

PINDULIMI ka MATSHEKANA

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- 54 Pindulimi ka Matshekana ka Maqoboza ka Mbekelo ka Ndhlovu ka Mtila ka Nongweni, *of the Nzuza people* - of the Felapakati regiment.¹ *Brown (nsundu)* in colour, thick-set, large, broad, round head, good forehead - medium height. Used to work for Macalister, the builder, Pietermaritzburg.

.... <Praises of Ndlovu kaMtila, Mbekelo kaNdlovu, Maqhoboza kaMbekelo, Nozitshada kaMaqhoboza, MaSicazana, Matshekana kaMaqhoboza, Silaja kaMaqhoboza, Tsholozo kaDlaba, Ntobolongwana kaMatshwayibana, Luhungu kaSomungco, Mbango kaMathokolo, and Phalo kaSodidi omitted - eds.>

- 60 Pindulimi continues.

The death of Nozitshada.

He fought and fought and fought at eMaqonggo.² He became exhausted, threw away his assegais, and said, 'Kill me.'

When Mpande's army came up, Nozitshada had said, 'So the inkosi is bringing boys against us.' Ndhlela said, 'Where will you begin fighting?'³ He said, 'I shall begin with those companies (amaviyo) which are approaching.' He said, 'Send out the king's army well; do not ruin matters.'

- The army was sent forward. He went off to fight, and stabbed many men there. He*
 61 *shouted, 'Wo! Here I am. Wo!'⁴ His right arm began to swell up, so he took his assegai with his left hand. He stabbed mightily with his left hand. Then he cried out, 'Wo! I am exhausted. Come close; stab me. I do not want to be ruled by Mpande.'*
Some men called out, 'He is deceiving you. He will rise up and stab you.' He said, 'No, I am not deceiving you. I am overcome (ahlulekile).'
He threw his assegais far from him. Then they came up and stabbed him. They cried out, 'Those of uMlambongwenya have come back. Nozitshada is dead.'⁵ Mpande's men called out to one another, saying, 'The king's great warrior is dead. Here is Nozitshada ka Maqoboza.' His mat-bearer heard this, and threw away his mats. They did not stab him; his mat-bearer survived.

I heard the foregoing from his mat-bearer. I heard from Mpepa ka Nsingila *of the Xakaza people* (he lived at Ntunjambili).⁶ Mpepa was of the iHlaba regiment. My

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father Matshekana was in the same battle, but on Mpande's side.

Nozitshada's shield became soft with the blood of men.

He was not robustly built (jarile); he was of average build (lingene), with a strong upper body. He was of the same build as I am (medium). He was brown (nsundu) in colour. He was unmarried; he had not yet been taken as a husband. He was not an induna. He was a great warrior. The king rewarded him greatly; they said his cattle were very numerous. He lived near the uMandaba (a hill, overlooking the Mhlatuze, on this side of it [i.e. south side]). His umuzi was eZintezisana [see p. 57].⁷ (People tezisana in speaking when one says, 'You speak first,' and the other says, 'No, you speak first.' They can't agree who will begin.)

They wore coverings (imiklezo) of oxtails all over; these had been presented to them by the king.

They said that his feet swelled up, and split. But when the enemy approached he no longer noticed, for he was engaged in fighting.

Notes

¹The uFelapakathi *ibutho* was formed by Dinuzulu in the late 1880s.

²The notes in this paragraph are scored out in the original. At the amaQongqo hills, south of Magudu, Mpande's forces defeated those of Dingane in 1840.

³Ndlela kaSompisi was one of Dingane's principal *izinduna*.

⁴This sentence is scored out in the original.

⁵UmLambongwenya was a Zulu royal *umuzi*.

⁶Ntunjambili is a hill near Kranskop village. It is often marked on maps as 'The Kop'.

⁷The reference is to the praises of Nozitshada, which we have omitted.