' 'So he managed to reach it?' 'Yes, he did.' The king thereupon presented him with six head of cattle. 'Go and get him away with these.' This man is still living at the Mvuzane beyond Entumeni.<sup>52</sup> Tshékumbuya was brother of Sotobe.

18 Nobamba was always situated in the same spot; it was not even moved. *It was there to watch over the chief, Nkosenkulu.* When rain was wanted it was asked for in the Emakosini country, and those asking would go to Nobamba, the Jerusalem of the Zulus.<sup>53</sup> No-one carried a stick there. It stood some way up the Mzinhlanga stream (which enters the White Mfolozi), also the Amapopoma, which enters the Mzinhlanga. Dukuza, also Siklebe, Dhlambedhlu, Kangelana, Tulwana, were all located - in my time - close to Nobamba, on the south side of the White Mfolozi. (On the) opposite side were Bulawayo, Nodwengu, Mlambongwenya, Mpenqana, Ndabakawombe, Zwangendaba, Mdumezulu - these in Mpande's day [say 1850-1857].<sup>54</sup>

The *umkosi ceremony* was held at Siklebeni, then at Nodwengu, and that is where Cetshwayo held it. Tshaka held it at Siklebeni. Senzangakona also held the *umkosi ceremony* at the same kraal.

19 Tshaka's Bulawayo kraal, alias Gibixegu, separated off from Mbelebeleni when Tshaka defeated Zwide. Tshaka called the kraal Gibixegu because he had defeated Zwide. He said, 'I won't think of fighting with an old man (*ixegu*) who used to fight with my father.'<sup>55</sup>

Sotobe was about the age of Manyosi (ka Dhlekezele), the *induna*



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of *Siklebeni*.<sup>56</sup> When I knew him he was very old, with no teeth. His eldest son was Nobiya, (who was) killed at Ondini by Zibebu.<sup>57</sup> He was an old man when he died. Sotobe had been dead some years when the Ndongakusuka battle was fought [1856]. When he went to the Cape he took his wife Mafokose with him, the mother of Nobiya, Sotobe's son and heir.<sup>58</sup>

It is an insult to say, 'Little Ntungwa who came down by means of a grain basket,' just as it is an insult to say a person is an ilala or inhlwenga.<sup>59</sup>

Lubololwenja (Lufenulwenja) was a person. This was the Zulu *isi-bongo*. Tshaka thereupon bought the Ndabezita *isibongo* with cattle from some other tribe. I do not know whose son Lubololwenja was or how the *isibongo* arose.<sup>60</sup>

- 20 There is, Mkotana and Dinya say, a hill called Ezilulwini (Izilulu) at the source of the Mtwalume, i.e. in the vicinity of Highflats. We can't think how this name arose.<sup>61</sup> Amazizi people used to live about there, also *Nhlangwini* people, on the Mkomazi side. The Izilulu is merely a hillock on a plain - a well-known hill.

- The Tusi people are descended from baboons.* If we were to kill one, although (it was) eating our gardens, they would go off and give their children the root of the tree-fern (*inkomankoma*) to eat, and old people would also eat this plant, for someone of their house had died. The Tusi people lived with us at the Mamba, under the ukomo near the Nkandhla forest.<sup>62</sup> There are many of the Tusi people - Bilibana, *induna of Dukusa*. There are many baboons that came out of Nkandhla; the Tusi people killed them too, but whenever they did so they used to eat medicines because 'one of their number had died'. I do not know if these people are amaNtungwa or abeNguni.<sup>63</sup>

The Zulus, Qwabes, also the amaBaca (who split from Zulu in a succession dispute) called themselves abeNguni.

Covi (Mpumuza) at Makanya (Inganga tribe).

Name of wife of Sotobe who went with him to Port E.<sup>64</sup>

5.45 p.m., 9.7.1905. Mayinga (Dinya and Mkotana present).

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

- 23 Ngwadi was always regarded by Tshaka as his own brother, not as Gendeyana's son. No sooner was T. assassinated than Dingana hurried on to kill Ngwadi. Had Ngwadi really been Gendeyana's son there could not have been the intimacy there was between Tshaka and him to such an extent that he was allowed to have an *isigodhlo*. It was a deliberate insult on D.'s part to say Ngwadi was Gendeyana's son.

[Questions for Mayinga. Did not Zulus originally settle at Ndhlovane? Mpande's praises. All classes of girls. *Ukusoka*. Emakosini. The way in which Mpande was *elapa'd*. Senzangakona's wives and children. Dingiswayo. Tshaka's life eLangeni, kwa Qwabe. When did he feed the vultures? Fill *udonga* with human corpses, cut a woman open, go to watch sea.]

## MAYINGA

[Took a photo today of Mayinga, Dinya, and Mkotana together - half-plate.]

10.7.1905

File 62, nbk. 75, p. 24.

Also present: Dinya, Mkotana

Mayinga (Dinya and Mkotana present).

We hear that the Zulus *originated at the Mhlatuze* and, after separating from the Qwabe due to *disputing the succession, went up-country* and settled up the *Mzinhlanga* in the neighbourhood of where Nobamba was afterwards built. Qwabe and Zulu *disputed the succession to the chiefship*, but I do not know how. I know nothing definite of the 'white cow' being given to Zulu, although, now the matter is mentioned, I do recollect having heard about this beast.<sup>65</sup> I heard about it when still a lad.

During the Zulu war Qwabe people were recruited and took part. After his capture Cetshwayo saw them and said, 'And you too, Qwabe, do you take part against us? Are you still harbouring feelings of revenge against us?' The Qwabes in question were actually present when the capture was effected.<sup>66</sup> The ancient quarrel was therefore being kept still alive by the Qwabes.

10.7.1905

File 62, nbk. 76, pp. 1-2, 6-13.

Also present: Dinya, Mkotana

1 Mayinga continues (Dinya and Mkotana present).

The Indhlovane is quite close to the Mzinhlanga stream. We, in living at Nobamba, were above the Indhlovane. The Indhlovane is a small stream. There is a bush about it with many *euphorbia* trees. There is one *broad hill-slope*, also many vultures. The Biyela tribe once lived there. Ntombela also lived at the Ndhlovane. Ntombela may be a son of Malandela. The name of the Ntombela kraal was eMungwini, also eManqineni. Ntombela is spoken of as Zulu ka Ntombela. From this, then, it may be that Zulu originally lived at the Ndhlovane with his father.

The Butelezi, amaQungebe, Imbuyeni, amaCunu, Majola, Xulu, Sikakane, are all tribes which were quite close to Nobamba. There was inter-marriage with them. Tshaka *attacked* and killed off these tribes; he *crept up on them in the night*.

2 Tribes further off were the amaMbata, Gasa, Kumalo, Hlubi, Qwabe, Dube, Langeni, Tembu, Zungu, Makoba.

Dinya says a woman once was with child. She brought one forth who was called Makoba. The woman (said), '*Hold me; there is another in my womb (ozungwini).*' They thereupon held her and Zungu was born. The Zungu and Makoba people accordingly do not intermarry to this day. This was the origin of the Makoba and Zungu tribes.

6 Mayinga continues.

People say, '*The Qwabe of Nozidiya.*' Nozidiya may be a person.<sup>67</sup>

## MAYINGA

This is an *isitakazelo* which is derived from the name of a person.

- 7 A person's name is used as an *isitakazelo*. An important woman's name can also be used as an *isitakazelo*.

Langazana was a wife of Senzangakona. She was *chief wife at Siklebeni*. She had many followers (kraals). Her father was Gubetshe.<sup>68</sup> Langazana; Bibi (ka Nkobe), sister of Ndhlela; Mpikase of the ama-Qungebe people, mother of Dingana; Songiya, mother of Mpande, daughter of Wolizipi of the Hlabisa people, Wolizipi being Mbopa's father;<sup>69</sup> Nandi, mother of Tshaka; Nomarawu, chief wife at Dukuza - these are among the wives of Senzangakona.<sup>70</sup>

.... <Linguistic note and praises of Mpande omitted - eds.>

- 10 *The feather of Madolwane, the long one*. It was called Madolwane because of its length, i.e. the *blue crane* feather worn by Tshaka.

I went on the Sikwata campaign as *mat-bearer* for Jojo (ka Mfusi of the *Nxumalo* people) of the Inyosi regiment.<sup>71</sup> This was just before I reached the age of puberty [say about 1854]. My father was in the Mgumanqa regiment; he was a *well-known warrior*. He was *strongly built, with a tough body, i.e. isiqandolo*, referring to a short person, stoutly built.

- 11 I know of the following incident. The son of one Nkunzana of the Ntombela tribe was smelt out by witchdoctors as having *shaved Dabulamanzi* on the crown of the head whilst he was asleep.<sup>72</sup> A force was sent to kill him. They adopted a plan. Two went up first, saying in answer to questions that they had come in search of Dhlambedhlu cattle (for they belonged to this regiment). Presently two more arrived. Nkunzana was found seated in the cattle kraal *making a basket*. They suddenly set on to him with their *knobbed sticks*, and, believing they had killed him, proceeded to *plunder the homestead*, which was a large one.

- Nkunzana now recovered and went to a hut at the back. He there started praising himself, '*I, Nkunzana wo daka*' etc., adding he would first eat before attending to them. He took a *calabash* and drank some of the *curds* into his mouth, then he seized a *basket used for storing upoko millet* and, taking his *assegais* and *large fighting shield*, dashed outside, threatening to assault his assailants. He attacked them, stabbing one through the lower portion of the arm and then through the upper portion (as the arm was bent). The man cried out.
- 12 In the meantime Nkunzana's sons, hearing what had happened - for they were at the stream nearby whence they had gone to wash - rushed home, ran into their *huts* and seized their *assegais* etc. They set on to their (enemies), who by this (time) had increased in numbers, and succeeded in driving them off. It is wonderful what men can do who know their lives are in danger. After this Nkunzana ran off, intending to cross into Natal. On getting as far as the Tukela he decided not to desert his mother country. He accordingly went straight back to his king. When he got to the royal kraal, he, being *related to the royal house*,<sup>73</sup> went to the upper end thereof and began *calling out* and *bongaing* the king in a loud voice. 'Who is that?' asked the king. The *izinceku* approached and found it was Nkunzana. The *bongaing* went on

## MAYINGA

and on. Eventually the king spoke to him and asked what he wanted. He said he had come back to his country and would not desert it, preferring to be killed by his own king rather than do that. This pleased Mpande, who now awarded him a large number of cattle (including those seized from him), and gave his sons about 20 each because of their marked bravery in going to their father's rescue. Nkunzana lived near Gaozi ka Silwana.<sup>74</sup>

11.7.1905

File 62, nbk. 76, pp. 13-17.

Also present: Dinya, Mkotana

Mayinga (Dinya and Mkotana present).

My name Mayinga is in its *tefula* form. It is also Malinga. The Qwabe and Mtetwa would use the *tefula* form.

There were many *areas of empty land* in the Zulu country. A person would go off without permission and build there. When, however, a quarrel occurred between *izikulu*, the king might say, 'Go, so-and-so, and set up your homestead in such-and-such a place.' Anyone who *fell foul of the king* would often have to walk a very long way before finding a kraal where he could take refuge. Even before Tshaka came to the throne there was a lot of vacant land; *they were not crowded together, they were in open country*. Cattle might graze and go some three or four miles without coming to a kraal. Nowadays lands are built upon not previously occupied. People only built on patches of land; here a tribe, there a tribe. Tshaka would not allow his people to *bear children*; that occurred in Dingana's day.

Sotobe ka Mpangalala, under whom I lived, had many followers. He occasionally killed people, no-one going to report to the king. The Ngcolosi and Cele are tribes attacked by Sotobe.

The whole land is the king's. No-one objected to its being lived on. Members of any given tribe might separate from the tribe and live on land they fancied, even though at a distance. Manqondo, for instance, was chief of the Magwaza tribe living opposite Nkandhla mountain, and yet members of this tribe lived at the Mpapala, i.e. with a tribe or two between them and their chief.<sup>75</sup> And so with Godide ka Ndhlela who lived *up the Nsuze near Qudeni*; whereas Mavumengwana and Zinti came and built at the Mpapala.<sup>76</sup> This separation is not due to quarrelling but simply to inclination. No *district (isigodi)* ever became full.

Dinya speaks. *Separation was caused by growth of numbers (qalwa nge zifu)*. The *umnumzana* divided up the land for his own kraal, i.e. gave garden lands to his wives; that has nothing to do with other kraals. In time other kraals encroach. Objecting to this, he might decide to leave the neighbourhood and go elsewhere. He would pick out another vacant space and build there, *because there was no law restricting occupation of land*.<sup>77</sup> If, however, a tribe encroached on another tribe's lands they resisted one another. If there was no way of reconciling they would go to the king.

Mayinga: *Disputes over land were usually settled by the izinduna,*

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and were not taken to the king. Only a great quarrel, i.e. between *izikulu*, would be brought to the king's notice. Matters were settled by priority of occupation. A man coming to live next to an old established kraal might be told to leave and not to provoke the old settler.

- 16 Mkotana: 'A stick belongs to the one who cuts it.' This principle operates in land matters, especially where a man is encroached upon by some newcomer.

Dinya: Mpande was with Sotobe, Nkunga ka Sitayi, and Mbilini (of the *Mkwanaza* people - a renowned warrior of Tshaka) when they came into Natal in 1839.<sup>78</sup> I then saw Sotobe; he was a mature man (*kehla*) and appeared to me then to be not very much older than Mpande.

Mayinga: Sotobe, when offering praises to the spirits at *Dukuza* (before *Nodwengu* had been established), used to say, 'I am of the age-group of *Jama*; we used to herd large numbers at the *Ndhlovane* before *Senzangakona* was born.'

Sotobe used to speak arrogantly by saying that he was *Nkulunkulu*, that age gave him primacy.<sup>79</sup>

Dinya says: The *insonyama* was never taken to Tshaka or other kings. A *duna*, however, might each year, or after a couple of years, present an ox as *insonyama* to the king.<sup>80</sup>

Mayinga adds that *umntwana* would also be sent - *isetulo*.<sup>81</sup>

- 17 Mayinga: A man could not be a dog in the manger by claiming a too large piece of land, excluding others from coming there. This would be a great offence, and a person might be killed on the ground that he was laying claim to what was not his but the king's.

Mkotana: Saoti of the *Dumisa* tribe,<sup>82</sup> at the *Mzinto*, when quarrels about gardens occurred, used to go himself and stand on overlooking ground and, after hearing both sides, decide what the respective holdings should be, and there would be an end of the dispute. Each case will be settled on its merits. 'I ploughed here first.'

1. not unhealthy; 1a. garden land; 2. climate; 2a. water; 3. kraal site; 4. trees, firewood etc.; 5. pasture - these are the main considerations in selecting building sites. 'I came to a country where calves do not die,' i.e. no sickness for stock. He likes it because of that, because it can support livestock. Other land is good for goats.

Ntshuku - Tshaka<sup>83</sup>

Mcekeceke - Tshaka

iCenyane - Dingana

Inzawu - Dingana

Mvutwamini

Ikwani

[Dinya leaves. Madikane arrives.]

## MAYINGA

<A number of notes in telegraphic form appear as insertions in the top margin of p. 19 of the original. These we have omitted. They are so brief as to be largely unintelligible, and their authorship is not indicated. Some of them appear to be written up in extended form in the evidence of Mayinga that follows - eds.>

<12.7.1905>

File 62, nbk. 76, pp. 19-20.

Also present: Madikane, Mkotana.

Mayinga says: I remember seeing Mpande kill off the Zwangendaba regiment for stealing cattle seized from Swazis after the cattle had been got home.<sup>84</sup> The regiment was made up of Izinyosi, Imikulutshane, and Imvokwe in a kraal of its own in the *Mahlabatini* country, viz. Kwa Zwangendaba. (Zwangendaba kraal was existing even in Cetshwayo's day. The *induna* appointed after the incident in question was Godide ka Ndhlela and Sofoca ka Njamaisuke of the *Xulu* people. Sofoca was the big *induna*.) The same regiment had previously been accused of stealing the cattle seized at Maqongqo.<sup>85</sup> They were called up, and came without their weapons. No one might come with assegais or shields to the king's kraal, though they brought their sticks with them in accordance with custom. They came to Siklebe where Mpande was. Mpande now asked Kuzwayo ka Dingiswayo,<sup>86</sup> the *induna*, also Mtweni ka Ntibela (*induna*), for an explanation of the theft. Mpande had previously thought there were many cattle until advised of the true state of affairs. Kuzwayo, seeing he and his men were in jeopardy, exclaimed, 'Why do you want to kill us, we who *cared for Tshaka?*' (referring to the Mtetwa tribe, to which he personally, and some of the members of his tribe,<sup>87</sup> belonged, having *brought up Tshaka*). I was at Siklebe that day as *mat-bearer* for Jojo ka Mfusi of the *Nxumalo* people, of the Zwangendaba regiment (originally Inyosi or Ingcobinga). He escaped, for all this regiment was not killed. The *izinduna* and *great men* made peace by *praising the ancestral chiefs*, for that is the way to *make peace* before the king. (These were *indunas* such as Lukwazi ka Zwana of the *Ntombela* people, Manyosi ka Dhlekezele, Mbilini (wo Dhlolo - his *praise*).<sup>88</sup>

*They brought down a vulture flying overhead with a gun* (in Tshaka's presence to show the power of a gun).

The Mbonambi were killed by Mpande (who asked, where Mtonga was. He accused them of *crossing over* with him. 'Why do you *desert him?*' (They were, killed off.<sup>89</sup>

### Notes

<sup>1</sup>The uDlokwe (uDloko) *ibutho* was formed in the late 1850s of youths born in the late 1830s.

<sup>2</sup>Ndukwana and Mkotana were two of Stuart's informants.

<sup>3</sup>The reference is to the struggle for the succession to the Zulu kingship between Cetshwayo and his half-brother Mbuyazi, a struggle which culminated in a battle at Ndondakusuka near the mouth of the Thukela in 1856.

<sup>4</sup>Soshangane kaZikode of the Ndwandwe people fled from Shaka's armies

- in the early 1820s, and eventually established the Gasa kingdom on the upper Sabi river in what is now central Mozambique. For discussion of the term Ntungwa see Bryant, Olden Times, pp. 8 ff, 233 ff; 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. On the origins of the Gasa people see Bryant, Olden Times, pp. 447-8.
- <sup>5</sup>The name Mbekuzana (Mbhekuzana) is derived from the verb *ukubhekuzana*, to walk with the buttocks stuck out.
- <sup>6</sup>Shaka sent expeditions against the Mpondo in 1824 and 1828.
- <sup>7</sup>The umGumanqa was one of Shaka's early *amabutho*, formed of men born towards the end of the eighteenth century. Zulu kaNogandaya was a famous soldier of Shaka's time.
- <sup>8</sup>The conventional account is that Shaka was so called because in the early stages of her pregnancy his mother was said to be suffering from *itshaka* or *itshati*, a stomach complaint.
- <sup>9</sup>The emaHlabathini country about the middle reaches of the White Mfolozi was the territory occupied by the Zulu chiefdom in the pre-Shakan period. Nobamba was one of the ancestral Zulu *imizi*.
- <sup>10</sup>Other sources claim that Gendeyana fathered a son, Ngwadi, by Nandi: see for example Bryant, Olden Times, p. 63.
- <sup>11</sup>Bryant, Olden Times, p. 46, identifies Nomzinhlanga as a daughter of Senzangakhona's first wife, Mkabi.
- <sup>12</sup>For Malusi's place in the Nxumalo chiefly line see Bryant, Olden Times, p. 161.
- <sup>13</sup>Phakathwayo ka Khondlo was chief of the Qwabe.
- <sup>14</sup>According to Bryant, Olden Times, pp. 85, 569-70, a man named Mbikwane kaKhayi of the Mthethwa people was Shaka's 'most tactful and imposing diplomat'. Shaka's mother Nandi was of the Langeni people.
- <sup>15</sup>Bryant gives Nomzinhlanga and Nomcoba as daughters of Senzangakhona by different wives: see Olden Times, pp. 46-7, 49.
- <sup>16</sup>KwaThulwana was presumably the royal *umuzi* where the uThulwana, one of Mpande's *amabutho*, assembled.
- <sup>17</sup>One of Mpande's chief *imizi*.
- <sup>18</sup>Sotobe, who was of the Sibiya people, held high office under both Shaka and Dingane.
- <sup>19</sup>An *ihwanqa* (*irwanqa*) is a black beast with white or grey markings; an *inala* is a beast with white spots all over the body.
- <sup>20</sup>Mhlangana was another of Senzangakhona's sons.
- <sup>21</sup>Mvumdlana was head of the Biyela people, who were closely related to the Zulu royal house.
- <sup>22</sup>Ndlela kaSompisi of the Ntuli people was one of Dingane's chief *izinduna*.
- <sup>23</sup>The name Velabakuze derives from the verbs *ukuvela*, to appear, and *ukukhuzisa*, to express surprise.
- <sup>24</sup>Madikane's evidence appears in the present volume.
- <sup>25</sup>The Msinga division extended over much of the country between present-day Greytown and Pomeroy. The Ilovu and Mzimbaze rivers enter the sea some thirty kilometres south of Durban. Mfume is at the sources of the Mzimbaze. *Umdlubu* is a light-brown or dust-coloured beast.
- <sup>26</sup>The Nomdayana was one of Shaka's *amabutho*.

- <sup>27</sup>*Ihlambo*, literally a washing, also denotes the cleansing ceremonies performed to mark the end of a period of mourning. The 'cleansing' campaign here referred to was the attack which Shaka made against the Mpondo in mid-1828 after the death of his mother Nandi in August 1827.
- <sup>28</sup>We have been unable to identify Nhlanganiso.
- <sup>29</sup>Nzibe was a full brother of Mpande.
- <sup>30</sup>We have been unable to identify Nqabeni.
- <sup>31</sup>The names mentioned in the two previous sentences are those of chiefs who lived in the country about the upper Phongolo and in what is now the south-eastern Transvaal.
- <sup>32</sup>In the original certain of these questions are scored out: the answers to these are given by Mayinga in the evidence that follows.
- <sup>33</sup>One of the ancestral Zulu royal *imizi*.
- <sup>34</sup>The Mamba stream joins the Thukela some twenty kilometres east of present-day Kranskop village.
- <sup>35</sup>Ntabankulu mountain rises at the sources of the Black Mfolozi river.
- <sup>36</sup>Nhlazatshe is a mountain on the northern bank of the White Mfolozi west of present-day Mahlabathini village.
- <sup>37</sup>The original has '*Utombile mntwana*'. The verb *ukuthomba* means to ejaculate or menstruate for the first time, hence, to reach the age of puberty. *Umntwana* means an offspring of the royal house.
- <sup>38</sup>One of the Zulu royal *imizi*.
- <sup>39</sup>See Isaacs, *Travels and Adventures*, pp. 112, 131-2.
- <sup>40</sup>Cf. the Bomvu chiefly genealogy in Bryant, *Olden Times*, p. 518.
- <sup>41</sup>A mountain north of the Thukela and west of present-day Eshowe.
- <sup>42</sup>The Zulu chief Jama was father of Senzangakhona.
- <sup>43</sup>Literally, 'Take hold, Sotobe!'
- <sup>44</sup>The uKhula stream joins the Nseleni north of present-day Empangeni.
- <sup>45</sup>I.e. the *umuzi* at which the inTontela *ibutho* assembled.
- <sup>46</sup>The names are those of ancestral figures in the Zulu chiefly line.
- <sup>47</sup>Zulu and Qwabe, the founders of the lineages of those names, are traditionally said to be the sons of Malandela.
- <sup>48</sup>Ngqengelele kaMvulana of the Buthelezi people is variously given as one of Shaka's *izinduna* or as a menial in his service. Ngomane kaNqombolo of the emDletsheni people held high office under Dingiswayo and Shaka. Mdlaka kaNcidi of the emGazini people was one of Shaka's chief *izinduna*.
- <sup>49</sup>This was presumably a song sung by children playing the game of *uobhaqa*. The original reads  
*'Nobanqa ka Mama, nobanqa!*  
*Imbewana ka Mam' ipalele.*  
*Ipalele ngo kwa izolo,*  
*O tandayo a ngahl' a yi cite!'*
- <sup>50</sup>This presumably means that the Mbelebele *umuzi* was established when men of the Wombe *ibutho* were directed to leave the isiklebhe *umuzi* and set up another *ikhanda*.
- <sup>51</sup>Nkosenkulu means great chief. There is uncertainty in the published sources as to whether or not there was an ancestral Zulu chief of that name.
- <sup>52</sup>The Mvuzane stream joins the Mhlathuze north of present-day Entumeni.
- <sup>53</sup>Emakosini (emaKhosini), meaning the place of the kings, refers to the Zulu heartland south of the middle reaches of the White Mfolozi where the graves of the ancestral Zulu chiefs were situated.
- <sup>54</sup>The names given in the two previous sentences are those of Zulu



royal *imizi*.

- <sup>55</sup> Shaka defeated Zwide of the Ndwandwe c.1818-1819. The name Gibixegu derives from *ukugiba*, to defeat, and *ixegu*, old man. On the derivation of this name see Samuelson, Long, Long Ago, p. 247; Bryant, Olden Times, p. 586.
- <sup>56</sup> Bryant describes Manyosi kaDlekezele of the Mbatha people as a 'domestic' in Shaka's service. He was also famed as a glutton. See Olden Times, pp. 174-5, 225-6.
- <sup>57</sup> A reference to the attack made on Cetshwayo's uSuthu following by Zibhebhu ka Maphitha, leader of the Mandlakazi, in July 1883.
- <sup>58</sup> For accounts of Sotobe's embassy to the Cape in 1828 see Isaacs, Travels and Adventures, pp. 117 ff; Bryant, Olden Times, pp. 616 ff.
- <sup>59</sup> For discussion of the terms Ntungwa and Lala, see Bryant, Olden Times, pp. 7-9, 232 ff; 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. '...came down by means of a grain basket' is our translation of the original's '*wehla ngesi-lulu*'. The historical connotations of this phrase are uncertain and a subject of debate. See Bryant, Zulu People, pp. 20-2, and Dictionary, p. 365; Doke and Vilakazi, Dictionary, p. 467. On the derogatory connotations of the name Lala see Stuart Archive, vol. 1, p. 118. *Inhlwenga* is a derogatory term applied to an individual of the peoples living between the Zulu kingdom and Delagoa Bay.
- <sup>60</sup> On the name Lubololwenja or Lufenulwenja, meaning dog's penis, as an *isibongo* of the Zulu, cf. Stuart Archive, vol. 1, p. 174; Bryant, Olden Times, pp. 221-2.
- <sup>61</sup> *Izilulu* (loc. *ezilulwini*) is the plural form of *isilulu*, a grain basket.
- <sup>62</sup> The uKhomu hill is south-east of present-day Nkandla village on the road to Eshowe.
- <sup>63</sup> For discussion of the term Nguni see the references as for the terms Ntungwa and Lala in note 59 above.
- <sup>64</sup> The two previous sentences occur in the original as insertions in the upper margin of p. 21.
- <sup>65</sup> Cf. Bryant, Olden Times, pp. 19-20.
- <sup>66</sup> Presumably a reference to the capture of Cetshwayo by British troops in the Ngome forest in August 1879.
- <sup>67</sup> Cf. Bryant, Olden Times, pp. 186-7.
- <sup>68</sup> Of the Sibiya people.
- <sup>69</sup> Cf. the Hlabisa chiefly genealogy in Bryant, Olden Times, p. 61. The Mbopha here mentioned should be distinguished from Mbopha kaSitayi, one of Shaka's *izinduna* who was involved in his assassination.
- <sup>70</sup> Cf. the information on Senzangakhona's wives given by Bryant in Olden Times, pp. 46-53.
- <sup>71</sup> The reference is to the attack made by Mpande in late 1851 on Sekwati, chief of the Pedi living in what is now the eastern Transvaal.
- <sup>72</sup> The reference is presumably to Dabulamanzi, son of Mpande.
- <sup>73</sup> The Ntombela lineage was closely related to that of the Zulu.
- <sup>74</sup> Presumably Gawozi kaSilwana, chief of the Ndlovu section of the Mpungose people in Mpande's time. According to Bryant, Olden Times, p. 29, Gawozi was placed by Mpande in territory north of the upper

Mlalazi river.

- <sup>75</sup>For Manqondo's place in the Magwaza chiefly genealogy, see Stuart Archive, vol. 1, pp. 124, 127. The Mpapala flats lie to the west of Eshowe at the source of the Matigulu river.
- <sup>76</sup>Mavumengwana and Zinti were sons of Ndlela of the Ntuli people, one of Dingane's chief *izinduna*. Qudeni mountain overlooks the junction of the Thukela and Mzinyathi from the east.
- <sup>77</sup>The original reads, '*...ngob' izwe la li nge namteto*'.
- <sup>78</sup>A reference to Mpande's secession from the Zulu kingdom in September 1839. Nkunga kaSitayi was presumably a brother of Mbopha (see note 69 above). We have been unable to identify Mbilini.
- <sup>79</sup>This sentence appears in the original as an insertion in the top margin of p. 16. There is no indication as to which of the informants present at the interview gave this information. The original reads, '*uSotobe waye cakatisile (= delela) ngokuti uyena nkulwinkulu - u yena mdala!*' *UNkulunkulu* means Supreme Being.
- <sup>80</sup>Bryant, Dictionary, p. 122, gives *iduna* as '*...a highest-class i-nDuna, of which there were only a few in Zululand, forming, as it were, the ministry of the Zulu king*'.
- <sup>81</sup>The construction and punctuation of this sentence in the original renders its meaning ambiguous. It could mean either 'Mayinga adds that the prince (*umntwana*) would also be sent a presentation (*isetulo*)', or 'Mayinga adds that a child (*umntwana*) would also be sent - a presentation'.
- <sup>82</sup>Sawoti was chief of the Duma people in the Alexandra division in the late 19th century.
- <sup>83</sup>This list occurs in the original as an insertion in the top margin of p. 14. The names are those of women's *amabutho* formed by Shaka and Dingane; cf. the list in Bryant, Olden Times, p. 645. There is no indication that the list was given by Mayinga rather than the other informants present at the interview.
- <sup>84</sup>Presumably a reference to the Zulu attack on the Swazi in 1852.
- <sup>85</sup>The amaQongqo are hills north of the upper Mkhuze where Mpande's forces defeated those of Dingane in January 1840.
- <sup>86</sup>Dingiswayo was chief of the Mthethwa in the early nineteenth century. For Khuzwayo's place in the Mthethwa chiefly genealogy see Bryant, Olden Times, p. 85.
- <sup>87</sup>By 'tribe' as used in this context is presumably meant 'following'.
- <sup>88</sup>Lukwazi kaZwana (Mazwana), a member of the Ntombela chiefly lineage, had risen to high office under Dingane: see Bryant, Olden Times, pp. 429-30, 560; Stuart Archive, p. 165. For Manyosi see note 56 above.
- <sup>89</sup>The notes in the previous two paragraphs occur in the original as insertions in the upper margins of p. 20. Mthonga was a son of Mpande who fled, first to the British in Natal, and then to the Boers in what is now the Utrecht district of Natal, early in 1861 when his life was threatened by Cetshwayo, his brother and rival for the succession.