

176

TUNUNU

KA

NONJIA

TUNUVU

A 70/94~~8~~-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

94. 28-5-1903. Durban.

70/94-101 99

1.6.03. Conversations with Tununu ka Nonjiya on Zulu History, 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 Situntu, son of Magidi ka Ngomane, the boy who had been sent ^{by Magidi} to bring Tununu from Zululand: —

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

I (Tununu) am a Qwabe man. It was to us that Dingana came. Dingana was given by Pakatiwayo to my father Nonjiya to look after. Pakatiwayo was King of the Qwabe people. Pakatiwayo's father was Kondhlo whose father & ancestors were as follows: — Mncinci ka Lufuta ka Sinamane 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 iziMkonde regiment, a regiment belonging to Pakatiwayo. I never saw Pakatiwayo.

My father & ancestors run as follows: Nonjiya ka Tuzuyi ka Mpotsho ka Myangatshe.

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 Ebu-igololwini.

Ishaka and Dingana took different routes after leaving Senzangakona's kraal, one saying "I am going to konza here" (Qwabe) and the other saying "I will konza here" (Mtetwa). I and D. objected to S. nominating Sigujana as his heir seeing they were ^{each} older than he was. Both I & Dingana were of the iMombe regiment.

Sigujana's mother's name was "Bibi ka Nkobe". While ka Sombisi ka Nkobe
mother of Bibi is mother of Dingana
and Sigujana was a son of Sigujana which
was killed with Sigujana which
was a son of Sigujana

As regards Ishaka's birth, I have always heard he was zalelwa'd rkaya ku Senzangakona and when Nandi had already become his ^{lawful} wife.

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

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

The name of Dingana's mother was uMpikase ^{ka myinyeya p. 11.} (I do not recollect her father), but she was wa s'e Magungebeni.

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

I am certain Ishaka and Dingana sukad ku yise be tungile but before they had ^{been} 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 especially to my father.

I knew Dingana well. I was born whilst he was still kit'ekaya. I got my name of Tununu from him. At the time of my birth there was an indhlala. Izitununu went about lambile to various parts of the country carrying food or seeking for it. They hlapeka'd. One morning hearing my father's wives laughing Dingana, emerging from his ilawu, asked the amakosikazi o'm numzana (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 Tununu.

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

I am a member of the Imkulutshane regiment.

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

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

The Imkulutshane regiment elama's uDhlambedhle, then come the Izinnyosi, Izimphohlo which were composed of uNdabankulu Dibinhlangu, Gibabanye, Nggobolondo. The iziMphohlo were buta'd later. Ishoyisa was buta'd before the IziMphohlo, as also the iziBolela, uFasimba. The amaWombe were buta'd by Senza-
-ngakona, and ^{a section - izigaba of} this regiment was ~~also~~ known by the name of Isipezi.

As regards Jubingwana 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 Deza. There was no separate regiment or section which went by this name. The name uNoma-dayana refers not to a separate regiment but merely to an isigaba. Ndukwana disputes this, contending Nomdayana was a separate and independent regt.

AmaGovu and iziBaure are Impande's regiments.

Dingana can only be said to have had only 3 regiments. He had a way of recruiting and then taking ndawonze with ~~one~~ of the older regiments.

It was Ishaka who buta'd the iziNyosi though not under that name. He knew the inkwebane = cadets as iNgobinga and before they had a muzi of their own he was assassinated. Dingana then gave them their regimental name of izinNyosi.

Dingana's 3 great regiments were izinNyosi, uDhlambedhle, and Imkulutshane.

The iMvoko aka'd umuzi, iMvokweni but, as a matter of fact, were part of the im'Kulutshane regiment.

The iMlaba was buta'd and telea'd in the im'Kulutshane and uDhlambedhle regiments. They did not form a separate regiment.

On 28.5.03 in the evening, Mukuwana present, Lununa gives the following:

Entered in Book of
Genealogies - 17.4.16

iziBongo zi ka Dingana.

uNzi, uMakonjwa nge ndololwane,
Kanzi iminwe i ^{yo}zomb' abanjani.
uBambi la nkomo, lapa zi lahlekile
uMancwaba o nga lizwe la mapetelo,
Lon' e li ncwaba nge inkemezelo.

uNzi o wadhl' izinkomo e zi verayo.

uMtohingili u nga zindhlova
zi hlatohuwa nga ba nini mahlanga.

O be ya ye ngapo wa balekelwa

Ngo ku swela goqo, e li m sitayo.

O dhl' uNziwazana ka Matshobana,

wa dhl' insimba em sila lugaju.

wa dhl' uNhlanganiso ka Matshobana,

wa dhl' uNzinyanga, ezintombini zi ka Matshobana.

wa dhl' uNgingqiyizana wa kuwa Matshobana.

wa dhl' uNkayitshana ka Matshobana.

wa dhl' uNokufa emakosikazini

A ka Mzilikazi a se Nsingweni.

Wa dhl' uGijima emakosikazini a se Nsingweni.

Wa dhl' uNo'tando emadodakazini

Esigodhlweni si ka Mzilikazi.

Wa dhl' uDambuza-m-tabate ezinduneni zi ka Mzilikazi.

Wa dhl' uDumapansi ezinduneni zi ka Mzilikazi.

Wa dhl' uDidiza ezincekwini zi ka Mzilikazi,

Wa dhl' uNdengezi-matshuni

Ezincekwini zi ka Mzilikazi.

Wa dhl' uHoho, e Swazini;

Wa dhl' uSipika, e Swazini;

Wa dhl' uPambana na ba hluzayp*

Wa dhl' uNoziwawa,

Mkont' o wa dum' ekusen' e Swazini;

Wa dhl' uMomba, induna ka Mswazi, e Swazini.

Wa dhl' uGibuzizulu ezinduneni zi ka Mswazi.

Wa dhl' inceku ka Mswazi,

uMibindwane e dhl' imnkantsha.

Imbuzi ka Dambuza be no Mhlela,

A ba i bambe nge ndhlebe ya 'bikhezela.

u'Bele'kega u nga nkom' ekalimayp

uMpankomo i na 'bele'.

Wa dhl' inkom' e pengelw' emevuni kuwa Matshebana.

uMgud' u nga zindhlela e zi y' eMhlengeni.

Singqungu ka Kalumi, ka na mlomo

A njenga Ishaka yen' o wa qed' umuzi ngoker nkenkeza*

O wa memez' amaMtungwa a kuwa so Kumalo,

Kwa sabel' uMdhleleni, kwa sabel' uMakata.

uMalunguz' izindonga kad' ukuwela,

Ogez' izandhla za zamel' ebandhla,

Ngo ku ba nhliziyonhla emadodeni.

A ba ka Matshebana,

Ba zibukul' itohe li ne mamba,

Se be jiyelwe no ku li ribekela.

Inzima e i ukwena ko mkumbane,

notes in 60/22/17 see original (below)

* = a ba qugayp, o = efakilep, * is always giving order to this or that e.g. ruba & at night

given
29.5.03
evening

Inzima means nothing. It is a pun on
fictitious word. These words were often
applied to royalty. (see 60/22/17)

Kona kuwena, ku nga fakwa lu nyawo.
 uSaga nga manz' a nga. was' umlomo,
 Amanz' odwa a sal' a babaze.
 uMgabadel' o wa gabadel' inkundhla
 Ya kuwa Bulawayo.

O donzwe nge zintaba e zi m'akele'kete *
 Ingcaba-madolo, e ya geab' u madhlanga *
 Wa se ku Vukeni. *

Asana ^{the grass} ^{very short} ^{people} ^{it is their bones which are spoken of as kwena.}
 the grass is very short, but there are people killed near there.
 Maticwane was killed where inkun-bone & Ngololo meat.

very steep & high
 of Kala Kilela
 was an induna of kwena
 Kloni's son, who succeeded
 by Nongolala ka Mondala
 uce-sama ka Maweni
 (see Sirivi - 11.3.07)

28.5.03 (contd). Dingana was mpofo, ^{say 5.8 tall} somewhat of the same build as Magidi (chief) but rather stouter & larger. He had tunga'd - of the iWembe regiment of Senzanakona. Was good looking. Uka ye zimukile ka kulu. He spoke the Quabe dialect, he said e.g. inkonana for inkonyane, inama for inyama. 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: Ngqojana, Ndunge, Somabunga (not Zwide's son of that name), Nzibe (elama'd Mpande), Iqungu, Nomkwayimba, Sondondo, Mhlangana, Kolekile. These men were killed when I was 20 or 30 years old. He paid taxes to the Boers with izimpondo ze zindhlovu i.e. after he had been citwa'd eMgungu-dhlovu. He was killed by the Swazis o' Bonjeni. (Query. Was not Mhlangana killed at a different time - earlier?). I did not follow him but Mpande. Dingana gave me 30 nsimango skins and Mpande added 10 to these all of which were used for the purpose of vumula-ing. I had gone to Mpande to (stay) my mqubula and was then advised not to rejoin Dingana as I would be killed at Mhlaturu before I could reach him. I consequently threw in my lot with Mpande. Mpande 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 Mpande's chief. Induna - Bara was also an inceku and Mtweni, Nkunga, Mnyabase, Mzilikana, (izinceku za madoda), - Mapemvu ka Vukuza, Vamandaba ka Nteli, Nhlekele ka mudhli, Makedama, * e zimbi, referring to ukhulasela kwake. * This man although suffering from his knees managed to run, but was caught and killed. * name of kraal. (Madhlanga's)

Kalakahla, Matunjana, Tununu ka Nonjisa (ie myself).

These were izinceku & zi nga tungile.

Matshekana, Mgudue, Tshabu, Mnuwana were among the smaller izinceku.

There were 50 or more of these servants.

Thirty patela's him food endhlin' esigodhlweni.

Those who penga's 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 (izixebe) who lived in a small kraal enhla no & apart from umgungundhlovu. The Induna & Beje was Vumbi ka Mkele ka Zincuma.

I was sent by Dingana with 7 girls (amaqikiza - a se sibodhlweni), 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 ubulu, the ubulu being a large & fine kind of beast.

Friday morning. 29 May '03. Tununu continues (Ndukwana present)

I knew Grout (Silawoti) 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 Mtshumayeli (an Infundisi) coming umgungundhlovu. He built a house ie hut ngapetsheya kwo mazi, oMzololo (stream). He was given 4 girls to teach. This missionary tshayela's us mkozi 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 waggons. 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 - a European missionary. I had to tell him to wela, ni

hambe ni ye kini, ehla ni hlangane e matigulu no mtshumayeli (ie. Owen). I gave the message and Jana bopela's ngi se kona nami. He asked me when the Boers had arrived, I replied "Kutangi". He, up to them, had heard from no one. He had a small waggon. Grout had 3 waggons, 2 of these came to Jana's place. Empangeni is ezansi no mhlaturu. Jana was alone at Empangeni. Missionaries had, however, built etafeni ie. all about the Nyoni. There had built eMonteleni (King's kraal) & kuwa Hlomendhlini (also King's kraal). Grout had built at that place — 4 houses of brick. These houses were on the msunduze, south side, near kuwa Njanduna (King's kraal), Hlomendhlin'omnyama, and Hlomendhlin'omhlope.

Grout was sent e 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 Mgungundhlovu 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, Gadani were the first comers at Port Natal & these three paid visits to the King.

Gadani 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. Gadani afterwards returned to his own country. I do not know of Gadani 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 tiyeka's e ndhloti. We merely goba's and aka's amatanga. —

Wohlo built elovu 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's into Natal se ngi ganiwe. My mother wela's before I did. She sent for me.

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

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

24.1.04.
(Sunday).

Per Socwatscha, Dhlozi present.

20/10/10

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

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

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

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

60/22/17-24

29.5.03 - evening. Tumuna + Ndakwana ¹⁷ back
Dirigana's Izibongo cont^d see 9 pp

~~Entered~~

[1.e. 70/97, 4 lines
[un] [un] [un] [un]

A ba ka Mats'ho bang ba zibukang l'itshe
li ne mamba

Se be jiyelwe noku li sibakela.

Inzima e ~~iz~~ ukuwena ko mkumbane
Kona kw'eya ku nga fakwa lu nyawo.

Ugaga nga man? a nga wesi umlomo
Amanza ^{sawa} a Sala a babare.

umgab/oorli owa gabadel' intukondla
ya kwa Bulawayo.

O' domwe nge zimtaba ezi mabeleketi
Ingcaba mapolo e ya qcab' uMadhlana
wa se ku Vukeni

~~X 2 zimb. referen. uke lasela kwabe Drama of~~
~~X This man suffering from kudu, manages to run but was caught & killed in kraal~~

KNEES

Mgunqunthloun was the biggest
all of Zulu kraals in Ishaka's, Dingana's
or Cetshuyago's
or Impande's days.

The site of M. was ^{on} ~~at~~ Mkhumbane stream
north of present road + south of white
umfolozi. The amaziko are still there
^{quantities of}
also beads.

Dingana killed off a great number of
persons (mpakati) for dalaing with
isigodhlo - This occurrence is known
as idili - mhlaba ku bulaw' uMgunqunthloun.

Bongoza belonged to Fasiimba regt. He
lived with Boers emthozi (Estcourt)
The Boers knew him. He ^{went to them} ~~came to~~ Korza.
They received him kindly + allowed him to
live with them.

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

Say 1934.

(was composed primarily of T. regt)
Mgunqunthloun wa wakwa nga mabuto
ka Ishaka. The mpakati were killed
all one day + the massacre was ~~kept~~ ^{continued}
next day. This was not the occasion on
which D. killed his brothers.

He ~~referred~~ D. was told by his abavakatsi
or ggayinyanga of those sleeping with
isigodhlo. D. killed off with uDhlambek
Zunguzi + mkuluthane ^{regt}. They killed
only with izinduku not assegais. They
^{offenders} were taken to kwo Matiwana.

- i.e. a hill Ebuseweni bo Mgunqunthloun
Matiwana. inkosi ya mangwana
was killed there by Dingana.

I was at Mgunqunthloun an insizwana
when the idili occurred, herding izinkomo
zomlomo, ^(eating grass) kings milking ^{+ eating} cattle.

I saw this affair. The best eating beasts are heifers not
zebras and young oxen.
Among those killed were Makhlanga,
Mkhumaza ka Ntusi, Myakakaka,

So?

Mvundhlana ka Menziwa, Nonsukwana
 ka Nhlalaka Sompisi, Silwana ka Nhlolwa,
Fika ka Mncongo, Mbangulana ka Dhlolzi
 (ind. of oDhlambedhlwani), Mamini ka
Mpika (also oDhlambedhlwani), Msong-
ane (nduma yasim gungu Dhlolwa); Mfusi
 ka Manyala (ind. yas' Mlambo gwenya
 - lap' u mpand' a zalelwa kona - 'kwa
 mahamb' khala', E se ngamunt' u mpande)
Magonggo is a hill, emKuze, entla na
magudu - south of mKuze - say 18 or 20 miles
 from office of Nongoma.

We were oKaleveni - + bulatele uMagonggo.
 Dingana's bulatele impi is on hill. There was
 no time for us to go up to top of Magonggo - our
 object being to go towards the mKuze. Mpande's
 impi was acting on the aggressive, following
 D. who was fleeing oBonjeni. D. was himself
 oBonjeni. He could see what was going on -
 Nhlalaka + Silwana were the chief men in
 charge of D's impi. Njobo^{ka gaba} had already been
 killed by the Boers.

TUNUNU 60/22/20-4.

~~ba~~ ntab'he n'kosi were ^{not} killed on that occasion, they were killed afterwards.

30th May 1903, morning. Tunuma & Dukuwana pres.
 Tunuma, as before, speaks: I was present at the magonggo impi. The izimbholi saw the other spies at ~~da~~ daon, also izimbongi. The fight began. Emini ya ntambama was not pak'oid izinduna but izinduna ezi neane. The izinduna themselves totaqla'd, inq'ad + tunda for an assegai would not neenga. - ^{they} even though ^{they were} izinduna ^{they} would not escape. ^{they knew that} I fought for ^{that day} mpande ^{that day} against Drigana, Mankaiyana, Mgundane, Nkagizhama, Nongalaya, Mitiweni (induna ka Zwanq'edaba) Ngorane ka Butsobengwe (Ngorane was our - inkulatsane induna) - these were all mpande's izinduna. Nkhlela ka Sompisi, ~~Nqobaka~~ ~~Sobashli~~ Ntengo ka Mtshido (wakwa Juba woku zalwa, was' o Dhlambi - dhlwini), Nqizhada ka Magoboza,

Masipula, Lukuwazi ka Zwane,
Mbilini (father of Mayindi) - belonged to
Maanda ka Kelane - all killed.

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

Mjwafoua ka Maleungwana
ka Mpangwa was ⁱⁿ Emabateni -
 asked ^{myself} Maqashe
~~Said~~ ^{asked} Kase uti u nabeleti, u wa belet
u wa bek' ap' amakosi? Said this
 O Sutu. M. died a natural death.

Tshingana pendula's "si xab' amisi"
izwe - also Ziwedu said this. All this
 took place O Sutu.

Ziwedu still living - Esibwegweni,
 near Nonfoma. Inhlambamasoka
bobabili in Cetshwayo. - isibaya Esikulu
Kwa Tulewana (ba Sezi embanibongwenya).

see next book.

see
 below

Per
 Adulwana

60/23/1-24

Stuart Papers Notebook (small-P) in file 60 1

30.5.03 (23)
Sat. afternoon (cont.) Tununu + Ndakwana present.

uNdingana wa busa ngesigodhlo, na ngo
nypakati na mabuto. wah' uNdingana
-thlow, umagizake omkhulu bigger
than all amakanda. He lived at Engen-
-gundhlow.

Impangazita ka Mincumbate

Sukadi kwa Mdwandwe wazo
Konga kwa Zulu. He was made induna
yo Fasimba ohlangotini at
ngungumthlowe, mayanda wa
kwa Impukungoni was also made a
induna, he was a greater induna
than Impangazita.

He beka amakanda, said amakanda
werent be built. The old Kangel's kraal
which he had built as an umnumzana
wa ukona. He vusa ^{umir} ~~amakanda~~
ka Tshaka + Senzangakona + started

- his own amakanda. He vusad (1) Sisebe,
 (2) Mbelebele (3) Nobamba (4) Dukuzo
 ka Nomibayo (5) Bulawayo ^{alias Sibiyege} (6) Ngumanga
 which he tela'd kwa Kangela isisi Nyanja,
 (7) Ntontela (8) Hlomendhlini omhlope,
 (9) Hlomendhlini omnyama (10) Nyanduna,
 (11) Dhlangezwa (12) Inkandhu ^{(13) Enzimazaneni}
 (ekaya ko nina) (14) ^(alias kwa Gogwe) Egumeni (15) Khigobekeni,
 (16) Enzondeni, ~~(17) Kwa Siza~~ (built near
 Ngungundhlova) (18) Ntseku, (19) Ntekelo,
 (20) Impangisweni.

most of these were built about the Mahlabatini.
 No. 1. was Senzangakhona's kraal, died
 during T's reign, vusad by D. - Emahlabatini
 No. 2. S's kraal - ~~vusad~~ existed during T's
 reign, vusad by D. - ^{lower down the hill to Imfolozi} Emahlabatini
 No. 3. where all were born - Kwabo was
 Juma's kraal - ^{where} ~~Kwa~~ Inkabayi, mmama
 mawa - amadodakazi came from - ~~vusad~~
 was S's kraal, continued during T's time,

Emafipeni = emakozini (Emahlabatini)
 D. vutend itx No. 4. ~~was~~ T's kraal -
 buntshad + then vusad by Dugana ^(Stanger) No. 5.
 T's kraal near Ukhlatye - emateku -
 D. rebuilt. No. 6. Ngumanga was the name
 of a rept. of Tshaka's alias isisi Nyanja
 all tela'd by D. into Kangela ^(aka's itafeni) No. 7. T's
 kraal - did not bohla - aka's itafeni
 Ematiqulu ^{peru kwa Nyazane} No. 8. D's kraal - ^{petshaya this side of mnyandze} No. 9. D's
 kraal ^{near No. 8} No. 10. D's kraal. No. 11. T's kraal
 vusad ^{petshaya kwa phlatung'ngag'entongweni hill near No. 12} in Dugana. No. 12. D's kraal. No. 13.
 D's kraal. ^(Emahlabatini near Ngungundhlova, Emkhambane) This sister Bayeka's kraal,
 insulum' zli kulu e li ngange buto.
 Bayeka married Mfanawandhlela ka
 Manzana ^{ka Tshapa} wa kwa Zungu. No. 14. D's
 kraal, his sister Nozilewana's kraal,
 she died kwa Vuma kwa Nyawo with
 her brother Dugana. ^{Ehla kwa Se Sisebheni} No. 15. D's kraal ^{chhanga peru kwa Mahlabatini}
 No. 16. D's kraal. No. 17. D's kraal. ^{near mnyandze hill} No. 18. Ntekelo
 + No. 19. built near Swaziland ^{in the north} D's kraal
 No. 20. Impangisweni built by T. vusad by D.
 emfoloz'Emnyama.

All the kings kraals ~~de~~ buhail when Cetshwayo was defeated. was skul Baze Kraal only ~~be~~ existing - Cetshwayo's - ese umtwana.

All ~~these~~ but many amakanda built about mgunqumthlovu.

Sida's amajadu, zingel'ingina, raywal - Dingana himself danced.

Boers very nearly killed D. at his own home mgunqumthlovu. If Mtshumajela said to Dingana nansi impi. Umunt' o wa vusayo umlungu. He said you see the way they surround the kraal, ba u kaka pakati nje, ba zingela wina. Dorkosi yaze ya catisa (catshisa). He put ~~the~~ Msonqane[†] was Efangeni in front of a phlu Ebuteini mgunqumthlovu. An isicamelos esimthlope was bazaid - eside + high. D. placed this man in

† See nbk 22 p. 24.

X Ebuteini

He was to be a figure head - this way, we boys were seated ^{about} near Msonqane - Dingana was ^{out of sight} behind. The interpreter the Boers were with was Dainuse - they had got him from the English at the Bay (Durban). They celaid that we should keta. On the day of their arrival 50 Boers helped went this way + 50 more another way. They tshonaid on one side of the kraal + also on the other and then fired their guns. After this they celaid indawo yo ku ngenisa - D. gave them the isi bay' esikhulu. The Boers asked if there were any izindlu za be hinger there. D. then said they were his. Now this was not D. at all who was speaking but Msonqane. They then ngenisaid emkhonkhweni ^(tree) ~~to~~ o. Ee sangweni. ~~the~~ isi xobo sazo -

Thomas?
Halsstead

Look for this.
This must be read with the map of the Magalweni 11.1.22 in the yellow exercise book

R.9

They ~~were~~ then had amasi tukulwad
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 izulu. After sleeping two
nights & on the 3rd day la Duma
the storm killed 12 horses. The
boers sijimela's amageja be zo
gqiba amahashi a Diliwe
izulu. They buried them. The Boers
hamba' amazi ba ze ba u gda.
Izintu' esigashilweni za ze ze
valewa, emini. The Boers notwith-
standing they were provided with
oxen & that they killed them they
must needs go out amagqina &
amandala. They also ate their

amasi and drank their beer.
wa kutshe ke umfundisi. Intosi
i si ye yam' biza ya ti a ngayi
nga kubo but come to him.
Intshumageli came ~~to~~ said
"Do you see these abalungu?
Ba hamba ne kumutsha la
kiti. Alakamipa" - U yeni' o wa
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, se be
ze valelisa. uDamuse had come
to ask to go duka whereas as a
matter of fact he was going to
kill us. D. said Damuse I will
see you tomorrow - i.e. the day of
their massacre. ~~He~~ They went to
the king early in the morning. They

arrived. Dier + amasi came from different sides. He told them all to come as he wanted to see all. All came leaving farms behind except 3 amalanana. They arrived + seated themselves. The King came to them. When they fed the intohuala + amasi the isidrimo occurred + they were killed. Ba tshelelwa in kondhlo - ba ya ketetwa ba kokiwe ba pakati. D. went off suddenly at the back. Kuwa se kichlangan' u baba is the ring of people. They were killed with sticks, not assegais. They gwaiaid ngenese. I was not stabbed. I did not tohaya them. The amabuto were hidden near the kraal, they arrived just as

the disturbance began - + in an extended movement. During an incursion I took no part in the slaughter.

Msongane was an induna ya kwa Dukuza.

p. 4

31.5.03
morning

Lununu and Dukuwana present. Owen was ^{called to} asked if he knew the Boers who had come. He replied he knew the interpreter Damuse whom the Boers had procured from ^{Badeni} Mbreyazwe + Wohlo at the Bay. Owen however denied knowing the Boers themselves. Damuse was iumkeshali ka Badeni. Badeni consented to his going. There would have been no fight had the English come. The fight arose out of the Boers having come to landa iinkomo 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. 24th Oct 1837
massacre of them. 6th Feb 1838

Boers came to Dingana to ask for the
return of cattle taken along with those D.
had seized from Mzilikazi. D. was
prepared to give them these things, as a
matter of fact isiscabu (sheep) was
returned. ^{ka ngqengqeleni} Xiwana + Mvundhlana ka
Menziva. There ~~was~~ ^{was} a large of sheep.
~~The~~ The cattle seized from Mzilikazi had
cited se zabivwe. 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 ~~few~~ ^{few} members of his own.
Izinkomo za marole were the cattle
belonging to Boers seized by Dingana
along with others from Mzilikazi.

It appeared as if the Boers had come for
their cattle - I heard nothing of wanting
land.

^{ka Sitibela, greeta of Dingana}
intwami, went to Sigonyela with
the Boers. They gamukad kwa Jobe
- eman kamane and arrived in
4 days. Engungundhlovu - A
large herd of cattle came. I saw the cattle
emgungundhlovu on their arrival with
the Boers - they were red brasts.

The Boers must have made a mistake
in advancing 2 requests at the same
time viz re. ~~the~~ 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 Mzilikazi + then by D. from
Mzilikazi + therefore the Boers no longer
had any claim on the cattle & even though
in the first instance they were there.

Sept. 12
Sibeko
Gontana

Emaliguler from Magula the mountain.

Tununu says no. Quake people lived about there.

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. Annals of N. Z. also 361 - 366. i. du. & N. which throws a good deal of light on the visit of the Boers.

Sunday 31.5.03 (mid-day) Tununu & Nukwana.

Dingana busied from 3rd Sept 1828 to Jan 1840 or a little over 11 years.

Pitana went with Ngobo alias Dambuy went to fetch Mpando when he ran to the Boers at Kanyela in Durban.

Dingana had many dogs. Mawekhla^{tenue} Nozokoza (about 15 in high & lung^{sturdy} - a person raising a stick would hlala p^{impote}kuake), Mibend^{tenue} M^{tenue}leka^{not tenue} M^{tenue}abana^{large dog} G^{tenue}ambye, and a number

X a very large dog which if it wanted to bite a man he could run away from it as it was so tall & large.

that went out with me to alusa. The dogs had been brought by amampando ngok^{tenue} hlasele kwaba. ^{tenue}Robira, ^{tenue}Inteno, ^{tenue}Nkayibhane^{*} ^{inkanyishweni (black)} Jimu^{tenue}, ^{tenue}Nomantiyane (unina wazo) - she hlala's sigabeni.

Mawekhla^{tenue}na, Jimmy Makwilana & za se sigobh^{tenue}eni never struck.

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

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

It was the impi Dohaka and Emapondo^{tenue} that returned with the dogs.

Beje, emvazana, kwa mbeceni names of the 3 kraals immediate outside & north of upper side of Mgungundhlovu. The two latter were imizi ya magula abantwana & beje. The Beje was inside & a black coloured dog - larger than a fox tenue.

There were 8 huts in the iBeje. All these huts were large and accommodated many persons who wore ingacota and ~~the~~ umnaka (like amasong) round necks, they put inganekwane - (ie. ingogo, 2 yi tusi embile) on the upper part of left arm. They wore itambo ^{white} & ingazi ^{red} beads.

Vumbi and Bungane wa kwa mohlalose. ~~to~~ were men who lived in the Beje & petekela'd them. They had 6 izimbiza to peteka with, a whole beast could be cooked in these pots in one day. Meat was very plentiful & Mgunqumthlova so much so that men ~~on~~ pagula'd with it - in their limbs. = smeared.

Dingana did not lala ^{there (in Beje)} but in Mgunqumthlova. The women would be sent for. There is an isigawu upper part & outside

Mgunqumthlova where they tamed ~~as~~ ku ggunyekw' misinsi. I have entered the iBeje - I was carried a chair - the kings - as big as an ordinary European chair. I put it egeekeni etunzini & then went & sat with Vumbi where the meat was being cooked. No men ~~would~~ might go to the Beje - ~~only~~ only Vumbi & Bungane & several izinceka.

Kwa ku kwa Beja where Ngengelele lived ie. the forest of Ngome. Kwa ku u Muntu, u Beje.

Beje ka Magazi was inkosana ka Kuvulo living at Ngome forest - ie. his ingaba. Dingana klasela's Beje - he then ran away into the forest. The forest was surrounded, the amabele sitshulwa's, amadhlalanga & impi (D.) resided there. Beje's adherents

Emahlal

to Kongo Dingana
left him from time to time, but he never
left + bolela's kona - ie died there -
Ndukwana kubw' Mzyanane
(deceased) son of Beje, used to live with
him - Mzyanane's Enahlabaneni
is opposite the ingaba (Beje's) - one crosses
the isikwebezi river + enters the ingaba.

The iBeje was also iBeja. Dingana
named it after uBeje and called it
Beje because he yezeza.

Dingana jubad ingawu, iKwani
ingawu ya futohelwa id iNqophelo
who went + tata's usenga ku
Mzilikazi to tunga with
iKwani ka pitshelwa id tina
mabuto.

Icenyana muntwanini,
mcekeceke, Ntshukku were classe
these were
of girls pitshelwa id by Dingana
mbasura usugile. When you met one she would
say mntwanini + you would say - yebo mame - + yet a
girl.

oyezeyayo
ie as the Qweke
people - he did
not miss him
ie Dingana

women (girls)
who were
in Kholongo
mine kant
intombi

recruited in Tshakos day -
Isihlabati was isigodho ku
Dingana - may have been ibuto
ku Mpande.

Msutu ka Sigonyela wanted to
kill me. We had gone to fann' umbewu.
~~I~~ we went with isifazana - Inhla
kwe la ma Hobe - Inhla
wuma - isewa kani - its name with
which I killed Msutu.

lamuleli
Mamululeli, Whitekale ka Mushu,
Gaga, + Zihlafa ka Mandondo, they
presented to him from killing me - I
was on the ground.

He ~~had~~ struck me with a stone sewn on
a stick - my ^{raw} hair doubled back +
I fell. He tried on my sinene + was about
to stab me when he was attacked by
the 3 named. I stabbed him with
the above isewa + passing through
intestines + stomach it broke his
shoulder blade.
all Zulu 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 (is 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 must be chosen to lead the cattle consequently Moutwa 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 some one 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 imbande.

the person blowing etc. Those with Moutwa had made off on either side of him so I found him alone. Snow & ~~ice~~ ^{ice} was on the ground. I had 4 assegais & an isewa and my isihlanga - This incident happened near where Drindee now stands - in time of famine & after Dringana's death we pursued mpu ka Mpande. Mpande was still in Lambongwe. Sisebe was built but Nodwenge had not been built.

We were to panga ~~an~~ imbewa ku Basuto - Various tribes I do not know the name of. Dringana had appointed Mgangelwa ka Sonomo as chief over these various Basuto.

Mcekekeke & Ntshuku juthwan u Ishaka, ~~ice~~ ^{ice} moutwa.

-mini was no sooner put to death by Dshaka than he was put to death. Dceyane put to death by Dingana to Fasinba & Ngumanga.

Dingana lamulela'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 plainly out in judging the nation & its various institutions.

31.5.03
Evening

One king is bound by another king's izibongo. This was common in Zululand.

My father was of Zinkonde next iMbandeni, Pakatwayo's tribe. My mother was of Zigenane but of girls under Pakatwayo.

Pakatwayo's girls & had an abato of them. Zinkonde, Ibuyabaza, iKiyaza, iMbanda are ^{Pakatwayo's} ^{of men} ^{remembered} ~~the~~ regiments. by ^{me} Pakatwayo's kraals were:

iMbandeni, Ibuyabazeni, Ntoya, Eyidedeni (kraal of ^{his brother} So-dide ka Kondlo, ^{brother of} ^{father of} Mankomanya), iNdhlekezeni (kraal belonging to So-dide's brother of Pakatwayo), Othibini (was Ngeto's kraal), also Emaganukeni. (Ngeto's kraal).

Uzulu was son of Malandela also Owabe ka Malandela.

^{Geographical} ^{history} Mncinci gugula's a beautiful girl ^(of our family) ^{as he desired to marry her} caused her to take a different sibongo. ^{may} She was called after a sahlukazi Scabatshe & from then to now we are known by the ^{for she belongs to my family is the girl} sibongo Scabatshe. Mncinci wanted to marry her & did. I am a ^{relative of the Owabe people} Scabatshe. I do not know the girl's name or her father, though an ancestor of mine. Ndukwana refers to the Buyela people being so called & yet they are Zulu people.

Si uhlang' ^{du} onkulu ^{lwa} wa s' emhlaturu
 i.e. we Qwabe people - phrase ~~expressing~~
 or sibongo of the people -

Tununu knows nothing of the origin of
 the Zulu & Qwabe people's much less of
 such tribes as Mtetwa, Ndwanandwe,
 Laba seLangeni & less still of the whole
 native races.

No one ever inquired into these matters -
 Everyone lived in the ~~present~~ ^{present} ~~times~~ ^{in which the}
 were & concerned themselves with ~~only~~ ^{modern affairs} only.

Kondlo's grave is at Imhlaturu,
 Mncinci's is at Magula, Lufuta's
 is on amahlabatini ^{as se} ~~matigulu~~
 Ezansi nomgwaga o y' ematigulu
^{large} wagon road - the water below there
^{was} ~~was~~ not drunk by amakosikazi
 Ka Mncinci, Lufuta & Simamane.
 Life ~~like~~ Mlalazi ^{also} is not
 purged by amakosikazi ka Pakatwayo

on acc. of Pakatwayo's grave being
 near Mlalazi ^(the refuse to drink linkage) near ~~to~~ ^{on sea side of} HlokoHloko
 hill.

Kuzwayo, Sidanane & 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
 Imhlaturu ^{matigulu & mlayisi} 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.

^{with the people of the} I do not know Ndhlembeni Ka Mqogqoga
Queries. Account of Mpanda's flight into
 Natal, return &c.

Nongija's life,

Tununu's life. Duties as incike

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 Dingane's izimbongi.

Cattle dancing among the troops, on what occasion?
What men would you recommend as knowing about
Tshaka's times, about Dingane's & his izimbongi,
about Mpande's earlier days.

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

Was there any limit in isitemben in either Tshaka
or Dingane's day?

Was Pakatiwazi timgile? Had he an isigodhlo?
When did the isigodhlo arise?

Had Tshaka any isigkract corresponding to the
iBeje or Imapoteni?

Describe Imapoteni?

Were you ever incekko to Mpande? Who were
his principal incekko?

Mention Dingane's amansuwa.

When was the ilanga li ka mbeter

How was meat divided in Dingane's day?

When exactly was Inkululekane built & how old was it?
Were its members?

31. 5. 03. Sunday.

Do you know
the house?

Stuart Papers Notebooks (small - P) in File 60

1.6.03

(24)

CJ

Tununu speaks, - (Mdukwana present).

I do not know Buba. N. says Buba was
uthlam bedlee.

I do not know who ~~zab~~ Qivabe zala'd. I know
nothing about him.

I do not know where cattle originally came from
we call dogs izimpisi - of the same kind but of
different colours - Certain kinds came from
Pondoland when Tshaka hlacela's kona. We
had no cats all over Zululand. Anyone with an
impaka was said to be an intakati ^{directed to} & was
killed -

We first saw horses in Tshakas & Dinganas
regions. Mbuzagwe, who had horses
never seen before. Dingiswazi however came
with a horse.

Goats & sheep have always been with us.

Sheep did not only come from the Boers.

Now I saw no fowls in Zululand as a child.

There were no fowls at all at Ngungundhlweni. Dingana would sometimes belah above the isigodhlo + kalisi + kwe nkukhu ati kiki li gi! I have often heard him do this.

I do not know when Dingana learnt this as there were no fowls at our kraal home. Izimbongi (DB) were: Sikikili and Magolwana ka Inkatini, the latter being unina we zimbongi zonke. He would get up early go into the kraal + start bonging so as to bus' inkos' isigodhlweni. Magolwana was the greatest imbongi. I knew Magolwana very well. He was killed by Mpande. He was as tall as Nontwana but zimukile. ~~He could go~~. He would bonga during this month, saying the impi must palaza as it is about to peema i.e.

be sent on an expedition. The imbongi hlonyo's impi when about to go out. Magolwana would help himself to cattle seized impi - even in Dingana's presence, tshay' inkomo here + there. He had many cattle.

He after bonging would sometimes say his throat was dry. Dingana would perhaps shout from the isigodhlo + tell him to wait as he was coming out soon. He would then be given a large kumba 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. day says it was said he takata'd.

Magolwana had a hut of his own emgungundhlweni nga-pakati. His women, those called by him, would

live with him. He would bonga on 4 or 5 successive days + then fumala. He knew when an impi would go out.

An imbongi was of the same rank as ^{the general} ~~impakati~~ ^{that an induna} he eats amawane (ecelezi kwo'su - nga pakati).

He sometimes was caught by a thunder-storm bongani. Esibayeni. He would not leave off. Afterwards he would be invited to come + have a pot of beer with izincaku.

Izincaku slept outside the isigodho but quite close to it.

I did not know uSikishi.

Magolwana had many amadodana. m. akad near Ntabankulu + Nhlazathu. pakati kwazo. I do not know his sons. N. knows more about this.

~~Izizigab'umkosi~~

Izizim'umkosi. Osen were taken

from Kanda to Kanda i.e. Emahlabati. The osee were the Kings + a large herd went. This only took place in Impande's reign.

The umkosi was memaid 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 Thakani days, or of Dingunai. I never met anyone. They have all ^{been} killed off.

Msiyana was an Induna ka Ndabakawambe.

~~N. says~~ Sikota ka Malevu was gedelwa'id uImpande - he could no longer see. It was said he takata's uletshwayo.

an imbila ngemad indluni ka
 Cetshwago kwa Tuluwana. An
 ibulake + intentsha also entered
 C. was away Emangweni. This
 was reported. C. bulaid + heard.
 He sent a man emahlaba^{ie inkosiyi ngeniso through a messenger} to bulaid + hear what
 this meant. ~~the~~ No bulaid was
 done an impi was sent to Sikota
 by Mpande to kill him. Mapiyidi
 + Sikwana ka Kekik^{ie Tuluwana} were sent
 by C. on hearing the impi had
 been to Sikota - He sent to Sikota
 Tuluwana, Ndawanga + Tsangqa were
 sent to kill off Sikota also
 his amadodana Macala +
 Matsheini. Detuka ~~to~~ was in
 charge with izinduna.
 C. asked why Sikota was killed. He
 said he had himself bulaid + heard
 it was mbango a ku yile ku
 muntu - (it is a dispute regarding inheritance, ^{he is responsible} no person can

This was ^{long} after the Nondakusuka battle
 + before C's installation -
^{I speaks} I do not know Tshaka's izimbongi
 Magolwana did not bonga Tshaka.
 Magolwana was iWembe regt -
 Tshaka butad Isipezi + tela' emkhombe
 Magolwana was im'eyeya ie
 those telwa's.
~~Mpande's izimbongi~~
 I know nothing of Mpande's izimbongi.
 He says Magolwana, Hlanтеле
 ka Qukaqa^{ie wa kwa Dang} ~~he~~ I says ka
 Songomondo wa Keso Ntusi ka
 Mayakata.
 Hlanтеле was short was wa kwa
 Kangela - was an old imbongi of
 Dingana's.
 mahlangeri ^{he says} was also Mpande's imbongi.
 I speaks: My first wife was iKwani^{but to}
^{later wife} ~~was~~ mhlungulaka myuzut^(Tutshuwa + Dingana)
^{was} iKwani (Tutshuwa by Mpande)
 + killed Encome by Isobu

ie referring
 to
 Hlanтеле

Nhlungula

The Sitimane wife ^{the girl} Kalekaid with
Mankayizana, Induna ka
Impande, inkud' indala, & ngu
numzama. I met her in Natal at
Jugela. Sitimane did not care for
Mankayizana &

my first wife of iKwani ref.
her name ^{was} Mntshopi. She is dead.

I gave 10 head for her. I was an
isilomo & had cattle, I paid to
Solatsha ka Menziwa, brother
of Moundhlana ka Menziwa.
I gave a large number on account
of Solatsha's high status.

I had children by her.

I was tungalwa by Dingana. This was
the same year as the burning of
Mgungundhlovu & also after the
Bongoya episode and when the
country had settled down &

X1839 1838

Dingana had taken to the Boers viz
ijimpondo ze yindlovu.

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 OPate for they fired at us &
we still persisted in attacking
them even though killed in large
numbers. He was tungalwa about
the age of 40 or 41 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
tungaing as they wanted to see if

Handwritten notes in the left margin:
Dingana
Mankayizana
Induna ka
Impande
inkud' indala
ngu numzama
Jugela
Sitimane
Mankayizana
Mntshopi
Solatsha ka Menziwa
Moundhlana ka Menziwa
Mgungundhlovu
Bongoya episode
country had settled down

Dringana had really Kongai.
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

~~State~~ I was present some-
times especially in the 1930s

There was ^{especially in the izindanga there} great slaughter. The
Doors put up amahlahla a
na meva. Izikulu za kwa
Zulu zi pel' eNcome. That is

where the Fasimba + Sipezi
were cut to pieces. So great was
the slaughter ^{in the village at night} that ~~as~~ there was
^{here} no mourning in Zululand. No one
went to mourn with others.

Had Imogene not wela'd D. would
have busa'd for he would have
gone on paying taxes - Elephant
busts.

mufwazze
 ka
 klangza
 mopolwa
 ka ngam
 mntukud
 ka ngam
 ngam
 zi nunka
 (kudafala)

At Encombe Magwaza the son of
Senzangakona by Langazana
ka Sibetshe was killed, also
the ezwisiwa & zi nemkaba (ie.
ezi Kulupela) mapolo ba ka
Ngomane and Wkulukuthlani
ka Ngomane, and large numbers
of persons of rank. Then a great
campaign was on & therefore the
flower of the nation went forth to
fight.

I knew Bongoya he was
a Fasimba regt. He had
tungaid & fanaid. He went up
to the Doers & Nyungeni
Emtonjaneni after Mfanzu
Ohloun be u tshise ngoku
Tang'oku pambili - He said he
had gone to Koroya. He was
sent by Dingana to do so, so

mabandhl'enkosi - yatshugungama imranga ya o Piti -
~~imranga~~ means white persons dressed in clothes.

They entered isango of Dhlambethlu
 after following cattle track across
 drift. The track went to the
 saango of Dhlambethlu, others
 Gonda's umabedhlama.
 Most wela at the drift of the
 Dhlambethlu kraal went
 there, proceeded to isipad llo
 afohlaid there. Dzinisizwa
 za ba pata. They followed
 the Boers of Dhlambethlueni.
 The Dzinisizwa Dhlula's Esixebeni
 + waited for the Boers. Ba puma
 ngo ba be nga maBunda -
 amabundu. Aba fika ku
 zala ba ba gwazela pegulu
 umahashini. They forced
 away through aZulu be
 ngange sikonyana. ~~At~~
 only a few were ~~saved~~ escaped.

Those at the waggon's bopelaid +
 returned the way they had come.
 The Boers there were in large numbers.
 Only abato bayeli remained with
 the waggon. The sun went down
 that is why we did not follow.
 The ^{members of} regiments had ~~more~~ several
 assegais apiece. The Boers came
 down the bad ^{long & steep} hill mounted.
 Kwehla ngo ba ku amabundu
 futi. The imvoko ~~we~~ were cut to
 pieces in front of Godhloza's kraal.
 They killed izelamani za se Kohlo
 kwo Magunuzo, ~~into~~ these being
 ntanga yamisi. Magunuzo
 wa ye ngo wa kwa fulu woku
 zalwa. I was nga pethaya,
 I had a gun + had to prevent
 them ^{Boers} from dundubalaini o kalweni
 o luya ngo kwo ~~ND~~ Madwanga

to be
checked & printed.

we ngandad them + findisela
thema emfolozi. When they got
to the drift they found uZulu
& umhila emagibukweni
they then made straight for
the drift of Ohlambethu &
went there as already stated.

There were ~~100~~ 130 of us who
had guns. We got all these guns
from Piti. The izincaka guns
were obtained from Gadeni
& Gogweni ~~and~~ izansi ~~na Matigela~~
na Tongati.

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

The guns were loaded down the barrel
& amatoopi were used. We got the
umsizi from Wokh, Gadeni, &
Mbuyazwe - it was brought
in boxes. The King would give
even ten oxen at a time for it.
Gadeni was given 20 oxen for miszi-
lapa zi pel' ubuyongosi.

I left my gun emgangundhlova
when I got ill. I went home D.
giving me medicines. I took a horse
with me ~~which~~ which had been
given me by the King. This horse died
at my place. I rode ~~thence~~ it.
Sonsu Kwana ka Nthlela
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 se ku uBongozo. Bongozo was nsundu, rather stout, as tall as I am nearly 6 ft.

Pakatewayo must have tunga'd for he was inkosi. No inkosi is bekwat in nga tungile.

He had isigodhlo. All amakosi have isigodhlo.

The isigodhlo dabuka'd nezwe is an ancient institution. Sa

dabuka no bu Kosi, ku hlal inkosi yova nga pakati, ihlale nesi farane.

Ishaka had utshakamubi kraal nga senhla corresponding with iSeje + Emapoteni — lafa kwa ku hlala amka nKosi + izixebe.

Ishaka had many izixebe. His only child was Mpsande? I have never seen uZibizendhlala — uDume nje, not existing I fancy.

Whenever an umfazi ka Dingana became enceinte she was pekela'd ^{to} ~~with~~ ^{by} umbiza, w/ which she was made to drink to bring away isiswe.

Mankayigana an ~~inkosi~~ induna of Mpsande, induna yas' eNgakavini ie eMlambozwenya. Any woman o kululwe (enceinte) Mankayigana would call an inyanga + cause her

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

Man Kayigana, Nsaga, was
always going backwards &
forwards between Natal &
Zululand. If the King (Impande)
spoke angrily to Man Kayigana
he would scold & wela with
Natal. He would then send for
him again. He would return &
the same thing would happen.
I know Man Kayigana. He
was short, spare. He knows
him he was beheaded induna
Kitsi si butwa, si se inkwabane.

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

There was no limit placed on
the istembe in Ishaka's or Drigana's

day.

I was never in eku ku Impande.
His izinceku were Infinageli,
Sonketshenketohe, Magayigana,
Vumandaba, Singamu, Dazukile.

Dingana's amansusa -
^{ie Natal} Esidungwini, Nkomgeziswiba,
Mpunguwo, Cwayinyoni.
Emabunwini. uBongoza oway
akelene nabo.

The Tongas were the King's subjects.
They brought skins, izingamazana.
The Swazis fought against us.
The ~~country~~ ^{their} country was looked on
as a ~~better~~ place to get cattle. The
Swazis had much food. ^{Even} Girls & boys
had their ingodi of food.

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

Mqungundhlova was placed there by Gadeni + Isront (Gidawoti) to fundis' isigodhlo - with of course the King's permission. The isigodhlo was to fund' uku tanga ngo \pm 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 ^(red pink) ingwale & ^(mnyanya) isitumana kinds. I do not know where they got the beads.

The mgazi ne itambo kinds came from the Europeans at Durban in Dinganyana's day. Sigcawa ^(mpefu) & infibinga ^{ngokungo ku tapha, oku lekhileyo} (latter being almost ngumiselani). Only the isitanga were the infibinga. People funga! by the infibinga - ubuhlale benkoni.

The infibinga came from the English at the Bay. The Portuguese never made a regular trading ground of Zululand - kwa ku Sabekas. They sold only utshodo. It says the infibinga can be got in shops to this day.

Dukukutshana rept hlasekai Kwa Mzilikazi. I was an inceku at this time & did not hlaseka. I remained at home - I hlasekai in the days of the Boers. The King did not direct me to go & therefore I had to remain as inceku.

The ^{large} chair ^{belonging to Dinganyana} was bazwa's uCayana ka Magaya ka Mpotsha ^{Baba (age next to the king)} unwana ka Baba. He received 5 head of cattle for this - kwa Kangela. He also got 9 head for a second chair. The tree

barad out of was umganu.
Cayana was wa kwa Qwabe.
also wa kwa Gcabatshe.

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

The chair was ^{placed} Esigodhlweni.

It was tshisa & ingiwe umbala.

There were izikulutshane also
iHlaba, Mooko (had umuzi), Dulela
(Mqungundhlavu). I belong to

the izikulutshane ~~as~~ & zi iHlaba.

The great izikulutshane were
umtshwili - umutho & sendhle
like umbesca - umbiwa pansi.

mfokhuthi
mfokhuthi
sentha 22.1.23
sentha 25.1.23
(25)

1.6.03

60/25/1-24

Stuart Papers

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

1-6-03 (cont'd) Tununu speaks. Ntukuwana
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
— izinceku & abasengayo & those in the
small imizi & kok'o was' eDeje.
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 Lugagane was' eMagunge
— benri said "Let those our girls

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

~~gwayiza~~ Pezisa ka Sikenke also repeated what Bojongwana 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 goma'd but only gwayiza'd (quavrelling, angry, ~~not~~ not laughing) had been singled out.

Nomageja also only gwayiza'd - 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 "Buzani ku Tsumu lo, isigo ohlo u si banga ngani ne nKosi na?" I said we were in the sibaya & emkunjini - I said "A kuz' izintombi zi si godhlo zi zongi goma ku buk' uzulu." ~~It~~ By doing this I had patelaid inyosi' eziko.

He said utini? & he came to me. I hlangubezaid him. The people said uya ngaki. He then ~~to~~ struck me heavily with a stick about the head. I guarded my head with my hands & 2 & 3rd fingers of my right & 1st finger of left hand were broken. I fell. He said "U nga pinda' ukulame

~~Does~~

Wasilulala si to long

na?" I said "Ngi nga pinda kutsi inkosi nkosi a ngi Kulwane." He then came raise 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 "Kukeywa-ke na, insata nyoko umandwayi (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 ejinceku handed him several sticks from which he selected a ~~new~~ new & still green igxebe stick which did not break.

The bandula lomkushbi la.

come to bulala as I was made up of igximpoblo.

I am both Sitununa & Tununa. The above incident happened the same year that Piti came by his death. I was still insizwa butiwe.

Some peeza's for as many as 3 years.

When Ishaka died I was alusaiing iginkomo & had not begun to xeza. I remembered Ishaka being stabbed with an assegai, said to be by Owabe. This happened kwa Sibixeqi kwa Bulawayo. I was at mlalazi below Mbombotshana at that time ~~on~~ on East side - not wagon road side - below anakolwa that is where Dingana's mother Mpitase died. Our kraal was

~~siwe~~ esiwedwini - (we had left Ebugologobweni kraal formerly referred to where Dingana lived - my father was dead -). I was a boy oqinile oqata. I have never been kwa Bulawayo - it was close to us -

I know Nandi's death - when the amagula were buried in the umguba esibazeni & 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 'Kat' isihilo se mKosikazi. Amasi were outshwa'ed ibusuku. I was kwa Kangela kwa Dingana when Nandi died.

I was still ingane, when ^{I walk} ~~I could not~~ ^{ngi nga boni} Ishaka kupuka with ngomane. I was sta'd by Dingana. This shows that I. had not yet come back for when he did. Dingana went to him - Dingana & Ishaka tshelana'd when I. returned, i.e. on Senyangakona's death who had chased them away - Dingana went back kwa Zulu ngi zelwe & left me with the name of Sitemunwa. Mawana. This man was a Kinglet, over the Emangwaneni people. The Boers attacked or threatened him & he was obliged to flee. This he did to Mgungundhlovu. He reported himself to Dingana, said he was a King, that he was pelelwe ingubo ye 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 Doers 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 Ingungunthlown 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 Zimunda & M.

Guzagi was limed & manseuveni.

both Shlangeni & vKangala, especially the former. Dingana did not bema or

kuga atshwala. Dingana's abafazi

& gup 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 Shepstones gun with me & also a Boer ^{Pete ka} Jan Hoko. John Shepstone allowed ^{his} the gun to remain with me till it was fixed. I was then living at Mvoti-embela Shlangeni, near Mapumulo, emtshirini kwa Sigawuli.

I was trodden on by an elephant before this when I welaid into Natal. I was asleep on ^{or near} the road when trodden on. My collar bone was broken. The elephant ya katshwa isituta e ka Baba. Our amadhlazi alad that I should welaid & leave my elder brother Magag. The amadhlazi wanted to know why I welaid. I was with 3 of my wives at that time. This happened about 7.30 Pm. ^{bright} moonlight. The women were esibeni with those I was with.

~~gag~~

I did not kill it. Umuster wa madhlozi
kafi - even though attacked.

We were not at any kraal but at a rough
xiba that Nongalaza had slept in -

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

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

Only one elephant attacked me. I slept
out in the open that night. I crept
away to an ishlabala ^{right} my arm
being useless. ^{Trinifid} came about me. I lay my head in my ^{right} arm
being useless. They came for me next ^{afternoon}
morning finding me in ino ngokwai

- I had broken it - There was ^{an}
in ^{man's} snake quite close to me. ^{I thought it was unfriendly & dangerous.}
I got a stick to tent it in ngi
gedle. Kanti i you ngi vrisay.
~~for~~ no sooner did I touch it than

~~Sofia~~
~~Yaroslav~~

~~24~~
Esiningweini
(wagidi)
= wezi lewanga

it ~~reared itself up~~ broke to pieces,
I took another & the same thing
happened. I got a third (a stronger)
It did not putka - It ^{stood} up with its
aid. The snake remained ^{coiled up in} ~~quite close~~ where
it was. As my friends came
in search of me I told them
to make a noise & directed them
to see the ~~death~~ snake which
they did exclaiming it was an
in-thlon-thlo. This snake was
Dingana himself - It was this
that saved me from the elephant
at night. I dreamt of Pakatwayo
& Dingana. Dingana said Vuka
si hamba no yihlo -

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

Nthlela ka Gumpisi was
killed by Sofoca, & Magonggo -
ka mthalekibana

topp
bongwa
bongwa
bongwa

When my friends came the snake came out of the esiningweni & extended itself outside, raising its head now & then which caused the salukayi & my two Owaba men to quiver to run. I directed them not to be afraid. I then began to bongwa also Robiyana (deceased) & bongwa Dingana & baba, ^{he bongwa} ~~he bongwa~~ Dingana, & Pakatiway & my father. We bongwa on the spot - it did not move. When they lifted ^{it was short after} ~~us off~~ ^{us} the snake ngakayid & raised itself. I told them to wait whilst we bongwa. As we bongwa 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

and the
bongwa

off the
bongwa

it was

Everyone in Zululand has izibongo, ku bongwa no vuna. Everyone is tetwa when dead, therefore everyone is bongwa. A man who kaletka is also bongwa. Even an unfokezana has izibongo.

It says it is evident the ishlozi came to aid Tammuna. Dingana's ishlozi as a matter of fact is an indkhonsho.

The above incident of the elephant happened Emhlali, Etete (river near Emhlali) actual place was the latter. This was before the Ndonda - kusuka.

1856

~~1856~~

Iwelat after returning from the umbewu expedition in which, as far as I described, I had killed Mautu. For that act, ngoba nga

(Sheety all the way)
 Error - saved tununub to tununubak
 must be deleted. 1.6.1903 Tununub
 (not one now)

ngi hlabene (distinguished myself
 by killing another) I received only one
 beast.

2.6.03 evening; Tununub and Tukuwana.

Inkulutshane miria -

Kwa Kangela, called Inkulutshane

Esibeben

Mgunqun dhlwa

~~Odhlambedhlwini~~ } lost name
 Odhlambedhlwini } + called Odhlambedhlwini
 mbelebebeni

Emvokweni Imvoko

When Inkulutshane arrived at
 Mgunqun dhlwa they were all
 called Dulala. Their collective name

The Dhlaba la tihlezi kuwo
 work amakanda.

Izinnyosi - had umuzi wazo
 Dhlambedhlwini

ezansi nomfolozi omhlophe - but
 still close to Mgunqun dhlwa

x is izinnyosini

call up Tununub & Tununubak
 then Tununub & Tununubak, part 2 check

Mabedhlana hills, and near Nobamba

As inkwebane the inkwebane
 were known as imsebeyelanga,

Dududu was called imbube,

Mxapo was ukhwazi.

Tulwana - inkupulana, they

were after a time called izinnyosi.

a ba ka butwa ba se makandini

Mbonambi was called a Pondolondhlwa

Kandempemvu - Ngangezwe

Ishaka gave the name ingcobinga

after buteing in inkwebane,

this Dingama changed to Izinnyosi.

In Dingama's day the inkwebane

never went by a ^{separate} name as they did in

mpandisi's day - ie up to the time they ^{were put}

Per Ndakwana Ingulube (not izingulube) were

called Inhlankhasaki, be yi

inkwebane emakandini.

To buta meant to collect from

The various amakanda
 Per Ndakwala { uNomahala a ~~pa~~ va peng.
 u^{okukahlelanyol} ~~to~~vo u^{okumuncwa'ziampini} o mhlaba. -

Mukwana says the Nomahala name came from Dingana - but Turaner denies this. The Imihlencu or Ohlangu bedhlu ceza'i ku Dingana.

Indhlala ye'gwaningi - igama
ela le dumi ku leyo indhlala
that was the indhlala the Nomaphala
ate uvovo womhlaba - they

sampled with the birds - woke early (early bird catches the worm).

|| This *nokhala* related *Ku* *mpande*,
at the beginning of his reign -

3.6.03 (morning) Durana & Nankivana

Any one who was scwayile was kikelwaid
anabuto, made an indenna. A man who
was klakenipile was placed in position, even
though he was not of high birth. There used
to be halias imdhlenevu.

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 Tuzuye or
mpotsho. my father died as a child.
say in 1815 } I was Kasasing when Pakatway was
killed. my mother told 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
& Jona's amabuto.

Per Wukuan² The zimpohlo were blangawisa +
put emdumegule by impande.
^{akela no mantshali}
Amatshu² in - mbomambi was ^{telwa} there. Cetohwaz took
Ka Zulwana out mbomambi + akela to ^(stream) blungwana.
Dzipangane = upondweni ^{ngathi} (when seeing), same as mbomambi.
Amatshu² (see of Zulwana) - Dzipangane
were also imdumegule, these were taken out +
telab ku Buda² + mbomambi, whilst the
zimpohlo were telwa by C. Esitsheni.

~~X~~ ~~Bwundu~~, Mbonambi @ unina ka Mtonga, intandokazi enkulu
ka mpande. She was daughter of Siguyana.

There was much meat here owing to
 The Indumezulu ^{nomantshali's report} citela's. The
 inkosikazi ^{nomantshali} was uhlanya
 we (Ohlokwe) ~~was~~ tula's izindlu
 zase Indumezulu & built with
 them kwa Gqikazi.

king of the
 (Chick)

Indumezulu ^{was better} close to Moore's store.
 This kraal originally built several times
 kwa Sishwile (hill near Nkonjani).

Nomantshali was so great a favourite
 that even if Mpande had tetelela's
 a man (ninsantu) and she objected to
 the decision, she would send out an
 impi herself and have that person
 put to death. Nomantshali was

~~Her zibangweni~~ killed by Cetshwayo
 - embulalembango. She wanted to
 bek' Mtonga.

wa ngi pakel' abafokazana & ngi
 nga baziyo - said Mpande, referring
 to C's killing Nomantshali because he

Zibebu
 ondinini
 + Nhlaka ka
 Mntentzi
 Magademi
 + Matoko ka
 Mdamba

whose pretensions ^{to the succession} gave
 rise to unrest & disaffection -
 wanted to kill Mtonga. W. Ends here.

The Bakenya was uNobankulu
 - among the izimpahlo. The izimpahlo
~~were~~ were not named so because
 they were not married. Dingana
 turgaid them - many had already
 become bald. Ndikwana says
 Zibebu killed izimpahlo greatly.
 Ondini, among them were Nhlaka ka
 Mntentzi, Magademi, & Matoko ka
 Mdamba.

~~Per Duruma~~ Sisebe was Senzangakona's first-
 kanda & was akaid by him. It
 prima's kwa Nobamba - The
 Imbelebele kanda's ^{was} also ikanda.
 The Sisebe was built by Senzanga-
 kona. Imahlabationi - near Nobamba
 & Imbelebeleni. Nobamba was
 north not south of Mkhumbane as
 Gardiner's map shows.

Deri topeliga
= u ya zi
batanga
= kukhameza

3.6.03 (Evening) Tununu & Mdukwana

Regiments per Tununu

amawombe -

Isiperzi -

Fasimba

mbonambi

Dibumhlangu - Izimpohls

Sibabanye - -

Wabentkulu - -

Nggobolondo - -

Zibolela - (not izimpohls)
Tshoyisa

Infolozzi, isigaba Engumgundhlonu

Ingcobinga 3rd izimpohls

Bulawayo?
Nomsayana

Dubingqwanga was not a separate
regiment - those tanga'd + told to
fund izicoco.

Was not Infemfe one of Senzangakhona's
kraals?

4.6.03 Tununu & Mdukwana present

Infemfe was Mzibhe's kraal, uniswe
Ka mpande. It was not Senzangakhona's
kraal.

(3) Inlabongwenya, Mahambehlala,
(2) Ingahavu, ~~and~~ there was also
another name which I have forgotten.

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

Inkulutshana - The inkulutshana
were the first of that name buta'd by
Dingana, then ~~Izinkulutshana~~ ^{Izigulutsana} - then
slawa'd inkulutshane. The Ihlaba was
buta'd next, Imvoko was a section of the
first inkulutshana above stated. The
whole were put together & called inkulutshane
and placed at different amakanda,
^{they} viz those given some pages back. The
invoko section of inkulutshane

x e la vel' e magonggo la pa bati u ya gwal
unlabant' o zali' e magonggo - melamba means nothing

are those who regard Emgungumthlovu
Imikulutshane were told that kwa
Kangela, Etzebe, Ingungumthlovu,
Mbelebele, ~~etc~~ ^{the amakanda} as regards Ezinyosini
& Othlambedhlwini the Imikulutshane
boys that regard there did not puma
but remained there and were swallowed
up in the names Ezinyosi & Othlambedhlwini
though they were a good deal younger. ~~etc~~

Ndakwa, however, contends the young
Imikulutshane ~~are~~ were strictly speaking
tela'd Ezinyosini & Othlambedhlwini
just as much as with the other amakanda for
they must have been butted with the other
Imikulutshane.

Tsunu now considers there was no
real difference between the Imikulutshane
Ezinyosini & Othlambedhlwini
& those at the other makanda. He agrees
with Ndakwa.

I xezad kwa Kangela. Before I had finished xezaning the King sent for me to come to Ingungundhlon. I said to the King "Ka ngi ku ba d'el' aba e ntanga yami". He indicated the imvoko & said they were of my age. I said I had got used to the 50 in my xiba at Kangela. D. then said Do you want me to fetch those 50 to come & live with you here. I said Yes No, to move men from one place to another would not do. & there the matter ended & I remained at Ingungundhlon. The imvoko had already built their kraal at this time.

See 11622-11624
11625-11628
11629-11632
11633-11636
11637-11640
11641-11644
11645-11648
11649-11652
11653-11656
11657-11660
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11761-11764
11765-11768
11769-11772
11773-11776
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11781-11784
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11969-11972
11973-11976
11977-11980
11981-11984
11985-11988
11989-11992
11993-11996
11997-12000

I pumat ne hlaba although I was old enough to belong to the Dinkudutshane. D. here chaffed me saying do you want to be an induna

I said "No, I am afraid ^{Ezin}~~Ezi~~sized
Ezinge Ezinkulu Ezi^{ezin}irikozi -
of rank". And yet I was of their
age - of the Imkulu-tshane.

Aman Kawane were ntanga ye mvoko
Aman Kentohane were also ntanga
ye mvoko

The great Induna of the Inkulu-
-tshane was Mjoko ka Bangu,
- Ndumane ka Nkobe also
like Mjoko an induna & both stayed
at Emvokweni.

Dingana was in the habit of killing the *isinduna* of Kanga.

Buto ka Vamazonke was'ema-
mbedwini was an induna of

~~Fika~~ Inkulutshane at Kangele
Fika ka Mncongo was also Induna
of Inkulutshane Kwa Kangele.
Duto was killed by ababomvana
(see next page)

4. 6. 03. (cont.)

The Inkulutshane ya Kwa Kangela were called Inkhaya they said to the amabuto that ilew and enkla namalunna ni de niti niyi susile, ni yi susile ingu muzi ini, tiva si ba gedile ngapabetsi' endondakusuka. The others answered Ni bona ubani nilwa nababomvana lab'aba hamba pansa a bange na mahashi. Those enkla were the ~~ten~~ known as amagadasi ie the Boers who had bad hats and ^{his?} trousers.

All the lower amakanda were in Dungen's day known as uKangela - and the Inkulutshane of all those amakanda were known as Inkhaya.

Buto then was ~~killed by a gun~~

in File 60

Notebooks (small - P)

(26)

Stuart Papers

shot Endo da Kusuka in
the engagement with the English
from the Bay.

5-6-03. Per Mother, Socwatshe & Ndukwana
No one ever shigela's one ugwazi without
laundasing & saying 'a ngi bemu.
Tshaka once sent out 2 been which
were to be driven from place to place
until someone on being asked to shigela
the spokesman ugwazi would not begin
by saying 'a ngi bemu' 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 Socwatshe & Ndukwana
knew about. Ndukwana says that a
person who on being asked nowadays
for snuff begins by saying, 'I do not snuff'
& then shigelas ~~sub~~ will sometimes be told

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

5-6-03 (evening) Tannana + Kookana.

The elderly great people ^{of the} ^{princes + lords of rank} of the Julu tribe
say sa galalu' chixabemi - ikanda
lika Senzangakona. We all belong
there -

The oldest kraal of Senzangakona is
Nobamba.

I do not know if Nandi was lobolai's. Only
older people than I know this.

I think Sengangkona must have gone
Sangeni & seen Nandi there & there
became acquainted with her (I do not
know ^{who} her father).

Ishaka was ^zial^a ~~was~~ kub' nsenyanga
kona. I do not know who was Senyanga.

Kona's eldest son (iso kanggangi) -
 Ithaka + Dingana ^{I believe} were of equal
 age by different mothers. at Ithaka's
death Dingana had lungaid, also
Ngqojana ka Senzangakona,
+ Somapunga ka Senzangakona.
Sigujana not Sigujwana; he
was claimed by his sister Maqubaka
^{there was I believe}
~~no brother, still there may have~~
~~been one.~~

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

Senzangakona had a daughter
 Nomzinhlanga who I fame,
^{was} claimed by Nomicoba but may have
 belonged to another house. I believe she
^{was Ithaka's own sister -}
 Nomzinhlanga went ~~to~~ kwa
 Intelwa to gama to a man
 of the Ngqobolondo regiment.

Nomicoba also married the same
 man. They & gamed ^{ka mbiza} Myandrya
 ka Ishangana (Ndutwana
 says Myandrya ka Mbiza ka Ishangana)
 Nomicoba + Nomzinhlanga ^{later on}
 celat amafuta ku Dingana. I
 at first ^{was ordered to take} 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.
 Gendeyana not Ngendeyana -
 he was son of Nandi ngenai
 Nandi after his death & she had
 by him Ngwade who was killed
 by Dingana. It was the Ingeobinge
 who were sent to kill him when
 they returned ^{from this expedition} they were called Izimnyosi
 I have never heard the story

[6]

of Senyangakomas first meeting with Nandi + birth of Tshaka as given by Nohlovu, Muxi + Jantshi (I related the story).

^(it is)
Mfemfe ^{Kraal} ~~as~~ Jantshi ^{Centers} says is not Senyangakomas but Mpandes. He built it for Nzibe his brother. It was Nzibe's kraal.

The Siphebe came out of (penned from) uNobamba.

I have never heard of Tshaka's coming to Quabe tribe as a boy or of the breaking of the iNinkuruzi ze bumbela. ^{He could not have come there. I know Dingana's wife is already stated.}

Ndankwana says he has heard of Nandi having ulaka. Tununu however has not heard of this.

Did Gendeyana ngena or marry Nandi? in the first instance after S's death, in the latter during his life-time?

Read Fynn's account pp. 64.65 of Annals of Natal - re Tshaka's birth. The point is was he or was he not born Esiklahleni?

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

[7]

~~Can~~
~~not~~
~~be~~
~~the~~
~~rule~~
~~for~~
~~this~~
~~negative~~
6.6.03. Tununu + Ndankwana
I do not know Tshaka was called Sigidi by Dingiswayo.

Mfemfe was Mpandes' kraal but only inasmuch as it was umnawo wake's. Nzibe was his own brother. The kraal was lived in by Nzibe + he its owner. Mfemfe was not a kanda or military kraal.

Ndankwana says: - AmaZulu is a word used in Natal - not used in Zululand - there they use a ba kwa Zulu - + where ba topelisanayo or bonga they use simpl. "Zulu!" Tununu says the ~~way~~ word amaZulu is not used in Zululand. If the King is spoken to a man will say, even to Dingiswayo, "Yebo Zulu!"

Nomcoba waye nsindukazi, not manyana or mpofo. The same applied to Nomzihlanga.

Mikabazi was mpofofukazi also mawa. Nomcoba + Nomzihlanga cannot either be said to have been ugh. Neither Nomcoba nor Nomzihlanga had children.

X of Bryant, dict. under topa.

[8]

Impande sent Bayeka, daughter of Senza ngakoma, to Myandeya. The Zulu viz. Sokweshata.

Nomcoba was tall but not very tall. whilst her sister was fupi. ~~Nomcoba~~ ~~etc~~ ~~who~~ ~~Zulu~~ ~~leader~~ These two lived on into Impande's reign. N. says Nomcoba died in Cetshwayo's reign.

I lombai when Dingana was bekwed ubukosi - & before the Dlambedu was butwile so I was a boy who aluzaid at time of Zshaka's death.

Dingana Ketelid unname at her marriage - iteto -

Tununu has not cambusaid - ka cambusile.

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

D. became King in 1828
add 12 or 20
1903
1828
75
87 (14)
present (14)
this is not calculation
may have been
14 in 1828
then to about 1814
of 1825. p. 23, &
reps there.

[9]

Sat:

66.03 (afternoon) - Tununu & Wakwana

For Wakwana people said that o Punga no Mageba had ^{letaji} that impi to kill Undi - meaning by this the amathlozi of Punga & Mageba.

The amadoda of Undi said ~~for~~ "Tung' utshwala wetu si puzi, a zo bu cit' amabuto"

And yet Myamama sent a messenger ~~for~~ to them from the Dikwebezi but those at Undi would not listen. They accused Myamama sabaid and they would not listen to him.

Tununu Dingana used to remark that: Dought to boboga. I told him I objected to being cut' ngi bekile. 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 cambusaid and

Sotobe when at Ingungundhlova would be Esibayeni esikulu, with Ndhlela ka Sompisi the great Induna. Sotobe was an Induna, was uyise we nkosi (Dingana) - said because he was ununt' on dala wa kona. Sotobe was tall & had tunga's. He died whilst Dingana still basaid. He died after Ngomane - father of Magidi. //

People in Zululand used to use the word abalumbi because of their lumbasing things. This word is now obsolete, but the phrase abalumb'a ba lumba konke is sometimes heard. But even though abalumbi was common yet the word abelunga was also used.

When the Durhays blased-aid in Natal I accompanied them. We found 2 cannon in Gardiner's place o Gogweni o Tongati &

viz to Kangelana carried these back to Zululand. ~~call~~ had them fetched to Ingungundhlova. This was done & he saw them & there I believe they remained. The Boers may afterwards have taken the guns away when Ingungundhlova was burnt. (It was the Boers who burnt Ingungundhlova). It took 4 to 6 men to carry the guns. They were taken into the isigodho & gingqizwa there, so ka zo but 'isifazane. (Dr. Cowan)

I have never heard of any white man having been killed in Pakatiwayo'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 "Ukittakitani" on Gardiner's map (in his book) which I take to be Ekucitekeni was, according to Tununa, Tukulwase's kraal, ie mother of Nom-kwazimba. Tukulwase was an inkosikazi yos' eSisebeni + wife of Senzangakona. Nomkwazimba was killed by Dingana on the grounds that he disputed with him as to heirship to the throne. He killed him ^{under the influence of the flax} in hlungwane near the Izinyosi kanda.

All the wives of the kings had kraals of their own ^{to these in time with the property, some he belonging here, some to belong to their own} eg. Monase mother of Mbuyazi (Ndukwana observe) had the Intengweni kraal. That was where the Izigqoza came from - originated. The badge of the Izigqoza was flaps of skin, gotsha - gotshive placed along the temples + ear on either side with two small amatsoba erect at top of flaps.

© This ~~name~~ is wrong I think should be Ekucitekeni - one of Dingana's kraals

Ndukwana points out that the Usutu found their origin Ekubazeni, ~~his~~ Cetshwayo's own kraal. The Usutu were called by Dingana abatshekoberi, whilst Ndukwana spoke of them as 'Zikwela'. The abatshekoberi wore a tail (tshoba) ekanda ie on the crown of the head.

Tununa: Ishaka married Pakatwayo to an unjandu, to gisela ^{with one another} - My father Mongiya advised Pakatwayo not to consent urging that Isyengad him. "Don't you see Mgaleana, who came to Konga you from the Ngora tribe and who you were obliged to send away because he came with medicines yobukosi by which ^{as he persisted} he desired to confirm you in your kingship, don't you see that after being sent away this man went and Kongad. Ishaka and is at present with him? Well, I. has some scheme

Etebeni = ^{the bone just above} the thigh

ehla ngo } difference
ehla klu } between

[16]

on against you so do not accept his invitation."

The reason of J. quarrelling with Pakatwayo was because he bangaid ubu-kosi. He destroyed izizwe ngo muthi ka Mgqalana. He destroyed Qwabe, Ndwandwe + others ~~distinct~~ tribes.

amazulu
Kwa Gqori Ndwakwana says Zwidi + Ishaka fought near Harry Osborn's house on Mhlathuze + on that side of river but on the banks of the ^{amazulu} stream and near Kwa Gqori ^{or Gqori} (one of Senzangakona's kraals). ~~He thinks~~ Zwidi + Ishaka. Tununu agrees.

I do not agree with Jantshi as regards his account of the conflict between Zulu + Ndwandwe. That Zwidi descended George's, it was Zulus that did that or that his father was inhlohi to Senzangakona, Ishaka, Dingana + Mpande. Ndwakwana is also of opinion the Zulus shlad ku George's + not Zwidi's side.

Then again George's which is near Inkandhla bush on X some say one others another.

[17]

one side + Inseze stream on the other is quite invisible from Kwa Bulawayo where Jantshi states J. was then living.

I have noticed Tununu Tefela's considerably of course this is because he ~~belongs~~ belongs to the Qwabe tribe. He is very disappointing as to where the inhabitants of Zululand originally came from. Says 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 Tununu speaks of Nwocoba as Ishaka's own sister whereas Jantshi said she was by Gendeyana - in which ^{latter statement} Ndwakwana agrees.

Assertions. - Tell all you know of Mgqalana + the power of his drugs &c. Biographies of Ndhlela, Dambuzi (Ngobo); go more thoroughly into the regimental system + locate all the amakanda;

mahlabaeni
- indil. em andau

imisi ya yakiwe ngo mkonto kwa
Zulu

[45]

7.6.03 (Sund.) Tanana + Mukuwana.

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

N. says Dukuza too was rebuilt enkla no Mku-bane enkla nas' Odhlambi Odhlwini. This kraal was used by Mpande + was existed till the war of 1879. The izinduna: Magidi ka Menziwa, Matungana indod' enkulce ya kona, Sigo do ka Mtshekwane was a Mambatini (was an induna there) - he belonged to a Sebeni, Mmama ka Janna's kraal. Sigo do was an isebe + lived.

intshaba
- got a timber

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 ^{is} an ancient practice. Even to this day they Kwatshaza - Mangochwani he wants umuz' was on dinia also his mother's There

inomen ye nkoni njalo o Pondweni - from Senyangakona as an idhlozi used to ask why his garden was no

Mtongweni ka Ndaba

[19]

longer himid. People would then be directed to him it being given cattle to eat as they himid. They would finish it in a day there being many ~~to~~ told 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 Mtombo ka Ndaba is a spring close to Mfolozi + at the same time close to road. The ancient kings had intombo.

There ~~was~~ ^{is} an intombo ka Kondhlo near Yamela's Nkaneni kraal. This Tsumu says was called after a former king of the Qwabe people. It is on the Eshehu Nkaneni road where the path turns off to go to Mhlathuze + Kwamagwaye etc. There are indoni trees there.

from next p. but one back

line gaduzelshava minute
igine & le ngazimaze

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

Mpoyigana ka Mpande, younger brother of Mtonga was killed by Cetschways at the same time that he put Nomantshali, Mpande's favourite wife to death. Nomantshali was enkul' intoenkakazi*ka Mpande.

Nomantshali was a tall ^{pretty but fat} woman. She at times would take an induku & smash a ^{her hands were indumezulu} man on the head with it. ^{indabakwambe} Sumu says I saw Nomantshali. She once gave me a cow, on the day of her death.

Nomantshali ishlad izinkomo za se indumezulu. zo mlomo. This notable woman lived indumezulu. It seems two Europeans had outspanned their waggons at a place called Entukwini and that owing to their oxen being alleged to have got into aurasius enkosi indumezulu Nomantshali & isisebe as a girl, intandakazi in a married woman.

li caused the cattle to be seized. The two Europeans at once proceeded to Nomantshali 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 Nomantshali should be brought forward. She sent for them to find they had deserted. She then released the oxen. ^{now?} No in addition to the oxen there were a number of other cattle seized, these belonged to the King and were ezomdomb, eating cattle or kept for milk purposes. Nomantshali seized these and sent them away to Nkongeni the reason being that they had eaten the King's gardens. Nomantshali was a woman who although a king had settled a matter in favour of the man complained of ie discharged him, would

intandakazi

indumezulu

entukwini

indabakwambe

lumboko
Sanku Kozana
brother of Mpho
we have Alabisi

said out their regiments both at Mdumezulu
+ Ndabakawombe - kraals which Inpande
had given her - and practically subvert the
King's decision.

On the occasion on which I was at her kraal
having come from mine kuwa 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, 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.
Tsunu says: "onke amakosi ayi bon' emanzini
impi" i.e. in water they themselves pehla. Dingana
used to pehla esibayeni where he grazed - I have
often seen him pehla. He pehla'd with umti
yezi neyanga, I do not know what kinds. These

things were kept secret. Inpande 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 pehlelward for by izinganga
viz abafana baka Mgalana - viz Sogceba,
Ngadewo + Sogobizitwana - ~~all~~
+ Jijana - all these were Mgalana's
sons. Jijana was my age.

As the izinganga would pehla'd he would
bonga the fathers + ancestors of the king.
This would be done before the impi left to
hlasele and would be a sign that the
impi was about to set forth on an expedition.
Mgalana used to pata Dingana nge
miti. I have seen Mgalana - when he came
to see the king. He used to send abafana baka
to pehla for the king. The king would sometimes
send for Mgalana + say "Why does he no
longer come + palaza my impi i.e. cause

Ngwamile
tintwa

it to hlanya before going to war? Mgqalana would then go. Mgqalana belonged to no regiment. Wa hlala ngo bu nyanga ku Ishaka, & i nyanga ye nkosi. - & exempt from military service.

N. says our army used also to ngwanba before going to war. I replies. But in Dingana's day the ~~inse~~ forces would only ngwanba after reaching the further boundaries of the country (their own). They would then be to tintwa and made to assemble together for the night & then ngwanba. To ngwanba was to

kill beasts for the impi and benga the whole of it, ~~asa~~ it and benga the whole with imiti ^{by isinyanga} until it became black. This meat would then be ~~given~~ ^{thrown} by the impi by the isinyanga & 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.

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.

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Short Papers

60/27/1-24
Notebooks (small - P) in File 60 1

7-6-03. (contd.)

(27)

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 ^{who} would 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 is ^{able} to kill 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 ^{will} be killed for such a purpose for even though small pieces are bitten off all should be ^{given} a little & as the numbers are large a large amount of meat is required even though none of it is actually consumed.

The internal parts were not benga'd, & they all belonged to the ijinanga. The troopers would begin by palazing first & return from amfuleni to find the benga'd bused meat ready for them & laid in heaps on skins.

He says Ingwambaid Ordini ~~was~~
at the time of the Zulu war. The doctors
were sons of Kondehlo, they lived Enphla
in NKongolwana stream.

interesting
two hundred
million
hashtag
quite

J. says, 'Ngwanba'd Kit 'Emgungun
dhlou; ~~and~~ this was just after the massacre
of Piet Retief's party. We ngwanba'd 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 mپی after ngwam-baiz is telwa nge ntelezi. This intelezi would be twalwa'd nga ma goma, for our forces

used to klasela 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 Imkulutshane -
Imkulutshan' emkulu - going off to
attack Mzilikazi. They ngwanba
e Mgunqandhlou after palazing &
when it was on the confines of Zululand
zi si ya kwe le zita - hostile territory
it ngwanba'd again. I saw ^{the} bulls
driven off which could have been for no
other purpose but to ngwanba. Members
of that impi told me they ngwanba'd when
they reached the limits of our country.

The great Nduna of the Mzilikazi empire was Ndele, ^{also} ~~and~~ Silwana and other izinduna.

¶ The process then was first to palaza

then to ngwamba, then to be telwa'id nge-
ntelezi. And when the intelezi was being
tela'id 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 ^{by which ~~hand~~ they were banjwa'id}. And so it was that
after receiving the intelezi none of those
telwa'id would go to the women.

*ngwamba
the
place*
*the
place*
Palazain, ngwamba & ntelezi would all
take place in the one day. They would blanya
in the morning, ngwamba midday & have
the intelezi in the afternoon after which the
regiments would scatter & return to their
respective amakanda. Whilst away
palazain the nkwebane & udichi would
be tazing iqukuria for cooking the meat
which the doctors at the same time would
be preparing, blackening &c with their
drugs.

When a king belthought 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 impi. The regiments
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 ~~see~~ 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 pakait. Not more than a
week elapsed for fear lest the ^{power of} intelezi
should be 'spoilt' to as by men talaing
ne sifazana. For when the impi had
attacked an enemy if it had come

bad off that failure would often be attributed to men having disregarded the instructions of the *izinganga* + *lalait* with women. ^{King} Upaka is to punish the impi. Issuana nga mabandhl'ayo.

intake
upaka
izinganga
lalait
women
punish
the impi

King
Upaka
Issuana
mabandhl'ayo

After the *intelezi* + going home to *amakanda* the forces will once again be called up to the *pakwa's*. They will then come prepared + actually in readiness to go forward to war. They will come to the King's kraal. The King will vumula to his the full, carry his shields, *ipande* *len* *konto* etc. ~~See~~

The abundance of his *izingaphela* etc will *repuzela* 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 kuzwa ngati," "u yo si bona" - ~~The King will~~ all the *amabuto* would enter the *isibaya* + at 'umkumbi kona. The King has *vunxelela's impi yake*.

The ^{izingaphela} ~~izingaphela~~ 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* allow 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 pakaid the impi make straight for its destination & the campaign has actually begun. When they arrive at their destination the izinduna will of course pakaid on the field of battle.

The King also has induker yempi which when pakaid he kombaid ngayo.

The ~~izinduna~~ King is alone empumizini - 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 hlehe saying as they do so "Uyo si bona" &c & then make their Esit. They will now all be 'angry' for war & warn the King warmly as to what they will do.

7.6.03. (Sun) evening. Janunu + Ndukwana.

Umguni wa Kiti, or Simakuhle, these are igibongo zamakosi.

N. says. Kan dempamvu regt isigubulo sabo
"U yaliw' umguni wa kiti
ohlangeni -

Si buza kini & na ni kutsh'
Escome mzu kwa nilewayo -
to wayo kona ini, wayo ngeho
u yaliw' umguni wa kiti ohlangeni.

Mbonambi regt isigubulo sabo
went as follows:-

Hlom' uhlasela & kubanyangwe
uhlom' uhlasela' emhlangamvula
Emhla nezeve.

Suka uhlovu, hlasela y' emhla
U ya ngenis' oDabule - Dwa!
Dwa! Dwa! Si ba ngenis'
Empamaa, ba ya zi leta nkosi
yetu yomnguni. Umguni
hlom' uzidhle!

X is in the middle of the singing part whilst standing singing - Dwa
is the way women sing in answer to the men.

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

When the King was bongad we always heard it said "Munguni wa Kiti!"

The statement that the Zulus, Swabes &c came from Enhla is supported by the fact that Mzilikazi, Sotshangana, ^{Sikungwana} Samvelu &c all went to the East side of Africa & in the direction of the Angonis of Lake Nyasa.

N. says that Matshwili (chief) says Mtetwa tribe first built Emagudeni, when they left there they hlala Elwome (ihlati) ^{was end phletsheni} Kwo Mfese. ^N Emtekwini. We do not know much about our origin, we were too much engaged with modern government battles &c to search deeply into our past.

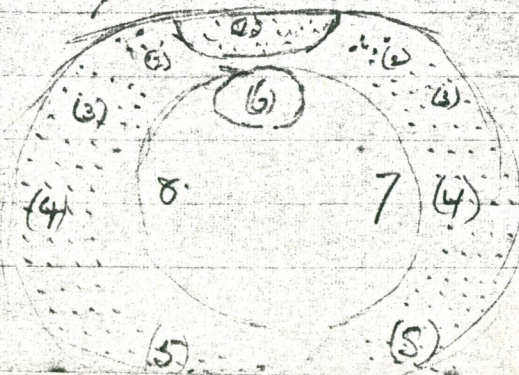
Mgcobo, Mngoye, Nodanga, Son'Konde, Miyomo are a few of Dingiswayo's many sons. These sons belonged to the of Inkamane isigaba so Fasimbo se inkulutshan' emungundhlovu.

Inkulutshane, Izigulutshane & Ihlabane regts. ~~The~~ Mgcobo, N. says, ~~the~~ ~~was~~ killed by Usutu - Mgcobo was induna enkulu yo hlangothi Ekut' Baveni. Mgcobo was indun' enkulu kwe siKulu.

9.6.03 (Evening) Tsumu & Makuwana

N. says
 ukundo
 lukundlu
 back part of hut
 Emagutshini } middle portion of kraal
 sisus
 isihlala put in between 2 huts if close together to prevent people rubbing past them
 ukundo (back of hut)
 mkhulubelo } for one beast
 (mkono) ukuphila
 mkhulubelo
 inkhloko + mkono + sixanti
 ibele for induna
 Ku'xobaxobele esigodhloveni i.e. not in rows - referring to huts - jumbled together without systems.

Ikanda



1. Izigodhlo
2. Izincakuhut
3. Izicamelo
4. Isisu so muzi
or emagutshini
5. Isibay' esikhulu
6. King's cattle kraal
7. Isibay' esikhulu
side
8. uHlangoti.

12

10.6.03

you can write & remember but
twa zi izitumgulu nje.

Questions:

What ~~was~~ were Pakatwa's regts?

Kondhlo's regts & kraals?

Muncinci & Lufutas kraals

Simamane, Kuzwayo, Sidimane & Mahlobos graves?

Who was Pakatwa's heir?

Who were ^{+ are} Mamfongonyana, Muxi, Godoloyi, ^{+ Sizulu} Muxeni

~~the~~ Pakatwa's ^{kraals} were. Entoyeyeni,
(great kraal)
Mtandeni, Ezinkondeni (ikanda)

Pakatwayo threw many together in one regiment,
ggibanela ndawonye. The izigaba za zimi
ngobuntanga nga pakati Mtandeni.

N. Sazo Formerly they were recruited according to
amawiso ngobuntanga & belong to the
kraal where they were. They would not be
sent out to build a kraal of their own as
the Zulu regts afterwards did. Ba hlezi ngo
bee vigo babo Ekaya.

Ezinkonde

with izigaba
+ ~~the~~ ~~the~~ ~~the~~
give ~~the~~ ~~the~~ ~~the~~
Kizaya.

vumula

to

vumula

ubuyungu
taken from
white people

cubaza = klapula i make a regt into
izigaba emakandeni.
Mosafo was cubazad + thwamamakandeni
Ishaka took abe ntanga and made them
so & build their own kraal away
from other regts. I learnt this from
D. + S. from Europeans.

uNdabentkulu twala izimbenge ikanda
(about 9-10" high)
like the peak of a hat, with ~~down~~ ^{corn} ^{various}
a tungiwayo futi. I scumek' Embenge
+ on top would be isidhlohlolo, about as ^{large} ^{as}
large as one's hand. This vumula was
called ubuyungu because it was
said to have been obtained from the
abelungu though ~~no~~ no one seemed to
know what + where the abelungu were.
The Ishaka first called Ndabentkulu
Ngangezwe, afterwards this name
was discontinued & then they, in Dingana's
day, were merged with others into the izimpohlo.
The name izimpohlo came into existence
when they had killed him (Ishaka).

N. denies this saying the name izimpohlo arose in Tshaka's day.

Dibukhlangu, Gibabange, Ndabankulu for instance were all called izimpohlo by Dingana.

Ndabankulu was ~~sent~~ ^{by D.} sent esikubeni bakat' after T's death.

Dingana told Gibabange & Dibukhlangu emfungumthlweni, Ndabankulu was sent esikubeni. I do not know where either of these regts resided in T's day.

Dibukhlangu & Gibabange were isibay' esikulu. Ngqobolondo was sent put ohlangatini i.e. of course emfungumthlweni. ^{+ Zibolela} Tshoyisa was an izigaba nga pakat' emfungumthlweni.

Nomdazana did not belong to izimpohlo.

Isipezi

Amawombe

Amawombe isilalo = where a person got hurt.

The isipezi ^{were taken into} Amawombe emfungumthlweni & became isibay' esikulu esangweni. Eukha izimpohlo.

N. says the imikulu-tshama belonged to all kraals. ^{amakwanda} They were not taken emfungumthlweni. They only became Dalela when called up to emfungumthlweni.

I. says D. kumukad kwa ka Tshaka ama-buto biza & called the regts izimpohlo. I deny that the name izimpohlo arose in T's day, it arose in Dingana's.

N. says D. told ndawonye & called them izimpohlo.

(11-6-03) The ihlaba & imikulu-tshama twalail izidhlo-dhlo za mange.

The izinyosi were directed to leave off wearing the izidhlo-dhlo za mange & only twal' into the

uShlambedhlu lwa n'kw' imnyakanya ye sakabuli - hloma

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

They carried umgele wo mitini,
ebusweni - onkulu -

Dive = cut
not
amagabala
quite
The izimpohlo twalad izifova,
zi bulungwe ~~zi~~ about 8 or 9 in
diameter, zi ged'ikanda, ba
nikw' amagubela izimpape
zendwa and imoggiti (15 in high
bird, with mpunga izimpape).

imbangaiya
Ndabakawombe was vated by
Dingana & called them uKokoti.
Ndabakawombe was so called by
Impande - ~~at~~ Ndabakawombe faked
into the imbangaiya envelope, also
an aqolo of intohe ~~the~~ emnyama.
The imbangaiya would be stuck into
the amaqolo.

During the Kokoti was the name of a

* gutshevi's imbandhlani yazo - made soft so the
feathers hang over.

butail regiment - but only just butail.
They did not fight - they remained with
Dukuza -

Da ngandwe se be pumi' impi - ie
to fight with Goers. They, Kokoti were
quite old enough to fight - The Kokoti
fought for Impande & Magonggo.
but that section of the regt. that remained
with Dingana did not fight as they
were with the King. They went to Sonjani.
They carried things. They were also
sent for dogs zama zaza & mgunghlova.
Mgunghlova was
afterward called Kwa Denge
near Ivuna near this side of
Cheesman's & Kori emgwagweni.
Kwa Denge is the name of the
district. D. built mgunghlova
there as Impande fled into Natal.
Impande afterward cited the

* Baleni says mgunghlova was first of all
built at Ivuna; this must be an error.

Kraal that took place as a consequence of the Magonggo battle.

Mpsande changed the name Kokoti to Nsabakawombe.

nomakla
nsewane

The Otlambeshlu (or Imthlenani) of Mpsande were, whilst cezan, called nsewane also Nomakala.

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

This rept. fakal intshe - amagolo - just as the izinyosi twalair under Dugana.

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

amahobo

from amahobo is amankengane who cupaid the intshe in their country not procured from Europeans.

+ ununu

18.6.03 (morning) Zununu + Ndakwana -

Questions. What was Jubingqwanga?

What did Fasiimba, Zibolela, Tshoyisa, Ntabenkulu, Mbongambi, Nondayana, ^{Isiphe} Izinyosi and amabombe ^{year?}?

ask Jantshi
infants
birth

Enumerate once more the izimpohlo.

What was mbayimbaji? ^{Izinyosi} ~~for~~ icamelos so hlangothi of N

Jingqwanga = ogondo. the idla part is what the string is bound round. I have seen those who had cut off head rings. T. gave this order. After tanga's wa ba'cubukera (T.) & caused them to gunda - ie said they were too small, eyesad or sold them. The Jubingqwanga were the izimpohlo.

The word zimpohlo was merely a name. not specially because not married for all rept's did not marry - //

^{Ngangzwe}
 Ndabentkulu, Dibinhlangu, Sibabanye
 were izimpohlo. Dibinhlangu + Sibabanye
 were the older izimpohlo, followed by
 Ndabentkulu or alias Ngangzwe.
 Ishoyisa and Zibolela were not
 izimpohlo - they preceded the izimpohlo
 above mentioned.

Ngqobolondo were kletschulwa 5 km.
 Dibinhlangu + Sibabanye + telwa
 ngasobhlangotini ba ba isicamelo -
 with Fasimba. The Zibolela were also
 on the hlangothi of Mgungundhlovu.

Buto ka Mpuzi was a member of the Ndabentkulu
 between was a member of the Ndabentkulu.

Sidada ka Manzisi ^{father was intozi}
 ya kwa Zungu was Dibinhlangu.

Borolo ka Sigungu was a Swazi
 was the great ingoma of the Zibolela.

^{mbopa alias}
 Samwakoza ka Wolizibi, was
 an induna incane of Zibolela.

^{gibita}
 = confuse the proper
 order.

(I do not know what regt)

Etangamem ²¹

Mbopa ka ~~Isi~~ Sitayi was -

I know there was a Mbayimbayi - a
 section of Izimposi.

I believe the first regiment was the
 Isipezi, that's what I have heard, then
 came u'Fasimba, then Zibolela.

Mbonambi was telwa'd Mgungundhlovu
 by Dingana.

N. says Nomdayana belonged to
 Mbelebele Kraal - J. kletschulwa
 some from Nomdayana + called
 them Khlokotkulu. I do not know
 much but imagine they were a separate
 regt.

13. 6. 03 (afternoon) Tununu Jantshi + Ndutwama
 Jantshi says Tshaka was born
 Etangamem.

Tununu says Tshaka was born kwa Zulu
 Jantshi - Tshaka's mother never gcagca'd
 ku Senzangakhona - J. was sent for

by the Zulus (to see how big he was) + when this was done he was 8' long.

T. replies. I heard from aba kwa Zulu Dingana told me this. I deny that Tshaka ever came to Owabe. All I know is T. went kwa Mtetwa + Dingana to Owabe.

J. replies. I am in no doubt. My father was present before Senzangakona married. My father pumad kwa Mabaso + went to Kona Janna, saying that the Mabaso people had no pluck + would not fight.

|| My father belonged to the Ntontela regt. (Senzangakona)
- he was told there, for he pumad Ezizweni. There was another regt 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

~~Senzangakona~~

Senzangakona about same age.

|| I am sure the Ntontela was S's regt. Tshaka + Dhlangubo + ~~the~~ telwad + Ntonteleni + S's regt. when (S) again were called ibizembe, + then Dhlangubo. ~~Amawombe were~~ Mkhanyile ka Zivalele, Mapita + were Amawombe.

T. agrees as regards Dhlangubo.

Tununa, J. says, is a 'boy' to my father. Tshaka was not born kwa Zulu but Esikhakeni.

Mongwenihlanga not daughter of Nandi. I forget the name of her mother.

T. says I know Mongila, Jantshi's father.

Tshaka enza Ngwadi + Nomeoba induku yomgawuli. Cetshwayo however disallowed this custom ^{when still} a prince - so says Ntshwana.

Senzanga or Ingumanga

(2.)
 My father says Juma had only 4 rests.
 No one has ever seen Gitižen & Hlela. Tshaka
 is supposed to have killed him but my
 father did not know who his mother was.
Infemife kraal - Nzibes. This became
 Nzibes kraal under Mpande. Mpande
 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 morning 14th June 1903. Jumuna & Ndukwana

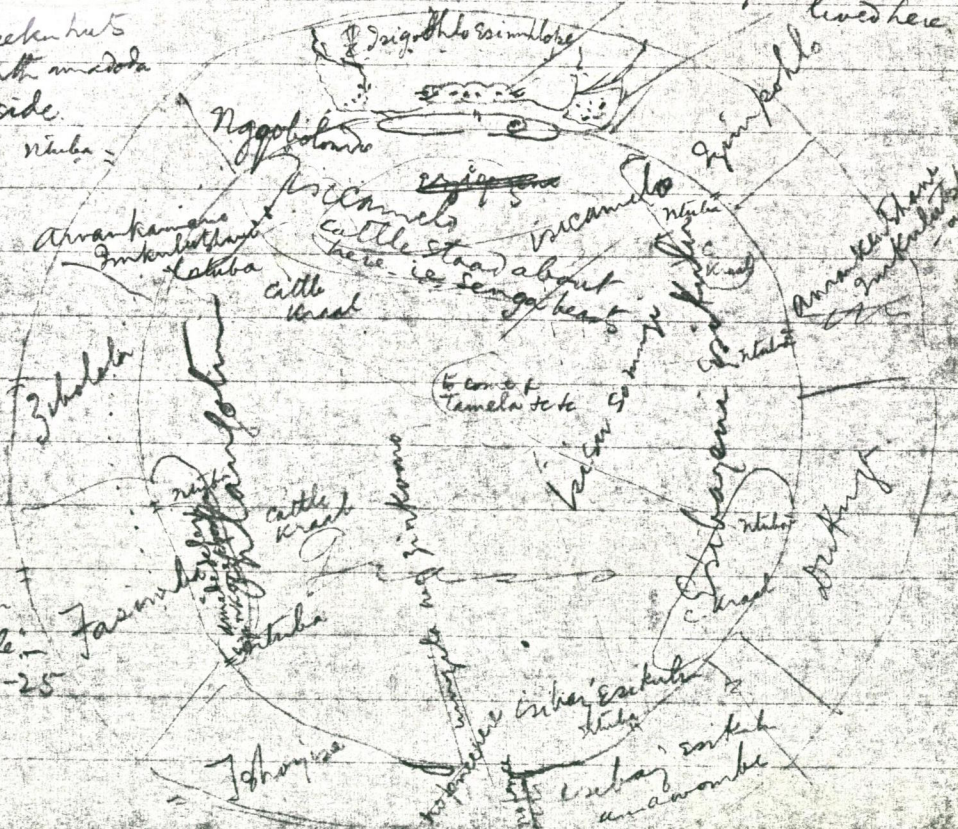
J. says I saw Nongila ^{at} ~~but~~ think he would be
 older than Dingana. I should think Nongila
 would have belonged to the ^{Senzanga} ~~Senzanga~~ or
Ingumanga rest but a'd by Tshaka.
 This rest was placed kwa Kangela.

N. says It often happened that an older & younger
 brother would be buta'd together in one rest, this
 was owing to delay of the elder one to join
 the previous rest.
 J. says I saw Nongila north in Mpande's reign.

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There were
gintuba in
the isibayo
as well as in
the outer fence,
etango lomuzi
latter to enable men
to go nga panthe
gate about 20-25
ft wide.



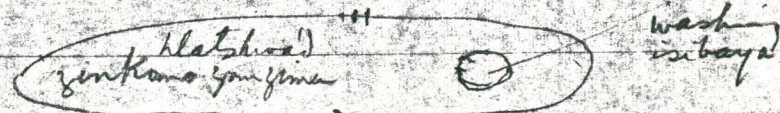
2
 ambedezi
 imtohezi } ^{nkone} cattle
 Dingana's

Ngomane gwalid imungundhlova
 ku tatar' isicoco. When a great man
 died his cattle would be appropriated
 by the king

7. says. I have seen Ngomane - He was
 indod' empofu.

Vumbi + Bungane only were married
 under Dingana - i.e. among the
 izinceku.

N. says under Inpande there were
 many izinceku zamadoda who
 were married.



high fence - cut ~~back~~ along top
 five izimla.

N. says OBe = isigaba sa kwa nodwenga.

I. - itoke lo ku pucuzi izinyawen
 was in the sibaya so ku gaza.

~~Awama~~ ^{Awama} ~~macwambe~~ ^{macwambe} that's faced the backs
 of others but esibayen they tended to face
 outwards -

A girl ^{anyuka} nga kwe sikulu
 - sibaya - so Ndukwana says also jantshi
 A notable man ngamula's isigaba.
 Msongana - ndima ^{gokuzo} ngamula's Dukuza ^{amantshane}
 Mpata ka Ishunyayezwayo - ngamula's Dukuza
 + amantshane - also Dangazele ka
 Ishunyayezwayo ^{lathu} - ~~older~~ brother also ngamula's
 there.

not necessary for indima to ngamula
 matter of choice -

The King used to hlole the whole kraal
 (Imungu) - He liked izindhlu zimbile.
 Hlole's wakwisa, & u su fule leve
 would give order for repairs &c -

N. says. The hlangoth iscamelo moves off first
 e.g. from Kanta to a proceeding to King's kraal -
 then next + so on to sibay' enkulu so hlangoth then

ni vivile
 divided into
 amanyo.

follow the isicamelo of the sibay' esikulu
side & so on down to the section properly
known as sibay' esikulu, who bring
up the rear.

came
through
intetwa

mKumbi akad about middle of sibaya

I say. I have heard Nonkila, Tununi,
Mnywa ka Sogobile was' zibizine
~~the~~ Nonkolo (came from Intetwa
with Ishaka - belonged to the izimpahla)
all these I have heard say T. went
Kwa Qwabe, leaving Xangeni. I
do not know when he went to but
he quarrelled there & returned Xangeni
ekaza 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 hearing Ishaka for Senyangat.

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

When T. went to Qwabe he was already
an insizwa - it was after getting
back Xangeni that he was sent
for by Senyangatona who by that
time had married ^{wives} ~~him~~.

S. was jutohwa immediately after the
destruction of the kraal Xangeni
(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 S. or whether
they were sent by Mbengi. They went
with 2 men & these men disappeared
when S. 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) at Mntleleni.
(Dingana's regt) belongs

was well known. N. agrees & says a girl would sometimes tualala a ^{stand for} man ^{of her tribe} even though not her brother to an order to see some man she wanted to become acquainted with.

J. says I was born ~~when~~ shortly after the return of Impande from Natal. I was born before Ndondakusuka - would belong to Induyengwe regt or the older Randempemvu ^(say 50 years old now) ~~the younger Randempemvu~~ were I have never heard of Dingana going to Owabe.

J. insists I did go to Owabe.

J. says Gendeyana belonged to Owabe tribe.

In old days a woman ~~to~~ who had gcafa'd never married again. N. thinks that even though Nandi had married S. 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 (umlanjwana). J. says Everyone knows I was Zolala's elangeni.

ilunga = isegun.

ilunga is an old word.

J. denies I had an isigodhlo.

Nonikobo, u didiz' ulw-anhle ^(the children), igawe eli kulu li ka Dshaka - ~~was~~ J. says ^{he was} of the isiTazana regiment under Dingiswayo. Became impohla under Dshaka - viz Sibabanye.

N. says an umlanjwana would go with mother to her husband. The father of this umlanjwana ~~would~~ when allowed to marry, would go & fetch it but he would have also to lobola ^{child} to mother's father say with 2 beasts & this umlanjwana would be spoken of as uyise of the true father's other children.

~~Magukazi~~ Tshaka became king not of right but became assisted by Dingiswazo. Sigujana, claimed by Magukazi his sister, was the heir. J. says I do not know Infokazi, nor the sibongo of Sigidi.

~~See~~ Kwa Wambaza (Ngwadi's kraal) built Emalazi near Kangele Kraal. Ngwadi was killed by Dunga near ~~Infokazi~~ ^{White} Infoloji. ~~He~~ He was killed Kwa Wambaza - this kraal built in two places from Emalazi to White Infoloji. 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, niti ba ya ngaba
nkona means to doubt -

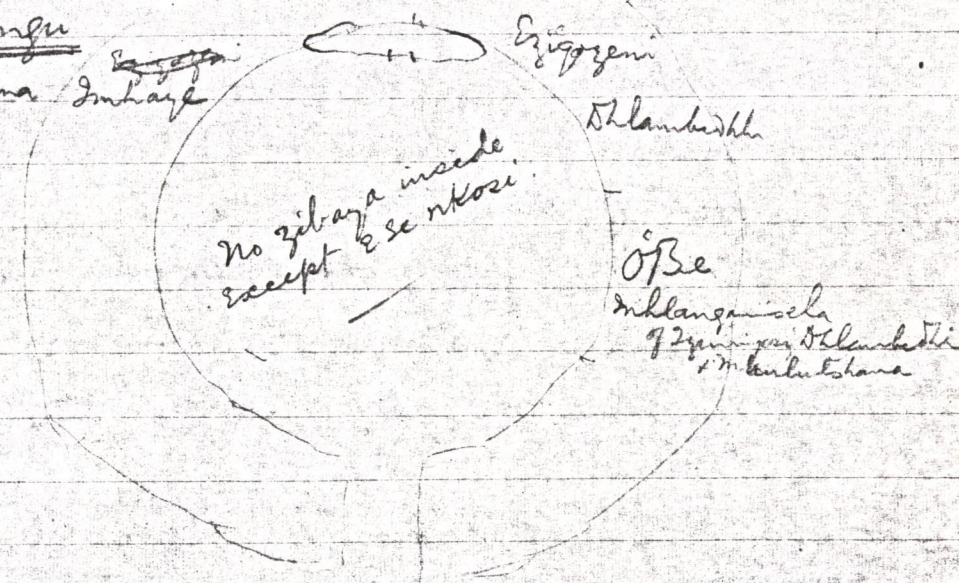
J. says Janna had 4 kraats viz Mbelebele,
Bulawayo, Siceche, Nobamba.

Gumama kaJama J. + ^{Mk}Maiana disagree as regards mbelebele, Dulawayo + especially Sisebe which was Ss kaJama. Notamba was Jama's because that is Kwabo ka mKaba +

[
gonggekera } Duruna's sons & daughter
nongori } living in Durban
inkisenohlini } eating coral about
nggayepgozini } that part of Kraal where the
nobleke }
} expanse is.

Nordwegen

per Ntukuana Imhaye



Ndlela was induna yom gunguashlobo
Nyobo alias Dambaza (ibye labe game) was
induna ye si camelo (izimpohlo) y^o Fasimba
Mayanda ka Velane was induna eⁿ ibaza
eⁿ ikulu (ohlangotini) //
Mpanzizaka Mncumbata was induna
encane y^o Fasimba

Mgumanga alia Simanza tawaf kwa

Kangela.

There were not ~~as~~ 5 rows all round
Kodwenger - 3 some places then 5. ~~to~~

~~as~~ but not more than 5. Not as big as Mfungunibh.

I say all izinhlobo Jabukad. panso kwo
Kahlamba - divided from Nasutos.

We speak of Mvelingangi as umuntu -
we know nothing of Nkhalunkulu.

I say, I am an intungwa - wa kwa
Mabaso. We chlad ne si bula but
only from Kahlambeni.

isifamba - kump - bulawa intando - ie

Matshwiti (ch) like his father ^{tingaye} Nongaye

Jantshi here
goes away.

J. speaks

Mgumanga alias Singanja landela's

Fasimba + with that slamaid amawombe

Isipezi comes first of Isi refts. then

Mgumanga, then Fasimba. Mgumanga

akad their Kaaal - 2 Mgumangeni - + when

Dingana ngena id ekaja he telad them
Kwa Kangela because their Kraal was

too small.

I have visited ^{all} the following of Dingana's
Kraal -

1. Mgungundlovu,

2. Sibhebani.

3. Mbelebeleni.

5. Nobamba.

4. Kwa Kangela (Kiti)

6. Ntontela.

7. Alomendhlini omblope.

8. ^{omnyama}

9. Njanduna. ^{ikanda ka kwa} (also Alomendhlini)

The numbers show relative sequence as
regard sizes.

Senzangakona, Mapita Sojisa,
~~Mat~~ Zivalele, Mkhabayi, Mmama,
Sitayi (father of Mbopa) were all the
children of Juma - also Sigwebana,
~~Nkwele~~ father.

12

ingxongolo ye zikulu
 = faction, party
 ugalo luka bami - ingxongolungaka
 N. + Timmer strongly disagree with the assertion
 of Jantshi that Tshaka was umlanjwana
 Had he been so, when killed there would have
 been some contemptuous expression about
 his being an umlanjwana & unworthy to
 reign. Nothing has ever come to our ears
 that he was umlanjwana.

Nomcoba was bekwa'd by Impande over
 the Zulwana regt - at their kraal - as being
 one they would respect even though were
 many of high rank among them. She would
 manage to keep the ingxongolo ye zikulu in
 order // not checked page

noted in
Bryant's dict

Kutchi
isi farane
isi xazayo

Nga sal' ebayeni; ^{not tefula} ^{but y for l as a} song bayeni - baleni
 Dadawo nge ya obaba pam bile;
 Le si hlal' emnyango.

amadoda

^{I ha phe}
 Ba yazi' ilokh^{ukh} tin' e sa to lwa
 amandulo,
 Inani bantu sha phe
 Ba yazi' ilokh +

fukumisa
 inkosikazi
 = son ingana

This, Mr. Saps, was irulbo ko ku gida
 se be gcinia, kade be keta - sung
 by Butelezi people.

This was about Mnyamana the
 son of Ngqangadele, ^{he} ~~the man who~~ pekai
 Kewa Nobamba - cooked for amakosi -
 ikazi ka Senzangakhona.

When Masipula handed ukamba
 to Mnyamana he would do so with
 one hand or arm, Mnyamana, 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
 yezwe. Masipula, it is believed, was
 poisoned. Mnyamana was by some
 suspected of having caused his death.

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

Ndondakusuka battle, Mpande put a stop to it by asking "Who is it says Mnyamana sits at the door?"

17.6.03 (noon)

How did regt^s pass time at Mgungundhlovu?

How at Kanga + other amakanda.

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

How was a message to am generally sent out & to whom? Are your children deserting you? What ^{syncrasy} ~~fault~~ have you with the British Govt?

Every kraal was called iKanda - this means umuzi on Kulu. And a young nkosana, of man of importance was said to *phuma ne kanda* because it was a big kraal, but all the king's kraals were known as amakanda. Even Ntambha in Sengengakone's days would be known as a kanda.

There were always many in Mgungundhlovu although sometimes said to have bla kagaka. There were always zikongi there belonging to each isigaba.

The isigaba was a section of the kraal ^{itself}, not a section of a ~~se~~ regt away from kraal.

No work was done except by direction of the king whilst troops were at Mgungundhlovu. Day after day they simply hlalaid. Peoples custom was to konga. They would often be apportioned food - a 'ku bamba' ukuti. Then sections would be sent for a 'ku kipek' ukuti.

Even old people kongaid. I would still be kongazing & ask for food &c & xotshi izinkomo ^{D?} & if he was still alive. He would say "Uyo fika min' ekaya xegu na?"

umpele, izigxobo, amahlala were the only things men had to go & fetch.

Rubasing did not always go on. Would go & kunyazi inkosi to see if he has come out, then they would kupa-kada & ot'ibandhla. When the King saw that many had congregated he would give them a beast, ba ningi ba ne nkomo! i.e. there are enough to consume a beast between them.

Dingana visited & stayed & jida's ^{engas} & mjadu there was Kangelu.

He also visited Esiccebeni & mbelebele, also Ezinyosini, oshlambethlwin.

D. had no kraal nge kwa Mtetwa. He only visited the near kraals. The furthest he visited was Kangelu. He ^{did} ~~would~~ not visit Mtetela even though Mawa his sister lived there.

Mawa
sister

amagqumbela
amagqumbela

D. once visited Emgumangeni, Ezansi no mhlazi, near Mbiliini's kraal uyise ka Malindi. He went to see the Sea. He ekhla' ne si fotho. The mkulutshane ya kwa Kangelu caught ingwenya alive. The King directed it to be driven home & Emgumangeni where King was staying. On way it caught a man by the arm & swished it. The alligator was thereupon put to death.

At the seashore at ~~his~~ D's request Macambega was & Emgumangeni was told by Mbiliini to go into sea to the dark part of it as D. doubted if this could be done. M. & ngena's epet' induku & hamb' etshay' amanzi. Wa piwa izinkom' eziyitsheni. He was in addition to have an ~~ox~~ to kill

at home. D. stayed about 10 days
Emgumangeni. Amabuto accompanied
him + ngenisaid in adjoining kraals
etapni. I accompanied D. on this
occasion.

At this time the amabunu were
unknown.

^{a king ngangwe}
(A yidhi) ^{belu} ku ng yo bu kudir
o Shwandhlu. Cattle were driven
along to be eaten at the Seaside.

D. ngenisaid the sea, the regts (inkulu-
tshane) ranged themselves in front
so that he would bathe in safety.

There would be many izinkomo at
the amakanda, especially ^{if there were} ehlobo ^{not 2 will}.

They would go as they said to vumel
izinkomo ie jida in the ^{or morning} ~~evening~~
afternoon when the cattle had
returned in hlanguane.

Jununu went off with Nonqokera
from Durban on 19.6.03 having left my place 2.6.03.

amabunu
jinger
- his
sea - rollers
'combers'.
vumel
izinkomo
= jida

Ndankwana 21.6.03

All men had great affection ~~off~~ for their king.
It could not be otherwise for they were songwad
together. This songing took place in the shape
of an inkata known as inkata yezwe on
which the king used to sit and which, I believe,
used to be kept in Langazanas (inkosikazi)
but at Esixebeni. The amabuto would on
a given day be directed to go and hlangu - They
accompanied by izimanga, would proceed
to some neighbouring stream eg. the stream
near Ndwenge which enters the white mfolozi
and there he gives muti in amagoma which
they would then hlangu into numerous holes
in which had previously been placed ~~which~~ a
wisp of grass (doubled back). It was not
necessary to drink more than 2 or 3 gulps
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