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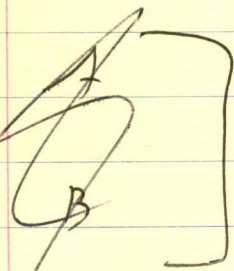
NBUZE

ka

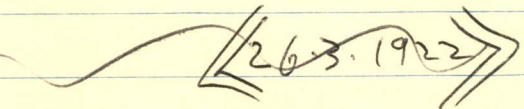
MFELAFUTI

151-187

NSUZE

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[Text are related with C. de B. W.]

③ N size

59/38/39-45

⟨26-3-1922⟩

ihle ke enye ukuba ugonda ku
obala, a nqa ku fulile lonke.
a lunjanisa kahle, kuze ku hlangu.
U sez'ome ku, a zine, ati ngji.
U se tat' ^{itilwa} unibokojwan' eneane
engang' ^{itilwa} ruy, noma ikiwane. U se
wu gudhla ke, uma u be mubhe.
Ku hlangu izihlepu (zifaca)
U se pelile njalo, naze u sed' e
gudhla. U se tat' amanzi u se
wastel' okambeni. U se zi. buka
kon' emanzini, ngoba isona sibuko
sa kiti.

Ukutunga loku ku pela nqelanga
um' unqizane e kona. Ihowo u nowake,
ihowo u nowake. Dnyanga inye
i nqa sed' abant' a ba isiblanu nqe
langa, nsea i ba bukele; i ba
zala nqa ku fudumala kwelanga.

Uma i m zelis' inyanga, i ~~to~~ ^{re}
nikw' imbuze; uma i m ~~pi~~ ^{pi} pinda
i nikw' umbkonto, noma unbenge, noma
isigubu sa manzi, nom' e m nqunel
ngwazi. Ku ba kunye kona.

Ku zala nqa ku ba umbkonto k nje
woti (ngob' upisela' oteni), noma ku
unbenge, u kotile njalo. Se be biza
kakhulu nam hlangu.

Ku zoti ke, se ku zinyanga ezimbili
e tangile, u se zo cwala ke a cwalewe
suy' indoda. Sa cwalane. U kwewala
uhlokozi izinwele e zi tshonisa pansiz
e zi bukisa nqa so zondovini; u cwala
ngoti o ku zotohiwele yo ngo mse.

Uma kunyaka ndoda, yen' rhamb'
ey' unsindweni, u yatsho nje na ku
mfazi wake, ati aku \pm ngi cwale.
U mfazi ke a buyis' amashloshlongo
a panik, a nqa cwalisise njeng' okuba
e cwale cwalewa suy' indoda.

<26.3.1922>

59/38/39-45

Nsure. Letter part by Songandru
ukwakiwa kwendle.

Ku zala nqa ku yo gulew' izintungo
shlatini, ezineane, e zi ngang' amawo
ombulu nezi nqapozulwana. Be se
kwabulwa inzoza. Be se kwabulwa ke
Sekumbwa unsele ke. Se ku gxeayekwa.

Kuwo, ku gacanyekwe izintungo. Se kwakhiwa.
 ke. Ku tekelezwe & zingye zimiswe, e
 zingye zi gotshwe. Ku balw' amafondo,
 ku ye ku pele, ku tekelezwa. Ku
 tekelezwa nge nsoya. Ku zo zanjw'
 ufundo amava, zingye zi gotshwe, zingye
 zimiswe. De se ku yo fik' zininini
 zendhlu, se ku dhlala kuy' emnyango.
 De se ku sal' unibobo emnyango, kwakhiwa
 o kwas' ofundo. Npo ku pela kuwa
 toke, se ku hanjwa ku yo gaulw'
 izim' sika. Se zi m ~~bekal~~ belwa, se zi
 fukwa, se ku paswa pezulu; ku paswa
 ngenitshayo. unts hazy omkulu o puka
 emnyango uy' utshay' ofundo, kutiwa
 umgadi. De se ku taw' utshani be
 se ku fulelwa ke. Utshani lobu
 busikwa umfazi, oku ufena nomini
 wa leyndhlu. De se kuti ku p nja
 pel' ukufulela, e dan' & yi bopa
 nje ntambo ukub' utshani bu nja
 muki no moyo. Uyi bopa na bang'
 abafazi. U se zo tand' isala, a
 be se si beka pezulu okakazini,
 u se beka zedr ku kon' izintambo

ezi yo u bamb' utshani, zehle zi
 ze zi hlabe pansu. De se kubakona e zi
 nguma kabili, u zo hamb' epamba
 ke, & pamba. lezi zehlelezo na lez'
 ezi nguma kabili. Ku yo pela lokoko
 u se land' mhlabat' mhle, ye ziduli.
 U zumba pakati kwaz' indlu yoke,
 zumba nje geja. U se yi ngenisake,
 e yi hlela, e yi tala nja manzi,
 i tambe! U se tat' izitebe ^{ezidala} na
 mbokodwe, u se tshaya ngetshe nja
 pezulu, & qsoba. Wenzanjē ka
 yedwa, u na bang' abafazi, ne
 zungane. Npo ku pela kuwa lokoko
 se ku yo panywa. Se ku yasa
 kusasa, u se yi sundake nje
 bulonjwe. U se yi gudhake nje
 mbokodwe. Isig' i yone, e yi
 gudhla ka neane; u ya yi yeka
 nje ling' itanga i z' i dabuk'
 izimfazi. U zo yi gudhl' a yi
 zimise ade & nyenzeyo nja manzi,
 e d' e ti pa! nje mtono, e gudhla.
 Isig' i pele ke.
 [Utshani lobu o bu fulelazo insinde

ne ntungo. Izinsika a yikete muti,
 & ku ~~banjwa~~ ^{ketu} ngo "mut' ozi ileyo,
 ngez' utshetsh' adhliwe umahlwa
 Izinsiki' ~~ezak'~~ & faneleyo ^{ez} ~~antomboti,~~
 no mtolo. no unyama.

Ukugaula izintungo nezinsika amsebenzi
 wa madoda, no ku pasa, okuyi felela
 okwo mfozi no ku sipul' utshani,
 no ku pot' izintambo.

Iziko li ketelel' okwoziyo, & ku ne
 yimpanga, umbundu o zo bek' izitsha
 no tshwala a wa ketelewa nyanga.

& Namhlanje izinyanga zi ye zi
 hlom' izinti esaleni, kutwe izikokwane
 ze zulu; zi be ntatu kwenz' indhlu,
 zi ze zi yed' umuzi zi ntatu; kwenzelwa
 ukuba kuyoti kuz' izulu be se ku
 kishu' abafana bo kwalesa izulu,
 ba kishwe umunt' o sekaya, indoda
 y' ~~no~~ noma ku umfozi nje nxa indod'
 mjako. Abafana laba izinti e zi regwe
 ngo muti, umuti lowo wa xutshwa
 ne bomvu. Sezi ba bomvu. Zi zo Abafana
 laba, omunye u yo hlonywa pezwe kwo
 unyango, omunye a hlonywe pezwe

Kwo fundo, omunye a hlonywe esininini
 & si nqa nhlanye, omunye a hlonywe esininini
 esi ngokhany futi, ezininini zo yibile.
 Ioko kwenzelwa izulu ukubali zezwe
 lap' ekaya. Ngoba noma kubetelwa,
 uma benza kishwe abafana li zo
 ba fura. Liwe lap' ekaya. Ubasical
 ampela. & Ngoba o li patayo,
 uma & ngek' ekaya, ku kishwa
 isigjiki sake, si bek' pandhle
 lap' ebaleni. Npbanaz' um' ekaya
 & hlal' endhlini. Kona se li fikile
 li libi li duma, kwis' amatshe
 u pandhle lapaya emyango. U
 seyedwa nje, ka sa pun' omunye
 umuntu o nqa li pati. Uye yedwa
 nje, u yati censa, u ya li kwifay
 uti a li hambe, a li y' & lewandhle
 uti "A li hambe! A li hambe! Siy'
 rhandhle!" Kuz' ku yoti li oga sa-
 ke, li hambe, a beye; ku be ikon'
 e sez' endhlini ku kubantu.
 Endhlini kwake a ku valume
 Nas' ebusuka a ku ^(uma li dipina) valume, ku
 pun' & unyama, e nqa mbete futi.

Loku ke kwenziswa yonke indawo kwa
zulu na s'isifungwini. Uma li pikelele
li duma kuzo kuse, upandhle njalo,
a na ku buehl' endulini. Loke inyanja
ye zulu, ne yo kwelapa to futi. Na
lapa liwe kona, kuzo baziwa yena, a
yo kwelapa, a potule. ~~A~~ Umninini
mazi a mnik' inkomo nge lanja
bese ku pela ke.

Eziny' izinyanga a zi li qcabanga
(izulu). Ukucabanga loku ukuzibela
a be se tata lon' izulu ke, a li
seube no miti. A bese li kuhla las'
ezintsheni a zi qcabile. Uma
li duma ke - a nge sapumile, li
yo m funapandhle. Uma ehlal'
kudhlini li yo mfunwa, li mngenele
kon' endhlini.

Uma izulu liwile, la bonwa, a be
se sijina do o lazigo, u se bona
lapa li ngeve kona pransi, u
bembake, u seti funyaniso
lapa li kona. U se ye ne gula
ke ngeve, u se fik' e li katabela
ku lona, kona kuzo kupuba

(izulu) kumsuka walo, inyela lalo. Se
li tshuba ^{= jija, zimo} inyani be li manzi. U se wa tata
kumsuka. Dona-ke a se zo li pazaba
a li seube ne miti; a se zo li qcabanga
a li seube ne miti yake yo ku li betela.
Izulu la li nge patwa kwa zulu
kuzala. Izinyanga zazi ngezinyi
njenge namblanje, ~~U~~ Uku
patwa kwe zulu kwa fika ne zinyang
ezintsheni. Kutiwa ba puma nge
ku besutu bon' a baz' izulu, a
bazi ukufli zuba li yo bulal'
umuntu.

Lo inkuba u zale se kubanjw' u let
ngob' abefunja beti a muk' umtakati.
Dnyanga ye zulu tina eti iya kwaz'
u ku gubel' umunt' imbulale, inyanja
e lazigo.

② NSUZE 66/1/1-23 f 17.5.1912 →

Native Habits and Customs in time of war.

17.5.12

17.5.12

23

66/iten 1/1-40

Nsuzi ka Mfelafuti ka Sipekei.

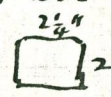
Native habits & customs in time of war.

All married men refrain from having connection with their wives. It is said that to do this either in regard to one's wife or a girl is dangerous.

It is a traditional notion of ours ~~to~~ not to have sexual connection as if one has a bad pore, i.e. open one, as this will delay ^{or be always spreading} ~~the~~ healing, i.e. si ya funzela, tiba, because we find Europeans ^{soldiers} having connection with their women in time of war.

When war is on, when women are in refuge in a bush, they turn the top rolls of isidwaba inside out. This is enzelwa ubato helerzi, so that the indodw izo sinda lap' empini.

Another old thing, done in days of Tshaka ^{in these days,} was to collect the berries of the untuma plant and, sitting in some open, clear place, roll these gently towards one another along the ground, & the people rolled to rolls on to some one else. ~~The~~ The practice of doing this on a blanket spread out is sometimes done. This practice is observed by married women and girls, ~~so~~ by way of warding danger from husbands or lovers.


When young men go forth from their father's kraal to fight, they begin to eat (neama), then they are presented by their father with an igle rachi, ^{of intini by umtypi,} or with sufficient to make incweba () or pocket, ^{which he has bought for them.} The inzengele is a buck also worn, also inholi, about same size as ekide. The igle referred to ~~as~~ izincweba are bought by the father and given to his sons, ~~as a~~ charm. Tocwatho wears izincweba always.

On day men leave for war they are ~~so~~ given food by an old person, i.e. a woman. If there is no old lady, a young girl does so, ~~so~~ even if tombile does so.

all open sores or even tumours, boil i.e. unzimb' omubi

all open sores or even tumours, boil i.e. unzimb' omubi

No. Dunjiwa conceals.


1 1/2 in wide
goes round head
see p. 6
how?

where? on head

yes.

what does kwabo mean
it means the chief hut of
the kraal, but the phrase only
holds on the special occasions

The old lady will serve the warriors kwabo with food
But they will go to the chief hut of kraal. If there are
many who have ~~many~~ different mothers in a kraal they
will go to the inkosikazi's hut with their izikali &
izihlanga.

where placed?
they enter the hut
with their including
sheep & iizagazi
they go to isibayato
Kulekal'impfi

The men will then leave, proceed by ~~about~~ nga kwesi
Kule (ie left hand side of ~~the~~ kraal) into the cattle
kraal followed by the ~~to~~ inkosikazi who takes same
route. The inkosikazi will enter with some nyaluti
She will then ^{klompa it in} touch each on the shield with the nyaluti
beginning with the chief among them, when they will
leave and go ^{off} to war. Everyone's shield will be so klompa'd. Nyaluti
was ^{in many parts of Zululand} used in many parts of Zululand.

what is
whereabouts?
ie to join next

Another practice, not followed in Nambata's business,
was for the older sections of the forces to go and catch
with their hands a black, full grown bull, or it
may be a red one. The point to remember is that the
bull should be all of one colour, not of mixed colours.
A nyaluti bull is also regarded as suitable, but ~~not~~
I have not heard of a white one. This bull ~~is~~ must
not be stabbed or have its throat cut with a knife.
It is then hlinga'd when killed with hands by breaking
its neck. It is for ngwambisa purposes. It will
be said - umbengo. Only one bite will be taken by
each warrior, who will spit out ^{in a? kwela} after hleafunai' once
or twice, for this meat is smeared with medicines
(black - insizi). When we have inquired why this
is done we are told: so as to prevent warriors
from being seized with fear.

is cattle kraal?

meaning of ngwambisa
the ngwambisa
thrown into by? where
the ceremony take place?

These practices all occur whilst the impi is
still some way off. ^{and there is leisure} The next day the warriors
will go and hlanga imfuleni ie pleza. The reason
for this is said to be so that inkwenku may come over
the enemy and they will suddenly find themselves
surprised at a short distance, ^{ie taken at a disadvantage} and be obliged to
run off, through being taken enawans and leave

Imfuleni
manembe
Nespayi
what kind of inkwenku?

their weapons behind them.

Mfuleni, Manembe and Ncapazi were ^{war} doctors. Manembe and Mfuleni were ^{among} Mpande's war doctors. Ncapazi is the man who is father of Mandisindaba. Ncapazi was son of Nongoko, the latter being also one of Mpande's doctors.

Ncapazi & Ndazuni were war doctors of Cetshwayo.

I have seen Ncapazi. He died about 1904. He was same age as Cetshwayo is an Inboza.

When a married man has been killed in war, his wife will go out early and wash herself, this is done so that, in the event of her husband's assailant not doing likewise he will banguka, a nga bi

muntu wa luto, a be unqeba nje, a penduk' uhlanya. A woman will geza daily for some time, for about a month. I know nothing of women penyang themselves.

I have, however, heard of this.

~~Woman~~ I have heard it said, though I do not believe it, that when women go out to geza they neinda from ^{their} ~~one another's~~ amafolo ^{vulva or vagina} and cinza those who have killed their husbands.

Ni sa lele na, ku zoze ku geza abafazi ba le nododa e ni yi bulele na? Na zo ni tonya = to become an isitsishana (isituta)?

This remark is made to young men who may be oversleeping themselves, ^{& who have killed others} for it is the practice to get up daily & go out to geza and afterwards neinda. This early washing is not foreign for by those who have not killed others in battle, except in case of those who have been tshaywad izibuko (This is really a hlompas term, as one does not care to say tundela, for tundelaining is always associated with washing at the stream. In the case of one who has been tshaywad izibuko wishing to enter the

'Sundowner' is this so? A man too gezas for about a month, if he has killed another for fear of being ngenuwad igungo

investigate at home? how long after gezing?

the

the hut in which a friend of his, with an open, bad
 suppurating sore, is, the latter will hand him
 isiqungu (ordinary tumbokie grass) which the
 one ^{with} will then bite & chew and then spit out
 towards ~~the~~ the sore. This is done so as to obviate the
 great delays in healing that might otherwise
 occur and so cause enmity between the two men.
 Then again, the two will not eat together. Nor
 will ^{with} the man who has been to haywa'd izibuko
 enter the other's hut until the pen is well
 up. The isiqungu will ^{perhaps,} be ikaid by the man who
 has been to haywa'd izibuko, for, of course, the other
 may not have any available. Then the two may
 be in habit of occupying ilae together, in that
 case, danger is regarded as removed when the
 isiqungu is chewed and spat ^{cinca? kofala?} over the sore.

If the boy has been to a girl & had connection, or
 if the other's wound is on the head, the spitting will
 be right on to the person of the other. As regards
 to haywa'd izibuko, it is unnecessary to do more
 than spit towards the man with the sore, even
 though none of spittle reaches him or his sore.]

It is the custom among Zulus when a brother is
 fighting on the opposite side, for the other brother to
 kill him if he has the chance in battle. For if,
 when about to stab your brother ~~calls out~~ turns, sees
 you and calls out for mercy and it is granted, you
 will not live long, misfortune will overcome you
 and you will become umlota and reduced to
 nothing. There must be no sparing on such an
 occasion. It ^{is} happened that in the Ntobolongwana
 Jokefa impi, Ntobolongwana was stabled by ^{his brother}
 Infumfu and Lurengu, each leaving his assegai
 sticking in his brother (for the assegai must not
 be withdrawn in the case of a near relation, no

define more
root?

go into more

What about the spirit
inhibits suspicion,
How is the washing done?

inquire further

when?

nor should the stabber go on stabbing his brother many times as is done with ordinary people and gaga's. Four other brothers Māzabi, Msongane, Mngquzu and ~~at~~ Mahlangeni came up afterward and, seeing the assegais, pulled them out and kept on stabbing deceased in the ordinary way and gaga's. They later went to deceased kraal where they killed his wife, a boy and a girl. Upon going into the circumstances later Zokufa, or the leading members of the tribe, declared that the four brothers who had come to Ntobolongwana's body had done very wrong in extracting the assegais and hearing their brother crying out to them for mercy & looking on them before they finished him off.

Inquire further about this.

nealate pulled in
at stood up -
passing face -
gaga -
igongo
vique -

potuba
regiments in 22 now days
the remainder of the rest before none -
Tactics after getting into none -
to men refraining from quarrelling
making fire whilst minutes but away -
treatment of amogwala.

Insuzze. I was born in Insuzze dist, Zululand. I grew up there. I am of same age as Felapakati, born year there was a total eclipse of sun in day time - say 1870-72.

Dunjwa (messenger in S.N.A office, Pmburg). I am also Felapakati. I have grown up ~~where~~ in dist where Insuzze enters Tugela.

D. Everyone refrains from sexual intercourse, even men who happen to remain at home. The idea is that they all zila and zilel'inkosi. i.e. they refrain because knowing King is doing likewise.

N. If a man has sexual intercourse in time of war, it is believed he renders himself liable to being killed or wounded when he goes forth with his regiment.

D. This having connection Enga's amehl' amnyama i.e. will be gondwa'd isikali, when it will be said "wenzelwa ubani amehl' amnyama. Suppose there be two men in akraal, one of these goes out to fight other remains and whilst at home has sexual connection with his wife and the one absent at the war is killed or wounded, then it is said that the one who has committed this impropriety has engela'd the other amehl' amnyama.

N. Izincwaba are the little pockets strung on a string and worn round the neck (phylacteries). In these izincwaba, also known as amambata, are different medicines. Izincwaba may also be worn over the head. They are licked when the wearer feels he is going into danger of any kind, ~~even~~ ^{also} when ill from any cause.

The inyengelazana hide is used to make izincwaba of ^{skins} intini, ingwe, isinkwe, infene are all used for making izincwaba of; the (wa le) inkholi (hedgehog) is also stuck in head, this is done to ward off danger. The incwaba may be made of hide of beast, also of ingwa le nkonyana.

The isondo le nkomo or inkonyana, or a nick goat horn or of a sheep is well bazad ~~is~~ are worn by izingwazi. In this

of
abase mambateni
amambata
= izincwaba

way ^{one} they may be discriminated between izingwazi & those who have not done so. Men who have hlomula'd also faka these things.

In the izinweba all sorts of makubalo are put, either in powdered form, or solid, or roasted ^{black} powdered. We cannot give names of drugs used.

D. It is an old woman that gives food to the departing warrior but only on day of departure. She ~~will~~ may be one's mother, not wife, and she begins by handing a spoonful of the food to a dog to lick after which she passes the food to the warrior to eat which he does, this ~~for the~~ ~~reason~~ ~~in~~ ~~the~~ ~~head~~ with the object of giving him a good wind like that of a dog, so that in the event of his side being defeated & pursued, he will be able to run without getting out of breath like a dog.

The bull need not be a black one, but it is generally black.

D. The Black Bull. This bull was stolen from an adjoining territory. Even a couple of men might be sent to steal it, but they would be supported by others nearby as they did so. It would then be driven back to one's own country and to headquarters. The country from which the bull is taken is not necessarily that with which the king is preparing to wage war. A day will now be determined on for the troops to ihla umbengo. A buto will now be sent out, the day previous to that on which it is to be killed, to teza iya. to collect firewood for purpose of making umbengo. The reason for so much wood being required is that the bull must be burnt and eaten in part only by small boys. I saw this custom practiced at Dini, Kupeku letshwago, when fighting against Zibebu. I do not know where that particular bull was got. ~~The doctor was Mgundane ka Maloyi (Sir J. S. ...)~~ The doctor was Sitinela, an Umsutu and Swazi (Don't know name). The black bull, fierce, was then attacked in the field near the kraal and caught by hand. It struck one of the regiment ^{we} entrusted with this duty on the eye and put ~~an~~ eye out. No weapons of any kind ~~might~~ could be used

on such occasion. All that happened was that it was caught by hand and its neck twisted & broken.

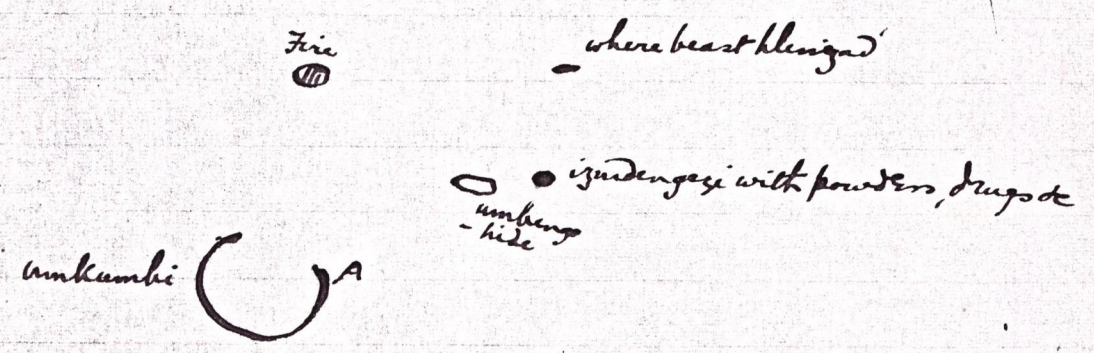
M N. No bull ceremony took place in Dambata's impi that I know of. I never saw the Bull ceremony. I have heard it described.

D. The bull after being killed is then ^{though not shoulder high} carried to the cattle kraal in which the ibonda (heaps) of dry wood ^{logs} tezaid the day before has been put. The bull is caught about midday or lunch time. Umbengo is now made of it. The bull is hlingwa'd. The umbengo is then ^{this way}. The umbengo is ready for the troops by about 4 pm. That was what I saw. The doctor superintends & is assisted by men who are ^{his} followers or assistants. The izinduna pondera the impi when umbengo is ready. Uzuqamb' reeleni (of the men) umbengo. The regiments have all assembled all are standing. An umkumbi is aka'd - a big circle just below where fire is - there is about 2 waffon loads. All the regiments to be doctored are in this umkumbi.

it might be partly dragged, but can't be got at by sufficient light. It is brought to near where the king is to the cattle kraal

Use use The king was present at this bull killing ceremony but hidden behind his izinduna. Dungeva conceals, done in Cato's way's time. 19.5.12.

Dungeva says an umkumbi is never quite closed up i.e. a circle. There is always an opening.



This is a rough plan of what might take place and the relative positions.

After the umbengo has been well roasted on the fire it will be carried by the doctor & his 4 or 5 assistants to a large hide where shown above and placed thereupon. The great strips as long and longer than one's whole arm are then taken to the izindengezi containing the drugs, makubalo, powder &c and then reeqwa'd therewith, after which the strips are taken by the doctor, say, to A and there pitched or thrown at

kwifa
cuisa

at the end man who at once catches some, takes a bite and throws it to the man next him, and so it goes on along the line, each taking a bite, laughing and then dropping the better piece on to the ground. They ~~then~~ kwifa or cuisa the juice and as they do so shout wawa usebanichun ^{untakati} giving name of man to be fought against. But this kwifaing or cuisaing takes place outside the kraal fence, at a spot ~~indicated~~ ^{is} close by, and as ^{each} man cuisas he looks towards where the common enemy lives. When Zibelen was fought against, when cuisaing, the Julius said "Wawa, Zibelen, untakati!"

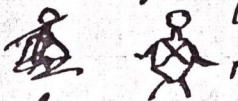
Should any piece of umbengo whilst in the act of being thrown about fall to the ground it was not picked up but left there as no longer of any use.

The umbengo is possessed by the principal doctor and his assistants. After throwing a piece he goes to fetch another and so forth. The warriors are standing perhaps 4 or 5 deep. The umbengo may be thrown to men at both ends of ~~is~~ umkumbi. It will proceed in regular order along the lines, one always throwing to the man next him until all finished, when a fresh piece is gone on with where left off. All this time the warriors are holding their shields and assegais in the left hand, hence they are unable to catch except with the right and that alone. [A left-handed person - don't know what took place] There is no quarreling or snatching from one another. The meat has been smeared with drugs &c that are very pungent and bitter. ~~The~~

It is with the juice of the meat that the cuisaing is afterward done. The cuisaing is done a couple of hundred yards or so outside the main gate of the kraal.

This umbengo ceremony took place in the great enclosure which did not necessarily have an utanga about it but was in immediate contact ~~of~~ ^{or} touch with huts.

This ceremony is called ukungwambisa. Ukungwambisa means to strengthen and to render fearless in the presence of the enemy; it is to inspire or infuse with a strong and healthy fighting spirit and courage.

There is ukungwanjiswa ^{kuwe} Wigane just born, when a goat is killed for it and strips of hide are bound about it in X formation , but this is not the same thing as ngwambisa for warfare.

qinga = to halt a column on the march in vry formation whereupon one vry comes close up to one before it.

This word also means to order the impi which may have ngenisid anywhere to wait a bit ^{halted} ^{or remain}.

vira = to cut men off into companies ^{or izigaba} done by izinduna.

izigaba = this is a section of a regiment eg ~~the~~ Talaza had four izigaba, each with a name. These izigaba varied in size, from 10 to 40 amavry. Each izigaba is divided up into amavry. Thus vira applies both to dividing a regiment into izigaba and an izigaba into amavry.

igungo. When a man who has swazid a man & is not elapaid by doctor. He now becomes like an uhlanya. This is so too, if he has killed a relation of his. He then bedas and becomes uhlanya and an isituta.

A man is said une qungo when he has swazid and has not later on been ^{retshenzid} elatshwid.

It is said inkosi igungile, when doctored specially in order that he may not fall or be overshadowed by another chief.

potula. As when a man has been elatshwid by a doctor during some illness, it is not proper that one should go after illness among others until the doctor potula's him. Potula means to be given drugs to eat.

When a person has died in a kraal & been buried, those in kraal are given medicines (amakubalo) to prevent their getting bad diarrhoea on account of a relative having died. They then go and hlanya, then ubulongwe is pot & sinday indhlini takes place. This hlanyaing & sinday is potulacing.

Sunday.
19. 5. 12.
per Dumfries
& Dr. Nsuzo

Nsurze

neinda. This may take place in various ways. A dengezi is put on fire-place, with 3 amaseko, and water into it. Into the boiling water ^{in powdered form} izintelezi are thrown by the doctors, then man then dips his fingers into the liquid, puts them into his mouth and then cursa's i.e. immediately after neindaing. ~~Before~~ what occurs is this: The doctor gets the necessary leaves or roots, he comes back with them, gets a kamba, geoba's ~~the~~ leaves &c and puts them into kamba whilst holding cold water. Now well mixes drugs in water. A dengezi in meantime has been placed on the fire-place. It gets very hot and whilst it is on the fire & very hot some of the ^{medicated} water is poured on and begins almost at once to boil. As it ~~is~~ boils the ^{doctor puts in the powdered izintelezi, of uiozi & like stuff} warriors come up dips the right and then left almost simultaneous or simultaneous, then suck these tips and move off to some spot ^{in the field} indicated by the doctor some couple of hundred yard away or so and there cursa in the direction of the enemy to be fought against. As he cursa's he shouts iwa bani! Iwa bani!

and only a small quantity say a handful if there are many requiring neinda

use of word Entabeni = Enkhle, not necessarily upon incline.

Dungwa. I concern in this description of neinda.

11. A doctor ^{naturally} wants to become famous, consequently he would never say what medicines he is employing, either for geobaing & putting into ^{the} cold water in kamba, or in powdered form into the water in the dengezi. Hence one does not know if what is put into the kamba are izintelezi or not.

izindhlau

There may be many izindengezi on the fire, which of course is a very large one. Then the neindaing is not done ~~with~~ on the dengezi whilst on the fire-place. The dengezi, as soon as the powdered ~~sub~~ drug, whatever it is has been put in by the doctor, is removed by means of izindhlau i.e. 'holders' and held out by some person towards the warriors who come one by one and neinda, putting in each hand once & sucking & going on. This is done whilst water is still ~~to~~ boiling, for not more than a small cupful of water is poured in at a time, hence it quickly boils & keeps on boiling. When any dengezi & its water is finished the

the next is brought up with its water boiling, its powdered medicine having already been put in by the doctor. About a ~~small~~ ^{teaspoon} cup-ful of water is poured in at a time and about four table-spoonfuls of powder put in at same time. Should the powder remain over as it frequently does then more water is added & boiled without addition of more powder.

This neindaing takes place on the day following the killing of the bull.

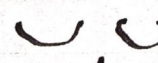
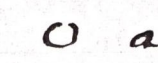
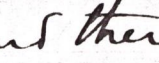

On the day following will be the potula day & hlangaiz. This hlangaiz will take place before dawn. They hlangaiz with medicine given them by the doctor. This hlangaiz takes place empuleni, empuleni uimpala. They will hlangaiz into the water - running water - they do not hlangaiz into isiziba. After hlangaiz the doctor gives them other medicine (intelezi) with which to wash. Having washed all over their bodies with this intelezi they will refrain from washing again throughout the hostilities. I, N., did not wash at all during the Bambata rebellion except when carrying wounded & dead at Robe when I washed the blood off. When a man is to hazwadizibeko, he reports his having done so to induna who gives him medicine with which to wash. According to Zulu custom it is permissible to wash one's legs and feet and to gooba them with fat, but Bambata's doctor would not allow this saying it was wrong to wash at all. Thus then there was variance of custom. There were ^{some} ~~many~~ who had fought in the 1879 war who opposed what Bambata's unsutya doctor said about its being wrong to gooba legs. The old ^{Zulu} warriors, however, said that one ought to & it was in accord with Zulu custom to wash legs with view to keeping up a man's mobility & running powers, though it would be wrong to wash head & trunk. I saw these customs observed in Bambata's ~~in~~ rebellion & have also heard men talk about them. During rebellion neinda, emisa, hlangaiz & potula were all conformed to.

If a man makes mistake quashing all over, he would report to his induna who sends him to doctor, who will not require man to go through all previous of some through ceremonies, but will simply give him medicine & doctor him, whereupon he will return to impi.

The same customs were observed by Dambata's people as are observed among the Zulus, with exception of the black bull ceremony however, — for there was no inkosi that was being set up there, and then again the rebellion had already begun when Dambata got to Mkhandla. The bull, it will be recollected, is caught before actual fighting takes place.

The bull is for inising or stablishing the King. In the nyatelo month the bull, in ordinary times, was killed for tsheamany purposes. The bull is got ^{to} enable the King to tonya izigwe zomkel. Dungwa. Neindain for war was done at emakandeni inkosi ribayeni & the cinising took place outside the gate of the kraal. But after an impi has gone forth to meet another say at Pinetown it may go off & ngenisa Mtshangu and it may there neinda and cinisa, but this of course would be endhle.

There are two forms of neinda in war — first to say iwa bani, second to inisa'isibindi, when no cinising takes place & impi is beelwanga ntelezi. & goes ^{at once} off ^{to} fight.

Nzuz Then there are two forms of umkumbi there is the open or part open umkumbi    and there is the complete circle , but this last takes place when the troops are going off instantly to engage in battle. War-customs are, however, very various and we could not enumerate all the formalities observed.

Dungwa. To say iwa bani takes place after idhlain umbengo, as above related, it would also be said after other cinising, as after neinda from dengezi as related. But when neindain is sucking one's medicine off one's

fingers for purpose of imising ibindi immediate before going into action, one does not cinsa. At such time people are also celwa'id.

I know that when circle-umkumbi is formed a drug ^{are} burnt and the smoke is supposed to go in among all the warriors, even though it does not actually do so.

(tungiselwa)
N. This smoking is done so as to cause the warriors to be "slippery" (butshelazi) and so that bullets or should not tshaza ku bantwa & an assegai, thrown or thrust, not stab ~~cut~~ ~~before~~ whilst the warrior himself succeeds in killing his foe. We ~~are~~ are not told by the doctors what medicines are tungiselwa'id. From the smell of the smoke, & the substance burnt is ^{as} of ijinyamazane i.e. different wild beasts, ijingwe, bubesi, ijimpisi and other similar beasts that are ferocious & inclined.

Dungwa. This making of umkumbi takes place before each action, & smoking is done just before action.

N. Had Nambata not been fired on so soon, he would have tungiselwa'id his men before sending them to attack. And if ijintelerzi had been available, ~~or~~ being carried, they would have been used to cela the impi with them.

Dungwa Amaphoba. These are made by way of deceiving ~~the~~ the enemy's spies, to make them think that ~~so~~ their opponents had ngenisa'id there. If there are umhlaba plants, these are ~~burnt~~ set a light to.

I do not know of bon-fires on hill-tops at distance from one another. -

Ingen' endawen' stile! This is the umkosi that is hlatshewa'id. This cry is taken up by ijinkholi.


The spies may be a clump of ten, twenty or fifty men & be sent ^{10 to 15 miles} ~~to~~ miles to keep a look out. After being sent out others are sent out to keep in touch with these. Messengers are sent back from time to time to report & the news is carried on by great numbers.

These fires made by both sides.

This is what is shouted.

20.5.12

Nsuzi.

Food. This was fetched by impi at night from kraals of Natives within a radius of 5 to 10 miles of the forest. This was also done at Macala. This was got from imigodi in the kraals. Inmates would be away then and kraals possibly burnt. Meales were carried in haversacks, ⁺ sacks if none of these, then in izingalats . The aperture is either at 1 or 2. The impi knew the food to be at kraals as ~~the kraal~~ residents who were rebels gave information thereof. Mabele, izindhlubun, batata, umhlaza (leaves like amazambane leaves), were the foods got.

The meales ~~se~~ were cooked in pots in the forest. The cooking was done at night, for it was known impi would not see, for it is asleep.

There was no food to speak of Iziggilemi.

No food rations are given an impi, except meat. They however report when food is finished, when an order is given by induna to go & fetch it.

According to Zulu custom the warriors would go into any man's garden to help himself and there would be no compensation to owner of garden even though himself on side of those eating his food.

Why whole of tribes did not rebel.

Ndube, Mpamela and Mbuze were all really rebels the reason why they did not actually go themselves to the forest was from the fear that Europeans, who had defeated Setsh-wago, could never be defeated by the Natives, hence they refrained from joining in.

Had Druizulu gone to the forest many more might have joined but not all, for it was well-known that Druizulu was only untevana and not inkosi. Ndube ~~se~~ refrained from going because not wishing to associate themselves with a madman's affairs. I think it certain that even if Druizulu had come to forest (rebelled) all N. would not have joined, for there were many Natives having ear of Chiefs

who persuaded them, as Socwatocha did Ndebe, not to take up arms against Europeans because certain he shot down & defeated.

The object of the rebellion was to protest against payment of poll tax. They accused Europeans of katagizing them. They, as a matter of fact no longer cared for Cetshwayo, many of them, on ground that he killed off many of them, hence they elected to accept the white man's rule as more congenial, until poll tax arose when, taken in conjunction with other matters, they felt they ought to openly protest.

They greatly complained of Co's military system which obliged people to provide their own food in their little quickly finished amagoma - for the rule was for King to give meat only and warriors to get other food for themselves.

Natives also complained of our making boys pay & making them independent of their fathers, & so drive them from their homes.

Dunjwa
arrives at
this stage

Badges of different tribes.


There were no tribal badges. Only untshokobezi was put on. ~~either erect~~



modes of wearing untshokobezi.

The untshokobezi must be a white tail, or white with red hairs mixed - not black. Black tails worn but not because untshokobezi.

The idea is to have tail erect, but it may be worn in other ways as shown. Some tails large & full, this depends on the cattle any given man happens to be able to get the tails off. A living beast's tail is not cut off it for tshokobezi purposes. A man would be accused of *gila imikuba* if he did this.

Dambata's people arrived without tshokobezi's, only white inside feathers, at back of head thus, or in side of hats.  very many had on hats.

Natives kept in dark by those in authority.

The king, izinduna, + doctors don't show their hands to impi.

Doctors ~~so~~ never reveal ~~character~~ names of their drugs or talk about them. They simply administer them. - they administer just what they want.

Dumizule's amakanda.

He had none. Had Usutu, Nobamba, Kwa Mpis, Sudhlini (khalid of amadoda - for food purposes - was near Usutu); Mahashini (this kraal was built for Europeans to sleep at - that was the intention).

Kind of assegais.

ipawa, has no unsuka

unkhewane, nearly ipawa, with unsuka say 6" long.

isijula - ukudhla kwawo about 4" long, and long unsuka

... say 12 in:

inkendhla, long unsuka,



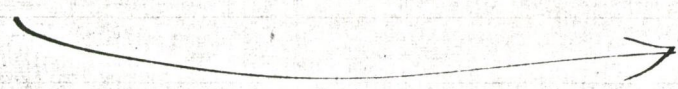
most usual variety

inkamba



short unsuka
2 1/2"

imbamba



isijulana



nsage.

Efforts to capture rebels at Nkandhla.

Our object was to keep to the forest (nk:) in the hope that others would come and join us there. Then we did not propose to attack troops in the open, but to wait until they came into the bush after us, when we would ^{encourage to} take them unawares. We felt the Eur. would really come after us, even though we

we were in hiding, but by lying down in hiding when they entered forest and throwing *izagila* at them to begin with (not assegais for these bambuzela or delay) and then stabbing them.

On day of Manzimpambana, the troops entered ahead of where I was kweli Bonwana with a company made up of Sigamanda & Ndabe's people and another of Dambate's. Word had come the night before (i.e. 2nd) from Sigamanda that we were to go forward & assist those who were at or near Manzimpambana as word had come that the Europ. were again going to drive & in that direction. We failed to wake until after the Europ. had got into position for their drive & thus were cut off from those we sh^d have joined & remained in the rear.

It sh^d be remembered that we from time to time got information as to the ^{supported} designs & intentions of the Europ. troops from members of our tribe who were engaged at the camp, consequently the information leaked out not only from us to Eur. but from their agents to us.

As for food, we would have continued to fetch it from neighbouring kraals, e.g. Lukulewinis, i.e. even if our force had ^{become} augmented. We would have sent parties out to sleep near a place where food was and then move forward & get it, knowing full well the N., although loyalists, would have been afraid to attack us.

The object was not to leave Nkandhla forest at all, even though force much larger. We would have watched Eur. tactics about the forest and gone this way & that way to avoid them or meet them as might appear most favourable. ~~the~~ The forests at Kombe and Rudeni were not nearly as favourable for us as those of Nkandhla.

Had we succeeded in getting into Mome unperceived on 9th June, we would have rested a day or so and then raids and attacks would have been made on the various surrounding chiefs who, although originally sending those who

who were already rebels to rebel, had themselves refrained from joining, hence on conclusion of hostilities such Chief would, it was supposed, be hostile towards those who had become rebels and visit their displeasure on the latter. Consequently Dambata's men proposed to attack vigorously these half hearted men, and kill them, for such were the tactics followed by Tshaka, & after they had been killed, the people would give their allegiance to Dambata & Co.

Modes of attack

1. If spies have located where enemy has ngemisa'd it there is the attack by surprise.

2. When enemy (Eur.) reaches a spot at night, it may be attacked at dawn next morning, for it will be believed ^{there has} been no time ~~to~~ to entrench etc. This is in respect of Eur. force.

eg. impukunzini

3. Should izintlobo, ^{say} or bands thereof come into conflict with a small lot of enemy and kill some of them & drive them off, on such news being brought the rest of impi there, without ^{waiting to} receiving orders from uideana, rushes forward to press attack.

4. Strongholds. If enemy (Native) has taken refuge in a stronghold, the impi moves forward & takes up position nearby and sends out spies. On enemy being located, prep. are made for attacking before dawn by actually entering the forest or stronghold by the suitable izintuba. If the invading force be strong, they will press forward killing and fighting in the forest.

Had natives been attacking Dambata's ~~impi~~ at Nkandla they would have sent out spies & carefully located whereabouts of ^{enemy} impi, then the impi would have moved forward into the forest at night and taken up a position in vicinity of the enemy, and waited till just before dawn before moving onto the enemy, who would of course be still asleep. Thus they would be surprised whilst still asleep. Such would have been N. tactics. For it was reckoned that many being still asleep, those awake would run away & leave shields or behind them.

5. Whilst enemy is on the march. If enemy is observed moving & not knowing impi is about, and course of enemy is seen, impi will be sent, assuming it to be a moonlight or a slightly moonlight night — though ^{for then impi wd stab one another} not if quite dark — to lie in wait at two spots, ^{when there is thick grass or growth} one a couple or hundred yards or so from the other; and the enemy will be allowed to "enter" ^{well} ~~is~~ come between the 2 waiting bodies before attacked, rear & front, begins. For it will be known that enemy will be proceeding along its line of march unaware & be taken at a disadvantage. Disposition maybe ^{enemy} ~~will~~ ^{or:} ~~the~~ alternate formation to prevent impi ~~stabbing one another.~~ ^{Europeans were smart in not marching at night or there would have been more ambuscades than there were.}

6. In open day-light, deliberately, as in Zulu War. This made only when there is reasonable prospect of success.

This was done at Bobe ~~is~~ fight in daylight.

Our spies differ from those of Europe in this, that, if they see a small body of enemy they open fire on it, if they think they are likely to score. European spies do not do this.

7. There is the horn formation, with chest. The horns are thrown well out.

29.5.12

Usage. — Extent to which Zulu military system was not observed by Rebel army &c.

The rebel force was got together and prepared for hostilities in an irregular manner. The doctoring ~~all~~ ^{all} celainy, idhl' intelezi &c took place all in one day, whereas hlanguing should have been the beginning. We hlangued ~~the night~~ ^{very early morning} following the other doctoring. This was contrary to custom, the hlanguing should have taken place first. Then after hlanguing the black bull should have been caught and umbengo eaten. We caught no ^{bull} umbengo and ate no umbengo.

When Sig Sigaranda's 5 vujos got together and 5 of Ndube's got together, at Ndundumeni, they sat apart, as also

umgodhlo
wamkonto.
iwisa
small umbengo
but panjwaw
ngexintambo
done to enable it
to be carried.

(white patches on shoulders, & along back)

Bambata's 2 vijos, until after the inkomizana^{it} obtained from Hlazo, mfo ka Sigananda, had been shot as previously described by me. After this, Sigananda, ~~the~~ Lungana and Mangati directed all the forces ^{ie} Sigananda's, Ndibe's and Bambata's to sondela & make umkumbi with Bambata's doctors, also Sigananda, Lungana & Mangati in the centre. The doctors had on intenetsha ingelana on the head also izincwaba, their abafara (4 of them) also had on intenetsha ingelana and were in the umkumbi. The umkumbi wa u ngo hlanguenyi is complete circle.

Mandisindaba son of Neapazi and ^{Ka Nongoko ka Mteli} Ndazeni son of Mfuleni^{ka Jugal} were other doctors, evidently called up by Sigananda, but these sat at a distance whilst we were being doctored in umkumbi - They were not doctored. These were the Zulu doctors. ~~Now~~ Neapazi and Mfuleni were izinyanga zika Cetshwayo, Zempfi, as also Nongoko Neapazi's father.

These two doctors did not elapa the impi at any time ~~after~~ during the rebellion.

The not having conformed to Zulu practice was severely commented on day after Bohe fight at Dambuzo's kraal (puzi's ukunzana). The impi was pakwa's from Eziggileni.

At Dambuzo's Ndabaningi represented Sigananda, he was then sleeping at a kraal near Eziggileni. Ndabaningi, & Bambata were sold by our impi, including Ndibe's & Bambata's was at Dambuzo's in these terms: ^{minq!} You said the bullets would not enter. Nancuhla zipelile. Duti nati da si nga kwazi lok ukwelatsha, ngoba tina kweti kwa Zulu kwaku banjw' inkunzi ku ngwanjisw' impi. Ni ya tata se ni si kohlisa nyena, ni si fak' impi, ingani niale let lezi zakit' izintelezi & kade

si nga limali kaje, nga lol'uhloho.

Nabaniingi replied to Sigawanda's + Ndabe's people: Ngi ya ni vanela nami ngob' impi kazi gali lapa, a si ze si nga limala si pele nga ku zuku lenye uma si celewa eza kiti izinyanga. We then asked him "Si nikozele yon' inkosi lena e ni zo yi beka, e zo gumb' amanga ukeba sife ka njina. Dambata here replied. Loku kuvenziwe unneuzane o se abant' obala, ngoba mina be ngiti su impi a yi hlakazeke, i catche, kuze kuti ebusuku, lapa ku ruwelele, i ba vukel. Macala ka Ntobolongwana said: A siku lelo. Si ku lel' izwi, ngoba izinyanga zetu zi yekil' ukwelapa, zi yekiswa izwi lokuti e eza kiti a zi be kahle, a ke ku dedelwe eza kwako, zon' ezipet' umuti ~~ing~~ impela, o nhlamve nomu zi ngene ku rountu zi nga puli tambo. Wati futi izive lako ku bafana bakiti. Nam' abakwako, a ba lali pansu, a ba kwako ba lalile pansu. Aku bal' abakwako a ba limele kon' impi lapa. Kon' impi et' ilwa ku ngabe ku saba kon' o limele noyedwa.

Dambata replied simply as already stated, his tactics being simply to surprise the enemy by ambuscade. It was objected: Kanti eizo kubu' impi yo bugebengu na, si hambe si catcha. For we ~~would~~ should have been able to come face to face with Mansel's force, seeing that the main forces of Govt have not yet arrived. We ought to have been a match fight in the open.

The reason why Dambata's doctors were employed and not not

not the regular ones of Zululand there presents was I believe
 because it was believed by everybody that they had been
 instructed by Dniezalen to undertake the doctoring.
 They were absolute doctors, ^{had not curable} Cetshwayo used an Umsutu
 doctor for Zulu war.

2.12. 1.2. 1912

Nsuze ka Mfelafuti ka Sifube^k - (Felapakati rept.)
 wa kwa Ngobo. chief Mjude (former Sigananda)

is wed. 11 April

Bambata pumela's ehla re Ngomankulu river, ^{ridge hill} not far from Enhlweni.

Beer at Mmangwana's Sat. 7th Apr.

called when sun was rising - by Nombika on Sund. 8th Apr.

Nkandhla name applied to forests generally, not so much to Sibuda, Norangei or

Dukeya, Kwelindhlova, Libomwana are among the forests of the Nkandhla.

I met Bambata at Mmangwana's kraal, where Zimbabala stream enters Insuze and just opposite State gorge. I was taken by Nombika ka Mfelafuti (Nombika is my half brother). Nombika asked me to go and see uhlanga o lulwe nahlanga iMpanza. We got there I there saw Sikebe ka Godide (icide), Qililabajwa ka Majub^{ch. M. pumela, got another - all known to me.} andaba. I also saw Ngakamatshe, of Bambata's tribe who told me they had been fighting with the Europeans & been chased away. They were coming to Zululana because Dmizulu told them to do so. Sit Qililabajwa also told us he had joined because Dmizulu had directed them to do so through D's messenger, Suka bekulema. Mangati had ordered Sikebe & Qililabajwa to show Bambata the way to the Nkandhla. (Sikebe & Qililabajwa were both shot in the name).

Whilst there Muntumani, a brother of Mmangwana's, came up with assegais and vavona & remarked in a loud voice, Abani to o ngenis' uhlanga laps' ekaza, loku Bambata mina ngiyamazi ~~re~~. I used to be a policeman at Greytown. I know D. was always being arrested for idling European cattle! This was said in Bambata's hearing who turned his head & looked but said nothing. The men present shut Muntumani up and directed that he should go and inform Sigananda.

Muntumuni heard that Nombika & I had passed on to Mmanzwana's (although we carried sticks only) Nombika & Mmanzwana then sent Muntumuni to report Nd's coming to dist. - a man who had fought with her: & the people who accompanied him said he had been sent there by ^(Nkayndila) Dingulew.

Muntumuni ^{+ Mgqibelo ka Zake} went to Sigananda ^{then} Enhloveni [Sigananda used also to stay at Jikajika's ^(Mfuphu-fatha) foot of Dobe - I was wont to stay ^{most} a good deal at this kraal of Jikajika's].

At this time Ndabaningi used to stay at Pindoeni on top. He was not in control of tribe. Negotiations on with Saunders about this.

Muntumuni was on one sent by Sigananda to Mgqo, Mgqibelo returned from Enhloveni.

Muntumuni & M. went ^{off} to Sigananda ~~at~~ after having had beer at Mmanzwana's - left about 8 am. (I heard afterwards they halted at Impizandeni's in mouth of gorge - there being beer there too). Dambata followed on, leaving Mmanzwana's at about 10 am. He proceeded to Impizandeni's. I left Mmanzwana's about 11 & returned home.

Mon. 9th On following morning a man came to call us all up to Sigananda as he required us to attend. Nombika sent me + ~~Mgqo~~ Mgqo.

If we arrived at about 11 am. at Enhloveni & found Ndabaningi arriving with Makahleka & other sons of Sigananda [Ndabaningi, Makahleka, Mjadu, Hlazo, Nonayikayika, Mponsewa, Mbebeni, Mbevu, Mmangaliso, Mhlazana, Kolo, Ndondza, ^{Mctwadi} Mbrangany, Sitohinyana. - (Sons of Sigananda).]

Those ~~to~~ ticked off thus & were present at Enhloveni when I attended.

I, Mgqo, and ~~Saugati's~~ messenger from Mangati were

were called aside. We sat went & sat outside Inkhweni kraal with Sigaranda, Makahleleka, * Ndabaningi and Lunyana (the last being the man with whom Sigaranda used to discuss tribal affairs). ~~Makahleleka & Ndabaningi~~

I heard 18 Reserves went after Dambata - crossed at Wattoris - went up Manzane ^{but 3 returned by Wattoris same day} & slept at Elies. This on the Monday. They ⁽¹⁵⁾ went on to Court house Mpandhlini ~~next~~ Tuesday - Returned Wednesday at Louisa Mt. overtook Mngungule with whom they walked. M. left them & went Nhlweni, whilst they came down Dobe, Nkolotshana & where they struck road (met some of Ndube's loyalists & after talking to them) moved to Ntolwane, down Mdingula & on to Krantzkop.

The country was not under arms on the Wednesday - day the Reserves returned.

On the Thursday Dambata showed himself for first time openly -

Sigaranda from the very first seemed to me to be siding with Dambata, in spite of Makahleleka's & Ndabaningi's remonstrances. The latter remarked on the Monday morning (9th) in my hearing that if Dinuzulu had directed D. to start the rebellion then they ought to carry it on to Dinuzulu and not bring it to their ward.

Nzimelakambango was sent by Sigaranda before dawn on Monday to Nombika & Mmanjwana and others to tell them to come to Sigaranda at once. Nombika was unwell so sent me & Mgogo, saying he wanted us to go and listen as to what was being said. I left home with Mgogo at about 8 am. & got to Sigaranda's Inkhweni kraal at about 10 am. We were both riding. As I we arrived, I saw Makahleleka & Ndabaningi arrived, accompanied by about 20 people, Lunyana had already arrived with

about 30 people. None of these were armed.

My arrival was reported. Presently we were called to outside the kraal, to the ^{side} front of it.

Makahleleka, Nabaningi, Mangati's mess (Ahepeka) Plombo (in dura of Siganda - died ^{later} in P.M. D. gaol), Ndondoga, Mgogo, I, and Mehlo (died in gaol P.M. D.), were those taken on one side by Siganda.

Makahleleka was the first to speak. He said: Ku yini na? Uzi bezilani na? I replied: I am calling you on account of this man here. A messenger has arrived from Mangati to say that a son of Bezundaka, Sukabekulema had been to Mangati who said he was going on to Mfunjelwa. He said he had been sent by Dinuzulu along with Dambata, with instructions to get 'inpi Impanza. I had given them guns & told them after starting hostilities to break across to the Nkandhla forest.

Mak. replied: even if Dinuzulu directed him to do this no one has a right to come on to us in this way not even your father having advised us. Why are not the guns taken on to Dinuzulu?

Nabaningi said of Dinuzulu directed Dambata to get 'inpi why does not Dambata go on to him (Dinuzulu)?

Ndaba. also agreed & repeated what Mak. had said about Impanza: Mfowelen u go kwali intomb' inqanile na?

Mgogo: (in repl. to Impanza). As regards ^{the} girl's choice. Is it not only yesterday that Siganda sent Muntu - muni and Linda to report Dambata's presence to the magistrate? Did not the magte thank him and say that Siganda was really one of themselves notwithstanding the isaga that had been used a few weeks before about which a case was tried & all the men let off?

I thought we had been called up ^{by you now} relative to Nabaningi assuming the chieftainship, but you call us on account of this man - a Sitimela - who will destroy the country.

directed to come on to Nkandhla, it is evident that some-thing must have passed between you & Dinuzulu of which you have not advised us, or Dinuzulu would have given no such order.

* S. having had secret communication with Dinuzulu or the Nkandhla would not have been decided on as the place of refuge. S. made no reply to these insinuations. He gave me the impression that there was some truth in the insinuations.

(in reply to M goop)
 Sigananda: Ni zo ke nife ke, ni tshiy' abafazi!

The interview was a short one. I went back to Nombika who said that although ill he would go & see Sigananda before irrevocable action ~~was~~ had been taken by him to plunge the country into turmoil.

The next day I went with Nombika who went & chatted with Sigananda.

~~The~~ Just after the meeting above described Sigananda sent off messengers to all parts of his dist to tell Natives to arm & come to him & bring their blankets or clothing with them. Nombika resolved to get to S. before the people so called had arrived.

Nombika asked Sigan. why he had called up all the people? S. did not you boys tell you yesterday. Is it not the case that on a former occasion your boys klowad, joined Gwela went to fight against Dmizulu? S. added that his own people refrained from arming. He said I did not suspect you would get at me with these remarks. I came merely to ask what had happened to cause you to act thus?

Makahlaleka & Ndab. had slept there. They were still present & had failed to persuade their father of the error of his ways.

Nombika, Mgoop & I left ~~late~~ late in the afternoon - about 6 and slept at Impiyondeni's (~~at~~ Mikhali ridge).

During Bambata on the Sunday, Monday & Tuesday was in hiding zigqameni forest, but ^{in vicinity of} imValasango river.

During Tuesday night - very late - in fact it was Wed. morning I heard people arriving from Sigananda's enhloveni kraal to say that Bambata use punile, u se'pupuni & sale enhloveni. These people were on their way to drive off their cattle to Govt. as they were loyalists. They

complained that Sigananda had thrown in his lot with Dambata.

Mankulemana came down just after the return of Masele and Mafinga who had been sent by Sigananda to Dinezule. Masele returned to say Dinezule denied all knowledge of Dambata's doings, he had said "let them do just what they want, it is no affair of mine." Mafinga, however, after ~~been~~ delivering message to Sigananda or rather listening & approving what ~~Mafinga~~ Masele, the vidura of Sig. had said (Mafinga however was an older man) - Mafinga afterwards got among the ~~or~~ rebels & said Dinezule really wished them to fight. In this way they were encouraged to resist. We say it was Mafinga who bulalaid imhdabati. [He ~~was~~ killed Mafinga died

~~It was~~ in gaol P. M. Burg - Masele was shot at Dobe, having become a rebel - shot through right leg, bullet going through & through - died of wound.]

It was known Mankulemana was coming. ~~Mafinga~~ Masele said that Mank. was coming to Capula, but Mafinga went about saying that ^{Dinezule says} he had been bought by the Europeans, he is simply coming to Kohle in Dambata, but Masele ^{said} Dinezule says Mank. is being sent at request of Govt. to see if rebels would listen to him. D. said "but do not mix me up in Dambata's affairs, he has already started his fighting, let him continue it if he likes."

Neither Masele nor Mafinga were produced when Mankulemana arrived. Mank. organised kumfana ka Luranga, - near Co's grave. Sig. was never brought before Sigananda. Mank. I think Sig. was hidden by Kenyana, Jikajika, & Plombo.

file 67, v. 6, 11, pp.

2.2.12.

The people who came down from Inhlweni early on the Wednesday morning said not only that Dambata had come out of

out of hiding, but that the chief had ~~admitted~~ received him into his body of followers - there were not many of these at that time, but they were already armed.

Ntengo

By this time Ndube had sent Ntengo and another to Siganda to ask ~~who~~ in what direction Ndube's men were to go on guard. Siganda directed that they were to keep guard at the Nkuzana stream. Ndube's people, whilst still all together, ^{ngenisid} eziggileni - kraal of Lurungu father of Lungana. (This kraal was situated on opposite side of ^{of Nkuzana} grave, but quite close to grave. It was the grave keepers principal kraal).

Ndube's men afterwards reproved Ndube for ~~what he had~~ directing them to go and to put themselves under Siganda's orders, as Ndube said he was under Siganda, and when they had done so they found S. sided with Bambata. That they came back and inform ~~S~~ N. of this who still maintained his former attitude ~~and~~ but later on, finding that the Govt. was ⁺ unduly pressing him, broke away and gave himself up to the authorities at Esshowe.

N's men also said: We came to you carrying amatohoba, but you did not say we were not to carry them and that the Govt. would supply us with what we were to wear. You also told us to listen to what Siganda instructed us to do and not to act counter to his wishes.

Ndube replied he had sent Makubalo to them to tell them to return to him. Makubalo was sent by Ndube's son & heir Banumfazi on the latter hearing ~~the~~ by men from Enhloveni on Wed. 11th that Bambata had been received into his midst by Siganda and some of Ndube's men who had congregated there. Makubalo was sent to direct Ndube's men to leave and return. Makubalo went ^{but latter would not return} & spoke to Ndube's men - ^{makubalo ~~regained~~ ^{aimed} & became a rebel} There were also some of Inyankanga's men. These, including sons of Inyankanga, related to a policeman Tungji saw that S. was practising deception and not looking for Bambata,

ayikungimba = stroll about = vakatoha. ^{then}
ayimqini = doesn't injure him & nyiba = slink off, + desert.

so realizing position to be false they ~~were~~ decided to leave. All
Muzakanya's people left.

On Wed. morning ^(11th) I left Mpiyandeni's with Ingogo, Jonase
& at two or three others to and ~~we~~ went to where I heard Dambata
and the impi had assembled, between Sipongweni &
Ndumumeni & close to Ngomenkulu, at base of a small
hill there. We arrived very early - 7 am. We went and sat
along with members of our tribe. I saw the lot from
Ndube's in another part.

At about 12 ~~we~~ a beast, ilungakazi, was brought
forward & presented by Sigonanda to Dambata. Dambata
at this time was seated with S. Between my arrival &
12 nothing went on - simply visiting one another from
one lot of men to another. The beast was fired at the
first shot was a mis-fire, second killed the beast. It
was then skinned and eaten by N's men. We got nothing
of it. There were assembled now 3 vryjs of Ndube's
men (2 having broken ^{nyiba} away during night) 5 of Sigonanda's
and 2 of Dambata's. All of course were armed. We
were now all ordered "to go through one gate together", notwith-
standing that there was no gate ~~was~~ by there. In the mean-
time two ^{MSUTU} insutu doctors were preparing injitelezi
which it was said would prevent bullets from entering.
As we marched by we were celi'd and at the same
time we walked through the smoke of some plant that was
burning - we had to jump over the burning stuff. After
this we were addressed by Dambata's insutu Paula.
He said that the bullets of the Europeans would not enter
us, we would not even be wounded. He instanced the
case of Sitimela who had come to Zululand and said if
attacked by Europeans bees & wasps would sting them
and true enough they failed to do any injury to him. He
disappeared - the only people injured being the intetwa.
After this we akaid an unkumbi, making a complete

see further

Ingogo

circle. Sigawanda came into the centre, whereupon he said
 Sengi yalewa mina nabelempu! Mmangwana
 now remarked that it was absurd to talk of fighting
 the Europeans with a small lot of men like that, for the
~~the~~ English had only recently waged with success a great
 war against the Boers.

~~It~~ Mmangwana had only just returned from the
 Mafy where he had been sent by Sigawanda. He had
 seen Saunders who said he was not going to keep on sending
 messages backwards & forwards to S. It was absurd to
 suppose that S. could not find D. for he had come into
 the midst of kraals & people had feet & ears detect the
 spoor of even a couple of men, how much more that
 of a ~~couple~~ hundred or so. ^{with ~~the~~ Sigawanda} Saunders had remarked

Mmangwana said that although Sitimela escaped, all
 the Mtetwa house had suffered, and that is what would
 happen to Sigawanda's tribe.

After this, late in the afternoon & when it was misty
 we broke up and scattered among all the kraals in the
 Nkumzana valley.

Next day we all assembled Eziggileni where Bambata
 was also in attendance. Amadhlanyala were now
 constructed. Later same day, leaving some to go on with
 amadhlanyala, we all moved up to Eridundumeni &
 up the ridge past Esipongweni & Enabaleneni. In the
 meantime some hot head took it into their heads to go &
 seize the cattle of loyalists in Makubalo's dist. When
 S. saw Bambata moving up as if bent on attacking
 the Europeans, he sent to ask who had given them authority
 to attack & that it was against his orders. He added
 that Mafinga and Mesele were still away. They had been
 sent to Duruzulu to get confirmation of the news brought
 by Sukabekuluma that he, D, had directed D. to take
 refuge in ~~the~~ S's stronghold. Bambata & party then
 returned

returned. Earlier in the day my friend Ngogo was one of those sent off by Bambata to scout because he had a horse. He was also given a gun. He scouted in the direction of Jisusa + Nomangei.

The next few days after this but little was done. Mafinga and Masela got back on night of 23rd from Dmizulu. ~~They~~ Masela said that Dmizulu knew nothing of all this and that the proof that he knew nothing of this would be S. now directing that all should scatter and cause B. to be arrested & brought to the foot. Mafinga however gave a different message as already stated.

Mankelemana arrived the following day.

see plan

When the beast was killed I was not among those near whom it was shot but I heard that B's man fired twice with a magazine rifle. It had been said before hand that the beast had been bewitched (linguise) and would not drop to this man firing. B. then took the gun and ~~firing~~ when it was stated that the beast would fall. True enough, he B. fired & it fell dead.

At about 4 pm our women & children brought us all food from below.

Bambata had on black or dark coat & trousers, also a helmet (like that of Police). Had on an ammⁿ. belt round waist & a bandolier over right shoulder. He also had on boots. He had a magazine rifle. He had ~~a~~ a dark brown horse - very fat.

His men ^{all} had ^{on} white ostrich feathers. There were 8 guns among them, including 3 Tower muskets, 3 magazine rifle, one m. H., one double barrel ~~for~~ ~~piece~~ gun (takes bullets). ~~Get~~ Dikabekulama also had a gun - but was away that day. The men also had assegis & large shields. They also all ~~to~~ carried the tohokoberi badge.

On that day, Wed., all our (D's) people also carried the tohokoberi badge, also all Noubes' people.

The badge was carried on head & back of neck, or allowed to

Martini Henry
?

to hang in front door chest. After Dobe battle, Sigana gave directions that the badge was no longer to be worn round neck & door chest, but all were to put it round head, for they might get hurt during the night.

I got my badge at Eziggilemi on Thurs. 12th Apr. "To go through one gate" meant all to tread across the burning medicine - I do not know what this was. Mandisindaba was present, he being son of ^{late} Neapazi the old tribal doctor who c'd aid impi for war.

On the Tuesday, Calverly rode on to Romanpei. Accame to Neapazi (Mandisindaba's kraal, conversed with him, for he was very familiar with him, passed on and overlooked Georgeo near where he met Makipa & asking where Bambata was, Makipa said "I have just been out looking for my cattle. I went to Moalasanggo and there I came upon Bambata ^{of his} impi concealed there." Calverly asked why Sig. hid Bambata in this way, & said he did not know where he was.

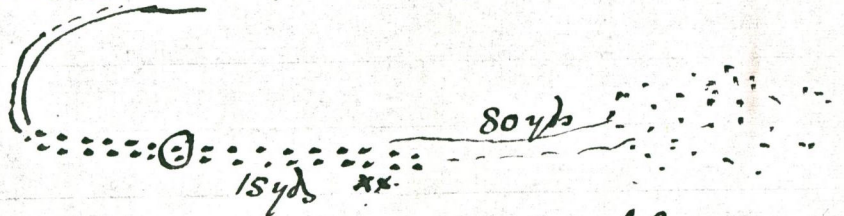
Later on Sigana heard that Makipa had told Calverly where Bambata was & caused his cattle & a horse to be seized. There were 10 cattle, two of these (oxen) were killed the same night Eziggilemi as food for impi, whilst horse was used by rebels & subsequently captured by Eur. troops. Makipa became a rebel, as he did not know ~~the~~ how to escape whereupon 8 of his cattle were returned to him.

The Opidweni cattle were not seized by order of Sigana for his son Nomayitkyka was there. Nor were they seized. On its transpiring later that this man informed troops what the roads were, & so the rebels waylaid ~~to~~ caught & tied him up & brought him to his father, together with his stock. He stayed a little time, then escaped to the Court house -

We ~~had~~ were given a password. & we were to say Uteni?

and the reply was Insumansumane. But after Dobe & Mangipambana inquis we were directed to say utini? and to reply "Imali ya wakanda", on the ground that the Europeans might have become familiar with the former. Henceforward anyone replying Insumansumane must be reckoned as not one of us.

As regards the smoke we went through. We were told to go through one gate by Sigavanda by passing across a small fire which had been kindled & in which I noticed some green leaves & smelt some fatty substance (possibly of part of beast already killed for D's people). We came upon the fire two & two and were each to place ~~the feet~~ one foot in it lightly & pass on. First went Dambata's people, he went in among them too & passed over fire, then ~~the~~ Sig's & ~~the~~ Ndube's together two & two. As we emerged from the smoke - about 15 yds ahead there stood the 2 doctors, each with what seemed to be a furs tail with which they sprinkled (~~also~~ celaid) us as we passed. The walking through fire and being celaid did not take many minutes. It was after this that we were told the effect of the izintlegi that had been used. See above.

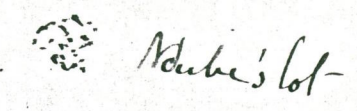
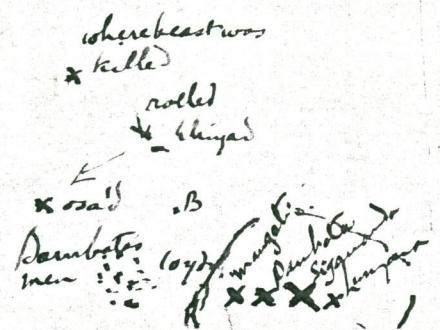
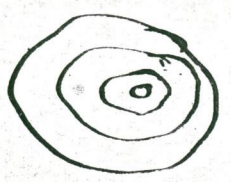


See attached plan as to disposition of people. Sigavanda sat with Dambata, Mangati, & Lunzana, close under a prominent hill whose name I forget, ^{rather} not far from Sipongweni & Ndandumeni, ^{rather} never latter. Sig's men were in a clump about 80 yds from him, Ndube's across small stream (enters Ngomankulu) about 90 yds off Sig., Dambata's men 10 yds or so from Dambata. The beast was shot about 130 yds from

Imbiza - Subhutu - Tugela illness

Plan of doctoring of Bambata and Sigamanda's men

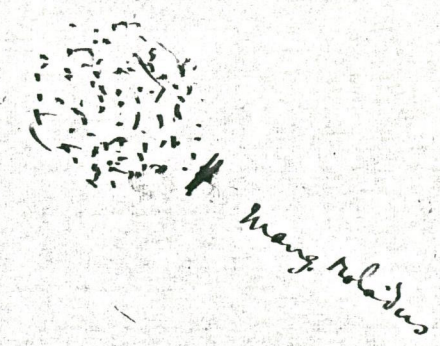
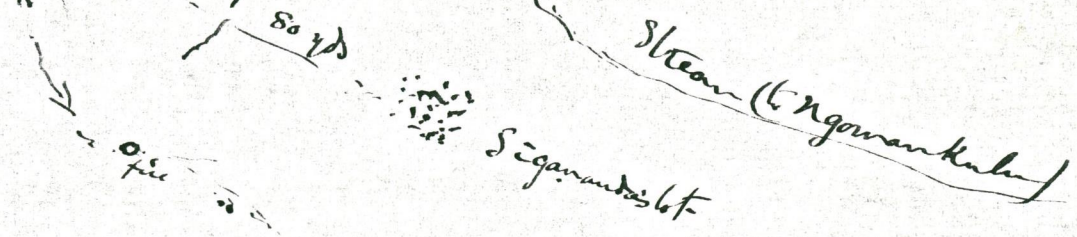
(Wed: 11th April) 1906



W. fall

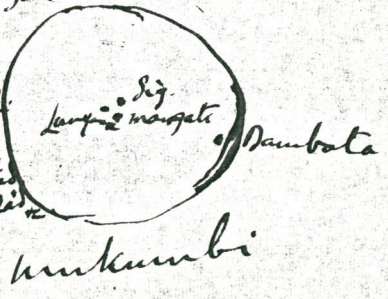
Subhuteni

Salted to see many from Bambata
Sigi, Nkal, Makah, Blombo, Kungu, Mangato



To munda

This inkumbi was formed up just were all congregated after being called



gabul'ungo ^{quiniyi} ~~gabul'ungo~~ to spoke for calang
imbiza (Paula) not speak
Manta hit Ezingeni in nose

Makubalo remained armed as we crossed fire rained unthick
Mangato - unfeindin
Mang. spoke with water in mouth



from me & rolled to where shown on plan. Dambata shot it from spot marked B on plan, i.e. about 30 yds from the beast. It was roasted where shown.

After Mmangwana & Simoyi had arrived from Pimpandh. - after the slaughter of beast - Sigamanda called them out into the open - they sat some distance away where indicated on plan & those named were with him. I did not hear what passed. Dambata was not present, but left behind. Sig. & the others present returned to where they had been sitting, after which he directed all to move through one gate, whereupon Ad's men lined up where shown, and Ndibes & Sig. - not forming a complete circle. Ad's men then moved off towards the fire referred to - in the direction of Ndindumeni, but on flat or very slight slope below Sigam. In stepping over this the man on the left put his right foot on the fire whilst the man on right put his left foot - when they got to the ^{2^d} doctors, ^{each} ~~one~~ had an imbiga (12 or 14 in. high) - the doctor nearest boys held, holding one tail (nkankonyana) in each hand, they were quite small tails. The other man had his pot also full of intelezi which we ~~we~~ sipped from an inkero which he held in, but we were told not to swallow but to keep water in our ^{the} mouths. We all passed on in this way to a spot about 80 yds off where we all congregated. Here an umkumbi - complete circle was formed, Dambata stood inside in med. in front of his people. Sig. Mangali & Luwana present came into the circle & there stood and addressed us. Sigamanda began by saying: Namuhla ni ngazi ku ba fazi, ayoya ku bafazi inhlamvu iphi kuniya namhdangi se ngazi yalwa nabelanga. Daga senuke unake ni hlafana ni buzana-ke, zati weni utini, ati ke o meny, Inesana nsumane. You must not go home and sleep ~~with~~ with your wives or with girls, nor must you sleep

on mats but on the bare ground. Any one who does these things ~~as~~ a bullet striking him will kill him. On the other hand he who refrains from sleeping with women will not be hurt in any way even should a bullet hit him.

Paula ~~agreed~~ endorsed what Sig. had said. He remarked that he had left his wife, and a span of oxen & waffon at Ngome. Why did I go? I wanted to fight. The Govt. is throwing away its heritage (umbuso) and gives it over to us. ^{he said from the} Here are my tribesmen. My men won't turn back now, they will go right forward & always. ~~They~~ When they get angry they do so in a strong & determined manner.

Mhangwana now said - speaking with ~~his~~ the water he had just sipped in his mouth: "I cannot accept what is said about not being hurt on being struck by a bullet, or that a bullet will not even enter one's body. I have never heard of such a thing. ~~Has~~ Is then a man's flesh made of iron? Did not a certain man find his way into the Mtetwa tribe and there become the cause of the whole ~~part~~ countryside being ruined? Did he not declare that if the Europeans came to attack him they would be stung by bees as well as by wasps, and be bitten by snakes? And when the European forces arrived in the district were not many of the Mtetwa tribe destroyed whilst this fellow escaped unhurt?"

No one made any reply to these comments, except Lungana who merely remarked: "What! How comes it that when the King directs anything to be done a lot of people step forward to proffer their remarks and observations? Used such a course to be followed in former days? Lungana too spoke with the water he had sipped still in his mouth.

Paula said nothing further at this stage. The unkeumbi now broke up, ~~being~~ the men being led off to the top of Mbendumeni Hill ^{by mangate} to cin sa with the water still in their mouths. When they got up they all squirted the water out, saying Dwa Kingi! Dwa ^{Dwa Mashigle} ~~Mkungu~~ ^{Dwa Mashigle}

* He (Mhangwana) referred, of course, to Sitimela whose example had been quoted by Mr. Saunders and of which Mhangwana had just told Sigamanda privately, as above indicated.

Nayze

ba Benga = ba sikolisa K

(15)

not getshwad unzimba - Doctors said this - our bodies not to be washed or geoba'd with fat -

not pala manzi - i.e. to wash.

izito not to be seized. and yet they not doing this banga'd ukukatala
and yet in Tshakal ^{warmers did} ~~and yet~~, so ^{our fathers told us -} ~~one does~~ ^{he} not wash, dies.

but after Bohe uimpi all began to seze, seeing that amanga are kulunywa, because bullets had been found to penetrate in spite of the prophecy many died kwa Bohe

women came to kala - ku Bohe. Mangati & Dambata hid because women said they had been kolisa'd by Dambata to say must fight Europeans & could do so with impunity

Dambata deserted his men from time of Bohe till after manzipambana - no one knows where he and mangati got to -

Sig. sent Kotongweni, & then to Macala to look for Mangati & Dan. but could not find them. Then he heard of their staid ^{just} staying round Kombe i.e. in Nkongeni forest. Dambata had left his men with Sigamanda. ^{These} however ^{wondered} what had become of him. He was not heard of till he was ^{in company} with Mhlokazulu & Intele.

Sigam - uimpi left forest & went to Macala after manzipambana - manzipambana

At night (3 June) Dambatas & Nubes uimpi left & went to Macala. The following night we, Sig. men, left & went to Macala - we found the others at Macala. Sukabekuluma was there -

Intele, Dambata, Lubudlungu (ka Faku), Mhlokazulu, Mavukute (big bodied man - from Natal - ya kwu Sotondore) These all returned when fetched by Dambata's uimpi from Nkongeni forest ^{just before morning} - they came after we (Sig's men) had been 3 days at Macala

When we (Sig's men) got to Macala on the Mond. night (4 June) we found Dambatas men had gone ^{straight} on to where Dambata was. After we had slept 2 further days, madava ka mbango (ch. Sig.) came ^{to say} ^{front} ^{why} does Dambata

ie. disappeared 25 May till about 7 June = 32 days of Mangati's deposition p. 184. Co. 3888.

Had been wounded note name - see Mangati's Depo.

let leave Sig ^{assigned} alone to be his (Bambata's place) now & scabarisad ^{+ gata} Sig. with Europeans & desert him. He must return ^{to the} impi, ku zokulewa njeng' o kwenza kwabo, saying bullets don't enter (but they gamb'awanga). The impi must return to fight. Bambata gamb'awanga by saying bullets won't enter, here he is now deceiving ^{one more} by not carrying out original plan.

D. told messengers to say that the impi was ^{on its way back} coming. We slept a further day.

We next came down Macala, ehla'id nge Bulenja, went up Tugela and crossed ^{they quite a} large impi ^{being} with mehlakazobhlot, - Here Mangath went to Mkhuzangwe who said his father Gajide was ill ^{moreover he was} an ungo dozi ka Rulumeni. We

He returned & we all went back. We had crossed by Egweni drift (formerl' mazi ka Godidhere) - we came & went by same drift. Recrossed late at night.

Others had insisted on our joining on to Hlangabeza to go & ask for people as Mkhuzangwe weblulekile. They ^{those in command were however} ~~were~~ afraid of going to Hlang. for fear of Europ. seeing & cutting them off from going back to & killing them.

* They were afraid of Mkhuzangwe - afraid - will give alarm for had said ungo dozi yabelungu.

* These are people who Hlangama nabelungu - when I said Eur. were deceiving. mehlaka: said this. Remark'd others had seen ~~don't~~ mule going up hill Magonga. others came to say have dumabala'id osung. There were 4 guns. Called for Nombika, our relations ^{accused by mehlaka: + co as} Search ^{in the} ~~in~~ caratka. We said ka ngomzi.

Would not believe us - I was with Jonase (dead), Delive, Nobentam.

Ndabanyzi ^{however} believed us

Ndabanyzi asked ^{us} if it was not possible for them to shut us in in the mome, prevent entrance. Some said, they might come early, if we delayed to enter. We then had food. (p. 2(a))

(at Egweni drift (this a name of one of late body of stone) and crossed) - large impi - being with mehlakazobhlot, - Here Mangath went to Mkhuzangwe who said his father Gajide was ill - moreover he was an ungo dozi ka Rulumeni. We He returned & we all went back. We had crossed by Egweni drift (formerl' mazi ka Godidhere) - we came & went by same drift. Recrossed late at night. Others had insisted on our joining on to Hlangabeza to go & ask for people as Mkhuzangwe weblulekile. They those in command were however were afraid of going to Hlang. for fear of Europ. seeing & cutting them off from going back to & killing them. * They were afraid of Mkhuzangwe - afraid - will give alarm for had said ungo dozi yabelungu. * These are people who Hlangama nabelungu - when I said Eur. were deceiving. mehlaka: said this. Remark'd others had seen don't mule going up hill Magonga. others came to say have dumabala'id osung. There were 4 guns. Called for Nombika, our relations accused by mehlaka: + co as Search in the caratka. We said ka ngomzi. Would not believe us - I was with Jonase (dead), Delive, Nobentam. Ndabanyzi however believed us Ndabanyzi asked us if it was not possible for them to shut us in in the mome, prevent entrance. Some said, they might come early, if we delayed to enter. We then had food. (p. 2(a))

* Mkhuzangwe is now chief. Gajide having died. Mkhuzangwe's kraal was close to drift. The whole impi did not go there only mangath.

X p. 2

On crossing Igweni, in vicinity of Dzangone + east of Zilozani ridge we moved round the bend of the river to Walton's store, near where we got some food. We then marched back beyond Igweni drift to a small stream not far from there where we bivouacked, it then being short before dawn. We did not wake till about 1 p.m. We continued our march along the bank of the Tugela. Before getting to the Tulwane stream, we noticed two men I took to be Native policemen in great coats. They started shouting something at us. Lu Kabe kuluma, who was riding in front, got off his horse, knelt down, fired and I saw one of the Police fall. This man was killed outright. ~~He~~ He was subsequently charged with murder + tried at Greytown. We now moved up towards Macala, near where Mangate's kraal used to be, but on West side. Being close to my home ^{burnt?} I went off and looked for + found Nombika, but returned to our forces. It was now decided to return to the Mome. This was on Sat 9th June. We ^{began leaving} left _{at} about 6 p.m.

⊙ p. 2 When ~~we~~ I and the 3 other lads, went in direction of our kraals, I clearly saw the troops (Barker's column) go and ^{when} reappear in vicinity of Nkolotshana. I came back ~~and~~ I reported this. I was taken to the ~~lads~~ in command who accused me of being in league with the Europeans. My and the other boys testimony was discredited. (see p. 2).

We left ^{just} after 6 pm - Bambata & Mangali said ^{to} four into
vijos. He said Felapakati, Hayelewngwenya, Mavalana,
Mboke dwebonvu were to keteka, but Kandempemvu &
the other older men were to proceed together. Mangali said
Macala & Mganu ^{ka n'bolongwana mgafana} had been appointed indunas by
Dinuzulu - these are the izinduna zokupat'inkpi.

V. p. 28
other portion
near the
which are
the hands

Mganu was to be Mavalana regt; Macala was to
be the general izinduna. Macala was a kehla, of
Kandempemvu regt. He escaped at Mome.

We then started off; Sigamanda's people leading, knowing
the road. We went down Nojoku ridge (also known as Nsunbini
ridge - Nsunbini name of Faku's kraal). It was then
quite dark. After crossing Lugada stream we, being in the van,
met 4 of our people \pm near path, saying Nombika wished
us not to enter ~~it~~ until they entered with him on the following
^{the way unwell.} day. These four were Lubobo ka Kwabiti, Mmanjaliso
ka Mncunywa, Mpempeto, & another.

We of Sigamanda's tribe who were leading were accompanied
by Lubudhleungu ka Faku who was anxious to get in the
mome along with those who knew the way. Well, on these four
meeting us our party halted & sat down & waited till Ndaba-
ningi arrived. He arrived & report was made to him. Ndaba-
ningi said to Mmanfwana & Nombika's boys that 10 or
more should stay outside and go to Nombika and enter
the mome with him the following morning on finding a favourable
change for so doing. ~~to~~ 8 of us then stayed. Ndabaningi
wanted about 20 to stay so also did Mmanfwana, but
the boys were averse to remaining out for fear lest they
should be overtaken by some misfortune before getting in.

~~It was~~ Our little party then went up on to the hills - looking
towards Georgeo - exact opposite Georgeo - where we
ngenisid. Lubobo went on to Nombika. We soon went
to sleep. Presently Nombika arrived. "Where are you going,
do you want to enter? What if the Europeans should be
there

inlaman ya
duwenzula
= torn him open

a ya lota manje 4 (19)

'popola - spy with glasses

= curia, refers to amapya do
there waiting for you? What you want to enter at night when unable to see what you are doing? We relieved ourselves of our burdens & lay to sleep under isichlaha sintonbe.

When we went off the whole of impi had not all reached the Lugada stream. ^{at the same time part of it had gone on to Mome} We must have gone off about 8 pm.

Whilst asleep, a boy Delive ka malatoko - malahle got up to tunda. It was clearly visible from there to Mpiyandeni's. He said "Ha, impi' isichlaha basile! Ake ni vuke ni bel' amapoba. It was then late at night. We all woke up. Were the Europ. to come now they would see the fires. We again lay down. Mpempeto got up presently & said a ya lota manje, a setand' ukucima. They must be asleep. Again we lay down to sleep. At about 5 pm we heard & were roused by the artillery. We decided to hide in Lugada stream & in the isichlaha, for the troops would not look about much ~~had~~ because engaged with the main body. Nombika was with us, warned us not to make off as the whites might see us out of their telescopes going up hills. He said impi would push on into the forest.

When dawn came, both sides of Mome were covered with European forces, & there was no trace of our $\frac{1}{2}$ impi. The whites vimbaid till sunset.

Our people emerged from forest about 9 pm ^{on 10th June} after the Mome, every man who had escaped made off to macala, including Ndabaningi, Mak, Mangati. Bambata & Mtele did not return - we were told that these two were killed. Bambata was reported to have been shot in the arm & to have divested himself of his trousers.

Whilst impi was at Mpiyandeni's asleep, a boy Lugada ka Njiba, about 14 yrs old, came to the impi whilst asleep. He said he was looking for his father's Magambeyana & macala. When he got to these ^{they're then coming down from Kholotshana} men he said Here are the Europeans, they are about.

to cross (at Lubigla's) - they were coming down
 Nkolotshana. ^{when I heard them} How did you hear them? ^{do you think} Can I make
 my mistake about a waggon on the trek? ^{he replied} Mafambeyana
 then vusa'd Ndabaningi & his own people (Siganandi).
 When they awoke they told Dambata, Mangali &
 Ntele what the boy had heard & put the boy there before them.
 Ndabaningi directed his men & companies to leave
 at once & go into forest as ^{it was clear to him} ^{were} nearby. ^{Just as they}
 Dambata merely ^{& disassembled} ^{questioned it} ninga'd what the boy had said &
 Presently Fotsholo, a man, arrived.
 Namp'abelunga be faki' ombazimbozi ziva kwo
 muzika Dike (Mpanzele). They ^{Dambata & Co} then got up. Others
 said Fotsholo was wrong, he was a coward, let
^{be sent forward to} people go on and look. 2 people were ^{then} sent by Dambata
 & Mehlokoguler - viz Nkuzana & Sandilana.
 As they walked, Nkuzana leading, Nk. saw figures
 at Dike's & at Mbeka's and said Fotsholo was
 quite right, here ^{indeed} are the Euro. They then returned to
 inkambi. It was at this point that Dambata
 called on Mpanu to paka the impi. Mpanu
 paka'd it. He ^{directed} sent Mavalana (Mbeka's
 kraal. Dambata ^{himself} began to tremble & ^{became confused} quite unable
 to direct what was to be done.

The Mbeka's guns began first to vuta.

Mangipamban
 fight took place
 in Dikanga forest

Agony
 of
 the
 cause

- ~~Did not Mangate go up river, if so, who in respect of Ndabaningi?~~
- ~~Discussions forests of Nkandla & Andeni.~~
- ~~Who was principal kraal - Mbeka's?~~
- ~~Who were in charge of different impi.~~
- ~~Pls after getting back to Mpanu suppose of get it safely~~
- ~~Thought of impi~~
- ~~When did Mbeka get hurt - shot in leg~~