

NGIDI

We were always in a state of unsettlement, unrest (*xobisekile*) in the Zulu country.<sup>333</sup> 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.

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Ngidi (Magambukazi) alone.

I crossed over with Mpande into Natal in 1839. I had already assumed the heading, those my age having been directed to do so by the Boers subsequently to the Ncome battle in 1838.

Makedama was in the *Xulu country* - chief: Xabashe - when Mgabi died. Mfundeko, son of Mgabi, *disputed* with Makedama. The Langeni (not eLangeni) tribe favoured Makedama. Mfundeko went off with Tshaka to the *Mtetwa country*, with his *father's brother* (*yisekazi*) Nxazonke. Nxazonke favoured Mfundeko.

22 Tshaka, Dingana, Ngqojana, Mhlangana, Mfihlo and Sopana were all turned out by Senzangakona, who was killing them for *hlobongaing* with girls.

Tshaka was born in the *Langeni country*, grew up there, and was called to Senzangakona when the killing referred to took place. Tshaka fled to live with Nxazonke. In the meantime Nandi was offered in marriage to the Nzuzi chief (petty chief), but this man *insulted her* and refused to marry her as she had been married to the Zulu king, to which Nzuzi was subject. Mqayana (the famous doctor) was of the Nzuzi tribe, and this tribe was related to the Zulu.

Makedama caused girls (his sisters) to be married to particular persons, and, after receiving *lobola* and holding the marriage ceremony, she would be taken away by him and married to another man from whom he would receive further *lobola*. [I have previously referred to cases of this mentioned by Ngidi.] Tshaka learnt this kind of *craftiness* (*ubuqili*) at Makedama's, then some other trickery at Dingiswayo's.

23 Tshaka's name among the Zulu (tribe) was uMandhlesilo.<sup>334</sup> The name Tshaka comes from the *praise* (*isibongo*) 'He who beats but is not beaten' (*uSithaka ka sitshayeki*). Just as my real name is Ngidi but my *isibongo* one is Magambukazi. I am certain the name Tshaka is an *isibongo*, given him by Dingiswayo. When Senzangakona visited Dingiswayo he spoke of Tshaka as Mandhlesilo.

Nandi, I fancy, did not go to Dingiswayo's. Nxazonke, the younger brother of Mgabi, ruled after Mgabi's death. Bantwana was a brother of Nxazonke. Makedama, when he assumed the chieftainship, turned Nxazonke out, who went to the Mtetwa. Makedama killed the *izikulu* of the *Langeni*. Nxazonke, seeing this, feared being killed and so left. He was put out at not being permitted to reign longer.

When Tshaka was given to Ngomane he was given as Nxazonke's dependant, for he had left the Zulu tribe. I do not know Nxazonke - he was killed with Tshaka - but I knew Bantwana well. He died at the Mdhloti, in Verulam, in *amakolwa* houses.