

Notes on the recent Rebellion.

23.9.07.

Per Socuwatsha.

I know nothing of the impi. Long have natives been speaking of fighting. I looked on them as *suti*, *baya zi kulumela nje*. As regards Nambata, people threw in their lot with him because *the utshwala ba bu bila kade, bu nga khuziwe* = they had long been in a discontented, surly frame of mind. Nambata arrived on the scene when this *beer* had long been boiling, he came with an *ikama*, & *kama'd it*, ~~ba~~ *ba* (not *bwa*) *puzwake*.

I used to think people were simply speaking amongst themselves when they spoke discontentedly ~~but~~ not because they had anything specially in view. For they *ntula'ise* how to begin, whereupon Nambata arrived with an *ikhuzo* or *ikama* and they *sizakala* (gratified their desire). *Bonk' abantu, - abatshe kakulu, nabadala, nabafazi, ba be kulumela*. The beginning of this talk arose several years after Dinuzulu's return from St Helena and after the cattle had died off from rinderpest. ~~The~~ The talk became specially marked when the land in Zululand was cut up, after the cutting up the farms the Poll Tax act was proclaimed whereupon the talk increased (*qina*). People began sending to Dinuzulu. Fighting almost began ^{proclamation of the} at the Poll Tax, for all over the country people dismurred at having to pay. ~~Six~~ There are 6 chiefs in Nkandhla Dwa. These all agreed to refuse to pay & ~~to~~ were prepared to be imprisoned in a body. They had fungaid to one another that they would refuse. When the time came ~~for~~ it was found that only 6 had failed to bring up their 'papers' ^{= the tax receipts} but the other 10 ^{had} without informing the 6, had brought their papers which ^{indicated} ~~expressed~~ willingness to comply. The six were sent to Saunders at Eshowe. The ~~that~~ tax receipts had been called

called up to ascertain how many young men were in
 each kraal and what persons were to be exempted.
 Others, in the meantime, had sent off amaneusa to
 amantwana to say "It is said we must pay Poll Tax
 on account of our children, but our children have to
 find money for our Hut Tax. We don't agree to this, seeing
 that we also have to pay Dog Tax." Diniuzulu then
 said "Se ngi yi tele, ^{iteleni nje igali ya makanda} should anything occur it will
 ka kukh'cala come about of its own accord, into e yo kwenzeka iyo
 zo yi velela, ngi ya bonga ukuba ni ngi ~~to~~ tshale,
 keep on do so, keep ~~and~~ me informed of what comes
 about, what you object to." After this all the country
 paid. All the Chiefs of Zululand were unanimous
 in refusing to pay but when Diniuzulu said they all
 concurred. The six had not heard of D's paying, but
 when they got to Esheve they agreed to pay & were sent
 back. [There were Mmiso ka Matshana, Mapoyiso ka
Mbugo, Mlokothwa ka, Mpanela, Ndabaringi ka Ligananda,
Macwaneka ka Ndube, Tulwana ka Nogaza

25.8.07 Before the Nkandhla fighting began, but after Dambata
 had actually entered the forest, Ligananda and Dambata
 sent 3 men to Meseni. After being informed, Meseni citade
 (sent in all directions) his own men about Natal. Had not
 the Boer fight occurred when it did the impi in the forest
~~who~~ would have butana'd & become numerous. The messengers
 went about to people ^{about the colony} who were already in ~~fact~~ predisposed
 to fighting (against Europeans). ~~At~~ Many, in Natal and Zululand,
 used to send messengers to Diniuzulu. Others sat on the fence
 in order to see if ~~the~~ the saying was true that bullets would not
 enter.

Dambata began by seizing cattle Isitilo (hill - ~~is~~ in
 Mfongelwa's ward, Esheve Dist). These cattle belonged
 to Ndube and ^{his} Magwaza people, i.e. those who ambukad &
 went off to the Govt at Esheve. Dambata also panga'd out
 amavinkili viz. Esibudeni, Mtingwe, Mfongosi, Tugela
 (Ndondondwana drift - New March's), Ezilozini (Ntohebe)

"quite
 neutral
 sat on the
 fence."

Isitilo.
 magwaza

Isibudeni
 Mtingwe
 Mfongosi
 Tugela