

102

MRUYI
KA
THIMUNI

M R U Y I

A
B
C

70/42-7

(MS originals in rough notes
in 60/11/4-15.
TS in 14/38-43 ?
41/38-43 ?)

~~the kraal, a kraal which, as Ndukwana believes, pama'd with Tshaka.~~

~~Ndukwana got his information from a fairly old ^(say 72 now) man of the Zulu tribe.~~

~~ama'qgolo = a ba ntwa be nkosi.~~

~~The strings pota'd from time to time must have been intended for Senzangakona, who else ~~was~~ were they for? & if for him then the incident shows he took an interest in the child & did not at that time desire to kill it.~~

~~† Tshaka was itwombe rest (one of Senzangakona's) how could he have become that if he had never been buta'd by Senzangakona & lived with him?~~

~~Mqomboli was the father of Ngomane who again was the father of Magidi a chief in Lower Tugela Divn.~~

~~Ensindeni is the name of a royal kraal (small) where those who got the selwa put up.~~

~~Mhlovu's account of Tshaka which he says he got from his father is at variance with Tynn's Isaac's & Shepstone's in Bird's Annals of N. also with other native versions, ^{eg. Ndukwana's, Mkhanyo's} It has to be remembered Mhlovu takes a ^{deep} great interest in these matters, that he heard them from his father, who, although he left Zululand in Dingane's reign, was nevertheless many years in the country, his father Muthli being the very person referred to in the narrative. The story was told straight off without hesitation though probably a little fiction was brought in here & there.~~

~~Note. Mhlovu left with followers about 1.45 P.M. ^{9.11.02} Will send Jantshi, a good imbonji. See N.B. of general opinions &c on native affairs for other subjects of conversation with N. yesterday & today.~~

^{11.1.03}
^{Sunder}
^{2 Norfolk} ~~villas.~~ Tshaka: story regarding his birth, wanderings & the visit of Senzangakona to Dingisways:—

Mruyi ka Jimuni, ^(brother of chief Mhlovu) speaks 7.1.03. Ndukwana present. — I was never butwa'd but am about ntanga ka Nokenke. I had to go out and work as a boy and so ~~could~~ did not have frequent opportunities of hearing my father speak on old Zulu history. I used to carry his mats (amacausi).

Senzangakona was sent for by Dingisways. He went to Dingisways in company with my grandfather, ^(Muthli) and amakosikazi. A hut was set apart for him. In one hut whilst seated there with Dingisways a large number of youngmen of Dingisways' tribe entered the hut by pre-arrangement.

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Tshaka also came in unknown at the time to Senzangakona, wa zenz' umuntu o ntub' indawo, wema - so ku le nkosi lizwi ku le nkosi ya kwo mtetwa (ie according to a pre-concerted plan). Tshaka had on horns ^(izimpopu) about his neck and iziqu, he was moreover one of Dingiswayo's heroes (iziqu). He stood for a moment & looked about for a place to sit down and before finding one stood immediately before Senzangakona so that his ~~de~~ isitunzi se si hlala pezu ku ka Senzangakona and as soon as he had done this he sat down. A silence fell upon all in the hut. Dingiswayo asked Senzangakona "U nga yi bona-ke inkonyana na?" S. tula and looked about among the young men. He then pointed at Tshaka. Dingiswayo ~~he~~ (hle ka'd) laughed and ~~then~~ ^{proceeded to sing} Tshaka's praises (wezisa). Senzangakona's (amakozikazi) wives then one and all moved forward and kissed Tshaka's arm. Tshaka then asked Senzangakona for an assegai. A number of assegais were produced and he was presented with one of them. Again was the young hero praised by the Mtetwa people after which ordinary conversation took place (kwa kulunya amaxoso) for some time. Tshaka then withdrew from the hut with umpakati. Dingiswayo now proposed to Senzangakona that there should be some ~~fun~~ playing (dhlala) on the following day. To this S. agreed. S. was given a sleeping hut and ~~into~~ into this both he and Mudhli went in to sleep. Mudhli spoke to S. and asked how he could play with so old a man as Dingiswayo. "You cannot do that. Fall ill at once (gula). Let me engage him in your stead being more of his years." To this proposition S. agreed. A message was sent at once to Dingiswayo the same night - to say S. was ill but Mudhli would take his place. Next day the Mtetwa came together in large numbers. The ~~an~~ ^{an} mbumbi was formed, Dingiswayo went out and played & danced. Mudhli joined him whilst S. remained indoors ill. Whilst the dancing was going on a feather (upape) fell from Dingiswayo's head on to the ground. Izinceke stepped forward immediately to pick it up as it stood upright on the ground & remained so. D. however checked them and said the feather was to be left alone. They did so. The dancing proceeded and after a while came to an end.

When the playing was over the feather was picked up.

On the day following S. vaelisa'd to Dingiswayo, he did so feeling somewhat uncomfortable; evil forebodings haunted him. Off then S. went. Mudhli too vaelisa'd following S. and to him S. remarked "Here is Ishaka, I am bringing him to you." M. replied "How can you expect me to look after and protect Ishaka seeing I already have his father Senzangakona to see to?" D. said to Ishaka, after Mudhli had set off "This man Mudhli refuses to have anything to do with you saying he has to take care of Senzangakona, it is manifest therefore he does not care for you. Don't spare him. He is the leading and responsible head of the Zulu tribe. Put him to death or you can never reign. Ishaka then kuperka'd and arrived kwa Zulu (among the Zulu tribe). He summoned to his side numbers of Mudhli's own followers and they joined him. Mudhli was then vimbeyela'd when both Mudhli and Zivalele were put to death.

Mudhli was the son of Nkwelo ka Ndaba ka Punga ka Mageba. Dingiswayo was son of Jobe ka Kali.

Mruyi says: I heard the above story from my father Timuni who was a member of one of the sections of the Zimipholo regiment. I myself never lived in Zululand.

Early history of the Zulu tribe. Mruyi speaks. 7. 1. 03

Isibongo sa kiti so ku dabuka, si nga ba kwa Sibololwenja. Ishaka ngaba'd this name and substituted that of Mabezita in its stead place. We are ama Ntungwa, or abe Sutu. We shla'd ne silulu ("came down from the North in a large round basket") and hlukana'd no Qwabe i.e. separated from what is now the Qwabe tribe. We came from the North, Qwabe and Zulu were both sons of Malandela. Qwabe came down into what is now Zululand before we Zulus did. We followed them. I do not hear that Qwabe and Zulu ever quarrelled with one another nor do I know what caused our all coming South.

We are a be Sutu. In the old days we made use of this expression "Ofe mkozi", i.e. ama Ntungwa used it. The name ama Ntungwa means "those from the north". I do not know what "Ofe mkozi" means.

Special medicines used by our tribe are indungulu and ikataze. We came from the North with a knowledge of these. Both were used for inkhulane. We no longer slapa with these in any large degree but the medicines are still used among us.

Isibongo si ka Mudhli. Mruyi speaks. 7. 1. 03.

Entered in Book of Zoology

Leti nina ba kiti, ba k'o Jama,
Mudhli ka Nkwelo ka Punga.

Oka Jama ka Ndaba a jam' emansulemeni.

O bongwe nga ba landakazi.

O bongwe injenge⁽¹⁾ ya se mg'ekwini.

u'bab' umnyam' izinyawo,

U njengo Swamanda ku Mamfeka^e.

O hlab' inkunz' wa nee wa yidhla.

U beja 'mehlo wa bej' umlomo,

Ngo ku puz' izingazi za' madoda.

U mbeki wa nkunzi a nea a yi hlabe.

Umnguni⁽²⁾ o ngaf' imkonto.

U ngwengwezi kwa nga manz' omkumbane.

U gqiza nge nsimb' emnyama [this refers to Magunza, mudhi's eldest son]

u Ntshila nsimbi ngemlenze.

u Siyatsha sa lu vemoane

u Sique ba buy' ufasimba.

u Mnumzane o zi hlabanelayo

Ngq' kwa Zulu ne ya se Langeni.

Owa hlabanel' izingiki zi zombili

Ne ya kwa Zulu ne ya se Langeni.

u Btabita ka moy' wa nyakato,

u Moy' e ngite umzansi kant' umunhla.

Ngaze nga pemba nga ndawo zimbe.

u Nozidumo wa o Timuni.

u Nodhlel' ezihlandhlaneni.

(1) injenge = mpeku (herd of small, young stock). (2) umnguni is the singular of bamnguni, name of the Zulu people.

18.1.03

According to Mruyi (7.1.03) the Zulu people are known by these names.

a be Suteu.

a ba Nguni.

ama Ntungwa.

a ba kwa Zulu.

There is, in support of the second name, an old verse ~~using~~ used as a ^(igqibulo) chant or chorus at the inkosi feast, to this effect: maNguni hlom! u zi 'dhle (ie. cattle). The word maNguni or u maNguni is merely the singular of abaNguni.

The people were called a be Suteu because they lived enhla = north. We left the a be Suteu, who are of different kinds, and by living so long apart from them have become another kind of people.

Per Mruyi, Ndukwana present. 8.1.03.

At Dingiswayo's Ishaka was kept by Ngomane ka Mgombolo wa kwa Caya. Ishaka kupukad to Zulu tribe with Ngomane.

Senzangakona was invited by Dingiswayo to come and see him and did not go down merely on the pretext to gomisa.

Ishaka's presence at the Mtetwa tribe was well enough known to Senzangakona and his other sons, of whom there was a large number. (isixobo sa ba fowabo ie. Ishaka's). Ishaka was not concealed from his father but from or on account of his brothers.

In those days there was sokajing before marriage (circumcision). Mruyi remarks: I do not hear Ishaka was zalwa'd esihlahleni but at Nobamba and that Nandi gona'd Senzangakona in a lawful way.

Ishaka puma'd ne Sipcebe kraal, whilst still a boy, it was this incident which drove him off wandering about the country. He did not go direct to the Mtetwa people. He went eLangeni where they killed a beast for him (hlatshiswa'd). Whilst eLangeni herding cattle with other boys (alusile) he killed cattle on his own initiative, a zi pogela. eLangeni ba kubana no Makedama ka Mgabi about Ishaka's killing a beast without permission. Ishaka and Makedama whilst alusasing played with stones. Each made an imaginary kraal or kraals and had herds of imitation cattle. Their bulls fought together and

Makedama's killed Tshaka's. This annoyed Tshaka who exclaimed "This sort of thing occurs because I do not belong to the aba se'Langeni" but as a matter of fact he had been zalwad by an indodakazi of that tribe. Mgabi was, at this time, still living. Tshaka complained of being given amasi in his hands in such a quantity that before he had finished consuming them they had become quite warm. "All this," he said, "tends to show that these people do not regard men as a person of rank but as an ordinary individual." He, thereupon, left and went to ~~Mgomibolo~~ } (both spellings are right) was' Mdetsheeni kwa Intetw. }

I do not find that former kings killed off children born out of wedlock by their sweethearts and therefore see no reason why (as my brother Nkhlovu urges) Tshaka was concealed, though I do not deny there may be something in the story.

Senzangakona has a large off-spring.

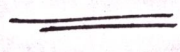
Nandi was looked on as was' ezizweni = a foreigner. She had come from a distance and it is a custom for a girl who comes a long way to take precedence ^{on her marriage} over the other wives of her husband, especially if she is the daughter of another inkosi and even if there are already wives and children at the kraal she enters.

I think Tshaka ran away at the time the well known Sipeebe kraal burned. The makosikazi vungazela's and grumbled, they became very jealous and a rumour sprang up that Tshaka was to be put to death. It was such rumour, possibly without any good foundation at all which led to Tshaka's running away.

There is a definite statement to the effect that Tshaka was born kwa ~~his~~ nina (at his mother's home).

Mudhli was killed whilst Timuni was still 'on the back'. Timuni was siza'd by Manta a person belonging to our people and of the Zulu tribe.

Senzangakona's kraals were Nobamba, Sipeebe and others which M. cannot call to mind.



over.