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NGIDI

KA

MCIKAZISWA

28-115

28-115

NGIDI

PHOTOCOPIES

Ngidi vol. 5, p. 95

Tev in L/H merge

Nyide p vol. 5 p. 55

Take in one pot.

N G 1 2 1

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

11.8.1904, 12.8.1904
13.8.1904, 14.8.1904

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

5.11.1904, 6.11.1904 ^{subject} (8.11.1904)
7.11.1904, 9.11.1904
9.11.1904, 10.11.1904

C $61/51/11-24$

3.11.1904, 4.11.1904, 5.11.1904
~~17.10.1905~~

D $62/80/12-24$

17.10.1905, 18.10.1905, 21.10.1905
22.10.1905

E $62/81/1-24$

22.10.1905, 23.10.1905

F $62/82/1-24$

23.10.1905, 28.10.1905, 29.10.1905

G $62/83/1-4$

30.10.1905

[2]

as Ingando
~~Hlath ka Sidimane~~
 Ngqto tsaka mate in Doh's presence -
 refused to be buried by Dingana as he
 said he was his equal. stood with
 7 amjadwini dancers
 Ngqto ka Kondhlo
 ka m ka Kalimi.
 bear children in all directions
 izwi & li sitanda - li 'seak' uhulumen
 = dilamma
 Why are we being sent away to another m'pe
 we shall not have time to build our kraal
 this is why I was killed. Nathe m'pe

[3] 11.8.04 Ngidi alias Mqambukazi arrives with ^{bellini, ka m'phatana} m'phatana ka mtshumayeli - Both present. Ngidi lives near ^{ch. Dunge} ch. Dunge

Ngidi alias Mqambukazi (isibongo) ka M'cika -
 - ziswa ka Komibada ka Daleni ka Mhlongo ka Ncumela^{ngumela}
 ka mavundhla ka Ngqetshe ka ~~Sibidane~~ ^{Sibidane} ka Sibuya ka
 Mzimaseli ka Langa - cannot go further.

It is seen that

The chiefs of the Langa tribe are as follows, beginning
 from the most recent: Makedama ka Mgabi ka
 Mbengi ka Mhlongo ka Ncumela^(Sibidane) ka mavundhla
 ka Ngqetshe ka ~~Sibidane~~ ^{Sibidane} ka Sibuya ka Mzimaseli
 ka Langa - Sibuya, Ngqetshe, Langa's son.

It is seen that Ngidi's ancestor Mhlongo was a chief
 of the Langa tribe.

My sibongo: a ba se langeni.

I was born in M'fule - near Melmoth & Kwamafwazi
 Qwabe and Langa tribes dabuka emhlathuze
 mbover ^{here remarks} says Mabonswana (in ceteru ka Mpande)
 told me that Qwabe dabuka o'Dongeni lu ka Tatiyana
 emhlathuze, wherever that may be.

|| nina ba kityi ba ka Kuzwazi
 || nina ba hlangu okulu lwa se mhlathuze ||
 this is the great sibongo ^{or prayer} of Qwabe amadhlozi -

x Ngidi ~~say~~ uses 'c' click, this Mbover explains is due to his long contact
 with an afala people for he lives among Cele people at present chief, Dunge

Imboru says the Owabe makosi are as follows:
 Meseni ka Musi ka Godolozzi ka Kondhlo ka Mncinzi
 ka Lufuta ka Simamane ka Kuzwayo ka Sidinane
 ka Mahlobo. cannot go further & connect with the main Owabe
 note here that Pakatwayo had no children but was aking infirm of Godolozzi
 The Langa tribe is connected with the Owabe one
 & this followed Owabe tribe down to the Mhlaturu from
 the amaLunu people

Nandi's father was Mbenzi ka Mhlongo
 ka Ncumela etc.

Nandi was mpoFarzana, mpoFukazi, rather
 tall. I never saw her. I was born ^{just before} at the time of
 her death (this occurred in ¹⁸²¹ ¹⁸²²). After Nandi's
 death the umota regt. Nandi's sister Sijula
 married Nsiungane ka Mandondo wa Kwa
 Xulu, chief Kabatsho. I saw Sijula at near
 Mfulu river where we lived. I saw her in Dingane's
 reign. She was mpoFukazi, esiqepukazi (ie
 medium height) - (indod' esiqepu). She was good tempered.
 Mbenzi was Sijula's father. Mgabi was
 Nandi's brother also Ncazonke (elama's Mgabi)

⊙ sa, 1823
 Mgabi Ncazonke Nandi Sijula

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

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

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

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

Son was Voboza.

(like Ishaka)

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

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

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

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

Mfihlo, Sonajuba, Indungaywe, Ngqojana, Sopana, Dingana, Mblangana all these sons of Senzangakona ~~all~~ ran off to Konza Pakatiwayo on the ground, as Senzangakona alleged, that they hlobongai with girls, ~~as~~ ^{for} this

agrees with Tsumane as to Dingana staying at Qwabe

ukwevata = binca umutsha.

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

Pakatiwayo had no children

Nomo

Ishaka

Makedama

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

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

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

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

Makedama's children were put to death by
 Tshaka.

The Langa tribe were originally called abetquni
 and with the Qwabe people sprang from the
 amacunu tribe in the neighbourhood of
 the Itala mountains and far up the Mhlaturu.
 Before this we came from before the Umti from abq. Sute.

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

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

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

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

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

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

12. 8. 04 Tshaka was born ^{at} Mtquni kraal (Mbengi's) at
 or near the Ntoza hill.

Mbengi's kraals: Enguni, ^{Em} Shlanga,
 Obaneni, kwa Ntozolo. The Nguga kraal is
 the largest + chief of these.

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

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

[10]

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

Vogelzang Bantwana tungaid. He gundaid isicoco embilo river on his becoming a Christian convert.

Mbovu says the Zulus formerly used to go about the country selling ikatayo (medicine) and saying to people they met "HOPE MKOZI!"

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

I know nothing of Ishaka going to Macingwana.

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

[11]

~~these abanunizana~~ ^{still living & would be likely to know} } Fake ka Koto ka msoni ka mbenzi

these abanunizana by ^{hammer} placing them on their backs and driving in klenobla is at base of stomach in stomach and at base of neck: (☹)

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

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

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

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

The fighting of Endalo. get account of! (2)

was simply because he was "more powerful" than the men named.

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

Entered in Book of Colodius.
19.4.16
11.8.04
(Evening)

Izibongo zi ka Dingane

Uvezi ngo kudhl' izinkomo eziwezayo,
Eza omgqekeni kwa nokontela.
Eza opondweni emanzimeleni.
Qambi lankomo zi be zi lahlekile
Zi ya kufa "ndhlebe" kwa Sotshangana
Ngungubande na kwe se ndhlobu.
Langa puna ba kote a ba kwa zulu
a beziwe kodwa & ba zo ku balekela.
wa wel' imbozamo, yatshi' yeziba
Swacord m?

Ebiqez' Pamipata kwa Nkesimana
Isiziba esi mawemwane, ^{Dingane} Esi wel'
umuntu

(St' uyagqo) waze wa tshona
na nge sicoco.

U sicoco u behamba kwa Sodhlabe
~~Isusumini~~ ba ^{izwa nge zindaba} inkamini ba ~~akel~~ inkamini

Na base ziteni na base kaza.
Ibela' e lihle li ka mjokwane

E li ket' izihlambo

E li ket' ufiyera ngaku ba ngoma
Somnand' oza, ngang' umlomo,

*This line appears in
Ngidi's version of
Tshaka's praise
version of 3.11.00*

U somnand' ube hamba ko Bodoza

Ndaba lo dudut' no Toboti

Sijimani ngazo zonke izindhlela
Wibikel' u Mancaka no Nxeumalo

Inkonjan' ibuwabisa ka mjokwane

Inhlendhla ye tusi ka mjokwane

Singqungu ka kulami a nyenga Tshaka
Yen' oqo' umuzi ngo ku kulami

x umut ompofana a kany, no Toboti

Uwezi m hlantzeni izinzawo zonakele
 U wela nge li ku Mbungu izabuko
 U li yekile e be li well' abantwana
 Pondo ~~lwa~~ o lu mnyama ~~lwa~~ kwa Kuba
 Pondo lu mnyama o lu dhl' amadoda
 Judhlu mnyama ka Sotshaya
 Judhlu Ntendeka nga kwa Dhlangezwa
 Judhlu Nsazonke' ezalwa umbenzi
 Salwana ukel' abant' ekweneni This occurs in Shela's praise see 4/1/2 on
 usilwan' u be induna kwa Gibiscegi
 Uze nomohlaka entshobozeni
 Ishelan' u Sipingo kwabaka Rengqwa
ⁿⁱ ita' izilo zika Jhama zi bulene
 Ne sa kwa Dukuza ne sa kwa Akhangela
 Mngun' una bele na kwe se ndhlou
 mtakati o sibini' esimnyama na bakwayise
 Uze no mhlanguana ezalwa nga yise
 Uze no Ngqojana ezalwa u yise
 Uze no Mlungazwe ezalwa uyise

Salawayo @ Mhlake's braal # the ga' u ti feketisi umuzi
 u mntshi nge gama

^{belonged to}
 (Sondyana ^{ka} mbedu section of Owabe
 tribe)

Uze no Somajuba ezalwa uyise
 Uze no Sofane ezalwa uyise
 Uze no Mfitulo ezalwa uyise
 Uze no Zikungweni ezalwa ^{umbenzi} idingweni
 Uze no Inkweko ezalwa ^{ifanga} umscayonke
 Uze no Nsazonke ezalwa umbenzi
~~Uze no Nkomo~~ Uze no Nkomo ezalwa u Dubo ifanga
 Uze no Ngeto ezalwa ukondlo ^{nga kum Owabe?} ngase ifanga
 Uze no Nqobadi ezalwa u sendeyana kwa Owabe
 Kazi ~~wa~~ wazwani nga se ifanga na
 ngo ku pindlala futi njana na?
 Uze no somqonjwana nga kwa Owabe
 Uze no Kaurya ka Dekanyawo, kwa Owabe
 Gijimani ngaza yonke' izimhlehle
 ni 'bikel' u magugu we sicaba.
 Ni ti igama ka magugu ma li yeki
 u magugu ngawa kiti' emgangeni thlou
 Uze no Nzwakeli ezalwa ukutshwazo
 Uze no Ngele ezalwa ukutshwazo
 Uze no Ngizapela ezalwa u mandeka
 Inkom' izingey' umuzi nge zinyanbeyi
 Imamb' izat' ipansi ya e pezulu

Umjikiza u nga matohob' ezinkomo.
 Uye no Saka ezalwa u mandameli
 Uye no Sikawu ezalwa u lombumbite
 Uye no Nobanda ezalwa u hlabo.
 U itele nga waba o thlambedhlweni
 (Wa & m. rarabuz' u sigwel' ana ezalwa u mudhly)
 wa wel' imfolozi ez gijima.
 Uye wa butisa emahlabaneni
^{kyim habayi o zalwa ngase}
 Ntonga enzimanede u malamulela
 Ngokh lamulela abafaki namadoda.
~~U~~ U wale ngomnyami emahlabaneni
 zalukazi za o Putile za i twal' imingwazi
 u wel' u sutu ngezinyembesi
 U ye wa butisa ku Magonondo no Myando
 u Dabule ku Ntabakazikonjwa
 Dzikwe za i twal' imilomo
 kwa bati "Eya! bo! bo! bo! bo! bo!"
 u zul'a dum' ekuseni ka dum' ekaya
 umnyama wendhlu za ko Putile
 u ketelwepuzi ~~ku~~ izimbongolo pezuzi kwegwa.

u Dabule ku Lubisana esi gijima uha
 u hamba ngo kalo lwa mapa
 luka deda - ngenihlale
 kwaye wa butisa' o Dabule
 Ute pam' o Dabule wa ye dal' enkutu
 Ntong' enzimanede u malamulela,
 Ntong' enzimanede ngo ku tshay' amadoda.
~~U~~ Uye no Nomapela was' entabateni.
 Uye no Holibe ngase Swazini ezinyangeni
 Uye no ngi, epela nga kwa Gwensi kwa
 Magonondo.
 U itel' u tekwane ezalwa u Sobuzi
~~U~~ Uye no Samon nga ku ba fondolozzi, ezwazi
 udhl' u Noinindwane ngaku ba fondolozzi
 ngase Swazini
 udhl' u ntung' o hlal' abafondolozzi nga
 se Swazini.
 u Jon's betwe zi mpoko zi zokhlobonga ngase
 u Silwan'a rehel' emyini ya bantu
 ngo ku dl' amadoda.

Sandeyana lived kwa Qwabe therefore Tshaka must have seen

[18]

Entered in
Book of Tulofies
7.4.16

Izibongo zi ka Tshaka

Udhlala abathlungwane wa kwa kamfengeni
 Qaya hlaba isingqayo hand' ukupatu ka
 Olandayo and d m zek e kaya
 uPape gojela pansi kwe nkanohla
 Lu gojela njalo ludhl' amadoda
 uSithaka ka si tshayeki
 Hlemba e leq' amany' amalenabe
 uNodum' ehlezi ka menzi
 Mtente o hlal' usamila ka menzi
 O wadhl' uNomahlanjana kwa ba kwa Zwide
~~weza~~ ^{weza} no mpepa # no datjingabo
 weza no sikunyana kwa ba kwa Zwide
 weza no macungwane, ^{was'} Infonyaneni
 Mngubungubande na kwe seint' hlova
 uze no Mangcengya ka Kali smangwaneni
 Uze no Mawawana ka Masumpa smangwaneni
 Uze no Makedana ka ngas' Epangeni e Kay' ko
 uSilwana vutal' abant' ekweneni
 wadhl' uSigawuzana smambateni
 Ktonga emnyama ka Mjokwane
 & between white & black mfolozi, near mabedlana + Dikhala.

Kentse
 sniga sniga, was an imbonja. See p. 118
 Dze no Zwide kwa ~~ka~~ kwa ndwandwe
 Dze no nomahlanjana ka Zwide.

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

Uhlayana hwa ngi nyongo ye nyawazene
 wadhl' uNdinindwane wa ba kwa Msweli
 kwa Culu (Xulu).
 wadhl' uMdhladhlawa wa Semamambedwini
 wezi no Mpezeni nga kwa Nxumalo.

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

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

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

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

then come straight to Dingana and say "Look here Dingana
what do you mean by seizing my cattle, what wrong have
I done. What do you do this for, boy?" Dingana would
reply "I do not know anything about this, Nohlala
did it (referring to the great Induna). Mhaye would then
go to the Induna & storm at him. Nohlala would say
"I do not know anything of this, go and ask the king
your child, Mgidielwana ~~we~~ we ntombi ya kwa X
makoba. Then there would then be general laughter.
The King would then direct that the cattle be returned.

Then another joke was for the king to say to both
Mhaye & Duda that the first who drove a beast
indicated should possess it. Off the two would go, race
to the beast & who got began to drive it first would be
allowed to take it.

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

~~I~~
My father
used to keep some of Dingana's dogs.

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

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

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

I can name most of Dingana's kraals. They are as follows -
 1. Kangela (Great kraal) - kwamphelela where ^{had} Pakatwazipaka's
 2. Mfunqunthloven (The largest)
 3. Ezengeni, perukhine mofotzi em hlope, u buka mbelabele, yimigzini, Sipsibe
 Pakati kwu Mkhumbane & Dnyololo

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- 3. Sipebe (Senyanga akonno)
- 4. Mbalebele (mahlabatini) + Shaka
- 5. Nobamba (at mahlabatini)
- 6. Intontela (Shaka)
- 7. Isipezi (near Ishowe)
- 8. Mgumanga (near Ishowe)
- 9. Thlangywa
- 10. Mbonambi (near Ishowe) aka'd Ishowe with Isipezi - wela'd
- 11. Fojisa
- 12. Mkhandhla
- 13. Ndabenkulu
- 14. Sibabanyo (near Bulawayo at first, near Paone afterwards built also south of Mzimba) ^{omphompe} (where Sotobe ^{brisis}) ~~Madumela~~
- 15. Mlomenkhlini ^{omphompe} (where Sotobe ^{brisis}) ~~Madumela~~
- 16. ^{omnyama} - Madumela ^(wez' nsizwa)
- 17. Bekonya (Shaka's)
- 18. Fasimba (near Ishowe) - Nomagomba, ugoba, dwane
- 19. uPoko (luka maberaba (an isibongo) - (Shaka's)
- 20. uPoko (luka nithangalewana)
- 21. Mhlangiso (Shaka's built on
- 22. Ntekelo
- 23. Emnyandhlwini (Shaka's) built pezu kwe ngome - 55. Othlangeni (Dingana's) enkla kwela's ngunguhlova
- 24. Ekiyeketani

44. Socigca - (Bengmas) near Mshababekraal.
 45. Mshababekraal - small kraal near Nyangumshum.
 46. Shakapana - just above.
 47. Shungobekeni (Tshaka's) - Inkhatage inga hlu Kungula parva Kan hantwane.
 48. Engamoni (Tshaka's) - Inkhatage inga hlu Kungula parva Kan hantwane.
 49. Oxibeni (Dingana's) - Inkhatage inga hlu Kungula parva Kan hantwane.
 50. Mshababekeni (Tshaka's) - Inkhatage inga hlu Kungula parva Kan hantwane.
44. Noalankulu (a Boer leader - Dingana's day)
 43. umota (uSubetuka) - (Tshaka's)
 24. Ntokamate.
 25. Engazini.
 26. Ezinyanzi.
 27. Odhlambedhlwini (large kraal) (Dingana's)
 28. Mooko (large kraal) (Dingana's) was Enkhungwane
 29. EBongweni (grandmother of Mshababekeni ka Muzi was head of this kraal)
 30. Dutekiza - (Tshaka)
 31. Tshoyisa
 32. uHlontane
 33. Bulawayo (Sibixegu)
 34. Ozwelezi - uZwela - minor kraal at Mshababekeni.
 35. Madaba
 36. Gugu - emahlabati
 37. kwa Nogqoqa (Tshaka's kraal at Mtetwa, this became Mkhandhlu afterwaro's see above)
 38. umyeke - built kweli ka Zwile ku Macipula (umyeke) ka Mamba, imfolozi emnyama. (Tshaka's)
 39. Nomdazana (Tshaka's) emahlabati.
 40. ekawazeni.
 41. emahlabateni (Mkabazi's) Senzangakona's where impi is teta'd to this day - still speaks - Enhla ne mfolozi emnyama. phahati kwe mfolozi no Bongolo.
 42. iNsimarana - (Dingana's) - emahlabateni, near close to Esizobeni, Entongweni.
 43. oNyange (Tshaka's) emahlabateni, near Socizakraal.

University Correspondence College.

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

MATRICULATION.

At Cambridge, Resident Students are admitted to the Matriculation Class at any time of the year.
 At University Tutorial College, a Recapitulation Class is held during the three weeks immediately preceding each January and June Examination. The classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable.
 At Cambridge, Oral Instruction (consisting mainly of private tuition), is given during the same periods.
 A Last Week Class in Experimental Science meets daily during the week preceding each Examination.

RECAPITULATION AND VACATION CLASSES.

Preliminary Scientific (M.B.), and Intermediate Science.
 (All the Classes are held at University Tutorial College).
 Vacation Classes in Practical Chemistry and Biology are held in the Summer (four weeks), Christmas (three weeks), and at Easter (three weeks). The Summer Vacation Class is intended for Beginners.
 A Recapitulation Class for January Prel. Sci. is held in all subjects during the three weeks immediately preceding the Examination.
 A Last Month Recapitulation Class for July Examinations in all subjects is held.
 A Last Week Class in Practical Physics meets daily during the week preceding each January and July Examination.

BACHELOR OF SCIENCE.

(All the Classes are held at University Tutorial College).
 Classes are held in subjects for the B.Sc. Examination, commencing the first Tuesday in August, and extending over a period of four weeks. Special attention is paid to practical work.
 A class in Practical Physics, Chemistry and Geology is held during the Christmas Vacation, extending over three weeks. A knowledge of Inter.Sc. work alone is required of Students joining this Class.
 A Last Month Class is also held commencing four weeks before the Examination.

INTERMEDIATE ARTS.

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

BACHELOR OF ARTS.

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

MASTER OF ARTS.

Classes are held at Cambridge during the month preceding the Examination, and also during August.
 At Cambridge, the Boating and Tennis Clubs are open to both resident and non-resident students.

13.8.04

Ngidi continues -

Lived at 4 of the Kings kraals: (a) Inqumanga
 (b) Kangela (on being butwaid, we were told here
 ku mpande, Monace ~~u~~ mpandes ~~was~~ was our
 head; ^{ku Sibetobe base mabeleni kw Nohlela ka Sompe} Langazana, and Ngoto ka Mbuyi was
 emabelem, sister of Mpikase, Dingana's
 mother. ^{no doubt, mabeleni} Mpikase ka Gqwatsheza was emabelem,
 Kubo ka Nohlela). (c) Inqungundhlova but the
 King directed me almost at once to go ^(d) into the
 Kangela was not as large as Inqungundhlova
 The mvoko kraal was a military one & large
 The Inqumanga kraal was zransi obany
 on the mlalazi river near sea - a large kraal
 but not as large as mvoko.

I met Jannu emkankaze whered lived
 near mbombotshama (Stshowe) - I ~~had~~ herded
 cattle with him kwa mbombotshama.

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

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

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

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

Do not return papers with your answers, or enclose anything of the nature of a letter. **RETENTION OF PAPERS.** - Unless arrangements have been made for retaining, all papers must be returned within three weeks of date of receipt.

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

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

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

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

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

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

Ishaka left Zululand for Dukuza after his mother's death, saying "Ku se mpaka".
I have heard it
It is alleged Ishaka himself killed his mother. It seems he ^{stealthily} entered the hut in which she was seated in the isigo ^{or playing with it} ~~thlo~~. She happened to be nursing a child and was unaware that Ishaka was present. She was trying to keep the child quiet, and as she did so she ~~is~~ said these words:

but there is no evidence on the point

Entered

Nongqaba ka mama, nongqaba!
Imibewana yakho ipalele,
Ongayi tandiyo a ngahl'a pek'izinkobe
Ishaka immediately asked her what she was doing. She at once took the child and placed to one side out of sight. She said

From gives quite a different version which appears more credible

Entered Nandi's Zibungu

3
Unqi bone ngenzani? Indodini' isiti
"Ngi kubonile mame ngi kuzwile laps' emuzango. U bu tulisani? Kipa lok' obu ku tukusa, uku tulisa. Uku tatapi na?" U ze ku kipa-ke unina u ze ku bek' obaleni ku Ishaka.
U ze buzi u Ishaka uti "mame ku velapji loku?" Unandi useti "Uti ngi ku tatapi nje au nam' tondoo ini?"
Ishaka then left the hut. It is alleged he himself went for an assegai, returned & forthwith stabbed his mother to death after remarking ~~to~~ to hear ~~that~~ that she knew he had disapproved of anything of this kind i.e. having a child.

No sooner did ~~Ishaka~~ Nandi die than Ishaka was overcome by grief ~~and~~ + said "Maze ngo mame, maze ngo mame, ubulawa ini umame? Unatanga kawahlangani a hlangua ngo ku bon' unyeni,

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

Kwa Ncatha was an isigaba sa kwa Bulawayo.

Nandi asked ~~why~~ ~~the~~ ~~he~~ ~~to~~ ~~waz'ambuli~~
ingubo kwab'isa kay' kw'o nyoko
na? wa ba bulala na? U ya u
balek'api? Uyo pepapala ku bap'
abantu? This question was asked of
Ishaka after he had caused the Qwabe people
to be put to death because of the assegai
being proof that one of them had stabbed him.

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

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

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

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

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

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

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

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

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

Tshaka was ^(ngokha) nsunda ~~or~~ mfofo - 2 nga sibankwa (like a lizard in colour). ~~But~~ T. had a prominent ^{+ long + rather narrow} nose. Senzangakhona's children usually had prominent noses, whilst his girls

~~at the time of the war the Mbonambi regt were very small in number and very tall.~~
had very small ^{mbongo} mabele and very tall.

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

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

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

J. akaid ububende + papafaid esigoshlwen
^{isigoshlwen}
 Kwa Bulawayo because he had had enough
 of people being killed because alleged to be
 takataing. He butaid doctors to nuka this.
 At the same time an impaka which had galelaid
 ku Magwakazi (kill) made its way into
 Bulawayo kraal in search of mice (izimpuku).
 J. thereupon summoned doctors far and wide
 to see how it was there was blood about the
 doors of the isigoshlo and what the meaning
 could be for so ~~an~~ uncanny an animal visiting
 his kraal. Doctors came + nukaid Dingana,
 also Mhlangana, + Dingumtali ka Mqibata
 they nukaid also Ngqojana, also Rafihlo, also
 Sopava. Upon this Tshaka hlakazaid them +
 said they were to go away to sleep (bed). Other doctors
 were called up. Ntando ka Mbaba wa kwe
 Dube who said "kwenz' izul' eli pezulu",
 Nyanda ka Mazyanyane wa kwa Cele
 who said "kwenz' izuli e li pezulu".

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

Dangazele ka Qayiyana ka Mscabu ka Daleni
Nambanda [16]

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

I heard this from Dangazele, induni enkulu
yaz eku Obakeni, Tshaka's kraal of
Langa tribe, from Bantwana, Tshangana,
Gasa, Mseleli ka Ndina ka Mbengi
(at whose kraal I grew up - Ebnazule stream
enters Mhlathuze, near where H. Osborn lives)

Tshaka had wives at Dingiswayo's one of these
had a son Zibizendhlala who, when T. cited
his kraal, fled to Faku in Pondoland. Zibizen-
dhlala konza there + refused to return at a

subsequent period. Monase, the mother of Mbuyazi,
was Tshaka's wife. Songiya was Mpande's mother.
Monase when given by Tshaka to Mpande was
said to be pregnant by Tshaka only her state was
not showing - Mbuyazi is believed to be really
Tshaka's son. I do not know Monase's father.

Mzinkhanga is not ~~Senzangakona's~~ ^{Tshaka's} own sister, by hand.

who is ~~Senzangakona's~~ ?

Ntshakane

[17]

Nomcoba is Tshaka's own sister by Senzangakona,
not Gendeyana - It was after Nomcoba's death
birth that Nandi left Senzangakona to go
to Gendeyana.

Tshaka used to go out to war with the ama-
Kozikazi as well as girls. Girls were, like
men, collected into regiments. They sika's

Mawu
mtamvuna
the tsesi - Kwa
the (bong)

izikhanga and carried assegais + had to fight
when required to do so. Some girls were some-
times to be seen wearing iziqu, showing they had
killed people. For instance Tshaka himself
went with his impi to Pondoland and took
what is known as the "ikhamba lika ^{Nandi} ~~Senzi~~
impi and took Mnkabi, one of Senzangakona's
^{greater} ~~Senzi~~ Kozikazi, mother of Nozilwane. This
woman was taken ill at the Mtamvuna
across Mzimkulu and died there. ^{Her corpse} ~~She~~ was
carried back to Zululand and buried either
at Sipelebeni or Dukuzu.

It was never said in Zululand when the

Ndwetsha kaMago (Hathu of Mkwazi) m'ibikwana, Nsazonke, Mfundeko (18) kaMgabi }
 Mkhono (Hathu of Mkwazi) }
 Dupuzi }
 Makulake King was dead that he was dead but merely }
 Vaavane }
 wa kwazi }
 "inkos' i buhlungu". No one would be
 allowed to enter the hut where he was
 lying ^{for some days} until long after the flesh had decomposed
 & wasted away. The bones ^{in latter case} would thereupon
 be gathered together, tied up in a ^{cow} hide and
 then a mat of sticks joined together would be
 bound round. The remains ~~would~~ then
 be ready for removal. This took place in respect
 to Mnkabi above mentioned. Senyangakona
 died on way back home from Dingiswayo's but it
 is probable he was carried home at once & buried
 in a few days.

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

Engaleni [17]
 said he looked as if he was like himself. D. asked
 what is his name? I replied "Mandhlesilo"
 D. replied that it was Tshaka, usi Tshaka
 ka si Tshayeki, uko itam' eNtsheni. After
 this introduction S. was seized by great dread. He
 went to sleep at Esifazaneni kraal of D. near the
 Yengo kraal. ~~He then left~~ Tiyetiye, who claims
 to be the emkhosi, was in D. here. He & S. then
 left also Zwidi separated. D. khlasele Zwidi & almost
 at once. S. died on way home & had to be carried there
 as a corpse.

The great thing ~~is~~ towards kwa Zulu was impi
~~an old~~ man never or rarely lived till
 my age.

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

Tshaka kupukad with the men above specified
 Tshaka was then called by Mngizwa ka Coko
 wa kwa Bizela kwa Zulu, M'kabayi, Mawu
 + Mmama. They objected to Sigujana being king
 on ground that his mother Mpikese was not a woman
 of rank & that Nandi the daughter of Mbengi
 was. Hence Tshaka's selection.

pakuka - broke away, turned off.

[20]

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

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

When D died, Ishaka gumb'ed njadon + invited Mondisa to do the same. Mondisa came up to Zulus with his party. Ishaka sent first. Mondisa + his party followed. J. with

[21]

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

J. said when being stabbed "Li yo hanjwa zinkonjane, abambhlope, ^{ni ngi bulaka nje,} igwe li yo kufa, li qakaz' izinkanyez'i". Ngumaza ka Nsiyana wa kit'Zangani helped to bury Ishaka - other ^{who did so} were killed - the reason being that they had buried the king, they were the ingando we nkosi. Ngumaza seeing they wanted to kill him rushed on

Sinbeni father of Dibuzana. Nyuswa tribe [22]

top of D's hut + then started banging him
Alloqa sudden he pushed down, stabbed
several + slipping through them escaped +
made his way to Pondo land, where he kongal
taken. He died in the river in
Pondo land - several years ago.

My opinion is that Nandi was ^{lotsholwa} ~~lotsholwa~~ by Senza-
ngakona on the ground that she was an independ-
ent chief's daughter. She was legally married to S.
Later on, after bearing Ishaka and Nomicoba, she
for some reason left S., ~~but~~ it is possible Makedama
took her away by force as he had done in respect
to other women married elsewhere + ~~above~~ mentioned
(see other book under dated 12-5-04)
some pages back. This "taking back" appears to have
been common among Langeni tribe. Makedama was
probably stronger than Zulul tribe then. Then again in those
early days the fighting between tribes did not resemble
what took place under Ishaka. A quarrel might
arise as to the ownership of some fusi or another.

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

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

Langa tribe was on good terms with Dwabe under
Pakatiwago, Zulul under Senzangakona, Sinbeni
(I think name is) father of Dibuzana - Nyuswa
tribe.

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

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

5.11.04

(47)

61/47/1-23

61/47/1-12

Ngidi Continues:

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

izigobe - an anseba

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

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

The person ill who is visited may be either a close but must be a relation, especially the smaller branches of the family.

Only one branch is used.

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

bigphwango mlahlankozi
2. mtakati tgel-tat so as to
set some of soil that others will
use. This is done in case of commoners.

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

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

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

Commoners are bigphwango mlahlankozi also uipapa (with long white thorns).

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

The term mkuhukula is known in Zululand &

Zulu ka Nongandaza ka Nkonjane
ukanye no Nongalaza ^{ka Nondelo} abe kwa Swabe

all things were looked on as having been created by him

Dingana's Death.

I was in Natal when Dingana died. I overlaid with Mpande, we had left Dingana ^{pezu kwe Ngome} enkla ne kuma ku Mangcangi (induma ya kwa Nobamba).

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

- ralamusa jije = scotcha, you ought not to
= tata, tetisa ^{to do that}

izikule informed the people when they reassembled that the king had dabuka and died. They attributed the death to humiliation and remorse at having to wander about the hills & being stabbed by abafokazana. They then lablad him & uZulu all hlakazcha & buylad to Mpande.

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

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

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

6. ^{Ngqwan}
~~Khuzulu~~

Ohlwini

^{mpuma}
~~khuzulu~~ ^{near}
~~khuzulu~~ ^{mtshakulu}
~~khuzulu~~ ^{near}
~~khuzulu~~ ^{mtshakulu}

girl in the path he would bamba her ^{ifaka} her an
isisu pakati -

When Senzangakona came with Zwide on Dingiswayo's invitation to the last named he was given the ikanda esifazane to sleep at. Ishaka found out he was here and went to and got on top of the hut his father was in and washed there. When D. wanted to ketela Senzangakona + Zwide he called them up. I do not know the kraal at which Zwide left slept. The festivities lasted 2 days, Zwide was ketela's first day, S. 2nd day. On 2nd day the troops ketela see se. Ishaka was kept back, towards the end D. let him go. He grazed in all directions. D. asked S. if he knew who that is? S. said Yes, he seems to me to look ~~smaller~~ like my son Mandhlesilo - that being the name S. knew Ishaka by -

Senzangakona xotshad all his children

^{Sigewu} ^{ka} ^{gobe} ^{magula} ^{ka} ^{mbela} ^{of} ^{Nyuswa} ^{tribe} ^{7.}
~~Sigela~~ ^{Joko} ^{amatkoba} ^{palawa} ^{malazana} ^{Sijulu} ^{mbongi}
^{daughter}
^{sister of}
^{namo}

for ~~lala~~ ~~ing~~ ~~g~~ ~~g~~ ~~hlo~~ ~~bong~~ ~~ang~~ with girls be nga jutshive uyise - Some of his sons were killed. It was, I think, on that occasion Ishaka left. He ran back eLangeni whilst Dingana, Mblanga, Ngqwana, Sopana, Mfihlo, Mbudhlele, Somajulu, Mlunguwe all ran off to Dwabe (Pakatiwayo)

Senzangakona died of fear. He died on the way viz among the ^{abakwac} ~~amatkoba~~ ^{people} ch. Joko and was then carried home to be buried. I believe he was ~~actually~~ dead before he reached home & was dead when carried.

Nombona (Zwides great indwina) and Ntomhaze ~~did not want to kill~~ opposed the killing of Dingiswayo but Zwide insisted on it + did so, cutting off his head.

It was the Langa people Ishaka first attacked
iel of the

Mbelelele aka by Ishaka, killed by Pakatiwayo, re built again advised to be burnt, done, re-erected

8 ephlungwani (hill) opposite mapumulo in Zululand, where
Makedama ~~was~~ died & where his grave is.
Kwa Mtan'utengayo where Pakatway sat - great
ekubakem kraal

Pakatway ngesal'isusawini - was wounded &
found him sitting gugubele eyedwa - took out
to have him & read him over & over; carried him
& taken him ekubakem kraal - mthambi akad
Ishaka went & left emtandeni

Sam gonywana ka Kawuzaka Bekenya wa
kwa Owabe

'amabulwane' - i.e. Owabe's said by Ishaka

Ekuswazeni one of Ishaka's kraals

umota - all sick persons - formed into Regt

by Ishaka, where Sipezi ^{new} lived - had kraals of their own

^{but} Eyo butshinga
Eyo butshinga impi - laudard Matiwana ka Masumpa
was not tetwat by Ishaka - mohlake ka Ncidi

^{induna of} was impi - magoboza ka mbekelo wa kwa Nyuzo
~~some son of~~ madabulela ka Cumbumbete & dies

with this impi killed by amaNgwane - ~~the~~
Magoboza was induna ya kwa Dhlangezwa
Madabulela was induna yo Bekenya ^{regt}

iwongotwane lemtwana
~~the~~ zidunge

otul'ihlambo 9
= wife assegain
i.e. cast off signs of mourning

The regts Ndabankulu, Bekenya & Dhlangezwa
simply decided to go after Matiwane without
orders from Ishaka, without being told - they formed
themselves into a raiding party ^{or marauding}

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

(Note: The next 2 or three pp are not strictly accurate. The whole
story has been gone into more fully in book following this ^{on p. 94})

The first tribes attacked by Ishaka were those
living between the White and Black Dimpolozu ~~in~~ in the
neighbourhood of Ntabankulu viz Mpanza, Butshinga,
mambata, amaPisi, mtimikulu and possibly others. The
greater tribes amaNgwane, Kiemalo, & amaLina were
not at first disturbed. The next tribes Ishaka paid
attention to were the Langa & Owabe. These two he invited
to join with him in having dances. Makedama was
at this time head of the Langa people. Makedama and
Ishaka fell out whereupon he attacked Makedama
but was defeated. He made a second attack but was

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

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

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

^{ca Ntamo}
msekelo ^{induna yase kutsheni} wa kwa majola, ^{ibhlo ka Tshaka} also an ibhloti, also ^{mziyane ka Sotuli wa kwa Bulawe} mziyane ka Sotuli wa kwa Bulawe

at the said kraal but, on account of his rank was well guarded by the Zulu forces. Tshaka himself went that night and slept at Mtandeni. On the following day he went off home leaving P. to be buried. It was at this stage that a large number of Owabes went to Konza Dingiswayo.

6.11.04 TAKE IN PIECE FROM 6/144(10); IS 5, 1, 222

Tshaka went out with the amampondo expedition. He accompanied the army as far as the Mzimkulu and then returned to put up at Msekelo's kraal south of the Mngeni River, at "Mal kopjes"? this man Msekelo was son of Ntamo and an induna of the Skutazeni kraal (Tshaka's), he was of Majola section (ama-cun-tube) and a ^{regt of} regt of Tshaka's. In this year Tshaka killed ^{the} Mkhandlu ~~ka Hlaka~~ saying they had run away from amampondo. Those remaining from this regt were called by T. izibolela. Tshaka slept at Msekelo's both going and coming. Tshaka's hut was taken up (at Msekelo's) and carried along for the King to sleep in wherever he stopped the night until he got to the Mzimkulu.

^{mziyane, Tshaka, Mtshuku, Mcekecke, Moutwanini}
an alata followed the Zulus. Gihlanad'ibhlangu

Home ^{Tshaka} mziyane

indlovu ihlaba rigayo yont' imisebe (see next page) 13

with the amampondo impi went the girl regiment to Mtshuku, Mcekecke, Moutwanini. each of these carried izibhangu. Their indunas were ^{ka Diban'ihlela} Mziyane and Tshaka. The amalala also accompanied the 'kind' contingents only, the courageous being allowed in front. Mziyane belonged to the amalala.

When Tshaka had got back to Bulawayo, ~~which~~ (he did not start to return until he had heard his men had begun to ^{mpondos} seize cattle) he called together all those who were invalids & could not join the forces, these persons were known as umota because, being invalid, they were always warming themselves at the fire. He caused them to go and build a kanda known as ^{near} Gubetuka where the Tsiperzi regt. lived not far east of Kivamagwaza, Kwa Bhlwa, (small hill). I fancy the umota's induna was Mziyane ka Bulongwe. They went out and fought the amampondo ~~regt~~ impi for Tshaka hlasele's 3 times in Pondoland. The umota accompanied the last expedition. They also fought Swazini, kwa ^(Hlaka of Baka) Mziyane (ibhango), ya Kwa Ncapazi ka Makhane. The umota had a

ivogwana =
invalangwana
ie. abandanzana who do
not go out with cattle,
wiphele + ploughing + do
not work.

warsons which ran as follows:

Bonisa, bonisa; & bonisa lokuya!

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

Namuhla ku dabuk'uhlanga ^{wa} kwa Zulu

Kade sidhla e'sisigwangenini ^{or sitting down}

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

Inohlou iklaba ngayo yonk' imidebe ^(ie. encamp)

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

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

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

Dingana butaid a regiment like the umota and called it Hlomenohlini. This was composed of

invalids. They were butaid when ^{Tshaka's} Balule impi ^{was still away but after Tshaka's death.}

They hlasele's Ngwadi, along with Izinyosi.

Tshaka called the Izinyosi Ingcobinga also uJubinggo-
wanga (uqwanga ^{= ugwibhwe to mkono} uka Matshana (ka Sitshalaza?) - lived

eNkha no satus (river) - Hlomenohlini was butaid

& bqhla be nxa sicibilikile (to a crowd of not persons, impi) as they had been hidden away emahlalini.

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

Tshaka on the occasion of his 18th Budo impi wela'd at the Point Durban. He struck the water and it divided into two & he & his regiment crossed over. He crossed to the Bluff and thence along the ridges to Mpanyanqungwana hills - below Lipingo & between mlaqi and Zimbokodo streams - where he slept. The regts he crossed with were Sizeri, Fasimba, Mgumanga, Mbonambi, Fojisa, Tshoyisa. I am absolutely certain of this crossing. I do not

16
A person who does not khaba + puma impi does not become
igqulu kwa Zulu. We are always talking of war + battle
even at this day -
know how he crossed. I heard this from my father
and numbers of others - my father being same age
as isipezi and amalwombe i.e. same age as Tshaka.
(Delama 6 others - being my mother's last child)
my father died in Dingana's time.

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

17
~~at the~~ ^{even though} ~~vata~~
~~was~~ ^{ka Mvuyana} ~~Butlezi~~
~~in the~~ ^{wa kwa} ~~Butlezi~~
Nggengelele, ^{ka Mvuyana} ~~Butlezi~~ was
kitchwad of Langeni when Makedama was
kitchwad. He was regent whilst Makedama was
still young. He went off to Mtswa with Tshaka
and Mfendeko ka Mgabi.
Nggengelele was ^{a Butlezi} ~~Butlezi~~ man. He was lobozed
by Tshaka. I do not know why.

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

Nsindwana ^{ka Zumbantshali} ~~ka~~ ^{wa kwa} Magwaza took
up stones from Makedama's herds and threw
them into Tshaka's and say isi zidhlile. This
took place ^{on an idwaloy} ~~Edwaleni~~. Makedama was still a
^{young} boy at this time ^{but it was after} ~~not yet~~ having gone kwa Zulu
X see ^{pink} Nbk 38, p.7. + pocket bk. N°10 misc. date 23.2.07
(nozasas witnessed)

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

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

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

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

~~When T.~~

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

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

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

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

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

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

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

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

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

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

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

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

Stuart Papers Notebooks (small-P) in F.10 61 C11
(48)

7-11.04.

Ngidi, alias Magambukazi.

61/48/1-24

1-9

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

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

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

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

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

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

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

When Tshaka invited both Langa and Owabe to sinelan' injadu the spot at which the three tribes met was ngaren' ehlanzeni, pansi kwa Mandawe ezibukweni (of Mhlatusi) las. eMondweni also near ekuBobekeni kraals (Tshaka's). The isigcawu or flat on which these dances took place was on the north side of the Mhlatusi - + bekanad with Emuphe kraal (Tshaka's). The dance took place on this isigcawu, Langa, Owabe + Zulu meeting there on one and the same day taking turns to dance.

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

which ran as follows:

Si niki' impongo, impongo ya se nini!

Imfunda, iti 'impongo lala'

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

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

Sati ngoba si ndinde abawane

Kwaze kwatiwa zi balekile

Tina si yaliwa ngas' eLangeni

Amadod' amany' e tumb' i' inkomo

Kwaba itina si hlatshe' esandhlani

So nikiw' impongo te te

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

Entered in Book of Bulogies

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

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

Kona laps." Mr. then Okhulid, went to Konga Zwide and built there. After a while Zwide began to court the girls (xosa). The girls, however, tukat Zwide by saying "What does this ugo o lu dala want, uhlalele tina na? Tina si fun' amadodana ake, si fun' o sikungana no Nomahlanjana. Upon hearing this Zwide threatened to kill Makedama, the Ntombozi (Z's mother) and the induna Nomibona objected saying "Why do you want to kill him? You see Ishaka kufas' him and then you are xosacing the girls in pursuance of your own fancy?" An isalukazi went and told Makedama what was brewing whereupon M. called a meeting of the principal head men of the Langa tribe. Upon hearing the isalukazi's announcement, the men said she must be incorrect. They went on "we cannot leave huts which we have just finished constructing and just as our mabele are ripening (getting red). After this M. called up the izinsizwa or youngmen and acquainted them with their 'elders' decision - They, however, replied:

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

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

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

Tshaka did not laugh heartily - uhleka nga pandhla = a hollow laugh, not in earnest -

TAKE IN SNIPPET OF 1111904 AT END OF PREVIOUS MBK. 11/48/9824

9.11.04

Names of months

Nov.	Zibanohlela
Dec.	Nhlolanja ^{ungceda} umkwekazi
Jan.	Ndasa
Feb.	Snguyazibuya
	Mbasa (umncane) (u Ntsheni omncane) Ntshazana
	Mbasa Ntsheni (omkulu) - maguba
	Ncwaba
	Mpandu called mandulo in mpande's day.
	Mfumfe

mfumfe
ncwaba
mpan

cf. inside in Bryant. Dict. 183.

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

I was not called by my name Ngidi but Nonkolokotwana because Senzangakona's sibongo was: ungidi le sindayo ngakuba ngima, e sind'u mpanyo ngakw'butelisi

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

Katal and before Nandi's death. The question asked was utafulelani, u se i inkosi ini? Makedama & whatever he did had no followers to speak of for Magwaza, a base Mbuyeni & others of Langa tribe had given their allegiance to Tshaka. I think Madhlaka also Mangena ka Nokupata also Nguquni ka Menziwa & Menziwa himself might have been in charge of the impi that killed Makedama. The fight took place at Hlungwini. There were 2 fights. M. was caught & put to death. Tshaka was not with the forces that killed Makedama. It was on this occasion that Nandi said

"wa u bulala wa u qad' amuzi wa s'efangam na. u zalwa i tina tina bas' ifangam u z'ambul' ingubo? ut u zo bulawa a ba kwa Zulu, u zo toliw' api"

Mfundeko was not killed. Makedama had no wives and iyingodozi. Ndise's and Makedama's women were ^{safterwards} parsi esizibani emfalazi parsi kwa Ngoye not by Tshaka but Dingana

[B]

when ~~the~~ Mkweco, Voboza, Gaga, Sikaona Nobanda, & Mchikoyiswa were put to death as previously related.

Mfundeko was killed later on by abakwa Cele uq magaye when he was following Nigeto ebutquni. He was killed emvoti. Nkomo ka mababaza was also killed at the same time at engabeni & Nuzi in Nkandhla ^{forest} by Dingana. The isi Xebe & Imbelebele repts killed him. He too was following Nigeto & was killed for that reason. Mangondo was the one who gave the alarm of Nkomo going.

01/48/13-24

9.11.04 Nxazonke was killed kwa Dukuza with Tshaka & buried at the same place. The induna yakwa Dhlangeywa was also killed at the same place. Mscamama ka Sotshaya was this induna. Mtendeka (also induna at Dhlangeywa) was also killed with Tshaka. Don't know his father. Gaga & Mbikwana were hlathwad nga manseba.

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

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

Beja ka magozi, ^{was Ngome} and Sobuza ka Ndinganya was 'Eswazini' abhulali Shaka by taking refuge in fortresses. Dingana, ^{however} afterwards killed ~~Beja~~ Beja, Sobuza was also killed by Dingana. The Dube chief Nzwakele ka Kutchwayo ^{was} had been defeated by Shaka, ^{also} Ngoboka wa kwa Sokulu, Magaye, and Zihlandhlo ka Gwabe was 'Embo.

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

Pikinini = Verulam

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

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

I think Bantwana must have belonged to Isiwa kraal ^{or Isibulungwe same age as mbetebete rest} + regiment. ^{Imbengi's} I hear Nandi is ~~the~~ first born. When Makedama was killed by Shaka the Nguqa kraal was given to Bantwana. Mafikana's mother ^{mamapela is daughter of mavela} (intombi ya kwa Nyusewa) went to Shaka to report that Bantwana was killing off all the cattle. Shaka then directed that Ishangana was to be in charge relieving Bantwana. Ishangana did as Bantwana

Sogalshaya not from non-tale
 Mkweco but ukonade
 izananKande Ndina
 Ndelezi
 Sadi
 Kadi

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

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

had charge prior to Mberigi's becoming chief - I said I would not pata isi Bengi & kona i. The Mberigi issue.

Dantwana died somewhere about 1856 - battle of Nondakusuka.

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

Zidunge son of Mbikwana, induna of Bekemp regt. used to kuza Shaka when, in his opinion he was wrong & I would desist. Zidunge

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

The Metchwa people, ^{when} fighting, used to seize goats belonging to people by ~~whom~~ whose homes they marched and eat them, eat them, as they said, because they were isangcobe (ie. amabele in corn pits, which is damp & mildewy ^{with a will of grass} + sour) - Sidhl isangcobe - then they would go into a hut and there, in the presence of the women, seize the gula's & nkondoga their contents into their mouths to such extent did they consider themselves masters of the countries they passed through.

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

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

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

Esikwitshini } Zwile.
Esiboyeni }

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

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

ikhlozi = itorongo = isituta - all synonymous terms.

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

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

9.11.01

61/49/1-19

1-16

Ngidi continues:-

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

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

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

Izijula = a ndmsuka
Isewa gwey' isukile, gwe'
Isewa

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

The assegai Ishaka introduced was a short handed one. He gave his troops the izijula assegai ie with an msuka to it. There was, however, a second one called ipsewa for use after the enemy had begun to flee (i sukile) - they would then be spoken of as gwasama ipsewa for they were stabbing people's backs as they ran. The izijula by this time would have been bent by stabbing & covered with blood. Assegais were kandaid kwa Ncumalo also EmaCunwini (ch. Sigamanda) & Kandaidla.

- Ishaka never juba'd girls
- 1. Mcekeceke (ntanga ye Sikeri) 6. Dkuvani
 - 2. Ntshuku (ntanga ye Mgunanga) 7. Dmibabazane (when Does was broke out + impande wela)
 - 3. Mvutwamini (ntanga ye Fasimba) 9. Ingulule
 - 4. Cenyane (ntanga ka Mborambi)
 - 5. Inzawu (Dingane began with this.)
- Nos 8 & 9 were buta'd by impande but I was no longer in Zululand then.

This correspond with what Soceka told me a few days ago 17.4.1966

first of all
Izika had a woman who belonged to Inzawu regt.

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

Ishaka would not taboo hlobonga ~~among~~ with girls. They might hlobonga with Inbelebele, Sisebe, Mtontela, & Dulawayo ie the greater regiments. Sipezi, Mgunanga, Fasimba, Dhlangerwa, Mborambi, Gribabanye, Fojisa, Ishoyisa (Dzimpahle) Bekenza, Ndabankulu, Hlontane, Umota & the 2 Pokos were the younger regiments.

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

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

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

Mashla ka Nobada said to T. to some people "Ini si hlabana ka ngaka si ngapisi izinkomo na?" He was reported to the

si no mona - we are jealous people
uyahleba

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

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

Father of Sitemela,
says Nbutwana.

vibekaneka

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

6 u zo sonyelwa kakula u Pukumeni ngo kwinqo nje.
noqogi

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

The name Injanduna was that of Magaye's ka Sibanihlela for his regiment. Tshaka took a fancy to it & said he wanted it. Magaye asked what he was to do. T. told him to use the name Noqogi for his regt as he

Putele, ka Majonondo Injanduna
ebaleni bala! umoto

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

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

(A)

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

Sikunyana said to Zwido: Ishaka has abulala you, for you are an icegu, mina a ngen' a ngal' hula, in tanga yamini. Upon this Sikunyana returned & aka's emhlongamvula ^(river) Ezindololwane ^(hills).

I do not know the name Impunza, referred to by Fynn in Baird's Annals as Sikunyana's brother.

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

~~isita~~
Isan' hluwane = ingobo

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

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

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

The Isan' hluwane a hill used formerly to be called ifur Ifene, where the Europeans were killed.

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ihamba nga ma sibab = ^{ngoch} by Companies

inketo = ^{we were} very rest - ^{ie after as, after entering Swaziland, on finding no enemy to oppose them}

I heard the ~~word~~ name ^{inketo} when I pursued impi yas' & Swazini ka Dingana. Sa lala ku Siga, umsutu, ngapuzu kwe Ncome. Next day we slept at Ngabeni ka Rawane, then slept at Mkhondo, next day we held a sutu & slept kwa Ntabakakomjwa (where we found Izicwe which say Isqa gqa, gqa-gqa po! po! po! po! po! - ^{the small dwarfs})

next day we slept at Mlatubo ka Mavundla umsutu - we did not fight the Swazis. The only fight took place with our Zibolela & the Zibolela getting the better of them & seizing many cattle. That was the occasion on which I heard Dsandhlwana called iFeni, I also heard this when Ncome battle with Doers was fought. I fought at the Ncome battle. ^(16.12.1838)

was not struck. Nga sinda se ngi dukuzo pakati - I was running off with others.

I was taken out of the Dhlaba regt with others & called inketo ^{we were considered too young,} we were telwa

79

He, I have, must have been born not later, possibly before this for he was present at Blood River battle No. 12 - 1838. when he must have been at least 16 years old. (Nobaba Kamele)

amakand'onke njeng' eDhlaba. Kokoti, elama's me, I am just about the same age as this regt (This would give about 1823 as year of Ngidi's birth)

The Ncome ~~regt~~ battle began at early dawn. ^{Dzinyiso} ~~regt~~ mounted on horses, carrying guns, among them Fununu) leading, then Dhlambedhlu, mbelebele & Sisebe, on the right side Fasmiba, Zibolela, Sipezi amawombe in the middle we Dmoko & Dzinnyosi for a Zulu waye ngekwa wa ye zo vimb' izansi for it was said the Europeans might attack from Durban to we Dmoko and Dzinnyosi did not fight - we were to carry off the cattle & waggons & to use waggons wons to make amageja with.

Dhlambedhlu was hurled ezindongeni badly fired at, put back into izindonga Kwahlewa kwa banyama. Kusile ngase maBunwini.

u Dhlaka upakati kwenu ^{nansi} myokana eluhlangana (exhortation to attack)

makasa ¹²
= gijima

Myjobo ka Mbanqu
Nongqoboka Senyangakona = Inngosi

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

Nongqobo ka Senyangakona vakelelele
He said "A no ngi Kongela, ni ngi Kongela
ku infowetu lowo. Ni kalalani Zulu
na! kulungile vima kufe tinda, ni ti
i indhlala ini, yon' ekat' abantwaka-
zana." He then expired & was carried off
by some young warriors & buried in a donga
having been shot through the side at the base
of the stomach.

Over Inyanga (Amooke) was Myjobo ka Mbanqu

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

isimbingco = zuzel' isimbingco 13
= catch, bacela, uyampapa
= give her the sleep

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

Nyakamubi first built kwa Bulawayo
was afterwards removed to Dukuza.
Tshaka did not go about to many kraals.
He visited Mbelebele too & when Zwide got
the better of him he ran to Ntontela where
one of his huts was burnt, viz his own lawn.
Zwide's impi came to Ntontela. Tshaka
wela u Tukela, swimming across ^{with troops}
came to Duge & Magaye. Tshaka then
called ^{on} all the amafaha to come & help
themselves to his cattle. ^{in the night} Tshaka,
cattle he had
escaped with ^{ie they were not to touch them - warning}
from Jutulari. Zwide found
all the Zulus ^{evacuated} had gone. Tshaka had purposely

14 Esigweni = umzela wempi amange
~~isibhaya~~ isimbungco

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

I fancy T. himself must have burnt the hut referred to - just as Dingana, as I believe, had Ingungwenhlobo burnt by Libaraka So nomo, his incek, + Mteveni ka Sitibela ^{wa} kwa Hlongwa, also incek - these two were sent back by Dingana to burn Ingungwenhlobo so that the kraal should not be fired by people from other lands.

Tshaka + Zwide met esangweni embelebele ni kwa Nomvove hill (ukaba) + possible so that Zwide should not take izidwedwe.
J.S.

(mbelebele ^{on ridge} is near Entumeni, on Vungwini stream - they went to Tzaga emhlathuze - mbonambi kraal was also there. The mbelebele moved away to white mfolozi afterwards - This mbelebele kraal is the very one which gave rise to the fight between Tshaka + Pakatiwayo as already stated - No sooner did T. build than P. burnt - P. burnt the kraal twice)

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

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

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

10.11.04.

61/49/16-19

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

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

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

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

Dand Hsha ka Donso were both sent for by Mamavela, also the King Mpande and Mseleni MceKera was sent to call us. We were a big inkosi was labisa'd is by Mamavela. We were told the circumstances. Mamavela &

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

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

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

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

~~Mbove returns 10.11.04 (Evening). Ngidi present. Tribes to inquire into Imbo, Qwabe.~~

Ngidi
alias
Magambukazi

61/51/11-24 (11)

arrives 3. 11. 04
(Evening)

Entered in Book of Eulogies

Part of Tshokai's praises

uPhlungwan' odhl' imhlambi ya bakwebu
uPhl' abadphlungwan' a wa ko kwa mbenge
~~oPhl' ababa~~ ^{oPhl' ababa} esengwayo zand' ukwaluka

(uPape gojela ku magwakaazi)

weza no Swazi wa kwo mazinela

weza no Nompangela wa kwo nonanggobo

weza no Palaza kwa Kanjile

Ibele li ka mjo kwane & li ket' igilambo

Iu gojela njalo ludhl' amadoda

Ii ket' ujiyera nga ku bangoma

u jono o betwe zi mpo hlo

Zi yo hlobonga ngaze ku Batshagwaye

La mudhla u mpepa no Dayingubo

La mudhl' u macingwane Ingonyomeni

La mudhl' u zwide & zalewa a langa

u mten' o hlal' u samila ka mjo kwane

(the grass of this name which as it sprouts hlaba's)

(absent)

amapangela

(u mpepa)

ngidi

brother

(ie. ninalume)

(ie. mjo kwane)

Emhlanga } both forms correct.
Emhlangeni }

[16]

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

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

Isiwa (all from Nguga) ~~Ntsho~~ Isisila, Iboza,

Isimahlala (all from Ntsholo)

uTuli (all from o'baneni)

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

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

~~Emhlanga~~
Emhlangeni

[17]

sucking.

Our women say to their babies tula Mavundhla, tula Sibipa, tula Mzimaseli, tula Luyolozu.

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

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

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

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

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

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

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

Dingana's death

(22)

ama gihela = ie girls taken from men put to death (isip)

Nozilwana may have married again in Mpande's reign.

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

Anihlahla of umpafa = umlahlan'kosi was cut by Ndhlela & other emissaries Sipingo ka Ren'gwa, Dambuya ka Sobahli, & other ^{ngungwini ka Mnyuzi ka Cogo} emissaries. They were told to go tata itongo lika Jama non' Cogo, li goduke liye kubo kwa Zulu. They took the ihlahla, pumad' nalo ba li rola ba lisa koni ekaya kwa Nobamba, be pumad' nalo kwiti lapa kwa Ntsholo kwa Mkweco. Ba li ntshinga na kubo. "Dingana utakutale ngo kut' un'kive by Mkweco.

There ^{must be} plenty of mpafa in Durban - it is used to kalaza with - it is a ^{shrub} or tree with ^{reddish} thorns. The emissaries dragged this branch along with them. They also brought 4 oxen zo

empama ka myilikazi ikakakaka = ^{leaves} white one side green the other

ku teta intosazana uNozilwana - I was a young man at this time, just before being buried ie galis' ukutomba.

I did not see the ihlahla drawn. I was emgum' angani at the time kubekang' amatol' enkosi lapa ku sengwayo. I heard all about the foregoing incident.

The ikakakaka bush is also used liked the mpafa for the purpose of tataing itongo.

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

(23)

[24]

So datshulwa unkulunkulu oblangeni

~~We did not know of Sunday~~

I would

Strike her

saying

we are tukwa'd

(Why do you do this?) by aba semyini, go, ~~leave~~ ^{not} deka, why do you ^{not} ~~look out~~ ^{care}?

Nkulunkulu has appointed you to be in the underworld, you are responsible for the births of people, guard this person ~~therefore~~.

The beating is done with this bush which need not be large. It is dragged to the kraal + as one gets near it is lifted + carried to be used as stated.

The hut is beaten ~~on~~ all ~~the~~ round and then at the door one then goes off with it dragging it away in the direction of home near where it is thrown away, but it is only dragged until the edge of kraal ^{invalids} is reached when it is lifted + carried.

I would, in calling on our amadhlolzi mention my father Meikagiswa's, also Nombanda's, Daleni's, Mhlongo's and others invoking their assistance. The branch is looked at as the instrument by which the invocation is done. It is regarded in the sense of an induku + is the umbono. All natives know this custom - it is common both in Natal and in Zululand.

Kamungana
(Capt Gardiner)

17-10-05

Ngidi (commonly known as Magambukazi)

~~and~~ who arrived yesterday, says: (only he present)

When my father ~~used to~~ fungaid they used to say Ngobe, referring to Nandi (Ishaka's mother)

~~Mazankhe, Mzikazi~~

Impi ya z'ama-pama - ya kwa Mzikazi - in Dingana's reign - Impama is the name of a river - this side of Mkutu, (^{Inhlaba} Inhlabangekanda is also another river ~~to~~ beyond Mkutu where Mzikazi then lived)

We became ^{the} Mkoto - ^{ie a large group} known into all amakanda, mgungundhlova, Esixebeni, oDhlambedhlovi & we then were known as Imvoko. The Hlaba & Rokoti were also telwad Imvokweni, Kwatuva si imkulu -

Ishane sonke - mpankomibele, a name for Dingana - whilst we (~~exzd~~) we were known as Ingqongolwana also amawela also Imihaye

It was the Imihaye that defeated Cane's party at Nondakusuka - # He, shouted Haye! Haye! Haye! as they attacked.

I was once sent to Durban by Dingana to fetch

Mazinywamsasa - (a white man who lived at Mbele ^{where Cato formerly lived})

(Capt Gardiner)

goods from Collis, Kamungana, & others - I was one of a number of our regiment - This happened before the outbreak of hostilities with the Boers (say 1835)

Collis, Kamungana, Musi Bekile, ^{about 1836} all went to build at junction of white mfoloyi and Inkumbane near Mgungundhlova - near Rapu, inyanga ye nkosi ^{to kw} pala izikwaba ze nkosi. These Europeans left when the Boers (under Piti) were killed.

After killing Ishaka, Dingana remained some 2 or 3 yrs at Dukuza.

Ngidi says Ishaka not shaka

Inhlabayesuke is name of regiment, bas oMonteleni - elama's Ingulube.

~~I~~ I followed mpande into Natal

Nongalaza ka Nondela (wa kwa Mgungunyana kwa Dwabe) was of Isiperzi regiment.

I crossed into Natal with Zulu ka Nongandaza - after mpande had crossed into Natal.

I knew Dingana well.

Myambo ka mavumthla

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

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

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

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

62/80 (14-21)

18.10.05.
Evening Ngidi (magambukazi) speaks:-

at Mqungumthlovu we pata'd ukudhla kwe nkosi si ku tuta ezintlelini si kusa ngapantla

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

We used to be given injama & amasi - sa si scotshian izimkomo - ie. on account of wages.

I was an inceku, yo ku hamba nga senhli' enkosi. I used to take food out of Isigodhl' esimblope, receive it from amakosikazi a ka Senzangabona. Si ku nika amankhwenga nom ifika. Si ku nika umpakati o zo konza.

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

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

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

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

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

mhlope She was a wife of Senzangakona. ^{ka Subetsohe} Langazana was at first in charge of isigodhle esi. unyama - when Langazana was kishwad & buyiselwad kwe Kangela, Mjanisi became in charge of the black isigodhle. I do not know her father's name. Mjanisi was Senzangakona's wife.

When called by the King I would enter the isigodhle esisingqanana but before we had tumbaid. I never entered after tumbaing. I was at the battle of ^(16th Dec. 1838) Ekome. We were defeated. Came by night back to Mgungunobhovu. Ndhlala, Dambuya, Xwani, Ngqengilele, & Ngungwini ka Menziwa kipa id wo izinceku ~~and~~ late at night. Kwa Kumalo (lapa ya ingenise kona) ^{Dimpji} - nganeno kwe Ngabaka Hawane, esithuta

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

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

Hawane - I forget his tribe or father.

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

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

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

a si ^(see below) Sobisekile kwa Zulu ^{igwa = Vaal. 2 Njisuti} ^{Embutu} ^{Empama} 19
 ma life igwa la kwa Zulu
 si fun' izinkomo, sibela abant' ^{Empama}
 esi na many' a nga tambayo - there the warriors ~~down~~ would palaza into the center opening of the inkata. After all the palazaying was over the King would give orders to troops to go to Senzanga-kona's grave to keta there also to lola their assegai emlalazini ka Senzanga kona ondala, i.e. itche lo mkonto.

Dingana was ^{rather} taller than Jan + very much stouter. He was very liberal with his food.

I was at Mgungundhlova when Piet Retief was killed. I was seated with the King looking on. This occurred after we had returned from Mzila-kazi - Empama (a hill + forest)

Tshaka killed M-banambi - those remaining were called Zibo lala -

We Zulus die lying facing the ~~enemy~~ ^{enemy} - all of us but at ~~it~~ come we fulatela'd, caused by Boers + their guns. I puna'd the dupi ya kwa Sobuza first, then Empama one, the ayas'e Suazini -

The Empama impi was the second expedition that Dingana

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

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

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

62/80/21-3

21.10.05 Ngidi (Magambulazi) alone.

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

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

Tshaka, Singana, Ngqojana, Mhlangana,

Nzuzi

Mifible + Sopana were all turned out by Senzangakona who was killing them for belonging with girls.

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

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

Ishaka's name kwa Zulu (tribe) was uMandhlesilo, the name Ishaka comes from the isibongo

uSitshaka ka sitshayeki - just as my real name is Ngidi but my sibongo one is Mgambukazi. I am certain the name Sitshaka is an isibongo, given him by Dingiswayo. When Senzangakona visited Dingiswayo he spoke of Ishaka as Mandhlesilo.

Nandi, I fancy, did not go to Dingiswayo's. Ncazonke, umnawe ka Ngabi, busa'd after Ngabi's death - Dantwana was a brother of Ncazonke. Makedama, when he assumed chieftainship, turned Ncazonke out who went to Mtetwa. Makedama bulalaid izikulu zaseKangeni - Ncazonke seeing this feared being killed & so left. He was put out at not being permitted to reign longer.

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

Sunday 22.10.05 Ngidi (Mgambukazi) - by himself.

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

62780/23-4.

imhlongamoula
myambayija

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Student Papers Notebooks (small-P) in file 62

22.10.05.

(81)

62/81/1-24'

Ngidi (Majambukazi) continues =

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

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

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

Per. Ngidi-
22.10.05

Impi ya kwa Mzilikazi

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

Dingana was oDhlambedhlwini, Emfolozi Emhlope
 ya butan emini. Sa hlala, sa bizwa, sa yo keta
 kwa Nolamba, ku Senzangakhona. Sa buya
 say oDhlambedhlwini, kwa gij' uMafwababa,
 obe iziNgosi, mfo ka Ngomane, wa tohazwa
 ubiqwebana. Inkosi ya m, palamusa (tetisa)
 ubiqwebana. Yati "Oya ^uya kwa zi ukutshay'
 umuntu wami emkulu engaka na? Funa
 ngi ku bulale kona manje. lile ngob'uzalwa
 u mudhli na, u su tohaz' umuntu ngob'
 emkulu - naye na? Ngikukuyeka ngoba ngi
 pum' impi. Ngikuyeka ngob'uzalwa
 ngomusa wenge njalo." Isi ya m yek' inkosi,
 i si tet' impi - ke. Isi yisa ku mkabazi, i
 yo ngenisa kona. Isi ya puma ku sasa ku
 makabazi i si yo lala kwa Kumalo. Isi
 yo lala ku Mandlangampisi, i si yo lala
 ku Magonondo kusasa, i si yo lala ku Pitile

isi, yo lala ku Nhlapo, isi yo lala ku Maswahla
 i si yo lala ku Mnyambo ka Mavundhla. Ku
 ya sa kusasa, i si hamba ngokalo lu ka
 Dedangandhlak. Isi yo lab'okhule. Isi yo
 lab'elketer, i si yo lala Empama. Isi yo
 lala elkwabuhlungu. Isi yo lala ngena kive
 si ka Situnyan' isizwe. Isi yo ^{ngeni} elkwu-gwini
 kusasa, umuzi ka Mzilikazi. Isi yo emhlaha
 nohlala. U su ya i veza eyak'umzilikazi.
 Se si hlezi tina kusasa. Isi yalwa. A sa
 ya xotshwa aka ^(amabant'aba) Mzilikazi, e xotshwa iti
 tina Tulu. Se si ya lala, si ya ngenisa. Se si
 tut'abantu ba kiti kusasa, si ba faka
 ezindongeni a be be gwazwa impi ka Mzilikazi.
 A kusasa se si ya buza ko baba ukuti "Iya
 Ni bulakwa igwa nje, lini bulala nipi
 na? - si buzi indaba. "I si bulal' emuva
 elkuter, lapa Mzilikazi e citeke kona
 kugala." A Se si ya tula-ko. Si ya lala
 So kuti kusa so ku dabuk'igo-da, letu tina

mabuto no baba. Se sa hlekana nabo. Se si
 hamba ke. A se hamba ~~ke~~ ebusuker, tina
 moko, no Dhlambodhlu nezitkyosi, se si
 yo zidhla peya kwe Dkomazi. Se si ya
~~zidhla~~ zidhla-ke lapa Dkomazi. Se si ya
 buya, si buyela ko baba. Se si ya hlala
 kwa Mzilikazi, si ya ngenisa sidhl'amabele.
 Se si ya hlala, se si ya hlala, se si ya hlala
 sidhl'ezinkomo ezibalekayo, ezipambana
 nempu, ~~eziya~~ eziye zi ya pambili, eziye ziy
 emuva, eziye zi se zingabeni. ~~Se~~ Se si hamba
 nga masiba, tina zulu kwa Mzilikazi
 si zidhla kwa Mzilikazi. Se si ya buya njalo
 se si gaduka siz'akaya. Isi asi yi sa buye
 ngenhleh' esize ngayo. Isi gamb' emye.
 I buye ngo kalo lwa mafa, ya ngamul' undi
 peruler. * i si puna ku Dhlako ka Dikane
 (was' ekgeni) he no Sikabalanjana ka Mungci,
 na ku Kumalo. Isi ngam dabula ku Kumalo,
 isi yehla entabeni (lapa ~~sa~~ e Sandhlevana)*
 *The proper name of Sandhlevana where English were killed is
 itenu. The Sandhlevana here referred to appears to be another hill. (35)

i si bang' ekay' emgundhlovu. Isi hlekaziwe
 tina amnyama. So ku hamb' obaba bodw'
 amadoda, a ye nkosini, e se ya rezinkomo
 e se ya kwa belwa. Se si y' emakaya tina
 emapandhleri. So kuy' izinketu ezitandayo,
 zi y' enkosini, zi yo tola amatole. a sala
 lapa za biwayo. Zakelw' umkumbi pakati
 zi nganyulewe kutiwe "Damba bani!"
 ku nganyulewe njalo, kutiwe "Damba bani!"
 zi kitsheve ngan' bili ngantatu, kutiwe
 ezi ka bani, no bani. Zi kitsheve nganye
 nganye, kutiwe e ka bani, eka bani,
 eka bani. Se so ku sal' isigikili sa
 'matole. So kutiwa sa! kitina zinsizwa
 ematoleni. Se be zi bambela be puna
 nawo. Seku "utehwa ^{yeka} yeka" lowo (scantly)
 The above is in Ngidi's own words. What follows
 is still in his own words, arising out of questions
 put by me. —
 Iyona le' impu, e bi punyue itina, e ya cit'

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

Mina, ~~ngi~~ ngi uDilela ba ngezwa, insele
 ka lindahkonto (izibongo) - ngi yi Mboko.
 Si bongwa ngo kuti si yi insele ka lindahkonto.
 ngoba sa pakewa sa ya kutha ^{STAND WATCH} lina amaswazi
 umpande ukuma wezi' ukuya ~~to~~ ku ngalontu
 (emabonwini) si se Swazini.

Induna ze moko za yi umsiyana ka
 mhlana ka Kuywane, enye ku u Jojo was'
 emagazeni kwa Qwabe, enye ku u Zulu ka
 Mnanjana, enye ku u ~~Dhlonono~~ ka
 Mahaba Mahole, enye ku u ~~Soqweba~~ ka
 Masekwane, kanye nezinye ezi ngi yi kohlile.

Induna e ya i pite mini' ngoba uDhlonono
 ka Mahole umsenzi (umpakati zombulu
 o nga nduna) - uNdumundumu ka Nokokela
 ngang'i hlal' esibeni lake, uDhlonono waye

induni enkulu yesi camela uNdumundumu wa ye
 izinkulu esi yi 'pini e si nga nguma, okuti
 lapa ku ngoko no una izindaba zi bibeve
 kuzo - uNdumundumu wa bulawa umpande
 angazi ukuba wa mbulabulani - nga se
 ngi lap' esilungwini.

Ku lempi ka mzilikazi ngi faka amatshob'
 ezinkono) emgaleni a tungelw' oqotweni,
 emibezu. Nga twal' igova enkulu sa mange
 (9 in. diameter) - esi nga kete mbala, si mnyama
 si mpofo (amange ~~asa~~ so Pongola a mpofo
 - lona adhl' abantu). esigoveni kwa ku
 fakwe uNohema, ezibomvu e zite (Djabu
 ezi fana nezindwangu lez' ezibomvu -

Nga ~~si~~ ngi vate ~~umbel~~ ^{A SKIN BELT} (umbembesi) ³²³³⁶⁴
^{with an incision in the center} esi datshelwa pakati - si gotshame, ^{ERECT} sine
^{of an uraba beast} isihlangu sami sa si mnyama, si waba
^{the end of its stick reached to my jaw} umsila waso wa u ~~Kaula~~ Kaula emhlaleni
 (jaw). Nga pat' inkont' embili, isawa ne
 si jula - Isawa lami, e nga ~~to~~ ^{ISSUED}

inkosi - utungana - kwa msiyana (emfoloz' emsiyana)
 li se kona - ^{nga l'p} ~~Labelwa~~ ^{at the} ~~nyakana~~ ^{the} si yo lino'
 ama Swazi - la betwa ^{forgot} kwa Ncumalo -
 inkonto ya i betwa kona, itwalwe, i letw'
 enkosini.

Sonke tina mabuto ka si quazanga muna
 kwa mzilikazi, tina mwoko, mihaye,
 zinypsi - uDhlambedhlu lwa ba tola
 labo a be ^{too weak to walk for} ziboto - e abagulayo, a ba dabuk'
 izinyaso, a banye ba dabuk' amasende -

[Dupi lwa ya i y land' izinkomo ku Mzili-
 kazi, e ya kwa ^{it was the impi which seized everything; which became everything} ~~sucwa~~ ngo kwahlulwa
 Sa zidhl' izinkomo za zi ninqi, sa sindwa
^{with them} ^{finished them off} izona, sa zi gotuluzo (seized everything) sa dhla
 no dadevala ka mzilikazi uNzinqwazi,
 no ^{OKA} Kantanase.

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

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

Umzilikazi na bantu bakhe ba he vanilisi
 okwa kwa Zulu, nezi hlangu zabo be zi
 sika kahle - ba ~~ba~~ hlubulka pakati kwezwe
 Dhlal' indun' enkulu e ya i pete ypat'

impisi kwa ku uDhlala ka Sampisi, "Umzad
 okomb'amaNgwane, Umwelela kwe li pete
 uNzaga uzi ^{DEFORMED ONE} nsonge ze nga pete heya kwa Tukela"
 (izibongo); uNgungwini ka Menziwa emy'indun'
 enkulu ("Inkomankoma i ^{TREE-FERN} semibizeni kwa

nandi" - ngoba wa ye hlabana ³⁶⁷ waze uNgumanga
 "uzandhlala, itshe lo ku qingga, uSingqimpisi" ³⁶⁸ (zi-
 tatakazelo ze ~~ze~~ muzi wo ngumanga. Emy'induna
 uMpangazita ka Mncumbata kwa Ndwandwe
 (a nqi ziz' izibongo zake) wa be uDulawayo, e kanye na
 mandond, ka Marizano, ^{two maswazi kiti elongchi}
 uDhlala wa be uDhlala, amehl' ka mboni
 - isitakazelo) - ~~uNzaga~~

Sukuz impi
i yona uhlobo

isus' usinga
impezi (uhlobo) (uhlobo) (uhlobo)

amagcajane
Cocozibili (imbongi)

SLEEPING - 7445

Se hamba nal' udibi, o lwa lu twal' izinkunzi
 nezicamele, neziqubu, nezimbeza zo ku-
 peka, nezi puku zo kwembata - ukuchla
 kwa ku twalwa impi yonke - ukhohla naye
 wa twal' izinkunzi, nokuba zimbele ku
 Dedangandhlale. Kwa twalwa amabele,
 nombila. Kwa ku gqothwa u Gibigolo - izinkom-
 ze nyama - eza butwa ku ba rumzana
 bonke, nifanbele na magcajane (izinkom-
 zehava ezi mpanzana ezi nge fuyelali
 ndawo).

COWS WITH TEATS WANTING

small horns

that

small ones reached mouth

Izinkomem kuzo fakw' inkomo

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

impi. It serves to encourage and to fire the enthus-
 iasm of the troops, i sukuz' impi ukub' itakutela
 iyona uhlobo, itet' impi - i sus' usinga (ku
 shikiz' amakanda) ba tande ukufik' eduze
 ku sa kanyz, si fe si bekide, si ba bulale
 si bekide. The imbongi, hearing the cow lowering
 strangely on seeing the enemy, will then sing out
 the praises of Nyokwane. The imbongi on this
 occasion was uCocozibili, he would wa kwa
 Dwabe (I forget his father). He was so called because
 he had an isicoco in front with an inkhoko
 at the back like a woman's and coloured red.
 He would begin shouting Sikihi! Sikihi!
 Sikihi! utuli ngo! utuli ngo! (meaning
 something like Crush! or Grind!), Crush! (Grind to
 powder) - the dust straight into the air, dust
 straight into the air (as arises when a conflict
 takes place - due to rushing of contending forces).
 "ama bobulukara, inkhiziq' anhle
 Ka Sombhola" igama layo le nkomo.

to SUKUZU the army so that

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375

375

namuhla ke namuhla!

Bayete! ukwenam' inkosi, ibingelclwa, itakazclwa -
kwa ze kwa zabuk' impahl' emzimbeni

Kangazi ukuba kutshiswa mup' usomhlola.

Sa ket' emini kwa Nobamba, kade si hlez' esille bemi esangweni lapa si butene kona.

Sa wela^u ku Rabu (impanga ye nkosi yoku pal' izikumba), enkhangweni yo ngololo no mkumbane ezansi no donga o lu

lel' u matiwana, inkosi yas' emangwaneni.

Sa ket' etuneni le nkosi, entabeni, enkla no muzi, lapa kulele ont' amatosi -

kwat kwa bongwa-ke, kwa hlatshe' eli kule le nkosi lempu (igama).

chant would be sung until impahl' esem-zambeni qubuka. We would also shout out

Bayete! to the King. (I do not know what Bayete means). This ceremony would rouse the warlike

spirit of the people to an extraordinary degree - so much so that one would see that

namuhla! ngoba ku zo pela a bantu - si zo ba bulala - the day has come! - the Ides of March

come!

Sa qeda uketa kwa Nobamba lapa ilanga li mukayo. Ya i si ya pakuwa njalo kona loko - uDingana.

uDingana way (umpant komina bele) waye ekona kwa Nobamba. So kutiwa o ye hamb' i kume

ye kumzilikazi. Si yo lal' Mahlabaneni njalo ku mntabayi - ya (tetadwa) esangweni

okhlambedhweni, i si ketido. I kete qede kwa Nobamba yay' okhlambedhweni

ya i si ya kela tetwa i yo lal' Mahlabaneni (igama le muzi) - in iya ku mntabayi ka jama

ngob' iyo tat' itongo - noma eli ka mjokwane noma eli ka bani.

Epumayo itatel' emahlabaneni. Uletshwayo ulwa no mbulazi nje utatel' emahlabaneni,

no Diruzulu u tate' emahlabaneni, uletshwayo ulwa nabelungu utatel' emahlabaneni,

no Shaka waye tlela kona. Saya sonke, work' u Zulu, emahlabaneni. Ngambona umntakazi - ya i tetwa uye (waye inihlovukazi - zinkulu), isitubesikazi

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

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(fat + soft), with large umkaba (isisu) - Mnkabayi inkosi ya kwa Zul'e tet' impi. Amakos' akwa Zul'a bekwa uye -

Sa fika kusasa emahlabani, isi ncama sa piwa izinkomo, sa swaza sadhla; & ya tetwa, & ya puma ya hamba, ya yo dala kwa Pitile - Yak' umkumbi emahlabani, nga panohle, egqumeni esangweni. Nga ngi kon' empunjini. Kwa bongw' amakosi, ebongwa uDhlelela, Dambuza, Msiyana (ka Mhlana (nicaku ka Dingana), umpangazita, ~~Ngq~~ Qwana, Sipingo, Ngceba ka Nodanga (wa kit' elangeni (u Babekani), Saga ka mendameli (was' elangeni), Ngungwini ka Menziwa, Mapita ka Sojijisa, Tokotoko ka Sojijisa - izinduna ezinkulu. Ku kuluma izinduna ezinkulu zo ku zalwa. A ba be bongwa o Ndhlela, Dambuza, Ngungwini, Mapita, Tokotoko, Qwana, Manyosi Sipingo ka Pangwa, Mpangazita (Sipingo & Mpangazita ba be pet' u Fasimba) ibona a ba be kuluma, be bongwa.

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Ngoboka Langa kwa Sotobe

Butelazi

Men like Fukwe, Mbilini, Mangena ka Sopata, Sotobe ka Npangalala, Nongalaza ka Nodanga, Zulu ka Nofandaza, Manyosi ka Dhlekezele, Qwana ka Ngqengelele ka Mvuyana (kwa mtetwa), Msiyana ka Mhlana, Ngceba ka Nodanga, Saga ka mendameli, when the impi was tetwa by the above, would (walk about) vakatsha before their respective commands, but not tetwa in the presence of the greater men ba ku zalwa just mentioned.

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

Manyosi used to bongwa nas ku hlatshe (e zomziwu) - esiphveni (kwa Nongabi itung' e li gaba li nga zete, ~~isa~~ igalatshe lat' ukubuka la kwela intaba, amany' ama-galasher et' ukubuk' eus' umfula').

uMagwababa (v.p. 2) wa giya ngo ku hlabana kwake kwa wambaza (umuzi ka Ngwadi) - ubiqwebana umtshaza ngob' et' umtintile, & atsho ngob' e ngo wo ku zalwa - umtinte & ilap' u Zul' worike e ngo wa kona, iyona nra amuzi ya makos' onk' a kwa Zulu - e landel' u babamba (umbambangwe)

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umgingwana = izigingi
zqalele tshwami

CLUMP

Ngululazibuya
ngaguba
untulini omkulu
ncwaha
mpandu
mfumfu
zibanthlela
nhlolanja
mbasa
ngcelamkuka

nge ngalo e ngam boni ngasemuba -

We were on this Mzilikazi expedition for about 10 months in all. Sa puma nge (nguyuyazibuya)

the month in which we set off is the month of ngululazibuya #40382

- inyanga e gubul izibuya isibuya gulula = centa, isibuya - a piece of ground from which grass has been cleared off + on which amabele are put and be bulad, kwaze kwaf' uM aguba, untulini omncane -

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

According to Bryant

Mpandu	middle July	mbasa	middle Jan
Mandulo	middle Aug.	ncwaha	middle Feb.
Mfumfu	middle Sept	ngululazibuya	middle Oct.
Zibanthlela	Oct	nhlolanja	middle Nov.
Ngcela = masingana	Nov (or end of Nov)	mbasa	middle Dec.
Nhlolanja	Dec	ngululazibuya	middle Jan

Tulla in a Swedish way (Bryant, Dec 11, 1843)

a fetez' a fetez' ama cebo, tshel' uneli - dont speak thus but so.

umngqula (According to Leslie) but not his spelling 343

1 Mandulo	middle Sept	7 Nhlolanja	end. 16 Mar.
2 Mfumfu	27 Oct	8 mbasa	11 Apr.
3 Iwezi	24 Nov	9 Nhlolanja	9 May
4 Zibanthlela	22 Dec	10 Nhlanguelana	6 June
5 Masingana	19 Jan	11 Nhlanguela	24 July
6 Mbasa	16 Feb	12 maquba	1 Aug.
		13 Ncwaha	29 Aug.

23.10.05

Ngidi continues

62/81/19-24

notice that Ngidi uses the word Mpandu. He left Zululand 1839 so is unused to hlonipang.

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

Notes on the account beginning p. 2 continued.

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

Ngululazibuya claim's umbasa - inyang' even amabele. engulul' izibuya. Sa biya amabel' equmba, umbil uwehwe eziyeni aman' amabele nyepera, amomun' umbila usonga emasini. i full flower

uwezi, ~~um~~ izilwanyana ezi conia emitini - name of
 a month following in sumfu - **KI 386**
 igola hi zalela ku mfumfu na ku mpanda, ze li
 ya kalela - ne boys, inyan' ete boys, boys, boys!
 No sooner did we return than Piti (Piet Petie)
 come to Ingungundhlovu - he arrived when the
 amabele were home, evitwa - Piti came during the
 month of Masingana - I know we were eating
 a wife then

But INKONSHLO DANCE
 Zinkonshlo zetu zumbili zintateu
 Zingq matshwilitshwili **Not a**
 ze toshwilene zipe - **What are the twisted ones?**
 Si za u keta nga lena - (this side)
 Si yeke nga lena - (that side)

So ngenisa nga
 loku, si jumalo
 songeni kapa kwafel
 unatshwanga
 inkonshlo
 e ya m bulalayo
 e yenziwa lapa
 e bulawa (ubiti)

Si ketela yena-ke uPiti - Kutsh' inkosi Dingana
 talu u ketela inkosi ye zigwe - nga pakati 'esibayem
 ukh' sim tshiz' esibayeni kwa inkosi inkulu - (with
 lapa kwa labhu 'inkos' endala ya kwa Zulu, ukhosi-
 inkulu)

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

month of Masingana)] ~~therefore~~ we went set forth on our
 expedition during middle of Sept, ^{Oct} theabouts.
 Dimp'i ya magabe - eyaj'emabunwini, emtokezi
 futi - **388** I went out on this expedition. I was obliged
 to go to every expedition. Amabunu ashliwa ite
 impofana - lapa sa dnyelwa izulu, la pons'
 ukusidhla - ladhl' ^{uisizib'} emnyama yakwa
 mtetwa, uttamer was' ezingosini (don't know his
 father) -

23. (evening) Ngidi continues: 4
 We went along by no road or paths to Mzilikazi,
 ukusidhla kwa sipelal' eNkutu/filati - amahlathani
 Kute kusasa kwa pe ku bonw' izinyati e zansi
 ne Njisuti (inful). Sa bulal' izinyati, Sa ngenisa
 sadhla - sadhla zon' izinyati leza, nezimpofu

~~There~~ There were no kraals whatever along our
 route. An ilongwe eli dala lezinyati would be picked
 up when one in getting it would exclaim la nal' ilongwe
 lenkomo! Ku bonw' ubengui o lu kletsheva lapa
 umunt' edhl' imfe dese kutsiwa se si fikile
 zqum u kula ubenge lwezete

impi ya

kanti kwa bekwa izinkhloti, ezikhloti kwa Zulu
 na ya besutu. Izinduna za se ziti "Se si
 fikile, qiniani ni hambe." Many were unable
 to keep up owing to sore feet & legs. These were
 ketwa's & beaten & told to go back home. Ibi
 si ya ^{hurried along} fanyezwa ke (impi) & told to go faster.
 Those who could not keep up were killed by amathle
 -gana on their way back. Kwatiwa "a ku buyi"
 izimpetu. ^{3910 3911} Kwa lapa kwa myamba kutwa
 'ziboto ku lab' a ba buyayo. ibona a ba
 finyelela kwa Zulu, ka ba bulawanga luty
 labo. A ba buya uma si yo dandubal'
 enkutu mdhlana i si bon' izelwana eljisuti.
 Kwatiwa izimpetu ngoba se be jingelwe ^{scrambled} they
 ukhamba. ^{moved with difficulty} "ni ya ngi hlupa" one of these
 would say on getting up ~~next day~~ in the morning &
 told to go on. For his scrotum might have burst
 & testicles come out open, & the sinews of his legs gone, feet become
 a mass of wounds, cut open, ~~was~~ imoveve = iji-
 londa. Hamba! the others would shout as he
 moveve - ope - pa - amanda

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

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

Izinkuni za qcinwa ku myamba ukh-
 twalwa. Further on we were obliged to use
 grass. Each man had a fire of his own. Ku ze
 kuse ni basa, zon' izibi lezo. u ngq ^{kwane}
 & kablele emblope pansi. Kwa ku patu'
 uzwati - lu patwa izinduna. Izinduna
 za zi ^{fill the smoking horn} cobelela insangu ^{TOBACCO / SMOKE} zi beme, zi bong'
 inkosi laps' endhle. (Ugwazi) wa u sikelawa
 ensetshani ³⁹¹² edwaleni ku nga fitwa
 ISENGETSHE + ROCKS

~~umfeca~~ Embelweni wa matshoba

SMUFF!

Kulo Kuti naa ugwani e nga seka ku
sikw' umsuwani ^w ^{SHUFFS} ku benywe wonda ^{TOOK} (393)

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

When our snuff came to an end we bema'd umsuw-
wane. The ^{MATS} izinduna tobacco was carried in
izihlangulo, plenty of it. The izinduna would
give juwazi to those they knew, boys of position -
After bema'ing izinduna an isitukulu might say "go &
cuma this" & then you would puff at it cough once
or twice & then snuff water etc & take it back
to the induna

No amalongue could be found - there being no
cattle in the land traversed - and those of izimpofu,
izindhuzule, izindhlovu could only be got along ^{banks} rivers
^{HARDEST}

University Correspondence College.

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

MATRICULATION.

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At University Tutorial College, a Recapitulation Class is held during the three weeks immediately preceding each January and June Examination. The classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable. At Cambridge, Oral Instruction (consisting mainly of private tuition), is given during the same periods.
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A Last Month Recapitulation Class for July Examinations in all subjects is held.
A Last Week Class in Practical Physics meets daily during the week preceding each January and July Examination.

BACHELOR OF SCIENCE.

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

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

MASTER OF ARTS.

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

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

ELLIE CAMPBELL AFRICANA LIBRARY

23.10.05

^{ya} Impi kwa Mzilikazi (continued)

Mgidi (magambukazi) goes on:-

Neither Mpande nor the greater Izikhulu za
kwa Zulu - abadala, ^{LEAKS} did not go out on this Expedition
Doctors did not attend on those who became unwell.
ba be lape be hlez' ipi, kweli ka ban' izwe?

There was no opportunity for ~~att~~ treating sick persons.

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

Sa si pat' izipuker ^{LEAKS} ~~izipuker~~ zam atobe
esikumba si palwe, si tamba. ^{SCRAPE} Izipuker
za zi twahwa abafana -

Ku Dringana za zi nga i pum' impi izintaba
za zi i puma ku Zhatka. No perb accompan
us -

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

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

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

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

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

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

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

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

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

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

KILLIE CAMPBELL AFRICANA LIBRARY

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

Kwalwa o baba, umgungundhlova. Tina mabuto a silwanga

^{STUMPS OF SHARP GRASS} izimhlati ne ^{WIND} sindwane were what people with sore feet most feared i.e. dry burnt grass and the hard little lumps ~~of~~ earth caused by insect burrowing in the earth. No izicatulo were made

On the day previous to an attack or fight cattle ezomzimwe would be killed in great numbers also other cattle, Kubongwe amatosi & Senza ngakona no Dshaka. ~~to~~ but whilst on the ~~low~~ march no cattle were offered to the spirits.

We used to ngeris' amfuleni, lapa kunkon' amanzi, ^{LONG GRASS} eziko temi, eziblahleni - we ~~to~~ succeeded in capturing so many cattle that we dingaid umqubi, impi ya neane. ^{DRIVERS}

Dzulu ka lompanga sa li qina. Kwa myankho - egwa mohlana sidhl' ishlulu se sicwe, sa mabele. Dzulu la Duma ^{Katol Kabi} la Kota pansi. Dsicwe sitshilo sati "Joku nedhl' amabel' ami a no ze na wadhl' amabele" sitsho si empandwini, ezindhlovaneni ze ziduli, lapa ku lala kona o kahlabeni. ^{KANGELA}

The Dzinpangele were engaged with the Dzinpangele ^{down} Ezansi, ³⁹³ the mgungundhlova detachments fought ngas' idkhungwini whilst all of us ^{months} (izimziwa) sa si tekusive ^{CANCELLED} uma ba nga si bono abakwa mzilikazi, kwa bel' u Zulu wa madod' odwa. umgungundhlova a ulwanga wonke. Dsibeebe & si ngalwanga, no mbelebele no Fasimba, ne Sipezi, nama wonke - a ngalwanga. Yalwa

izimpoflo ul'qobolondo, Fojisa, Ithoyisa. Tina
 mabuto sa vela ~~to~~ se be i susile, kude nati
 se be i qwaza kude. Tina zinsizwa ka si i
 nikuwa pambili impi kwa zulu, i nikuwa
 amab~~o~~ Kanjana amaneane, ^{amakehla amadoda} Mpangisa
 no Gugu, Ntshamate no Mkanthlu
 no Kuvela - be se ku land'el' izimpoflo -
^{The attack would be made by those who would not retreat}
 A i banjwe ibona a ba ngabalekiyo amadoda
 - if boys sent forward they would hesitate ~~perhaps~~
 about pushing or forcing the attack + perhaps
 turn + flee, men would not retreat but fall
 with their faces towards the foe.

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

28.10.05.

Ngidi (alias Majambukazi) continues =

Impi yas' e Swazini.

This impi was the first I went out on. I belonged
 to the Mketi (za katiwa emkhulthamoni, eThabeni ¹⁴)
 we were said to be too small - we were sent to
 (xezo). The mketi had not at this time been telwa'd
 into the Imvoko - afterwards my regiment -
 we set out with Kangela (ie. A lower thlini
 Mgunungu, Dhlalengeza, Ntonibela + Kangela)
 [Kangela was umuzi ka Dingana - wa kwabo]
 we went e Swazini - we were pakwa'd emgunguni
 ohlovu. The Mgunguni ohlovu regts (Bisdebe
 Izinyosi, Dhlambhe dlu, Imvoko mbelebele
 + Mgunguni ohlovu) ^{zibalela (residue of Imvoko by Dhlambhe)} set off at the same time. They
 went ~~east~~ along the coast northwards ^{to} ~~east~~
 Sambana ~~ka~~ mfo ka Mgishla, ^{the Dhlambhe also went with them} whilst we proceeded
 north ~~east~~ ^{west} towards - we crossed Imfolozi (white + black)
 Mkuze, Pangolo got to Usutu, the ~~followed~~ came
 along the Usutu to Nyamazenza's district - ~~then~~
 at Nyamazenza's the Imibaye separated from us

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

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

The Izigulutshanas are Ndabakadengizibone - one and the same.

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

Ishaka did a similar thing to Matshongwe ka Mgedeza wa kwa Qwale - Ishaka, after

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

Dingana took out the eyes of Voboza ka Mbikwana, ubabekazi - kwatiwa udel'umntwana, inkosazana yaso esisebeni. He mitesaid her.

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

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

When J. came from Mtetwa he ~~came to~~ ~~mtshits~~ met women married to Mtshitsizela. He asked them for water, they told him to go and lap it up for himself in the stream. He afterwards became king and then sent a body of men to go & kill the women but to allow the husbands to escape. This husband got off and was towaid smangangeni kwa Magalela, enkla no mlazi in Natal - Mtshitsizela's tribe - a ba s'amazungwini (amaZungu) - Ishaka had come on a visit to Mfundeko. It was whilst on this visit he met the women - On this visit too he hlobongaid with the girls - he caught hold of one and fakaid umtord causing her to be pregnant. It was reported to Dingiswayo who ~~sent a body of men to kill the women~~

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

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

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

-weni - The same year Ishaka gave a sweet-
-heart of his called Mpande to Mpande -

By this woman Mpande had a son viz the
famous Mbuyazi - If an isixebe mitai,
izinyanga would be got to fanela her izimbiza
umntwan' a punne. Dingana did not,
like Ishaka, wish for children - He also

gave Mpande a wife viz the mother of
Ishonkweni - (the name may be Masaya)

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

Ingcobinga were also known as uJibingqwanga
(from uqwanga) - called by Dingana Izinyosi.
uqwanga = cartilage on shoulder blades.

- Izibongo zi ka Nandi

Entered in
book of Eclogics
11.2.16 [11]

uSoniqini!

umatanga ka hlanguani!

a hlanguana ngo ku bon' myeni.

uSedegede lwa senhla ne nkundhla -

uPoko palala ku magwakaazi

angibonang' upoki' ukupalala -

uMboni ka wa mabuzenge, uSontanti -

uSontanti njeng' owa ko Gwazana,

uSontanti ka ^{idhl'} inkomiza' ensizwazana,

udhl' ^{ubisi lwe} inkom' e ne zimpondo,

ukwesab' a ba i sengayo -

Intophi ka mbengiywe. Nguzak' ka Sontingwase ka Magamala

~~uNomafu wenthosi~~
~~uNgwadi ka Gendeyana~~
uNgwadi ka Gendeyana

uNomafu wenthosi!

Entered in
Book of Eclogics
11.2.16

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

Nandi's mother was Mfunda ka Kondhlo
(sister of Pakatwayo) - Nandi was Mbengi's
first-born. She belonged to the Nguzak' kraal.
Ngabi came after Nandi, then Ncedzontke -

29.10.05 (Sunday)

igwija lom jadu - usu gcinwa
insikazi yom jadu yoku gcinwa. [10]

Majambukazi (Ngidi) continues -

Kangela was spoken of as Kwa Kangela-ga!

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

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

Entere Insikazi yo njadu yo 'kugcina' (yakwa Kangela)

Wo! ibuy'epi impung' emgoduka?

Wa i komb' emazibekweni?

Wa i tekelez' unyawo? = tie up
Yati gidigidi, yerna. = ran a bit + stood

Ibonani-na? i bora & wena.

Ukyanya wa kwa Noulomo, = ukwenyanya = one who takes name of person. I don't know who is meant by the word because of his personified here because of his name.

Unga m'kombis' ezintaba za kwa Ncengo.

A zuzwa' antombo wa kwa Ntontonto.

A u tshi no kutoha, (this is the stream or spring near Kangela)

Ingani li balale

This is a song is called an insikazi ku sinelwano non gusindhlova Ntoulala. Sixibe is lower khini - it was the last song sung at Kangela or by the Kangela party. may also be called igwija lom jadu, but insikazi is better.

[137] yon'ie ingoduka

U hambe ngendhlala ye zimfisi,

wa i yek' e ya bantw.

'Dikiti! wena wa mit'emini? Speaking to a girl

Kwati ku ngo llwa, ~~u ya ba~~ ^{wa} zungez' abanye na? won' u b'zwa ngo ba? girl replied

U ya zi buzisa, ~~u vum' is~~ = you see for yourself - you wanted to want to know & you all the time you know very well

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

Okwe san use sa kwa Nkabase, ~~u vum' is~~ = vum' amanga = maybe that the person speaking is the one who caused her to be pregnant

Sona si nuka no ngena cala. from kala

Wa i kayisa nkombo, oho ^{to girl in reference} wo vuma, kwoywakala! ^{to have in the house so much for her to go with her home} ^{to have in the house so much for her to go with her home}

~~U ya zi buzisa, u vum' is~~ ^{to have in the house so much for her to go with her home} ^{to have in the house so much for her to go with her home}

~~U ya zi buzisa, u vum' is~~ ^{to have in the house so much for her to go with her home} ^{to have in the house so much for her to go with her home}

Hlwi! hlwi! ya hloma. impisi tat iziblangqibhano

Ingoduka was an inkhosi ka Dingana. he was son of Songebezwa. I knew him well. He died at Inkomazi when living under Wohllo. He used to hlol' emampondweni & used to be accompanied by msekelo ka Ntamo. They also hlol'id kwa Ncapayi.

accompanied by msekelo ka Ntamo. They also hlol'id kwa Ncapayi.

accompanied by msekelo ka Ntamo. They also hlol'id kwa Ncapayi.

accompanied by msekelo ka Ntamo. They also hlol'id kwa Ncapayi.

x do not know what this means. Nkombo is name of a girl's blank - yours in a heart condition
o = no better a girl's name. Nkombo is name of a girl's blank - yours in a heart condition
vokwa use miti use te Bikiti?

umuti we zintombi wa u nga ~~ka~~ patawa kwa Zulu. noone pared to use it.
amfucamvov = umuti wos ku palaza - also intolo, mlahlankosi. - these medicines were used as smetics.

Gutero Insikazi ya s'Imgungundhlovu [14]

Aba semagozeni - ^{people living with the Kwi sink' used to cut with the knife, ahlal' abaloni}

untubi ba u vubel' zsigabetwini
Ba njeng' eisingiji ya s'emagozeni -
Hoya!

Bantwana, ngumani ugajongo, sifa insini. - ^{umsunne = ukubhaka}

Aka zw'amsindo o pansi kwe ndhlovu?

Indhlovu i tat' u mativana - ^{il ka Masumpa}

Ngabui, buk'iso, ^{ngabui = cut to start up purpose & a leader} ^{witho refers to Dingana} ^{amsindo may refer to when mativana was killed}

Lifile k' pansi kwo Kope,

Itundu la ~~vuvu~~ vuta - ^{eyebrow}

~~Li~~ ^{u si} zibeka nge sisela - ^{where an eye has been removed from}

Li bolile, li ye sabeka

~~Li~~ ^u zenz' o we nkosazana - ^{eyekwa, engabhalayi}

Hq si za u li tobay, itenge.

Baba, u se tusile,

~~u zenz' o we nkosazana~~

u hamb' u ukokoba

Be sity' u mem' ingina.

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

[15]

may be expressing others a job think. this better than a job better of others

u wetu, u zenz' ingobo ji!

Hlomo! hlomo! hayi mama!

Ba m twalele pezulu - ^{shukuceni, lali}
Nyona nsonyama e ye bulanda - ^{uzeke kona}

Ba sont' impumulo, ba yis' imadolweni

Ma si cimere, masidhl' a ~~mehl'~~ mehl' znyamazane

Ibakile, ibab' odakeni

u malikazi wa ka mKulu - ^{izidole - injured} ^{refers to a beast -} ^{referred to the izidole among the cattle is those with broken legs however, caused, - lame} ^{beats + so recid caught from the mind.}

Ha'myoni ntwili!

Ntwili! ntwili! isukigile.

uKompesi ekanda - ^{uKompesi = uKompesi o s' amagweni, ukufa - so res. ukhumbeka}

aba s'emagozeni &c &c.

Insikazi i qcin' igwija, eli igama e li haka zabantu, ba nge uwe umuzya uwo kufa kwezw' ^{lakubq} ~~kw' kw' kw' kw'~~

we could see our enemy close by, so that we could go and capture their cattle. - "God save the King"

[Europeans] ni si nyakazisa ka ngak' nje, ni ya si hlupsa. a ni na nkonzo nina beluqwa - ni si kwela, a si na bu laka tu' abamnyama.

Dzibongo zi ka Mbengi

u Boyengwase, u Magamade!

u Swegwe la zita!

Uminimuzi u buya na masimula

ungqombonjeri!

umahlatsiwa ngafi, was'etngugeni!

(and many others which I cannot call to mind)

29.10.05
(evening)

Magambakazi (Ngidi) continues -

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

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

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

& So kupelel' ⁿⁱ ne ngoso, ne si'qude
= there, to a man.

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

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

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

2nd Swazi Impi continued. When we had been pakuwa' ka msizana sa lala kwa Sandpunga ka Zwide. ⁺¹⁷ Sa pum' ebusuku & ya yo bulal' uNomapela ^{was' eNtabatweni (umuzi kwaki)} (induna ya kwa no-bamba - kwa Zulu). Ya m bulala Si pume lapa sa yo lala ku Mangcanga (induna ya kwa Hobamba) - way' ake inkle ne kura, ekupeleni kwazo, pezu kwa Pongolo. ⁺¹⁸ Waye nge wa ku bulawa lowo. Ya puma lapa ya yo lala ku DQwana ka Nggengelele eMbongoribongweni. A' ^{ti} puma lapa, ya yo lal' ekhlangeni.

emfuleni oPongolo. It' i vuka lako ya i
 yo bulal' uVolube, inyanga ka Sobutza
 ya m nguna ne kanda, ya vimbizela
 ya ^{firmly} ^{take an off} sizila yati nya! It' i vuka lako
 ya bang' oBanya perzu kwo Mkondu,
 ku Tekwane. Ya hlala lako. Ya gaul'
 ininzi ye nKosi. Sa i biya, sa i geda
 a fik' amaswazi. Sa wa gwara, sa wa
 gda, sa wa scotsha. Kwa fik' uZulu
 o pum' emuva. Kwa fik' uThlami
 -bedhlu, Izinyosi, Indabentkulu, Nobamb
 -ya hamba, ye ^{go down} usa umkondu isiya
 ku mswazi i siyodhl' izinkomo - izansi
 mswazi wa ye se zansi, ebalakile. Si
 Kute si nga ka fiki ku mswazi lako
 ekona kwa fik' izi ingqimbi e si pum'
 emuva. "Hau! mPanda uhambila u
 welile!" So ku u kubuya kwetu
 So ku ukubhalekacha kwetu njalo
 se si land' o mame no baba abaku

Mpande, nezinkomo zetu, no daderwetu
 nabo ^{elder} ^{brothers} newetu. InKosi si yi tshiya
 perzu kwe Ngome - sa hhubuka
 ku muliwe nezimpahla zetu, kook'
 okwetu - nati sa se si landel' bon' abalit'
 abahambe no Mpande. Si hamba
 nga banye ^{in ones and twos} nga ba biki.
 Devara ka Ngqengelele o way' apet'
 impi e yay' e Swazini, no Msiyana,
 no Jojo ka Mgwelekazi wa' emayezeni
 kuba Awabe.

Natal was known as Esibubulungu or as
 the country of Ntaba ka Myebu Abambo
 ba be hlala enkla no Tutela, nga pezulu
 ka Ntunjambiti. Abambo ba kanye
 no maswazi, ba Dalu ka nabo. There
 was no regular name for the whole of Natal.
 Districts were called after their various
 chiefs.

[22]

a ba kwa Langalibalele ka Mtimkulu
ba kanye na ba kwa Magoozi uyise
ka Beja. ^{(N) 424} A nga say' isizwe sabo - noma
ama ~~hlabani~~ hlabani -

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

Qwabe, Zulu and Langeni ba hlukana
kona ku Sibiya (Langeni ancestor). Sotobe
ka Mpangalala was o kwa kwa Sibiya - the
same Sibiya - ancestor of our tribe. His tribe is called
Sibiya -

we say tula Sibiya ^{thula} Mzimase! Qwabe's
say tula ^{tula} Mzimase, Sibiya to children when
crying. The Qwabe's are the indaba e ya puma
ku gala. (The original tribe of Mandela may, therefore, be Sibiya? Inquire
into this possibility - 31.7.19)

I believe the ama Cunu also dabukad from
us.

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

[23]

Ishaka
Nomcoba myinhlanga ka Mnkabi

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

Ishaka & Nomcoba were Nandi's only children.
Senzangakona. Nomzihlanga was the
daughter of the inkosikazi yas' esibye beva Mnkabi
by Senzangakona.

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

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

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

University Correspondence College.

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

MATRICULATION

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

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

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

RECAPITULATION AND VACATION CLASSES.

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

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

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

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

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

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

BACHELOR OF SCIENCE.

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

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

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

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

INTERMEDIATE ARTS.

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

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

BACHELOR OF ARTS.

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

MASTER OF ARTS.

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

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

30.10.05
(Monday)

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

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

Ishaka was one of Isifazana rept. of Dingiswayo. Dingiswayo also fought against Ndwandwe and abaTembu (under their chief Mlunjwa). Ishaka had the reputation of hlabana-ing. Zo Yena wa fika, endulo kwa ku cishwana - le mhumba wa u tata kiti (Zangeni). Kwa

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

Makedama was killed by Shaka & ngoba wa
ye namaggubu ngob' em scot' ha agoka fita
kwake & buya kwa mtetwa. Shaka menaid
Pakatiwa ^(or Duabes) and Singila ka Mapoloba (chief of
Nyuswa tribe) - at this time Pakatiwa ba he sielana
nyadri. utshak' ugalise kiti kugala, emakosi
a se zamila. - Shaka began his course of conquest
with our tribe Makedama was vumbezala in the
Nkanohla. Makedama did not personally go to
Nkanohla, his tribe did so. He went and ngenisaid
emklature vj' etungwini pansi kwela se
Siwini - ie in Mgabi's district. He ngenaid
in an ingaba & i sewanyana kwa Majimba
ka Songazile was 'Elangeni. He itwa in that
ingaba that he was attacked after the tribe had
been cita'd in Nkanohla. Shaka said "Inkos'
ipi na? answer: "I pansi kwa Majimba."

3
Shaka spent the greatest portion of his youth
Elangeni, kwa infunda uninakulu - namely at
Ngugeni kraal. The Nguga kraal ^{was first built} ~~belonged~~ I believe
to Mhlongo - our former chief - his other amatanda
were uBane (obaneni) and Umpondonde (where
Libango, Mhlongo's eldest son went to live. - The
Nguga, ^{uBane} and mpondonde ~~both~~ come from umhlanga
kraal. The Mhlanga kraal oka Ncumala.

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

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

^{ama amalaza}
 amatshlora - ^{ama amalaza} Ndhlovu ka Kubo
^{wa kwa malwaza}
 X ^{reva qazane} Kanyile ^{wa kwa malwaza} Nsinwane
^{weke ka M - wa n. Dabuka}

he quarrelled it was then he quarrelled with Tshaka about
 the stones. The amatshlora and Kanyile tribes
 neighbours of ours as well. Ndhlovu ka Kuba
 was chief of amatshlora people and this same chief
 Ndhlovu was father of Gaozi, chief of Mpungose
 tribe, also of Silwana.

Tshaka and Makedama used to ^{to} ~~be~~ ^{go} at a puzanga
 -zanga beast with horns thus ~~is~~ Their joint
 incetu was Nsinwane wa kwa magwaza. This
 incetu would begin by ~~driving~~ ^{driving} amalaza whereupon
 Makedama would tell Tshaka to ~~be~~ ^{go} which T.
 would do, then follow Makedama, then Sukuwayo
 ka Didi ka Mhlongo. This beast belonged to
 Mfundu, inkomo ya bantwana yo ku Xezu.
 Nsinwane died at Pbar's establishment
 (W. Fynn) - ~~at~~ ^{near} Ezinkumbini near Msinto.

~~6. March 1907
 3. ^{Storfolk} ^{Villas} ^{Grave Road}
 Lusivi (see notes in a small note-book - date
 about 28th Feb.) with his son Ngaboyalarqa
 Dingana made a rule not to take the milk
 or eat the meat of any beast that was ~~set~~ ^{captured}
 by his forces from neighbouring ~~country~~ ^{countries} but only
 those belonging to the Zulu tribe proper ^{ie in kongo} yo ku
 dabuka, - eya kubo. I know nothing about Tshaka
 & Mpande in this regard. Nomahawu also did the
 same as Dingana.~~

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

over