SOCWATSHA

KA

PAPU

FOLDER 1

10·1·1897 to

6·8·1908

SOCWATSHA

1 estimate (22/11/96)

Socwatsha = 230 715 bits

= c. 33 000 words

= c. 55 pp. of text

+ spacing = c. 60 pp. [No, 81 pp. of text typed so far. Bits more to come by way of addenda 18/8/01

Actually 148 pp. of text in my typescript.
Plus annotations, = total of c. 180 pp.
We'll need to see how many pages this comes to in the final version.

12/4/13

In the end, Socwatsha comes to 168 pp. of text, plus 39 pp. of notes

13/1/14

(1) Typed and printed

Soc 9/item 51/ 1-7 31-1900

Regiments.

Zululand

Izinngosi	94
Udlambedhlu (Dingana's first regt)	90
Impululutshane	88
Dhlaba	84
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(for further observations in regard to this column beyond what is recorded below, see p. 141) +140

Swaziland.

Dzimpohlo (includes Dibinhlanga and other branches of Gibabange)
Udlambedhlu
Impululutshane emkulu
Impululutshane (Undabakadengisibona)
Dhlaba
Ndabakawombe (Dingana's bata) first called Thwa Uketekete

List here given by Giba son of King Sobuza and Mankontoni, 25.11.98, Present Zululute. Note. 17.12.98, I find John Sarna does not know the regts at all until. He says Mahubulundhlovu ezibeni regt and Tigogodolo should be Mama Zicele. He never paid much attention to the regiments. Mpikelelo and others used to tell him names of them but he has forgotten.

Latshawe (buta'd by Sobuza)
Mbulalazwe (wa cet' izwe li ka mhlangala)
Emahlakabezi (a wa kwa Ndwamba)
Imguemanca or Imgungundhlovu
Amahohloka (amaxinyane)
Sigujana or Mbulalazwe (wa cet' izwe lika Unkosi Sobuza)
Luhawukawu or Giba
abalondoloji (ntanga ka Mpande)
Punga (buta'd by Sobuza)
Zicele (Zicelicela) (ntanga ka Mswazi) or Sitshi (buta'd by Mswazi)
Indhlondhlo
Ingati or Indhlondhlo (at Dinizi) = Izinqulube
(at Hoho)
Tigogodolo (Giba ka Sobuza's regt)
Mahubulundhlovu or Mbayimbayi (at Dinizi) (at Hoho) = Ndhlondhlo
Giba (ka Mswazi) = Dhloke
Mgadhlela (ka Mswazi) (ntanga ka Dubuduzi)
(or umkombodeloji ntanga ka Mbayimbayi)
abalondoloji (buta'd by Mswazi)
Ndhlavela (buta'd by Ludonga)
Giba or Ndcegu.
Mgadhlela
Izinqulube (Inqulube)
Talaza.
Isaka

Tongaland.

(portion of)
This list given me by Sijewana ka Mjanyelwa (of Ndabakawombe) who believes he was is younger than Sir T. Shepstone & about Sir John Shepstone's age, but I fancy him to be about 80 — he is nearly blind but still strong. He adds that Mpande was Ndabakawombe's wives father, of Cetshwayo who was Tulwana so there must be a second Ndabaka-wombe older than one to which Sijewana belongs. He does not know where this should come in. Nov 11.97 at Stanger. See p. 140 for further remarks

Umbungabunga (Mwali's)	94
Umamba (Ingonyama)	90
Upunga (Unggatoka)	86
Udongo.	82
Ujiba (aba kwa Jiba)	78
Umpindu	74
a bia kwa Intshe	70
Insananda = Tulwana	66
Amahebula = Indhlondhlo (Mahungane of this regt. Nkomuza of this regt.)	62
Izitshozi = Dhlokwe	58
Amakeke = Mscapo	54
Amatulu.	50
Amagovu.	46
Ingubokamanaba	42
Inzanayo = Ingobamakosi (Mabalabala)	38
Unompilela	34
Inkwitshimana = Mbokodwebomvu	29
Amahuzu	
Izinsimbi.	
Amalalanenjobo.	

Notes in regard to the above lists. Tongaland. I got the whole list from two men, Mahungane and Nkomuza (Nkomuza Dhlatshwa) genuine Tongas but residing in Ingwavuma Dist close to Pongolo + Ingwavuma (for 18 years). Mahungane is ntanga ka Tulwana i.e. his regiment is Insananda, whilst Nkomuza is ntanga yo Dhlokwe. Mbungabunga and Mamba regiments were buta'd by Mwali but existed under Makasane. Makasane's own regiments proper begin with Upunga. The Ingubokamanaba so called because at that time Manaba [illegible] attacked by ... Inzanayo hlasela'd at Mapunga. Unompilela [illegible] others never were engaged in warfare (hlasela'd). To qamba ibulo is in Tonga to eta ibulo — the 'a' in eta at end of each word is of course eliminated for euphony's sake.

8.11.97

Note. The Zululand regiments were given me on 10.1.98 by Socwatsha as Mpande's. I have copied them in here from another note-book.

Of the above Tongaland regiments were recruited by Mpande as follows: Mwali recruited only Umbungabunga and Umamba, Makasane's follow next with Mpikelela's regts (Inqulis) begin with Izitshozi + end with Inzanayo. Ngwanazabe begin with Nompilela + go to end of list. Zambili recruited what for her son? only Nompilela

3-1-1900 9/ite 51/1-71 + 51 FILE 9 ITEM 51

Socwatsha ka Papu speaks:-
The Sirayo-Mgabi Succession claim. Ishaka's decision.

3.1.00. Sirayo ka Mapoloba ka Mbele ka Maguya ka Tondo ka Ludiyo ka Buyiswayo (o wa buyis'abafazi ekulimeni, wa buyis'amadoda ekucabeni); he Sirayo banga'd with Mgabi ka Mapoloba &c as above. Their sibongo was aba kwa Nyuswa, kwa Ngcobo. Mapoloba's heir Mkuyane - by uMagwabe (daughter of Gcwabe father of Zihlandhlo, Gcwabe's father being uKabazele - abas Embo, kwa Mkize) - Mkuyane died. The Nyuswa izinduna, among them the greatest induna Nkeneza ka Ngcengce ka Mpipa wa kwa Ngidi, directed there should be a discussion to appoint another inkosana in succession to Mkuyane (Mapoloba, of course, being dead). Those who favoured Sirayo thereupon armed themselves with shields and assegais, and those who favoured Mgabi also armed. They then all went to the rendezvous to talk over matters as directed by the izinduna, intermingled with abanumzana and some of the royal family of Mbele. Whilst the discussion was proceeding those favouring Mgabi had made a plan, they said Sirayo must be taken by surprize (junywe) and ~~stabbed~~ ~~&~~ be 'citshwad with an assegai and killed there and then whereupon Mgabi would busa the succession dispute being over. No shields are not put skin side downwards but hair downwards and assegais on the hide, this is done so that if any isidumo occurs a man can instantly take hold of the shield & assegais instead of gwazazing. A man Sihlanu of Mgabi's section hurled an assegai, passed closed to Sirayo's

Gwazaza

Sirayo's right side but did not injure him and struck the shield beside him (agasejwabini – inside of shield). The two forces immediately came into collision, ya bugana ya bugana. Mgabi's lot was defeated and chased off. Warning was then given to all who were not present. They memana'd on both sides till their numbers swelled and again fought, severely killing one another. Again were Mgabi's lot chased away. The ama Ngcobo were very numerous who governed their own sections in various parts of the country. Word was sent to these heads of tribes of Ngcobo family. They then went and joined Sirayo. The Nyuswa izinduna then sent to the various Ngcobo heads and said "Go on to the side of the man you favour." They then went. Bovungana ka Mavela went & joined Sirayo (Bofungana not Bovungana being of the section I personally am descended from viz a ba kwa Ngongoma), Dube ka Silwane wa S'Emagadini also joined Sirayo, Tondolozi ka Tayi was'emalangeni also joined Sirayo, Mtshiyane ka Tshuku owa kwa Tshangase went to Sirayo, Marawule ka Nonyanda a ba kwa Mafuze, as for the Amaosiyana they broke in two some to Sirayo others to Mgabi. ~~The~~ Mvakela's amaosiyana went to Sirayo, those of Gcugowa went to Mgabi [this Gcugowa is the very man who was afterwards caught & brought to Tshaka for stealing the cattle taken from Pondos & other cattle as well – a notorious thief) – Gcugowa ka Ncameni ka Sizana ka

Dube grandfather of Mgawe, & father of Dabeka

Marawule ka father of Madhlenya father of Hemuhemu father of Mveli

ka Nozaca, aba kwa Osiyana. Gcugcwa wa yake kwa Mam'bulu, ehlanzeni esixeni - Umambulu stream enters u Tugela. Tshutshutshu now lives on Gcugcwa land.

Nomazucwana ka Ndela abese Mgangeni joined Mgabi — All these men, although given different zibongo, ~~are~~ were all portions of the Ngcobo family.

Sirayo was thus vunwa'd by 6 persons of note, whilst Mgabi was vunwa'd by two.

Fighting then went on constantly — always killing one another, Mgabi's lot being defeated. This went on to such an extent as to be noised abroad kwa Zulu and to Tshaka that abantabaka Mapoloba baya bulalana. It was stated to Tshaka "ba bulalana nje ku bangw'ubukosi. Tshaka then said "Hambani yo ba biza beze lapa, beze lapa kimina." Ku be ilowo eze nabantu bake abamtandayo, ba vunule, ba vunule ngezimpahla zabo zomkosi a be be zi faka uma uyise wabo e gub'umkosi." They thereupon went, went to Tshaka kwa Bulawayo. Sirayo was a very tall man and yet stout (zimukile) whereas Mgabi ~~is~~ was quite short. Sirayo vunula'd ngo mqele wake womtini, ese vunula ngemyakana ye sakabuli ne gwalagwala nemixezo nomqubula. Mgabi vunula'd ekanda nge ndhlazi also imixezo no-mqubula.

They then came to Tshaka. Tshaka in the meantime had sent and called Dingiswayo oYengweni, also Macingwane e Ngonyameni. The ama Ngcobo then fika'd Kwa Bula -wayo. They tshaya'd umkumbi. Tshaka then beka'd. The first thing that happened was that Tshaka's dog was doctored, it being said i yon' ibek'amakosi. Isingala lap'ingceine kona (umkumbi) ihamb' i ba nuke idhlela, iba nuke idhlela. Inuk'aba pambili, for it is the more important that stand in front when in umkumbi formation. Ihambe ngohla njalo i y'ifike ku Ngabi, ifike nongabi i m nuke idhlele, i nuke abanye nga pambili. Ize i fike lapa ku kon'u Sirayo. Dya fika ku Sirayo ka im nuki, i si fik'ilala pansi nga pambi kwake. Se lu memeza ke uhlanga lwa kwa Zulu, u Dhlungwana wombelebele u seti "Nansi inkosi yama Nyusuva. Inja u Sirayo a yi m nukanga, ifike ya lala pambili kwake. Uti Ani boni injake inzwile o inkosi? Dont you see by the very ornament and dress that Sirayo has on that he is indeed an inkosi? Ikon' inkosi e ki vunule nge ndhlazi, i tuval' indhlazi ekanda na? He then told Dingiswayo, Macingwane others that the Chief was Sirayo. He then said "Take Ngabi away and put him to death". ~~He said~~ Sirayo then said "Oh, Sir, he is ~~a~~ the son of my father I do not like to see him put to death. I have

beaten

beaten him. I have defeated him in warfare & again when the question of ubukosi succession was considered Tshaka then agreed to what Sirazo requested, but you Sirazo must send people to me with bundles of ugwazi, for ugwazi was 'emamba umnandi, ngi zo bema wona.

They then all dispersed & went home.

Sirazo thereafter caused gwazi to be sent to Tshaka.

u Nomazocwana ka Ndela konza'd Tshaka. Tshaka liked him as he was smart, he being a member of Ngcobo tribe. Nomazocwana hlangana'd no Mgabi, se be tandana. Sirazo became the great chief and inherited all the inheritances of the ~~tribe~~ family. Mgabi was appointed Chief by his mother Mazcwabe, for he was taken whilst a child & told to go & senga izinkomo za ngasenhla. Nomazocwana then said that this ~~so~~ tobacco regularly sent you by Sirazo is as regularly washed upon by him before being dispatched to you. ~~So~~ He hleba'd Sirazo, S. being absent. Tshaka then said "Uzinisile Nomazocwana, u Sirazo u ne situnzi, isitunzi sake sikulu, ngiti ngi ngambeka ngi tshazwe uvalo. Futi nga m'bek' indina yami yaso Badaneni (built Emamba, on Madungela ridge). Ne'xiba lake ka libwi nezigab' ezinye, li ya zi xotoha. Unxanele ukubulala mina kubuse yena –

So

So ku pakwa impi, u se yo bulawa without being called up to inquire if the allegations made by Nomazocwana were true or not.

Sirayo was then put to death, whereupon our izwe citeka'd and konza'd kubo ku Zihlandhlo ka Gcwabe, at his Esimahleni kraal, isimahl'esilala ng amanzi, probably said because many were in the habit of sleeping only after having wate to drink.

Tshaka again paka'd his impi and put to death Mafonposi ka Bofungana. He was killed because it was supposed he was angry at Sirayo having been killed, for he had a war like impi.

Tshaka then killed Tondoloji ka Taye. All those who escaped Empini went and konza'd ku Zihlandhlo, kubo Esimahleni.

Tshaka said of Zihlandhlo that he was his unawe and allowed him to build an isigodhlo that being an honour denied to others.

Zihlandhlo was only put to death after Tshaka's death by Dingana. Dingana was just about to fight the Boers. After this people got into the habit of crossing over to live in Natal.

We are amalala. These are samples of our language

umntwana = unwana / inkomo = iyomo.
imbuzi = imbeli / ukuzwa = ukuva

ukuhamba = ukuKamba pambili = Kembili
izwe = ilive kugala = ncadi
amanzi = amadi ulimi olimini = Kelulimini
umlenze = unede inxeba = linxeba
bamgwatile enedeni = they have stabbed him in his leg
umkono = ukono
umtkonto = ukono
wenzani = wedani
not wentani

~~That time, those~~

It was owing to being killed off by the Zulus that many crossed into Natal and ill-feeling between the Natives of Natal & Zululand continued till after Cetshwayo's death. This feeling however is now disappearing in consequence of Dinuzulu. The old people resented their Chiefs being killed by the Zulus, e.g. we Ngcobo people. The younger generation however speak of Dinuzulu as their king.

Nomazocwana was killed by Dubuyana ka Sirayo because of his having ota'd Sirayo, this took place in Mpande's time. Matondwana ka Nodada, isikulu sa kwa Biyela, ~~too~~ was also killed. Mpande then told his Zulus on the Tugela to move back onto higher ground as the Makafula of silungwini would geda them.

Socwatsha can give many zibongo of Sirayo - about 50-80 lines.

Dingana's induna was Ndhlela ka Sompisi. Ndhlela was the father of Mavumengwana and Godide.

Dingana's kraals were as follow:—

Mgungundhlovu. Emvokweni. (peza kwe Mfolozi emhlope – near waggon drift – south side). Ndlambedhlweni - Ezinnyosini.

Tshaka's kraals

1. Kwa Bulawayo (Head kraal)
2. kwa Gibabanye. (ikand'eli kula)
3. kwa Gibisegu. (same as Bulawayo per Junuenu and Mbu kwa-e-31-5-03 also Ngidi.
4. Mgumanga
5. Ufasimba (site near Enkanini + the Egwegeni site (Cetshwayo's kraal because he had eaten mbuyazi)
6. Mbelebele
7. Dukuza.
8. Kangela
9. Ozwileni
10. Entekelweni
11. Mdabasa
12. Ntontelani.
13. Dhlangezwa.
14. Kwa Guqu.
15. Obimbini. (aka'd kwa Mtetwa uDingiswayo enga seko. like the Mangweni kraal afterwards built by Cetshwayo)
16. Emkandhlwini.
17. Emyeheni. (Ndukwana does not know of this). Mkando knows it. his father was killed there.
18. Nondayana.
19. Obadaneni.
20. Ekuwazeni. (kraal near Emandawe. name forgotten by S. may be one of kraals already given). Bulawayo (same Mkando = 6 ?)
21. Isipezi
22. Empangiseni.

Mbelebele p. 29 - Badamshi

Kwa Mbimbana (see p. 79)
Emfukweni (see Dingane's Labonga by Sivivi)

Dingana wa yaliwa kwa Zulu – not cared for. He was not bongwa'd emadhlozini.

S. tried to give the Zulu kings but was not satisfactory.

The Amanlungwa aka'd Enhlovane (p. 6).

Mzilikazi ka matshobana belonged to the Ndwandwe tribe.

Dinuzulu married one of Cetuka's daughters + other girls. He has had 4 children, one of these (girl) died, leaving 2 boys and 1 girl.

29.12.01 – (evidence given 28-12-1901)

70/8-10

Same convn with S. of yesterday cont'd. Zwide, Dingiswayo, Macingwana (was' Emacunwini) Pakatwayo (Qwabe tribe) – Meseni + Sigiba chiefs in L'Tugela Distr. of this tribe – Malusi (kwa Nxumalo), Bovungana ka Mavela (a ba kwa Ngcobo) – these are the names of 'kings' before the Zulu people were fused into a nation.

The Basutos speak of Zulus as Amandzbele.

Mzilikazi belonged to the Ndwandwe tribe.

6.

[28-12-1901]

70/2-246
70/6-8.

Note. I sent Dhlozi about 17 to 20 days (12th inst.) ago to Nkandhla Dist to fetch Socwatsha. They both arrived yesterday evening (27.12.01) by train from Tugela, having walked from Nsuze where Socwatsha lives.

Per Socwatsha, in the presence of Dhlozi; Ndukwana was present during latter part of conversation and assisted in giving information, this day 28.12.01 (Saturday). Socwatsha, if buteid, would have probably belonged, he says, to Kandempemvu Regt (raised by the Ngobamakosi) and so now about 48 or 49. He says he remembers seeing wounds on people who fought at Ndondakusuka (2nd Dec. 1856). Belongs to aba kwa Ngcobo tribe and the following is a list of names, in order, given by him of ~~kings~~ the heads of the tribe - beginning with the most recent:— Mbozana, Sipandhla, Mafongosi, Bovungana, Mavela, Matshisa, Ndaba, Makamba (Mahamba), Tasela, Nombika, Ngongoma, and Ngcobo.

A branch of a family followed out (genealogy) is spoken of as 'umnyombo'.

The Chiefs of the aba kwa Ngcobo tribe are, beginning with the most recent:— Dliweyo (deceased), Dubuyana, Sirayo, Mapoloba, Mbele, Magula (gave name, S. thinks, to the well known hill in Eshowe Dist), Jondo, Judigo, Mbuyiswayo, Bamula and then, S. thinks, follows Ngcobo.

As regards the origin of the Zulu people S. believes that, like the food plants on the earth the various Zululand tribes dabuka'd in different places. As far back as tradition goes the Zulu tribe dabuka'd at the Emtonjaneni — Endhlovane (a river which flows into the White Umfolozi). The aba kwa Ngcobo tribe have for ages past lived at Emamba and Ensuze where S. and his elder brother Godhloza now live. When one cannot account for the origin of a people one says 'dabuk'ohlangeni'.

Now S. says he belongs to the Amalala people, these people ba bezi fuyile, i.e. their own masters. In ancient days when a fight arose the conquered chief would not be killed but caught and a large indemnity would be required to release him, (hlenga him with cattle). The common people were of course killed. People went to fight with handfuls of assegais, instead of, as in Tshaka's day, with only one assegai — a short stabbing one.

A man of great note in early days was Zwide ka Langa of the Ndwandwe tribe — waye dumile.

She pata'd isihlangu, faka'd umqubula (we zinsimango ne zinsim-ba, bincisw' o kwe sidwaba). Was a daughter of Jama and elder twin sister of Mmama.

Myiyeya was the father of Dingana's mother. "Kako ini o ka Myiyeya na?" Mkabayi used these words when appeal was made to her to decide who was to succeed Tshaka.

Mmama was of less importance than Mkabayi. Among Zulus there is a great and a small wele (twin); the first born is the great one.

M'tshongweni was the imbongi ka Tshaka. S. does not know who Dingana's imbongi was.

Magolwana ka Mkatini, Hlantele ka Qukaqa and Mahlan-geni were Mpande's izimbongi. He may have had others.

Magolwana was killed (put to death), whilst Hlantele was stabbed by a man. Mahlangeni went to Zibebu after Cetshwayo's defeat and became Zibebu's imbongi. He had a peculiar voice and kalia'd kwe gwababa (crow).

Izimbongi are usually given the itwani part of a beast to eat. Mahlangeni bonga'd also for Cetshwayo.

Vumandaba is a man who could bonga Cetshwayo well, he however was not an ~~indun~~ imbongi but can? an induna.

M'tshongweni frequently bonga'd on behalf of others; so much did he do this that a proverb arose out of so doing, viz "ngi bongel' amabandhla ngi ngu M'tshongweni ini na?" who, not having been given anything himself, bongas for those who have received gifts?"

There are izimbongi still living. noted B. Prov.

31.12.01 — ((evening given 28.12.1901)) 70/10-12

Conversation of 28.12.'01 continued.—

At the time of Dingana's death Dhlambula was chief over the Nyawo people. Dingana was killed at Hlatikulu and there buried.

The battle between Mpande's forces and Dingana was fought Ema-gonggo. Izimanguyawana zi ka Sonsukwana; ba beti Ma! Ma!

Ndhlela was killed by Dingana's order for ona-ing and tukusa-ing impi; he was killed Emagudu. Dingana kukula'd and went off to the Nyawo tribe, Obonjeni, Dingana, however, had given out to the izinduna and the impi that he was going to Somkanda's, no one

The following are heads of those which appear the very oldest tribes of the country & of whose coming no traditions appear to remain:– Zwide, Dingiswayo, Pakatwayo ka Kondhlo, Macingwana (chief of Amacunu). S. does not know which is the oldest.

In old days kwa ku citshwana i.e. assegais were thrown at one another, not, as Tshaka taught, held in the hand.

In addition to the Amalala, above referred to, there are in Zululand the Amantungwa people and these are those who speak of ehlaing ne silulu. The same people are called Abanguni, these are the people who gokot'ulimi i.e. don't tefula, in other words speak pure Zulu. The Amalala are more numerous than the Amantungwa. The word Inzula would be a collective name for all inhabitants of Zululand. The amantungwa are said to have come down from the north and to have separated hlukana from the Besuto.

When Dingiswayo fled from Jobe he came first to Bovungana, the aba kwa Ngcobo chief (v. p. 6) and asked him to tola him. Bovungana replied "ngeke ngi yi tol'inkosi." He then killed him a nyumbakazi cow and told him to leave. Dingiswayo (then Godongwana) came to Sicongo ka Mandebele kwa Ngcolosi. Sicongo received him in a friendly way &, not perceiving his rank, sent him to bula amabele. This man Sicongo lived Emandhlatati, pansi ku ka Ntunjambili. When bulaing Dingiswayo wa lunywa umungu (chaff) wa mabele. He then eqa'd ebusuku saying 'aku ku tolwa, ukubulawa' meaning the menial service he had to do, so he went on to the Amaxoza country and so on in the direction of the Cape. He went on to Cape Town. S. says he heard all this from natives of the Mtetwa tribe. D. returned on horseback. It is not stated how long he stayed away. Dingiswayo when he came to power bonga'd Bovungana for what he had done with a number of cattle.

The Mtetwa people are the Amatefula people, a se zansi.

The Sipe(e)be, Nobamba and Mgungundhlovu kraals are nganeno kwe Mfolozi emhlope and close to one another. S. thinks the Sipe(e)be kraal was larger than that of Nobamba.

The sons of Senzangakona were: Sigujwana (nkosana), Mhlangana, Dingana, Tshaka, Nggojane, Mpande and a number of others. Senzangakona is said to have had about as many sons as Mpande.

SOCWATSHA C, D, E 70/9 9.

29/12/1901 28/12/01

Under Cetshwayo, Mnyamana ka Nggengelele was the Induna. Qetuka was Induna yas' ekohlo. Ntshingwayo ka Marole was Induna yempi yas' eSandhlwana. Umuwundula ka Nomansane became induna esi kundhleni si ka Masipula. Mpande's great induna was Masipula ka Mamba, the first induna was M'bilini wa kwa Mpukunyoni. Dingana's induna was Ndhlela ka Sompisi whilst Nzobo was indun' encane. This Nzobo was the one killed by the Boers. He was sent to the Boers for the men (amadoda) said a ku konzwe. Mpande however pointed Nzobo out as the principal cause of Pieter Retief & party's massacre and so the Boers had Nzobo tied hand and food to a waggon-wheel, the waggon was then pulled off by oxen and the man crushed to pieces. Nzobo had in reality come to Mpande.

Under Tshaka the indunas were Mdhlaka ka Ncidi, (X)wana ka Nggengelele.

S. does not know who Senzangakona's induna was. The izwe la hlanganela pezu ku ka Nggengelele.

A king rarely retained the preceding king's induna because he was afraid lest he should 'a mapule nge si tunzi' = overshadow him (the new king).

Dinuzulu's induna is Mankulumana ka Somapunga ka Zwide ka Langa; also Mgamule ka Nzobo ka Sobadhli (aba kwa Ntombela).

SEE LIST OF QUESTIONS- 60/1/15-17

S. says he is about the same age as those in the Kandempemvu regt. & rather older than the Ngobamakosi. He says, jokingly, nga (x)ez' esakeni le mpupu. Remembers seeing persons who came wounded from the Ndonda-kusuka battle-field being then (2nd Dec 1856) about 4 years old.

Cakijana was a son of Dingiswayo, he citeka'd due to illness (ukufa). Somveli was another son and the alleged father of the notorious Sitimela. Mgcobo too was a son of Dingiswayo and was killed by the Usutu.

Mzilikazi's father was Matshobana.

The Empangisweni kraal was built ngo ku citwa kwa Ndwandwe, and was one of Tshaka's kraals.

Cetshwayo vusa'd many of the old kraals.

M'kabayi busa'd whilst Senzangakona ~~who~~ was still young.

of the impi felt proud and indispensable on account of their proved bravery Ishaka would give an order to kill them on the ground that they stood in the way of others who could equally distinguish themselves

2.1.02. Conversn. with Socwatsha this day:-

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Ishaka seems to have been liberal as regards giving food, but refused forbade to allow girls to soma

Ishaka once wanted to see if izangoma ~~could~~ were infallible in the discovery of truth. He sprinkled a lot of blood in the isigodhlo himself. Only Maxibi was'e Langeni was correct in saying how the blood had got to be where it was. (To my astonishment Dhlozi informs me that our old servant Sotemela (September) is a son of this man). Those izangoma who failed were put to death. Ishaka's action on this occasion was not disapproved ~~on this~~ seeing that the ordinary people had just cause for complaint themselves against the doctors for they often smelt them out wrongly. The King's action seemed to check a growing abuse.

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[Here followed a talk on questions concerning European Govt. of the Natives, European influences &c which will be found in the proper N. Book.]

this Ngeto (wrongly called Qeto in Bird's Annals + Russell's Natal) met his death at Mzumbe.

Among the first residents of Durban were 'Kito = Cato; Mangci-ngci = Beningfield; Hohlo (Ogle ?), a son of this man was called Tshaka and lives near the Umzimkulu.

The Inkata yezwe &c. The inkata is constructed of imiti and izidwedwe which are twisted round + round together and made One thereby intending to symbolize the unity of the Nation, being an embodiment or visible expression of a hope that none shall muka and konz' ezizweni. The inkata, S. says, resembles the intelezi = imiti with which the impi before going out to war was celwa'd with; the intelezi was celwa'd on the men by means of an umtshanelo and it is said to have 'ba'ba'd.

The inkata yo muzi was made, so that the muzi would not hlakazeka, and the object in constructing it was to bind all into one united people. No one but the King was allowed to make an inkata of this kind, not even a member of the Royal family. The inkata was patwa'd by izalukazi e zi nga sa gezi (who no longer menstruated).

The doctors were the ones who cela'd the impi with intelezi but izalukazi also assisted and like them used imitshanelo.

The following is a list (~~pardi~~ perhaps not quite complete) of things which were always preserved or kept at the King's kraal.

1. Imbazo yo muzi – for gaulaing umuzi
2. Inkata yo muzi.
3. Uzwati lo muzi (for kindling fire).
4. Intelezi.
5. Ubuhlungu be nkosi.
6. Ukwazi kwa nga s'enhla (for poisoning people).
7. Mkonto we'mpi. ~~and induku~~.
8. Induku ye mpi, used to komba with in giving orders.

There were two izinkata, say Ntshelele ka Godide and Somzica ka Godide; one was kept kwa Nobamba, the other 2 le cebend – the more important was the one at Nobamba. 27.2.'22.

29.12.1901 70 / ~~[illegible]~~ 13-17

On the 29th Dec.'01 a conversation took place on the following subjects:–

Among the things nqunyiselwa'd (tabooed) by the Kings were:–

1. Ingwe (leopard skins)
2. Mneaka, i.e. amagand'abomvu obuhlalu.

3. Igwalagwala. (the Lory - (Colenso)).
4. Ubusenga o bu bomvu (ba bu fakwa isigodhlo), obu gaywa amaNhlwenga.
5. iBubesi.
6. ubuHlalu obu mpofu; imfibinga. The following is a form of oath ngi rulul' imfibinga
7. inGxota (for amadod' amakulu).
8. umKangala (see Colenso) name of wood used by Tshaka.

amaNtungwa and abeNguni. These two names are for one and the same class of people. Among the amaNtungwa are the Kumalo tribes. The Kumalo people have a sibongo which runs "umNtungw' oluhlaza". The Kumalo people were also addressed as 'Ndabezita.'
The spelling abeNguni is the proper one, but the pronunciation aba Nguni will also be heard.
S. can give no meaning to the word i- or ama-Ntungwa except that such people a ba gamuk' enhla.
The aba kwa Nzuza ba hlukana na Besutu (beSutu); the a ba kwa Ntuli (former chief Ndhlela) belong to the amaNtungwa class. The people known as umzansi viz Mtetwa, Qwabe and Ndwandwe tribes bati to the amaNtungwa "i ngati na shiy' e lenu na, nehla ne silulu, neza kwe la kiti?" amaNtungwa say to Mtetwa "nina ni nga maNhlwenga a se zansi."
The Mtetwa, Qwabe and Ndwandwe tribes tefula in their speech & may be called amaTefula. Their proper collective name is umzansi. "Mtetwa ka Nyambose, wena was' ezansi" is an Umtetwa tribe sibongo.
The amaLala are not hlangene na ka ncane n' abeNguni - a wodwa nje. They were hlanganisa'd by Tshaka. The umzansi people are not again hlangene with the amaNhlwenga.
The amaLala dabuka'd pakati kwe zwe and first dwelt on both sides of the Tugela and kawula'd ngo Mhlatuze. Amacube (ch. Sigananda ka Zokufa) are amaLala, as also a ba kwa Hlabisa who live eHluhluwe, (they went to live across the Mhlatuze ngo ku ngena ku ka Mpande. Malusi, father of Sotondose (Sir M. Osborn's induna at Nhlazatshe and who was got rid of for being on too intimate

terms with Zibebu and Hamu whilst Cetshwayo was still ngapetsheya) lived in Hlabisa Dist. Mbopa (of the Hlabisa tribe) was bulawa uZibebu oNdini (the kraal was burnt). Mnyombo is now chief.

The amaLala for the most part therefore are nganeno kwo Mhlatuze. The following for instance are amaLala tribes: a ba kwa Cele; a ba se maLangeni (ake eMvuzane ngena uMhlatuze; amaCube; Emansomeni (the people themselves say Emasomini); a ba se maQadini; a ba kwa Ngcobo or Ngongoma; and a ba kwa Nyuswa) (these belong really to the Ngcobo tribe); a ba séMbo (ch. Tilongo and Sikukuku, both ka Ngunezi ka Siyingela ka Zihlandhlo ka Gcwabe (a somewhat numerous tribe), they begin Engudwini and go as far as the Qudeni forest. The Eshowe Dist is built by Qwabe as far as uMhlatuze.

Socwatsha has purposely left out of account those amaLala tribes living on the south side of the Tugela.

In comparing amaNtungwa with amaLala the latter are ~~side~~ said to Tekela; the building of huts is the same with both peoples; their customs are the same as regarding marriage, burial &c construction of headring. The differences between the two classes are now practically nil.

The ~~pt~~ word "Bayete" dabuka'd ohlangeni, like sakubona. As regards the word "Ndabezita" the Zulu people when under Tshaka they acquired power appropriated ~~the~~ it for themselves and tabooed it in respect to the Kumalo, EmaMbateni and emaCunwini tribes who had previously used the term. The Zulu sibongo was aba kwa Lubololwenja this afterwards became obsolete and frequently the words a ba kwa sibongo sibi were substituted.

S's father Papu was an isancute ie not boboza'd, this in face of the fact that Nggengelele had to boboza. He (Papu) belonged to Tshaka's "Badaneni kraal near Mamba river, close to Tugela & on left side of road going from Port Yolland toward Tugela."

Amanxusa. To Somsewu (Sir T. Shepstone). Sintwangu (deceased) ka Ntenjane; Sidindi (living - ixegu) ka Mngunelwa; Nkomesiswebu (deceased); Funwayo (deceased); Sijulana (wa kwa Mngunyana (name of reeds) at White Mfolozi near Ntuzuma Hill).

Amanxusa to Sobantu (Bp. Colenso). Same as above. Under

pe Socwatsha 10.4.1916. This kraal fell within the Nyuswa district.

Dinuzulu they were: Mjwapuna ka Malungwana; Mtokwane; Talwana ka Mantizela (Shaka's kakulu - remained a long time at Colenso's); Luzipo ka Nonageje (stayed a long time) - was present in P.M.Burg when the Duke of York received the Chiefs.

Mtokwane was also an innxeusa sent to Sambana. He was called ucingo not because of his speed in carrying messages but in consequence of the frequency with which he went them. He used to go backwards and forwards without spending any time to speak of at home.

It was owing to the influence exercised by Nzobo, one of the Izinduna, that izinkomo zamarole were not restored to the Boers. Nzobo found that these cattle were of a superior breed, had long large udders &c.

Amanxeusa to Sir Melmoth Osborn.

Ndungunya ka Mlaba (wa kwa Nxumalo); Mfunzi ka Dumuzele, (wa kwa Xulu); Zayize ka Mtendeleka; there were also a number of others; Nonaggwaba ka Mgungulu (built kwa Gazo, in Sotobe's district).

Among those sent by Sir Melmoth Osborn to Tongaland were Bikwayo; Wili; Magatsha (died there); Mpiko; Botshobana.

From Tongaland came Madzou (Bucheim) and others; and from Mhlaleni came Nkamba.

Among the children of Jama were: Senzangakona; Sojisa; Nontshiza (kohlo) - father of Timuni); (Sigwebana (kohlo)) [illegible]; Mudhli.

Senzangakona banga'd with Sojisa, latter defeated by Senzangakona; S. reigned a long time, about as long as Mpande, he died when he had grown up sons. Tikili (chief Somkele's mother) was a daughter of Senzangakona; Sokwetshata's mother was also a daughter of Senzangakona.

Tshaka paka'd impi endhle; ie. before it got home from one expedition it was sent off on another. His troops never rested - If any section of

of the impi felt proud and indispensable on account of their proved bravery Ishaka would give an order to kill them on the ground that they stood in the way of others who could equally distinguish themselves

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Conversn of 29.12.01 with Socwatsha contd =

There are no doubt persons living who could throw light on the subject as how long Dingisways stayed away from the tribe but it is not likely they uld state the period at all definitely. Natives cannot count years.

S. never stayed with Sir M. Osborn at Inhlazatshe. He found Misjane .W. Shepstone) at Eshowe. Met Mr. Osborn at Eshowe.

There used to be no cannibals in old days. Cattle dabuka'd ohlangeni so goats and izimvu (black goats); there were dogs but no cats, no fowls; o pumpkins but amabece, amapuzi; no horses.

It was Dingisways who brought in the practice of buta-ing amabuto for he saw European troops at Cape Town. In old days amabuto ere not ngamuke ngo buntanga but went according to kraals, all e men + boys of such kraal, no matter how various their ages, formed e fighting force of the kraal and were all given one name, kwa ku ngxube = mixture; among some of the ancient regiments are the napela a ka Zwide, but these men were not arranged according their ages. Mzilikazi had the Izimpangele regiment, this was und to be the case when he was landwa'd enhla. Zwide would, of urse, have funda'd ku Dingisways.

Among the notable + distant rivers were the uBekenya (siziba e, no drift), Malinga, Isanggu, uBemba.

After Tshaka's mother left Senzangakona she is said to have arried Ngendeyana (Lord Gendeyana (according to Mkandeo) 13-7-02) who is believed to have been the father of gwadi, Tshaka's half-brother.

As regards Dinuzulu he is merely an umlandwane, ka sinanga, d his mother's father Mqweli had no gama kwa Zulu.

nder ordinary circumstances Manzolwandhle would certainly have sa'd; the late Ndabuko vuna'd him.

Tshaka's mother, Nandi, wa yengo wa s'e Langeni not 'Amola'. bongo is kwa Mhlongo; (not of course to Zwide ka Langa's people). . thinks Nandi was a daughter of Mgabi, Makedama is ka ngabi. Mgabi's tuna (grave) is near where Matendeka (Harry Osborn) s to live, on his farm and just above the first house. Tshaka was tshwa'd by uMakedama not ~~by a~~ wa kwa Qwabe but wase Langeni

("phrase
"ngi ku nambitile" = I take great interest in)

One of Pakatwayo's amabuto was called izin'kondo.

S. says that after full consideration he concludes that Dingiswayo did get as far as Cape Town, for tradition says he did get there. However impossible it may appear for him to have travelled so far, even though he was a great sufferer, still in view of the current general belief S. feels compelled to accept it as true.

<< evidence given 29.19.1901, 5.1.1902 >> 70/19-22

5.1.02.
By Socwatsha
29.12.01.
Revised 5.1.'02. Sunday.

Izibongo zi ka Cetshwayo.

Entered in Book of Eulogies - including Notes.

Msindo kwa Ntilingi!
Obangwe a ba se Ntengweni be na ba kwa 'Kinya,
Bati ba xokozel' indhlondhlo ya 'ko 'ka Itshana.
Ndhlondhloni e li nga sa wa bul' amapiko
(Izindhlondhlo zi wa bul' amapiko.)
Tambekeka wen' o aliwayo,
Uze w'eusa Intambanana na ngezi nyembezi.
Abafazi ba kwa Ngxangaza ba zo lal' esibayeni njengamatole,
Amatole a zo lalapi?
U ye wa dabula ku Mlaba (who was inyanda for kandaing imikonto) o be zalwa ngu 'Kwani,
Wa fika wa m nik' inyanda ye mkonto,
Wati, mntak 'ka Ndaba, uze u ba hlabe nas' emehlweni.
Inyat' ezimpondo zi magengenene,
Ba beti ka i ku wel' uMhlatuze,
Beti ba i vimbele nga mapande em'konto.
Wa tshinkizela u matshinkizeli omnyama,
E dondolozela nge nhlendhla yake.
Impi yake e ya ku i butisa e Nthlwayini,(a)
Wa fika izinkomo za se Nthlwayini,
Wa zi hlaba kanye na 'matol' azo,
Kwatiwa zi yeke lezo, Mntak 'ka Ndaba,
Ngezi ka nyokomkulu, e zi ka Langazana. (inkosikazi ka Gubetshe)
Wa tshinkizel' umatshinkizel' omnyama,
E dondolozela nge nhlendhla yake,
E yo tshona nge sikala si ka Mpehlela no Maqwakazi,
E ya ngo Noradu, o be zalwa uMsweli
U ya u kok' umnyateliso.(b)

Igabi la kwabo le zinkabi, e li mpunga,
U ya ngo Mpepa o be zalwa u Ndengezi,
U ya li kok' igabi la kwabo eli mnyama le zinkabi.
U ya ngo Gaozi, o be zalwa u Silwana,
U ya u kok' umnyatelizo,
Igabi la kwabo e li nkone le zinkabi.
Wa tshinkizel' umatshinkizel' omnyama,
E dondolozela nge nhlendhla ypke,
E yo tshona nge sikala sa mahlat' amabili,
I Showe kanye ne Dhlinza.
E ya ngo Sikonyana o be zalwa u Nggungulu,
U ya u kok' umnyatelizo,
Igabi la kwabo e li xub' im'bala.
Igwalagwala li ka Menzi, e li suk' e Ntumeni,
Kwa bej' i Showe kwaye kwa bej' u Tukela.
Isiguqa (c) si ka Ndaba, a ba si fulele nga 'matshoba,
Sat' ukuvuka sadhl' u Zulu.
Abantu ba se Ntenguweni ngi ya be saba, ngi ba polile,
Ba zibukul' itshe, itshe li ne mamba,
Imamba yat' ukuvuka ya ngeni' ehlatini, ihlati li ne mbube
ya ba pul' ubuso bengwe ka Mongalazo.
Umtunduluka o vutw' e Ndulinde,
Iziggoza zi ya u labalabela (d)
A dhl' u Nomsimekwana o be zalwa u Bikwayo
Kwo lu dumayo, eziqungeni, (grass)
A kwaba ndaba za luto, kwaye
Wa m udhl' u matshay' a o be zalwa u Sipingo
Wa m tshaya pansi, eziqungeni, kwo lu dumayo,
Wa m udhl' u Sigombe o be zalwa u Ntshala,
Wa m tshaya pansi ezikambeni, (nkamba - umuti o nameva) kwo lu dumayo,
A kwa ba ndaba za luto.
Wa mudhl' u Faku o be zalwa u Ntshana,
Ezikambeni, wam tshaya pansi, kwo lu dumayo,
A kwa ba ndaba za luto.
Wa m udhl' u Bambelela o be zalwa u Sotobe,

Ngas' ezikambeni, wa mtshaya pansi, kwo lu dumayo,
A kwa ba ndaba za luto.
Wa i vimb' imbobo yamapoyisa;
Uhlamvana bul' umlilo
O bu baswe u Mantshonga (Capt. Walmesley) no Nggelebana. (an European missionary who lived in Zululand)
O zito zi magwegwe, ngob' egwegwe iziggoza.
uWaba le nkomo za kwa Mtshwetshwe,
udunusel' uNdi no Kahlamba.
Umzingéli ka Tshaka be no Dingana,
U z' uzingele u buye nganeno, 'mntan' ka Ndaba;
Ngapetsheya ku kon' abamhlope;
U ze we sab' imiland' (e) emidala
E ya yenziwa nga bo yihlo.
u Hlati li mnyama, limnyama konke ne mizi yalo.
uSaka lu kalweni, lapa ku hlangana kon' imifula.
U bukudis' abantu be nga tand' ukubukuda,
Ngob' ebukudis' amadod' emadala
Ngob' ebukudis' u Nongalaza e zalwa u Nondela,
Wa bukudis' u Temana, o be zalwa u Noráye,
Wa bukudis' u Mgebisa, o be zalwa u Jokwe.
Wa bukudis' u Mátshekana, o be zalwa u Maqoboza.
U mamba ye Vuna (f), umagamusela, ~~et~~
Et' ukuvuka yadhl' a ba ka yise.
Wa dhl' indhlov' e ne sihlonti (g) kwa ba ka yise,
Amakubalo a dhliwa u yena (or u Cetshwayo) (h) kwa ba ka Mpande.
Wa dhl' u Tshonkweni, o be zalwa u Mpande,
Amakubal' adhliwa u yena (or u Cetshwayo) kwa ba ka Mpande.
Wadhl' u Mantantashiya, o be zalwa u Mpande,
Amakubal' adhliwa u yena kwa ba ka Mpande.
Wa dhl' u Som(x)awana, o be zalwa u Mpande,
Amakubal' a dhliwa u yena kwa ba ka Mpande.
Wa dhl' u Mdúmba, o be zalwa u Mpande,
Amakubal' a dhliwa u yena kwa ba ka Mpande.
Wa dhl' u Dabulesinye, o be zalwa u Mpande,
Amakubal' a dhliwa u yena kwa ba ka Mpande.

Indaba yenziwe u Manqina, o be zalwa u Nkontshela,
U yen' o tat' izinkomo zas' e Mangweni,
Wa ya wa zi tela ndawonye neza se Mkweyantaba,
Ngob' e tat' u Nxaba ka Mkono.(i)
Isiziba si ka Hamu be no Ziwedu,
E si bukudise izihlangu za se Mkweyantaba.
Ilanga li ya u tshona.
U Jininindi o mnyama o ngabende be zingwe
No be zingonyama. checked & revised. S.

Notes on the above izibongo. — (a) umuzi ka Langazana. (b) umhlamb' om kulu. (c) man or beast having great strength & powerfully built. (d) the izi Gqoza used to say "Laba, laba!" (e) amaggubu. (f) river of that name. (g) bunch or tuft of hair Egolo. (h) in bongaing the king himself, ie in his presence, the words 'u yena' would be used out of respect, but now-a-days 'u Cetshwayo' is frequently substituted. (i) the name of an ox, it was the taking of this ox that gave rise to the quarrel.

S. says that the izibongo (ka Cetshwayo) are much longer than above given. A man called Vumandaba ka Nteti, induna ya o Kandempemvu, who, however, was not a regular imbongi though he took a special interest in bongaing, could go on bongaing for hours. He is dead now. S. also heard others viz Zimu ka Madhlozi when bema-ing igudu kwo Sitshitshili, this man used to be a policeman at Eshowe and was well up in izibongo zi ka Cetshwayo. Maxetshana ka Vumbi, who was intanga ye nkosi, could also bonga, is living his kraal being near Socwatsha's in the Ngcobo tribe. —

70/22-6

30.12.1901

Tribes of Zululand. —

(fairly complete list of those in Zululand at the outbreak of Zulu War).
given by S. on 30.12.01.

1. A ba kwa Butelezi.(b)
2. A ba se Mambateni.(c)
3. A ba kwa Nzuza.(d)
4. A ba kwa Xulu.
5. " " Kanyile.
6. A ba kwa Ndwandwe.
7. A ba kwa Qwabe.
8. A ba kwa Mtetwa.
9. A ba kwa Nxumalo.
10. A ba se Mantshalini.

She pata'd isihlangu, faka'd umqubula (we zinsimango ne zinsim-ba, bincisw' o kwe sidwaba). Was a daughter of Jama and elder twin sister of Mmama.

Myiyeya was the father of Dingana's mother. "Kako ini o ka Myiyeya na?" Mkabayi used these words when appeal was made to her to decide who was to succeed Tshaka.

Mmama was of less importance than Mkabayi. Among Zulus there is a great and a small wele (twin); the first born is the great one.

M'tshongweni was the imbongi ka Tshaka. S. does not know who Dingana's imbongi was.

Magolwana ka Mkatini, Hlantele ka Qukaqa and Mahlan-geni were Mpande's izimbongi. He may have had others.

Magolwana was killed (put to death), whilst Hlantele was stabbed by a man. Mahlangeni went to Zibebu after Cetshwayo's defeat and became Zibebu's imbongi. He had a peculiar voice and kalia'd kwe gwababa (crow).

Izimbongi are usually given the itwani part of a beast to eat. Mahlangeni bonga'd also for Cetshwayo.

Vumandaba is a man who could bonga Cetshwayo well, he however was not an ~~indun~~ imbongi but can? an induna.

M'tshongweni frequently bonga'd on behalf of others; so much did he do this that a proverb arose out of so doing, viz "ngi bongel' amabandhla ngi ngu M'tshongweni ini na?" who, not having been given anything himself, bongas for those who have received gifts?"

There are izimbongi still living. noted B. Prov.

31.12.01 — ((evening given 28.12.1901)) 70/10-12

Conversation of 28.12.'01 continued.—

At the time of Dingana's death Dhlambula was chief over the Nyawo people. Dingana was killed at Hlatikulu and there buried.

The battle between Mpande's forces and Dingana was fought Ema-gonggo. Izimanguyawana zi ka Sonsukwana; ba beti Ma! Ma!

Ndhlela was killed by Dingana's order for ona-ing and tukusa-ing impi; he was killed Emagudu. Dingana kukula'd and went off to the Nyawo tribe, Obonjeni, Dingana, however, had given out to the izinduna and the impi that he was going to Somkanda's, no one

knew where that was.

Dingana's troops said "u ya si bulala lo muntu". It was the izinduna who sent to the Swazis (amankengana). A rumour was then circulated to the effect that an impi was coming to 'eat' the cattle (Socwatsha got an account of all this from one Shibela ka Makobosi who is still alive, belongs to the Ihlaba regiment + intanga ka Mnyamana (deceased)). Hearing this rumour Dingana went outside, wa'buka izula pezulu, wati we Mnyamana ndabezita, ni ya ku bona loku okwe zulu. Se ngu m bonile imikuba yake. He continued looking steadily at the sky. Shibela went in and out seeing the king doing this. Night came and all retired to rest. Lapa ku mpondozankomo bezwa ku nuk' iqugu lezinyoni. Mnyamana asked Shibela what this smell was. As he said so, kanti i ya ngen' impi e twele izimpape zezinyoni; ku kal'isigodhlo nga senhla. Then Dingana was stabbed, stabbed emkonweni. He puma'd and ran away. Many of the sigodhlo were killed, others sinda'd by running away. The regiments had gone away, they returned the day following this occurrence and looked for the king who had catsha'd esihlahleni. We bani, we bani, Dingana said to some one he recognized in the distance. (Dingana used to tefula but Tshaka used to gokota). This man said "nansi inkosi", went up and the king directed him to go and fetch from the izinceku his ubuhlungu (antidotes). These were got but the wrong drugs must have been sent for when brought he drank a preparation made from them and then died.

The Swazis as they left the UBombo shouted out to the Zulu people "Here is your chief, what more do you want. Your people called us to come and kill him because he has kataza'd you. These Swazis were Dhlambula's people for Dhlambula's people ba be fuyiwe kwa Ngwane.

People on the death of the king were killed as well as cattle. People were buried with Dingana (as umgando).

The impi returned with the cattle. The plot was the making of the troops believe that an impi was coming causing them to take the cattle some distance off, during their absence the

massacre-ing party attacked, did their work & left before the troops got back, (evidence given 28.12.1901) File 70, pp. 12–13

1.1.02 Conversation with Socwatsha of 28.12.01. contd:— Some inkosazana is reported to have said "A si yo xxx ryena nga ku mapita, si nga ngeni ku mpande, o nguntakati." They the party, under Dingana at uBombo, accordingly went to Mapita who seized the lot of their cattle and would not send them on to Mpande who then had become king. It was a great umeebo le zi nkomo that Mapita received on this occasion.

Nduhwana then made these remarks:- Mapita was with Dingana at uBombo. A man Mfingeli was sent by Mpande to see where Mapita was, they said Esokosoko (iklati eli se ntabeni). Mfingeli was afterward given a piece of ground by Mapita to live on.

Lufu and Malambule, who are Swazis, are said to have fetched a Swazi impi. Malambule was accused of 'xoxaing Dingana amafuta. Lubelo was paka'd by Mpande and killed Lufu.

There is a story to the effect that when on the uBombo Dingana sent to his last kraal for his things, it was the Kokoti regiment that was sent.

The people were wanted by Dingana to go northwards, but they demurred fearing to be killed by imbo (probably dysentery of the worst kind - Colenso).

Practically speaking Mpande was killed by Cetshwayo, for he used to speak of him as isegwana and he became thus disrespectful for gataing C and Mbuyazi at Ndondakusuka.

Socwatsha says, Tshaka's impi went as far south as the Esikaleni se Nyoka wherever that may be. He klasela'd seizweni sa ba Bomvana aba fanayo (i.e. Europeans). Tshaka himself went with this impi and it was he who used this expression in regard to the "white people". (But on looking in Colenso's Dict I see - Bomvana (ama). Name for Bushmen. — Socwatsha must be mistaken in saying the expression referred to Europeans.

Papeu was Socwatsha's father, Zikayana (ikhlo), Mavela (see list of ancestors p. 6.

Socwatsha returned to Zululand after Cetshwayo's restoration and was at Emtonjaneni when Somsewu (Sir T. Shepstone) spoke. Papeu, S's father, died a very old man, he had tunga'd and married late in life.

Among those who fled from Zululand (in Dingana's day) was Ngeto ka Kondhlo

this Ngeto (wrongly called Qeto in Bird's Annals + Russell's Natal) met his death at Mzumbe.

Among the first residents of Durban were 'Kito = Cato; Mangci-ngci = Beningfield; Hohlo (Ogle ?), a son of this man was called Tshaka and lives near the Umzimkulu.

The Inkata yezwe &c. The inkata is constructed of imiti and izidwedwe which are twisted round + round together and made one thereby intending to symbolize the unity of the Nation, being an embodiment or visible expression of a hope that none shall muka and konz' ezizweni. The inkata, S. says, resembles the intelezi = imiti with which the impi before going out to war was celwa'd with; the intelezi was celwa'd on the men by means of an umtshanelo and it is said to have 'baba'd.

The inkata yo muzi was made, so that the muzi would not hlakazeka, and the object in constructing it was to bind all into one united people. No one but the King was allowed to make an inkata of this kind, not even a member of the Royal family. The inkata was patwa'd by izalukazi e zi nga sa gezi (who no longer menstruated).

The doctors were the ones who cela'd the impi with intelezi but izalukazi also assisted and like them used imitshanelo.

The following is a list (~~parti~~ perhaps not quite complete) of things which were always preserved or kept at the King's kraal.

1. Imbazo yo muzi – for gaula-ing umuzi
2. Inkata yo muzi.
3. Uzwati lo muzi (for kindling fire).
4. Intelezi.
5. Ubuhlungu be nkosi.
6. Ukwazi kwa nga s'enhla (for poisoning people).
7. Mkonto we'mpi, ~~and induku~~.
8. Induku ye mpi, used to komba with in giving orders.

There were two inhabitants say Ntshelele ka Gwidi & Somzika ka Godide; one was kept kwa Nobamba the other [illegible] – the more important was the one at Nobamba – 27.2.'22.

29-12-1901 70 / 13-17

On the 29th Dec.'01 a conversation took place on the following subjects:–

Among the things nqunyiselwa'd (tabooed) by the Kings were:–

1. Ingwe (leopard skins)
2. Mncaka, i.e. amagand'abomvu obuhlalu.

of things, for thorough investigation of native question in every way, + of delaying publishing anything until something had been attained. J.K said he understood that I have no wish for office to some extent + sees how it is. Mabaso is busy or the 3 would like to have come in on Saturday next. J.K. is I think beginning to feel the greatness of the whole subject. (No 71, 63.43)

9.12.01 I had a long chat with Dhlozi, who arrived on 7th inst, about my wish to gather information re native affairs. I mentioned the advisability of getting Socwatsha down from Nkandhla. This evening I proposed his going to call Socwatsha and asked if he would like doing work in regard to native customs &c. He at once consented and we arranged for him to go + call Socwatsha leaving here 12th inst (Thursday) going via Bond's Drift. My object in getting Socwatsha is to have someone I know and who thoroughly knows Zululand and its principal people, who is moreover smart and would understand the object of my inquiry and take interest in it, he moreover could supply good information as to biography of various Zulu heads.— I sent a few days ago (about 10) for a blind man from Zululand well up in izibongo of Zulu Kings but he has not as yet been heard of. I gave £1 to the messenger for this man's expenses (with dibi).— I want Dhlozi to leave soon so as to get Socwatsha about the time of the Christmas + New Year's holidays.

12 ??? Socwatsha + Dhlozi arrived. 27.12.01. (see N.B. Hist. of Zululand

2.1.02. Rd Barea Silverton Rd, Durban.

Conversation with Socwatsha ka Papeu in the presence of Dhlozi and Ndukwana ka Mbengwana, 2.1.02.

The great thing we are thankful for to British Govt is that the country is in a state of peace. We can now lal' ubutongo, which in former days could not be. There are other advantages derived but I go on to the complaints we have against the system.

Our grievances are

(1) The having to pay hut-tax twice over, viz living on farms.

(2). The having to pay taxes at all in these hard times when all our cattle have been carried off by rinderpest.

(3). Being disallowed to marry a daughter off to a suitable man who has cattle in accordance with old custom.

The girl is not to go where she does not wish to go, nor may

this Ngeto (wrongly called Qeto in Bird's Annals + Russell's Natal) met his death at Mzumbe.

Among the first residents of Durban were 'Kito = Cato; Mangci-ngci = Beningfield; Hohlo (Ogle ?), a son of this man was called Tshaka and lives near the Umzimkulu.

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Where Dingana was buried

see p. 12

27.12.01 Socwatsha arrives

28.12.01 Con: with Socwatsha, Dhlozi + afts beginning where marked thus X

abakwaNgcobo =

Mbozana ka Sipandhla ka Mafongosi
ka Sovungana ka Mavela ka Matshisa
ka Ndaba ka Makamba ka Gasela
ka Nombika ka Ngongoma ka Ngcobo
(imvo yombo = genealogy)

Socwatsha's Kraal

Chiefs

Daliwe yo (deceased) ka Dubiyana ka Sirayo ka
Mapoloba ka Mpele ka Magaba
(Gave name to Lilliesleaf Farm) ka Tondo
ka Ludidi ka Mbuyiswayo ka Bamula
ka Ngcobo (S. think so)

Never dabuka'd nowadays like
different tonds amabele
dabuka'd Eintonjaneni

Endhlovane (river and kraal)
Ekhlebeni

~~Umgetsi Amago~~ Ekuyidzeni

Imkandhlwini.

Emgodheni - Nr. does not know of this.

Nompayana.

Obaddeni

(Kraal near Emandaweni - name forgotten)
may be one of the kraals given.

Kinsi

Dingizulu - has 3 children living
2 boys + 1 girl. one girl dead.

Cetshwayo

Mpande

Dingana

Tshaka

Senzangakona

Jama.

Phaba

~~Umagaba~~ - Punga.

Magaba.

Does not know further

~~Amatigwa aka'i Emdhlovane~~
~~yilikayi isakwa Ndwandhwe~~
not Ngcolosini

Aba ka-a kgoto - a Emamba a Rouge
where Socadts a new live.
Dibuka'a klangesi said because after
do not know where it came from.
? u juli'a drudile, udrudigine as Tshaka.

Loc

amaintungwa - Se is of amalala
amalala a yay' fuyile.
when a fight occurred chief not killed
when scolshood was ~~bada~~ caught
and then klungwa'd with cattle.
about people well killed.
Joide ka Langa (aba kwa Rdwandwe)
a waye drumile.
Sokwelshala ka Myandeya ka Mbiya
Ka Tshangana.
Dingiawayo ka Jobe, died without
issue. A ye nga ganw' amakos'
akungala.
Number of amakosi
Joide, Dingiswayo, Pakatwayo

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akungala.
Number of amakosi
Joide, Dingiswayo, Pakatwayo

Ka Kondhlo, Ma-ingiwana (amacansi)
~~ab~~ tribes arrived simultaneously in
Zululand - not known which oldest.
Kwa ku citshwana kugala.
amantungwa Ehlati nesi lulu.
abangumi - kho gokot'alimi ie Don
tefula.
.amalala more numerous than amantungwa.
inzala - general name.
amantungwa = abangumi.
Klukana na Befuto - enhla
Dingiswayo came to Bovungana
and asked him to tola him. Bovungan
said ngeke ngi ti tol'inkosi.
tolwa Licongo Kwa Ngcolosi sent to Ka Mandebele
bula amabele
Licongo lied Enandhlatati, pansi
ku ka Ntimjambeli
Elungwa inenga wa mabele.
Egqid Ebusuku dabula'd Emasongeni
akukutolwa ukubulawa - did not say
he was with Kosi.

in Pondoland & went to Cape Town
heard this from natives of Mletwa.
came back on horseback.
not known how long he stopped.
Bovungana he & said him migumbate
D. bongaid later on with Zinikomo.
Mletwa are da ukaid kwa amatefuda
ase Zansi.
Siccebeni Nobamba & Mgungunyana
are ngamesso kwe Mpolozi (white)
are close to one another.
Siciba the larger than Nobamba &
may be Jama's kraal.
Senzangakona: Sigujwana (nkosana)
Mhlangana, Dingana, Tshaka,
Nggojane, Mf Mpande
Senzangakona had as many sons
as Mpande—
Mthlefa ka Sompisi father
was Dingana's Induna.

Kraals of Dingana: Ingqungqundhlova
Dingana (wayaliwa kuna Zulu,
was not born at) Emadhlozini.
Dhaka's kraals.

Mgungunga.
× Kwa Bulawayo (Kanda likaKuba)
Kwa Gibelbanya
Kwa Gibixegha
Ufasimba - near Enkanini on left side
kraal, because he ate Mbuyazi
Mbelebele.
× Dukuza
Kangela.
Ozwelemi.
Kwa Nteke ~~(not)~~ Entendeleni
Mdaca
Montelani ~~Kwa Dhlangezwa Dingana's kraal~~
(Dhlangezwa Kwa Gugu.
Obimbini (aka'd Kwa Mtetwa
Dingiswayo Engaseko -
like Mangeni kraal.

~~Umgetsi Amago~~ Ekuyidzeni

Imkandhlwini.

Emgodheni - Nr. does not know of this.

Nompayana.

Obaddeni

(Kraal near Emandaweni - name forgotten)
may be one of the kraals given.

Kinsi

Dingizulu - has 3 children living
2 boys + 1 girl. one girl dead.

Cetshwayo

Mpande

Dingana

Tshaka

Senzangakona

Jama.

Phaba

~~Umagaba~~ - Punga.

Magaba.

Does not know further

~~Amatigwa aka'i Emdhlovane~~
~~yilikayi isakwa Ndwandhwe~~
not Ngcolosini

Zvide, Ĝodongwana, Mcingwaya
(Emaceni) Pakatwayo (Kutabe
(mesani + Sizibe) Malusi (kwa Mpemvu
Bovungana ka mavela (a bakiwa
Ngaphi).

Bapetos ~~cause~~ call Jules Mgandeba
Mzilikazi beklongela kwa Ndwandwe

Mdaka was Lusi put round neck
izinkomo za dabuka a hlangeni.

Celokuza - Mzagamana ka Ngqungele
ka Moulana - Qeluka mdunga
yasekhaya - Ntshingwayo ka Mgole
indima yempi ya seSandhlwana
Umuzumdla ka Nomanzana zinduna
Esikhundhleni si ka Mdapipula.
Mpande Mazipula ka Mamba -
first induna Mbilini wa kwa Mswati -
-nyosi.

Dzingana. Ndhlela ka Nzobo
(killed by Boers: sent by Dzingana
amadoda said: ku kongeve
Nzobo was tied had to a cart wagon
wheel. & the waggen was set going
Nzobo had come to mpande.
Tshaka. Mdhlaka ka Ncidi,
(Gwana ka Nggengelele.
Senzangakona. not known.
the ujwe. klanganele pezu ku
ka Nggengelele.
apula: ngoka mapendla
ngesi tungi.
Dzingulu - indoda ka mankulumba
ka Somapemgan ka zwide kodanga. Ngamule
ka Nzobo ka Sobadhli abo
ka Ntombela.

Do not do ////

Sibongoka Cetshwayo, account of his death, causes.
+ History of Zululand for the years 1882 to 1888.
~~Full Father's name~~

ten or fifty years before in the country? [17]

Revise the Zulu regiments.

+ ~~On what River was Nobamba built Jimtlanga?~~

~~& Jimtcanga~~ account of your tribe aba kwa Ngoboka

what was Isigqikla

+ Names of various Europeans in Zululand, I know, Mkandhla, Native names of Cane + Ogle Dingane's day

+ what do you know of the flight of aba kwa Qwabe under Geq

+ about

boti J. is Kan Dunpan rest- Xega esakem

le mpunzpen- saw wound of the Wondabuiska

about 40 or 50 yrs old.

Ukijana eor of Dr-gizwayo, citsha'd

nkufa- Someli son of D.

Magobo killed by uSulu

Mpikayi ka Matshobana-

Sandekelan (Zikali)

Empangisweni built nyoka citsha'd kwa

Nowandwa- - Is dead.

Sish. Dinuzulu many of the blackd.

Mkabayi when Senzangakona was young

N. Palaisiha Jobe,

tak- umgubula izinduna go + Umsinba

bulaisu kwe Zwalo- ka Jama-

Myaiyaya. kakhulu Di mo'ter.
kakhulu ukuya Mzijeya ezwe Mkabayi
se-Thi
Enhlanibelweni. where the king
gerais. setaya esi Zulu.
Imvaniza - ~~ka~~ smaller less importance
than Mkabayi -
there is a great & small weten
Mtshongwe -, umbongi ka Shaka
dont know Dingaan's umbongi
Magolwana ka Mkatini
Hlantela ka Qukaga
Mahlangeni ~~ka~~ —
went to Zibebu off. Cetshwayo. & became
Zibebu's umbongi - Kulisa kuve Sirababa.
izimbongi zikhulu ezinde.
Mahlangasi bongaid also for Cetshwayo.
Vimondolla - bongaid Cetsh: was in drunk.
Mtshongweni bongaid for others - the
custom - proverb - "ngizo bonga!"
umbongi kulangi ngumtakangelen
izizi na? koko, not only been used among

[illegible] a good umbongi

but others longer than
these are mbongi ~~ya~~ -
Dhlambatha burnt when Dungana was
killed - at Nyawos. Hlatikulu
Forest - Emagongo.
Ezigutaneni yawona yi ka Sobhuza
Sobhuza i bakeli ma! ma!
Ndlela killed by disorder for
ozipi ukusaya ezipi - killed
at Emaguduza.
Kukhulad. I went to Nyawo obongeni
Q. said to the ezipi ezingenzo we
go to Sondkanda (not known
to me)
(Takana inlomo) matters to one another
~~ezozi bulal' be ~~ (brothers say
the izinduna went to the Mankengana
amaSwazi.
There is an ezipi Comes to
Eat cattle (Shibela ka Makaboxi)

~~des~~ alive. Ithaba rest. (nlampa
mnyamana). Zukosi ifumene
buka kezinkomo wati we
kwenyamana ' zdabagila
zi yabon bona loku okuvey
-ulu. Se ngem- bonide imukuli
yake. Looking always at the sky-
~~Gezi~~ Shibela so in & out
see. King dying kim. Night
came, slept Lap' ku mpondo
-yankoma beyiwa ku nuku
iguga lezi nyoni. Mnyama
asked Shibela what kim
smell was. As he said so, kanti
iyangen' inyoni i twele inpapa
jezemyoni ku kal' isigodlo
nga senkhla: Shen stabba D.
Stabbed ~~a~~ the enkosweni. He
pennad & ran away. More
of the Isigodlo killed of them

sindad ran away. Kwasa
amabuto arrived - looks for kim
catshaid esikhalelani - we
bani we bani, D said. waze
tefula. (DSL waze gokota). This
man said Nansi amkosi
sent to the zipuckers. aka beards
ubukhwapa bake. fetched, drank,
died.

The Swazis a
shouted out Her
do you want,
us to kill him
Katoya'd you
- they were Swazis, forgive kwa
Ngwani. ~~te~~.

they left the umfomfo
is your chief, what
your people called
off because he has
ie. Dhlambulas

~~The mipi the~~
people killed + cattle - people buried
with Dinigana (uningando)
the mipi returned with cattle +

an ukosaya ta said 'a si ya
ngenga ngaku mapita si
nga ngeni nga ku mpande
mulakat. They went to
mapita a ho beige ku lot + did
not send him to Mpande.
~~ndo~~ mcebo lelo nkosno.

Duk. Mapita was with Dingana at
Dondo. Mfingeli sent by Mpande
to see where Mapita was. They
said Ebokozoko. Mfingeli was given
laid by Mapita. (Hlati entabeni
Agree as to death of D.
Idi takes Swazi Lufu + malambule, abo se Swazini
malambule ka Sobuza + so said
Lubelo was paid by Mpande
+ kill Lufu.
Ukoboti landa di Ntelo.
We will be killed by Ndebo.

Impanda kulla C. 'isaqwana'.
forqatain Utuk Endondakusuka

Esikaleni nyoka = asfuvas. Ish klaa
& Esiqwei sa ba Comvana kuiqh
abafuvayo = ie Europeans. Ishoka
said this.

~~Kolamba~~

Paper (Is bathi), Zikayana, Mawela
(ie other bed) (ichilo)
returned after C. had been taken back
Jali. lamS. was ~~a~~ Intonjaneni
~~when Somzkewe spoke.~~

~~we~~ Kanti' wa jaduka. (death)

~~Ran away. Mzilikazi,~~
(atel' ipika (Impande coming to Loen)
Ranaway = Mzilikazi,
Nqeto ka Kondlo, died at Mzinde
Pakatwayo ka do.)
~~Kito - Calo, Mangcinga - Bunnyfield~~

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Ukuhlolwa kwe Logic ? Ithala

umbuzo wokuqala

? inkata tandwe izingane nge miti + izidwedwe.

not to make

like intelezi	initi, impi icelwe
celwia ngomuti	kuhlolwa -
inkata yomuzi	ungahlakaza ihlo
(land) intended	holds the country together.
no one could enza inkata, not even	
a Royal family.	
inkata was patawa by izalukazi ezi	
nga ja gezi	
the izalukazi do also celaid the impi	
with intshaneko in comp with the doctors	
1. imbazo yo muzi - forgauling umuzi	
2. inkata yo	
3. dzwati lo muzi (our matches)	
intelezi	
4. bubleeding be nkosi.	
5. ukwafi kwa nga sendla - for killing people	
6. mkunto wehimpi + induku.	
widdle to kombe with	

In corrected by Stuart's transcription, 70/13.

28 (201

LL 28.12.1917 60/1/15-17 [13]

I think it is 15-17

Questions to Socwatsha

You said Dingiswayo had no son, who was Mgobi (p. 101)
" " who was Somveli, the
~~ma~~ Sitimela said was his father.

~~Mzilikazi's~~ father

~~Kwa Nteko (J's kraal) not Nteteli?~~

~~Is not Impangisa a kraal of J's?~~

~~Who were Mkabayi and Nsama?~~

~~Who used to be the great Izinbongi, are any of Cetshwayo~~
~~still living.~~

Who keep the Graves emakosini?

~~Is Dingana's grave known? How did he die?~~

Who are the izinceku, ~~a~~ of the various kings.

Used ambassadors come to Zululand from Tongaland
Swaziland, Pondoland, Basutoland or Natal?

What ~~autho~~ is the relation of an inceku to an induna

Who were the King's doctors?

Who were the great witch doctors in the various reigns

X Who were Cetshwayo's greatest men, cabinet counsi

X ~~Where was the inkata yegwe kept?~~

Who is it who lived at Mumeni + kept the inkata &c.

When did Tongas first come to Zululand?

× Who are those who balekaid when Tshaka gokaid ngwe mzilikazi, Zwide, Matiwana? Qeto (wa Kwa Qwabe) who murdered Farewell + came to Tongaland, used it for. to

× Do you know anything of circumcision, exist in your tribe? what caused it to be discontinued in Zululand.

When was the headring first worn?

× Give the izibongo of the various kings, of any prominent men you know also women.

Names of the respective mothers of kings.

Give me your life's history.

× What is the greatest emblem of nationality, the inkata? what other things?

× What things were nguyiselwaid?

× Is there nothing about Zululand + the people that was permanent? where are the national records?

× The graves are of great importance + permanent but is there nothing else, no stone or iron or zidwedwe

× What was to the nation a witness to having existed

Sibongoka Cetshwayo, account of his death, causes.
+ History of Zululand for the years 1882 to 1888.
~~Full Father's name~~

ten or fifty years before in the country? [17]

Revise the Zulu regiments.

+ ~~On what River was Nobamba built Jimtlanga?~~

~~& Jimtcanga~~ account of your tribe aba kwa Ngoboka

what was Isigqikla

+ Names of various Europeans in Zululand, I know, Mkandhla, Native names of Cane + Ogle Dingane's day

+ what do you know of the flight of aba kwa Qwabe under Geq

+ about

boti J. is Kan Dunpan rest- Xega esakem

le mpunzpen- saw wound of the Wondabuiska

about 40 or 50 yrs old.

Ukijana eor of Dr-gizwayo, citsha'd

nkufa- Someli son of D.

Magobo killed by uSulu

Mpikayi ka Matshobana-

Sandekelan (Zikali)

Empangisweni built nyoka citsha'd kwa

Nowandwa- - Is dead.

Sish. Dinuzulu many of the blackd.

Mkabayi when Senzangakona was young

N. Palaisiha Jobe,

tak- umgubula izinduna go + Umsinba

bulaisu kwe Zwalo- ka Jama-

Socratska 60/2/6-24 [6]

29/12/

7.

Ngemiselwa

ingwe, mncaka (amagama abomncaka), igavalasvala,
ubaxenga obubomvu (takwa isigodhlo) (garyva
amanhlanga), ibubesi (ijimma called)
~~umhlaba obu mkofu (imfebunga - ngikaodal'~~
zinfebunga - (beads)

amantungwa & abangani = Same people,
~~amapita~~ too nanga - amantungwa = kumalo
amalungwa olumhlaga - sibonga sakukwa
Kumulo. Kwa Zulu sipi Ndalezita
& Kumalo people -

others say abangani -

amântungwa means abagamuk' emhla.
abâkwa Nguza bahlukana na Be
Sutu, the abakwa Ntuli (nhlela) aman-
tungwa; umjanji (Mtetwa & Qwabe &
Ndwandwe) bali ingati na shiji elem
ya, nebla zesilela, negabuela kiti
~~ba~~ amantungwa say to Mtetwa "nina
ni nga manhlwenga se zami"

Mtetwa, Qwabe Ndwandwe ar amatekula-
people - collectively nasa is umzansi -
Mtetwa ka Ngambose, ubena wap'ezansi
(sibongo)
amalala ut klangene naka Ngane
na bengeini - a wodwa nje - klanganisan
with by Shaka. umzansi not klangene
with amankleveya.
amalala dabuka pakati Kwezwe, Kwazulu
o Nyela, both side amalala a kaweuk
ngelo unklaluze. Amacube (Siganani
ka Zokuka) a ba kwa Hlabisa. e Hlushlua
unt Ohlezi ngo ku ngena ku ka Dinande
Hlabisa dese ca
Malusi father ka Solondoze, indoda ay bi h.
O. said he was klangene ne sibebon & Ham
- C was still kethega Malusi lived at
Hlabisa Dist - Mbopa (Hlabisa) ya
Gulaba sibeba Ohtini (Shisa Nyaal)
now Mnyamba is chief.

mioya Hlabisa
i se kula north and kupuli umzansi o Ngele Hlushlua
Zululand
inyakalo
comes from
inengizwe
from Pondo

amawele

Kwalata = ngenenombolo kwo Hlalunga.
aba kwa Cele; aba se malangeni
fake emvuzane ngenas Emhlalunge),
amacube. Emasomeni (they say Endsomini);
aba se magadini; aba kwa {Ngongoma / Ngcobo}
and aba kwa Mgazwa (belong to Ngcobo
ezehlu) aba se Mbo (ch. Silonga + Sikuku.
-ku ka Ngumezi ka Siyingela ka
Zihlandhlo ka Gwabe (numerous
sections); begin Enguduwini go as far as Durdens.
Eshowe Dist built by Gwabe as far
as Umhlatuze
differences: amalala tekela
build same kind of language, amalala tekela
Same customs, but with amaMbonga;
Hayeté dabukáti ohlangene - like Sakabona
Zulu said to Kwesalo, Emdumbatweni
+ Emacunwini must not use it
word Ndabezita - they wanted it.
Papa was isankute, not bobozait.

Zulu dialect
Ebe kwe Cele
Cumbuzeni
zonke!

Amanxusa to Sonsewu

Mtokwane Sitwangen (dead) ka Ntenjane; Sidindi ka Mnqanelwa; Nkomesiswebu (head); Finwayo (Head) Sijulana (wa kwamgundyana (seeds) at While Umfolozi near Ntuzuma hill);

Mtokwane ka Colenso wajinga

Amanxusa to Colenso; Do same as above

(Dmngalu) Mtokwane (klala'd Kakulu); Injowapama ka Malungwana Tulwana ka Mantigela (stayed a long time); Lujipo ka Nomageje (was present when D. of York was here).

~~Amanxusa to Amabuna~~

Nzobo presented the Boers from taking their cattle Zamarole long ago. Does not think there ever any mansw. may be in Mpondes time.

~~Amanxusa to Sirhayo~~

Nhlangunya ka Nlaba (wa kwa Nxumalo); Mfunzi ka Dunuzele (wa kwa Kubukuku).

Zeyeze ka Mtendeleka; there were many amanuensis; Nomaggawaba ka Mgungulu (~~ka wa kowa~~ built-kwa Gazo - in Sotobeland).

Tongaland to Sis M.O.

Zo Bikwayo; Weli; Magatsha (died there); Mpiko; Batshobana

From - forgets. Madevu (Mahein).

Nkamfa from Nklaleni.

Sons of Jama. Sojisa, Nontsheza (Kohlo) (father of Dinuzulu); (Sigwebana (Kohlo)?); Mudhli

Sigwebane (Sontaley's father) was Sotobe's - Senga's mother's sister

Senga - boinga - Senga - Arrested a long time, about as long as Mpande, hearsay, had many grown up children

~~Dabi ka Nkobe~~

Tshaka pakati mizi endhle - never rested. xoxa impi with D. he said the amagqawe were to be killed off as they tired (sita) others just as able to fight.

Dingiswayo. Some, chiefs [illegible] coun-
not actually time away Exactly. People could
be found. Natives cannot count years
S. did not stay at Mdayeti.
found Umjane there.
met Sir Theo. Shone.
~~Ndlambe is dead.~~
amazimpimpi, none; insangu none
cattle Isibuko ohlungu, abo goats &
izimvu (black sheep), & dogs, not any cats,
no fowls, no pumpkins but amabece,
amapungi, no horses.
Dingiswayo said akubuti amabuto
saw troops at Cape Town; not ngaw-uke
ngobuntanga, went according to krants,
men & boys; kona Umapela ako Zwide
but not arranged according to ages
Mzilikazi had Izinpangele found the
out when he was landrost en kla-
Zwide sended ku Dingiswayo.

insende
sended

Kuva uBekenya kuziba nje ne driftyi Mdlunga,
Jangqu, uBamba
Ngwadi elam. uShaka
Ngendeyana father of Ngwadi.
mkandwane. ka Senzangakona
Direyl Mseleli Lad no Senzangakona kwa gaba
Mangalwandhle would have burnt
Babenko omnandi Lam.
Nandi wa ze ngo waze Langeni
not Zulu kwa Mhlongo
(Sibongo), not Zuide people
Nandi ka Ngabi Makedama ka
Ngabi - where Matendeka
tuna there, called kwa Ngabi. Ekurhuwa
wa Makedama not wa kwa Dwabe.
but waze Langeni. Harry Dhamshouse
just below the Umvoti, second further down
ngi k. mambili le.
Pakati kwayo bekud gintonto
Dog did get to Cape Town
Landale.

gandelel'umfúndle.

umfumbe - godhla, fidla, khona kuye.

Cetshwayo ngibonga

Msindo Kwa Ntilingi

Obangwe a ba se Ntengweni be na be

kwa Kinya,

Ukhlondhloni eli nga da ga bulawapeko

i Zinsizwa zi wa bul' amapeko

Sali ba xoxo kuzo indhlondhlo ya ko

Ukuhamba.

Tambeke ka pena o aliwayo

Uze uzwa dintambana na ngezi

nyembezi

Abafazi ba kwa Ngxangaza ba Zo

lal' esibayeni njengo amatole

amatole a zo laldzi?

Uya wa dabula kumlaba obe

zalwa nga Kwani

lo fika wa m nika inyanda ye

mkonto

kati Mtak' ka Ndaba uze u ba

hlabe na se mehlweni_

Inyati ezimpondo zi zingazingene.
Ba beti kayi ku wel' umkhalo uze
Beta ba yi vimbele nga mapande
emkonto.
Wa tshunkuzela u matshinkuzela'
omunye ndodo zela nge
nhlendhla yake.
Impi yake e ya ku yi butisa ndhlu.
? -wayini (nangi ka'anga fani).
Za fik' izinkomo za se Nhlwayini
wazi hlaba kanye namatol'azo.
Kwatiwa 'ji yeke lezo Mtak'ka Ndaba
ngezi ka nyokomkulu,
E zi ka Langazana.
Wa tshunkizela' u matshintuzel'
omunye, ndondolozela nge
nhlendhla yake. uyo "tshona nge
sikala si ka Mpehlela. no Ma
-Gwakazi.
Eya nyonyadu o ba Zalwa umsweli

Uya e kok' umnyatelwso
Igabi lakwabo lezinkabi, eli mpunga
Uya ngotupepa obe zalwa u Ndendezi
Uya li kok' igabi lakwabo eli mnyama
lezinkabi
Uya ngo Gaozi, obe zalwa u Silwana,
Uya e kok' umnyatelwso, igabi la kwa
Sili nkone, lezinkabi
wa tshintshizel' umatshikizel' omnyama
Edwadlozele nge nkleudhla yake
Eyo tshona nge sikala pa makhlatu
amabili, iShowe kanye ne Dhlinza
Eya ngo Sikonyana o be Zalwa u Ngqun
-ngqulu
Uya e kok' umnyatelwso
Igab' la kwabo eli xwb' in'bala-
Igwalagwala lika Menzi, eli
suk' Entlumeni
Kwa bej' iShowe kwa ye kwa bej'
u Tukela.

n tandoka ma a mati ~~ati sank strength~~

Isigiliga si ka Rdaba, a ba si fulele
nga matshoba
Sat' ukuvuka sa dhl' u Zulu-
abantu ba se Ntungwini ngi tya
le saba, ngi ba sollele
Ba zibukul' utshe, tshe li ne
mamba
Imamba yat' ukuvuka ya ngen'
ehlatini, la ba pul' ubuso bengwe.
Umtundaluka o vutw' e Ndulinde
Izigqoza zi yo dabalabela zigqoza sa labalal
u Dhlu Nomsimekwana wa mi bhaya
pansi, kuo lu dumayo Ezigungeni
a Kwaze Kwaba ndabazabuto,
Wa mudhla umatshay' a yi tshukula
wa mtshaya pansi kuo lu dumayo,
a kwaba ndaba zabuto, zigungeni.
wa m dhl' ndigomba obe zalwa
Mtshatsa dum tshaya pansi
Ezikambeni kuo lu dumayo, a kwa

ba ndaba za kuto

ba mudhl' u Jaku o be zalwa amtshana
ezikambeni, wambhaya pansi, kwo
lu dumayo, a kwa ba ndaba za kuto.
wa m udhl' u'bambelele o be zalwa
u Sotobe za ngas' ezikanabeni, wa m
tshaya pansi kwo lu dumayo, a kwaba
ndaba za kuto.
wayi vumb' imbobo ydmapoyisa
~~Uflang~~ Uklanvana ul bul' umlilo
o bu bascve u mantshonga no Ngqele
-bana
Ozitozimagwegwe s ngoba Zgwegwe
iziggoza.
ulbaba le nkonto Z za kwa Mtshwe
-tshwe,
Udumasel' ukdi no kahlamba.
Umzingeli ka Jshaka be no Dingana
Uz' uzingele u baye ngamene
mtak' ka Ndaba.

Ngapatshaya kakon' abathandazi,
Uze we sab' imibandi (amagubu) emidala
Eya yenziwa ngabo yihlo.
Ukuti li menyama, limnyama lonke
ne migi yalo.
Usaka lu kafweni, lapa ku langana
kona imifula
ubukudis' afantu benga tand'
ukubukuda
Ngoba ebukudis' amadoda emadala.
Ngoba ebukudis' umangalaga ezalwa
umondela
wa bukudis' umfana, obezalwa
umaraya,
wa bukudis' umfoe umgebisa
obe zalwa ujokwe
wa bukudis' umatshekana obe
zalwa umagoboza
umamyba ye mana (umagamyasela umfoe) eti ukuvuka
yadhl'a ba kaiyise.

(bundabalazwa)

kwadhl' ukudhlov' ezo ne si hlonti
kwabaka yise; amadhubalo dhl. a[illegible]iwa
u Cetshwayo (or u yena) kwabaka)
mpande
kwadhl' u Tshonkweni obezalwa
u mpande, amakulupal.[3] adhliwa
u Cetshwayo (u yena) kwa baka
mpande
kwadhl' u mantandathiya etc.
kwadhl' u Somcelawana "
kwadhl' u Mdumba "
kwadhl' u Dabulezinye "
Indaba yenziwe u Mlangina obe
zalwa u Nkontshela
Uyena o tal' izinkomo zas' Mangolo
waya wazi tela ndawonye neza se
mkuleyantaba, (kanti ngu ova)
Ngob' etate ukuseaba ka Mkono.
Isizibaziko Hamu be no Zikwede
Esibukudise izihlangu za se Mkuleya
ntaba,

Ukuzinindi omnyama o ngabu bende
be zinguva nio be zingoliyama -
S. Leard
Kamandaba ka Ateti induna ya
Kandeampanuwa - zvot mulongo but
did bonga would go on for hours -
also heard others giving ka Magbuzi
when burning iguda - kwo Sekshitshi good at giving Sika Cole
ka Nembi - nlanga ye nkosi +
kongai liom + at ngcobo bike with
Socwatobo -
29.12.07

30.12.01

Ots chiefs Tribes.

1 a ba kwa Butelezi
2 a ba ka Mombatini
3 a ba kwa Mzuza
4 a ba kwa Kuta.
5 — Kumfile.
6 — Edwandwe
7 — Qwabe
8 — Mtetwa.
9 — Nsutnalo.
10 aba se Mantshalini
11 — kwa Sithlaloze
12 — kwa Kedeba
13 — se Emangwaneni
14 — se Emacubeni
15 — kwa Majola
16 abe se Zondeki.
17 " kwa Ngcobo.
18 " se Embo
19 " Macunwini
20 " kwa Ndhlovu
20(a) aba kwa Ntuli.
20(b) aba se mangweni.

21 aba kwa Mpukunyoni.
22 aba se Mbiletsheni.
23 — — Mancwabeni.
24 — — se Ladini.
25 aba kwa Kumalo
26 aba se Bàtengìni (aba kwa Jobe)
27 aba kwa Celd
28 — Sá Emagungebeni.
29 — kwa Biyela.
30 — kwa Zulu and Mtombela
31 — a Sibekuleu
32 — kwa Mbonambi
33 — kwa Sokulu.
34 — kwa Zondo.
35 — Se Mapisini.
36 — kwa Gazo
37 — " Magwaza
38 — " Nsimalala.
39 — Se Mafamvìnini.
40 — kwa Hlabisa
40(a) ~~40~~ aba se Magazini.
40(b) aba se Gazini.

Amaqabaqaba esiNdaweni esibizwa ngokuthi

ut facies.

41. a ba kwa Sungu.
42 a ba se Nkandhlazini.
43 a ba kwa Dube.
44 a ba kwa Makanya.
45 a ba se Nambeseni.
46 " " Mangadini.

~~kwa Ngongoma~~

47 a ba se manzimdeleni.
48 a ba ka Mwandhla.
49 a ba se Nankwanyaneni
50 a ba se Maganyeni.
51 a ba kwa Caba.
52 a ba kwa Nene.
53 a ba kwa Koza.
54 a ba se Zibisini
Ezimlom'ubomvu nabantwana
55 a ba kwa Ngadi.
56 a ba se Nanzobeni.
57 a ba se Nkayezeni
58 a ba kwa Lukolongane.
59 a ba kwa Vilakazi.
60 a ba kwa Sibiya. (Mbango ka Gadzi ka Nkolovo
61 a ba kwa Mpungose (ka Kuba)

Ukuba kwa Nkosi
Ukuba se Nazaretshe
Ukuba izitsi ze ziya zenzeka

Zwide.

Umatshel'a fike ku Matshana
No yise Nang'enga banga fika
Esikova si ka Mkonto no Langa
Ogili a be li 'labe la thoni ilanga,
Zi nga ka thatshwa izibalayiyana
Umakubalo kadhliwanga nge nguba
yenkomo
a thiwe ng' nguba pe ngonyanga.
Izibuko zi li madwal'a be thelezi,
Ku thelele a Dingiswayo wa se lu Yengweni.
Kwa thelel' u Malusi was' e Ngolelehi.
(Kwalo Malusi wakwa Nxumalo)

Mzilikazi

Mkato hwa wa o zi mangele
Okatshwe nge zen' izinyawo
Na nge zonyutshayana

(2) [1]

Questions to Socwaksha.

Sir M. Osborn's Sibongos, who made them?

C.R. Saunders "

what does amantungwa mean also abanguni,
distinguish carefully between the characters
of the two classes, amantungwa + amapala
if these were a separate class. ~~from~~
who were the principal amanxeesa to Somseou.
Sobantee, the Boers, also to Sir M. Osborn. Names
of amanxeesa from Tongaland to Sir M. Osborn,
from Mapita & Zibebu.
who besides Mkabaji, Mmama and Sojiz
(father of Mapita) were children of Jama.
was Senzangakona a son of Jama? Did he
reign long?
Are any of Dingiswayo's own relatives still living
who would tell us how long he stayed away, how
many seasons they planted?
Were you with Sir M. Osborn at Nhlazatshe, if so
how long.

do all

60/2/2

[2]

who are the great smelters of iron & iron-smiths of Zululand and who of them are still living? where are their homes?
who are the great izangoma of Zululand who are still living and where? imilozi
Distinguish between isanusi, isangoma and inyanga yo ku bula.
Who are the marriage officers of Zululand, is anyone responsible to the king for the occurrence, were marriages ever reported? were deaths reported or births?
Where did cattle & goats come from respectly
When did sheep & horses first arrive?
What were Cetshwayo's symbols of office?
Describe the effect civilization has had on Dinuzulu.
Is Ndabuko dead. Yes. Give his history.
The histories of Qetuka, Mgamule, Mankulu-mana, Siziba, Msutshwana, Yamela, Somkele, Sokwetshata, Mvundhlana, Ngengelele, Zwide, Dabulamanzi, Mtokwana, Somveli (ka Dingiswayo),

Tshaka
Dingiswayo
Dingana
Sibebu
Cetshwayo

When di
was his
What is
Distingu
Names
knob
also c
Names of
Are ther
tribe w
Do you
hlonipa
Who we
Inkan
Dabula
daughte
Names
the clot
Have you
Names of
"

60/2/3

[2]

ion & iron.
of them are
mes?
of Zululand
imilozi
isangoma and

Zululand, is anyone
urrence, were
deaths reported

~~m respectly~~
t arrive?
s of office?
has had on

tory.
ule, Mankulu-
, Yamela,
dhlana,
zi, Mtokwana,

[3]

before Zululand war, + after Mpande's death

When did Mapita die, where & what from? Who was his chief induna, also Zibebu's. Sikizane ka Nomage

What is Zibebu's present attitude.

Distinguish between hlobonga and Soma.

Names of all Zululand lethal weapons, also knobbed & straight sticks, all shapes & sizes also carved ones.

Names of food plants, serials &c.

X Are there any customs peculiar to the Ngcobo tribe which distinguishes it from other peoples

Do you mark yourselves in any way, or speak or hlonipa, taboo anything, re burial, building huts, marriage &c zilaing,

Who were the first Europeans to come to the Inkandhla Dist?

~~Dabulamo~~ ~~Give the names of Mpande's sons & daughters, who they married &c.~~

Names of ornaments in your tribe, and what was the clothing worn in old days?

Have you any old legends?

Names of all kinds of basket-work and strings.

" " " kambas & utensils

Do you know of any old stone implements?
What woods are used in making fire?

Conservatism:- are there any "survivals" in Zululand, "which take place when old arts & fashions, though superseded for ordinary purposes, are kept up under special circumstances, especially on state occasions & in solemn ceremonies"? Is there a general attachment to ancestral habits and dislike to change and reform? if so how is it Tshaka managed to change the mode of fighting? Has not circs changed?

Did cannibalism ever exist in Zululand?

Give the story of Sitimela.

× Give list of all the old independent tribes of Zululand; was Mzilikazi an independent tribe? also Ngeto; what was the true cause of Mzilikazi's going? Did the people of any other tribe follow after him?

What do you know of Bovungana or any other of the chiefs of your tribe? How come there to be the two branches you enumerate? What split the tribe up? What localities do they respectively occupy?

Senzangakona's. Dingana's & Mpande's Kraals. —

Godlof

Do you know of any old amadoda in your tribe who would not be afraid of coming & giving me information?

a se kwa Kondhla

~~How did the word Amabunu originate?~~

~~Was Tshaka the first to speak of Europeans as ababomvana?~~

Who was Msamama? (p. 97 annals of N.)

~~What rest is your brother to Cetshwayo?~~ would be

I think Cetshwayo

~~If Tshaka said ababomvana then when did the term ababungo arise~~

Izidwedwe.

inkata.

difference between ~~isi~~ ubuhlungu, isihlungu and ukwozi. —

~~amabomvana~~

~~Egungu-yase-Sobhuza~~

Kondhla - meaning of.

amaNtungwa & abeSguni, diff: between ama & abe

Senzangakona

Zibonge ka Tshaka. Mpande. Dingana. Pakatwayo. Dingeswayo. Zibebu. Mapita. Sir M. Oborn. Dinuzulu

Dabulamanzi

Sons of Mpande

Revision. —

return in this winter and bring Siyungeza and another

Conversn. of 30.12.'01 with S. contd. –

The amampondo are called amadebe because they cut their faces.

Izibongo zi ka Zwide.

Entered slightly revised by Sotondose, in book of Eulalia.

U matshetsh'a fike ku Matshobana,
No yis' u Lang' e nga bange fika.
Isikova si ka Mkonto no Langa.
Iqili e be li hlabe la tshon' ilanga,
Zi nga ka hlatshwa izibabayiyana (dont know what)
U Makubalo kadhliwanga nganguba ye nkomo,
A dhliwe nge nguba ye ngonyama.
Izibuko e li madwal' a bu tshelezi,
Ku tshelele u Dingiswayo wa se Luyengweni,
Kwa tshelel' u Malusi was' e Ngoleleni.(a)

checked d.S.

Note. Of course the above ~~are~~ is only a small part of this great man's izibongo. – (a) kraal belonging to Malusi wa kwa Nxumalo. – Malusi was father of Sotondose (dead). Sotondose's heir was Manepu, Lt. Tugela Div. (he too dead), but another son Nondubela living kwa Gwala Gwala.

Izibongo zi ka Mzilikazi.

Entered in book of Eulalia.

Mkatshwa wa o zi mangele,
O katshwe nge zind' izinyawo
Na nge zi mfutshanyana.

Inyanga bat' ifike [illegible] Kant [illegible] itwase ngo [illegible] kampeyana. added by Noukwana 6.7.02.

checked d.S. (Ubando a ba lu bande ba lu tshiy' u Zulu
Unyama ye ntini ya o zi mangele –
per Mbovu ka Mtshumayeli 25.8.04.

S's brother Godhloza was not buta'd, had he been S. thinks he would belong to the Dhlokwe or Dududu regt. but G. himself gives out that he would have belonged to the younger Mpunga regt. which S. thinks incorrect.

Mzilikazi belonged to the Kumalo tribe, he and his people lived near the Ndwandwe people (Zwide). They went off up-country without konzaing. Mzilikazi was an inkosi. In olden times there were not many people. Mzilikazi was citwa'd when living where that ikanda lyka Mpande called Mfemfe was & in which Hamu lived. He, Mzili-

Indaba yenziwe u Mangina, o be zalwa u Nkontshela,
U yen' o tat' izinkomo zas' e Mangweni,
Wa ya wa zi tela ndawonye neza se Mkweyantaba,
Ngob' e tat' u Nxaba ka Mkono. (i)
Isiziba si ka Hamu be no Ziwedu,
E si bukudise izihlangu za se Mkweyantaba.
Ilanga li ya u tshonda.
U Jinindi o mnyama o ngabende be zingwe
No be zingonyama. checked & revised. S.

Notes on the above izibongo. — (a) umuzi ka Langazana. (b) umhlamb' om kulu. (c) man or beast having great strength & powerfully built. (d) the izi Gqoza used to say "Laba, laba!" (e) amaggubu. (f) river of that name. (g) bunch or tuft of hair Egolo. (h) in bongaing the king himself, ie in his presence, the words 'u yena' would be used out of respect, but now-a-days 'u Cetshwayo' is frequently substituted. (i) the name of an ox, it was the taking of this ox that gave rise to the quarrel.

S. says that the izibongo (ka Cetshwayo) are much longer than above given. A man called Vumandaba ka Nteti, induna ya o Kandempemvu, who, however, was not a regular imbongi though he took a special interest in bongaing, could go on bongaing for hours. He is dead now. S. also heard others viz Zimu ka Madhlozi when bema-ing igudu kwo Sitshitshili, this man used to be a policeman at Eshowe and was well up in izibongo zi ka Cetshwayo. Maxetshana ka Vumbi, who was intanga ye nkosi, could also bonga, is living his kraal being near Socwatsha's in the Ngcobo tribe. —

70/22-6

30-12-1901

Tribes of Zululand. —

(fairly complete list of those in Zululand at the outbreak of Zulu War).
given by S. on 30-12-01.

1. A ba kwa Butelezi. (b)
2. A ba se Mambateni. (c)
3. A ba kwa Nzuza. (d)
4. A ba kwa Xulu.
5. " " Kanyile.
6. A ba kwa Ndwandwe.
7. A ba kwa Qwabe.
8. A ba kwa Mtetwa.
9. A ba kwa Nxumalo.
10. A ba se Mantshalini.

11. A ba kwa Mdhlalose.
12. " " Redeba.
13. " se Mangwaneni.
14. " " Macubeni.
15. " kwa Majola.
16. " se Langeni.
17. " kwa Ngcobo.
18. " se Mbo. (no chief now)
19. " " Macunwini
20. " kwa Ndhlovu.
21. " " Ntuli.
22. " se Mangweni.
23. " kwa Mpukunyoni
24. " se Mdhletsheni.
25. " " Mancwabeni.
26. " " Qadini.
27. " kwa Kumalo.
28. " se ba Tenjini (aba kwa Jobe)
29. " kwa Cele.
30. " se Maqungebeni.
31. " kwa Biyela.
32. " " Zulu.
33. " " Ntombela.
34. " " Cebekulu.
35. " " Mbonambi.
36. " " Sokulu.
37. " " Zondo.
38. " se Mapisini.
39. " kwa Gazo.
40. " " Magwaza. -yana.
41. " " Nxamalala. -nyana.
42. " se Mabomvini.
43. " kwa Hlabisa
44. " se Mgazini.
45. " se Gazini.
46. A ba kwa Zungu.
47. " " se Mandhlázini.
48. " " kwa Dube.
49. " " " Makanya.
50. " " se Mambedwini.
51. " " " Mangadini.
52. " " " Manzimeleni
53. " " kwa Mwandhla.
54. " " se Mankwaryaneni.
55. " " " Maqanyeni.
56. " " kwa Caba.
57. " " " Nene.
58. " " " Koza.
59. " " se Zibisini.
60. " " kwa Ngedi. Ezimlom' ubomvu na bantwana.
61. " " se Manzobeni.
62. " " " Mayezeni.
63. " " kwa Luhlongane.
64. " " " Vilakazi.
65. " " " Sibiya.
66. " " " Mpungose. (a)
67. " " " Makoba.
68. " " " Matonsi.
69. " " se Maxatsheni.

and possibly others.

70. aba se Mdhletsheni
71. ~~aba kwa Lutuli~~ aba ka Sikakana, ch. Mboma ka Mqele.
72.

Notes. on above. (a) present chief is Mbango ka Gaozi ka Ndhlovu ka Kuba. (b) chief Tshanibezwe ka Mnyamana ka Nggengelele ka Mvu-yana. (c) chief, Ngodi ka Diyikana ka Hlaka-nyana. (d) ~~the~~ a former ancient chief was Madhla.

Conversn. of 30.12.'01 with S. contd. –

The Amampondo are called amadebe because they cut their faces.

Izibongo zi ka Zwide.

Entered slightly revised by Sotondoze's heir in book of Eulogies.

U matshetsh'a fike ku Matshobana,
No yis' u Lang' e nga bange fika.
Isikova si ka Mkonto no Langa.
Iqili e be li hlabe la tshon' ilanga,
Zi nga ka hlatshwa izibabayiyana (dont know what)
U Makubalo kadhliwanga ngenguba ye nkomo,
A dhliwe nge nguba ye ngonyama.
Izibuko e li madwal' a bu tshelezi,
Ku tshelele u Dingiswayo wa se Luyengweni,
Kwa tshelel' u Malusi was' e Ngoleleni.(a)

checked J.S.

Note. Of course the above ~~are~~ is only a small part of this great man's izibongo. – (a) kraal belonging to Malusi wa kwa Nxumalo. – Malusi was father of Sotondoze (dead). Sotondoze's heir was Manepu, Lt. Tugela Div. (he too dead), but another son Nondubela living kwa Gwala Gwala.

Izibongo zi ka Mzilikazi.

Entered in book of Eulogies.

Mkatshwa wa o zi mangele,
O katshwe nge zind' izinyawo
Na nge zi mfutshanyana.

Inyanga bat' ifike [illegible] Kant [illegible] itwasengo [illegible] Ngokana kampeyana. (added by Noukwana 6.7.02.)

checked J.S. (Ubando a ba lu bande ba lu tshiy' u Zulu Unyama ye ntini ya o zi mangele – per Mbovu ka Mtshumayeli 25.8.04.

S's brother Godhloza was not buta'd, had he been S. thinks he would belong to the Dhlokwe or Dududu regt. but G. himself gives out that he would have belonged to the younger Mpunga regt. which S. thinks incorrect.

Mzilikazi belonged to the Kumalo tribe, he and his people lived near the Ndwandwe people (Zwide). They went off up-country without konzaing. Mzilikazi was an inkosi. In olden times there were not many people. Mzilikazi was citwa'd when living where that ikanda lyka Mpande called Mfemfe was & in which Hamu lived. He, Mzili-

-kazi lived in what afterwards became Hamu's land. When the exodus took place no doubt other than mere members of his tribe joined him.

S. cannot account for the origin of the name amaBunu (Boers), it is an old name for S's old father Papu used to use it. An amaBunu sibongo runs thus: 'iniranga ya ko Piti'. (umranga cf. ibetsha & li kulu li umranga). S's father lived Obadaneni one of Tshaka's kraals & into which people of all ages were telwa'd. This kraal was somewhere in the Mahlabatini District. Papu did not go out much he, however, was not ungogo a man who never konza'd, never went out with the impi but stayed and minded children & cattle.
Piti's Relief and party were killed Emkumbane.

Notes respecting the a ba kwa Ngcobo tribe: — [check in 60/3/1-4 for original notes.]

In old days, a hundred years ago or so there were no small kraals in the tribe. Nowadays only umuzi yenkosi are large kraals. Izwe kwa ku nge lempi, ku vinjezelwana. The kraals were all made large, of many huts &c, so that if vinjezelwa'd the people at the kraal would be sufficient to offer an effective resistance.
The names of Bovungana's amakanda were: Emdunyeni, Ebagi-yozini, Ebugagwini, Embizeni (wa kiti, S. says, was' ekohlo), Ogujini, Engxangangxangeni and others. All these were large kraals of 20, 30 and 50 huts apiece.
Our chief fought with a ba se Mncubeni and a ba se Malangeni, a ba se Magadini, a ba se Mbo (only once with these, because the Nsuze got full - a ba fokazana ba dung' amanzi nga pezulu, ngas' inhla).
All the chiefs died natural deaths and they never stulad to the Zulus. They used to cela uselwa ku Mapoloba (an Ngcobo chief) b ku tshwama. Mapoloba got angry if Bovungana, Dube or Zondolozi tshwama'd without telling him. Bovungana's people got their own selwa but it was necessary to report the incident to Mapoloba who would say "Ma ba hambe pela be yo tshwam' aba fowatu labo."
If the chief who was not an inkosi got a selwa with the cows to tshwama-ing it would not vutwa (get cooked). Bovungana bus'

according to his own customs. He enza'd umcatu, a custom apparently peculiar to the tribe. Kwa ku punywa ku yo gezwa emfuleni emfuduka, kwe ndhlalw' amacansi, a suk' emfuleni a yo fik' ekaya, ku catulwe ka neane ecansini — slowly. Should any stranger come and walk hurriedly along the mats people would say ubani lomfokazana o pang' izwe le nkosi e li (ti) 'katu 'katu. He would be at once called on to stop & come back, would be asked to say where he comes from, be told to geza and then tshay' umcato in a proper manner. On such an occasion as this plenty of beer would be cooked also izindhlubu. This stranger would be given food & otherwise be hospitably treated and after he had been detained some time the izinduna would neengela him & the inkosi would permit him to go but he would have to move off at a very slow pace.

6.1.02 monday. — (evidence given 5.1.1902) 70/26.

My last talk with Socwatsha was last evening, in the presence of Dhlozi & Ndukwana, when I merely revised Cetshwayo's, Zwide's & Mzilikazi's zibongo & asked a few simple questions. I gave him a good blanket, a coat, coloured handchfs, and a small axe as well as 10/- for his return journey. I have still a good deal more to enter up, I mean of notes of conversations with him in Ndukwana's presence. N. did not always agree with S. but this only occurred once or twice.

9.7.02 wednesday Dhlozi arrives with Mkando from Mapumulo Divn, a man aged I should think about 74 for he belongs to the Isangqu regiment and was a year or so old when Tshaka was killed. I hope to get a good deal of information from him. He was born in the Nkandhla Dist, where ch. Nonzamo lives, near the Mhlatuze river. Is accompanied by his wife.

Per Mkando 9.7.02. Dingana did not believe there were abatakati so he once directed that persons were to sleep in the open round the kraal and to arrest & bring to him any umtakati that should be caught.

The impi sent to Pondoland by Tshaka was an ihlambo one on account of the death of his mother.

Chief Matshwili is a grandson or great grandson of Dingiswayo.

Girls used to carry mats as udebi did, in time of war (Tshaka's day).

Ibonywa ku Isaac is at Nsuze [97]

Mavela Entered.

Umavel'ovel'iinizi eya vela
O vale pakati ku ka Mabengala ne Soloko (hill)
Umvelaae ugambokazi, umlenzi (hot-sliding? Nsuze)
yombiki_

Sgaw theo - S. Knows where this is - Azi
Gcalaheni at Nsuze -

Matshisa Entered

umatshisa lo muntu ne nyawo zake
Zokunyatela
Nonkwelo ka Ndaba, ugwegwe (descending draw this)
la Zila (Enemies)
Uvezi wá ngemiffla (always pointing)
Umehl'a'nga pezulu_

itunta at "Eoikillani Si ka Matshisa" where he died. Izinduna i there not able to point exactly.

Ndaba - not know_ Isoshlonzana is our imbongi -

Enduku no small kraals, not married young few children blamed also big, when impi came home to carry them all, not much. Then drunk by men, dinisa & gugisa. Young men did not care for it; not amadile_

aba kiti bati ngi fung'inkosi e gafa
ku nyengweva -
The amanxusa khaba tk inkosi
Shaga mkosi. when said ayi khone
Shaka wipi sweep ed in. (ukuhlanka
(ganuka) - no abiuft fight Kill
off. The so called amanxusa came from of course Shaka.
ufotsaiti kuhle ba jinyove (surprised) as the
Ngongoma people were brave
31.12.01 mbozana still living (Zulwana Regt.) 60/3/7-15
& Sisebe (umuti) ka Ntombela Seny: chief from
Sipandhla died just before the Zulu war -
Saw him. headringed. tall & slight - dark -
Mafongosi - dont know him - killed by Shaka.
Dovingana a tall - ak
Izibongo Mahlasela Ka Gumede!
Izikuni esi nhlaze sa Kuza bo Ngwabi.
Esi bebe (mult) Kwaze Kwosa
Amanxusa (umuzi gantuli or Shanda) esibikelana
Nawo Dozela na wo Zinguve
× according to amanlungwa - according to
other would be - E -

Ukuyi o lu ~~ma~~ maphiko a zi ngo-
(wide open)
ngomela. (come forward together to mate, engage)
Usuvana li bonvana Ezi kamen-
(mean eye)
za bantu
Mbhesi wezinhlu zabantu ama
langadanga.
Ugcwalis' imfula
~~Ubuk~~ Unjongolo zi bonwa, igoda
e lide li ka mabibe, ekade li
wa ril' amanye (men) ngob' li ril' u Gab-
-afu ngob' e zalwa u mbabo.
Umbelz' imifula E zi buzwa
E senza nga bona ngob' eyi nkosi
Ubuz' i Ardanyana (rwies) e yafi Enza nga bona
ngob' Eyi nkosi
Wa buz' i Mthongwene (hill) e yazi Enza nga-
bona ngob' Eyinkosi
Wa buz' i Golokodo (hill) e lazi Enza nga bona
ngob' &c
Wa buz' i Langwe (river) e lazi Enza &c.

O la ril' u Tondolozi o be zalwa u Jayi
La ril' u Dube o be zalwa u Silwana

umuntu
ibaba (yaba)
e

Ibaba (yaba) predge)
man + izinzizwa nokuid shwaarka +
sit saamfeveni; eat there;
amazinyo, had complete sets in old
age, no toothache; did not quickly
get grey, strong built, retained strength
a long time.

Entered in Book of Eulogies

'ohlobi'
ingqatto
(dried meat
+ izintlobo
these grades
umdaka.

Malongosi. (did) not guga because
killed.

Sm
Wowunga! Wowung' ommyama.
Owekh' o gomane (hill) lu ngekhi mumtu
amanikazi be Gomane ba sa mangele
Imamba e pume ngo Ndungunya
ya luka,
Yaye yadhl' umuntu ka Mtoholoza
ka Dhlaba emacubeni. Fundhlela
wadhl' u mangobo o galwa u wejipo
E re mbob' ekanda
wadhl' utshingilishi ka Luzipo
efakile ngeing' eitole.

(had large testicles)

Indoza (ramco/star - kata fuwa - ku ba kugala) e boniwe a ba buka bo kuza
Indoza e pum' e makuweza (ikwezi - star) nyenya (cat:
Kwa nyenya wandkomba obe zalwa
ukoti
Indandane eyondklw' ngemikoni
Ezuny' zintandane zondkliwe nga
mas' ne nyama.
Opume ngomnyama wa buya
ngonyezi Eya ku Solane
Emantshungwini
Wadhl'ijelamane zi zibili
Wadhl'u Qobe obe zalwa Wotshama
Wadkl'u Nzwanguba obe zalwe u Wotshwa
Wadhl'u Mandando
Wadhl'a Dangoza
Wadhl'u Njomi watshig'u Ncombo
E se zisuini ku nina.
Wadhl'ukobongo, wati Kona be yo
sala be kalellana.

upwitaka liye li koonge = liye li neipe
li he li neamyanyanan.
wants boys to be in office & loha, know
laws &c. & to make wayons &
Shaka.

Shaka was blamed for never allowing his
impi to rest - despatches from the field.

[ukwazi means knowledge and it also means
poison, a remarkable combination.]
differs compare the word wisaba = detective
(one who fears and yet comes to know. There
is a perpetual fear that surrounds those who
seek for knowledge. Truth is shrouded with fear.
Death encircles Truth on every side. It is the
brave & patient that win.

The unassisted nations knowledge
of a people is well illustrated by
the Zulu people, I mean unassisted
by Ships, telegraphs, writing, & Steam-
-ships, horses, coaches &c or other
means of locomotion. Consider the

No. 12

Ota kwa Mbolotwanja. kwa Mandabaka-
Mwa Mpezeni (Mr. Arbuckle)

See last in last book.

1 Mfalme Mpezeni - Mshanabezwe ka Mpangara
ka Ngqengelele ka Mpangara
2 Mamfabala. Mfubulele Ngodi ka Dikitanya
ka Hlalekanyana.
3 Nzuza - old Chief is Madhla -
Eta.

Mzilikazi belonged to the Kumalo tribe.
lived near the Edwandwe people. They fought
beat off without Konzaing. Mzilikazi was
the Inkosi Not many people in his old days.
Mzilikazi cited. when living at where
Mfemfe (Kandeleka Mpande when Hamer
lived) stands. lived in what became Hamer's
land. He probably went to the Zulu people
22 joined him.

Pitsi Pitsi

Amabutwa se gati bazigamele
Cannot account for origin of this fantastic tale
Emiranga ya ko Pitsi (subongo)
(Has: Umtshi eli kulu li umranga)
Sé fatta lied Obadaeni: people of
all age, telwai into the kraal kraal
somewhere at Mahalatini. Paper
ungoze waye nga konzi (Papa not engage)
never want to hi mipi but sleep + mind
children + cattle.
'Kukulela ngoko Ts, no 'Sonde' is to
remain behind for the amgumpondo
mipi.

Ingcovo.

Ne Small Kraals - ujuji ye Enkosi
yodwa Emitkulu ngwe ku Ingelempi
ku vinjezelwana. Ku kraals so
that when vinjezelwa ab the people
of the kraal become able to atonce
to oppose the hostile force.

Names of Ndlangeni's kraals were Gudumyeni
Ebagiyozini, Ebugaqweni, Embozeni (on S.'s
side, wa Kiti, wase Ehlobo), Ogujini, Engxan-
-gangxangeni & others. all large kraals
20, 30 & 50 huts.

One chief fought with abaxe Amaculeni. &
aba se Mdlangeni, aba se Nxagadini
aba se Embo (once - because ku Nsuze got
full - aba fokagana ba Dungà a-ra manzi
nga pezulu ngasendlo).

All chiefs died natural deaths - never
Etulad & Zulu - Eloji useluka ku Mapoloba (Ngcobo)
lo ku Shwama - Mapaloba got angry
if Bovungana, Dube & Dondolozi
shwamad without telling him - they inbaid
their, they merely went to acquaint Mapoloba
Maba hambe pela bengo shwagu' aba
fonyetu labo.

Se Selwa never refused ko nge nkosi
Bovungana bisgd by our customs.

Ke engá umncato - ku pungwe ku
yon Gqwa umfolesi emfeduka, kwe-
-ndhlalw' amaxamsi a Suk' Empulen-
a ya fik' Ekaya, ka caturlwo ka ncapa
Ecansini - sloth swa lonfokonzane
o pang' fizwe le nkozi Eli Kat' katu.
called back. when is you come from.
Gqza - & then to-today Umtalo - Pekwaid
ulshiwala. beer & igundhluban. This strength
is pride. food &c. The izindumu neengelwood
to go - but to go off slowly. 60/3/4-7
1901
(30.12.90) Dowungane killed off many people.
There is a hill ye nkandhla a Gcongco
so kwe lutku' isilulen yo kw bulalel'
abantu, zotshani - any drug wrong
said twalani isilulen, goes pansi
all
up Gcongco. when up. they would
put in silulu, even if 2 or 3 persons.
Each person be given a lump of meat
so that he hambes Ekhle

aba kiti bati ngi fung'inkosi e gafa
ku nyengweva -
The amanxusa khaba tk inkosi
Shaga mkosi. when said ayi khone
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ngob' &c
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O la ril' u Tondolozi o be zalwa u Jayi
La ril' u Dube o be zalwa u Silwana

Ibonywa ku Isaac is at Nsuze [97]

Mavela Entered.

Umavel'ovel'iinizi eya vela
O vale pakati ku ka Mabengala ne Soloko (hill)
Umvelaae ugambokazi, umlenzi (hot-sliding? Nsuze)
yombiki_

Sgaw theo - S. Knows where this is - Azi
Gcalaheni at Nsuze -

Matshisa Entered

umatshisa lo muntu ne nyawo zake
Zokunyatela
Nonkwelo ka Ndaba, ugwegwe (descending draw this)
la Zila (Enemies)
Uvezi wá ngemiffla (always pointing)
Umehl'a'nga pezulu_

itunta at "Eoikillani Si ka Matshisa" where he died. Izinduna i there not able to point exactly.

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e

Ibaba (yaba) predge)
man + izinzizwa nokuid shwaarka +
sit saamfeveni; eat there;
amazinyo, had complete sets in old
age, no toothache; did not quickly
get grey, strong built, retained strength
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Opume ngomnyama wa buya
ngonyezi Eya ku Solane
Emantshungwini
Wadhl'ijelamane zi zibili
Wadhl'u Qobe obe zalwa Wotshama
Wadkl'u Nzwanguba obe zalwe u Wotshwa
Wadhl'u Mandando
Wadhl'a Dangoza
Wadhl'u Njomi watshig'u Ncombo
E se zisuini ku nina.
Wadhl'ukobongo, wati Kona be yo
sala be kalellana.

upwitaka liye li koonge = liye li neipe
li he li neamyanyanan.
wants boys to be in office & loha, know
laws &c. & to make wayons &
Shaka.

Shaka was blamed for never allowing his
impi to rest - despatches from the field.

[ukwazi means knowledge and it also means
poison, a remarkable combination.]
differs compare the word wisaba = detective
(one who fears and yet comes to know. There
is a perpetual fear that surrounds those who
seek for knowledge. Truth is shrouded with fear.
Death encircles Truth on every side. It is the
brave & patient that win.

The unassisted nations knowledge
of a people is well illustrated by
the Zulu people, I mean unassisted
by Ships, telegraphs, writing, & Steam-
-ships, horses, coaches &c or other
means of locomotion. Consider the

geographical knowledge of a Zulu in the days of Tshaka, also his history knowledge of his own people. All this I say shows what man is under certain conditions and shows us when we compare it with our advances what man can be and it shows the means of progress & the instrument wherely it is made.

Ngungumyama ntozi yaba Tshaweki, aba gakagayo. aba vam'ukuba ijingqanga jokwelapa. they came to Zululand & Natal Nxumalo & Ndwandwe people left Zululand Mamukuza & was on the Lake Sea. the Amampondo tribe was the turbulent one when got as far as Sikala se Mpoka, said to basa amadoda not to take there & leave fires burning - afraid that we would come (heard all this from Dingiswayo).

Se saya Ishaka ifoto zi wakiPa ama Bomvana

Ke inpi pakati yam t hyelikazi & Sitshangani Ulambo li ka mina Nandi - u Kukulela Ingoga

wa vel' umalamulela o lamulele izinkomo ga (kawkero) barweleli - ku menga u Dingana. no one b Kala Kuf' Ishinga. la Kwa Mteteva ukilanga u Mudal' yive, wa vel' abantu ukuba ba fale.

Told all in the Llalis b come & yigati but as matter of fact they were afraid of Dsanga

Goyote. ~~to~~ isitunywa e ceibane.

Inshi = impiane

abalungu + abelumbi. does not know origin of the word.

Nkata. fakw' emlonyeni, siketsekelwe ngo kambe - stuffed kwa nkeukenga ngesimba.

Ng we think the Swazi name abalumbi suggests
the real meaning - because they make many
things.
Does not know what tribes with Sotshangana
- hear it said uSotshangana ka Zikode.
Does not know who Manenkuza is, knows
familiar with word - ~~word~~
'uSotshangana ka Zikode' were words
used in songs in Dingaan's day, that is how
he comes to know this.
Does not know what caused them to go but it
happened in Dshaka day
Umxandaba ka Nteti was necka ku Mpande,
but Sidumo ka Kandempemvu
'yasoklangotini umlungisazane
Mkosana, indvuna kwesikulu Kandem
-pemvu - Umxandaba kulla Mdini
by Mandlakazi.

(isidloma lenyama) get in. The isidlo
is tongues & then grigga'd intabeni enkhi
yon like a stone, bump bump, until the
person or persons is smashed to pieces.
His cattle when milked on raining days
the izinceku stad in their folds not in
Dowungana's - his consel' misila, nkosi'
i ya zeta.
Food fayewid abafazi - gaya'd sideways
for Bowungane - did not look at stone
because ku tungel' izintshongo ce ntuti'
Enenkanyo ekuthi leni. - Saw a salutazi
(u Nkofela) who actually did this - gayel' nik.
Bowungana used to have a woman kills
to see how a child was streaded in the vagina
When had gone out to aduma ze cattle
with men ~~he~~ would say Si nga ka fana
ad sa husile, a ke si bulal' ibanga
si lose - & he would give directions to
teg' izinkomi. Get a heap as it was long

bamban itole. Kulis it. put it in the heap of wood unakunna + fired. Burn + pendulad with izinto. ~~Inside~~ Eyiekeane to eat, inside as if boiled. Not young boys alone but ~~young~~ men klomeka for there were many thefts — izigcwegcwele.

Father said that no nikosi (neighbour) ahlulwa (them) only Tshaka. Ndaba metshisa pavela Bovungana Bovungana died natural death. Usi Son Mafongosi was killed by Tshaka.

Mafongosi

Tshaka Tikungad impi that come to hulad' izwe la kiti. sent what were called amainduna 2 them 3, them in foums. Amadoda sokaid + nyemyegaid. The main body tukunzaid. Patule nga zezibanga ~~2~~ ferent ways. Amainduna amadaid kukuka at Mapongomiskas

aba kiti bati ngi fung'inkosi e gafa
ku nyengweva -
The amanxusa khaba tk inkosi
Shaga mkosi. when said ayi khone
Shaka wipi sweep ed in. (ukuhlanka
(ganuka) - no abiuft fight Kill
off. The so called amanxusa came from of course Shaka.
ufotsaiti kuhle ba jinyove (surprised) as the
Ngongoma people were brave
31.12.01 mbozana still living (Zulwana Regt.) 60/3/7-15
& Sisebe (umuti) ka Ntombela Seny: chief from
Sipandhla died just before the Zulu war -
Saw him. headringed. tall & slight - dark -
Mafongosi - dont know him - killed by Shaka.
Dovingana a tall - ak
Izibongo Mahlasela Ka Gumede!
Izikuni esi nhlaze sa Kuza bo Ngwabi.
Esi bebe (mult) Kwaze Kwosa
Amanxusa (umuzi gantuli or Shanda) esibikelana
Nawo Dozela na wo Zinguve
× according to amanlungwa - according to
other would be - E -

2102

[16]

Dingan vulelad izin
ntshuku ncekecake umvuta amom
a wa vutwa h balele icenyane
girlo butos ~~a~~ butwad ku Tshaka
not gamleled
Dingano ordered to gama. D. wanted
them all to namatela him
D. solwad for killing
Ngojana he S. killed by D. not
Gowujane
Tshaka bonga ngo kudhla, refused
~~pilt to soman~~
izifebe ~~izifebe~~ zezwe ? C. vamvata, nuka
Maxibo ~~ka~~ wa sc angeni
Tshaka tested izangoma in Zulu land
not solad because doctors solewad
by yodning people
C. ~~said~~ disapproved of the system
referred to izindima who went to
izangoma.

2-1-1902

~~[illegible]~~ Written up in 71/63-5 [17]

Bongeka with whites

lal' ubutongo

1. Dupeka intelakabili - farms
2. heavy to pay tax - in cattle.
3. girls - cannot take girl to a man who has cattle - as before - cannot go to where she does not like.

not to go where fathers does not like.

lovers frequently idle persons.

girls are our bank, who has a girl ~~[illegible]~~ knows he has cattle.

nga jov' endhlini

to complain of their children to Duke

great [illegible]

However ~~[illegible]~~ are we concerned with the Govt. in a domestic matter of this kind, we bore children in our own huts by ourselves. Children are the property of men, like mipahl

[illegible]

[illegible]

iruzwana

4 all men are more or less
causes people to be easily affected
or overcome by drugs
& not up to standard - wanted - to reason of
whose fathers or mothers before
doctors
Drugged
called him 2 who are scabbed / called
up + tear'd scab
a person who be / tells another
skeet in going - this very satisfactory
when probably indigestion / complaint
5 ~~Asses or Clowns~~ a man to go
~~for a doctor. I ask Elizabeth a man~~
~~to go for the doctor~~
Chiropodist
Chiropodists
chemist
druggist

6 [illegible] agmeli icala [illegible]
ngamagi
kwitegwa. Kowcan ke kwa [illegible]
[illegible] ya kangwa [illegible] sa
kwa [illegible] kwa [illegible]
& Does not [illegible] now speak di[illegible]
believe in [illegible] when his young step
mother died he went to [illegible], some
uses [illegible], sent all Katete [illegible]
[illegible]
actually went to [illegible]
Mem[illegible] school [illegible] Kolwa [illegible]
kolwa his [illegible] may [illegible] go [illegible] & ngo [illegible]
Nkambwa clerk at Shiwa stokeep wa kwa Shaw
(came with Sam Clarke)
kolwa: first four by [illegible] like
white people. they Lawfulness.

(2-1-1902) Nzibe?

60/3/19-22.

Nziba ka Seng Elam Mpundu
mbungwa wa Ishe ka Mpunde
Ka Ishe ka Paul Sa - yiwa a li ka [illegible] Shaka.
wa Kwa-b [illegible] Cetshwayo [illegible] Dingwayo - [illegible]
ngi ongo [illegible] ntu, [illegible] [illegible] Sa-ching the
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ngi

Mpanje de Sèwa
Dhonkweyin was ka Dmgane
Hamisi replied Mbuyajo o ka Nyabo-
odiwani kobukoni at the First Fruits
ukoi Shoetaga nselwa, Shinonda
ugedda la (Shinshi jeremeny)
Mpanje calls Mbuyajo, said ka
zendle. Ka mandai!
Mpanje picked a bent, killed, + gave
ee Shleb) Jesse & Cel Lwayo at
left side with the inseba fire &
Mbuyajo the left side with wound
& the one before of feet towards Shoetaga
this is through difference which he
Nyabo Ndondakinsha
Mbuyajo Lukoni name Mbuyajo ka Dshonka
yive ka Dshonka linka
pointed out Celo & to Burundi Natch
when Jodda Gyakuka Mbuyajo at
that time had also killed the Boers out
& left Earat top so as to know his age
& Mbuyajo also Dshonkweyin a re
angela - but called Tulanda

Mwebane ubexego
Zebra (Dezang' Umapelani (Dezai) kia
pa Zambezi inkanpulane — boy name for Talwana
a-be-sebenzi inyati — boy name for Dhlokwe.
se-be-fa-bi imisebenzelanga — indhlondhlo.
ma-langa-mi-ti-a-wa-ti inbube — Dhudu.
ubhlwayi — Mzapo.
amagwayi — Ngobamakosi
— Kandimpemvu.
— Amadpela
— Uve
— Falaza
— Nokenke
— Izinduku
inswana — indhlenzen

This regt was insizwane ka Dingana but impande called it Dhlambedhlu as has no Dhlenzen

Ndabakabowmbe

D. called them Kokoti but M. says Ndabakawmbe
D. called them Kokoti but M. says Ndabakawmbe
Ngwane — Ndwandwe made of inkanga amazela
of amabuto ka Dingana — not a single new buto
Mdimeguba aka Dingana Mpande — wa kanga amela
ugimpande yonke.

amadhinga
(causes)

Jula tuke ya abangumi
first ~~tuke~~ of No Dinenge wa Lukhlinguane
Leona u ~~_____~~ near Sipepeteni
in view of Intonjane ~~_____~~
Uziggatza ~~wa~~ aba Kwa ho ~~wa~~ hi ce Utengwa-
Mbungazi named ~~Kwa~~ this first as (e)
called his Uncle
Usekhambisenge named Fentram
Lutengelad nge, named Udaza kwenge
Kwa Dilikí' ~~Nimamfo~~ Nimamfo - first
before Udondakwenkota.
ke Mbungazi said si ruki' abantu bake
a si fo buk' umuntu lo.
Kwa went & Konza to Mbungazi
Mdumba ~~wa~~ went Mbungazi & Muntakwenge
(Klaas Mbungazi) Mdumba ke Klaas wa
Intengo - Intengo too young to be at
Mdondakwenkota -

3.1.02
3.1.01

61/3/23-4 (23)

Nyagah Spirits, & hurt to sleep, not ngweedi, but been
gagad - does not kill off. ~~efa~~ Nduugu informant
pends for cases & store
can whitepeople.
Mfana ka Dalundanaya Jeungad with D. wife
ka Nduzwa kwa Mbalose, Nduzwa is
a brother of Sakelwayo.
cut off woman's hair, & drew a number of
front teeth.
Saunders not reprimanded.
Relations between Gibelen & Dinyagha
during defeat another spoke, I as a chief in his
own right, cannot be one but will send messe
Leader, send messe N. & Th object. D. says
have mind this objecting.
Wanderer whilegi - saw this when Dinyagha
insisted on his coming to attend the hearing of a
case concerning los heifers which ~~was~~ was
wrongly abatwaai of Mapisha & given
to Gibelen & Nyagiyana. Gibelen said
Nyagiyana took it himself, not given

no ~~xama~~ xabanang with C
when he wela'd he said Jully here are
my children - they are to be londoloza'd
& my property + Zibebu - Dinisjulu
went to Bangonomo

ukuba 13 chiefs being appt'd all
to kip 'izakomo zi ka Cetsh & bring
them to Malimate. Zibebu gave
up ~~his~~ Cetsh. He was told to give up
guns he did so + took to Sir M. O.
at Nhlagatshe. Cattle were sold by
pub. auction in Pin Burg. It was
then said Zibebu owned amangisa.
Mmangu cela'd abantu from
all amadugu from Uzibebu & then
to go to Kimberly. On return from
Kimb. aba ka Zebebebu ~~[illegible]~~ were
killed at Mahu's ka Takotoko ka
Sojisa (Mahu is living + became
Usutu)

ni xabadiya

of things for thorough investigation of native question in every way, & of delaying publishing anything until something had been attained. J.K. said he understood that I have no wish for office & sees how it is. Mabaso is busy or the 3 would like to have come in on Saturday next. J.K. is I think beginning to feel the greatness of the whole subject.

9.12.01 I had a long chat with Dhlozi, who arrived on 7th inst, about my wish to gather information re native affairs. I mentioned the advisability of getting Socwatsha down from Nkandhla. This evening I proposed his going to call Socwatsha and asked if he would like doing work in regard to native customs &c. He at once consented and we arranged for him to go & call Socwatsha, leaving here 12th inst (Thursday) going via Bond's Drift. My object in getting Socwatsha is to have someone I know and who thoroughly knows Zululand and its principal people, who is moreover smart and would understand the object of my inquiry and take interest in it, he moreover could supply good information as to biography of various Zulu heads. I sent a few days ago (about 10) for a blind man from Zululand well up in izibongo of Zulu Kings but he has not as yet been heard of. I gave £1 to the messenger for this man's expenses (with dibi). I want Dhlozi to leave soon so as to get Socwatsha about the time of the Christmas & New Year's holidays.

Socwatsha & Dhlozi arrived. 27. 2. 01. (see N.B. Hist. of Zululand 71/63-5

2.1.02. Silverton Rd, Brea Durban

Conversation with Socwatsha ka Papeu in the presence of Dhlozi and Ndukwana ka Mbengwana, 2.1.02.

The great thing we are thankful for to British Govt is that the country is in a state of peace. We can now lal' ubutongo, which in former days could not be. There are other advantages derived but I go on to the complaints we have against the system.

Our grievances are

(1) The having to pay hut-tax twice over, viz living on farms.

(2). The having to pay taxes at all in these hard times when all our cattle have been carried off by rinderpest.

(3). Being disallowed to marry a daughter off to a suitable man, who has cattle in accordance with old custom.
The girl is not to go where she does not wish to go, nor may

she go where her father disapproves or has not given his consent. Girls lovers are frequently idle, useless fellows. Girls are our 'bank' source of profit, our 'income', who has a girl knows he has cattle. Among those complaints which the 27 chiefs from Zululand (not including Mehlokazulu who was ordered by Mr Saunders to go back) were going to lay before the Duke of Cornwall in P.M.burg this in respect to their daughters was the principal one. The Chiefs however were not permitted to speak, were told so beforehand and they felt it very much. How ever does the Government come to be concerned in what is after all a purely domestic, parental matter? The children were borne by us alone in our huts, the children are like izinpahl' emsamo our own personal property whence then this interference of the Govt?

Our daughters engage themselves to amaruzwana, loafers & idlers, who geeingea them nge miti and we are powerless.—

(4) Everybody nowadays seem to be or can be a doctor.

This is a source of annoyance and is a danger to public health. In consequence of ill-qualified practitioners many people are not properly attended. Among these doctors are strangers like Amankhwenga, aba Tshwaki, abe Sutu, and ama Tshangana who bring with them all kinds of drugs. There is no room for upstarts in matters of this sort, ie. those who neither their fathers nor grandfathers were doctors. A profession of this kind is followed for generations in one family.—

(5) Divorce — a woman leaving a man to go & gana another. Kwa Zul'u be gan' esetshiwe. Only when her husband had driven her away could she marry some one else.

(6) aba Meli Lawyers. icala li letwa. nganonga. And even when a case is over and a man has failed he will be required to pay heavy costs.

(7) Magistrates unable to speak Zulu. It is a very great handicap if a man has to be interpreted for, which is called kwitezwing. How can the magistrate or Judge come to know the truth of anything?

(8). Quarrels as regards land. Chiefs quarrel with one another and yet if only inquiry would be made the natives would willingly go into the whole question giving it in all its bearings.

Chiefs are being separated and created all over the country. They

are independent instead of being all under one head like Dinuzulu. This division is a source of weakness, if all are united they are likely to forget that they are weak. ~~The boot has~~ If enza'd ingxuku (~~[illegible]~~) ibenye under Dinuzulu there might be danger of disturbance.

People appreciate British justice under which the 2 who have quarrelled are summoned and a case is heard at length & the matter decided. The strict inquiry that follows death under suspicious circumstances is very satisfactory & pleasing. And it is a great relief when in times of scarcity waggons laden with grain are brought into the country for the benefit of the people.

Socwatsha himself does not bula now, this is simply because he has lost all faith in izangoma which occurred on the occasion of a young step-mother of his dying suddenly. He then took 10s. with him and proceeded to 10 different doctors, those who bula'd & those who threw bones (not however to imilozi), and ~~each~~ each one spoke differently from the others, leaving him in the end as much at sea as ever.

There are now many schools in Nkandhla Dist. The Zulus quickly become kolwas, are ready converts and those who have kolwa'd ku senga bantu. Kolwas have many things, many debts &c.

Nkambula is a young man who is a Clerk at Eshowe – storekeeper – and belongs to kwa Tshange (Yamela) people. – came into the Service in Sir M. Clarke's time.

Kolwas are smart in putting by food in anticipation of a dry season; they exercise prevision like white people, have funda'd

(Continued with 60/3/19-24)

2.1.02 ~~Mbecane, son of Timuni & one of the Sergts in the Corpn. Police, returned 3 or 4 days from Zululand (Mtonga ka Mpande's Dist) to say the blind man Ntabankulu cannot come as he is ill. He added that Mtonga had however gone to Mkungu ka Mpande to see if he could get a man from him, if successful this man would be sent down. Mbecane returned my £1. Stupid people, always afraid of mischief!~~

more reliable field for exploration and to it I want to devote special attention.
The chief characteristics of individuals are often clearly brought out.
Izinganekwane may be enlightening but izibongo are infinitely more so.

I have noticed that in my inquiries into old history & customs frequent reference is made to izibongo as something which is fixed & true.

4.1.02
present Socwatsha
& Ndukwana

Ego bugawe

Entered 60/4/8-16

Iskaka

Uno dum' ehlazi ka Menzi
U Shaka ka Si tshayeki
Ulukhlaza lwangi mpongo yezi-
- nyan ezand-
Usivuta sang' inge.

Then come Ezo bantwana
(the above are said at the same time)

Usinggakala sa nga matsh'ase Nkandhla
a be'pepel' igwidhlovu
Izulu li ya kenduka.
Uxeb'o wehla kezulu wa ye wadhl'
E zi ka mangcenga.
wa ye wangamula ku Mandungela
wadhl'ezi konjwa nge'deke ya kona
Kwati ezi ka sirayo zamlandela,
Ikoni ka baji bebelang' izibuko
O Mpo o be zalwa u Mgwane
No zi Hlandhlama mtk ka Swabe
Uzungez' ukuzo nge zi nyembezi
U ye wa ngamul' okaluvan abantwana ba ka Jayi x be y'ingonyama.
Umasweziselwa ngob'eswezibeli
Uqwabe wadhla ngo kuma Dzubekelo sa o mgabase
Ut'eli neingwa li ka ngangi
Ekande li wa gingq' amanye
ona in tinkonde pansi - under the pansi zelan
in.

(=kakamo)

Udhlun-gwan' omnyama o dhlung'
(because he vinbela's + bulala'sabantu) Emasculinum
Lembe e leq'a many' amalembe
ti lu siba gojela. nga ba kwe Mkandi.
Ludhla amadoda
Ludhl'o Dhlaba ka mavovo.

check
xgi go kapa- come to an end
wepinda (a good many) (wonder)
wake umtaka (women) Sand of Jangaye

"Jangaye ka Hlati ka Ntopo,
inkosikazi ka Qeluka.
patas iwowu laka a bonge.
Lingcas' en Mkabayi e pat' esihlangu.
is a cousin of Dodwatsha.
S. will converse with her + others especially men who know back history.

Lines 8.9.11.412 entered others not.

Pakatwayo ka Kondhlo
ka mncinci
kaMfuta.

1 Usa-dhl'a be hlezi,
2 Umkweeya!
3 Inkos'ebizwe nga nyangaye
4 Amakos'a be bizi imingakanyaka
5 a badhl'be kokuwa ba kogadidi
6 Bona ba ya qubuka

because the have taboo because enté- ikokwa & amanti.

bel-ind hats is called galeri

[11]

(=Segwa)
Bazo sila ~~kat~~ ukupuz' isibindiba
Ungqwatsheba ozimangele
Usekk' e baleni wa khal' ~~ezintabeni~~
Ezaleni (where dirt is situated).

10 Obeyi ubekisa wa vuma
11 Inkonyana ka Njébelu
12 Ekuvele pezu kwendhlu kat'
dead Bang' inihlola.

Entered Dingiswayo

(many bongad by gula)

Igul' e li mpanqu (=elikulu) la ko ka
Donda (inkosikazi)
Inkos' ena ma nxeba' omkonto,
naso' o hlangoleni:
Uhlangoti lu bonwa nga manzela
Unonjelwa iyelwa ku lala.
~~Kat~~ Inkomo e manana ngizo
dead i~~za~~ ku inanisana na ipi?
Ne ya se la Yengeweni.
(very many graves)

Entered

Mapita

Umompanda mitombo,
Wesele (Kuza) amawombe
Umondidawa nga mihla.
Inyatikaza yo kalo
Dempumputsha eyegi umgibanisa
Ezinye zi bajivele ngayi zolo.

Skeleton
(Uzitshengelwa Kazi Sikwa
o Sitekeka ngandzobhlegwa kalakangandzobhlu.
per Bukwana
6.7.02.

Mpandi Sons + daughters
of
Inbiligazi Zivedie Dabulamanzi
Tshotshiwe Mararana Batongile
Somsdawana Tshingana (gave two sisters)
Mantantashiya Sitelezi Nomabiza
Dabulesinge Mgidhlana (gave kumagajana ka Somsdawana ka Mdeza)
Mdumba Sukani Mbisabiza x (gave kumagajana also)
Sikota Mantiti two married mfo ka matshana
Mkungo Magwendu vij. Miso.
Mtonga Cetshwayo Married matshana ka Mondisa
Hamiza Silwane "Pofofa (gave kumfokazi ka Sikonyana
Mnuzu Ndabuko brother of Ntongwayo)
x had a girl who would have been to Ka Hodi

Younger (dead) brother of Mtonga was killed by Cetshwayo name not known

1.02 (cont'd)

After this the disturbances broke out. Kayingana & Rwaka said to Rabuku we must fight with Gibeba because he took cattle & gave to Europeans & he will part ways in their eyes. Others however did keep Cat & L. cattle all these 13 caused mischief in Gulu Celts, new Kalangas with them on his return.

As he is here:-

1. Sayunga ka Silwanu ahakwa Mpungose
2. Kagitshwa ka mogushana
3. Myandenya ka Mbuya aba ka Mtela
4. Semkele ka Mpanda
5. Mfana wendkleka Manzini wa Kwa
6. Ntshingwayo ka Mpole wa ka Koza
7. Zibebe ka Mpita a ka Kwa Gulu
8. Mgoza ka Somapunga ka Zwide ka
9. Nanke ka Mpande aba ka Senzangakona
10. Sekatwayo ka Mhlaba wa ka Mdikaba

Over.

11. Tatuka Zimingo ka Zwana a ba kwa Nkalange (all on other side of Nkalange).
12. John Bunsa. (Englishman)
13. Hlube ka Mbunda. (Basuto)

John Bunsa amadana

1- Magiga ka Tshanda aba kwa Nguza
2. Sigcwalegcwele ka Mhlekehleke
wase Emangadini.
3 Njaka ba ka Sopane aba kwa Rovabe
4. Zimema ka Sigodo aba se Mangwaneleni
5 Palanda ka Mdiwa
(many people - more than others)
Magiga + Zwana would follow)
6 Mangonyo ka Sigulaza aba se Magwegweni
7 Mangonyo ka Ngongolo a be se Mhletsheni.
8 Habana ka Ngwakwele a ba kwa Dube
and other small ignorance
9 Matoba ka Gaozi aba kwa Mpangose

The Swahili people called
Sijungiza, Mgeteka Mourithlima
& Mavumenguvana — ujanda okaza
ja ka malim-ate - but le prefere)
Sijungiza to them all
Sijungiza was incaken wa Jackwa Capt 52
Rise & gave the cattle up
Why do you count those absent & leave
those present out - Sijungiza &
Ingilotwa - for when absent we
are counted as having given up cattle
wedindi ka Mnguneluva was unwise
to Bu Bury for eto: & is meaning Sijungiza
men -
Sijungiza Jadeka Inibango when
child Gang - born - of Gaozi - & uncle
of the Nakoba above named - Sijungiza
is amatabietshi (Isangoma) reef-
older than Amamatoga.
Inspungore konjed kawa Jaka long ago,

Mpungoze are possibly amanthungwa
but Longaja arrived in Jululand
Fought for Cetsh. at Vöndiskuanka.
Eye (Mngcangca ka Fabaca
chief at Pumbuzi — blind.
Sindaid_ Hlubaid and Dhlo — this
happened about 4 or 5 yrs ago)
Vijucelo ka Cetsh (Sigwigwa, Ngqaiwe ka Nomageje,
Sambela ka Nkuku, Jikajika
ka Ngoqana, Nkabaneni ka
Mbopo, Mkunga ka Mangondo
— wa Kwa Magwaza both of Qelusha)
British Govt prevented Mpande
from going out to fight outside
Jululand.
Ugane said 'we Tonsenda'
when Falleyn sent with Tonsenda
+ C: approved this, thought V.
was gave Sigwigwa Dolaid
this — why V. who remember

Vijucelo ka Cetsh
Cowie
imbokodo
ya ma Pondo
e Qawe

enkosi yo Jezove iyo not taken
a task Simon Peter was in this
incident that was being ministered

Dorcas was called - refused, refused
& then came all ambuka to go
out all Jews to come - Even
afokanyana - So that the abafaikan
could tell others -

The Lord said What did you
want in the Bible - eli'inguko
yo kwambata - eli isilungu
so ku vitela -
we who Lord you kukekelaid wedeku -
Pakade ngoku ku kwanye iya kala, ukale
ku ba ku ba ku ba

complained of beng given igwe
ka mesa - ahe we to eat amave.
Ewo iywe ka mafuta ka nikeu'
iyenkamgala.
"were not amaka.nda built
emahlahlathini - emevini?
D. was fined 50 cattle + Mr.
was fined 50 cattle too for
going leaving S. without permis-
sion + saying what thing Shi
& Boers. Sir M.O. had
already fined D. 30 head
for not coming when called.
Mine cattle were not paid &
had to be taken by force -
Sijàmagwa, Qeteka (kidikici legàle,
Kaanàdaka upengu),
kaniainderka = kaàla ngamadoda
mngàmgenka Sigùbe ch. magiya
Mpanzela ka Ndhlela ngo Ngubeni
at Nkulidi-trek

Masowunengwana - umkuwa
ya kuwa wenyamaina umkhiwi -
he tasted food for the king first
which was the best

Izibebu -
Isonkele
Isewetshata

old things not spoken of in Zulu
for fear of being killed
but not for sports of customs

Izinganekwana same still told many
of them - all of same age - fear
of telling tales because of having horns
only galukaga & children yeka them.

3.1.02 I have noticed that every man has izibongo
these seem to me of very great importance
especially as throwing light on past history.
These izibongo are indeed the national records
- every kraal borgas their ancestors.
I think therefore this is a greater and a

more reliable field for exploration and to it I want to devote special attention.
The chief characteristics of individuals are often clearly brought out.
Izinganekwane may be enlightening but izibongo are infinitely more so.

I have noticed that in my inquiries into old history & customs frequent reference is made to izibongo as something which is fixed & true.

4.1.02
present Socwatsha
& Ndukwana

Ego bugawe

Entered 60/4/8-16

Iskaka

Uno dum' ehlazi ka Menzi
U Shaka ka Si tshayeki
Ulukhlaza lwangi mpongo yezi-
- nyan ezand-
Usivuta sang' inge.

Then come Ezo bantwana
(the above are said at the same time)

Usinggakala sa nga matsh'ase Nkandhla
a be'pepel' igwidhlovu
Izulu li ya kenduka.
Uxeb'o wehla kezulu wa ye wadhl'
E zi ka mangcenga.
wa ye wangamula ku Mandungela
wadhl'ezi konjwa nge'deke ya kona
Kwati ezi ka sirayo zamlandela,
Ikoni ka baji bebelang' izibuko
O Mpo o be zalwa u Mgwane
No zi Hlandhlama mtk ka Swabe
Uzungez' ukuzo nge zi nyembezi
U ye wa ngamul' okaluvan abantwana ba ka Jayi x be y'ingonyama.
Umasweziselwa ngob'eswezibeli
Uqwabe wadhla ngo kuma Dzubekelo sa o mgabase
Ut'eli neingwa li ka ngangi
Ekande li wa gingq' amanye
ona in tinkonde pansi - under the pansi zelan
in.

(=kakamo)

Udhlun-gwan' omnyama o dhlung'
(because he vinbela's + bulala'sabantu) Emasculinum
Lembe e leq'a many' amalembe
ti lu siba gojela. nga ba kwe Mkandi.
Ludhla amadoda
Ludhl'o Dhlaba ka mavovo.

check
xgi go kapa- come to an end
wepinda (a good many) (wonder)
wake umtaka (women) Sand of Jangaye

"Jangaye ka Hlati ka Ntopo,
inkosikazi ka Qeluka.
patas iwowu laka a bonge.
Lingcas' en Mkabayi e pat' esihlangu.
is a cousin of Dodwatsha.
S. will converse with her + others especially men who know back history.

Lines 8.9.11.412 entered others not.

Pakatwayo ka Kondhlo
ka mncinci
kaMfuta.

1 Usa-dhl'a be hlezi,
2 Umkweeya!
3 Inkos'ebizwe nga nyangaye
4 Amakos'a be bizi imingakanyaka
5 a badhl'be kokuwa ba kogadidi
6 Bona ba ya qubuka

because the have taboo because enté- ikokwa & amanti.

bel-ind hats is called galeri

[11]

(=Segwa)
Bazo sila ~~kat~~ ukupuz' isibindiba
Ungqwatsheba ozimangele
Usekk' e baleni wa khal' ~~ezintabeni~~
Ezaleni (where dirt is situated).

10 Obeyi ubekisa wa vuma
11 Inkonyana ka Njébelu
12 Ekuvele pezu kwendhlu kat'
dead Bang' inihlola.

Entered Dingiswayo

(many bongad by gula)

Igul' e li mpanqu (=elikulu) la ko ka
Donda (inkosikazi)
Inkos' ena ma nxeba' omkonto,
naso' o hlangoleni:
Uhlangoti lu bonwa nga manzela
Unonjelwa iyelwa ku lala.
~~Kat~~ Inkomo e manana ngizo
dead i~~za~~ ku inanisana na ipi?
Ne ya se la Yengeweni.
(very many graves)

Entered

Mapita

Umompanda mitombo,
Wesele (Kuza) amawombe
Umondidawa nga mihla.
Inyatikaza yo kalo
Dempumputsha eyegi umgibanisa
Ezinye zi bajivele ngayi zolo.

Skeleton
(Uzitshengelwa Kazi Sikwa
o Sitekeka ngandzobhlegwa kalakangandzobhlu.
per Bukwana
6.7.02.

Mpandi Sons + daughters
of
Inbiligazi Zivedie Dabulamanzi
Tshotshiwe Mararana Batongile
Somsdawana Tshingana (gave two sisters)
Mantantashiya Sitelezi Nomabiza
Dabulesinge Mgidhlana (gave kumagajana ka Somsdawana ka Mdeza)
Mdumba Sukani Mbisabiza x (gave kumagajana also)
Sikota Mantiti two married mfo ka matshana
Mkungo Magwendu vij. Miso.
Mtonga Cetshwayo Married matshana ka Mondisa
Hamiza Silwane "Pofofa (gave kumfokazi ka Sikonyana
Mnuzu Ndabuko brother of Ntongwayo)
x had a girl who would have been to Ka Hodi

Younger (dead) brother of Mtonga was killed by Cetshwayo name not known

Mpande's daughters one married Mtekula ka Nogwaza;

Mtabaji (sister of Hamu - Zama's line) married Bantubemcimo ka Ogwana ka Ngqengelele

one married to Ndwandwe ka Langa ka Mpazima ka Ngqengelele

one married to Ndwandwe ka Mdhlaka kwa Langa esikaleni, se Bomvu (Elitabashwayo) ned. Itala mont-

one married to Mantuwapanzi ka Nobiya ka Sotobe ka Mkangala wa kwa Sayo.

one married to mfo ka Sontondoloji ka Mdhlaka ka Dikane wa kwa Mdhlalose.

one married mfana ka Mtakati (eBaqulusini)

and others.

alternative
Mgoko alias Dambuza m. Tabalé
ka Sobadhli (ka Dhlutshula).
~~Dambuza~~ was the man sent to the Boers to
bring Mpande back - but Mpande had sent
them to the very man who had caused Piet's
death.
~~Simangaleso kaSenzangakhona Zulu~~
Europeans who first came to Natal to the
Umgungundhlovu (Dingaan's) kraal (Pietermaritzburg)
Port Natal (Durban) - Congella (Pietermaritzburg)
after building Wagon-maker's shop - Congella
got to be before Building of Wagon-maker's shop -
Lt. Gardiner (Royal Navy) when C. returned from
England - Boshuana known as Sir Harry Smith's
followers -
John Dunn, Ladanna - Monoya (Samuel)
Mankankana (Hanise-at-Nkunene
Norwegian miss.), Mgwenya (dead) (Robert)
Tshaka (Nqeto) (dead) Mondi (Pietermaritzburg
Matshayinyoni - uDotela (Dr. Oftebro)
dead Zombeyana, Johannes (Colenbrander)

mfoka (Welcher) Marshall Campbell)

Ingcongcoma at John Dunns

Lasiki (Larsen) # mfundisi (dead

Dr. M. Osborn (malumale), Maggie

Smits (Webber), Faya (Faye), Bebedhlana

Bovungane, Mapaloba, Dube, +

Jardosi ka Jayi - different

chiefs - Hlangana & in Ngcobo.

People come whilst eating one gives

food given to one although others are

present - even aba nungana do

now when food is given the others present are

Bigwards generous. Nanungwana fund fault with him

for giving Shwabe & Mtshayeni ikehla

(iziko sa kwabe & Songa

ndima) -

abafazi never went to where Ishwa

was being taken, nansadoda a nga

yi where women drink. Cannot

leave his places
a woman never dhlula a house
door & went on tip-toe, sidwaba so
nga-kali
we (Natal natives) began breaking the customs & others
followed.
women become disrespectful from
contact with Natal.
zomulise izintombi
ingqutu never given — ~~only to~~
ya i gona, occur here & there.
is an old Zulu custom, but not general
only wealthy people gave it
Ezinkehlelem — ibuto jubad by
impaunde
~~Ho~~ unozungeza o zungez' indhlu
kam kwe~~th~~kazi — inkomgane
i kuleku' endhlini — last beast
no nozungeza in Natal

according to his own customs. He enza'd umcatu, a custom apparently peculiar to the tribe. Kwa ku punywa ku yo gezwa emfuleni emfuduka, kwe ndhlalw' amacansi, a suk' emfuleni a yo fik' ekaya, ku catulwe ka ncane ecansini — slowly. Should any stranger come and walk hurriedly along the mats people would say ubani lomfokazana o pang' izwe le nkosi e li (ti) 'katu 'katu. He would be at once called on to stop & come back, would be asked to say where he comes from, be told to geza and then tshay' umcato in a proper manner. On such an occasion as this plenty of beer would be cooked also izindhlubu. This stranger would be given food & otherwise be hospitably treated and after he had been detained some time the izinduna would ncengela him & the inkosi would permit him to go but he would have to move off at a very slow pace.

6.1.02 monday. —<< evidence given 5.1.1902 >> 70/26.

My last talk with Socwatsha was last evening, in the presence of Dhlozi & Ndukwana, when I merely revised Cetshwayo's, Zwide's & Mzilikazi's zibongo & asked a few simple questions. I gave him a good blanket, a coat, coloured handchfs, and a small axe as well as 10/- for his return journey. I have still a good deal more to enter up, I mean of notes of conversations with him in Ndukwana's presence. N. did not always agree with S. but this only occurred once or twice.

9.7.02 wednesday Dhlozi arrives with Mkando from Mapumulo Divn, a man aged I should think about 74 for he belongs to the Isangqu regiment and was a year or so old when Tshaka was killed. I hope to get a good deal of information from him. He was born in the Nkandhla Dist, where ch. Nonzamo lives, near the Mhlatuze river. Is accompanied by his wife.

Per Mkando 9.7.02. Dingana did not believe there were abatakati so he once directed that persons were to sleep in the open round the kraal and to arrest & bring to him any umtakati that should be caught.

The impi sent to Pondoland by Tshaka was an ihlambo one on account of the death of his mother.

Chief Matshwili is a grandson or great grandson of Dingiswayo.

Girls used to carry mats as udibi did, in time of war (Tshaka's day).

Stuart Papers. Notebooks (small-P) w.F.1c 61

24.1.04 (35) 61/35/1-16 (1)

Cattle in Zulu Life

Socwatsha a Dhlozi.

Dhlozi Kill me an ox for cattle.

Belongs to igqawe - Le tolazi zinkosini klabana ezitezi.

izinduna reports what igqawe has done. not coma-coma kubantu bonke (given about indiscriminately)

his relations, izalukazi come to halalisa when xoto kwenzeka nkosi.

a big mans dependants will report being engaged - ie. wants cattle.

big man gives 3 or 4 cattle when gelaza a child - stula returning cattle given by uyise yake +

King gave cattle to big men, not stula king send for + go into izigodlo will be lobola'd with many cattle.

a mans brother gamevaid - to lobola for. his brother will return a child

-ibiba, for the service rendered.

Sowatsha. I agree with Dalozi.

Is a great iguqu - like a woman, A child & food. Many purposes served.

igawe. seven heads - aka ; umuzi - izithlupeko will come to him zi bon' abazile zi bon' umuzi.

People get money in order to buy cattle. at first no money - cattle were money

Person ill - sent to inyanga elapa, when finds the doctor is kokelwa'd inkomo.

when ill - illness due to amadhlozi - amadhlozi beg inkomo - one with then he slaughtered by direction of doctor.

Ngi fun' inkomo' ebile gwenq even if colour - a dreamer

The doctor too would give the colour of the beast required - when killed person will find, but if anyanga

the person will die. The amanga spoken by doctor. What is wanted a frequent happens is for sick person to partake of beast killed.

A person who has told icala inkosini kwaswela nge nkomo no cala tela'd - never seized (Ukuliwa).

In Senzangakona's, Zi reigns lobola'd with 2, 3, 4-5 & 6 cattle.

King claimed 100 cattle from his ~~wife~~ Shlo girls.

Ukuzi- A man who married izigodlo girl is helped by all his tribe to raise the loo head for an inkosikaze is being installed. They will not demand the return of such cattle. No one gives more than one.

Sorewa When in the lala a man takes inkomo + tenga's food — a hole pointed out with 10 or more sacks.

Uhlozi — large izigabeto, izizilingani — measure the mealies.

awangena = awagano — filled till citeka's pansi.

S. 4, 5 & 6 sacks were obtained for one beast.

Formerly one got a hole ful for a mitie beast. Nowadays such a hole say 7 ft in diameter 6.6" 2 ft deep would be brought by for several beasts.

A cow has amasi + amafuta (butter); kuhleka izikamba — for izidwaba, (a person who has no izidwaba is a dog); the fat of a beast killed is used to grease ikanda, body, izidwaba.

- especially izidwaba, isikuta so
ku kala (Cambridge of calf-skin), amafuta
causes tumbaring;
igula (large one) 15 in high is equal
to an isitole, upiscoor ingcazi full
of fat also equal to a cow.
A man who has no cattle is an
umfokazana.
a man who has cattle will
gana.
Now cattle are killed off we are
nothing - for when one goes to kill
boy meales for umama ngoba
mas' sikomo.
Mhlala kills as now - seeing no
cattle.
A very young child is fed amasi
before eating anything milk
- begins on amasi of cattle - or
on goats milk if no cattle.
a boy needs after 8 days.
a girl — — 6 or 4

Kala nkonwe wen' o nga so je waya
- ndawo.
Not said nowadays in Zululand.
Said - because not allowed,
hated by their King - could not see
what could ahlala them. Ihem did.
not even dream of defeat.
Among the Zulus only might
ruled since the days of Tshaka.
In olden days Kings if caught were
hemgeed with beasts - Zwide
however killed them - Dingiswayo
did not kill Jamakose.
Boys abusa cattle.
Kings cattle abused by men at first,
latter in Kwabane - but even then
men Enquired into illness of beasts.
Dhloji xegad emlambongwenya &
herded cattle there -
girls biread in with Tabusa
(zin Kosno - mtimba, ku katshwa

umkuchlane (nomdede alias nomfuba-
-wana).

Hlukanisa cattle, yaya cinfuyen
(yak' isitubi, (upalitshi lo'bisi)
for girls to eat not cooked with
amasi.

After eating will go out with cattle.
Have abanewabo mitsha ons. old &
young girls.

Returning at sunset kuhlwa
sunset.

This done only on one day.
Spit in girls' presence, call her
by giving umonelo will go & call
others - not tell the older people - keep
quiet. Stand and asegai to the
cattle of the man who slaked
them - babal' esiswe all
yaya ngomswani not eat if
leave umfuleni. - so & yashiwa
river - boys will go hlab'inkosi

Ekaya = Kill any beast even belonging to
another person.

Horns. For igudu, put a bit of
principal hut (nkorikaya), (so that
it can be seen that ka yaba kiwa)
for "catarrh, iziggobela, and
bhuruga, for keeping doctor's medicine
& ji ya-lumeka (ie * cut flesh, put
horn on it suck = if sore, or swollen,
or snake bite, blood sucked out &
Sindawo i calf's horn taken for the
awenge iziggo If iqawa has ziwagaid he is entitled
to wear awenge these made of
nkonagana or calf horns = some
boboza'd both sides, some sharpened

Msipa (ameva = isidwanga sa mbobo-
-kazi = isikumba se mpunga = lungelu
izindondo.

Usinga.

Janga izidwaba zaba fanje

Is our cotton. Sew imitsha, ugujolo,
+ strings to hold corners, all the
seam + worn are sewed with coarse
girls beads are poleward ngo sinja
ugcoco are sewn with fine
stronger than ugi — ugi used for
alukani amacansi, amagondo to
put azidweengeni, igitociga or isibam-
ba.

Itshoba Izindawo kulled me and the
over a tshoba Why did you cut it
see if is mine? They make imbejo,
umvumbi Emkuku yomkosi — The
white tails are the best, worn in
front of chest + behind are poleward
+ (ngalya) = made like rennis.
When dancing at a marriage,
men ngiza with amatshoba,
+ fakaza Emkonweni —

Uyoyosa - limp, isibole a man who wears loin
kekwaini ekaya la girls
utan d'isibole efuvile ti isivala

Izikumba - Izidwaba — all
are made of goat skins; shields
amanaawu, izihlangu, izipaku
#izigolo, izingolo; amabeshu (calves);
#. amanyatelo;

Inyonge - for the owner of the beast.
he puts on Umkonwemi.
tela) or sick person, who also wears
it;
owner may take his child or
mother.

Meat

Usonyama gols to the umnumzana.
Brothers will tela to head, the head
to the King - If brothers have many
cattle head will eat all and not
pass on - long take on his own
cattle; isinyamana
will give an ox to ~~King~~ - not take
the meat to bigger men - The ox to
brothers or sisters ama - ~~the~~ ox

who does this may kill many beasts, not
send insenyama meat & send an ox to
make up for all his meanings.

Insenyama not given to king,
~~to~~ is beer. Inkosi kayi ziki
rawuke[l]' ukuti kla kwa bantu
A man konga-i-ng would Tshay'
inkabi enombala (nice one) —

Not cattle - milk - necessary to grind meal like flour for baby's consumption, then komfa (sieve) come out like flour, meal is hard; gugaio quickly, will have to be cooked, tegaid more than before,
meal boils becomes bitter, no dishes to keep it - necessary always to gaya with cattle no trouble - drink milk.
uya zul'u na mas' ebele - humps.
kukul' when 1st. ment.
meal still he & can walk.
Addison says take away Boom.

all the comb, keeps 8 days for a boy,
& 5 or 6 for girl.
Kolwa's now allow children to suck at once. I believe in this (says S.) no superstition learnt from Europeans.
Amalanga — milk of cows not milked for ~~some~~ a day or more as children drink milk after 8 days and it has a drying amalanga
Mfana, nduna ka Nanuma gwana suggested going to office, that "igandhla + kala day we are in mourning because of death of cattle from rinderpest — & general devastation.
amangina — (pert en-tangeni by amangana ie. inselo — the bones of "igilshengula isikwecce (sa matoba + amaceegu) for scraping off skin —
amangina are Eaten last, on 1st 3rd Day. Custom. also isinge- Eaten in the morning this children!

no one will come & ask for it — There are only two days for celebrating a beast — A man who comes third day to fetch meat but is refused — disgrace. Celebrating killing & next day. People who celebrate will eat as much as possible —

Colours of Cattle

✓	iboosu	inkamvu kazi (not bomvu-kazi)
✓	imnyama izinkomo zamnyama }	inkamvukazi. inkamvazana nzimakazi (not mnyamakazi)
✓	impofu	mpofukazi.
✓	mhlope (mvana - woman's word)	mhlopekazi
✓	nkone	nkonekazi
✓	limga	nkonakazi } limgakazi
✓	inau inko }	naokazi.
✓	nwanga mavovo }	nwangakazi mavovokazi nwangazana. wasakazi.
✓	waba (wasa - woman's word)	
✓	ntusi	ntusikazi
	mpemvu	mpemvukazi

~~ibo~~ ubhakuva ovimal'ebomvu
ubhakuvu ovifal'emnyama
ovimnyama

	nsasa (small white & black spots)	nsasakazi
✓	mpungaz ngwevuf	{mpungakazi {ngwevukazi
✓	nzundu	nzundukazi
	henu	ihenukazi
	nala (hlakuva)	nakazi (hlakuvakazi)
	mdubu	mdubukazi
	iqola	qolakazi
	mteheko, (stripes	mtehekokazi
	nzota (white & roundish large patches)	nzotakazi
	magandakahwayiba	magandakahwayiba
	magandakabolobba	magandakabolobba
	ntenjane cubu	{ntenjanekazi {cubukazi
	mzondo (white & roundish spots)	mzondokazi
✓	mdaka	{mdakakazi
	nyaluti	{nyalutikazi
	mtuku (Natal)	
stuka	inkonyane yomvu = iqwagi	iqwagikazi
	inkoni yomnyama = inkoni yehlanza	inkoni yehlanzakazi
	lufifa	ufifakazi
mgungqu (Natal)	ibidi (rungqu)	bidikazi (rungqukazi)
	irwanga eli nga matshi o ngotoye	irwangakazi &c
	irwanga eliqikala ze miti	irwangakazi &c
	koxi (as if tekwad in tola ekalen (sides)	koxikazi
	nhlekwane	nhlekwanekazi
	mkolwana	mkolwanekazi
	kolo (upoko-round & like tekwane but)	kolokazi (see next to but 4 one)

horns &c

nsizwa / ingqdulu / isihlezakazi	{nsizwakazi. / ingqdulu / isihlezakazi
igodhla-	igodhlakazi.
mdhlovu	mdhlovukazi
'manqindi	amanqindikazi.
ingqcibongo (straight long sloping towards)	ingqcibongokazi
mjwaqu (lean)	mjwaqukazi
magombogo (horns curving inwards)	{magombogokazi / mdgombogwana.
cengezi (outwards horizontal)	cengezikazi
sigongo (protuberance on head bears horns)	sigongokazi
mgele (horns sloping backwards)	mgelekazi.
digenggé	digenggekazi
indonya (but not so much so long as on forehead)	" " " " "
engange ndhlovu (very large ox)	
ihlabayinsula (young ox with straight upright horns)	
i'scopee nge tshoba (black & red with white tail	
ijoli nge tshoba (black & red with white tail	
mqini no tail	
imfanitsele - teat dont give milk	
indengwakazi - large udder, good milker.	
isiqqala - little milk giver.	

(see Rect p. but one.)

ikilati (adult) under neck, red or black ikilatikazi

umgqipane (stripes, red or black passing by eyes) mgqepanekazi

ilunga
umaba } best shields.
zinco

inbunga = amarawu amhlope all over not carried by boys and men.

31-1-'04

61/35/16-24

Dhlozk.

Parts of beast.

umngonggo = in backbone - spinal cord.

umhlolowane (umlonga goes on top of it) (Zinconco near Kidney) isinqumelo (umbhlolo esi-qobel'ubude e. inside fat)

ubulunga = ~~he~~ alias inhlali = the brush of tail. - itswetu - outside ~~fat~~, imhlubulwane (Ehlanganeni pansi)

Cattle dabuka'd negwel - may have separated from buffalo; horses came from white people.

not many at first, like inhabitants

person burying another is paid a beast, small or large is washed with a goat - The goat may not be refused - to be killed - the beast may be kept.

Fill 73 p22-23

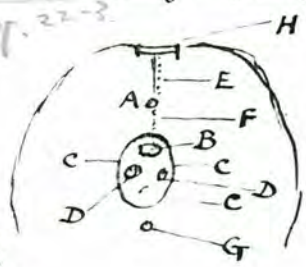
to any other lover who may want to hlobonga with her. One lover will hlobonga two or more times during the same month, an isifebe is one who, during the same month, hlobonga's with more than one man. Isirobo is a girl who has been mekezisa'd or raped. Rape was not bika'd enkosini, the same applied to hlobongaing against the girl's consent. Such offences were family affairs. As a matter of fact rape was not of frequent occurrence. A man who mitisa'd a girl was fined a beast.

There was no such thing in Zululand as a prostitute. No girl prostituted herself for hire. For instance, to offer beads or any small or large present would be an un-heard of proceeding and no girl would be a party to it. A man who could not get a girl to hlobonga with would sometimes use force, for which he would be soundly beaten by the girl's relatives and be liable to pay a beast in the event of the girl becoming pregnant. Hlobonga was a universal custom, but it was one which must go on in secret. Every girl's mother, father and brothers knew of the custom and that she probably acted in accordance with it, but woe betide her if she were caught by her elder brothers who were izibeba ezi no laka. Girls often made appointments with their lovers. They would leave by stealth at night, proceed to their lover, hlobonga and return again before day break. (If caught they would be beaten) Dhlozi, the other day, asserted that a soka was allowed to hlobonga at the girl's home, a hut being even set apart for the couple's use. N., however, entirely dissents and asserts the rule was never to allow the soka to spend the night at the kraal.

To show that there were no prostitutes, N. asks where they could have lived? There was no place where they could carry on such a calling.

Girls were sometimes spoken of as izifebe by their mothers, sokas and other people. To call a girl isirobo or hint it was a very great isituko = insult, on which point refer to pp. 73.74.

24.1.04 Fill 73, pp. 22-3



A strange superstition may here be set forth:- Look at the rough sketch of part of the inside of a hut here given. (4-CAT SPACE) It is against custom for anyone to sit or place himself or herself between the insika marked A and the iseko or stone support (for imbiza or pot) marked B. Nor again will anyone sit between A and the door of the hut H, though it is not so important not to sit there as between A and B. The reason is this: There are as a rule 3 stones in the fire-place C, of these that standing at B is never taken away, although it may temporarily be placed on the edge of the fire-place or elsewhere in or near fire place whilst the ashes are being

(t) customs ... p.159
grave, p.161

removed. Stones D.D. may, on the other hand, be taken outside (the hut). With the stone B is associated the idea of ~~immobil~~ immoveableness, unchangingness &c and so comes about the notion that any young man or girl who sits at the space between A and B will never be married, the girl will grow into an old maid (at home, sought after) ~~refused~~ by no man, whilst the man will be refused by every girl he seeks to make his wife. The hearts of those who sit opposite the iseko will become as immoveable as that fateful stone, they will donda or hold back, with the result already stated.

The dotted (imaginary) line from A or B to H (door) is known as emgulugulwini or emgangwini also emnqweni. The (spot ~~stone B~~ F) is known as emlindaziko.

So ~~strong~~ powerful is the superstition that people will not lean against post A or the iziko or fire-place.

The custom is still observed in Zululand and Natal, in the latter country, however, some young folks are beginning to ignore it on the ground that it ~~belongs~~ is a mere relic of bygone days.

The inside space of the hut on either side is spoken of as esililini, ohlangotini.

(The above from Socwatsha + Dhlozi – inquiry suggested by a question from A. Lassak of P.O. Inhlokozi via High-Flats).

Qalizwe says something about not sitting at E and turning back on door for fear of being accused by amadhlozi of being averse to their coming in.

~~On my return to Zululand I built nganeno kwa ka Kangela, at the mlalazi, not far from the present soldiers camp at Eshowe.~~
Grout, Mtshumayeli, Gadini and Jana were the only abafundisi. Gadini was in league with the 3 others. Gadini asked for a place for Mtshumayeli, this was given and when Mtshumayeli came he had the isigodhlo girls for his congregation — kwa dilik' isigodhlo. The ibandhla also went to Sonta.

File 70, pp. 101-103.

24.1.04. (Sunday). Per Socwatsha, Dhlozi present.

Nozilohada ka Magoboza, belonged to the Nzuza tribe. Induna of the Dhlambedhlu regiment under Dingana. Was killed at the battle of Magonggo by Mpande's forces. Was an ~~igwe~~ igawe; he hlabana'd (took an active part in the fighting) as often as he went out. Was umnumzana as well as induna. Matshekane was his brother; this man died not many years ago. Belonged to izilegoza; lived at Mtshezi (near Estcourt) with Mkungo. Had many kraals — these kraals now near Kwamagwaza under chief Dube. Nozilohada's kraal may have been s'Mpapala (Eshowe Dist.). He appears to have had no issue.

Tshaka was not married. He was afraid lest he should have children who would grow up and then put him to death. He did not hlonga or sona with isigodhlo girls but lala'd them pakati. If any of them became pregnant he would cause her to be given umcukuzo medicines, in order to bring about an abortion, if she did not have abortion she would be killed, for no girl was permitted to bear a child for him.
He is reported to have 'gaga'd a pregnant woman (some person's wife) to see what kind of position a child took up within her womb.
Many of the isigodhlo girls were killed on account of becoming pregnant by him.

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

Tshaka killed his own mother. After her death he caused the whole country to go into mourning. Cattle were not allowed to be milked; where an igula was found full of or with amasi, all the inmates of the kraal were to be put to death; women were not allowed to become pregnant (mita) as no zalaing was allowed; lima ing (~~pa~~ hoeing) was forbidden; where umbil' o ne kaba was found inmates of kraal to be put to death; nor were im'fino to be ika'd. Tshaka said all have mothers to ika imfino for them, but who was to do so for him?

After a while a man Gala ka Nodade ka Mgutshwa ka Mutsha ka Ndaba Xoko, of the Biyela tribe, having made up his mind that he would be killed for so doing, went to Tshaka, finding him at his Bulawayo kraal, and acted as follows: He ~~Gala~~ began by bongaing Jama, Senzangakona and Tshaka himself and then spoke to the king in these terms:—

What are you killing your country for? Ikani ku dabuk' uhlanga na? Ikani kuf' umuntu na? ngoba kuf' unyoko na? Ingan' uyihlo u Senzangakona wafa na? a kwenziwa lok' o kwenzayo na? no yihlo' mkulu waf' u Jama na, a kwenziwa lok' o kwenzayo na? Nkosi, fak' itsh' esiswini, si yaz' ukut' u file. Uzo busa ngani? Ku zo vel' inkosi ye ziny' izizwe i li tabat' izwe lako, ngoba a ku sa linywa and your people eat nothing, ka ba zali, cattle are not milked. (to fak' itsh' esiswini means to im' isibindi, pluck up courage, be a man &c).

Tshaka at once showed his approval of these bold sentiments for giving expression to which Gala had expected to lose his life. He called his izinduna Mdhlaka and Ngomane and said to them: ~~Hear~~ Give ear to this man. Here is one who (inspires) fills me with courage. What kind of men do you fancy yourselves to be? Mbopa, tat' insingo, ~~forthwith~~ u zo ngi pucul' u ngi tung' isicoco (by this time the ring never dressed had come to rest almost on his nose). He thereupon took two (2) cattle (oxen) and gave them to Gala to take home, saying "U yi ndoda". After this the whole country experienced

relief, the men pucá'd & tungá'd whilst the women & girls pucá'd and did up their hair. But no sooner did this universal mourning come to an end than Tshaka ordered an ihlambo impi to go forth to Pondoland and from thence towards Sotshangana.'

Gala was afterwards killed by Dingana for, as soon as Gala got back from the Sotshangana impi, he expressed regret at Tshaka's death and wanted to know who had been the cause thereof. ~~For~~ It was for lamenting Tshaka's death that Dingana had Gala killed.

Amongst stories told of Tshaka is this:— As often as an impi returned from a campaign the impi would be xoxwá'd and each time the names of the heroes would be same as those in the former campaign. Tshaka found fault with these appearing to be his only heroes, accused them of standing before or in front of equally deserving men and had them all killed to see if, after their death, he could be said to be without heroes — ukuba amagawe ka ku vela na.

70/103-5

29.6.04 Per Socwatsha. — The death of Dingana. — Dingana's troops were away ematangeni e zinkomo when the attack was made on him by the Swazis (amankengana). They succeeded only in stabbing him in the left or right upper arm — in front, apparently only one wound. They killed some of the isigodhlo but Mkabayi and others escaped. One girl (princess — was it Tikile, Somkele's mother?) was stabbed over the left eye. Dingana after the attack ~~the~~ sent to the izinduna for that drug which was taken internally when a person had been wounded, to allay pain in the wound. A drug was mixed up with water and sent to the King to drink. He drank the potion. No sooner did he do this than his colour changed to a deeper hue, a perspiration came over him and in a short time he expired. The troops returned to find their king dead. One of the important men with Dingana, ~~Kwabiti by~~ Lukwabiti by name — probably an isilomo not induna — asserted that in the night attack he had severely wounded one of the Swazis and was

of the opinion the man could not have gone far. Thorough search was made without success. Among the izinduna referred to was Ngceba, this man was called on by Mkabayi to take her, others as well as the stock to Mapita. This Ngceba did. Mapita seized all the cattle and some of the ~~ise~~ isigodhlo girls whilst others had their izidwaba stripped off them. In despair some of them took the wet hides of recently slain beasts and girded them about their loins. It is said a number died ~~on~~ and because of their having used wet hides and allowed them to dry on their persons.

It so happened that the King used always to carry about both antidotes and poisons, the latter for purposely putting people to death. Ngceba would have been among the Indunas who gave the deadly draught. ~~This not~~ S. does not know if the Izinduna intended to kill Dingana or whether they made a bona fide mistake.

The Swazis were heard to shout "Kade ni si nxanele nina ba kwa Sikiti[x]; u nganti si 'bitwe i nina nati a si zo ni qedel' inkosi yenu, i si ni katatile?" "Long have you people of Zululand been asking a favour of us; is it then not you who summoned us to come and put an end to your King, a man who has tired you out?" From this statement there appeared reason to think the Death of Dingana had been purposely planned.

Ngceba's father was Nodanga, of the Langa tribe. The above story was heard by Socwatsha recently from Ndube ka Mangondo ka Mazwana (Magwaza tribe).

Dingana tefula'd.

S. says Mapita was of such high rank that he used to teta the amakosi with cattle in the same way that the King did. He, however, used to wear a large kaross made of oxhide sewn together when performing such religious functions[‡]. The King did not wear the kaross but others besides Mapita — men of high rank — also wore it [x], like him teta'd.

x probably referring to Tshaka whose name this was. [illegible]

‡ cf. my fscp. nbk (pink). 150, where underlined in red.

Zulu princesses as well as wives belonging to the Royal House Dinuzulu's, Sonkelo's, Sokwetshala's and one or two others wear the isidwaba low down. They tebisa it, so that the umnsisila or umsisila is seen, say 2 inches, ie the hollow leading from small of the back and dividing the buttocks. The royal house too have shorter skirts than the common people, they do not reach as far as the knees and, when seated, part of the legs above the knees are visible. Anyone looking would be asked what he was looking at.

An intsubele is known as isingqeze. This term may have arisen during the time of the Zulu war for it was associated with soldiers (European), at the same time it may be an old word. It might be applied to a man who has lost a leg or arm in war time. When a man is wounded and escapes, the phrase is ba m'kubazil'ubani.

23.10.011

Izi Bongo zi ka Pakatwayo ka Kondhlo.

(per Mnemi) revised

Yeti! A ya 'kuyek' amabandhla ka Sodhlab'e hlezi!
Amabandhl'a ka Sodhlab'e hlezi, wa o Mkweyeya!
O'bizwe nga nyanganye wa vuma,
amakosi e si biz'imnyakanyaka.
U bizwe kwa 'Bekisa, wa vuma.
Amabandhl'a ka Ngqwatshiy'o bomvu,
uNgqwatshiy'o bomvu wa o Zinwendhlana,
O mabal'a zi zinge, se ngat'a bekiwe.
O dhl'izinkomo e nga ka fun'ingaba,
Ingaba u Mazansi wa s'eNhlanzini.
u Ggiggi ba m'buye kwa 'wukowe, esixeni,
Nyakawumbe ba zo m'buy'ezintanganeni.
U'baki be'kokwane, ba kwa Sondindi,
a'baki be'kokwane ba ya 'gubuka,

«18.4.1905» Also present: Mkhehlengana, Dmya, two others ~~Mkhehlengana~~ 61/60/24 File 61, nbk. 60, p. 24

be set before him (gxumekad) <stuck in the ground> a bundle (isitungu) of assegais. ~~There~~ He challenged anybody to come & take them. CHOOSE my father did so & they became his — li zoba li qoa uzulu li nga tata lem konto. He fought with amawaba assegais. (He who takes the assegais) (will be [illegible]) (113) [illegible]

Another of the Mgumanga heroes was Nobanda ka Sogatshase. Of him Socwalsha tells the following story (who arrived this ever 18.4.05) = Complaints were made to Tshaka about this man's extraordinary appetite owing to which they had but little to eat. Tshaka thereupon caused some hides to be laid out on the ground. On to them were emptied a number of amagula's with amasi in them also those which had been set aside with cream in (to make into fat). Some of these latter ~~were~~ had maggots in them. Well all these too were emptied into the hides. Tshaka now called Nobanda and told him to 'bamba' (set to). N. did so, quoting on his knees to get at amasi he ate here, he ate there until he could eat no more. ~~He~~ He got up from the ground (for he had knelt down to get at amasi) with assistance of a stick. He did this with greatest difficulty, ~~for~~ his

18.4.1905 File 62 nbk. 61, p. 1
Also present: Mkhehlengana Dinya, ~~Mkehlengana~~ ~~62/61/1-15~~
two others

STET

Stuart Papers Notebooks (small. P.) in File 62

18.4.05 (61)

Socwatsha continues:

~~for~~ his stick nearly broke under him. He moved off slowly in the direction of the stream near by. They thought he was going to Hlanza. ~~He~~ A watch was set on him. He found his way into the water. So great a sweat had he fallen into that he continued for sometime to sweat in the water. It seemed as if he was going to die. Presently he bodhlaid (belched) & then again. ~~The~~ The perspiration ceased. Eventually he got out and moved off homewards. Tshaka ascertained he had not brought up anything & was satisfied with the performance. Much to the surprise of all Nobanda finding the young men eating meat he ~~to~~ joined them & proceeded to ~~take~~ eat what ~~he~~ came to hand. Tshaka, seeing this, gave in, he could do no more, the glutton had completely beaten & baffled him. 18.4.1905 62/61/1-6

Also present (as above)

Mkehlengana says: I am of about the age of Nokenke regiment (18) [I reckon he is about 54]. He is tall, bronze colour,

Zungu tribe.[9] He fought against the Ndwandwe, but not at Kwa Qori (whatever such name may have referred to) in which Mapita ka Sojiyisa was stabbed in many places.[10]

He was in the famous *'Kisi'* battle against the Ndwandwe, a fight which took place in the bright moonlight and in which, whilst engaged stabbing the enemy, Zulu by accident ⟨stabbed⟩ one of his own side, a man Mbanzana (an *inceku*), who, however, failed to give the countersign (*'Kisi'*).[11]

His *section (isigaba)* in the Mgumanqa was the imiYehe.

Two famous *warriors* of Zulu's day were Magaju *of the eNgadini (emaNgadini?) people* and Mvundhlana ka Menziwa.[12]

Another fight my father was in was that in which the Zulus met the Tembus at the Emsonganyati - some way up the Mngeni.[13] The battle began at the river.

23 The names of the Tembu chiefs are: Mabizela ka Mganu ka Nodada ka Ngoza ka Mkubukeli.[14]

My father also fought against Nxaba ka Mbekane of the Mfeka tribe - also against the Qwabes.[15]

He had five wounds - 1. just above knee cap, left leg, assegai, flesh wound, entered on one side and out the other; 2. about eight inches further up on same leg, flesh wound, assegai, in one side, out other; 3. high up outer part of left arm, causing him for time being to lose the use of it; 4. in the small of the back, left side; 5. slight one on the chest. He used to boast that no wound could ever enter his body.

Tshaka once set apart 10 *cows without horns (nsizwakazi)* and 10 calves. He invited any of his heroes to come and take them; such man as did so would be understood as challenging my father, Zulu, and saying they could defeat him. No one came forward to accept the challenge, and my father received the cattle.[16]

24 On another occasion Tshaka caused to be set before him (*stuck in the ground*) a bundle of assegais. He challenged anybody to come and take them. My father did so and they became his. *'Whoever takes the assegais will be challenging Zulu.'*

He fought with *amawaba* assegais.[17]

Another of the Mgumanqa heroes was Nobanda ka Sogatshase.

18.4.1905 File 62, nbk. 61, pp. 1-5.

Also present: Dinya, Socwatsha, two others

1 Mkehlengana says: I am of about the age of the Nokenke regiment.[18]
2 [I reckon he is about 54. He is tall, of bronze colour, *headringed*, with the ring towards the back of the head. Mkotana on the other hand is of medium height and dark - says he might have belonged to the Indhlondhlo regiment. This seems correct, and if so would make him about 67 or 68 years of age.]

Socwatsha reviews what Mkehlengana says. The Ndhlovu, Mdhlalose, Buthelezi, Nzuza, and Ntuli are tribes that I hear came from the north and are amaNtungwa. The Kumalo and amaMbata, especially the former, are amaNtungwa, Kumalos being nowadays addressed as amaNtungwa. I heard the Zulus first built at eNdhlovane, a stream entering the White

(In spite of the work of friends there was an utterance made to Gibandla ispi = ngi langel bomyama 5
Gibandla said this - said at night to strangers. 20
Lobala a — O b a — b a !! shouted
he [qigaid] — shocked was shocked. This was all that
was said as he [qigaid]. He [qigaid] till his death.
He very often wore his [iziqu]. They were buried with him. (19)

Mbanjana was stabbed in the stomach the assegai sticking fast in his back bone. When extracted it was [wet] [sable].

Me Ta-ther fought with an [ikwala] assegai, also with Kafirboad - bladed assegai.
~~(umhlekwana)~~

Shaka would not allow people to hunt the elephant would not with more than 2 assegais.

File 62, nbk. 61, p. 5-6.

(18.4.1905)

Soewateka says Zangika of Sikunyana's people. He ran away from his own tribe (Ndwandwe) to Shaka, then on his way to attack Sikunyana. I. asked him which impi he thought would get the best of it. Z. said "that of Sikunyana would". I. increased the number of his forces & still Zangika held to his opinion. Again augmenting took place. Shaka then grigaid &

S.T.E.T.

(also present: Mkehlengana, Diniyá, two others

~~Mpehlengana 61/61/6-7~~

6

~~P. STORY~~

STEF

friend + whilst doing so his feather left his head, ascended a little + fell to the ground, not however on to its side. It stood Erect! That J. said was a sign that he should defeat Sikunyana. He soon caused L. to be put to death for trying to instill fear into his troops. J. then fought S. + conquered.

19.4.06 (subsequent to 20th) Ndlela, Mkotana, + two others. = 62/6/6 6-10, 12-15 218

The Pres. Mkehlengana, Socwatsha, Mkotana Sokuxubula's son, + Mkehlengana's son present

Nogandaya was head of the Ncwana section of the Qwabe. There are, however, one or two other sections of this tribe in Natal. Nogandaya's heir was a Noti, but, owing to his great bravery, Komfiya got precedence and accumulated property. There is reason for thinking Ncwana was once of greater importance than either Qwabe or Zulu. It is almost certain Ncwana belongs to Qwabe and followed Qwabe into Zululand. This following probably took place after a considerable interval, say during

~~Mokhelengana 62/61/10-11~~

10 <<19.4.1905>> File 62, Mbk. 61, pp. 10-12.

Also present: MkMokhelengana, Mkotana, two others

MkMokhelengana seems to hold the view that the Nawana may be senior to either the Qwabe or Zulu - they may be the parent [CLAN] from which the more notable off-shoots - Konfiga himself refers to such possibility & on the ground that it commonly happens for seniors to be passed by by juniors.

Socwatsha uses the following Ent Bk of Prov proverbial expression: ~~ubani~~ uban'ugangile, ufuse kulwa nokhalabati, u khaselwa ini? (STET) It's a well known thing that the selwa if planted with the seeds of a fine, large marrow brings forth small & insignificant marrows and vice versa - a freak of nature - this often happens. so a man who changes by leading an irregular life is asked whether he is not a man but a plant?

Socwatsha says the Dube tribe living at the mouth of Mhlatuze is probably a section of Qwabe (doubtful). They live close to the reeds on the river where crops of mealies are procurable all the year round - Crops are

(STET)

also so obtained on the Mlalazi - and the Mhlatuze mouth is known as ohlangeni ie the reedy district about there. Compare this with the legend of Dabukaing ohlangeni + that of food having come from Emhlangeni. The fact of food in such a district being procurable all the year round is by my friend extremely significant.

Among the foods obtained from the white people at Delagoa Bay are: inyeza = a kind of batata; moba = sugar cane; ikova = banana; + umgaloti = millet.

Shaka caused sugar-cane (moba) to be planted in Mtetwa territory - near Eshowe - In the moba gardens no one could work who had been to bhaqwa/igibuko. He might not carry hoe or weed, cut down or in any way deal with the cane. Any cane dealt with by persons so affected was consumed by the igqobhlo. The same rule applied as regards milking - any who had had a wet dream would

~~Mkehlengana~~ 62/61/12-13

12

STET

refrain from milking - Then again as regards the smelting of iron. Socwatsha points out that the amacube people are the great iron-smiths. They still do a large amounts of iron work, selling their iron to a large extent from Europeans. The custom of not working at smelting iron when one has had a wet dream is observed among them as among other tribes of Zululand. A man too who has klofongaid is disqualified.

A smith is isitandoni - isitandoni - A practice of the amacube, if the iron will not prosper well together, is to secure some very dark coloured stranger - must be dark - and use his umbilical live fat (covering parnel) to mix with his iron stone &c when the defective process will be corrected.

Mkehlengana says the Dumesa people (work) Kaffir iron - Nikinicka, Saoti (late) Bromway is a noted smith, also Ngobozana. They get the iron from Europeans.

Socwatsha: Umngamunye is the name of the iron stone used for smelting purposes by the amacube people.

Qwabes who were dissatisfied with action taken relative to a family quarrel in their own tribe (Qwabe).

(The name) Ncwana is certainly spoken of as 'ka Qwabe'. This probably means that it is a section of the Qwabe tribe. And yet Ncwana and Qwabe are each probably the name of persons who actually existed.

8 Qwabe is also spoken of as 'ka Nozidiya', the name of a man or woman.

Qwabe ka Nozidiya, Socwatsha says, is an expression frequently met with. It is strange so much prominence should be given to a woman's name, if Nozidiya was a woman, but, as Mkehlengana remarks, the Mambedwini (people) take their name undoubtedly from Mambedu, a woman.[22]

The Cunus, says Mkehlengana, said through their chief Silwane in Pietermaritzburg a short time ago that in the event of their ceasing to exist the Qwabe would inherit their property.[23] This may be taken as showing the close relationship there is between the tribes.

The following is a proverbial expression, says Mkehlengana, widely prevalent: *'You are now making yourself out to be a chief as great as Dubula ka Ncwana on the sands of the sea'*. We have here Dubula referred to as the son of a man Ncwana, as well as the interesting statement that these people once lived on the sands beside the sea or seashore.

9 Socwatsha inclines to the opinion that this expression arises out of the fact that the Ncwanas at Emabululweni were 'on the seashore' because somewhat near it, or they were lower down once, within the Qwabe lands.

Mkehlengana, however, knows nothing of the section ever having lived closer to the sea than they did at Emabululweni (of course Zulu lived near the Tukela mouth, but that is quite recently), and as the expression refers in the same breath to Dubula ka Ncwana, it must have been in their days that the people lived near or on the sea-sands. Now, as it is probable that Dubula never came to Zululand at all, so he must have lived at some spot on the sea. The question is where? Tradition strongly urges a descent from the north, and this is supported by the fact of their being amaNtungwa and as having *'come down with a grain basket' (ehla'd nesilulu)*.[24] Had they, like the Mtetwa, been an old coast tribe, they would have been known as *'those from down-country' (abasezansi)* like the Mtetwa.

10 Mkehlengana seems to hold the view that the Ncwana may be senior to either the Qwabe or the Zulu. They may be the parent (clan) from which sprang the more notable offshoots. Komfiya himself referred to such possibility on the ground that it commonly happens for seniors to be passed by by juniors.

12 Mkehlengana says the Dumisa people *work* iron. Nikiniki, Saoti's (late) *induna*, is a noted smith - also Ngobozana.[25] They get the iron from Europeans.

Socwatsha: *Umngamunye* is the name of the iron stone used for smelting purposes by the amaCube people.

13 Old tribes in the neighbourhood of Mkehlengana's district - he lives south of the Mkomazi, back to Mkunya mountain, close to Nhlazuka:[26]

aba kwa Tshobeni - Tshobeni (chief)
aba kwa Tshangase - Mnguni ka Mshiyane ka Tshuku - Ndaleki?[27]
aba kwa Mpofana (not amaMbomvane or amaMbovane - see 1883 Blue

~~Aqvija~~ 62 | 63 | 12-13

Eranela girls Eranela "affiliating isifuba = Tobinga
-tokoza = the report a gun is to ukwenanela because it is assumed that
the buck is pasken stopeka.
Eyanq Eyen Kongane ji wab'emhlaba.

Mkehlengana, Mkotana, Mgqibelo + Nduna
leave at 7 am today - 22.4.05

(22.4.1905) File 62, nbh. 63, pp 12-14.

Mazinyana ~~f~~ Soewatsha - No foreigner present.

Soewatsha says regarding the word 'izimemo' (in Isaacs' isibongo: this word arises when a hunting part is out and one of their number succeeds in killing a buck, he would shout out - e.g. Mamo, amaqandelo! (name of his elder brother Sothloza who inherited it from his father Papeu). Those hunting would then all shout in reply "Mami" amaqandelo! - i.e. ~~xx~~ echoing what the successful hunter has said. This hunter would always use this form even though he had only slightly stabbed the buck and it had risen off and he would always shout the name of his own principal kraal, but that of the principal relative, as Soewatsha does

(This shouting back is known as an isimema)

Godlozaka And if any of the party shout be at a distance and hears the isimema he, if he belongs to the same party, shouts out so as the others did. A party in the course of a morning may shout out 4 or 5 isimema & so two parties hunting might compare by the numbers of isimema shouted. And so isimema is an Echo or reverberation and applies to shouting among cliffs.

Izaaes might have shouted 'mam' Isihlenga! (name of King's establishment to which he belongs and not to Dingaana — Farewell.)

Ihi! is ~~so~~ said by men who ~~in war~~ hear one of their number shouting "ngadhla!" meaning he has stabbed one of the enemy. This then becomes the isimema —

isihlenga is a reed contrivance for crossing people over a river — 2 going at a time. Crocodiles, says Nodwengu, never attack people on isihlenga although they float with their legs & as far as waist under water. No one who has) is wise in using an

(mut' omubi o bulal' abantu or
~~ka~~ ofelwe ingane or relation

Jennie ~~[illegible]~~ ulibe ~~[illegible]~~ when medicine are upon ngenakwiinkle Ndengezi washumi isihlanga as he might meet with an accident. This is a superstition.

Umagwaxa says: I never saw Inkosazana but knew (Q)aju - He hunga'd whilst we were still boys. He died subsequent to Zulu war - He knew English well. I do not know what the Europeans called him. (Q)aju ka Nomdayi ka Sindo ka Mtukutele ka Ncindi ka Ndabako ka Mtembu. (Q)aju was Kam' Kengi's interpreter.

Shaka used to speak direct to Matiwane and not through his izinduna as in the case of other people.

(Q)aju is the person who gave me the particulars regarding Sotobe's visit to Port Elizabeth. (Q)aju, after Kings death, attached himself to a ship's Captain & with him travelled to America, to England & some 'French' land', and to Portuguese territory at Delagoa Bay. When he left the sea he worked for Jennie [a white man who was here prior to Beningfield's arrival] ~~going~~ He went with him

<<23.4.1905>> Mazujana, Nodwengu

Also present: ~~Ngqo Mazijana~~ 62/64/5

Note: [5]

kip' ukhamatane = ie. to cut, as Pondos do, refers to ubulo'a zalwa bringing out
nabo, ie igazi elibi ukuba li puma ku muntu, - not unlike the cutting of little finger by amaBomvu, amaTembu, amaMpondo, amaXolo. - Soewatsha says that among his Ngcobo tribe ~~two~~ children are still cut in little finger of left hand, he himself was cut but no mark now showing. Simply at tip of finger - one cut, inside of tip & middle of it, length of cut ½ in. or thereabouts. Ili licwatile li te cwe = perfectly clear, cloudless sky this is when ~~it~~ the cutting takes place at dawn, just as the sun comes out. A Person goes out early in the ordinary course & finding the sky absolutely cloudless ~~does~~ says "the child must come out, the isibaya as the sky is clear ku yo khatshwa' umtwani u Langa. This is spoken of as ingalati ya kuti ie. upawu should any one question what the operation is. The child may be held by its mother or near relation and be cut by some other woman of the kraal. A man not only does not cut the child but is not even present when the operation takes place. There will be a number of children present. The operator calls on the children to sing just as she is about to cut. They then start a song (~~is~~ umcayo or umvetsho - Ukubelela) any kind of song will do. This singing goes on only for a minute or two. The cut is done with a knife. Formerly the little joint was cut off and the blood of child mixed with that of a man or other grown up person whose finger was already cut. This person would only be slightly scratched to draw blood from the little finger whose little joint had been cut from. Males & females cut the little joints. - Nowadays males & females still cut but the little joint is no longer removed - the cutting is only as about stated. Cutting takes place when child 2, 3 or 4 months old & before weaning. Mazijana's little joint of little finger left hand has been removed.

Sc says a child who has not been khatshwa upawu will face himself inside the hut even though he is big enough to dress. This is the result of failure to comply with custom. Others will remonstrate & he will be cute.

~~to~~ cupa, a yi nguye yang' indikakati - unga pindi akwenze ku nina, loko

(isigaba) of the Ngwegweni regiment, living at Kwa Magwaza under Chief Ndube ka Manqondo; Mbonyapansi, living, of the Emgazini tribe
2 *at the place of Masipula* - he pays tax in Paulpietersberg; Mahlahlana, dead.

Mlokotwa ka Febana is able to *recite the praises of the emGazini notables*, Masipula, Mdhlaka etc. Febana could give names of all *the izinduna of the army* etc.

.... <Praises of Mdhlaka omitted - eds.>

S. thinks Febana was called after Farewell.

In the *hlambo campaign*, Tshaka commanded in person. He crossed the Mzimkulu and took up a position there whilst the *impi* went on ahead under the command of Mdhlaka. Faku directed his men not to attack but
3 to allow the Zulus to seize cattle. The force accordingly proceeded far away south as far as *Esikaleni se Nyoka in the country of the Bomvana people*. On their way thither the Pondos made no attack at all on them; they did not molest in any way. Tshaka himself stayed in Mbulazi's kraal a short distance across the Mzimkulu. The *impi* seized cattle and returned with them. The Pondos kept out of sight. Faku went off to the *Drakensberg*. His own cattle were not seized. He took off his father Ngqungqushe's cattle too. The cattle taken were those of his people, *light-brown ones (ezimdubu)*. Tshaka remained with the Nobamba regiment at the Mzimkulu. There was also a regiment of girls, the uNkisimana. There were also *girls of the king's mdhlunkulu*. The Nkisimana was *butwa'd* at Dukuza. The Mcekeceke and Ntshuku were collected in Zululand.[50]

4 The name of the flat between the Mhlatuzana and Mlazi, Kwa Mpofu, is <u>not</u> derived from the fact that *the amaMpofana people* used formerly to <u>live</u> there or near there.

23.4.1905 File 62, nbk. 64, pp. 4, 6-20.

Also present: Socwatsha, Nodwengu.

Maziyana, Socwatsha, and Nodwengu present.
The amaTuli *drove out* the amaMpofana from this region. They also *drove out* the amaNqondo, amaJali (not amaNtshali), amaNtshangase, im'Zindhle, amaKanyawo, imTwana, amaCi. All these, among the Pondos, are known as Abambo, for they all went south to the Pondos when *driven out* by the amaTuli.[51] These are said to have <u>*gone up*</u> *(kupuka'd)* to the amaMpondo, not <u>*gone down*</u> *(euka'd)*, for Zululand is known as *umzansi*, i.e. below, or those below.

Socwatsha corroborates this about Pondos speaking of Zulus etc. as *umzansi*. *'Look at this fine person; he cuts to let the bad blood out; he even jabs into his mother's vagina, but still he can't get it out'* - the latter an insulting expression. Those who in Cetshwayo's day came to Durban etc. and travelled to Pondoland to buy *genet skins* came back with these accounts.

<24.4.1905>
Also present: Mazizana? Nodwenge?
Mazizana 62/61/23

inkos' ugungile (when he had taken emeti) 23

Sul'isikuba
Mpande was zalwa'd kwa Mehamb'ehlala – emcitsini where Senzangakona zalá'isikuba
after being [illegible] – pi Socwatsha. p4.405
Mazizana (and Nodwenge) – Socwatsha

present. –
Ntaba's principal kraal was kwa Gobela – built near
Marianhill Trappists –
Myebus chief kraal was kwa Gobela, it
was in that that Ntaba grew up – "Jusi ka
myeba puma'd (umnawe ka Ntaba) &
built kwa Gwabalanda – on the Isle Pinetown
itself – Ekohlo also puma'd with Nongwadi
this was built Emburumbulwa – name generally
known simply as Ekohlo – though there was a
name, fell into disuse. Nkyama puma'd
& with Nqige ka myeba and built o was "Emnyameni
built where Mlazi & Umncado do conjoin.
"Cogi puma'd with Emalangeni kraal –
built north side Mkomazi above where
Meology now lives. Ncwana puma'd
built where Chief Ndunge now lives. his kraal
was Emnyoko – Manamane
puma'd with o Nyazini –

[14] <u>zinpi ka Lutshwetshwetshe</u> ! Idina ka kwa Zulu - I do not know father - Sa e Sogwatsha - In pam

took exception to Natal chiefs gubaing (Natal thought Zulus intended invading) wanted to kill him (Tonga) built fort Fort Buckingham This was about 1864. I do not know

this and ~~guba~~ing stopped. The (umtoxi) was discontinued

about 1864.

The Imidwazinsha did not ~~guba~~ (participate in the

The first Imbila (nkuku) are same age (Imbube), i.e.

Mxadpo, alias Hlwayi (Tibebu's age) 102

1 Imbila - Kulu (yabekelwa Tongo)

2 Imbila - Tomas (yabekelwa Nitengi safuka Micapuro)

3 Imbila - Tomas

4 Imbila - Tomas

5 Imbila - Tomas

6 Imbila - Incandhla

7 Imbila - Umkwinsi

8 Imbila - abasembukileyo (abaqubukileyo) Zulu

young lads, still growing in Tonga

Sidiya, Mcotoyi's ~~age~~ chief son, is Imbila, there are 2 (103) (company amavisa) after him. Sidiya is about Dalizwe's age.

Mcotoyi was advised to cease (butaing) Imbila but he says "No, my father said all, and even those unborn, are Imbila". I do not know why this was done. Mcotoyi has not yet (butaed) his own (abantu). He still calls them by the name given by his father.

(enters Tongati)

(Dhlambedlu ka Dingana)

umqubula ka Mnakwetu-ware - I saw this - made of igwi simba & igonsowane skins - like Tshaka's. This umqubula was Langa's & Zwatini when umkosi was called by uMnanzeni ka magalela (Zima Ngangezi) - present chief Lokotwayo - pays tax umlazi Durban. uZwati (Fall) umHlati rises there, also Tongati, Mona, Inanda Mooke (Inter: Mngeni) - Socwatsha kulelai oZwatini & married there. I went to Zululand & to build just after Cetshwayo's death, but had previously to it been a policeman under Sir Wm Osborn at Inhlazatshe, having gone there because I thought as Yamela was Induna I should be able to settle on land that would probably given to Yamela - We first built Kava Magwaza, Inanda, where our old Chiefs graves are - We are still at the same place - We are Ehlangeni, above Inanda close to where it enters Tukela & opposite Mtonjambili.

[15]

I am of Zolobe regiment but was (born) there. The Zolobe tribe are of same as the Zulus. I am really of Mkumbane regiment but was turned into Zolobe. It must be borne in mind that small people [like Mnonis & Sayo & Cwatshas] were not recruited strictly on the same lines as Zulus, because being so few they were allowed to accumulate & so one regiment included boys of 2 or 3 Britanga's - (age-grades) (Umbiyo)

Matubane had a (kraal) of Mavoda - They were simply called after the main kraal viz. Mohlaka i.e. Mabonai (Maintis) kraal - This is the (kraal) he (Letshwe) Langa's Lukeklamba with as previously referred to.

When Tshaka (destroyed the (nation)) Mabona was dead. He had died a natural death. He died at the Mfofu; his father Mzongwane had also died a natural death at an

wonga war expedition = wa kula ka'kulu = age considerably

12 AmaZuba - Mcotoyi's section is so-called. This name was so used when I was born. I do not think the word Zuba is derived from the name of a kraal but from some person.

Dole's main kraal was known as Kwa Zulu. I do not know his other kraals.

When children are hushed and kept from crying in the Tuli tribe, women say, *'Hush, Dambela, hush, Zakwe!'*

I fancy that the ancient king Zuba must be the origin of the name amaZuba.

Ntaba and Tusi *quarrelled.* Mzoywane *paid tribute* to Tusi. Tusi and Ntaba fought, and came as far as the Mbilo, when Mzoywane attacked and drove them back. Ntaba burnt Tusi's kraals. The amaZuba assisted Tusi and got them to reconstruct their kraals. They *held an ijadu dancing competition* with the Tusi people. The Tusis were known as uGwabalanda - the name of Myebu's kraal. Ntaba's people were spoken of as uGobela, *of the place of the people of the great one.*

25.4.1905 File 62, nbk. 65, pp. 13-21, 24.

Also present: Socwatsha

13 [Note on genealogical tree 3 pp. back.] Mhambo was the son of Zakwe but a minor and junior son. Mkwici was already dead when Tshaka *destroyed the country.* Mgubula was the very last child of Mkwici. This accounts for Zakwe to Ngongoma having only five generations, whereas Zakwe to Botshongweni, Zakwe to Mcotoyi, Zakwe to Fojisa's issue each have seven.

The older generations lived much longer than nowadays. Many Tulis did not marry young because they would *lose vigour* and (be rendered) incapable of fighting. Some did not marry till they reached my age (Isangqu regiment); others not at all. This idea existed prior to Tshaka's reforms.

Regiments were first recruited according to age by Mnini; formerly men and boys fought together. *Each umuzi had its own force (ibandhla),* various ages being mixed together.

Mnini's regiments: uZololo, uMkumbane, Imijiba, Totololo, Imdwayimba, Imbila (the Nkuku, and three others of the same name). He then died. Mcotoyi *buta'd* the rest.

The first Imbila did not *participate in an umkosi ceremony.* Mnini *held the umkosi* with the Zololo, Mkumbane, Imijiba and Totololo. The
14 Imidwayimba were mat-bearers. Ngoza, Somsewu's *induna,* took exception to Natal chiefs *holding the umkosi ceremony.*[107] He told Somsewu this and *the practice* stopped. The *umkosi* was discontinued about 1864.

The Imidwayimba did not *participate in an umkosi ceremony.*

The first Imbila (Nkuku) are the same age as the Imbube, i.e. Mxapo, alias Hlwayi (Zibebu's age).[108]

1 Imbila - *the great one. Tongo was appointed to command.*
2 Imbila - *follows in age. Mtengi ka Macayana was appointed as induna.*
3 Imbila - *follows in age.*
4 Imbila - *follows in age.*
5 Imbila - *follows in age.*

6 Imbila - *the little one.*
7 Imbila - *the grown one.*
8 Imbila - young lads, or still growing.

Sidiya, Mcotoyi's chief son, is of the Imbila. There are two *companies (amaviyo)* after him. Sidiya is about Qalizwe's age.[109]

Mcotoyi was advised to cease *butaing* Imbila but he says, 'No, my father said all, and even those unborn, are Imbila.' I do not know why this was done. Mcotoyi has not yet *buta'd* his own *ibuto*. He still calls them by the name given by his father.

15 I am of the Zololo regiment, but was *placed* there. So the *Great Zololo* are of the same age as the Izingulube *of the Zulu*. I am really of the Mkumbane regiment but was turned into the Zololo. It must be borne in mind that small peoples [like Mnini's, says Socwatsha] were not recruited strictly on the same lines as the Zulus, because, being so few, they were allowed to accumulate, and so one regiment included boys of two or three *age-grades (buntanga)*.

Matubane had a *company (viyo) of men*. They were simply called after the main kraal, viz. Mdhluka, i.e. Mabona's (Manti's) kraal. This is the *viyo* he *fetched* Lukilimba with as previously referred to.

When Tshaka *destroyed the country* Mabona was dead. He had died a natural death. He died at the Mpofu. His father Mzoywane had also
16 died a natural death at an advanced age.

It was after Tshaka had *driven out the people* that Matubane *took charge of the umuzi*. He was the only one remaining, all having fled or been killed, so he *exercised authority for* Mnini because he was a boy. Those older than Matubane had been killed off or scattered, so it naturally devolved on him to assume guardianship.

He was killed by Dingane. Dingane killed Magaye first, then Zihlandhlo, Sambela, then Matubane, Nzwakele ka Kutshwayo *of the Dube people*, Dube ka Silwane. Matubane was killed before the Boers came to Natal. Matubane might have been killed about 1830. Fynn was still here. Matubane was not killed on the occasion Jemuse, Wohlo, and others fled to the Cape - all except Jana (Cane), who took refuge with Mnini at the isiBubulungu (Matubane being dead).

25.4.1905, evening. Maziyana and Socwatsha present.

Dingane killed Matubane because the king's cattle at Kwa Ndabenkulu *had been eaten by hyenas*. Tshaka first of all sent oxen to
17 Matubane to look after for him. Tshaka sent the Ndabenkulu regiment down to *cut poles for the cattle posts* where the cattle were to stop and where people were to stay and look after them. This establishment was erected *at the place of Mcasimbana*. No sooner did the regiment construct the kraal than it returned to Tshaka, leaving Matubane to look after them with his own people. The regiment did not stop at all. They merely 'placed' the cattle and then *returned*. When this kraal was erected the amaBece *impi* had returned from its campaign.

The cattle were stationed at two kraals. One was on the Bluff near Jelemusi's (a European, still living there). Matubane built this *cattle post* (where the royal herdboys stayed). The name of this *post* was Kayisa *of the Ndabenkulu* - the latter part was usually added.

The following once happened. Bambalele was sent by Gcamatshe, who

<<25.4.1905>>

File 62, Nbk. 65, pp 21-4.

[21]

~~known where wounds were~~ - here must have been
many wounds they ~~had~~ him, - not guarded
Isaakhanze - ie still having hold of assegai.

Sweatsha goes on here: Mating wane, was'
emafrangini, son of Ndingiyana ka Mjila ka Samela
of Dhlambedhlu regiment. was an incekwe of
Tshaka's - He was actually present at Tshaka's assas-
-ination. He had just been called by T. for some
purpose did not have an opportunity of
telling him about. He found Pot amanpondo
talking with Tshaka - Present Mbopa came
out of Tshaka's huts (nyakamubi) carrying
a number (itala) of Tshaka's own assegais - He
also had a stick. With this stick he went up to
and struck one of the amanpondo a blow -
Tshaka said "Mbopa, ukugalezini lokuu
ukuba abantu ngiti ngi kuluma nabo
u bus' uba tshaya na?" Mbopa said
nothing, passed behind Tshaka at a short distance
and as he passed - allowing sufficient time for

the Pondos to escape he dabulaid umkonto
= kok'umkonto = ~~so~~ draw an assegai and ~~s~~cumeka
J. ngawa - throwing it. Mhlangana & Dingana
rushed up and ~~he~~ also threw stabbing him - J. felt
a number of assegais sticking in him. He said
"Ke ya ngi bulala ba ntaka ka baba na?
ngan zeni ria?" They left him lying - One asked
what should be done next - A black ox belonging
to J. and the Nyakamubi kraal was fetched
and killed. It was ~~open~~ dabulaid - they ikaid
umswani ba zi buga (BHUCA), bazi muniga (MUNCA) ngawo,
they kamaid it and cuisaid - the inyongo ~~was~~
had been previously sprinkled over the umswani -
Another black ox was got for the purpose
of providing a skin for J. to be tied up in.
at first Mhlangana suggested tieing J.
with strings and dragging the corpse to the
Mbozamo where it would be thrown into
& be eaten by alligators there
an isiziba - D. objected to this & said as
he was inkosi he must be buried as such

It was then the ox was got, killed & Jo took done
up in it according to custom — after the assegais
still sticking in the corpse had been extracted
by the Nyakaneki people. The corpse was
then removed to a hut in the kraal and as is
usual was tied to a post — in a sitting posture.
The hut at night was occupied by relatives,
including women — but not those who needlessly
The funeral rites were performed by the Nyaka-
neki people. D. insisted he should be buried
in a way that became his rank, as has been done
to Sanzangakona Jamate — ~~He~~ I do not know
if a hole was dug for him [Nkanjana says he
was buried in a stable hole in the Sibaya] —
Ten of izinceku were killed with him — One
suggested that Mãtingwane should be ~~killed~~
killed but Dingane said it was no use killing
a man since before he had even become insila
ye nkosi — ose pate b'mikosi konke, ~~sengo~~
bat'omanga, tezi zinkunzi te — Matingwane

Ragija 62/65/24

[24]

Gwabalanda wites Kwa Mandose

ubani pwaba tshiga no mopwas' omubi
izihlanti ese geolshive a mafuta
umuziki usonswazi omubi, = umnyama

said he was then still a lad - He was one of Dingane's first regiment. He could not understand what was being done when he saw T. stabbed. T. was seated on a chair when stabbed - D. sent men to land in Zululand izimpafula zonke zika Tshaka Emakandeni - for he had ingele, izihlangu, iminchila, amawshoba, iringebala, izinkafse te - which he had worn - all these were burnt kwa Dukuza.

After T's death Matiwane became Dingana's induku. He died about 2 years ago.

The body remained unburied until the things referred to had been got from Zululand -

Soswatsha says: Mr. said Mbopa was the first to stab Tshaka - not Mhlangana. Mazi-yana agrees with this statement - thereby contradicting Fynn.

Mazijana says. Malubane was present at Tshaka's assassination. The assassination took place at night time when Tshaka was speaking to ama Mpondo - he sat in an open space - izihlanti älight -

Ngi yekeni bantaba ka baba ngi be umfokazana wenu said Tshaka when being stabbed. Then D. said - Si ku yeke wena lona na, itshanga leli eli bolal' abafazi ba bantu be ngeko na? - Away or was (Balule)

(66)

62/66/1~~2~~8

Also present = Mazijana

25.4.05.

Mazijana & Socwatoka.—

Socwatoka says: Matinguane never saw his father - He soon lost his mother and escaped from tribe to tribe till he was captured by one of Tshaka's ingcekas. This ingceka changed his name, but on Tshaka one day asking Matinguane what his ~~real~~ name was and his saying Matinguane the Ingceka directed that the boy was henceforth to be called Matinguane for fear of Tshaka's displeasure.

When Mbopa (Mpikati) Tshaka an imbonga was got to catch the hair as it fell, to be immediately covered over by a second one so that none should escape. And as often as during the tonsorial operations the King spoke the barber would dart off to some little distance until the King had finished speaking when he would resume his work.

25.4.1905 Ref. Interest. See watch

Pete 62, No. 66, p. 1

Mazijana says: When the impi had gone forth to the Balule, T. caused a woman ~~to~~ enceinte to be cut open ~~and the~~ in order that he might look and see what kind of position a child assumed in the womb and a wife of Gwalanda ka Mnungose was so dealt with

was in charge of the *herdboys*, to report to Tshaka that the cattle
18 were dying. One beast was not reported at once; there was a delay of about a year or so. Bambalele was with another. When they came to Tshaka B. said, *'I am reporting on the cattle of our place, of the place of Nansi.'* T. asked, *'Who is Nansi?'* B.'s friend said at once, 'Ndabenkulu.' They reported and returned home and told their friends, and congratulated themselves on their escape. Presently Matubane visited T., who said, 'Did you kill the *fellows* who spoke of me as Nansi?' M. (answered), *'I have not done so.'* T. said, 'I've a good mind to kill the lot of you off.' M. thereupon sent a man to the person in charge of the cattle to say, *'Put this matter right,'* meaning he was to kill him for his slip. The two were thereupon put to death, i.e. including the boy who had corrected the other.

It has to be remembered on behalf of the boys that they spoke a different dialect, and so had some excuse for making the slip; viz. *indaba* would be *indzaba*, *kulu* would be *kúlú*.[110]

[It must be remembered that Socwatsha, being of the Ngcobo tribe, is really a Lala, so his dialect must vary slightly, e.g. *amagxolo* instead of Zulu *amaxolo*.][111]

The other *cattle post* was Ndomba *of the Ndabenkulu*. This was of
19 oxen only, no *cows*. Ndomba was the name not of the *cattle post* but of the oxen themselves. [Every *herd of royal oxen*, says S., had its name.] The kraal was near Mcasimbana's and was known as Ndabenkulu. These oxen were *herded* by married men who, when they came to *the cattle post*, left their homes, women, etc. behind. They had boys to help. At Kayisa unmarried boys *did the herding*.

When Tshaka died the 'boys' decided to take off the cattle to where they had come from. They thought as T. the *evil-doer* was dead they would be able to do as they liked, for Dingana would not do as he did. The boys drove the cattle, and when they got to the Mvoti they decided to halt, the sun having gone down. During the night *hyenas* attacked the cattle, eating off large numbers. Those remaining were driven on. The *chief wife at the Ndabenkulu umuzi* then reported to Dingana. *A case was opened. D. became angry. The case was held.*
20 Matubane then returned home. The *men* of the Tuli tribe advised M. not to return *to the Zulu country* as they would be killed. M. said, 'I intend to go there; *it is fitting that I should die in the manure-dust*,' referring to *the cattle enclosure at the great place of the Zulu. Indeed he died there.*

The case or inquiry was not completed; it was adjourned, M. being told to come back. It was then that his own tribe advised him not to return, whereupon he replied as above.

M. said the 'boys' had taken the cattle without his knowledge.

Dingane killed off all the men Matubane had gone with regarding the cattle. The *impi* was *sent out* and those at Port Natal were killed off as well. (Dingane) killed Matubane etc. at Nobamba. He had left Dukuza where Tshaka was buried.[112]

Tshaka's death. He was assassinated by Mhlangana, Mbopa, and
21 Dingana at Dukuza.[113] I do not know where the wounds were. There must have been many wounds.

They *hurled assegais* at him, says Socwatsha. He was not *stabbed at*

close quarters (emahlanze), i.e. still having hold of the assegai.

24 Maziyana says: Matubane was present at Tshaka's assassination. The assassination took place at night-time when Tshaka was speaking to amaMpondo. He sat in an open space. *Torches* were alight. *'Leave me alone, sons of my father, and I shall be your menial,'* said Tshaka when being stabbed. They, D. etc., said, *'Leave you, the evil-doer who kills the wives of men who are away?'* - i.e. away on war (Balule).[114]

25.4.1905 File 62, nbk. 66, p. 1.

Also present: Socwatsha

1 Maziyana says: When the *impi* had gone forth to the Balule, T. caused a woman enceinte to be cut open in order that he might look and see what kind of position a child assumed in the womb. A wife of Gwabalanda ka Mnungose was so dealt with. [Incorrect: see note under date 30.4.1905.]

26.4.1905 File 62, nbk. 66, pp. 2-13.

Also present: Socwatsha

2 Macala ka Nongalo *of the Emapepeteni people*, (who) was *given protection* by Mzobotshi ka Tambisa ka Magininda ka Madipa ka Ndelu *of the Ndelu people*, once *dreamed* that an *impi* was coming. Mzobotshi lived on the south side of the Ilovu, low down, and Macala was with him. The *impi* was *sent* by Mbulazi (Fynn). As soon as Macala dreamt, he set forth and told Mzobotshi his dream. Mzobotshi would not believe him, and yet an *impi* was on its way and arrived not many minutes after the dreamer had told his tale. Mzobotshi was killed; Macala *escaped*. The *impi* was from Port Natal - after Tshaka's death. Mzobotshi was one of Tshaka's favourites.

Dingana, when he attacked Port Natal, sent down Zulu ka Nogandaya of the Hlomendhlini troops with the Njanduna to carry out his orders. Fynn fled south. Mzobotshi remained behind and leagued with the Zulus.
3 Fynn's cattle were seized. Fynn presently returned, went to D., and called for the return of his own stock, which had been seized along with that of other people at Port Natal. Dingana returned the cattle. When Fynn got back he collected an *impi* and attacked Mzobotshi and killed him at his kraal Kwa Novuza.[115]

Macala told Mzobotshi that whilst still in his own tribe he *dreamed of an impi*, and the dream turned out true. Macala, at the time of his dream, was living in Mzobotshi's kraal. Macala escaped. Mzobotshi was a follower of Mbulazi, but when the *impi* (Zulu) came he turned informant against Fynn.

I do not know either Myebu or Ntaba's *praises*, nor do I know what either was like.

Tshaka in Natal. Before T. fought with the Ndwandwe he entered

6-2/66/14

Marijana 62/66/14 File 62, W2.66/00.14-18

27.4.05. Interview I. Sotewatsha.

Marijana calls himself a Lala + tina ne-Lala [14]

[Sotewatsha leaves early. Goes to Zibebu's during next moon on own affairs. To get selected 2 good men on Zulu tribal affairs + bring by train. Will refund fares. Bring an extra boy. Will give S. £2 on his delivering them here.]

Marijana speaks:-

In Dole's kraals Mzoyware was the chief. He was born at Mohluka kraal - Mabona (was the author) Mohluka and Mnini was born there. There are (3) (the sites) of this kraal, amansegwa, all situated Kwa Mpofu - A kraal that (moved off) parted from it was Joneni - Mabona's Ikanda. Mabona did not marry many wives. He (ruled like the Zulu king) busa nyengi amakosikazi akwa Zulu who did not marry, viz. Tshaka + Senzangakona's sons - } another, of Dole's kraals was Mceteni + this was the one Mpapatyi ka Dole (separated off) parted with - Jombela's Kraal, was Nxingini - Mbajuda (separated off) parted with the Isibumbu. Ebanjeni - Ntshilongo was of the (another of Dole's) Zulu kraals + Bavayi belonged Mafakatini.

4.12.06 uRulumeni usazile = poll tax. [5]

Causes of Rebellion

44/item 22/5-9

Bocwatsha

When Bambata came there had long been previous talk.
When Poll Tax proclaimed people became like wasps + said asife Kanye.

The dividing up of land in Zululand is another cause. We used to be told the Zulu country a lase Kiptawini. Object to private lands + high rents - especially men with many huts.
Kolwa says ba fike sakile, ~~Kade~~ i lapa sa mila sa kula na, Kade ba si ncanela -
The Poll tax is the nomtebe, this is the nikosi word others are only izinduna. Ni sahlukanisa na banterana be tu they will no longer pay hut tax for us (long ago)
They will not buya, eloku ba buzuke kude
We heard that Dyobizimbe is fighting.
We then heard that ~~it~~ we must lungis' izikali
Si buye si yo quaza abakiti i ngati bati udaba nati sbe si lu venna na, ukuti ka si lu tandi na. - this said by Nyamana ka Matanda chr Mfungelwa, said to ~~Saunders~~ Mfungelwa, ~~to~~ he took to Eshowe where Boast tried + gave him 2 yrs. Nyamana was arrested with Nggala ka Mbandamana ka Ndhlela. Hloma wena Mfungelwa, tina a si kuya lapo - loku utwa si nga i teli uginisile.
~~We~~ We wont arrest Bambata ngoba uya si siza for refusing to pay poll tax. All the izifunda turned round in favour of Bambata.
Ukukuluma should not be tengwad - lawyers appearing in native cases.

Ihlogi. We already hlupeka ka ngaka now we must pay ~~for~~ tax for our children who furnish money for hut tax of their mothers + the children. When they pay it will give them independence, they will say nati si ya tela, nba so hla~~ta~~ la ke elubala.
This is the main reason + all of us said this - Aba lunga ba ya hlupa.

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NKANTOLO

4.12.1906 File 44, item 12, p. 6.

Also present: Socwatsha

6 <Causes of rebellion>. Nkantolo.

Cause. The poll tax (£1) being added to *rents on farms (imali ya mapulazi)*. At Mapumulo men say - long ago, before *the war* came; speak only at homes; do not send on to Pietermaritzburg - saying there is no one since Somsewu died to whom they can go and state their grievances, therefore they keep them to themselves.[1] How is it we, who are said to be government people, never get an opportunity of seeing and speaking to the government? *Our words come to nothing (ukukuluma kwetu ku buye ku tshabalale)*; we see no result. For here we suffer on account of the poll tax and hut tax.

Where is government land? - for all has been bought by Europeans. We pay government taxes, and yet on the other hand pay Europeans we know nothing of, men who are strangers to us.

We would be satisfied if we paid only the government tax - 14s.

I personally concur in these views

The trouble all started owing to there being no *leader (ingqwele)* who speaks *for the whole people (isizwe sonke)*. It all began with Shepstone removed from his office.

Socwatsha: Ndube, Mbuzo, Luzindela and others objected.[2] *'We are not ruled properly for we see no man like Somsewu to whom we can report out complaints.'* C. Foxon, the magistrate, noted down all the men said. F. referred to Saunders, but men said, *'He has not told us* ,that, he has taken over Shepstone's position and that our troubles must be reported to him.'[3]

Nkantolo: The payment of rents is almost as great an evil as the poll tax; it comes almost up to it.

Magistrates are all right, but another man is necessary whom we can regard as our father to whom we can take our troubles.

Socwatsha: *The indinganiso basket is full.*[4] *How shall we harvest a field as big as*

this, in addition to all the other fields which we harvest? (I.e. hut tax, farms, dogs, bushes - *we were cutting them when you came; they have never become finished.*)

No sooner do we earn anything than it is pulled out of our mouths, just as we thought we would profit by it - tantalizing.

[Had poll tax been the first tax ever imposed in Natal, there would have been no rebellion - Socwatsha says this, in answer to me.][5]

Notes

[1]Maphumulo is a locality halfway between Kranskop and Stanger. Somsewu was Theophilus Shepstone, who was successively Diplomatic Agent to the Native Tribes and Secretary for Native Affairs in Natal from 1845 to 1876.

[2]Ndube was chief of the Magwaza, Mbuzo chief of a section of Ntuli, and Luzindela chief of a section of Dlomo, all in the Nkandla division.

[3]Charles Saunders held office first as Chief Magistrate and Civil Commissioner and then as Commissioner for Native Affairs in Zululand from 1897 to 1909.

[4]Bryant, Dictionary, p. 112, gives *indinganiso* as a kind of basket, 'about two feet or more in breadth...'.

[5]The notes in parentheses occur in the original as a marginal insertion.

The Natives in general all felt that the whole of them would rise. They never anticipated any would throw in their lot with the Europeans. Now they blame themselves finding trouble come on them whilst others simply 'busa.

All the country used to xoxa about fighting. Ba hlehla muva nje. The Magadi ~~people~~ umuzi — so I heard from Tulumana — wa citshe wafa, njeng'o wa kwa Nyuswa nje. Wa sizwa u Jemuse — a Koleva (Jimmy Duber) well educated. He has a newspaper, where boxes are made. This Koleva showed Mandhlakazisi, & the took it to Mgawe. Mgawe threw it away, not knowing anything of izincwadi. All he knew was what he heard — from Dinuzulu.

People of Zululand became apprehensive when Saunders was laying off farms — They then sent to Dinuzulu.

Muntumuni was afterwards shot whilst running away in the Mome valley. He was not in the Mome fight. He was ascending the mountain when fired at by the Eur. Many shots were fired but he still went on. Presently ~~a man~~ an Eur. took ~~one of the guns~~ mfungelwa's gun, fired & ~~the~~ Muntu-muni fell. He rolled down & down, bounding as he fell, until he reached the bottom. ~~When examined it was found he had so no less than seven wounds!~~

27.8.07 I find the boys in Zululand all calling themselves by the names of Dinuzulu's regiments. The practice has sprung up spontaneously.

Usulu.
Gence
[illegible]
Mngandi

6.9.07.

I forgot Msweli ka Ngoni and Ncwadi ka Sigananda who, after Muntumuni's visit to Nkandhla, also went there to say Bambata was in the forest and was being hidden away in the Mome by Sigananda. Sigananda thereupon heard they had been to make this statement, whereupon he sent and had Msweli's cattle seized. Ncwadi had no cattle – he being Ss own son. Msweli's cattle were numerous and were izinkonekazi ezimnyama. Msweli followed after them & arrived after Bambata had come out of the Forest and had effected a junction with Sigananda, Ndube, Mpumela & Mbuzo's people who had been ordered by Mr. Saunders to arrest Bambata (only Sigananda & Ndube were at first so ordered but some people of the others joined without orders & threw in their lot with Bambata). When Msweli got to the Cube people & had come to fetch his stock: They reproved him with having gone to Saunders to report, adding that Bambata had been sent by Dinuzulu and that Dinuzulu had supplied drugs which made it impossible for the bullets to enter. He, Msweli, thereupon turned rebel & joined them whereupon his cattle were given back to him, one however being killed because the stock had nyatele enkosini (Cetshwayo). Bambata's amadhlangala were erected in the vicinity of Cetshwayo's grave – A number of others had their stock seized so as to make them join, this stock was returned on their taking up arms & joining the rebels. Mapulangwe and Beje, members of Ndube's tribe, each had their stock seized but killed a huge ox & a cow among Mapulangwe's & a large ox among Beje's.

Stuart Papers File 66

(9) (9) 66/ite 9/1-15

Notes on the recent Rebellion.

23.8.07.

Per Socwatsha

I know nothing of the impi. Long have Natives been speaking of fighting. I looked on them as suti, baya zi kulumela nje. As regards Bambata, people threw in their lot with him because ~~th~~ utshwala ba bu bila kade, bu nga hluzuve = they had long been in a discontented, surly frame of mind. Bambata arrived on the scenes when this beer had long been boiling, he came with an ikama, & kama'd it, ~~bu~~ ba (not bwa) puzwake.

I used to think people were simply speaking amongst themselves when they spoke discontentedly ~~bee~~ not because they had anything specially in view. For they ntula'd isu how to begin, whereupon Bambata arrived with an ihluzo or ikama and they sizakala. (gratified their desire). Bonk' abanta, — abatsha kakulu, nabadala, nabafazi, ba be kuluma. The beginning of this talk arose several years after Dinuzulu's return from St Helena and after the cattle had died off from rinderpest. ~~It be~~ The talk became specially marked when the land in Zululand was cut up, after the cutting up the farms the Poll Tax act was proclaimed whereupon the talk increased (qina). People began sending to Dinuzulu. Fighting almost began at the proclamation of the Poll Tax, for all over the country people demurred at having to pay. ~~Six Ch~~ There are 16 chiefs in Nkandhla Divn. These all agreed to refuse to pay & ~~th~~ were prepared to be imprisoned in a body. They had funga'd to one another that they would refuse. When the time came ~~be~~ it was found that only 6 had failed to bring up their "papers" = Hut Tax receipts, but the other 10 Hact without informing the 6, had brought their papers which ~~expressed~~ indicated willingness to comply. The six were sent to Saunders at Eshowe. The Hut Tax receipts had been called

called up to ascertain how many young men were in each kraal and what persons were to be exempted. Others, in the meantime, had sent off amanxusa to umntwana to say "It is said we must pay Poll Tax on account of our children, but our children have to find money for our Hut Tax. We dont agree to this, seeing that we also have to pay Dog Tax." Dinuzulu then said "Se ngi yi tele, should anything occur it will come about of its own accord, into e yo kwenzeka i yo zo zi velela; ngi ya bonga ukuba ni ngi ~~ta~~ tshele, keep on do so, keep ~~and~~ me informed of what comes about, what you object to." After this all the country paid. All the Chiefs of Zululand were unanimous in refusing to pay but when Dinuzulu paid they all concurred. The six had not heard of Dis paying, but when they got to Eshowe they agreed to pay & were sent back. [These were Mmiso ka Matshana, Mapoyisa ka Mbuzo, Mlokotwa ka Mpamela, Ndabaningi ka Siganandа, Macwaneka ka Ndube, Tulwana ka Nozaze

25.8.07 Before the Nkandhla fighting began, but after Bambata had actually entered the forest, Siganandа and Bambata sent 3 men to Meseni. After being informed, Meseni cita'd (sent in all directions) his own men about Natal. Had not the Bobe fight occurred when it did the impi in the forest ~~who~~ would have butana'd & become numerous. The messengers went about to people about the Colony who were already in ~~favour~~ predisposed to fighting (against Europeans). ~~All~~ Many, in Natal and Zululand, used to send messengers to Dinuzulu. Others sat on the fence in order to see if ~~it~~ the saying was true that bullets would not enter.

Qubile ~~neutral~~ "Sat on the fence."

Esitilo. Magwaza

Bambata began by seizing cattle Esitilo (hill — ~~so~~ in Mfungelwa's ward, Eshowe Dist). These cattle belonged to Ndube and his Magwaza people, i.e. those who ambaka'd & went off to the Govt at Eshowe. Bambata also panga'd onk' amavinkili viz: Esibudeni, Ntingwe, Mfongosi, Tugela (Ndondondwana drift — Newmarch's), Ezilozini (Ntohebe)

Urinsonge = winding Ezilozi

These are the stores I heard of.

The Esibudeni store was looted by B. prior to our running away but after we had ceased to zinza and were prepared to move off at any minute.

We, people of Ndube's tribe, ~~when~~ before B. arrived in the Nkandhla forest, knew that the Native people in general were demurring greatly at having to pay the poll tax. We first heard the cannon in Natal in Mapumulo. A man ~~fro~~ arrived who told us that Ngobizembe was angry and was fighting because he was averse to paying the poll tax. He said they had entered the hlanze. This man was a member of Ngeolosi tribe kwo Hlangabeza. He said ~~the~~ an impi had been hlomisa'd by Govt., Mpezeni's & Nyakana, but the other chiefs are angry. ~~Mo~~ This man said, however, that Mpezeni's & Nyakana's people said they had thrown in their lot with the Govt. as a ruse so that they might be given guns & when so given they would turn on the Govt. & kill the Europeans. The action of Mpezeni & Nyakana was in consequence of this, generally approved by the Natives. I was with Nolala when this man spoke thus. We asked him what the Ngeolosi people said to this. He said "We too are angry, very angry." Presently another man arrived from ~~Natal~~ ~~Mfuno~~ Tshange tribe & said that Mfungelwa's people were arming. This had been done by Saunders' orders &, besides Mfungelwa's, the following had been told to arm Mtonga, Mgandeni, Sikonyane, Ntohingwayo, Lokotwayo. These had been ordered to cross into Natal and fight against Ngobizembe & assist the Govt. Mfungelwa armed his men, ~~A~~ but Nyamana ka Malanda, Ngane ka Manepu, Nggala ka Mbandamana, Mahlatini ka Sotshangana, Mtinzima ka Nggokwana and amadoda said "Ngeke si yo gwaz'abakiti." Mfungelwa then ran off & reported Enkantolo that his people ngaba'd. All these were thereupon arrested. Mfungelwa was directed to fine them as he saw fit. He fined them

very heavily - each man (commoner) had to pay a beast; ~~in all~~ the headman named were each fined 6 head, & so over 100 head were got - nearly 200. We then heard that i yaleva fut' e Lishmana'. It was this fact which caused people to be angry & eager to fight, i.e. the hearing that hostilities were breaking out in various directions.

Ukukuluma kwa kude ku fika na manga. For as regards the Richmond impi it was said "O Nongqayi went to demand the Poll Tax, the native Chief however, tukuza'd impi & he himself catched, leaving only a few at home. The Eur. came, with a Sergt. whereupon those at home gala'd the impi, for ~~they~~ it was the plan that the few at home should begin & then a numerous body which was hiding came out of hiding & clashed with the Eur. & polished the lot off. ~~They~~ The only one who escaped went & told the author, in P.M.Burg ~~the~~ what had happened. Then the Eur. forces hloma'd & went. The Embo people & the Kolwas were said to have slept at the edge of ~~the~~ ~~[illegible]~~ forest & others where the road emerges. Those at the entrance kept concealed & refrained from attacking ~~until~~ for those in front to do so. This took place whereupon all were wiped out. This was done in the Richmond Dist.

When People heard these things they jabula'd but I used to say amanga.

~~People [illegible]~~ At Eshowe, Sikonyane's kakuhleko people also refused to go and fight. Sikonyana merely bopa'd Fokoti - he ~~tol~~ took him to Eshowe where he was tried and sentenced to six mo. When Sikonyana collected his people & told them to arm, Fokoti said "What do you mean by telling us to go across into Natal, you do not know how to xoxa impi, why not tell us to go and lie in wait at Gingindhlovu and when Saunders runs off to Durban let us attack & kill him off? Sikonyana had F. arrested. He was given by the Magte

Saunders' old man

Nyamana

6 mo. & 25 lashes. His headring was cut off and no sooner was he allowed out of gaol than he died. Fokoti had expressed surprise at being arrested. ~~Sikonyana said he~~ Especially as others had been let off. S. said the reason for arresting him and not the others, who were ordinary Zulus, was because Fokoti was ingelebane (inceku ye nkosi, etandwa inkosi - the favourite inceku - Saunders). I spoke to Fokoti after he had been charged but before his trial. I asked him if he had said this he said he had & he had done so because uZulu was all angry, & the Europeans were troubling us. He asked me if I was not in trouble. I said no, I am not living on a farm. ~~Do~~ I do not have to pay poll tax. Ngi ya buso nje. Your father Mantingwane died, kwa sal'uyihlo futi u Mantangwane u ma shigela na? You got your influence in Zululand by reason of Saunders' help, your father Mant. was not known by the Zulus.

Mantingwane, wa kwa Hlope, abase Mangangeni. He belonged to Esinyameni kraal (Ogle's wohlo) and was an induna. He was ipisi, killed elephants, & ijinyati, ijimpope &c with a gun lent him by his master.

I heard that Bambata refused to pay Poll Tax, & that he would not come in when called to do so by the authorities, that he would fight and then run away to take refuge in Zululand. The ama Ngcolosi (Hlangabeza) I heard the wanted very much to fight against the Europeans. It was from them that I heard of Bambata's intention to run into Zululand. There are some of Ngcolosi people under my chief Ndube, these used to visit their friends in Natal & tell us ~~the~~ what they heard. Some of them joined Bambata, also Makabela's - there is no chief from whose tribe people did not break away and join Bambata.

(This was on Sat 7th Apr. 85)

I heard the cannon Engome. On the Sunday

ku

iNdwedwe - gudhlutukelo fever.

ku semnyamana, very early, Ndube memeza'd to say ai hlome. I was close by & went at once to Ndube. I then saw Mshudulwana ka Godido ka Ndhlela, a policeman of Colenbrander, who said Ndube was to hlomis' impi & go and arrest Bambata who was eKotongweni; he has killed 2 Eur. in Impanza & one wounded. The cannon you hear in Impanza is because Eur. are fighting with him. Manganda told me, this man said, to arrive here on Sat. but I was afraid of going through this country at night. ~~we h~~

We hloma'd the same day & went eKotongweni. When it got e'Tulwana (stream – flowing from Macala) ~~&~~ the sun went down ~~they~~ I did not accompany it. They heard that Bambata had eza'd eKotongweni, use Nkandhla – those who were in front (of Ndube's people) & at Manyane stream heard that Bambata was not eKotongweni but in Nkandhla. They then all came back ~~&~~ homes, getting back at dusk. I had been sent off by Ndube to enyus' Insuze & listen to anything I could hear. A woman told me that Bambata was in the Nkandhla, where ube kwa Mmangwana ka Faku (on Sunday) and Nombika ka Mfelafute was also there. [It was on this Sunday that Nombika saw the gun which Dinuzulu had given Bambata, ~~and~~ Nombika afterwards told me this – i.e. that he spoke to Bambata & B. told him about the gun. Nombika ~~was~~ is still where? living]. After this I went to Nombika to try & see if what I had heard was true. When I got to Nombika, on this same Monday, I told him I was going about listening to Izindaba zezwe. I told him of ~~the~~ our impi having gone to arrest Bambata eKotongweni. I then asked him to inform me of anything he knew. He then landula'd saying

he

he knew absolutely nothing. He filela'd impela. Sengi m gudhla, but he persisted in refusing. ~~At~~ I kept on & then presently asked a very pertinent question, showing I knew something. He then told me, as I was an indoda, ndodana." Early yesterday morning, ~~the boy of Mnungwana~~ Zinqume, man of Ndube's tribe who had gone to gomes' izintombi kwo Mpumela e Manzane (he was not in our impi — as away at time it was called out). Zinqume said he had slept at Jobiza's, wa kwa Xulu (at Macala) East side, whilst asleep, kwa memez' umuntu who said ai hlome! ni qond' ekolongweni. It was still dark. An insizwa went out & said Kwenze njani na? ~~Ho~~ The answer was Ku pel' izinkomo. Zidhliwe imbube. ~~I~~ Question. Ipumapi na? Ans. Nati a si yazi. Ques: What are we to do with it, why don't you go to Manzanda & the Ewe who have guns who will fire on it & cita its abnegopo na? All this time they believed it was a real lion. As a matter of fact it was a lie. Bambata himself was at the kraal where the shouting came from & he is the one who had directed this order to be called out. ~~instead of their obeying the Magist's order to catch him — this~~ The Magte's order had been sent by this time to Mpumela, for Mshudulwana told us he had been there. But the Magte's order had probably not reached Jobiza's at that time. Zinqume was then left sleeping & the other izinsizwa went to where the ~~o~~ order had come from. The izinsizwa had told him to remain where he was, as he belonged to another tribe. It was very early, ~~so early that~~ about mpondozankomo time. One nsizwa came back & said use kona o kwa Magwaza lapa?

cross-questioning

How far Jobiza's from Mangati's where Bambata slept?

where did memezing go on at?

He said 'Yes'. He said Woza lapa, Tshetsha! He still had on his ~~an~~ blanket. He said "You see the impi there, coming down the hill - there are 2 viyos of them. Eya pi na? Zinqume asked. He said it was Bambata's and had come from Esilangwini. - Zinqume then went ~~Nombika then asked Zinqume~~ off home & on his ~~way to~~ way called at Nombika's.

Nombika then asked "What ridge did he come down? He said "Wehle ngo lwase Nsimbini (name of Mmangwana ka Faku kraal - wo ku zalwa was' e ma cubeni). Nombika then went to Mmangwana's. When ~~they~~ he got there ~~they~~ he found Bambata's impi bivouaid at the gate of the kraal, ~~eating~~ with fires burning and eating the meat of the beast killed for them by ~~Tshekela ka Go~~ Tshelela ka Godide ~~w~~ at the drift opposite Kotongweni.

He found Bambata with his people. He, however, passed & went straight to Mmangwana's hut. As soon as he got in Mmangwana said "I am glad you have come (u'col'ufike) - ku vel' umhlola, oz' uzo ngi bonisa loku. He said that Bambata had arrived at his kraal from Mpanza where he had fought with Europeans and was wearing izilevu zabo Ezincwebeni zake.

Nombika would have gone in any case to Mmangwana's as they live close to one another & there was beer on that day. M: was busy tshanelaing the hut, he said he did so as he was about to call Bambata in.

Bambata then came in with his izinduna ~~Mkukwana~~ Mgombana & Mkamengana. Nombika said 'Ini, Zondi na? Bambata said "Imali ya makanda!"

D. went on to tell him that the cannon they had heard was directed at him but he had long escaped & was at 'Kolongweni when he heard it. The Eur. were simply ~~be~~ firing at the forest.

Bambata then said the cause of all this was the Poll Tax. He said 'Kade ngi wele, ngi ye ku Dinuzulu. D. had asked him if he had an isibindi. B said. Nkosi ngi ne sibindi impela. He then said "Mina, nas' isibamu, si ka Magazini. He also gave him Cakijana and an Msutu, a doctor who had medicine to cause bullets not to enter. This msutu was a teacher (enfundisi).

D. said "Go and gata the impi, kill & hlinza them, & don't remain there whatever you do but run into the Nkandhla forest to Sigananda my grand-father, who will show you Dhlaba's ingaba. Nami ngi yeza, si yo hlangana kona. Ngiza nempi yami.

Bambata then pointed out that not one of his people had been killed, whereas he had succeeded in killing the Europeans, whereupon he pointed at the izilevu he had tungela'd on to his izincwebeni. He then called his people who had been scratched by the thorns, during the flight, &c and pointed to the marks saying the ~~bulletts~~ bullets had caused them but been unable to enter. The muti given him by ~~Dr~~ the Nkosi's doctor was inyang' impela.

They then took their beer, & then left. Bambata then left with his impi, ~~[illegible]~~ Ewusa'd Insuze and went to Simoyi ka Mbango, wo ku zalwa'd Emacubeni, & who lived Emome.

Mmangwana & Nombika tumela'd to Sihlonono ka Matambo and ~~Sy~~ Simoyi to say that this man's arrival should be reported to Sigananda, for Dinuzulu had entrusted him to Sigananda.

Mntumuni ka Matambo ka Dhlaba was then sent by Mnangwana. Nombika ~~by~~ to Sigananda.

I then went home to Ndube. I got back on the ~~Sunday~~ Monday & told Ndube. I returned before all our impi had got back.

On Tuesd: (10th April) very early uFulatelicala, one of Colenbrander's police, came to Ndube to say the impi must return & go to Nkandhla where B. now was. On Tues: 10th Ns' impi hlomá'd, a larger impi than before; it hlomá'd about lunch time. Ndube said I & Mzanywa were not to go with impi as he wanted to tuma us.

Mzanywa & I were told to go to Colenbrander to say the impi had hlomá'd & to say where it was. Our impi ngenisá'd eNkunzane, & namatelá'd ku Bobe. We slept with our impi. When I got to Magistracy I found it being prepared for Defence. Saunders then sent for me immediately. I gave Ndube's message.

Saunders arrived 7th

Saunders said we were to go back after we told him Ndube's impi was 5 viyos strong. He said the impi was to stay there & not to come into Sigananda's ward until Mansel, the mzati came.

I told Saunders then that Bambata was in the Mome. Saunders said Sigananda had told him Bambata was not there but had gone on to Dinuzulu.

I went home. On the Friday (13th) at night, I heard from members of our impi that Bambata had emerged from the forest.

The Govt. order was that Sigananda's ~~impi~~ tribe as well as Ndube's (Magwaza) were to arm & catch Bambata. Sigananda then said the impi was to tshay' umkumbi icelwe ngenteleyi. His & Ndube's then made an umkumbi, then Bambata gamuká'd with 2 viyos, the other impi vulá'd isango & he ngená'd. This was evidently a plan — kept secret among the amadoda. Bambata then tshisá'd umuti wake, o iyingeosana. A big smoke came & beká'd pezulu ezulwini.

Mntumuni reported Bambata present of the 10th April & wounded.

26.8.07.

Muntumuni ka Matambo ka Dhlaba, wa sema Cubeni, was sent to tell Sigananda ~~had~~ Bambata had arrived. Muntumuni went to S. to say B. had arrived, that he was to be shown Dhlaba's ingaba and that Dinuzulu was coming. Muntumuni also said to S. akufanel' ukuba uBambata u nga mbiki emakosini, u yo tol' icala. S. said "How is it Muntumuni that after being sent to me by the amadoda to ~~a~~ report B's arrival, he being umuntu ka Dinuzulu and yet you go and advise me to report (i.e. send me somewhere else or to do something else) his arrival to the Govt. authorities? Go and do so yourself." M. agreed to go but said he would first go to the men who had sent him. He went back to the men, & returned to the umnumzana Sigananda and asked him to give him a man to go off to the Court House. S. gave him a son of (a kehla) Nongogo ka Mnteli. They then went off to Colenbrander. Muntumuni reported to C. as above. C. said go and & tell Sigananda to arrest ~~that~~ Bambata and bring him in. M. said "I know Bambata, I was once a policeman at Greytown, B. is simply uhlanya, uhamb' edhl' izinkomo zabelungu, eze, a botshwe, a pume, enz' okunye. M. was given assegais & a jazi at the Court House. He then went off to bring B. in. He went to Sigananda. He then told S. what C. had directed. But S. sola'd himself for having sent Muntumuni to the Court House. He said to M. I know nothing of Bambata, I have never seen him. You suggested going to the Court House to report; it is all your affair; you'll have to produce Bambata & give him to the authorities as you reported having seen him. You saw B., told me & then went off and reported to the authorities, altho' I had never even seen you. It's all your affair entirely. Muntumuni was then placed in an awful dilemma. The amaCube hlangana'd ngaze & ~~enz~~ enzela'd him an icebo. After Ms had gone off to the Magistrate, the amalube relelana'd i.e. tshelana'd amongst themselves,

~~that~~ they repeated what Bambata had told them, namely that he had come from Dinuzulu who had given him medicine to prevent bullets from ~~[illegible]~~ penetrating into their bodies. They felt they had tola'd ibaxa lo ku kwelela, silwe nabelungu. For Bambata arrived among them utshwala kade bu bila kade and so B's coming gave them the very occasion for beginning to fight for which they had for long been on the look out.

Muntumuni went back again to the Court House & se pel' amandhla — for the amalube had jakaza'd or hlohlologa'd him saying who told you to go & report? When he said that the umnumzane (S.) had sent him, S. said "I never sent you". M. then went to the Magistracy taking back the jazi & assegais. Where is Bambata? Kazjwa. But ~~we~~ you came here to report he had been seen, didn't you. "Yes" replied M. ~~[illegible]~~ Did you not see him? "Yes, I did. When S. sent you to come & report B. ~~was~~ had arrived was not B. with S.? No. Where was he then? I saw him when he arrived, he was then on his way into the Mome. It was then I was sent to report to S. his coming — I was sent by the men

jakaza
hlohlologa

Colenbrander then sent Police to Sigananda. M. Muntumuni was detained for some time — S. said I know nothing. He komba'd him Ensuze, ngas' emome. The Eur. impi was then hlomisa'd — and Ndube's & Sigananda were hlomisa'd.

When Bambata was still at Kotongwem, Ndube's, & Mpumela's men — not Siganandas — were armed & told to go after him. — Mbuzo's may also have been armed.

Muntumuni then returned to his kraal — Nkunya, Nguna & Mggibelo were sent to

Sigananda

Sigananda. Saunders was then at ~~Eshow~~ Nkandhla.
~~H~~ Saunders ~~asks~~ said to S. "Se si bambe eli ka Muntumuni. Ingaba ka Dhlaba wa yi tshelwa ubani uBambata?"
Muntumuni went back to his own people, joined them & with them joined Bambata. Be m'hlohl-loze nga mazwi wa ze wa 'tshu'ke'ka –
Ndube complained of the mistake made by Colenbrander in calling his men to arms & sending them after Bambata. If they had not been called up then & had waited till European forces came there would not have been so many rebels in his tribe – For what happened was that they saw Bambata and instead of opposing him threw in their lot with him and so increased his power.
This talk about fighting the Eur. has long been indulged in, including in places like Durban & P. M. Burg. In Durban there was even talk to the effect that each boy should kill his own master. The various white people who are in touch with Natives in the Borough will admit having heard this. Many of the Boro. N. police were killed as rebels in the Insuze battle as well as at the Mome.
The people all felt that Dinuzulu himself would really join in the fighting, their isiga was Usutu and their amarubo are a wa kwa Zulu. The isiga Usutu belonged to Dinuzulu, no one else. As for instance Ndube's people – the Magwaza ones – galisa'd in using the war cry Usutu – their natural one was uRwebede! U'bisi lu ya yeya imbupu = always keep wet –
amaCube people said "uPindo" – they used Usutu for first time ~~and~~ The Ntuli people say uDidi! ma'be'baze! – Usutu for first time.

The Natives in general all felt that the whole of them would rise. They never anticipated any would throw in their lot with the Europeans. Now they blame themselves finding trouble come on them whilst others simply 'busa.

All the country used to xoxa about fighting. Ba hlehla muva nje. The Magadi ~~people~~ umuzi — so I heard from Tulumana — wa citshe wafa, njeng'o wa kwa Nyuswa nje. Wa sizwa u Jemuse — a Koleva (Jimmy Duber) well educated. He has a newspaper, where boxes are made. This Koleva showed Mandhlakazisi, & the took it to Mgawe. Mgawe threw it away, not knowing anything of izincwadi. All he knew was what he heard — from Dinuzulu.

People of Zululand became apprehensive when Saunders was laying off farms — They then sent to Dinuzulu.

Muntumuni was afterwards shot whilst running away in the Mome valley. He was not in the Mome fight. He was ascending the mountain when fired at by the Eur. Many shots were fired but he still went on. Presently ~~a man~~ an Eur. took ~~one of the guns~~ mfungelwa's gun, fired & ~~the~~ Muntu-muni fell. He rolled down & down, bounding as he fell, until he reached the bottom. ~~When examined it was found he had so no less than seven wounds!~~

27.8.07 I find the boys in Zululand all calling themselves by the names of Dinuzulu's regiments. The practice has sprung up spontaneously.

Usulu.
Gence
[illegible]
Mngandi

Last in the book

Hlabana, ba nga biko aba ~~Ti~~ bonayo
impi yake. Li ya mlahl'icala -

6.8.08.

35 / item 9 / 23-36.

ngokuti u gamb'amanga ~~Ab~~ ababavel'
abantu aba bona kahle ukuti 'bal'
uhlabene.

Inkosi lezo ke. iKon' izo xotshis'
amagama kanye nezinduna nabanumz
-ana. Impi ngalo, abatiye bazi tola
nga manga, ngob'abanye 'abant'aba-
kuleu kuhlabana abafokazana bake,
kuza uti lapa x se fika inkosini,
inti' abese yi xoxa nga manga,
xsedhl'impi ya bafokazana bake,
xsot'xyake. Xseti "ngadhla umhleng-
-aniso, lapa ya "gateka. kona, se ngi
guza xsihlangoni (xsetsh'umbala
- xsitile), njengokuba ime bala
gezinkomo pela mininge. Useti, k
ngadhl'umfokazana o wa y'e pele

isikhanyiso esimbala o ukuli nga
pinda futi nga kwela ko munye,
nga mlahla panei. Ye suka. Sa se
si yi guaz' ibeee. Se si muka nazo
njalo, nkosi." do ku vel'abanye
abakubu njengaye, sebeti "Yebo,
nkosi, ngi nisil'ubeni. Nati sa si
bona." Se be catsh'ukupela lababa
fokazana, kwaziwa futi bona
inkosi kazi bazi, ba hamba nga
pemuva, emkunjini; ba ngabiko
nga sebusuwini bawonkosi. Kodwa
'nra se ku nga seziteni ba ba
nga pambili, ngoba bezwa inkosi,
lap'imipi i yi pakayo ili nom foka-
-zana a nga hlabana ngi yaku
m akel'umuzi, a vez'igama lake,
no manje li pakame, li dume
ngoba wazi veza ngezikali. Abanye
ba catshiswe njalo o yise babo-

Omuenye Kant'u nedhlozi, inspi yake
ba yi dumése, inkos' iywe ukuti
'Wo!' iqaqwe', 'bab' inkulise, ngéngo-
-kutsho kwaqo, ti "Nans' initando
na niti ngi ya n'ala, ngi ya uniakel
iniezi, abemkulu naqe az'aba
funganise bon'abakulu a bese
bemtshiyile. Kuti lomnumzana
adhl'impi ya bantu bake a
catsh' ukupela, ingant' inkos'i
bi ngako, i nga boni; itshelwa
a be be kona. Kwaziswa abanye
abantu ba ya be paba. lab'aba-
futshanzana, be zab'uyise wabo,
benhlonipa kakulu, beti ngoza
ngi vezwe uyena enkosini. Abanye
ka ba nanhloni, kut'a nga bon'
impi yake ukuti Wa! kant' impi
yami baqa yi gxiba a ngaz" a
zibi a giye a gonde ku yon' inkosi.

a kuleem' akal' izizembeze, aba-
-dabule tnje, bon' abakuleli, inganti
ube nga semuva, e seyo fika.
Kona ebesweni be nkosi. Abe
se yi xoxa ati "Ngahle ngati,
ruda wem' rtile, nfo wakona,
o wazo pet' isihlang' esitile; nga
kuvela pezu kwake ngamlahla
pansi, ngase ngi kuvela komuny
ngimlahla pansi." Sez' imikuza
izindumo leyi, zi mlsharza zi
mbeyisel' emuva. Inkosi kanti
i wa bambil' amazwi: Izi kuza
kulab' abantu hazayo a bati ka
breyel' emuva, ngoba be tand' uku.
mgziba. Isili ezinye kwini "ake
nim bize, a pumele ngapambili."
Zintshaza njal' izindumo naze
ka wami, ne nkos' iyambona uku-
ngzinele lomfoka zana wami.

Elli "Kwati ngoba zo ka fikw'enkosini
nasi buyisela nga zemuva na?
inganti laps'ezitemi na itin'e
be zi nga pambili na? Ikona_ke
e ze yi xoxa_ke naze, e ze xoxa
konk'ukwenza kwake. U ze bal'
abant'a ye ba bona, ba kubo, lapo
enze njalo, na baneye a ba bona
be gwaze. Eli "Inganki na endawen
stile na, nga bon'ubani na, kanye
no bani na, Kanye no bani na?
Umuntu wami e ngamgwaz'
endawen" stile na? Kwakonul'
ubani na, endaweni stile funi
Kwa konul'ubani? Se ku tule
kute nya! be m lalele, Se ku tuva
aba vele labo. Se be tata njalo
njengaloku kade landa, zo be
m vumela, be ti "Na manje za
bona" Inkos'isiti "Kanti ni ggil'

amaqaqa'ami na. Isi mbonga
nge zibongo. Izili "Dhlala kami.
Izili ngo'zwil' umpe yako, i
denile. Abanye be sab'ukwenzē
njalo. Icatsh'ukucpela, inganti
uhlabene kakulu. Idhlewe abanye
nje, o ya pecece abanye njeng'
enzamazane, Kon'omncane, inganti
u yi hlabe kugala isi klalshwa
abanye kamnene baya yi bulala
se be pika se beli eyabo. Noko
e se komb'umkonto wake, u ne
gazi. Bali "Uhlab'enze ya baleka,
hamb'u yi fene". E yelu le." Ba
yi dhl'ukucpela.

Inkosi isi yi zwile, ye yezwa ya
yezwa umpe, isi ba xotshio'
izinkomo, i bakel'imizi - uka-
-bakel'imizi ± ukuba xotsh'izinkomo.
Pela izinkomo zi ya kwanda

Kwozisa ukuti lap'esegana u
go tat'abafazi'abaninzi. Zili ku
-gala kwa ku nga lotsholwa ka
kulu. Abes'ak'umuzi'omkulu
njalo.

Na ngomuso ~~to~~ i yo pind'upume
a hlabane futi, a pind'a tol'ezinye
u se zak'umuzi'omkulu. Useth
lap'eseseʼindaba, ati. Lo muzi wam'
o nfaka nga u tola ngezihlanga,
nga hlabanel'inkosi, inkosi ya
ngi bona ukuba ngi ya tukutela.

Kunjalonjalo-ke lap'inkosi i bi
yo baelala kona ku fike kwa pangwa
kwa pangwo'isifazane pa kona na
mantombazana & nezingane neza-
bafana, ku sind'a bacotshile. I
loo wo muntu u zi pangele, abantu
bake, u zi tolele, a sibon'a be inkosi
yake. Okuba o kwe nkosi, isigodhlo

Sekeeta abafazi a batandazo a benzi
abafazi bake. Abanzeke aganisele
nakuba fowabo, abahlupekazo -
Nasezintombini a nga ganiwe onina,
a zi tandazo, a zenzi abafazi bake.
Izinze a zi ganisel' abantu, ba m
lobolele izinkomo, zidhliwe ugena,
ngoba abantu bakebe si hlanze,
ba nandhla. Abanze ku vel' izihlobo
zabo zi zo ba kipa nge zinkomo,
umuntu zmenze cinkomo, a badedeleke
ngo ba umteto wa kiti nok' umuntu
e pangwe nge sihlanze, isihlobo
sake si ya simkipe nge nkomo.
Futi ake la b' abafazi a ba ganiselwa
abafowabo abahlupekazo ba
zalele yena, kube abantu bake
be si hlanze. Kunjalo, ngoba nenzi
impi
~~iata~~ e pumayo futi ~~ku ba njalo~~
ku ba njalo ukuvenza kwako.

Ngoba lenkosi eya hlule le, ku nga
bezeke ku vel'eng' inkosi e olunye uhlo-
-bo o nge lon' uhlobo lwa ko le
nkosi ae ya hlulileyo, ko lume yi je,
nalo lu vele lu mnqeme, lu
mahlule. Kanti naye wa hlule lo
nje bakona aba na mandhla
ngapezulu kwake, Duli impi ya
bant'abamnyama i bi lwa ngo
bezile, bo ku zamana. Inganti
impi i ngenise lapa nje, izinsaba
be se zi pambili, zi ya pambana.
Zit'ezinye zi buya ezinye be
zi ya pambili. Iyoti i ngazi bona
impi ya ~~be~~ lab'~~a~~fabafo a baya
ku bona abayo kuleva nabo, zi yi
bone yed'izinsaba, (izinsaba njalo
igama lazo elinye izinhloli)
be se zi buya zi za uku toho kwe ya
kub'ipikosi. Ngoba fut'eng'

inkosi i bi ngay'empini, impi yake
ispatele izindaba. U Tshaka ye dwa
obe zi hlacelela, ugoboloaka.
Amany'amakosi impi a bezi
nik'izindaba. u Tshaka yena wage
bona namagwala, namagawe,
ngoba yena wa ye suka ezibonel'
e kona. Amakosi lawa, abant'aba-
-nunzana loku a dabuka ekumile-
ezinhlangeni zabo, a yiko e yaya
khul'amanga kwa ku ubundzeudefu
nje. Kube leso ya khule le, nayo
kuse yabuluwe i le. Ngob'impi
yetu tina bantu abanunzana asi
tshelani, i ya zwana, i ya catshelana
i tand'ukuyo vimbezela. Kt'i nga
bonwa izinhloli* e zesi neamisa
e yi neamisa, i si suka kon'
ubusuku, isi sondezela i si yenz'
ukubana i ba vimbezel'ekusen

*umnikazijo

ukwanyisa kwemtini, ngesikali
sa lapa kwehl'izinkuku. Abanye
kon'ibajemile, kanti nabo ba
zinile, ilwe kube nje, zi pamban'
izihlanga zamadoda, ~~za~~ kú pambane
amakanda amadoda, kube owa
ngalapa a ze beke pambili, no
wa nga lapa ku le nkosi a bálwa
nabo a ze beke ngalaps' ezya pamb-
-ili. Kon'ezibe se zwaze kakulu a
fike kwabanye ba mqwaze ba
mbulale. Kube njalo izindawo
zombili, Kwazise abantu balwa
ngemkonto, ba gudhlan' edube-
izihlanze zi gudhlane ngoboya.
Bati noba be ba xotsha, ba ba
xotshe nabo befe kakulu, izi-
-dumbu zi lingana. Kodwa,
ababalekileyo zege kakulu,
ngob'ezinye se be ba zwaza be

fulatele, se be baleka. Kuleve_ke "e
yi sucsele". Kwenz' indawo ku pele
won' amagama, a be khabene nga
izolo, a zal' amanye, a pende amanye
a manz' afe. Abanye kanti ba ba
vimbazela nje ba se ngabeni, kanti
ingaba imbi. Kanti lab' abafikaz
abanye zi kahl' ingaba, ba ingaba ye
zizwe. Abanikazi po ba waz' onk'
amasango, ba vimbe ku won' onk'
amasango. ba ba buzise ngasend-
awen' imbi. Baba gwaze ba ba
gotulo. Kwenz' indawo ba bulawe
nje bon' abanikaz' ingaba. Ngob'
eny inkosi' ehlakanipileyo i beiti
ezindimeni "abantu bami kuma
amankenyane esesengabeni ni
ngazi, ingaba imbi, funa nife
ni pele. Ano bayela be sobala,
be ngak' engabeni." abanye ba

nga Katali; ba ngene nje kon' engabeni
Abanze ba eupe ngezinkomo, inpi
bayi tukuse, bayi vez' ibe ingcosana
ba 'bek' izinkom' obala. Ibi si
kangcwa izinkomo, it' i ya edhl'
izinkomo, kant' abanikazizo
se be lunge bayi 'beka kahle inpi
yabo. Ibi lapa i sidhl' izinkomo
i viuke. Ibi ba gwaze! i ba
lahlise zon' izinkomo; i ba cite.
Kut' enyuk inpi, ye zindun' ezihlaka
-nipileyo zili "Musan' uke
kangcwa izinkomo, zinkomo zi ne
ngoz."

Ama dwazi abe tiyi 'u zulu nge
zingaba, kewaze kwafik' ama-
Nzisi, no Tshaki, e nga bonang'
az.a ngen' engabeni ka Sobuza
no Dingana no Mpande
. u Hamu ka Mpande waba tiya, nge

ngaba yak' ɛ Ngoje, ɛ tiya Usule le
ka Cetshwayo.

Fable.- (Socwatsha ó version of King Solomon's famous judgment).-
Kwafika kwa mit' aba faz' ababili,
ba zala langa linye, izingane e
za bafana zombili. Ba lala ndhlin'
inye. Ingane waz' eindezela nge
bele, ingane yafa. Wayesate ha!
ingane isi file! ngi lale pezu kwazo,
ibele la yena z' isamuka. Wezwa
lo a lele naye ukuti u ya rong'
ulele, waye se tata le ngan' ɛ file yo
ɛ se mambul' ingubo, ɛ sezi faka
kuyena, ɛ se tata le ɛzwazo, e ze
lala naye kuyena. Se kusa (be
se ku sedruz' ukusa) ɛ se papama
lo o be lele. A ~~tata~~. U se tat' ingane
u li u ya yi neeli ɛ'belene. u sele
Hal ingane i si file, u set' u ya yi

35/item 9/1-3b (BB) 1

4.808

Impi.

Narrative taken verbatim from Socwatsha ka Papa. (Ngoko)

Um' inkosi i ze hlalsela, ku menyezwe' impi, kuteiwe "Kaz' hlone!" A menneze e ze ntabeni, ati Uti kaz' hlone! Se bezw' abantu, se bew' ezihlangweini zabo. Una o menezeyo sti "i yo pelela kusasa impi," bala ke se be zo nãmake ba gaz' amagwaja. Kodwa lab' abakulu, abapet' inifula, izindun' ezinkulu, ba tshelew' emakaz' abo. Ku fik' amanxeusa a z' oba tsheb' ukuti inkosi iti hlomisan' impi, ize ipelele nge langa lo kuti. Abange ke bay' enyangeni ye nkosi e cel' impi nge ntelezi. Abam enyezwe' entabeni, ngoba po ku tumel' abanumzana abatshelew' emakaza, ibona akuteiwa aba hlone. Izinga hlomake impi. Se zi fika izindun zi yi bik' enkosini. Si yi bika njalo

zi fika nayo. Zi fikā ngezi rolsha,
ngemifula ngemifula. Iloŋo mfula,
ufika ngo kwawo, iloŋo mfula njalo
ufika ngo kwawo. Ba fika be weba.
Ba fike ba giye. Ba kwelekel' impi.
Ba tī "Impi inkosi?" I bi sili "Ngali-
ŋgati! ŋgati! nengan' ineane
ezwe ukuti wau! impi impela!
Inkosi isid'i ŋguŋ' izinkomo i ba
hlabita. Isi buz' izinduŋen' izi-
-nkulu iti "imp' izi pelele na?
Se beti ipelele, nkosi" Useli ayi
ŋgameke ŋgamabut' ayo. Isi ŋgamuka
-ke ŋgamabuto ayo. Inyanga ke isi
gxob' izinteleze. Isi bea cela. Yo. yokuti ŋgwambisa 'mpi
ku hlatshwa inkomo, inkunzi.
ŋga hlatshwa ŋgomkonto. I banjwe
ya puluve ŋgamandhla. Izi 'beŋgw'
imbeŋgo, zi nide. Isi fuŋwa ŋge
meleke. Isi yo siwa. Amabuto a

seza ngezigaba zawo, kon'e zibazeni
se nkosi, se kede ku tatew'um bengo.
U zeu ponsewa pa kati kwe viya. So kuba
ilapo njalo, so ku ponsew'um bengo,
Ku won' onk'amaviyo. Ku ponsewa
njala u se wenga k'omuenye, u se
leema kaiye, isi latewa o muenye.
U leema ngalo, kaye gwinyi. Uyi li
hlafa kange nga mazinyo, a be ze
yi fela, a nga yi gwingi. Kube uku.
ngaka ngaka yonk'indawo, onk'
amaviyo. Ngob'nga nel'ukuyi bamba
ngi leme, ngi yi ponse komuenye. Dzizi ba
yede bonke. Imbengo miningi. Soku sa
kuza sa beya uh lanza, ba pala ze
nge n tele zi.

Soku se futi ba yo pala za emfelo ni.
Inyama i balanga linge. Uku pala za
ku ba nsuku zininge. Kuteiwa be
pisew'amaeansi nge n tele zi le,

ngoba abanye ba ganciwe. Nonga ganciwe
ũgonyiwe intonteli.

U se zoyi linganisa a yi bute,
nga pakati ekay' esibayeni: "Ati
Xoxan' impi, i xoxeni." ni gonane.
Dalake ixoxwe. Ba gonane.
Ukuzonana ukuti" ngi gona wena
bani. Ngengami nje, ngi nga m gon'
u Daleziwe lo. Ukuti mhla si fika
ku baso, Daleziwe ngi ya kuwahlula
ngempi. Abe se zuk' u Daleziw' e
gija (or guriga). Seti "Socwalsha,
u ya ngahlula ngempi na?" mhla
si fika ku baso, naina ngi ya kwahlu-
la. Seti Dr ka Socwalsha lok' eli
u ya ku nga hlula ngempi, ngi bek'
umuzi ka baba wa kweteu. Uya ku
wa tata wonke, uke o wako. Be se
ngi te mina, Uteni? Ut' umpi ngi
nga yi xoxa nawe? Mina ngi

qinisile Baligwe ngi yokuwahlela mina
mhla si fika ku baba. Kuti uma ngi
nge na w'umeezi, kanti ku kona aba
newelu e ngi belamayo kwent'
endhlini, be se ngi bek'isidumbu
samè. Ngitè um'ungahlalile ngempi
u yo tata mina, ngi be umfokazana
wako, ngi be imvali; e val'isango
lo mueze wako. Se se ngi seuka, se
ngi giya namè.

Bonk'abantu ku be ngalo, ba
sonane ku be nje! Oyi nkosana,
a'bek' umeezi ka yise. Dikohlo
a bek'uhlangoli ~~kwa~~ kwa mueze ka
yise-nga kwabo. Onge na mueze, a
bek'isidumbu sake.

Kutiw'umsi ipelele mãje-ke, so
kutsh' izinduna. Isi pakwa ke
igal'ukutshaz'umkumbi. Umkumbi
waka wenze nje (). Utshiz'isang'

† ii umnikazi
noma indlu
noma inkosi

elinzane lapa ku hlangana izimpondo
zombili. †Uzeli nans'impi, ngi
ya ni nika yona. Uli, ngi yokangi
zoeke, ma bandhl'inkosi! Nanso
pel'intando, nani kade niti ni yaleva
inkosi. Initando le pel'inkosi nama-
-hla. Nansi iniz'inkeeleu Ãgob'
iqaeve le nga hlabana lakelev' umuz'
omkeeleu. Niti ni ngahleleva ubani
na? (a bejwe nge gama okuyiva
kuyena) Ngoka ngezwe ke, ma-
bandhl'inkosi. & L'sa bonga nga-
-makosi, akube a safa, amadhlozi.
Ngoka ngezwe ma bandhl'inkosi
oli wali, oli wali — wadhl'ubani
(se se mutsho ngezibongo) — (amakos'
obangekad'eloa yuma)
Akusa giywa ke lapo, kade be gi ya
be pazi xoxa. So ku kon' izalukazi
za kona, ezi nga pa zali. Okuti

lapa ku bonswa, zi pet' umthanelo,
lap' ezi te lago impi.

Useli umkumbi o ~~wa~~ wa "bolsho-
esifubeni -zwe lapa, esi"koxeni, lapa ka hlangana
kona izibay' ezikulu zo zi bile, ne
si bay' esikulu po hlangoti, ne si
bay' esikulu pe si bay' esikulu.
Ngoba ku nga kwesikulu nga
kwesoku ponsa, nga ku lo mkono
wo bu nsele ku nga so hlangotini.
Uhlangoti pelo ikohlo.

pelo?

Useli akwenziwe isango, lapa
ku hlangana kona izibay' ezikulu
zo zibile. U se yo 'gal' ezimpondweni
ufik' agale opondweni lwa po
hlangotini lobu nxele, u seyi
sees' unpela, u seyi paka. Useli
"Aku puk'ukuti! ese puka lawo
ma viyo, sti hu— Ali ngoka
ngiqwe ka. mabandhl'enkosi. Nans'

inpi ngi ya ni nika yona. Se beli "Ka"pa"ca esangweni, zebebu ya, be yo gudhlelelez' inkosi beli "Impi! inkosi, si kulekel'impi." Se be tatela ke, se beyo puma nge sango. Se beli "Ngali! ngali! ngali! U se buy' eyo hlepula futi ngas' ohlangoteni. Ngoba la"abasaeke kugala, ikala Kungalo-ngalo, ba namagama zonk'izigaba. Use buya futi useti "akuseuk' ukuti." Nako se ku seuka kwenz' entjalo. Use buya futi ali "akuseuk'ukuti," nako futi so ku seuka kwenzenjalo. So kuze ku fike esibazeni esikulu so hlangoti. Isatele yonk'enga kwe so ku ponsa, no pondo lwayo - Ikona lap'eyi pusi' upondo lwe sibay' esikulu. Se lu landela isibay'

esikuleu po hlangoti: ~~Isia~~ Uzeejisus'
njalo ngezigaba zayo, kuti kuun-
(ziyawo zabo, izigqi, zideune
panei, umunt'abone ukuti "ye suka
nowa engagi boni ezwe ngezindhlebe
ngitsh'ozendhlini.) Ngoba pela'
ba ya gijima. Inkosi yanel'ukutsho
nje ukuti "Akupuek'ukuti —
njen'eNgobamakosi nje akupuekâ
iNgobamakosi. Se'beng'
isaga sabonke, beti "Hoho! mbani
we zulu! Hoho! mbungelo!" ba
talene nge zinyawo nyalo, ba
ya gijima. Se be geina nge lo
kuti, "Impi, nkosi, ngali! ngali!
ngali, ngali!" Abanye bayi jamel'
inkosi, kon'e dueze kwaye. Bali,
nkosi u yo kuzwa, naewe, lapa
ku yo bambatina!"

So koze ku pel'isibay'esikulu

noted in Bryant. Dict

kuwo so ku geina ngei, ugeinalitshone
ucibigoje, wa makos'onke. Akuko
nkos' e nge naye ucibigoje. Nale
okuyiva ku yona, naye inay'
ucibigoje. Nay'impi yake uyi
pakes'okuva le. Nabo bayi
zo sele, ya gonana. Nay'icele
ngezinteleze izinyanga zake.
Se ku ngenge w'izinkomo, zigqutshwa
-yo. Kuleswa zi yandhl'ezinye. Lezo
nkomoke noko bezi hlaba, bedhla,
zendhlelene, lee saya pambili,
a zi gedwa. Igama lazo kuleswa
ugibigolo; zoza zi buye. Ku'ga-
tshelwe zipambili uba bafike
badhle zona pambili. Uba boze
ba buye zi nga pelele. Ngezi loko-
-twa, zi hlatshwe zonke, "lez'eza
penu" zkaya, Kwaleswa "izona e
zi ya"dhl'ezinye. Za'ba fo, ama-

-nkengana.

Na labayana, okuyiwa kubona, ba ba biza ngo kuti "amankengana" "izila", ngo ba nabo batsho njalo, imihlati yombili -

35/item 9/11-23.

5.8.08. Nabo futi ba qub' ezeinq' igintkomo ezi njengalezo.

Kanti lempi epakwazo, i hlazela, i ya ku le nkosi nje, le nkosi kanti ayi y'azi. Dya zuma. It'a zi ba fice be ng'azi, be ng'azi luto. Ba y'eteuka: se si qamuka nje. Se zi bamb' inkosi yakona, se zi yi nguna, se si dhl' izinkomo. Ngoba, nempi yake, kon' iteketela, i na mandhla, izo dumala, il'i si zwa, soke teuq' "abafo se be yi ng jemil' inkosi yetu"; i si jaba, i si dumala. Ngob' impi, ya bant' aban ngama a yi tshelani, uku-

se yeza. Ilwa ngo ku zumana. Kanti-
ke eny' inkosi izwile i nga ka fiki.
Ne yake inspi wa ye ze yi hlonisa,
i se butana ngamandhla, ngo
kutshetsha, & i nga ka fiki ya
le nkos' ezayo, & zo bulala ku lelo
lizwe la lezo nkosi. Iya fika nazo-
ke i si pet' izikali, i si ba zapele,
ukuet' ikona imp' ezayo ye nkosi
enze ubani, u ya hlasela kiti. Uza
ukudhl' izinkomo za kiti.
Il' izake se beyi zapele, ngoba
ba yi zwile. Isi ti lap' isizayo-ke
Kanti sebe hlabelene umkosi, se
bet' "Ayi hlome!" So ku balekwa.
Ukubaleka-ke se be gub' izinkomo.
se zi ya nganscanye, zonke, ye si-
funda zonke zakona.
Amadod'a se hlome e ya nga-
nscanye onke, nabo sebebutene

ba bueyela nganoeanepe Emzini we
nkosi yabo, Kwaleiwa "i kon' impi' ezaza
Nabo bayi xosea impi, n'abo ba
yomanabeny' ukubatukutelesa.—
ukuyomana. Nabo babekelana,
ba bekelana iniyi yabo ukuti "Ngi
qoma wena bani, ngi yokwahlula
mina ngempi, impi i nga fika.
Ngi ya uguaz' abant' abaningi,
nga pambili kwako, ngi kwahlule.
"Kum't unga hlulile ngempi u yo
tat' umuzi wami, ngoba u ya beka
nje na ngo da de kwabo, um' o da dwabo
be babili noma be batatu noma
be bane u yo ba tabata, kuba
abako; mina ka nga hlaban a,
wena wa fuza za, mina ka nga fuza.
Loku kuyen' ukucij' aban tu, ba
tukutele, bati lapa impi i si
hlangana, i si qateka, a be pati,

"Ha, yek' umuzi wami, e nga u bekela
ubani, e sa gomana naye enkandhl-
-eni, esibazeni, ngat' uma ngi nga
hlabanang u ya ku wu tabata, u
bu sheba owake. Ngoba naye wa
'bek' umuzi wa kwabo, wati uma
ngi mehlubele ngempi, nga hlabana
nga pambili kwake ngi ya ku wu
tabata o wa kwabo. Kaz' u m' a hlab-
-ene nga pambili kwami u ya ku
wu tabata owakwetu. Kaze ke
a zi del' amatambo, fun' a nga-
-puce umuzi wakwetu engi m
bekele ngawo.

Bobabili-ke iloyo wenge n' omuny
Umengeni' impela, kona be nge ko
ndaweneje, ku i lo a bambe la paza,
elwa, ku i lo a bambe la paza, elwa
Uyetemba ukuti kuyoti lap' impi
isi bujile, un' engafanga, bo bel'

aye nabo abakubo ofakazi. Ngob'
impi ilwa ibue qe de kufa bantu
nda wo zombili, ku zal'abantu. Ku
zo ti lab'aba zelezo ba tolane, se be ti-
ha! kanti bal'ukona, ikon'isi
'bazana, i si funana. U se bon'oma-
-nye a maziyo, njeng'zihlobo, naba
-fowabo. Useti Obani uke wa ba
bona na? Useti O! ubani ngi m
bonile, u file, ubani ba m guazele,
u file. Uban'ukona. Se be tolana
~~ngo~~ no filezo, no kona, no filezo no kona.
Dzi hlanganiswe a impi zindilezo,
ngafanga. Dzi zobe~~ka~~ka impi.
U se bal'a be meenye, useti mina,
safika da bamb'endawen'etile.
So ku bal'amagama ati mina nga-
-hl'umhlanganiso (umhlanganiso
ke ilapa gatsha kona kugala) U
se bal'abantu bake, a ba guazazo.

Abantu bake-ke abäbalazo, äba
gwazazo, äbala ngezihlanga. Izi-
-hlanga lezi zi ne mibala, nyeng'
emibala yezinkomo, ukuti ngafika
kumfokazana, (ekuti umfokazana
kufana no kuti inkengana.) O
pet'isihlangu sake esinso nga
m guaza nga m lahla pansi. Nga
fika kumfokazana o pet'isihlangu
sake esihēmeu, ngamgwaza nga
m lahla pansi. Nga fika ku
mfokazana o pet'isihlangu sake
esiwaba, nga mgwaza nga m
lahla pansi. Nga fika ku mfoka-
-zana o pet'isihlangu sake
esibomvu, esintsi nga m
gwaza, nga m lahla pansi. Nga
fika ku mfokazana o pet'isihlang-
-u sake esilenga, esfak'amagubula,
kuva se ku fik'ubani no bani

Swaba kubo3 aba bonayo - aba bale
nje aye ba bona, baze ba be baningi)
dti "Kodw'abanye a ngibazi, impi
ya yi si zeebene, se ku indida -
se ngi bona kute nje mbo! ngoba
nam'amehlo a se bona lapa ngi
yondekona, ngoba nami ngi vikel'
ikanda lami. Ye seuka ukuba ngi
guraze rsihlangwini e pi lunga.
Se zi buza ke izindaba, z3 se zito
"ampi lena, nati ni yi susa
njena, se ni yi xotsha, kwaba
kini, wabon'o bani no bani? Uti
"ngabon'ubani," ababale bonke
a ye ba bona, abanye ba mdzde
nje na ba~~ya~~ be kona. Sekuzo fika-
z'abanye, lab'ababalileyo yena,
ukuti wa babona. Se be vez'abanye
yen'a nga ba bonanga. Kanti ye,
nage ka ba bonanga nje kwiensiwa

inpi, it'ingabeva, i xubane ne ya
Kini, ne ya bafo i nilwa nabo, a
yi bi pa bonaña, namp'abantu
ba yabeva, naba kubo a ba nga
lapa kevake ku lom'kono use
ba bona ngabange, nanga lapa
fuli ku lomkono wesihlanga
a pa ba boni kahle bonke, kodwa
abantye bona u ya ba bona. Ngoba
naye ubeke pambili, kodwa iso
ali yeke ukuibek'ngalapa na
ngalapa, na pambili lap'
ngenise kona nabo ba funa ukuba
ba mgwaze.

Ukubeka kwa ngalapa na nga-
-lapa ku yingcosana, o ku kona
ku kukulu, ukubeka pambili
lok'ukubeka ngalapa nanga ku
lomkono ukuti 'a ngi bek'aba-
-kiti ukuba nabo ba tukutela, ba

saqa pambili na? Ingabe se be
baleka, nami, ngi pendukeng'i baleke
Uma beqa pambili, nami ngiqe
pambili. Uma be baleka, nami ngi
baleke.

Uma ku ibona abanamandhla
aba xotsha lab'aba ba'bekileyo,
ba jabele kakudee; ba qinise impela.
Ne gwala lakona, a kade li gein'
emuva, inganti xkaqa be li yi
xoxile, se li zo sizakala, impi
se li zo yi gwaqa ibeee, kt-ioi
fulaetele, o se beyi gwaq'emhlana.
Ba zo yi xotsh'impela ba muke
naqo bayis'emngeni (si lapa nje),
baqe ba tiyise ngoba kutshon'
ilanga. Isi ngenisa isidhl'aku-
-dhla nje, ilala. Se kuti ku nga
kasi u seyi paka. Isi ba xotsha
njalo, iba gwaqa.

Sekuli ze be be zindile impi isalwa,
isiti lapa i zi yi xotsha, se ku buye
kufa bona, ingati be be zindile
imp' isalwa. Isiti lap' iomba xotsha
i oiz' i ba finganise, se be katele.
I si ba bulala. Ingati be be zindile
lapa i bi gateke. kona, yalwa kom'
esikeendhlaneni.

Kubili, iti i nga i xotsha lap' elwa
kona kugala, i bi si yi yeka.
Okwesibili ke ukuli. Inye i
yi xotsha njalo i ngaezi yeke, kuze
kufe be be zindile, i nxanel' inkosi
yako, i yi fune. Kant' inkosi yegile.
It' ub' i bone, ub' i balwa nje inkosi
i bi npeko, amazwi' aye ya wa
nik' izindaba zaso, zoku gat' impi.
Yona ke yad' itamel' izinceku.
Iza kuzwa, ngezinceku ukuli
ze yako impi' zbalekile, impi'

z yahlulekileyo. Baleka, nkosi! Izi
za kona lapa, ifuna wena, izi
zo bulala wena. Ngoba sz eyelu
cinpi ka yi fani ne ya belunga
ngoba inkosi i fe ki' ibanjwe, ibolohwa
tina umuntu o fike kuqala, waz-
bon' inkosi, ukuti "Nansi" abe zezi
hlaba ngomkonto, zyi bulala. Ingeko
le yake. Zyake i zauzwa nge ndaba
ukuti "Simbulel' ubani" I buze
iti "Niti, ni qinisile na? Ku bulewe
sip' isigaba na?" "Kubulewe isigaba
si ka bani" "wa zwazwa ubani na?
wa zwazwa ubani. (Ubuzwa nge
gama lake njalo o guaz' inkosi)
So kubizwa a bam boniley o. Aa
Se be usla. Sebeti "si bonile, u fil' impela,
"Bala wa guazwa ubani na?" Se
beti "Ifebo, nkosi!" Se kuti ezin-
-kameni u se ngenzelwa ke, u sakelw'

umuzi ngoba iqawe.
Idzidhl'izinkomo za lenkosi
zyahluliweyo, zonke, zzzwe ti-
lakona. Idzipang'abantu, nezi-
-ngane, nabafazi. Si ya zi
pangela, tina maqawe, izingane.
Idzinkomo ke ze nkosi. Idzimbuzi
ke kweliw' isangcobe, upala.
(njeng' amabele a teliw' emgodini
a be seba isangcobe, upala).
Idzinkomo "umtata" (nank'uhla-
ngelwa, kwemile), idzinkomo ze
nkosi ke lezo.
Idkonake iza ubutana yake,
idzeee i sesixwe njenga mhla i
pumayo be gomana, be bekelana
nga mizi, be bekelana ngo dzidwba
kei za pa vel' ofakazi bati "Ubani
ngambona, wa hlaba na indawen'
e tile. Omuny'a vele ati "Nga

Last in the book

Hlabana, ba nga biko aba ~~Ti~~ bonayo
impi yake. Li ya mlahl'icala -

6.8.08.

35 / item 9 / 23-36.

ngokuti u gamb'amanga ~~Ab~~ ababavel'
abantu aba bona kahle ukuti 'bal'
uhlabene.

Inkosi lezo ke. iKon' izo xotshis'
amagama kanye nezinduna nabanumz
-ana. Impi ngalo, abatiye bazi tola
nga manga, ngob'abanye 'abant'aba-
kuleu kuhlabana abafokazana bake,
kuza uti lapa x se fika inkosini,
inti' abese yi xoxa nga manga,
xsedhl'impi ya bafokazana bake,
xsot'xyake. Xseti "ngadhla umhleng-
-aniso, lapa ya "gateka. kona, se ngi
guza xsihlangoni (xsetsh'umbala
- xsitile), njengokuba ime bala
gezinkomo pela mininge. Useti, k
ngadhl'umfokazana o wa y'e pele

fulatele, se be baleka. Kuleve_ke "e
yi sucsele". Kwenz' indawo ku pele
won' amagama, a be khabene nga
izolo, a zal' amanye, a pende amanye
a manz' afe. Abanye kanti ba ba
vimbazela nje ba se ngabeni, kanti
ingaba imbi. Kanti lab' abafikaz
abanye zi kahl' ingaba, ba ingaba ye
zizwe. Abanikazi po ba waz' onk'
amasango, ba vimbe ku won' onk'
amasango. ba ba buzise ngasend-
awen' imbi. Baba gwaze ba ba
gotulo. Kwenz' indawo ba bulawe
nje bon' abanikaz' ingaba. Ngob'
eny inkosi' ehlakanipileyo i beiti
ezindimeni "abantu bami kuma
amankenyane esesengabeni ni
ngazi, ingaba imbi, funa nife
ni pele. Ano bayela be sobala,
be ngak' engabeni." abanye ba

nga Katali; ba ngene nje kon' engabeni
Abanze ba eupe ngezinkomo, inpi
bayi tukuse, bayi vez' ibe ingcosana
ba 'bek' izinkom' obala. Ibi si
kangcwa izinkomo, it' i ya edhl'
izinkomo, kant' abanikazizo
se be lunge bayi 'beka kahle inpi
yabo. Ibi lapa i sidhl' izinkomo
i viuke. Ibi ba gwaze! i ba
lahlise zon' izinkomo; i ba cite.
Kut' enyuk inpi, ye zindun' ezihlaka
-nipileyo zili "Musan' uke
kangcwa izinkomo, zinkomo zi ne
ngoz."

Ama dwazi abe tiyi 'u zulu nge
zingaba, kewaze kwafik' ama-
Nzisi, no Tshaki, e nga bonang'
az.a ngen' engabeni ka Sobuza
no Dingana no Mpande
. u Hamu ka Mpande waba tiya, nge

ngaba yak' ɛ Ngoje, ɛ tiya Usule le
ka Cetshwayo.

Fable.- (Socwatsha ó version of King Solomon's famous judgment).-
Kwafika kwa mit' aba faz' ababili,
ba zala langa linye, izingane e
za bafana zombili. Ba lala ndhlin'
inye. Ingane waz' eindezela nge
bele, ingane yafa. Wayesate ha!
ingane isi file! ngi lale pezu kwazo,
ibele la yena z' isamuka. Wezwa
lo a lele naye ukuti u ya rong'
ulele, waye se tata le ngan' ɛ file yo
ɛ se mambul' ingubo, ɛ sezi faka
kuyena, ɛ se tata le ɛzwazo, e ze
lala naye kuyena. Se kusa (be
se ku sedruz' ukusa) ɛ se papama
lo o be lele. A ~~tata~~. U se tat' ingane
u li u ya yi neeli ɛ'belene. u sele
Hal ingane i si file, u set' u ya yi

beka zbuswemi. Szeli Wee! a si'yami
le ngane, u seyi Kahlela pansi,
le zfilezo. Useli "a kesi bone le
ngan' oyipetzo. Szeli "Uzoyi boneni?
Nagze u se vukile, u seeyi singete.
U seeyi penza, u seti Ha! inganti
unnlami nje lo! Ulti Ngi nga
kohleva unntaiami. Kona si
zele langalinge, ngeke ngi kohlwe
zyan' insane. Usengaba nazo
u seti "Nansi ingane yak' zfilezo.
U peti lo Haw! ubudala ubudal
ingane yako. Usuti u zo tat' zyami
na? Eyako i le zfilezo. Na lo
u peti nagze asi yon' zyami le z
filezo, zyami le zzwazo. So ku
ze ku zu' abantu bonke ukuti
ingan' ilya banguva. So ku ze ku
be icala. So ku yo bikw' zukozini
yabo zbapetelo.

38

59|32|38-43

compare with Sivivi's statement 27.2.07 (see small pocket book)

also Matshaka Norada's account - 3.4.'18.

29.8.09.

Soewatsha says: — (written up after conversation)

Dingana was desirous of killing Mpande so he directed Nohlela to send messengers to him with 100 heifers as a present. On getting a present from that king Mpande would naturally come and bonga, when the opportunity for killing him would be seized. The messengers selected for the purpose were Matunjana ka Sibaxa, was' Mankuwanyaneni, and Ncaguana. Nohlela, however, did not want to see Mpande killed, so he saw Matunjana privately and told him to go off immediately & give him a scratch with his uzipa warning him not to come & bonga for the coming heifers but to flee as the intention was to kill him. The messengers drove off the cattle from the Mahlabatini district in the direction of Madungela ridge, running from near Fort Yolland (Mfanefile's store) down to the waggon-drift, Tugela, on which ridge Mpande

was then living. When a short distance
from Mpande's, Matiwana told Ncaguna
that he wanted to pay his sweetheart a
visit so he went off during the night, not
this sweetheart but to Mpande, to whom
he at once gave the warning. As soon as
Mpande got the warning he prepared to
4.9.97 go. Matiwana returned the same night to
rejoin his companion whereupon the two
drove on the cattle, but when they came
in sight of Mpande's district they saw
people making off with their property &
stock towards Natal. Matiwana asked
Ncaguna what this meant seeing they
were just about to deliver the cattle. Ncaguna
could not of course explain. The only thing to
do was to go back and report what had
happened viz that Mpande had crossed
over into Natal. Dingana decided to send
after him. Now it so happened that Nzobo

abéis Dambuza had been in the habit of issuing orders for the destruction of people and reporting his action to Ndhlela, Ndhlela asked him why he did not report to the King. Nzobo said "You are inkosi", the King is the izidee. This seems to have got to Dingane's ears. On the occasion in question, as a man of importance had to be sent to interview the Boers in Natal, Dingane directed Nzobo to go. Nzobo thought the ~~occasion~~ mission of such importance that Ndhlela himself should undertake it, but Dingane pointed out that, according to Nzobo's own showing, he was the Induna, for Ndhlela was an inkosi! Nzobo very reluctantly eventually yielded. He when he got to the Boers he was recognized by Mpande's people as one who was in the habit of killing off others whereupon information was secretly given to the Boers to the effect that he was the real cause of Piet Retiefs' party having been massacred

shortly before. The Boers then took & bound the man to a ~~lot~~ waggon wheel and, setting the wheel in motion, he was crushed to atoms.

As regards Mateunjana, when he got back with Ncaguana, he went on at once to Ndhlela and told what he had done. Ndhlela then designed that Ncaguana ~~was~~ the person be charged with having given Mpande warning that Dingane had it in mind to kill him, for Mateunjana ~~had~~ to this effect It was accordingly intimated to the King who thereupon Ncaguana was forthwith put to death.

In after years Mateunjana was much beloved by Mpande, who gave him many presents of cattle as a token of gratitude for having saved his life.

The foregoing incident is the true origin of Mpande's flight into Natal and what is historically known by Zulus as ukudabuka kwe gioda.—

Nohlela's death.- (per Socwatsha) see p. 34.

This man was put to death by order of Dingane. This took place at Maqudeu. The reasons were: When the battle of Magonggo was about to take place, Dingane directed Nohlela to allow the whole force to attack Mpande instead of divisions thereof going forward at different times. Nohlela contravened Dingane's instructions by keeping back a large division with the result that the issue was doubtful when it could have been decisive. Dingane accused Nohlela of having done this by way of favouring Mpande for whom he had long shown feelings of partiality, especially when Dingane thought of killing him and Nohlela advised the King to leave him on the ground that he was an idiot. Dingane thought Nohlela's object was that D. should be defeated in order that Mpande might succeed to the throne. The order was that ~~Dingane~~ Nohlela was to be

stabbed in such a way that he did not fall and that was done by hundreds of assegais being simultaneously hurled at him and these stuck in and about him in such a way that he did not fall flat to the ground as men do. He may have been sitting at the time, if so, he died in the same posture.-

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29.3.'10

Speaks about Bomvu tribe.

Singqobela ka Mtshungu ka Mpoli ka Mtobela ka Nokhowu see next page
was 2 Mabomvini.

I am about age of Mbonambi (Inkosi' Bomvu) regt.

I was born 2 Mabomvini near Nquibevu drift, Tugela. My father died many years ago, ~~also~~ my mother is also dead.

My chief is Sobuza. Sobuza is ~~same as~~ Dhlaba regt. He was taken Dhlambedhlomo.

Nyonigezwe is the principal head of Bomvus.

His father was Mawele ka Somhashe.

66/item 8/1-5

Sent January 1910 part of these notes 17.12.09

17.12.09

Zulu regiments.

(per Socwa Sha) Stuart Papers File 66

(8)

induna is appointed for 2 or even 3 companies.

Sometimes one induna for a regt.

ipiri le nduna. each induna has ipiri.

isilomo esinga nduna - eats with induna the will afterwards be appts induna.

Want to appt induna - the izinduna come together. Search smart, observant boys, & get one izibonda. The induna will then recommend & nominate the said izilomo. The king does not know them & must depend on the izinduna. King says call them for me to see. They are called. He looks them. They go back. Then it is said abantlanu ukuti. The bloma e-ka zulu ya mavi yo all get in. They take umtombi. They all the time are klabelela + cubaing. They may not utter a word. The king tests looking out, observes those nominated by izinduna. The king is said to write a list of izinduna. The induna is told to tulisa them, they then stand up shield & spear at attention. Be absolutely silent.

Only one induna, one person to talk, who has wagwa abukali - one spokesman. He is no fumbler. Silent mute. The induna says "Nkosi i yo ba bekwa ipi a ka ba ba - ba ba ba

Regimental procedure for not only cadets

Wena bani u yinduna ya kwa bani (kutshiwo' inkulu enga pezu kwake) endhlini ... though he has his own xiba.

These new appts vary, some great some small & others appt. to succeed just like our officers & non com. off. They advance by smartness & eventually become indunas yo mugi.

Some were appted because of high rank, some because of mere smarty. If any man of rank not smart, the smart one might be appted.

Novuyo used to be exercised separately. If anything to do the whole rest would go to Gaula.

Iribonda, ihlahla, utingo — one each of these, say two utingos. Where they stula equal to a load of many waggons. They all throw down & pass on.

Sebete "Jabula mlamu wendana" neengi abatamubaso, ie let off his favourites who said they [illegible] or we will [illegible] "Jesi buya kona"

Rara'd banga'd ukudhla, snatched from one another. Even that one had succeeded in carrying off would be snatched from him. The yinduna lamula'd by several assaulting the boys.

Whilst skinning men would be appted on guard with sticks — no knives — to strike any greediness. Some would be rendered unconscious.

Cebaing learnt by buck hunting. No special training in this will enter to take part in the sinning, for girls have come with food. They want to be brukwa'd. Pehla dudulana, = kapana pushed the way & that when trying to get a place. I have vimula'd why shd I be behind.

No kugaing of amabutu merely pakaid impi to fight.
No training in military exercise, only the beating they got when
banging ukadhla.

Whilst (x)azaing they citeka age mizi. When grown up
they have a kraal built for them specially.
Eazwad ngo kuti ingobamakosi ya kwa Egikazi,
a base Mangweni, a base ka Bazeni, a base Sixebeni.
But they all belong to Undi & spoken of as such although
stationed at different kraals.
"Mbonambi had his own kraal Mdamezulu ie
kwa Mbonambi kwabo ka Mtunga Egikazi,
Mbelebele i Emangweni.
Ngobamakosi had kwa Ndhlangubo kraal
of their own.

Some izindunas are older than the rest, some younger (or when succeeding fathers) some as
old.
use bongele ie shot up, grown up quickly, quicker than others ie butwad with mere boys has remained
behind to be butwad with those younger than himself.
Ifa ini? welo ie a man is chosen by merit. A man
not elected to indunas merely because of high birth, but
for smartness.

Young indunas younger than rest may be appointed as
successor to his aged father who was indunas but only
a smart son would be chosen not necessarily the oldest
or heir.

vus' umuz' omdala o so wa neipo ie in Tshakas
kraal. Mpande & vusad old kraal, dying out.

Cetshwayo said especially he wanted Tshaka's dried out kraals to vuka.

C. said the izwe lafa in Tshaka's day through wars, so that people scubanad. The Pmb man went to Durban & vice versa. C. said all were to go back to their own homes.

C. would ask who the former occupants of the old dying out kraals of his C's father were & then tell them to Gagana & go back there to vusa the kraal. This is done to busa by raising up Tshaka's kraals to the same extent that Tshaka had them.

They begin as youngstons to fight. learn fighting. At xezanyi they tshayana elam'ubanya, & these have their izinduna. Unsebuzi with vela & 2 regts go out to work garula, hlakula, (with izipanga & izimbambo of cattle, few gejas). Iloka na'abuto alwa ngokwe lamana kwayo. The older ones say to the other ni ngo ba fana. The latter say we are not boys, si ngo wenu, si ngahle si ni xotsha. Nezinduna zi ya ba ci ja. Ilayo i cij'abayo ukuti ba ngahle banahlu abas'ekutu na? Ni nga ni nga magwala ni ye Saba, ma be ni xotsha. They would say they would never be xotsha. We would xotsha them & catch so & so (giving name of their great induna). The induna will say "They too say to one another that they could chose you all off & catch me." They would then start bragging as to what they could do.

These are the ways.

Impi is also xoxwa'd. When impi imminent all regts are called ngo kwelama kwawo & told to xox impi. Xoxaing is to gomana ie ~~the reg~~ ne regts says "Si yo i gwaza tina si yi cite", ba vel'abanyeba si yo na hlula ngempi. All this is education. The xoxaing lasts a day. But not xoxa'd kanye kanye for many regts.

Too many regts may be called up to finish gomaning on the one day, for many izinkani may be banged by the ~~former~~ first lot.

Abad tuli arises in xoxaning like civil war & lamula'd.

Ngobamakosi & Tulwana. Eyisa'd. C tunda'd Ngoba called it imbenge yami yamafundo. Ko ya hlafuna ku zinkobe na? When with their wives.

If you can ahlula nae with impi, ngi yoba umfokazana wako o yo val'isango lo muzi wako. Ngi bek' intobazana yakwetu. If he is betting with inkosana he puts indhlu yakwetu yonke. This tukutelising anyone.

Amagawe xotshinad by inkosi. Gevin food others get nothing. Those looking on, they form a firm resolve to improve. Isitebe se zilomo all called together.

One man hlabanad & hlabana'd igaga, idhlima & although brave in war is poor self advertiser. One eats impi of an another ie claims he fought it. Wadhl umhlanganiso ie the first man to stab one of them. He is the ~~a~~ very greatest gawe.

c gakuzana fencing

c gwaz wece ... retreat ... barebacks

ngo Ihla ... buso o ... ngo ... take

umhlanganiso

Good omens

tekwane, when going to Tomisa xamu ~~wil~~ runs across his path he will have luck & find girls. izindhlazi if a flock ~~goes~~ flies in front of you if you do not find girls you will meet with a plentiful supply of food, ingomfi if goes off & says kwe! kwe twe! & stretches out wings. it is bonga'd :-

indoda ya ka nfanawendhlela ka manzini ka Ishana I do not know how this mans name came to be part of ngomfi Zibongo

usobadu wakwa zungu

umboni wamagwala ukunyelela

inganti ū yena gwal' elikulu

ū Qaza ka hlokohloko

unxapa nxapa, ūtebe zi manzi.

unyama idhliwe ngamapwa ~~nga~~ na izolo.

ungubo itungwe ~~ngo~~ somtotwana

ongeeda bona be pet izixa ze minxeba izitungwana = imizi yosinga, etungayo

hlaba ngo sungulo, be tekoleza

Deyi gaba beyi bekela — sew on izi ziba

umamē onga kwazi ukubinc' isidwaba

uti ukubinca wenz' ikenke — expose, open out show nakedness

wa bekisa nga ku mina

uti ngi yo ba tohaz' abafana

Abaku cupa nge ngange. small white ants for cupaing found in izidulu

This bird ~~has~~ brings the greatest luck. You would never pass by two kraals without finding the most abundant food.

imbiba. if seen running along path - you will find meat where you are going, kuhlatshuwe.

unyawo, if you strike the underpart of your foot against a stone & not the toes it means you will get food. isuvivane, take stone up with foot, then by hand, xuba ne zibana (grass) & fela nga mate & throw on.

I saw one beyond Bishopstowe, this side of Umgeni, yesterday. I found food.

[6] File 30, item 17

p. 6 TOP OF PAGE

Socwatsha. 21.2.'10.

most kill the ulembu poisonous - enter ear.

utekwane ~~we~~ ozicolocolo opendul' imimyango

intakati wendaba obik' ~~ukw~~ ubuhle, a bik' ububi

if goes over kraal, shouting ke! ke! a girl will marry

at the kraal or a boy will be gomad,

If sits on hut or on isibonda of utango - wesibaya - that

is umhlola, means some person will die at kraal,

They, knowing this go to doctor & then ggabul' izintelezi

& cela.

isibongo dupanso

tekwane is sent by an umtakati - must be pungad -

celwad

at doors of huts, pansi kwo tango

tshanelo, one carries ukamba with ntelezi

tela izindhlu & pansi egcekeni, outside the

main gate along path for some way

cela at 5 or 6 pm, about sunset, or very early

before sun rises, two only engaged in business.

~~utek~~ udekane, idhlula, (so as to dhlula)

grows eziweni I have idhula at home. mpunyu kona ku zo punyuka (in hlanzo)

mpindamtshaye to pindela & tshaya the umtakati who sent it (emahlatini, fana nemzungulu)

tshanelo - ~~used~~ those for domestic use, but

again used, not thrown away

umabope, boppel' imihlola (isibongo) (for impi, umhlola & other purposes)

found emahlatini & eziweni.

izindiyandiya, ndiyayika ie be at a loss as to where to enter magunda (ie to gunda ukufa ku ngangeni)

all these are izintelezi.

branches & roots are used of the izintelezi.

idhlula leave used, roots &c

ggamamaweni another intelezi, also unkungwini

insulansula ie sulaza ie not to gonda

the tshanelo's got from all huts, each hut having

one - if kraal big doctor uses two in one hand &

2 in another, others left in the ntelezi kamba

this pungaing mhlola goes on freely
Dr. cuts umbinda sticks, cut up into
8 in pegs, many of them, only one long stick
about 12 – 15 ft long. All ruga'd with black
imiti, xutshwa'd with amafut' ezikwane
umhlangwe o nkone very bad snake to enter house
betelwa'd ofindo lwendhlu, in doorway 1 in. above where betela'd.
ground, & esicongwein, then the long stick



ka lini nje kwa betel'ubani izikonkwane
hence reluctance to put in pegs as it has tendency
to keep off rains
if rains come down, they wont kulumisa him.
izikonkwane to be kumula'd & put in the water,
they say you will later on be able to put them back
as we have no desire to expose you to unnecessary
danger.
tied isiqaa by doctor i.e. pegs & cwilisa'd emanzin
whilst holes of the pegs will be filled up with
water so as to bring on the rain. The rain will
then come on whereupon he will put the pegs
back. He could do this without assce of doctor.
Even though pegged the whole kraal might be
killed off, whilst others escape.
I saw o Zwatini kwa Nyuswa – I crossed
into Zd. with Sir M. Osborn.
I used to be with many doctors.
All I say is done in Zululand.
Tekwane has very large house, has various doors
according to winds.

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p. 6 BOTTOM OF PAGE

if goes over kraal, shouting ke! ke! a girl will marry at the kraal or a boy will be gomá'd,

If sits on hut or on isibonda of utango-wesibaya — that is umhlola, means some person will die at kraal, they, knowing this go to doctor & then ggabul' izinteleyi & ecela.

isibango dispenso

tekwane is sent by an umtakati — must be pungád — celwád at doors of huts, pansi kwo tango

tshanelo, one carries ukamba with nteleyi tela izindhlu & pansi egeekeni, outside the main gate along path for some way

cela at 5 or 6 pm about sunset, or very edrly before sun rises, two only engaged in business.

~~utet~~ udekane, idhlula (so as to dhlula) grows eziweni I have idhlula at home. mpunyu kona ku zo punyuka (in hlanzes) to pindela & tshaya the umtakati who sent it mpindamtshaye (emahlatini, fana nemzungulu)

tshanelo ~~used~~ those for domestic use, but again used, not thrown away

umabope, boppel' imihlola (isibongo) (for impi, umhlola & other purposes) found emahlatini & eziweni

izindiyandiya, ndiyayika ie be at a loss as to where to enter magunda (ie to gunda ukufa ku ngangeni)

all these are izinteleyi.

branches & roots are used of the izinteleyi.

idhlula leaves used, roots &c

ggamamaweni another inteleyi, also unkungwini

insulansula ie sulaya ie not to gonda

the tshanelo's got from all huts, each hut having one — if kraal big doctor uses two in one hand & 2 in another, others left in the nteleyi kamba

Doctor will first be given ugxa, when slaping a beast will be hlatshwad meat belonging to doctor — when proved evil omen gone by will be given a beast.

ugxa = 10/- in Zuld. £1 in Natal.

21.2.10.

one pungas with ntelezi
one betela's with izikonkwane, not pungas.
izulu medicines, zilelwa kuze kupotulwe,
huts all sindwa'd and all inmates go & wash
elatshwa'd today, possibly following day, 3rd day potulaing takes place.
Mute is got to palaza so as to kip' amazembe ebe be wa neinda nge zolo.
izembe = izinsizi, like umswani, kama'd into dengezi mixed with medicines
neinda & zaula, sik' izinhlanga
black cow or duna, or black sheep, but not goat. This is the animal hlatshwa'd ku neindwe ngomswani wazo.
when neindaing one pits out to begin with, then swallows, when going on neindaing. This goes on 3 or 4 mins.
The dengezi is red hot.
The dengezi for men is ~~spe~~ separate from that of women. The boys neinda ~~with~~ at men's dengezi after they have finished, whilst girls neinda after the women.
neindaing ~~is~~ & zaulaing is done in connection with all inhlola and lightning, also when people sick.
for umhlola & izulu all in the kraal neinda, but in sickness only the sick man neindas.
iwa, izulu
iwile
isikwehlela
sempofu
if a man sleeps at kraal & does not nukisa children all will get ill & some perhaps die. It is meat, taken from near the heart; it is fatty. Isikwehlela is a name of that meat. Children must be nukisa'd. see below.
all animals are got, skin, meat, bones, snakes, xamu, frogs, dogs, also amakubalo cut up to, all put into dengezi now red hot & when smoke of burning things rises the children are

are made to nukisa (months open). The sick person is also put over the dengezi, covered over ~~to~~ with blanket & smells it till he gets into a perspirn. When all have done, the various drugs are taken out & allowed to cool. Then the ncindaing begins.

ncinda this is the regular medicine of a patient, he also zaula's, 'cata & palazaing – these all take place, but for izulu or umhlola all at house merely ncinda once & zaula and then go and potula.

pungaing is to cela only

ncinda means something else than punga.

punga umhlola or betel' umhlola is the general term for the whole practice, though punga used alone applies only to celaing.

izulu, utekwane sitting on hut or on tango, izinsingizi, umhlangwe (snake), as well as all other animals unaccustomed to entering kraal, i.e. not fuyiwed, e.g. impunzi. Everything entering a kraal is called umhlola, it is spoken of as having been sent by abatakati. They are spoken of as having turned them ~~with~~ by imiti. If ingene enters kraal, kuyapungwa kutuwe umhlola. Ibululu, imamba, inhlangwana not pungwa'd. Dubesi not punga'd, for come to eat call; also ingwe, impofu, ingwenza, impaka, impaka said to zaula a person asleep, gundas izinwele & takes to his 'father' i.e. umtakati.

isilili sendhlu = sides of house = izinhlangoti

inggungulu if ~~to~~ rudela's muntu hegulas or dies – is umhlola.

cakide bad luck you will go all day without food – unesisila kakulu i.e. ukwaliwa e.g. one not goma'd = onesisila. Should you see cakide when out courting you may as well return for you won't see any girls.

Good omens

tekwane, when going to Tomisa xamu ~~wil~~ runs across his path he will have luck & find girls. izindhlazi if a flock ~~goes~~ flies in front of you if you do not find girls you will meet with a plentiful supply of food, ingomfi if goes off & says kwe! kwe twe! & stretches out wings. it is bonga'd :-

indoda ya ka nfanawendhlela ka manzini ka Ishana I do not know how this mans name came to be part of ngomfi Zibongo

usobadu wakwa zungu

umboni wamagwala ukunyelela

inganti ū yena gwal' elikulu

ū Qaza ka hlokohloko

unxapa nxapa, ūtebe zi manzi.

unyama idhliwe ngamapwa ~~ngai~~ na izolo.

ungubo itungwe ~~ngo~~ somtotwana

ongeeda bona be pet izixa ze minxeba izitungwana = imizi yosinga, etungayo

hlaba ngo sungulo, be tekoleza

Deyi gaba beyi bekela — sew on izi ziba

umamē onga kwazi ukubinc' isidwaba

uti ukubinca wenz' ikenke — expose, open out show nakedness

wa bekisa nga ku mina

uti ngi yo ba tohaz' abafana

Abaku cupa nge ngange. small white ants for cupaing found in izidulu

This bird ~~has~~ brings the greatest luck. You would never pass by two kraals without finding the most abundant food.

imbiba. if seen running along path - you will find meat where you are going, kuhlatshuwe.

unyawo, if you strike the underpart of your foot against a stone & not the toes it means you will get food. isivivane, take stone up with foot, then by hand, xuba ne zibana (grass) & fela nga mate & throw on.

I saw one beyond Bishopstowe, this side of Umgeni, yesterday. I found food.

into = acceptable
ehlonzelwayo = forward

ibubesi, if seen having killed impamazane, a man bongas amakosi, whereupon the lion will leave the buck & go off letting the person hanging hlunjaing it.

infundamo = inhlwati - if seen, knows he will see a girl or get food. or if out hunting & he sees inhlwati he will have luck in bucks.

hair. not fihlwad but londoloza'd - hidden for fear abatakati will take his usila, others say umvemve will take & build house with & if this does so the all hair will fall off & he will if possibly accuse the abatakati where the umvemve did this. When the umvemve builds the hair falls off i.e. until it hatches young, the hair will then begin to grow.

isidhleke sengoni. = nest of a bird

person cut open. must be cut open or you will gumba, you must let out the wind or you will gumba.

inkovve. widely believed in. like fairy tales. No one has seen inkovve. an umtakati vuso's a dead person, cuts out tongue & such person becomes inkovve. If one sees inkovve one dies becomes unconscious & then become an idiot. Friends of a person among inkovve will throw stones at him to warn him not to run into danger, but will be unable to articulate anything having no tongue.

The inkovve might be sent to a place where one is ill late at night. It then kalas outside maze baba! or & hlolela's him & says he should die soon if not ill wants him to get ill.

21.2.10.

izinfene, get on facing tail which becomes rein, infene shuffles backwards, ~~is~~ that is how abatakati ride. ingwe is yenga'd endhle & fuya'd by umtakati & he takata's with it.

izindondo = are invunulo yamakosi kugala, yaba-tobokazi, & amakosikazi. indicative of rank. Two kinds, white & others red. ~~the~~ Umango funa'd them - zindondo only for ornament not connected with birth, so far as I know.

I know nothing of goat being pointed towards sick person. but it is a fact that a goat or cow will have head pointed enhla to ~~head~~ top of kraal, as if the head points ~~to~~ downwards it means izimpahla wont anda will go on dying off, &c. But a buck skin is so pegged out as to bek'ezansi, so as to ~~co~~ give you luck always to get better of them.

~~hows~~ Isilo (ingwe) if killed is brought home & a beast killed and as the one is skinned so is the other, this is done ~~becaus~~ so as to tame the leopard as a beast is tamed so that in the future when other leopards are hunted those hunting will get ascendancy over it. The Ingwe is also eaten along with the beast, but eaten sparingly. The skin pegged out looking downwards.

The ~~skin~~ isilo, before skining, is taken to Inkosi who eya's it esibazeni, uyazi qonela for the ~~the isilo~~ ~~is~~ chief is another silo, so as to get the better of it.

The person ~~kill~~ who stabbed isilo first given a beast for his pains. On getting home he gets a goat & gives to the one who hlomula'd.

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NTAZINI

20.2.1910 File 30, item 17, pp. 1(a)-2(a).

<The originals of the notes which follow were recorded by Stuart in telegraphic form. We render them here with a minimum of editorial intervention - eds.>

1(a) <Superstitions.>
Per Ntazini, 20.2.1910.[1]
The wagtail (umvemve) not killed by great majority of people.
The wasp (umyovu) - black-red-black, not killed if builds in house, say on ceiling.
Cockroaches (amapela) are killed for they enter the food.
Egg-shells - so that the chickens won't die - a lot stuck together.
The abakwaNgubane people (amaBomvu people) cut off the little finger (nquma ucikicane) - put in *cowdung*.
We (Embos) cut the tip of first finger, but not all of us do this nowadays.
The hammerhead (tekwane) - feather in head - not killed because if killed a hut burns (will burn) because *it is an evil bird (inyon' embi)*.
Should a person die, rotten in nose and mouth, *pus* coming out, no lamenting, for if lament all his family will die off, also the following generation.
The umdhlebe bush, if taken *home* by anyone, all will die there; they must be *gcaba'd with it* first, then can be brought.[2]
The ground hornbill (insingizi) causes consternation if comes to kraal; doctor consulted, for this is the bird that *brings izulu.*[3]
The bateleur (ingqungqulu) - pluck out a handful of grass from top of hut - doctor - this bird *brings izulu a great deal.*
Sticks to keep owl off - Ntazini knows not of this. Sticks to *decorate (hloba)* but one *hammered* well into hut, not out of sight, for *izulu.*[4]

2 Zulu superstitions (continued). Per Ntazini, 20.2.1910.
If a baby cries very very hard, they say, 'It will die.' *It will become dry; it will die crying.*
There is *a forest* where one cannot enter and sit, will *become mad (penduk' uhlanya)*. There is one of these at our home. We call it uNomandhla - very dark inside.

Isivivane - to bring good luck. We have them. A person *lumula's* and *throws a stone* there;[5] picks up, throws down, treads on the stone, then spit on it *(fela)* and throws it on the heap.

Kings' graves and stick.

Kings' graves, harbour of refuge.

If one goes *into the field* of another, makes water, takes very small *clod* <illustration omitted - eds.>, puts in *navel (inkaba)*, rub it *(kwihla)* and then *swallow* so he won't be sore *in the bladder (esinyeni)*.

If he goes inside a garden with *a buttock-cover (ibetshu) of bushbuck skin* on, the food in that garden will die off.

An unmarried youth (inziswa) does not sit between pole and fireplace - will be refused by girls.

An *inziswa* is not given food whilst it is dark, waits till fire bursts into flame again, *so that he will 'shine' with the girls and have fortune with them*; won't eat in dark, girls will *refuse* him. This applies to girl as well, she won't eat in dark, she will receive, and then *blow the fire to life*.

If lying on stomach, all his *affairs* will *'lie down'*, sink, not come to anything.

Even if a bad (poisonous) snake enters king's grave, not killed there, waited for and killed after it comes out.

If the *king* appears and I am carrying stick in right, I remove to left and not *use it to walk with (dondolozela)*, as it would be said I *am behaving with contempt and stabbing the king below*.

A left-handed person - tied over with a sock, so as to accustom himself to be right-handed, or *burn* him so as to have a sore, and in that way accustom himself to eat with right.

Child sleeping *nge ndhlebe,*[6] if father away, said, *'Your father will come.'*

If a piece of spider's web drops from top of hut between people there is someone coming.

2(a) Not 'eating' milk at kraals other than one belongs to.

Eclipse [?]

Umkosi - not eating crops before holding of.

[Circumcision]

Love philtres, love tokens (beads).

Pepa![7]

The buck belongs to him who first draws blood.

Killing beast for sick person so that it breathes on him, faces him as it expires.

Ncinda.[8]

Customs of one who has stabbed in war, hero.

If *hammerhead* gets up in front of one and *defecates*, it is an omen that one's journey will be prosperous and *fortunate (umhlope)*. [A.J.S.][9]

21.2.1910 File 30, item 17, p.5.

5 Per Ntazini.

Going to beer, carries *medicine (muti)* to administer to another.

Umkosi, sweet reed (imfe), gourds (amaselwa), maize (asked for), amapuzi pumpkins (asked for), sorghum (don't *ripen* in time).

Girl *reports the year (unyaka) to her lover* with beads, i.e. before eating mealies; reports, say, by a girl or *youth* from home of the *lover*, even if *mkosi* held but she eats stealthily until she has reported to her lover. This independent *reporting* occurs even if *umkosi has been held* and both are of same tribe. The lover also refrains from eating until he has reported to girl, say with a piece of soap, or *ubusengi*,[10] or *grass armlet*, i.e. rolled round bracelet.

Reed whistles (amagemfe) or *(amagekle)* not *played before the umkosi has been held*; also *the horn (upondo)*.

A youth will go and cut a very long *stick*, tie a new-bought white flag (handkerchief) on top of it so that it will be seen that *he has been chosen (qalisiwe)*, i.e. *loved by a girl*. This stick stood up on kraal fence before the centre hut - stick about 6 ft. high - or between even numbers. How is it so-and-so's flag is absent seeing he was *chosen (qoma'd)*? Girl does not cause flag to flutter. I don't know what was formerly used instead of cloth.

Mkosi dance not *held* by others except chief.

Hlonipa, mother-in-law and *son-in-law (mkwenyana)*.

Horns stuck over doorway for luck.

14.4.1910 File 42, item 19, p. 1.

Also present: Phenduka.

<The originals of the notes which follow were recorded by Stuart in telegraphic form. We render them here with a minimum of editorial intervention - eds.>

1 Per Ntazini and Penduka.

Boy sports.

The fruit (imboma) of the uvovo flower.[11]

Inhliziyonkulu or *amatulwa*.[12]

Branches of the cabbage tree (umsenge) - ngweka with it until all leaves come off.[13]

Slide in a line down flat rocks, where very little water and stones are sloping - slip down into *pools*, then run round to get first place - depends on length of slippery place.

Take *umdongwe clay* - like *ibumba*[14] - make cattle - put where don't *get wet*, in donga, until 30 or 40 or 50 of these are made - done whilst *herding cattle* - take out from time to time and put in sun until get hard. In absence of owner another boy may *take off the hoofs* and put back - but he will also *pull off* one or two of his so as to make appear he is not responsible, for his would be inspected. Boys from different kraals come together to herd. Some of them don't <illegible> one another. Cattle of different kraals are milked at different times, so chance given to take off *hoofs*.

Stuart paper
File 42 item XXXVI p1

28.2.10 Socwatsha File 42(XXXVI) 29392 Stuart Papers [1]

KCM 23819

tat' egwazinis 'cobel' egredwini, put poison in beer - all takataing acts.
amanzi amnyama - ubulawu obunnyama - for girls
white goat is killed not black - Disagrees with Gedhle.
white goat is killed isibayeni enhla or endhlini enkulu - or in isigulis
hut - anyone may be hlaba -
Goat fanzwa smeared nge gweben lobulawu & smeared upface
nikomo yenu ya manzi, esilu a ku kanye ku kany' amanzi
kube mhlope woni amadhlozi lawo, bring good luck -
if a beast ~~has~~ for girl getting married has to be stabbed twice must pay a forfeit say assegai
or 1/-, but a dhlozi beast though properly stabbed should not die too quickly.
Goat killed about 2 p.m., beast killed soon after - goat flesh is put in
main hut all night also meat of ox - The ox killed must be one belonging to indhlunkulu
although it may be borrowed from one of the other huts.
ubulawu oba ngasenhla.

Impepo

umhlwehlwe (fat) boboza, & other manoni - before beast hlahlwa'd for amadhlozi
must gala it - osad emsaimu - put impepo on first impepo fresh or dry, the
door is closed so as to cause isitungi so that amadhlozi will eat - whispers
goes on at beast whilst impepo - ~~the~~ an old woman, insiqwa, unnumyama was
burn it - akukete - no speaking.

27. 2. 10. 16. File 30 item XVII [27]
pp 27-33

Socwatsha & Gedhle

S. I know not about breaking the web of a spider to hasten arrival as Gedhle says.

S. upatelanjalo or ûtshomu – the carrier of izidwedwe & Izidwedwe. Cetshwayo & Mbuyazi – A beast was killed, with nice coloured hide – ox, cut into 2 shields. The ukosana patas the shield on the inxeba side. The kohlo patas ngas' endhleleweni (i.e. the side on which a beast eats grass) – (the calf in a cow is on the nxeba side) – ~~This was~~ Cetshwayo always got inxeba shield, Mbuyazi got the other until Mpande pendukad & gave isihlanga se nxeba & gave it to Mbuyazi & gave C. the indhlelo shield. C. then kukumalad in his heart. ~~Nay~~ Why does father cut me the indhlelo shield & Mb. the inxeba one. He is evidently bekaing Mbuyazi & ousting me. The izinduna fakanad imilomo & whispered ~~of~~ about what Mpande had done. The shields were kept emnyangweni – there was only one umnyango for the princes shields. There were many sons of Mpande who were amamboza. Mbuyazi shield got lost, lost enyangweni where all his brothers shields were kept. C. had taken it – useyo gezela ku sona, ngemiti ye zi nyanga zake, ngob' emqonela emapula. uyagein' ukutgezela ku sona usi nik' unina uNggumbazi, ku be ~~it~~ irawu lake (~~lika~~ unggumbazi lo ku hlala). Si ya funw' isihlanga lapa. After the Nggumbazi had sat the time which the doctor had prescribed she should do, it was taken & put in its place. Hau! si vela ngapi na, as it has been looked for here, enyangweni we zihlanga. Some said a sitatwe si yo tohiswa, nomntwan' (umBuyazi)

indhlelo

use vuma, useti a si yo tshiswa. The men said Why should the shield be burnt seeing the prince is not dead. Some of the men said it shd be given to ~~the ...~~ an inceku. At this time the umbango usu kulile, u su sondelen' eduze, neziggoza se zi i'xôx' impi. Se zi sik' izihlangu to get ready ~~fo~~ in case of war. They piselad inikonto. The Usutu did likewise & pisela'd inikonto. The impi - Ndoordakusuka, then gatekad. Mpande then said to Induna Ntobolongwana ka Matshwayibana. He told him he was to go round to all the izikulu zakwa zulu & tell Mpande secret viz that he Mp. vana'd Mbuyazi & that their forces should go onto Iziggoza side. Ntobolongwana however did not go & arm them ~~in the~~ as directed. The big induna Masipula ka mamba prevented him. He said he wanted uzulu wonke to go on to Cs side & Mbuyazi to be killed. The King is namanga i ixôki. The Boers asked who Mp's chief son was & he pointed out Cetshwayo & the Boers hlabad C. upawu endhlebeni (very small piece cut out of right ear) & then the Boers put clothes on him. We do not agree. uzulu wonke ahlome aye ngaku Cetshwayo. Mbuyazi had by this gone out with his impi.

Mbuyazi was defeated - due to the shield having been treated as above stated by C. He defeated him because he washed on the shield. He gonela'd him.

idhlozi
get grave umhlabati. Gedhle agrees, so does the induna Mbokode get ubulawu from doctor, to pendul' idhlozi, so as to beka ngo buso ekaza & not go there nyovane.

The inyanga comes with ubulawu dug up - various drugs dug on the hills, tied up in his inkondhlwane ie isihlandhla so ku bopa. He (doctor) says - go & get water from waterfall for where water hlokomas, & to get it ngesigubu so selwa - to be fetched by intombazana etumekayo e nge nal'ulaka - a willing girl - e nga ka tombi - or a boy o'tumekayo may be sent - before he tombas.

The doctor calls for a white, spotless goat. It is hlatshwa'd. A large kamba is got into which the pounded ubulawu will be put. All uzalo of that idhlozi will be called together. If anyone is absent, the isifo will go on to him. The goat is hlinzwa'd. As it is hlinzad the muti is kandwa & telwa'd okambeni - then the cold water (fetched) is poured in. A'baxa is then taken & pehlwad. A big white gwebu is worked up. The imbuzi nyongo is telwa'd there. If old men & women there, those dead are all bonga'd by the zibongo used of them whilst still living. They are spoken to as if they were within hearing of what is said, begining with the great idhlozi. Han banibani - by his name penduka pel' usi beke. Ubek' umuzi wako. Then bonga'd by his zibongo at length. Then go on to another idhlozi thus: Nawe pelabani. The amakosikazi are also bongwad, ntombi ya se kutini. Utule nje ubukani unga 'bek' abantaba bako. We ask that we may tol' inkonz' enhle kubelungu, si tol' inkomo.

Si Kulekela ukuba si gonywe izintombi, ba gane pela bonk' abantu kwand' umuzi. Si Kulekel' inzalo, nabantwan' abagulazo ba sind' emkuhlaneni, nabafazi abangemitiyo, be mite. Si Kulekel' amabele, ukosi, ukuba si tshay' amabele. Se be palaz' ngo bulawu, the ukosana begins & he washes with it - others follow suit. Others only rub ~~wet~~ hands wet with ubulawu ekanda, only ukosana gezas. The cattle now come back when a big ox is killed, ku tetwe ku bongw' amadhlozi. The same kind of prayers as before will be said. One man will come out & say Here is your food &c. The cattle are taken to top end of kraal, near amatole sibaza. The man tetaing walks about tetaing. The ox is hlatshwaid & eaten & finished.

Sometimes the ceremony is followed by success - the dhlozi pendukas & the kraal increases in prosperity. On other occasions there is failure.

ba u swaza ngo mswazi

We see from this failure that it was not due to the idhlozi having become onakele but because abatakati had swaza'd ngo mswazi ~~to~~ in a way that the doctors could not detect or discover. This proves that the doctor simply guessed what he thought the evil was due to &, in saying it was idhlozi elonakele & then himself pendulaing the dhlozi & the evil ~~is~~ still continuing to exist, shows he was lying.

isikota odakeni swazi

Some will say (after finding no success) gunsani ngezo kwelapa, it is not due to amadhlozi at all. The doctors are wrong.

S. continues: When my hair is cut I collect it & either bury it in mud, or put it in the water or tuck it into isikota so that it ~~can~~ will be burnt when the grass burns. I do not burn hair because zi zo si nukela.

izintelezi - umpikayiboni, umnyawe mpunzi, mpishimpishi, isidondi, umatshwibitshwi, umatshikitshiki. These are for imhlola yonke, nas empini.

abatakati are ordinary people. He is like a thief or adulterer. They have kraals &c. Some takata particular people those they hate. He kills one of his fathers own children i.e. brother.

ubulawu = ibeka, isidala, uvuma, itshinga, inhlanhla, umusa, umpendulo, uguqukile (iguqu), ~~inhlo~~ ipengulula, izaza, umoyomnandi, umfanezacile, umdumowazo, ugwayiwazo (izintombi), ubane, ~~uvuma~~ usikisiki (wezintombi) (this was not patwa'd by anyone except inkosi), umwuluka, ibuta, isitati, intwalabombo (Gedhle says: intabombo) umkoka, isengama, isiwisa, ihlali, iguleni, impepotshani, umtunyelelwa (umatunyw'a vume onjeng' empaka itunywa uyise umtakati), umwelela ('kwelipetsheya), umtolo, umhlwazimamba, umondi

⊙ girls only
× both idhlozi & girls

used for idhlozi. uguqu, umpendula, ubane, uvuma, umhlwazimamba, umwuluka, umdumo (umdumowazo), isidala, impepotshani

izincweba = iziyaya = amambata = izambato

Not all have these things. Only those who gwaza'd ~~izintombi~~ impi. Igawe carries & kota's ngoku twasa ngonyaka. There are izincizi inside. This kotaing is done to qinisa one to prevent his becoming isipukupuku or uhlanya. He may be ngwenwa'd igungo - i.e. become transformed, become different constituted to what he was.

Soewatsha 30/item 17/p. 31 f 27.2.1910

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ie. come out standing

ie. teta whilst eating

=igubandhlela, idhlalidwavuma
ie. mafuta or

inyama ye
ipunalimi
ngaba
uminyangomide
ie. white people

inyama. ~~Umlal~~
isilo esibulal'abantu, but this silo, because human, is inswela-boya.

ukwenz' inswelaboya ie. to kill in order to get the flesh of that creature ie. human being.

Inswelwaboya really meant the flesh & fat of a human being got by an umtakati, but later on it came to be transferred to the persons who went about killing people to get that flesh & fat.

'tokolotshe = 'tikolotshe (pe Gedhle)

Hlala emanzini (Socwatsha) esizibeni is a human being - but very short - ginile - Never saw one. White people once ~~got~~ caught one in a net it is said. Goes about at night. Sleeps with women - Very long penis - Fat of it sold - hands & feet like umuntu's - lundela's umfazi, but she does not zala. this animal known for generations.

isidawana - has igoma on its head - eats ubucobo, - kills muntu & throws in goma - munea's emakaleni violently & draw all down - then leaves him - something like man, - no boya - has izindosi -

Gedhle says. isigwili or impisi, (idelabutongo) - carries off people who may be seated at iziko.

Soc: amgulugulwini or emlindaziko

abalobokazi a bangen' esibazeni - they must be ngenisa'd umnikaz' umuzi. The cause of their being allowed to enter after bearing 2, 3 or 4 children, is because their children refuse to go &

gets her mabele in the pit, or badly cover over pit & allow water to get in. Mnumzana then directs chief wife to ngenisa her & let her attend to her own amabele, her own food.

If a woman has some one who can satisfactorily ambulela or ggibela the pit she may not enter until she has had ~~3 or~~ as many as 4 children.

This not going into kraal is due to hlonipa, ngoba ku mlandakazana o fikayo, ngoba ~~ut~~ uzoba lok' embete, kutiwa uhlonip' utango, isibaya esama dhlozi. But if ike to has come to sina & enters kraal, all, even those who do not as a rule enter, go in. They hlonipa for umlobokazi esa fika does not teta or tshay' ingane, she will give a child food when she is eating even though it comes from another hut. Ngoku penduka kwo uyaka, kwomisidwaba ~~ato~~ akuelulaka isibara! And these children she formerly gave food to she discriminates between & gives only abakwabo.

idhlozi li senhla. ku bongwa ku bekw' enhla, ngob indhlunkulu inga senhla. Idhlozi elivela kude lipumula kona endhlunkulu. Abalobokazi hlonipa endhlunkulu very greatly

abalobokazi cover their heads with inpubo (isipuku) as they come in sight of grave of husband's father, even though at very old vacated kraal sight. The old women dont hlonipa as abalobokazi do.

20.3.10. Per Socwatsha. [2]

u Tshaka used to say u mpofu, izinkomo ka nazo. He would say this ka Zulu, u Zulu epela. What was Zulu to Eat, as he (T.) had no cattle? Nowadays when a man reckoned to be well off in cattle & talks about not having enough & wanting to come by more, others will liken him to Tshaka who, although universally believed to have boundless wealth with numberless amakanda &c complained of being poor u njeng' o Tshaka o wat' umpofu.

If the imbungu, (horn) is played out of season, it is said to bang' umkuhlane

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Shaw Papers

19.3.10.

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[1]

Socwatsha

Qwabe chiefs.

Pakatwayo buried at Hlokohloko, east of thereof.

Kondhlo - spring a road opposite Nkanini (Ymelo's kraal)

Mncince, near where Dweke & Nwakwee stream joins Matikulu -

Lufata buried at Matigulu.

Qwabe dabuka ku Babanango, where Umhlatuze springs from that mountain - I heard this from Qwabe & Zulu old men.

Malandela may have come from Babanango.

igama (igisiwse) si ka Nozisila, Policeman of Mahmati's at Nhlazatshe

Composed when comet appeared at Nhlazatshe, after it had been said Cetshwayo was coming returning to Zululand, but had not actually arrived:

igqwe was in such time ihlombe = recompensed by Qwabe was a basso chant.

Si rana Ngi ray' inkanyezi, inyanga itwasile! (men)

Hey' inkanyezi inomsila kuSpanben' amakosi! (women) or (xaben)

ukuhlonza (men) - bass

inkwaza = vuna (women) inklaza, inpcwaza soprano

dokoza = talk in bass voice

, indokondoko = bass voice

mpi, inhlala will come, when comet appears - [eg. Halley's comet]

When we (Europeans) fought in Boer War 1900 ~~1901~~ or so a comet appeared - forget whether it appeared after or before beginning of war.

Don't pitch out the water (scent of a kamba) you will cause the sky to thunder

Musa inkwaca amanzi a bang' izul' ukudumza - a superstition

isikwebu a impakata - substitute, from isikwebu + impakata of umbila.

Proof positive that she died in Zululand + not in Natal.

ngi fung' uNandi e se Matekose! Mateku is a stream, enters nhlatuze, nga s. of Ngoye - Mituna is known - mpuhlana ka Dlozi Kombazi it out to me

ngi fung' uDingana e kwa Nyawo } commonly said

" " inkosi inobonjeni } rarely

The 'e' is peculiar here. One would think it should be 'o'.

ngi fung' uTshaka e kwa Dukuza - I swear by Tshaka (now) while he was at & he having been at Dukuza

ngi fung' inkosi i kwa Nyakamubi. " " inkosi he having been at Nyakamubi

ngi fung' inkosi i kwa Nodwengu.

Ngi fung' uletshwayo e se Nkandhla

ngi fung' ubaba ese Ncome, inge belwanga pansi, e? dhliwa izilwa -

Over

Per Socwatsha. 19.3.10.

Qetuka ka Mangondo ka Mazwana

Noradu ka Mazwana wa kwa Magwaza, [aba kwa Magwaza were indhlu ya sezangeni, ba datshulwa uMakedama] told me about 5 or 6 yrs ago that he was an inceku of Tshaka's kwa Bulawazo. One day he said, (izikwa still attached to the cut stalks) he took umbila we nkosi & taking it to amantombazan' enkosi esigodhlweni, gave the mealies to the girls who cooked for & pata ukudhla kwe nkosi. Noradu thought T. was still ebandhla whereas he was with the girls. As he was giving the mealies to the girls the inkosi gamukad & said mina mfana ka mazwana! Umbila wami wa yizolo nkosi, si ya hlamba ngoba akona o pat' isiguba sa manzi ✱ u bu petwe ubani? ~~izolo~~ Imbala ni ya hlamba njena na? Ngi wu dhle nga wudhla ngahlanza; ~~nga~~ nga hlanza; nga hlanza, nga hlanza. Noradu hearing this added or increasing emphasis on hlanza got nervous & terrified but said nothing. He expected T. would end by saying A ni m tati na? but this was not said. N. then went to his hut and told the other izinceku what had taken place. The next day early all the izinceku vukad & went to the river to wash saying zi tshaywe izibuko, kanti a li ba tshazile; be sab' inkosi, ngoba bezwe lel' izwi eli kulunywe ku noradu, ukuti Ni ya hlamba na, ukudhla ngi kudhle gede nga hlanza. When N. saw that the izinceku intended that he shd return to T., he who had ~~been saw~~ escaped on the preceding day, he said "Then, bâtabaka baba I will certainly die today. N. ~~saw that~~ saw that he would be killed if, as he had not been tshaywa'd izibuko he were to refrain from carrying in the food, he decided to go in with the food to T. & take his chance. N. then went with another inceku whilst a third carried amanzi nge sigubu, in order that they may hlamba. They got to T. whereupon he hlanza said: Mina mfana kwa Mazwana! A no hlamba, a no hlamba uma ni pet' ukudhla kwami. N. said Si ya hlamba, nkosi! T said What then is the reason why I should hlanza after eating food. Ngiti ka ni hlambi. He added O' wa sinda. N. then went back to his hut. He then gulisa'd himself & ~~it~~ reported himself

✱ no suke epambukile wa tunda u buy' a tal' isiguba sa manzi kumfana, a hlamb' nga dhlay

kahlaz ficeduze } speak with emphasis
uya nensa
speak easily

(over)

to izinduna so as to get leave to go home & sat amakambi. Permission was given. ~~He the~~ His real reason for going home was to 'tela amadhlozi, o hlabe ngob' e sind' skufeni.

---

ukutshayw' izibuko

ungi 'tele nge zibuko lake — as one sleeping close to anoth., under same blanket

ulunyve inkalankala }
utshaywe amanzi }

Nyakamubi — possibly sister of Tshaka ~~Mantingwane~~

Nggojana
Sopane
(izi ziba)
Emvivane
Imbozamo
crocodile

ni ngi bulala ba ntaba ka baba ngenzeni?

fun' ibengame ie insila ye nkosi — it were not the izinceku (insila) killed they would engama the existing king, that is stand over them as a menace

e kade zi patel' umufi, deceased o nga seko

[illegible] ant'em
[illegible] a
— look out for

Mantingwane told me he was a boy when Tshaka was assassinated. He was seated near by when Mbopa came carrying a handful of assegais. He began striking the Pondos who were talking to T. T. remonstrated with Mbopa who thereupon threw an assegai at T. ~~still~~ sticking him between shoulders at back. Mhlangana, Dingana, Nggokwana & Sopane came forward & also threw assegais at T as he was making towards the gate. He turned and cried out "Ni ngi bulala ba ntaba ka baba ngenzeni?" He fell at the gate. Mhlangana suggested he shd be dragged (endula) down and pitched into the emvivane (name) pool (full of crocodiles) of Imbozamo stream. Dingana said No, he must be buried in the same way that kings are. Mantingwane was then directed to fetch a black ox from Nyakamubi cattle. This was done. The ox was killed & the assassinators sprinkled themselves with inyongo & cinsa &c. Mantingwane was next sent for igabi lezinkabi who belonging to the Nyakamubi hut (from which S. concludes it the name refers to a person, say Tshaka's sister &c) — this gabi were all killed whilst T's body was properly tied up in the black ox's skin & the corpse kept until only bones remained. Numbers of izinceku were killed & buried with T, whilst all T's personal belongings at Nyakamubi as well as at Bulawayo & other makanda was collected & buried with him by order of Dingana. S. knows nothing of his having been buried next day or being buried in a mabele hole. Mantingwane shd have been killed but he got off on account of his youth. Nyakamubi S. supposes was some near relative of T's, possibly a sister.

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30.1.12 66/item 9/16-18 [16]

Socwatsha 30.1.'12.

I hear Bambata crossed kwe lo Mtambo Drift, izibuko las' eMakabeleni - dont know if this is the Dimane drift.

Ofeni lwenyone Kotongweni is ingaba which abatshokobezi entered this when they fought with Basutos of Hlubis during Nkaishla impi (after C's death) - happened at time of his burial. The abatshokobezi ate amambuka & Mbuzo's cattle. They hlaba'd & ate them.

Ekwanini ingaba ka Zihlandhlo ka Gcwabe when he fought against Dingana.

Sambela ka Gcwabe was killed Ekwanini with his impi; whereas his brother Zihlandhlo was taken off eDimane, south of Tugela & there hidden. Many of the Embo impi killed there

isimahla - umuzi ka Zihlandhlo.

ilunga (sihlangu) patwa'd abakulu - abantwa be nkosi

Magangana ka Bovungana ka Mavela - taken to Dingana who killed him.

izigodhlo ziya lingana -

let us let Manzini ka Gcwabe go.

Manzini sent & killed by D.

inguga
uDhliki
imivalo
utshwele
(inkw)

} regt of Zihlandhlo.
Dingana called these one regt & gave one name Mpiyake akelwa'd ikanda labo & were bekelwa'd inkosikazi wabo which is done with all amakanda

afraid of being killed two & mo. passed

Manyene was Zihlandhlo Dist.

My father Paper was uBadane lu ka Tshaka (regt)

My father was married at this time - 4 wives them & children.

Called up - come aze - without anything

Deceived

Told to linganis' impi - run as if bamba - impi

They did so – told to return at a run to Nkosi (at Ingungun) – Told to pindela ~~[illegible]~~ ezansi as hard as they ~~[illegible]~~ could. They did so – for 3 or 4 miles – they ran about 3 mile out & 3 back about 4 times – got tired –

Nzobo said if you see me put handover mouth & blow & drag blanket – & then break their necks a vrip to each man.

One man got up a night & with neck twisted – ran to give alarm. Ni bona mina nje, kupela. You will never see # others – & here to is the impi behind, ngi yi belete – iged' amazwi amabili. They followed (impi) Kanti ba yay' etohem, ko baba. Zulus thought could kill off easily, but made great blunder.

These tactics exactly similar to those in regard to Piet Retief.

Our people ~~we~~ then all armed & went

The boundaries of Ndube's ward badly defined in certain parts. Mangati's kraal at Macala fell within Ndube's ward although he was a member of Mpumela's ~~ward~~ tribe. Ndube did not want to make a row about this. Febana too lived within Ndube's ward, though a member of another tribe.

Boundaries not clearly defined with Matshana ka Mondise as with Mbuzo.

Bambata no sooner arrived in Zululand than he went to Ntshelela's (ka Godide) kraal, ekotongweninga pausi otukela, lima's otugela, puza's utugela — This kraal is nearer Mfongozi than Ehlwane — & near Ofeni live nyoni. He arrived ngoku tshona kwelanga, zinkomo zibuya, may be midday (return of cattle)

Ntshelela became Mtshokobezi killed beast. Bambata idhla'd it did not sleep ~~kwaze kwaza~~

B. did not sleep there — went ebusuku to Mangati on top of Macala — where ~~big~~ Mangati hlabisa'd him imbuzi —

On Sunday early Bambata went to Mmangwana ka Faku ka Pokwana (Emacubeni)

Mmangwana (an induna) gave them beer ~~[illegible]~~ — They came carrying the meat from Ntshelela's.

They then went on to Simoyi ka Mbango (mouth of Mome) — Kraal at base of gun hill (kopje) was Mpangele's. I think Simoyi had 2 kraals at Mouth of M.

Bambata arrived very early Sunday kwo Mmangwana's ba finyanis' impi ite tinya! i.e. very numerous

Europeans chased Bambata as far as Macala came from Greytown — others said Doers.

Said that Saunders sent them back saying "I'll catch Bambata" I have plenty of ~~[illegible]~~ men & the ortwo said to have gone as far as Nkandhla.

The Reserves came to Macala on Tuesday — crossed B's track some crossed so I heard kwe Libomvu, I saw some (about lunch time) wtelela'd Emkalazi, & came down Madungela ridge to Ndondondwana — might have got to Zululand on the Monday. ~~I saw~~ I saw them on the Tuesday, returning.

Ntshelela ka Godide reported to Mpumela, who told him to go & report to Colenbrander. He went.

Iwa Kingi
precip
not hlamba when eaten
not sleep on mats

6½
7

24
13½
37 hrs

5.30 pm
5.30 am

6th ap. Friday
8 Sund

Stuart Papers File 66

(66/item 10/1-5

4.6.12.
Native A. Dept.
Pmburg

Socwatsha.—

The former organization as in accordance with imizi not age. The group would be called a base kutini. They would form their own amaviyo.

Under later system, viyos were formed at amakanda, those knowing one another entering same viyo, but where those of a particular neighbourhood were unable to form viyo they might be ordered to amalgamate with another batch but little known to them.

We thus see viyos were formed principally on a basis of knowing one another.

Every regiment has an isibay'esikulu section, and in this section, which ~~is~~ marches at the rear, is the principal commanding officer of the regiment.

Tulwana was also isibay'esikulu, but this was because the King was ~~with~~ a member of that regiment. Hence the whole regt. was isibay'esikulu.

The isibay'esikulu occupied left side of kraal facing cattle kraal gate. On the right was uhlangoti, but ~~on~~ there was also isibay'esikulu of the hlangoti and in such section was the principal induna of the hlangoti; — now the induna of isibay'esikulu was the principal induna of regiment as a whole, the induna of hlangoti was under him.

The commanding officer (umdidiyeli, o didiyelayo) is that of isibay'esikulu, for he didiyela's = hlanganis' onke, he tshaya's all amaviyo, the induna yo hlangoti is in command only over his own particular section. Should induna of the isibay'esikulu die, the king may appoint anyone else he likes. The induna of uhlangoti was not second in command in event of chief induna being killed &c.—

from isigamelo (isicamelo) = head rest

isicamelo (umgamelo), ikala, isisu, isibay'esikulu. There is first the nose, then the stomach, the head-rest and the great sibaya. The leading section is called ikala.—

The

~ udhlawu upondo.

izindunas would ~~ginga~~ = imisa, cause to halt; gqiba, get back impi were isibaz' esikulu ~~to~~ to go out first by mistake.

The great induna of isibaz' esikulu has his hut at gate of cattle kraal, so also, on his side, has the induna of uhlangoti.

Ikala is also known by names udhlawu or upondo.

Se be yi gwaz' ibece = stabbing in the back as running away.

isatshayana ngezi fuba = face to face action

Differences in Bambata's impi as compared with Zulu military system.

1. The Zulus used to drive a herd of cattle (say 20–40, but nearer 40) along with impi and these would be kept intact until those of ~~imp~~ enemy had been captured when the latter would be taken as food & the others driven back to the king's kraal once more. But if food ran short the induna was allowed to kill and eat of this herd, but care was taken that induna only & his immediate coterie got any of this meat. It was not eaten by anyone.

These were taken from the Kings cattle.

These cattle were known as u Gibigolo, e yi ya u ~~y~~ dhl' ezinye. I dont know if any of these cattle were driven along in Zulu war.

This herd of cattle (say 20–40 in all) was not to be found in connection with Bambata impi.

I heard of this herd of cattle of very many amadoda, these izinkomo e zi ~~yadhl~~ ya kudhl' ezinye; they went out in days of Tshaka, Dingana, Mpande & Cetshwayo.

2. It never happened, as it did in Bambata's impi, for a section of troops to absent themselves ~~&~~ on pretext of going off to look after their women & children. I saw this in Bambata's impi. Soldiers patela'd their women & children inyama yempi, yezinkomo ne yezimbuzi.

3. It never happened, as occurred in B's campaign, for women, children & old men to hide in same forest as the warriors, the two lots went into different forests. ~~&~~ An illustration of this was at Mbonje (itate).

The Reserves that came across from Natal found abatshokobeya with men & women &c who had ngenisa'd at my kraal. All fled off, Boers opened fire, shot women & children, not being able to distinguish them amidst all those who made off for it seemed from a distance as if men only were running off.

4. Bambata, at Bobe, directed that Mavalana, Falaza, Hayelwengwenya were all to keteka. Macwaneka refused – he being induna ka Ndube, who had hlubuka'd with Ndube's people. Macwaneka said they shd fight according to their izifunda.

At Mome Bambata wished the same thing, but Mehlokazulu ngaba'd saying they must fight according to izifunda, so that they should tukutela. Mehloka-zulu said impi ye nhlanganiselo kayi tukutela – & that best way is for people who know one another to fight side by side.

5. The methods of fighting were generally same as those of former days. Siganando's people claimed to be the isibay' esikulu – ~~for all~~ Then all of them, they said, had hloma'd including Chief, whereas ~~the others~~ the chiefs of others who had assembled ~~&~~ had simply ambuka'd. The Cubes had their own chief with them, but the chiefs of all the other rebel sections of tribes had ambuka'd & did not throw in their lot with rebels.

In ordinary war of Zulus there was no ambukaing. When Macwaneka refused to let the Ndube section of rebels break up into regiments, he was kankata'd by Sigananda, who said "Who are you, a mere dog that you are. Where is Ndube your father? A ngiti ngi zo ku tola na? (having no father).

aman who carries igoma le ntelezi does not speak black isigubu

6. The doctoring generally was similar to Zulu practice. A ~~man~~ boy who carried igoma le ntelezi (even without intelezi in it) would not speak whilst carrying – Were he to speak, intelezi would onakala. There was also ~~an~~ a

a sigubu carried by Mandisindaba's boy, quite black as also panjwa'd with izintambo & all quite black because panzekwa'd & black with intutu.

No one is allowed to talk when being celwa'd with intelezi. The doctor signals to those present, wiping his hand over his mouth to indicate silence. Were talking to go on, the intelezi would go wrong —

Dinuzulu knew nothing of impi. He sent no one to fight at Ukandhla. Where he went wrong was to harbour Bambata's children & Bambata & Co during rebellion without reporting having done so to the authorities.

Sigananda declared that the impi was Dinuzulu's & that Mankulumana comes from nowhere (ie not from Dinuzulu) but had been paid money by the hat ful to come down to ~~Sigan~~ them.

No messengers were actually sent by Dinuzulu to the impi.

wazelwa eyipaka nyova, ngo nyandhla ie. he issued instructions in a secret or concealed manner. ukunyandhla ie. to nyenya i nga bonwa. This is said by us when D. was being tried, for he gave Bambata a gun.

No one was murdered after Dinuzulu's arrest. Kwaba umuti ukubamb' ~~a~~ uDinuzulu.

I believe Dinuzulu wayazi impi ngo nyandhla, utshotsha pansi a nga bonwa muntu, eyi nyelelisa.

It is quite likely Dinuzulu was restrained from rebelling

rebelling for fear of what ~~ka~~ Tshanibezwe and ~~Zibelu would~~ Meiteki would do. He, D. sent to Kambi ka Hamu to say abelungu ba tshis' ubaba. Kambi said: Baze ba tshis' ubaba, niti Kakuk'o bo ku ngene ku baba nje, a ba funa kona, kuze kutsh' ubaba be fana (funa) kona na?

Hence Dinuzulu ~~w~~ put out a feeler, thinking Kambi would get angry, but he didn't & his supposition as given above was a correct one as a matter of fact.

D. also sent to Maboko ka Masipula to say Namp' abelungu se béza. Nji cel' abafana, oku tatela ku Falaza kuze ku geine ku Mavalana. Ba hlom' izihlanga ba zi gogonge ba zi tukuze & if meet Eur., say they are going to hlakula ensimini yo-mntwana kwa Dalala.

Maboko replied: Dont catshela abelungu, go to them, ngoba a wu lazi izwi a ba li letileyo, ba zo tini.

Stuart Papers File. 54 (9) 54/item 9/1-7 [1]

16 Aug. 1913. Notes on Sir Theophilus Shepstone.

~~SOCWATSHA~~ J

Report by Socwatsha of his visit to various people re Sir T. Shepstone's historical interviews ~~between~~ with Mpande and Cetshwayo & concerning Monase's children in or about 1857.
He (S.) was sent to get information by the late A. J. Shepstone.

The most important informant was Lutoluni ka Zucu, wa kwa Lamula (this tribe apparently original by from Swaziland). I met this man at his kraal near Mdunduzeli Ridge, Nkandhla District, & close to Ndikwe stream just before Mr. A. Shepstone's death (Oct. 1912). ~~He spoke thus:~~
I told him I had been sent by the Inkosi, Mmango, to ~~sy hef~~ ask him (L) if he knew of Somsewu's coming to Mahlabatini to fetch abantwana ka ka Monase (mother of Mbuyazi ka Mpande) [Monase was daughter of Mntungwa wa kwa Nxumalo]. He said: Yes, I was present. He asked who sent me to him, I said Mmango, a former Magte, Nkandhla. He knew Mmanga.
L. went on:- Somsewu first came to Mpande (at Nadwengu). He said: Ngi zo ku kalela Mhlaka Senzangakona ~~[illegible]~~ nga bantwana bako a ba pele e Ndondakusuka. Mpande said nothing. Somsewu went on to bik' indhlala. He said that Monase and the various other wives of Mpande who had crossed into Natal with her [~~some~~ one to marry Mgundane ka Maboyi ~~others to marry~~, another married Mahoyiza ka Mlandu] - others died in Natal without remarrying. Monase died Emtunzini, near Estcourt]. He said all these had insufficient food. He asked Mpande to provide food for them viz cattle, for cattle ~~[illegible]~~ were very numerous indeed in Zululand, as plentiful as the grass.

S. went on. Daya kala omnkako, ba kala ngezingane zao. Kubulawana kubulawane umndeni; u buy' uxolelane, u buye wenzelane uxolo. Uti, kako e ngi m vunayo, ngoba ni nga bami nonke. Nombuyazi, no Cetshwazo, nawe Mpande, ni nga bami nonke. Kako e ngi ngam vunayo. All these words were very pleasing and acceptable to Mpande. Had Somsewu had only Mpande to deal with, he would have returned with the cattle and the children. [These children had remained behind, being esigodhleveni, when their mothers escaped during the hostilities. The children were Batonyile (who had married Mtateni ka Myandeya), another had married Mmiso ka Matshana ka Sitshakuza]. Mpande, however, was afraid of Cetshwazo, for he was averse to C's succeeding him. Cetshwazo had accused Mpande of having gata'd him & Mbuyazi to fight. He even said of Mpande - leli xegu li na macebo, ngoba kuzala lali 'beke mina; si'lwa nje nombuyazi, se li 'bek' umbuyazi. It was for these reasons that Mpande was afraid to accede to Somsewu's request. Shepstone then informed Mpande that he was going on to Cetshwazo to kalela him just as he had been doing to Mpande.

S. came accordingly to Cetshwazo, finding him at his kraal kwa Ggikazi kwabo (I dont think Undi kraal had as then been built).

S. repeated what he had said to Mpande

He also said: Ni nga bami nonke nofilayo nohambayo. Kako e ngi m vunayo. ~~Ni~~ I have come to report that ~~they had~~ onyoko have run away to me. Se be bulawana indhlala. Onyoko bayakalake, ba kala nge zingane. Abantu ba bulalana, ba bulalane ba buye ba xolelane. Soku vel' u Ngoza ke (indema) – u seti ~~O~~ ngu Nyoko, u Monase, uti a ngo m fakel' amehlo ezinganeni, abanta bake. Monase had directed him to see them with his own eyes. Cetshwayo said Namp' esigodhlweni, elawini. Wa hamba ke u Ngoza, wa ngen' esigodhlweni, wa ngena, e yiswa' inceku. Wa fika & wa ba bona. Wa kuluma nabo. Wa konzel' onina. They asked if their mothers ba sa hamba kahle na? Ngoza told ~~him~~ them their mothers were living alright at the Mngeni, not very far from Bishopstowe & Table Mountain.

Cetshwayo replied: Ngi se zo tshel' amadoda, on hearing what Som had come about. A general meeting of Zulus was thereupon arranged & a large number of men attended.

As regards Ngoza's visit to isigodhlo, there were it should be added izinceku looking on who sided with Mpande and others who sided with Cetshwayo.

When the great meeting ~~was~~ had been convened & all were present, Sir T.S. was invited to address the meeting ~~them~~: Tata, Somsewu! said Cetshwayo. Wa pinda wona a wa tatayo, mhla e fikayo. Ukubuyisa ku ka Cetshwayo, kaz' am pendula. Wati ku Ngoza, "Ngoza! u bu landeni esigodhlweni?" Wati, "ngi ya buza, u bu landeni esigodhlweni?" Wati u Ngoza "be ngi yo bon' amantombazana". Wa kuluma ngo ku futeka u Cetshwayo.

in a rage.

Wati "Sukuma Ngoza!" loku waz ehle zi pansi. u Ngoza wati "Ngéba ini, loko nga cela, wa ngi kombisa na?" Wahle wa tata ngo ku futek' impela u letshwazo. Kwaze kwa pendula yen' u Somsewu. Wati "u Ngoza wa fika wónani endhlini, loku wa celwa ku wena um' a yo bon' amantombazana na? Uti wa yo fun' izintombi na? Wa ye nga yo fun' izintombi lapo e zi tshiye, zi ngaki emgungundhlovu na?

What necessity was there for him to look for girls there after with so many at Pietburg?

Wati u C. "Tula, Mlungu! a ngi kulumi nawe, ngi kuluma na bantu ba kwetu. Uba bona se be kuwena nje, ba puma kona la!" u Somsewu uti "Nhi! Uti wena a u siye ini o wami? Mina ngiti bonke o Ngoza abami nawe-nje owami. Seku pendul' o Hamu, no Ziwedu, beti "kanti wena Somsewu uti u land' abantwana ba ka Monase, ba kwa bo ka Mbuyazi, uletshwazo a ba tata nge zikali, ngamandhla, ngesihlangu?" u Somsewu wati "Tulani, banta ba ka Mpande, nani ngi ya ni buzela. Ngomuso u zo buye a bulale nina, ni gijime ni baleke nize kumina" [saying this because of Mkungo, Sikota & others having already run away at time of Ndondakusuka and come to Natal]. u ya xinela njalo, uletshwazo ku Ngoza. Uti ke suke. "U bu landeni esigodhlweni ku mantombazana?" Uya pinda u Som. uti "Ngati u Ngoza u yaku tshela na, uti wa konjiswa u wena ukuti a kay' esigodhlweni, a yo bon' o Datonyile.

uletshwazo useggungile, etukutele.
Use ~~tsk~~ tsak' amate – being very angry &
was delelaing & intending to delela
not, however, at ~~Cetshwa~~ Somsewu
u Somsewu wat' uletshwazo "Tula, mlungu!
a ngi kulumi nawe. Ngahle ngife
Kanye". u Setike u Somsewu "Hau! Mntami!
u Suze uti u ngafa kanye, u ~~x~~ za bu
bulawa ini, usendaweni yako nje!
Ungez' utsho kimina, nina ngi
ngedwana endaweni yako na ~~x~~?"
Uti-ke futi u Som. ~~Wau~~ "O! Mntanami
nepisi ~~lezi~~ eli bulal' izinyamazane,
zonke izinyamazana, nezimbila
ezimnyama, kodwa ~~la~~ka li yi
bulali imbil' emhlope. Liti uma
li bulal' imbil' emhlope, umuzi
walo u ngeze wa lunga. A yi bulawa
imbil' emhlope. Ngi yimbil' emhlope"
So ku hlokom' onk' amadoda-ke
o Somopo, induna yas' emangweni,
epeti "Hau! abantabaka Mpande
ba be bulana nje e Ndonda ku suka,
ba be ngabangi bona abantwana
na?" Uti-ke u Somsewu: "Na pezu
kwa loko, ni nga bami nonkana.
Nombuyazi uma kafanga e Ndonda
ku suka uba ~~weza~~ weza kumina wati ka
ngi melekelele, nga ngi nga soze
nga ~~me~~ melekelela ngoba ~~ngi~~ ni nga
bami no babile. ~~Noma~~ Noba nakuba kwa
kwahlulwe wena Cetshwazo, wa
baleka weza kimina, nga ngi soze
nga kwelekelela ngempi. Nga ngi
ngeze nga ku vuna. Lendaba engize
ngayo a ngize ngoba ni nga bantu bami nonke-

Ngiti mina,
Kuya xatshanwa ku buye ku xolelwane,
ngoba ni ya zalana". So kuba kupelake.
so kuhlakazekwa. So ku ngamyulwa
izinkomo (iqenjana nje). Wati u Masi-
-pula "Kon' eze ngalel' ieala, ezo
kipa uzodhlanani? Somsewu was accordingly
given the cattle.

Masipula was a great supporter of Cetshwayo.

Lutoluni added:
~~The m~~ After Sir T. S's departure, the men
at the meeting all went & gathered at
Masipula's. They all there exclaimed:
"Hau! Yek' isilwane si ne sibindi.
Si kuluma nje, si quba si yisa
pambili. Ingati uzulu usikake
pakati, ubutene, ~~ut~~ ungaka.

x ie isilwana.

Somsewu ~~w~~ did not cross into Natal
by the Dhlokweni drift (just below
Singqungu's (Tookey) drift) — but by the Ngubevu
drift apparently & crossed into Mabomvini
tribe.

Somsewu when he got back felt he had
narrowly escaped with his life, so with
Ngoza, who felt that with the Eagle
(Kozi) ie Cetsh. ordering him to stand
up he felt his last day had come.

Ngoza was got into trouble by the
izinceku. Lutoluni did not say what
tales they told C., perhaps that he had
advised the "children" to Ega.

Shortly after this, Cetshwayo, knowing he
was disliked by Mpande, caused
Nomantshali, (Mtonga's mother) intandokazi ka Mpande
to be killed in Mpande's presence, by
way of causing ~~him~~ ~~the father~~ him (Mpande) to be inspired with
a dread of Cetshwayo.

Tigayi (girl) was Mpande's first born — eldest of the whole family.

Lutoleni is of Mdhlevu regiment. His story was partly confirmed by Mhlahlo ka Bekeleni, near Impandhleni Magistracy, who spoke to Sewatsha on a different occasion.

Lutoleni did make some reference to Sonsewu saying that even though the C. killed him, the white people would come to fetch his itambo.

He did not say S. refused to allow Ngoza to speak to C. on the ground that he was a dog. Nor did he refer to Masipula's remonstrating with C. by calling out Hazi! Hazi! Ndhlanvuzo! Hazi! Ndhlanvuzo.

Note. Henrique or someone referred to a beautiful speech Mpande made on hospitality on this famous occasion.

C. got into a rage about Ngoza apparently at Shepstone's tents, just before he left for Natal.

16 August, 1913.
34 Loop St.
Pmb Burg.

DS

STUART PAPERS Notebooks (small) in File 58 (AA)

(23)

58/23/1-26

26. Oct. 1913.
34 Loop St.

Socwatsha speaks:

Mantingwana ka Ndingiyana, wakwa Hlope told me the following: He never knew his father, owing to Tshaka's impi vimbezelaing & killing them off. His father was killed, but mother succeeded in escaping with him. She was tolewa'd in a certain tribe and a given kraal. The inmates of the kraal decided to go & look for amabele. M's mother accompanied them & proceeded to the very kraal from which she had fled. When there, impi came & killed her & those with her. Those who escaped returned to kraal at which M had taken refuge to say same impi was following them up. The impi came up, killed some but M. escaped. He afterwards accidentally parted with those he had run away with. He went on & on walking wandering about, he afterwards came upon Dziyendane zi ka Tshaka: (Dziyendane had not tungile, zi ~~pote~~ pote iniyeko, njeng' izangoma) ie, pota hair & huga ngomsizi omnyama).

They then called on M. to twala their hoes (amagejo) which they had pangaid empini. I dont know how many. He put them on his head & walked on. They directed him what path to take. You'll go on & on & then a lapa ya! He then sat down & did laid impako yabo yokuedhla. M. was given nothing to eat. He went forward, & kept looking back to see them still seated. He went on. When he got to where he was to stop, he looked back & found them still seated. As soon as he got out of sight he beat the hoes in the pathway & immediately ran as hard as he could go. He escaped & did himself. When he saw that they did not know where he had got to he passed on to other places. All of a sudden he came upon a very large kraal. There he stood at the outside gate of the kraal. A makoti peeped to draw water. She passed to the stream

without hearing or daught to him. ~~when the~~ The
~~was~~ woman returned from stream &
entered kraal. Present ingin sijon below
the kraal (Mteli's wakeeva Qwabe)
came out to the boy finding his mouth
quite white with hunger. They said to
him Qom' uyihlo wako! Before he had
spoken, the women of the kraal came
through the gate. On coming up the kraal
head pretended had the arm & said
"Woza lapa, ezinuntu wami." The
kraal head had heard from makoti.
He was then given food. There he hlala'd
& also said with other boys. He was laid
here. After a short while an
impi arrived. It killed people of the
kraal, including Mteli. The lad
was then pangad by an inceku ka
Tshaka - the man who used to
bring' izinkomo zonke (izidhleva
ka Tshaka). On the inceku getting back to

Shaka's kraal Dukuza he asked the boy's
name. ~~He said~~ M. replied "Nantungwane"
She received them & (another name)
He then directed the people to call him by
his new name, so that he would so
quite astray from his relatives & they would
not be able to find him. The kings
cattle had now to be hlatshwa & a
skinned. He called the lad to help to
catch hold of the beast whilst being
slaughtered. He pointed inbiza yoker
Kelel' izinyazi ze nkomo (ububende).
U Shaka wazi u'tohanganes e
gadding about tshango yonk'indawo, so he entered
the cattle kraal. T. then said "Ke bani" to
the meiker. Lonfana o ka bani? O
bani nkosi! M Tako tatepi na?
Ngi m tolile, umpeni kwa Dukuza.
The king then turned to the boy & said
"Ubani i pandi lako mfana? U
zeli ngi u Mantungwane. T. then

said to Mikeku he was to treat the boy
well as he was a good looking (yellowish in colour) "Yes
must look out a nice beast for him
to bedezi ubizi, ngiyo 'abanye 'abafana
When Mikeku got to the kraal into which
the meat had been tuta'd, he said
look here, men, cease call: the lad by
the name I gave him, but go on
calling him by his real name, for
the King heard that name & not the
one I had given". Now some months
passed.

The amampondo impi penna'd at
returned to Pongolakulo (Delagoa
Bay).

Whilst seated in his hut Nandi was
was called by Mikosi uTshaka. On
coming up M. sat in umguba near to or lower
side of Tshaka & found T. talking to
an mpondo kehla M. sat like a
girl - Mikosi ayi hlalekwa ngoku gotshana

but bottom is right an fraud. Mbopa
then Jamuka'd rdaze via nitaba. He
proceeded 6 tolaz, 'imponds ngendle
Hamba lel' enkenjana! utMbopa
apet' ipande le mikonto. And these
bezassepa's he carried belonged to
Tshaka himself. T. was surprised
Hau! Mbopa wake wakwenga
mine loko? Ub'ufika ngi kulema
no mvuta ubee pumtshaya ngi
ndukee. But Mbopa paid no
attention to T. he made as if he
passed by him behind. Wagz de wa
fak' emahlombe, wam gxuetsha
ngawo, e wa ceba, wa a yekalela.
As soon as this took place, M. was
was startled, but in same moment
a butch of izinsizwa zi ka Senzanga
kona (brothers of Tshaka) had come
into izibaya, ea each of them carrying in
a bunch (handful) of assepa's. There were many

of them. No further questions were asked.
Mhlangana gwaza'd him & Dingana.
As soon as stabbed T turned & seeing
his brother said "Ni ngigwaza
nje ba nlabaka baba, ngenzeni?"
Se bete hlabani uhlanga' lova kwa
Mletwa, ~~kungaiseni~~ olu kulal'
ejive, lee giniseni". T. ran towards
the gate of the kraal, as he did so, he
fell to the ground, with the cattle
kraal. All this time M. remained
seated there. T had not even told
him what he wanted him for.
When Dingana turned and ~~saw~~
saw Mantingwane seated. He said
"Mina lapa nsana! Gijima u
land' enkabi kwezaka Ngakamuka
Emngama. Uya pik' uMantingwane
de beyi gwaza, ya wa, sebeyi
boboza, beyi gaga esifubeni
se "bekis' a 'beleni. Se be kisa

ingotingo, se be dabul' umswani
~~oo~~ oswini. Se be yi tela ku kon'
umswanini ingongo. Se be sondela
kona bonk'abantu, be hlambi
igandhla, be cinsa ngo zwanni
(be 'mumata umswani, be cinsa
ngaso). Sebete (wo! ukuzo kwenzeka
yini utshaka? Mhlangano
~~ofisa~~ wa ti) ka nedelwe, a yo ponsw'
esizibeni zmbozamo, a khiwe
yinguwenya. Uyal' udinganga, uti
mpati utshaka lo muntaka baba,
uyinkosi yo hlanga! Uzo lahlwa
ngobukosi bo hlanga, nying'ama
kos'onke pakwa Zulu. Anga
lahleko' okwo pumuka. Ka ~~yoku~~
yo we yonk'umpahla yake, onk'
amakanda, izi lapa, wena,
Mantingwana, bizi izinceku
zake ~~ku~~ lapaya zi zonkumul'
mkanto. Kwatiwa ma zi ~~ti~~ ti
~~izinceku~~ ~~wa~~ ~~ti~~ ~~ti~~ ~~ti

twoal& ~~fooood~~ zi zi ayesi' zu dhlini [(this taking that may have occurred on the following ~~aaaaaaa~~ day)]. Kwatwa zguy eyicku a zi land' czinkabi zgumeyana zakuca nyakamcebi. ~~Hao~~ zi hlalshwe zi be ungando, enye ke a botshewe ngo zikcamba dazo, a ~~gg~~okuc ngaso. A yo m leid' a madoyeyana a/kuca Nyakamcebi, a klab' izinkabi eyun nyama kodze ku pelel' impahla yake [(ie that being landwa'd)] (eludwe) zinakandru kwa(yeler). Kwaleca ~~ne~~ ku nga kali mundu, ~~Hao~~ Nha! ku ngadze kuca coi'a ngumbezi ku mundu ukuti co! Umuntu o ya kalaw ya bulawa. Ngoba li fil' itshunga, uhlanza la kwa mteteu, zli bulal' izwe la kwa Zulu, a' li hlupa.

If was owing to these circumstances that Tshaka was buried at Dukuza

and not Emakoseni, for there were none
to carry him — umpi away & then people
were ordered not to mourn for him
His umpahla came from all the
amakanda. The grave was dug for
him by his izinceku. Some izinceku
were killed to undlalela him
in the grave. Some of the izinceku
that remained put him into the
grave. These were thereupon killed
to umbesa him ngapezulu. Dingane
then proclaimed that all who
had hidden in the bushes & also all
izigebengu who were to emerge
had come to him. He then
Mabaí against them & butcher them
called them uHlomendhlini, the
elders he called uHlomendhlini on-
hlope & the izinsizwa ut- ommyama.
He then (sinisa'd) them by killing them
& cattle. He had them all burned, so
that when Tshaka's warriors returned

they would not make inquiries into or
demur at the killing of T. for D. would
be ready to defend himself.

Mantingwane died in Nov or Dec
last at Umdhloti river - in about
1888 (Zululand disturbances). Has
sons living Mtomboti, Lokoza, &
~~Pop~~ Pana (same age as myself)
Sikova (in Zululand). The first three
are at Ndondwe, also another son Masende. They
live in ground occupied by Tshoon
induna (headman) of Chr Lokotwayo
~~the~~ of Putatim Location -

It was said that Mbopa would be given
up inizi, nezinkomo, nabantu, indicating
a kraal of Tshaka's, "we will give you
all this" when you will become as
great as Tshaka yourself & an inkosi.
No sooner had he done what they

wanted than they bobarad. Haa! ugaga
hulal'cikosi yako, u ne zibindi.
Ka ngo meuso u zo'sind'ukwenga
loku. Nalo si ngo ba so ku baka
Kbaka nje be si ku buka wena
Mbopa nja si kuvesabe. He was
then put to death, that day or the
next.

The succession of succession was
referred to Mukabaji. She was summon
either to Dukuza or Bulawayo. She
dressed as a man, and came into umkaganti,
not bringelwa'd ngomsizi like others,
but left reddy & simply covered with
scent. Over this she wore umgubula
wezinsimba negzinsuvango. She also
had umfozo ze amatshoba. When
dressed & her identity could not be
detected. She had untini umgole
Ebuzworni, she had also amabege
Ensuvango. She had also umjakanga

of womasakabuli; also long apapelwendwa. She had a white shield with black spots assegais, also inhlendhla with which she dondolozela'd.

She began by bragging amakosi akwaZulu - ie when all Zulu pelela'd runkunjini (referring to Cetewayo) all Langalakona's sons there). She said Yebo Zulu, ni Kulemani na? Loku kufil'uhlanga lwakwa mletwa na. Lwa Lwa kengenkosi, wenga nga mandhl' ake o bahlanga wa bulal' ubiqiqwana, the real heir of Langalakona As Siqiqwana is no longer liv'ing, ukon'umnlwana ka Mpiqiya (referring to Cetewayo) (Mpikaze was Dingana's mother) She said that u Zulu a nge buseka ngomkonto obomvu.

As soon as Dingana heard he had been selected chosen, he burst forth & sprang & then P ngena'd

zuhlambelweni (sibaya ohere
ukosi gezela's). As he come out
he was covered with coloured patches
of different medicines used on him
by the doctors, who were ministering
to him.

The first thing he did was to behead
umhlangana, who claimed to be king on
the grounds that he had stabbed the
Great Tshaka.

After this D. killed off all of Senza-
ngakona's sons except umpande.
He said that if he did not kill off them
all off they would one day rise & kill him

Burial of Kings.

The kings of Zululand are kept for 2 to
4 months before being buried. This is the
custom. The fact is hidden that the
king is ill; the information is hidden
from izizwe who might otherwise

ëklane = expected.
out of sight:

Klaseka. People are informed of the death only when burial is about to occur. For months the king is said to dunguzela ie. gula. The word dunguzela is never used of anyone but inkosi. After the king is dead but before the information is made public, black oxen, zyanzando are placepheleved day by day. Only the oldest men are selected to watch the king's body. Bones of fat are burnt in the hut to prevent the smell of the corpse from being noticed.

In Swaziland the king was kept for a long time - until all remaining of the buried were the bones.

Kiya. Cetshwayo's was kept for 2 mo. at Ishowe & taken off on the 3rd on the understanding that C. was to be buried at Kiyara the name of Dabulamanzi's kraal. The corpse was put into a coffin & carried off in Ramba-

ngano'o (Kolwa) waggon. On reaching Entamweni the princes passed on at once to Nkandhla. Their object was evidently to get to a stronghold ~~which they could hold against Zibebe's impis~~ where they could gradually collect a very large force to fight against Cetshwayo & Ndabuko & Ntshingwayo, Mbilini, Mbuzo, Mavumengwana, Sigcwelegwe, Nonzaba, Mgidlowa, Yamela &c &c after this to attack Zibebu. That was the plan. True enough many Zulus joined them at Nkandhla & fighting occurred.

At Nkandhla the body was kept for another two months. I was sent by Osborn on two occasions with Mozilokhina & found burial had not occurred. ~~It was about~~ I began the very day of my second visit The princes would not allow for they accused the Zulus people of having killed C. They said John Shepstone had brought poison

gave it to Sikota ka Mpande, who handed to Maluwade & he poisoned C. with it.

The impi broke out at Nkandhla - they fought against Hatshi, Yamela Sijangapa Macumenpwana. Many 20 or 30 of Hatshi's men were killed.

The waggon was broken up & buried or placed on the tomb. All the oxen belonging to Hambanpana were killed, all I believe for the had (wolaid) inkosi killed for that reason Hambanpana was never paid for this. Afterwards killed during 1888 disturbances (amasende amasende struck) on ground he was ~~a~~ from Natal Cafe (tried, men convicted). murder of Tonga ? at same time was present when 10 - 15 of Cs wives went to Sir M Osborn's to kill him. They went to say Si nik' indoda yetu, ibuleve uwena ngomuti ka Misjana. Wagewa

wam kip'ehlatini. Mkandhla
wa-n zomlondoloza. Ki niteke
lap'umlondoloze kona. As
soon as they came O. entered house.
Ó't a horse was saddled & taken
b(side) back where women did not see
it. Women entered { front door.
They waited for O. became that day but
he passed out { side door. They were
not armed — may have had some(th)ing.
Intended break his neck. Jack O
was present. (Mseakaza)
They caught Nozitshima & lifted
him up — felt it very nice, he said, woman
carry him. They wanted to know
him where O. was. They dropped
him at door as soon as they saw
Osborn.
Jack O. must have warned his
father of the women coming. The Matendeka
may also have been present.

Tshaka's funeral could not have taken place at once as his things had to be collected from various amakanda & that would take time.

Mpande ~~was dead~~ body was not buried for some months. He was said to dengezela.

Nandi was buried se Mateko - cf. Ngi fung' uNandi se Mateko ie. near Mpehlela & Mqwakazi hills & Mhlatuze. She certainly died in Zululand near Mpehlela hill. The site of Bulawayo kraal is still pointed out by men in Zululand. It was of enormous size.

Mateko is a tributary of Mhlatuze. Grave is near Mpehlela than Mqwakazi.

When Cetshwayo died, the princes Dabuko & Mbelebele - manzi asked if European troops could be sent to accompany corpse to Mahlabatini Makosini dist. This application could not be acceded to.

Dinuzulee's original name was uMareyana a's' Ordini. He continued

for some years to go by this name, but men remarked that it ~~was~~ sounded too much like that of a commoner, so it was changed to that of Dimeyelele, resembling such names as Mehlokazulu, Bekuzulu &c sons of Sirazo.

Dmeyelele's mother was un-Landwana his mother being a concubine.

Mpuklana ka Nodi lives near Emaleka of Ngoye where Nandi's grave is, also site of Bulawayo.

Sir M. Osborn suggested that C. should be buried at Eshowe. The princes stoutly refused to do this on the ground that the place was one occupied by amakwenyana. It so happened that Popoza, daughter of Mpande, and own sister of Cetshwayo, had married Mfokazi ka Sitongana this Mfokazi had died and Popoza had been ngenaed by Ntshingwayo ka Sitongana

ka Nggangqude — Ntshingana go being the well known fat man. The reason about Mkwengana was however, on a ficklet one, what the ~~people~~ princes wanted was to get to Makosini or at least Nkandhla and then bring on farther warfare.

The Kings' grave is of enormous proportions as big as igebe ie a hole for trapping elephants or hippopotami.

Assegais are not buried with the deceased, but new hafts are inserted after his death. New izihlangu are not buried, though well-worn ones would be.

Hambangana was never paid for his services in conveying Cetshwayo to Nkandhla, nor compensated for loss of his waggon & oxen.

Two klambos are sent out in connection with a royal death, viz Elimnyana and Elimhlope.

latter these expeditions, owing to political considerations, resolved themselves into hunts ~~of~~ on a large scale. Sir T. Shepstone would not allow Swazis to be attacked.

It is morally certain that there is abroad a general belief amongst the Zulus that Dinizulu has been poisoned or put to death by the Europeans.

Amahlambo.

The ihlambo zeminyanya is sent out first, whilst everything is still dark & sorrowful, but after the deceased has been buried. This ihlambo, consisting of regiments, goes to gera umnyama. It did not go any distance. The white ihlambo ~~went to a~~ meant a more determined & elaborate attack on another state, involves killing of people, seizing cattle. This ihlambo was for washing of the spears with the blood of other people.

When King is buried there is no loud lamentation of Maye! as in case of

ordinary people. What is done is to puba
chants, war chants. This chanting goes on
whilst the body is being conveyed to the grave &
during actual interment. A man is
buried facing gateway of kraal & not in
such a way as to fulatela those in the kraal
for then his dhlozi would fulatela them. There
is no regulation about facing ~~the~~ sunrise,
the custom depends simply on the direction
in which the kraal is facing.

Kings are buried in kraals - their own.
Burial takes place in left hand side
of kraal, not right or kohlo side - &
the man is buried in the hut on the left
chief hut - Sometimes the ~~he~~ chief hut itself
may be selected.

The kraal will not be evacated until some
future date when it appears desirable to
do so in the ordinary course. The grass will
not be burnt. Trees will be planted viz
msinsi, mhlonhlo, muembe, ie trees

which grow from pr pleeks being stuck in ground.

There was no kraal where Cetshwayo was buried, but as soon as he was buried a kraal was built on the spot. This was for the regiments to live in & others whose duty it was "to look after" the king.

In case of Dinizulu this would be done - if buried at Nobamba, he would go into a hut, if buried Emakosini, then a kraal would spring up there & be there for a couple of years or so until all ceremonies in connection with the funeral are over.

A toad is thrown into a grave in the case of one who having been in a trance has come to life again. The toad is put in in the hope that the person who was to have been buried there will recover, with the help of the idhlozi.

A toad is not thrown in with a corpse & buried with it.

Govt proposes to limit the native people

who may take part in the funeral to Dunezulu's
own kraals, or those of near relatives only.

The trees are planted at the time the burial
takes place, ie Zibonda that of trees that
are likely to grow are planted. They are not
planted merely when the kraal is being vacated.

Ntombela, Biyela, Zazini & Embazini
are reckons of Zulu tribes from which
men spoken of as oyise or oyisemkulu might be chosen
to bury Dinuzulu. In olds days these
men would rather be put to death on the
ground that they would disclose the heir
with izandhlu zibi, for they had handled
his dead father when dead. They might be
permitted to spit konza in some far off
district. As many as 20 might be employed
for the actual burial. The corpse is
carefully propped up in the grave, formerly
with dead bodies of izinceku, now with
stones (these dead izinceku had their
necks broken, they were not stabbed).

I have not heard of girls being buried (alive or otherwise) with Tshaka.

A man is never buried alive with a corpse, but killed by having his neck twisted.

Umfanda

Umfanda = ngiba or Cahla. This refers to izinceku that are killed & buried with the king & also to the black oxen which are killed when the king is dead & when his funeral takes place.

Cetshwayo when dead had an inyonga of umbezi stuck in his right temple, ye ku impelekezela, a hambe kuhle. This done before being put in coffin. The coffin was tied up with ox hide. It burst. It was sekelwa'd ngomhlaba. The earth later was luteva'd & thrown into grave at Nkandhla.

29. 3. 1914

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File 9, item 51 [illegible]
addendum, pp. 1-4.

Socwatsha.

In 1873 I was in Durban. I met Penika Dubuyana who worked for Nsokonsokwana (Shep). Told me of the coronation. He had been present. He said: Sonsewu arrived & put up Sintonjaneni, Sirayo ka Xongo & Ntshingwayo ka Mahole, Sitshaluge ka Mamba & many other great men arrived & met Sir T. S. Sir T. S refused to meet them. He wanted to see his Cetshwayo's Mnawa ~~ie Cetshwayo~~. They went back. They returned again to Sir T. S. ~~to~~ when S. asked ~~which~~ which was C's younger brother. They said he is not here, only the Izindunu are present. Sir T. S persisted that he must be met by Umnawa ka C., for you ~~[illegible]~~ invited me to come & beka inkosi yenu. Again they returned to C. The 3rd time they returned they had Zibebu with them. S. said Do you come with him ie C's umnawa. They said Yebo nkosi! Imapi na? They then pointed out Zibebu. S. said Ka Sukume nginbone. Z. stood up. S. Are you Mpande's Son? The men said no! He is Mapitas son. C. has sent him to say that if he were not to reign Z. would reign in his stead. For at Ndondakusuka, Mapita, head of the amankentshana (ie Mapitas men who had chased off the Iyegoga) ~~under Mapa~~ had nominated C. as ~~[illegible]~~ heir to Mpande. Sonsewu agreed on seeing Zibebu, he then went Ondini.

Includes other versions

of Mgabi's [illegible]

Neither Mpande nor Dn. were Kings. T. was & T. far greater than Senzangak.
I believe C was Tshaka's son. I think they (Sidundi & Sirajo) said this because regarding Sir T. S. as C's father, the father who zala'd him.

Mpande said Mbuyazi is Tshaka's son, for Monase was isixebe si ka Tshaka

ishlontu - had hair like Tshaka - at ejolo the princes (Cetshanyo, Hamu, Niwedu, Mantyentashiya & others) in Swazi impi had members of every caught for them, they each stabbed as man was held - but Mbuyazi stabbed for himself - as a warrior. Hence Mpande's desire that he shd succeed being so like Tshaka moreover tall, & athletic.

before Ndondakusuka

The ifa was Tshaka's (wadhl' Ezinye ot'esadhl' ezinye) - but he left no heir - neither Dingan nor Mpande was his heir. But C. was for he had taken Mbuyazi's place -

- a man is twalwa'd to be eqa'd - Mbuyazi not carried said to be too far gone.
- man hiding face with shield - when in presence of Mbuyazi all took part in his death fled & went to other country afraid C. you have Sibundi like Mbopa -

... is done so that if any isidumo ... hair downward ... instantly take hold of the shield & as ... instead of gwazazing. A man Sihlanee of Mgabi's section hurled an assegai, passed ...

Isandhlwana & Ombane in pis

"umfana ka Sonzica u zitele nge'nkovu ekanda nam hlanje - Ngoke ngi zwe Ake" - said by C. when addressing his troops when ~~troops~~ they went forth.

Zulus all thought Somseun was the great King of Suro: (vide above remark) they knew nothing of the Queen at that time.

Zulus ~~thought~~ heard that Boers who had defeated Dingana by means of Guns - fearful weapons and that the Boers had themselves been defeated by ~~the~~ British, hence their position of ascendancy over the Zulus, & hence Somsewee being regarded as Tshaka

Embassy to Cape by Tshaka

Messengers in Mpande's & C's day used to be sent to Konza Somseun. He never sent to Zd. to Konza there.

Somseun ordered Mpande not to hlaba ama Swazi - ~~uyo~~ unga hlab' ama Swazi ne yobo uhlaba mina. Mp. obeyed & the Swazis had peace. They were afraid ~~to~~ to attack. Swazis seeing that the great bird - bigger than them, had spoke - were they to disobey they wd be killed.

S. was made Tshaka really when the amanxcusa were sent to ask him to come & crown Cetshwayo - they came to Konya by making such request - & the request resembled asking for uzwati.

All the things used at the Coronation were afterwards burned by the Zulus, as it was ~~clear~~ thought they might in some way have come in contact with Mbuyazi & so contaminated.

112. Evidence given 9/10/4/1916 IN √BAXOXELE, pp. 222-4. 70/112-15

10. 4. 1916.

The Story of Sirayo ka Mapoloba, wa kwa Nyuswa.

On 9th and 10th April '16, Socwatsha gave the following information in regard to the Nyuswa tribe. The incidents referred to took place in the reign of Tshaka:—

"The great Nyuswa Chief Mapoloba (Nkos' enkulu ya kwa Nyuswa, u Mapoloba) became quite an old man before appointing his son and heir. Sirayo, Mgabi and other of his sons had become head-ringed men. "Wa ze wa gug' inkosana yako u nga si tshele na?" Ku buz' uNkeneza (ka Ngcengce ka Mpipa), induna yak' enkulu; zi kona fut' eziny' ezibuzayo. Wa ti: "A kwaziwa ini ukuti intombi i zo tatw' Embo, ko Gcwabe, e zo zal' inkosi yenu nina maNyuswa na?" uNkeneza wa wa tshel' ama Nyuswa onke, amadoda, ukut' inkos' itsho njalo, na bafowabo ~~ba ka~~ u Mapoloba, ngoba ba be ba ning' abafowabo. A ~~se~~ se t' amadoda: "O! ehe! u si tshela kahle N Keneza, tina luzalo lonke la kwa Nyuswa; sonke be si nga yaz' inkosi yetu." So ku tunywa ku yo gonyisw' intombi Embo, e zalwa u Gcwabe, intomb' e ngu dadewabo ka Zihlandhlo. [Angi l'azi igama ~~loko~~ li ka MaGcwabe]. Ya i si z' i zo gana. I si lotsholwa.

Ngo kulotsholw' intombi ye nkosi, kwa ku ngunyw' izinkomo zi gcwal' isigodi, isihlambo. I se za i zo sina. Ukubekwa kwe ntombi, e suk' i zo zal' inkosi, i bekw' i se kubo, i sa lotsholwa. I zo sina nje so kwaziwa ukut' u yena nkosikazi. Ngob' izinkomo e zi yi lobolayo a zi kitshwa inkosi yodwa, zi kitshwa amadod' onke amakulu, la a izinsika zo muzi, izinduna, na banumzana a ba pet' imfula (izirotsha) yabo. [Intombi e zo bekw' inkosikazi, iketo layo li hlom' izihlangu, li twal' imgele njengokuba kuyiw' empini. I ti (intombi) lap' ihlab' igamu lo kusina, i sine na ba kubo (a fike nabo), be se ku suk' indun' enkulu ya ko nkosi (lap' i gana kona) i si m nik' induku, no msila we sihlangu, umsil' u tandiwe njeng' o wa s esihlangwini. I t' ub' i m nik' umsila lowo kanye ne nduku, i si konjiswa abantu ba ka Mapoloba, se kutiwa: "Lab' abantu abako. Si ya ku nika lo muzi, 'mnta ka Gcwabe, si ti owako. Nans' induku yo ku tshay' amabuto. L mkumbi ka Mapoloba owako." [(The stick and the umsila are handed to the bride by the induna)] I si ti ukub' i m nik' umsila lowo ne nduku, i si m tata nge ngalo, i si m faka pakati kwa mabuto, nawo a se sondel' eduze. A sondele njalo, a se rub' irubo la kub' e li kulu, e li pezu kwa marub' onke. Be se ba ba puca a ba kwa Gcwabe, se be muka naye. Se be ruba, be viv'

for its excellent properties. Sirayo complied with the order about tobacco for some years, but eventually Nomazocwana ka Ndela and Mgabi, still bearing malice in their hearts, ota'd or conspired together against Sirayo. Nomazocwana and Mgabi went and spoke thus to Tshaka: "u Sirayo u qal' a gezele ku wona lo gwayi inkos' e ya ti ma i letele wona, kand' ukuba a wu bopeke, a wu lete kuwena." In those days Chiefs foolishly gave credence to ex parte statements. "Ni qinisile", said Tshaka, "ku ya bonakala. u Sirayo u ne tunz' e li kulu. Lap' e gamukayo, ngi qal' uku m bona e za ne bandhla lake e nga m bekela lona, be se ngi tshaywa uvalo. Nga m 'bek' induna yami ya s o'Badaneni. [site ~~—~~ to left of road going from Fort Yolland to Ntunjambili, and close to Ndondondwana Drift on the Tugela]. Abantu a ba petwe u yena, ba s o'Badaneni, ba w'ahlul' onk' amabandhl' ami, ba ya 'tukutela, ba ne sibindi. A balwi na sigaba, ba ya tshisa a ba petwe u yena. U linganis' ukwenzani? A ku hlom' impi i yo m bulala". Ya i si hlomake impi, i yo m bulala. Ya o vimbezela; ya m zuma. Ngoba b'azi ukuti ba ya tukutela, ba na mandhl' abantu a ba petwe u Sirayo. The impi accordingly went, fought and, by their ~~much~~ far greater numbers, overpowered and chased Sirayo and his men to the Tugela, where they ponsa'd Sirayo and his men esizibeni aTukela. The pool is called kwa Nabane. To this day, the Nyuswa people funga: "Ngi fung' inkosi i s aTukela!" or "Ngi fung' inkosi i kwa Nabane!" and, when ~~so~~ forced so to swear~~ing~~, ~~they~~ must be extremely ~~angry~~ incensed.

Tshaka's impi was a large one. A desperate struggle took place at the pool, but Ts impi ya ba 'tel' esizibeni nge dudu i.e. by simply pushing ~~or shoving~~ them along by brute force or sheer weight of numbers.

Story of Ndengezi.

Ndengezi ka Kuzwayo, wa kwa Mdhlalose, was one of Tshaka's amagawe. Tshaka promised to give him as many cattle as would fill isigodi if he hlabanela'd, i.e. the first to get in among the enemy when the battle started. This was probably apropos of ~~an~~ the attack Tshaka contemplated making on the Ndwandwe tribe, then under Sikunyana. The army went forth. Ndengezi got his opportunity and used it. He hlabanela'd and succeeded in chasing off those immediately opposed to him. Later on when the troops got back to Bulawayo he claimed his reward. Tshaka gave him a lot of cattle but not as many as could fill the isigodi. Being dissatisfied with

amaviyo. Se be ya nay'ekaya, ngoba ku sinelwa pandhle. Ba m tshele ba ti: "Si ku nik' induku nje, si ti tshaya la maviyo (won' a wa kwa Nyuswa) ngoba ȧwako". Bala-ke le nduk' a yi nikiweyo, na maviyo e se vivile, enz' umzila, yena-ke, nga le nduku a yi nikiwe, u se tshay' emaviyweni, u tshay' ezihlangwini. A tshay' onk' umzila, onk' amaviyo, a tshaye pambili na s emuva. U tshaya njalo, ba ya ruba. Ba hlab' inkwelo lapa ku tshaya kon' umlobokazi. Inkwelo i hlatshwa kuyo yonk' indawo, i tshweke, irubo ba nga li yekile. Se li ya buya fut' iketo lapa-ke, li buya naye, li z' esigcawini, lapa ku zo sinelwa kona. Umtimba u su buyele ngasenhla, njengē ntimba yonke. Iketo se li buyela ngezansi, li qubula. Se li hleliwe izinduna, léma nge zigaba zalo. So ku suk' isikoxe pakati, kanye na macāla. Intombi i si fakwa kon' esikoxeni. Ne nkosi i kon' esikoxeni. Nayo, i ya sina. Ngob' isikoxe ē se zinduna na banumzana bo ku zalwa na be zirotsha, a se be zinkulelwana za kona. Intombi ka yimi, i ncikane ne nkosi. Ba nganyulwa izikulu emkatini yabo.

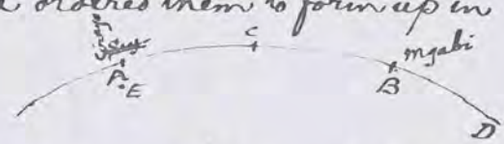
This is the practice with all amakos' ohlanga — done to prevent anything in the nature of an umbango later.

Kwa Zulu (ie. in the Zulu tribe) inkosi ya i zi beka ngamandhla (njengō Tshaka no Dingana no Cetshwayo). Ba be lobola nge fa labo, la mandhl' abo. uSenzangakona wa ye beke uSigujwana. I don't know if Sigujwana's mother was lobola'd by the whole Zulu tribe. It is, I know, the practice of the amaZala people for all the tribe to contribute to the lobolo of the inkosikazi.

Although, when he married his chief wife, Mapoloba was already a very old man, the woman conceived and bore a son of the name of Miswayo. Mapoloba then died, but shortly afterwards, Miswayo died too, so there was no heir after all. Sirayo and Mgabi now began to banga ie. contended as to which of them should succeed. Mapoloba's principal induna Nkeneza summoned them to Mapoloba's chief kraal Ngazingani (= How should I know) for the purpose of adjudicating in the matter. The followers of Mgabi now made a plot to put Sirayo to death, and decided that the best way of doing so, and so putting an end to the dispute, was to assassinate him when at the induna's kraal. The most expert thrower of an assegai, one who when a buck came in sight never failed to strike it, was accordingly sought for among them and found, a man named Sihlanu. The two parties, fully armed, carrying

their large war-shields proceeded to the rendezvous as arranged. Sirayo sat down with his followers, he and they placing their shields with the hair-side on the ground, so as to be ready for immediate use in case of necessity. Near by sat Mgabi and his party. The proceedings had barely started in the presence of the induna, when Sihlanu, assegai in hand, quickly ~~bok~~ stood up and, in ~~a moment~~ an instant, threw ~~his~~ the spear at Sirayo. But it missed ~~him~~ and pierced the shield that lay at his side on the ground. The assembly immediately broke up, ~~in an instant~~, the two parties forthwith engaging in a deadly struggle. It was not until many had been killed on both sides that Sirayo's warriors succeeded in chasing the others off. Sihlanu himself escaped.

As the parties could not be reconciled, Tshaka, hearing of what had occurred — for the dispute went on for a long time — directed them to appear before him, each to be fully attired in war-dress, namely what they guba'd in before Mapoloba. Both parties accordingly proceeded to Bulawayo, where Tshaka ordered them to form up in a single semicircle (umkumbi) thus:



Sirayo stood in the centre of his party at A, Mgabi at B, the two lots joining at C. Whilst so standing, the King had his dog, a particular one with a name, inja yo ku 'bek amakosi, brought to the spot. ~~which, it was arranged should be~~ The dog moved to the end of the line at D and began smelling. It ~~m~~ walked along the line sniffing at the men, and when it got to Mgabi, ~~it~~ sniffed him too and ~~passed~~ went on doing likewise past C until it got to Sirayo. It did not, however, sniff ~~at~~ Sirayo or go beyond him; ~~but~~ it lay down at once on the ground in front of him at E. Now all this took place in the presence of the King. uSirayo wa ye vunule nge gwalagwala, uMgabi e vunule nge ndhlazi. E s e ti uTshaka "I kon' inkos' ek' i vunule nge ndhlazi na? Inkosi nans' e vunule nge gwalagwala," ngob' inkosi ya i te ma ba vunule nge mpahla yabo yo mkosi. Bala ke ba vunula ngayo.

The King, basing his judgment on the dog's having refrained from smelling Sirayo and on the fact that he wore the gwalagwala whilst the other had the indhlazi, decided in favour of Sirayo. ~~and~~ No sooner had he done so, than he said that Mgabi would have to be put to death. Sirayo at once interceded for his brother's life, saying "He is my father's son; ~~they were~~ he was only disputing with me, ~~hence~~ I would not like him to be killed." Mgabi was therefore allowed to live. After this, Tshaka appointed Sirayo induna over Badaneni, one of T's kraals (in Nyuswa district) and directed him to make up a parcel of tobacco from time to time and bring it to him (the King); ~~for~~ the tobacco that grew about the Mamba was famous

the gift, he distributed the cattle among his immediate followers. As soon as Tshaka heard of this, he sent for Ndengezi and asked him what he meant by doling out to others cattle he had himself been presented with by Tshaka. Ndengezi in reply, admitted it was a fact that he had given the cattle away but this was owing to the fact that when he klabanela'd he had trodden on many thorns; these had stuck into his feet and it had been necessary to get the men ~~to~~ who accompanied him to pull them out. They assisted him to pull out the thorns, hence he felt he ought to reward them. When Tshaka heard this he was angry. "I see you did this because you were dessatisfied with my action. Owing to this you ought to be put to death, but I bear in mind that you are one of my gawes, and therefore will not put you to death. My sentence is "Hamb' u dhliwe intaba" ie he was banished. Ndengezi went back to his kraal, killed cattle, waz'enz' igabe ie. cooked the meat on the same day that the beasts had been slaughtered, and selecting two or three of his younger women went off with them and such belongings as they and his matbearers could carry, including cattle for consumption ~~along~~ on the journey. He is believed to have gone to tender his allegiance to one of the Basuto chiefs in the north of Zululand, Mshweshwe, maboko or Mgombana where he prospered and succeeded in building up a small tribe.

Ndengezi was bonga'd as Ndengezi-nashumi, but this epithet does not belong to this man, it is common to all men of that name. One of the same name, no doubt sick of being given praises common to many, insisted on being bonga'd Ndengezi-magolo!

14-1-1914 70/116-17

Another version of the above. - Weli, who is a ~~dis~~ relation of the Ndengezi in question tolls me, when at Dhlayangubo on 14 Jany 1914 as follows:

Ndengezi ka Kuzwayo klaban'd ngo mhlanganiso ka Ntwandwe, wa qom' umzila we mpi. He went forward along his own route (in his own fashion) towards the enemy and cita'd those opposed to him there. Tshaka had said: "O yo gwaz' umhlanganiso, u yo xotshiswi izinkomo, zi ya kwelekwa indaku pezu emhlane, i ngawi zi hamba." When Tshaka afterwards xotshis'd him izinkomo he remarked it was the promised reward (xoma). Ndengezi ~~replied~~ said: "Is this my reward, zi ya ye zi fike nje ekaya zi yi pet' indaku na?" Tshaka replied: "Ka ngi tandi na kukubulala, mnta ka Kuzwayo, lo kade u ligawe lami, u

udhleiue intaba ie he was banished. N. went home, killed cattle, waz'enz' igabe ie cooked meat same day as the killing, & got 2 or 3 young women & went off with them, as believed to the Basutos, either Mshwashwe, Maboko, Ingombana or other Basuto chief where his people became quite a tribe.

[This is the case Weli once told me of when I visited Bulawayo three yrs ago: Socwatsha agrees that Weli might well have done so being a relation of Ndengezi] see p. 52 of Black Nbk.

Senzangakona 150	150
Tshaka 115+10+25+15+20=185=	200
Dingana 73+	200
Mpande,	320
Cetshwayo.	120
Dinizulu	40
	1030

Stuart Papers.
File 42 item xxx pp 1-20.

Is this Sreerotha? Date?
He is mentioned on p. 2.

42/30/1-2

File 42 29392
(xxx) | | KCM 23813 [1]

Ndengezi ka Kuzwayo wa kwa Mdhlalose was one of Tshaka's amagawe. Tshaka promised to give him as many cattle as would fill isigodi if he hlabanela'd is was first to enter impi. This was apropos of probably a contemplated attack on Ndwandwe tribe (then under Sikunyana). The army went forth. Ndengezi got his opportunity & used it. He hlabanela'd & chased off the enemy. He afterward claimed his reward. Tshaka gave him a lot of cattle but not as many as would fill the isigodi. N. was dissatisfied & distributed the cattle among his immediate followers. T. heard of this sent for N. & asked him what he meant by giving to others cattle that he (T.) had presented himself with. N. replied that it was true he had hlabanela'd but he had trodden on many thorns when fighting. He was assisted by his men to pull the thorns out of his feet & because they had done that he thought he would reward them. T. then said you are my guest, I see you did this because dissatisfied, but because of it I dont want to kill you. Hamb'

u Sirazo ka Mapoloba

umugung'u gube, onjeng'olwandhle,
Lona kuze ku se lu gubelana.
i.e. roaring at one another

---

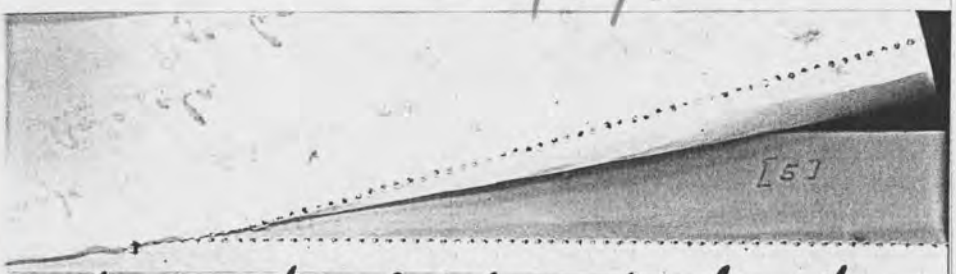
20 Nyon'i edhl' ezinze!
21 Bayade! wena wa pakati (kwomhlana ne mbeleko)
(a man who is in great favour with the king would be pakati kwomhlana ne mbeleko, pansi kwomsila we silo.)
7 Mnguni wa keti! (Zulu tribe sibongo).
(The Swazis speak of all the Zulu people as abanguni.)
26 Wen' ongang'amatunz' ezintaba!
7 Adhlal' uselwa! (who eats uselwa after it has been cooked

Izikuleko zamakos' ohlanga. i.e. the foregoing.

Superstition..
uselwa does not vutwa if cooked by a man just appointed Chief, his father & grandfather se not having been hereditary Chiefs. The selwa only of an inkosi yohlanga will get cooked i.e. get quite soft, whilst the other remains hard.

42/30/5-6 N.D.

[5]



at the Mamba in Zululand. Those living there tela eshowe. The mamba is a stream, puma's ezinsungulweni, near Mazongo hill & enters Tugela.

~~Sijayo~~ Sirayo ka Mapoloba was put to death by Tshaka w'otiwa u Nomazocwana ka Ndela, ~~ko~~ & Mgabi ka Mapoloba. ~~These two went~~ ~~Tsha~~ Tshaka directed Sirayo ~~always~~ to bopela ie. do up bundles of gwazi for Tshaka always. He conformed & did it for a long time. This was ~~very~~ remarkably good snuff. Then Nomazocwana & Mgabi son of Mapoloba & brother of Sirayo went to Tshaka "You see, sir, the ~~snuff~~ tobacco Sirayo brings you, u qal' a gezele ku wona, kand' ukuba a wu bopeke a wu lete kuwena. In those days Chiefs were stupids & gave credence to ex parte statements. Ni qinisile said Tshaka ku ya bonakala, u Sirayo u ne tunzi e li kulu. Lap' egamukayo ngi qal' ukumbona, eza ne bandhla lake, e nga m bekela lona be se ngi tshaywa u valo. ~~u Nxanel' u kwe zani?~~ Ngam'bek' induna yami yaso Badaneni (Kraal of Tshaka's) Abantu

on left side of road going to Tugela & close to Tugela, Ndondondwana Drift

abantu a ba petwe uyena bas o Bada-
neni ba wahlul' onk' amabandhl'
ami. ~~Abalwi~~ ba ya tukutela ba ne sibi indi Abalwi na sigaba, ba
ya tshisa a ba petwe uyena. U linganis
ukwenzani? Aku hlom' impi iyombulala
Ya i si hlomake impi, i yo mbulala
Ya o vimbezela, ya mzuma. Ngoba
bazi ukuti baza tukutela, ba namandhl
abantu a ba petwe u Sirazo. The
impi went & fought & chased Sirazo & his
men to the Tugela, where they pousa'd
the warriors & Sirazo esizibeni o Tugela,
~~the~~ in a pool, the pool is ~~to~~ called
Kwa Nabane. The Nyuswa people to
this day funga: Ngi fung' inkosi i so
Tukela! or Ngi fung' inkos' i kwa Nabane
& when so swearing are extremely angry.
Tshaka's impi was a large one. A fight
took place at the pool, but T's impi
ya ba tel' esizibeni nge dudu ie
sheer force or weight of numbers i.e. by pushing or shoving

~~uSindindiwane~~

uSindindiwane sa nga insimu yenxiwa
uSiwowane sa ng' uQwab' egoduka

One Single State.

Do women ever cultivate the singing of paises for men or for one another?

Pakatiwayo has the izimhlekuwa izibongo. Are they Tshaka's too?

Mention other izimbongi of Cetshwayo. of Mpande. of Dingana. of Tshaka

Mbele, Dubuyana, Mgawe's praises.

The Nyuswa mbongo - start from beginning.

42/30/7-9
N.D.

The Nyuswa Chief Mapoloba became quite an old man before appointing his son & heir. Sirayo (his son) was already a head-ringed man, also his other sons. (see further on) His counsellors advised him to ~~marry a chief wife~~ appoint an heir. He refused saying that ~~to marry a girl from any other than Embo tribe, as he said the chief wife~~ the bearer of the Chief's hair always comes from ~~that~~ the Embo tribe. A ~~wife~~ woman was accordingly found there. By this time, Mapoloba was a very old man. The woman had a son Miswayo. Mapoloba died, but shortly after Miswayo died too, so there was no heir. Sirayo and Mgabi now

They were called to
bangad. ~~Tshaka directed his induna of~~ Ngazingani
kraal (Mapoloba's great kraal) by Nkeneza that he might ~~to~~ inquire into it. ~~The par~~ The followers of Mgabi
now made a plot to put Sirayo to death & ~~they~~ decided
that the best way to do so + put an end to umbango was to stab him when at the
induna's kraal. ~~At~~ The most expert thrower of an assegai one who did not throw amiss at a buck in a hunt
was accordingly sought for among them & found, one Sihlanu — a man ~~who was a~~
deadly ~~marksman~~ in his aim. The two parties, fully armed with large shields & assegai went to
the induna as arranged. Sirayo sat with his lot, placing
shield with the hair side on the ground so as to be
~~instantly~~ ready to be seized at once in case of necessity. All his party did likewise. Near by
of course sat the Mgabi and his party. During the proceeding
but just as they had begun Sihlanu took up his assegai stood up & flung it at Sirayo
but it struck the shield on the ground. In a moment
the ~~par~~ ~~parties~~ assembly broke up & dispersed clashed many being killed Sihlanu
escaping. Mgabi's lot were defeated, many killed. hearing of it
As the parties could not be reconciled, Tshaka directed
them to appear before him, each to be fully ~~dressed~~ attired in
war-dress what they used to guba in before Mapoloba. Both parties proceeded to Bulawayo,
where Tshaka directed them to stand in a single
semicircle, with, however, ~~a gap between the~~
~~two parties~~ thus ~~[illegible]~~ Sirayo A Mgabi B
Sirayo stood at A, Mgabi at B, i.e. each in the
centre of his own party. Whilst so standing before
x for the quarrelling (umbango) went on for a long time

[illegible] had a dog yo ku'bek'amakosi. This he directed towards the King, ~~a dog~~ ~~by name came up, went first~~ to Mgabi's party, at the end sniffed about, came to Mgabi himself, smelt him, ~~and~~ then passed on to Sirayo's lot. When the dog got to Sirayo ~~himself~~ it did not smell him but immediately lay down on the ground near ~~him~~ in front of him. It did not go to the rest of Sirayo's men. This incident took place in the presence of the King. See piece [illegible] The King thereupon saying he was his father's son, they were only disputing, he did not want him killed, he said and said that Mgabi must be put to death. S. interceded for him whereupon he was allowed to live. decided in favour of Sirayo. Sirayo was now directed by the King to supply him (the King) with tobacco, for that ~~tobacco~~ growing about Mamba was famous for its ~~virtues~~ excellent properties. He was also created indoma of Tshaka's Badaneni Kraal. Sirayo complied for a ~~long time~~ some years with the order. But eventually the Nomazocwana ka Ndela & Mgabi, as above described, went to give false evidence to Tshaka. (see preceding account & put in here)

See 42/30/15

Sirayo was a very tall, fine-looking man, whereas Mgabi was very short, so short that many of the tribe refused as many of them said to be governed by a man no ~~bigger than~~ who is the only the size of an isiduli (ant ~~bear~~ hill). si nge buswe ngoye ngobi ungang' isiduli.

42/30/9

Some time after Sirayo's ~~death~~ murder his death was avenged by ~~Mgabi~~ Sirayo's son Dubuyana who put Mgabi to death.

42/30/11-14
N.D.

"waze wa gug' inkosana yako unga si
tshele na?" Ku buz' uNkeneza (ka Ngcengce
ka Mpipa) ~~ona his biggest induna & others~~ induna yak' enkulu, zi kon' fut' ezinye. He
said "Akwaziwa ini ukuti intombi i zo tatw'
Embo ko Gewabe, e zo zal' inkosi yenu, nina
maNyuswa na?" uNkeneza wa ye tshel'
jamaNyusw' onke, amadoda, ukut' inkos' itsho
njalo, nabafowabo ba ka mapoloba, ngoba
ba be ba ning' abafowabo. A zet' amadoda, O!
Ehe! u si tshela kahle Nkeneza, tina lu zalo lonke
la kwaNyuswa; zonke, be si nga yaz' inkosi
yetu". So ku tunywa, ku yo' zonyisw' intomb'
Embo, e zalwa u Gewabe, udade wabo ka Zihlan
[Angi lazi igama lika maGewabe.] Ya i siz' i
zo gana. Isi lotsholwa. Ngoku lotsholw'
intombi yenkosi kwa ku nguny' izinkomo
zi gewal' isigodi, isihlambo. Isi za i zo
sina. Ukubekwa kwentombi e suk' i zo
zal' inkosi i bekw' i se kubo, i sa lotsholu
I zo sina, nje so kwaziwa ukut' u yena
nkosikazi. Ngob' izinkomo e zi yi lobola
a zi kitshwa inkosi yodwa, zi kitshwa

amadod'onke amakuler, la a izinsika zo
muzi, izinduna, nabanumzana abapet' imfula
(izirotsha) ~~[illegible]~~ yabo. Intombi ezo bekw' inkosikazi,
iketo lazo li hlom' izihlangu, li twal' imgale
njengo kuba kuyiw' empini. It'i (intombi)
lap' ihlab' igamu loku ~~sinda~~ sina, i sine naba
kubo (a fike nabo), bese ku suk' indun' enkulu
ya ko nkosi (lap' igana kona) i si m ~~[illegible]~~ nik'
induku, nomsila wesihlangu, umsil' utandu
njeng' ~~[illegible]~~ owas esihlangwini. It'ub' i m nik' umsila
lowo kanye ne nduku, i si konjiwa
abantu ba ka mapoloba, sekutiwa "Lab'
abantu abako." Si yaku nika lo muzi,
mnta ka Gewabe, si ti o wako. Nans'
induku yo ku tshaz' amabuto. Lomkumbi
ka mapoloba o wako." (the stick & the umsila
are handed to the bride by the induna). ~~[illegible]~~
~~[illegible]~~ Isit' ukub' imnik' umsila lowo nenduku,
i sim tata ngengalo, is i m faka pakati
kwa mabuto, nawo a se sondel' eduze. A
sondele njalo a se rub' irubo la kub'
e li kulu, e li pezu kwa marub' onke.

Be se ba ~~Se be m~~ ba puca a ba kwa Gcwabe, se be muka naye. Se be ruba, be viv' amaviyo. Se beya nay' ekaya, ngoba ~~bak~~ ku sinelwa pandhle. Bamtshele bati "Si ku nik' induku nje, siti tshaya lamaviyo (won' a kwa Nyuswa) ngoba a wako." Dala-ke le nduk' a yi nikiweyo, namaviyo esé viuile, enz' umzila, yena-ke nga le nduku a yi nikiwe u se tshaz' emaviywini, utshay' ezihlangwini. A tshay' onk' umzila, onke amaviyo, a tshaye pambili nas' emuva. Utshaya njalo ba ya ruba. Ba ~~tshaya~~ hlab' inkwelo lapa ku ~~k~~ tshaya kon' umbbokazi. Inkwelo ihlatshwa kuyo yonk' indawo, i itshweke, i rubo ba nga yi li yekile. Se li ya buya fut' iketo lapa-ke, li buya naye, liz' esigcawini lapa ku ~~sine~~ zo sinelwa kona. Umtimba u su buyele nga senhla, njeng' emtimba yonke. Iketo se li buyela ngezonsi, li gubula. Se li hleliwe izinduna, lema

ngezigaba zalo. So ku suk' isikoxe pakati, kanze namacala. Intombi i si fakwa kon' esikoxeni. Ne nkosi ikon' esikoxeni. Nayo i ya sina. Ngob' isikoxe e se zinduna nabanumzana ba ku zalwa nabe zirotsha, a se be zinkulelwana za kona. Intombi ka yimi ineikane ne nkosi. Ba nganyulawa izikulu emkatini yabo.

This is the practice with all amakos' ohlanga, done to prevent anything in the nature of an umbango later.

A Kwa Zulu wa ye zi beka ngamandhla (njeng'o Tshaka, no Dingana). Ba be lobola ngefa labo ka mandhl' abo. u Senzangakona wa ye beke u Sigujwana – I dont know if his mother was lobola'd by the whole Zulu tribe. It is, I know, the Zula practice for all the tribe to lobol' inkosikazi.

42/30/15

goes in on 42/30/9

X Ngob' u Sirazo waye vunule nge gwalagwala, umgabi e vunule nge ndhlazi. Eseti u Tshaka "Ikon' inkos' ek' i vunule nge ndhlazi na? Inkosi nans' e vunule nge gwalagwala. This was apropos of his order that each party was to vunula ngempohla yenee yo ~~to~~ mkosi. Balake ba vunula ngayo.

Ku Mr S. Nyongwana. Sent same day

Oct 1.11.11.11.

12 April 1916

Ipepa (Ilanga) (li fike kahle) ~~e~~ le sont' e li dhulile (7 apr. 1916) ~~Ngi bukisisile ngoba~~ Ngi li fund' ~~nga li funda~~ impela ngoba ~~in~~ iloku nga li geina nyakomunye, ~~nga ku wela kwami~~ ukuba ngi wele ngi ye petoheya.

~~Ngi lu Ina~~ Inana ~~i~~ le Ilanga' ngo nyaka ~~ka~~ a ngi lazi. Ngo tshelwa uwe. Pakati lapa ku kon' i-cheque li ka £1. ~~Ni~~ Ngi cel' ukuba ~~ngi~~ u ngi ~~hlan~~ tumele ~~izinc~~ ilanga ~~la~~ la lez' izinjanga e zi isitupa e zi sa qed' ukudhlula masont' onk' azi ~~ku~~ ku ~~galwe ngo~~ tatel' ~~ekaq~~ ekuqaleni ku ka October 1915. ~~kube sengati~~ Dinali ya lawo mapepa i ~~hletshulwe~~ tatwe kuryo le e ngi ~~tumelayo tumelayo~~ yi fake lapa.

U nga kohlwa belu izincwadi lezo owa u kuluma ngazo. Sala-ke, Nyongwana, Imi, J. Stuart.

Socwatsha
42/item 30/p.10
f 10-4-1916

[10]

Now it was a tribal practice with the Nyuswas to use the oil of the castor oil plant. This was generally known among other tribes. It was because of this therefore and ~~because of~~ apropos of the foregoing incident that Tshaka was bongad in these terms:

Ogandagand' umbango ku ngo wa kwa Nyuswa
Kwa Nyuswa kwa ku ngabangwa luto, ~~kwa Nyuswa~~
Kwa ku bangw' izinhlakuw' emanxiweni

Putting out of Matshongwe's eyes.
Death of Dingana (per Ngidi 5.11.04)
(wanted) Socwatsha's Zulu version of Matunj
" ukubulawa ku ka Nomantshali.
Nongila (story of by Jantshi)
Story of Gengewa

Zulu Stories.

4 Mgalana + Mbekelo go to Jwide
5 Dingiswayo + Jobe
5 Tshaka's birth.
1 Tshaka + the heifers + snuff - see Madikane's version
4 The Nyuswa mbango. Sirayo + Mgabi.
1 Killing of Magolwana, the mbongi.
1 Bongoza's ~~deceipt~~ deceiving the Boers.
½ Ihlambo li ka Nandi - Ezintongeni near Port Shepstone
See Christian Cane's evidence under date 3.10.07
in Salmon coloured note book.
5 Komfiya's flight from Emtandeni to Tshaka + when called Zulu.
6 Incidents in his life. See also Mandhlakazi's version.
1 Story of Nkulumana per Lazarus Laba.
Of the man who was stabbed, left for dead - got into trance (per Mkando.
2 Sprinkling of blood esigodhlweni + killing of the Doctors by Tshaka - Ndukwana
3 Lukilimba's affair - Fynn's papers.
4 Story of Matunjana + his warning to Mpande. Flight of Mpande.
5 Story of the princess of Zihlandhlo's tribe who was refused by the Bomvu chief Zombane, and of how one Paper came to lose one of his toes.
5 Visit of Mr. T. Shepstone to Cetshwayo after the battle of Ndondakusuka (cir. 1859) - Lutolunis version as reported by Socwatsha
49 pp. 2 Ndengezi ka Kuzwayo. (Socwatsha)

15
4(a)

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42/item 30/ p.16

11-4-16 (probably by Sowatsha)
amatang' ezinkomo.
Sinagumbini onk' omhlabati
Nhlevengas did not keep cattle. zi si
bangel' impi.

|| Tshaka never jubad yintombi. It was
Dingana who did this

Tshaka directed his troops not to soma. & ngoba
yintombi zi zed' abanti bak' amandhla
bahlulek' ukukwel' izintaba. He would
grant permission for a time & then
withdraw it.

amehl' amhlope! hlopeza
when greeting those who have returned from
impi one says amehl' amhlope, not
sakubona. said because he has buya'd
emhlope ie, not been killed or severely wounded
by the Enemy. ~~would be said to~~

|| It was Dingana started ukujuba custom.
umsweli = a man not married whereas
those of his age are married.

~~Ee~~ inkomo ye gabe - uhlab' inkomo wa
yenz' igabe - ie a beast killed & eaten the same
day without being taken to a hut for the night.

[16]

File 42, item 30,

pp. 16-17.

11. 4. 16 (probably by Sowatsha)

amatang' ezinkomo.

Sinagumbini onk' omhlabati

Nhlwengas did not keep cattle. zi si bangel' inpi.

|| Tshaka never jubad izintombi. It was Dingana who did this

Tshaka directed his troops not to soma. & ngoba izintombi zi zed' abantu bak' amandhla bahlulek' ukukwel' izintaba. He would grant permission for a time & then withdraw it.

amehl' amhlope! hlopeza

when greeting those who have returned from inpi one says amehl' amhlope, not sakubona. said because he has buyad emhlope ie, not been killed or severely wounded by the Enemy. ~~would be said to~~

|| It was Dingana started ukujuba custom.

ya Dulana lombolo tall ngang' isidulo

What was the nature of land tenure in the various independent tribes - were men in these tribes subject, as under the Zulu regime, to being smelt out & killed? Was not tenure more secure. & what was that tenure?

How was it tenure varied under the Zulu Kings regime

What would have been the tenure had Europeans not come till 50 yrs later than they did -

The effect of Delagoa Bay on the Zulus.

Land tenure generally.

Native States

What is it Natives most appreciate by belonging to a state of their own, as apart from European control?

Were they formed in a state would they not fight? with their governors, especially on their subjects going to Konza the Euro p. Govt.

Land tenure. Izibongo - Have all men got izibongo?

When are izibongo uttered?

Wen'o wa kula be libele & other like these - Collect.

4(a) Konlovunaye.

Izikuleko zamakos'ohlanga

16 Luhlang'olu kulu!

17 Luhlanga lwezwe!

4 Nkosi! Nkosikazi! Nkosazana! Nkosana!

3 Gumede!

2 Ndabezita!

1 Bayede!

23(a) Mana nkosi!

10 Ndhlamadada!

11 Ndhlazita! Ngasita! (eater up of Enemies) Ngasita is a shortened form of the word.

5 ~~Ngasita~~ Ngonyama!

6 Silo!

22 Wen'owa kula lelibele!

23 Wen'o ngang'ezintaba!

11(a) Wen'omnyama (even when of reddish complexion)

12 Sinakade sezwe!

13 Sinakade somhlabati! (ie. like a stone).

18 Baba, zulu elipezulu!

8 Ngwenduna! (ingive yenduna).

24 Tukuka, silo! ubengang'ezintaba.

25 Tulutka nkos'ubengang'ezul'elipezulu.

19 Wen'ongang'olwandhlwe

14 { Nkonyana Zinyane lendhlovu! } said to Princes

15 Nkonyana yesilo! }

4(a) Ndhlovukazi! said to a Queen

u Sirazo ka Mapoloba

umugung'u gube, onjeng'olwandhle,
Lona kuze ku se lu gubelana.
i.e. roaring at one another

---

20 Nyon'i edhl' ezinze!
21 Bayade! wena wa pakati (kwomhlana ne mbeleko)
(a man who is in great favour with the king would be pakati kwomhlana ne mbeleko, pansi kwomsila we silo.)
7 Mnguni wa keti! (Zulu tribe sibongo).
(The Swazis speak of all the Zulu people as abanguni.)
26 Wen' ongang'amatunz' ezintaba!
7 Adhlal' uselwa! (who eats uselwa after it has been cooked

Izikuleko zamakos' ohlanga. i.e. the foregoing.

Superstition..
uselwa does not vutwa if cooked by a man just appointed Chief, his father & grandfather se not having been hereditary Chiefs. The selwa only of an inkosi yohlanga will get cooked i.e. get quite soft, whilst the other remains hard.

Baba, Lang' elipezulu!
Zul' elipezulu!
Wena, wohlanga!

(ngoba wa dabuka pans' ohlangeni — ~~a wam the~~ a reed burst and ~~that~~ a section of humanity came out of it, another section sprang from another reed, & so on for the rest. All came from reeds. But they did not all spring from one bed of reeds but from a bed of reeds in the districts they respectively occupied ab initio)

u ya bongela. i.e. he is singing praises
u ya zitsho.

when king gives a present he is bongaid by an imbongi. He is given itwani to eat with ~~umlo~~ inanzi yalo — the ~~the~~ inanzi is umlomo were twani — That is the isito ~~sa~~ mbongi. If 10 cattle killed, every twani would go to one imbongi ~~if one~~ if there is only one, but they would be divided equally if there are 3 imbongis of equal rank but imbongis were usually of different rank.

~~The imbongi sang~~ When one hears praises being sung out he concludes that the king has

Story of the princess of Zihlandhlo's tribe

Who was refused by the Bombu Chief Zombane, and of how Socwatsha's father Pafuri became to lose one of his toes.

[Ababa kuti] kwa sek' intombi, udade wabo ka Gwabe, wa sembo, wabo ka Zihlandhlo, ya yo gana Ema Bombini, i bdekel' inkos' *N'Zombane. Ngob' intombi ye nkos' i bi gan' eny' inkosi. Wa fike wa g'ala. Ya bu[illegible] ngob' ifelwe ngo mlota. Bafe se be zw' ababo uku[illegible] ku gan' e/ka Jobe (ka Mapela ka Mnyanda, wa kwa Sitole), e yakubo y'aliwe nje, ngoba ka tando' e/ka Jobe, bala. i mgane ggde, wa ifi bbala. Ababo bafe. Ha! kanti w'al' e yakiti nje inkosazana, we tembi uku ba e zo tab' intombi ka Jobe! Da se bafi a ku g'atshela' ilanga lo mtimba, o zo fika ngalo' e ma Bombini, o peem' e batenjini. Kwa paku' izinhloli zi yo lalela ub' izo pema nini, izo zina. Bafi zwa ke ilang' e za ngalo, izinhloli zi ka Zihlandhlo. E se yi hlonè' uZihlandhlo. U se yi paka U zeti "Ngo ka ngizwe mabandhl' inkosi, = ni ya kuba no ba ni kalipile ni ngang yem' uZombane. Nkosi ngumu ne ntombi yake, le a yi tandayo. Ni hlanganisele konke no mtimba, a ka[illegible] a peze uku ti. E ya kwa ter wa y'ala ngani.

*usually spelt without the N

Ndwandwe informants:- The principal one was Sokwe-
-bula ka Mkobiso - of the Swazi race. He was
of mkulutshane regiment. He told me he
Hlasela'd kwa Mzilikazi. He saw Tshaka
with his own eyes. My father Mketshengana (deceased) also
gave me some of my information.

58/24/31-56

15.4.16

Soswatsha ka Papu. (now approximately 64 years of age).
In old days, it was customary for very large kraals
to be constructed. This was done for mutual protection
against sudden attack. These kraals were called
amanxeluma. Hence they were really villages. These
people lived together in large numbers, and
although the district was a small one it supported
a large population.
The districts said formerly to have been occupied by
ama Ngongoma, ama Nyezewa, & ama Bhadi, which I
know well could not nowadays support all the
members now living of these respective tribes. When
I argue these with members of our tribe they point out
that formerly there were no small kraals, there were
these great amanxeluma. Hence though the old districts

may be too small yet, with the closer living in amanzelumas they would be capable of supporting a much larger population.

A feature of Zulu government is that the abanumzana living under any given chief all exercise proprietary rights over the land they occupy, so much so that if a new-comer applies to live under the chief and give him his allegiance, the chief is obliged to make special arrangements with the particular headman on whose land the man wishes to live. The headman in question will object to accommodate the new comer unless he submits & konzas the headman himself - policy which means that he is then staked to & acts as intermediary in all matters between the new comer & the chief. The chief ~~is~~ does not own more land than his kraals happen to be on, hence he must apply to his headmen if he wants to locate a newcomer on any part of his tribal domain. The land, as a matter of fact, all belongs to the King, but the headman of each tribe have rights which in practice are greatly respected. It is very rarely that a chief goes counter to his headman's wish & forces a new comer to live on a particular piece of land not already his own,

or nominally his own.

His procedure must be clearly noted.

Many of the abanumzana have occupied the lands they live on for many generations.

There used to be serious quarrels about land & these would be referred to King if people had got hurt. In course of inquiry the King might ascertain that a headman acted as dog in the manger, or as the king put it u lahl' isihlangu sami na? Ati: i kon' iwatoda e t'i fika ku mantie, i twel' umtwalo, i hlom' isihlangu sazo, iti, "Ng e tulene" be se kutwisa "D hleula" na? Kutengqtahuiso ukuti "Etula" na, "waka lapa" na. Kente wen u ngambe l'ingabo e ngi yembetego na? (Ngoba izwi la kwa Zulu ukuti "amadoda, ingabo yo kwembata) A be se u yaka njalo, ukuba ze ku pendul' inkosi. See p. 34. for continuation.

"Utshel' o ngatshoyo,
"mlom' o nga "teti manga } said of all Zulu Kings.

The practice was, say when impi was called, for the messenger to shout from some hill what the order is, adding the foregoing phrase. This must then be passed on from kraal to kraal. People begin to move about & that & unusual sight itself suggests asking what it is about. Hence all come to hear the order, although not original heard by more than a couple of kraals. The responsibility devolved on these to pass on to others. In Natal practice is for every individual to be warned personally

umhlandhleni = iqinsela ze nkosi (always with the king)

The, Sobwatsha thinks, is due to ukubusa ie. a too lenient easy-going government.

If man, as said above, acted as dog in the manger, the King would answer on the lines above mentioned (p. 33), whereupon ~~peop~~ action would be taken on lines suggested by the King.

No complaint about not granting sites for people to live on was taken to King. It went to him only when it had assumed a criminal aspect ie. a fight had occurred. It is then only that King would deal incidentally with the land question.

Nang'a Sotewatsha
te Popu bo!
mangane
kutezwakala.

uvel'enkosini; ufikamile; uxoloxolo

said of a man who, when shouted for, at royal kraal, fails for some reason to answer to his name (perhaps goes off deliberately to rivers to wash, whilst the calling goes on). He does this (perhaps girls have arrived from his district with food) for them to see what a man of importance he is at the royal kraal. They would then speak to one another something of the foregoing nature.

~~Hook~~ Any man who was called nga perzulu, nga senhla was most respected & feared, lest on his he should tell tales about people to the King & get them killed. He would consequently assume great airs on getting to his kraal from the very fact of its being known he had been called ngasenhla.

A girl hearing of a man being called ngasenhla would balekela him, lapazi jetsheways, even if she has not been engaged to or courted by him.

Entered Book of Stories.

15-4-16

Statement (per Socwatsha) from Lutoluni ka Luces, wa kwa Lamula. Lives Mbikwe pantsi kwe Qudeni. Regt – umdhlonyove. Ch: Mtshiniwe.

apropos of Sir Theophilus Shepstone's visit to Zululand after Ndondakeesuka battle:–

Read in connection with this Statement Natal Mercury 24.3.16 p.5 col. 2

Read also what Senzu ka Ludweba says in his statement 26.5.12

Kwa kem' a Somseww waya kwa Zulu, wa wela nge las odkhlokweni, otekela, sie gond' emtonjaneni. U'gale nga ku mpande kwa Nodwengu; u mpand' e se kona. Seti ku mpande "ngi fika nje, ngi zo ku kalela nga bantabako a ba pele Kondakusuka, ngoba pela abany' abantabako ba balekele Kuinina, kange na onina, onkako. Kepa ke mina ngi ni pete nyoke, na ba bulel' abanze àbami, na ba bulewe yo, àbami. Ngi ba kalela banke. Kodwa ke lab' ababalekele ki mina ba bulawa indhlala, indhlal' embibi, lapa ko mukako. Indhlala è yo kudhla, indhlala è ya bantwana babo aba sala lapa. Ngoba ba ku mina nji, abāko. Kodwa ke mina yibo yise wabo bonkana, ngiti ake khelelwane no nyo mina ba ya kala ba kalel' abantwana babo. Nabantwana lab' a ba ku wona baya kala ba kalel' onina. Wati ke "Ngi ya dhlula nje, ngi ya ku tetshelwayo, naye ngi ya ku mkalela. Wati ke u mpande

"Hambake u ye ku yen' u Letshwayo. Ake yi ngami abantwana bengi yo ku nikela, nezinkomo zi kona, bengi yo bapa. Kuhle ngoba u yo kala ku yen' u Letshwayo." Wati Nawe u ya zi ukeuba inkunzi i ngabandala i ya kuluwa itole layo. Wahambake u Sonsewu. Waye wa fikake ku Letshwayo. U hamba ne nduna yak' u Ngoza, na wadoda a kwaba [a engo nga wa biza nga ngapan' abo Lutoluni] Wafikea fata ku Letshwayo wa tata ka nje: Wati, "Mntanami ngi zoku kalela, ngiti' u file nga banta baka yiklo." U se tula nje ke u Letshwayo. A nga gal' a li yabe u Sonsewu lo ku land' abantwana. "Ao! ne zaluckazi engi klala nazo e Mgungundhlovu, onyoko, ngi bika yona, se zi buleuve endhlela' wenz' ize lo ku ba eelel' izinkanso ku Letshwayo. U sele ke, Wo! Bas' abantwana ba ka Monase, o Batonyile na? Uti ke "Nang' u Ngoza o tenyuve ngo nina a ba bonele, a ba fe konzele. Ese ke u le tshwayo: Nans' endhlini, esi godhlweni

U se seka-ke u Ngoz' e yo ba bona; inceku
i yom kombisa. U ze fik' e ba bon' u Ngoza.
U se kukeema ke nabo, e konzel' oxina.
Izinceku zi kona, lezi zabantwana.
(be ukoxi). Le zi ba mreba (mrebalo) em'bili,
ngob' e zimy' zi lalelel' u Celsthwayo, ezinye
zi lalelel' umpande. U se bulaya-ke
u Ngoza-ke. Kodwa amazwi a ye kuleenzwa
u Ngoza na bantwana, u Lutolwani ka
wayanga.

U Celsthwayo u zeti ku Somseewa Hamba-
ke u yo ngenisa, se ngi yo tshel' amadoda,
akeva kuler. E ze yo ngenisa-ke, ezingolani
yake, la' ku kungeleu' izinyola.

U ze bulawa-ke u Zulu nge
langa e le tshiwayo u Celsthwayo
ku bantu ba kwake. Ilanga la
tshona la linye.

Ut' ukub' a bezwe u Somseewa, ezi-ke
a be ze fik' a t u Somseewa. Ngi
cel' abantwana, ngoba be ngi yo kala
nje, ni nga banii nonke. Le ndaba

yokubulalana kwenei, angi yingene.
Se ku ganuk' u Tshwago. u zeti Sukuma
Ngoza! We ma (Ngoza). Wati "Lap' esi-
sa bhleleni wa u landeni?" Waye zeti
u Sonsewu "Hau! Kanti wazijela
ini, unganti wa cela na?" Utike ku u
Tshwago "Tula wen ta m Lungu, a ngi
kulumi nawe, mina ngi kulumela na
bantu ba ka baba. Da gcwele kuwe
nje, asi baka, a bámi." Wati "Ngi ya
bheza Ngoza, ngi l' ubulandeni?"
Kwa orla yen' u Sonsewu. Wa pendula
wati "Uz' u Ngoz' umpikelele nje,
ut' u be landeni!" Wati u fike wo ami
esigabhleleni? Wen' ut' ubeyo gonda'
izinlombi, o dadewenu na? Izinlombi
z ji tshiya zi ngak' e mgungandhlovu
na? Waye ngayi l' ukuyogonisa.
Waya ayi l' ukuyo kenzel' onina.
Seku vel' abantwan' o Hamer,
no Juwedu. Sebeti: "Sezwa kuteiwa
ulandi' abantwana. Ngengabani
ahl' alwe ahlal' o mamye Ngd' amuniki,

Ulonsewu

Uti "Tulana Hamu na ziwedu. Ngi pendula
nje, nani ngi ya ni pendulela. Kuzati
ki ngomuzo ngo tuke se ku fika
nina Kimina niti ni bulawuletshwayo,
njenga naz' izigqoza zi fika kimi
zi bulawa. Ngomuzo ku ngani."
Se ku kal' u bonopo u seti "Mina
mlungu! Ut' u kand' a bantwana ka
monase? Kant' abantwana ba be
hulelana njena Wandakuseka, ba
be bangani na? Babe nga bangi
bon' abantwana laba na? Kei lon'
et' imin' inkosi na? Wa k' vela ké
to onamandhlo na? Wamahlela
na? Wa letalak' ifa na? La bantwana
ba kwabo kwambuyazi, umyungu,
unga ba tola se fele.
Sebu u bonsewu u seti "Qa!
Zulu: mina be ngi zo kalela
u letshwayo nga banta baka
yise. A k' ngi mbuna yo.
Homa kwa kwahlelelo u letshwayo

nga ngi yo kumamukela No Mbuyazi
ngi dhlule ngi zomkalela. No Mbuyazi
ukub' a~~ka~~ kafanga, kona e be
ti kimina a ngi melekelele, be ngi
nga so ze nga vum' ukumelekelela.
Nawe ukuba wa y'ahlulela wena,
wa ba dlekela kimina, nga ngeze
nga kwelekelela.

Ku vela yena k' ulelshwaza
Ngi ya baza Ngoza ngeti ubulondzi?
E funda lona lelo ku Ngoza e se gagazel'
~~Bengati~~ u Ngoza e se (shows friendship, gesture) "Ngani ngi ke ku tshela na
ukuti u Ngoza u be~~ya~~ nga yo Gonis'
ulombi na, ube~~la~~ yo konzel'
onina na? Fut' ecelile, wa m vumel'
um age na?

Useti ke fut' u lelshwaza "Tela
Inlanga, ka ngi kulegumi nawe,
ese tsak' amate. U zet' a nga hle
ngife kange. (amat' a be ka nga
ku yen' a sonsewe e dreze kwa ke)
a be zeti ke a sonsewe: Haew!

(Kwa Sotshangana)

Ngi m pan' u Nzibe (o ffole' x

here insert piece on p. 45 &

a form of swear - using the word panda one dead.

kwa Nbk Sa yakaya = where arm about, as indicating direction in which any great thing might come from.

Do wena, u nga wu bela wa ini wena u
se ndaweni yako njesa? Ungez'
Ungaz' utsho kuniina, mina nge
hambile ngez' endaweni yako na?

Utiko: Wo! Mina mfana ka Mpande,
u yaz' ukuti u ngi fel' amate nje
u zuganiyile, u zu nyakene (ngoba
uyambona, ubekeni naye, ba bukan'
enehlwini). Uti: Uya bona ke ne
pisi e li bulal' izinyamazana, e
li bulela yonk' izinhlobo zezi nga-
mazane, nezinbila ezinsenga, ma
li bulel' inbil' emhlope umezi
wake u ngezo wa benga, u nga fa.
Na bulelo pisi futi li nga kuli.
Mina ke ngi yinbil' emhlope.

Nbk 5a hawo Kwa mbila mhlope = Nowhere, as there are no white rock-rabbits

Wat' ukuba u ba ngi belele lapa,
a bafana ba nga Sameka yonk'
indawo, be fun' ukuti ngi le
mbil' emhlope, lap' ifele kona.
Ku kulunyawa njalo ukuti
ubutene u ngang' ezibi, uba

m kake pakati, abaneye baya giya
lapaya, ba tshaywa izindawa ukuba
a etand' ukuson dezela. Ngob'
izindawa azi tandi ukub' amabat'
azwezele zi ngatshela ukuti a
menz' ukuti. Kuti kwenziwa
nje, ze kwenziwa ngezwi eli
pem' enkosini, izindawa zi li nik'
amabato.

Loku landw' izinkomo. Sokuteiwa
Nasizinkwa zako Mlungu, o zo
kanib' udhla pona endhleleni.
~~Kaza bako izipiwa~~ omka Mpande
~~no~~ o Maggeselele, &c.

Kuto, e ngi li tohizileyo, mhla
usonzewa esa zoli' ukufika,
wa hlatshiswa uletshewayo. Ul
ze nikwa ~~izi~~ isinkwa sendhlela,
u ke wa pekelwa, be nga ka
kulunii.

Ukutoleni uti be zeka lapo
Kusasa ba hamb' utshitshi, a
baze ba hamba nga ndhlel' abeye ngaze ngoba
ba wel' e Dhlokweni. Se ba nel' ukudundeba

a ziko leze o bu zi celel' abantu bako;

emtonjaneni, se be gondana ne talêni, esikaleni
se Banovu, se be tshon'otukela. Ba Izibuk
veni ba kwelanga nge lo Mtambo. (name of it) Ba ze
begondê nge ndhlel'e dhlul'emgungandhlo
vana, se bez'emgungandhlovu.

Ut'ufutoleni wat'ub'a kamb'alonsewu
izindawa za o butana emnyango
yendhlu yendawa u Nasipula. Kwa
xoseva yona le ndóba. Bati Nau!
sicilokazana se ne zebindi! Si ti ingati
se'ya bon'ukut'inkos'isitekatele,
si dhlule si ya kuleuma nje. Si ne zebindi
kabi. Omanyê wa ye yo bon'u fuler e
butene kangaka, a ngabe e se wa
gub'amazwi'amanêngi. Si ingati
ne nkosi i si tekatele, a dhul'a kuleuma
nje. Bati ukuba u lêtoheva ingati
u se tekatele, e se li gubil'igama lo kufa
"A ngifekanze"
a dhlul'a kipi izivi lokuti mina
ngi qinbil'emhlope". Onke la mapapa
o munge waye nga pa ku wakuleuma.
U wakuleuma ngob'e ne zebindi, e
nge sabi. Ka nal'uvalo_Ka kuve sab'ukufa.

= indistinct recollection

nga bon'ukut'uya mfunifeza, soka udaba o lu dala. ukuba o many'anga kaki.

Ba babaza konke, ba fakan' indlovu. Dale Nau! isilokazana si ne zibindi!

Ufutoleni uti ka waz' amafasi' a ye kuleungwa u Ngoza esigodhlweni, ngob' izinceku za zi mbulale mbili. Kumbe waye ba'tshel' ukuti a bege ini? & Ufutoleni u calsharpeswa ngu ukuba u letshwayo waze m vumel' u Ngoza, ukub'e se m vake njena uba uzwe izwi lini Mz e li kuleungwa u Ngoza, loker ba be vumelene ukub'a yo ba bona.

* Ufutoleni upuspatile u Masipula. uMasipula u pendulile wa ti "Haye! Dhlamvuzo. Haye! U ya li bulal' izwe."

Umpande wa ye ngeko, e kwa Kodwengwe (enga sa kambi: Ngiti kwa butaneku' Ondini, kodw' umuzi ka ngi we bezanga. Kodwa kwaba s' emahlabatini.

Ufutoleni waye kon' impela uti la ku kuleuma u Celshwayo no Somseewu.

Ufoin p. 41

Story of the princess of Zihlandhlo's tribe

Who was refused by the Bombu Chief Zombane, and of how Socwatsha's father Pafuri became to lose one of his toes.

[Ababa kuti] kwa sek' intombi, udade wabo ka Gwabe, wa sembo, wabo ka Zihlandhlo, ya yo gana Ema Bombini, i bdekel' inkos' *N'Zombane. Ngob' intombi ye nkos' i bi gan' eny' inkosi. Wa fike wa g'ala. Ya bu[illegible] ngob' ifelwe ngo mlota. Bafe se be zw' ababo uku[illegible] ku gan' e/ka Jobe (ka Mapela ka Mnyanda, wa kwa Sitole), e yakubo y'aliwe nje, ngoba ka tando' e/ka Jobe, bala. i m gane ggde, wa iyi bbala. Ababo bafe. Ha! kanti w'al' e yakiti nje inkosazana, we tembi uku ba e zo tab' intombi ka Jobe! Da se beti a ku galo' e/ka Zihlandhlo. U se yi hlonè' uZihlandhlo. U se yi faka U zeti "Ngo ka ngizwe mabandhl' inkosi, = ni ya kuba no ba ni kalipile ni ngang'eem' uZombane. Nkosi ngumu ne ntombi yake, le a yi tandayo. Ni hlanganisele konke no mtimba, a ka/3 a peze uku ti. e ya kwa ter wa y'ala ngani.

* usually spelt without the N

A sè yon'e yo umuntu, nayo z ye nkozi. Ya
pumake ùnpi, ya hamba. Ba wu hlanganisa-
ke umuzi, lapa kusayo. [Ebeba a pasi,
lap'aye ngakona, wa bon'] [Ba gala ngo ku-bon'] izinja zi puma
nga pakati nge sikaya, zi dhlula nga pambili
[kwabo] [Ba] [kwake] & [ela ye] se bon'umuntu e landel'izinja,
ku izinja ngapambili, e landel'umvakazo.
Ba ba petele-ke. Ngob'umpi i be wu hlanganisa
fyd'umuzi, i nga fal'i ngane ngapakati,
ngoba be bon'ukeeti'ga, ku zahlwe kakulu,
funa si gwazene podwa. Ke ku ngati
ukukanya kaneane." Ukwenza kwumpi yoke,
ne yaka dhaka, ngob'i ngeni ebusuku a
yi bonani; be luka se be gwaz'abakubo,
a ba fanuka ngalapa kwo muzi. Ifyeza ke
wuanga leyo, e/ka Nzombane, e pot'umuntu
ngeng'omngana. Iya ba bona, se be zedwa.
Ba ye se tatel'ukeeti. Ba yi gwaz'amahlanga;
kayi cibanga noku yi ciba. Ba yi gwaza
wa yi gqda. Ba sebe hlanganisa, se be
ngena ngapakati ekaya, ngoba se/ku
mpondozankomo, ku gamb'ukukanya.
Ba gwaza ntombi, ba gwaza ndoda, ba

with long plaited hair

garaza nfazi, bagwaza ngane; ba tshaya ba bugo.
Ba garaza ne ntombi fle e bi zo gana ka jobe.
Ngo ku ba Sotula kwabo, se ku fume ne langa,
se be ceing' izidumbu. Se be yi bonaike le ntombi
akuti nansi lapi ifele kona; i si file. Se be
yi rudula ke bego yi kons' odongeni, be
seeleni kwo mezi ka Nzonbane. Se be rudul
ezinge ke, se be zi ponza nga pezulu kwayo.
Se le ze le geval' udonga fana, l' Umtimba
wa ku mningi u zo gani s' iwikozazana.
Yona (ie inkosazana) yona nga geena nga panzi. Bati ba yo ke bezwa
be 'tatululwa, be fana yona nga panzi,
ngobia pela ba zali lapa be leenguez' odongeni
ba nga yi boni, ba bon' e ba fowabo. Se be
zi hlake izinkomo lezi, lezi a se bonguwa
ngazo ezihlanthlo. Isi ya bweyake impi.
Se be zwile-ke uket' izinja lezi be zi
landela yon' inkosi ka Nzombane, ngoba kuti
zi lele wa pup' impi impi imnguaza, wo tuka wa
vuka. Ba se yo vus' inganga yake, a se yi
tshela: "Ngi landela ne meti yami". Kanti
inyanga le, ubab' u yi guaza nje, i bi landela
ne nkosi. Kwala kaneane ukuba im-

ngoba kankotana
azi ba
iwi?

fice yen'u Nzombane, Ngoba izinja zake
Ja zi mlandela, ba zi bona. Uyena yedwa
a ba nga m bonanga. Ngoba naye à ba
m bonanga akeuba kuhlwile. Nas ezidenjini
a be be zi bulala ba tol'umbobokazi yedwa.
Ba be sa ezi funa ukosi ezidunjini a baze
ba zi tola. Se be bon'ukuti ukosi yegile.
(Se zi ketwa pelo izingwazi, ngoba zi hamba
zokwa. Se zi nikelwe inyanga ke, e za u
bélapa, u Gabazana, owelapi izingwazi
ze zimpi zonke. Ya buyake wupi ya e
Embo. Ya buy'i jabulile, ngoba be
bulel'intombi e yahlul'eya kubo. Bati
kodwa be si yo jabulakakulee "kuba be
si ba bulele bobabili ze ndoda yake,
u Nzombaine; azi a peze ngonuso."
akeuba ba fik'ekaya se z'elatshwa
ajal'izingwazi lezoke. U se ba poteela,
u be se ba dedela nokudhla a kade
be nga kudhli. Ngoba i kon'impam'
a ba nga yidhlisyo uma be nga k'elatshwa,

ba potula. Àba ledhl'esu. À ba wadhl'amatumbu.
Konke kwa ngapakalí kwo mbilini.

Ubaba, seku imnyaka nje, wa gula, kutiwa
"igengo, wa gava' inyanga ka Nzombane, ke-
la pekanga". Kwa pindelwa ku gen' ulyabazana
lka pinda. Kwaze kwa buya kwo af' izwe
la s Embo, li bulawa u Dingana, mhlana
kuf' o Sambela no 'zihlandhlo, be bulawa
umpi ka Dingana. Ngoba o Sambela no
zihlandhlo ka ba bulawanga umkuklane,
ba bulawa umkonto.

Ubabanga leyo mpi waye gwaze kakulu,
abant' abaningi (umpi ka Dingana —
izikhosi nombelebele). Be lateka wa fuleke.
Kwati ababa e se se lungwini
(ngelinyak' emnyezi, seku bus' usonweu)
la m vuk' igengo. Kwa se ku vuluk'
amazwane onyawo, enganeka. So li
zwane dhla bel'eli landel'elikulu, nga kwe lesi
lesi
nsele, ku li tshokotshela, kuze ku fike
pansi kumalambo alo, lapa li mile
kona. Se ba hluleka (izinyanga)
nge zihlungu, ngob' ekala a jeluke, ku

wihliziyo pakati iti fanafana, wkleziyo
ineanyanyana, iti a i pele. & ku yo
'belwe' inyangeni. Iti "u vukwe iqango
uPapa. Inganti wa fwazi' inyanga ka
Nzombane na? Wa latshwa ulgabazanâ
na? Kwa breya kwa pinda kwa vuka na?
Wabeye wa kwe lapa fut' ulgabazana
na? U Gabazanà wahluleka kona
kuzala. Una ba bazi ba be yo zenb'
eny' inyanga yesibili. Mi nake ngi nuk'
uNgoyana. Ngiti a ku yizwe ku Ngoyana,
o wa yelap' izingwazi zi kâ siraya
(wa kwa Nyuswa)". Kwayiwa ke ku
Ngoyana. "uNgoyana wa fik' ekweni.
Wa m elapa, wam elapa, wa fodeka
ntambama. Wati ngi yo kuya kusasa
futi (amezi wake ù sedwze). U ya
fika kusasa ka zâ yizwa' imbubuzi
(kutshiwo nga umuntu ngqina) uku ti
"ukubabula" kubekungu Kunjani
Papa na? Uti "Ingati' ufika nje nawe
ng dhl' ukudhla na?" Wati ngi lal' ubuto

ie groans or grunts, as in great pain + in Eschaustion state

ngati zũ (or zwi)". Kanti soka ukusinda kwake
njal' ukupela. Wa sind' ukupela-ke, loku
mina wa ye ngak' kangi zali. Ukuyani
ke se ngi zi bonela ngamehlo nje lu ngeko.
U se yi Zulu ka le ndaba-ke, le ya s'embo.
Se ngi zi zwela, ku kuelam' ubaba ugobo
lwakes.

zwani or zwana?

---

e a long story

Kude ukuciteka ko baba ka Tshaka
(u Tshak' ebulel' amakoo kuya ngongoma akiti) be yo kons'
embo ka zihlandhlo. u Tshaka wati
ka zihlandhlo "u umnawe wami, ak'
usigodhlo". Ngoba wonke amakosi a e
balawa u Tshaka abantu bawo, aba
sind' ekufeni, nabantwana bawo,
aba sind' ekufeni, kwa ngenxa yon'
ukosi, bale hamba ba yo kons' embo,
kuz ba yo catsha nga zihlandhlo, ngoba
nang'u ngumfowabo ka Tshaka".

not used in Zulu Reader

Izintandane za mako'onke za baleka
za yo catsha pansi kuka zihlandhlo,
ekwapeni. Zi ze za vel'obala mhlazane
u Dingana e e bulal'u zihlandhlo. Da
ezwa zwa kobana ku balawa u zihla-
dhlo, u Dingan'o xabane na mebuna,

Ya boboka le ndhlela ke yo kuza e Bodwe (Natal), be za e kuza e mabuweni. Ba fika se ku kona olwoh lo no Mbuyazi, no Pobana na banye a ba fika no Pobana.

17.4.1916.

Story illustrating origin of ill feeling between tribes

Kwili ka Sitsidi, ch. ngolombani.

Uzihlanzhe wa hlaela kwa Nxamalala. Wa kiph' isi Mahla. Wa zi nik' umkoro we sinxele. Wa kiph' u Mngenela, wa wufaka lo mkon' okuleponsa. Izi Mahla za yi funyana kugala. Ya yi guaza yeza nazo, ku Bezwazo'z ya kwa Nxamalala. Kute kusasa wa y'z kiph' u Mngenela wa wu bulisa ku lomkoro, wa u leta ku lo wo bunxele. Ya funyanisana. Ya yi guaza ya mu ka nazo. Ya i tel' emabeleni e bomvu ka Mjumbana (izimfanda ezi sotukela). Ya banjwa izi ribe ze zinyamazana, ze zi tambo kwa ku cuke bon' abakwa Nxamalala.

File 9 item 26
Stuart papers

KCM 23413 FILE 9. ITEM 26

23.4.16

Questions to Souwatsha.

What do Natives find most objectionable to being u
British rule, white man's rule?
Where do they find their life protected where it was not
formerly protected and uncovered where once cover
If a child is uncovered too soon, too soon exposed, it dies.
there not directions in which Natives are too quickly expo
by European law? What are those uncovering laws?

There is the system of witchcraft, divination. That wa
very extensively applied to Native affairs. Such practices
(e.g. smelling out) have been legislated against. What is the
effect of such action, and how are Natives adjusting themse
to the new conditions so brought about.

What is real Native opinion in regard to Christianity?
We are different races. We talk about the Natives. We susp
that they would fight us if they got the chance, massacre
as they did Retief & his party & tried to do at Durban. We sa
you smell, belong to a lower type of humanity, that you are
lower than the Indians, hence we resent mixing our blood a
yours through intermarriage. Even Europeans who cohabit a
looked down on. How do Natives look on our imagined higher
raciality? Do they believe us to be as great as we suppose
ourselves to be? What radical defects do they see in us?

Do they see any prospect of ever joining hands with us, of
our accepting them into our nationality, if so what are the
most hopeful directions in which this ~~can~~ is likely to be done?

Does it seem as if the Natives must for ever be a servile race
subordinate to the whites?

How would it be if Natives were permitted to establish them
selves in large states in S.A. under the advice of British rule

49/ctn 6/1-4

Stuart Papers File 49 (6) 30096

[17]

23. 4. 1916

Contact of Europeans with Native Races.

Socwatsha. Land matters - Chiefs.

What is cause of bitterness among natives is the policy of taking from a Native Chief land that is his & has been his perhaps for many generations and giving it to another Native. There are many cases of this in Natal & Zululand. Ku buhlung' ukutatw' abafazi be ndoda ba nikw' eny' indoda. Leyo ndod' inga file, i Ndhl' amabele.* And this giving away of land takes place on ex parte statements - the man telling tales being given the land. This latter happened in case of Bubula who got Tilonko's land & other cases.

* No suk' e file, ukon' umntanaki indhlalifa.

In Zululand Mr. J. Shepstone said, emakhlabatini kwa Sitshwila, e bute zonk' izikulu zakwa Zulu. Wati "Si tat' u Cetshwazo kodwa, nina buyelan' emazweni enu ni yo hlala. Nomfan' o wafelwa uyise a buyel' ezweni li ka yise, a pate lawo madoda a ye fuywe uyise." Dala kwenzeka loko. Wati ke "Umunt' o suka ezweni las' e Silungwini (Natal) i ya oti indaw' a yi tandazo a ye kumnikaziyo ogipeteyo, a yo kuluma naye, a ye cel' inxiwa lo kwaka. Noma e be inkosi yo hlanga esilungwini u yo fik' a fuywe umnikazo kwa leyo ndawo. A ngabi inkosi yo hlanga njenga lap' esuka kona.

No malimada (Osborn), o wa nikelw' izwe e linga neno kwo mhlatuze, a se be konze ku Rulumeni, wa fika wabeka lonalelo e latshiwo u Misjana. Kwa fika kwatsh' umnango o wa galis' ukudabula izwe la kwa Zulu. Wa tat' izwe labanumzana ba kwa Zulu wa li nika abase Silungwini. Wa li nikela u Hlangabeza (wakwa Ngcolosi) (e nezwe lake fut' e Natal), wa li nikela u Gayede was emakabelem e Natal

wa kiva Nxamalela
– e nezwe lake e Natal, wa li nikela u Mnyakanza, e
nezwe lake e Natal, Em voti, wa li nikela u Makongolo
ka Nondenisa, was ~~ka~~ e Matulini; wa li nikela
u Tulwana ka Nozaza, was e Makabeleni, o wa ye induna ka Landelisa,
wa li nikel' u Luzindela ka Mcgabuli, was e Makabeleni
induna ka Misjana, wa li nikel' u Mnikina ka Ntshongweni,
wa ye induna yak' u Mmango, na ye o was e Makabeleni;
wa li nikel' u Silwane ka Manzini, was e Mangangeni,
e induna yake fut' u Mmango.x Uba nika njalo lelo
izwe e labo ba kwa Zulu, ba l'akile.

x Wa li nikel' u Yamela ka Pangandawo, induna ka Malimada wa kwa Tshangu

Kwa citshe kwa vel' impi kwaba kwa Zulu, Beti
si kitshw' endaweni ye tu, enzeni?, lok' imali ka
Rulumeni si ya yi tela.

u Malimada wa ye kulum' izwi lona leli e la
li kulunzwe u Misjana kwa Sitshwila, wati "u Yamela
yedwa o yo tob' izwe endaweni ya kwa Zulu. Ngob'
u Yamela nga ye ngam cela ku Somsewu emgungundhlowu
– kuf' induna yami e nga punca nazo e Newcastle.
– u Sotamela, ~~ka~~ Kepa nga se ngi banab' u Sotondose,
e hamba nga macala ke, ngi ti ~~ab~~ ma be induna yami, ngob' u yen' o fund' imiteto
ya macala ka Rulumeni. Ngi m e tembile, e inkosi
yo hlanga, u zongi zondisa. Ngetuk' u kuba so
ku fik' abantu baso Sulu be kala be na manxeba,
be gwazwe impi ka Zibeba, e ngabeni ka
Sigidi, (lapa kwafa kona o Sonile ka Mbopa ka Nolizi
wa kwa Hlabisa). ~~Nk~~ Beti "Nkosi, lemp' e si
buleleyo e yako, si bulewe u Mandhlakazi.

siti e yako, ngoba be ku kon' induna yako u Sotondose?
Se ku fik' abanze ba se ba Qulusini, be fika be kala nabo, be bulewe u Hamu, e Rologo (umfula o ngakwa Ngenetsheni), nabo bati sifo nje ku kon' induna yako u Sotondose.
Umalimada wa kuzwa ukuti iqiniso ukuti u Sotondose ube kon' empini ka Hamu, nokuti ku iqiniso ukuti u Sotondose ube s' engabeni ka sigidi. Esezwa u Malimade ukuti u Sotondose lo u vun' uzibebu, ngoba ~~kuti~~ umnta ka dadewabo, u Kundhlase (~~zob~~ unina ka zibebu).
Esezwa futi ukuti ~~ub~~ uvun' u Hamu, ngob' u Hamu e umnta kadade wabo njeng' o zibebu u Nozibuku. Eseti u Mal: A ngi yi funi le nduna, e zo ngi hlinzel' izindaba. Ngoba lab' abantu a ba kala ngempi ukut' e yami ba qinsile, ngob' i b' it' i puma, induna yami i pakati kwaba. No man's impi should go out to which only ~~a man~~ ~~ons~~ his induna is privy & nothing — people will say that I know & am responsible, whereas I know nothing. ~~Sr~~ Mr. O. then wrote a letter from Nhlazatshe to Somtseu asking him to help him by finding an induna from among his police. If you send me a very satisfactory man ngi yo mkokela ngezwe. U se kip' u Yamela ke u Somtseu, u Mal: e nga magi, be zo qabukana kon' e Nhlazatshe. U Yamel' u se fik' e bongeka ke ku Mal: ~~Wezano~~ Waze weza nay' e Showe. Walwa

naze

izimpi zonke, ya kwa Dabulamanz' e Nkandhla ne ya kwa Ceza, ka Dinuzulu.

As regards the Chiefs referred to to whom Mr. Arthur Shepstone gave land, se ku fik' u tuli. ~~ut~~ U Sambul' i'bukulu ka Misjana la kwa Sitshwila. U seti Nonke naba se Silungwini a ni nay' indawo lapa, e ya ba kwa Zulu. ~~Ez~~ wati Gazede, Hlangabeza uma ni tand' indawo ngo kwa Zulu, esulani ngas e Silungwini & have land solely in Zululand. All these izindunas who have been given land, I know nothing of them. Ngaz' u Yamela kupela o wa 'tshes' i'bukulu lake e Silungwini. He alone would get land in Zululand, no one else & he would only get land occupied by few people. Of these he would become their Sphesiman.

All those given land by Mr. A. J.'s were deprived of their lands. Only Luzindela however was allowed to have land, for Mr. John Shep. stood up for him. Tulwana also was allowed to remain. Hlangabeza & Gazede were deprived of their land. Mnyakanya was transformed by Mr. Knight into Ndube's man, Ma'Kongolo was transformed into Nonzama's ~~subject~~, Silwana too lost his land & he was put under Siganandu, Mnikina lost his, he too was put under Sigananda.

Yamela ~~[illegible]~~ was given a large tract of land occupied by various headmen. On his Yamela's death, Saunders deprived Mgomo of the land & gave a huge piece of it to Mtonga (ten viyos of men). Other land was given by Saunders ~~of~~ to Mkungu. Another piece was

was given to Mfungelwa; another piece went to Sikonyana ka Luhleko; another went to Ntshingwayo ka Sikonyana; another to Ngwenya ka Majiya, another to Mbango ka Gaozi, & all that remained was a small piece that paid taxes at Eshowe. _ Yamela's grave fell within the boundaries of a farm.

There are many people from whom land is ~~ga~~ taken & given to others. Ndube's land has since been given to Mnyakanya, after the Bambata affair. Some of Ndube's people rebelled but he ~~konza'd the G~~ went to the Govt. Mfungelwa's, Hatshi's, Mpumela's, Mbuzo, Siganandas, Mtshingane, Luyindela, Matshana, Jinyongo, Siswana _ men of all these tribes went ~~to~~ but nothing was done to the chiefs. It was Ndube alone that suffered. It was first Saunders who gave land to Mnyakanya, & later Dick & Colenbrander came & scaya'd it. Be others of Ndube and their kraals were given to Mnyakanya who although Ndube's subject ~~[illegible]~~ made independent. There is very bad feeling between Ndube & Mnyakanya in consequence. Mnyakanya used once to be Ndube's man. Saunders' motive was that Ndube's people led ~~was the leader~~ in the attack at Dobe.

Ukwebede name of Ndube's people [illegible] with [illegible] of Bangalas

Natives strongly object to having other chiefs put over them when the heir of their own chief is ~~ex~~ living & excluded for no apparent offence. Sibindi for instance was appointed over Mesem, Ndhlovu's & other districts whereas there were in those districts men as good as himself who did

<<21-5-1916>> File 57, vbk. 2 pp.

70

ran up & got in among Zulus with his assegai stabbing right & left shouting ihloya! ihloya! (ie umhlola, umhlola) dialectical difference. He caused quite a commotion, but was killed & se ba'cekile kadwa ie after having wiped out a number.

ALSO PRESENT: MANDLAKAZI KANGINI

Svewatsha

Kwa Ntombazi kwa ku nga ngenwa, kwa ku leng' izinhloko za makos' emsamu, a ye wa nqum' u Zwide.

Umuntu nxa e xabene no munye, noma ku ingane yake, a seti "ahle ngize kona lapo ngi zo kutshaza, uti ku kwa Ntombazi ini, lapa kwa ku nga ngenwa na? A ngi ngene mina kona lapo, ngi kutshaze." Ukuluma njake, lo a xabene naze u kwenyi indhlu

There are very many people indeed who know of this.

No one used to enter Ntombazi's hut.

See Nbk begin 3.10.21 for full sect by Svewatsha

(21.5.1916)

(57/2/73)

73

<<21.5.1916>>
~~Stop, then on again.~~

1. Socwatsha said this afternoon that the tribe Mdhlalose was an offshoot of Zulu tribe, & spoke of it as abalanda, meaning probably that the Zulus took their wives from there. Kwa ku buswa-ngabo implying that they were one of the tribes on which the Zulu Constitution was based.

22.5.16 File 57, nbk 2, p. 73

Socwatsha & Mandlakazi

Re attack on Tshaka by Zwide.

The battle, after T. had retreated down Gcongco began about Sungulwani, but only in such a ways to harass & delay them. The Zulus did not actually fight – they kept retreating. When they got to Nomveve they had their great battle & again fought on Mhlatuze. That was the night of the "Kisi" pass-word – fighting at night.

M. says The Ndwandwes used the word 'Kwitshi', uttering it softly. M. says Any battle fought when dark, it would be described thus: si lwe ngo 'Kisi' kum nyama. M. says I never heard of a battle fought at night prior to the said battle between Zulus & Ndwandwes.

Ngangezwe refused. Sohayi is now blind and quite unable to walk. He has four wives. His kraal is about 14 miles from Mid-Illovu.

21.5.1916 File 57, nbk. 2, pp. 69-73.

Also present: Socwatsha

<In the testimony of this day's date as recorded in the original, the statements made by Mandlakazi are interwoven with statements made by Socwatsha. Where Socwatsha's evidence supplements information provided by Mandlakazi we have reproduced it below. Where Socwatsha is the principal informant we have omitted his statements: these will be reproduced under his own name in a subsequent volume - eds.>

69 Mzilikazi's *war* in Dingana's day.[13] The *army* was in charge of Ndhlela ka Sompisi. The Zulu *army* clashed with Mzilikazi's, probably late in the afternoon. The fight discontinued, probably at night and by the Zulus withdrawing after many of them had been killed. The Mzilikazi people did not at first know they were fighting Zulus. When they discovered this, they shouted to the Zulus, *'Heyi! Heyi! So you are hiding your identity! So you die in this manner. We'll be with you tomorrow!'* The Zulus saw they were too few in numbers, so Ndhlela *thought of a plan*, which was to *light large fires* all over the place to give the impression that the Zulus had *set up camp*. As a fact, Ndhlela directed them to retreat as fast as they could to Zululand in order that Dingana should *again make ritual sacrifices and this time send out a much larger force.*

70 Socwatsha says that in the foregoing battle, a *youth of Mzilikazi's force* ran up and got in among the Zulus with his assegai, stabbing right and left, shouting, *'Ihloya! Ihloya!'* (i.e. *'Umhlola! Umhlola!'* - a dialectical difference).[14] He caused quite a commotion, but was killed after having wiped out a number.

71 On Zwide putting Dingiswayo to death, D.'s wives (*umdhlunkulu*) all left their tribe and went to where their husband was, i.e. Zwide's kraal. [See p. 107 for Zulu and longer version of this.][15] They there got up onto the top of the huts *and wailed and lamented.* They there *struck up a chant* (this chant is quite well known). It was suggested that they should be put to death, but Zwide refused, saying, *'They are widows.* I won't put them to death. They have come merely to lament their husband's death.' Hence they were allowed to go free, after being brought down. Their doing so at all was regarded as uncanny and mysterious.

I, Mandhlakazi, once asked a son of Magolwana[16] how it was that the Zulu *izimbongi* were able to remember the praises of kings to so extraordinary a degree, how it was that they managed to dispose themselves to receive and retain so much, what drugs they ate which opened up the chest or heart to the reception of so much. [See p. 6 of next notebook].[17] He said it was because they were given always
72 tripe to eat. Moreover, they used to eat the drug *umklele*, viz.

the plant used for wattling in the *izigodhlo*.

So much for that. I know, and Socwatsha agreed this afternoon, that *izimbongi* used to wear a dress like the *isidwaba leather skirt*, made of the hide of a beast, i.e. of the part about the neck. This dress was fixed round the waist and reached down to just above the knees. Zulu ka Nogandaya, when he used to *recite praises*, used to put on a dress of this kind.

Our fathers used to refuse to give us information of our ancestors when we wanted to find out about them. They would threaten to beat us if we persisted in asking.

Magolwana used to *recite praises* to such an extent that he would go on hands and knees, and lose his voice. He was once given a pair of large horns which were fixed to either side of his head as if they were on the head of a cow or ox. An *imbongi* would *recite* and *recite*,
73 then stop a little, move on further, then go on *praising*, then stop, then on again.

<22.5.1916> File 57, nbk. 2, pp. 74-82.

74 *The death of Pakatwayo*,[18] per Mandhlakazi.

It is said that Pakatwayo began the affair by asking Tshaka for beads, fine red ingwele beads that had come from the Nhlwenga.[19] *Tshaka gave praise to Pakatwayo's messengers for his words, and sent him some beads. Pakatwayo gave praise. Then he said, 'Weu! Go and ask for a shield for me, go and ask for cattle of his place. I see that there are fine cattle at Mahlabatini.'*[20] *His messengers went off to Tshaka, who gave them some oxen (I don't know if they were more than ten in number). They took them off, and Pakatwayo gave praise for them.*

Then the Qwabe said, 'These cattle have incisions on their tails, where medicinal powder has been rubbed in.' These words came to the ears of Tshaka. His izinduna said to him, 'Do you hear that it is
75 *said that you have caused medicines to be rubbed into incisions on the tails of these cattle?' (It was at this time that the Qwabe insulted the Zulu by saying that they were like a necklace which could not even go round the neck, because of their small numbers. They spoke thus because they, who were large in numbers, had never fought with a people so few in number as to be like a necklace which could not go round the neck.)*

Tshaka cried, 'Weu! So they say that, do they? They say that I have treated the cattle with medicine? Did they not accept the beads which they came to ask me for?' He then ordered the Mbelembele regiment to go out and build an ikanda near a certain place. (I don't know the name of the place; Mkehlengana and others do know it.) They cut poles and put up a fence. The Qwabe saw what they were doing, and the next day came and pulled down the fence and destroyed it. Tshaka's men reported the matter to him, saying, 'While we were busy building the umuzi, they came and destroyed it.'

On hearing this, Tshaka sent out his regiments to go and build,
76 *and himself went with them. When Tshaka arrived the Qwabe ran away, fleeing into the palm trees. The people whom the Zulu found in their homes were stabbed. Then Tshaka's izinceku, who were in attendance on him, said that they had seen someone continually coming and*

File 58

waye ngawèlikulu. Inkosi ya yi xotshesa kakulu.
Bat'izinkomo zake zà zifsingi kakulu. Way'o,
ake nga ku mandaba (kitaba, i peza kwo mhlatuze,
ngapano ~~kwabo~~ kwaWs) (ie. South side). Umuzi wake kwa ku
Se Zinteziswana (abantu ba teziswana ngo ku kuluma
see p. 57
ukubani ku omunye) ati: "Ake ku kulume wena kanjalo,
kufbe lowo ati: "Ake ku kulume wena". Be nga "vum' ukuba
ukukulema).

Dabe fak' umsezo yamatshoba yonk' indawo, aba
wa xotshiswa nikosi.]

Bate waye vuvuk'izinyamo, zi dabuka. Be kuti ku
nga yamuk' mpi a be nga ba kuzwa loku, a be
sélwa.

5 & 16/62-3

see Bk. Sul. ii. 48.47. (Socwatsha).

Socwatsha
14.7.18

Wahlela ku Sompisi. (Ntuli)

umvelela kwelipetshaya!

si?
Umzaca o zi komb' amaNgwane
umuli i wele yonk' intontela -
uNakanaka ngi'ya Sala! = sal'emfeni yena wa hlulek'uku
= nkazela = mundlobolofeebly baleka
umandhlana a ngang'a wo mntwana -
"U na babuyèli dabangakanani,
a bade be buyel' umuntu'e pèza ngabomvu?

MoK Zitonga Stewart Simon Osborn Socwa Sbe

16 Kwasa wă hlatshwa nohleka!

pg 62-3 Kwasa wă hlatshwa Gwabini!

Insingizi e dond' ukusuka.

Ulodi' olu muka na mankaiya. Into lika Gwide.

Omafungebema = the Zulus, because they swear they have no snuff & yet have a lot at the time of so swearing.

Kwamadoda gomani'amany'amadoda Enge zintombi Name of Socwatsha's kraal

Mr. Knight said Gamela's men living in Kandhla Dist were to Gona their Chief, do Gona Mbube. I have lived on four kraal sites in this immediate neighbourhood duri the last 30 years or so, 2 of these kraals belonged to my eldest brother Godhloza, and the other two to me Godhloza having gone to another area Insuze. He died a few years ago.

16-7-18 Tuesday (Wife of Socwatsha ka Papu) Ch. Mpatesita wa kwa Mbamba uNomvumbi

off-shoot of Mtetwa + Mpukunyoni tribes

uLanga

Kwati ulanga wa gonewa, wa gonewa abafazi abaningi, ba m gana kanyekanye bonke. Ba se be mita kanyekanye bonke futi. Se be gala kanye. So kuti' nikositazi yake, i pi m gal' umtwana' e pesa. Se be kulaki' abanye. E se biz' miyang' im gej gega. E se mita-ke. E se zalake, e gal' umfana. E

57/5/14.-18 ~~36~~

14

'Bovu ka Nomabuqabuqa

(In Ukulumeluko pp. 165-8.)

Per Sowatsha
26-8-'21. Hugh Brace

Inkonkela ngk same apo as Mhlela ka Somtseu wa kwa Lutuli.

[Was a great hero.] [× no doubt in regard to expedition against Sikwata or Swazis]

'Bovu wa gonana nemy' induna, u'Nobongoza ka Maçobozo, wo ku zalwa kwa Zulu. Ya fik' umpi yalwa, ya balek' eka 'Bovu, u'Bovu yena kaz'a baleka. Wa yi guraza, wa yi xotshapa, a yedwana. Kwati a be ndwna a gonene nayo, a boze ba baleka. Ya i si fik' umpi, i si yo 'Bovu' zonkozini ka mpande. Wa ya set' u Mpande "U kwa hlelile, 'Bovu, u'Nobongoza". 'Bovu wati ka ngahlelanga, mkosi, ngoba umpi ngi yi swaze nga yi xotsha" Inkosi yati "Impi abantu bako ba balekile, kanti na/ni pikisani nge zidumbu zenu ini? loku na ni pikisene nga ~~ba~~ maceb' enu? Xebo laku, 'Bovu la~~bo~~bet baleka. Noko umpi e yi xotshile, a si leto. loku a bantu ba balekile pe sa yi xotsha" wedwa". Wa ya se mhl' izinkomo ke Zonke, mhl' a ka yi ka 'Bovu, a se yi nek' u Nobongoza u Mpande u se tat' izake, u se bopela 'Bovu, uni' adhl' amasi (un sisela) u se tekuteb' u'Bov'

(Kw Alende ne Jingane Zake)

Afa, "ti Ingali unpi ngi"yi gwaze nga yi zoothi
ku ya khloa, u Dovu u seti ku bafazi baka
"Dopani!" U sega ne zinkomo zi ka Mpande,
usega lapa ku Somasewu. Ø zezi fuki "mehlalini
ozwatini. Izwe la li ze amahlane, be nga ka
biko a bantu abanengi kodi kangaka. Ø
Izinkomo ke u ze zi tukusa emahlatini o zwatini
e zi bopela nga magoda ontwazi, e bopela Ø zi
zo nol' ezinye, zi zi ki"pela nga bantu kla.
kona zi zo thi "mehlatini, zi lale kona.
Mpande u se tunel' ama nxeusa, a sega
ku Somasewu, e seti "Ngi niket' izinkomo
zami, yi wele no muntu wami, we gele
Endaweni yako. A ngi nfuni yena. Ngi
fun' izinkomo zami." Waye wa m bizaka
Somaseyu u Bovu, ngoba ka mazi. A tume
ku Debuzana, wati "ku kon' emuntu wa
kwa Zulu o wele kuwema" u Bovu. Ngi
ya m biza, a kenzela. "Bala wa fik' ulovu,
na mapoyisi aka Somaseyu, a be be
m landile. U Somaseyu e seti "Ngena ka
loya na?" Bati: "Yebo nkosi" ngen' ubani
P' Bovu" u seti "Nkosi." "Kuyi izinkomo zi
ka Mpande, nampa a ba zi landile ngoba
u ya ba zi" a ba kenzi. Useti ku u Bovu,

useti, a ke lande bona. Sebe landa njenga
loku be nge landa nje. "Bonneeva u seti,
Nampo pela Bova-ba buejise". u Bova u ti:
"Ba ajiesile ekeete za zi gonene neni?
Ideena, u Nobonfoga. Dukori ya ngidhli,
Emkono, yeti abantu banni ba bakile,
Nga teke tela-ke mina nkozi, ngega,
Ngeza kewaena, ukuba kedhleva izinkomo
zane, Nga peuna na maeane kepela,
ngtsh' enbezi edhl' entolo a ngi yezi.
Ngoba ngezwa ukuti kubesa ewena.
Ngega mena se ngi zo zi konzela kuwena".
Ba dhlul' abakeeza Zulu ba se zi
Tshaya ngem'bala, bati "Ingati tole stele,
netile, netile na?" Wa pik' u Bova.
Baze set' u Jonseva, "Bova, nyi ya ku
bpa. Uyisibotshewa wena, ngoba nanpa
Izinkomo baya zi'bala kuwena". Ue,
"Ba ngahle ba bal' amanga nje na?"
Ue ze yise' zendhlini zamapoyntx, u Jonseva
Kwaliyngala Ba sesa kwezwi u tom sewor k dolewa
ngelenge bova' kepele nase isibotshewa
si zi ngqunu intamo ngo mnese, sa
se banba" e se sijaina ke u Jonseva
ese bang' kona kap' e botshew kona.
Wa fika wa bona e se zi bonwa, zee by
Ntsa utwogad

ugazi. Kanti ba m bambê pummese umga
ka we nguem' ummingo ku za ngamuke
ugoggo wodwa. Se Seti ka, ukuibani zlatshwe
agezwe, a tôtshwe u Boore, Hambê nenà ba
kwa Zulu, a Zik' ugin'komo Zi ka Mpondo.
Ase m boni u kuti u ya pika na, loku nanga
ase zi bulala na? U funge nge Zitango
Zi ku ke, ukuba a zi bulale. Se be hamba
ke, a ba tshwa Zulu, se be Zoduka.

Sokuba a ku funwa ukuba
ku pol' uvese ba. A be zi Zelekezelwa i Poyisa
li ya li m'bek' ekaya ku Dalunyana ka'
Sirayisi Mapoloba.

Wa fik' ekaya, wese ba la pola, ku dwa
âz' a kuli' klum' ugogo ukub' a hlangane
wase wafa ku nga klemanga. Wazi
ngama zi nga ka Zabeka (Ngoba.) U
ye wâfa se ngi Saniwe, umfaze wami
wokuqala. Kudeti lap' e Pazi' amanzi
a ffonse, shle nge zefuba. no tshwalo
kude ku peum' amaswebi' amhlope, a te
qo. Amaswebana a ya pema kan' e nga
puze leto.

U Boru lona wase mfazi, e bomvu, e nge
mode kakulu, e nge enfotshane futi, pezi-
dhlodhlo.

= medium height

18

Wase ikaloo endoda _ etangile. Ikala
kakalale likulu. Esemhle futi, na bantabake.
Izinkomo zake zanda, zase za gcd' enkangala
ya Zwate.

57/5/18-25

27.8.21.

(Theme who yengid' amaBuni' ofPate)

~~Hlati~~ See p. 25.

"Bongoza was the son of Mefu, wa kwa Ngongona
kwa Ngcobo. Zokoti ka "Bongoza, was Mavemengwana
policeman. Zokoti may have been of Dhlambethlu Reft. kraal.

"Bongoza

Zokoti mhashi

(maybe still living
Mhlatuze, ngase Bamvana
near Nkwenen)

uBongoza kwa ku ababekazi. Nxa ngizwa ngo
baba (u Papa* ka Zikayana ka Mavela ka Matshiza
ka Ndaba ka Maramba ka Gasela ka Nombika
ka Ngongona ka Ngcobo.

Offs'shoots of Ngcobo
ama Nyuswa, Madadi, emalangeni, eNgangeni, ama-
Funze, eNyavwini, Tshangase, Hoziyana, Ngongona
Ngcobo dabuka'd emvoti. I don't know whereabouts,
high up, middle, or by sea Ngcobo is of the amalala clans.
ama Ntungwa & kwa Kamalo. There is an Expression
of this kind. Zulus are said to be abeNgeni.
I heard that abeMalandela dabuka'd emtonjeni

* Soewatha's father. married very late in life. was about Tshaka's age, perhaps even a little older.

Nomhlaluza, kap'upuma kon' e Babanango. Malandela had two sons by one of his wives, Qwabe and Zulu. This wife was uNozidiya. She presented Zulu with a white cow. This caused quarrel ~~of~~ between Qwabe & Zulu. Qwabe went & laied down uMhlaluza & Matiguleni[†] down towards uNgoye, whilst Zulu lived out towards eMpembeni. Qwabe was the older

All the ~~aweda~~ old chiefs of Ngobo tribe are buried e Ggalabeni, ie. where Mpatesita is. Matshiza, Ndaba, Maranda Gazela & Nombika are all buried a little west of my kraal (Sunset Side). I am quite sure of this. My father Papen told me this. He however told me when we were still living o Zwaleni. I could point out Mavela's and Matshiza's graves (cir: 1890) when Papen was quite young.

Indlela ka Madhlantule (unguyise wakhe 20.3.09. p.17, his Madhlantule)

umadhlatule kwa ku indlala enkulu kwa Zulu, tumentoo Kwati ngaw kep ndhlala abantu ba pendulu'izigcwelegcwele amasela. Inkonyana nxa i'kulekiwe, kuk kanti ka kuko muntu, si fik'isigcwelegcwele si yi ngan' isisingo e kulekiwe ngdeo. U ze balek' e ngen' ehlatini nag' inkonyana. So kuet' e hlatini, u ze yi ngumu[a]de [bantanjeni] ngo mkonto. E sifa u ze bas' umlilo. Uma e nga wokil' ekay' umlilo, u ze pehl' ezwati. U ze bona, u s'os' inkonyana e yidhla. Kanti ngi yi pa inyoka sutini. Bonga fum' abantu kazeyo. Sokuti kwesinye isikati, ba pume ~~ku~~ se ba bon'

† Papen was just about Ishaka's age, perhaps two years

20 njèko lap'a bedabela kona ukudhla, a[lelanya] kona lapo. Omunye a lele kona, ngoba ka-
se na kaya. Usa pumà ~~ekaya~~ wa li'
thèy' ekaya, tò wa penduk' isigewèlegewele
nje. Kpmunye ba mfunzanisà kuey' inkonyana,
ba m bulale. Omunye ba fik' engapeko,
se be bona nje jìko nje, napa tambo-
Omunye a tab' igula 'a li tevale, a baleke
nalo. a ngen' shlatein. Abe se tat' unkomb
e se li sika, kuy' umlom' ube banzi, ku
ngen' isandhla, a za adhia nyaso. A luko
pela, ukamba a zo conisela kulo. Nal' igula leli,
li funeve, li funeve, nga banik a zilo. Shinge
ba li tole, se be tol' isigeau (isikundhla).
Se be bon' ugèbezi a lu sèkaep. Se beti
Hau! naku lapa' a ydhlela kona, nal'
ugèbezi. [Ho tuvà bake, et'zdhla, e bènya]
Kuti ke amapula la a ye pembelwa panzi
se se lendwa. Kuti ina lè zo-"tèwa, ku pandwe
umhlabate ngoba umnikazilo u ya lá-
zi; ngoba pela, u lèmbele pansi' Imsamo.
Bati a ba phamile yo, be yo fun' ukudhla,
ngalapa kutèwa lana nga kona, ba hlangane
na banye, ba ba bulale, ba bà pucà ukudhla
kwabo. Abanye ba ba tiye, ngoba be na

mandhla, kufe'zon' ɨsigcaeleg cwele. Inigodi (ya mabele) ɨ'yambulela ɨbusuku ku lelwe. A yeke umnikazɨ'o ukwambulel' ɨmuntu, ɨte fuma ba m bulale. A wu ambulele ɨbusuku be lele. A'wa kupe, a wa kupe-ke, a 'bal' amagama. A be se yo tukusa ɨndhelini yake ɨmsamo. Lok' ukudhla ke, ku za u'lindzwa. Ku nga pekwa fut' ɨmini. Ukupeka kwake, a peke sengati u ya kuɨba, inganti ô kwake. It' inkomo, kwa ku nga tshiwo ukuti yi ku hlatshiwe, kwa kutiwa ku ggwatshiwe, [(nowadays if a man kills a beast or gives meat it away, kutiwa, han! u ggwatshile ini?)] ati ngi ggwatshele, ɨ'ngane ɨmuntu, se zi file inkl'ala. Inkomo le ɨ'hlatshiwe, ɨbuseuke ɨde-ke, la p' isihlahlelwa, i'botshozwe kap' ontwini [(outside meat about stomach)], ku fakwa isibonda, pe ɨe si fike lapa ku pel' umkono, nga s' ɨsixanteni. Kwɨ'ngelwe-ke ub' u ya tshaya nga mbazo, ku ngezw' abanta be ɨmuntu ezɨwe, ngoba mbazo i ya kala, kuto ngu! ngu! ngu! Una ku fakwa uti-ka a ku ɨ'ukukala, ku goti ca! ca! ca! ca! Kancane. Ngoba, pela, inkomo yakiti i kitshiwa esifuba, ku nganyelwa ɨ'mbambo ku dal' inhlubulo yombili. Set' si kitshiwa isito, si be si kamba si ɨ'o

bekw' zindhleni (kwenzelwa ceb' i yo tetwa.
anaseb' — katshiwa' abantu a ba hlonipekwa,
nabanye nje, a ba 'bek' kwekwebap- bona
lab' a ba negunu' ukanyan' ifuleketwe.
Izo kitshwa izito zonke, onlenze, nonkono
nomhlubulo, no zefuba, no mhlaba, no sizanti
no singe — izito ze nkomo — konke ne zi-
nhlonhlo, nofleesi, no siyaka, no sibindi,
nepapeu. U se zo fun' indhlu yake, lap' é za
wu yitakwesa kona, nigabe wake esirong'
emsamo ngapakati — si biyiwe, nofweray
ka boni leeto nga le. Enye u zed' ezyipeka
a yepeule, i nga ka ndawo ukeeti bendhle.
Wenzelé' ekseba inga boli, ngoba u za yidhla
kufze kuf' nijanga. E yidhla nebafazi
bake, na bantabake. Indodka a yi nik'
isito, nayo i mesp' isito, ngob' inkomba i
yénanana.

Lokes Ukutekwesa loke kwenzwa ngoba
kugala, ya i ngeko ihlonipa inigana
nomcane. Umuzi wa ufba mkeeke. U pem'
nipi ekaya, nkeeke, umeezi umeenze.
Umuzi loco ó wo mumzana, umumzana
yalo, e nkosi, nkeeke yalo umuzi, ka
klanpen' izinhlobo zonke, á ku kuloko

lunye. Kwenzelwa ukuba kuqala kuvakale kuko
inja, i inja nom' i yo vumbuzela, i yo bulala
ku-puum' inja' e nenqilab' ekaya i ba dotshe.
Nom' i xotsha bona, i nga ba bulali kakulu,
njenga bantu a ba yi inqoxana
umnikazi' wikomo wesa ba loko ~~ute~~ abant.
aba nenqi, ba zo mpangela. U ya yidhla
na bantabaka, i yoji' i bole. Badhle yona
i si ne zunipeleu, ku ngatshuvo ukuteki i
ne zunipeleu, kuteuve i si no bomi. Isi-
kumba si hlezi, a zi bete levanga.

Bafuy yi qeda ba yiti nga, sekuba ikona
e se peki' isikamba, se pidhleiva — donk'
isikomba. Sa zi nyamana.

Umuntu-ke, u yi qqwatoha nje wikomo
yake, u bon' abantu baka se be file indhlela
abanye se be file, ba ba lahleva; ~~bodhle~~
sebe beleeve umuti, le zubieuayo. Umuntu
uboni umbila kani ufkahlelayo kon' e yi-
u ya bon' ukuti-// Wo! u yot' yotile u vuluva e ye
bese be fil' abantabaka. Umuntu u ya bon'
wikomo yake i falkele, yo pezu kuzala
u se zo hlaba yona abantwana badhl'
when Madlatule Madhlatule (see p. 19 note re Zungu) wikonyana
was still a boy, about 13 or 14 (ukuyatamba kapaka) when as he was born about 1785–1787,
(seeing he was about Tshaka's age & perhaps even a year or two
wikonyana ya i ngadhleiva âmadoda; ya idhleiva ijinsezana zi

SEE P. 37 FOR NOTE

older, the famine would have occurred ~~in about~~ between 1795 and 1805, say 1800, to make a guess.

Another famine known by Socwatsha was umdeveshea = mbokagebanyu regt at that time Charlie (Bayi's) elder brother was born and called umBezi ie. after a plant or root of that name, which people dug up and ate after mixing with amasi.

Socwatsha refers to uBōgo as another root which people ate in time of great scarcity. also umakwane, eaten when not ripe. X

~~There was~~ another famine occurred about the time of Socwatsha's birth, which, after careful inquiry, I fix as having taken place in 1853, or possibly late in 1852. Hence his age now would be 68 or 69. ~~I~~ S. was born in the summer.

There was another great time of scarcity, {or, iqina ilanga li ka mbete. This took place, Socwatsha says, shortly before umbishlì ka Somseewu (1869), hence I would fix it at 1867. or 1866.

Socwatsha says he was just about 4 years of age when Ndondakusuka battle was fought. He saw the Izigqoza who had been wounded & were covered with blood. This fairly fixes his own birth as say, early in 1853 or late 1852. He remembers the calling out of the Sidoyi impi (April 1857).

Wa buta u Zulu, umfanga makanda ka toyi = okwaluka izitebe, affair with inizi and icamas. What we would say, as numerous as sand on the seashore.

Isaklabele	cir. 1800
Mdwedwe	" 1853
Ilangalika mbete	" 1866 "

Umbezi, uBōgo, and amakawane were mixed with amasi as umeaba. There were many other roots & herbs eaten in times of scarcity — some cooked, others raw — also cinifino, intebe, &c

Locwatsha does not know origin or the meaning of hes.
(cut on 2nd Oct, '28 from ukuta "Catsha" - zaw)

It is a name given him by his mother. The name given by his father was uNembe, whelst uMtana was another of his names. These fell into despreeledo.

Bongoza. Plate. Ndengezi ka Kuzwayo. More old stories told by his father.
Anecdotes re Tshaka. 57/5/25-8 In uHlangabeza, pp. 60-62.

29.8.'21.

"Bongoza ka mefu, wa kwa Ngongoma.

(see p. 18 - re Bongoza)

uDingane wa ye_leva na maBunu. Amabut'ake a'katala. Izindeeva za naso zati amabut'a se katele. Ā ku telw' emBunwini. Ku telwa gode, ku kokwe izinkomo za maBunu e zādhlwāgo, e za pusa le ndaba, u ku baku lwe nje. Ku bwe ku kok' u Pīti nge zing' izinkomo, owa kwēgal' amhlambi u ngo wo ku tela, owe sibili ube o wo ku kōk' u Pīti. o we si tatw, u buyise izinkomo za maBunu e zādhlwāgo. Ku colelwane-ke, nabo ba buyel' endaweni yabo, ba hlale, lapa ba bāke kona, o Balele. Kwa vel' u Bongoza, ozeli Mena nge za u ba yenga, e ku tatwa amabuto a lale lap' e hlengeni, a catshē hlengeni le mfobe' emhlope. Se ku tatwa izinkomo-ke e zi vam' e zimhlope, zi telwe yonke' zidawo le, zi ze zi pumele le nga pezulu ya kwe mfobe ku ilo zi gale lap' o Pate. Mena-ke nge zo ba tshel' u kuti u Lala u pelele; u pedhl' se zimi zodwa izinkomo

Na ba pindi empini se be ku kule ba hamba, ba qondi
sugakalo. ~~Ba Ol Uqinisa~~ So ku vel' uNzobo, uti:
uqinisil' uBongoza, Shlanzeni pi nga ba tshaya ei ba
sotule. Kwa se kuteka ke, yebo ke. Bala ke uBongoza
wa hamba, wa, sma Banewini. Bala ke u Zulu yi kono
zenziwa njal' emfologi, na na bulo enziwa njalo,
shlanzeni, a catsha, a z'a kaul' o Pate. Wa fika
uBongoza sma Bunewini, e mangeruzu, e se mhlotshana
paga, so ku bonakal' ukuti: Au! nang'umunt' o se
felwe izwe. Bala, u se zo konza. Watsho njalo, wati
amabuto a hambile, ka peko. At' ama Buneu: u nga
si kombi' indhlela na?" wa vuma Ahlonza. A
hambaka naze. Ukhamba pambil' eduze nje.
Inkanyalana e sethi tonjaneni bazi ngena, se
be zamaka-k' o Pate. ummango wa so Pate, o bang'
emfologi, umi kabi, ute dwi! njeng' eNkandhla
Bapleki' ruma hashini, ba wa rol' enga mata mu.
Bekhla be izele, umzila. Izinkomo se be zi
bizile nabo, ukuti ke! zi zid' izwe. Ku mhlope,
ku mnyama, ka bomvu — umbala ye zinkomo:
Yena wati: Catsha pambili. Wa hamba nabo.
Ngo kuti aba pambili bati ngitshi nje ku lapa
ku pel' ummango, se be nge'zizihlakleni ze
hlanze a ba ka gibeli emahasheni; ~~kuteka ke~~
se be teka uBongoza be nga sa m boni. Si ti' seti

ɛzihlatleni! Be zwa nje, ɛ se memeza, "zeri lake.
Eli: "Ba pakati, mabandhla ka Mjokwane ka Ndaba,
nyoke nguzuve-ke!" Utsho njalo u ponseka pakati
kwaz' wisp' ɛ/calsthile. Abanye ba nya lapa kwemyi,
abanye ba nya le. U hamba nje u se gondile u kuti a°
ngi yi fake lapa, ngob' oleny' upondo lu lele nga
lapa, oleny' e li ngalapaza. Aruk'ama buto,
bayi tshaya laba a ba pe beli-gqitshi, ba bé hl'
emuva bele. Ya yi pate i'ya tatela, i si teleka ku
won' ama Buna, a yi tshaya. Ka ruma ama ba
sondel' eduze. Ngoba isibamu se be pezi, ba fuya se-
zaba. Kade ya y'ilwa be ba zotsha, ilwe ɛ/Nemo,
nas ɛ/mlotheni nasɛmafebeni. Ehla ama Buna, ti
a pol' ama hashi. A pelela pansi, lapa ku pela
kon' ubate. Ngo ku pelela kwaye a se kwekel'
emahashini, a se fumbata, a penz' umbuto dube
lase gondo kon' ɛmfolozi, ɛ tshaz' ɛ/tshaz' kon
emahashini. U Zulu u se dambuk' i zinhlanga-
zombili. ama Buna u Zulu a m dabula, a ma-
hlukanisa kakati, a gond' ɛ/mfolozi, ɛ zibuk-
wini la/kwa Nolele [(on)wangdrift] ti a wela,
a gond' ɛ/mabedhlana. Ba ulé impi ɛ landelaye,
ba fanduke bayi tshaye. Ba se gond' ɛ zi/tálo, a
se gond' ɛ/Dhlebe nas ɛ/Nhlazatshe, è se
gond' okaleni lwa se ma Piseni, nga/pambili kwe
Nhlazatshe, nga ku Mabankulu. Zulu ama buto

28 a kwa Zulu, a sale kon' emfolozi, e hamba isipoli — se ku polile, a ku sa tshisi.

ama Buna a hamba a ya pendukela, a beka ngase silungwini (ut Hlanyahola stop en-de Here)
[uli ubaba, u Papa,] ama Buna a fika e Natal e pela, [ngob' uya wazi]. [Wa e konze kuwona, e seng' izinkomo zaw' a ma Buna. E zingela nabo. be tshaz' izinyama zane. Ne ya sukshezi' ubaba wa e konza, e nga se ma Banwini. Impi a maye ngeko kuyona, e ya sobata. Ufika nje u mpande, ega, e yo vuseva u Malenyana no Ndlela, ubaba u se kona e ma Buna wini. (e fika e tu Ngobo ka Sobadhli ka Dhlukula, ~~e~~ eli'u dx e land' u mpand' ama Buna wini, u bab' ukona. Ba bopel' u Ngobo e ondeni le ngwele, ubab' ukona, kodw' uyafela, us e kaza, ugalisiwa inseba e li lap' e dloweni (left), a li hlatshwa u Zulu e Ndonda kuseka, yena e lwela ama Buna.]
(this happened kwa Njanduna (hill) - near Varulam, on south side of Mhlali)

umpanjana zo nsenge! said by Dingana of Insanda
extended going
Somkanda - that is where D. was slain - for he was killed down at Umgungundlovu.

[1 – v tvoj zvezek str. 83-8]. 57/5/29-36

29

30. 8. 21 Impi ya se Magonggo, no kufa ku ka Dingana.—

Wāti "

Wāti u Dingana, Ndhlela, umpi yami ufejise nga
(instruct, yak' intruka)
mākal' onke; [u wenze nje amakala (see above) .....] wens'
umzil' emnenge. I bambe kangekange yonke. Inga
hukelelani, it" i yalo' enye, Enye i buka nje; i nga
kwenzi loko. Ai bambe kange-kange yonke. Ngi ngeke
ngi bek' no Impande, u mpanjana zomsenge." Bala-ke
yafaka' impi. Loko, u Dingana ufkuleena njalonjalo, i
(when)
ze seka za, kon' ifsha; em kambi, i sa pakeva. Soku-
ku pambili, u Ndhlel' u zeza bamb' impi; ka
pēnji nje zwi zavi e be kt'shiwo u Dingana. U se yisa
amabau dhla amabili nje, u Dhlambedhlu, kan'
ne zinkyosi. Izinkyosi futi a za/ya zonke, kuza' isiqala
nje (zi manganyaceana), e za zi pelele abantu kuna
ka Iqwatshaza). Ya bambana, — emini. Impi-ke
ya fulan' izinkondo — Ya zobhava e/ka Dingana,
ya nga kuve sobhe kudhla, kuvati nga lapa futi,
kuve ap bunzele, ya zobhav' e/ka Mpande. Ba
ze baleka a ba/ka Mpande, be za tshiya a ba/ka Dingane
ba be baleka nabo aba ka Dingane nga lapa, be
zo tshiya a ba/ka Mpande. Ukufulan' izinkondo
ibobo [i.e. whilst enemy is being repulsed on one side, on the
(at the same moment)
other side he is driven (you back)] Ba ba zotsha kuvuze
kuva tshon' ilanga, — izintaba zonke. Ba ba ya ka
(above expression, often, noted in Zulu)

30 ngoba so kuhlevile. Sé ka Dingane, a Dhlambedhlu, okade ku seatshi' a/ba/ka/ Mpande, lapa se ba buya, ba buya se be pub' ireebo, te ngoba ba ya jabula pela, kade be fuazi abanye, be/ba xotshile. Se béngi'ireebo li ka Dingane, sebele:

"Hamba, mdaqi!
Si ye kéti!
Si bulal' izive la mankengane!
Aé - ménhé!
Hamba, mdaqi!
Si ye kéti!
Si bulal' izive la mankengane!
Aé - ménhé!

Se bé[e]zwa-ke leba ba ka Mpande, a kade be xotsha lab' a/ba/ka/ Dingane. Se/be/ti: "Hau! Nal' uDhlambedhlu! se ba buya! Kade be/fuazi abakiti. Nali á pi ovume lelo reebo labo. Ikona ba zoti ze nga ba kubo. Kaba kuhlevile, a ba[e]kiti-fi bona ngamba la. Ibi si lungaka si ba dumele, si ba fuaze" Balaka, se be buna lelo reebo, se beti:

Hamba, Mdaqi!
Si ye kéti!
Si bulal' izive la mankengane!
Aé - ménhé

[There was harmony in this song i.e. whilst some sang melody, others sang another part to harmonize, yet in other words or syllables counterparts, but this cannot be represented here]

"Bal' u dhlambe dhla se lezwa Sedage adeti: "Ho! A"ba
kiti labo! Nampa be ruki' ikubo e lenzeva "tini
Abakiti!" Ba li reba, ka ba hambi; se be
"petile nje; se be lenga Laba ba ka Nojitshada,
se be gonda kubona Ngoku-fika kwabi edeze,
ngo ku hlangana kwabo, bă bă demela
ngenkonto. Elapa se ku za ukufa kona u Nozi-
tshada ka Magoboza Shuka olonsukiwana
ka Ngwashara. I si yi xolelă' eka Dingane
kon'a bizukela, [ngi ngeze wa u kona - unpe
i bi ngalwi, injang' i file.]
I si fika ka Dingane, la ti' abasendelayo.
Se be sosa kanje, njengafunagana e kadebe
ngi wa kuleena]. U se tukwetel u Dingani' e fa.
Upeti "kant' unpi yami, Nd hlel', ufonile?
Ingani be ngi ku bhelile ngeli kapi bambe
kangakange yonke? Kanti unpi yami (unpi)
ngumu wa yi tshaya? Kant' u bek' unpande?
U bulala pina?" kwati; "Wo! A ke ngifunte!'
"tala, ni ngizwis' umkonto". I u set' u Dingana
"Mesani" u ku ngtel' itala le mkonto, u be se
"sila yami. Ngibopelelani nge ntamba lap'
Sntangeni, ni ngi zenye ngaze, ni dlane ni
yi tshay' a z' afe, a kăz' a pze ukubamb'
unpi yami, a yi bambele e ka Mpande, ngob'
unpi yami u yi tukwesile, ka Zulu."

U pe'bek' e zuŋ' iz induna ka o Ngeeba
ka Nokanga, wa se Langeni. U sele ka āeŋ
yo bamba nga makal' aeŋ wonke, ibinganesane,
i bambe kemy e kamye yonke' inisila. Kanti-
ke ama Bune a se ya bona, lap' i bilwela kona.
A fungani' iŋ deemba zi nyeŋga tsheni beke nye*]
Eseti ku Mpande: "Wo! Mpande, kanti-'bala
u/g niesite; kasi si kohleio-i, nyeŋ' o Bonoya.
Ofevile inpela, si bon' abantu a bafile yo,
na ba ka Dingane bebebee a ba bulawa
'abantu bake. I si ŋge yetu keesasa-
Hala-ke manso." S' ku-tuŋgulu 'i Bune
li banga ku Dingane. Se li meneya leti:
"Keesasa! Re si fokile!

Ki' eny' indoda, Efafi kon' e magangelo,
finge ya kevo Mpande — iganna layo ukonjwa
yo, wa sendebo — iti-ke, "keesasa, abantu abakulu
ba ka Mpande se be tat' iŋgele yabo, na ma
beg' e usimango a se mgelemi, ŋeŋ ne/zinjapa
zendawo, E ku gilesa* ku bafokazana babo. Ba
tat' iŋgubala yabo, nempeezo yabo, ba/yi nuk'
abafokazana babo, kanye ne zihlangu zabo.
Dona-ke, ba tat' inpahla ya bafokazana,
ba faka 'pansi, kanye ne zihlangu, ba
pat' e/zo' ba fokazana babo. Bayazi ukuti
nipi ka Dingane i [illegible] si zolisha

* noted, in Bryant Dict - pp 36 Zulu. ‡ thousands of bodies, 'S. refers to books in my Library.

ngoba ku kala. Dayazi ukuti ibe nga kalo yonke pi yaya yazi ukuti, iza ubamba yonke nam hlanje Labantu abakalu a/hayi nik' abafokazana nipahla yabo, bati: Kona kenyaletwa lap' i si ba seotsha, inga/ba ginisi ukuti umfokazana, umfokazana be se beti ungen' emkalu - ba gimise, bati nans' indvna/ra/ isikulu! Kanti isikulu se qa si ya gubeka nyalo, kwenz' ukuba a tob' ilaba lo ku sinda Ba pezwa ezwi la mabunu, e liti "i si nge/etu kesasa".

uDingane u se za atsi, ukuti wo! Kanti se kez' amabunu, ka yi pezi e ka mpend' inipi, u se seti "ka si 'ku kule, si hambe", ne zizwe Sake, si gonde kwa Sanhande, ne zinkomo, ne sifazane, na pahla nazo wati: "ngi nge ke ngi za bekana ne si tenyisa". Ya kuluka ya hamba ke, bala, ya gond' o Boyeni kwa Nyawo.

[Ngi.zwa] kuteiwa kwa Sanhande ku pambili ukela ngapambi kwo Dombo nama Swazi. [A kwazi wa] [Ngi.zwa] ukuba e Sanhande a lu kho bo lane.

Kutiwa a bakulu a ba ku Dingana ba fokana ukuti bo bodwa, bati: "si yapi 2 kapo? Si kanda si bulawa emkulu, si tshaya izwe la ka Sha

Zulu". Bali "A si m bulale, si beyile kitsi kwa Zulu - Kwa se kutiwa u za u'bulalela nga lukolobo leni na? Kuntsira à ku yangwe amankenyane, a si bulale bulalele yena, tina si beyel' emeva. Ngoba no Mpande ò'ka Senzangakona, u ya u si-besa. Kwa se kutiwa: "Wo! A ku landu'amo Swazi" Dala kwazipiwa k'ema Swazini amaSwazi ati: Lok'aba Nguni ba ya si bulala na?" Waya ateke ku Zulu: "Da! Si. A za u'kuseng'icebo, amabuto a teng'we. kuseng' indawo, kutetske nena ni fike ngapelele langa, when ngi e se hambile. Bese ni m Swaya, se ni beyel' emuva, ngi xotsheni zenu. Amabuto à so z'aya ngen' ezixolsheni". Ku viewed izindaba, loko amabuto a wa kwazi wona. A wa tshelwe at'ub' a vum' amaSwazi, kwa se kutiwa, remabytwini; "Pumani lap' eKaya, ni yi' emalangeni' ezinkomo. Ikon' impi e tand' ukuzo-dhl' izinkomo ze nkosi." Izinkomo zakatshelwe amalanga ku kuyana nanaya. A tshelwa' amaSwazi ukuti amabuto afo kamba naanklanga, nena ku ni fik sbesuku. Hala-ke, ya fika. Se kuSondi esigodhlweni lap' e Hlalakona Hau! Ya rimbezela, ya m hlaba nge nxeba. Uka baleka, waya wa ponsela e shlatini, kwa Klatikula. Kanti-ke lab'abantu a ba

Xnotes. Bryant. Dict.

ngá ŋgò, ukuti ama Swazi a bizwe, a
gijima a ya bi klab' umkosi 'ámtanjéni,
e Zwikono. A bey' ama buto. A fik' ámbuto
ama Swazi e nga ka ŋgeni wonke emhlanéni.
A ba Swazi. Imuka nabo be bale ka le
ba petse. A meneŋ' ama Swazi. Ati: Ni ei
bulele bani, mina ba ka ŋa sikuti, Naba
Nguni, Ingani si bitwa ŋgini na? Nati:
a si yo ni bulele inkosi yetu, e si ni
katajile, Ni bugel' emuva! Kwa ikona
amabuto eti: "Hau! A tin' amankenjane?"
Amabuto ke, a se bugel' emuva. Se kuteiwa
sikosi kazi bonwa, kap' iffele kona. I si
funwe' inkosi. Sebeji tola. Se de yi bon'
ifilezi ŋgè, i ya le pansi. U zeti ke "O!
amankenjane a ŋgi kubaze lapa, eska
konbisi' inxeba kambani ni yo ŋgi funel'
ubukulunga bami, ni ŋgi peyise. Ya kamba
-ke ŋgindema, Zaze Za bu tabat' eskaya
Se kezé' ukam bona olumeinyanya Se
be tel' amanzi, be pova, se be mu nika
ba bel' ukuti goje ŋgè, wa fuleka
wa mànzi, un zimba wa u zipendukisa
uba unyama konke. Wa zesa ŋgilo,
ŋge sikatohamo ezi ngcozana ŋje. Se
ku ŋenyo' abantu bo mfandaki kunye ne

Zukoma o zzyemmgana go ku/m/lahla-
a se kakal' uzulu, a re beey' z/z a kwa
zulu; ~~z-tst~~ wa tahii' a godide ka ndhlela.
Esti ëgyna o ~~zomeb~~ 30-mel' ta banta a/ba la h l'ee Dingane
ngoba katsira ugyna inkosi ka yise (inkosi
ka ndhlela, undumakulu ka Dingane).
Ba buya ke. Se be/za ku m pand' a banta.
Ku ngalongalo, ku fana na/z Magonggo,
na nge Dondakusuka, ~~zy~~ na nga ba
tshokobezi ku Cetshwayo, na ku Maleñade-
Ku bateo' umuz' umuntu [ngenga loku zi
zeka m daba nje]. Ba zeneke pakati
abantu bafz a ngaku mpande, a bane o
ba zy nga ku Dingane. Na nge Dondakusuka
omuntu afz a zibozenz umuntu ae[q]"
o sulu, kanti ba zaleva ndodanga. Naka
Maleñade, omuntu a be inkosi; omuntu
a be muntshokobezi; kanti ba zaleva
ndodanga.

File 77 p 8-9

u Hlamvu la bul' umlilo,
O wa wu basiwe u Mantshonga be no Ggelemana;
um Katazi wa ma Poyisa kwa Mantshonga.
uziTo zi magwegwe,
Ngo ku gweg w' a ba ka yise.
i Nyati le sigenge,
A ba yi vimbele nge m'kont' e Mhlatuze,
I-t' i wela,
Ya i si wela nga makand' a madoda.
Ya mu-dhl' u Mūzi, e zalwa u Nontshiza,
Kwa ba ka Xulu.
i Gwalagwala li ka Menzi,
E li bej' e Ntumeni, la bej' e Ndulinde.

Authority. Bābā ka Gayeni ka Matomela ka Tshisa ka Magēbe ka Dana ka Zuma ka Mdhlōvu ka Māpumēpete, wa kwa Nxamalala. Bābā, who is accompanied by Tshutshu ka Ndabandala, is a man of about 70. He is the principal imbongi of the Nxamalala tribe of these parts. Rather short; has headring; white beard; dark complexion. Wa kwa Nxamalala. At Mpatesita's kraal. Specially summoned. 12-7-'21

File 77, pp 8-9.

27.8.'21.

Bovu ka Nomabugabuga

(wa kwa Lutuli; of Ntontela regt).

u Nonggekeza zigodo!
u Jujunga, ukuponsa.
um Zila kwe za kwa Matiwana;
um Celeli we ndaba e ma Wombēni;
in Kom' e dabul' ama Mamba.

Authority. Socwatsha ka Pipu, wa kwa (Ngongoma kwa) Ngcobo. ch. Mpatesita. 26.8.'21. High Brae.

Note. (by Socwatsha). Bovu was one of the greater heroes of Zululand. He was an induna of Ntontela regiment, in Mpande's reign. When the Zulu army, on one occasion, was about to leave on an expedition against the Swazis or Sikwata, Bovu gomanad with Nobongoza ka Magoboza, the bet being that his ixiba would defeat that part of the enemy force opposed to it when it came to a battle. An engagement took place. Nobongoza and his party fought and drove off the enemy with which it was engaged, but the enemy succeeded in defeating all Bovu's party, all excepting himself. Through his own superhuman energy and determination, Bovu eventually succeeded in repelling the enemy and driving it off. On Mpande being asked to adjudicate, he found in favour of Nobongoza on the ground that the bet was as to each party's achievement, not as to the personal efforts of either of the leaders. As a consequence of the decision, all Bovu's cattle were seized and made over to Nobongoza and his party. This highly enraged Bovu, who claimed that his heroism had surpassed that of Nobongoza and his men, even though his own party had been driven off, himself alone excepted. Mpande, to pacify his hero, apportioned him a small herd of his own cattle, not, however, giving but only giving the use of them to him and his children. Bovu no sooner got home than he gave orders to his women to pack up all their belongings, and the same night he fled across the Tukela into Natal with the whole of his family, including the cattle. Coming to almost entirely unoccupied country at Ozwatini (not far from Stanger), he took the cattle into a forest there, where he tied the leaders to trees with monkey-ropes, which

he judged would ~~pre~~ effectually prevent the others from staying out of the forest into the open. Mpande, apprized of what had happened, sent messengers to report the incident to Sir T. Shepstone. Shepstone sent to Dubuyana, chief of the district to which 'Bovu was said to have gone, asking that Bovu be arrested and brought to him. When Bovu was brought to P.m.Burg, Shepstone confronted him with Mpande's messengers, and went into the whole matter. Bovu, in reply, said the story as told by the messengers was correct except as to his having taken Mpande's cattle with him into Natal. He had brought no cattle at all, only his sleeping mats. That this was the truth, he asserted with all the emphasis he could command. Shepstone, believing ~~that~~ he had taken the cattle as alleged, though there was no positive proof in the matter, directed that Bovu was to be detained as a prisoner. On the day following the sentence, word suddenly came that Bovu, who as there was then no regular gaol, was confined at the police huts, had cut his throat, and was bleeding to death. Going at once to the huts, Shepstone found that Bovu had indeed attempted to commit suicide, and in so determined a manner as to have cut through his windpipe, ~~and he~~ with a large knife, and had not someone rushed at and prevented him, he must have cut his throat altogether and bled rapidly to death. Shepstone was much impressed by the occurrence, and, calling up Mpande's messengers, then just about to leave for Zululand, said it was now quite clear to him that Bovu could not have stolen the cattle as alleged. He had resorted to doing an act which placed it beyond all doubt that his statement as to not having brought the cattle with him was to be relied on. No oath could have been taken by him ~~which could have~~ to create such a belief more strongly than this attempt at self-destruction had done. "For who", queried Shepstone, "would have had the benefit of the cattle in the event of his having succeeded in committing suicide? Clearly not 'Bovu'." Under these circumstances, the messengers must return to their king and say 'Bovu had been found not guilty. His wound was dressed, and as soon as he got well enough, he was released. After this, 'Bovu's cattle multiplied to a great number and he became one of the largest cattle owners in the country. The wound in his windpipe never quite healed up, for as he drank water or beer, part would ooze out and flow down his chest, and, at other times, a small froth would be seen at the opening in the throat. And this went on up to his death some thirty years later.

uNhloyile. (hawk)

uNhloyile ka Gelegele!
uMatumba a 'bek' ezulwini!
uTshungu la geq' eliny' itshungu,
Ngi nga bange ngi-ze ngi wa bon' amatshung' e gegana.

Authority. Socwatsha. 27. 8.'21

inHlava alias inGede. (Honey-bird)

Mame! Mamndengende[c]!
Nhlav' e 'bizelayo;
U ngi 'beke[a] kwe lo-jy iqata!
Mapa kakulu!
umOndhli we zintandan' e zi hambayo[b]!

Authority. Socwatsha. 28. 8.'21.

Note. For lengthy account of the doings of this bird, when indicating the whereabouts of a bee hive, see Book of Proverbs &c &c pp. 86. 85-84. 83. 82. 81 (working backwards). (a) This is the technical word for the bird's ultimately bringing one right to the spot where honey is to be found. (b) It is only when out travelling that people have their attention attracted by the bird; and it sometimes happens that those travelling are in bad straits for want of food, especially when far from their own homes. (c) Referred as if a married woman!

possibly because one of the very early ones, before Tshaka had properly organized his military ~~[illegible]~~ system.

Ndabuko's zibongo

uDonda wo Sutu!

uDonda, o Dond' ukukuluma,

Kwaze kwa Donda no kudhla kwa semLonyeni.

See Engedhlinnaś version 10 k Sub. 11.73.

uSirayo ka mapolo ba ka mbele, wa kwa Nyuswa kwa Ngcobo wa ye uNogiki (i.e. of this nest), ibuto li ka mapoloba.

Kugala ~~[illegible]~~ amabuto a ye ngeko, abantu ba be bizeva ngo muzi, ikanda lakubo.

uKuHlasela ku ka Tshaka kwa Ngongoma, kwa Ngcobo.

[Mafongosi ka Bovungana...]

Pages 24-35 are in u Kulumetule 51-8

uMafongosi ka 'Bovungana, wa kwa Ngongoma, u fike wa zi pata, njeng' amany' amakos' ezinhlobo kwa Zulu. uTshaka wā gala ngo ku bulal' amakosi, e wa tata ngā manze (= one by one); e nga wa hlanganisi, a wa xube|kanyekanze. U be fik' a bulale le, adhl' izinkomo zayo; a pang' abantu vayo, a ba sindi' eku-gwazeni. Se|be|konza ki; se|ku|ba 'impi yake. At' a nga bulal' enyo' inkosi, u se hlasela nga lab' ā ba tolayo. Se|kuze kuze ku Mafongosi. A|ba kwa Ngongoma se|be konzile kwa Zulu ngo|limi. U s'ed' e tumel' amanxusa, uTshaka amanxus' a fik' a hlatshiswe nje, a buy' a goduke no daba a lu tunyelwe uTshaka uMafongosi; ba buyis' amazwi. No Mafongosi a

U se za u'fik' aft' uDube; "A ngi wa funi mina, anaqijana; a za ngi bangel' impi. Mina ngi sa zi'konzele kuva zulu. Ngoba napi ginile n'aphul' izizwe; à ngi funi ukuba nize' lapa kimina ni za ~~ngaibelela~~ ingizela no mkoka (ef izimkano za marob). Kulgh±o: u Dube, a lefintende, ka Silevane!

Hole a/léhle nga mandh'la ka Mabengela Inzima Inzima lemnyama, a li nge kuona kuv'Ggaba- Izindhleleni ngi m/fanisa ne ndhlel'e vundhlop, kutini lapa, ngi m/fanisa no ~~innyamati~~; u Mgôboyi wesi kona' ofondweni".

Se kuti amadoda a la mako' amatatu, se ba kuluma/i sifoba sa kubo, be bo ba tatu, lapa be nge nise kona, a madhlangalen- i. Kuy'amadod' odwa ukuyo kuluma no/Dube a li mtende, abanga ba/sele lapa be/nguese kona. Bati-ke, bo batatu "bo, si ya bona ma Ngobo, si nge buya ~~bo~~ si ya/kong' inkonzo ya kuva Zulu. Si zade si kelwa kuluma, ufuga kuluma, "O wapi ke lowo?" A si kambe si ye ku Zulu Zihlandlo ka Zewule si yo konza kona. Si-zwile, si ~~ya~~ sa beza, si nga/ka kuluma u Zulu, wati, "u Zhaka, Inna, Zihlandlo, i nnxaxa wami. Si

58/25/21

21

Wa wa yenga-ke ngo kuti meze, a ze ku wa dhlalela a fika-k'amabunu. Kwa se ku ba uku fa kwa bo ka

21.9.21. Hoye.

"u Songo twe nsimbi ya ko Ndikidi" (Mpande's Eulog.) see blue nk. p.5 ie Mpande's Eulog.

Kwati u Dambuza, e tunzwa u Dingana, wat' a nga fika lapa kya ku Mpande, e na be Lunga, u Mpande wa cel' u gwazi. Wati Ngi tshiyela, mfo ka Somidhli, emfeceni wako, o bu wu bem' uhlez' esangweni emgungundhlovu, kuti u bu wu bemile, ubusuti inkosi ka yi na mnawe wayo. Waze wa ba ged' abanta ba ka Senzangakona, wa bati nya." Kwa se kwehl' izinyembezi ku Mpande lap' ekala. Wa ye tshel' am a Bunuk' u Mpande. Wati Konke o kwa kwenziwa kini, kwa ku suka ku lo, o bet' a nga kuluma, inkos' i nga mpikisi ndawo.

Questions.

28.9.21. (to ask Socwatsha) Yes, ka Dingiswayo. Ndukwana says

Who was Sitimela's father? was it somveli? v. Nbk. 49, p.6.
Genealogical tree of Ngeobo and Nyuswa tribes. Ngongoma
Explanations of Proverbs.
Explanations of Cetshwayo's and Dinuzulu's Eulogies.
Life of Dinuzulu.
Life of Cetshwayo.
His own ancestors names. ✓ p.23
Who are the cleverest men he ever met?
Ancient expressions in his own tribe - illustrations of the Lala dialect.
Who arrived first the Lalas or abeNguni? Where did Lala's come from? As they were furthest south they must have arrived first. But why did they not go ~~as~~ following the game like abeNguni?
Mpondo za mtini. ngazi' ukuti "ukwanyiwa kwemtini, lapa ku mpondo za nkomo. I do not know the expression mpondo za mtini.
ukuTutwa kwe nsiabi, ukukandwa kwe mkonto te.
Magolivana's father and sibongo account of his life.
Coming of Sitimela to claim chieftainship.
Disposition of the various tribes in Zululand ~~when~~ at the time of Tshaka's anabasis.

58/25/22-45
22-30

22 Give praises of Nandi, Mpikase, Songepa, Nggumbazi, Nomvumbi, Nomantshali, Don't Know Don't Know Don't Know Don't Know Don't Know
Mnkabazi Don't Know &
– indlela ka Nombazi – description of.
umuDhlebe tree – describe.
akukuwebula kwa manyHlwenga?
– Mpatshongwe, owa kitshaw' amehlo ku Tshaka.
– izi Bongo zi ka nhloyile.
indlela umdweshee
indlala ka mpahlatela, ka Magonondo, ilanga li ka mbete. or, ijoya
how many families were there?
isi Hlengela – isiHlenga
uku Tukuta pa ku kandwa kwensimbi.
– in Tumbe
– Taboo in different tribes. Ngcobo. Bomvu. them as to eating.
uku Zalwakwe ngo bamakoti
this famine occurred in Natal, Zulus manufacture of their own
Can all Zululand tribes be divided into amaLala, abaNguni, and amaHlengwe?
Are there any customs which distinguished Lalas from Nguni's & Hlengwes.
– State positions of the tribes of Zululand at time of Zulu war, and their chiefs at that time, & their chiefs now.
What do you know about iziKalà yezar?
Had regts any maseet or thing carried by them, apart from dress or badge?
Wa bek' isigongono se nja &c.
Bula ing mhlahlo – what took place? si kwezy nga mate. Hl! Bamtshayel!
wa puk' angumpimi (or wa puka
labey ciel? = ingunjini, u Sogeze – tina (si kwezy Ku Sogeze)
were not Soreys, Sondolozi & Masonfosi killed) off Simuta (seconds)
Dunjwa & another Zulu – aterni
Ku ngamuka henjisiwa ngoti,
ahamb' ahamb' a z' a ngene.
Socwatsha 2.10.21 umkonto
58/25/22-38
Kea, a ye wangang ku leyandhle
umlala o land
umkonto
– isipela
umNyaiza – ndimi
uNgwadhla zi bonwa, ne mitando.
nyaliza selimi = umkont' o njengo bimi kwenyoka
like a snake.
See Taggart. Brit under u Dimi.
many are bonga'd by this – mentompofu ka mangcardo so songa'd
others,
uMpengula, inkosi ya kwa mangwazana. oBonjeni. kwa
Usuna. Mpengula – joz'i,
unkonjan' e zi ngi vdaka zine – kutiwa puma nezelsha azia
(Epakati (noma zi be bili, zi be ntatu) –
umkut' u Sogeze ziba ntatu ziba
ka leyandhle (ukonjwe), kanti nazo i
kow' engunjini, kantiyena kenyoka
or Walawa u Lele
Walawa ng u Hlela!
Walawa hezi!
Ha-a-o-o
Igama li ka Dingana.

Socwatsha's own ancestors:

Socwatsha ka ʿPapu ka ʿZikayana ka Mavela ka Matshiza ka Ndaba ka Maramba ka Gasela ka Nombika ka Ngongoma ka Ngcobo.

ʿPapu was of uʿBadane regt. – ʿBadane was name of Tshaka's kraal – wa wak' eMamba river, enters Tugela (near oSungulweni) The induna of ʿBadane kraal was uSirayo ka Mapoloba.

My father's regt was elanywa'd uʿPongolo regt. ibuto li ka MaFongosi, ka ʿBovungana inkosi ya kwa Ngongoma. Socwatsha cannot think of name of his father's regt. before his tribe, Ngongoma, was defeated by Tshaka; he remembers only that the Pongolo regt. came immediately after it.

As ʿPapu's eldest son Sifile was of Ndabakawombe or Kokoti regt, as he married late, and as Socwatsha is his last son, (born same day as Nomanzi, the youngest daughter, by another wife), and as Socwatsha himself was born about 1852 and so now 69 or 70 years of age, it would appear as if Papu was about same age as Tshaka and Dingana, or as Socwatsha himself fancies, Papu was same age as Mbelebele and Ntontela regts which were slightly older than the amaWombe i.e. Tshaka's regt. ʿPapu lived to a great age, until he kokoba'd. Ndabakawombe was Mpande's first regt, & buta'd say about 1842, then, say, 18 years of age, which gives 1824 or 1825 as date of his birth. Papu, therefore, must be as old or older than Tshaka if, although marrying late, he had an Ndabakawombe for his son. Papu was of Tshaka's ʿBadane (ʿBadaneni) regt, & this does not seem to be connected with Tshaka's other regts,

buy' a tum' a wak' amanxusa a ba yis' amazw' ake
u Ishaka u ya zi ukuti. abantu ba/kwa Ngongoma
ba/ya tukutela, ngoba beleva na ba/ka Tondolozi
ka Tayi, ba/ba/xotshe. Ba be sa_leve na/ba/ ~~kwa~~ ka
Dube ka Bebe, wa/sema Qadini, ba/ba xotshe. Ba
be sa_leve na ba sema Cubeni — izizwe a/b'akelene
nazo, ba ba xotshe. Isizwe a ba nga bange ~~na~~
ba_leve/naso, a ba kwa Nyuswa, ba ka Sirazo ka
Mapoloba. Ba_leve na ba sema Nsomeni, ba ba xotshe.
Baleve/na ba sEmbo, ba ka Gewabe ka Kabazele ka
Mavovo ka Gubela ka Sibiside, "/u Sibiside, e si
= isibi, e si [illegible] umunt' esweni
'pandhl' aba Nguni, /aba Nguni ba vungama, /Ba/ti:
= [zungeza] but Bryant has scopa as meaning pandhla.
Vunga! Vunga! Vunga!" /Wa bonaki u Ishaka
ukuti: "u Mafongosi lo, ngi nge/m/hlasele
nge/m/pi yo/bala. Lel' ilala li nga ba
qed' abantu bami; abantu balo ba/ya/tukutela,
sengati a ku si lon' ilala." Wa/ze se/ti ke: "A
ku hamb' amanxusa, a hamb' e/hlomile", ehlomile
ngoba/kugela, kwa ku hangiwa ku hlonyw'
izihlangu ne mkonto. No/munt' o y' esihlotsheni
seke, u be hamb' e/pelele. A fika_k' amanxusa.
Kwa/buye kwa fik' amany' e nga ka hamki
lawo. Kwa se ku buya/ku fik' amanye
futi. Kwa se ku buya ku fik' amanye futi:
A z' a li gewal' izwe la [kali], kwa Ngongoma won' amanxusa

26 Kuti lapa ku buzwayo, ukuti: "Kangaka! ini na?" Ngob' abanye a ba/ka goduki, a be be tunywe inkosi. Kwa/ze kwat' amadod': [a ngang' o baba] amakulu, a fakan' imilomo. At: "Hau! imi le ?!" [Nga leyo nkati-ke unyangwe we zihlangu, wakiwa nga semnyango wendhl' enga senbla, otangweni lwe/sibaya, ngapakati. Ukwakiwa kwayo, wakiswa o/kwe ngolobane yo mbila, ngenga maxib' a lend' izinyoni. Kodwa izinsika zayo zi be zinde. Se kwakiwa indhlu/pezulu, ku bekw' imtshayo, yenziwa ubamba (isamba). I bi si yakiwa indhlu leyo, i fulelwa ngo tshani, i nga neti, ukuba ku net' izihlangu ze nkosi. [Amanxus' ad' e gubekela, az' a wu kak' unyangwe. A kona, pela, a ngen' enkosini, a/kuluma ne/nkosi. "Iwona ke a ~~sete~~ zo gwaz' inkosi. Nembala se be/yi dumela, be/yi gwaza. Se se/ku/pum' omunye lap' endhlini, e seti: "Ba/gwazeni, se si yi/gwazil' inkosi yabo. amadod' ekaya lapa a bake ngapakat' ekay' emzini we/nkosi, impi i semzini yawo! Kodwake na lab' a ba sekaya, uma ba/be hlomile, ba/be/yo kulw' impela. Ngoba kuzala umuzi we/nkosi ku kon' abant' abaningi ngapakat' ekaya, amadoda nje, a ba ganiwe, a ba na bafazi bawo, namakehl' abo, ne/zimsiziwa zawo. Ngoba kuzala ya

i ng'akiwa imizana emneane. Kwa/kwakiwa imiz' emkulu yodwa. Benzela ukuba impi i nga ba hlolisi, iti, ba ingeosana, i beyisa. Kwa/ti ukuba ba m bulal'u Mafongosi, u ya hlatshu unkosi, ukuti: "Ingene! â yi hlome!" Inkosi se/be/yi bulele, â yi sek' inkosi. Impi-keka yi sa qini, i si tamb' amadolo. Na ngo/kuti inkosi, si se-za u'lwela/yipi, lok' inkosi se/be/yi bulele? Futi, impi i si ya vimba nga/sezihlangwini za/madod' a lap' ekaya, a pahl' inkosi. Izigijimi e zi memeza izwe lonke la kwa Ngongoma, za/ba/tshelo kanjalo; ba ku bika konke, ukuti inkosi â yi seko. Nabo ba beka lona lelo e li bekwa â banye, be li kuluma zonk' izigodi, imirotsha yonke, yezwe lake.

Inkosi, ba yi bulala nje, zi kon' izigijimi za kwa Zulu e zi zo tshel' impi ya kubo e lan delazo, ukuti: "Impi â yi fike nga mandhla, se si yi bulel' inkosi ya kwa Ngongoma." Ukutsho nje, ukuti se be yi bulel' inkosi; ba bazi kade lelo langa; nezigijimi e zi hlangana nay' impi i bi siza kade. I sidhl' izinkomo; se kuti na mazaw a ka Mafongosi

28 e set' a ya bwa, a se ya minza nje, ba zi
ponsa pakati ku ka zulu, se be zi del'
amatambo, beti: "A sife ne nkosi yetu". U se
ba gwaz' u zulu, u se ba tshaz' e ba buga,
na bafazi. O wa sinda lapo, wa sinda
ngo ku catsha. Ngob' u Tshaka, e hlasel' inkosi
nom' e se yi bulele, na bantu bazo wa ba bulala,
ka ba buyel' emuva. impi ka Tshaka. Se
be gaula, baka. Se be ba xotsha lab'
a ba sind' ekufeni, se kuze kuf' mjanga,
ngoba be fun' ukugwaza bonke, be fun'
iziqu. Lit' igawe li ka Tshaka, e se
li katele ukugwaza, se li ba panga, ku
be ngabantu bake, ne sifazana, na madada
nje, noma ku nga bafana. U se zo hlangana
na ba kubo a be be nga ka gwazi, se be
buye be m gwaza. U set' omuny' "ni
gwaz' abantu bami ngi zi pangele,
la mavakana!" (u tuk' aba kubo kwa
zulu, ngoba be nga gwazanga, u set'
u ya zi pangela). U kuluma njalo, u lamu
lela lab' abantu bake. Se be wu faka
kuy' umkonto, u sefa na bantu baka.
Omunze, a buy' a gwaze naze ku bona.
Omunye ke, kanti, u dumile, umuntso

gata — a sinde ke lowo, na/bantu bake, lab' e be ba pangile. Nabo bengene, "ngob' u yo si bik' enkosini, inkos' i si bulale". Kuyoti ke lapa se ku pel' inyanga, noma ku nga masont' anatalu, [nom' e mane] [nom a ku nga masont' amane] se be zidhl' izinkomo, ba zi ākotuluzā (be zi gotula) badhlā kona na/mageja; ba mbulule ne/mgodi ya mabele; Ba twale, be hamba bedhla. Kut' ingod' eminy' emkulu, e no/kudhl' okukulu, ba zo ku capuna, ba ku twale, uma be zo hamba be-dhla, kut' ukudhla o/ku sal' emgodini, a ba nga ku/kipanga, ngoba so ku gewel' intwalo yabo, ba [kunzela] kwone, ~~ba ku ngeolisa~~.

Sokuti a/ba/[kiti] kwa ngongoma a ba sindile, ku memez' induna ka tshaka, i si bona ukuti izwe lakona, i si li ākotoze, ā ku sa sele luto ne/nkomo, ne/mbuzi, no munt' o catshile ka seko, se/be sele nga banye, i memeze ke' induna, iti: "Ū/ti puman' emāhlatini, yekan' ukucatsha! Ni buyel' emkaya, ni yo-dhl' imbuya!" ngoba u yazi ukuti ā/ku/seko luto se be yo zidhlela yon' imfino. Se bezwa ke, se/be/ti: "Wo! se/be memezile, induna iti ā si yo-dhl' imbuya". I si tshel' impi ya kub' induna, i si/ti

30 à ngabe a za ba kon' umuntu ofuwa zwayo. ni-dhla lina wakula
Se be buya pel' abantu abaeatshile, se be ba
tola. Se beti ukuba ba fike kwa Zulu, ~~ababa~~
a ba nga zwazwanga, obanje nobani [obaba], ba konze. Kodwa-
ke inkonzo yakwa Zulu, à yaze ya ba linyana
lima be kuelema (~~baba~~ kwa pezedwa abantu), bati abantu
kuti: c ba beti kubo:
Zulu: "O wapi-ke lo?" Abanye bati: "Inkenfana
omuny' afe: "Amafasi a kwa Ngobo". Da ze
be fakan' imilomu amadoda [obaba], se beti: "à sège,
si tat' amazinyan' enkosi ya kite, si ~~yeka~~
~~Duba~~ yo konza ku Dube, yen' o ngo wa kiti
kwa Ngobo, yen' empgafka ka bulawa
inkosi—a za busa yo, a padhla ngo kez'
oludala. A zeza ~~ondeamo~~ uTshaka uti,
zeyi pakil' impi yo ku yo bekal' umafonzo,
ba ye zeyi paka ku Sirayo ka Mapoloba,
kon' zduze nje. Ze mbulala, ngenge
mafonzo. U ze paka fuh. i zeya ku Tondolozi
ka Jayi, ~~umfuti yo Tondolozi Injengo~~ ma mpofi ngo Sirayo Se be
ya ku Dube nje, se ku mi' zuntatu, ama-
ko' amatatu, a se wa ngemile. ~~ngo banta~~
~~kabo kwa bulawa~~ Se ku' abantababo ne
zizwe zabo, z zi sind' empini, abanye ba na
manxeb' enkonto. u Dube kona, ngaleqo
nkati, wak' eA Ngalabeni, zinsuze."

3

ìsigodhlo/wena. Wonk'amafala, à so3'a pák'
ìsigodhlo. Ngi ya ku beka wena, ngiti ù unnawe
wami; ù ngumfowetu." Se bethi ka a ba
semalangeni: "O & ca, tina, à si3'ukuy'embo,
si za, uya ku Nzombane, nikozi ya s'ema
Bonwini, kwa Ngubane. Se bethi lab' a ba
kwa Ngwesewa na bakwa Nzongwa: "Ca,
tina, si ya ku Ndhlandhlo, e Sinahleni (igama
lo mu e wake)". Bo hlukana lapo ka ku Dube.
Wat' ofka "Tondzokozi umuzi, o ta' uky'ema-
Bonweni, wa hamba. Wat' o wa kwa Ngwesewa,
a no wa kwa Ngongoma, ba fika ku Ndhlandhlo,
ba toleka. Beafe se buzi o banbwana ba
makos' afile yo. Se be mkambisi' imihlati
Yombili. Use ti, ubu' a ba buke: "Ngi tshelani
aba ba nga makosana, a ba ondhlalisa.
Se ke konjwa u Dubuyana ka Sirayo,
kwa ba ka Maswayosi; no ku konjwa Sipandhla
(o wa zal' ubuhlungane) u Dubuyana wa zal'
a Ndlewiyo). U pe b'aba nge mizi yake;
Shamb' a ba ngeniswa yonk' imiyi yake
Se kuli lab' a ba nga makosana, ka
ba beke mzimu-mnenge. U a ngum' izi-
nkomo ka, kuba & ba dhla, a bondhla. U
se ti ka: "Ni ya bona, ba lab' abantwana ba

makosi, ngi tand' ukuba fak' ezikwapeni, ngob' a/ba/kwa Ngcobo, 'a ~~ba~~ ba kwenyana, kwa ~~ga~~ gani o dade~~wab~~ weleu ku Mapoloba, uyise ka Sirayo. U se bek' izwi lokuti "utshaka um' ezihlasele ezweni, e ya ba/hlomis' abambo, kube impi yak' utshaka, i ya ulwela yena. Kuti izinkomo ezidlelwa nga/bambo, zitelwe kuna Zulu. utshaka a zi buke, a zi buke, a zi ngume pakati, a zi tele zi gcwal' izigodi. A/be seti: "Na ezakwa zihlandlolo, uwena ke o zo sebetshis' amalaeu' ako; a zive ~~ma~~ ime mena a ngi wazi, ngiyazi wena. U se bek' izwi lokuti "Uma utshak' e/ngi hlomisa, abambo be/hlom~~a~~wa, a/nga/hlonzisiwa ukubulawa no sipandhla; nonake hlom' intanga yabo-zintandane. Angi tand' ukungi fak' ezibubin' zintandane. Ba nengi lab' abanta a fika nabo, bo za ci'ngi lwela.

Baka ke ba/hlala ba beza Embo, "ina se[ku]tal[tatew]'i miso, onk' amakos' a yo bulawa utshaka, a y'a kong' Embo, ku zihlandhlokaqcwabe. [Nami ngi ya bazisa a/ba Embo, ngoba ba londa. obaba na makos' akiti, baze ba sivane.]

Kwati una se kufa indhlu ya Simbo, i ri
bulawa u Dingana, u Dingan' e se bu'
zwa na ma Bunu, ~~ba~~ kwa "bobok' izibuko
lo ku wel' u tugela-ke. u Tshaka kwa
ku kade ku yizwe lake lonke, laze
la tshay' Zwizwinkulu. Abantu' e ngeko
oti u bakel' ub' a wel' u Tukela, ngoba
izwe kwa ku pe ngeli ka Tshaka lonke.
Imbobo, ukub' i boboke umunt' a wel'
u tukela, [at' i pika, aha!] a pefumule,
i ze ya vela, ukuba u mf+avu de a wele, e3'
ema Banevini.

Kuti lo muzi [wa kiti] o waz' ema Bonweni,
[ba] ka "Tondoloz' ka "Jazi, ba fik' ema Bonweni,
~~kwakuto~~ kwakiwa ba ya tolwa-nje, kanti
ba ya kohliswa. A ba vuk' ama Bonwu,
aba gwaza, a tshay' a babuy' ama dada.
Sekuti-ke, abanta ba ka Tondoloz' nyoka
Kusekon' no dade wabo, na ba fowabo a
a ba zalwa ubaxi, na ba zalwa u Tondoloz',
a seti a madod' a sind' ema Banevini:
"Wo! Ka p'ahe na banta ba ka Jazi, se'
gond' e Nsekeni, ku Macinguane, enkosini
ya ma Cuna, emzini wak' e Nyangweni.
Bala-ke, bé ga. Bati kapa be nga se Si-

ngam buzeʃ okaleverni o be selka ku Mangambili
la pendul'izulu, la kitika amakaza a ba tshayi'
a ba'buga a ba nta ba ka'Tayi, abati nga-
bake) na sima doden' a semeva, a se bziva
ngo kuti isizinda — mihloko ya ondhlalifa,
na makohlo, na ba ngadi, buge-bo, na ma-
kosazana. Se kwaze kwa vel' ukuti:
"okaleverni leva banta ba ka'Tayi"
~~a be ga dola na ndo be ya ku ma ngana ni ngwane i~~
~~Kwa. Ndhlala~~ u Tshaka ke u se ʃo ʃ bonga
nga so leso siga, kutiwe: "O Ndande ngo ka bi'olode,
(ukubuketwe story ends here) O be lu ʃo wa dakal' entanjeni
a banta ba ka'Tayi
E be ʃodola be ya ku Mazung: a Ndamane

Kutiwa u Tshaka u ye wa fika kwa Mambulu,
lap' isilo sa si cetshwa ngo mvovane —
~~u Mashwa~~ u Mambulu, umfula ofeema kseinyambazi,
u y' ungxen' otukela, umvovane = lion, ingwe
and inkawu traps. Kwa Mambulu izwi lika
kwa Ozeiyana, ~~ku~~ inkosi yakona u Mvakela
ka Kumalo ka Manjanja ka Mzingeli ka
Zukulu — They also are indhlu ya kwa
Ngcobo. 'Camana 'Cube ± abakwa. This shows
they are in some way connected with 'Cubes.
Camana Cube is 'Oziyana zeborgo.

Nena ni ngo ngoti, ompeta; eni kamb' emanzini njenge
Zinhlanzi. refers to white people. Zonke izinkwahi

(In uHlangakula pp. 22-4

36 *uGala ukuti uTshaka ma sak' itoh' esiswini.*

Ngo/kuta ku ka Nandi, uTshaka wāti ā ku nga linga± Kuti, lap' e bon' ~~e~~ itaba lo mbila, a yi bulala le yo mezi ± ~~lap'~~ Wati izinkomo ā zi nga sengava; zi ncele ezo nina. [Kuti lapā ku bonwa umfazi ~~e~~ omi tejo (ngoba) kwaleswa abantu ā/ba nga zali; [ba ngazi z'gindhlini (ie. endhlini no mkaka)]; wati a ku nga gaywa izinkobe ~~ko~~ ne zijingi, ~~ku~~ no tshiwaba ba nga gaywa; ku nga pucw' emakanda, na/mādoda na/ba fazi; izehlula za/madoda za nganga e/ze/zinisizwa, e zi nga tunge sicoco; isicoco za/ze sa hlal' ebusweni, emashijeni; ne si ka Tshaka, ugobo lwake; ~~ba~~ Wa sumake ukuti ka Nodade [ka ~~Ta~~ Mgutshwa ka Mantsha ka Ndaba,] wa pam' emzini wake, eku Dinekene [(umuti e dunwa ~~o~~mungo)] kwa gond' ekay' emzini ka Tshaka, kwa Bulawayo. Wati (wat') e se y' e tangweni, wa tsh' amakosi a kwa Zulu, e/tsh' o Sengangakona; e/tsh' o Jama; wa ze se/ngena ku yen' uTshaka. U ya kepuka, u ya kulum' emlonyeni, u tsh' Tshaka. U se fika ku yen' indhlu e no Tshak' e se godhlweni; yen' a nga/so tangweni e kwesibaya. U t' e gein' ukubonga, wa ze kuluma ngoplomo, wati: "Hau! Nkosi! wa li bulal' izinto ako! U za ú busa ngani? U dabuk' uhlanga uni? ± Lok' u se ngangakona wāfa, ā kwenziwa lok' akwenzeyo. No gihlomkul' u Jama wāfa, ā

kwenziwa loku. Wa li bulala! Izwe lako li ze kwakuwa
amany' amakosi, ngoba li za u'fa indhlala. A ku
sa lingwa; izinkomo a zi sa zengi. Izi nga ze ngenwa
i'lapmakos' a bimaso. Mina, nkosi, ngi ti. u ffilengo
nyoko, fak' itsh' ezeiswini; a ku gele ukuza
ku lo muzi wa kwa Zulu!" u Tshaka u zeti: "
wa kwa Zanga
Ngonane! Ndhlaka! Useti: "Mpangazeta! Mbopa!
wa sa mangazini ka mncumbata wa seyma Nkwangeni
A ke ni muzwe, o ka babomkulu. Nisti ni nga
madod' ofkwenzane? Nake na stsho kuniina,
ukuti ma ngi fak' itsh' esiswini (loko ku ukuti: Ka
ka bamb' umoya
a ye k' ukuekumbula lo mentu ofilego; a ginga
umoya, a nga dang' e cabanga lo ofilego). Useti:
"Mbopa fat' insingo u yo ngi pecula; u ngi leng'
isicoco. U zeti' zincekwini fak' zzinye, a zo
tshay' izinkabi zjumbeli, a zi nik' u Gala,
ba u gebise, baze ba m bek' ekaya lake, a fik'
a klab' adhle, "ngoba u kulem' izwi' elikeulu
e li ngi nis' isibindi, ngob' eti a ngi fak'
itsh' esiswini." "Ti" Wena ke Gala, u fik' ekay' u tunge
u tshel' cjwela kwako li tunge." [Ne ndoda e
ya i sekaya (li ka Gala) u ma ka Nala
ndhlwini, ehlezi na ma doda
a maningi no Nkukula ka Mgutshwa. Ba hlezi enkulunge
U se goduka ti kulula. U ya fika' ekaya, u bona ndoda e
amadoda. Ba m bon' egamelka' e za. Wati: "Ha, Madhlwini!
Tat' insingo lapi u ngi tunge! Eteka wonk' amadoda
ati: "Hau! Ulteni?" Staezi no Madhlwini wa ke wona
Madhlwini ka Nala, no Nkukula ka Mgutshwa.

58/251

nje. Wa pinda ka bili. Wafi: "Mapudzomi, amelemi? Ka uzuanga ami ngiti. Kamb'u go tat' ang'insingo, u go ngi lenga?" Ikon' u Mapudzomi e se zuka, e go land' ang'insingo. A" set' amadoda." Ingani u Gala u/puma kwa Bulawayo na? Min' u be ngi tshelile ukuti: "Mina, ze ngi zi delele, ukub' ninkosi i ngi bulale kanye. Ngi kulema leli' izwi, a bulala ngal'izwe loke, lokuba a ku bonga leningwa, kunga sengiwa zinkomo, ku nga faleva. Bala, a Mapudzomi use gamuka ne nsenge na mangi. Se be gamuka, lezi izinceku z zi gubi izinkabi, no dibi lwake u se/mpuc' u Mapudzomi, u se/mu tenga. Kwa Mapudzomi u uyen' o kleng' about, izinceku dela Gala ngaye kunqala u se gqid' u kumtenga; u se leng' u Nkulumbane, na bange-ke Se/ku menyezwa konke' izwe.—

Lendaba nga yizwa ngo Mapudzomi, yen' o wa ye ba tenga. u Gat a Gala wa yake z Silambo se ngen' o lukela, si pemi zsizwe se mange. Gala wa zal' a Mpezeni, a Mpezeni wa zal' u Mhlakaza (man d know, of Dudhlengenkwe)

still here

58/25/39-42

(In v/Kulumetole pp. 116-119.)

39

3.10.21

Abanta ba ka Nkunge ka Mepo.

(Left-handed son rod: about to marry)

Ka Nguane ka Lameka ka Ngwabini ka Benge ka Dhlabazane ka Lwabukulu ka Sogolo (= Nkomolo)

Inkosana kwa ku uNdhlokolo, ka nkunga ka Nkungo unta ka Nkunge, e nga gondene no bukosi. Bati uba ba kule, e nga pek' ueyise, e bulewe ku Dingana, ba se bet' o Fakue ka Mepo, a waga ba patele be ze zingane, e ngu ysekazi, kanze no Mayeza ka Mqweleba, kanze na o'linwa, kanze na ojali— aba zalwa inkosi e si pambili. Bati, lapa o Manbeda ka Mepo, bati tina, ba kwa Mepo, siti nans' inkosi ka-u-Ndhlokolo yetu tina ma Ngeolosi, u Ndhlokolo. A pika la madoda a lotshwe kugala, o Fakue, no Mayeza na olinwa, na ojali, bati Tina, si nge buswe inxele. Inxele li ba itshinga, lon' umuzi. A si yi fun' nikosi e pat' isihlangu nga les' isandhla sokudhla, tina sibe si pete nga lesi ponke (so bu nxele). Kwa yi labaza ba pika, kwa zi lapaza ba pika Kwenzenjalonjaloke, aba ka bus' abantwana, ku sa bus' u Fakue, loku bake lap' kasi kwe Ntokanga e nxengene, bonk' ama Ngeolosi. U se suk' u Fakue o pete, u se suk' zky' o Tukela, kwa Ntunjambili, e manzalele (enlo (wa ngen' o Tukela). U se hamba nesa lonke le zinkomo zi ka Nkunger, kanze nag' u Ndlangabeza, a bekazo, kanze ne sezwe a si tand' u Ndlangabeza

40 se ku sal'isizjw' emngeni, si sala no Ndhlokolo, e
si'tand'u Ndhlokolo. Kodw' e seningi pa hamba 'no
Faku, sa tshon' o Zukela. Kwa se ku kul'umbango,
so ku mangalelwa ku Somsewu. u Somsewu u se hi tela ke
lelo cala, se he pelele bonke, na ba se mngeni, na
ba so tugela. u Somsewu u sezwa lamagama a kade
eg' ea landa. U pe beka yen' u Ndhlokolo, u pek'
inxele kodwa, i yona nkosi yenu, ngoku bekwa
kwa onina. Sekutiwa ka zi kip' izinkon' u Faku,
li ya ku Ndhlokol' ifa li ka Nkungu. Be bang'
umuzi ka Nkungu, ikanda ku se sinyameni.
Ba bang' isi Nyama nje. Za bugal'k' izinkomo
zega ku Ndhlokolo, inxele. Nami izinkomo lego
nga zi bona ngi pak' o zwalini, keti kwa Ngwaba,
[ya inga kalewi nezo e ya kwa Langalibalele-
mina nga se ngalwa' mpela lapo, ngalwa'
amatole, ngi inggwel' emkulu]. Izinkomo za
Mhlula kwa kal' ulehani, se zi ya ku Ndhlokol'
emngeni.

umuzi ka Nkungu omkulu, kwa ku pe citizeni
kwabo ku Ndhlokolo. u Langalibalele lo, wa kotshelwa
nge zinkomo za kwabo ku Faku. Ngoku u beta
um' ezikile emzini ku Faku u Nkungu, a fik'
a kal' e lawini. Yai sit' enkosi W! Za mdoda,
a ku tato' izinkomo, u ganwe umfazi kona

lap'ekaya. Ubenendhla yako, se kuti uma u
khwelwe u lale kona, u ng'ad'u lal'elawini".
Dala ke lowo mfazi wa Lotoholwa nge yinkomo
za kwabo ka Jaku. Lo mfazi ke, wa gal'uHlangabeza.
Icala, uHlangabeza, li m labla nge loku. Liti
uma wa u intombazana, yinkomo yako, za zi
yodhlwa ojaku, e buyisa lez' yinkomo za
kwabo e za lobol'uNyoko. u Jonsewu uti Wena
Jaku, u bek'uHlangabeza ngob'e ifa lako,
ngoba unina wa Lotholwa ngeyinkomo za kwa-
e Ngwavuma (umuzi wa kwabo ka Jaku). Pa
wenzenjani ukuti ma yodhl'ifa las e sinyeneni,
kwabo ka Ndhlokolo na? Ka umbeki ngo
nteto, umbeka ngo kumtanda nje. Ngi ya
m lahla ke e caleni lesa.

uHlangabeza u pe buza ngabantu a ba m
tandayo, ba m beka. Ubsak'umuzi wake, u
seti ku pe Mandhleni, ngob'ezakele ngamandhla,
e nga sa wakile ngefa li ka Nkunzu. A ku
bonakali ukuti icala la mlahla, ngob'upet'
isizw'esikeleli. Nezwe āke ku loma, u buyela
ka loma nje, izwe la kubo lo ku dabuka-
e manzalati, kwa Ntenjambili. Amakoo onko'
a kwa Ngcolosi i lap'e kon'amateu'aba. Ukuse
qedwa, u Nkunzu, ose Nkumbane, tanda, ngoba

42 wa bolowa uDungana, engenge kuto no kuneane.
Uzinsolo kodwa-ke, kwa kuteleva u zo kwega
ay'sma Buzwini emlazi.

Ukuba uSonsewu, na maNgisi, ba bengeko, ke
sa buswa ngo kwa Sendulo, kwa kungo bus' uHlenga-
beza ngalo lelozwi lo bunzele - ngoba kuliwa
i nzele ka li wu bus' umuzi.

see p. 39 "Kuliwa" u Songolola, ngabe pa kudhla, sa
kwesaba, ngoba zi boni' u nemlenzelenze.

Lonk' u zalo kwa o mêpo ka ngwane ka Lamula,
Ngeolosi, kwa bugela nga ku Hlangabeza
kwe sab' i nzele. Ozalweni, nga ku
Ndhlokolo, kwa dhla u mambedu (indoda, umuntan-
sokozi), kwa sekuba u zitoya ka mêpo

This 'left-hand' disqualification is found operating in Swaziland, see, my old large Nbk No 3, pp. 125.126. Now, Ngeolosi people are descended from the Swazis, as their ancestors names show clearly - Hence, the disqualification in the above story is probably derived from Swaziland.

(for continuation by Sowatsha
see next - grey - nbk)

3.10.21

Meiteki ka Zibebu told Socwatsha: Si nga ba kwa mhlabangubo. The meaning of this is that Zibebu is hlaba ingubo, was stabbing the blanket or ingubo that was covering him.

4.10.21 Socwatsha continues:- 58/22/21-49

See pencil note (made today) in red Nbk, in which general evidence by Mkeberni ka Dabulamanzi & Socwatsha himself is given - p. 5 thereof - re Cetshwayo's Ginhlendhleni & eSiQwageni kraals. Now go on thus. Close to Cetshwayo's Gingindhlovu kraal was a little one called oBaneni emBanene, lightning quite small, say ten huts or less, but many mabele pits there, where food for Gingindhlovu kraal was put.

Shaka's kraal uFasimba was built close to Cetshwayo's eSiQwageni. The Fasimba nation is on nice ground, to left of road going towards Nkanini, and near a little hill (igqumanzana nje). The Fasimba kept xezá'd kona - ie at this kraal. Fasimba (like inkunzi) but = Large.

Dinuzulu was zalelwa kon' eZinhlendhleni, near eSiQwageni kraal, close to Dhlinza Forest. Oka Mswati wa ye isizi (isiZi) sa kon' eZinhlendhleni - abe ne bal' ezihle = handsome, good looking girls, because umdhlunkulu, ie of men who had been killed by the king for some reason, whilst others became d'isizi (wife, concubine)

also called isitezi, abanye benzi wo izigqila. Isigqila was attached to inkosikazi or the inkosi, doing all the menial work viz making fire, sweeping &c

oka Mswéli was isitezi pa se zinhlendhleni.
I do know why Mswéli was killed. Mswéli was of ena-
Nzunéleni tribe, I fancy — not sure.

ubuzangolwandhle uti imini inkosi ka Celtshwayo, ngoba
mina amname, ubuMfumuta ka Ketuka, waye intombi
yak' uCetshwayo, ubu mname e nga wafa o Ndini.
uDunjelu wa zalwa isitezi, e nge ntombi yake.
ka mpofa nje, wa m'bek' isisu, ngob' o baba ni-
babamkulu ba be nga soni ne ntombi; be be
lingisa no-mfowabo. Wafela ke uDunjelu, ngoba
umina isizi (kwa bulawa ngesise) wa pangwa
e wenzuo' isigqila. O wafe zinhlendhleni. uDunjelu
wak' umuzi wake wa so sala; wak' umuzi wake
wa senastashini. Una waye inkosi ka baba, waye
ya akuyak' uNdi. u yesabak' ukuvak' undi ngoba'
ngesesb' ukuti azi uketo' elwami. U ya zazi
ukuti u ngo womlandwane. Una pela waye
inkosi ka baba, waye yo kwak' umuzi kababa'

ankulu wasoNdini. Ukabana oka Seketwayo waze
zel'emfana, ngabe nami kangi bangi naze,
ngingo ka Masipala, waze zel'emfana, kodwa
wa ye yoba mkosi wako ka Seketwayo —
Umá'o ka Seketwayo Enga zalele, kwa ku yoba
o ka Masipala ka Mamba. Á'c bazalanga
konke lapo. Sí'mña-ke..

uSashiz' uManzolwandhle u mangala ku
Mashiyela ngo ku buya ku Dinuzulu ebuya nga-
fetheya, iosilwile yonke ya kwa Mandhlakazi
ne yoku sceña ya kwa Ndlunu. Ku kulungelwa
etshowe. Wati ke u Mashiyela — uDinuzul'
enpeko. — We! U ya bona manzolwandhle, ngi
ngabe ngi zaya pendeela le~~nd~~ ndaba, ngi yise
naku Kulumeni. u Kulumeni se ngi nga-
m tshel' ukuba nje ukuti utsho njalo.
uDinuzulu, we paz' ukub' ukuluma naye
manzolwandhle. uDinuzulu lo muzi u se
wu tatile, wazakela wona nge sehlanya dake,
nga mandhla. Utí ukwa no ku beba nje, uti
ukwa la wona? Kas Enpiceni ku belunga

Kulowa aDmujulu. Aka ja bonakali akuti
owo mlandwane. Ngoba no Zulu lo ombangja,
'ulwa no jibeben nje, u yeimpi ka Dmujulu.
A batsho akuti izimpi zi ka mangobwandhle,
Watseke kodwa a u ka hlumbe, nga za temeb'
izinceadi ku Kulemeni. No Kulemeni ka
se ku 'bek'ezwi, u nga tembi. Unqab'u
se hamb' ukuya kude, ngob' izinceadi zi zo
bhetsha zi buye. Bala, wo haumba hamba, ja
fik' izinceadi, za fika ngelanga a bete zi
ja u fika ngalo. Wa tshelwake, amazwi a de
hlangene na ka Mashizela na ka Kulemeni.
tf. u Mashizela wa tala wona la e si ngi
watshelo, wati Mus' ukubanga no Dmujulu,
umuzi waz' akela nga mandhla ukuleme
ukuseke u zo kwakel' umuzi wake, a ku nike
nezwe, elinye nje, ku nga lona leli li ka Dmujulu
uku nik' udaw' e ku hlazakazi, a ya jakuve
u Nkukwana ka Susa, ava kwa Magubane,
ku hlazakazi. Akona ke amadoda o yo
hlala nawe, a zo ku 'bek' a ku sebele.
A se duze kwa leyo ndawo, kodi' a fete

m nik' izinkomo, angazi noma amakal'a
ye mabili; noma la li lenge ini. Wage aem
bekela izindumazake "tayiza ka Mbonambi,
no Nkunya ka Gengeda, o wage ùdeuna ya s
empanshlenì. Wa buya wa fun' oneña, ba s ondem
omka Cetshwaze, na manlombagane. Wapendula
fut' amashizela, wati u yo b' a vus' umbango
won' engi wolayo, ngob' uhlangis' uDinizulu
amantombazana a se nga twake, wa zilwela.
Ngi ya ukweenzel' onegoki, naz' izinkomo. Sana
uDinizulu wa kulela kon' izinhlendhleni. Into
engi nga yazeyo ùkuti nsea so kuz' impi ya mashi
ukuti waye. ku mup' umuzi, ngoba no kukula,
ka ngazi noma wa tatwa ini izinhlendhleni
way' oNdini.

Kwati mhla u Cetshwaz' e se banju' e Ngome, wati
wo! wo! Zulu, nang' umntanu uDinizulu, e ngi fa nje,
be ngi sa zele yena. A ngazi kwaba ka baba.
A ba ka baba ba zombula'la (etsh' oDabulamanzi,
no Dabuko, no Siteku, na bane nje bonke, no Hamu).
wat' umntanu a ye ku fibeba, o ya u ngondhleka
yena, a ngi pate le kahle, az' a kulele kwe yena

"bek'efa lami. Aba ka baba ba nga m bulala,
ngoba ba bek'ukuti ifa lami li nga dhlenga
"bona. Bala-ke, wat' uwel' ulelsthanyo, ubuzuyolo
wa yeya ku Zibebu. U Zibebu u se makel' ilaoo
lake. E sedhl'ina banta ba ka Zibebu a ba
intanga yake, aba cinyana = Zibebu's next
ngo mbokodelo mvu. E Zibebu's next neft, to above
is inyonebanovu, ntanga ka Flelapakati. U. uzi-
bebu u zemngamudel' ijinkomo ze Gula lake
uDimuzulu njalo u sehlala e Bangamoma, lap'ilaoo
lake li kona. Sekuti-ke u Misjana u se bek'
amakos'a kwa Zulu, a ye itshumi nanye (ngi
tshiy'ukuhlebe no jantoni ngabonu-ba be
nga nemo kwo mhlatuze) E zeti ngi ni beke
nje ukeeba ni kipe ijinkomo zi ka Celothuyo
Ezi tukusiweyo. Ngoba indaba e ni zazigo
na makand'azo, ngoba e ze mizi nge mizi.
Ba zidhlala ke ijinkomo ku banta-u Zibebu
e vumile ukuzazi, ukuzi hlakanipela,
ngoba e ngumfokwaba ka Celothuyo. Ba zi

kupaka. Kodwa umteto wa kwa Ruluneni wa
ute Ri ya u zithla, ni zi lete kimin' engungu
dhlovu ~~zonka~~ nonka, e selsho u djanlom ino
Hlube lapo. Wa tukutela, waf' u Ndabuko.
Ini ukuti wena, * Zibebu, u ngo was endhlini
u ~~kan~~ zu hamba u zi gombologa e za zi
catshita sewe, u se zi nik'a belungu na? Uku puka
kwumpi-ka, ungxa bango. No Mpanawendhlela
ka Manzini ka Tshana, no Ntshungwayo ka Nandela
no Hamu ka Mpande, no Sekatwayo ka Nhlaka-
no Somkele ka Mayanda, no Sigungwana ka Selwane,
no Mpitshana ka Mwandhlana, no Myandeya ka
Mbiya ka Tshangana, no Zoku ka Zimingo,
[Zibebu], and M'takati (wakwa mDhlalose) [is
in doubt about M'takati - but his district was very large)
Ku za vunga zoka okwa kuqala, u zibebu ze
kumela ku ~~bandlonono~~ mfowabo u Taiyiyana ka
Mapita, eti ngi kand' izinkomo zakwetu, zi ka
baba; Ngoba u baba wa tat'umgeki, wa wa
ket'amakand' onke ake, wayo kwak'
umuzi wa kwenu, wa se Batwini (abatwa)
ikulu le zitole Uti "A u wazi ini ukuti

Kuba okwe nkosana ukuket'amakandi
onke, izinkomo zi zi ikalu, zi zi mgeka na,
izitole zodwa.

Wzibeben uke wa banga no Hazijana
ukelshwazo e zekona, mpi yakwa. Zulu i
npikaluai, zti uHazijana ungen nkosi ka
mapita, npoba kufi ikokoko, nkosana
ka Mapita, e ya i imboza. La m lahl'utto-
yana, kwaletwa inkosana wzibeben. Ba be
bang' ifa li ka mapita lonke, be bang'
ubukosana La m lahl'uHazijana, la bek'
wzibeben, kusa buswa "kwa Zala. Lonke ka
fa li ka mapita la buyela npaka zibeben. Kwa
se ku seakhanwa na bekenge, se kuleiwa
nabo.

wzibeben-ka eti "Ngi ya zi funa na
lezo, ngi fun' umgeku, uwena wi
nkosana ka baba e ngadul'umgeku?"
Sokuti lap'a uCetshwayo e pete bezwa u
ze buy' e yo yi penda wzibeben lezo ndaba
ku Hazijana. U se ejini uHazijana e yo bika:

abantwana a Mdabuko, nabanye. Se be bona ukuzijana
ukuzijana u se muka ku zibeba, u ze mukel'
o sebe. ukuxabana kwabo-ke, ukuba pe be
ga land' u Dunejelwe, a bugel' o sebe ku Mda-
buko. Ba xabene ngo b' u zibeba u bizigen-
komo zake ku mfowabo, umfowabo u se
balekela ku bantwana. Se befik' abantwana
ba m amukela, ningathi icala la m lahla
ku se kwa zulu. Se be ngesiba, xo'kesa, beng'
ubusoki.

Kodwa a ngazi ukuti u Dunjelwe lo, ut' ze
bugel' o sebe ba se befike ini abantwana ba
ka zibeba, ba be celwe u mango ku
zibeba, isibalo se kuy' e Mdaymana, (kuye
ba cela kubo bonk' abanumzana): Labo
bantu, ke, bati se be beny' e Mdaymana,
ba fika ko Mahee ka Tolotoko, nyena
a ba hlangene no Kazigana ka Mapita. Ba
fike ba ba bulala Capo bantu. Kwa pe
ku suk' isideuno nyalo ukuba ba
fuey bulalatae ku Mandhlakazi no lala

Loku e upili a ngi kwaziisukuti lab' abantu
baka Sibebeni a ba bulawa, be pum' eli
baboleni z'Ndaymana, ukuba u Dingulen
waye ro sele nomna waye se Ba Banyanamo
imi. Kodwa ngi yazi ukuti labo banta ba
ba bulaba, Amagama' abo a ngi waz. Da
Bulalwa be buya z'Ndaymana.

Yai si ya qatelka njalo, isilwa engabeni
ka Sigidi (sudaweni yakwa Hlabisa no
mDhletshe). Usumtã wa Sigidi umuntu
wakwa Manshlakazi, o wesetka cwaya ngeni
engabeni ezixotsheni, e se bona ukuti
laba ba so lute ba zo mbulala, aba se
mDhletshe, ba ka Msuthwana ka Mfasi,
kanye na ba ka Mbopa ka Wolezibi.
Bala, ba m yela u Sigidi engabeni Capo
Ngi bamb' amankõlo hane (ibuto (ibuto
lika mapita) a ci ci cita, a bulala
u Sonile (ka Mbopa) umuntu omkulu wa
kona o wa ye ĩnduna. Ilap' impi yonke
le ya suka kona. W Zibebeni no Cetshwayo,

ngokuya kwak'ulelo: Engilandi, ba be klanjene, umuntu' umunye, iNdaba yenyuka uNdabuko. (o wa bona d'isijungi se tanjo). Ugena o wa bulal' izwe la kwa Zulu.

Ngi yozi ukuti lap' u Lobebu e land' izinkomo zake zi Baleleni, (umuzi ka Hajijana), u Dingaan wa ve se sebanganomo.

[abantwana kwa Zulu ba bedlula ndawonye, ukudla kwabo kwa ku ngena ku sed' indlu, bad hle lokuya bad hle lokuya — ku. Ngiti kwa kuqalwa ukuya ulelo. ukudla, ati sondezani ukudla, no kuti.]

Wo ase wageintonbi ka Tshaka i ditto of Hintsaye

Tshaka was Sai[n]pande zabelwa ni u Dingana, ngoku umuntu wa si bebe pi ka Dingana — umuntu ka Mbuyazi i isizabe si ka Tshaka, umuntu ka Cetshwayo, kanti zehe si ka Mpande.

Mpande was

se ngi funa nge zitunda, ngi gezel' esibayeni zitunda zi pehlelwe esibayeni, u kos' isigeza of bayede. Mpande, after the N'Gondokuseka battle, gave out to his Council that both Cetshwayo and Mbuyazi were children born to him whilst he was still a prince and born whilst Dingana was king, but now that he was King, now that he washed with izitunder

and now that he gezelaid enibayeni & was king, he would appoint his real heir, and that real heir would be Mtonga, son of Nomantshali ye intombi ya kwa Ntuli — "umadhlamb'o lewandhle"

additional, but first said thereby in regards:
inhlanga ka Magolota, —— golola = canter
cf. Thekula

Mtonga
Mtanga

Kunga sa golola nhlanga kwa Malandela X
umaling' izintaba zonderane, = 3 ca
ithlobane ne Zungeni.
usigëga na ntëlu.

Ptk Swel 111. 12

X this refers no doubt to Celsh. & Mbuyazi who pursued Mpanda Mbambulu just before Ndonda. & them fought there. Hence he likens them to inhlanga = umzíki = umsagëgo

Uti u Mpande kuteiwa u Mtonga nje, unina waze nge meiti, kwa bizw' inyanga ye Tonga a ya fika ya melapa, kwa hlal'isi sen, waze ze sal'umfana, igama lake kwase kuetwa i Mtonga, ngoba we lalelwa "Tonga". Uti futi u Mpande u Mtonga a nga Madhlamb'olwandhle, kwa ku nge b'ku bhlaleiswa onina na banta nje, ngoba isi sen sa bekwa Tonga. Eseti u Mpande: Ho! Ho! Ho! ukuba oka bani

lo mntwana o bizwa nge Tonga, ngoku lo mntwana nga mzela ze nji geza, ngi gqel' izibazeni, ze nji yi inkosi. Poke konke loku o ku nga mahnboza, ngaku zala nji se ñmeneni, ku nga katshiwo ukuti Dazede, u Madhlambi nji m zale pe kuleñwa Dazede! Ukuleñwa sukumeni yake ujalo, u masipula, u masipula up sezi a y'olshebi ukelshi. Ngi tshiy' izwi linge, u Mpande a li kuluma ku masipula (utsho nje u Mpande u Mlonga u ze bulewe, u se u Mbanambi, Mpande eti ibuto leli: "inkonyan' ezbomvu, e nga "gotshelwa meilo"): ukuke ngi bet' inkonyan' ezbomvu e nga gotshelwa meilo, nalel' ibuto eli kandela bona, li zo ba inkonyan' ezbomvu, ne li ya ukandela lelo, inkonyan' ezbomvu, ne li ya kwelama lelo futi, inkonyan' ezbomvu. Iseti a ku gaulw' u muzi, i kanda lake, umuzi wa kwa Nomantshali, igama lawo u Mdumezulu — wa wakuvuka kon' ena klabatini — a masipula u pa seek' e ku landis' ukutshwaya konke loku o ku

mpi ya se Ndondakuzuka, Wa ye nga ku Celebuwo.
Useti u Masepula lesi 'etshel' u Cetshawo, Wo,
Ku zo pinda. Kwong'okunze o ku njenge Ndonda-
kuzuka. "Etsho ngan' inkosi ukuti. i zo bula
lelo bulo i li tel' emdumezulu, i bi sa bute
lelo i li tel' e Mdumezulu njalo. Nkosi,
wong'ukuba a tole ibibi elikulu e li
ya ucinde zala wena. A ka lungise loku.
O! Balake. uletsh. u se pak' impi, i di
yo bulal' u Mlonga, kanti umuzi munye
a bantu a baka Mpande bonke, yonke
le mizi yenkosi yonke, e ka Mpande, se
be m hlebel' u Mpande, bati uletsh. ~~wa~~
Kuzi u se zo bulal' u Mlonga, njengo mbu-
zi, u Mpande ke wa ye se m zisa. Wa ye
ba "beka le Mabandhla ngesi Hlobane
wa ye wa fika e Mgungundhlovu, e ze puma
ngesi Mabandhla, e li e landel' Mkunga
ngoba kwatshi u Mpande ukuti landel'
u Mkunga, u ye ku nepako, o ka Mlunguwa,
ukuba ka Mbuyazi, u Monase.

Isifika ku Mlonga e zezitela (ce' lebah-
mipi) - I si fik' i bulal' wena u Nomantshali.
Se kuleswa ikona u Mpande e ze tshaywa
ewalo, afe. Ngoba ba hlezi, njenga loku
si hlezi nawe nje, lowna u Mpande wena
ngi u Nomantshali. Dan bulal' s bekile nje
u Mpande, ngob' we sab' ukubulal' ngesè, kti
uzo tshaywa' ewalo, e be se zi fela, ngob'
e bulal' emfazi wake e bekile, e buka
Wati u Mpande. Ha! Ha! Ha! Dni le.
Ngi yeke ngi wu bon" umbuso wako, Cetsh.
Li ya u qeka ek' ijunkanyezi zimeni. Li ya
hanyuka ebantlope. Seku isiga sa kwa
Zulu, kuto lapa abelungu se belewa no
Cetshwayo, so kuti: Watsh' umpande,
ukuti li ya u qeke ijunkanyezi zimeni. Li ya wa
hanyuka ebantlope. U ya m bulal' amfazi wame
Cetshwayo, ngi bekile na? Ngoke ngi wu bon' umuntu
wako!"

Sowatsha contradicts mkabeni

Eli ka Mkabeni lokuti u Dabulamanzi ijuyana
umuntu wenkosi, angaz' adhle ifa li ka Cetshwayo.

u Dabulamanzi wa ye u Dhloko, ukuba
u Mbuyazi wa ye imboza, u Tshotshwene e

uSitekwe e inboza. Ngiti_ke, ka lab' abakulu
bonke, kuva ku ngaze ku dlulele umuntu ka
Dabulamanzi, ku ngene yena umhlaba ku
Cetshwayo, ngapambi kwabo na? Ato Lona
o kulumela leli, uti bona laba ba yini, izibi
zabo, ba nga sekohle, ba ngapi?

Inganti na, kut'e Sonsewu na, e ya ubek'
uketoh' na? Epet' izinzabo zi ka kengi, e
ya mu ggokisa zona, wa fika wo mis'
e mtonjaneni "u Cetshwayo TUMA u wā tuma o dinaga ka' Dongo, no
Ntshingwayo ka Marole wati m blangabezeni
u Sonsewu, ngoba a Sonsewu o wati: wa
blangabezwe, u yaey' o Ndini nje, u se kamba
no muntu ka Cetshwayo, a ba zo m kombis',
u dlule a y' ondini. Wa fika wa buzake
u Sonsewu, wati Ni yini nina? Bati
Si izindaba, amagam'abo a se wa buzile,
~~wa ti~~ ba wati wa yo tshel' ukuto. Wa yeset' u Sonsewu
kambani ni yo tshel' ukuto. Niti
a ngi boze ngehla lap' emtonjaneni
kuze nina nje. Ngi ya kwehla lap'

Emlonganeni ka fike umnawe wak' Ketshwayo,
ku bafowabo, o yena mnawe wabe, Ka ngi'
m azi pela nina. Ngi ya ku mtshelwa ngena.
Da kamba ba pindel' emuva, o Ndini. Ba fika
ba mtshela kanjal' amazwi aka Sinsecan'
wa ye zet' uletsh. Nang' umnawe wami u Zibebu,
o yen' oze klangabez' u Sonsecan. Hamba Zibebu.
u mklangabeze. Bala, wa kamb' u Zibebu. Wa
fik' Emtonjaneni. U kamba na madoda, na wona
lawo a bezo kuzala o kraza. Wa buza ke
wati d'upi o ngo klangabezileyo, umnawo
ka Cetsh: na? A (amadoda) ye zeti: Nangu, e kom'
u Zebelezi. Uban' eganna lake na? "O! u Zibebu."
Oka Mpande na? "O! Oka mapita, ungisekeze
o umnawe ka Mpande Balake, we suk' u Sonse'
wo khlake, nezizwe pela zake, nezindvna zake'
zabaleke. Wazo. wafik' ordini. Waye
defika e tat' unteto le ke -

utsho ngani lo muntu ukuti umnawe ka
Cetshwayo u Dabulamanzi na? Waye yo kip'
u Dabulamanzi, ka yesa, ngob' e ngu mnawe

kahle aba Bulusi na ba kwa Ngenetsken-(kwa Hamu
Watu u Hamu, ku salelwa na belenga, wega
kugala yena, wa bugela ngaku belenga. Ngunkomo
yi'ka Hamu ya Sala. Wega nesezjwe saka, ngunkomo
zi sale se zidhlelwa i Suta. Ba tshis' imizi
yaka. Ba panga, ngob'a se bugele ngaku
belenga. Benz' isaga, beti. "Ka nanja, u Hamu,
udhl'ajkote, a zi kotele yena," ngala'a nge
nanja a zo kot' ukamba kwaka, tbt Kuti
lap'u leto.. & b se tetwe, a se petshez' Dng.,
wa bug' u Hamu, a bugel' Emanxeiwen'
aka, Dngob' izwe se li nge di ka Ruleemen
laka. Kwata ke ngunkomo lezi e zidhlelwa
kwa Zulu, ba bugis' a zi ka Hamu, a zadhlelwa
a Suta mhla ega (wa wel' u Pongolo, e gonde
nga ndhlel'eya nga se Swazini, a gela ku
la mabuto a yelw' a Hlobane na kwa Nkambe
—* a ka Lukuni.) Kwa isizondo ke loko ku
Bazulusi, na kuyen' u Hamu isizondo sa
kona, ngob' badhl'ngunkomo zake.* Se ku
fik' umlonga-ke, a za ya nga ku Hamu, e

~~Ka~~ kadé se mpimi ka-fukuni- Ya i zi pelél' impi, ya i zi buyile yonke ngiti Mlonga wa ye senga ku fukuni impi' isalwa. Ya buya nayo, naye wa buyel' ekaya. U ze tatel' umuntu, ze ku ku Maluiade, ze se bus' e Mhlazatshe, e kamb' e zi funel' izinkomo ku ba fowabo na ku bantu o kwa ku ngaba kwabo. Naku Zibeben wā fika wā kabisa.

Impi-ke ya Baqulasi u ze ba bize uttami, a ba bizele kapi' e Mrólogo, āti, a ba tshiy' izikali, kude, ba ngezi kapa ne mkonto. Kanti e yake u yi tukusile, i klom' inkonto. Kwati ukuba ba fele a ba Zulusi, mpoba bet-kuzo kuleenzeo' indaba, ya i zi vukel' e kattami' impi. Ya ba duunela, ya ba fuza ini? Ya balshaga ya ba buza. Ngokuba a pantu be nga peli langa lunje. No Zibeben wa bulal' u Sulu o Ndini, ka ba gedanga bonke, inganto kuliwa u ba gedile, wa bati-pu! (rubbing fingers across mouth & blowing slightly), no Dunguluka wa Ndungu, kwatinoa u ba gedil' u Mandhlakazi, kanta a ba pelile bonke' a bantu. Le yompi ke ka

emi ka Sigidi — Kaka buy' uletah = u se petshega-
kwo lwawshle. ~~Kaa~~ Se ku bus' u Malaniade
nga leyo nkata, e Mhlazatshe. Indawo ka
Malaniade, ngaleyonkata, u Sitondoze ka Malusi
~~ka wa~~ inkosi ya kwa Nxumalo. Ku fika
~~kafika~~ kab' aba se Bazulasini, ba zoti ku
Malaniade, eise nje, be si bulawa ti wena
Malaniade; impi yakwe le, ngoba be ku
kon' indawo yako u Sitondoze. Kuva ba basolo
a ba f' engabeni ka Sigidi, ba fika ku Malaniade,
ba zo bika, bati impi yako, u Zibebu ti
gutshelwa ti wena, ngoba be ku kona indawo yako
u Sitondoze. u Malaniade u ze ba bab' ti nawo di isi
ya ka Somsewu' empangeni Mhlonu, u seti Somsewu,
ngi Sizo, a ngi funel' indawo yako, u ngi ketel'
umuntu' ohlakanipileyo. Nga fika kap' e Mhlaza-
tshe, ngi suk' e Newcastle, ngi hamba na
ndawo yami u Sitamelo, u Sitamelo
wa fike wafa kapa kwa Zulu. Nga ze
ngi bon' u Sitondoza e zo mangalel' amacal'
ake a kapa kwa Zulu, e zo mangala

kemena, nga ze ngi'mbamb'u Solondoze, ze
se ngiti. â ka be indawa yami, ngoba ngi bona
ka'nkosi yo klanga, e'pete isifundazazo, e
nankamane. Ngati wo! u wufundil' umteto ka
Reuemeni namiske, u zo ngi bambela njengo
Solamelo. Se ngeteka ku fik'abantu bà se
Regulesini, be fika be na manxeba, beti si bulawa
impi ka Hamu, a be zet'uttamu e pakw'imma
ngoba be ku kon'indawa yami u Solondoze, Aba
so Lutu ba fike balsho njalo. Kodwa ngi ya
bona ukuti bazi isile, ngoba ku seka ku
kon'indawa yami & kulezo zimpi, u Solondoze
Ngob'uttamu, umuntu ka dadewabo ka Solondoze
u Nozibuku, uzeza ku Hamu - udadewabo ka
Solondoze. Ka lapo kwa mandhlakazi, a seeko
kon'zimpini ka Zibebu, ngo zeza udadewabo
ka Solondoze, u Zibebu, u kumdhlase, unina
ka Zibebu. Ngi ba gunise ngani? Ngoba bal'
u Solondoze. u induna yami, ngoba nemp'i
pakw'i yaw kuelwa, ku kon'induna iya
leyonkosi, ba ngati bona, i yaz'inkosi
yaka Kanti ka ngazi. Uhlambelela

x ie. not Suka ~~go~~ come from, but is There

ukuma xabelela
x'zambela

ku kon' indeena gami, ngoba abantwana ba
o-dadewabo ~~bebeba~~ bebabili ujibelen na
Hamen. U ngi funel' indod' eblakanipileyo,
i ngi patele kahle, ngi go kokela ngezwe,
abe yi X rol' imali ka Rulumeni ye nyanga,
a ngangi ~~ž~~abelebeli njengo Sotondoze,
Abantu bakoke, wen' oka Sonjica, ka ngi
bize, uwen' obazise, o ngi ketela'
u Sonsecwa wa ket' u Hamela Kalangentwa,
u Jake kon' e Nkla zatshe njalo u Maleinade,
A ka bey' ulelah:, u ze petshega.

Kwaze kwa fik' u cetshevazo-ka u Sodhloza
u landel' u Hamela, etshelwe u Ncapayi ka
Makoboshi, wa kwa Nklovu, ~~mu~~ e indlu
indeena ya Sodhloti (Verulam). [Ncapayi wa
indeena ya Dr. Blaine, a very able indeena - used to
be summoned by Europeans to Pinetown in
big cases], eti u Ncapayi, ngob' umuzi wake
u yafa Sodhloza, mina okwami ukuku
kalela, ngiti landel' u Hamela, u yaba
i poyisa, ngizwile u Hamela u ngo kokelwa

ngezwe, u zu yo kwaka kona-ke nawe.
Abone ukuba umuzi wako u yo-fisa okwa
so zwatuni na? kap'usaike kona. Uset'ulo-
dhloza ku bantu ba ma'pasi, 'aba kon'ezidhloza-
tshe, a 'baj'ezidholsheni zabo, zake kona kita
kwa Nyuswa — a no toheb' umfana wa kwet'
u Socwatsha, a ngi letel'ugwazi Ngati 168-70
(From here up to p. 46 in v Kutumetu)
ngi fik'ezidhlazatshe no gwazi kwakulwa
nang'ukeloh, upum'emafalen — ukuebuya
kwake ke, e. bun'eNgilandi; ngi fika,
o Malemade, no Yamela, no Gadhloza,
na mapoyis'onke a ba seko, ba yo hlanga-
tez'uletshwazi, emaLōleni, emfalazi
(Umkatani kwo Milalazi no mhlatuze, kap'
izituko li kona) — (kuetshwa ilala lel'eli
hlumayo aba lenz'ubucula, kaluk'amehlo,
li tung'amazwi a, nezindenge, nezicemo)
Si ngizwa nge ndaba ka Yamela, ezikay'emkanto,
e gobobo lind'abafazi ba ka Yamela, aba
ngana kona kwa Zulu — indaba ez, u Nkomo
ka Godongi — uti "Se be fikele, nampi emtonjane
u se bizwe wonke u Zulu. U se fikile ukelekuma
u hamba no Sompseu oku ngen'o

e xxabene no mung' amuchelu, be tuckana, be tand'ukuleka
inpala. Inhlamba ya bafazi ukulumetule ku Mothowe e not many men use this expression
a mang'amadod'a taho ngalo-
inda bakaMalimade ku Tshaka ukuya
ábalobokazi bao ka Cetshwayo. (in Natal Caingathwa 1ff. 92-5

Kwali mzukwana kuf'uletshwayo, e za ne zimsakwana
effile, e ngaka lahlwa, ba gamuk'abalobokazi ba ka Cetsh-
eng'ireleyo, bezabatí kunyon'indhlu ka Malimade. Showe
Se bets'ku Nozitshina ka Djojo, wa sebra Piseni, [kwa Mpanda Malimade
Nxeusa]: "Upi [u Malimade], afsi nik'indoda yetu
a yi kip'enkandhla, kanti efsi kipel'ukuezo yi bulala." Se-
ba bona be kude, be pum'emzini ka Ntshingwayo
ka Sikongana, kwa Jantsi, lap'a fela kon'uletshwayo (8 Feb 1884) lap
afse hlala kona. Sa tshoka ku enkosini, set': "Nam'
omtaka hkosi bezaba kona lap'endaleni, bezaku-
wona. Kadwa a sázi'a bezanga ko, ukuba ba babalani.
Se zo m tshela nje. U zo tse: "Socwatsha! Ithel'uNhlantshana
a bopel'ihashi lami!" Nga m tshela; wa li bopela. Se
bezanga ku lo mnyango o nga pambili kwendhlu.
Se be fika bets': "Se nik'indoda yetu!" Se be fika
be rimbi'emnyango, bets'u kona. Kadwa ba
bonile ezingeni endhlini, ba se kude. Wati umalimade
"Ba ngi bonile ingi ngena nga lo mnyango (ongapambili), nga-
fa yo kuma nga lo ongasemva. Ihashi, u Nhlantshana
lo mnyango a ba m bon'a ngena nga ko
Mtoni [kwa kwa ——] u se bamfu Nozitshina nge ngalo,
u za naze nga ku lo mnyango, ite ngite bonga bao
be baningi, be v'atshumini, te won'o ngeni kukozi. Ba-
be teka, ba bon'intosi i si gadaveka [(qabaula) (canter)], i gon-
ekanwa. Se bets': "Hau! u se si tshicile! Se ku fik'
X'intosi ya kwa Zulu, ya m langa, [dat u = Sir Melmoth Osborn, K.C.M.G.

midoda yakona, uMfunzi ka Dumezele, kwa Xulu. U ezfi:
"Au! Ipi inkosi? Nans'i si yo tshona nga kwa Matshayi nagani
Se beyu tat'uNozitshina, bi m tuala. Waba lula nje
bati yena, a se ngi zekela: "Nga tamba nje, nga lula, nga
ikasi (eli pelstshulwa umoya); se beti, ba yesa kona lap'
kwa Malimade ka Mshumayeli kwa Ekpashini, ba m'beka
kansi. uMfunzi u fika nje, u hamba ba nga. Se be
lamula. Se be m yeka ku uNozitshini. Ukuti uNozitshini,
be be ze kwenzani kona lapa mkosini. Ukuti uMfunzi:
"Ngi sezi afu'tini, lokuumenta ka Msekisipana (be nga
tsho ukuti u Misfosfano) ka seko. U se ba guba ku Mfunzi,
Ebuyel'emva, kwa Jozi. U se buzisa uNozitshini
ku lab'abantu aba hamba no Mfunzi. Se beti:
"Ba be ze buza inkosi ku Malimade, ukuti: ngi "bekepi"?
Kaba nika yona." Se be buyela emva. Se beti
Se kuzile ku eee, eeee, ku gaini, ka be fazi ba
ka Mshumayeli ba kwa Jozi, aba be kulumela bazwa,
be hamba, be ti: "Naze, a ngek'a eva kl'amabele, a
ya e'mbamba, si mapule." "Hati! Kanti be funa nje!
Ka laba, aba be hamba no Mfunzi, ba tsho njalo, kodwa
ka ba pumisela njengo ba ka Ntshungwayo. Ngob'a
sama na okunga, be saya, na okubuya, kapa se be
buyile.

Ba fika Kangaci ukuti' abalobokazi ba fika be hlomile
ini, ba nokuba ka ba hlomile; kwazise ukuti isizwe
se mbatayo, ba na'tohala. Tina sa se ngatsho ukuti
uNozitshini ba zo m bulala; sa ziti, ba fana yen'Ita Malele
made Malimade.

u Sifelingwana ka Ngŏlo (wa kwa Radebe, kwa Mtunkulu wafela kwa Mafuza abanta bake, bay'Empofana, kabeli no tudhla)

iNkayitshan' enkulu ka Ngŏlo;

Zell Solomon 6/11

u Zamuela zéluke izinkomo
Engabeni kwa kabangobe
u Dhlakaza ka Ngqumela.
u Nonkela, abantu ba hlatshwe,
Kuf' iminyango e ne zisela.

Has longer praises for was an iqawe. Waze inceku ka Songiya, umuntu ka tupander Lapó ekaya waze induna ka Mangondo kwa ka Mazwana, yas emzini wake ko ka wafkwa Mafuzepo (umuntu ka Ndube).

Nxa e bonjwa abantu, beti Nkayitshan' enkulu, a be zeti yena Enkulu i yipi? Mina ka nge yon' inkayitshan' Ineane, nge nkulu, ngoba nga nge hlabana, ngahlul' o Nkayitshane Ineane — kanti yena wabelgwa ku kuteme, nikayitshan' enkulu mneane, uboniwana zembe - wafela kwa Mafuza. Wagel' esilungwini ukuba kuf' u Songiya, e zab' ukuel' ezo kwendhlalel' inkositkazi. Ufa ngalo u Songiya, kako, (ubijelinguana) uzakaya, u un tshiq' e dungazela Utyé e zekaya, wa bona ku fete' inxusa, li zo m beiza. Ufuya beiza pamla kwesa. U se tshel' abafazi bake uzeti

gaqan' wag izinkwa, gaqan' ugwayi, lmpako
yendhlela - Kuvele wayatca nje ku ngaka lalwa
skaqa, lmfanaqo, kiosk lapa be yiza izihlangu
pansi, be lala, waqa zeka kubafazi baka, Bokani
izinyehla. Ku Kuvela kwamaqaqa ze dendeleka
ku Ntuqjambili, lokuka qebi leka, qiyekwa
uzi lahlq, zsibaqzani. Waqa zaqa konqa ku
Dabuqana, kilt kwa Nqutsweva -

see next book - title this

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and now that he gezelaid enibayeni & was king, he would appoint his real heir, and that real heir would be Mtonga, son of Nomantshali ye intombi ya kwa Ntuli — "umadhlamb'o lewandhle"

additional, but first said thereby in jest or derision:
~~toot~~ inhlanga ka Magolota, —— golola = canter
cf. Tshekula

Mtonga
Mtanga

Kunga sa golola inhlanga kwa Malandela X
umaling' izintaba zonderane, = 3 ocean
ikhlobane ne Zungeni. Bk Zulu III. 12
usigëga na ntëlu.

X this refers no doubt to Celts & Mbuyazi who pursued inzansi mbumbulu just before Ndonda & them fought there. Hence he likens them to inhlanga = umzimki = umsagëgo

Uti umpande kuteiwa umtonga nje, unina waze nge meiti, kwa bizwa' inyanga ye Tonga a ya fika ya melapa, kwa hlal'isisu, waze ze fal'umfana, igama laka kwase kuetwa ~~umtonga~~ umtonga, ngoba we lalelwa "Tonga". Uti futi umpande umtonga a nga Madhlamb'olwandhle, kwa ku nge b'ku bhlaleiswa onina na banta nje, ngoba isisu sa bekwa Tonga. Eseti umpande: Ho! Ho! Ho! ~~ukuna~~ oka bani

3.10.21. (Inutusaya ...)

58/22/1-497

1

Socwatsha: continues:— (Wá dlanga.)

indhlu ka Ntombazi

See plot: date-from 5.16 for 11.5.16 / p. 70. 23 Ukuvela kwa other remarks on the Thé

Indhlu yake ya yákeisá o kuve zindhlu zonkenye. u Zwide -ke, ubeti um'e bulel' inkosi enye, ku nguengw' ikanda layo, li yo panyekw' emsamo kwa Ntombazi. Onk' amakosi'a ye wáhlula, wo yo wénye njalo. Take in hen Blinkp. Kuva/ku nga nyeni mumtu ku leyondhlu. Ubeti' o ngenayo, e/za fohi' ikandá nje, a jaluki'a bámanzi, ati mine, a-we pansi, ngoba ku leng' izinhloko zamakosi lapi' emsamo. [Se ngezwa mina] Se ku isiga, lapi' umuti o muneye e bizw'e pe ndhlini, úmuntwana, úngabe únyesi, noma umuntu wabo úni, ukuti: "Kade nyi ku biza u nyezi, ngob'úti nyi nge ngene lapo endhlini, ngoba u kwa Ntombazi ka Langa, lapa kwa ku nga nyeniwa? Á ngi ngene kona lapo nyi ku tshaze!" Ba buzeke a ba nyizwa, bobli: "Hau! "Kwa Ntombazi lapa, kwa ku nga nyeniwa úni?" Se be tata kona beli, e kade [nga] li kalemyata.

[Mina-ke ngi ti] u Ntombazi lo, úcladewabo ka Zwide, noma nga udadewabo ka Langa úni?

ngoba kuteiwa: "O wa o Langa"; "e Mombazi wa o Langa."
[Ngiti ke mina] kungenwabo u Langa. [Ku-ngi] lunganiseiwa
nga lokoke, akelti a ku yon' inkosikazi ka Zwide,
inkosazana. [Ku-tshiwo] ngezwi loku mbuzo, ukuti:
"i Mombazi wa o Langa"; le ngatsho futi ukuti:
"e Mombazi ka Langa, ngenxa Zwide, okuteiwa
u Zwide ka Langa.

Maning' amaka o kuteiwa Zwide.

* Sa-bi-ti.
u Zwide amakanda a wa ~~kanga~~ lengisa nje,
ku kon' inkata yempi zinsanso. U ya ba
gonela. U yawa nyatela. [= ukugonela]

Imfi enkulu e yaliwa uShaka no Zwide, emhlatuze.
[Shaka's great battle with Zwide, emhlatuze]

u Shaka, eshlekele u Zwide, wehla nga Ngcengeza, e Nkandhla,
wa wel' iNseze, wa wel' u Tukela, wa deendeba
pezulu ka Ntunjambili; ndzinkomo, nezi zifazane
zabanikwa, zempi. U sete-ke u Shaka: "Ayi
ya ma azi u Zwide, ka hlasele ngezinkomo, u
twab' antwabo zintwabo ya mabele. Angiba sweziselo
amabele, ambulelwe, a tshisiwe, konke lel'
ijwe lapa mhlatuze, nase Mozambi, na ka

Magonga, naso Sungulweni; naso Ntolwane, naso Mandi-
á Tshiswa amabele (wad'a tem' izinkobi zi yo lunga
a little force
izinkobi e zi ze zenze ú'impana, ukuba ba Sebeke-
njalo, beti: "Nau! Nans' impi!" Yatse ya Samuka
ku Magonga, yehla nge Ntolwana, ceza ku
Madungela, u Madungela u se pa duze [(kwe
Ebinkil' ezibukwemi)] kwa Ndondodana. Ya
i si bulaya, so ku pel' ukuTshila. I buya ngo
Madungela, a ze ngaaya. I si bulaya u'mlahl'
u Madungela, i si ya u'kupuka ngo mabulelu,
ukúlo o la puk' a zinSungulweni. U ze yi
paka ke uTshak' a yake. Uyi paka ngaseno
nesikwo Tukela. Uzeti, ukuty' paka kwaka
"Wo! Se be lambile!" Utiske a mabandhlen'
ake; "Nge pak' u Ndondazana; nga pak' u Mangun
anga, nga pak' u Nteke, — á mhlolsheni á le
lawo [(he? also calls Shantha)] x Ni yi fice kon'
o Sungulweni. Se ni fika ni yi bamba, ni lawa
nabo. Se ni ti, na ma ni ya ukuti baya
numa, be nga qini' ukuza Sambili nide
ni ti wáhla' nide ni kumuka ni za (ngo ukulalibazisa;) ni
nengo
x (ku kon' a madoda; lawo-ke (ambuto) kuteni á mklopa, á nakulu
Shantlolshana, á makehla a sand' ukuluanga; a mnyama

ni ya ba balekela. Kusasa-ke, ~~nga~~ se ngi let' a-mhlope - ku ya ú-bamb' a-mhlotshe, u-tsh' o Ntela, no Mbelebele, no Sixebe, no Fasimba (a-ka-ngomba wa Semini, u-Goba-ndlovane [= iziko]). Useti-ke, la a-mnyama, a-ka o Mkonambi, na o Sipezi, u se wa paka; u-re-te a-ba bang' ekaya li-ka Zwide, ngoba i-mpi yake nansi lap' ikona. Ni ya ú-fik' e se ye-dwa-nje. Ku-fin' a-mbe, ni ngene. Isi ya fika lempi, se ku se-manse-we, se ni citil' ekaya. Se ku ngenise-ni-na, ni-na e ni i-mpaka-ti. Bala-ke, nga-bel' i-langa o-ku-lu' a-mhlotshana, a se ngi-ka-ngalo, ngi-ngaloka ku-tsh' a-Tshaka. Se li-ze li-tsho i-langa. Ku-lu wa' a-mhlotshana 'bele - [a-tsh-ak' ugobo a-wa-ti a-mabuti a-mhlope, a-makulu, a-nadoda no-ku-ti' a-sa ye-d' a-ku-tunga, a-ti a-mhlotshana] Se ku-se-a-ke ku-sasa. A-mhlope nga ngi-ya ngi-tsh-ak' ugobo lwake. U se ye-ti wa le e-ku-lu wa Kwazo, ya-nga yi-zolo, a-la' e-ti-we. Ngoba pela, ku ton' a-mehl' a-ti-ake, a-nga-lwi-tsho. Wa ye-leta ku-sasa e-ka-se-ni. Use-hlil'

a nga- lwi-tsho

uNdevandzve, ne pe sedaze kwo mhlatuze, use =
mwizane (o nge ni mhlatuze). Ya bambana,
e se pebele wonke, nāpmhlope, nāpmhlotshana
(a belwa nge/zolo). A bambana nga mene kwo
mhlatuze, kwa Nomvete, nga se Bonwaneni.
intabi ne siwa
Wa gale wa bambisa woni apmhlotshana kenge la-
Wafi napkelapawa a be/nga ka bambi ampho-
wafi, a ku bambā a makala ayo, ngenxhlanga
(ikala ilon' ixhlanpoti - kenge). Ya/i pi ingenaka
mhlope. Ya gqumuk' eska Ndevandzve
ye seska Ba/se/be kataze ukuhlala, ka
ba sa thli kuto. Ngeli li gale la tshis' ama-
bele kenga la! Ya/ba/tel' exhlatuze. Ya ba
wenzela nga petshenya. No Zulu wā wo la-
nga petshenya, wa beg' uNdevandzve. Wa yi
gqumuk' ekpakwa Zulu, wafi tel' exhlatuze
wa beng' wafi wa lizela nganeno wa
beng' uZulu nganeno, no Ndevandzve
e se wele wonke. Ya/bambana wa
gqumuk' uNdevandzve, ba/fi tel
exhlatuze, ba/fi wenzela npapetshenya

njenga kugala. Ste i nga petsheya fut'eka Nwana,
ya breya, ya buye ya ij tata, ya yi tel'sthlalenge,
andbondhla ka zierde, amaNkanya, kange
na/mat'ala. Kwēma kona lōko. Wa buye
wa buy' uNdwana, wa xotshé uZulu; wa buye
wabuy' uZulu, coa xo, tsh'uNdwandwe Ngi
ngenge nga kubala umaNgaki izinwōmbezi, ngaki,
npoba nánnadoda, a-ye
npi xoxela (Bovu ka Nomabuyabuya, no
mākobosi, Mzuzu ka Nkōlāzo, Xēwana
(tasimba — told me this) yelwa, āti [Ngi] ka bāzi: kwa
ge kwa bej'a mhlati, a mang'a ba bonwa, ca
la madoda. Arbant'a bāfazo, a ba fela pakati
kwa mango, ba ze ba ba uca ca, [Lu Bryant] ngapelshego
Kwapuselā, na/nganeno. Ngqūnqundeni,
ngideimbu. Ngi le a xotsheuago, i bi si kwela
pezu kwe zidumbu, abanye pe/be sikwa
inkonto pe zidumbu, bobabili (na/ba
balekayo, na/ba xotshé abanye). Ba buye
ba buye futi. Laze la tshon' ilanga, kwa
ze kwati inkuqeuka-ke, kwa gcin' uZulu.
Ya si ba xotshé ukunpela. Isi ba sweza
x ukuklangana, ingo imombe = to clash + separate then clash
again + separate; each to seek clash + withdraw

njalo, i muka nabo. Nabo, se bebaleka, ke
gosi' emakaya kubo. Ofsi ba jojate nga Semuse
i ba landela. Lapaka ekahlalaya, ukubaka
geene, ukudwanse engab'esa buya kwa
web' ukuhleleka Sompisi, wa/ye se tolate lez'
izibonga-ke: "Mweli, i wele yonk'ikitontela,
(umbelela) kwe li petsheya; ulgod'o lu
klal'amakaziza". Kefe-ke la/mabato
amnyama, afte ka gond'akaya, emzini
ka Zwide, emfaeeni ekhfakueeba, kwa
Nongoma. Aft'uba gamuke obala, e zek'
akaya, (be/se kude kodava), da se bett'aba-
tazi ka kona, se/be/hlab'umkosi, beti: "Ki!
ki!/ki!ki!/ki!" Baft'abakubo a ba boni
ukut'ilZulu. Se beti: "a bey'amabandhla
ka Sikova no Langa, abakweva "Dile di
klatshwe be/zi. nga ka/hlatshw'izi Babayi
Dali: "Hálala! Aya bey'amabandhla
ka/matshetsh'afike ku Malshobana, no
Langa'e Nonga bang'eza fike" Yena ezwide,
aba bona ukuti: "Ake si bon'abakeki, impi e!
U dega-ke. U dega ne/zinkomo zake ze Langa

Ngoba wéya, a ya-ze ya m funzanisa, wiganti
wéze i si kona I-hamba ngo ku pičila
ka neane [(ičkuti: Ukuhamba ka neane, i nga hambi nga
manθhlá, i tshetshe]. Yati ukufika e/ka Tshaka
ya-thl' izinkomo e zi seleye — (wa/ze nga zi
šuba zonke, wa ye ze zenzenjani?) — ya tshis'
iinizi, ya tshis' woník amkulu wa/se-Mfakuzela
[kwa Nongoma]]. Se kwenzeki le e/ka Ndawandwe
e-eolshewe i Zulú emhlaleya, i ya qamek'
ekaya, i si bona kutsh' iniyi. Isi bona
ukuti: "Wew! u Zelu kanti u/se lapa, u ze
pambili! Se m tshiy' emhlaleya nje, kanti
u/se ngapambili kwetu!" Kanti ka/bá zi ukuti
i/kosi inini e ya gond' ekaya. Ngoku, ku bálwa
naz' e-Mhlaleya, i/pelele. Á ba se na
manθhla; bá ngeleda, bá npen' umzila
ka zwide, be se landel' iinkosi yabo. Ya
qiiga e/ka Tshaka, ya linda le-zigogo,
e ilok' i le xotshi le a/ba yi cit' emhlaleya.
Isi npen' umzila, i zeta i land' u Zwide.
Á zange i bi za ku-tiya ndawo; ya i zi-thl'

zinkomo nyè; i 2e[pang'abantwana nezinkomo,
nezibuto [a3ebahlulekile ukubaleka]. Iya ba
gwaz'abanye, abanye i ya ba panga. Ba
fini' ukuhlang' izinyane na/besifazane.
[u Somapuenga, wa katab' endhlèlèni, wa
buya wa ko kanga kwaz'ule]
Nina ngazi kanjalo, ukuti: uTshaka
wāze wafika ku Ntungambili. Ubuyel'
emva nje, e yolw' emhlabeni, i si fazane
si ze kwa Ntungambili, enkangala okalwen
e lwa godol' abantu ba ka'Jozi. Izinkomo
za kwa zulu zi ze za wela ngob' e semcitel'
uNdwandwe. Lapa kwa Nongoma, kwati
ukuba kā ba cite, wa nyenisa bāka
nje, ukuba a li fulatel' izinjwe, uTshaka,
kube e laka konke [u kufulatela =
ukulitabata, li buyele ku yena, a li ponce
nyemveva, njenga mangisi; e fulatel' e li
kaTshaka].
Uma uTshaka wa nga ku tshesil' ukuhla, wa
ye nge k' abaxolise. Ukuva nabo lap' e mahlan

nje, a ba sadhli kuto. Nonse balwa zimhlakeje balwa ngoba be zindlu ya mandhla uNdaundwe.

Kuna Zulu ujindab'ezindala be zi nga xoxwa, ngob'e sekel' igazi lake li nga citeke. Kwa ku xoxa amapoyisa ukkenza. Umuntu kwa Zulu ba ye khal' ezilindele, e sekele igazi lake. Ngoba umuntu o kubulele ngomlomo nje u sefa, ngoba kutiwa ukeleluma loku, kwa ku tatapi. Kutiwa "ni zokwom' ujive, ngo ku kelumo:" ie hear what one says, but pass it over because not wishing to talk on the subject, because perhaps a thing one

Ujive li yafulā, ujive la banngama - nge ndaba yo ku pina. Fights done at all marriages (ndwendwe) - assegais secreted. People tend now to refrain from fighting, afraid of being included in a "case".

Tribes of Zululand.

~~Tribes of Zululand~~ ~~when~~ ~~Shaka~~ came to throne.
(List incomplete)

Mtetwa - Wake kwezinfolozi. Dingiswayo ka Jobe.

Mpukunyoni. " " Vezana, father of Mayanda, father of Sonkele.

Dube - Nzwakele ka Kutshwayo
Baka ngaremo kwa Mhlatuze, o Hlangeni, umhlanga
wa kona mekulu, kwa ku zwa le zinyati.
Nzwakele ka Kutshwayo were chiefs, the 1st in Shaka's time
Halwa Ntungeyezana ka Tabana ka Nzwakele.
They lived between Mhlatuze & Mlalazi.

Qwabe. Adjoining Dube, on Mhlatuze & going up the river
Emlozini (Yamula)
Enkanini, ku kon' umlambo kutiwa oka Kondhlo.
Extended over Tukela ^ book in Ngoye.
Kwakwe, (ukondhlo was talked there. ngi fang'
aKondhl'e ze Nwaku) ufefula, Mncinci, are
buried near Matiqulu, all near Nwaku.
Entumeni was occupied by amambedu (abakwa
Qwabe). Ba kaule & Matibomowana, & Isaleni, 6
where they enters Matiqulu.

Nyezwa. Mapoloba, chief, ka Mbele
Si pakati.
Kwezwa da Mangi, Yonke' umpafela, nokengulo ne
Mamba, & ma Didimana stream, occupied by
this tribe, na Masendawaneni stream enters Tukela - mamba
enters Tugela. Madengela fell in this tribe's land, also
Mabengela. Ndondondwana drift fell in Nyezwa tribe.

ama Qadi. chief Dube ka Silwane. ~~the~~ chief kraal, & Ba Ntungwolwe.
hill this & Ngabane (Hlanze), lapa sekuya nga so Tukela,
lap' i Mamba i y' o Tukela. Nga sentshonalanga ku
ka Mabengela no Madengela, ku bekisa nga ase Nsuze
(bakaule nge Nsuze), a li bekise kwa Ndondwana,
eli ka Dube - ke. Nga sempumalanga ku ka Mabengela
no Madengela - u Mapoloba, nga nene kwe Mamba, na
Ngapetshenga.

Ngongoma - chief Bowungana ka Mavela - chief kraal eMdengeni, "uMdenno odhl' izikumba" (Cicongo po meuzi) -
magwaza Mpatepeta (Magwaza) and Njadu ka Sipanda
(Cube) A We lived all about iNkunzana, & stretched to
Malambu & up to the Mome gorge -
Saka nganeno kwe Nsuze njalo, i kon' intaba oku-
kwa uNomtuleva, umfula unga se nkhonolanga ku
ka Nomtuleva, ezimbabaleni, or umfula-we-mbabala-
manje imnyele wezwe like njadi no mlokotwa.
iTukwane iTukwane (stream) was our boundary on far
or upper side of that stream was ana Nsome, tribe
Nsomeni - mkosi ya kona kwa kwa Moyeni ka
Kude ka Nondayi ka Sindila.

Nsome. chief Moyeni or Kude, ka Nondayi ka Sindila.
chief kraal ____ at time of Tshaka's ana basis.
abaMbo. a small tribe. lived near Nomtuleva
hill, & iSyinkade hill.
maeala hill was in their land, & belonged to
Zikhlandhlo ka Gwabe. Abutted on Tukela.
Gubela wa kahlwa peze kwe Nsuze, ngaor mpuma-
langa ku ka maeala. Kabazele futi u nga ku maeala
Gwabe u kona lapo - mnyezweni a se mahleni.
Lapa kiy' zDudeni li hlangana ne li se malunwini.
chief Zikhlandhlo ka Gwabe ka Kabazele ka Mavovo
ka Gubela. chief kraal, & se mahleni. Ohaba ba
buye ba konga kona. Hence this tribe is well known to
us. Manyone stream runs through Mbo land & enters
Tukela; & Hlwane stream runs through Mbo land;
nga pambi kwe Hlwane ku kon' intaba sKolongwe,
nga pambi kwe Kolongo iMfongosi - enters Tugela.
I think the Mfongosi was boundary off between Mbo &
Cuneu tribes, although in those days kraals of one
chief interminged with those of another - no hard
& fast boundaries.
ana Solosolo stream, (enters Nsuze), was pakati
ne zwe la Mbo.

Cunu - chief Macingwane ka Jama ka Lubokwe ka Nyanda - chief kraal e Ngonyameni - dont know where. Their land stretched to e Taleni & on across Mhlatuze. They occupied the Qude mountain - They also occupied land later lived on by Mbuzo ka Mngeni ka Mnyelwa, wa kwa Ntuli, kwa Ngono (ingono ye tanga).

Bomvu chief Nzombane ka Matomela ka Ndhlovu ka Nomafu ka Nongeulumana - chief kraal, dont know. Rivers, umzingata - dont know. small streams. Ba bakile e Qudeni, nga sentshonalanga - be neikene na maluncu. umzingati wa u nge mcele, umcele kwa ku utukela,

Butelezi chief Pungatshe ka ..... chief kraal ....
There was no inkosana ka Pungatshe left.

Mbata. a dabuki' enhlazatshe. ch. Mbudhlele ka ... chief kraal ...
Mbada was his son, may have been his Mbudhlele's son chief son. Kwa so ku qamb' u Diyikana ka Hlakanyana, so ku qam' u Mnengosi ka Dhlokazele. Ba vela nge pi- kanye ne nkosana yake u Somizi

u Poko o [kwa tenyele' u] IN UHLANGANULA, 86-7
u Sinteranye ka Ntenjane, wa kwa Cele; & i Tshitshi
sept, wa ye lexuxa li ka Celetwayo, a li tenya' e Mgan-
gandhlovu u Celetwayo, be ne'enz' e indoda, u Nkomesi-
swe'bu, wa kwa 'Xaba, e ma'Xalatsheni, e kamba no
Sifendi ka Mnqunela, wa kwa' Xulu, e indoda, ne'enz'
e indoda u Mpepa ka Ndengezi ka 'Kuzwayo, wa
kwa mDhlaloze. Ba se be teny wa njalo be teny wa
njalo; kwati kanuwa, so ku kulil' u kuyxabana (kwa be lungu no Celetwayo)

isaka lo Ypoko. Se/besti ka Samsewu: "Wo! Si lungwa ĭnkos'
uletshwaze. Uti nant'isaka lo/poko. Åku bal'
izinkhamu zalo, ukuba le/ngaki. Imāke Zulu
si ngăka ke!" u Samsewu u seti "Yébo! Ūtsho
njalo/kuinin' uletshweze? O nasike isikumba
se/nkomo. Å yo bal' uboya baso, ukuba ĭzindozi
zabo zingaki". Uti-ke: "Nati-ke ma Ngesi,
si ngang+ boya be nkomo. Ngi geĭna lapo-ke,
ngiti u Mfana ka Mpande u dakwe ūmbuso."
Ku ya geina-ke.—

Kwati-ke ngemuva kwo poko, kwa tsengelwa
ku Cetshwaza ku hamb' u Samsewu no Mr. Galloway-
bay' e Hlobane nonna/kuse Loyi, nonna ku se
eKambule. Kade ku tetwa icala lezwe la kwa
Zulu, beti ama Bunu ĕlabo eli se Ngcaka,
ne li se Dumbe, na/so Bwaina, ngo se Loyi.
Kwaze yen' u Samsewu, nabo o(Mr Galloway
Miss Galweni)
Kwa se ku fik' emakos' a/mabunu, a/ye mangole
e Mgungundhlovu ku Rubusweni. Kwa
fika futi ezindawo zo n'amadod'
a/kwa/Zulu. Kwa/fika kwa-ke u Samsewu,

"Nzenga loku'neña maBuna, niti na li nikwa'mpande
kipan'ineewadi yenu, e pe sandhla si ka mpande,
npoba ni banga no Cetshwayo, u Mpande ~~ko~~ o way
ni nikile kaseko, upe file. Kipan' ibuku, e na
bala kulona. Kuzo bonakala nezinkabi e na
bonga ngaz' enkozimi. Ka yazo ya ba kon'
ineewadi yamaBuna, bali kayi ko, kwa ku
kulungwa nge milomo nje. Nezinkabi e, za
bonga ngazo, a zi "baleanga. Wa u kut' umteto
ka Somseewu no Mis Galeorni — li ya ni
lahl'icala maBuna! Nga ku kuhle ukuti na
bala, uzive li ka Cetshwayo.

~~Ngiti ke mhlazo bolsteo loko, ka hlazo~~

Kwati-ke, ngalelo langa, noma ngi nga za
gondi kahle, kwa buz' u Somseewu ku Mnyamana,
eti "Up' u Cetshwayo na? Wati Kafuneko, ups
sekaya. "Kezanga ngani na? "O! uzwile ukuti
kuza wena, u ze kume mina ndawo, kuti
i kuleme nenz' indawo. U beya ukuz' ukuba
kuz' ~~u~~ u Kevini, nikos' entja, engang'aye.
Npoba naye a tumi indawo yake wena

Sonsewu, uletshwayo wa kuna ~~wina~~ nidem a yoke, mina Mnyamana, nina kukeelem' ezindem' ezinbili:"

Kule, i sa/keelenzwa leyo ndaba, kuva se ku dem' isibanen, kanye kanye bonke sa bolele mabuto, o Dudredu o Mbonambi, o Nokenke, o Nhlengenzwe, o Kandempemvu, sa o Nzoba makosi, a o Luvo — wonk' ambuto, a ba nje naso, ba hamb' emaceleni. Sa duma se hamb' eceleni, ~~kuka~~ ku/se dueze kodwa. Ku indaba inkã zi dume zizwakale, u Sonsewu u/seti "Ini leyo, mnyamana, na? So/ku vel' u Bejane, uceku, u/seti" ãbafana, isibanen zi' qenzwa ilanga." u Sonsewu use rwaqabala, se be bopela, be/hamb' a, bez' e nguqunqushlovini. Ushamba nje u Sonsewu, a nafanu, u wa lobil' onke.

Ngi ya lezio e Co/kuti u Bejana ka Nomafeje uceku ka Cetshwayo, wati, ku kulenzwo' indaba, z* wa menezi' u Sonsewu, wati "Mina, Mlenqui" ~~ku~~ Ngoke ngezwa futi

u Malemàdo z/xoxa yonale ndebi zu dala, z nodiyungwa
wàti ce diyungweza, u Bejana nga inkweza. Site
se zi fìkà ku celshwayo Sa zi yi xoxa
z/Bebani

Izifengo sa kwa Ngongoma, bati: Si fung'
inkozi yafa ku negenyezwa. Kutshiwo ngobo
ba bèdè bit'abanze: "Hau! Niti à manseesa
wonke lawa na?" (see story re Mafongosi ka Bovungana
in preceding NBk (crimson), date 2.10.'21)
u Tshaka wayetand' uku zuma. —

ama Dhelandongeni (note), a nickname
for the Zulus, says Socwatsha, for they are fond of eating by themselves.

Possibility of litigation between Daviti (David) alias
Nyawana, and Solomoni (Solomon) alias Nkayitshane,
alias Mapumuzana. —

When Dinuzulu's coffin was brought to Nobamba, it
was decided that u Mpätshana, Nyawana's elfest sister,
should be the first to dig Dinuzulu's grave. She, in the absence of Nyawana,
accordingly took
a hoe, dug it in twice, and then laid it down — doing this on behalf
of her brother Nyawana. The dut-yeath was his principal

he was regarded as such by Mankeulumana, Ndabankulu, and Lokotwayo, Dinuzulu's chief incekue. Miss Colenso was present. She took David by the right hand, & Solomon by the left, but the greater number of the Zulu men, including Mnyaiza ka Ndabuko, & Mkebeni ka Dabulamanzi, began to murmur at her mistake. Solomon produced a paper from his pocket, & gave it to Miss Colenso, who, reading it, said that it was in Dinuzulu's handwriting & that it appointed Solomon his son & heir. This announcement greatly pleased the majority. It was on the same occasion arranged that Solomon should have Mahashini & Usutu kraals, whilst David should have Nobamba. As the Bagebesi of Vryheid Dist regarded themselves as belonging to Nobamba, having originally been attached there, they said that by David being given Nobamba it was if he was being appointed their head, instead of the natural head Solomon. Solomon's mother was Nkasilomo. She is dead. It seems that during Dinuzulu's lifetime, she was caught committing adultery with Mkebeni. It was Dinuzulu who sent a party to catch them. On the first attempt to catch them, the dogs of the kraal where they both were

barked & so warned Mkebeni, who got away. But steps were later on taken to feed & shut the dogs up, & when the party sent by Dinuzulu arrived they went to a hut & found Mkebeni & Mkasilomo together in it. Mkebeni got out & ran away. Mkasilomo was caught & brought her to Dinuzulu who, getting ~~him~~ a pair of pincers told her to laugh. She did so & then he pulled out all her front teeth (top jaw) as well as had both her ears to be cut right off as a ~~warning to others~~ mark whereby it should ever be known that she had committed adultery. She then left & went to live at another kraal. Solomon was born before Dinuzulu sent this woman away, hence he cannot, according to ~~Kaffir~~ English ~~custo~~ practice be charged with any responsibility for what had occurred, & so diminished

Nyawana is now contemplating legal proceedings, though Socwatsha does not see how he can succeed, especially as the great majority are on Solomon's side, including Mankulumana, who formerly espoused David's side. At the same time, Socwatsha feels there will be some trouble in the matter, although 8 or 9 years have elapsed since

Dingiswayo was buried.

It seems that when the attempt was made to appoint David as heir, Mnyamana ka Ndabuko, as voicing the feeling of the main body of the Zulus, protested, saying Mankulumana wanted to ~~reconstitute~~ the appoint someone favourable to the Ndwandwe house, that Ndabankulu ka Lukwazi favoured his side, & Lokotwayo wanted someone to favour his. David himself was very free in using his sjambok on elderly men when in the Transvaal with his father.

The Zulus who were with Dingiswayo in the Transvaal got so used to the land that they liked it. Dingiswayo accumulated 60 head of cattle & 180 sheep &c there. As the Boers would not allow the Zulus to have land to live on there, ~~as~~ as they wanted to do, on the ground that the tribe must all live in one dist, so they moved all the stock down to Solomon, handing same over to him.

Socwatsha says ill feeling between David & Solomon (Ngwangwana) is intense now - they are not on visiting terms, & that is why he thinks something may occur between them, either litigation or fighting.

Meiteki ka Zibebu told Socwatsha: Si nga ba kwa mhlabangubo. The meaning of this is that Zibebu is hlaba ingubo, was stabbing the blanket or ingubo that was covering him.

4.10.21 Socwatsha continues:- 58/22/21-49

See pencil note (made today) in red Nbk, in which general evidence by Mkeberni ka Dabulamanzi & Socwatsha himself is given - p. 5 thereof - re Cetshwayo's Ginhlendhleni & eSiQwageni kraals. Now go on thus. Close to Cetshwayo's Gingindhlovu kraal was a little one called oBaneni emBanene, lightning quite small, say ten huts or less, but many mabele pits there, where food for Gingindhlovu kraal was put.

Shaka's kraal uFasimba was built close to Cetshwayo's eSiQwageni. The Fasimba nation is on nice ground, to left of road going towards Nkanini, and near a little hill (igqumanzana nje). The Fasimba kept xezá'd kona - ie at this kraal. Fasimba (like inkunzi) but = Large.

Dinuzulu was zalelwa kon' eZinhlendhleni, near eSiQwageni kraal, close to Dhlinza Forest. Oka Mswati wa ye isizi (isiZi) sa kon' eZinhlendhleni - abe ne bal' ezihle = handsome, good looking girls, because umdhlunkulu, ie of men who had been killed by the king for some reason, whilst others became d'isizi (wife, concubine)

4. 10. 21. 58/21/1-~~21~~ 20 (AA) 1

Socwatsha continues:—

When the locusts were on, though it was really after rinderpest many years ago, about 1896, I went with others selling goats in along the Zululand coast. I came to ~~Sukani ka Mpande's kraal~~ one of Ntshingwayo ka Sikonyana's kraals, not far from Lamb's store, & the Matigulu, where there was a wedding. Sukani ka Mpande was there, he belonging to umtimba party (girl's). The girl's elder brother got up to bonga Sotobe ka Mpangalala. All he said was this:— noted, list of names

Iya kulek' intombi ya kwa Sotobe ka Mpangalala u se geina. So ku suk' u Sukani u seti "Ubani o nga mazijo u Sotobe, Ubani o nga mazijo u Sotobe? a kako o kohlwa u Sotobe." So ku giza umnewabo okade be bonga, etsho igamu la linije kwaba kupela. Sekuti kulabâ bakiti, esi hamba ~~ku~~ nabo, Hau! A ngabe e sa lu beka no lodw' uhlamvu na? ati:

Iya kulek' intombi ka Bunge wo ku Ntwayiza,
A gxubuza nge tshoba ka mkumbi no lwandhle,
Ka Dada li se manzini—
u Manz' a puma nge mbobo zo mtshezi.

Izintombi za kiti kwa Ngcobo, njenga ezi ka Nombiko zi ye ziti â zi ku gana ingek' impehlwa (ibuto la kwa Nyuswa, zi ka Deliweyo), ngoba yena u yo fik' a ~~ba~~ vez' amakos' a kiti bezwe ukuti si indhl' enkulu. Nina ~~zo~~ ni za uti nxa ni bonga, ni bong' obaba nge zibongo zabo zo ku giya. u Mpehlwa u bong' obaba, az' a bong' amakos' a kit' ohlanga, o Matshesa no Mavela, no Borungana, no Mafongosi, no Sipandhla, no Mbozane.

In v Kubonetuli pp. 170-5 uku Buyisiwa ku ka Cetshwayo, e kad' eye Engilande. (continued) from pp. 43-46 preceding nbk just like this.

u Somsewu wati: Kangeza, Mnyamana! Se ngi m buyisile-ke u Cetshwayo. Nawa wa u ngazi ukuti ikon' inkosi e yahlulwa enye i buye i buyiselw' endaweni yayo i nga ngunziwe. Uti Lalelani-ke, amazwi e ngi zo ku wa kuluma, a ka ka Kwini. Ukwini wa kuluma ezindhlebeni zake lo o indodana yami. Uti mina Nga ngi ngeko. Mina-ke ngi tunzelwe, se ngi tshelwa nge newadi u Kwini. La magama e ngi zo ku wa kuluma,

Kuyoti e ngi qamb' amanga ku lona, a li qabuka lapa, a ngi pikisa, ati ngi ya li qabuka lelo. Kuti e li ngi kohlileyo, a ngi kumbuze, pakati kwa madoda, nawa kwa Zulu, na wakit' amhlope. nank' ehleze." U pet' in-cwad' emfutshanyana, e ngakanana (as big as one's hand) uggoke umjiwa wake, o ijaketi, onge naso isisila. Waye se kip' ireba le newad' enkulu (as long as arm), u seyambula. U seti ke: ukwini wati Ngi ya kubuyisela Cetsh. endaweni yako, emanxiwen' ako. Kwatiwa A ngab' esa wa but' amabuto; abantu a ba yeke ba yo zi sebenzel' imali ku be Lungu, ba teng' izinkomo ba ganwe; nomneane nje, um' ese tombil' a ganwe, kupele ukw-but' amabut' abantu baze ba guzele izinsitsheni [njengo tshwala obu ngakanywa, ingati kade bu bilile] A ngabe sa si but' isigodhlo (amantambana), ake imiyi yake nje, ya ba fazi bake badwa; izwe-ke ukwini u li sikile u li sike ngo mhlatuze. Kwati e li nga petsheza kwo mhlatuze, e

4 li ka Kulumeni. Abantu abake ngapetsheya kwo Mhlatuze (he was speaking when on far side of Mhlatuze) ba zo tel' imali, ngendhlu inije, ba tel' itshumi no tshelen' abane. Kuti aba tanda wena, ba wele beze ku leli lako, e li nga neno kwo Mhlatuze. Ba zo wel' ebusika, ~~nga~~ lapa se bevun' ukudhla kwabo, ngoba kwaku inyanga ka kisimusi leyo. Wati O tanda wena, onga petsheya kwo Mhlatuze, a vun' ukudhla kwake, a be se wela nako konk' okwake, no sungulo lwake. Wati ke. Lapa ngeno-ke kwo Mhlatuze, kwe lako, a yi zukutelwa imali. Uti ke Abantu okwati u wele, u sENglande ubotshiwe, ba sale ba tat' isigodhlo, u nga ba beki cala. amacala-ke, ku lel' izive e li nga neno kwo Mhlatuze, e li nga tel' imali, u za u zi tetel' amacala, u wa tete nezindumazako, ~~za~~ na ba fowenu. U wa nqume, u zi hlaulisele ngo ku tanda, u zidhlele. Nangu-ke u Gwala-gwala, u Kwini a ku nika yena, o zo kwaka naye. Okuya ut' amacala o ment' o

pum' esifungwini, kweli ka Rulumeni e
li tel' imali, ezo mangalel' umuntu wezwe
lako, ezo mangalel' amacal' ake, nangu
uGwalagwala, u yoku sekela, ni ya ku
wa teta naye nobabili, naz' izinduna
zenu. Utike ku leli lako, e li nga teli mali,
uma ku vel' umuntu o tand' ukuya kwe
li ka Rulumen' izive e li tel' imali; a wele
nezinsungulo, ni nga m ggabul' izinjobo,
njengo mteto wakini, umuntu u bet'
u wel' uTukela, et' uy' esifungwini, ni mu-
dhl' izinkomo zake. Ku pele konke manje,
u ngab' u sa mbulal' umuntu. Nang'
uGwalagwala u zob' ekubekile X. Utike
Ezweni — elako lonke leli e li nganeno
kwo mhlatuze. Wonk' amakosi aye
bekiwe u Misjana, etsho e umlomo
ka Rulumeni, a itshumi nanye, a sulwe
onk' a yitshumi (angi mbali ugantoni
no Hlube) ku sel' uzibebu yedwa,
osikelw' izive li ka Yise, li ka Mapita,
nani ni ya waz' umncele, ku se kwa Zulu,

X. see H. F. Fynn's account of the Restoration of Cetshwayo, a rebel in the Sir T.

6 lapa lali hamba kon izwe li ka mapita.
Ni hambe nga lowo mncele e ni wozeyo,
omdala. Bonk'abantu aba be pakany isiwe
ukulumeni se be buyele kuwena bonke.
No zibebu ku lel'elake kaz' ukuyi tel'
imali ngengawe. Sengati a pela lapo a
ka Somsewu, kumbe li sele ngal'elinize.
Wati uSomsewu "ngi ya gcina". U ngi
kumbuz' eli seleyo, mntanami, ne ngi gamb'
amanga ku lona. Ngoba wena wa tshelw'
ezindhlebeni zako, mina nga tshelwa nge
ncwadi. Wa velake
uHlamvana bul'umlilo,
obu baswe nMantshonga no Nggelebana.
Wati Yebo! Zulu. U ginisile o ngu baba.
Ngo ba mina lapa nga ngi botshelwe kona
nga ngi hlezi na madoda, ekipitawini.
Ngi nga botshwe nga ntambo, ngi zi hlable
kable nje. Ngi hlale nga hlala nga hlala,
ngezwa se ngi tshelwa amadoda, eti
Ngi ya bizwa ukwini, Engilande. Nga hamba
ngaye nga fika ku Kwini. Kuyiloku

nga fika ngi ngaze ngi nga m bona, ngi m gabuka. Ya fike ya ngi bingelela inkosikazi. Ya i si kuluma amagama kimina a ba mabili gwaba. Yati U ya bona Cetshwayo se ngi ya ku buyisel' endaweni yako. Kodwa ngi sikil' ezweni, igatshana nje, ngalapo lapa kwak' uJantoni. Ka ngi tshela mfula, ka ngi tshela lukalo. Waze cet' ele sibili; "Wen! u ya bonake, umuntu o wa tat' isigodhlo u nga in beki cala. ~~Ngapendula nami izwi la ba linze~~ Hambake uye ku la madoda, okad' uhlezi nawo, amazw' ami ke u yo wezwa nga lawo madoda. Mina ke ngapendul' izwi la ba linze lap' esigodhlweni. Ngati. Nkosi, ngi ngaze ngi ba bek' icala nje, a ba tat' isigodhlo, ba bazi ini ukuti ukon' umunt' ofa gede, a buy' a vuke ini na? Ngoba kwa se kutiwa ngi file. Po ngi nga ba bek' icala kanjani, ngoba nga se ngi file. Wo! Hazi ke sa valelisana no Kwini, sa hambake. Nga fikake e Kapitawini

lapa be ngi hlala kona - A fika - ke la ma-
dida e ngi hlala nawo, a wa tat' onke la
mafanu a tateva ubab' u Sonsewu.
Nokubana a ngi tshelo ukuti u Mhlatuze,
ngoba u Kevini wati ngala po lapa be'
ku kon' u Jantoni, kanti amadod' ase
Kipitawini a pumisela, a ngi tshel'
u Mhlatuze. Ã liko e ngi li pikazo ka
la mafanu' aka Sonsewu. Futi a liko a
li tshiyilego e li m kohlilego. (UKULUMETULE 168-75)
(UKULUMETULE, 171/75-81 Nguyashoe)

Kuva ze ku bel' u Mnyamana ku kuzala,
ka Nggunyelele ka Menyana. wati Yebo,
nkosi, wena ka Songiza! Si ya bonga nkosi.
Nkosi, si kala nga lunge, ngob' ubuye nje,
kez' ukuthla kuto. Si bonga ukuba ni
nga bonaga si m bon' umuntu o fa gqoka
bu yaba ake.

Kuva ze ku bel' u Gwidedu ka Mpande:
Ezeli Yebo, nkosi! Seli u mbuyisenje, u
ya dhlani? A ya dipl' utuvi ini? Loku
ezinkomo yake ya dhlelwa ma Jantoni, ya dhlelwa
u Hlube, ya dhlelwa u Gibebe, ya dhlelwa u Hamu.

Kwa zeku vel' ukuthwalana ka Mbangeli:
Eseti Yebo nkosi! Tina ka si bongi, si bong'
ubu' ubuyisi' amalozembo nje. U za ukhlami?
U za udhl'icetwi? U zebala laba ke, ojan
Eni no thanu, no Zibeba. Useti Izwe dingati
itafa ilona e ~~pezo~~ siza ke loni izintonga zake
na? A ngiti italeni na, ilon' Elbethla
Kulona na? Ngoba idap'zbe zisa kona.
Je nkosi, po, oyibekile yako le, u Zibeben,
seti tina, u beka yen' u Zibeben. Ulethwa
lo, na nin tate nje, wa eyenyani? Angiti
nina Ena mhlaseli' ekaza lake. ~~Kamba~~
~~na~~ Nam tata njena, wake wa hlasel'
empunguthlovu na." Kuko' ababali,
babili. Kwati ke sa kuluma' a sonse ku
ba wa'bala, no Cetshwayo ukuluma nje
ba ya wa bal'amazwi, na wabo bonk'
abany' abakuluma zeg' # ba ya wa'bala.
Lit' ezwi li linge ba li hlanganyele (ababali)
beng' ukufakaz'elana. Lapa nga bona kona
ukut' ukuluma eni uhlakanipile.
Wa gcin' ~~wa~~ ultimatum. Kwa vel'

kulumé zhlane. Ũ ya wezwa, u pu wezwa
ngo kutshelwa. Na mãbi a yo ketwa ũwe,
na mahle, a yo ketwa ũwe. Mina ngi bonga
ukub'u let' amatambo kwa mange. Kwa
ke yoba kubi, ukub'ulletshwaze na mbulala
petshe z'Engilande, ilizwe lake ka la bako
kwe la oyise lapa kwazulu. Nkosi, bodhla
nje. U kulume kahle nge nhlenzeyo enhle
njeng'o buze nayo. Kwa se ku vel'ukuteka
ka mpande. Wati mina, wa ko siteka, ngi ya
bonga, ngob'umuntu kababa, ni mtale gede,
na mbuzisa. Mina ngiti ku dabuk'ahlanga
namhlanje kuninina, ukuba nelwe ne nkozi ni
yahlule, ni yi bambe, ni buye ni yi buyise, kade
ku beelawana ku pambani izidumbu. Mina ke
ngi ya bonga, ngi buzaka la mado d'akiti, ukuba
az'a kabe na ngezwe nje, na nge zinkomo, kanti
ulelshwaze lapo Engilande, waze wakatshil'
zyo konza ini? Mina, makozi, ngi ya bonga-
abakiti, una be kenya ngami, be be zo bonga
nje, ba nga kulumi izwe lizinge. Ba se be n-
gaulel'amadhlangala lawo. Ati ~~ukuba~~ e se

kumulil' umadhlangalelwni, a tat' ubokoke, kube
ikon' ezyo konza emgungundlovu. Ati ka ngi-
qub' uKeelumeni, angiyiyiswa kona ku Kumi,
ku be ikona e yo kola ngezi ~~kol~~ kala zake
wa geina. Cili u Maleñade u ya kohlwa ñgena?
Wati Eshowe, abakwa Zulu, izapuckapuck' impela;
ngob' ba yoka ba keelume be bodwa, be nga
kafiki kiteiná, ba kat' indoda e Sitekeni
ku keelume yena yedwa, ba ya tata-ke, bati.
Sitsho konke, nkosi, izwi leteu. Lok' ukukaelume
ukuba ba keelume konke, ba dunga amanzi
nga pezulu, nga senkla]. Kwa pe ku vela
yena Somseewu eseti. Ehene Siteken, ku-
la magama ukuti a zi gaiulele ini yena ukuba?
Qa! a zi kwali ukuti a bafana ba bej' umuy-
wake, ba hambe bayo zi sebenzel' inkosi ku
belungu. Bade be pambana. Ba nga kalaiswa
konke, be ñge zwe amabuto. Umuzi wake ka
wakwa zikati konke. Kwa ze ku vel' uNkla-
mbana te (indoda ka Mpandeya ka Mbuja) u-
wati yebo, nkosi. Ngi tumywe a Mpandeya.
Kwati ukuba' nikosi zi yilwele, na ya kulu.

na yi tata ya wel' ulwandhle, kwa zala kwa fik' uhlanga lap' ustimela. Ize fik' ezhl' izinkomo zi ka myandezwi, zti ugeni o zako u Dingiswayo. Nga ye nga bika ku bankwana, o Ndaba ka. Ba talalisa nje. Nga buya nga bika ku banteuana. Ba talalisa nje. Nga se ngi ya u bika ku Mayidoni (Jantoni). u Mayidoni wa hlonis' impi yake ya fika ya ku bulala t' bal' uhlanga o ku ngu Sitimela, lwega. Wa bulal' impi yake lego, e ya im vuna. Uti u Myandeya a nge buye a [illegible] dedele isondo le ngwele, ka sa bazi ak ba kwa Zulu ukuti u ini nabo. Ba m yekeya no hlanga. Yena a nge buy' a m dey' u Rudyumani. Utsho ku le ndawo o kuteuwa e ka Cetshwayo. So ku vel' u Sigungqwaka Silevane, u seti: Hau! Nina ba kwa Zulu, kanti ni se saba ngoba si kona ini? & Na 'bal' o Jantoni no zibeba no Hamu no Hlebe, (ngoba ka bako lapa - no Jantoni kako). Se angiti se ni hlangene ngati, angiti nikosi i fika nje lapa se nage ma yi tshela ukuti a si se bon' abagqo tina, ngob' a kulumeni wa si

"beka ngo kuti a sikip' izinkomo zize kuy' uKulumeni. Nati ni si bala ngokuti. Sadhl' izinkomo zenkosi, zi ngenga bo ofanlom no zibeben, u se ba bala bonkeke. Se niti ngoba ni bona si kona, a ni pa si bali. Wo! tina-ke, a si pai omdel' uKulumeni, ngob' uKulumeni pa mu nikwa inina. Na si keta kinina. Wa gcina umfokaSilwane (ka Nkloonka "Kuba). Kwa sekuvel' umzutshwa imboza. Wati lengwe e ni yi 'bikile a zibeben, ni za a kuti zite, a be sal' i pak' impi e zo si bulala! Kad' i hlasela ko Ngalebana (umuntu wa Sotsotsi — noma awa kona kwa Nzutshwa).

(Se ngi ya gcina ke — there may be more, a little more, not recollected at the moment).

E di pele kumina, wati e sonsewa e za land' awaziwo' a ka "Kwini: Ni ya bona, kade nga ngiza lapa kwa Zulu, ngiza nga mi leto ka Kulumeni. Nambhanji ngi z'oko kuigcina. A ni pa yo beye ni ngi bone, ngoba se ngi kabe "imsebenzi ka Kulumeni. Ne nkabi idons' i dons' i dons' a inga la, umnikazi yo a bone uku ti i si kalile, a yi kumul' i fok' entanyeni, a yi

yeke i hlale pansi i zidhlel' utshani. Inga
buy' ipiid' ibotshelwe. Ku lel' izwe-ke e li-
ngapetsheya kwo mhlaluze, ku bekwe a mala-
mada, uzo kwak' inkantoli' etshowe. Wa ye
pete lapi' eMhlazatshe. e ku bekele abantu
bako. U zu fikile-ke. U zeyo 'bek' aba ka
Ruebumeni ngapetsheya kwo mhlaluze Etshowe.
Uzeti-ke se ngi ya hambaka, Salani kuhle,
Ngi hamba kusasa, na bafana.

Bala-ke se beya m tat' ulelshewazo, u
sehlela nga pansi. Inia se si vulela ka
ngo mgwazo' oz' etshowe, naz' amalinada,
yena-ke uy' emgungundhlovu. Lap' etshowe
kumiswe u Mesjana, wak' amalende. Uyena
u Mesjana o wa fika kuggala, u letshewazo see
se lwandhle. Izwe wa li galis' izansi, wa
bek' Zulumeni, wa bek' empapala, wa beka
le eRudeni, waye wa li kaelis' eNguten, wa
ye se bezyel' etshowe e yo gamb' inkantolo (
kona lap' indhlu ka Malinada ya i kona)-
u but' izikulu zakwa Zulu zonke, e galisa
izans' etafeni, e biz' abantu zona a ba

pete'izifundo. Bali ba nga fika, a be seta. Au!
madoda ngi ni bize nje, ngi go ni tshela. ukuti
u Celshwayo a zebuyo. Izwe ke, li dalshulwe
ngo mhlaba zo. E li nga neno ikwo mhlaba zo E
li ka Rulumeni, li za u tel' imali, ngendhl'
inje itshemi no tshelen' abantu. Ngi ya ni
tshela ke madoda, ngita Domani, ku vel' ama dod'
a gon' u Celshwayo, ku vel' amadod'
a gon' u Rulumeni. Uzaku zibusika, kuwa ba
gon' ulelsh. ba vun' ukuthlakuwabo, ba wele,
ku sal' ongatandayo. Noma ni gon' ulelshwayo
nonke, u Rulumeni ka kakatele, ngoba ku yo
sal' izinwe lake. A' li zoze la ba' ntul' abantu,
ngoba meningi umuntu ka Rulumeni o
Klupekayo, o ntlek' izinduku. Uz' a fik' a Ngele-
nge ke u kuluma lel' ozwi. Ba ya kuluma nabo,
Zonk' izinduku, e hamb' e ba bezi gel' emalenda.
ku vel' abalandi u Rulumeni, ku vel' aba gon'
ulelsh. ba ba bal' ulelshwayo: u Nongena ka
Nongoqo, wakwa Nzuza, no Majiya ka Shandu,
Impapala kube u Melelesi ka Manyosi ka Dhlekezela
Emambaleni. Se kuba u Nobiya ka Sotobe ka

(UKULUMELWE 1-181)

ka mpangalala; se kuba u madwaba ka
ndhlalendaka, wa 8 emgazini; se kuba u Detuka
ka mangondo, wa kwa Mapwaza; se kuba u Tegananda
ka Zokufa, emalembeni; se kuba a Godide ka
Ndhlela, kwa Ntuli; se kuba u Mtingalowa
ka Didi, kwa Bigela; se kuba u Kéke ka
Manéga, wa kwa Zulu; se kuba u Tokoti ka
Sokufoca, wa kwa Culu, Etalani; se kuba
u Ndewandweka ka ndhlaka, ba kwa Langa
(not was' emgazini kwa Elshangase), se kuba
u Tiraga ka Congo, u Dabalamanga ka mpondo Se ngi bal' aba gon' ukule
meni: mgitshwa ka Mvundhlana, kwa Bigela,
kwa ba u tigungeza ka Silwane, kwa mpungose,
se kuba u mhlekaza ka mpezeni, kwa Bigela,
se kuba u fundisane ka Jokwe, kwa makoba; se kuba
u matungana ka Siboxa, emankwanganeni;
se kuba u nkonyana ka mankangana, ba
Tenjeni; se ku u mniso ka Mkitlika, wa
kwa Zulu; se ku Mtingwini ka Nzangwana,
was emanhlabeni; se kuba u mavumengwana
ka ndhlela, kwa Ntuli se ku u Ndhlongolwana,
ka Sobába, se ku u langazana (ukosikazi) emhlwayeni
wa kwa Bigela; se ku u Gumbéka

nyakayaka, ba kwa Maraya; seka uNonzwa ka Situnge, kwa Bigela. Amambuka, uMbuzo ka Mngeni, kwa Ntuli; Matshana ka Mondise ka Jobe, kwa Sitole, zbatanjini; uMalshana ka Sitshakuza wayo ~~wayo~~ uneokubili, njeng' empesi, yon' i ne zibambu, kanye no londo- uneokubili loko (impisintshange) -

Baningi abaneemzuna ababake etafeni, kepa ke ba bi pelele ujanloni, be uKulumeni wake uGamela wa gala wa ngenela kwa Jazi, umuzi ka Ntshingwayo, ngo ku fika kwelaw, zi pani ze ~~Bolot~~ Nhlazatshe.

Kute ~~so~~ Soku zenisuku si fikele, uMsijana e ze buye' Emgungundhlovu, uMaleviada e Sand' ukufika nje.

Soti sehla e Mtonjaneni, ku' Etshowe kwa mapoyisi' a kwa Maleviada, sa siti Han! uKulumeni wa m bulal' uzibeba, umata ka mapita. Si bon' izifunda ubuzenga ako bazo. Soti Han! bayo tata langa kuiye nje.

Ut' u Maleviata e sa fik' e pum' Emgungundhlovu, kwa ze ku fik' abanta ka Zibeba

lap' onyawen(lap' enyatele kona) se be neela, be
mieno' impela, be dons' umoya. Da gale ba bak'
emlwebeb' onyaweni. Da munee, ba munee, se ku
pum' ingazi yo manki, i puma lap' enhlabatini,
lap' e nyatele kona. U pondo lweze lu gcwale, lu gcwal'
ihlele. Igazi lele li pum' enhlabatini nje, li puma
ku yen' onyatele lapo, esekaya nje.

Nhloyile (praises)

u Nhloyile ka Gelegele,
u Malumb' a bek' ezuleoini
u Tshungu la gqo' elinge,
Ngi nga bange ngi ze ngi wa bon' awatshang' ukuge

Ent'd. Bk Eul. iii. 9

u Nggwatshi (bird)

u Nggwatshi lo bonwe! (or manggwatshi)
u Nggo nge nhlela;
Isiteutakazana,
E zi na makezan' ekanda
u Tuye!

Entered Bk Eul. iii. 11

akon' awakezan' ekanda kuyena

u gcinia nge nhlel' a nga pambuki.

Inkanku

Inkanku e gadhl' awaceimbi
~~Ngo~~ kwandulel' ~~ny~~ unyaka.

Ent'd Bk Eul. iii. 11

o Sombay imbondwe kanye na banye, bata
Au! impi i bi sizele (i zi hlasele) ~~e~~
e msebe, ya zo Sala, ku u Bulelezi ~~ku~~
kwa Mnyamana, e bamb' amatshumi ayi sì
hlan' amavuyo; ku uku Baza, u Sala, a
beza no Ndabuko, be bamb' amatshumi ayi
sihlan' amavuyo; se ku u mgazi, ba ka
Mabuko ka Maxapula, be bamb' amatshumi
aman' amavuyo; e yikulu amavuyo, na
maatshumi a mane (140), u Zebelu yena
e na malshumi' amane nje, e ngango muvo
we kuleli. Yeza-ke eka — Se ngi zotsho e
ya se msebe. Zebelu ba Sh defeated u Sala at Msebe & then
5.10.'21 chased them for 3 days, utterly routing them.
Sowalsha: 58 | 21 | 20-21

monee ka Mntungwa
wakwa Nxumalo.

Ukuteweleta

Mandlwenga have umuti called umtwebulo —
I do not know how they twebula, one their doctors know.
Omunye ba tata yonke ingazi yabe, yome, i nga buko.
Okunye, ati um' umuti e hambile e nyatela pansi,
se be tat' o pando ~~ba~~ ba ku bumeka, be se be lu beka

lap' onyawen(lap' enyatele kona) se be neela, be
mieno' impela, be dons' umoya. Da gale ba bak'
emlwebeb' onyaweni. Da munee, ba munee, se ku
pum' ingazi yo manki, i puma lap' enhlabatini,
lap' e nyatele kona. U pondo lweze lu gcwale, lu gcwal'
ihlele. Igazi lele li pum' enhlabatini nje, li puma
ku yen' onyatele lapo, esekaya nje.

Nhloyile (praises)

u Nhloyile ka Gelegele,
u Malumb' a bek' ezuleoini
u Tshungu la gqo' elinge,
Ngi nga bange ngi ze ngi wa bon' awatshang' ukuge

Ent'd. Bk Eul. iii. 9

u Nggwatshi (bird)

u Nggwatshi lo bonwe! (or manggwatshi)
u Nggo nge nhlela;
Isiteutakazana,
E zi na makezan' ekanda
u Tuye!

Entered Bk Eul. iii. 11

akon' awakezan' ekanda kuyena

u gcinia nge nhlel' a nga pambuki.

Inkanku

Inkanku e gadhl' awaceimbi
~~Ngo~~ kwandulel' ~~ny~~ unyaka.

Ent'd Bk Eul. iii. 11

File 59 nbk 38 p 34-39

26.3.'22 (Sunday)

Socwatsha, Somgandu, Nsuze.

ukutung' isicoco.

Per Socwatsha

Kute ku se kwa Zulu kwa ku jutshw' ibuto, kutiwe ka li tung' izicoco. Se be citeka be yo fun' RESIN ungizane; a banye ba yo zi kele la emahlatini, emrotsheni ye infula, lapa ku kon' imzungulu, o mila ku yona. Abanye ba wu tenge kwa ba wukilelyo. U se fika nawoke e wu gobolonda (ukuwuhluba', ukukip' izilwane, zi ne gaz' e li bomvu). U ya ku keta, a kete o ku ukudhla, ku sal' oku izilokazana, a ku ntshinge. E se wu bumb' isigasa esi ngang' esandhla, e si jumbel umhlop' ungizane. Omunye uz' upekwe inyanga e yaz' ukutunga, omunye a zi pekele yena. Uti u nga vutwa, aba se yo biz' inyanga.

Ukupekwa kwawo, upekwa ngo dengezi, (isihlepu so kumb' o kwafa. U pekelw' esibazeni pakati. A nga sondezi eceleni kwo tango, eduze kwezindhlu, we

sab' ilangabi ukutshis' izindhlu. Ka telw'
amanzi. Ku televa yena yedwa nje
(ungiyane), a be se neibilika, a xwade
So ku za uti izilokazana e zi selezo
zi ye ngapansi. A base ~~nje~~ umlilo
ku bile nje, u za ukwetuka se ku
penduka, se ku ba mnyamana, se
ku pel' ubuhlope. Se ku zo bona yon'
mnyanga ukuti "Au!" utshile manje
u se vatiwe
U se zo tel' amanzi-ke, a bandazo
nge ndebe (inkezo). A zub' ingalo, a nga
sondeli yen' eduze, a vele ngalapa ku
vela kon' umoya. A wa teleke amanzi
~~ko~~ ngo ku hlala kwa manzi ku ~~ng~~
ngiyane, kuti Bu! Se ku suk'
ilangabi, njengokuba kutsh' isikota nje
li suk' ilangabi, li pele se li pakeme
se li kude njeng' omunt' omudá impela
naze li mdhlule, li m~~du~~ dhlule ingalo
e ye lulile. U se lwepula ke udengezi
U ngiyane lapo u se tambile, u se upete
pete. U se tat' udengezi, u se wu tel'
etshem, njeng' ~~e~~ oju lwezinosi. U se
pala ~~ngela~~ ngesipalo, e pal' okusa
namatel' odengezin, e ku palel'

etskeni. U se wu gaya ke, ewu
hlanganisa. U sede tel' amanz'
abandayo, uti ka ku pole, ku gine.
U be sa gale uku m pucula kugala,
ungeyane e sa pekiwe. Wa ye se tshiye
izinwele e zi isibaya, e gale ngo ku
bek' ugondo (ingqwangâ). A lu beke
okakayini, a be se puca ngapakati
na ngapandhle, a tshiye isibaya
sezinwele. U puca ne nsingo. U
setat' ugondo ne ntambo e ya potwayo,
yozi. U se tat' iva lo ku tunga. Kwa
cijw' npondo lewe nkomb. Lwa ~~cde~~
~~ej~~ cijwa lewa cijwa, lwa diywa (nguma),
u se tshio' usungul' o lu ncane, u
se boboza. Imbobo lena ke i za u
ngen' intambo. U se de hlab' ezinweleni
e hlab' o gondweni, e dons' intambo njalo,
enze ~~t~~ ukuba ku ngawi (ugondo). Intambo i bande,
ikona e zo zungez' ikanda ~~kuze~~ a
y'a fike lap' egale kona. Uma
ku nga hlangene u buy' a yi xume
ngenye, enze ukuba kuze ku hlangane
a fike lap' egale kona. Ngo
ku hlangana kwako ke ku se

ugondo lodwa, Ungiyane lo, a wu
tel' etsheni, ke, u se wu gaya ke. Ka
sa wu gayisi o ko kudhla, u se
wu gogonga nje, a ~~wu~~ wenze u
be njeng' enduku nje, ku bekude.
a bone ukuti. Nhu! se ku yo hlangan
A wu bambe nge zandhla zo zibili,
e ku ncineni nga ndawo zombili,
a ku tamelis' emlilweni, enze
ukuba u ncibilike, u ze u
namatel' ogondweni. U se ku
beka ke kahle ekanda; u se
hlangana. Se kuti izihloko zo zi
bili zi hlangane ziti ngci. U
sede cindezela nge zitupa, e nama-
tisel' ogondweni. U ~~xx~~ ya ngen' ungiyan
ogondweni, ngob' umanzi. Ngo ku
hlangana kwawo, u se tat'
uti, ~~o lwa~~ se lwa cijwa, o lwe nyanga
(lo ku tunga bonk' abantu) - lwa
lu cija wa lwenza njenge pini e
bondazo, lwa lu ncane kodwa ku
ne pini. U seti "Sondela ke", u sed'
ewu tshaya ke, a wu lungise. U
se m nyama ute buze. U se diya

kahle-ke, enze ukuba ugondo lu
vel' obala, a nga lu fuleli lonke.
A linganiso kahle, kuze ku hlangane.
U sez' ome-ke, a gine, a ti nggi.
U se tat' unibokojwan' encane
e ngang' e viyo (= itulwa), noma ikiwane. U se
wu gudhla-ke, uma u be muhle.
Ku hlangane izihlepu ~~na~~ (zifaca)
U se ~~x~~ pelile njalo, naze u sed' e
gudhla. U se tat' amanzi u se
wa tel' okambeni. U se zi buka
kon' emanzini, ngoba isona sibuko
sakiti.

Ukutunga loku ku pela ngelanga
um' ungizane e kona. I lowo u no wake,
i lowo u no wake. Dnyanga inye
i nga zed' abant' a ba isihlanu nge
langa, nsea i ba vukele; i ba
zale ngoku fudumala kwelanga.

Uma i m zalis' inyanga, i ~~ta~~ ~~nk~~
nikw' imbuzi; uma i m ~~pid~~ pinda
i nikw' umkonto, noma imbenge, noma
isigubu sa mamzi, nom' e m ngumel'
ugwazi. Ku ba kunye kona.

Ku gala kwakuba umrkonto nje woti (ngob' upiselw' otini); noma ku imbenge, u kotile njalo. Se be biza kakulu namhlanje.

Ku zoti ke se ku zinzanga ezimbili e tungile, u se zo cwala ke a cwalwe eny' indoda. Da cwalane. U kucwala lok uhlakoza izincwele e zi tshonisa pansi, e zi bekisa nga so gondweni; u cwala ngoti o lu gotohiwe yo ngo mese.

Uma ku ngeko ndoda, yen' ehamb' ey' emsindweni, u yatsho nje na ku mfazi wake, ati aku ngi cwale. Umfazi ke a buyis' amadhlodhlongo a pumile, a nga cwalise njeng' okuba e ~~cwalis~~ cwalwa eny' indoda.

Nsuze. Latter part by Somgandu

ukwakiwa kwendhlu.

Ku gala ngo ku yo gaulw' izintungo ehlatini, ezincane, e zi ngang' umunw' omkulu nezi ngapezulwana. Be se kwebulwa inxoza. De se kwakiwa ke. Se kumbiwa umsele ke. Se ku gxunyekwa