

29

JANTSHI

JANTSHI A-C

~~vol. 14 pp 48-73~~

~~file~~ file 70/54-86 (+ ~~file~~ file 60)

11.2.03

How present
Nobukama

Jantshi.

file 60, vol. 14, p. 1.

(continues)

Tshaka then went Kwa intetana where he grew up. He lived in Ngomane's kraal who was the son of Mgomboli. Ngomane was already an old man when Tshaka afterwards went back Kwa Zulu as King. I do not know if Mgomboli was living then when T. first fled to Dingiswayo's. There he became a gqwe, went out and fought in many directions.

T. went to Dingiswayo & Ngumfana o neizwana - & stayed there until he was a full-grown man.

(Senzangakona (butaid) the Ntontela regt. but when I came to the throne he (butaid) a regt. he called ^{the} Dhlangubo & this he threw into the Ntontela. ^{the} continuing the same name, the regt. came to be looked on as first enlisted by himself. ~~3~~)

[7]

The custom was a good one & prevented people from getting old. It made them hardy. ~~The~~ Sokasing was necessary before a man could marry. The practice was not dependent in any way on the kings will. My father Sokela (near Stabankay) Kwa Mabaaso, my father was just helped by Shaka. Before marriage my father & others were known as abalisa (umalisa). I know nothing of girl sokasing. There is no doubt but the practice was a very general one all over Zululand. All of a certain age sokas together ^{an expert did the operation} & a person who knew ^{the necessary} ~~did what~~ ^{was necessary}.

14-2-1903

the present. Ndabwano Dingana,

File 60, with 16, pp. 7-15.

Dingana was in Shakas day since that part of Zululand which is north of ^{the} Tugela. From this it seems D. was making him his successor in spite of the fact that Ndabwano was the rightful heir.

Sigujana was Senzanakoma's heir -
Mhlangano would have succeeded Sigujana
had there been no ~~Shakana~~

Dingana was ^{made king} ~~betrayed~~ by Inkabayi.
Ngobo ka Sobadhi was his induna,
also Ndhlela ka Sompisi. Dingana

said, ^{I do not want an isigodhlo, that is what is destroying}
~~"Isigodhlo a ngi si tandi, iSona~~
~~si si qeta bantwana"~~ - Ngobo said,
"You ~~want~~ be, can't he called a
king if you have no ~~isigodhlo~~ how
can you be king?"

D. replied, "It is the ~~isigodhlo~~ which
is the cause of people always being
put to death. It is a bad institution."
Ngobo: "The killing of people is a
proper practice, for if no killing is
done there will be no fear." Dingana
then concurred and the ~~isigodhlo~~
continued to exist.

Dingana then ~~passed up the isigodhlo~~
(retained an isigodhlo living his reign)

After a time D. Dulebali all his ~~reg's~~
and said they were to go ^{HAVE PREPARATION} with
the girls. The great men, his brothers &
others of importance thereupon entered
his ~~isigodhlo~~ ^(sports) ~~isigodhlo~~ with the girls
there. D. saw this but said nothing.

After a time the ~~reg's~~ came back to
Krongo at his kraal. When he found
they were all there, ~~on~~ one morning when
the sun was rising a man was heard to
shout ^{Get all young men assemble}
~~the isigodhlo would be in danger~~
Dhlovu. All came out ^{to see all that} ~~to see all that~~

D. then ~~directed~~ ^{directed} all to ~~assemble~~
^{outside the kraal} ~~assemble~~ ^{to see all that}
nga pando hle kubo mazi. They did
so & sat down there. ~~The~~ Dhlabedhla
~~reg's~~ ^{remained} Dingana then left his hut
^{came out through the narrow gateway of the isigodhlo}
& ~~planted~~ ^{planted} ~~the isigodhlo~~. As the Dhlabedhla
saw it was ^{the} ~~the~~ ^(went out) ~~the~~ ^{the} ~~the~~
came to ~~the~~ ^{to} where the people were he
stood with a black blanket on ~~the~~

Impande may not have been present that day.

Mhlangano was put to death by Mphabayi & Ngqengelele for having stabbe^d Ishaka.

Ngomane died during Dingane's reign. He was not present ^{at} Ingungun-ohlova.

D. also killed people of ^{at} Mbele-bele~~be~~.

Mdukwana says that those to be killed, both at Ingungunohlova & Mbelebeles were ^{pointed out} ~~carried~~ by ^{the} Isigodhlo, and that these great executions were known as 'iDili' (41)

Jantshi says: I do not disagree with Mdukwana. I know that after this slaughter the Isigodhlo itself was also put to death. D. himself ^{selects} picked out those of the Isigodhlo he has put to death.

Mdukwana now lives the story, as he

has been before told me about the Boers ^(Pretios) coming being killed ^{by} Dingane.

(NP) ~~Impande~~ sent a present of cattle to ~~Dingane~~. He intended to ~~put~~ ^{put} him to ~~some~~ ^{some} death. Impande was informed of this intention by ~~the~~ ^{it was} Mkhel Nohlela - some say Matenjana. My father says Nohlela told Impande before hand "You will see the truth of my words if a present of cattle should come to you." My father says Matenj-ana told Impande at the time the cattle in question arrives. Impande then ~~went~~ ^{crossed} into Natal. The greater part of the people ~~went~~ ^{crossed} with Impande. He came ^{to the} ~~at~~ Hlawe ^{river} ~~on~~ this side of Tongati, near Saunders's mill & the railway station. Impande & his followers made a stand there. I do not know how long he stayed. He ~~found~~ ^{found} the kwaZulu & seLimp-
(returned to the Zulu country ~~and~~ ⁱⁿ ~~was~~ ^{amoy}.)

of my father. The heir was Ndutabomola.
 He got ill of ^(dysentery) ~~izinyo~~ in Durban - whilst
 working in ^{search} ~~far away~~ home - I took him home
 & buried him at Tengele, this side of
 Berea, i.e. Mt. Edgecombe where he died.
 All my father's personal belongings were
 buried with him except the assepat which he
 gave me.

Kwa bukuya ku klegiwe fje uJshaka
 wa kor ~~to~~ izinkomo esibanyeni wati:
 'Lez' izinkomo a zi kido ~~liya~~ muntu,
 ziyod'iswa ndoda (indod'jeyana i
 ngok' ~~idhle~~) - Mavikawa - Kufa
 mina li yo ~~to~~ hanjwa zi ~~ngam~~
 nkumbi tete (i.e. sikomanya), li yo
 buswa ngo bamhlope. Li yo gakaq'
 izinkomanyeni & zuluwini - Ngzi sa
 ni qcin'ele, ni ya u nakana nodwa,
 umuntu u yo mbwa umfazi wate
 ati umfakati, umfazi u nak'indod'

Impande was not killed, I fancy, because of what Nohlela said to Dingana to the effect 'Can there be a king that comes from the ^{(UNSIZI HUT?) 243} ~~insezeni na?~~ (ie a kraal to which the ^{chief} ~~king~~ goes when he has ^{proposed the} ~~shwane~~ ^{first fruits} igungile, ka' iohl' imiti. ukunganga = to eat imiti, ncinda se be marked with black stripes of masizi. Kapi sa 'betekehi' (singu lung' ubhobo.)

My father complained of never having ~~any~~ ^{any} children - This was because he was always on the move.

ceremony, + has

ancest?

OMITTED - EDS. LINGUISTIC NOTE La homestead

What do you know about Ndaba, Benge, Janca & Sengangaton's reigns. ^(Gazatagala) Where does Mr Fynn's ~~son~~ ^{live}? Who was Nandi's father - Mbengi, Makedama or Mkekhi

[Authorities on History of Tshaka: Fynn, Shooter, ^{mkandq, 44} Isaacs, Holden, Jantshi, Shepstone,

My father said ^{intkosankulu e} T. was ^{blakampile} Kakulu because he defeated all the ama-Kosi in every direction. He was very resourceful in his plans for overcoming his rivals - D. + Impande, my father said, veld' give & sa la hlila vorka' give & he therefore did not have very much to say about them - I blupoked in the days of ^{by always having to go out to the la.} Tshaka had no children, he did not wish to have any for they would have been amakosi.

At first in the dawn days of a ^{king} ~~man~~ had a child the child would grow up and drive its father from home - quoting an instance of this - my father said he thought T. was afraid of the same thing happening to him. I do not know if T. had ~~so~~ ^{some} ~~sons~~ ^{sons} with girls, his ~~substantive~~ ^{substantive}

60/16/18-22

[15.2.1903] Also present Nduhwa

Dingana too died without issue Impande was ^{told to marry} ~~married~~ ^{by} Tshaka & therefore had children -

I am certain that the Kapezulu, Sigonagana & Nnja are those who caused Zulu to ~~be~~ ^{emerge} because my father ^{specifically} told me so.

Dingiswayo
2 boys and 1 girl
?

My father quoted in support - the doggerel
He looked at the ~~eyes~~ ^{ears} of the dog,
wa nek'isi gonofono Eemvija. ⁴⁵
I think had a stick of the ~~throat~~ ^{throat} ~~into~~ ^{into} it.

When the word (pezu) is left out for
Siphony & to keep the metre. He heard this
from old men in Dingiswayo's time.

S. was an (insigwa) not ~~insigwa~~ when he ~~was~~ ^{needed}.

He quickly became king after meeting Nandi.
I was born but ^{was} still young when I became king.

// An (umlandwana) is an illegitimate child.

Dingiswayo is not an (umlandwana) really. ^{It is that he is}

because his mother ^(a daughter of) Maveli ^(Mephal) was an ~~insigwa~~ ^{insigwa} in
the royal household having been captured at the battle of ~~N. of~~
~~nga-sibila, Epanque in bondakunguka Empire~~
in the east was between ~~Cela & Mbulazi~~
~~ye zi soga (east was between Cela & Mbulazi)~~

// Nandi's father is Mbengis, not Makedama.
Makedama is Mbengis son & therefore Nandi's
brother. Therefore I must have quarrelled with
Makedama about the stone.

// Momicoba did not marry I think may have been
married, but if married she had no children.

// She ^{& Ndukwana's} was given the Zulwana reg. ^{at Ezigezeni} ~~Kraal Zulwana~~
~~near~~ near Emakosini. She was asked to give
them food. She had another kraal ^{at} Umahlabeni
^{where the} ~~Egansi's~~ ^{the} ~~with~~ ^{the} ~~abedhlana kills~~ ⁴⁶

Makruza ka Jojo, ^a policeman ^{at} home, might
give information about this.
When I arrived ^{in the Zulwana country} ~~at Zulwana~~ I was certainly
dead.

I have not heard that I ~~was~~ declared to be
be his legitimate son.

Zohaka I do not know if I became an (induna) ^(warrior)
~~to~~ ^{to} Dingiswayo. Probably not. He was a
favourite there because he was a great ~~warrior~~ ^{warrior}.

After it was general knowledge that
on I's dying Mhlangana would ^(rule) ~~rule~~. Ndelind
says this. I ^(rule) ~~has~~ heard that M'Kabayi ^(rule) ~~was~~
a little after ^{my} death, so she may have
done so to allow I. to come up.

^I ~~he~~ ~~was~~ ^{she} had no one who stood armed
by his grave as his successor. Sigujana did

not stand there, for when I got up ^{the} people
accepted him without a fight. No one was
~~boasted~~ ^{boasted} by Ishaka. It is probable then that

I. was offered the position of king - ^{name} ~~name~~
|| Ndankwana does not know ^{the name of the} Ndabezita
but Ndaba. Jantshi agrees ^{with} Ndaba

'Ndabezita' was taken from the ~~unsubstantiated~~
people of ^{from the} ~~the~~ Kuma. It was those
tribes (isibongo) ⁴⁷

|| N. hears that in 75 day an ^(ship) ~~ship~~ was
wrecked on the Zulul coast. [This may be the
boat Salisbury - July 1823. See Deal p 117, ^{of years} vol. 1834
- 1854.]

Jantshi knows nothing at all about Ndaba,
not ~~do~~ ^{do} know much of Juma. || Ndankwana says
the Mapita people, Zibebu &c, would know
something of Juma. Sikerane would
know about him.

^{Jantshi} knows nothing about Senyangakona's
reign altho. his father referred to ~~the~~ incidents therein

~~Did Mpande turn you father off? Why did he go?~~

~~Did he ever live in the job?~~

~~Was not someone's son of D.~~

~~Where did she know her to live.~~

~~Which came first Magesha or Pungu.~~

Ndubona } Lobolo been given for Madi. File 60, n. 16, pp. 23-4.

Has Mpande been letched & this incident about

Mbitwana receiving ~~the~~ where the dust was up happened,

she could never have gone & married Gendeyana - 48

She would ~~never~~ have been forbidden by ancient custom to do this even if she had been chased away. She would have returned with her parents?

My father left Zulu because he was old.

He ~~turned back~~ ^{turned back} the cattle of ~~the~~ Mawwa ka Senyangakom

near Ingela - she was sister of Mpande &

Did the cattle did not arrive back in their proper numbers so those belonging to others were ~~seized~~ ^{SEIZED}

it being supposed they had taken them, & several

persons ^{were} killed. My father thought they might

kill him too, so he fled.

No 203
This is set.

to

<The alarm was raised>

My father was black-headed when Mawa ~~was~~ ^{[24] ~~was~~} ~~crossed over~~
 & people ^{tried to rescue the cattle} ~~palated~~ ~~ignominy~~. My father turned
 back 400 head. He was bound to ^{RESCUE} ~~rescue~~ the
 King's cattle for had he failed he would have been
 accused of assisting Mawa in her flight.

// Mtaniya was one of Senyanga Kona's wives ^(early age / puberty).

// I left Zululand when I was ~~young~~ about to ~~be~~ born.

My father first fled alone leaving all his ~~rest~~
 ~~att~~. He never lived ~~as~~ under John Dunn.

John Dunn at first lived at Mbilolo, near
 Durban.

// R. ~~Thunke's~~ is ~~the~~ ^{the age-grade of the Ndakanyane regiment}
 ~~was~~ one of the senior ~~section~~ ^{the} of ~~the~~ ^{the} ~~senior~~ section of ~~the~~ ^{the} ~~senior~~ section.

He would have been ^{of the} ~~Ngakamatshu~~ ⁵⁰.

// We ~~was~~ ^(crossed over) just after before the Ndondakusaka
 battle. ⁵¹ Mantshonga (Walmsley) made

my father an ~~(Sudman)~~ He once quarrelled with

Sobantu. ⁵² They made ~~officers~~ ^{two} of ~~the~~ ^{two} ~~people~~ ^{two}
 struck Walmsley. I saw ~~an~~ ^{the} ~~strike~~ ^{strike} ~~people~~ ^{people}
 back for doing this with fists & head.

60/17/1-85

16.2.03.

~~Dautshi continues.~~

(went up north)

[[Also meet Ndebevent]]

|| Somveli ~~was~~ ^{went up north} ~~went~~ ^{to} ~~enkhla~~ ^{Mr. says} being afraid of Zshaka. ~~They~~ ^{the people had been} ~~became~~ ^{is}

followers ^{were} not independent tribes - 53

|| Dautshi says

Mongoya ^{is} Matshe's ^{father} ⁵⁴

Dautshi says, I believe ~~that~~ ^{the} ~~people~~ ^{people} ~~lived~~ ^{lived} ~~to~~ ^{near} ~~Watabantulu~~.

|| Inagaba comes before Punga Gwalagwala ⁵⁶ ~~lives~~ ^{up the} ~~enkhla~~ ^{nyinyathu} ~~nomnyathi~~ - Is there now.

(and was also called)

~~Sifile~~ was ~~Fyru~~ - ~~Inbuyaywe~~, ~~Misifile~~.

My father spoke of a ~~Diki~~ ^{ie. Dick} King. ~~Febana~~. ^{is the name of the people} ~~isidungu si ka Febana~~

^{is} a saying ~~used~~ ^{used} by all native people. [N.B. This would very likely be Farewell's native ~~name~~ name.] ~~Hohlo~~ ^(narrowed native name and had) ~~dar~~ - ~~waganwad nqa~~

~~bantu~~ - bastard children. [Probably Oje].

|| Zshaka used to have European guns tested by setting them off to aim at at various distances. He was fond of seeing the power

of a gun, & his intention was to send a
 regiment of men to England who then
 would scatter in all directions in order
 to ascertain exactly how guns were made
 so and then return to construct the
 same in Zululand -

I do not believe Ntombela was ~~not~~
~~king~~ Zulu - I fancy he was mere indaba

of a kraal. (of their ~~own~~ line) ⁵⁷ people would
 build in the old days ^{of the}
 ukwaktwa kwa sendalo - built on
 one or two hillsides and
 one ammanfo ^{knives} joined together for mutual
 protection - were afraid of ^{outsiders} ~~the~~ ^{the} ~~the~~
~~the~~ ^{they} ^{one another} ^{living}
 sibanaid. Fought ^{close together}

N. says just as Sambana fought with
 Lubelo, & Mtsholekwana too fought
 with ^{the} same tribe - ⁵⁸ Many men would
 live in a kraal, ~~of~~ which would
 be large. No one built a kraal apart
 from others. It is well known that
 a fight only lasted a day & that at the

(a chief ~~of the~~ ^{the} ~~country~~)

by HURUGASS

ba ku
 gene

Deigwa
 yungelwa

conclusion they would visit one another &
 make it up again for they knew one another
 well. || The same food was eaten in ^{the} old days.
 Cattle always existed, ^(as did) sheep & goats, but
 not fowls. These seem to have come with
 Europeans. My father would never eat a
 fowl, saying he knew nothing about it -

There were no cats ^{in the Zululand}. People called
 cats (impaka) ~~at~~ and any person in
 possession of one was killed. (Ukhali's
^{cat at his home} ~~cat~~ impak' ukhaya. It means like an impaka)

which ~~went~~ ^{was} with ~~the~~ ^{the} ~~the~~
^(a work of art) ⁵⁹

There were ~~an~~ ^{an} ~~amazing~~ ^{amazing} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~the~~
 famine caused there to exist - they ~~belonged~~ ^{belonged} ~~to~~ ^{to} ~~the~~ ^{the} ~~the~~
 once ~~men~~ ^{men} ~~called~~ ^{called} ~~the~~ ^{the} ~~the~~
 cannibals in impi. ~~It~~ ^{It} ~~was~~ ^{was} ~~supposed~~ ^{supposed} ~~to~~ ^{to} ~~live~~ ^{live} ~~at~~ ^{at} ~~the~~ ^{the} ~~the~~
 used to travel alone.

N. says there was a great famine in Ukhaka's
 days which caused people to go & buy
 the ^{the} ~~the~~ ^{the} ~~the~~ ^{the} ~~the~~
 kraal Majonondo near Inkondo river & the
 Mhlongambula hill.

17
2.03
present: Nkambane
alone

[6]
60/17/6-8

His opinion on Jantshi's story

I do not know who Mnkanyile, Sitayi, Nkungaka Sitayi, Mataka ka Mpasa, Zivalele, Mpasa ^{part of the base Bazini} fathers are. ⁶³

Jantshi makes no reference to Sojisa, Mapita ^{to} whereas they belong to Janna & ranked with Senzangakhona. ⁶⁴

J., when I questioned him, said Sojisa belonged ^{to the} Mthlunkulu. For Mapita was spoken of as ^(a child of the chief) Mlamenkosi.

I cannot understand how Sitayi & Mnkanyile come to be associated by J. with Senzangakhona so much & yet no mention be made of Sojisa.

I want to hear where the importance of J. gives Mnkanyile, Zivalele & Sitayi, & Mpasa is derived from ^(Robotoke + Damba, sons of Sojisa) ^(Mganyani - Robotoke's section)

Ntombela J. should have said Ntombela, the father of Zulu, was ^(a chief) an ^{ancestor} Mthosi.

Robotoke of Damba ka Sojisa. Mganyani (Mthlunkulu's section) Mganyani

[7]

J. throws light on ^(the return of Tshaka to the Zulu with) utakapuka kwake & seza kwa Jantshi Mnkanyisile.

Jantshi ^{on the one hand} says Mnkanyile, Zivalele & Sitayi & Mpasa are all brothers of Senzangakhona ~~or~~ and therefore sons of Janna, and yet on the other he speaks of them as belonging to the ~~the~~ Bazini ~~land~~ ^(a small house to the side) tribe & apart from the Zulu tribe - ^(a small house to the side) indhloana yaseceleni. I cannot see what cause have caused the Bazini section to separate away so close to Janna, one could have understood it if taking place say two or even one generation afterwards.

Siniyoyi ka Nkabana ka Sitayi, now living, would I think throw light on this matter point.

I am aware the men Mnkanyile & are aba kwazulu - of the Zulu.

I have never heard of the daggered before.

mina

E
2
15

to 6
11
17

1808
~~1828~~

[8]

When ~~letshways~~ died we heard of the ~~original~~
~~Lubolwanja (aibongo) 20 in dabuka~~
but I never heard of the 3 men named
by Janzhi. Kothlowen ka ~~Timuni~~
first mentioned them. 66

~~Death of Tshaka's mother - About 10 Aug.~~

~~(1827 vol. 1 p. 23). Isaac.~~

~~Death of Tshaka - 23 Sept 1828.~~

~~Isaac p. 214.~~

King says that in ¹⁸⁰⁰ 1825 Tshaka was
~~about 38~~ so if he died in 1828 he would
~~have been about 41.~~

~~Tshaka stabbed in the arm - 1824 Annual
of N. I. p. 82~~

puerperal bleed
~~Nandakwaka - 2 Dec. 1856~~

1787 | 1810

Nov 1825
38
Nov. 1787
73
441
1787
18
1805
3
1810
287

70
80
90
100
110
120
130
140
150
160
170
180
190
200

10.2.03. No. 1000: Nduhuma (stet)

Yesterday's talk with Jantshi continued. I have said I really belong to the Mabaso people though I have lived all my life among the Zulu tribe. The following are names of Mabaso chiefs who occur to me: Nhlabati father of Mabedhla father of Juwamba. There are of course others, but I forget them. Then there are Ndabankulu and Mncakwana who are also chiefs and living near Weenen (Nobamba - Natal), these are, I believe, sons of the above-named Juwamba. Kaleni, Mncakwana says, is a son of Juwamba. [He] lives in Ngqulu ^{duke} ^{of the} Ngqulu river.

We speak of the Quabe people as a ba se'zansi. We dabuka ^(descended) nga se'zulu kwabo. In conversing with them we say we zhlal' ne si ^(came down with you) lulu. Their dialect too slightly differs from ours.

Malandela, the ancient Zulu king, was, I am sure, buried in Zululand though I am quite unable to indicate where his grave is.

Quabe separated from Zulu and came south. I do not know how they came to separate and, hearing of no quarrel, do not suppose that any kind of disagreement between them was the cause. ^(Ntabankulu for neq' white Umfolozi and)

I know of no Zulu kings' graves Nhlazatshe where I say the Zulu tribe originally lived.

The Zulu tribe came into existence in what is now Zululand. We have always lived in that country and do not come from another land.

The land now known as belonging to the Mapiseni people at Nhlazatshe is what was built on by the Zulu people in the old days. ^(Mabedhla)

^(Note) the Mabaso chief decided the Mabaso tribe should divide into two sections: Mabaso & Mapisi. I do not recollect who became chief of the Mapisi. Juwamba afterwards objected to the division which took place because he married a girl of the tribe speaking of other section. ^{(10.2.03. Today saw Jantshi again - presents Nduhuma. Tashed him to give Tshaka's praises. He complied as follows: -}

Tshaka -

Izulu eli magwabagwaba li ka Magiba,
Eli dum' emva kwo muji ekugobikeni, la qanda. ⁽³⁾
Wadhl' inkosikazi o ka Lubongo.
Owa ngumel' umbango ku ngo wa kwa Nyuswa,
Kwa Nyuswa kwa ku nga bangwa luto,
Kwa ku bangw' izinhlakuwa emanxweni.
O zihlandhlo no Dube ngi ba solile,
Bon' a ba tohengis' inkos' izibuko

Entered in Book of Zulugies. Praises recorded on 10.2.1903. (1) (1)

^(Note) because they want to marry a particular girl, split the tribe up by speaking of her section of it as 'a part' from his own. Nduhuma concurs.

The last heads of the Qwabe tribe were Muzi and Mamfongonyana. Meseni and Siziba are the sons of the former, and Zidumo of the latter. iqungo; indhlwana yo msizi, yo ku ncindela, & yo ku toshikaga inkosi la kad' ihl' imiti; kutiwa "U yini wena na, u yi sikubana pe miti ye nkosi, ka u luto ku ba nta b'enkosi, ba nge kulume nawe ngob' u ngo was' emsizini.

But, for all that, such child is rightly regarded as umtan'enkosi. Mamfongonyana ka Godide is the real head of the Qwabe people. Jantshi ka Nongila arrived today about 2.40 P.M. He arrived with his son. Mbovu, a man (Koluva) from Amanzimtoti, also came to see me.

Monday 9.2.03. 2 Norfolk Villas, Durban. Present: Ndukwana JANTSHI KA NONGILA etc etc pp. 54-6. [our notes versions.]

Jantshi and Ndukwana presents (9.2.03) Jantshi speaks: I was born at Myezane in Zululand and am of the same age as the Kandempemvu regiment. My father's name was Nongila, ^{HE} who was an inhloli (spy) under Senzangakona, Shaka, Dingana and Mpande. He crossed over into Natal in Mpande's reign, being then tired of the duties of a spy. I of course knew him well, for he only died when Cetshwayo was living at Eshowe after ^{the} his return from England. Part of the Zibongo I will presently recite I learnt from him, as well as other historical facts.

Dingiswayo's father was Jobe and Jobe's father was Kali. I cannot go beyond this.

Among Dingiswayo's sons were ^{Sonweli (their)} Mngoye, Mgcobo, Cakijana. Ndukwana added the latter two. He also said Schwetshata was a son of Mpandeya ka Mbiya ka Tshangana. (3)

According to what has been told me Bekapezulu was the first. This man had a son Mntungwa whilst Mntungwa's son was uNtja. Now it so happened that the aba kwa Lembe ^{PEOPLE} fought with uNtja and gave him the ^{the opprobrious} name uSufenulwenja. uNtja had a son Malandela whilst Malandela had two sons called Zulu and Qwabe. The two last formed the heads of separate branches. Zulu had three sons Punga, Mageba and Ndaba who stood in the

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Zulu dynasty in the same way that Tshaka, Dingana and Mpande did; ^{they} i.e. were 3 brothers.

I deny that Mombela was a king of the Zulu tribe. ~~Mombela had a son Zivalale who in his turn had a son Mkanayile.~~

Nor was Nkosenkulu ever an inkosi, in the Zulu tribe. [cf. Miss Colenso's list of kings]. ^{I never heard of his reign.} (king)

Disliking the name Lufenuwennja, Tshaka ~~caused~~ ^{caused} it to die out. This name, originally a man's name, had in course of time, become an isibongo of the whole tribe. Tshaka substituted for it the isibongo Mabezita which he took over from people he had conquered in war, viz the Mambateni tribe, the same isibongo belonged likewise to the abakwa ^{Kumalo} Ncumalo people (tribe).

I do not know where the graves of Bekapezulu, Mntungwa, or Nnja are. As for the abakwa Lembe tribe it referred to, it is not yet extinct. There are members of it living about among other tribes of Zululand to this day, but they have no recognized chief or head.

My father's isibongo was wakwa Mabaso. This tribe still exists, has chiefs & many members.

In the far off past there were many amakosi ^{chiefs}.

The idea got about among the Zulu tribe that Nongila, my father, was ^{OF ZULU BLOOD} owo ku zalwa from the fact that when Tshaka required izinkholy (spies) he said he wanted them from people living at ^{his tribe} Mntonjaneni. Nongila did not come forward to offer his services. Tshaka repeated his wish and still Nongila, who had lived many years in the tribe, would not come. Tshaka then asked him why he refrained from coming forward, when Nongila replied, "Because I saw so many others of the Zulu tribe about." "Oh! but you too belong to the tribe. You must become one of my spies". And so it came about that Nongila was looked on as a hereditary member of the tribe whereas, in fact, he belonged to that of Mabaso.

The Mabaso and Zulu tribes ^{ORIGINALLY} ~~at~~ ^{at} Mthlazatshe, where stone walls were erected for cattle kraals. My father told me this. The Zulu tribe moved gradually on to the white Umfolozi valley, such movement being due to nothing but an innate tendency in people to move on + on.

11.2.03.

On 10.2.03 Jantshi also gave me the following izibongo:—

Mpande.

Entered in Book of Eulogies

Mdayi! sabela kweli petsheya,
 Ubani yena o nga biz' uMdayi kwe li petsheya?
 Isiyengane a ba si yenge ngo mhlambi,
 U ngo we 'zitole.
 uNsukamini ba kwakel' umkanya.
~~uMntshisi we pikota~~
~~Kuze kwaga kwatsha e si se mDhlomodhlomo.~~
 Indhlovu i nyatele nga pondo
 Emva kwa p' o Didini,
 Bati o Mswazikazana ulwandhle lu ya dikiza
 Nga pansi ku buy' izinkomo,
 Ku se bu gudankomo.
 Weza no ngibambeni kwaba ka ngubo zi bomvu.
 Inhlabati yo Ndi kanye no Tukela,
 Ngi finyanise be yi hlala,
 Nami nga fika nga hlala.
 Gijimani ngazo zonk' uzinshlala
 Ni yo bon' izito ku nge zi ka Mageba,
 Ziya bulalana pezu kwe Qongqo,
 Kanye ne Qongqwana.
 Mntshisi we pikota e be si se Magongqo,
 Kuze kwaga kwatsha ne si se Dhlomodhlomo.

#11.2.03

12.2.1903 (andhra zira 10.2.1903)

File 70, pp. 58-60.

12.2.03

Jantshi speaks: 10.2.03.

Entered in Book of Eulogies

(58) The vulgar saying, —
 wa 'beki' isigonogono sennja,
 & si hlonywe nge nduke ya ma Mlungwa,
 has in it four ancient names viz Beka (for Bekapezulu), Sigonogono,
 Nja, mMlungwa and these were names of persons (ancestors) of
 the Zulu tribe.

The Zulu tribe.

(ORIGINATED UP-COUNTRY)

We are ~~also~~ 'Sutu' because we *dabuka's* *inkhla*. The Quabe people came south to near where the Mtelwa people lived. In speaking to the Mtelwa we referred to ourselves as ~~a be~~ 'Sutu' simply because we came from near the ~~a be~~ 'Sutu' people, not because we are really members of that race.

"Ofe inkhozi" is an expression used at the beginning of a conversation by the ancient Zulu people. The old dialect at first spoken by the Zulu tribe is still to be heard near Nhlazatshe among the ~~at~~ *Piseni*, an off-shoot of the Mabaso tribe to which I belong. The Mabaso and Zulu tribes *dabuka's* *ndawonye*. The Kumnalo and Butelezi peoples also *dabuka's* *in* the same place.

At Ntabankulu and Nhlazatshe (in that neighbourhood) the Zulu, Mabaso, Kumnalo, & Butelezi people used to build the kraals of their respective kraals ^{close to one another, more or less in a line, & in that way occupy a single long ridge.} I (say *Jantshi*) visited the district and there saw many old kraal sites in a line. These were pointed out to me by a very old woman as being those of the tribe. This mode of living was employed to enable the members of the tribe to be quickly called together in case of sudden attack by a foe at night or in the daytime.

Dingisways. Dingisways *banga's* *no Zibizendhlela*, his brother. Zibizendhlela ran away, no one knew where to, and for years after people used to be frightened on hearing the rumour "Here's Zibizendhlela" which would cause people to go off and sleep in the veldt.

Dingisways caused great unrest in the country, ^{people were scattered} in every direction. Finding he was so powerful, Zwide gave him a girl in marriage. She was directed by him to get some of his semen (*ubudoda*) into an *umfeca* (used as snuff-boxes, butterflies enter it - Colenso calls it a large cocoon - see Diet?) and bring it back with her. The girl did so. Zwide accordingly *slapa's* Dingisways, and one day the latter went out from his kraal & without waiting for his *impi* proceeded straight on to Zwide's where he was arrested and put to death. Zwide wanted to leave Dingisways alone, but Zwide's mother Ntomibaze said he

him out in this way?" "I do so because I like him" said the girl. They all then entered the ^{HUTS} amasibay. Nandi entered Senzangakona's whilst the other girls entered other huts with the ^{remaining} other young men. After this the girls, day by day, used to come to this spot to amuse themselves and pass away their time. In the course of a few weeks Mbengi, finding that Nandi had become pregnant (she had at first stated she was suffering from an illness known as itshaka or itshati) sent a report to that effect to Mudhli. Mudhli asked why such report had been made to him. The messengers replied, "He acquaints you of this because the girl stated she liked the ^{son of the chief} izinyane le nkosi." Mudhli retorted, "Is that the case?" "Yes," they answered. Mudhli then said "Alright, then please look after ^(bonisela) that, in case it turns out to be ^a unwanted child. ^{the} men of the Zulu tribe would be glad, if it should happen to be a boy." The ^{men from the} abase langeni then went off: Kwa hlalwa nje ke.

Later on messengers again came to Mudhli to say the girl had been delivered of a child and it was a boy. Mudhli was pleased at this and said "Ni ngaze nam neelisa ke ku nina". I think this must have been done because royalty were not allowed, by custom, to be suckled by their mothers.

Mudhli secretly informed Senzangakona's mother ⁽¹³⁾ of what had taken place. She then used to send a piece of string (intambo) to where the child was in order to see how big its waist (luka) was. All this time the members of the kraal at which Senzangakona's mother lived knew nothing of what had happened. When the child had grown a little, Senzangakona's mother dispatched a man to fetch it and bring it to her, which was done. But this act took place at night, and the circumstances, appearing to the night-guards (abavakatchi) of the isigotho of a strange character, they paid special attention. My father said to me, "I cannot think how the persons referred to came to see that there was a child in the hut." The persons who saw it belonged to the Zulu tribe. It was the custom to have night-guards so as to detect those committing adultery &c. However the incident came to be noticed, the abapati of Senzangakona all came to hear of it and an impi was sent to Senzangakona's ^{mother's} kraal the next day to kill off the child, seeing that, at that time, Senzangakona had not been ^{allowed to marry} yet and

him out in this way?" "I do so because I like him" said the girl. They all then entered the ^{HUTS} amasibay. Nandi entered Senzangakona's whilst the other girls entered other huts with the ^{remaining} other young men. After this the girls, day by day, used to come to this spot to amuse themselves and pass away their time. In the course of a few weeks Mbengi, finding that Nandi had become pregnant (she had at first stated she was suffering from an illness known as itshaka or itshati) sent a report to that effect to Mudhli. Mudhli asked why such report had been made to him. The messengers replied, "He acquaints you of this because the girl stated she liked the ^{son of the chief} izinyane le nkosi." Mudhli retorted, "Is that the case?" "Yes," they answered. Mudhli then said "Alright, then please look after ^(bonisela) that, in case it turns out to be ^a unwanted child. ^{the} men of the Zulu tribe would be glad, if it should happen to be a boy." The ^{messengers} ^{from the} abase langeni then went off: Kwa hlalwa nje ke.

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(A screen of sleeping mats)

Senzangakona's mother had caused amakuko to be set up at the back of the hut behind which the child was set and where she used to play with it. It was not allowed to sit out in the open in the hut.

Before this (impi) had been sent forth, a report reached Senzangakona's mother to the effect that somehow people had come to hear of the existence of the child there and whose it was. She was advised to have it taken away and sent back to its mother ^{among the} Mangeni. (S) mother acted at once on the advice given her.

Two men, on the following day, preceded the (impi) referred to and, making their way to Senzangakona's mother, asked what she had hidden away behind the mats in her hut. The (impi) at this time was close up to the kraal. The two men looked about but found nothing. Whilst ^{they were} so engaged the (impi), in large numbers, arrived, and, after searching about the kraal for the child and not finding it, they proceeded at once to destroy the kraal and the members thereof. People were put to death but Senzangakona's mother somehow escaped being killed. My father gave the very names of those who went with this (impi) for he knew them, but I have forgotten them. Now the name of this kraal was Mfemfe (kubo kwa Hamu) ^(HAMU, HOME OF KRAL) but the name was changed by Senzangakona to that of Mangeni, because lies had been told there.

This child was Itshaka. Now as regards the name Itshaka, I took care to question my father specially about it. He said he got the name from the ailment from which his mother Nandi was at first said to be suffering, from before it became evident she was pregnant, viz. itshaka. My father said itshati by some was called itshaka by others in those early days. My father Nongila said that if a person had what is now known as ikambi she was spoken of as having itshaka. The same expression was used in regard to a girl who had, by accident, become enceinte before marriage, the ^(ILLEGITIMATE CHILD) unlandwane she had to ^(PRODUCED) was also spoken of as itshaka. My father drew my attention to the fact that we come from the north and that our dialect is different from what it used to be. He said also that some spoke of itshaka as itshati. He himself used the word itshaka and it was from the circumstances under which Itshaka was conceived that he was so named.

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The child Tshaka was ~~on~~ taken back ^{to the} Langeni. There he grew up. When the mfemfe (Mangeni) kraal was attacked as described, Nandi went off and married Gendijana by whom she had a son named Nqwadi.

Senzangakona was, shortly after, ~~just~~ allowed to marry. He then had the following sons: Dingana, Mpande, Ngqojana, Mfihlo, Mqubana, Mhlangano, Sigujana, Nzibe, Sankoye. ^{+ others} Tshaka, at a later time, said to the last-named, "You are too ugly to be ^{called} my brother, so go away". He, Tshaka, thereupon made him a present of cattle and Sankoye went off to live a long distance off. After some years, however, Sankoye visited Tshaka, "wanting to see his elder brother as he had so long been parted from him". All Tshaka said was, "Did I not tell you not to come here?" And he thereupon gave orders for him to be put to death.

When Tshaka had grown up and become an ^{among the} insizwa, Langeni, Senzangakona came to hear of him and that he had become an insizwa. My father says Senzangakona then wanted to send to the Langeni people for Tshaka, but Mudhli, hearing of this intention, secretly dispatched a man - his inceku - so that Tshaka by seeing the man might afterwards know him. This inceku carried the following message to Tshaka: "Mudhli says you are about to be summoned ^{to the opening of the} kwa Zulu but do not, when you arrive there, sit down, remain standing. You will, the inceku continued, see me there on your arrival, ^{& shall} ngi ya up ku ficel' iso (wink at you) if there is any danger, and, should you see me do this, you must make off immediately." The invitation from Senzangakona arrived in due course ^{at among the people of this} Langeni from Senzangakona. Tshaka accordingly came ^{to the} kwa Zulu ^{country} accompanied by about 20 ^(WAR BIG SHIELDS) izinsizwa of his own age. All had armed themselves with izihlanga. They found ^(in a semi-circle) the Zulu seated outside. I believe this took place at the mfemfe kraal where Senzangakona's mother lived. As soon as Tshaka and his companions arrived, they took up a position some yards off and there continued standing. Tshaka ^{stood to the front} ~~moved out of his~~ followers, a little ~~and~~ ^{and} stood in front of them. He then glanced about among the Zulu people and discovered Mudhli's inceku.

winking at him, the *(inceku)* being seated behind *Mudhli*. The *(izinsizwa)* with *Ishaka* had stood their shields ^(WITH THE PROJECTING) *(izihlangeni)* ^{STICKS} *ngq' msila* on their feet in an upright ~~and~~ position. On seeing the *(inceku)* wink the party turned right about with their shields and made off towards their homes. When *Ishaka* arrived ^{back among the} *(langeni)* he did not stop there any longer, but went on at once to *Dingiswayo's* district ^{among the} *kwa Mtetwa*.

I should have remarked that whilst living ^{among the} *(langeni)* *Ishaka* had a quarrel with his a cousin of his (my father mentioned the name - I forget it) about ^{some} stones. The cousin took away a stone belonging to *Ishaka*. On *Ishaka's* demanding the return of it, his cousin got angry and refused to give it up. *Ishaka* thereupon proceeded to the cattle belonging to the kraal at which this cousin lived and deliberately stabbed one of them to death. His cousin asked why, because of a quarrel about a stone, he should go and stab a beast. *Ishaka* after this ^{left} *muka'd* and went ^{to the} *kwa Owabe*. He was obliged to go because there was a good deal of ill-feeling about his killing the beast in this way. *Ishaka* went now and lived with a man who had ^{BUILT FOR} *skela's* *Gendryana*, his mother *Nandi's* husband. I forget the name of this man. *Ishaka* spent some time here. Here again, however, he had another quarrel. He quarrelled with a boy belonging to the man he had gone to live with. This boy retaliated by ^{INSULTING} *tuka'ing* him in the following terms: "What sort of little Mtetwa is this - the one with the little half-cooked penis?" *um Mtetwana wani yena lona, lo o nomtswana o beke perulu*. *Ishaka* became angry, especially because these opprobrious expressions were similar to those the *lembu* people had formerly used in respect of his ancestors. He then left and went back to live ^{among the} *(langeni)*. When the quarrel above referred to between *Ishaka* and his cousin took place, the journey by *Ishaka* and his party ^{kwa} to the *Zulu* on *Senzangakona's* invitation, had not taken place.

From ^{the} *(langeni)* *Ishaka* now went to the *Mtetwa* tribe where he grew into manhood. He lived in *Ngomane's* kraal, son of *Mqomboli*. *Ngomane* was already an old man when *Ishaka* went ^{to the} *kwa Zulu* as king. I do not know if *Mqomboli* was living when *Ishaka* fled to *Dingiswayo's*. *Ishaka* here became a ^{warrior} *gqwe* and he went out with the

to fight
(impi) in many directions. ~~to fight~~

INSERT

Tshaka went to Dingiswayo ^{when he was approaching the age of an assegai} & ngumfan' o nsizwana and stayed there until he was a full-grown man. * He made himself a reputation there. My father belonged to & lived with the Zulu people, and so did not know what took place at Mtetwa. Ngomane would have known that. Magidi ⁽¹⁶⁾ a chief in ^{the} Lower Tsekela Div. is a son of Ngomane ka Mgomboli. He would probably know something about that part of Tshaka's career ^{which he was passed or spent} among the Mtetwa. ^[Knows very little of it in Zulu. The whole of whose family while he is]

Tshaka was known by Dingiswayo as "a Noduni ehlazi"; ^{(Ilemb) 'nsizwana' other 'hoes'?} 'ilemb' & leg'amany'amalembi". I do not know what "ilemb" means. Ndwakwana suggests it might have something to do with an igaja (hor) ^{in illusion to} because of his stabbing so freely in battle.

After some years Senzangakona decided to go down to Dingiswayo to ^(LOOK FOR A NEW WIFE) gqosa. When Dingiswayo saw him he specially invited him to come at a later time and join in festivities he was going to bring about in the shape of a public dance. Senzangakona proceeded home and informed his brothers Zivalele ^{and} Sitayi ^{also the most important men}, Mndzili & Menzwa (father of Moundhlana) and other people, of the invitation. Senzangakona thereupon went back to Dingiswayo's with the heads of his tribe and many ordinary members, including my father Nongila. Nothing took place on the day of his arrival, it was arranged ^{that} the dance should take place the day following. The next day Senzangakona and his party ^{danced} sinad first, after he had concluded, Dingiswayo's people ^{danced} sinad. Whilst Dingiswayo's party were dancing, Tshaka was shut up in the ^(cut pen) sibaya samatole ^{and} out of sight of the Zulu people. This ~~was~~ had been arranged by Dingiswayo. When dancing had been going on some time ^(Dingiswayo) Dingiswayo came forward and said "Upi ilemb' e leg'amany'amalembi na?" He thereupon directed someone to go and open the ^(pen) sibaya for him, and as the messengers proceeded to carry out the instruction Dingiswayo sang out his praises. Tshaka then ^(came out of the pen carrying a nose) pumad' esibayeni ne sikhangu pake e si li bala tinge. ^(It had) Sikhangu si bekw' injela sicie pieces of skins of various wild animals placed in those holes in the shield caused by assegai thrusts. ^(one or two) ^(a mongoose) in Tshaka's shield the following skins were used for this purpose, ubuhala, (like weasels but smaller), ^(mongoose) weasels, and incimba. Tshaka came out and then began at

X might not be a minkie (mongoose) porcupine

(shouted his praises)

once to giya. As he did so Dingiswayo longed him. Whilst gipping he ran round and round in circles and eventually ended off in front of Senzangakona where he stood still. He then said to his father, "Baba ngi' umkonto, ngi yo ku hlabanela." His father directed assegai to be fetched from the huts. A pile was accordingly brought. Senzangakona said "i tatele". Tshaka replied, "a, a ngi u nikhwe isandhla pako, a ngi nako u ku zi tatele." Senzangakona thereupon "felt" a number, one by one, and deciding on one, gave it to Tshaka. Tshaka, after getting the assegai resumed his giya-ing and when he had finished he walked off in a certain direction in which it appeared Dingana, Sigujana, Mhlangano, Ngqojana, Mpande, and Magubana were seated. He then went up to Sigujana and, tapping a him on the head with his assegai, said, "Sa u bona infontu?" Sigujana replied. They conversed a little after which Tshaka went off and joined the dancing party, taking part in the dance. The entertainment came to an end. All hlakazeka'd and went to their huts. Senzangakona did the same, going to the huts set apart for himself. All partook of meat and beer and retired to rest. At night when all were asleep, Tshaka went out and got on top of Senzangakona's hut and there washed himself with umate given him by Dingiswayo. The water dripped through the hut on to Senzangakona. He woke and at once roused those in the hut and told them to go out and see what that was on the hut which appeared to be washing itself there. As they opened the door of the hut they heard a person jump off the hut and run away. Being a moon-light night they saw the person running away. They saw it was Tshaka. Senzangakona was then tshaywa'd uwalo. He hlabeka'd sbusuker. The next day he was ill. He sent men to report to Dingiswayo that he was ill and was going off home. Dingiswayo then came with Tshaka and others to Senzangakona's hut to bid him goodbye as he was going away. Senzangakona told Dingiswayo that what had caused him to be ill was a man washing on top of the hut and the water dripping on to him. The two then xoxa'd izindaba. Dingiswayo then said to Mudhli and Zivalele, in Senzangakona's presence, "A no ngi patela kahle nanga muntu" pointing at Tshaka. They replied, "A u nkosi si zo pata mpuka mbili na, si sa pete lonana?" pointing at

are we going to look after two at once, as we are still looking after this one?

Senzangakona. They then ^{said goodbye} valedisc'd and went off with Senzangakona to their homes. They got home and after spending some days there an impi ^{went out} pumad to fight against that of Donda, ^{Chief of the} Inkosi ya kwa Kumelo. At the fight which took place Sigujana was struck with an assegai on the head at the very spot where Ishaka, on greeting him at the dance, had tapped him with his assegai. Sigujana succumbed to his injury. ^{14.2.1903} ^{Cardell give 11.2.1903} ^{Also went: Ndhlaneni} ^{Rile 70, pp. 67-70.}

The Zulu (impi) then retreated to their homes where they remained. This was in summer. When winter came round Senzangakona died. Ishaka then ^{went up} kupukad from the Mtetwa tribe to that of ^{the} Zululana. On the occasion of his going up, ^(Siva/Siwo) Dingiswayo directed Ishaka to kill Muthli and Zivalele, "because they do not like you". Dingiswayo also gave him a Ngomane, ka Ngomboli, saying, "Nang' uyihlo" ^(This is your father) and also allowed him to take a considerable following of people. ¹⁸ Ishaka then came ^{to the Zulu country} kwa Zulu with Ngomane. He slept one night, and the next day an (impi) was sent off to kill Muthli. After putting him to death it returned to Ishaka ^{at the late Senzangakona's kraal}. On the day following it was sent to put Zivalele to death. After these two incidents all Ishaka's brothers gave him their allegiance through fear of him, and the whole tribe (konzo) and accepted their new king.

Ishaka's next act was to send a messenger to Pakatiwayo, the King of the Qwabe people, to ^(ask for GRAIN) cel'amabile, because having only just arrived neither Ishaka nor his people had had time to do any cultivation. On receiving this application Pakatiwayo at once insulted Ishaka in the following terms:

Um Ngunyan' o needsa nge tshangu. U yi tete p' impi na? Imp' z vela ngas' enhla. iyi 'mbula ini? u lwana lo buhlalu olu nga dhlul' indhlebe. (meaning that his followers were so few).
 Um Nguni' o t' zvuaba a br pet' umeaba nga lesi isandhla (left) a br pet' ukezo ku lesi (right) innja a yi tshaye nge kanda.
^{The Nguni who, when mixed, held it, crushed meekly in his left hand and the spear in his right, and so led to hit the left with his head?}

He would not give the amabile. ^(captain) The insulting reply caused Ishaka to be very angry. He went outside and cried until tears fell and the isigodhlo also cried. The persons who brought the impudent message arrived at sunset. Ishaka at once called his impi together and said to them "ngi takior kwa Qwabe. A yi hlome, ihamb' ubusuka." ^{I am insulted among the}

Set the impi arm and come to me in the night. ^{ubusuka}

these night attacks, he was wounded ~~on~~ at the middle ^(joint) knuckle of the little finger of the left or shield-holding hand. His finger afterwards became stiff and he was unable to straighten it out.

Ishaka now thought of a plan. He called up ~~some~~ ^(discuss) doctors to come and ~~xosa impi yazo ye miti~~. The doctors came and ~~xosa~~ ^(discuss) it. M'bekelo, one of their number, and Mg'alana ^{ka Nonsweni both of them} ~~xosa~~ ^(discuss) ~~kakula~~. Ishaka spoke of these two as ^{of the} ~~a ba kwa Mtila~~; as a matter of fact they were ^{the} ~~aba kwa Nzuza~~. They suggested to him ~~that~~ as follows: "We will go away from you, Sir, and say you have chased us away. We will then make our way to Zwide with our medicines." Ishaka asked "But what will you say? How will you act?" They replied, "We will say you were killing us." Ishaka said, "But what will you do then?" They said, "We will ^(FURTHER LURE HIM) ~~rungula~~ him (i.e. do to him as Zwide himself had done to Dingiswaps, that is, bewitch him, causing him to run into danger) and pour medicine in the water which he is in the habit of drinking. We will, moreover, ^(POUR) ~~tela~~ our ~~intelelo~~ ^(medicine) smagecheni, and our idea is to throw druggs about the path as we return, as well as keep on burning the grass about it so as to cause him to come and continue coming by that way to your place. We will ^(draw) ~~shlisa~~ the ~~impizango~~ ^(down the) ~~scorches~~ - a long steep ridge, then ^(cross) ~~wela~~ Mhlaturu and come here so that you yourself may verify our words. And when the enemy gets here it will be seen that all the members thereof have ^(SHAVED) ~~puccled~~ ^(THEIR) ~~amakanda~~, and no sooner will it see your army than it will throw away its shields and begin ^(look about in the ground) to ~~zek'inhlatati~~." Ishaka said ^(Are you really speaking the truth?) "Ni ~~gqal~~ ^(Is that what the enemy will do?) ~~ginisila~~ impela na, i yo kwenza njalo na?" They replied, ^(It is true?) "Si ~~ginisile~~". Ishaka then ordered them thus, "Go off there then and let me see if you are doctors indeed." The other doctors were told to go off to their homes. These two men thereupon went and stayed at Zwide's as arranged. Zwide asked where they had come from. They replied, "From Ishaka, he has chased us away by wanting to kill us."

~~Jantshi continues~~ 12.2.03. The two doctors were received by Zwide and they afterwards began to ^(administer) ~~telela~~ him ^(medicine) ~~umuti~~ in the
X [another doctor of Ishaka's was Nombanda ka Mjikijelwa.]

12-2-1906 EVIDENCE ALSO PRESENT: NDUKWANA Feb 70, pp. 70-73.

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manner above roughly outlined. ^{16.2.03} At night time they would get up and pour medicine in the spring from which he drank. They dropped the drugs about his ^(igodhlo) and the ^(yad) amageeke where Zwide walked. They lived with him 3 months dropping ^(tela) medicine the whole time. In the fourth month they ^(decided) left at night and came back straight back to Tshaka. On the way back too they ~~was~~ continued to pour down medicines and burnt the grass along side of the path they travelled by. They also came down ^(the) Georgeo, crossed the Mhlaturu and came to Tshaka's kraal. They reported to their king all they had done. They told him to be on the alert and watch for the ^(impi) for it would surely arrive. "It will come at once, ^(all to members having shared their needs) ipucula' emakanda yonke se (repeating the prophecy above set forth). Tshaka listened. The doctors got back home when the ^(moon) impanga stwasa's and said that when the moon became full the ^(was new) impi referred to would make its appearance. True enough, Zwide's impi arrived came in sight at the full moon and by the long steep ridge of Georgeo as predicted by the doctors. Tshaka gave orders that the whole of his impi was to arm the same night. Tshaka's people saw Zwide's impi readily enough coming down ^(the) Georgeo, for the ridge was only some 5 or so miles off and elevated. Tshaka sent out many messengers to call his forces together and they assembled at once as directed. They were called together in these terms ^(prepare for battle with Zwide!) "Engen' e ka Zwide. Tshaka ^(positioned) ngenisai his impi pakati esipayeni at his ^(impi inside the cattle enclosure) Bulaway kraal where he was then living. As Zwide's impi approached, it divided itself into 2 large bodies with the evident intention of surrounding the kraal. Tshaka directed his men to allow Zwide's to come up close, for, he exclaimed, ^(Today I am serious, I have children) ngi ganiwe namuhla. When Zwide's ^(free) had ^(come close) pondela's Tshaka kipa's his forces. True enough, all Zwide's impi had ^(shared their needs) pucula's emakanda as prophesied by the doctors. No sooner did Zwide's impi see that of Tshaka, than every man threw ~~away~~ ^{(WRITHE ABOUT ON THE GROUND) ESTULITE} his shield and all began to zek'inkhabati (fenda). A fight ensued, Zwide's ^(men) retreated and returned several times until all Zwide's sons, ^(names) those Tshaka is bongai's by, had been slain. As the enemy fled, Tshaka directed his warriors to follow and continue stabbing them until they had ^(CHASED DRIVEN THEM HOME) fikisa's it skaya. This was done and Tshaka's impi ^(passed on) dhlula's and gonda's skaya kwo Zwide. My father was in all this fighting but

received no wound on that occasion. When Ishaka's forces came in sight of the kraal, the women all came out to meet them, believing them to be their own people. The women discovered only when the (impi) was at close quarters that it was not theirs, they would have seen this by the colours of the ^(shields) izihlanga, they then turned and ran. Zwide ~~too~~ saw what happened and ran off to a hill. Ishaka's (impi) thereupon ^(stabbed) gqaza all the women and children they came across and seized large numbers of cattle in all parts of Zwide's kingdom. The victors then returned to Ishaka with their booty. Zwide was not killed, for he ran away in a northerly direction with numbers of his followers. After the fight, the bodies of Nombengula, Mpepa, Dayingubo, Nomahlanjana and others of Zwide's sons were found among the plain.

My father was in all the battles with Zwide's tribe.

Ishaka's (impi) after this rested. In the meantime Zwide remained up-country but his son Sikunyana, being averse to proceeding northwards, returned within a few months to his old lands with a number of followers. This came to Ishaka's knowledge. He heard that Sikunyana intended attacking him. Ishaka at once raised his (impi) and proceeded to attack Sikunyana, the two bodies meeting ^{at} Zindololwana (nga pezu kwo Pongolo), visible from Duzbe hill which stands on the north side of the Bivana and south of Pongolo. A fight took place. Sikunyana was defeated, caught and put to death. Ishaka then returned home, only, however, to prepare other schemes. After

After Sikunyana's death, Idukwana says, Somapunga ka Zwide (Somapunga is Mankulumana's father) came to Ishaka and tendered his allegiance. Ngabeni ka Zwide, also Mlomo ka Zwide and others also came and tendered their allegiance. These two, however, were still young, for they were butwa's ^(enrolled in the impi) azi Mposini. Ngabeni was killed ^{at} Magonggo when Mpande fought with Dingana. His son Hlokolo was ^{a member of the} Imboza (regt.) and was killed ^{at} Nodwengu by the British troops in 1879. He was ^(of the) induna ye Nhluyengwe (regt.).

Among Zwide's regiments, Jantshi continued, were the following: Mgazi, Isikwitsi, Iziboya, Amapela. The Amapela (regt.) was, I think, the most elderly men as well as the strongest.

In a short time Ishaka decided to attack Mapoloba ka

Mbele, ^{Chief of the} inkosi ya kwa Nyuswa. He defeated him and seized his cattle. My father was an inkholi (spy) and so had to go before any expedition left to see the country about to be attacked. He himself therefore had to accompany the forces to act as guide. He once got as far as the "Cape" ^(Kibi) saw the white people and reported what he had seen to Tshaka.

^{1 space} Nukwana remarks that Tshaka also fought Kondhlo ka Magalela (^{who} "Magalela" ^{MOVEMENTS MERELY like a horse} gaze nyeng' engonyama - his isibongo) ^{Chief of the} inkosi ya s'ema Mtshalini. Kondhlo was killed but the rest of the tribe fled with Kondhlo's son Nkubu, and the latter afterwards attacked Tshaka and was defeated in the same way that Sikunyana ka Zwide was

^{SPACE} The aba kwa Cele were also ^{attached} blaselaid by Tshaka, they were then under their king Mande ka Dibandhlala (see 'History of Tribes' in Annals of Natal - Bird).

Tshaka ^{attached} blaselaid uzihlandhlo ka Gwabe, where he got the isibongo "wa dhl' izimfe zimbili, enye ku uzihlandhlo enye ku a Gwabe, kwa pum' ikasi se li kinye" i.e. because he did not kill but merely caught them.

Apart from the above battles and conquests, Tshaka attacked many other so-called Kings that I cannot now call to mind.

I recollect that another was Duzi (I think this was the father of Mashimana, who died recently leaving Mtambo as successor) ^{Chief of the} inkosi ya kwa Makanya. Tshaka did not kill Duzi; he made him an Induna. ^[Mtambo is the son of Mtakuta ka Duzi (not Duzi) ka Mrengwa ka Makanya.]

Tshaka also attacked ^{+ defeated} Mvenya father of Dumisa who is the father of the late Saoti. Mvenya was not killed. As a matter of fact, Tshaka did not put to death the kings or kinglets he defeated if, when he proceeded against them, they ran away and did not show fight. He made them izinduna.

Kutshwayo, ^{Chief of the} inkosi ya kwa Dube, is another of those conquered by Tshaka. This man like many others was ^{attached} blaselaid merely to ^{make him pay tribute} telisa him, reduce him to become a subject and then instate him as an induna.

^{17.2.1903} Potshangana ka Zikode was also blaselaid by Tshaka. He was living in Zululand, I believe south of the Mkuzi.

17.2.1903 EVIDENCE GIVEN 12.2.1903 Nohshumani attached Feb 20, 1903 73-6.

The only king who was not attacked by Tshaka was Mthwetohe of Basutoland. He, hearing Tshaka was so powerful, ^(paid tribute) ~~told~~ with ^(elephant tusks) izimpondo ze zindhlove and acknowledged allegiance.

Tshaka, towards the end of his career, sent an impi to attack the amaMpondo under Faku. Faku ^(lost down his hand) ~~permanently~~ and ~~haleka~~ with his tribe and cattle. When the impi returned from the amaMpondo, Tshaka directed it to proceed on to Sotshangana's at once, a man who had fled north of Delagoa Bay. ²⁰ They had to go on without coming home and had to be joined by people of all ages - kukulela ngogo, - ~~even ama~~ ^(old men) ~~sega~~ went out to fight. The cause of this strange conduct on Tshaka's part was, as my father tells me, because Faku had taken umkonto' u bomvu u guaz' umentu, wa hlab'enyameni zhlab'inkomo, wa u fak' embizeni. U ye lapa - ukuba inhliziyo yake ibe bomvu njalo (ie. Tshaka's). ^{Tshaka had sent his men off because he was still angry. his heart was still red with anger.}

It was just after Tshaka had sent his forces on after Sotshangana that he was put to death. For, after going some way, all Tshaka's brothers returned home. Tshaka asked, "Se ni buyel' isisuleu sena na?" ^(when a person eats a dish quite by himself he says "ngidhl' isisuleu") It was then that they plotted and killed him, ^{the impi} at the time, being away at Sotshangana's. It returned to find Tshaka dead and it returned dying too along the way, ^{for it was attacked by imbo.} The men returned in ones, twos, fives &c at a time.

Dantshi continues in the evening of 12.2.03.

My father (Nongila) ^(left) ~~permanently~~ the Sotshangana impi and returned ill with imbo and nearly died.

Tshaka's brothers, as already stated, did not accompany this impi and they made no repl to Tshaka's question "Se ni buyel' isisuleu sena na?" My father told me about the death of Tshaka, though it was what he had heard from others, for he was not present. Dingana, Mhlangano, Mpande, Ngqojana, Mfihlo, Mqubana and other brothers of Tshaka decided to assassinate him. Mbopa too joined the 'brothers'. The plan decided on was that Mbopa should stab him. Tshaka was stabbed by Mbopa, he was seated outside at the time of his assassination. I cannot, however, speak accurately on this matter.

(1 space)

Iantshi is now cross-examined by me (D.S.) on the foregoing statement regarding the History of Tshaka's times.

In Senzangakona's day there was no jubaiing of girls as in Tshaka's and other later kings, ^(times) but kings, such as Senzangakona, were jutshwa'd i.e. given permission to marry, and ~~we~~ were not allowed to marry before such had been given.

I admit there was a man who accompanied the girls and who pointed out to Nandi who Senzangakona was, but I cannot allow there was more than one man. The fact that a man accompanied the girls for this purpose tends to show that the errand was one directed possibly by some person in authority, say Mbenzi himself, but there is nothing in tradition to that effect. Nor did my father say the girls went any great distance from their kraals to Senzangakona's party, for in that case they would have had to put up at some kraal in order to keep on going to the spot referred to as being that ^{at} by which the Zulus came to be aware of the girls' presence. My father made no mention of such a kraal, so I am inclined to think Senzangakona ^{was} ^(herald) a ^{herald} rather near Mbenzi's place and it became an easy matter for the girls to visit day by day and return to their own homes to sleep. Nohlovu's and Mruyji's father Jimuni (i.e. their authority) got his information from the same person I myself did, viz. my father. I am prepared to grant Senzangakona's kraal was more than a day's journey from Mbenzi's, but I see nothing odd in Senzangakona's party going to herd as far off from their homes as they appear to have done.

I believe the man who accompanied the girls only went with them once i.e. to point out who Senzangakona was.

Tshaka was ^(Mbenzi's) zabwa'd eichlahleni. I feel quite sure on this point.

Nandi never became Senzangakona's wife, nor did he ever (lobola) her. Had she been his wife, how came she to marry Gendryana, and have children by him? I will not allow that Senzangakona chased her away for having a bad temper. Nandi never went at all to Senzangakona to be his wife. According to custom a woman who is turned away goes

^{and lives at her father's kraal.} I think Nandi's father ^{was} is Mbenzi, chief of the Lengeni tribe. I have heard that her grandmother came from the Mtetwa tribe.

I cannot agree that Tshaka was continually kept concealed from Senza-

-ngakona. He was, on the other hand, actually called by Senzangakona and went to see his father as already stated by me.

The girl's (Nandi's) actual words were, "We want to see the young one izingane le nkosi" ~~the~~ ^{the} chief?

Nandi tried to conceal her condition for a time by saying she had (itshaka). She was also ~~blatshard~~ ^{TREATED} for a month or more on account of that ailment.

I do not know anything of Senzangakona having been told of Nandi's 'illness' by Mudhli and his being questioned at all about the matter by Mudhli as stated by Ndhlovu. Senzangakona heard of the child for the first time when it was with his mother on the occasion of his sending an (impi) to kill it, seeing it was born before he had been given permission to marry.

I know nothing about Ishaka's mother ~~not~~ being directed by Mudhli not to ^{SUCKLE} ~~neclesia~~ it for fear lest her breasts should swell &c. Ndhlovu I think is incorrect here.

Ishaka, as a child, was brought three times to his grandmother's (Senzangakona's mother) ~~re.~~ After having measured his waist she found him able to be brought. It was on the third occasion that it was resolved to put it to death if, after inspection, it should turn out to be ^{Senzangakona's} illegitimate child. My father made reference to 3 visits.

My belief is that it was fairly well known that Nandi had had a child by Senzangakona and this very shortly after its birth, for the birth was reported to Mudhli; ~~and~~ therefore when it was reported ^{that} Senzangakona's mother had the child at her kraal, there was not much doubt but that it was really Senzangakona's, though they might, as a matter of curiosity, desire first to have a personal inspection.

It was ~~Senzangakona's~~ ^{snatched} mother, not Mudhli, who caused the child to be rwita'd away from the impending danger.

I do not happen to know if any girl resisted the (impi) sent to kill the child, in the manner referred to by Ndhlovu. Still, there may be something in it. I do not think Senzangakona's mother was to have been killed.

Continued 13.2.03 - Dantshi still under cross-examination etc. (17.2.1902) evidence given 13.2.03. file 70/76-81. ✓

I do not recollect Senzangakona's mother's name.

The girl (Nandi) was said to be suffering from itshaka not itshaka (cheka) as Fynn says, [see Annals of Natal]. My father certainly used the word itshaka.

I do not know what persons were killed at Mfemfe kraal (Mangeni) when the party was sent to kill the child.

Nandi had the son Ngwadi by Gendeyana; also a girl Nomicob. These were her only ~~two~~ children by Gendeyana.

My father frequently spoke of Mbuyazwe (Fynn) and said that Fynn used to be given cattle by Tshaka.

Senzangakona's kraals were Nobamba, Mfemfe (Mangeni), ~~the~~ Bulawayo, and another I forget. He had not many kraals though he had many children. In those early days many women were not taken to wife by the kings. Senzangakona had not many followers. In the old days ordinary people did not have many wives. My father said two women were thought ample, for it was said many ^{have a love down} ba ne ntando i.e. by having intercourse with so many a man's back would 'break' and he would find an early grave. It was the custom to have small households.

My father was circumcised.

Tshaka was a man of dark colour, (~~manyama~~) not yellowish. He was tall, not very tall. When he came from Dingiswayo's he had not ^{put on a new skin} ~~tunga's~~ ^{he did so in the year} tunga's ^{18.2.03} kwa Zulu. His igolo of buttocks were banze, so that one could see he was an inkosi. He belonged to the Uwombe ^(road) pegi. He was powerfully built and had a bad temper. His strength was remarkable, for he could, when examining a beast, lift up its leg by one arm and stoop to look under it. Only Ngomane ka Ngomboli ever dared to answer him back ^{among the} kwa Zulu. Even his own relations were afraid of doing so. My father did not mention that Ngqengelele used to pendula him. ^(to talk and talk) I have heard of Ngqengelele. ^(I space) [Ngqengelele's presence ^{and stand} beside him at a festival dance.] ²²

Ndakuwana remarks that Ngqengelele was not an induna but yet one of the most important men in Zululand.

Dantshi says, Dingiswayo gave Ngomane to Tshaka in the capacity of 'father' and adviser, not induna. ^(to get children)

Ngomane once advised Tshaka, "Zala." Tshaka replied, "Ba yoba imi ini?" ^(Would they be loyal to me if they remain alive?)

78. They would ^{make their own names, and turn against me.} ~~argue~~

Ba yo ba na 'magam' abo, ba be impi kimi." On these grounds he objected to having children. Ngomane was like an inkosi, in fact, exclaims Ndukwana, "You Jantshi, ^(the most powerful of the men of the nation) make him out to be ingqongqoto ye zwe." Ngomane had an isigodhlo ka Tshaka, Jantshi replies, who else could be like Tshaka in so important a matter as the isigodhlo. Nggengelele did not have an isigodhlo. By this fact alone it can be seen Ngomane was an inkosi. ^(a chief)

When Tshaka left Langeni for Dingiswayo's he went by himself straight to Mgomboli's. (Mgomboli himself might have been dead at this time, in which case he would have gone to his son Ngomane), Ngomane reported the occurrence to Dingiswayo who directed Ngomane to bring Tshaka to him to see. On this being done, Dingiswayo ordered Ngomane to continue to look after Tshaka. Mgomboli may have been an induna of Dingiswayo's. Ngomane was certainly given to Tshaka by Dingiswayo as his father when he ^(Kupuka's) went back ^{to the} kwa Zulu, "Kang'uyihlo" said Dingiswayo to him.

A dispute arises between Ndukwana and Jantshi in regard to the status of Nggengelele and Ngomane. Ndukwana contends that Nggengelele, ^(a man of the place) ^(rose to his position) ^(abused status) ^(claim) ~~abukhosi~~ ^{he was} Tshaka's father; Tshaka and his other brothers ^(grew up) kubla ipuzu kwake, eba pete, enge na muzi; he tota'd amalongo kwes Mtaniya

(inkosikazi) but, as I do not know exactly where Tshaka grew up, I am rather puzzled. Jantshi replies that Tshaka arrived already a man ^(in the Zulu country) kwa Zulu with Ngomane. Ndukwana says, Mdhlaka was the great induna ^(the great of the country) ye zwe and certainly Ngomane was not as big as he was. Assuming Ngomane, as Jantshi avers, had an isigodhlo there is nothing remarkable in that. He was made a present of it. I know of Ngomane's having 'come up' with Tshaka from Mtetwa, but it is new to me to hear he was ^(the most powerful man of the nation) ingqongqoto ye zwe.

Jantshi replies; I have stated merely what I heard from my father, and although I admit Nggengelele was one of the heads of the people, still I deny he had anything like the influence of Ngomane to whom Tshaka showed the signal favour of giving him (or allowing him to keep) an isigodhlo.

Magidi, a chief now living in Lower Tugela Division, is Ngomane's son; Ngomane's heir died young or he might have become famous like Mnyamana (the prime minister) who was Nggengelele's son. I do not know on what land Ngomane aka'd kwa Zulu. I never asked this. Ndukwana replies; On the other hand, Nggengelele's son ^(KL) ^(tata) ^(occupied) Ndukwana aka'd the large extent of

land from near Nkonjeni ²⁵ up to the Pongolo. (Gwana did this after the death of Ngqengelele's heir Somfongoza. (Gwana ^{KL} ~~zala~~ ^(father) Bantubensungu who is still living. Mnyamaia also lived on the same tract of country.

Jantshi continues: I know nothing about Tshaka's going to the ~~ama~~ ^{the} Cubeni people, as Mruyi says, and of Tshaka's being touched on the head by the king of that place as he predicted that Tshaka would one day become a king. My belief is that no sooner did Tshaka come back from his visit to Senzangakona, as already related by me, than he went to ^{the} Langeni and from there straight on to Mtsetwa.

Tshaka, after becoming king, attacked the Langeni people, accusing them of ^(pouring words into his hands and burning them) telelang amas (Ezandhleni) a za tshis' ezandhleni.

Tshaka's cousin, Langeni merely snatched away but did not break or destroy Tshaka's stone, as stated by some. I think it must have been because Tshaka fancied himself heir to a king that, on account of a quarrel about a ~~stone~~ ^(stab a beast to death) mere stone, he should go and guzazi inkomo. Tshaka lived with his grand mother when staying ^{among the} Langeni ~~with~~ at Mbenzi's. (27)

I know the name Mbikwana but do not know what part he took in Tshaka's life except that he was a man belonging to Mbenzi's kraal. I think he must have lived at Mbenzi's with Tshaka's grand-mother. I deny that Mbikwana took Tshaka on to ^{the} Mtsetwa or that he was concerned in any ~~and~~ matter of Senzangakona's (lobolaini) Nandi, for I know nothing whatever of the ^{alleged} (lobola) transaction.

When Tshaka got KwaZulu he sent for his mother Nandi, also Ngwadi and Nomicoba, who then came and lived with him. Tshaka, after a time, built a kraal for his half-brother Ngwadi, its name being Kwa Wambaza. Nomicoba did not, I think, marry. Kraals merely were erected for her by Tshaka. Ngwadi was put to death by Dingana, Ndukuwana says. Jantshi agrees. Ngwadi, Jantshi says, once fought with Malume. Malume ^(my maternal uncle) ~~blasted~~ ^(my uncle) Ngwadi's kraal. This kraal was closely fenced in with sticks & crossed in the ordinary way at the top. Ngwadi escaped. I do not know if he had any issue. Tshaka liked Ngwadi and gave him isizwe esikulu. He had a large impi. It was afterwards almost forgotten that Ngwadi and Nomicoba were Gendeyana's children, they were spoken of as Senzangakona's for fear of arousing Tshaka's anger.

I do not know how Gendryana came by his death or what happened in regard to him but I do not think he came kwa Zulu (to the Zulu country). Ngibe died of ^{mal-aria} ~~mal-aria~~ ^{tsayp} ~~tsayp~~ ^{Ndukuwana} ~~Ndukuwana~~, therefore a brother of Ishaka's did go up to Potshangana's. Jantshi agrees.

Ndukuwana believes Nkulukudhleni, son of Ngomane, was the latter's heir. He was killed ^{at} ~~at~~ ^{Magonggo} ~~Magonggo~~ and was a member of the iziNqosi regiment.

Jantshi continues B. 2. 03. evening: Ishaka's cousin ^{among the} Langeni took a stone from those he was playing with with Ishaka. They were playing at having (impis) and the cousin took one of Ishaka's 'men'.

Mbenzi, father of Nandi, was Makedama's son. ^{Wrong} ^{mbenzi} ^{ngabe nandi} ^{makedama} Ishaka went ^{alone} ~~alone~~ ^{from} ~~from ^{Langeni} ~~Langeni to go to ^{the} ~~the~~ ^{Mtelwa} ~~Mtelwa~~. I did not hear that Mbikwana or anyone went with him. He was afraid of being killed by Zulu forces and so lost all fear of proceeding there alone.~~~~

Mqalana was Ishaka's ^{from the Swazi court} ~~in~~ ^{inganga} ~~inganga~~ ^{ya} ~~ya~~ ^{Swazini} ~~Swazini~~. Ishaka one day called on Mqalana and Ngazi to produce their medicines to see who had the most. Mqalana, on inspecting Ngazi's drugs, was able to give the name of each one, Ngazi, however, could not give the names of Mqalana's in any satisfactory manner. Mqalana then said to Ngazi, "Inkosi u ya i nika, Ngazi, lomuti na?" referring to ^{iloyi} ~~iloyi~~ (a particular drug). Ngazi ^(assented) ~~assented~~ and said, "Yes, I do." Mqalana replied, "Inkosi izo ba bulala bonk'abantu loku u i nika lomuti." Ishaka then directed both doctors to do up their medicines and go home. But Ngazi, instead of going home, entered another hut, whereas Mqalana ^{went home} ~~went home~~ ^{godukad} ~~godukad~~. After Mqalana had gone off, Ishaka again called Ngazi. He said "Why does Mqalana speak in this way. Can you kill him? Yes, kill him." Ngazi replied, "Let the King find me a sheep if I am to kill him." Ishaka sent for one, a large ram. The ram arrived. Ngazi took a drug and bit it as he held the sheep. He then ^{gave the medicine to the sheep's master, while holding it} ~~gave~~ ^{the} ~~the ^{sheep smakaleni ngo muti, syi bambile.} ~~sheep smakaleni ngo muti, syi bambile.~~ He then told Ishaka it should be forwarded to Mqalana at his home as a present. The sheep was sent accordingly and duly arrived. He was told, "Here is a sheep, a present for you from the King." Mqalana directed it should be killed at once and the ^(green) ~~abubende~~ ^{abubende} ~~abubende~~ cooked. The ram was immediately killed and the ^(green) ~~abubende~~ ^{abubende} ~~abubende~~ ^(green cooked) ~~abubende~~ ^{Presently it} ~~Presently it~~~~

was cooked. Ingalana called for the ^(green) ~~butcher~~. He ^(TOOK DOWN a spoon) ~~stula's ukaya~~ and put it into the food and raised it to his mouth. No sooner did he take the first mouthful than he fell dead on the spot. It came to be known that Ngazi ~~had~~ ^{DOCTORED THE STEEP} had vutela's imvu. Nothing more was done in the matter for this had taken place by the King's direction. 70/81

1903-1903 Jantshi goes on, 14.2.03: It was Tshaka who sent my father to see the white people at the Cape. He was away many months on this journey. He reported he saw the Europeans living on a ridge projecting along way into the sea. This ridge was a spur of the Ingele, a chain of hills springing from the Kahlamba (Drakensberg). 33

My father was at Dukuza when Tshaka sent off Sotobe. I do not know if any other Zulu went with Sotobe ka Mpangalala. Sotobe's instructions were ^{that he was} to go to England to see the white people, and if Tshaka had lived he would have sent more people for he was very anxious to see how guns were made. There is a general rumour in Zululand nowadays that Sotobe did not return and that the American negroes are his progeny. As a matter of fact he did return. His ^(son and successor) ~~indodana~~ was Nobiya, (killed by Zibebe ^{at} Ondini). 35 Muntuwapansi, Nobiya's heir, is living ^(at) Petsheya ~~two Mhlaturu, two Detuka no Sitoked~~. ^(at the place of the people of Detuka)

My father was very frequently employed as a spy by Tshaka. In all the campaigns enumerated, and others I forget, he used to precede by going to see what the country to be attacked was like. He spied out the country's forces. He was, as a rule, accompanied by others, that is, when the ~~(impi)~~ ^(camping) was actually baselaining. He used to go out alone when on a tour of preliminary inspection. Tshaka used to ^(doctor) ~~slapa~~ him on each of his trips, before setting forth. He was not doctored on his return. He told me he would sometimes enter a strange person's hut when beer was being drunk and no one would ^(great) ~~bingelata~~ him. He would then sit down and they would give him food. After leaving and going some half a dozen miles they would suddenly remember they did not ask where he had come from. These omissions on the part of the people to question as to where he came from, as well as what his intentions were, were of frequent occurrence. At other places he might come up ^{and} find meat being cooked in a pot out in the open at night-time. He would go up, open the pot, stick his

19.2.1903 < amahlanjane
14.2.1903 < Ndukwana

< SPIES >

There were other ~~isinhlede~~ as well. The two mentioned I have myself seen several times when they visited my father. Both belonged to the Nontela regiment.

(1 SPACE)

Among Ishaka's brothers was Nzibe. He too went forward to Sotshangana's but returned with the other brothers ^{after going a little way.} Ndukwana says: No, Nzibe went to Sotshangana's where he died from ~~inbo~~. Dingana killed off all his brothers, except Nzibe, which supports the fact that he died ~~in~~ Sotshangana ^{country}.

(1 SPACE)

~~Imp~~ Mbopa ^(slight) ~~gwa~~ Ishaka. Senzangakona's sons directed him to stab. Ndukwana says Mbopa was in the plot to kill Ishaka. The part he took was to hide Ishaka's assegais, which were in his hut. He did this by direction of Mhlangana and Dingana when Ishaka had gone out to wash. It was Mhlangana who stabbed first, Dingana only took hold of Ishaka, and so on. He refers also to what M'kabayi said about the matter, also Mmama ^(old before night directed the young) (isikhahlwana). ⁽³⁶⁾ These two were twins, the former the elder.

Jantshi continues by saying that when the ~~(impi)~~ returned from Sotshangana's, they caused Dingana, Mhlangano, Mbopa, Mqubana, Ngqojana, Mfihlo, Mpande and others to be surrounded and questioned as to who had killed Ishaka. Dingana and Mhlangano accused Mbopa of having stabbed Ishaka. Mbopa was then put to death whilst the others got off. Had Ishaka's ~~army~~ returned whole from Sotshangana's, Ndukwana says, all the above-mentioned and the others unnamed as well would have been killed.

Jantshi says: I have heard of the stabbing ~~so~~ of Ishaka in the arm. I thought it took place ~~at~~ ^{at} Dukuzu. Ndukwana denies ^{at this} and says that is why Ishaka called Zululand ~~(Empakeni)~~ ⁽³⁷⁾ and came to Dukuzu to live. Jantshi continues: I know Ishaka was stabbed in the left arm, the assegai slightly entering his left side. He drew the assegai out himself and ran into a hut. Looking at the assegai he found it had ~~isidukuzi~~ ^(the shaft of the) at the top and so concluded it belonged to the Qwabe people, whereas it was one of his own people's. After this there was an order that the Qwabe people were to be killed. Having already ~~(konza's)~~ ^(at) they, like the Zulus themselves, lived at Ishaka's kraal ~~at~~ ^{at} Bulawayo. Those members of the Qwabe tribe found at the king's kraal were killed, a search was made for fugitives at their homes, and the saying arose that members of that tribe would

be known by a habit men had of always ^{(PLACING WOOD) ON THE FIRE HEARTH} ~~kwizelaing izinkun eziko~~ with the right arm. When caught they were to be stabbed in the left side. Many members of the tribe were accordingly killed. The people scattered in all directions to hide themselves.

As regards Nandi's death, I heard she got ill and died from natural causes. I am surprized to learn from Ndukwana that she was stabbed to death by her son Tshaka. There was very general mourning on her account. Tshaka himself cried. Many people were killed as ingando ^(in the mourning) ~~for the~~ inkosikazi.

I know Tshaka once wanted to see if izangoma were able to find out the truth or not. He would call them up in a body to bula and see who had sprinkled blood about his isigodhlo (an act done by himself), and such 'doctors' as smelt out other persons as being the cause of this he had put to death. That doctor who rightly guessed by saying, ^(It was done by the heavens above) "Kwenz' izal' eli pezula" was allowed to go free. That man's name was Nkuna. He lived ^{at the place for the people} kw'imbeto kama Ngcobo. ^{of the} Mbete is Igayinyanga's father (latter alive, is a chief in lower Tsegela Division). Nkuna is dead, but has sons living. Gobe is one of them.

Very frequently did Tshaka cause people to be put to death.

I do not know why Tshaka spoke of the two doctors Mbekelo and Mgqalana as ^{OF THE} aba-tergo mtila.

Amongst Tshaka's extraordinary acts was his causing a pregnant woman to be cut open in order to see what position the child took up in its mother's womb. He did this more than once.

He would also cut off a man's ears, giving as his reason for doing so that 'they do not hear.' ^(The vultures are hungry; they have come to attend the assembly)

He would say "amaNg' a lambele, a go kwot' ibandhla" when he saw vultures hovering about and then give orders for them to be fed with human corpses. ^(No, it was Dingana's dishes) He would direct that people be killed to satisfy their appetite.

My father formerly had his kraal at Eshowe near where the chiefs Sikonyana and Mshingwayo live. He also ^{(built) at the} also Nseleni, across the Mhlaturu, north side.

Tshaka spoke the Mtetwa dialect when he became king. He, consequently always tefula's. He is said to have lisped or stuttered

he defeated all the ^(chief) amakosi in every direction. He was very resourceful in his plans for overcoming his rivals. Dingana and Mpande ^(came on the scene) veldt ^{when he had subdued the whole country} izwe & sa la hlola lonke and therefore my father did not have very much to say about them. He says he ^{never met} Klapetka's in the days of Tshaka by always having to go out to hlola. (sp.)

Tshaka had no children, he did not wish to have any, for they would have been amakosi, (chief).

In the old days if a king had a child it, when it grew up, might drive its father home. This once happened, the instance being quoted by my father. Tshaka was afraid of the same thing happening to him. I do not know if Tshaka ever ^{was with girls} ~~was~~ ^(spotted) with the girls of his (ndhlunkula). [continue with 60/16/18-24, + 60/17/1-8.]

Qwabe tribe, history. - (Per Kambi and Mtshwayiza. 8.4.03. J. Windham present). Mtshwayiza ^{abt. about 42} is a Borough Police Sgt., lives in Eshowe Dist, and is a son of Mamfongonyana, former chief of the tribe. Is more or less cut off the main section of tribe in Natal (ie. that portion there lately under Zidumo (deceased)). He now claims chieftainship in Zidumo's place until latter's children (heirs) shall have grown up. Kambi is aged say ^{38 or} 39, is a member ^{Qwabe} of tribe at present working as a togt boy in Durban. -

Mamfongonyana was a member of the Mdhlenovu regiment. Qwabe ^{was originally} the name of a person just as that of Zulu was and both were the sons of one man, Malandela. Owing to a quarrel between Zulu and Qwabe their father caused them to separate, Zulu went further north whilst Qwabe came and settled on the south side of the Mhlathuze river (not merely in Eshowe Dist).

Before this separation it is Kambi (who is principal spokesman) does not know where the people all lived together. It may have been in the white Mfolozi valley. Believes the common isibongo, prior to separation, was Zefene-lwenja. It is certain this name did at one time apply to the Qwabe people. Owing to living north and so in the direction of or close to the Basutos the Zulus came to be spoken of as abesuto. This appellation was never used in respect to the Qwabe.

During the early part of Tshaka's reign Pakawayo was King of the tribe. He ~~is~~ died on account of being attacked by Tshaka. It was proposed, says