

MJOBBO KA DUMELA

26.1.1912. 34 Loop Street.

File 40, item 26, pp. 4-5.

- 4 Per Mjobbo ka Dumela, Windham's old retainer.¹ (He is of) the age of the Ngobamakosi regiment, and is of the Ngcobo tribe.² His chief is Swaimana ka Manyosi.³

He says Msime ka Beje (late *induna* of Deliweyo) and Tilonko (the Embo chief) are living, by order, in Swaimana's district in the vicinity of Table Mountain, east of the Umgeni, in the New Hanover Division.⁴

Ngoza and some of his sons etc.⁵ Luntshungu and Mudhliwafa (were sons by) a daughter of Mkumbana; Luntshungu is the father of Kula (the late chief).⁶ Another daughter of Mkumbana (also) married Ngoza, and he had by her Mtele, the man who rebelled and joined Bambata.⁷ Mbazo (was a son born to Ngoza by) Tifokati (a daughter of Sobusa) at Zendhlele.⁸ Tifokati went off with Ngoza, the *induna*, to live in Umsinga division. She is still living.

Ngoza's kraals: Kwa Ngabayena (the great kraal) was on the left bank of the Umgeni; Kwa Nhlanhleni (on the right bank of the Umgeni) was where Mudhliwafa was born; Kwa Zendhlele was where Mbazo was born.

Kula (the ex-chief) is living under Laduma.⁹

We used to know Mtele by the name of Madukumbane. I do not know the name of Nondubela. Mtele, I hear, was killed in the Mome.¹⁰ Mtele is said to be still living and is with Bambata.

- 5 The reason why kraals are sometimes shifted to another site is when one's parents die and are buried within the kraal. It then becomes highly improper for a young son and heir to continue to live, tread on, cast his shadow on, and play about where his father is buried. He moves to a distance, where his actions become freer, less restrained. I have myself had to move my kraal on account of my father and mother being buried there - not because it was unhealthy, but for sentimental and religious reasons. Sometimes kraal sites become unhealthy, and moves then occur on that account.

The *discussing* (*roxaxing*) of a *campaign* was done in Zulu times for the express purpose of discovering how the campaign had gone - to ascertain who had distinguished themselves (to be thereupon greatly rewarded in cattle by the king) or to learn who had run away or shown the white feather. It thus became essential to *discuss the operations* after a campaign; indeed, it was an inseparable part of military affairs.

I have never been *buta'd*. My father was of the uKokoti o *twadh'l'* *ihashi* regiment¹¹. He used to tell me.

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Tshaka fought a *campaign* known as the Gqori once. I don't know where it was.¹²

Bambata is said still to be living and to be with Mtele in Portuguese territory. It is said that he comes down to various places in Natal, even here in Pietermaritzburg, when he assumes even another colour and even has wings like a bird. Another report says that Mehlokazulu, Mtele and Bambata were all killed in the Mome; that Mehlokazulu was killed outright (no doubt of this); that Bambata was hit in the stomach; that his *inoeku* came to him, found him in the forest wounded, and on the fourth day after receiving the wound he died in the forest.¹³

Notes

- ¹The reference is possibly to A.S. Windham, a former Natal magistrate.
- ²The inGobamakhosi *ibutho* was formed in 1873 of youths born in the early 1850s.
- ³Swayimana kaManyosi was chief of the Gcumisa people in the New Hanover division.
- ⁴Deliweyo kaDubuyana was chief of the Nyuswa in the Mapumulo division in the latter part of the nineteenth century. Tilonko kaNgunezi, who had been chief of a section of the Mbo (Mkhize) in the Umgeni and Umlazi divisions, was deposed because of his part in the 1906 disturbances in Natal and Zululand.
- ⁵Ngoza kaLudaba of the Majozi people was for many years *induna* to the Secretary for Native Affairs in Natal, Theophilus Shepstone.
- ⁶Kula (Kulu) was chief of the Qamu people in the Umsinga division at the time of the outbreak of the 1906 disturbances. After a section of his people had revolted against the Natal authorities, he was detained and deposed.
- ⁷Mthele was Kula's uncle and his principal *induna* at Elands Kraal. In April 1906 he led the people under his charge into rebellion. Bhambatha kaMancinza, chief of the Zondi, was one of the rebel leaders in 1906.
- ⁸Sobhuza was Swazi king in the early decades of the nineteenth century. In an attempt to construct an alliance with the colony of Natal, Mswati (Sobhuza's son and successor who ruled c.1845 to 1865) sent Tifokati as a bride to the Natal Secretary for Native Affairs, Theophilus Shepstone. He, in turn, gave her to his *induna*, Ngoza, as a wife. See Matsebula, History of Swaziland, pp. 25-6; Stuart Archive, vol. 1, pp. 135-36.
- ⁹Laduma was chief of the Mpumuza people in the Umgeni, Lions River, Impendhle, New Hanover, Umvoti and Estcourt divisions.
- ¹⁰Nondubela, chief of the Nxumalo people in the Umsinga division, was killed, along with Mtele, in June 1906, during a clash between the rebels and the Natal government forces at the Mome gorge.
- ¹¹'UKokoti o lwadhli' *ihashi*' literally means the uKokoti who ate a horse. For an account of the circumstances under which the Khokhothi *ibutho* acquired this praise see the testimony of Lunguza, Stuart Archive, vol. 1, p. 304.
- ¹²The reference is probably to the fight between the Zulu and an invading force of Ndwandwe at kwaGqokli hill early in Shaka's reign.

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¹³Cf. Stuart, Zulu Rebellion, pp. 310-11, 333, 336, 338, 432, 536.
Mehlokazulu kaSihayo, chief of the Qungebeni or Ngobese in the Nqutu
division, was one of the rebel leaders in 1906.