

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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of the opinion the man could not have gone far. Thorough search was made without success. Among the *izinduna* referred to was *Ngeeba*, this man was called on by *Mkabazi* to take her, others as well as the stock to *Mapita*. This *Ngeeba* did. *Mapita* seized all the cattle and some of the ~~is~~ *izigodho* girls whilst others had their *izidwaba* stripped off them. In despair some of them took the wet hides of recently slain beasts and girded them about their loins. It is said a number died ~~on~~ and because of their having used wet hides and allowed them to dry on their persons.

It so happened that the King used always to carry about both antidotes and poisons, the latter for purposely putting people to death. *Ngeeba* would have been among the *Indunas* who gave the deadly draught. This ~~is not~~ S. does not know if the *izinduna* intended to kill *Dingana* or whether they made a bona fide mistake.

The Swazis were heard to shout "Kade ni xi nœanele nina ba kuwa Sikiti; u nganti xi' bitwe i nina nati a & si zo ni qd'el' inkosi yence, i si ni katatile?"

"Long have you people of Zululand been asking a favour of us; is it then not you who summoned us to come and put an end to your king, a man who has tired you out?" From this statement there appeared reason to think the death of *Dingana* had been purposely planned.

Ngeeba's father was *Nodanga*, of the *Langa* tribe. The above story was heard by *Socwatsha* recently from *Ndube ka Mangondo ka Mazwana* (*Magwaza* tribe).

Dingana tefula'id.

S. says *Mapita* was of such high rank that he used to take the amakosi with cattle in the same way that the king did. He, however, used to wear a large kaross made of oxhide sewn together when performing such religious functions†. The King did not wear the kaross but others besides *Mapita* — men of high rank — also wore it & like him take it.

* probably referring to Shaka whose name this was.

† cf. my fsep. ntk (pink). 150, where underlined in red.

Zulu princesses as well as wives belonging to the Royal House. Dinuzulu's, Somkeles', Sokwetschata's and one or two others wear the isidwaba low down, ^{the loins} they tebisa it, so that the umnsisila or umsisila is seen, say 2 inches, i.e. the hollow leading from small of the back and dividing the buttocks. The royal house too have shorter skirts than the common people, they ~~do~~ do not reach as far as the knees and, when seated, ~~the~~ part of the legs above the knees are visible. Anyone looking would be asked what he was looking at.

An inkubele is known as ~~an~~ ^{isingqesce} isingqesce. This term ^{only} may have arisen during the time of the Zulu war for it was associated with soldiers (European), at the same time it may be an old word. It might be applied to a man who has ^{lost} ~~long~~ a leg or arm in war time. When a man is wounded and escapes, the phrase is ba m'kubazil'ubani.

Izi Bongo zi ka Pakatwayo ka Kondhlo.
(per Mmemi) revised

Yeti! A ya 'kuyek' amabandhla ka Sodhlal' & hlezi!
Amabandhl'a ka Sodhlal' & hlezi, wa o Mkwesya!
^{is living ones} ^{maybe because it is a spirit but probably not}

O bizwe nga nyanganye wa vuma,
amakosi & si biz' imnyakanyaka.
u bizwe kwa B'ekisa, wa vuma.

Amabandhl'a ka Ngqwatshiy'o bomvu,
u Ngqwatshiy'o bomvu wa o Zinwadhlanana,
O mabal'a zi-zinge, se ngat'a bikiwe.

O dhl'izinkomo & nga ka fun'ingaba,
Ingaba u Mazansi was' & Mhlanjini.

u Igiggi ba ^{ba m'ut'po} buy' kwa wu'kowe, esixesi,
Nyakawumbe ba zo m'buy' & jintanganeni.
u baki be'kokwane, ba kwa Sondindi,
a baki be'kokwane ba ya qubuka,

X Kwa bu'kowe is a forest (the near Mandaue)