

105

MSIME

KA

BEJE

M sime

A. } 67 / item 3/1-9 (TS in 14/14-20  
B. } what about file 41?)

23.12.66

KCM 23396

ka Inanga ka Mgubo ka Mtoto ka Ngidi, ka Dube Bopelaka  
Lidhloko.

Msime: ka Beje, Sibongo, Ngidi (came from Nyuswa tribe). Xequana is present acting Chief of Nyuswa tribe. Xequana ka Dubuyana ka Sirayo ka Mapoloba ka Mbele ka Maguya. and goes on to Ntondo, Bamela, also Ngeobo and Nyuswa. Women say Tula Ngeobo! Tula Bamela! (To me they said Tula Ngidi). I believe, Nyuswa tribe came <sup>from</sup> ~~from~~ <sup>from</sup> Ngeobo, this being the older tribe. Our tribe came from Mamba where chiefs Mfungelwa and Dqibile now reside.

It was Dubuyana who crossed over into Natal being turned out by Dingana who killed Sirayo, eetshwid umatanda & an umnumzana wakwa Zulu. He charged him with washing over tobacco which was to be given to the king, and he by so doing 'gonela' the King, wanting to be bigger than the King. Dubuyana was inkosi yohlanga. - Mgawe, Mnguni, Matsheza, Baeela, Dikwayo, Swaimana ka Zipulke, Mangapangapa

Deliweyo & his son Mgqiki are buried all these.

- Mgawe ka Dabeka ka Dube ka Bebe ka Silwana - on to Ngeobo; his section known as ama Gadi - he had most people.
- Mnguni ka Mshiyana ka Tshuku - on to Ngeobo.
- Matsheza ka Vakela
- Baeela (lives at Mqeku - not far from Table Mountain (Emkambatini))
- Dikwayo ka Mkalalwa ka Mavela ka Mbele ka Maguya
- Swaimana ka Zipulke ka Ntuli ka Mavela ka Mbele &
- Mangapangapa ka Kamisa ka Singila ka Boma - on to Ngeobo

Mapoloba, Mbele & Maguya all lived Mamba - all are buried there. Dubuyana was buried in Natal, where Deliweyo died, on the Tongati & near esiDumbini.

Cijinkunzi, Dzingwenya, Dzimposu, Dzimpehlwa, Dnyokizipinda, ufondo, Dzingingizi, Amalovu, uSiba, uDabakawombe, Dzimpholo - are regiments of the Nyuswa tribe. I do not know how to go on to Nogiki which is Sirayo's (father of Dubuyana) regiment. My grandfather <sup>was</sup> also of Nogiki regiment.

[Genealogical tree prepared - of Nyuswa tribe].

Dubuyana was given land in Natal by Samsewu.

23.12.06

(Imperial Hotel)  
per Mame ka Beje.

M'Kambana } other sons of  
Donda } M'pobela →

amaNyuswa  
(amaNala)

Maguya  
Mibele

Mapoloba

(elam's m'pobela)

Sodulu (elam's m'pobela)

M'wase Bungane M'goba M'gabi (Cichob)

M'gume M'ohiyana

Siray (Nojiki)

Dubuyana (Mkambela)

Deliwayo (of Imphelela regiment = Nyotamkazi)

Migelli (mgedi)

Mavela (Cichob)

Mkalelwa

Dikwayo

Sotobe (living)

Ntuli (elam's m'kalelwa)

Zipeku

Sovimana (chief)

Bovula (dead)

Sobalabala

Nojikalala

Jugye

Bovula (dead)

Sobalabala

amaBadi (connect with  
amaNyuswa)  
(amaNala)

Silwana

'Bebe

Dube

Dabeka

Migawe

Mandhlakayise

Dubuyana  
Deliwayo  
Mali (banged with Deliwayo)  
Regwana  
Mlingithwa  
Suwana  
Gobosi (elam's Suwana)  
Fakazi (youngest son) (others)  
W'kindukwe

Deliwayo  
Migelli  
Dinggotola  
Luzindela  
Sikulu  
Boza  
# Zalukufa (elam's migelli)

FOR DEPOSIT ONLY  
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PRODUCED BY THE  
MUSEUM OF SOUTH AFRICA

<sup>the son of Deliwego</sup>  
Mgqeki is at present under arrest.

Gobosi xabana's no mehlwabekali (J. J. Field) - prior to Rebellion - then Xegwana was appointed to act for Mgqeki.

When I found my brothers Mapikelela, Siyazi and Kunbandhleba becoming rebels, I went to Gobosi to ask him to induce Mgqeki to return home as it was owing to his becoming a rebel that my brothers wanted to become rebels too so as to follow him. Gobosi had already been deposed on the representations of Mr. Field. I went to him and not to Xegwana, who was the acting Chief, because ~~he~~ he was, in accordance with our custom, the proper guardian of Mgqeki, he ~~was~~ is the son of Dubuyana and his mother is amakoti wa ngas' enkla ~~to~~ wa kwadeliwego. Gobosi told me Xegwana had to bid him to fetch Mgqeki. Gobosi told me Mgqeki was at Sikota's kraal with the impi. Gobosi went to Sikota's but found Mgqedi had gone on to Mtandeni, Meseni's chief kraal. Gobosi passed them on the way, for they returned to Sikota's. Gobosi came back & found them at the Vutwane stream, kwo Sikota, he slept there. Next day Sat., ~~find~~ being very tired he waited till Sunday, but on the Sunday he was afraid of moving through Mission lands as it was Sunday and he had so many natives. On the Monday early Manggagana, a young man of Swaimeni's tribe who had been appointed Induna by Meseni, arrived and called the men to arms (maxi hlome). It is said Mgqedi was not there then for he slept kwa Mgqizela (kraal). Gobosi remonstrated with Manggagana but the latter succeeded in taking off the young men with him to Insurge where the battle took place.

I heard this story given by Gobosi at his trial in Durban. He was sentenced to 9 mo., and Mgqedi to 4 years.

When Mgqedi got to Vutwane stream he found the men gone. Gobosi explained. Just then they heard firing at Insurge. Thus Mgqedi was not at the Insurge fight nor was he at that of Sikota's kraal.

Sikota is son of Lize; Sikota is living & is a member of <sup>the Nyuswa</sup> a Sibha regiment. Lize is either the son of Donda or of Mapoloba, of the Nyuswa chief house.

Sikota was already in gaol when the Insurge fight occurred on the ground that <sup>the man who was in charge</sup> he had failed to keep in order the young men when Poll tax was being collected at the Insurge (kwa Mis Boshlela - Butler's store).

Sikota was imprisoned before Bambata rebelled and either before or after Hunt's murder. He was imprisoned by Major Maxwell for 6 months. It was to Mr. Dunn that the Natives behaved in an unseemly manner at Butler's.

Kati (in whose kraal the impi ngenisa'd at Insuge) is the son ka Manzawayo, wa kwa Mapumulo (tribe). Kati was a Constable Gaol warden, Durban. He is of Mahlube's tribe.

Both Mahlube and Swaimana were at Butler's store when the Natives protested against the payment of Poll tax. It was their people who began the row and they could not succeed in checking them.

Mangqagana ka Mantabana may have been in charge of the young men who caught Mr. Keal. He <sup>has</sup> escaped and is still at large. I do not know where he is. He was not killed.

I cannot understand how Swaimana's men all came to rebel, how it was he could not manage to restrain them.

Proclaiming Census & Poll Tax

Mosine speaks: (Imperial Hotel). 26.12.06.

We were told a Census was required of the number of people. We said what people want knowing, for we are all recorded in the books, we register our wives and none of us have hidden our huts (from hut tax). The authorities said "a kuko kala, The King says he wants to see how many people he has. We said "Ku i nkatiye loku, ba ku pikel' inkani-ke, sa ku vuma. <sup>(To disagree, you'll have to look at the subject it is so in English)</sup> There is no matter we can speak about satisfactorily, all reply is of the nature of argument or contention (o kwe nkani). After this we were told a ku bikw' izingane ezi zelweyo. A ku bikwe umunt' fileyo. If anyone does not do this he will be punished, and true enough he was punished.

We were afterwards told that people living on the Reserves would be taxed at the rate of £3 a hut. We were astonished at this, feeling it was oppressive (I personally do not live on the Reserves). Some of these were imprisoned for not paying and whilst such action was being taken, we were told about the Poll Tax.

The Poll Tax Act did not begin by being proclaimed among the Chiefs but among the young men of Durban & towns. We heard that the young men of Durban had engaged umsindo in Durban when collected to notify to them the provisions of the Poll Tax. We also heard that an umsindo occurred in P. Mt. Durg when a similar statement was made. We said "What is the meaning of this?" The men of the tribe said "What is the meaning of our children being addressed in this way in the towns, by so doing ba mukw' abantya babo. The men said "Kanti a sig' ukutela na? for the boys won't agree to give us money to pay? Sobosi (and his tribe) was summoned to Duthe's store, Inouze and <sup>Madhlombolo</sup> then informed of the Poll Tax by the magte of Madhlwini (Dunn?). I was not present on this occasion. No disturbance arose. People were ordered to come to Gaillard's store (Madhlombolo is his name) at Umvoti drift where the magte again spoke to them about the Poll Tax. Sobosi went to Madhlombolo's, I did not go. No disturbance occurred. I do not know why Sobosi was told the second time of the Poll Tax.

Sikotā was called Mr. Butler's (Misbothlela) to ~~pay~~ pay the Poll Tax. Sikotā went alone, about 'abatshiy' emuva. He said the people had no money and would look for it. Sikotā ~~is~~ raised to no disturbance, for he had no number of people to speak of with him. It was the people of Swaimana's tribe and Mahlube's who began the row by saying "Usuteu"! I was not present, but I heard this. I hear only these 3 <sup>men of</sup> importance were there that day, no other chief.

Sikotā was called to bring men and pay Poll Tax at Nkhlovini. He went alone, leaving his men behind and ~~if~~ it was in failing to bring his men that he <sup>was held to have</sup> committed an offence, not because those with him created any disturbance (offered any resistance).

I know Sikotā was much averse to turning boys out to work on the road. Gordon recommended he should cease to be Induna (Headman) as he could not manage his people. Field, however, has found no fault with the man on this point.

Sikotā was arrested by Maxwell, tried and given 6 mos. <sup>impr.</sup> I do not know why he was punished. Xegwana will know. In the meantime, we paid our poll tax at the Ndwe-dwe Court House. I brought the people up to pay. The people did not turn up when called by Xegwana. Field was away just then & Farner was acting. I asked for another day to be fixed, this was done, I sent out immediately & the people turned up on the Friday.

Some little time before Field went on leave Mbango's and Gobosi's men had a faction fight. At the trial, before Field, some of Gobosi's people gave evidence against their own side, on the point as to who the aggressor was and such evidence led to the conviction of Gobosi's people. Incensed at this Gobosi arrested those who had given this evidence, ~~tried~~ and fined them. They complained. Field took matter up, reported Gobosi whereupon Gobosi was removed from his chieftainship by H. J. A. and Xegwana appointed. Now Gobosi is the natural guardian of Mgedi & the biggest man in the tribe. Surely if he had been fined say £10 it would have been <sup>(mehlurabukali)</sup> sufficient. His deposition was announced by Field on the eve of his departure on leave.



The secret of the present unsatisfactory state of affairs in this country is mismanagement, misgovernment, neglect. It is the office over which Samuelson presides that is responsible for all the evil. Men of our tribe will not obey us, they think nothing of fines. Formerly they were ~~for~~ fined one or two head of cattle, by Sir T. Shepstone as well as by Dubuyana and Deliways. Now they do not respect their chiefs. Women do not obey their husbands. They arrive late at night only to go off again on a visit next day (instead of attending to their domestic duties) and if one interferes they complain & the kraal heads are arrested.

People are casulwa's abelungu - cause of rebellion - because izici are brought about. <sup>what is desirable is to labelana</sup> <sup>all our plupo q'umuk' recently - before now life was good, Galloway, Windham decided</sup> and pendulana. The road party work is a grievance. This is called month after month. abantwana ze ba hlubuk'oyise because of the isilalo, ngoba ba yasesabi' impela, the work is hard, they rola nothing & are neitshwa's food.

Most of the people like the ~~and~~ white people, they do not care for Dunizulu, things go wrong in our own mouths, the wrongs from which the people suffer are of the Europeans own making, "ni ba pete kabi".

Day tax - this is an isimangaliso, for they catch no bucks & these bucks we have specially provided shall not be touched.

lu ngena pakati kwama mizi yabantu, we made kolwas & when a kolwa is merely an induna of a missionary we make an inkosi of him and give him an isifunda in the middle of tribal lands of his chief. Kolwas have cita'd our kraals, kolwas say they are sent by missionaries, the result is our children & our women have taken to dress, & in the midst of all we are at a loss as to what to say.

We babaza the whites buying land & charge heavy rentals from an isifunda (tribe) that pays the Govt far less, although this isifunda is living alongside the farm in question.

We find Police put in at the Mag's office. These go out at will to arrest natives, although no one has gone to report to them that anything wrong has happened.

(This shows where Police system is bad & where they should come under mag's).

Europeans &amp; Natives

A country cannot be governed by children & lads. For the Induna at the Court House is an umfama & he is Dhlala's ngati. An European boy too is unsuitable. They appoint over us hot-tempered <sup>bluffers in whom we cannot have confidence.</sup> No consideration is shown to men like myself who have no sons to work for them. I, for instance, might be given a place or post where I could make some money.

Things not as before when I could go to the Court & get a job - now Police have usurped this position and strut about wearing their caps on their very cheeks (exhibition)

They wrongfully arrest time after time: As at a beer drink, they take beer & then go & effect arrests - without warrants -

Legwana is merely ikhlo & not of equal rank to Gobosi. The whole tribe was surprized at this.

Field said "Your chief is usiwu, you have no chief. Choose another if you don't, the Govt. will appoint a man of its own choice." We accordingly appointed Legwana.

Legwana & Gobosi are unsuitable, they will not listen to what the headmen say, they have no ears, therefore desirable to bring forward Mgedi as soon as possible & appoint him. Gobosi came to Mr. D. authorities with mere lads, instead of taking men. 'Don't go alone,' I said, 'otherwise you won't be able to reply satisfactorily, don't merely select your favourites.' Gobosi is younger than I am. Legwana is <sup>however</sup> older than I am. I am same age as Deliwewe.

(Gobosi, Legwana)  
They do not care to have an Induna, maybe they fear it will hide or obscure their importance, they do not care to have an adviser. They want to do everything for themselves. They won't take the advice of others. Gobosi seems to me a more competent speaker on behalf of tribal affairs than Legwana.

Europeans do not assist parents in regard to marriages of their daughters to young men. These young men pay a beast, this beast goes on increasing & the young man claims the issue. <sup>This is right but see below p. 5</sup> He pays that as the lobola. The lobola claimed by parent is, however, ten head & if the son-in-law cannot or does not get it he is eventually obliged to allow the marriage & then never gets his lobola, for no claim can be made. For between the paying of lobola & the marriage the bride is lent and in the interim instead of doing his best to earn money to pay lobola he squanders his earnings on his personal adornments & medicines which he uses on the girl & in despair the marriage is allowed, for the

young man defies the parent to do anything, taking refuge behind the white man (gaba's njo<sup>m</sup> lunqa)

Native doctors of standing will not practice their calling owing to young men the license they are obliged to pay, hence upstarts take to doctoring with disastrous effects to the native public.

~~ava~~ <sup>aba</sup> ngamile iziga ejibiz' inali kitina - i.e. the Europeans. They are constantly finding pretexts for imposing direct taxation on us. The hut tax is not a matter to which we object

The practice in regard to issue of cattle prior to marriage was: for the issue to belong to the bridegroom if the heifer or cow bore a calf within 9 mo., that being the period of gestation, but, after if after that time, then it was counted as belonging to the father-in-law, for his bull had geka'd it. The Eur. rule is that ~~the~~ all the issue prior to marriage belongs to the young man on the ground that it ~~is~~ <sup>is</sup> not possible at time of delivery to decide whether a beast is or is not in calf.

The European rule is now accepted by Natives, though it does not seem quite fair.

Generally 4, 3, 2 or even 1 head is paid when parent agrees to lend his daughter to the son-in-law. This lending is the marriage ceremony. The young man promises to pay the balance. This he may do in a year, 2 or 3, or never.

ganza = zaca, as cattle, gweneka = became  
a madona

Bizwe ka Dubuyana

Sengingazi oye ke namu = not thinking anything  
si hambe o si zolwa

26.12.06 Msime ka Beje ch; Legwana.

[6]

My tribe is Nyuswa. We are the principal section of Nyuswa's.  
Mgedi is present heir to Chieftainship. Mgedi ka Deliweyo ka  
Dubuyana ka Siray, ka Mapoloba ka Mbale ka Maguya  
ka sitha Ngeobo or Nyuswa.

I do not know who caused the Nyuswas to arm. I heard Gobosi  
(ka Dubuyana ka Siray etc) say when being tried in Durban say  
that he found members of his tribe & Mtwane (stream) in charge of  
Manggatane ka Mantabana, of Ch. Swazimana's tribe, who  
had been appointed by Meseni to the position of Induna. When Gobosi  
came to get young men to come back he found Mgedi not with  
them but ~~was~~ kwes Mggizela (ka Mnikina), where he was  
sleeping. I do not know why Mgedi slept away from the impi,  
I fancy he must have felt things were not quite right. I hear  
Ganana, son of Sikota, questioned him as to where he was going,  
he said he was going with the impi to Mtandeni (Meseni's chief  
kraal). Ganana asked what he meant by going off with irrespons-  
-ible persons "where are the principal members of the tribe?"  
Luzindela son of Deliweyo, remonstrated with Ganana &  
said the men were to go forward, so they went and Mgedi followed  
on alone to Mtandeni. He saw and spoke to Meseni, so I hear.

5th. good  
answer how  
Mgedi  
good  
Dubuwa

Before this all happened something occurred which should be  
related:-

The Poll tax act was proclaimed during Gobosi's acting as chief.  
(see re <sup>Ca. 1898</sup> Poll tax - another page)

When I found my three brothers <sup>mapikela</sup> Mgedi, Sigazi and Kinanelebe ~~want~~  
to break away from my kraal & join rebels, I went & saw Gobosi to try &  
persuade him to call Mgedi back, owing to whose being out made my brothers  
restless. Gobosi went after Mgedi but learnt he had gone on to Mtandeni.  
He went on there but passed the young men on road. He returned on Sat.  
he was too tired to move, on Sunday, he was afraid to take young men in a  
body across his river, so he waited till Monday, but on Monday the  
young men heard firing at Dusuze (Battle) & rushed off there - Mgedi  
was not with them.

[7]

Mgedi said at his trial that he did not intend to become a rebel. He said he went on the Monday to elutwane where he left the young men with the intention of taking them home but found they had all eloped, having been taken off by Manggagana. <sup>Mgedi</sup> Gobosi asked how it was they had gone off (for he found Gobosi eluting) whereupon Gobosi said Manggagana who said Europeans were seizing stock in the neighbourhood of the Inuzi, whereupon in spite of all Gobosi could do they broke away.

(Manggagana not in gaol yet)

Mgedi says he was prevented from going along by the <sup>Engl</sup> troops - who were chasing rebels - so he made off in another direction - he then being with Ndabambi & Impondo.

Mgedi was imprisoned for 4 yrs. Still quite young - say 22-25. He should not have been so heavily punished - 2 yrs would have been enough.

Mgedi accuses Xegwana of having caused him to arm & go to Mtandeni. Xegwana denies this - he denied this at ~~the~~ Durban.

It seems Major Maxwell <sup>said</sup> told people of Xegwana's tribe to 'get ready their weapons' (lungisan' izikali). A policeman was sent by Mr Field (so Xegwana says) to give a similar order. There was a beer drink at Nkumbeni kraal (Deliweyo's - Kubo Mgedi) and Xegwana was there. Xegwana called a meeting of the tribe, I was present. He simply said we were to lungis' izikali, he did not say what we were to do. ~~But~~ After the meeting he, Gobosi, <sup>Believe</sup> ~~Believe~~ and ~~the~~ Mgedi retired to the Nkumbeni to drink beer & it was on that occasion, says Mgedi, that Xegwana had directed him to go to Meseni at Mtandeni. Mgedi said he did not know the Mtandeni kraal, had never had anything to do with it.

Mgedi went off to Mtandeni on the Tuesday. Xegwana went to report his going at the Mgote office (Field's) on Wed. On the Thurs. he came to me & said he had been at Court House. Xegwana told me he had ordered youngmen to take arms & prevent Meseni's people from entering his wards as they were very restive in there. I went to advise Gobosi to fetch Mgedi back. I did this <sup>Early</sup> on that Thursday - the same day that I spoke to Xegwana.

On Friday I went to Sitswaba <sup>to tell</sup> ~~and~~ him to prevent the young men from arming. He, however, was absent. I spoke to his mother, who said Sitswaba had gone out with that very object.

It was on the Monday <sup>(July 23)</sup> after that the Insuze battle occurred:—

Sat. 23 June Regwana calls men to tell them about arming.

Tues. 26 June. Mgedi joins rebels.

Wed. 27 June Regwana reports Magli

Thurs. 28 June Msime goes to Gobosi <sup>to fetch</sup> Mgedi back, <sup>Regwana</sup> and sees.

Fri 29 . Msime goes to Sitswaba

Sat. 30 . Gobosi gets back atwane - Mgedi there with young men.

Sun. 1 July Gobosi reluctant to take young men across Mess. State

Mon. 2 . Insuze battle. Mgedi <sup>probably</sup> sleeps in forest.

Tues. 3 .

Wed. 4 . Msime's brothers <sup>Magli, Mapikelela, Siyazi & Vimbundhlebe</sup> ~~late~~ arrive at night

Thurs 5 . Msime <sup>takes</sup> them to Court House - per Dakuwekazi - a brother of ~~Msime~~ Msime's who did not rebel.

Fr. 6 .

Sat. 7 .

Sund. 8 . (Matshwili's Dzinsimba fight)

My brothers did not join Meseni's forces after Insuze fight - nor were they at Sikota's affair.

Vimbundhlebe & Siyazi - I sent them to Gobosi on the Sat. to ask how it was that Mgedi had not returned, ~~to~~ who was it who was keeping him back? It was when I found they did not return to me that I concluded these brothers had joined the rebels.

Mbangoo's people. aba kiva Klope (zibongo). They did not join rebels - not one of them.

Mgawe's people did not join rebels. Mgawe refused to let his men join the rebels - nor did they.

Sotobe's <sup>(ch.)</sup> people joined <sup>also</sup> Mahlubai's & Swaimana's. We cannot understand how Sotobe came to be selected to march about with the troops & burn our kraals - he went with mfdana ka Mpongo - Mbabama - Mpongo is Mr. Swales.

All Deliweyo's tribe joined rebels - but there were a few exceptions, like myself & some Indunas - The great bulk, ~~the~~ all armed.

I cannot think what the reason was for all our people arming as they did.

Mangagana was made an Induna by Meseni. I do not know if he was Induna under Suraimana.

Our tribe is not on particularly friendly terms with Meseni's. Meseni's people used to fight with ours <sup>in</sup> at Sikota's sub-ward, they have also fought with Suraimana's - an off-shoot from ours. Kwa ku nga bikelwani, we however, bikelana with Suraimana, Mgawe, Rodolga, Tshani, Nybozang.

There seems to me something wrong when neither Xegwana, Gobosi or Bizuwe remonstrates in any way when Mgedi left to join the rebels on the Tuesday, for he must have gone off with their full knowledge. All the prisoners say they had a meeting with Xegwana, Bizuwe and Gobosi having met them at Tongati, that being the day Mgedi left with the impi. It was on Sat. 23<sup>rd</sup> June that Xegwana called men together to tell them about having to lungisa izitali.

There are three 'viyo' that started off one and the same day - Tuesd. 26<sup>th</sup> June - to join the rebels. One was in charge of the Induna Ntozake, the next was with Mgedi whilst the third was met by Xegwana, Gobosi & Bizuwe at Tongati. As regards the first Xegwana sent <sup>two men</sup> ~~to find~~ Manukuzo <sup>whose boy</sup> & other, to ask ~~what~~ they were. He was told they were his. ~~The~~ <sup>an</sup> ~~2<sup>nd</sup>~~ <sup>3<sup>rd</sup></sup> Nothing was done.

[It seems the beer-drink took place on the Sat. 23<sup>rd</sup> June - at Mumbeni, on the Tuesd. 26<sup>th</sup> June, the beer was drunk kwa Jike.] It was from Jike's whilst Xegwana was at Jike's that Mgedi took his viyo across the Tongati wagon drift (they must have crossed at drift as they came down the wagon road) at dusk. The last viyo was met by Xegwana, Gobosi & Bizuwe at night at the Tongati river. Gobosi told me they met it at night.

Gobosi told me that Xegwana had advised him to get Mgedi back but he had refused as <sup>he had already warned Mgedi not to join</sup> ~~Mgedi had declined to return~~. He said he had told Mgedi not to join rebels, that he then went to Jike's & ~~was~~ during his absence Mgedi joined rebels.

Ntozake