

## SIJEWANA ka MJANYELWA

15.11.1899 - <evidence given 13.11.1899  
and 14.11.1899. Stanger.>

File 73, pp. 48-9.

- 48 15.11.1899. On the 13th and 14<sup>th</sup> inst. I had a conversation with Sijewana ka Mjanyelwa, at Stanger. He is of the Ndabakawombe regiment - belongs to the Cele people, never saw Tshaka [but see p. 140 of notebook 3 for further particulars].<sup>1</sup> He has, for a long number of years, been on the Umvoti Mission Station (Groutville). He  
49 is a Christian; more than this, he is a catechist; he *preaches* and is an enthusiastic believer. He is 78-80 years of age. I think 78, as he himself fancies he is about Mr John Shepstone's age and not quite as old as Sir T. Shepstone was.<sup>2</sup>

He stated that the Kampani (Natal Land Colonization Coy. Ltd.) is a very heavy pressure on the natives. The system of taxation and collection of taxes is a real hardship on the people, and there is much severe suffering in consequence. Natives are not able to go to live in other parts as there is no land they can go to; moreover, through the effects of European influence, many old men's sons *leave home* (*bunguka*), and lose all affection for their parents, and do not help them with taxes; they take to drink and squander money in other ways. Sijewana blames his people for doing no work. Only women work; the men are idle.

As regards government of Natives: they are not allowed a voice in the making of laws which concern their own welfare. This is a deep grievance, but then the Government provide for the education of the natives, and by this means the younger generation have come to learn English and so can follow in the newspapers what takes place in respect to the making of laws. Sijewana thinks very highly of the frankness of the English people because they publish everything, whether it be good or bad, for or against the Government. He therefore sees that some license <sic> is given to natives to express their views in newspapers, but not much, and so indirectly they have a hand in framing the laws.

Mr J.L. Hulett is liked by the Natives.<sup>3</sup> He rose by being liked; that is how kingship comes.

Natives appreciate English rule because of the security of life and property under it. They are not killed off indiscriminately as under Tshaka without any trial being held. We have *umusa* (altruism), but yet there is a deep ignorance of the other people

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on both sides which has not yet been bridged over even by the more progressive *Kolwas*, for these do not know, and do not take the trouble to know, the past and its traditions, customs etc. The way to get over this cleavage or abyss between the peoples and unite them is *very difficult (inqaba)*.

Sijewana has a son called Blaindi who is a teacher in Pietermaritzburg. He also has two other sons, one at Mashona (Mashonaland) and the other at Johannesburg. These three he regards as *having abandoned their home (bunguka'd)*, and therefore an illustration of European influence.

Mr Grout strongly recommended natives to buy land but they refused to do so.<sup>4</sup>

17.11.1899 - <evidence given 13.11.1899  
and 14.11.1899.>

File 73, pp. 49-50.

17.11.99, conversation of 13<sup>th</sup> and 14<sup>th</sup> continued.

The Boers are very unjust and cruel to the natives. He disapproves of the system of native management.

He knew Sotobe, the man sent to find out what Europeans were like, their numbers etc.<sup>5</sup> Sijewane <sic> believes that the very first missionary that ever came to Natal or Zululand was one who arrived shortly before Grout and settled in Durban, possibly, he says, a man named Gardiner. [?]<sup>6</sup> He appeared not to work outside Durban.<sup>7</sup> Grout is the first who went amongst the natives in a deliberate manner.

50 The Boers called Pietermaritzburg Umgungundhlovu after Dingane's chief kraal. Pietermaritzburg was founded in Dingane's reign.<sup>8</sup>

Sijewane <sic> wanted to know why I was inquiring so deeply and recording the answers I received. He said the Zulus have a proverb, '*Inyati i buzwa kwa ba pambili*', which means, 'Information respecting the buffalo is obtained from those in the van', i.e. 'Truth is sought in the past'. He, in another connection, quoted the following proverb: '*Inkunzi i bekw' ematoleni*' [noted: Book of Proverbs] = 'A bull is selected from the calves', i.e. 'We depend for the future on our youths', 'Our hope lies in the present'.

When Hohlo and Mbuyazi, two Europeans (English), came on a visit to Tshaka - probably the first who came - the hut was *smearred with dung* immediately after they left it.<sup>9</sup>

The first converts to Christianity as well as the missionaries were spoken of as those who *dunuza'd, so that their amuses pointed upward*.<sup>10</sup>

It is a very common occurrence now for mere children to become pregnant, and this tendency is traceable to the time when Sir T. Shepstone ordered all unmarried

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girls to be married off and instituted the new regulations respecting *lobola*.<sup>11</sup> This precipitate marrying-off is known by natives as *Umbidhli ka Somsewu*.<sup>12</sup> Formerly a girl becoming pregnant was looked upon, and always as a matter of fact was, an *ingozi* or pure accident; now-a-days the connection by which girls are *made pregnant* is intentional and deliberate. Girls on the mission station have arrived at the stage of going about alone at night. They are not *inspected (hlola'd)* by their mothers as used to be frequently done before.

Sijewana cannot account for people going astray after becoming Christians and thereby entering the way of Truth. The subject, he says, is beyond him. The Government has in some way caused things to fall to pieces, but he does not know exactly in what way. And yet the Government is highly to be praised for giving natives of their best by educating them. Daniel, Dyer Macebo's father, is an instance of one who has been forsaken by his sons and compelled in consequence to *ndinda*, wander.<sup>13</sup>

17.11.1899 - <evidence given 13.11.1899?  
and 14.11.1899?>

File 73, p. 2.

- 2 <*Lobola*.> Stanger, 17.11.1899. Conversation with Sijewana [*vide pp.48,49*].<sup>14</sup> *Lobola* is the building-up of the people by the principle of *funga*.<sup>15</sup>

I read over Teteleku's views, with which Sijewana entirely concurred.<sup>16</sup> *Lobola* does not imply purchase; its essence is a dependence on others. A son-in-law is called *isigodo somkwenyana*; this 'log' is the father-in-law's bank or place of security, to which he can go for assistance when in danger or trouble. He will, as it is said, go to *xepula*, i.e. 'chip off from his block'.<sup>18</sup> Sijewana's emphasis lay on the point that *lobola* is not purchase. The idea of *funga* seemed to me never to have occurred to him, though he fully and entirely approved it. [See pp. 14, 15 of notebook under date 16.11.1899 re this point.<sup>19</sup>]

13.11.1899

File 74, p. 134.

- 134 The following are some of the *amakanda* of the kings of Zululand:

<The list that follows appears in the original alongside lists of the *amakhanda* of Senzangakhona, Dingane, Mpande, and Cetshwayo. Stuart does not indicate the sources of these latter - eds.>

Tshaka

Kwabulawayo - (headquarters). Or Gibixegu. [Given by Sijewana; is not certain that Gibixegu was another name for Kwabulawayo but thinks so. It may be name of another of T.'s kraals - 13.11.1899.]

Dukuza

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Mbelebele (Mbeyebeyeni)  
Ufasimba  
Mdadasa  
Isipezi  
Mgumanqa  
Dhlangezwa  
Ntonteya  
Emkandhlwini

[Above list given at Stanger by Sijewana, 13.11.1899 (Ndabawombe <sic> regiment).]

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File 74, p. 138.

138 Regiments, Zululand.<sup>20</sup>

Izimpohlo - includes Dibinhlangu and other branches, as Gibabanye.

Izinyosi

Udhlambedhlu

*The Great Imkulutshane*

Izikulutshani - Undabakadengizibona

Ihlaba

Ndabakawombe - Dingana *buta 'd* first and called them Ukokoti.

[This portion of list given me by Sijewana ka Mjanyelwa (of Ndabakawombe). He believes he is younger than Sir T. Shepstone and about Mr John Shepstone's age, but I fancy him to be about 80 - he is nearly blind but still strong and well. He adds that Mpande was of the Ndabakawombe and was father of Cetshwayo who was of the Tulwana, so there must be a second Ndabakawombe older than one to which Sijewana belongs. He does not know where this should come in. 13.11.1899 at Stanger. See p. 140 for further remarks.<sup>21</sup>]

15.11.1899 - <evidence given on 13.11.1899?  
and 14.11.1899?>

File 74, p. 140.

140 15.11.1899. Zulu regiments. [From p. 138.<sup>22</sup>] Per Sijewana, I fancy.<sup>23</sup>

Dibinhlangu was one of the divisions of the Izimpohlo regiments; *it built* near the present Umvoti railway station but nearer the sea and on that side of the river.

Tshaka's first *ibutho* was the Isipezi. Mpande was a Ndabakawombe [see note on p. 138 about this<sup>24</sup>]. Dingana was the first to *buta* those now living called Ndabakawombe; he called the regiment Ukokoti, which name was afterwards altered by Mpande to Ndabakawombe.

[11.9.1900. I should fix who it was I got this information from, as well as that re the oldest regiments on p. 138. Perhaps my general notebook will give it about date

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15.11.1899 - I was at Stanger at that time. Probably that old man at Umvoti Mission Station is my authority, his name being, I think, Sijewane.]

<Stuart does not positively identify the informant from whom he obtained the information that follows, but the references in the text to Sijewana suggest that he was the source - eds.>

15.11.1899, Stanger. [From p. 134.<sup>25</sup>] The Royal kraals - Dingana's.

Entonteyeni was *on the flat* near Ombane hills and Gingindhlovu (Cetshwayo's kraal). Mgumanqa was at Mlalazi river, *downstream, on a flat*. Dhlangezwa across Mhlatuze, far down, opposite and near Ungoye. Hlomendhlini at Enembe, Ndulinde (near Church of England Mission Station).<sup>26</sup> Mgungundhlovu, seat of Government, on this (south) side of White Umfolozi; uPate stream is below - towards sea of - the kraal; kraal was west of the present road and in what is now Transvaal territory. Esiklebeni was near Mgungundhlovu. Nobamba near where *the Zulu kings were buried*. If a man ran away from assailants and succeeded in getting where *the kings' graves* were, he was not killed; the graves afforded a sanctuary. Ezinnyosini, Odhlambedhlweni are the names of kraals that took name from the regiments stationed at them. Emvokweni near *the mahlabatini of Dingana* this (south) side of White Umfolozi.<sup>27</sup>

Sijewana does not know the situation of the remaining kraals of Dingana, viz. *the Black Hlomendhlini*, Embeyebeyeni (Embelebeleni), and Njanduna.

Tshaka's Kwabulawayo near what was recently Zibebu's Bekumteto kraal, about 16 miles north-east of Eshowe beyond Louw's store.<sup>28</sup> Kwabulawayo was the great kraal, then came Dukuza. Situation of others unknown by Sijewana. Dingana continued to occupy some of the kraals built by Tshaka, as will be imagined by comparing the names.

Senzangakona's - Sijewana does not know his main kraal.

Sijewana is about 78-80 years old and therefore would have been about 8 or 9 years old at the death of Tshaka in 1828. He well remembers the incident; he believes it was the cause of his father's death, the father being one of Tshaka's *indunas*. Mjanyelwa was his father and he *was affected by a stomach disorder (hlambuluka 'd esiswini)* and then died. Sijewana never saw Tshaka. At the time of Tshaka's death Sijewana lived at eDhlokweni, i.e. near the mouth of, and on banks of, the Tugela.

<Item 8 in File 64 of the Stuart Collection comprises a letter written by Sijewana to Stuart on 18 November 1899. We reproduce the letter in Appendix 4 to this volume - eds.>

## Notes

<sup>1</sup>Sijewana indicates later that the iNdabakawombe *ibutho* was originally formed by Dingane and later renamed by Mpande. The reference to p. 140 of notebook 3 is to

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p. 140 of File 74 of the Stuart Collection: see below in Sijewana's evidence.

<sup>2</sup>John Shepstone, Acting Secretary of Native Affairs in Natal from 1876 to 1884, was born in 1827. Theophilus Shepstone, successively Diplomatic Agent and Secretary for Native Affairs in Natal from 1845 to 1876, was born in 1817.

<sup>3</sup>J.L. Hulett was a prominent planter and public figure in Natal. He was Secretary for Native Affairs in the colony from 1897 to 1899.

<sup>4</sup>Aldin Grout, after whom Groutville was named, worked as a missionary of the American Board Mission in Natal and the Zulu kingdom from 1836 to 1870.

<sup>5</sup>Sothobe kaMpangalala was sent by Shaka on a mission to the Cape government in 1828.

<sup>6</sup>Allen Gardiner of the Church Missionary Society was the first missionary to operate in Natal. He worked there in the periods 1835-6 and 1837-8.

<sup>7</sup>Gardiner worked at the Thongathi river some thirty-five kilometres north of Durban in 1837-8.

<sup>8</sup>In 1838.

<sup>9</sup>Hohlo or Wohlo was Henry Ogle; Mbuyazi was Henry Fynn. Both were members of a party of British traders which established itself at Port Natal in 1824.

<sup>10</sup>Colenso, Dictionary, p. 119, gives *ukudunusa* as 'Lean on the hands and knees, and turn up the rump rudely'. Bryant, Dictionary, p. 123, gives *ukudumusela* (*ukudumuzela*) as 'Turn up the rump at a person...i.e. act in a rude, bold, disrespectful way towards him...'.  
<sup>11</sup>In 1869.

<sup>11</sup>In 1869.

<sup>12</sup>Literally, the multitudes of Somsewu, i.e. Theophilus Shepstone.

<sup>13</sup>Dyer Macebo was another of Stuart's informants: his evidence appears in volume 2 of the Stuart Archive.

<sup>14</sup>The reference is to pp. 48 and 49 of File 73 of the Stuart Collection. See the beginning of Sijewana's evidence.

<sup>15</sup>*Ukufunga* is to make an oath, swear by. As used here by Stuart it seems to imply the making of a commitment.

<sup>16</sup>Teteleku kaNobanda, chief of the Mpumuza near Pietermaritzburg until his death in 1899, was another of Stuart's informants: his evidence will appear in volume 6 of the Stuart Archive.

<sup>17</sup>Literally, 'the log of the husband'.

<sup>18</sup>*Ukuxephula* means to strip off, to cut out.

<sup>19</sup>We have been unable to trace this reference.

<sup>20</sup>We have extracted this list from a page crowded with notes, some attributed, others not, on the 'regiments' of Zululand, Swaziland and Tongaland.

<sup>21</sup>The reference is to p. 140 of File 74 of the Stuart Collection. See Sijewana's next piece of evidence.

<sup>22</sup>The reference is to p. 138 of File 74 of the Stuart Collection. See Sijewana's preceding evidence.

<sup>23</sup>In the original this sentence appears as an interlinear insertion.

<sup>24</sup>The reference is to p. 138 of File 74 of the Stuart Collection. See Sijewana's preceding evidence.

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<sup>25</sup>The reference is to p. 134 of File 74 of the Stuart Collection. See Sijewana's evidence above.

<sup>26</sup>The Ndulinde hills lie some twenty-five kilometres north-west of the mouth of the Thukela river.

<sup>27</sup>*Ihlabathi* (locative pl. *emahlabathini*) means an area of sandy soil.

<sup>28</sup>Zibhebhu kaMaphitha led the Mandlakazi section of the Zulu in wars against the royal uSuthu section in the 1880s. After his forces had been defeated by the uSuthu in 1888, he was required by the authorities of the recently annexed British colony of Zululand to live in the Eshowe district. He was allowed to return to his former territory in the north-east of Zululand (which had been annexed to Natal the previous year) in 1898.