

DUNJWA KA MABEDHLA

14.3.1912

File 40, item 26, p. 1.

- 1 Dunjwa ka Mabedhla, (whose chief is, Mnyakanya. Usutu. One of Arthur Shepstone's messengers. (Now that Mabedhla is deceased), Manqewu has become a kind of 'father' to him.¹

The Ziggoza said, '*Labalabalaba! They will see us!*' - battle cry of Mbuyazi's section. I don't know how the name 'Usutu' arose; I believe it came from Sikwata cattle.²

'Eya! Ye! Give us the enemy, ho-o, ho-o!'

Give us the enemy, let us loose.

We'll return, ha!, we'll return!

There is the one who keeps silent and does not provoke quarrels.

This was the national war song sung after seizing cattle of people that the Zulus had been fighting with. This was Cetshwayo's war song.

.... <Linguistic notes omitted - eds.>

18.5.1912

File 66, nbk. 17, pp. 1-3.

- 1 Dunjwa ka Mabedhla (brother of Qetuka and Ndube) ka Manqondo ka Mazwana ka Yengwayo ka Mabulu ka Mavundhla ka Tombantshali.

We are a section of the Langeni tribe, though we are called the Magwaza section.

I do not know the circumstances of my uncle Qetuka being arrested along with Keke ka Manqe of the Zulu.

My father Mabedhla was killed at Ondini by Zibebu's impi.

War customs. When war begins a bull is obtained from another country and then used to medicate the army by its eating strips of meat. Only one piece will be bitten off, this strip of meat having been treated with medicines by the inyanga that sprinkled the army with medicine. Next day the men of the impi will go and vomit up the pieces of meat which they ate the day before, the protective medicine which they got from the inyanga. They come back and are then sprinkled with medicine. They no longer sleep on mats; they sleep on the ground. On the march they sleep on their shields. But when battle is near, they no longer sleep on their shields but on the bare ground.

There is then no sexual connection with women until after the war is over.

DUNJWA

The *impi* then goes off to war and is sent into action by its *indunas* and goes where it has to fight.

If, after fighting, it defeats the other, then it 'eats' the cattle of the conquered. It returns with the stock to the king of Zululand. These cattle will then be divided out among the great people and the great warriors.

2 An *umtakati*. If it was stated that he was killing people, he would be set upon by a force sent to kill him. If he had *izinsizwa* of his own, they would rush out and attack that force. If they managed to defeat it, he would no longer be killed: he would return to the Zulu country even though the king had ordered him to be killed.

The first fight I saw was the one between Zibebu and Cetshwayo. I was not yet an *insizwa*, but was still a boy and a mat-bearer. I saw Zibebu's *impi* above the kraal at the Mlambongwenya. A boy shouted out a warning; up till then the people of Ondini had been unaware of its proximity. The alarm was given by a mat-bearer out collecting wood early in the morning. Then the Zulu force came out. It went against the enemy *impi*, who were in a large group so that the *inyanga* could come in and sprinkle them with medicine. Every man armed himself in his hut and went off to his regiment. Then the forces came on towards one another. But even before they had met, while they were still advancing towards one another, without having come to blows, Cetshwayo's force ran away. Then the opponents of the Zulu charged into them and completely destroyed them. That was the end of the fight.³

Thus again Cetshwayo came to Nkandhla. Zibebu's men wounded Cetshwayo, stabbing him twice in the thigh. That was the end. Cetshwayo went on and was taken by the whites to Eshowe. He later died at Eshowe, and after his death he was taken and buried at Nkandhla.

Then there came the war of the black people.

.... <Note on death of pregnant women omitted - eds.>

3 It used formerly to be the practice for women and girls to expose themselves before cowards by way of insulting them, and say as they did so, 'Is this what you want? It's all that you're good for.'

.... <Note on marriage of girls who have lost their virginity omitted - eds.>

Women turned their skirts round so that their hips did not show, but turned in opposite direction. They also carried hand-brooms; this is the protective charm of the women, so that the army should stand firm and not be destroyed.

Girls do not go and *hlobonga* with their lovers, even though the lover has no occasion to go out to the fighting.

When a primitive force was sent out in Zululand, the man attacked was not advised of the fact that it was proposed to attack him or that there was an intention of fighting him. A rush was simply made,

DUNJWA

huts were burnt, and people were killed, without his knowing what crime he had committed against the chief. The cattle would be seized etc. and [the chief] would take over the people and use them for making assaults against others. They would then become members of his tribe.

<1.6.1916>

File 57, nbk. 14, pp. 70-9.

70 Mpeyana ka Manqondo ka Mazwana, brother of Qetuka, and Mabedhla ka Manqondo. [Mabedhla is Dunjwa's father.] Mpeyana was a well-known warrior in Zululand.

At the fight at Langalibalele's kraal, Mfihlweni, the attack was made by Mpande's regiment the amaRorodo - the Little Mdhlevenu.

[The amaRorodo were incorporated in the Mdhlevenu and so became the Little Mdhlevenu.] They camped for the night at the Mfihlweni kraal, after finding that the people had run away. Then, very early in the morning, before dawn, the enemy advanced and surrounded them in the huts without being seen. When they attempted to come out, they were stabbed. Not a single person managed to get out of the huts. Then they set fire to the huts and burnt them inside the huts.

71 *Then my 'father' Mpeyana called out, 'Are we going to die cooped up in the huts by our enemies? I am going out.' And indeed as he spoke he rushed out. As he ran out he was stabbed all over the body and on the head. Even though he had been wounded he stabbed one man, and another, and then another. They were forced back, and our men came out of the huts, for Mpeyana had driven the enemy away from the doors. Hau! They came out, and the two forces fought it out. The enemy fled, defeated by our men.*

My 'father' lost consciousness, and remained unconscious until the evening, until the sun was setting, when he regained consciousness. That was the end of it, and the force returned. That is as much as I know of the affair.

72 *Mpeyana died recently [about 1902, four years before the Bambata rebellion]. He was a strapping man, with great broad arms, very tall, and massively built as well. He belonged to the Rorodo regiment. Mpeyana was drafted to the Mdhlevenu regiment and so became one of the Little Mdhlevenu. Dunjwa knew him well.*

.... <Praises of Mpeyana and Noradu ka Mazwana ka Yengwayo, and reduplicated account of the fight at Mfihlweni omitted - eds.>

75 *Ndhlela ka Sompisi ka Nkobe ka Mpemba ka Ntuli ka Mbele ka Dela of the Ntuli people (amaNtungwa). I hear that the Ntungwa came down from up-country. They were cannibals. I heard it from my mother.*

76 *Another warrior of the early days of whom I have heard was Nozitshada ka Maqoboza ka Mbekelo ka Nongweni of the Nzusa.*

.... <Praises of Nozitshada omitted - eds.>

[Zwelonke (my servant) (is son of, Mgengebuli ka Ngudwa ka Mqalana ka Nongweni⁵ of the Nzusa. Mqalana is thus closely related to Nozitshada.)]

DUNJWA

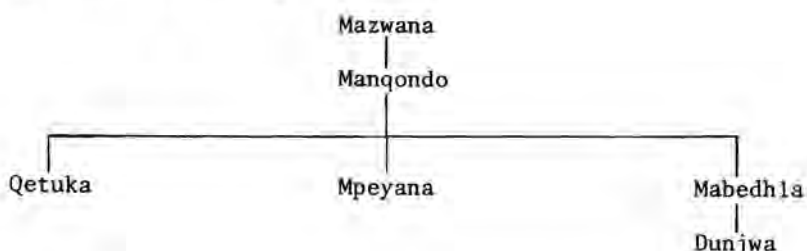
- 77 Dunjwa uses the expression: The British race do not bear malice in their hearts against others, i.e. erstwhile foes. For instance, although severely defeated at Isandhlwana, they do not hate the Zulus on that account. They look upon that catastrophe as due to their own fault, not as inspiring in any way vindictive feelings against the Zulus.

[Lugubu⁶ used exactly the same expression in connection with the praises of Cetshwayo given by him.]

Another expression used by Dunjwa is something to this effect: The Almighty omitted to endow us with cunning (wisdom), or knowledge, or enlightenment.

[In this connection, see the illustration given by Lugubu re doctor and his drugs.]

Dunjwa is a man of high rank, viz:



Manqondo had other sons. Hence the order here is subject to alteration.

- 78 <Praises of Ndhlela ka Sompisi omitted - eds.>

Ndhlela was a renowned warrior in Zululand. He died at Maqongqo, where he was killed by Dingana, apparently because he had once refused to let Dingana kill Mpande. So when Dingana was defeated by Mpande he killed Ndhlela. He did so, he said, because Ndhlela had refused to let Mpande be killed, and had saved him from the assegai. When Dingana had been getting rid of his father's sons,

- 79 *Ndhlela refused to allow him to kill Mpande. He said, 'The king is surely not going to kill this scrofulous thing, this thing that runs to its mother when the king is preparing for war?' That is why Dingana killed him.*

[Dunjwa is a messenger in the Native Affairs Department. He is just about to go off home on four months' leave. He leaves tomorrow, 2.6.1916.]

Notes

¹In the original this paragraph consists of a series of short notes and interlinear insertions. Our reconstruction may not accurately convey the meaning intended by Stuart. Faye, Zulu References, pp. 97-100, reproduces a photograph of Dunjwa and

DUNJWA

records historical information supplied by him.

²Mbuyazi was Cetshwayo's chief rival for the succession to the Zulu kingship. His supporters, the 'IziGqoza', were defeated, and he was killed, by Cetshwayo's Usuthu followers at the battle of Ndo-dakusuka in 1856. *Usuthu* is one of several names used by the Zulu to refer to Afrikander cattle reputedly brought down in the 1820s or 1830s from what later became the Transvaal. (See Bryant, Dic-tionary, p. 603.) Sikwata is the Zulu form of Sekwati, who was chief, c.1827-61, of the Pedi, a Sotho people of the eastern Trans-vaal.

³The action described was fought on 21st July, 1883.

⁴It seems probable that this clash took place at the time of the flight from Zululand of the people of Phuthini and Langalibalele in 1848.

⁵Inserted over the name Nongweni in the original is the following:

'Madhla ka Ndhlovu - per Zwelonke'.

⁶Another of Stuart's informants.