

70

MAYINGA

KA

MBEKUZANA

MAXINGA

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	62/75/20-23	MISSING	} <u>JSA</u> 2, pp. 254-9
ad	62/76/1-20	MISSING	

MAYINGA

A 62/74/1624

B 62/75/1-24

C 62/76/1-20

1.7.05 16

"Bulawayo" so-called no doubt to imitate "Dingis-
wayo" (the one ^{who was} caused to lead a life of vagrancy) -

Bulawayo = (one who is being oppressed)
Kwa Bulawayo = the place ^{at which} the one who is being oppressed
lives = the home of the oppressed = the place of refuge -
the oppressed man's home (where 'man' refers only to Ishaka
himself). cf. p. 54* Bryant's Dict.

62/74/16-24

8.7.05.

ganjwaibor, Ishaka.
ka mbekuzana (Nomnombe)
Mayinga arrives with Inkotana - ^{+ Inkotana}
Is of Shlokwe Regt. ^{He seems about 66, rather old than Ndokwana} belonged to Cetshwayo's
faction in 1856, ^{against mbuzazi} crossed into Natal one year after
this (ie. say 1858). Of Isasa tribe, ^{may be also, but not by Sotho language people} related to amabele people.
I know Mpanzi. He butaid me.

My father was short, a hero of Ishaka's, called
mbekuzana because of his style of walking
- being a short man - my father went on the
Pondo expedition. He died before 1856 (battle
between Cetshwayo & Mbuzazi). His regt. was
Mqumanga, was ntanga ka Zulu ka
wofandaya -

17

The Mqumanga kraal was Emfolozi
Emhlope - emahlabatini - pakati
nawo.

Senzangakona lobola'd Nandi.
& Nandi ~~was~~ became pregnant by S.
when hlo bongani with her. She went
home, found to be pregnant. ~~She~~
~~she~~ she said the Tulu chief had caused her
to be pregnant, the Tanga people sent to
Tulus & the chief admitted having caused
her pregnancy. Cattle were then set apart,
Nandi was lobolai'd - came and bore
Ishaka. (Says Ishaka). The name
I. was given by Senzangakona ~~is~~
was Sikiti - The name Ishaka
arose because of ~~of~~ ukuhlaba-
banel' inkosi ya kwa Mtetwa.
The name "Ishaka" was given by Dingiswayo,
not owing to itshati the girl Nandi
may have said she was suffering from

J. Kaleda kwa Zulu - but wanted to be
 Ishinga - enya ubutshinga. I used to
 chase him off & he went eLangeni.

Nandi once died no Ishaka waye
 was tohwa kwa Intetwa. I wanted to
 kill ~~the~~ J., J. was warned by an incekwa that
 he would be vimbela'it ~~at~~ kwa Nogggogga
 - name of kraal he stayed at with
 his mother. He eloped. The kraal was
 attacked ^{and broken up} but he ~~and~~ his mother
 escaped. The kraal was afterwards built
 kwa Intetwa. The kraal Nogggogga
 had been constructed & it was that one
 in which Ishaka and his mother lived -
 emahlabatini emhla nawo nga kwa
 Nobamba.

Nandi bore Ishaka, Noncobe, Ngwadi.
 Nandi never bore Nandi with Gendeyana,
 she is being tukwad by saying she did.
 Nonyinhlanga elawad Ishaka & Nandi
 bore her by Senzangakona.

Nandi never bore Nandi with Gendeyana - Ngwadi
 was not the son of Gendeyana but of I.
 Ngwadi was killed by Dingana.

No wife of Senzangakona ever married
 again. Nandi did not marry. She did
 not marry when she got to Intetwa.

Dingiswayo kipsad impi to hlasele
 uMabesi kwa Ncwamalo. Ishaka
 went on this occasion & that is where
 he galed ku hlabana. On this occasion
 he rushed forward alone into the enemy &
 started & tabbing about. Dingiswayo reproved
 him - said that being a chiefs son he should
 not go forward alone.

Another impi left D. to attack Paka-
 wayo & hlabanaid emhlathuze. J.
 again went forward ~~at~~ and attacked.

(My father was Mpand's doctor, also
 for Ishaka himself, impango yo kwe
 lapa) Pakatwayo was defeated.

D. found out that P's impi ran off because of Tshaka. then called Sikititi. D. now gamba'd him Tshaka by saying uTshaka ka sitshay'eki, ilembe e'leg'ama-ama-lembe, ^{usipusuma} smadey' imiyayo (for he was warned not to ^(imiyalo) pour himself into the impi, but disregarded the instructions.

Everyone was taught by Tshaka what true ~~to~~ bravery was. wabe lablis' imikonto, wati imikonto a yi patwe nga minye.

Tshaka used to cause cowards to be caught & their arms lifted up & then stabbed. If the man shouted he would be killed outright & the assegai gogozaid - turned round & round him inside, if one buba'd i.e. mumbled without shouting he was regarded as a hero, his wound treated & given a beast & which was called spoken of as uzinyembezi zi ka nyoko.

D. said the old system of cibaring was bad - ku bang' ubungwala.

When attacking I told the men to carry their shields under their arms & only to bring them out when they got in among the enemy. In the attack would run in a stooping position & at a great rate.

Mbitwana was uninahume ka Tshaka - o we lawana no nina ka Tshaka

umbango u ya tukana - that is why Nandi was said to have janad'ku & Isendzana & yet that was not so. Ngwadi slawad Nonzimhlanga - whose other name was Noncobe ^(note the e at end) - I have seen Nonzimhlanga. She died just after the battle of Ndondakusuka (1856). I saw her Kwa Zulwana, ama-hlabatini. She was of medium height. She was then very old. She had kraals of her own. I do not know if she marry. I think Nonzimhlanga & Noncobe were one & the same person.

She was very fat. She was light in colour. She had a large nose. The old people used to say her nose was like Tshakais. She was good tempered. I saw her Emkoim kwa nodwengu. The nose was wide not long - broad face & forehead.

Entered Izibongo zi ka Tshaka

ukodum' ehlezi ka menzi!
Ilembe' zleg' amany' amalembhe zuepi, 20
*u. Zophiso ka setokangchi
u. Siphuma si mabeyinyayol*
u. Magojela ngalle kwa nkandhla
lu gajela njalo ludhl' amadoda
ludhl' uMwakela o be zalwa uDhlaba
ludhl' uMagobo o be zalwa uDhlaba
ludhl' uKwababa o be zalwa uDhlaba
ludhl' uDhladhlama wa ^{kwa} majola
ludhl' uMepa o be zalwa uZwide
ludhl' uSikoloba o be zalwa uZwide
ludhl' uSchlaminimuny' kwa ba kwa Zwide
Duyon' edhl' ezinye,
Yat' isadhl' ezinye yadhl' ezinye.

~~join to take~~
odhl' ~~u~~ imhlanbi i nge ya barwebi

I saw Satole ^{ko mpangalalo} He was a very big man, ^{Entered} ~~isoc~~ right at back of his head.
umkunjim wo hwanhla!
u. Madaba zi ku Mjazi ku belungee!
u. Gocubega nge tshoba!
u. Manzi a pazwa u. Ntunya ^{ie. Ntunya}
u. Mteno o wadhl' omuny' u. Mteno.
Ngo ba wadhl' owa kwa Zinkwebu ^{m. S.}

idently referring to George IV.

People could not run formerly. Tshaka taught them to run - also his troops were taught to run. He taught his men to do as he used to do at Mtetwa. He taught the attack to take place by running sharply - Run to the attack, shields tucked under arm.

Tshaka's shining shields had one ^{round} spot (black) on it - about the middle, rest of shields quite white.
The war shield had a name of its own - it was speckled in one portion of it, at-

The lower end - not all over. This was like ubu-
ruwanga. if the same colouring had been
all over it would be called nala. I
forget the name of the shield.

Ishaka was insunda - like his
sister Numeobe - He was tall - tallest of
S's sons, it is said Mhlangana was about
his height.

Ishaka's nose used to perspire. He
used to take hold of his nose from above
and give it a twist ^{shwapuleya} as if to ^{shwapa} ^{shwapa} ^{shwapa}
get sweat off at the same time.
^{He was} Always talking of impi. Snuffed
gwazi a good deal.

The old regime was good, even though
the king killed ^{frequently} off - we used to think the
king was dhalaing + we thought but
little of it. He never seemed in earnest.

The custom about snuffing or eating of Kings (seen by me
followed by ^{as it is} ^{the} ^{boy} ^{would} ^{do} ^{the} ^{same} ⁺ ^{pour} ^{out} ^{more} ^{which} ^{the} ^{king}
on ^{the} ^{day}) was if the king should take a pinch from
boy holding snuff + then speak before snuffing what he had to ^{throw}
throws it away ^{the} ^{boy} ^{would} ^{do} ^{the} ^{same} ⁺ ^{pour} ^{out} ^{more} ^{which} ^{the} ^{king}
then pinched once more. So with food. If king takes a spoonful + before
eating it happens to talk that spoonful ^{is} ^{thrown} ^{away} + a fresh dip made.
Ishaka would have followed this custom.

62/75/1-24 (17)

8.7.05
(Evening)

Mayinga (present Inkotana also Dinga who arrived this evening) -

Inkotana says: My father Tulu told me that Koto ka Msoni ~~was~~ ka Mbenge was a Langeri had a daughter ^{who} was one of the isiGodhlo. She accidentally made water whilst sleeping in the isiGodhlo. This was noticed & she was accused of causing the isiGodhlo to smell. Tshaka now decided to bring the girl's father (try him). He ~~then~~ sent the daughter to him (Koto) & ordered him to kill her. This he proceeded to do, as soon as he had done so he tshayid a beast, drove it to Tshaka & bongaid! saying he had killed a 'dog' and that his only child was Tshaka. ~~Part~~

Mayinga says Dingana ordered Moundhlana ka Menziwa to kill his sister who was in the isiGodhlo because she klobongaid. Moundhlana put her to death.

Mayinga also states Ndhlala ka Sompisi was ordered by Dingana to kill his daughter

- take her home & kill her, for that was when the isigodhlo were being killed for hlobonga. Moundhlana's sister ^(see above) was killed at the same time. Both these executions accordingly took place & the ~~brother~~ brother in one case & father in the other took ^{an} ox & went to bonga!

Women in Zululand were not killed by being beaten with sticks. They were tied round the neck with a rope with slips knot and this was beat struck with stick & the person throttled till eyes came out of ~~the~~ her head.

Ishaka first called Sibabanye the uPoko regiment but as he used to take uPoko beer & that was his food he decided to withdraw this name. The same kind of thing occurred with regard to the Ndabentkulu regt - first called Velabakuzi. I said that expression is one which refers to me, for wherever I appear people are startled. He then said they were to be Ndabentkulu.

Xcf where Madikane talks of the uyaPabaza! uttered by a ^{spare} when attacking ^{with} ^{the} ^{warrior}

Ishaka's regiments
(according to Mazinga)

1. Isipezi (u Donga lu ka madilika or u Dongabatawa)
2. Mqumanga (uJam' shlungwini, uTomanabela o ke matoko)
3. Fasimba (uTomnyali ulimi lwe nkorro)
4. Mbonambi (olu maraye (rough tongue) uMbonambi uzi induku zi bomvu) Dhlangezwa. (isikota som lalane) ^{old grass}
- Sibabanye - former uPoko. ^{this regt. Sibabanye was cut in two, telaid uTontela and imkhani Dhlangezwa, one division was called uDhlangezwa, the other retained name Sibabanye}
- Dibinhlanga ^{and imkhani Dhlangezwa}
- Ndabentkulu (Velabakuzi) (Zintenjane & za ~~ka~~ ka' oNgoye)
- Bekanya.
- Jibingwanga (uZugobungu)
- Uontela (amahlo ka Mbonwa, a bon' ^{uN' Gandw' e se Manzini} but was by Senzangakona)
- Nomdayana ^{was isigaba sa G' ambelebelemi - this section scot had amampondo - isicamelu zi ka mame sa kwetu, said Ishaka.}

Dongabatawa seems to me to be izibongo of one of the above regiments.

u Donga lu ka madilika. - Donga is a food, for umcaba - as sweet as sugar. unlikely for I. to name his regt. after his own food.

I have heard of uHlontane from my father. It may refer to a class of girls.

mKangala was one of Tshaka's kraal not a regiment.

There was a kraal in Mswiga Driv called mKangala - itanga lezi in Komo other tangas of Tshaka's in Natal were between Dloov + Msimbaze (on coast), also Emfume (where the cattle seized from Faka of Pondoland were placed - the undubie beasts.

These two tangas had no names. 3 + 4 people ~~us~~ were left to alusa them. Another tanga was south of mKomaqi near Railway Str - at Emahlonjwa Mission Str.

The men of mKandhlwini were killed off being accused of being cowards. This regiment had been cut up by the Pondos. T. accused them of cowardice + killed

kuvo ~~Nhlangisa~~
Kishwihlanho

off those who had escaped by their bravery from the Pondos.

The Pondos were attacked by mKandhlwini who were killed off by Pondos by use itala le mKonto - small assegais thrown by Pondos coming down on to their heads. After this Nomdayana came to the rescue + the Pondos were repulsed.

When Tshaka's forces returned from the ihlanho impi in Pondoland T. ordered the whole force north to attack uBotshangana. The ^{whole} force qudhlal' bludi on its way up past Swazi-land. It met Nhlanganiso some Ntungwa in the north + killed him. T. in the meantime went home + turned out all the amasega to go and fight. Many persons took refuge in the bushes. This force followed the other. He started it off ^{thence} ~~from~~ ^{the returned} Drigana, ~~at~~ mHlangana + other relatives - except Mpande + Ngibe who went north Ngibe dying of imbo in

Sotshangana's territory - D + M + C returned having decided to kill Ishaka. I do not know what tribe Nhlanguiso belonged to. Ngabeni was also killed by ~~the~~ ^{the} Sotshangana forces. I do not know what tribe Ngabeni belonged to. Magonondo escaped, so also Madhlangamisi - ~~the~~ Mlambo ka Mavundhla (~~was~~ got on to a hill & kept watch & so escaped) - Putile also escaped. The Swazis escaped by going into caves - underground.

Questions for Mazinga - Where did you live? Impande's Zibongo
 The Sasa tribe, history. Dingane's Zibongo.
 Tribes in Zululand.

9-7-05 (Sunday) Mazinga (Dingane & Mkotana present)
 Born emahlabatini - south of white Mfolozi - in neighbourhood of Kobamba. I tomba'd there, my father died there. From there went to Mamba steana near Insuzi & Tugela - I was here until I was recruited. Fought ~~at~~ Ndonda - ^{Ken}zuka & a year after crossed into Natal. I went & lived

Emakabeleni ^{near} ~~isigang~~ Greytown.

The Gasas tribe lived inbha in Zululand. We lived near the amathlube + above the hill Ntabankulu. The Gasas people were Z's doctors. Durgana once called on us to bring on rain + promised to present us with a huge number of cattle. All the Gasas people were called up, even an old woman one dolo - who could still totter. was to come. We brought the rain but the lightning struck near the isigodhlo. D. complained of this and accused us of ~~still~~ lamenting the death of Thaka. He was thereupon going to take action against us when we demanded to see where the thunderbolt had struck. The place was pointed out, found to be well outside the isigodhlo. We accordingly remonstrated saying it had merely struck on our izitankwane + no charge could be brought against us.

Durgana did not want them to live because he knew they were Thaka's doctors. Nor did he want them to make rain (as to above stated)

he merely said "I did not sufficiently reward you for what you did, you who make the izulu inia, you who can clap' inkosi, ni iq' beke hable, nge mite, I will". He said everyone of the tribe was to come up & go to a large plain at Inhlazatsho where the numerous cattle he wanted to fine them could stand and be seen. Cattle were collected. The people gathered my father was told by D. not to go but remain for D. would not forget him, he D. said, was D's imbekko, so my father did not go. When all had collected they were put to death, some thrown into the iziziba - this being done for fear lest they, by ~~the~~ their bodies being left put elsewhere, might ~~cause~~ cause omis' izulu - cause the sky not to rain - whilst others ~~were~~ had the iziKonkewane ze zulu driven through the palms of their hands, they lying on their backs at the time - Very many of us were killed there - When I arrived at years of discretion I found only my father living ie of our tribe all others dead.

Macingwane, chief of ama-ama, killed our chief Mnisi (Mnisi we moola) ka Nsutoha ka Teyiso. Macingwane yengad Mnisi by asking him to iris' izulu. Mnisi took his izizwe with him isipet' moola, ^{Capitively izimbiza} yalutkazi. He arrived & proceeded to make rain, it rained. He was then presented with many cattle. He took them off, was pekekezelwad but in front they found an ~~inpsi~~ which killed them off, the women & girls who were carrying izimbiza escaped - being captured by Macingwane. This was the occasion of our tribe breaking up - some went to Sutu ^(Basutaland) some to Konza Zulu tribe, some to Sotshangana, the name Gasa in Basaland must be from us. Some Basutu say they came from Gasa ie. our people - ie some of us went & konzaid them. I do not know how the name Gasa in Basaland began - hee citekaid before Tshaka came on the scenes - hee, when citeaid by Macingwane, came to Konzaid, Senzangakona -

[10]

Gudhlinthlu (umhlonzane isigo so ku tomba)

mahlapahlapa - makotokoto amanganga
 we dabuka'd nama Lembe and amaBele
 and amaNtuli (mavumengwana's tribe) - Lembe
 and Ntuli, says Dinja, came from Beles.
 The amaBele and uGasa, ^{continue maguiza} dabuka'd ku
 Gudhlinthlu (a chief - ~~an~~ ancient one) - I was
 told this by Sobekase ^(see page 11) ka Tshoba wa S'ma Beles.
 The amaBele, says Dinja, says there are many
 tribes sprung from this tribe.

10^{am}

Maguiza goes on: Tshaka one day woke to find
 ku mahlapahlapa, ku makotokoto amatangeni
 aken he asked ^{of the Zulu heathen} what this was. utombile mntwana
 they answered - Go back into the hut and wait there.
 They said this although as a matter of fact T. was
 a man. They flattered him. He went indoors. Birls
 thereupon sang a song all over the country ^{they butana'd esigodhleveni where T. was}

Ya - i ya i o'bone - (look out)
 umntwan' utombile

They bina'd by singing this - umntwan' us'
 ringongweni (ungongo) - This process of being
 tombisa'd went on for some months.

[11]

(compare with the macassar oil incident)

This happened esitcebeni.
 When T. got older he used to have the white
 hairs ^(grey) pulled out of his head. He always wanted
 to be regarded as quite young.

After T. had been tombisa'd he tumad
 impi emabomvini to kill the chief
 uNzombane ka Matomela ka Ndhlovu.
 This tribe lived in Natal opposite oSungulweni.
 - this tribe still lives where they formerly did.
 They killed the chief Nzombane, they seized
 the cattle & when these arrived T. puma'd
 endhlini.

This tombing of Tshaka is a well-known
 incident.

Jama is the one who built Nobamba. It was
 there that Senzangakona was born - Sotobe
 ka Mpanzala alusa'd the cattle of
 Nobamba. Sotobe is same age of as Jama
 & older than Senzangakona. Sotobe would

[15]

^{Esibothloloji, Engaka! - a huge lump of}
Ngoboka ka Langa wa Kwa Mborambi
^{the man}
a big man, living near o'Kula

not eat a beast unless it was fat. Sotobe used to teta very loudly - Purposeful, find fault at nothing with someone & then shout out in a very loud way so that King could hear. Off the King, I, would then send him a beast, bamba Sotobe! would be hunted, then a ~~beast~~ isicomo so Shwala would be give him at the same time by King, I would then cease tetaing & go and bonga. I was a very big man, tall & stout. Ngo His isicoco was right at back of his head which sloped far back, prominent forehead. People used not to laugh much even when he made a joke for it was looked on as an insult to him, a man must laugh & then cease, not continue for he would be accused of laughing at him & perhaps find S-pitch an imbokodwe at his mouth to stop his sniggering. S's meat used to be protshwal to soften it. He had ~~red~~ eyes always red, risipango (protruding forehead) - he had a

[16]

badly shaped head - ikanda lake li umipata i.e. came forward & then went back. He was not really ugly, but his head was peculiar.

Ngoboka ka Langa wa Kwa Mborambi ^{had} was a bigger body than Sotobe, lived near Mtelwa o'Kula. Shaka said he would never kill him because of his being so large a man - 'I like him'. Nor was he killed. Nor did Dingana kill him.

Sotobe was induna yas' entonteleni - He was excused from going out on campaign on the ground that he could count cattle - He could look at a herd and state the exact number at a glance. He once did this & his estimate was put to the test by dividing up ^{actually} & counting the stock. He was found to be correct whereupon the King said he was to bekela him his (King's cattle). The Intontela ^(see next page) kraal was first erected Emahlabatini near Sitebeni - was then moved to

Mamba where Sotobe went to live. The
Intontela & Sisebe are Senzangakona's
kraals.

~~Hamu~~ Nobamba is the ^{very} oldest kraal of
Zululand. That is what I have usually heard.
Nobamba ^{or even Punga & Magesha} ~~not Jama~~ may have first built it.
The Kings were always said to be buried
Kwa Nobamba.

Malandela & Zulu were both persons, also
Qwabe.

The mfemfe kraal belonged to Hamu ka
mpande. It was originally Mpande's brother
Nzibe's kraal. Mpande by giving it to Hamu
usaid it for Nzibe.

Mawa (the princess) was daughter of Jama.
Mawa belonged, I know, to Intontela, therefore
I believe Intontela must be Jama's kraal.

Mbelebele was Senzangakona's kraal.

Mpande was much younger than Sotobe.
Sotobe used to teta as above stated because
he said the cattle were his i.e. the King's cattle.

I never saw Nggangelé, Ngomane, Mkhaka
ka Neidi.

Entered

Nobanga ka Mama, nobanga!
Imbewana ka Mama ipalele.

Ipalele ngo ^{kwa} zozo

O tandayo angahl' ayi cite.

Sokuyetsekwane, jump up & as they do so strike
their buttocks with heels &c making a clapping sound.
Favourite game for girls also boys. Caused
great fun & amusement. Kwindhla abantu
be suti. The game is called Nobanga.
~~Older~~ ^{Older} people used to look on as this took
place ezigawini, esangweni skaya. Ku-
pikisanwe ngako, whoever did this most
& best was looked on as winner. Very
common throughout Zululand.

I think Sisebe must be Senzangakona's
for it used to be spoken of as ikanda, ikanda
li ka Senzangakona.

those asking would go to Nobamba - the ^{Jerusalem} ~~mother~~ of the Zulus. No one dandolozela'd there. ^{to} stood some way up the Mzimkanga stream (enters White Mfolozi) ^{also amapopopo - enters Mzimkanga} - Dukeza ~~Kraal~~ also Sisebe, Dhlambedulu, Kangela, Julwana, were all located - in my time - close to Nobamba, south side of ^W Mfolozi. Opposite side ^{were} Bulawayo, Nodwengu, Mlambangwenya, Mpengana, Ndabakawombe Zwangendaba, Mduruzulu - these in Mpande's day - say 1850 - 1857

The mKosi was gubelwa'd eSisebeni then at Nodwengu - & that is where Cetsh-wayo gubela'd. Tshaka gubela'd eSisebeni. Senzangakona also gubela'd mKosi at the same Kraal.

Tshaka's Bulawayo kraal alias Gixisega puma'd embelebelemi when Tshaka defeated Zwide. ~~This~~ Tshaka called the kraal Gixisega because he had defeated Zwide

he said "I won't think of fighting with an old man (isege) who used to fight with my father."

Sotobe was about the age of Manyosi (Ka Dhlebezela) the induna ya s' eSisebeni. When I knew him he was very old - no teeth. His eldest son was Nobiya - killed Ondini by Zibebu - He was isege when he died. Sotobe had been dead some years when the Ndondakusuka battle was fought (1856) when he went to the Cape he took his inkosikazi uMafokose with him, the mother of Nobiya, Sotobe's son & heir.

It is an intuko to say mntungwana o wella ngesilulu - just as it is an isituko to say a person is an ifala, or inkhwenga uFubololwenja ^(uFutemulwenja) was a person. This was the Zulu sibongo. Tshaka thereupon ^{with cattle} tengad the Ndabezita sibongo from some other tribe.

I do not know whose son ~~is~~ Fubololwenja was, or how the isibongo arose.