

MANYONYANA KA NSUNGULO

23.10.1921, Sunday.

File 58, nbk. 21, pp. 22-5.

Also present: Cumezana

- 22 Manyonyana ka Nsungulo ka Ntobolongwana ka Matshwayibana ka Dhlaba ka Mavovo ka Tshukulase ka Duluzana of the *amaCube* people.¹ Manyonyana is of the Mavalana regiment, born when Cetshwayo and Zibebu fought at oNdini [1884].² (He is) about 5 ft. 8 in. (tall), dark, given to smiling, (and has) no heading. (He is) accompanied by Cumezana ka Ndube ka Manqondo.³

*The dispute between Ntobolongwana and Sigananda of the Cube people.*⁴

Matshwayibana ka Dhlaba (the latter was chief of the Cube people at Nkandhla) fathered Ntobolongwana. Zokufa ka Dhlaba fathered Sigananda, who became his heir. Ntobolongwana was of a junior house. He gained status through being elevated by the king, Mpande, who raised him up for his great deeds as a warrior. He konza'd to the king, and continued as a great warrior. He eventually achieved high status, becoming induna of the whole Mpohlo regiment (i.e. induna-in-chief of that regiment).

- 23 Sigananda refused to go and konza to the Zulu king, for he too was a chief (i.e. he regarded himself as an independent chief). Mpande ordered him to pay tribute and konza to him, but he refused. The king then sent a force to kill him, upon which he fled with many of his Cube people towards the Mzimkulu river. He went off with his cattle as well. When Ntobolongwana saw that the cattle were being taken off, he proceeded to head them off at the ford over the Tukela. He then set them aside, looking after them for the king. Upon this, Mpande said, 'Wo! You have done well, Ntobolongwana. I should like you to join the iziGqoza.⁵ I give Mbuyazi to you. Go with him and be one of the iziGqoza. Tell the people beyond the Mhlatushe that they are to be iziGqoza and join Mbuyazi.' Ntobolongwana assented. After leaving the king he went to Masipula and told him what had been said, for Masipula was Mpande's chief induna.⁶ He said, 'The king has told me to join Mbuyazi.' Masipula replied, 'Wo! Do not go. You will die. Cetshwayo will kill you.' Ntobolongwana agreed with what the induna said.

After this the army prepared for war. Mpande took his war shield, made from the skin of the side with the stab-wound in it,⁷ and gave it to Mbuyazi. He thus set them on to fight. Cetshwayo came up and attacked Mbuyazi. Their forces fought it out. Ntobolongwana came over to Cetshwayo. The battle of Ndondakusuka was fought.

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24 After it was over, Lurungu ka Somango came up and said he was now taking the cattle of Sigananda's brother. Ntobolongwana refused to give them up. Lurungu's force prepared for battle. The people who sided with Ntobolongwana did the same. Allied with them was a force of the Magwaza people. The Magwaza were under Manqondo. The forces met at Nkolotshana and fought it out. Ntobolongwana died there; he was killed by the Cube, by Lurungu's men. Upon this they seized his cattle and took them to Lurungu's homestead, ezigqileni.

25 Then Sigananda returned from the country on the other side of the Tsekela. He came before the war with the white people [1879]. It was reported to the king that Ntobolongwana was dead. Mpande said, 'It is good that he is dead, for I told him to join Mbuyazi and he refused. I no longer have cause to mourn for him.' A force from the king then went to fetch the cattle in question from Lurungu. It came and took them. When Sigananda returned from the country across the river, he summoned the sons of Ntobolongwana and told them, 'For my part, I know nothing of this matter of the death of our father (Ntobolongwana), for I was absent.' He then presented them with a beast for the purification rituals necessary on the death of their father; he ritually purified the sons of Ntobolongwana. So the matter ended in Sigananda's favour, and he became chief of the Cube people. At that time Cetshwayo had not yet begun his reign.

Then at the time of the war between Cetshwayo and the whites, Sigananda fled. He came to the emakabeleni people, to the chief Makedama, and remained there.⁸ He did not want to fight in the war, for he regarded himself as an independent chief. After the war was over he returned to his country at the Nkandhla.

Ntobolongwana's sons remained with Manqondo, who had been the ally of Ntobolongwana.

[Read with the above my account of the Cube tribe in History of the Zulu Rebellion, pp. 207-211.]

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

Notes

¹The line of Cube chiefs given by Bryant, Olden Times, p. 416, indicates that the informant Manyonyana belonged to an offshoot of the chiefly house.

²The Mavalana *ibutho* was formed by Dinuzulu in 1906 of youths born in the 1880s.

³Ndube and Manqondo were chiefs of the Magwaza people.

⁴Sigananda kaZokufa became chief of the Cube in the reign of Mpande. He died in 1906.

⁵The name given to the adherents of Mpande's son Mbuyazi who, in the 1850s, contested the succession with Cetshwayo. Their rivalry culminated in 1856 in the battle of Ndongakusuka, which resulted in the victory of Cetshwayo and the death of Mbuyazi.

⁶Masiphula kaMamba was of the emGazini people (*isithakazelo*: Ntshangase), whose chiefly line was collateral to the royal line of the Zulu. See Bryant, Olden Times, p. 29; Lugg, Historic Natal and Zululand, p. 132; Stuart Archive, vol. 1, pp. 29, 355.

⁷The original reads, *wMpande u se tat' isihlangu se nxeba'*. On the

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importance of the *inxeba* (i.e. wound) side of a slaughtered beast, as against that of the *indlelo* side, see Bryant, Zulu People, p. 267.

⁸The Khabela people under Makhedama lived on the Natal side of the Thukela near present-day Kranskop.