

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.

Papeu 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. Papeu, 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 Kondhlo

13.
this Ngqeto (^{wrongly} called Qeto in Bird's Annals + Russell's Natal) met his death at Mzumbhe.

Among the first residents of Durban were Kito = Cato; Mangei - ngci = Benningfield; Hohlo (Ogle?), a son of this man was called Tshaka and lives near the Umzimkulu.

The Inkata yezwe &c. The inkata is constructed of imiti and izidwene^{ng} which are twisted round + round together and made one thereby intending ^{to} symbolize the ^{unity of the} Nation, being an embodiment or visible expression of a hope that none shall muka and kony' ezizweni. The inkata, S. says, resembles the intelezi = imiti with which the impi before going out to war was celwa'd with; the intelezi was celwa'd on the men by means of an umtshanelo and it is said to have baba'd.

The inkata yomuji was made so that the muji would not hlakazeka, and the object in constructing it was to bind all into one united people. No one but the King was allowed to make an inkata of this kind, not even a member of the Royal family. The inkata was patwa'd by izalukazi & zi nga sa gezi (who no longer menstruated).

The doctors were the ones who celwa'd the impi with intelezi but izalukazi also assisted and like them used imitshanelo.

The following is a list (perhaps not quite complete) of things which were always preserved or kept at the King's kraal.

1. Imbazo yo muji - for gauling umuji
 2. Inkata yo muji.
 3. Uzwati lo muji (for kindling fire).
 4. Intelezi.
 5. Ubuhlangu be nkozi.
 6. Ukwazi kwa nga s'enhla (for poisoning people).
 7. Mkonto we mpi - sendinduker.
 8. Induker ye mpi, used to komba with in giving orders.
- These were the inkata. Say Ntshale ka Ntshale & Som. Sida ka Godingone was kept Kwa Ntshale. The other inkata - the most my inkata was the most Ntshale - 27.2.22.

29.12.1901

70/13-17

On the 29th Dec '01 a conversation took place on the following subjects:-

Among the things ngunyiselwa'd (taboo'd) by the Kings were:-

1. Inguwe (leopard skins)
2. Mncaka, i.e. amagand' abomvu obuhlake.