

4.6.12.
Native A. Dept.
Pretoria

Socuwatsha -

The former organization as in accordance with ^{not age} ~~in~~ ^{the} ~~group~~ would be called a base kutini. They would form their own amaviso.

Under later system, visps were formed at amakanda, those knowing one another entering same vispo, but where those of a particular neighbourhood were unable to form vispo they might be ordered to amalgamate with another batch but little known to them.

Like thus vispo were formed principally on a basis of knowing one another.

Every regiment has an isibay'esikuleu section, and in this section, which ^{marshes} ~~is~~ at the rear, is the principal commanding officer of the regiment.

Tulwana was also isibay'esikuleu, but this was because the king was ~~with~~ a member of that regiment. Hence the whole regt. was isibay'esikuleu.

The isibay'esikuleu occupied left side of kraal facing cattle kraal gate. On the right was uhlangoti, but ~~on~~ there was also isibay'esikuleu of the uhlangoti and in such section was the principal induna of the uhlangoti; - now the induna of isibay'esikuleu was the principal induna of regiment as a whole, the induna of uhlangoti was under him.

The commanding officer (umdidigeli, o didigelayo) is that of isibay'esikuleu, for he didigela's = hlanganis' onke, he tshaya's all amaviso, the induna yo uhlangoti is in command only over his own particular section. Should induna of the isibay'esikuleu die, the king may appoint anyone else he likes. The induna of uhlangoti was not second in command in event of chief induna being killed &c. -

from isigamelo
(isigamelo)
= head rest

(isigamelo ^{lungamelo}, ikala, isiseu) isibay'esikuleu. There is first the nose, then the stomach, the head rest and the great sibaya. The leading section is called ikala.

The

udhlawa
upondo.

igindunas would ^{= imisa, cause to halt; gijira, get back} ~~gijira~~ impi were isibaz'esikulu to go out first by mistake.

The great induna of isibaz'esikulu has his hut at side of cattle kraal, so also, on his side, has the induna of uhlangoti.

Ikala is also known by names udhlawa or upondo.

Se be yi gwag'ibee = stabbing in the back as running away.

isatshayana ngezi fuba = face to face action

Differences in Bambata's impi as compared with Zulu military system.

These were taken from the King's cattle.

1. The Zulus used to drive a herd of cattle ^(say 20-40 but near 40) along with impi and these would be kept intact until those of ~~imp~~ enemy had been captured when the latter would be taken as food & the others driven back to the King's kraal once more. But if food ran short the induna was allowed to kill and eat of this herd, but care was taken that induna only & his immediate coterie got any of this meat. It was not eaten by anyone.

These cattle were known as uGibigolo, & yi yaru & dhl'ezinge. I don't know if any of these cattle were driven along in Zulu war.

This herd of cattle (say 20-40 in all) was not to be found in connection with Bambata impi.

I heard of this herd of cattle of very many amadoda, these izinkomo & zi ya ~~ya~~ ya kuhl'ezinge; they went out in days of Ishaka, Dugana, Mpanze & Cichawazo.

2. It never happened, as it did in Bambata's impi, for a section of troops to absent themselves on pretext of going off to look after their women & children. I saw this in Bambata's impi. Soldiers put their women & children in yama yampi, yezinkomo ne yezimbongi.

3. It never happened, as occurred in B's Campaign, for women, children & old men to hide in same forest as the warriors, the two lots went into different forests. An illustration of this was at Mbonye (itate).

The Reserves that came across from Natal found abatshekobey with men & women & children who had ugcuzaid at my kraal. All fled off, Doors opened fire, shot women & children, not being able to distinguish them amidst all those who made off for it seemed from a distance as if men only were running off.

4. Bambata, at Nobe, directed that Mavalana, Falaza, Haxglwengwenya were all to keteka. Macwaneka refused - he being induna ka Ndube, who had hlebukaid with Ndube's people. Macwaneka said they shd fight according to their izifunda.

At home Bambata wished the same thing, but Mehlokazulu ngaba'd saying they must fight according to izifunda, so that they should tukutela. Mehloka-zulu said inipi ye nhlanguzela ka zi tukutela - that best way is for people who know one another to fight side by side.

5. The methods of fighting were generally same as those of former days. Sigamanda's people claimed to be the isibaz'esikuley - ~~for all~~ ^{including chiefs} then all of them, they said, had hloma'd ^{the chiefs of others} whereas ~~the others~~ who had assembled & had simply ambuka'd. The Cubes had their own chief with them, but the chiefs of all the other rebel sections of tribes had ambuka'd & did not throw in their lot with rebels.

In ordinary war of Zulus there was no ambukaing. When Macwaneka refused to let the Ndube section of rebels break up into regiments, he was kankata'd by Sigamanda, who said "Who are you, a mere dog that you are. Where is Ndube your father? A ngiti ngi zo ku tola na? (having no father).

6. The doctoring generally was similar to Zulu practice. A ~~man~~ ^{boy} who carried igoma le ntelezi (even without intelezi in it) would not speak whilst carrying. Were he to speak, intelezi would makala. There was also an

aman who carries igoma le ntelezi does not speak black is igubhu

a sigubu carried by Mandisindaba's boy, quite black as also panjwaid with izintambo & all quite black because panjekwa's & black with intatu.

No one is allowed to talk when being secluded with intelezi. The doctor signals to those present, wiping his hand over his mouth to indicate silence. Were talking to go on, the intelezi would go wrong -

Dinuzulu knew nothing of impi. He sent no one to fight at Nkandhla. Where he went wrong was to harbour Bambata's children & Bambata & Co during rebellion without reporting having done so to the authorities.

Sigananda declared that the impi was Dinuzulu's & that Mankulutwana comes from nowhere (ie not from Dinuzulu) but had been paid money by the hatful to come down to fight them.

No messengers were actually sent by Dinuzulu to the impi.

wazigela ^{nyipaka} nyova, ngo nyanda ^{hl} ie. he issued instructions in a secret or concealed manner. ^{ukungqondala} ie. to nyenga i nga bonwa. This is said by us when D. was being tried, for he gave Bambata a gun.

No one was murdered after Dinuzulu's arrest. Kwa ba amuti ukubamb' a uDinuzulu.

I believe Dinuzulu wazazi impi ngo nyandhla, utshotsha pansu a nga bonwa muntu, & yi nyelelisa.

It is quite likely Dinuzulu was restrained from rebelling

rebelting for fear of what ~~the~~ Tshanibezwe and
~~Zibele~~ Meiteki would do. He, D. sent to Kambe
 ka Hamee to say abelungu ba tshis' ubaba. Kambe
 said: Naze ba tshis' ubaba, niti Kakuk' o bo ku
 ngene ku baba nji, a ba funa kona, kuze kutsh'
 ubaba be funa ^{funa} kona na?

Hence Dinuzulee ~~to~~ put out a feeler, thinking Kambe
 would get angry, but he didn't & his supposition as given
 above was a correct one as a matter of fact.

D. also sent to Maboko ka Masipula to say Kamp'
 abelungu se biza. Nji cel' abafana, oku tatela
 ku Dalaza kuze ku gcine ku mavalana. Na hlom'
 ijihlanga ba zi gogonge bazi tukuze & if meet
 Sur, say they are going to hlakula ensimuni yo-
 mntwana kwa Dalala.

Maboko replied: Dont catshela abelungu, so
 to them, ngoba a uwa lazi ijwi a bali letileyo, ba
 zo tini.