

NKUKU ka CANGASA

8.6.1914

File 63, item 2(a), pp. 41-2, 43-4, 31.

Also present: Mphambukelwa kaCangasa, Mvayisa ka Tshingili.

<The notes which follow were recorded by Stuart at three different points, among other notes, in what seems to have been a pocket notebook. We have placed them in what seems to us the most logical order - eds.>

- 41 I left Durban at 7.12 a.m. today (8.6.1914).¹ On getting to Tugela I got Fearon, the hotel proprietor, to lend me horse etc. for 10s. Left at about 2 p.m. with Nkantolo
 42 and Mvayisa, an old man (the same who gave above story).² Came to Nkuku's son Mgwazeni's house (he is a *kolwa* teacher), where I met Nkuku and his brother. These gave me some account of Ndongakusuka. Nkuku is of Dhloko regiment, and was one of Mbuyazi's *izinceku*. He had miraculous escape: got off by pretending to be dead, this in the rushes just below Wili's (i.e. Lyle's place) but Zululand side.
- 43 At Mgwazeni ka Nkuku's house.
 Nkuku ka Cangasa ka Mavuna ka Gwala of the *Nkwanyana* offshoot of Mpanza tribe, both these of Mtetwa tribe; Mpambukelwa, brother of Nkuku; Mvayisa - all present.
- 44 *Isendhlelo, enxebeni* - war-shield (*isihlangu*); former given by Mpande to C., latter to Mbuyazi.³

Nkuku (of Dhloko regiment - his story not nearly so good as his younger brother Mpambukelwa's).

All the sons of the king were sent out to fight (*pakelwa'd*) in one place. When Cetshwayo came he deliberately spoiled the food. He acted contemptuously (*eyisa'd*) towards the others. He would occasionally stick a spoon in the curds and leave it there without eating. The other princes, seeing this, would not eat. C. would raise dust (*buquzela*) over the food in an obstinate way, and then go out. This happened at Kwa Tulwana,⁴ at the place of Nomcoba (sister of Tshaka).

Mpande gave Mbuyazi the country south of the Mhlathuze, as far as the source of

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the river at Babanango.

- 31 Per Nkuku of Dhloko regiment - used to be an *inceku* of Mbuyazi. *Igobangqongqo* - Cetshwayo's people called themselves *ingqongqo*. (*Ingqongqo* - a man of great strength, *puffed up (kukumala)* through pride.)⁵ Mbuyazi's people, then used the above as their name.⁶

*'Laba, laba, laba, laba, ba yoze ba si bone!' - the cry of the Izigqoza.*⁷

Notes

¹Stuart's interview with Nkukhu took place during the course of a visit which he made to the lower Thukela area to photograph the site of, and collect information on, the battle of Ndongakusuka. This had been fought in December 1856 between the forces of Cetshwayo and Mbuyazi, sons of Mpande who were contesting the succession to the Zulu kingship. Other testimonies collected by Stuart on this trip and so far published in the *Stuart Archive* are those of Bond in vol. 1, p. 75; William Lyle in vol. 1, pp. 358-9; Mbhulo kaMlahla in vol. 3, pp. 51-2; Mphambukelwa kaCangasa in vol. 3, pp. 291-5; and Mvayisa kaTshingili in vol. 4, pp. 165-8.

²It is not clear whether the Nkantolo referred to here is the person of that name who was another of Stuart's informants: see his evidence elsewhere in this volume.

Mvayisa is identified in the previous note.

³It is not clear in the original who the narrator of this paragraph was. *Isendlelo* refers to a shield made from the side of the skin of a slaughtered beast opposite to the side with the wounds in it, while *enxebeni* refers to a shield made from the side with the wounds. The latter was the more highly prized.

⁴The uThulwana was an *ibutho* formed by Mpande.

⁵The notes in parentheses appear in the original as a marginal insertion.

⁶The name *Igobangqongqo* means the one who causes strong men to bow down.

⁷The cry translates as 'Those people are really going to see who we are!'