

19.8.09.

59/32/38-43

compare with Sivivi's statement  
27.2.07 (see small pocket book)  
also ~~misquoting~~ <sup>misquoting</sup> the Norad's  
account. 3.4.18.Socwatscha says: — (written up after conversation)  
~~also~~

Dingana was desirous of killing Mpande, so he directed Nohlela to send messengers to him with 100 heifers as a present. On getting a present <sup>from</sup> that king Mpande would naturally come and bonga, when the opportunity for killing him would be seized. The messengers selected for the purpose were Matunjana ka Sibasa, was' smankwanyaneni, and Neaguana. Nohlela, however, did not want to see Mpande killed, so he saw Matunjana privately and told him to go off immediately & give him a scratch with his uzipa warning him not to come & bonga for the coming heifers but to flee as the intention was to kill him. The messengers drove off the cattle from the mahlabatini Dist in the direction of Madungela ridge, running from <sup>near</sup> Fort Yolland (Mfanefile's store) down to the wagon-drift, Tugela, on which ridge Mpande

was then living. When a short distance  
 from Mpande's, Matunjana told Nkagwana  
 that he wanted to pay his sweetheart a  
 visit, so he went off during the night, not  
 to his sweetheart, but to Mpande, to whom  
 he at once gave the warning. As soon as  
 Mpande got the warning he prepared to  
 go. Matunjana returned the same night to  
 rejoin his companion whereupon the two  
 drove on the cattle, but when they came  
 in sight of Mpande's district they saw  
 people making off with their property,  
 stock & towards Natal. Matunjana asked  
 Nkagwana what this meant seeing they  
 were just about to deliver the cattle. Nkagwana  
 could not of course explain. The only thing to  
 do was to go back and report what had  
 happened viz that Mpande had crossed  
 over into Natal. Dingana decided to send  
 after him. Now it so happened that Nkobo

alias Dambuza had been in the habit of issuing orders for the destruction of people and reporting his action to Ndhlela, Ndhlela asked him why he did not report to the King. Ngobo said "You are inkosi", the King is the izidee. This seems to have got to Dingane's ears. On the occasion in question, as a man of importance had to be sent to interview the Boers in Natal, Dingane directed Ngobo to go. Ngobo thought the <sup>mission</sup> ~~occasion~~ of such importance that Ndhlela himself should undertake it, but Dingane pointed out that, according to Ngobo's own showing, he was the Induna, for Ndhlela was an inkosi! Ngobo very reluctantly eventually yielded. When he got to the Boers he was recognized by Mpande's people as one who was in the habit of killing off others whereupon information was secretly given to the Boers to the effect that he was the real cause of Piet Retief's party having been massacred

shortly before. The Boers then took & bound the man to a ~~at~~ waggon wheel and, setting the wheel in motion, he was crushed to atoms.

As regards Matunjana, when he got back with Neagwana, he went on at once to Ndhlela and told what he had done. Ndhlela then designed that Neagwana ~~was the person~~ be charged with having given Mpande warning that Dingane had it in mind to kill him, ~~for Matunjana~~ <sup>to this effect</sup> ~~had~~ It was accordingly intimated <sup>to the</sup> King ~~that~~ whereupon Neagwana was forthwith put to death.

In after years Matunjana was much beloved by Mpande, who gave him many presents of cattle as a token of gratitude for having saved his life.

The foregoing incident is the true origin of Mpande's flight into Natal and what is historically known by Zulus as ukudabuka kwe goda. —

Ndhlela's death - (per Socwatscha) see p. 34.

This man was put to death by order of Dingane. This took place at Magudu. The reasons were: When the battle of Magonqo was about to take place, Dingane directed Ndhlela to allow the whole force to attack Mpande instead of divisions thereof going forward at different times. Ndhlela contravened Dingane's instructions by keeping back a large division with the result that the issue was doubtful when it could have been decisive. Dingane accused Ndhlela of having done this by way of favouring Mpande for whom he had long shown feelings of partiality, especially when Dingane thought of killing him and Ndhlela advised the King to leave him on the ground that he was an idiot. Dingane thought Ndhlela's object was that D. should be defeated in order that Mpande might succeed to the throne. The order was that ~~Dingane~~ Ndhlela was to be

stabbed in such a way that he did not fall and that was done by hundreds of assegais being simultaneously hurled at him and these stuck in and about him in such a way that he did not fall flat to the ground as men do. He may have been sitting at the time, if so, he died in the same posture.

29.3.10

Singqofela ka Mithungu ka Myoli ka  
matshela ka Ndhlovu & ref next page.  
was a Bomvini.

Speaks about  
Bomvu tribe.

I am about age of Mbonambi (Inkany'  
Bomvu) regt.

I was born a Bomvini <sup>near</sup> ~~at~~ Ngubever  
drift, Tugela. My father died many years ago,  
~~also~~ my mother is also dead.

my chief is Sobuzo. Sobuzo is ~~same age~~  
Hlabu regt. He was telwa'd a Dhlambedhlwini.

Nyoniyezwe is the principal head of Bomvu.  
His father was Mawele ka Sonhashe.