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MALAMBA

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A. 73/106, 163

B. 73/85

to aba or distribute to regiments that required them.

The process of smelting iron was somewhat after this fashion: The amalala used to prepare charcoal by going into the bush and goba-ing <sup>see Bryant Dict 146</sup> amafingo & miti; igaul-wi, igaulwe (inuti). The amafingo would be bopa'd and burnt at some spot other than that at which the smelting is done, they would be tshisa'd and become amalahle (charcoal). Be se ku tathw'itshe eli insimbi, for which purpose children would be largely employed or anyone else who might be available to carry the iron-stone. Goba = gawula, tathwa, from tapa. The charcoal is then used with a bellows to smelt and prepare the iron.

There were not many amalala imkonto, but there <sup>was</sup> ~~were~~ a considerable number of amalala a 'mageja. Those who kanda'd imkonto and ingxota, especially the latter, were men of higher position than other amalala (a 'mageja). Sometimes amazeze and izimibimba were made, but not many. Amageja were the largest things made of iron. These blacksmiths were called amalala ngo bu nnyanga not because that was their sibongo. A man belonging to any tribe would be called ilala if he became a blacksmith.

<sup>16.10.00</sup> Lady Smith, (per Malamba, a native Constable, Railway Stn, ch. Mabilzela <sup>(15.10.00)</sup> at about 314-37) says many different kinds of native things are made in this Divn (Klip River) near Tugela where it is joined by Indaka (Sunday's R.). One wa kwa Ngoni makes aseqais, amageja &c. A person in this locality (ehlangeni) could procure izingwembe, izicamelo, amaurisa, izicuma (these are tunga'd), izingeazi &c. — Balizwe bought me yesterday at (v.p. 113) what he called izixembe (large wooden spoon) and iwovo (mat-work, like Durce's cap for separating dregs &c from beer).

<sup>22.2.24</sup> isitando = native smithy = ibute.  
imfuto, isifuto, imifuto.

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Mkabayi another sister of Ishaka, were present. The result of this inquiry was that Mhlangana was not allowed to reign on the ground, as stated by Nomicoba and Mkabayi, si nge buze ngomkonti o bomvu, o gwaz' inkosi. Dingana was declared king, for it was found that, though participating in the assassination, he had not used a lethal weapon, but merely laid hold of Ishaka.

Mhlangana was killed i.e. by Nomicoba + Mkabayi together, (by their order)  
Simoyi ka Mhabana ka Sitayi lives near White Umfolozi drift, left hand side of road and north <sup>side</sup> of river.

Ndukuwana says Mnyamana (who belonged to Inkulutshane regt.) came, just before the battle of Ceza, to see Mr. Osborn (as he then was) at Mkonjeni. By doing this he separated himself from the Zulus and gave his allegiance to the British Govt. Ndukuwana was present on this occasion (1888).

Mnyamana had an interview with the Resident Commissioner + C.M. Mr. Osborn at which he spoke as follows:— The Usutu leaders say we must go to the Boers because the British killed the Inkosi. I refuse to go. We fought against the British and as we were conquered by them we cannot now take the country and cede it to the Boers. At first came Mbuyazwe and white people who were kitshwa'd ulwandhle. When Ishaka saw them he found they refused food of various kinds, they partook of milk only. Ishaka, seeing this, said "I would like to go and see these men i.e. the nation from which these are specimens. Mnyamana said he remarked to Dinuzulu + "these (English) are izihlobo zi ka Ishaka, umnini wa lo mhlabati. Ishaka, at the time when the Sotshangana impi (afterwards killed by dysentery - imbo) left, sent Sotobe because he wanted to see where these people who did not eat came from. He sent Sotobe intending himself soon to follow. The country would not in that event have come to this pass. Ishaka wanted to go himself to the British Govt. and conduct his negotiations with them in person. Sotobe had not returned when Ishaka was put to death. Si nge ba dele Mnyamana continued, ngoba zi hlobo zi ka Ishaka, si buye si yo gam'b'amabunu.

Mnyamana said he did not intend to say much on that occasion. What he preferred was to deliver his address in the presence of amadoda, si hlezi ndawonye.

(per Ndukuwana. 22.9.00 - v.p. 89) Ishaka killed his mother Nandisi. (How could this be, seeing N. remembers Nandisi's death, he being just about 60 and Ishaka died 1828?), v.p. 105.

For fight between Ngobamakosi and Zulwana regts, and the part played by Hamu on that occasion, see pp. 145, 146. 73/106, 163

Lady Smith. 16.10.00 (per Malamba - v.p. 85) His chief is Mabizela, previous chiefs, going backwards in order are Mganu (who brought with Mefongqo - p. 112), Nodada, and Guda; tribe Aba se Matenjini (Amatembu) Guda, Malamba thinks, was laid from Zululand i.e. the one who did so. As for the Aba se Macurwini (v.p. 163)

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History (cont'd from p. 106).

(from p. 106, cont'd) i.e. Amacume & tribe, their chief is Silwane and others backwards in order are Gabangaye (killed at Isandhlwana) Pakade and Macingwane.

19.10.00  
Lady Smith. (per Nukani, Induna, 19.10.00) Langalibalele's son Sigepu is still alive, he has a small following in Klip River Div. Formerly Newana was appointed induna over Amahlubi living in Klip River Div.; he died, Mziti succeeded, he too died, then Mawombe acted as regent until Bulumklo, Mziti's son, grew up. Bulumklo's name was ordered by Magaga (Mr. Moodie - magi) to be changed from that to Mtuyisazwe or Mbuyisazwe, because he had tulisa'd and buyisa'd Amahlubi; Mr. Moodie wanted to know what 'fire' the man had 'put out'; Mbuyisazwe is now a chief in his own right in Klip River Div. + no longer <sup>(a mere)</sup> induna.

Nomlalati (Nomlalazi) daughter of Sobuza, King of Swaziland, married and bore Newadi the present chief of Amangwane. Langalibalele married a daughter of Sobuza too who bore the above-named Sigepu. Nukani does not remember her name. These two women married before Tifokati was sent to S. I.S. (given to Ngora). Langalibalele's following resided chiefly in Estcourt Div. but also in that of Klip River.

22.10.00  
(per Ndukuwana, 21.10.00) Dingana's indunas were Nhlhela (father of Mawombengwane though inkosana was Godide) also Nzobo (father of Mgamule) commonly known as Dambuza. — Ishaka, Mapita, + Impande were all of an age = amalwombi. [On p. 184 <sup>4</sup> Annals of Natal. Bird occurs "Chaka is about 38 years of age," this appears to have been written in 1825 by Lieut. King]

betshwayo busa'd & re nguntwana, hardly at all when he became king. The <sup>only</sup> reason why he could not be called inkosini was because he had no authority to ihlal'umkosi. (An illustration of his power to rule is ~~not~~ seen in the regulation ~~to~~ in connection with what is known as induker yo ngawuli v. "Marriage")

14.11.00  
(per Ndukuwana about 9.11.00) Ishaka was kupula'd and ngenis'a'd ekaya on the death of Senzangakona by Mletwa tribe under Dingiswayo; ba m'ika. Ishaka killed none of his relations only his mother and this was only because his mlobokazi had given birth to a child which I's mother helped to conceal. One day I. saw his mother with the child, he asked whose child it was and thereafter had his mother put to death. N. does not know mlobokazi's name, both child and its mother were killed as well.

Ishaka was bekwad after he had distinguished himself as a qawe (meritus?) and so must have been a young man. It seems Senzangakona built Sipebeni kraal for Ishaka and Sojisa; they puma'd then and this kraal was built at Mahlabatini. When Ishaka was at Sipebeni it was then that Senzangakona wanted to put him to death as it was said,