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MPAMBUKELWA

KA

CANGASA



M PAMBUKELWA

A. 63 / item 2 (a) / ~~101-12~~  
~~44-54~~

101

at Ngwazeni ka Nkuku's house

8.6.1914

Nkuku ka <sup>3</sup> Cangasa ka Mavuna  
ka Iwala ~~ka~~ wa kwa Nkwanyana  
offshoot of Mpanza tribe, both these  
of Mtetwa tribe.

Mpambikelwa - brother of Nkuku

Mwayisa -

all present,

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isenidhlelo? inkhanga - former senior, Inpande  
 amacheni. I to C letter to Inbuyazi.

Nkuku (of Illokoroti) - [his story not nearly so good  
 as his young brother Mpambukelwa's].  
 All barabani were pakevwa

ndawonze. When Cetshwayo came  
 he bulalaid ukudhla nga bonke.  
 He eyed the others. He would occasionally  
 stick ukuyo amacheni & leave it  
 there without eating, the other princes  
 seeing this would not eat.

C. would buyzela the food in an  
 obstinate way, & then puma.

This happened kuma Tulwana, ku  
 Nomekha (sister of Shaka).

Inpande gave Inbuyazi the country  
~~across~~ south of Mhlathuze, as far as the  
 source of river Shabanafo.

Mpambukelwa [this man is well informed - to 4  
 Dududu next] is comelier, succeed

Cetshwayo used to follow Inpande  
 odengejini when ascending to the





+ went to

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(46)

we to respective kraals. We  
Mbuyazi-ites banga <sup>went to the court at</sup> Ezi-phe-mi  
(~~across the plain~~ <sup>the plain</sup> ~~to the kraal~~) - we were  
determined to build Mbuyazi's  
a kwonakale kange  
a kange kraal, but C. refused  
to allow this, supported by Masipulu (5)  
This land was where Masipulu had  
his kraal. We went to aka <sup>occupy it, by force</sup> Ngenkani  
We built it. We put up at mnyama  
ka Drogengelele - he gave us ox to  
kill. (6)

Impande afterwards told Mbuyazi that  
the building of the kraal was a cause of  
friction between him (Mbuyazi) & C, &  
that Mbuyazi had better take other  
land. The princes after this mena <sup>called, or pretended</sup>  
ingina mbumbulo - <sup>but they</sup> ipot imbumbulo  
ise zo gwazana. For that is the  
meaning of such an ingina. The princes  
asked for permission to have the



Hunt. This 105 permission was given.  
But both the parties decided to have it  
out-go from their point of view it became <sup>a quarrel</sup>  
ingwa mbumbulo i.e. a hunt at which  
<sup>had</sup> <sup>person</sup> some one was to be killed.

Our impi left ~~ngab~~ <sup>as I was getting light</sup> lapa lin utwel  
ezansi, <sup>it</sup> Ku mpondoyankomo. The  
object being to get to hunting ground  
before C. was aware of what was taking  
place & so take C. by surprise.

The hunting ground was Imbekamuzi  
ezansi nazo - between the 2 Infolops.

The two impi saw one another, but  
Mbuyazi turned back on finding C. was  
already on the alert & his impi <sup>complete</sup> all present  
was as good as Mbuyazi's, isi pelele.

Our song then became:  
Citshe 'm<sup>hwa</sup> yamazane, si korse -  
sayi hlaba! <sup>stabled</sup> it.

The ziggoza sang in this way (7)

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Mbuyazi returned to his kraal <sup>106</sup> Kzimfela  
 -emi, viz a Mtengweni and Kwa  
 Kinsya. But no sooner did he get  
 back, but he <sup>was</sup> <sup>sent</sup> <sup>up</sup> <sup>to</sup> <sup>the</sup> <sup>king's</sup> <sup>palace</sup>  
 inkosini. Inpande gave <sup>to</sup> <sup>him</sup> <sup>the</sup>  
 flat country referred to & directed  
 him to go & arm <sup>at</sup> <sup>the</sup> <sup>place</sup> <sup>called</sup> <sup>at</sup> <sup>the</sup> <sup>place</sup>  
 kwa Langazana. ③ U ngaba'okhul'  
 (atisebemi) kwa Langazana  
 lap'p. Ongena, ukhona kona  
 isikhungu (ugogo) -

Go to 'L',  
 place of  
 inkhebeni,  
 enter, +  
 arm with  
 waw-elab!

Mbuyazi accordingly went there.  
 Cetshwayo said to Mbuyazi  
 If you <sup>place</sup> <sup>the</sup> <sup>king's</sup> <sup>palace</sup>  
 U rothi u li bek' chlela  
 then, then I will do <sup>to</sup> <sup>you</sup> <sup>some</sup> <sup>things</sup>  
 kupa namu ngi <sup>to</sup> <sup>do</sup> <sup>some</sup> <sup>things</sup>  
 u ikhela <sup>to</sup> <sup>do</sup> <sup>some</sup> <sup>things</sup>  
 C. said Inkosi isigam <sup>is</sup> <sup>now</sup> <sup>making</sup> <sup>us</sup>  
 ngaba nayo ya pamb' uDingana  
 ya khelchao ku be lempu.

GIYA?

gave D. the slip by  
 crossing over to the white people.

(The king is now trying to make us  
 outmanoeuvre one another, as he, for  
 his part, gave D. the slip by crossing  
 over to the white people?)



When Inpande heard this about <sup>(the wanderer)</sup> ihlahla, he said to Mr. Orya  
a ~~Attaman~~ <sup>where the Sangga regt. was built.</sup> ~~la pa~~ ~~kon~~ ~~ke~~ ~~kon~~ ~~i~~ ~~Sangga~~. <sup>(a)</sup> When Mr. got there  
no sooner did he arrive than iSangga <sup>deserted him</sup>

su-balekela - for there were only  
amatanga there at that time.  
~~It~~ ~~de~~ ~~re~~ ~~g~~ ~~o~~ ~~u~~ ~~s~~ ~~e~~ ~~+~~ ~~we~~ ~~re~~ ~~at~~ ~~the~~ ~~fu~~ ~~g~~ ~~u~~ ~~l~~ ~~a~~  
sa citeka raya ngas a lutor

We then heard that C's wife had  
ngeni said kiva Bigeni a Mondwoni  
- north side of Inhlathuzi but near it

On hearing this mbuyazi did not <sup>at</sup> <sup>wander</sup>  
gaulo ~~in~~ ~~the~~ ~~ihlahla~~. For he  
said ~~that~~ ~~was~~ ~~not~~. The cattle then  
all ~~fu~~ ~~z~~ ~~e~~ ~~k~~ ~~a~~ ~~d~~ <sup>but</sup> & came towards the

isa Tugela, as also <sup>come full</sup> ~~is~~ ~~if~~ ~~az~~ ~~ana~~.  
The <sup>women</sup> ~~is~~ ~~if~~ ~~az~~ ~~ana~~ came & hid all ~~the~~  
bambos of Tugela.

The <sup>was seen</sup> ~~is~~ ~~if~~ ~~az~~ ~~ana~~ ~~o~~ that occur  
the ~~is~~ ~~if~~ ~~az~~ ~~ana~~ saw it.

came at 108

Cs impi ~~was~~ top of Ndulinde  
- esiklabeni - while Mbuyazi  
this was 2 M senduzi / (carried a stick)  
on Ndulinde C. <sup>formed</sup> aka an Enobomas  
untambi - like a great <sup>(used)</sup> dog -  
We also tshaya'untkumbi.

(10)

Mr. sent to mantshanga to ask for  
anapoyisa a rezibambi to  
assist him. (11) These police arrived  
- John Dru was here. (12)

Mbuyazi cheered his men by saying  
Nay' aka Mpande (ie. impi) ya i  
ngenkulu - musani ukuDana -  
ie when Mpande fought Dwigana  
2 magongo. (13)

(Mpande's army  
was also small,  
do not be dismayed)

Mbuyazi was at J. Dru's waggons -  
there were 2 I think. That is where he  
slept. There was a false alarm - the  
impi all went up to waggons -  
(J. Dru says Cs impi took had











any particular notice <sup>112</sup> of it at the time, <sup>(54)</sup> with  
death imminent. I continued (Mpambu-  
kelwa) & was a mat-beaver at this time  
for I was too young to fight. I had an  
vial <sup>(2)</sup> osegis and my father's bundle of  
mats, but these, in the flight, I threw away.



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(63)

each other. In each case ground slopes slightly ~~eastward~~ westwards down to mandeni, but the slope is less in vicinity of Nwaku.

I could not see where <sup>the</sup> Mandhla Kazi clashes with <sup>the</sup> Mkweyantaba, but Mpambukelwa says it was on fairly flat ground about a mile or so to east of hill on which

(C) ~~set~~ stood viewing the action.

Mpambukelwa looked on from position eastwards of <sup>the</sup> battle-field (i.e. on <sup>the</sup> Mandeni bank) but did not see the clashing. <sup>Has there ever been a battle</sup>

<sup>referred by women</sup> Durn remonstrated "Ikon' impi chi bukwe abafazi na?" so we all made off towards the sea & Tugela. I hid <sup>in the bushes</sup> ~~among the bushes~~

<sup>at a place I reddish sand</sup> ~~at a place~~ among <sup>the</sup> bushes near on the beach, ezihlabatini ezibomvana, + escaped.

I had only Dasegais + Nrawana, being a <sup>small shield</sup> ~~small shield~~ but bear. udibi. I did not see the fight, though heard

at the time how & where all occurred. <sup>in respect</sup> ~~in respect~~ I of course, knew the general position.

Where came now <sup>121</sup> is was fairly well covered  
with <sup>ACACIA</sup> ~~iminga~~ trees, the same all about  
the Nwaku. (C) How will you find <sup>ref page</sup>

A man ~~shouted~~ Niyotshwapi?  
to C's men who had been repulsed by Tshonk-  
weni's impi. This man was on same ridge  
that C. was on. He cried out to rally C's men.

It seems that on morning of 2<sup>nd</sup> Dec, very  
early, before day break, the two forces moved to  
meet one another, C. from top of Ndulinde  
(near present Koliwa school) to hill he  
sat on, with Usetu as body-guard, whilst  
M. moved from the waggon on Msunduzi  
westwards to top of Ngcono. M. packed his  
impi at the waggon, so impi moved to  
top of Ngcono & down its western face to  
meet C's men who had been directed to  
attack.

As for the actual detail of the tactics  
& course of the action the various accounts



112  
alt  
v

Pen Mr. Bond of Bond's Drift

[54]

KCH  
no.

Jack Hill = Black Jack [referred to by Lyle  
yesterday. see my note some pp back]  
Dick Peerce } looked on at  
(Grandfather) }  
Dick Peerce } took part in 2d or 3d on Sakusuka.  
(father) }

Joe Pierce (son) called Matur by natives.

John Dunn } took part in the battle.

Paul du Pré } = Jehuans (Jehu name)  
- Biggars }

Banicisen was away at back of battle field.

Dunn told Hill to keep his boat ready  
Jack Hill lives just below <sup>W.</sup> Lyle's house. That  
was where his boat was.

Tambo - <sup>name of</sup> tributary of Tagela, at Bond's  
Drift - Zulu side

Does Band's ev. continue?




Mr Bond settled #13 at Bond's Drift just  
after the Zulu war i.e. in 1880. He however,  
visited this part of country first in 1864.

John Dunn & Jack Hill had to knock Natives  
on the head who had clutched on the boat. There  
were so many that they nearly swamped the  
boat.

Bond says he never heard of any Natives getting  
across river above Bond's Drift during the  
Mondakusuka action.

10. 6. 14

Kwa Sibindi <sup>uqococo</sup> (gentle by abatokeyeli)  
2 broken. 

Ni yo tolorapi na? a man shouted  
who was on ridge where C. was, to C's troops  
who had been chased off by Mbayazi.  
Isigqaba = abant'aba ningi. i.e. the  
Hottentots who were with C.

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U Ngcono = u Sebindi (on east side of Ngcono)  
 hill - i.e. with the two

bushes on, to right of panorama.

Mbuyazi was right on top of this hill, about  
 its middle + behind solitary tree seen in  
 dip.

Ngcono is also called Ndondakusuka.  
 Cetchwayo was seated in small bush right  
 at top of ridge to north west of Ngcono  
 - shown in panorama.

Mandeni stream in foreground, going  
 right across picture.

Inwaku stream (enters Mandeni)  
 goes between where C. sat + hill on which  
 Mbuyazi was.

Mandeni rises to west (in panorama) of  
 where the kolosa school is.

Mandeni station is an extreme left of  
 panorama a little door facing camera.

The school is on Ndulinda.



Masomonga is the long low ridge  
in front of picture.

mostly iminga and imingawa all  
about - there are mostly indoni impeleni.

Mbuyazi was on top with Zoni pisi  
ji ka Tshonkwani.

Fight (first) took place on patch of cane  
in front of picture - long narrow strips  
of cane.

Mandlakayi fought on north side  
of where C. sat. fought against  
Mtweyantaba (~~but~~ isigaba sa  
kwa Nomsimekwana ka Bitwazo  
wa kwa Mtelwa). The Ntengweni  
section fought along with Zoni pisi  
on near side.

The Zoni pisi first chased the  
C. men up the mandeni a little, really.

The second fight took place at Nwaku,  
also in the picture.

The *zungu* (C-men) were killed off  
 at ~~the~~ *Navaku* - so bad that the  
 cattle, it was said, were *Sengwa's* int.  
 - none left to do so.

*Ku sindwa ngani skaya kimi ue*  
*baba? ie have you any beer?*  
*Kadlluwani na? "*

*iceno* - red fls flower, like  
*inklaba* plant.

*iswudu*

*iminga. indoni?*

*im sange.*

*Mankofre* = *Bondi Natia nana:*

*akwintukana kuwayo mpa*  
*ya ze ya zebukana ya ikenke*

*ie. come into actual conflict, as*  
*two parties met in battle*

I visited scene of Citchways and Mbuyaji  
 fight to day, <sup>(10.6.24)</sup> on west side of Ngcono hill,  
 east bank of Mandeni and quite close to  
 where iNwaku stream enters that ~~the~~ stream.  
 The Mandeni is itself quite a small stream  
 - on its banks about where battle occurred  
 are indoni tree trees in row when Nwaku  
 enters. I took photos about a mile from Ngcono  
 (Boord's drift side) then went on to battle-field.  
 Native who lives in kraal where I took photos  
 says many bones (human) were found in what  
 is now a cane field. I went to within 300  
 yds of iNwaku, passing the valley between the  
 hill on which C. was + that on which M. was  
 (ie Ngcono, also called Ndondakusuka).  
 The Nwaku valley between the hills is about  
 1000 yds long + tapers up to a ridge (on east)  
 which connects the two hills referred to. This  
 valley is one that his men seem to have gone  
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after they had annihilated the Zungu lot <sup>(to)</sup> - on  
bank of Nwaku where it enters Mandeni.

The Ute were kept in hand by C.  
and did not come into action at all, though they  
joined in pursuit. They were with C. at the  
isikhabla from which he looked on at the  
fight.

The waggons (Dunns) were east of the  
position & at Umsunduze stream, so M.  
in coming to Ngeono (top of) with Dshontweni's  
izimpisi &c travelled westwards & upwards.  
Nongalazi's Isangweni kraal was also  
to east of where first action began & near  
msunduze.

When Mbuyazi slipped off (nyelela) he  
probably did so on south of Ngeono & along  
Tugela. He advised the women &c who were  
all along the bank that the day was lost &  
they were to do the best for themselves. He then  
went on and caused his younger brother

Sikota to be "19 hidden. He was success-  
fully hidden, so escaped injury. What  
beame of Mbuyazi himself no one knows.

The main forces of Mbuyazi were Dzimpisi,  
Intengo and Mhweyantaba.

Impande gave M. the Isangge regt.  
then living near Nomovee close to Entumeni,  
but these refused to join him & threw in  
their lot with C. & actually fought against  
M.

It was not very far from the trees on  
top of Ndulinda i.e. Koliva school, that  
C's camp was, right preceding action.  
He was to east of this school.

The scene of battle is not more than  
 $3\frac{1}{2}$  miles from Bond's drift by direct route.  
The station Mandeni is almost on the spot.  
ie. a mile to west of first action &  $1\frac{1}{4}$  mile  
from scene of 2<sup>nd</sup> action.

The two actions were within  $\frac{1}{4}$  mile of

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I have heard leave me in doubt. At the main features, however, are fairly sound.

3.7.14

Natal Social Library

Nineteenth Century Magazine 1890

Mutual Aid among Animals. Protopkin p. 337

" " " " p. 699.

Mutual Aid among Savages. " 1891 p. 538

Mutual Aid among the Barbarians. " 1892 p. 101.

~~Cooperate being true. No necessity be def. but  
can be for Sci. Philos. with every Love & every  
for relig.~~

Schneider - 3 ideas.

Greatest fact in the Universe - Nat. Sel. being

From Corp we get an ordered Cosmos.

Corp. is equal to love God + Love neighbor.

Corp. prof. sec. because by it met + hidden life  
of the world in the bar of the past.

Covering of this philos every p. opened the  
has eye.