

29/12/1901
28/12/01

Under Cetshwayo, Mnyamanga ka Nggengelele was the Induna. Qetuka was Induna yas' ekhohlo. Ntshingwayo ka Marole was Induna t yampi yas' e Sandhluwana. Umuwundula ka Nomansane became induna esi kundhleni si ka Masipula. Mpande's great induna was Masipula ka Mamba, the first induna was Mbilini wa Kwa Mpukunyoni. Dingana's induna was Ndhlala ka Sompisi whilst Nzobo was indun' encane. This Nzobo was the one killed by the Boers. He was sent to the Boers for the men (amadoda) said a ku konzwe. Mpande however pointed Nzobo out as the principal cause of Pieter Retief's party's massacre and so the Boers had Nzobo tied hand and foot to a waggon-wheel, the waggon was then pulled off by oxen and the man crushed to pieces. Nzobo had in reality come to Mpande.

Under Tshaka the indunas were Mthlaka ka Ncidi, Gwana ka Nggengelele.

I do not know who Senzangakona's induna was. The izwe la hlanganela pezu ku ka Nggengelele.

A king rarely retained the preceding king's induna because he was afraid lest he should 'a mapule nge si tunzi' = overshadow him (the new king).

Dinuzulu's induna is Mankulumana ka Somafunga ka Zwide ka Langa, also Mgamule ka Nzobo ka Sobadhlali (aba kwa Ntombe).

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I say he is about the same age as those in the Kandempemvu regt. & rather older than the Ngobamakosi. He says, jokingly, nga (ngiz' esakeni le mpupuzi). Remembers seeing persons who came wounded from the Ndondakusuka battle-field being there (2nd Dec 1856) about 4 years old.

Cakijana was a son of Dingiswayo, he citchad due to illness (ukufa). Somvela was another son and the alleged father of the notorious Sitimela. Mgcobo too was a son of Dingiswayo and was killed by the Uleuties. Mzilikazi's father was Matshobana.

The Empangizweni kraal was built ngo ku citwa kwa Ndwandwe, and was one of Tshaka's kraals.

Cetshwayo vusa'd many of the old kraals.

Mkabayi busa'd whilst Senzangakona was still young.

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. "Kako 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