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MAHAYA
KA
NONGQABANA

M AHAYA

A vol 62, nbk 77, pp 3-24

B. vol 62, nbk 78, pp 1-24

C vol 62, nbk 79, pp 1-24

STET 2.

see also NOTE OPPOSITE
RE MAHAYA

(3)

29.7.05

Save Norman fr. £1.2.6 to go and fetch Mahaya
in 2 weeks from date,

62/77/3-24

25.8.05

Norman N. returns with Mahaya ka
Nonggabana ka Ngciza ka Ngcongwana
ka Matshoni ka Hlofu ka Malitshe ka
Jali ka Njilo ka Macekwana ka
Mtwana ka Nseta ka Sabela ka Henge
ka Hohoho, ^{aka Huhuhu} ka Msutu wa kwa Mjantshe.
When we came down to these regions we came
via Swaziland. Hohoho came south, through
Swaziland. Mahaya speaks his son Nzunzu + Norman ^{present}
my tribe is ~~an~~ Mtwana imtwana (plural)
we belong to abasutu people.

Malitshe zala'nd ufuda who zala'nd
Ngoko (at Mumbankulu - where our tribe
increased in numbers). Ngoko zala'nd
a Satswa, who zala'nd Ngwadhlwa who
zala'nd Dayindhlebe who zala'nd Banginyama
who zala'nd a Shanibezwe (~~has~~ ruling and still
living at this day).

Tshambezwe lives at Bisi, in East Griqua land.

^{mahagg} speaks ~~a kind~~ with a Pondo ^{or Xosa} accent. ~~I believe~~

We are not amaXhungwa. Zulu & Owabe are amaXhungwa.

Ishaka at Nandi's death ^{captured (late)} cattle

Iwitata, ezansi nawo, emapozi - near sea.

Dingana, during this expedition, sent to Pondo ^{chiefs} & advised them ^{to follow and to} come and ask Tshaka for cattle to give milk to children and also to give them ubulongwe, "ba ngadkhi wa zintwa Kumiba". "Follow him and he will give you cattle - ^{+ there will be peace} in landeleni".

A chief Myeki, inkosi ya kwa Jali, Lambaid & went to Tshaka whilst stationed at Myemyezini - isihlambo or isigodi south of Myintkulu where he found Tshaka's forces gubafing. At this night dancing Tshaka was stabbed

in the ^{stomach} back. Inquiry was made & it was stated Gungwana had done it. Gungwana was not there at all, his brothers ^{see ie} Dingana & Mhlangana must have done this. This stab took place emva kwo inkono - don't know which side - near shoulder blade.

Assegi did not go in much. There were ^{captured from Pondo} heaps of ~~some~~ ^{grazing} cattle ^{immediately} about in the neighbourhood.

Nontonga ka Scidi and Macingwane ka Bonda stole the cattle from those seized whilst the gubafing was going on at night (inkosi ya kwa Jali)

Myeki, ~~Bo~~ Mibobo, Mendu (my malume) went on to Tshaka. These were the Pondo who had come to kongoza & were present when Tshaka was killed.

When Dingana spoke the above ^{word} he sent messengers to the Pondo chiefs to speak them.

I know nothing ^{on this occasion} ~~less~~ about crane feathers being brought. I know Dingana

after his death, called these Pondo's back & they korzad. Crane's feathers were taken to Tshaka by Fodo ka Nomben ka Gansa? (aba si' zikhlangwini). He used to etula with indwa feathers. Fodo ^{originally} lived ~~near~~ ^{near} amaBaka ~~near~~ ^{near} ~~Port~~ ~~Stanger~~. Nomben & his tribe lived near abatembu at junction of Tsekela & Mzimyati.

Mzeki was given a large number of cattle by Dingana ezimubu. Mzeki distributed these by ones & twos among his followers.

Mzeki's relatives feared he would be killed by Tshaka. The reverse ^{was what actually} happened.

Kwa Sangwana, esidumbini upper Dargate is where we first settled. Sabela settled there, the tribe, our tribe, increased in number under Sabela. Divisions thus becoming numerous. It was from this place that we isintwana people hlakozekad.

Sabela had sons Ngutshana and Ntshangase - were twins. In the house which Sabela had on his dying there were his sons Mtwana and Solo - ^{these were} of the Esizindeni Kraal. The principal sons were Ngutshana & Ntshangase. Macci and Jali were also Sabela's sons. Nzimakele was a younger brother of Solo. Mboto was to be loved by Mtwana, lived at Mzimto & it happened ^{in the night} Mboto's father and mother were killed at Mpafane ^(Msooi River) for not vulelani insula preventing rain. Killed ⁱⁿ aman'tolweni (tribe). Mboto grew with his sister Mzamalwana (she afterwards bore the amafalo & amadiba kwa Mdantsha - emzambaba (river beyond Mtamvunag in Pondoland). Mboto zhlad down Mkomazi ^{river} getting lobaling iziphlanga and embokane and eating them - he dingile (in a state of need or starvation) - they came on to Mzimto

ngilo ngumbi kwiti golo ~~pa~~ vumea ^{inlaya} ^{not like} ^{with} ^{some}
where they found the intwana already living.

awamboto of spring from mboto - they live at luhwa near Harding.

On getting to ngint's where intwana lived mboto & his sister found them living on game - especially buffalo, there was famine in the land. These were the days of Njilo. The intwana would kill a buffalo then mboto & his sister, after the intwana had taken what they wanted & gone, would come, take unswani kaura it & drink same and also eat the amahlule or blood & the back bone which had been cut out. The intwana now noticed that as often as they killed a buffalo a gentle rain or mukiza would come - so much so that Njilo directed a watch to be kept. This direction was given because it was noticed there were footprints about where the buffaloes had been skinned.

and eat up. ^{Smoke was} ~~It was~~ presently noticed even in the scrub or bushes along the coast and mboto & his sister were the cause of it. When discovered mboto made the rain pour down. First there was a small cloud in the sky as big as one's hand. Njilo was the only one who had seed, this he had preserved - various kinds. He planted gardens, carefully fenced them in and so prevented birds & other wild animals from getting in. After this crop he got more seed, distributed same to all his tribes.

For his action in bringing rain Mboto was given an inkosazana & inthunkulu to marry. He paid no lobola. This was the origin of the awamboto who as I say live near Harding - now under mlotohwa ka Nceya ka Njilo ka Mazarra ka mpula ka

Mboto ka Mtshekilana we Tolo
 (sas'amatolweni - now living
 near Dfafa - ^{near Shlozi's kraal} some of this Tolo tribe
 are kwa Makoba (man's name, son
 of Bihla) - euhla no Mzimvubu
 Imtwana's tribe lived Empambanzoni
 - where Mtwana was buried - emtwalume,
 euhla non twalume Emzikazi hill,
 they scind' o'lwantle, esipofu, nga
 pezu kwe Gurjini stream. These are
 the boundaries of our district

amangcingweni ~~was~~ a tribe
 toward by imtwana - ten or so of them.
 They ~~are~~ were amahlebi. They left
 + kongid amaci. Among the amaci
 they when grass was being burnt an insimba
 got up. The amangcingweni's killed it
 but the amaci snatched it from them
^{by force} saying the animal was their property.
 A fight ensued, the amangcingweni

making the other ~~see~~ (with blood). Amaci
 went off home saying "will see about this
 + see what they'll do to us now" intending
 to fight them. The amangcingweni decided
 to leave. They then went and kongid our
 tribe.

The amaci live in Harding Dvnr.
 Jali sent Malitche to cita amasa Kolo
 entumbankulu hill (with forest) - we
 burgid itanga lejin ^{up Kugalana Kwabo} Kolo was
 isokangangi. Mpenela, intombu
 ka Nseta. She was in Kosi of Mtwana
 + Kolo kraal. ^{She beka'd Mtwana's chief} The Kolo people took
 the cattle in this tanga, also abalusi
 (herds) + mohlunkulu girls. We chased
 them carrying our things. When they
 limad we limad close up to them,
 + so kept on pushing them on + on
 Ngcingweni (ancestor of amangcingweni
 - jweni) and Nkono were sons of

Mdingi Ndulu Nombu Newana Ngiza [12]
Ebobeni.

one man. I cannot recollect name.

The amaCi used formerly to live at Ntumbankula (kwa Mehluwanngama) - north side Mzimkulu - above Ndongeni kraal - especially near Mbotshwa's. The amaCi were citwa'd by amasolo.

We were always fighting with & following after amasolo - we always abtula'd them.

We Mtwana tribe never konza'd anywhere. We were citwa'd by Lukuwimba Ka Mbasa, together with amakulu, amafanga, amaDhlala, amaDunge.

Lukuwimba fought with us Mtwana for 2 years but did not succeed in defeating us. 5 other tribes then joined Lukuwimba attacking hemming us in Ntumbankula. This took place during the winter. We were then set on to and dispersed. We crossed the Mzimkulu near where Ndongeni lives

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and went ^{deep} Ebobeni to precipices and then thereafter lived near Mzimkulu. We were not killed much.

Our chief Ntuma (Ka Ngwadhla) refused to konza. He stabbed us for konzing. The five chiefs from Pondoland viz Nombu, Mdingi, Newana, Baleni and Ngiza (of Temb) attacked us in the rear. We were not expecting this, especially as we thought the enemy was in front. They entered when there was no look out. They came upon us at dusk & started stabbing women, children & cattle, all cried - women, children & cattle and this is the occasion when we were really killed off & broken up. This was in 18 Babas day. Those who survived went out konza'd at Ebu Ngweni and Emampondweni. Ntuma was not killed. He escaped.

mbatshe river.

and when he got out had to contend with
 izigwele (cannibals). The
 amamboto were, whilst we were
 being killed off, being killed off
 where Ibis enters mgimkula
 at Isantombe forest. This was their
 ingaba. It was Macingwane ^(amaCana)
 and Madikane ^(amaBaka) were in league &
 were the two who attacked the amamboto
 and killed them off.

We all ran off - also the amamboto
 to abetgumi but eventually, ^{in peaceful times} came back.

Mativana, inkosi ya mangwane
 was defeated zmbolompo, between
Ntata ~~na~~ Nsitsa (stream entering
mgimkula). I was born during
Dingana's ~~time~~ reign. My mother endai
 to my father in Dingana's reign. I am
 about 70 years old now (1835 or 1836).

My mother, before my birth, married into

amali tribe. She was badly stabbed
 during Shaka's hlambo impi in 1828. She
 had a child in her arms, this was pinned
 to her with an assegai. The thrust came
 from in front, through child, her chest &
 to the back, chipping back bone. She fell
 forwards. was ill for 2 years - amahlule
 came out at the back. The child killed
 dead. She struggled to a stream where
 she got to a log of wood. Whilst there
 an Elephant came to drink, started
 trumpeting - went off. She ~~to~~ got sips of
 water with her hands & then crawled
 slowly to a neighbouring kraal.
 She was a whole day crawling a few
 hundred yards - sixenge

Impi ye Zembe ^{or ye sixenge} This Zembe was
 taken by force by an ingqika. The
 European started flogging him with
 a whip. War broke out. I was a young
 lad ^{at} this time. many cattle seized.

26.8.05 Mahaya ~~izotsho~~ continues: [16]
ukufa kwizwe - when Tshaka conquered the Natal.

Nombeen and Madikane, of Nhlanguwini & Daka tribes respectively, quarrelled. They quarrelled about izidulu so poko. The nhlanguwini people said si nge khulwane izotsho ie those who cut their faces à la Daka. Daka's tungaid vico which were high up came forward. Nhlanguwini said ni tengenike na? They replied si zotshile. One side said si land' izidulu - ke namblange, the other replied ngeke ni si tole. The poko was in those days lingid in Natal, ku i bona yiki a ku okhwa lana = beer. Amabele were eaten as bumoubu but poko formed the beer.

Nombeen men and Baleni. Daka men and Macingwane inkosi yas' ema-Cunusini. The Nhlanguwini was defeated. ^{Nombeen} Baleni nding' a ba gal' ukufaca (infacane) ie an impi that goes along with its isoapo ie women & child in a fighting manner, attacking here and there & passing on.

[17]
When Nhlanguwini set forth, the ama Daka ~~were~~ following. ~~The Dakas joined them - izotsho - ie. in hot pursuit~~
~~from a time in Natal.~~

~~Foda went of~~ Nombeen went on to Pondoos & Konzali. Foda afterwards returned & settled on Mkomazi near Mkotheni. I do not know where Nombeen died. Nombeen was killed by amaDaka & Rode, ihlang' las' emzimvubu.

Macingwane (of Cunus) ~~was~~ stationed himself at Asikeni - the Dakas were Rode - the two formerly together had separated ie. Cunus from Dakas. The Nhlanguwini followed the Dakas up seeing they were without Macingwane's assistance. They akad' a bekamat with amaDaka. ~~The~~ On ^{occasion} ~~day~~ of stack fight the attack took place at night. Sonyangwe ka Madikane was the one who attacked the Nhlanguwini (Madikane was dead, having been killed by abekquni, petsheya kwo rbatsho). Nombeen was on this occasion put to death. The Nhlanguwini zilaid (mourned) & hlalaid. They were, however, hlolaid - the idea of the Nhlanguwini being they should kill

[18]

the Baka chief. In the meantime Songangwe thought he had defeated ^{nonplussed} ~~overpowered~~ them as he had killed their chief. The Nhlanguini now attacked the amaBakas, also at night, and killed their chief Songangwe.

Romakwelo and Magaga, of Amambili and Tshaba ~~as~~ tribes respectively fought *eyweni la kubo* - near *utukela*, they ~~scotched~~ ^{scotched} *bekeisana* and *ingqinkulu* - long before Tshaka. The whilst the one was chasing the other this other was himself being stabbed behind. They came to *antwana*. It was announced in our tribe "uTshaba ler *yera olu buxek' abafazi naba-antwana eyibondeni* after having *cijisa* them? The Tshaba people used to *vumba ebusuku* fight at night time. *uJuda sebenzile* them with *imiti* near *mehlamanzama*. He did this to cause them to *dangala*, *ba palelewe amandhla*.

[19]

Tshaba *hlacela* ^{an} *isunguzi* ~~for~~ ^{common} noun meaning *ingcingwane* *ingcingo* i.e. a passage through forests. The Tshaba's all were overtaken by a kind of blindness brought on by Judo's drugs, ~~so~~ they were afflicted with *anamehlamanzama* and this is why that particular spot came to be called *anamehlamanzama*.

This district was *indawo ya makosi* - for there is always a little rain there & so plenty of food.

[Ngunye says there is an *izihlahla si ka Tshaka* across *ingqinkulu* & *mibango* stream - between *mibango* and *Bo'boyi* streams - right on the ^{present} road. This is where he rested with *mohlunkulu*. This, says *Mabaza*, was where Tshaka - as I have already explained, *gubale* and was stabbed by ~~or~~ someone supposed to be *Gugewa*.]

[Norman N. says *itshemahlama* is the name of a great rock - north side of *ingqinkulu* near *Ndongeni* (ka *Soki*) *kraalij* - there is a

tradition that Tshaka once sat ^{on} ~~at~~ it.
It is now used as a beacon between Muderwold,
J. S. Maydon & ^{J. H.} Wood.] 2

Seven of our chiefs ~~are~~ lie buried at tumbankulu
a man named Mbukwe zekaid intombi
yo mlungu - idingile - Kwaf'umkumbi
elwambazq near msikaba river,
where ^{the rivers} enter sea. Kuzwakala nambla
that lowo mlungu wa kuma ku lowo
mkumbi. Mbukwe made her his wife -
she zala id my grand ^{father's} ~~mother~~ Montengwane,
Montengwane ^{Bala's} ~~was~~ my mother Ngalo.
I do not know name of ship that was
wrecked. The survivors got out on wreckage.
They wrote on a stone to say ^{they had} buried
money close to ~~at~~ that spot. I heard
this from Duka Zynna.

Nyungu goes on here: my father's mother
says 2 men and one girl got out of this
wreck. they came out ngo ceze lo mkumbi.

(safe or chest)
They qingqad ibokini le mali + buried it. They
then lobaid etokemi, saying "we two and
an intosazana had escaped. The two men
lived on an atungule and afterwards
died of fever. Black men came along to
oxoza izimbata + found the girl + elapaid
here. They reported this. We saw a white
person with long hair - a wanderer or waif.
They said they had come out of an uqwenibe
not knowing what umkumbi was. The
chief ~~was~~ whose name I forget ~~was~~ then
told ~~to~~ them to go and "catch her" on the
beach. The girl cried. They blanga id her +
took her Entosini. They saw she had amabele
+ was a woman. She lived on fowls eggs
chiefly. She then saw ~~she~~ no harm was
intended + jabulaid. The chief then looked
out for an ununanzana who had unipahla
entkulu. In those days the practise was
to send to a distance if ~~to~~ a man of importance
to ask him to give ^{the} daughter of the man

[22]

asking an intshengula. The chief could not find a sufficiently wealthy man in his own tribe so the application for an intshengula was made to Mibukwe. This custom meant an offer to marry the daughter to the man of whom the request was made. She was then zekani's and made a wife. I do not know how many children she had, but ~~she~~ Mntengwane was her ~~son~~ son.

She, says Mahaya, first bore Mxokwana (boy) then Mntengwane, then a girl ^{Ngolisa} ~~(name I forget)~~. These are all I remember.

I do not know this European girl's name.

Mntengwane was born in, nezinele, & ibastela.

Buka Dymn knows of this affair & that this girl (European) was ^{afterwards} searched for by her friends.

Mibukwe lived in the Mtwana tribe, at Tembankulu. This all occurred before Zshaka's day.

[23]

[I was born abaNguni - em'batshhe river and this side of iNciba ~~area~~ ^{river}, & south of Mtata river. I speak the Doza dialect.]

26.8.05 (afternoon)

The mahaya continues: - (no one ^{else} present)
The Qwabe, Zulu, Makanya and amaBaca are abaNguni - ukudabuka kwabo kunye.

The abaNguni extend as far as Mtata & then south will into Cape Colony.

Qubutsha told me Zulu & Qwabe are Malandla's sons. The amaSoza are very numerous and are the true abaNguni. They hlukeni no Zulu, Qwabe & Baca. Both Zulu & Qwabe still say "mnguni!"

Bacas and amaMpondo used to say "Si ng'elwe na beNguni" - implying that they were speaking contemptuously by referring to abaNguni as such and yet this ~~is~~ word is a name - a proper name & not a term of insult.

Zulus, Quabes, Baecas are ~~as~~ amaNtungwa. The amaSoza are also amaNtungwa although also spoken of as the true abeNguni, for they came from the North.

Cele (puma) kwa Nyambose, ebuTongeni and so are Tongas. They come from Mtetwa and abeTshwawo (emzimkulwana). The amaCele say they quarrelled with abeTshwawo about an ingwe (leopard). It had been killed. Both tribes came from Mtetwa & so were related. They came to these regions long before Tshaka.

amaNtambo, amaNundhla are tribes that came from Mtetwa. They lived at Inkomazi. The amaNtambo lived near emKobeni at ~~the~~ ^{mountain} Epateri (I think name is) - near Willie Nicholson). ^{from} amaNtambo sprang amaNzoto tribe which lived emKomazi, extending to Ifafa, to Matshwayibana (European), also on Inhlamvini river, + gena's Ezilulwini - near Mr Walker's place. amaNundhla were on opposite side of Inhlamvini, on to Ifafa, + towards Doope.

26.8.05

Mahaya continues:-

The amakzoto and amakunhla puma ~~to~~ from umntambo. Vunhla, head of amakunhla, and Nyoto, head of amakzoto, ~~spring from~~ were sons of umntambo. This man was a member of the Ngambose or mtetwa tribe - like Cele,

amakhlova a kanye namaZulu, nama Baca, nabeNguni. amajelama are one with amakhlova - they zalana no Baca,

we who live ~~near~~ ^{about} the Mzimkulu speak of the Tulus as "uTshaba", though this may be inaccurate. We associate them with the people of Ngoyi ka Nomakwelo also with the Tshaba people ^{now} under mbotshwa. Our old people told us that Mruyi alias Kofiyana's people were the uTshaba people, whilst the Tulus were also uTshaba but that the principal section of the same Tshaba people ~~was~~ ^{was} the Cele tribe under Majaye (mbotshwa ka Mruyi ka Mbengana).

Magaga was the first who came to Mzimkulu i.e. of the Tshaba people. This occurred before Tshaka's day.

Ngcondo we Ntshaba phlukanoil with Lulu, Baca and Qwabe kupuka'il going eRini. (Magaga says: amaxosa)

The amaxosa and amafawa lived together, the latter then sewed skins together - iminyebla i.e. izingubo ze zi nyamazane.

The amaxosa went and built as far as the Baers Emnyameni in the Cape Colony - near eRini. Emnyameni was called eRini afterwards.

amafawa and amakoboka built ^{above} ~~at~~ + at Cape Town -

In the old days there was constant breaking away from ~~the~~ tribes by smaller sections. A son of the Chief might determine on going to live in a particular part whilst the other would remain. The movement of amaxosa

(Ubojica = Sonzica)
(Sir J. Shepstone's father)

South was due to their going from place to place to get game. They ate izimpofu, amagcama - imhluzele, but not elephants though they killed them. They seemed to want some country ahead - were so toward by no impi.

The abaTembu (from Mtata to eNciba (river - as big as Mkomazi)) also went south simply because so inclined, leaving Noxada ka Ngoza ka Mkhubikeli. The abaTembu originally known as the abeNguni (amaxosa). They and a'd afterwards and then klabana'd with abeNguni; they used to banga izwe. They would stab one another + then co-lelana. The abaTembu are very numerous. Ngubenguka (iziquile = impi) had son Mtikakakhad son Matanzima - chiefs of abaTembu.

I do not know where the Tembus came from. I cannot say if they are amaxungwa - they are not abeNguni.

invaba - amabele
amasi izintsho

[4]

I hear they are quite distinct from Zulu, Owabe, & abetQuni -

Amampondo came from amaSwazi and amaNwanjwe. They stand apart from what we have been speaking of.

The abetQuni took a northerly course when they went to the Cape Colony. They passed through amathlebi country.

When abetQuni got to amathlebi and abesutu they learnt to make invaba in which they put amasi - tied to beast, also amabele and went forward. Delicious amasi, make ones eyes water like ijiki.

The abetQuni were told to zingal' izintsho with amaBaca. They went to zingala with their cattle & women. ~~The~~ 'Ba tol' ituba ukuba ba hambe, kube ku pela. Baca ham had a little way and buya' end hleleni and built near P.M. Burg, emsunduzi. The

iziduko so ku byina kwabo

[5]

abetQuni refused to return having got the opportunity of going off. The most numerous of all the tribes was the amathlebi.

The abetQuni call themselves amakosa.

The Owabes are the abetQuni. The Zulus are not & do not call themselves abetQuni. The Bacas speak of themselves as Zulus.

Madikane ka Kalimotsho (the Baca Chief) got the following idea from the Cunas: The Cunas used to take a heifer, smear a certain drug over their hands and then bambata the beast. This process would cause the heifer to have milk. The first milk would be set aside and be treated ~~medically~~ with medicine. After this, the heifer would be put to the bull and bear a calf. The milking of a beast in this way & doctoring the liquid was to enable the chief to akhul' amany' amakosi. After bearing a calf - if a heifer, this calf will be dealt with.

Ngutshana
 madikizela ka myeki ka Pappa
 kahl' ubulawu impi'imbi
 kempfi yuzant ayi vumanga

apart from other cattle, milked apart, its milk kept in a different tanga and poured into a separate gula to be consumed only by young boys. When such beast, male or female, is killed, still smaller boys and the very oldest men who no longer want anything will consume its flesh.

When impi pumad or when the chief was about to be attacked an ox, borne by the heifer, medically treated as above used to return by itself from the herd, come to the kraal and low. It would precede the impi and it went forth to fight and thereafter always be near the ~~King~~ Chief on the hill with great men, it has alukad njeng'amadoda who have gone out to fight. This practice was followed by Madikane (Baca chief) and Madikizela ka Myeki ka Pappa. Anyone striking the ox with a stick would penonk'isilema, a blange. Its flesh

was eaten as stated & any over was burnt. I saw this custom followed by only two chiefs the ones just stated. In the case of Madikizela however the use behaved odd. It would come and whilst the Chief kahl' ubulawu kempfi would proceed to drink it. Madikizela was of Ngutshana people. When it was seen this ox did not so act in the customary manner men would see that impi'imbi = there was something wrong somewhere. If the beast was refractory or refused to act correctly things must be gone into de novo.

Madikane was evidently a man with a great power over drugs and it was from the ~~set~~ Cenus (B under Macingwane) that he got them. He was a man who with a small force went up and down the country killing & marauding. Eventually the amatoza, Tembuzi, amampondomisi & a few of the amamponds leagued together

and gradually hammered him in. The ^{stabbed (sprayed)} ~~killer~~ ^{hit} ~~hit~~
 about day break one day and on that day ^{darkness} ~~darkness~~
 came over the land lasting several hours.

Owing to his close association with amalunga,
 I think the two must have been related
 no doubt because (as I now hear Mr. Stewart
 say) the Cuna was, like Zulu - the Paka
 ancestor, a son of Malandela.

My impression is that the abeNgweni ^(amabosa)
 are also descendants of Malandela.

I believe the amabosa ~~klukad~~ with
 Zulu & Kwabe in Zululand - ~~and~~ went
 across into the Hlubi country - where they
 began their nomadic life.

The amampondo course was along
 the coast. They came either from Swazis or
 Ndwanwes or both - I cannot state who
 descended south with them. I know of
 Mpondo. Mpondo's son was Tshle who
 had son Ngqungqushu who had son

Faku who had son Mgikela who had son
 Sigcau - I am, however, not sure of these names.

The amabosa and abeTembu are
 both ~~to~~ called abeNgweni. I believe Ngando
 was the very first Xosa to go south to the
 Cape Colony. His son was Toku. This Toku
 had son Palo. Palo had son Tshiwu, who had son
 Gcaleka who had son Kauta, who had son
 Hintsa who had son Sirili who had son
 Sigcau (of same age as myself) -

[Into Kanyi pel' sungeleni, ngakenga
 iyo. I do not forget a thing after once
 leaving it - says Mahaya]

aba ka ~~at~~ Mjengalanga, these
 Xosas speak of themselves thus. This is their
 isibongo. Sometimes names go so wrong by
 means of praise - men get

amabweta are related to amampondo.
 No. 8.05 - (evening) Mahaya goes on. Norman N. & Nyunzu present -
 I said my ^{oldest} ancestor was Hohoho and he was an

umsutu wa kwa Mjantshi. This Mjantshi lived beyond Swaziland - She lives in or near forests frequented by elephant - She has always lived in her own district, never disturbed by impis - She lived say in Lydenburg or Zoutpansberg districts (adds Ngunze - so informed when he had, with Gen. Buller's forces, crossed the Mgwanya River (Crocodile R.) during the war. M. goes on: The woman Mjantshi or Mabelemabe is always spoken of as existing - She never appears to die - always living - Her people die like others.

We are not amaMungwa - continues Makaya.

I do not know where amaMungwa came from, by what route. I hear they qingqika'd nge silulu. The peoples they came to tuka'd them by saying nehla nge silulu. I do not know if Mntungwa is the name of a person.

The Bacas were tuka'd by Inhlanguwini people - calling them amizotsha because of their izicoco - (I ~~have~~ explained this yesterday)

inggwala = mkosi
- ukwetshwanana

On being asked why they put on such headrings as they had they said "si zotshile", hence the name. This izituko is like that of the amaMungwa and isilulu.

I heard among Natal natives that the abeMguni (Losas) zalana with the Zulus & Swabes. I have not heard this from the Losas themselves.

Macibise's people are, I hear from them, abeMguni. They may also be amaMungwa. The Bacas told me the Baca chief, ^{madKane hlobonga} ~~the~~ ^{no} Macibise, whereupon ~~the~~ ^{she} her people, ^{to be} ~~to be~~ and became absorbed by the Bacas. They allied themselves with Bacas when Shaka attacked the ^{Natal} tribes.

The amaWushe (chief Songaba) are, I think, descended from Macibise's people. This tribe lives in ~~Deepo~~ ^{the} East Brigueland - some live in Deepo Diva.

[Norman N. points out that he has heard Macibise's

father was Mlitwa.
 amaNtunzele a be ndodakazi yakite
 u Dadwabo Ntshangase, Ngutshana and
 Nseta. Ntunzele was intombi yas'esi
 zindeni si ka Ntamonde, uyise ka
 Ngutshana & Ntshangase. Ntunzele is
 the inkosazana who laklaid uyise uNtamonde
 ngo kufa kwake, because belonging esizindeni.
 She ~~was~~ told a tall black man was ema-
 Nlutshini. She fed him up. He became
 a qawe & used to fight ⁱⁿ impi - Ntunzele
 one day covered him with a (blanket) ingubo
 whereupon ~~she~~ she bore by him Cihes,
 who lived emabethlana (kwa Cekwana)
 and Nziyanankulu ~~where~~ ^{their boundaries} they ran along
 boundary of amambulu tribe, under Kala
 father Noqobo. The Ntunzele also extended
 toward Ntshatso (Igwataras) ^{European}. They were
 attacked by Macingwane & Madikane.
~~Large~~ Izizwe ezi kulu zifa kubi,

ngobakazi baleki.
 Macingwane's zibongo were
 uzifo lu ka Janra, ^{Entered}
 o luhl'amazimbo oku tingelwa
 Macingwane and Madikane killed off
 the amamboto esantombe forest (former
 had elephants) where ibisi enters muzinkulu.
 The amimpondo on conquering Mdingi,
 Daleni, Ngoza, Nombeu & Ncwana cut
 the hands off those from whom they could
 not remove amasinda ^{then cut feet where} amnyama
 imicaka (on ankles) could not be taken &
 heads were cut where imbeu could not
 be taken. These hands & feet were cut in
 the case of both men & women - followers
 of the above named. I saw ^{one} ~~a~~ man - a
 member of Dithlangwini tribe - living on
 Mkomazi - between ^{at foot of opposite} Mpendle & bridge (leak)
 whose left hand had been cut off by Mpondo.
 The five chiefs ^{who were once powerful} had Khasela's emam-
 namazimbo = amabele.

- pondweni & were defeated and ~~so~~ ^{in this way} mutilated because the ornaments they carried could not be got off other-

-wise.

27.8.05 (Sunday)

Nyokana ^(ezizindeni) and Nomatiti (chief son) of Ntshangase tribe fell ~~ab~~ out about cattle having eaten ~~the~~ a garden ^{ya ko mKulu}. The chief section were defeated in fight that occurred, they then went to mkomazi and mzinKulu and joined ngutshana people. ~~Nomatiti's~~ ^{nyokana's} people remained behind. There are numbers of these still living among Nquswa ^{ezihla ng mohloli (adds Norman N.) + pay taxes to Ndwandwe} tribe where they are called erroneously ama Tshangase instead of ama Ntshangase. When Tshaka came ~~to~~ to attack Natal the Nomatiti who had gone to settle alongside the ama Ngutshana near the iBisi stream, left there with ama Ngutshana and eventually settled in Pondoland on Mzinhlanga (stream entering Mzinhlanga which again enters Mzinwube near Ntabankulu). They are still live on Mzinhlanga, though I cannot say

gelana - juayelana

[15]

when they left ibisi they mixed with amaNgutshana
em sikaba. They, when peace arose, held it
between Mitwente and msikaba, where
Ntola's (chief) father Mipetsheva died. Ntola
tuta'd and going a little north settled esikoleni
sa se maginggo, enkla nomzinklangana is
to Eufundisweni.

Nyokana & his people were left by Nomatiti
on the floor where abambo now live, that
is between Nhlazuka and Ntumbankulu
hill - a fine piece of country - (the Ntumbankulu
hill here referred to is the Cleveland Hill between
Hlovi and umlazi).

When the Nomatiti section joined amaNgutshana
they were not merged in the latter but lived alongside
of them. Nyokana had two sons Ishaka and
Mndidi (this Ishaka named after the great Ishaka).
During Ishaka's depredations Ishaka and
Mndidi ran off and took refuge in Nomabunga
ka Nkowane's territory, at the bottom of a

precipices near Mkomazi - (in the neighbourhood of Springvale - add Norman N. is between Mhazuka and Springvale; only on south side of Mkomazi -

Ntamonde died nga kwa Sangwana (khl) - enkla no mdhloti - we also lived Emkambatum - Table Mountain only to east of this mount. This is where Ngutshana + Ntshangase separated. They lived opposite and near one another.

It happened that on one occasion Ngutshana who was ^{of} less rank than Ntshangase went over to Ntshangase's main kraal finding meat being cooked and ^{very plentiful supply of} ~~if~~ in the huts. Ntshangase now took ~~his~~ ^{his} ~~steaks~~ ^{steaks} and dogs & ~~led~~ ^{led} out into the field and went ^{to the} ~~to the~~ ^{at} ~~at~~ leaving Ngutshana seated at home with Ntshangase's Inkandhlu or assembly of men. Finding Ntshangase had been absent a long time Ngutshana not knowing when ~~he~~ ^{he} intended returning,

proposed that the meat should be ~~spiced~~ ^{spiced} & ~~the~~ eaten and the beer drunk, to which all present cheerfully & eagerly responded. Yebo nkon! Meat & beer were thereupon consumed and in this way Ntshana Ngutshana usurped the position of Ntshangase who ^{had forfeited it -} ~~at~~ ^{his} own negligence.

The two tribes never fought together but Ngutshana left and settled near Isisi or already referred to.

It must be stated here ~~plainly~~ ^{plainly} that I ~~do~~ (J.S.) have made a mistake in ~~thinking~~ ^{saying} & saying Ntshangase and Ngutshana are females, they are not, they are males. This correction must be made wherever necessary in the preceding pp.

The name mehlwamnyama to which I have made special reference arose as stated, the hill to which it refers was, originally, to the day of the futile attack by Tshaba people,

Every one had an *invaba*. The biggest ones, of ox hide, were often so filled with milk that it took as many as 6 men, to lift them in and out of a hut. They were often ~~put~~ put over the back of an (*igeku* - a ~~trajner~~ ^{ox} like horses, carry men) and there tied on and so conveyed wherever it might be necessary to do so. This *ose* would then be led along carrying the great skin.

Such an *invaba* could have *amasi* drawn from it from both mouths at one and the same time. The *abetsguni* always liked to have their *amasi* fresh not like *Zulus* &c would take it thick. They, *abetsguni*, regard those who do not allow *amasi* to become thick as ~~being~~ being poor & having ^{but} few cattle.

Now it frequently happens for an *ijadu* to be held at which only *amasi* is drunk. Indeed this is the only *jiki* taken - no beer. People congregated in great numbers. *Invaba* are brought by the headmen as full as they can be of *amasi*. The contents are then emptied into some

huge vessel, as large as a bath and from this are filled many smaller vessels sufficient to feed say 2 or 3 men. These smaller vessels would be distributed amongst the company. The ~~best~~ milk boys of Chiefs would ~~stand beside their~~ ^{stand beside their} respective parties. And the Chief or headman who had the largest supply of *amasi* would be regarded as having defeated the rest, for this *ijadu* is like a competition or show. No one who came to this *ijadu* ~~was~~ was permitted to leave hungry, no one on such an occasion, when all were merry, complained of hunger, they were welcome to help themselves.

Men drink the milk of the ~~best~~ cows with oldish calves whilst the younger persons take that of the younger calves.

On the outside of the *invaba* *unsendo* will *vuka* - i.e. the *unsendo* will chafe & stand up as is seen on a ^{*Zulu*} woman's *sidwaba* - with the milk kept in *invaba* will be

eaten *ijir kobe* of *amabele* so thoroughly cooked as to burst open. No grinding of this corn is done by Xosas as among Zulus.

The larger *izimvaba* were as tall as a man. When milk has been poured into the *imvaba* the latter is *sikiywid* i.e. kneaded & kneaded so as to mix thoroughly the old with the fresh contents.

It cannot of course, be shaken like the Zulu *jula*.

When poured out the *amasi* would go *do! do! do!*
do! do! do! do! do!

The *amasi* prepared in accordance with this plan ~~are~~ is extremely delicious not so fatty as Zulu *amasi* and, as already remarked, takes the place of beer among us to a large extent. The practice is still followed.

The *amasi* preferred are a *mqunguza* i.e. a *manzi*, a *hambayo*, a *qijimayo*. Only *abafokazana* take the thick *amasi*.

When the time comes for pouring out *umlagu* it squirts out as a man being sick.

At these *amajadu* men would sit apart from the women. The men would *tsay'ingawe* i.e. smoke. They smoke not *igudu* but pipes, $\frac{1}{2}$ long pipes say a foot long carved by themselves and similar to Europeans in general appearance. This custom was evidently copied a long time ago from Europeans.

The ~~such~~ *amasi* ~~as~~ was not consumed at the *jadu* would ~~be~~ be thrown away after all ~~it~~ were satisfied. There was no use in keeping the bitter milk. ~~At~~ The *imvaba* would be tied up by one end and swung to & fro & thereby charming the cream to inside turning it into butter. The butter (*ifichlwa*) will then be extracted whilst the *umbobe* (we say *um'tinto*) will be given to boys and girls to drink.

A ~~very~~ large ox could carry 2 ^{large} *izimvaba* as well as 2 small ones.

In times of ~~scarcity~~ ^{scarcity} or in time of disturbance ~~the~~ ^{they} we might go along with women & children & be

wintanga ya ku kupa' izinkabi - a pal. izinduku za kwaba zizidala
 wintanga ya kwazo. igenga ali mnyama - icebo
 hlal' amalelehi unjandu we ^{wasan} not bica, ^{naam} not bica - follow
 zinkabi. ^{when} ^{blanca} ^{with} ^{others} ^{through} - bica
 made to carry not only izinwaba but other food for the
 children whilst other cattle might be carrying izinwaba
 for the men. The ox ~~is~~ carrying the children's food
 would have a rein about its head & would be led
 or allowed to go along of itself turning off where
 it saw the women & children turn off. It would
 go entirely apart from the herd to which it belonged.

It is the ama Losa who do as I have been
 stating. The ama Mpando do not do thus. The
abe Suter also act in this way and are similar to
 the ama Losa. The ama Baca do not do this but
 they ~~enij' iagene~~ ^{enij' iagene} il' ^{palis'} izinkabi, zi yo bekwa
 kude, zi ts hiyane - ukugqutsha kwa kona,
 eji ka bami si tohiy, esika bami - ~~but~~ hooray?
 - so and so has won the unjandu

This custom is well worthy of attention. I proceed
 to refer now to what the ~~ab~~ ama Losa do. The
 custom is amongst them called ukulega. Oxen
 are used. An unjandu is called, known as unjandu
 wezinikabi. Oxen are got together and taken to

27.8.05 (Sunday)

Mahaya continues: (no one ^{is} present)

some remote spot where they are kept together. The owner of all the competitors are put there. Presently a swift-footed boy ~~will~~ will shout a cry to the oxen which they will recognise and then start pulling after him in running toward him. On and on they go as hard as they can go. The boy may get out of breath & become tired, slipping into some bush or other place he gets some one mounted on horseback to shout to them and they then fasten themselves on to him forgetting the former leader. Away the man on horseback goes on and on the oxen following over hill and dale, some being killed ~~in~~ in the race, either succumbing to exertion or being killed by the other competitors. If the horse should tire the cry is raised by another ~~and~~ who proceeds to the spot where the onlookers are congregated. The oxen first to arrive are the winners & their owners becomes famous. The man on

horseback shouts as well as signals to the
 pursuing oxen. he signals with the isala
 hid which is thrown about his shoulders - for
 this is the hide that all at the jaden are dressed
 in and what they dance in - and the oxen follow
 the man as the nets did the Pied Piper of Hamelin
 only faster.

Cattle belonging to a particular individual
 often wear these isala ye zinkabi. ~~to take~~
~~around him~~ This superiority took its rise out
 of a species of cunning. When such event was
 about to take place he would take his stick
 or intonga out of the umsele into which he
 had put it and use this ^{striking} on his oxen. He would
 get up early go into his cattle kraal and
 proceed to recite the very oldest praises of
 his family, known only to the oldest men, ~~the~~
 until the oxen saw what was going to happen.
 The gate would be securely fastened and then
 a lad going out would call and they would

break through the kraal and follow their leader
 who would take them off to the remote spot
 referred to. In the meantime the owner has
 also started off absolutely naked as well as
 his wife. This man, by the way, has during
 the night slept in the endshumbulu hut
 which is part of the plam. Only after the oxen have
 got to the other at the remote spot will the
 man & woman belake themselves to their
 clothing.

When the boy calls out the oxen the cows, knowing
 what is going to happen, will remain behind,
 but heifers ~~is~~ not knowing anything sometimes
 join the oxen. I should say that the stick
 above referred to has been used to strike the
 oxen with in the isibaya. The headman has
 beaten them & made them move about in
 the kraal and as soon as the boy starts
 calling them the man ~~leaves~~ leaves the
~~kraal~~ isibaya whereupon the oxen break

nigula = teta
 potana = jil jilingana

through and follow.

Boy # going to inkhukulu the headman has gone to nigula that is to teta amadlogi a kuba. he goes to sleep without ^{sof} taking food, not caring for it.

When the boy shouts i-i-i-i-i-i! they potana or jilingana is all make for one position of the isibaya & break through. The boy ~~merely~~ ^{merely} blows the ^{mouth} with his mouth - not with a whistle.

It is only those who are as it were professional racers who have particular amasiko as to the way in which the cattle leave the isibaya. ~~It is~~ Those competitors who are not particularly anxious to defeat any ~~one~~ particular person do not take these ^{extraordinary} pains. So then more than one person may start his oxen off according to some device and these act as they think best in order to win the race.

The man on horseback (with ouribi skin)

nyonda

also shouts like the boy i-i-i-i-i and flaps up the skin to attract the ~~to~~ oxen's attention.

After the lad has got the ~~cattle~~ oxen out of their own isibaya they go along quietly with him - they do not run. The worst comes about when the cattle are returning to their ~~homes~~. They return not to their houses or kraals but follow blindly the leader who is ahead & care to do that only, passing by their own isibaya in their wild race forward.

The winner, where # a bet has been made, would get a beast - that being the usual kind of bet. The other competitors get nothing - Only particular kraals have oxen that can run in a very determined fashion - those of many kraals soon tired & give up.

Go along native path.

The cattle are put about 30 to 35 miles off (say as far as Impambanyoni river from here) all along the route are spectators on the

~~Ypca~~

hills. Two or three on horseback may lead ^{the} always along the path or ungwago. There are people looking on also at the place cattle start from.

When cattle arrive ^{that man} whose cattle have won proceeds at once to sing out the praises of his ancestors. He bangs the cattle.

They are taken out ~~at day~~ at cockcrow & reach the spot starting point about midday and it is shortly after midday that the start is made. The dust rises into the air as soon as they begin to run. They cross rivers after rivers in their race. Many of course fall behind in the race ~~and~~ to arrive only on the following day or late in the afternoon. Many do not arrive at all but people have to go and look for them.

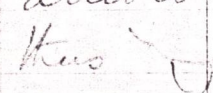
About 12 to 15 ~~at~~ take part in the race. After going 4 or 5 miles several fall back. The remainder proceeds zaf'pucan' indhlela

Those behind today, eeleeni, zizigone nge indhlela and so on & on alternately - at the end of the race only 2 or 3 come in as winners. They arrive very thin. Those on the ~~side~~ side of route keeps far off the route taken by the cattle.

The bet is usually isitole esi miti. When start about to be made the leader goes ahead, makes a signal to those behind - as with his blanket - boys too shut away & hide and then he starts the inkosi. Anyone caught in such a race would be trodden on and injured. The cry is taken on by others as stated, the tired person taking such refuge as he can in a bush or donga.

I once saw Nzonda ka Mgomboti's ~~at~~ oxen. They were put away at a great distance - were obliged to cross 5 rivers coming from a 6th one. I was an inkwenkwe & ya lusayo. They go dukad

8
~~uholokazi~~
uholokazi uhlamba-river (impula).

with one lad - a tall one - They were the winners arrived very thing, one being igwaga, horns thus , the other was an idunga zli zinga zimnyama. I do not know what bet was made on that occasion - I am not familiar with the bet. This took place about

1848 ~~1847~~ I was then a lad herding cattle smaller than the kitchen boy (at about 18) - Heal says this was 16th Mar. 1846. X

once saw a head of cattle paid by uKozana yakwa Rarabe for one of these running oxen - ukab'zbalakayo. This was at the time of the impi ye Zembe, or ye sixen-gee (ukubizga kwetu ku les sixetake - isikho)

I forgot uKozana's name - but was wakwa uhlamba - They were then kwa Gcaleka, where I lived. The ox was bought from Vonoska Qokodiba.

Even at this day, about Nguni, this custom of ukulega is followed.

a Dholokazi beast is the one especially fancied as a racer. This beast is an X this fine ^{birth} of mahaya at about $\frac{1846}{1832}$ - 1832 or 1833.

ingumbakazi. It is called uhlolokazi because it follows or goes with these running oxen - even though it bears calves. And when it has a calf it, on the day of a race of this kind, will be milked on to the ground by the boys in the veld so as to enable it to run. A Dholokazi which is also barren is much esteemed. These ~~Dholokazi~~ Dholokazi beasts are ~~are~~ very swift runners like horses, sometimes leading at the start as well as at the finish, ~~and~~ maintaining the lead throughout.

I lived as a young lad eKwelera, ngapetshayi kwe Nciba (Great Kei) and quite close to East London, and several miles from the sea. We used to go and purchase things at the East London store. When I was a boy there was only one house at East London, before the one the war broke out about - the impi ye Zembe, ye gaula, ye sixen gee - I was still quite a small ~~lad~~ lad. After the Zembe impi fought

we bladed pansi Kere Centane (hills) where a stream enters Nveiba (Great Kei). The Nveiba stream is somewhat larger than Mkwazi's about size of Mzimba, though slightly less.

27.8.05 (afternoon) - Mahaya continues. N. Nembula and Nzunyu present. - I soka'd shortly after I tombad. Sokaing is still going on ebutguni. A person who has not soka'd is laughed at and called an inkwenkwe. When Matiwana fled south with amaNgwane he came to ~~the~~ mtombo wo mtata, okdini/pansi Kwalu) - to forests. He was defeated em'bolompo ^{mountain} hill; this ^{at} hill mountain is close to Tolo magistracy. It was ^{at} em'bolompo that Matiwana was defeated. Well, after when Matiwana went off to Dingana to konga many of his people remained. These, tired of being laughed at and spoken of as 'boys,' proceeded to soka even though advanced in years.

The great house in our tribes is the amathshangase followed by the amathguthana. The imitwanas to which I belong are of ~~no~~ lesser

status.

It was said Mtswana was to labla u Sabela. Sabela's people then joined Mtswana. The amasolo went off, taking some of Sabela's people. They quarrelled about itanga leyi nkomo. Sabela died kwa Sangwana, esi Dumbini. His territory was very extensive at this place. The tribe in Sabela's days were known as abesutu + empini were bongad "Basutu a ^{one} mitala (-umkala - the string inserted in the hole through a beast's nose) - this said when impi telwid. "Ba kwa Hahuhuh" is also one of the ancient praises. amaNgutshana, amathshangase, isi Zinda si ka Ntamonde - amathunzele, Imitwana, amasolo, amaMpemvu ^{Sometimes erroneously styled} (amaPemvu), amaci, amaJali ijiLangwe, amasolo, amathzimakwe (amaMboto - not ^{however} abakuzalwa), also the following amaNgoya, amaNyati ^(this is near Faku's the amakazi kraal), amaGingqi, amathusi are all sections of Sabela's people whilst living kwa Sangwana. The four last

named are living among the Pondo's and refuse now to admit that they are mitwana. They say 'sa pum' emtweni, instead of 'mitwana'. They speak of the other sections as abambo and refuse to allow that they are anything else but Pondo's.

amaNyeembezi went off, being citwa'd by Malitshe; they banga'd inkomo & ya i yo hlinzwa, i yo guthwa abak~~ab~~omkulu nge nkani. ~~Ab~~amaTibe ati "inkomo yet i ya pi?" Kwatiwa "I yo khliwa inkosi." Kwatiwa "I yeteni." Ba i guba. ~~Ba~~ba yalwa ke lapo. Kwa hamba uNyeembezi, umfo ka Tibe, wa ya kwa Mgize, nga petshya kwa Mtamvuna. Ba sal'abany ~~am~~any'amaTibe. Malitshe went to fetch the beast because he considered he was the chief and that they would not object to giving it up. This happened at Mtumbankulu. Jaliyo buried at Mtumbankulu. Njilo was

buried emhlangwa, ^{at} emtwalume. ~~They~~ He had come to be here on account of the itanga legi nkomo already referred to - he had quarrelled with amaTolo, ^{followed after them} ~~and~~ this quarrel arose between mitwana and Tolo on account of this same tanga. Mitwana chased him to Mpsambanyoni & there settled, Tolo being beyond.

Look at the Genealogical tree next page - Sojongi was killed on the occasion of the mitwana being hunted in by Nambuu, Mdingi, Baleni, Ngoza and Newana - already described. With these five the following also combined ^{in the attack} - amaTanga, amaNdelu, amaDhlala, amaDunge and Jikwiliba. On that occasion members of the tribe (mitwana) scattered and fled south - indeed wherever they could find a refuge.

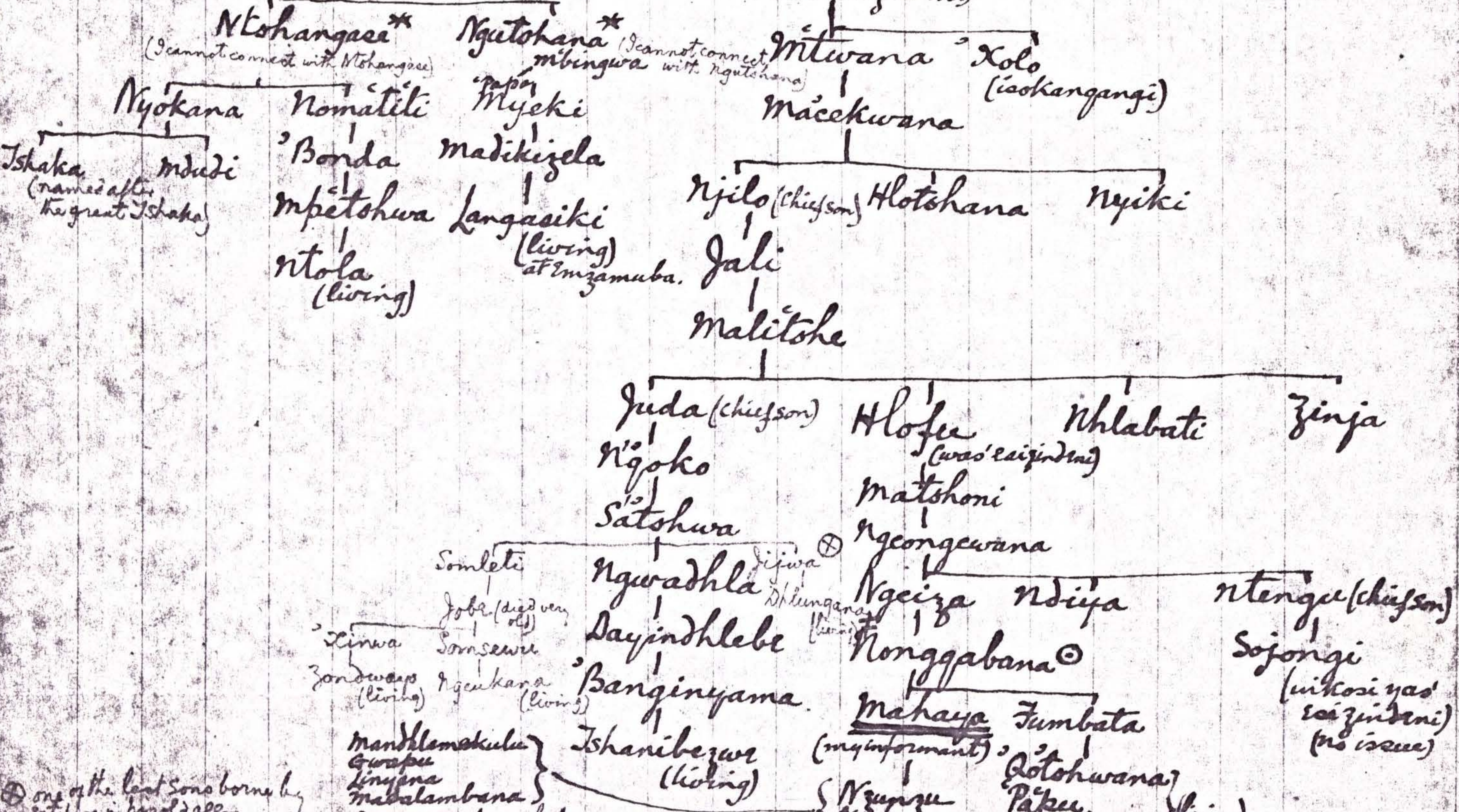
The amaNtozakwe also formed part of the mitwana tribe. Their chief was Micebi Ka Nocela. A man Ntozakwe who had only one eye was tolwid by the mitwana chief. He said he belonged to Macibice's people. He was given a chief's daughter & mdhlangkulu. He took her to wife & so raised up a people & became a tribe.

Genealogical Tree.

Ntshangase, Ngutshana, Xolo, Mitwana and other related tribes - (per Mahaya). 27.8.05

Hohoho
alias Bukuhu
|
Hengz.
|
Sabela

Ntamonde (chiefson) Nseta (was' eizindeni)



⊙ one of the last sons borne by Satshwa in his old age.
 ⊙ married woman Ngalo, granddaughter of a white woman who married near Matshoni mouth. This white woman married native Mbukwe & bore Mnterburane, father of Ngalo.
 * these two were twins, Ntshangase the senior one. ‡ called after Dhlungwana & Ishaka.

28.8.05

mahaya continues. Norman N. and Nyūyū present.

Madikizela ka Myeki - had about 170 sons, I do not know how many girls. He lived Emzambaba, Bizana district. Never slept at night. Never ate ijidi, or amasi. Took isidudu (porridge). He ate his meat on a raw which formed an isitebe. Had a huge penis. All sons have an isipongo on the forehead - slight. He died from small pox about 10 or 12 years ago. These sons all are members of Ngutshana & live emtwentwana and Emzambaba - stream which enters sea.

We ~~are~~ imtwana are Basutos but our elders say we are not the Basutoland Basutos but came from Mjantshi whose country is in the Transvaal. I do not know how we came to leave Mjantshi's country. Kwa Sangwana is where Sabela's people aada. I hear we passed through Swaziland on our way south. We are ~~not~~ not connected with amathubi. I do not know if amathubi come from Mjantshi. I do not know where Mjantshi lives - probably (adds Nzunzu & Norman N.) ~~to~~ through the

Transvaal & across Limpopo (known as ^{by natives} ummiti) and not far from Sotshanganas - Probably somewhere in the Zoutspanberg District.

I do not know if Julius Dabuka'd emafletshini.

I do not know what people we ousted from kwa Sangwana when we originally came down.

We used to plant sugar-cane kwa Sangwana we also did so emyinkulu. We always kept ~~at~~ planted it, when the umoba was ripe bundles of it used to be cut and taken as misonyana to the chief whereupon we would eat it. We knew umoba long before Europeans came. Only big people lina'd it. ^{pieces that had been} ~~the~~ ^{carefully} be burnt so that abatakati would not get hold of them for ~~we~~ because we were in the habit of whlaining int' amnandi. The chewed stuff and pieces peeled off would all be carefully collected and ^{if not burnt be} ~~secretly~~ hidden away or burnt. Moba was very well ^{+ strongly} fenced in to prevent thieves getting in, for cane is like honey.

abambo. I hear they came from direction of Swaziland. The Natal people are called abambo by the Bondos without discrimination. A wind coming from the direction of Natal is said to be vel' embo.

28.8.05 Mahaya continues: Norman N + Nyunzu present. ^(evening) to moy' uvel' embo, say the Bondos, meaning Natal. I do not know how Natal came to be known as Embo. The Bondos refer to those north side of Mtamvuna as abambo - south of that river - amampondo. There is a wind which is said to be vel' ebuliguni so corresponding with that from Embo.

I hear from Mrs D. that Julius turned ama-mpofana from Bluff (see Magizana's information). These ama-mpofana had a large section at Nkuswane (name of a pool in myinkulu - near St Faith's) - there was another section among ama Ci. The former section were under Zoji ka Nyukela ~~and~~ ^{whilst} Tendela (li ka Sugu) was also an important man. The section with ama Ci were under Geya. These sections may have come from the Bluff ama-mpofana.

referred to by Maziyana.

A man of the amaMpopofana said to me last year that his tribe was descended from the Zulue. I disbelieved this & still do.

I ~~do~~ not hear that when mtwana chased Kolo, who was going off with the itanga legi inkomo, that he came into contact with any other people. Therefore I say the country lay open before them.

amaxolo xotshai's amali from Ntumbankulu. The latter pemelab petshaya, a bekisa pezulu. The mtwana came, attacked Kolo at Ntumbankulu driving them across, once more to push amali further on.

The amaxolos never lost any of their cattle on their route, so there were probably no people in these parts then.

The amatshezi (descended from Tembuz) settled at mtwalume long after ^{we} mtwana got to Ntumbankulu. The amaBomvana is another name for amatshezi. The chief of

Gambutshe (ka Tshenzi Bomvana ka Tshenzi) was chief of the amaBomvana, alias amatshezi. Gambutshe's son was Ntshunge.

The amaBomvana akelana's with amabundhle na mattozakwe. The mattozakwe lived under the Hlokozi where amaBombo are now living. amabundhle chief was Nonketenja - present chief Nsunguzi ka Nonketenja ka Hlangabeza.

The isilulu people are amathubi, a ba ka Malungo, ^{amaNgwane, amaKwale, amaTsele} amathoko (their goa chief was Ngoyi ka Magangana. Indandaza ka Mwiinyeke, ^{who was} Induna ka Magaye. Indandaza became Majidigidi's induna, he was incedu to Magaye. (Norman N. points out that Indandaza is still living kwa Mtshwetshwe, iqjiga river entering mtamvavane). Indandaza's elder sister is also still living).

wena uifala! e lala li fak' umunw'egolo, kusa kasasa li umunca li cins' ilanga. - insulting expression used to a lala.

Wena wehla nge silulu si qingqika,
si qingqika, sa za sath qingqi lapa.

In the old days, especially when there was dispute as to succession, when a section of the tribe intended to leave it would decide on leaving at night time. They would desert & the main body waking up next day would find them gone. Juniors in dispute with the head of tribe, as to succession, or wishing to gather a following would make a point of treating old men & old women very hospitably & so induce them & others to follow him to set up independently elsewhere. The dispute arose by his ~~wisdom~~ becoming of importance through his liberal actions, and izinyanga ~~is~~ used to accuse especially wealthy men of being abatakati. so that as these had many cattle ~~they~~ ^{the chief} would be enriched.

— ~~When~~ In the year when Satsheva was bekwa there was a great sun — the year mbotto chief Njilo was killed by Mithwana

tribe. Njilo refused to bring about rain. The Mithwana went off to ask for it. They sat down at a fire and cooked izinkobe. As they ate some fell on the ground only to be picked up by the dog; the awamboto came & took hold of the dog's tail ~~ask~~. The dog began to cry and bite. The Mithwana remonstrated. The mbotos said "You come to ask us for rain we won't give any, we have increased in numbers now (sandile) — msata nyoko, enzani ngo ku tanda kwenu. The Mithwana then go duka id ebuseku. They reported to Satsheva on their return. Satsheva took his sakabuli tuff — a huge one used by him in ingsewala — mkhosi — put it ~~on his~~ gave it to his induna ^{wa kuya Jokezi} ~~to put~~ ^{on}. He told him to klab'umkosi,inja ingi 'canele (tundle). His impi then returned & went kwo mkulu (Satsheva's kraal). S. gave them cattle which they were xiefamabomvana tribe.

to take and kill very early, ilanga li ya fudumala
ni ziqedile. Ni yo i teta ^{li} uba li pum' ilanga.
This took place accordingly. The two forces
went to meet one another. Fought till sunset.
Fought again towards sunset in boto
anabandhla pelad. The Miboto chief now
fought & was killed. The sun, on that
occasion, balela'd 3 years. That was
the time when our Kraal came & Konza'd
& emahlanyawini, ku maglamu
them under Mpetshe - these lived at
ngeni. They went along with some cattle to
Konza without account of the famine. The
mitwana tribe never ate fish. Those
who came ~~to~~ to emahlanyawini remained
there till Shaka's day -

The amaBomvana (Tembus) are quite
separate from amaMposana. The amaBom-
vana lived near HlutanKungu emtwalume
& Ngilanyoni - Gambutshe, chief of

amaBomvana soka'd ~~of~~ Ngilanyoni. When
he citek'd he went to Konza'd emampandweni.
I do not know which chief ~~was~~ defeated him.
His people Shiyad izihlanga zi ingwaba
& Ngilanyoni (emtwalume). They left the
shields on the hill where they were seated
leaving ingaba yabo - left them when attacked.

The amaBomvana Shaka is said to
have got to are those here referred to. They settled
between Grci Kei (Nciba) and Mtata - but only
after ~~from~~ coming from other temporary residences.

The abeNguni cut the ~~the~~ third finger of
left hand, that is tips of (first joint) -

The mitwana, amasolo, amali, amajali,
amaNqutshana, izifangwe, amaBomvana,
amaNtshangase, amaMiboto, amaNtungele
and others all cut the small ~~for~~ fingers first
joint - Cut over isinbas le longwe, opela koma.
This is a pawn. A child who did not cut
was sickly, out of sorts until cut when he would

24th in Ts day
in isal
mkonyana
esan tombe
& Ngele.

Hele

makoto = abakwa imbabala
etshemahlamun inqumbo, yivuhu
ntabankulu (enzinhlavo) - still there
meat cut out
fled to co. 2 ponds
bows & arrow - poison

become weller (Ngunzu leaves to go to bed) -

We did not binca originally - The amaNtshangase
at Hloou did not binca, nor amantambo
& Pasive (hill) between Mkomazi + Mkobeni,
amaNzoto, living emkomazi bekisa ecobo and
Kwa memela elufafa, Mitwana, amantambo
(living emkomazi - intel mtyalume)
amaNgcingweni, amantozakwe, abeTshwawa
(living petshaya kwo Mhlabatshwana
enbla no Mzumbi, near Highflats) - amaci,
amafali, izifangwe, amantguthana, amantzim
- akwe - these and other tribes are descendants
of Sabela ka Henge ka Hohoho - They
pota'd izintavabo + put round loins - pota'd
with imhlahla ~~and~~ amageeba (like incema)
Small people - of no importance, binca'd thus -
bigger persons went naked newed using only
with imfingwana - the fruit of the plant.

Uzi strings were sewed or put together into
iqondo, with no ingqizana on but ibomvu
Hair allowed to bunch out, lower hair separated
Heads greased, mixed with moizi! Hair called imbunga -
when bunched, but no sicoco.

MAHAYA D

62/80/1-10

62/80/1-10

28.8.05 (evening).

Mahaya continues. Norman N. present.

The tribes referred to used to have umutsha made of goat ^{not cow} skins, hair long or short; the izimere were of imuzi and yunsimba. The umutsha might reach to knees or to ankles.

It was the younger men who put grease into their hair but men also did so if afflicted with izintwala.

We Mitwana and Xolos descended ^{towards} umzimkulu along the coast ^{to where amaCis were (Mtumbankulu)} whilst amaTsh-angase & amaNgutshana left M-Kambaton (Table Mountain) and passed through an upper portion of Natal.

The amaMpondo were ahead of us - they appear not to have gone along coast at all but taken an upper route through Natal to country beyond Mtamvuna.

Sabelo's people never bivouac'd - esiDumbini &c. We bivouac'd after coming back into Natal from Kuzungu about Nguni - for the uTshaba

2 cut on forehead Mbete was an ikoboka (Griqua)
came from Ntumbankulu before
Tshaka's day. not known whether came
from

people taught us to do so. Their girls bincad by
putting 2 cow's front teeth together over their
privates with a ^{ur}pitihide at the rear, and
even the oldest girls bincad thus.

Mtwana died empanbanyoni, Macekwana
died emzinto, Njilo died emhlangwa, Jali
died em Ntumbankulu, Malitsho near
em Sunguze (forest) near Mehlevamnyama, Juba
died Mehlevamnyama ^{near his father} it was during Juba's
rule that uTshaba arrived. N'goko, Satshe,
Ngwadhla, & are all in neighbourhood of
Ntumbankulu - ie 6 at Ntumbankulu -

Nseta ~~was~~ died & was buried kwa Sangwana

29.8.05. Mahaya continues. Norman Nembula present.
Tuesday

All old members of our tribe who are ^{long} dead and
gone used to ~~tell us~~ say we were Ba basutu -

Malitsho fuyad izinyati. He kept them in an
isibaya, having one isibaya of cattle another of
izinyati. These izinyati were pengwad and their
milk pehlwad to make fat for the chief. One day one

Kunkuluwa

3

of these buffalo stabbed Malitshé's induna ~~who got medicine~~ and killed him. Malitshé then got medicine and caused them to leave and go back to the bushes.

Nzungenzú says he (his age is about 40) whilst a young lad heard from Jobe (ka Somletitika Satshwa) that the tribe had a medicine which they brought with them from Mjantshé which could cause buffalo to leave forests &c and come & remain at kraals to be there milked & herded like cattle.

Mahaya says this buffalo medicine was well known to us. Jobe's sons would probably know it. It is found incana, where amaula are, close by where we live. Eland (izimpofu) were also kunkuluwa or brought to kraals from forests with this drug. In the case both of buffalo and eland the person wishing to bring them would go to where they feed which may be at a distance of say ⁴⁰30 or more miles get their amasimba, take ~~at~~ wisps of the grass they eat, take the soil marked by their hoofs and bringing the same back home ^{tyed up in carefully in grass} poured into a pot in which

the drug referred to has been put. The whole is then ^{ubulayen} pelted and caused to rise in igwebu, whereupon the buffalo are called on, the buffaloes of Malitshe, ~~and Jali~~ and lo and behold they would come away to the very kraal where they were being kunkula'd. And the same might occur in regard to izimpofu. These are Malitshe's izibongo

(Entered) Into ^{into} ka Jali, indhlov' e nsele kazi!
 e ya buk' upondo,
 e ya 'kalim' ezinga za dana ^{- jaba}
 e ya zi nik' isandhla so kwa mukela
 e ya i yek' vinit' e zi idhlaye.

These izibongo of Malitshe (for Jali and Malitshe are those who are known to have kept buffalo) would be shouted as the gwebu of the medicine was being beaten up.

^{Juda's} ~~His main~~ kraal was Esizibeni

Juda was Malitshe's son. ^{with near mehlamvama} ^{near Mzimba} This izibongo are

(Entered) ujud' o ze menzane
 ucibi lina nga neno kwo Tutela
 uNocetshan' i se si bunjini.
 uMafandelwa yika zanyana ⁽⁵⁾ ^{intombi yona} ^{for intofeli} yes, yes.
 uNongalo be le be le.

(refers to am) ^{while} ^{still living at her home, even when she is married & even has grey hairs.}

^{Kand' in them}

Juda did not fuya izinyati. Nor did Jali do so, only Malitshe.

A Idhladhla, who said he came oDabule and carried drugs, is the one who taught Malitshe how to kunkula izinyati & buyisa them. This same idhladhla attempted to smelt ^{+ kanda izimbeyi} copofels, but brought on illness ^{caused severe headaches &} & death & caused the practice to be discontinued ^{when copper was being used}. This Idhladhla imisa Malitshe utukosi. Jali did not have this drug so Njintjini is incorrect in saying that it came from Mjantshi. Jobe himself is incorrect if he said so. Jobe knew this drug and could, amongst other things so kunkula the izimbabala and other animals as to cause them all to enter a certain forest in which a hunt was about to take place. I do not know the idhladhla's name, he came very long ago.

I do not know the name of the drug which buyisa izinyati. It is dug up - the roots are the valuable portion.

30.8.05.
morning Mahaya continues. Norman N. present.

I know nothing of amakalanga or amakalanga
- see Stow's "The Native Races of S. Africa".

The abatwa used to eat insubee, the insubee being
finished. They ate insubee at Mzimkulu - near mouth
~~In Dagele~~. When we increased in numbers at Mzimkulu
the abatwa, unable to associate with us retreated to
Dagele bush, near Harding, where there were to be
found izingumba (buffalo) and izindlovu.

I have never at any time heard that ~~any~~ my tribe, under
Sabala ~~the first chief~~ ^{the first chiefs} ever came into conflict with
other peoples. I do not know if there were people here ⁱⁿ those
days.

The amathubi may have come from Mjantshi
people originally like ourselves - but we are entirely separate
from the amathubi and never lived with them.

The ancient practice was for an inxowa to be
myaka munge or inxowa mbili ku Dhlulwe &
then go on to where izimpofu are to be found. Men
(pioneers) used to report to their chiefs any fine site ahead

whereupon the chief would move on. The country was
then ^{all} built upon like ~~Samavinkili~~ do nowadays.

There were amathubi living with an abaca
near P. M. Burg before Ishaka's day but nowadays
they are to be found among amastosa not having
been dispersed ngwezwe kufa (like Ishaka). They
simply gubela ngo kwaka, the causes
of movement were umbango or accusations against
leading men that they were taking, these latter
would then seful'izizwe and then go on, or they
would find ~~se~~ land more attractive than what
they have ahead & so go and drive the occupants
out. The izimpofu were appreciated more
than izinyati - their meat was better. Inyati meat
was like bull's ^(cow's) flesh & has bitterness - swells
upon being cooked, small pieces fills a pot - very heavy
meat.

Ngwadhla's izibongo
uSamaoda myeki wa kwab Gadile!
o Dhlul'umutshu ngo ku yale lava
Dahlul' Inzeshamuti ku vel' izipunzi
(apuh'initi)

uTshana vuka kade be ku nyatela
ungwadhli' o mukhe was' edu mayeni-
(inkraal)

Mtwana's izibongo. Entered
Mtwana ka Nseta!
uSaga hwe ngonyanra!

uFulela ngo tshani be ndhlela,
uFulela kwa neta.

Tolo's izibongo Entered

umbibe was' etumbankulu! *
uKolo ka masonge!

Mpemvu (see note # below) would have been inkosi in place of Mtwana, only ~~she~~ this person was a girl and so could not be a. Her father was Nseta. Mtwana belonged to a separate house but was put into that to which Mvemvu belonged i.e. the principal house of Nseta.

Nseta had brothers but they were passed by in favour of Mtwana. The isizindeni kraal was a large one and it was in this that, according to custom, Sabela was fihlwa (ukungwaba, i.e. buried).

* mbibe probably refers to verb eba = steal, for he stole cattle, ran away and settled at tumbankulu - O said because he was Songelwala for stealing the itanga le zi inkomo - means is not named person. # Some say Mtwana wa kwa inkomo! (Mvemvu uba a girl)

Ntemonde, Sabela's chief son, was given people and pursued with them leaving Nseta and others behind still with Sabela. They remained with Sabela who still retained the ~~per~~ great majority of the people, i.e. those who formed into various tribes afterwards. Owing to this remaining with Sabela ~~ntemunde~~ Nseta & his followers became even more important than the chief son's following which was smaller in numbers.

It was Mvemvu, the inkosazana ka Nseta, who after Sabela's and then Nseta's deaths took Mtwana her half brother and putting him into her own house appointed him chief of the in succession to Nseta. Tolo seeing this, as he was the eldest though not chief son of Nseta, then seized the itanga le zi inkomo and made off with it and his people as already set forth in the preceding pages. It was Mtwana being appointed which ~~the~~ 'cunukraal' him caused him to take umbrage. Mvemvu awarded the whole ifa to Mtwana, this appeared to Tolo unjust so he seized the cattle & went off.

I cannot give Hohoko's, Henge's, Sabela's or Ntamonde's izibongo - or any of them. - or of Satskwa or Ngoko.

~~14-9-05
afternoon~~ Met Mankulumana (ka. Somapunga ka ^{Dimuzulu's Induna} Zwede ka Langa), also another Kehla.

Mankulumana says Awabe and Zulu's mother was Nozidiya. She had a quantity of mabele. People used to come and tenga of them from her. She got an inkom' ensunjwana ~~for~~ in exchange for the awabele and this beast gave birth to a number of white or whitish beasts. Either the wisunjwana beast was given by Nozidiya to her & younger son Zulu or some of its progeny. Awabe seeing Zulu favoured accordingly separated, hence the separation between the Awabe and Zulu tribes.

Ishingana ka Ispande well up in Zulu History -

14-10-05 Per Madikane (ka Mlamourtole - of Nontela Regt.)

The origin of the uthlambekhlu name (of regiment) arose in this way: Dingana distributed cattle to them when at their ^{according to their izigaba} izinkhlanhla. He asked afterwards if the cattle,