

NUNGU ka MATSHOBANA

<2.5.1903>

File 40, item 22, p. 5.

- 5 Nungu, a member of Ntshingwayo's tribe, Zululand (Eshowe),¹ tells me that his wife *hlonipa*'s his father, Matshobana, by using, instead of his name, that of 'Wombe', that being the name of the regiment to which he belongs.² But when she has occasion to use the noun *itshoba*, she says *iwasa*.³ She does not use uWasa as a name for Matshobana.

Nungu's wife's mother (*umkwekazi*) *hlonipa*'s his father, but has purchased the right to use his name by giving him a large £1 blanket [Query. Is it not the father-in-law who purchased this right?]

13.9.1903

File 61, nbk. 31, pp. 7-9.

Also present: Mawubana, Ndukwana, Pheni, and another

- 7 Boys (Zulu).

Present: Nungu and 3 others, also Ndukwana.⁴ One of the said 3 is a son of Dubuyana (name Peni).⁵ One is of Mfungelwa's tribe.⁶ And *an old* man, Mawubana, of Dubuyana's district where the said son of Dubuyana comes from.

<Much of the testimony that follows was recorded in the original in telegraphic form. Where we have been in doubt about meaning, we have avoided any form of editorial intervention, and have reproduced the notes as they stand in the original - eds.>

Do not eat with children but leave food for them to eat afterwards - *pour on the ground* and so on.

Girls doing as they like - destroys the rank existing between people, for it tends to bring about that equality which does not exist. Girls then go and marry those not of her rank. Among white people a gentleman's daughter will not marry a man of mud (bricklayer).

Boys' games.

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Make kraals with stones.

8 *Setting on bulls to fight* - killed - not say *set on to fight* - tell stories - find out that telling stories.

Fights with another *district (isifunda)*. They have *mock fights with sticks, using heavy blows*. They show *contempt towards one another (eyisana)*. Fathers will forbid it, but boys and young men will fight nevertheless.

They *herd the calves*, and are then put on to the cattle. Goats are herded by older boys.

Boys *do the milking* but youths (*izinsizwa*) chiefly do *this*.

Drinking from the udders (kleza): they are given cattle which are not milked for anyone. They are given also *sorghum*. Boys go to *kleza* at 17 or 18. They are put out at different *amakanda*, after puberty. They are *buta 'd* later on by the king and called a certain name.

Ukukleza - the msizi of the Nkwebane, i.e. Ngobamakosi.⁷

*Inkwebane*⁸ - they do not know anything; they *egg one another on (dudana)*; they do not *fear* anything; they even steal without knowing anything.

9 They *pour out the curds*; they *destroy the beer*.

The *inkwebane* only *does herding*; they are not directed to do so for the king until they are *buta 'd*, but are employed by the *induna* to do anything he wants. They are *held in check (kuzwa 'd)* by the *izinduna*; the king threatens them.

The *tougher ones* became *mat-bearers (udibi)*. They took turns to go to the *amakanda*. The *inkwebane* *herded, hoed* in king's gardens, *cultivated, kept watch, harvested and carried, and threshed the sorghum*. They had, no other definite work. They would, be in charge of an elderly trained man.

Nungu is of the Mbokodwebomvu, i.e. Izinhla (sparks).⁹ We *kleza 'd* at Ondini. No *induna* had been nominated.

18.10.1903, Sunday.

File 61, nbk. 33, pp. 20-4.

Also present: Mazizi, Ndukwana

20 Nungu, his friend Mazizi (of the Mbokodwebomvu), and Ndukwana.

Ukuhlonipa etc. A girl who has been through the marriage ceremony (*gcagcile*) will go behind hut, not in front, and on to her sleeping hut, and will cover herself in the presence of her father-in-law.

21 Very considerably developed.

Is given a thing by her father - *embula* with a beast.¹⁰

Even drinking beer will not come if not *embula 'd* or specially called.

Dabuka 'd nako.¹¹

Not eat food in presence of father-in-law (*dhlel' uyise*).

Mother-in-law does not come into hut where *son-in-law (umkwenyana)* is seated eating. '*Eating is still taking place; please go,*' i.e. if son-in-law is inside. The *umkwenyana* will after a time give his mother-in-law a goat or money, say £2, £1, or

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less, 10s.

The whole country *hlonipa's*.

People do not eat milk-curd (*amasi*) at one another's.

It was an important thing; it was feared.

22 She is made to 'carry the milk-bucket on her back' (*beletisw' itunga*).¹² She is given a goat, which is called a 'spoon' (*ukezo*), and takes a goat to the place of her people and reports that she has been given *amasi*. She then eats, after being formally given. This happens after marriage, say 2 months or so; in others only 1 month passes. She grinds maize-grains (*umcaba*) for them; they will then give him *amasi*.¹³

Milk is called *isicafucafu* - not *amasi*.¹⁴ *Amasi* refers to milk poured into a gourd (*igula*).

The *amasi* of other places is not eaten (*amasi asemzini kadhliwa*). Cannot give reason but strong objection to it.

'Wait; eating is still taking place.' The person then passes on and does not disturb.

It is those eating who are afraid.

If a stranger comes suddenly on others eating *amasi* who have not seen him he will withdraw.

Umcaba is mixed with *amasi*, and then be *amasi*.

Feared - in the cattle enclosure of the home and poured into a gourd.

23 I eat *amasi* among our people (*kwetu*), but not at the places of other people. The *amasi* of other places are like the *umkwekazi*.

They are eaten by a woman who has married among us.

A woman does not eat the *amasi* of the place of her people the same day that she eats those of the place of her husband. She must not mix (*xuba*). That is, after marriage and when she goes on visits. She is given boiled maize-grains (*izinkobe*) if she has eaten at the other kraal she comes from.

This was not allowed by custom.

She would only eat *amasi* at her close relations', not at any other kraal.

No one eats the *amasi* of other places.

A man who eats *amasi* anywhere and everywhere would be refused by girls and be called a dog - but the king's *amasi* are exempted from this, for all are allowed to partake thereof.

24 People are not allowed to practise avoidances affecting one another (*zilelana*) at the place of the king. They could be killed. A young man (*isoka*) can and does eat with his girl - unheard of at homes.

The wife's mothers (*abakwekazi*) carry the *amasi*. They carry the gourds.

A boy pours milk into a pot (*ukamba*) to be poured into a gourd by the wife's mother.

An *ibuto* however would, on their journey, go eating *amasi* and say, 'These are the king's cattle.'

Even if a man finds plenty of *amasi* at a kraal, and is very hungry, he will refrain from eating - rather go to bed without a meal. They will grind him *idokwe* or *iyambazi* of *amabele*.¹⁵

But boys may eat *amasi* at various kraals. He leaves off when he drinks milk from

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the udders (kleza 's) and is buta 'd.

Tongas (Nhlwenga) and Swazis eat *the amasi of other places*, and so are different from Zulus.

Bikwayo says: I did not eat *amasi of the places of the amaNhlwenga*, even though I was an envoy (*inxusa*).¹⁶

Notes

¹Ntshingwayo kaSikhonyana was chief of the Khoza in the Eshowe division.

²The reference is presumably to the inDabakawombe, one of the first of the *amabutho* formed by Mpande.

³The name Matshobana (Mashobana) derives from the diminutive form of the noun *itshoba (ishoba)*, meaning the tuft at the end of a beast's tail.

⁴Ndukwana kaMbungwana was another of Stuart's informants. His evidence appears in volume 4 of the Stuart Archive.

⁵We have been unable positively to identify Dubuyana. A man of that name was chief of the Nyuswa in the mid-nineteenth century.

⁶Mfungelwa was chief of the Ntuli in the Eshowe division.

⁷The inGobamakhosi was an *ibutho* formed by Cetshwayo. The informant here appears to be saying that *umSizi of the Nkwebane*, 'the black powder of the youths', was another name for it. Bryant gives *umSizi* as another name for the uFalaza, which was another of the *amabutho* formed by Cetshwayo (Dictionary, p. 593; Olden Times, p. 646).

⁸Bryant, Dictionary, p. 339, gives *inkwebane* as 'Boy or boys of any particular kraal or place, between the ages of about five and twelve, i.e. until old enough to become an *u(lu)-Dibi ...*'.

⁹The imBokodwebomvu was an *ibutho* formed by Dinuzulu in the late 1880s.

¹⁰Bryant, Dictionary, p. 6, gives *ambula (=embula)* as 'uncover'. He glosses the phrase *ukw-ambula umlobokazi* as meaning 'to uncover a young wife - as a father-in-law might do by presenting her with a goat ..., after which she would no longer require to *hlonipa* him by covering the breast, etc., in his presence'.

¹¹'*Dabuka 'd nako*' literally means 'Originated with it'. The informant is probably referring to the antiquity of the practices which he is describing.

¹²The reference here is to the rituals which were followed when a newly married woman was allowed for the first time to eat milk-curd among her husband's people. In a slightly different context, *ukubelethiswa ithunga* also refers to certain avoidances relating to the eating of curds as practised by a girl when she menstruated for the first time: see Bryant, Dictionary, p. 663.

¹³The 'him' here should presumably read 'her'.

¹⁴Bryant gives *isichafuchafu* as equivalent to *isifinini* (Dictionary, p. 65), which he gives as 'Food consisting of fresh-milk mixed with *um-Caba*' (Dictionary, p. 146). *Umcaba* consists of boiled and crushed maize-grains.

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¹⁵Bryant, Dictionary, pp. 115, 710, gives *umdokwe* as 'Kafir-corn porridge (=i(li)-Yambazi) ...', and *isiyambazi* or *umyambazi* as 'Porridge made of crushed Kafir-corn or sometimes mealies ...'.

¹⁶In earlier years Bikwayo had been sent by Cetshwayo on a number of trading missions among the Thonga (Tsonga): see his evidence in vol. 1 of the Stuart Archive. It is not clear whether Bikwayo was present at Stuart's interview with Nungu, or whether this statement was made subsequently.