

On my return to Zululand I built nganeno kwa ka Kangelana, at the mlalazi, not far from the present soldiers camp at Eshowe.

Grout, Mtshumayeli, Gadrini and Jana were the only abafundisi. Gadrini was in league with the 3 others. Gadrini asked for a place for Mtshumayeli, this was given and when Mtshumayeli came he had the isigodhlo girls for his congregation - kwa dilik' isigodhlo. The ibandhla also went to sonta.

24.1.04.
(Sunday).

File 70, pp. 101-102.

Per Socwatscha, Dhlozi present.

Nozitolhada ka Magoboya, belonged to the Nzuza tribe. Induna of the Dhlambedhlu regiment under Dingana. Was killed at the battle of Magonggo by Mpande's forces. Was an igwe igawe, he hlabanad (took an active part in the fighting) as often as he went out. Was unnumzana as well as induna. Matshekane was his brother, this man died not many years ago. Belonged to izilegoza, lived at Mtshenzi (near Estcourt) with Inkungo. Had many kraals - these kraals now near Kwamagwaza under chief Ndube. Nozitolhada's kraal may have been mpapala (Eshowe Dist). He appears to have had no issue.

Tshaka was not married. He was afraid lest he should have children who would grow up and then put him to death. He did not hlobonga or soma with isigodhlo girls but lalad them pakati. If any of them became pregnant he would cause her to be given umakukuzo medicines, in order to bring about an abortion, if she did not have abortion she would be killed, for no girl was permitted to bear a child for him.

He is reported to have gaga'd a ^{pregnant} woman (some person's wife) to see what kind of position a child took up within her womb. Many of the isigodhlo girls were killed on account of becoming pregnant by him.

The isigodhlo girls in Cetshwayo's day were known as amaduka, these being stationed Ondine - and were those girls with whom he himself cohabited.

Ishaka killed his own mother. After her death he caused the whole country to go into mourning. Cattle were not allowed to be milked, where an igula was found full of ^{or with} amasi, all the inmates of the kraal were to be put to death; women were not allowed to become pregnant (*mita*) as no zalaing was allowed; *linaing* (~~the~~ hoeing) was forbidden; where umbil'one kaba was found inmates of kraal to be put to death, nor were infants to be ika'd. Ishaka said all have mothers to ika infants for them, ^{but} who was to do so for him?

After a while a man ^{Ndaba} Gala ka Nodade ka Inqutshwa ka Mutshe ka Toko, of the Bigela tribe, having made up his mind that he would be killed for so doing, went to Ishaka, finding him at his Bulawayo kraal. ^{and acted as follows:} He began by bongasing Jama, Senzangakona and Ishaka himself and then spoke to the King in these terms:—

What are you killing your country for? Ikani ku dabuki' uhlanga na? Ikani kuf' umuntu na? ngoba kuf' unyoko na? Ingan' uyihlo uSenzangakona wafa na? a kwenziwa lok' o kwenzayo na? no yihlo' mkulu waf' uJama na, a kwenziwa lok' o kwenzayo na? Nkosi, faki' itsh' esiswini, si yaz' ukut' ufile. Uzo busa ngani? Ku zo vel' inkosi ye ziny' izizwe i li tabat' izwe lako, ngoba a ku sa linywa and your people eat nothing, ka ba zali, cattle are not milked. (to faki' itsh' esiswini means to in'isibindi, pluck up courage, be a man &c).

Ishaka at once showed his approval of these bold sentiments for giving expression to which Gala had expected to lose his life. He called his izinduna Mdhlaka and Ngomane and said to them: ~~Here~~ Give ear to this man. Here is one who ^{fills} (inspires) me with courage. What kind of men do you fancy yourselves to be? Mbopa, tat' incingo, ~~fasten~~ u zo ngi pucul' u ngi tung' isicoco (by this time the ring near, dressed had come to rest almost on his nose). He thereupon took two (2) cattle (oxen) and gave them to Gala to take home, saying "U yi ndoda". After this the whole country experienced

relief, the men pucca'd + tunga'd whilst the women + girls pucca'd and did up their hair. But no sooner did this universal mourning come to an end than Tshaka ordered an ihlambo impi to go forth to Pondoland and from thence towards Sotshangana.

Gala was afterwards killed by Dingana for, as soon as Gala got back from the Sotshangana impi, he expressed regret at Tshaka's death and wanted to know who had been the cause thereof. ^{It was for} ~~for~~ lamenting Tshaka's death, ^{that} Dingana had Gala killed.

Amongst stories told of Tshaka is this: - As often as an impi returned from a campaign the impi would be roxewa'd and each time the names of the heroes would be same as those in the former campaign. Tshaka found fault with these appearing to be his only heroes, accused them of standing before or in front of ~~no~~ equally deserving men and had them all killed to see if, after their death, he could be paid to be without heroes - ukuba amagawe ka ku vela na.

29.6.04 Per Socwatscha. - The death of Dingana. - Dingana's troops were away ematangeni & zinkomo when the attack was made on him by the Swazis (amankengana). They succeeded only in stabbing him in the left or right upper arm - in front, apparently only one wound. They killed some of the izigodhlo but inkabayi and others escaped. One girl ^(princess - was it Tshikife, Sinyele's mother?) was stabbed over the left eye. Dingana after the attack ~~then~~ sent to the izinduna for that drug which was taken internally when a person had been wounded, to allay pain in the wound. A drug was mixed up with water and sent to the King to drink. He drank the potion. No sooner did he do this than his colour changed to a deeper hue, a perspiration came over him and in a short time he expired. The troops returned to find their king dead. One of the important men with Dingana, Kwekhe by Lukwabili by name - probably an isilomo not induna - asserted that in the night attack he had severely wounded one of the Swazis and was

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