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NUKANI

210-211

MUKANI

A. 73/163

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

19.10.00  
Ladymiths. (per Nukani, Induna 19.10.00) Langalibalele's son shei, Sigope, 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 Bulumlilo, Mziti's son, grew up. Bulumlilo's name was ordered by Magaga (Mr. Moodie - magle) 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 Sigope. 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 Nshlela (father of Mawom-ingwane though inkozana was Godide) also Nzobo (father of Ingamule) commonly known as Dambuza. - Ishaka, Mapita, + Impande were all of an age - a malwombe. [On p. 184. Annals of Natal. Bird occurs "Chaka is about 38 years of age," this appears to have been written in 1825 by Lieut. King]

betswayo 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 induka yo ngawuli i. "Marriage")

14.11.00  
(per Ndukuwana about 9.11.00) Ishaka was kupula'd and ngenisa'd ekaye on the death of Senzangakona by Mtutuwa 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 gawe (3merits?) and so must have been a young man. It seems Senzangakona built Sipebini kraal for Ishaka and Sofisa; they puma'd then and this kraal was built at Mahlabatini. When Ishaka was at Sipebini it was then that Senzangakona wanted to put him to death as it was said,