

MSIME KA BEJE

23.12.1906

File 9, item 8, pp. 1-3.

1 Msime ka Beje ka Manqe ka Mgubo ka Mtoto ka Ngidi ka Bopela ka Ludhloko; his *sibongo* is Ngidi (came from the Nyuswa tribe). Xegwana is the present acting chief of the Nyuswa tribe. Xegwana ka Dubuyana ka Sirayo ka Mapoloba ka Mbele ka Maguya, and goes on to Ntondo, Bamula, also Ngcobo and Nyuswa.¹ Women say, 'Hush, Ngcobo! Hush, Bamula!' (To me they said, 'Hush, Ngidi!') The Nyuswa tribe came, I fancy, from the Ngcobo, this, I believe, being the older tribe. Our tribe came from the Mamba, where chiefs Mfungelwa and Bagibile now reside.²

It was Dubuyana who crossed over into Natal, being turned out by Dingana, who killed Sirayo *after he had been informed against by Matanda, an unnumzana of the Zulu people.* He charged him with washing over tobacco which was to be given to the king; he, by so doing, *overshadowed* the king, wanting to be bigger than the king. Dubuyana was *the hereditary chief of the main line.*

Mqawe ka Dabeka, Mnguni, Matshiza, Bacela, Dikwayo, Swaimana ka Zipuku, Mangapangapa - Deliweyo and his son Mqedi are above all these.³

Mqawe ka Dabeka ka Dube ka Bebe ka Silwana - on to Ngcobo. His section is known as the amaQadi; he had most people.

Mnguni ka Mshiyana ka Tshuku - on to Ngcobo.

Matshiza ka Vakela.

Bacela - lives at Mqeku, not far from Table Mountain (Emkambatini).⁴

Dikwayo ka Mkalelwa ka Mavela ka Mbele ka Maguya.

Swaimana ka Zipuku ka Ntuli ka Mavela ka Mbele, etc.

Mangapangapa ka Kamisa ka Sinqila ka Boma - on to Ngcobo.

Mapoloba, Mbele and Maguya all lived at the Mamba - all are buried there. Dubuyana was buried in Natal, where Deliweyo died, on the Tongati and near esiDumbini.⁵

Cijinkunzi, Izingwenya, Izimpofu, Izimphehlwa (my regiment), Inyokizipinda, uPondo, Izinsingizi, amaGovu, uSiba, uNdabakawombe, and Izimpohlo are regiments of the Nyuswa tribe. I do not know how to go on to Noqiki, which is Sirayo's (father of Dubuyana) regiment. My grandfather, Manqe, also was of the Noqiki regiment.

[Genealogical tree prepared of Nyuswa tribe.]

23.12.1906. Imperial Hotel.

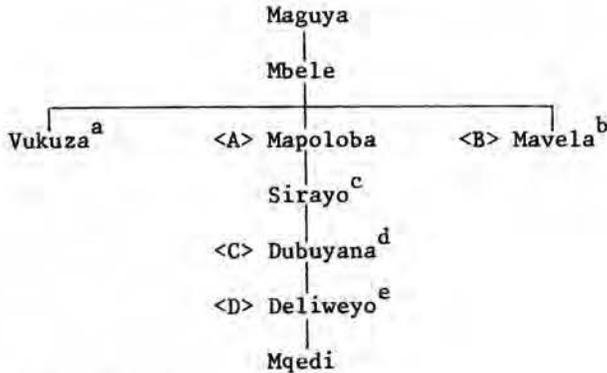
<The genealogies that follow are recorded in the original on an unnum-

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bered loose sheet of paper attached to Msime's evidence. For typographical reasons, our setting out of the genealogies cannot conform to that of the original, and we use the symbols A, B, C, etc. to indicate relationships which Stuart indicates by other devices - eds.>

Per Msime ka Beje

amaNyuswa (amaLala)



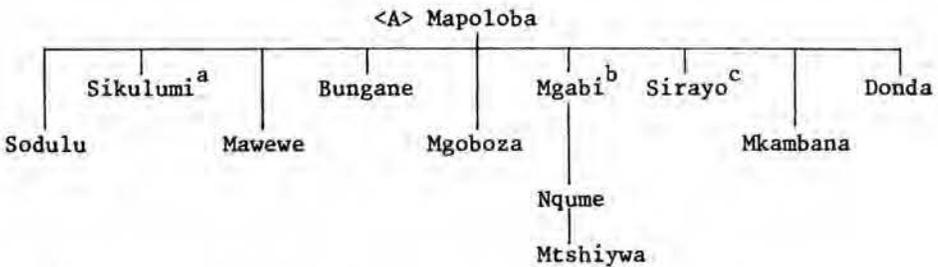
^a Follows Mapoloba in age.

^b Left-hand house.

^c Noqiki regiment.

^d Dhlambedhlu.

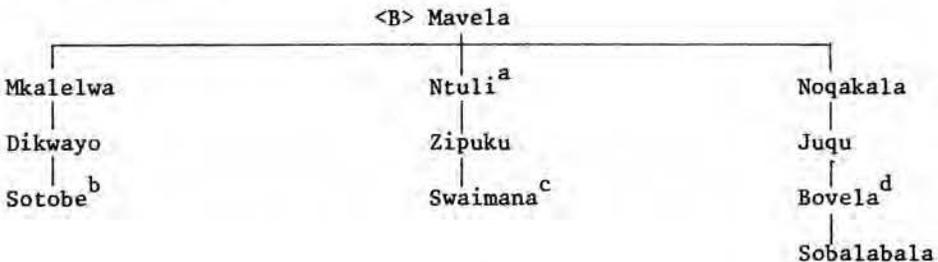
^e Of Impehlwa regiment (= Ngobamakosi).



^a Follows Mawewe in age.

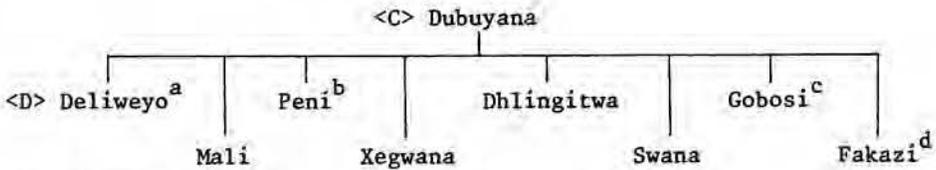
^b Left-hand house.

^c Noqiki regiment.

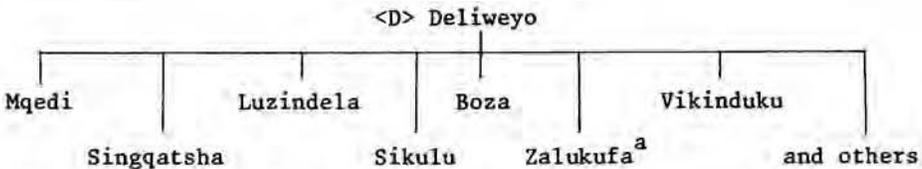


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- ^a Follows Mkaléwa in age.
- ^b Living.
- ^c Chief.
- ^d Dead.



- ^a Of Impehlwa regiment (= Ngobamakosi).
- ^b Quarrelled with Deliweyo.
- ^c Follows Swana in age.
- ^d Youngest son.



- ^a Follows Mqedi in age.

amaQadi
connect with amaNyuswa (amaLala)

Silwana
|
Bebe
|
Dube
|
Dabeka
|
Mqawe
|
Mandhlakayise

- 2 Dubuyana was given land in Natal by Somsewu.⁶
Mqedi, son of Deliweyo, is at present under arrest. Gobosi quarrelled with Mehlwabukali [J.J. Field] prior to the rebellion - then Xegwana was appointed to act for Mqedi.⁷

When I found my brothers Mapikelela, Siyazi and Vimbandhlebe becoming rebels, I went to Gobosi to ask him to induce Mqedi to return home, as it was owing to his becoming a rebel that my brothers wanted to become rebels too, so as to follow him. Gobosi had already been deposed on the representations of Mr Field. I went to him and not to Xegwana, who was the acting chief, because he was, in accordance with our custom, the proper guardian of Mqedi. He is the 'son' of Dubuyana,

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and his mother is a wife in the upper part of Deliweyo's homestead.

Gobosi told me Xegwana had told him to fetch Mqedi. Gobosi told me Mqedi was at Sikota's kraal with the *impi*.⁸ Gobosi went to Sikota's, but found Mqedi had gone on to Mtandeni, Meseni's chief kraal. Gobosi passed them on the way, for they returned to Sikota's. Gobosi came back and found them at the Vutwane stream, at the place of Sikota's people. He slept there. Next day, Saturday, being very tired, he waited till Sunday, but on Sunday he was afraid of moving through mission lands, as it was Sunday and he had so many natives. On the Monday, early, Mangqaqana, a young man of Swaimana's tribe who had been appointed *induna* by Meseni, arrived and called the men to arms.⁹ It is said Mqedi was not there then, for he slept at Kwa Mgqizela kraal. Gobosi remonstrated with Mangqaqana, but the latter succeeded in taking off the young men with him to the Insuze where the battle took place.¹⁰

I heard this story given by Gobosi at his trial in Durban. He was sentenced to nine months, and Mqedi to four years.

When Mqedi got to the Vutwane stream, he found the men gone. Gobosi explained. Just then they heard firing at the Insuze. Thus Mqedi was not at the Insuze fight, nor was he at that of Sikota's kraal.¹¹

Sikota is son of Zizwe. Sikota is living, and is a member of the Nyuswa uSiba regiment. Zizwe is either the son of Donda or of Mapoloba, of the Nyuswa chief house.

3 Sikota was already in gaol when the Insuze fight occurred, on the ground that he, the man who was in charge, had failed to keep in order the young men when poll tax was being collected at the Insuze, at the place of *MisBodhlela* [Butler's store]. Sikota was imprisoned before Bambata rebelled, and either before or after Hunt's murder.¹² He was imprisoned by Major Maxwell for six months.¹³ It was to Mr Dunn that the natives behaved in an unseemly manner at Butler's.

Kati (in whose kraal the *impi* put up at the Insuze) is the son of Manzawayo of the Mapumulo tribe. Kati was a gaol warder in Durban. He is of Mahlube's tribe.¹⁵

Both Mahlube and Swaimana were at Butler's store when the natives protested against the payment of poll tax.¹⁶ It was their people who began the row, and they could not succeed in checking them.

Mangqaqana ka Mantabana may have been in charge of the young men who caught Mr Veal.¹⁷ He has escaped and is still at large. I do not know where he is. He was not killed.

I cannot understand how Swaimana's men all came to rebel, how it was he could not manage to restrain them.

26.12.1906

File 67, item 3, pp. 1-9.

Msime speaks, Imperial Hotel, 26.12.1906.

1 Proclaiming census and poll tax; causes of rebellion; arming of Nyuswa tribe, etc.

We were told a census was required of the number of people.¹⁸ We said, 'What people want knowing, for we are all recorded in the books? We register our wives, and none of us have hidden our huts' (from hut tax). The authorities said, 'It is nothing to be disturbed about. The king says he wants to know how many people he has.' We said, 'This is a nuisance.' They saw this as insubordination. So we accepted it. There is no matter we can speak about satisfactorily; all reply is

(considered to be) of the nature of argument or contention. After this we were told, '*Let all the children who have been born be reported. Let all who have died be reported.* If anyone does not do this, he will be punished.' And, true enough, he was punished.

We were afterwards told that people living on the reserves would be taxed at the rate of £3 a hut.¹⁹ We were astonished at this, feeling it was oppressive. (I personally do not live on the reserves.) Some of these were imprisoned for not paying, and whilst such action was being taken, we were told about the poll tax.

The Poll Tax Act did not begin by being proclaimed among the chiefs, but among the young men of Durban and the towns. We heard that the young men of Durban had *created a disturbance* in Durban when collected to notify to them the provisions of the poll tax. We also heard that a *disturbance* occurred in Pietermaritzburg when a similar statement was made. We said, 'What is the meaning of this?' The men of the tribe said, 'What is the meaning of our children being addressed in this way in the towns?' By so doing *their children were being taken away from them.* The men said, '*So are we not going to pay tax?* For the boys won't agree to give us money to pay.'

Gobosi and his tribe were summoned to Butler's store at the Insuze, and there informed of the poll tax by the magistrate of Ndhlovini. [Dunn?] I was not present on this occasion. No disturbance arose. People were ordered to come to Gaillard's store (Madhlombolo is his name) at the Umvoti drift, where the magistrate again spoke to them about the poll tax.²⁰ Gobosi went to Madhlombolo's; I did not go. No disturbance occurred. I do not know why Gobosi was told the second time of the poll tax.

2 Sikota was called to Mr Butler's (Misbodhlela) to pay the poll tax. Sikota went alone; *he left his people behind.* He said the people had no money, and would look for it. Sikota raised no disturbance, for he had no number of people to speak of with him.

It was the people of Swaimana's tribe, and Mahlube's, who began the row by saying '*Usutu!*'²¹ I was not present, but I heard this. I hear only these three men of importance were there that day, no other chief.

Sikota was called to bring men and pay poll tax at eNdhlovini. He went alone, leaving his men behind, and it was in failing to bring his men that he was held to have committed an offence, not because those with him created any disturbance (offered any resistance).

I know Sikota was much averse to turning boys out to work on the roads.²² Gordon recommended that he should cease to be *induna* (headman), as he could not manage his people.²³ Field, however, has found no fault with the man on this point.

Sikota was arrested by Maxwell, tried and given six months imprisonment. I do not know why he was punished. Xegwana will know. In the meantime, we paid our poll tax at the Ndwedwe court house. I brought the people up to pay. The people did not turn up when called by Xegwana. Field was away just then, and Farrer was acting. I asked for another day to be fixed. This was done. I sent out immediately, and the people turned up on the Friday.

Some little time before Field went on leave, Mbango's and Gobosi's men had a faction fight.²⁴ At the trial, before Field, some of Gobosi's people gave evidence against their own side on the point as to who the aggressor was, and such evidence led to the conviction of Gobosi's

people. Incensed at this, Gobosi arrested those who had given this evidence, and fined them. They complained. Field took the matter up and reported Gobosi, whereupon Gobosi was removed from his chieftainship by the Secretary for Native Affairs, and Xegwana appointed. Now Gobosi is the natural guardian of Mqedi, and the biggest man in the tribe. Surely if he had been fined, say £10, it would have been sufficient. His deposition was announced by Field (Mehlwabukali) on the eve of his departure on leave.

3 The secret of the present unsatisfactory state of affairs in this country is mismanagement, misgovernment, neglect. It is the office over which Samuelson presides that is responsible for all the evil.²⁵ Men of our tribe will not obey us; they think nothing of fines. Formerly they were fined one or two head of cattle, by Sir T. Shepstone as well as by Dubuyana and Deliweyo. Now they do not respect their chiefs. Women do not obey their husbands. They arrive late at night only to go off again on a visit next day (instead of attending to their domestic duties), and, if one interferes, they complain, and the kraal heads are arrested.

People are *caused to be resentful by the whites* - a cause of rebellion - because *unexplained things* are brought about daily. What is desirable is to *listen to one another and to answer one another*. All the things of which we complain have emerged recently. Before, men like Misjana, Gallwey, Windham decided our *lobola* claims satisfactorily.²⁶ The road-party work is a grievance. This is called month after month. *The young people are now deserting their fathers* because of the *isibalo*, because they are very much afraid of it. The work is hard. They *earn* nothing, and are given little food.

Most of the people like the white people; they do not care for Dinuzulu. Things go wrong in our own mouths. The wrongs from which the people suffer are of the Europeans' own making. *'You treat them badly.'*

Dog tax - this is an *inexplicable thing*, for they catch no bucks; and these bucks, we have specially provided, shall not be touched.²⁷ *We come right into the homes of the people*. We make *kolwas*, and when a *kolwa* is merely an *induna* of a missionary, we make a *chief* of him and give him a *district (isifunda)* in the middle of tribal lands of his chief.²⁸ *Kolwas* have destroyed our kraals. *Kolwas* say they are sent by missionaries. The result is our children and our women have taken to dress, and in the midst of all we are at a loss as to what to say.

We are surprised and concerned about the whites buying land and charging heavy rentals from an *isifunda* (tribe) that pays the government far less, even though this *isifunda* is living alongside the farm in question.

We find police put in at the magistrate's office. These go out at will to arrest natives, although no one has gone to report to them that anything wrong has happened. [This shows where police system is bad, and where they should come under the magistrate.] A country cannot be governed by children and lads - Europeans and natives. For the *induna* at the court house is a boy, and he *plays about with us*. A European boy too is unsuitable. Why appoint over us hot-tempered magistrates in whom we cannot have confidence?

No consideration is shown to men like myself who have no sons to

work for them. I, for instance, might be given a place or post where I could make some money. Things are not as before, when I could go to the court and get a job - now police have usurped this position, and strut about wearing their 'caps on their very cheeks'. They wrongfully arrest time after time, as at a beer drink; they take beer, and then go and effect arrests - without warrants.

Xegwana is merely of the *left-hand house* and not of equal rank to Gobosi. The whole tribe was surprized at this.²⁹ Field said, 'Your chief *is removed*; you have no chief. Choose another. If you don't, the government will appoint a man of its own choice.' We accordingly appointed Xegwana.

Xegwana and Gobosi are unsuitable; they will not listen to what the headmen say; they have no ears. Therefore it is desirable to bring forward Mqedi as soon as possible and appoint him. Gobosi came to the Pietermaritzburg authorities with mere lads, instead of taking men. 'Don't go alone,' I said, 'otherwise you won't be able to reply satisfactorily. Don't merely select your favourites.' Gobosi is younger than I am. Xegwana is, however, older than I am. I am the same age as Deliweyo. They (Gobosi and Xegwana) do not care to have an *induna*. Maybe they fear it will hide or obscure their importance. They do not care to have an adviser; they want to do everything for themselves. They won't take the advice of others. Gobosi seems to me a more competent speaker on behalf of tribal affairs than Xegwana.

Europeans do not assist parents in regard to the marriages of their daughters to young men. These young men pay a beast; this beast goes on increasing, and the young man claims the issue. [This is right, but see below, p. 5.] He pays that as the *lobola*. The *lobola* claimed by a parent is, however, ten head, and if the son-in-law cannot, or does not get it, he is eventually obliged to allow the marriage and then never gets his *lobola*, for no claim can be made. For between the paying of *lobola* and the marriage, the bride is lent, and in the interim, instead of doing his best to earn money to pay *lobola*, he squanders his earnings on his personal adornments, and medicines which he uses on the girl, and, in despair, the marriage is allowed, for the young man defies the parent to do anything, taking refuge behind the white man.

Native doctors of standing will not practise their calling owing to the licence they are obliged to pay; hence upstarts take to doctoring, with disastrous effects to the native public.

They have not stopped finding ways of getting money out of us - i.e. the Europeans. They are constantly finding pretexts for imposing direct taxation on us. The hut tax is not a matter to which we object.

The practice in regard to the issue of cattle prior to marriage was for the issue to belong to the bridegroom if the heifer or cow bore a calf within nine months, that being the period of gestation; but if after that time, then it was counted as belonging to the father-in-law, for his bull had *sired* it. The European rule is that all the issue prior to marriage belongs to the young man, on the ground that it is not possible at the time of delivery to decide whether a beast is or is not in calf. The European rule is now accepted by natives, though it does not seem quite fair. Generally four, three, two, even one head is paid when the parent agrees to lend his daughter to the son-in-law. This lending is the marriage ceremony. The young man promises

to pay the balance. This he may do in a year, two or three, or never.

26.12.1906

File 67, item 3, pp. 6-9.

6 Msime ka Beje. Chief: Xegwana.

My tribe is the Nyuswa. We are the principal section of Nyuswas. Mqedi is the present heir to the chieftainship. Mqedi ka Deliweyo ka Dubuyana ka Sirayo ka Mapoloba ka Mbele ka Maguya ka either Ngcobo or Nyuswa.

I do not know who caused the Nyuswas to arm. I heard Gobosi (ka Dubuyana ka Sirayo etc.) say, when being tried in Durban, that he found members of his tribe at the eVutwane stream in the charge of Mangqaqane ka Mantabana, of Chief Swaimana's tribe, who had been appointed by Meseni to the position of *induna*. When Gobosi came to get the young men to come back, he found Mqedi not with them but *at the place of the people of Mqizela ka Mnikina*, where he was sleeping. I do not know why Mqedi slept away from the *impi*; I fancy he must have felt things were not quite right. I hear that Ganana, son of Sikota, questioned him as to where he was going. He said he was going with the *impi* to Mtandeni (Meseni's chief kraal). Ganana asked what he meant by going off with irresponsible persons. 'Where are the principal members of the tribe?' Luzindela, son of Deliweyo, remonstrated with Ganana, and said the men were to go forward, so they went, and Mqedi followed on alone to Mtandeni. He saw and spoke to Meseni, so I hear.

Before this all happened, something occurred which should be related. The Poll Tax Act was proclaimed during Gobosi's acting as chief. [See 'Census and Poll Tax' - another page.]³⁰

7 When I found my three brothers, Mapikelela, Siyazi and Vimbandhlebe, about to break away from my kraal and join the rebels, I went and saw Gobosi to try and persuade him to call Mqedi back, whose being out made my brothers restless. Gobosi went after Mqedi, but learnt he had gone on to Mtandeni. He went on there, but passed the young men on the road. He returned. On Saturday he was too tired to move; on Sunday he was afraid to take young men in a body across a European mission station, so he waited till Monday; but on Monday the young men heard firing at the Insuze (the battle), and rushed off there. Mqedi was not with them. Mqedi said at his trial that he did not intend to become a rebel. He said he went on the Monday to the eVutwane, where he left the young men with the intention of taking them home, but found they had all eloped, having been taken off by Mangqaqana. Mqedi asked Gobosi how it was they had gone off (for he found Gobosi at the eVutwane), whereupon Gobosi said Mangqaqana (had) said Europeans were seizing stock in the neighbourhood of the Insuze, whereupon, in spite of all Gobosi could do, they broke away. (Mangqaqana is not in gaol yet.)

Mqedi says he was prevented from going along by the European troops, who were chasing rebels, so he made off in another direction, he then being with Ndabambi and Mpondo.

Mqedi was imprisoned for four years. He is still quite young, say 22 to 25. He should not have been so heavily punished - two years would have been enough.

Mqedi accuses Xegwana of having caused him to arm and go to

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Mtandeni. Xegwana denies this; he denied this at Durban.

It seems Major Maxwell sent and told people of Xegwana's tribe to 'get ready their weapons'. A policeman was sent by Mr Field (so Xegwana says) to give a similar order. There was a beer drink at Nkumbeni kraal (Deliweyo's - *the place of Mqedi's people*), and Xegwana was there. Xegwana called a meeting of the tribe. I was present. He simply said we were to *get our weapons ready*; he did not say what we were to do. After the meeting, he, Gobosi, Biziwe and Mqedi retired to the Nkumbeni to drink beer, and it was on that occasion, says Mqedi, that Xegwana had directed him to go to Meseni at Mtandeni. Mqedi said he did not know the Mtandeni kraal, and had never had anything to do with it.

Mqedi went off to Mtandeni on the Tuesday. Xegwana went to report his going at the magistrate's office (Field's) on Wednesday. On the Thursday he came to me and said he had been at the court house. Xegwana told the magistrate that he had ordered young men to take arms and prevent Meseni's people from entering his ward, as they were very restive in theirs. I went to advise Gobosi to fetch Mqedi back. I did 8 this early on that Thursday - the same day that I spoke to Xegwana. On Friday I went to Sitswebu to tell him to prevent the young men from arming. He, however, was absent. I spoke to his mother, who said Sitswebu had gone out with that very object. It was on the Monday after that [July 2nd] that the Insuze battle occurred.

Saturday, 23 June	Xegwana calls men to tell them about arming.
Tuesday, 26 June	Mqedi joins rebels.
Wednesday, 27 June	Xegwana reports to magistrate.
Thursday, 28 June	Msime goes to Gobosi to say, 'Fetch Mqedi back,' and sees Xegwana.
Friday, 29 June	Msime goes to Sitswebu.
Saturday, 30 June	Gobosi gets back to eVutwane - Mqedi there with young men.
Sunday, 1 July	Gobosi reluctant to take young men across mission station.
Monday, 2 July	Insuze battle. Mqedi probably sleeps in forest.
Tuesday, 3 July	
Wednesday, 4 July	Msime's brothers, Mapikelela, Siyazi and Vimbandhlebe, arrive at night.
Thursday, 5 July	Msime sends them to court house - per Bakwekazi, a brother of Msime's who did not rebel.
Friday, 6 July	
Saturday, 7 July	
Sunday, 8 July	(Matshwili's Izinsimba fight.) ³¹

My brothers did not join Meseni's forces after the Insuze fight, nor were they at Sikota's affair.

Vimbandhlebe and Siyazi - I sent them to Gobosi on the Saturday to ask how it was that Mqedi had not returned. Who was it who was keeping him back? It was when I found they did not return to me that I concluded these brothers had joined the rebels.

Mbango's people - abakwaHlope (*sibongo*) - they did not join the rebels, not one of them.

Mqawe's people did not join the rebels.³² Mqawe refused to let his men join the rebels, nor did they.

Sotobe's (chief) people joined; also Mahlube's and Swaimana's.³³

We cannot understand how Sotobe came to be selected to march about with the troops and burn our kraals. He went with a *boy of Mpongo's*, i.e. Mbabama. Mpongo is Mr Swales.

All Deliweyo's tribe joined the rebels, but there were a few exceptions, like myself and some *indunas*. The great bulk all armed.

9 I cannot think what the reason was for all our people arming as they did.

Mangqaqana was made an *induna* by Meseni. I do not know if he was *induna* under Swaimana.

Our tribe is not on particularly friendly terms with Meseni's. Meseni's people used to fight with ours in Sikota's sub-ward; they have also fought with Swaimana's, an off-shoot from ours. *We did not exchange information with them*. We, however, *do so* with Swaimana, Mqawe, Rodoba, Tshani, Mbozana.³⁴

There seems to me something wrong when neither Xegwana, Gobosi or Biziwe remonstrated in any way when Mqedi left to join the rebels on the Tuesday, for he must have gone off with their full knowledge. All the prisoners say they had a meeting with Xegwana, Biziwe and Gobosi, (these) having met them at the Tongati, that being the day Mqedi left with the *impi*. It was on Saturday 23rd June that Xegwana called the men together to tell them about having to *get their weapons ready*.

There are three *companies (viyos)* that started off on one and the same day, Tuesday 26th June, to join the rebels. One was in the charge of the *induna*, Ntozake, the next was with Mqedi, whilst the third was met by Xegwana, Gobosi and Biziwe at the Tongati. As regards the first, Xegwana sent two men, Manukuza and another, to ask whose boys they were. He was told they were his. Nothing was done.

It seems the beer-drink took place on the Saturday, 23rd June, at Nkumbeni; on the Tuesday, 26th June, the beer was drunk *at the place of Jeke's people*. It was whilst Xegwana was at Jeke's that Mqedi took his *viyo* across the Tongati waggon drift (they must have crossed at the drift as they came down the waggon road) at dusk. The last *viyo* was met by Xegwana, Gobosi and Biziwe at night at the Tongati river. Gobosi told me they met it at night.

Gobosi told me that Xegwana had advised him to get Mqedi back, but he had refused, as he had already warned Mqedi not to join. He, Gobosi, said he told Mqedi not to join the rebels, that he then went to Jeke's, and during his absence Mqedi joined the rebels.

Notes

¹Cf. Bryant, *Olden Times*, pp. 479-83, and genealogy opp. p. 482.

²The Mamba is a northern tributary of the middle reaches of the Thukela. Mfungelwa, chief of the Ntuli people, and Bagibile, chief of the Shange people, lived in the Eshowe division. The localities which they occupied are shown on the end-map in Stuart, *Zulu Rebellion*.

³Mqawe kaDabeka was chief of the Qadi, Mnguni kaMshiyase of the Shangase, Mashiza kaMvakela of the Wosiyana, Bacela kaDube of the emaLangeni, Dikwayo kaMkhalelwa and Swayimana kaZibuko of collateral

lines of the Nyuswa, Mangaphangapha of the Bhulose, and Deliweyo of the Nyuswa.

- ⁴Table Mountain is situated some 20 kilometres to the east of Pietermaritzburg.
- ⁵EsiDumbini is a rock formation near the source of the Thongati.
- ⁶Somsewu was the Zulu name for Theophilus Shepstone who was successively Diplomatic Agent and Secretary for Native Affairs in Natal between 1845 and 1876.
- ⁷Mqedi, who was heir in the senior line of Nyuswa chiefs, was awaiting recognition as chief by the Natal government. His uncle Gobosi, who had been appointed to act for him, was chief of the Nyuswa in the Mapumulo, Inanda and Indwedwe divisions, where he was superseded in 1906 by his brother Xhegwana. J.J. Field was magistrate at Indwedwe. The reference to 'the rebellion' is to the rebellion of 1906.
- ⁸Sikhotha is later identified by the informant as belonging to a collateral line of the Nyuswa chiefly house. His *umuzi* was at Phonjwana hill, south of the middle reaches of the Mvoti river. See Stuart, Zulu Rebellion, end-map.
- ⁹Swayimana kaZiphuku was chief of sections of the Nyuswa in the Mapumulo and Umvoti divisions. Meseni was chief of sections of the Qwabe people in the Lower Tugela, Mapumulo, Indwedwe and Inanda divisions. His *umuzi* was located north of the middle reaches of the Mvoti river. See Stuart, Zulu Rebellion, end-map.
- ¹⁰The Nsuze stream is a southern tributary of the middle reaches of the Mvoti river. Butler's store was at the source of the stream. See Stuart, Zulu Rebellion, end-map.
- ¹¹The reference is to engagements between the rebels and the Natal government forces in July 1906.
- ¹²Bambatha kaMancinza was chief of the Zondi in the Umvoti, New Hanover, Umgeni, Lions River and Krantzkop divisions. On 5 April 1906 he led an attack on a force of Natal police in the Mpanza valley north of Greytown. S.K. Hunt was killed near Richmond on 8 February 1906 by people of the Fuze chief Mveli.
- ¹³Major T. Maxwell was magistrate at Mapumulo.
- ¹⁴The reference is to R.E. Dunn, who was T. Maxwell's predecessor as magistrate at Mapumulo.
- ¹⁵Mahlube was chief of the Gcwensa people in the Mapumulo division.
- ¹⁶The Poll Tax Act of August 1905 was a major source of discontent among Africans in Natal.
- ¹⁷O.E. Veal was killed by a group of Meseni's Qwabe in the Mapumulo division on 1 July 1906.
- ¹⁸A census was held in 1904.
- ¹⁹After the mission reserves had been placed under the control of the Natal Native Trust in 1903, a rent of £3 per annum was levied on the inhabitants of these reserves.
- ²⁰Gaillard's store was at the drift over the Mvoti a few kilometres to the south-east of the confluence of the Nsuze stream and the Mvoti. See Stuart, Zulu Rebellion, end-map.
- ²¹The name uSuthu became applied to Cetshwayo's followers in his struggle for the Zulu royal succession in the 1850s. The cry '*Usuthu*' later came to be used by persons who sided with the Zulu royal house against its enemies.
- ²²Under Natal's so-called *isibhalo* system, chiefs were obliged to provide men for labour on the roads and other public works.

- ²³The reference is probably to W.R. Gordon who was magistrate at Mapumulo from 1883 to 1898.
- ²⁴Mbango was chief of the Hlophe people in the Indwedwe division.
- ²⁵S.O. Samuelson was Under-Secretary for Native Affairs in Natal from 1893 to 1909.
- ²⁶Misjana was the Zulu name for John Shepstone, who held various posts in the Natal Native Affairs Department, and was a judge of the Native High Court from 1884 to 1895. W. Windham served in the Natal Native Affairs Department, and was Assistant Under-Secretary for Zululand Affairs in the 1890s. M.H. Gallwey was attorney-general of Natal from 1857 to 1890, and chief justice from 1890 to 1901.
- ²⁷The dog tax was 5s per annum.
- ²⁸The word 'we' as used in the preceding sentences seems to mean the Natal authorities.
- ²⁹I.e. at Xhegwana's appointment in place of Gobosi.
- ³⁰See p. 52 above.
- ³¹Mashwili kaMngoye was chief of the Mthethwa in the Mapumulo and Lower Tugela divisions. He had his principal *umuzi* on the izinSimba stream, a southern tributary of the lower Thukela.
- ³²Mqawe was chief of the Qadi people in the Indwedwe, Mapumulo, Lower Tugela and Inanda divisions.
- ³³Sotobe was chief of a section of the Nyuswa in the Indwedwe and Inanda divisions. For Mahlube and Swayimana see respectively notes 15 and 9 above.
- ³⁴For Swayimana and Mqawe see respectively notes 9 and 32 above. Hodoba (Rodoba) was chief of the Shangase, Tshani of the Wosiyana, and Mbozana of the Ngongoma, all in the Indwedwe division.