

## The Natal Tribes.

THE following statements of two aged natives are results of the appeal made in the introduction to the narrative by Nehemiah Moshesh which was published in the April and May numbers of the *Cape Monthly Magazine*, under the heading "A Little Light from Basutoland."

I thank Captain Hook sincerely for his courtesy and willingness to help; and trust that others may be induced to assist in the collection of the statements of the few remaining ancients.

HERODOTUS AUSTRALIS.

### WALAZA'S STATEMENT.

(*Extracted from a Letter by Captain Hook, R.M., Herschel, 3rd February, 1880.*)

The following is old Walaza's account of the Natal tribes, and his wanderings. He says he is about 85 or 90 years of age; but he must be more, having been a man fighting in the ranks of Hints'a's brother at the Tella (Telle or Tees), against Umkuwane (Moguana), Morosi's father, when Morosi was a boy. He belonged to the Duma M'Tombene tribe, which occupied the country on the other side of the Tugela and Umzinyate rivers, where they join near the sea. He was born there. It was a large tribe and the chief's name was Nomagaga Gamlocha. His earliest recollection is a chief named Gotongwana, of the Xaba tribe in the same neighbourhood, who first taught his people to stab with the assegai and not to throw it. Chaka was Gotongwana's nephew. The Duma M'Tombene tribe became absorbed in the Xaba tribe through frequent quarrels, and joined them. The name was thus lost excepting that there were other of the Duma Tombene further north. Gotongwana induced eleven different tribes of Natal to submit to him by simply challenging them to war, so great was their fear of his stabbing assegai. Gotongwana taught his people to stab by taking them down to the sea-side (they lived close by) and pointing out the waves as they rushed on and broke, scattering all before them. He told them they must rush on like the sea and stab with, not throw, their assegais. He trained them to this, and no other tribe could stand against him. This happened within

the recollection of Walaza, who left that part of the country when he was eighteen years old. The following are the tribes which submitted without fighting, viz. —

1. U-ma-jo-ka-bo-po-le-le.
2. Um-bem-be-ya.
3. U-si-hla-hlwa-nge-ke-wa-be.
4. Um-ba-da-nje-be.
5. U-ngo-sa-ka-nya-na.
6. U-zo-nda-ba-ka-be-be.
7. U-nom-gam-lana-ka-zulu.
8. Um-be-la-sa-ka-zulu.
9. U-no-ma-ga-nga-ka-dhlo-mo.
10. U-ma-dhla-nyu-ku.
11. U-ki-vi-tja-ma-vu-so.

They all took to stabbing, and vanquished all surrounding tribes. Sidengalanga, a chief of one of the vanquished tribes (that of Motsilikatzi) rose up against his conqueror Gotongwana, and in a battle took him prisoner, giving him a place to live at; and finding his prisoner was intending treachery towards him, he sent men in the night to kill him, but the stabbing had no effect, all the spears bent on his body; so Gotongwana asked for a red hot stone to be placed on his breast and then he died. This difficulty in dying was caused by his having eaten a morning star. He offered to eat the moon, but his tribe would not allow him for fear he might eat the sun, and then "how would they know about the seasons and years," etc. Sikite (Chaka) then succeeded Gotongwana, being Gotongwana's nephew, and marched against Sidengalanga with a large army, but the latter fled to a new country. On obtaining the chieftainship, Sikite named himself *Chaka*, and his people Zulus, because he was descended from an ancestor of the name of Zulu (which means Heaven). There might have been a small tribe called Zulus somewhere afar off, but the Natal tribes were not called Zulus till Chaka named them. Chaka fought many battles and defeated and drove all before him through Natal to the Amaponda country. Mamamla'a, Chaka's general and brother grew tired of wars and killed Chaka at last at his kraal, and became chief himself under the name of Dingaan, whose history is pretty well known.

At the time that Gotongwana was troubling the tribes near the sea, an axe fighting tribe (H'luibis) under Pangasita (Pangasta or Pacarita) was troubling the Amabele and Amazizi near the mountains and drove them to

Tsetse, a Basuto chief of the Bahatsetse. The axe fighting people were called Fetecane. The tribes were mixed when forced by Chaka in among the Amaxosa along the coast. The Amaponda are still on their old ground. When Walaza and his brother left the Tugela, on account of the constant disturbances in their own country, they first passed through the Amakaze tribe and the Madhlanyuku tribe, still assegai throwing people, living between the Tugela and Umgeni. Walaza stayed some time with them. The tribes that lived where Port Natal is, were called "Uchaba;" they were various tribes but were called enemies (Uchaba). Walaza was one of the first to shew them the advantage of stabbing in battle instead of throwing the assegai. The Port Natal country was in those days called Tsekwene. When the Dutch came there the country was inhabited by natives. When Walaza got to Natal country there was only one white family there, man and wife (Kwityamwuso by name) old people and quite grey, following manners and customs of the natives. They had four sons and four daughters; their ears were cut just like the natives. They had light hair and blue eyes, and wore skins. The distance from Walaza's birth-place to Port Natal is according to his own statement about 75 miles (the distance from Morosi's mountain to Herschel magistracy).

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STATEMENT OF MATHLOMAHULU.

(A cousin of Langalibalele, residing at Herschel, made to Captain Hook, R.M., April, 1880).

Umtimukulu was paramount chief of the Amathluibi after Bongani, who was Umtimukulu's father. Pangastas (or Pacaritz) was Umtimukulu's brother. Matuana killed Umtimukulu when he (Matuana) was on a visit at Umtimukulu's, Pangastas was not present, and the death did not take place at Pangastas' Kraal. When Pangastas heard of Umtimukulu's death he fled with his people to Basutoland, and conquered the Basutos, keeping Moshesh as his tributary. After that Matuana fled before Chaka to Basutoland, and attacked Pangastas and killed him. Setanane (Pangasta's son) succeeded his father. I, Mathlomahula, was a little boy at the time, and am a son of Pangastas, and Setanane was my elder brother. We fled over Vaal River, and there we were attacked by Mosilikatze and scattered. Setanane went back with his followers to the Umzinyate, the place we, the Amathluibi, came from; and I, with some of our people, took refuge for a time in a mountain, and then we joined



Mosilikatze for a while, until he was going to kill me because I was a chief, and then I and my followers escaped, and we got to a place beyond Basutoland. There Matuana sent his army against us, but we knew the force was coming, and we attacked and defeated it. However, being afraid of a second army coming, we left, and went to the country that Langalibalele lately occupied, and then to the Amabacas, whom we attacked and drove, taking their cattle, and then we settled on the east side of the mountains. We attacked the Amabaca because we were in want of food. We attacked them a second time, but my army was defeated, and then they came and attacked us, and took our cattle and scattered us. I then with a small party of men went back to our old country, the Umzinyate, where I was born, and joined my uncle Masxaqu, Pangastas' brother. While I was there, Chaka attacked us and killed my uncle. Then I left with a few men, and went and settled under Sikonyela in Basutoland, near the sources of the Caledon River. While there I heard that the Amathluibi had changed their name, and were called Fingoes, and were living with white people, so I left with 14 men, and went to Graham's Town, and saw the Rev. Wm. Shaw, and Umhlambiso, another son of Umtimukulu. From there I went to Port Elizabeth and to Zitzikamma to ask the Fingoes for cattle. I got some and returned to Sikonyela. Then Sikonyela commenced fighting with the Griquas. Then I joined Rev. Wm. Shepstone at Sikonyela's, and when he removed to Herschel I received a letter from him and followed him thither. Setanane, after he went back to Umzinyate, returned alone to Basutoland, and Matuana killed him. Langabalele is a son of Umtimukulu. Umtimukulu was killed by Matuana at Umzinyate before Pangastas came to Basutoland. When Setanane fled from Mosilikatsi he went to Chaka, but Chaka would not receive him, so he returned alone to Basutoland, where Matuana, Chaka did make regiments "Lictani," of some Amathluibi, Umtimukulu's men, and there might have been a few of Setanane's men, but I do not know.

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