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SIJEWANA

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SISEWANA photocopies

Zulus of South-Eastern Africa, and for commencing simultaneously in the two separate communities into which that people is at present divided. That part which is destined for the maritime community, situated between Port Natal and De la Goa Bay, will probably be landed at Port Natal. The other, destined for the interior, must go by the way of Cape Town. The Zulus all speak the same language, and till recently were under the same head.

Rev. Daniel Lindley, Missionary; Rev. Alex. E. Wilson, Missionary and Physician; Rev. Hy. L. Venable, Missionary (with their wives), who are to occupy one of the <sup>posts</sup> named above.

And the Rev. Alden Grout, Missionary; Rev. G. Champion, Missionary; and Doctor Newton Adams, Physician (with their wives), who are to occupy the other.

Embarked at Boston, Dec. 3. 1834.

"Maritime Mission among the Zoolahs.

(Vol. 33. p. 5)

Alden Grout and George Champion, Missionaries; Newton Adams, M.D. Physician; Mrs. Champion and Mrs. Adams.

In December (1835), having an opportunity to go to Port Natal in the "Dove," a vessel which plies between Algoa Bay and that port, Messrs Grout, Champion and Adams determined on a visit to the country of Dingaan. \* \* \* They reached Port Natal on the 20<sup>th</sup>, after a tedious struggle with currents and head-winds, and remained in the country till 5<sup>th</sup> February. \* \* \*

A fortnight brought them to Dingaan, who gave them a hospitable reception, and treated them with much attention and respect. The chief consented to their coming into his country, but being influenced by that jealousy and apprehension of white men which, with too much reason, is prevalent in South Africa, he proposed that at first they should build their house and make their home at Port Natal, until he had time to see the effect of a school they were at liberty to open at his place of residence. (The interview <sup>between</sup> <sup>the Missionaries</sup> Dingana took place on the

17<sup>th</sup> Jan'y 1836, v. p. 203 Vol. 1 Annals of Natal.)

Note The above extracts are taken from pp. 198. 199 + 203 of Bird's "Annals of Natal," vol. i.

15.11.99 On the 13<sup>th</sup> + 14<sup>th</sup> inst. I had a conversation with Sijewana ka Mjanyelwa, at Stanger. He is of the Ntabakawombe reg<sup>t</sup>, <sup>belongs to the Cele people, or near, see Zhaba,</sup> but see p. 140 of N.B. 3 for further particulars. ~~see p. 140~~ He has, for a long number of years, been on the Umcoke Mission Station (Grootville), is a Christian, more

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than this he is a catechist; he <sup>is an enthusiastic believer</sup> to Hamayelas. He is 78-80 years of age. I think 78 as he himself fancies he is about Mr. John Shepstone's age and not quite as old as Sir J. Shepstone was.

He stated that the Kampani (Natal Land Colonization Coy Ltd) is a very heavy pressure on the natives. The system of taxation + collection of taxes is a real hardship on the people and there is much severe suffering in consequence. Natives are not able to go to live in other parts as there is no land they can go to, moreover through the effects of European influence, many old men's sons bunguka and lose all affection for their parents + do not help them with taxes; they take to drink + squander money in other ways. Sijewana blames his people for doing no work, only women work, the men are idle.

As regards Government of Natives: they are not allowed a voice in the making of laws which concern their own welfare, this is a deep grievance but then the Govt provide for the education of the natives and by this means the younger generation have come to learn English and so can follow in the newspapers what takes place in respect to the making of laws. Sijewana thinks very highly of the frankness of the English people because they publish everything whether it be good or bad, for or against the Govt. He therefore sees that some license is given to natives to express their views in newspapers, but not much + so indirectly they have a hand in framing the laws.

Mr. J. L. Hulett is liked by the natives, he rose by being liked, that is how kingship comes. —

Natives appreciate English rule because of the security of life and property under it. They are not killed off indiscriminately as under Ishaka without any trial being held. We have umusa (altruism) but yet there is a deep ignorance of the other people on both sides which has not yet been bridged over even by the more progressive Kholwas, for these do not know and do not take the trouble to know the past + its traditions, customs &c. The way to get over this cleavage <sup>or abyss</sup> between the peoples <sup>+ unite them</sup> is ingaba.

Sijewana has a son called Blaindi who is a teacher <sup>in</sup> P.M. Burg. He has also two other sons, one at Mashona (Mashonaland) + the other at Johannesburg. These three he regards as Bunguka's and therefore an illustration of European influence.

17.11.99 (Consens: of 13<sup>th</sup> & 14<sup>th</sup> Compd)  
Mr. Groot strongly recommended natives to buy land but they refused to do so. The Boers are very unjust and cruel to the natives. Disapproves the system of native management.

Knew Sotobe the man sent to find out what Europeans were like, their numbers. Sijewane believes that the very first missionary that ever came to Natal or Zululand was one who arrived shortly before Groot and settled in Durban, <sup>possibly he says a man named Gardiner?</sup> He appeared not to leave <sup>work</sup> Durban. Groot is the first who went amongst the natives in a deliberate manner.

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The Boers called P. M. Burg - Ungungundhlovu - after Dingane's chief kraal. P. M. Burg was founded in Dingane's reign.

Sijewane wanted to know why I was inquiring so deeply and recording the answers I received. He said the Tulus have a proverb, "Inyati i buywa kwa ba pambili" which means "Information respecting the buffalo is obtained from those in the van" i.e. "Truth is sought in the past." He, in another connection, quoted the following proverb: "Inkunjani i bekwa'ematoleni" = A bull is selected from the calves' i.e. (We depend for the future, on our youths) "Our hope lies in the present."

When Hohllo and Mbuyazi, two Europeans (English) came on a visit to Tshaka - probably the first who came - the hut was sindwa'd <sup>immediately</sup> after they left it.

The first converts to Christianity as well as the missionaries were spoken of as those who dunuzi'd amagolo ba wa bekisa, pezulu.

It is a very common occurrence now for mere children to become pregnant and this tendency is traceable to the time when Sir J. Shepstone ordered all unmarried girls to be married off and instituted the new regulations respecting lobola. This precipitate marrying off is known by natives as Umbithli ka Somseure. Formerly <sup>such occurrence, a matter of fact</sup> a girl becoming pregnant was looked upon and <sup>was</sup> always an Ingozi or pure accident, now-a-days the connection by which girls are mitedi'd is intentional and deliberate. Girls on the mission station have arrived at the stage of going about <sup>alone</sup> at night. They are not hlola'd by their mothers as used to be frequently done before.

Sijewane cannot account for people going astray after becoming Christians and thereby entered the way of Truth. The subject, he says, is beyond him. The Govt has in some way caused things to fall to pieces, but does not know exactly in what way. And yet the Govt is highly to be praised for giving natives of their best by educating them. Daniel Dyer Macebo's father is an instance of one who has been forsaken by his sons and compelled in consequence to ndinda, wanders. 17.11.99

~~15.12.99. Talk with Mhlanimpofu, Chief Mvoti Mission Station. He was accompanied by an older man than himself. Meijo (Court Induna) and Julu also present. At Mrs. Thrings' - complains of the action of a young man named - Inqwelbu, married and a father, who lives on the mission station + has been appointed there by the Govt as Postmaster. Inqwelbu has been in the habit of calling together Kwaya (choir) meetings to which girls of loose morals come. He is exempted from the operation of native law. Mhlanimpofu, acting in concert with the wishes of the headmen on the station, has directed Inqwelbu to desist from holding these meetings, but so far he has paid no heed to the orders, saying Mhlanimpofu has no authority over him as he is 'exempted.' At these Kwaya meetings things are said which ought not to be said.~~

who conversed with Nomsimokwana on 25<sup>th</sup> & with me last night. Nomsimokwana says that originally ordinary people were paid 2 or 3 head of cattle as lobola, whilst men of higher standing received 5. The king's daughters were lobola'd with 20 head to begin with and the person marrying was for the rest of his life <sup>as far as regards</sup> under an obligation to pay more cattle. The debt could not or was not settled all at once. A sense of responsibility for lobola always rested on the people.

who married girls of royal blood  
Zinjipis used to be used for lobola purposes - v. p. 83 (17.8.99). see also mnaka <sup>page</sup> ~~mnaka~~

~~lobola is a gift of cattle to the bride's family and is not a purchase of the bride. It is a gift of cattle to the bride's family and is not a purchase of the bride.~~  
Umzinto, per Dalizwe, 18.8.99. Dalizwe went up the Mzinayi stream for about 4 miles today to one Bangizwe's kraal, Chief Tshonkwini. He spoke to Bangizwe who aged about 35, with his brother (younger) called Mubi. Bangizwe has lived for many years in this part; is now on private land, kraal has 3 huts. He said now that rinderpest has cleared off the cattle, people are disposed to lend to one another i.e. give credit on security. When a girl gana's the umyeni imisa's his sister and says her cattle will lobola the woman he wishes to marry, that is the sister is made security for the bride's lobola. This is a purely private arrangement and made no mention of in a Court of law when, for instance, the husband goes to report his marriage or ask that a hut be added to his kraal. If the sister should die prior to marriage or the married woman die before giving birth to a child a difficulty would arise. A case of this kind has not as yet occurred but Bangizwe believes the husband would have to pay the lobola in some other way - the misfortune would be his. This sort of bargaining is freely carried on in Tshonkwini's tribe Bangizwe says but is kept secret as much as possible. A result of the loss of cattle is the fact that many girls are mitisa'd. Many are mitisa'd but complaints are not <sup>often</sup> made in the Magistrate's Office. People are apt to refrain from complaining and they hide the crime from the Courts.

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«LOBOLA»  
Stanger. 17. 11.99. (Conversation with Sijewana v. pp. 48.49). Lobola is the building up of the people by the principle of funga. I read over Teteleku's views with which I entirely concurred. Lobola does not imply purchase, its essence is a dependence on others. A son-in-law is called isigodo so'mkwenyana; this sigodo is the father-in-law's bank or place of security, to which he can go for assistance when in danger or trouble. He will, as it is said, go to xepula, i.e. 'chip off <sup>from</sup> his block'. Sijewana's emphasis lay on the point that lobola is not purchase. The idea of funga seemed to me never to have occurred to him, though he fully & entirely approved it. (see pp 14.15 of N. B. under date 16.11.99 re this point).

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# Native History (chiefly Zululand)

The cutting of holes in Nggengelolo's ears because he did not (hear) comply with a certain order.

Nggengelele was Mnyamana's father. Was at first literally a hewer of wood & drawer of water to Tshaka's people. <sup>also a nursery</sup> This man once rebuked Tshaka for killing Senzangakona's people. Tshaka's killing people to feed the hungry vultures who had also come to ot' ibandhla. Those killed called imiqo doyi.

Kehla-ing sometimes done late in life. The same applies to girls though not so strictly (in Tshaka's time). Tshaka himself took shield & arms and with his own hands killed people. per Ndukwana. 18-10-97

For an interesting account of the prohibition of the ukuhlobonga custom under Tshaka and Dingane and Cetshwayo see page 62 of N.B. 4. Refers also to the juba-ing of girls by kings.

The following are some of the Amakanda of the Kings of Zululand: - 74/134

<u>Tshaka</u>	<u>MPANDE.</u>	<u>Dingane</u>	<u>Cetshwayo</u>
Kwabulawayo (Headquarters)	Nodwenjwe * (Headquarters)	Kangela (wa kwabo)	Ulundu ♀
Dukuza (or Gbixego) *	Indumezulu	Mgunqundhlova (Headquarters)	
Mbelebele (Imbeyebeyeni)	Gqikazi X	Mqumanga	
Ukhasimba Imkadasa. (Mkadasa)	Ndaba kawombe	Stangerwa	
Isiperi	Ludhlambedhlu	Alomendhlini	
Mqumanga	Isangqa	Alomendhlini omnyama	
Stangerwa	Izingulube	Nobamba	
Nontelwa	Amambangwenya †	Isifibeni	
Imkandhlini *	Inqwewe ♀	Imbeyebeyeni	
Senzangakona.		Ezingosini	
Sibebe		Okhembekhlova	
Nobamba (Headquarters)		Emookweni	
		Njandana	
		Inonteyeni *	

\* given by Sijwana is not certain that Gbixego was the other name for Kwabulawayo but think so. 13.11.99 it may be name of another of T's kraals.

Note For notes on some of the above kraals of Tshaka and Dingane see p. 140

\* above list given at Stanger by Sijwana. 13.11.99 (Ndabawombe reg.)

- \* Contained an inkhlanganisela of Dingane's regiments.
- ♂ Indhlenevu
- X This was erected whilst Mpande was still Prince. It was at this kraal that Cetshwayo was born, his mother being Nqumbazi.
- † Ngakaveni.
- ♀ Kandempemvu.
- ♀ Indhlenevu.
- ♠ Was a very small kraal during Mpande's reign.

# Regiments

## Swariland

*See p. 140 for further remarks*  
 Zimpohlo (includes Dikinhlenga and other branches) of Gibabange  
 Ginnyozzi  
 Ukhlabedhle  
 Inkuluthane  
 Diklaba  
 Dikubulathane (Underabadengibona)  
 Diklaba  
 Dikabakawombe (Dingana but not called there Ukhlabedhle)

List here given by Giba son of King Sobuza and Mnkankoni, 25.11.98, Present Zululane. Note: 17.12.98, I find John Bama do not know the regts at all well. He says Mahubulu's ziba regt and Zingqubo should be called Zicela. He never paid much attention to the regiments. Mnkankoni called and then used to tell him names of them but he has forgotten.

- where do the zimpohlo come from?
- Zinnyozzi 98
  - Ukhlabedhle (Dingana) 98
  - Inkuluthane 84
  - Diklaba 81
  - Dikabakawombe 81
  - Inqweqwe (Ukhlabedhle) 77
  - Dikubulathane (Mpanzi's first regt) 77
  - Zingqulube 73
  - Dangqu (Amatutuli) 70
  - Amapela 68
  - Tulwana (Imboza) 66
  - Mwanqwenya 63
  - Inkhlonkhlo (Mngqawamba ye zulu) 60
  - Ukhlokwe (Mambeluti) 58
  - Udududu (Inkunzi ka Tshaka) 58
  - Amixapo 58
  - Umbonambi 58
  - Unokenke 58
  - Inkhlayengwe 58
  - Ukandempemvu (Ungangezwe) 58
  - Umtuyisazwe 58
  - Unomzimane 58
  - Inqobamakosi (Amazwayi) 37
  - Uve 34
  - Falaza 29
  - Imbokodwebomvu 29
  - Inqubokakundhlase 29

## Tongaland

*Historical*  
 This list given me by Sijwana ka Mjanyelwa (of Ndabakawombe) he believes he is younger than Sir J. Shepatone & about Sir John Shepatone's age, but I fancy him to be about 80 - he is nearly blind but still strong. He adds that Mpende was Ndabakawombe's father, of Cetshwayo's who was Tulwana so there must be a second Ndabakawombe older than me to which Sijwana belongs. He does not know where this should come in. 11.9.98 at Stanger. See p. 140 for further remarks

- Umbungabunga (Mwali) 94
- Umqamba (Inqonyama) 90
- Upunga (Ungqatsha) 86
- Udongo 82
- Ujiba (aba kwa jiba) 78
- Umpindw 74
- Aba kwa Intshe 70
- Insananda = Tulwana 66
- Amahabela = Inkhlonkhlo 66
- Izitshozi = Ukhlokwe 58
- Amakeke = Amixapo 58
- Amatutuli 50
- Amagovu 46
- Inqubokamanaba 42
- Inzanayo = Inqobamakosi 38
- Unompilela 34
- Inkwitshimana = Imbokodwebomvu 29
- Amahazu 29
- Izinsimbi 29
- Amalalanenjobo 29

- Latshawe (buta'd by Sobuza) 63
- Mbulalazwe (wa cet' ywe li ka mhlangala) 60
- Emahlakabazi (awa kwa Nibamba) 58
- Inqumane or Inqungundhlovu
- Amatshloka (Amapinyene)
- Sigana or
- Mbulalazwe (wa cet' ywe li ka mhlangala)
- Luhawuhawu or Giba
- Abalondoloz (ntanga ka Ndabela)
- Punga (buta'd by Sobuza)
- Zicela (Zicelile) (ntanga ka Mswazi) or Sitshi (buta'd by Mswazi)
- Inkhlabane (buta'd by Mswazi)
- Inyati or Inkhlabane (buta'd by Mswazi) 69
- et (Uho) (at Didi) = Zingqulube!
- Zigogo wolo (Giba ka Sobuza's regt in this regt)
- Mahubulu or Mbaumbayi (buta'd by Didi) = Inkhlonkhlo
- Giba (ka Mswazi) = Dhlaka
- Inqadhlala (ka Mswazi) (Dududu) 34
- Abalondoloz (buta'd by Mswazi)
- Mhlavela (buta'd by Ludonga)
- Giba or No'cegu
- Inqadhlala
- Zingqulube (Inqulube)
- Falaza
- Isaka

(for further observations in regard to this column beyond what is recorded see p. 141) + 140

Notes in regard to the above lists. Tongaland. I got the whole list from two men Mahungane and Nkomuza genuine Tongas but residing in Inyavuma Dist close to Pongolo + Inyavuma, Mahungane is ntanga ka Tulwana i.e. his regiment is Insananda, whilst Nkomuza is ntanga ka Ukhlokwe. Umbungabunga and Umqamba regiments were buta'd by Mwali but existed under Makasane. Makasane's own regiments proper begin with Upunga. The Inqubokamanaba so called because at that time Manaba was attacked by Inzanayo (khasela'd) at Mapunga. Unompilela & others never were engaged in warfare (khasela'd). To gamba ibulo is in Tonga to eta ibulo - i.e. 'a' in each word is of course eliminated for euphony's sake.



140.  
Impobobo, son of Inakasane, was recently appointed by Portuguese as head of that section of Tongaland which falls within the Portuguese sphere of influence.  
(Turn to pp. 53.54 for further Tonga History)

15.11.19

<sup>(See Sijewane's diary)</sup>  
Zulu Regiment's (from p. 138) <sup>was</sup> Dibinhlangu one of the divisions of Izimfokho regts. aka'd near the present Umoti <sup>Railway</sup> Station but nearer the seat on that side of the river. Tshaka's first buta was Sipezi. Mpande was a Ndabakwombe (but see note on p. 138 about this). Possibly Dingana was the first to buta those now living called Ndabakwombe; he called the regt. Ukokoti which name was afterwards altered to by Mpande to Ndabakwombe.

11.9.00 I should fix who it was I got this information from, as well as that re the oldest regts on p. 138. Perhaps my general Note Book will give it about date 15.11.19 - I was at Stanger at that time. Probably that old man at Umoti Mission Str is my authority, his name being I think, Sijewane.

Not clear that Sijewane is a pariah here, though he is - <sup>was</sup> <sup>was</sup> <sup>was</sup>

15.11.19 Stanger

From p. 134. The Royal Kraals - Dingana's: Entonteyeni was at tafeni near <sup>Hills</sup> Ombane, + Ingundhlovu (Cetshwayo's kraal); Ingumanga was at Inlalazi river, Ezansi tafeni. Dhlangezwa across Inhlatusi, far down, opposite <sup>near</sup> Ungoye, Hlomendhlini, Enembe, Ndulinde (Church of England Miss<sup>n</sup> Str.), Ingungundhlovu, seat of Govt. on <sup>(South)</sup> this side of White Umfolozi, Pate stream is below - towards seat - the kraal, kraal <sup>was</sup> west of the present road + in what is now Transvaal territory, Esifexbeni was near Ingungundhlovu, Nobamba near where amakosi a kwa Zulu were lahlwa'd: if a man ran away from assailants and succeeded in getting where amakosi graves <sup>were</sup> he <sup>was</sup> not killed, the graves <sup>afforded</sup> a sanctuary, Eziinyosini, Oshlambedhloveni are the names of kraals that took name from the regiments stationed at them, Imokweni near mahlabatini ka Dingana <sup>(South)</sup> this side of Umfolozi. Sijewane does not know the situation of the remaining kraals of Dingana viz Hlomendhlini omnyama, Imbeyebeyeni (Imbelebeleni), + Njandana.

Tshaka's Kwabulawayo near what was recently Libebu's Behumtete kraal about 16 miles north east of Ishowe beyond Louw's store; Kwabulawayo was the great kraal, then came Dukuza. Situation of others unknown by Sijewane. Dingana continued to occupy the some of the kraals built by Tshaka as will be <sup>imagined</sup> by comparing the names.

Senzangakona's Sijewane does not know his main kraal.

Sijewane is about 78 - 80 years old and therefore would have been about 8 or 10 years old at the death of Tshaka in 1828. He well remembers the incident; he believes it was the cause of his father's death, the father being one of Tshaka's indunas - Njanyelwa was father + he hlambuluka'd Eziwini + then died. Sijewane never saw Tshaka. At the time of Tshaka's death Sijewane lived at Dhlokweni i.e. near mouth of + on banks of the Tugela.

Zulu Kings 17.9.00. Ndakuwana this day mentions Zulu as being son of Mtonbela viz Uzulu ka Mtonbela, see p. 95 of my next Native Affairs book, and these two must precede, he says Ndaba, Mageba and Dunga.

Keep this in main text