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125

NGIDI

KA

McIKAZISWA

28-115

28-115

NGIDI

PHOTOCOPIES

Ngidi vol. 5, p. 95

Ten in L/H margin

Nyide p vol. 5 p. 55

Take in one pot.

N G I D I

A $\left[\begin{array}{l} 61/38/3-24 \\ 61/39/1-23 \end{array} \right]$

11.8.1904, 12.8.1904

13.8.1904, 14.8.1904

B $\begin{array}{l} 61/47/1-23 \\ 61/48/1-24 \\ 61/49/1-19 \end{array}$

5.11.1904, 6.11.1904 (surjet 8.11.1904)

7.11.1904, 9.11.1904

9.11.1904, 10.11.1904

C $61/51/11-24$

3.11.1904, 4.11.1904, 5.11.1904

~~17.10.1905~~

D $62/80/12-24$

17.10.1905, 18.10.1905, 21.10.1905

22.10.1905

E $62/81/1-24$

22.10.1905, 23.10.1905

F $62/82/1-24$

23.10.1905, 28.10.1905, 29.10.1905

G $62/83/1-4$

30.10.1905

Why are we being sent away to death - or for
we shall not have time to build our kral
- this is why I was killed - Baktin in per

x Ngidi ~~says~~ uses 'C' click, this Inboon explains is due to his long contact with an afala people for he lives among Cele people & present chief, Prongze -

[4]

Inborn says the Owabe makosi are as follows:

Meseni ka Musi ka Godolosi ka Kondhlo ka Mncinci
ka Lufuta ka Simamane ka Kuzwayo ka Sidinane
ka Mahlobo. cannot go further & connect with the main Owabe
note here that Pakatwayo had no children but was taking in the Godolosi
The Langa tribe is connected with the Owabe one ^{and}
& this followed Owabe tribe down to the Mhlaturu from
the amaCunu people.

Nandi's father was Mbengi ka Mhlongo
ka Ncumela &c.

Nandi was mpofazana, mpofukazi, rather
tall. I never saw her. I was born ^{just before} at the time of
her death (this occurred in ¹⁸²⁷ ^{aug} ^{according to} ¹⁸²⁸). After Nandi's
death the umota regt. Nandi's sister Sijula
married Nsungane ka Mandondo wa Kuva
Xulu, chief Kabatsho. I saw Sijula at near
Mfulu ^{river} where we lived. I saw her in Dingana's
reign. She was mpofukazi, esigepukazi (i.e.
medium height) - (indoo's esigepu). She was good tempered.
Mbengi was Sijula's father. Mgabi was
Nandi's brother also Naezonke (elama's Mgabi)

⊗ sa, 1823

Mgabi Naezonke Nandi Sijula

[5]

emhlane) also Ndisi, Mendameli, Ndina
(father of Mseleni - died about time of Ndonda
-kusuka battle but not there), Msoni (father
of Kato), Infiti Zoga Soga (father Infiti
who died emKomazi), Mbikwana (father
of Koko ba, ~~was~~ ^{and Bantwana and Ishangane} ~~was~~ ^{one of the izigogo}
Donsa. These were all Mbengi's sons -
Mazengwa was another of Mbengi's daughters.
Nandi was celwid ~~wa~~ by Senyangakona
from Mbengi - celwid intombi ~~ye~~ ye zigogo
Nandi sinad. ku Senyangakona. She
was lobolaid, many cattle being paid for
her.

My ~~father~~ great grandfather Dalemis was
Mbengi's brother. Nandi spoke of Dalemis
as 'father'.

Senyangakona's name for Tshaka was
mandhlesila. He was called Tshaka
because he was a hero.

Mbikwana's kraal was iBozeni
was pansi kwo Ngoye. Mbikwana's

[6]

Son was Voboza.

(like Ishaka)

Mbikwana was Wombe regent.
The iboza kraal ^(as it was mbikwana's) had not come into existence when Ishaka was born.

I know nothing of Ishaka staying ~~at~~ Mbikwana's kraal.

The 'stone' incident occurred between Ishaka & Makedama at Ngugeni kraal, belonging to Mbengi.

When Ngabi died the Langa tribe was patward by Nsazonke. When Ishaka went to Mtetwa he went with Nsazonke, his uncle & Mbikwana also a large number of followers.

Mfihlo, Sonajuba, Indungazwe, Nggojana, Sopana, Dingana, Mhlangua all these sons of Senzangakona ~~all~~ ran off to Kongo Pakatiwayo on the ground, as Senzangakona alleged, that they hlobongai with girls, ~~as~~ ^{for} this

agrees with
Tsunee
as to Dingana
staying at
Qwabe

[7]

ukwevata = binca umutsha.

^(in accordance with custom)
was not allowed Boys were not allowed to ukwevata or put on mutsha until after being jutshwa'd.

Pakatiwayo had no children

Nomo — — —

Ishaka — — —

Makedama — — —

Ishaka abused at the Langa tribe then went to Senzangakona, here he remained till S. wanted to kill the sons mentioned when Ishaka ^{not to Qwabe tribe like the others but} ran off back to his own people, whereupon Nsazonke, Mbikwana & others went off ^{with Ishaka} to Kongo Dingiwayo. Nsazonke was kitschwaid from Langa tribe by Makedama ngobikosi nxa & se ngeni ekaya, for Nsazonke had been regent for him.

Ishaka never went ^{stays at} to the Qwabe tribe. Nsindwane was incekka ka Ishaka & Makedama & he took up the stones

See pocket bk No 10, under date 23.2.07
(no gaps evidence).
See also ^{pink} bk 47. p. 17.

belonging to Tshaka and threw them into Makedama's ^{imaginary cattle kraal.} It was Makedama who put amasi into Tshaka's hands until they got hot.

Makedama's children were put to death by Tshaka.

The Langa tribe were originally called abetGuni and with the Qwabe people sprang from the amacunu tribe in the neighbourhood of the Itala mountains and far up the Mhlaturu. ^{Before this we came from before the Umtata from abetGuni.}

Nandi was the daughter of Mbengi by his wife Mfunda by name (sister of Pakatwazo and daughter of Kondhlo). She had evidently been seized from Qwabe tribe.

Tshaka was born Kwa Ntoza (name of hill) ^{sukha} no Mhlaturu on north or ^{Magwaza} side. That is where Mbengi lives.

Ginyosi regt. was Dingana's but had been ruled by Tshaka and by him called Ingeobinga. Dingana changed name.

Ngidi says he belonged to Dingana's inkulu-tshani emucane.

The fight about the 'stones' took place between Tshaka and Makedama who was Tshaka's cousin (mgala) and not with Mgabi. They were engaging itube nga matshe (ie. imaginary kraals with cattle kraals of amalanguwe) emadwaleni and hle.

Ngidi alias Mafambakazi, my informant canonga Mbengi + Makedama, especially latter but not Mgabi (as he ^{would} seem to have died young).

12. 8. 01 Tshaka was born ^{at} Ngugeni kraal (Mbengi's) at or near the Ntoza hill.

Mbengi's kraals: Ngugeni, ^{Em} Shdanga, Obaneni, Kwa Ntsholo. The Nguga kraal is the largest + chief of these.

Gendeyana is of Qwabe tribe, but belonged to the Mambodwini section of that tribe.

Bantwana one of the sons of Mbengi died recently at Mhlote ^(Mhlote) after becoming a Kolwa.

[10]

Mawa was the daughter of Jama, King of Zulus. I knew Bantwana. He was of Isibulungu regiment of Langeni. He was of about the same age as Mgabi.

Vosigga Bantwana tungad. He gundaid isicoco Embilo river on his becoming a Christian convert.

Mbova says the Zulus formerly used to go about the country selling ikatayo (medicine) and saying to people they met "Hofe mkozi!"

Abasemangangeni used to go about selling tobaccos, not the Zulus. But the Zulus were pedlars but not of tobaccos but ikatayo, which they dug enkla, where they lived. They were hlekwa's + called aman tungwana.

I know nothing of Ishaka going to Macingwana.

When Makedama returned from Culu (Zulu) (his mother's home) to assume chieftainship he is said to have put men to death in a most cruel manner. He killed

[11]

~~was a~~

still living
+ would be
likely to know

Fake ka Koto ka msoni
ka mbenzi

Sonsukwane ka mfeti ka Sga
ka mbenzi

these abanunizana by placing them on their backs and driving ^(hammer) inkhondla in at base of stomach in stomach and at base of neck: (—)

Mazongke got angry at this and decided to leave & go to Intetwa, which he did taking Ishaka with him.

Makedama is bongaid as "injomane ka Mgabi" (daughter of mbenzi)

Malazana went & gona at ku Ndabazana nina (brother of Nsungane) wa kwa Xulu (chief Tabatshu); she afterwards left her husband & went to Nqhlouka (wa kwa mpeungo kwa kaosika silwang) Kuba + married. Makedama took her away deliberately + married her to the second man.

Sijula (daughter of mbenzi) went and gona to Kawuze ka wa kwa futuli she was taken away by Makedama + married to Nsungane ka Mandondo wa kwa Xulu. Makedama did this

The fighting of Endalo. get account of [2]

bees simply because he was 'more powerful' than the men named.

Now these two cases, Ngidi says, support the idea that ~~even though~~ Senyangakona was married (legally) to Nandi for it was quite consistent with such legal marriage for the woman to be taken away and married off to another, as Nandi to Gendeyana.

Entered in Book of
19.4.16
12.8.04
Zoology.
(Evening)

Izibongo zi ka Dingane

Uvezi ngo kudhl' izinkomo eziwezayo,
Eza omgqekeni kwa nokontela.
Eza opandweni emanzimeleni.
Qambi lankomo zi be zi lahlekile
zi ya kufa 'ndhlebe kwa Sotshangana
ngungubande na kwe se ndhlovu.
Langa puna ba kote a ba kwa zulu
a beziwe kodwa a ba zo ku balekela.
wa wel' imbozamo, yatshi' yeziba
awacel' m?

[3]

2 bi qez' oPamipata kwa Nkesimana
Isiziba esi wavenwane, ^{Dingane} esi wel'
umuntu

(Et' uyagoza) waze wa tshona
na nge si coco.

U sicoco u be hamba kwa Sodhlabe
~~Isisusamini~~ ba ^{izwa nge zindaba} akel' amkanyo

Na ba se ziteni na ba se kaza.
Ibela' e lihle li ka mjokwane
e li ket' izihlambo

Li ket' ufiyera ngo ku ba ngoma
Somnand' oza, ngang' umlomo,
uSomnand' ube hamba ko 'Bodoza.

Ndaba lo dudut' no Toboti.
Sijumani ngazo zonke izindhlela
Wibikel' u Mancaka no Nxumalo
Inkonjan' ibuwatla ka mjokwane
Inhlendhla ye tusi ka mjokwane.

Singqungu ka kulumi a nyenga Tshaka
Yen' oqo' umuzi ngo ku kuluma
x umut' ompofana a kany' no Toboti

This line appears in
Ngidi's version of
Tshaka's praise
version of 3.11.04

Uwezi m hlanzeni izinzawo zonakele
 Uwele nge li ku Mdingu izibuko
 U li yekile e be li well' abantwana.
 Pondo ~~lwa~~ o lu mnyama ~~lwa~~ kwo Kuba.
 Pondo lu mnyama o lu dhl' amadoda.
 Judhlu mnyama ka Sotshaya
 Judhlu Ntendeka nga kwa Dhlangezwa
 Judhlu Nsazonke' e zalwa umhengi.
 Salwana ukel' abant' ekweneni ^{This occurs in Shela's place}
 uSilwani u be induna kwa Gibiscegi
 Uze nomohlaka Entshobozeni
 Ishelan' u Sipingo kwabaka Rengqwa,
 Nti izilo zi ka Juma zi bulene
 Ne sa kwa Dukuza ne sa kwa Dekangela
 Mngun' una bele na kwe se dhlawn
 mtakat'i o sibini' esimnyama na ba kwa yise
 Uze no mhlanguana e zalwa nga yise
 Uze no Ngqojana e zalwa u yise
 Uze no Mdingazwe e zalwa u yise

Salawazo @ Mhlake's kraal + the ga' is the place of a umuzi
 we mntshu nge gama.

Uze no Somajuba e zalwa uyise
 Uze no Sofane e zalwa uyise
 Uze no Mfihlo e zalwa uyise
 Uze no Zikungweni e zalwa ^{umhengi} eLangeni
 Uze no Mkweco e zalwa u Nsazonke
 Uze no Nsazonke e zalwa umhengi
~~Uze no Nkomo e zalwa u Dabo eLangeni~~
 Uze no Ngeto e zalwa ukond' llo ^{nga kwa Owabe?} eLangeni
 Uze no Ngqadi e zalwa u Senzana kwa Owabe
 Kazi ~~wa~~ wazwani nga seLangeni na
 ngo ku pindlala futi njana na?
 Uze no somqonjwana nga kwa Owabe
 Uze no Kaurza ka Dekanyawo, kwa Owabe
 Gijimani ngaza yont' e zintshlela
 ni 'bikel' u Magugu we sicaba.
 Ni ti igama ka Magugu ma li yekile
 uMagugu ngo wa k'ita e Mngungu Thlawn
 Uze no Nzwakali e zalwa ukutshwazo
 Uze no Ngqele e zalwa ukutshwazo
 Uze no Ngqapela e zalwa u mandeka.
 Inkoni ezingeni umuzi nge zinyanbezi
 Imamb' eyat' ipansi ya e pezulu.

Umjikiza unga matohob'ezinkomo.
 Uye no baka ezalwa u Mendameli
 Uye no Sikawu ezalwa u Bonbumbite
 Uye no Nobanda ezalwa u Ntalo.
 Utitete nga waba o Shlambedhlweni
 (Wa & m. rarabuz' u Sigwel'ane ezalwa u Mndhli)
 Ua wel' infolozi e gijima.
 Uye wa butisa emahlabaneni
^{Ky in habayi o zalwa ngase}
 Ntonga inzimanide u Malamulela
 Ngokh lamulela abafaki namadoda.
~~U~~ Uwele ngomnyami emahlabaneni
 Izalukazi za o Putile za i twal' imingwazi
 U wel' u suta ngezinyembazi
 U ye wa butisa ku Magonondo no Myando
 u Dabule ku Ntabakazikonjwa
 Izicwe za i twal' imilomo
 Kwa bati "Ega! bo! bo! bo! bo! bo!"
 U zul'a dum' ekuseni ka dum' ekaya
 Umyama wendhlu za ko Putile
 u ketelwepuzi ~~ku~~ izimbongolo pezu kwegwa.

u Dabule ku Lubisana esi gijima uha
 uhamba ngo kalo lwa mapu
 luka Dedda - ngenihlale
 kwaye wa butisa' o Dabule
 Ute pumi' o Dabule wa yo dal' enkutini
 Ntong' enzimanide u Malamulela,
 Ntong' enzimanide ngo ku tshay' amadoda.
~~U~~ Uye no ^{Nomapela} Nomapela was' entabateni.
 Uye no Holube ngase Swazini ezinyangeni
 Uye no ngicpela nga kwa Gwensi kwa
 Magonondo.
 Utitel' u Tekwane ezalwa u Sobuzi
~~Uye~~ Uye no Samon nga ku ba Londolozzi, ^{ngase} Swazini
 udhl' u Ndimindwane ngaku ba Londolozzi
 ngase Swazini
 udhl' u Ntung' o hlal' abalondolozzi nga
 se Swazini.
 u Jon's betwe zi mphele zi gohlobonga ngase
 u Silwan'a relet' emjini ya bantw
 ngo kudhl' amadoda.

Sandeyana lives kwa Qwale therefore Tshaka must have seen them

Entered in
Book of Tulofies
17.4.16

Izibongo zi ka Tshaka

[18]

'Uthlwa a bathlungwane wa kwa kaMibengi
Qaya hlaba i sengqayo hand' ukupatu ka
Olandoayo and a m'zeki eKaya

uBape gojela pansi kwe nkanohla

lu gojela njalo ludhl' amadoda

uSithaka ka si tshayeki

Ilenbe e leq' amany' amalenabe

uNodum' ehlezi ka menzi

Mtente o hlal' usamila ka menzi

Qwadhil' uNomahlanjana kwa ba kwa Zwile

~~weza~~ no mpepa # no datjingabo
weza no Sikenyanana kwa ba kwa Zwile

weza no macungwane, ^{was} Infonyaneni

^{mangcengubande?} Mngubungubande na kwa se'nobhlova

uze no Mangcengiza ka Kali smangwaneni

uze no Matiwana ka Masumpa smangwaneni

uze no Makedana ka ngas' Efangeni eKaya ^{mya} ko

uSilwana vutal' abant eKweneni

Wadhla uSigawuzana smambateni

Ntonga emnyama ka Mjokwane

& between white & black mfolozi, near Makedana & Zuhlala.

Kentee
Siga siga, was an intija. Siga khlen C197
Ize no Zwile kwa ~~ka~~ kwa ndwandwa
Ize no nomahlanjana ka Zwile.

I have to say that the King's praise often run into one
another ^{there is nothing wrong in this} they vary as regards the persons concerned.

Uhlayana hwa ngi nyongo ye nyamagene
wadhla undimindwane wa ba kwa Msweli
kwa Culu (Xulu).

Wadhil' uMthladhlama wa se manambedwini
wez' no Mpezeni nga kwa Nxumalo.

uMagohwane - uMagoh' ezinja - was the
great imbongi of Zululand - of Zulu tribe - He
bonged in Dingana's day also in Mpande's time.
I have often seen him. He was accompanied by Mhaye
and Siqingayenga - both ezimbongi. Mhaye
was an imbongi in Pakatiwayo's time & belonged to Qwabe
tribe. He bonged Tshaka, Dingana & Mpande, & also Nomis
the brother of Pakatiwayo. He was killed in Mpande's time
^{by someone throwing a stone at him during the night - I think}
at nodwengu kraal. Mhaye was very short & with little bow legs.

~~Ngwenyama~~ Duda ^{ka} Nkwelo - wakua Qwale (the)
wa Kwa Ngunyana (Qwale tribe) (207)
Mhaye was a simpleton - ^{He used to call on women, both}
married & unmarried, to show him their private parts
to see which was the largest &c. The women would
undo their dress after going outside & let him see. When
seated with women in a hut he would tell one to go outside
& let him look a ke ni ngi tsheng' ekenke, ngi
bone. (Ekenke being the private parts). Then he would
chaff them about the size, say "oh! there's nothing there".
There was no objection to this man entering even the
black isigodhlo and making these inspections for
it was known he was daft. And yet he had a large
kraal of his own. He used to take the izinsinga
out of the inkono for the king. He

Duda was a contemporary of Mhaye. He was an
unfortunate being obliged to go about always on
arms and ~~leg~~ knees.

Dingana used to have jokes with these 2 men. For instance
he would propose that Mhaye's & cattle should be seized.
An impi would thereupon be sent to his kraal & all
his cattle taken & brought to the king. He would

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then come straight to Dingana and say "Look here Dingana
what do you mean by seizing my cattle, what wrong have
I done. What do you do this for, boy?" Dingana would
reply "I do not know anything about this, Ndhlela
did it (referring to the great Induna). Mhaye would then
go to the Induna & storm at him. Ndhlela would say
"I do not know anything of this, go and ask the king
your child, Mgidielwana ~~we~~ wentombi za kwa X
makoba. Then there would then be general laughter.
The King would then direct that the cattle be returned.
Then another joke was for the king to say to both
Mhaye & Duda that the first who drove a beast
indicated should possess it. Off the two would go, race
to the beast & who got began to drive it first would be
allowed to take it.

I have often seen Mhaye. He was about 3'-6" in height.

I
my father
used to

keep some of Dingana's dogs.

One morning very early I went to alusa, Mtenjane
river at my father's kraal. I was then 15 or 16 years old.

I saw something shuffling (zikiza utshani, jamazis' utshani) in the foot path. I also was in the path. Many amazolo before sunrise. I raised my assegai. The buck was approaching me. There was an inclination to stab throw my assegai at it but on second thought I allowed it to come into the open whereupon I saw what I took to be a persons head. Dada then called out to me "Don't stab me, you who belong to the King, you of the Langa tribe." He ~~was~~ turned out to be on his way to the King's kraal to Konga. That was the first time I had seen him.

We lived on the ~~the~~ MkuKuzi river. The ditjane ya inga neno nga kiti - between us & the Mibongwen Kraal (Dingana's) - This was Mbudhlale's kraal Mbudhlale being a brother of (who I am) Dingana's father Senzangakona.

I can name most of Dingana's kraals -

They are as follows -

- ✓ 1. Kangela. (Great kraal) - kwamphelela where ^{had} (Pakatiwazipaka)
 - ✓ 2. Mfunqunthloven (n n) (The largest)
- ^{the} Ezengeni, kuzukhine mfofozi emhlophe, n bika mbelabek, yimigazini, Sipsibe pakati kwio Mkhumbane & Inzobolo

3. Sipsibe (Senzangakona's)
 4. Mbalebele (maklabatini) + Ishaka
 5. Nobamba (at maklabatini)
 6. Intontela (Ishaka)
 7. Isipezi (near Ishowe)
 8. Ingumanga (near Ishowe)
 9. Lhlangizwa
 10. Mbonambi (near Ishowe) aka's Ishowe with Isipezi - wela
 11. Fojisa
 12. Mkhandhlale
 13. Ndabankulu
 14. Sibabanye near Bulawayo at first, near Paone afterwards built 2000 South of
 15. Hlomenkhlini (where Sotobe, vizisi) ^{omphompe} ~~Madumela~~ ^{Madumela} ~~(near Isizwa)~~
 16. " - omnyana - Madumela (near Isizwa)
 17. Bekanya (Ishaka's)
 18. Fasimba (near Ishowe) - Nomagomba, ugoba, dwane
 19. uPoko (lu ka Mahenaba (an isibongo) - (Ishaka's)
 20. uPoko (lu ka Ndingalewana)
 21. Mipangiso (Ishaka's) built on
 22. Ntekelo
- Emyandhlwini (Ishaka's) built kuzukhine ngome - 55. Othlangeni (Dingana's) enkla ke uD. Mfunqunthloven.
53. Ekiyeketani

The above names are given by the King's men who were with me at the time of my visit to the kraals. The names of the kraals are given by the King's men who were with me at the time of my visit to the kraals. The names of the kraals are given by the King's men who were with me at the time of my visit to the kraals.

Nqalontkulu (a Boer leader in Dingana's day)

ukhulula oku yolele - nice food is a cup of hot coffee in the morning.

23. umota (uSubetuka) - (Tshaka's)

24. Ntshamate.

25. Engazini.

26. Ezinyosini

27. Odhlambedhlwini (large kraal) (Dingana's)

28. Mooko (Dingana's) (was Enkhungwana's kraal) Mtetepi ka Tonyana
grandmother of Muzeni ka Muzi
was head of this kraal.

29. EBongweni

30. Dukuza - (Tshaka)

31. Tshoyisa

32. uThontane

33. Bulawazi (Sibisegu)

34. Ozwelezi - uZwela - minor kraal at mahlabatini.

35. Madadaba

36. Gugu. emahlabatini

37. kwa Nogqoqa (Tshaka's kraal at Mtetwa, this became Mkhandhler afterwards see above)

38. umyeke - built kweli ka Zwede kw Macipula (umyeke) ka Mamba, impolofi emnyama. (Tshaka's)

39. Komdazana (Tshaka's) emahlabatini.

40. ekawazeni.

41. emahlabani (Mkabazi) Senzangakona's where impi is taken to this day - still speaking - Enkhla ne impolofi emnyama. phahle kwe impolofi no Bongolo.

42. iNsimazana (Dingana's) - emahlabatini, near close to ezinyosini, emthonjaneni.

43. oNyange (Tshaka's) emahlabatini, near Sociza kraal

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Classes are held in subjects for the B.Sc. Examination, commencing the first Tuesday in August, and extending over a period of four weeks. Special attention is paid to practical work.

A class in Practical Physics, Chemistry and Geology is held during the Christmas Vacation, extending over three weeks. A knowledge of Inter.Sc. work alone is required of Students joining this Class.

A Last Month Class is also held commencing four weeks before the Examination.

INTERMEDIATE ARTS.

At University Tutorial College a Recapitulation Class is held during the four weeks immediately preceding the Examination. The Classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable.

At University Tutorial College, and also at Cambridge, a Vacation Class in Greek for Beginners is held daily during August.

BACHELOR OF ARTS.

At Cambridge, Courses of Daily Lectures in each subject, supplemented by private tuition in Mathematics (and in other subjects whenever such a course is deemed advisable), are given during the month beginning July 31st.

MASTER OF ARTS.

Classes are held at Cambridge during the month preceding the Examination, and also during August.

At Cambridge, the Boating and Tennis Clubs are open to both resident and non-resident students.

ANSWERING TEST QUESTIONS.—Write only on one side of the page, leaving the other side for corrections. In translating Unseens into English, and rendering English into Latin or French, write on alternate lines only, thus leaving the Tutor space to make ample corrections. Use a different book for each subject, but not for answering different parts of the same Test Paper; if, however, you prefer to use separate books for different branches, you must send stamps for extra postage, for the whole course in advance, to the Registrar.

Allow at least twenty-four hours to elapse between reading up a subject and answering a Test Paper. Unless this rule is observed, you cannot call the answers your own, and so they form no test of your knowledge. A Student may put on his answers, the time taken on them, for the tutor's guidance. If reference be made to a text-book for any reason in answering the paper, write "Ref" in the margin, so that the Tutor may see throughout exactly how you stand. Where a choice is allowed in questions to answer, omit those in which corrections would be least helpful. Solutions to all will be sent.

RETURN OF ANSWERS.—Send your answers to the Tutor the same week as you receive the Test Papers. If from a plain necessity you are unable to send any work in due course, make up lost ground as quickly as you can; but, if you find that this is impossible, or, if you do not wish to have recourse to the methods suggested below, ask the Registrar to send you the solution, stating the subject and number, and adding nothing but Name, Address, and Register Number.

Do not return papers with your answers, or enclose anything of the nature of a letter.

RETENTION OF PAPERS.—Unless arrangements have been made for retaining, all papers must be returned within three weeks of date of receipt.

Students may keep papers till the end of their arranged course on payment of a retaining fee, which is, for single subjects:—Matriculation, 2s. 6d., Intermediate, 5s., Degree, 7s. 6d. For all subjects:—Matriculation, 7s. 6d., Inter. Arts, 10s. 6d., B.A. and Inter. Sc., 15s. B.Sc. Courses in some subjects cannot be retained, and in others only by special arrangement. Under no circumstances can permanent possession of the papers in any case be obtained. For Intermediate and B.A. English it is decidedly economical to retain.

STUDENTS FALLING INTO ARREARS WITH THEIR WORK on account of illness or pressure of duties may be transferred to another section of their class for the same Examination on payment of a "transference fee" of 2s. 6d., or, if already in as late a section as they care to work with, they may have their course redistributed for another Examination at a redistribution fee of 10s. 6d., accompanied by payment for Special Subjects papers received at the rate of 1s. each. They are then entitled to the full number of papers on Special Subjects in the new course, but in other subjects resume work at the point where they left off. These fees are not in any sense a fine, but simply compensation for the extra trouble of registration, and for the longer period a set of papers is being used. The Registrar will send the required Schedule on application. Applications for redistribution cannot be entertained after the date of the Examination for which a student was working has passed.

REGISTER NUMBER.—A Register Number is given to a Student on admission and must be used whenever writing to the College; otherwise, as reference cannot readily be made, the answer is often delayed. Students are warned not to mistake the numbers on the sets of lessons which have been assigned them, nor on the receipt for fees for their register number. Should a registered student subsequently take up another subject for the same Examination, another number will be given, which should be used in all communications relating to that subject. Special attention is requested to this important regulation.

RETURN OF PAPERS.—The whole working of the Forwarding Office is dependent upon attention to the rule. All papers must be returned within three weeks of receipt, unless arrangements have been made to "retain." Your set of papers is intended for another student in a later section, and, unless promptly returned, another set has hurriedly to be made up for him, which involves much needless trouble, and often a reprinting of some of the papers.

Preserve your papers (Notes, Tests, and Solutions) carefully, and return with as few folds as possible, entirely covered and well protected by a broad wrapper for transmission by post. Address them to the Forwarding Clerk, Burlington House, Cambridge. Name, Address, and Register Number must either be written on a sheet of paper, placed at the top of the returned papers, or put on the front of the wrapper.

13.8.04

Ngidi continues:

Lived at 4 of the Kings kraals: (a) Ingumanga
(b) Kangela (on being butwadi, we were told here
ku mpande, Monase u mpandes ^{nkoikgo} was our
head; ^{ku Sibetsohe base mabelem King Ndhlela ka Sompe} Langazana, and Ngoto ka Mhuyi was
emabelem, sister of Mpikase, Dingana's
mother. ^{no doubt, mabelem} Mpikase ka Gwatshaga was emabelem,
Kauba ka Ndhlela). (c) Ingungundhlova but the
King directed me almost at once to go ^(d) imibotshama.
Kangela was not as large as Ingungundhlova.
The mvoko kraal was a military one & large.
The Ingumanga kraal was zyanzi obany
on the mlalazi river near sea — a large kraal
but not as large as imiboko.

I met Temunu emkukaze whered lived
near imibotshama (Etshowe) — I ~~then~~ I herded
cattle with him kwa imibotshama.

We fled with Mpande into Natal when Dingana
was defeated by Roers. We followed Mpande

into Natal. Most if not all those south of the Mhlathuze fled with Impande. At this time I was about 21 or 22 years old. I was quite a young man.

Ishaka left Zululand for Dukuza after his mother's death, saying "Ku se mpaka".

I have heard it
but there is no evidence on the point
 It is alleged Ishaka himself killed his mother. It seems he ^{stealthily} entered the hut in which she was seated in the isigo ^{or playing with it} ~~thlo~~. She happened to be nursing a child and was unaware that Ishaka was present. She was trying to keep the child quiet, and as she did so she said these words:

Entered Nongqaba ka mama, nongqaba!
 Imbewana yakho ipalele,

Ongayi tandiyo a ngahl'a pek'izinkobe
 Ishaka immediately asked her what she was doing. She at once took the child and placed to one side out of sight. She said

Ungi bone ngenzani? Indodani' isiti
 "Ugi ku bonile mame ngi kuzwile laps' emungango. U bu tulisani? Kipa lok'aba ku tukusa, uku tulisa. Uku tatapi na?" U ze ku Kipa-ke unina u ze ku bek'obaleni ku Ishaka. U ze buzi u Ishaka uti "Mame ku belafri loku?" Unandi useti "Uti ngi ku tatapi nje au nam tondora ini? Ishaka then left the hut. It is alleged he himself went for an assegai, returned & forthwith stabbed his mother to death after remarking ~~to her~~ ~~that~~ that she knew he had disapproved of anything of this kind i.e. having a child.

Hyman gives quite a different version which appears more credible.

No sooner did ~~Ishaka~~ Nandi die than Ishaka was overcome by grief ~~and~~ & said "Maze ngo mame, maze ngo mame, u bulawa ini u mame? U matang ka wahlangani a hlangua ngo ku bon'umyeni,

Entered
 Nandi
 Zibongo

4
Nandi's Zibongo.

See N. 2. 10. 28. 10. 25.

isidunduzelo

Entered

Ubede lwa senhla ne nkemphla
uPako palala ku magwakazi
Angi bonang' upako uku palala
isontant's njengo wa kwu gwazana
umboni wa mabuzenge uSontanti
Intombi ka Mbengi wekguga *

~~incumbi~~
~~incumbi~~ ngunyiswa masi everywhere even
in Pondoland, and we Langeni had milk.
Because Tshaka had no mother so all
must stop having milk.

Ordinary people ate incumbe, which is
silwa's for children.

izinkonyana za'guma zafa ngamasi.
There was so much milk.

Izwe la pendek' unomhoyi. i-ukufa
kwezwe, li pendek' indhlala.
Those who did not come & mourn were
killed. + those who did not ~~weat~~
weep.

Tshaka seemed to have a defect in his
speech, mumbled his words, maybe due

* another name for Nandi was ^{was} uSomigeni and so Tshaka
was called wa Kwa Somigeni.

(Nandi's Zibongo)
Sicel.

Amagwazi
Sicel.

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

Ngumanga

to his having learnt the Intelwa dialect.

Dhlungwana is said to be a regular name
for Tshaka for I heard Ngidi use it several
times - does not know derivation.

14. 8. 04

alias Kwa Nogogga
Tshaka arrived with Mkanthle and Nogogga kraal
from Intelwa - these were the first kraals he
established. Kwa Bulawayo followed these. Tshaka
had been given this kraal by Dingiswayo. This was the
kraal he cited iwe with.

The older kings had very few kraals. Tshaka
was the one who created so many - amakanda &c.

Dingana claimed Siguyana, the son & heir,
so though Zwombi was a good deal junior to
Tshaka.

Regiment of Zululand (down to end of
Tshaka's reign)

Nobamba. (Nibambangae - isibongo)
was Jama's kweal + regt.

Sisebe was also Jama's head & regt. This pun'd ku Noban ka

Mbilebele - this kraal & region was Senzangakona's

Nton'tela.

amawombe
Tshaka, Mapeta, ~~Sim~~

π^3
m Kangala +

Isipezi this was Tshaka's first rest.

Inguruar faga

Giefendane (these came from enkha - from ~~the~~ Basuto
has no trial of their own. belonged to Bulawayo &
Jasimba may be an offshoot of mangwane & Kugualo or ~~of~~)

Tasumba
~~Zibolanga~~
Nibonambi
Zibolanga
Dibinbanganu

has a head of his own. & conf. a. shdw. as
may be an off. shoot of mangwana & kugalo or
rather north of them) The N. man he met was killed off
(Zibolala) - by 3 shaka for lumber - it was thereupon
called Zibolala i.e. what remained of
them.

Dibin Gangu

Gibbanyc

Ngabolondo

Ishoyisa

Fajisa

~~Ala. 1900~~

Bekani but was when the Sikanyana fight took place.

u Poko (ku ka mabemba)

uPolko (lu ka Ndungulwana)
uManduna

Neatentkulu
pla + ando

Montane

Subingwanga 01.07.1912

• Infants called the lyimboho amagoru / 6

gymnophlo - so called by
Singer & others to that that
Em. g. angustifolia, gym. phlo. & so called

may be higher
up in order

4 This may have been built by Ishaka but I fancy Senzengakona did so.

Mawana
Miflo
Sapane
~~Sompa~~
Ngowana ka Sijaji
Pakap
mtapa
alaka
Kaliwo

Nozilwana married to mKweco ka Nseazonke
(of Langeni tribe)

venzangakona's children.

Sigujana, * Inpande ° / Tshaka^x Inhlangu^x Ngqijana °

Dingana. 0
Nzibe x
Ntubhile +
Ntikhile + (int)

(Maquara) } Their mother was Gubetsha, was in abelezi
(Monson) } or Maquara tribe.

Nongqopho's mother was Mntkabe
 Nongqopho's mother was Mntkabe
 Nongqopho's mother was Mntkabe

Ngoto ka Mhuji
was wife of Senzangakona.
Bidi ka Nkabe (Ntshabeni) - This woman was wife of Senzangakona.

Senzangakona
mother of King Daka
1801-1829

Both killed by Boers at home (Blood River) same Norm Kwadiimba
Norm Kwadiimba #3

Bishi Jay. both belonged to Jharkhand.
 I saw all marked @, not those thus x; those thus x@ slept at or near my

father's kraal on their return from 'Salule impi when I was a boy. I do

not particularly notice them.

Wiken Dingana died Mpande khangamisa's Dhlambedzhu,

mikulentshane Ndabakhezi Hlabo and called them Zwangedab

Kokoti salais

It was the Imihaze regt^y ^{is taken along} ^{+obligez} ^{is a few} the one that killed off the

white people *etondakusaka* - the white people from

2 Bodwe ~~Port~~ (derived from the words Port Natal). This

battle was fought before Mbuyazi + Cetshwayo-

When Dingana buta¹ Invoke he said wenz' inkonyana
ka Hiza (Hintia) was emasezeni. His desire was to buta a

right as large as Hisa's Intonyane regt. This was a very great

regt.

mke...
 imvoko { Nodabakadengizibona (my rept)
 Ihlaba
 Kokoti
 Omhaya - Kangela
 part of inkulu tohane
 Dingana's regiments
 (Incamule ka nomakwilo ngo ku kwel'izintaba)
 Ihlabambodhi (isilongo)
 Inkulu tohane { teladla Dingane
 Sicebemi Nchamba
 Khomenkhlini Kangela
 Ingama gani

thrown together
 into imvoko
 kraal called
 imvoko
 (Nodabakadengizibona alias Izigulu tohane.
 Ihlaba
 uKokoti
 uNsewane

Note: There appears to be all Dingana's rept's, but
 some careful inquiry is necessary respecting their disposition
 and aggregation.
 The Inqweqwe was not one of Dingana's rept's

When the Boers were defeated & Pate they ~~threw their~~
~~guns away & were killed~~ and left their guns on the battle
 field. These were picked up by Dingana's rept's and he thereupon
 found a rept which he called Izikhungisa, Tununu,
 Ngidi says became a member of them.

ka nombalo (~~uK~~ isifeketiso so muni)
 Dukuza did not exist in Zululand - it
 was built in Natal for first time.

Ishaka built uSibabanye petsheya kwo myinkulu
^{Myengest where Tyron built.}
ezibekwem li ka Nokovu. Ndab inkulu was
 built kwa Mcasimbana (white man) near Bellair
Dukuza at Stanger. Kwa Fojisa was built
emhlali, nyansi nawo where Tununu formerly
 lived. Ishoyisa was built kwa Nyatikazi
 (hill) petsheya kwo mboti.

Kangela was not built by Ishaka at or near Durba
 it was Ngalenkulu (the Boer leader) who built
Kangela, ^{he} called it after Dingana's Kangela.

I worked for John Dunn's father when J. Dunn
^{at long time}
 was a small boy. I also worked for Dingqungu
 until he went off Enanda - I also worked for
 other white people about Durban.

My father. Ishaka was gwayid in the arm
 at Sicebemi kraal, it was alleged Sikwayo
 a man of the Quabe tribe had stabbed him.
 It was said the assagai was a Quabe one

Nandi fell ill ~~with~~ at Bulawayo. Her brother Mearonke was with her also Mibiki Kwana.

Kwa Ncatha was an isigaba sa kwa Bulawayo.

Nandi asked ~~why~~ ~~the~~ ~~he~~ ~~to~~ ~~was~~ ~~ambuli~~ ~~ing~~ ~~ubo~~ ~~kwabi~~ ~~'isa~~ ~~kay~~ ~~kw~~ ~~nyoko~~ ~~na~~? ~~wa~~ ~~ba~~ ~~bulala~~ ~~na~~? ~~U~~ ~~ya~~ ~~u~~ ~~bale~~ ~~k~~ ~~api~~? ~~U~~ ~~yo~~ ~~pepe~~ ~~pala~~ ~~ku~~ ~~bap~~ ~~'~~ ~~abantu~~? This question was asked of Ishaka after he had caused the Qwabe people to be put to death because of the assegai being proof that one of them had stabbed him.

The Zulu regts were formed into an inkumbi, at Bulawayo (not Sisebe) when the Qwabe people were picked out and all found were forthwith put to death.

The assegai as a matter of fact was not Sikwayo's or even a Qwabe one but belonged to ~~A~~ the abantwana (Dingana + Mhlangana)

they had given it to Tulelisa alias Mbopa who, Ifaney, actually tried to stab him -

The Qwabe people are said to have stabbed one another until only one person remained & that one was put to death by the surrounding Zulu forces - the only one.

^(Saliso Ngakama) ^{ka Dalemikimhlango}
~~Madhla ka Nombando~~ was tied to a tree kwa Bulawayo by Ishaka's order. He was ~~not~~ with saying "Why should not we Mbonambi regiment who ~~are~~ hlabana so much (i.e. are so plucky in battle) be given cattle (i.e. by Ishaka). After being tied to tree a fire was made under him & he was burnt alive.

Ndimindwane ka Msomi, who belonged to Mbonambi regt., seeing ~~the~~ ~~king~~ ~~remained~~ after the slaughter of his regt. by Ishaka. I said Do you want me to kill you? N. said "The king might as well kill me as all those of my own age have been put to death."

T. said "I shall not put you to death until you express the wish definitely that I should do so. Go home for the present."

Mbonambi regt. were killed off because it was understood there was grumbling among them ~~for~~ as they had not been awarded cattle after heavy fighting ^{the nomfandaka} ^{Madhla's} cattle were all seized the same day of his death. Madhla was an isilomo ~~belonging~~ of the Mbonambi regt. He belonged to Langa tribe and of high rank.

Mbopa had two other names: Tibelisa and Ngozwana - his father being Sitayi. ~~He~~ might have belonged to Butelezi tribe.

Tshaka was nsunda ^(ngokun) mfofo - i nga sibankwa (like a lizard in colour). ~~But~~ T. had a prominent ^{+ long + rather narrow} nose. Senzangakona's children usually had prominent noses. whilst his girl

~~Sobongela - mbonambi - mbonambi~~
~~ad. Sobongela - mbonambi - mbonambi~~
~~ad. Sobongela - mbonambi - mbonambi~~
had very small mabele and very tall.

T. once met a woman at the Mbonambi when living at Dukuzi (ka-Nomibalo) and asked her for a drink of water. She was a wife of ^{mubongo} ^{mdanguka} Sobongela following - husband unknown. She ~~refused~~ ^{refused} not knowing T. refused him a drink & saying "an hamb'ini u yo 'cap' zifuleni? Why ~~don't~~ don't you go and lap up water in the stream?"

He later on saw this woman, directed men to seize her and cut her open to see ~~how~~ what sort of a position the child (fetus) took up in the womb.

On another occasion, the day being a hot one, he asked another woman the wife of Mtschitschi-zelwa for a drink of water, she refused. At this ~~time~~ a sister of Nandi's had married into this kraal (Is aunt). Later on T. sent men to go & kill the women on the ground that they had once refused to give him a drink. Mtschitschi-zelwa belonged to ~~the~~ ^{the} Zungu tribe but afterwards fled to Kongaid Mbengi in the Langa tribe. Two women were killed on this occasion.

T. akad ububende + fapafaid esigoshlweni
^{ezicabeni} Kwa Bulawayo because he had had enough
 of people being killed because alleged to be
 takataing. He butaid doctors to nuka thini.
 At the same time an impaka which had galelaid
 ku Magwakazi (hill) made its way into
 Bulawayo kraal in search of mice (izimpuku).
 T. thereupon summoned doctors far and wide
 to see how it was there was blood about the
 doors of the isigoshlo and what the meaning
 could be for so an uncanny animal visiting
 his kraal. Doctors came + nukaid Dingana,
 also Mhlanguana, + Dingumtoli ka Mqubata
 they nukaid also Ngqojana, also Rafihlo, also
 Gopara. Upon this Tshaka hlakazaid them &
 said they were to go away to sleep (bed). Other doctors
 were called up. Ntando ka Mibaba wa kwe
 Dube who said "Kwenz' izul' eli pezulu",
 Nyanda ka Mazingane wa kwa Cele
 who said "Kwenz' izul' e li pezulu".

Mutsha was'langeni (wa kiti) was next called
 who said "Kwenz' izul' eli pezulu. Kwa
 bizw' uNkhlovudawana wa kwa Gwena
 kwa Mtetwa who replied like the 3 others
 just mentioned. T. then referred to the impaka
 incident. These doctors then said it had
 galelaid ku Magwakazi and had 2
 amazinyane. They said it had not been
 qutshwaid by any person (i.e. bewitched & into
 coming) but had come merely in search of
 rats. It was takataing no one. T. said
 to Fojisa (preft) it was to go out & see where
 the impaka came from in order to find
 out if the doctors were wrong. Fojisa true
 enough found the white cat & about sunset
 returned with it & its 2 young. The impaka
 was banjwaid & killed. The former doctor
 who had nukaid Dingana, Mhlanguana &
 were then called back. Whereupon Tshaka
 instantly put to death every one of the doctors
 who had erred & only those who had accused

Dangazele ka { Dayizana ka Mscabu ka Daleni
 { ^{his brother's name} Nombanda [16]

him as being the cause ~~was~~ escaped with their lives.

I heard this from Dangazale, induni enkulu
yaz' eku Dobbeni, Tshaka's kraal. of
Langa tribe; from Bantwana, Tshangana;
Saxa, Mseleli ka Ndina ka Mbengi
(at whose kraal I grew up. Enzale stream
enters Mhlathuze near where H. Osborn lives)

Tshaka had wives at Dingiswayo's one of these had a son Zibizenzhlala who, when T. cited his kraal, fled to Faku in Pondoland. Zibizenzhlala konzaid there + refused to return at a subsequent period. Monase, the mother of Mbuyazi, was Tshaka's wife. Songiya was Impande's mother. Monase when given by Tshaka to Impande was said to be pregnant by Tshaka only her state was not showing - Mbuyazi is believed to be really Tshaka's son - I do not know Monase's father.

Mzinkhanga is not ~~the~~ ^{Tshaka's} ~~Senzangal~~ own sister, by name.

~~who is in jail~~ 7
ntshaka

Nomcoba is Ishaka's own sister by Senyangakona - not Gendeyana - It was after Nomcoba's ~~death~~ birth that Nandi left Senyangakona to go to Gendeyana.

Tshaka used to go out to war with the ama-Kozikazi as well as girls. Girls were, like men, collected into regiments. They sika's ^{go} izikhlanga and carried assegais & had to fight when required to do so. ~~Some~~ Girls were sometimes to be seen wearing iziqu, showing they had killed people. For instance Tshaka himself went with his impi to Pondoland and took what is known as the "ihlamba lika ^{nandi} ~~xosa~~" impi and took Mn'kabi, one of Senzangakona's ^{greater} amakhosikazi, mother of Ngqilwane. This woman was taken ill at the Mtamvuna across Mzimkulu and died there. ^{Her corpse} ~~She~~ was carried back to Zululand and buried either at Sipelezeni or Dukusa.

It was ^{never} ~~is~~ said in Zululand when the

Ndwetsha kaMago^{mbikwana} ^{akaMgabi} ⁽⁸⁾
 mKono (father of Mkwazi) ^{aba Tembu} - There all Kuper had with Ishaka
^{from Dingiswayo to Zululand}
 Dupuzi King was dead that he was dead but merely
 Makulake "inkos' i buhlungu". No one would be
 allowed to enter the hut where he was
 lying ^{for some days or even} until long after the flesh had decomposed
 & wasted away. The bones ^{in latter case} would thereupon
 be gathered together, tied up in a ^{cow or ox} hide and
 then a mat of sticks joined together would be
 bound round. The remains ~~would~~ then
 be ready for removal. This took place in respect
 to Mnkabi above mentioned. Senzangakona
 died on way back home from Dingiswayo's but it
 is probable he was carried home at once & buried
 in a few days.

When ~~the~~ Senzangakona ~~went to~~ was invited
 by Dingiswayo to attend a large dance he ~~was~~
 was joined at Dingiswayo's by Zwidi ka Langa
 who had also been invited. Whilst at the dance
 sitting with Zwidi looking on D. brought J.
 forth & asked S. if he knew who he was. S.

Engeleni
 said he looked as if he was like himself. D. asked
 what is his name? I replied "Mandhlesilo"
 D. replied that it was Ishaka, ^{as it} Ishaka
 ka si Lohayeki, who came's ehlezi se. After
 this introduction S. was seized by great dread. He
 went to sleep at Esifazaneni kraal of D. near the
 Yengo kraal. ~~He then left~~ Tiyetiye, who came's
 Ndwetsha emkhakhe was Induna here. He ~~the~~ S. then
 left also Zwidi separated. D. blaselid Zwidi & almost
 at once. S. died on way home & had to be carried there
 as a corpse.

The great thing ~~that~~ kwa Zulu was impi
~~an~~ ^a man never or rarely lived till
 my age.

This would be the food for ama-butu. We
 knew nothing of utohwalu. We ^{were} ama-butu
 as ~~as~~ inyama & amasi.

'Xoko
 Ishaka Kuper had with the men above specified
 Ishaka was then called by Menguwa ka Coko
 wa kwa Bigela kwa Zulu, Mnkabayi, Mawa
 & Mmama. They objected to Sigijana being king
 on ground that his mother Mpikase was not a woman
 of rank & that Nandi the daughter of Mbengi
 was. Hence Ishaka's selection.

hakuka - broke away, turned off.

[20]

Ishaka came up on being called + at once put Sigujana to death. S. really foreshadowed his subsequent rank by calling him Mandhlésilo. There was a man Mandhlésilo (Zlangeni) ka Ncumela, chief of the Zanga tribe. S. selected this name for Ishaka.

Ishaka went to the Zulus with Tumbu people and Langeni people who were with Dingiswayo. He ~~did not give an impi~~. Ngomane ka Ngombolo (ka Mzisi - per Mtschwidi) ^{wa kuya Gaya} also kept with T. Nxezonke went too, this man and Ngomane, who was of high standing, would each have had a large following so ~~practically~~ there was a large escort which accompanied T.

When D died, Ishaka gumb'ed njawu + invited Mondisa to do the same. Mondisa came up to Zulus with his party. Ishaka sent first. Mondisa + his party followed. T. with

[21]

had however hidden his impi in the bushes. It suddenly rushed on the Mondisa + his dancers and killed M. + others this as T. said being punishment for ^{their} having deserted their King Dingiswayo when fighting with Zwide and allowing him to be captured by Zwide. After this T. became King over the Mketwa people. His plan was to kill the king of a tribe + then take his people + make them konga him. He did the same afterwards in regard to Zwide.

T. said when being stabbed "Li yo hanjwa zinkonjane, abamhlope, ^{ne ngi bulaka nje,} izwe li yo kufa, li qakaz' izinkanyez'i."

Ngumaza ka Nsiyana wa kit'Zlangeni helped to bury Ishaka - ^{who did so} others were killed - the reason being that they had buried the king, they were the ingando we nkosi. Ngumaza seeing they wanted to kill him rushed on

Sinbisi father of Dubuzana. Nyuswa tribe [22]

top of Is hut + there started banging him
Alloa sudden he rushed down, stabbed
several + slipping through them escaped +
made his way to Pondoland, where he kongas
taken. He died in the river in
Pondoland - several years ago.

My opinion is that Nandi was ^{lotsholwa} ~~holwa~~ by Senza-
ngakona on the ground that she was an independ-
ent chief's daughter. She was legally married to S.
Later on, after bearing Ishaka and Nomicoba, she
for some reason left S., ~~but~~ it is possible Makedama
took her away by force as he had done in respect
to other women married elsewhere + ~~above~~ mentioned
^(see other book under dated 12.8.04)
some pages back. This 'taking back' appears to have
been common among Langeni tribe. Makedama was
probably stronger than Zulul tribe then. Then again in those
early days the fighting between tribes did not resemble
what took place under Ishaka. A quarrel might
arise as to the ownership of some fusi or another.

Mbengi + Makedama's Zibongo wanted of Ngidi [23]

One side would call together their party + the other
would do same. Next day they would meet in the
open, throw assegais at one another at a
distance and should an assegai strike the
shield of one of the fighters the fighting would
leave off + if anyone got hurt (killed) the opposite
side would come in dwendwe formation to come
and mourn.

Langa tribe was on good terms with Dwabe under
Pakahwago, Zulul under Senzangakona, Sinbisi
(I think name is) father of Dubuzana - Nyuswa
tribe.

Still the story of Ishaka being hidden from S.
is very strong + fits in with the story of not being
circumcised?

The question is can the hiding of Ishaka be
reconciled with Nandi's remaining with S. till after
S's Nomicoba's birth? and why did she have to
leave Senzangakona? If Makedama took her
why did he do so?

Ngidi (mafambukazi) ^(5.11.04) abakwa Mngunyana ka Nongalaza ka Nondela and Zulu ka Nogaudaya ka Nkonjane. abakwa Mngunyana is a section of the Qwabe tribe. Mmami belongs to aba Sema bongeleni, wa S'eku Nene.

Injuba ka Wolizibi Nonqulazaka Nonela- Nqceba ka
 Mangondo ka Thazwana (induna ka Duziga) Mvundhla
 Nohlela ka Somphezi Mangena ka Nohyabata Mnyamari
 Nzobo ka Soba Dhle (induna intsheleni) Somapung
 Mbangarita ka Mncumbata Kato ka Msoni (Xwani)
 Kokela ka Mncumbata (induna - Kanga) Mundi ka
 The Privy Council (Zululani) (Younger generation) Mundi ka
 (isigogo ga mabasa) They called by the people (am
 they initiated izingube Ezimbini - military plan
 they met Esanguweni. One or two of them would go on
 & this followed by others, to discuss some great
 they would discuss in secret. They might be plotting
 mischief - keep in the country as they want it.
 later on informing the king of their decision. would turn
 and go to (ammanzana) be recruited only from the
 men. The indunas of amalandi would also meet
 and carry affairs, after bopaying izwi (coming to a
 to the main council at headquarters. They b
 izwi) at time of coming of Boers. Nzobo was the
 or proposer of the plan. The Boers fired guns by way
 of izwi. Nzobo proposed the Boers should also be killed
 by Zulu & the massacre. (52)
 The Zulus also planned the massacre because of their
 in large numbers, with many wagons, in order to
 cattle belonging to them which the Zulus had.

[MURPHY'S EVIDENCE]

[107]

5.11.04

61/47/1-23

61/47/1-12

Ngidi continues:

The branch of mpafa referred to is not dragged as one goes towards the kraal where the invalid is. It is carried there. One beats about all round the hut in which the sick person is lying ~~under~~ using such expressions as those quoted finally ending off ~~near~~ at the doorway where the ground is beaten and the branch is then instantly dragged off in the direction of the kraal so doing comes from - ~~that~~ He drags the branch only until he leaves the immediate precincts of the kraal when he lifts and carries it for a distance ultimately throwing it away near his home. The object of all this is to drive away the am-ashlozi said to be injuring the sick person & causing her sickness. The idea is in some way similar to when a person ^{who} has fainted when he or she revives after water is thrown over them. ~~As~~ A person who has fainted is not approached through the ~~of~~ am-ashlozi, he is simply poured over with water. The similarity comes in in this way - when water is thrown over

izigobe - an anseba

a person who has fainted it is that he may recover & get up, ~~and~~ and so when a person is ill and the branch is used it is in order that he may recover and get well.

Amadhlogi are known by marks particularly by marks said to resemble wounds on the person who is said to be that idhlogi. The wound marks are known as izigobe. This is simply a means of identifying idhlogis, knowing what particular person they represent.

The person ill who is visited may be ~~either~~ ^{either} ~~else~~ but must be a relation, especially the smaller branches of the family.

Only one branch is used.

In the case say of a chief like Makedanna falling ill at his own kraal, home, i.e. ~~to be~~ ^{to be} so no branch would be used but oxen would be killed & tetaing would take place. But if the chief falls ill at a minor kraal ~~the~~ his under will go with a branch and tata the idhlogi in the usual

bigelwango mlahlankozi³
2. mtakati to get - for so as to
set some of soil & kill others with
it. This is also done in case of commoners.

way & take it back to the main kraal.

A man is buried at his principal kraal not at the one he happens to die at. If for instance I die I will be carried from the kraal I am now living in to the mlahji kraal.

In the case of a chief the bush is dragged as before stated & then carried to the main kraal. It is thrown away just before getting to main kraal.

When the chief dies he is buried & then bigelwango with mlahlankozi (i.e. mpafa) in such a way that no mtakati will come and take away part of the soil in order to kill others with it. This closing in is also undertaken in the case of commoners.

Commoners are bigelwango mlahlankozi also ~~with~~ ^{with} mpapa (with long white thorns).

The mpafa tree is not used as firewood (ka w'otima) by some as this is the wood used ~~for~~ for chiefs burial but others again use it.

The term nkudunkula is known in Zululand &

Zulu ka Nogandaza ka Nkomo
 ukanye no Nongalaza ^{ka Nondelo} abe kwa Swabe

all things were looked on as having been created by him.

Dingana's Death.

I was in Natal when Dingana died. I overlaid with Mpande. We had left Dingana. perzin kwe Ngome enkla ne Vunda ku Mangocangi (induma ya kwa Nobamba).

Swazis are said to have killed him kwa Nyawo. They stabbed him with an assegai after umbezela-
 akaseni where he had put up. When the king was stabbed "U yangi hlaba mfokazana na, ngo inkomo na". The other man present said "Why do you stab the king, u yo kumb'uhlal'inkosi na?" The king was thereupon left alone. The Nyawo people now armed and chased off the Swazis. D. hlalad till ama-buto returned from Mazandais (Somkale) where all the things had been carried. The ~~things~~ King lived all this time. The troops gathered, he looked at them when he directed them all to Hlakazha to go to bed. The next morning the

- ralamuzi jije = xotsha, you ought not to
 = tata, tetisa to do that

izikule informed the people when they reassembled that the king had dabuka and died. They attributed the death to humiliation and remorse at having to wander about the hills & being stabbed by abafoka-zana. They then lalad him & uZulu all hlakazha & bugled to Mpande.

I never heard the king was given the wrong ^(poison) ~~medicine~~ Koto ka Moomi ka Mbengi was present when Dingana was lalad. His son, now in Natal, Faku, is alive (see Mboove's remarks about a month ago).

I knew Langazana - she died in Mpande's reign - to short ^{short} fat - way & pana, hospitable, gave much food mpofukazi in colour. Her father was Gubetoko of the amaBelezi section of Ntuli tribe.

It is said Ishaka used to catch girls (whilst ^{he was} still living with Ngomane) girls belonging to ~~the~~ commoners and have intercourse with them. When he met a

8. ehlingwini - (hill) opposite Mapungubelo in Bulaland, where
Makapania ~~was born~~ died & where his grave is.
Kwa Mtan'itengayo where Pakatwago sat - near his
ekuhabaken kraal

Pakalawa ngesa? Eundwini - was randed &
found him sitting gugubele eyedwa / taken out -
brought him & read him over & over; carried him
& taken him Ekdabukani mthunbi aka
Shaka went & left Emtanden

Samgonjiwana ka Kawuya ka Bikanzawo wa
Kwa Bwabe

'amarulwane' i.e. Swahili said by Tshaka

Ukuzwazeni one of Thakas kraals.

unmole - all sick persons - formed into Regt

by Tshaka, ^{near} where Dipezi ~~is~~ lives - Had Kanda of their own
^{see E. v. butshinga}

¹⁰ Eyo bulshinga - landa's matiwana ka masumpa
Eyo bulshinga - impu was not tetwat by Ishaka - indhlaka ka Ncidi

^{induna of}
was impi - magoboya ka mibekelo war kwa Nguza
~~Song Song~~ Madabulela ka Qumbumbete & dies
with this impi killed by ama Nguwane. ~~The~~

Magoboya was induna ya kiva Dhlangezwa
Madabulela was induna yo Bekanya ^{rest}

Wongotwane bonitwana
~~Wongotwane~~ zidunge

otul'ihlanibo 9
= wipe assegais
ie cast off signs of mourning

The regts. Mdabentkulu, BeKenya ^{ie. east of regns of ...} & Blangeza simply decided to go after Matiwane without orders from Tshaka without being told - they formed themselves into a raiding party ^{or marauding} -

Voboga had his eyes taken out of his head ^{by Dingana} because he was accused of kalaiing with isigoshlo - after his eyes were taken out he was allowed to go. This is the same man referred to some pages back as being killed -

(Note: The next 2 or three pp. are not strictly accurate. The whole story has been gone into more fully in book following this ¹⁸⁹⁴ one. The first tribes attacked by Ishaka were those

living between the white and Black Amfolozi ~~in~~ in the neighbourhood of Ntabankulu viz. Impanga, Butelezi, mambata, amaPisi, Intimkula and possibly others. The greater tribes amaTswana, Kuumalo, & amaCina were not at first disturbed. The next tribes Tshaka paid attention to were the Langa & Qwabe. These two he invited to join with him in having dances. Makedama was at this time head of the Langa people. Makedama and Tshaka fell out whereupon he attacked Makedama but was defeated. He made a second attack but was

again driven backwards to his home. No cattle were seized on either side. Tshaka again attacked uniting with Owabe and other tribes. Makedama was defeated & fled to Zwile with a very large section of the Langa people whilst with Zwile, Zwile Gomisa said some of the girls he had come with but they refused to marry him on the ground that he was too old a man. Zwile looked on himself as insulted and a quarrel arose and Makedama was obliged to flee to Sigewu ka Jobe (his brother of Dingiswayo) who, in succession to Mondisa had ~~now~~ then become head of the Mtetwa tribe. Makedama later on was sent by Tshaka to attack the Tuli and other tribes in Natal. He did so, routed them & returned. He afterwards settled at or near Ekhenqwini, the name of a hill opposite Mapumulo Driv but in Zululana where he ^{was killed} ~~was~~ and ~~was~~ buried.

It was after Makedama's flight to Zwile that Tshaka and Owabe came into collision. This arose out of the building by Tshaka of the Mbelebele kraal on what Bakatwayo regarded as his territory. When

the kraal had been built P. sent troops to set it on fire. They did so - it was destroyed. ~~They~~ Tshaka re-erected the kraal, it was again burnt. He again built it, P. now said he would not go on fighting with a body of men who were mere mantungwas & were so few in number, as not even enough (as if they were beads) to encircle his neck. Tshaka now gathered his forces together and made a determined attack on P. He dispersed his forces. P. for a time sat under a tree at a spot called Mtan'itengayo near his Eku Dabukeni kraal. Seeing his forces put to flight, he took refuge in ~~so~~ among some palm trees (esundwini). ~~The~~ Tshaka's impi surrounded the place, searched and found P. seated, doubled up & alone. Tshaka came, struck him & jumped over him backwards & forwards & then ordered him to be conveyed to his Eku Dabukeni kraal close by where the same performance was repeated in the presence of the regiments who had attacked umkumbi. P. now expired from a sense of abject fear & humiliation & was left

igogwana =
invakangwana
 ie. abantwana who do
 not go out who herd cattle,
 not ploughing & do
 not sow.

war song which ran as follows:

Bonisa, bonisa; & bonisa lokuya!

Kade sidhla nje si nga sa noni. **Entered**

Namuhla ku dabuk'uhlana ^{ku} kwa Zulu

Kade sidhla s'esigwangeni

^{ku} ~~ku~~ langa li ya puma, li nsasambili ^{ie. the rays of the rising sun}

Inshlova ihlaba ngayo yonk'iniidebe

Bonisa, bonisa - lokuya! (ie. look out to

see that I am not ~~seen~~ seen by anyone as I hide here
 for the invalids used to be hidden away in bushes to escape being
 called out. The remark is supposed to be addressed to children &
 women)

The umota was buta'd after Nandi's hlambo impi
 in Pondoland ie following close on Nandi's death.

Dingana buta'd a regiment like the umota and
 called it Hlomenohlini. This was composed of
 invalids. They were buta'd when ^{Ishaka's} Balule impi

was still away but after Ishaka's death.

They hlasele's Ngwadi, along with Izinyosi.

Ishaka called the Izinyosi Ingcobinga also uJubinggo

-wanga (uJwanga ^{= ugwenye to mkono} ku ka Matshana (ka Sishalaza?) - lived

ehla no satus (river) - Hlomenohlini was buta'd

& bethla be noni cibilikile (to a cause of not perishing, impi)
 as they had been hidden away emahlalini.

^{After}
~~the death of~~

very quickly after Ishaka's death. They were buta'd both
 by Dingana & Mhlangana. Nongalaza was induna of
 Hlomenohlini, Sotobe was also made an Induna of
 this regt. When Ishaka was assassinated he had only
 the izinyosi with him. The umota regt pursued the
 Balule impi. And so, in spite of Ishaka's order,
 a large number did remain behind, although this
 was the kukulela ngogo impi, some returned from all
 stages of the journey. It was of those who remained
 that Dingana made up this regiment.

Ishaka on the occasion of his 1st Budo impi wela'd
 at the Point Durban. He struck the water and it
 divided into two & he & his regiment crossed over.
 He crossed to the Bluff and thence along the ridges
 to Mpanyangwana hill - below Lipingo & between
 Mlazi and Zimbotodo streams - where he slept.
 The regts he crossed with were Sikezi, Fasimba,
 Mgumanga, Mbonambi, Fojisa, Tshoyisa - I am
 absolutely certain of this crossing. I do not

a person who does not hlabu + puma impi does not become
 igqulu kwa Zulu. We are always talking of war + battle.
 even at this day -
 know how he crossed. I heard this from my father
 and numbers of others - my father being same age
 as isipezi and amalwombe i.e. same age as Tshaka.
 (Delama 6 others - being my mother's last child)
 my father died in Dingana's time.

It was the rule in Zululand for a prince or man of
 high rank not to be butewad until they had gone
 as well beyond the age at which people were ordinarily
 recruited. Consequently the abantwana &c (princes &c)
 delayed vataing i.e. newdaining. They wore their
 zinene but the penis was uncovered. This took
 place in regard to Cetshwayo. All the royal house
 are known as abantwana, even Mpande at
 the end of his long reign was ~~known~~ spoken of as
umntwana, the same applies to Dingana +
 Tshaka, though these ~~late~~ vata'd of course as
 they became older.

at ~~the~~ ^{the} ~~even though~~ ^{rate}
~~umntwana~~
 inkosi indala

17
 ka Mvuyana Buthezi
 Ngqengelele wa kwa ~~Casa~~ Nxazonke was
 Kitchiwad 2 Langeni when Makedama was
 bekwad. He was regent whilst Makedama was
 still young. He went off to Intswa with Tshaka
 and Mfendeko ka Mgabi.

Ngqengelele was ^{a Buthezi} ~~a Buthezi~~ man. He was lobozid
 by Tshaka. I do not know why.

Makedama quarrelled with Tshaka about ubisi
 also about stones. Tshaka said u ngi nik'
amalaza i.e. the first milk and Makedama
 took the second or better milk. They were (ceasing)
 and from a newangazana beast being one of those
 which had been seized from Mvungeliwa ka
 Mandiza wa s'Embo.

Nsindwana ^{ka Zumbantshali} ~~ka Zumbantshali~~ wa kwa Magwaza took
 up stones from Makedama's herds and threw
 them into Tshaka's and say isi zidhlile. This
 took place ^{on an idwalu} ~~on an idwalu~~ Edwaleni. Makedama was still a
 young boy at this time ^{but it was after} ~~not yet~~ having gone kwa Lulu

where he was tukuswa's - ikaza ko nira - Mfundeko
^{had been} was nominated by some as chief but others held
^{son of a ka mampisi, Xulu chief} Makedama was the heir. M. was accordingly sent
 away as they were afraid of his being killed.

When quarrel with Tshaka took place Tshaka had not gone
 to Senzangakona.

I know nothing of T. stabbing a beast when he quarrelled
 with Makedama. I deny that he did so -

Nsindwana ran away when Tshaka came into
 power being afraid lest T. should kill him on account
 of his action above stated. He ran off ^{this side of the} ~~across~~ the
^(Emzumbi) mzinikulu where he was protected by H. F. Fynn
 and became W. Fynn's ^(Pobana) mouna at his Nkumbeni
 kraal where eventually he died.

~~When T.~~

Nsazonke, Mbikwana, ^{mfundeko} Mendameli, Ngceba
 ka Nodanga ^{nodanga} (Induna ya kwa Kanga). When they pursued
 they went and slept at my ancestor Dalem's kraal.
 They were fleeing for Nsazonke had been
 Mfundeko but the majority objected in favour of

Makedama hence his (Nsazonke's flight). He fled with
 Tshaka & the others named. They were attacked at
 Dalem's, the impi ya ko mkulu, ya S'edweni
 - ikanda (nuni) - was shot at by the udane
 (kraal) section. Nsazonke asked Dalem
 what he was to do seeing that after trying to hide
 in this way he had been followed up. Dalem then
 said go to Mtetwa. Nsazonke thereupon went
 off with the above named and a ~~number~~ member of
 other Langeni people. Nandi did not go to Mtetwa,
 she had married Gendeyana ~~to~~ wa kwa Mibedu
 of the Awabe people. I certainly do not think
 Nandi went to Mtetwa, Noncoba may have gone
 but I ~~do~~ ^{have} not heard she went. Tshaka's kraal
 kwa Mtetwa was Naggagga. ~~also~~ ^{later} known as
 Mkanohlu - ^{of Mkanohlu} induna, Mibuya ka Nsanganane
 ka Mandondo wa kwa Xulu (this man Mibuya
 was afterwards killed on returning from Pondoland
 with a number of others on the ground, as Tshaka
 said, that he was a coward). The Mkanohlu

~~uPoko~~
~~uAnga~~

Sixabe - Seng
Nobambo - Jamba
mbambanswe

isilunga
= umakoti
~~umakoti~~ who has tea
ngeliso no a
house

was Tshaka's first kraal & ~~Bul.~~ Libixego or Libixego
puma's from it, this Libixego was afterwards
known as Bulawayo - in the ^{Ndlangabo} district.

The Noggogga was Tshaka's Mtetwa Kraal but when it was removed to Zulu tribe all the Langa people were taken there and it became the Mkaandhlu kraal. The Langa people put here were both those from Mtetwa, who had come with Tshaka & others. There were two ~~kraal~~ sites.

of the Bulawayo Kraal (1) in Nkhlangubo district
above the Ngoye. (2) ezansi no halo ^{where Bulawayo proper} in the Nkhlangubo district.

The Sekenza was betwail the year of the fight with Sikunyana ka Zwile -

~~The index of Nagazoo was met~~

Wzuler objected to Siqujana being made the heir seeing his mother was Iripikase, whereas

~~Waggon~~

The chief wife was Munkabi and Tshaka's mother Nandi had been put into her house. Zulus wanted to know what the objection was to Tshaka's being the heir. Menziwa ka ^{mudhika nkwelo} Cogo, ¹² Sojisa ka Janina, Rengwa & others also Munkabazi & Mmama ka Janina also Mawa objected to Sigujana being appointed.

Zivalele & others wished Diguana to be chief. Sengangabona did not like Nandi. Mnkabi basaid umlibo ^{in her hut} & when she saw that her lord was coming to her hut put the fire out. S. then went to sleep with ~~his~~ ~~what~~ Mnkabi in the hut. When S. had laid down to rest Mnkabi admitted Nandi, then a makoti of her house, and placed her alongside of S. S. turned thinking it was Mnkabi had intercourse and so T. was mita'd. Nandi ran off to her home to bear her child because she was not liked, she was not scotshwa'd, she went off on her own accord. She felt she was of rank & should not be treated properly.

ANSWERING TEST QUESTIONS.—Write only on one side of the page, leaving the other side for corrections. In translating Unseens into English, and rendering English into Latin or French, write on alternate lines only, thus leaving the Tutor space to make ample corrections. Use a different book for each subject, but not for answering different parts of the same Test Paper; if, however, you prefer to use separate books for different branches, you must send stamps for extra postage, for the whole course in advance, to the Registrar.

Allow at least twenty-four hours to elapse between reading up a subject and answering a Test Paper. Unless this rule is observed, you cannot call the answers your own, and so they form no test of your knowledge. A Student may put on his answers, the time taken on them, for the tutor's guidance. If reference be made to a text-book for any reason in answering the paper, write "Ref" in the margin, so that the Tutor may see throughout exactly how you stand. Where a choice is allowed in questions to answer, omit those in which corrections would be least helpful. Solutions to all will be sent.

RETURN OF ANSWERS.—Send your answers to the Tutor the same week as you receive the Test Papers. If from a plain necessity you are unable to send any work in due course, make up lost ground as quickly as you can; but, if you find that this is impossible, or, if you do not wish to have recourse to the methods suggested below, ask the Registrar to send you the solution, stating the subject and number, and adding nothing but Name, Address, and Register Number.

Do not return papers with your answers, or enclose anything of the nature of a letter.

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STUDENTS FALLING INTO ARREARS WITH THEIR WORK on account of illness or pressure of duties may be transferred to another section of their class for the same Examination on payment of a "transference fee" of 2s. 6d.; or, if already in as late a section as they care to work with, they may have their course redistributed for another Examination at a redistribution fee of 10s. 6d., accompanied by payment for Special Subjects papers received at the rate of 1s. each. They are then entitled to the full number of papers on Special Subjects in the new course, but in other subjects resume work at the point where they left off. These fees are not in any sense a fine, but simply compensation for the extra trouble of registration, and for the longer period a set of papers is being used. The Registrar will send the required Schedule on application. Applications for redistribution cannot be entertained after the date of the Examination for which a student was working has passed.

REGISTER NUMBER.—A Register Number is given to a Student on admission and must be used whenever writing to the College; otherwise, as reference cannot readily be made, the answer is often delayed. Students are warned not to mistake the numbers on the sets of lessons which have been assigned them, nor on the receipt for fees for their register number. Should a registered student subsequently take up another subject for the same Examination, another number will be given, which should be used in all communications relating to that subject. Special attention is requested to this important regulation.

RETURN OF PAPERS.—The whole working of the Forwarding Office is dependent upon attention to the rule. All papers must be returned within three weeks of receipt, unless arrangements have been made to "retain." Your set of papers is intended for another student in a later section, and, unless promptly returned, another set has hurriedly to be made up for him, which involves much needless trouble, and often a reprinting of some of the papers.

Preserve your papers (Notes, Tests, and Solutions) carefully, and return with as few folds as possible, entirely covered and well protected by a broad wrapper for transmission by post. Address them to the Forwarding Clerk, Burlington House, Cambridge. Name, Address, and Register Number must either be written on a sheet of paper, placed at the top of the returned papers, or put on the front of the wrapper.

Stuart Papers Notebooks (small-P) in FIC 61
(48) 61/48/1-24
C11

7-11.04.

Ngidi. alias Magambukazi.

1-9

Tshaka after dealing with the northern tribes previously noticed, turned his attention to the Southern ones and in so doing began on the Langa one. He invited both the Langa and Gwabe tribes to sing 'lan' imigadi. Before tracing what occurred in this connection, it is necessary to ~~draw~~ refer to other matters which took place at an earlier date. When Tshaka lived in the Langa tribe he was given an amasi ngi phi'insika. His grandmother Mfunda would have given him this amasi. This annoyed him. He seems to have lived with or near Makedama, both being about the same age; the two ~~de~~ ^{were} from the same beast, be it Klanganyele. Makedama insisted on T. drawing off the first milk. I objected to this on the ground that he had amala ngi whilst M. got the richer pure & cooler milk. Then the incident of the stones also took place as ~~above~~ ^{previously} referred to by me in which Nsinwana was concerned. By the way I know nothing about Tshaka's having on that occasion gone

and stabbed one of the cattle at Makedama's kraal. Now whilst these things were happening Mgabi, Makedama's father was dead and Nxazonke was acting as regent on behalf of Makedama. As soon as Makedama was considered old enough to assume the position of chief Nxazonke was ousted from ~~the~~ being regent ^{by his} ~~being~~ threatened. He withdrew with Tshaka, Infundeko, ^{Saga ka} Mendeneli, Mbikwana and others to Daleni (my ancestor) where he was pursued and attacked by the members of the Isiwa kraal named that which chiefly supported Makedama. Daleni's faction was known as that of uBane or Obaneni. A fight took place in which Daleni's section proved successful. No sooner ^{did} this occur than Nxazonke asked Daleni what he should do under the circumstances. Daleni advised his going off with his party to Konga Dingiswayo. Nxazonke, accepting the advice, acted accordingly. Upon arrival at Intetwa Nxazonke, Tshaka and others were placed under the immediate supervision of Ngovane. In the meantime Daleni tshaya'd izinkomo and sent them as a peace

his 'grandchild' offering to Makedama whilst M. did the same towards him and there was peace as far as those two were concerned.

It should be remembered the Langa people which went to Dingiswayo all, when Tshaka went to become King, went with him.

Tshaka's policy at first was to attack one tribe at a time & take care not to embroil others. He would take special pains ~~not~~ to warn adjoining tribes he was not attacking them in any way & so his enemies would be reduced to clearly defined limits.

In these old days, prior to Tshaka's day, the tribes did not know how to fight as fighting was afterwards done. For instance, their cause of quarrel might be an ifusi, ~~or~~ an apology for a fight would occur between the two parties as again being thrown from a distance and these hostilities would cease on one side or the other being ~~are~~ injured. The stock would not be seized. The next day the victorious party would eng' udwendwe & go to apologise for what they had done & endeavour

to pozisa or re. establish peace & friendly feeling. What is known as ^{the style of fighting} umraou, ~~had~~ began with Tshaka which went to such extremes that children were beclad ezibondeni and even the dogs of a kraal being killed.

When Tshaka invited both Langa and Owabe to sinelan'injaadu the spot at which the three tribes met was nganen' zhlanzeni, pami kwa Mandawe ezibukweni (of Mhlatusi) las. Elzondweni also near ekuobekeni kraals (Tshaka's). The isigcawu or flat on the which these dances took place was on the north side of the Mhlatusi - & bekanaid with Empeh kraal (Tshaka's). The dance took place on this isigcawu, Langa, Owabe & Zulu meeting there on one and the same day taking turns to dance.

It is difficult to ascertain the immediate causes of the quarrel but probable there was long-standing ill-feeling on account of Makedama's behaviour when I he & Tshaka were boys together. ~~There~~ There is reason for thinking the proximate cause was a song sung at the inkonkolo

which ran as follows:

Entered in Book of Zululogies

Si nik' impongo, impongo ya se nini!

Imfunda, iti 'impongo lala'

Ya lala-ke, ya lala, e-ya-he!

Ini leyo nga bona be ndinda abangane, Beti ha! isan'ciza masi ndinde kwa m'cube

Sati ngoba si ndinde abawane

Kwaze kwatiwa zi balekile

Tina si yaliwa ngas' e langini

amadod' amany' & tumb' ijin'komo

Kwaba itina si hlatshe' esandhlani

So nikw' impongo te te

The foregoing is the song sung by Makedama's people at the Injaadu with Tshaka's men. It was regarded as an insult to T. and he regarded its being sung under such circumstances as amounting to a casus belli. The Zulus were not good at composing songs, consequently Senzangakona used to ask the Langas to compose them for him and these he used to sing when dining with amambata, Butolezi, & other northern tribes

he lived on friendly terms with. As for Zulu and Langa they were so close to one another that they obelama's umlilo.

A conflict now came about between Ishaka & Makedama in which M. was successful. T. returned again & was again unsuccessful. He now sought the assistance of the Quabes as well as that of Sin'qila of the Nynawa tribe. T. now attacked in conjunction with Quabe & Nynawa. M. unable to withstand such a force withdrew to the Nkandhla forest. T. landed him there. Another fight occurred. M., however, was not at this fight, he was at his ingaba umhlutze with his regiments. Those of his men who with the cattle had taken refuge in the Nkandhla were defeated and the cattle seized. T. attacked the fortress but was repulsed & compelled to go home. Makedama now came out of his hiding place & went to re-occupy his lands. He sent a messenger to say to Ishaka "u ngo ba bulal' abantu banni aba landela mina, ngo ba ngi go thulula ku we

Konolapo." M. then Ohlulid, went to Konza Zwide and built there. After a while Zwide began to court the girls (xosa). The girls, however, tukat Zwide by saying "What does this igogo o lu dala want, u hlalele tina na? Tina si fun' amadodana akeo, si fun' o Sikumanya ne Nomablanjana. Upon hearing this Zwide threatened to kill Makedama. ~~the~~ Ntombazi (Z's mother) and the induna Nomibona objected saying "Why do you want to kill him? You see Ishaka kufas' him and then you are xosasing the girls in pursuance of your own fancy?" An isalukazi went and told Makedama what was brewing whereupon M. called a meeting of the principal head men of the Langa tribe. Upon hearing the isalukazi's announcement, the men said she must be incorrect. They went on "We cannot leave huts which we have just finished constructing and just as our mabele are ripening (getting red). After this M. called up the izinsizwa or youngmen and acquainted them with their 'elders' decision. They, however, replied:

Si zo fa nawe eatabeni for if we continue to remain here the Ndwandwa people will kill us - Upon hearing this Mr. Buta's umgeku we zi nkomo, isifazana, abalobokazi and his regiment and went to Mtetwa tribe which at this time - for Dingiswayo had already been killed by Zwidi - was under Sigewu (brother of Dingiswayo or Mondisa) leaving behind him the older men. Tshaka noticed that the acquisition by Mondisa of so many adherents might be inconvenient so he decided to invite Mondisa to an umjaku with the result elsewhere described (by megg) - when this dance took place Makedama was already kwa Mtetwa.

Tshaka built two kraals in these parts viz Ndabankulu near Bellair i.e. Measimbani (Stainbank's) and the other Tshoyisa just across the umjinkulu (near mouth) and near the large waffer drift.

There is no doubt T. wanted to ^{go on} building until he came into touch with the Europeans - he being on friendly terms with him.

Tshaka did not laugh heartily - uhleka nga pandhla^{e?} = a hollow laugh, not in earnest -

TAKK IN SNIPPET OF 21.11.1904
AT END OF PREVIOUS MBK.

11/48/9824

9.11.04

Names of months

Nov.	Zibandhlala
Dec.	Nhlolanja, ^{ungceda} umkwekazi
Jan.	Ndasa
Feb.	Snguyazibuya
	Mbasa (umncane) ^{Ntshazana} (u Ntshini omncane)
	Mbasa Ntshini (omkulu) - maguba
	Ncwaba
	Mpandze called Mandulo in Mpande's day.
	Mfumfe

mfumfe
ncwaba
mpandze

cf. inside in Bryant. Dict. 183.

In Dingana's day one did not use the verb dinga but ntula.

I was not called by my name Ngidi but Nonkolokotwana because Senzangakhona's sibongo was:
ungidi le sindayo ngakuba Ngima, e sind'u namanyo ngakuba Buthegi

ngq. Thina
= up to the
lower country
8.11.04, lower country
Mitobela. (Induna - Tshaka's of chuwelani kraal)
Makedama was sent by Tshaka ^(with the whole + 2,000 or 3,000 kraals) to go and kill Ntaba ka Myebu, was'ema Tulinini. Makedama seized Ntaba's cattle, passing ^{via} P. m Burg & upper Inkomazi. The lower districts were swept by Magaye of Teli tribe - He seized cattle kwa Mikobo (forest) & Nungwane (stream & bush - enters Shova). This was, I think, also in Ntaba's district. Ntaba ka Myebu ^{was} of Tuli tribe. These forces under Makedama and Magaye formed 2 izimpando (columns). With these two bodies Tshaka sent his induna Mitobela ka Mtimende ^{v. James. 11.74} induna of chuwelani kraal in Zululand with a regiment to see what they did with the cattle seized. It seems that Makedama and Magaye afterwards met on the coast. This occurred after the cattle seized by Magaye had been appropriated by Mitobela on the ground that he could not allow amaLala to seize them without their having got any, for Mitobela knew I would want to know what account they gave of themselves. After this Makedama & Magaye met when the latter

[11]
complained of Mitobela's action. Makedama took part in the gubulaning and kafula's (ie when the chief runs up to some and in sham attack, then to others &c, graying & as he does so. those he grays for beat their shields & blow whistles). He, m. then ordered Mitobela was to give up the cattle he had taken from Magaye. This took place Imbubulu hill - where Makanya people now live -

Makedama was accompanied by Mibikwana and Nkagankhe in charge of their respective followers -

When Makedama gave the cattle to Magaye Mitobela returned straight to Zululand to report that Makedama had taken cattle he had seized and given them to the Lala and that as he had kafula's it was an indication of his intention to fight once more with Tshaka for ^{he so doing} he considered himself independent. Makedama returned & sent the cattle he had seized to Tshaka. Tshaka thereupon sent an impi to kill him. He was killed at Hlungwine ^{(Hill) in Zululand} opposite Mapumulo. Makedama was killed before Tshaka crossed into

Se way
Didigela wonke (repts) = tela no awonje [B]

Katal and before Nandi's death. The question asked was ukapulaleni, u se i inkosi ini? Makedama & whatever he did had no followers to speak of for Magwaza, a base Mbugeni & others of Langa tribe had given their allegiance to Tshaka. I think Madhlaka also Mangena ka Nokupata also Ngugwini ka Menziwa & Menziwa himself might have been in charge of the impi that killed Makedama. The fight took place at Hlungwini. There were 2 fights. M. was caught & put to death. Tshaka was not with the forces that killed Makedama. It was on this occasion that Nandi said "wa u bulala wa u qad' amuzi wa s'Elangeni na. u zalwa i tina tina bas' ifangeni u z'ambul' ingubo? ~~ut~~ u zo bulawa a ba kwa Zulu, u zo toliwa aphi."

Mfundeko was not killed. Makedama had no wives only izingodozo. Ndise's and Makedama's women were ^{afterwards} ~~prisoned~~ esizibeni emfalazi pansi kwo Ngoye not by Tshaka but Dingana.

[B]
when ~~by the~~ Mkweco, Voboza, Gaga, Sikawu Nobanda, & Mchikaziswa were put to death as previously related.

Mfundeko was killed later on by abakwa Cele viz Magaye when he was following Nigeto & Butgumi. He was killed emvoti. Nkomo ka Mababaza was also killed at the same time at Engabeni & Nguze in Nkandhla ~~Dist~~ ^{forest} by Dingana. The isiXebe & Imbelebele repts killed him. He too was following Nigeto & was killed for that reason. Mangondo was the one who gave the alarm of Nkomo going.

9.11.04
Nxa zonke was killed kwa Butkuzi with Tshaka & buried at the same place. The induna ya kwa Dhlangezwa was also killed at the same place. Mscamama ka Sotshaya was this induna. Mtendeka (also induna at Dhlangezwa) was also killed with Tshaka. Don't know his father. Gaga & Mbikwana were hlathwad nga manseba.

ba hamba. I think about 10 amampondo arrived from Faku for the purpose of telasing. I do not know what they had brought to tela with.

I do not know about the song about qeqegeda-ing izizwe & where he was to klasela nest.

Beja ka magazi ^{was at home} and Sobuza ka Ndinganya was 'eswaziin' ahlulad' Ishaka by taking refuge in fortresses. Dingana ^{however} afterwards killed ~~Beja~~ Beja, Sobuza was also killed by Dingana. The Dube chief Nzwakele ka Kutchwayo ^{telat} was had been defeated by Ishaka, also Ngoboka wa kuwa Sokulu, Magaye, and Zihlandhlo ka Gwabe was 'Embo.

I knew Bantwana. I lived with him at the Mbilo ^{but we were} in different kraals. Mitentwa ka Nonkuba ka Ncumela also lived ~~with~~ near Bantwana. Bantwana lived near Mr. Mellor's house on south side of Mbilo. He became a

Kolwa and died emohlote enhla nga ko Sipanthe intosi ya kwa Ngongoma - at a Mission Station - quite close to Pikini = Verulam. His sons became kolwas (pendukid) & he did likewise. Bantwana was older than Ishaka seeing he was Nandi's ~~sister~~ brother.

Mbengi's eldest son is Palo, I think, - he was elamad by Mbikwana. Ndina was given to Palo - ngenisa there, ^{it was} said that he was umnawe ka Palo - Palo zala 'Cotwayo' (killed & come - Boer's fighting) - Cotwayo died as a young man, no issue.

I think Bantwana must have belonged to Isiwa kraal ^{or Isibukelanga same age as Mbetelele's kraal} & regiment. I hear Nandi is ^{Mbengi's} first born. When Makedama was killed by Ishaka the Nguga kraal was given to Bantwana. Mafikana's mother ^{mamapela is daughter of mavela} (intombi ya kwa Nyuswa) went to Ishaka to report that Bantwana was killing off all the cattle. Ishaka then directed that Ishangana was to be in charge relieving Bantwana. Ishangana died as Bantwana

Sogalshaya not from nomtali
Mkweco but ukanda
IzananKande Ndina
Milelani
Ephi
Kodisa

[16]

had done in killing off cattle. Complaints were again made to Shaka who reminded them that the kraal was not theirs but his so he placed Mafukama in charge. In Npande's reign 'Kokoba ka Mbikwana laid claim but Nombona said Ndisi was the heir. The Langa people refused this. Nombona was ^{known as} the son of Ndisi but, as a matter of fact, his mother married after Ndisi's death. She was not merely ngenai. Nombona was the fruit of this union. The Langa people said we cannot allow an izananKande ^{= ixephebe} to busa i.e. one who comes with his mother having been born out of the tribe at some other place - born not by unomtali but uKande.

I was, ~~as~~ in connection with this family quarrel, sent for, also Oonza's sons ~~Kaka~~ Mfokazana & Mbombosi (Jana) - both of ngenai union. I was asked to be chief of ^{European} Nguga section but refused. I was asked because Saleni, my grandfather, had once

[17]

had charge prior to Mbingi's becoming chief - I said I would not pata isiBengi si kona i. The Mbingi issue.

Bantwana died somewhere about 1856 - battle of Nondakusuka.

He was not placed in command of regiments in Shaka's day he was too old. I know nothing of his ^{to} remaining impi under Shaka, but he ^{probably} fought ~~when~~ whilst Kubo Rlangeni before the conflict with Shaka. Nxazonke used to fight against Owabe for he was called ~~Lwaziziziba~~ Swayisiziba. I know of no zibongo belonging to Bantwana zobungane but every man has izibongo of some kind or another - home praises. He was never induna ya mabuto - or ibuto that I know of. Nxazonke was a bigger man than Bantwana. He told impi kwi Shaka also Mbikwana.

Zidunge son of Mbikwana, induna of Dekeng, ^{regt.} used to Kuza Shaka when, in his opinion he was wrong & I would desist. Zidunge

was induna y. Fasimba at first, then taken & made
induna yo Bekenya. He must have gone ~~to~~ on the
^{last} Pondo expedition for the Bekenya went to fight.
The Bekenya was butwadi mthlana u. Ishaka
& yo cit' u. Sikumanya, when he ngeni's id
& Mhlongamvula ^{Portuguese} (river - enters ~~into~~ into Mkonzo
& then into u. Sutu) -

I never saw mbikwana. died ekaya pansi
kwa ngoye - at eBozeni kraal.

~~He never heard of Zulu. being taken and sold.~~
~~uma khinko.~~
~~o ngayo ku landula. inkomo - landula - fuzi iselab~~
~~tshiselab the left hand with her. emahlabeni. ngayo - fuzi~~
~~ngayo - fuzi - plakul'ing.~~
~~umfuzi ka guzi - sent to Ishaka.~~
~~ale nkomo ankomu - amand' gwa - chakom' Lufu.~~
~~lowing~~

~~When the mthlabani - ufu come there is war.~~

(see 4 pp. further on)
(p. 22)

I know nothing of Ishaka's going to Macingwane
as Senzangakona wanted to kill him
as a boy. I know only of Ishaka's running to Langa
whilst Dingana & others went to Swabie as previously
related. Nor do I know of anyone putting hand on his
head & saying he would one day be king.

Makedama never seized the Zulu throne on
Senzangakona's death. He was Kwa Zulul ^{for some time as}
^{ghost-related, he returned} ~~the time~~ & Nkazonke ^{he passed him to Jaway} was busaing. Previously,
when Mhlongo died Saleni ~~was~~ patela's
mbengi. Siqujana son of Mpitkase succeeded
his father until deposed by Ishaka. I never heard
Siqujana called Mfokazi. I do not know who
Mfokazi is.

I do not know how Siqujana came to be put
to death - if Ngwadi did so &c.

~~The~~ The using of only one assegai began with
Makedama epum' ekaya ko nina (Kwa Zulul).
He said people are afraid "are people izinyamazana
that they should be stabbed at a distance?
They must come to close quarters & so have

~~the king~~ Makedama ~~nga~~ (20)
 Vilakazi, gamsi kwa Magwakazi
 with one assegai - ~~vinbezela~~
~~there - kept the Tshaka's sword~~
~~the mtetwa, the mtetwa's sword to the D. of it~~
 but not goats. ~~as a sign~~
~~the mtetwa's sword~~ not given
~~the mtetwa's sword~~
 D. knew nothing of one assegai, I
 don't know if he used it
 D. attended to the assegai
 away. He always put it
 in the mtetwa's sword. He never
 however, used it.

When Makedama came back from Xulu he
 betela'd people with iinghlendhla laying them
 flat on their backs, driving these assegais in
 a base of neck, at base of breast bone & lower
 portion of stomach, then in each arm or hand
 and the same for the feet. This was his mode
 of killing. Nxazonke protested at this, as
 before stated, contended ifun'oko was the heir
 too high the Langa people objected. Makedama
 was back some time at Langa tribe before Nxazonke
 left ^{for Dalaru & then to mtetwa} & it was before Nxazonke left with Tshaka
 that both N. and Makedama hlase'la
 kwa Vilakazi, & gamsi nga kwa Magwakazi

iinghlendhla - nggola = ukuba sikhulu izwe = hluphaka
 when we hamba pansu si nga se nako kiti - destitute persons whose
 property & country has been seized.
 mhlo be ~~be~~ beya no Ngiyashumayela
 ka Ngcayya - isikulu si ka Vilakazi (ma-
 cum'ade, Ngiyashumayela's son, was induna
 of Mahambe hlala kraal, was Nxpan'zo's
 induna). Ngiyashumayela was made induna
 yezimpangala (Makedama's regiment) in
 Makedama. On the occasion of Makedama &
 Nxazonke ~~for~~ vinbezelaing kwa Vilakazi one assegai
 was used and this ~~was~~ took place in Tshaka's
^{presence} ~~presence~~ - ^{peru ku ka Tshaka} The impi came to close quarters with
 the Vilakazi & stabbed ~~them~~ ^{many} to death in the kraal
 attacked. This, Ngidi says, is the precedent that was
 subsequently followed by Tshaka when he introduced
 the single assegai for it occurred ~~to~~ before he went to
 the mtetwa and then at the mtetwa, Dingiswaga
 did not ^{as far as I know} introduce the single assegai which he ^{might} ~~could~~
 have done had he seen the bayonet in the Cape Colony.
 Tshaka saw no bayonet & no precedent at Dingis-
 wayi's. It was Makedama who taught him.
 Dingiswaga attacked Quabe many times

always driving them into the Mtemeni forests. He also attacked the Nyuswa tribe, chasing them away. Dingis-
-waga, however, never attacked the Langa people for reasons best known to himself.

The Metchwa people, ^{when} fighting, used to seize goats belonging to people by ~~whom~~ whose homes they marched and eat them, eat them, as they said, because they were isangcobe (ie. amabele in corn pits, which is damp & mildewy ^{it will not grow} sour) - ~~Sidit~~ isangcobe - then they would go into a hut and there, in the presence of the women, seize the gula's & inkonkoka their contents into their mouths to such extent did they consider themselves masters of the countries they passed through.

I have never heard of Zulus being tobacco-pellers though I know they used to go about hawking ikatago and inkomankoma - they were referred to ^{slightingly} as ~~inkomankoma~~ ^{angantungwa}. I know the following anecdote regarding Shaka. He wanted to know how it was & people ~~always~~ who snuffed always ~~denying~~ denied snuffing when

asked by others for snuff. He & wondered if such habit was universal. He thereupon tshaya'd a beast (set it at disposal of someone, set it aside with the object of ^{a purpose in view} strike with some definite purpose in view), gave it to messengers to go about the country with. The first one who, being a taker of snuff, should not deny ~~having snuff~~ being a snuff taker or having snuff, was to be given the beast. Inkosi i fun' ongayi kuLanqula. The messengers went about the country in various directions, each one they came to denying that they took snuff. Eventually, when, I believe, they got to the Mahlabaneni district (ie. Mnkabayi's kraal) of Lutu, near uPongolo they came across an ^(Hinganyisa) isalukazi who was klakulasing she at once complied without comment ^{(tshayela) them} whereupon they left the beast with her. She reported to her kraal head who, as a token of gratitude to his majesty, gave them umfunzi ka gwayi to carry back.

The war has in the past ~~has~~ had its seat in Mnkabayi's mahlabaneni kraal. When the men of that place take the field, it is generally known that war has broken out ^{in the land} in earnest and will be universal in character.

Esikwitshini } Zwile.
 Esiboyeni.

Iziboto are those who dabuka'd izingawo, or dabuka'd amasende & unable to go ahead with the impi and have to return home. They are not udibi. iZikulu might become iziboto.

My father did not soka. Dalem, I think, soka'd, also mbengi & the older ~~men~~ men. Tshaka objected to the custom on the ground that tena-ing reduced a man's strength. When out in the field I hear the boys evata'd vintsha ya masundru (palm)

idhlozi = itongo = isituta - all synonymous terms.

an indebele is a man who is not hlakanipile, ka milanga. = isipukupuku. This may be the derivation of amadebele. I know nothing ^{with this} which suggests bacasing, catsha or nyamalala.

Among Zwile's kraals ~~was~~ was "Esikwitshini or Esiboyeni - I do not know that Tshaka gave Zwile the information on which Dingiswayo came to be ~~arrested~~ captured.

9.11.01

61/49/1-19
1-16

Ngidi continues:-

I know nothing of Tshakas causing 2 divisions, as Fynn says in Annals of Natal, of warriors to use reeds on one another & then introducing the single assegai.

I know Tshaka required amavenge when he fought with Zwide so that, in a night attack, the Zulus would know one another. - The instructions were that when 2 met the Zulu was to blow his venge, if he got no answer he was to blow a second time & if the other did not blow a venge, the other was to conclude he was confronted by an Ndwandwe man whom he was forthwith to stab. This battle took place kwa Denge, ^(Country) Imfolozi' emblope - they tshagelamad ie separated & fought.

I don't know The Ndwandwe people speak like the Mtebea for they live across the Black Imfolozi - they may be said to tefula - but I don't know. The Ndwandwes are of Ncumalo tribe ie Kanye no Soto hangana ka Likode - The Chief

izijula = a ndimuka
 isewa gwer' isukile, gwer'
 isukile

of Ndwandwe people was Malusi, father of Sotondwe - one of Ncumalo section. Sotondwe was the principal head of the Ncumalo people, & therefore of Ndwandwe people. He paid hut tax at Stanger.

The assegai Tshaka introduced was a short handled one. He gave his troops the izijula assegai with an msuka to it. There was, however, a second one called ipewa for use after the enemy had begun to flee (i sukile) - they would then be spoken of as gwasaining ibee for they were stabbing people's backs as they ran. The izijula by this time would have been bent by stabbing & covered with blood. Assegais were kanda'd kwa Ncumalo also EmaCunwini (ch. Sigananda) & Kanda'hla.

Tshaka never juba'd girls. This corresponds with what Soetesta told me a few days ago 17.4.1966

1. Mcekeceke (ntanga ye Sikeri nest)
 2. Ntshuku (ntanga ye Ngumanga)
 3. Mvutwamini (ntanga ye Fasimba)
 4. Cengane (ntanga ka Mbonambi)
 5. Inzawu (Dingane began with this.)
 6. Dikwani
 7. Mibabazane (when Doer was broke out & in Kehlammneweden in pande wela)
 8. Inkulule
 9. Ingulule
- Nos 8 & 9 were buta'd by in pande but I was no longer in Zululand then.

first of all
 Inzaka a woman who belonged to Inzawu regt.

Tshaka only gathered 4 classes of girls. They sika'd izihlanga & fought like men. Some of them sarr'd and wore iziqu. Girls fought at Ndondakusuka ~~when~~ (1856). They were with Mbuyazi & were trying to escape with him into Natal. They were not a regiment. They threw their bundles down and took up assegais & swaz'd the enemy. ~~The~~

Tshaka would not allow hlobonga ~~among~~ with girls. They might hlobonga with Inbelebele, Sisebe, Ntontela, & Bulawayo i.e. the greater regiments. Sipezi, Mgunanga, Fasimba, Dhlangerwa, Mbonambi, Gribabange, Fojisa, Tshoyisa (Dzimpohle) Bekenza, Nwabankulu, Hlontane, Umota & the 2 Pokos were the younger regiments.

The young men now a days come into the huts where beer is being drunk & almost question the right of older men to be there. They took him up & down. Formerly they used to not be allowed in at all - whereas women had to walk behind the hut.

Ndimandwane ka Maweli, wa kwa Dhludhla, was asked by Tshaka, after ~~he~~ I. had killed off many members of Mbonambi regt. for contumacy, if he wanted to be killed. Ndimandwane replied "ko bon' inkosi". He then ~~blab~~ I. said "I do not want to kill you yet, I shall ~~be~~ wait until I hear from you before killing you". He went away & became known as one of the Zibolela. After a while he came to I. & said "with regard to what the King said, I have come back and ~~am~~ await the King's orders. I am now grown old and my companions (same age) are all dead". The King said "Uquinsile, si pelile kanti isikati sako". He then put him to death.

Tshaka was very liberal with his cattle. He gave the izinsizwa many cattle.

Mashla ka Nibada said to I. to some people "Ini si hlabana ka ngaka si ngapiw izinkomo na?" He was reported to the

si no mona - we are jealous people
uyahleba

King, Kwatiwa uyahleba. He was a great hero, very plucky in battle. The King was fond of him & often gave him cattle. People became jealous of him and reported he had spoken as above whereas he had not. He was then killed.

Even for the slightest things a man might be killed - he might swear by "Tshaka kwa Bulawayo" or one of the older Chiefs, this would be misinterpreted or misrepresented & twisted into an insult whereupon the King would have the man put to death.

Nibekane ka

Father of Sitimela,
says Nbutwana.

Nxaba ka Msane, of Ithuku, Mthwa people, ran off, like Matuwana, Mzilikazi, Sotshangana, Somveli ka Dingiswazo. Nxaba was scotched by Tshaka. Somveli also left scotched by Tshaka too. This arose when they were esibayemi kwa Bulawayo. He ntelalana. Tshaka said to him "Do you think your Yengo Kraal ever equalled this in

6 u zo xonyelwa kakula u Pulumeni ngo kwinqa nje.
noqogi

size & dimensions?" Somveli said "Our kraal was of course as big as yours, how could it be otherwise seeing you were my father's protégé having been given to Ngomane with orders that he was to look after you? You have forgotten your old condition. Tshaka They had more words & Somveli returned home and to arm & leave for the north on the ground that he and Tshaka had quarrelled for I seemed to think the Mketwa tribe was dead. As a matter of fact Tshaka had not shot him but Somveli saw that I. ka ntelani na munt' a lunge, a kule = no person that Tshaka has once joked with prosper.

The name Injanduna was that of Magaye's ka Sibanihlela for his regiment. Tshaka took a fancy to it & said he wanted it. Magaye asked what he was to do. I told him to use the name Noqogi for his regiment as he

Putele, ka Majonondo Injanduna
ebaleni bala! umeta

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would take the one in question. Magaye concurred & Tshaka named his kraal accordingly.

When Tshaka went to attack Sikunyana he took the recently recruited Dekanya regt with him. When he got within 2 or 3 miles of Sikunyana (who had taken refuge in an ingaba of stones on opposite side of mhlomampala stream about it) he gave orders to the Dekanya boys to breakage and collect panga amabele from the neighbouring kraals and gardens. ~~He went~~ He told them to return with their booty and come and cook it where he was. Numbers complied with the order but many did not. They slept in the gardens & elsewhere and did not get back till early next day just as he was packing the impi. He thereupon ordered all those who had not come back as ordered to go into some isigodas whereupon he caused them all to be put to death and then he proceeded to attack Sikunyana. This

man on being attacked was seen to leave by some opening in the top of the hill and ran off ~~fast~~ in the direction Mzilikazi had taken.

Sikunyana said to Zwido: Ishaka has abhlala^{ab} you, for you are an icegu, mina a ngen' a nga khula, inxanga yami. Upon this Sikunyana returned & asked emhlongamvula ^(river) Ezindololwane ^(hills).

I do not know the name Impunza. referred to by Tyrrn in Bird's Annals as Sikunyana's brother.

Makedama was kuleka^{ka} Bayete! & also were his ancestors Mhlongo & my ancestor Daleni. I do not know what this word means. It is merely a salutation, just as one says mmunzana! or Sumede. Ba yete, wen' omnyama, wen' o ngang' esita. isita may be ibubesi, or amabele, for it is said isita sika bani si u kuti, said when the

~~isita~~ Dsan' khwana = ingobo

amabele are plentiful, isita si ka bani si kulu. izita zi yeza = the enemy is coming! Ba Mdabe-zita, so izita comes in the kuleka words. Ukule be libele. Wen' unga' sita = this isita may refer to amabele or impi. Nkosi ibongwa ngo kudhla. e.g. Mapa kakulu! Ohlanga-mandhla. Sumede, Nkosi, Ndhlov' enamanhla, wen' ungangezintaba, ndhlov' enkulu are other words addressed to Kings &c.

The word Bayete seems to me a very old one & may probably refer as much to amabele as to izita, but ba would ~~better~~ refer to be preceded by izita than by izita za mabele.

O'catshayo, uti Kose, a bande is hide behind something. A man comfortable or in good circumstances one would say ute nete!

The Dsan' khwana a hill used formerly to be called ifor Ifene, where the Europeans were killed.

10
4828
ihamba nga ma xiba ^{ngqeth} = by companies
mkelo = ^{we were} very rest - ^{ie. after as, after entering Swaziland, on finding no enemy to oppose them -}

I heard the ~~word~~ name ^{then} when I pursued impi-
yas' & Swazini ka Dingana. Sa lala ku
Siga, umsutu, ngapuzu kwe Ncome. Next
day we slept eNgabeni ka Rawane, then
slept eMkondo, next day we held a Sutu
slept Kwa Ntabakakongwa (where we
found Izicwe which say Isqa gqa, gqa-gqa
po! po! po! po! po! po! - ^{the small dwarfs})
next day we slept at Mlatubo ka Mavundla
umsutu - we did not fight the Swazis. The
only fight took place with our Zibolela ^{rest}
the Zibolela getting the better of them & seizing
many cattle. That was the occasion on which
I heard eSandhlwana called eTini, I also
heard this when Ncome battle with Doers was
fought. I fought at the Ncome battle. ^(16.12.1838)
was not struck. Nga sinda se ngi dukuzo
pakati - I was running off with others.

I was taken out of the eHlabi rest with
others ^{we were} & called mkelo ^{we were considerably too young,} we were telwa

78 79

11

He, Ifane, must have been born not later, possibly
before this, for he was present at Blood River, battle
16.12.1838, when he must have been at least 16 years
old. (Noaba Kuvombe)

amakand'onke njeng' eHlabi. Kokoti, elama's
me, I am just about the same age as this rest.
(This would give about 1823 as year of Ngidi's birth)
The Ncome fight battle began at early dawn - ^{Izinyisa} ~~Izinyisa~~
^{state} mounted on horses, carrying guns, among
them Fununu) leading, then eHlabi bedhlu,
mbelebele & Sisebe, on the right side
Fasimba, Zibolela, Sipezi, amawombe
in the middle we Imoko & Izinyosi
for aZulu waye ngoko wa ye zo vimb'
ezansi for it was said the Europeans
might attack from Durban - to we Imoko
and Izinyosi did not fight - we were
to carry off the cattle & waggons & to use
waggons wons to make amageja with.
eHlabi bedhlu was hurled eZindongoni
badly fired at, put back into eZindonga -
Kwahlewa kwa banyama - Kusile
ngase maBunwini.
uHlabi upakati kwenu ^{nansi} inyokana
eHlabazana (exhortation to attack)

nakasa ¹²
= gijima

Myjobo ka Mbangu
Nongqoboka Senzangakona = Dinyosi

Dhlam-bedlha again attacked & again hurled
into the dongas. The Boers came out & came
towards us.

Nongqobo ka Senzangakona
He said "A no ngi Kongela, ni ngi Kongela"

Ku infowetu lowo. Ni kalelani Zulu
na! Kulungile ^(tin'esiikipayo) vima kufe tina, ni ti
i indhlala ini, yon' ekat' abantwaka-
zana." He then expired & was carried off
by some young warriors & buried in a donga
having been shot through the side at the base
of the stomach.

Over Dinduna ^(Amooko) was Myjobo ka Mbangu

My belief is that Nandi died a natural
death & was not killed by Ishaka. The incident
with the regard to the child is true. I do not
believe Bantwana would have accused Ishaka
of killing his mother. Nandi was killed
by Tshangane, Nxazonke, Bantwana
& Mbikwana. They remained 3 months

isim'bingco = anzal' isim'bingco ¹³
= catsha bacela uyampapa
= give her the slip

atuneni Kwa Bulawayo. Nandi died
Kwa Bulawayo. They kinda ituna. Marigondo
& Sikawu were there also all Langeni people.
The proper persons to kinda were members of
deceased's tribe and any others selected by
Ishaka. I do not know where she was buried,
inside or outside the Bulawayo kraal.

Nyakamubi first built Kwa Bulawayo
& was afterwards removed to Onkura.
Ishaka did not go about to many kraals.
He visited Mbelebele too & when Zwide got
the better of him he ran to Ntontela where
one of his huts was burnt, viz his own lawn.
Zwide's impi came to Ntontela. Ishaka
wela in Tsekela, swimming across ^{2000 kwem with troops}
came to Duge & Magaze. Ishaka then
called ^{on} all the amafaba to come & help
themselves to his cattle. ^{in the morning} Ishaka, ^{he had}
escaped with ^{from} cattle. ^{ie they were not to touch them - warning}
all the Zulus ^{evacuated} had gone. Ishaka had purposely

Esigweni = umzila wempi
~~isibhambi~~ ^{isibhambi} isimbongi amange

given Zwide the slip. Zwide followed Tshaka along tracks he had made, came entonteleni & Matigule but not finding T. returned + namatela'd Ntumeni + kwa Nomvove. T. cut across the lower districts ~~to~~ to his inland wanani kraal. Zwide on his way to Ntonteleni shla' ngo George's hill, ^{down} along Insuzi but did not wela Tukela. He dandubala'd EBumba +, welaing matigule, went to Ntontela.

Ifancy T. himself must have burnt the hut referred to just as Dingana, as I believe, had Ingungunshlova burnt by Libara ka Sonono, his viceku, + Mtevini ka Sitibela ^{wa} kwa Hlongwa, also viceku - these two were sent back by Dingana to burn Ingungunshlova so that the kraal should not be fired by people from other lands.

Tshaka + Zwide met esangweni Embelebeleli kwa Nomvove hill & possibly so that Zwide should not take izidwedwe. (ukuba) J.L.

(Mbelebele ^{on ridge} is near Entumeni, ^{close to Mhlathuze} on Vungwini stream - they went to Jaga Emhlathuze - Mbonambi Kraal was also there. The Mbelebele moved away to White Mfolozi afterwards. This Mbelebele kraal is the very one which gave rise to the fight between Tshaka + Pakatiwayo as already stated - No sooner did T. build than P. burnt. P. burnt the kraal twice.)

Tshaka defeated Zwide, followed him up + seized all his corn. Zwide was completely routed. Large numbers of Zulus poured into Zwide's dominions + took all they could find.

People from all parts were told by the Langa ^{a most hospitable one} tribe. Our tribe was broken up owing to having no ~~chief~~ chief. Lubango, Daleni + Mbenzi died leaving no chief. Daleni's umuzi wa peliswa ukufa. Lubango's also peliswa ukufa + ukubulawa. Mbenzi's descendants did not survive to any great extent.

Sa ne tambo eli bi to Tshaka, Dingana killed us because of our being handsome. We were killed off by Tshaka but especially Dingana & this was on account of our being preferred by the girls he ordered to marry into other tribes. These girls were Senzangakona's daughter, Nomzimhlango &c. Even though the ~~was~~ ^ulanga man might be ugly the girls would stick to ^{him} (u)langu, u)langueni - note the latter. No tribe could defeat us by resorting to an assegai. Tshaka succeeded only by combining with others against us.

10.11.04.

61/49/16-19

Nombona and Kokoba banga'd in our tribe in Impande's day. Nombona contended that he was a son of ~~Ka~~ Ndisi. Kokoba's father was Mbikwana. Nombona's mother married someone else after Ndisi's death and by that man bore Nombona. Her husband died and the woman returned with her child to Ndisi's kraal. Kokoba and Nombona then banga'd umuzi was' eNgweni, ka Mbengi, this being the great umuzi

was' eNgweni. Makedama was of course long dead & beared also Mkweco & Nxazonke. Tshaka had previously ~~had~~ directed Bantwana to look after the kraal. As already stated Bantwana was turned out by Tshaka because he was said to be eating up the cattle. Mafukama's mother Mamavela ^{wa kwa Nyuswa} complained to Tshaka about Bantwana. After this Tshangana assumed control and he was relieved of his position for the same reason ^{as that} in the case of Bantwana. Mafukama then became chieftainess assisted by Mseleki ^{ka Ndini}. Mafukama died year before last. When Nombona & Kokoba banga'd Mseleki ^{ka Ndina} was in charge. Mseleki too is dead. The contention was that Mseleki could not pat' umuzi as he was ngo was' ekunene and seeing there were existing others of higher rank. ~~Ndina~~ ^{was} Mbikwana ~~was~~ Palo's own brother and elama's son, Ndina was the son of an iilunga (makoti) who was put into Palo's house - Ndina's mother was lobolad with cattle from Palo's house and therefore according to native law Ndina was of higher

rank than Mbikwana, he came next to Palo in spite of the fact that Mbikwana claimed Palo's emhlana. Kokoba contended he was the rightful heir being Mbikwana's son but Langeni would not allow the claim deciding in favour of Mseleeni Ndina's chief son.

~~Nombona~~ ^{Matsihana} is ~~Langeni's~~ Nxazonke's son & Nxazonke claims Mgabi emhlana, so the rightful heir is Matsihana. When Makodama was killed one of his wives happened to be with child. She was taken and hidden kwa Mtetwa, Matsihana was also hidden there. The woman bore a girl to which Matsihana is entitled. This girl married Ngungwini brother of Menziwa^{ka}. Logo wa kwa Siyela.

Dan Hsha ka Donso were both sent for by Mamavela, also the King Mpande and Mseleeni. Micekera was sent to call us. We waited. A big emikhosi was held as is by Mamavela. We were told the circumstances. Mamavela &

Mafukama & Mseleeni suggested that I should take control on the ground that my grandfather Daleri had done so when Mhlongo died. I demurred thinking Donso's or Gaga's or Mseleeni's or others had the preference. I was not pressed any further. It was said as Haha had absconded to the white people Mseleeni has better remain in charge.

Kokoba & Nombona were reminded of the fact that the kraal no longer belonged to the tribe but to the Tshis & in support of this statement, ask how it that were not so, both Bantwana & Tshangana had been ousted from their positions ~~as before~~.

Kokoba, Mamavela, Mafukama & Mseleeni said Nombona could not succeed by reason of the fact that he was an izanan ka nde.

I am not as familiar with Ngugi affairs as with those of Udane.

~~Mbobo returns 10.11.04 (Evening). Ngidi presents Tribes to inquire into Imbo, Qwabe,~~

Ngidi
alias
Magambukazi

61/51/11-24 (11)

arrives 3. 11. 04
Evening

Entered in Book of Eulogies

Part of Tshakais praises

uPhlangwan' odhl' inhlambi ya bakwebu
uPhl' abadhlungwana wa ko kwa mbenge
~~oPhl' aba~~ ^{oPhl' ab' esengwayo} zand' ukwaluka

(uPape gojela ku magwakazi).

weza no Swazi wa kwo mazinela

weza no Nompanzela wa kwo nomangqobo

weza no Palaza ku Kanjile

Ibele li ka Mjokwane & li 'ket' izihlambi

Lu gojela njalo ludhl' amadoda

li 'ket' ujiyera nga ku bangoma

uJono o betwe zi Mpohlo

zi go hlobonga ngaze ku Batshagwayo

La mudhla uMpepa no Dayingubo

La mudhl' uMacungwane Ingonyomeni

La mudhl' uZwide & zalewa aLanga

uMntet' o hlab' uSamila ka Mjokwane

(the grass of this name which as it sprouts hlabais)

8 8 8 8

Head of Langa tribe.

Langa
mzimaseli
Sibuya

Si l' Uentigo lu mpondonde
(letshwayo said this)
So say Zulus when stabbing, the
refers to Lubango

sub-tribes of Langa tribe
magwaza Imbuyeni

abakwa ngqwana
udelwa
abakwa ncengo
abakwa njikasi
abakwa Ntshwankeni
ukukene.

For Dumbani ka
mabulu
2-5-16
7 magwaza tribe

Tumbantokhi
mavundhla
mabulu
yengwana
magwaza
mavondo
mabeshla
Dunja

For Mphahle ka
Noradi ka
magwaza
20-4-18

Lugolosa
mabulu
Sibude
yengwayo
magwaza
Ntshu
Ntshu

Living head Nomsimchwana
* Mhlango's eldest son

~~Magwaza~~
Lugolosa

Nqetsho

mavundhla (Sibidane)

Ncumela

Mhlango Tumbantokhi
(magwaza chief)

Mibengi

Lubango
(of mpondonde)
(Noma puma)

Dalene
(of uBane)
ikanda lika mhlango

Mgabi

Nandi

Bantwana

Ishangane

Donsa

Mendameli

Makedama

Munseko

Mazizi

Saga

Nxazonke

Palo

Msonai

Sizi

Koto

Momoloto

Nxazonke

Mkweco

Kokoba

Mangeni

Subikana

Rhanyishana

Matshana

Msonai

Sizi

Koto

Momoloto

Nxazonke

Mkweco

Kokoba

Mangeni

Subikana

Rhanyishana

Matshana

Msonai

Sizi

Koto

Momoloto

Nxazonke

Mkweco

Kokoba

Mangeni

Subikana

Rhanyishana

Matshana

Msonai

Sizi

Koto

Momoloto

Nxazonke

Mkweco

Kokoba

Mangeni

Subikana

Rhanyishana

Matshana

Boundaries

Our boundary
we went to ikrwe, (Hill) enkla ro mhlathu ka dikane afterwar
we went to ikrwe, (Hill) enkla ro mhlathu ka dikane afterwar
we went to ikrwe, (Hill) enkla ro mhlathu ka dikane afterwar
(people) Dwabe, our boundary extended back to Intumeni when
we came on to Zulu boundaries, on N.W. we ncikad with
chamba, also amaNgwaza, our boundary then went
to the Ngogongo hill - opposite Bulawayo kraal & close to
his ikuqobekeni kraal.

Dwabe kawulad Intumeni, we built impapala
extending back to the abase maCubeni people

Mhlanga, uBane, Inguga, Isiwa, ~~uBane~~ uBane, uBane
Isisila, Iboza (kwo mbitswana), Ntsholo,
Isimahla (kub o ku ka Nxazonke)

Ntsholo pumad Imhlanga (Mhlongo's great kraal)
it left with Nxazonke

Mhlongo's kraal - It Inguga, Mhlanga uBane,
mpon donde, iTuleni (mncane chief of this - built enkla
no mhlathu ~~see~~ beyond Nkandhla).

See 1st page
plus with

See 1st page
plus with

Emhlanga } both forms correct.
Emhlangeni }

[16]

The Mhlanga is the oldest kraal I know of. It was possibly put up by Ngqetshe or Ncumela but afterwards came to be known as Mhlongo's though he did not build it. It is common for a Zulu kraal to be spoken of as a junior son's whereas the father or grand father created it.

The ~~Baka~~ Nguga, Lubane (all from Mhlanga) Ntsholo
Mpondweni

Dziva (all ^{came} from Nguga) ~~Ntsho~~ Isisila, Iboza,

Isimahlia (all ^{came} from Ntsholo)

uTuli (all ^{came} from oPaneni)

I do not know about the Magwaza kraal. The Magwaza people are also known as a ma Ncumela or amaTumbantshali after their ancestors of those names.

I think the name Magwaza must have come from the name of a kraal. ~~As~~ They also use the term Mavundhla as when tulinga a child "Tula Mavundhla, tula Tumbantshali, tula Ncumela" i.e. a baby still

~~was~~
~~Ingweni~~

[17]

sucking.

Our women say to their babies 'tula Mavundhla, tula Sibipa, tula Ingweni' tula Ingweni.

The women of Zulu & ^{Dwabe} Cunu tribes ~~so~~ treat their children thus. Dwabe's say "tula Ingweni".

We Langa punned before ohlangeni and were followed by Cunu and Ngwane - but Dwabe punned before us also Dube and Mtetwa, aba kwa Sokulane (Ngoboka). The Nyuswa came before us too.

The abambo and Nyuswas were spoken of by us as amafala.

The uhlanga (ohlangeni) is I believe the spot wherever that may be where we coloured people as well as the white people dabuka. This may have reference to where the sky meets or hlangu with the earth wherever that may be, for no one knows. As we do not know where we came from ~~we~~ and as no one knows where sky & earth meet so we speak of all things as originating ohlangeni ~~where the sky~~ implying by that, perhaps, where sky & earth meet.

5.11.04 [18]

Ndikiindi
nomceba
Nozilwana

mbeke ka ingana bakidhi
ngokhalela ka ingana
ngokhalela ka ingana

Nandi became unakoti wa kwa Mnkabi
unina ka Nozilwana. Mnkabi was Senzangakona's
great wife, Zeka's ^{great} wife. The girl of our tribe
ie Nandi was Zeka's and ngenisa's kona ie in
Mnkabi's house (It must be remembered Mnkabi
is a different woman from Mnkabayi - a sister of
Senzangakona). Mpitase was the mother of
Siqujana, following with Dingana. I do not know
who mhlengana's mother was. Mnkabi, I believe,
had no male issue. Nandi was ngenisa's into
Mnkabi's house. ^{Ndikiindi 21. 11. 24} Nozilwana was
Mpande's younger sister, her mother was Songiya ie
Mpande's mother. Ndikiindi was ^{first} ganisa's to
Voboya ka Mbikwanaka Mbengi. Nozilwana
married Mkwexo ka Nsazonke ka Mbengi.
Voboya, Mkwexo ^(Mkwexo) & my father Meikaziswa were
all killed - same day. Voboya was killed for ~~being~~
^(killing with) mitisasing inkosana ya se Sisebeni, unlamu
ka Senzangakona (his isisebe).

* intombi ya s'amaBeleni ko Nohlelaka Sampisi ka - so I
fancy. I do not know her father.

isaqu = umjabu

ingangakazana is'ingadini [19]

How do the children come to get out seeing huts
are set up to guard & prevent their coming out of
the isigodhlo? This was said by the izikulu when
accused by Dingana of having had sexual intercourse
with isigodhlo girls. Many of the izikulu were killed
in consequence & the above remark was made by others
thereby implying that Dingana himself was the
cause of his sister ~~became~~ Nozilwana becoming pregnant.
This girl Nozilwana it was married off to Mkwexo
(see above) & when she got to him & had qceca'd it
was found she was ill ie pregnant. The rumour
then got about that as the izikulu, on account of the
excessive precautions taken by Dingana, could not
have caused her to become pregnant that therefore
Dingana himself must have caused her to be so
even though she were his ~~half~~ ^{half} sister. A song was
founded on this rumour in the Tanga tribe beginning
"Is'ingadini" ie ingangakazana (animal). On
hearing of this song which was sung at an isaqu
umjabu (hunt dance) took it to refer to him

and sent a party to kill off those implicated. On the same occasion Vobozo was killed too for the reason above given also my father. ^(younger brother of Vobozo) Mangeni ka Mbikwana was killed for protesting against Vobozo's death. Gaga ka Mendameli ka Mbengi, Sikawu ~~to~~ ka Qumbambete, Nobanda ka Dubu ka Mbengi were also killed on the same occasion - my father was killed because he was supposed to be privy to the whole affair as of course, he would have been present at the marriages. The King wanted to know why this song which was an insult to him should have been composed & sung on the marriage of these girls as was the case. The song besides referring to the ingangakayana also referred to twapaing by which was understood an extortionate demand of cattle by the King for his sister & the King also wanted to know what such statement had to do with the ingangakayana imfodini.

Now it had previously happened Dingana wanted to marry his sisters off to izinkulu in

the mtetwa, Tembu, Awabe, Ndwandwe and other tribes. This was put to the girls among them Noncoba, Nozikhwana, & Ndikindi. These all protested & said they did not want to marry anyone except men of the Langa tribes. ~~He~~ D. threatened to put them to death. They said he could do so if he liked as they would rather marry the Langa men than men they did not care for. Hence as if Dingana afterwards consented to their marrying and as the incident song was composed he came to the conclusion that the reason why these girls were so fond of the Langa people was because some of them must have egaid isigodhlo. Among those killed for egaid isigodhlo were Vobozo, Gaga, Nobanda, & Sikawu. One who survived was Ruzula ka - was not killed because, being ugly, Ndhlala (induna) thought he was a most unlikely man to have egaid. Ndikindi on Vobozo's death, was taken by Dingana & married to mayanda becoming Samkele's mother.

Dringman's teeth a

ਅੰ

amagibela = ie girl taken from men put
to death (sacr)

Nozilewana may have married again in Infantes' reign -

Kozilwana had a very high lobola paid for her by Inkweze, the same as regards Ndikindi. Mayanda also lobola'd Ndikindi although Voboya had already paid a very large number in accordance with custom.

Anihlahla of umpafa = umlahlanhosi
 was cut by Ndhlela & other emissaries Sipingo
 Ka Ren'gwa, Dambuya ka Sobadhi ^{Ngungweni ka Meneziso ka Cogo} & other
 emissaries. ~~were~~ They were told to go tata itongo
 lika jama no Cogo, li goduke liye kubo kwa
 Zulu. They took the ihlahla, pumad' nalo ba
 li rola ba lisa kon' ekaya kwa Nobamba.
 Be puma nalo kwiti lapa kwa Ntsholo
 ka Mkweco. Ba li ntshinga na kubo. "Dingana
 utukutale ngo kut' unikiwe by Mkweco.
 There ^{must be} ~~is~~ plenty of m'pafa in Durban - it
 is used to palapa with. it is a ^{shrub} ~~tree~~ with ^{reddish}
 thorns. ^{boats very fond of it.} The emissaries dragged this branch
 along with them. They also brought 4 oxen to

x Impanna
ka muzilika-ri kakakaka = ^{leaving} white one side
green the other

ku teta inkosazana uNzilewana— I was
a young man at this time, just before being buried
ie qalisukutomba.

I did not see the ihlahla drawn. I was
Sungumangani at the time kubekhang amatol
rukosi lapa ku sengwayo. I heard all about
the foregoing incident.

The ikakakika bush is also used like the
mipsofa for the purpose of tatting itanga.

When my Daughter who has married
some one or others, relations of mine, are living
at a distance fall ill in a mysterious way,
recourse is had to *izinganga* where bulawayo
is done. They may say that the person in question is
being affected by *itongo* or *idhlogi la kini go* &
take it away. It is under those circumstances
therefore that I would cut down a substantial
branch of *impafa* or *ikakakaka* and drag it

(237)

[24]

Sa datshulwa unkulunkulu ohangeni

^{we did not know of Sunday}

^{I would}

^{saying}

(Why do you do this? Strike him) we are tukwa'd
by aba Semgini, go, ~~leave~~ leave. Seka, why do you ^{not}
yegare? ~~look out~~ Nkulunkulu has appointed you to be
in the underworld, you are responsible for the
births of people, guard this person ~~therefore~~.
The beating is done with this bush which need not
be large. It is dragged to the kraal & as one gets
near it is lifted & carried to be used as stated.
The hut is beaten ~~on~~ all ~~the~~ round and then at the
door one then goes off with it dragging it away
in the direction of home near where it ^{it}
is thrown away, but it is only dragged until the ^{invalids} edge of kraal
is reached ~~when it is lifted & carried~~.
I would, in calling on our amandlozi mention
my father Mekingiswa's, also Nombandas,
Daleris, Mhlongo's and others invoking their
assistance. The branch is looked at as the
instrument by which the invocation is done. It
is regarded in the sense of an induku & is the
umbono. All natives know this custom -
it is common both in Natal and in Zululand.

17-10-05

Kamungana
(Capt Gardiner)

Ngidi (commonly known as Magambukazi)

~~and~~ who arrived yesterday, says: (only he present)When my father ~~used to~~ fungaid they used to say Ngobe, referring to Nandi (Ishaka's mother) Mazankhe, Mzikazi.Impi ya z'ama pama - ya kwa Mzikazi - in Dingana's reign - Impama is the name of a river - this side of Mkutu, (^{Inlabane} Mhlabangekanda is also another river ~~at~~ bey and Mkutu where Mzikazi then lived)we became ^{the} Mketo - ^{ie a large group} known into all amakanda, mgungundhlovu, Isixebeni, adhlambedhlwini ~~we~~ we then were known as Imvoko. The Hlaba & Rokoti were also ~~known~~ Imvokweni, Kuatiwa si iMkulu - Ishane sonke - Mpankominabele, a name forDingana - whilst we (~~used~~) we were known as Ingqongolwana also amawela also Imihaye.It was the Imihaye that defeated Cane's party at Nondakusuka - # They shouted Haye! Haye! Haye! as they attacked.

I was once sent to Durban by Dingana to fetch

Mazingwamsasa - (a white man who lived at Mhelo¹³ where Cato formerly lived) (Capt Gardiner)goods from Collis, Kamungana, & others - I was one of a number of our regiment - This happened before the outbreak of hostilities with the Boers (say 1835)Collis, Kamungana, Musi Bekile^{about 1836}, all went to build at junction of white Infoloyi and Inkumbane near Mgungundhlovu - near Rapu, inyanga ye nkosi ye kw pala izikwaba ze nkosi. These Europeans left when the Boers (under Piti) were killed.After killing Ishaka, Dingana remained some 2 or 3 yrs at Dukuza.Ngidi says Ishaka not Shaka.Inhlabayasuke is name of regiment, bas Monteleni - elama's Ingulube.~~I~~ I followed Impande into Natal.Nongalaza ka Nondela (wa kwa Mgungunyana kwa Dwabe) was of Isiperzi regiment.I crossed into Natal with Zulu ka Nongandaza - after Impande had crossed into Natal.I knew Dingana well.

The Langa tribe dabuka's kwa Sibuya & is Kanye no Zulu. We Eusa'd Umkhlatuze, we landlaid ukuwabe.

Tula Sibuya ngamkomo, ka Mzimasehi! or Tula Sibuya ~~may~~ is said to a child (infant) when crying.

We dabuka'd, I fancy, & Gwa ku Myambo ka Mavumthla. As we say tula Mavumthla! and as Myambo is a Basuto and son of Mavumthla so I conclude we are possibly descended from the Basutos.

^{Kwa Mampontsha (chief's name of Swaziland) and Matchekana}
Eziimbizanezi (Embuluze, river of Swaziland)
this is the place where Tshaka's impi was tetwa'd in Swaziland - for the Balule impi. It was from this spot that Dingana & Mhlangana returned to kill Tshaka.

62/80 (14-21)

18.10.05.
Evening Ngidi (magambukazi) speaks:-

at Mqungundhlova we pata'd ukuhlala kuwe
ukosi si ku tuta eziimbizanezi si kusa ngapantla

Si senge, si lupate nga matung' omgama - imberge over the top & carried with arm up-lifted. We then konza in the ordinary way & sleep nga pantle kwe si godhlo but near King's quarters.

We used to be given injama & amasi - sa si scotsham injamkomo - i.e. on account of wages.

I was an inceku, yo ku hamba nga senhli' enkosi. I used to take food out of Isigodhl' esimbhlope, receive it from amakosikazi a ka Senzangakhona. Si ku nika amakhwenga nom efika si ku nika umpakati o zo konza.

Si gale ngo ku qubel' amatal' ngasemhle, si nga se ba neane, si ngaka tombi ^{gubela} (kwa ku sengwa). I know Duvuna (one of my informants) well. I knew him at Mqungundhlova. Duvu the same age as he. He also was an inceku.

Udhlala ka Sompisi was the great Induna of the kraal. The next induna - yo khangoti was mpangazita ka Mncumbata - ukhangoti was' o Fasimba.

^{enKosi}
 amang' ~~amang'~~ = izincebe zenkosi

Ndhlala waya induna nga kwe sikulu (ibaya) - amaWombeni.

Bibi (ka Nkobe) sister of Ndhlala was the inkosikazi enkulu ya s'isigodhlweni esi.

mhlopa - She was a wife of Senzangakona - ^{ka Subetsho} Langazana, was at first in charge of isigodhle esi-mnyama - when Langazana was kithlwa & buyiselwa kwe Kangela, Mjanisi became in charge of the black isigodhle. I do not know her father's name. Mjanisi was Senzangakona's wife.

When called by the King I would enter the isigodhle eseminyama but before we had tomba. I never entered after tombaing. I was at the battle of ^(16 Dec. 1838) Ekome. We were defeated. Came by night back to Mgungundhlovu. Ndhlala, Dambuya, Xwama, Ngqengqelele, & Ngungwini ka Menziwa kipa id uo izinceku ~~and~~ late at night Kwa Kumalo (lapa ya i ngenise kona) ^{inKosi} - nganeni kwe Ngabaka Hawane, esithut

Kungu (hill) - where amang' enkosi okungaza were ikaid ~~ing~~. I entered the isigodhle that night ^{Emgungundhlovu} by direction with Velenjeni, mfo ka Mawongo. ~~Int~~ Msiyana ka Mhlana had told us whilst we were still at the scene of battle to go to Emvokweni, Ekandini la kiti. He told us to get the King to go on Emvokweni as the Boers were chasing us having defeated the Tulus & that we were to conduct King thither. The King left for Emvokweni that very night - he did not delay. I did not accompany King but slept with the other izinceku esigodhlweni. The King left with ukakoti; AmabKamane, amanKentshane also izinkulu za s'engungundhlovu who did not fight but hlala with inkosi - these all accompanied him that night. Kwa Kumalo is an isigwe.

The King was got by us from Mgungundhlovu - he was not out with Dupi at Ingaba ka Hawane. The water (amang'i) I refer to as being ikaid was the water ikaid by the nkosi

Hawane - I forget his tribe & father.

Umqandane is the name of the tree we used to cut to buy' isigodhlo with - we gaula'd it ezimfundeni ze mfula also hills. We also gaula'd izintungo ezimfundeni ezengena pazu, ze kwak' izindhlu ze nkosi. There were bushes close by but they did not have the wattle necessary for building the King's huts - All amabuto a wezayo would be sent out to gaul' izintungo.

I know Dingana had inkata yempi - a palazela kiny, the impi also palazela'd kiny emfuleni when about to go out on an expedition - D. used wash on it with izintelezi given by Doctors, such as Sobekase ~~ka~~ ka Tshaba. ~~But~~ Mqayana ka mlongwe was one of Tshaka's izinzanga.

Many izinkata were used to palaza upon i.e. by the ~~imp~~ impi at the various amakanda. These would be taken to an isiziba samfula

a si Sobisekale ^(see below) Kwa Zulu ^{igwa = Vaal. ENjisuti}
 ma life igwa la kwa Zulu ^{Emkutu}
^{si fun' izinkomo, sibela abant' empama}
Esi na many' a nga hambayo - there the warriors ~~down~~ would palaza into the center opening of the inkata. After all the palazing was over the King would give order to troops to go to Senzanga-kona's grave to Keta there also to lola their assegai emlalazini ka Senzangakona ondala, i.e. itshelo mkonto.

Dingana ^{rather} was taller than I am & very much stouter. He was very liberal with his food.

I was at ingqungquthloun when Piet Retief was killed. I was seated with the King looking on. This occurred after we had returned from Mzili-kazi - Empama (~~the~~ hill & forest).

Tshaka killed mbanambe - those remaining were called Zibo lala.

We Zulus die lying facing the ~~enemy~~ ^{enemy} - all of us but at ikcome we fulatela'd, caused by Boers & their guns. I puma'd the impi ya kwa Sobuza first, then Empama one, the yas's Swazini.

The Empama impi was the second expedition that Dingana

sent after Mzilikazi. We were obliged to go far west before coming to his kraals emhlahlanihlala? + ^{we} crossed Pangolo, Ingwacama, Mkonzo, Usutu, Igwa, Inkut^{we} came to Empama (hill + forest) then to Injisuti (Crocodile - Leap). We were many months away - left when bulaiing amabele returned when umbilawu was outwitted. Very large forces went under command of Nohlela + others. Food was carried. I was a regular soldier not a mat-bearer. On way we got food kwis Putile + Magonondo's, helped ourselves to it. Found amabele, made a rush at it man who got into hole first killed there. Also seized izicwe's food-stuffs in spite of superstition attaching to it. They swore at us from the hills. At one place we came across amapace + amapuzi ate them raw, + whilst eating others would grab at what one had. We had had venison day before + were extremely hungry. No firewood on the high veld. Dedangandhlale used Buffalo dung for fire. Directly Mzilikazi heard of our approach he made off. We thought there was a chance of his encircling us (naga) but we came from the river where we had bivouacked as it were

retraced our steps, + came back on to attack - Mzilikazi then fled further north. (Pcobisekile)

We were always in a state of unsettlement, unrest in the Zululand country. We desired to get the cattle of our enemies to enrich ourselves and in so doing killed the enemy. It was a good thing such a civilization or state of affairs came to an end. It greatly worried or inconvenienced us.

62/80/21-3

21.10.05 Ngidi (Mafambukazi) alone.

I crossed over with Impande into Natal in 1839. I had already assumed the leadership - those my age having been directed to do so by the Boers subsequently to the Neome battle in 1838.

Makedama was kwazi Kulu - chief Kibashe when Mgabi died - Mfundeko son of Mgabi banga's with Makedama, the Langeni (not Mlangeni) tribe favoured Makedama. Mfundeko went off with Tshaka kwa Mtetwa, with his yisakazi Nxazonke. Nxazonke favoured Mfundeko.

Tshaka, Dingana, Ngqojana, Mhlangana,

Mifihle & Sopana were all turned out by Senzangakona ^{who} was killing them for belonging with girls.

Ishaka was born Ekangeni, grew up there, & called to Senzangakona where the killing referred to took place. In Ishaka fled to live with Ncazonke. In the meantime Nandi ~~was~~ was offered in marriage to the Nzanga chief (petty chief) but this man stuck & refused to marry her as she had been married to the Zulu King to which Nzanga was subject. Mganyana (the famous doctor) was of Nzanga tribe ^{this tribe was} & related to the Zulu.

Makedama caused girls (his sisters) to be married to particular persons & then after receiving lobola & holding marriage ceremony she would be taken away by him & married to another man from whom he would receive further lobola (I have previously referred to cases of this mentioned by Ngidi). Ishaka learnt this kind of ubugili at Makedama's then ^{some other} ~~at~~ at Dingiswazo.

Ishaka's name kwa Zulu (tribe) was uMandhl-
esilo, the name Ishaka comes from the isibongo

uSitshaka ka siTshazeki - Just as my real name is Ngidi but my sibongo one is Mgambukazi. I am certain the name Tshaka is an isibongo, given him by Dingiswazo. When Senzangakona visited Dingiswazo he spoke of Tshaka as Mandhl'esilo.

Nandi, I fancy, did not go to Dingiswazo's. Ncazonke, umnawe ka Ngabi, busied after Ngabi's death. Dantwana was a brother of Ncazonke. Makedama, when he assumed chieftainship, turned Ncazonke out who went to Mtetwa. Makedama bulala izikulu zaseEkangeni.

Ncazonke seeing this feared being killed & so left. He was put out at not being permitted to reign longer.

When Ishaka was given to Ngomane he was given as Ncazonke's dependant, for he had left Zululand tribe. I do not know Ncazonke - he was killed with Tshaka, but I knew Dantwana well. He died at Mhloti - in Verulam - in amaKohwa house.

Sunday 22-10-05 Ngidi (Mgambukazi) - by himself.

I knew Mbuyazi well. (H. F. Fynn) - also Suragwale (Fynn Jr.)

62/80/23-4.

umhlomgamaula
myamaganya

Emigorela - i.e. washing over
the hut as Ishaka did kwa intetwa
on Senzangakhona's hut.

Mbuyazi's ~~speech~~ ^{speech in a way} similar to Pondo (or amaXosa)
and there was the same thing noticeable in Sir J. Shepstone's
speech.

uLangeni wa dabuka kwa Sibaya, kwa Mavundhla.
Si Kanye na ba kwa ^{myambo} Inlambo, abe suten - these
live kwa NtabakaziKongwa, Egwa, lapa kwa
izicwe. I cannot get the exact 'locus' of myambo's place but
Magonope and myamaganya lived near him - not far from Piet Retief.
Bulawayo - This kraal's name was at first kwa
Sibisegu, it was changed to Bulawayo after the killing
of Zwidi - because he had ahlulaid and bulaka'd
Zwidi. "Isihoho & si semateko" - the isitakagelo
so muzi wa kwa Bulawayo. This means the "place of
death", where people are killed, ^{from} the precipices ^{near there} over which
persons were thrown.

Sibisegu was so called because Ishaka gaza'd over
Senzangakhona's hut and giba'd him, got him out of
the hut and so out of the chieftainship.

Sikunyana was defeated umhlomgamaula (Umhlomga-
moula) - this is a stream which enters the Usutu river =

ANSWERING TEST QUESTIONS.—Write only on one side of the page, leaving the other side for corrections. In translating Unseens into English, and rendering English into Latin or French, write on alternate lines only, thus leaving the Tutor space to make ample corrections. Use a different book for each subject, but not for answering different parts of the same Test Paper; if, however, you prefer to use separate books for different branches, you must send stamps for extra postage, for the whole course in advance, to the Registrar.

Allow at least twenty-four hours to elapse between reading up a subject and answering a Test Paper. Unless this rule is observed, you cannot call the answers your own, and so they form no test of your knowledge. A Student may put on his answers, the time taken on them, for the tutor's guidance. If reference be made to a text-book for any reason in answering the paper, write "Ref" in the margin, so that the Tutor may see throughout exactly how you stand. Where a choice is allowed in questions to answer, omit those in which corrections would be least helpful. Solutions to all will be sent.

RETURN OF ANSWERS.—Send your answers to the Tutor the same week as you receive the Test Papers. If from a plain necessity you are unable to send any work in due course, make up lost ground as quickly as you can; but, if you find that this is impossible, or if you do not wish to have recourse to the methods suggested below, ask the Registrar to send you the solution, stating the subject and number, and adding nothing but Name, Address, and Register Number.

Do not return papers with your answers, or enclose anything of the nature of a letter.

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Students may keep papers till the end of their arranged course on payment of a retaining fee, which is, for single subjects:—Matriculation, 2s. 6d., Intermediate, 3s., Degree, 7s. 6d. For all subjects:—Matriculation, 7s. 6d., Inter. Arts, 10s. 6d., B.A. and Inter. Sc., 15s. B.Sc. Courses in some subjects cannot be retained, and in others only by special arrangement. Under no circumstances can permanent possession of the papers in any case be obtained. For Intermediate and B.A. English it is decidedly economical to retain.

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REGISTER NUMBER.—A Register Number is given to a Student on admission and must be used whenever writing to the College; otherwise, as reference cannot readily be made, the answer is often delayed. Students are warned not to mistake the numbers on the sets of lessons which have been assigned them, nor on the receipt for fees for their register number. Should a registered student subsequently take up another subject for the same Examination, another number will be given, which should be used in all communications relating to that subject. Special attention is requested to this important regulation.

RETURN OF PAPERS.—The whole working of the Forwarding Office is dependent upon attention to the rule. All papers must be returned within three weeks of receipt, unless arrangements have been made to "retain." Your set of papers is intended for another student in a later section, and, unless promptly returned, another set has hurriedly to be made up for him, which involves much needless trouble, and often a reprinting of some of the papers.

Preserve your papers (Notes, Tests, and Solutions) carefully, and return with as few folds as possible, entirely covered and well protected by a broad wrapper for transmission by post. Address them to the Forwarding Clerk, Burlington House, Cambridge. Name, Address, and Register Number must either be written on a sheet of paper, placed at the top of the returned papers, or put on the front of the wrapper.

Stewart Papers Notebooks (small-P) in file 62

22.10.05.

(81)

62/81/1-24'

Ngidi (Mafambukazi) continues:

When Tshaka defeated Zwidi, the latter fled to Ezindolwane (~~amadda-ga-oridag~~) - hills - ezansi no Sutu, near mamponthoas. Zwidi went off towards Sotshangana's, for Sotshangana was of Nxumalo (Ndwandwe) tribe the chief being Malusi (father of Sotondose). Sikumanya would not follow his father. He said "Tshaka has ^{as you say} defeated you, ^{as you say} because you are an old man. I am his own age and mean to try & see what I can do." Sikumanya thereupon returned and subsequently met Tshaka at Umhlanga-mvula where he was defeated.

Zwidi never reached Sotshangana's, he died from illness on the road.

Sikumanya did not go after Sotshangana as his father did on being defeated - he went off towards Mzilikazi. He built Ekhlabangekanda - name of a stream - near Ekzwabuhlungu - another stream - both in Mzilikazi's district - where we got to on our Expedition in Dingana's day.

Re. Ngidi-
22.10.05

Impi ya kwa Mzilikazi

(in Dingana's reign -
the 2nd expedition against
him - about 1825)

Dingana was oDhlambedhlwini, Emfolozi emhlophe
ya butan' emini. Sa hlala, sa biywa, sa yo keta
kwa NoLamba, ku Senzangakhona. Sa buya
say oDhlambedhlwini, kwa gij' uMafwababa,
obe iziNgosi, mfo ka Ngomane, wa tohazwa
ubigwebana. Inkosi ya m, palamusa (tetsa)
ubigwebana. Yati "Oya ^uya kwa zi ukutshay'
umuntu wami em kulu engaka na? Funa
ngi ku bulale kona manje. Lte ngob' uzalwa
u mudhli na, u su tohaz' umuntu ngob'
emkulu - naye na? Ng'i ku yeka ngob' ngi
pum' impi. Ng'i ya ku cupisa, u nga pindi
ngomusa wenze njalo." Isi ya m yek' inkosi,
i si tet' impi - ke. Isi yisa ku mkabazi, i
yo ngenisa kona. Isi ya puma ku sasa ku
makabazi i si yo lala kwa Kumalo. Isi
yo lala ku Mandhlangampisi, i si yo lala
ku Magonondo kusasa, i si yo lala ku Pitile

isi, yo lala ku Nhlapo, isi yo lala ku Maswahla
i si yo lala ku Myambo ka Mavundhla. Ku
ya sa kusasa, i si hamba ngo kals lu ka
Dedanzandhlak. Isi yo lal' okhule. Isi yo
lal' eMkutu, i si yo lal' Empama. Isi yo
lala eKwabuhlungu. Isi yo lala ngena kive
si ka Situnyan' isizwe. Isi yo ^{ngeni} eMkun-gwini
kusasa, umuzi ka Mzilikazi. Isi y' emhlakla
ndhlak. U su ya i veza eyak' uMzilikazi.
Se si hlezi tina kusasa. Isi yalwa. A sa
ya xotshwa ^(amabantu) aka Mzilikazi, e xotshwa iti
tina Tulu. Se si ya lala, si ya ngenisa. Se si
tut' abantu ba kiti kusasa, si ba faka
ezindongeni a be be gwazwa impi ka Mzilikazi.
A kusasa se si ya buza ko baba ukuti "Ingaba
ni bulakwa igwa ~~na~~ nje, lini bulala impi
na? - si buzi indaba. "I si bulal' emuva
eMkutu, lapa Mzilikazi e citeke kona
kugala." A Se si ya tula - ke. Si ya lala -
So kuti kusa se ku dabuk' igo-da, letu tina

mabuto no baba. Se sa hlekana nabo. Se si
 hamba ke. A se hamba ~~ke~~ ebusukun, tina
 moako, no Dhlambodhlu nezit'nyosi, se si
 ya zidhla pezu kwe Dkomazi. Se si ya
~~zidhla~~ zidhla-ke lapa Dkomazi. Se si ya
 buya, si buyela ko baba. Se si ya hlala
 kwa mzilikazi, si ya ngenisa sidhl'amabele.
 Se si ya hlala, se si ya hlala, se si ya hlala
 sidhl'izinkomo e'ibalekayo, ezipambana
 nempfi, ~~eziya~~ eziye zi ya pambili, eziye ziz
 emuva, eziye zi se zingabeni. ~~Se~~ Se si hamba
 nga masiba, tina zulu kwa mzilikazi.
 Si zidhla kwa mzilikazi. Se si ya buya njalo
 se si gaduka siz' ekaya. Isi asi yi sa buye
 ngenohlel' esize ngayo. Isi gamb' empe.
 I buye ngo kalo lwa mafa, ya ngamul' undi
 peruler. Si si puna ku Dhlaka ka Dikane
 (was' ekangeni) be no Sikabalanjana ka Mungci,
 na ku Kumalo. Isi ngam dabula ku Kumalo,
 isi yehla entabeni (lapa ~~sah~~ e Sandhlevana).

*The proper name of Sandhlevana where English were killed is
 itenu. The Sandhlevana here referred to appears to be another hill. (35)

i si bang' ekay' emgundhlovu. Isi hlekaziwe
 tina amnyama. So ku hainb' obaba bodw'
 amadoda, a ye nkosini, e se ya rezinko
 e se ya kwa belwa. Se si y' emakaya tina
 emaphandhleri. So kuy' izinketu ezitandazo
 zi y' enkosini, zi ya tola amatole. a sala
 lapa za biwazo. Zakelw' umkumbi pakati
 zi nganyulewe kutiwe "Damba bani!"
 ku nganyulewe njalo, kutiwe "Damba bani!"
 zi kishewe ngam-bili ngantatu, kutiwe
 ezi ka bani, no bani. Zi kishewe nganye
 nganye, kutiwe e ka bani, eka bani,
 eka bani. Se so ku sal' isigikili sa
 'matole. So kutuwa sa! kitina zinsizwa
 ematoleni. Se be zi bambela be puna
 nawo. Seku "utehwa ^{yeka} yeka" lowo (scarcely)

The above is in Ngidi's own words. What follows
 is still in his own words, arising out of questions
 put by me.

Iyona le'impfi, e bi punywe itina, e ya cit'

ipoe, ngoba sa buya no mlungu uPiti wa bulawa
la citeka-ke, wa hlabuk' umpande. I si butane
njalo pela tina. (about 18 ~~19~~ years old - as big as
my servant Mafa whose age I reckon to be about 18).

Mina ~~aga~~ ngi uDilela ka ngezwa, insele (X)
ka linda mkonta (izibongo) - ngi yi Mboko.
Si bongwana kuti si yi insele ka linda mkonta.
ngoba sa pakewa sa ya kutha ^{STAND WATCH} linda amaswazi
umpande upuma wezi' ukuya ~~at~~ ~~at~~ ku ngalontu
(emabunwini) si se Swazini.

Izinduna ze mvoko za yi umsiyana ka
mhlana ka Kuywane, enye ku uJojo was'
emagazeni kwa Qwabe, enye ku uZulu ka
Mnanjana, enye ku uDhlonono ka
Mahaba Mahole, enye ku uSogweba ka
Masckwane, kanye nezinye ezi ngi yi kohlile.

Induna e ya i pete mini' ngoba uDhlonono
ka Mahole - umsegi (umpakati) omkulu
o nga nduna) - uNdumundunu ka Nokokela
ngang'i hlal' esibeni lake, uDhlonono waye

induni enkulu ye si camela uNdumundunu wa ye
izikulu esi yi 'pini e si nga nduna, okuti
lapa ku ngoko no una izindaba zi bikiwe
kuzi - uNdumundunu wa bulawa umpande.
angazi ukuba wa mbulabulani - nga se
ngi lap' esilungwini.

Ku lempi ka mzilikazi ^{ngi} faka amatshob
(ezinkomo) emgaleni a tungalw' oqotweni,
emibezu. Nga tual' igova ekulu sa mange
(9 in. diameter) - esi nga kete mbala, si mnyama
si mpofo (amange ~~asa~~ so Pongola a mpofo -
lena adhl' abantu). esigoveni kwa ku
fakwe uNohema, ezibomvu e zite (Dzaba
ezi fana nezindwanga lez' ezibomvu).

Nga ~~si~~ ngi vate ^{with an indision in the center} ~~umbeser~~ ^{A SKIN BELT} (isikulu) ^{323 364}
esi datshulwa pakati - si gotshame, ^{ERECT} sine
isihlangu sami sa si mnyama, si waba ^{of an uwaba breast}
umsila waso wa u ^{the end of it, which reached to my jaw} Kaula emhlaleni
(jaw). Nga pat' imkont' embili, isawa ne ^{ISSUED}
si jula - Isawa lami, e nga ~~la~~ ^{lapelwa}

inkosi - uDungana - Kwa msigana (emfoloz' emigama)
 li se kona - ^{nga le} ~~Labelwa~~ ^{at the time} ~~nyakana~~ siyo lino'
 ama Swazi - la betwa ^{longer} kwa Nxumalo -
 inkonto ya i betwa kona, itwalwe, i letw'
 enkosini.

Sonke tina mabuto ka siqwa zanga muna
 kwa mzilikazi, tina moko, mihaye,
 zinyosi - uDhlambedhlu lwa ba tola
 labo a be ^{too weak to work for} ziboto - e abagulayo, a ba dabuk'
 izinyaso, a banye ba dabuk' amasende -
 { Impi lwa ya i y land' izinkomo ku Mzili-
 kazi, e ya kwa pucwa ngo kwahlulwa.
 Sa zidhl' izinkomo za zi ningo, sa sindwa
 izona, sa zi gotululwa (seized everything) sa dhl'
 no dadevala ka mzilikazi uNzinqwazi,
 no ^{OKA} Kantanase.

^{headband} nga ngi twal' izinsimango, ngi tung'
 emqeleni ~~for~~ womtini - flaps on either side
 of face and longer ones at the back of head
 reaching some way down back.

So covered up would a person become with this head
 dress that you would not be able to recognise
 him for some time, and be obliged before stabbing
 him to try & discover who he really is.

Umzilikazi na bantu bakhe ba he vanilisi
 okwa kwa Zulu, nezi hlangu zabo be zi
 si ka kahle - ba ~~ba~~ hlubeka pakati kwezwe.

Didlak indun' enkulu e ya i pete yonk'
 impi kwa ku uDhlala ka Sompisi, "Umzad"
 okomb'amaNgwane, Umwalela kuwa li pete
 uNesaga uzinsonge ze nga petheya kwa Tukela
 (izibongo); uNgungwini ka Menziwa emy'indun'
 enkulu ("Inkomankoma i semibizeni kwa
 nandi" - ngo ba wa ye hlabana. ³⁶⁷ Waze uNgumanga
 "uzandhlala, itshe lo ku qingga, uSingqinpi" (zi-
 takazelo ze ~~muji~~ wo Ngumanga. Emv'induna
 uMpanga zita ka Mncumbata kwa Ndwandwe
 (a ngi zaz' izibongo zake) - wa be ubulawayo, e kanye na
 mandond, ka Marigona, ^{was maswazi kiti elengeni}
 uDhlala wa be uMontela, (amchlo ka mboni
 - isitakazelo) - ~~uNq~~

uDhlala nga ngi m'azi kahle uDhlala. Ufe
 e magonggo. Wa ye mda yanyano, embalana
 (thin legs), emkulu ngezipezulu (stomach &
 chest) e fana no Manyosi ka Dhlakezele
 was' emambatem. Waye mnyamano, elu
 hlazanyana, ekanya ka ngame, uyitshaza
 sengati waye ~~ng~~ nsanjwanyana. Wa ye nge
 nal'ulaka - nalap' ku bulaw' abantu waye
 nga vanti. Waye tungile, sa s' simi njeng' a
 e sanni - waye ngo was' emabeleni, kwa
 Ntuli (ka Mavela). ~~U~~ uDhlala o waye
 induna emkulu kuzo zonke, engapezu ku
 ka Dambaza (Mzobo) ka Sobadhlali, no Sipingo
 ka Rengqwa, no Mnyamano ka Ngengelele.
 Waye twal' izindhlazi e zi imitshidovo ezi
 mpofo (izimpofu), ba vumile nge zi kaka ku
 tungu' izinsimango, zi hlanguane ezi kalweni
 izinsimango ne zingimba, ne muge zi potwe
 zi tungile emgotweni - ba twal' indwa nga
 pambili, njeng' oTshaka.

Imvoko ya i nkulu ka kulu ~~ku~~ telwa Si i
 (CAMPANY) li ka Ndhlala emqungundhlova. Mina
 ngi ngu mketo, si ketwa si nga ba fana (about
 15 years old). Ngi tomb' emqungangeni, nga
 cambeisa kona, emuva ukuba ku bulawe
 uzihlandhlo ka Gwabe, inkosi yas' Emb-o
 si no Turunur ka Nonjira.

Kwa ~~ku~~ telwa Ndabakadengizibona, Imkulu
 tshane, Hlaba, no Kokoti emvokweni.

Imvoko ya i no muji wazo Ukhungwane
 (hill) petsheya kwe mfoloy' emhlope, nga
 nenso kwa kwa ~~De~~ ^{Denge} (kwe la kwa Ndwandwe)

~~Izins~~ kwa lamb' Izinyosi, uDhlambedhlwa
 Imvoko (Imkulutshane, Ndabakadengizibona,
 Imihaze, Hlaba) - lwa sal' uKokoti (ba be sal' deza)
 ku lempi ka Mzilikazi. Tina Imvoko sa si
 nga pezu kwo Dhlambedhlwa ngo bu ningi.
 Izinyosi za ka pefa kwa Ngwadi, mohlana
 ku yo bulaw' uNgwadi ka Gendeyana
 was' emambedhlwini kwa Gwabe.

X notice magambukazi uses 'G' here, not Ngendeyana

isus'usinga *Cocoribili* *imbongi*
amagcan'pocane *sikh'ile* *sikh'ile*
isus'usinga *imbongi* *amagcan'pocane* *sikh'ile* *sikh'ile*

Se hamba nal' udibi, o lwa lu tual' izinkuni impi. It serves to encourage and to fire the enthusiasm of the troops, i sakhuz' impi ukub' itakutela ^{to SUKUZU the army so that} ³⁷¹
 neziqubu, nezimbeza zo ku-
 peka, nezi puku zo kwembata - ukuchla iyona uhloti, itet' impi - i sus' usinga (ku-
 kwa ku tualwa impi yonke - ukhela naye ^{SKIN CLOAKS}
 wa tual' izinkuni, nokuba zimile ku-
 Dedangandhlale. Kuwa tualwa amabele,
 nombila. Kuwa ku guthwa u Sibigolo - izinkuni ^{SCARCE}
 ze nyama - eza butwa ku ba rumzana ^{small}
 bonke, mfanbele na magcan'cana (izinkuni ^{small}
 - tshana ezi mpanjwana ezi ngo fuyeleli ^{small horns} ^{that reached mouth}
 nda ndawo).

Izinkuni kuzo faka inkomiso

Among these cattle known as 'Sibigolo', to which all, including the King's contribute, will be placed a cow and calf or even a heifer (ekwaz' ukhala). This cow is driven along, and when coming in sight with the enemy it will begin to bellow, as it is ³⁷² calf is then removed from it and kept at the back with udibi. The beast will then bellow. This bellowing is a form of tetaing

It serves to encourage and to fire the enthusiasm of the troops, i sakhuz' impi ukub' itakutela ^{to SUKUZU the army so that} ³⁷¹
 iyona uhloti, itet' impi - i sus' usinga (ku-
 shikiz' amakanda) ba tande ukufik' eduze
 ku sa kanye, si fe si bekile, si ba bulale
 si bekile. The imbongi, hearing the cow bellowing
 strangely on seeing the enemy, will then sing out
 the praises of Mjokwane ³⁷⁴. The imbongi on this
 occasion was uCocoribili, he would wa kuwa
 Dwabe (I forget his father). He was ^{so} called because
 he had an isicoco in front with an inkhoko
 at the back like a woman's and coloured red. ³⁷⁵
 He would begin shouting Sikihi! Sikihi!
 Sikihi! utuli ngo! utuli ngo! (meaning
 something like Crush! for Brind!), Crush! (Brind to
 powder!) - the dust straight into the air, dust
 straight into the air (as arises when a conflict -
 takes place - due to rushing of contending forces).
 "ama bobulukana, inkhiziq' anhle
 Ka Sonhlola" igama layo le nkomiso.

Bayete! ukwenamel'inkosi, ibingeldwa, itakagelwa -
 Kwa ze kuma gubuk'impahl'ezimilen

Kangazi ukuba kutshiswa mup'usomhlola.

Sa ket' emini kwa Nobamba, kade si bhez'
 esille bemi esangweni lapa si butene kona.
 Sa wela³³⁵ ku Raibu (impanga ye nkosi yoku
 pal' izikumba), enhlanguweni yo Ngololo
 no mkumbane ezansi no donga o lu
 lel' u matiwana, inkosi yas' emangwaneni.

Sa ket' etuneni le nkosi^{mjokwane} entabeni, enhla
 no muzi, lapa kulele onk' amakosi - Si
 kwaba kuba bongwa-ke, kwa hlatshe' eli kulu
 le nkosi lempu (igama). ~~It is~~ This great
 chant would ~~be~~ then be sung until impahl' esem-
 zimbini gubuka^{our bodies were shaking about}. We would also shout out

Bayete! to the King. (I do not know what Bayete
 it is I think simply a form of greeting means). This ceremony would rouse the warlike
 spirit of the people to an extraordinary degree -
 so much so that one would see that ^{Today is the day!} namuhla ku
 namuhla! ^{for the people will be launching off. we shall kill them} ngoba ku zo pela a bantu - si zo ba
 bulala ^{the day has come!} the Ides of March ^{have}
 come!

Sa ged' uketa kwa Nobamba lapa ilanga li mukayo.
 Ya i si ya pakuwa njalo kona lalo - u Dingana.
 u Dingana way (umpant'omina'bele) waye ekona
 kwa Nobamba. So kutiwa a ye hamb' i pume
 i ye kumzilikazi. Si yo lal' i Mahlabaneni
 njalo ku Mnkabayi. Ya ^{advised} (tetadwa) esangweni
 othlambethleweni, i si ketile. I kete ged'e
 kwa Nobamba yay' othlambethleweni -
 ya i si ya ~~ke~~ tetwa i yo lal' Mahlabaneni.
 (igama le muzi) - in iya ku Mnkabayi ka Jama
 ngob' iyo tat' itongo - noma eli ka mjokwane
 noma eli ka bani. ^{stands set off} Yank' impi ita
 Epumazo itatel' emahlabaneni. Uetshwayo
 ulwa no Mbulazi nje utatel' emahlabaneni,
 no Diruzulu u tatel' emahlabaneni, Uetsh-
 wayo ulwa nabekungu utatel' emahlabaneni,
 no Shaka waye tatelel' kona. ^{336 377}

Saya sonke, wonke uZulu, emahlabaneni.
 Ngam bona umnkabazi - ya i tetwa uye
 (waye ^{she was the great she - elephant} irohlovukazi - enkulu), isitubesikazi

Fukwe
mbilini
mangena
Sotobe
Nongalaza
Zulu ka Nofandaza
vakatsha
manyosi ka Dhlekezele
Qwana ka Ngqengelele

(fat & soft) with large umkaba (isisu) - Mnkabazi
inkosi ya kwa Zul'e tet' impi. Amakos' akuwa
Zul'a bekwa uye.

Sa fika kusasa emahlabaneni, isi ncama
sa piwa izinkomo, sa suza sadhla; & ya ~~ya~~ tetwa,
ya puma ya ~~la~~ hamba, ya yo dala kwa
Putile. Yak' umkumbi ^{lilrel} emahlabaneni, nga
pandhle, eggumeni esangweni. Nga ngi kon'
empumjini. Kwa bongw' amakosi, ebongwa
uNdhlela, Dambuza, ^{ka Solobeli} Msiyana (ka Mhlana
(mceku ka Dingana), umpangazita, ~~amaga~~

(Qwana, Sipingo, Ngceba ka Nodanga (wa kit'
elangen ^{u Babekazi}), Soga ka Mendameli
(was' elangen), Ngungwini ka Menziwa,
Mapita ka Sojijisa, Tokotoko ka Sojijisa -
izinduna ezinkulu. Ku Kuluma izinduna
ezinkulu zo ku zalwa. A ba be bongwa o
Ndhlela, Dambuza, Ngungwini, Mapita, Tokotoko,
~~Qwana, Manyosi~~ Sipingo ka Pangwa, Mpangazita
(Sipingo & Mpangazita ba be pet' u Fasimba)
ibona a ba be Kuluma, be bongwa.

Ngoboka ^{ka} Langa kwa Sokuha ³⁸⁰ Butelazi ³⁷⁹

Men like Fukwe, Mbilini, Mangena ka Sopata,
Sotobe ka Nsangalala, Nongalaza ^{wa kwa mtetwa} ka Nodanga,
Zulu ka Nofandaza, Manyosi ka Dhlekezele, (Qwana
ka Ngqengelele ka Mvuyana ^{wa kwa mangunyana kwa Qwana} (kwa Caya), Msiyana
ka Mhlana, Ngceba ka Nodanga, Soga ka
Mendameli, when the impi was tetwa by the
above, would ^{WALK ABOUT} (vakatsha) before their respective
commands, but not tetwa in the presence of the
greater men ba ku zalwa just mentioned.

Manyosi, Qwana and Nongalaza would bongwa
in the absence of the bigger men.

Manyosi used to bongwa naa ku hlatshe (e
zomzimvu) - esikebeni (kwa Nongabi
itung' e li gaba li nga zele, ^{THAT IS} igalatshe
lat' ukubuka la kwela intaba, amany' ama-
galashu et' ukubuka eus' umfula).
<sup>WHICH, ON WAKING, CLIMBS THE MOUNTAIN, WHILE THE OTHERS WENT
DOWN THE RIVER.</sup>

^{TAKE IN TOP INSERTION} uMagwababa (v.p. 2) wa giya ngo ku hlabana
kwake kwa wambaza (umuzi ka Ngwadi).
uMagwababa untshaza ngob' et' untintile,
& atsho ngob' e ngo wo ku zalwa - untinte
& ilap' u Zul' worike e ngo wa kona, iyona nra amuzi ya
makos' onk' a kwa Zul' - e lan del' uTlambe (umhambangwe).

umgingwana = izigingi
 'galele tshwami

CLUMP

Ngululazibuya
 ngagula
 ntulini omkulu
 Ncwaba
 Mpandur
 Mfumu

Zibandhlela
 Nhlolanja
 Ntasa
 Mbasa
 Ngcelamkulu

nge ngalo e ngam boni ngasemuba -

We were on this Mzilikazi expedition for about 10 months in all. ^{the month in which is the month of} Sa puma nge (ngululazibuya) ^{the month in which is the month of} - inyanga e gubel' izibuya ^{the month in which is the month of} isibuya - a piece of ground from which grass has been cleared off + on which amabele are put and he bulad, kwaze kwaf' uMaquba, untulini omncane - (kingalisiw' izingina ukuzingelwa nga le nyanga)

I no longer pay attention to the months. I used to do so because, of course, no one was allowed to eat the new crops until the king had tshwami, therefore became necessary to observe exactly when the inkosi month would come. No one was allowed to eat partake of the new crops until the Feast of first fruits had been held. The months, as far as I remember them, run as shown at top of this page.

According to Bryant

Ncwaba - middle July
 Mpandur - middle Aug.
 Mfumu - middle Sept.

Zibandhlela - Oct
 Ngcelamkulu - Nov (or end of Aug.)
 Nhlolanja - Dec

Nhlaba - April
 Nhlanguana - May
 Maquba - June

Ngululazibuya
 ngagula
 ntulini omkulu
 Ncwaba
 Mpandur
 Mfumu

Taken in a Swedish way (Bryant, Dec 11, 1943)

a fetez' a fetez' ama cebo, tshel' umeli - don't speak thus but so.

umngqula (According to [?])
 uphuphu (but not his spelling) 343

1 mandulo	27 Oct	7 Nhlolanja	16 Mar.
2 Mfumu	27 Oct	8 Mbasa	11 Apr.
3 Jwezi	24 Nov	9 Nhlaba	9 May
4 Zibandhlela	22 Dec	10 Nhlanguana	6 June
5 Masingana	19 Jan	11 Nhlangua	24 July
6 Ntasa	16 Feb	12 Maquba	1 Aug.
		13 Ncwaba	29 Aug.

23.10.05

Ngidi continues

62/81/19-24

notice that Ngidi uses the word Mpandur. He left Zululand 1839 so is unused to Nhlanguana.

These lists of months vary greatly, including one recorded in my principal note books.

Notes on the account beginning p. 2 - continued.

The time (of 10 months) was taken up owing to the great distance we had to travel, sleeping at some places 2 nights, at others 3 - when we would feed on amabele e-iwa twileyo.

Ngululazibuya clama's umbasa - 'inyang' - even amabele, engulul' izibuya - Sa biya amabel' equmba, umbil' uweziwe Ezeri - amany' amabele nyepiza, amomun'imbila usonga imasimen' amabakulu

u/wezi, = ~~um~~ izilwanyana ezi conia emitini - name of
a month following in summer - (K) 386

igola li zalela ku mfumfu na ku mpanda, ze li
ya kalela - ne 'boyi' ingunya 'eti boyi' boyi' boyi!
No sooner did we return than Piti (Pet Petie)

came to Ingungundlovu. He arrived when the
amabele were home, evitwa. Piti came during the
month of Masingana. I know we were eating
a cinfe then.

But inkondhlo DANCE

zinkondhlo zetu zimbili zintatwe
zinga matshwilitshwili Note a

ze tshwilele zipe? kutshwilele ngo kwiz
aluka (like plates)
one on one action

Si za u keta nga lena - (this side)

Si yeke nga lena - (that side)

Sa ngenisa nga

lokun, si jumalo
dongeni kapa kwafel
amatiwang

inkondhlo

e ya m bulalaz, e yenziwa lapi

e bulawa (utsh)

Si ketela yena-ke uPiti. Kutsh' inkosi Dingana
tob u- to Ketela inkosi ye zigwe - nga pakat' esibayeni
u kti sim tshiz' esibayeni kuwa inkosi inkulu (inkulu)
lapa kuwa lablu 'inkos' endala ya kuwa Zulu, u kti
- inkulu).

[History says Pet Petie was murdered Feb. 6. 1838 (during

month of Masingana). Therefore we went set forth on our
expedition during middle of Sept, Oct, theabouts.

Impi ya magabe - eyajemabunwini, Emtokezi
futi - I went out on this expedition. I was obliged
to go to every expedition. Amabunu ashliwa iti
mpofana - lapa sa dnyelwa izulu, la pons'
ukusidhla - ladhl' u- Emnyama yakwa
mtetwa, uHamer was' ezingosini (don't know his
father).

23. (evening) Ngidi continues: 4

We went along by no road or paths to Mzilikazi,
ukusidhla kuwa sipelal' e ktiw/ikhlati - amahlathand
Kute kusasa kuwa pe ku bonw' izinyati e zansi
ne Njisuti (inful). Sa bulal' izinyati, Sa ngenisa
sadhla - sadhla zon' izinyati leza, nezimpofo.

There were no kraals whatever along our
route. An ilongwe eli dala lezinyati would be picked
up when one in getting it would exclaim la nal' ilongwe
lepkomo! Ku bonw' ubengui o lu ktiwshwa lapi
umunt' edhl' imfe dese ktiwshwa se si fikile

zgonu u- ala ubenge ktiwshwa

impsi ya
kanti kuwa bekwa izinhlozi, ezihlola kuwa Zulu
na ya besutu. Izinduna za se ziti "Se si
fikile, qiniani ni hambe." Many were unable
to keep up owing to sore feet & legs. These were
ketwa'd & beaten & told to go back home. Ibi
si ya ^{hurried along} fuyezwa-ke (impsi) & told to go faster.
Those who could not keep up were killed by ama-
-gana on their way back. Kwatiwa "a kin buy
izimpetu". ^{390 391} Gato Lapa kuwa myamba kutwa
'ziboto ku lab' a ba buyayo. ^{391 394} ibona a ba
finyelela kuwa Zulu, ka ba bulawanga luty
labs. A ba buya una & i yo dandabal'
akutu, mdhlana i si bon' igelwana eNgisuti.
Kwatiwa izimpetu ngoba se be jigelwe ^{sampled} they
ukhamba. ^{moved with difficulty} "ni ya ngi hlupa" one of these
would say on getting up ~~next day~~ in the morning &
told to go on. For his scrotum might have burst
& testicles come out
open, the sinews of his legs gone, feet become
a mass of wounds, cut open, ~~in wife~~ involve = izi-
londa. Hamba! the others would shout as he
move - off - like a snake

cried out ~~covered~~^{blood} dripping from his wounds as he shuffled ^{along} with difficulty. Many ~~were~~ though unfit to travel persisted in so doing, afraid to turn back for fear of being killed by the amankengana when they were alone.

² No misfortune overtook me on this expedition -
~~Nothing~~ No mishap of any kind. Very many - many
returned to Zululand. They would be placed in
charge of izinduna viz uMandhlesilo and
Ngceba ka Nodanga (both these abakiti Zangeni)
and were too old to go on.

— Izinkuni za gcinwa ku mnyambukun-
tutalwa. Further on we were obliged to use
grass. Each man had a fire of his own. Ku ze
kuse ni basa, zon' izibi lizo. U ngg^{kwane}
kahlale embhlope pansi. Kuwa ku patw'
uzwati — ku patwa izinduna. Izinduna
za zi cabelela insangu zi beme, zi bong'
inkosi laps' endhle. (Ugwazi) wa u sikelawa
ensengetsheni, edwaleni ku nga fikuwa
ISENGETSHI + ROCKS

~~umfeca~~ ~~Embeleweni~~ ~~wa matshoba~~
 SNUFF!

Kulo. Kuti naa ugwazi e nga seka ku
 sikw' umswazi ^u ~~ku~~ ^{SHRUBS} benywe wonda ^{TOOK} (393)

~~So~~ we used to travel at night & when we
 came to a halt, si mis' isihlanga, si kumal
 (umfeca) ^{SNUFF BOXES} emgaleni - take snuff out, snuff it &
 give to your friend who is holding your shields. The
 umfeca was easier to get at than the ^{SHELL OF THRESHOLD} itongwane ^{COVERING FOR}
 which was kept ~~Embeleweni~~ ^{Embeleweni} - wa
 matshoba. And on taking snuff one would be revived
 although very sleepy.

When our snuff came to an end we bema'd umswazi-
 wane. The ^{MAKES} izinduna tobacco was carried in
^{MAKES} izihlanhlo, plenty of it. The izinduna would
 give gwazi to those they knew, boys of position -
 After bema'ing izinduna an isikulu might say "go &
 cimoa this" & then you would puff at it cough once
 or twice & then snuff water &c & take it back
 to the induna

No analogue could be found - there being no
 cattle in the land traversed - and those of izimpofu,
 izindhlanga, izindhlova could only be got along ^{THANK} river
 HARTEDEST

University Correspondence College.

Recapitulation, Vacation, and other Oral Classes are held at the Resident Branch, Burlington House, Cambridge, and at University Tutorial College (Science Department of University Correspondence College), Red Lion Square, London, W.C. The fees are in all cases reduced to Students of University Correspondence College.

MATRICULATION.

At Cambridge, Resident Students are admitted to the Matriculation Class at any time of the year.

At University Tutorial College, a Recapitulation Class is held during the three weeks immediately preceding each January and June Examination. The classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable. At Cambridge, Oral Instruction (consisting mainly of private tuition), is given during the same periods.

A Last Week Class in Experimental Science meets daily during the week preceding each Examination.

RECAPITULATION AND VACATION CLASSES.

Preliminary Scientific (M.B.), and Intermediate Science.

(All the Classes are held at University Tutorial College).

Vacation Classes in Practical Chemistry and Biology are held in the Summer (four weeks), Christmas (three weeks), and at Easter (three weeks). The Summer Vacation Class is intended for Beginners.

A Recapitulation Class for January Prel. Sci. is held in all subjects during the three weeks immediately preceding the Examination.

A Last Month Recapitulation Class for July Examinations in all subjects is held.

A Last Week Class in Practical Physics meets daily during the week preceding each January and July Examination.

BACHELOR OF SCIENCE.

(All the Classes are held at University Tutorial College).

Classes are held in subjects for the B.Sc. Examination, commencing the first Tuesday in August, and extending over a period of four weeks. Special attention is paid to practical work.

A class in Practical Physics, Chemistry and Geology is held during the Christmas Vacation, extending over three weeks. A knowledge of Inter.Sc. work alone is required of Students joining this Class.

A Last Month Class is also held commencing four weeks before the Examination.

INTERMEDIATE ARTS.

At University Tutorial College a Recapitulation Class is held during the four weeks immediately preceding the Examination. The Classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable.

At University Tutorial College, and also at Cambridge, a Vacation Class in Greek for Beginners is held daily during August.

BACHELOR OF ARTS.

At Cambridge, Courses of Daily Lectures in each subject, supplemented by private tuition in Mathematics (and in other subjects whenever such a course is deemed advisable), are given during the month beginning July 31st.

MASTER OF ARTS.

Classes are held at Cambridge during the month preceding the Examination, and also during August.

At Cambridge, the Boating and Tennis Clubs are open to both resident and non-resident students.

ANSWERING TEST QUESTIONS.—Write only on one side of the page, leaving the other side for corrections. In translating Unseens into English, and rendering English into Latin or French, write on alternate lines only, thus leaving the Tutor space to make ample corrections. Use a different book for each subject, but not for answering different parts of the same Test Paper; if, however, you prefer to use separate books for different branches, you must send stamps for extra postage, for the whole course in advance, to the Registrar.

Allow at least twenty-four hours to elapse between reading up a subject and answering a Test Paper. Unless this rule is observed, you cannot call the answers your own, and so they form no test of your knowledge. A Student may put on his answers, the time taken on them, for the tutor's guidance. If reference be made to a text-book for any reason in answering the paper, write "Ref" in the margin, so that the Tutor may see throughout exactly how you stand. Where a choice is allowed in questions to answer, omit those in which corrections would be least helpful. Solutions to all will be sent.

RETURN OF ANSWERS.—Send your answers to the Tutor the same week as you receive the Test Papers. If from a plain necessity you are unable to send any work in due course, make up lost ground as quickly as you can; but, if you find that this is impossible, or, if you do not wish to have recourse to the methods suggested below, ask the Registrar to send you the solution, stating the subject and number, and adding nothing but Name, Address, and Register Number.

Do not return papers with your answers, or enclose anything of the nature of a letter.

RETENTION OF PAPERS.—Unless arrangements have been made for retaining, all papers must be returned within three weeks of date of receipt.

Students may keep papers till the end of their arranged course on payment of a retaining fee, which is, for single subjects:—Matriculation, 2s. 6d.; Intermediate, 5s.; Degree, 7s. 6d. For all subjects:—Matriculation, 7s. 6d.; Inter. Arts, 10s. 6d.; B.A. and Inter. Sc., 15s. B.Sc. Courses in some subjects cannot be retained, and in others only by special arrangement. Under no circumstances can permanent possession of the papers in any case be obtained. For Intermediate and B.A. English it is decidedly economical to retain.

STUDENTS FALLING INTO ARREARS WITH THEIR WORK on account of illness or pressure of duties may be transferred to another section of their class for the same Examination on payment of a "transference fee" of 2s. 6d.; or, if already in as late a section as they care to work with, they may have their course redistributed for another Examination at a redistribution fee of 10s. 6d., accompanied by payment for Special Subjects papers received at the rate of 1s. each. They are then entitled to the full number of papers on Special Subjects in the new course, but in other subjects resume work at the point where they left off. These fees are not in any sense a fine, but simply compensation for the extra trouble of registration, and for the longer period a set of papers is being used. The Registrar will send the required Schedule on application. Applications for redistribution cannot be entertained after the date of the Examination for which a student was working has passed.

REGISTER NUMBER.—A Register Number is given to a Student on admission and must be used whenever writing to the College; otherwise, as reference cannot readily be made, the answer is often delayed. Students are warned not to mistake the numbers on the sets of lessons which have been assigned them, nor on the receipt for fees for their register number. Should a registered student subsequently take up another subject for the same Examination, another number will be given, which should be used in all communications relating to that subject. Special attention is requested to this important regulation.

RETURN OF PAPERS.—The whole working of the Forwarding Office is dependent upon attention to the rule. All papers must be returned within three weeks of receipt, unless arrangements have been made to "retain." Your set of papers is intended for another student in a later section, and, unless promptly returned, another set has hurriedly to be made up for him, which involves much needless trouble, and often a reprinting of some of the papers.

Preserve your papers (Notes, Tests, and Solutions) carefully, and return with as few folds as possible, entirely covered and well protected by a broad wrapper for transmission by post. Address them to the Forwarding Clerk, Burlington House, Cambridge. Name, Address, and Register Number must either be written on a sheet of paper, placed at the top of the returned papers, or put on the front of the wrapper.

FILE 62, 118K. 82 62/82/1-24
1-4 [1]

23.10.05

ya

Impi Kwa Mzilikazi (continued)

Ngidi (magambukazi) goes on:—

Neither Mpande nor the greater Izikhulu za Kwa Zulu—abadala, ^(KING) did not go out on this Expedition.

Doctors did not attend on those who became unwell. ba be lape be hlez' ipi, kweli ka ban' izwe? There was no opportunity for ~~att~~ treating sick persons.

The izinkhosi were the guides as to the route to follow. These izinkhosi ~~go~~ used to go & live with the people about to be attacked, attach themselves to some chief or another, & if any question as for instance about umjanda or public dance should arise to say at once what chief he belonged to. Such were our guides—men who knew well the enemy to be attacked.

Sa si pat' izipuku ^{CLARKS} ~~izipuku~~ ^{SCRAPE} zam atole esikumba si palwe si tambe. Izipuku za zi twahwa abafana—

Ku Drigana za zi nga i pum' impi izintaba za zi i puma ku Shaka. No perb accompani us—

Impi ya kiti yalwa no mzilikazi. Amabuto ka mzilikazi ngazi Izimpangele & zalwa no Kangela, no Mlondhlozi, Entontela Dhlangezwa, Duthazi no Ngumanga. Kwa hlulwa izimpangele. Yalwa ezansi no mfula, tina sa si pezulu. Ba bulawa ka kulu aba kwa mzilikazi lapa. That is where our forces captured the cattle afterwards claimed by Boers from Dingana as theirs.

Kwalwa o baba, umgungundhlova. Tina mabuto a silwanga ^{STUMPS OF SHARP GRASS} izimlwati ne ^{STUMPS OF SHARP GRASS} nsindwane were what people with sore feet most feared i.e. dry burnt grass and the hard little lumps ~~of~~ of earth caused by insects burrowing in the earth. No izicatula were made.

On the day previous to an attack or fight cattle ezomzimweni would be killed in great numbers also other cattle, Ku bonqwe amatosi a Senza ngakona no Dhlaka. ~~to~~ but whilst on the ~~low~~ march no cattle were offered to the spirits.

we used to ngenis' amfuleni, lapa ku kon' amanzi. ^{LONG GRASS} Eziko leni, ezihlahleni - we ~~to~~ succeeded in capturing so many cattle that we dingaid umqubi, impi ya neane. ^{DRIVERS}

Izulu ka lompanga - sa li qina. Kwa myaniso - egwa mohlana sidhl' ishlulu se sicwe, sa mabele. Izulu la Duma ^{Katol Kabi} la kota pansi. Sicwe sitshilo sati "Joka nedhl' amabel' ami a no ze na wadhl' amabele" sitsho si empanzini, ^{CHIEF} ezindhlaneni ze ziduli, lapa ku lala kona o kahlanbeni. ^{KANGELA}

The Izimpangele were engaged with the Izimpangele ^{down} Ezansi, ³⁹³ the Umgungundhlova detachment fought ngas' edkhungwini whilst all of us ^{months} ^{CONCEALED} (izinsizwa) sa si tekusiwe uma ba nga si bono aba kwa mzilikazi, kwa bel' u Zulu wa madod' odwa. umgungundhlova a ulwanga wonke. Isibeebe & si ngalwanga, no mbelebele no Fasimba, ne Sipezi, na mawombe - a ngalwanga. Yalwa

izimpfelo ul'gqobolondo, Fojisa, Ithoyisa. Iina
 mabuto sa vela ~~to~~ se be i susile, kude nati
 se be i gwa za kude. Iina zinsizwa ka si i
 nikuwa pambili impi kwa Zulu, i nikuwa
 amaband'kanyana amaneane, ^{amakehla amadoda} mpangisa
 no Gugu, Ntshamate no Mkanthlu
 no Kuvula - be se ku land'el' izimpfelo -
^{The attack would be made by those who would not retreat}
 A i banjwe ibona a ba ngabalekiyo amadoda
 - if boys sent forward they would hesitate ~~perhaps~~
 about pushing or forcing the attack & perhaps
 turn & flee, men would not retreat but fall
 with their faces towards the foe.

Ngoku buza kwetu zabiwa izinkomo zabelwa
^{na madoda} izinkomo. Za telwa emakandeni - those
 who had pushed impi as well as those amadoda
 who had not were given cattle - and we izinsizwa
 were presented with amatole as previously stated.

28.10.05.

Ngidi (alias Majambukazi) continues =

Impi yas' e Swazini.

This impi was the first I went out on. I belonged
 to the Mketi (sa katiwa emkhulu thamen, eThabeni ^{etc})
 we were said to be too small - we were sent to
 (xeza). The mketi had not at this time been telwa'd
 into the Imvoko - afterwards my regiment -
 we set out with Kangela (ie. Hlomeni Shini
 Mgunanga, Shlangezwa, Ntonela & Kangela)
 [Kangela was umuzi ka Dingana - wa Kwabo]
 we went e Swazini - we were pakwa'd emgun-
 gulu. The Mgunungulu regts (Bibbebe
 Izinyosi, Shlange Shini, Imvoko, Mbelebele
 & Mgunungulu) ^{zibelele (residue of Imvoko - by Ithaka)} set out at the same time. They
 went ~~east~~ ^{west} along the coast northwards ^{towards}
 Sambana ~~ka~~ ^{the Shaba also went with them} mfo ka Mgishla, whilst we proceeded
 north ~~east~~ ^{west} towards - we crossed Imfolozi (white & black)
 Mkuze, Bongolo got to Usutu, the ~~followed~~ came
 along the Usutu to Nyamanyenja's district - ~~then~~
 at Nyamanyenja's the Imibaye separated from us

and attacked the people of Zidubele who had taken refuge with their stock engabeni. They defeated Zidubele & captured the stock. The troops I was with attacked the Swazis who had taken refuge in ^{or caves} humeni known as Kwa Sigwanjana. Just before going Kwa Sigwanjana we visited Sobuzi's elangeni kraal finding it vacated. We slept there but did not burn it ~~so~~ because it would afford shelter to the troops that had gone ~~lower~~ to the ukomilo. After leaving elangeni we passed where the Swazi king Ndungunza had been buried on the Inkondo river. We failed to capture the Sigwanjana ~~stronghold~~ for those there rolled boulders on to us. We desisted. Dingana then ^(as it is) commanded the English settlers at Port Natal also Natives who dislodged the enemy & seized their cattle. I do not know what Europeans took ~~the~~ part.

Dingana killed Mthlaka the first year of his reign - I never saw Mthlaka. He (D.) caused him to follow his master Ishaka.

The Izigulutshana are Ndabakadengizibona - one and the same.

Nhlanganisso wa Kwa Matshebana ^(Mzilikazi) - aka Bensa. He deserted from Mzilikazi and joined Dingana becoming an inkhosi or spy. He was sent to hlola Kwa Neapazi, also remain pondweni Kwa Mzilikazi - Kubo. He was accompanied by Mpezu. ~~The~~ ^{he} may be a son of Nomagaga. Dingana sent an impi out to attack Neapazi. When the ~~last~~ troops got to Neapazi's district he and all his people had gone off with their stock. Nhlanganisso's eyes were thereupon taken out of his head by Dingana's order because he had not hlola'd properly. Mpezu's eyes were also taken out.

Ishaka did a similar thing to Matshongwe Ka Mgedera wa Kwa Qwale - Ishaka, after

defeating Bakatwazo asked "Ini inkosi izi banjwe yodwa na?" How is it the king has been deserted by all his troops? They must be amapwala. Whereupon I ordered them all into the cattle kraal kwa Bulawazo and told them to kill one another which they did. Matshongwe was the last who remained. I ordered his eyes to be taken out. He did not die then but on a later occasion.

Dingana took out the eyes of Voboza ka Mbitlwana, ubabekazi - kwatiwa ulel'umntwana, inkosazana yas'edisebeni. He miteda'd her.

Dingana never cut a woman open to see how the foetus lay in the womb but I did so as I have previously stated. He gaga'd umpazi wa Kwa Mdingu ka Sobongela - lived eDhlokweni (Tukela) - do not know his tribe - He said he wanted to see where the child lay and lap'umtoto upcelela kona. This case happened kwa Dukuza - ngo ku wela

~~The other case of~~ Kwake eza kwa Dukuza, eshiya e la kwa Zulu etc e la s'empaka. This woman on being asked by him for water told him to go and 'capa' it for himself in the river. (meaning of course as if he were a dog).

When I came from Mtetwa he came to ~~mtshiti~~ met women married to Mtshitshizela. asked them for water, they told him to go and lap it up for himself in the stream. He afterwards became king and then sent a body of men to go & kill the women but to allow the husbands to escape. This husband got off and was towa'd eMangangeni kwa Magalela, enhla no mlazi in Natal - Mtshitshizela's tribe - a ba s'amazungwini (amaZungu) - Ishaka had come on a visit to Infundeko. It was whilst on this visit he met the women - On this visit too he hlobonga'd with the girls - he caught hold of one and faka'd umtoto causing her to be pregnant. It was reported to Dingiswazo who ~~zizigabhe eza to a place with the - Zulu - mtshiti~~

zi jubekile = its milking time! [10]
they may now be milked.

said Ngizol'enzani its hinga la kwa Julu
+ took no further steps in the matter -

Ishaka had a son Jibizeni hlela. This boy &
his mother escaped the year Ishaka kupukad
kwa Mtetwa and went to Faku Imampand -

- weni - The same year Ishaka gave a sweet-

- heart of his called Monase to mpande -

By this woman Mpande had a son viz the
famous Mbuyazi - If an isixebe mitai,

izinyanga would be got to funela his izimbiza

umntwan' a punne. Dingana did not,

like Ishaka, wish for children - He also

gave Mpande a wife viz the mother of

Ishonkweni - (her name may be Masaya)

Sanzeni is another name - ^{or something like it.} isibongo - For

Nandi -

Ingcobinga were also known as uJibingqwana

(from uqwana) - called by Dingana Izinyosi.

uqwana = cartilage on shoulder blades.

- Izibongo zi ka Nandi

Entered in
book of Eulogies
11.2.16 [11]

uSonigini!

umatanga ka hlangani!

a hlangana ngo ku bon' myeni.

uSedegede kwa senhla ne nkundhla -

uPoko palala ku magwakazi

a ngi bonang' upoko' ukupalala -

uMboni ka wa mabuzenge, uSontanti.

uSontanti njeng' owa ko Gwazana,

uSontanti ka ^{ihle} inkomaga' ensizwazana,

uMhloni ^{ubepi lwe} inkomaga' e ne zimpondo,

ukwesab' a ba i sengayo -

Intophi ka mbengisi we Nguqa! ka Sontingwase ka Magamala

~~uMama wentsosi~~ ^{Ngwadi ka Gendeyana} ~~uMama wentsosi~~ ^{uMama wentsosi}

Izul' e li bet' izihlambi, li ka Gendeyana.

Entered in
Book of Eulogies
11.2.16

Nandi's mother was Infunda ka Kondhlo

(sister of Pakatiwayo) - Nandi was Mbengi's

first-born - She belonged to the Nguqa kraal.

Mgabi came after Nandi, then Ncedzonke -

29.10.05 (Sunday)

igwija lomjadu - usa geinwa
insikazi yomjadu yoku geina.

[12]

Majambukazi (Ngidi) continues -

Kangela was spoken of as Kuwa Kangela -ga!

This kraal was built on Mpehlala hill, a hill on which Pakatwazi had built his kraal was emtandeni. Mpehlala was near or opposite to amakhawu hill. Kangela was about 4 miles from the Mhlaturu. Inzondeni and Ekugobekeni kraals were nearer the Mhlaturu - these both being other of the King's kraals.

The fountain the water was got at by those living at Kangela was Ntontonto. (see reference in song that follows).

Entered Insikaziyo myadu yo 'kugcina' (Yakwa Kangela)

wa! ibuy'epi inipung' imgo-duka?

wa i komb' emazibekweni?

wa i tekelez' anyawo? = tie up
yati gidigidi, yema. = ran a bit + stood

Ibonani-na? i bora & wena.

ukyanya wa kwa Nombomo, = ukwenyanya = one who takes
name of person. I don't know who is
personified here because of his
title.

Unga m' kombis' izintaba za kwa Ncengo.

A guzwat' antombo wa kwa Ntontonto.

A u tshi no kutoha,

(this is the stream or spring near Kangela)

Ingani li balale.

This is a song is called an insikazi. Ku sinclwana a non gupindhlwa Ntontonto. Sixube & lower shini - it was the last song sung at Kangela or by the Kangela party. may also be called igwija lomjadu, but insikazi is better.

[13]

you (ie. ingoduka)

li hambe ngendhlala ye zimfisi,
wa i yak' e ya bantw.

'Dikiti! wena wa mit'emini?

Speaking to a girl

Kwati ku ngo llwa, ^{wa} u ya ba zung' abanye na? ^{girl's friend}
won' u bzwa ngo ba? ^{you see for yourself - you pretend to want to know}

U ya zi buzisa, ^{u buzi} u buzi. ^{you all the time you know very well}

U vum' isimukumuke. = vum' amanga ^{maybe that the person speaking is the one who caused her to be pregnant}

Okwe san use sa kwa Nkabase,

imagine people living in the kraal

Sona si nuka no ngena cala.

Wa i kayisa nkombo, oho ^{from here}

to girl in reference to her home in the kraal, but went to there in the kraal, so Mange - what do you think of it? like Nkabase & Mapumulo are close related tribes.

wo vuma, kwazwakala!

~~wa~~ yeka lokir, tata lokir.

~~Oho wo vuma kwazwakala~~

Hlwi! hlwi! ya hloma. ^{imprisoned at iziblangwikhoma}

Ingoduka was an inkhosi ka Dingana. He was son of Songebezwa. I knew him well. He died at Inkomazi when living under Wohllo. He used to hlol' emampandweni & used to be accompanied by msekelo ka Ntamo. ^{aka Majola - emampandweni} They also hlol' kwa Neapayi.

X do not know what this means. Nkombo is name of a plant - grows in a bush. ^{condition} ^{is a bush or a tree} ^{is a word applied to pregnant women - see miti use to Bikititi?}

umuti we zintombi wa u nga ~~ka~~ patawa kwa Zulu. noone pared to use it.
 amfucanvov = {umuti coo ka palaza - also intolo, mlahlan'koti - these medicines were used to
 gijip'inyango.

Intero Insikazi ya s'Imgungundhlovu as smetics. [14]

Aba s'emagozeni - people living on the 'sineh' used to cut with the 'sineh' - ahlal'chalemi

untubi ba u vubel' esigabewini
 Ba njeng'ensingiji ya s'emagozeni -
 Hoya!

Bantwana, ngumani ugajongo, saba insini. = ukubhala
 Aka kuzw'amsindo o pansi kwe ndhlovu?

Indhlovu i tat'u matiwana - i.e. ka Masumpa
 Ngabui, 'buk'iso, ngubui = cut to start up (unfused) without refers to Dingana
 Lifele k pansi kwo Kope, umsingi may refer to when matiwana was killed

Lifele k pansi kwo Kope;
 Itundu la ~~vuvu~~ vuta = eyebrow
~~La~~ ^{u si} zibeka nge sisela = where an eye has been removed from

Li bolile, li ye sabeka
~~La~~ ^u zenz' o we nkosazana
 Ng si za u li tohay, itenge. = eyekwa, engatshaywa

Baba, u se tusile,
~~u zenz' o we nkosazana~~
 u hamb' u ukokoba
 Be sity' u mem' ingina.

© these are the female parts - which must be hidden or cut or we shall die with laughte.

[15]

u wetu, u zenz' ingobo ji!

Hlomo! hlomo! hayi mama!

Ba m twalele perulu - may be expressing others a got think. this better than a got better of others

Ba sont' impumalo, ba yis' inadolweni

Ma si cimere, masidhl' a ~~met~~ mehl' enyamagane

Ibakile, ibab' odakeni

umalukazi wa Kamukulu

Ha'myoni ntwili!

Ntwili! ntwili! isukigile.

utwomfesi ekanda.

aba s'emagozeni &c &c.

izidole - injured
 refers to a beast -
 the used to be izidole among the cattle i.e. those with broken legs however, caused, - lame
 heads + so easily caught from the mind.

Insikazi i qcin' igwija, eli igama e li haka zabantu, lakubq
 ba nge uwe u mawya uo kufa kwezw' ~~u~~ kwish
 we could see our enemy close by, so that we can go and
 then and capture their cattle. = "God save the King"
 [Europeans]
 ni si nyakazisa ka ngakunje, ni ya sihlupsa. a ni na
 nkonzo nina belungu - ni si kwale, a si na bulaka ten'
 abamnyama.

[16]

Dzibongo zi ka Mbengi

Entered in
Book of Bulofies
11. 2. '16

u Boyengwase, u Magamade!

u Swegwe la zita!

u gwezi amadod' amangwe wa wabulala
u kwitshaya abany' embonjeni ababulale

Uninimuzi ubuya na masimula

unggombonjeni!

umahlatsiwa' ngafi, was' etgugeni!

(and many others which I cannot call to mind)

29. 10. '05
(evening)

Magambakazi (Ngidi) continues.

The second impi sent to Swaziland was sent when Dingana was making and going off to Sotshangana's Mbelebele and we Swoko went off on this expedition - sa si yo bul' indhlela - si yo bulal' amaswaz' indhleleni so that King could go by safely. We went as far as Mkonzo. We killed very many - se' neka - we spread them out - sa ba gotula - we seized no cattle. Mpande hlubuka'd before we got to where their cattle were so we were obliged to leave them & return. When we left Dingana

[17]

he was kwa msiyana ka Mhlana ka Kulwana aha kwa Mpanza - on the Black Mfolozi - where our impi was teta'd by him - umpak' nkom'ia-bele (his name). He then gave us imvunulo as well as assegais. By this time I had tunga'd. We were tunga'd by order of the Boers - we Dhlamb'ed Lhr, Mkulutshana, Dzingosi &c. They said Ka Sizwa, a si tshaya si ngafi, si buye sivuke. Dingana complied with this order because he was tatzel'ing for he suspected Mpande of wanting to leave him and because his amadoda had been killed off income - we were to be to tunga after fighting at Blood River and at O'Pate.

I was present at the O'Pate impi too. After we were chased away from Wcome, we came to Ingungundhlou and then finding the Boers on top of us! We dhlula'd & ngenisa'd O'Pate whilst the Boers ngenisa'd pezulu. Emtonjaneni ku Sada wa kwa Mhlalaba.

[18]

& So kupelel' ⁱⁿ ne ngozo, ne si'gude
= there, to a man.

We slept 17 days near uPate. We did not attack the Boers although a ye khez' obala. A yengwa uBongoza. He said ~~th~~ abant' aba se ka kwa Zulu, ni q' bee ged' incozae. wab wa komb' utuli Ezansi kwa Ngoboka kwa Mtetwa. wati there are the women and cattle, Dingana has marked & Etshonaid kwa Sotshangana. But there were other cattle that were ndindang about nearer by. The Boers were drawn down by Bongoza to find uZulu wa nsondo epelel' ne ngozo (ne si'gude). I was present there too. The Boers got off and led their ~~de~~ horses down uPate mountain. uPate is the name of an intaba. A number of Boers were killed others escaped.

The Boers in their flight managed to seize ^{some of} our cattle that were near Ntabankulu. They left their waggons behind on the Mtanjaneni. These Dingana had seized. They were drawn by the regiments and taken emvokweni

[19]

where the King was then busying - for Ingungu-
thlovu had been burnt by ~~the~~ Dingana. ^{Ka maufongo}
Dingana told ~~him~~ uValenjani who
was kindling umuzi (Ingungu-thlovu) to
fire the kraal - although, because of the Boers
pursuing us, they got the credit for burning
it. I do not myself believe they did burn it.

2nd Swazi Impi continued. When we had been
pakuwa' ka msizana sa lala kwa Sompunga
ka Zwide. ⁺¹⁷ Sa puma' ebusuka & ya ya
bulal' uNomapela ^{was} uNtabatweni (umuzi waka)
(induna ya kwa No-
hamba - kwa Zulu). Ya m bulala Si puma
lapo sa ya lala ku Mangxanga (induna
ya kwa Nohamba) - way take inkle ne
Kuma, ekupeleni kiwayo, pezu kwa
Pongolo. ⁺¹⁸ Waye nge wa ku bulawa lowo.
Ya puma lapo ya ya lala ku Dzwana
ka Nggengelele & Mbongoribongweni.
It' it' puma lapo, ya ya lal' ekhanyeni

(22]

a ba kwa Langalibalele ka Mtimfule
 ba kanye na ba ~~a~~ kwa Magaozi uyise
 ka Beja. (N 424) A ngo say' isizwe sabo - noma
 ama ~~th~~ hube ini -

I do not know the word Fumo as applied to
 people of Tongaland.

Qwabe, Zulu and Langeni ba hlukana
 kona ku Sibiya (Langeni ancestor). Sotobe
 ka Mpangalala was o ka kwa Sibiya - the
 same Sibiya - ancestor of our tribe. His tribe is called
 Sibiya - we say tula Sibiya ^{thula} Mzimaseli. Qwabe's
 say tula ^{tula} Mnguni, Sibiya to children when
 crying. The Qwabe's are the indlu e ya puma
 ku gala. [The original tribe of Mlandela may, therefore, be Sibiya? Inquire
 into this possibility. - 31.7.19]
 I believe the ama Cansi also dabuka'd from
 us.

Gendeyana was of amambede's house of the
 Qwabe tribe. Gendeyana's father is unknown to
 me. ~~I~~ Ngwadi lived e Nhlungwane, ezansi
 no mhlaturu, nga petshaya, ngakuma Dhlangezwa.

(23]

Ishaka
 Noncoba myinhlanga ka Mntkabi.

I do not know if Ishaka went to live at Gende-
 yana's.

Ishaka & Noncoba were Nandi's only children.
 Senzangakona. Nonzinhlanga was the
 daughter of the inkosikazi yas' esigqobeni Mntkabi
 by Senzangakona.

When the country was in a disturbed state owing to
 war with the Boers kwa tatewa ukugobeka
 ne Nzonza (umzi ka Ishaka) ya telwa
 dawonye - wa ~~wakaka~~ yo kwaka kwa
 Denge (kwa Ndwandwe) - u su ba o ka Nonzi-
 nhlanga. So ku tatewa ubabekazi udangazela
 ka Qayiyana ka Daleni & se bekwe induna.
 But he was induna of ukugobekeni kraal in
 Ishaka's as well as in Dingana's reign. He
 became Induna and I was told to go and milk
 there. The two kraals were called ukugobekeni
 but ^{the} Nzonza name was retained inasmuch as
 a hlantoti of the kraal was called thereafter.
 The ukugobeka kraal was quite close to

amaNdawe hill + near Inhlaturu. The Ingonda was on a hill opposite ukulobeka kraal - a stream divided them in which a leopard lived which ~~killed~~ ~~was~~ killed people - ~~there were too many to~~ ~~hunt~~. Ya zi cuts hwa ngo mwowane - People never went singly through the bushes umrotsheini + quite close Nzondeni - umwowane is a trap set for animals of this kind - It was composed of uprights about which were wattled untwazi - a dog, or goat or piece of meat would be put in to attract - a trap having been set with a heavy stone to fall & shut beast in - The king got us an inyanga to ~~hunt the~~ ^{put} cups the leopard referred to ngomwowane - sa banjwa -

Bulawayo was situated kwa magwakazi - Kangela and iBongo (iBongweni) were both Senyangakoni's kraals, e ya yakeleni no Mahamb'ehlala - umuzi ka Mpande - iMkukuze - Dingana afterwards moved Kangela to Mpehlala as previously explained - iBongo kraal belonged to iMbuhlele (elama's Dingana) - that is where Dingana's mother Mpikase died - (sister of Ndhlala) -

University Correspondence College.

Recapitulation, Vacation, and other Oral Classes are held at the Resident Branch, Burlington House, Cambridge, and at University Tutorial College (Science Department of University Correspondence College), Red Lion Square, London, W.C.
The fees are in all cases reduced to Students of University Correspondence College.

MATRICULATION

At Cambridge, Resident Students are admitted to the Matriculation Class at any time of the year.

At University Tutorial College, a Recapitulation Class is held during the three weeks immediately preceding each January and June Examination. The classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable. At Cambridge, Oral Instruction (consisting mainly of private tuition), is given during the same periods.

A Last Week Class in Experimental Science meets daily during the week preceding each Examination.

RECAPITULATION AND VACATION CLASSES.

Preliminary Scientific (M.B.), and Intermediate Science.

(All the Classes are held at University Tutorial College).

Vacation Classes in Practical Chemistry and Biology are held in the Summer (four weeks), Christmas (three weeks), and at Easter (three weeks). The Summer Vacation Class is intended for Beginners.

A Recapitulation Class for January Prel. Sci. is held in all subjects during the three weeks immediately preceding the Examination.

A Last Month Recapitulation Class for July Examinations in all subjects is held.

A Last Week Class in Practical Physics meets daily during the week preceding each January and July Examination.

BACHELOR OF SCIENCE.

(All the Classes are held at University Tutorial College).

Classes are held in subjects for the B.Sc. Examination, commencing the first Tuesday in August, and extending over a period of four weeks. Special attention is paid to practical work.

A class in Practical Physics, Chemistry and Geology is held during the Christmas Vacation, extending over three weeks. A knowledge of Inter.Sc. work alone is required of Students joining this Class.

A Last Month Class is also held commencing four weeks before the Examination.

INTERMEDIATE ARTS.

At University Tutorial College a Recapitulation Class is held during the four weeks immediately preceding the Examination. The Classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable.

At University Tutorial College, and also at Cambridge, a Vacation Class in Greek for Beginners is held daily during August.

BACHELOR OF ARTS.

At Cambridge, Courses of Daily Lectures in each subject, supplemented by private tuition in Mathematics (and in other subjects whenever such a course is deemed advisable), are given during the month beginning July 31st.

MASTER OF ARTS.

Classes are held at Cambridge during the month preceding the Examination, and also during August.

At Cambridge, the Boating and Tennis Clubs are open to both resident and non-resident students.

30.10.05
(Monday)

Ngidi (alias Magamabukazi - his isibongo - because of his having killed 2 persons in ^{the} 2nd expedition to Swaziland). was himself wounded in left leg just above knee, ^{rather} on inner side of leg - also a scratch ^{now invisible} at base of neck - left side - in front. This scratch was caused by an opponent. He had got the better of. He has also ^{he says} marks of ricochets or bits of bullets on the inner sides of his 2 thighs in front - got at Income (Blood river).

Whilst at Mtetwa, I hear, Ishaka used to fight with the Qwabe and Nyuswa tribes. The Qwabes under Paka twazo used to flee to and imisa in Entumeni. Mtetwa also fought Dube people under Ngwatele ka Kutsiwayo.

Ishaka was one of Isifazana rept. of Dingiswayo. Dingiswayo also fought against Ndwandwe and aba Tembu (under their chief Mlunjwa). Ishaka had the reputation of Klabana-ing. Is Yena wa fika, endulo kwa ku Cishwana - le mhuba wa u tata kiti (eLangeni). Kwa

ku gwaqwana kiti. This mode of fighting in our
tribe was betwixt ku Makedama - Makedama being
about the same age as Ishaka.

Makedama was killed by Ishaka & Ngoba wa
ye namaggubu ngob'em scot'ha agoka fita
kwake e buya kwa mtetwa. Ishaka mena'id
Pakatiwa^(or Quabes) and Singila ka Mapoloba (chief of
Nyuswa tribe) - at this time Pakatiwa ba he sinelana
ingaba. uTshak' ugalise kiti kugala, imakosini
a se zamisi la. - Ishaka began his course of conquest
with our tribe Makedama was umbezalid in the
Nkanohla. Makedama did not personally go to
Nkanohla, his tribe did so. He went and ngenisaid
emhlathu viz' etungwini pansu kwela se
Siwini - ie in Ngabi's district. He ngenaid
in an ingaba e iswanyana kwa Majimba
ka Songazile was' eLangeni. He itwa in that
ingaba that he was attacked after the tribe had
been cita'id in Nkanohla. Ishaka said "Inkos
ipi na? answer: "I pansu kwa Majimba."

Ishaka spent the greatest portion of his youth
eLangeni, kwa mfunda uninakulu - namely at
Ngugeni kraal. The Nguga kraal ^{was first built} ~~belonged~~ I believe
to Mhlongo - our former chief - his other amatanda
were uBane (obaneni) and Umpondonde (where
Libango, Mhlongo's eldest son went to live. - The
Nguga, ^{uBane} and mpondonde ~~both~~ come from umhlanga
kraal. The Mhlanga kraal oka Ncuwela.

Ishaka, whilst in our tribe, was butwaid with
Makedama into amananana regiment by
Ngabi - Mbengi being now dead. Izimpangele
was the name of another ~~regiment~~ regiment. Makedama's
Koto ka Msoni was one of those who fought for
Makedama against Ishaka.

Ishaka was in this regiment before he went kwa
Mtetwa. ~~then~~ Ngabi died whilst Ishaka was
still with us, Nxazonke was appointed regent in
place of Makedama, who was on a visit ekaya
ko nina kwa Xulu (enkangala, imfulu) - sa sakelene
nabo (aba kwa Xulu) - when Makedama returned

amatohlova - ^{amatohlova} ndhlovu ka Kuba ^{wa kw-a malwaza} Kanyile ^{ngelke ka M-soni. Tshaka} Msimvane
 14 ^{silwana} ^{sewa-gazane} he quarrelled it was then he quarrelled with Tshaka about
 the stones. The amatohlovu and Kanyile tribes
 neighbours of ours as well. Ndhlovu ka Kuba
 was chief of amatohlovu people and this same chief
 ndhlovu was father of Gaozi, chief of mpungose
 tribe, also of silwana-

Ishaka and Makedama used to ~~be~~ ^{be} at a rwanga-
zana beast with horns thus ~~is~~ ^{is}. Their joint
incetu was Nsindwane wa kwa magwaza. This
incetu would begin by dancing amalaza whereupon
Makedama would tell Ishaka to ~~be~~ ^{be} which I.
would do, then follow Makedama, then Sukuzwayo
ka Lidi ka Mhlunga. This beast belonged to
Mfundu, inkomo ya bantwana yo ku ~~be~~ ^{be}.
Nsindwane died at Pbari's establishment
(W. Fynn) - ~~is~~ ^{is} Ezinkumbini near Msinto.

5

6. March 1907
31 Norfolk Villas
Mussgrave Road
Durban (see Notes in a small note-book - date
about 28th Feb.) - with his son Ngaboyalar ga
Dingana made a rule not to take the milk
or eat the meat of any beast that was ~~seen~~^{captured}
by his forces from neighbouring ~~country~~ but only
those belonging to the Zulu tribe proper ^{ie inkombe} Ya Ku-
dabuka, - ya Kubo. I know nothing about Tshaka
& Mpande in this regard. Nomahawu also did the
same as Dingana.

We separated from the Klubi tribe in my ancestor's time. Tuliza bang'd with Bungane, was defeated & then his son Kkweba went to Zululana (Zulu tribe). This happened in Tshaka's time. He failed to say he was the son of a King and so lost his rank & became an ordinary individual. My father Mäqungo was ~~then~~ later made an induna by Dingane. My father was already born when Kkweba crossed into Zulu tribe.

over