

SINGCOFELA ka MTSHUNGU

29.3.1910

File 59, nbk. 32, pp. 43-6.

- 43 Singcofela ka Mtshungu ka Myoli ka Matomela ka Ndhlovu etc.¹ [See next page.]
He is of the Bomvu (Bomvini) people.

[Speaks about Bomvu tribe.] I am about the age of the Mbonambi (*Inkony' ebomvu*) regiment.²

I was born *in the Bomvu country* near Ngubevu drift, at the Tugela.³ My father died many years ago; my mother is also dead.

My chief is Sobuza. Sobuza is of the Ihlabi regiment. He was *incorporated (telwa'd) into the uDhlambedhlu*.⁴

Nyoniyezwe is the principal head of the Bomvus. His father was Mawele ka Somhashi.

- 44 Heads of Bomvu tribe⁵
- 14 Nyoniyezwe ka <sic>
 - 13 Mawele ka <sic>
 - 12 Somhashi - buried at the iNadi stream at his Enqoleni kraal.⁶
 - 11 Zombane - buried at the eMateku stream.
 - 10 Matomela - buried *in the Emakabeleni country*, in Magedama's district.⁷
 - 9 Ndhlovu - his brothers were Nyamazana, Jokozele. Don't know where he died.
 - 8 Nomafu - don't know where he died.
 - 7 Ngcukumana - don't know where he died.
 - 6 Myaluza - don't know where he died.
 - 5 Ngogozabantu - don't know where he died.
 - 4 Nomapikela - don't know where he died.
 - 3 Nyonemnyama - don't know where he died.
 - 2 Ngubane - don't know where he died.
 - 1 Ngwane - don't know where he died.

Zikali ka Matiwana ka Masumpa *of the eMangwaneni people* is closely related to our tribe.⁸ Ngwane girls used not to marry into our tribe. Ncwadi ka Zikali did not marry into our tribe.⁹

- 45 We formerly lived at Equдени up against Jobe, father of Matshana.¹⁰ We occupied

SINGCOFELA

Mbuzo's present lands, up to the Ngongoma forest and Sikisiki and Taleni.¹¹ We also lived at *esikaleni se Bomvu*.¹² It was Tshaka who chased our tribe out of Zululand. Zombane was killed by Tshaka. Tshaka killed Zombane because he was so handsome that it seemed as if he should become the *chief of the Zulu country*. T. said that when he looked into the water (our former looking-glass) he found himself ugly and not so handsome as Zombane who had a nice long neck, whereas T.'s nose was so large that it filled much of his face - was as big as a toad. T. said that on looking on Zombane it seemed as if he, T., should *salute (kulekela)* him. Tshaka sent for Zombane, his object being to kill him, which was done at the eMateku. He was killed before *the mourning (isililo) for Nandi*.¹³ The result of the chief being killed was that our tribe
46 crossed into Natal. Somhashi then went to Jobe as, the chief having been killed, the people, were depressed and slack and disorganized. *There was disharmony (inhlembenhlemba); the people were no longer 'firm', for the chief had been killed.*¹⁴
Zombane, Mqedi, Mbubuzane and Myoli (my grandfather) went off to Tshaka on Zombane being called.¹⁵ On the way Mbubuzane got a very bad stomach ache and rolled about on the ground with the pain, whereupon Zombane, feeling that he might be killed, directed my grandfather to see Mbubuzane back home and to look after Somhashi in case anything should happen to him. These two then returned.

Somhashi went and lived under Jobe. After Tshaka had been assassinated, Dingana called up all whose fathers had been killed by Tshaka, saying he would *bring them forward (veza)* them. This is why he got the name of uVezi, for he 'brought forward' the orphans - uVezi because he *veza'd the izintandane*.¹⁶ Somhashi went forward to Dingana, my grandfather conducting him thither. Ndhlela ka Sompisi then took them to Dingana.¹⁷ They then *struck up izinkondhlo* and *did amaqubula dances*.¹⁸

Somhashi has another name, Nongamulana.

30.3.1910

File 59, nbk. 32, p. 47.

Singcofela continues.

47 <Praises of Mawele kaSomhashi, Somhashi kaZombane, Zombane kaMatomela and Matomela kaNdlovu, with notes, omitted - eds.>

<31.3.1910>

File 59, nbk. 32, pp. 54-8.

Issue of former chiefs, Bomvu tribe.

54 Ndhlovu's sons were Matomela, Mnikazelwa, Magebezana, Jokozele, Bongo, Nyamazana, Mdhledhle, Mdhledhlana, Matshawuzele, Zwide, Ziduna, Nomabongo, Nomadangu, Bebeni, Godoyi, Gwacela.

Matomela's sons were Zombane; Myoli, *sent out (kitshwa'd)* with Ekuseni kraal, alias Nogxotshwa; Mqedi, *kitshwa'd* with eMgumanqeni kraal; Mbubuzane (Gamalake), *kitshwa'd* with eMngqiwi kraal; Pakatwayo, *kitshwa'd* with eNtshona

SINGCOFELA

kraal; Magojolo, alias Nkongozele, *kitshwa 'd* with eDhlokweni kraal; Nyongwana; Mangcengeza; Ngoza; Mlotshwa, father of Mafika; Tandugwayi (or Nowalaza), father of Kanjana, Mtopile, etc.; Gwababa, father of Zandhleni.

Zombane's sons were Somhashi, Homoyi, Mbanguyana, Mpunungwana, Ludhliki, Ntwalambana, Mbuziyomuntu, Manzana, Nohoho (remained in Zululand).

55 Umavumazonke - wife of Somhashi.

Somhashi's sons: Mawele, Nozando, Sonkovana, Nsonyama, Ndhlangamandhla, Zito, Busika, Mdhladhamba, Mahamberuba, Ndhlovu, Nogamata, Siqubulunwana, Mkwenyawetu, Kumutsha (a little older than I am),¹⁹ Madhlozi, Boboza, Sinekana, Malume, Msengana, Ngudu, Rolingubo, Mfongosi, Mahagane, uKufakwake, Lukakayi, Borolo.

I was born when Jobe ka Gece (Sitole) fought Mbulungeni near eNgubevu, close to Msinga mountain, after we had crossed into Natal from Zululand.

Mawele's sons were Nyoniyezwe, Falaza (*younger brother of Nyoniyezwe*), Sikota, Mhlawengoma, Mabomvu, Sikova. (Mawele was younger than I am.)²⁰

Nyoniyezwe's sons: He has four sons at present - can't give names.

Kraal names²¹

Ndhlovu

<sic>

Matomela

Enhlonga - *the place of his people (kwabo)*

Zombane

Kwa Dwetshulwayo - built at Esiwohlwaneni stream (enters Bokwane stream, which enters Tugela).

Emganganeni - *went out (puma 'd)* from kwa Dwetshulwayo.

Enzala

Kwa Nxumalo

Entonteleni - *went out (puma 'd)* from eNhlonga.

Somhashi

oKahlambeni - *went out (puma 'd)* from eNqoleni kraal.

Kwa Dolo

eButweni

eKutini

eNqoleni - Somhashi was *buried* at the old, big eNqoleni site, where *the umkosi was held*. This was a very big kraal.

Mawele

eNgonyameni

eNdhlovini

and two others

SINGCOFELA

Nyoniyezwe
has kraal at eMsinga

- 56 The eNhlonga kraal still exists. Its other name is Kwa Norodi. It is situated near Amakandeni hill, and close to where the Inadi river enters the Tugela. The eNhlonga or Nhlongaluvalo kraal is the great one from which many branches sprang.

Somhashi was older than Dingana's Dhlambedhlu. Vava ka Maduli was our great tribal *imbongi*. He died before the Zulu war.

The first of our people were amatshinga, opotshana.²²

It is made into ingege, i.e. oxtail for dressing up with.

Uncinto is a distinguishing mark (upawu), as cutting top joint of little finger.

Cutting finger custom. We got this custom, *took (panga 'd) it from the abakwaNgcamu people*. Formerly we did not do this. The abakwaLata, abakwaMakaye, abakwaJali also cut in this way. *We took (panga 'd) this mark (upawu)*.

There are numbers of Bomvu people who have not complied with this custom.

I do not know where this *upawu* was *taken from*.

Girls also have to conform to the custom.

Our ancestors found the abakwaNgcamu people given to gazing at ants going to and fro on the ground and saying, '*Kwadhlula lote, kwadhlula lo otweleyo*,' meaning

- 57 'Here passes one empty-handed (or with nothing), here one carrying!' repeatedly.

Our ancestor pioneers wondered why these people left their homes with beer and meat and went to count and look at ants and only partook of their food at night time. This being so, we *took (panga 'd) their land*, killed them off and occupied the district, and thereafter began cutting the small joint off the left small finger. It is the left-hand small finger that is always cut.

I do not know of any particular significance attaching to this custom, especially as nothing occurs to those who fail to follow the custom. The Zulus, in consequence of our custom, used to ridicule us thus: '*Here are the stump-fingered ones from the place of Detshulwayo; there is no stump-fingered one who will eat sorghum while we eat nothing*.'²³ They said this when we crossed over into Natal in a body from Zululand.

My own fancy - mere fancy - suggests that this custom sprang up about the time of Nomafulu.

The Ngwane people, from whom we are descended, do not practise this custom. I know of no Ngwane man who has done so.

- 58 The Ngwane chiefs were Bambazi (living) ka Ncwadi ka Zikali ka Matiwane ka Masumpa ka Luhlongwana.²⁴ Only the Ngubane section of the Ngwane tribe took to cutting the finger. I know of no custom peculiar to and common to the Ngwane and Bomvu tribes. When Matiwane was chased away by Tshaka, the Bomvus had separated from the parent tribe and were living lower down in Zululand, e.g. at Qudeni, etc.

SINGCOFELA

The finger is cut with the *razor (impuco)* whilst only 2 or 3 months old, the piece of finger being dropped into *the dung* in the kraal and, curious to say, cannot again be found. The finger is *washed with the umalala* plant, *which grows in the bushes, so that the child will stop crying.*²⁵ It is not washed on the day of cutting, and say, 1 or 2 days after the operation. Anyone may cut the child. A girl, woman or man, or some other unrelated inmate of the kraal may do it. I was cut by *a man* who lived in my father's kraal. He cut all the children, boys and girls.

Have any races split off (*dabuka 'd*) from the Bomvus?²⁶

Have your girls intermarried?

What girls have your chiefs married?

1.4.1910

File 59, nbk. 32, p. 59.

- 59 The *ingqungqulu* bird, should it, when it sees a body of men armed with shields, flap its wings together loudly and make the noise 'Who!', is believed to be observing an *impi*, i.e. warfare is imminent.

Somhashi was the son of *a daughter of Gubudu, of the Ndhlovu people* - a tribe which *konza 'd all peoples (izizwe zonke)*.

[Vide p.48.]²⁷ When the Bomvus crossed into Natal the amaNxamalala contemplated attacking us before we had begun to settle down and build, but as some of our *daughters* (I don't know their names) had married into the amaNxamalala tribe, they came and told us of the conspiracy. Our tribe accordingly prepared for the attack and, owing to having no *dried dung (umquba)* or kraals in which to *kanda* (beat out) their shields, they were obliged to do so on the grass or veld. Our tribe actually turned the amaNxamalala out of their lands, and forced them to come and live where they now are under Mafahleni and others.²⁸

[Vide p.48.] The Bomvus fought against the amaKabela and Sitole tribes, these being tribes from which members of our tribe had married girls. When the *impi* seized the cattle, the owners would come and claim them on the score of being those of fathers-in-law, whereupon Somhashi would return them. 'Why are our efforts in seizing cattle in warfare all in favour of our fathers-in-law? *We are eating them up for our in-laws.*'

2.4.1910

File 59, nbk. 32, pp. 60-4.

- 60 The ancient ancestors of our tribe were *wrong-doers (amatshinga)*, and for these reasons: they would go among their cattle, when a dance was about to be held, and, cutting off the white tails, proceed to put them on at once and attend the function with them on. Moreover, it is reported that, finding many *cockroaches* in a hut, they would have all the things taken out and the hut fired, on the grounds that it had *animals (izilwane)*, whereupon they would go off and *cut wattles* and put up another

SINGCOFELA

in place thereupon. As they are said to have acted in this rash way and followed unknown customs, we speak of them as *amatshinga* or *opotshana*. Again, when the sun rose, that would be regarded as satisfactory (*kube ku kubo*), i.e. the natural state in which they wished to be, but when the sun began to set they would fight the departing shadows of their hills, etc., throwing their assegais at them. They looked on the shadows as *taking away from* them the sun which was *good*.

I can give no idea as to when practices such as those above were followed; they are very ancient and resemble *children's tales* (*insumansumane*).

A custom characteristic of our tribe is that if, after milking some time, it is found that the cow does not *let down her milk* (*ehlisa*), the milkman will take his stick and, putting it into *dung*, proceed to *sileka* or smear the teats with the dung, so that when out in the field, the calves (i.e. older ones which are allowed to be with mothers) will not touch and suck, but later on at milking time will do so. Owing to this practice we are, by other tribes, called *amasengasileke*.²⁹

We formerly lived at the eQudeni mountain and the Mfongosi stream. We went up to uLwandlazi forest on the hill, went on then to Sikisiki, from there to *isikala si ka Dhlolwana*, then to the Magudu, from there to the Insuze opposite the Italeni and *isikala se bomvu*, from there to the Insunguze stream, then to Manzawe stream (all this stream was in our lands).³⁰ I cannot say what our territory was *in former times* (*endulo*). Zombane lived at the eLwandhlazi near the Insunguze; Mqedi's uMgumanqa kraal was built *at the source of the iNhlotshana* (enters Tugela). Matomela's eNhlonga kraal was perhaps built at eMagudu.

2.4.1910, afternoon.

Regiments. Matomela *buta'd* the Ukubeka first, then the Ukuqinisela regiment, then the Insukihlale. These may have been recruited by Zombane. I am not quite sure.

Somhashi's and Mawele's were: uMahamula, then Izingqandabuli (they were the age of Dingane's Insewane or Imdhlenevu), then the Matsholovana, then the Amagolo (alias Utulilwezulu), then the Ingquza (alias Umbangezulu), then the Mkatazo (i.e. men my own age), then the Amahlalanyati, then the Amasilakuzimbela (alias Isiziba - Mawele was of this age), then the Imfene, then the Isidawane, then the Ombonyande, then the Amatshiya (Somhashi died after *calling up* (*memezaing*) the Amatshiya but died before *butaing* them - Mawele did this), then the Amaklweklweklwe (alias Amahlokohloko), then the uNdhlalambi, then the Tshwalabenyoni, then the Mkubampofu (Izimpofu) - same regiment as Nyoniyezwe, then the Ukufakwezwe (this may be Sibindi's regiment),³¹ then - - ? <sic> (the last one, *butwa'd* by Nyoniyezwe).

The Enhlonga kraal is still existing *down the iNadi* where it enters the Tugela. It was from that kraal that Sibindi and the *impi* left during the rebellion. I was present at Enhlonga when it did so. *It was I who declaimed the praises of the ancestors* (*tetelela*) *for the impi*; *it was I who gave salutation to them*. Enhlonga has 10 or more

SINGCOFELA

huts. Many large kraals have sprung from it. This is the oldest of the Bomvu tribe kraals. The *umkosi* is asked for from the chiefs (i.e. old *amadhlozi*, ancestors) at eNhlonga. Somhashi held the *umkosi*.

Girls of our chiefs. They married in Pakade's, Jobe's and other tribes.³² None of our girls married at the eNgome, i.e. with the Zondi tribe. They looked with contempt on the Ngome, but ordinary people's girls intermarried. Somhashi claimed 40 cattle for a princess or 30, but 20 for his other daughter. Somhashi had an *isigodhlo*. The *umnqandane plant* was picked by us.³³

Umbutiso is the garden of the chief, i.e. very large garden.³⁴

We don't marry into the amaNgwane tribe, but this does not apply to common members of the tribe. I could never marry into these people, i.e. Zikali's girls, though I could marry girls of *abanumzana* of that tribe. We don't intermarry, because we are
63 blood relations. It is said that a person will get an *isimanga* (a disease, I do not know what) if he marries a relative (*umhlobo*) whom he should not marry.³⁵ The *isimanga* is that a person does not give birth well, i.e. child becomes idiotic etc. or the woman goes wrong. If a child turns out bad, it is said, 'So-and-so has an *isimanga*, he who married a relative.' Some say that by slaughtering a white goat the *isimanga* would come to an end. So say some bold talkers (*amagagu okukuluma*).

'The wiping of the hoe (*ukwesul' isikuba*)': done by those who have killed, i.e. they will rape a woman; 2 or 3 may rape the same one. They may do this to a woman of any tribe a long way from their own, even though not of that against which they are fighting. This woman may give birth to a child, and such child, it is said, has an *umkangu*, i.e. a mark of a different colour from the rest of the body, and this mark may be on the child's back or in front. This custom is observed in regard to either married women or girls, just what comes, and if they cannot find a woman or girl, they will get a young *umsenge* tree and 'wipe off' (*sulela*) in that.³⁶ It is wrong to have connection with one's own people until the 'hoe' (*isikuba*) has been 'wiped' (*sulwa'd*), and should any *sula* on a girl of the tribe to which he belongs the chief would charge him with an offence.

64 The *iqungo* affects those who kill with an *assegai*, but not those who kill with a gun, for with a gun it is just as if the man had shot a buck, and no ill result follows.³⁷ This *iqungo* is what is got rid of by 'wiping the hoe'.

A white Native is not spoken of as having *umkangu*. Such an anomaly is due to some *umlingo* or other.³⁸

A torch (ubaqa). We used to make a torch of a dry piece of *cowdung*. This *cowdung* is ground down to a powder, then the fat about the kidneys (called *unwali*, and same kind of fat about heart is so called) of a beast is ground up with the powder, and the mixture is rolled round to about the size of a candle and only 6 inches high (if too long, would fall). It is then lit, and burns right down and for a long time. There is a flame - no smoke - until it reaches the bottom it stands on. It burns best when there is no wind. I remember making these candles by direction when still a boy herding

SINGCOFELA

cattle. They burn like candles made by Boers.

My belief is that our people made these things from copying the Boers. It was not our original practice. We had no special name for this *torch*.

The wood of dry *upahla*, *umlutu*, *ugagane* (without bark), *ikakasi* (makes good *torches* - white leaves) was also used as *torches*.³⁹

3.4.1910

File 58, nbk. 18, pp. 1-8.

1 Singcofela continues.

I cannot give any of Matiwane's *praises*.⁴⁰ Sobuza might do this.

.... <Praises of Myoli, with notes, omitted - eds.>

2 Myoli's mother was uMamavundhla, *a girl of the eMbo people*. Myoli was killed at the eNcome.⁴¹ He may have been of the uFasimba regiment,

.... <Praises of Nkungwini omitted - eds.>

3 Nkungwini, brother of Myoli, was a great *warrior*. They *competed with Mkamula* (Myoli's *induna*). They went attacking *impi* - a regular race. Nkungwini died in Dingana's reign. Mkamula died then too.

.... <Praises of Mkamula and of Ntwalambana kaZombane omitted - eds.>

4 Ntwalambana ka Zombane, was a *warrior*. He crossed over into Natal some time after the main body of our tribe did.

Mlotsha ka Matomela went right away to the abeSutu, but not the Basutoland abeSutu.⁴² He *remained* with the Basuto *at the time of the impi of the uBalule*, when the *impi* was killed off by *imbo* through drinking red water.⁴³ Mlotsha and his descendants remained with and intermarried with *amakosana* of the Besutu.⁴⁴ Mlotsha's son Mafika never went away; he died recently.

I have heard of Mtukuteli, chief over a section of the Bomvu tribe near Umzinto. [Fynn says at the eQura, see evidence before Comn.⁴⁵] I do not know Mtukuteli's father.

When my grandfather took Somhashi to Dingana, he fetched him from Jobe's, under whose protection he had been living, possibly at the eGubazi stream, but I am
5 not sure.⁴⁶ Dingana had directed that all *fatherless children (izintandane)* - caused by Tshaka killing fathers - were to be brought forward and not continue hidden in bushes etc. He did not want them to *live in the bush* but go and be *in the assembly (ebandhla)*. My father decided to take Somhashi accordingly, as he (S.) could not *konza* a mere *bush (ihlati)*.⁴⁷ Ndhlela approved of Myoli's action as it was right that *izintandane* should be brought forward. Upon this, Somhashi went back and reoccupied old tribal sites.

SINGCOFELA

It was Mpande who *pushed (qubula 'd)* us and made us run off to Natal, and he did this after he himself had been to see the Boers in Natal. Mpande attacked us because we were adherents of Dingana. When Mpande returned, his advisers urged that we who had espoused Dingana's cause should be cleared out of Zululand. Hence we were attacked. We were described as being *umdididi ka Ndhlela. They were the igeja of Mpande - reversible plough (European)*.⁴⁸ When we crossed into Natal we were accused of *crossing with cattle of the king*. Mpande's troops crossed and seized the cattle at the Empafane, at Emgumanqeni (Mqedi's kraal), at the Enhlungwane (name of a place, also tributary of Mpafane), at the Emsenganeni (*a ridge which goes down from the uPakwe*).⁴⁹ There was a fight at kwa Boru stream, which enters the Inadi (*very far down, very near indeed to the iNhlonga*). Our men sprang up and
6 drove the Zulu in a large donga near that part, defeating them, although much more numerous. After this, the Zulus collected their scattered forces, and *formed a circle (umkumbi)*, whilst Somhashi, who commanded one section of the Bomvus, retired to Amaqongqwana hill, and Homoyi, who *disputed the chiefship* with Somhashi, retired with a small following to another spot. Finding the Zulus far too powerful, they permitted them without further opposition to seize the stock and re-cross into Zululand with it. On getting to Mpande, Mpande questioned the Mzwangedwa regiment, for such it was, why it had allowed itself to be *frightened like isikwehle* and driven into the dongas, for the Bomvus were only very few (*isikwehle is inkwali - like partridge*).

Another who *disputed the chiefship* was Zipundulo, son of Zombane. I fancy he was killed in warfare.

Somhashi died about 1878, same year that Zulu war began, but just before outbreak of war and before Isandhlwana.⁵⁰

Mawele died shortly after the Boer war began, i.e. about seven or eight years ago.⁵¹ Sibindi succeeded to control of the tribe. Majiji ka Mtantikazana ka Mnikazelwa ka Ndhlovu was directed by Mawele to help Sibindi in looking after Nyoniyezwe. He was reluctant to appoint any closer relative for fear of his seizing the chieftainship.

7 *Waye se canguze nje*, i.e. my mother had only just married. She was iKwani regiment.⁵²

.... <Praises of Mnikazelwa kaNdhlovu, of Sobuza and of Homoyi kaZombane omitted - eds.>

8 [Gave information about 'boyhood' (Native) for about 3/4 hour. For lecture 23.4.1910.]

4.4.1910

File 58, nbk. 18, pp. 8-9.

I hear that Bongoza was not mounted [see Gibson, p. 67] when he led the Boers down the oPate.⁵³

SINGCOFELA

[Gave a little more information re boyhood, and then left to catch the 8.50 a.m. train today for Dalton. Lives in location about 20 miles from Dalton.⁵⁴]

[Note. I could not manage to have Singcofela's photo taken, owing to his wanting to get away. He is about 60-62 years of age; a fine-looking man about 6 feet high; 9 medium build; dark-yellowish complexion; Roman nose and rather large; has small grey beard; would say he was 'bewhiskered' (*irwanqa*); little finger of left hand, of course, is cut off at first joint; good heading rather to front part of head, but well on the crown; has a peculiar and sudden, small laugh; disappointing as to *praising*, though knows a considerable amount about tribal affairs of the part in which he lives. He says Myoli, his grandfather, had as many as 8 kraals. He is evidently a man of standing in the tribe, and says he takes command of a section of the tribe when turning out to fight. He has a large natural interest in military affairs. Owing, no doubt, to his mother having been a Ntombela (Zulu) girl, his language is very like a Zulu's. He holds himself erect.]

29.3.1910 - 4.4.1910 File 58, nbk. 18, two sheets attached to inside of front cover.

<The genealogies which follow were, as Stuart indicates, prepared by him over a period of several days. For convenience we place them at the end of Singcofela's statement. Stuart's original notes spread higgledy piggledy over two sheets of paper: for typographical reasons the genealogies cannot be set out here in conformity with the style in which he recorded them. We have used the symbols <A>, etc. to indicate relationships which, in the original, are shown by arrowed lines and other devices. In recording genealogies it was commonly Stuart's practice to list siblings of the same maternal 'house' in column without genealogical descent lines between them. We reproduce names in column as they appear in the original - eds.>

Genealogical tree of principal house of Bomvu tribe.

Prepared 29 March to 4 April 1910 on information given by Singcofela ka Mtshungu ka Myoli ka Matomela etc.

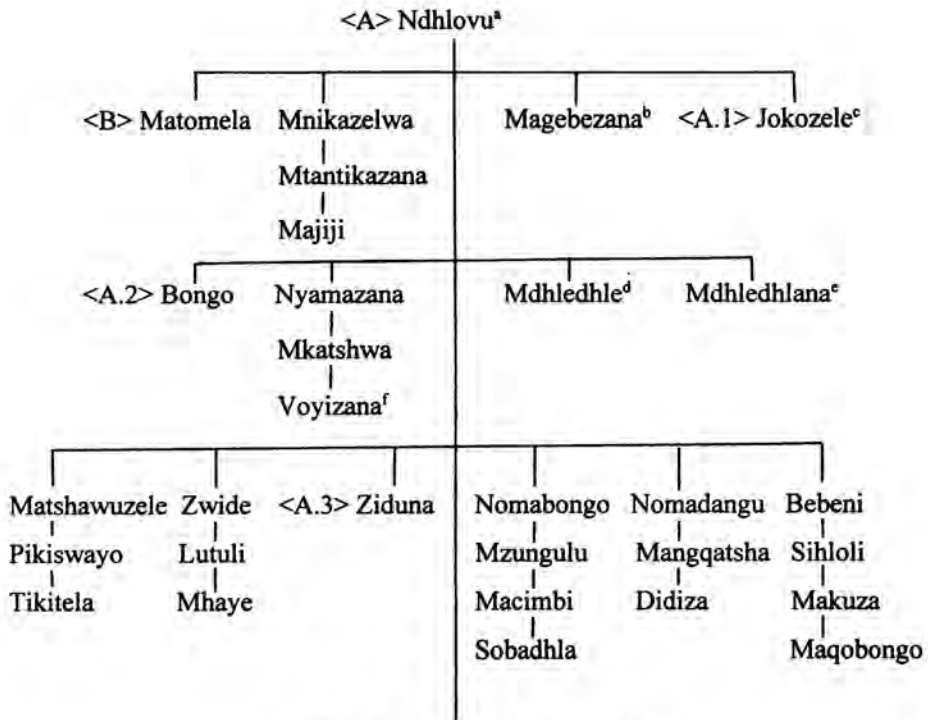
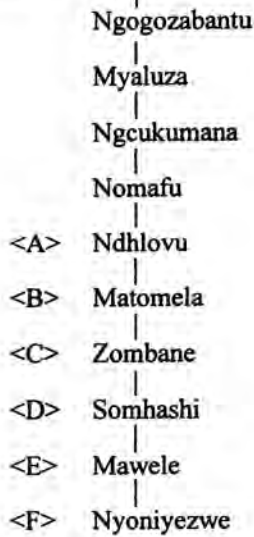
<In the original, Stuart indicates the names of the line of Bomvu chiefs by means of underlining. We here give the line as we have extracted it from his notes - eds.>

Ngwane
|
Ngubane
|
Nyonemnyama
|
Nomapikela
|

<Continued on next page - eds.>

SINGCOFELA

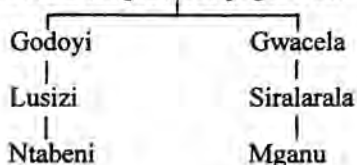
<Continued from previous page - eds.>



<Continued on next page - eds.>

SINGCOFELA

<Continued from previous page - eds.>



^aNote. The sons of Ndhlovu are set forth at random, but the issue of each, as well as of their sons, is in each case the chief son.

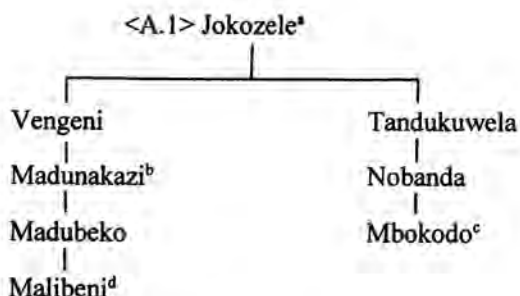
^bLeft our tribe.

^cEldest son in Ndhlovu's left-hand house.

^dLeft our tribe.

^eLeft our tribe.

^fDon't know issue.

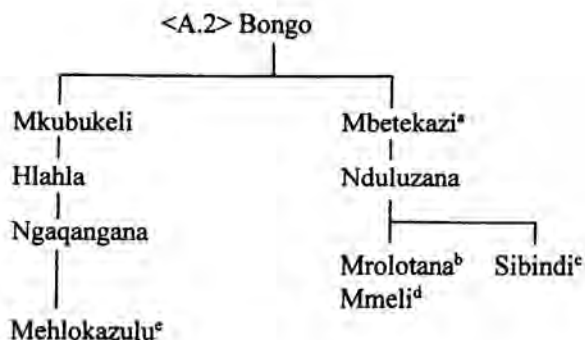


^aEldest son in Ndhlovu's left-hand house.

^bI am not quite sure that Madunakazi was the son of Vengeni, but think so.

^cS.N.A. *induna* - Matshingila his nick-name.⁵⁵

^dDied without issue.



^aJunior to Mkulukazi.⁵⁶

^bChief son - dead.

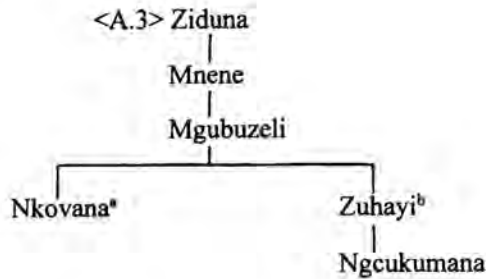
SINGCOFELA

^cChief.⁵⁷ He was made *induna* by Mawele at the place of Nyoniyezwe's people.

His mother was Mtunzi (dead). Her father was Nonzinga.

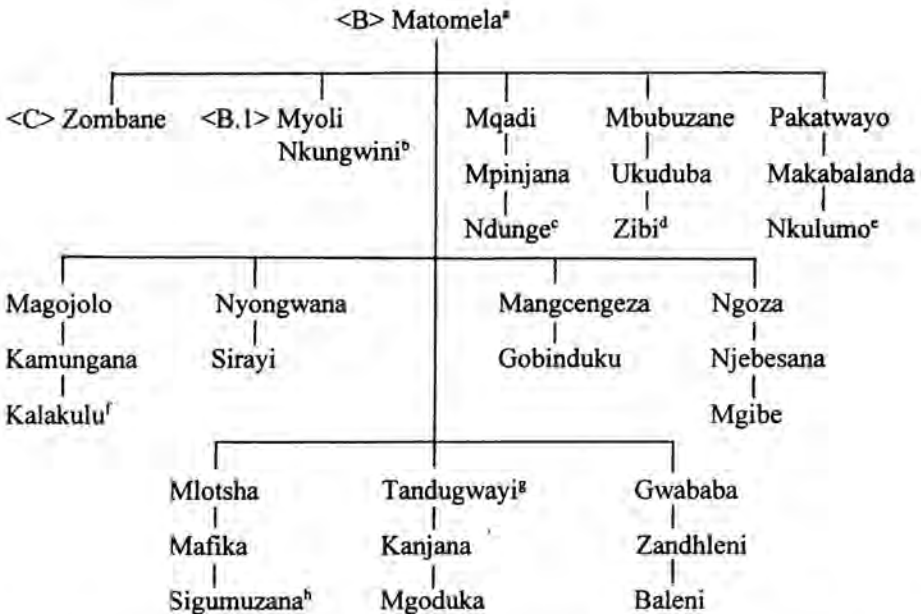
^dLiving. At kwa Pakwe, looking east.⁵⁸

^eI believe he is chief son.



^aSon and heir.

^bFollows Nkovana in age. M. Stuart's *induna*.⁵⁹



^aNote. Sequence of Matomela's sons not arranged in any order. Issue given is that of chief sons only in each case.

^bFollows Myoli in age.

^cLiving.

^dMay be dead.

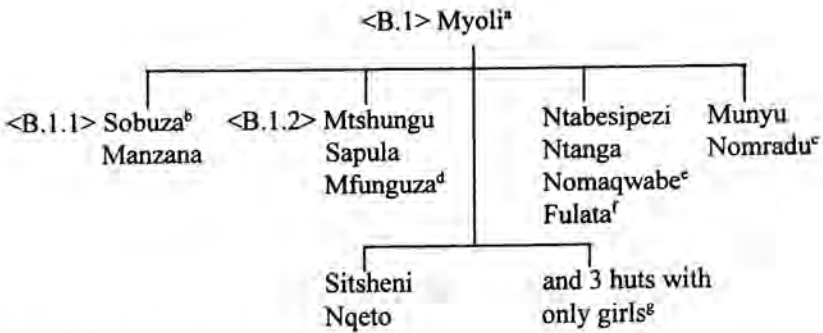
^eLiving.

SINGCOFELA

^fLiving.

^gAlias Nowalaza.

^hLiving.



^aKilled at eNcome by Boers.

^bChief.

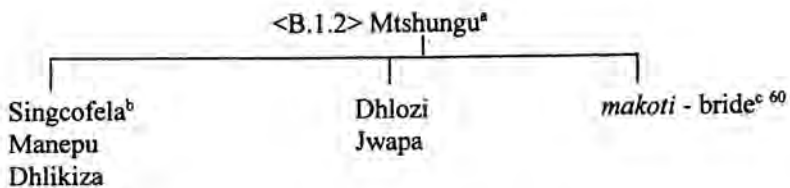
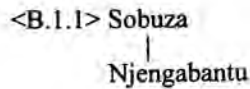
^cGirl.

^dGirl.

^eGirl.

^fGirl.

^g'Eaten' by Sobuza.

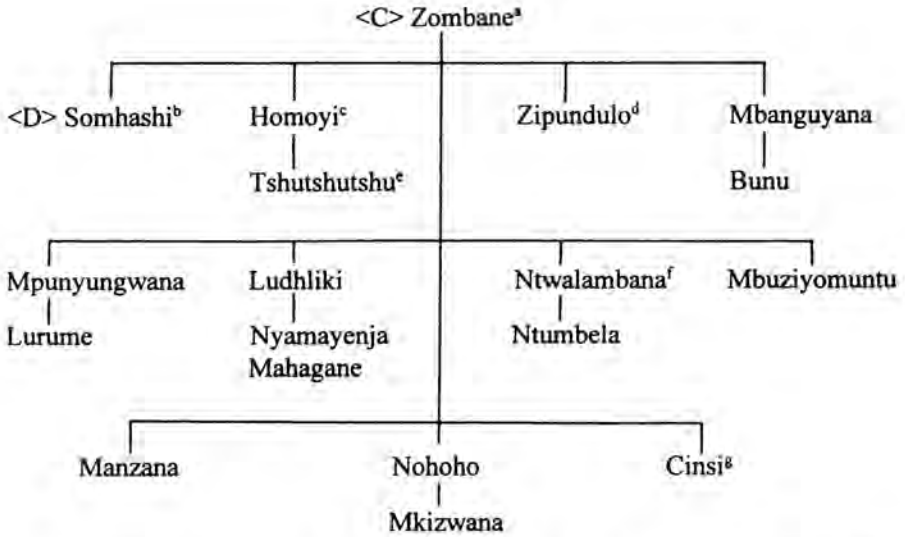


^aOf Kokoti regiment.

^bMy informant. (Mother: Mamangqokazana of the Ntombela people.

^cWent away on my father dying.

SINGCOFELA



^aNote. (The sons of Zombane are given more or less in order of their birth. Each of their *chief sons (inkosanas)* is given.

^bMother: Magubudu of the *Ndhlovu people*.

^cLate chief.

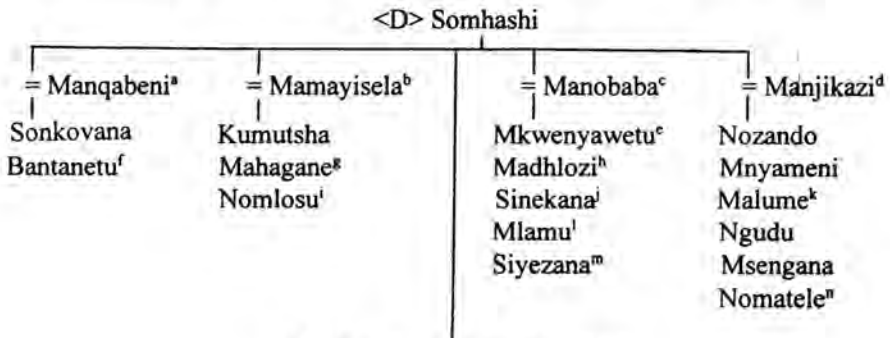
^dDon't know issue.

^eChief.

^fA warrior (*iqawe*).

^gGirl. Married Dibinyeka, father of Mzimba of the *Zondi people*.⁶¹ D. died, and C. went afterwards and married Musi of the *Qwabe people*, but the women there worked evil against her (*gilela imikuba*). Died lately.

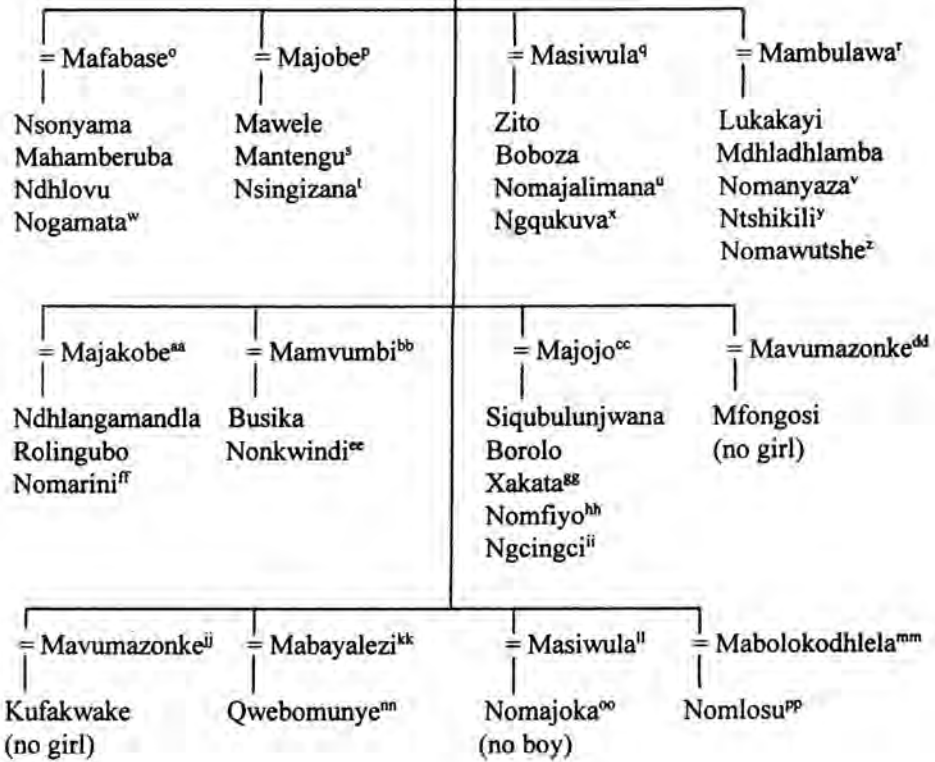
<In the genealogies which follow, the names preceded by an 'equals' sign (=) are those of wives. The prefix 'Ma-' in each case indicates 'daughter of' - eds.>



<Continued on next page - eds.>

SINGCOFELA

<Continued from previous page - eds.>



*Dead.

^bDead.

^cDead.

^d*Of the Cunu people. Dead.*

^eDead.

^fGirl.

^g*Of another hut (indhlu) of the place of Kumutsha's people (ya kwabo Kumutsha).*

^hDead.

ⁱGirl.

^jLiving.

^kOr Tarana.

^lGirl.

^mGirl.

ⁿGirl.

^o*Of the Dhlomo people. Living.*

^p*Of the Sitole people. Nombila her maiden name. Dead.*

^q*Of the Sitole people. Living.*

^r*Of the Zulu people. Grew up among Zulus, inkulelane.⁶² Dead.*

^sGirl.

^tGirl.

SINGCOFELA

^uGirl.

^vGirl.

^wOf the house (*indhlu*) of the place of Nsonyama's people, but is of another hut.

^xGirl.

^yGirl.

^zGirl.

^{aa}Of the Tshelembe people. Living.

^{bb}Of the Congco people. Dead.

^{cc}Of the Tshelembe people. Living.

^{dd}Of the Mkize people. Living.

^{ee}Girl.

^{ff}Girl.

^{gg}Girl.

^{hh}Girl.

ⁱⁱGirl.

^{jj}Of the Mkize people. Dead.

^{kk}Of the Congco people. Living.

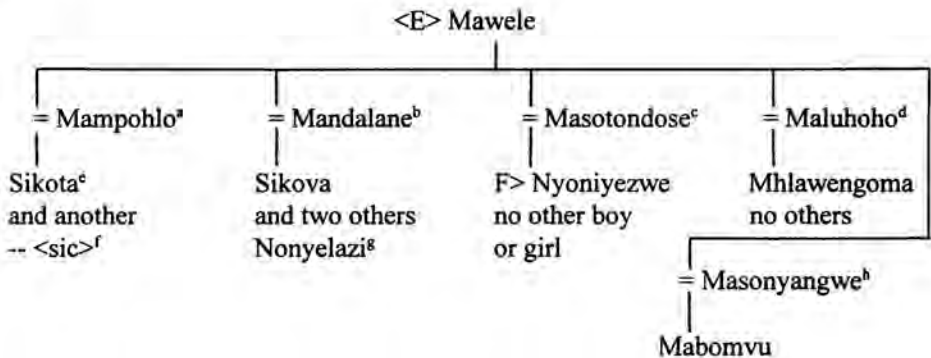
^{ll}Of the Sitole people. Living.

^{mm}Of the Tshelembe people. Living.

ⁿⁿKilled at eMpukunyoni, 1906.⁶³

^{oo}Girl.

^{pp}Girl.



^aOf the Ntuli people.

^bOf the Cebekulu people.

^cOf the Nxumalo people.

^dOf the Tshelembe people.

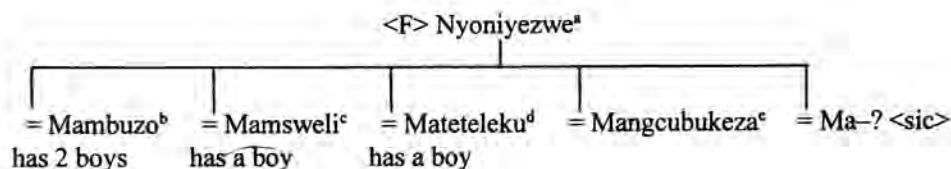
^eAlias Falaza.

^fGirl. Married a son of Fokufina of the Langeni people. He lobola'd with white cattle.

^gGirl.

^hOf the Tusi people. Sonyangwe is son of Nombanga ka Ngedhli.

SINGCOFELA



^aNyoniyezwe has 5 wives.

^bOf the Ntuli people.

^cShe lives at Mbuzo's (Ntuli).⁶⁴ 10 cattle was *lobola*.

^dOf the Zondi people. May have been 20 cattle *lobola*.

^eOf the Ngidi people.

Notes

¹The descent line given here links the informant Singcofela to the chiefly house of the Bomvu (*abasemaBomvini*).

²The uMbonambi *ibutho* was formed by Mpande in the middle years of his reign.

³ENGubevu is a locality on the Thukela river just above its confluence with the Buffalo (Mzinyathi).

⁴Sobuza (not Sobhuza) was chief of the Bomvu in the Umvoti and New Hanover divisions. In the genealogies given by the informant he is identified as a son of Myoli, the informant's grandfather. The iHlaba and uDlambedu *amabutho* were formed by the Zulu king Dingane.

⁵In this list the numbers against the names indicate the order from most ancient to most recent.

⁶The iNadi stream flows from the south into the Thukela a few kilometres above the latter's confluence with the Buffalo.

⁷The *emaKhabeleni* territory lay on the Thukela river north-east of present-day Kranskop village. Magedama was chief of the amaKhabela (*abasemaKhabeleni*) in the early nineteenth century.

⁸Zikhali was chief of the amaNgwane (*abasemaNgwaneni*) in the Bergville area in the mid-nineteenth century.

⁹Ncwadi (Ngwadi) succeeded his father as chief. Bryant, *Olden Times*, p. 146, records that he died in 1902.

¹⁰Qudeni mountain overlooks the confluence of the Thukela and Buffalo from the north-east. Jobe was chief of the Sithole in the second quarter of the nineteenth century. Other sources give him as the grandfather, not father of Matshana. At the time of the interview recorded here, the latter was chief of the Sithole in the Nkandhla and Nqutu divisions.

¹¹Mbuzo was chief of the Ntuli in the Nkandhla division. The iThala mountain lies some twenty kilometres north-north-west of present-day Nkandla village.

¹²*Isikhala* (loc. *esikhaleni*) means pass, opening. Literally, at the pass of the Bomvu.

¹³Nandi was the mother of Shaka. She died in 1827.

¹⁴This sentence appears in the original as an insertion in the bottom margin of p. 45.

SINGCOFELA

¹⁵In the genealogies later given by the informant, Mqedi, Mbhubuzane and Myoli are identified as brothers of Zombane.

¹⁶Bryant, Dictionary, p. 610, gives *intandane* (pl. *izintandane*) as 'Child without father or mother, or both'.

¹⁷Ndlela, of the Ntuli people, was one of Dingane's principal *izinduna*.

¹⁸*Inkondlo* (pl. *izinkondlo*) is often translated as 'anthem'. Bryant, Dictionary, p. 546, gives *isiqubulo* as 'Certain quiet, stately kind of dance (with accompanying song) performed by men at the royal festival and at weddings, differing from the *i-nKondhlo* in not being of a quick and spirited movement...'

¹⁹The note in parentheses occurs in the original as an interlinear insertion. While it appears to refer to Kumutsha (Khumutsha), its position is such that it could possibly refer to Madhlozi (Madlozi).

²⁰The sentence in parentheses appears in the original as an interlinear insertion.

²¹The lists which follow are recorded in the original in the left-hand margin of p. 55.

²²The notes in this and the next two sentences occur in the original as an insertion in the top margin of p. 56. *Amatshinga* means wrong-doers: see also p. 60 of the original.

²³The original reads, 'Naz' *izindiki zakwa Detshulwayo, akundiki e ya udhl' ibele tina si ngadhli luto*'. The name Detshulwayo, meaning the broken-off one, derives from the verb *ukudephula*, to break off.

²⁴Bhambazi was chief of the amaNgwane people in the Bergville, Estcourt and Klip River divisions.

²⁵Bryant, Dictionary, p. 373, gives *umalala* as 'Certain plant used to ward off lightning'. On the same page he gives the word *umalali* as 'small plant used for washing a new-born babe to make it grow a quiet child, not given to crying'.

²⁶This and the next two sentences appear in the original in the top margin of p. 58.

²⁷The reference is to lines in the praises of Somhashi kaZombane.

²⁸Mafahleni was chief of the Nxamalala in the Impendhle, Lion's River, Umgeni and New Hanover divisions.

²⁹The word derives from the verbs *ukusenga*, to milk, and *ukusileka*, to smear cowdung.

³⁰The territory whose extent is here described lay to the east of Qudeni mountain: see note 10 above.

³¹At the time of the rebellion of 1906, Sibindi was acting chief of the Bomvu in the Umsinga division. He was an active supporter of the Natal government.

³²Phakade was chief of the Chunu in the mid-nineteenth century. Bryant, Olden Times, p. 273, gives the date of his death as 1880. For Jobe see note 10 above.

³³Bryant, Dictionary, p. 444, gives *umnqandane* as 'Certain shrub...whose sticks are sometimes used as wattles'. In this case they were presumably used for building Somhashi's *isigodlo*.

³⁴This sentence occurs in the original as a marginal insertion. Bryant, Dictionary, p. 60, gives *umbuthiso* as 'A combined ploughing or hoeing for the chief by his people, and applied alike to the assembled workers or to the land ploughed by them'.

³⁵Bryant, Dictionary, p. 376, gives *isimanga* as 'Strange occurrence..., though in use applied chiefly to a certain eruption of the body...popularly attributed to incest, and

to the false pregnancy...of uterine disease in females’.

³⁶Bryant, Dictionary, p. 567, gives *umsenge* as ‘Cabbage tree..., having very soft, rotten-like wood...’.

³⁷Bryant, Dictionary, p. 550, gives *iqungo* as a form of insanity which affects a person who has killed another, and who has failed to go through the processes of *ukuqunga*, i.e. of ‘self-fortification against evil consequences or influences’ (Dictionary, p. 549).

³⁸Bryant, Dictionary, p. 358, gives *umlingo* as ‘Any unusually strange, awe-inspiring preternatural, magical performance...’.

³⁹Bryant gives *umphahla* as *Brachyloena discolor*, and notes that the wood was used for, among other things, tinder. He gives *ugagane* as a species of mimosa, *ikakasi* (*ikhakhasi*) as a thistle-like plant, and *umkakasi* (*umkhakhasi*) or *umggwaggaba*, as the cork-tree (*Erythrina latissima*): see his Dictionary, pp. 166, 203, 288, 479. Watt and Breyer-Brandwijk, The Medicinal and Poisonous Plants of Southern Africa, p. 154, give *umluthu* as a species of verbena.

⁴⁰Matiwane kaMasumpa was chief of the amaNgwane in the early nineteenth century.

⁴¹The iNcome (Blood) river was the scene of a Boer victory over a Zulu army in December 1838.

⁴²The informant has previously identified Matomela as one of the line of Bomvu chiefs.

⁴³The uBhalule was the Olifants river, a tributary of the Limpopo. The *impi* refers to a Zulu raid into the country of Soshangane, first ruler of what became the Gaza kingdom, in 1828. Bryant, Dictionary, pp. 257, 381, gives *imbo* (= *uhlonzane*) as ‘Malignant malarial fever...’.

⁴⁴*Inkosana* (pl. *amakhosana*) means either minor chief or the heir of the chief.

⁴⁵The reference is presumably to the evidence given by Henry Francis Fynn to a Natal government commission of 1852-3 appointed to enquire into ‘native affairs’.

⁴⁶For Jobe see note 10 above.

⁴⁷‘Father’ in this sentence should read ‘grandfather’.

⁴⁸*Umdidi ka Ndhlela* means the rectum of Ndhlela. This was a designation applied to groups which had supported Dingane against Mpande in the conflict between them in 1839-40. For Ndhlela see note 17 above. The sentence which begins ‘*They were the igeja...*’ occurs in the original as a marginal insertion. *Igeja* means hoe or plough.

⁴⁹The Mpafane (Mpofana) or Mooi river joins the Thukela below present-day Tugela Ferry. The uPhakwe mountain lies ten kilometres south-south-west of the confluence of the two rivers. Mqedi has previously been identified by the informant as a son of the Bomvu chief Matomela.

⁵⁰The British invasion of the Zulu kingdom began in January 1879. The battle of Isandlwana was fought in the same month.

⁵¹The Boer war or South African war began in October 1899.

⁵²The notes in this paragraph appear in the original as an insertion in the top margin of p. 7. The *iKhwani* was a women’s *ibutho* formed by Dingane. Stuart’s note, ‘She was iKwani regiment’, could mean either that the informant’s mother was a member of the *ibutho* or that she was of equivalent age.

SINGCOFELA

⁵³Bhongoza kaMefu of the Ngongoma people was remembered for leading a party of Boers into an ambush on the uPathe stream, which flows into the White Mfolozi. This took place in December 1838, soon after the Boer victory over the Zulu at the iNcome river. The reference is to J. Y. Gibson, The Story of the Zulus, 1st ed. (Pietermaritzburg, 1903).

⁵⁴Dalton is a station on the railway line between Pietermaritzburg and Greytown.

⁵⁵S.N.A. stands for Secretary for Native Affairs.

⁵⁶We have been unable to identify Mkhulukazi.

⁵⁷On Sibindi see note 31 above.

⁵⁸On the location of the uPhakwe mountain, see note 49 above.

⁵⁹Presumably a reference to Stuart's father, Martinus, who, in the late 1860s and 1870s had been clerk to the magistrate at Greytown in the Umvoti division.

⁶⁰Bryant, Dictionary, p. 373, gives *umakoti* as 'Bride, newly-taken young wife - frequently applied to a girl already *lobola*'d, just previous to wedding, and also to a young wife with already perhaps a couple of children, but not properly beyond that, although old women will always call one much younger than themselves by this name...'.
⁶¹Dibinyika and Mzimba were successive chiefs of the Zondi who, from the 1830s onward, lived in the Swartkop location to the west of Pietermaritzburg. Bryant, Olden Times, p. 524, records that Mzimba died in 1898.

⁶²Bryant, Dictionary, p. 327, gives *inkulelane* as 'Person who has been adopted and grown up in a strange kraal, having no home of his own'.
⁶³Mpukunyoni is a hill east of the Buffalo river to the east of present-day Pomeroy. Government forces and rebels fought an engagement there during the rebellion of 1906.

⁶⁴For Mbuzo see note 11 above.