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Bikwayo

BIKWAYO

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6. BIKWAYO

11.10.03

vol 61, nr 32, pp. 5-24

~~Present evening~~
N. 10.03

Also present: Ndukwana

[5]

Bikwayo also Ndukwana.

N.P. ||

Bikwayo - son of Noziwawa ka
Mzizima ka Mahlantula ka
Zangwa ka Jalalingumguni

(ka Mntungwa ka Siwela ka
Mohlays ka Mpezeni) - the sequence
of these is doubtful but their names were
all used when bonqang cattle

Bikwayo is of Ngobamakosi regt.
I live under Sikonyana ka Kuhlaka

B.S. ~~■~~ Sibongo (s) kwa Ntuli.

N.P. || Cetshwaga tungad me

my grandfather Mzizima was
^(KING'S MESSENGER)
made ~~messager~~ of all the low country
of Jongaland, ^(HAT OF THE) Amaruber, ie
amankhwenga. ^(NOTE) The Amaruber ①

fought ~~the~~ Gingindhlova & were
cut to pieces there. They were ^(STABBED)
with bayonets as they ^{tried to} forced their

over way into the laager. I was Induna of the ~~Amarubus~~ ^{Amarubus} & that is why I was caused to put on the heading. The Amarubus were made up of various tribes.

Cetshwayo gave the Amarubus permission to help themselves to people's food supplies, gardens ^{ETC.}, when going to Delagoa Bay ^{KNOW} (Noinisa) to fetch guns & ~~gun~~ gunpowder.

M.P. // The Portuguese ~~man~~ leader there was 'admiral Hofumana', who gave us guns, & gunpowder & caps, also spirit.

M.P. // The guns were of the following kinds
(a) Ibala, (b) imbobiyana, (c) iginanda, (d) umhlabakude, (e) igobhla (not as long as the ibala gun), (f) umakalana, (g) isi-

(h) ifili - For the iginanda, ^{THE} ifili was approached to close the ibala gun was very long - up to my neck - 5 ft

// Imbobiyana was a large-barrelled gun.

// The idhlebe or elephant gun came from the Boers, not Portuguese, in the early days of Mpande's reign.

// Umakalana was a double-barrelled gun & only given to men of position.

// Ifili ~~was~~ had long range - small bullet, small caps, same size caps as makalana gun. Ifili was a small gun, as long as umakalana.

I have ^{not} seen Noinisa, ^(SPACE) ~~only~~ only in Hofumana. The last time I saw this man was ~~in~~ before the Zulu War.

I used to go to Zangaland with my father ^(MAT-BEARER) ~~my~~ my brother Anyaiza (deceased), used also to go -

(GENET SKINS FOR THE ~~WAR~~ WARRIORS)
we used to go for izinsinba & DANCING GARDLES, BLUE MONKEY SKINS FOR THE STRIPS WORN AT THE SIDE OF THE FACE, LEOPARD AND OTHER SKINS FOR THE WARRIORS HEADBANDS, ingubula ya mabuto, izinsinango for amabege (flaps side of face), izingwe for ingele ya mabuto, intintini for ingele - izinsinango

WORN BY THE KING'S ISIGODHLO [8] LARGE RED BEADS

cloth to be embattled by isigodho AND LION AND LEOPARD CLAWS WHICH WERE WORN

binawa anakosi, amazifo & zimlube (a fakwa anakosi), amazifo & zingu BY THE CHIEF, ELEPHANT TUSKS

for the king who would send (them) on to the Europeans, HORNS OF THE WHITE RHINOCEROS

(BLACK RHINOCEROS)

for making BEADS, SNIFE BOXES OF THE TYPE CARRIED IN THE EAR LOBE FOR CALABASHES, GOURDS ETC,

(THE) amakozikazi; ambulala, amafulayigazi BEER BASKETS, FOOD BASKETS, WIRE RINGS

ornamental sticks & knobsticks and many other articles - umbe, umampabane OSTRICH FEATHERS, MEDIUM-SIZED RED BEADS WORN BY CHIEFS

we would go & amanga these things. (DEMAND)

If people amanga we would amanga them. They had to amanga with these things (REFUSED) (STAB) (PAY TRIBUTE)

Amagulu - that is, the nearer, smaller, low-country tribes.

Amagulu gulu is the long green beads used for lobolaine with, of which I have samples (ARE)

The things I procured were carried by Jongas etc. to the King. Nozisingili [Ca TSONGA CHIEF - FDS] would be given cattle, say those of some man who had been killed off, including the bull, with goats & sheep. The carriers would have beasts killed for them, parts of which they would carry away.

we always blabab (SLAUGHTERED) A BEAST wherever we slept for the amanga KING'S GOODS WERE

ga t'elw'ingaga. (GREET) SPRINKLED WITH GALL. People did not amanga us until a beast had actually been stabbed. He would then come & tell us our various huts. We would pull his fences to pieces to get firewood for our fires.

Nozisingili konzaid the zulu king, & so allowed us to behave as stated. No one ever resisted us.

I have been 3 times to Mzila's country. Mzila's father is Sotshangana

(PRAISE-NAME: the black one of the Sutu).
 (1870-1875)

[10]

ka Zikode ka Ndwandwe ^{Ka Nyanaande} Mzila's
 son is Ngungunyana

Ngungunyana, Eyaba fazi namadoda
 Kade ba beyi galile be yi ngungunya

I have seen Ngungunyana at the
 emkontweni kraal - ~~at the kraal~~
 Mzila's MILITARY KRAAL.

Tobam ~~Tobam~~ ^{Torribola} the inkosa-
 zana who slams Mzila-people ^(SWEAR)
 through by her.

Ngungunyana's country is kwa ^{Gasa} ~~Ngungunya~~
 I have seen Mzila; I have eaten &
 drunk 'grof' with him, procured from
 the Portuguese. - + Danyana's

Mzila had ^{HE} tunga ^{spoke} Zulu tongue
 but his followers' tongue has now changed.

I went to Mzila to fetch ^{(SKINS OF BLUE MONKEY,}
^{GENET, LEOPARD, AND OTTER, GUNPOWDER, CAPS, AND (C.F.D))}
^{gunpowder,} ^{gunpowder,} ^{gunpowder,}
^{gunpowder,} ^{gunpowder,} ^{gunpowder,}
 against white people. Cetshwayo asked

[11]

for these things ^(IN THE WINTER)
 I would go to ~~the kraal~~ + buy ^(IN THE SUMMER) ~~the kraal~~

Ngungunyana's land has ^(DISEASE) ~~the kraal~~, not
 Mzila's - ^(IT IS OPEN COUNTRY) ~~the kraal~~, ^(IT IS) ~~the kraal~~

SWEET, IT IS RICH, ^(WOMEN THERE) ~~the kraal~~ ie a man likes ^(THE) ~~the kraal~~
 a person from Zululand would be made an induna

of a regiment ^(and) ~~the kraal~~ would be presented with ^(elephant, tusk) ~~the kraal~~
^(WAR) ~~the kraal~~ or cattle seized
 in ^(TUSK) ~~the kraal~~ at ^(a) ~~the kraal~~ later date
 would probably be bought back with 4 girls.

Ndwakwana says that Mtokwana
 ka has gone up to Ngungunyana's.

I have seen ^(HE WAS) ~~the kraal~~, ~~the kraal~~, &
 Ngwanaza but not ~~the kraal~~ - before
 my time. Makasane's grave is ^(AT) ~~the kraal~~

Mtinkulwini, a forest where ^(THE) ~~the kraal~~
^(ARE) ~~the kraal~~ are ^(BURIED) ~~the kraal~~. This forest is
 on the ^(ARE) ~~the kraal~~ a large one. All the kings
 are buried there. People ^(ARE) ~~the kraal~~ sent to ~~the kraal~~

(CLEAR THE ~~the kraal~~)

(UNDERGROWTH)

there. No fire ^(is) allowed to burn there. If a buck, even though wounded, ~~was~~ gets into the forest it is allowed to go.

I have very frequently visited ^(officially) Tongaland. Cetshwayo sent me ^{to the} north

→ I have gone on various journeys ^{for the British Govt.} to Sambanz, Mbikiza, Mtshelkwanas + Nohlaleni.

→ I also went to Nqwanaza, Lwico, Mjindi, Fokoti, Nqcamana, Sibonda, Hlawukana ka Tolo, Hokoza ka Nopanguana, Masuku ka Mduku, Mavuso ka Mgwazi, Mayiwana ka Sorkope.

Norziyigili's great kraal was Ngonyamani; Zambile's was Emfihlweni, ~~the kraal~~

The rule in Tongaland is to face a kraal either east (seaward) or northward, not south or west. ~~He~~ a man would be killed for doing this.

SPACE

~~number~~
man who has given work but
has no husband

(16)
(the)

of them + ~~offer~~ handed to Mbanduyana. Latter
refused to accept on ^(them) ground that Noziyngili
had ~~insulted~~ ^(INSULTED THE) in Kozikazi Ngqumbazi, ^(the)
King's mother, ^{by saying} isitakala esi nuka
nge golo, ~~id~~ idikazi e la li gane
ku Tshaka (for she was a sweetheart
of Tshaka's). As a matter of fact Noziyngili
had not said this. Mbanduyana left and
reported to Ngqumbazi, who wept tears,
reported to Cetshwayo, who grew angry.
Cetshwayo then sent ^(my brother) Mnyazi to ask if
he had ~~insulted~~ ^(INSULTED THE HEAVENS ABOVE) ^{to}
if C. ^{think of} could engage in a fight with him.
Mnyazi went to N. who denied ^{it} and said
Mbanduyana had told lies. How can I ^{insult}
take ^{the heavens} ~~the gods~~ ^{above?} Why ~~do~~ I would
not think of ^(insulting) ^{each} Mapita, ^{who is of} smaller
rank in ~~the~~ Zululand. Mnyazi went back
alone & reported. C. sent him back to
say he would be prepared to forgive him ^(the)

(Noziyngili)

(17)

on his seeing ^{him} ~~him~~ arrive to ^{explain} ^{by}
which was meant the payment of a heavy
fine ^[OF CATTLE-EDS.] + sending of men accompanying them.
Noziyngili then sent cattle ^{ETC. ETC.} but he
complained of Mbanduyana. The King
agreed with Noziyngili, ~~the time~~ ^{the time} ~~was~~
the old Zulu Tonga, and fined Mbanduyana.
At a later time Mbanduyana was sent
back to ~~the~~ Tongaland with a party of
~~16~~ ^(MAY-BEARERS) including 4 ~~men~~ ^{men} to demand more
taxes. Noziyngili saw his opportunity.
He caused ^(the) ~~to~~ and the whole of his party to
be put to death. ~~no~~ one escaped, & their heads
were taken ^{and} stuck on sharpened posts ^{which were} & stood
upright on either side of the cattle kraal
gate of the Ngonyameni Kraal. As soon
as this happened Mngiwana, father of
Ngcamane, went off & reported to
Cetshwayo. Mnyazi ^(mistakenly) was then sent to
find out if it was the truth that his

Maziyana ^{Along for} ukusuya alalatala ⁽¹⁸⁾
^{we but a} ^{to all} ^{did this}
 men had been killed. Nozi- ^{ADMITTED THAT}
 he had done so. He said he knew that
 when the Zulus entertained ^{... against} anyone it was a great ~~one~~ + he therefore
 took time by the forelock by killing the
 man who had ^{maliciously} ^{with was an} lied about him, so that
 when he himself ^(WAS) killed he would have
 the satisfaction of knowing that he had
 put ~~the~~ ^{the man} to death.

Noziyigiti now sent numbers of cattle,
 skins of all kinds, gunpowder, guns, caps, lead etc
 to the King to atone for his offence. The King ^{with} ^{and}
 accepted the things and Noziyigiti was
 pardoned.

I am wrong in saying all the party of 17
 were killed. It so happened that Mdanduyana
^{OF THE} ^{M 1802 + 1806}
 had sent one, Maziyana, ka Mombe
 (q inboya left) to get ukusuya or the
^(BECH)
 shwagas made from the ^{palms} ilala. The massacre
 took place in his absence, so he escaped. The
 only one who did escape.

At first in Zululand they thought he too had been
 killed but he turned up eventually
^{BIKWAYO'S SAYS:} ^{SPACE}
~~He~~ says I and two others were sent by
 Cetshwayo afterwards to ^{FETCH} ^{CALABASHES}
 in Tongaland, work which Mdanduyana
 had previously performed. This we carried out,
 the ^{CALABASHES} being distributed to the various
^{MILITARY} ^{KNOWLEDGE}
~~agencies~~ throughout the country.

It has to be observed that much of what
 has been stated took place whilst Mpsandwe
 was still King but when C. was fast acquiring
 power. Nqumbazi was already dead when
 C. came to the throne.

There were others who used to go ^{on missions} to Tongaland, ¹⁹⁻²⁰
 men whose names I have forgotten, e.g.
 Zondwayo ka Luvalo ^{WY} belonged to Mlambo-
 ngwenya, where I did ^{see} Nongqinwa, afore-
 mentioned, was the great Induna. He was ^(THE)
 umnamzana + those stated as belonging
 to Mlambo ngwenya were under him.

13.10.03

vol. 61, nrk 33, pp. 1-20

Stuart Papers (Notebooks (small - P) in []
File 24 (33)

13-10-03

Bitkurayo Adulwana

vol 61, nrk 33, pp 1-2
(A STABBING ASSC (GAT))

Bitkurayo says: I was once stabbed with a ~~knife~~ ^(small billet) in my left leg (thigh), high up, the wound going out near ^{the} anus. I became unconscious. Whilst in a trance - people could see. I was just breathing - I was unconscious 8 days + revived on the 9th day. In my trance I went down below, leaving earth above me with grass below also upoko ^(small billet) as ^(food) ~~food~~ also some cattle ^(FOR SLAUGHTER) ~~by~~ ^{for slaughter} - all colours and goats. The cattle + goats I saw were those that had been killed by us, we having ^(SACRIFICED TO THE SPIRITS) ~~stayed~~ with them. I saw no sheep. I saw some of my deceased relatives but did not see any of those still living.

|||||

I reported what I had seen to my friends. They told me this was because I was practically dead + had gone to my own relations below.

I was stabbed in ~~the~~ ^{the} fight between Mandhlakazi + Usutu ^{short} after the Msebe battle + before Cetswayo's death ^(when C. had returned to Zulu) I fought them for Zibebu.

refused to cause rain, but it did rain a little in fits + starts, for Nyamude's land is ~~not~~ high land.

The Swazis tell us they get rain ^(FROM AMONG) ~~from~~ ^{EX} ~~the~~ Dokoalwane's PEOPLE ^(THE) near Nkomati River. ^(IT) Does not ~~bring~~ ^{thunder} ~~greatly~~ (thunder greatly).

It is a great misfortune natives who can cause rain being directed not to attempt to do so. Now we are afraid of the Govt for it does not allow this. We cannot understand this as the Govt would benefit because their

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trees grow, people sinda, ^{HAVE ENOUGH TO EAT} ~~and~~ are better able to pay money.

Rain-doctors are just those who should not be disallowed. The Govt would not be required to pay anything, for we have our things indoors - Year by year we look to

(Ndukwana) ~~Wag~~

Ndukwana ~~finds~~ ~~beans~~ ~~among~~

Kwaleles' ~~is~~ ~~the~~ ~~rain~~

(MEDICINE) ~~is~~ ~~the~~ ~~rain~~

BY ~~THE~~ LOCAL PEOPLE

agriculture. We reap + look forward to next year's crops. We depend on what comes out of this ground -

We do not preserve or store anything. The Govt ^(KEEP) ~~keeps~~ ^(WORK) ~~works~~ us from that ~~to~~ ^(WORK) ~~work~~ ^(KEEP) ~~keep~~ food.

We have not money to buy food from us - Pay tax ^(WE) ~~and~~ ^(and have) ~~only~~ sufficient for that. People will die! And yet the Govt will ~~not~~ demand money. "I will demand even from those who are still living even if others are dead?" People are going to die.

The Govt ought to be considerate in so bad a year as this is, + allow us to ^(ALAST) ~~try~~ ^(WAY OUT) ~~find~~ ~~it~~. If that were allowed there certainly would be

^(DRIVEN INTO THE GROUND) ~~the~~ ~~beans~~ ~~were~~ ~~beaten~~ ~~down~~ ~~for~~ ~~in~~ ~~time~~ ~~of~~ ~~drought~~ BY ~~THE~~ LOCAL PEOPLE

~~The~~ woman and old man, all women who
~~could~~ did not menstruate. They came.
 It was to ~~the~~ ^{BURN} ~~the~~ meat ~~in~~ ^{the} question
 that they came; as a matter of fact
 it was to eat ~~the~~ ~~meat~~. The
 ox's flesh was cut up as one does
 that of a pig, with the skin on.
 The beast was duly consumed.

|| We were two days at this place. The
 3^d day rain came, even though this
 was the man's first attempt, and it
 rained all the way as we proceeded
 on our homeward journey.