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NDONGENI

KA
XOKI

N D O N G E N I

A 20/78-96

I 49/ item 17/2-5

J 64/ item 7/1-31

mafiingo about my age. He was working (R) at Durban for some European. He afterwards became Induna, Court House -
AUG. 1905
64/Item 2/1-31
Ndongeni leaves Friday, 11.8.05
to return Sat 15.8.05

Statement by Ndongeni ka Xoki ka Camela ka Mntoko ka Ndaba ka Punga ka Mogebe - I cannot go further

I am a descendant from the Zulu Royal House. Kwa Zindela is the name of one of Punga's kraals - the one we came from. My father was killed by Dingana for siding with Mhlangana. My father remonstrated with Dingana for killing the rightful heir to the Zulu throne. Our house is one which Dingana ~~was~~ wanted to intermarry with Senzangakona on the ground that it had become remote from his particular branch of the tribe. Senzangakona objected on the ground that we were ^{too} near descendants and could not according to custom be intermarried with.

I came to Natal ~~at~~ on the occasion of Mpande quarrelling with Dingana. I crossed into Natal with ^{alias Lacana} Magija ka Njani ka Mntoko ^{just after mpande} etc. He went to live under Mbelazi (F. Fyan) at Mtwalume river near the present railway. We were really following Lukilimba (ka Mbaza ka Nkwelo ka Janna ka Punga) who was living kwa Ntimbankulu - hill (where Mabojana is now living with a Cele section) and near my chief Mbotshwa. We halted a short time at Dipingose ~~we~~ we were afraid to go straight on to Lukilimba ~~so~~ because of the amantengana who lived about so decided to turn aside to Dick King's kraal - at that time he had native wives and a native kraal. We saw that we should be safe under him as he was a white man. Whilst at his place he saw me and asked my mother if she would allow

Stuart Papers in File 64

1947
1948

(7)

(17)

allow

allow me to ~~stay~~ stay & work by heading cattle. My mother agreed. She had intended going on to join Magija but soon died. ~~I left~~ at Isipingo. I afterwards joined Magija but ~~soon~~ returned to Dick King - a man who had a hot temper. All Dick King's boys used to leave him on account of his temper. I, however, stuck to him. The Labashe people all know I was with King. I remained with him till I had tombaid. I tombaid on the occasion of Capt Smith's arrival at Port Natal. ~~My~~ Fihlwase and Mdemazi were Dick King's ~~and~~ wives, the principal one being Fihlwase. Dick had a waggon and I used to pat' intambo i.e. a voo looper.

I became acquainted with the Dutch language because there were Boers about Isipingo and we used to go to P. M. ^{also Ladysmith} Burg with our waggons. Dick could also speak Dutch. He subsequently cast aside his native wives and married an English girl. ~~Dutch~~ Boer girls were fond of Dick. He used to ~~come~~ ~~to~~ ~~some~~ ~~place~~ ~~with~~ ~~them~~. Dick King had 3 waggons. Hottentots drove two of these whilst he drove the other. I acted as leader to his waggon.

Pretorius commanded the English at ~~the~~ Port Natal as well as natives under ~~to do~~ ^{the} ~~leaving~~ ^{the} ~~leaving~~ ^{leaving} Mhlangwini - on the ^{the} ~~upper~~ ^{upper} Mkomazi. Of the English at the Bay of Durban Dick King and Wohlbe i.e. Ogle went forth. The object of the expedition was

to

to attack Ncapazi ka Madikane, Chief ^{of} Basas
 then living on south side of the Inzimkulu & near
~~the~~ ^{the} ~~river~~ ^{of the Inzimkulu} sources. The cause of their ~~conflict~~ quarrel
 was the stealing of two cows, a red and a ~~red~~ black
 each with a calf, from a Boer homestead. They
 had been left in charge of a Native.

Ncapazi was attacked. Cattle seized; tribe
^{Ncapazi is} scattered. On their return from this expedition the
 Boers gave Fodo's people 10 goats and ~~an~~
 an inyumbakazi cow. They gave King, Ogle and
 there 4 followers of whom I was one an ox. We
 killed our ox. The next thing I heard was that
 Fodo was accused of theft of skins goats because
 it was discovered he had ~~put~~ concealed a
 number of skins in a stream near by the fort.
 Fodo's people were ~~thereupon~~ flogged whilst
 he was placed under arrest. His hands were
 tied behind his back. He was put into Dick
 King's waggon. Dick asked the Boers why they
 acted thus ^{towards} ~~the~~ Chief and how it would be possible for
 Fodo to eat if his hands remained tied in this
 way. I used to sleep with Fodo under the
 waggon. He was there with his followers.
 Fodo was at our waggon 4 days and then ~~escaped~~
 I woke up during the night and found Fodo
 missing as also the meat which had been
 at

at the fire-place. I saw too that Fodd had gone off with one of his followers, two remaining behind. Seeing what had happened I reported to my master—this report was made before day break. The two Europeans went off and reported to Pietorius, ~~saying~~ when I found him missing I at first thought he had gone out to relieve nature. Dick King accused the 2 followers of Fodd who remained of having unfastened the Boer-made handcuffs.

I should say that ~~of~~ in consequence of Dick King's remonstrances Fodd was allowed to have his hands ^{handcuffed} ~~fastened~~ in front instead of behind, to enable him to eat. Dick & Ogle were accused of having unfastened the man & allowed him to go. The handcuffs were of iron & made by the Boers. Dick denied the accusation. The Boers persisted. I saw things were assuming a nasty aspect, especially when the Boers said "Long have we been harassed by these ~~English~~ people (English)". The Boers directed us not to proceed along the route they were taking, we accordingly left and travelled at the side. Dick asked "Why do you commandeer us ~~and~~ and then turn round and want to kill us in the wild?" The Boers ~~are~~ were about to shoot King, for as I have

have said he had a temper. Pretorius to intervene and said what King said was right, that it was an unheard of affair to shoot him in the veld away from home.

Dambuzaka ka Mpiki, was' emansomini was given the oxen seized from Neapazi & sent off ~~or~~ back with them. He would be the Inkomazi. The rest of the stock came on afterwards.

After the Fodo's people were flogged because of the goats they were alleged to have stolen many deserted, hence Fodo's also going.

The cattle were all driven to Pr. Burg. At Pr. Burg Dick King & Ogle were rewarded for their services. They were, however, given old cows and ^{year old & young} calves. Dick got about 10 or so, so also did Ogle. The Boers, however, chose what they liked - the heifers & young oxen & so on. Dick got extremely angry & ~~threatened to~~ said he would report that the Boers wanted to kill him & how they had served him. He then returned to Durban. Dick King & Ogle then reported what had happened and a communication was sent to the Cape. It was in regard to the Neapazi expedition that the conflict arose between the

the

the Boers & English. That was the true cause. The Boers seized cattle belonging to King which King had bartered for with beads in Zululand. He had sent Nom'kebe and ^{to} Totongwana to buy these cattle. These cattle were seized from King ^{from his farm} at Dupingo. The Boers seized them on the ground that King had no right to go and purchase them in Zululand without their permission, seeing Natal now belonged to them. ~~This fact~~ I saw the cattle seized by the Boers by force of arms in a most deliberate manner ^{taken to the Boer settlement kwa Makala on the ~~high~~ north side.}

Dick had a remarkably hot temper and this affair aggravated him extremely. He could not report the incident to any one in Natal for there was no one who could rectify the wrong.

After the seizure Dick did nothing for a time. There was no one here of his own nationality. Cato, Joe Cato, Briningfield were at the Bay at this time. Dick must have acquainted ~~these~~ these of this misfortune.

Dick King and I went together to meet Capt Smith ~~at the~~ just across (south of) the Muzinkulu at Port Shepstone. Dick drove his wagon down whilst I was his leader. He went to meet the English because of the strong feelings

7.
entertained by him against the Doers. Dick showed
Capt Smith the way to the Durban. On the journey
the Soldiers were ~~occasionally~~ ^{often} required to assist
~~with~~ in pulling the waggons out of places they had
got stuck fast in. There were very many of these
waggons.

Dick was a very brave man. ~~He was once~~ ^{he} ~~was~~ ^{once} hunting
in Zululand, a leopard ~~once~~ tore off part of his
face on the right side of nose. He was of medium
height.

We came ^{right} to Durban with Smith's waggons.

I took refuge in the Point-Mgeni bush with
other boys when Smith attacked the Doers at
night but returned next morning. Next day
the bodies of those who had been killed on both sides
were buried.

I believe there were four conflicts with the Doers
before King and I left on our journey.

Notes.

(8)

Lakha near ~~at~~ near fort
Emblaheni ^{passed} Nga Kwa Mangingai
built up fort with sods.

buried bodies, & fetched them.

I think there were 3 fights with Boers before we started off.

I was ~~surprised~~ surprised at being asked by as there were so
many Europeans, against whom the Boers were fighting, sent us
an ku Dinga luto - said by Smith
Europeans contacted after us -

Dinga
- Gaitama
abolis

C. Adams was on his way to Mazappa.

I do not know who was in the boat. What Europeans
I had learnt to ride by riding cattle at Dapingo - D. King

knew of this.

He reported this to the authorities.

I went as an isibonisi to King to say that King has
been killed.

Boers would have killed me too for the drifts had
been closed.

Boers were at all the drifts: mahlotungana, Mlazi,
Symbotkoo, Dweni, amangintoti, Glooru, Mkomazi.
I saw 3 at Mlazi - who had ^{apparently} relieved others & were
returning to Makala. We saw 4 ^{on} amangintoti
road going to Glooru.

We crossed emblaheni, Glooru - Kwasa Sayi
ehlathini, amabashi, sawa ngenis' ^{ovumeni}
we went by mizila to muni's kraal.

There were 3 Europeans in the boat one of these had the horse.

I left ^{at first} ~~under the impression~~ ^{merely} we were going to Dipisingo.
 Horses crossed ^{in water} already saddled up.
 I was not ^{tricked}, not told King was going for help. Afraid
 of telling me last I should refuse to go.

I asked for a saddle
 I did not ^{know} he was going to khab'unkosi - nga nji
 gumb' amange.

It did not ^{dawn} that D. King had gone ~~there~~ off
 for help - natives afraid of Boers.

The Cele ^{under Gabashe} people know that I went with King.

I took off my things ^{with horse} went out khab'id wise ma +
 watched by ^{direction} to see how many Boers there
 were - near Wohloo's place.

King said to me I am going to Dipisingo - you want
 Diga buto. This made me suspect there was something
 up, for it was extraordinary to make such statement
 in regard to a trip merely to Dipisingo. On the way
 beyond Dipisingo I asked where we were going - he
 then told me he was merely going to the Mqumkulu.
 It was only when I crossed Mqumkulu that
 King told me ^{that} where he was going kati to khab'
 unkosi. He then reminded me of the Neapayi
 affair where we nearly died. "I intend calling our
 own people as we were nearly killed". My pluck
 then arose.

^{when I was fed horse}
 I was told by a boy across Mkomazi that the
 Boers had seen our spoor. We whipped our horses

ups - hearing the Boers were in hot pursuit of us -
 This boy said this kwa Olame, umuzi ka Wohlo -
 we got to Mkomazi before people slept, having
 waited all day at ~~Mkomazi~~ Ilova. This boy
 used to work at Durban - I do not know who
 for.

Only one bag on each of our horses - only ~~sleeping things~~
^{small} blankets + other things wearing apparel - King & I had
 biscuits. We went night through night + day dawned just
 after we had crossed the Mzimba - after crossing
 here we went by day + night. No kraals in that
 part then, only Mbulazi was ^{emphungax} ~~at~~ ⁱⁿ ~~the~~ ^{the} ~~vicinity~~ ^{vicinity} ~~of~~ ^{of} ~~the~~ ^{the} ~~river~~ ^{river}
 we got to British troops at ^{at} ~~the~~ ^{the} ~~place~~ ^{place} ~~where~~ ^{where} ~~the~~ ^{the} ~~river~~ ^{river} ~~crossed~~ ^{crossed} ~~the~~ ^{the} ~~river~~ ^{river}
 swollen. I was 3 days there - then they sent dispatches
 to Smith. I came back ~~to~~ kwa Sidili kwa
 Marwanzana (a missionary) who afterwards
 moved to Igalo. I do not know if I crossed Mtate

There were alligators - + we crossed where the
 tide had risen - even when tide up Dick crossed.
 My horse remained at Mgazi. I came back a
 foot. I forget the dispatch runner's name - so
 long ago.

Two Europeans rowed the boat - only one boat.
 not two (as Russell says). all 5 of us were in the one
 boat.

~~Dick~~

x between Mtwalume & my uncle.

- I deny absolutely that there were two boats.

I do not deny the Catos came over in the boats. It was a dark night so they may have escaped my notice even though I knew ^{the} Catos well.

Who led the horses if only the 2 Catos & King crossed? I say 4 Europeans crossed, including King & one of these led the horses.

I was not a chit - I belonged at this time.

Dick did not do the rowing.

Two oars, horses led at back of boat.

The horses were wild. Dick could not have led them - one must have broken away.

I have no motive for telling a falsehood.

I held on to the mane of the horse as we went along. I rode the red horse.

We passed Ezi Kumbini Kraal - Duke Fynn knows of this - he was born there so also Charlie F.

We were in the act of passing 'Mazappa' when Charlie Adams was shot. (His son is at Harding) -

when hit he was swimming & jumped up like a fish on the bullet striking him.

Sileva ^(his brother Mucakaga is living at Muzinkulu) Aitken - deceased is the one who brought forward this matter. Swembeshe (Barley) also knows something.

Somawala ^(an European at Sileva said papers ^{alleged} that King was accompanied by a native - I asked name & then told him I was that person) also knows this.

I said nothing of this matter until questioned by Aitken because my chief wife was dead. Swembeshe (Barley)

said "They'll deny that you ever went to with King -
Refer Aitken who has the idea that a native
went with King -

It was about bedtime that we crossed the Day -
Koffiyana Hlabisiad Smith's troops with a
black cow. They ^{soldiers} ~~sq~~ gwada'd it like a pig - & so cut
up. He nympyad this beast - before King & I left -

I was afraid of coming forward because my chief
(Dick K.) was dead. I was afraid I would be
contradicted.

A Mr. Madden? knows of this affair. Knows that
a native accompanied King. He has a farm at
Inyinkulu but lives in P. M. Burg.

see Holden p. 122.

Aitken told me he referred to Mrs. King who said
her husband was accompanied by me -

I did not ^{in any way} obtrude myself. I was bantering
nothing; Aitken merely asked me what my age was -

~~I deny that~~

Mpsatwa ka Mpsundulwana } worked for
Abuleni do do } King's brother in
law - but are

Faka wa kwa Awabe - ~~forget~~ dead now -
his father - worked for King. This were with
me in Durban when I left with King -

I pay taxes to Silevu (deceased) - I have James
Aitken's land still - When Silevu asked me how
old I was & when the Boers & English fought I had

gone to pay taxes -

So I would say just matter if Silewa & say King went alone - They assert that a native went with King - I am that native and everyone can testify to that fact -

King called me when I was at his place near Cato's.

King did not sleep on Mazappa on the night of our going away - (as Cato says) -

Joyi (European) was at Cato's place - could speak Zulu well -

Silewa's brother Mxakaza knows King went with a native -

I never used to speak about this - I did not start it after King left died -

When I said to Aitken, ~~that~~ on his mentioning that a native had accompanied King, that I was that Native I had no motive for telling a lie. There was nothing for me to gain - I do not know where King was buried - Ntshingwayo may know. He died at Isipingo -

My witnesses are:

Swebeshe ka Moralava

Silewa & Mxakaza Aitken - ~~to 1st~~ dead - living in Swebeshe's presence at Mzimkulu. Silewa opened up this affair ~~the first~~ before I made my depn before Drachcroft in 1897.

I do not know if Mrs King, who went to Grahamstown is dead or not.

Mafingo ka Mkhakwane ch. Mtambo - about my age - ^(Mxakaza people)
Ntshingwayo ka Nomakebe ch. Nduge - Lived at King's place at Isipingo.

Somawala (European) - lives Mzimkulu, near drift. Boat builder.
Daka Fyoni - chief. Knows I went with King.

I was told to by King to bring my mitscha along I was afraid to be seen wearing trousers -

King did not ~~get on to~~ ^{go} Mazepa between the night of 23rd and our leaving ^{on the side} He slept in his own quarters.

Dick's waggon at this time was at his place. There were 3 waggons + 3 drivers. Jan Vari (Hottentot), Sturuman (Hottentot) and myself were the drivers. I do not know where these Hottentots went to.

I used to sleep in the stable in which was ample room - Dick King had no horses at first but got them afterwards. He had ~~two~~ ^{one} huts. ~~Filhowe + Madunagl~~ ^(Chiering) were at these huts. Cato had no native wives but a European woman.

I did not report to any of those I used to sleep with that I was going - I was simply told to come + I came.

King woke me up when I was sleeping in the stable. There were others there with me. I do not recollect them now.

I put my mitscha on - I brought my blanket + followed. As soon as I left stable I went to Cato's. I there saw Europeans. They started off. I followed them to the Point. On getting to Point I saw the 2 horses already there in charge of an European. I never thought of asking King any questions as I was much afraid of him - I got my trousers when I got into the boat - A slight moon was on - Ku ku vivana.

I heard only one shot fired - I supposed it was Charlie Adones who was shot, as I heard afterward ~~it was he who~~ had been killed.

The two horses had their eyes covered when we mounted
 - ^(u nga wa) ~~ungawa~~ li yo buya, "Should you fall it will
 come back" - so stick on, keep a good seat -

If my master told me to do anything dangerous I
 did it without questioning -

How big were you at the time of Smith's fighting?
 I replied "Then did an European accompany King?"
 Sileve said "A native, whose name I do not know,
 is said to have gone with King." "Was not that
 Ndangani?" Sileve then wrote to Mrs King
~~and~~ mentioning my name. Mrs King replied
 "Yes, that is the man."

Beachcroft ~~got angry~~ reproved me for taking
 this matter to Aiken & not to him seeing it was
 a big one -

I always asked myself what kind of a
 game I was that was never (~~atoned~~ ~~atoned~~)
 or bought - whose deeds never came to light.

5.8.05

Convoⁿ with Ndongeni at his kraal.

The 2 horses were 'pacers' given by Capt Smith. There was a slight moon. King had stirrups. I not. He rode white horse - both large ones.

Crossed near where hospital now stands. Horses swam.

3 white men besides King & myself crossed. ^{I do not know whom though George Cato} + Joe Cato may have been among them.

King was at his house near Cato's. I with him - Tombile

^{Horses being eaten by women}

Row with Boers for 2 reasons: (a) because English refused to go out

on Comrades with Boers to attack Beapazi whose people had raided or stolen two cows belonging to Boers. (b) because the oxen belonging to Smith's numerous waggons (driven by amalawa) grazed

edekedekem ^{They were scattered all over there by Boers} at Longfella. ^{on that occasion picked out King's} cattle.

I can ^{still} speak Dutch fairly well. A knowledge of this stood me in good stead with Boers and saved me from getting the sjambok -

We went up to Moinis - Kraal we knew well, thence ~~to~~ over Imblatezana, Mbilo & Mlazi - seeing mounted Boers who were

guarding the drifts. ^{told by the Boers that it is} ~~The~~ ^{to} driving ~~us~~ ^{to} obliterate our spoor. ^{we crossed at very mouth of Mlazi. King & Swami remained on horseback with} ^{all the women} King kept me his stirrups occasionally. - Horses powerful could jump a long way.

We got to Hlova near Ogle's house at first before dawn. The tide was in when we crossed. The Mageppa was anchored inside. We rowed under cover of her.

The horses fortunately did not smart badly.

When we got as far as Mkomazi we heard from a boy whose name I do not know, but who worked in Durban & had just come from there that the Boers had found our spoor &

would come in pursuit. We went forward as hard as we could go. My legs nearly came from their sockets. It was then I learnt that there are muscles which hold legs after they have come from their sockets. My legs dangled to the side - giving me great pain.

I learnt to ride on cattle. King noticed this - this is why he asked me to go. Other boys seeing the British attack on the Boers (by night) had failed - I saw the artillery officers struck - gave notice to go home.

I was induced ~~not~~ to go with King on his assurance and that of Capt Smith that my services would not be forgotten.

King & the other Europeans about here did not go into laager - for the Boers were not fighting with them, only with the Troops.

6.8.05. Further talk with Ndongeni.

King had on an impofu hat. much older than I. We carried food for horses. We had our coats, shirts &c in front of saddle. I did not need spurs for my horse. King had spurs. I had no stirrups, King occasionally lent me his. Troops were at Mqazi. We got as beyond Mzimvubu to a missionary called Marwanzana. I was worn out by the jolting I got having no stirrups. It was on 3rd day I saw the ships - started off with a man with dispatches for Smith. I was told to show him the way through. I left my horse & walked back. At Mqazi I was doctored by the soldiers. I walked all the way back being anxious to see my mother again. When I got to Mqazi I saw Boers trekking off. I asked ^{Young} ~~the~~ Hansman what was the matter. He said the English had arrived that Dick King had given alarm. I expressed surprise at this.

When I went to Durban I was taken to where King was. ~~I was~~ ^{he}
 The sentries challenged me. I said 'Friend' & was called in. I said
 I wanted King. King was called & on seeing me shed ^{some} tears, wiped
 them away & said 'Are you still alive?' I said 'Yes'. Did not the Boers
 shoot you, I said No. The soldiers thereupon gave me many presents
 of money, shilling, half crowns, 3/- and 5/-. The Govt many
 years after gave me £ 12 with which I bought 2 oxen. I am in
 trouble with regard to land. I want a farm. I would like to have
 a gun too - I do not pay hut tax.

Ndongeni ka Xoki ka ka Ndaba ka Punga ka Magoaba
 My father was killed by Dingana for siding with Mhlanguana -
 I have been nearly all my life in Natal & so know but little of Zululand
 affairs.

5.8.05 (Per Focela ka see over)

The land about here (Ndongeni's kraal) & far up ^{as far as Mtumbant Kulu} belonged to the Gwai
 people. These are descended from the Mtetwa. We originally came from
 the amathuleni ^{& white black mthlweni} we crossed Tzigele before the Cele or Juli tribes did - attack
 the tribes settled about these parts & settled down. Gwai is the name
 of our ancestor. We are really descended from Ndhlovu and so are
 amaNdhlovu tribe.

The abeNquni came from the direction of Zululand - eibini
 (mayman St Lucia ^{or Lake Nyasa} Lake). They are now the amasozu of the Cape Colony.
 The abeNquni were not dispersed - they merely descended of their
 own accord. They lived on game of which country was then full - They
 did but little planting. And so they moved on & on. There were

amagwara (quagga) + other large game about.

Mbotshwa's father was Kaffyana Kofiyana alias Mwile ka ka Nongwadi ka Kwai ka Ngodolaka Copela ka Mahiya ka Ndorzeni Mene ka Ndingila Mibengana, a ba kwa Lutshaba - are an off-shoot of our tribe - he dispersed former occupants of these parts - driving them south - Ishaka dispersed us -

6-8-02
Copela ka Ngolwane ka Nombuny ka Newane ka Maobiba ka Copela ka Mahiya ka Ndorzeni ka Mene ka Ndingila ka Monwe ka Ndlovu - abe Nguni ^(amandloza) pumad' emakhlwengeni - went to Baya -

The amampondweni landelad amandloza -

Ishaka like Nkombo, near where Ishaka ka Wohl's lives.

abe Nguni's lived there + other iziqwe lived there whilst hunting - temporary residence. There were abatwa there.

My father told me these things -

In our affairs - might is right

This part of the country was built by Ncobola - Copela lived near white + black Mfolozi + is I fancy buried there. We dabuka and ne misetwa not with abe Nguni.

We cited here Ntshangase + Ngutshana - Ntshangase crossed into Pondoland -

amaNgcingweni lived near amaMdelu. They were khangene no Nlongwa. Ishaka butalad us. We were gqolulwa by amaNlongwa, amaMdelu and amafanga - all related - They killed us in the bushes about these parts.

intqaba = Seke ngabesile

amankarzi, pitl, shukla nomtwalume, where amaNgcingweni were killed off. Kwelad entabeni + killed all off.

umagwaz'eqingile = abhaka

Zocla continues -

Fynn saved us from being killed off by Ishaka.

amathpongo ka zingelwa; ka Isatsheni ka Nthlovu
are an off-shoot from tribe -

part ^{Wonggeni} ^{ku} ^{Wolisa} ^{ka} ^{Nqobolo} ^{ka} ^{Mpanyelwa} - who, whilst seated with others,
fell asleep -

There is an isihlahla ^{in my garden} zi ka Ishaka & Mpenyegisi - itafa -
can be seen from the Court House - European houses there now -
The isihlahla is still standing.

per ^{Wonggeni}

King would not have gone alone - would have been killed. Boers
didn't get the drift - I do not know if he carried a letter. (Tona
li i indumalaza ngi ku dinga luto. Ho King & I were together
as to eing' amaqibutso together one assist the other - Had King
been killed I would have gone back & reported fact - not gone
on with any dispatch.

umbrange ya ko Piti = the Boers ^{after their kugqato} - or imiranga ya ko Piti. = lawless

people, lodgers,

^{Fossil} Ngeobola was buried at Nyangwini (hill) near Mthualume - near Mission
Station - Madiba was also buried there - brother of Ngeobola -

We crossed eDhlokweni when we came into Natal - we conquered the
resident tribes & scattered them - We brought many cattle across -
we said igomo for inkomo, imbwa for inga, umunwe - umunwe,
arungwini - ePhungwini - eHlatini - eRatini - We take yid
a great deal, we pazula

Tata loko o ku tanyaro, ushiye ^{lo ku o} ngakutanyaro ~~not~~
neranje. neranje (namblanjisa) se si pitileka we amathlovu
used to shout in this way. Giving fair warning to the various tribes we

2

Izpendane ^{ka} Nongaba

came in contact with eg. amantfutshane + Ntshangase. This war was called out by one of our side standing on one leg on a hill with shield ~~and~~ standing under his chin. Amantshlova were a wild people - called futshaba. The amantshlova fought Julius at black & white Imfolozi and defeated them - this would have been before we left & so long before Senzangakona.

We banged sodwa, quarrelled about game. We banged imbubu we banged isifuba, the question was ~~who~~ si dotshwe ^{sita} a bani? Copela & Madiba asked this. Isifuba ^{was} went two mthulu - Copela & Madiba ate the isifuba. Amadoda amadala came & lamulad. Two fights took place - we banged with Kayisa who was the chief.

Copela said umama wethu ka fukanzizwanga - Madiba & Ngeobola's mother was not put into chief wife's hut - made isitembu but betwaid entabeni ssizweni - that isizwe kwezizweni ^{was} took it there & gained independence.

The quarrel was really between Mdumisa (ka Kayisa) and Copela & Madiba (together) sons of Makiya.

The imbubu was killed ehlaleni ka zingelwa.

Ishaka khesela us here with Izpendane & zi ka Nongaba - they were defeated by Nongwadi & Newane. I-tukulile & the bulalid look izwe.

amaSolo, amantfutshane, ~~and~~ vintwane, amantgengwini (Killed off by Ishaka), amantoyake (Killed off by I.) called us ^{by Ishaka} utshaba, ^{by Ishaka} uzo tshabisizwe, ngoba si ga ba dudula (ata). They also called us Imfacane, & facal izwe (= bulalid izwe). We called the amantkengana thus amantsho. They also called us amafala.

* Because they ate in unwashed dishes, went about ~~with~~ with penis showing.

4.10.05 Evening

3

(Ndongeni)

I have spoken to my Chief Mbotshwa about my song with King on 25th May. But before Silvan (Aiken) spoke to me as to my song when King did his Ride.

There was no reaction in Ndongeni's mind when Aiken spoke to him. - He ~~did not~~ had to pay taxes in the ordinary way - having done so for over 50 yrs. There was therefore nothing to make him feel there was anything to be gained by passing as an impostor.

As regards my saying I saw a man swimming in water shot - it may be due to my imagination or it may be due to a fish rising in the water. I saw the Boer then but ~~did~~ could not see how many. They did not see us.

~~4 days~~ more than 4 days may have elapsed whilst waiting at Mgaye. King told me it would be 4 days - possibly it turned out to be longer.

I did not examine the pistol given me so cannot speak as to its general mechanism.

My witness King is dead so even when Aiken brought matter up I did not see much use in his doing so.

I certainly did not see 2 boats only one. I did not happen to notice if the Cato's were in the boat.

~~Details~~

Duka, Damburg he Mpiki (was emadomini) lives kwa madhlala (isique) ch. Matomela - taxes at Port Shepstone - These two are wits. I think he worked at Cato's. Still living.

We are no longer called amaNkhlovu - the generally known name is Izithaba on account of our fighting -

^{Non}Ngwadi + Ncwane busied a long time. Both killed off by small pox (ingqakaga) -

~~is~~ isaga so Izithaba = We - e - e - e!

~~the~~ Iwa panama = wehlika embamdeni (ahlalimi - ngapandh - edge off) - ie when a man was stabbed & ran off with assegai.

Our assegais were barbed - should be pushed through - not pulled out. The amaZithaba spoke of us as abambo and yet we are not, amibotwe, a tribe, south of Mzimba - are related ~~at~~ to us ~~that~~ they came from our Nkhlovu's ancestors.

to 27.8.05 says Makaza
Add N. Marwawangana lived Izalo when Ndongeni went with King - Izalo (add's Nonwan N.) is the place known as Palmerston - ~~near~~ enkha no msikaba stream.
(see Ndongeni's statement.)

15.9.05-

(24) ^(Dress) bayitshayiyigola ba zi viva-nye = se zi invuta
nye (riddled them through with bullets)

King lived near the Catos (George + Joe)

King called me just after dusk

I was in ^{our} native hut at the time - (Mpatambili ka
Soyikili, was a man of King's at Dripingo - not with
me that night) -

Table

There were others in the hut at the time - Dick himself
called me

After he called me ^{we} I went to on to Catos (where we found
Smiti (Commander of troops) - King told me to bring
my things (when he called) - I ^{was given} brought a revolver, I had
a team pr of trousers,

I was not told to dress - they were afraid of my running away,
suspicious being aroused.

I had ^{advised two previous} assisted with our wagon to buy' cikikaniso nga
'masoyi -

~~ka~~ wanku danga luto - si ngi fama si hambe si go-duce
I go to Dripingo - as Boero hada bimba'd yonk' udawo -
He spoke thus at the outset.

Mangeingei (Painfield)

th inkosika mbayimbayi killed edite dakeni.

King hlacilad that night told me to go back home

I saw the inkosi ka mbayimbayi sumu on being shot,
slight moonlight, - next day finding this inkosi dead we
concluded this must have been the one shot as he was a
tall man + he jumped just as Adams afterwards jumped.

I carried King's ammunition that night.

15.9.05

I saw no horses at Cato's but later on near Mazepa
- on the ^{north} side of the Bay -

~~Smith was there & other men~~

I ~~do~~ went straight on from there. I was told that the
boers were approaching to bamb'abekungu. We were
at Cato's only some 15 to 20 mins.

We started with 3 Europeans also King. Found horses
ahead, by boat - not in water - water only 200 or 300
yds from Cato's. The horses had been supplied by
Smith. King told me this ^{when I had started on journey & noticed their behaviour}. There were saddles on - one had
stirrups other not.

The my horse's eyes were rimbad when I got on. They
were wild, brisk - see a long way off - told if I was thrown
the horse would return to its stable -

2 rowed, one held horses ^{at back} - only one boat rowed across
I do not know if Cato was inside or not. He may have
been in. No splashing of water when rowing. There were
5 of us in the boat.

There was certainly no other boat behind.

The boers came up, saw Charlie Adams swimming &
shot him. His son is now at Harding. C. Adams
came after us, so if there was a boat behind as he
would not have swum.

What I say I saw for myself -

I drew attention to there being no stirrups - Abright N.
si zo yi tol' e Kanya - The trouble will soon be over.

159.05

I learnt to ride on back - ocean - I could ride well. The horse startled several times - I klabaid ngezinyawo pausi then get on again - This happened only once - near Mlazi where we saw ³ Boer horses - mounted by Boers - they had vumbaid amajibuts.

We crossed to Mwinini who sulaid amasondo - I heard him told to fihla amasondo - King told him to do so: He was at his kraal. We passed his kraal that night by the gate. 2 Europeans went with us to Mwinini's - Mwinini used to sell fish to the English residents - all the elderly members of Mwinini's people know me also Labashi people (under Diding) - the report that I went with King.

Si ding'inalinje, u Ndongeni was' i rolet abelungu be ya kapa - se si hlupaka nji - this is the way I am chapped even now - a days -

One remained behind in the boat whilst the other went with us to Mwinini's.

We arrived at Mwinini's ngo nyezana o lu vivana o lu ntunlu, o lu nga Kamji kahle. Some had already retired to rest, others not. The 2 Europeans returned to the boat & we went along ubombo luwa mahlata, o vumeni lolu - on to Mlazi. Dick's horse was white ^(mblolosi) mine brown - Both izinkabi - sharp ears, good size (not small) - did not like the water & wanted to jump. This is what did for me - Kummakid izinyanga - unggibuta - jumping. They ~~were~~ ^{appeared to me}

15.9.05

4

(27)

To be pacers' onjaro, a lula -

The horses were saddled on the bluff side by the European who was in charge of the stable - man
only bundles on when crossing - for they klan-baid.

I had a saddle but no stirrups - we tshelakanad
iztibili endheleni.

at bilazi & other rivers we crossed with saddles
on - enkaid than so kusile ehlateni, when
resting. We crossed all the am adobela (tides).
we crossed near sea so as not to be seen.

I carried food for horses on my saddle - on side
~~lula~~ joraka. (haversacks).

I was given trousers - I had a hat (I always went with
weapons - & so accustomed to wearing hat).

Mahlanguana ka Dlokolo - aka'nd ngarens
Kwezim bokodwe - zransi. we thleulad
there. When we got to Amayiri tot we
saw horses going towards Dlovu.

16.9.05. I do not know if Saton were arrested by Boers.
I do not know if Europeans slept on the Maseppa.
King crossed over with a revolver. I also was from one.
Two days elapsed between our collecting bodies & our leaving.
I do not recollect what took place ^{on the day} time of day we left
on journey - I was ~~at~~ at King's establishment. I do not know of
King being on Maseppa.
There were cannon at the Point - see near Dlovu.
Had King a gun with him?

Was Dick King alone when he made his famous ride?

Statement of Mngeni, a Native, ~~who is~~
(still living). -

I am the son of Loki. My chief is Mbotshwa and I live between the Mtwentweni and Mzimkulu rivers, about 10 miles from the mouth of the latter.

I am, ^{a descendant} ~~descended through~~ the Zulul Royal House, a though somewhat remote ~~descendant~~ from its present representation.

I came to Natal on the occasion of the memorable rupture between Dingana and Mpande in 1839. I came with my mother under the protection of a relative Magiza as my father had been put to death by Dingana. My age at this time ~~would have~~ was about 15 or 16. Our object was to go and live under Lukilimba, a well-known chief and relative of ours living on the north side of the Mzimkulu not many miles from where I at present have my kraal. Owing, however, to the unsettled state of the country, my mother turned aside at Isipingo to Dick King's establishment where she was permitted to live as a temporary measure. To live by or under a white man was in those days a guarantee of safety. Seeing me Dick King asked my mother if she would permit me to become his herd boy. No objection being offered I at once became his servant. Magiza went on to live at Mtwalume. My mother

intended

intended following but not long after died at Isipingo.

I found my master had ^{rather} a hot temper and his servants used to leave ~~him~~. I stuck to him because I got to know him and his ways. I arrived at the age of puberty when Capt Smith arrived at Port Natal from Ingazi (May 1842). Between the latter end of 1839 and May 1842 I acted as King's voorlooper and ~~from~~ occasionally went on journeys with him to P. M. Burg or Ladysmith. When it was known ^{-taking waggons & oxen-} Capt Smith was coming to Natal my master and I proceeded to meet the troops at the Inzinkulu.

1.10.65

with other work boys (so many)

I ran away to the bushes near sea - because of fighting.

Kwa Fulata - an isalukazi prostitute, so kwa Swalee lived near the sea, she used to wash clothes - lived with amaruza -

heard an icilingo ^(British) near B. Manganjezi
nikumanda ka Switi - amarakipikoyi (Cape Boys)

Heard Boers xotshive - we buylad to our ~~to~~ places.

si ding' winali nje, utdangeni wa si rolet' abalungu ke za lapa - se si hlepaka nje.

Abuleni - I was with this man ⁱⁿ at King's employ -

at Cato only 5 or 6 mins - no horse there -

only one boat rowed across - ^{possibly} may have been another as it was dark

- two Europeans rowed us - a pitukhi - do not splash (to the oars)

aku fitangeni akashi lepana? they said no. (at Ilovo)

The Boers knew of King's great ill feeling on account of Neapogi affair

(ansabendela ~~native~~ ^{Boers} (native name for)

I did not ask them how they heard my master had been killed.

Where is your master? I don't know, he maybe at home - You lie he is dead.

Aiken ^{dead} (Silovu) & his broker McaKaga Aiken (living)

Swembeshe ^{Bozeley} - Somawala (white man - boat builder at Drift)

Daka Zynn

Question asked me by Aiken (Silovu) in 1897.

How old were you when the Boers and English fought? Kanti Kwa ka hambe bami no dik' King na? He said he thought a white man had done. He referred to Mrs King. ~~Was~~ He told magaga what Mrs King had affirmed, namely that a

native had gone with D. King. Magaga then called me & took my story -

my wit: is dead (ie King) - that is why I said nothing -

pling did not sleep on the magappa, as Cato says: similar to the state -

-ment that he led ~~to~~ horses -

Turn over

[5]

N.D.

49 / item 17 / 2-5

I was with "Dick" at the Point, and I remember Captain Smith coming and having a consultation with the white men there, and the result was that Dick King came to me and said: "I want you to accompany me to go and get help from the English at the Cape. No one else will volunteer." I at first demurred, saying there were other and older men than I who should go; but Dick said, "I select you" and then I agreed.

After this two horses were secretly brought down from the Camp by night to where we were waiting ready to cross in a boat. One horse was white and the other a bay. We entered the boat and the horses made to row in, and we began to cross. As we reached mid-stream I saw a white man rush out of ~~or~~ from the buildings occupied by latos and run towards the water, pursued by some Boers, and as this man swam off to the ship anchored in mid-channel he

he was shot by these Boers.

This man I afterwards heard was Charles Adams' father.

After landing the boat returned back to the ship. Dick and I then mounted our horses - I riding the bay - but there were no stirrups to the saddle; we rode on till daylight and then concealed our horses in a bush at the Illovo.

I changed my clothes and started off to Ogl's place, some distance off, to seek for food. While the food was being cooked I joined the other Native lads and began to play. While thus occupied a Dutchman came up and he recognized me, and he said, "Are you not Ungondeni." I said, "Yes". He then said, "Your master, Dick King, is dead; do you know of this?" I said, "No, it is some time since I left him." He continued, "We killed him yesterday." I believe the Dutch when they shot Charlie Adams' father believed they had killed "Dick". This Dutchman and his comrades passed on to the Mkomazi to close and guard the drift and to patrol the district. I returned to "Dick" with food, and we remained there till dark and then continued our journey, not daring to travel in the daytime fearing the Natives might report to the Boers. We

Crossed

crossed the Muktomazi at a drift above the present one. From this point we saw no more Dutchmen, and rode by day as well as through the night. On crossing the St. Johns we proceeded one day's journey to a small river called the Mungazi; here we found a camp with English troops. Here "Dick" obtained a new mount, I still riding the bay horse, and we went on, reaching a place called the Mawangana. Here I told "Dick" that I was knocked up and could go no further. "Dick" said, "I will ask the missionary (there being a mission station there) to give me a man to guide me; you will go back to the camp and wait till you see a ship pass. I did so, and stayed at the camp two days, when a ship passed. I thereupon accompanied a Native despatch runner, who carried despatches from this camp to Captain Smith at the Bay.

On arriving at the Disipingo I saw a large ship off Durban. From Disipingo I went for a short visit home, and on again going to look for Dick I found that the Dutch were retreating inland and Durban in the hands of the English. I proceeded to the Point and found "Dick"; and the military officers seemed glad to see me and gave me many a threepenny and

sixpenny

sixpenny piece because I had accompanied "Dick" for help.

'Marringtons case'

The Ministry & reports to
was - Res. Thomas Jackson
in his day the most famous
man in Kapt's land &
his station at that time
was Buntingville,
(as the present one)
called 'Beneventi'.
He adds that Jackson's death
is 1868

l. J. Jackson.

When with the ^{manuscript} ~~manuscript~~ he
published in pamphlet form?
as I should by much
a copy - when out
I can find no connection to the name
The account is just as he has
always told me & appears as accurate
as it is possible to be.