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KAMBI

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~~14/14/82~~

(~~14~~ 70/86-93)

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he defeated all the amakosi in every direction. He was very resourceful in his plans for overcoming his rivals. Dingana and Mpande veld izwe & sa la hlula lonke and therefore my father did not have very much to say about them. He says he hlupeka'd in the days of Tshaka by always having to go out to hlola.

Tshaka had no children, he did not wish to have any, for they would have been amakosi.

In the old days if a king had a child it, when it grew up, might drive its father home. This once happened, the instance being quoted by my father. Tshaka was afraid of the same thing happening to him. I do not know if Tshaka ever poka'd. He soma'd with the girls of his ndhlunkula. 9.4.190

Kambi ka MATSHOBANA

8.4.1903 EVIDENCE GIVEN
represent: Mtshwayiza, I. Windham
70/86-93 File 70, pp. 86-8.

Qwabe tribe; history. - (Per Kambi and Mtshwayiza) 8.4.03. I. Windham present. Mtshwayiza is a Borough Police Sgt. lives in Eshowe Dist, and is a son of Mamfongonyana, former chief of the tribe. Is more or less cut off, the main section of tribe in Natal, i.e. that portion there lately under Zidumo (deceased). He now claims chieftainship in Zidumo's place until latter's children (heirs) shall have grown up. Kambi is aged say 39, is a member of tribe at present working as a togt. boy in Durban. -

Mamfongonyana was a member of the Mdhleneu regiment.
Qwabe was originally the name of a person just as that of Zulu was, and both were the sons of one man, Malandela. Owing to a quarrel between Zulu and Qwabe, their father caused them to separate. Zulu went further north whilst Qwabe came and settled on the south side of the Mhlathuze river (not merely in Eshowe Dist).

Before this separation, it is Kambi (who is principal spokesman) does not know where the people all lived together. It may have been in the white, Mfolozi valley. Believes the common (isibongo) prior to separation, was Zuphnu-lwinja. It is certain this name did at one time apply to the Qwabe people. Owing to living north and so in the direction of or close to the Basutos, the Zulus came to be spoken of as abs Suteu. This appellation was never used in respect to the Qwabe.

During the early part of Tshaka's reign, Pakatways was King of the tribe. He died on account of being attacked by Tshaka. It was proposed, says

(hold a dance together) in the

Mtshwayiza, that they should sinelan'ijadu i.e. Qwabe and Zulu tribes. To do this meant of course that no assegais would be brought. ^{The} Qwabe tribe came to the dance altogether unarmed whilst the Zulu people had one and all secretly armed themselves. The end of it was that the Zulus attacked the Qwabes, defeated them, and secured Pakatwayo, who very quickly died from fear.

As regards Pakatwayo's ancestors, they are these of Kambi says: He was the son of Kondhlo, son of Mncinci ka Lufeta ka Simamane ka Kuzwayo; then come Sidinane and Mahlopa, as to whose order Kambi is not certain. Nor can Kambi trace the line up to the man Qwabe and so connect with the Zulus.

When Ishaka defeated Pakatwayo, the Qwabe people became subject to the former. Mtshwayiza does not know what Induna or Chief was placed over them, but numbers seem to have left for what is now Natal, being dissatisfied with the government. Pakatwayo's heir was Mamfongonyana (Mtshwayiza's father). The latter at a later time became chief over a section of the tribe in Natal. Mamfongonyana's heir was the late Zidumo, living in lower Tugela Divⁿ, and whom I knew.

The main reason why ^{the} Qwabe tribe left Zululand is because, when in July 1824 Ishaka was stabbed in the arm & side, it was found he had been stabbed with a Qwabe assegai, & this could be seen by the ^{shape of the} wood at the end of it, and thereupon Ishaka sent bodies of men out to massacre all members of the tribe. The punitive expedition ^{was} told that a characteristic of the people was for ~~men~~ them to be always pushing wood further into the fire. Assisted by this and other information many of the Qwabe people were killed and the ^{majority} of the people came south of the Tugela. Many came and lived on a plain known as ^{Kwa} Davati near Makanya, not far from Isipingo.

Kubukulwayo was a brother of Pakatwayo's; so also was Godide. Pakatwayo's grave is near where the chief Mkungo now lives in the Eshowe District. Kambi cannot indicate where ^(former) graves of kings were. ^{He} Is able to recite Pakatwayo's (zibongo) at some ^(length).

Mamfongonyana left Zululand in Mpande's reign. He left because of indignities he had to put up with, was, for instance, made an incekig ^{It is milk & a beaver of curdled milk} up ku senga, and z-kangezu amasi.

Mtshwayiza says he does not know much because he was obliged to treat

his father with the greatest respect on account of his high rank. He had for instance, to go behind the hut in which he was and not before the door of it, and if he entered the hut there was a something about the place which was oppressive; one felt one's izibongo (forehead) get hot.

Kambi & M. are familiar with some of the incidents respecting Ngqeto, which are recorded by Fynn (vol. i. Annals of Natal, pp. 149, 150).

11. 4. 03. Per Kambi alias Mtshokobela and Mtshwayiza. Feb 70, pp. 88-93.

I learn Kambi is of the same age as the Falaza regt. (ie. about 3 or 4 years older than myself). His father was Matshobana. He gave the following:-

.... << Pairs of Phalathwaya omitted - etc. >>

Pakatawaya - his izibongo. (small part of)

1 - u Sodhlab' ehlezi, wa om'kweyeya, ^{xx (1.a)}

O bizwe kwa Bekisa, wa vuma,

Amakos' e bizw' imnyakanyaka.

u Ngqwatshiy' obomvu wa u Godolozzi. ⁽²⁾ ⁽³⁾

u mabal' a zi zinge, se ngat' a bekiwe.

O wrye nge la wry' abanta ba ka Taji, ⁽⁴⁾

A ba godola be ya ngo Macingwane

was' e Ngonyameni.

Induku yomntungwa, onzima,

A be zizwe ba yi buka ba yi bayekeya, ^{xx}

Tina sa Ngoya, sa hleka si yama. ⁽⁵⁾

u Ngqigqi a ba m' buyey' ezindhloaneni. ⁽⁶⁾ ⁽⁷⁾

u Nofukutwayo omnyama, ⁽⁸⁾

a ba m' fukute ezinhlangueni.

u Teku lwa, 'malweya na ma Ncwana, ⁽⁹⁾ ⁽¹⁰⁾

Be be tekula ngay' u Sondaba, ⁽¹¹⁾

Beti ka yi ku busa, ka yi kuba nkosi.

Inkonyan' encinyane ka Mjebiya, ⁽¹²⁾

E papateke ya kanyjwa nga bafana

ba p' ofengweni. ⁽¹³⁾

Bati" ye nkomo si ya yi fanisa,

"Si yi fanisa ne ka Ngobe, e Mayabeni. ⁽¹⁴⁾

Ba yakey' izinhla, ba yi tibya, ⁽¹⁵⁾ ⁽¹⁶⁾

Mmemei says this is Kandi's name.

Ya⁽¹⁷⁾ goduka ne za β ' ofengweni.
 O gandagand' umbango⁽¹⁸⁾ u ngo wa kwa Nyuswa,
 kwa ku nga bangwa luto,
 kwa ku bangw' izinhlakuwa⁽¹⁹⁾ emansiweni.
 Ka babayang' uku wey' u Mvoti,⁽²¹⁾
 U weye nge nkani ka Mdeyi no Nomo.⁽²⁰⁾
 Yen' o bet' ukudhlaya, a ngantun' izinyo,⁽²²⁾
 A ti "Yapa kiti semteteni."⁽²³⁾
 A badhli be β ' kokwane⁽²⁴⁾ ba kwa Sondidi,⁽²⁵⁾
 Ba ya qubuka, ba yo siya⁽²⁶⁾ ukupuzi izibiba.
 uHlumayo⁽²⁷⁾ o lu nga mehl' ezintete,
 Zona zi mehlo a se mhlubuyweni.⁽²⁸⁾

Pulurulu (ukulu -
 -tobane nge used to
 ngantun' umiso. Mmemu
 die this. mteta magile
 man's not Pakatwayo

Notes on the foregoing izibongo.

Entered in book of Zulugies

- (1) usodhlab' = he who rats whilst they etc. (v.a.) For note on tefula see (28) below.
- (2) uNgqwatshiy' = the ingqwatshi is a bird, improfana & qijima nge adhlela.
- (3) Godolozu = a brother of Pakatwayo. (4) Tayyi = an inkosi was iNgonyameni.
- (5) saNgoya = we of the Ngoya kraal, belonging to Pakatwayo. (6) uSgiggi = one frequently come to, to qigigigiza is to make sounds as of with feet on a sounding surface - hollow underneath, = to duma. (7) buyey' ezindhlwaneni = this refers to the Zulu house who tried to bewitch Pakatwayo by, I think, obtaining some of his spittle. (8) uNofukutwayo = this also refers to the Zulus who were in the habit of speaking evil of the Qwabe king, fukuta means to speak evil of another behind his back. (9) Teku = short for takula which means to speak in an impudent manner about. (10) amalweya and amaNcwana = these are the izibongo of tribes or sections of tribes that had, somehow or another, come to live under the Qwabe people. When Pakatwayo and Nomo (a brother of his) quarrelled as to the succession the amalweya and amaNcwana sided with the latter. Pakatwayo apparently came into conflict with his brother when these two peoples tendered their allegiance to the victor Pakatwayo. (11) uSondaba = this is another name for Pakatwayo. (12) Mjebiya = a man of rank belonging to Qwabe tribe. (13) oYengweni = Dingiswayo's great kraal. (14) emayabini = name of Ngobe's kraal. (15) izinhla (not izindhla) = izihle i.e. the Drain semi-circular line made by a number of men surrounding e.g. an object of attack. (16) tibuya = kalima. (17) ya = this refers to a brast which escaped from a man of note in the Qwabe tribe and entered the cattle belonging to the Mtetwa tribe. (18) umbango etc. = The Qwabe people were out zingelazing ingina and bring on their

way home they discovered there was a dispute between two claimants of the Nyuswa tribe. The Qwabe men came between the opposing factions the one turning and fleeing to another district whilst the other remained. (19) izinhlakwa = the castor-oil plant pods. (20) Mdeyi and Nomo = both quarrelled about something. Mdeyi was one of the Qwabe people. (21) 'babayang' = "he had no particular wish to cross the umooti but took the opportunity of doing so when Mdeyi and Nomo were engaged in their dispute." (22) ngantun' izinye = to put nail of thumb in mouth against lower edge of tooth and then jerk outwards causing nail & tooth together to make a slight noise. (23) Yapa tina se Mteteni = in full, "yapa tina ba s'e Mteteni," but there is also to be understood some word of defiance such as that no one dare come and attack them at that kraal. (24) Kokwane = umut' odhlwayo. (25) Sondidi = a man of the Qwabe tribe. (26) siya = sinda, the meaning is "they will get well drinking antidotes." (27) uhlumayo = this is meant as a name for Pakatwayo. ^{should be uDhlumayo for Mbanbe was uDhlumayo} The uhlumayo is a well-known tree growing in Tongaland which, if a person partakes of it (a decoction thereof) it will prevent him from ageing as rapidly as he would otherwise do. The meaning is seen in the phrase "li se kona le li Tonga, ladhl' uhlumayo!" This tree is used therefore as a symbol of sovereignty. (28) emhlubuyweni = emhlubulweni. In the course of these izibongo it will be seen there are many instances of tefulaing. ^(see under words marked *) I have taken the izibongo exactly as I believe Kambi gave them. The extraordinary amount of tefula is due to the fact that tefula is a distinct characteristic of the Qwabe tribe. Kambi says both Mamfongonyana and Zidumo tefulaid or lalisa'd u limi and he himself of course does.

To this day, Mtshwayiza says, Nomo's kraal Entoyeni [should it not be Entoyeyeni?] ^{yes} is existing; it was ^{re-established} ~~was~~ by Mamfongonyana, and hut tax for it is paid at Stanger Magistrate, seeing it ^{was} under the late chief Zidumo.

The Qwabe tribe had regiments of its own. The only one ^(of Pakatwayo's) Kambi & M. can name is the iziNkonde which was so large an one that if it began in the course of the morning to enter the kraal the process would continue until sunset. Regiments were enlisted according to age and ^(incorporated) ~~tela~~ into the iziNkonde which then became a huge body of men of different ages.

A characteristic of the Qwabe people is that they tefula. see notes (28) above, on this page.

My informant Kambi got much of the information he now gives, especially the izibongo, from his late uncle Mnyaiiza, son of Maganga, who was

well informed & knew the tribal & King's (izibongo)

Among Pakatwayo's kraals were the following:

εMtandini - the principal one,

εMoyeyeni

εyiDedeni

εNshlekezeni

εMtateni, - [A section of the kraal ~~was~~ ^{not a separate kraal -} ^{of Tsumu, 31. 5. 03}]

εMaganukeni, - [Nqeto's kraal]

All these were in land lying south of and adjacent to the Mhlaturze river. ~~At~~ The εMaganukeni kraal was ^{that of} kubo ka Nqeto.

Pakatwayo ^{He} tungaid died an elderly man but not ~~very~~ ^{very} old.

A man, at present living near ^{under N. M. Mungubuzi} Stanger, Nshlembeni ka Mgqogqozo, can give a good deal of information as regard ^{He} Qwabe affairs. Belongs to the Qwabe people proper.

In the old days there was a very strong objection to abatakati. This being so, the greatest restrictions were placed on people becoming doctors. The Qwabe people paid special attention to the matter, and ^{so} controlled the keeping of drugs as to confine them to a few well-known and respectable men. Whenever there was a supposed case of takataing the King would call izangoma together and ^{have a seance then divine} tsheyingoboco, i.e. the doctors would be encircled by a large body of men & they would ^{lean about} tshekula inside and, by bulaing, proceed to smell out the evil-doers.

The Qwabe people were spoken of by the Zulus and other northern tribes as abasezansi. ^{new the coast} ⁵ ^{those from down river}

Nqeto. - When Ishaka was assassinated Nqeto went to Zwide and said "Let us ngena them (Zulus) kuse manyama nje" i.e. "let us attack them ^{sub} whilst they are in a state of confusion". I, says Kambi, do not know what Zwide's reply was. (Zwide was dead & buried). Nqeto then went off with a large section of the Qwabe tribe, carrying with him considerable numbers of cattle belonging to the Zulus. Nqeto was a brother of the late Pakatwayo, being like him, a son of Kondhlo. At this time Mamfongonyana was a boy, living with his uncle Godide, son of Kondhlo. Among the sons of Kondhlo, ^{the} preceding King, were: Pakatwayo, Kibukulwayo, Nqeto, Godolozzi and Godide. It is said Ishaka was fond of Nqeto. Godolozzi, Godide and other sons of Kondhlo were killed

by Tshaka. Tshaka on one occasion, when he had slaughtered some cattle, sent ^{the head of a ox} an *inhloko* to Ngeto, this Ngeto took up and dropped in front of Tshaka's hut, refusing to eat meat which *inkaya* (sticks) ate, for was he not the son of a king? Tshaka replied, "He is quite right," and at once ordered the ^{insurgents} *insurgents* to be sent to him. The same sort of thing happened when beer was sent. Ngeto would cause his *izinceku* to taste it and if they found it ^{not} as good as that previously given would return the same and remonstrate about being treated in that way. Tshaka would acquiesce and say the son of a king should not be supplied with beer of an acid taste.

Of a night the more important men would assemble about the king *nga senhla*. ^{at the great assembly place} One would be directed to call Ngeto. He would then shout out in a loud voice, "^{Here, Ngeto!} Nangu Ngeto bo" (this was the mode in which men were called). Ngeto would proceed to the place where the king was sitting and, not having once answered to his name, would inquire who it was who had called out to him in so unseemly a fashion - this in Tshaka's presence. Tshaka would then say chaffingly that he was no longer ^{the son of} a king and therefore he must expect to have his name shouted out as was done in the case of all others. Ngeto would then turn and leave, when a person would be sent after him to turn him back, addressing him, as he did so, as if indeed he were the son of a reigning monarch. Ngeto would then return and take his seat among the party.

If the king called anyone else but Ngeto they would come running up, even if they were the sons of late kings. One only would dare to respond to the summons by walking, that was Ngeto. All other men too would accept whatever food the king gave, *izinhloko* or anything else. Ngeto, as has been shown, acted differently.

Among other important men of the tribe was *Batintile* son of a former king *Mncinci*. He was a brother of *Kondhlo*. The man *Ntshingumuzi*, now in charge of ^{the late} *Zidamo's* section of the tribe, is a son of *Mkhwete* who was the son of ^{the} *Batintile* in question.

In former times ^{people wore these long gowns} the tribe used to ^{dress} *binca* differently to what ^{more long coats} members of it do now. *Kwa ka tejiswa - tebisa* i.e. we *binca'd* ^{in itshu} *initshi yo ka sontwa, emnyama ye zimvu*. *Abantu ba pindulo* with twisted tassels of black sheepskin. In the old days, ^{people would need} *lashaqa v. fametika*.

hooked stick ^{with which to hitch them up} ~~stick~~ ^{ambaxa} ~~prong, fork~~ ~~stick up~~
 ba beji funel'izinti zo ku yi kupula. Men carried about with them
 two wooden small hooks, one in either hand, and with these from time
 time to time lifted up the side of the ^{loin cover} ~~matsha~~ if it pressed too closely
 against the upper hind portion of the leg, and so again on the other
 side. There appears to have been strings affixed alongside of the
^{loin cover} ~~matsha~~ of which the hooks or prongs were intended to take hold, and
 these hooks were made of ^{thorned mimosa} ~~ugagane~~ wood.

Then there was a ^{polite and leisurely} ~~namaza~~ custom which would be practised when
 men had assembled to ^{and were seated in company} ~~ot'ibandhla~~. A pot of ^{curried milk} ~~amase~~ would be
 put in the midst provided with one spoon only. The principal
 man would take the spoon, put it into the pot and take on to the
 spoon a ~~cer~~ quantity of the food, consume that one spoonful, and
 then pass the spoon on to the person next on his right, who in
 his turn would act similarly, and so on to the end when the last man
 would cover over the pot or ~~kamba~~ and lay the spoon on the top.

Beer ^{made} of ^{small millet} ~~apoko~~ too would be brought in sometimes, ^{and} would be
 passed from one to the other in a small vessel, each would take
 a short drink and when all had partaken thereof would proceed to ~~sox~~
~~indaba~~ ^(discuss affairs).

Another ^{polite and leisurely} ~~namaza~~ custom was that when one of the men present
 wanted to leave he would get up and ask to be accompanied home. All would
 then get up and go along with him in the direction of his home. They
 would go some 600 or 700 yds and then ~~to~~ return to the kraal, and the
 man they had been accompanying and who had said he was going home
 would go back with them! Another two or three would speak of going
 home and ask to be accompanied. This would be done and the party would
 be joined by the man who had already been ^{accompanied} ~~pelekerela~~ as if going home.
 All, having again gone some little way, would again return and such
 process would go on into the night when, seeing it was night,
 the whole party would decide to remain the whole night. A beast
 would ^{then} be killed by the ~~mnumzana~~ as food for his guests.

The Quabe (~~UQuabe~~) lived on both sides of the Tugela. Makuta
 was ^{probably} a contemporary of Pakatwayo and was chief over a portion of
 the people. Mtambo (^{son of Makuta} living) has a following ^{among the} ~~kwa~~ Makanya and pays
 taxes in ^{the} ~~Umrazi~~ Court.