

MAGIDIGIDI

A. vol 62, nbk 70, pp 11-20

B. vol 62, nbk ~~70~~⁷¹, pp 3-24

C. vol 62, nbk 72, pp 1-13

(117)

5.5.05

$\frac{1905}{1823}$

$\frac{1826}{1829}$ - $\frac{1905}{78}$
27

Magidigidi alias Simeon Nobebe arrives with Dazi from Amanzimtoti.

Magidigidi says he belongs to amacuru tribe. Was a policeman at Greytown & knew father. He crossed over with Mpande into Natal in 1839, being then a mat-bearer. Was present as mat-bearer at battle of Magonzo (not far from Vryheid - far up the two Umfolozi). Same age as Mpande's Dambelhu regiment, ^(say 82 years of age born c. 1823) claimed by Zingulube (Dazi's age). This would make him about 80. Has no head ring. John Shepstone once had under consideration question of his leaving his chief Pakade to become a Christian convert. Shepstone decided against him ordering him to ~~not~~ compensate Pakade.

Says Owabe is associated with Nozidiya, not Zuluan. Nozidiya may be a woman.

Nkosenkulu is one of the Zulu kings. Magidigidi was born kwa Nobamba & there grew up.

Norman Tembula also arrived this evening ^{alcock's spirit} from Newcastle + Dundee district - Saw ^(alcock's spirit) Wunande (at 91 or so), Malinga (at 49), Assani (at 91) ^{Chenge, Unasini, Dur} and Julu of Wendale - all good informants + prepared to come down.

Almana has 70 children.

6.5.05 - Magidigidi speaks - Norman N. present: -

Magidigidi ka lōbēbe ka Be Minza ka Notusi ka Gasela ka Bulisa ka Madani ka Ndawonde ka Sibene ka Nala ka Ngcenge.

I am of amalumu tribe. Ndawonde is

my sibongo - Ndawonde bring a section of

Curu tribe. ~~I am sure~~ I was Dingane's itsewane which became idhlambithlu under mpande but I was not but was by mpande. Pakade ~~was~~ ^{was} amagwenpisi under Pakade.

The Curu chiefs are: Silewane ka Sabangaye ka Pakade ka Macingwane ka Juba ka Dibandhlela ka Niyanda ka Jama ka Ndaba ka Meunu ka Malandela

Meunu ka Niyanda, Jama ka Ndaba

- M. is sure as far as Niyanda, Jama is son of Ndaba, so is Meunu of Malandela, but not sure if Niyanda is Jama's son or Ndaba Meunu's Jama is afap said to be nyeyezis son - see next page. Julu, Dwabe and Meunu were the sons of

(13) umlibo = pumpkin, spreading of

Malandela.

Kanyile ka Ngwanaka ~~Dwabe~~

Mcunu is the one who tata'd ubukosi be-
ka Kanyile ngoba uyise wa klab' inkomo
wa 'bek' umlenzi wa 'bek' misonyama.
wa ba bezako. wa fika wat' ukanyile
ke - ku uyem' anakulu - wa tat' umlenzi.
Wat' uMcunuke wa tat' misonyama, kwa
uyem a seba inkosi - uyena nkosi
nyalo.

The Kanyile people have no inkosi now
they are mixed up with Cunu tribe. The
Kanyile people busa both in Zulu and
Cunu tribes.

X Kanyile zala'd Bovungana ka mavela

6:505
evening.

Jama ka Yeyez was mgem - ^{mgem's} isitakazelo

Zulu wela'd, Cunu sala'd + Dwabe
ehla'd way' ezansi no mhlathuze.

Zulu welad over to Infoloy' emblope -
 The Zulus lived ^{between} embhlatuze and white
 infoloyi. At the Itala elikulu Zulu
 territory qcinad, extending from emahlaba
 tui. Italeni elin cane kwa kwak'
 umacingwane.

Zulu and Mconu are the sons of one
 and the same person.

The ama Cunas are ama Ntungwa just
 as the Zulus are - so also are the Qwabe -
 but as they lived ~~in~~ ezansi near Mtetwa
 they tefulad. see map of Zulu Kings' graves

The spot from which Zulu, Mconu &
 Qwabe separated or split up was
 Mkhlovane - stream which enters
 Mzimhlanga & this enters the Infoloyi.
 The Zulu graves are near the Mzimhlanga
 stream.

The ~~embhlofa~~ Mkhlovane passes by
 Isikume hill & enters Infoloyi.

I do not know where ndonga lu ka Jatiyana is.
 The ~~se~~ separation actually took place
 embhlatuze - embhla now in neighbourhood
 of Itala - Zulu went & settled first
 Mkhlovane - Cunu remained & Italeni, embhla
 no mhlatauze.

The Mkhlovane may not enter the Mzimhlanga
 Mhlela ~~of~~ ka Sompisi afterwards lived
 Mkhlovane.

The Cunus atkelanad with Zulus and
 ama CUBE - the iron-smiths. Near us too were
 the abambo peze kwe nouse extending to
 the Quedeni.

The Kanyile people are part of the Cunus.
 The Zulus, Cunus & Qwabe are aba Rwebi
 ie hawkers - hawkers of imiti. They also
 sold indungula medicine - wo'mkahlane,
 apatu' abhika, chlob' ibambi' izulu.
 There is also a superstition in regard to it
 that anyone ~~can~~ going across his garden with

it in his possession, misuni 'icyafa - crop fails.

The abakwebi are people ba s'enhla - for instance the amaHlubi tribe

a ba kwa ^{Ra Sibata} Tshangela ^{people} lived ^{base} esigwini se Tala mountain - they misa id izulu + were killed off by Dingana for having done so. Dingana asked them to misa but not to allow thunder. They consented but thunder + lightning came killing off both people + the King's cattle and this was the reason why D-put them to death. These people were abakwebi. The Hlubi is ~~can~~ not misa izulu. ^{see what Stephen Mini says}

aba se mazolweni people who lived at a hill kwa Gasa also could bring rain. Godongwana was their chief.

Godongwana's son was mdingi. ^{IN PRYANT}

The we Cenus are, like Owabe + Zulu, are freely spoken of as abesutu.

amaCube are amaNtungwa like us.

Their chiefs are Mvokela ka Dhlaba Sigamanda ka Lokufa ka Mvokela ka Dhlaba. They also make izindondo, amajaja + mitonto - also itusi.

Ishaka and Macingwane. Ishaka hlazela Ndawonde - isipinda sas'ema canwini. This isizwe fought with 'maCube sa bamba uMvokela inkos' yas'emaCubeni. Ishaka tukutela because of the amaCube being defeated for they were those who kanda his itusi. Ishaka then leta id umqumanga to vimbizela kwa Ndawonde, wa bulala at isizwe sa kwa Ndawonde. Wa ye se suk' uMacingwane wa hamba. Ishaka pursued Macingwane. M- fled in the direction of eNtsheni in Pondoland where he died from a wandering existence (ukudinga). M- baleka ne nduna yake Mbete wa kwa Majola kwa Ngqulunga (a person) - After Macingwane was lost sight of by the

tribe the latter returned to Zululand. Macingwane was followed up ^{by Tshakap'wipi} as far as eNsitkeni & it was there that M., Mbethi (his induna) and uMasogobile his inkosikazi (intandokazi but not principal wife mother of Pakade) ~~was~~ went astray. No one knows where M. died or what became of him.

The Cunas buyelad kwa Zulul - to Mahlabatini saying they would not koonza amafala but preferred to koonza Zulul. Tshaka then memezelaid that anyone killing any of Macingwane's late followers would be severely dealt with.

After a while word came to say that Macingwane had been seen and was still living. The Cunas then started off after their chief. T. directed that they were not to be interfered with and were to be allowed to go to their own chief. He said to them they could return if they could not find their chief.

They, however, could not find M. They heard that he had been eaten by cannibals eNsitkeni. This hill is across the Mzimkulu and Ingwagwane - near Kokstad.

Macingwane left Zululand at the same time as Ncapayi ka Madikane (the amaBaca) and Mawane ka Masumpa (the amaNgwane).

The Cunas now returned a second time to Zululand and koonza Tshaka. Later on under Pakade they gambaid their own isigwe. This took place when Mpande crossed into Natal separating from Dingana. Many other tribes became independent when Mpande fled into Natal. They seized that opportunity zizizwe isikala for Dinga.

Dingiswayo never fought with amaCuna Tshaka, as a boy, never came. EmaCunwini Mbalebele was ikanda lika Tshaka owa ye belebele ngawo ku yo zontke izizwe.

v. Dunjari's explanation in ibk under date 26.5.16.

small geja = isikuba
ilembe = a large geja

When Zwede muka'd kiva Zulu he was landward
by Mbelebele regiment.

~~Entered~~ Izibongo zika Macingwane

u Macingwane was' e Ngonyamena!
u Lipo lu meva ^{lwa o ngonyamena} ^{isityo of Macingwane} kwasa' e Ngonyamena
u MikoKobi nga nKombi y' ehangeni
u Macingwane wa kwa s'Kuba nga ^{igeja} lembe
u Tula ^{muji of isizane} ngasa' vale kwa Tangakazi (uwa)
u Macingwane wa s' e Welandhlova
Ote' besa ^{impini} way' eba lilela ^(near the small Tala where he fought with Mwakela the cube chief)
Inga e bu beti ku yo sal' abanjani,
kwa sala bona aba ^{am pape} zibutakataka
u Macingwane utdab' una songo ingat' u
songal' abanjani

Izidid' esintusi na kwaz' undaka
Isiscokolo ^e si nga matsh' la se Nkandha
a ^{ng} nga pepel' e Windhlova mhlazi
Kuba li ya pendula

x married ~~with~~ Intinkulu and Zolad Lungatibalele - of
amathlubi tribe

[3]

ubani upitwe inzenzane = 50+50 is stiff (from walking)
ngi ne inzenzane }

I know Pakade well. ~~It~~ Sabangaze + Mbonjana (aka Pakade) were killed Esandhswana. They were part of Natal's forces. Pakade died somewhere about 1882. ~~(Dingane's Petition)~~ He was Inkwenkwenesi regt ~~under~~ (Macingwanesi) same age as amaWombe in Zululani.

7.5.05 (Sunday)

Magidigidi and Norman H.

Macingwanesi's main kraals were Ingonyameni, Elangeni, Mkanini, Mkomba, Mkaulweni, mdakeni, mbangweni, Misweni, Miswelaneni, Kufingeleni, kuNexgeleni, kuNtkeni Ebatweni.

His regiments = Ingagu, abatwa, Izinkwenkweni (uMungu) amaTshanga. The oldest of these was Ingagu and youngest amaTshanga. ~~They~~ ^{all} are here given in their right order.

The Ingagu and abatwa had kraals of their own. Izinkwenkweni were stationed at Ingonyameni uMungu was Elangeni, amaTshanga were also Ingonyameni.

Pakade's kraals, in addition to Macingwane's given above, were: uMxweleni, uMxwelaneni, ukuFingeleni, ukuKengeleni, ukuKukeni.

Pakade's regiments: - Izipunzi (of Pakade's own age), Isicanulo, Isangole, uMngwenipisi ^(my regiment), uMbingulu, uMatinikwana, abesuta, iNyandezulu, abaTwa (named after Macingwane's regt), Isicwazi, Iziphisi, iMoukuzane, last of all uKongole (ie. were amaboya ka Pakade, just as ingcobinga were amaboya ka Shaka, and Insewane were amaboya ka Dingane, ^(called the Inpanze - uDhlambedlu) uNcijo were amaboya ka Inpanze (afterwards called by Cetshwayo Randempemvu).

I do not know what Silwane called uKongole for he succeeded Pakade, as Sabangaze, as previous states, was killed prior to P's death at Isandhlwana.

Silwane has but a uDhlamanzi amongst other regiments. His great kraal is Esitozeni (ie. u nesitunzi - overshadows others) Esinyame ^(aka Sabang), EziMandane (owenkloho yake, wakuwa uy. uSilwane).

I cannot speak clearly as to the rest ^{* called after he had killed uMhlangane river - into Tutela, eating goats. It was uMhlangane + let's inkosini as unknown. Some came forward & said to him was uMngwenipisi we ate it - ie my regiment whereupon we were called after it. I partook of it.}

as I no longer live in the tribe but at Amanqintoti.

The kraal Pakade was born in was uFangeni. I do not know that Macingwane was born in. My impression is Macingwane was born in uNgongamemi for it 'inkosingena i buse ngo ka yise - this is the custom.

My regiment uMngwenipisi was at first uMkwoyandhlovo but this gave way to the former.

Pakade was very tall and extremely stout. He had a bearding.

Macingwane is ^{supposed} to have been eaten by amazimuzunu as his body, that of his induna & inkosikazi were not recovered. He died in the neighbourhood of uSikeni - he was not eaten by cannibals uFenge (Job's Kops) (see Bryan's story).

^{afternoon} uMngidigidi - alone. I did not leave Cunu tribe till after 7.5.05 1881 (First Boer war).

Cunu tribe do not cut little finger, they boboya, they tunga, and resemble Zulus in every

[6]

in Kilikitana = into a way that is impossible

way. When, later on, Julius gave them refuge
Emalunwini. There are very many who joined
the tribe in this way during Mpando and Cetchuwa
reigns.

Zimema (was' ekKanini) banded no
Silwane (present chief - was' ekutrengelele).
Former fled & built embumbane - ngas' ema-
mpandweni. His adherents were not allowed to
follow him because Silwane remonstrated. John
Shepstone prevented these people from following
Zimema. Z. is now dead.

(see further on)

Pakade jezisa' Lekandaba, so he left and konza'
Ngoza Sir J. Shepstone's inama - Ngoza ka Ludaba
ka Mbuli ka wa kwa Majazi (I believe a section of the
ama Cunu tribe). Ngoza then lived emKambatini.
Ngoza was given land ofenge - viza that occupied
by Matshana ka Mondisa ka Jobe ka Mapita
was' eba Tenjini. Matshana was shot at by John
Shepstone. He had killed a man of his own tribe.

This man's wife reported the death so authorities
decided to see the spot where the man was killed.
This, however, was only a plot by which to capture
see next page Matshana

(7)

Cunu genealogical tree

(per Magidigidi)

Malandela

meunu

Ndaba

Majola

Jama

Nyanda

Dibanohlela

Kanyile

Liboko

Macingwane

Dabulinkandla Zekandaba

Pakade

Tongatongo Mgondhlo

Tokoza

mfusi
Pezulu

(Enkaulweni)
Nhlumba
Mhlungu
Mazeleni

(Engonyameni)
Vimbela

(ENKongba)
Madhlomo
Nzuhe

(EKutVengeleeni)
Sabangaye
Mibonjana
Sabangaye's issue

(ENkanini)
Timema
Sifaniso
Ntando

(Efangeni)
Mfunzana
(EKulukeni)
nil.

(Evisweleni)
Mwinjwa

Silwane - (ezizozeni)

[8]

Matshana - M. came up. J. Shepstone fired at him but struck a native alongside. M. made off, changed his mutha for another and separated from the main body. He made off to Joba's Kop, Ezenge - & from there into Zululand, driving cattle with him. Matshana is still living in Zululand.

The man killed by Matshana was usidhlatiya. Matshana's tribe is abakwa Sitole - ie. an off-shoot of Tembu tribe. The Tembus proper were under Ngoza ka Tshana.

Tongotongo's ^{son} left the ^{camp} tribe & built with Nozitshina ^(a Swazi) induna ka Misjana. I do not know why the son left. Tongotongo died kon' ema Cunwini & Ntshikane (river - enters impsfana (Mooi River?))

I do not know Tongotongo's issue - nor that of Mzandla.

Tokoza also ~~he~~ joined Ngoza, Samsewa's induna. Dabulinkandhla went to live emtvalume - ka Maraula - was embo - he maybe dead now.

The above sons of Macingwane left the tribe on account of the an umbango by Dabulinkandhla vs Pakade, the other

[9]

umbango was that Lwema + Selwane.

~~The~~ Dabulinkandhla contended Pakade was not inkosi because was was' emsizi - ie when the inkosi has been sebenzama nge ~~and~~ misebenzi yobukosi i yo lalakona - imisiwe izinyanga. The king is uniswad ilanga li tshona, igez' ilanga li puma. This is done so as to give inkos' isitunzi, ye sabi. The practice is observed ~~at~~ ^{twas} at the new moon, or when the moon is in last quarter (kufa) & may be every month. After the inkosi has zunga'd in this way he will not lala kwabo - he will ~~to~~ lala ne ntombi ~~wo~~ yo ~~and~~ muntu o waziwayo, of importance in that district, - she will not be a girl from another tribe but of the tribe to which the chief belongs. This girl is known as umsizi - when izulu inas the chief will leave isibaya where he has been gcaba'd - ibe mnyama - & go to ~~where~~ this girl's hut. This girl is known as umsizi because when chief goes to her he

has unisizi on him. Pakade and Impande ka Senzangakona were both bas' emsigin

The chief is clapped by his own ijizanga - not zas' a zigweni. They are the chiefs own medical men who are sometimes sent by him to clapa his any special case he desires should receive the best attention.

The great occasion is to imisa inkosi when he first ngena's ebukozini - on later occasions the custom though observed is not nearly so important. The chief on this important first occasion goes but once. ^{to any there putulala's ce removes all} ~~to this~~ ^{to this} ~~girl~~ ^{girl} if she becomes pregnant well and good - if not then she will never bear a child for he will not again have connection with her. Now there is a curious fact with regard to this unisizi custom and that if a woman does become pregnant she invariably bears a boy. That at any rate is my experience - I know of no case where a ~~boy~~ girl was born. If the girl were to bear a female child this child would not

be killed ngob' inkosi imiswe ngo nina.

Norman W. now present.

Mfusi and Pegulu were killed by their father Macingwane because he was afraid of their ousting him from the Chieftainship.

Pakade ciba'd Zkandaba when he was pendulain ku tetw' icala. He pendula'd before the amadoda did so this so incensed Pakade that he took an assegai & hurled it at him. ~~Z~~ ran off. P. thereupon went in among Z's cattle which were at Ngomweni and ~~sto~~ for Z belonged to this kraal and stabbed all those to the death which belonged to Z. Z after this left & as above stated Konga's Ngoza. Pakade did not succeed in stabbing Z. Every effort was after this made to keep Z in the tribe but he refused & went off. Pakade seeing this seized the ingodusi he had been paying lobola for on Zkandaba's behalf. P. gave in zondhlo this woman - daughter of Seyona. ~~was~~

Norman W. said unisizi child is never bekwad as chief but it seems that such child always lives

(12) (15)

The

and is brought forward when the principal house has no heirs. N. says & it seems to be usual for the unsiyi girl to bear a boy.

Mpande said because of his being a was' unsiyini & would not banga ubukosi.

Pakade's mother's name was Ndabakajwaye ^{tele} - ~~the~~ her 'married' name uManyewe. She lived to a great age, to within a month of Pakade's death (in 1882 - says norinan). As Pakade was about age of amaWombe (Ikhat & Dingana) ~~so~~ so he might have been born in 1788 & so 93 or 94 at time of his death. His mother died ~~within~~ a month or two before him so she must have been about 115 - 120 years of age! I knew her well, says M. He, Sibongo was wakwa Dimba - a bakwa Luuno - amaCunwini.

Macingwane's induna was uMibeli wa kwa Majola. I do not know who Laboko's induna was.

Pakade's induna was uSwana ka Mabarane wa kwa Hela - amaCunwini

(BJ) (13)

Izifunda zas' amalunwini =

Majola, Kimba, Hela, Ndwonde,
Congco, ^{aligo ngulungu} Sibiyi, Kanyile, Manyoni,
Lembede, abakwa Mafembe, abakwa Nene,
Kunene — amaqwane have such a section),
abase mampheni ~~abakwa~~ Dhadhla, &
~~abakwa~~ abakwa Sibuya (are really a section of the
Zulu tribe but are now part of Cunu tribe)

~~titonkoka ngunzika Singele ka~~

Zhadhlo ka Gwabe ka Kabazele ka Noma-
vovo ka Gubela, ka Mikiye ka Gaba of
the Embo tribe. The Embo people are
amafala — they lived near amalunwini.

8 5.05
Magidigidi - abne.

I was born kwa Nobamba - Ekaya, ku sa-
bus' uThakka. Sa si toline kwa Zulu & la kiti se li-
citive. After a time Nobamba pum' id ukuyo kwaka
ngapetsheya kwesigodi — ku sikhlabo esi ngena manzi.
Kwa sal' uMigeku. That is when Nobamba left to
build on a new site the remaining site ~~was~~ still
continued to be occupied by a kraal then known as

o was a Mqekwini. When I became almost old enough to look after cattle kwa dabuk' izwe sa wela no mpande with our chief Pakade. We came and lived o Jongati emahlamvini (by this I mean we there lived in temporary shelters constructed of branches).

Mpande now went off to fight against Dingana. He met him eMaqonggo (this hill - iqangana nje - a'ku ntab' abonabalayo - zise nkangala nje - a zi na matshezi - these hills ^{are} near Ntabankulu and umnyati and close to the Black Umfolozi at its upper part - right bank facing sea. The hills are insignificant as such. I was udibi in this fight. Sa si ngaka pat' izihlangu - I carried there for mdungunya (ka matula) - of the Izimpohlo. These Izimpohlo on mpande's side were called izibawu. ~~At~~ at first mpande's forces were defeated ~~then~~ but cut up by Dingana's Dhlambedhler. The izibawu came forward and then routed uDhlambedhler. The izibawu were composed of various lots of izimpohlo - not the wholes of particular sections [among the Izimpohlo

(izigaba) were, Fojisa, Ngqobolondo, Imfolozi Dibimhlangu, Iribabanye - ~~The~~ Ichoyisa is ^{hereby} uhlangothi lo muzi not of a section of regiment of men - this hlangothi was emgungundhlovu. Izimpohlo were had no kraal of their own, ba be umgungundhlovu and there stationed]

izibingqwangi (ingqwangi is the black intete yezwe nje). Ishaka gave them this name when he was first bitaining them abufaneni. Their other name was Izithyosi - ~~they~~ given them by Dingana. The name Ingcobinga was also Ishaka's name for the same regiment. The Ingcobinga is the real name of the regiment, e'li ka zibingqwangi a lo ku vrambitisa.

All Izimpohlo were in emgungundhlovu. Iza o waye busa ngayo uDingana - a'ku kuput' izimpohlo! would often be shouted. They were the ones who frequently put people to death, such as were so ordered to be dealt with.

The name izimpohlo la vela ku Dingana.

(16)

idhle ngezitungi = ukuba i ngezitungi kaKubisa
(as Dingana's kraal) ingamele idhepe
~~was~~

The Izimpohlo were butwad by Tshaka but ~~was~~ ^{was} separate names.

I knew the kraal Mgungundhlova well - close by - say 4 or 5 miles off Nobamba. I frequently tvalad' ukukho there to ku lala, nesi-gaba so kuk'amanzi. I used to carry these things & then return home. I carried for indungunya who belonged to the Fojisa section of izimpohlo. The izinduna of Fojisa were mfetshe ka Muli-wensangu - owa kwa Kubisa - (way'etefela laph' ekuluma) - the other was Sondonda. Dibimhlangu was isibay'esikulu se izimpohlo - induna was adilikana - this regiment was on left side of kraal looking towards gate.

The two kraals at top of Mgungundhlova to which no one, not even Nohlala, ever went were called zNgome and zBeje - there the mohlun-kulu went about naked - not binca, wa u zi hambela nje.

There were two gates (amasango) at Mgung. so that whilst cattle entered by one, regiments might be

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Boers tshayela' inkondlo

entering by the other. At the bottom were imhlonklo trees. It was at these the Boers outspanned when they came to see Dingana. These imhlonklo were known as kwa Nkosinkulu. I cannot think why this place was so named, whether it was a spot where a man of that name had busaid or hlalaid or rested. I do not know if there was a Zulu chief of this name.

There was an ugange or kraal fence built round Mgung. with numerous izintuba in it here & there through which people passed.

When Boers were tshayela' inkondlo prior to being killed they left their weapons emhlonklova that is at the gate of the kraal -

evening

8.5.05. Magidigidi continues. My father was killed at Balule. He was simply "uNobamba" regiment - he was one of the abamblope regiments for he was tungile & had wives & children. The unmarried were called abamnyama. The men stationed at Nobamba, mbelebele, Sisebe

[18]

njunju wo hlanga = Dingana (name for

Nzinazana & were called Nobamba & c. after the name of kraal, not after their regimental name.

The Ihlaba was telewa'd kwa Nobamba. Even though this regt was there ~~they~~ it would be called 'Nobamba' or better Ihlaba la kwa Nobamba.

Mnkabazi used to busa kwa Nobamba. Mmama was also there. Mnkabazi had isizwe & used to hlala there - viz ibabuluzini. I have frequently seen Mnkabazi. Dingana never came to ^{stay at} Nobamba but ^{contented himself by} staying in Mngungundhlova occasionally.

Dingana ~~has~~ ^{occasionally} visited Nobamba but never to stay. When Mngungundhlova was burnt by the Boers Dingana went to Mqekwini built it to a large size and there busa'd. Whilst this kraal was being built Mbelebele and Imvokwe ^(not Imvoko) regiments left to attack the Swazi - Waye se pun' ihlambo

[19]

ingqabuto ^{lay} ^(uNingane) ^{gaken} = his first ^{regiment}

ngoba kad' elwa na maBunu. This was before mpande ~~passed~~ wela into Natal but only shortly before.

I saw the Mbelebele & Imvokwe (elama's uHlambedhlu) leave for Swaziland. The Mbelebele & Imvokwe were in command of (K)wana ka Nggengelele.

I have ^{never} seen Nggengelele. I have seen Olwana - he was niundu, skulile nje, inge mude, inge mfutshane - His real father was Koboyela - not Nggengelele - he was however always spoken of as if he were the son of the latter.

The Imvokwe was an ordinary regiment of Dingana's (Magidigidi says Dingana not Dugane - he says amaFala use the latter expression - ulimi lwetu, tina mantungwa lu'gotshene) & elama's uHlambedhlu. It was ~~not a mixture like~~ ^{the} Izimpho were made up of different izigaba, Ibabanye,

umemanelo = additional name
of the Tokozisawa

Dibuhlangu, Fajisa, Imfolozi, Ngqobolondo
Tshoyisa was one of Tshaka's (Dhluhlanana's)
regiments:

Dingana's regiments

Iziinyosi (former Inqobbinga) (originally
under Tshaka)

Dhlambekhlu, alias ~~Imvoko~~ Imqamule (vitakazelo)
(or Imvoko - hlu-gwe pronounce)

Imvokwe, alias Dulela (orge na ndlebe)
(vitakazelo) or Imkhavini - so called
when fighting with Boko's
along the Tshaka's kraal - called
after the battle of
Dabakawombe

Imkukulutshane - (emkulu)
Zigulutshane (Dabakawombe)

Illaha alias uNobamba (vitakazelo)
(mpande called this Dabakawombe)

KoKoti (Dabakawombe) - intswane

Insewane (under mpande became uDhlambekhlu
Inqweque + Imkhenevu being zigulutshane)

X
X
Imvoko's
Dulela

X
X
Imvoko's
Dulela

Imkabayi way'emude, & impofukazi - she
appeared older than mmama - nsundukazi.

Dingana was msundu, Tshaka mpofu
and mpande myama. Dingana was medium
height whilst Tshaka was slight and rather tall.

Tshaka's shield was once seized by Sirayi
ka Senzangakona - T's brother. T. called for
it but Sirayi turned the inner side to T. so that
he could not see the single white patch which
always distinguished T's shield. S. refused to give

(21) a sa ham ukha we buto ^{nobamba} ^{sicebe} ^{imbelebeli} ^{ingungun'elana}
~~were not a completely distinct regt~~
it up so T. said to him hamb' uhlwe intaba X
Sirayi then became uhlanya. This incident re-
sulted happened when T. was attacking Zulus.
T. wanted to fight but his men would not allow
him to do so.

9-5-05 Inqidigidi. Dazi present.
I distinctly remember the Imvokwe, ~~and~~ Imkulu-
tshane regiments but also those following. I
also have some ^{slight} recollection of uDhlambekhlu being
butaid. The Imkukulutshane and Zigulutshane were
all butaid together, the latter being simply cut off from
the former. I do not know what the reason for this
was. The Zigulutshane were not an independent &
distinct regiment. They were merely distributed among
the kraals Nobamba, Sicebe, Imbelebeli & Ingungun-
-dlovu. It they are the same age as imkukulutshane
emkulu.

Egumeni and Egumaneni are names of Mbopa's
~~his~~ own kraals. I saw Mbopa. He was dark - myama
other name 'Tibelisa'. He was tall, ^(say 6 ft) and stout. He
lived south side of Insuze river pausi kwe Kombe
- chlati & li'xum' Qudeni - Nkandhla Dist. - He was

(22)

Killed by Dingana, I do not know why. ^(as well)
 Ishaka, it was said, was stabbed the first time by Mbopa and yet it was openly stated that Sikwayo wa Kwa Qwabe had done so and forests were 'Kakaid' in the hope of catching him. Dingana caused M. to be put to death as he said 'lo munt' a nesibindi nam'anghl'angi gwaze, ngoba wa gwaza inkasi imbuzisa ka ngaka!'. Mbopa ^{only} was killed not his whole ^{house} kraal. I fancy he was killed ku 'butw' Inkulutshane - about that year. He was killed at his kraal eGumeni.

Dingana then lived on Mbopa's land building kraal kwa Noyenda & where Moundhlana ^{alias Gbinokwe (positakayelo) lived} (ka Mpumuzi) was 'iMagungbeni'. This man Moundhlana was of high rank & could have struck even Nohlala or Dambuzi in Dingana's presence & the King would simply have learned lifting his blanket & gone off to his quarters. This is not Moundhlana (ka Menguwa) - alias uNdonga ze Langwe, ^(I do not know if he kills or not) Ngi ya biza ziya sabela -

(23) impungo - intondolo (tena')

Kwa Noyenda ^(kam) was originally Moundhlana ka Mpumuzi's kraal & was stationed eTaleri. Moundhlana was killed by Dingana & D. took over his establishment. Later on D. ~~did~~ put Mbopa to death at Mbopa's kraal eGumeni stationed as above mentioned. Dingana now caused kwa Noyenda kraal to shift from eTaleri to the lands built on by Mbopa. I lived kwa Noyenda after the death of my mother kwa Nobamba. I removed there when the ~~Kakote~~ iHlaba was being butaid. I am sure of this. I lapa kwa ku kulusiva aba Nwana (uMkhunkulu) - ^{coming} ~~coming~~ mapidigidi - alone.

At Noyenda great numbers of goats were kept belonging to the King. The goats of anyone killed would be seized and placed at this kraal. When Noyenda left eTaleri for Mbopa's territory the goats were left at a kraal eTaleri kwa Noyenda we zimbuji.

Dingana called those Dimpokho who were

(Kwa ku ngalwaga kwa ku)

Impukane nomvumbe - for this bird will fly up at a fly amagalampe - to the rest that rests galad impu the other rests being fed in the nest still.

(24) Ishaka's regiment.

Pakade and ka Macingwane & Mpande were on bad terms. Pakade killed Mpande's doctor ufukunikazi ka Benya kwa Majola. This doctor elaped Mpande and inisad him ubukosi ngo ku ngeva kwake ubukosini. Mpande fuhad' ufukunikazi whilst he was still smahlamvini ie was still in Natab near Jongati in temporary shelters. Pakade killed this man during the Boer regime & the incident took place in Natab.

Zibolela, Mbonambi, Ingumanga, Ndabentkulu, & Ziyendane, Sipezi, Ntontela, Sisebe, Nobamba, Mbelebele, Kangela.

Sipezi (very old ~~old~~ men) To first regt. - Zibolela Ntontela (amehl' a ka Mboni - sitakazelo)

Nobamba is the oldest Zulu royal kraal. I heard that Janna built this kraal also Inzinzana kraal. Nobamba, umgekha & Inzinzana had the reputation of being the oldest kraals. Mbelebele was so called by Ishaka ngoba wa belesela ngaw' izizwe but the name misle before came on the scene.

The Imvokwe regiment was buta'd before Imkulu-
-tshane was.

The reason why Tshaka had so many regiments
was because he conquered people in all directions
& so got regiments at a quicker rate & more of
them than if he had reigned quietly like Dingana
& Impande. Tshaka reigned eleven years so I
was informed, mdzingunya, Kwezi ka
Siguda wa kwa Zulul - of Sibabanye regt. &
Mabandhla (ka Msingilili), ^[of Sibabanye regt.] wa kwa Sibaya
all told me this - that Tshaka reigned 10 years
being killed in the 11th - Dingana reigned 9 &
was killed in the 10th year.

Was Jubingqwanga uDibinlangu?

Who were ngunywa's ipico-co & told to ozeza?

Where did T. tunga?

10.5.05.
There was a practice of butaining in Zululand under which
though men were buta'd all together some would be cut off and
telwa'd in some kraal taking with them a separate name, although
they were permitted at same time as main body and so later on
confusion arises as to whether they were an independent regt. or
merely a section of one - e.g. uDhlangubo.

9.5.05.

(72)

(1)

Magidigidi continues.

I do not know the name of Mbelebele before the name was altered by Tshaka.

Nobamba was quite close to emigekwini kraal being the one which was in charge of the amatuna (entkosi). The amatuna were Esangweni of this kraal - close by. This was the kraal which Babela's umlilo po as not to tshisa amatuna.

Isipezi

(amatwombe → Zibolela (former Mbonambi)
Sengangakwas rest • Dhlangubo - Tshaka ~~was~~ ~~isipezi~~ with these men
come in here about) • Dhlangezwa

Mqumanga

Fasimbo

uHloniye

Sekanya

Dibinklangu

Noaberkuter

ingobolondo

Dibinklangu

Tshoyiso

Tojiso

Dhlangubo

There were among isipezi those who had soka. Tshaka ngumiselaid utkusoka because kubi, men should not be 'tenwa' like izinkomo. The amatwombe hlalaid kwa Bulawayo.

The Imvokwe regiment was buta'd before Imkulu-
-tshane was.

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Prepared 9.5.05
D.S.05

Regiments of Tshaka and Dingana arranged according to their ages - chronological sequence.

Tshaka Dingana

Isipezi (T's first regt) ^{Nongadi ka Dhlaba wa kwa Mlathla} Izinyosi (Dngobinga under T.)

Mbonambi (Libolela) ^{Mpisi ka Mluzi sangqu wa kwa Mlathla} Dhlambedhlu

Dhlangubo ^{(I have this was regt but may have been a sibho) Zembe ka Ngobe wa kwa Ndwandwe} Mvokwe

Dhlangerswa ^{Zavizana ka Mluzi wa kwa Ndwandwe} Inkulutshane

Mqumanga ^(Nowan'zili ka Gwalala ka Manjala wa kwa Ndwandwe) Mhlaba [Izikulutshane, Ndaba - Kadengizibona]

Fasimba ^{(Ndabana ka Mshloli wa kwa Gabela) Somloca ka Dhlakaisi ke mardani ka Nhlambela wa kwa Ntombela} Kokoti, called Ndabakawombe by mpande.

Mlontane ^{ka Mhlaba (Kunzana wa kwa Maculane) Rala, wa kwa Ngobese} Nslwane became uDhlambedhlu under mpande

Dibivhlangu ^(Kwezi mabandhla mjetsho was Induna)

Gibabanye ^{(madeyana - prod of this regt) wa kwa Nxumalo} Nggobolondo ^{Gwalala and Mabandhla were of same age Gwalala was slightly older Sirayo & Zembe were about the same age!}

Ishoyisa ^{(mntuswa wa kwa Ndhlovu) Kundu wa kwa Gabela}

Izfolozi ^{(Mdungunya ka Matula) for whom I carried mats} Tsjisa. ^{these two sections sprang up under Dingane Imqungund.}

Bekenya ^{(Ndabentkulu om Kulu) wa kwa Sirayo ka Ngobe, wa kwa Ndwandwe}

Nyanquna ^(Mtembeni ka Mdiyane, Ndwandwe) Ndabentkulu ^(Sirayo ka Ngobe wa kwa Ndwandwe)

Ingcobinga ^{alias Jibingqwangi} (became Izinyosi under Dingana)

Gwalala was slightly older than Zavizana, so latter regt is senior to former

Became Dzimphohlo under Dingana, are arranged according to ages

Mr. does not know uPoko (both of them), or Dongabatuwa. Izinyendane was a regt of mixed men - of Mlubi tribes. The amaWombe were Senyanga - kona's regt - elama's Isipezi or thereabouts. In addition to above were the elderly men at Nobamba, Mbelebele, Sizembe
© belonged to our section of Caneu tribe.

~~was~~

There was Ndabentkulu omkulu ~~an~~ = uBekenza
and Ndabentkulu (omncane) - passing under name of
Smith Ndabentkulu.

Evening. 10.5.05

Many used to refrain from being butaid although
of same age as those going up. Their motive for doing
this was so as to be among the bigger lads in the regt
about to be enlisted. This accounts for men of similar
ages belonging to different regiments.

As regards the men Dingana called Izimiphlo. These
were all butaid by Shaka. The names, however, were given
by Dingana who divided them up into sections at
Mqungundhlova. Dingana caused ~~some~~ some of them
eg. Fojisa to cut their heads off and not to ~~make~~
make isa their ~~abakoti~~ omakoti. though they might
klobonga with them. They were to rola ~~them~~ make them ipingodosi. The ingawu
was fit ~~for~~ for them on terms ~~stated~~.
Shaka was called Isheinga & Ishe nge namtoto.

My impression is that Dibinhlangu, Sibabanye
Ngqobolondo + Ithoyisa were names given by Shaka
whilst those of Fojisa and Imfoloji were given by
Dingana.

+ rola because the girl is induced to leave her parents to live with her lover
the isoka.

isitulu = deaf person impampante = blind person
ismungula = dumb person

One should say Dibinkhangu not Dubinkhangu; Jibi
ngqwangi not Jubingqwanga, according to magidigidi.

Ishaka's Praises Entered

uhlanya o lu se mohlweni a madoda
& uhodum' shleyi o njeng' o ka Bengwa <sup>ama la kw'
shleyi</sup>
emngangeleni (umuzi was imbo ka Zikhlandhlo)
ndhlangwana o nge na m telekeleli (ntekeleli)

I do not know the expression so ku mpondo za
mtini - I know so ku mpondo za nkomo and
ukwanyisa kwa mtini - I never heard the first among
my own tribes or when at Nabanba or kwa Royenda. I never heard the
expression in my life. uya geja lo mlangu otsho njalo - makes a mistake

Qaligwe (9.4.05). Dinya (9.4.05) [Socuwatsha (upto 27.4.05)]
Melapi (30.4.05) Magidigidi (10.5.05) [Maziyana. Norman H.]

I once saw an ^{pronounce like ~~umnyama~~} umnyama, uhlal' esizibeni. I once
saw one kwiti kwa Zulu in an isiziba kwa Rozilwa
(umpondolute name of the stream, upsewa 'Talemi, uyi)

isiomboti so kwa kholakalo pakati kwomfula. ^{Iluminable}
^{sata = utsha, sa hlangelela}
 ungen' e Nsuze). I was still kwa ^{to} Noyenda. I was
 with Damana ka Ndude ~~and~~ and Ishikera ka Malindi
 - both now dead, (I fancy Damana is dead). ^{11.5.05 (evening)} We three were
 out herding cattle. We got hold of a large boulder and
 rolled it over a waterfall (cataract & waterfall) into
 a large pool at the bottom. After the stone had
 fallen into the pool, I noticed the spray from the splash
 became coloured by all the colours of the rainbow. A
 'darkness' or umnyama now ~~was~~ came over us. We
 became hot ~~in~~ all over, and started to run from
 a sense of fear. We separated & got away in
 different directions leaving the cattle behind. ^{Sa xophuwa umnyama waso} After
 running about 2 miles I stopped and called to
 the others, the effect of the darkness having gone off
 me & I could see plainly again. We wondered what
 could have been the cause so, as we had left our
 sticks &c behind, also the cattle we went to see
 where they were. ^{all of us had become blind} I ^{reason of what had happened} approached the fall and there
 on the bank of the stream down below I saw a
 mysterious looking animal, brownish, reddish
 & as to be afraid of one another.

^{unziginya omnyama, isidi in leloka}
^{pasara (ama) kakh' klangela}
^{legiya digasco}
^{madunjin' kwa mafembe}
^{oseben}

back with two long ears & which at first caused me
 to think they were horns. ^{I saw it ppqaza izigplebe (shake thing)} The animal was as large
 & at first seemed to me to be a goat or cow - as a 3 year old ^{tole}. This had been the cause of the
 'darkness' that had overtaken us. It had not
 apparently moved from the vicinity of the pool.

The men in the our kraal happened to notice
 that all was not right and asked for an explanation.
 They told us the animal was the umnyama and
 was the cause of what had overtaken us. They ordered
 us by no means to enter the kraal but to
 sleep out and that the cattle had to do the same.
 We had to drive the calves out to the cows
 to remain with them in the veld. We slept out
 2 nights. A Doctor ^{madunjin' kwa mafembe} was specially sent for to
 remove from us the evil omen. We were gcabail
 igulu leny' umnyama li zo kusa.

and had amafuta rubbed over us. The following day we were protected by the doctor i.e. the medicines were rubbed off. The cattle too were treated (pungad and clapad) by the doctor. When out in the veld we were not permitted to use our izipuku. After the doctor had properly treated us we were allowed to go back home also the cattle. Whilst out in the veld we had the milk of the cattle for there was no objection to our having it as we and the cattle were suffering from the same misfortune.

The umnyama lives in large pools, ~~was~~ ~~was~~ not necessarily at the base or bottom of a waterfall.

umnyama is a rainbow e.g. izulu lenzi
umnyama li zo kusa = utungo lwe nkosikazi.

The above incident happened ekwindhla (autumn) and in the middle of the day in the bright sunlight.

The men told us that the umnyama was a harmless animal. It did not get angry unless

it was interfered with. It must have been struck in this instance by the boulder they thought, hence the unziyaya, itunzi ~~of~~ or umnyama of the umnyama animal.

There was forest on both sides of the isi ziba - also reeds. The men could not kill the animal as it could not be got at, a man with a gun might have killed it.

Everyone knows this animal exists but very few ever see it. All they see is utungo lwendhla unKulu (utungo lwe nkosikazi). My belief is that a rainbow is caused by the umnyama animal ^{moving} from one pool to another some 12-20 miles off.

The umnyama has no horns but it has long large ears. I have never seen an umnyama skin. The one referred to is the only animal of the kind I ever saw. I saw it the same year as that in which Dingana died (1840). In those days mere boys did not herd cattle as became the fashion later on, especially in Natal.

kwa ku hlonga ne pilongotsha = hwebele, hwebele
(izula) hwebele
this & the cattle were punja'd because the sky was said to have caused this phenomenon

There has been no rain at all that day -
The ^{current} idea is that the rainbow burns like lightning.

The intini is not like umnyama. It is caught by gir-traps.

intini go out by 2's & 3's & 4's.

12.5.05 - My ^{mother} grand~~mother~~ Mandela (her maiden name Kabale) lived kwa Noyenda, my mother was kwa Nobamba. I lived alternately at these kraals. My mother's name was uMasoga, her maiden name uNomenqo. Soga waye ngo was emangadini kwa Quabe. Soga I never saw Soga.

Dingana objected to my grandmother being removed to Nobamba ngoba uyen' o waye gin' iziyepu (ie. the long haired goats whose skins were binned). She used to 'coba me. She belonged to amaAtungwa a senhla a gotshamis' u lini, not to those ezansi. She belonged to mabaso (Mncakwana and Ndabantu were mabaso) of Kumalo tribe.

patula

Si gwagplwenu kepa lu ya Sahlula
= to learn

The mabaso people built kwa Nlabankulu near Nhlazatshe. That is where my grandmother came from. Ho! 'ofe!' = Ho, wenzani! is said by amaNtungwa when they hear anything. They had a separate dialect of their own these Kumalo people - altered by Ishaka.

amaNtungwa were said by Julius to gothamis' ulimi whereas amaLala were said to patula or tekeza. We see then (1) tefula, (2) tekeza or patula and, (3) gothamis' ulimi were the three great dialects viz, umzansi, amaLala and amaNtungwa or umyphla.

amaNtungwa, used to say "Reza" meaning leda, wintani - wenzani (thereby corresponding with amaLala).

The amaNtungwa speak of themselves as being abaNguni. Ishaka, however, yet said this as he said he was umNguni - he was addressed as umNguni! umNguni wa Kiti! The amaNtungwa thereupon became afraid of applying this word to themselves.

amaNtungwa spoke of ugwazi as ligwazi.

I see that there is banging & about the word abaNguni but I cannot understand how it comes about. The amaNtungwa ~~have~~ (like Zulies, & Owabe's & Cunas)

I have a keen desire to speak of themselves as abaNguni whereas the name appears to have been applicable to some anciently resident people, already here when the Zulies & Owabes arrived but I cannot indicate those people. It may be that, as there is this contention, someone went from the south where the abaNguni were to the amaNtungwa and there married & settled down, so that the one people contend they are abaNguni and not the others. Certain it is, whatever may be thought of this theory, that the name umNguni is a precious one to the people of Zululand being used as one of the profoundest and most reverential salutations to the Zulie kings who conquered all the tribes of these parts. Ishaka was the first to appropriate the appellation among the Zulie chiefs.

Among the amaLala chiefs the phrase umNguni is commonly used.

The great Nguni people are without doubt the amaKoya. The great bulk of the present nations in South eastern Africa came from the North.

#