Buthelezi

Buthelezi

ATB

26. [A section of the Sibiya who broke off "Presumably" under Shenge, crossed the Mfolosi near the Ntlazatshe mount and settled between it and the kwaNtabankulu mout (sources of the Black Mfolozi) Shenge killed (apparently) - faction re-crossed the Mfolosi and settled along emaCakweni ridege aboe sources of amaPopoma river. Skirmished with S'kona who declared they were in his territory. Became known as the Buthelezi under Pungashe

114. Close relationships with Bisini.

56. Pungashe attempts to make S'kona pay tribute - sirmishes

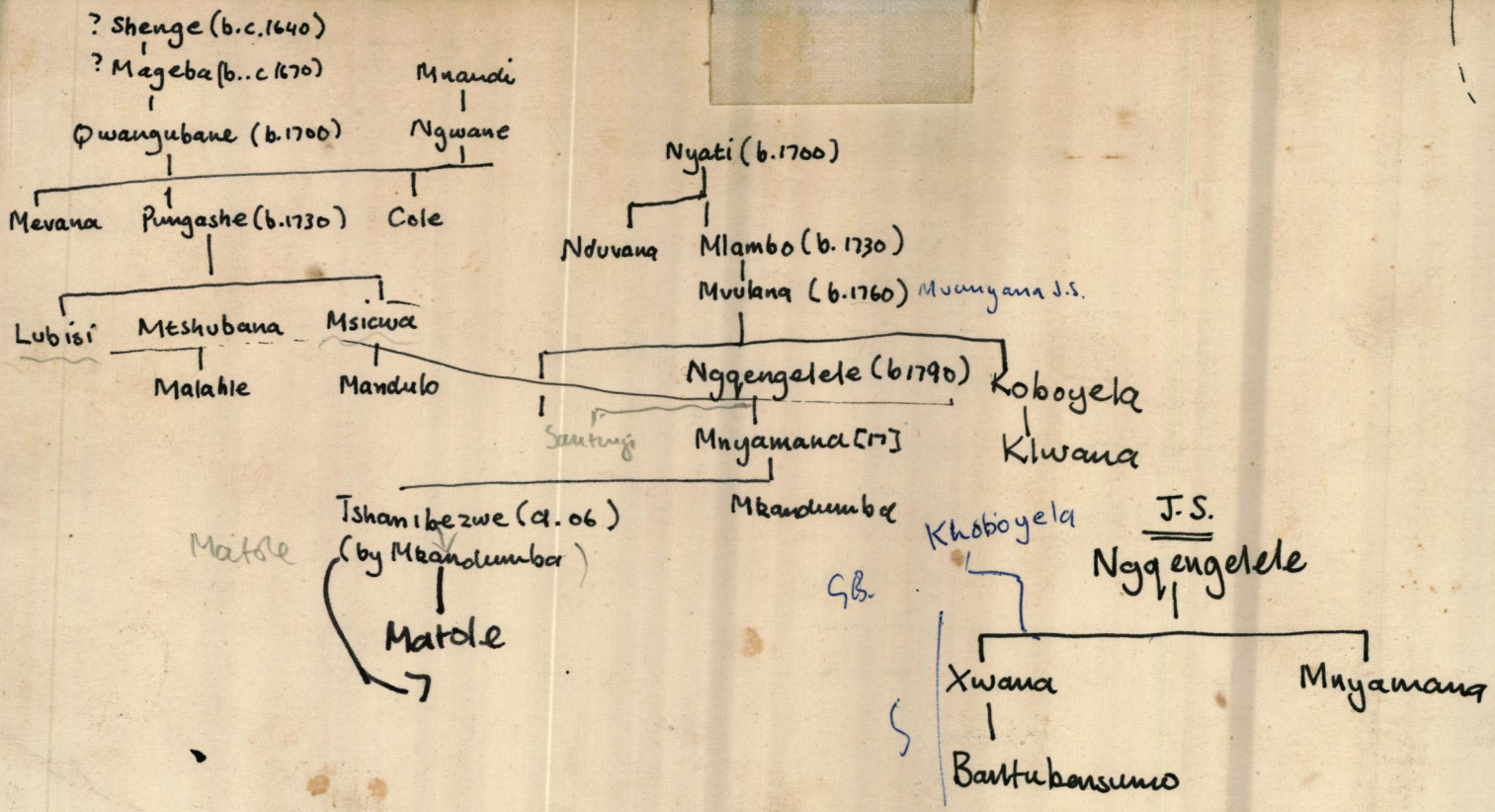
133. Shaka faces Pungashe. "The Butelezi at that time held the country between the emaQugebeni and the Babanango mount, especially about the emCakweni heights." [S'kona still alive at the time.] Pungashe flees to Zwide.

133. c.1823 one of Pungashe's sons grows hostile (Msicwa) Buthelezi warriors sent to chase Mzilikazi under another son Lubisi. Msicwa assasinated and Lubisi remains in Tvl. Another brother Mtshubana.

134. About this time Ngqengelele quarrels and flees to Shaka. Accepts menial post

135. Brother of Ngqengelele, Koboyela had Klwana who became leading soldier undr Dingane. Used influence to gain some of Ngqengelele's property. When Mnyamana rose to position under Mpande had Klwana killed

Geographical position 1879. Evidence of increase of territory & expansion to the N under Kings
JS. N64 [Ngqengelele was an 12 gqila: when told'd peka'd]


? Shenge (b.c.1640)
? Mageba (b..c 1670)
Qwangubane (b.1700)
Mnandi
Ngwane
Mevana
Pungashe (b.1730)
Cole
Lubisi
Meshubana
Msicwa
Malahle
Mandulo
Nyati (b.1700)
Nduvana
Mlambo (b. 1730)
Muulana (b.1760)
Muungana J.S.
Ngqengelele (b.1790)
Koboyela
Kiwana
Samtungi
Mnyamana [17]
Tshanibezwe (d. 06)
(by Mkandumba)
Mkandumba
Matole
Matole
Khoboyela
J.S.
Ngqengelele
GB.
Xwana
Mnyamana
Bantubensumo

15 Miscellaneous note book 29393

S P

"20/10/00 (per Mdukwana) theland ofZululand belongs to Thaka, he who hlanganisa'd all of it. haka would take a fancy to a man and thenm having conquered some inkos's land would say this man migh go and built at any spot he (Shaka) might indicate. Men used to be given land by Thskaka and a man might be givn permission to occupy land even though other people might be living on it at the time. The old resident would not be called on to quit. If later on a quarr31 were to arise it might end in the two going to Thskaka who sould genrally casue the old resident to move to smome other locality which would be indicated to him. he land at all times, all of it, belonged to the king ie since Tshaka's federating or unifying the small pre viosuly exisiing amakosi. Any man who speaks of alnd as belonging to him means it is his becau e given him by the King. Those who were conquered were not requried to aks permission to remain, there was no necessity, they merely continued to occupy as before. If any parcijarl locality chosen by the King for some man to live in there shouldhappen to be a man, say an isilomo, which half a dozen kraals of followers, such person & followers wo uld not be turned off to make room for the new arrivals but simply left alone, nor would he be requried to konza the new man even though he might be of greater standing. In Zululand some land was set apart for the speicial use of the king's izilomo, it resemvled Crown Lland which in fact it was; the izilomo are those ezenziwe inkosi. or instance E la Kwa Ndabenkulu, ezansi ne Mfolosi emnyama, behind Zibebu, this side of Hluhluwe, lapa se liyo ngen' emfolozi was land so set apaprt for Crown purposes. And again the land about Mpapala was similarly set apart and did not bleong either to Ndhlela...or Zinti, for the izilmo or headmen Manyosi, Nhlebo, Sisinde Ngojana ka Sezangakona) and others lived there. Ndukwana known only of

these two peices of land set apart for Corns pruposes. When given permission to reside on such land an isilomo might take his followers with him and other izilomo might do likewise. In Thska's & Dingana's time any man mgith wit out obtaining speicial permission, go and live on this land now would he in doing so be obliged to konza any of the izilomo, for izwe e le nkosi; imncelencele le iqale ku Mpande. hese tow tracts of country had no mnumzana o li peteyo, either one or the other ~~xxxxx~~, ba bi pete bonke nje ie izilomo"

/The king could move people over Zululand an no one would object to someone else coming there as he wasordered by the King and it was the King's clunty. A foreigner would have to be introudeced aby a man of standing/

"The land roundabut the various amkanda was not sepcially descirbed in anyway; the land acroors (north) theWhiteMfolosi is called ela kwaMakoba and is in the neighbourhood of amakanda, it is called ela kwa Makoba and is in the neighbourhood of amakanda, it isstill occupied by aba ka Luridande and a ba ka Joko which peoples lived on it izwe li nga ka hlanganisa uTshaka, li be linye. No man might squat on land known asEmakosini...

/it was/ "however la lakiwe amakanda viz Si(x)ebe, Nobamba(this kraal pakati kwawo amakosi (graves) Engwegweni (Dhlambehlu lu ka Mpande) Mgungungdhlovu, also Dukuza.

Applictans wishing to build kraals would to to the Mnumzana who would, if he felt so disposed , indicate the spot to be built on ie within his recongixed boudaries ~~xxxxxxxxxxx~~. a person whith half a dozen followers might come and ~~xxxxxxx~~ ask an umnumzana for permission~~xxx~~ and have pointed out to him some locality or defintie ridge or ridges; if at that part there appeared to be unoccpied land some single individual subsequently applying ~~fo~~ to build might be allowed to live there without mmymazana consulting the wishesof the person & hisffollowers who had previosuly

sought and obtained a similar permission. Nor wwould thissingle kraal have to konza to the bigger man though as a matter of convenicne he would proba ly be requried to report all occurrences to have cases tried by the man in that neighboruhodd secially deputated for that purpose and such man would communciate with the mnumnzana or chief ashe may deem necessary; this sngle individual though ha ing in this way to submit to the authority of the man appointed would not etula to him because, of course, he had been specially plalced on the land by the mnumzana and did not o there on his own account (mnumzana wa ma leta nge ndawo) A commoner, when a spot is pointed out to him by the umnumzana, is understood to be & himself understands thathe ispreseted with a kraal site, grazing bround and gardlen lands. There were no restrictions as where cattle might graze for there was no such thing as an umncele.../but gardens had to looked after by the herders..../ "Not only did the whole land belong to the king, but the whole of the cattle as well. Sites for gardens were spec ially indicated, it was understood a man knwoing where might build would look about and find garden land there. Izwe la li nga telewa muntu and no chief (mnumzana) could exact or levyalandtax from any of his subordinates. Service used to be requried. As far as the King wasconcerned people might be called out merely for getting m(x)ele for building isigodhlo or for gawuling amahlahla for isibayo and utango. ~~xxxxxxxx~~...The limitsof any given kraal'sland were determined chiefly by physical conditions, hills streams &c and not by actual distance or measurement." /there wasno obligation for the pople to ~~might~~ make gifts of food etc to the mnumazana/ "No ~~xxxx~~ man who did not wish to move was ever moved. Boundary disputes

sometimes arose, these would be inqured into and settled. No woman was ever gien land to live on, such applciations were unkown.
Paths , private or public used or greatly used, traversed the country in all directions. here were no such things as imgwaqo, for there were no waggons. In no place could a man be said to be trespassing; there was freedom or right of way in all directions. In respect, however, to the amakanda no was allowed to hamba emva kwo muzi ie we kanda le nkosi; this rule of course did not apply to orincary men's kraals. ....All paths ultimatley found their way to the kings k raal.
The only people who, though subject to Zululand, were allowed to continue their w n ways lf alnd occupation without interference by the Kings were Sam ane Sipika (Mkakwa) Mbikiza* Memezi (Mdhlaleni Madhloko) and Mtshelekwana. these tribes were never butana'd kwomkulu. they were known as Mapita's mankengana, and amy matter of sufficient importance that might be reported to Mapita would be carriedon to the King, otherwise Ma pita settled it. All the est ot the country butana'd .
Whamt Mpande somtimes did which neitherTshaka nor Dingana had been in the habit of doing was, whem, in any partuclar locality, people ~~got~~ crowded was to efing or lay out coundaries and this would be occasioned by some mnumzana coming to beg for more land as what he had was not sufficient. Cetshwayo too followed this procedure. He too ordered men off alnd and directed them to build on other land."
/there was no need to bet permission to dig or work iron or cut wood./
the boundaries of Zululand were Income river on the north west to where it enters Mzinyati, from there along Mzinyati to the Tugela, then along ~~the~~ Tugela to the sea. on north east thePongola was boundary (it was the first boundary in Tshaka and Dingana's reigns but it was afterds wela'd at Ngcaka,

* Mugonezulu?

Mhlongamvula (hill) and near Swaziland 'Makosini) thence to UBombo along Po
ngolo and, on east of UBombo , the Mkuzie river to the sea was the boudary
; the sea was the eatern boundary. the territory of Zululand was carried
across the Pongolo when Sidubela ka Sobuza came to konza the king in Mpande's
time, theBaqulusini also crossed and built ner Makosini (Swazila nd)
Masipula drove the Swazis back & palnted his kraal at Mkwakweni (to this
day Sitambi ka Masipula lives there; he konzas Zulu kings) Tekwane also
belonged to Masipula but he afterds rekonzad the Swaziland king. ... The b
oundaries of the country were determined by the izizwe (tribes) cita'd
ie the lands occupied by them. Tshaka defined no lboudanries for the
territories he conquered & whose occupants tendered their allegaince to him
were already sufficently defined & kwnown.
MApita had charge of all izwe la se Nyakato in Zululand."

39

S P

Notebook 4 27/10/02 Ndukwane LandzTenurez

"Land Tenure. All the land belonged to King. As each king came to throne he found people living on plots given them by preceding kings and these men were not distrubed by a later king in their occupation unless for some grave offecne. Individuals might be removed for taktaing. There are tribes in Zululand who have contiuously occupied certain lands from the days of Tshaka viz the Bieyla people, the Butelelzi and Mapita. the Bieyla are near the Ntombanana stream downwards towards the Mfolozi. Butelezi live near Sikala si ka'Mayunwana/?/ Nkonjeni northward [Mbopa's people quarreled with Mapita re. xxxizimpondo zezindhlovu] Dilikana ka Hlakanyanana/?/ owned land about Nhlazatshe to Izinhlalo [Mapitaresisted subsequent kings when they wanted to palce men on his land -held by him as a gift from Tshka in trust for his people.]

[Somkele is on hisown land, originally given to Mayanda ka Velane Velane was an induna ka Dingiswayo Dyengweni. when Dingiswayo citeka'd these people konza'd & Mayanda was abelwa'd by Tshaka]

IZilomi were sometimes given land [Sonfula was turnedout by Mbopa, Mbopa killed some of Somful's people S. then suka being a boy at the time. Somfula ka Ngoja was the nkosi but young & used to live at Mbopa's Mapita gave Somful land by Mpande's driection.]

the kings fave lands - komba'd amanxiwa a o yise. The king would give land to izilomo izikulu are sepeate from izinduna Izikulu are form more important than induna

[Sirayo ka Xongo was not an isikulu but induna] He got land.

Izikulu kwa Zulu were Seketwayo Mvundhlane Godide ka Ndhlela
Somapunga ka Zwide Mnymana Somkele & Mayanda Sokwetshata & Mayendeya
(Mapita not sikulu but mtanenkosi /?/)
Mkanyeli Mataka also said to be izidulu aba kwa Zulu were abantwana
Maqobaza (Mqundane ka Nobongoza)
these men babengapetwe but patwad by nkosi.
Mnqandi ka Mtshana wa ncitshelwa umuzi was also sikulu - wasreduced practically
to being an isilomo
Ntshingwayo ka Marole Mtshana & Ngqengelele were izgqila, when tolad they
peak'd
All these had large follwing. The izilomo have followings too but &
izikulu would have as their followers many of the izilomo the latter
etukaing/?/ to isikulu men guba ngabake, sina ngabuke (ie his
personal followers) when dances festivals are on (keta) or enquineni (hunts)
Manqondo ka Mezwana was an isikulu Mangcengce ka Joko also isikulu
Masipula was sikulu Ntshingwayo ka Marole - N used to be sent to him
Land about Nqutu, upper part of Black Umfolosi not far frem Ceza.
Izikulu were hereditary - ie the Lords of the country.
Even high rank would not make a man an isikulu of he was not himself
a competent fellow.
Mfanawendhlela ka Mansini was an isikulu. All thecountry might be said
to belong to the izikulu - only such land as was in actual occuptaion by a
king's kraal was spoken of as the nkosi's land.
eg. Mpangisweni - a king's kraal - all that sogudx sigodo would be
said to belong to the king. e g Baqulusini - babengabenkosi.
Siwangu the man in charge was only an induna they were the king's people.
those belonging to king's kraal eg Ndukwana who belonged to Mpangiseni

guba=ngabake
sina ngabake
keteni &ngiweni/

- did not etula anywhere. They were not etula'd to ~~the~~. The Induna at the kraals were not etula'd to only with an isitsha so tshwala. The king partisa'd the izikulu the land, it would devlove on them to report to the king all that onatala'd emhlabeni.

If a man had hlaba'd he would etula to his immediate chief who had authority to deal with certain minor matters, referring greater ones to the isikulu who, in turn, would send to the king. Thus then an isikulu might have numbers of important men under who themselveshad kraals, say even a couple of amaviyo, under him.

The king used to give people permission to live on land although it belonged to an isikulu. but the usual way was to send the man to the isikulu with a directionto give him land. And when land was given there would be no order as to boundaries. / /The King never sent a man with a large follwoing to live in a district ie under an isikulu for to do this would necessitate the making of voundary lines. The isikulu used to stand up for their rights before the king.

There were izikulus kwa Mapita whose land adjoined his brother Tokotoko's & Domba O both these were like Mapita sons of Sojisa, their being Bandile. Bandile was also ~~xxx~~ Mapita's mother, Mapita was the larger one. The izikulu at Mpaita s would be izikulu for that porition of the country only which came under Mapita & not of course ran /?/ rank?/ with other izikulu though they might also be izilomo & be known at headquarters by the king.

Somapunga was a great isikulu but still he had to report to headquarters throguh Mapita - for Mapita was a prince of the royal house.

Ludiyane and Nogwaza were izikulu - but of inferoir rank to the others.

they had their own land.
If an unmumzana has a new man coming to him, to konza he reports the fact of his arrival to the isikulu to prevent its being asked, perhpas, at a later time should any matter arise respceting the new arrivals where so & so came from. / /nd if a man should come direct to the isikulu to konza he might usually did refer him to some of his abanumzana, sendin a messenger along with him with an instruction to the effect that the man in question is to be given a peice of land to live on. the ~~mm~~umnumzana might reply to the isikulu 'I do not know where I shall put him as the land is all taken up...' When the isikulu might then reply 'Oh, put him over there ko'bani' which would be done& there an end to the matter.
An umnumzana's follwers would bangaabout gardens such quarrels being settled by the umnumzana. A matter of this kind mgiht also be referred to isikulu People had aright to appeal to the isikulu. uch matters however would not to in appeal to the king.

S P
Land occupation under the Zulu tribal system
letter to Howeard PIm 17/7/05
"There is notsuch things as a unit of lax division that is an apparent one. The Zulu s became a nation only about 80 or 90 years ago. The numerous tribes at present oomposing the nation ...were kit together by Thskaka and still further conolidated under Dingana Mpande and Cetshwayo. Under this dynasty of despots every square inch of the Dominion belonged to the King who hled the same in trust for his people. Even though he had the power to alieante he did not do so. Such a course of action did not occur to him....
In ;rimciple, t e tenure of land under the regime continied I believe what it had been for 200 ...years anteriori to that epoch. Their chiefs were little despots who regulated the occupation of their land just as the great Zulu King s did. "hat therefroek I say now should beregarded as applying in essentials not only to modern but to comparatively ancient times as well. The King conquests territory with any armsy recruited from every secion of the commjncity, having conquesred and for t e most part exterminated the previous inhabitants, the land is availabe for occuption by the victrs. They under ther heads proceed to occupy it as they like and practiclally without reference to the Soverein., hey being the k,ng's people proceed as of right to occupy the King' s aldn. There is none to question or find fault. The land to be b ilt on by the tribe is selcted not by the clans as by its chef guided by the surrounding circumstances. After the choce has been made, adherents pick out sites within the limits of the area, limits which are presumed from the size of the tribe. Having regard to constant insecurity of life from inter-triabl warfare, it became customary for tribesmen to

cluster together often in close prximity to places of refu e such as caves precipices and forersts. One chief and his follwers settle along the banks of this stream another along those of that, on the cost or up country as they case might be. As owing to the scarcity of population and to its collectin into groups for pruposes of mutual protection areas of land, sometimes large, remain unoccupied. Room for expansion was thus left. Expansion later on became considerable , expecially during the paicific reigns of Mpande and Cetshwayo Prioir to Thskaka's reign he land of Zululand Natal was more thickly pxxxpo;ulated than was the case for long after it. Thaka broke dwon much of the supsicions and prejudices entertained by triebes against one oather and he did this largely by compelling memebers of each to join his ever-active army and fight side by side. In pre Tshaka days encroachment on one anothers domains was alwyas occurring , invariably followed by a pitched battle. Thaka himself propor to beoming monarch d..deliberately acted in this way. From this we see that a sense of insecurity in regard to land tenrue always pervaded the county in every direction. No tribe felt safe and such apprehehsnions were contantly before the minds of every member thereof...When once Thskaka had built hisempire ahigher sense of security in land occupation began to make itself felt. Although the dame came when Zuluslearnt to sing 'Low on, oh cow! whose hoof shall tread no alien soil,' a propoer opportunity was never afforded for steadly devleopin along the lines laid down." /for the Zulu were harrased by xxxxxx Boers under Dianana and Mpande . A land system as never allowed to crystalise Land was held by the assegai and defended by national mobilzation.....

Priority of occupation was the chief argument adv nced in dipsutes about ... lands. Cases were settled on their merits rathen tan on priciple.

25

J S
Nb a 24
"Socwatsha ka Papu (approx 64 years of age) 15/4/16

"In the old days, it was customary for very large kraals to be constructed. This was done for mutaul protection against sudden attack. These kraals were claaed amanxuluma. Hence they were really villages. Thus peopoe lived together in large numbers, and although the district was a small one it supported a large population.

The district said formerly to have been occupied by amaNgongomaka Bovungana ka Mavela, amaNyuswa, & amaQadi, which I know well could not nowadays support all the members now living of these repsective tribes. When I argue with members of our tribe they point out htat formerly there were no small kraals, there were then great amanxuluma. Hence though their old districts may be too small yet, with the closer living in amaxuluma they would be capable of supporitng a much larger population.

A feature of Zulu government is that the abanumzana living under any given chief all exercise propreitary rights over the land they occupy, so much so that if a new-comer applies to live under the chief and give him his allegiance, the chief is obliged to make speila arragnments with the particular headman on whose land the man wishes to live. The headman in question will object to accommodate the newcomer unless he submits & konzas the headman himself - policy which means that he is then etula'd to & acts as intermediary in all matters between the newcomers & the chief. The chief does not own more land than his kraals happen to be on, hence he must apply to his heamen if he wants to locate a newcomer on any part of his tribal domain. The land, as a matter of fact, all belongs to the

King, but the heamen of each tribe have rights which in practise are greatly respected. It is very rarely that a chief goes counter to his headman's wish & forces a newcomer to live on a particuarl piece of land not already his own or nominally his own.
This procedure must be clearly noted.
Many of the abanumzana have occupied the land they lived for many generations. There used to be serious quarrels aobut land & these would be referred to King if people had got hurt. In course of inquiry, the King might ascertain that a heamdman acted as dog in the manger, or as the king put it ulahl' isihlangu same na? Ati - ikon' nadoda e t' ifika ku muntu, i twel'umtwalo, i Hlom'isihlangu sayo, iti, 'Ngetuleni' be se kutiwa 'Dhlula na? Kut nga tshiwo ukuti "Etula' na 'waka lapa' na Kanti wen u ngambu l'ingubo e ngi yembeteyo na? (Ngoba izwi la kwa Zulu ukuti' amadoda, ingubo yo kwembata) A be se u yaka njalo, ukuba seku pendul' inkosi.
If man, as said above, acted as dog in the manger, the King would anwer on the lines above mentioned, whereupon action would be taken on lines suggested by the King.
No complaing about not granting sites for people to live on was taken to King. It went to him only when it had assumed a criminal aspect ie a fight had occurred. It is then only that King would deal incidentally with the land question."

Daynugubo

of Mnyamana in charge of his son Mbulawa

C3B2p41

26

Bantubensumo. ✓

Abantubensumo Tulwana Utelezi

ATB

ZA79 Father: Zwane. Age:45 Residence: On the Pongolo, close to Ohamu's district. Remarks. A petty chief under Mnyamane.

Gibson p288. "..Bantubensumo, chief of a section of the Butelezi.." 1887

C 3616. No 36 Ordered Lgf. to move out of Z's territory (partly Mcayenei's)

G H607 2192 ka Xwana

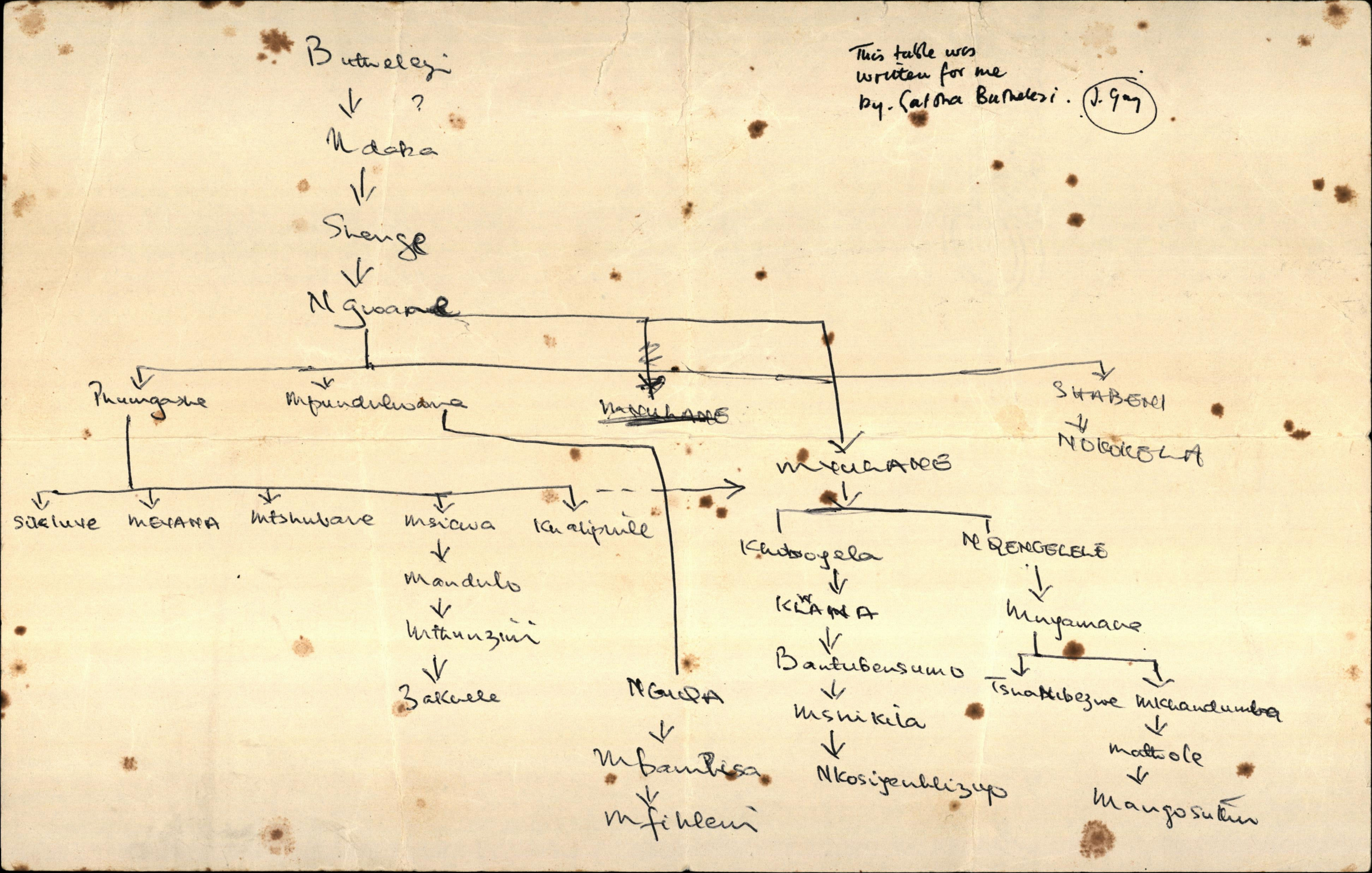
J.S. No4. ka(X)wana ka Ngqengele

[Bantubensumo]

4
29 Wilh D. at Ceza

29. . . . Vrgheid 27/8

This table was written for me by Gatsha Buthelezi. (J. Gay)



Mahlebheza

11283/N/83

179/140

ka Mnyamana.

Buthelezi

Magamudele

Buthelezi.

ka Xwana

J S. Nba. one of Mpande's
great nceku.

Mantanga

198 C 403-7

Headman of Bumbaberi Mod
not related to Mnyamnowa.

Mapovela ✓ Makovela

JWC · B.D. p484. 4645/5

Son of Mhyamenyi confirmed

12524/N/82 C3466/25

3616/L7. Messenger for Col. Crooked

Flees with Ndabuko to Reserve 18/3/86

4
29.1 Ht Vrgheel 27/8/87

MARETSHEZI

8557/N183 C3705/3

Son of Mupungu

C m.

Buthelezi

"UMBULAWA" Buthelezi

XC3182 p41 [Appears at inquiry: Mnyamana [further evidence of Nilson same page] says he is his son. Involved in disputes with Hamu]

. . . . p42 [Incharge of Mnyamana's Dayungubo Kraal.)

Mapnigwance

c3182 p41

Head of Mnyamana's
Mtengweni 21

UMBOZIZA : UM BANGAMBI : (SONDODA) Buthelezi

XC 3466 p44 [Bro. of Mnyamana] CNZ: 61(b)

JWC/11/29 Mbozisa Mnyamana.

Tyanibezwe ✓ Buthelezi

C 3616. No 79. Tyanibezwe, son of Mnyamane, leading Usutu attack.
ATB p. 135.
xC3247 p68. Representing Mnyamana - Dep. April 1882

4
29.1 Ht Urgheid 27/8/87

[Tshambezwe]

SANTINGI ✓

Buthelezi

C4307 p87. Bro. to Mkyamana: pro-Usa Pan
With Ndlovu in Reserve March 1886

½ At Nkonjeni 7/7/87

Santingi

1866-2/1 Eaten up by Hamu

Sonkwhase

Munyamana's hero

P98.C4307

Unguqa
Nquga
UT5

Undabakaombi ?
~~Umpundulwana~~.

Telezi
Butelegi

?

ZA79 Father: Umpundulwana. Age60. Residence: Left Bank Umfolosi River, twenty miles from Undi. Remarks An officer of the Umcityu Regt.

C3864, p156 Killed Ulundi, 21/7/83. Head Chief: Msungulo

XC3705 p88 Meeting at Ulundi.

The famous messenger?

Ngoza

~~Zulu~~ BuRhodz

Q 1/11 1/29

JWC 3029 [Bro of Mugamana] Ndabuto takes refuge from Z 31/8 →

4/29 ~~Hassan~~ {Father Uhlopi} Present with D from N. Rep.

Ndabezimbi ✓ Buthelezi

CO1/11/49. Muyamana's eldest son

Batabat

CO1/11/435 son of Muyamana

83/310 leads Buthelezi + u. Pongola force - sit him?

Mzilikazi ✓

J.S. Nba

ka Nggengekle
One of Mpande's great wives

Mtungwene

Mwanyanya
C3182 · Ecalan ex Horne 11/80

J.C. Mb. Mauba of Ibandla

Mnyamane Umkulutyana Utelezi

H7 6134

ZA79 Father: Nqengele. Age: 60. Residence. His principal kraal is on the Iskwebesi. The Prime Minister of Zululand. Tribe musters 11000 does not have reputation fo courage. District bounded by Ohamy and Masipula in the north, the Isebi tribe to the south, Tyingwayo and Mabamba in the west. Extremely rich in cattle. Previously C's greatest favourite but has quarrled several times and influence declined since end of 1877. He is now said to be in alliance with Ohamu. Missionaries and traders say he is 'stubborn' and unfavourable to Europeans.
The cause for this that he, as great officer of State, and the representative of the King, does not consider it politic to give way to such Europenas as enter Zululand , unless in such demands as might receive t e support of the English Government: but his determined action against the King, in conjuction with Ohamu and Umfusi, when C wished to invade Swaziland soon after Shepsstone's Corantion visit not only proves his independenc e and power, but that, like Ohamu, he is unfavourable to the Zulu nation coming into collision with the

253 BPP CO14986 Approaches to surrender
249 "
242 "
145 BPP
136 BPP
8x CA
4 "
5 "
19 "
96 CO79
110 CO79
111 CO79

British, unless when the former had manifestly right on their side. Under these circumstances, should war take place between HMG and C, and should Ohamu come over to the English side, it is not at all improbable Mnyamane might join him. Though no doubt of an overbearing and warlike dispostion, he is a man eminently capable of following an argument and listening to reason, not likely to act without duly weighing circumstances and consequences. 2nd in Cammand at Kambula Hill, March 29, 1879.

N.T. B. 134. See notes on Butelezi. J.S. N6 G Isikulu

Notes on position of tribe 1879 Spread from Bryant's Pre Shakan map. Members from

J S Notebook 6 "Ngqengelele used to pata abantwana, & peka'd kwa nkoskiazi Mtaniya (wife of Seznagakona) Ngqengelele's father was Mvulana was an intungwa and wa kwa buTelezi was baboza'd by Shaka Lived & died in Dingana's reign & died a natural death. Kwa Gociza Emantungweni emantungweni(2) Emahlabaneni (where Mhlangana was killed) these 3 were Mgqengelele's kraals These near Mbekamuzi river. Ngqengelele puma'd isi(x)ebeni. The Emantungweni kraals are both very old kraal."

JS Notebook 15 /Argument between J S's informants on Ngomane and Ngqengelele "J replies I have said what I heard from my fahter and altho I admit Ngqengelele was one of the heads of the people still I deny he had anything of the influence of Ngomane to whom T. showed the great favour of giving him an isigodhlo. J. says Majidi (chief) is Ngomane's son, Ngamane's

Hier died young " /or he might ha e become famours like Mnymanana Deos not know where Ngomane built in Zululand/ "..Naqengelele's son Xwana aka'd the large extent of land from nea r Nkonjeni up to the Pongolo. Xwana did so after death Somfongoza, Ngqengelele's heir. Xwane sala'd uBantubensumo.. Mnymaman also lived on the same land.

4373/N/80

CA215

"....His Excellency the High Commissioner selected him as one of the 13 chiefs to receive loca ions. ||But at the moment of putting pen to paper at ULUNDI, UMNYAMAN hung back, and his location was subsequently given to his friendCHINGWEYO. In explaoining his oonduct to the Commissioners he entered fully into detail. It appeared that he honestly considered that he was going to be given a tract of country which, though amply large enough even for his extensive following, yet that it did not include one-third of the land where his kraals were situated; he alos considered that OHAM would, by the settlement, get most of the country formerly owned by him. For these reasons he refused to sign the paper as he did not see his way to govern a people that did not own him in any way as their Chief, and that he would only get into trouble by ~~xx~~ attemtping to do so. ||There is this this to be said that the map on which the different divisions were drawn was singularly inaccurate, and led Umyaman to think his position worse than ti ~~xxxx~~ woul actually have been. UMNYANAN knows that the Commissioners have written to the Governor stating his case, but they were most careful to avoid fiving him any gounds to suppose that his wishes would be favourable viewed. In the opinion of the Commissioners it would not be for the genreal good to leave this powerfula dn restelss man in the country without ~~fixing~~ giving him some tract of country to govern which would occupy his attention in a legitiamte way, and give hims something to lose in case of a disturbance, while at the same time it would bring him in~~to~~ direct communciation with the resident.

Mnyamana

4
1 At Nkonjeni 7/7/87

327

Mnyamana - plea for intervention

2478/N/84
179/151
Minutes " I suppose some decision as to the future of Zululand will soon be taken. ...AWLH /~~xxxx~~ No comment on the way up/

Bulwer to Derby 15/1/84 Confidentila
/Refers to Confidential desp of 31/12 (1696). In private letter dd 10/1 Osb informed me that the messenger he sent to Mnymanana returned with a reply that Mnymanan said/ " that an order whould have been sent to him to assemble all the heads of the people, and to require them to desist from killing each other and to return to their kraals, for at present...they are all scattered about in rocky and other fastnesses. " / Mnymana said the messenger should tell O privately/ "that he begged ~~xxxx~~ the Government not to delay any longer in establishing order authoritatively in the country as it was impossible to endure the present state of lawlwessness. 'If the Government,' said Umnymanana;'does not take action soon all the people will be destoryed and it is not in my power to prevent this as the people no longer regard my orders or advice.'

/Reply acks only/

Rumours of disloyalty SrS 74.

MNYAMANA

Surrendered SrS 56,
Bribed SrS 59, 69, Shelton's King XC3182 p137
Hostage, 70
Bribed WJ 28
Refuses territory WJ. 31. X(179/137) I. XC3182 p34
Complains of treatment SrS 203, 195 to SrS. 108. 109
Dissatisfied with southern Sol 191.
M/Sikanyo SrS 200
Offered chieftainship CNZ: 38
Personal Qualities - Bakai CNZ: 49
Personal Ambition A 99
Accused of betrayal A 100
Help given G.W in capturing Cet. Arb: 17
Reasons for refu.
Pre-War Boundary meeting with T Shelp XC3182 p 133

Confesses giving cattle to D. SrS 180
SrS. 223 Cattle dispute with Sikanyo
Desires territory Agit. 23
Sends deputation: Agit 16.
. . . . : Agit 43

75 K C "Competitions Zulu Essays English translations" ~~19~~ 1942 folder

~~Xxxxxxx "Thexxxxxxxxxx~~ "Historical Documentation of the Valley of Mqangqatho" M Charles J Mpanza. Informants 1 Mapelu Zungu kuMkhosana (Headman to the Chief Godlumkhonto of the District of Mahlabatini. Uve is Mapelu's regiment and is now about 90 years old.. /ives names of two others/

/gives details of the valley - its importance - the army ging their for good furtune in 1879. The guardian of the grave sites in the reign of Mpande was Shingana ka Mpande and his induna was Moyimoyi of the Mbedu clan - his other name was Muntuwaphansi whom Shingane used to call Mngampondo. He is still alive in the Mhalbatini distict
Writes that the Zulu would not listen to Mnymanana's advice not to enthrone Din. He realised that Zululand was in the hands of Vicotiria not the Boers or the Zulu. Mnymanana opposed the attack on Zibebhu. And as a reuslt of the attack the Zulu lost their grave sites.

RH.
Colenso Collection
HEC-How Dunbar 13/5/88

"The first attempt being the assertion that Cetshwayo believed Mkyamana to have helped to betray him as a fugitive into the hands of the English. To this I had C's own personal & complete denial . . ."
[Then gives his detailed story (based on close examination of people present) that Mbanda died naturally - of exertion at the time of 73"]
[C's death today in Zululand is blamed on Oftown]

See also Col/11/435
See also Mapelu p.13 - refused to be made a chief

235

16893/N/83
C3864
No65 Bulwer to Derby 30/8/83 p128

Umyamana defence

/Messenger arrived a few hours ago from Mnamayama/ "Umyamana is anxious to disown res onsiblity for what has happened in the Zulu country, and he would throw all the blame upon Cetywayo. His attmepted explanation, however, i both incomplete and unsatifactory. He would make out that he was not party to the invasion of Uisbebu's territory at the end of March, whereas not only was he fully cognisant of what was going on, but he must have taken a prominent part inf the diesign, for the invading force was largely composed of the men of his tribe, and he lost on the fatal 30th of March several sons and other near relatives, besides a great number of his people.

His testimony, hower, as to the remonstrances which he states he made to Cetywayo on the occasion is important as disproving, if there was any further need to disporve the con ention of Cetywayo, that he had nothing to do with the attack on Usibebu.

/129/ Umnayamana's responsiblity for that attack, and indeed for all elsle that has happened is, however, not the less, because it is certa n that he actively supoorted the Usutu designs and o r tions against Uhamau and Usibebu , and becaue, without his support and the aid of his ability and of his great influence in the country, those designs and operations could not have attained the formida le dimensions they did acquire." ends

Encl Statement of Umudwa messenger for Mnayamana 22/8/83 office of SNA p129 /He is sent to informex the govt that he has not diregarded the instrictions of the Govt as impoarted to him at the meeting at Rorke's drift just before the return of Cet.

GH686/
SVA/538/83

"Before the first fight took place between Cet's and Z's forces, Umnayamana, ons seeing an army of Cetywayo's going out to attakk Sibebu in his own territory, sent a messneger to Cetywayo to remonstrate with him, but without effect" /and then a 2nd messenger was refused a hearing. The usutu where t then defeated and Z raided Mnyamana's dies rict. Cet then told Mnayamana to aid him in attacking Hamy and Mnymana accompanied this force but Hamu was in his stronglhod at Inogothse, and Mnaymana and his force turned back only to be turned the back again by C t. Hamu said he was going to see Cet so Mnaymana spared his kraals. when he returned he found Ungotshane (an appointed chief!?) had killed three of Cet's people, and the usuthu attacked him and drove him into Z' territory and Z, in return, fell on Ulundi destorying it and nearly all the headmen and taking the cattle. Now Z threatens Mnayamana and M requeststhe Gov to intervene/ "...he can undersatnd that the Government will not feel inclined to assist him as it will appear that he has violated the conditions under which he wasplaced in charge of a porition of the Zulus, but wishes to state t at it was by Cetywayo's orders he particupted in the attack upon Uhamau, and he considered he could not do wrong by obeying him..., as he had been to England, and would not do what was wrong. Umyamana says all that has happened to Cetywayo he has brought upon himself, and by his own acts." ends

Enc2 Bulwer to Mnaymana 30/8/83 p129 /Mnayamana has failed to obey his instructionw and the result has been that he is responsible - by virtue of his power and prestige - for much of the disaster that has overtaken Zululand. He and his people ttk an a tive part of the invasion of Z's terriroty The Gov advises him now not take part in any further acts of violnece./

Mnyamana died at Tshumayleni on 29/7/92 Mo Caulcuated that he was 85.

92
85
7

1879

85
13
72

92
85
180 7

1807

1882
75
74 81

1879
60
19

76

S P
29393 Miscellaneious Notebook

p106 " Ndukwana says Mnymanana (~~xxxx~~...came, just before the battle of Ceza, to see Mr Osborn. at Nkonjeni. By doing this he separated himself from the Zulus and gave his allegiance to British ovt. Ndukwana was present on this occassion. Mnymana had an interview with the R C Mr Osborn at which he spoke as follows:- The Usutu leaders say we must go to the Boers becasue the British killed the Inkosi. I refuse to go. We fought against the British and as we were conquered by them we cannot now take the country and dede it to the Boers. Af first came Mbuyazwe and white pople who were Kitshwa'd ulwandhle. When Tshaka saw them he found they refused food of various kinds, they partook of milk only. Thskak, seeing this , said ' I would like to go and see these men ie the nation of which these are speicimens. Mnymanana said he remaked to Dinuzulu &c "these (English(are izihlobo zi ka Tshaka, umnini wa lo mhlabati. ...ngoba zi holbo si ka Tshaka, si buye si yo qamb'amabunu."

~~We must not~~
Mnymana action however has been judged ~~in~~ to simplisitc terms, he was not a traitor to the king, nor was

Mnyamana is frequently seen in terms which are too simple - either self-seeking machieavellian poltician, ~~concernedx~~ or , in the romantic terms of the Zulu royalist.

J S
Nb a 34
1/10/00 per Ndukwana

"Mnymanana refused to be one of Sir G Wolseley's kingelts, wati bufile o bami nbukosi, be ngi inkosi kwa Zulu, ngi nge buye ngi yo bamb' upape la kwa Hulumeni ngiti se nga mukele ubukosi bu ka Hulumeni. A be nkosi (Ndabuko &c) bungela'd nga ku ye umnymanana - sided with him. He therefore never became a kingelt. He had a large extent of land - this was divided, upon among Mfanwenhela Hamu Ntshingwayo ka Hahobe. Hamu got the largest part. Tshaka's inua was Ngqengelele - Dingana's was Ndhlela ....Mpande's was Mbilini father Mayindi & after him Masipula'ka Mamba w.. Cetshwayo's Mnymanana. It was evidenct during Mpande's reign to ordinary people even that Mnymanana was not of inferioir status to Masipula for instance he used to pass beer to Masipuls by one hand, ho,d one arm out with the Kamba & this Kamba, which Masipula or Mnymanana as the case might be, would some times fall or break - lwa luf' nkamba. Mbilini died suddenly - under suspicious circumstances. Masipula also died just after Mr Shepstone had installed Cetshwayo ie after drinking beer. Ndukwane says people were not alloed to go out & work becauuse he had died 'ie not that day) Mnyamana had a rubo /?/ plabelela'd by abantu bake nsa be keta be gcina beze lona It ran thus

Men sing Bayazi loku uba itina esa tolwa mandulo

Women sing Nga sal' ebaleni ingam indawo nge ya a baba pambili, se si dlal'/?/ emnymango.

Mpande said when he heardthis 'Ubami oti Mnyamana u hlez' emnyango? Kanti lap' endhlini so ku hlezi bami lap emsamu na?

He said the song was not to be sung again / /Mpande's first regt. which included his own children was Tulwana & in this were Cetshwayo Ziwedu Mbuyazwe Mantatashiya Tshonkwe So(x)awana Hamu Siteku (Nkonkoni regt) was also ~~xxxx~~ put into Tulwana regt. Mpande said he could find no person of whom Tulwana would stand in awe of hecould only think of Mnymanana ngoba waye ngo wo ku zalwa & he accrodingly became induna & the ~~inkosikazi~~ inkosikazi was Nomcobo ka Senzangakona (the king)
Mbuyazwe or Mbuyazi (both pronunciations common n. says Mbuyazwe & he was a Sigqoza) was zala'd for Tshaka, zalelw uTshaka. This was a custom among kings to zala for their brothers., Hamu was zalelwa'd for Nziba ka S'kona, Nziba elama's Mpande. Tshonkweni was alelwa'd Dingane, Cethswayo his own. Mpande, when questioned said that Cetshwayo was his inkosana , as a man ngi ngu muntu, but the nkosi yezwe was Mbuyazwe. People questioned because Mpande hadreported to Beors that C was his heir &c Mpande said Ingati uMbuyazwe ngo ka Tshaka na? inkosi yomhlaba na? Dingane had no chilren, not Tshaka Cetshwayo had Dinuzulu , he was not zalelwa'd for anyone..." /niehter was Manzolwandhle/ "Hamu went to Mfemfe kraal (this belonged to Nziba) as if to his own kraal, as if he was realay Nziba's heri. These men said to be zaletwad were only zalelwad for King who had had no children of their own.

"izimpono ze zindhlovu came from other country. King sent on to Europeans.