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MAXIBANA

KA

ZENI

MAXIBANA

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Doors Store.

SI NDONDAKUSUKU

Mphabana ka Zama ka Mzimela ka
 Nkomo ka ... ka was ... the
 Mzimela ka ... (Mridi)
 wa kwana Kulu. (This tribe ...
 ka Labatshi - don't know which, but said
 to be near Opat, where ...)

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~~Mphabana ka Mzimela~~ Taken from Small
 Black Note-book

Battle of Ndondakusuku visit there.

Abarwana ka ...
 Banta ...
 kwasebontata ukhethi ...
 his own ...
 butwana. After this, ...
 zwaba ngobumuntu, he then said
 the ...
 seendhela be si ...

After the ...
 account, ...
 u C. uzo ...
 This ...
 tat' Mbuyaji. lapa ka ...

"Upri hleba" mainly by this that Letshwayi
 had been defeated by Haiyana ngokh-
 zina. After this came to an end &
 we had forgotten about it sezwa
 kutwana so then menywe ingina
 mbumbulu. ~~SE~~ sezwa ukhosi.
 Chombe ^(Lumpki?) se li kulile lafaza kon
 Mbuyazi. We then heard that Mpande
 sebaleni said wa jabul'ama akasane
o wake wa bon'izinggungu za
ukwazi betana. This was the very
 cause of the war. We then heard that
 kutwana se be sebene. Soken
 menywa ingina mbumbulu
 kutwana ingingizole lafi chlongeni
 ingina (i.e. kuma Mtatabulu na ~~ku~~
 the Ndebele ^{hill} i.e. between white & black
 mountains) - when the ingina got into the
 heath, it panted, Mbuyazi's
 water got out of sight. This section of
 the heath is white home. Upon
 this is section pindabhat i say' shay-

(ie. kwa 'kyikazi - built then kwa Denge
- ie. close to Nongoma Mizey). Umbuyazi
wipi went home to Madanica; itab'
& abusweni be Nkhlayitsho, ngas' anga
kwayo, zungu' emizi yak' i seziwabantu.
A pause now came. Beautifully intoned
"Umbuyazi uhambele, u se li agqone
lonke lel' i li sas' jini, se li ngan
kuye (ie. lonke lel' i li itafa, ie
Diyela, Majija, Mtetwa, Mpatanga
as far as Tsekela). All this land, it was
said, was his.

At this juncture kwazwakal' ubantu
zimukhile ezase manqweni. Zi tate
umangwaka ka Nkhontshela. U se
muka nazo, u ya nazo ku Umbuyazi.
Se kuba ukubhoma kwayo. U eka
Cetshwayo. Isi sukake, isi landel'
umbuyazi. Umbuyazi u se li kukul'
izwe, u se ya ncha le ezansi eMatibeni.
Es' nipi then landela'd him. I was then
ngi se umfana obuthe-wayo. Nga

butuna ngimncinyane suina. The reason
for this was my own personal wish.

I was an *q* *udhloko* regiment. I as a
cadet was called *ikhaya* which *cega*'d
emahlabatini *kuna* *Nadwengu*

Izikhangu were *izintuzi* *zibomvu*.
We had an *imicizo* (*amatsoko* *zinkomo*)
Ekanda *si* *lival* *igalo* *lentse* *amnyama*
e *li* *blonywe* *imbangaziya* (white ostrich
feathers)



There were a number of these ^{white} feathers back
& front, we wore *umintsha* *ye* *mbug* *emhlope*
emoboyobade, *izimene*, *ezimimba*,
zisantwisa. Or *umintsha* of *imove*
amnyama. *Amabetshe* *pa* *singa*
wa *hina*. *Amabetshe* were not put on
for dancing, only for everyday wear. This
applied to all the regiments.

We *udhloko* carried 3 or 4 assegais, but
emkoini only *izindakhe* were *patwani*.

As regards head dress each man had umbenge
put on his head, did not fit like hat, but rested
on head & tied with string under neck. The
strings passed behind ears & under chin.



long tails -

short tails

The amatchoba were ^{each} ~~scayed~~ ^{scayed} into 2 or 3 strips,
& each of these strips cut down & parted, then tied to
a necklace. see above.

The gqizad with amatchoba a mafutshane
immediately below each knee. & another
shobaround upper part of each arm i.e.
round biceps. also round wrists.

The assegais were ^{giva} ~~giva~~ ^{isigala} ~~isigala~~, with thin
knives carried.

Our big indima under mpande wa i
Nsumundema ka Nothokhela wa
kwa Ndalayita.

Cethwayo's great indima was Mzama

ka Ngalo (the man known). Mbuyazi's
 big ^{now dead} ~~is~~ unknown to me.

We followed M. for three days, starting
 from Igkazi. Our object was to fight
 with him, naka paku mark' izinkomo
 zake (uletshwazo). We came to matigulu
 Lapa ku zondene kona ne Ndulinde.
 Sa dundubala ndulinde, yonk' mifi.
 We heard "U e. uela, u e nga potshaya
 (a M). We next heard that he had
 returned & was at Ndondakusuka
 (name of an ummango - a big hill).
 C. then pakid the mifi & it was laid
 near Ndondakusuka.

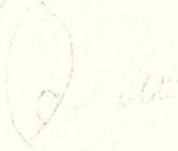
Nabakwanbe, Dhlambedhlamb
 Sangga, Talwana, Ndhlondhlo
 were selected to start the fight.
 We Dhloko belonged to other portion of
 Usutu that had not been retained - it
 included Mandhlatkazi.

C's mifi was scotshaid by Mbuyazi's
 regiment. After this Mandhlatkazi

banibad no soone # did they bamba kin
 they said the ziggoza. Upon this
 the rest of Usulu tshayid in gun one
 is strike iziklanget ^{dict} uplifted with
 izinti zemboots. Mis mipi was then
 citroad & telwat emangyini & Ohlshovan
 many were then killed off. This hunting of
 Mis mipi into river took place
 about 9 or 10 am

After this G mipi buyad & ikhaid
 izukoms yine lonke is Mbuji's
 The river was full. Some fugitives swim
 others mubad non-ange.

C. himself was in this mipi. I saw
 him. His shield was ubucwishi ^{ng}
 nsundu asiti a zibe manyama
 Kanti: a sienoyama. Small white
 patch.



ubucwishi: ubucwishi
 C. had on I think ibetshuher uina so
 I don't know what kind of uina

Talwana patad black shields with white patches on loins.

Later on, years later, this regt carried white shields. Uzul'omklope had all tungad. Young regts carried ~~black~~ black coloured shields, but such shields had white patches.

C. had an isidhlokhlo se nyoni se mshlandhlokazi. He had not tungad at that time. Mbuyazi too had not tungad. Both were of Talwana regt. Mbuyazi was very tall - as tall as ngamule ka Nzobo.

I do not know what dress Mbuyazi wore. He was mshloun ye sichlonth because he had isidhluha so boys, low down on his back (where indicated) - This was used as his name & did not an isiteko. All we people spoke of him to one another as mshloun ye sichlonth. May have got name because of his father intending to beka him.

as his successor & thereby naming C. This
 may be reason for using name Mbuluze.
 I believe Mpanze gumbaid Mbuyazi this
 name.

The common form of name was Mbuyazi
 & not Mbulazi. I do not tefula & yet
 use form found of word.

We Dholoko also gwaraid the iziggogo
 ku kon' iziggogo zika Mbuyazi-
 ku kon' ubutu ku ka Cetshwayo. I
 cannot think of ^{name} iziggogo.

John Drumm was in the battle. He
 fought with izingobo ^{v.p. 47.} zabele abantu
 - the name of his people. Mantsonga
 & Nyelamand (Europeans) are also supposed
 to have taken part.

The stories are that Mbulazi wa bulam
 abantu, ~~and~~ or that he mukaid notukela
 other says he crossed over. There is still an
 impression that he is living.

C. took part in chasing the iziggogo -
 He dundubalad ukondakansuka.

uZituzya ka zali munthu!

O ya o!

This refers to Cetshwaga - This was uZituzya -
- rebaid by C's troops. No more of the this.

C. returned after the battle to his
Zukazeni kraal; waka kwa
Denge, near Ezikazi. Denge is
quite close to Nonfoma Court house.

The Uantun was called. Uantun also
mpando. We believed the name was
derived from izinkomo e zashlwa mpo
kwa Sikuwata.

The isiga of C's remnants was Uantun.
Mbonyazi's said laba! laba! laba! laba!
Laba!

Women & children were killed at Uantun.
Others killed in other places.

I know of no quarrel about girls
between C & Mbonyazi.

Zibebu sat on left side of hut going
in. The men usually sit on right side.
Zibebu used ^{however} to sit on both sides.

I was on Zibebu's side at Zhanisi, but was not present insoche as I was lying ill.

The Usutu faction proper at Ndonda - Kuruka. was simply imlanganyisela nje ya mabuti onke. A large section ~~of~~ ^{the} Mandhlatazi fought on Usutu side. Mairana ka Mapita & Mlomeya ka Mapita were in charge of ~~the~~ Mandhlatazi ~~section~~. There were no Mandhlatazi who fought on Mbuyazi's side.

← No bucks were killed by ingina imbumbulu. This kind of ingina is one where it is known that hostilities are intended. The Usutu instead of carrying small shields used in bonafide hunting, carried large ones, but not as large of as those of mkosi. These were called imbumbulu because they were ncinjane. Mbuyazi's people too carried imbumbulu.

It had been proclaimed that there was to be ingina imbumbulu before C. & M. went out. I know of no other ingina

inbumbula + this was so called from
 the larger size of the shields making
 it evident that both sides expected
 to come into action. I know of nothing
 of this kind in Shaka's, or Dingane's
 time.

Mgamule ka Nyolo, C's head
 induna was assisted by Dambuza
 ka Mfukca, was umantwanyani,
Magezana ka Sobadhi ka Dhlukela
 wa kwa Ntombela, & many others.
 — Mantsakusuba hill slightly above
 Dhlukwini drift.