

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 amantsoa to
 amantsoana 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 kuku calla 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 paid 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 citab
 (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

These are the stores I heard of.

The Esibudeni store was looted by D. prior to our running away but after we had ceased to zinga and were prepared to move off at any minute.

We, people of Ndabe's tribe, ^{before} ~~when~~ D. arrived in the Nkandhla forest, knew that the Native people in general were demurring greatly at having to pay the poll tax. We first heard the cannon in Natal in Mapumulo. A man ~~from~~ arrived who told us that Ngobizembe was angry and was fighting because he was averse to paying the poll tax. He said they had entered the blange. This man was a member of Ngecolosi tribe kwio Hlangabeza. He said ~~the~~ ^{an} impi had been blomisa'd by Govt, Mpezeni & Nyakana, but ~~the~~ ^{other} Chiefs are angry. ~~He~~ This man said, however, that Mpezeni's & Nyakana's people said they had thrown in their lot with the Govt. as a ruse so that they might be given guns & when so given they would turn on the Govt. & kill the Europeans. The action of Mpezeni & Nyakana was in consequence of this, generally approved by the Natives. I was with Nolala when this man spoke thus. We asked him what the Ngecolosi people said to this. He said "we too are angry, very angry." Presently another man arrived from ~~Natal~~ ~~Infungo~~ Tshange tribe & said that Infungelwa's people were arming. This had been done by Saunders' orders & besides Infungelwa, the following had been told to arm Mtonga, Mgandeni, Sikonqane, Ntshingwayo, Lkotuwa. These had been ordered to cross into Natal and fight against Ngobizembe & assist the Govt. Infungelwa armed his men, ~~but~~ Nyamane ka Malanda, Ngane ka Manepu, Ngqala ka Mbandamana, Mahlatini ka Sotshangana, Mtingjima ka Ngqokwana and amadoda said "Ngeke zi yozway' abakiti." Infungelwa then ran off & reported inkantolo that his people ngaba'd. All these were thereupon arrested. Infungelwa was directed to fine them as he saw fit. He fined them

very heavy - each man ^(common) had to pay a beast; ~~in all~~ the headman named were each fined 6 head, & so over 100 head were got - nearly 200. We then heard that 'i yalewa fut' & 'fishmana'. It was this fact which caused people to be angry & eager to fight, & in the hearing that hostilities were breaking out in various directions.

Ukukuluma kwa kude ku fika na manga. For as regards the Richmond impi it was said "O Nongaezi went to demand the Poll Tax, the native Chief however, took ~~the~~ impi & he himself caught, leaving only a few at home. The Eur. came, with a Serjt, whereupon those at home galed the impi, for ~~they~~ it was the plan that the few at home should begin & then a numerous body which was hiding came out of hiding & dashed with the Eur. & polished the lot off. ~~They~~ The only one who escaped went & told the author, in ~~Pretoria~~ ^{Pretoria} what had happened. Then the Eur. forces blundered & went. The Eurbo people & the Koloas were said to have slept at the edge of the ~~imbo~~ forest & others where the road emerges. Those at the entrance kept concealed & refrained from attacking ~~until~~ ^{for} those in front to do so. This took place whereupon all were wiped out. This was done in the Richmond Dist.

When People heard these things they jabulaid but I used to say amanga.

^{ka kuleke}
~~People~~ At Eshowe, Sikonyane's people also refused to go and fight. Sikonyane merely bopaid Tokoti - he ~~took~~ took him to Eshowe where he was tried and sentenced to six mo. When Sikonyane collected his people & told them to arm, Tokoti said "What do you mean by telling us to go across into Natal, you do not know how to doxa impi, why not tell us to go and lie in wait at Gurgindhlovu and when Saunders runs off to Durban let us attack & kill him off? Sikonyane had F. arrested. He was given by the Maple."

 Saunders' old man

 nyamama

6 mo. & 25 lashes. His headring was cut off and no sooner was he allowed out of gaol than he died. Fokoti had expressed surprise at being arrested. ~~Sikangane~~ ~~said~~ especially as others had been let off. S. said the reason for arresting him and not the others, who were ordinary Zulus, was because Fokoti was ingelebane (inceku ya ukosi, & tandoa inkosi - the favourite incele - Saunders). I spoke to Fokoti after he had been charged but before his trial. I asked him if he had said this he said he had & he had done so because uZulu was all angry & the Europeans were troubling us. I asked him if I was not in trouble. I said No, I am not living on a farm. ~~to~~ I do not have to pay poll tax. Ngi ya busa nje. Your father Mantingwane died, kuwa sal' uyibho futi u Mantingwane uha shigela na? You got your influence in Zululand by reason of Saunders' help, Your father Mant. was not known by the Zulus.

Mantingwane, wa kwa Hlope, abase Mangangni. He belonged to Esingameni kraal (Ogle's wkhlo) and was an induna. He was ipisi, killed elephants, & ^{ijimpope} ijingoti, with a gun lent him by his master.

I heard that Bambata refused to pay Poll Tax, & that he would not come in when called to do so by the authorities, that he would fight and then run away to take refuge in Zululand. The amaNgeolosi (Hlangabeza)

I heard ~~that~~ ^{he} wanted very much to fight against the Europeans. It was from them that I heard of Bambata's intention to run into Zululand. There are some of Ngeolosi people under my chief Ndube, these used to visit their friends in Natal & tell us ~~the~~ what they heard. Some of them joined Bambata, also Makabela's - there is no chief from whose tribe people did not break away and join Bambata.

(This was on Sat 7th Apr 88)

I heard the cannon at Ngome. On the Sunday

Ku

Ku semnyamana, very early, Ndube memezid to say
ai hlome. I was close by & went at once to Ndube. I
then saw ^MSheedulwana ka Sodido ka Ndhlala, a policeman
of Edenbrander, to who said Ndube was to hlome's
impi & so and arrest Dambata who was eKotongweni,
he has killed 2 Dur. in Impanga & one wounded.

The Caution you hear in Impanga is because Dur.
are fighting with him. Manganda told me, this man
said, to arrive here on Sat. but I was afraid of going
through this country at night. ~~back~~

We hlomed the same day & went eKotongweni.
When it got eTulewana (stream - flowing from
Macala) & the sun went down ~~they~~ I did not
accompany it. They heard that Dambata had
ezid eKotongweni, use Nkandhla - those
who were in front (of Ndube's people) & at
Mangane stream heard that Dambata was not
eKotongweni but in Nkandhla. They then all
came back to home, getting back at dusk.

I had been sent off by Ndube to enus' Insuzi
& listen to anything I could hear. A woman
told me that Dambata was in Nkandhla,
ube kwa Mmangwana ka Fakur (on Sunday)
and Nombika ka Mfela fute was also there.
[It was on this Sunday that Nombika saw the gun
which Dinuzulu had given Dambata, and Nombika
afterwards told me this - i.e. that he spoke to Dambata
& D. told him about the gun. Nombika ~~was~~ is still
living]. After this I went to Nombika to try &
see if what I had heard was true. When I got to
Nombika, on this same Monday, I told him I
was going about listening to ipindaba zezwe
I told him of ^{the} impi kaomfane to arrest
Dambata eKotongweni. I ^{then} asked him to inform
me of anything he knew. He then landula'd saying
he

where

where?

he knew absolutely nothing. He felt bad mpela. Denga
 m guthla, but he persisted in refusing. At I
 kept on ^{of the present} asking very pertinent question, showing
 I knew something. He then told me, as I was an
 indoda, ndodana. "Early yesterday morning, the
~~king of Mungwana~~ Zingume, man of Ndube's
 tribe who had gone to gones' izintombi kwo Mpumela
 & Mangane (he was not in our wipsi-asaway
 at time it was called out). Zingume said he had
 slept at Jobiza's, wa kwa Xulu (at Macala)^{East side},
 whilst asleep, kwa memez' umuntu who said
 ai hlome! ni gond' ekolongweni. It was
 still dark. An mizigwa went out & said
 Kwenze njani na? The answer was
 Ku pel' izinkomo. Zidhliwimbube.
 Question. Ipumapi na? Ans. Nati a
 so yazi. Ques. What are we to do with it,
 why don't you go to Manganda ^{at the East} who have
 guns who will fire on it & cita its abugopo.
 All this time they believed it was a ^{real} lion.
 As a matter of fact it was a lie. Dambata
 himself was at the kraal where the shouting
 came from & he is the one who had directed this
 order to be called out. ~~instead of their obeying~~
~~the mapists order to catch him - this~~ The mapists
 order had been sent by this time to Mpumela, for
 Mbhudulwana told us he had been there. But
 the mapists order had probably not reached Jobiza
 at that time. Zingume was then left sleeping
 & the other izingizwa went to where the order
 had come from. The izingizwa had told him
 to remain where he was, as he belonged to
 another tribe. It was very early, so early that
 about mpondzankomo time. One nsizwa
 came back & said use kona o kwa Mafanya
 lapa?

cross-questioning

How far Jobiza's
 from Manganda
 where Dambata
 slept?
 where did memez
 go mat?

He said 'Yes'. He said Woga Lapo, ~~Tshetshai~~ He still had on his ~~own~~ blanket. He said "You see the ~~unipi~~ there, coming down the hill - there are 2 ~~origos~~ of them. Eya pi na? Zingume asked. He said it was Dambata's and had come from Esilangivini. - Zingume then went ~~Nombika then asked Zingume~~ off home & on his ~~was~~ way called at Nombika's.

Nombika then asked "What ridge did he come down? He said "wehle ngo lwase ^{kraal} Nsimbini (name of Mmangwana ka Fakir - wo ke zalewa was' Ema cubeni). Nombika then went to Mmangwana's. When ~~they~~ ^{he} got there ~~they~~ he found Dambata's ~~unipi~~ ^{unipi} ~~brovuaed~~ ^{brovuaed} at the gate of the kraal, ~~eating~~ with fires burning and eating the meat of the beast killed for them by ~~Tshikela ka~~ ^{Tshelela ka} Godide ~~at~~ the drift opposite Kotonfweni.

He found Dambata with his people. He, however, passed & went straight to Mmangwana's hut. As soon as he got in Mmangwana said ^{ezincwaba} "I am glad you have come (u'col'ufike). - ku vel' umhlola oz' uzo ngi bonisa loke. He said that Dambata had arrived at his kraal from Mpanza where he had fought with Europeans and was wearing izilevu zabo ^{ezincwaba} zake.

Nombika would have gone in any case to Mmangwana's as they live close to one another & there was beer on that day. M. was busy to hanelaying the hut, he said he did so as he was about to call Dambata in.

Dambata then came in with his izinduna ^{ingumbana} ~~Nkambana~~ & Mkamengana. Nombika said 'Inji, zondi na? Dambata said "Imali ya makanda!"

D. went on to tell him that the cannon they had heard was directed at him but he had long escaped & was at 'Kolongweni when he heard it. The her. were simply ~~be~~ firing at the forest.

Dambata then said the cause of all this was the Poll Tax. He said 'Kade ngi wole, ngi ya ku Dringulu. D. had asked him if he had an iibindi. It said. 'Kosi ngi ne sabindi impela. He then said 'Muna, nas' iibamu, si ka Magazini. He also gave him Cakijana and ^{an} Msatu, a doctor who had medicine to cause bullets not to enter.

This Msatu was a teacher (enphundisi). D. said 'Go and gata the impi, kill & hlinga them, & don't remain there whatever you do but run into the Nkandhla forest to Sigananda my grand-father, who will show you Dhlaba's ingaba. Nami ngi yeza, si yo hlangana kona. Ngiza nempu yami.

Dambata then pointed out that not one of his people had been killed, whereas he had succeeded in killing the Europeans, whereupon he pointed at the izilevu he had tumpela'd on to his izincweleni.

He then called his people who had been scratched by the thorns, during the flight, & and pointed to the marks saying the bullets had caused them but been unable to enter. The multi given him by ~~the~~ the Dkosi's doctor was ingang' impela.

They then took their beer, & then left. Dambata then left with his impi, ^{evusa'd} ~~expressed~~ Insuzi and went to Simoyi ka Mbangi, wo ku zalwa ^{Imacubeni}, & who lived at Mome. ^{Mangwana} ^{to Nombika} ^{to Siphlonono} ^{to ka Matambo} and ^{to} Simoyi to say that this man's arrival should be reported to Sigananda, for Dringulu had entrusted him to Sigananda.

ka Matamby ka Dhlaba
Mntemuni was then sent by Mmangwana,
Nombika to Sigananda.

I then went home to Ndube. I got back on
the ~~Sunday~~ ^{Monday} & told Ndube. I returned before all
our impi had got back.

On Tues. ^(10th April) very early uTlatelicala, one of Colen-
-brander's police, came to Ndube to say the
impi must return & go to Nkandhla where
D. ^{now} was. On Tues. ^{10th} the impi hlomaid, a large
impi than before; it hlomaid about lunch time.
Ndube said Mzangwa were not to go with
impi as he wanted to tema us.

Mzangwa & I were told to go to Colenbrander
to say the impi had hlomaid & to say where it was.
Our impi ngenisa'd Nkunzane, & namatela'd
ku Dube. We slept with our impi. When I got
to magistracy I found it being prepared for
defence. Saunders then ^{sentry} for us immediately.
I gave Ndube's message.

Saunders said we were to go back after we told him
Ndube's impi was 5 vigo strong. He said the
impi was to stay there & not to come into
Sigananda's ward until Mansel the ingati
came.

I then told Saunders that Bambata was in the mome.
Saunders said Sigananda had told him Bambata
was not there but had gone on to Dinuzulu.

I went home. On the Friday ^(13th), at night, I heard
from members of our impi that Bambata had
emerged from the forest.

The Govt order was that Sigananda's impi tribe as
well as Ndube's (Mqiwaza) were to arm & catch
Bambata. Sigananda then said the impi was to
tshay' umkumbi icelwe ngentelezi. His & Ndube's
then made an umkumbi then Bambata gamuka'd with
2 vigo, the other impi vula'd isango & he ngenaid
Thing was evidently a plan - kept secret among the
amadoda. Bambata then tshisa'd umnti wake, o
iyingosana. A big smoke came & heka'd perulu Ezulwini.

Saunders
sentry

Mzangwa
advised
of the
plan
of the
10th
wounded