

Hlebi Royal Family

(per mabonsa ka Sidhlayi)

Bungane's sons

Zingelwayo  
 monakali  
 ngalokulu (was ama thlathlani  
 ama thlathlani)  
 mabona (these  
 makanda, two  
 one another  
 + belong to ama thlathlani  
 own brother of mtimkulu)  
 makongal (was inkosana zicane  
 was inkhlanzi ka ngawe  
 mother of mtimkulu)  
 Sidhlayi

Nsele's sons

Bungane  
 Sandeni  
 mPellerwana  
 mapanga  
 Jozi

madubedube

Jozi  
 mlenge  
 Sibabo  
 he is in Basutoland

[1]

29. 1. 09.  
 1. 09.

mother was (mtimkulu  
 ngawe ka maranga  
 ndawo de ka ngawo)  
 (not longer the father  
 of Zwide)  
 Mpangazita  
 manyaza

Mpangazita

chief son Sidinane  
 Zibi  
 mhlomakulu (isokangazi)

Mtimkulu's sons

ntambama  
 Luzipo  
 marele (isokangazi)  
 magadhla  
 Ludidi  
 mhlambiso  
 mcagwe

chief son  
 Dhlomo  
 Jijila  
 Langalibalele  
 Ncwane  
 Gilikidi  
 Deba  
 Mananga  
 Pakatwayo  
 Mndebele

(or mkwagande)  
 Sijama (girl). I do not  
 know where she married.  
 She was same age as my mother  
 was of amapucula, but  
 mtimkulu recruited this set of  
 girls. This bute was slanywad by  
 amabangafana (also mtimkulu's)

Langalibalele's Sons.

mbayimbayi	Sinikani	Malambule	Sambane	Mnambiti	Tshali +	mhlakho	mtamo
Jijepu	Qwababane	Jakalazi	msizi	Peni	Sayifoko	mgumundwane	Sigedhla
ncapayi	Katsha	mageba	sethwayo	Dubuyana	Jenene	khloko	mdwabu
umkhaye	Zatshuke	mlokotwa	Nkambayedwa	Marazi	Maragane	zangeni	ndiyane
Fipa	Madikene	Ncedike	Xelge	Nsinginongi	ndutshulwa	Boyi	Tshonapi
manaba	Njayontakati	Ngobandwane	mandhla	Mnukwe	Nsomba	Mkandee	ngazi
mdungarwe	Masipula	Lojela	Nkovanana	Mbulawa	Zitwana	Ngazana	Tayi
ndongani	Jugu	Dayimana	Mango	Mzabateki	Salaza		mtshodo
		Mosi		Xborn at Cape Town			

Keke (see below) was his only brother



1.09  
Kwabhekuzulu,  
Sept. 12. 1908.

Ukudabuka kwama Kosiokhanga Amakhubi.

Inkosi u Mhukhu - given by Mabonca to me as the  
last he can remember.

Inkosi u Adhlova

Inkosi u Muhlanga

Inkosi u Musi

Inkosi u Mtumkulu

Inkosi u Radebe

Inkosi u Ngcobo

Inkosi u Dhlomo

Inkosi u Mashiyi

Inkosi u Ngwekazi

Inkosi u Sele

son of Mashiyi

Inkosi u Bhungane

Inkosi u Mtumkulu

Inkosi u Mpangazita son of Mtumkulu

Inkosi u Dhlomo

Inkosi u Langa libalele

Inkosi u Siyepu.

received from Paul Ngwenya, a deacon or priest of  
the African Methodist Episcopal Church of America. I saw  
his credentials - issued, I believe, at Bloomsfontein.



(29)(a)

*[Faint, mostly illegible handwriting in the left margin, possibly bleed-through from the reverse side.]*

li pibebele - the sky is overcast

(AA)

27.1.09. Mabonza, Mabonza's Evidence - Ratsha  
 Paul Ngwenya + 2 others present (Twayyi + Dawule)  
 Mabonza ka Sihlayisa ka Mbombosana ka  
 Ntimane [wo-ku beka] <sup>isibongo</sup> sibongo ukubeka,  
 abakwa kubeka.

As far as I can  
 make out Mabonza's  
 age is about  
 80.

I am sure of this.  
 I am same age as Tulwana (Zolu regt). I never was  
 but a's. I was Msayapansi regt, under  
 Langalibalele.

Siyepu ka  
 Langalibalele ka Mtimkulu ka Bungane ka Nsele  
 ka Mashiyi ka Dhlomo ka Radebe ka Mtimkulu  
 (wa Kugala) ka Musi ka Muhlanga ka Ndhloni  
 ka Mhuhu. I know Mhuhu is the last.

Siyepu was is also called Sineper and Siniki,  
 for he was called after the ~~name~~ <sup>name</sup> of the long  
 long hair of goats.

He was also called  
 Langalibalele also had the name Mtelwa,  
 this was <sup>the</sup> real name. It was given in consequence  
 of Dzingwayi's visit to that tribe.  
 Langalibalele was once tunjwad by amazime  
 when Dhlomo (his, L's brother) died. After this  
 capture Langalibalele was given this name.



We say Mtinkulee, not Mtimkulee [Per Paul Ngwenya, but Mabonisa appears to me to say Mtimkulee way time + there so recorded.]  
 The sibongo of our tribe is Alubi. Alubi ~~was~~ must have been some person, but I cannot connect up.

Our tribe dabuka'd O'Bonjeni, pezu kwalo emadwaleni. The first to come south from Udombo were the Basutos. There is a tradition to the effect that a footprint caused by the Basutos was left on the amadwala at Udombo, whilst these amadwala were still wet, and that this footprint was always afterwards visible. The stone was hollowed out in the shape of a footprint.

When the Alubis left the Udombo they were living on territory now occupied by the Ingomezulu people (Lubelo, Mbikiza). They left behind them the Masako people. There is a tradition to effect that when there was unjadu dance (sinwa) in the Ingomezulu territory whereupon some wild beast nyakazisa'd umhlanga (this ~~is~~ <sup>is probably</sup> origin of Mhlanga, our ancestor) the dance evident <sup>was</sup> the time when Mhlanga separated from the other portion of tribe. The

ulupele  
 = ufuji  
 our talk  
 not zulw

dance must have occurred near a river where reeds were growing. The ingoma <sup>from which this tradition is derived</sup> was probably one of a regiment.

The Basutos speak of Ngwenya people (i.e. Paul Ngwenya's sibongo) as Ngwenya. The Ngwenyas were ~~part~~ part of the Alubi tribe. In course of time their dialect changed to that of Basuto.

We are all closely associated with the Swazis. The amainpondo say that they dabuka'd Kwa-lubololewenja, which I take to mean the Zulus. I do not <sup>at all</sup> think they came from the Swazis.

I know the Kumalo people only as being the amaMlungwa. Matiwana ka Nomga wa Kwa Kumalo, tel's Estcourt, under Ch. Myakaza. He is very old, older than Mabonisa. He talks abright. Cannot walk.

When one of the Kumalo's gives one food, one <sup>originally said</sup> says E! Mntungwa! Now of course many tribes are amaMlungwa.



We Hlubi are not amaMlungwa, though, because we came from the north, the amazotsha and amafala talk of us as amaMlungwa. The amazotsha ~~are~~ are those who cut their faces, (sayo. They are similar to amafala. Aba kwa madhlala (live at uKwazi, & round about in different parts) & aba kwa Othlaminini, are also amazotsha.

Dingiswayo's coming to Hlubi Chief Bungane. He came to buy ubukosi. Ukub' u wehlul' izizwe nje weze njani na? Bungane ~~kindly~~ received him kindly and Bungane instructed him. Dingiswayo was accompanied by Tshaka (for Senzangakona was still reigning). Bungane alapa'd him in various way & when he had finished ~~he~~ he laze la'd him when a buck make its appearance. He said go to that nyamazane. He went & went & went, a fik' a <sup>ya</sup> sabe & wondered what kind of buck it was. When he appeared to

hesitated Bungane ordered that he was to be told to sandela. He then sandela'd. The buck remained standing. He hesitated & eventually went up, took hold of the nyamazane, ayi senge ~~no~~ ngapanisi, ubisi, Ayi senge a yiti die! a buye nayo ke. He came back with the milk of this beast. Bungane then sebenza'd <sup>(doctored)</sup> him with this ubisi. He then let him go after he had finished & he went off with Tshaka.

The nyamazane was imbube - that is the one he was sent to. He merely milked the beast & sipula'd uboya baso, which he also brought back.

I have never heard of the cubs being brought away.

Dingiswayo was accompanied by ubisiyana wa kwa Sirayo <sup>(father of Mchlokozi)</sup> Ekayo was Dingiswayo's udibi on the occasion of his coming to Bungane. He it was who told me Tshaka



6  
was present. Sisijana died during the Zulu war, was a very old man, say Mqumanga. He knew Bungane personally.

Paul Dwenya says he has never heard of Tshaka's accompanying Dingiswayo to Bungane.

Bungane's principal kraal was Kwa Mapolozu, at the Umzingathi, near Newcastle where Chief Nkhabane now lives.

Bungane would have sebezela'd <sup>(doctored)</sup> on Kwa Mapolozu.

There used to be <sup>many</sup> izimbube in that neighbourhood in years gone by.

During Maranga's time (Ka Bungane, he was own brother of Mtimkulu) - for he reigned too some native found lion cubs in the veld, brought them home. The lioness followed the cubs for many miles & came to the kraal. She had extraordinary power of tracing.

I think that Godonwana must have come to Kwa Mapolozu kraal. This is

7  
on the southern side of Umzingathi.

The Hlubi's blame themselves now for having educated ~~the~~ Dingiswayo.

I, Mabonca, was Langalibalele's inxusa to Cetshwayo. Cetshwayo spoke of Langalibalele as ubaba and when he abela'd izintombi that given to Langalibalele was always given or issued first.

Dumizulu & Lipepu do not know one another. There was intimacy only between Cetshwayo & Langalibalele.

The reason for Godonwana's going to Bungane must have been because he heard that he abela'd amako's amanye & so thought he would kuz'ga there.

Mabonca supposes Godonwana <sup>was Gqweni</sup> stayed about a week, but thinks it may have been longer.

Langalibalele was given the name Mtetwa by his father Mtimkulu.



ba hlabana ubulingani  
= they propose an association on equal terms

Bungane was a greater chief than Zwide & the Swazis.

Sijepu's mother is Mzamose ka Sobuza (Swazi King). She is dead. She died at Bishopstowe.

to mtinkulu ka Bungane  
Sobuza said, "I will bekela you inja ye nsikazi (i.e. a girl) and you must bekela me inja ye nduna. <sup>that is properly an alliance</sup> Mzamose was lobold's with 140 head of cattle. She was accompanied by 30 girls.

Evening  
27.1.09

Entered

Izibongo zi ka Bungane ka Nsele

uBungane wamakulukulu! <sup>ka Nsele hundred + hundred = may refer to cattle or people</sup>  
uNkhulu ka Sobuza mil' emtondweni, kwa Sotondose. <sup>don't know what man this refers to</sup>  
Kwa Sotondose, msiki wezitoto <sup>propose</sup> zabalandakazi, <sup>abalandakazi</sup> kazi, bazo zala ngani? <sup>he may have cut more of the propose off than was customary in sokani</sup>

uBungane wa u buz' umuzi ewazi,  
Wa u buz' umuzi ka Maluleka. <sup>lived with, emzingali, 32, not know Sibongo</sup>  
Wa u buz' umuzi ka Nomane. <sup>u ka kwa Kesa, lived at emzingali - one of Bungane's people</sup>  
Isihlahla se tshungu, set' bibebele. <sup>do not know what kind of wood this is</sup>

\* see 3 lines next page.

They found so much that izibongo mixed there

the small tree plant

Kwa amajibuko - at the majibuko people  
Kwa majibuko - at Majibuko's kraal

uBungane, Kauli' abantu, au pezewa be mbata, <sup>ngubo.</sup>  
mwuni wa banta, njeng' amabele,  
Ku be mbata ngubo.

ie he killed them off

Si ya gaula, si ya wa' gund' amazembe.  
Zembe li semsamo kwa Mncanga. <sup>Kwabo ubungane, Kwa amajibuko, Kwa Nsele (king - and's mother)</sup>  
Zi hlalele abazo vela.

\* to go in above where marked thus

mtinkulu sibongo sep. 53

U be ngalo 'cubululu,  
ngo ku 'cubuz' umuzi ka yise wa kwa magolozo.

uBungane a ngalwa na nkunzinye, <sup>ie amanyama kosi</sup>  
zi ngona ngo ku mhlanguyela, kungezwa-  
-kala.

uBungane wa ging' inkomo inempondo <sup>spell as pronounced</sup>  
yat' isempinjani ya dhlamalala. <sup>ie kinds of cattle</sup>  
Isiroro sichla si lila, si lila inhlambi ya banta, ya bo Jabanga, mtaka mipila. <sup>that is, stick here</sup> <sup>Swaz' small hut when emzingali</sup>

trad

Entered. Izibongo zi ka Nsele ka matshigi.  
uNsele, u ngajuse <sup>see line 13 next p. & put in here.</sup>  
uMatwala be sabe,  
uNsele, mahlubi, m nyenyed yekeni, u ya zama zama,







to her King for the doctor to go to alapa with.  
 In consequence of having been runga'd, Mtinkulu  
 went into the gardens <sup>at a place called Eziyanezi at Ezimbility hill,</sup> He then sent his boy attend-  
 ants away saying they must 'zungez' wisimua  
 and beat away the birds. He remained alone.  
 The girl was not with him. As it happened there  
 were 3 amavijos of amathwane concealed  
 in the garden. They outka'd, went to the king &  
 killed him. In consequence of this the izive  
 lonakala <sup>the whole tribe</sup> <sup>to Cape</sup> some went to long  
 viz Mhloamakulu ka Mpangazita ka Bunge,  
 some went to Madadiyela. A large section  
 of tribe went to Konga'd keva Zulu. The iziyendane  
 regiment was formed out of them. The death of  
 Mtinkulu must have taken place in Tshaka's  
 reign. Those who Konga'd Tshaka returned on  
 his killing his mother Nandi - they could not  
 approve his killing his mother.

Makata was the Induna ye Ziyendane.  
 Zwayi ka Mbombo ka Makata ka Ndhlu

Kazi wa Kava Tshabalala. Mndebile, Ma-  
 -nanga, Ntambamo, all Mtinkulu's  
 sons went to Konga'd Tshaka.

As soon as Mtinkulu was murdered the tribe  
 dispersed, each prince carrying off his own  
 section.

The Matiwane chief at this time was Matiwane  
 Ka Gwabini Masumpa Ka Gwabini.

Mtinkulu's principal Kraal was Adini.

A number of our tribe went off with the amathwane  
 when they were chased by Dingana, for Dingana  
 attacked the amathwane very soon after the  
 dispersal of the amathubi.

The Thubis formerly used not to fight - even with  
 sticks. They got into this habit because they were  
 feared by all the izive. Izive never attacked  
 them. They fought ~~with~~ did not use assegais.

Iziga: Ubungane wenza nga ku ngingi ie  
 all things belong to Bunge. Even today,  
 when the sky rains, people say this.

ucijwana  
 not see well  
 well walking



Bungane busaid a great deal. There was a great earthquake during his reign (<sup>ukudumela</sup> indudumela). It was shortly after this earthquake that Bungane died.

Tshaza  
lik'Angotwane  
shlobo 28.1-09 evening

When the ~~relic~~ Langalibalele was caught by Europeans there was a total eclipse of the sun. Langalibalele was once caught ~~ed~~ by cannibals when a bungu, Duba, the son of Mtimkulu, ~~had~~ was born of a woman who was a cannibal. Knowing this Duba induced the cannibals (relative of his to go + catch Langalibalele, as Duba wished to reign as Chief. They were to catch + make away with him. The cannibal went, caught L. and took him to the east side of Mzingati. Two daughters of Mtimkulu begged a man Gciva, of their tribe (wa kwa Radebe) to go + recapture L. Gciva went to where L. was, saw L., found that his head had been shaved by the cannibals (a sure sign that he was about to be eaten). He told him that he was to run away as having been shaved he was

going to be eaten. He ran away, got to the Mzingati finding it full. L. entered the river and swam across. He was a splendid swimmer. The cannibal followed but finding the river full turned back. After crossing L. went off towards his home, he met Mhlakaza wa kwa Tshabangu. Mhlakaza took L. off to <sup>(cave)</sup> embumeni Empongo - embhane Neuba stream. L. lived with all of his own age embumeni also some men. The cannibals did not come to this place. L's mother was there too - her name was Ntamose ka Matshoba ka Mgabi ka Mafu, sitong, Magibuko. L. grew up at Kaya ko nina emangweni (Ch. now is Sibamwe) -

I know of a woman <sup>wife of Masece, Hlubi tribe</sup> who was once caught by cannibals. This happened during Duba's mbarago. She had her left buttock cut off but when the cannibals began to eat it, + one called out as a warning to the others "Uya baba lo! Uya baba lo! whereupon she



ngwilelay = liked, ~~tat~~ dad  
# ranka

was allowed to go. I have seen this woman.

Another woman daughter of Sitole wa kwa Tshabalala ~~was~~ had the flesh + muscle above one of her knees cut and the knee-cap got loose. They let her go. She limped away + lived for years afterwards - always lame. Diabonza + Paul Ngwenya knew this woman.

Divigana chased the cannibals away from our part of the country. The great cannibal chief was <sup>(Ka mnjoli, Wakung, Radebe)</sup> Mahlaphlapha. He lived near Islenes junction + Dundee.

I was once sent to Basutoland by Langalibalele to ask for feathers. I there came across Mahlaphlapha himself - a big man but thin legs. He denied having ever eaten any people. I spoke to him about the matter. I said I had heard that a woman was beaten in front until she ~~swell~~ swelled + that this part was etulaid to the chief. Oh! no, he said, I never ate people ~~but~~ only members of my tribe did so.

He had run off to live in Basutoland as he had been chased from Natal. He had no chance in his new surroundings of being a cannibal. I heard that the heel is a very juicy piece.

There was no cannibalism in Bunpane's day, nor in Timkulu's, but when ~~the~~ Mtimkulu ~~was~~ was murdered the tribe became dispersed, and ~~the~~ as a drought set in people, having nothing to eat, because began to live on one another.

Mahlaphlapha <sup>Ka mnjoli</sup> had a large tribe - all these being said to be cannibals.

We do not speak of ourselves as amathungwa nor are we abeguni. We dabuka'd by ourselves + are known as amathubi. I heard from my father, Macaleni (father of Paul Ngwenya) + others of our having come from where Lybela lived. Lybela was of Infomezulu sibongo + belonged to Swaziland. The Basutos came away south first, then the Athubi - not known



if the Mgonezulu people were then on the place the Alubis started from or went to live there later.

Paul N. says that Musi is the chief who originally left the parent tribe, wherever it was. The Xaba people & the amabongweni also left (as one tribe) left the same place. These are all descendants of Radebe.

There is a tradition <sup>says Paul N.</sup> to effect that a beast was killed and the young claimants to the Chiefship were called on to select the piece which would confer <sup>highest</sup> rank. Xaba took an oxhide, Mbongweni took another umkhulu, & Musi took isonyama. As the isonyama had been previously agreed on as that which would confer <sup>highest</sup> chiefship, Musi got the <sup>highest</sup> rank. This is what caused the tribes to separate. The Xaba & Mbongweni peoples are part of the Alubi tribe to this day - & have no chief of their own.

Mabonisa: I am of Hlatshwayo or Lubeka's ukubeka tribe - separate from the Alubis.

There is a tradition that the Ngwenya people are never attacked by izingwenya. Paul N. says he has no hesitation in entering the water & crossing. The Radebe people too are not eaten by crocodiles.

We used to go in for circumcision. Paul N. says ~~we~~ his father had sokad. We and the Dasutos must have sprung from the same place, for our customs are very much alike.

Paul N. says the reason given him for the Alubis coming down to where they went to in Newcastle Dr. was indhlala.

There were no people in occupation in the country of the ground when we first went to occupy it i.e. those near Newcastle.



29-1-09

Present, as before, Mabonza, Paul Ngwenya, Zwayi + another.

Paul N. says that about 2 yrs ago word came from Cape Colony to this Govt. about the possibility of Siyepu going to join the rest of the tribe at Matatiele.

There are 14 chiefs of our tribe in the Cape. The Natal Govt. replied that "Siyepu uhlezi kahle".

After this messengers came from tribe heads at Cape + asked Siyepu how he had come to say he was living happily. Siyepu denied ever having made such a statement. Siyepu has a farm of his own of about 1000 acres where he now is. Part of his land is laid claim to by a neighbour, European, a Mr. Franklin. There are many European farms in immediate vicinity. Siyepu would like to move to the Dist now occupied by Mkabana in Newcastle Div. - as it is extensive + few farms about.

### Dispersion of Tribe.

Mtimkulu occupied the whole of Klip River County minus Msinga Div., also practically the whole of <sup>present</sup> Utrecht Dist.

The amaNgwane were not a large tribe. They used to fight with Mkungela ka Pitsholo, an iduna of the amaHlubi tribe. Mkungela lived in the Ncoms, he lived there with Ntangi and <sup>Ntangi's</sup> son Jozana. This shows that the amaNgwane were ~~as~~ a very small tribe as compared with ours.

Matiwane's chief kraal - unknown to me.

Mtimkulu <sup>from Odidini kraal (chief kraal)</sup> went out to hloa mwenya kwabo - he went about 5 or 6 miles - when he was attacked by Matiwane's men in <sup>the</sup> garden, as already described. He was hloaing amabele ekwindhla.

The Odidini kraal was Zimbutu - Shills, zi na maphlana, zi kigise amaseko. not far below Newcastle + near Mzingati.

Mpangazita lived <sup>about</sup> where Newcastle is now. The doctor Zulu ka Mafu who caused Matiwane to murder Mtimkulu, complained of Mtimkulu having neitshad him izinkomo when he elapa'd him. He was Mtimkulu's doctor. After Mtimkulu's death, Maranga looked



after the people ~~He~~ when they came back from where they had fled to. The great number did not return.

As soon as the force sent by Mawane had murdered Mtinkulu, they returned to their Chief. They did not go on at once to attack O'Drini Kraal.

Mkungela, ~~who~~ was in charge of the Gumbi people; Mawane's troops passed through the Gumbi people's country but were not seen or followed up. Mkungela's people were simply paralyzed like the rest of the tribe & did nothing. The whole tribe (Hlubi) collapsed like the breaking of a bottle to atoms.

Compare Dingiswazi's being sungid by Zwede with Mtinkulu's being sungid by Mawane, but Mtetwa tribe did not scatter.

Yotwana ka wa kwa Nkomo was Lungalibalele's induna. I do not know Mtinkulu's.

Nkazithana & Macaleni were also

Lungalibalele's induna.

The Swazi Didini kraal was called after the Hlubi kraal of that name.

Lungalibalele's regiments

{ Msonganyati (Zigamelo) - Lungalibalele's own regt.  
(msonganyaduma) his age.

Zintaka (amarende)

Ntabayezwe

Msingapani (my <sup>regt</sup> ~~age~~ - Mabonza)

Impumangigene - ya mahlati

Zitshelera

Imrotsho

IzinKonjane

Inqiboyenkoi

amatwane (Lungalibalele's last regt.)

Msonganyati was butwad by Maranga. Zintaka (amarende) was Lungalibalele's first regt.

<sup>It or</sup> Mzimane comes <sup>next</sup> before Msonganyati.

Lungalibalele was born just after the coming of Godongwana. He was called



Ngodongwana wa Yengo, also Dingiswayo

The Msonganzati was same age as Dingane's  
Ihlaba regiment. Langalibalele was this  
age.

Sept 54

Langalibalele was born the very year that  
Dingiswayo went off to Zulu Mtetwa again.

That is why he was named after Dingiswayo.  
He may have been named several years after  
Dingiswayo's departure.

29.1.09  
evening

When Mteinkulu was murdered Maranga, who  
slayed Mteinkulu, rotshaid ie fled off to the  
Mhlongamvula mountain. He was with his  
isizwe - a large one. There was fighting with  
~~but~~ Mate ka Ndondor <sup>(not Ndondor)</sup> ka Janga - who was  
Maranga's maternal uncle (malunae). Mate  
was defeated & took refuge on Mhlongamvula  
mountain. Maranga zhlisad Igwa &  
when he got near the Mpama <sup>(hill)</sup>, he kupukad  
& went kuwa Tsetset, he then returned to

his father's country at - Mzingati

Mpangazita was rotshaid in the meantime  
by Mawane to Obutu, kuwa Mtshweshwe  
& caused him to cross the Isangqu. His own  
people <sup>carried</sup> ~~caused~~ him ~~to~~ across, but it was only for  
a short time as Mpangazita turned & came  
back to his father's district to emalwuzo  
hill near Ntabamblope, Estcourt Dist.

Mpangazita had a fighting with Mawane  
at Mawuzo. Mawane was defeated, but  
but was presently attacked by the Zulus, just  
as if they had come to interfere in the fighting  
going on. Mawane was then chased by the  
Zulus via Basutoland, he was caused to  
cross the Isangqu, but the Zulus did not cross.  
The Europeans proceeded to attack Mawane.  
He took refuge in a large forest <sup>near where Sir J. Shepstone's father was</sup> in Pondoland.  
Mawane eventually found his way ~~back~~ to  
Dingane who ordered him to be killed.  
Dingane said "Ilo lolu ucijana" ie he



had watery, weak eyes. Mtatani. They then dragged him off to a small iwana.

Matiwane's son Zikali made off to Swaziland. Zikali, when Dingana was killed, returned to Natal & lived near <sup>where</sup> Dundee stands. This was reported to Jangalabalek. L. refused to fight with Zikali, for 2 men were fighting i.e. matiwane & Mtinkulu, so he left him alone. Jozana <sup>Ka Ntanzika, Gelandhlowu wa Madakane</sup> killed Zikaliso. Izenduna before they could reach their chief for they were following a behind. Zikali went on crossed above where Lady Smith is & on to the very source of the Tugela, where the waterfall is. Even at this day the tribe is living there.

Zikali was succeeded by Ncwadi & Ncwadi by Bambari. <sup>their national name is sibongo aba kwa Zondo</sup> The amaNgwane people are not amaNtungwane as far as I know. Tribal sibongo aba kwa Zondo.

Ngabaka Rawane. Rawane was a member of the Ahebi tribe - he lived at the

Zijwa  
Nive  
Kantle

northern extremity of the Ahebi dist. Rawane was \* wa kwa Zwana ka Mbambo.

Rawane used to take refuge in his Ngaba whenever an impi passed, say, on its way after Mzilikazi.

Matshiyi <sup>(sometimes referred to as Matshiyi)</sup> once attempted to fight with Dhlambula. Matshiyi's leg <sup>deformed in some way</sup> was mubi, uvela-pi? said Dhlambula to some one. Ngivela ku Matshiyi. O!, said D., uvela ku ley' into ehambisa kwe nkomo.

Matshiyi resented the insult. He then captured umhlango & sent the reeds to Dhlambula & directed him to blow a <sup>the reeds were a sign that he was arm with assegais</sup> trumpet. ~~During the evening with these~~

reeds the people were <sup>then</sup> turned into an impi. Matshiyi then went <sup>off</sup> with his men to attack. Sebefika he gondana bo babili i.e. M. & D. - for they were at a distance <sup>from one another</sup> for they used to throw (ciba) <sup>assegais</sup> sticks at one another. D. began by hurling an assegai at M, the assegai



missed & stuck in the ground. He threw again, the same <sup>thing</sup> happened & then again but with very little better success. M. then threw at him. The first assegai ~~stuck the ground~~ <sup>he took another, he dug it & it stuck in the shield</sup> ~~he entered the shield~~ <sup>like the other</sup> the same with the next. D's shield got too heavy for him. Here the forces came to closer quarters. <sup>I fought</sup> M's men caused others to run. As they did so, D's shield got too heavy for him. He lagged behind. M's men caught him. They then sang a song of triumph <sup>(gujwa'd)</sup> & conducted him home. He was not killed but ~~he~~ <sup>an order was given that</sup> ~~from~~ <sup>his</sup> ~~his~~ <sup>came to be seized. An order was issued that</sup> ~~the~~ <sup>picked out</sup> ~~oldest~~ <sup>be</sup> ~~were~~ <sup>given</sup> back to him, whilst the younger ones were appropriated by M. ~~then~~ <sup>then</sup> M. then asked him what he meant by insulting him as he had done. He then ~~asked~~ <sup>allowed</sup> him to go off for the killing of one another was unknown in those days. ~~left him alone.~~ <sup>No more fighting occurred</sup> after this. <sup>was chief</sup> Matshijye <sup>was son of</sup> Dhlomo ka Radebe <sup>News one of the Hlubi kings.</sup> This is the way they fought in olden days.

30.1.09.  
Mabonca +  
Dawule  
present.

Our people used to fight at a distance from one another. It was the Zulus that fought at close quarters.

The foregoing story shows the character of the warfare the people indulged in before Tshaka's day. It shows people were of a forgiving disposition.

The Hlubi tribe never used to go off and attack neighbouring tribes. The amathigwane tribe lived on the northern side of the White Umfolozi, about the neighbourhood of Vryheid.

The Hlubi tribe do not cut their faces or fingers in any way like other tribes. They can busa's ngo sangulo - this maybe said to be characteristic of them. The name 'Hlubi' is one given by them - seloco. I do not know how the name originated, for there is no man of the name of Hlubi among the ancestors of the tribe. Sometimes women's names give rise to tribal names, but I do not see that can be the case in the present instance.

The great sibongo is Radebe, <sup>isitakazelo is</sup> Nzimende!



Branches of Radibe tribe.

(in Kungela's lot)  
 Eumbe, Dhodakane isibongo (of Ntanzu's people),  
 abakwa Mazibuko (Mgagayana), Mazibuko (Mngane  
 his ancestor being Mgqibela)  
 ka Msebezi ka Mazibuko)

I cannot give the numerous branches that went off at the time of the great breaking up & dispersal of our tribe, which to my mind was like the breaking of a bottle into a thousand fragments. 'Izwekufa' is the name we use in referring to the breaking up of our people.

Mpangazita, (see 6 pp back)

Ngalongkuler ran off to neighbourhood of Bloemfontein, that is where tribe still is.

Sondezi ran off zransi reGwa, in Transvaal - they now live close to the Mpama mountain, where Dingana followed up Dingana Mzilikazi.

Maranga, ran off to Swaziland, to his Skayka-nina. Mate fought him. He then came down the Igwa, + came up the Namakazi river + then to the Ntabazwe, then he came down to where Newcastle is now. Dingane was reigning at the time of his return.

Visit to Cetch. talk about years reigning. Ding. Mpande  
 Nomloyi ka Matshiji

Sijepu is also called Mandiza - name given by young men - as a good sounding name to funga by - + for girls to funga by.

When Mtimkulu was killed, Langalibalele was already born. He could run away about at that time. He and his elder brother Dhlomo ran off to Putisi. Putisi, uwalume wabo, + there took refuge. They stayed until Maranga returned to Mzinyati from his wanderings, whereupon Maranga gog'd + buy'd them. Langalibalele became Maranga's incku, ka tandwa uDhlomo (was not liked). If when out herding Langalibalele happened to kill a rabbit that got up, Maranga would praise him + say that he would be the one to reign, swearing by his (Maranga's sister) Nomloyi ka Matshiji, whilst he would say Dhlomo was unsuitable.

I am quite sure that our Msonganzati regiment = Dhlaba in Zululand. This would make Langalibalele as about 91 now or born about 1818. Hence, if old enough to 'run about' when Mtimkulu was killed, it such

Dhlaba would have been recruited about 1837 and at age of 18 or 19  
 1909  
 1837  
 72  
 71  
 91  
 1909  
 1818



*mibukubuku  
ongasokanga  
your father's self*

incident would have occurred about 1822 or 1823.

Langalibalele himself, when I visited him at Cape Town, told me he was of Dhlaba regt. & that when his father was killed, he & his elder brother ran off to Pretoria, i.e. that he travelled on his own feet. He went with his mother Mntambose ka Matchoba wa kwa Mazibuko - she was Mtimkulu's chief wife.

Dingane killed Dhlomo (uzungun Dhlomo - He also had Makata ka Nohlekazi), the induna of the Izinyendane, killed for taking him. Makata <sup>had</sup> referred to Dingane as *mibukubuku, ongasokanga*. The Izinyendane regt, which was known as Izinyendane zi ka Nandi, was recruited in Tshaka's day and Makata was the great induna of that regt. - They were called Izinyendane because none of them had ungiyane on - i.e. their hair lay back on their heads. This regiment was composed of amaHlubi. Owing to this fact, Mtimkulu must have been killed early in Tshaka's reign, for the Izinyendane clashed with Tshaka

Emampondweni.

It was only after Mtimkulu's death that the Izinyendane were made into a regiment. People went off in a body & Kongad Nandi and became her regiment. [Nandi was killed in Idjanez, 1827]

My father Sidhlayi was never seen by me. He died a natural death. When <sup>Dwazi King</sup> Mswazi's father Sobuza was still living. He went and lived at Ongolo etGcaka after the dispersal of our tribe. I was born at Gcaka. My father came to Kouza Hlubi's during Mtimkulu's reign. I do not know the reason for his coming to Kouza.

Langalibalele sokaid: As soon as he had done so he married oka Msimanga, mother of Mbayimbayi - then he took many other wives. He had I suppose about 30 wives.

My father lived at Gcaka before coming to Kouza Mtimkulu - & after the King's death he returned at Gcaka. On his death bed, he directed that his children &c should go back



to oka Matshoba (ie Langalibalele's mother).

I do not know name of my father's regiment. Yotwana was the big induna of Mzimane rept, the small indunas ~~was~~ <sup>were</sup> ~~at~~ Macaleni & Nkayitshana.

Dhlomo was recognized as the proper heir to the Chieftainship as against Maranga, who had already begun to collect around him a rept. This regiment deserted & joined Dhlomo, becoming the Mzimane regiment. A conflict arose between Dhlomo & Maranga in consequence of the dispute as to succession, whereupon the Mzimane rept succeeded in murdering Maranga and cutting him up. In the meantime, Makata was with the Izizendane zansi i.e. at the Zulu King's. Messengers were sent to him to report what had happened to Dingana, but Makata sent back word that Dhlomo himself had better come & report the occurrence, because if he did so, as Makata supposed, he ~~would~~ <sup>might</sup> be presented with a few head of cattle. Dhlomo

viva = go in column formation  
uqiwu = extended formation. = to kankasa

came down. Dingana is said to have examined Dhlomo carefully for the two days - turning him round & round as he stood. On the 3<sup>rd</sup> day he was ordered to be put to death for some reason. This greatly annoyed Makata who used the epithet already referred to in regard to Dingana's being uncircumcised, whereupon D. had him put to death too. What D. objected to was that Dhlomo who had put his father Maranga to death should himself come & report that fact.

Zulu map - p. 276

hearings

afternoon  
30.1.09

I feel sure Goshongwana can't go to Bungane and <sup>not</sup> Mtimkulu's day - To put it in his day would be I think to make it too late.

The old troops used to go in extended formation (uqiwu) <sup>- as if out hunting</sup> when going to war, not viva i.e. in line of column (amaviso). Old and young men were put together. Mtimkulu had ~~no regular~~ <sup>no regular</sup> regiments - only the Dzitshelera regiment. The Mzimane rept had been recruited by Maranga.



it revolted in favour of Dhlomo and after Dhlomo's death, the repts went over to Langalibalele & took him off to be soka'd.

Langalibalele also had an Izitshelera rept (see list some pps. back). The Izitshelera of ~~Dhlomo~~ <sup>intimkulu</sup> ~~was~~ a different rept.

No Izitshelera (of ~~Dhlomo~~ <sup>intimkulu</sup>) or Imzimane are now living.

In the Zulu rept Izizendane there were members of the Imzimane & Izitshelera repts.

On Nandi being murdered by Tshaka, many of the Izizendane deserted from Tshaka & fled away through Transvaal or ORC down along the Tzwa so as to be beyond his <sup>(T's)</sup> reach. They feared they would be killed now Nandi, their patroness had been murdered.

Bungane's kraals were: -  
Kwa Magoloza (Magolozi); <sup>South east of Newcastle near Mzimba (at least spirit) + Magane Rly (small hills))</sup>

Mtimkulu's kraals were: -  
Kwa Nobamba; Odidini (Chief kraal) <sup>was Ezimbulu hills below Utrecht</sup>

I do not know any regiment of Bungane's. As

a matter of fact there was no recruiting of repts in the early days. The men and boys of each kraal would go together & form a company; the same with each other kraal. There was no regular regiment in which persons recruited from the whole tribe were included.

I do not know the name of Nsele's kraal. I heard of Godongwane's arrival in our tribe from members of the Imzimane rept who said that G. had come to the tribe during Bungane's reign, not during Mtimkulu's. He went kwa Magoloza <sup>kepaal, not Odidini.</sup> Langalibalele was never udibi in Tshaka's day. His eldest <sup>half</sup> brother Marele (isokongangi) never went to Tshaka as izizendane. I do not know what thebe rept he belonged to.

Origin <sup>name</sup> of Izizendane - thebe's pot had their hair, it then langed to their necks and, as they walked, the rolls <sup>or strings</sup> of hair moved or swayed gently to & fro (uku-yenda - as a man who is sleepy swaying to and fro).

Mtimkulu was killed after only <sup>his sons</sup> Marele and



Gilikidi had sokaid. The rest sokaid after his death.

We had a custom similar to Mkosi in our tribe but called Igagane, held every year. But it was a very different affair. People used to go & beg permission of the King to eat amatanza on the ground that there was famine at his kraal. People would, as it was called, "cela umqubu" i.e. izintanga. The King would then give permission to one after another. Those who had plenty of food would wait till the igagane was called up. It was the igagane which afforded general information that all might partake of the new fruits as the King himself had partaken thereof.

In Zululand this custom of first-fruits was much more stringently observed than with our Kings. We held the Igagane at the same time that the Zulus had their mkosi.

It was Sisiyana who was Dingiswago's udibi on the occasion of his coming to the

Hlubi tribe. I spoke to Sisiyana himself at Sirayo's Emfeni kraal in Ngqutu Dist, quite close to Rorke's Drift. I had my conversation short after Mbuyazi - Cetshwayo impi of 1859.

Sisiyana said he was, at the time, an Mtetwa man. I believed from his circumstantial account that he had really accompanied Godongwana.

I have heard that Bungane had intumbane (disease) in his knee. People never liked to speak of this as if any one ~~were~~ had such disease it was a certainty that he would die. Mtinkuleu had no intumbane. The breaking up of the tribe was said to be due to the death of Bungane & as intumbane was <sup>the</sup> complaint ~~of~~ which he had, so people hlonipa it ever since. A King is never said to gula, he is said to ukuba nomzimba.

Zulu ka Mafu <sup>ka ntini aba kwq Dyaba</sup> was one of Hlubi tribe - lived near Jnonohill, Waochbank, & Mhlwaneni hill - Makata remained on in command of Dziyendane



isidhlundhluke  
= uhlanya, malekobo

until he was killed by Dingane notwithstanding that many of this sect deserted when (in 1826?) Tshaka put his mother to death.

Death of Tshaka's mother. I heard she was killed because she was nursing a child in the isigodhlo when Tshaka entered. He asked whose child it was she said 'hers' & being unable to give a proper reply he caused her to be put to death <sup>she being strangled</sup> by having a rope tied round her neck & then struck. She would not say the child was T's.

Among the Zulus one never said baba to a man even though grey-headed - it was <sup>for people did not marry</sup> always in newelw. Tshaka wished to have no children & not to marry.

Having no security as their patroness had been killed many Zizendane ~~went~~ deserted. After Makata was killed by Dingana, ~~the~~ another batch of them deserted. I do not know who became Zizendane induna after Makata.

31.1.09

Mabonasa + another present.

The amabele lived on the south of us. Ndhlela ka Sompisi of Ntuli tribe came from the amabele people. The Ntuli people were formerly cannibals. Qunta father of Nko Ndomba (D. Duna, Intshezi, Sotawu) was one of the principal men among the <sup>Bele people</sup> Ntuli cannibals.

The matsela people are spoken of as Qunta's - they lived about 2 ferge (Umsinga Div.) - The Ntulis lived about the ferge too. (Job. Kops)

Another tribe near us, where we used to buy tobacco, were the abakwa Dhlamini under Mmiso (father of Kukulala) - these are same as amakuzi.

Mnjoli lived right under the Berg, wa kwa Radebe where Radebe goes up to Harrismith.

Abakwa Mija lived engabeni ka Rengwa under the Berg.

The amakumalo a ka Mteruka <sup>+ mzungeni</sup> lived about Zungeni <sup>mountain</sup> hills & on further east. They also lived on the land subsequently built on by Sirayo ka Longo.

Abakwa Radebe lived all about Ingogo, Majuba at Taka <sup>(Wakkerstroom)</sup> Mate (father of Mandhlangampisi) lived. He was o wa kwa Tshabalala. Intemkulu got his chief



wife from Mate's <sup>whose father was</sup> ~~younger brother~~ Ndawonde. The girl's name was Ngive, sister of Mate. He lobola'd her. Ngive bore Mtimkulee + maranga.

The Inkhlongamvula is a mountain in vicinity of Mkonzo river. Going from Newcastle one crosses Bergols + proceeding north east comes to the mountain just before reaching Mkonzo.

The Kumalo people used to be <sup>on</sup> good terms with the Hlubi people - visit them freely.

We never heard ugwayi. We got it from Zungeni kwa ba kwa Kumalo (Mtezuka), + from abase makuzeni (aba kwa Dhlamini).

Our King used to send to the sea for sea water. Those that went for it (my maternal uncle Mqulumba ka Sibanya [ka Mvokali?]) of Tshabalala tribe used to be employed on this service) travelled <sup>close</sup> along the Tugela so as to avoid traversing occupied areas, especially when returning with the King's water. This water was used for inising inkosi + was not fetched year by year for Igagane purposes.

I do not know if <sup>our</sup> the Igagane river took its name from the Igagane ceremony.

The word igagane only came into vogue after Tshaka began to reign, for it was forbidden to hold inkosi ceremony. It used to be inkosi among our tribe previous to Tshaka.

We were prohibited from practising the custom as it was intended our tribe should become extinguished ~~for~~ in order that Tshaka's nation should be augmented.

We used to marry into amatgwane tribe - umyagane, a girl of amatgwane tribe, married maranga. She died at Dweba's dist. - i.e. near Draycott (Rh. Str.). Although we intermarried with matwane's people we were not on good terms with them.

I know that Mzilikazi left Intumbane hill when he fled from Tshaka. I know this from our speaking of his people as "abafokazania ba se Ntumbane". This Ntumbane hill is low down abwana + near Dumbane.



mountain.

The Matiwana people lived all about Hlobana & Vayheid. <sup>[vide Gibson - p. 43]</sup> The Hlubis went as far as Ingaba ka Rawane.

When we Hlubis came from ~~P~~ uBombo, we kept a northerly route. We passed the Swazi Makosini travelling almost due west till we came to Ingcuba stream & ~~the~~ Newcastle dist.

Ingcubeni is named of one of Langalibalele's kraals - <sup>very</sup> close to where Utrecht now stands. That is the kraal at which Langalibalele sojourned.

Bungane was buried this side of Mzimyati. Nsele was buried <sup>(hill) - small</sup> Manganje close to Mzimyati, but on north side of it & above the Ingcuba stream.

When we came to live in Newcastle Div. the Kumalo people must have already been in occupation of their lands about Ntabankulu to Nkharatshe &c.

I do not know where amaNgwane originally sprang from.

Tshaka's forces are said to have once shut in a number

of people in a hole or cave until they all died & rotted there. Presently a green fly was seen - a sign as to what had happened. This took place somewhere in the neighbourhood of Dumbé or Mhlonjanevula.

When were Izizendane formed? As soon as Hlubis were dispersed, did not some go at once to Tshaka & becoming Izizendane proceed with his forces, to attack Matiwane? who was Motsholi?

Read pp. 376 - 382 Theal, Hist. of A. 1875-1828 - a lot of information there regarding Hlubi tribe.

Mpangazita is said by Theal. p. 378 to have left Natal in 1821 in consequence of Matiwane's attacks. Shepstone is therefore mistaken in saying 1812 is year that disturbance began in the north.

Mabonasa continues.

Mpangazita's mother's sibongo was Kesa. He was in his own hut, i.e. no others of those I have enumerated claimed him.

I know Sigonyela's people as abadhlongwe (Bathlokwa - Theal). These lived about sources of Wilge river, in Harrismith Dist.

Mpangazita left Natal <sup>and</sup> after death of Mtemkulu. I do not know of Motsholi's leaving Hlubis & going







To be read  
 Notes from: "Historical Sketch of the Tribes anciently  
 inhabiting the Colony of Natal - as at present bounded  
 and Zululand." by Sir T. Shepstone - in Cape Colony W. Affairs  
 Commission Proceedings, at end, 1881-1882, and in pamphlet  
 "Correspondence relating to granting to N. in Natal of Documentary  
 Tribal titles to land" - See also Shepstone's lecture p. 155. i. bird.  
 Annals of Natal.

1.2.09

mabonasa continues - Dawule + mageba ka Langibalele present.  
 The Izintaka rept, for the most part ~~and~~ were born  
 be<sup>re</sup> after Mtinkulu's murder, but some were born  
 before his murder.

smaller  
mini

Those who when they went to Konza kwa Zulu  
 became uKokoti, became Izintaka ngo ku buyela  
kwabo kiti, hence uKokoti = Izintaka.

I know of Mini, son of Maranga, banga'd  
ubukosi no Langalibalele and then ran off to Konza  
Sigonyela ka Msatshane (heal says Mokotsho &  
 his mother was Ma Matisi). Mini contended that  
uyise waqitolela ubukosi, i.e. found it, no  
 one laying claim thereto. Langalibalele had gone  
 off with his mother to Putini ka Matshoba  
wa kwa Mazibuko, of Putini's <sup>father</sup> came  
 from uzwana tribe - one of the Zwana people  
 was Rawane, of Ngaba ka Rawane fame.

Kenda, <sup>ka Nyoka</sup> was also of Zwana tribe; he lived next

Amangweni into  
bird

baba gawuze nge mkonto  
 gave them large, gaping wounds  
 where Mpelana lived with Nyoka, they clamed one another  
 to Mzilikazi was, He was turned out by Dengaura.  
 They arrived among us very badly wounded.

Putini (or his father Matshoba) first settled at Ngaka,  
 where Pongolo rises. Putini was attacked by Impande  
 on the ground 'Kad' amakosi efa yem a ngafi,  
a ywa o bulal' amakosi. The order was given  
 that ~~the~~ the river was to be guarded to prevent  
 the cattle getting away & that care was to be taken  
 not to injure Mtinkulu's people.

But although Impande had ordered the amathlebi  
 not to be attacked he presently did so where the  
awabele were red. I remember the time well -  
 Our cattle were all driven off over the Berg of  
 in the direction of Dasutoland. They got as far  
 as Harreomith. There amassusa were sent to  
 'tinta' them from going on to Dasuto (Sigonyela's)  
 on ground that it was too cold for them & that they  
 were to go down to ~~where~~ the mnambiti river  
 (Jaysmith dist). Just at the same time the Boers  
 were defeated by Smith at Durban. They came



to Ntabonywe & there built a great iitkaniiso. Hamise their commandant spoke to our people & advised us not to take the cattle down far on to the flats, Mnambiti but to remain close under & along the berg. This we did. They said they were coming back again to attend to the Zulus & little more, but never came. We then built & ploughed a little where Si T. Sheppherd came & directed us to go and live across the Mzimkulu where Ramocana afterward went & Stoffel dro life, but owing to Langalibalele's mother's illness we did not leave at once. We came down to Ladysmith & there had an interview with Nyoniqentaba (Bird) - who had some men with him who wore small caps on sides of the head. He advised us to go to Mkomazi but I referred to his mother's illness. Presently the mother died. The fact was we were not acquainted with the country in question, moreover, there were wild animals there. As it turned out it was rich in crops. After this we continued

to remain on where we have been ever since. We certainly ought to have gone to Mkomazi when we had the chance.

Evening: Mabonsa & Dawule present.

1-2-09

The amaMbungwas at the Kumalo people. The aba-Nguni are the lower tribes e.g. Zulus, Qwabe, mtetwa - The Hlubi's are not amaMbungwa. We are not amaFala. We are called abesutu by the lower races of Natal & Zululand.

The Zulus po-bola in their speech - i.e. they tefula. We do not po-bola i.e. to say po, na? They po-bola by saying often po, ke? po, na? etc.

Zulu	Hlubi	Zulu	Hlubi
inkomo = inkomo	noza = noza		
inja = inju	gijima = gijima		
inyama = inyama	gugile = leipele		
inkonyane = inkonyane			

Our language was substantially the same as that of Zululand. We never bury'd izinkukie - a reason for this was because they would attract the enemy to our kraals at night-time <sup>or over fear</sup> by crowing.

We are one with the Swazis as well as the Basutos.



We used to sin'ingodwane - our national custom. This was our injadu, held when mabele was 2 ft high.

We wore very long in itsha of black goat skins - the tails hung down to the middle of ones calves. We used to barter one black goat ~~for~~ to Julius for a cow in calf - for the goat had beautiful + plentiful hair.

In Bungane's day, there was no tungaing. I see this from the amasegu of that time who did not tunga. There was tungaing in Intimkulu's day.

We used to marry the amazizi girls. Dweba <sup>Ka Gwili</sup> was one of the amazizi chiefs. Dweba lived where we are now living ie round about Draycott <sup>Rly</sup> Station.

Mpangazita + Intimkulu quarrelled + fought together. They banga'd after Bungane's death. When Intimkulu came from his Indidini kraal, he found Mpangazita had to make

himself chief, whereas he was only of the Kohlo side of kraal. Odidini kraal was 2/3 imbutu close to Ingcuba stream, north of Buffalo. Mpangazita had assumed the Chiefship kwa Magolozu. Intimkulu contended he was the heir to the Kingship. They fought + threw assegais at one another. Mpangazita puna'd + went to his own kraal where Newcastle now stands

Intimkulu's Zibongo <sup>entered</sup> [for Bungane + Nsele's Zibongo see pp. 8-10]

Intimkulu ka Nqwa Ngangi.  
UNohlazi <sup>ya bo</sup> kwa Lokotwayo, <sup>brother of Intimkulu, the first one, for his Zibongo are used to bonga the later one of the same name.</sup>  
UMarogo uya baba unjeng' shlaba,  
umlauzi nga mkonto u suk' bebethweni. <sup>ie from the forge still near</sup>  
UNcantala ngezinti ze mkonto.

= lolwa cause message to quarrel

Intimkulu o muble ka vutal' umlilo, <sup>apomina</sup>  
Amakosana abonitona a be vutal' umlilo.

ie to destroy utterly

Abe ngalo cubululu ngo ku cubuza umuzi wa kwa Magolozu.

UNjoko <sup>m nga c</sup> ka tusi ya kwa Nobamiba, <sup>(like umhaka, ingqota)</sup> & Dond <sup>Kwaso Intimkulu was at utrecht side of stream north side of Ncube's kraal</sup>  
ukusuka pansi. <sup>sift</sup>  
Nhlabati yo Ndi no Tukela, bati be yi henga be yi palaza <sup>threw out or away</sup>  
Ngatmina ngi fika, mina we zizwe, nga quzubala.

to gathu or iabula to Taba gungubala



4  
We are not connected with Tongas as far as I know,  
Siyepu's ~~capt~~ was never but a id - but ~~had~~  
~~been~~ an attempt was made, the regiment being  
called amathwane.

I was not present at Langalibalele's trial.  
I was at Gwa (Caledon R.). I went to amathubi  
aka ngalokulu ka Bungane.  
Mabuthle went to Gwa too - an old man - He  
roamed about.

Langalibalele was born sometime after Dingis-  
wayo had left our tribe.

Tudhlozana ka Diklova is still living - He <sup>is</sup>  
not as old as Langalibalele.

There are no people now living who were born in  
Bungane's day, all the old men were killed off  
in 1873 (Langalibalele rebellion).

Mtinkulu's izinkawu is white people. They  
were dressed like Scotch troops. The sun however,  
scorched them. I do not know what became of  
them. <sup>There were 3 of them.</sup> No one knows where they came from.  
They must have come from the Cape.

55  
They are said to have disappeared, gone off to  
meet their own people.

I heard of these izinkawu zenkosi from  
members of Mzimana's regiment. They are not  
said to have had horses.

When horses eventually appeared their faces were  
used to mekisela abantwana, <sup>to prevent umkubane</sup> for horses were  
new to us. We captured 3 horses, with saddles on,  
- <sup>after some fight with Boers.</sup> I know nothing about the izinkawu having had  
guns or horses.

These men were ~~was~~ not amalawu, for they  
would not have been burnt ~~by~~ <sup>by</sup> the sun.

They ~~was~~ wore short leathern skirts like  
the Scotch. There is nothing about kraals being  
built by them, nor are there any of their descendants.

Rev. Mr. Allison came and built a peed hut in our  
district. He built a similar structure in Putini's  
Dist, then kwa <sup>ky</sup> Mbeka (our tribe), then at Mahamba.  
He <sup>used to</sup> ~~once~~ preached a sermon ~~in our dist~~ to the effect that  
all our ancestors would <sup>certainly</sup> rise from the dead. This



umona u suk'esaweni  
= jealousy springs from seeing  
(if one could not see he would not be jealous)

caused commotion + banging in <sup>Swaziland</sup> ~~our~~ <sup>tribe</sup>. later on  
he went to Sigonyela's. His name was umneli.

Note. Owing to the fact that Bungane + mtinkulu had practi-  
-ally no regimental system one cannot calculate dates even  
approximately. Still Langalibalele was born before mtinkulu's  
death + as he could walk when it occurred + was born in 1818  
or thereabouts, mtinkulu's death must have taken place in or  
about 1820

2. 2. 09. mabonga + Dawule present.  
There used to be buffalo at Alatikulu + Zimpofu  
in days ~~ago~~ gone by. hence name umzingati.

Sigodhlo. We had no such thing at the Royal Kraal.  
We only etula'd insonyana. There were 3 or 4 <sup>rows of</sup> huts  
at the top ends of our royal kraals, no sigodhlo. Langalibalele had no sigodhlo, nor had mtinkulu, Bungane  
or ~~even~~ mpangazita or Maranga.

There are two Dhlomo's amongst our kings, and two  
mtinkulus. Sipepu will, when he zala's, zala  
one called Nsele. Sipepu's real name is Matshiji  
kuvuswa eli ka Matshiji igama.

we used to wear <sup>ubedu or lubedu</sup> ~~umaka~~ round the neck

in Zululand was called <sup>umnaka and</sup> ~~umngat~~ ingqeta.  
The amasegu <sup>in my young days</sup> used to funga lubedu lu ka  
Bungane!"

The ubedu was made of itusi = copper.  
We used to kanda insimbi, Dimpba, + Lutsaba  
used to be smiths. There were many others. Diba  
lived at Utrecht. Utrecht is on his very kraal site.

Three kubas = a beast, one = a goat.  
We built our cattle kraals either of amasoji + stones  
- alternately - or of amasoji alone where there were no  
stones.

Only the umnumzana + inkosikazi were buried within  
the kraal. Men of the kraal, other wives + children were  
buried outside.

Zivivane. I saw one enkla no mloteni - enters  
mkomazi - Sitapuka lives there now. <sup>near</sup> where Stoffel  
~~we~~ lives. We had none in our country (Hlubi) for there  
were no stones.

We had no beacons. Hills were used as beacons.  
We used to enza ubugodo i.e. wear a skin (soft)



wa ye pan' amnyango ungambeke  
= you would not look at a Zulu woman on  
seeing her go in front of a hut - for fear of  
seeing her thighs.

over the privates - pulled under leg & fixed at the  
back just as Basutos do. Mtimkulu dis-  
-continued this practice & followed that of the  
Zulus. He wore an isinene.

Our women used to wear izidwaba, some made  
of goat-skin, but <sup>they came</sup> a good deal lower down than Zulu  
women used to do.

After Allison preached of people rising again from  
the dead, ~~he~~ we found that no one did so. He could  
not understand how that could be. He said a white  
cloud would appear. He said many things. He caused  
Swaziland to come to grief - for he said Sobuza would  
rise again. He could not tolerate anyone laughing  
at him, for he said he was speaking seriously. In  
consequence of his preaching an umbangwa arose  
in Swaziland viz Malambule, Sidubelo  
whilst Mswazi was still in Swaziland. This led  
to all Sobuza's sons citchkang.

to all Sobuza's sons citchkang

Mswazi's people came & attacked Malambule  
(ka Sobuza) at Allison's mission station at

Malambule. They dashed about with their assegais in  
the school (or church). One Nogobo of Madonela  
tribe jumped through a window and was severely  
cut about face & body by the glass. Allison  
clambered up the pole of the house & started praying  
to God whilst the stabbing was going on below. Orders  
had been given by Mswazi that he was not to  
be killed. Malambule had heard of the Swazis  
being after him so he fled to the Pangolo & came to  
Zulu land. He bought Mpande & built near  
Bivana (ie Paul Krugerburg). Dumba.

There were no elephants about umzimyati,  
only buffaloes & eland (izimpofu).

Solani.  
2.2.09.

Langalibalele. He was born umzimyati odidini,  
izimbuta hills. His mother was <sup>m</sup> Mtambose ka  
Matshoba. She died imkhwaneni, near Berg  
& above the Rly line to Harris Smith. He remained  
odidini until his father was murdered. He then  
was taken off by his mother to Putini ka Matshoba.



60.  
Mazibuko sibongo. He lived at Putini's princeli-  
pal kraal known as <sup>Kura</sup> Nkomokazi. He stayed  
till he got to be a small boy. When Maranga  
returned to the Thubi territory he sent & fetched  
both Langalibalele & his elder brother Dhlomo.  
Maranga lived at Intinkulu's Nobamba kraal  
(for he slama'd no Intinkulu). Langalibalele &  
Dhlomo went there. They stayed there some  
time, until talk arose. The Amathulei then  
called on Maranga to give the management  
of the tribe over to Dhlomo who was the right  
heir. This Maranga refused to do. They insisted,  
on the ground that Dhlomo had grown up &  
that the tribe <sup>had</sup> belonged not to him but to his  
elder brother Intinkulu, who had left issue.  
He refused. Sobuza, King of Swaziland, asked  
Maranga when he was going to give over the  
management to Dhlomo. Then actual  
quarrelling arose between <sup>him +</sup> his father Maranga.  
They fought against one another. I had not  
been