

YENZA ka MCITSHANA

25.4.1920

File 57, nbk.10, pp.1-5 of notes attached to back cover.

- 1 Yenza ka Mcitshana ka Jabiswayo ka Mlakazele ka Ntshengela ka (here father of this man same age as Punga, king of Zululand; Jabiswayo (here) is same age as Senzangakona). I am of Ngobamakosi regt.¹

My *isibongo* is Ntanzi, Ntanzi ka Ntombela. Ntombela was a person.

Mcitshana (my father) was of Amatshitshi regt.²

Ntombela chief was Faku ka Ziningi ka Zwana.³

The Ntanzi people have no longer *a chiefdom with a ruler (isizwe esi busayo)*.

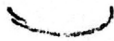
Tshaka was taken by his mother to be hidden *among the eLangeni*. T. grew up there. He (T.) went when grown up to *konza* Dingiswayo. He *grew up (kulela'd) there*. He *became a warrior and held command (hlabana'd & busa'd)*. Was a *renowned warrior (iqawe)*.

- Senzangakona got to hear that his son, the one hidden by Nandi *among the eLangeni*, was at Mtetwa. S. said, '*Is this child really of my people?*' They said, '*He is yours. He is indeed yours.*' His mother hid him, as you would have killed him,' for by our custom if a man's first child is a boy, and he allows boy to grow up, this boy will fight and oust his father, therefore he must be put to death whilst still young. S. said, '*See now, Zulu people. Since you say he is my son, I shall go with you to see him. I shall go and see if he is my son; I shall see by his mark (upawu), by the back of his head, which is receding (betile), by his face, which is receding (betile), by his legs, which are mapaba*' (i.e. bandylegged).⁴

S. then sent to *inform* Dingiswayo that he was coming to *konza to the king*. D. said, 'Alright. I don't prevent anyone who wants to come and *konza* me.' He accordingly went with 6 men. He arrived, and *made salutation*. Ding. then said, 'What is it, S.?' 'Oh,' said S., '*I have come to see the king.*' He and his men were given a hut to stay in. The next day they again went to see the king. He said, '*Nkosi, I have come to konza, for there is a word that I have heard from the men of our place.*' 'What word is this?' 'Nkosi, they say that there is a calf of our place here. He went off with his mother; he went to the place of the *eLangeni*; he grew up there. Now he is here with you, for he has grown up. I ask of you that I may see him, for the people of our place say that he is my son. I would like to see if it is so. I shall see by the *upawu* of our people.'

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- 3 Dingiswayo said, 'All right. I shall hold an ukuketa dance for you.⁵ You will pick him out from the assembly of men (umkumbi), from among the calves of other men.' He then summoned his umpakati of men and youths.⁶ He held an ukuketa dance for him. Beasts were slaughtered. The umkumbi then stood, and formed up like this:



Then 'Paqa who is like the sun' (uPaqa njeng' eyanga) giya'd (i.e. Tshaka). [Entered T.'s zibongo - ms.]⁷ Then all the umkumbi danced. Dingiswayo said, 'Go now and point out your calf from among those in the umkumbi. I shall send six of my men with you, and you will point him out in front of them. If you do not point him out, if you point out someone who is not your son, I shall put you to death.'

He went off with the six men. He went and stood in front of him. He looked at him hard; he looked at his eyelashes, they were long; he looked at his eyebrows, and at his face; he looked at his lower legs (inside). Then he said, 'I ask that I may go behind him.' He did this, so that he could see the back of his head.



- 4 He said to the men from his place (Dingiswayo's men were also present), 'It is he; he is of our people. I can see it.' They said, 'That is the end of it. Let us go to the king.' They went into the king's cattle enclosure, to the umkumbi. The men of the Mtetwa and those of Senzangakona went in. Those of the Mtetwa spoke up, saying, 'Nkosi, he has indeed pointed him out. He recognized him by all the markings which he mentioned to you.'

Dingiswayo said to S., 'You have escaped death. For the men of our place, of kwa Mtetwa, agree with you.' He said, 'Nkosi, I ask that you give him to me, so that I can take my calf back with me. It is painful for me to sit at home without seeing my child. For he is my first-born.' He said, 'It is well. You have overcome me. I shall give you your child. Go back to your hut, and I shall send you food.' He went back to his hut, together with his men. Then Dingiswayo told Tshaka. He said, 'Did you see the man who stood in front of you, and then went behind you?' Tshaka replied, 'I saw him.' He said, 'Do you know him?' He replied, 'I do not know him.'

- 5 'Who did your mother tell you your father was?' He replied, 'I heard it said that my father was Senzangakona.' 'Of what people (uhlobo) do they say you are?' He replied, 'I am of the Zulu people.' 'So, according to your mother, what were you doing among the eLangeni?' He said, 'She was hiding me. She was hiding me from my father. The people of my mother's brother's place said the same. They said that she was hiding me from my father because he wanted to put me to death. If my mother had not escaped with me, he would have put me to death. My mother told me that I had escaped because of her.'

Dingiswayo said, 'Today he has come here to fetch you; he wants you to return home with him.' Tshaka said, 'What would happen to me if I returned home? For he wants to put me to death.' Dingiswayo said, 'It is I who will send you home, so that

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he will not put you to death.' Tshaka replied, 'It would be well if you did this.'
Dingiswayo then brought out intelezi medicines, those of kingship.⁸

2.5.1920

File 57, nbk 10, pp. 5-8 of notes attached to back cover.

Dingiswayo said, 'Go and see where he sleeps, where his head is positioned.'
Tshaka went to see where his head was positioned as he lay sleeping. He went into the hut, and sat; he saw where his father was stretched out sleeping, and where his
6 head was positioned. He went back and told Dingiswayo. Dingiswayo then gave him the intelezi medicines, and told him to go in the night and wash himself directly above where his father's head was positioned. In the night Tshaka went to go and wash; he climbed onto the hut and washed directly above his father's head. The intelezi dripped onto his father as he lay sleeping.

Senzangakona was taken ill. His men said, 'Let us go and report this to Dingiswayo, that the unnumzana of our people dunguzela's.⁹ We ask that we may take him home.' Dingiswayo said, *'You may do so, for he has seen his calf, and the men bore witness to it. For my part, I do not want him to lie ill here at my place.'* So they went back with him; they took him home.

After he had returned home, Senzangakona died. Men went off to report it; they said, 'The unnumzana of our people, the one with whom we came to the king, has died. We ask that the calf be allowed to return home. For the king agreed that he would give him back.' For my part, I agree. I shall give him to you, for you to take him home. But go home; he is coming.'

He then gave him an ibuto, the iziYendane (an ibuto of Dingiswayo). He arrived home with that ibuto. He then proceeded to put people to death there. He put to
7 death Sigujana, his brother. After that he went off to ask for an umjadu dance among the Qwabe people. He said to Pakatwayo, 'Let us hold an umjadu dance for one another.'¹⁰ Pakatwayo agreed, saying, 'Let us dance for one another.' Tshaka said, *'It is I who asked you to hold a dance. Let my people dance first. We shall sit with you and watch.'* So Tshaka's people danced. They danced and danced. They finished, and then Pakatwayo's people entered. Tshaka said, *'Sit and let us watch together, as you watched my people.'* So Pakatwayo sat. When his people came up, Tshaka seized him and killed him. Then the impi of the Qwabe fought with that of the Zulu. The men said, *'Why are you fighting when your chief is dead?'* He then took the people, and they became his.

He did this again when he went to the place of his mother's brother's people, the eLangeni; he went to the place of Makedama.¹¹ He said, 'These are the people who poured curds (amasi) into my hands and burnt them. They also destroyed my stone
8 oxen, and laughed at me, saying, "We have destroyed Tshaka's oxen".' He also put Makedama to death. He then went on to another place to ask for an umjadu dance, where they had not yet heard that he killed chiefs by means of the umjadu. The chief agreed (don't know). He finished off all the chiefs in this way; he fell on them

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suddenly (zuma'd), then he took their people. The people became his, and he made war with them.

Senzangakona met up with Nandi 'in the bushes' (esihlahleni). Tshaka was 'of the bushes' (o we si hlahla).¹² Does not know how they came to meet.

It was Lurungu of emaCubeni tribe who told me this story of Senz.'s visit to Ding. and there seeing Tshaka. Lunyana is son of Lurungu. Lurungu's regt. was very old, possibly older than Sigananda's. He told me at about time of Dinuzulu disturbances.¹³ Gelejana (known to me) of Uve regt. is son of Lurungu ka Somungco. Saw Gelejana at Mpatesita's in 1918.¹⁴

Jabiswayo and Mlakazele, i.e. my grandfather and great grandfather, both *were circumcised (soka'd)*. I have not done so.

Notes

¹ Phunga is an ancestral figure in the Zulu royal line. Senzangakhona was the father of Shaka. The inGobamakhosi *ibutho* was formed by Cetshwayo soon after his accession to the Zulu kingship in 1872. Stuart cross-refers to the testimony given by Yenza on the birth of Shaka in a marginal note, added subsequently, in the notebook in which he recorded the testimony given to him by Ndlovu kaThimuni on 2.9.1919. See Stuart Collection File 57, nbk. 10, p. 15; also [Stuart Archive](#), vol. 4, p. 219.

² The amaShishi (amaTshitshi) *ibutho* was formed by Mpande in the mid-1850s.

³ Faku was chief of the Ntombela in the Nqutu division in the early twentieth century.

⁴ Bryant, [Dictionary](#), p. 488, gives *uphawu (upawu)* as 'Mark, brand-mark, cut or stamped in anything in order to distinguish it ...'. On p. 33, under *beta (ukubetha)*, he gives *ikanda lake libetile (ikhanda lakhe libethile)* as 'his head recedes, he has a receding head', and continues 'Comp. *buya*'. On p. 61 he gives *ikanda lake libuyile (ikhanda lakhe libuyile)* as 'his head curves round at the forehead (i.e. curves forward, is bow-shap[ed]'. On p. 479 Bryant gives *iphaba (ipaba)* (pl. *amaphaba, amapaba*) as 'Clumsy, awkward person ...'.

⁵ Bryant, [Dictionary](#), p. 303, gives *ukukhetha (keta)* as '... perform certain show dances, as ... a regiment of soldiers dancing before their chief ...'.

⁶ Bryant, [Dictionary](#), p. 481, gives *umpakathi (umpakati)* as 'All the commoners or "people" of the land ... who would at different times be called up to the king's kraal ...'.

⁷ Doke and Vilakazi, [Dictionary](#), p. 648, give *phaqa* as an ideophone which signifies, among other meanings, 'of coming into the open, standing out alone'. *Iyanga* is the *ukuthefula* form of *ilanga*, meaning sun. The words in square parentheses appear in the original as an interlinear insertion. They refer to Stuart's practice of writing up the praises which he recorded into what became a series of three large, hard-covered notebooks: see Files 75, 76 and 77 of the Stuart Collection.

⁸ Bryant, [Dictionary](#), p. 620, gives *intelezi* as 'General name for all those medicinal charms whose object is to counteract evil by rendering its causes innocuous, unsuccessful ... and gen. administered by a "sprinkling" process ... and not carried about on the person ...'.

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⁹ Bryant, *Dictionary*, p. 123, gives *ukudunguzela* as ‘Be ill (only used of the chief, and of small children, in which case it is not advisable, or possible, for the public to be told what is actually wrong with the sufferer)’.

¹⁰ Bryant, *Dictionary*, p. 275, gives *umjadu* as ‘Dancing competition, in which, according to a custom now dying out, the young-men and girls of one locality would ... arrange with those of a neighbouring locality to meet together at any particular spot, usually out on the veldt, for a dance-competition ...’. Phakathwayo kaKhondlo was chief of the Qwabe.

¹¹ Makhedama was chief of the eLangeni.

¹² ‘Of the bushes’ signifies ‘illegitimate’.

¹³ Lunyana and his father Luhungu were members of the Cube chiefly house. Sigananda kaZokufa was chief of the Cube; after a long reign he died in 1906. ‘Dinuzulu disturbances’ presumably refers to the rebellion in Zululand in 1888, in which Dinuzulu played a leading role.

¹⁴ Mphathesitha of the Magwaza people was a chief in the Nkandhla division. It is not clear whether the statements in this paragraph were made by Yenza or whether they constitute annotations made by Stuart.