

TSHINGANA ka MPANDE

4.6.1907. Gingindhlovu.

File 65, item 4, p. 26.

- 26 Tshingana ka Mpande at Gingindhlovu, 4.6.1907, 9.45 a.m.¹
 Magojela ka Mfanawendhlela ka Manzini ka Tshana ka Genda ka Gwabiti [?] of
the Zungu people.² The mother of Nozidiya, mother of Zulu and Qwabe, was of
 Zungu tribe.

... <Praises of Mpande omitted – eds.>

<Undated. 30.6.1907?>

File 65, item 4, pp. 140-7.

- 140 Tshingana ka Mpande. [Continues what he told me 4.6.1907 near beginning of this
 notebook and on previous occasions.]
 Mankankanana, Hanise - Schroeder. [Noted, Large Notebook.]³
Isidhlabantu - Tshaka.⁴ [Noted, Bryant, Dictionary.]
 Schroeder once *bonga 'd* Tshaka to a great extent until tears flowed - he did so
(bonga 'd) from paper. Tshingana surprised. [See four pages back.]⁵ I know of
 141 Mdhlana - it is said *uZulu ka Mdhlana*, just as it is said *uZulu ka Ntombela*.⁶ I do not
 know Mdhlana's father. I do not know of Mamba, except as the father of Masipula,
 the prime minister.⁷
 'You, the people of Dumehlezi' - Tshaka.⁸
 'You, the people of Menzi ka Ndaba' - i.e. Senzangakona.⁹
 'You of Mbambela-tshoba', i.e. Senzangakona, and so Mdhlana and Ntombela
 may be simply *izibongo* and not the name of a person.¹⁰
 Lukwazi (*of the Ntombela people*) was *very well known in the Zulu country* in
 Tshaka's, Dingana's and Mpande's time. *He was famous (waye ne koza); his words*
carried weight (abenamagam' amakulu); he helped the king in important matters -
i.e. a good counsellor (king's).
 New tribes. The Mdhlalose *were once of our people; our people did not*
marry (tata) them. Senzangakona *tata 'd* Hlahlose ka Dikane (i.e. sister of
 Nhlaka).¹¹

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142 Formerly the Mdhlalose people were of Zulu tribe, then, as Senzangakona had married Hlahlose, it was thought desirable to give them a name; then they were called Mdhlalose because, as it was said, ‘*Ku dhlal’ inkosi*.’¹²

Emgazini - originated by Dingana *taking (tataing)* Nozilwana ka Mangxanga (*of the Zulu people*). Dingana also took a number of others; name then became Emgazini - name may have arisen from name of a kraal belonging to those particular people.

Biyela were *separated off (dabula’d)* by Dingana.

Dingana it was who *allowed ukudabula*.

143 *There was a dispute in former times; the tribes separated and came south, following the game (izinyamazana)*. I heard this from Bili, the Governor of St. Helena.¹³ He said he had been to the very place where we had all come from.

It is an old practice amongst our nation for children, when playing, to point in any direction and exclaim, ‘*There is unkulunkulu!*’ (*Nang’ unkulunkulu!*) This was done when I was still a boy and I heard then from old people that it had always taken place and long before Europeans came to this country. It seems to me to prove that all people originated from the same place, for all talk of Nkulunkulu. The idea of Nkulunkulu, as of Mvelinqangi, must have originated where that of God originated.¹⁴

... <Linguistic note omitted – eds.>

144 There is nothing in the mind of the children when they say, ‘*Nang’ unkulunkulu,*’ except simple innocence; they do so at a time when they have no idea of right and wrong. They are thus wise in their innocence. It reminds me of a cow’s udder. Cut it open and you find only watery substance and no milk and yet a calf manages to *suckle (anyisa)* and draw milk. How does this milk come? How <does> the watery fluid become converted at once into milk?

Tubula - kick etc. as calf in the womb; said then to be *anyisaing*.

Isampanza - has the water (fluid) in from which milk comes.¹⁵

145 This game of the children was started originally at the beginning of the world just as the fact that the milk becomes milk by a natural process. Children unconsciously revert to what is in its nature aboriginal and do not control themselves, i.e. they do not intentionally act in this way, but simply spontaneously, instinctively.

I cannot *caza konke* - explain all. All seeds have come from the remotest past, all animals, ants and what not.

When a child goes to a man who is not its father, as Mrs M.’s child did to me [J.S.], it means that a great piece of luck will come my way within the year in which it happened. This once happened to me (Tshingana): children at my kraal came *to our place (kwetu)*, saying, ‘*We have to see the umtaba*’ (meaning *mtwana*).¹⁶ That same year Cetshwayo sent to tell me to *put on the headring (tunga)*. He sent Mkungo ka Manqondo to give this message, when I was at kwa Gqikazi.¹⁷ Then I was directed to marry.

Putting on the headring takes place one year, and marriage a year or more after, unless special orders to contrary are given.

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146 *Umlibo* - like a pumpkin (*itanga*) that *enaba's* (*sends out shoots along the ground*).¹⁸

Tribes originate through the tribal system, i.e. the system of marriage. The names (*izibongo*) arise largely out of the names of *kraals*. There is the *great house* (*indhunkulu*) and the *left-hand house* (*ikohlo*) in every kraal. The name does not necessarily arise when the *dabulaing* takes place, though it may do so. The *dabulaing* only takes place after the relationship becomes distant.

In the case of Mdhlalose, these people were known by the *isibongo* of Ndabezita and as Zulus until Senzangakona married the girl referred to.

The Xozas and Tembus are related to the Zulus and it is, therefore, possible that their Malandela is the same Malandela who is the ancient ancestor of the Zulus. The

147 Xozas and Zulus came from the north following the game.

Giving the order for marriage (*jubaing*) and *for putting on the headring* (*tungaing*) does not take place at one and same time, but separate orders were given for each. The king might of course allow both to take place at one and the same time.

Notes

¹ Shingana (Tshingana) was a senior leader of the uSuthu royalist party and a major figure in the politics of Zululand in the 1880s. After becoming involved in the Zululand rebellion of 1888, he was exiled, together with Dinuzulu kaCetshwayo, on St Helena from early in 1890 to the end of 1897. In 1909, not long after the interview with Stuart which is recorded here, the Natal government banished him to the Amanzimtoti area on the south coast. He died there in 1911. Photographs of him appear in Laband, *Rope of Sand* (1995), opp. p. 369, and in Guy, *The View across the River* (2001), p. 386.

² Magojela of the Zungu people was a chief in the Mahlabatini Division of Zululand.

³ Mankankanana and Hanise were Zulu names for Hans Schreuder, a Norwegian missionary who worked in Natal and Zululand for most of the period 1844 to 1882. Stuart's reference to 'Large Notebook' is to the notebook in File 73 of the Stuart Collection, where, on pp. 130 and 154-6, he records a list headed 'Native Names of Europeans'.

⁴ *Isidlabantu* means 'the creature which "eats up" people'.

⁵ The reference is to File 65, item 4, pp. 135-6, where Stuart has excerpted a passage from W.R. Ludlow's *Zululand and Cetywayo* (1882), p. 190, on the names of the early Zulu kings.

⁶ The 'Zulu' referred to is the eponymous ancestor of the Zulu people.

⁷ Masiphula kaMamba of the emGazini people was one of Mpande's principal *izinduna*. He died in 1873.

⁸ *UNodumehlezi*, 'the one whose fame resounds even as he sits', was one of Shaka's praises.

⁹ *UMenzi*, 'the doer', was a praise-name for Senzangakhona, father of Shaka.

¹⁰ *Mbambela-tshoba* means 'the one who catches hold of the beast's tail'.

¹¹ Nhlaka kaDikane of the Mdlalose people is sometimes confused in the literature with Mdlaka kaNcidi of the emGazini people.

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¹² I.e. the king is playing (*dlala*)

¹³ Bhili (Bili) is presumably a reference to William Grey-Wilson, Governor of St Helena from 1890 to 1897.

¹⁴ Bryant, *Dictionary*, p. 758, gives uNkulunkulu as ‘the Great-great ancestor or ancestral-spirit (of mankind), the first man who is supposed to have made most of the things round about; hence, adopted by missionaries to express God, Creator’. On p. 397 he gives uMvelinqangi as ‘He who appeared first; first man; creator = *u-Nkulunkulu*’. Colenso, *Dictionary*, p. 404, comments on Nkulunkulu, ‘N.B. The Zulu children used in play to run shouting, one and all together, *We! Nkulunkulu!* Old men of the present generation have done so; but the practice is (1878) now discontinued’.

¹⁵ Bryant, *Dictionary*, p. 6, gives *isampanza* as ‘Water-bladder expelled by cattle, etc., before the delivery of the calf’.

¹⁶ Bryant, *Dictionary*, p. 456, gives *umntwana* as ‘... any person (child or adult, male or female) of the Zulu royal house ...’.

¹⁷ Mkhungo was one of Cetshwayo’s *izimbongi*. His father Manqondo was chief of the Magwaza people. KwaGqikazi was a Zulu royal *umuzi*.

¹⁸ Bryant, *Dictionary*, p. 356, gives *umlibo* as ‘Single runner, or shoot, of the pumpkin or similar plants ...’. He comments, ‘Ex. *ba’mlibo munye*’, they are of the one off-shoot, the same stock, as children of the same grandfather (not father) or ancestor’.