

TSHISA ka MSINGIZANA

16.6.1907, Sunday. Pietermaritzburg.

File 44, item 14, p. 2.

- 2 Tshisa (age about 37) ka Msingizana ka Njikane ka Tshwatshube ka Vezi ka Tembela ka Gcaba, *sibongo* Mkize. (Embo tribe.)¹
 Ezigqalabeni in Zululand nearly opposite Ntunjambili, opposite Hlangabeza, where Dube, father of Dabeka and father of Mqawe, lived; Silwane was Dube's father.²
 Silwane, Dube, Dabeka, Mqawe, Mandhlakayise.³
 Embo was *at the eNsuzi* - were *broken up* (*cita'd*) by Zulu king.⁴
 Zihlandhlo was killed by Zulu king at eDimane stream in Emakabeleni district, Natal.⁵
 Nongoma tribe came from an offshoot of Ngcobo - their chief now is Mbozane ka Sipandhla.⁶
The aba kwa Magcaba people; Mkize ka Tembela ka Gcaba (not Magcaba).
 Nyakana (chief) ka Mgidi ka Njomeyana ka Sotshenge ka Bengu *of the Mkize people*.⁷
 Amaqadi - spoken of as *the iqadi section of the Nyuswa people*. The Nyuswa tribe is senior to Qadi, is the *indhunkulu*.⁸ Mapoloba ka Mbele was the former Nyuswa chief.
 The Amaqadi *left from* (*puma'd*) *the place of the Nyuswa* in Silwane's time.⁹
 Dube, grandfather of Mqawe, was killed by Dingana - his people fled into Natal.
 Tulumana (Nkantolo's father) is of maGcaba people (Embo tribe).¹⁰
 We *aba kwa Magcaba* people have remained attached to Qadi people because we have intermarried - our girls have been taken in marriage by the chiefs of the tribe.
 After Embo people were scattered from neighbourhood of Insuze, and Zihlandhlo killed, they fled into Natal. We of the Gcaba (Magcaba) branch, i.e. our ancestors, *konza'd* the Amaqadi section under Dube in Nkandhla district (at Ezigqalabeni) and there remained until he was attacked by Dingana, when the amaQadi ran into and settled where they now are in Natal.
 The chief residence of the Embo people was at the Insuze in Zululand and the amaQadi lived close to them at Ezigqalabeni.

TSHISA

debeza (amadebe) - slightly *caza*¹¹

Mafingo - wanted by Tshisa ka Msingizana, ch. Tulumana

Notes

¹ Shisa (Tshisa) indicates later in his evidence that he was of the abakwaMagcaba people, who were an offshoot of the abakwaMkhize or abaseMbo people.

² Shisa indicates later in his evidence that eziGqalabeni was a locality in the Nkandla area. Ntunjambili mountain overlooks the Thukela river from the south ten kilometres north-east of Kranskop village. Hlangabeza kaNkungu was chief of a section of the abakwaNgcolosi people in the mid-nineteenth century. Dube was chief of the amaQadi people in the time of Shaka and Dingane. He was killed when Dingane broke up the Qadi chiefdom in 1837. He is usually given as the father of Dabeka and the grandfather of Mqhawe. Dabeka led a group of Qadi refugees southward to the Port Natal region. He was killed in 1838 on a raiding expedition into the Zulu kingdom mounted by British traders at Port Natal. His son Mqhawe ruled the Qadi in the Inanda region from the 1840s until his death in 1906.

³ In the original these names appear in a column in the left-hand margin of the page.

⁴ The eMbo or Mkhize chiefdom was broken up by Dingane in the early 1830s.

⁵ Zihlandlo kaGcwabe was chief of the eMbo or Mkhize at the time of the chiefdom's destruction by Dingane. The amaKhabela people lived on the south bank of the Thukela near Ntunjambili mountain.

⁶ Stuart presumably meant to write 'Ngongoma' rather than 'Nongoma'.

⁷ Nyakana (Nyakanya) of the eMbo people was a chief with adherents in the Mapumulo and Umsinga Divisions of Natal colony.

⁸ Bryant, *Dictionary*, p.107, writes 'The *inqadi* [*iqadi*] is a kind of supplementary "great wife", so that in case of the *indhlunkulu* failing to provide an heir or *inkosana*, the eldest male of the *inqadi* hut becomes chief inheritor on his father's death'.

⁹ I.e. in the late eighteenth or early nineteenth century,

¹⁰ The reference to Nkantolo may be to Stuart's informant of that name; his evidence appears in *Stuart Archive*, vol. 5.

¹¹ The notes in this and the following paragraph appear in the original as insertions in the top margin of the page. *Ukudebeza* is to make a cut or gash. Bryant, *Dictionary*, p. 94, gives *idebe* (pl. *amadebe*) as 'Person with his face cut up with tribal incisions ...'. On p. 70 he gives *caza* (*ukuchaza*) as 'Make incisions in the skin of a person ... for rubbing in medicine ...'.