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NDABAMBI

KA
SIKAKANA

NDABAMBI

A. 59 / 32 / 27-34

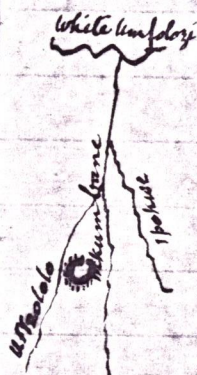
Note. (22³ 09). Lunguza seemed to me careful & accurate in ~~me~~ everything he told me. The amount of detail he knows was surprising when compared with my other various informants. His memory for incidents and names is excellent, but his bump of locality is not strong, especially as regards Zululand - but this is explained by fact that he left Zululand about 1837 or so & seems not to have gone back, even on a visit.

His information about Mgunghlova is very full, though he naturally cannot speak about the inner working of affairs. All that relates to Jobe (Sitole tribe) is also first class. There are many customs & practices which he has also thrown considerable light on.

Not being familiar myself with what has been written by Gardiner, Owen ^{including Isaacs} & others about Dingana's day, I could not ask all the questions I might have done, but no one studying what I have set down independently can fail to get a very clear idea as to what went on at this great historic capital.

25.3.09-

One of the witnesses R.E. Samuelson got down for KwaZulu Mkhiseni + Ngolo but was not called.



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Ndabambi ka Sitakana ka Mlisa, wa kwa Dhlamini, osidini ^(royal kraal) Swaziland.

Dam of Ngobamakosi regt. & was induna of the Nodwenge section of that regt. the section being known as Uttabazwe.

Mgunghlova was between Ungololo and Mkhumbane streams. The Ungololo enters Mkhumbane prior to Isobane stream & on the side opposite to it.

~~Isobane~~ Mgunghlova is the biggest kraal in Zululand, bigger than Dukaza, Nodwenge or Ordini.

The origin of name ~~isobane~~ is probably from the great bends of the kraal towards the double gate - see isingungu or isangungu (Colenso) for one standing at back of kraal on high ground would see clearly these great curves going to meet one another.

Tshaka caused a pregnant woman to be cut open to see if the child lay in the womb as ^{a calf} in the womb of a cow.

amahlanya = joke

Dingana would send a man out to be killed and after taking him some way he would send to call him back & say "Utsheyani enkhe na? Ngitshiy'ingame & bigal'ukuhamba, & when it begins to speak & say 'Baba'. He (D.) would then say mjekeke, & they would release him. To another he might ask the same question & if he said ngitshiy'umlobokazi ^{egayle} akubakho esina. D. would then say 'mbulalenic kart'nyatshinga'.

Dingana did these things by way of a joke.

Kater was ikaid emkumbane for those at Ingungundhlova. There are stones, small & large, on the ridge where ungungundhlova stood, also izihlabha zo mngame no munga no mtolo. There are also imhlo. hlo trees & umhlaba. Inside & intungwa grass is to be found there. Intungwa grass alutka izihlandala to fulal'izindhlu.

I have asked amahlanya the origin of their name & they said kwa suka entungweni ye tshani. This grass will stick in clothes &

prick one. That is, the name arose from the grass used for fulclawing izindhlu. Izihlabha are also made of intungwa grass.

I am sure the name in question comes from the grass. I asked my grand mother (father's mother) & she gave me this story. She had relatives who were amahlanya not being one herself. I know a tribe ba kwa mtolo, this name being derived from mtolo tree (^{small} has thorns) - here then is an analogous case.

Lusizana ka Tinta, wa kwa Dhlamini - can bonga - is of Yamele's tribe, lives near Mbonbotshane - is living but is iguli. Do better than Tshingana - Mkosana ka Sangwana wa kwa Senwaye ^{offshoot of mohlalose tribe} it hitshi rest, lives emahlabatini near Jack Osborn's. He can bonga. Tshaka, Dingana, Senzanga - Kona, & Cetshwayo. He is better than Lusizana. There is a hill Dandhlwana on the white mufoloji, just on north side - has ingaba & izingwe. When Uandi kraal was burnt in 1879 we took refuge there. The Dandhlwana of Ngqutu dist - is a larger hill than the other.

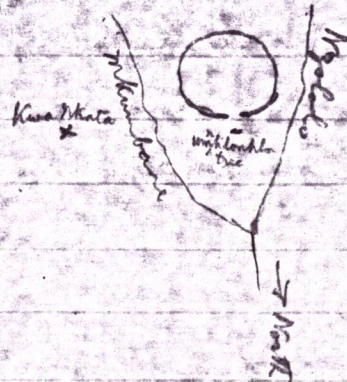
There are many bucks about here.

A Boer ^{Do not know name} at present living *eeleeni kwoo* mhlonhlo of Mgungundhlova, ie close to main gate. The mhlonhlo tree is a mere stone thrown from where the gate was. This boer's wife is a great doctor of chest complaints - many go to her to be cured.

Huts at Mgungundhlova very close up against one another. There were 9 rows of them.

In winter, when the grass is burnt, one could see clearly the outlines of the great kraal, where huts were to be.

The killing off was done ~~on~~ after crossing Umkumbane.



It is my father who gave me these details.

The intonjaneni store is quite close to my kraal. My father, Sika-kara is living with me.

My father says he ate the horse (ukokoti), for

the was of that rest. He says ba be hlacela when they ate it, not going out to apul' umngandane, as Lunguza says, that having nothing else to eat they saw + killed the horse for food purposes.

My grandfather Mlisa came to Zululand from Swaziland.

I know Mgungundhlova kraal site very well. I live 15 or 16 miles from it now + formerly lived 3 or 4 miles off. The Umkumbane is the main stream, Unzololo enters the Umkumbane - the royal kraal was between these two streams, ~~and~~ it looked north, toward the junction of these two streams, and the main gate was only about $\frac{1}{2}$ mile from the junction.

The amaziko of the huts are still visible so are the iziza (sites) of the huts.

The killing of people took place Kwa Nkata i.e. people were led out of main gate + across the Umkumbane.

The King's amabehle and izinkomo ze tunga with their izikuzo stayed in the small kraals known as Emapotweni at the back of Mgungundhlova.

gundhlova. These kraals were also known as iBeje. One fungus by ngi ngen' emafotweni.

The inkhlobo tree that stood a stone's throw from Mgungundhlova gate is still standing, though a large portion has collapsed. I saw part of it standing last winter.

There was a small hill in rear of Mgungundhlova - this was known as kwa Nkosintshulu. I do not know how it came to get that name.

Nqiwana ka Nyanya, wa kwa Dhlamini, is a doctor who escaped when Thaka sprinkled blood about the isigodho, by saying it had been done by izulu' elipezulu.

My father is of Ndabakawambi (uKokoti) rest. He became neeku to Janqazana ka Gubetshe, wa kwa Sibiya - the inkosikazi who zala' Nzibe. Nzibe died with Dingana oBonjeni.

Bongoza who yengad Boers was of Cebekulu tribe. do not know father. d.p. 27.

I have come down with Mhanjana, 2 young men and 2 girls ~~to~~ under sub-pena by ~~the~~

Counsel for Defence (R. C. Samuelson) in Rex vs Mkipeni and Nzolo.

I am prepared to take Mr. Stuart about the Mgungundhlova kraal-site should he visit that part.

[See Extract from Mr. Champion's journal p. 202 Birds' Annals vol. i - for a description of Mgungundhlova, showing huts were in some places 6 or 8 deep. This goes to agree with Lunguza.]

26.3.09. Mhanjana & Ndabambi.

Tasimba^T, Dukuzi^T, Nobamba^T, Kangela^D, Sibebeni^m, Nodwengu^m, Undi^C, Bulawayo^m, Enzweqweni^m, Endhlonhloveni^m, Ndabakawambi^m, Emduwezulu^m, Emhambanwenya^m, Zwangendaba^m, Gjikazi, Alandanhlova, Khibazeni, Okandimpemvu, kwa Gugu, Imbelebeleni, Edwageni, Undolubomvana, Emangweni.

These are names of royal kraals which existed in Mpanzi's reign, on both sides of white Mfolozi, but quite close to that river.

Mhanjana agrees with the account given by Ndabambi of the streams about Mgungun-

-Dhlovu (v. plan on p. 27).

27. 8. 09.

Socwatsa speaks: (see also p. 42)

Umdidi ka Nohlela.

This name of a particular group of people arose in this way: After the Boers had defeated Dingane he fled north with his forces, whilst Mpande crossed over into Natal with a ~~very~~ large section of the nation (ukhudabuka kwe goda) and gave his allegiance to the Boers. By way of testing his loyalty, the Boers directed Mpande to go forward and attack Dingane. This M. agreed to do, the Boer forces following. Mpande's forces came upon Dingane's at ^{Magudu} Maggriggo. Those of Dingane were commanded by Nohlela ka Sompisi. Dingane gave Nohlela ~~strict~~ orders that when attacking Mpande, for whom D. entertained utter contempt, he was to send forward the whole to the attack. Instead of doing this, Nohlela held back a large section directing only a portion to attack right and left, ~~including~~ ^{including} the Dhlambeshles. One of the horns repulsed that part of Mpande's army opposed to it, whilst the other horn was overcome & driven back, resulting in a doubtful issue. This enraged Dingane, ^{for he} ~~who~~

felt Mpande ~~to~~ ^{was} no match whatever for him. He accordingly accused Nohlela of on^ging his impi^{ty} on the ground that he ^{as being} was partial to Mpande whom he was desirous of seeing made King, for Nohlela had in the past favoured Mpande, as Dingane now called to mind. Dingane gave the order for Nohlela's death there and then, need less to say it was carried out.

Finding that Mpande was prepared to be loyal, the Boers now took command and Dingane who had rallied his men again sought to engage what he thought were Mpande's men but discovering that they were now commanded by those who carried isitunyisa he retreated on to the uibombo where he subsequently died.

Mpande, now master of the situation and a protégé of the Boers, assumed the government of the country. He began at once to seize the cattle belonging to those who had joined Dingane, ~~many~~ for they had not removed their