



MABONSA A.

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Stuart Papers

Notebooks (small) in file 22

(29)(a)

*[Faint, mostly illegible handwritten notes on the left page, possibly bleed-through from the reverse side.]*

5.9/29/1-60

(AA)

le p... the sky is overcast

27.1.09.

Mabonca, Mabonca's Evidence - Ratika  
Paul ngwanya + 3 others present (Twayi + Lawule)

Mabonca ka Sihlayis ka Mbombosana ka

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

<sup>isibongo</sup>  
Mtimane [wo-ku-beka]. sibongo ukubeka,  
aba kwa kubeka.

Dan-pane age as Tulwana (Zulu regt) <sup>dan sure of this</sup> - never was  
but ad. I was Msayapansi regt, under  
Langalibalele.

<sup>Siyayye ka</sup>  
Langalibalele ka Mtimkulu ka Bungane ka Nsebe

ka Mashiyi ka Dhlomo ka Radebe ka Mtimkulu

(wa Kugala) ka Musi ka Muhlamba ka Ndhloni  
ka Mkhulu. I know Mkhulu is the last.

Siyayye was also called Sinepe and Senike,  
for he was called after the ram <sup>or</sup> goats the  
long hair of goats.

Kawana's call

Langalibalele also had the name Mtelwa,  
this was <sup>the</sup> real name. It was given in consequence  
of Dingwayi's visit to that tribe.

Langalibalele was once tanjwaid by an amazuni  
when Dhlomo (his brother) died. After this  
capture Langalibalele was given the name

We say Mtunkelee, not Mtinkulee [per Paul Ngwenya, but Mabonisa appears to say Mtinkulee + have so recorded.]  
 The sibongo of our tribe is Blubi. Blubi must have been some person, but I cannot connect up.

Our tribe dabukad Obojenie, peye Kwalo emavaleni. The first to come south from Udombu were the Basutos. There is a tradition to the effect that a foot print caused by the Basutos was left on the amadwala at Udombu, whilst these amadwala were still wet, and that this foot-print was always afterwards visible. The stone was hollowed out in the shape of a foot print.

When the Blubis left the Udombu they were going on to territory now occupied by the Ngomezulu people (Gubela & Mbitiza). They left behind them the Masako people. There is a tradition to effect that when there was unjadu dance (sinwa) in the Ngomezulu territory whereupon some wild beast nyakazisa and umblang [this may be origin of Mhlanga, our ancestor.]  
 The dance evidently <sup>was</sup> at the time when Mhlanga separated from the other portion of tribe. The

ulupela = ujugile  
 our talk, not juke

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

The basutos speak of Ngwenya people (ie Paul Ngwenya's sibongo) as Ngwina. The Ngwenyas were part of the Blubi tribe. In course of time their dialect changed to that of Basuto.

We are all closely associated with the Swazis. The amadwala say that the dabukad Kwa lubololenja, 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 amadwengwa. Matiwana-ka Nomzazi wa kwa Kumalo, tela's estcourt, under Ch. Mzaka. He is very old, older than Mabonisa. He talks alright. Cannot walk. When one of the Kumalo's gives one food, one originally said sayo Mtungwa! Now of course many tribes are amadwengwa.

We Hlubi are not amaMlungwa, though, because we came from the north, the amaZotsha and amaMpla talk of us as amaMlungwa.

The amaZotsha are those who cut their faces, (xaya) they are similar to amaMpla. Abo kwa madhlala (live at uKwazi, & ~~around~~ about in different parts) & abo kwa iThembeni, are also amaZotsha.

Dingiswayo's coming to Hlubi Chief Bungane. He came to buy ubutosi. Uhul' u wahlul' iziqw' nje waze njani na? Bungane ~~kind~~ received him kindly and Bungane instructed him. Dingiswayo was accompanied by Tshaka (for Senzanakona was still reigning). Bungane slapped him in various ways & when he had finished he layed him when a buck made its appearance. He said go to that nyamazane. He went & went & went, a fik' a <sup>ye</sup> sabe & wondered what kind of buck it was. When he appeared

hesitated Bungane ordered that he was to be told to sandela. He then sandela. The buck remained standing. He hesitated & eventually went up, took hold of the nyamazane, ayi senge ~~no~~ ngapansi, ubisi, Ayi senge a yiti du! a buy nayo ke. He came back with the milk of this beast. Bungane then <sup>(doctored)</sup> sebenza'd 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 Siray <sup>(father of Mkhokozulu)</sup> ekayo was Dingiswayo's udibi on the occasion of his coming to Bungane. He it was who told me Tshaka

was present. Sisiyana died during the Zulu war, was a very old man, say, Mgumanga. He knew Bungane personally.

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

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

Bungane would have sebenzela <sup>(doctors)</sup> on Kwa Magolozu.

There used to be <sup>many</sup> ijun bubs 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 Godongwana must have come to Kwa Magolozu kraal. This is

on the southern side of Umzingathi.

The Blukis blame themselves now for having educated Isi Dingiswayo.

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

Dunizulu & Shyepu do not know one another. There was intimacy only between Cetshwayo & Langalibalele.

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

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

Langalibalele was given the name Mtetewa by his father Mtimkulu.

ba klabana ubulingani  
= they propose an association on equal terms

Bungane was a greater chief than Zwile & 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 lobola'd with 140 head of cattle. She was accompanied by 20 girls.

Evening  
27.1.09

Entered

Izibongo zi ka Bungane ka Nsele

Their <sup>land</sup> <sup>is</sup> <sup>so</sup> <sup>small</sup> <sup>that</sup> <sup>they</sup> <sup>meet</sup> <sup>there</sup>

uBungane wamaKuluKulu! <sup>hundreds of hundred people may refer to cattle or people</sup>  
uNohluKuzi mil' antondweni, kwa Sotondose. <sup>don't know what man this refers to</sup>

~~Kwa Sotondose~~ <sup>abalandakazi</sup> <sup>we</sup> <sup>ziti</sup> <sup>to</sup> <sup>zaba</sup> <sup>landakazi</sup>  
Kazi, <sup>ba</sup> <sup>zo</sup> <sup>zala</sup> <sup>ngani</sup>? <sup>they may have cut more of the prepiece off than was customary in sokeing</sup>

uBungane wa u buz' umuzi Swazi,  
wa u buz' umuzi ka Maluleka <sup>lived an'ha emuzi</sup>

wa u buz' umuzi ka Romane. <sup>wa kwa Kesa, lived at omuzi - one of Bungane's people</sup>  
Isihlahla se tshungu, se t'brlebele <sup>I don't know what kind of wood this is</sup>

the miff tree plant

\* see 3 lines next page

T

This hill is near  
the hill  
is called  
is called

ikuba = igja

u se Taleni bezulu.

u Sifu sa bo bakhe, sa yi 'Kand' ingwe,  
sa yi 'coboza,

language to have

Sa ze sa fika intumbeni, lap' a hlalayo  
kazi izilo zonkabe zizim langela, rezingwenya, ne zimsubu.  
u Ngajuse, umbani we zulu.

u Mangatshuba onga ndima ne zimda ka  
Bona bezi lina bezi dandabula.

u Nde Ungapaya kwe Nkubunde; kuya bangama,  
kwe sala njalo izihla fu zamadada

u Wab' inkomo, e za kwa ndamaset.

wab' inkomo, e zi ka Vunguse.

wab' inkomo, e zi ka milile.

u Nkesele u Ngajuse, umatwal' isala se<sup>n</sup>sele<sup>o</sup>  
(for intinkulu's zibongo see p. 53)

28

28.1.09

Nkesele was buried at the mziqanti. All our kings  
must have been buried together. The graves are near  
Alcock's Spruit. There is a stream there called iSungane  
after Bungane. Our kings' graves are all on  
farms now. The site of graves is called imakosini.

x Sisters of Nkesele. a small wild animal, hard to kill. # izingwenya sonela  
is called but much bigger than the one in the story.

There was  
an embargo  
on the cattle  
the seized the  
cattle.

Two (these 3)  
ranga  
Gyaneni  
miga  
manga  
Tulu ka maha  
manga  
The doctor  
a man of Kibale  
manga  
can  
aband  
Makwane ka  
Swabeni

The kings were buried *izintabeni smatosheni*.  
*Langalibalele* was buried near Estcourt, +  
close to Ntabamhlope. We had hoped to bury  
him *Smakosini*, but owing to the probable delay  
in connection with getting leave to carry body up to  
*Nkabane*, <sup>(ch)</sup> lives where our Kings were buried.  
*Nkabane ka Ncwana ka Mntinkulu ka  
Bungane* etc. (baby)

When we tell a child to keep quiet we say  
*Tula Likode! Tula Lemende!*

The cause of our dispersal was as follows:-  
*Mntinkulu* was liked by the *amangwane* girl.  
The *amangwane* angad icebo lo *kumbulala*  
*ngazo izintombi*. He sent an *inyanga*  
(was *emathetshini*) who had joined the  
*amangwane*. His name was *Tulu ka Mafu*  
*ka Ntini* (for said + said *Magezi*) <sup>ka Spwala</sup>  
*Radebe*. The girl that liked *Mntinkulu* is not  
known. The doctor girl after sleeping with  
*Mntinkulu* took his semen + takes it



to her King for the doctor to use to slapa with.  
 In consequence of having been ranga'd, Mtimkulule  
 went into the garden <sup>at a place called Ziyayeni at Ezimbhity hill</sup> he then sent his boy attend-  
 ant's away saying they must 'zungez' misimwa  
 and beat away the birds. He remained alone.  
 The girl was not with him. As it happened there  
 were 3 amawigwa of an amagwane concealed  
 with the garden. They vuka'd, went to the king &  
 killed him. In consequence of this the iziwe  
 lonakala. <sup>The whole tribe</sup> ~~Some~~ <sup>claps</sup> went along  
 viz Mhlonakulu ka Mpanzizita ka Boungane,  
 some went to Madadiyela. A large section  
 of tribe went & konga'd Kwa Zulu. The iziyendane  
 regiment was formed out of them. The death of  
 Mtimkulule 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 Kwa Tshabalala. Mndebile, Ma-  
 nanga, Ntambama, all Mtimkulule's  
 sons went & konga'd Tshaka.

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

The Mawane chief at this time was Mawane  
 Ka ~~Lwabi~~ Masumpa ka Gwabini.

Mtimkulule's principal kraal was Osidini.

A number of our tribe went off with the amagwane  
 when they were chased by Dingana, for Dingana  
 attacked the amagwane 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 iziwe. Zwidi never attacked  
 them. They fought ~~with~~ did not use assegais.

Dziga: uBungane wengya nga ku ninyi i.e.  
 all things belong to Boungane. Even today,  
 when the sky rains, people say this.

uBungane  
 was seen with  
 water.

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

When the ~~religion~~ Langalibalele was caught by Europeans there was a total eclipse of the sun. <sup>tshaga</sup> <sup>lik'angopwa</sup> <sup>shaba</sup> 28.1.69 <sup>evening</sup> 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 (relatives of his to go + catch Langalibalele, as Duba wished to reign as Chief. They were to catch + make away with him. The cannibals went, caught L. and took him to the east side of Mzimyati. Two daughters of Mtimkulu begged a man Gxiva, of their tribe (wa kwa Radebe) to go + recapture L. Gxiva 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 Mzimyati 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 Tshabanger. Mhlakaza took L. off to embumeni <sup>(cave)</sup> Empongo - embane ne Neuba stream. L. lived with all of his own age embumeni also some men. The cannibals did not come to this place - his mother was there too - her name was Ntamose ka Matshoba ka Mgabi ka Mafee, sitong, Mazibuko. L. grew up at Kaya ko Nina emangweni (Ch. now is Sibamwe).

I know of a woman <sup>wife of Masece, Hlubitube</sup> who was once caught by cannibals. This happened during Duba's mbanzo. ~~She~~ 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

ngwilelag = liked, ~~tat~~ had  
+ rankas

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.

Dingana chased the cannibals away from our part of the country. The great cannibal chief was <sup>(Ka mrijoli, Swakwif Radeke)</sup> Mahlaphlapha. He lived near Idencos 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 etuded 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 Burgener's day, nor in Tembulu's, but when Dintin Kuler ~~was~~ was murdered the tribe became dispersed, and ~~then~~ as a drought set in people, having nothing to eat, became began to live on one another.

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

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

if the Mfomezulu people were then on the place the Hlubis 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 Kadebe.

There is a tradition <sup>say 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 antelope, Mbongweni took ~~a~~ umkhulu, & Musi took irisonyama. As the irisonyama had been previously agreed on as that which would confer <sup>highest</sup> rank, Musi got the <sup>highest</sup> rank. This is what caused the tribes to separate.

The Xaba & Mbongweni peoples are part of the Hlubi tribe to this day - & have no chief of their own.

Mabonasa: I am of Hlatshwayo or Lubeka ukubeka tribe - separate from the Hlubis.

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 sokhad. We and the Basuto must have sprung from the same place, for our customs are very much alike.

Paul N. says the reason given him for the Hlubis 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, Malansa, Paul Ngwenya, Zwazi + 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 Matatiela.

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 Mtabana in Newcastle Div. - as it is extensive & few farms about.

### Dispersion of Tribe.

Mtintinkulu 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 amaHlebi tribe. Mkungela lived at 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.

Mtintinkulu <sup>from a Didini Kraal (chief kraal)</sup> went out <sup>to</sup> Ntala member ya 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 - Shillo, 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 Mtintinkulu, complained of Mtintinkulu having neitshad him izintomo when he elapa'd him. He was Mtintinkulu's doctor.

After Mtintinkulu's death, Maranga looked

Langalibalele's *iginduna*

after the people. ~~Here~~ 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 Mtemkulu, they returned to their Chief. They did not go on at once to attack the *Didini* Kraal.

Mkungela, ~~who~~ was in charge of the *Lumbi* people, Mawane's troops passed through the *Lumbi* 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 Dingiswayo's being overthrown by Zwede with Mtemkulu's being overthrown by Mawane, but the *Mtsetwa* tribe did not scatter.

*Yotwana* ka wa *Kwa Nkomo* was Langalibalele's *iginduna*. I do not know Mtemkulu's. *Nkazithana* & *Maaleni* were also

Langalibalele's *iginduna*.

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

Langalibalele's regiments

{ *Msonganyati* (*Ziqamelo*) - Langalibalele's *iginduna*  
 (*Indongaziyaduma*)  
*Zintaka* (*Amarende*)  
 his age.

*Ntabayezwe*

*Msingapansi* (*my ~~age~~ - Mabonca*)

*Mpumangigene* - *ya mahlati*

*Zitshelera*

*Imrotsho*

*IzinKanjane*

*Inqiboyenkosi*

*Amatqwane* (Langalibalele's last regt.)

*Msonganyati* was betrayed by *Maranga*. *Zintaka* (*Amarende*) was Langalibalele's first regt.

*Mzizane* comes <sup>next</sup> before *Msonganyati*.

Langalibalele was born just after the coming of *Godongwana*. He was called

Ngodongwana wa Yergo, also Dingiswayo  
 The Msonganyati was same age as Dingiswayo  
 Shlaba 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, retched ie fled off to the  
 Mhlongamvula mountain. He was with his  
 isique - a large one. There was fighting with  
~~the~~ Mate ka Ndondor ka Langa - who was  
 Maranga's maternal uncle (maternal). Mate  
 was defeated & took refuge on Mhlongamvula  
 mountain. Maranga shlisad Igwa &  
 when he got near the Mpanna <sup>(hill)</sup> he kufunked  
 & went kuwa Tsetset, he then returned to

his father's country at Mzingathi.

Impangazita was retched in the meantime  
 by Mawane to Obute, kuwa Mtshweshwe  
 & caused him to cross the Dsangge. His own  
 people <sup>carried</sup> ~~caused~~ him to cross, but it was only for  
 a short time as Impangazita turned & came  
 back to his father's district to emalwiza  
 hills near Ntabamblope, Estcourt Dist.

Impangazita had a fighting with Mawane  
 at Mawuzo. Mawane was defeated, 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 Dsangge, but the Zulus did not cross.  
 The Europeans proceeded to attack Mawane.  
 He took refuge in a large forest <sup>near where in the Mpanna's father's</sup> in Pondoland.  
 Mawane eventually found his way ~~back~~ to  
 Dingane who ordered him to be killed.  
 Dingane said "Dlo loku 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 Jangalabalele. L refused to fight with Zikali, for 2 men were fighting ie.

Matiwane & Mtinkalus, so he left him alone. Jozana <sup>Ka Ntanzika ka Belandhlova wa semadankani</sup> killed Zikali's yombana before they could reach their chief - for they were following a behind. Zikali went on crossed above where Ladysmith 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 Mawadi & Ncwadi by Bambage. <sup>their natl name is along a lake</sup> <sup>is along a lake</sup> <sup>is along a lake</sup>

The amaNgwane people are not small things as far as I know. Tribal sibongo aba kwa Zondo.

Ngaba ka Rawane. Rawane was a member of the Shubi tribe - he lived at the

gufiwa <sup>the</sup> <sup>the</sup> <sup>the</sup>

northern extremity of the Shubi dist. Rawane was <sup>the</sup> 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 Shambisa kwe nkomo.

Matshiyi resented the insult. He then captured umkhanga & sent the reeds to Dhlambula & directed him to blow,

<sup>the reeds were a sign that he was angry with assegai</sup> a lump <sup>During a running with these</sup>

reeds. The people were <sup>then</sup> turned into an impi. Matshiyi then went <sup>off</sup> with his men to attack.

Sebe fita be goudana bo babili ie M & D - for they were at

a distance <sup>from one another</sup> for they used to throw (ciba) <sup>assegai</sup> ~~the~~ ~~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. Mr. then threw at him.

The first ~~as he~~ ~~struck the ground~~ ~~and~~ ~~he~~ ~~entered the shield~~ <sup>he took another, but it & it stuck in the shield</sup> ~~the same with the next~~. His shields got too heavy for him. Here the forces came to close quarters. <sup>I thought</sup> his men caused others to run. As they did so, his shields got too heavy for him. He lagged behind. His men caught him. They then sang a song of triumph <sup>(gujwad)</sup> & conducted him home. He was not killed but ~~by an arrow~~ ~~was to~~ ~~given~~ ~~that~~ ~~from~~ <sup>his</sup> ~~his~~ ~~cattle~~ ~~the~~ ~~oldest~~ ~~were~~ ~~been~~ ~~given~~ ~~back~~ ~~to~~ ~~him~~, whilst the younger ones were

<sup>appeared</sup> ~~Mr.~~ <sup>Mr.</sup> then asked him what he meant by insulting him as he had done. He then <sup>appealed</sup> ~~him~~ ~~to~~ ~~go~~ ~~off~~ ~~for~~ ~~the~~ ~~filling~~ ~~of~~ ~~one~~ ~~or~~ ~~two~~ ~~was~~ ~~unknown~~ ~~in~~ ~~those~~ ~~days~~. ~~left~~ ~~him~~ ~~alone~~. No more fighting occurred after this.

<sup>was</sup> <sup>chief</sup> <sup>News</sup> <sup>one</sup> <sup>of</sup> <sup>the</sup> <sup>Blubi</sup> <sup>king</sup> <sup>is</sup> <sup>son</sup> <sup>of</sup> <sup>Dhloro</sup> <sup>ka</sup> <sup>Radebe</sup>.  
This is the way they fought in olden days.

30.1.09.  
Mabonsei +  
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 Blubi tribe never used to go off and attack neighbouring tribes. The smallest Gwana tribe lived on the northern side of the White Umfolozi, about the neighbourhood of Vryheid.

The Blubi tribe do not cut their faces or fingers in any way like other tribes. They can busa's ngo sungulo - this maybe said to be characteristic of them. The name 'Blubi' is one given by themselves. I do not know how the name originated, for there is no man of the name of Blubi 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 instances.

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

Branches of Kadiche tribe

(Mkhungela's lot)

abakheva Mazibuko (N yagaigana) Mazibuko (Mngane) ka Msebeli ka Mazibuko

I cannot give the names of 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. 'Izwekufas' is the name we use in referring to the breaking up of our people.

mpangazita, (see opp back)

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

Sonderzi ran off ezansi neSwa, in Transvaal - they now live close to the mpama mountain, where Dingana followed up Dumpana as Mzilikazi.

Maranga, ran off to Swaziland, to his Shopho-nina. Mate fought him. He then came down the Iqwa, & 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.

Dhlaba would have been recruited about 1827 and at age of 18 or 19 1909 1837 72 1996 91 1878

Visit to Ketch 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, Jangalibalele was already born. He could run away about at that time. He and his elder brother Dhlomo, ran off to Putike Puteni, umalume wabo, & there took refuge. They stayed until Maranga returned to Mzinyati from his wanderings, whereupon Maranga goga'd & buya'd them. Jangalibalele became Maranga's inceku, ka tandwa uDhlomo (was not liked). If when out herding Jangalibalele 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 unavoidable.

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

~~mbukubuk~~  
 orgasokanga  
 you fell - etc

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 Picturina - 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 ruzungu (Dhlomo - he also had Makata ka Ndhlekazi), the induna of the Dziyendane, killed for taking him. Makata ka referred to Dingane as mbukubuk orgasokanga. The Dziyendane regt, which was known as Dziyendane ze ka Nandi, was recruited in Tshaka's day and Makata was the great induna of that regt. - They were called Dziyendane because none of them had unguwane 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 Dziyendane base laid with Tshaka

amampoweni.

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

My father Sidhlayi was never seen by me. He died a natural death. When <sup>Dingane's</sup> Swazi's father Sobiza was still living - He went and lived at Ongolo eNgcaka after the dispersal of our tribe. I was born eNgcaka. My father came to Konza Hlubi during Mtimkulu's reign. I do not know the reason for his coming to Konza.

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

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

to oka Matshoba (i.e. Longalibale'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> ~~of~~ 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 Ezansi 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 kan'kasa

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  
hearing

afternoon  
30.1.09

I feel sure <sup>to</sup> Dingana can go to Bungeni  
and <sup>not</sup> Mtinkulu's day - To put it in his day  
would be I think 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 (amavyo). Old and young men  
were put together. Mtinkulu had ~~no regular~~  
regiments, only the Ditshelera regiment. The  
Mzimane rept. had been recruited by Mzanga

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

Langalibalele also had an Dzitshelera regt (see list some pp. back). The Dzitshelera of ~~Dhlomo~~ <sup>Mzimkulu</sup> ~~was~~ a different regt.

No Dzitshelera (of ~~Dhlomo~~) or Imzimane are now living.

In the Zulu regt Izizendane there were members of the Imzimane + Dzitshelera regts.

On Nandi being murdered by Shaka, many of the Izizendane deserted from Tshaka & fled away through Transvaal or ORC down along the Igweya 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 (Magoloziini); <sup>south east of Newcastle near Mzimane</sup> <sup>(at least spirit + Magane Rly stns.)</sup>  
Mzimkulu's Kraals were: -

Kwa Nobamba; Odidini (Chief kraal) <sup>was Zizimbulu hills</sup> <sup>below Utrecht</sup>  
I do not know any regiment of Bungane's. As

a matter of fact there was no recruiting of regts in the early days. The men and boys of each kraal would go together & form a company; the same with each other kraals. 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 Gooqwan's arrival in our tribe from members of the Imzimane regt who said that G had come to the tribe during Bungane's reign, not during Mzimkulu's. He went kwa Magoloza kraal, not Odidini. Langalibalele was never visible in Tshaka's day. His eldest <sup>half</sup> brother, Marele (isokangangi) neve, went to Tshaka as izizendane. I do not know what Hhebi regt he belonged to.

Origin of <sup>nehe</sup> Izizendane - Hhebi's pot had their hair, it then linged to their necks and, as they walked, the rolls of hair moved or swayed gently to & fro (ukhu- yenda - as a man who is sleepy, swaying to and fro).  
Mzimkulu was killed after only <sup>his sons</sup> Marele and

Belikidi 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 amatanga on the ground that there was famine at his kraal. People would, as it was called, "cela unqubu" 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 affords 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 King. We held the Igagane at the same time that the Zulus had their mkosi.

It was Sisiyana who was Dingiswayo's udibe on the occasion of his coming to the

Hlubi tribe. I spoke to Sisiyana himself at Siraya's Emfeni kraal in Ngquta Dist, quite close to Rorke's Drift. I had my conversation short after Mbizazi - Cetsheyo 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 Nungane 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. Mtinkulu had no intumbane. The breaking up of the tribe was said to be due to the death of Nungane & as intumbane was <sup>the</sup> complaint of which he had, so people blamed it ever since. A King is never said to gula, he is said to ukuba nomzimba. Zulu ka Mafu <sup>ka nteni aba kwazi Dyala</sup> was one of Hlubi tribe. lived near Jonoshill, Washbank, & Mhlwaneni hill. Maktata remained on in command of Dreyendane

isidhlanohle  
= uhlanya, malukoba

until he was killed by Dingane notwithstanding that many of this regt<sup>y</sup> 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 isigodho 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 ~~strangled~~ <sup>strangled</sup>. She would not say the child was his.

Among the Zulus one never said baba to a man even though grey-headed - it was always <sup>for people did not marry</sup> innewela. 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 why became Zizendane induna after Makata.

21. 6. 09

Mabonasa + another present.

The amabele lived on the south of us. Nkhlela ka Sompisi of Ntuli tribe came from the amabele people. The Ntuli people were formerly cannibals. Quata father of Nkomo Ndomba (Drouna, Entshezi, Estcourt) was one of the principal men among the ~~Ntuli~~ <sup>Bele</sup> people.

The matsele people are spoken of as Quata's. They lived about Zhenze (Umsinga River). The Ntulis lived about the Zenge too. (Gobokop)

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

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

Abakwa mija lived engabeni ka Rengwa under the Berg.

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

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



wife from Mate's <sup>whose father was</sup> Ndawondo. The girl's name was Ngivo, sister of Mate. He lobolobed her. Ngivo bore Intimhule & Maranga.

The Inhlongamvula is a mountain in vicinity of Mkhondo river. Going from Newcastle one crosses Engolo & proceeding northeast comes to the mountain just before reaching Mkhondo.

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

We never heard ugwayi. We got it from iZungene kwa Ba kwa Kumalo (Mtezuka), & from abase makhuzeni (aba kwa Dhlamini).

Our King used to send to the sea for sea water. Those that went for it (my maternal uncle Mgqalumba ka Sibanya [ka Moakali?] 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 amatigwane tribe - umyazane, a girl of amatigwane tribe, married Maranga. She died at Dweba's dist - i.e. near Draycott (Rly. Sta). Although we intermarried with Matwane's people we were not on good terms with them.

I know that Mgqilikazi left Intumbane hill when he fled from Tshaka. I know this from our speaking of his people as "aba fokaqena ba se Intumbane". This Intumbane hill is low down abuwana & near Dumbi.

mountain.

The Matiwana people lived all about Akobana & Vuyshad. <sup>(vide Gibson - p. 43)</sup> The Hlubi's went as far as Ingaba ka Rawane.

When the Hlubi's came from ~~Rawane~~ uBombo, we kept a northerly route. We passed the Swazi Makosini travelling almost due west till we came to Ngcuba stream & ~~then~~ Newcastle dist.

Pangweni is name of one of Langalibalele's kraals - was close to where Utrecht now stands. That is the kraal at which Langalibalele sokele.

Pungane was buried <sup>this side of Mzimyati</sup> Mzelo was buried <sup>(hill) - small</sup> MANGE, close to Mzimyati, but on north side of it & above the Ngcuba stream.

When we came to live in Newcastle Dist. the Kani also 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 Mhlomfanenela.

When were the ~~tribes~~ formed? As soon as Hlubi's were defeated, did not some go at once to Tshaka becoming his allies & joining with his forces to attack Matiwana? Who was Motsholi?

Read pp. 276 - 282 Theal, Hist. p. 4. 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 Matiwana's attacks. Shepstone is therefore mistaken in saying 1812 is year that disturbances began in the north.

Mabonca 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 aboadhlongwe (Bathlokua - Theal). These lived about sources of Wilge river, in Harrismith Dist.

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

Mangena <sup>Pinco</sup> Ka Mwakali Ka Mtshengu Ka Wawawa Ka  
 Sidwabasilutuli Singaba newaba weza no nina [wa kwi Tshabalala  
 Mangena was Ntabankulu ka Tshaka <sup>Sibongo</sup>  
 mangena <sup>(rest)</sup> shen ad my mother  
 to Konza Mokotsho of Bathlokwa tribe, nor do I know

anything of the necklace + cutting off of Motosholi's head as described by De la Harpe (pp. 378-379).

Mpangazita, <sup>to avenge Mtemkulu's death,</sup> clashed with the Amaligwane at  
 Emawura <sup>hill</sup> across <sup>or umruluqwane?</sup> {umruluqwane} river (Caledon).  
 Whilst fighting with them there, the Tulu army appeared  
 - this was during Dingana's reign - the amaligwane  
 were chased. Mpangazita died about this time.

After Tshaka dispersed the amaligwane they or  
 a section of them went and lived near Mont aux  
 Sources (waterfall) - to this day # some are there  
 still. It was here that Dingana found and chased  
 them off. Mawane was still with them. They remained  
 only a short time at Tugela sources.

I heard from my uncle Mangena <sup>(see above)</sup> that he, on Mtem-  
 kulu's death, went to Tshaka and there joined the  
 Izinyendane regt and was present when Mawane  
 Mawane (amaligwane chief) was attacked + dispersed  
 by Tshaka. He took part in that attack. Mangena  
 died some 20-25 years ago. Sibabo ka Mlenge

Ka Jozi ka Nsele ka matchiji se was also of Ntabankulu regt.

Mangena was a young boy when Mtemkulu  
 was killed - he had not soka'd when he went to  
 Tshaka. He, in Langalibalele's reign, became  
 Mzimane regt.

The soka'ing took place just before or just after  
 arriving at puberty. If a <sup>boy</sup> soka'd whilst still  
 young, the wound healed more rapidly than when he  
 had become older.

Mawane lived about the white mfologizic (Kupen).  
 Tshaka blaselad him, possibly with Izinyendane  
 Makata (as already referred to) + M<sup>ka Nthlela wa</sup>ohlaleni <sup>Part H. 11</sup>  
 were izinduna of Izinyendane.

I cannot say if it was owing to Tshaka's friendship  
 for Hlubis that caused him to attack Mawane or  
 if # he attacked M with Izinyendane (probably he  
 did).

1808  
 1/2  
 18/11

To be read  
~~Notes from~~; "Historic Sketch of the Tribes anciently  
inhabiting the Colony of Natal - as at present bounded  
and Zululand." by Sir T. Shepstone - in Cape Colony N. 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. kind.  
Annals of Natal.

1.2.09

mabonasa continues. Dawule + ~~another~~ <sup>mageba ka langibalele</sup> present.  
The Izintaka rept, for the most part ~~are~~ were born  
be after Mntin Kulu's murder, but some were born  
before his murder.

small  
mini

~~And~~ Those who when they went to Kongo, Kwa Zulu  
became ukokoti, became Izintaka ngokwe buyela  
kwabo kiti, hence ukokoti = Izintaka.

I know of Mini, son of Maranga, banga'd  
ubukosi no Langalibalele and then ran off to Kongo  
Sigonyela ka Msatshane (Theal says Mokotsho +  
his <sup>(S)</sup> mother was Ma Mtatisi). Mini contended that  
uyise waszitolela ubukosi, ie. 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.

Kanda, <sup>ka Nypha</sup> was also of Zwana tribe; he lived next

Amangwa  
land

int

luba gawuz nge mkonte  
gave them large, gaping wounds

where (mpelana lived with Nyoka, they claimed one another)  
to mzilikage was. He was turned out by Denguera.  
They arrived among us very badly wounded.

Putini (or his father Matskoba) first settled at Gcaka,  
where Pongole rises. Putini was attacked by Mpande  
on the ground 'Kad' amakosi afa yen' a ngafi,  
a yvva o bulali' 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 Mtinkehis people.

But although Mpande had ordered the amakubi  
not to be attacked he presentl did so where the  
amakubi 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 (~~Bigongela's~~)  
on ground that it was too cold for them + that they  
were to go down to ~~where~~ the mrambiki river  
(Ladzemith dist). Just at the same time the Boers  
were defeated by Smith at Durban. They came

(No another Smith  
but Boomplait)

to Ntabazwe & there built a great inkomo. Hamba  
 their commandant spoke to our people & advised us  
 not to take the cattle down far on to the flats, Mnambuti  
 but to remain close under & along the bank. This  
 we did. They said they were coming back again to  
 attend to the Zulus a little more, but never came.  
 We then built & ploughed a little where Sir T. Shepperson  
 came & directed us to go and live across the  
 Mzimkulu where Ramocana afterwards  
 went & stopped for 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 Nyantaba (Pond) - who had some men  
 with him who wore small caps on sides of the head.  
 He advised us to go to Nkomazi 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 Nkomazi when we  
 had the chance.

Evening: Mabonza & Dawule present.

1-2-09

The amaMthungwa at the Kuma people. The aba-  
 Nguni are the lower tribes e.g. Zulus, Qwabe,  
 Mtetwa. The Hlubi are not amaMthungwa.

We are not amaMthungwa. 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 =	inja	gijima =	gijima
inyana =	inyana	igugile =	lupile
inkonyane =	inkonyane		

Our language was substantially the same as that of Zululand.  
 We never feared inkukhu - a reason for this was  
 because they would attract the enemy to our kraal  
 at night-time by crowing.

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

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

We wore very long in iphaha of black goat skin - 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 <sup>& previous</sup> there was no tungaing. I see this from the amasege of that time who did not tunga. There was tungaing in Mtimkulu's day.

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

Mpangazita + Mtimkulu quarrelled & fought together. They baraid after Bungane's death - when Mtimkulu came from his Ludidini kraal, he found Mpangazita had made

himself chief, whereas he was only of the Kohla side of kraal. Odidini kraal was 2/3 imbuter close to Ingcuba stream, north of Buffalo. Mpangazita had assumed the chiefship kwa Magolozo. Mtimkulu contended he was the heir to the kingship. They fought & threw assegai at one another. Mpangazita pursued & went to his own kraal where Newcastle now stands.

Mtimkulu's Zibongo <sup>entered</sup> [for Bungane & Nsole's Zibongo see pp. 8-10]

Mtimkulu ~~ka~~ <sup>ya bo</sup> wa Ngangi. UNohlozi ~~za~~ <sup>ya bo</sup> kwa Lokotwayo, <sup>brother of Mtimkulu, the first one, for his Zibongo are used by the later ones of the same name.</sup>

Umarogo uya baba unyeng' zhlaba, umlauzi nga mkonto usuk' bebittweni <sup>ie from the forge still new</sup>, uKantella ngazenti ze mkonto.

Mtimkulu <sup>apomina</sup> omuhle ka vutal' umlilo, Amakosana abonita <sup>estimates</sup> na a be vutal' umlilo.

Abe ngalo cubululu ngo ku' cubuzo <sup>destruy</sup> umuzi <sup>is to destroy it</sup> wa kwa Magolozo.

Ungjoko <sup>nga c</sup> ka tusi <sup>(like umhaka + ingate)</sup> ya kwa Nobariba. Rond <sup>(Kwabe intended) was at Umhaka side of stream north of Ingcuba</sup>

ukusuka panse. uklabati yo Ndi no Tukela, bati be yi htinga be yi palaza <sup>soft</sup> ngatmina ngi fika, muna we zizwe, nga guzubala. <sup>threw out or away</sup> ngabala <sup>to golohe or ibula</sup> ngabala.

We are not connected with Tongas as far as I know,  
 Siyepu ~~is~~ was never butaid - but ~~had~~  
~~been~~ an attempt was made, the regiment being  
 called amattgware.

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

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

Tudhlozana ka Nthlova 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.



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 make izela abantwana <sup>to prevent unku plane</sup> for horses were new to us. We captured 3 horses, with saddles on, after some fight with Boers. I know nothing about the izinkawu having had guns or horses.

These men were ~~not~~ not amalawu, for they would not have been burnt ~~with~~ by the sun.

They ~~were~~ wore short leathers 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>Kye</sup> Zubeke (our tribe), then at Mahamba. He ~~once~~ <sup>used to</sup> preached a ~~sermon~~ ~~to~~ to the effect that all our ancestors would <sup>certainly</sup> rise from the dead. This

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

see pp. 58-59 caused commotion + banging in <sup>Swaziland</sup> ~~the tribe~~. 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

See p. 24  
for appen-  
dix  
table with  
day

2.2.09 = u abonga & Dawulu present  
were used to be buffalo at Hlatikulu & Zumpofu  
in days so were by hence name umzinyati

Sigodhlo we had no such thing at the Royal Kraal.  
We only stulaid u songarra. There were 3 or 4 <sup>rows of</sup> huts  
at the top ends of our royal kraal, no sigodhlo. Langalibalele  
had no sigodhlo, nor had Mtinkulu, Bungane  
or even mpangazita or Maranga.

There are two D'homos amongst our kings, and two  
Mtinkulus - Sijepu will, when he zala's, zala  
one called Nsele. Sijepu's real name is Matshiji  
ku vuswa eti ka Matshiji igama

we used to wear uwasaka <sup>ubedu for hlebeu</sup> ~~ubedu~~ round the neck

in Zululand was called <sup>umnaka and</sup> ~~umngat~~ ingxoto.

The amasogwen <sup>in my young days</sup> used to funga lubedu lu ka  
Bungane!

The ubedu was made of itusi = copper.

We used to kanda in simbi, Dimba, & Lutshaba  
used to be simitha. 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 amasoyi & stones  
- alternately - or of amasoyi alone where there were no  
stones.

Only the umngqana & inkosikazi were buried within  
the kraal. Men of the kraal, other wives & children were  
buried outside.

Zivivane. I saw one enkha no mloteni - enters  
inkomazi - Sitapuka lives there now, <sup>near</sup> where Stoffal  
~~we~~ lives. We had none in our country (Thubi) 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)

waye pan<sup>amungo</sup> u ngambela  
= you would not look at a Zulu woman or  
seeing her go in or out of a hut - for fear of  
seeing <sup>her</sup> <sup>the</sup> <sup>private</sup> <sup>parts</sup>

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>the</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 umbangs arose in Swaziland viz Malambule, Sicebela whilst Mswazi was still in Swaziland. This led to all Sobuza's sons cistekaning.

the  
walk  
in  
the  
field

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 Madonsela 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 their 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 Bongolo & came to Zululand. He Kongaid Mpende & built near Bivana (ie Paul Kratochberg) Dumba.

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

Evening  
2.2.04.

Langalibalele. He was born umzingati Odidini, izimbula hills. His mother was <sup>m</sup> Mtambose ka Matshoba. She died umhlovaneni, near Berg & above the Rly line to Barrismitth. He remained Odidini until his father was murdered. He then was taken off by his mother to Putini ka Matshoba.

Mazibako sibonga. He lived at Putini's princi-  
 pal kraal known as <sup>Kura</sup> Nkomokazi. He stayed  
 till he got to be a small boy. When Maranga  
 returned to the Mlubi territory he sent & fetched  
 both Lungalibalele & his elder brother Dhlomo.  
 Maranga lived at Intinkule's nobamba kraal  
 (for he slaved no Intinkule). Lungalibalele  
 Dhlomo went there. They stayed there some  
 time, until talk arose. The Amathule 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 Intinkule, who had left issue.  
 He refused. Sobuzi, King of Swaziland, asked  
 Maranga when he was going to give over the  
 management to Dhlomo. Then actual  
 sparring arose between <sup>him</sup> his father Maranga  
 they fought against one another. I had not  
 been

MABONSA 59/30/1-16

B

2.2.09

Mabonasa continues (30)

59/30/1-16

been born at this time. Meranga was put to death. Makata, induna of Dzyendane, advised Dhlomo to come and report what he had done himself (see further back for what he did & how Makata <sup>came to be</sup> ~~was~~ killed by Dingana. Langalibalele was now left - he was still a boy. Dhlomo was put to death prior to arrival of the Boers. After the deaths of Meranga & Dhlomo the country was very unsettled. L. went to live at intabeni, impingo stream which enters Mneuba, just above Utrecht. He stayed here some time with some people. He was living at Matshevatshwa ka Sibikebela, wa kwa Mneulwana. L. was now tunjwad by amaZime a ko mahlaphlapha. He was a very short time there. The amaZime had been instigated by Duba ka Mntinkulu whose mother came from the amaZime, kwa mahlaphlapha. Duba ~~was~~ was

disputing the succession with L. Two girls now begged Esicwa ka Sango wa kwa Matshuyi (Chief of the amaMbebi) to go & rescue the boy. The girls were daughters of Mtinkulu & lived with Duba. Duba lived kwa ~~Njane~~ Nkonjwase (name of his mother), & Zibanjeni (name of kraal) on the Mzimzati. Esicwa lived near Mahlapahlapa, Duba also lived near ~~there~~ Mahlapahlapa - for his mother came from there. Duba, wishing to dispute the succession, got together support from Mahlapahlapa & proceeded to where L. was and caught him. Esicwa then went off stealthily to bring L. away. L. was at Mahlapahlapa's kraal. Esicwa then took L. off & conducted him to the Mzimzati, on getting to the river they found it full. L. was put into the water. Being a good swimmer, he got over alright, Esicwa remaining where he was. In the meantime those at Egunbutu were on the look out for

him, viz Mhlakaza. The amaZime palali but found the river full. They then lamented their inkomo having got away "be si zo ku yidhla!" L. then ~~re~~ passed a Didini ~~at~~ site & Egunbutu, passed Utrecht site, up the Nguba stream, until he got to Matshwatshe's kraal. There he stayed ~~at~~ Esicotshe's, a very stony hill side. L's mother found him here. They all stayed there some time. Presently stragglers arrived from amaZime & whereupon L. asked a kraal Mpongo, obomvini (red soil). Various iintandane came & joined him. He then went off and sokaid. He sokaid kona Mpongo, obomvini kwa Matshwatshe. He then came back to his kraal & tataid abafazi. The name of this kraal was Pangweni. He then busaid. He married four women viz the mother of Mbayimbazi, mother of Mhaye,



mother of the girl Sifukaga, & mother of Manaba. After this a number of girls from Mandhla - ngampisi ka Mate wa kwa Tshabalala then came to marry L. He expanded the kraal until it got big.

When the kraal was big Siwela wa kwa Putini arrived. Siwela had come to conquer the country. He had been fighting with his father Putini who then lived at Ngcaka towards the sources of the Bergo. Siwela claimed the territory. L. said the land belonged to Mtinkulu. He said he had called on his father to make him chief of his father's tribe but as Putini had refused to do so he had come to L. A fight occurred. He came to Kaka unuzi at night. They attempted to do so but being observed they ran away again. L. wished to attack Siwela but he was opposed by his mother from doing so on the ground that he was her

nephew. Siwela's & L's kraals were close <sup>+ opposite</sup> to one another. L's impi went & attacked the other at Siwela's kraal but was repulsed. L. then questioned him to the meaning of this. Did she mean that Siwela should take over Mtinkulu's country? Mtamboze agreed that he did so. L. thereupon gathered more forces together - only the Dneuba was between them. A conflict occurred resulting in defeat of Siwela's impi. It ran off at Jongonono (hill) a forest) on the Dneuba uhla rays. The sun set. It got dark. Rain came. Siwela got into a hole. Owing to the rain L's men decided to leave the search until tomorrow. Notwithstanding the rain Siwela got out and ran off to Mate. He dabula'd ebusuka, over the Ngcaka & got to Mate. He there entered a hut. This

affair was reported by L. to the Zulus. Ten men were then sent <sup>by the</sup> ~~to~~ Zulus, they went behind Siwela's back & got to Dingana's ~~at~~ Mandhlangampisi. They came to his bandhla and left it one by one so as not to attract attention. As they did so they all went into the hut in which Siwela was living. Two of them or so got in & engaged Siwela in conversation. Presently one heard Mbambeni! They then beat him to pieces & killed him. These were Zulus who did this. Siwela's cattle were taken off and went kwa Zulu to Dingana.

After this we lived in peace. The next event was Mini ka Maranga then bargained with L. He claimed the heirship, on the ground that his father Maranga wazi totela unuzi. Mini was defeated and then ran off to Sigongela's people.

Mini's affair occurred before the coming of the Boers. L. tumbid inkosikazi ka Mini rukulu u Mangiwarzi ka Sibanya wa kwa Tshabalala. The ~~same~~ woman remained with L. some time whereupon he had her sent after Mini in Sigongela's. Mini now remained u Sigongela. I had mounted <sup>horses = inyanga</sup> men with him. They came as an impi to our dist. on horseback. They attacked abas'emahlinzeni, <sup>wa kwa ngwalekazi</sup> of L's tribe, north side of Mzimyati. They had guns. They killed everyone emahlinzeni. They drove off the cattle. They were not pursued, we were afraid of the guns.

Things were quiet after this. The horses got very tired, so that they all might have been killed off had L. been prepared.

Things were quite quiet after this. We saw unjadu & lived peacefully at the Inculba.

L. afterwards built close to where Utrecht now stands. He removed his kraal from Matshwatshwa's & ~~to~~ called the new kraal by the same name (Pangweni). When the Blood River Battle (Income) occurred, L. was living at this new kraal site. I saw 3 horses, on north side of Mzimyati, which had evidently escaped from the Income. They all had saddles on. We could do nothing with them & left them.

We were hlekuzwa'd by Mpande. He wanted cattle fuywa'd by L. We had a very large grey bull. Mpande began by attacking Putini who was still at Ngaka. The order was that L's cattle were not to be seized only those of Putini, the *desfwana* as he was styled. Kade ahlala pezulu yena, u ye o bulal' amakosi. The Zulus failed to get Putini's cattle, for

they dundubala'd Undi & went to where Ntabazwe (Harriesmith Dist). We Linda'd our mabele, a month passed & when in the next mo. the amabele were red Mpande faka'd his impi kiti. It came & vimbazelad. It came through Sibaypo dist, Ngutu. It enyuka'd the south side of Mzimyati. It was in charge of Danga-zela ka Tshunyayezwayo. This ~~was~~ man was subsequently killed by Mpande for having raid'd this very impi.

It what happened was this. The impi came and aggenisa'd on the south side of Mzimyati. Certain two <sup>(Mangobe & Mganukiso)</sup> men of our tribe <sup>having come from Jobe (ch.) ifengel'ba kuya Sitole</sup> were driving goats. They got to a precipice & some way below heard the Zulus calling to one another in the dark. They grasped the position at once & made straight off to our kraals giving the alarm everywhere. Fires

were lit. in every direction - the whole country was ablaze. I was advised to drive the cattle, together with some old men. We got away before dawn, rushed the cattle up northwards. The Zulus were too late. There was a certain amount of fighting. I remember this affair well, for I was a ~~young~~ <sup>quite</sup> boy who had tombed. The Zulus got <sup>quite</sup> tired out and many of them were killed by our people. Only two of our people were wounded, none killed. A few of our cattle were seized, including Li's oxen that had no horns, (izitulu) - 100 of them.

After this Li & his people went off. We (for I was present) went to Harriomith where we met the Boers who had been recently turned out of Natal. They advised us as already related in preceding pages. We came down and built inhla nonnambiti. The Boers told us they

<sup>x</sup>on our way I saw a lion get hold of a fine white beast of ours. We could do nothing but let him have it.

wanted to go & "do a little ~~or~~ more in Zulul!" We ploughed & built. Sir J.S. then came. He gave us the mkomazi country (already described). We started to go but Li's mother got ill & we decided to halt where we ~~at~~ (Sizepu) at present are to give her a chance of getting well. We were then ordered to umba ~~at~~ the Bushmen from seizing cattle. J.W. Shepstone went on expeditions against the Bushmen & brought about peace.

Injisuti Putini came into Natal at the same time as Li. He was to be allowed to live at Injisuti river. Li was advised of this for Putini was his maternal uncle. They also looked after the Bushmen. The Bushmen came down principally where we were guarding.

<sup>abakwa</sup>  
 Bushmen: I was present when Capt Allison  
 (Gwerbu) went after these <sup>in consequence of Mr. Papo's cattle having been seized</sup>. This expedition  
 was subsequent to what J.W. Shepstone did.  
 We went a very long way. We nearly missed  
 finding the Bushmen. Lots were drawn as to  
 who should go after the abakwa in the valley  
 below. Tickets were put into a hat. I drew a  
 ticket which said I was to remain on top. I  
 remained with Gwerbu & many others. On  
 the following day we again attacked. A number  
 of women & children were killed. One woman  
 was shot through the lower part of leg by  
 Imbombo. This woman was brought back by  
 Gwerbu, but she deserted from him. A  
 girl Nozingoni however, stayed years at  
 Gwerbu's. During the attack one woman  
 pulled up her clothing and exposed herself  
 to show she was a woman. The native slapped  
 her and brought her out. He refrained from  
 stabbing her. Some male abakwa were killed.

They used their bows and arrows on Imbombo who  
 took up a position close to them behind a stone.  
 He managed to shoot a number before they  
 escaped. The Bushmen never gave further trouble after this.

2.2.09  
 morning

Mabonasa continues: -

An iwege la' ematshetsheni (father of Imhlangana - ~~the~~  
~~for~~ Songodo by name) gave L this name, not his  
 father. This may have been due to the sun shining (drought).  
 Paul M. said it was ~~brought~~ a drought that gave rise  
 to Langalibalele. ~~he did not~~

I visited L at the Cape. Pop. Colenso wrote for me,  
 Mankindane M'koko, Swayimana - a of us to  
 go to L. We did so. <sup>we found him at Cape Town, having come back from Robben Island</sup> We heard he was shot by  
 Malambule, his chief son. Malambule used to  
 cook the meat in such a way that it was too hard  
 for him, & used to poke his father in the face with  
 his fingers. Malambule came back to Natal  
 with uSopolo, the English Interpreter. Sopolo belongs  
 to the Cape, a tall man. When Malambule returned  
 he ~~was~~ <sup>had</sup> killed for him a beast by Ntambama

son of Mtinkulu at Bishopstone. I was surprised at this because Malambule was unworthy of this on account of fighting with his father. Malambule went and lived at the source of Mzimyati, at Ingogo.

X He afterwards tula & went to Frankfort in the Transvaal & lived on the Wilge (Nyamatazi) river. He went off on his own account. He told his father he would not live with him under any circumstances. He is dead now.

called after Dingiswa

Jangalibaleleis zibongo. **Entered**

- 1. <sup>my</sup> uDingis ka Jobe! - mtinkulu's father, was called Jobe
- 2. Inkos'ena masoch' amkonto!
- 3. Yambat' amkonto njeng' obedu -
- 4. <sup>these below it</sup> Simi za yi dhl' amazansi, za yi tshiy' umushla
- 5. <sup>these above it</sup> Ibe i lundwa u Seketwayo. <sup>(see line 9)</sup>
- 6. Nyama ya mafimur, ka Nhlapahlapa
- 7. Be no Duba, be yi dhl' be yi dousisana.
- 8. <sup>ie. Duba's people</sup> Lab' abaka Qili be za be abhizij' zimnyama,
- 9. Bati be wu tata be <sup>have a wish to get rid of</sup> kanan' dala.
- 10. Bati ka na nyongo, ka namhlehlo,

- 7. <sup>a</sup> Kanti u yena emhlehlo abakazi. = big, expensive
- 8. Isigolozu & si wehl' a ngolo, for he had large eyes
- 9. & si kangal' umuntu sang' a si njamele
- 10. Mwelela kuveli petoteya! ie when he walked mytinga after being troubled by an eagle
- 11. Sigca si mnyama, ne mizi yalce.

a close-growing from country patch of forest

Note. Seketwayo ka Nhlaka ka Dikane was the Chief through whom we went when we went to kom' a kwa Zulu.

Bushmen. J. W. Shepstone went after them. He went with his police Mahlanya ka Maboyi + some others. They went up Kahlamba, at sources of Mtohezi river. Shepstone killed mka ~~Qili~~ Qinelana who had <sup>went out because the Bushmen</sup> ake no Mvuk' asapela wa kwa Radebe. Qindla o wa kwa Tshabalala. The woman was miti. The abakwa were impi.

The Bushmen used to eat horses as well as cattle. Dinnisa ka Mwenya, father of Ramonana, was outlaid by abakwa until he became einkosi. The Bushmen used to kill elephants, eat them &

leave the horns. These horns Dumsisa used to pick up, & collect & go barter to the Boers. Dumsisa was in league with the bushmen who when they had killed an elephant would remain there & eat it till they finished it. Then they would go off & kill another big wild beast (buffalo or mposu) & they halt till that beast was finished.

Cannibals. I never heard of the cannibal Nava-  
Zibi ka Sidinane ka Mpangazita living at Matabela.  
Is older than I am.

\* Mabonza leaves by the 8.40 this morning for Draycott station (Winterton) branch. Asked him to request Sijepu to get me further men familiar with the old history of the tribe, if possible two men from Zibi ka Sidinane ka Mpangazita ka Bungane now living at Matabela. Maybe Zibi himself would come. Said I did not want written accounts, unless person speaking could not possibly come to me. There are, Mabonza says, young men with Zibi who can read & write well - they are clerks in offices (for public)