

She pata'd isihlangu, faka'd umqubula (we zinsimango ne zinsim-ba, bincisw' o kwe sidwaba). Was a daughter of Jama and elder twin sister of Mmama.

Muyiyea was the father of Dingana's mother. "Hako ini o ka Muyiyea na?" Mkhabayi used these words when appeal was made to her to decide who was to succeed Ishaka.

Mmama was of less importance than Mkhabayi. Among Zulus there is a great and a small wale (twin); the first born is the great one.

Mtshongweni was the imbongi ka Ishaka. S. does not know who Dingana's imbongi was.

Magolwana ka Mkatini, Hlantele ka Oukaga and Mahlangeni were Mpande's izimbongi. He may have had others.

Magolwana was killed (put to death), whilst Hlantele was stalked by a man. Mahlangeni went to Zibebu after Cetshwayo's defeat and became Zibebu's imbongi. He had a peculiar voice and kali (crow) kwe qwababa (crow).

Izimbongi are usually given the itwani part of a beast to eat. Mahlangeni bonga'd also for Cetshwayo.

Kumandaba is a man who could bonga Cetshwayo well, he however was not an ~~induna~~ imbongi but an ^{can?} induna.

Mtshongweni frequently bonga'd on behalf of others; so much did he do this that a proverb arose out of so doing, viz "ngi bongel' amabandhla ngi ngu Mtshongweni ini na?" who, not having been given anything ^{himself}, bonga's for those who have received gifts?

There are izimbongi still living.

Noted to Prov.

31.12.01. (Evidence given 28.12.1901)
Conversation of 28.12.01 continued.

70/10-12

At the time of Dingana's death Dhlamibula was chief over the Nyawo people. Dingana was killed at Hlatikulu and there buried.

The battle between Mpande's forces and Dingana was fought Ema-gonggo. Izimanguyawana zi ka Sonsukwana; ba beti Ma! Ma!

Nhlela was killed by Dingana's order for ona-ing and tukusa-ing impi; he was killed Emaqudee. Dingana kukulad and went off to the Nyawo tribe, Obonjeni. Dingana, however, had given out to the izinduna and the impi that he was going to Somkanda's, no one