S P

Miscalleous 29393 pp95

"Baqulusi is nto the name of a regiment but of a people, these people take their names from the name Mkabayi's kraal, twin ister of Ummama, daguhters of the King Jama, Among the amakanda ~~xxxxxxxx~~ a we Mbelebeleni were Guqu, Luzwela, Ntekelo, and Mpangisa. Mpangisa as aka'd by Thska , aka'd by the Mtetwa people (Mgudhlane ka Ntuli. / /When Ndwandwe tribe ...was ciwa'd by Tshaka Mkos ka Mgudhlane kumuka'd (withdrew) wel'd the Sikwebesi river and when he got to Ngome he hlala'd there ~~xxxxx~~ - he then tela'd to Tshaka, e tel' ukuyodonza, anga teli luto (tendered his sumbisiion though he in fact paid ntohing). Thsaka said "Benzile base, abafo ba ka Mgudhlane,' he then ehla'd with them to the Mfolozi emnyama on the far side of Ceza. Tshaka then a~~d~~a'd Mpangiseni kraal, saying "se be pangise be zo konza, sa ba tela Ndawonye no Ndwandwe' Nquhele ka Mgudhlane was made induna of the kraal, he elama'd Mkosi who was the nkosi.
Ummama, twin sister of Mkabayi, built the Esitebeni kraal near Nhlazatshe mountain where Mr Osbron afterwards settled for a time.
the Baquluis, a ba se Baqulusini, are Cetshwayo's followers, for when Mkabayi died, the Baqulusi people were pauwe'd by Mpande.

S P
Nb 37 Nb a series 12/7/20
"Mangati kaGodide ka Ndhlela ka Ndobe ka Kugugqa ka Msalela ka
Nomatshingila ka Sompisi /there an unclear atler-tion here/ " ba
se maBeleni, Ntuli is our isitakazelo. /about 73-4 years of age/
Senzangakona took Bibi - sister who elama'd Ndhlelemhlane - to wife.
she was elama'd by Ndumvana. /He objected to here isiboingo Bele
~~xxxxxx~~/ "Hence theorigin of the Ntuli people in Zululand being called
by this name, as if it were their isibongo, whereas it is simply t e
isitakazelo of the Bele people.
We, Bele's, are blood realtions of t eBasuto. Our place of origin
is ELenge (Job's kpe) Natal. It was there that ourancestory
Mahlapahlapa lived" /our people were cannibals there He later fled to
the Cape or Bastuland and there are many Bele's there now.....
There are the following sections of Ntuli tribe.
Mavumengwana(Mfunelwa) ikohlo lika Ndhlela
Mpumela (ka Ndhlela) (Mloktwa) formerly Godide.
Mbuzo (Mapoyisa) Nkandla dist. Mkonto (Maqilimana) ~~xxx~~ (Ngobizembe)
Gives three other sections of the Bele in Natal
Bibi the wilfe of S'kona , was a sister of Nduvana and Ndhlela. Ndwane was
of the Wombe regt. Ndhlela was of Intontela regt. Ndhlea was the eldest
then came Bibi then Nduwane. " /Bibi was called by Mpande's regts near
Magongqo
I was my father's Godode nceku - his sons were Nhlukuziso and Ndabankulu
The former was killed by Z with his father.

Says that Sompisa came from ELenge and became S'kona's servant. Relatives followed andS'kona made them change their name. Genleogies of the Zulu Ntuli (anotheris in Nata are

Mavumengwana and Mpumela ka Ndhlela ka Somisi ka Kaguqa ka Msalela ka Nomatshingila and Mbuzo ka Mngeni ka Menyelwa ka Mabaule ka Mlomo.

"Mawa left the Gingindhlovu district - then known as Entonteleni, to escape into Natal. / /The Izingulube were stationed ENtonteleni. Their orders were to enqus' ~~x~~ /?/ uTukela to dut off the flight. They proceeded as far as ~~x~~ esiweni sa manqe & Nduline, sartting from eDhlokweni drift. People seeing this wereafraid to come down & join Mawa. They thus fingqeka'd ie t ey were directed to vacate the district adjacent to & near the Tukeala & to move & build further inland. Among those who did this was Godide my father who went from Macala Mt & reerected his kraal or kraals at Em andhleni. / /The siteof Macala orignally became that of my grandfather Ndhlela on in ane putting Zihlandhlo (ka Gcwave ka Kabazele ka Gubela ka Mavovo to death. There were of the Embo tribe and orginally came from Swaziland. ....

Nkobe is another name for Sompisi

Bibi's son was Sigujana. She also had a daughter Nomqoto, who became mother of Sokwetshata ka Myandeya ka M'biya we kwa Mtetwa. ~~Bibi,xxx~~ Nomarinqa, a girl, who wlama'd M'bandamana ka Ndhlela, also became wife of Myandeya.

"The real signification* of the tribal sibongo is that is is an istakazelo, ie associated with happiness or gratefulness of dipsoition, friendliness It may be that the tribal name is called isibongo becasue it is that which is always employed by custom when expressing th bks to another (kukbonga) It is that by menas of which one expresses, thanks, for any gift or kindness, hence isibongo."

33

J S

Notebooks 26

6/6/03 "Tununu & Ndabkwana per latter / "When Zibebu & his army attacked Undi people said tha oPunga no Mageba had leta'd that impi to kill Undi - meaning by this the amadhlozi of Punga and Mageba.

The amadoda of Undi said "Tung'utshwala wetu si puze, a zo bu cit' amabuto' And yet Mnymanana sent a messenger to them from the Isikwebezi but those at Undi would notlisten. They accused Mnymanana saba'd and they would not listen to him."

27

S P
Notebook 5
/Interesting info taken on the Isigodhlo Izilomo would etula with girls. the king if he did not like them would marry them to his people for 30-50 head. Princesses were lobola'd for 200 head or more.
Cet inherited Mpande's isigodhlo the girslwere reated with great repsect
Mpande did not marry his daughter they were endisa'd by Cetshwayo.
One was married to Masompo wax kwa Mpungsoe, his father was Nqakaneni. He lobola'd with 60 girls
Mpande's izinceku were Mfinyeli ka Nguzalele was kwa Xulu (the big induna of izinceku) Vumindaba ka Nteti (killed Ondini) ~~xxx~~ Dazukile and many others. Cetshwayo's were Sambela deadka Nzuza Masekwane Bejane ka Nomageje Zeyize ka Mtendeka wa se kaNomgejec Langeni Mzuzu Mnunju./
"People from Natal & Zululand came to fetch the gi rls who fomrerly formed isigodhlo the instant theBritish Govt driected them to be reutned which ~~xxxxxx~~ happened after the Zulu war when Sir Mo was at Nhlazathe.
"The isigodhlo was at every kanda, even a small one, even though the king never visited there. Mpande latterly only visited at Mdumezulu.

Mkanyile ka Zivalele (bro of S'kona) } men of Zonk
Mataka ka Mpaca }
J.S.6

Evüdecne of Nsuze 17/5/12
/Descirbes doctorying ceremonies - see the article based upon this evdiecne in Stuarts history of t e rebellion.
Mfuleni Manembe were Mapnde's and Cet's war doctors and Ncapayi ~~father of~~ ~~Nongoko and son~~ ka Nongoko and father of Mandisindba was Cet's war docotry. Ndazeni was as well..
Evdicne of Dunjwa 19/5/12 <u>Isigaba</u> - section of a regiment - Falaza had ~~xx~~ foru i$_z$igaba- they contained from 10-40 amaviyo
Evidence of Nsuze 20/5/12
"<u>Dinuzulu's amakanda</u> He had none

Evidecne of Mpatshana ka Sodondo ka Ncungu ka Mombanga wa kwa Manxele (dabuka'd ka Nxumalo) Was from Gqikazi kraal it was situated kwa Denge valley. We got our water from Ivuna. The kraal was just belwo Isigwegwe Of the Uve later Ngobamakosi reft. The freat war doctors were Mdwetshe ka Manembe wa kwa Dumisa Manzelinhela ka Kondhlo of the Mazibuko. Before Isandhwlana we had a Msutu docotry. He doctored theguns wit smoke as well to make the bullets go straight.
Once goes into great detail about doctoring cermomies.

Hames stuart papers
Military B Native habits and customs in war 30055

Evidence by Socwatsha 4/6/12
"The former organisation as in accordance with imizi not age. The group would be called abasekutini. They would from their own amaviyo.
Under later system, viyos were formed at amaknada, thse knwoing one another entering smae viyo, but where those of a particular neighbourhood were unable to form viyo they mgiht be ordered to amalgamate with another batch but little known to them.
We thus see viyos were formed principally on a basis of knowing one antoher.
" /Regiments had isibay'esikulu section which marched at the rear and was attached to the CO of the regt. The Tulwana itself was isibay' esikulu becasue the king was a member of that regt./ "The esibay'eskulu occupied left side of kraal facing cattle kraal gate. On the right was unhlangoti but there was also isibay'eskulu of the Hlangoti and in such section was the principal induna of the hlangtoi .
The CO (umdidiyelo & didyelayo) was called

These were taken from the King's cattle

"The Zulus used to drive a heard of cattle (say 20-40, but nearer 40) and these would be kept intact until t ose of enemy had been caputred when the latter would be taken as food & the others driven back to the King's kraal once more But if food ran short the induna was allowed to kill and eat of this herd, but care was taken that induna only ' his immediate coterie got any of this meat. It was no eaten by anyone.
These cattle were known as uGibiqolo, e yi ya u dhl'ezinye. I dont know if any of these cattle were drivin along in Zulu war.

41

J S

Infomrant?

"19/10/04 Head Indunas Zululand
Mapita ka Sojisa (induna Mlambonwenye) Mayanda ka Veyane Mqoboka ka Yanga
Mankayiyana ka Gaju Mfusi ka Manyala Manyosi ka Dhlekezele (under Dingane
Ngomane ka Mqomboyo Masipula ka Mamba Mdhlaka ka Ngcidi(induna Sixebe)
Lukwazi ka Zwana Mbilini ka Cungeya wa kwa Mtetwa induna Nodwengw)
Mbopa ka Wolizibi Manqondo ka Mazwana Ndhlela ka Sompisi Nzobo ka Sobadhle
Mpagazita ka Mcumbata Kokeba ka Mncumbata Nongalaza ka Nondela (induna kwa Dukuza)
Mangena ka Nokupata (induna entonteleni) Koto ka Msomi (incuna Kangela)
Nyambose ka Manqondo Ngceba ka Nodanga Mvundhlana ka Menziwa
Mnymanana ka Ngqengelele Somapunga ka Zwide (X)wana ka Ngqengelele
Mfanaewendhel la ka Manzini Mundi ka Tshaganana ka Jobe

The Privy Council(Zululand) isiqoqo so madoda - called by the people amanqe, they embata'd izingubo ezimpofu - military blankets - they met esangwnei. One or two of them would go out very early followed by others to discuss some great affair - they would discuss in secret. they might be palnning some mischief - keeping the country as they want it. They would later on inform king of their decision. would tungelana and qed' isinumzana - be recruited only from the very largest men. the indunas of amakanda would also meet privately and carry affairs - after bopaing izwi (coming to an agreement) to the main council at headquarters. They bopa'd izwi at time of coming of Boers. Nzobo was the ring-leader or proposer of the plan. the Boers fired guns by way of ketelaing uZulu. Nzobo proposed the B's should also be ketewa'd by Zulu & then massacred.
/Gives account of decision to nip the Boers in the bud after their riding round the kraal firing their guns and so forth. /

B

J S

Nb 42 /Mbovu's evidence 25/9/04 but I am not quite certain whether this is his evidence or Stuart's interpolation - but I think its the ffommer/

"A tribe does not increase, in my opinion, where there is only one chief. Growth is brought about by off-shoots, eg the Ngcobo tribe which has the following independet sections, amongst others, Nyuswa Qadi Ngongoma amaosiyana amatshangase umlwandhle...umlweandhle there is also a section under Bacela...fromerly under a relation of his Tayi, just as a river is filled by small tributaries. Our Makanya hasbecome small & contracted because we are confined to 'one little ridge'. The propoer process is to leave the main boey in a peaceful way and go & build on a fesh site. The same principle is observed by Europeans viz Ladyshith Eshowe Stanger Verulam Harding Ixopo Richmond Greytown all these are off-shoots either of P.M.Burg or Durban.....Disputes about succession is what tends to destory tribes for the mebers kill one aother. It is due to expansion & desire for expansion that fights for land so frequently take place.

"There is a law or recongized custom among the Natives regarding warfare, a law trangressed by Thsaka, to effect that the victors must not spol & sieze the country of their foes nor kill women & children. This was the rule propor to Tshaka's day & corresponded in a way to theAgreement of Geneva... The country was not taken Thskak however extablished colonies like Europeans."

19

J S

Small pocket book no 13 2/6/07 -30/~~7~~6/07

"I drew Kempe's attention to Tshaka having appointed Mvundhlana in place of his brother who was the ~~p~~popoer heir, owing to Mvundhlana being more competent ..."

20

J S
Nb a /Baleni's evidence/

" I Baleni, was both an Induna and an Inceku ku Mpande. I was Induna in Cetshwayo's day. In Mpande's day I was induna yo Dhloko The big induna was Ndungundungu ka Nokokela, wa kwa Zulu. I was next in command There were also Fokoti ka Mapita, and Fokoti ka Mgulugulu wa kwe Magwaza and Fokoti ka Siwangu wa kwa Mtetwa. Others inunas of Dhloko:-
Tshemane ka Ngwadhla Hoye ka Mqundane Mbonambi ka Didi wa kwaBiyela Bantubensumo ka Xwana wa kwa Butelezi Magwala ka Mqundane wa kwa Zulu Makubalo ka Nhliziyo was emambatnei Manqandela ka Nkabana kwa Zulu Fokoti ka Dhlegebeni wa kwa Zibiya Madhlodhlongwane ka Jaja, we kwa Dhludhla Nhlamganiso ka Nyokana wa kwa Dhludhla Mbune ka Sompaunga wa kwa Ndwandwe Mswazi ka Ntokontoko wa kwa Zulu; Mahlapahlapa ka Nombobo wa s' emacwatseni Tshovu ka Maqula wa kwa Xulu Tshemane ka Nyati was emgazini Nhlikotshane ka Ntshiba wa kwa Qwabe Sidubele ka Makedama wa kwa Ntombela Hoye ka Mdwala wa s'EBatanjini Balisa ka Mqundane wa kwa Zulu Mlamba ka Ntanta wa kwa Zulu, Marwanqa ka Nkayitshana emangtshalini Fada ka Mapita we kwa Madhlazki Zibebu ka mapita of Mxapo regt but he was promited to induna of Dhloko regt and then tunga'd.
I was inceku yoku seng'izindomo zenkosi kwa Nodwengu." /Describes his duties as royal dairy man. There was aslo a viyo of men who washed the king, a viyo like me who senga'd and feteched water and a viyo who hlinza'd and attend the king ebandhla./ "Mpande's great inceku was Vumandaba ka Ntenti wa kwa Biyela Mfinyeli ka Nguzalele wa kwaXulu; Mzwakali ka Sicazana wa kwa Mtimkulu Pakatwayo ka Sogodi kwa Kanylie, Mvumzelwa of the Dhladhla Sijulana ka Mcikwana wa kwa Butelezi Mzilikazi ka Ngqengelele wa kwa Butelezi Magamudele ka Xwana wa kwa Butelezi

uNomnombela ka Mfaba wa kwa Dunge Dazukile ka Dhlakadhla wa kwa Sibiay and many others."

/then gives lists of Mpande's doctors and izangoma

22

1856

J S

Life of T Shep Evidence by J Shep Ex vbook 8/3/12-16/4/12

"Usutu Kwa tatel' embangweni ku se kon' uBaba . Ku bang' uMbuyazi no C. They banga'd - Mpande directed them to Zingel' inqina eNhlungwane inqina /?/ Mbumbulo, so-called by people, for kwa MNqunyw' izihlanga za ba imbumbuluzo - mhla ku qalis' umbango

The Zulu nation was not all called up only the two abantwana were to go - the imidhlenevu & indhlandhlo regts went, but did not zingela, becasue they found impi yabantwana be hlomile. So Mpande's two regts returned did not zingela. That inqina was done with them O no hunting. Mpande then called them & directed Mbuyazi to come & build south of Mhlatuze. C followed up , saying how comes it that a country is cut in two, there cannot be two chiefs in one land. The sutu name arose at this inqina

26

J S
Note book 31
/11/10/03 Ndukwana & Nhlamba/
"Mfusi kuza'd & said in Mpande's time izangoma must be amabuto - They had a kraal built for them. They were in the habit of smelling out at royal kraal & causing people to be killed off. The men izangoma caused to kehla & the women to kehla

The izigqozacame south of Mhlatuze to caba, they carried amazembe & izimbazo. they did not intend to fight. Mapita seeing Mpande was giving this land to Mbuyazi said to Cetshwayo Mkabayi ka Jama! you will never by king if you do not act at once, for has he not gone to the border of this country & to that drift which communicates with the white people. He will seek their aid & defeat you. This led at once to Mbuyazi & his people being attacked. Ndukwana & 7 others feld to Natal & going along the Tugela crossed back into Zululand ' settled empangisenweni far up the Black Mfolosi.

Ya pel'iminyango ya bantu ie imizi said by Ndonkwana in referecne to the Nodnoakusuka battle & the great slaughter there - an imiomatic mataphorical phrase.

Ulundi 1883

38

J S Nb a 7

The battle at ulundi 1883
"Ndabazezwe was present at this action. Zibebu arrived with his forces at uluNdi before day-brak. His coming was observed by the iNdhlavela regt)consisting of 3 amavisyo I and stated ther by Mswazi , the Swazi King) Mkosi was hlatshwa'd . he Ingombamakosi were ordered into the isibaya to go to the King. he'izinduna objected saying waht is the use of going to the King with eney at our ver doors? Hence it wasthat Mgabamakosi and Kandempemvu were sent out in two diviisions to meet the enemy. Kandemvpemvu were repulsed which soon ledto the defeat of Ngobamakosi. When repulsed, the regts wanted to get to the King, but it was ascertained the King had left and mae off towards the Ntukwini stream & from thence to the Imfolozi In the meanitme Zibebu pressed his attack on UNdi then hled by Tulwana. the kraal was syrrounded and entered. A firece conflect occurred with Tulwana who were compelety wipe out, leveavingZibebu mster of the sitauon. he Ngobamkosi and Kandempemvu were chased across the imfolosi and dispersed.

40

S P Notes on ahistory ofZululand.
"Amanxusa to Somsewu Sintwangu ka Ntenjane Sidindi ka Mnqundwa
Nkomesiswebu Funwayo Sijulana (wa kwa Mngunyana (name of reeds)
at White Mfolozi near Ntuzuma Hill)

Amanxusa to Sobantu same as above Under Dinuzulu they were:
Mjwapuna ka Malungwana; Mtokwane: Tulwanda ka Mantizela (...remained
a long time at Colenso's) Luzipo ka Nomageje...
Mtokwane was also an innxusa sent to Sambana. He was called veingo not
because of his speed in carrying messages but in consequence of the
frequency which withc he went them. He used to go backwards and forwards
without spending any time to speak of at home.

Amanwuxa to Sir Melmoth Osborn. Ndungunya ka Mlaba (wa kwa Nxumalo)
Mfunzi ka Dumuzele (wa kwa Xulu) Zeyise ka Mtendeleka " there were also
a number oftoehrss,

10 P

40-1

S P Notes on a history of Zululand

Under Cetshwayo Mnymanana ka Ngqengelele was the Induna Qetuka was Induna yas' ekohlo Ntshignwayo ka Moralie was Induna yempi yas'eSandhlwana Umuwundula ka Nomansane became induna esi kundhleni si ka Masipula Mpande 's great induna was Masipula ka Mamba, the first induna was M'bilini wa kwa Mpukunyoni. dingana's induna was Ndhlela ka Sompisi whilst Nzobo was inuna'encane. This Nzobo was killed by the boers...
Under haka theindunas were Mdhlaka ka Ncidi, (X)wana ka Ngqengelele

Cakijana was a son of Dingiwayo
Somveli was another osn and the alleged father of the notorius Situmela
Mgcobo too was a son of Dingiwayo and was killed by the sutu....
The Empangisweni kraal was built ngo ku citwa kwa Ndwandwe and one of Thska's kra als Cethwayo vusa's many ofthe old kraals.

44

S P
notebook 4 pencil infromatn unkwon info Jan /01
Izinceku kaCetsh
"Siyunguza, Bejane ka Nomagene /?Noma goje?/ Sambela ka Nkuku Jikajika ka Nxozana Nkabaneni kaMbopo Mkungu ka Manqondo we kwa Magwaza brother of Qetuka

As above Sons and Daughters of Mpande per Mdukwana 6/7/02
/Mtonga's younger bro killed by Cet name unkown./
"Mbuyazi Tshonkweni Som(x)awana Mantantashiya Dabulesinye Mdumba Sikota Mkungo Mtonga Hamu Nunu Ziwedu Maranana Tshingana Siteku Mgidhlana Sukani Msutu Magwendu Cetshwayo Silwane Ndabuko Dabulamzni .
Batonyile(gane kwa Mtetwa) Nomabumu (gane ku Mgojane ka Somapunga ka Zwide) Mbixabixa (gane ku Mgojana also) Two married mfo kaMatshana viz. Miso one married Matshana ka Mondisa Popoza (gane ku Onfokazi ka Sikonyana borhter of Ntshingwayo) One married Mtshekulaka Nogwana Metabayi (sister of Hamu...married Bantubensumo ka (X)wana ka Ngqengele Onemarried to Ndwandwe ka Lundiyane ka Mpazina
One married to Ndwadnwe ka Mdhlaka kwa Lango esikaleni se Bomvu near Ital mount One married to Muntuwapansi ka Nobiya ka Sotobe ka Mpanga lala wa kwa Gazo. One married to mfo ka Tontondolozi ka Nhlaka ka Dikane wa kwa Mdhlelose One married mfana ka Mtakati (Qulusi) and toehrs.

45

J S 28

"Every kraal was called ikanda - this means umuzi omkulu - and ayoung nKosana, of man of importance* was said to puma ne kanda - becasue ir was a big kraal, but all the Kings kraals were known as amakanda. Even Nobamba in Siezangakona's days would be known as kanda. ....
No work was done except by direction of the king whilst troops were at Mgungundhlovu. Day after day they simply hlala'd. Peoplescustom was to konza. They would often be apporitioned foodsssss a ku bamb'nkuti. Then sections would be sent for a ku kupuk ukuti.
Even old people konza'd. I would stil konzaing & aks for food &c & xotxh' izinkomo if he was still alive He would say Uyofika nin'ekaya xegu na? um(x)ele, izigxobo, amahlahla were the only things men had to fetch.
/gives account of Dingana's visits to his kraals and to the sea. D swam with the regimentsin front for his safety. Talks of the love the people had for the king - some ceremonies and th amking of the inkakta./
"And thus it is thateven though a man might be killed off by roder of the king and his daugthers seized & palced in the isigodhlo such of his sons who had escaped with their lives would proceed to the King with a large ox in order to to tetner their thanks that their own lives had been spared. The King would recieve them kindly ane after making them presents of cattle direct them to go and live in peace.

/Note that Stuarts informants ar e qutie convinced that ~~Sikonax~~ Dingiwayo learnt the regmintal system from his father - one on 1903 quotes his father on this point.

"Every kraal was called Umuda - this means "main compound" - and every
village, of whatever importance, was said to mund ne kanda - because in
was a big kraal. Actually the Ingwe kraals were known as dukanda. Even
Ndembu in Chief Kahoma's days would be known as Kanda. ....
Nothing was done except by direction of the King. Whites too were at
Mongundblow. My elder day they simply Mais'd. Ngofasenkom was to
kowa. They would often be supplicated for assage a in bush'mpili.
Then sections would be sent for a long period.
Even old people Kowa'd. I would a ii Ngwenkom? Also for food so Ka
xorb' Ngwenkomo if he was still live. He would say Ngofa nin'olaya kwa ma
ma(x)ofe, i.e. people, mafilalis were the only things men had to eat.
Wives account of Kin and's visits to his kraals and to the gas. I swam with
the regulations for his safety. Talks of the lovers people had for
the King - some ceremonies and the smokin of the kraals.
"And thus it is that even though a man might be killed out by order of the
King and his daughters seized & placed in the harem which of his sons
who had escaped with their lives would proceed to the King with a bribe
ox in order to be taken under the wing of their own lives had been spared.
The King would receive them kindly and after making them presents of
cattle, would then to go and live in peace.

Note that future informants are equally convinced that Kaxmxx Dinkwo
learnt the remarkable system from his father - one of 1907 quotes his
father on this point.

47

Stuart Papers

Book of Eulogies Vol I

/Mpande isibongo has a note / "..this refers to the izinduna Ndhlela... and Lukwazi ka Zwana...The former always protectedMpande when King wished put him to death. Later on, when Mpande was attmepted*to be deceiving by the nad of cattle, Luskwazi wasporbaly privy to the plot. Lukwazi waye induna yo hlangoti (probably Engunghdlovu.

/Note on Cetshwayo's isibongo/ " Hamu was a prominet oppent when war with Europeans wassuggested. He stornly oposed Cetshwayo's policy, but was overruled. hen the Ngobamakosi passed through the Tulwana(on march on the last day of Cetwhayo's last Mkosi (viz 1878) ie the third day, a conflict arose. Hamu astonished at the pnprecendeted action of the Ngobamakosi directed Tulwana to arm with assegais. This was done, resuting in large num bers of Ngobamakosi being stabbed to death..."

/Qetuka's isibongo/ /note on/ "Qetuka was unmlenwu (ingwegwe regt. He was taken from that by the King and mad induna of Tulwana.. notes on Qetuka's card.

Insert Scene

Book of Julo'ea 'of 1

Tragic Jalongo Dance note: "...this refers to the Jalongo "dolls"... and Lubment Ka Tsana...the former always protected Tsana when they walked out into to sea. Later on, when Tsana was attacked by the deceiving Dyk o and of cattle, Lubment weaponlessly drive it the rock. Lubment were thrown to Dhengoth (probably Dhengdlow).

Note on Oetahwe's allone: "Dum was a traditional opera when was with Europerns vaper vegate. So strongly opposed Oetahwe's policy, but was overwhelm. Then the Moonmen passed through the Tlwana(on march on the last day of Oetahwe's last Moat (via IVW) in t o t lud day, a conflict arose. Dum established at the Moonmonte action of the Moonmen directed fully ma to arm with sacrifice. This was done, receiving in large num bers of Moonmen being attached to death..."

Oetahwe's allonge note on: "Oetahwe was unfaiment (inswave rey). He was taken from that by the King and mad indume of Lwana.. notes on Oetahwe's cand.

48

J S
Notebook 26

Ndukwane

"Cetshwayo , by looking into water that he hadpehla'd , said he saw an impi coming. This happened during the winter & in a few motnsh the Zulu war broke out. The regiments when Cetshwayo told them this accused him ofbeing afraid, saying that no hostile force could attack them in their own country.

50

James Stuart collection
Notebook 22
/Evidence of Tunumu 28/5/03/
"I was sent by Dingana with 7 girls (amcqikiza) a s'esiGodhlweni I and 2 boys - to Rev. Grout at Mvoti in order to learn the use of the gun also how to drive a waggon whilst the girls were to learn how to sew ~~mik~~ clothes."

Dear Colin, Here's one of the many Dunjone (a)
refer

55

J S
Nb a Baleni's evidence 14/5/14

"Sezangakona way'emnyama - not very tall He did not put people to death Way' no musa . Tshaka was umntwana we sihlahla. He was zalelwa'd ekaya konina eLan geni. Nandi was subsequently married to S'kona. This is Zulu custom for girls to bear children eg Dinuzulu, Kambi ka Hamu, Madakavana ka Hamu and Monzolwandhle ie before marriage. Manzolwandhle 's mother Mfumuta ka Qetuka wa kwa Magwaza was intombozane yo kwetulwa. Cetshwayo cohabited with her during his captivity - she bore the son Mfumuta had been ngenisa'd endhlunkulu kwake uCetshwayo.
Dinuzulu's mtoehr okaMsweli way'isizi for whe was pangwa'd when her father Msweli was killed Emagnweni. She was taken to isigodhlo eMangweni. She mita's there engaganile eyintombazana.

57

S P Notes on a history of Zululand

"26/12/01 per Ndukwana"...Mpande was looked on by Dingana as something of a fool - isitutana e si nga nxxxxnanze luto. Dingana killed all his father's chidren, Mpande excpeted, Tshaka, on the other hand, killed none. Mbopa Tshaka's inceku, was also known as Tumelisa , his father being Sitayi

After Tshaka had been assassinated reference was made to Ngqengelele and Mkabayi who ruled , in respect to Mhlangana 'si ngedhle (iebuse) ngomkon 'obomvu dingana was excued and allowed to fovern because though he assited in the assassination he had not acutally used an assegai, he merely caught hold ofhis brother whilst the others stabbed him. This Mgqengelele was inkulalwana yo mdabuko wa kea Zulu. Ngqengelele died and was buried at his kraal unsukaze. With and almsot as important as Ngqengelele was Mtshana, they were both izinceku and peka's for the inkosikazi uNandi. Mtshana was the father of Mnqandi who was the father of Sitshitshili a chiefl now living Etaleni in the Nkandla division.

56

S P

Notes on a history of Zululand

Mudhli ka Nkwelo ka Ndaba

/Info from Ndhlovu ka Timuni ka Mudhli 7/11/02 43-45 year old a chief at Mapumulo of the Zulu tribe belonging to the kohlo side of the Riyal house. Monase was taken by Mpande on behalf of Sthaka and she bore Mbuyzi and Mkungo whilst Mtonga was a udibi Mbuyazi was Mpande's rightful successor and was loved deeply by Mpande who hated Cetshwayo/ "the altter, Mpande said, was his heir whilst he was an umiuntu ie a commoner whilst Mbuyzi was the propoer herias he was Tshaka's heir, the man who knit the country." Mbuyazi was given the Ehsowe Mlalazi districts to occupy Mapita andMnymanana supported Cet and when Mbuyazi went to build as Mpande said he might M apita advised immediate attack./ "Mpande snet Ntshingwayo ka Morale to tell Mbuyazi to take refuge in Natal M might have done this & would probably have done so but for the finlunce of Mantantashiya. Tshonkweni reisted Matantashiya but the latter's counsels prevailed xxxx /He called M a cur to leave seeing only the Usuthu would fight but it turned out that the wholse Zulu people took up arms against the izigqoza. Tshingwayo was intercepted and didn't deliver the message./

62

HEC's annoations Col Col 96

p799 "N.B Santingi hadmorethan one kraal. One was clsoe to Butshelezi's the ace ofthe murder. (Another (Emhongozini) was 5 or 6 miles distant as the crow flies, & much further for a human being. The prosectuion ignred these fadts , & argued as though Dinuzulu's presence at Emhongonzini would prove him clsoe to the murder.

J S collection
Notebook 22
Tununu's evidence 30/5/03
"I was present at the Maqongqo impi. The izinhloli saw the other spies at daw, also izimbongi. The fight began emini ya ntambana, was not pakwa'd izinduna but izindun' ezincane.. The izinduna themselves tatzela'd inya'd & tunda for an assegai would not ncenga even though they were izinduna they would escape. They knew that I fought for Mpande that day against Dingana. Mankaiyana, Mqundane Nkayitshana Nongalaza Mtweni (induna ka Zwangendaba) Ngozane ka Butsobengwe (Ngozane was our imkulatshane induna) these were all Mpande's izinduna .
Ndhlela ka Sompisi Ntenge ka Mtshido (wakweZulu wo kuzalwa, was uDhlumbe o dhlwini) Nozithsada ka Maqoboza Mvundlane ka Menziwa Nonsukwana ka Ndhlela ka Sompisi Silwana ka Ndhlovu Fika ka Mncongo Mbangulana ka Dhlozi ...Mammini ka Mpika...Msongane (nduna yas'emgungungdhlovu) Mfusi ka Manyala (ind. yas'emlambongwenya lap'm Mpand' a zalelwa kona - kwa Mahamb' ehlala, E se ngamunt' uMpande.) Maqongqo is a hill, emKuze, emhla na Magudu , south ofMkuze say 18 or 20 miles from office of Nongoma.
We were okalweni & fulatele nMaqongqo, Dingana's fulatele impisini hill. There was not time for us to go up to top of Maqonggo - our object being to go towards the Mkuze Mapnde's impi was acting on the aggressive, follwing D. who was fleeing oBonjeni. D. was hismelf oBonjeni. He could see what was going on. Ndhlela & Silwana were the chief men in charge of D's impi. Nzobo ka Sobadla had arelady been killed by the Boers.....

/gives namesof regiments involved The battle continuedto nightfall
gives details of ~~t~~f lesses to regiments/

Tumunu - Dugane's mceku - gets book & boots with most fascinating info. At Bloodr's Bongezi incident. Was a gun-bearer - taught by Grout & Gordon for hunting. Was merely an instructor. 130 hogl guns from Piti
12 mceku guns from Gudem & Gogwem

Zulu War Reminiscnees Vol II 1879 KC
2My recollections of a famous campaign and a Great Disaster"
Henry F Fynn from Natal Witness 22/1/13
/Describes Isandhlwana and gives a brief outline of Zulu history
Mbuyazi's faction / "..was called the Ziqoza branch ~~of~~ or tribe of Mpande
. hey were lastly located about the township of Weenen, and some time
after the Zulu War andCetshwayo's death in 1884 , they returned to Zululand."
/In his story of the Langa affair says that Durnford fed his men on
a Hlubi beast at the head of the pass which the Hlubi regarded as an
assault. Sirayo accoped the aread from the Ncome(Blood river Nqutu
rqgne to the Indwe. Matshana Mondisa lived about the Qudeni. The
original pa n was for the centrql column along the Jacht Pad or Blood r
iver line of raod for cetnral Zululand but I pointed ~~at~~ out that this
would make it possible for the Zulu to descend the Mange valley of
the Mhlazakazi Mountain, and shl ter there and in the Qudeni forest until
the clomn had moved into Zululand and then move up the Buffalso and
cut the column off. Thus the Sandhlwana line road was adipted known as
the Qudeni forest road.

~~azdazz~~ "The Statment of a Zulu ~~warx~~ deserter with regard to the affair
at Isandhlwana"
Undi put on separate sheet

78 J S

Nb a 38 per Somzica 1922

"Legend respecting Cet hwayo's visit to England.

Tshonisile ka Siteku wati kimi: Yati inkosi (uC) ub' iwel' amanzi, ba se beyi tat' abelungu be yis' ecibini e li ne zilwane. Yat' ub' ifike, ya i ngeniswa kon' . Kwa se ku pum ' izilwane a kona (ka Zitshongo ngomabiz' azo) Za se zi m kaka pakati si m kota a m kota. Za se zi suka kuye. Wa ye lok emi yena. Ngokuma kwabe se zi deda. Base bet' abeLungu ka pume. U s lbil' impela Wa ye pum' e seyo hlalatse /?/

Namany' amakosi a Ngotshiweyo /?/ aesiwa lapo, a fele kona, i bulawa imoya wax lezo zilwane, kanti ubukosi bayo bulula.

Kwa bonakalake ubuti uCetsh. inkosi epumelele ngobukosi emhlabeni, pakate kwawo wonke la makos' amnyama."

p541 Treatment of Zulu Messengers after Isandhlwana

p599 Wolseley's letter to the Chiefs. The meetings with the costal chiefs

Chiefs held as hostages. Magema's comments. /Much of this is included in Cet's Dutchman

p608 Miscellandeous Matters connected with the Zulu war XXXIV

~~XXX~~VI p642 Sir B Frere's final defence of his policy

XXXVII p690 Message after the War from the Great Zulu Chiefs

XXXVIII p697 Reports from the SPG Missionaries in Zululand

APPENDIX Cetshwayo's Story in Macmillan's Magazine.

XXXVII Sequesl to the Message after the War from the great Zulu Chiefs p733 /Names noted on individual cards.

pp748-805 exclusive are missing
XXVI Sir Shepstone's Message at the Annexation p819 /?/

/End of the first volume in the British Museum/

K C Broadcast Talks The Bantu by D McK Macolm 1939-50

The landmarks of Zululand p1

/_The Nkonjeni plateau famed for the richness of its grazing - p 3
From the side of the Qudeni range looking lect actsss the Nsuze valley we see the falt -topped Ithala or shelf antoehr famous grazing ground._/

Zulu diary

Zulu war p3 /Discusses the Madhlantule famine and drought which Zululand suffered when Shaka was a boy_/ "In those days there were no means of transport, so that food could be brought as in these days, from where there is a surplus to the palce of need. There wasnothign for it but to make the best o local resoruces, and so people dug up roots and boiled fleshy plants and the very small grain from some grasses gound into meal. Those who could, hunted game, but success largely depened upon dogs, and dogs were badly fed and many were killed and eaten. It is said than many women becamse so maddened by the vris of their choldren for food that in despair they killed then and even aannbialism took place. People who had any stores of food, concealed them, and anyone who killed an animal kept tqhe carcase hidden away from the kraal and took porition from it only under cover of krakenss....It is said that another very sever drought, causing wide -spread famine, took place about 1860....

S P

Notes on a history of Zululand

"In old days a hun red years ago or so there were no small kraals in the tribe,. Nowadays only inizi yenkosi are large kraals. Izwe kwa kunge lempi, ku vinjezelwa'd the people at the kraal would be sufficient to offer an effectibie reisitance.

SP
Misc 29393
"It seems Senzangakona built a~~xxxMahlabatinixxx~~ W~~hxxxTshakxxx~~aSi(x)ebeni kraal for Tshka and Sojisa; they puma'd then a nd this kraal was built at Mahlabatini. hen Tshaka was at Si(x)ebeni it was then that Sezangakona wnated to put him to death as it was said, u li tshinga, wenz' imkuba yonk' e nga fanele. N does not know what. Tshaka ran off to the Mtetwa tirbe and konza'd Dindigwayo....Sojisa was notput to death by Senzangakona as it was said Tshaka had eqa'd ngamandhla' abo and therefore, though S. was originally to have been killed , he escaped because T. had succeeded in getting way. Hence the origin of the name of Zibebu's people Mandhlazkai. ...Sojisa was older than Tshaka being the son of Jama. Although older & his 'father', he yet pama'd with him & Si(x)ebeni was built forthem both

5

J S
Nb 4 a
" Mangqai says: I am Mbokodwebomvu regt. We never xeza'd. Inever say xizaing. I alused cattle at home inuzulu buta'd this regt. dinuzulu called the regt by this name He said Imbokodwebomvu ka qonda buso. This regt qondana'd no mandhlekazi. this was the regt that succeeded in routing Zibebu and this routing occurred kwaNdunu. It was Mbokodwebomvu and Falaza that defeated Zibebu kwaNdunu. I, however, belonged to people south of Mhlatuze so was on ovt side.

8

S P

Misc vol 29393

"...per Ndukwana 29/9/00 in connecntion with the Tulwana and Ngobamakosi regiments in ~~the~~ front ofkraal was'Ondini ebuseni bomuzi, emfuleni. It happened at the time time of Cetshwayo' last great Mkosi before the Zulu war. Hamu was the immediate caue, he said se ba hlupekile kakulu ie the Tulwana regt. The king was in the hait of pumaing with the Ngobamakosi to go to Nondwengy. On the mkosi in uestion Cetshway lleft alone for Nondwengu. he Ngobamaksoi had done wrong in not accompanying the king. After the king had gone off, the Indunas said 'Ayi hlom'8Ngobamaksoi UGcwelegcele then said 'Isa ncama' Undu(Tulwana) then hloma'd ketals (sina'd) about in the kraal, and then puma'd and procceeded to go off to N odwe gy. he Ngobamakosi, at the same moment, homa'd ku sa pum'uhlangoti (luka Tulwana) Nxa ku pum'isicamelo (or izisongo) sa kwesi kulu kwa se ku pum'Uve. The Indhluyengwe, then left(puma'd) in companies, a compny of Uve and then of Indhluyenwe, altern ely. Ndukwana himslef had gone off to Nondwengy. Af giht then took place between Indhluyengwe and Uve (the Uve is part of the Ngobamakosi -ikala leNgobamaksosi) he Indhluyengwe came from sibayeni esi kulu (near gate of kraal and was part of Tulwana becasue telwa'd kona, Ondini. he Ngobamaksoi then foguht. with sibaya esi kulu pika Tulwana inside the kraal. Tulwana was cita'd Ngobamakosi then welea'd over to Sitswili (ummangonje) he hlagoti of Tulwana which had first gone out then turned and came back to the kraal. At this stage Tulwana was directed by Jamu to take assegais and staby the Ngobamakosi becaude, he said, se si hlupekile. he Ngobamaksoi had no assegais with them, they had no muzi of their won, they were called and butana'd enkosini. hey had

not brought their assegais, no one going emkosini ever carreis an assegai. Many of the Ngobamksoi were killed and wounded. None of Tulwana were killed, they coulc not ha e been killed becasue it was known that the order had been given by Hamu. The Ngobamaksoi, moreveover, were fine a least all round Gwelecgwele ka Mhlekehleke , the induna was also fined. N knows of no subjsequ nt using of assegais. The indicent just described created a great sensation. UZulu wonke wa vumel uHmau, they said the inkos had done it for what could so many boys be tela'd pezu kwe bantu aba ngaka nabo be ba ningi. As he saw the fight, Cetshwayo said 'Ba pel abafana bami!"
N looked on at the fight, for at Nodwengy, where N was one could clearly see what was goin on. the casue of this grave fighting seems to have been becasue Cetshwayo had not b ilt a spearate kraal for the Ngombakosi. The Uve lwa lu telwe'd Olandandhlovu, the Indhluyengwe was telwa'd Ondi. Ngobamakosi were many in number, they wereliked by the King, he used to call them up and let them put up in Undi kraal as best they could with Tulwana and other regiments.
With the oabve indident compare the use of the assegai, shields &c in the w ar between Zibebu and Cetshwayo."

Mapheke, p. 13.

Alleges that Cet. asked for following to accompany him to England.
All belong to Cet's age-group or Regiment.

Ngobozana ka Vukuza, of the Mpungose
Mavumaywona ka Ndleka of the Ntuli.
Ngcongcwana ka Maqubogca of Zulu
Phosile of Mangosi
Hayiyana ka Mapuita
Mabedla ka Mangondo of Magwaca

34. Home records of the Zulu
35 Shaka murders Nyawa
36 From Colenso book. History of Natal.
37. History of Shaka according to Mhlekwana
38. . . . Dingane . - - -
39 The meeting of the English & the Boers. / Zulu.
40. Dispute between Shaka & Dingane.
41. Death of Dingane accession of Mpande & the beginning of English rule in Natal.
42. ~~Genealogy I~~ Succession Shaka Dingane Mpande
43. First fruits
44. The kind goodness of Mpande
45 The cases of the murders
46 The Rule of the 4 Kings.
47 Cetshwayo's rejn
48 Cetshwayo's festivals / mutiny movements
48

50 Fuze visits Cetewayo
51 The invasion of Zululand by the whites
52 The Zulus defeated
53 The return of the king & his expectations
54 The death of the king (

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Authors note

1. The birth of Dinizulu
2. The death of Cetshwayo
3. The bad ways of Z.
4. The Govt comes to Ekukanyeni
5. The trial at Eshowe
6. The Coast defeats
7. The Princes at St Helena
8. The Geography of St Helena
9. Injury of Ulundi
10. The stay of the Chiefs at St H.
11. Libels about the Princes on his return
12. Quarrel between Bonhappa & Dhlowayo
13. The Seizure of D. by the whites
14. Death & burial of the Prince.

Chapter

1 The black people - where they come from.

2 Burma

3 Hottentot — "amagheya"

4. Sogias

5. ~~The~~ Passing through the eNgonumi where from?

6 The white man among the African (ie. impact on)

7. The Boers

8. Those who remained behind

9. The dispersal of the people

10. + its construction

11 Settlement

Death of a ~~[illegible]~~ man

- . . . boy

12. The nations that were strong than the others.

13. Heading, head dress, it was not known

14 Circumcision

" Boys puberty rites

Girls . .

15. Being married (♂) being married (♀)

16. ~~Regiment~~ Celebration.

17. Ukuguwetshwa kwengome.

18. The going out of the army.

19 The Ntungwa people.

20

21 Birth of Shaka

22. Sikona was Mtetwa

23 Death of Sikona Shaka takes towns

24 Defeat of Udwandwe

25 Invasion of Ngwane

26 . . . Macungwane

27

28 Disintegration of the Qwabe

29 Exodus .. Mzilikazi

30 . . . Nomagaga

30 The Zulu Empire in strength

31 Marriage & death of Nandi

32 Jobe's power

33 Death of Nandi

49

Stuart Paers Notes on a hsitory ofZulualnd.

"12/10/02 coversation with Ndukwane: - Sitimela is the son of Soveli ka ingiwayo. this man came to Zululand on a visit about the end of 1880 (just before the Majuba battle was fought.) A number of the older men saw and Beleived Sitimela was the son of Somvelxi who, in the days of Tshaka, had been obliged to flee northwards into Ngungunyana's (Sothangan's)country, beyond Delagao Bay. Other od members however of the Mtetwa trive refused to recognize Sitimela. A number of people killed bests for the newcomer and welcomed him back again. After remaining about a month Sitimela went off to Natal, In his absence Myandeya...som of Mbiya... pusn punsihed those who had presented beats to Sitimela by seizing their cattle. In asever l weeks Sitimla returned. People flocked to him in considerable numbers. He attacked Myandeya killing Sokwetshata's motherxx and seziing large numbersof Cattle. For safety Myandeya and man people feld to John Dunn across th Mhlatuze. the matter was reported to Sir M Osborn, then in tents in the Emtonjeneni Dist. Sir M O sent for Sitimela. S campe up followed by a considerable number of aremed men. Ndukwana was told to go and prevent the greater part of the men from coming up to where Sir MO was. N. did this as the people made their appearance on the hills but Sitimela continued nevertheless to be follwed by a goodly number. On apraoching nearer Sir M O he was directed to leave behind the principal protion of those then withix him, he did so advancing with 10 men to have an interveiw. Sir MO aksed what he meant b coming into t e country without reporting his arrival and obtaining theResident's consent. S replied that he had notified the fact of his arrival to Sotondose, Sir MO's incuna. Sotodnodse admitted this adding that the notification coame in Sir MO's absence and that Sotondose had warned

S, to wait and see Sir MO who would shortly arrive. this S made no reply
It should be ramked here that S had presented Sir MO with 4 oxen which
were slaughtered N partakingthereof & Sotdnose too was presented with three.
The polciman morevoe sent to call S was given a beast as well This tlok
place after the sezirue of Myandeya's cattle. Sir MO then told Stimela
that he was going to the Nhlazatshe and that he wanted to speak to him
there in the presence of Myandeya who would be sent for. S. then went away
Sir MO then desapt ced Ndukwana with a letter to John Dunn. uch
was evdiently to summon Dunn forhe went to see Sir MO and no Sooner did
D. get back than an attack was made by Myandeya (assited by Dunn and other
Eyroepans who fired guns) on Sitimela then at his new large kraal, cattled
after Dingwayo's famous kraal, Oyengweni but also with the further
signfifancatn name of Pisdumbone. Myandeya was completely successful, no
sooner did the assailants advance on the kraal and the Europeans open frie t
than the inmates turned and feld towards the Mfolozi, a number being slain.
the kraal was burnt, Sitimela himself excaped. Toyana (Tolana) a polcieman
of mine at ingwavuma was an adherent of Sitemlea's at the time & he was one
of those who fled. x Mtateni, the present Chief in Lr Umfolis Dist was also
an adherent of Stiemlea. It is not know where S. ran off to but it is belived
he is in Natal as he was last heard of there. N. addis that he was a tall,
dark man, an inisizwa, spoke unfortunately in the Tonga tongue, would be
about the age ofMbonambi regt or Nokenke, when he saw Sir MO he had on a
leopard sking betshu with larte imponso ye miti stcking out around his neck.
On the accosion hissecond coming he was abbout 2 moths in the country before
he was routed. Wpoke of Myandeya as 'father' Myandeya died some time before
Cettwayo. After the rout Myandeya resuem occupition of his land.

N, says that though speaking a foreign dialect S was beginning to assume the appearance of a chief or man of rank. It was due to Euroean action 't (through Sir Mo) that he was turnedout, in fomrer times the man having come as he did would have to say. Mgcobo and Cakijana are two sons of ingiswayo N knows of both however are now dead They did not fly north like Somveli

S P
29394
Manuscrpit notes - foolscap

"Another case was when Sinwewy had Zululand divided up. the Hluhluwe became a boundary and the Mfolozi. We of the Ekubaseni (Ekubazeni) kraal, found ourselves instructed to konza Zibebu if we wished to remain but being real Usutu-ites we refused to do otherwise than konza Somkele he being the nearest represetative of the Royal House. Zibebu inisted on our leaving as wewould not konza. This we did, taking children to Somkeleos / We went to an open wild part of Somkele's dist overrun by wild animals & there settled reporitng afterwards the fact ofhaving done so to Somkele, who being of our party agreed to recieve us./ but having left mabele being we went to fetch them A fight occurred with Zibebu's men, agai we went and again there was a fight. Zibebu siad of or in respect of us to Somkele "Ai Zsuku no tshaya inisk esemnyango na? for they will run when being xotshwa'd & rushing inot Somkele's hut for refuge bring it down on top of them. ..Kwati izimbuzi ezi no tevazi za ngena kwezitpelayo na?
There was twazi for we had left Zibebu's county & gone to Somkele. Zibebu spoke to Somfula, Sigida and Haulana & said ' look after these people and give me warning if they come and get their amabele' This is the very beginning of hostilites with Zibebu,la 'inkonhlwane ya suka kona (inkondhlwane = a tinder which once alight always keeps alight, for very long time.)& from which the whole of subsequent warfare blaxed up. We went for our mabele, for they finding we had gone to Somkele , were afraid of sleeping in their own homes because of likelihood of our bunbezelaing them, they emhlatini Sigida mae an inqaba, unba'd it or biya'd , so as to be big rmough to take two imizi. When we went to fetch our mabele, we found that they had d

dug them up & cita'd them ogedeni lwapo We then went there where they had tuta'd them. We found 2 imizi there. A son of Mbopa's was shot with a gun at the umgede. Others were shot. We killed several of them. they agaisn xotsh'd us. We again crossed Hlubhluwe went to Somkele. After this Zibebu's people bond'd and bulula'd izwe, for they accused Ndabuko of being at the b back of our fighting and our instigator ibebu afain communciatedwith Sonekele, seeing about eqaul number of bodies had been killed on each side. At this time Somseku cam back to Zululand with Cetshwayo.
The ekubuseni kraal is the Usutu propoer & is a related kraal Ekubazzeni kraal and it has come from Gqukazi kraal. The Ekubazeni and the amgnwe came from Gqikazi too

/Wr ttine uo from memory of yesterday's conversation/ "Zibebu later on made an attack on Somkele's tribe, being in search as he declred of the men who had killed som of his own, meaning we of Ekubuseni(Ekubazeni) kraal. He fired on variousmembers of the tribe and so as already prophesied by him the insika at the door actually fell on Somkele

All this affair ie hostilites between Zibebu and Royal House arsoe out of Zibebu, during Cetshwayo's absence (in captivity) having appropriated girls and cattle belonging to indhlunkulu. He married one or two of C thswayo's daughers and yetall this propoerty was supposed to have reverted to the Govt. in consequence of having defeated C., but Zibebu was allowed to take and keep this propoerty. At first too Zibebu was appointed Guardian of Dinuzulu, as the Govt lookedon Ndabuko and Ziwedu as unsutiable. Well, when Dinuzulu saw that Zibebu was 'consuming' propoerty belonging to the Royal Ho use, he left him and went to Mnymanana. It was in consequence of this desire of Zibebu to set himself up as pracitically King in place of Cetshwayo that stirred up the wrath and intrigue of Ndabuku

Zibebu gave out that Cetshwayo would not come back to Zululand and when it was stated he was returningZibebu explained it would be only his isitombe and not a reality. hat is all the white men would bring back. ence when, as a matter of fact, Cetshwayo was brought by Sir Shepstone to Emtonjaneni , accomapnied by Fynn , large numbers if not the majority of Zulus, Mpatshana among them believed that a mere isitombe (stue or wax-work) had been brought until they saw the figure reputed to be Cetshwayo move forward and begin to address the assembly somewhat after his old manner, when it was discovered that a reality and not a phantsy was before their eyes.

28/5/12 Mpatshana continues. I remember hearing of Mapita wishing to put his son Zibebu to death on ground that the latter was hlaknipile by taking cattle belonging to Mapita and sending them off to Sotshangana's country to but things for which Mpaita never saw any return, now was any account ever rendered by Zibebu. Hecne, concluded the father, ' he is bying medicines and drugs (imiti) which one day he intends to kill me.' Mapita reported the matter to Mpande and recieved his approval about killingZibebu, but Cetshwayo sided with Zibebu and as a reuslt of such support the action mediated against Zibebu was not carriedinto effect.
hen Zibebu sent (purloined) the cattle as stated, he was living Opanqekweni Kraal at Umsundzue enter Mkuze whilst Maita was at his eNkungwini kraal.

Mthethwa origins

J S

~~Mx~~ Small pocket book 13 2/6/07-30/6/07

2/6/07 "Nhlekele ka Makana kaSobasa kaSengeya ka Gomba ka Qawu zeye ka Senzeya ka Ngwaqa ka Zaza ka Mataba wa sema Cambini We dabuka'd kona kwa Mtetwa. Sokwetshata ka Myandeya ka Mbiya ka ~~Tshxxxxxxx~~kTshangane ka Kayi ka Xaba ka Madango ka Ngxongo, wa kwa Mtetwa.

The name Mtetwa originated from a man who tela'd so that he was directed to pum'umuzi & build his own After doing this the clan was called Mtetwa ~~xxxxxxxxxxx~~....Myandeya ka Mbiya used to give me the old traditions of our tribe. Dingiswayo's ~~xx~~ son's were: Somveyi Mondise Mbcobo Mngoye (father of Matshwili) Ndabayake Hlombe Tshuqu Ngongombana and others I forget. Somveyi ~~xxxx~~muka'd & went off to Sotshangana with a section of Mtetwa tribe. / /It is not known where Dingiswayo was killed by Zwide. He was simply caught & carried off. After Dingiswayo's death, part of Mtetwa konza'd Zwide, who then lived near Ndunu & Nongoma & part went off with Somveli. I do not know if Somveli is still living. Tshaka after defeating Zwide took over the Mtetwa.

Sonveyi had a son Sitimela who came here but we would not receive him as we knew nothing of his virth. I do not know if he is dead or not. Dingiswayo's kraals. Oyengweni Emyayazini Ezicweni Ecwebeni & others. Dingiwayo's regiments Izicwe (greatest) Imveyeyo Inyakeni UCobo and others. My father was of ~~Xxxxxx~~ Nobamba regt kwaZulu, and iziCwe kwa Mtetwa. I hear that Inyakeni were Dingiwayo's last regiment /and was defeated by ~~Z~~Zwide. / "Tshaka was given over by Dingiswayo to his Induna Ngomane ka Mqomboyo, was eMdhletsheni. he Emdhletsheni people dabuka'd kwa Mtetwa. / /Mtanimemidwa ka Msutshwana ka Mfusi ka Manyaya

of the Mdhletshe trive - ~~mf~~ Offshootsof Mtetwa tribe
abakwaSokulu Mpukunyoni abantu ka Kona Mbonambi MbokaziMbutu Ncube Msweyi
Cambini Mdhletsheni
The Sokulu people konza'd in Jobe's reign. The way they came to Mtetwa
was this: The river they lived in got in foold and carried away the
ummango, together with the gardens they had planted thereon. This hill
was carried by the flood seawards by the Usutu river. The sea, however,
refused to admit the hill, whereupon it (the island) was cast back and the
people on it mananged to crawl on their hands and kneews on to terra
firma, from whence they came southwards, crossed the Umfolozi and konza'd
Jobe, King of Mtetwa. These people were then under Langa (or Yanga , as
Nhelkele calls him) The present head of this tribe is Maqondo ka Nonsoko
ka Mazwi ka Yanga. .../Yanga/ brought with him imbewu yo moba(suger cane)
also amadubmi & cultivated these things.previos ly unkown in Zululand.
This umoba after crops had grwon was twlawa'd to Dingiswayo to be eaten
also to Tshaka. Was extesnevily cultivated. Yanga also broguhgt umhlaza
(like 'batata) - not as big as batata - into the district.
I once saw Mazwe (Yanga's son) (see Bryant Olden times 109 7/9/29)
These people give the impression they came from the driectionsof Zwaziland.
.....The Mbonambi people are not an offshoot, but they konza'd very many
years ago. I am Sokwetshata's chief Induna (Mpukunoyoni seemed not
to be an offshoot of Mtetwa - see what wastold me at Hlabisa a few days
ago by the late Somkele's men.)

3/6/07 "I will not deny, what Ntangweni, Kambi & Nkome say about
Mpukunyoni tribe having come from Swazits. I know that Mpukunyoni came
to ~~kaax~~ keta whem Myandeya was married to Ndikidi alias Nomzinhlanga,
Senzangakona's daughter. his took place before my day & whilst Mpukunyoni

still lived south of Mfolozi...~~Thex~~ Beofre Mpukunyoni lived on north side of Mfolozi that country was occupied by Madkeku ka Myambo wa kwa Msweyi. Madeku was an Induna under Dingiswayo, & he akelana'd with inkosi yasemaCambini (my tribe) viz Mayiba ka Ngwaqa ka Zaza ka Mataba. ~~Madx~~Mandeku's son & heir was Dhlovunga, died leaving children*. The Nsweyi people gradulally died off, not in warfare but from dieseases so that now those remaining have no chief over them. The tribe died off when under Mpukunyoni tribe, in Mayanda's time.
Mondise busa'd for a short time after Dingiswayo's death . Mondise was killed by Tshaka kwa Buyawayo for hayaing isisuso ka godwa (ie igama hlabelelea'd say by a man when going along alone.) He had been menywa'd by Tshaka to come and goda in order that Tshaka might look. Thskak said he qamba'd him... he was then daught and killed i esigcawini. Many of Mondisa's followers of the indhlunkulu were killed at the same time, the ihohlo side under Tshangane excaped for they were not dancing. Those followers of Mondise that remained overran off after Somveyi (kwa S otshantana) leaving Tshange as head of such of the Mtetwa tribe as remianed. Thus it is that Tshangane's section came to rule. Mondisa's followers tried to induce them to go off to Sotshagnana's but they refused on the ground that they had already konza'd Tshaka.
We Mtetwa people followed the practice of dabulaing ie our and (cambi) girls weretaken by main ection. I do not knw who originally dabula'd us. Myondo ka Ndhlovu ~~w~~asemaBuyeni was dabula'd by Dingiswayo - ingane ngaba kon'ekudabukeni. They call themseves Mtetwa, now they are spoken of as Myondo & abasemaBuyeni & there is endogamy now. Dingiswayo did not himself marry into these people, but his sons did so & in ingiswayo's

lifetime. We amaCambi originally belonged to the indhlunkulu Mondisa's now we belong to both sides of the tribe, springing ias it does from Mondiso's kohle.

Mpanza is not a section of Mtetwa They have longlived with us. They came from Zulus. Abasemanqayini, ba kwa Nsele are an offshoot of Mtetwa tribe, were dabula'd by Dingiswayo. We are AbeNguni & not Lala Ntungwa Embo or Swazi.

Eminent People-
Statesmen
W. Y Campbell

Photos in
Miller Collection
of Sibondi

M Gnita(?)
Fugoot (at Mkuzi)
Umgwamaan

v Kilumetule

Versions of this ove
in J.S. & Nbs. (The
Ullundi fragment

The return of Cetsw.
from Eyford.

Contained in
J.S. & Nbs. 22 & 21

JS a34 In a rough note used to write the paper on land tenure note that there were no restrictions in Zululand on hunting, mining ore, chopping wood and in his descritpion of the king who owned and could not alinate the land there seems to be no concern concern for shortage of land, grazing areas, pling areas garends.

"Boundaries were determined by the izizwe (tribes) ala'd (ie the lands occupied by t them Tshaka defined no boundaries as the conquered territores were laready sufficently defined. Infomrant of above ? 21/10/00

JS nb a4

/An ifnromat giving izibongo says he says Zokufa - the lalas say Zwekufa and/

"I say, & Godide said, Dingane

42

J S
Nb a 34
/The originla notes of the Ibandhla /22/10/00
"Mbilini ka Lukwazi ka Zwana wa kwaNtombela, Mnymanana, Masipula ka Maba. Ntshingwayo ka Marole, Mbopa ka Wolizibi .. Godide Seketwayo... these were great men & others as Mvundhlana ka Menziwa...
Somapunga ka Zwide...such men compesed the bandhla in Mpande's day. Not counting Mapita for he was an inkosi. / /The bandhla is calledby up by induna enkulu odu iyon'/?/ epeti. When Mbilini died Masipula qoqa'd ibandhla. The King would give directions call ibandhla. The King & Mapita, conferred together, for Mpaitawas Inkosi. The king would say purpose of meeting The meeting would assemble & then bumba izwi then taken by indun'enkulu . the first men got togeher are such as those named the great abanumzana, they would then consider the subject ' if they decided to lay it before a lrger meeting the izinduna of the amakanda (who could not be called izikulu ~~x~~ zezwe) & from each inkandathe ~~(e sa sohlan~~g-induna yoz'ohlangotini & kwesi kula*might go & also of the twa izicamelo/?/ ~~otini~~) (e sa kwesikulu, e sa sohlangotini) - for in akanda there were only 4 izindunas of importance.
Never could hear what the small meetings of great men said so cannot estimate what kind of subject was ~~regarded~~ reckoned of sufficient importance to be put before a general meeting.
N usedonly to attned ibandhla's which kuluma'd some such indaba as some two persons having had a great quarrel ow where it might be necessary to bula mhlahlo in regard to some great man possibly a quarrel has occurred

& the usual upshot of such nasty quarrel would be an mhlahlo when the bandhla would hlakazeka- tho izinymanga would be summoned to the head kraal - there hold the mhlahlo which wouldbe called ingoboco ; the izimanga would be summone for some day threeor four days after the indaba, for they will have to be fetched from their respectibe kraals in the distance and when the uangoma cmae up the previous meeting would reassemble. Five doctors might be present, to hold ingoboco But they would station theseves at various & spepaate spots, half a mile , a mile & ven 4 & 5 miles away from the place where bulaing is done. One would then come up at a time, bula, bula bula ikwibitshi isuk' hamb & go off in a direction different from that in which the coctors are seated with their peopoe- for they ha e their followers with them." /The greatest doctor bula's last - the differying parties eill be taken away from the concourse to wahs in the river and then they return. The whole hierarchy is represented. The great izinduna in an mcumbe fromation The doctor and his party threatens the parties with their assegaais. The doctors are guarded by assegaais in case one of the parties kill him. /

ends obscurely

"Bantubensumo wa ka Xwana ...said 'A ngi seku kumi biza ie N &Ndongeni because when Mkokwana edhlaing/?/ isigohlo fototi dundu were killed for -amagenfu - x /?/ huts ekaya was killed we suka'd & baleka'd lapa be mpulalayo Mnymanana said to Zulu wonke kill him, kill him ie Mkokwana, was C's great induna when C was a prince He was killed becasue jelousy would arise. His daughter was C's isixebe & was accused of taking izidwedwe zi ka C & gave to her hatehr who sent to Mkungu in Nata.l."

27/10/00 "Fokoti ka Mgulungulu, Nandwana ka Sonizase were killed for

[illegible] isigodhla ie [illegible] (prindesses.

6

J S
Notebook 28

"Ndhlela was Induna yomGungundhlovu
Nzobo alias Dambuza ...was induna yesi camelo(izimpohlo)
Mayanda ka Velane was induna yo Fesimba wsibayen' ~~exxxx~~ iskulu(ohlangtini)
Mpangazita ka Mncumbata was Induna encane yo Famsiba
Mgumanga alisa Sinjanja telwa'd kwa kagela.
~~Thexxxwerexxxxxxxx~~

S P

Notes on a history of Zululand

"Tribes of Zululand (farily complete list of those in Zululand at the outbreak of Zulu war) given by S on 30/12/01

1. A ba kwa Butelezi 2 Mambateni (chief Nqodi ka Diyikana ka Hlakanyana) 3 Nzuza 4 Xulu 5 Kanyile 6 Ndwandwe 7 Qwabe 8Mtetwa 9Nsumalo 10 Matshalini 11 Mdhlalso 12 Redeba 13 Mangwaneni 14 Macubeni 15 kw Majola 16 Langeni 17 kwa Ngcobo 18 se Mbo 19 Macunwini 20 kwa Ndhlovu 21 Ntuli 22 Mangweni 23 Mpukunyoni 24 Mdhletsheni 25 Mancwwabeni 26 Qadini 27 kwaKumalo 28 Tenjini (a ba kwa Jobe) kwa Cele se Maqungenbeni 31 Biyela 32 Zulu 33Ntombela 34 Cebekulu 35 Nbonambi 36 Sokulu 37 Zondo 38 Mapisini 39 kwa Gazo 40 Magwaza 41 Nxamalala 42 Mabomvini 43 Hlabisa 44Mgazini 45 Gazini 46 Zungu 47 Mandhlazini 48 Dube 49 Makanya 50 Mambedwini 51 Mangadini 52 Manzimeleni 53 Nwandhla 54 Mankwanyaneni 55Maqangeni 56 Caba 57Nene 58 Koza 59 Zibisini 60 Ngedi 61 Manzobeni 62 Mayezinei 63 Luhlongane 64 Vilikazi 65 Sibiya 66 Mpungose 67 Makobo 68Matonsi 69 Maxatsheni and possibly others.

10

S P
Nb 38
"Nandi wasmfokazana, mpofukazi, rather tall. I,,, Her sister Sijula married Nsungane ka Mandondo we kwa Zulu , chief Xabatshe. I saw Sikula near Mfule river where we lived. I saw her in Dingane'sreign. he was Mpofukazi, esiqepeukazi (ie medium height) -) Mbengi was Sijulās father Mgabi was Ndani's brother also Nxazonke (elamas'Mgavi)

Mhlonzo
Mbingi
Mgobi Nxazonke Nandi Sifula

13

S P
Nb a 29
/ 27/1/09 Evidence of Mabonsa about Langlibele's Hlubi
he Hlbi lived first at theBombo where the Mgomezulu now live /
"Dingiwayo's coming to Hlubi Chief Bungane He cmae to buz' ubukosi. Ukub' u wehlulk' izizwe nje weze njani na? Bungane recieved him kindly and Bungane instructed him. Dingiswayo was accompanied by Tshaka (for S'Kona was still reigning) Bungane elapa'd him, in various way & when he had finshed he lazela'd him when a buck made its appearance. /stroy of how he miled the buck / "Dingiswayo was accomapnied by uSisiyana wa kwa Sirayo (father of Mehlokazulu) ekayo was Dingwayo's udibi on the occasion of his coming to Bungane He it was who told me Tshaka waspresent. Sisiyana died during theZulu war, was a very old man, say Mgumanqa He knewBungane persoanlly....The Hlubis balme themseves now for having educated Dingiwayo. I Mabonsa, was Langalibalele's inxusa to Cetshwayo. Cethwayo spoke of L. as ubaba and when he abela'd izinkomo that given to Langalibalele was lawys given or issued first. Dinizulu & Siyepu do not know oneanother. There was intimacy only between Cetshwayo & Langalibalele.
The reason for Godongwana's going to Bungane must have been becasue he heard that he ahlula'd amakos'amanye & so thought he would konza there."
/L. was born soon after Dingiswayo left and was called Mtemtwa. "Izwekufa' is what we call the breaking up ofour people". Syas that L was born about 1818. He could run about when Mtimkulu died which would make it 1822-3. Is sure that Dingiwayo came in Bungane's not Mtimkulu's day.

Elsewhere

16

S P
Notebook 4
Pencil
"John Dunn's amaduna
1 Majiya ka Tshandu aba kwa Nzuza 2 Sigcwelegcwele ka Mhlekehleke
was' Emangadini 3 Njakaba kaSopane aba kwa Qwabe
4 Zimema kaSigodo aba se Manzimeleni 5 Palane ka Mdinwa (many people -
more than other izinduna Mahiya & /?/ would follow.
6 Manyonyo kaSiculaza a ba se Maqungebeni 7 Manyonyo ka Njongolo a
be se Mdhletsheni 8 Habana ka Nzwakwele abakwa Dube (and other small
izinduna) 9 Makoba ka Gaozi aba kwa Mpungose
The Qwabe peopoe wela'd
Siyunguza , Mgitshwa ka Mvundhlane & Mavumengwana - Izintandakazi
zi kaMalimate - but he preferred Siyunguzato them all
Siyunguza was inceku wa kwa Cetsh
these 4 (Zibebu J Dunn Hamu Hlubi) ga e the cattle up
Why do you count those absent & leave those present out - Siyunguza &
Mgitshwa - for when absnet we are counted as having given up cattle.
uSidindi ka Mnqunelwa was innuxato PMBurg for Cets & is one of
Siyunguza's men.
Siyungzua patelad Mbango when still young - birth of Gazoi - & uncle
of the Makoba sbove named. Siyunguzais amatshitshi (isangqa) regt
olderthan amamboya
Mpungose konza'd kwa Zulu long ago Mpungsoe are possibly amantungwa but
long ago arrived in Zululand ought for Cetsh at Ndondakusuka

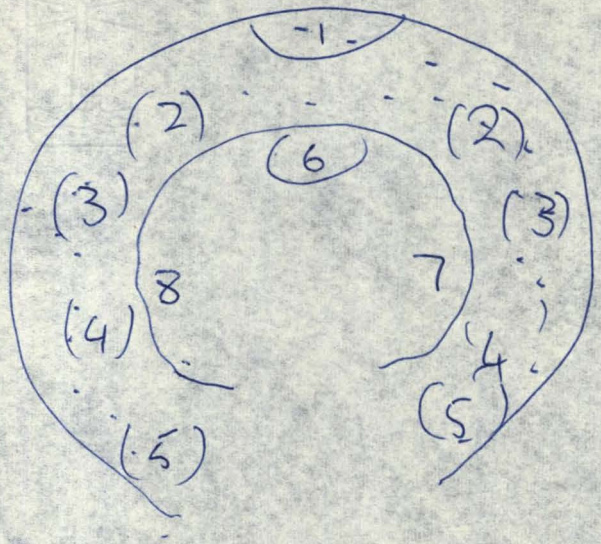
Sitshakuza

Ugit. 16.

Surrender, W J. 24
Send. dep. to PMB Feb/80

14

JS 27



1) Isigodhlo
2) Izmceku huts
3) Izicamelo
4) Isisu so muzi or emafutshini
5) Isibay esikulu
6) Kiy's cattle kraal
7) Sibay esokulu side
8) Uhlangotsi

43 S P

"Ibandhla Ldaysmith 23/10/00 per Ndukwana The ibandhla used to be called ~~ky~~ up by the great Induna oku iyon'epete. When Mbilini died Masipula was the onewho, in Mpande's reign qoqa'd ibandhla, though these great Indunas would receive their intstrucitions to do so from the King. he position held by Mapita was a very high one, he stood next to the King andwas practically his chief advsier and shared the duties of governing to a certain extnet. uMpatia wa ye inKonsi. the King would inform the great Induna as to the subject he desired the meeting to discuss whereu on it would assembled aqnd bumba izwi which decision when arrived at would be vonveyed by the inun~~a~~' enkulu to theKing. Amonst the greatest who were summoned to the ibnadhla in order to discuss national affairs were the folliwng, excepting Mapita who because of his high status, could be ~~classed~~ classed with ordinary members of the ibandhla: Mbilini (the great Induna ka....
Lukwazi ka Zwana 'wa kwa Ntombela) Mnymanana Masipula ka Maba (was'Emgazini) (aferwards great Induna) Ntshingwayo ka Marole, Mbopa ka Wolizibi (wa kwa Hlab ibsa ? no tribe) Godide, Sekwayo ka Nhlaka and Mvundhalana ka Menziwa (wa kwa Bieyla) Gazoi ka Silwane, there were the principa members, (one mgiht say the cabhint in Mpande's day. there were hoever other men of great if slightly inferioir importance to those given, Somapunga ka Zwide (wa kwa Ndwandwe ' father of Mankulumana) might be mentioned among these." /They would called and disccus the subject and come to a cedision. But oftend they would desire the subject to be discussed by a larter maeering and such a larter meeting/ "would include izinduna of the amakanda (such izinduna could not be called izikulu zezwe) From each ikanda would be taken induna ya kwe sikulu also induna ya so'hlangotini

and probably also the two izindunas of each isicamelo (esa kwesikulu and esa sohlangotini) for in a kanda there were only four indunas of importance. Makwana never attended any of these amabandhla. He was called, however, when matters between individuals were adjudicated upon an when the Mhlalhlo known as ingoboco was hled.
N says remevers seeing 4 to 6 elederly mentx of great position seated ezansi ne sibaya but inside, clsoe to one another probably discussing some great affair in secret. Anyone passing would be so struck that Mm umzimba would lumela or dam a or kumezela and say to hismelf, amadod'a ya u kulumela. N saw such men at Ondini once when.. Among the members of such conclave might be mentioned Mnyamana, Ntshingwayo ka Marole Godide Seketwayo Mbopa ka Wolisibi and Mvundlana. Hamu, though a man ofhigh standing would have been too young to take part in such councils as these. No izwi would be kuluma'd which would be kept from Uzibebu. Zibebu has a very intimate knowledge of old Zulu affairs. N has freqently hear him speaking ."

23

J S

Nb a 19 (per Ndukwana 2/12/00 /

"Zulus sola'd Cetshwayo and would have killed him... the cause for complaint was his settling large matters with Sirayo and izinceku Zembekwela. Zulus were of opinion that Sirayo should be caught & handed over to the Europeans to do as they liked with him, i we laze lafa ngo nuntu na? Hamu, Mnymanana & Zibebu made this remark. Hamu siad I am a prince & even though I am of theroyal house the ruin of the country shall never take place on my accout. C. was always with favoruites (izintandokazi) practically ignoring the greater men. Ntshingwayo ka Marole, Mbopa ka Wolozibe, Godide Lubi ka Wolizibi and other zikulu were killed by Zibebu Ondini. / / Sirayo waye kukumele, though no sikulu ku Cetshwayo. Gaozi was intandokazi enkulu ka Cetshwayo & Kukumele.

12/12/00 As soon as Cetshwayo was caught strong rumours went about the country to the effect that all would revert to their old conditions of living, those formerly chiefs would contntue so & they wereto rule one another accoriding to their own laws & customs. It was by virtue of this supposedinstruction that Memezi attmepted to return to his old kraals sites in possession of Mbikiza though he (deceased) or his son Madhlaka never to this day succeeded in doing so. We could never teel if these rumours took their origin from a reliable source.

24/12/00 /perhpas by the same informent. / "Mpande would not allow mjadu after death of Mbuyazi at Ndondakusuka.

Then Cetshwayo & Hayiyana sinelana - Zibebu being then still too young or he would have been selected

Umuzi wase Batweni bangwa Hayiyana (eliMboza) no Zibebu . Latter said,

after being summoned twice came & asked 'Ubani o ku bikela loku i ngani lo muzi ng owami - with that the matter ~~xxxx~~ collapsed. Cetshwayo was afraid & did n~~xxx~~ nothing. The same kind of thing happened with Tokotokos kraal. C. said 'U ngi beka pansi u kupuka/?/ nami nzeungi buk' emehlwem' wenza ngo ku ngeyisa.' That case too was not tela'd & did not pela. Zibebu said the kraal was his & no onehad the right to interfere. Thus it is seen Zibebu was in conflict with Cetshwayo before war of 1879 & practicially looked upon himself as his equal."

2

James Stuart
Evidence of Mpatshana in packet marked Native habits and customs in war
30055 /Although this extract is not applicable to the above title./
"Accroding to Zulu custom, suppose an isikulu finds a man doing wrong and reports matter to King, who directs iskulu to kill him - and the man hearing he is about to e killed escapes and takes refuge with antoehr isikulu, the latter does not hesistate beyond the second day to proceed to the King to report the arrival of one who alleges he is beingkilled by the other isikulu and to ask the King for instructions. The King might ask him if he wsihes to tola the man & he might say he would like to do so, reserving to himself the right of turning him out should his conduct in the future prove unsatifactory. Or the King might say. Wont the iskulu who has cita'd him want him. I have seen this myself. I have known of cases where people have fled from kwa Zulu to Somkele and after these have been reported to the King he has referred to their first isiKulu who has pressed for the man being killed. This happened to Magidigidi ka Mbokota wakwa Mpanza, who was citiwa'd by Somfula ka Mponswa ka Ngotsha (Mpande's mother'sfather), ran away to Somkele, the latter reported him to Cetshwayo (in margin ' Sigida ka Matanda a wa dhl' umhlangansso eNdondakusuka'/ "Sigida , induna of Somfula (ap pointed by Mpande as induna) - /marginal note above refers to what he did later/ "h he wasformerly induna yo Sutu, ekuBazeni. This man remonstrated saying A Ngefe uSomfula, a bulawe umunti o buy' adhl' amabele, kutiwe usetoliwe. C then said 'Ngo yahluleka, m landeleni ni msuse. Sigida pendula'd : Indosi i ya si binqa ngo kuti a sim landele na. Ingati u se ku Somkele; ku ngay'inkosi lapo nxa e se ku Somkele. Inkosi ya i si tum' uMpeyana ka Nonqondo, i si ya m buluala. Mempala wa bulawa, kw bulaw' uyise ne nkosana

uMaqidigidi. ...It was after this Sigida became the great hero at Endondakusuka. The appointemnt of Sikizane ka Namgeje (Not Bejeane's father)in Zibebu's tribe was made by Cetshwayo.
/Another case was when Somsewu divided up Zululand and the Hlubhluwe and Mfolozi became the boundary . We of the Ekubuseni (Ekubazeni) kraal were instructed to kozna to Zibebhu if we wished to remain but being real Usuthu we refused_/ "to do toehrwise than konza Somkele he being the nearest representative of the Royal House." _/Z insistedthat we leave and we we went to the wild part of Sonkele's overun with wild animals and settled reporitng this to Somkele who being of our party agreed. We went to fetch mabele left behind and ~~Z~~ fight occured with Z's men and this heppened again. Z sent to S saying that we bring down Somkele's hut on top of him. Z asked Somfula Sigida & Haulana to watch for us coming and give him warning and this was the tinder from all the subsequent warfare blew up. Sigida dug up our mablele and ~~xxxxx~~ attacked us when we arrived and a son of Mbopa and others were shot. We retreated across the Hluhluse to Somkele and Z's people came and destoryed the country saying that Ndabuko was our instigaro. When things were about equal (= deaths on both sides) Cet came back with Somsewu.._/The ekubuseni kraal is the "sutu propoer & is a related kraal of Ekubazeni kraal and it has come from Gqikazi kraal. The Ekubazeni and the amangwe came from Gqikazi too.
"All this affair ie hostilites between Zibebu and Royal House arose out of Zibebu , druing Cetshwayo's absence... having appropriated girls and cattle belonging to Indhlunkulu. He married one or two of Cetshwayo's daughters? And yet all this property was supposed to have reverted to the Govt. in conseqence of having defetated C., but Zibebu was allowed to take and keep theis property . At firs two* Zibebu was appointed Guradian of Dinuzulu,

3

2 as the Govt. looked on Ndabuko and Ziwedu as unsuitable. Well, when Dinizulu saw that Zibebu was ' consuming' property belonging to the Royal House, he left him and went to Mnymanana. It was in consequence of this desire of Zibebu to set himslef as practically King in place of Cetshwayo that stirred pu the wrath and intriguing of Ndabuko."

/Z gave out that Cet would never come back and when it was said he he would
Z said it would only be his isitombe and this was widely believed until they heard him sepak.

28/5/12 Mpatshana continued. "I remember hearing of Mapita wishing to put his son to death /this has been taken aslwewhere -/ for sending his catle to Soshangane's ~~cattlexx~~ for which Mpatia so no return. Mapita decided he was gringing drugs wih which to kill mMpaita. Mpande gave Mapita pemission to kill him Zibebu but Cet sided with Z and saved him.

Corroborates Lee Oletney

~~/Remember~~ the
29/5/12 /Cet accompanied the troops to Ndondkuska but temained at a distance on kept on enquiring about a shiled carried by Hlomuza - and iqawe , son of Mapita who ruled the Mandlakazi on the death of Mapita on behlaf of Zibebu.

64

S P
Notebook 3
pencil notes 3/1/01
"Relations between Zibebu ~~& Dinuzulu~~ Dinuzulu itunzi defeats another spuke/?/
is a chief in his own right, cannot come but will send messrs he does send
messrs N and Tsh object D. says never their objecting.
umlandu ~~xxxx~~ uhlezi - saw this when Dinuzulu insisted on his coming to
attend the hearing of a case concerning 100 heifers which arrd./?/ umuzi
was abatweni of Mapita & given by him to Haiyana. Zibebu said Hayiyana
took it himself, not given no xabaning with C.
when he wela'd he said Zulu here are my children - they are to be
londoloza'd & my propoerty ' Zibebu, Dinizulu wnet to Banganomo.
Ukabu 13 Chiefs. being apptd. all to kip' izankomo zika Cetsh. ~~xxxxxx~~
&bring them to Malimati. ibebu gave up Cetsh. He was told to give up
guns - he did so & took to Sir M O at Nhlazatshe Cattle were sold by
pub. aucition in PMBurg It was then said Zibebu vuma'd amagisi MMango
cela'd abantu from all amadunau /?/ from Uzibebu & others to go to Kimberely
On return from Kimb a ba ka Zibebu were killed at Hamu's ka Tokotoko ka
Sojisa (Mahu is living & became usutu)
After this the disturbances broke out Hayiyiana & Mahu said to Ndbuko we
must fight with Zibebu becasue he took cattle & gave to Europeans & he w
will pakama in their eyes.
Others however did kip'Cetsh cattle.
All these 13 caused mischief in Zululand Cet never hlagnanad with them
on his returen. /Gives names and antecednets of the 13 chiefs./

Colenso Collection
Box 138
HEC to Havelock Bishopstowe 26/9/88

"In the course of our conversation last week, Y E referred to the meaning of the word 'uSutu'." /Forwards notes by JWC showing that far from a mere war cry/ "it is the distinguishing cry, in peace & in war of Cetshwayo's specila Kraal ukuBaza, & on his accesssion became a National cry.

The word umuzi translted here kraal may be used equally of the family of a private person, of the two or three huts forming their dwelling-place, & of a tribe or people, & their twon or district; e.g. umuzi iwas'em Gungundhlovu, The City of Pietermaritzburg, umuzi wonke was' England, & in the forged message of 1876, Cetshwayo is made to speak of the Zulu Poeple as the 'the large kraal which I govern.' (c-4748, p216) Ruin of Zululand Vol 1 p33. / / In the present case the ukuBaza kraal proceeded from the mot er- kraal of Gqikazi, (fromed in its turn by Songiya's portion ofthe Umlambongwenya Kraal) & implies a district, including a large central collection of huts, with arious depednent minor 'kraals', & their appropriate tillage, grazing, & hunting lands. The central kraal in 1879 had 'four circles of huts (some huts* each) ' & every man in them is an accused umtagati m whose life Cetshwayo has as saved.' (can it be that some of them are so old fashined as still to feel grateful!)

Mlambongwenya
Songiya
Gqikazi
Baza

The ukuBaza in 1879, however, included Zibebu & his tribe, as well as his brothers & cousins & their people, Zibe u having narrowly excaped death by his own father's demand, by Cetshwayo's intercession. And the fact

that the uSutu have now urged their calim in the name of Gqikazi alone, seems to imply a dutiful submission Y E's command that they as well as Zibebu should occupy their ' old tribal lands,' as in the days of King Mpande,' instead of as in the days of King Cetshwayo.

The expression, too, quited by YE that a reat dea, or a la ge piece of alnd has been ' cut off from Zibebu', proves in istekf the insufficienty of Mr Knight's revision implying that the larger porition is still left to Zi ebu, sicne the greater is not ' cut off from' the less: implying, in fact , a continued attmept to 'restore' Zibebu to a predominant position in Northern Zululand, whereas as his ~~xxx~~ claims ' as in the days of Mpande' are only on a level with those if either Msutshwana, or Mbopa's son Mtumbu, of Mfinyeli's son Gagahla, singly : & assuredly not exceeding the claims of all these together, & of Mpande's own sons into the bargain.
/Refers to Hav's experience of 'a little rebellions feeling' on N's part having himself seen N draw D back into his seat when he seemed inclined to follow Y E's example by rising on the playing of the National Anthem. HEC points out that this does not mean respect in Zululand but in fact thinks it was probably through fear - the Matshana incident, the officials Zibebbhu/ "& it is obious that the moment when there was a general rise & stir would be the one chosen for an anonymous shot; & it seems to me that Ndabuko's object may well have been to frustrate such an intention b doing what was not expected." /Bur there is no need to doubt Ndabuko now - he has voluntarily surrendered when he could have escaped to the Tonga country ./

J S
Nb a37 Mangati 29/6/20
"Mandhlakzi was not originally datshula'd by Zulu Kings. The name was ~~on~~ of* one of Mapita'skraals & a district seems to have adoptedthat name. The kraal had been erected in honour of his grandfather. At ~~Kdwa~~Ndokusuka, it was the Mandhlakzi section which casued Mbuyazi's break. ~~The~~This fine action casued the name to develop so as to connote all Mapita's tribe. Mandhlak~~a~~zi were later on datshulwa'd by Dinuzulu on theoccasion of some beer being sent him at Usutu by Mahu ka Toktoko ka Sojiyisa. " /one of the girsl who bought it, ~~Mkhayikax~~ Mahayihayi, Mahu's daughter spoke to Dinuzulu who said he wanted to sleep wit her. "he gave the exmaple of one of her tribe who slept with Ndabuko's daughter and died. ~~khayx~~ He agreed that t is was because it was done illegally. she said she belonged to the Mhlabangubo people and because of Z stabbing the king she regarded the Mandlakzi as a separate trive with the name above proposed by her/ "just as, in the case of Tshaka's being stabbed by Mbopa ka Sitayi the latter's tribal name from thencefort became eGazini that (iGazi) being name of a small kraal of the King (possible S'kona or Thska justoutsie one of his big kraals, where ue used to wash." /Dinuzulu married the girl giving her statement/ "After this Mahayihayi became Dinuzulu's wife, he then being said to have dabula'd the Mandhlakzi tribe. Mpaita had 3 leading kraals, Ekuvukeni, Enkungwini, ekuxedeni.

Col Col K^C 26/1
Z138
Statement by Zulu messengers
/Umfunzi and Nkisimane give details of events before the war. The only people killed were Umkokwana who while Mpande was alive cut off the tails of 12 of the King's cattle and sent them to his chief by birth Somveli in Soshangana's country. He was pvlsy protected by Cet but a babaoon came and defecated at his hut at night and he was killed. Describes other events of rather stragne and obscure kind. Describe the the ceremony of strengthening of the knees after the death of the King. List of King's kraals given/
"(1) Enkonyanebomvu (2)Emlambongwenya 3 Kwa Gcikazi 4 Elundini 5 Kwa Nodwengu 6 Kwa Ndabakaombe 7 Kwa Bulawyo 8 Kwa Zwagendaba 9 Esixlebeni 10 Kwa Dukuza 11 Eludhlambedhlwini 12 Kwa 'Nobamba 13 Emcijweni These are all the kraals to which the King went, besides those where the ceremoniestook place in his absence.
" /The only people killed since 1873 were Usitolole Mangcebo at Kwa Nhlendhla of the Amacuba under Zwekufa for not coming up at the time ordered.
2 Hlezipi (Queen Mohter) Nomqbairibe (royal girl and her lover Umpinine Tyemane Sikenyana (accompkcies) belinging to Kwa Dukuza about feb 1875. Umkokwana belinging to Ondini mentioned above./

J S
Notebook 26 "Imizi ya yakiwe ngomkonto kwa Zulu"
"7/6/03 Tununu & Ndukwana
N says: The Bulawayo kraal near Nodwengu was built by Mpande. It was of course Tshaka's kraal of that name rebuilt.
N says Dukuza too was rebuilt enhla noMkimbane enhla nas'Odlambedhkivini. This kraal was vusa'd by Mpande & existed till the war of 1879. The izinduna: Magidi ka Menziwa, Matunjana indod'enkulu ya kona
Sigodo ka Mtshongwane was'emembateni (was an induna there) - he belonged to Esebeni, mmama ka Jama's kraal Sigodo was an iSebe & lived - /?/
~~Kraals and homes~~ Kraals & homes were built by the force of armes in Zululand. That was the regular method. No one built without at the same time being prepared to defend. This is an ancient practice. Even to this day they Kwatshaza Manzolwandhle wantsumuz'was 'ondini also his mothers. There is bad feeling exisitng which will yet manifest itself. The Cetshwayo family will fight between these.
insimu ye nkoni njalo oPindweni - from S'kona's day. He was as an idhlozi used to ask why his garden was no longer lima'd. /gives background to the derviation of the name./

"There is an Mtombo ka Ndaba is a spring close to Mfolozi & at the same time close to raod. The ancient kings had intombo There is an umtombo ka Kondhlo near Yamela's Nkaneni kraal. This Tununu says was called after a former King of the Qwabe people It is on the Eshowe Ntumeni road where the path turns of to go to Mhlatuze & Kwamagwaza..."
Mpoyiyana ka Mpnade, younger brother of Mtonga was killed by Cetshwayo

at the same time that he put Nomantshali, Mpande's
favoruite wife to death. Nomathsali wasenkul'intadakazi ka Mpande.
Nomantshal was a tall pretty woman but fat she at times would take an
induku & smalsh a man on the head with it. Her kraals were Mdumezulu &
Ndabakwmbe. Tununu says I saw Nomantshali. She once gave me a cow, on
the day of her death. Nomantshali idhla'd izinkomo za se mdumezulu - Mo
zo mlomo /She was a woman who would practically subert the king's decision/

H S 26

"All the wives of the kings hadkraals on their own & these in time with the
propoerty, isizi &c belonging thereto came to belong to her son & heir.
eg Monase mother of Mbuyzai (Ndukwana observes) had the Intengweni kraal.
That was wehre the the Izigqoza came from -originated. The bade of the
Izigqoza was falps of skin, qotsha. qotshiwe placed along the tempws &
ears on either side with two small amatshoba erect at top of flap.

Ndukwana points out that the Usutu found their origin ekuBazeni,
Cetshwayo's own kraal. The Usutu were called by Dinuzulu abatshokobezi,
whilst Ndabuko spoke of them as zindela. The abatshobezi* wore a tail
(tshoba) ekanda ie on the cron of the head.

J S Notebook 23

Tununu "uDingana wa busa nge sigodhlo, no ngo mpakati na mabuto. wak n Mgungungdhlovu, umuzi wake omKulu bigger than all amakanda . He lived at Emgungungdhlovu

Mpagnazita ka Mncumbate snka'd kwa Ndwandwe wazo konza kwa Zulu. He was made inuna yo Faximba ohlangotini at Mgungun dhlovu , Mayanda wa kwa Mpukonyoni was also made a induna, he was also made a induna, he was a greater Induna than Mpangazita.

He beka'd amakanda, said amakanda were to be built. The old Kangela kraal which he had built as an umnymzana wa u kona. He vusa'd imizi ka Tshaka & Sinzangakona & started his own amakanda. He vusa'd

1 Si(x)ebe Senzagnakona's kraal , died during T's reign vasa'd by D

2 Mbelebele S's kraal exisited during T's reign vasa'd by D lower down the white Mfolozi emahlabatini.

3 Nobamba Where all were born kwabo was ~~mxxxx~~ jama's kraal - where Mkabayi Mmama Mawa amadodakazi came from - was S's kraal, continued druing T's time D extended it Emafipeni =emakosini...

4 Dukuza ka Nombayo was T's kraal buntsha'd & then vusa'd by Dingana Stanger

5 Bulawayo alia Gibiskegu T's kraal near Mhlatuze - emteku D rebuilt.

6 N Mgumanqa which he tela'd kwa Kangela - isinyanja - Mgumanqa was the name of a regt. ofThska's aliwa isiNyanja all tela'd by D into Kangela aka'd Etafeni.

7 Ntontela T's kraal - did not bohla - aka'd etafeni EMatigulu...

8 /~~xxx~~ ommitted/ 9 Hlomendhlin omnyama like 8 this side of Msunduzwe

10 Njanduma as for 9 11 Dhlangezwa T's kraal vuswa'd u^D^ingane p~~xxx~~
12 Mkandhlu T's kraal petsheya kwa Mhatuze nga s'entondweni hill nr No 11
13 Enzimazaneni (ekaya ko nina) D's kraal mahahabitni near Mgungundhlvou
...his siter Bayeka's kraal. Bayeka married Mfanaendhlela ka Manzini ka Thsana wa kwe Zungu.
14 Egumeni alias kwa Gociza D's kraal his ster Nozilwana's kraal she died kwaVuna kwa Nyawo with her brother Dingana
15 Ekuqobekeni D's kraal near Empisini hill near Nkongolwana
16 Enzondeni D's kraal near Mandaw hill
17 UGuqu D's kraal 18 Ntekelo 19 Zwela like 18 near Swaziland D's kraals
20 Empangiseni butilt by T vasued by D emfoloz'emnyama
11 the king's kraals buba'd when Cetshwayo was defeated. was'ekuBazeni kraal only existing - Cetshwayo's ese mntwana
any amakanda built about Mgungungdhlovu.

S P
Large notbook of articiles 30091

"the follwing are some of the Amakanda of the Kings of Zululand :-

Tshaka Kwabulawayo (HQ) or Gibixegu
Dukuza
Mbelebele
Ufasimba
Mdadasa
Isipezi
Mgumaqa
Dhlangezwa
Ntonteya
Emkandhlwini
Mpande
Nodwengu
Mdumezulu
Gqikazi Erect4d whilst Mpande was still Prince. Cetshwayo born here.
Ndabakawombe
Ludhlambedhlu
Isangqu
Izingqulube
Umlambongwenya
Ingwegwe

Dingane
Kangela
Mgungungdhlovu seat of Govt on south side of W Mfolzi
Mgumanqa
Dkangezwa across Mhlatuze, far dwon, opppsite & near Ungoye
Hlomendhlini Enembe Ndulinde (nr C of E missn st.)
Hlomednhlini omnymana
Nobamba emekosini - sancturary for those runnin away
Esi(xx) ebeni nr Mgungdhlovu
Embeyebeyeni
Ezingyosini
Odhlambedhlweni took nmws from regimetns stationed their
Emvokweni nr mahlabatini ka Dingana sough side of W Mfolosi
Njanduna
Entonteyeni was etafeni near Embane Hills & ingdhlovu (Cetshwayo's kraal)

S P

29394

Amons t a series of notes - manuscrpit folscap

"Amakanda ka Cetshwayo
Undi olubomvu because Qundane war 'reddish' built Eshowe , after Ndonda kusuka Qundanekxxx the induna Qundane Becwa ka x Mpandelelala (father of Stotbe
WaseQwageni (near Eshowe, ie about where Yamela's Nkanini)
Undi olumnyana ie with isilwane pakati ie the King Kwa Ndhlangubo emhlatuzana.
Gingingdhlovu
Ezihlendhleni (eNhlungwane, near where Mwundae's tribe is)
oLandandhlovu (eNhlhgwane)
Ekuposekeni - small kraal
Ekubuseni kwa Dinge near Nongoma
eNtonteleni
eNdabeyitubula (beoynd abaQulusi enhla)
ekuBazeni abaQulusi kraal (situated kwa Denge.) stated when Cetsh fought whose men were called isiqquoza & Mbuyanzi ... shoutledLabalabalba! whenzzz as they charge. C, directed that his followers were all to shout Usutu and they did so.

61

S P
Misc 29393

"Cetshwayo when still a pricne used to lvie at Mangweni kraal.

30

S P
Misc Vol 29393 pp98-99
"10/9/00 per Ndukwana...)Presnet Tribes of Zululand and their chiefs&c

Mpakinyoni
Palane ka Mdinwa's tribe forgets isibongo
a ba s'Emangweni Somopo Bejana Dhlemudhlemu Ndabayake Masekwana Lugoloza
The Emangweni kraal was Ngqumbazi's mother ofCetshwayo & so belonged to
Cetshwayo
Mtetwa Sokwetshata Mpukinyoni Somkele Hlabisa Mbopa Mtumbu
Emdhletsheni Nkowane ka Mfusi Mandhlakazi Zibehbu... ...
Mandhlakazi Tokotoko elem'd Mapita. Present chief Mahu.
Ndwandwe Ngojana ka Sompunga Mgojana was killled at Ndunu in 1888.
Butelezi Tshanibezwe... Zungu Mfanawendhlela ka Mznzini
Emgazini Maboko ka Masipula nkosana Zikote killed at Isandhlwana
Zulu Kambi ka Hamu kampande Live near Pongolo and Ngoye hill ...
Zulu Muntumuni ka (X)wana ka Nthingwayo Zulu Mkanyeli ka Zivalele
Emaqungebeni Mekeza ka Ntusi Emambateni Manyosi ka Dhlekezele Manyosi
dead, Twakumana now in charge. Emambateni Dilikana ka Hlanganyana
Somopo?
Biyela Dumezweni ka Somhlolo ka Sikala Mpungose Mbango ka
Siyunguza?
Gaozi ... ka Silwana Ntobmela Faku ka Zingo Ntobmela Majiya (deceased)
ka Gininda; Kamungana was Majiya's nkosnana killed at Isandhlwana
Koza Ntshingwayo ka Mahole Xulu Msiyana (deceased) Mayibana, killed by
Zibebu's people at Msebe. N. koes not know present inkosi. Zulu Mlandu
ka Nkunga ka Sitayi ka Mbuzo.
Mekeza ka Mtshido tribe occupies land near or at source of B Mfolsi
Mdhlalose Seketwayo killed at Ondini, ka Nhlaka ka Dikane

Jobe Matshana ka Mondisa Emacunwini Matshana ka Sitshakuza Magwaza Qetuka ka Nonqondo ka Mezwana Biyela Hatshi ka Ndhlongolwana ka Sobaba Tshange Mgomo ka Yamela ka Pangandawo Ntuli Mfungelwa ka Mavumengwana ka Ndhlela ka Sompisi Koza Ntshingwayo ka Sikonyana ka Ngqungqulu Ntuli Mbuzana ka Godide ka Ndhlela ka Sompisi(Nqutu dist

Ntuli Dubankomo ka Majiya ka Tshadu Emacubeni Siganandа ka Zokufa Abaxs'OSutu Dinuzulu ka Cetshwayo was muzi ka Cetshwayo when still prince in Mpande's time. Mgamule is great induna yas'ekubazeni (Cetwhwayo's kraal) The Mangweni kraal was also built before C came to the throne u. Tondolozi ka Nhlaka has a small tribe, but this is not separate from the other Mdhlalaxie people above noted. Lurungu ka Somugcu was Emacunwini, can hardly be dealt with as aprt from igandna the tribes above arenot I think .omplete refer to Bule Bookf for 1898 for toehrs....Ndukwana addis The Qwabe tribe were alled killled off by Thsaka Kumalo people previously under Beje, are now Tshanibezwe's people Kumalo formerly under Donda, now belon to the Usutu people, though Maqandela nkosana ka Tondo, is still lviing. He has lost all official status & is merely an ordinary person. Kumalo under Mtezuka, were attekd and kilED by Cetshwayo just after Ndondkusuka, on the gournd that they were the people who weza'd Mkungo as a boy acroos the Tugela into Natal.... This section lives in Natal. As for the Mapiseni people, ba kona ba bako. Cna hardly be said to exisit. Baleni, son of their Luwamba, wela'd after cita's by Cetshwayo e se buy' esilungwini . Kumalo? The Mapiseni were knwon as iziqgoza.... None of the Zondo left a ngi ba boni N says. None of the Amantshali their land is now occupied by Mkanyeli ofZulu tribe Makasna , Kingof onfland, used to tela to Zulu kings in the from of sedinging...elephant tusks.

Mtetwa tribe Chief Sokwetshata ka Mlandela ka Nbiya. Ndukwana kulele'sd Empangisweni kraal (King's kraal) HisN's father Mbengwana ka Matshotshwana ka Ndaba (not the king of that name) The chief or kingelt of Empangisweni district when the Ndwandwe tribe was cita'd was Mgudhlana. Tshaka driected Mkosi, son of Mgudhalan, was to be etulalw'd to by Nquhele ka Mgudhlana Mpangiseni is at or on the Bl Umfolis and not far from Ceza.

There is no landoccupied now by the same tribe or tribes that occupied it as say in the days of Tshaka...Whnever any land, through any cause, was vacated by a tribe, the King would probably cede it so some isilomo ...After Zwide's rout ...Mgudhlana(ka Ntuli) konza'd ; shaka then built the Empangisweni kraal placed Pquhele in charge and permitted Mkosi to busa (feadatory chief)

Ithobwe tuipe'nisi Somwabuto ka ulwosela ka ubwa. Na bamu kulela'ba
umwanilawenu kwa (ubwa'la kwa) Hali'e ketwa
Kopo ana ka Mainakolawana ka ifwa (ngati ifwa kwa ifwa nawe). The elder
or illegitimate ~~wife~~ Mainakolawana died when the ~~[illegible]~~ twins were
was Mundiane. Family [illegible] Moses. son of Mundiane. Moses to be
ofwa ivwa to ify Mundele ka Mundiane. Mainakolawana died or on the ifi
Umulia ipa not far from Oera.

There is no landscape for by the same or be or twins that observed it
as ayen the days of Tabu ... Never any land, though any cause, was
vested by a tribe, the land would ever live e it a some [illegible]
... ifer Ma'le a mwa ... Mundiane(ka [illegible] kwa'la ; ~~[illegible]~~ then
with the upper lawent kwa ifwa Mundele ka change and ~~[illegible]~~ tied ~~[illegible]~~ to
Oera (secondary chief)

JS NB a7 Per Mgidhlana ka Mpande

Mageba
Punga
Ndaba

Nkwelo ikohlo — another imfromat makes him ka Jama
Xoko
Jama
Mtopo
Mnomo
Zivalele

Mfolosi
Sojiyisa
S'kona
Nobongoza
Mqundane alias
Maqoboza
Ntabata
Mnkabayi } Mmama
Mawa

Gqugqu
Mwayinmbs

Dingane
Mpande
Mhlangana
Sopane
Somajuba
Tshaka
Mdungazwe
Nongqobo
Magwaza
Kolekile
Nzibe

Mbuyazi
Mantantashiya
Mdumba
Mkungu ✓
Tshonkweni
Sanxawana
Sikota
Dabulesinye
Matenesa

Cetshwayo
Silwana
Ndabuko ✓
Ziwedu
Dabulamanzi
Dolo
Msutu
Ngatsha ✓
Tshingana
Mahanana ✓
Sukani

Mtonga
Mgidhlana
Simpyiyana
Mgxutsheni
(Nokenke)

Hamu ✓
Siteku ✓
Mlondo
Magwendu ✓

These sons of Mpande are arragned under their four principal heads

Ihuyani
Mathandayiya
Ndumba
Nkuwu
Ntunyumbi
Sanyawana
Silolo
Tabulandaye
Matereso

Solanduyo
Ulyuma
Ndabulo
Niwolu
Tabulamanu
Lolo
Ituku
Ngetele
Tahiuyuo
Ulanguo
Ndumba

Ntungu
Ntindhana
Sinyiyana
Ngwitabeni
(Nolonjo)

Lamu
Siteiu
Mlondo
Ilagwendu

These zone of "rando are arranged under their four ritnical heads

The Amazulu A collection of Superstitions, Customs, Pâance names, Royal Regiments and Kraals Guy V Esserry

73

Royal kraalsites Mpande

Gqikazi - first on north bank of Mdhloti, then near Ehsowe, then on upper Ntukwini river

Nodwengu his head kraal, was first near Eshowe, then on Ntukwini river tributary ofWhite Mfolozi.

Emakeni (perfumery) of SIkona resurrected by Mpande burnt 1879 by British

Ndabakawombe near Mvula hill and Mhlungwana river

Kwa Nbonambi Mpande revuilt Shaka's Nbonambi 2 miles from his Nodwengu kraal and later it wasat the coast.

Isangqu first at the Enseleni then Nolele ridge then Mahlabatini.

Endumezulu first at Sishwili then at Umhlalai

Ezingulubeni eastern flank of the Ongoye

Ntontela in contiuation of these of Shaka and Dingane near Gingigndhlovu

Empengqaneni opposit Kranskop near the Nqakavini kraal n of the Tugela

Zwangendaba upper Mahlabatini

Kandempemvu on Mabedlana hills near Nkonjeni

kwa Tulwane resurrected thatof Shaka at Ivuna

Ngobamakosi near Ongoye hills

Isangqu south of Mhlatuze

kwa Kangela rebuilt near Mgungundhlovu

Mbelebele of Shaka rebuit at Ivuna stread - see Mapwelu p 3

Bulwayo of Shaka rebuuit on Nolelea ridge

Dukuza r built at Mkumbane stread for Shaka's spirit

Mlambongwenya known as Nqakavingi when on north bank of Tukela opp krasnkop moved to the Ntukwini street under MX new name but fearing Dingane Mpande move it when feeein to Tongaat where he xx called it Mahambehlalal and then moved it back to Ntukwni under the name Mlambogwenya where later Cet was crowned by Shepstone.

Cethswayo

Ulundi Ondini His head kraal b uilt in 1857 in the Ngoye hills but moved on Mpande's death.

Nodwengu was first near Eshowe and then moved to Ntukwini butny by the British.

Gingidhlovu On the Nyezane river near Gingidhlovu rail.

Isiqwkaka near Dlinza forest Ehsoe

Gqikazi first near Ehsowe then on Ivuna river near Nongoma burnt 1879

Landlandhlovu (Uve) near Ehsowe

Ekubazeni on Ivuna river

Ekubaseni "

Mlambongwenya On Ntukwini river where he was crowned 1873

Emakeni near Mgungdhlovu were Cet was acclaimed by his people before crownin

Endlweni but for Cet at Nkandla when he feld from Z

Maizekanye On Ntukwini and his last built kraal

Endlwayini Upper Mhlatuse near first Ondini site.

KC Steel drawers Manuscripts List by Guy Esserty

"Kraals of Zulu Kings (list finally revised

Ndaba Nobamba Esiqekwini Engazini

Jama Nobamba Kangela Kwa Nongabi Emahlabaneni Ubuqulusini (kraals 4 & 5/?/ of Mkabayi and Osebeni of her twin sister Mamma ...)

SenzangakonaNobamba Ntontela Isiklebe Kangela Nqakavini Mbelebele Gqikazi (in which Mpande grew up.)

Shaka Nobamba Buluwayo (on 3 different sites) Notonhela Isiklebe Dlangezwa Mdumezulu Mbelebele Ndhlangubo Ndabakawombe Kwa Mbonambi Kwa Gqikazi Ekuwazi Ekuketkeketni ~~Empangisweni~~ Empangisweni Ebuqulusini Ndlamate Kwa Guqa Kwa Zwela Emkhindini Kangelani Makengane Dukuza (Mkabayi was also in control of the Isiklebe)

Dingane Amawombe Nobamba Isiklebe Isiyendane Ntontela Kangela Mgungundhlovu Tulwane (occupied by Nomcoba haka's sister after his death) (After blood ri Dingane burnt Mgungungdhlovu and re-erected ti at Vuna river.) Hlomendlini Mhlope (at Upper Noneti, later at Mlalazi) Hlomendlini Mnymana (at upper Umhlalai, sater at Nduline)

Mpande Ndabakawombe (altered from Amawombe) Nondwengu Nqakavini (altered to Mlambongwenya and later moved to Tongaat and nmae altered to Mahambehlala) Ezingulubeni Ngobamakosi Empenqaneni Zwangendaba Kandampemvu Mdumezulu (at Siswhili hill and latter at Umhlalazi) Isangqu Tulwane (queen in charge Ntumbaza, Jama's daugher) Kwa Mbonambi Gqikazi Mhelelbele (of Shaka re eerected at Vuna river) Dukuza (of Shaka re-erected at Mkumbane river) Buluwayo (of Shaka re-erected at Nolela hill Ntontela (occupied by Mawa before she fled)

Cetshwayo Ulundi Ondini (burnt by Z) Isiqwaka at Ehsowe Gingindhlovu
Ekubazeni Ekubaseni Landandhovu (at Eshowe forest) Maizekanye Gqikazi
Enqakavini
Dinuzulu Usutu Mahashini Nkomendala

Zulu Royal kraals (some situations.
Nobamba White Mfolozi (also known as Esiqekwini.
Isiklebe " " near Mgungungdhlovu
Ntontela at Mamba river Ntumeni at first and then at Gingindhlovu
Buluwayo Mflozi west bakc of Mhlatuze and then on east bank
Mbelebele on Nolela stream right bank wh Mfoloz
Dukuza Stanger. spirit kraals erected by Dingande and Mpnade
Mgungungdhlvou between Mkumbane and Nzololo stream
Ndabakawombe on Nhlungwana river near Mvula hill
Mdumezulu first at Sishwili hill then Umhlaui
Nodwengu at Mahlabatini Gqikazi Vuna river Nongoma Ondini Ongoye hills
Esanqwini Nseleni river then Nolela then Mahlagatini Ngobomakosi Ngoye hills
Empenqaneni near the Nqakavini kraal oppKranskop Ulundi nr Mahlabantini
Dlangezwa Mlalazi esturay then Mangweni Kwa Mbonambi near Nodwengu then
nr Mhlatzue moth ....Ezingulubeni east flank of Ngoye hills
Zwangendaba above Mahlalbatini....Ulundi nearNtukwni and opp Nodwengu
Isiqwaka near Dlinza forest Eshowe....Ekubazeni on Vuna river nr Ekubaseni
Maizekanye on Ntukwini river. Mkandhlu on Lower Mhlatuze Ekuketeketeni
between Memloth and Kwa Magwaza Ekuwazi upper White Mflosi. Ndlamate
upper Mhlatzue langeni rea... sutu on Isikwebezi river Mahashini on Nonoma
Kandandhlovu ofCet at Ehsowe forest and/or at Mahlgabtini.....

James Stuart
Military B Native habits and customs in war 30055
Evidence o Nsuze 20/5/12
"Amakanda ka Cetshwayo
Undi olu bomvu (called ~~aka~~ olubomvu becasue Qundane was 'reddish'?) (built Eshowe, after Ndondakusuka) the induna Q/?/ undaneka becwa ka Mpangalala /difficut to read the names here/ father of Sotobe)
WaseQwageni (near Eshowe ie about where Yamela's Nkanini)
Undi olumnyama ie with isilwane pakati ie the King (Kwa Ndhlangubo emhlatuzana)
Gingingdhlovu
Ezihlendhleni (eNdhlungwane, near whereMgundana's tribe is)
oLandanhlovu (eNHhlungwane)
Ekuposekeni - small kraal
Ekubuseni (kwa Denge near Nongoma)
eNtonteleni eNdabeyitubula ~~eNdawayimbila~~ (beyound abaQulusi emhla)
ekuBazeni abaQulusi kraal (situated kwa Denge.)
The Usutu began ekuBazeni. When Cetsh fought Mbuyazi, whose men were called Izigqoza & shoulted Labalabalaba! as they charge. C. directed that his followers wer all to shouth Usutu and they did so
/Discusses the Gqikazi kraal where the dhlozi of Cet's mother was. She was buried at Gqikazi esiGwegweni near Ivuna & Nongoma but the kraal was moved to emaHlabatini 40 miles away and her dhlozi had ~~fixx~~ moved as well.

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PA Sir Th Shepstone coll.

17 Information on Tsonga (various) compiled by A Merensky, Pretoria 3Dec 1878, no official title.

66 Tr. genarally called "Knobnosen tr." call themselves Bahlabe; by Zulus called Matonga, or in a more friendly way, "Mabolinhlela" meaning people who are old inhabitants; ac. my belief inhabited area D B to Zambezi fr a very remote time; ie before Zulu/Sutho migrations from N.

Language connected with that of all other south Africans, has internal dialcets, mutual intelligibility not very high, sounds v soft. each therefore may have separate identity of its own eg Bambai or Mapai who settled in Lydenburg 10-15 yrs ago.

early history unknown; later times freq. exp. as slaves to USA/(SAm Ber in Anatomy mus. heads displ knobs, importedfr. S Am preserved in spirit of wine!) Told personally by people some 16 yrs ago that tatoo device adopted to avoid being taken as slaves, as such markings were not preferred. Not known in SA until arr. of Boers.

Disruption caused by Soshangane on way to Lr Limpopo, 1825; sons fought, Mzila eventually completed subjugation of Tonga, but moved away from the interfering Swazi. see St V W Erskine on state of Tongas in 1873.

Suffering in this way impelled migration and protection of white people; A number settled with Joao Albasini on Upper Sabi (c 1845) nr Lydenburg, who le led them all off Saltpansberg, Albasini preferring to go to this district with Hendrik Potgieter c 1848. Albasini said to have been acculturated with Tongas

c

PA Sir Th. Shepstone Coll.

17

67

c language and customs;

Albasini and Tonga supporters afforded an independent position in T'vl affairs (= Ptg Consul, as well), and from being oppressed Tongas here became the oppressors of others; raids made on trs of Motyatye and the Saltpansberg mts., sometimes with aid of Boers, "till the increasing power of those trs.originating from thepossessionof guns put a stop to these proceedings."

at present c 10-15000 in the 'Spelonken' on private farms, all recognising Albasini as their chief more or less; also in Motyatye and Sekukune's countries too; some as far as Pretoria; don't much care on site of place, so long as protection is available.

Recent yrs recruitef for diamaond fields.

Remnants in Moz. often in a pitiful condition where unprotected;

millet, potatoes, rice fish; nothign on early history.

mostly now adopted Zulu dress, women blue cloth(Salepoores)

tatooing dying out; formerly 20 or so knobs on a man's face, all over a woman's body.

weapons were bow and arrow; younger generation have Sotho type shields

huts more like Sotho than Zulu type, roof conical; good craftsmen in wood etc.I Think they learnt from Indians on the coast.

not much interest in cattle.

buy wives with picks, which they buy with beads from the Baroka and Baramapulana, who manufacture them.

Genaral cp to Fingoes.

12

J S
Nb 50
Luzipo 11/04
/Dinuzulu'srefts were Felapakati Zulu'edakiwe Ntab'engenaliba
Ingobolwane /
"Ngqumbazi, Cetshwayo's mother...I was with her ihlambo e la y'esikutwaneni
- a hill near Nduna - not far from Maqongqo - this was inqina - we killed
uBejana We took thehorn bakc to the King - the King was then sebeza'd
with this bejana."

23/11/04 "Mankulumana is of Mbonambi regiment He is Dinizulu's great
Induna, fromerly induna of Mbonambi reft isinyawo zi ka Mgamule but even
this he had gone beyond and is full prime minister.

"Masipula kaMamba ka Ntopo ka Sidinane ka Ndaba (ie Jama's father)
Dumezweni ka Mvundlana ka Menziwa ka Koko ka Ndaba
Mlanduka Mkunga ka Sitayi ka Ndaba Nkunga elama'd Mbopa who killed Tshaka
Ngqengelele ka Mvuyana , wa kwa Butelezi wa kwa Mevana, inkosi ya kwa
Butelezi Pungatshe is another name for Mevana
Muntumini/?/ ka (X)wana ka Ntshingwayo ka Mbuzo ka Ndaba"
Mabeketshiya ka Nkankane ka Nobete ka Zivalele ka Mbuzo the bro. of Jama.
Ntabata ka Mqundane ka Nobongoza ka Jama ka Ndaba
Cakijana ka Timini /?/ ka Mudhli ka Nkwelo ka Jama"

Nb 76 /Sotobe Nkunga ka Sitayi and Mbilini came with Mpande to Natal 1839/

Nb 30

Tunlo 11\04

[illegible] were Telapeki [illegible] Mtab'emoniline
Inobolwana

"Mgqwaqwa, Cetshwayo's mother...I was with her [illegible] - [illegible] - not far from Mapongo - [illegible] was [illegible] - we killed [illegible]. We took Ndwana back to the [illegible] - the kin was then [illegible] with this petse."

27\11\04 "Mamkhumane is of Ithomathi regiment. He is Mnimnik's great Indwa. Formerly indwa of Ithomathi regiment. [illegible] was not [illegible] but even [illegible] he had gone beyond and is still [illegible] minister.

"Masipula kaSmile ka Nyolo ka Nkhimane ka Ndaba (ka Jama's father)
Inomyeni ka Nyundlana ka [illegible] ka Zolo ka Ya ka
Ndungu Ndungu ka Sikayi ka Ndabi Nkunge elaw'i Nkopi who killed Tabalo
Ligqoqelele ka Ayawe, wa lwa Butelezi wa lwa Nyuwe, kaloza ya lwa
Butelezi. Pum tabe ka another name for Nevana
Mumumnti\ka (?)wana ka Ithinimpu yo ka Nyuwo ka Jabe"
Ingobetshiya ka Nomlano ka Nobeto ka Nivalele ka Ndungo the bro. of Jama.
Nkabeto ka Ndungane ka Ngomqana ka Jama ka Jabe
Cakijane a Nimni \ka Nobilibile Ndwelo ka Jama"

Nb 76 Sotobe Nkunya ka Sikayi and Mafini came with Ngando to Natal 1879

11

H J S
Nb 44
"I think the tribe that konza'd Zulus first is Butelezi Zungu is like Mtemtwa ie both these arribed to konza after Buteleai had got there Butelezi konza'd in jama's or Sezangakona's time. Sokwetshata is son of Myandeya ka Mbiya ka Tshagnana (brotherof Dingiswayo) S's mother was Nomqoto, daughter of Senzangakona. Nomzinhlanga (daguther of Sezangakona) married Myandeya but had no issue, so Nomqoto followed.

Nb 45 "Mpande built Mahambehlala (Mlambongwenya) Empenqaneni (Ekuweleni) the name ekuweleni arose when he came back from maqongqo after fighting Dingana Mlambongwenya took the palce of the name of Mahambehlala Nzibe had buily uMfemfe kraal. Nzibe left his is(x)ebe Nozibuku. She was zekwa'd by Mpande whilst whe was still a girl & bore Hmau who was known as Nzibeb' son. Mfemfe was first built by Nzibe, not Sezangakona. Mpande now took 100 cattle from Mlambongwenya Empeqaneni, Mfemefe and Kangela (given him by Dingana) and with them founded Gqikazi kraal. These women Ngqumbzi (Cet's mother) Dabeka (uhlangoti la kea Gqikazi) Mbukuziso ka Mjanwelwa ka Sigwegwe and aothers went to found this kraal."

B.I.2

No 44

"I think the tribe that Lobengula first is Batalela. Bambo is Lihe. Mtembu is both these married to Lobengula after Batalela had got there. Batalela Lobengula's in Jesa's or Sezan Lobengula's time. Sokwebanti is son of Lyandeya ka Mulya ka Tshangane (or Nkonyi Mthelawayo). S's mother was Lomgoto, daughter of Sezan Lobengula. Xabomkhenga (daughter of Sezan Lobengula) married Lyandeya but had no issue, so Nomgoto followed.

No 45 "Usande built Mahobelela (Umnombwenya) Bhepengwana (Ntwalenti) the same elevalent cross when he came back from a raid after fighting Induna Mlakwenya too. The place of the name of Mahobelela tribe had built Mlenge Induna. Mtibe left Nta(x)ebelelo. He was make'd by Mzamo Mhlet who was still a child before them who was known as Mtibe's son. Mlenge was first built by Mtibe, not Zanqolona. Bhungele now took over the from Mlenge very Bhepengwana. Mfenete and Mngele (given him by Mzamo) and with them founded Qulwani Zwai. These women Mqundwi (Qet's mother) Dabele (Mlenge) Mlenqeti Ie Ise Qulwani Mhlwazo Ie Jiwelwe in St.Helena and southern west to found this Zwai."

S P
Book 26a
/Am inbongi describes how he bongas and gives these details of Hemulana - is this Dinuzulu's chief/
"This was the procedure followed by Mnymanana & Hemulana ka M'bangezeli ka Sonqunta, Hemulana was of Ndabakawombe regt (imtanga ka Sirayo)"

List ofD inuzulu's kraals Usutu (also called owaseMkontweni)
Mahashini Mpisendhlini kwa Nengwa Ensindeni Ezinhlendhleni ~~xxxxxx~~
Nobamba Gqikazi ekuBazeni ekuBuseni (oneof Cetshwayo's)
Esikalenisenyoka underlined ones These were the kraals FIRST BUILT BY Dinuzulu. Theothers were Cetshwayo's excpet Nobamba which was Ndaba's and the Gqikazi which was Mpnade's..
Cetshwayo's sons were D and Manzolwandhle and his daugthers were in order of birth 1. Sili lo gana'd Ngubo kaSidbeko ka Sobuza (Swaziland) 2 Siniso gana'd ku Maboko kaMasipula 3 Sabede gana'd Mehlwana ka Sikonyane kwa Ntshinwayo Etshowe 4 Siyele not married yet 5 Bekisile not married 6 Nomandhlambi gana'd Vusindhlu ka Mnqande.
Ndabuko had only wo sons Mnyaiza and Maqengqetshwana and hamu had only two Kambi and Madakavene.

J S

Nb a Baleni's evidence 15/5/14

" I lived most at the roayl kraals of Nodwengy and Gqikazi....
/Masipula first used the name for one os his kraals but Mpande took it over. The root of the work means to do soemthing extrayavently...
"I xeza'd kwa Ndabakawombe, then built emahlabatini. Msiyane ka Mhlane wa kwa Xulu was induna of that kraal. ~~hxxxxxxxx~~ The inkosikazi was Gudayi ka Mqongoli emdhletsheni. he was Mpande' wife. The Ingulube regt also amaPela were housedat Ndabakwombe, and also of course the regiment Ndabakawombe. he big induna of Izigulbe was mahwanga ka Tshekimbuya wa kwa Sibiya

he big induna of amaPela was Diyikana ka Hlakanyana , was'eMambateni
I was a number of years at Ndabakawombe I grew up there. We cadets of Dhloko regt were known as Inyati "After xezaing for 2 or 3 years, I was butwa'd with the rest of INyati to Gqikazi. the King was at Nodwengy The induna of Gqikazi at that time was Madwala ka Sotshingose was eBatenjini the inkosikazi was uNgqumbazi ka Mbonde ka Tshana wax kwa Zungu (mother of Cetshwayo) Gqikazi was the kraal assigned to us and there we lived as a regiment. It was from here that the King tata'd me , se ngi yo seng izingkomo zenkosi kwa Nodwengu. I accordinly wnet ..../I wastaught to plough when Robertson visited Nondwengy. Describes his and other appointments b the king of inunda from the regiment when they visited Nondwengu/
"I do notknow homw I came to be appointed induna. All I know isthat my granfather Gaozi's people were xxmine, hence it was propoer that I should be induna. My brothers were Mswazi Nkuna Sigonyela Ngengema but these were not izinduna....I was appointed Nceku after being appointed induna.

Mpande visited Sixebeni Dukuza Bulawayo Mlambongwenya Mdumezulu Ndabokawombe but Gqikazi was to far being north of the balck Mfolozi.

Discusses his various duties as the King's nceku - intersting on the security precuaitons behind the proearation of the King'sfood and drink

S P Notebook 17

/Jantshi 16/2/03/

"Tshaka used to have Euroean guns tested by settint them cattle to aim at at various distances. He was found of seeing thepower of a gun & his intention was to send a regiment of men to England who there would scatter in all directions in roder to ascertain exadtly how guns were made and then return to construct the same in Zululand....

Ukwakiwa kwa ~~xxxx~~ sendulo - Buil on one or two mmango - lived together for mutual pritection - were afraid if izizwe. they cibana'd Fought although close together N. says just as Sambana fought with Lubelo & Mtshelekwana too foguht with ~~xxx~~e same tribe /?/ Many men would live in a kraal- all of which would be large - no one built a kraal apart from others. It is well known that a fight lasted a day & that at the conclusion they would visit one another & make it up again for they knew one another well. The same food was eaten in old days. Cattle always existed, sheep & goats but not fowls - these seem to have come with Europeans. My father would nevereat a fowl saying he knew nothing about it

There were amazimuzanu /?/ famine cause these to exisit - they vela'd to Thsaka. Tshaka once memela'd cannibals an impi. they were supposed to live in emhlatuze - no one used to travel alone.

There was a great famine in Tshaka's days which casued people to go & bring Kwa Magonondo near Mkondo river & Mhlongambula hill. this famine was a general one & far greater than ilanga li ka Mbete in Mpande's time which only affected part of the country People had to lina their gardens against

human beings [Speaks of a bandit or marauder uGcugwa who lived in the forest south of Tugela He was caught and taken to Tshaka and killed.

53

S P
Manuscropt notes notes foolscap 29394

Calling up of the army descirbed. The arrival of memebers from outlying distcits / " The amakosi will also betetwa'd by izinduna, zonk'ezinkulu lezi - viz Mahlatini ka Sojaba, Ntshingwayo kaMarole Mbopo ka Wolizibi Mfusi ka Manyala Hemulana ka Mbangezeli Mvubu ka Ngqengelele Mtshubane ka Nopetula Ntuzwa ka Nhlaka Seketwayo ka Nhlaka Sitshaluza ka Mamba ... ~~Sirayxx~~ Sirayo ka Xongo Mpandamana ka Ndlela Palane ka Msinwa Sigewlelgcwele ka Mhlekehleke ~~Mxxxxx~~ Manyonyo ka Njongolo, Somopo ka Sikala and others. these are the men who teta ezemzimu These were the men who pendula'd when Somkele ka Mlanda...was fined 100 head of cattle for having killed 2 izimbube He sent the fat thereof only to the King and failed to carry the lions unskinned to the King in accordacne with practibe.... The foregoing heads then said Ungaz' umudhle kangaka umzali wak na? Injami u ya silanda and says he believed the lion would bola seeing the distance it had to carried was so far. C repliedthen he ought to have sent a messenger to me when when I should have sent my own doctor to peaka ~~pak~~ it. The King said Kazi luto minake ngizokumduhla. He then sent manzini & bubuesi, abanawebake to Somkele to sezie the cattle ~~hexxxt~~Somekle kipa'd 50 head ismelf, whilst the balance were subscribed by mem bers of his tribe. /The informant fought against Sowketshata in 1888 - descirbes the successful doctor forthe Usuthu Matanga - not e he says when we fought against the Mtehtwa aunder Sokwetshata not agianst theBritish/
/Informants are Mpatsnana and Nsuze in 1912/

28

J S Nb a4

/Pencilled note Mangati

"I believe that Mpande's real object was to qata Mbuyazi and Cetshwayo in order that they should kill oneantoehr and he be free to bring forward the son he really wished to be his heir viz Mtonga, son of MNomatshili. Mpande did not really wish to expouse Mbuyazi's cause even though he gave him the shield with the inxeba & C. the other side. Mpande was acting on the above proverb by pitting the two against one another & so clearing the way for Mtonga" /here's the provert/

ubukosi bakwa Zulu ba talwa nga mandhla -inkosi ka ibekwa.

2

J S

Nb a37 5/3/21

"Makuza ka Mkomoyi ka Pobo ka Sigudo ka Linda ka Ceba (kutiwa Cebekulu /Born just after Mawa's flight (1843) JSthinks 1848-8/

"Cethwayo collected various regiments andplaced thm into hisUndi kraals, of which, at first there were two viz Undi olumnyama, and Undi olubomvu, the former was situate at Ngoye, the latter at the Mlalazi. Eqwageni kraal was at Eshowe. Cetshwayo did his best to collect as many troops as he could into his newkraals, but Zulus living in the northern parts of Zululand would not obey his orders. Upon this C (it was after 1856) remonstrated withMpande, asking how it was he did not casue the upper districts to comply. He (C) said he was acting in the best interests of thecountry, & that Mpande was not doing so. He accusedhim ofhaving qata'd him & Mbyazi to fight, by saying U ya dal' uMakasane o wa ke wa bon' izingama zake zi kahlelana, e se kona (or e'buka) (When Mpande said this zonke izikulu zakwa Zulu exclimed Wayi qata na!! Did you not prmmise the Boers not again to bring about bloodshed? Mpande said 'I won my kingship by force of arms' so must others do likewise. Hence he justified his above remakr by what hadbeen habitual in Zululand) Cetshwayo pointed out to his father that he qata'd the two, although he (C) had had a snip or piece taken out of his ear by the Boers on the occasion of Mpande declaing to the Boers that C. washis son & heir. Mpande accused C of ~~amxxxx~~ onaing (spoiling) the country, & that if he would not follow his (Ms) advise, he shyod go & be advised by his moather, & if unwilling to be guided by her, he must refer to amadod'amanye ie to the British Govt, whose protection Mpande had asked for C said 'Tula lel' ikafula ingani

sa qatwa nwe eNdondusuka na? wati: owa kit' umuzi a we bekelwang' ecansini * *ie when the son & hier was appointed he would sit on a mat because of his rank, wa bekelwa ukugwaza nge siraye (umkonto) W t' uya del'umaka sana&v / /C. s ke as above when Shtpete came on a visit This took place kwa Nodwengu, Mpnae's head kraal. Shetpone reproved C. for speaking in these terms to his father for he (M) being father, was in position of Nkulumakulu to him. Among Eur., all respected & obeyed their fahters. Ce hoever regarded Shesptone as a owasizizweni & as not having had anything to do with the Ndondakuzuka affair by which C's status was established ie with the circumstances immediately antecedent thereto. Dunn was C's adviser at the time and he had great confidence in him Mpande advised Shtepnte to apptoch Cet through Dunn and Dunn advised Shestone to admonish Cet in general tems ~~xxdx~~ without bringing duty to his father &c becase C was so deeply incesned against Mpande for causing Him (Cet and Mbyazi to fight. Shetpone followed this course at the coronation and things seemed to go well.

65

J S 32

Nb 32 Bikwayo also Ndonkwana

"Bikwayo son of Noziwawa ka Mzizima ka Mahlantula ka Zangwa ka Lalalingumnguni (ka Mntungwa ka Siwela ka Mdhlayo ka Mpezeni - the sequence of these is doubtful but t eir names were all used when bongaing cattle)

Bikwayo is of Ngobamakosi regt. I live under Sikonyana ka Kuhleka - Bi Sibongo - kwa Ntuli. Cetshwayo tungad me. My grandfather Mzizima was made inxusa (messenger) of all the low country of Tongaland - amarubu ie amanhlwenga (poor beggar). The amarubu fought kwa Gingindhlovu & were cut to pieces there they were gwaza'd with bayonets as they tried to force their way over into the laager. I was Induna of the amarubu ' that is why I was caused to put on the headrin. The amarubu were made up of various tribes. Cetshwayo gave the amarubu permission to help themselves to people food supplies, gardens &c when going to Delagoa Bay (kwa Ndinisa) to fetch guns & gunpowder. The portuguese leader there was 'uMishofumana' who gave us guns, gunpowder & caps - also spirits. The guns were of the following kinds (a) Ibala very long about 5' b imboiyana c iginanda d umhlabakude e igodhla (not as long as the ibala gun f umakalana g isinguwana - for the isigodhlo - if impi ever approached to close imboiyana was a large barrelled gun. h idhlebe or elepahnt gun came from the Boers not Poruguese in the early daus of Mpande's reign. Umakalana was a double barrelled gun - only given to men of position. Ifili had a long ra ne - small bullet, samll cap, ...was a small gun. I havenot seen Ndinisa only uHofumana. The last time I saw this man was before the Zulu war. I used to go Tongaland with my father - as udibi- my brother Mnyaiza...used also to go. We used to go for izinsimba zenqubula ya mabuto, izinsimango for amabeqe (falp side of face)

ambuhlu-nar

ifili? (ifili)

nsimba - genet
nsimango - warthog

qubula - donkey class

leopard forehead orrnaments other
izingwe for imqele ya mabuto imtini for imqele ya ma buto
ulembu (blue cloth to be embatwa'd by isigodhlo se Nkosi, umncaka or
bomvu, o binewa amakosi, amazipo ezimbube (a fakwa amakosi,) amazip' ezingwe
(a fakwa amakosi) izimpondo ze zindhlovu - for the king who would send
on to the Euroeans, izimpondo zemkombo (uBejana) (for making making
izigqobela for amakosikazi, ubuhlalu, amagula, izigubu &c izicumu
amaqona, ubusenga, ornamental sticks & knobsticks and many other
articils - inthse nmampabane)beads - binca'd by amakosi?
We would go & memeza these t ings. If people nqaba'd we would gwaza
them. They had to etula with these things kwa Zulu that is the nearer
smaller low country tribes.
The things I procured were carreid by Tongas &c to the King. Noziyingili
would be given cattle, say those of some man who had been killled off
, including the bull, with goats & sheep. The carriers would have beats
killed for them, part of which they would carry away.
We always hlaba'd wherever we slept - for the impahla ye knosi ya i telw
inyongo. People did not bindelela us until a beast had actually been
stabbed. He would then come & tell us our various huts. We would pull
his fences to pieces to get firewood for our fires.
Noziyingili konza'd the Zulu king & so allowed us to behave as stated.
no one ever riested us. I have been 3 times to Mzila's country...(hisson)
UNgungunyana, e yabafazi namdoda Kade be beyi qalile be yi Ngungunya (always fightingwith)
/Has seen and stayed at Mzila's and drunk grog there Mzila spoke Zulu
but his follwers have changed now./
"I went to Mzila's to fetch izinsimango, izinsimba izingwe, mtini,
umsizi amtopi? & umtofu when about to fight agaisnt the white people
Cetshwayo asked for thes things.

S P
Nb 32 trade continued 2
I would ebusika & buy'ehlobo Noziyingili's land has ukufa not Mzila's - li zi Nkangala, li mnandi, li nomcebo ie a man likes isifazane sa kona. A person coming from Zululand would be amde an induna ye buto - would be presented withupondo live ndhlovu or cattle sezied in impi & this pondo at later date would probably be brought back with 4 gitsl.
Ndukwana say that Mtokwana has gone up to Ngungunyana's . I have seen Nozingili, Zambile & Nwananaza but not Hluma - before my time. Makasane's grave is Eutinkulwini, a firest where amakosi are lahlwa'd. his firest is on the sutu river & is a large one. All the kings are buried there.. . I have frequently visited Tongaland officially Cetshwayo sent me mostly I have gone on various joruneys for British govt to Sambana Mbikiza Mtshelekwana & Ndhlalanei...." /names many others 12/10/03/
Amaxusa who went from Zulu Kings to Tonga country = (a) Magwegwana wa kwa Hlabisa, his granfather was Wolizibi but I do not know M's father. Mapnde's nother Songiya was daughter of Ngojangotsha of the Hlabisa tribe. She was sister 66 Somfula (deciased,) somfula's son & hier is Zofa .
b Mabi ka Sipotsho c Sobofu ka Mteti d Mpisikayihlangulwa ka Sipotsho (who ent & remained kwa Sotsahngana e Mazipo ka wolizibi (also reamined at Sotshagnana) 1 Nongqiwu ka Mgobozi 2Sidhlebe ka Matula
3 Gongoda ka Sidhlolo 4 Gungu ka Sipepo 5 Noziwawa (my father) ka Mzizima. the biggest of thes last was Sidhelbe but he was killed by Mpande before he had children Sidhlebe had panga'd amanhlwenga cattle and taken them to his kraal including some whiteones. On one was allowed to panga any beasts." /hose above from a-e were attached to Nodwengu in Mpande's time while 1-5 were att chedto Mlambongwenya k aal.

"Cetshwayo's were Gawana ka Nongiwu Mnyaiza ka Noziwawa (my father) I was put in Mnyaiza's place when he died. Ndhlumbi ka Silwana " /killed by Cet for apptriating izinsimba ze nkosi and selling gor cattle for lobola. Somkanda ka Madhlozi ka Mtekelezi Silo kaGege ' Somfula ka Mazaza Somanti ka Masolo Mvubuyi ka Mfulateli (killed by Cet for he panga'd cattle sezied rom shiev Sambane. Matshobana theyounger brother of Mvubuyi succedded Mvubuyi but was afterwards killed for wtichdraft and so his younger brother Mgulule suceeded.

Madanduyana ka Masiya was sent by the king for nsimba nsimango ezingwe, imvuzi, imtini and other skins. Noziyingeiti collected 600 and gave them to Madanduyana/ "Latter refused to accept on ground that Noziyingili had tuka'd inkosikazi uNgqumbazi - king's mother by sayin "Isitakala esi nuka nge golo, idikazi e la li gane ku Tshaka (for she was a sweetheart of Thskaka's) as a matter of fact Nozinyingeli had not said this." /

Madamguzana told this to Ngqumbazi who wept tears and report to Cet who go angry and sent my brother to aks if he had sworn at his mother and if he could think of fighting. N said he wouldn't even swear at Mapiya aneC said that he was prepeated to forgive him when he saw the arrival of the heavy fine. When later Madanduyana was sent back to ongaland with a prty of 16 Noziyinhili killed them and put their heads on posts on either side of thehis cattle kraal. N admi ted this dead saying/ "he knew that when the Zulus entertained ill felling against any one it was great & he therefore took time by the forelock by killing the man who had maliciosuly told lies about him...so that when he himself were killed he would have the satif ction of knwoing that he had put the man to death." /With this message he sents skings arma and ammot and the king accepted th gifts and forgave him/

S P

No 32 contiuned 3 Trade with Tongaland.

"There wereno amanxusa to Swaziland for the only thing ever done there was to send to cel' ivula when a small hered of balck oxen would be snet. I do not kno who went to S. for rain. They were not partucoar amanxusa. Mahlatini ka Sojaba, wa kwa Zungu and Mpungana ka Mquba wa se ba Tenjini were sent by Cetshwayo to Swaziland viz Mbandeni Mpungana was Induna ka Kandempemvu induna ya kwa Mkosana, the great Induna of Kandempemvu - Mahlatini was an inceku ka Mpande kwa Gqikazi (kwa Ngqumbazi) he pekela'd Ngqumbazi.....

The things used to be fetched from Tongland after xdx vuma- ing & bula-ing took place. It was said that in summer they should be allowed to cupa & kill the bucks. The gula's too would be dry & izintanga (seeds) taken out, the i icunu & izimbenge would also have been made.

The erponon who gave the various things were not presentedwith anything by Zulu King. The demnad used to be made of the Tonga King who would send out men of his own to collect & bring to us, we in the meatime having cattle killed for us & given food. We would not collect ourselves. And when the things were ready the Tonga king would furnish men to accompany us with the things to Zululand, they acting as carriers. / /Things were fetched from Tongaland year by year. No year passed without this being done. iMqubula were alwsy wanted also ostrich feath rs, which got out or order &c & requried to be replensihed, Tongaland was the great supplying country for Zululand, but Ndukwana remarks, the intshe & indwakazana (indwa) feathers were got from some place in the north - from abesutu and Mlambo (I think an umsutu) / / Bikwayo says The intungununu

S- 641

feathers were also eteched from Tongaland. Tshaka began this great commerce with the Tongas, although Dingiwayo may have actually started it. The demand for inqubula caued so many skingsto be got from Tongaland, it is doubtful if Dingiway wever wanted inqubula & if so to anything like the extent that Thskak & lter kings did. Imsila (izinsumba) were requried for izihlangu and amarawe. I do not know whose Tshaka's great Tonga inxusa was - it might have been the man Sidhlebe whom I have already named.

amankengane - low class person destitute foreigner

The amanxusa were sent to various & particualr chiefs by the king. The king knew all the amnkengana chiefs. And the duties of amanxusa ended with the chiefs sent to Noziyingiti of course gave the largest number of things, 100-200 men being requried to carry them, theother chiefs like Ngcamana (Mabaso) Sibonda ~~Mxxxx~~ Manaba Tobo ka Mabuya would furnish say 30-40 carriers. Samban furnished 50 carriers he supplied izinsimango chiefly - not many izinsimba - nor would he give ulembu (cloth) as the Tongas did. Myindi would give 20-30 carriers. Noziyingiti not only furnshed things referred to but gave ulembu and utshwala (loquor -European) in amagalafu bottle covered in wickerwork obtained from the Portuguese.....

The King would treat the arriers very hosptiably give them food & then Noziyingili would be given say 100 ormore cattle & other chiefs would also ge biven cattle. The carriers were given amafuta usinga amarawana (a nga maqoyana ie black ones, white at lower quarter...also amatshoba a (x)ayiwe. he chiefswould be given better shields -- they in their turn would send bacl messengers to bonga endhlunkulu. hese chief for the most part have never even seed the king. he king becomes iqugu.

Ngadini

ATB 17/18. [Split from Malandela when they arrived in the Mfule valley. Ngema evidently of Malandela's clan as Gumede was clan's address name.
Shaka's time. Madlokovu, son of Mlaba (or perhaps son of Yabana - or grandson) and kept on good terms with shaka. ~~Force~~Either Madlokovu or his father forced to hand over cattle to Dingsiwayo. Line broken after Madlokovu for unknown reasons.
Cetshwayo's time. ~~Sigwelegcwele~~ Sigwelegcwele 'Most prominet person' in the clan]

52 "...Magulana...daughter of Ntshongolo, of the Nene sub-clan of the emaNgadini. Her only child, Sikaka, married Dilikana, of the Hlakanyana, of Nkomo, of Shandu, of the emaMbateni royal house."

Mafu ?
|
Ntusi ?
|
Ngema ?
|
Yabana ?
?
Mlaba
|
Madlokovu } 1820±?

Mhlekehleke
|
Sigwelegcwele

Usicwelecwele
Sigwelegcwele

Umhlenivu
iNgobamakosi

Mangata
Ngadini

1879
53
1826

ZA79 Father Umhlegehlege. Age: 53. Residence: On the left bank of the Umhlatusi River, Opposite Makwaza. Remarks: Commanding officer of the Nkobamakosi Regt. Belongs to the war party.

ATB 18. " In the reign of Cetshwayo, Sigwelegcwele, was son of Mhlekehleke, and inDuna of the iNgobamakosi regiment, was the most prominent personage in the clan. Sigwelwgcwele was notorious, not only as part-instigator of the famous Mboza-Ngobamakosi fight during Cetshwayo's coronation, but also the discoverer of the original and convenient idea that ukuHlobonga (external intercourse) with one's 'sister' (= clanswoman) ' had no fault in it', though contrary to all custom heretofore."

JP. N64 [one of Dunn's 'amadlunga'] E3

KC3864 289ff. Meeting at Dunn's - headmen vs. Cetshwayo

Mitford

Sigwelegcwele (Ngadini) Sigcweguele

20	intended surrender 21-7-79(?) C2505 SS 119	
	Dunn appoints as indunu SS 115	
1 Pre	Pre-War Boundary Meeting with T Thelp C3182	

54

S P
Large notebook 30091
/The life of Ndukwana ka M'bengwana Stuart's chief informant.
His father was Mtetwa, Mgudhlana ka Ntuli kupuka'd and N'sfather went with him and they built at the palce afterwards calledEmpangiseni which orignally beloned to Mgudhlana. Mgudhlanat then became his father's inkso.
Then on Mgudhlana's death Mkosi became chief (his son) Dows not know why Mgudhlana left the main body of the trible. Becomes involved in Zulu/ Ndwandwe battles eventaully Mkosi being ollowed to re ocuupy his old kraal sites saying Tshaka/ "'A ku catshw Impangiso lapa ngoba ba panise ba konza aba fo ka Mgudhlana ' for we were still sotshaing Ndwandwe to whom we throught Mkosi belonged.' ....Thska gave Mkosi a certain amount of authonomy and Nquhele was palced by T in charge of Empagniseni kraal (which was not Mkosi's but Tshaka's kraal.) /~~Informxxxxxxxxxx~~ Mkosi's kraals were nearby./
/Describes his father's assassination and his mother running to the umuzi Eseveni at the Nhlazatshe mountain in charge i of Mmama an I went with her./ "Mkosi haad four children who were taken by (X)wana ka Ngqeungelele (Xwana was the induna ya s'Embelebeleni kukba kuf' uTobela) They were landwe'd ka (X)wana....
"Mpande deisred to return Mkos's and Nquhele'ssons to Empangisweni and place them in charge, but Mnymanana objected to such appointment although they were the sons of the original Induans and wasof opinion some Indoda and not mere abafana should be placed in charge of the district....Majiya ka Gininda wa kwa Ntombela was appointed the Induna of Mpangisweni section and told that Mkosi's and Nquhele's suriving sons were a ba na bako

24

K C Competitions Zulu Essays 1942 Folder

Historical Records by C J Magwaza

Informatns Muntuwenkosi Mthethwa ka Mkokwana of the the Mbokodwebomvu regt.

Kraal sites Yengweni - Dingiswayo's royal kraal is across the Mvamanzi R. nr the W Umfolsi and can still be seen by the broken pots and hut sites. Mangweni - Cet's first kraal where he stayed during Mpande's reing . Near the Mpangeni station and went of the main road from Mtubatuba to Mpangeni. The Magistrates court of Mpandeni is east of this kraal site. Cet seconds kraals ~~xgx~~ was at Gingingdhlovu.

Usipeku Isanqu Kumalo

ZA79 Father: Uxamana. Age:55. Residence. Near the Entumeni. Remarks An officer of the Isanqu. A quarrelsome violent man. He is a great frien of D'manzi, but has no influence with the people generally.

The Letters of Queen Victoria Second series Third volume (London 1928)
Ed. G E Buckle

p326 Extract from the Queen's Journal
Osborne, 14th Aug. 1882. - At half past 1 went down to the Drawing-room with Beatrice, Louischen, and Helen, wearing our orders. The three ladies and the gentleman, including Capt. Bigge, were in attendance. Lord Kimberley came in first, and then, prededed by Sir J Cowell, Cetewayo, and the three Chiefs Nyongcwana, Umkosana, and Ungobazana, were ushered in. Mr Shepstone, and Mr. Dunn, as well as the native interpreter, accompanied them. Cetewayo is a very fine man, in his native costume, or rather no costume. He is tall, immenseley broad, and stout, with a good-humoured countenance, and an intelligient face. Unfortunately he appeared in a hideous black frock coat and trousers, but still wearing the ring round his head, dentoing that he was a married man. His companions were very black, but quite differnet ot the ordinary negro. I said, through Mr. Shepstone, that I was gald to see him here, and that I recognised in him a great warrioir, who had fought against us, but rejoiced we were now friends. He answered much the same, gesticulating a good deal as he spoke, mentioned having seen my picture, and said he was gald to see me in person. I asked about his voyage, and what he had seen, and then named my three daughters, at which he said "Ah!" After further commoplace observations, the interview terminated. Both in doming in, and going out, they gave me the royal Zulu salute, saying something all together, and raising their fight hands above their heads. Capt Bigge says it is very striking, when thousands do this at the same time.
Cetywayo walked about on the Terrace, and came close enough to Leoplold's window for him to see him. They had luch by themselves, and we watched them

afterwards from the Colonnade, leaving. As they drove away, Cetewayo caught sight of me, and got up in the carriage, and remained standing till they were out sight".

p431 Derby to Sir Henry Ponsonby 29/6/83
p432 "The last trouble is that with Cetewayo,, who has behaved as badly as possible, and fully justified the predicitons of those who said he could not be trusted. He may fight th northern chiefs - Usibebu and the rest - again; in which case we are not called upon to interfere, never having promised them protection. Or he may attack the reserve territory bordering on Na ta, which I think we can hardly refuse to protect, it having been set aside as a place of refuge for those who did not choose to live under Cetewayo. But as to this I am not much alraimed. Cetewayo is unscrupulous, as might be expected, but he is not a fool; and I do not think he will with his eyes open come into collision with us again."

J S
Nb a25
"Izinhlendhleni kraal was built by Cethwayo colse to esiQwageni (esi na mandlhla) built west ofDhlinza forest Etshwoe & just where the road to Nkaneni separates from that road going to Entumeni. Just there is where isiQwageni kraal was - butnt in Zulu war - a great big kraal."

Gqikazi

J.S.: Cet's own mother's kraal. Mponde moved 2 to Mapita's ~~kraal~~ place at Nondwengu when the latter got old. Cet subsequently moved 2 another kraal to Gqikazi

J.S.: P11 Mponde took 100 cattle from 4 imizi & founded the Gqikaz

S.P. Loge n-book 30091 Erected while Mponde a prince. Cet born here.

J.S. Nba. Balani 15/5/84 Moved with the Nyati to Gqikazi in Mponde's reign. Induna of Gqikazi was Madwala ka Sotshingo & wase Batengwe & inkosikazi was Ngqumbazi mother of Cetshwa. We lived here as (1) a regiment. Noll of Bl. Nifolosi

J.S. Cet's mother was buried at Sikazi near Vuna + Nonyoma
but the bread was to ena Hlabatini + her dhlozi are there

CSC 520½ Kagazi Tshungwayo Kebula Mfanawemlela
Bontukensuo were izinda

UMLAMBONGWENYA

7300/N/83
C3616/72 Cet. rebuilding it - destroyed during war - he was crowned there

S.P. Mapita was given special status & a hut Mlombongwenya at Nondwengu. When Mapita retired Zib was appointed there. Then Z was moved to Gqikazi

HEC. → Gqikazi ukuBaza.

Essay: On Ntukwini river where Cet was crowned. Cet's chronicle

Essay. One of Mpondo's royal kraal sites: known as Ngakavingi on north Bank of Tugela, opp. Kranskop. Moved Ntukwini under new name. Mpondo moved it called it Mahambehlala then back to Ntukwini under name of Mlambogwenya.

06200. p17

I Usutu say that after Mpande defeated Dingane, the country (unoccupied by Mondlakazi) was colonised by Mgamule people from the Bombo, & placed under Mfusi, great induna of Mlambongwenya.

eku Bazeni

J.S.26. Informant says that this is where the Usutu originated & was Cet's own kraal

J.S.2. aba Qulusi kraal (kwa Dengu.)

GC. H.EC - Itan - 26/9/88
uka Baza proceeded from mother kraal o Sgikazi which itself came from Songwya's portion of the Umlambongwenya kraal.

3616/37. Enq 1883. Young man of Bazeni au pinda Mfamawenkosi

C.S.C. Mabedama induna of port -

Z's boundaries - the Gqikazi kraal

C5892

No54 Havelock to Knutsford 17/10/88 p81

/In No34 (Xeroxed) that portion of the "suthu message about the Gqikazi kraal. It will be seen that the old site of the Gqikazi kraal is not within Z's location. But I learn that there are two sites of kraals of the name Gqikazi and we must clear of the view taken by Knights on this question. I enclose desps from O and Knight and Addison on this and it will be seen that Addison's boundary revision excluded the kraals from Z's location and all the lands appertaining to them by considerable distances and so did Knights. In fact one of these sites might have been more proplerly apart of Z's lands and the award therefore more of a hardship for Z than the "ushtu /82

"The result of the inquiry I have made into this matter shows how great a risk there is of misunderstanding Zulu messengers, of being misled by them. In this particular case, Miss Colenso, who is a trusted frined of the messengers, who took infinite pains in receiving this same message and in translating it, and who by her knowle ge of the Zulu language, and by her long experience in receiving and interpretritng communciations from the Zulus, should be able to ensure accuracy, was led more seriously into error that the SNA." /Her version of Knight's revision says that Kinght took the whole of the Gqukazi land and gave it to Z just as Addiosn had. This makes her beleive that K and A were either ignarant or partila. In fact the decision was more unjust to Z than to the "suthu.

Encl Havelock to Osborn 22/9/88, Enc2 Osbt to H 10/10/88

Enc3 Osborn to Havelock 15/10/88 p83
Ass Comm Ndwandwe to Res Comm 9/10/88 p83

Seems to be Thembu

"It appears that Gikazi was built by Somopo Ka Kikala during the reign of Mpande, Cetwayo's father, first at the Mona river, near the late Klaas Louw's stroe, and from there it was moved to the site near Ndabuko's rkaal (near the Mona river), called Minya, To make room for the Gqikazi kraal, it was necessary to move Togotogo's kraal, called Hamsilo (Togotogo was borther to Mapita, Si ebu's father), to the Togazi Hill, where Mahu, Togotogo's heir, at preset was. At the death of Mpande, Cetywayo moved theGqikazi kraal to the Mahlabatini valley, where it remianed until it was destoryd by HM toops in 1979, at the same time as the Ulundi kraal. thés kraal seems never to have re-built since 1879. The kraal which is known as the Gqikazi kraal, in reality beongs the Usuthu heaman, Hemulana Ka Bangazile. After the defeat of thex of Usibebu by the combined force of Beors and Usutus, Hemulana was given permission to build near the site of Usibebu 's kraal, the Ukunkwini, leaving the woman, Nomfula, Pande's wódow, and headwoman of the Gqukazi kraal, who had taken refuge there during the cicil war between Sibebu and Cetywayo, in possession of this kraal, which as then known as the Tetweni, and as Nomfula has continued to live in the same, the kraal has gradulally become to be known /84/ as the Gquikazi kraal, and is situated near the Gohlankomo precipice, about six miles from the Ceza Bush. After the death of Mapita, who belonged to Mlabogwenya kraal, his son Sibebu was placed by Cetywayo as head of the Gqikazi."

Colenso Collection
Box ~~87~~ 87

/ A statem nt by Magawozi ka Tondolozi who was a arge boy int the time of Shaka / /The Land occupied by Z and the Mandhlakazi was previosuly in possession of Zwide and the Ndwandwe. / "That Tyaka conquered Zwide and his Tribe and then located Mapita in the said land. That the said Mapita ocucupied the said land until his death asn any other Zulu subject. That the kraal of the said Mapita was Enkungini kraal. That the said land was never given to Maita, but he was only located there. That I know the Gqikazi kraal. That it was Cetywayos chief kraal built for him by his father Mpande out of the Ulambongwenya kraal. That Gqikazi was the kraal where Ngqumbazi, Cetywayo's own mother lived. That the kraal was situated acorss the Black Mfolozi a long way to the east of the land conquered from the said Zwide ka Langa. That it was built there by Mpande the Zulu King and the King of the whole of Zululand, ... That Mpande built it where he did not by Mapita's or anybody else's permission, but by viertue of his being the King of Zululand. ~~Thx~~ That I never heard Mapita lay a claim to the said land as his own not the Zulu King's.

CO 427/1
14884
Hav to Holland No 11 28/6/87
/Gives details of the establishiment for the new territory. I summarise the summary of it made by a Colonial office official.

Reported in	Office	Name	Salary	Approved by Treasury in
Gov/14881	Osborn	£1000 +£200 for travelling		

Look up my list March (86) or (85)