

MPATSHANA

KA

SODONDO

M PATSIHANA

A 66 / item 11 / 1-6

B 66 / item 12 / 1-42

C 66 / item 13 / 1-3

D 66 / item 14 / 1

24.5.12

66/Item 12/ Ndhlalangubo of Ndhlangubo

isibala for isibaya - said by Impatshana, who is not isibaya merely from ibala? Impat. also says cwila for cwiliya


Impatshana ka Odondo ka Neungu ka Nombangu

wa kwa manacle (Dabuka's ka Ngunala) - lives in Sankela's district on the coast. I am of Ngobamakosi regt. Ipeza's kwa Gqikazi; it was situated kwa Denge valley. We got our water from Duna. The kraal stood just below Isigweqa. We, ex-cadets at Gqikazi, were known as Indhlayenyoni and uBodhlakeefa. I was really was a Uve regt, but ~~our section~~ we were tela'd into Ngobamakosi. I now call myself Ngobamakosi.

The Ngobamakosi name was ^{cadet} amawwayi. The big Induna of Uve, of isibay'cikulu was a Singuzana. ~~ka~~ Uve, Uve, had a kraal of our own of andandhlove, which was uNhlungwane, where ^(deceased) Mgundane ka Maloyi now has a tribe.

We were added to Ngobamakosi on the outbreak of the Zulu war.

The war-doctors: Son of Manembe viz ^(wa kwa Dumisa,) Ndwetshe son of Kondhlo viz ^{wa kwa Mazibuko} Manyelindhlela. These were the principal ones. These were the great men who imela'd umkambi, when all the great men & amadoda of Zululand were gathered together. These are the ones upon whom devolved the duty of tshisaini ^{pull} inkiinzi. After these came Nkamba ka Magidigidi wa kwa Nsibande. These doctors were all men of Zululand - they pata'd & sebenzid impi uNondakusuka.

When the Isandhlevana affair occurred, we had an Umsutu doctor, I do not know his name. He caused a mark to be made thus: , with black powder (umisezi). He also made all those with guns to hold their barrels downwards or to but not touching uDengezi containing some smoking substance, ^{ie burning drug, fire being underneath Dengezi} in order that smoke might go up barrel. This was done so that bullets would go straight and on hitting any European kill him. This was the first time I had come across an Umsutu doctor.

The first place we were doctored at, just before war began, was uMukwini stream, ^{near} where this enters white Mfolozi.

Who reads this mostly? at times to Zulu matters, in their associated affairs

Stuart papers File 66 (12)

The Ntukwini enters on left bank of white Umfolozi and quite close to Ordini kraal.
 We began by hlanzeing at this place. I did not see the Insuta doctor at this place, but later, when we formed Umkumbi. We hlanzeid early in morning, all into one isisele, rather deep, and this hlanzeing went on all day till night. There were two doctors that stood over the hole to preside. All that was necessary was that each should drink enough of the medicine to bring out ~~one~~ one gulp only into the hole. If anyone ~~did not~~ pretended merely to drink the drug he was beaten by the doctor & compelled to conform.

The hole was about 18" across, 6' or 7' deep, but not enlarged at bottom, like mabele pit. It was so deep that one could hardly see the bottom. The hole was purposely kept small, so that it would be possible to completely and satisfactorily fill it in when finished with and so prevent ^{people from other nations} abasezi ^{trying to} come and unearth it for the purpose of obtaining ascendancy over the nation.

Two, three, or four came up to hole at one time to hlanza. If there was too much crowding, the doctors kept them off. As soon as anyone had hlanzeid he went off a little distance and rejoined his regiment, who were all sitting and waiting till everyone had finished hlanzeing. In the meantime, no food of any kind might be partaken of.

When the King dies, the expression is ^(the) ukuthi kotama kwe

^{nkosi} Nsuzi and Dungenwa ^{king} now are also present.

The Eating of umbenge.

A black bull is selected for this purpose from among the King's cattle kept at kraals at a distance from the capital. A large, full-grown and fierce animal is chosen. I (says Mpatshana) saw this ceremony ^{at Ordini of Mnyama (Kwa Ndlala)} on the occasion of Mpatshana's death. The bull, after being driven into the great cattle enclosure, was thereupon set on to by a single regiment appointed for the purpose, and, after being well

what?
 But Kwi binbobo
 portions 3rd regts.
 was 2 or 3

for it was thought abantwana would banga, hence there might be warfare, therefore a bull was necessary. It was feared ^{that} the people would ^{chased} blame it ^{and} ^{run} away.

^{plucked off covered up}
(they umbad + gqibad izintuba)

chased about, prevented from going this way or that, it was eventually, perhaps after running about so as to tire it for 2 or 3 hours, it was eventually caught and brought to the ground by many taking hold of all parts of it simultaneously. Warriors would then keep hold by its legs, tail, head or so whilst others proceeded to twist and eventually break its neck. As soon as the beast was dead, the war-doctors would come up and drive all the warriors away for fear lest any of them, ^{disloyally inclined} should cut off any portions, ^{secretly} and give same away to the king's ^{ie. from other countries} enemies, whereby ascendancy might be obtained ~~off~~ over the king. This precaution was ^{such} most carefully observed. The doctors, ^{& their assistants (aged) say about 40} would now proceed to skin the beast and thereafter have its flesh cut into great long umbengo strips (ijonga). These strips would be roasted in a fire made of wood and ^{green} umtolo which had been gathered by the regiment appointed to kill the beast. ^{and umtolo by indigenous people} After the flesh had been roasted and smeared with insizi & drips, ^(imiti) it would be pitched well into the air by the doctor or one of his assistants of which there were several, and then caught by one or other of the men among whom it fell. The man catching would immediately bite off a lump and pitch the mass well into the air to be again caught & dealt with similarly by another. In the meantime, the piece bitten off is chewed and then spat out on to the ground whilst the juice is swallowed. Owing however to the fact that many of the troops are ^{Sometimes} half extremely hungry and even emaciated, they may swallow the piece bitten off although ^{quite} contrary to custom to do so. Should the umbengo fall to the ground at any moment, it may not be picked up. It is then supposed to have lost all value for the purpose in hand. But, because of many being extremely hungry, it not infrequently happened that the

forbidden

udibi that has not yet tombed are found among all the ijigaba and to be come and eat the inkunzi, but when they go being commanded they may not tunda whole night nor may they leave place in Kadal where inkunzi is being eaten until the following morning. People are put onto sword them during the night. The amatumbe of this full are all secretly buried in inkunzi senkosi. The hole (a ground) will be guarded by abawaliki during the night. Boys used to hide when saw they were wanted to eat the full just because they knew they could not make water till following day. Boys eat as much as they can & what cant be finished is burnt. I was warned not to go, as dibi, because those warning saw they would have no one to cook for them.

forbidden meat was picked up and voraciously consumed during the excitement going on round about. These strips of meat are flung by the doctors to all sections of the troops then all in a great umkumbi formation, for all the troops must be present on such occasions and the gathering is far greater than at the time of the umkosi or annual festival. But as the men ^{are} ~~are~~ many deep, izinceku are sent to ^{or opening} cause gaps, to be made at different parts of the umkumbi to allow the doctors to enter and fling the medicated flesh to others in the rear who proceed at once to do as those in front have been doing, and this throwing and 'eating' of umbengs as it is called goes on simultaneously in many parts of the great concourse. One bull, if a large one, is sufficient for ^(Two never killed) requirements. Every atom of the bull, ^{remaining} ~~remaining~~ is burnt toinders, including ~~the~~ hide &c &c. The order of proceedings is as follows:

The king will send out an order to all the izinduna at amakanda to ~~be at~~ Okdani direct all men to collect at their respective amakanda. The order will be instantly dispatched by the various izinduna to all belonging to their respective commands, the utmost expedition being used to get men to mobilize, for fear lest the king will send and kill or eat them up for being dilatory. Then all under him will have the same fear, hence there is celerity of movement throughout - the entire organization. Presently ^(izinceku) other messengers arrive to enquire if all the men belonging to any particular kanda have assembled - report as to state of readiness is sent back, and in a few hours the order comes that all must move and assemble at the King's own kraal for the purpose of idlazi

The meat is snatched at by several as it chews down being thrown, but after anyone has had his bite he has to wait until all others have had their turn at it.

The doctors will collect all the ashes and pitch them into a large & deep iziba where they sink to prevent anyone getting up & purloining them.

failing to kneezela is hurry up men to come forward

umbengo. Every kanda's contingent proceed forthwith
 to the royal kraal and having arrived, a particular
 regiment is deputed to ~~kill~~ catch the bull
 which has already been obtained from one or other
 of the king's numerous heads in the country districts.
 Then again, perhaps the sea water has already
 been brought for use ^{with izintelezi} for neinda purposes.

On the occasion in question - that is on the
 occasion of Mpande's death - Vinbimbobo, a lot
 of troops composed of ^{portions of} Mbonambi, Ndhlayengwe and
 Nokenke, - which filled some gaps at Ondini kraal
 (hence the name) ~~was~~ got orders to catch the bull.

The day before they did so they went to fetch the
 wood required for the fire in connection with umbengo
 & the burning up the remains of the beast to be
 killed. The cadets, viz Amazwayi, that being the
 cadet name of Ngobamakosi ^{at Ondini gonyama} were sent to collect
 untolo plant also to be used - used green - in
 connection with the same fire. The untolo is used for
^{to keep in inkuyi. or is the great-intelezi.}

Before Vinbimbobo went out, they were obliged
 The collection of fire-wood ^{is} the first day's
 great ^{work} ^{will be got by of whole regt.} the next morning is the great "umbengo"
 day.

Early that day the regiment appointed to catch
 the Bull proceeds to the spot at which it has been
 decided for all the troops to hlanya at and there
 under the superintendence & guidance of the war-
 doctors, proceed to do so. A hole some 18" in
 diameter and 6 or 7 feet deep has already been dug
 with its soil alongside. It is into this that every
 warrior, after taking a mouthful or two of the
 medicine in great izimbiza ^{or izigabeto (zi tengifre)} nearby proceeds
 to vomit ^{there may be 3 or 4 izimbiza} - of course prior to having had any food
 that day. Two, 3 or 4 may go to this hole at one
 time. There is naturally a desire to quickly finish
 but and

izimlahle
 = izigabeto

2

Impatshana and Kuzze presents
 and have done with hlanziing but the doctors
 will not allow crowding. These, two of them, stand
 on either side of the hole and see that everyone
 properly conforms to his instructions. Here and
 there the stick they each carry may be used on
 men who have merely pretended to drink the
 medicated water and therefore are unable to hlanzi
 into the hole as required. And so the hlanziing goes
 on practically all day long. The whole of the troops
 are kept waiting until the last have hlanziad
 — except Vinbimbobo who went off as soon as
 they had finished, to deal with the bull — and, by the
 time all hlanziing is over, all the troops move to
 the cattle enclosure ^{with their shields & assegais} where in the meantime,
 they find the bull has not only been caught, but
 killed, skinned, cut up into strips, roasted, smeared
 with black powder and ready to be thrown among
 them to be eaten in the manner above described.

This hlanzi ceremony
 is to songs abantu
 to bring all their
 hearts together. all
 the hlanziing is done
 on the ground but each
 on inkata ye zize
 each impanga has his
 own inkata & these
 are hlanziing on the
 inkata kwabo
 heaped up?

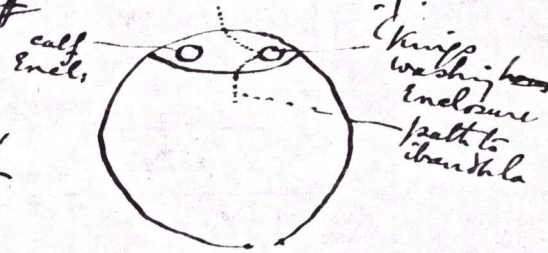
for when inkata
 goes to the water
 but in the inkata.
 The King is served by
 different impanga
 & each goes to his
 his (doctor's) own
 inkata. And after
 the King has gone
 no cala or indaba
 is held, nor will
 any man arrive
 in the night. King
 goes about 11 pm
 after which he goes to eat
 and hlanzi kwabo.

During the eating umbengo ceremony,
 several of the half-starving and weak men
 may be seen to fall forward fainting on account
 of the exertion and heat caused through being
 in the midst of so large a concourse violently
 contending for the umbengo. These will perhaps
 pitch forward shield & assegais falling clatter-
 ing from them and thereafter be helped by
 their friends or relations to some place where
 they can recover.

Vinbimbobo began about 9 am. to catch
 the bull and ~~was~~ had not succeeded in doing so
 till near 1 pm. No one was hurt by the animal
 on that occasion.

The King is not present whilst the Bull is being
 caught and apul'a'd.

Should anyone arrive after the King has washed on any day, it is then too late to present him and he will have to wait until the following day to get an opportunity for an interview before the abjection otherwise. The king washed at upper end of cattle enclosure which was divided off, and in the smaller enclosure there was a still smaller one within which the king did his washing. At the opposite side was the calves' kraal - eg.



When the umbengo has been eaten, no one must have anything further to do with women or girls. Hence it was that as soon as girls brought bundles of food for their fathers or women for their husbands, they put them down and went off right away, even without escort of any kind, for the word having gone forth that all were to arm the rule as to intercourse between the sexes was so stringent that girls felt their going about even without escort was not unsafe. For on a call to arms coming, every available man had to go forward and even those who were to remain behind and be the king's body-guard were obliged to eat the umbengo along with those to take part in the actual warfare.

What is said by the amakozikazi.

1
= tawane
inkosi, e.g.
a gawe.

Nansi intando bayisa abadala!

Nant² ugazi ni zo kwak' inizi! noyihlo ha
yaka ka nje!
This said by ~~women~~ Cetshwayo's mothers - when
everything is absolute silent. They carry little brooms
sweeping in air
Kuba's funeral Shlungwana's vubo stidala.
u zete ubani = so & so has been killed.

i ya dunguzela

i tshaliwe - king has been buried

ikoteme - king is dead

Ngobamakosi.

There were 80 vijos in this regt.

ipini la
Kwaka
= ~~sub~~ deputy

The izinduna viva the amavijos. These depended on
numbers. They originated in cadetships. Thus vijos grew
up together. There were 2 izinduna, a man induna and
an uioziwa. The latter is called ipini or deputy. The
izinduna were usually taken from outside. The amavijos
begin to be formed amakandeni, but if small may be
added to by batches of others when they are called to head-
quarters along with detachments from other ~~regiments~~
amakanda.

The cadet-vijos had no apptd induna, but one of their
number might on his own initiative. might assume a
sort of control, tihela the ~~am~~ members of vijo etc.
tihela = to vumba nga pambili kwa bantu, i.e. to prevent,
kuza, = order not to do so & so, & also to beat them.

The ngobamakosi had izigaba, i.e. those who
were ekubeni.

The ahlungoti lobe, las' ofanda ndhlovu, were
13 amavijos strong: 3 Isizikazi, 1 Ekubuseni
(kraal of Cetshwayo), 1 la kwa Ndasi (K's ikanda),
1 Ekubazeni (mpo ka Dneluzayo), 1 Ekubazeni
(mpo Qung'isibindi ka Mbopa), 1 (Mfolozi ka Mfezi)
1 (~~induna~~ laze sicamelweni (Mahlungwini ka
Msiyana), and 4 other vijos.

ingwazi is same as igawe.

inxelera is ingwazi, ie one who stab~~s~~

igawe is a man who alone may killed many in a battle.

inxelera is a man who separates from his own companion because he has just killed (gurazid) a man. His assepai is still red & he is wearing deceased's things.

It is the custom for one killing another to take off deceased's things & put them on, even un^uwedo. The zila's with them ~~is~~ by so doing. He refrains from eating inyama ya nqa pakati. He will be elapa'd by doctors before he can eat inside meat and go about with his own people (companions).

If he has killed 2 or more he will take article from each & put them on. He will not brace his own things until the doctor has elapa'd him & uendisa'd him.


~~o~~ o'combela ^{be moist} kwelazizolo ^{is (igazi)} isibungo samagawe. ie those who stab today & do the same the day following.

We took off our things at Isand: , all the things are all stripped. This was done to zila with.

The things of deceased are put on, for the igawe does not want his things smeared with blood and ububi. Hence he zila's. I don't think there is any tonying in this.

[Tonya. ~~On~~ where a strong man goes and fights with a weaker one, it is said uze wa in tonya ngani na? this expression applies to the weaker man in the event of his having defeated the stronger. It is like saying ubani a ne nhlankla and will acquire something which apparently he did not deserve to get.

Muze. Ubani u ne tonya, u hamba wafinyanis' inyamazani ilele wazi hlaba nje. -

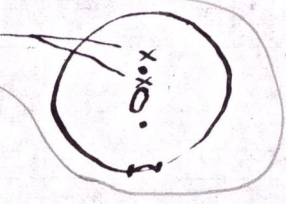
One would never sit at the very doorway just outside it & at one side that place is called ^{si} stumbanjoni. Nothing happens if he sits there! mini = side of hut eg. 

Zila
meat
ngapakati

X

see 'isikhuba

Nsuzi Boys are not allowed to stand right over the iziko, *shlobo ku lenya, seku mila izintanga*, on ground that they will cause the izintanga to *gongobala* i.e. keep from shooting out properly (*enaba*) and in that way take after their *amasenjana*. Hence their mothers will take care that they shift at once and made to sit down.

mpatshana No child is allowed to sit  on ground that that *gondana's no fundo lwendhlu* i.e. the immediate back of hut opposite door.

Even older people may not sit there. This is spoken of as *elindaziko*. If a child, it must move as, if it sits, it will not grow up in the ordinary way, i.e. be of stunted growth.

umnyezane

When a man kills another in battle he takes from him all or some part of his wearing apparel, and discards his own. If he has stabbed more than one, he takes something from each of the dead. He is then known as *inxelera*. But he is so called only ~~for then~~ until such time as he has been doctored in accordance with custom. The warriors who had killed people at *Dandhlwana*, returned to the King *Odini*, arriving there the 5th day after the fight. The king then appointed a kraal *oKemvaneni* (small kraal belonging to C.) for *amanxwelera* to go and *neindela* there. That is, we were then still known as *amanxwelera* and because, still undoctored ~~and~~ we were to be separate from our companions. We were members of *Ngobamakosi* and *Mborambi* at *oKemvaneni*; *uKandempemvu neindela's nga kubo*. As a matter of fact there were not many members of these regiments there at the moment, for many had been killed, then many others were engaged removed their fathers or other relations who had been wounded or. The regts that suffered most at *Dandhlwana*

-wana & Ngobamakosi, for the way of reckoning whether many have been killed of any rept is by the number of enemy importance (izilomo) who were killed.

Cattle were sent to us okenwaneni to neinda with and also for food purposes. Those for neindaing were for izinxwelera. These cattle had been captured by us from Dandhlwana.

umnyama
lowo inkosi

Those at okenwaneni were only the izinxwelera; other members of Ngobamakosi and mbonambi who had not stabbed (killed) ngenisa at other neighbouring kraals.

It is noteworthy that not one of us were brought into the presence of the king on our arrival on the ground that that would have been umnyama inkosini, and it was not right for us so to appear until we had neinda'd and potula'd & ornamented ourselves in accordance with custom.

We were 4 days okenwaneni. We were directed to ngenisa. Here there also arrived izinkubele. The wounded were very numerous from Dandhlwana. On day after our arrival cattle came with which izinxwelera were to neinda & others to feed izinkubele. I was not an ixwelera, but wounded in my left middle ^(a thumb) finger. I was holding a gun when hit, gun smashed up. I dropped it. A beast was given to izinxwelera to neinda with. The izinxwelera slept in a different hut to us and so kept separate.

I did not neinda. There were 5 huts okenwaneni. (It was here cattle intended for slaughter purposes used to imba). I saw the neindaing. Izindengerzi (ie. portion of a broken imbiza). There were many izinxwelera, perhaps 100 or more at okenwaneni, for their numbers included those who had hlomula'd, then again those hlomulaing became more numerous by reason of the fact that kwakuliva ne mbube, into 2
na

na mandhla - for it is the custom among us ~~to~~ in lion-hunting that one who hlomela's first, i.e. after the ungali, gets a leg, the second gets unkhono, whilst the last gets inkhoko. This custom was observed in regard to Sandhluwana because it was recognized that the fighting ^{against} of such a foe and killing some of them was of the same high grade as ~~lion~~ lion-hunting.

In regard to izinyati, too, anyone hlomelaing, 1st, 2nd or 3rd received something, or was looked on as responsible in some way for its death. The 4th man got inkhoko. The same applies to ungassa, ingulube, ipewa, inkonkoni. [We used to eat ingulube ya sendhle and still do so].

Many who went to fight took the precaution of carrying drugs in their izincwaba with which to neinda. These enabled others othemvaneni to neinda. They were not neinda'ed by inyanga.

The dengezi is put on fire-place, fire lit, then unswani we nkomo is ~~put in~~ squeezed into it. When ~~the~~ boiling occurs medicine (for neindaing) is poured in, then neinda'ed takes place with both ~~an~~ hands & kwifaing ^{towards the foe,} saying as this is done - pumamoy'omubi, puma intakati; iwa intakati.

Before neindaing the izincwela will get up ~~to~~ early and taking their assefa's ~~and~~ ^{and keep them erect blades uppeared} with which they have stabled the enemy will proceed to the stream to wash singing as they go the irubo or chant which they sang as they went ~~to~~ off to fight. They wash below places where ~~food~~ water is drawn for food purposes. They return still holding blades of assefa's upward and singing the same irubo will return and then neinda.

As those at the kraal perceive the izincwela returning they will basela them the izindengezi.

humbatis' inkosi.

golota
gona

A man will then gseuneka his assefai near him as he neindos. He will jump the udungezi this way and that way, circling as he does so, this way & that in the direction of the foe. This is known as 'golota or to'gona.

The next day the same washing and neindaying went on; so for the next two, when word arrived that all the izinxwelera must come kawa ^(Ngqumbazi) to Igikazi to C's mother's ^{where she was} lahlwa'd. All accordingly went.

All these four days they had on ipinganhloli on the crown of the head. This they threw away when summoned to Igikazi (then umahlabatini)

When, in this instance, it was said that they must go to C's mother buried at Igikazi, the position was this. C's mother Ngqumbazi was buried at the site of Igikazi esibwegweni near Ivana, Nonfoma, but, according to Native ideas, the idhlozi follows the kraal, thus though the woman's bones were not moved, the belief in the idhlozi following was so strong that it was simply said that C's mother had been buried at the new Igikazi site, even though 40 miles from the one at which her grave was.

I did not go to Igikazi with the ^{who were taken away by} ^{Siyakabi Kasincedo} izinxwelera ^{neindisid, eled's off}. Here I heard they were ^{neindisid, eled's off} punga'd by Mangelindhlela son of Kondhlo. They were ordered not to bring ipinganhloli with them, but to bring umnyezana which had been stripped of its bark and quite white but not cut up in any way. After being treated by Mangelindhlela they went off to Ordini to fumbatisa inkosi. They carried the umnyezane ~~and~~ sticks with them, i.e. only those that idhla'd umhlanganiso (i.e. ~~were~~ those who first

ukhul'
umhlanganiso

vuma ukuti
ngo wabo umhl.
banga

& stabbed

first engaged the enemy. Here the induna Ntuzwa ka Nhlakal (wa kwa indhlalose) - induna of umbonambi - took an umnyezane wand or stick and holding it in his right hand erect and quivering it proceeded towards the King. The King now takes the stick, shakes it as one does when preparing to throw an assegai and making two or three tries cibas it in the direction of the warriors who ~~to~~ idhlaid umhlanganisio and the King's so doing is a public acknowledgment of the King accepting such men, headed by their induna, as having really been the first to come up to the enemy & begin stabbing. For before this little ceremony, the King will have made careful inquiries as to which regiment is entitled to the honour of idhlaid umhlanganisio. And when this vumaini ukuti ngo wabo umhlanganisio (for there may have been a lot of bargaining about this) the izinxwelera will go away, cut their willows and put them on, when they are known as iziqu. One always wears these things and keeps the iziqu belonging to the campaign in connection with which they were got. If one cuts fresh ones one asks u su ^{beve wai} vusela mi? i.e. have you gone once more and killed others in a fresh battle? Hence one always keeps the old iziqu, though permissible to restring them.

amapozwe
izinselo
upondo

25.5.12

Also present: Dumjwa: Impatshana and Dumjwa.
Iziqu, behaviour
Cowards.

66/tem 12/15-19

Wasa girls will not allow him to go ~~to~~ gomisa. ingati ungunfaz'omunye na? Izinsizwa who like a girl will say then does it ~~so~~ happen that girls court one

one another, whereupon the girl will not have anything to do with the coward. These are said to uku in nyunda. The girl will then ala him.

banaya
when cooked?

Those who hlabana (amagawe or izingwazi), when kus' empakatini & the king has hlabisa'd the regiments, will sit in one place and the amagwala in another, i.e. apart from the heroes. A hero may come up with a dish of ~~cold~~ ^{in which, maybe, the man has been washing his hands} cold water, and dash it all over their meat, saying Soxan' impi. Let me hear of your exploits in the war. I beat the whole lot of you in what I did by myself. The cowards dare not attack the hero ~~but~~ for fear of being killed by the king so have to grin and bear it.

Or an igawe may give a coward a lump of meat after dipping it in cold water, for the coward to eat, inviting him at the same time to sox' impi.

Before Sandhlevana impi the warriors soxa'd impi. by saying i mina wetor. The king called Kanden-pemow and Ngobamakosi into the isibaya, he being present and directed them to gomana. A man from N. lot got up and shouted Ngi ya kuwa hlula mfo ka bani, ungal' ugwazi, unlunga, owam' engawile. Uya ku wa tat' unuzi wa kwetie was' skuteni (giving name), uyo tat' intombazana yakwet' ubani (giving sister's name). Having said this he will then start gizing with chawu and a stick (for assegais are not carried on such occasions in presence of king, for it is feared troops may be gwazana with them). The other who has been addressed may now get up and say "Well, if you can do better than I do, you will take our kraal (giving name) and his sister (giving name). He then will giza. Whilst gizing goes on he is bongwa'd by those of his regt. and, if the man happens to be known to the king and is tumbad by king the king will hold out arm toward him, pointing first ^{or fingers} fingers at him and shaking

^{them} stand hand approvingly. Many others will now do the same in their turn ~~until~~ each again gizing, and so it goes on till sunset. Occasionally the man selected or goma'd will nyantela i.e. refrain from taking up the ^{or challenge} bet, and remain quiet. This will, thereupon, be called a gwala and ~~as~~ as the regiments retire from the presence of the King they will discuss his failure to take up the challenge, he will thereupon be treated as if he were really a coward and have his meat dipped in cold water (not hot). The meat dipped is what is actually being eaten off an isitobe and is cooked. It is not uncooked meat that is dipped in cold water.

a nyantela

pete = talking about

After this gomana between Ngobamakosi and Kandrampemvu was over, the King had Nokenke and Mbonambi called and members of these two began to goma one another. But only 2 regts gomana in on any given day. ~~Then~~ until sunset. After a day or two has gone by two other regts will be called from the amakanda. Those that followed, ~~after a short~~ 2 or 3 days after Ngob. + Kand: were Nokenke and Mbonambi. These then gomana'd + giza'd.

As the regiments approach the King's kraal they reba amareb'abo, but when gomanaing goes on + bongain'g there is no singing.

^{Ngizwe biza nje, ngity}
A ngizwe ukuba ni yo kwenzenjani mhla ni bon' a bapo. This is what the King says to the regiments as they assemble before him to gomana.

There is irregularity of procedure, e.g. for instance one of Kandrampemvu sets up a goma's one of Ngoba., then one of latter regts may set up a goma one of other regts. It is not a man of one of the regts that always begin a goma - they goma one another freely. It is practice for one to giza at a time off on such occasions, he will giza towards the man + regiment he

uzenz' ipontshana = uya tsheingqa

He belongs to and shout out the terms of his challenge and just as he turns back towards his place the man addressed must rush out and piza at and after him as he retires. A hull will then ~~be~~ take place in order to catch the words he shouts back i.e. the name of his kraal, ~~the~~ sister ~~of~~ ^{he may say all his} ~~or~~ ~~all~~ ~~a~~ ~~man's~~ father's cattle.

After the fighting has taken place the war is over, the regiments will be called up as before to *soxa*. Then some *misizivajimpis* up and accosting the man he *goma'd* before hostilities occurred shouts *wenzenjani mfo ka bani, mina ngenz' ukuti no kuti - wina wenzenjani*. If the one is generally conceded to have done better than the other, i.e. to have done more stabbing he loses the bet, but the ~~the~~ property staked will not change hands at all though it seemed at first as if it would do so. Hence the stake are only figurative expressions, used for heightening the effect of *soxaing*, rousing the feelings of those *soxaing*.

When actually in battle the *induna* recall what a rival regiment said at *soxaing* *impi* *ngomanain* in presence of King e.g. *Kandempemvu* and *Ngobamakosi*, they will shout at *Sikizane ka Nomapeje* (not *Dejana's* brother) but *Zibebu's induna*, did at *Isandhlewana*, "na lala pansina? Na ni tui' okandempemvu na? Nanti' ukandempemvu se lu ngena (ngena amatendeni)." ntulay

Ntshingwayo ka Mardle ~~was~~ *wa kwa Kozu* was the great *induna* in command at *Isandhlewana*. *Zibebu* was there as a prince and also an *induna* though smaller one.

The regiments that really got into the tents were *Mbonambi* (first) *Kandempemvu* & *Ngobamakosi*, whilst *Nokenke* and *Uve* ~~so~~ cut off retreat.

When *soxaing* went on after the campaign, the *awagwe* would be given cattle by the King. A *gawe*

who idhla'id umhlanganiso zuko is given as many as 10 head of cattle. ^{ie. got in first among the enemy} 3⁺ 4 cattle are given to other plucky fellows.

66/Jan 12/19-22

26.5.12.

Impatshana.

I did not take any part in Bambata rebellion. I was at Mlabisa as a messenger with Mr. J. F. Clark.

I heard of the killing of white fowls and pigs in neighbourhood of Mlabisa, but many did not kill them. When I got to Krantzkop later on, when people were surrendering, I found that the whole countryside from Krantzkop to Mapumulo had killed white fowls and pigs.

J. F. Clark visited Usutu Kraal when the rebellion was at its height and after rumours of Europeans having been attacked and defeated by Bambata, ~~was~~ a dense mist overtaking the Europeans preventing their seeing their assailants. And when Clark got to Usutu he found all quiet there. He had gone to tell Diniuzulu to hlal' a tube. Had Diniuzulu really armed, he would not have failed to begin by arming the Impukunzoni people, also abas' & Mdhletshezi (ch. Mfusi, of now Ntamenemikoo).

All the youths refused to pay the poll tax, they rattled their shields by way of threatening to rise, but word present came from the prince to say that all were to pay & those that did not want to do so, were to quit the country & live elsewhere. D. also reminded them of the fact that Europeans had bulala'd his father for not conforming to instructions that had been given him.

Clark was accompanied by one Eur. & Native police. Clark sent out police to watch what people were arming during the rebellion, but no one was found. I thought Clark would want to satisfy himself & to give evidence to the Govt. Such is a witness whose testimony I would like to have heard.

ahlek'a,
genamk
= getuka

66/10/20-8

26.5.12

Impatshana, continues:-

ukungqabel' izinjabo. Said of a man whom King has tetelelaid after having been nukuwa'd izinyanga, and then directed that in place of being killed his stock will be seized.

He, Clark, kept a sharp look out over his district to prevent people joining Dinezulu. Many, however, armed but did nothing.

None of Dinezulu's people went to the assistance of Bambata from the north side of the Zintfolozi. Hence this was proof that Dinezulu was not fighting.

Dinezulu certainly did wrong in allowing rebels to come to his kraal and failing to give them up. He ought to have handed him up at once had he been honest and conforming to ordinary Zulu practice.

According to Zulu custom, suppose an isikulu find a man doing wrong and reports matter to King, who directs isikulu to kill him, - and the man hearing he is about to ~~escape~~ be killed escapes and takes refuge with another isikulu, the latter does not hesitate beyond the second day to proceed to the King to report the arrival of one who ~~is~~ alleges he is being killed by the other isikulu and to ask the King for instructions. The King might ask him if he wishes to take the man & he might say he would like to do so, reserving to himself the right of turning him out should his conduct in the future prove unsatisfactory. Or the King might say: Wont the isikulu who has cita'd him want him. I have seen this myself. I have known of cases where people have fled from kwa Zulu to Sankela and after these have been reported to the King ~~he~~ has ~~been~~ referred to their first ~~or~~ isikulu & who has pressed for the man being killed. This happened to Magidigidi ka Mbokota wa kwa Mpanza, who was cita'd by Sonfela ka Mponzwa ka Ngotsha (Mpanza's ^{Songqulu} mother's father), ran away

Sigida ka Matandwa o wa dhl' umhlanganisio
& Ndondakusuka

to Sonkele, the latter reported him to Cetshwayo. C. said
Ka hlabela, Sonkele use m tolile. ~~The igilasa~~
~~of~~ Sigida, induna ~~of~~ of Sonfala, (appointed by
Mpande as induna) - see at head of page what this
man did - he was ^{later} induna yo Satu, & Kebareni.
This man remonstrated saying a ngefe u Sonfala,
a bulawe umuntu a buy' adhl' amabele, kutiwe
use tolilwe. C. then said "Ngi ya hleleka, m landeleni
ni m suse. Sigida pendula'd: Inkosi iya zi
binga ngo kuti a sim landele na. Ingati
u se ke Sonkele; ku ngay' inkosi lapanxa
& se ke Sonkele. Inkosi ya i si tum' umpe-
~~lana~~ yana ka Mangondo, i si ya m bulala.
Nempala wa bulawa, kua bulaw' uyise ne
nkosana umapidigidi. Mapidigidi's son
(of Mbokodwebanou regt) is living & has charge
of late Mapidigidi's.

It was after this Sigida became the great
hero of at Ndondakusuka.

The appointment of Sikezane ka Nomafefe
in Zibebu's tribe was made by Cetshwayo.

Another case was when Susewa had Zululans
divided up. The Mhluwe became a boundary
and the Mpolozi. We of the Ekubuseni (Ekubareni)
kraal, found ourselves ^{instructed} obliged to Konga Zibebu, ^{if we wished to remain} but
being real Usutu-its we refused to do otherwise

than Konga Sonkele. ^{he being nearest representative of the Royal House} Zibebu insisted on our
^{as we would not Konga} leaving. This we did, taking children to Sonkele's
but having left mabele behind we went to fetch
them. A fight occurred with Zibebu's men, again
we went and again there was a fight. Zibebu

said of or in respect of us to Sonkele "A iz' uku ni
shaye usik' & semnyango na? Kwati izimbuji
zi no twazi za ngena kwezipalazo na?"

aisizukuni tonag' in
in sik' esemnyango
kwati izimbuji
zinotwazi za
ngena kwezipalazo
na

we went to an open
wild part of Sonkele's
dist over-run by wild
animals & there settled
reporting afterwards the
fact of Sonkele having done
so to Sonkele, who being
our party agreed to receive us.
for this will run
when being xotshwayo's
& rushing into Sonkele's
hut for refuge being
it down on top of
him.
They case referred to as having
want to
because when they
had on'd.
utwazi Konga Sonkele they

There was twazi for we had left Zibebu's country & gone to Sankele. Zibebu spoke to ~~Da~~ Somfula, Sigidla & Haulana & said "Look after these people and let give me warning if they come and get their amabele." This is the very begining of hostilities with Zibebu, lap' inkondhluwane ya sika kona, & from which the whole of subsequent warfare blazed up. We went for our mabele, for they finding we had gone to Sankele, were afraid of sleeping in their own homes & because of likelihood of our umbezelaiing them, they slept emahlaline. Sigidla made an irigaba, imba'd it & biya'd, so as to be big enough to take two imizi. When we went to fetch our mabele we found that they had dug them up & cita'd them ogedeni buwaps. We then went there where they had tuta'd them. We found 2 imizi there. A son of Mbopa's was shot with a gun at the lungede. Others were shot. We killed several of them. They again xotshaidus. We again crossed thluhluwe & went to Sankele. After this Zibebu's people bonda'd thulala'd izwe, for they accused Ndabuko ~~at~~ being at the back of our fighting and our instigator. Zibebu again communicated with Sankele, seeing about equal number of bodies had been killed on each side. At this time Somsewu came back to Zululand with Cetshwayo.

inkondhluwane = tinder, which once alight always keeps alight, for very long time

lungede = cave also uhoho

The ekubuseni kraal is the Usutu proper & is ^{a related kraal} ~~an offshoot of~~ Ekubazeni kraal and it has come from Gqikazi kraal. The Ekubazeni and the amanguwo came from Gqikazi too. (66/tem 12/22-3.)

Evidence given 26.5.12
27.5.12
written up from memory
conversion having taken place yesterday

Zibebu later on made an attack on Sankele's tribe, being in search as he declared of the men who had killed some of his own, meaning we of Ekubuseni (Ekubazeni) kraal. He fired on various members of the tribe and so as already prophesied by him the insika at the door actually fell on Sankele. (p. 21)

27.5.12

Questions for Inpatohana.66/In 11/1-6
1-2

- Within what time was the whole Zulu army ready to take the field.
- How was a given regiment organized, trained, provided with food etc:
- ✓ officers = ^{non-coms.} ~~comps~~ vips, isigaba, ibuto.
 - ✓ these were non-coms were there not - enlarge on these.
 - ✓ commissariat: dibi (did they carry mats?)
 - ✓ on the march - scouting
 - ✓ intelligence - spies
 - arms & ammuntⁿ: supplies during Zulu war.
 - ✓ where assegais were manufactured.
 - ✓ who authorized wearing of iijiqu -
 - ✓ were they ~~not ever~~ never wrong worn - with what result?
 - ✓ cattle seized - what became of
 - ✓ any treasure at Dandhswana? where taken?
 - various uniforms: principal kinds. did not a given regt vary?
 - Had you a pass-word either at Dandhswana or Ingaba ka Rawane?
 - what happened when feet got sore.
 - Night attack. Night marches.
 - Best season for beginning a campaign.
 - bivouacs - any form of ugenisa, or depend on nature of ground.
 - Any ~~so~~ pickets to guard camp? How inspected.
 - What song would army attacking at Dandhswana have sung so as to be all in chorus - did they so sing.
 - Not attacking as moon dies -
 - methods of using assegai - throwing - thrusting etc.
 - any actual training in throwing or assegai?

All this affair of hostilities between Zibebu and Royal House arose out of Zibebu, during Cetshwayo's absence (in captivity) having appropriated girls and cattle belonging to indhlunkulele. He married ^{some or two of} Cetshwayo's daughters? And yet all this property was supposed to have reverted to the Govt in consequence of having defeated C., but Zibebu was allowed to take and keep this property. At first too Zibebu was appointed Guardian of Dinuzulu, as the Govt looked on Ntabuko and Ziwede as unsuitable. Well, when Dinuzulu saw that Zibebu was 'consuming' property belonging to the Royal House, he left him and went to Mnyamana. It was in consequence of this desire of Zibebu to set himself up ^{practically} as King in place of Cetshwayo that stirred up the wrath and intrigue of Ntabuko.

Zibebu gave out that Cetshwayo would not come back to Zululand and when it was stated he was returning Zibebu explained it would be only his isitombe and not a reality. That is all the white men would bring back. Hence when, as a matter of fact, ~~then~~ Cetshwayo was brought by Sir T. Shepstone to Intonjaneni, accompanied by Fynn, large numbers if not the majority of Zulus, Impatshana among them, believed that a mere isitombe (statue or wax-work) had been brought until they saw ~~Cetshwayo~~ the figure reputed to be Cetshwayo, move forward and begin to address the assembly somewhat after his old manner, when it was discovered that a reality and not a phantasm was before their eyes.

It was after these incidents, of course, and after ~~C's death~~ that the running off of the Ekebeseni people took place.

The point Impatshana over

Impatshana continues. -

I remember hearing of Impita wishing to put his son Zibebu to death on ground that the latter was Mlakanipile by taking cattle belonging to Mapita and sending them off to Sotshangana's country to buy things for which Mapita never saw any return, nor was any account ever rendered

66/Item 12/23-31

28. 5.12

by Zibebu. Hence, concluded the father, "he is buying medicines and drugs (umti) which one day he intended to kill me". Mapita reported the matter to Mpande and received his approval about killing Zibebu, but Cetshwayo sided with Zibebu and as a result of such support the action meditated against Zibebu was not carried into effect.

When Zibebu sent off (purloined) the cattle as stated, he was living ~~at~~ ^{at Umsunduzi, Enters Mkeze} Pangekwani kraal, whilst Mapita was at his & Mkezwini kraal.

Cetshwayo said to his warriors ~~that~~ during Zulu war that if they felt they ahluleka'd in fighting the whites, ~~so~~ he would then start his own operations against them by obtaining from Mabelemade the necessary drugs for such purpose. For Cetshwayo had a messenger Mahlatini, ^{ka Sojaba wa kwa Zungu} whom he sent for 3 years at a time to Mabelemade and it was his intention to send the same man back there to get drugs to ahluleka the whites. Cetshwayo ~~made~~ ^{issued} above proclamation for such it was, after the Zingolaka Rawana battle in which Zulus were defeated.

Later on, during the locust invasion, Druwele sent Mahlatini's son Mnambiti, the former being dead, to Mabelemade. Mnambiti is of Inbonambi regiment and is still living. Mnambiti lives just ^(say a couple of miles) north of Mhluwe, & Mtshwini, and say ~~at~~ 25 or 30 miles from the sea. Mnambiti was arrested in Swaziland & told to return as he had no business to go forward. I do not know if Sojaba (Mahlatini's father) ever went to Mabelemade. When I was born he was already dead. All I know is that Mahlatini was Mpande's messenger.

The Umsutu ~~was~~ ^{He made mark on my face as above related & defiled the} who ~~is~~ ^{is} ~~the~~ ^{is} ~~imp~~ ^{is} at time of Zulu War was understood ~~by us~~ ^{to have come from Mabelemade} by us to have come from Mabelemade. After the Isandhlwana & Ngabaka Rawana battles, the umsutu doctor said that the bullets ~~or~~ ^{or} having killed ~~by~~ the Zulus he would now adopt other tactics, namely to poison the waters by ~~putting~~ ^{pouring} drugs therein. This he did ~~in~~ ⁱⁿ the Umfolozi, ^{the poison was the water, near umingqo Ngungu} the European troops being camped near there at the time, but none of the latter died as the doctor had declared they would do. Europ. camp bukana'd with Ngungu hill.

* Druwele pointed out to Sojaba that ~~the~~ ^{the} ~~islands~~ ^{islands} ~~used to~~ ^{used to} ~~be~~ ^{be} his father's, when there were no ~~islands~~ ^{islands} in the country, used to send to Mabelemade and Druwele to take them ~~ie.~~ ^{ie.} remove them.

citsha

I do not know how the connection originated between Mabele-made and the Zulu Royal House.

The practice in calling up Zulu army was this:—
 Those within say 15 miles or so of ~~Royal~~ royal kraal would assemble ~~at~~ within 24 hours at the royal kraal. There may be ~~2000 or 2~~ 30 or 40 vijos of them and ~~was~~ a number of different regiments represented among them. The King will review them, direct those present to separate into their respective regiments when he will see what proportion of the different corps are present. He will then ~~go~~ *go* ~~with~~ *with* them and finally give directions as to where the various regiments are to *ngenisa*. Such regiments as happen to have their barracks ~~near~~ within 15 ~~to 18~~ miles of the royal kraal will be permitted to go and *ngenisa* there, but those whose barracks are further away will be directed to occupy particular *imirotshe* or valley ^{all or going cattle to slaughter} and there bivouac. ~~The whole~~ Thus the troops begin at once to reestablish their own camps, so that others following on from more distant parts of the country are able as they come up to ascertain from anyone exactly where their particular regiments are camped, when they proceed thither without loss of time. In 2, 3, 4 or 5 days according to the urgency of circumstances, the King will now call up the whole of the regiments to royal kraal to see extent to which they have massed. They of course, would then come up in regimental order, divided into vijos, and not mixed up as at first coming up. They will also be large enough to *aba* their own *umkumbi*. Should the King want still larger numbers of men, further messengers will be sent out by the *izinduna* ^{to all parts of the country} or strong urging from the King accompanied by threats if any sign of dilatoriness to have all available men up at once. And so within a few more days practically the whole country will not only have mobilized but actually massed in regimental order. In meantime the troops are kept well supplied with meat by the King.

After the second review, the order ~~was~~ might be given to idhla
 izinkomo ze mzimu. That is, cattle will be apportioned to
~~the~~ the various regiments for purpose of sacrifice. These
 will be killed and eaten at night and amarubo will
 be sung by the warriors at night. The amakosi will
 also be tetwad by izinduna, zonk' izinkeulu lezi -
 viz Mahlatini ka Sojaba, Ntshingwayo ka Mardle
 Mbopo ka Wolizibi, Mfusi ka Manyala, Hemulana
 ka Mbangezeli, Mvubu ka Ngqengelele, Mtshubane
 ka Nopetela, Ntuzwa ka Nhlaka, Seketwayo ka
 Nhlaka, Sitsshaleza ka Mamba (brother of Masipula
 ka Maba) Sirayo ka ~~N~~ Xongo, ~~M~~ Mpandamana
 ka Ndhlela, Palane ka Mdirwa, Sigweleqwele ka
 Mhlekehleke, Manzayo ka Njongolo, Sonopo
 ka Sikala, and others. These are the men who teta
 ze mzimu. These were the men who pendula'd when
 Sonkele ka Malanda, ~~was~~ (Mazanda) was fined 100
 head of cattle for having killed 2 izimbube. ~~He~~
 sent the fat thereof ^{only} to the King and failed to carry the
 lions unskinned to the King in accordance with practice.
 Usethwayo wa fika wa tshaki' amate. Imina e nji
 nikh' isingamela na? U se wa tete onkh' amafut'
 amahle, use nji nikh' isingamela somhlezi
 mina na. He went on to say Is it not the well established
 rule of Zululand, when a lion has been killed for a beast
 to be killed and for the lion to be wrapped in the wet
 hide of such beast and so carried to ~~the~~ the King? ~~The~~
 C. then directed ~~was~~ that Sonkele should be fined
 100 head of cattle. The foregoing heads then
 said Ungaz' unudhle kangaka unzali ~~was~~
 wako na? Impuni uya zi landa and says
~~that~~ he believed the ~~an~~ lion would bola seeing the
 distance it had to be carried was so far. C. replied
 then he ought to have sent a messenger to me
 when

when I should have sent my own doctor to peka it. The king said Kazi luto. Muna ke nji zoku m uhlala. He then sent Manziu Dubesi, abanawe baka le Sonkele, to seize the cattle. The cattle were accordingly seized. Sonkele kept 50 head himself, whilst the balance were subscribed by members of his tribe.

Mnyamana ka Ngqengelele was Cetshwayo's Prime Minister: He commanded the impi that fought at Ngaba ka Rawana, but waye ipete nge nhlizyo embi. The Sandhswana impi was given to Ntshingwayo ka Mawole, who pata it well. Mnyamana kwezelid the impi ati a yi tshise. He used to kulameisa it. He kept on giving it orders to lungca, and prepare for action so as to be ready when it faced whites whose spies were in sight. Thus he was under ^(+ fearful & results) apprehension when the battle occurred, the impi was not paka id by Mnyamana but yazi paka yona, and it attacked in a half hearted man.

At Ginqindlovu impi was in command of Palane & Sintwangu (the inxusa) also Somoso.
to Natal

Vijos. These diminished in size as time went on, either from death, wela ing (i.e. going to Natal to konza), or by being killed off by the King. Prior to Zulu war, Cetshwayo directed an impi to go and gogozisa abanti' emakaya, abagulazo, i ba gway emakwapeni. The word gogozisa may be used of a sick beast, eg. sal'usu yi gogozisa le nkomo e gulazo, u ya bona ukuba a seyi ku seida na? The impi accordingly went and gogozid. Many were reported as being very ill & unable to perform their duties, others again ^(stwasaid) and became izangoma, and when ~~at~~ a man twasaid, he was relieved from ^{compulsory} military service. Such men could not serve as warriors for as they pehl'amanzi njalo, zi tandwa izingozisi. About 42 yrs ago there were very many izangoma, a regular

He sabisa id
it & nika id
it uvalo

craze set in, so that in every valley one found 6 to 10 of these men. The reason for abnormal increase was because they wanted to get out of military service for this meant something akin to starvation, ~~be~~ and beaten by one another, for at headquarters men were always, as individuals, picking quarrels with one another & fighting with sticks, or an *izigaba* might fight another *izigaba* thereby causing many heads to be injured. (open wounds) (*Daywa'id izigaba izingazi*). It was owing to the abnormal amount of this sort of thing that went on that led to many turning into *izangona* and so escaping military service.

The *amanzi phekwa* is done to induce people to come to them to bula about any of their affairs they may wish to investigate.

ingomboco

Seeing that many men were becoming diviners in all parts in this abnormal degree, Mpande directed that all that had *etwasaid* & were *izangona* were to assemble together at a kraal called *Kandempemvu* and there to be a regiment of their own and *Konza* the King there and apart from other regiments. Only those whom the King used for *ingomboco* purposes were excused, all others went to *Konza* at this kraal. Owing to this device, Mpande succeeded in putting a stop to the growing evil, and one heard nothing more of the craze. They, at *Kandempemvu*, were free from military duty, but all other duties required by the King ~~were~~ had to be performed by them viz *hlabula*, *big' amuzi*.

When *vips* diminished from various causes, they were increased by ~~them~~ ^{new} being added to them, combined with other small *vips* of their own age. But in case of *Tulwana*, for sake of example, many not of same but lower age were added from time to time, for this was the regiment to which *Cetshwayo* himself belonged, hence it was abnormally large.

Commissariat, udibi

Food in war-time carried by abafokazana, izinsizwa, who are unsuitable to be enrolled. On the march the udibi marched a mile or two away from the column, to the left or right rear, so as to be protected against attack by the enemy.

Army on the march. Spies.

Leaving home, march in one great column. On entering igwe la'bafo, izihloli will be selected 2 or 3 from every vigo, selected by the ~~vigo~~ induna of each vigo. These all ~~are~~ accumulated & formed a body of some 10 vigos, and preceded, by some 12 miles, the main body to which they were attached. Then the main body, as it left home, is split into 2 on entering hostile territory, each of these bodies having its own set of spies, say 10 vigos each. The spies were so numerous ~~acting~~ for purpose of giving enemy impression on their coming in view, ~~that~~ in extended order, say ~~down~~ separated into vigos, that they themselves were the main body. The spies were selected for common sense and ability to describe carefully & fully what they had observed. I myself was a spy at Dandhlwana.

It is wrong for army to march in a single column when ~~vigo~~ igwe la'bafo has been entered and an induna guilty of such practice was dismissed. This was said to be bad because on enemy appearing and attacking ~~with~~ having advantage and repelling them, it would follow them up & stab them, there being no other and independent support to attack ~~an~~ enemy from another quarter & so relieve the situation.

Men selected for scouting were men of courage, who on coming across detached sections of enemy perhaps driving cattle could attack & seize the stock. There was no idea of concealing themselves, for they really take place of an advanced guard. There are however individual

spies, sent in twos & threes to locate enemy for purposes of their being surprised & ambushed. Such, of course, would conceal themselves as much as possible.

The advanced guard is thrown out to draw the enemy but as soon as the guard begins to retreat it falls back on main body which comes up and engages enemy. When advanced guard perceives they are being followed up by enemy, they send off runners at once to main body to advise them of what has been noticed.

Assegais.

Were made kwo mlaba, ehlanzeni, emfolozi. My father, Sodondo used to kanda ingxota & the one matiwane got was made by him. Assegais were made all over country, ~~by~~ by special makers. The King ordered men to make assegais, which were issued to the regt, but ~~the~~ King did not pay for them. At same time he ~~was~~ might occasionally present the makers with gifts of cattle for on account of their services. The King did not give his assegais to anyone, but to selected & brave men, ~~whilst~~ ~~some were~~ who will hlabanela.

Iziqu. These were not ordered by King to be worn, or by the induna of regt or vry, but the man wore them simply because he had killed a man in war. ^{He did this without instructions.} Umnyezane was ameli wa magawe; iyangoma never used this wood. European willows are the same kind of tree as that in ^g used for iziqu. No man would dare to put on umnyezane ^{ie} iziqu, for he would be put to death. A man wearing iziqu would be pambukelwa'd & other izingwazi would interrogate him. Ujwajepi na wetu? Others would be afraid to question him, ba m bakis'okwe nyoka nyi, ba tele.

These were amapozwe, ~~was~~ (of umnyezane), and horns (of ram or beast), also bits of umnyezane cut up & ends ~~was~~ burnt.



29.5.12

Inpatshana, continues:-

Ishaka used to accompany his impi when it went to war.

Cetshwayo only accompanied forces when they went to Monda-Kusuka. He, however, then remained & Ndelinde looking on from a distance and kept on inquiring if isihlanga & simnyana & ipakeme u ya si bona na? For such shield was being carried ~~was~~ by Mkomuza (^{umakanda} amagwaza nga ndondo, Iswala-gwala & li inehla abomvu). He was an igawe & a son of Mapita. He ruled Mandhlakazi tribe on death of Mapita, on behalf of Zibebu.

Cetshwayo did not go out with the army in the Zulu war.

Dinuzulu, however, pursued the Itshanini, then Ndunu, then at Ceza he headed the Imbokodvo abomvu and succeeded in repulse repelling the European invading force, sending them back to Nkongeni. Later Europ. came with a larger impi.

Zibebu pursued every impi.

~~Impi~~ I don't know if Mpande ever pursued impi.

of Ceza with Mkhandla forest. Dinuzulu might have headed the rebellion.

Cattle seized in war. These all go to the king at his principal kraal. Many are given to amagwazi (^{izingwazi}) Zinduna. The balance are the king's. King will then komba indawo where they can be bekwa'd. They would be have inkhloko made for them and ^{ng are they ~~at~~ mixed with his other stock.} not be sent to any kraal. They might, however, be occasionally be brought up to any ikanda for inspection when they would be returned. The reason for the king putting his cattle away from other people's was that they would 'pola' there & have more grazing &c.

Cetshwayo had a very large herd of white oxen which were called Inyoni ka ipumuli. Even these, which were not loot stock, were kept separate on ~~in~~ a flat along Matigulu near uNgoye.

Kala nkomo ga kuwa Zulu, wen' o nga soxe waza ndawo.

This said when beast stabbed and it cries out - also said when cattle lowing in ordinary way. Said because give li hazi kable; ku vinyive ^{ingezikali} ngazinkomb. Nothing will ever go

* but the remark is intended to apply (they) specially to the rest of the herd.

wrong, nor will the cattle ever go off anywhere.

If a man stabs a beast and it bellows out, he may exclaim *[Bellows, beat of the ancestors]* Kala nkomo ya madhlozi, then he goes on to *[praise his father]* bong'a oyise, *[and grandfather]* noyisembula.

Treasure at Isandhluwana. Where taken.

All guns captured were retained by impi for everyone who got a gun claimed that he had seized it from the European he had himself killed. The guns were not taken to the King; but the King directed they were to be brought up when he inspected them and then ~~put~~ told those who had them to retain them.

Clothing was also ~~so~~ looted - there were taken & worn by *izingwazi*. They zila'd with them. Every ^{single} corpse was stripped ^{absolutely} naked. *[Isaga] This they were all gagged to prevent going.* Money also was found, but it ~~was~~ became the property of the man who had found it. This money was found on European bodies.

Amazembe, amafotsholo were all pang'd by impi, not accounted for.

The oxen seized, of which there were many, were taken to the King. Many ~~were~~ had been hit by bullets, for za zi botshelwe in all the waggons. There were many waggons, some turned up-side down.

The bodies were not ~~to~~ lahlwa'd. But those of our impi were here and there embeswa'd ngesihlanga sake, ~~is~~ it is put ^{over} by a relative or friend. Many were not covered because their friends ~~or~~ did not look about sufficiently & find the corpses.

Uniforms.

Tulwana. Had ~~axxy~~ indwa & winyakanya

- of isakabuli, tandelwe iqintini - about 15 in long. *[Had izicoes. Had also ingxola - on right forearm - all by the gun.]* *[White shield with black patch.]* Kandempemve. Appeared like Tulwana, but

[Isaga. Ayibonela ngayibonela inoringizi. Uya wa tshisa ini, uya wabonela ini abadev'engati.] they had no indwa, nor had they *[isico.]* *[Say 10-12 in long.]* Mtuyisa zue. Tuala'd amapooela amhlope enziwe

ngo bangemane obumnyama perule. This rept was *[Carried all kinds of shields.]* *[(skull) by one man.]* ikala li ka Kandempemve.

[Isaga. Amgandazembe. Uhla! uhla! uhla! uhla! wa sandaza. They also binced umbembele.] *[Si ya wa ngak' amath' ezulu ngakaka! Kwa Hisei (Hhntya)! (chorus).]*



isaga: Mina, mina, mina. Ha ha ha! & then all point their shields forward into at some object, but inquiring.



Ngobamakosi - Had amapovela, 15" long, white & wide - put at sides of face from temples upward, with white small tails at tips, ^{with one umnyakanya erect between amapovela & slightly higher.} all had red shields, with some having a little white about them. (ntusi). Isaga: Dya! Dya! Dya! Oh ho ho ho ^{umnyani we Jules.} Dhlokwe. Had imbangayija and indwa. The imbangayija was white large ostrich feathers. 1-5 were worn



according to a man's means. Had also amagolo ie izi-^{black} mbengana put upside down just to fit head and ostrich short fluffy feathers stuck into imbenge. Had also amagele into which imbangayija was stuck. Isaga: Hogo! Hogo! Hogo! ^{carried shields of any colour, of particular ones.}

Mxapo. Similar to Dhloko kwala's imbangayija.

Isaga = Ha, ha, ha - ha - ^{Yemba. Yemba: Yemba} Sayi qjiba pansu ke wa ^(colour) Gungindhlova. Carried any kind of shield.

Hence if regiments wore similar uniforms they could be distinguished by their isaga. Every buto had its own isaga.

30.5.12. Inkunzi El'umentu pakati. This is a bull that is black on both sides with white along back and white tail, then white underneath to neck & jaws, greyish ears.

This bull must go to the king to breed with, no mere man dare breed with it, though he may tend it & retain same. But he will often take it ^{the bull} & present it to king for breeding purposes on its growing up.

Bambata's warfare. Differed from that of Jules by their taking refuge in forests & izingaba until hunted up by Europeans. Jules would have taken up a position eqekeni & come face to face with the foe. They waylaid Eur. wherever they could - we laughed at them for this.

The impi should have hlomela'd enkateni & injini we nkosi. By this I mean the king's kraal, eg. Undi or Umlambongwenza, where inkata is kept. If the impi goes to either of these places, it hlomela's enkateni.

When impi is celwa'd the ijintelezi are placed on the inkatas - there may be 3 of them.

mean by Hogo!
iya bab' inkhlabha
ya kwaba Jobe
(hill - near black
umfolozi & between
it & white umfolozi)

the king's kraal
the bull

66/item 12/34-9.

Inile? ^{Ans.} Inhlabati. Ni yi bonile na? ^{Ans.} Si yi bonile.

This is said when the impi is being celewa'd and just prior to starting off. What happens is this: The umkumbi has been celewa'd and tungiselewa'd, kwali du. * One of the doctors (chiefone) then goes up and down & in the lines with something within his closed right hand. As he comes up he ~~says~~ says Inile? as he opens his hand showing a glittering stone-like substance & hard, about 2 in. long and as thick as ones thumb, whereupon those near by exclaim Inhlabati. He then says: Ni yi bonile na? & the answer Si yi bonile. He is moving the whole time ~~is~~ at a good walk, does not stop. The stone is called 'inhlabati'. He goes ~~and~~ on and on throughout umkumbi. This is the last incident that occurs before impi ~~leaves to~~ marches off to war. The object is evidently to bring about some kind of unyama or miracle, i.e. bring on something which shall bring the enemy within the army's power.

I did not see the inhlabati at Cetshwayo's during Zululwar but I know Somkeles' doctor Matanga ^{swa kwa mtelwa} had & used it during Denezalus' fighting with Zibebu in 1883-1887. He doctored us.

Nuze now
present
with Impato kana

When Cetshwayo was swooped on at Undi by Zibebu a couple of men who had escaped came back to our tribe carrying with them an assegai of Zibebu's people that had been flung after them. This was taken by the doctor Matanga. He bent it ~~in front~~ and at the bend tied isigube containing ijintelezi. This isigube was about 4" in diameter and seemed of ihlala or wild orange, ^{variet} commonly found in that part of the country. There were about 40 vijos present. Matanga, after bending & affixing isigube, went some 200 or 300 yds off and stuck the assegai in the ground in the veld by means of its cija'd isiduker. He then directed the troops to approach ^{vija} at a time and going along with

with the vigo shouted out Nank'umngama! (Here's a marvel!) Nang' avala! Nansi univali! ^{keeper of the door} each of which (although he might use one or other & omit others ~~with~~ as he pleased - i.e. with the different vigos) the vigos in chorus would repeat, when he would add ngi valile! ngi ya vala! or some such words - these again being repeated by the members of vigo present, and as they used these expressions they would file past and ~~touch~~ ^{slight & false fold of} the isiguber with their fingers ^{slight & false fold of}. (It was tied to assegai with izingoto. The assegai was of inhlekuwane variety). This bending of assegai was to cause Zibebu's assegais all to be blunted. As the man gripped the isiguber, so he shouted ngi ya vala or ngi valile!

Matanga was employed by Dinuzulu. It was he who doctored impi which knocked Zibebu out at Ndunel; it was he again who caused us ^(coast people) to get better of Zibebu when he took refuge in DukuDuku forest; it was he who elapa'd us when we attacked Mletwa tribe (Sokwetabala) who all fled away on our making an appearance. So Matanga had a great reputation. He did not elapa the Tshanini impi. He, however, elapa'd Sonkele's section of that impi for Sonkele's people took part.

Matanga is still living. Is about Ndhlondhlo rest. Nsuzi, who is present says, members of Sigamanda's tribe who had joined in Dinuzulu's earlier fighting, told him that Dinuzulu had employed an Umletwa doctor, it is evident Matanga must be that man.

U no mnyam'ubani - This said of one who succumbs to some trivial injury. Ithlozi lake ka likanye. U no mnyama - said of the one who has so died.

The above ceremony is done so that unnyama ^{causing the enemy's efforts to miscarry} may overtake the enemy.

The unnyama desired here is that enemy's assegais should glint or glance or miss, whilst those of the army should be normal.

black about 9" long, unmsuka say 7"

Sonkele elapa'd his impi because it was attacked by him, it was sent to assist Dinuzulu at Tshanini. D. elapa'd his own force & S. his. Had S. let keep called to D., latter would have been responsible for all the doctoring. It was Sonkele who reported Matanga as a good doctor (of which) & indicated his successful performance.

37.
Impatshana now leaves for the day

(Hals in jet note)

Nsure says: I agree to what Impatshana says -

- An unsuccessful doctor is ignored & another employed if impi unsuccessful.

Having regard to Impatshana's remarks on p. 36 about ~~our~~ Somkele slapping impi, I see it was quite in accordance with practice for a chief to doctor an impi and pakaa it. But, as regards Sigananda, the current belief among us was that Sigananda's doctors were not employed because Druizulu was directing affairs and therefore the doctors deputed by him should be given the preference.

Bambata said the doctors were his and had penra's ezijweni. He did not say they were from Druizulu or under his orders. Nor did Cakijana say they had come from Druizulu.

Ndube & Impumela really believed Druizulu was responsible for the rising, but having waited some time without seeing Druizulu take overt action himself, Ndube made off to the Europeans.

Although Bambata & Cakijana declared that Druizulu was behind & responsible for the rebellion, they did not go the length of saying the doctors were from him or had been selected by him to do the doctoring.

At Dambuzo's, day after Ndube, people of our tribe remarked to Sigananda Ndabaningi that it never happened in former days for their tribe to be killed off as they had been. For the Zulu's had never defeated them. ^{but laid or killed off} Why then on this occasion should their intelezi be alive? Hence it was that Mandisindaba soon broke away, finding things going wrong, and going and surrendering himself to the authorities. Calverly must have known well that Mandisindaba was the son of an old well known doctor of our tribe. - It was urged that when Zulus attacked their tribe in Mwakela's day they killed no one, for on that occasion they entered the forest ~~the~~ the tribe impi having slipped out of the way. Mwakela ifa'd ~~and~~ uvalo, but none of the 3 with him were put to death.

by Jules, ^{nor} hence such escapes nor were any others of the tribe killed, hence and the Jules retired, hence such escapes were attributed to having effective izintolezi.

The Cubes had itonga, so was it said, and tahetshad ukubulal' concentra abantu a balwa nabo. In Cetshwayo's, ~~and~~ Mpande's & Dingana's days the Cubes were not buta'd to any great extent, in fact only very few ~~went~~ went to Kongo at the royal kraal, for Zokufa was an independent or practically independent Chief. The Cubes did not care for Dingana ~~who~~ on ground he had killed Tshaka who was Zokufa's friend. Mwakela (Zokufa's predecessor) ~~was~~ came by his death in Tshaka's day, as result of Tshaka's impi coming as above stated.

Zokufa died a natural death. Mpande & Cetshwayo refrained from sending to kill off any member of Cube tribe without having claim'd him of Zokufa. This was done for fear of Zokufa attacking the King's forces, which he did ^{with excess} on two occasions. Hence he was not interfered with. Zokufa derived his itonga from the Nkandhla where he always lived; the Cubes have no izinyanga za nga pandhle. He claim'd no nyanga nga pandhle, he claim'd nge yake.

It thus became inexplicable why the foreign doctors should be allowed to be used by Dambata. They were admitted because reputed to have intelezi & nhlamvu zi nga ngeni, which was proved by their success in the Mpanza valley.

Thick fog. During Zulu war, just before arrest of Cetshwayo, (Sigananda's) Zokufa's, Nodles' & Qetuka's people ~~was~~ attacked Ngeolosi people in Kital just below Krandzkop, being led by Beje a man of Ngeolosi tribe who showed the three drifts impi came by viz Middle drift, Nondondwana, Ilibonvu (all these below Kotongweni & close to one another). There had been sun

31.5.12

Impatshana and NsuruNo present
Nsuru

tambe, ba

Ba ngenwe itonga loku ba bulaleke. This is umnyama. Umnyama is what affects impi as a whole, brings darkness on to them whilst it is light on the side of their assailants. And this 'darkness' is used ^{also} ~~partly~~ ^{word} in a metaphorical sense, for it means anything that may overtake or come on the enemy, either physical darkness, paralysis of action, ^{misfired by fear} oversleeping themselves, futility or stupidity of plan when engaging their assailants, being overtaken by a mist whilst it is clear to their foes, etc. umnyama is caused by a doctor, but, in ordinary times, a man who if injured by assegais he is carrying, or strikes himself accidentally with an axe, or overtaken by sudden illness which carries him off. Now all umnyama which has overtaken or said to have overtaken the enemy ^{in time of war} or anyone or any persons in ordinary times is said to have been brought on by some person, in regard to the former, by a war doctor, as to the latter, by an umtakati. Thus, there is human agency is supposed & believed to be at work in both instances.

amatonya aya tongana. At Mome, Bambata & Co were no umnyama supposed to be brought on by Europeans, for they failed to put out scouts or even to listen to the boy who said the Europ. were coming down Nkolotshana, except Mangati and the elder men of Digananda's tribe who went up gorge past the little burnt kraal on right to main forest Eziwojeni where they simply hlalad & tulad. A messenger was sent after this impi to tell them to return as the Europeans were coming but Mangati & Co refused to go back.

Although there were Digananda's men among Bambata's impi, after Nsabaniingi left, and these belonged to a tribe supposed to tonga others, the Europeans ^{succeeding} ~~tongad~~ ^{tongad} ing them, on the principle that amatonya aya tongana.

A man successful in stabbing a buck is said to ukuba ne tonga, and even a dog is said to have itonga. Like ukhlanhla, and like a man gonywad by say 3 girls, or if in battle, a man

notes in
BK of Bamvubu

man hlabana's ~~is~~ he is said ukuba ne tonya.

A man who is suspected of being an umtakati, on paying a visit say to an unnyanzane, ~~is~~ it may be remarked "Ka ufunani abani ku unnyanzane, ka funi' ukumtonya nje?"

A man who has itonya, e.g. one able to shoot game well is supposed to have unenti which gives him this tonya or ascendancy.

U ne si sukulo so kudhla. Said where 2 men with kraals living in one valley, one gets very good crops, others poor ones. It is not said that the one has itonya.

Where a man has isisukulo i.e. very good crops & others do not, he will refrain from tundaing in his garden or any where near by them, even boys he lindile will go outside, and he will instruct all members of his household to refrain on the ground that he sukula's i.e. uses some drug for producing his very good crops. This abstaining from tundaing there is done for fear that it will ngabela inzalo i.e. women will not mita, ~~and~~ and will cause any children born to die off early. And this prosperous kraal head will tell ~~them~~ some near relative of his should he be wanting to tunda, tell him confidentially not to tunda about there, after this the latter will tell his own friends at a distance and hence it ^{soon} becomes the practice for no one to tunda in these particular fields because the man there sukulas and the kraal of those who tunda will be afflicted as stated.

The garden is also tundaing

*Kandile
khal'esinyeni
not eat he nqa
jezile*

*umpampini
is the red variety
of pumpkin. This
a real Zulu word &
not derived apparent
from English.
itanga is ipuzi, it
all varieties is a
generic term.*

Ukukanda ceremony: - A man may decide to kanda imbewa. Small quantities of amapuzi, ~~and~~ umpampini, itanga, be bece, uselwa, amabele, umbila, ijunchlebe, ijindumba, amadumba, unyalete, upoko, yiba (kind of mabele), infa, ~~and~~ amantongo-mana, umhlaza [batatas was brought by Europeans, we do not use it for kandaing] - small quantities of all or some

man hlabana's ~~is~~ he is said ukubane tonya.

A man who is suspected of being an untakati, on paying a visit say to an unnamzane, ~~is~~ it may be remarked "ka ufurani abani ku unnamzane, ka furi' ukumtonya nje?"

A man who has itonya, eg. one able to shoot game well is supposed to have unenti which gives him this tonya or ascendancy.

u ne si sukulo po kudhla. Said where 2 men with kraals living in one valley, one gets very good crops, other poor one. It is not said that the one has itonya.

Where a man has isisukulo ie. very good crop & others do not, he will refrain from tundaing in his garden or any where near by them, even boys be lindile will go outside, and he will instruct all members of his household to refrain on the ground that he sukula's ie. uses some drug for producing his very good crops. This abstaining from tundaing there is done for fear that it will ngabela inzalo ie. women will not mita, ~~ne~~ and will cause any children born to die off early. And this prosperous kraal head will tell ~~them~~ some near relative of his should he be wanting to tunda, tell him confidentially not to tunda about there, after this the latter will tell his own friends at a distance and hence it ^{soon} becomes the practice for no one to tunda in these particular fields because the man there sukula's and the kraal of those who tunda will be afflicted as stated.

Ukukanda ceremony: - A man may decide to kanda imbewu. Small quantities of amapuzi, ~~and~~ umpampini, itanga be beee, uselwa, unabele, umbila, ijinchlebe, ijindumba, amadumba, unyalecti, upoko, yiba (kind of unabele), infe, ~~and~~ amantongo-mana, umhlaza [batata was brought by Europeans, we do not use it for kandaing] - small quantities of all or some

the garden is also tundaing

Kandile

hal'ezinyeni
not eat be nge
peze

umpampini
ie. the red variety
of pumpkin. This
a real Zulu word &
not derived apparently
from English.
itanga is ipuzi, it
all varieties is a
generic term.

or some of these ~~are~~ ^{are} taken and put together. Then ~~a~~ a woman who is pregnant is got, also a pregnant sheep (uniru). The latter is killed and its umhlapo, i.e. afterbirth? taken. The pregnant woman now grinds all the seeds together and makes them into a kind of bread. Pieces of this bread are thereupon given to every hut, ~~for~~ ^{it's} every hut that lives, and each piece is put esi gujini se imbewa. And this piece is in the isiguber (seed) when hlwanzelaing goes on. It is owing to this that no tundaing is done in the gardens, for if people do so it hlala's esenzi and affects the children. Those who sow the corn, or mealies &c are always careful to wash their hands after so doing.

Ku kanda'ive lap'eloy
ngi ku banyasile
20 ku ngi balekile

Now, when a man has kanda'd this year and anyone comes he says as stated in margin, and this is said to even one's own daughter (married) who comes to tekela (who by reason of her close relationship it may be supposed will not be sent empty away) and she will not be given anything i.e. from the existing stock (after kandaing, but she will be given from the next crops of course.

The foregoing kandaing is done by doctors every time. The seeds ground are mixed with drugs provided by the doctor e.g. such plants ^{& drugs} as amafut' emfene, amafut' enhlata (inhlwati), umakulumesona (plant) and other plants &c known only to the doctor.

Itonyo Itonyo. This is associated with uneto which the man with itonyo is supposed to have.

Itonyo may really be due only to ise is in warfare, where one impi forms a good plan for overcoming the enemy. But ~~that~~ there ~~are~~ is tonying due to supposed use of drugs.

A doctor who has ~~been~~ ^{been} cela'd &c impi and it has afterward succeeded against enemy, he is said to have itonyo, when he becomes very proud of himself (gotshile).

Mpatshana & Nsuzi

31. 5. 12

no. mesed:
Nsuzi

no night attack. pass. word not for daylight use.
attacks very early dawn. night marches. begins marches
rewards.

Best time for campaign - enters abusuku -
bet' umoya, not much sickness. uibo -
ublongane - winter best time. - mipi would
go pounding in kraals. not lambo.

spies. none nearby - sent out for 20 as to five
times warning. others come back at night, &
others sent to relieve. Don't return & duze -
catch mipi long way off. Wsh. doonga'd but
umyann. not. we wanted to ulakampa.

the head induna appt. induna in charge of pickets
^{special}
no inspection by prin. induna

moon deji - attack not to be that very day -
ngo leumyana, lu banga ~~umoyama~~
intombi not ~~since~~ that day Ntombi kaaji
campuzi when moon dead. Garden not vuna'd
or uigina not punad - isonto la kiti.

training in use of assegais. charges by different regts.
no abang - unlatelo kupela - kweige, iziblangu
don't take those of your own who are hit but
pikelala pan bili. Fire powder not in use
as entering isibaza. Audi ridge.

father trains his own children - no systematic
training - yinkande - teaches himself -
assegais not given to young for kha swaga

Yimfakha (yinkomo)

only ^{persons} known to main induna are sent for by the induna - no to care taken as regards others. babetwotlana & hodwa. Relatives go of their - selves to assist. Relatives will go ~~was~~ after getting permission but will be accompanied by no ~~was~~ support in pi.

Wounded are neglected by those not relatives.

ncuntisana kwa mabuto i. to go mana kwa mabuto. To sina = ba ba ncuntile, ~~is not~~ ~~not~~ ~~be better than the others~~ = do better than surpass

Dulawazo - fulatela' d'untazavabilla

- isikuba si bulwa amazawe - a ngayi entombi yake nsa ebulele, az'aze ngoba ese sulika & ngo ku Dzul' abantwana ba bantu, onge muntu wake ^{(ntombi) yake}

- every man, except a coward (vaka) has izibongo - i.e. any one who does any fighting at all.

Inkosi is ~~ngaba~~ banga'd emakanderi even at one's own home - when rabelaz' igudu.

- sore feet: ^{said to be.} ~~become~~ ^{vabuk'izinyawo} isiboto, udiniwe. - izicatulo a disgrace. his girl told this. an ichlazo

icilo.


Impatshana. continues:-

Women customs in time of war. They pendul' izidwaba, insendo yazo i beke pezulu. They also pata umshanelo and tshaleza ngayozi waving it to & fro. A woman will also put umshanelo in mat of any son of hers gone off to fight. The umtuma berries and the umshanelo are bound up in mat which is then tied to one of insamo izinsikas & not put cross-ways as ordinary.

isidilili

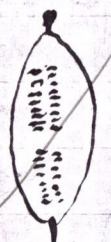
The umtuma is worn round neck by women and girls.

umceilo is the string worn by women - did not formerly refer to reins.

Women also wear ^{umtuma} on umceilo round loins. A girl may also wear isidilili plant (small shrub ya sendhle - ) in front of her private parts.

The faces of women are not smeared in anyway in our part of the country. This may be the custom, however, in other parts.

A man (warrior) was given icena (like umhlaba, but thorns only round it



Stuart Papers File 66

2.6.12

Impatshama, Socwatscha and Nsuru.

Zibebu landat intelezi from a deceased man - He was cwiyai - took inwalela - taken by a doctor. His undidi ^{also uvala (itapjama - cartilage)} mntondo, bone - of right forearm (throwing arm) were taken.

Socwatscha - The undidi is taken so as to bring ijimwalo by causing 'agitation' in stomach & bring on diarrhoea - this is the method of causing fear. The doctor then claps his own

Impatshama ^{Impi} with these bits of human flesh. These bits are used by doctor after the blanzani, ikhlayi unbenzo, zazingi at Zibuko & just as Impi is about to move off when Impi is brought into inkumbi formation & tungiselwaid. This inkumbi + a complete circle. Impi is then paka'd.

It is not given out publicly that the doctor has succeeded in getting pieces of the enemy's flesh, but of course the information gets about & becomes generally known but only by degrees.

I never heard of a European being caught & cwiyai in Zulul war. S. says I never heard of cwiyai in Z. war.

But the doctor may have had bits of human flesh in the medicines he tungiselwaid finally with.

Nsuru The point to mark is that the doctor keeps drink the drug he tungisela's with. He may have human flesh & it may be a necessity but we cannot declare it to be the invariable custom.

Impatshama Cwiyai may be done by other than a doctor. A man may be sent to cwiyai who was not a doctor.

I have noticed the stiff tungiselwaid ^{in inkumbi} smelling like flesh, without thinking what flesh it could be.

Socwatscha. I think cwiyai taking place all in Natal & not in Zulul in 1906 was due to belief that Dumizulu had directed that an inyamazana be caught.

Zwide as often as he killed a chief cut his head off & put it into Ntombozi's hut (Ntombozi's Yanga). She was probably a sister of Zwide. The hut was never entered by ordinary people. All the heads were kept there.

Shaka's practice was to collect izidwede, imilota, amakotama ^(bones) utshaba. This happened in regard to Pakatiwayo. Bovu ka Nomabneabuca was sent to fetch undidi. Mkomo of igqirha & mgqandane ka Robongoza was then sent & sent undidi are put in inkumbi.

inwalela - where marked below



Impengula (European) remained in Zulul? same. also Nguniela.

+ he directed because Shaka would often send...

Cetshwayo's regiments.

Ngobamakosi - from goba = bend, amakosi = ngoba.

Uwe - (a bird of that name. They did not twala the uwe feathers, only the King did so).

Falaza - amafalaza - the sky falaza's. many small clouds in sky.

Mpande's

Mbuyisazwe - teli's izwe.

Kandempemvu, got name from kraal of Izangoma who went & built kraal of this name. Regt. was known as

Mciso or (Ngangazwe - cadet name) - both same regt.

(went kwazi
Izikhaya)

Nothenke - a zulu thenkesile - Mpande said Zulu has thenkesile & giving him the go-by & going to Cetshwayo.

Mbonambi - bon'imbi (inpi) -

Impunga (maspo) dont know derivation

Dududu (inkuzuzika Tshaka)

Shloto

Ndhlondhlo

Nkonkoni a ya telwa or dizi kwa Tulwana

ditulu is a
leaf person

Tulwana (amamboza) - mzwangwenya telwa & ni Tulwana
amamboza inkomo asi ku niki lito.

Amatshishi (Sungu). said Tshithishi - oye bekela.

Amapela

Izingulube (Izinkone)

Indhlenevu

Noabakawombe

Shlambethlu

ganga ^{Open}
not full

The water for pebaying intelepi is now ready,
all are then called up to cope of gungu day - to have
the "all" pebaying.

no girls at that time get more than 200 in individual
groups for a matter of this couple years take place
meant an heavy or in ayihlome.

ayihlome = that evening are close at hand
akute kunga am abut'abe ngafalate ndini e saw
to amabunda where rept have been collected. Called des
to cane + idla in Bengo.

Konjwa bafu

First part at Isand.

C. told us to amferit when we go to Isand. Akuse wanga
impit isifikile - bejara beame ad - mpijabe ka
Mungu, Mungu ke Sitshabe. Impi came up well
but not all - we got to Ondini when fundumala's

C. pumela nga patata by immergate at 9 am. He
said kanti akupela kungu yona lona na?

Patata sam izibama. he did so. Kanti
idama k'asidona. Each man with ukona
ya kuvale must bring up next day + by sun
of Duru.

king gungid with his own imite
ebetshu le kanka (impungatshu) - beicaid by king
enisa epak' impu - with am abege

M

Enyakosini

klanya

1st Day getting milk + wood
2nd - klanya first by rept appt: to catch bull, followed
by other rept. the rept appt: for + catches bull while
others klanya - also idhlayi, inkungu.

nango, nango
zifa aela.
busungu

3rd go to zibukho to potala, but not to sub medicines (busungu)
off - ie go to any river + any part of it.
tingiselwa + cela - take place when levi
impidoes not sleep when a unit has been calwa!

anyakosikwe
ejitshalaga