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MESANI

KA

MUSI

M E S E N I

A. 42 / item 14 / 1

9. 8. 04.

Conversation with Meseni ka Musi - wa kwa Qwabe Qwabe and Malandela, also Zulu, lived at Babanango - an old kraal site belonging to Malandela is still to be seen there and that should be the ~~spot where~~ locality in which Malandela was buried.

It was Ngqelo ka Kondehlo & another ^(named) who first konzid Ishaka. This happened before Pakatiwayo was attacked by Ishaka. After Pakatiwayo's defeat, Ngqelo claimed he should be made chief over Qwabe tribe, Ishaka refused to do this holding that Godolozzi, ~~as being~~ the dead man's heir, should succeed. As recognizing his high status position Ishaka presented Godolozzi with a large tuft of made up feathers (idhlokolo). The great friendly feeling sprang up between the two and so the subsequent stabbing of Ishaka in the arm by Qwabe people is unaccountable, more especially as the incident took place at the intuba of the icigodhlo to which none but members of the Zulu tribe were allowed to enter or approach. Not Qwabe men but ^{so meseni says} Zulus committed this deed and Ishaka scouted the idea that the Qwabe people were responsible.

Ngqidi deniso
this

Ishaka had a kraal ~~over~~ at the head of the Bay (Natal) probably Kangelala by name. The rumour is common that he used to go to the large rock at the foot of the Bluff and bathe. (I see in "The Disruptions of Hordes of Natives into the Eastern Frontier of the Cape Colony" ^(in library) - or some title such as that, that there were two kraals established by Ishaka at Port Natal. At the same time it is odd Ishaka never visited the settlement between 1824 and the time of his death at any rate neither Isaacs nor Fynn make mention of it.)

Meseni considers he holds the highest rank among all the natives of Natal; he, moreover, says the Qwabe tribe is ^{really} of higher rank than the Zulu one owing to Qwabe being senior to his brother Zulu.

9-8-04

42/14/1

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It was Ngqoto ka Kondehlo & another ^(name) who first ^(Konzaid) Tshaka. This happened before Pakatiwayo was attacked by Tshaka. After Pakatiwayo's defeat, Ngqoto claimed he should be made chief over ^{the} Qwabe tribe; Tshaka refused to do this, holding that Godolozzi, ^{as being} the dead man's heir, should succeed. As recognizing his high status position, Tshaka presented Godolozzi with a large tuft of made up feathers (idhlokolo). The ^{great} friendly feeling sprang up between the two, and so the subsequent stabbing of Tshaka in the arm by Qwabe people is unaccountable, more especially as the incident took place at the ^{small} ^{reference} intuba of the ^(isigodhlo) to which none but members of the Zulu tribe were allowed to enter or approach. Not Qwabe men ^{so meseni says} but Zulus committed this deed and Tshaka scouted the idea that the Qwabe people were responsible.

[Ngqidi demiso
the iv.] 7

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