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TSHINGANA

KA
MPANDE

to be printed.

Check pos. of page numbers.

TSHING ANA

A. 65/4/140-7

4. 6. 1907

Zhingana ka Mbande, 4. 6. 07 - 9. 45 am

Magojela ka Mfanaweni, lela ka
manzini ka Tshana, ^{ke tshana ka Mafajite} wa kwa Lungu.
The mother of Nojidiya, mother of Tala
& Awabe, was of Lungu ~~tribe~~
Mbande.

Knowela muwa, wa oTshaka,
Umsimude kwa veta, iye sibili
Pakati kwa mangisi na Magojise
Orkomo za yambo, za buyelela
Owa tohai, amang' kwa vel'udaka
Zikukula pi ka Zulu, e si kukul
omame, sa ba bele ta,
Saze sabaposa ngasebin kwazi
ku mdazi ka Zulu.

~~Kutekile~~

ute ukukhip' isiguga esi se
Dhlinga
'Bat' u ya zingela, bat' u ya banga
mdazi sabela, kweti petshya
u balekel' unya lewa ba kwa
ntuli na ba kwa Ntombela, [26]

Dati be bulal' unuzi, be beti
ba u nikiwe (ie. Nohlela oDambuzi
(am kwa Ntombela))
Ngi hlangeze no Hoho lu ka
Silwana (Mabongozana)

Lwati icibindia sime, ku nongka
amabashi eza se/pala kwe la
Se Mtonteleni (about Gingenani)
Imtwalo ka ngamafulatelana
Eming' i bek' ekyakato, eming'
ibek' eming' zimu.
ulaga nga manzi a nga wes'
ambano,
amang' odwana o Sal'a babaze.
Umpweli wesifula, ezibuzisa
Ubuu' Dimpofana, wa buu' idaka
Oyi tetele kwe la kwa Dutuzi
ka Nombalo

u Dutuzi waye nga sa patwa
kwa malandela,
wa e se ba ompeteyo, u twel'
icala

[27]

65/Item 4/26

rest is
in Mbanga.

... (Praise
of Mbande
omitted) - eds. ->

30. 6. 07 Central Bus, about 10.15 am.
P. M. Burg.

Wonde ka Silwana ka Mangcengeza
ka Matombela ka Tshisa ka ^{Dzina} [Dzina]
ka Mhlovu ka Zuma

I am of Zuma sibongo. ^{we of of}
Basuto race. We live epha ne poru, at
Byronetown. I & others of our tribe live
on Cunningham's farm. [140]

Tshingana ka mpande (near bearing of)
(continues what he told me 4. 6. 07)
and on previous occasions) -

~~see pp. back.~~

^{noted. see with}
Mankankana = Hanise = Schroeder
^{noted. by part of}
ka iicohlabantu = Tshaka

Schroeder one bongad Tshaka to a
great extent until tea is flowed - he
did ^(bongad) so from paper. Tshingana surprised.
~~see pp. back.~~ I know of Mhlanga
- it is said uZulu ka Mhlanga, just

as it is said uZulu ka Ntombela [141]
I do not know Mhlanga's father -
I do not know of Mamba, except ^{as} the
father of Masipula, the prime minister.
Nina ba ka Dumehlegi (Tshaka)
Nina ba ka menzi ka Ndaba ^(ie Senyangakona)
= wena ka Mbambela Tshobo =
Senyangakona). and so Mhlanga
and Ntombela may be simply
ijibongo - ^{not the name of a person -}
^(wa kwa Ntombela)
Lukwazi was azekid Kalandu
kwa Zulu - in Tshakas, Dintzani &
mpande ^{is the name}
waye ne Koga = ukwazisaka,
abenamagani amakulu, a piza
intosi, no dabeni olukulu - is
a good counsellor (King's) -
Kur tribes. Mhlanga abakiti
pambiti - babe nga tatiwa, Senya -
ngakona tataid Hlahlose ka
Dikane (ie sister of Mhlanga) -

65/ item 4/
140-7

Formerly the Mthlalose people were of Zulu tribe, then as Senz. had married Mthlalose, it was thought desirable to give them a name, then they were called Mthlalose because, ^{as it was said,} ~~the~~ ^{the} Dhlal' inkosi -

Emgajini - originated by Dingana taking ukoziwana ka Manganga (waka Zulu) - Dingana also took a number of others, name then became Emgajini - name may have arisen from name of a kraal belonging to those particular people. Biyele were dabalaid by Dingana. Dingana it was also named uka-dabila. [142]

~~The Dabala~~

Kwa ku bangiwe pambili, the tribes separated & came south following iinyamazana. I heard

this from Bili - the Gov. of St Helena - who he said he had been to the very place where we had all come from -

It is an old practice amongst our nation for children when playing to point in any direction and exclaim neng' unkulunkulu!

This was done when I was still a boy and I heard then that from old people that it had always taken place & long before Europeans came to this country. It seems to me to prove that all people originated from the same place, for all talk of Nkulunkulu. The idea of Nkulunkulu, as of Mvelingangi, must have originated where that of God originated.

Ku ngi tothenis' ukuti = proves to me that

There is nothing in the mind of the

[143]

Children when they say Nang' utukulu
-nkulu, except ^{simple} innocence, they do so
at a time when they have no idea
of right and wrong. They are then
wise in their innocence. It reminds
me of a cow's udder. Cut it open &
you find only watery substance
& no milk & yet a calf manages
to analyse & draw milk. How does
the milk come? How is the watery fluid
become converted ^{at once} into milk
as a calf
Ubeela = kick ^{in the womb}
said then to be annoying -
isampanza = has the water ^(fluid) from
which milk comes

This game of the children was started
originally, at the beginning of the world
just as the fact that the milk
becomes milk by a natural process.
Children unconsciously revert to
what is in its nature aboriginal
& cannot control themselves, i.e. they
do not intentionally act in this

[144]

way, but simply spontaneous ^{instinctive!} [145]

I cannot 'eza konke = explain all.
All seeds have come from the penalty
past, all animals, a lot & what not.

When a child goes to a man who is
not its father, as Mrs M's child did
to my ^(D), it means that a great piece
of luck will come my way within
the ~~way~~ year in which it happened.

This once happened to me, children
at my kraal came kweter saying
si zo booi' uontaba (meaning
mtwana). That same year lethe

-wago sent to tell me to tunga.
He sent mkungo ka mangondo
to give this message, when I was
kwa Igikazi. Then I was directed to mang-

Dangam to be place one year
& marriage a year or more after,
unless special orders to contrary are
given.

umlibo = like itanga that enables
tribes originate through the tribal
system - is the system of marriage.
The names (izibongo) arise largely out
of the names of kraals. There is the
indhlunkulu and the kohlo in every
kraal. The name does not necessarily
arise ~~out~~ when the dabulany takes
place, though it may do so. The dabulany
only takes place after the relationship
becomes distant.

In the case of indhlalose, these people
were known by the izibongo of Ndabizela
and as Zulus until Senzangakhona
married the girl, referred to -

The Xozas & Tembus are related
to the Zulus and it is, therefore, possible
that their Malandela is the same
Malandela who is the ancient ancestor
of the Zulus. The Xozas & Zulus came

[146]

from the north following the game -
Jubany & tungany does not take
place at one & same time, but separate
orders were given for each. The king might
of course allow both to take place at one and the
same time.

~~Magajela ka Mfanawendhlela
ka Manzini ka Tshana ka Ncwane
ka Gorabini ka Zungu - son of
Ngobamakosi reg.
our izibongo is Zungu, who was
a person (umuntu) - not umuzi
(kraal).~~

[147]

~~We are abetguni -
Wedabuka' emahlabatini we
ahlukani' naba kwa Mpungose.
Their present chief is Mbangwa ka
Gozzi ka Selwana ^{ka Kuba} - I don't
know further.~~

~~In former days our chief (don't know
which) died. We kalad' isililo, after
we had finished the Mpungose~~

The moment itself (2011) needs to be historicized

Dialogue on 'Reshaping the past in South Africa after apartheid'

Intro The ^{metanarratives} nature of 'History' in colonial & ex-colonial socs (as distinct from the metropolitan / imperial socs).

1. The part in precolonial socs.

2. Metanarrative 1 1820s → colonies - 1) ~~the~~ suppression & neglect of precolonial pasts, plus active appropriations (offences + crimes) in order to facilitate process of a) administration + b) evangelizing. Recasting of precol. pasts to denigrate them.

- Recast / Denigrate
- suppress
- neglect
- appropriate

2) Foreground 'civilizing mission' of colonies + their 'achievements' in agr. econ., society, religion - culminating in political progress + independence for imp. power.

3. Metanarrative 2

Anti-colonial reaction from intellectuals & political elite areas, the colonized (1880s →)

supposed to absorb in S. America?

Dev. of nationalism in Afr. socs, + nationalist narrative - a) Golden Age b) Dark Age of col, c) Era of anti-col. struggle

Through phases: 1) Conservatism 1880s-1930s; 2) Nationalist 1930s-1990s; 3) Nationalist 1990s →

4. Metanarrative 3. Develops total narrative of big capital.

Impatient with backwardness of settlerism, + alarmed by non-market + anti-market nature of nationalism.

Overlap with settlerism to begin with but more progressive

Phase 1) 1910s-1930s: separatist - 2) liberal anti-apartheid 1940s-1980s

3) Backlash: 1990s → SAIPTR

+ anti-capitalist Heyday.
+ anti-west.

Berini 144 ¹⁸⁸⁹ Tshingra sentral & 12 yrs for rebellion
145 Tshingra & Ndabuko 15 yrs
Dungah 10 yrs

146 Dec 1889 sentras captured - to the service - St Helena

Jan 1890 order for the to leave

Feb. 1890 arrive at St Helena

149 Dec 1897 leave St Helena

150 Jan 1898 arrive back in Dk