

File 59
No 30

2.2.09

Mabonisa continues.

(30)

been born at this time. Meranga was put to death. Makata, induna of Dzigendane, advised Dhlomo to come and report what he had done himself (see further back for what he did & how Makata ~~was~~ ^{came to be} 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 Jintabeni, Impongo stream which enters Inyanga, just above Utrecht. He stayed here some time with some people. He was living at Matshwatshwa ka Sibikibula, 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 Daba ka Mtimkula whose mother came from the amaZime, kwa Mahlaphlapha. Daba ~~was~~ was

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

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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 ~~not~~ passed oDidini ~~at~~
~~at~~ site & eZimbute, passed Utrecht
site, up the Nguba stream, until he got
to Matshwatshwa's kraal. There he
stayed ~~at~~ eSisotsheni, a very strong hill
side. L's mother found him here. They all
stayed there some time. Presently stragglers
arrived from amaZime & whereupon
L aka'd a kraal eMpongo, obomvini
(red soil). Various izintandane came &
joined him. He then went off and soka'd.
He soka'd kona eMpongo, obomvini,
kwa Matshwatshwa. He then came back
to his kraal & tata'd abafazi. The name
of this kraal was ePangweni. He then
besa'd. He married four women viz
the mother of Mbayimbazi, mother of Mhaye,

mother of the girl Sifukuga, a 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 Buzolo. 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 ^{+ opposite} to one another. L's impi went & attacked the other at Siwela's kraal but was repulsed. L. then questioned his 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 Jonjo-nono (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 ^{by the} Zulus, they went behind Siwela's back & got to Dingana's ~~side~~ 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 unazi. 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 Mangiwazi 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 married a Sigongela. I had mounted ^{horses = injingane} men with him. They came as an impi to our dist. on horseback. They attacked abas' smahlinzeni, ^{wa kwa Ngwenkazi} of L's tribe, north side of Mzimyati. They had guns. They killed everyone smahlinzeni. 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 a unjadu & lived peacefully at the Ineuba.

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L. afterwards built close to where Utrecht
was 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 werehlukuzwa'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 *deserana*
as he was styled. Kade ahlala pezulu
yena, uye o bulal'ama kosi. The
Zulus failed to get Putini's cattle, for

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

It what happened was this. The impi
came and aganisa'd on the south side of
Mzimyati. Certain two ^(Mangobe & Mganukiso) men of our
tribe were driving goats ^{having come from Jobe (Ch.)} they got to a
precipice & some way below heard
th. 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

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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~~ ^{quite} boy who had tombed. The Zulus got ^{quite} 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 L's oxen that had no horns, (izitulu) - 100 of them.

After this L & 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 Enhlanonambiti. The Boers told us they

x on our way I saw a lion get hold of a fine white beast of ours, he could do nothing but let him have it.

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wanted to go & do a little ~~more~~ more in Zululand. We ploughed & built. Sir J.S. then came. He gave us the Inkomazi country (already described). We started to go but L's mother got ill & we decided to halt where we ~~at~~ (Sizoper) at present are to give her a chance of getting well. We were then ordered to ~~drive~~ ^{drive} 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 L. He was ~~to~~ allowed to live at Injisuti river. L. 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.

abatwa

mis Papa

Bushmen. I was present when Capt Allison (Gweru) went after these. ^{in consequence of Mr. Papa's cattle having been seized} 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 abatwa 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 Gweru & 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 Mbombo. This woman was brought back by Gweru, but she deserted from him. A girl Nozinyoni however, stayed years at Gweru'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 abatwa were killed.

They used their bows and arrows on Mbombo 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.

3.2.09 morning

Mabonza continues: -

An isegu hadema Hluthini (father of Inhlanguva - ~~of~~ ~~from~~ Songodo by name) gave L this name, not his father. This may have been due to the sun shining (brought). Paul N. 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, Mnkandane M'Koko, Swazimana - ~~of us to~~ go to L. ^{we found him at Cape Town, having come back from Robben Island.} We did so. We heard he was hluthiwa'd 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 u Sopolu, the English Interpreter. Sopolu belonged to the Cape, a tall man. When Malambule returned he ^{had} ~~was~~ killed for him a beast by Ntambama

son of Mtinkulu at Bishopstowe. 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 Mzinyati, at Dingogo. He afterwards tutad & went to Frankfort in the Transvaal & lived on the bridge (Nyamakazi) 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 Dingogwayo

Lungalibalele's zibongo. Entered

1. ^{my}Udingi ka Jobe! - mtinkulu's father, was called Jobe
2. Inkos'ena mansech' emkonto!
3. Yambat' umkonto njeng' obede -
4. ^{below it} Nsimi za yi dhl' amazansi, zayi tshiy' umunhla ^{above it}
5. ^(wa kwa Zulu) Ibe i lindwa u Seketwayo. ~~(kwa Zulu)~~
6. Nyama ya mafimur, ka mahlapahlapa
7. Be no Duba, be yi dhl' be yi donsisana.
8. ^{ie Duba's people} Lab' abaka Qili be za be nhlizyo zimnyama,
9. Bati be wu tata be ^{have} ~~be~~ kanan dala ^{have a wish to get hold of} of fisa
10. Bati ka na nyongo, ka namhleho,

11. ^a Kanti u yena emhleho Obabakazi. ^{= big, expansive}
12. Isigoloza e si wehl' a ngolo, ^{for he had large eyes}
13. E si kangal' umuntu sanga si njamele
14. Mwelala kuweli petshaya! ^{ie. when he was crying after being tumbled by an eagle}
15. Sigca si mnyama, nemizi yake. ^{a closely-growing thorn country patch of forest}

a closely-growing thorn country patch of forest

Note. ^(see line 9) Seketwayo ka Nhlaka ka Dikane was the Chief through whom we went when we went to konza 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 ^{went out because the Bushmen} killed mka ^{who had} Dindlana ^{take no} Mvukasapela wa kwa Radebe. Dindlana wa kwa Tshabalala. The woman was miti. The abatwa were impi.

The Bushmen used to eat horses as well as cattle. Dinnisa ka Mwenya, father of Ramocana, was on dhlad by abatwa until he became inkosi. The Bushmen used to kill elephants, eat them &

leave the horns. These horns Dumisa used to pick up, & collect & go barter to the Boers. Dumisa 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 Wava. Zibi ka Sidirane ka Impangazita lives at Matatiela. Is older than I am.

* Mabonza leaves by the 8.45 this morning for Draycott station (Winterton) branch. Asked him to request Sizepu to get me further men familiar with the old history of the tribe, if possible two men from Zibi ka Sidirane ka Impangazita ka Bungane now living at Matatiela. 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 (to public)

4-2-09

History of the Athubi Tribe.

(based chiefly on Mabonza's evidence)

There is a tradition to the effect that the amaAthubi came originally from that portion of the UBombo mountains now in occupation of the Ingomezulu people, ~~first under~~ ^{their chief} ~~now under~~ ^{and the present one} Imbitkiza. When the departure was made from UBombo and for what reason is not ~~now related~~ ^{known with any degree of certainty}. Suffice it to say, that the progenitors of the tribe lived on top of the range referred to where there are some large flat stones (amadwala) and on one of these, it is said, will even at this day be found a 'foot-print' of one of ^{the party that came} ~~those who went~~ westwards.

Prior, however, to ~~the~~ the migration, we are there was one from the same neighbourhood of people who in time became what we now know as the Basuto people. Thus it is the Basutos and amaAthubi are closely related.

Saffranile = we knew one another

11-3-09

Lungaza (arrived yesterday) ^{10.3.09}
 my father + was mpukane ka Likode ^{alias Mgedeza} ka Ngaba
 ka Matshoba ka Malima ka Mwelase ka Madondo
 ka Mithongotshongo. my chief son is Matshakaza.
 my chief is Nggambuzana ka Nganu ka Nodada
 ka Ngoza ka Mkuibukeli ka ^{Ndosi ka} Gazi ka Nyandeni
 ka Mabaso.

I am of Tembu tribe - woku zalwa, wa kona.
 My ^{grand-}father Likode was of such importance in the tribe that
 he was allowed to hold umkosi i.e. on the day preceding
 that on which Ngoza held it i.e. he used to tshayela
 or sweep clean before the umkosi began.

We are amattungwa, ba kwa Sokumalo,
abadhl'umuntu be nyenga nge ndaba,
 for we were zalwa'd by Mabaso, uhlanga lwa
 Kiti Ematenjini.

We are related to the Mabaso people, ^{ka Kwanga} Fakeu (dead),
 + Ngadabana ka Kwanga, is and Mzakaza
 (Fakeu's heir) is now ruling over Mabaso people,
 until lately Ngadabana controlled tribe on behalf

of his deceased brother.

All the Tembus came from our ancestor Mabaso.
 He was our first progenitor. ~~It~~ We used to live at
 Malakata, that is where he ^{Mabaso} was buried. My
 grandfather Likode was buried on his own land enyandeni
 where Matshana ka Mondiso is now living.

Mwelase, ^{op} wa vel'enyandeni yo tshani ku Mabaso, this is
 one of Nyandeni's zibongo.

The amambata are umdabu wa Kiti. they
 are amazal'nkosi. They ^{amabungama} vungama'd ngokosi
 - amambata are abatabata nyawo (zibongo) -
 they said ini ukuba umntwana o yinkosi kutwe
u vel'enyandeni na? The amambata expressed
 surprise at the ~~ze~~ size of one of the twins of
 Mabaso, one being a boy the other a girl; the
 boy was said to belong to the Tembus + the girl
 to ~~the~~ Mabaso.

The position is this, Mabaso's inkosikazi bore twins, one
 a boy the other a girl, but as the boy was a good deal
 larger than the girl, the amambata people, who are

the principal section of the Tembu's, amanzalankou, vungama'd or ~~demurred~~ demurred at the boy being said to be the heir because they doubted, from his size, that he could have been a twin. They said that he must be a nyandeni ^{child} ~~boy~~, i.e. he must have been brought by the supposed mother from her own people and she was trying to pawn him off as if he were the ^{whereas he must have been an adopted child} true heir. Hence this child being called Nyandeni, head of the Tembu tribe. The amambata in consequence of this are spoken of as amambata ^(~~the~~ ~~agrees~~ ~~31.5.16~~ ~~amatabatanyawo~~) or ~~amambata~~ ~~for~~ for rejecting their true heir.

The amambata are abanikazi umeezi.
 The woman who bore the twins had for her husband Naba (sibongo Ndabezita) of the Tembu tribe. The Ndabezita sitakazelo does not belong to the amambata people but to the Tembu's. My chief ^{is saluted} ~~is saluted~~ Ndabezita! Moclase!
 Ndaba married a girl of the Mabaso tribe - don't know her name
 Amambata - we address them 'Mbata, wena'

impunela = i.e. a wife taken from outside the tribe

Ka Nyat' emoyama ka Nsele." when we bonga them, as when given food.
 The child ^{son of Ndaba} would naturally have become the heir to Ndaba and chief of the Tembu tribe.
 It is a well known thing that amatembe vela'd ku Mabaso - i.e. they arose from this very child, afterwards called Nyandeni.
 The woman in question is said to have been a member of the Mabaso tribe, just as Ndaba was a member of the same tribe. Of her twins, the girl (about whom there was no doubt that she was her child) was said to be a real Mabaso girl i.e. the ^{offspring} ~~seed~~ of the Chief himself whereas the boy was suspected of having been brought from the ~~of~~ woman's parents' kraals in an nyanda of grass (i.e. concealed) with the object of making out that he was her twin son. ~~It~~ It was owing to his being a good deal bigger than the girl that the woman was suspected of lying in saying he was a twin. Hence the amambata refused to recognize him as Ndaba's ^{heir} ~~successor~~ ₂, and thus he became the progenitor

of the Tembu tribe.

Malaza and Dhlungwana, sons of Ngoza (our chief) were not killed when Ngoza was killed by the Pondos. These are the heads of the Tembus of the Cape Colony.

Our mothers, when they went to Pondoland, had (some of them) their right hands cut off at the wrist to enable the Pondos to *ruclula* (i.e. take off) the amatusi they wore on the arm. Thus they were obliged to go on their knees to eat *imfino* as they could not raise them to their mouths.

I believe the Tembus of the Cape are all related to our Tembus.

Ngoza used, ~~to~~ ^{to} in going into battle, place his men (regt.) first, then immediately behind them their wives, including his own, so as to ensure them striving their utmost. He died this in Pondoland & after the men were defeated the Pondos came on the women & instead of killing them cut off their hands for the reasons given.

afternoon.

Lungura continues:-

I do not know where Tembu tribe came from before they came to Malakata. Gazi, Nyandeni, Mkubukeli are all buried at Malakata. Nodada died where our tribe is now. He died at Matshunkii hill.

My father Imputane died emkolomba i.e. at Weenen, Nobamba.

The reason why the Tembus left Malakata was because of Ngoza's fighting with Tshaka. Our tribe lived ^{about} at Malakata & Qudeni but no further.

I never saw Ngoza.

Ngoza was ~~imberela'd~~ ^{imberela'd} by Tshaka's uBekanya regiment. Owing to his mode of fighting whereby he put men first then a group of women in their immediate rear (including his own wives) they succeeded in defeating the uBekanya.

Ngoza's regiment was ^{Noyenge} ~~Noyenge~~. His main kraal was Ukudada, skudadeni. This kraal was at Malakata. Tshaka ~~blasela'd~~ ^{blasela'd} us from Dukuzi, kwa ^{ka} Nomibalo.

Emmbe

Ishaka hlaselela ^{Ngoza} twice. The first time was at night at Malakata. Ngoza then fled across into what is now Umsinga divo, to vicinity of Pomeroyah & a hill called Emmbe. A battle took place here and the Zulu army was defeated, Ngoza following his usual mode of fighting ie having women in immediate rear of the troops. This battle took place in the day time. There was great slaughter of the Zulus. Ishaka then said "As Ngoza has defeated the Bakenya, Kuhlle ukuba ku suk' uDhlangezwa. But when Dhlangezwa next arrived Ngoza was no longer at Emmbe, having come Empumulwana (south side of Tugela & lower down) and attacked abase makezem ^{their} ch being Nomagaga ka Dhlomo. The Empumulwana hill is south side of Tugela prior to its junction with Buffalo & is near drift where punt is. Nomagaga lived Empumulwana. Ngoza fought this tribe & ~~also~~ cited it. Nomagaga & was killed. ~~him~~.

Ngoza then dandubala'd to about Mhlumbamountain. He fought another Nomagaga ka Impumela, of _____ tribe (I forget name). He killed him & scattered the people. He then came on to the Mpfana (Mooi River). He there found Mahlapahlapa ka Siyoto - I do not know sibongo, said to be a cannibal. This Mahlapahlapa is not the same man as that attacked by Dingana & Ndaka (near Ladysmith) & driven off to Basutoland. Ngoza killed the former Mahlapahlapa, he ehlela'd to forests on the north side of Umgeni. He there found Dhlepa ka Ngewanekazi, I do not know sibongo, he fought with & killed this petty chief. Ngoza then passed by Emmbubu (near P. m. Burg) and went to Mkomazi & found, on this side, uliki was 'emawutsheni. He fought with & killed him. Ciki lived where Chief Mbazwana of amakuzi lives now. Ngoza then crossed Umkomazi & went right off to Pondoland. I do not know what river ^{or kill} he came to.

He was there killed at ~~the~~ once by the Pondos. He was attacked the day after his arrival. The battle continued all day - the Pondos withdrew and renewed the attack the following day when they succeeded in putting him to death.

Ngoza died in the Ukudada regiment. The Nonyenge regt succeeded in repulsing the Pondos. An alarm was raised that the Inkosi was left with Ukudada & that uNonyenge should assist. Nonyenge turned back, want to relieve but found that Ukudada had been overpowered & Ngoza had been killed fighting - for he was a great warrior. The Pondos were very numerous.

Ngoza's regiments were:

uNonyenge (ikanda li ka MkuBukeli)

Ukudada (wa kwabo MkuBukeli)

uLangeni → uLangeni (kwabo uNgoza)

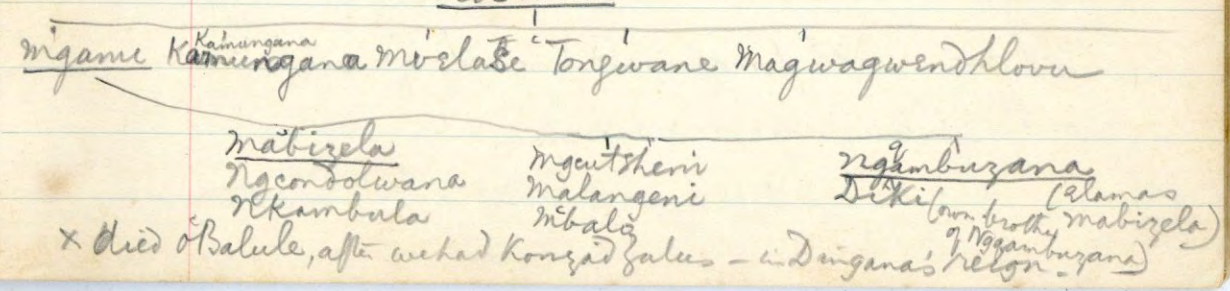
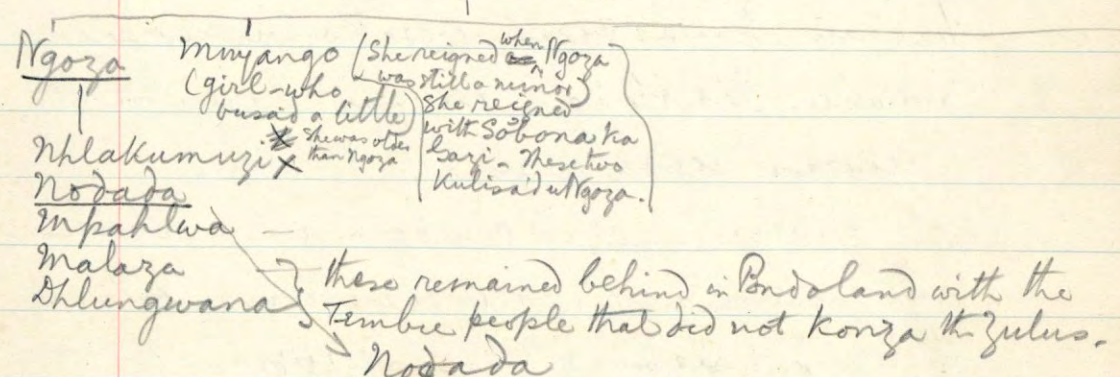
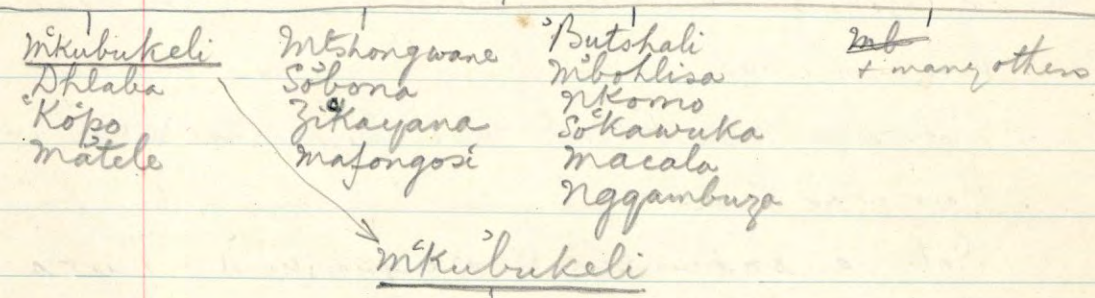
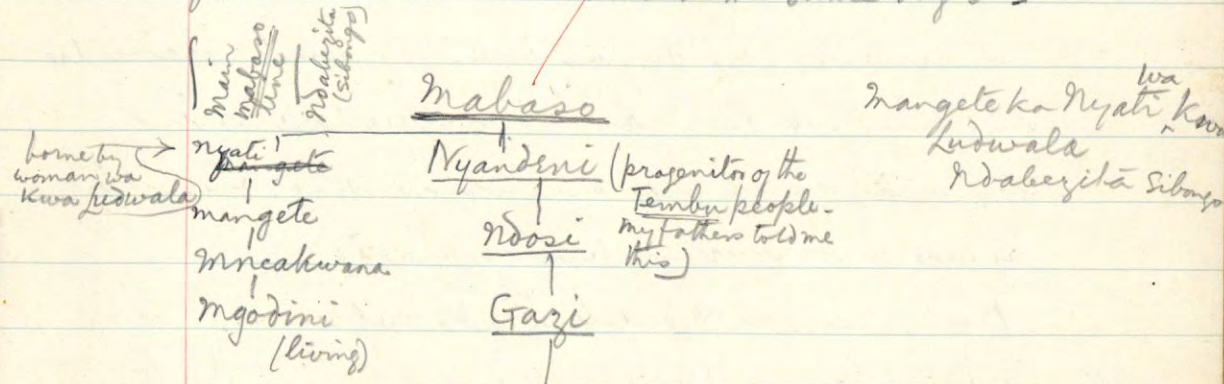
Each regt fought separately from the others.

My father Mputane was of Nonyenge regt.

There was no recruiting according to age, but

See Lagubai's Evidence in Ntk - 29 - 31 May 1916

father and son would be in the same regt.



I know of Jobe ka Mapitaka ka Mnyanda. Jobe was ununtu ka Ngoza - he used to build beautiful dwelling huts for Ngoza (ijindhlu ezi enono) - the wattles being placed one against another. Jobe's sibongo was Sitole. Jobe remained at Qudeni after Ngoza was defeated ^{x put to flight} by Tshaka. A number of Ngoza's tribe remained with Jobe. Jobe then konza'd Tshaka.

Jobe had ^{a son} Mondise, whose chief son is Matshana now at Qudeni.

Jobe had ~~another~~ sons Nomagongqoto; Siula, Tendini; Ntshoboza; Mpako; Mlomowenyoni; Mbidhla; LuKotsholo; Babayi; Ziyendane; Ndawombi; Sondhlovu; Sapula; Vela

I have never heard of Jobe meeting Tshaka when looking on when his force was attacking the Ngoza. (see Bird's Annals i. 144) and of the opportunity Jobe had of killing Tshaka.

Son of Mbato was ^{where son was} Mbulungeni, ~~near~~ Inhila - 29

Mbato ka Ntshiba ka Mnyanda
Mbato was the principal Chief of the Sitole tribe.

Circumcision - This was done to prevent people getting old too quickly. The practice was discontinued during ~~the~~ Ngoza's reign.

The Sitole people are an off-shoot of the Tembu tribe. They are also addressed as Mtembu!

Jobe was ordered to live in Natal, Umsinga Divi ^{at} Ndaka se, whilst the country he had occupied & that Ngoza had occupied about Malakata was given up to be built by the Fasinba regiment. This was done ^{by Dingane} because Jobe had much property, i.e. cattle, goats & sheep, so he was told to live on territory which had been denuded of people & stock. This country, Umsinga Divi, was full of hyenas, lions &c at that time. Cannibals were ~~to~~ living about ^{river} Ndaka, and ~~the~~ above the Henge mountain. The Fasinba then lived on our old lands. Jobe's people were very numerous & occupied extensive lands in Natal. Jobe died at his great Kraal Kwa Dilizela, ~~at~~ the end of the amaMkhamane. He was buried Kwaba ^{at} Henge, ephlakahlakemi (name of kraal) - at base of

Lenge mountain. Mondise died ^{Kraal, Kwabo,} elundini pansi
 Kwo Mmber. He was buried ezibayeni ze zinkomo.
maMalumbarzo [^{malumbarzo} ka Nkwelo] - this was Jobe's chief
 wife.

When Mondise was buried, the cattle of the tribe were
 made to walk over + over the grave mound till it
 became an idwala + flat. The cattle were driven over
 + over for 3 days. After this it was fenced in (biyelwa).

My father mpukane was made Jobe's induna -
 he was appointed so as to teach him how to fight,
 for my father ^{was a recognized hero +} had wounds all over his chest in front.
 He had a wound ^{just} over his left nipple + just below it, another
 below the right nipple + another on the right side front.
 Tshaka looked on my father as a faithful dog that
 would not allow the impi to get near ^{to master,} Tshaka. Tshaka
 accordingly ordered him not to touch meat at all, it was
 to be put on an isitebe and he must go up to it on his
 knees and bite off pieces as a dog. ^{He was henceforth to play the role of a real dog} This my father
 did. Beer, moreover, was ^{to be} given him to drink as he
 lay down on his back in izicuma - then he

would be allowed to eat meat ^{à la chien!} again. In this way he got
 to be very stout. He was tall + his arms became very
^{fat +} big. Tshaka used to let him to juwisa before the ndhlu-
kulu + he would be praised as he did so.

My father died near weenen short $\frac{1}{2}$ before the battle
 between Cetshwayo + Mbuyazi.

I knew Jobe + Mondise well.
 Jobe was of short ^{medium} stature - very big ^{+ wide} beard - It got
 very white as he grew old. He had an isicoco.
Ntshoboza reigned for a short time after Mondise
 died until Matshana grew up. Matshana put
 to death Vela ka Jobe for wishing to be Chief
 of the tribe. He (Matshana) also killed Sigadiya
ka Tshenzi, whereupon J. W. Shepstone went +
 attacked them. J. W. S. attempted to shoot Matshana
 but he escaped, the bullet hitting Deke in the
 leg. Matshana then went to Jululand.
^{+ others of Jobe's sons were killed same time. Shepstone was}
Sondhlova was killed by J. W. S. ^{stabbed} Sondhlova
 was a great igawe of Dingana. He once juwazid
amaquni, near amaKamane -

⊗ He was stabbed by Mdemude ^{ka Masimbana} (see 2nd nbk. 20)

It happened this way: The cattle ^(Jobe's) were out grazing
 in ^{near Emankamane} Inlangane, when a party of about 20 cannibals
 came upon the 6 herds & killed 5 and began
 cutting them up, the 6th was Sondhlova. He
 dropped into a donga & there waited lying on his
 back. A cannibal came after him & stooping
 over the donga was about to stab him when Sondhlo-
 va pushed his assegai ^{quickly} upwards & ripped
 open the man's whole stomach so much so
 that the contents fell all over him. He then
 got ~~ran~~ ^{he} ran off & raised a huge & cry-cally to
 arms. Men at once responded. In the meantime
 the cannibals ^(They had killed up cattle) got off with the meat. The armed
 man followed & caught the cannibals up Etoleni
 stream, & Waka, whereupon these threw away
 what they were carrying & ran. The men chased
 them but could not catch them. They then turned
 back, for Dingana would have been put out
 had they made an attack ^{on the tribe} unless specially author-
 ized thereto. On hearing what had happened,

Dingana ordered several regts out to go & attack &
 kill off the cannibals who had killed Jobe's people.
 Dingana sent Dhlambedhlu, Mooko,
 Mkhulu to have ^{Dzigudutshana} regts ~~to~~ ^{going in a detour beyond Klatikulu} these
 regts hemmed in the cannibal settlement &
 then pressed their attack. They killed many. Many
 escaped to Dasutoland including their chief
 Makhlapahapa.

These cannibals had splendid supplies of food,
 good crops. They had huge goats ^{with} large ears ^{with}
 udders as large as those of a cow. They had no cattle.

I was at Mgungundhlova at the time, being
 member of the Kokoti regiment.

The cannibals were said to be abakwa Lipalule
 - that was their isibongo. The amazimu were
 also called ama'Bele.

12.3.09

My regiment is uKokoti.

There were only two recruitings of regiments kwa
 Jobe, (Sitole) where I was living, i.e. Hloandhline
 (in Tshaka's day) and uKokoti (by Dingana). Home. It

So happened that the Jobe people were in the habit of putting on their headrings at an early age, so when recruited by Tshaka into the Hlowendhlini regiment many of them already had put on izicoco. Tshaka asked who had given them permission to sew on headrings & then directed that all were to be cut off & removed which was done. They again put them on when at Mgunqundhlovu under Dingana.

(carried grey shields, black & white hair mixed)

Tshaka's regiments = Sibhebe, Izikwembu (izihlanga zimpofu zodwa), Sibabanye (carried amalwaba shields), Dhlangezwa (pata's amarwanga, ezi na mabal'a maningqi), Ufasimba (pata's izinkomo ezite gwa - all white shields), Udabekadengizibona (an isigaba - carried black shields, white on cattle backs), Iziyendane (zako yakata ezibonvu ezite (zebu, ezingena bala), ziziz Mgumanga (carried spotted shields, ie red ones with white spots), Izipezi (I forget colour. I think white with amalwaba). Tshaka gave the name Udabekadengizibona & because ever since he was born he saw izindaba.

Udabakadengizibona, wa kwa Mudhli, nezindhlu namakasi - an isibongo of Tshaka.

Describe Tokaino
Did you always have headrings?
Describe custom of putting chief into the senior regiment, though young.
What spring did Dingana get his water from?
His chair - what was sigotlopicap with + who did picap?
What was the great cattle country?
Amakasi...
Describe izinjanga come from, gubagwala
Describe izibona (p. 52)
Do you know of chiefs being killed by d. for causing lightning?

Iziyendane - amalwaba were fihlwa'd when they appeared, for they would have eaten them. They used to say: Haya je! Haya je! izinkomo zetu, mangwane, Haya je! - they would sing this on going to a kraal. They did not scruple about eating ama'asenzini in all parts of Zululand.

Udabekanya (carried ^{shells of} black cattle, with amalwaba ezib-wini), Nggobolondo (carried izinsasa, ie speckled on a black hide), Tshoyisa (carried intuzi cattle shields, large mabala stangeni) (see below p. 36)

It was a great offence for a man, not belonging to a particular regiment, to carry a shield of the colour proper to or reserved to that regiment. It was the reason was "How could such a man be distinguished as to what he was if he carried a shield of a colour used by a particular regiment?"

Abesutu - Asizisa dela kwiti kwa Zulu, la sigat amatambo - This is what they used to say. This was also one of Tshaka's regts - stajwa kwa

name different kinds of dances
 what is lobola?
 How many times did you enter isigodhlo?
 Describe each occasion? How long inside?
 How were nights spent?
 What did you believe natives?
 What were some water got?
 What in isigodhlo do you know?
 What about ukubiza - describe fully.

Dhlangeni was kraal or barracks.
 Fojisa was also a regiment (carried amalunga, ate white patch mpo is on the stomach). Tshoyisa was an isigaba of Fojisa regiment.

Jibingqange - carried izimpunga shields.
 Mbelebele, umpondozo bekwapi - this was an isigaba of Mbelebele regiment, carried izimpunga mawaba ansundu, atazi be bonou. Shields.

uPoko, olumpofu (carried mpofu shields)
 uPoko, olunnyama (black - nomabala)
 The regiment was called uPoko, & the two just given were isigaba of that regiment.
 Nobamba, said also to be one.

Dingana's regiments: Izinyosi, udhlambedhlu, Imkulutshane, Imoko, zigulutshane, ukokoti, itlaba.

I knew Mgunqunthlova very well indeed. I was called into the Isigodhlo. A food that the indhlanakulu had was this: ububand amalule of a beast, this was cooked then gazed whilst still wet & then made into a rich soup with amafuta.

Evening

Give an account of Makabela tribe.
 What fighting did he do before meeting Tshaka?
 Give short account of each member of the royal family of Tembuc.
 Give genealogical tree of Mambata tribe.
 What do you know of the Lunu tribe?

There were no fox terriers at Mgunqunthlova. I knew a dog of the King's, called Bozibozi - a red one, very large. They slept in the isigodhlo. I did not know [makwelanaj]. I went to Mgunqunthlova as udabi. Our name of ukokoti was changed to Ndabakawambe by Mpande.

The horse said to have been eaten by us was eaten emtombeni & si kupuka kwa Makoba. We had gone out to ^{gauts papula} ~~gauts~~ umngandane, woken pic' isigodhlo - we had to apula it with izandhlo there being no assy and if each man only brought one piece, but nevertheless there was an enormous heap. The emtombeni is on the north side of White mfolozi & a good way from Mgunqunthlova. On that occasion we slept out kwa Makoba 5 nights & returned the 6th day. Only we Kokoti went to get these sticks (izinswazi). Our great indutira was Qetuka ka mapita ka Sojiyisa. On the top of emtombeni we found a beast & a horse both were slaughtered. I belonged to the Mgunqun-

Describe the custom of ukubhokha. How about girls being married out from isigodhlo? Who was umfimbanga? Describe Nkhlela. What were the things ngunyiselwa's by Dingana? Dambuza. How about Tshaka and the doctors esiga's hlweni? Did you know Zulu ka Ngwenyama? What do you know concerning Tshaka's birth & origin of his name? Who were the great Zulu kings? Did Dingana refuse? Did the king appear in a dream or umphakamamanga?

Dhlova section of the rept, there were present also the Kangela & Sifexebe sections of the same rept. When the section I was with got up I saw the beast had been killed & it was part of that ^{was about to eat} date. The Sifexebe section ate the horse, hence the saying ukokoti o ludala o luwahl' ihashi. We had slept out 5 nights without food, ^{we were extremely hungry,} hence the horse being eaten. I do not know where the horse came from. It was said Radhl' inkom' enge na mpondo na? Mabululwane ^{of Cunu tribe} Ka Ngqwenqun said this. He threatened us. He said the Sifexebe section were not to eat it for it had no horns. I had already taken umbengo, given me by Sabangaze, Silwana's (the chief's) father. Mabululwane shouted to me "Issis we lunguza! lunguza! that ~~is~~ I was to tell tributiso (ie Sabangaze) to throw away the meat he had, for it was the meat of an inkomo enge na mpondo, ngoba injomane. We thereupon ^{+ did not actually eat any,} threw the meat away for we were afraid of him he being a big, strong, grown up man.

saying 'ate' instead of 'eat' o ludala

Did not Dingana ever visit amakanda? When, exactly, was it that Facimba came to build on your land? Was it Dingana's life never attempted? Did you never see any white people come to Mgunqundhlova? What about Matibane's death? Whose daughter was Mawa, why did she cross over? Who was Gungwey? Who killed & buried the king's gardens where were they? Who were the principal yenceke? milkers? Who bazar' amatinga, iziKisi? Who held shield over Dingana? Who shaved him & curled him? Who were his doctors? Were no animals ever caught & brought to him alive?

The members of the Kokoti were not all of same age, some were a good deal older than others.

13.3.09 Makanda ka Mbese ka Masongelana, sibongo Madondo, was taken out by 5 men to be killed kwa Ntata Nkata. Nkata was esigcawini emgunqundhlova, ie just below in front of kraal. When they got him there he took up a boulder and bashed one of the five on the head, dashing his brains out, and then ^{because} ~~he~~ escaped, the others ran away. As he was being conducted to the place of execution he went apparently quite resignedly - wa hamb emakaza-nye, ^{as if resigned to his fate} ie, contracted together. He, on escaping went back to Mgunqundhlova, whereupon Dingana said "Who was it who said my igawe, uDambuza intabate was to be killed?" He repudiated having given any such order, whereupon he decreed that the 4 others that remained were to be caught & put to death, which was done. Makanda lived for many years after this and died ^{in Infante's reign} at Matshunka, south side of Tugela, just above where the stream or furrows for irrigation works begins. My father's hut was opitweni lavo muzi emgunqun.

a Zulu says he took, we say he snatched or grabbed

6 Feb 1838

we *tabile* = kühle, feel no inconvenience

Dhlova - by pikweni I mean in the bend of the kraal. His hut was on the right side of kraal looking from isigodhlo + far down near the gates.

at Nkanta there were numbers of amatsho, *izimbakodwe* purposely put + kept there in order to kanda + phliza abantu with. It was one of these that Makanda, who was a powerful man, got hold of.

This incident happened prior to the murder of Piet Retief. (6th Feb. 1838).

I was born when our Chief Ngoza went off *Imampondweni*. I used to *kubelela* ^{ie. serve out calves to when milking} anankonyana, as Nodada, Nhlakwo, mazi, + Mpahlwa, sons of Ngoza, as they *exera'd* - after their return from Pondoland + after our mother's hands had been cut off as previously stated.

~~My~~ Nandi died ~~when~~ sometime after I was born, for I recollect the kind of food we ate after her death. ^{ie.} Those who ate amabele were killed, it was said only milk + amasi could be ^{taken} ~~eat~~. There were people who used to go about inspecting + if they saw faces at any kraal, as they would do after a grass fire by their

he means
allowed to
eat

1827

usi *tshitshimeple* = pangiole, ie Tshaka hurried the troops on to Solohangana's after coming from Pondoland.

continuing to smoke, that they had had mabele, the people of such kraal would be put to death, for Tshaka said "Kanti we ^{taba} *tabile* na? ie. then he busas or takazas, is in a condition of prosperity and comfort, living in a state of enjoyment. Whereas I am lamenting because of my mother's death!

When Tshaka was put to death, I know the words he used "Bantaba kababa ni ya ngi bulala, ngi i nkosi ya kini kwa Zulu na! Izwe la kim ba ntabakababa li yo buswa ngabambhloti, a bayo kupuk' swanzini". I often feel how true this prophecy was. I was a boy capable of belating abantuano at that time (23rd? Sept 1828).

Mrzilikazi ka Matshobana - wa kwa Kumalo. He was told to come and pek' inyama kwa Dulawago. He alaid and ega'd ebusuker, taking men with him. He aka'd to begin with Empama. He was simply an ordinary man but had damba'd in his own tribe.

My father went to the Mpama to attack Mrzilikazi

1848

this was in Dingana's day. There he killed 3 men & was brought "Ulinganis' ukuba qeda abaka Matshobana". I well recollect this expedition.

[Note. I reckon Lunguza must have been born about 1822 or 1823, for he remembers death of Nandi 1827, was capable of nursing children when Tshaka died 1828 - If then he was born when Ngoza ran off to Pondoland, then such event occurred about 1822 or 1823]

Ngoza's flight occurred before that of Mawane of the amaNgwane tribe.

in J. Shestons' version entitled this.

Sikunyana - I know but little about him. The wound under my father's right ~~testis~~ nipple was said to have been received in the attack on the Ndwandwe tribe.

The first time I went kwaZulu as udibi for my father was to Umfungundhlova.

The Amalumu (under Macingwane) joined Ngoza during his flight, but only got as far as Utsikeni hill, south side of Mkomazi, whereas Ngoza went on to Pondoland. Ngoza & Macingwane were in league with one another & both fleeing from Tshaka.

izala = umlota, amazeni is ~~that~~ where umlota is thrown, ash heap

Macingwane followed Ngoza, i.e. Ngoza began to fly first & Macingwane followed after, finding that Ngoza had already cita'd izizwana on the way.

There were 3 main rows of huts at Umfungundhlova but odd huts were stuck in here and there in addition. They used ^{at Umfungundhlova} to aim a bone at one as he passed by a hut, merely for passing there & doing nothing else. Kwa ku sekufeni. One always lived in a state of dead & trembling at Umfungundhlova & only relieved when you went off home.

It was necessary always to konza. if one went off & stayed at home it would be well if he left someone to look after his hut, for if he merely shut it up & went away, others at the royal kraal would open it and use it as a closet & throw their ashes & refuse there, on the ground that the owner was away enjoying himself & drinking beer at home. And coming back to such hut he could not occupy it the first day because of refuse, it must first be cleaned out by udibi & then sindad & allowed

to dry. My father always stayed until relieved by Manzezulu ka Jobe, a gawe, o wa dukuzwa ududu lwa kwa Ndwandwe; + Manzezulu did not leave till relieved by my father Mpukane.

Manzezulu is said to have entered the Ndwandwe impi + stabbed about here + there among them.

My father was called Didiz' ulwandhle, u limgan is ukaba qeda aba ka Matshebana.

My father's hut was never made a place of refuse because of his taking care to be relieved by Manzezulu.

afternoon. Dingana's kraals: -

Mgungundhlova, Sisebe, Sibabanye, ^{approx. black mpondozi near uPate} Mpizake, Kangela, Imvokweni, Dhlambedhlwini, Imikulutshaneni, Fasimba, Ezikwembeni

Dongoza was tall and mpofo. I however, never saw him is the one who yengid amabunu.

(name given by Dingana)

The Kokoti ^(in Mpanze's reign otherwise known as uDabakawombe) regiment

This regt. xeza eSisebeni, Ezinyosini, Dhlambe, Dhlwini, Mgungundhlova, ^{practically} other amakanda. Whilst still xezani we were spoken of as inkwebane.

The name Kokoti was given only when the inkwebane were butwa'd - no name prior to being collected.

The lads were butwa'd to xeza amakandeni. the term buta was used in this connection, but its principal significance arose out of the inkwebane being collected from the various amakanda and formed into one regiment.

Ixeza mgungundhlova, for I was one of Jobe's people. Only Hlowendhlwini + Kokoti were butwa'd from Jobe's people. Jobe's people were attached to Mgungundhlova. Affairs from Jobe's tribe were reported to Nhlhla ka Sompisi.

When the cadets were collected together into one regt. the regiment was divided into ijigaba. The Kangela section of the inkokoti had a cry like the Isomi bird ie 'Ishe! Ishe! Ishe!' whereupon we would say "a gamuk' amasomi' a kwa Kangela!"

inyok' engadhlelwa sibiba (see below)

I belonged to the Isiziba section ^{of Kokoti regt} isiziba esi
tohonisa abantu, umamuzela. We carried amawisa
at the back of head, attached with incilwana, izingqo
zizigqo slightly to right side of head & at the back. These were
our only weapon. We carried no assegai. This was on
account of a remonstrance made by us about the Zulu
army having allowed the Boers to escape whereas they
could, in our opinion, have been caught ^{with hands} & killed with
amawisa. ^{Hence, we said, they Zulus don't know how to fight} Dingana thereupon directed us to baza amawisa
& fight with those. - We of course wore also ox tails etc.

The ukokoti isibongo was inyok' engadhlelwa
'sibiba.

The Isiziba induna was Mankaiyana ka Ndhlela
ka Sompisi; there ^{were} many minor izinduna known
as amapini.

I belonged to the isibay' esikulu and therefore had to
be in the rear whenever the Isiziba went off anywhere.
The vuyos in the Isiziba were very many - I cannot
give any idea, for this section of ukokoti comprised
very many members.

The Isiziba did not live at Umgungundhlova but
only came when specially summoned.

We were called together for the special purpose of gaulaining
(apalaing) umngandane. After finishing this work,
we were given cattle to eat and then told to disperse to
our homes. That is an illustration of what occurred.

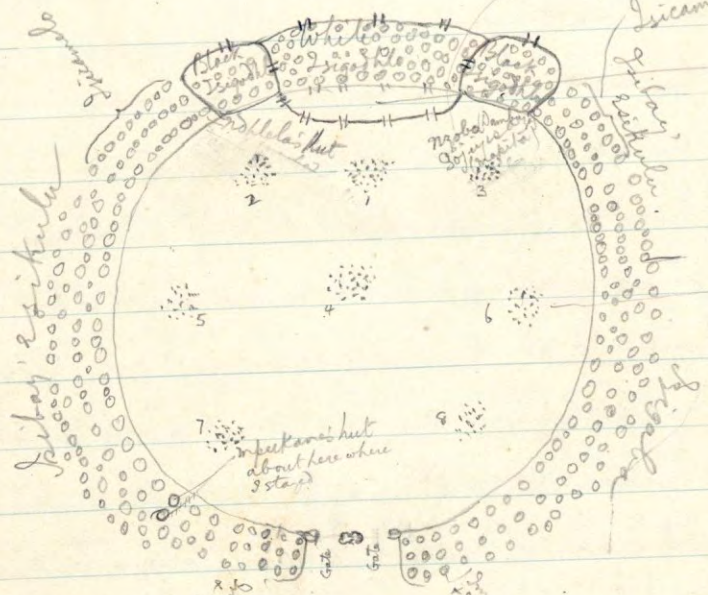
The term isibay' esikulu is one applied to that section
of a regiment that belonged to the principal kraal
to which that regiment was attached ⁱⁿ the King or Chief
lived. When the isibay' esikulu came last the King would
travel along with it. I have already said that Ngoza
was with the Ekutateni regiment, well, that was
the isibay' esikulu, for Ekutateni was Mkubukeli's
principal kraal, odhlal' umKosi.

The isibay' esikulu is really the body-guard, household troops.

See plan of Umgungundhlova (next page),
showing where isibay' esikulu was.

did you not
ggumela

isicepu
nkwetshelezi
amadanda nje
ke Sobathli



isibaya in which the
king washes being
visible only by head from
outside e.g. isibaya

where cattle stood.
1,2+3 = isigodhlo cattle
agombos.
4 = for the princess
5-6-7-8 = for umpakati

where people were killed
after being killed
were dragged to top, eaten by
vultures. Bones being left unburied

Plan of Mgunqundhlove

The mohlunkulu were stark naked, only a strip of beads round the waist. The isigodhlo never becaid. When they went out to the river to wash were guarded by men armed with shields + assegais + if you came in sight you must fall right down into the grass face downward in order to not in any way whatever to look.

The mohlunkulu were very fat ^{were nkwetshelezi + amadanda nje}. They were like pigs. They perspired although they did nothing. The mats they sat on (isicepu) got wet + the izinceka would have to

See further notes about this kraal in N.B. under date 21.3.09 - also a larger diagram

nkwetshelezi

49
lakwajulu
izwe la li isigqibisa - nje etongwane, for you did
not know where to run to - that is, if he had to be killed it was inevitable that he would be killed, for there was nowhere to run to.
put them out to dry.

When ~~it~~ called to the isigodhlo esinhlolo I never dared to look up at any of the mohlunkulu. I never had a feeling of affection for them, ggumela's ^{them} for it was death to do so.

Tshaka caused his own mother to be put to death on account of her having harboured his child. It was one of the mohlunkulu that went and told tales about Nandi having the child "So, the girl said to your mother you will find her with something beautiful." Tshaka went there stealthily, got the evidence he wanted, then came back + sent an inceka to go + stab his mother

afterwards to ^{cut} raise the isikaka and bopa inceba so that it could not be seen. The isikaka was cut in the shape of a band. It was then said in Kosikazi iya gula, - no one of course could go + see her. The child in question was also killed by the inceka.

It so Nandi had an inceka Mqumbela who cried for ~~three~~ ^{two} days on account of Nandi's death. Tshaka, getting to hear of this, said, on the third day, mpumuzem ^{noniwe, kuf'omha} ka of ekala, u yet aba ^{no} norina = taba = jaberla ^{they}

they thereupon gave him his quietus.

The child had been borne by one of the indhlunkulu. I do not know what the girl's name was. The child was a boy, even if it ^{had been} ~~was~~ a girl child the same thing would have happened.

I heard, after Tshaka's death, & at Mgunqundhlova, that T. had directed (~~the~~ qubela) uiceku to go & kill Nandi, that he did not himself stab her.

I know the maebe was a small one & may have been caused with an usungulo or small assegai.

There were two ^{big} gates at the bottom end of Mgunqundhlova. If any one fell at the gate it would be all up with him unless he quickly struggled away. He would be trampled to death by the companies of men dashing in and proceeding up on one side or the other of the great enclosure.

There were inovalasangwana ~~is~~ or gatekeepers. They got the use of the beards slaughtered. There were 2 for each gate.

The herds were called izikuzi, there were many of these. They slept esangwani, both sides.

Ndhlala's hut was close up to the isigodhlo, on the right side of krcal facing gates. It was esicamelweni.

Both izicamelo belonged to the isibay esikule.

The cattle were kept apart in the great isibaya - in different parts of it. Each lot had its own umquba & got accustomed to it. No one dabula's pakati kwezinkomo or disturbed them.

I do not know of the missionary who is said to have lived at Mgunqundhlova, nor do I know of Capt Gardiner.


The dibi used to go & teza for the huts to which they belonged.

It was very difficult to know what hut one belonged to. I accordingly stuck a stick on our hut so that I could see which it was, for if one went to the wrong hut they would smack you ^{on the face} or throw a bone at you & want to know why you made the mistake & why you did not take care.

In Tshaka's day no hlobonqisi was allowed. The result of this was that girls used to go to their sokas at night time so as not to be seen, go to sokas' dawn, knock

at the door (they would not be barked at by dogs for they did not takata). She would then be let in, sleep with her lover & then go back same night to her home, the lover accompanying her part of way home & then return. The lover could not go to the girl's home for fear of being found out & killed. There were many only too ready to tell tales.

When Duzana came he allowed girls & men to hlobongo. Hence girls went about freely in the open day time. They gaza' emini. He was thereupon called unalamulela for his intervening on behalf of girls & their lovers.

When Tshaka was killed Mhlangana jumped over him, as he looked on himself as successor; Duzana did not jump over him. [Tshaka jumped over Pakatwayo & Cetchwayo would have jumped over him had his body been found].
The isipezi regiment wore the unnaka = brass rings round the neck & of this shape 

I do not know where the tusi was got, possibly from Portuguese territory. The unnaka used to burn those who wore it, especially on a hot day & that is why they accordingly carried unafuta to put about the part of neck

isibiba - ibandhl' elikhulayo
Kokoti did not fight
isithonzisa
in flog - amakhe

affected.

Note. - There is an ilawu ^(Hotten's list) Lomana who was present at the Piet Retief massacre. He is living at Stoffels near Nobamba - above Nobamba. He had been put with the guns just outside Mgunqunshlova. He escaped on horseback. Is about my age.

I was present at the Ncome fight, though was not one of attacking party. The Dhlambedhlu and Izinjosi (Zembekwela) attacked first followed by Imkulutshane, Izikulutshane & other regiments. The Kokoti was still too young & ~~was~~ although a regiment, was one known as isibiba i.e. ibandhla elikhulayo, because they were izinsizwa ezincane. They were held back until the result of the attack was known when, if favourable, they would be sent in. The successive rushes of the Zulus on to the Boer's fort failed & were repulsed. The fort was made of waggons closely drawn together with branches of trees put in between (these branches having been ^(knuffed in from surrounding parts by means of) ~~knuffed in from surrounding parts by means of~~ rosen). After our troops had been repulsed there was a general flight in various directions. The Boers charged, & came in our direction riding red

horses, 5 in another direction, 6 in another. They fired on the Zulus with their *izintunzisa*. Our men hid in antbear holes, under *iziduli*, whilst stuffing their heads in even though otherwise exposed, whilst others hid themselves ~~under~~ under the heaps of ~~the~~ corpses to be found in every direction. ^{men were shot who were already dead -} I found men shot dead in front as well as behind me as we fled. I wondered what had become of our chief Nodada. I questioned one or two but they told me they did not know if he had got where he was. As a matter of fact he escaped - was a member of ^{the} *Dunfolozi* regiment - this was one of Dingana's regiments, about same age as *Dhlambedhlu* or *Dyinyosi*. I found that ^{as many as} 30 ^{alone} ~~our~~ *kehlas* from our ~~tribe~~ ^{tribe} had been killed in this battle.

There was no chance of the Zulus doing anything. As for us ^{ie Ndabakawombi (sup)} *Kokoti* who had scoffed at the Zulus mode of fighting & were armed with *anawisa* we could do nothing at all, for no use could be made of these weapons at distances within which gun fire was effective!

During the battle we ^{Kokoti} were on the far side of the Ncome

bidiliza
iziduli
with *iziduli*

stream.

We did not cross into Natal with *Impande* (*goda*) - for we lived in Natal. I did not take part in the ~~the~~ battle of *Magonggo*, between *Impande* and *Dingana*, being in Natal at the time.

Impande sent into Natal and seized very many cattle from our tribe and from *Jobe's* people saying they ~~was~~ belonged to him. This was after he became King.

I know there was a place called *zBeje* - for *Dingana* was sometimes said to be ^{still} *zBeje*, but I do not know what *zBeje* was. I do not know what took place there.

I do not know where the *Nkata* was kept. I never saw the *nkata ya kwa Zulu*.

I remember *uJojo* ~~ka~~ ^(aka seMaKabelele see p. 59) *wa kwa Masikane* ^{lived} *oPiswani kwa Makaya*, who escaped although apparently condemned to be killed. An *incaku* shouted "*Kutiwa lowo muntu zni m bambuleyo a keni m lete a sandle lapa*". He was brought to *Dingana* who said *mfokazana* "*U tshizani na, mfokazana, into yako imhle lapa*" ^{oyithiyayo} *emhlabatini na?* He replied *Ngi tshiz' inkosi*

'bidiliza = child ~~but~~ attempting to talk before understanding what it is saying.

Ya ~~kuti~~ kwiti, 'bidilizayo e lingis' oko unntami e gal' ukukulama. Utshizani ke futi na? wati, Nkosi ngi tshiy' unntami. Yati (inkosi) Owani na? wati Owomfana. Yati ke inkosi "O Zulu! myekeni ngoba uti utshiy' izinto zake ezinkh' ezimbili unntakake ne inkosi ya Kubo.

He was therefore spared and eventually died a natural death. This happened ungunthloun.

He had been caught on right side of kraal (looking towards ^{umuzi} gate) but had not been removed kwa Nkata. I do not know what offence he was said to have committed.

The izinduna used to kill off commoners and then report to the King that they had ^{se zi ku sugile} susa'd this or that for takatay, but izinduna were afraid of doing this to amagawe, although they used to report tell tales about them to the King & get them killed in that way.

All my babekazi were killed off by Dingana on the ground that they pupa'd, they pupa'd ngoba be dhlal' unntosi ku Ngoza. It was said that Didiya (my father) was not to be killed or his wife also his elder brother (mapaka) & his wife, or his mother

~~babekazi~~

(oka Majola), or Mhlana (isikuzo sezinkomo zi ka Jobe) & his wife. Only ^{these} were excused. Jobe called for me, where is Lunguza - I went & stood by him. All ~~the~~ my relatives were killed kwa Ndinendi, ^(name of ridge) & Kudeni. Men came from Dingana to Jobe to say he was to kipi' impi & vimbizela our kraal as we pupa'd. Jobe did so & came personally to our kraal. He began by calling me out. The impi came before sunrise. only a small party, our kraal had 20 huts, name of it was kwa Pangisa. The whole kraal was killed off except those mentioned who were saved owing to Jobe calling them out. Sikwantshu is said to remarked on the great amount of killing off that went on in Tshaka's day adding that also in that of Dingana's the same thing took place. Would that some other King might reign! Sikwantshu was an unfokezana to ward by my father Mpikane. This getting to Dingana's ears was the reason for our destruction. Sikwantshu ^{of course} was killed off. We do not know where he was alleged to have made this statement. Afterwards ^{ie. the kraal itself destroyed} Jobe sent those spared to umuzi

~~mapungu~~
wakuabo et hlakanhlakeni - pansi kive Qudeni -
The huts of our kraal were burnt.

Our ^(my) sibongo is Madondo, is an off shoot of the
Tambu tribe. Matshoba was the progenitor of the
Madondo people tribe. Matshoba sprang from Nyandeni.
Madondo is said to have been a man. We were called
after this man, for we ^{were} dondobele, se ngen'ukusob-
enza. (cf Ndondakusuka)

Dingana gave strict ^{to Jobe} instructions that Didiza (my
father) was not to be killed - if killed he was to be taken
by the hand by Jobe & led out - if killed Jobe's own
kraal would be killed.

I was Jobe's inekhe & stayed at hlakanhlakeni -
Jobe sent his induna Nogobonyeka to Dingana
to ask if it was intended that he should kill his
mkwakaazi, ^{for Didiza's kraal was ebukweni baka} for he was married to a sister of Impu-
^{also Didiza} - Kame (my father) - Dingana then ~~said~~ gave directions
as to who were to be saved, ^(see above) & ordered ^{Jobe} to superintend
the killing off himself.

This killing off took place the ~~very~~ ^{very} day after my father's
arrival from Mgungundhlovu where he had been
(Xomela's) rewarded with 6 head of cattle by Dingana.

These cattle together with those of the whole kraal were then
seized and taken at hlakanhlakeni kraal - they became
Jobe's property by direction of Dingana.

My mother (sister of Makedama ka M'kulu - chief
of Makabela tribe) was never lobola'd by my father -
for he had no cattle. Having regard to ~~at~~ the killing
off referred to he, on being given any cattle, would kill
them off at once & eat them. He refused to keep them. This
is the reason why my mother was not lobola'd. Imputane
was afraid ~~they would be~~ that there would be jealousy
created by his having cattle whereupon people would
tell tales & get him killed so as to ~~get~~ obtain his cattle.

My father, ^{moreover,} refused to lobola my mother on the ground that
he had tola'd her aluPisweni (hill) - between Doven
& Kabela tribe, where amasikana ^{tribe} (off shoot of Makabela
tribe) is.

My father later on lobola'd my mother with 10 of my
cattle. I partly lobola'd my own wife, but ^{did} not finish.

It was the izinduna who were responsible for the
indiscriminate killing off that went on. Sometimes a
man rewarded with cattle by the King would be killed
just as he reached his home & his cattle seized. These

cattle, say if there were 10, would be taken off to the izinduna kraals & they would report that nothing in the shape of cattle was at the kraal.

The izinduna got into the habit of killing off people and then ^{ie after the event} reporting that they had pusaid them for this or that reason.

I think our people were said to be pusaing was because my ^{grand father Zikode (Mtyohongo tohongo)} ~~father~~ used to hold the preliminary inkosi dance in Ngoza's day. Ngoza used to follow with the main ceremony next day. My grand father was told to 'galeli' inkosi, & his dance was known as umkosi omnyama & that of Ngoza's as umkosi omhlope, after which the people dispersed and went to their homes.

Ngoza's umkosi shala'id abusika, Kuvunusa - not during the month Masingana.

Ngoza was a great fighter, so was Zikode (my grand father) but Mikubukeli was not a fighter. He never accompanied the army to war.

Lugaba's ^(of 4.3.09) statement as to how Shaka came to fight. Ngoza may be correct - I do not dispute him.

(see new NBk)