

176

TUNUNU

KA  
NONIYA

# TUNNU

A	70/94/101	28.5.1903
B	60/22/17-24	29.5.1903
	60/23/1-24	30.5.1903
	60/24/1-24	1.6.1903
	60/25/1-24	1.6.1903
	60/26/1-24	4.6.1903
	60/27/1-24	7.6.1903
	60/28/1-18	14.6.1903

1.6.03. Conversations with Tununu ka Nonjiya on Zulu History, etc., especially during the times of Dingana. —

On 28.5.03, at 2 Norfolk Villas, Musgrave Rd, Berea, Durban, Tununu spoke as follows, Mukwana being present also Situnte, son of Magidi ka Ngomane, the boy who had been sent <sup>by Magidi</sup> to bring Tununu from Zululand: —

I never saw Ishaka. Dingana and Ishaka, being amakelha, banded when Senzangakona nominated Sigujana as his heir. Dingana said "I am going to the Qwabe people whilst Ishaka said "ngi ya kwa Mtetwa".

If Tununu am a Qwabe man. It was to us that Dingana came. Dingana was given by Pakatwayo to my father Nonjiya to look after. Pakatwayo was King of the Qwabe people. Pakatwayo's father was Kondhlo whose father & ancestors were as follows: - Mncinci ka Lufuta ka Scinamane se'Ngwe ka Kuzwayo ka Sidinane ka Mahlobo. I am not quite sure as to the sequence after Kuzwayo although the 2 names given are undoubtedly great and ancient names & beyond the days of Kuzwayo.

My father belonged to the iziNkonde regiment, a regiment belonging to Pakatwayo. I never saw Pakatwayo.

My father & ancestors run as follows: Nonjiya ka Tuzwayo <sup>Tuzwayo</sup> ka Mpotsho ka Mqangatshe.

Dingana fled away from Senzangakona's kraal at the same time that Ishaka did. Dingana stayed a number of years with the Qwabe people and as already stated in my father's kraal. The name of that kraal was Ebuliqologolwini.

Ishaka and Dingana took different routes after leaving Senzangakona's kraal, one saying "I am going to konza here" (Qwabe) — the other saying "I will konza here" (Mtetwa). T. and D. objected to S. nominating Sigujana as his heir seeing they were <sup>each</sup> older than he was. Both T. & Dingana were of the iWombe regiment.

Sigujana's mother's name was uBibi ka Nkobe. Nobele ka Sonleci ka Nkobe  
name of Nandi's wife, mother of Dingana  
she was a Zulu queen who was  
not killed with Sigujana which  
is an old story

As regards Ishaka's birth, I have always heard he was zaleloed & kaya <sup>lawful</sup> ku Senzangakona and when Nandi had already become his wife.

When Ishaka ran away to konza he was accompanied by his mother as well as abante ba kwabo.

I have heard of no quarrel that ever took place between Nandi & Senzangakona.

The name of Dingana's mother was uMpiKase (I do not recollect her father), but she was wa s'e MaGungebeni. ka myiyeyo p. 11.

(People, Ndukwana observes, used to fanga by MpiKase).

I am certain Ishaka and Dingana <sup>been</sup> pukad ka yise <sup>be</sup> tangle but before they had <sup>been</sup> ganeva'd.

I heard of these things from Dingana himself. He used to say 'I was "killed" by the Zulu people and found a refuge among the Qwabe people - referring specially to my father.

I knew Dingana well. I was born whilst he was still kit'ekya. I got my name of Tununa from him. At the time of my birth there was an indhlala. Izitununa went about lambile to various parts of the country carrying food or seeking for it. They hlupeka'd. One morning hearing my father's wives laughing Dingana, emerging from his izawu, asked the amakosikazi o'mnumzana (my father) what was the matter. They told him one of the women had just been delivered of a child - a boy. That boy was myself. Dingana thereupon gave me the name of Tununa.

I was his ineku. He caused me to put on the headring.

I am a member of the Imkulutshane regiment.

As ineku my duties were to milk, hlinza slaughtered beasts, &c this taking place at Ingungundhlova.

I was present at Piet Retief's death. Piet R. and party were killed not with assegais but with sticks. I was an ineku at the time.

The Imkulutshane regiment & lama's uDhlambedhla, then come the Izinnpsi, Izimphohlo which were composed of uNdabenkulu, Dibinhlanga, Gibabanya, Nggobolondo. The izimphohlo were buta'd. later. Ishoyisa was beita'd before the Izimphohlo, as also the iziBolela, uFasimba. The amaWombe were buta'd by Senza, ngakona, and a section - isigaba of this regiment was known by the name of Isipezi. As regards Jubingwanga this word was applied indiscriminately to those divisions of the izimphohlo already named who were directed by Ishaka to cut off their headrings and again to Wenza. There was no separate regiment or section which went by this name. The name Nomdayana refers not to a separate regiment but merely to an isigaba. Ndukwana disputes this, contending Nomdayana was a separate and independent regt.

Ama Govu and izibawu are Msanda's regiments. Dingana can only be said to have had only 3 regiments. He had a way of recruiting and then taking ndawonge with one of the older regiments.

It was Shaka who buta'd the izin Nyosi though not under that name. He knew the intwane - cadets as iNgobinga and before they had a muzi of their own he was assassinated. Dingana then gave them their regimental name of izin Nyosi.

Dingana's 3 great regiments were izin Nyosi, uDhlambethlu, and imkulutshane.

The imvoko aka'd amuzi, imvokwini but, as a matter of fact, were part of the imkulutshane regiment.

The ihlabi was buta'd and televo'd in the imkulutshane and uDhlambethlu regiments. They did not form a separate regiment.

On 28.5.03 in the evening, Ndukwana present, Tununa gives the following:

izibongo zi ka Dingana.

*Collected in Book of  
Song of Africa. 17.11.03*

uNezi, uMakonjwa nge ndololwane,  
Kanji iminwe i <sup>yo</sup> komb' abanjani.  
uBambi la nkomo, lapa zi lahlekile  
uMancawaba o nga lizwe la mapetelo,  
lon' e li newaba nge m'kemezelo.

uNez' o wadhl' izinkomo e zi vezayo.

uMthohingili u nga zindhlova  
zi hlatohwa nga ba nini mahlanga.

O be ya ye nqapo wa balekelwa  
Ngo ku sevela goqo, e li m sitayo.

O dhl' uNzizwazana ka matshobana,  
Wa dhl' insimba em sila lugaju.

Wa dhl' uNhlanganiso ka matshobana,  
Wa dhl' uNzizinganya, ezintombini zi ka matshobana.

Wa dhl' uNzingqiyizana wa kwa matshobana.

Wa dhl' uNkayitshana ka matshobana.

Wa dhl' uNokufa emakosikazini

a ka mzilikazi a se Nsingwini.  
 wa dhl' u tijima emakorikazini a se Nsingwini.  
 wa dhl' u Notando emadodakazini  
 Esigodhlweni si ka mzilikazi.  
 wa dhl' u Dambuza - m-tabale e zinduneni zi ka mzilikazi.  
 wa dhl' u Dumafansi e zinduneni zi ka mzilikazi.  
 wa dhl' u Didiza e zincokwini zi ka mzilikazi,  
 wa dhl' u Ndengezi - matshumi  
 Ezincekwini zi ka mzilikazi.  
 wa dhl' u Hoho, e Swazini,  
 wa dhl' u Sipika, e Swazini,  
 wa dhl' u Pambana na ba hluza<sup>x</sup>  
 wa dhl' u Noziwawa,  
 inkont' o wa dum' ekusen' e Swazini,  
 wa dhl' u Nombu, induna ka Mswazi, e Swazini.  
 wa dhl' u Gobuzizulu e zinduneni zi ka Mswazi.  
 wa dhl' ineku ka Mswazi,  
 u Ntibindwane e dhl' imnkantsha.  
 Imbuze ka Dambuza be no Nthlela,  
 a ba i bambe nge 'ndlebe ya 'bikuzela.  
 u Belekeqa u nga nkom' ekalimayo  
 umpankomo i na 'bele.<sup>o</sup>  
 wa dhl' inkon' e pengelu 'emeveni kwa Matshobana.  
given  
29.5.03  
evening  
 u Mgud' u nga zindhlela e zi y' e Nhlengeni.  
 Singquengu ka kulumi, ka na mlovo  
 a njenga Ishaka yen' o wa qed' umuzi ngoku nkenkeza<sup>\*</sup>  
 o wa menez' ama Ntungwa a kwa so Kumalo,  
 kwa sabel' u Ndhleleni, kwa sabel' u Ntakata.  
 u Malunguz' izindonga kad' ukwela,  
 O gez' izandhla za zonel' e bandhla,  
 Ngo ku ba nhliqyonhla emadodeni.  
 a ba ka Matshobana,  
 Ba zibukul' itshe li ne mamba,  
 Se be jiyelwe no ku li sibekela.  
 Inzima e i ukwena ko inkumbane,  
see original  
notes in 60/22/17 (below)

<sup>x</sup> = a ba qugayo, <sup>o</sup> = e fakileyo, <sup>\*</sup> is always giving orders to this or that e.g. ruba = at night

<sup>It is a pure  
fictional word. The words were often  
applied to nouns per verb. - 2. 0. 1)</sup>

98.

Kona kwena, ku nga fakwa lu nyaevo. *Acana tree of tree  
the grass and the bank  
very short but there are  
people killed near there  
it is their bones which are  
spoken of as ukwena.* Savivi - 11.3.07  
uTaga nga manz' a nga was' umlomo,  
Amanz' odwa a sal' a babaze.  
uMgabadi o wa gabadil' inkundhla  
ya kwa Bulawayo.

O dorsiwe nge zintaba & zi makele'kete\*  
Ingeaba-madolo, & ya geab' u madhlanga\*  
wa se ku ukeni. *wa: an induna y' kwa  
Hlomu in Thlin' onhliphe succeeded  
by Nongolala ka Nontela  
wa: shma ka bandweni  
(per Savivi - 11.3.07)*

28.5.03 (cont'd). Dingana was mpofu, somewhat of the same build as Magidi (chief) but rather stouter & larger. He had tungs'ad - of the iWombe regiment of Senzangakona. Was good-looking. Wa ye zimukile kakule. He spoke the Qwabe dialect, he said e.g. inkonana for inkonyane, inama for ingama. He had a temper. He once beat me all over with a stick for sleeping with isigodhlo esikoteni in the day-time. He, on one occasion, caused about 20 of his brothers to be put to death. Among these were: Nqojana, Ndunge, Somabunge (not Zwide's son of that name), Nzibe (elama'd Impande), Igugque, Nomkwayimba, Sondondo, Mhlangana, Kolekile. These men were killed when I was 20 or so years old. He paid taxes to the Boers with izimpondo ze zindhlova i.e. after he had been citwad' Engangan-dhlova. He was killed by the Swazis o' Bonjeni. (Query. Was not Mhlangana killed at a different time - earlier?). I did not follow him but Impande. Dingana gave me 30 nsimango skins and Impande added 10 to these all of which were used for the purpose of vunula-ing. I had gone to Impande to (3)aya my mqubula and was then advised not to rejoin Dingana as I would be killed at Mhlataze before I could reach him. I consequently threw in my lot with Impande. Impande liked me. He & made me presents of cattle.

Dingana has given me as many as 40 cattle. He used to live at our kraal as already stated and so knew me & about me. His great inceku was Masipula, who afterwards became Impande's chief Induna - Bara was also an inceku and Mtweni, Wkunga, Mnyabase, Mzilikana, (ijinceku zamadoda), - Mapemvu ka Vukuza, Vumandaba ka Nteli, Wlekele ka mudli, Makedama, \* & zimbi, referring to ukhlesela kyeke. This man although suffering from his knees managed to run, but was caught and killed. <sup>†</sup> name of kraal (Madilengwa)

Kalakahla, Matungana, Janunu ka Nonjiya (i.e. myself).

These were izinceku & zi nga tungile.

Matshekana, Mgudee, Isha'bu, Mnwana were among the smaller izinceku.

There were 50 or more of these servants.

Thirty patela's him food endhlin' esigodhlwini.

Those who senga'd were also numerous. This can be seen from the fact that there were 800 cows and all these were milked.

Beje was a collective noun or name applied to the King's women and favourites (izisebe) who lived in a small kraal enhla no & apart from umgungundhloru. The Indiana & Beje was Kambi ka mkele ka zincuma.

I was sent by Dingana with 7 girls (amaqikizaz - a se sibodhlwini), two boys accompanied us. I was directed to proceed to the Rev. A. Grout at Mvoti in order that I might learn the use of the gun & how to drive a waggon, whilst the girls were to learn how to sew clothes. The girls returned with me to Dingana when his impi went off to hlasel' umzilikazi. That impi was the one which seized cattle known as ubele, the ubele being a large & fine kind of beast.

Friday morning. 29 May '03. Janunu continues (Ndukuvana present)

I knew Grout (Gilawote) and he knew me. He could speak Zulu well. Dingana himself sent me with the 7 girls referred to - these girls were sent merely to learn how to sew. They were not sent to be taught Christianity, &c.

I remember a ntohumayeli (an infundisi) coming umgungundhloru. He built a house in hut agapetsheya kwo mazi, o Nzololo (stream). He was given 4 girls to teach. This missionary taught us mkosi ku Dingana by informing us the Boers were an impi. They would otherwise have killed us innocent all the time of any knowledge of danger (not knowing anything was amiss). Dingana advised the missionary to leave and take with him all his belongings. He accordingly procured 2 of Grout's wagons. D. advised the missionary to go as an impi had begun to hlasela. He was to go off to his own people. The missionary went. I was then sent by D. to a missionary at Empangeni called Jana - an European missionary. I had to tell him to wela, ni

hambe ni ye kini, chla ni klangane & matigulu no mtshumayeli (i.e. Owen). I gave the message and Jana hlopela's ngi se kona nami. He asked me when the Boers had arrived, I replied "Kutangi". He, up to then, had heard from no one. He had a small wagon. Grout had 3 waggons, 2 of these came to Jana's place. Empangeni is ezensi no Mhlazane. Jana was alone at Empangeni. Missionaries had, however, built etafeni i.e. all about the Nyoni. There had built Montelene (King's kraal) & kwa Hlomendhlini (also King's kraal). Grout had built at that place - 4 houses of brick. These houses were on the Msunduze, south side, near kwa Njanduna (King's kraal), Hlomendhlin' on-nyama, and Hlomendhlin' omkhlope.

Grout was sent to Mooti after the Boers were killed; he was permitted to settle there by Dingana. Grout withdrew ~~his~~ from his station in Zululand.

(Rev. F. Owen)

The missionary at Mgungundhloore was mtshumayeli. I do not know his proper name. I have spoken to him. He had his wife and children with him, viz 3 children, including a baby born at that place.

Wohlo, mbuyazwe, Gadini were the first comers at Port Natal & these three paid visits to the King.

Gadini had a place o Tongati known as o Gogweni (name of an ihlati) where Dingana had given him permission to settle. He was not a missionary. Gadini afterwards returned to his own country. I do not know of Gadini being given a place in Zululand.

I never came to Durban in the time of Dingana.

When mpande wela's I came with him and lived o Tongati. We did not come on as far as the Umgeni. We tiyekai'd & Indhloti. We merely goba'd and aka'd amatanga.

Wohlo built efova and emkomazi. He had native wives.

I afterwards ran away from mpande. My mother was "killed" by Dingana, he said she was to go off and be eaten by a hill. My mother then remembered Grout where I had previously worked with the 7 girls.

I took part in the battle at Magonggo. I wela'd into Natal se nji ganiwe. My mother wela'd before I did. She sent for me

On my return to Juledland I built nganeno kwa ka Kanga, at the mlaazi, not far from the present soldiers camp at Eshoewe.

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

24.1.04.  
(Sunday).

Per Socwatscha, Dhlozi present.

20/10/04

Nozitshada ka Maq'boza, belonged to the Rzuza tribe. Induna of the Dhlambedlu regiment under Dingana. Was killed at the battle of Magonggo by Isipandi's forces. Was an iqwe igawe; he habanad (took an active part in the fighting) as often as he went out. Was umnumzana as well as induna. Matshekane was his brother; this man died not many years ago. Belonged to izilgoza; lived at Mtsherezi (near Etcourt) with mkango. Had many kraals - these kraals now near Kewama gwaza under chief Wabek. Nozitshada's kraal may have been Empapala (Eshoewe Dist.). He appears to have had no issue.

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

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

The isigodhlo girls in Cetswayo's day were known as amadukha these being stationed Ondini - and were those girls with whom he himself cohabited.

60/22/17-24

29.5.03 - Evening. Tumuru & Ndukuyana <sup>17</sup> back  
Dirfana's zibongo Conf'd see 9 pp. 2

Entered

1st 10/97, 4 lines  
up

A ba ka Matskobang be zibukual' itshe  
line mambu

Se be jipelwe no ku li sibekela.

Inzima ~~is~~ ukwena ko nkumbane  
Kona kwoza ku nge fakva ku nyawo.

Ugaga nge manz <sup>oowa</sup> a nge wesi umlomo  
Amanzi <sup>oowa</sup> sala a babaze.

ungabfaati owa gabadel' intundhla  
ya kwa Bulawayo.

O dorsewe nge zintaba ~~zpi~~ matkeleket <sup>X</sup>  
Inqaba mapols <sup>z</sup> ya qab' umadkanya <sup>X</sup>  
wa se ku Vakeni <sup>+</sup> . )

\* Zimbi referring when lastly kwake <sup>many of</sup>  
the men suffer from knee, mainly from being caught in kraal

KNEES

Mgungundhlova was the biggest  
of Zulu kraals in Shaka's Dingana's  
or Cetshwayo's  
or Impande days.

The site of M. was ~~on~~ <sup>at</sup> Emkumbane street  
north of present road & south of white  
Umfolozi. The amaziko are still there  
~~quantities~~  
also beads.

Dingana killed off a great number of  
persons (mpakati) for sleeping with  
isigodhlo. This occurrence is known  
as idili - mhlakulu bulaw' uMgungundh-  
lova.

Bongoza belonged to Fasimba regt. He  
lived with Boers Emthohazi (1st count).  
The Boers knew him. He <sup>went to them</sup> ~~came~~ to Konza.  
They received him kindly & allowed him to  
live with them.

The idili happened long after Shaka's  
death. Dingana remembered what  
the Mgungundhlova people had done.

say 1934.

(was composed primarily of T. regt)  
Mgungundhlova wa wakwala nga mbabu-  
ka Shaka. The mpakati were killed  
all one day & the massacred was ~~continued~~  
next day. This was not the occasion on  
which D. killed his brothers.

He referred D. was told by his abavakatshu  
or ggazinyanga of those sleeping with  
isigodhlo. D. killed off with uDhlambeku  
Dyannyosi & Imkulu <sup>regt</sup> shane. They killed  
only with izinduku not assegais. They  
<sup>horses</sup> were tethered to kusso Matiwana.

- i.e. a hill ebusweni bo Mgungundhlova  
Matiwana, intosi ya mangwana  
was killed there by Dingana.

I was at Mgungundhlova an isizwana  
when the idili occurred, herding isinkomo  
<sup>eating bags</sup> zomlomo - rings milking <sup>T. Zulu</sup> cattle -

I saw this affair. The best eating beasts are heifers not  
zebras and young oxen. Among those killed were Mashlanga,  
Mkunuzza ka Ntusi, Myaka Pakka,

So?

Mwanjhana ka Menziva, Nonsukwana  
ka Nthlela ka Sonkisi, Silwana ka Nthlova,  
Fika ka Mincongo, Mbangulana ka Thlozi  
 (ind. of oThlambeshlovi), Mamini ka  
Mpika (also oThlambeshlovi), Msong-  
ane (nduna ya'sem gungun thlovi); mfasi  
ka manyala (ind. ya' mlambongwenya  
 - lap' n mpand' a zalelwa kona - "kwa  
mahamb' chlala"; Ese ngamunt' u mpande)  
magonggo is a hill, mkuze, mhla na  
maqudu. - south of mkuze - say 18 or 20 miles  
 from office of Nongoma.

We were okalwini - & fulatele n magonggo,  
Dingana's fulatele impisini hill - There was  
 no time for us to go up to top of magonggo - our  
 object being to go toward the mkuze. u mpande's  
impisini was acting on the aggressive, following  
D. who was fleeing oBonjini. D. was himself  
oBonjini. He could see what was going on -

Nthlela & Silwana were the chief men in  
 charge of D's impisini, Nzobon <sup>was</sup> <sup>already</sup> dead  
 killed by the Boers.

TUNONO 60/22/20-4.

~~so~~ bantab'be nkosi were <sup>not</sup> killed on that occasion, they were killed afterwards -

30<sup>th</sup> May 1903, morning Tunono & Phukwana pres.  
 Tunono, as before, speaks: I was present at the Magon go wiipi. The izimboli saw the other spies at day dawon, also izimbongi. The fight began. Emiri ya ntambana was not pakt wiid izinduna but izinduni ezi ncaro. The izinduna themselves totagalai, ingad + tunda for an assegai would not reenga - <sup>they were</sup> ~~they~~ even though izinduna <sup>they</sup> would not escape. <sup>that day</sup> I fought for Impande against Drigana, Mankaiyan, Mgundane, Nkayitshana, Nongalaya, Mtweni (induna ka Jwanedaba) Ngozane ka Butsobengwe (Ngozane was our - mukulatshana - induna) - those were all Impande's izinduna. Noblela ka Sompisi, Ngobaka Sobabhi, Ntengo ka Mtshido (wakwa jute wokw'zalwa), was 'o Ulambe - Ohwiny, Noyitshada ka Maqoboga,

Mzobo had also the name Dambuza.

The two wifes Lingana's. Infantes: <sup>Lipi</sup> Dmihaye,  
Zimpholo, Gwangendaba, Melambongwanya,  
Dukusa, Sipebe regiments.

Dinganas were: uPhlambethu, Izininga, Imkuluetshona (Dulala) - all great regiments

The Dmkulutshana were the largest regiments. Dmikayi came from Kangala - were the Dmkulutshana ya Kwa Kangala. The Dmooko was also a section of the Dmkulutshana with a kraal of its own. was isibay'esi kulu se mbeleluthane. The Dulela section lived <sup>near & above</sup> emgungundhlova. Used to live at Kangala ngoba kwa kwa kito, ka dva nja kutohulwa in kosi ukuyo ba njeke emgungundhlova. The Dmikayi belonged Itafeni, Emapandhlem & most wedid with & joined Impandile.

The battle continued till night fall. D. was defeated. Many people were killed there. Dulda did not bamba & therefore did not kill

23

~~Siblalo (Ndabakawombe)~~  
Nqayuqya was not hatched & magongoo  
~~much~~ ~~Dlela~~ Izomyosi & Dlambedle  
were hatched in line as their  
Dlambedle bambas & Siblalo (Ndabakawombe)  
they not hatched then. We replace the nest &  
izomyosi going off in opposite direction  
Dlambedle now to all, but we  
chased them away - we being with Amagoma  
(ka mpanda) - were inlanganisela ya  
s'Amlangongwemba - unuz' omkulu owa  
u se iquegu.

The Dhlambedha cried uu huu  
-iuebo labo a ba buya ~~uabu~~ & Swazie  
ba lamuk' amawazi.

~~best~~ we fought the Dlambelela when the sun had set - but the Dlambelela was no longer in order having already chased <sup>others + in some disorder</sup>

I worked for Sam Deen, was his unpaid <sup>assistant</sup> in Ngogo's time.

Sat 3 10 Pm Tununa + Nukewana -  
30.5.03  
~~no note~~  
Sicumbu  
as noted  
as noted  
ni nga klaberlali - awa ky'umyebenzi  
ni kue lukiu' uhlaka se be on tivala  
se be yo on lakkha (per t.)

Masibula, Lukwazi ka Zware,  
Mbilini (father of Mayandi) - belonged to  
 Mayanda ka Velane - all killed.

The old Ndwinas were killed on the new  
 King coming to throne. That was the  
 rule. Mnyamana was an exception.

Mjwafuna ka Maleungwana  
 ka Mpangwa was <sup>invited</sup> ~~invited~~ to  
 ask <sup>mpangwa</sup> ~~mpangwa~~ Rade uti u nimbeti, u wa belet  
 u wa tek "ap" amakosi? Said this  
 brother. He died a natural death.

Tshingana kendula's "se xabani"  
 "igwe"; also Givedu said this. All this  
 took place 0 brother.

Givedu still living - esibwegweni,  
 near Nongoma inhlambamasoka  
 bobabili no Cetshwayo. - isibaya esikulu  
 kwa Tshwana (ba Dey) umlambongwenya.

See next book.

see be  
please

Adakewa

Re

60/23/1-24

Skuart Papers Nokkookd small-P) in file 60 1

30.5.03

(23)

Sat. afternoon (contd) Tsinunu & Narkwana present.

uDangana wa busa nge si jodhlo, na nge  
mpakat na mabuto. wak' u nge gungu  
-khlo, umagiwase onkulu bigger  
than all amakanda. He lived at Engen  
-gundu town.

Impangazita ka Mocumbate -

Sukad kwa dzidwa and we wango  
kongak kwa zulu. He was made induna  
yo Tasiimba, ohlangotini at  
mpangruukhlo, Mayandu wa  
kwa Impukunyana, was also made an  
induna, he was a great induna  
than Impangazita.

He bekad amakanda, said amakanda  
werent be built. The old Kangela kraal  
which he had built as an umnumzana  
wa ukona. He used <sup>impi</sup> amakanda  
ka Tshaka & Sengangakona & started

7.

his own amakanda. He was said (1) Sibebé,  
 (2) Mblebale (3) Nobamba (4) Dukurza  
 ka Nombayo (5) Bulawayo <sup>alias Sibicengu</sup> (6) Inquimanga  
 which he tala'd kwa Kange la isi Nyanya,  
 (7) Ntontela (8) Homendhlin' omhlape,  
 (9) Homendhlin' omnyanya (10) Njanduna,  
 (11) Okhangerwa, (12) Kanthlu <sup>alias</sup> Enzimazanena  
 (ekaya ko nina) <sup>(14)</sup> <sup>(also known as)</sup> Equemene Thugobekenu,  
 (15) Enzondeni, <sup>alias</sup> ~~Omhlape~~ (built near  
 (Inquimundhlova), <sup>15</sup> Bulsugu, (16) Ntekelo,  
 (17) Qujwela, (18) Empangiswemi -

Most of these were built about the Mahlabatum.

No. 1. was Senzengakona's Kraal, died  
 during Ts reign, vasad by D. - Emahlabatum  
 No. 2. Ss kraal - ~~was~~ existed during Ts  
 reign, vasad by D. - ~~Emahlabatum~~, Emahlabum  
 No. 3. where all were born - Kwabo was  
 James's kraal - <sup>where</sup> ~~was~~ Mntkabayi, Mmama,  
 Mawa - amadodakazi came from ~~was~~  
 was Ss kraal, continued during Ts time,

Emafipeni - emakozini (Emahlabatum) <sup>3</sup>  
 D. extended it to No. 4. It was Ts kraal -  
 bantshad + then vasad by Dangana. <sup>Stanger</sup> No. 5.  
 Ts kraal near Ukhlatuze - emateku -  
 D. rebuilt. No. 6. Inquimanga was the name  
 of a regt. of Shakas alias isi Nyanya  
 all tala'd by D. into Kange la <sup>aka's Stepmom</sup> No. 7. Ts  
 kraal did not bohla - aka's Stefani  
 perukwe nyowane <sup>petshya this side to maywade</sup> D. kraal No. 8. D. kraal - No. 9. D.  
 new No. 9 <sup>near 1598 eq</sup> No. 10. D. kraal No. 11. Ts kraal  
 petshya kwa mthutengwa <sup>petshya this side to maywade</sup> D. kraal No. 12. D. kraal No. 13  
 vasad in Dingana. <sup>15</sup> D. kraal <sup>15</sup> D. kraal  
 (Emahlabatum) <sup>15</sup> Inquimundhlova in Nyabane, <sup>15</sup> D.  
 D. kraal. His sister Bayeka's kraal,  
 uxulam' li kulu & li ngange buto.  
 Bayeka married Mfaneconwthela ka  
 - ka Shapa <sup>15</sup> Mnyenzwa kwa Zungu. No. 14. D.  
 kraal. His sister Noyelwana's kraal,  
 she died kwa Kima kwa Nyawo with  
 her brother <sup>Emahlabatum</sup> Dangana. <sup>15</sup> D. kraal <sup>15</sup> D.  
 No. 15. <sup>reg. in qundauk hill</sup> D. kraal <sup>15</sup> D.  
 No. 16. D. kraal <sup>15</sup> D. kraal <sup>15</sup> D. kraal <sup>15</sup> D.  
 No. 17. D. kraal <sup>15</sup> D. kraal <sup>15</sup> D.  
 No. 18. D. kraal <sup>15</sup> D. kraal <sup>15</sup> D.  
 No. 19. built near Swaziland. D. kraal  
 No. 20. Empangiswemi built by T. vasad by D.  
 emfoloz'Emnyanya.

All the king's kraals do baba'd when Cetshwayo was defeated. was ekuBazeni Kraal only ~~do~~ existing - Cetshwayo's - ese umtvana.

All ~~these~~ <sup>but</sup> many amakanda built about mgungundhlova.

Bedad amajada, zingel'ingina, rayana - Dingana himself danced.

Boers very near killed D. at his own home mgungundhlova. ~~of~~ Mshunwayo said to Dingana nansi impi. Umunt' o wa busayo umlungu. He said you see the way they surround the kraal, ba u kala pakati nje, ba zingela wana. Dorkosi yaze ya catisa (catshisa). He put ~~ms~~ <sup>ms</sup>ongane + was <sup>2</sup>pangeni in front of a Zulu Ebuteveni + mgungundhlova. An isicamelo esimbo slope was basaid - eside + high. D. placed this man in

+

Scn bk 22 p 21.

X ebuteveni

Thomas  
Halstead

He was to be a figure head - about this way <sup>out of sight</sup> the boys were seated near Msongane - Dingana was behind. The interpreter the Boers were with was Dainuse - they had got him from the English at the Bay (Durban). They called that we should keta. On the day of their arrival 50 Boers helped went this way + 50 more another way. They took <sup>up</sup> on one side of the kraal + also on the other and then fired their guns. After this they called indawo yo ku ngenisa - D. gave them the 'isibay' esikulwa. The Boers asked if there were any zingel'ula be lungene there. D. then said they were his. Now this was not D. at all who was speaking but Msongane. They then ngenisa'd emkhlonkhweni <sup>(tree)</sup> + o. Ee sangweni - the isicobo says -

They ~~were~~ then had amasi tululwad for them also beer. We also took two brown oxen to them. We no sooner got to them with these than they fired at each with guns & killed them. What helped was that they should not be killed at once was igulu. After sleeping two nights & on the 3<sup>rd</sup> day to Duma the storm killed 12 horses. The boers gijimela & amageja be zo qqiba amahashi a & live igulu. They buried them. The Boers hambad amageja ba ye ba xgeda. Dzintub' esigodhleven ja ye ja valua, emini. The Boers not with standing they were provided with oxen & that they killed them they must needs go out amaqina & amarsala. They also ate their

cost

amasi and drank their beer. wa kutslo ke umfundisi. Intosi i si ye yan' biyo ya ti a ngayi nga kutslo but come to him. Intshumazhi came ~~to~~ said "Do you see these abalungu?" ~~to~~ Da hamba ne kumulha la kiti. Alakanipa" U-yen' owa siza du! But for what the missionary said the King would have been killed by the Boers. It was this that suppressed the plot. They were called the next day, so be zo valchisa. uDansen had come to ask to go duka whereas as a matter of fact he was going to kill us. D- said Dansen I will see you tomorrow - i.e. the day of their mass sacre. ~~to~~ They went to the king's yard in the morning. They

arrived. Doers + amasi came from different sides. He told them all to come as he wanted to see all. All came leaving farms behind except 3 amalawana. They armed + treated themselves. The King came to them - when they seized the utshwala + amasi the raiding occurred + they were killed. Ba tsheyelwa in kondhla - ba ya keletwa ba kokiwe ba pakati. D. went off suddenly at the back kwa se kachangan abdu in the ring of people. They were killed with sticks, not assegais. They swayed regardless. I was not stabbed I did not try to save them. The amabuto were hidden near the kraal, they arrived just as

p.4

31.5.03  
morning

the disturbance began + in an extended movement. During an week I took no part in the slaughter. Msongane was an Iduma ya kwa Dukuzza.

Sunzu and Dukuzza present.

Owen was asked if he knew the Doers who had come. He replied he knew the interpreter Damase whom the Doers had procured from Mbayagwe + Wohl at the bay. Owen however denied knowing the Doers themselves. Damase was rumshali ka Baden. Baden consented to his going. There would have been no fight had the English come. The fight arose out of the Doers having come to landa izikomis za ma role. This fact caused them to be regarded suspiciously from the outset.

Boers under Retief leave Port Natal on  
first visit to Dingana. 24<sup>th</sup> Oct 1837  
massacre of them. 6<sup>th</sup> Feb 1838

Boers came to Dingana to ask for the  
return of cattle taken along with those D.  
had seized from Mglikazi. D. was  
prepared to give them these things, as a  
matter of fact isiscabu (sheep) was  
returned <sup>ka ngeengula</sup> Xwana & Mwandhla <sup>ka</sup>  
Menziva. There <sup>was</sup> a large of sheep.  
The cattle seized from Mglikazi had  
cited as se gabive. D. therefore could  
return no cattle. Only the sheep could be  
distinguished. Dingana in reality refused  
to return the cattle - for he could have  
given them a ~~set~~ <sup>set</sup> as many numbers of his own  
Iyinkomo za marole were the cattle  
belonging to Boers seized by Dingana  
along with others from Mglikazi.

It appeared as if the Boers had come for  
their cattle - I heard nothing of wanting  
land - <sup>ka Sitiela, zeeka of Dingana</sup>  
Mliveni went to Sigonyela with  
the Boers. They gamukha's kwa Jobe  
- man hamane and arrived in  
4 days Engungundhlova - A  
large herd of cattle came. I saw the cattle  
engungundhlova on their arrival with  
the Boers - they were red beasts.

The Boers must have made a mistake  
in advancing 2 requests at the same  
time viz re. = cattle + their land. The  
Zulus interpreted their object as to fetch  
their cattle and therefore the mission was  
looked on in a hostile sense. The Boers  
cattle had as a fact being seized from the  
Boers by Mglikazi & then by D. from  
Mglikazi & therefore the Boers no longer  
had any claim on the cattle & even though  
in the first instance they were there to

12  
Dingana  
isob  
Gontana

Emaliguler from uMajula the mountains.

Tununu says no. Quake people lived about here.

The King no doubt had conversations with the Boers but the substance of them never got out much - never became generally known. People looked upon the main object of the Boers mission as to fetch their property, they knew nothing of wanting to seek for ask for land. (See pp. 367 - 370. i. Annal of N. F. A. also 366. 1. on 27th which throws a good deal of light on the visit of the Boers.

Sunday

31.5.03 (mid-day) Tununu & Nukwana.

Dingana buried from 33<sup>rd</sup> Sept 1828 to Jan 1880 or a little over 51 years.

Pitana went with Nzobo alias Damby, went to fetch Impande when he ran to the Boers at KwaZulu in Durban.

Dingana had many dogs. Makwchlana, Nozokozga (about 15 in high & long) - a person raising a stick would blata (say Kwake), inbendu (<sup>Impofu</sup>) matchek (<sup>not</sup> tenive) matchendu (<sup>Impofu</sup>) matchendu (<sup>Impofu</sup>), lambuji (<sup>tenive</sup>) lambuji (<sup>tenive</sup>), matubana, gambuji, and a number large dog 18 high. <sup>Impofu</sup> X a very large dog which if it wanted to bite a man he could run away from it as it was so large.

13

that went out with me to alusa.

The dogs had been brought by an ampondzo ngok klasala kwabo. Rodira, inteno, ukayitshu <sup>tenive</sup> <sup>tenive</sup> Jime <sup>inkwazi</sup> <sup>subshlwe-i</sup> (black), Nomantiyane <sup>tenive</sup> (unina wago) - she blala's sigabeni.

Makwchlana, Jime Makwchlana & ya se sigdhlani. never struck.

The dogs were called "amagouu". D. would called "amagouu" - to kill some person.

The other dogs above stated alusa's with us & belonged to Dingana.

It was the impi Dohaka sent Emampomo win that returned with the dogs.

Ibeje, amvazana, kwambeceni names of the 3 kraals immediate front side & west of upper side of Mgungundlovu. The two latter were imizi ya magula abantwana & beje. The Beje was inside & a black colour'd dog - large than a fox terrier.

There were 8 huts in the iBeje. All these huts were large and accommodated many persons who wore ingacota and ~~as~~ ummaka (like arm bands) round necks, they put inganekewo and - (ie. ingogo, 2 yi tusi enle) on the upper part of left arm. They wore itambo <sup>(white)</sup> & <sup>red</sup> magazi beads.

Vumbi and Bungane wa kwa mohlalose - ~~as~~ were men who lived in the Beje & pekelais them. They had 6 izimbiza to peka with, a whole beast could be cooked in these pots in one day. Meat was very plentiful in myungamthloou so much so that men ~~as~~ played with it -

in their limbs - = Smearred - Dingana did not <sup>there (in Beje)</sup> lala' myungamthloou. The women would be sent for - There is an isigeawa upper part & outside

enables

myungamthloou where they tamela'd ~~as~~ ke gcamyekw' misini. I have entered the Beje - I was carried a chair - the King - as big as an ordinary European chair. I put it egeekam etunzini & then went & sat with Vumbi where the meat was being cooked. No men ~~would~~ might go to the Beje - ~~as~~ only Vumbi & Bungane & several ijinsekka.

Kwa ku kwa Beja where Ngangelele lived ie. the forest of Ngome. Kwa ku a Muntu, a Beje.

Beje ka Mafaozi was aikosana ka Kumalo living at Ngome forest - ie. his ingaba. Dingana klaselai'd Beje - he then ran away into the forest - The forest was surrounded, the amabele sitshulwa's, amadhlangala & iipi (Dj) resided there. Beje's adherents

to Kongz Dingana  
left him from time to time, but he never  
left + bolela's kona-ie died there -  
Ndukwana kubw<sup>o</sup> Mr. amane  
(deceased) son of Beje, used to live with  
him - Mr. amana's Enaklabanci  
is opposite the Ingaba (Beje's). One crosses  
the Isikwebeji river + enters the Ingaba.

The iBeje was also iBeja. Dingana  
named it after a Beje and called it  
Beje because he yeyegai.

Dingana juba'd inzaron, ikwani  
miawu ya jutshelwad ligmphohlo  
who went + tala'd usenga ku  
mukilaszi to tunga with  
Ikwani la jutshelwad tina  
mabuto.

Icengana, mawatwanini,  
macekeceke, Ntshukue were classe  
in Kohlongo  
three kind of girls jutshelwad by Dingana, these were  
mtombi mbaoura usunguile. When you met one she would  
say intana + you would reply "Yebu manu" + get a

recruited in Thakor's day.

17  
Isihlabati was isigo'dilo ku  
Dingana - may have been ibuto  
ku Mr. amane.

Insuter ka Sigonyela wanted to  
kill me. We had gone to farm' mibew.  
~~I went~~ we went with isiyana - Isihla  
kwe la ma Hofe - Isihla -  
wuma - isewa lane - its name with  
which I killed Insuter.

Janulela, Nkhalulela, Nkhalulela, Nkhalulela  
Isaga, + Sihlafer ka Mandondo, they  
presented 5 hives from killing me. I  
was on the ground.

He had struck me with a stone sewn on  
a stick - my <sup>raw</sup> hand doubled back +  
I fell. He tried on my <sup>raw</sup> hand + was about  
to stab me when he was attacked by  
the 3 names. I stabbed him with  
the above isewa + passed through  
testes + stomach it broke his  
shoulder blade.

all fulu knew me because of this.

mbanda pe pe pe  
= a whistle

I was with 17 - I saw cattle & rushed forward to prevent his getting away. He was whistling to them pe pe pe with an imbanda (so an itambo instrument). The cattle had already learnt the mbanda - that is the way with Basuto cattle. To this day the mbanda is used. A fast man is must be chosen to lead the cattle consequently Msutu was chosen. I followed caught up to him the cattle were following. I attacked leading our party with the result as above stated. Even though a person may have turned cattle used to the mbanda and someone at a distance blows the mbanda the cattle will break away & follow the whistle. It is therefore necessary to catch

\* See Bryant, Z. Diet. under mbande.

the person blowing, etc. Those with Msutu had made off on either side of him so I found him alone. Snow & ~~ice~~<sup>ice</sup> was on the ground. I had 4 assegais & an isicava and my isihlangana -

This incident happened near where Drindee now stands - in time of famine & after Dringana's death he passed miyu ka Impande. Impande was still unoccupied. Sisebe was built but Nodwengu had not been built.

We were to banya ~~a~~ in between ka Basuto - various tribes. I do not know the name of Dringana had appointed Mganjela ka Sonono as chief over these various Basuto.

Emekecke & Ntshuku jatshwan in Thaka, iCengane mountwa

-misi was no sooner jitshwaed by Dshaka than he was put to death. Dcenyane jitshwaed by Dingana to Fasimba & Mqunanga.

Dingana lamedela's wife - brought about peace. He also allowed girls to marry.

It should always be remembered that the Zulu government was a recently formed system and therefore there were many points about it which would have been improved had things been allowed to consolidate themselves. This fact to be brought plain out in judging the nation & its various institutions.

31.5.03  
Evening

One king is bonged by another King's sibongo. This was common in Zululand.

My father was of Ijinkonde regt Emtandeni, Pakatwayo's tribe. My mother was of Ijigenane buts of girls under Pakatwayo.

Pakatwayo juba'd girls & had amabuto of them - Ijinkonde, Ibuyabaza, Ukiyaza, Emtanda are <sup>Pakatwayo's own</sup> regiments <sup>remember</sup> by me. Pakatwayo's kraals were - Emtandeni, Ibuyabaza, Ukiyaza, Iyideleni (kraal of So-dide ka Kondlo), <sup>brother</sup> <sup>So-dide father of man for jonyana</sup> Endlekereni (kraal belonging to Sodoloz, brother of Pakatwayo), Otibini (was Ngeto's kraal) also Emagamukeni. (Ngeto's kraal).

Iyabape  
oyak

U Zulu was son of Malandela also Qwabe ka malandela. (of our family) Mncinci gugula'd a beautiful girl <sup>as he desired to marry her</sup> caused her to take a different sibongok <sup>as he belonged to my family is the girl known by the sibongo Scabatsha</sup> Mncinci wanted to marry her & did. I am a calpe of the Qwabe people Scabatsha I do not know the girl's name or her father though an ancestor of mine. Ndukwana refers to the Biyela people being so called & yet they are Zulu people.

*Si uhang'omku lu wa's' emhlature*  
 i.e. we Qwabe people - phrase ~~so far~~  
 or sibongo of the people.

Tununu know nothing of the origin of the Zulu & Qwabe peoples' much less of such tribes as Mticwa, Ndwandwe, Zulu de Langeni & less still of the whole native races.

No one ever inquired into these matters. Everyone lived in the ~~but~~ <sup>present</sup> ~~as~~ <sup>as</sup> ~~that~~ <sup>modern affairs</sup> they were & concerned themselves with ~~but~~ <sup>only</sup>

Kondhos grave is at Inhlature, Mncincis is at Magula, Lufuta's is on ~~amahlabati~~ <sup>as</sup> ~~matigulu~~ <sup>matigulu</sup>, Transi nomzwa <sup>o</sup> yematigulu <sup>large</sup> wagon road. The water below there was not drunk by amakosikazi

ka Mncinci, Lufuta & Simanane.

~~Life like~~ <sup>also</sup> Mlalazi ~~also~~ is not purged by amakosikazi ka Pakatwayo

on aces. of Pakatwayo's grave being <sup>(the refugee to "drunkinkos")</sup> near Mlalazi <sup>on sea side of</sup> Hlokohloko hill.

Kugwayo, Sidmane & Mahlobo ~~were~~ are all buried in the Qwabe district.

Tununu cannot connect the Qwabe with the Zulu people. He will not allow the Qwabes ever lived but in the neighbourhood of the matigulu & mlepsi, and yet he says both Qwabe & Zulu were the sons of Malandela & Zulu came from the north. He does not know where Malandela lies buried. He admits it is possible the Qwabes came from the north.

I do not know Ndlembe ka mgoggoza.   
*Queries.* Account of Impande's flight into Natal, return to.

Nonjuja's life,

Tununu's life. Duties as incukuzi, what tribes did Ishaka goga?

Who were Dingana's doctors, their duties &c. Intercourse with the Portuguese. Where did cattle, dogs, sheep, cats, horses, goats, fowls come from.

who were Dingana's izimbongi.

Cattle dancing among the traps, or what occasion, what men would you recommend as knowing about Shaka's times, about Dingana's & his izibongo, about Impande's earlier days.

What buto did your wife belong to and where was she jukhwayi, how much did you lobola with, had you children by her.

Was there any limit in isilembu in either Shaka's or Dingana's day?

Was Pakatwayo lingile? Had he an isigodlo? When did the isigodlo arise?

Had Shaka any isigkazi corresponding to the iBeje or Imapoleni?

Describe Imapoleni?

Were you ever in charge of Impande? Who were his principal izincokwe?

Mention Dingana's amasekwa.

When was the ilanga li ka mbuteni

How was meat divided in Dingana's day?

When exactly was Inkululekane buried? How old was he? How many members?

31. 5-03. Sunday.

Dr. G. A. H. S.  
1903

5/maat papers Notebooks (small - P) in File 60

1-6.03

(24)

CJ

Tununu speaks, —

(Ndekuwana present).

I do not know Buba. N. says Buba was  
a thief before.

I do not know who ~~Zak~~ Divabe zala's. I know nothing about him -

I do not know where cattle originally came from we call dogs impakas - of the same kind but of different colours - Certain kinds came from Pondoland when Shaka hasela's kona. we had no cats all over Zuliland. anyone with an impaka was said to be an imakati & was directed to be killed -

We first saw horses in Tschekas & Dingiswag's region in Mayaguez, where but had horses never seen before. Dingiswag however came with a horse.

Goats + sheep have always been with us.  
Sheep did not only come from the Boers.

Then I saw no fossils in Zululand as a child.

There were no fowls at all at Dzingana's home. Dingana would sometimes wake above the sigodlo & call out a kwe in kwe at i ki ki li tsi! I have often heard him do this.

I do not know where Dingana learnt this as there were no fowls at our kraal home. Zimbongi (DS) were: Sikihli and Magolwana ka Mkatini, the latter being unina we zimbongi zonke. He would get up early & into the kraal & start bongaing so as to bus' ukos' esigodhlwani. Magolwana was the greatest imbongi. I knew Magolwana very well. He was killed by Mpande. He was as tall as Nontwana but thinner. He could go. He would bonga during this month, saying the impi must palago as it is about to peuma i

be sent on an expedition. The imbongi kloringa's impi when about to go out.

Magolwana would help himself to cattle seized empini - even in Dingana's presence, tshay' ukomo here & there. He had many cattle.

He after-bongaing would sometimes say his throat was dry. Dingana would perhaps shout from the sigodlo & tell him to wait as he was coming out soon. He would then be given a large kamba of beer to drink.

He could bonga from before dawn to ~~near~~ about 11 am without leaving off. Mpande killed him. I do not know why. N. ~~dog~~ says it was said he takata.

Magolwana had a hut of his own Engungundhlwani nga pakati. His women, those called lyhi, would

live with him. He would bonga on 4 or 5 successive days & the pumula. He knew when an impsi would go out. An imbongi was of the same rank as the general <sup>not an induna</sup> ~~impakati~~ he eats amatwane (iceleni kwo'sau - noga pakati). He sometimes was caught by a thunder-storm bongaring esibayen. He would not leave off. Afterwards he would be invited to come & have a pot of beer with ijincku.

Ijincku slept outside the esigothlo but quite close to it.

I did not know usikibili. Magolwana had many amadadana m. aka's near Ntabankulu & Nkagati, pakati kwayo. I do not know his sons. N. knows more about this.

Biyo gab'umkosi

Xi mem'umkosi - Ocean were taken

from Kanda to Kanda i.e. Emahlabati. The ocean were the King's & a large herd went. This only took place in Impande's reign.

The umkosi was mem'd by a man going from Kanda to Kanda. He would bonga & bonga and as he concluded would shout out umkosi! & go on to the next place. This was done just before umkosi came on - 2 or 3 weeks before

I never saw cattle mixed up with troops dancing. Cattle were often given to the regts in numbers to be killed.

I know of no one who knows of Thakasi days, or of Dingomas. I never met anyone. They have all <sup>been</sup> killed off.

Msiyana was an Induna ka Ndabakawombe

N. says Sikota ka Malevu was gedleva'd at Impande - he could no longer see. It was said he takata's uletskwayo.

An imbila ngena's indluni ka  
 Cetshwago kwa Tulwana. An  
 ibulala + intentsha also entered  
 C. was away Emangwana. This  
 was reported. C. bulala + heard.  
 He sent a man emahlabatini  
 to magolwana <sup>ie. enkoying, generalized through a messenger</sup>  
 to bula + hear what  
 this meant. No bulala was  
 done an impi was sent to Sikota  
 by Impande to kill him. Magidzidzi  
 + Sikwana ka Kekile <sup>Tulwana</sup> were sent  
 by C. on hearing the impi had  
 been to Sikota - he sent to Sikota -  
 Tulwana, Nodwanga + Tsangqu were  
 sent to kill off Sikota also  
 his amadodua Macala +  
 Matsheni. Octuka <sup>to</sup> was in  
 charge with ijinduna.

C. asked why Sikota was killed. He  
 said he had himself bulala + heard.  
 It was mbango a ku yile ku  
 munter - (it is a dispute regarding whether a <sup>he held responsible</sup> no person can)

This was <sup>long</sup> after the Ndandakusuka battle  
 + before C's installation -  
 T. speaks  
 do not know Thaka's ijimbongi  
 Magolwana did not bonga Thaka -  
 Magolwana was iwonbe regt -  
 Thaka bulala Dripezi + telai emahombe  
 Magolwana was im'leyya ie.  
 those telwas.

Impande ijimbongi  
 I know nothing of Impande ijimbongi.  
 M. says Magolwana, Hantele  
 ka <sup>wakwa jang</sup> Dukaqan <sup>T. says</sup> ka  
 Sompomondo wakwa ntusi ka  
 mayakata.

Hantele was short was wakwa  
 Kangela + was an old imbongi of  
 Dingana.

Mahlangeni <sup>M. says</sup> was also Impande's imbongi.  
 T. speaks - 1st wife was ikwani  
 late wife ~~was~~ nhlungulha myezu <sup>Qutshwadu Dingane</sup>  
 was Steinane (julshwa by Impande)  
 + killed Encone by Boers

## Nhlungula

The Sitemane wife baledkaed with  
uMankayiyana, Dinduna ka  
Mpande, inkul' endala, Engu  
numgana. I met her in Natal at  
Ugela. Sitemane did not care for  
Mankayiyana.

my first wife of ikwani regt.  
- her name <sup>was</sup> Mtsopisi. She is dead.  
I gave 10 head for her. I was an  
isibon & had cattle, I paid to  
Solatsha ka Menziwa, brother  
of Mounghlana ka Menziwa.  
I gave a large number on account  
of Solatshas high status.

I had children by her.

I was tungwad by Dingana. This was  
the same year as the burning of  
Mgungundlovu & also after the  
Bongaza episode and when the  
country had settled down &

X/1839 1838

Dingana had taken to the Boers w/  
iximpondo ze yindlown

The Boers after this, receiving Dingana's  
allegiance, directed he was to  
cause us to tunga ~~and~~ as we  
did not hear which referred to  
the occasion when they fought  
at ORate for they fired at us &  
we still persisted in attacking  
them even though killed in large  
numbers. he were tungad about  
the age of Uwe i.e. about 40  
years of age which was prior to the  
ordinary times my wife was about  
my own age when I married her.  
I know this because I had sisters  
who belonged to the ikwani as  
my wife did.

The Boers gave the directions about  
tungasing as they wanted to see if

Dingana had really Kongza. The Boers found we were so determined, jumping & pressing over our own corpses to get at the Boers. The Boers no doubt wanted us to marry & settle down.

~~Etaka~~ I was present <sup>Especially in the iindanga there</sup> at Ecome. There was great slaughter. The Boers put up an ahlakala a na meva. Dzikulu ja kwa Zulu zi pel' e Necone. That is where the Fassimba & Sipezi were cut to pieces. So great was the slaughter that <sup>in the iindanga there</sup> there was no mourning in Zululand. No one went to mourn with others.

Had Impande not well'd D. would have bussaid for he would have gone on paying taxes - Elephant tusks.

At Ecome Magwaza the son of Sangangakona by Tarfazana ka Lubetshe was killed, also the Umisigwa & zi nemkaba (i.e. xi Kulapela) Mapolo'ba ka Ngomane and Ukulukudlom ka Ngomane, and large numbers of persons of rank. See A great campaign was on & therefore the flower of the nation went forth to fight.

I knew Bongozwa he was in Fassimba regt. He had tunga's & gara's. He went up to the Boers & Ngungeni Emthonjaneni after Ingungeni - Shlora, he is tshise ngoroku tang'okupambili - He said he had gone to Kongza. He was sent by Dingana to do so, so

that he might inform Dr. of what the D. did & when they went away. So B. was directed to tell them and a man's embi. Dr. & went; he was well known to the Boers, for he lived near Estcourt where in time of peace the Boers lived. He then informed the D. that there were cattle <sup>down below</sup> unguarded & that they could go & drive them off - whereas the Zulus were thoroughly well prepared for the Boers coming. They lay concealed behind trees &c and the Boers rode into them. The Boers fought well and a large number succeeded in getting away. I was present in this fight. I was a gun holder isitengisa. Si ka Dongozza having ~~been~~ been caught its use by Brount and Gardine

- not for the purposes of war but for hunting. I myself was an instructor in the use of this weapon.

The fight went on in the neighbourhood of one Isabholo as kraal. One shonts from a hill as he saw the engagement "iHlangeni"

Dongozza's father is otherwise unknown. D. was asked Bongozza if he could go to the Boers, he said "Yes". He was thereupon doctored with izibango = isinti itsimiso gonyango. He was doctored in order that the Boers should Caimba, bawingelele, baw'nik'ingama, yon ie th'wallong - a ba bengozzo. To this day the Boers are in square of Bongozza has an child & wanting to avenge themselves on them for D's treachery. Day'magisa uDongozza. Numbers of Boers were killed ~~by~~ but some escaped. Bongozza after leading them down a long steep hill said nofaya nofaya & left. Disappeared in the then tree, the D. asked up uBongozza up uBongozza whilst a married woman standing on an eminence shonts 5th calculate zulu "Be pekete"

mabandh'enkosi - yato shungungana inranga yo o Ptu -  
inranga means white persons dressed in clothes.

They entered isango of Dhlambethu after following cattle track across drift. The track went to the sango of Dhlambethu, others joined and remained. Most waited at the drift of the Dhlambethu kraal went here, proceeded to isipadloso & took place there. Ijinsizwa za ba pata. They followed the Boers of Dhlambethu. The ijinsizwa Dhlula's Esixebe & waited for the Boers. Da puma ngo ba be niga mabanda - anabunu. Aba tika ku gala ba ba gwazela pugulu emahashini. They forced away through cizulu be ngange sikonyana. ~~As~~ Only a few were ~~saved~~ escaped.

Those at the wagons kept silent & returned the way they had come. The Boers there were in large numbers. Only abatobayeli remained with the wagons. The sun went down that is why we did not follow. The <sup>numbers of</sup> regiments had ~~more~~ several assegais apiece. The Boers came down the <sup>long & stony</sup> hill mounted. Kwehla ngo ba ku amabunu buti. The inwoko ~~+~~ were cut to pieces in front of Godhlozai kraal. They killed izelamani za se Kohlo kwo magunuza, ~~also~~ these being ntanga yamji. Magunuza wa ye ngo wa kwo fulu wohn falwa. I was nga pethaya, I had a gun & had to prevent the Boers from dundubaling o kalweni o lunga niga kwo ~~ND~~ Nodwengu

~~to be  
checked & printed.~~

We regarded them & found it below them emfolozi. When the Soit & the drifts were found in Zulu & white emazibukwenzini they then made straight for the drift of Shambeshu & went there as already stated.

There were ~~100~~ 130 of us who had guns. We got all these guns from Piti. The izinceta guns were obtained from Gadeni & Soqueni ~~and~~ & Zama ~~na Matjulu~~ no Tongati.

I knew Gadeni - I was sent to him by Dingane on various affairs. He lived at Soqueni. He was living there as he liked that place. He was of importance among white people. He had a house at Tzaneen (Durban).

The guns were loaded down the barrel & amatoppi were used. We got the unsizi from wohlo, Gadeni, & Mbuyaqwe. It was brought in boxes. The king would give even ten oxen at a time for it. Gadeni was given 20 oxen for unsizi - lapa zi feel' ubuyongosi.

I left my gun emgangum Shlown when I got ill. I went home. D. giving me medicine. I took a horse with me ~~which~~ which had been given me by the king. This horse died at my place. I rode ~~this horse~~ it. Sonsukwana ka Ndlela gave me a saddle which was taken from the Boers after their massacre in Natal near Estcourt. I put this saddle on my horse. I also attacked the Boers in Natal.

The things belonging to the Boers were carried back to the King.

We attacked the Boers at their homes in Natal immediately after killing Red Piti.

The Boers followed us at once to our own homes, not a month passed. They were to come on a Monday, true enough they came. Inhloli kwa seku uDongozar. Dongozar was nsundu, rather stout, as tall as I am nearly 6 ft.

Pakatwayo must have tungai for he was in kosi. No inkosi is bekwaih is nga tungile -

He has isigodhlo. All anakosi have isigodhlo -

The isigodhlo dabukka's ngwue is an ancient institution. Sa

dabukka no bu kosi, ku hlahi kosi godwa nga pakati, iklale nesi fagane.

Ishaka had uNyakamuli kraal nga scuhla corresponding with itsie + Emaspateni - lafa kwa ku hlahla onka n kosi + izicabe

Ishaka had many izicabe - his only child was mpande? I have never seen ujibizendhlela - induna nje, not existing I fancy.

Whenever an imfazika Dangana became encinate she was pekelad ~~u~~ lafa nubiza, which she was made to drink to bring away isizwe.

Mankayizama an uKosu induna of mpande, induna yas' Ngakavini ie emlambongwenya. Any woman o kulelwe (encinate) Mankayizama would call an iyganga & cause her

to be given medicine to bring away the child. I do not know what medicine this was.

Mankayiyana, it says, was always going backwards & forwards between Natal & Zululand. If the King (Mpande) spoke angrily to Mankayiyana he would scold & weep with Natal. He would then send for him again. He would return & the same thing would happen. I know Mankayiyana. He was short, spare - & I know him he was behaved indum kiti si butwa, si se inkuchane.

I know nothing of Zibenzhlela. I do not know where he got off to.

There was no limit placed on the islembu in Shaka's <sup>or</sup> Draga

day -

I was never inceku ku Impande. His inceku were Infinayli, Sonketsenketshe, Magayiyana, Tamandaka, Singamu, Dazukile.

Driganas amansusa -  
Esilungwini <sup>is natal of Koneziswini</sup>, Mpunguyi, Cwayinyoni.  
Emabunwini - uBongozza away akelene nabo.

The Tongas were the King's subjects. They brought skins, iziyawazana. The Swazis fought against us. The Swazi country was looked on as a ~~bad~~ <sup>even</sup> place to get cattle. The Swazis had much food - girls & boys had their ingodi of food.

I never went to Delagoa Bay - I did not know them in the early days. The Mtschumayli (Owen) at

Mgungundhlova was placed there by Gadeni & Brout (Gibawati) to found his isigodlo with of course the King's permission.

The isigodlo was to found when lunga njo & hala.

There was no indhlale in the Qwabe tribe when I was born - the indhlale was in the north of Zululand & they came to fetch food from us. They came to buy - with beads viz (copper) (mangaya) ingwala & isitmanana kinds.

I do not know where they got the beads. The mangaya ne ilambo kinds came from the Europeans at Durban in Dingaya's day, <sup>mpofu</sup> <sup>mpofu njo ku tefu, obukhulu</sup> Sizcwaw & infibinga (latter being almost ngumisela). Only the isitmanana wore the infibinga. People fungai by the infibinga - ubuhlulu binkosi.

The infibinga came from the English at the Bay. The Portuguese never made a regular trading ground of Zululand - kwa ku Sabekos <sup>P</sup> Solo and utshodo. It says the infibinga can be got in Shosos to this day.

Dr Kulu Shana left hlaselai Kwo myilikazi. I was an uweku at this time & did not hlaselai. I remained at home - hlaselai in the days of the Boers. The King did not direct me to go & therefore I had to remain as uweku.

The chair he as bagwai u Cayana ka maguya ka mpotscha <sup>large belonging to Cayana</sup> <sup>baba (opp. u baba)</sup> ummawae ka Baba - He received 5 heads of cattle for this kuva Kangelu. He also got 9 heads for a second chair. The tree

baras out of was umgane -  
 Cayana was wa kwa Qwabe.  
 also wa kwa Gcabatsha.

Cayana's kraal was eceleni kwe  
 mit' emkulu zhlangu.

The chair was <sup>placed</sup> Esigodhlwemi.

It was tshisa & enyive imbalo.

There were izikulutshane also

ithlabu, mooko (had umuzi), Dulela  
 (mgungundhlova). I belong to

the izikulutshane & zi ithlabu

The great izikulutshane were  
 2 umthwili - umuthi & sendle  
 like imbeoca - umbiwa pansi

16.03

—

60/25/1-24

Stuart Papers Notebooks (small -P) in file 60,  
(25)

1-6.03 (cont'd) Tununu speaks. Adukwana  
present.

Dingana had no laka except when people lala'd with isigodhlo. He could be friendly & cheerful. He once caught me & said I was to be killed - 73 people - ijincku & abasengayo & those in the small imigi & kolk'o was 'e Deji. He accused us of sleeping with isigodhlo. We, who did not lala ne sigodhlo, were keta'd one by one. Only 13 of us escaped. This was some time after his becoming king and before the war with the Boers. He did not kill off after beginning the war with the Boers. People did sleep with girls. Bojongwana ka Jugagane was 'e magunga - beri said "Let those our girls

in the isigo-ohlo come & point out who used to sleep with us we shall then decide for we did not sleep with the isigo-ohlo. Dingana then beat him until he bled, with an induku. He however, was not killed. Bojorwana was an ineku.

~~quarrel~~ Perisa ka Sikende also refuted what Bojorwana had said. He was also beaten. As a matter of fact an inquiry had already been held into this matter and those who had not been zomad but only quayqas (quarrelling), angry, (not laughing) had been singled out.

Nomageja also and quayqas - he too was beaten & bled. D. himself beat him. ~~It~~ There was always hope for a man beaten

by the King - one would say "that man won't die".

Then it was my turn. D. then said "Bozani ku Tumunu lo, isigo-ohlo u si banga ngari ne nkozi na?" I said we were in the dibaya & emkunjini. I said "A kuz' igintombi ze si godhlo zi zongi zoma ku bink'uzulu." ~~By~~ doing this I had patelad ingosi eziked. He said utini? ~~I~~ he came to me. I blangaberaed him. The people said uya ngapi. He then ~~to~~ struck me heavily with a stick about the head. I guarded my head with my hands & 2 & 3<sup>rd</sup> fingers of my right & 1<sup>st</sup> finger of left hand were broken. I fell. He said "U nqa pind' ukulame Basihala si ka long

na?" I said "Ngi nga pinda  
kutsh" in Kosi while a ngi  
Kulume." He then came raised  
his foot as if to stamp on me,  
I laid my head on the ground  
& he got his foot on my cheek  
& squeezed me to the ground &  
as he did so struck me a heavy  
blow on the bottom ~~and~~ at this  
I made wind. He said "Ku'kewa-  
ke na, nsata nyoko umamawaji  
(my mother's name). I said "Yebo"  
"nkosi." Ba si bulala si ba bonga.  
He broke the first stick over me  
and the by standing up once  
handed him several sticks from  
which he selected a ~~new~~ new &  
still green ~~igceba~~ stick which  
did not break.

The bandha to m'kushbi ha.

come to bulala as t was made  
up of izimphollo.

I am both Situmuna & Tumununa.  
The above incident happened the  
same year that Piti came by his  
death. I was still insizwabant  
butive.

Some peza's for as many as 3  
years.

When Dshaka died I was alusasing  
Umkomo & had not begun to ceza.  
I remembered Dshaka being stabbed  
with an assegai, said to be by  
Qwabe. This happened kwa  
Sibiscagu, kwa Bulawayo. I was  
at m'lalati below Mbombatshana  
at that time ~~on~~ on East side - not  
wagon road side - below amakolwa  
That is where Dzingara's mother  
Mpikase died. Our kraal was

~~siwek~~ esiwedwini - (we had left Ebugologobvem kraal formerly referred to where Dingana lived - my father was dead). - I was a boy oginile ogata I have never been kwa Balawaya - it was close to us.

I know Nandi's death - when the amagula were buried in the umgulwa esibayem - the order was no cattle were to be milked. The cattle were milked by stealth late at night.

It was said the cows too were to be 'kal' isidlo se nkosikayi. Amasi were outshwa's ebusekun. I was kwa Kangla kwa Dingana when Nandi died.

I was still in gane, when I Shaka kupa ka'd with ngomane. I was staid by Dingana this shows that I - had not yet come back for when he did Dingana went to him - Dingana & Shaka tschelana'd when I - returned ie on long angakona's death who had chased them so away - Dingana went back kwa Zulu ngi zelive & left me with the name of Sitemunus - Matiwana - This man was a Kinglet over the Emangwaneni people. The Boers attacked or threatened him & he was obliged to flee. This he did to Mgungundhlowu. He reported himself to Dingana, said he was a King, that he was pelahle ingabu yo kwa mbata, by which he meant

he had lost all his followers and he accordingly asked Dingana to kill him. He said he was a king and had contemplated attacking Dingana himself. D. asked why he did not remain & be killed by D. He said he wished to come & see D. & die at his hands. D. then caused him to be put to death on a spot (hill?) near Inyanga and known and that spot was & called kwa Mativana & was where people who had to be killed were always slain. It became the place of general execution.

2.6.03

Swazi was lined emaswivini - both shlangeni & ukangala, especially the former. Dingana did not bema or paza ukhulwa. Dingana's abafazi & girl did not bema, though his mothers did.

A buffalo once trod on my chest. I still

feel the effects of this injury (isilalo). I was out hunting. I was then in Natal. I had John Shepstone's gun with me & also a Boer <sup>Pitika</sup> Jan Hoko. John Shepstone allowed ~~the~~ <sup>his</sup> gun to remain with me till it fired. I was then living at Mvoti-enkla Ehangeni, near mapamulo, emthimini kwa Sigawuhi.

I was trodden on by an elephant before this when I welad into Natal. I was asleep on <sup>or near</sup> the road when trodden on - my collar bone was broken. The elephant ya katsheva isituta & ka Baba. Our amabholozi alaS that. I should wela & leave my elder brother Magaq. The amabholozi wanted to know why I welad. I was with 3 of my wives at that time. This happened about 7.30 Pm <sup>bright</sup> moonlight. The women were esibeni with those I was with

get

I did not kill it. Amuter wa madlozi  
ka fi - even though attacked.

~~Madlozi~~  
we were not at any kraal but at a rough  
xiba that Nongalaga had slept in -

The elephant came to this place to fetch  
raising its trunk over me to gofa me like an imbabane  
me out came out after taking my  
assega whilst the others ran away -

The elephant came over me + I stabbed  
at it underneath (ball) when it was  
over me. I gaga'd on my madolo.

~~up~~  
Only one elephant attacked me. I slept  
out in the open that night. I crept  
away to an isihlabala <sup>right</sup> in the afternoon  
being afraid <sup>right</sup> coming about me. I lay my head in my hands  
being useless. They came for me next  
morning finding me in a ngokwazi

- I had broken it. There was an  
indhondlo snake <sup>through it was afraid</sup> quite close to me + dry grass

~~swim away~~  
~~run away~~  
I got a stick to tinta it in a  
gedale. Kanti i you zangi uresayo.  
too no sooner did I take the stick than

it reared & ~~fall~~ up broke to pieces,  
I took another & the same thing  
happened. I got a third (a strong)  
It did not puka. It <sup>stood</sup> ~~out~~ <sup>colled up in</sup> where  
it was. My friends came  
in search of me. I told ~~the~~ <sup>him</sup> to  
make a noise & directed him  
to see the ~~drift~~ snake which  
they did exclaiming it was an  
indhondlo. This snake was  
Dingana himself. It was this  
that saved me from the elephant  
at night. I dreamt of Paketwayo  
& Dingana. Dingana said Vuka  
si haumba no yihlo -

All this happened after D's death  
Kwa Nyawo - (see p. 12)

Indhela ka compisi was  
killed by <sup>ka mbotekwana</sup> Sofoca & Magonago -

toppa  
boppa  
Dwale  
toba

and the  
tunelza

officer  
of the  
police

when my friends came the snake came  
out of the esining worn & extended  
itself outside raising its head now  
& then which caused the salukayo  
& my two Dwale men ~~equisiqua~~ to  
run. I directed them not to be  
afraid. I then began to bonga also  
Robigana (deceased) <sup>I</sup> bonga'd  
~~Robigana~~ <sup>stepped at</sup> Dingana & baba, he bonga'd  
Dingana, & Pakalawayo & my father  
we bonga'd on the spot it did not  
move. When they lifted me off the  
snake ~~ngakayad~~ & raised itself  
I told them to wait whilst we  
bonga'd As we bonga'd it subsided  
& coiled itself up. I told them to  
say to it that it was necessary to  
carry me away & toba me as  
I had been injured & after this  
when they carried me the snake  
no longer moved. we left it where

it was

Everyone in Zululand has izibongo,  
ku bongwa no urina.  
Everyone is telewad when dead, therefore  
everyone is bonga'd. A man who  
kaleka'd also bongas. Even an  
umfokozana has izibongo.

N. says it is evident the ioblozi  
came to aid Tumunu. Dingana's  
ioblozi as a matter of fact is  
an indhlonzhlo.

The above incident of the elephant  
happened in Mhlali, State (river  
near Mhlali) actual place was  
the latter. This was before the Ndondla  
- kusuka.

I went after returning from the  
embewu expedition in which,  
as far as I described, I had killed  
Meister. For that act, ngoba nga

1956

1956

(Sneeky all the areas)

call my Tununus & Tununus ba  
then Tununus & Tununus part a chaka.Error - saved Tununus to Tununus ba  
must be deleted. 1.6.1903Sneeky  
not sure nowngi labene (distinguished myself  
by killing another) I received only one  
beast.2.6.03. evening; Tununus and Ndukuwana -  
Imkulutshane arrived.

Kweta Kengela, called Imkulutshane

Esibebeni      "      "

Mgungundhlova      "      "

Odhlambedhlwini (lost name  
Odhlambedhlwini) called Odhlambedhl  
mbolebeleni.      "      "

Emvokeweni      "      Imvoko

When Imkulutshane arrived at  
Mgungundhlova they were all  
called Dulala. Their collective nameThe Shlaba la li hlezi ku wo  
work 'amakanda.Izinyosi had amuzi wazwa  
Dhlambethlu      "      "ezansi nomfolozi omphlope - but  
still close to Mgungundhlova &  
xie Ezingosini      "      "

Mabedhlaana hills, and near Nobambu

As inkwabane the inthlon dhl

were known as insibeyelanga,

Driduder was called imbube,

Mxapo was a uhlwazi -

Tulwana in inkupulana, they

were after a time called izinyosi -

a ba ka butwa ba se makandini

Imborambi was called a Pondolondhlova

Kandempemva in Ngangazwe

Ishaka gave the name ingobinga

i.e. after butaing in inkwabane,

this Dingana changed to dzinyosi.

In Dingana's day the inkwabane

never went by a separate name as they did in

Imbando's day - i.e. up to the time they were put in

Per Ndukuwana Ingulube (not iingulube) were

called Inhlankhasuki, be yi

inkwabane emakandini.

To buta meant to collect from

Wukwana says the Nomahala name came from Dingana - but Turunu denies this. The Indhleneon or Dhlaa - ledha cezai' ka Dingana.

Indhlala ye gwanEngi - gamma  
2 la be devnile kn leyo nkhala  
that was the indhlala the Nomahala  
ate uovo wormhala - they  
panplanad with the birds - woke  
early (early bird catches the worm).

This nhlala ruled the Impande,  
at the beginning of his reign -

3. 6.03 (morning) Murano & Nakivana

any one who was swayile was bekelwad amabuto, made an indewa. A man who was blakenipile was placed in position, even though he was not of high birth. There used Xalias Indahlenevu.

however to be inquiries as to whether notable men had sons & if not then the King would select someone from among the crowds who appeared able & active -

I never saw my grandfather Tuguyce or  
M'sotsko - my father died as a child.  
1812  
says in 1815 || I was Kasaing when Pakalwayo was  
killed, my mother tells me this. My  
mother died after I had married - she died  
in Natal - I never saw my father's mother.  
I know little or nothing of Senzangakona  
& Janais amabuto.

~~Per Ndukuwanku~~ The zimpohlo were blanganiwa'd +  
part emdemuengulu by mpande.  
Amatshu in mbonambi was <sup>between</sup> there. Cetshwayo took  
ka Tulewa <sup>out</sup> mbonambi + akelad it ka khungwana <sup>(stream)</sup>  
dyipangene <sup>= wondolweniboti (when raining), see also mbonambi</sup>  
giving atshu Amatshu <sup>ka</sup> Amatshu <sup>(sec. of Tulewa)</sup> — Izipangene  
were also Imdumezulu, these were taken out +  
tela's ka Dzidzunu + mbonambi, whilst the  
zimpohlo were tetwad by C. Esigqebeni  
byela ka  
& Dzidzunu, mbonambi Qunina ka Mntonga, intandokazi entulu  
ka mpande. It was daughter of Sigqeyana.

There was much meat there owing to the ~~nomantsahli's~~ genealogy of the Ndumezulu CiteKazi. The Nomantsahli inkokazi was uNhanya we (Dhlokwe) ~~at~~ tula's izindlili gase ndumezulu & built with them kwa Gqikazi.

Ndumezulu <sup>was better</sup> close to Moore's store. This kraal originally built several times kwa Sitshwele (hill near Nkonjim).

Nomantsahli was so great a favourite that even if mpande had tetelisi a man (nuninterred) she objected to the decision, she would sent out an uNpi herself and have that person put to death. Nomantsahli was

Her zibongwe killed by Cetswayo - Embulalel'umbango - she wanted to bek'ntonga.

wa ngi pakel'abafokazana & ngi ngabazijo - said mpande, referring to C's killing Nomantsahli because he

zibebu ondini nhlaka ka intetzi magadeni ntoko ka mdambo whose pretensions <sup>to</sup> the succession gave <sub>to</sub> uNtonga W. End here. The Bekongwa was a Ndabekulu - among the izimpollo. The izimpollo ~~were~~ were not named so <sup>as</sup> because they were not married. Dringana tunga'd them - many had already become bald. Ndukwana says Zibebu killed izimpollo greatly. Ondini, among them were Nhlaka ka intetzi, magadeni, & ntoko ka mdambo.

Per Duruwa: Sipebe was Senzangakona's first-handa & was akad by him. It primus kwa Nobamba - The Embelebelle land <sup>was</sup> also ikanda. The Sipebe was built by Senzanga - kona imahlabati - near Nobamba & Embelebelle. Nobamba was north not south of Mkumbane as Gardiner's map shows.

(207)

Deri topelisa

= uya gi  
babasa  
kukunisa

3.6.03 (evening) Tsiununa & Ndutwana

Requirements per Tsiununa

amalwombe -

Isipexi -

Fasimba  
imbonambe

Dibumblanga - gimpohlo

Dibabanya - -

Wabenkular - -

Dggobolondo - -

Zibolela - (not gimpohlo)

Imfolozi, iigaba Engungundhlova  
Dingobinga <sup>3rd</sup> gimpohlo.

Bulawayo?  
Nondawana?

Dubinggwanga was not a separate  
regiment - those tungaid + told to  
fund'izicos.

Was not Insemfe one of Senzangakona's  
kraals?

(207)

4.6.03. Tsiununa & Ndutwana present

Insemfe was Ngizibe's kraal, unuwe  
ka mbande. It was not Senzangakona's  
kraal

mlambongwanya <sup>(3)</sup>, mrahambehla

Dingabavu <sup>(2)</sup> there was also  
another name which I have forgotten.

The names were given in the order above  
signified. The 3rd word mlambongwanya  
was given at the time of the magonggo (see  
note below).

Imkulutshana - The Imkulutshana  
were the first of that name built by  
Dingana, then Zikulutshana - these  
clawed imkulutshana. The Dhlaba was  
built next, Imvoko was a section of the  
first imkulutshana above stated. The  
whole were put together & called Imkulutshana  
and <sup>then</sup> placed <sup>below</sup> at different amakanda,  
viz those given some pages back. The

imvoko section of Imkulutshana

\* a la vel' emagonggo la pabati <sup>uya gwali'</sup>  
unlaamb' o zulu' emagonggo - means nothing.

are those who regard EngcunqamDhlova  
 Imikulutshane were taken to Kwa  
 Kangoela, Sizwebe, EngcunqamDhlova,  
 Mbalebele, ~~etc~~ <sup>the amakanda</sup> As regards Ezinnyosi  
 + Dhlambeshlwin the Imikulutshane  
 boys that regard there did not puma  
 but remained there and were swallowed  
 up in the names Ezinnyosi + Dhlambeshlwin  
 though they were a good deal younger. ~~etc~~

Wakwana, however, contends the young  
 Imikulutshane ~~do~~ were strictly speaking  
 taken Ezinnyosi + Dhlambeshlwin  
 just as much as in the other amakanda for  
 they must have been butted with the other  
 Imikulutshane.

Imamura now considers there was no  
 real difference between the Imikulutshane  
 Ezinnyosi + Dhlambeshlwin  
 + those at the other makanda. He agrees  
 with Wakwana.

I ~~re~~zad kwa Kangela. Before I had finished rezazing the King sent for me to come to Dzunghundzwa. I said to the King "Ka ngi kwa ba dz'l'aba i ntanga yami". He indicated the imwoks & said they were of my age. I said I had got used to th. 50 in my sciba at Kangela. D. then said Do you want me to fetch those 50 to come & live with you here. I said You no, to move a men from one place to another would not do. & there the matter ended & I remained at Dzunghundzwa. The imwoks had already

See Miss. p. 425 - built their kraal at this time.  
I did not know of any kraal although I was  
old enough to belong to the  
Kraal, and was not old enough to be  
an ancestor in the kraal. I think that when D. was chapped  
we saying do you want to be an ancestor

I said "No, I am afraid of <sup>examination</sup> civilization  
Engage <sup>especially</sup> in Kulu even in Kosi -  
of rank". And yet I was of their  
age - of the Dinkulatshans

AnanKawane were ntanga ye mooka  
AnanKentoShane were also ntanga  
ye mooka

The great Induna of the Drakulu-  
-tshane was Mjobo ka Dangu,  
- Nduwane ka Nkobe also  
like Mjobo an Induna & both situated  
at Emvokweni.

Dingana was in the habit of killing the *iyinduna* of Kavanga.

Buts ka Vamagonke was' ema  
-mbedwin was a dorduna of  
Dukkulutshane at Kangela

Tika ka Mncongo was also Induna  
of Mkulutshane kwa Kengela.  
Duto was killed by ababonvana  
(See next page)

4. 6 03. (cont.)

60

The Imkulutshane ya kwa Kangela were called Imhaya they said to Wamabuto that ilewadi enkla nama hura ni de niki ni yi susile, ni yi susile inga muji ni, tira si ba gedile ngapa belsh' endondakusuka - The others answered ni boma ubani nibwa nababomvana lab' aba hamba panzi a ba ngene na mahashi. Those enkla were the ter known as amagadase is the Boers who had bad hats and bad trousers.

All the lower amakanda were in Dingane's day known as uKangela - and the Imkulutshane of all those amakanda were known as Imhaya.

Buto then was killed by a gun

[2]

shot endon daKusuka in  
the engagement with the English  
from the Bay!

5-6.03 Per mother, Socwatscha & Nunkwana  
No one ever Tshiyela's one ugwapi without  
handslapping + says, Xa ngi bemi.  
Tshaka once sent out 2 men which  
were to be driven from place to place  
until someone on being asked to shiyela  
the spokesman ugwapi would not begin  
by saying 'a ngi bemi' and then end  
off by giving him snuff. Tshaka contended  
every man in the country began by saying  
that he had snuff before consenting to  
give some. Mother mentioned this incident  
which both Socwatscha & Nunkwana  
knew about. Nunkwana says that a  
person who on being asked nowadays  
for snuff begins by saying 'Do not snuff'  
& then shiyela ak will sometimes be told

〔五〕

"Well, you would never have received Ishak's cattle". That is now a proverb. It is believed some person ~~that~~ was an executioner to the ruler at the time in question (Ishak's) whereupon the 2 cattle were given to him. Art 4

5-6-03 (evening). Tannuna & <sup>Yukawa-</sup> Keacea  
The elderly great people <sup>princes + heads of ranks</sup> of the Yukawa tribe  
Tannuna <sup>speaks</sup> say pa galalu' chocabemi - ikando  
like Senzanqakona. we all belong  
there -

The oldest kraal of Senzangakona is  
Nobambas

I do not know if Nandi was lobolad. Only  
older people than I know this.

I think Sengangakona must have gone  
Sangemi & seen Nandi there & then  
become acquainted with her (I do not  
know <sup>who</sup> her father is).

Ishaka was gallard kub' ubenzanga  
kona. I do not know who was Senganga.

Kona's eldest son (iso khanggangi) Ithaka & Dingana were <sup>I believe</sup> of equal age by different mothers. At Ithaka's death Dingana had tungad, also Nggajana ka Sengangakona, & Sempapanga ka Sengangakona. Siguiana not Siguiwana; he was elanad by his sister Maquibai <sup>the way before</sup> ~~no brother, still they may have been one~~

I never heard Ithaka had a brother in his own house, he had a sister Nomicoba.

Sengangakona had a daughter Nomzinhlanga who I have <sup>was</sup> elanad by Nomicoba but may have belonged to another house. I believe she was Ithaka's own sister. Nomzinhlanga went ~~2~~ <sup>3</sup> kwa Intelwa to gana to a man of the Nggobolondo regiment.

Nomicoba also married the same man. They & ganaid Myandeyana <sup>ka</sup> ~~ka~~ Ithangana (Mdakwana says Myandeyana ka Mbija ka Ithangana) Nomicoba & Nomzinhlanga <sup>later on</sup> elanad amafuta ku Dingana - I <sup>was ordered to take</sup> at first took 5 beasts to them, being sent by Dingana. I went a second time taking 11 beasts, the last being an ose. I went a third time with 7 beasts. I have seen both Nomicoba & Nomzinhlanga. Sendeiana not Ngendeyana.

He was son of Nandi Ngendai Nandi after his death & she had by him Ngwadi who was killed by Dingana. It was the Ingeobinge who were sent to kill him when they returned <sup>from this expedition</sup> they were called Dinginyosi. I have never heard the story.

[6]

of Senzangakonos first meeting with Nandu & birth of Shaka as given by Nohlou, Muzi & Jantschi. (I relate the story) (it is <sup>regal</sup> ~~contested~~)

The Sisdebe came out of (permaned  
from) uNobamba.

I have never heard of Dshaka's coming to Quwabe tribe as a boy or of the breaking of the virgin Kusuji's bumbas. He could not have come here. I know Dangwa as he has already stated. Nokwana says he has heard of Nandis having ulaka. Junumne however has not heard of this.

Did Gendeyana regna or marry Randi? in the first instance after his death, in the latter during his life-time?

Read Fynn's account pp. 64-65 of  
Annals of Natal - ra Jshaka's Birth. The  
point is was he or was he not born esinhakeni?

When does one say a ngi hemi or ka ngi hemi - what is the rule for this negative?

6.6.03. Janina & Muk  
(77)

I do not know Ishaka was called Sigidi by Dr. Grawago.

Infenfa was mbande's kraal but only inasmuch as it was unnaue's wife's. Ngibe was his own brother. The kraal was lived in by Ngibe & he its owner. Infenfa was not a kanda or military kraal.

Wukwana Amazulu is a word used in Natal - not used  
says:-

in Zulu-land - these they use a ba kwa Zulu - & where ba topelisanayo<sup>X</sup> or bonga they use simply "Zulu!" Tumunu says the ~~way~~ word amazulu is not used in Zulu-land. If the King is spoken to a man will say, even to Dingizulu, "Yeho' Zulu!"

Noracoba waye nsundukagi, not  
mnyanya or mpoju. The same applies to  
Nomyihlonga -

Mikabazi was mpo fukazi also mawa -  
Nomcoba + Nomzinhlanga cannot either be  
said to have been ugly - Neither Nomcoba nor  
Nomzinhlanga had children -

X of Bryant, dict under topa.

Impande sent Bayeka, daughter of Senza-  
ngakona, to Myandanya. She was a vizier  
Sokwetshata.

Noncoba was tall but not very tall - whilst  
her sister was fupi. ~~Noncoba ate a box~~  
~~zulu koko~~ These two lived on into Impande's  
reign. N. says Noncoba died in Cetshwayo's  
reign.

I lombai when Dingana was behaved  
abukosi - & before the Shambeshtha was butwad  
so I was a boy who alived at time of 2 Shaka's  
death.

D. became  
King in 1828  
add 120 p

1828  
15 (14)  
present of Dingana  
deceased

This was  
when he  
was born

May 1828  
14 in about 1814  
then to 25. 1. 23. 1.  
rep. here

Dingana ketela's umame at his marriage  
- keto -

Tununu has not cumbusaid - ka  
cumbusile.

Tununu is not quite sure if Dingana went  
to Ishaka immediately. I kupukaid from  
Mteleva or some time after.

Sat:

6.6.03 (afternoon) - Tununu & Ntakwana

For Ntakwana people said that o Panga no Mageba  
had ~~letai~~ that impai to kill Undi - meaning  
by this the amadlozi of Panga & Mageba.

The amadoda of Undi said "I  
Tung'ntshwala wetu si puze,  
a zo bu cit' amabuto"

And yet Myamana sent a messenger  
to them from the Dikwebezi but  
those at Undi would not listen. They  
accused Myamana Sabai's and they  
would not listen to him -

Tununu Dingana used to remark that: Dought  
to boboga. I told him I objected to being  
cut ongi hekile - I said I would not  
cut a hole after having become old enough  
to become a warrior & especially as I had  
distinguished myself in warfare. I  
objected in boyhood to be cumbusaid and

it was as an isizwana that Dingana questioned me. The Qwabe people ~~to~~ <sup>came</sup> busai as a ruler

Sotshangana was son of Zikode.

There was a song running:  
~~used to sing in~~  
Ubtshangana ka Ziko de a  
ngabla sine-nje, a yi ama-  
-gilekayana, a tat' amanana  
ka Sotshangana ka Zikode. This  
 was igamzi (song) Dingana gave  
 without

Umlunger - this word arose out of people asking white people what they were & they replied Si nge be lungu, a ba mhlope (Ndutkwanza thinks the word is associated with "whiteness") Mbuyazwe & Wohl <sup>might</sup> <sup>initiated</sup> have used this word.

Tshaka did not know who or what these people were & so there could have been no

word in use in those days in Zululand. The English were known as abekwa ababomvana or izilanyozana. Tshaka accordingly sent Sotobe (and Mbognamboga) to find out what these people were & where they came from. Sotobe <sup>kampangalala</sup> was a great, tall man, umndudla & could eat a goat himself alone. Could eat to the same extent as Manyosi ka Dlekezile. I have often seen him at Dingungundlovu. He lived <sup>name of his kraal</sup> Skutwazenzik. He was sent by

isibosa Dingana to Sotobe to girls belonging to <sup>topo</sup> <sup>who were isibosa = who were young & right</sup> <sup>magqip</sup> <sup>D</sup> who were there ill & took medicine to them. Sotobe used to eat walking about the kraal, having a boy walking behind him carrying a ngembe <sup>sometimes</sup> <sup>loku</sup> Dlela with a leap of meat on it. After finishing a goat (intondolo) would send for isicuum <sup>(baskets)</sup> of beer & then drink that.

\* cf. Bryant. Dict. p. 108.

Sotobe when at Mgungundhlova would be Esibayeni esikulisi, with Nohlela ka Sompesi the great Induna. Sotobe was an Induna, was uyise or ikosi (Dingana) - said because he was umnt' ondala wa kona. Sotobe was tall & had tungai. He died whilst Dingana still basad. He died after Ngomane - father of Magidi. //

People in Zululand used to use the <sup>abungala</sup> word abaliumbi because of their <sup>search, look</sup> bumbling things. This word is now obsolete, but the phrase abalumb'a ba lemba konke is sometimes heard. But even though abaliumbi was common yet the word abelunga was also used.

When the Zuluys <sup>blasted</sup> a's in Natal I accompanied them. We found 2 cannon in Gardiner's place o Gogwini, o Tongati &

viz to Kangelu  
carried these back to Zululand. D-  
~~collie~~ had them fetched to Mgungundhlova  
This was done & he saw them & there I  
believe they remained. The Boers may  
afterwards have taken the guns away  
when Mgungundhlova was burnt -  
(It was the Boers who burnt Mgung-  
undhlova). It took 4 to 6 men to  
carry the guns. They were taken into  
the isigodlo & gingqizwa there, so ka  
zo buk'isifazane. (Dr. Cowan)

I have never heard of any white man  
having been killed in Pakatwayo's country -  
had there been it would have come to my  
knowledge. Nor have I ever heard of  
cannon being near Nobamba as stated  
by Cowie & Green.

I have never heard of mfokazi as being a son  
or heir of Senzangakona.

The kraal "Ukitakitani" on Gardiner's  
map (in his book) which I take to be  
ekuketakeni <sup>ekuketakeni</sup> was, according to Tumunu,  
Tukwase's kraal, i.e. mother of Non-  
Kwayimba - <sup>(bog)</sup> Tukwase was an  
inkosikazi you chisebeni + wife of  
Senzangakona. NonKwayimba  
was killed by Dingana on the ground that he  
disputed with him as to his right to the throne  
He killed him <sup>Uviva - intent implying</sup> Dinhlungwane, near the  
Dzinyosi Kanda.

All the wives of the Kings had kraal of  
their own <sup>to there in time with the property wife belonging there to belong  
to her son her</sup> e.g. Monase mother of Mbwaye  
(Mukwana observed) had the Intengwini  
kraal. That was where the Dziggoga  
came from - originated. The badge of  
the Dziggoga was flaps of skin, gotsha  
whatsover <sup>or</sup> what <sup>or</sup> what <sup>or</sup> what  
Cetsho <sup>or</sup> what <sup>or</sup> what <sup>or</sup> what  
gotshive placed along the temples & earson  
either side with two small anatshoba  
erect at top of flaps.

⑥ this ~~name~~ is wrong I think should be ekukukaketeri - one of Dingane's kraals

Ndukwana points out that the Usutu found their origin EkuBazeni, ~~is~~ <sup>so</sup> Cetshwayo's own kraal. The Usutu were called by Dingizulu abatshokoberzi, whilst Ndabuko spoke of them as 'Eikanda'. The abatshokoberzi wore a tail (tshoba) ekanda i.e. on the crown of the head.

Turunua I shaka memaid Pakatways to an  
unjader, to giselana <sup>with one another</sup> & my father  
Mongiya advised Pakatways not to  
consent urging that Ie yengaid him.  
"Dont you see Mgalana, who came to  
Kenza you from the Ngaza tribe and  
who you were obliged to send away because  
he came with medicines yobukosi  
by which <sup>as he asserted</sup> he desired to confirm you in  
your kingship, dont you see that after  
being sent away this man went and  
konyaid I shaka and is at present  
with him? Well, I. has some scheme

Etébeni = ~~too~~ bong just above  
the thigh

ehla ngo } difference [6]  
ehla klu } between

on against you so do not accept his invitation".

The reason of J. quarrelling with Pakatwayo was because he bonga'd ubu-kosi. He destroyed Izique ngo muti ka Mqalana. He destroyed Qwabe, Ndwanedwe & others ~~district~~ tribes.

<sup>amazulu</sup> ~~KwaGgori~~ Ndakwana says Jwides & Ishaka fought near Harry Osborn's house on Mhlathuze & on that side of river but on the banks of the <sup>amazulu</sup> ~~amazulu~~ stream and near <sup>Gqobu</sup> Kwa Ggori (one of Senzangakona's Kraals). ~~He thinks~~ <sup>He thinks</sup> Jwides Ishaka <sup>amazulu</sup> Jununu agrees.

I do not agree with Jantschi as regards his account of the conflict between Zulu & Ndwanedwe. That Jwides descended Gcengco, it was Julius that did that or that his father was nhloli to Senzangakona, Ishaka, Dingana & Mpande.

Ndakwana is also of opinion the Julius shla'd ku Gcengco & not Jwides side. Then again Gcengco which is near Inkandla bush on some day one others another.

677

one side & Insuze stream on the other is quite invisible from Kwa Bulawayo where Jantschi states J. was then living.

I have noticed Jununu Tefula's considerably of course this is because he ~~black~~ belongs to the Qwabe tribe. He is very disappointing as to where the inhabitants of Zululand originally came from. Days the wives of Pakatwayo did not throw light on the point of my search. They merely said Qwabe & Zulu came from Malandela without giving the cause of their quarrel & still less as to where the various tribes in the country came from.

I notice Jununu speaks of Nomcoba as Ishaka's own sister whereas Jantschi said she was by <sup>little statement</sup> Gendeyana - in which Ndakwana agrees.

Questions: - Tell all you know of Mqalana & the powers of his drugs etc. Biographies of Ndhlala, Dambe, (Ngobo); go more thoroughly into the regimental system & locate all the amakanda;

mhlabaneni  
-indla' em andave

imzi ya yakiwe ngo nkonto kwa  
zulu

[187]

7.6.03 (contd.) Janana & Nukwana.

N. says: The Bulawayo kraal near Nodwengu was built by Mpande. It was of course Dshaka's kraal of that name rebuilt.

N. says Dukuza too was rebuilt indla no Mthembane enkla nas' Othlambekhlewi. This kraal was based by Mpande + ~~per~~ existed till the war of 1879. The izinduna: Magidi ka Mengiwa, Matungana mood' enkullee ya kona, Sigodo ka Mthongwane was & Mambateni (was an izinduna there) - he belonged to Sebeni, Mmama ka Jana's kraal. Sigodo was an isebi + lived

<sup>atulawa</sup> ~~at a time~~ Kraals + homes were built by the forces of arms in Zululand. That was the regular original method. No one built without at the same time being prepared to defend. This <sup>is</sup> an ancient practice. Even to this day they Kwatsa - <sup>2</sup> many of them don't <sup>see you say</sup> want <sup>buy one</sup> amaz' was ondini also his mother. There <sup>is</sup> <sup>buy one</sup> innumerable <sup>see you say</sup> njalo o Pondweni - from Sengangakona as an idlozi used to ask why his garden was no

Intombi ka Ndaba

[197]

longer himba. People would then be directed to him if being given cattle to eat as they himba. They would finish it in a day, there being many to be off to do it. This refers to the o Pondweni ground.

The name was given to the spot not to any hill or stream.

There is an Intombi ka Ndaba is a spring close to Mfolozzi + at the same time close to road. The ancient kings had intombi.

There <sup>is</sup> ~~was~~ an untombi ka Kondlo near Yamele's Nkaneni kraal. This Tumma says was called after a former King of the Qwabe people. It is on the Eschouw-Ntumeni road where the path turns off to go to Mhlazane + Kwanagwaya etc. There are indini trees there.

TUNUNU - 60/261

7/6/1903

from next p. but one back (20)  
line gaduzelawa  
izuet etezaginaya  
muntu

There is bad feeling existing which will yet manifest itself. The Cetshwayo family will fight between them.

M'poyiyana ka M'pande, younger brother  
of M'tonga was killed by Cetshwayo at the  
same time that he put Nomantshali, M'pande's  
favourite wife to death. Nomantshali was  
enkul' intandokazi\* ka M'pande -

Romanthali was a tall woman, she at times would take an indukar & smash a man on the head with it - Jumru says I saw Romanthali - She once gave me a cow, on the day of her death.

Nonatshali idhla'd iznikoma za se  
mdu mequlu - zo mlo mo. This notable

woman lived at Madang village. It seems two Europeans had outspanned their wagons at a place called Epitukwini, and that owing

to their own being alleged to have got into  
fumbo <sup>in fokozane</sup> amasind enkosi emqunyezulu Nomantsha  
Sorokogane <sup>brother of Mbokwe</sup> & sisibele as a girl, entandakazi as a married  
wa kwele <sup>Abiebie</sup> woman

li caused the cattle to be seized. The two Europeans at once proceeded to Nomantsuali accompanied by their herd boy and explained that their oxen had not entered the garden, that they were merely making towards them when not only their herd boy but they themselves had followed at a run to turn them back. The Europeans then demanded that the herd boys belonging to Nomantsuali should be brought forward. She sent for them to find they had deserted. She then released the oxen. No in addition to the oxen there were a number of other cattle seized, these belonged to the King and were yezomlong, eating cattle or kept for milk purposes. Nomantsuali seized these and sent them away to Nkongeni the reason being that they had eaten the King's gardens.

No man should be a woman who although a king has settled a matter in favour of the man complained of is discharged him, would

Send out these regiments both at Modumeyulu & Ntabakawombe - kraals which Mpande had given her - and practically subvert the King's decision.

On the occasion on which I was at her kraal, having come from mine kwa Zungezwayo, & had received the beast I was obliged to leave it behind because it was that day that an impi was sent to put her to death.

N. says. Cetshwayo, by looking into water that he had pehla'd, said he saw an impi coming.

This happened during the winter & in a few months the Zulu war broke out. The regiments when Cetshwayo told them this accused him of being afraid, saying that no hostile force could attack them in their own country.

Tununa says "onke amakosi a yi bon' emazini impi" i.e. in water they themselves pehla. Dingana used to pehla esibazini where he stayed. I have often seen him pehla. He pehla'd with water yeri neganya. I do not know what kind. & these

things were kept secret. Mpande also pehla'd. A king would gaze with the water he had been pehla'ing. No one else but the king was allowed to pehla.

Dingana would be pehla'ed for by izinyanga viz abafana ba ka Mgala - viz Sagecha, Ngadeva & Sogobizitwana - ~~all~~ & Djiana - all these were Mgala's sons. Djiana was my aq.

As the ~~impi~~ would pehla'd he would bonga the fathers & ancestors of the king. This would be done before the impi left to khasela and would be a sign that the impi was about to set forth on an expedition.

Mgala used to paya Dingana nge miti. I have seen Mgala - when he came to see the King. He used to send abafana baka to pehla for the King. The King would sometimes send for Mgala & say "Why does he no longer come & palaza my impi in cause

it to Klanya before going to war? Mgalaana would then go. Mgalaana belonged to no regiment. Wa Klala ngoba nyanga ku Shaka, & i nyanga ye nkosi - & exempt from military service.

N. says our army used also to ngwambla before going to war. I replies. But in Dingana's day the isipi forces would only ngwambla after reaching the further boundaries of the country (their own). They would then be tinhuad and made to assemble together for the night & then ngwambla. To ngwambla was to kill beasts for the isipi and benga the whole of it osa it and buga the whole with imbi <sup>by isungwana</sup> until it became black. This meat would then be ~~thrown~~ <sup>thrown</sup> to the isipi by the isungwana & those assisting them. The regiments would catch the meat, chew it slightly, swallow the juice & pass it on by throwing it to others. If any piece of meat fell it was to be left where it was untouched.

60/27/1-24

Stuart Papers Notebooks (small - P) in File 60, 1

(27)

7-6-03. (cont'd)

The beasts killed on such occasions were bulls. A man would take a bite and then throw the piece he had bitten from away to others standing about him, <sup>who</sup> of course catch it being in readiness & catch it in the air above their heads. The piece bitten off & chewed would be spat out after being chewed and not passed on. The man who has once chewed will remain standing where he is and not compete in catching the meat being thrown about. No one human's igat' <sup>2</sup> li kulu only very small pieces and so it comes about that all get some of the meat thrown about.

On great occasions as many as 5 and even 10 bulls <sup>will</sup> be killed for such a purpose for even though small pieces are bitten off all should klefuna a little & as the numbers are large a large amount of meat is required even though none of it is actually consumed.

**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.

The internal parts were not bengadi, & they all belonged to the izinganga. The troops would begin by palazing first & return from amfaleni to find the bengadi baged meat ready for them & laid in heaps on skins.

N. says Dngwambadi Ordini ~~took~~ at the time of the Zulu war. The doctors were sons of Kondhlo, they lived in khalane N Kongolwana stream.

J. says, Dngwambadi kit'Engungane Shlown; ~~and~~ this was just after the massacre of Piet Retief & party. We ngwambadi as we expected the Boers to attack us but on that occasion we did not go to our boundaries as the attack was expected to be directed against ourselves.

The impi after ngwambading is telwa nge ntelezi. This intelezi would be twalwadi nga mo goma, for our forces

used to lasela nge miti and after the attack was over these medicines would be brought back in the baskets. A great umzila we zinganga always accompanied the troops to the front.

I remember the great inkubulshane-inkubulshane' emkulu. going off to attack Mzilikazi. They ngwambadi & Ingungandhlova after palazing & when it was on the confines of Zululand *zi si ya kwe le zita* - hostile territory it ngwambadi again. I saw <sup>the bulls</sup> driven off which could have been for no other purpose but to ngwambadi. Members of that impi told me they ngwambadi when they reached the limits of our country.

The great Nduna of the Mzilikazi impi was Nkela <sup>also</sup> ~~and~~ Silwana and other qindeena.

The process then was first to palaza,

then to ngwamba, then to be tlewa'd nge  
ntelezi. And when the intelezi was being  
tela'd on them the doctor would caution  
them against associating with women for  
if they did so the would destroy or subvert the  
power of the intelezi. And so it was that  
after receiving the intelezi none of those  
tela'ding would go to the women.

~~upright~~  
~~for~~

~~5~~  
~~scavent~~

Palayaing, ngwamba & ntelezi would all  
take place on the one day. They would blanya  
in the morning, ngwamba midday & have  
the intelezi in the afternoon after which the  
regiment would scatter & return to their  
respective amakanda. Whilst away  
palayaing the nkwebane & udchi would  
be teganyi igukuni for cooking the meat  
which the doctors at the same time would  
be preparing, blackening &c with their  
drugs.

When a King berought himself that it was

advisable to attack some particular people  
he would send out notice to the whole  
country saying they were to meet together  
as there was to be inspi. The regiment  
would thereupon assemble, not at the King's  
kraal, but at their respective amakanda.  
This process might take some days. An  
order will then be sent round that the  
forces are to assemble at the King's kraal  
and after arriving there the ceremonies  
above described or referred to would take  
place. The forces would then be told to go  
home by which was meant to various  
amakanda where they would remain  
a few days - rarely over a week - when  
they would be pakai. Not more than a  
week elapsed for fear lest the <sup>power of</sup> intelezi  
should be spoilt & as by men telaiing  
ne sifagana. For when the inspi had  
attacked an enemy if it had come

bad off that failure would often be attributed to men having disregarded the instructions of the *iganga* & *talat* with women.

Upaka is to pass the *impi* - *Isuswa* <sup>to take up a position</sup>  
*nganga* <sup>and</sup> *mabando* <sup>to</sup> *ayo* -

After the *inteleji* & going home to *Tanakanda* the forces will once again be called up to the *pakwa's*. They will then come prepared & actually in readiness to ~~go~~ go forward to war. They will come to the King's kraal. The King will *wanula* to his full, carry his shield, *ipande leu konto* & ~~so~~ <sup>ingapela</sup> ~~upula~~ <sup>upula</sup> The abundance of his *izimbahlase* will *refugela* as he walks about. He will speak to his forces and they will reply in suitable terms assuring him as to what they will do. They will say "u yo *kyuwa* *ngati*;" "u yo *si bona*". The King will all the *anabuto* would enter the *isibaya* & *ak'umkumbi kona*. The King has *unselela's* *impi* *yaka*.

The *iganga* would then direct that an opening be made in a particular part of the *mkumbi* choosing that portion of men which the King intends to follow in the rear. Such men will then separate leaving a large distinct opening or *intuba*. Through this *intuba* the troops will now have to pass in the order proclaimed by the King and as each regiment moves to go out the King himself will accompany it as far as the said *intuba* allows them to go out but not go through himself. He will then do the same to the various other regiments until the last viz that making the *intuba* who will then be directed to move off following the regiments already gone forward to war.

In the meantime the *udibi* has gone

on ahead & is waiting for the regiments on the route they are travelling by - and they have driven on the army cattle with them - After being paka'd the impi makes straight for its destination & the campaign has actually begun. When they arrive at their destination the izinduna will of course paka on the field of battle.

The King also has indukhu yempi which when paka'd he komb'a'd ngayo.

The izinduna King is alone en kumijini - the izinduna are with their respective regts.

The King gives the order to move out of the intuba. He accompanies the regt - towards it - they get there first then turn back and follow the King & cause him to hlele saying as they do so "U yo si bona" &c & then make their exit. They will now all be 'angry' for war & warn the King warmly as to what they will do.

7.6.03. (Sun) evening. Duruun & Ndukwana.

Umrnguni wa kiti, or Simakuhle, these are izibongo zamakosi.

N. says. Kandempomvu regt isigubulo sabo  
"U yaliw'utrnnguni wa kiti"  
ohlangeni

Si buza kini & na ni kutoh'  
sikescenit Epcone mzukiva nilewayo  
(Xaga) to wayo kona in, wayo ngoko  
u yaliw'utrnnguni wa kiti'ohlangeni.  
Mbonambi regt: isigubulo sabo  
went as follows:-

Uklom'uhlasela a kubayangwe  
uhklom'uhlasela' emhliongannula  
en kha negwe.

Suka uhklom, hlasela y'ehla  
U ya nganis' o Dalaule - Iwu!  
Iwu! Iwu! Si ba nganis'  
empanaa, ba ya zi leta nkosi  
yetu yomnguni. Mrnguni  
klom'uzidhle!

Xie in the middle of the singing part whilst standing singing - Daga  
is the way women sing in answer to the men -

Those of Swaziland refer to us as aba Ngwane.  
The Tongas would use the same word.

When the King was bengad we always heard  
it said "Mnguni wa kiti!"

The statement that the Zulus, Swabes etc came  
from enkla is supported by the fact that  
Mzilikazi, Sotshangana, <sup>Sikudzana</sup> Sonveli etc all  
went to the East side of Africa & in the  
direction of the angonis of Lake Nyasa.

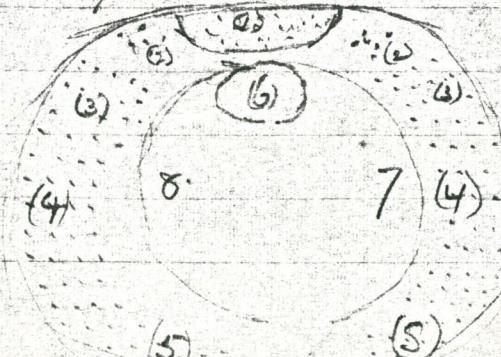
N says that Maphwathi (chief) says  
Mtetwa tribe first built emagudzi,  
when they left there they became khwane.  
(khali) kwo mafuse <sup>as was</sup> <sup>Emafuse</sup> Emekwini -  
we do not know much about our origin, we  
were too much engrossed with modern govern-  
ment battles & to search deeper into our  
past.

Mgcobo, Mngoye, Nodanga, Son'Konde,  
Miyomo are a few of Dingiswayo's  
many sons. These sons belonged to the  
of Inkanaane isigaba sotaseimbo se enkulutshu  
engungundlovu.

"  
Enkulutshu, Dziquilutshu & Dhlabu  
regt. ~~Shall~~ Mgcobo, N. says, the leader  
was killed by Usutu - Mgcobo was induna  
enkulu yo khlangoti eku Baseni - Mgawu  
was indun' enkulu kwe si kulu.

9.6.03 (evening) Turunu & Ndukwana  
N says: Emagudzi { middle portion of  
uendo kraal  
wenzhu between 2 huts if close together to  
back part prevent people rubbing past them  
of hut ufundu (back of hut)  
mhlobelo { for one beast  
(mkono esitshu) uneng  
mhloko + mkono + dzicamelo  
ibele for induna  
Ku'scoba - seobele esigodhluwini i.e., not  
in rows - referring to huts - jumbled together  
without systems

### Ikanda.



1. Dzicamelo
2. Dzicabukhut
3. Dzicamelo
4. Ision so muzi or emagudzi
5. Dzibay' esitshu
6. King, cattle kraal
7. Dzibay' sikhulu side
8. Dzibay' sikhulu side
9. Dzibay' sikhulu side
10. Dzibay' sikhulu side

12

10.6.03

verula

to

you can write remember but  
tura zi izigaba nge.

Questions:

what ~~who~~ were Pakatwayo's regts?

Kondhlo's regts + kraals?

Mncinci + Lefutu's kraals

Sinamane, Kuzwayo, Sidinane & Mahlobos graves?

Who was Pakatwayo's heir?

who were <sup>+ are</sup> Mambongonyana, Muzi, Godolizi, <sup>+ Ligidi</sup> Mese

~~Pakatwayo's~~ kraals  
~~Pakatwayo's~~ were Entoyeyeni,  
(great kraal) ~~ntandeni~~, Ezinkondeni (ikanda)

Pakatwayo threw many together in one regiment,  
ggibavela ndawonye. He izigaba za yini  
ngobuntanga nge pakat. Entandeni.

N. says  
Formerly they were recruited according to  
amavijo nge buntanga + belong to the  
kraal where they were. They would not be  
sent out to build a kraal of their own as  
the Zulu regts afterward did. Ba hlezi nge  
be viyo babo & kaya.

Ezinkondeni  
utuyabaza  
+ ~~the blood~~  
give ~~the~~ <sup>the</sup> blood  
Kiyaza.

<sup>13</sup> cubaza = hlepolu is make a regt into  
izigaba emakandeni.  
Tshaka took abe ntanga and made them  
so + built their own kraal away  
from other regts. T. learnt this from  
D. + D. from Europeans.

verula

Wobenkuhu twala! izimbange ekanda  
(about 9"-10" high)  
like the peak of a hat, with <sup>the</sup> ~~the~~ corvo  
+ lungiwayo futi. + jscumek' <sup>various</sup> ~~the~~ <sup>feathers</sup> ~~the~~  
+ on top would be isidhlokhlo <sup>feathers</sup> ~~the~~ about as <sup>large</sup>  
abuyanga <sup>large</sup> as one's hand. This verula was  
taken from people <sup>white</sup> with people  
called abuyanga because it was  
said to have been obtained from the  
abelungu though ~~so~~ no one seemed to  
know what + where the abelungu were.  
The Tshaka first called Wobenkuhu  
Ngangezwe, afterwards this name  
was discontinued + then they in Dingana  
day were merged with others into the izimpohl.  
The name izimpohl came into existence  
when they had killed him (Tshaka).

N. denies this saying the name impossible  
arose in Shaka's day.

Dibukblanga, Bibabanga, Adabekukha  
for instance were all called ijimpohlo  
by Dingana. L D

Wabbenkuh was ~~killed~~ sent <sup>by Dr.</sup> Eschkebeni  
back after Ts' death.

Dingana telad Gibabange & Dibuhlangas  
sun fungamukloone, Ndabenkulu was  
sent esiddeleme. I do not know where  
either of these regts resided in 16 day.

Debinblangu & Gibabangu were  
isibay'asi kulu. Nggobolondo was  
sent put ohlangotini le of evoyse  
engungunishlown. Tshoyesa was  
an isigaba nga pakat' im sungu  
shlown

Bondayana did not belong to gaipah.  
Disipari                             
Amawombe

tsilalo = where a person got hurt. <sup>15</sup>  
Ana Wombe were teleway into the tsilalo Am a Wombe Empungan -  
- Shover & became tsibaey' esikular esangwemi. Enkla ijimpohlo.

N. says the *inikulutshana* belonged to all kraals. They were not *telwai* <sup>amakanya</sup> in *Engungundhlova*. They only became *valala* when called up to *Engungundhlova*.

T. says D. kumukad kva ka Tshaka ana-  
~~but~~ big & called the reg'ly ijimpohlo.  
I deny that the name ijimpohlo arose  
in Ts day. it arose in Dingana's.

N. says D. had a name & called him  
esimphlo -

(71-6 03) The iklaba + im kulu tshame  
+ tshame + tshame twala si gihlokhlo za mangu -

The *zinyoyoi* were directed to leave off wearing the *isidloolos* so mange + only 'wai' in the

uDhlan bedhu lwa niku'  
innyakanya ye sakabuli - bloma

if emgeleni, stick out at back.  
The feathers would be fixed on a stick  
about 12 or 14 in long.

The carried umgeli le womtini,  
ebuswem - onkulu -

The isumpohlo twalad izifora,  
zi bulungive zi about 8 or 9' in  
diameter, zi ged ikanda - ba  
rikw' amaqubela + zimpare  
zendwa and imoggiti (15 in high  
be bird, with mpsunda izimpare).

Ndabakawombe was butaid by  
Dingana & called them ukokoti  
Ndabakawombe was so called  
Impande - ~~at~~ Ndabakawombe faka  
imbangaiya intshe imbangaiya emblope, also  
amalglo of intshe ~~the~~ sunyama.  
The imbangaiya would be stuck into  
the amalglo.

Since the Kokoti was the name of a

\* quibshevit in hland hleni yazo - made soft so the  
feathers hang over.

butaid regiment - but only just butaid.  
They did not fight - they remained with  
Dukura -

Da ngardwe se be pum' impi. i.e  
to fight with Boers. They, Kokoti were  
quite old enough to fight - The Kokoti  
fought for Impande & Magongqa.  
but that section of the regt that remained  
with Dingana did not fight as they  
were with the King. They went to Doringeni.  
They carried things. They were also  
sent for dogs zama zora 2 mgunjund-  
hlova. Mgunjundhlova was  
afterward called Kwa Dingel  
near Ivuna ~~near~~ this side of  
Cheesman's & Kon' Engwagweni.  
Kwa Dingel is the name of the  
district. D. built mgunjundhlova  
there as Impande fled into Natal.  
Impande afterward cited the

\* Baleni says Mgunjundhlova was first of all  
built at Ivuna, this must be an error.

Kraal, that took place as a consequence of the magonggo battle.

Inpande changed the name Kokoti to Ntabakawonbe.

Nomakala  
nsewane

The Ollambethlu (or Indhlenewu) of Inpande were, whilst cezair,  
called nsewane also Nomakala.

The indhlenewu name was only given on account of their izilevu but not the King's name - and yet the King himself used that appellation.

This regt. fakal uitshe - amagolo - just as the ijinyozi twala'd under Dringana.

The uitshe & indwa was got emankengane - Tongas. The cattle were sent to barter for them - One would go for uitshe in the direction of & beyond & Ncome. They got the feathers

anahobo

from anahobo ie an amankengane who cupa'd the intshe in their country not procured from Europeans -

+ unuud

13.6.03 (morning) Jununa & Ndukwana -

Questions - what was ubinggwanga?

what did Fasinba, Zibolela, Dshoyisa, & Nabenkuhi  
Inbonambi, Nomdayena, <sup>Isipetzi</sup> Ijinyozi and amahobbe  
Enumerate once more the izimpohlo.

what was ubayimbaji? <sup>Ijinyozi</sup> + icambo so hlangoti of N

Enggwanga = ogondo - th ilala part ie what the string is bound round. I have seen those <sup>wa ba cubukesa</sup> who had cut off head rings. T. gave this order.

After tinga'd <sup>wa ba cubukesa</sup> (T.) & caused them to gunda - ie said they were too small, eyesad or solad them. The ubinggwanga were the izimpohlo.

The word izimpohlo was merely a name not speciall because not married for all regt. did not marry -

ngangzwe <sup>ngangzwe</sup> qibita to proper  
t = confuse the order.

Waberkulu <sup>ngangzwe</sup> Dibinlangu, Sibabaneze  
were ijimpohlo. Dibinlangu + Sibabaneze  
were the older ijimpohlo, followed by  
Waberkulu ~~or~~ alias Ngangzwe.  
Ishoyisa and Zibolela were not  
ijimpohlo - they preceded the ijimpohlo  
above mentioned.

Nggobolondo were Hetsukuluwa's kin.  
Dibinlangu + Sibabaneze + telwa  
ngaso langotini ba ba isicamelo -  
with Fasimba. The Zibolela were also  
on the langotini of Ingungandhlovu.

Buto ka Impunzi was & man  
between was a member of the Waberkulu.

Sidada ka Marzixi <sup>father was</sup> <sup>intoki</sup>  
ya kwa Zungeru was Dibinlangu.

Borolo ka Sizungu was ~~of Sizungu~~  
was <sup>the great inuna</sup> of the Zibolela.

mbopas alias Somvokozana ka Wolizibi, was  
an Induna or cane of Zibolela.

qibita to proper  
t = confuse the order.

(I do not know what regt) Etangamem <sup>21</sup>

Mbopa ka ~~was~~ Sitazi was -

I know there was a Mbayinbayi - a  
section of Dzimisozi.

I believe its first regiment was the  
Isiperzi, that's what I have heard, then  
came uFasimba, then Zibolela

Mbomambi was telwa's Emungandhlo  
by Dingana

N. says Nomdayana belonged to  
Mbelebele kraal - T. Hetsukuluwa's  
some from Nomdayana & called  
them Nhlokonkulu. I do not know  
much but imagine they were a separate  
regt. -

13. 6. 03. (afternoon) Jununu, Jantshi + Wukwana  
Jantshi says Ishaka was born  
Zangeni.

Jununu says Ishaka was born kwa Zulu  
Jantshi - Ishaka's mother never gcagca'd  
ku Senzangakona - T. was sent for

by K. Zulus (to see how big he was) & when this was done he was slangeni.

J. replies. I heard from aba kwa Zulus Dingana told me this. I deny that Ishaka ever came to Qwabe. All I know is J. went kwa Mntetwa & Dingana to Qwabe.

J. replies. I am in no doubt. My father was present before Senzangakora married. My father pumaid kwa mabaso & went to kona Janra, saying that the mabaso people had no pluck & would not fight.

|| My father belonged to the Ntontela reg. (Senzangakora)  
he was telo's there, for he pumaid Eziqueni. There was another reg. before the Ntontela but I do not know it. The Ntontela was slain by Amawombe - S's last regiment.  
My father was not married when he came to

Siyenze

Senzangakora - about same age. I am sure the Ntontela was S's regt. Ishaka pumaid uDhangubo & bla telo's a Ntontela & S's regt when (S) again were called isiyenze, & then Dhangubo. Amawombe were M'Kanyile ka Zivalele, Mapitave were Amawombe.

J. agrees as regards Dhangubo. Tumuru, J. says, is a 'boy' to my father. Ishaka was not born kwa Zulu but esihlabeni.

Monayenihlanga not daughter of Nandi - I forgot the name of her mother.

J. says I know Nongila, just his father.

Ishaka enyad Ngwadi & Nongila inuku yongawuli. Letshwayo however disallowed this custom <sup>when still</sup> a prince - so says Nokwana.

## Sciyenja or Inquenanga

(J.)  
My father says Jama had only 4 regts.  
No one has ever seen Zithzen & Shela. Thaka  
is supposed to have had it but my  
father did not know who his mother was.

Infemfe kraal - Ngiba. This became  
Ngiba's kraal under Mfandende. Mfandende  
built it for him as I understand to  
resuscitate a kraal if not of that name  
but another existing ~~to~~ in Senzangakona's  
time & belonging to him.

Sunday morn, 14<sup>th</sup> June 1903. Dzurwa & Ndukwana  
J. says I saw Nongila <sup>as I think he would be</sup>  
older than Dingana. I should think Nongila  
would have belonged to the <sup>Sciyenja</sup> ~~Sciyenja~~ or  
Inquenanga regt but aid by Thaka.  
This regt was placed kwa Kangela.

N. says  
It often happened that an older & younger  
brother would be butaid together in one regt, this  
was owing to delay of the elder one to join

J. says the previous regt.  
I saw Nongila north in Mfandende's reign.

Thunium Illustration 2 60/28/1 of 14<sup>th</sup> 60/28/1-18

Stuart Papers. Notebooks (small - P.) or File 60  
(28)

14.6.03. Sunday, Jununa & Kukwana

I says - ilerube is an igera - loke lina.

ikarzana, per N., means a man living  
almost as if independent but yet attached to  
a tribe - living <sup>eg</sup> on the boundary of that tribe's

district

~~Iamshi also  
present now.~~

~~Spring~~ - Igwodha walls of  
escarpment <sup>unexcavated</sup> <sup>excavated</sup> <sup>excavated</sup>  
lived here

5 or 6 igwodha huts  
boys slept with mazda  
- 16 on each side.

Ngofika - open pole

Igwa - Igwodha

Ngofika - open pole

**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.

2 ambedegi <sup>afone</sup> cattle  
~~intsheri~~ <sup>red.</sup> Dingana's  
Ngomane gewalid Engungu & hlova  
ku tatu' isicoco. When a great man  
died his cattle would be appropriate  
by the King.

I says. I have seen Ngomane - He was  
indeed superb.

Vimbi & Bungane only were married  
under Dingana - i.e. among the  
ezineku.

II says under Dpande there were  
many ezineku zemadoda who  
were married.



high fence - cut back along top  
five izinlla.

He says O'B - isigaba sa kwa Nodwenga.

I - ithe ko ku pucuzza izinyawen  
was in the sibaya so ku gaga.

in vicinity  
divided into  
away.

3 awalimacombie Huts faced the backs  
of others but esibayi they tended to face  
outwards -

A. girl anyukas' nek bensikuler

- sibaya - so Ndukwana says also jantshi  
a notable man ngamula's isigaba.  
Msongana - <sup>70kya</sup> ndima; <sup>70kya</sup> ngamula's <sup>70kya</sup> Dingana  
Mpata ka Ishunyayezwyo - ngamula's Dingana  
& amanketsana - also Dangazele ka  
Ishunyayezwyo <sup>latus</sup> - elder brother also ngamula  
there.

not necessary for ndima to ngamula  
matter of choice.

The King used to hola the whole kraal  
(Engung.) - He liked izindlu syihle.  
Holas wakira, & in full love  
would give order for repairs etc.

Says. The hlangotu incards moves off first  
e.g. from ikanda to a proceeding to ka's kraal -  
then next & so on to sibayi's kraal so hlangotu then

follow the isicamels of the sibay esikuler  
side & so on down to his sect - properly  
known as sibay esikuler, who bring  
up the rear.

*Tamela  
through  
intetwa*  
mkumbi akad about middle of sibay

I says. I have heard Nongila, Tunini,  
Mzanywa ka Sogobile was exhibiting  
the Non'Kobo (came from intetwa  
with Ishaka - belonged to the izimpohlo)  
all these I have heard say J. went  
Kiva Quabe, leaving Zangeni. I  
do not know man he went to but  
he quarrelled there & returned Zangeni  
ekaya ka nina. I am not sure if  
Nandi by this time had married  
Gendeyana - I have heard something  
to the effect that Nandi went  
off to marry Gendeyana shortly  
after bearing Ishaka, for Senyanga.

had not been jutshwad. But I am not  
quite sure of this.

When J. went to Quabe he was already  
an insizwa - it was after getting  
back Zangeni that he was sent  
for by Senyanga kona who by that  
time had married ~~wife~~ <sup>his</sup> head

J. was jutshwad immediately after the  
destruction of the kraal Zangeni  
(I do not know why it was so called)  
ie after it became known that the boy  
(Ishaka) had been born.

I am not sure if the girls (with Nandi)  
went of their own account to see J. or whether  
they were sent by Mbengi. They went  
with 2 men & these men disappeared  
when J. discovered the party. I believe Nandi  
went of her own account. It is nothing unusual  
for a girl of Zululand to go in this  
way to see some person whose name

6  
Dhlangubo (Dingana's regt) & Ntuleini.  
(Dingana belonged to Ntuleini).

was well known. N. agrees & says a girl would sometimes <sup>go to</sup> ~~belong to~~ a man even though not her brother to a tribe. In order to see some man she wanted to become acquainted with.

J. says I was born soon shortly after the return of Msande from Natal. I was born before Ndonakusuka - would belong to Induyengue regt or the older Kandempemba <sup>(say 50 yrs - 80 yrs now)</sup> - ~~the younger~~ Kandempemba were I have never heard of Dingana going to Dwabe.

J. insists I. and go to Dwabe.

J. says Gendeyana belonged to Dwabe tribe.

In old days a woman ~~sets~~ <sup>sets</sup> shwa' who had ~~gcapca'~~ never married again.

N. thinks that even though Nandi had married J. she might have gone to marry Gendeyana for of course

7

she belonged to a different & an independent tribe. She would not be content with merely an illegitimate child (mlanjivana). J. says Everyone knows I. was Galela's Elangeni.

ilunga = icegu.

ilunga is an old work.

J. denies I. had as isigodlo.

Nonkobo, u didiz ulw-anhle, <sup>(his wife)</sup> i gave Eli kulu li ka Dshaka - was <sup>he was</sup> of the isitazana regiment under Dingiswayo. Became isipollo under Dshaka - via Glibabanye.

N. says An mlanjivana would go with mother to her husband. The father of this mlanjivana would, when allowed to marry, would go & fetch it but he would have also to lobola to <sup>child</sup> mother's father say with 2 beasts & this mlanjivana would be spoken of as ayise of the true father's other children.

~~Ishaka~~ Ishaka became king not of right but became assisted by Dingiswayo. Sigujana, son of by Maqubazi his sister, was the heir.

J. says I do not know Infokazi, nor the sibongs of Sigidi.

~~See~~ Kwa Wambaza (Ngwadi's kraal) built Emalazi near Kanga kraal. Ngwadi was killed by Dingana near ~~Infokazi~~ <sup>white</sup> Mafolizi. He was killed Kwa Wambaza - this kraal built in two places from Malazi to white Mafolizi. Great fight took place kwa Wambaza - the assailants were obliged to tapa umuzi pull it to pieces to effect an entrance.

ni yode ni nkona, miti ba ya ngabaxi nkona means to doubt

J. says Jena had 4 kraals. viz. Mhlebelle, Bulawayo, Sicabe, Nobamba.

~~J. & Mhlebelle~~ J. & Mhlebelle disagree as regards Mhlebelle. Bulawayo & especially Sicabe which was Ss. kanda. Nobamba was Jena's because that's kwa Mhlebelle &

Nongqekera } Duruuna's sons & daughter  
Nolgori Shini } living in Duruuna  
mpisen Shini }  
nggavippele }  
noleko }  
lexams is.

living in Duruuna

royal about

part of kraal where the

### Nodwengu

per Ndukuana ~~Ngwadi~~ <sup>Ngwadi</sup> ~~Imhaya~~

~~Ngwadi~~ <sup>Ngwadi</sup> ~~Imhaya~~

Bhambetha

Obi

nhlanganisa  
72pmi x Bhambetha  
1mankuthana

no zibaya inside  
except ~~to~~ se nkosi

Mhlela was induna yon gungundlovu  
Probo alias Dambaza (byo libe gave) was  
induna yu camels (izintsho) yofasimba  
Mayanda ka Velane was induna 'si baya'  
zithulu (ohlangothu)

Mpangazitaka Mncumbata was induna  
encane yofasimba

Mqumanga alias Sinyanya telwa's kwa

Kangela.

There were not ~~as~~ 5 rows all round  
hotwengu - 3 some places then 5. ~~to~~  
~~as~~ but not more than 5. Not as big as Mgungundhi  
I say all iguhlobi dabukati pansi kuo  
Kahlamba - divided from Basitos.

We speak of Mvelinganga as umuntu  
we know nothing of Nkalunkulu.

I say, I am an intumgwa - wa kiva  
mabaso. we chhad ne si bulus but  
out from Kahlambeni.

isipambi - hump - bulawa intando - i.e.  
matshwisti (ch.) like his father. Nonoye  
jantshi here goes away. Mgumanga alias Singanya landela's  
J. speaks Fasimba + with that slumped amawombe

Isipezi comes first of 16 regt. then  
Mgumanga, then Fasimba. Mgumanga  
akai their kraal - Mgumangeni - + when  
Dingana regn'd ekaya he telai them  
kiva Kangela because their kraal was

too small.

I have visited <sup>all</sup> the following of Dingana's  
kraal -

1. Mgungundhlova,
2. Sibebeni -
3. Mbelebeleni.
5. Nobamba.
4. Kiva Kangela ( kiti )
6. Ntontela.
7. Homendhlin on slope.
8. <sup>u</sup> <sup>omayana</sup>  
<sup>Chanda to kwe</sup>
9. Njanduna. ( <sup>also</sup> Homendhlin )

The numbers show relative sequence as  
regard sizes.

Senzangakona, ~~Mapita~~ Sojisa,  
~~Mapita~~ Sivalele, Mikabaji, Mmama,  
Sicayi (father of mbopa) were all the  
children of Jama - also Siquebana,  
Nkwele ( father )

[TUNNU 60/28] 14/6/1903]

12

ingxongolo ye zikulu  
 =faction, party  
 u'galo luka bari - ingxongoloyigaba  
 N. & Tunnu strongly disagree with the assertion  
 of Jantohi that Ishaka was unlangivana  
 Had he been so, when killed there would have  
 been some contemptuous expression about  
 his being an unlangivana & unworthy to  
 reign. Nothing has ever come to our ears  
 that he was unlangivana

Nomcoba was bekaid by Impande over  
 the Talwana regt - at their Kraal - as being  
 one they would respect even though there  
 many of high rank among them - She would  
 noted in Bryant's dict manage to keep the ingxongolo ye zikulu in  
 order if not checked by  
 not useful but yet for all as a  
 but y for l as a  
 Kutch! Nga sal'ebayen; song bayen-baleni  
 infarane ~~es~~ bayen  
 es bayen  
~~es~~ bayen  
~~es~~ bayen  
 amadada ~~Yikayoko~~ u'koba  
 Ba yaz'ilo ~~h~~ itin' & sa toluwa  
 amandolo,  
 Inani bantu ita yhe  
 Ba yaz'ilo ~~h~~ &c.

(13)  
 This, Mr. says, was irubo ko ku gida  
 se be gecia, kade be keta - sung  
 by Butelgezi people.

This was about Myayana, the  
<sup>Kumisa</sup> <sup>ukosikari</sup> son of Nggenalele, ~~the man who pekai~~  
<sup>ingan</sup> <sup>gol</sup> <sup>son</sup>  
 Kewa Nobamba - cooked for amakosi -  
 kazi ka Senzangakona.

When Masipula handed ukamba  
 to Myayana he would do so with  
 one hand or arm. Myayana, because  
 he considered himself of equal rank,  
 would hold out one arm to receive it  
 & the kamba would fall to the ground.  
 This is alleged to have happened. Now at  
 the time this happened Masipula was induna  
 yewu. Masipula, it is believed, was  
 poisoned. Myayana was by some  
 suspected of having caused his death.

Now to return to the foregoing  
 irubo. This song was sung before the

Nondakusaka battle, Impande put a stop to it by asking "who is it says Miyamana sits at the door?"

17.6.03 (noon)

How did regt pass time at Mgungundhlova?

How at Kanga & other amakanda.

Were all kraals known as amakanda, what was Mgungundhlova called? were many troops always assembled at Mgungundhlova?

How was a message to army generally sent out & to whom? Are your children deserting you? what <sup>sympathy</sup> ~~feelings~~ have you with the British Govt?

Every kraal was called ikanda - this means umuzi omkulu - and a young nkosana, of man of importance was said to puma ne kanda because it was a big kraal, but all the kings kraals were known as amakanda. Even Nobanda in Sengenzakona's days would be known as a kanda.

There were always many in Mgungundhlova although sometimes said to have Ila Kazekha. There were always zikonzi there belonging to each isigaba.

The isigaba was a section of the kraal, <sup>itself</sup> not a section of a ~~so~~ regt away from kraal.

No work was done except by direction of the king whilst troops were at Mgungundhlova. Day after day they simply hlaa'd. Peoples custom was to konga. They would often be apportioned food - a 'kra bann' in kulu. Then sections would be sent for a 'ku kipuk' ukutu.

Even old people konga'd. I would still be kongating & ask for food &c & scold's isinkomo <sup>D.</sup> if he was still alive. He would say 'Uyo fika n' in' kaya zegu no?

umpele, izigcobo, amahlalla were the only things men had to go & fetch.

Rubasing did not always go on. would go & hang on a tree if he has come out, then they would keep back & at 'ibandla - when the King saw that many had congregated he would give them a beast, ba ninge ba ne nkomo! & if there are enough to consume a beast between them.

Dzingana visited & stayed at jida's  
engas & in jada's there was Kangela.  
He also visited Esikcebeni &  
Mbelibele, also Zimnyosini,  
Othlambedhlwini.

D. had no kraal on a kwa. Mntetwa  
He only visited the near kraals. The  
furthest he visited was Kangela.  
~~He did not visit Mntetwa~~  
even though Mawa his sister lived there.

D. once visited Engumangeni, Ezansi no malazi, near Mbilini's kraal in yise ka Maldini. He went to see the sea. He asked me if god who the mukulutshane ya kiva kanga caught in giving a alive. The king directed it to be driven home Engumangeni where king was staying. On way it caught a man by the arms & smashed it. The alligator was thereupon put to death.

At the Seaside at ~~the~~ D's request  
macam bega was <sup>2</sup> inquaranger  
was told by <sup>2</sup> mbitini to go into  
sea to the dark part of it as  
D. doubted if this could be done.  
M & ngena's <sup>2</sup> epet' inbukar & hambo  
etshay' amangji - wa piwa  
ijsikom' ezy' itsheuni. He was  
in addition to have an ~~ox~~ to kill.

at home. D. stayed about 10 days  
Emgungwane. Amabuto accompanied  
him & ngenisa'd in adoring kraal  
Etapene. I accompanied D. on this  
occasion.

At this time the amabunu were  
unknown.  
(A yidhl'belu kung'yo bukuwido'  
or lwardhlae. Cattle were driven  
along to be eaten at the Seaside.  
D. ngenisa'd the sea, the reg's (inkulu  
amakanda - tshane) ranged themselves in front  
of the sea - rollers, so that he would bathe in safety.  
There would be many izikoma at  
the amakanda, especially shloba  
- gida. They would go as they said to urumel  
izikoma ie gida in the ~~evening~~  
afternoon - or morning when the cattle had  
returned inhlazane.

Jununu went off with Wongqekera  
from Durban on 19.6.03 having left my place 26.6.03

~~Wokwana~~ 21-6-03

All men had great affection of & for their king.  
It could not be otherwise for they were songwad  
together. This songwad took place in the shape  
of an inkata known as inkata yeqwe on  
which the king used to sit and which, I believe,  
used to be kept in Langazana (nkosikazi)  
but at Esizelbeni. The amabuto would on  
a given day be directed to go and hlanga - they  
accompanied by izimangas would proceed  
to some neighbouring stream e.g. the stream  
near Ndwengu which enters the white mfolozi  
and there be given muti in amagwana which  
they would then hlanga into numerous holes  
in which had previously been placed either a  
wisp of grass (doubled back). It was not  
necessary to drink more than 2 or 3 sips  
of the medicine. A man would then proceed  
to one of the holes and putting his two fingers  
into his throat vomit up some or all of the