

SENDE ka HLUNGUHLUNGU

<Notes of Stuart's interviews with Sende exist in two forms: (i) a set of sequential notes recorded in File 76(b), item 5, apparently in the order in which the information was given; (ii) transcriptions worked up from these notes and recorded - not always sequentially - in File 76(a). We here render the first set of notes, as it is slightly fuller than the second. Where additional or variant information is to be found in the transcriptions, we have inserted it in angular brackets at the appropriate point and have provided an explanatory annotation - eds.>

13.4.1918

File 76(b), item 5, p. 1.

Also present: Sikhumba kaMangofo

- 1 Sende ka Hlunguhlungu ka Matshimba ka Ndhlazanyoni ka Mngqingi ka Notshezi ka Nondaba ka Luqa ka Gagatshe ka Nhlabitshileyo ka Zondi ka Lusibalukulu. [Sende was born during the Langalibalele rebellion, ca. 1873, and so of same age, as he believes, of Felapakati regiment.]¹ <Of the Zondi people. Chief: Mhlola ka Mzimba.>²

The Zondi people. [Chiefs of the Zondi tribe.]³ Mhlola [1900] ka Mzimba [1870] ka Dibinyika [1840] ka Dhlaba [1810] ka Nomagaga [1780] ka Nsele [1750] ka Gasa [1720] ka Tetane [1690] ka Nondaba [1660] [rest as above] *of the Zondi people.*⁴

Sikumba ka Mangofo ka Nongobo ka Mhlohleli ka Tetane ka Nondaba [rest as above]. [Sende's version: Mhlohleli ka Fundande ka Bangana ka Nondaba.]⁵ *Of the Zondi people.*

Sende is the principal *imbongi* of these two, and evidently the *imbongi* of the tribe,⁶ for he *bonga'd* today when there was a large dance by members of the tribe on the Drill Ground in aid of widows and orphans in connection with the Mendi disaster,⁷ about 1000 Europeans, 1200 Natives present, not including dancers.⁸

Sende *bonga's* Mhlola, Mzimba [1], Dibinyika [1], Dhlaba [2], Nomagaga [2], Nsele [3] and Gasa [3] - [those marked '1' most, then '2', and '3' but slightly].

Sikumba *bonga's* Mhlola, Mzimba, Dibinyika and Dhlaba.

[Sende is to come and *bonga* for me on Monday 15th instant, and Sikumba on

SENDE

18th (Thursday).]

15.4.1918

File 76(b), item 5, pp. 2-16.

2 <Praises of Cetshwayo and of Nondaba kaLuqa, with notes, omitted - eds.>

3 *Nondaba was buried in Natal near Zululand, at oPisweni, at the tree of Dhlamini. OPisweni is at the iNadi, near Greytown and beyond the Pakwe.*⁹ A portion of our tribe <Mhlola's section>¹⁰ lived near where the Inadi enters the Tukela, and another portion was in Zululand. My grandfather Matshimba *kleza'd at the place of Sotobe ka Mpangalala near oSungulweni.*¹¹

4 Sende says: *I learnt the praises of the chiefs of our people from Matshimba* (my grandfather). He knew more of them than I do. I think I am about equal to him as regards Dibinyika (our chief).

.... <Praises of Thethane kaNondaba, Gasa, Nsele kaGasa, Nomagaga kaNsele, Dlaba kaNomagaga, and Dibinyika kaDlaba, with notes, omitted - eds.>

9 I never saw Dibinyika. He was tall, slightly built. He had *put on the headdress*. I don't know his *ibuto*. He died *on this side of the rock of Qanda*, a stone beyond Edendale.¹² He died at his Kangelala kraal, on the ridge called Kwa Jiyeza. <Dibinyika is commonly called by his *isitakazelo*, Bafupi.>¹³

.... <Praises of Mzimba kaDibinyika omitted -eds.>

13 I knew Mzimba. He had not *put on the headdress; he was a youth (insizwa), light in colour (mpofu)*, short, no beard, small *moustache*. He had a bad temper. He died about 1896.¹⁴

I am the tribal *imbongi*. If the chief's cattle are sacrificed I have to sing the praises. Wohlo ka Nomanyanga used to be the tribal *imbongi*; he is dead. He used to *bonga* when I was a boy. I learnt praises from Matshimba, my grandfather. People say now I am able to *bonga* more than he could.

Mncindo ka Dangadu big *imbongi* Funze tribe; *he is of the chiefly house (wo ku zalwa wa kona).*¹⁵ Lives at Ensangwini, *at the place of the Nongqayi*, near the church.¹⁶ He has taken off his *headdress* owing to loss of hair.

14 Mhlola ka Mzimba. His mother is uMaPakade.¹⁷

.... <Praises of Mhlola kaMzimba omitted - eds.>

16 Sende says Dinuzulu, when on a visit to Pietermaritzburg, once heard him (Sende) *bongaing* Cetshwayo [as per p. 2 herein], and, after inquiring who he was, gave him 5s. Silwana ka Pakade too <Silwana ka Gabangaye ka Pakade>,¹⁸ hearing Sende *bonga* Pakade, told him to follow him to the place he was sleeping at in

SENDE

Pietermaritzburg and give him 10s. after hearing him *bonga* Pakade again.

Notes

¹The notes in parentheses appear in the original as a marginal insertion. The uFelaphakathi *ibutho* was formed by Dinuzulu in the late 1880s.

²The information in these parentheses is recorded in the original in File 76(a), p. 3.

³The note in parentheses occurs in the original as a marginal insertion.

⁴The date in parentheses after each chief's name represents Stuart's estimate of when that chief would have begun to rule: see also File 76(a), p. 22. Bryant, *Olden Times*, p. 524, records that Mzimba, the second chief on Stuart's list, died in 1898.

⁵The note in parentheses occurs in the original as a marginal insertion.

⁶In his transcribed notes, Stuart records that Sende was 'the tribal principal *imbongi*': see File 76(a), p. 21.

⁷The troopship *Mendi* sank in the English Channel in February 1917 with heavy loss of life. Among the dead were over 600 members of the South African Native Labour Contingent.

⁸In the original, Stuart first recorded the number of 'Europeans' present as 1500, then scored out this figure and wrote '1000' above it. He first recorded the number of 'Natives' present as 2500, changed this to 1500, then scored out this figure and wrote '1200' above it. In his transcribed version he first wrote '1500 Natives (including dancers)', then scored out the figure and wrote '1200' above it: see File 76(a), p. 22.

⁹Ophisweni mountain lies twenty-five kilometres north-north-east of Greytown. UPhakwe mountain lies twenty kilometres north of the town. The iNadi stream flows northward between the two mountains.

¹⁰The information in parentheses is recorded in the original in File 76(a), p. 22.

¹¹Sothobe kaMpangalala, chief of the Sibiya people, was a senior *induna* of Shaka and of Dingane. OSungulweni mountain lies twenty-five kilometres west of Eshowe.

¹²Edendale is a locality on the south-western outskirts of Pietermaritzburg.

KwaQanda is a locality in the Vulindlela area further to the south-west.

¹³The note in parentheses is recorded in the original in File 76(a), p. 27.

¹⁴See note 4 above.

¹⁵The notes in this paragraph occur in the original as an insertion in the bottom margin of the page.

¹⁶Ensangwini is a locality in the Vulindlela area south-west of Pietermaritzburg. *UNongqayi* (pl. *oNongqayi*), from the verb *ukugqaya*, to watch, was the Zulu name for the Natal Police.

¹⁷MaPhakade means daughter of Phakade. This was presumably Phakade kaMacingwane, who was chief of a section of Chunu in Natal colony from the 1840s until his death, which Bryant, *Olden Times*, p. 273, dates to 1880.

¹⁸The information in parentheses is recorded in the original in File 76(a), p. iii.

Silwana was chief of the Chunu in the Umvoti, Umsinga and Weenen divisions from the early 1880s until his deposition by the Natal government in 1909.