

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.

Muyiyeza was the father of Dingana's mother. "Hako ini o ka Muyiyeza 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 kaliya 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

knew where that was.

Dingana's troops said "u ya si bulala lo muntu". It was the izinduna who went to the Swazis (amankengana). A rumour was then circulated to the effect that an impi was coming to 'eat' the cattle (Socwatscha got an account of all this from one Shibela ka Makobori who is still alive, belongs to the Ihlaba regiment + intanga ka Mnyamana (deceased)). Hearing this rumour Dingana went outside, wa buka izuba pezulu, wati we Mnyamana ndabezita, ni hpa ku bona loku okwe zulu. Se ngu m bonile imikuba yake. He continued looking steadily at the sky. Shibela went in and out seeing the king doing this. Night came and all retired to rest. Lapa ku mpondozankomo bezwa ku nuk' igugu lezinyoni. Mnyamana asked Shibela what this smell was. As he said so, kanti iya ngen' impi e twile izimpape zezinyoni, ku kal' isigodhlo nga senhla. Then Dingana was stabbed, stabbed emkonweni. He puma'd and ran away. Many of the sigodhlo were killed, others senda'd by running away. The regiments had gone away, they returned the day following this occurrence and looked for the king who had ~~catch~~ catche'd ~~shlatini~~ esihlahleni. We bani, we bani, Dingana said to someone he recognized in the distance. (Dingana used to tefulata but Ishaka used to gqokota). This man said "nansi inkosi", went up and the king directed him to go and fetch from the izinceku his abuhlungu (antidotes). These were got but the wrong drugs must have been sent for when brought he drank a preparation made from them and then died.

The Swazis as they left the UBombo shouted out to the Zulu people "Here is your chief, what more do you want. Your people called us to come and kill him because he has kataya'd you. These Swazis were Dhlambula's people for Dhlambula's people ba be fuyiwe kwa Ngwane.

People on the death of the king were killed as well as cattle. People were buried with Dingana (as umgando).

The impi returned with the cattle. The plot was the making of the troops believe that an impi was coming causing them to take the cattle some distance off, during their absence the

massacring party attacked, did their work & left before the troops got back. ^{evidence given 28.12.1901} File 70, pp. 12-13

^{1.1.02} Conversation with Socwatotha of 28.12.01. contd:— Some inkosazana is reported to have said "A si yo ng ngena nga ku Mapita, si nga ngeni ku Mpande, o ngumtakati." They the party, under Dingana at uBombo, accordingly went to Mapita who seized the lot of their cattle and would not send them on to Mpande who then had become king. It was a great umeebo le zi nkomo that Mapita received on this occasion.

Ndubwana then made these remarks:— Mapita was with Dingana at uBombo. A man Mfingeli was sent by Mpande to see where Mapita was; they said Esokozoko (ihlati eli se ntabeni). Mfingeli was afterwards given a piece of ground by Mapita to live on.

Lufu and Malambule, who are Swazis, are said to have fetched a Swazi impi. Malambule was accused of xoxaing Dingana amafuta. Lubelo was paka'd by Mpande and killed Lufu.

There is a story to the effect that when on the uBombo Dingana sent to his last kraal for his things, it was the Kokoti regiment that was sent. The people were wanted by Dingana to go northwards, but they demurred fearing to be killed by imbo (probably dysentery of the worst kind—Colenso).

Practically speaking Mpande was killed by Cetshwayo, for he used to speak of him as ixeqwana and he became thus disrespectful for qataing C and Mbuyazi at Nondakusuka.

Socwatotha says, Ishaka's impi went as far south as the Esikalenise Nyoka wherever that may be. He hlasele's seizweni saba Bomvana aba fanayo (i.e. Europeans). Ishaka himself went with this impi and it was he who used this expression in regard to the "white people". (But on looking in Colenso's Diet I see — Bomvana (ama). Name for Bushmen. — Socwatotha must be mistaken in saying the expression referred to Europeans.

Papu was Socwatotha's father, Zikayana (ikhlo), Mavela (see list of ancestors p. 6).

Socwatotha returned to Zululand after Cetshwayo's restoration and was at Emtonjaneni when Somsewu (Sir T. Shepstone) spoke. Papu, S's father, died a very old man, he had tungaid and married late in life.

Among those who fled from Zululand (in Dingana's day) was Nqeto ka Kondele