

NEMBULA, NORMAN

8.2.1905. Durban.

File 72, p. 15.

- 15 Regiments. Obtained for me by Norman Nembula from a member of the Ihlaba regiment now living at Amanzimtoti.¹

The first regiment recruited by Dingana was the Ingcobinga. The Ingcobinga were boys when D. came to the throne, having been recruited and made to *kleza* by Tshaka. D., on forming them into a regular regiment, changed their name to Izinnyosi. But D.'s own first regiment was the uDhlambedhlu, to which he applied the epithet *Imbenge yamafunda*.² This regiment was made up of many divisions or *izigaba*.

8.4.1905

File 61, nbk. 56, pp. 11-12.

- 11 Norman Nembula says: I saw Mcotoyi on 5th instant.³ He said the Tuli tribe *originated* at the Matigulu river.⁴
- 12 It seems the word Matigulu is really from Matikulu, which is the Lala dialect. The Qwabes and Zulus, in trying to pronounce the name, made a 'g' of the 'k'.

8.6.1905

File 62, nbk. 74, pp. 3-7.

- 3 Norman N. returned last night from Newcastle. He there (at Königsberg, 13 miles off Newcastle and on the Ncandu river) saw a woman named Zitshibili of the Kumalo tribe. Her father was Nyakanyakana ka Matshobana ka Mangete (brother of Matshobana, father of Mzilikazi).⁵

Mzilikazi's ancestors run thus: Matshobana ka Mangete ka Langa ka Sikota - one or two names forgotten here - then Donda ka Siziba ka Kumalo, Kumalo being the man who *came down by means of a grain basket*, which was let down a hill by means of *imzungulu* monkey ropes.⁶ It is not known where the hill was.

Mzilikazi's regiments were the Inyoni, Izimpangele, Mzinyati, Igaba.

Mzilikazi was born in Matshobana's Insingo kraal (*ikanda*). Zitshibili says she was born in the Mhlahlandhlela kraal belonging to Mzilikazi - so called because he

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30.6.1905

File 62, nbk. 74, pp. 14-15.

- 14 Norman Nembula returns from Madhlebe ka Jinjana, living near St Faith's - chief: Mpeqane, Ixopo division - with 12 or 13 pages of notes re Tshaka and Dingana.²²

He heard that Qubutsha of the Izimpohlo is still living under Chief Mkwantshi in the Harding Division and not far from the Mzimkulu - opposite to St Faith's.²³ He is of the Qwabe tribe.

He heard from Dwetshula ka Misini (Mpisini) of the amaNsomi tribe that *they came down by means of a grain basket from the mountains in Sikukuku's country [Middelburg District, Transvaal] - they came down by means of mzungulu monkey ropes.*²⁴

Jele ka Mangena, living at Manzimtoti, is familiar with Dingane's affairs - full of stories of those times. He is of the iHlaba regiment, and of the Makoba tribe - allied to the Zungu tribe.²⁵

- 15 Sivivi of the Malunga tribe of the Amahlubi people, living at Mzumbe *in the bush country* - chief, Charlie Fynn; pays hut-tax at eSayidi, Lower Mzimkulu - is familiar with Zulu affairs.²⁶ He is of the uKokoti regiment [Dingane's], and is hale and hearty. He has wounds; he fought at Maqongqo.²⁷

1.7.1905

File 62, nbk. 74, p. 15-16.

Norman N. says Dwetshula [above referred to], who is about the age of the Tulwana, says he is of the amaNsomi tribe (amaNtungwa, allied apparently to Hlubis).²⁸ Dwetshula says, that formerly *meat of an animal that had died of natural causes (ingcuba)* used not to be eaten, and that Mkokeleli, the Cele chief, was chased away by Lufuta, the Qwabe one, and thereupon crossed into Natal.²⁹ When the Celes came into Natal and settled near the Mvoti, they found the amaNdelu accustomed to eating *cane rats (amavondwe - amahleti in amaNdelu dialect, i.e. Lala)*. *Quarter evil (nqatsha - isidiya, Lala dialect)* sickness overtook the Cele cattle, whereupon the amaNdelu took to eating the *ingcuba*. So strongly was their conduct taken exception to that it was proposed they should be put to death. Mkokeleli said, 'No, don't do that. They "*pipa*" me,' i.e. act as scavengers.

Igogela. If a person in battle stabs at another's shield and the iron part of the assegai (blade) sticks and, in withdrawing, he returns with the wood (shaft), this is then known as *igogela*. '*He stabs with an igogela*' - , said, if he uses it to stab with.

<It is not clear in the original whether or not the information that follows was supplied by Norman Nembula - eds.>

- 16 1.7.1905. Bulawayo was so called, no doubt, to imitate Dingiswayo (one who was caused to lead a vagrant life).³⁰ *Umnt' obulawayo* means, one who is being oppressed. *Kwa Bulawayo* means, the place at which one who is being oppressed lives, i.e. the oppressed man's home (where 'man' refers only to Tshaka himself).

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[Cf. p.54* of Bryant's Dictionary.]³¹

27.7.1905

File 62, nbk. 77, p. 1.

- 1 In speaking to Sojuba the day before yesterday, he said *ikolwa* meant one who had resolved to turn his back on his old methods of living - had had, as it were, enough of them - and not so much that he believed in God and Jesus Christ.³²

Norman N. does not like the word as the name of a class, but Sojuba asks what other substitute can be got. Sojuba left yesterday morning.

Norman Nembula, who has just returned from a visit to Qubutsha and others across the Umzimkulu, whose statements on certain historical points he took down for me, says Madikane is Mqawe's *body-servant* (*insila, impotulo*), and under old native law would have been killed off long ago.³³

29.7.1905

File 62, nbk. 77, pp. 1-3.

Norman N. saw the following persons during his visit up-country about two months ago:

- 2 Malinga ka Gomba - *of the Malinga people*; living at Alcocks Spruit; *kolwa*; important headman.

Ndimande - a *kolwa*; *of the Ndimande people*; living near Malinga.

Sizuzile - a woman; daughter of Nyakanyakana; wife of Dube; lives at Königsberg near Newcastle; *of the Kumalo people*; knows about Mzilikazi.³⁴

Halimani - a chief; *of the Dhlamini people*; lives at eLenge, Msinga Division; very old; good informant.

Mahaye - *of the Mtwana people*; lives on the Mzimkulwana; father of Nzuzu; a good informant.³⁵

Mdandaza ka Mvivinyeki - *of the Cele people*; was an *inceku* of Magaye; *Magaye's body-servant*; blind; lives at Ezingolweni.³⁶

Qubutsha - statement taken.

The abakwaXolo people *pierce the ear* here,

but not the left ear at all They wear a *loin-cover* in front; nothing at all behind. They live about Izingolweni *at the Mbizane*.³⁷

- 3 29.7.1905. Gave Norman N. £1. 2s. 6d to go and fetch Mahaye in two weeks from date.

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19.10.1907

File 62, nbk. 87, p. 13.

- 13 Norman Nembula arrives, 19.10.1907. He says Nanise Cane is Nancy Cane. She lives at Ndawana (Ndowana) near Mganu hill, just in Griqualand.³⁸ She lives near Randle Walker (Mhlongohlongo). Damane, her husband, a Basuto, has a farm. Nanise was formerly interpreter for Rev. Lindley.³⁹

20.10.1907

File 62, nbk. 87, pp. 13-14.

Nanise (Nancy) was at Lindley last week; is now in Pietermaritzburg (c/o Rev. Bruce).⁴⁰

- 14 Macibise's father is Mlitwa.⁴¹ Her people were amaNgwana. *They were together with the Baca - lived as neighbours* with them. Norman was told this, by Nombashini (lives at Manderston).⁴² He is about the age of the Mbonambi - say 61 years of age. His *isibongo* is abasemaNcwabeni.

A peculiarity of the Pondos is to follow game miles and miles by its spoor - go even 15 miles after it.

Nombashini is very well informed in regard to former occupants of Natal. He was born at or near Pietermaritzburg.

.... <Linguistic note omitted - eds.>

2.11.1907

File 62, nbk. 87, pp. 19-20.

- 19 The wife of Norman Nembula calls. I give her £5 as a loan to Norman N. (her husband) till 20 February 1907 <sic>, when all is to be returned. She signs the receipt.
- 20 She tells me that the book belonging to Nancy Cane (to which on 3rd October last - see this notebook - Christian Cane referred) was found by Christian Cane not to be in Mashingana's (James Fynn's) possession.⁴³ He (Mashingana) lent it to his sister Nomanga (deceased), H.F. Fynn's daughter, and her (Nomanga's) children are unable to say what became of it. George Fynn of Port Shepstone, son of James Fynn (Mashingana), may know. This George has been a storekeeper at Port Shepstone. I know him. Nomanga married a half-caste at Umzimkulwana. Does not know name. I asked her to get Norman N. to try and trace the book.

Notes

¹The iHlaba *ibutho* was formed towards the end of Dingane's reign.

²*Imbenge* is a kind of grass basket. We have been unable to establish the meaning of *imbenge yamafunda*.

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³Mcothoyi kaMnini was another of Stuart's informants: his evidence appears in volume 3 of the Stuart Archive.

⁴The Matigulu or Matikulu river enters the sea a few kilometres north of the Thukela.

⁵The names referred to are those of members of the chiefly house of a section of the Khumalo. Mzilikazi kaMashobana was the first ruler of the Ndebele kingdom.

⁶For discussion of the tradition that the 'Ntungwa' peoples 'came down by means of a grain basket' ('*ehla'd ngesilulu*'), see Hamilton, 'Ideology, oral tradition and the struggle for power in the early Zulu kingdom', ch. 5; Wright and Hamilton, 'Ethnicity and political change before 1840', in Morrell, ed., Political Economy and Identities, ch. 1.

⁷*Ukuhlahla indlela* literally means to clear a way or make a path.

⁸Lazarus Xaba was another of Stuart's informants: his evidence will appear in volume 6 of the Stuart Archive.

⁹In the early 1820s Mzilikazi moved with a small following from territory near the upper reaches of the Black Mfolozi into what is now Mpumalanga province.

¹⁰During the 1830s Mzilikazi's polity was raided on at least two occasions by the Zulu.

¹¹A hill marked on older maps as Ntombana is situated some twenty kilometres south-south-east of the present-day village of Louwsburg.

¹²Zwide kaLanga of the Nxumalo people ruled the Ndwandwe polity in the early years of the nineteenth century.

¹³Dingiswayo kaJobe was chief of the Mthethwa in the early years of the nineteenth century.

¹⁴KwaBulawayo was one of Shaka's principal *imizi*.

¹⁵Kroonstad lies south of the Vaal river in the present-day Free State.

¹⁶Donda and Mabaso were chiefs in the early nineteenth century.

¹⁷Bhungane kaNsele was chief of the Hlubi people in the late eighteenth century. Alcockspruit lies some twenty kilometres to the south-east of Newcastle.

¹⁸Langalibalele kaMthimkhulu was chief of the Hlubi from the late 1830s until his deposition by the Natal colonial government in 1873.

¹⁹Doke and Vilakazi, Dictionary, p. 510, give *amampembe* as 'A Zulu dialect, esp. used in reference to Hlubi and the border tribes round the Mpondo'. Various of Stuart's informants indicate that the names 'Lala' and 'Nyakeni' had derogatory connotations. For discussion of these terms see Hamilton and Wright, 'The making of the *amalala*'; Wright and Hamilton, 'Ethnicity and political change before 1840'.

²⁰Mzingelwa kaNsonsukwana was chief of the Ndelu (Shinga) people living in the Alexandra division. Bryant, Olden Times, p. 533, gives the date of his death as 1923.

²¹Madlebe kaNjinjana was another of Stuart's informants: his evidence appears in volume 2 of the Stuart Archive.

²²St. Faith's is situated midway between Ixopo village and Port Shepstone. Mpeqana was chief of the Hlubi people in the Ixopo division.

²³The iziMpohlo *ibutho* was formed by Shaka. Mkhwantshi was chief of the Nyuswa in the Alfred division, in which the village of Harding was situated.

²⁴See note 6 above. The informant is here referring to the territory occupied by the nineteenth-century Pedi chief, Sekhukhune, in present-day Mpumalanga and

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Northern provinces.

²⁵The iHlaba *ibutho* was formed by Dingane.

²⁶Sivivi kaMaqungo was another of Stuart's informants: his evidence appears elsewhere in this volume. Charlie Fynn was chief of the iziNkumbi people in the Alexandra and Lower Umzimkulu divisions.

²⁷The amaQongqo hills are situated south of present-day Magudu. In 1840 they were the scene of a battle in which the forces of Dingane were defeated by those of his half-brother and eventual successor, Mpande. The latter was allied with the Boers who had recently established their domination south of the Thukela.

²⁸The uThulwana *ibutho* was formed by Mpande in the early 1850s.

²⁹Mkhokheleli of the Cele and Lufutha of the Qwabe were chiefs who ruled in the late eighteenth century.

³⁰The name Dingiswayo literally means 'the one who was caused to be in want'.

Traditions recount that Godongwana kaJobe of the Mthethwa was forced into exile in the late eighteenth century after plotting against his father, the chief. After returning to the Mthethwa country, and taking over the Mthethwa chiefship, he assumed the name Dingiswayo. Shaka kaSenzangakhona of the Zulu also spent a long period in exile before gaining the chiefship of the Zulu with Dingiswayo's support.

³¹In the introductory narrative to his Dictionary, Bryant gives *kwa' Bulawayo* as 'the place of him who was killed'.

³²Sojuba was another of Stuart's informants: his evidence will appear in volume 6 of the Stuart Archive. The word *ikholwa*, which conventionally means a Christian, derives from the verb *ukukholwa*, to believe. It is not clear whether it was Stuart or Norman Nembula who spoke to Sojuba.

³³Madikane kaMlomowethole was another of Stuart's informants: his evidence appears in volume 2 of the Stuart Archive. Mqawe was chief of the Qadi people in the Lower Tugela and Mapumulo divisions.

³⁴Sizuzile is the same person as the Zitshibili previously mentioned by Nembula.

³⁵Mahaya (Mahaye) kaNongqabana was another of Stuart's informants: his evidence appears in vol. 2 of the Stuart Archive.

³⁶Magaye kaDibandlela became chief of the Cele in Shaka's time. EZingolweni lies some sixty kilometres west-south-west of Port Shepstone.

³⁷The Mbizana stream rises near eZingolweni.

³⁸Nancy (Nanise) Cane was a daughter of John Cane, one of the white traders and hunters who came to Port Natal in the 1820s. The Ndawana river formed part of the boundary between the colonies of Natal and the Cape.

³⁹Rev. Daniel Lindley of the American Board mission worked in Natal from 1837 to 1873.

⁴⁰Lindley is situated near the confluence of the Mzinyathi and Mngeni rivers, some thirty-five kilometres north-west of Durban.

⁴¹Machibise was a woman chief who lived in what is now the Pietermaritzburg area in the early years of the nineteenth century.

⁴²Nombashini kaNdlela was another of Stuart's informants: his evidence appears elsewhere in this volume.

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⁴³Christian Cane, half-brother of Nancy Cane, was another of Stuart's informants: see his evidence in Stuart Archive, vol.1, p. 77. James Fynn was a son of H.F. Fynn senior, one of the white hunters and traders who settled at Port Natal in 1824.