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VOL. I

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TRANSVAAL  
NDEBELE TEXTS

BY

N. J. v. WARMELO

*Government Ethnologist*

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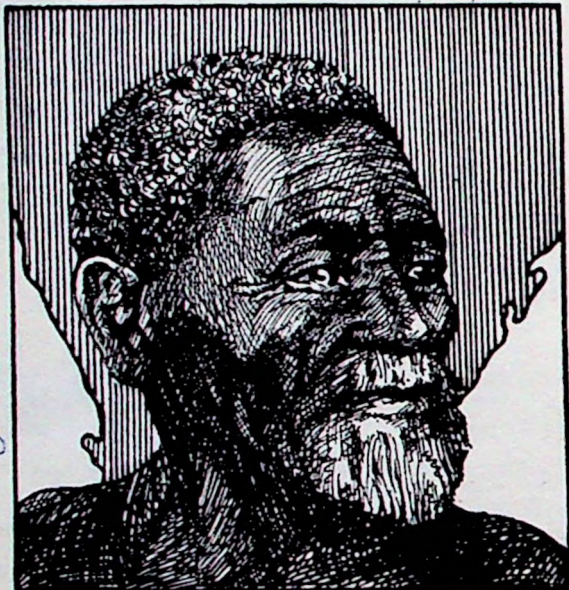
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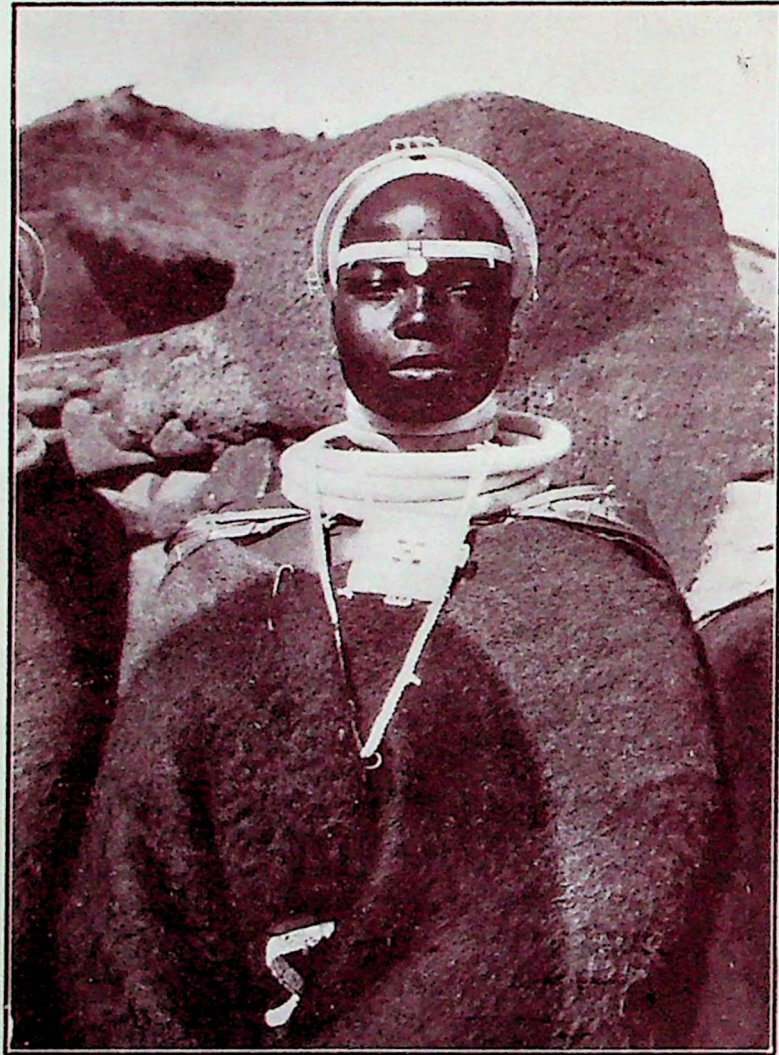
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Ndebele girl dressed for a special occasion.



## PREFACE.

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On my return from Germany at the end of 1928, an exploratory visit to Wallmannsthal near Pretoria brought to my notice an unworked mine of ethnological information. This was the Manala section of the Transvaal Ndebele, a tribe not much noticed hitherto.

Work in Johannesburg and elsewhere prevented me from visiting Wallmannsthal except occasionally. My material therefore is but a small fraction of what could still be obtained under more favourable circumstances.

My sincere thanks are due to the Rev. J. Trümpelmann of Wallmannsthal and his family for their many kindnesses. I desire also to make acknowledgment of financial assistance in the form of a Union Government Research Grant kindly awarded me by the Bantu Studies Committee of Witwatersrand University.







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## HISTORY.

The Transvaal *amaNdebele* are Bantu tribes of Zulu stock, which live scattered about in the North and East of the province, mainly in the area bounded by Pretoria, Nylstroom, Pietersburg, Lydenburg, and Carolina. The name *amaNdebele* is better known in literature in the Sotho form *Matebele*, which has been further corrupted to *Matabili*, etc. In the following pages the senior section, that of the *amaNala*, is mainly dealt with.

The Ndebele living in the Transvaal must not be confused with another tribe bearing the same name, viz. *uMzilikazi's* people, the *amaNdebele* of Rhodesia. From these they are quite distinct, for though both peoples had their origin in the Zulu-Xosa group, and once dwelt in Natal, the Transvaal Ndebele emigrated thence long before those under *uMzilikazi* did, as will be seen further on. Their language also differs somewhat from the other forms of Zulu speech.

The Rhodesian Ndebele left Natal at the beginning of the 19th century, and were, it seems, a mass of refugees from various tribes that had already suffered at the hands of the Zulu king Shaka, and who now fled the country under the chief *uMzilikazi* in order to escape complete destruction. After a few years' sojourn in the Transvaal they were compelled in 1838 by the emigrant Boers to cross the Limpopo into Rhodesia.<sup>1)</sup>

Now when *uMzilikazi* and his people invaded the Transvaal, they found mainly Sotho tribes in possession of the land. But among them there dwelt the tribes of the Transvaal Ndebele, whose ancestors had already been in the country for so many generations that only the direction from which they had come, namely the South-East, was not yet forgotten. These Transvaal Ndebele therefore are quite distinct from the people of *uMzilikazi*, who now live in Rhodesia.<sup>2)</sup>

Some if not all of the Transvaal Ndebele emigrated from Natal at least two hundred years ago, and probably earlier. They were of Zulu stock, as is shown by their physique, language and customs. To-day they are divided into several tribes, most of which seem to be offshoots from one original tribe that long ago migrated into the Transvaal and settled in the neighbourhood of the present Pretoria. There is, however, at least one division which disclaims any such origin, as will be seen on pp. 12, 13.

<sup>1)</sup> Where *uMzilikazi* eventually founded the "Matabele" kingdom, which power collapsed when his successor *Nombengula* was defeated in the war of 1893.

<sup>2)</sup> How both tribes came to have the same name, has not yet been satisfactorily explained. The various etymologies suggested for the word *Ndebele* do not look convincing. The meaning of the name is immaterial in any case.



### Sources.

Our knowledge of Ndebele tribal history is slight, nor do the sources known to me agree on all points. The available information is summarised below. It is, of course, based on tribal tradition, which is seldom absolutely reliable, because individuals that really know the history of their people are rare. Moreover, tradition falsifies history in many ways, especially when it comes to inter-tribal relations, where lost battles usually become victories in course of time. Comparison of this information reveals a very urgent need for further investigation. My sources of information are the following:—

- A. Fourie. *Amandebele van Fene Mahlangu*. Utrecht 1922.
- B. *History of the Native Tribes of the Transvaal*. Native Affairs Dept. Pretoria 1905.
- C. Information was obtained by myself from men of the Manala tribe at Wallmannsthal.

Other works in which the Transvaal Ndebele are mentioned or briefly dealt with are of no use in this connection. The publication of the War Office in London: "The Native Tribes of the Transvaal," 1905, is based on the same material as the "History of the Native Tribes of the Transvaal" mentioned above. Letanka, "Motseta oa Afrika," Johannesburg 1923, drew his information about the Transvaal Ndebele from the latter work.

#### A. Fourie. *Amandebele van Fene Mahlangu*.

According to Fourie (p. 33 sqq.) the Transvaal Ndebele are all offshoots from a certain tribe that once lived near Pretoria under the chief *Msi* or *Musi*. Before *Msi* tradition is hazy. *Msi* had five sons:

1. *Manala*
2. *Masombuka*
3. *Ndzundza*
4. *Mathombeni*
5. *Dhlomu*

When *Msi* died there was a fight between *Manala* and *Ndzundza*, and the latter fled eastwards. After this event:



1. *Manala* and his following remained near Pretoria, where they still live under the rule of the *Mabhena* family.

2. *Masombuka* went South, but later joined the Ndzundza section.

3. *Ndzundza* settled on the other side of the Olifant, and his followers have remained there ever since. They are now better known as the people of *Mabogo* (Mapoch), a chief who fought the Boers in 1863. After his defeat, only a part of the tribe was allowed to remain in the Lydenburg district. The rest were dispersed and settled in various localities in the North-Eastern Transvaal.

4. *Dhlomu* went to Natal.

5. About *Mathombeni* nothing further is said.

## B. History of the Native Tribes of the Transvaal.

“The AmaNdebele are said to be directly descended from the Zulu race, and to have been one tribe under a chief Musi. It appears that at that time this tribe was living at the ‘Lundini’ near the Quathlamba Mountains.<sup>1)</sup> Musi had five sons, Manala, Matombeni, Dlomo, Ndzundza, and M’Hwaduba. They all quarrelled over the chieftainship, the result being that the tribe split up into five sections, each under one of the above-mentioned chiefs. Ndzundza, Manala, Matombeni and M’Hwaduba appear to have migrated into the Transvaal, while Dlomo stayed in the original ‘Lundini’. The natives state that the migration was before Chaka’s time and was not due to him. Dlomo, however, was eventually turned out by Chaka, and he and his people went South. The remainder of this section is believed to be the ‘Langalibalele’ people, which would connect the tribe with the ‘Amahlubi’, who were driven out of Natal by Chaka. The sections of the original tribe who migrated to the Transvaal and are all known as the AmaNdebele can be traced at the present time in the Transvaal”.

1. Manala was the first chief of the Mabena tribe.
2. Ndzundza was the first chief of the Mapoch tribe.
3. Matombeni, Yakalala or Kekaana, the first chief of the Kekaana tribes; and
4. M’Hwaduba was the first chief of the Bahwaduba tribe.

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<sup>1)</sup> the Drakensberg.



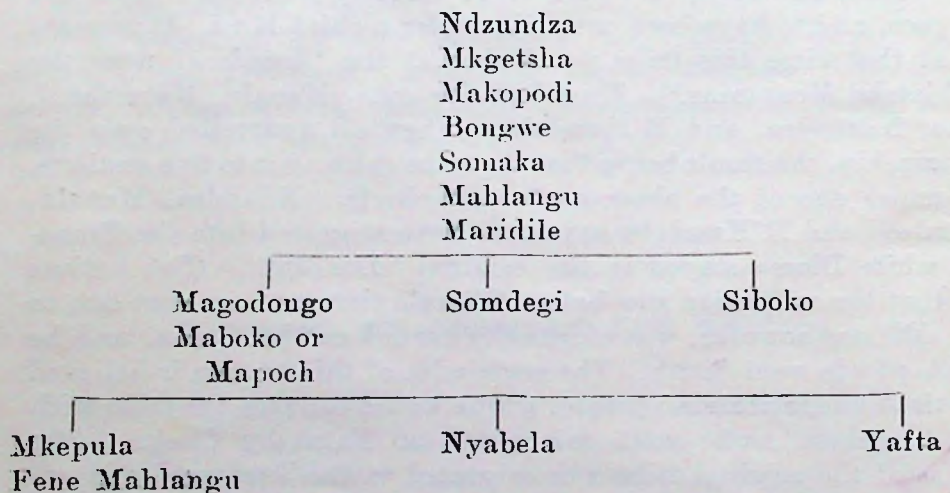
According to the genealogical table given on p. 56, Musi had a sixth son M'Pafuli, who was the first chief of the Venda tribe of Mpafuli (Mphaphuli) Makwarela.

### 1. Manala section.

The followers of Manala, after the division of the tribe, remained in the Pretoria district, subsequently settling round Wallmansthal. They suffered at the hands of Umzilikazi, which may account for their present scattered condition and their intermingling with the neighbouring Sotho tribes.

### 2. Ndzundza section.

Ndzundza was the first chief of the Mapoch section. After the fight with Manala he settled in the Middelburg district. Nothing is known of the intervening chiefs until the time of Magodongo, when Umzilikazi swept the whole of the country. The genealogy of the chiefs is given as follows:



(Cf. the list as given by Fourie, p. 17.)

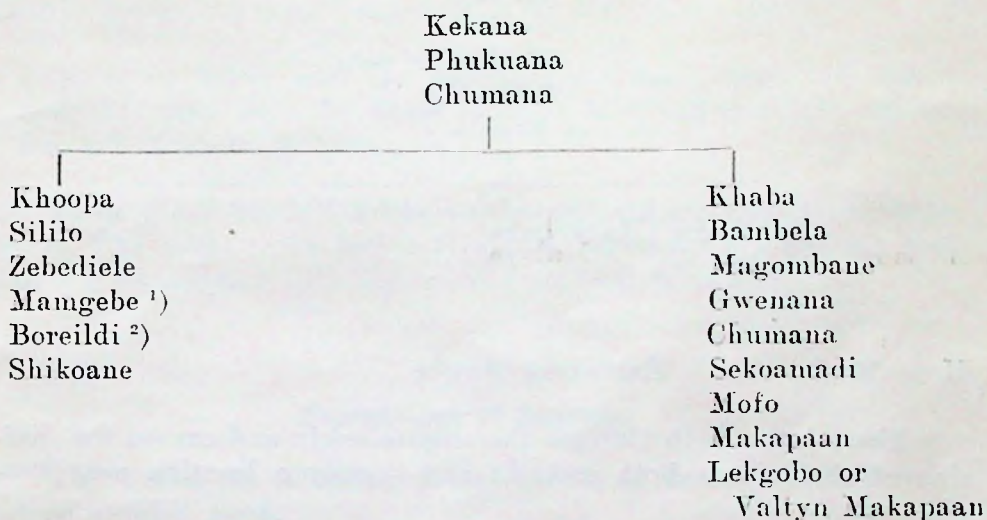
Following the troubles with Nyabela, the tribe was broken up in 1883.

During the lifetime of Magodongo, a small number of the Mapoch people went North to Moletlane (Zebedela's Location) where they lived for many years, finally leaving that part and joining the Manala section. Afterwards they settled on the farm Bultfontein, N.E. of Pretoria.



## 3. Matombeni or Kekana section.

Matombeni, Kekana or Yakalala fought Manala for the chieftainship of the tribe and was defeated, whereupon he withdrew to the North and settled at Moletlane (Zebedela's Location). On the death of the chief Chumana, grandson of Kekana, his two sons, Khoopa and Kgaba, fell out. Kgaba was defeated and settled with his following near the present Potgietersrust, where his successors still dwell. Khoopa remained at Moletlane with his people. The genealogy of these chiefs is given as follows:



Besides these, there is another section of the tribe which appears to have left the main tribe for some reason or other, and is now settled in the Mashashaan Location. They are called the "Letoaba Family" and are represented by the chieftainess Mashashaan and two other petty chiefs.

## 4. M' H w a d u b a section.

These people lived under M'Hwaduba and seven successive chiefs at Wonderboompoort near Pretoria. Under the eighth chief, Pete, they moved away, but after having suffered severely at the hands of Umzilikazi, they finally returned to their old home. To-day they are still found dwelling not far from Pretoria, but have mixed with the Sotho to such an extent that their Ndebele origin is all but effaced.

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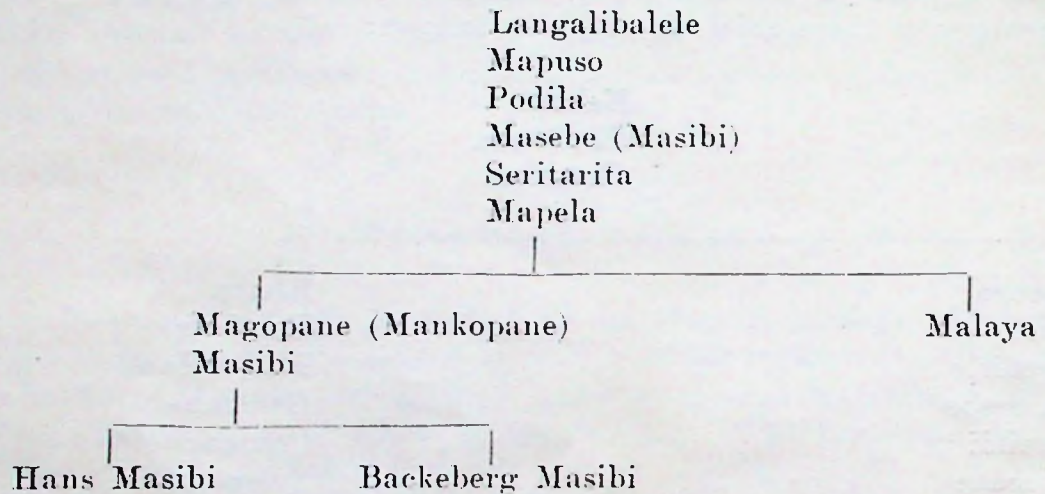
<sup>1)</sup> Mamokebe

<sup>2)</sup> Boredi?



## The Black Ndebele.

The "Black" Ndebele, so-called to distinguish them from the tribes mentioned above, are also called "the people of Langa" or the "people of Mapela," and do not derive their origin from Musi's tribe. They are said to have come up from Zululand and first settled near the present Leydsdorp under the chief Langalibalele, and then near Pietersburg. The genealogy of these chiefs is given as follows:



These latter both claimed the chieftainship and caused the division of the tribe. Both sections now occupy a location near Potgietersrust.

## C. Own Information.

Information obtained by myself among the *Manala* people was to the effect that the Transvaal Ndebele came from *gwaZulu* (i.e. Natal or Zululand) and settled just North of the present Pretoria.

Most informants only knew that *Msi*, son of *Mhlanga*, had had two sons, *Manala* and *Ndzundza*, and that strife about the succession ended in the defeat of *Ndzundza*, who fled Eastward. With these *amaNdzundza* friendly relations were always maintained and the chiefs got their great wives from this tribe.

The *Manala* section has always remained near Pretoria, and has been dwelling at Wallmannsthal for several generations.

One of the most reliable informants, however, said that the sons of *Msi* were

1. *Manala*
2. *Ndzundza*
3. *Mhwaduba*



4. *Dlomu*
5. *Sibasa*
6. *Mathombeni*.

Others agreed that the *Mathombeni* or *Kekana* and the *Mhwaduba* tribes are offshoots of the *Manala* section. Several informants had also heard about a certain *Dlomu*, who went back from the Transvaal to Natal, but did not say that he had been a son of *Msi*. They seemed to know that there was some connection between this *Dlomu* and the *Hlubi* tribe of *Langalibalele*. As to the name *Sibasa*, this must be an echo of the tradition that the *Mphaphuli* tribe in Venda has some connection with *Msi*, cf. p. 10.

On being asked who the *abaNdungwa* were, most informants agreed that they were the descendants of *Msi*, and certainly not the "Black" Ndebele of *Langa*.<sup>1)</sup>

About the "Black" Ndebele only confused and conflicting statements were made. My best informants, however, did not say that they were connected with the tribes descended from *Msi*.

#### Comparison of Sources.

This yields the following points worthy of notice. Details need not be entered upon.

There clearly are two distinct divisions of the Transvaal Ndebele, viz. those called the "Black" Ndebele or of *Langa*, and those that have a common origin in a tribe that once dwelt near Pretoria under the chief *Msi*.

The "Black" Ndebele must have come to the Transvaal long before the beginning of the 19th century, but whence they came is not certain.

The long genealogies of chiefs handed down among both the *Manala* and *Ndzundza* tribes show that these people also settled near Pretoria many generations before *Shaka's* day. The coming of *uMzilikazi* is spoken of as an event of yesterday, as compared with the remote times to which Ndebele tradition goes back.

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<sup>1)</sup> Cf. the *izibongo* of the *Msiza* family, p. 94, where this is made clear. The *abaNdungwa* are, of course, the *abaNtungwa*, well known among the Zulus. For the change *nt>nd* cf. p. 26.



In what way *Msi's* tribe subsequently split up is not clear. We may take as genuine history the tradition that two of the sons of *Msi*, *Manala* and *Ndzundza*, fought and thus caused the first division of the tribe. This tale is told in practically the same words by both tribes concerned. But in what way the other tribes broke off from the parent stem, and how many of these there are exactly, does not seem to me sufficiently clear as yet.

Finally we may note that accounts agree about a certain *Dlomu*, who either stayed in Natal or else went back there, and whose name is in some way connected with the *Hlubi* tribe of *Langalibalele*. On the other hand, this same name of *Langalibalele* or of *Langa* hangs about the so-called "Black" Ndebele in the most persistent fashion, but as yet no connection between the latter and those of *Msi* can be established. In any case, the name "Black" Ndebele should not be used as a collective name for the Transvaal Ndebele tribes to distinguish them from their namesakes in Rhodesia.

All history before the advent of these tribes into the Transvaal is still wrapped in mystery.

#### Present condition of the Transvaal Ndebele tribes.

I have not been able to see for myself what the condition of all the Ndebele tribes is to-day. They are generally considered very conservative, and the remarkable extent to which the *amaNala*, for instance, have clung to tradition, where they were for centuries surrounded by the Sotho, certainly would seem to indicate such a trait in their character. In spite of this, Sotho influence has everywhere been very strong, and I gather that most Ndebele tribes, especially the Northern ones, retain very little of their ancient customs and language. In fact, many self-styled Ndebele are, anthropologically, pure Sotho, and in some places the language is said to be very corrupt. In other places nothing but pure Sotho is spoken nowadays.

All this does not apply to the *Manala* people, who are purer in blood and have retained the customs and language of their ancestors to a remarkable extent. Such would also seem to be the case with the *Ndzundza* tribe, judging from what I find in Fourie's book.

At the present day, contact with Europeans and changed economical conditions are affecting the Ndebele equally with the other tribes of the Union.

#### The MANALA Section.

The greatest part of the *Manala* tribe still dwells in its old home, in the neighbourhood of the Berlin Mission station Wallmannsthal, 20 miles North-East of Pretoria. They call themselves *amaNala*, sing. *iNala*, and their language *isiNala*.



Their present chief *Mbhongo* lived at Wallmannsthal until some years ago, when he moved off further to the North-East, and took a number of his people with him. Many other *amaNala* are to be found scattered about in the Pretoria district. There are families at Irene, Olifantsfontein, and Benoni; in the East at Hatherley, Rayton, Witbank, Denver and as far as Delmas. The chief *Mgibe*, who has a location North of Witbank, is a relative of *Mbhongo*, being a descendant of one of the former *Manala* chiefs.

Among the *amaNala* the families mentioned below are said to be represented. There may still be others, but even as it is, some names were only known by hearsay. In a few cases I can also give the *isithogozelo*, the first name being the *isibongo*. In some instances I am not sure that the second part of the *isibongo* is not the *isithogozelo*, but my informants were not always clear on this point. To obtain such information more time is needed than happened to be at my disposal.

Each family has a kind of "totem", which they *-zila*, i.e. "abstain from" (whether in naming, using, partaking of, etc.) or treat with respect, on magical grounds. This is probably due to contact with the Sotho, because the Zulu tribes do not appear ever to have had the custom. The totem of the father is taken by the children, not that of the mother.

<i>isibongo</i>	<i>isithogozelo</i>	<i>-zila</i>
<i>Mabhena</i>	<i>Mbudumo</i>	<i>imbudumo</i> "gnu"
<i>Msumanga Songo</i>	<i>Mphethu Nkomonangi</i>	<i>isincadi</i> "animal without horns" (cow, goat, etc.). This is eaten but the fat is not used for anointing.
<i>Mgayo aGulwayo</i> or <i>oGulana</i>		
<i>Sibuyoni</i>	<i>Mkhwanande</i>	<i>ipangela</i> "guinea-fowl".
<i>Thubana Mgoni</i>		
<i>Msiza Mgoni</i>		<i>ikomo ekholo</i> "head of cattle with yellow or brown snout". This is eaten, but the fat is not used.



<i>isibongo</i>	<i>isithogozelo</i>	<i>-zila.</i>
<i>Masombuga Sikhosana</i>		
<i>Mahlangu</i> <sup>1)</sup>	<i>Ndobela</i> <sup>2)</sup>	<i>unomphahlane</i> "wag-tail"
<i>Makhonja Mlala</i>		
<i>Kokela Mbinandawo</i>		
<i>Lisinga</i>		
<i>Mahlomza Myani</i>		<i>amabele</i> "kaffir-corn".
<i>Madiba</i> <sup>3)</sup>		
<i>Bukhali</i>		
<i>Mnyageni</i>		
<i>Msipha Malobola</i>		
<i>Ndala emanqoweni</i> or <i>emancobeni</i>		<i>ifene</i> "baboon".
<i>Dlamini</i> <sup>4)</sup>		
<i>Rumo Mkhondo</i>		
<i>Masango</i> <sup>5)</sup>		
<i>Masugu Phenyana</i>		
<i>Mbinakomo</i>		<i>imbuzi</i> "goat".
<i>Nduli Mhlalugwana</i>		
<i>Masilela</i>		
<i>Mkhwebane Zubani</i>		<i>inyoni emhlophe</i> "white bird".
<i>Mgidi</i>		
<i>Makxathulela Dimande</i>		
<i>Kumba</i>		
<i>Mayisa</i>		
<i>Motha</i>		
<i>Tshabangu</i>		
<i>Kabini</i> <sup>6)</sup>		

<sup>1)</sup> Some of the *Mahlangu* among the *amaNala* are deserters from the Ndzundza tribe. One of these said that they *-zila* the *ihlangu* "reebok", as does the royal *Mahlangu* family of the Ndzundza, cf. Fourie, p. 109. The other *Mahlangu -zila* the wagtail (a small bird, *motacilla capensis*). One of them said *Na ngibona unomphahlane ofilego, ngithatha isiba layo ngilikhafule ngamathe ngiphahlugisele* "When I find a dead wagtail, I take one of its feathers, spit on it and wipe my face with it".

<sup>2)</sup> Cf. Venda *Thovhela*, primarily used in greeting a chief.

<sup>3)</sup> originally from the *Mathombeni* section.

<sup>4)</sup> came up later from Zululand, probably with *uMzilikazi*.

<sup>5)</sup> *ngibo abafuli besimbi nemikhondo* "It was they who were the workers in iron and the makers of spears". The *Masango* were the only family of smiths among the *amaNala*. According to Fourie p. 161 that among the Ndzundza people was *Matshabango*.

<sup>6)</sup> originally of Ndzundza.



### Manala Chiefs.

The ruling family, that of the chiefs, is *Mabhena*. It appears they are lineal descendants of *Manala*, the son of *Msi*. However that may be, the names of the chiefs that have ruled the *amaNala* since the days of *Msi* have been handed down by tradition. The first name on record is that of *Mhlanga*,<sup>1)</sup> who is said to have been the father of *Msi*.

The Manala chiefs, according to my informants, were the following. The genealogy of *Ndzundza* chiefs according to Fourie, p. 55, is given for the purpose of comparison.

<i>Manala Chiefs.</i>	<i>Ndzundza Chiefs.</i>
	<i>Mafana</i>
1. <i>Mhlanga</i>	<i>Mhlanga</i>
2. <i>Msi, ungogaMhlanga</i> <sup>2)</sup>	<i>Musi</i>
3. <i>Manala</i>	<i>Ndzunza</i>
4. <i>Nsele</i>	<i>Mxetsha</i>
5. <i>Magutshana</i>	<i>Magoboti</i>
6. <i>Mxawu.</i>	<i>Bongwe</i>
7. <i>Ncagu</i>	<i>Sindeni</i>
8. <i>Buyambe</i>	<i>Mahlangu</i>
9. <i>Mabhena</i>	<i>Paswana</i>
10. <i>Mdibane</i>	<i>Maridili</i>
11. <i>Pofu</i>	
12. <i>Bolile</i>	<i>Mgwezana</i>
13. <i>Matshaba, uyise gaZexulu</i> <sup>3)</sup>	
14. <i>Zexulu</i>	<i>Dzela</i>
15. <i>Zidli, uyise gaMdala</i>	
16. <i>Mdala, uyise gaSilamba</i>	<i>Mxabule</i>
17. <i>Sibindi</i>	
18. <i>Thaxana</i>	<i>Magodongo</i>
19. <i>Mgulani Mlogodwa</i>	<i>Siboko</i>
20. <i>Mavula</i>	<i>Somdei</i>
21. <i>Silamba</i>	<i>Mabogo</i>

<sup>1)</sup> In this connection it is interesting to note that the Zulus have the tradition that they came out of the reed (*ohlange*), which contains the same root as that of the name *Mhlanga*. This might therefore be the name of a purely legendary personage, or a word connected in some way with tales about the Creation and the beginning of things. In that case it was mechanically put at the beginning of Ndebele history, and *Msi* was called *Mhlanga's* son. But there is no proof, of course, that tradition is not correct, except the general observation that genealogies are very seldom trustworthy as regards their beginning. *Msi* on the other hand most probably was a historical figure.

<sup>2)</sup> the son of *Mhlanga*.

<sup>3)</sup> the father of *Zexulu*.



- |  |                 |
|--|-----------------|
| 22. <i>Buthi, uyise gaNyumba na-<br/>gaMbhongo</i>           | <i>Soqaleni</i> |
| 23. <i>Myibe, umfowabo Silamba</i> <sup>1)</sup>             | <i>Xobongo</i>  |
| 24. <i>Libangeni, indodana gaSi-<br/>lamba</i> <sup>2)</sup> | <i>Nyabela</i>  |
| 25. <i>Nyumba Mabhena II</i>                                 | <i>Fene</i>     |
| 26. <i>Mbhongo, umfowabo Mabhe-<br/>na</i> <sup>3)</sup>     |                 |

These genealogies are probably as reliable as oral tradition can be, since there was no motive for deliberate falsification, and every motive for preserving them intact, namely the custom which requires the praises of all the chiefs to be recited at the wedding of every maiden of the *Mabhena* family. Moreover the amount of agreement existing between the genealogies given by two tribes long separated must no doubt establish some measure of reliability.

Tradition records the cause of the strife between *Manala* and *Ndzundza*, which led to the first division of the tribe, see Text X, p. 61, as well as the events that followed. This corresponds with the tale handed down among the *Ndzundza* people, see Fourie, p. 33, only their statement that *Ndzundza* remained the victor in the encounters with his brother can hardly be correct, since it was he that fled from the country.

Speculation as to the probable dates of *Msi's* rule can not yield more than very uncertain results. However, it may give us an idea how long at least the *Ndebele* have been settled near Pretoria.

Fourie's calculation does not seem quite acceptable to me, for, in my opinion, he places *Msi's* life-time too far back. He says the *Ndebele* emigrated from Natal near the end of the 15th century, because he calculates that *Msi* underwent the circumcision rite (at puberty) somewhere about 1523. To the first statement the objection is that we know nothing of the history of the *Ndebele* before *Msi*, except that they came from Natal. As for the calculation of the year 1523, tradition mentions 23 *Ndzundza* chiefs from the present day back to *Msi*. That would mean 23 chiefs for about 400 years, an average of 18-20 years each, which would not be excessive if the chieftainship were always to pass from father to son. But it does not. In the list of *Manala* chiefs given above, note for instance that

- No. 16 *Mdala* was the father of  
 21 *Silamba*, and further that  
 22 *Buthi* was a son of *Silamba*

<sup>1)</sup> brother of *Silamba*.

<sup>2)</sup> son of *Silamba*.

<sup>3)</sup> brother of *Mabhena*.



- 23 *Mgibe* was a brother of *Silamba*  
 24 *Libangeni* was a son of *Silamba*  
 25 *Nyumba* was a son of *Buthi*  
 26 *Mbhongo* is a son of *Buthi*.

The same thing can be observed in Fourie's list of the Ndzundza chiefs (op. cit. p. 55) and the fact that they nearly equal the Manala chiefs in number, affords additional proof. Ten years as an average period of rule will be a safer estimate. *Mavula* No. 20 was killed by the men of *Moshesh*, into whose territory he had fled from *uMzilikazi*, so not before 1830. *Mdala* was the father of *Silamba*. Taking all this into account, I do not think *Msi* can safely be put earlier than 300 years ago at the very most, i.e. somewhere between 1630-70.

All this is based on the assumption that no names of chiefs have been forgotten, and for this we have no proof.<sup>1)</sup> The whole calculation therefore is more or less guesswork.

One point, which may be just a coincidence, is worth noting. The Ndzundza chieftainship first lay in the hands of the *Masombuka* family, until with the seventh chief after *Msi*, viz. *Mahlangu*, the *Mahlangu* family took its place.<sup>2)</sup> In the Manala genealogy it is the eighth name after *Msi*, namely *Mabhena*, which is now also the name of the ruling family. Perhaps there is some connection between these facts, since there clearly is a synchronism.

The following may also be of interest. The great chief *Silamba* (great, because he was held in such high esteem by his people) had seventeen sons, whom we mention as examples of Ndebele names. Of course they all had their European names also.

*Silamba Mabhena ngugaMdala*  
*Mabhena ngugaZidli, ubukhosi*  
*wabuthatha guZexulu, uZexulu*  
*ngugaMatshaba.*

*Silamba Mabhena* was the son of *Mdala Mabhena* who was the son of *Zidli Mabhena*, and he took over the chieftainship from *Zexulu, Zexulu* who was the son of *Matshaba*.

*Amadodana gaSilamba:*

1. *Mkhutshwa* (Saul).
2. *Somratha* (Windvoel), the father of Hendrik *Mabhena*.<sup>3)</sup>

<sup>1)</sup> In fact, Fourie's information about the *izindanga* (circumcision-regiments, see p. 21) of chiefs would seem to prove that names have been forgotten, because the names handed down to us occur at much greater intervals in the earlier generations than in the last century, about which definite knowledge is available.

<sup>2)</sup> Fourie p. 35.

<sup>3)</sup> See p. 23.



3. *Cengiwe*<sup>2)</sup> (Jas), the father of Moses *Mabhena*.
4. *Buthi*<sup>3)</sup> (Swartland).
5. *Maxogololi* (Rooiland).
6. *Libangeni*<sup>3)</sup> (Daan).
7. *Sosigidi* (Frans).
8. *Libandla* (Charlie).
9. *Sothabane* or  
*Mphephana*
10. *Zondiwe* (Levi).
11. *Khosiwe* (Abram).
12. *Phambili* (Jan).
13. *Meciwa* (Jim).
14. *Msongelwa* (Filemon).
15. *Mfundisi* (Efraim).
17. *Mgoma* (Whiskey).
16. *Mgoma* (Stefaans).

The names *Sosigidi* "man with the gun", *Mfundisi* "missionary", and *Whiskey* show that European civilization had at last reached the *amaNala*.

#### Present Condition.

There are a large number of Sotho who call themselves Ndebele and acknowledge *Mbhongo* as their chief. The following remarks, however, only refer to the genuine Ndebele part of the tribe, those who speak Ndebele and adhere to ancient tradition and custom.

Members of the *Mabhena* family assure me that the *amaNala* do not, and never did, intermarry with the Sotho. Nowadays they do, though perhaps not to any considerable extent, nor is proof lacking in the physiognomy of many individuals that intermarriage also took place formerly. Hottentot and Bushman-like types are occasionally met with.

Not a few Ndebele are still in a more or less complete state of heathendom, and have remained indifferent to the work of the mission. The women are, as usual, the more conservative element in the tribe. They do not know Sotho as well as the men, and also use it less. The great majority of the women-folk still wear the old dress, with skin petticoats and innumerable bangles and circlets of brass and bead-work. On festive occasions this national dress is very much in evidence. The men, on the other hand, all wear European clothing nowadays.

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<sup>2)</sup> See p. 23. *Cengiwe* was the man from whom Hendrik *Mabhena* learnt the *izibongo*.

<sup>3)</sup> *Buthi* and *Libangeni* were chiefs.



The Transvaal Ndebele practice circumcision, as was done by the Zulu before *Shaka's* times. Before going through this ceremony, which takes place every four or five years, the boys are formed into a troop called *igwabo*. They are at the chief's orders and have to work for him (*-gwaba*). When the time has come for the ceremony, the parents have to pay a certain sum to the chief, which is one of the reasons why the custom still prevails. The *igwabo* then goes through the circumcision ceremonies, it is said that they *-wela* "cross".<sup>1)</sup> Those who have gone through together form an *indanga* or *umphando*<sup>2)</sup> of boys of the same age. Each *igwabo* has a name, and each *indanga* another. These are very old and may not be changed. According to others again, the name of the *igwabo* (not that of the *izindanga*) is of no account, being arbitrarily chosen every time, and therefore not traditional. Whether this is wholly or partly the truth, I cannot say.

Among the *amaNala* there is a recurring sequence of thirteen names, among the Ndzundza of fifteen. Those of the latter that are the same are given for the sake of comparison, with the numbers of the sequence given by Fourie, p. 203. It is worth noting that they occur in the same sequence as with the *amaNala*, except that 7 comes before 6. Add to this fact that the names of *izindanga* occur in the *izibongo* of chiefs that lived many years ago,<sup>3)</sup> and we have abundant proof that circumcision and its present organisation must be a fairly old institution among the Ndebele of the Transvaal.

<i>amagama wezindanga</i>	<i>igwabo</i>	<i>Ndzundza</i> according to Fourie
1. <i>amathebe</i>	<i>amahlehle</i>	
2. <i>amadzipha</i>	<i>imbarumane</i>	7. <i>Matsipha</i>
3. <i>amagau</i>	<i>mphongolo</i>	6. <i>Magau</i>
4. <i>amaswele</i>	<i>amasotsha</i>	9. <i>Mesotya</i>
5. <i>amaxasa</i>	<i>ipogoma, amadlakomo</i>	10. <i>Maxassa</i>
6. <i>amadihwana</i> <sup>4)</sup>	<i>amadlambuzi</i>	13. <i>Malingwana</i>
7. <i>amaphaswana</i>	<i>amaqothandethe</i>	14. <i>Maphaswana</i>
8. <i>amañana</i>	<i>inyoni emhlophe</i>	15. <i>Mangana</i>
9. <i>amaduba</i>	<i>ikungu emnyama</i>	1. <i>Madhuba</i>
10. <i>amadlou</i> <sup>5)</sup>	<i>amabhode</i>	
11. <i>amatlari</i>	<i>amalisa amkhonwana</i>	3. <i>Madhlari</i>
12. <i>amalinga</i>	<i>inyathi</i>	
13. <i>amarudla</i>	<i>amasebelana</i>	5. <i>Marudhla</i>

<sup>1)</sup> usually of crossing a river.

<sup>2)</sup> Sotho *mophato*.

<sup>3)</sup> for instance that of No. 7 *Ncagu* see p. 71 and No. 9 *Mabhena*, p. 73.

<sup>4)</sup> Cf. in South-Sotho *maliñwana*, a dance and song performed by men before boys are circumcised.

<sup>5)</sup> that of *Mbhongo*.



That these names are of ancient origin may be further inferred from the following data which I got from a subject of Chief *Abel Kekana* of *Moletlane* (Sebitiela's Location). A large section of these people speak only Sotho. According to him, his own section, the *baxaMaaxa*, have the following names for the *mephato*: 1. *Makxawa*. 2. *Mavitsi*. 3. *Maxoxu*. 4. *Matlhwane*. 5. *Matlakwe*. 6. *Mathamaaxa*. 7. *Mereleva*. 8. *Mañana*. 9. *Matlakane* (1923). 10. *Matladi* (1929). 11. *Manaila*. Of these No. 3 is mentioned by Fourie as *igwabo* name of No. 14 *Maphaswana*, and Nos. 8, 10 are the same as Nos. 8, 11 of the *amaNala*. My informant said further that they had no *voxwèra*, like the Pedi, but only the *kòma*, and they also use the verb *xo wèla*.

For details about circumcision among the Ndzundza people see Fourie, p. 124 sqq. I can give no particulars about the ceremony among the *amaNala*, because it was a theme I avoided in order not to prejudice the other work.

The customs of *-zila* "abstain from, on magical grounds" and *-hlonipha* "treat with respect" are both found among the Ndebele. Instead of *-zila*, the word *-bhina* from Sotho *-vina* is often used, and in the same sense, namely that it refers to the "totem" of a clan or sib. Sotho influence can probably be traced in this.

As to *-hlonipha*, this is the same as among the Zulu. The newly married wife must refrain from using the names of her husband and his relatives, or words similar to them. Other words are used instead, see p. 108. There are occasions on which the whole tribe must *-hlonipha*, see p. 51.

The ceremonies in connection with marriage are described at some length in Text III, pp. 36 sqq.

### Informants.

All the information and texts were obtained from people of the *Manala* section living near the Berlin Mission station Wallmannsthal, 20 miles North-East of Pretoria. Men and women, old and young, were questioned. To two men, however, I am especially indebted. In the first place to

Hendrik *Paliso Mabhena*, son of *Somratha*, son of *Silamba*, and therefore a cousin of the present chief. This man is about 40 to 45 years of age, and by profession an *inyanga* "doctor and diviner".<sup>1)</sup>

<sup>1)</sup> He once showed me his membership-card of the "South African Witch-doctors' Association." See the Sunday Times of 5th May, 1929, printed in Johannesburg.



He is also the *imbongi*<sup>1)</sup> of the *Mabhena* family, and I was often assured that they have no other who knows the *izibongo* as he does. He learnt them from his uncle *Cengiwe*, who died, however, before he had taught him all the other things he knew. Repeated checking has shown me that his memory seldom plays him false. In his anxiety to preserve this knowledge, he makes his sons learn the *izibongo*, sometimes with the added persuasion of a stick. He wanted to have everything committed to writing, because "What is written cannot get lost," and he added "perhaps I might die, and then there would be nobody". This I gather is really the state of affairs. Usually he would not *-bonga* before we had gone through the customary rite which requires all present to take a sip of beer and spit it out for (*-khafulela*) the ancestral spirits about to be invoked. At other times he did not seem to mind, though he said once that the spirits would strangle him if he neglected to give them their due. In any case, *ugubonga* was to him always serious business. Nor would he ever consent to doing more than three *izibongo* on one day and sometimes only one. However, the trouble in getting to his out-of-the-way place through the river and over bad roads and foot-paths was amply rewarded by the quality of his information. He described himself as one who had from his boyhood sought after knowledge, traditional and otherwise, and he certainly did sometimes astonish me with strange bits of knowledge from the outside world, as e.g. when he explained how a plate camera should be loaded in the dark. I can only regret that I had no opportunity of obtaining more information from him. The other was his cousin

Moses *Mbatshazwa Mabhena*, son of *Cengiwe*, son of *Silamba*. Though not so well informed in matters of tradition as his cousin, he was more accessible and less mysterious, having no professional status to maintain. He had the knack of dictating a long coherent description or tale and yet not leaving out the detail. For patience, good sense and gentlemanly manners I shall remember both, and hope they may live to see their wish realized, that all the folklore of their people should be preserved for posterity.

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<sup>1)</sup> One who recites the *izibongo* or "praises" of the family ancestors. In this case those of the chiefs.



## LANGUAGE.

The language of the *amaNdebele* is called *isiNdebele*. To what extent it is still actually spoken, I cannot say, because many of the Transvaal Ndebele tribes nowadays largely use Sotho.

My information and texts were obtained from the *amaNala* at Wallmannsthal, and the following only applies to their dialect. The *amaNala* call their language *isikhethu* (our language), *isiNdu* (the language of the people), *isiNala* or *isiNdebele*. In contrast to most other Ndebele tribes, they cling to the language of their fathers with great tenacity.

The Ndebele language is a member of the Zulu-Xosa group of the Bantu family. Its closest affinities are with the Natal dialect of Zulu. It does not seem to differ much from the Ndebele dialect used by the Ndzundza section. Transvaal *isiNdebele* must under no circumstances be considered identical with the Rhodesian Ndebele speech, which has had a different history, as we have seen.

In view of the close resemblance to Zulu-Xosa, both forms of which are well known, only the salient features of Ndebele need be pointed out here.

## I. ORTHOGRAPHY.

Current Zulu orthography is used, with a few necessary changes. Note therefore:

a). Three additional symbols are used:

*χ* voiceless velar fricative.

*g* nearly voiceless velar plosive *g*, in Zulu orthography *g*.<sup>1)</sup>

*ñ* velar nasal. Written *n* before *k*, *g*, where it is always velar.

b). *r* has its usual value as alveolar rolled consonant, not velar fricative as in Zulu.

c). *sh* as in English.

*tsh* as in English *ch*.

*ty* is more palatal than *tsh*, and accompanied by glottal closure.

The difference between *tsh* and *ty* as in Natal Zulu.<sup>2)</sup>

d). The *b* and *bh* of Zulu usage are retained, viz.

*b* is implosive *b*, with glottal closure.

*bh* is nearly voiceless *b*, without glottal closure.

e). *ny* is palatal *n*.

<sup>1)</sup> except in *ng*.

<sup>2)</sup> where *tsh* is written in both cases.



- f). the laterals are  
*hl* unvoiced fricative.  
*tl* unvoiced affricate with glottal closure.  
*tlh* unvoiced aspirated affricate.  
*dl* voiced affricate.
- g). For clicks the Zulu orthography is retained, but for nasal + click I write e.g. *nkc*, because *nc* denotes a nasalised click.
- h). The aspirates *kh*, *th*, *ph* are always so written.

As to pronunciation note that

- i). *k*, *t*, *p*, *ts*, *ty*, *tl*, *kl* are accompanied by glottal closure, the pressure necessary towards the production of the oral sound being created between the closed glottis and oral closure.
- k). *g*, *d*, *bh* are nearly voiceless mediae.

## II. PHONOLOGY.

The following points in Ndebele Phonology are worthy of notice. The reader is particularly referred to *Meinhof, Zur Lautlehre des Zulu, Zeitschrift für Eingeborenen Sprachen, Vol. XIV*, and for an understanding of the methods of Bantu phonology to the *Grundriss einer Lautlehre der Bantusprachen*, Berlin, 1910, by the same author. *B.* is an abbreviation of *Ur-Bantu*, and denotes hypothetical primitive sounds or roots.

### Vowels.

These are the same as in Zulu, and follow the same rules of elision, influence and coalescence.

### Primary Plosives.

The primary Bantu plosives are as in Zulu, viz.

- B. *k* > *kh* in the stem-syllable, e.g. *-khamba*<sup>1)</sup> "go", *umkhondo* "spear". Note however *-akha* "build".
- B. *k* > *g* in all other positions, e.g. *ugu-* Infinitive prefix, *-bega* "place".
- B. *t* and *p* are always *th* and *ph*, as in Zulu, e.g. *-thathu* "three", *-thatha* "take".  
*-phuma* "go out", *-bopha* "bind".

The primary Bantu fricatives are as in Zulu, viz.

- B. *γ* mostly *y*, e.g. *-buya* "return".
- B. *l* > *l*, e.g. *-lala* "lie".
- B. *ɾ* > *b*, e.g. *-bona* "see". This *b* seems to me exactly the same as in Zulu, i.e. a voiced implosive.

<sup>1)</sup> usually *-kamba* in Zulu.



## Nasals.

The nasals *n*, *m* are as in Zulu.

## Nasal Compounds.

The nasal compounds of B. *k*, *t*, *p* (in Zulu phonetically *ik'*, *nt'*, *mp'* all with glottal stop) appear in a somewhat different form in Ndebele. The change is perhaps partly due to Sotho influence, but on the other hand note that it has not taken place uniformly, since B. *ik* and *mp* follow one rule, and B. *nt* another.

B. *ik*, *mp* (in Zulu phonetically *ik'*, *mp'*) have in Ndebele lost the nasal, but not the glottal stop. In nouns this only applies to cl. 9, for in cl. 10 the nasal reappears, the prefix being *in-* for *izin-*, which however is also used.<sup>1)</sup> Thus for example:

*ikabi* 9 "ox" pl. *inkabi*, *ikomo* 9 pl. *inkomo* "cattle",  
*ikosi* 9 "chief" pl. *inkosi*, *ikala* 9 "crab" pl. *inkala*,  
*ikaba* 9 "navel", *ikungu* 9 "mist".  
*ikabi ekulu* 9 "a big ox", *inkabi ezinkulu* 10 "big oxen".

Cf. *-oke* "all", Zulu *-onke*.

*ipala* 9 "antelope" pl. *impala*, *ipofu* 9 "eland" pl. *impofu*,  
*ipangela* 9 "guinea-fowl" pl. *impangela*, *ipugane* 9 "fly" pl.  
*impugane*.

This loss of the nasal might be due to the influence of Sotho, where the nasal has also disappeared. This makes the more unaccountable the change of

B. *nt* which in Ndebele has become voiced, viz. *nd*.

e.g. <i>umundu</i> 1 "man",	in Zulu <i>-umuntu</i> .
<i>-khunda</i> "become mouldy",	„ <i>-khunta</i> .
<i>-thonda</i> "drip, drop",	„ <i>-thonta</i> .
<i>-thinditha</i> <sup>2)</sup> "shake",	„ <i>-thinta</i> .
<i>umkhondo</i> 3 "spear",	„ <i>umkhonto</i> .
<i>gandi</i> "but",	„ <i>kanti</i> .

B. *ni* + *t*:

<i>indaba</i> 9 "hill",	„ <i>intaba</i> .
<i>indambo</i> 9 "thong",	„ <i>intambo</i> .
<i>indonga</i> 9 "stick",	„ <i>intonga</i> .
<i>indo</i> 9 "thing",	„ <i>into</i> .
<i>indethe</i> 9 "locust",	„ <i>intethe</i> .
<i>inkabi ezindathu</i> "three oxen" ( <i>-thathu</i> "three").	
<i>ikabi ezindandathu</i> "six oxen" ( <i>-thandathu</i> "six").	

<sup>1)</sup> The long *i* in *in* will not be so marked hereafter.

<sup>2)</sup> Note however that *-thintha* also occurs.



The prefix of cl. 11 *ulu-*, usually long *ū-* in Zulu, has in Ndebele become *ī-* (*ili-*), probably under the influence of Sotho, where cl. 11 has also assumed the prefix *le-* of cl. 5. Though there are many cases where the plural is now formed in cl. 6, e.g.

*ikhosi* "falcon" pl. *amakhozi*, cf. Zulu *ukhozi* 11 pl. *izinkozi*, the plural in cl. 10 is also found, and is quite regular, e.g.

*ikhuni* 11 "piece of firewood" pl. *inkuni* 10, Zulu *ukhuni* 11 idem.

*iphondo* "horn" pl. *impondo*, Zulu *uphondo* 11 idem.

*ithi* "stick" pl. *izindi*, Zulu *uluthi* or *uthi* 11 id.

*ithuli* "dust" pl. *izinduli*, Zulu *uthuli* 11 id.

The Nasal Compounds B. *ny*, *nd*, *mb* remain unchanged as in Zulu. In cl. 11 for instance *ibambo* 11 "rib" pl. *imbambo*, Zulu *ubambo* 11 id.

As in Zulu, no further change in consonants is produced by *m*-<*mu-*. Note that *m* is syllabic for instance in *ngemva* "behind" <*ngemva*.

#### Sounds due to Vowel Influence.

For the change of the Ur-Bantu primary consonants under the influence of a following primary open vowel, the same rules apply as in Natal Zulu.

Thus where the Zulu of Zululand has *sh*, derived from B. *ty*, *py*, *pw*, Ndebele has *tsh*, as in Natal Zulu, e.g.

B. *ty*: *isikhatshana*, diminutive of *isikhathi* "time".

B. *py*: *-tsha* "burn" (B. *-pya*), *-tsha* adj. "new",  
*-fitshane* adj. "short" from *-fuphi* "short".

B. *pw*: *-botshwa* Pass. of *-bopha* "bind",  
*-tsha* "dry up" (B. *-pwa*).

Furthermore:

B. *r* becomes *ty* (i.e. the glottal stop of the implosive *b* is retained when it becomes palatalized):

*ikatyana* 9 "small ox" from *ikabi*,

*indatyana* 9 "hillock" from *indaba*,

*itye* 5 "stone" (B. *-rwe*),

*-tyela* "tell" (B. *-ywela*).

Note also B. *ly* > *dl*, as in Zulu, e.g. *phambidlana* from *phambili* "in front". Hence by analogy in other diminutives, e.g.

*idodlwana* 5, diminutive of *idolo* 5 "knee",

*ingadlwanyane* 9, diminutive of *ingalo* 9 "arm".

The other laws of vowel-influence are as in Zulu.



## P a l a t a l i s a t i o n .

I have met with a few instances:

B. *k*: *isongololo* 5 "milliped," in Zulu more usually *ishongololo* (B. *-kongolo*).

*itshumi* 5 "ten" (B. *-kumi*), in Zulu *itshumi*.

Note *ilihlo* 5 "eye," Zulu *iso*, perhaps under Sotho influence.

B. *t*: *-tshelela* (B. *-tela*) "slide down".

B. *γ*: *izuba* 5 "pigeon", Zulu *ijuba*.

The following examples of palatalisation occur as in Zulu:

*-sutha* (B. *-γikuta*) "become satisfied",

*-esaba* (B. *-γitaya*) "fear",

*izulu* 5 (B. *-γulu*) "sky",

*izolo* 5 (B. *-γolo*) "yesterday".

## S o u n d s o f U n u s u a l o r F o r e i g n D e r i v a t i o n .

The following points deserve mention:

1). The Zulu sounds *ts* and *χ* occur e.g.

*-tsara* "spit", *tsu* expressive of blackness.

*-χwacela* "become dusk", *-χuga* "threaten".

2). In Zulu we do not meet with the following sounds, which occur in Ndebele:

*n̂* e.g. *iinwani* 5 "bone flute".

*kχ* e.g. *-kχephula* "break, tear off".

*r* e.g. *-tsara* "spit".

*tth* e.g. *umtthotlo* "beer-strainer".

*tl* e.g. *-tletla* "pierce the ears".

Sotho influence may perhaps account for the presence of these sounds. This can hardly be the case with *dz* as in *idzila* 5 "bangle."

## C l i c k s .

These are pronounced as in Zulu. I have the impression that Ndebele does not possess nearly so many words containing clicks, which, however, is a point only a dictionary can settle.

Besides this, it seems that clicks are sometimes mixed up, as e.g. *-ceda* for *-qeda* "finish". The lateral clicks are not at all frequently heard.



Nasal Compounds of Sounds due to Vowel  
Influence.

The most important rule in Ndebele seems to be that the nasal drops off before voiceless consonants, except in cl. 10, whereas it remains before voiced consonants. This is further illustrated by the following examples.

*s*: *isimu* 9 "field" (Zululand Zulu *intsimu*, Natal Zulu *insimu*).  
*isila* 9 "dirt" (Zululand Zulu *intsila*, Natal Zulu *insila*).  
*isimbi* 9 "iron" (Zululand Zulu *intsimbi*, Natal Zulu *insimbi*).  
*isimba* 9 "wildcat", pl. *insimba*, etc.  
*iso* 9 "kidney" pl. *inso*<sup>1</sup>), etc.  
*isangu* 9 "hemp".

*phasi* "below", Zulu *phantsi*, *phansi*.  
*enzasi* "lower down", Zulu *enzantsi*, *enzausi*.  
*ithosi* 5 "drop", cf. *-thonda* "drip".  
*-phosa* "throw", Zulu *-phontsa*, *-phonsa*.  
*-dosa* "draw", Zulu *-dontsa*, *-donsa*.

*f*: *ifuyo* 9 "cattle" from *-fuya*.  
*ifene* 9 "baboon", pl. *imfene*.  
*indo efitshane* "short thing".

*hl*: *ihloli* 9 "scout" pl. *inhloli*, Zulu *intloli*, *inhloli*.  
*ihlogo* 9 "head", Zulu *intloko*, *inhloko*.  
*ihlebo* 9 "slander" from *-hleba*.  
*ihlafunyo* 9 "jaw" from *-hlafunya* "chew".  
*ihliziyo* 9 "heart", Zulu *intliziyo*, *inhliziyo*.  
*inkabi czihle* "fine oxen".

For the nasal compounds of *sh*, *ts*, *tsh*, *ty* I have no examples.

However, in spite of the rules given above, the following nasal compounds of voiceless consonants do also occasionally occur:

*nk* e.g. *isinkhonkhwani* "peg".  
*ñx* e.g. *inxaesi* 9, from Afrikaans *huis* "house".  
*mph* e.g. *izimphondo* "legrings",  
*unomphahlane* "wagtail".  
*nt* e.g. *-tantela* "wind round".  
*nth* e.g. *-thintha* "shake", cf. *-thinditha* id.  
and probably *nk*, *ntl*, *ntlh*, *nts*, *ntsh*, *nty*.

A few examples of voiced derived sounds in nasal compounds will suffice, e.g.

*nz*: *-nzima* "black", *ikunzi* 9 "bull".

<sup>1</sup>) *iziso* also occurs.



Note that *ndz* also occurs: *Ndzundza*, a man's name, *-endzesa* "anoint, grease".

*nj* is phonetically *ndz* not *nz*: *inja* 9 "dog", *-banjwa* passive of *-bamba* "seize".

*ndl* is a nasal + affricate, e.g. *isandla* 7 "hand", *indlela* 9 "road".  
*mv*: *-bomvu* "red", *imvubu* 9 "hippo".

### III. GRAMMAR.

The grammar of the *isiNala* form of Ndebele does not, as far as I can see, differ much from that of Zulu. But the following must be mentioned.

#### Noun.

The noun-prefixes are as in Zulu, except for the changes in cl. 9 and 10 already mentioned, viz. that the nasal is lost before voiceless consonants in cl. 9 and that the prefix *izin-* of cl. 10 is usually contracted to *in-*.

Furthermore, cl. 11 Zulu *u-* (*ulu-*) has become *i-* (*ili-*), just as in Sotho the prefix of cl. 11 has also become identical with that of cl. 5. In Ndebele the plural in cl. 10 is still used, though quite a number of nouns now take cl. 6, e.g.

*ikhezo* "spoon" pl. *amakhezo* or *inkezo*, Zulu *ukhezo*.

*iphahla* "roof" pl. *amaphahla*, Zulu *uphahla*.

*ilimu* "tongue" pl. *amalimu*, Zulu *ulimi*.

*litho* "something, nothing", Zulu *lutho*.

*ilwandle* "sea", Zulu *ulwandle*.

There is no doubt that this change in cl. 11, though it might easily have come about independently, is due to contact with the Sotho language. The Ndebele are still aware that *u-* is a more archaic form, which old people used more often.

The noun-suffixes are the same as in Zulu. The augmentative *-gazi* and the diminutive *-ana* retain their function in the minds of the speakers, and may be used with new words. Thus an old man once explained how the Sotho formerly used to marry *abaBusmanagazana*, i.e. "young female Bushmen", from Afrikaans *Boesman* "Bushman".

Ndebele affords interesting proof that the noun-suffix *-azi* which is occasionally met with, is shortened from *-gazi*, e.g. Zulu *inkomazi* 9 "cow" must be short for *inkomokazi*, as is shown by Ndebele *umndazana* 1 "girl", which in poetry has the more archaic form *umndagazana* from *umundu* 1 "man".



## P R O N O U N S .

The pronoun of the 1st person sing. is *ngi-* as in Zulu. The other pronouns, for all persons and classes, are also the same with the following exceptions:

- a). The 2nd pers. pl. is not *ni-* but *li-*, which is due, no doubt, to the influence of Sotho, where it is *le-*.
- b). For cl. 11 the prefix is no longer *lu-* but *li-*, because the noun-prefix *u-* (*ulu-*) has become *i-* (*ili-*), as we have seen.

The possessive of cl. 6 is *wa-*, e.g. *anagama wezindanga*, not *ezindanga* as it would be in Zulu.

The copulative forms of the pronoun are as in Zulu, e.g. *ngimi* "it is I", *nguwe* "it is you", also *ngibo* "it is they", etc.

In the negative, the usual form is one that suggests the influence of Sotho, which uses *χa se* "it is not" for all persons and classes.

E.g. *asimi* "it is not I", *asuwe* "it is not you", *asibo* "it is not they", *asiyo* "it is not it" cl. 9, etc.

In Zulu one usually says *akusimi* "it is not I", etc.

## V e r b .

The verb-suffixes and the species of the verb do not appear to be different from those in Zulu, with one exception.

The relative suffix is *-go*, not *-yo* as in Zulu. This *-go* is the relative of *gu-* of cl. 17, and is the usual relative suffix in the South African Bantu languages, cf. Pedi *-χo*, Venda *-ho*, Thonga *-ka*, *-ko*, as well as in many others. Some Zulu dialects also have *-ko*.

The perfect is as in Zulu, but note the perfect *-thethe* of *-thatha* "take", which is not so common in Zulu.

## C o n j u g a t i o n .

There are also a few points to be noted here.

- 1). The Future shows signs of Sotho influence, since the form with *-za-*, followed by the verb-stem, not the infinitive, is preferred, e.g. *ngizakhamba* "I shall go". Cf. Sotho *ke tla ya* idem.

The ordinary Zulu forms are also met with.

- 2). The Negative Future is an abbreviation of the emphatic Zulu negative e.g. *ngingeze ngaya* "I shall not go" or "I shall never go". In Ndebele:

Singular	Plural
1st pers. <i>ngeze ngaya</i>	<i>ngeze saya</i>
2nd pers. <i>ngeze waya</i>	<i>ngeze laya</i>
3rd, cl. 1 <i>ngeze aya</i>	cl. 2 <i>ngeze baya</i>
etc.	etc.



The other negative *angizoguya* "I shall not go" etc., is also used, but less common.

3). The Past Negative is peculiar, viz.

	Singular	Plural
1st person	<i>gangengibona</i>	<i>gangesibona</i>
2nd	<i>gangubona</i>	<i>gangelibona</i>
3rd. cl. 1	<i>gangabona</i>	<i>gangcabona</i>
	etc.	etc.

The form in *-anga*, e.g. *angibonanga* "I did not see" is known but not used so much.

4). The infixes *-sa-* "still" and *-ga-* (in the negative) "not yet" are used as in Zulu.

5). The auxiliary verb *-se*, which gives an inchoative meaning "now, then, already", occurs as in Zulu, that is to say, the pronominal prefix before *-se* is usually left out,<sup>1)</sup> and the participial form of the verb follows: *sebckhambile* for base *bekhambile* "they have now gone". Thus in Ndebele for instance:

*sengifigile* "I have now arrived".

*seufigile* > *sofigile* "you have now arrived".

*sesifigile* "we have now arrived", etc.

The 3rd person sing. cl. 1 however is not *sefigile* for *seefigile* as in Zulu, but *selafigile*. For this I can offer no explanation.

#### TEXTS.

The practice, in collecting ethnographical data, of allowing the people to speak for themselves, is no doubt a sound one. One can then hear them state matters from their own point of view, in their own language and in the correct technical terms. This will have more value for later generations than the observations of a European, who cannot but see things from his own point of view and who usually gets very much in the way when the reader wants to see the object he is studying.

In collecting the following texts I told my informants that I desired to know all about a certain matter, and then allowed them to dictate whatever they pleased, without interruption, whether I grasped the meaning or not. After that, some points had to be elucidated and explanatory additions made. But nothing has been changed and nothing left out. As to those passages which, in spite of diligent enquiry, still remain obscure to me, I can only hope that future research will enable us to understand them. The text therefore is what the native actually said, everything else in this book is the product of a European mind.

<sup>1)</sup> Except where it is a vowel, and for instance both *seukhambile* and *usukhambile* "you have now gone" are used.



## I.

*Abesana.*

*Umsana owalusa amakonyana. Na asuga emakonyaneni, uba umsana wembuzi, na akhulile uyaguba umsana wenkomo, uthoma-ge uguba umsekwabo. Ikosi izaubiza ikosana ithi, "Khamba uyomema abandu abangani bakho, liyogukha usonyane".<sup>2)</sup> Manje-ge uzabatyela abangani bakhe boke, baruge gusasa bakhambe baya endaweni gude. Na bafiga khona bayazuma, bayabulala inyamazana, balibethile ityana. Benza njalo uguthi aisesebesana, besekwabo manje. Gadesi abesekwabo na bafungago bazaguthi, "Betha ityana, ngibethe ityana ngabengiye eQobongo," na batsho njalo uguthi ngigcinisile.*

*Manje abesekwabo bayagwaba bahlagula amasimu wekosi. Ngelinye ilanga ikosi ityela ikosana ithi, "Khamba uyomema igwabo liyoguhlagula esimini yami". Manje ikosana iyobamema abesekwabo. Bakhambe gusasa baphethe indonga ngambili, bazaugalelana na bafige esimini. Mhlaumbe umsekwabo uzalivimbela igwabo uguthi lingeze laya esimini. Na atsho njalo-ge uphetho izindonga zakhe zo-*

*Boys.*

An *umsana* is a boy that herds calves. When he leaves the calves he becomes a goat-herd, and when he has grown still older he becomes a cattle-herd, and begins to be an *umsekwabo*.<sup>1)</sup> The chief then calls a son of his and says, "Go and call your comrades (those of the same age) to gather the *usonyane*-grass". He will then tell all his companions and they get up next morning and go to a far-off place. When they get there they hunt and kill game, and have then "struck the little stone". They do this because they are no longer boys, they are *abesekwabo*<sup>1)</sup> now. Then the *abesekwabo* take a kind of oath, saying, "Strike the stone, I have struck the stone that I may go to *Qobongo*",<sup>3)</sup> they say so by way of affirmation.

Then the *abesekwabo* do their duty,<sup>4)</sup> they weed the fields of the chief. On a certain day the chief says to his son,<sup>5)</sup> "Go and summon the *igwabo* to weed my fields". He accordingly calls together the *abesekwabo*. They go next day, each carrying two sticks to fight with on their arrival at the fields. Perhaps one boy then bars the way of the *igwabo*, so that they can not go into the fields. When he does that, he has his two sticks ready and plants himself in the road,

<sup>1)</sup> From *umisa*, pl. *abesa*, apparently meaning "young man" and *igwabo*, see note 4.

<sup>2)</sup> Another version is: *liyobetha ityana*. It is probably less correct.

<sup>3)</sup> Donkerhoek 274, near Rayton.

<sup>4)</sup> *-gwaba* "be at the chief's orders", only used of this body of uncircumcised lads.

<sup>5)</sup> The leader of the *igwabo*.



*mbili, uzagujama endleleni uthi, "Mina, angiyi namhla, ozizwago aphumeze gimi, sizogalelana". Manje guzaguya bagalelana naye abeseqwabo. Mhlaumbe gufige itshumi labeseqwabo bagalelane naye. Na agwazi uguviga uyavimbela lingayi esimini, guzaguthi na abahlulile abeseqwabo guzaphuma ikosana ithi, "Numbani sikhambe uguhlagula," mhlaumbe na athi ngiyala, ikosana iyambetha, bakhamba bayohlagula.*

*Manje bazagufiga esimini bahlagule, bathi-ge endambama ugugoduga gwezimbuzi, ikosana ibalaele ithi, "Ekhaya, balise!", bathoma bagidima guze batshiyane gube nepisi ngasemva gube netyiyi ngophambili gwabo boke. Manje-ge bathumbe ekundleni ekosini. Na baphalalago abandwana bazogidima bazobugela abeseqwabo na bagidimago. Bazi ngani abandwana bona abeseqwabo bayaphalala na? Bezwa ngenwani umsegwabo uzalibetha na basugago nalokhu sebaphagathi gwendlela bagidima.*

*Bazagugwaba abeseqwabo mhlaumbe iminyaga emine, manje-ge bathi guwesihlanu bakhonge ubudoda. Na bakhongago, bakhongela ekundleni ekosini. Babhina, babonga ikosi. Na bakhongago sizaguthi seibabesa. Manje bazabawisela, bayohlala izinyanga ezindathu bagoduge, sithi masogana.*

saying, "I am not going to-day. Let him who has confidence in himself come out to me to fight". Then the *abeseqwabo* will fight with him. Perhaps ten boys encounter him. If he can parry well he prevents the *igwabo* from going to the fields, and when he has overcome the *abeseqwabo*, the chief's son comes forward and says, "Let us go now to weed", perhaps he will refuse, and the chief's son strikes him, and they then go off to weed.

They get to the fields and weed, and in the afternoon at the time when the goats come home, the chief's son gives the word, "Back home, fellows", and they begin to run a race, with the laggard in the rear and the leader in front of all of them. They end up ("touch down") in the courtyard of the chief. When they scatter at the start, the children dash out to see the *abeseqwabo* run. How do the children know that the *abeseqwabo* are starting off? They hear it by the flute (made of the tibia of a goat) which an *umsegwabo* blows when they go off, and while they are in the road and running.

The *abeseqwabo* will perform their duties thus for four years, then in the fifth they demand the status of manhood. When they ask for this they do so in the chief's courtyard. They sing and dance and praise the chief. At the time when they make this demand we say they are now *abesa* (sing. *umisa*). Thereupon they will cause them to *wela*, i.e. to go through the circumcision-rites, and they remain



*Bahlale buqede unyaga, ikosi ibalacle uguthi lingathathu. Bazogulaela ikosana iza-gwenyula umndazana amthandago, bazaguthatha ubhutshulo bayomhloma gomndazana. Manje abandu boke bazagwazi uguthi umndazana wagosoBani wenyulwe ikosana, ubani. Manje amanye amasogana azogufuna abandazana.*

there three months, then they go home, and we call them *amasogana*, young men.

They wait and complete a year, then the chief tells them they may marry. They tell their leader the chief's son, who chooses a girl he likes, they take an *ubhutshulo*<sup>6)</sup> and plant it in the ground at the girl's place. Then all the people will know that So-and-So, the daughter of So-and-So, is the choice of the chief's son. Thereupon the other young men will proceed to look for girls.

## II.

### *Uguyana.*<sup>1)</sup>

*Umndazana na uganile um-sana, utyela abandazana bekhabo uguthi, ngiganile uBani. Abandazana bekhabo bazogutyela abandazana bekhabo umsana. Uyaguthatha umncamu noma umndwana auniga abandazana bekhabo besogana, bazogunigela umsana amganilego. Na uyamthanda uzagubuyisela lowumncamu. Ngelinye ilanga umsana uzogwenza umthombothi, authumele naban-dazana bayomnigela isigano sakhe. Umndazana athombilego uyise amhlabise ikomo, baphege inyama leya, ivuthwe, bakhambe abandazana bayo-*

### Youthful courtship.

When a girl falls in love with a boy, she tells the girls of her kraal that she has grown fond of So-and-So. The girls of her kraal will then tell the girls of the kraal where the boy is living. She takes a necklace of beads or a doll, and gives it to the girls of the young man's place, so that they may give it to the young man she has fallen in love with. If he likes her, he will send back the bead necklace. On some day then the boy makes an *umthombothi* (a necklace of short bits of wood from the *umthombothi* tree) and sends it with the girls to his sweet-heart. For a girl that has already menstruated her father will have a beast slaughtered, they cook

<sup>6)</sup> Also called *udludlu*, a stick about 4 ft. long with a bunch of ostrich feathers at the top, used in various ceremonies.

<sup>1)</sup> In Zulu *-gana* means to become engaged, and commonly, to marry. In Ndebele it does not. The more original meaning is probably that in Ndebele. Note also that the active part is assigned to the girl, *-ganwa* being used of the man. So also with *-qoma* "choose a sweet-heart" (of the girl), *-qomisa* causative (of the man).



*biza umsana lo amganilego. Bangene ngendlini gagomsana babuze abazali bakhe, bathi, "uBani uphi na?" "Limfunelani na?" Bathi uyabizwa azodla isifuba. Bathi khambani, sizamtyela. Bala, bawa-bo hamtyela, bathi, "Bani, uyabizwa le, khamba uyogudla isifuba". Umsana lo uzabiza abesana bekhabo, bakhambe naye emzini lowo. Bafige, bahlale, manje abandazana basikhuphe isifuba senyama yekomo, basibege phambi gwakhe, bathi yidla-ge. Bazogudla abesana, na baqedile bayadlala, baya ekhaya.*

the meat until it is nice, and then the girls go to call the boy of her choice. They enter the boy's place and ask his parents, "Where is So-and-So?" "What do you want him for?" They then say that he is being invited to come and eat the breast. They answer, "All right, go along, we will tell him." Well, his people tell him, "You, So-and-So, you are invited over there, go and eat the breast". The boy then calls the other boys of his place to come with him to that kraal there. They get there and sit down and the girls produce the breast of the animal, and place it before him, and invite him to eat. Then the boys from his kraal will eat, when they have finished they play, and after that they go home.

### III.

#### *Uguthatha.*

*Na isogana lifuna umndazana, walithanda, bazogukhuluma nomndazana bezwane, bathi izindaba zethu zifanele zingene gwabakhulu. Manje umndazana utyela isogana, lizagukhamba, liye ekhabo lityele unina lithi, "Mna, khambani liyongifunela umfazi gosoBani, ngibone khona umndazana uBani". Manje unina uzagutyela uyise athi, "Uyezwa na? indodana yakho ithi mmiyeleni gosoBani, ubone khona umndazana".*

*Manje uyise na amthandago, uzaguya khona akhulume nosomndazana, athi, "Ngize gomkhamanzi." Usomnda-*

#### Marriage.

When a young man wants a girl, and loves her, he and the girl will talk with one another and agree that their affairs should now come before their elders. Then the girl will tell the young man, and he will go and tell his mother, "Mother, please go and find a wife for me at So-and-So's, I have seen there a certain girl". Then his mother will say to his father, "Do you hear? your son says we must go for him to So-and-So's; where he has seen a girl".

Then if the father likes her, he will go there to speak to the girl's father, saying, "I have come to the drawer of water".<sup>1)</sup> The girl's

<sup>1)</sup> meaning "We have no women to draw water for us, and come for one to you who have them".



zana uzaguthi uphendula guso-  
sogana athi, "Mina, angina-  
mndwana". Ubiza umfazi  
wakhe, uvina lendombazana,  
amtyele amazwi lawo, babize  
umndazana: wozapha, afige  
bambuze bona abandu laba  
beza ngawe na? Athi, "Iye".  
Bathi, "Khamba-ge, mma,  
ngoba ukhulile, njengoba  
ufuna ugwenda."

Manje-ge mhlaumbe ngeli-  
nye ilanga usosogana abuye  
afige athi gusomndazana,  
"Ngimi waizolo, ngiseze  
gwehu, gomkhamanzi". Uso-  
mndazana uzauthi, na atha-  
ndago, "We mfowaBani,  
ngizwile izindaba zakho, ngi-  
sezagwazisa aboyise bomndwa-  
na. Manje uhlale uzagwizwa  
ngami." Uzaguhlala usoso-  
gana alindele ilizwi losomnda-  
zana. Guzaguthi ngelinye  
ilanga usomndazana athumele  
ilizwi gososogana athi, "Uze  
ngelinye ilanga." Usosogana  
asuge aye gusomndazana.  
Manje afige abonge ahlale  
nkhaya,<sup>2)</sup> uzaguthi usomnda-  
zana ubiza abafu wabo abatyele  
athi, "Nangu umswagwa-  
Bani<sup>3)</sup> uyangithswenya<sup>4)</sup> nge-  
ndaba zabandwana." Lapho-ge  
bazagwazi bona uthini. Manje  
guthi abafu wabo bathi,  
"Bezweni abandwana na?"  
athi usomndazana athi, "Iye,  
bezweni". Ngalelolanga ba-  
qede izindaba, bathi-ge,  
"MswagwaBani, thina sifuna  
inkomo". Manje uzagubu-

father will reply to the young man's  
father, "I have no child" He calls  
his wife, the mother of that girl  
and tells her those words, and they  
call the girl, "Come here", she  
comes and they ask her whether  
these people have come on her  
account. She says, "Yes". They  
say, "Go then, mother, because you  
are now grown up, and since you  
want to marry".

Then perhaps on some other day  
he comes back again and says to the  
father of the girl, "It is I of  
yesterday, I have come from our  
place to the drawer of water".  
The girl's father, if he is willing,  
says, "You, So-and-So, I have  
heard your errand. I have still to  
let the uncles of the child know.  
So wait and you will hear from  
me". The father of the young man  
will then await the word of the  
girl's father. Then on some day  
the girl's father sends word to the  
youth's father, "Come on such and  
such a day". The latter goes off  
to the girl's father. He arrives, he  
greeted and sits down near the house,  
and the girl's father calls his  
brothers and tells them, "Here is  
this man of that family, he worries  
me with affairs about the young  
people". Then they will know  
what he means. Thereupon his  
brothers ask, "Are the young folk  
agreed?". The girl's father replies,  
"Yes, they are agreed". On that  
day they bring negotiations to a  
close, saying, "You of So-and-So,  
we want cattle". Then the father  
of the young man will return home,

<sup>1)</sup> i.e. ngekhaya.

<sup>2)</sup> from umisa wagwaBani.

<sup>4)</sup> a Sotho word.



*yela ekhaya usosogana, uzaguthi na afiga ekhaya athi emfazini wakhe athi, "Izindaba zilungile, baqale thina bawosomndazana"*.

*Uzaguthi usosogana athi esoganeni lakhe athi, "Indaba ziphethegile, uthini na?" Na lisenzile lithi, "Gulungile baba, maguthelegiswe". Manje athi, "Gulungile, mndanami, ngizaguya gumkhozi". Akhambenge gumkhosakhe athi, "Mkhozi, ngithi aguthelegiswe". Umkhozi athi, "Gulungile, thambisani, sibegelane amalanga abandwana abazagwiza ngawo ekhenu". Babegelana-ge, bathambise amabele emanzini azogwenza utywala boguthelegisa. Umndazana oyothelagisa atyele ipelesana athi, "Khamba uyomema abandwana, siye gosobani, beze ndambama". Bakhamba ugutshinga gwelanga na guseduzana umzi abaya giwo. Na bona abandu baqede ugudla, bafige abandwana bangene gososogana bathi, "Silahlwe abandwana". Bathi, "Lingebagosobani?", bathi, "Bagosobani sigalimana nabo amaphini", futhi bathi, "Silahlwe abandwana", bathi, "Lingebagosobani?", bathi, "Bagosobani besinabo lapho". Futhi bathi, "Silahlwe abandwana", bathi, "Lingebagosobani?" Bathi, "Bagosobani bebazogalima*

and when he has arrived there he says to his wife, "The business is in order, the girl's father and his people look to us".

The young man's father will say to his son, "The business has been arranged, what do you say?". If he has worked,<sup>5)</sup> he says, "Very well, father, let the betrothal be made". Then he says, "Good, my child, I will go to her father". So he goes to his *umkhozi*<sup>6)</sup> and says, "Mkhozi, I say, let the betrothal be made". The girl's father says, "Very well, soak (se. kaffir-corn), and arrange a day with us on which the young people must come to your place". So they fix a date, and soak kaffir-corn in water to make beer for the betrothal. The girl to be betrothed tells her bridesmaid, "Go and call the girls, to go to So-and-So's. Let them come in the afternoon". They go at sundown when the kraal where they are going is fairly near. When the people have finished eating, the girls arrive and enter and say, "We have got lost through children". They say, "Through whose children?". They reply, "Of those from whom we borrow porridge-sticks", they say further, "We have got lost through children". They ask, "Through whose children?", they say, "Of those with whom we were together there". Then they say again, "We have got lost through children", they ask, "Through whose children?". They say, "Of those who were going to lend us

<sup>5)</sup> If he is able to support a wife.

<sup>6)</sup> *Umkhozi* is one with whom business is transacted, it is therefore used of the fathers of the betrothed couple.



*githi amaxabha*". *Futhi bathi*, "Silahlwe abandwana". *Babuza*, "Lingebago-sobani?". *Manje bakhuluma bekhabo lomndazana. Bathige*, "Ngenani endlini", *badlale-ge, babhine abandazana.*

*Gusasa bavuge baye edongeni nomlobogazi, babuye ndambama futhi, baye ekhaya lesogana, bangene endlini, guqonyiswe umlobogazi, gu-dliwe izidlo namatywala nemiratha nogwayi. Gusasa bavuge futhi baye ephatshini nje, bahlabile imbuzi, ndambama gu-dliwe isikira, inyama le ihlatyiswe umlobogazi. Gusasa babuyele ekhabo. Manje lomndazana angabe asafunwa ngamanye amasogana, selabizwa ngoguthi mgaBani. Manje uyathoma uyagubuzela basosogana.*

*Uzosogana uya gosomndazana athi*, "Mkhozi, ngizozilandula ngoguthi anginalutho, ngilandula amanga lava wami engawakhuluma narwe". *Umkhozi athi*, "Gulungile, uthambise amabelè azagwenza utywala". *Manje amabele alunge bagayele benza utywala. Gusuga bagosomndazana bathume isogana elinye bathi*, "Khamba uyobiga ubukhazi", *afige gusosogana athi*,

calabashes". They say again, "We have got lost through children". They ask, "Through whose children?". Then they speak and say of the girl's kraal. They say, "Come into the house", and the girls play and sing and dance.

On the morrow they go with the bride *edongeni*,<sup>7)</sup> they come back in the afternoon and go to the kraal of the bridegroom, enter the house, the bride is then betrothed,<sup>8)</sup> and they are regaled on food, beer, porridge and snuff. The next day they get up and go "to the lung".<sup>9)</sup> where they have slaughtered a goat, in the afternoon the *isikira* is eaten, (namely) that meat which is killed for the bride. The next day they return home. The women of the bridegroom's kraal accompany the bride home. Now that girl may no longer be sought in marriage by other young men, she is called the wife of So-and-So. She now begins to cover up her face as a sign of respect when she meets her parents in law.

The bridegroom's father goes to the father of the girl and says, "Mkhozi, I come to deny that I possess nothing, I take back those lies of mine which I told you". The *umkhozi* says, "All right, soak kaffir-corn to make beer". Then when the kaffir-corn is ready they crush it and make beer. Thereupon the people of the girl send a boy and tell him, "Go and announce the *ubukhazi* (the cattle paid for the bride)", and when he

<sup>7)</sup> Name of the place, wherever it may be, where the *umlobogazi* spends the day. Usually in the veld, under some trees.

<sup>8)</sup> Term. techn. for what happens to-day, lit. "is caused to choose".

<sup>9)</sup> From *iphaphu* "lung", which they are not allowed to eat.



"Mkhozi, amaxabha ayadabuga". Bagososogana bayakhamba gusasa bayolobola, bakhambe nenkomo mhlaumbe ezindandathu: libhexa, ikonyana yebhexa, umgada, isithole sagomisa, zinkomo zobukhazi lezo. Isithole sagomisa ithogazi elingabozala, umgada yikabi enduna, ibhexa ikomo yesigazi ngeguthiwa umtyaganina, ikonyana yebhexa noba ingaba ngesigazi noma ingenduna, ezinye zinkomo ngezobukhazi. Ezine lezo ngezithwele ubukhazi.

Manje guzaguthi umkhozi, "Ngifuna inkomo ezibunane, ubukhazi buzaguphela". Manje guhlatywe inkomo ezimbili, usomndazana uyuthamba ubukhazi na buphelilego. Guyadliwa izidlo, bakhupha amatywala, babiza bagososogana bathi-ge, "Yizani ezisweni", bangene nkhaya ngagomndazana babaqhisele umseme, bahlala phezu gwawo, babaphe utywala, basele utywala lobo bathi ngibeziso, gadesi babugede, bakhambe, baye ekhaya, gusala abayeni (amasogana amatsha) banendlu yabo bodwa. Bazoguphiva bodade-wabo izidlo namatywala. Gadesi oyise bakhambe baye ekhaya, abayeni beze gusasa.

comes to the bridegroom's father he says, "Mkhozi, the calabashes are breaking". The bridegroom's people go next morning to lobola (to pay the cattle for the bride), taking about six head of cattle with them, namely: *ibhexa*,<sup>10)</sup> *ikonyana yebhexa*,<sup>10)</sup> *umgada*<sup>11)</sup> and *isithole sagomisa*,<sup>12)</sup> these are the cattle of the *ubukhazi*. The *isithole sagomisa* is a heifer that has not yet calved, the *umgada* is an ox, the *ibhexa* is a female beast which is called the "thong of the mother", the *ikonyana yebhexa* may be male or female, other cattle also form part of the *ubukhazi*. These four are those which bear the *ubukhazi*, i.e. which are the most important part of it.

The *umkhozi* will then say, "I want eight head of cattle, and payment will be completed". Then they slaughter two head, and the bridegroom's father goes through a sham fight<sup>13)</sup> (to show his satisfaction) now that the *ubukhazi* has been paid in full. The food is eaten, they bring out the beer and call the bridegroom's people and say, "Come to the kidneys", they enter the homestead of the bride's family, they spread out a mat for them and they sit down upon it, they give them beer, they drink this beer which they call "that of the kidneys" and finish it, then they go home and only the *abayeni* (young men of the bridegroom's party) remain, they have a hut of their own. They are given food and

<sup>10)</sup> These belong to the bride's mother. Cf. Fourie p. 112.

<sup>11)</sup> Belongs to the father.

<sup>12)</sup> Lit. the heifer of the *umisa* (see Note 1, Text I) of the family.

<sup>13)</sup> Jumping about stabbing and parrying is *uguthamba*, not *-gida*, which is merely dancing and stamping.



*Futhi ngelinye ilanga abayeni bayothegela, balala amalanga amabili, babuyele ekhabo, bathi na bafigilego ekhabo bahlale amalanga angasimangani, babuyele bayothegela gosomndazana babalaela, babahlabisa imbuzi, manje bathi, "Sililaela", bakhambe baye ekhabo gusasa. Bafiga ekhabo batyele uyise, bathi, "Basilaela bebukweni bethu". Uthi, "Gulungile, mudanami, gufanele wena ugwendiswe". Manje-ge uyise gasogana aye gumkhozakhe uthi, "Mkhozi, ngifuna bona ungendisele". athi, "Gulungile", bathambise amabele avuthwe, agayelwe. Manje abayeni bakhambe godu bayothegela. Balala amalanga amathathu. Aphuma umndazana gwelwesine, ende ndambama ugufiga gwenkomo. Na guseduzana, wenda ndambama. Na gusegudeni, wenda gusasa.*

*Manje umlobogazi uhlabule nthwala isiyaya ehlogo. Akhamba, uyise umbamba ngomkhono amphumise nkhaya. Bamthathe, bakhambe naye, manje guthi uyise lomndazana abize umyeni omkhulu athi, "MfowagwaBani, ungibelethe*

beer by their sisters. Now their fathers go home, the young men coming next day.

Again, on some other day, the latter go on a visit, they sleep there two nights, then they return home; when they have got there they stay a few days and then go back to visit the village of the bride's father, and they notify them, they slaughter a goat for them, saying, "We warn you now", and then they go home. When they get home they tell their father, "Our father-in-law's people<sup>11)</sup> have given us warning". He says, "Very well, my child, you ought to get married now". Thereupon the young man's father goes to his *umkhozi* and says, "Sir, I want you to do me the favour of letting them marry", he answers, "Very well". Then they soak kaffir-corn till it is soft, and then it is crushed. Then the bridegroom and his companions go again on a visit. They stay and sleep three days. On the fourth the bride goes out, she leaves in the afternoon. If it is only a little way, she goes in the afternoon. If it is far, she goes in the morning.

Then the bride undresses and puts the *isiyaya*<sup>12)</sup> on her head. She goes, her father holding her by the hand and leading her out of their home. They take her and go along with her. Then the girl's father calls the leader of the *abayeni*, and says, "You So-and-So, bear me<sup>13)</sup>

<sup>11)</sup> The place where one's wife comes from is called *ubukho*.

<sup>12)</sup> She only retains a short skirt and a covering for the breasts. The *isiyaya* is a mask of strung beads, through which she can see but which conceals the features.

<sup>13)</sup> i.e. "take care of her for me". *Imbelego* is the skin in which native mothers carry their children on their backs. The legs are tied in front.



ngembelego yumasondo amade eqhamu, uthi nainja cebago, ungaibulali, uyibuyise ekhaya gimi". Manje umlobogazi akhambé aye gososogana, honu afige gudliwe izidlo zogwendisa. Gusasa umlobogazi na avuga khona gososogana uye edongeni, ahlale khona nabe ndisi (abonina), ndambama umlobogazi aqhaghale, uye ebandla, bambona, babona isiyaya, mexje abuye enwa, abuyele edongeni gufigela ilanga litshinga, ayoduge eze ekhaya, bamhlabise imbuzi noba ikomo, guthiwa isikira. Abandazana bekhabo nabafazi bekhabo ababemendisile babuyele ekhabo, asale umlobogazi nepelesana nogogo wakhe. Gusasa baye ephatshini babuye endambama, balale khona gososogana. Gusasa baphegelele esiwe ekhabo, guphegelelwa abafazi gososogana. Umfazi omkhulu omphegeleli nomngwazi, wesibili ngumabi wabela nomngwazi, uguthi umfazi lo ozafe akhulume izindaba gubomkhozakhe, athogoze athi, "MfowaBani, bayathoyoza bekhethu, wena upha umundu angaphiwa".

in the carrying-skin with the long legs of the hartebeest, and if it is a thievish dog, do not kill it, but send it back home to me". Then the bride goes to the bridegroom's father's place, when she arrives, the wedding victuals are eaten. On the morrow, when the bride awakens at the bridegroom's father's kraal, she goes *edongeni*,<sup>17)</sup> and stays there together with the older women; in the afternoon the bride is shown to the father-in-law,<sup>18)</sup> she goes to the courtyard, they see her, and they see the *isiyaya*, then she goes back and returns *edongeni* until the sun sets, then she goes home and they slaughter a goat or one head of cattle for her, which is called *isikira*. The girls and the women of her kraal who have gone with her to her wedding then go home, and only the bride, her bridesmaid and her grandmother remain. The next day they go "to the lung"<sup>19)</sup> and return in the afternoon, and they sleep there at the young man's kraal. Next day they accompany them a little way home, they are accompanied by the women of the bridegroom's place. The most important woman accompanying them is the one wearing an *umngwazi* "headdress", another is the *umabi*<sup>20)</sup> for the one with 'he headdress; then the latter will speak to her *umkhozi* and his people, she will thank them and say, "You, So-and-So, our people thank you, you give a person that cannot be given".

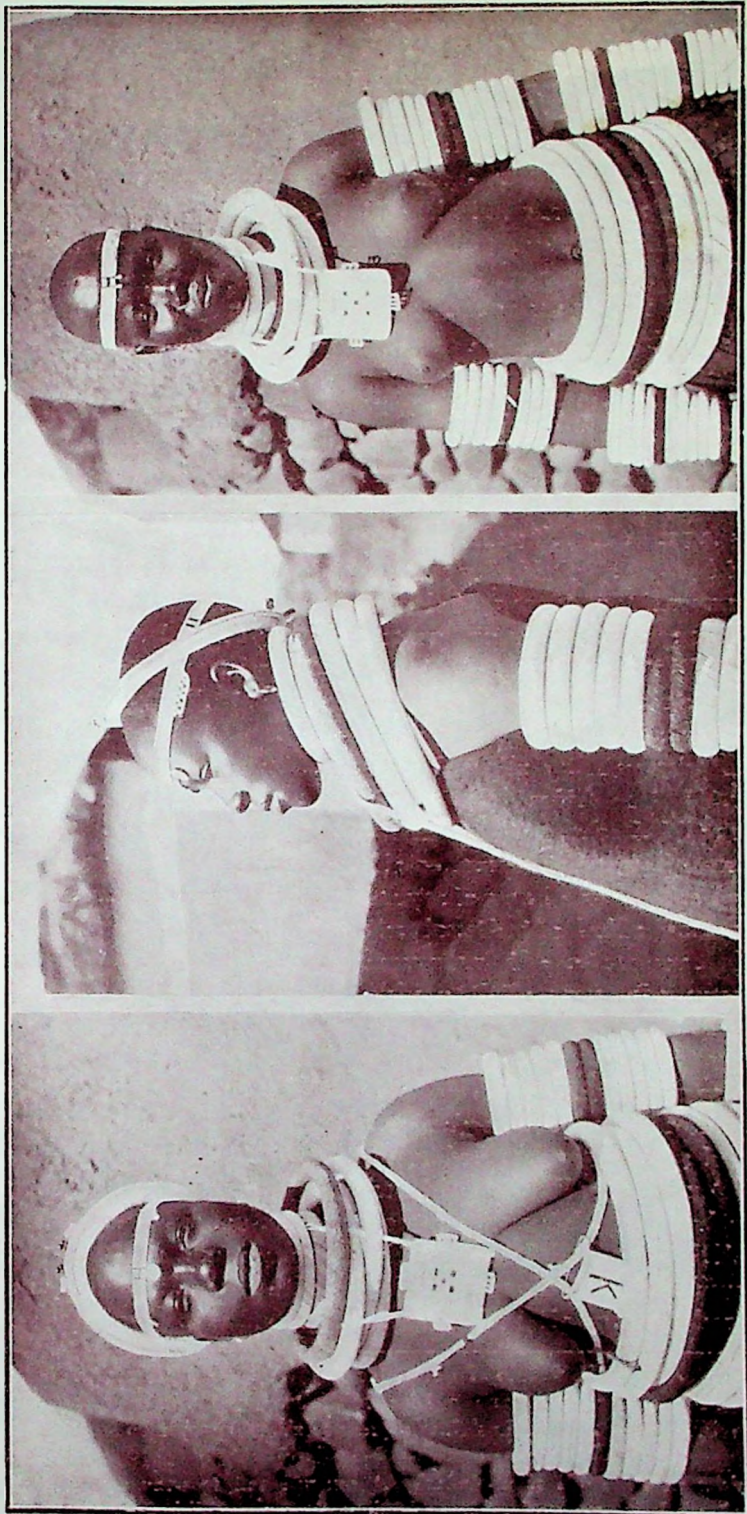
<sup>17)</sup> a technical term, see above.

<sup>18)</sup> -*qhaghala* is the technical term for this part of the ceremony.

<sup>19)</sup> where the goat has been killed, see above.

<sup>20)</sup> *umabi* or *umabeli* is one who does things for another, which the latter is not allowed to do, as to negotiate, touch things, etc.





NDEBELE BEADWORK.

Small white and red beads are used exclusively, on a core of fine grass. Only the larger rings can be removed, the others are made on the body and worn day and night.







*Gusasa bayagunya babuyele ekhabo. Manje lapho guzasala umndazana okhungiwego ugu-  
thi umndwana. Guzahlala isi-  
banga eside, mhlaumbe inya-  
nga, baphegelele umndwana  
okhungiwego, bambuyisele  
ekhabo gososogana. Gusasa  
umlobogazi abuyele ekhabo,  
godu uzaguhlala isibanga eside,  
alindele ugwakhiwa gwendlu  
yakhe. Na iphelilego indlu,  
umsana okhungiwego aboyise  
bazamtyela bathi, "Khamba  
nyobiza unyogo". Umsana  
akhambe ayombiza, uphethe  
ubhutshulo. Ngogufiga gwakhe  
uyababona abafazi na basilago,  
athatha amabelè angagusiwa,  
awathele eputshini iganina  
(umlobogazi) aisilago, ummo-  
nela uguthi eze masinya goso-  
sogana.*

*Ngelinye ilanga eze gososo-  
gana, adoselwe. Ugufiga  
gwakhe ayangeni ekhaya,  
uhlala emangweni (ebalenè)  
azugugwe masogana, bamnge-  
nise endlini, gunya azagu-  
thoma ugucima umlilo, ebau-  
phembelego amasogana. Ugu-  
doselwa guthoma ugungena  
ngendlini yakhe umlobogazi.  
Manje afumane baphembe  
umlilo amasogana, agidime  
umlobogazi aucime, babuye  
lesibili baphembe uvuthe,  
abuye umlobogazi aucime  
futhi lesibili. Gadesi guphe-  
lile, udoselwe.*

Next day they return home. Then a girl will remain there as a substitute for a child of that kraal.<sup>21)</sup> She will remain a long time, perhaps a month, then they accompany this substitute-child and return her to the young man's village. Next day the bride returns to her own people, and there she will remain a long time, awaiting the building of her house. When the house has been completed that child that has been substituted is told by the old men, "Go and call your mother". The child goes to call her, carrying an *ubhutshulo*. On its arrival it sees the women busy grinding corn, it takes some of the unground corn and pours it into the flour which its "mother" (the bride) is grinding, and spoils it and thus lets her know that she must come soon to her father-in-law's village.

On some other day then she comes to her father-in-law's and is "dragged".<sup>22)</sup> On arrival she does not enter the kraal, but remains outside on the veld, until she is lifted up by the young men and borne into a hut, whereupon she immediately proceeds to extinguish the fire which the young men have lighted. The *dosela* ceremony begins when the bride enters her home. Now when she finds the young men have lighted the fire, the bride rushes up and extinguishes it, they light it for the second time and make it burn brightly, and for the second time

<sup>21)</sup> *-khunga* means "to bind", in this technical expression it means that the child is given to the bride's people by way of compensation (pro forma, of course), for a time, and is bound to do the duties of a child of the village.

<sup>22)</sup> *-dosa* (Zulu *-donsa*), applic. *-dosela*, means "to drag, draw, pull". Here it is the technical name for the ceremony described. Cf. Fourie p. 119.



*Athi eguseni akhambe abuyele ekhabo, athi ngomso abuye unepelesana yakhe nabananzana nabafazi, abuye azogubhadega indlu yakhe aigede, bamgubulule ngembuzi, guqala ugutyululwa abafazi abonina, ngemva uzogutyululwa madoda aboyise, bamphe imbuzi ahlabe. Ubuyele ekhabo, uyogutshisha amatshoba, uthwala utywala babafazi guqala. Ngemva uthwala umkhupha wamadoda.*

*Gadesi uzaguhlala ekhagwa-khe uzaguba nomndwana, noba agabi naye umndwana bazamigela imbiza abonina bamphegise. Uzagugala ngoguphega ihlanzamasego. Lobutywala ngobamadoda aboyise nabafazi abonina. Bayabahluganiselana obunye buya ngamaxabha, amanye aye emadodeni goboyise, amanye aya ebafazini gobonina. Manje guphelile emlobogazini. Uzaguhlala njalo abe umfazi walapha, buphelile ubulobogazi bakhe.*

During the period from the *-dosela* ceremony to the birth of her first child, the *umlobogazi* is called by a special name, which is always one of the following four. The choice is determined by the character of the girl.

1. *Khumbuza*. An energetic individual, who keeps people on the move and at work, who "reminds" (*-khumbuza*) people of their duties.

<sup>23)</sup> No explanation of this term could be given.

<sup>24)</sup> This is to get leave from her husband's people to use her own hearth for cooking.

the bride puts it out. Then the ceremony is over, she has been "dragged".

Early in the morning she sets out and returns home, and next day she comes back with her bridesmaid and the girls and women, she comes back to plaster her hut and put on the finishing touches, and they take off from her the obligation of covering herself before her parents-in-law (*-gubuzela*) by means of a goat. This is done first by the women and afterwards by the men of her husband's village, and they give her a goat to slaughter. She returns home to "burn the tails",<sup>23)</sup> (i.e. she makes beer and) brings the women theirs first. Afterwards she takes the beer of the men to them.

Now she will stay at the place where she is married, and will have a child, and even if she should not have one, her female relations will give her a pot and allow her to cook. First of all she prepares the beer to "wash the hearthstones".<sup>24)</sup> This beer belongs to the men and women of her husband's village. They divide it up, a part goes into calabashes, some of which go to the men and others to the women. Now she is no longer a bride. She will remain henceforward as a woman of that village, her wedding is over.



2. *Maphangela*. A hasty, violent character, nearly the same as *Khumbuzu*.
3. *Lombeni*. A lazy, indolent, slow girl.
4. *Mzangobe*. An unafraid, forward person, given to managing the household affairs.

The predominance of this type would seem to afford a clue as to the temper of Ndebele housewives—from the male point of view. It cannot be denied that the men are not over-fond of work.

*Ikosazana ugulotyolwa gwayo, ubukhazi na buphelilego siphume ngomxubo ngekhaya lagwabo lekosazana, saya ebandla, sabonga ikomo yobukhazi. Ubukhazi buphelile, futhi sibuya ngomxubo ekonnyeni leziya zilobolego, siqala ithole gizo. Silinigele izinja zekosi, ziliqothe ngobelo zilibambe, zilibulale. Lithi lingagafi ngamambala lisezwa omunye nomunye izitha zekosi, ngizo izinja zekosi, zilisiyelane omunye asige esakhe isitho noba lixubelo, ingagahlinzwa. Mveni gwalokho sabona bona gusisibi ngusiga ikomo ingagafi, sabuya sayidubula ngesibamu nguthi bayisiyelana ibe ifile.*

When it is a daughter of a chief for whom the cattle are being paid, we go out singing from the kraal where she lives, and go to the open meeting-place, and *bonga* (''praise'') the cattle which are the bridegroom's gift. When this ceremony is over, we again return singing to those cattle that have been paid, and select a heifer from among them. We give it to the dogs of the chief (i.e. his people), that they may chase it, seize and kill it. When it is not yet quite dead, but is still alive, each one of the chief's people,<sup>25</sup>) it is they namely who are the dogs of the chief, cut off from it some part, either a limb or a foot, a big or a little piece of meat, before it has been skinned. Afterwards we saw that it was bad (cruel) to cut up an animal before it was dead, and then we shot it with a gun, so that they might cut it up after it was dead.

*Mhlana gungenankomo, sitshentshisa imali engalingana imbalo yekomo, obazimpondo ezindathu noba zimbili netshumi. Sibuye siyixatshel malungana nendawo yekomo, igama sibiza ngoguthi ikomo yekosazana, iphiwa izinja ze-*

When there is no beast, we get small change for a sum of money equal to the price of one head of cattle, three pounds or two pounds ten (shillings), and we fling this among the people instead of the animal, which we call the beast of the princess, and which is given to

<sup>25</sup>) Men, women and children all take part.



*kosi, njengoguba ikosazana ilotyolwe. Ikomo le sibiza uyuthi ikomo yeqapho.*

the dogs of the chief, because his daughter has now been duly paid for. That animal we call *ikomo yeqapho*.<sup>26)</sup>

## IV.

*Uywakha gwendlu.*

*Na ngizagvakha indlu, ngibiza inyanga izoguleyela lapha ngizogwakha khona. Uyauginisa umzi lo gungangeni abaloyi, bangabulala na bangangena. Inyanga ngiyuibiza ngithumele umfana noma ingimi. Manje ngithi, "Nyangu, ngize guwe, ngifuna ugufuduga (uguthuthuga) lapha ngikhona, ngiye endaweni leya, ngiyoakha khona". Manje-ge ngizothi, "Ngifuna ungilungisele indawo lapha ngizauakha khona". Inyanga izathi, "Gulungile, khamba uyofuna imvu ngizolungisela nguyo". Umuzi aubegwa ngembuzi. Manje ngizafuna, ngizathi enyangeni, "Ngithole imvu".*

*Inyanga izagwiza, mina ngizauthi, "Imvu nasi". Izaisebenza ngemithi imvu le. Izihlahla lezi angizazi. Ngizamtshengisa indawo. Manje-ge imvu izaibulala, ihlinzwe, izauthatha umswani, iuxatsha lapha ngizogwakha indlu. Manje ibaza izinkhonkhwani eziningi, ithatha umthi usephondweni, ithatha isinkhonkhwani esinye inwathe ngaso*

## Building a hut.

When I intend building a hut, I call in a doctor to lay the foundation on the spot where I intend to build. He is to make the kraal so that no sorcerers can enter, who might kill somebody if they were to come in. I call the doctor either by sending a boy or by going myself. Then I say, "Doctor, I have come to you, because I want to move from where I am now living to that place over there, and I wish to build there". And I will say further, "I wish you to doctor the place where I am going to build". The doctor will then say, "All right, go and find a sheep for me to doctor the place with". A kraal is never doctored by means of a goat. Thereupon I find the sheep and tell the doctor, "I have got the sheep".

The doctor will come, and I say, "There it is". He will treat the sheep with certain herbs. These medicines I do not know. I show him the spot. Then he will kill the sheep and have it skinned, he takes the contents of the paunch, and strews it all over the place where I intend to put the hut. Then he chops a number of pegs, and takes some medicine that he keeps in a horn, takes the pegs one

<sup>26)</sup> A technical term. *-qapha* means "to lap up," used of puppies and kittens only. A noun *iqapho* is not known.







*ndle, omunye ungaphagathi bayabalala banigelana indambo. Manje indlu iyaphela, ngenza amaoba emnyango ngendungu futhi, ngibalela futhi njengendlu. Manje-ge ngifuna utyani obude, indunge noba imbanjani noba isibogo, utyani obufulelayo. Ngithatha utyani, ngithatha indambo, ngithi utyani lobu indindi ziqale phezulu, intshoba ziqala phasi, ngithatha inyandane, ngifulcle. Ngifulela ngingaphandle ngingedwa. Ngigala phasi, ngiye phezulu, ngiyofiga esithluweni ngiyogeda lapho indlu. Manje ngithatha isigodo ngenze isithluwa, ngibophe lobutyani phezu gwesithluwa ngendambo.*

*Manje ngifuna ezinye izindambo, ngitantele indlu ugu-suga esithluweni ugufiga phasi ngitantele ngendambo. Uyenzeneleni lokhu na? Ngenzele umoya ungathathi utyani lobu bendlu, ungaifuzi indlu. Namaoba ngiwafulela njalo. Ngenza isidada, ngisithunge ngotyani ngenze ibadi. Indlu yesikhethu ainabhathalala.*

*Manje ngaphagathi gwendlu ngenza ibhayana, ngembela izigodo ezine imilenzana yebhayana, manje-ge ngibalele futhi ngibophelele phezu gwemilenzana ngibopha ngencoza. Na iphelilego ngibege izingubo zogulala.*

*Manje ngenza futhi inyangungezigodo, ngenza phezulu, lapha guhlala izidlo nenyama khona. Zikhona impanyego zoguphanyega imikhondo nezikhwama zemithi.*

inside and the rope is passed from the one to the other as they work. Then when the hut is finished I make the porch to the doorway also, and wattle that in the same way as the hut. Thereupon I get long grass, either *indunge*, *imbanjani* or *isibogo*, which is suitable for thatching. This grass I take and rope as well, and making it into bundles with the thick end of the grass pointing upwards and the tops pointing downwards, proceed to thatch. In thatching I stand outside and work by myself, beginning at the bottom and going higher until the top is reached, and there the hut is finished. Then I take a peg and make a point (for the hut) and tie the grass at the top with rope.

After that I find some more rope, and enclose the whole hut in a network of it. What do you do that for? I do it so that the wind may not take the grass from the hut and despoil it of its covering. And the porch also is thatched in this way. Then I make a door of wickerwork, sewn with grass. Our huts have no (separate) room.

Then, in the hut, I make a bedstead, by digging in four posts to serve as supports and by wattling up (the space) above them and tying everything with bark. When it is finished I place blankets there to sleep on.

I further make a shelf of pegs high up, for food and meat to be kept on. There are also hooks to hang up spears and pouches of medicine.



*Gadesi amaNdebele abasawakhi umakho loya omdala. Ngithemba uguthi izindlu zesikhethu bazilise ngemva gwempi gwaMabogo, bathoma ugwakha inxaesi, ngoguba namhlanje bahlangene namaKhuwa, bakha umakho wamaKhuwa. Futhi-ge izindlu zesikhethu bezitsha ngabomu, abandwana bebvama uguzitshisa ngoguba utyani bazo bufiga phasi, ngoba izindlu zifitshane. Manje noma gutsha utyani esikhothini, umlilo ungezibambe izindlu.*

*Manje indlu na ngiyiqedile, umfazi uthatha ihlabathi uyasinda ngayo ngendlini, abuthatha ubulongwe namanzi. Inyanga iyafiga ithela umthi ebulongweni. Umfazi manje-ge akhuphule ngabo phasi endlini.*

*Na indlu iqedile, gwakhiwa isixodlo phambi gwayo, sakhiswa ngamatye, ibe umthangala noma umhlanga. Isibuya sakhiswa ngemva gwendlu, guhlala izilulu khona, esibulungela gizo amabelè. Esixodlweni lapha guhlalwa, futhi guphenjwa khona. Izulu na lina siphemba ekumbeni. Inkomo zihlala esibayeni ebusugu, sakhiswa ngaphambi gwendlu. Gwakhiwa futhi isibaya samakonyana ccadi (ehlanguthini) gwesibaya senkomo. Imbuzi zakhelwa isirubi, sakhiswa ngomthangala (ngamatye), sithatha isidada, sibega phezulu, ngoguba imbu-*

The amaNdebele no longer build according to that old style of building. I think that they abandoned our tribal type of huts after the war of Mabogo, and began to build houses,<sup>1)</sup> because now that they have come into contact with the Europeans they build in European style. Moreover our own sort of huts used to be wilfully burnt down, the children often putting them on fire because the grass came down to the ground, since the huts were small. But now, even though the grass of the veld burns, the fire cannot get a hold on the houses.

Now when I have completed the hut, the wife takes earth and smears the floor in the hut, taking in addition moist cow-dung and water. The doctor arrives and pours some drug into the dung. Thereupon the wife smears the floor of the hut with it.

When the hut is completed, an enclosure, the *isixodlo*, is made in front by means of stones or reeds. Another enclosure, the *isibuya*, is made behind the hut, and there the grain-baskets stand in which we store our millet. It is in the *isixodlo* that we sit, and fire is also made there. When it rains, we make the fire in the hut. The cattle during the night remain in the *isibaya* (cattle-kraal), which is built in front of the hut. An enclosure for the calves is also built on one side of the cattle-kraal. The goats have a pen erected for them, made of stones, and then we take wicker-work and place it on top, because the goats are afraid of

<sup>1)</sup> *inxaesi* from Afrikaans huis "house".



*zi zesaba amathosi wezulu. Ingulube zihlala ngaphandle. Lukukhu ziyakhelwa isithala sogulala khona. Inja ziyalala ngaphandle godwa ikathi lilala nabandu endlini.*

*Egudeni besisakha indlu ibe inye, yogulala noguphegela khona. Abandwana banephunyana labo ngesibuyeni. Na nginabafazi ababili ngakhe indlu ezimbili, umfazi omkhulu, umfazi ngimthethego ndangi ngimakhela indlu ngeguncu, umfazi wamva ngimakhela ngekhohlwa. Umfazi wesithathu ngizomakhela ngeguncu futhi, wesine ngekhohlwa, njalo njalo. Umfazi wekhohlwa uyabusa boke abafazi bangekhohlwa, wandangi ubabusa boke-nje abafazi beguncu nebangekhohlwa. Na indlu ekulu inomsana, ubabusa boke abandwana bagayise, na angafile gukhona umsana ngekhohlwa, uyababusa boke-nje, godwa na gusekhona umsana ngeguncu uzathi na gufile loya wekhohlwa, guzagubuya gubusa weguncu.*

*Na uhluphegago emzini wakho uphila ngogugulelwa, uzaya enyangeni, uyothugula yini na ugugula gungaphumi emzini wami? Manje inyanga izaguthugula, na ithi indawo leyo aigalungi, bayonile abathagathi ngemithi, ufanelo ugusuga guleyondawo. Mhlambe inyanga ithi, "'E- 'c,*

the rain. Pigs sleep outside, while the cat sleeps inside the hut with the people.

In the early days we used to build one hut only, for sleeping and for cooking in. The children had a small hut to themselves in the back-yard. If I have got two wives I build two huts; for the big wife, the wife I married first, I build a hut on the right hand side, for the next wife I build a hut on the left.<sup>1)</sup> For the third wife I again build on the right, for the fourth on the left, and so on. The wife of the left side rules all the wives of the left side, but the first wife rules all the wives, both of the right side and of the left. When the great hut<sup>2)</sup> has a boy, he is the master of all the children of his father; if he should die and there is a son on the left side, the latter then rules them all, but if there is a son on the right side when that one of the left side has died then he will be the one to rule.

If you are troubled in your kraal by continual sickness, you go to the doctor, to enquire why this sickness does not leave the kraal. The doctor will then resort to divination, and if he thinks that that place is not good and sorcerers have spoiled it with drugs, then you ought to go away from there. But perhaps the diviner says, "No, it is merely

<sup>1)</sup> i.e. the first hut stands on the right of the second, and vice versa. The terms right and left apply, when standing at the door of a hut with one's back towards it. I note that with the Zulu it is the other way round.

<sup>2)</sup> i.e. the hut of the great wife.



*gugula nje gwaphela, agugalo-  
loywa, uyagula nje guga-  
Zimu*". Mhlaumbe izuuthi  
*unabezimu, ithi, "Khamba  
uyoguthethelelwa emazindleni  
waboyihlo noma wabobamkhu-  
lu"*.

a sickness, there has been no  
sorcery, you are merely ill of a  
sickness of (i.e. sent by) *Zimu*".  
Perhaps he will say you are  
troubled by the ancestral spirits,  
and that you must go and be  
prayed for on the graves of your  
fathers and earlier ancestors.

## V.

*Uguluma.*

*Ngenyanga yaFebruar, nge-  
yetshumi, guzaguthi phambi  
gwenyanga ingagathwasi, ikosi  
izaguthuma abazenda, uguthi  
bazise amadoda uguthi ikosi  
ithi ligogo, utsho unyaga,  
uguthi ikosi izaguluma.*

*Phambi gwekosi ingagalumi,  
agudliwa indo eluhlaza zase-  
hlobo, amathanga, amaselwa,  
umbu, ife, nezinye.*

*Gusuga ngalelolanga siza-  
guhlonipha. Asizogutsho ugu-  
thi amabelè, sizaguthi ngu-  
tyani, ngitsho ikhaba eluhlaza.  
Amabelè asekhaya abhuluwego  
sizaguthi imbovane, unyaga  
sithi umkhosi wekosi. Na wa-  
biza ngebizo lakhona abandwa-  
na bazaguthi, "Phuaa, gu-  
dliwa gwenu"*.

*Gufigela inyanga ithwase,  
sizaguthi gunye, gumbili,  
gundathu, gune, guhlanu,  
gundandathu, gunonye, gubu-  
nane, guthoba.*

*Mhlana ngenyanga ingutho-  
ba siyolalela ipandula ekosini.*

The *luma* ceremony.

In the month of February, the  
tenth,<sup>1)</sup> before the new moon has  
yet appeared, the chief sends  
messengers to let the men know  
that the chief says, "It is the  
season",<sup>2)</sup> and that he will perform  
the *luma* ceremony.

Before the chief has done this,  
no fresh fruit of summer is eaten,  
such as pumpkin, vegetable marrow,  
maize, sugar-cane, and others.

From that day onwards we  
*hlonipha*, i.e. abstain from the use  
of certain words. We do not say  
*amabelè* (kaffir-corn), we say *utyani*  
(grass), I mean the young kaffir-  
corn in the fields. The threshed  
kaffir-corn that is already stored at  
home we call *imbovane*, for *unyaga*  
(year) we say *umkhosi wekosi* (feast  
of the chief). If you use the  
ordinary word, the children say,  
"Fie, that is eaten at your place"  
(i.e. not here).

Then until the new moon appears  
we count one, two, three, four, five,  
six, seven, eight, nine.

Then perhaps at the ninth moon  
(i.e. night) we go to listen to the

<sup>1)</sup> According to native reckoning.

<sup>2)</sup> *igogo* is a *hlonipha* word.



*Mhlana lokho gukhamba abobhadalani ebusugu, ngizo izinyanga zekosini abobhadalani. Gadesi abandwana bayolala ekosini, ingasingendlini, ngaphandle nje eduze enxodlweni zekosini, sizolalela ipandula. Gadesi eguseni na guthunya imiswa emhlophe, ipandula izagulila. Gadesi na ilile, mhlaumbe umfazi uzaizwa uza-betha umkhulungwane. Wabetha umkhulungwane, iyathula. Mhlaumbe indoda izuguthi, "Bayede, kosi". Na wezwa, izaguthula ipandula. Gadesi bavuga boke abandu, babetha imikhulungwane, bagida, abesegwabo babetha amanwani.*

*Gadesi omunye nomunye angakhamba, abesegwabo bazaguvulela izinkomo, ilanga lingagaphumi, ziye ehlanzani. Gadesi ngesikhathi semini yagusasa, sesibangeni leso inkomo eziphuma ngaso emhleni, ibe sona ziyafiga esibayeni zizosengwa, ziphume zikhambe namadoda egwaluseni. Gadesi abesegwabo abayi, bazogida ganye namadoda ekundleni ekosini. Abandazana bazoqegezela amadoda nabesegwabo, guyagidwa, guyagiywa.*

*Guthi emva gwemini ikosi ilume, uzaguthi abesegwabo bakhamba bayoraka ikunzi ize esibayeni. Na ifgago esibayeni, ikosi izagunigela ikosana ife, ithathe ife ibethe ngayo ikunzi. Gadesi iphume ikunzi, iye egwaluseni. Manje amadoda aya ngesibayeni sekosi lapha gubethelwa ikunzi. Ga-*

*ipandula (a kind of flute or horn) at the chief's kraal. At this time the abobhadalani go about at night, they are the doctors of the chief's place. So the children go to spend the night at the chief's, not in a hut, but nearby in the open, in the courtyards of the kraal, in order to listen to the ipandula. Now in the morning, at the first signs of approaching dawn, the ipandula will resound. Then perhaps a woman hears it, and she raises a shrill cry. When she does this, the ipandula is silenced. Or perhaps a man cries, "Hail, Chief". When he hears this, the ipandula (blower) stops. Now everybody wakes up. They dance and the boys blow their whistles.*

After that one is at liberty to leave, the boys open the kraals for the cattle before the sun has yet come out, and let them go out to graze. Later in the morning, at the time when the cattle usually go out, they return to the kraal to be milked, and then go out again to graze under the care of some men. This time the boys do not go with them, they dance together with the men in the chief's court. The girls clap their hands in rhythm for the men and the boys, who dance stamping and leaping about.

After midday the chief performs the *luma* ceremony, when the boys have gone out and driven in a bull, and brought it into the cattle-kraal. When it has arrived there the chief gives his son, the future chief, a piece of sugar-cane, which he takes and strikes the bull with. The bull goes out to pasture again. Thereupon the men go into the chief's



*desi ikosi ilumile, ipha amakhosana ithanga, baqala ngoguluma, bakhafule, badle, balume ngogwelamana gwabo. Ikosi ibiza abafu bazothatha ithanga balume, ithanga liphegiwe, balisiga, bathatha imbanzi balisige imbanzana ezincane uguthi lanelo amadoda. Guzagubizwa ngemizi ngemizi, godwa agungeni amasogana, gungena amadoda amakhulu gwaphela.*

*Gadesi na guphelilego baya ekundleni ekosini, ikosi iyathambe, izaguphuma ngendlini yayo ekulu, amadoda bayoyithatha ikosi ngendlini ize ebandla, ize yambethe ingubo yayo inaga lezinyamazana (lezibanda), amadoda bayiphathela imikhondo yayo, namanathelo wayo, angene ebandla, ahlale phasi, sibhine ingoma esibiza ngayo ikosi, sithi,*

*'Vumo, bayizond' ikosi, vumo'.*

*Gadesi ikosi izagusigima ithambe, sithi na ithambago sithi, " Rrrrr rrrr rrrr ". Na iqedago uguthamba, iphose isigidi sithi duuu, siphume sigidima, siye ebaleni, siye lapho ikosi ikhombise khona isigidi. Agunamundu ebandla ngaphandle gwekosi namadoda amadala amazegu, azasala ebandla nekosi. Gadesi sibuye ekundleni, sigide.*

cattle-kraal, in which the bull was struck. The chief has now performed the rite, he gives his sons a pumpkin, and they first bite a bit which they spit out, the rest they eat.<sup>1)</sup> They do this in order of their age. The chief calls the men to take the pumpkin and bite it. The pumpkin is cooked, they cut it up, they take a slice and cut it up into small bits so that it may suffice for all the men. They are called upon to do this, one village after another, but young men do not enter there, only important men do so.

When this has come to an end, they go to the court of the chief, where the latter will dance. He comes out of his big hut, whence the men take him to the assembly, and he puts on his dress, the karos of antelopes' or wild animals' skins, the men holding his spears and his sandals for him. He comes to the assembled men and sits down, and we sing the song by which we call the chief,

*'Vumo, they hate the chief, vumo'.*

Then the chief gets up and goes through a sham fight, and we say, " Rrrrr, rrrr, rrrr " all the time. When he has finished sham-fighting, he fires off a gun, " bang ", and we rush out into the veld, in the direction that the chief has pointed his gun. There is nobody in the assembly except the chief and the old men who continue to remain there with him. Then we return to the court and dance.

<sup>1)</sup> The chief himself does not eat of the pumpkin.



*Gadesi gukhutshwe amatywala, guselwe, gugidwe, gulalwe. Gusasa godu gugidwe.*

*Ngelwesithathu guvulwe ibandla, gubangwe imilandu. Na ikosi ifuna uguthatha ngalelolanga lonyaga, izaguthuma umfo uthathe ubhutshulo, akhombe umndazana athi, "Nangu umfazi wekosi", bathatha ubhutshulo bayomhloma ngaywabo umndazana. Uzagulila, boke baywabo bazogukhala, bakhala lize, noba angayaphi naphi aseze-wathathwa ngomunye umundu.*

After that beer is produced and consumed, there is dancing and the night is spent there. Next day more dancing is going on.

On the third day the assembly opens its session and cases are heard. If the chief desires to marry a girl on that day of the year, he sends a man with an *ubhutshulo* to point her out, and he says, "This is a wife of the chief". They take the *ubhutshulo* and plant it at the home of the girl. She will weep, all her people will lament, but in vain, though she might go to any place whatsoever, she will not be married by another man.

#### *Izinolwana*—Fairy tales.

The *amaNala* have a considerable number of fairy tales, but believe that whosoever tells them in the daytime will grow horns. Circumstances did not permit my visiting the people after dark, and it was only with great difficulty that a few women were eventually persuaded to dictate the following tales. I can therefore give but a few specimens of their folklore. A collector with better opportunities could easily obtain much more, because there is no unwillingness to dictate tales to a European, provided it be in the proper surroundings.

#### VI.

##### How Death was brought to Man.

###### *Inolwana.*

*uZimu wathi wathuma inwabu wathi, "Khamba utyele abandu uguthi bafe bavuge". Lakhamba inwabu langeze lafiga umsinyazane, wasuga undulo wagidima umsinyazane wafiga phambi gwenwabu, wafiga ebandwini wathi, "Bandu, lifele, futhi lingabe lisavuge".*

###### *A fairy tale.*

Zimu (the Supreme Being) sent the chameleon and said "Go and tell the people that they will die and arise again". The chameleon set out but did not arrive quickly and the lizard<sup>1)</sup> set out and ran hard and arrived before the chameleon, and said to the people, "People, you will die and you will

<sup>1)</sup> *undulo* (Zulu *intulo*) a certain species of lizard, Afrikaans *koggelmander*.



*Inwabu lafiga emva gundulo lathi, "Life livuge". Manje abandu bathi gwenwabu, "Ilizwi sizwe ligandulo".*

not arise again". The chameleon arrived after the lizard and said, "You will die and arise again". But the people said to the chameleon, "We adhere <sup>2)</sup> to the word of the lizard".<sup>3)</sup>

## VII.

The girl who threw her kirtle into the river.

*Inolwana.*

*A fairy tale.*

*Gwathi lokhu abandazana bayoduda emfuleni, bahlubula amaxabi wabo, baphosela esizibeni abadudela giso. Gwafiga omunye emva, wathi, "Amaxabi wenu liwabegephi?", bathi, "Sivaphosele ngapha ngesizibeni". Wathatha ixabi lakhe waliphosela, gandi bayamkhohlisa, babegecadi gwesiziba bawafihlile, bathi na sebaphuma esizibeni sebagedile ugududa, bathi, "Amaxabi wethu naka", wathi, "Maaye, ixabi lami ngiliphosile esizibeni", laba abebaduda bathi, "Axa, xa, waphosile ixabi lakho esizibeni, wethu naka".*

Some girls once went to bathe in the river and they took off their kirtles <sup>1)</sup> and threw them into the pool in which they were bathing. Another girl came up later on and asked them, "Where have you put your kirtles?" and they replied, "We have thrown them into this pool here". So she took off her kirtle and threw it in. They however had deceived her, having put them on the side of the pool and hidden them, and when they came out after their bathe they said, "Here are our kirtles". She said, "Alas, I have thrown mine into the pool", and those who had been bathing said, "Axa, xa, you have thrown your kirtle into the pool; as for ours, here they are".

*Wasuga wathi, "Siziba, gangeubone ixabi lami na?", isiziba sathi, "Awa, angagali-boni". Wadlulela phambili, wathi wafiga esalugazini siluphele, wathi giso wathi, "Gangeubone ixabi lami na?", isalugazi sathi, "Na*

She then said, "Pool, have you not seen my kirtle?", the pool replied, "No, I have not seen it", so she passed on and met an old woman, who was very old indeed, and she said to her, "Have you not seen my kirtle?". The old woman replied, "If you will scratch this

<sup>2)</sup> lit. "have heard".

<sup>3)</sup> Cf. the Zulu saying *thina sibamba elentulo* "we hold to that (word) of the lizard", meaning "we adhere to what was spoken first" when a second report gives rise to doubt. Bryant, *Zulu Dictionary*, p. 660.

<sup>1)</sup> *ixabi* is a kind of kirtle made of strung beads, worn by girls.



*khe waiwaya umzimba wami lo, uthe uiwaya ukhothe nge-limu, ngizaguniga ixabi nezambatho ezihle*”, *wameiwaya wathi wamniga ixabi, wamenzela isithimba sangemuva, wamenzela goke, wamuswibira<sup>2)</sup> ngendongolo zemvu ehlogweni yakhe umndazana, wamthwesa umkhala nesithiriphho, wamthela nesivilo waphazima khulu.*

*Wakhamba gadesi waya ekhaya, watshi na avela, avela akhazima khulu, labaya bamkhanugela, bothi akhe usigalime ixabi, wala, omunye wamgalima, ibizo lakhe uMbulumakhasi, wamgalima wathi guye wathi, “Nginigele ixabi”, wathi, “Jama, ngizagunigela ezaleni”. Na sebafige ezaleni wathi, “Jama, ngizagunigela phambili laphaya”, bafige phambili wathi, “Nginigele”, wathi, “Jama, ngizagunigela laphaya gugoma inkukhu zagwenu”, bafiga wathi, “Nigela”, wathi, “Jama, ngizagunigela lapha gudlele ingotyi yagwenu”, babebafiga wathi, “Nigela”, wathi, “Ngizagunigela esangweni,” bakhamba bakhamba bafige esangweni, yena ubcambethe inkqephe ziga-Mbulumakhasi.*

body of mine, and then lick it with your tongue, I shall give you a kirtle and very nice clothes”, so she scratched her, and thereupon she gave her a kirtle, and made for her an *isithimba* for behind, and did everything for her, dressed her hair with sheep droppings, put bead circlets on her head and poured *isivilo*<sup>3)</sup> on her hair so that she shone very much.

She now went on homewards, and when she appeared she had such a gay appearance that the others envied her and asked her to lend them her kirtle, but she refused. However she eventually did lend it to one, her name was *Mbulumakhasi*. To her she lent it, but after a time said, “Give me my dress”. She replied, “Wait, I shall give it to you at the ash-heap”. When they had got there she said, “Wait. I shall give it to you further on”, when they got there she said, “Give it back”, she replied, “Wait, I shall give it to you over there where your fowls are feeding”, they got to the spot and she said, “Give it”, she replied, “Wait, I shall give it to you there where your pig used to feed”. Then they got there and she said, “Give it”, she said, “I shall give it to you at the gateway”, so they went on and on and arrived at the gate, and she was wearing some fragments of broken calabash of *Mbulumakhasi's* (instead of the *ixabi*).

This feeble ending of the tale I attribute to its having been told in the day-time. The woman who had been with some difficulty bribed into telling it eventually became anxious to cut the matter short.

<sup>2)</sup> *sw* here stands for labioalveolar *s*.

<sup>3)</sup> A stone which is ground and becomes a glistening powder. Perhaps contains mica.



## VIII.

## The boy and his hare.

*Inolwana.*

*Gwathi ngenye imini ikosi yakhamba nomsana, yabulala umqasa, yaupha umsana. Umsana wakhamba nawo ekhaya. Unina wauthatha, wauphega, waudla. Umsana wafiga futhi, wathi, "Mma, ubudwedwe bami buphi?". Wathi, "Ngibudlile". Wathi, "Maaye, umma unamandla, wadla ubudwedwe bami, ngibuphe ikosi". Unina wamniga umjega. Umsana wauthatha. Manje abesana abanye bauthatha basengela ibisi giwo, waphatluga, wathi-ge "Maaye, abesana banamandla, badabule umqugu wami, guphe ngumma, umma adle ubudwedwe bami, ngiphe ikosi". Abesana bamniga imbuzi, amadoda aithatha, aihlaba, aidla, wathi, "Maaye, amadoda anamandla, adle ibogo yami, ngiphe abesana, abesana badabula umqugu wami, guphe ngumma, umma wadle ubudwedwe bami, ngiphe ikosi." Manje amadoda amniga usiba, waxamba, gwafiga uxamu, wathi, "Bolega usiba". Umfana wamniga, walibetha, wadlala ngalo, wabalega nalo, wangena emanzini, wathi umsana, "Maaye, uxamu unamandla, uthethe usiba lami, ngiphe amadoda, amadoda adle ibogo yami, ngiphe abesana, abesana badabule umqugu wami, ngiphe ngumma, umma wadle ubudwedwe bami, ngiphe ikosi".*

*A fairy tale.*

Once upon a day a chief went out with a boy, he killed a hare and gave it to the boy. The boy took it home. His mother took it, cooked it and ate it. The boy returned and said, "Mother, where is my hare?". She answered, "I have eaten it". He said, "Oh my! my mother is strong, she has eaten my hare, that was given me by the chief". His mother gave him a pot, and the boy took it. Then the other boys took it and milked into it, it broke and he said, "Oh my! the boys are strong, they have broken my pot, given me by my mother, my mother ate my hare, that was given me by the chief". The boys gave him a goat, and the men took it, killed it and ate it, and he said, "Oh my! the men are strong, they have eaten my goat, given me by the boys, the boys broke my pot, given me by my mother, my mother ate my hare, that was given me by the chief". The men thereupon gave him a musical instrument and he went away. Then there came the iguana, who said, "Lend me that instrument". The boy gave it him, he played on it and then ran away with it and entered the water. The boy said, "Oh my! the iguana is strong, he has taken my instrument, that the men gave me, the men ate my goat, given me by the boys, the boys broke my pot, given me by my mother, and my mother ate my hare, that was given to me by the chief".



## IX.

The girl that was taken by the river.

*Inolwana.*

*Egadoni gwaithi abandazana basekhubeni bakhamba bayuududa emlanjeni. Bafiga emlanjeni, manje umndazana omunye bamfaga ngemanzini, bathi, "Usale ududa, thina siyadlala ngaphandle gwomlambo". Guthe na bangaphandle badlala, umlambo wazala, wathatha lomndazana ungapthagathi gwamanzi. Bathi na babuyela ngemlanjeni, bafumana umlambo uthethe umndazana, ukhambe naye. Baphuma ngemlanjeni, baya ekhaya. Na bafige ekhaya, abakhulumanga uguthi umndazana lowo obathombile uthethwe umlambo, bahlala bathi du.*

*Manje abandu bathi, "Au, abandazana laba, lizaphuma nini ikhuba labo, uguba legile ilanga lelo abafanele uguphuma ngalo".*

*Gwasuga indoda ekhaya, yaya ugugaula, yathi na ifiga emlanjeni, yathi k'e, umndazana wathoma wathi, "Mfòdòdò, wena ugaula lapho, ufe<sup>3)</sup> umbige gumame, uBuhlasi bekosi abusekho, ubulewe ngu-Zendla noQugazi".<sup>4)</sup> Indoda yagaula, yagaula, yathi, "He, gunenyoni egwazi ugulila gulile lapha". Wakhamba waya ekhaya, wabiza enye*

*A fairy tale.*

Once upon a time, when some girls were living in the *ikhuba*,<sup>1)</sup> they went to bathe in the river. When they had arrived there, they put one girl in the water and said, "Stay here and bathe, while we play outside the river-bed". Now while those outside the river-bed were playing, the river rose and took away the girl that was in the water. When they returned, they found that the river had taken the girl away. So they left the river and went home. When they had arrived there they did not tell anybody that the girl who had been with them had been taken by the flood, they simply remained quite silent.

Then the people said, "Au, as to those girls, when is their *ikhuba* going to come out, because the day on which they should have come out is already past".

And a man went out from the kraal to cut wood, and when he got to the river he chopped: *k'e!*<sup>2)</sup> and the girl began to sing, "Mfòdòdò, you who are chopping there, go and tell my mother, that Buhlasi of the chief is there no more, she has been killed by Zendla and Qugazi". And the man chopped and chopped and thought, "Ah, there is a bird here that can sing very nicely". He went home

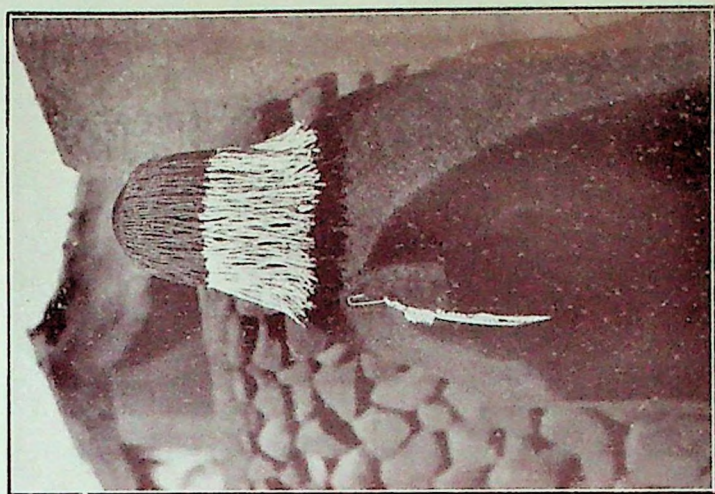
<sup>1)</sup> *ikhuba*, hut where girls live when menstruating for the first time.

<sup>2)</sup> *k'e!* imitation of the sound.

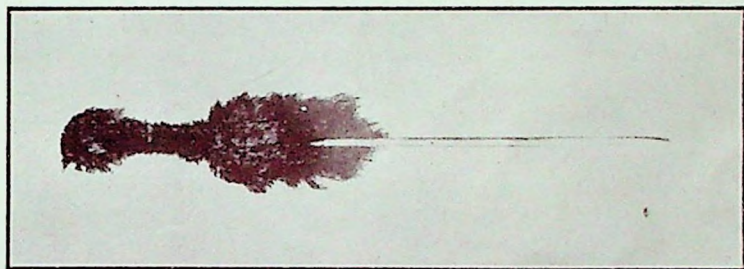
<sup>3)</sup> *fe* < *fige*.

<sup>4)</sup> Another version of the last three words is *ukhambe noBuyendla ekhubeni* "she went with Buyendla into the *ikhuba*".

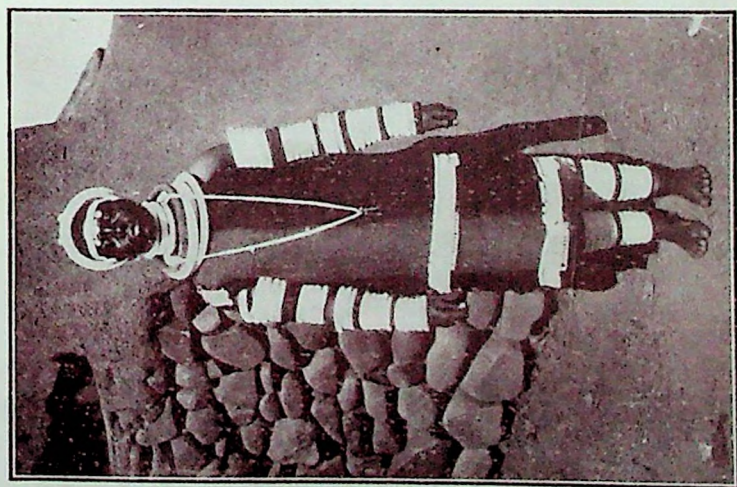




Bride wearing the *isiYaya*.

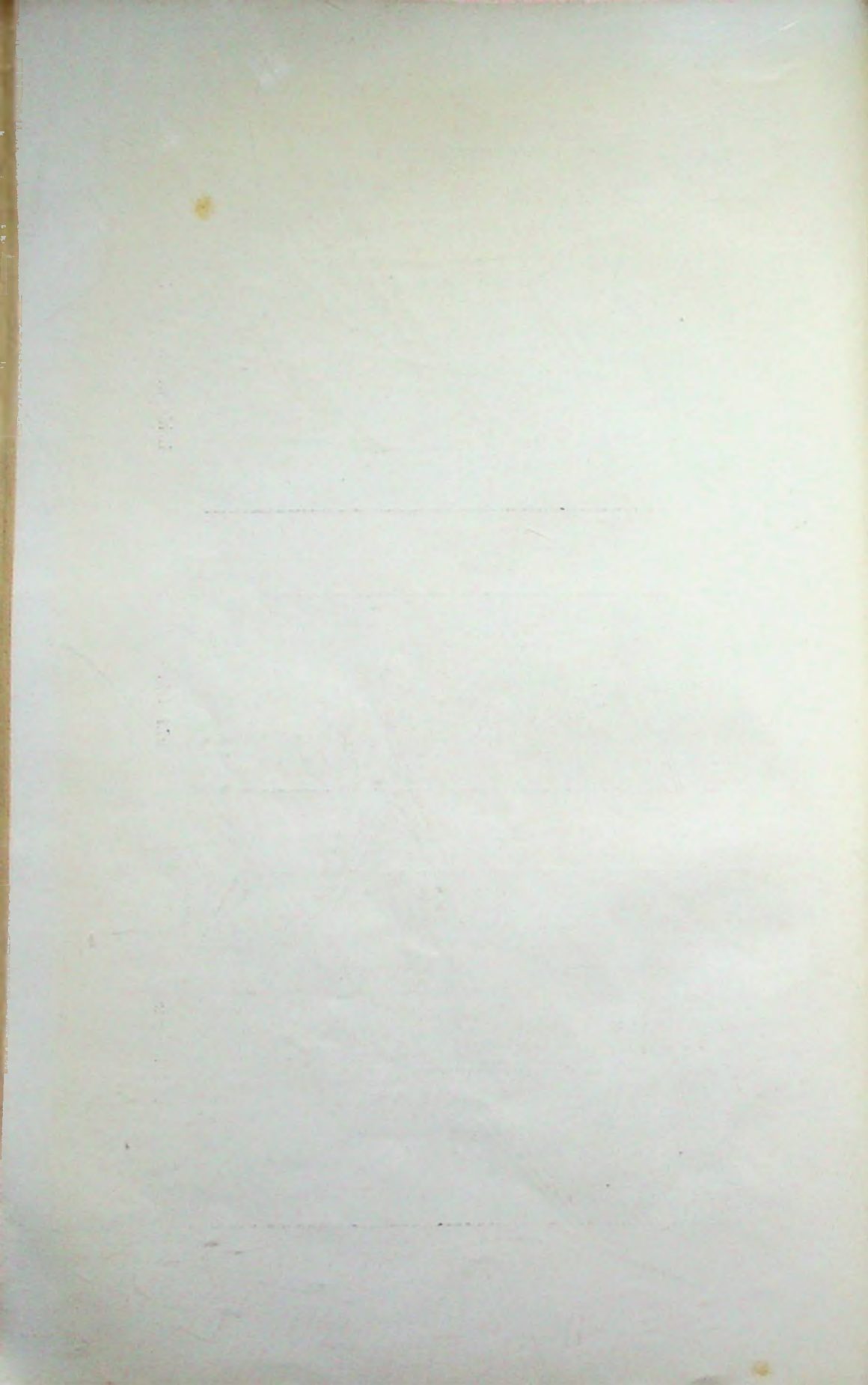


*uBhutsulo*.



A wedding guest.







*indoda, wathi, "Namba siyogaula". Bakhamba bobabili, fe bagaula bathi k'è. Umndazana wathi, "Mfòdòdò, gababa lo, wenu ugaula lapho, ufe umbige gumame ekhaya lapho, uthi uBuhlasi bekosi abusekho, ubulewe nguZendla noQugazi". Gadesi indoda yabandamela eduze, yambona umndazana, yamfumana umndazana wekosi esihlahleni.*

*Wathoma waya ekhaya, wathi, "Kosi, abandazana bangaphumi ekhubeni nje, umndazana batshiye omunye emlanjeni". Ikosi yathi, "Khamba uguhlaba umkhosi, ubize amadoda ebandla". Gadesi amadoda eza ebandla, ikosi yathi bona amadoda afige yabatyela yathi, "Thathani ingubo yekomo, likhambe nayo emlanjeni".*

*Basuga, bakhamba, bafiga emlanjeni, indoda yagaula isihlahla lesu umndazana akhwelele giso, yathi, k'è. Umndazana wathi, "Mfòdòdò, gababa lo, ogaulago, ufe umbige gumama ekhaya lapho uthi uBuhlasi bekosi abusekho". Manje bagaula isihlahla lesu, baqhisa ingubo yekomo, wenzugela giyo, wehlela giyo, wathi wehlele giyo anthatha amadoda.*

*Gadesi baxuba umxubo, bakhamba baya ekhaya. Gwabizwa abandazana gwaithwa, "Libizwa ikosi". Abandazana babhala uguphuma endlini, uguthi beze ckosini. Gadesi bathumela amasogana athunywa ikosi, babakhupha*

and called another man, and said, "Let us go and cut wood". And both of them went and chopped: *k'è!* And the girl sang, "*Mfòdòdò, you man of my father, you who are chopping there, go and tell my mother over yonder at home, that Buhlasi of the chief is there no more, she has been killed by Zendla and Qugazi*". Now the man approached quite near and saw the girl, he found the daughter of the chief in the tree.

He went home straight away and said, "Chief, that the girls do not come out of the *ikhuba* is because they have left a girl in the river". The chief said, "Go and make a proclamation, call the men to council". Then the men came to council, and the chief, when they were there, told them the matter and said, "Take an ox-hide and go with it to the river".

They arose and went to the river, and the man chopped at the tree up which the girl had climbed, and chopped: *k'è!* The girl sang, "*Mfòdòdò, man of my father, you who are chopping, go and tell my mother yonder at home that Buhlasi of the chief is there no more*". Thereupon they cut that tree down and spread out the ox-hide, and when she got down on to it, the men seized her.

Then they sang a song and went home. And the girls were called and were told, "You are being summoned by the chief". But the girls refused to come out of the hut to go before the chief. Thereupon young men were sent by the chief, and they took them out of the



*ngamandla ekhubeni, bathi bababetha, bababuza bathi, "Umdwana lo belimisephi?" Bathi, "Fe wathathwa umlambo". Bathi, "Yini lingasityeli na?" Bathi, "Besisesaba uguthi ikosi izasibetha". Baphumage, bababetha abandazana futhi. Guphelile.*

*ikhuba by force and beat them. And they asked them. "This child, where did you send her?". And they answered, "She was taken by the river". They said, "Why did you not tell us?". They answered, "We were afraid that the chief would beat us". And they went out and they beat the girls again. This is the end.*

## X.

## Manala and Ndzundza.

The following tradition is related in nearly the same words among the Ndzundza people, see Fourie p. 33. The resemblance to the Biblical tale of Isaac, Esau and Jacob is so striking, that one is inclined to attribute it to missionary teaching. Moreover, how few natives have hair on their hands.

Of the present generation, however, it is those who have most been in contact with missionaries, that do not know of the stratagem by which Ndzundza deceived his father. This was told me by the informant who was best acquainted with tribal tradition, but who knew nothing of Biblical history. The same is said by Fourie of his informants, who were old men and complete heathens. Add to this the fact that the amaNala and the amaNdzundza have both got the same tale, though they have been separated for so many generations. If therefore part of the tale is derived from foreign sources, it is by no means a recent importation among the Ndebele of the Transvaal. As a parallel one might cite the much-debated traditions found by Merker among the Masai.

*Indaba gaManala noNdzundza.* The Tale of Manala and Ndzundza.

*uManala noNdzundza bahlugana endabeni zagwaMnyamana. Na bazagwahlugana, uyise uMsi ubeselaluphele, manje wabiza uManala wathi, "Gusasa uvuge eguseni, uze gimi, ngizogulayelisa". Gwathi unina gaNdzundza wathi*

Manala and Ndzundza separated in the neighbourhood of Swartkoppies.<sup>1)</sup> At the time they were about to separate, their father Msi was already old, and he called Manala and said, "To-morrow get up early and come to me, and I shall instruct you".<sup>2)</sup> The mother

<sup>1)</sup> Twelve miles North of Pretoria.

<sup>2)</sup> Namely in the use of the *namxali*, a kind of oracle, which was consulted by the chief in times of distress. Cf. Fourie p. 100.



*guye, "Uruge eguseni, ngoba uyihlo uyafa, ufuna uguniga uManala ubukhosi". Manje uNdzundza, unina wamvusa wathi, "Khamba, uye guyihlo". Wakhamba waqoqotha emnyango, uyise wathi, "Ungubani?", wathi, "Ngingu-Ndzundza", wathi, "Buyela emva", wabuza wathi, "uManala uphi?", wathi, "Agakho". "Buyela emva".*

*Agabuyanga, wahlala emnyango, gufigela eguseni, godu waqoqotha emnyango, uyise wathi, "Ungubani?", wathi, "Ngimi mina, Manala". uNdzundza wamkhohlisa uyise embethe ingubo ezinoboya emkhonweni, njengoba uManala wabe enoboya emkhonweni, guze guthi uyise athi nguye, na amphumbuthago, ngoguba waephophele.*

*Wathi, "O, mna, thatha ubukhosi napu", wamniga namxali. Ngibezwile abadala bethi isikhwama sinendo phagathi ilila njengesana. Beingasilo itshwalo.*

*Manje uManala wafiga waqoqotha emnyango, uyise wathi, "Ungubani na?". "NginguManala". Wathi, "Ubulaleleni? gandi ngithe uvuge eguseni, uze gimi. Manje uNdzundza uthethe ubukhosi, ukhambe nabo", wamniga itshwalo lezinnyamazane. Esecsuga-ge uManala wabutha amadoda gusasa, wathi buzimba. Bakhamba baya ebuzimbeni, bafiga ebaleni, uManala wabuza wathi, "Ma-*

of Ndzundza said to him, "Get up early, because your father is dying, and he wants to hand over the chieftainship to Manala". Then next morning Ndzundza was roused by his mother, who told him to go to his father. He went and knocked at the door, his father asked, "Who are you?", he answered, "I am Ndzundza", he said, "Go away", and he asked, "Where is Manala?", he answered, "He is not there". "Go away".

But he did not go away, he sat down at the door until it was day, and again knocked at the door, his father said, "Who are you?", he replied, "It is I, Manala". Ndzundza deceived his father by having put skins with the hair on the outside on his hands, since Manala was hairy on the hands, so that his father thought it was he when he touched him, because he was blind.

He said, "O, there, take the chieftainship here", and he gave him the *namxali*. I have heard the old people say it was a bag with something inside that cried like a child. It was not an *itshwalo* (medicine for good luck).

Then Manala came along and knocked at the door, and his father said, "Who are you?". "I am Manala". "What did you oversleep yourself for? For I told you to get up early and come to me. Now Ndzundza has taken the chieftainship and gone away with it". He then gave him medicine for luck in hunting. So Manala went away and collected the men, saying there was to be a royal hunt. They went out on the hunt and came to the open veld, and then Manala asked



*Ndebele, ngubani othugulule ifindo ligababa?*”, *etsho ubukhosi. Bathi amadoda bathi, “Gandi libangagi?”*. *Wacsethi, “Nguye lo uNdzundza, othugulule ifindo ligababa, masimba onina”*. *Manje wathi, “Ongewagwethu, bambani, lidle, babulaleni”*.

*Manje gwathoma gwalwiwa, babalega bayaNdzundza, babalega, babarotsha. Manje babuya amaNala bathi, “Kosi, babalegile”*. *Ikosi yathi, “Khambani liyobabulala”, amaNala bengenamphago. Bathatha umphago, bakhamba babafumana phambili, balwa.*

*Gwafiga bagwaMsiza, balwa namaNala, baxelemba uNdzundza bagwaMsiza. Gwalwiwa, gwalwiwa, bakhamba, babarotsha, bafumana iBhalule<sup>3)</sup> lizele.*

*Manje sebediniwe bagwaNdzundza, bathi, “We, sidi niwe manje”*. *Gwathi umfazi waengunina gaMsiza (unaMsiza, unangubogazi, umfazi omabelemade<sup>2)</sup>) wathi, “Isifo samanzi ngisesaba. Laba abangani benu, bazoguthi belibulala, nani lizibulalele”*. *Wathi, “Ngiphani ingubo yendini”, bamnigele, wayivunula emura, wathatha enye, wayiyoncagonca, waguqa phezu gwayo, waqimeza, wathi,*

them, “MaNdebele, who has untied the knot of my father?” referring to the chieftainship. The men said, “How many are there of you?”. He said, “It is he, Ndzundza, who has untied the knot of my father, the excrement of his mother!”. And he said, “Who is not of our people, seize him, destroy them and slay them”.

Then they began to fight, and those of Ndzundza fled and they drove them away. Then the amaNala returned and said, “Chief, they are fled”. The chief said, “Go and kill them”, the amaNala not having any provisions for the road. So they took provisions and set out and came up with them further on, and they fought.

Then there came the people of Msiza, they fought with the amaNala and aided those of Ndzundza. They fought and fought, they went on and chased them. they came up to the *Bhalule* (Olifant) and found it in flood.

Now Ndzundza's people were tired and said, “Alas, we are tired”. Then there spoke a woman, the mother of Msiza (the Msizamother,<sup>4)</sup> the lady of rank, the long-breasted woman). she said, “The death in the water I am afraid of. Those there are your comrades, they will kill you, and you will kill for yourselves”. She said, “Give me an otter skin”, they gave her one and she put it on behind, she took another, folded it and kneeled on it, she closed her

<sup>2)</sup> Another version is that they were between the *Mtshabani* and *Ndubazi*, and that the latter was full.

<sup>3)</sup> The mother of the Msiza clan or family.

<sup>4)</sup> This is a quotation from an *isibongo*. Fourie, p. 25, mentions an *isibongo* in which an *ikosigazi* has the epithet *omabele e made*. Cf. *izibongo* of Msiza, p. 92.



"*Babambeni bangani benu*".  
*Manje ikosi yathi, "E'e,*  
*ihlogo yomundu ayeqiwa*".  
*Manje ikosi yathatha umnda-*  
*zana udadewabo gaNdzundza,*  
*ibizo lakhe nguMthise,<sup>7)</sup> balu-*  
*ba ngaye, abe umfazi omkhulu*  
*wekosi. Manje gwaphela,*  
*amaNala abuyela ekhaya.*

*Manje saqala guthathana*  
*nabo. Gunjalo uNdzundza*  
*ufanele athathe ikosazana gu-*  
*Manala, iyogubeletha ikosi,*  
*nabo bagwaManala bafanele*  
*uguthatha ikosazana yagwa-*  
*Ndzundza. Manje abasenzi*  
*njalo, guphele ngomfazi ga-*  
*Silamba, wiina gaButhi. Gu-*  
*the ukhuphe ikosazana waisa*  
*gwaNdzundza, yathathwa.*  
*Gwathi gusabonagala bathi*  
*bagwaNdzundza bathi ngeze-*  
*bakhulisa ikosazana yagwa-*  
*Manala, baibuyisa laphasi, ya-*  
*bangeincane, yangeze yazala*  
*ikosi, athi uNdzundza, na*  
*sikhulisa lekosazana izathatha*  
*abandu ibabuyisile gwaManala,*  
*ngoguba umzugulwana wa-*  
*Manala.*

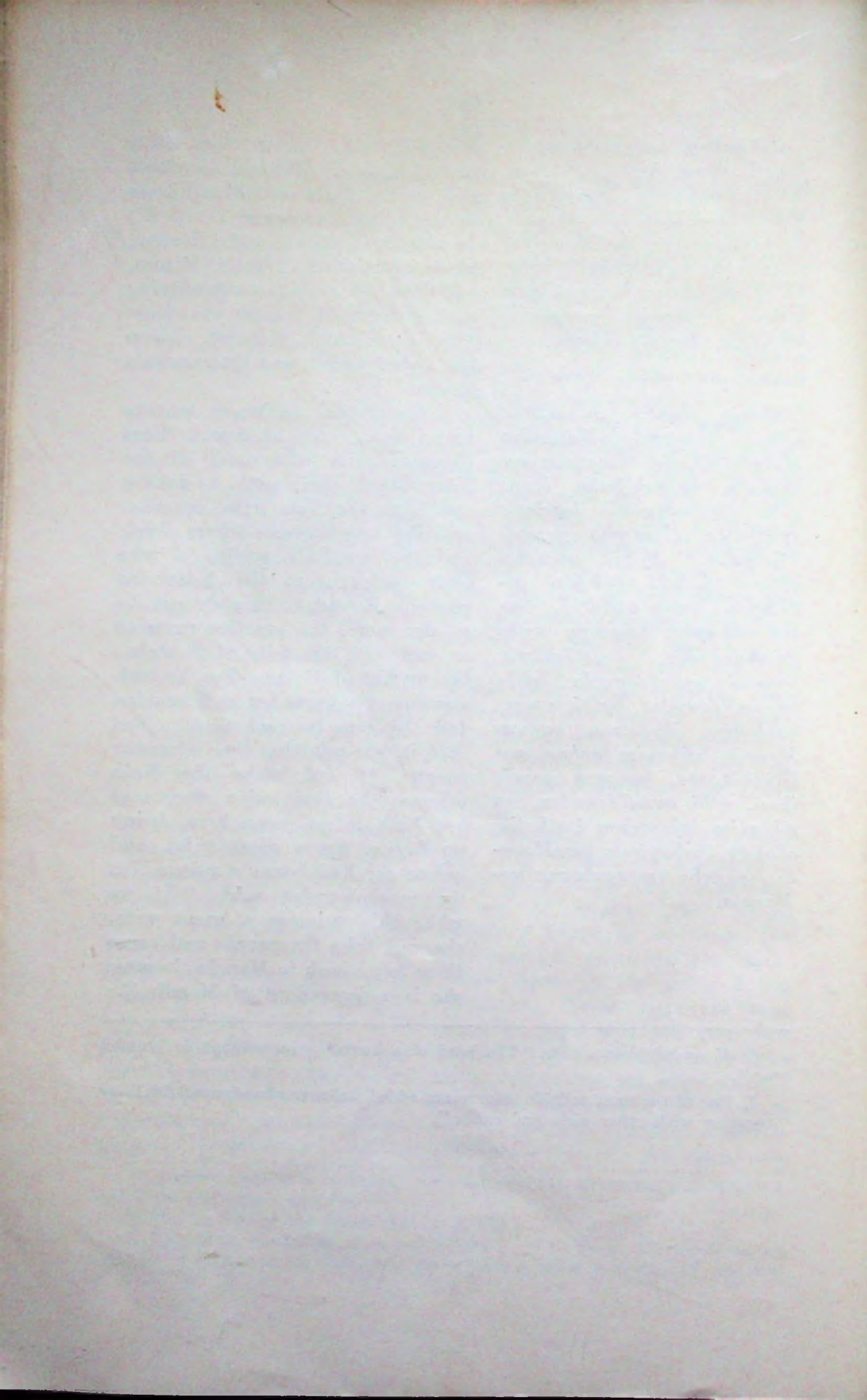
eyes and said, "Seize them, seize your friends". But now the chief said, "No, there is nothing more valuable than a human being".<sup>6)</sup> So now the chief took a girl, a sister of his, of Ndzundza's, called Mthise, and they sent her as a peace-offering that she should become the great wife of the chief (Manala). There the matter ended, and the amaNala returned home.

Henceforward we began to take wives from one another. Thus Ndzundza, i.e. the chief of the Ndzundza section, ought to take a girl from the Nala tribe, in order that she may bear the future chief, and the amaNala ought to take their queen from the Ndzundza people. Nowadays they do not do so any more, the practice came to an end with the wife of Silamba, the mother of Buthi. For he took a princess and sent her to Ndzundza and she was married there. But then it was seen that the Ndzundza people did not make the Nala princess the great wife, they sent her back to us down here, being small (i.e. not a great wife), and before she had borne a prince, for the amaNdzundza said, "If we make this princess a great wife, she will take the people and cause them to go back to Manala, because she is a descendant of Manala".

<sup>6)</sup> sc. as a present. lit. "The head of a human being cannot be jumped over".

<sup>7)</sup> One of the most reliable informants added *nabanye abandazana nenkomo* "together with other girls and cattle".







### Izibongo Praises.

The following are the *izibongo* of the *Mabhena* family, that is, the praises of the chiefs that have reigned over the *amaNala* since the days of *Msi*. Only the dead are praised. The *izibongo* are recited at the wedding of every maiden of the *Mabhena* family. When those that have lost their virginity marry, the *-bonga* is dispensed with.

Every Ndebele family has its own *izibongo*, though few, of course, are as long as those of the royal family. They have been handed down for centuries, and there always is some *imbongi* who knows them, and can recite them when occasion demands.

The older parts of all the *izibongo* have come to us from remote times, and contain many forms and passages that can no longer be explained. There seems to me to be not only the tradition of the actual wording, but also a parallel tradition as to meaning, which has also got to be learnt. The *imbongi* therefore knows much more about the meaning of what he recites than his hearers, though even to him some parts are meaningless.

In view of this old tradition it is not surprising that there should be passages of which several versions exist. Dr. Fourie kindly allowed me to see a version of a large part of the *Mabhena izibongo*, which had been dictated to him by a man who evidently knew them in a way. However, there were many discrepancies, and the material was not in such a state that it could be used. But it would be of the utmost value to have different versions of the same *isibongo* from various parts of the country. The difficulty of securing them is increasing every day.

In form and language the *izibongo* have in course of time acquired a certain definite style. Expressions, similies and certain ways of putting a thing recur often enough to show that we have here a poetical language and a definite form of poetry that are the product of long development. The study of additional material is bound to reveal much more about both.

The recitation of the *izibongo* is perhaps a sort of invocation of the ancestral spirits. In any case, it may not be undertaken unless the *imbongi* and all present have taken a sip of beer and squirted it out for the ancestral spirits (*amadlozi*). I was told that the *amadlozi* would strangle the *imbongi* if he failed to give them their due.

When reciting the *izibongo*, the *imbongi* holds an *ubhutshulo* in his right hand and points and brandishes it about. The *ubhutshulo* is a stick about four feet long, with a tuft of ostrich feathers at the top, and is used on various ceremonial occasions.<sup>1)</sup>

<sup>1)</sup> Cf. Text V, p. 54.



The English rendering of the *izibongo* is intended in the first place as a help in the study of the text, for by itself it makes poor reading. The meaning is too often obscure, while the events referred to are mostly forgotten, and tribes and chiefs and warriors of yore together with them.

[Continued on next page.]

## XI.

### *Izibongo zagwaMabhena.*

*Umthetho wezibongo zagwaMabhena. Sibonga abandu abangasaphiligo, sibabonga ngogwclamana gwabo.*

#### *Msi.*

2. *Thath' ikomo nasi  
yomzi 'mkhulu wegunenc,  
ogunenc gwelizwe,  
eyahlatywa, izwe lanyenya.  
Yabe yangaguhlatywe izwe uguphela,  
gandi agugahlatywa izwe uguphela.*

#### *Manala.*

3. *Thath' ikomo nasi  
gaMbudumo gaMasogasogile,  
isigwegwe sagoBingweni.  
Ngaphana ikhibe<sup>1)</sup> ngesoluthi, sasizaguzama 'ugwelulega.  
Sasinda ngoba iyaba isigwegwe selitye.  
uZombalitye, umunnana waboNsele.  
Ikomo nyegaMsi gaMhlanga, wezembenkomo nabandu.  
Gugugu njengomlambo uzele amanzi.  
Zulu misa, uya guna enzasi,  
uya guna gwaMxobha enzasi le,  
uyogubulala inkomo nabandu.*

<sup>1)</sup> i.e. the Mabhena family.

<sup>2)</sup> Not in order of birth, as the list shows.

<sup>3)</sup> There is no *isibongo* of Mhlanga.

<sup>4)</sup> i.e. the most important kraal in the country, the chief kraal.

<sup>5)</sup> Another name of Manala, meaning the wildebeest (gnu), and now the *isithogozelo* of the Mabhena family.

<sup>6)</sup> i.e. *ikhe ibe*.

<sup>7)</sup> He seems to have been deformed in some way.

<sup>8)</sup> His sister. A man may be called "he of So-and-So (his sister's name)".

<sup>9)</sup> lit. that (sc. *isigwegwe*) of a stick.



It is interesting to note that Sotho hardly occurs at all in the earlier *izibongo*, whereas there are long passages in Sotho in those of more recent date.

Each *isibongo* is introduced by a formula. When the *imbongi's* people are bringing cattle (for lobola) the words *Thath' ikomo nasi* "Take this beast" are used. On other occasions *Hlab' ikomo nasi* or just *ikomo* may be said.

## XI.

### *The Praises of the Mabhena Family.*

The law (custom) concerning the praise-songs of Mabhena.<sup>1)</sup> We praise people who no longer live, and we praise them in the order of their chieftainship.<sup>2)</sup>

#### *Msi.*

- 2.<sup>3)</sup> Take this beast,  
Of the great kraal on the right hand side,  
On the right hand side of the land,<sup>4)</sup>  
That (beast) at the slaughtering of which all folk turned sick.  
(The rest is not sufficiently clear for translation.)

#### *Manala.*

3. Take this beast,  
Of Mbudumo <sup>5)</sup> the son of Masogasogile,  
the crooked thing <sup>7)</sup> of Bingweni.<sup>8)</sup>  
If he had been a crooked stick,<sup>9)</sup> we would have tried to straighten  
him.  
But happily we refrained,<sup>10)</sup> because he was a crooked thing of  
stone.<sup>11)</sup>  
The dodger-round-the-rock,<sup>12)</sup> the younger brother of Nsele's folk.  
The ox of Msi, son of Mhlanga, the ruler of cattle and men.<sup>13)</sup>  
He makes a roaring noise (*gugugu*) like a river in flood.  
Rain,<sup>14)</sup> do not go to rain further down,  
Go and rain at Mχobha's over there,  
And kill the cattle and the people.

<sup>1)</sup> lit. "we escaped", indicating that it would have been a dangerous experiment.

<sup>2)</sup> i.e. he was as hard as a stone, which cannot be straightened.

<sup>3)</sup> When pursued by the enemy he dodged round a rock until his friends came to his assistance.

<sup>4)</sup> The chief is occasionally called *izembe* "axe", and the words are said to have this meaning.

<sup>5)</sup> Meaning however *impi* "war, army", cf. No. 13.



*Nsele.*

4. *Thath' ikomo nasi, ngegaNsele.*  
*uNsele nanguya esihlabeni sendaba,*  
*izizwe zoke ziya ngogumlalamela.*  
*Ulalanyelwe bodoyi nabotsheme,*  
*walalanyelwa bomamba nabonhlathu.*  
*uNsele gade bemlanda guyise, besithi,*  
*"Umfo ombi, gabulawe,*  
*uNsele ngoguthwala isisala sensele".*  
*uNsele izandla zoyise agazazi,*  
*wazi zonina, zoMbogazi, uNaMayisa,*  
*uNsele galinde imkhondo, owadla inxasa yezithu.*

*Magutshana.*

5. *Thath' ikomo nasi*  
*gaMagutshana koseroka,*  
*Indetha umthwalo gusomthwaluse.*  
*Magutshana usindwe etyabeni,*  
*ukhe wakhunga umndwana eBuLebelu,*  
*wathi uyothebula ngaye amaqobo,*  
*gandi uyogudlala ngaye engonyeni.*

*Mxawu.*

6. *Thath' ikomo nasi*  
*yecili ligaMagaguba,*  
*liququ elimlom' bomvu bubende babandu nabenyamazana.*  
*Inyoni yagwa Sibila umagubaguba,*  
*iyathetha ubuchi,*  
*iyathetha ubulogotho.*  
*Basuge bathi uMxawu wanda wazihlolela,*  
*wavun' abandu njengamabelè,*  
*wadl' abandu njengenyamazana.*  
*Banamala nababuya eSimkulu,*  
*bathi umhlanga utshe ngaizolo,*  
*gandi umhlanga usathindile.*

<sup>1)</sup> i.o. he lives in an inaccessible position, where he can grow his crops, though besieged by the enemy.

<sup>2)</sup> Ludwig's Bustard. Zulu-Xosa iSeme.

<sup>3)</sup> This is a poetical way of emphasizing the inaccessibility of his position, because these birds have long necks, and these two species of snake can attain great length. Yet they cannot reach Nsele in his stronghold. Cf. Fourie p. 181, line 4.

<sup>4)</sup> *isisala* is the tail of rabbit, ratel, etc., made into a disc-like ornament, about 2 inches in diameter.

<sup>5)</sup> *Mayisa* is a clan-name. Cf. *uNaMsiza* p. 62.



*Nsele.*

4. Take that beast, it is Nsele's.  
 Nsele, there far away he is, on the good soil on the hill,<sup>1)</sup>  
 all the tribes go reaching after him.  
 He is reached after by the secretary-birds and the bustards.<sup>2)</sup>  
 He is reached after by the mambas and the pythons.<sup>3)</sup>  
 They early began accusing Nsele to his father, and we said,  
 "This is a bad boy, let him be killed,  
 This Nsele with his wearing of a ratel-tail".<sup>4)</sup>  
 Nsele does not know the hands of his father,  
 he knows those of his mother, the woman from the Bapo tribe,  
 the Mayisa-mother.<sup>5)</sup>  
 Let Nsele guard the spears, he who eats the enemies' drugs.

*Magutshana.*

5. Take that beast  
 Of Magutshana *koseroka*,<sup>6)</sup>  
 The bringer<sup>7)</sup> of the burden,<sup>8)</sup>  
 Magutshana was hard pressed (in war) by other tribes.  
 [The rest cannot be accurately translated, but is said to  
 mean that he sent a girl to the Loyelu<sup>9)</sup> country to be married,  
 simply with a view to getting cattle for her (*amagobo*), without  
 caring what became of her afterwards.]

*Mχawu.*

6. Take this beast  
 of the cunning son of *Magaguba*,  
 the big thing, the mouth of which is red with blood of men and  
 animals.  
 The bird of Sibila, the stumbler's, place.  
 What it says is craftiness,  
 it utters presentiments.  
 They say *Mχawu* does deeds of ill omen to himself.  
 he harvests men like kaffircorn,  
 he kills off men like game.  
 They lie, those who came from Simkulu,  
 and said the reedbed<sup>10)</sup> was burnt down yesterday,  
 for still the reeds stand there intact.

<sup>1)</sup> Nobody knows what *koseroka* means.

<sup>2)</sup> This is a suggested translation of *indetha*, a word that nobody knows, but which may be derived from *-etha* "bring." with the common Bantu participial ending *-a* before the following object, cf. Nosa *indhlulamithi* "giraffe" or Swahili *mtzungambuzi* "goat-herd".

<sup>3)</sup> The last word no one could explain satisfactorily.

<sup>4)</sup> Modjadji's country, Medingen, North Transvaal.

<sup>5)</sup> This refers to the chief's head kraal.



*Ncagu.*

7. *Thath' ikomo nasi,*  
*ngegaNcagu ngomzimba wakhe ihlungulwana,*  
*elimnyamana lagogaNdunankabi,*  
*elehle emhlohlweni,*  
*lihhlalele imihlambi yamadoda.*  
*Lihhlalele yaboNkotheni gaNdzundza.*  
*Lihhlalele yaboPethezindau.*  
*Lihhlalele yaboSikhethelamaqabaqaba nguboNdzundza. gaNanasi,*  
*ngumhla sibathatha sibathela ngoXunu,*  
*mhla gusal' uMzwazo omaphiwabomvu,*  
*mhla gusala 'mrena 'sitya 'mongolela aMbonelo.*  
*Bathi amarena ayagutshatsha ngani izingubo guboSomnungwane*  
*wamaThebe.*  
*Mhla guthi umfazi wagwaNdzundza athi usihlega nangwe,*  
*uhlega noNcagu gaMbudumo,*  
*ajwe esilwa ngesiqu somlandagazi,*  
*Gandi sigaMthisa sikhona, uMthisa wayoGanuganu.*  
*uMthisa asimthathanga ngalutho,*  
*samthatha ngenyanda yamasemula,*  
*simthatha guTshangatshanga ngogufuna amazibugo laPolepole.*

*Buyambe.*

8. *Thath' ikomo nasi*  
*gaBuyambe aMuthwa.*  
*indunguza eyadle elinye elangeni,*  
*umshimani ongalo zingaMuthwa*  
*uBuyambe aMuthwa.*

<sup>1</sup>) an *isibongo* or praise-name.

<sup>2</sup>) a river West of Middelburg.

<sup>3</sup>) said to be derived from Sotho *-ja* "eat" and to be equivalent to *isidla*.

<sup>4</sup>) name of an *indunga*, see p. 21.

<sup>5</sup>) *-hlega nangwe* is said to mean "to side with an enemy against a former friend." Here explained as referring to the Msiza chieftainness, see pp. 62, 93. Cf. Fourie, p. 181, No. 6, line 9.

<sup>6</sup>) *isiqu* "root, stump", here the whole body is meant. *umlandagazi*, literally a female who goes to *-landa*, i.e. pay one's respects to the chief.



*Ncagu.*

7. Take this beast,  
 it is that of Ncagu, whose body is as the raven's,  
 the black one, that of Ndunankabi,<sup>1)</sup>  
 which came down from on high, where it lay in wait for the  
 herds of men.  
 It waited for the Nkotheni's of Ndzundza.  
 It waited for those of Pethezindau.  
 It waited for those of Sikhethelamaqabaqaba, Ndzundza of  
 Nanasi's people.  
 At the time when we engaged with them in combat and forced  
 them into the *χunu*.<sup>2)</sup>  
 At the time when there remained Mzwazo with the red wings.  
 At the time when there remained the chief, the devourer<sup>3)</sup> of  
 Mbonelo's brains.  
 They said, "The chiefs, what will they grease the skins with at  
 Somnungwane's of the amaThebe?"<sup>4)</sup>  
 At the time when a woman of Ndzundza's treacherously sided  
 with our enemy,<sup>5)</sup> and laughed at Ncagu, Mbudumo's son.  
 Whereas he fought with the body<sup>6)</sup> of a woman.  
 Yet there is the person of Mthisa, Mthisa of *Ganugannu*.  
 Mthisa, we did not just merely take her,  
 we took her with a bundle of spears,  
 we took her from Mr. Run-to-and-fro,<sup>7)</sup> who was looking for a  
 ford in the Bhalule river.

*Buyambe.*

8. Take this beast  
 of Buyambe Muthwa,<sup>8)</sup>  
 the soft thing that eats<sup>9)</sup> another<sup>10)</sup> in broad daylight,  
 the youth with the arms like those of a Bushman,  
 Buyambe Muthwa.<sup>11)</sup>

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<sup>7)</sup> namely from Ndzundza, when he was pursued by Manala.

<sup>8)</sup> This is only an *isibongo*, meaning "Bushman".

<sup>9)</sup> i.e. slays.

<sup>10)</sup> my informant said *icili* "clever person" was understood, i.e. Buyambe was a cunning man ("soft thing" is no praise, however) who killed off those who seemed to him dangerously clever.

<sup>11)</sup> These words may be left out.



*Mabhena.*

9. *Thath' ikomo nasi*  
*yeNhlololozane.*  
*Inhlololozane yemiliya,*  
*ngusoPofu, bathi uMabhena amaduna agawazi,*  
*wazi umosi nomamugeli,*  
*ingwangwa yagogaNgobe,*  
*iDuba lenswaswa,*  
*ingwana ezobuhlungu,*  
*ungeze wezwa na bathi " dlula ", udlule,*  
*b'emb' inkhili, b'elege utyani,*  
*bagodlele izisutya nezingobe.*  
*Amanyenyezi 'mabili eMbilaneni*  
*anyenyeza uguya nogugoduga.*  
*Nyangaphana khe zinyuge eMbilana, zime,*  
*wabengasesekhona umndwana,*  
*Manala umlinda indlovu,*  
*iDuba lenswaswa.*

*Mdibane.*

10. *Thath' ikomo nasi*  
*gaMdibane woSolukhetho,*  
*inyoni yomtshiyapalo woSophahla.*  
*Mdibane, inkomo zimugile,*  
*zimuge namancaxane womabili,*  
*zimuge noNcagu noLisana,*  
*zibambeni nanziya phetsheya ezotyaneni.*

*Pofu.*

11. *Thath' ikomo nasi*  
*gaKhakhatha'mlenze,*  
*umshimane wagosondimba zandilego,*  
*umshima wagwaManga wanda siwolelela izibi, anzali;*  
*uzaliswa amakhand' abandu,*  
*untyentyeu bandu.*

<sup>1)</sup> -hlohloloza and -dondoloza (from *idondolo*) both mean to use a walking-stick when walking. Here the use of the spear in stabbing is meant.

<sup>2)</sup> i.e. will have nothing to do with them; does not care for public affairs.

<sup>3)</sup> *zisibongo* of his mother.

<sup>4)</sup> *iDuba*, the name of a member of *indanga* No. 2, see p. 21.

<sup>5)</sup> -*swaswa* here seems to mean " reproach or scoff at a man for being poor ".

<sup>6)</sup> said to be near Mooiplaas on the High Veld.

<sup>7)</sup> Though the words all seem more or less clear, my informant could give no further enlightenment than is afforded by the text.

<sup>8)</sup> i.e. the dense mass of the enemy.

<sup>9)</sup> *ipalo* 9 is a skin-scraper, from *-phala*. This word and also *ifene* 9 " baboon " are used, apparently euphemistically, for a person slain in battle. Here *umtshiyapalo* means that Mdibane simply left the enemy he had killed and went for the next.



*Mabhena.*

9. Take this beast  
 of the man with the walking-stick.<sup>1)</sup>  
 He who pokes and stabs about with spears.  
 It is the father of Pofu, they say Mabhena does not know <sup>2)</sup> his  
 councillors,  
 he knows the roaster of meat and him who receives it,  
 the hard thing of her of Ngobe,<sup>3)</sup>  
 the iDuba <sup>4)</sup> who hurts poor people's feelings,<sup>5)</sup>  
 the young leopard that gets hurt,  
 do not listen when they say "go on", and proceed,  
 they have dug a hole and strewn grass over it,  
 they carry big and barbed spears under their arm-pits.  
 Two runners ran to the Mbilana river <sup>6)</sup> and back home.  
 If the cattle had crossed the Mbilana, and halted,  
 then the prince would still be here on earth.<sup>7)</sup>  
 Manala who waits for the elephant,<sup>8)</sup>  
 the iDuba who insults poor people by his wealth.

*Mdibane.*

10. Take this beast  
 of Mdibane, son of Solukhetho,  
 the bird that leaves the slain,<sup>9)</sup> the bird of Sophahla.  
 Mdibane, the cattle have gone away,  
 they have departed with two warriors,  
 they have gone with Ncagu and Lisana,<sup>10)</sup>  
 seize them, there they are yonder in the grass.

*Pofu.*

11. Take this beast  
 Of Mr. Cut-off-a-leg,<sup>11)</sup>  
 the son of the lord of widespread lands,<sup>12)</sup>  
 the hole at Manga's into which we keep on throwing sweepings,  
 without its getting full;  
 it is filled with the heads of men,  
 a great multitude of men.

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<sup>10)</sup> Who this was I cannot say.

<sup>11)</sup> Meaning that he is an impetuous and unceremonious individual, who goes to a beast slaughtered by another and cuts off a leg for himself without asking.

<sup>12)</sup> *Sondimba* is mentioned twice as the name of a chief in Fourie's book, pp. 39, 185, but my informant explained that *indimba* was an old word meaning the same as *indima* "land, field", which one might be inclined to doubt. It might just as well mean something else.



*Ixaladuba lagogaMakhwendaba*  
*elihlangu silikhuni,*  
*elithi liyagudla imityuma ibe ibuya,*  
*ihloli gaMabhena.*  
*Hloli gaMabhena buyele ekhaya,*  
*izitha zigaMabhena ziyalahlega inkubela.*  
*Ehlangu silikhuni,*  
*mkukuru wendlovu-nduna.*  
*“ Ngibanjulwe maLisa amkhono,*  
*awadli ngou wankomo,*  
*adla umthandi isibethwa ngandongu ”.*  
*Usanzimana impala yamaLisa.*  
*Impala yamaLisa bagwaMxerwana.*  
*Lapha gudlule uPofu ungofumana ikofe ithelegezwe amafindo,*  
*ufumane idwaxa litshwabile,*  
*uthi gudlule uKhakhatha'mlenze lapha,*  
*uPofu aMabhena.*

*Bolile.*

12. *Thath' ikomo nasi gaBolile,*  
*isiyclana sagogaNdwambane aMsipha,*  
*sabonwa ngu.Nodlodlo gaNdaleni,*  
*wathi indo enye irudule amehlwana ngupha,*  
*gandi utsho ilitho likhulu lagogaNdwambane aMsipha,*  
*usambatha itsulo yendau.*  
*Ubonwa bandwana ngemlanjeni, gandi batsho ikosi emchlo amla-*  
*ngabu,*  
*usihlabano masangweni boSomahlazi aGubudu,*  
*mhlana inkukhu ilinga ngemiswe gwaMahlazi,*  
*savuge siyibona ngemigoga gusile.*  
*Mhlana ingubo yengwe bayihlab' isondo,*  
*bayihlaba guboMasoxa naNondo.*  
*liThebe eladlala ngamanye amaThebe,*  
*lokhu likhe ladlala ngaboZiyengambambo.*

<sup>1)</sup> Name of an *indanga*, see p. 21.

<sup>2)</sup> *ixaladuba* is one word, coined from *umxali* "hero" and *iDuba*.

<sup>3)</sup> *Isibongo* of his mother.

<sup>4)</sup> namely "of men".

<sup>5)</sup> *-bambula* "stretch or peg out a skin". In this case, *ngamlomo* "by talking", i.e. they took up every word he said and did not allow him to speak. Refers to an episode now forgotten.

<sup>6)</sup> Name of an *indanga*, see p. 21.

<sup>7)</sup> *isibongo* or praise-name of the *amaLisa*.

<sup>8)</sup> "is still in good health".

<sup>9)</sup> *ikofe* is the grass used for plaiting rope. Men slain in battle are meant, as also in the next line.

<sup>10)</sup> *idwaxa* is a small plant used to *-swibira* "dress the hair".



The iDuba,<sup>1)</sup> the hero,<sup>2)</sup> of Makhwendaba's,<sup>3)</sup>  
 with the hard impenetrable shield,  
 which goes forth to devour herds<sup>4)</sup> and then returns,  
 the scout of Mabhena.  
 Scout of Mabhena, come back home.  
 Mabhena's warriors are being routed.  
 The hard impenetrable shield,  
 the strong, big thing, the bull elephant.  
 " I am stretched out<sup>5)</sup> by the *amaLisa* <sup>6)</sup> *amkhono*,<sup>7)</sup> .  
 they do not eat a lean beast, that has died of itself,  
 they eat only a nice young heifer, that has to be slaughtered ".  
 He still is nice and black,<sup>8)</sup>  
 the rooibok of the *amaLisa*.  
 The rooibok of the *amaLisa* of Mxerwana's.  
 There where Pofu has passed by, you will find the grass tied up  
 in knots,<sup>9)</sup>  
 you will find the *idwaxa*-plant<sup>10)</sup> all withered,  
 you will say that Mr. Cut-off-a-leg has passed by here,  
 Pofu of Mabhena.

#### *Bolile.*

12. Take this beast of Bolile,  
 the fool of Ndwambane's<sup>11)</sup> of Msipha,  
 who was seen by Nodlodlo, son of Ndaleni,  
 who said, " There is something that opens its eyes wide here ",  
 whereas he was referring to the big thing of Ndwambane's of  
 Msipha,  
 who smeared himself with the hard fat of the lion.  
 He was seen by the children at the river,  
 and they said the chief had eyes like fire,  
 he is the fighter in the gateway at Somahlazi's of *Gubudu*,<sup>12)</sup>  
 at the time when the fowl tried (to fight) at early dawn at  
 Mahlazi's.  
 We woke up and saw its tracks<sup>13)</sup> when it was light.  
 At the time when they stabbed the foot of the leopard-skin.<sup>14)</sup>  
 They stabbed it at *Masoxa*'s and *Nondo*'s.  
 The *iThebe*<sup>15)</sup> who played with the other *amaThebe*,  
 when he was playing with the people of *Ziyengambambo*.

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<sup>11)</sup> *Isibongo* of his mother.

<sup>12)</sup> *ugubudu* is really the smallest species of porcupine.

<sup>13)</sup> *imigoga* " lines ", here means those slain in battle by the chief.

<sup>14)</sup> They wounded the chief in the foot.

<sup>15)</sup> Name of an *indanga*, see p. 21.



## Matshaba.

13. *Thath' ikomo nasi*  
*gaMatshaba mrena,*  
*mχolobela waboNyembezi.*  
*uMatshaba khe waphuma ngesisala izulu lisina,*  
*ube ubuye ngaso singaganethi.*  
*Usala simlunguza gwaMhibana nanumhlanje,*  
*sisulunguzile indau iyabhedla abandu,*  
*lokhu iyabhedla amaNamane.*  
*Mhlana gulila umndwana embelegweni, athi,*  
*" Mma, ngipha ubisi ",*  
*wathi, " Mndanami, agungiboni na, ngingangimndagazana,*  
*uyihlo ingamlisana.*  
*izibaya zigasuge amasa ngelidlule lapha ngengwalo yethsephe,*  
*lithwalele emagalagaleni".*  
*Mhlana ingana izaguba murica aSebotswane elapeni goNopala-*  
*maula.*  
*Mhlana umχali uMatshaba abeth' iivani phagathi gwezitha*  
*zagwabo,*  
*athi sizaguba maNana mabili amasusanambawu.*  
*Yege iNana yasala inguNdlwalo elapeni goNopalamaula.*  
*Mhlana umχali uMatshaba abasela ngezigombane gwaLexamu.*  
*Sefako esaseola phagathi gwamarixa amanana,*  
*lokhu saseola emaKhophana,*  
*indlovu eyaphatha umollo ngoñeda,*  
*yakhambe itshisa imizi yabandu,*  
*lokhu iyatshisa yabo libonkana litshaba.*

## Zexulu.

14. *Thath' ikomo nasi*  
*yepuru ligaMatshaba,*  
*unyawo'nyathela aboNyembe,*  
*unyawo'mbadumbadu uSoYambe,*  
*unyawo lozona amabele ugoMbalelo,*  
*lozona amabelè agwadadewabo gwaMqabhana.*

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<sup>1)</sup> of his mother.

<sup>2)</sup> meaning that he ran in under a shower of spears with his shield, but returned unhurt.

<sup>3)</sup> Now called the Aapies river.

<sup>4)</sup> a Sotho tribe which was subjugated after its chief had been killed.

<sup>5)</sup> All the cattle having been driven off by Matshaba, the people were left destitute. Boys and girls of course possess no cattle.

<sup>6)</sup> i.e. the cattle have been driven off.

<sup>7)</sup> *iNana*, the name of Matshaba's *indanga* (see p. 21) understood.

<sup>8)</sup> The explanation given is that *ngengwalo* is for *ngengwe yalo* (sc. of the *iNana*), and *yethsephe* from the Sotho *-thsepha* "trust". This does not seem satisfactory



*Matshaba.*

13. Take this beast  
of Matshaba the chief  
Mr. Fierce-eyes of the *Nyembezi* clan.<sup>1)</sup>  
Matshaba once went out with a rabbit-tail ornament, while the  
rain was falling,  
and returned before it had got wet.<sup>2)</sup>  
We are still spying after him to-day at the *Mbibana* river,<sup>3)</sup>  
we are still spying after the lion that scatters men,  
and scattered the *amaNvamate*.<sup>4)</sup>  
There wailed a child in the carrying-skin, saying,  
“ Mother, give me milk ”,  
She said, “ My child, do you not see me, that I am as if I were a  
girl and your father a youth,<sup>5)</sup>  
the kraals have burst with cracks,<sup>6)</sup> since that *iNana* <sup>7)</sup> passed by  
here with its trusted leopard,<sup>8)</sup>  
bearing it on the breast ”.<sup>9)</sup>  
When a child will be a son of Sebotswane in the kraal at  
Nopalamaula’s,<sup>10)</sup>  
When the hero Matshaba blows the flute <sup>11)</sup> among his warriors,  
saying we will be two *maNana* full of quarrelsomeness.<sup>12)</sup>  
See, the *iNana* remained, he was Ndlwalo’s <sup>13)</sup> in the kraal of  
Nopalamaula’s.  
When the hero Matshaba made fires with tree-stumps in the  
country of *Lexamu*.  
The hail that came down in the middle <sup>14)</sup> of the winter,  
and came down at *emaKhophana*.<sup>15)</sup>  
The elephant that took fire in a pot-sherd,  
and went and set the kraals of men alight,  
and burned down those of all the tribe.

*Zexulu.*

14. Take this beast  
of *Matshaba*’s eldest son,  
the foot that treads on the people of *Nyembe*,  
the clumsy big foot, the father of *Yambe*,  
he with the feet <sup>16)</sup> that spoil the grain of *Mbalelo*,  
that spoil the grain of his sister’s at *Mqabhana*.

<sup>1)</sup> explained that a leopard-skin was worn over the chest. This renders the rest no clearer.

<sup>10)</sup> Further explanation as to the meaning of this was not forthcoming.

<sup>11)</sup> the signal for attack.

<sup>12)</sup> *imbawu* “ quarrelsomeness, impudence ”, meaning “ there will be a fight between us ”.

<sup>13)</sup> his sister. The meaning is not clear.

<sup>14)</sup> *amanana* seems to mean the height of, as e.g. in Ndebele of to-day, *emini nana* “ at noon ”.

<sup>15)</sup> the present Hatherley.

<sup>16)</sup> *unyawo* for *u-zinyawo* “ he with the feet ”.



## Zidli.

15. *Thath' ikomo nasi*  
*ngcyekombe,*  
*ikombe ivcle ngoNgolinyana,*  
*iphalisela amaNdzundza ngesiluba,*  
*iyabuya iyaphalisela amaNala ngesiluba,*  
*amaNdzundza bathe nqi nqi bayisugela,*  
*amaNala bathi nqi nqi, bayinqothula.*  
*Mhlana izaguba nguMaχakannsa waboZandile,*  
*ikomo isexaka abalusi,*  
*loguyaxaka boMathiba gaNzane.*  
*Mhlana ingwe ilala gwaPulwana endabeni,*  
*yathi ivuga yadla amaGwagwasana,*  
*yadla uboNdenge esincabelo,*  
*yadla aboJali uSoMfazimuni.*  
*Mhlana ibandla lakhe lizaguba goMdala esangweni.*  
*Umunna maBhode unanazintlha, uSoMzenzi,*  
*umaxaxa mrena, umaxaxa ekosini,*  
*gumhlana umhlanga uzagutsha amadlungudlungu guboSongoni*  
*aNgezani.*

## Mdala.

16. *Thath' ikomo nasi gaMbhedlengani,*  
*uMbhedlengani waMaχula, ibhedlengela guhlabana.*  
*Unkomo munye ekhabo Msiningwa.*  
*maDzipha agomma yehχabula amasango,*  
*ziyangena zenhlolamnono.*  
*Inhlolamnono guSoSikhulega indeb'cphaswa,*  
*ehlaba ezibukhali.*  
*Gandi zaMagulani zihlatywa boχatlatywa.*  
*Mndan' abandu wadumela iphela, wadumel' izimvu,*  
*waza wadumel' izimvu amabhunu andletyana,*  
*waza wadumel' imbuzi amabhunya'mpondwana.*

<sup>1)</sup> *isibongo* of his mother.

<sup>2)</sup> *isiluba* "flower", here stands for the man's strength, skill, etc.

<sup>3)</sup> *-phalisela* means to brag about, flaunt one's good fortune in the face of others. There seems to have been doubt as to who was going to be chief. *Zidli's* mother came from the *Ndzundzu* section.

<sup>4)</sup> *Uguthi nqi nqi* is what children say, when they get or are about to obtain something nice.

<sup>5)</sup> his sister.

<sup>6)</sup> *-xaka*, a Sotho word, "escape the memory or the observation of".



## Zidli.

15. Take this beast  
of the *ikombe*-plant,  
the *ikombe* that came from *Ngolinyana's*,<sup>1)</sup>  
and provoked the *amaNdzundza* with its strength,<sup>2)</sup>  
and then swaggered<sup>3)</sup> before the *amaNala*.  
The *amaNdzundza* were pleased,<sup>4)</sup> but then left it alone.  
The *amaNala* were pleased, and took it up.  
It will be *Maxakansa* of *Zandile's* folk,<sup>5)</sup>  
the ox that deceived<sup>6)</sup> the cattle-herds,<sup>7)</sup>  
and deceived those of *Mathiba*, son of *Nezane*.  
At the time when the leopard lay at *Pulwana* on the mountain,  
it awoke and devoured the Bushmen,  
and devoured those of *Ndenge* in the gateway,  
it devoured those of *Jali*, the father of *Mfazimuni*.  
His warriors will stand at *Mdala's* in the gateway.  
The man of the *amaBhode*<sup>8)</sup> with the sharp fingers, the father of  
*Mzenzi*,  
the hairy, bearded<sup>9)</sup> chief, the hairy one at the king's place,  
When the reedbed<sup>10)</sup> will burn with great leaping flames at  
*Songoni's* of *Ngezani*.

## Mdala.

16. Take this beast of the ardent one,  
the wisher, of *Maxada*, who longs for battle.  
The one beast of *Msiningwa's*.  
*maDzipha*<sup>11)</sup> of his mother, go and set the gateway alight,<sup>12)</sup>  
they enter, those of the omen that presages wealth.  
The omen of good fortune, it is the father of *Sikhulega*, the black  
and white shield,  
which stabs the sharp ones.<sup>13)</sup>  
But those of *Magulani* are stabbed, the cowards.  
The child of the people, he was pleased<sup>14)</sup> about sheep.  
He was satisfied with sheep without horns, with small ears,  
he was satisfied with goats with just protruding horns.

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<sup>1)</sup> Those who did not wish him to become chief.

<sup>2)</sup> name of an *indanga*, see p. 21.

<sup>3)</sup> same as *ixwanqa*.

<sup>4)</sup> the chief's kraal, cf. *isibongo* of *Mxawu* No. 6.

<sup>5)</sup> name of an *indanga*, see p. 21.

<sup>12)</sup> *yenxabula* said to be short for *yenixabule*. -xabula "half burn, roast".

<sup>13)</sup> *indebe* understood. The enemy are meant.

<sup>14)</sup> -dumela "be glad about the possession of something".



*Mχuma 'mkhulu ongalimi ibala,  
uSoMabuseza ukhe waubolega,  
ulime ngawo amagade, wawasugela.  
Yeyama iNdida uhlale SoSikhulega,  
amanzi avanabubanjelo.  
Indlovu'nduna uMahllehla nendlovana,  
lokhu uhlehle noSoSikhulega guSoSweleni.*

*Sibindi.*

17. *Thath' ikomo nasi  
gaSihlangu udabul' udaga  
mhlana abaNdungwa siyuluwa siyulu wologohlo uSoMazabanye.*

*Thaxana.*

18. *Thath' ikomo nasi  
yeshabhedlani χo sebaka Thaxana.  
Thaxana uzibone ngani bona zithswilile,  
na uzazizela nembowe eBuKandla.  
Thaxana ke seboko sa maikèpèlè χo lenwa  
χare χoa jewa a ikepolla.  
Mhla bazaguthi ngemva gwoNduhla gubugwani?  
gubugwa ikomo soNduhla izel' amaphahla.  
Mhlana uThaxana izaba ikungu eyahloma emathseni gwa-  
Dunagude.*

*Mgulani.*

19. *Thath' ikomo nasi  
yomvilo wagwaSiphphi,  
owavuthwa gabili unyag' omunye,  
wasuhl' ibanga wabe waze walibona.  
Mgulani ohlanga'mbili zogudeya uMahlaba gaNgobe ekosini.*

1) meaning that this hoe weeds out the lives of men.

2) A chief who asked the help of *Mdala* against an enemy of his.

3) This last passage is totally obscure.

4) This is not clear. There is something about "falling in with a crash", *uguthi wologohlo* is the same as *-khalakhathela*. At the time when *Sibindi* was chief, *uMzilikazi* came up into his territory from Natal, and finding him too formidable to be attacked, set about getting rid of him by stratagem. To this tale the word *udaga* seems to refer.

5) Meaning unknown to the *imbongi*.

6) What this refers to, is not clear.

7) All this is Sotho. *maikèpèlè* is from the reflexive applicative of *-èpa* "dig".



The great hoe, that does not break the veld,<sup>1)</sup>  
the father of *Mabuseza*<sup>2)</sup> once borrowed it, to hoe some fallow  
lands, and he came forth against them.

Cross the *iNdida* river, father of *Sikhulega*, and remain there,  
water affords no hold, it cannot be stemmed.

The great elephant that breaks through with the young one, since  
you break through with the father of *Sikhulega* to *Soswe-  
leni*.<sup>3)</sup>

*Sibindi.*

17. Take this beast  
of the shield that breaks the mud,  
When we *abaNdungwa* . . .<sup>4)</sup>

*Thaxana.*

18. Take this beast  
of . . .<sup>5)</sup> *Thaxana*.  
*Thaxana*, do you see the cattle have not calved,  
that you bring along with you a bull for them, from the *Kxatla*  
country.<sup>6)</sup>

*Thaxana* is a worm that digs itself in,<sup>7)</sup> when there is being  
ploughed, but when eating is going on, it digs itself out  
again.<sup>8)</sup>

Some time they will say, "What is being looked at behind the  
house of *Nduhla*?"

There will be looked at the cow of *Nduhla*'s father, that has  
brought forth twins.

Then *Thaxana* will be a rain-cloud that falls upon the pans<sup>9)</sup> at  
*Dumagude*.

*Mgulani.*

19. Take this beast  
of the medlar-tree of *Siphphi*'s,<sup>10)</sup>  
that ripened twice in one year,<sup>11)</sup>  
and he made time supple<sup>12)</sup> till he saw a chance.  
*Mgulani* with the two knives<sup>13)</sup> for killing *Mahlaba*, son of  
*Ngobe*, at the chief's.

<sup>4)</sup> meaning that *Thaxana* did not cultivate ground himself, but raided the  
fields of others when their corn was ripe.

<sup>5)</sup> *ithsa* 5 "pan" or low bit of ground where water collects in the rainy  
season. Sotho *lethsa* 5 idem.

<sup>6)</sup> The *Manala* section is meant.

<sup>7)</sup> meaning he was twice foiled in his warlike undertakings.

<sup>8)</sup> meaning that he kept on fighting, until he saw an opportunity of  
breaking through.

<sup>9)</sup> *uhlanga* is a reed, but scarifying-knives were made of this material.



*Mgulani uhlabelani ngenqobe ekosini,  
gandi ubona nasi imikhondo iyeza,  
gandi ubona naka amarumo ayeza,  
uMgulani wekosini.*

*Mavula.*

20. *Thath' ikomo nasi  
gaMavula uvaliwe,  
Mavula likhozi lagoKhokhothi.  
Umarundla ngezekhabo  
lokhu arundle ngezegunene warundla ngezekhohlo.  
uMavula sefola sefolo $\chi$ a ntsweng,  
folo $\chi$ a o di  $\chi$ ape RaNtikwana aManala.  
Moxapi ya thsetlhana ya maikaphofu,  
a  $\chi$ o  $\chi$ apa thsetlhana ya maikaphofu,  
thsetlha e sale, amafsi,  $\chi$ a o rate na?  
RaNtikwana aManala.  
Madoda khalimelani uSoNtikwana.  
uSoNtikwana uyalimala,  
ulimele ngogudla imilenzelenze,  
usidla'mlenze waboBhenyane,  
usenkqa 'migagane yaboMatywala,  
umdlabi wabodadewabo.  
Indlovu'nduna yathatha umbogo yaufaga edodotyeni,  
yathatha izimpondo yazisingisa ekhabo omkhulu guNoTsholoni.*

*Silamba.*

21. *Thath' ikomo nasi  
gaMfitshane gangubo ziyanyathelwa.  
Gandi nezabade ziyanyathelwa.  
Bathi uSilamba ganganganani, umvimba amakhali womabili.  
Ephandeni lemikhondo uyahlala, nagelendlala nakho ukhe  
walivimba.  
Ke mmamaNana ka leihlo le lexolo la  $\chi$ o lebèlla maNana,*

<sup>1</sup>) imikhondo and amarumo are the same, only the latter is a Sotho word.

<sup>2</sup>) a praise-name.

<sup>3</sup>) izitha understood.

<sup>4</sup>) sefola from Sotho -folo $\chi$ a "descend".

<sup>5</sup>) meaning not clear.

<sup>6</sup>) that is, through unceremoniously taking meat of cattle slaughtered by other people.

<sup>7</sup>) umgagane. the Aapiendoorn, a low thorn-bush that scrapes and scratches whoever walks over it. Here it refers to the ambushes of his enemies, the people of Matywala.

<sup>8</sup>) this the imbongi told me was only a joke.



*Mgulani*, why do you stab with a barbed spear in the court?  
 For there you see the spears are approaching,  
 and you see the assegais <sup>1)</sup> are coming on.  
*Mgulani* of the chief's place.

*Mavula.*

20. Take this beast  
 of *Mavula* who was beset around,  
*Mavula* is the eagle of *Khokhotho*,<sup>2)</sup>  
 who charges right through with his warriors,<sup>3)</sup>  
 who charges through with those on the right and charges through  
 with those on the left.  
*Mavula* who goes down,<sup>4)</sup> he goes down from the top of the hill.  
 Go down and capture them, father of *Ntikwana* of *Manala*,  
 the robber of the yellow cow that resembles the eland,  
 he captured you, yellow cow that resemble the eland.  
 . . . ,<sup>5)</sup> do you not like sour milk?  
 father of *Ntikwana* of *Manala*.  
 Men, reprove the father of *Ntikwana*.  
*SoNtikwana* he gets hurt,  
 he gets hurt through eating legs,<sup>6)</sup>  
 he is the eater of the leg of the people of *Bhenyane*,  
 he is the one who jumps over the thornbush <sup>7)</sup> of the folk of  
*Matywala*.  
 The suitor of his sisters.<sup>8)</sup>  
 The bull elephant took its trunk and stuck it into the bog,<sup>9)</sup>  
 it took its tusks and aimed them at his mother's kraal at  
*NoTsholoni's*.

*Silamba.*

21. Take this beast  
 of the short one whose karos is trodden upon.  
 Yet those of tall folk are also trodden on.<sup>10)</sup>  
 They say *Silamba* is of small import, he the warder-off on both  
 sides.  
 In arms <sup>11)</sup> he still holds out, and in famine also finds relief.  
 He is the mother of the *amaNana*,<sup>12)</sup> with the big eye to look at  
 the *amaNana*,

<sup>9)</sup> the mass of the enemy is meant.

<sup>10)</sup> The karos is trodden upon by its wearer. There is no reason for joking about *Silamba* because his karos is too long for him, since with tall men it is not otherwise.

<sup>11)</sup> *iphande* is a fork in a tree, here the one side of the difficult situation the chief has to cope with, the other being the finding of food for the women and children at home.

<sup>12)</sup> an *umphando*, see p. 21.



*a χana maTladi χe ba ntse ba bokana ba bolèla leswèbeswèbe.*

*Ke sesupya sesethsu sa ñwana wa Masumaka,*

*se medileñ dinaka, sa qeda lesome,*

*sa re la mutso sa le bayu phatleñ.*

*Ke leÑana la χabo mmaBataile, le le reñ le ka thswara thèbè, le  
be le qwatsipa.*

*χo fitlhile kχatwane a χa mmaTwapane,*

*ra re, " χe o na le mantswi, a bolèlè "*

*O rile antse a re, " Kea wa tlhaxisa "*

*Ra re, " Tšhèè, kχatwane, se sèke pele χa dinòχa,*

*χo leÑana la χabo mmaBataile "*

*Meokχo o e tso χo thiboχa, o itse ho tadima,*

*o tadima naha, o tadimile leQoboka le ha Muqubane.*

*Leru silana le hlomile mo setlapeñ ha Muqubane,*

*le ile boisa la hlokotsa sefako.*

*Mane setlapeñ ha Muqubane, kχomo tsa boχoloχolo ke ñata,*

*tsa teñ di ja bolele.*

*Dumela mokana a RaMonokwane,*

*thlaxisa dinaletsana, o bòne di se ke tsa χo thola,*

*di tlo be di thola morèna, a se atisa setšhaba.*

*Tšhèè, o se atisitse,*

*ke morwa Mabhena.*

*Tau ši a Letwabe e rile e pòtla, linaka χa thsaba, tsa χa*

*Molèbèlwana.*

*Ba re re thsaba mabina o tswañ kwa Bokχalaka,*

*Ba re tlhare tsa Bokχalaka diñata.*

*Mme lenywenywe ke lañ ka fa moraxo χa motse wa Makubetsa.*

*Na χa se Ntsako χa a lwe le batho.*

*Ñaka nka re ke e bitsitse,*

*ea be e ntse e nthetsa e nketsa nyatetsolo.*

*Tšhèè, nna nka se ke ka swa ke meleko,*

<sup>4</sup>) Sotho form of *amaDlari*, an *umphando*, see p. 21.

<sup>5</sup>) Masumanga's daughter was his mother.

<sup>6</sup>) an *umphando*, see p. 21.

<sup>7</sup>) uNoBataile was a girl of Silamba's family.

<sup>8</sup>) *kχatwane* or *kχatanyane* is Sotho for *undulo*, a species of lizard (koggel-  
mander) which is taken to be a messenger, cf. Text VI.

<sup>9</sup>) uNoNdwambane.

<sup>10</sup>) a South-Sotho word.



he set himself against the *amaTladi*.<sup>4)</sup> when they came together and slandered him.

He is the black hornless beast of Masumaka's daughter,<sup>5)</sup> which grew horns, and finished ten, the eleventh one it placed upon its forehead.

He is the *iXana*<sup>6)</sup> of *mmaBataile*'s place,<sup>7)</sup> who said he could hold a shield and stand his ground.

There came a messenger<sup>8)</sup> from *mmaTwapane*'s,<sup>9)</sup> we said, "If you have got a message, deliver it".

Then he said, "I shall make it clear now".

We said, "No,<sup>10)</sup> do not decide the matter before the snake (*Silamba*) has done so,

the *iXana* of *mmaBataile*'s kraal".

When the tears have cleared away, he can see,<sup>11)</sup>

he looks at the land, he looked to Donkerhoek<sup>12)</sup> and *Muqubane*'s place.

Yonder is the cloud which went out against the flat-topped hill at *Muqubane*'s,

it went out in the morning and it turned to hail.

Yonder on the flat-topped hill at *Muqubane*'s the cattle of olden days are many.

Those of that place feed on succulent grass.

Greeting, friend of *RaMonokwane*,<sup>13)</sup>

call the little stars (the witch-doctors) and take heed that they do not stab thee.

They will stab the chief, who is augmenting the tribe.

No, he has already made it strong,

he is the son of *Mabhena*.

Behold the lion of *Letwabe*, which roared and the witch-doctors fled, those of *Molèbèlwana*.

They say that we fear the famous magician who comes from *Bokçalaka*.<sup>14)</sup>

They say the drugs of *Bokçalaka* are many.

What is the commotion about behind the kraal of *Makubetsa*?

And it is not *Ntsako*, he does not fight with the people.

The witch-doctor, I thought I had called him in (to help me), but he kept on worrying me and made me a green-snake.

No, I shall not die of trying out things,

<sup>11)</sup> i.e. as long as he has tears of rage in his eyes, he cannot judge a matter properly. This has nothing to do with the foregoing.

<sup>12)</sup> *eQobongo* in Ndebele. *Muqubane*'s was nearby. My informant did not know what he was looking for there.

<sup>13)</sup> *uSoMnungwane*

<sup>14)</sup> the Northern Transvaal or Rhodesia.



ke le leNana la xabo mmaBataile,  
 le le rei le ka thswara thèbè le be le qwatsipa.  
 Nginzamani gaMdala, gade beizamazama,  
 izanywe boMasini, naboTshilomo bayisugela,  
 guthè aboQwi beza ngoihlomula.  
 Indlovu eyabetha ngoSoSirudu,  
 gwathi indaba yasale izegwa inkhundlwana.  
 Amalondo sayowathola guTshilomo, yajwe uTshilomo ngom-  
 lungu,  
 zulu elaphazima ehla goMdagana, lathusa abafundisi nama-  
 jagane.

*Buthi.*

22. *Thath' ikomo nasi, yehloli gaSilamba,  
 eyabe ihlola ngomtshizana.  
 Ijwe gandi abanye bahlola ngamaXau.  
 Inyawo lakhe silibone goSomanthane esangweni.  
 Wauyogwenzani goSomanthane esangweni,  
 wena hloli gaSilamba?  
 Inzipho zakho zibukhali ngoguphala imbombo yamaGanyamba,  
 ngasendombini zibuthagathaga.  
 Isikhova esahlala empundwini zalomuzi.*

*Mgibe.*

23. *Thath' ikomo nasi  
 yehlengehlengè ligaZidli,  
 lihlangana namakhali womabili womlambo,  
 lihlangana noMhluzi noBhalule.  
 NguMgibe ngogugiba madoda,  
 liphungu elimlomo ugelegede.  
 Simasodwa singanandaba.  
 Simasodwa singanasibuzela.  
 Guzabuzwa ubani?  
 Gusabisa amadoda ugubanga,  
 nwana a xa mmaMorare.*

<sup>1)</sup> something to do with -zama "try, test, attempt", but the meaning is not clear.

<sup>2)</sup> Masini, Tshilomo and Qwi are native names for Europeans with whom Silamba was involved in affairs of an apparently unpleasant nature.

<sup>3)</sup> near Baviaanspoort.

<sup>4)</sup> the small spruit joining the Pienaars River at Wallmannsthal.

<sup>5)</sup> referring to the establishment of the mission at Wallmannsthal.

<sup>6)</sup> This shows his daring in going thus unarmed, and in venturing as far as the gateway of the enemy's kraal.

<sup>7)</sup> Said to have been somewhere near Marapyane.



I am an *iNana* of *mmaBataile's*,  
 an *iNana* that said he could hold a shield and stand his ground.  
 I am the . . . <sup>1)</sup> of *Mdala*, they have now often been trying it  
 slightly,  
 it was tried by the people of *Masini*,<sup>2)</sup> and those of *Tshilomo*  
 came out against it,  
 and *uQwi's* people came to take part of the spoil.  
 The elephant which passed by *SoSirudu's* place,<sup>3)</sup>  
 so that matters were settled by the children.  
 Those that were living dispersed we fetched away from *Tshilomo*,  
 for *Tshilomo* was a white man.  
 Rain-cloud that lightens, go down to the *Mdagana*,<sup>4)</sup>  
 it helped the missionaries and the native converts.<sup>5)</sup>

*Buthi.*

22. Take that beast there, of *Silamba's* scout,  
 who went scouting with a walking-stick,<sup>6)</sup>  
 whereas others go scouting armed with shields.  
 His tracks we have seen at *Somanthane's*,<sup>7)</sup> in the gateway.<sup>6)</sup>  
 What wert thou doing at *Somanthane's*, in the gateway,  
 thou scout of *Silamba*?  
 Thy nails are sharp to scratch the noses of the *Ganyamba* people,  
 But among the girls they are quite soft.  
 Thou owl sitting on the gateposts of the kraal.<sup>8)</sup>

*Mgibe.*

23. Take this beast  
 of the shaky thing<sup>9)</sup> of *Zidli*,  
 which came to the two arms of the river,<sup>10)</sup>  
 which came to the *Mhluzi* <sup>11)</sup> and *Bhalule*.  
 It is *Mgibe* who slays the men,  
 the affair <sup>12)</sup> with the mouth <sup>13)</sup> that cannot be filled.  
 He who stands alone, with nothing to say.  
 He who stands alone, with no questions to ask.  
 And who will venture to put a question to him?  
 He frightens men from disputing his chieftainship,<sup>14)</sup>  
 the son of *mmaMorare*.

<sup>9)</sup> Explanation: *uguthi umlindi womuzi lo* "meaning that he watches over the kraal in question".

<sup>9)</sup> cf. *-hengezela* "shake, tremble".

<sup>10)</sup> *ikhali* seems to be the strip of land between two rivers where they meet.

<sup>11)</sup> near Middelburg.

<sup>12)</sup> said to mean the same as *indaba*. Cf. *Venda mafhungo id*.

<sup>13)</sup> *ugelegede* is a deep, narrow hole, a thing dropped into it makes the noise *gele gele gele*.

<sup>14)</sup> by killing off his rivals.



*uThsukudu kea hlaba, ke hlabile Matatube sefubei,*  
*Matatube a xòhlòla, a sitwa ke xo metsa dinama.*  
*Nthswathswe! Nthswathswe!*  
*a o letse? a o robetse?*  
*tlhware e letse e xo pòta bošexo.*  
*O letse o pòtwa ke setlonkana Mokibe,*  
*setlonkana sa diphiri le batho.*  
*Mokibe xa Manwato xa a holehwe,*  
*oa bolelwa ñwana a kxètlwe ka letzwèlè.*  
*xo thwe a o xopola tau e tsilexo ntataxo.*  
*o tsènè mo llapeng xa Pèrèpèrè,*  
*a tsèna a re pèrètla, ba tswa, ba thsaba,*  
*yèna a nka mosadi.*  
*Mokibe peto la lekana-molala,*  
*kafa moraxo a ntlo ya mmaKxaswa.*

*Libangeni.*

24. *Thath' ikomo nasi gaLibangeni,*  
*ikomo esilema ngonyezi amaThebe.*

*Nyumba.*

25. *Thath' ikomo nasi*  
*yekunzana yagithi esiyibegilego iyahlaba,*  
*indugwana encane iyanyamalala,*  
*iyabetha gwaMatlala, iyadendebula.*  
*Iyayosiginywa guGibiti omgija,*  
*gwankomo zidlamahatshi namalandela.*  
*Kome ngibamba ngoboya, iyanothuga,*  
*ngibamba ngendlebe, iyanigela.*  
*Sisaliwana esaliwa ngebagwabo,*  
*lokhu saliwa emaKhalagathani esangweni.*  
*NguSosibalendwa.*

<sup>1)</sup> a man's name.

<sup>2)</sup> among the Bamangwato in Bechuanaland.

<sup>3)</sup> namely by *Mgibe*. It means that he did not tolerate any talking about himself.

<sup>4)</sup> *lepeto* is a circlet. This passage refers to the woman in some way or other. She was apparently taken from the hut behind that of the woman called *mmaKxaswa*. Further explanation could not be given.

<sup>5)</sup> name of his *indanga*, see p. 21.

<sup>6)</sup> said to mean that it is such a handsome animal that this can even be seen in the moonlight.



The rhinoceros: I stab, I stabbed Matatube in the chest,  
 Matatube is coughing, he is unable to swallow his meat.  
 Nthswathswe! Nthswathswe! <sup>1)</sup>  
 have you lain down? are you asleep?  
 the python has lain (in wait) to get round you at night.  
 He is finally surrounded by the enemy, is Mokibe,  
 the enemy of hyenas and men.  
 Mokibe, at *Maiwato's* <sup>2)</sup> he cannot be spoken about,  
 he is spoken about by the child that is struck with the fist. <sup>3)</sup>  
 It was said, "Do you recall the lion that ate your father?"  
 He entered the courtyard of *Pèrèpèrè*,  
 he entered in full confidence, whereas they fled in haste,  
 while he took a wife.  
 Mokibe is the circlet that fits the neck, <sup>4)</sup>  
 behind the hut of *mmaKhaswa*.

*Libangeni.*

24. Take this beast of *Libangeni*  
 the ox of the *amaThebe* <sup>5)</sup> with wide-spreading horns in the  
 moonlight. <sup>6)</sup>

*Nyumba.*

25. Take this beast  
 of our little bull that stabs, that we have placed, <sup>7)</sup>  
 the little stick that gets lost,  
 that passes by Matlala's, fighting all the time. <sup>8)</sup>  
 It is going to be shaken at *Gibiti Omgija's*,  
 at the place of the cattle that devour horses and whatever follows  
 them.  
 Ox that I seize by the hair, which comes out,  
 that I seize by the ear, and it yields.  
 He is the little thing that is refused, it is refused by its own  
 people,  
 it is refused permission to enter at *amaKhalagathani*. <sup>9)</sup>  
 It is the wearer of the ostrich-feather. <sup>10)</sup>

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<sup>1)</sup> in office as chief.

<sup>2)</sup> He seems to have been away from the Pretoria district, engaged in fighting out a quarrel, and to have proceeded to the High Veld, where Matlala's is said to lie. *-dendebula* same meaning as in Zulu, in his fighting he "ripped up" a long stretch of country.

<sup>3)</sup> a farm on the High Veld.

<sup>10)</sup> worn in battle



### Izibongo of the Msiza family.

The *Msiza* family does not trace its origin to *Msi*, but to *Langalibalele*, the first known chief of the so-called "Black" Ndebele. There are many members of this family among the *amaNala*.

[Continued on next page.]

## XII.

### *Izibongo zagwaMsiza.*

*Saphuma guLangalibalele, guDlomu gaMthimkhulu.*  
*Sikhutshwe ngezekhaya, sabetha ithango ngemva.*  
*Wazibetha zasuga uSongubo gaLiphahla,*  
*wehla ngamathango omabili, wehla ngeKangala,*  
*wathi asezdibaneni zigaSongubo wazibethela, zema.*  
*Ychla inyoni esexodimo,*  
*umoya ombi Madlayi waqeda inkomo nabandu.*  
*Abandu usiqede amatshumi abunane,*  
*inkomo uzigede amatshumi athoba'mnomunye.*  
*Wazibetha zasuga uSongubo gaLiphahla.*  
*Uthe angaphetsheya gweGwa neGwana, wazibethela zema.*  
*Gwavela uNdala. uNdala uvela ngoNomude.*  
*uSongubo uthi, " Ungiliphi?<sup>8)</sup> ",*  
*uNdala naye uthi guSongubo, " Ungiliphi? ", wathi, " Ngingu-*  
*Songubo ",*  
*uthi, " Ndala, wenza njani, uvuthela igazi ngomlomo ",*  
*uNdala uthi, " Songubo, ubuza nelibonwago na?*  
*Aguboni ugwehla ngoNomude Manala aMqongo, amakhondlo*  
*womthangala,*  
*amahlabana ahlukule abaqedile bagwethu izolo emaSongololo "*

<sup>1)</sup> *izindaba* is understood.

<sup>2)</sup> a dispute about the succession.

<sup>3)</sup> i.e. sneaked off secretly.

<sup>4)</sup> sc. *izitha* the people.

<sup>5)</sup> lit. he jumped down over two kraal walls.

<sup>6)</sup> cf. Shangaan *-dlaya* "kill".

<sup>7)</sup> lit. the little Vaal. Which river this is I cannot say.



It is noteworthy that the origin of the family and its secession under *Songubo* are described before any individual is "praised". My informant is said to be the best imbongi obtainable at Wallmannsthal, but there may be others elsewhere that know more. The *izibongo* of ordinary families, of course, never receive such attention as do those of the chiefs.

## XII.

### Praises of the Msiza Family.

We are descended from *Langalibalele*, from *Dlomu*, the son of *Mthimkhulu*.

We were led out on account of affairs <sup>1)</sup> in the (royal) family,<sup>2)</sup> we jumped over the kraal-wall at the back.<sup>3)</sup>

He caused them <sup>4)</sup> to go off, did *Songubo*, son of *Liphahla*, they went away in two different directions,<sup>5)</sup> he went to the High Veld,

and at the water-holes he made a halt, and they camped.

Then a bird descended from the skies,  
the deadly wind *Madlayi* <sup>6)</sup> (the East wind), and he slew both cattle and men.

Of our people he slew eighty  
and of the cattle ninety head.

He then proceeded with his people, did *Songubo*, son of *Liphahla*.

When he was on the other side of the Vaal and *iGwana* <sup>7)</sup> Rivers he halted.

Then there appeared *Ndala*. *Ndala* came from the direction of *Nomude*.

*Songubo* asked him, "Who are you?"

and *Ndala* also asked *Songubo*, "Who are you?", he replied,  
"I am *Songubo*",

and further, "Ndala, how is this, you are spitting blood from your mouth".

*Ndala* said, "*Songubo*, do you even ask about that which you can see?"

Don't you see that *Manala Mqongo* is coming down from *Nomude*, the rats of the kraal-wall,<sup>8)</sup>

that fought our people yesterday at *Songololo* <sup>10)</sup> and caused them to throw away their dress, and slaughtered them".

<sup>1)</sup> sc. *ibutho* "warrior".

<sup>2)</sup> those that are difficult to catch, because they have the wall of loose stones to escape into.

<sup>10)</sup> Brandbach 574, North-East of the Premier Mine.



*Usugile uSongubo gaLiphahlu, waya gunina unangubogazi wathi,*

*“Mma, uyezwa na? Nangu uNdala uphethe amathumbu ngesandla, wuthela igazi ngomlomo”.*

*Unina uthi, “Mndanami, isifo samunzi ngiyasesaba; laba bangani bakho, bazaguthi bagubulala, nawe uzazibulalela”. uNangubogazi zasebuNguni, umfazi omabelemade, amabele wakhe angabuhlali uthe,*

*“Mndanami, ngiphe ingubo yendini”.*

*wamnigela, wayithatha wayambatha omhlana, enye wamniga wayigaga ngamadolo, wathi,*

*“Mndanami, ngibakhandisile, bazuguthi bagubulala, nawe uzibulalele, lambetha lingaziwa”.*

*Uthi uKhumbuza gaMsiza, ukhumbuza abukhulu uguhlabana, gandi abancane balibele.*

*Wahlulugelwa uGobholibi ligaMasanabo,*

*uSutyambunda wabandczela imbambo zamadoda.*

*uSomatshiya aNgongodwane, indoda eyakhotha ubovu ngomlomo.*

*uSombambo zaya uluhlu zaya ubulogholo.*

### 1. Linda.

*Thath' ikomo yekhethu nasi yigaLinda,*

*uLinda aMahlobogo.*

*uLinda wahlatywa emnayileni,*

*mhla guhlatywa uLinda, gwangaguhlatywa iduna lekosi.*

*Siχodlana somzalakosi, ngesombona naχa.*

### 2. Mavula.

*Thath' ikomo yekhethu nasi gaMavula,*

*uMavula waGolombane.*

*Mavula sigusole mhla lowa uthatha isihlangu uya ebukhobongweni,*

---

<sup>11)</sup> All this presupposes an acquaintance with the tradition concerning Manala and Ndzundza. The Msiza clan was in flight before Manala, together with Ndzundza, with whom they had joined forces, and found themselves stopped by the *Bhalule* (Olifant), which was in flood



Then *Songubo*, the son of *Liphahla*, went to his mother, the chieftainess, and said,

“ Mother, do you hear this? There is *Ndula*, holding his entrails in with his hand, and spitting blood from his mouth”.

His mother said, “ My child, death in the water I am afraid of; <sup>11)</sup>

those are your (former) friends, they will attack you, and you also will defend yourself ”. <sup>12)</sup>

The chieftainess with the *karos* from *Nguni-land*, <sup>13)</sup> the long-breasted woman, with breasts covered with (?) beadwork, <sup>12)</sup> she said,

“ My child, give me an otter-skin ”,

he gave it her, she took it and put it on behind,

he gave her another and she kneeled on it, and said,

“ My child, I have pressed them down; when they attack you, you will also slay them, you may strike him without being known ”.

And *Khumbuza Msiza* spoke (who got his name on that occasion, because) he reminded (*-khumbuza*) the great men that they must fight, for the unimportant folk were backward.

And he also longed (to fight), did *Gobholibi* of *Masanabo*,

Mr. Thin-spear who pressed flat the ribs of men,

*Somatshiya* the redoubtable, the warrior who licked the matter from his wounds with his mouth.

Who slew the enemy <sup>14)</sup> that came in a great mass and fell headlong.

### 1. *Linda*.

Take this beast of ours, of *Linda*,

*Linda Mahlobogo*.

*Linda* was stabbed in the legging,

when *Linda* was stabbed, the chief was not wounded.

He is the lame one of royal blood, the one that watches over the country.

### 2. *Mavula*.

Take this beast of ours, of *Mavula*,

*Mavula Golombane*.

*Mavula*, we chided you, that you took a shield and went to interfere in the rivalry of others. <sup>15)</sup>

<sup>12)</sup> Not quite clear.

<sup>13)</sup> Probably Natal.

<sup>14)</sup> lit. the father of the ribs that . . . etc.

<sup>15)</sup> namely fighting about the succession amongst other Ndebele



*Gandi gaulisa abaNdungwa balica isikhubo,  
thina abafu besizaguya ugwenanela.  
Mavula, uwe njani ngengwe yakho emazeleni,  
gumhla inkomo zilala zingagasengwa,  
mhlana umndwana alilu embelegweni athi, "Mma, ngipha  
ibisi",  
unina wathi, "Mndanami, ubona njani, mina ngibona njani?  
Uyihlo agumboni na, angamlisana, mina ngingangimndaga-  
zana".*

### 3. Somhlaulane.

*Thath' ikomo yekhethu nasi, yigaSomhlaulane,  
uSomhlaulane aKuwa.  
Phuluṣa uziḡabhe, Somhlaulane aKuwa,  
ihlo lomSuthu aliboni, gubona lakho ligaMahlalantsweni,  
umzwazo waboNagedi, umzwazo umbuyceleli goSonkutu,  
ubuyogwenzani uzibone inkomo uzisugcele,  
umSuthu wathi, "Ihlo la tsere ka seretseng".*

### 4. Silwana.

*Thath' ikomo yekhethu nasi  
gaSilwana, Silwana Simagada  
uthelelabudiba, unyana gaKuwa.*

### 5. Mgalabada.

*Thath' ikomo yekhethu nasi  
gaMgalabada, Mgalabada amapulana,  
uthswanaBaRolong, uhlambana nabakhwegazi,  
inhloni zakhe zakhamba namanzi.*

### 6. Sibitlibitli.

*Thath' ikomo yekhethu nasi  
gaSibitlibitli saGunguye esimafuth'amaningi,  
ikabi eyakhe yabamba iduba ngomlenze,  
udantanyan'amarumo, 'mrena usambatha kḡotlo  
bathi mlise, ayambathe weza nayo ebazinyeni,  
umalemb'agomsana, umalemba waMashila, malemba wago-  
Hlegwago.*

<sup>16</sup>) This passage also occurs elsewhere, see Matshaba No. 13, p. 76.

<sup>17</sup>) The Sotho from whom the cattle were stolen.

<sup>18</sup>) All this is not clear. It is explained that *Somhlaulane* was successful in his first cattle-raid. In the second, he arrived at dawn when it was too late, his men ran away and he himself had to cover himself up in the mud of the kraal, while the cattle were being milked, to escape observation, and remained there till nightfall.

<sup>19</sup>) said to be a praise-name, the meaning could not be given.

<sup>20</sup>) a serious offence, since a man must *hlonipha* his *abakhwegazi*, mother-in-law and her sisters and co-wives.



Whereas pray let the *abaNdungwa* fight out their own affairs,  
 we commoners will be thankful for it.  
*Mavula*, how did you fall into the ashes with your leopard-skin,  
 at the time when the cattle remained un milked,  
 at the time when a child wept in the carrying-skin and said,  
 "Mother, give me milk",  
 its mother said, "My child, don't you see, and what do I see?  
 Don't you see your father, he is as a lad, and I am as a girl".<sup>16)</sup>

### 3. *Somhlaulane*.

Take this beast of ours, of *Somhlaulane*,  
*Somhlaulane Kuwa*.  
 Go down and stop them, *Somhlaulane Kuwa*,  
 the eye of the Sotho does not see, it is yours, of him who remains  
 in the wars, that sees.  
 . . . (?) of the *Nagedi*, . . . he who returns from *Sonkutu* <sup>17)</sup>  
 what were you going to do, that you left the cattle alone?  
 the Sotho said, "An eye is visible in the mud".<sup>18)</sup>

### 4. *Silwana*.

Take this beast of ours  
 of *Silwana*, *Silwana Simagada*,  
 the dodger in battle, the son of *Kuwa*.

### 5. *Mgalabada*.

Take this beast of ours  
 of *Mgalabada*, *Mgalabada* . . . <sup>19)</sup>  
 . . . ,<sup>19)</sup> who bathed together with his mothers-in-law,<sup>20)</sup>  
 his shame having departed with the waters.

### 6. *Sibitlibitli*.

Take this beast of ours  
 of *Sibitlibitli*, of *Gunguye*,<sup>21)</sup> the fat one,<sup>22)</sup>  
 the strong man that seized a zebra by the hindleg,  
 . . . (?) the chief wearing the quiver;  
 they said, leave him, let him wear what he has come with from  
 his ancestors; <sup>23)</sup>  
 he who captured the hoes of his brother, the hoes of *Mashila*,<sup>24)</sup>  
 and the hoes of *Hlegwago*.<sup>25)</sup>

[these *izibongo* are not complete.]

<sup>21)</sup> his sister.

<sup>22)</sup> namely *Sibitlibitli*.

<sup>23)</sup> *abezimu* "ancestral spirits", therefore what his descent entitles him to.

<sup>24)</sup> a Pedi chieftain.

<sup>25)</sup> a brother of his.



## SONGS.

The following songs are sung by men, either singly or in unison. There is no chorus. The melodies are usually not lively, nor very varied. There may be others that are. However, native music is a subject in itself that can only be mentioned in passing.

## XIII.

*Akhe nithule madoda,  
nginityele goke gwendoda.  
Khuzani ugufa gwendoda,  
gusemkhonweni,  
nasciphangeni,  
nengalweni.  
Inyanga iyavela ngemithi yayo elihlaza,  
iyangibuza ikomo,  
ngathi anginayo.  
Ngakhupha utsheleni, asesikhwanyeni, ngamniga, anthatha.  
Wangibuza imvu,  
ngamniga,  
waithatha,  
waihlababa,  
wainigiza.  
Wathatha umswani, wagciba sendlini.  
Gwaphela.*

## XIII.

Pray be silent, men,  
that I may tell you all about a man.  
Marvel at the illness of this man,  
it was in his forearm,  
and in his shoulderblade,  
and in his upper arm.  
The doctor appeared with his herb-medicines,  
he asked an ox from me,  
I said that I possessed none.  
I took out a shilling that was still in my pocket, and gave it to  
him, and he took it.  
He demanded a sheep from me,  
and I gave it to him,  
he took it,  
and killed it,  
and worried it like a dog.<sup>1)</sup>  
He took the grass in the paunch, and strewed it about the house.  
That was the end.

---

<sup>1)</sup> i.e. cut it up. This was considered extremely funny; my informants burst out laughing every time they came to this word.



## XIV.

Two variations of the same song.

<i>Singabandwabami</i>	<i>Nginabandwabami</i>
<i>Senze njani</i>	<i>Ngenze njani</i>
<i>Namhla khona</i>	<i>Namhla khona</i>
<i>Senze njani</i>	<i>Ngenze njani</i>
<i>Sikhona isidlangwe esigimi</i>	<i>Sikhona isingcanga esigimi</i>
<i>esanginamathela emhlandleni</i>	<i>esanginamathela emhlandleni</i>
<i>Ngangiyafuna inyanga</i>	<i>Ngangiyafuna inyanga</i>
<i>ikhe ingihlangule sona</i>	<i>ikhe ingihlangule sona</i>
<i>Gepha gasihlangule sona</i>	<i>ephaga sihlangule sona</i>
<i>ikhe ihlangule sona</i>	<i>ikhe ihlangule sona</i>
<i>Ngiso solo sasinda nezinyanga.</i>	<i>Ngiso solo sasinda nezinyanga.</i>

## XIV.

(meaning not clear)<sup>1)</sup>

What are we to do

To-day . . .

What are we to do

There is in me an ailment  
that clings to me in the back.

I went and sought a doctor  
who might draw it ought for me

. . . (not clear) . . .

who might draw it out

It is from long ago that we have trouble with the doctors

## XV.

The following song, strangely enough, is called *inolwana* fairy tale, and all questions as to the meaning of it all are put aside, because an *inolwana* apparently does not need to be comprehensible. Perhaps the word denotes anything that is handed down by tradition in this way. There are two versions, the translation is that of the first. The rhyming is worth noticing.

*Inolwana.*

<i>Ngibethwe yini nginganandab'</i>	<i>Ngibethwe yini nginganandod'</i>
<i>Ngibethwe besana beQobongwan'</i>	<i>Ngibethwe besana beQobongwan'</i>
<i>Bangibetha bangidabulel'</i>	<i>Bangibetha bangidabulelan'</i>
<i>Ngakhumbula umzi gaNdindiwan'</i>	<i>Ngakhumbula umzi gaNdithiwan'</i>
<i>uNdindiwan' anganaburatschel'</i>	<i>uNdithiwana aganaburatschel'</i>
<i>Uratshelwa boNdindigazan'</i>	<i>Uratshelwa ziNdindigazan'</i>
<i>NaboMtshaisa naboNgedlan'</i>	<i>NaboMtshaisa naboNgodlwan'</i>
<i>NaboZibunwana zimajojwan'</i>	<i>NaboZibunwana zimajojwan'</i>

<sup>1)</sup> the meaning of the first version is given as far as possible, that of the second is the same, except for minor points.



Why was I struck without being at fault?  
 I was struck by the boys of Qobongwana's  
 They beat me and tore my clothes  
 I bethought me of the kraal of Ndindiwana  
 But Ndindiwana cannot be appealed to for help<sup>1)</sup>  
 . . .<sup>2)</sup> by the people of Ndindigazana  
 And by those of Mtshaisa and of Ngedlana  
 And by those of Mr. Protruding-little-buttocks.

## XVI.

## PROVERBS.

<i>Iputhuputhu izala 'qandanye</i>	The hen that hurries, lays one egg.
<i>Esela 'mva, esel' udaga</i>	He who drinks last, drinks mud.
<i>Esuga 'mva, esuga ngezibugu</i>	He who comes out last, i.e. stays till he is thrown out, comes out under blows.
<i>Sisala 'gutyelwa, sibonagala ngo-gopha</i>	He who remains to be told, is seen by the bleeding, i.e. gets his head broken.

## VOCABULARY.

The following vocabulary contains a number of words peculiar to Ndebele or otherwise noteworthy. The numerous obsolete forms occurring in the *izibongo* are not included. A list of hlonipha words will be found at the end.

The usual Zulu method of classification is adhered to, viz. in nouns the prefix is not taken into account. This does not, however, make it a classification of stems,<sup>3)</sup> nor is this intended. The numbers after the nouns indicate the class to which they belong.

Several noteworthy forms will be met with, e.g. *-gwala* "write", *inGazi* 9 "blood", *iliHlo* 5 "eye", *-khamba* "go", *iNombe* 9 hlonipha for *iKomo* "head of cattle", besides many others that are identical in origin with Sotho words, such as *isiBanda*, *isiBanga*, *-bandamela*, *inDau*.

A	<i>isAmbatho</i> 7 (cf. Sotho <i>seaparo</i> ) garment
<i>umAbi</i> 1 person who does something for another, which the latter is not allowed to do himself	<i>isAndawana</i> 7 (Sotho <i>setauana</i> ) small animal like a cat, with red fur, the skin of which is said to have magical properties, since it brings wealth
<i>umAbeli</i> 1 = <i>umAbi</i>	<i>awa</i> (Sotho) no (the usual word)
<i>umAkho</i> 3 hut, building	

<sup>1)</sup> approximate meaning, *-rabhela* (Sotho *-rapela*) "pray, ask".

<sup>2)</sup> not clear.

<sup>3)</sup> Cf. *iThuli* "dust" pl. *izinDuli*, *inGembo* 9 "digging-stick" from *-emba*



## B

*umuBa* 3 bellows  
*imBada* 9 satchel, pouch  
*iBadi* 5 door (not doorway)  
*isiBado* 7 lizard  
*imBala* used in *nembala*, *ngamambala* in truth, actually  
*-balcla* wattle  
*iBalelo* or *uBalelo* 11 wattling, as of a hut  
*isiBanda* 7 (So. *sebata*) carnivorous wild animal  
*iBandana* 5 mouse  
*-bandamela* (cf. So. *-batamela*) approach  
*-bandlulula* divulge  
*imBandulo* 9 stone used for roughening (*-bandula*) the nether grinding-stone  
*isiBanga* 7 (cf. So. *sebaka*) time, occasion  
*imBanjani* 9 long grass for thatching  
*imBanzi* 9 piece, slice, as a split piece of wood, slice of pumpkin, from *-banda* cleave, split  
*uBelo* 11 speed; *ngobelo* adv. fast (of running, flying, etc.)  
*uBhadalani* 1 witchdoctor (*inyanga*) of the chief  
*-bhadega* plaster, fill up with moist earth (hut)  
*-bhala* refuse  
*-bhalela* (as in Sotho) exceed the strength of, overcome  
*iBhathalala* 5 partition, room  
*iBhayana* 5 native bedstead on poles planted in the ground  
*-bhedla* tr. scatter  
*iBhexa* 5 see *ubuKhazi*  
*-bhina* (Sotho *-bina*) dance; abstain from on magical grounds, same as *-zila*  
*umBhongo* 3 thick stick  
*uBhutshulo* 1 stick about four feet long, with a tuft of ostrich

feathers at the top, used on ceremonial occasions  
*umBibana* 3 Aapies River  
*iBisi* 5 milk  
*iBoda* 5 wall of a house  
*iBogo* 9 (Afrikaans *bok*) goat  
*isiBogo* 7 long grass for thatching  
*imBogodo* 9 stone for grinding with  
*bona* whether, if  
*imBovane* as in Zulu "weevils", *hlonipha* for threshed millet  
*umBu* 3 maize  
*-budisi* adj. heavy  
*imBudumo* 9 gnu  
*isiBugu* 7 stick  
*imBulumenzi* (Sotho *polometsi*) iguana  
*-bulunga* (Sotho *-boloka*) store, keep  
*-bunane* adj. eight

## C

*cCadi* adv. at the side  
*isiCandane* 7 night adder  
*iCatha* 11 pl. *inkCatha* hoof, foot (cattle, horses)  
*umCenge* 3 wooden dish, trough  
*-chacha* open, cut open (a seam, breast of an animal)  
*-cinda* cut off a part of, as of a stick

## D

*umDa* 3 (cf. *-dala*) line  
*isiDada* 7 wickerwork  
*-dala* draw a line  
*inDanga* (cf. *iThanga* pumpkin) pumpkin seed  
*inDanga* (cf. Zulu *inTanga* 9 age, Sotho *thaka* 9 comrade of the same age) troop of boys that go through circumcision together



- inDau* 9 lion  
*inDaula* 9 (So. *taola*) divining bone  
*iDebe* 5 hlonipha for *iGula* calabash  
*inDelego* 9 hlonipha for *imBiza* pot  
*inDelegwane* = *inDelego*  
*inDende* 9 any round thing, as a circle, palm of the hand, shield  
*inDida* Natalspruit, near Johannesburg  
*umDigo* 3 hlonipha for *umZi* village  
*isiDigo* 7 knob of an *inDonga* stick  
*inDindi* 9 thick end of cut grass  
*inDini* 9 otter  
*-dirimana* (Afrikaans *dric maande*) work, for the obligatory three months, for the owner of the farm one is living on  
*uDludlu* (cf. Zulu *umDludlu* long spear) = *uBhutshulo*  
*inDololwane* 9 wrist bone  
*inDolwane* 9 plant with a big root, Sotho *mositsana*. Cf. Zulu *inTolwane* plant, the root of which is used as an astringent and emetic  
*inDombi* 9 girl (rarely used)  
*inDomoyi* 9 cheek bone  
*iDondolo* 11 long walking-stick  
*inDonga* 9 stick  
*eDongeni* tech. term. name of the place where the bride (*umLobogazi*) goes to spend the day. Any shady place away from the village serves the purpose, see Text III  
*inDongolo* 10 droppings (sheep, goat)  
*uDoyi* 1 secretary-bird  
*iDubu* 5 zebra  
*-duda* bathe, swim  
*izinDuli* 10 pl. of *uThuli* 11 dust  
*inDumba* only used in *ugujama indumba* to talk apart privately  
*inDunge* 9 long grass for thatching  
*inDungu* 9 wattle  
*inDuthu* 9 smoke  
*isiDwaba* 7 bit of skin, rag  
*iDwaxa* 5 small plant used to *-swibira* dress the hair  
*iDwendwe* 11 row  
*iDzila* 5 copper bangle worn on the arm

## E

- elulega* straighten out  
*-endzesa* grease

## F

- fahla* break out, through (cattle)  
*iFe* 9 sugar cane  
*umFuli* 1 smith  
*-futha* throw at (a stick, etc.)

## G, G

- iGaba* 5 riding ox  
*umGada* 3 see *ubuKhazi*  
*eGadeni* adv. long ago  
*gadesi* (from *isiKhathi esi*) adv. now  
*inGadi* 9 petticoat worn at the back by girls  
*-galima* lend  
*isiGano* 7 sweetheart, lover  
*inGazi* 9 blood  
*-gcagcala* (cf. Zulu *-gcagca*) catch the bride at the wedding dance  
*inGembo* 9 (from *-emba*) digging stick  
*-gemenga* deceive  
*amaGenge* 6 grass-cutting ants  
*umGenyengwa* (rarely used) girl  
*isiGidi* 7 (Afrikaans *skiet*) gun



-gidima (Sotho *-kitima*) run  
 -ginya hlonipha for *-sela* drink  
*inGobe* 9 barb, barbed spear  
*umGobo* 3, I. shield handle. II.  
 long, thick grass worn in the  
 lobes of the ears  
*umGodla* 3 (Sotho *mokòtla*) sack  
*godu* and then, almost same as  
*futhi*  
*iGogo* 5 hlonipha for *unyaga*  
 year  
*uGogo* 1 grandmother  
*inGogo* 9 bogey, imaginary thing  
 to frighten children with  
*inGogwane* 9 = *inGogo*  
*isiGojwane* (dim. of *isiGodo*)  
 little bit of wood  
*inGoma* 9, I. drum. II. the  
 Sotho *kòma*, i.e. circumcision-  
 school  
 -goma hlonipha for *-dla* eat, used  
 by those who hlonipha the  
 chief *Zidli*  
 -goncagonca fold, as a skin  
*umGopha* 3 (Sotho *mokòpa*)  
 mamba  
*inGotyi* 9 (Afrikaans *otjie?*) pig  
 -guba do something but fail, e.g.  
 stab or throw at and miss, stab  
 without piercing, reach  
*umGubadolo* 3 rings worn round  
 the legs, so called because they  
 just go up to the knee  
 -gubulula take away from the  
*umlobogazi* the obligation of  
 -gubuzela  
 -gubuzela (cf. *ingubo* 9 blanket)  
 cover one's self up, as the *um-*  
*lobogazi* must do before her  
 father-in-law  
*eGudeni* adv. far away  
*isiGulugudane* only in *uguwa*  
*isigulugudane* go head over  
 heels, turn a somersault  
 -gunene on the right, *isandla*  
*sogunene* right hand

*inGuwane* (Sotho *kuwane*) cap,  
 hat  
*iliGwa* Vaal River  
 -gwaba term. tech. do service, be  
 at the chief's orders (of the  
 troop of boys during the four  
 years previous to their under-  
 going the circumcision rites)  
*iGwabo* 5 troop of boys that  
 -gwaba q.v.  
 -gwala write (cf. Sotho *-nwala*).  
 The Ndebele of Rhodesia use  
 the same word  
 -gweba cut off, as ears of millet,  
 etc.  
*umGwengwe* 3 species of grass.

### HL

*iHlabathi* 9 earth  
 -hlafunya chew  
*iHlaga* 5 saliva running from  
 the mouth during sleep  
*amaHlaghlela* 6 copper rings  
 worn on the legs  
*iHlama* or *amaHlama* dregs  
 (beer, coffee)  
*iHlamba* 5 bad language, ill-  
 natured raillery  
*umHlandi* 3 hlonipha for *um-*  
*Godla* sack  
*iHlangwane* 9 night puffadder  
*eHlanzani* hlonipha for veld  
*iliHlo* 5 eye  
 -hloboga give up, e.g. *sengimhlo-*  
*bogile* "I don't go to him any  
 more", *ngamhloboga gade* "I  
 gave him up long ago (of a  
 sick man now dead)" (Sotho)

### I

-ikha draw water  
*umIsa* 1, pl. *abesa*, man, young  
 man, perhaps tribesman, clans-  
 man  
*iye* yes  
 -iza infin. *ugwiza* come  
 -izwa infin. *ugwizwa* hear



## J

- iJahla* 5 porcupine quill  
 -*jama* stand up straight, stop, cease  
*umJega* 3 earthenware pot (said by some to be hlonipha word)  
*jibujibu* in *uguthi jibujibu* start slightly  
*amaJulo* hlonipha for *iKhaba*, green millet in the fields, especially used by women

## K

- karega* hlonipha for -*phega* cook  
*iKckezi* 9 hlonipha for *inyanga* moon (cf. Xosa *inKwenkwezi* star)  
*isiKhahlelo* 7 hlonipha for *isi-Bindi* liver  
*unKhala* 3 ring, chaplet of beads worn on the head  
*eKhambeni* loc. (Afrikaans *kamp*) in the camp, enclosed pasturage  
*ubuKhazi* (Sotho *boχali*) cattle given in lobola, the first four animals which must be given being called *ibheχa*, *ikonyana yebheχa*, *umgada* and *isithole sagomisa*, see Text III  
 -*khazima* shine, glisten  
*iKhezo* pl. *inkezo* or *amakhezo* spoon  
*ubuKho* 14 village from which one's wife comes, father-in-law's place  
*iKholo* 5 animal (cattle) with a yellow face  
*umKhondo* 3 spear  
*emaKhophane* Hatherley, East of Pretoria  
*umKhozi* 1 person with whom business is transacted; in lobola, the fathers of the couple are *umkhozi* to one another  
*iKhuba* 5 hut where girls live when menstruating for the first time  
*umKhulungwane* 3 crying, shouting, howling, *ugubetha umkhulungwane* produce the high-pitched trilling cry peculiar to women  
 -*khunda* grow mouldy  
 -*khupha* take out  
 -*khuphula* smear  
 -*khutla* reach, arrive at  
*iKhuwa* 5 (cf. Sotho *lekχowa*) European  
*isiKira* 7 tech. term, meat of an animal slaughtered for the *umlobogazi*, see Text III  
 -*klaxaza* swallow greedily without chewing  
 -*klebula* tear  
 -*kleza* milk into the mouth  
 -*klilikiza* breath with difficulty  
 -*klobhuza* dip into water  
*iKofe* 9 grass used for making rope  
*iKonyana yebheχa* see *ubuKhazi*  
*iKababulongwe* 9 scarab beetle  
*iKukhu* 9 fowl  
*iKumba* 9 interior of a hut. It is also the hlonipha word for those who may not use the word *indlu* hut, and vice versa. According to Bryant *ingxumba*, *incumba* are used in Zulu as hlonipha terms for *indlu*  
*iKume* 9 scorpion  
*iKwalekwadlana* 9 species of francolin  
*uKχatanyana* 1 species of lizard, koggelmander  
 -*kχaya* treat fields with drugs to ward off evil



-*kχephula* break, tear off, as a switch, or something hard  
*iKχoxo* 9 (Sotho) ratel  
 -*kχora* grow mouldy  
 -*kχuphula* smear with moist dung  
*iKχuru* 9 tortoise  
 -*kχwara* (Sotho) strike fire, either with matches or with flint

## L

-*lalamela* reach after without being able to grasp  
*umLambo* 3 river  
 -*landa* pay one's respects to the chief  
 -*laula* (Sotho -*laola*) divine by means of bones  
 -*laya* (Afrikaans *laai*) load  
 -*layulula* from -*laya* unload  
*iLembe* 5 hoe  
 -*leya* lay the foundation of a house, mark out the site  
*umLeyo* 3 ring of foundation-stones for a house, line drawn to mark the spot  
*iLima* 5 (Sotho *letsema*) party doing work in the fields (hoeing, weeding, harvesting) for beer.  
*iLimu* 5 tongue  
 -*lisa* (Sotho -*lesa*) leave, let go  
*ubuLogotho* 14 presentiment  
*iLoyi* 5 burrowing snake, either *Typhlops delalandii* or *Glauconia nigricans*  
 -*luba* make one's peace with by entreaty, come to in supplication, appease  
 -*luphala* grow old (cf. *isalugazi* 7 old woman)  
 -*lungana na* (in perf.) be in line with  
*iLungu* 5 joint (wrist, fingers, etc.)

## M

*isiMathane* 7 cotton  
*iMema* = *iMemela*  
*iMemela* 5 proclamation, call to work. The chief sends a man, who gets on to some eminence and shouts: *gusasa—amadoda—esimini—ekosini* to-morrow—all the men—in the fields—at the chief's  
*iMotha* 5 hlonipha for *iLanga* sun, cf. Lemba, Karanga *imoto* fire

## N

*iNaga* 5 karos  
*iNala* 5 member of the Manala section  
*namba* exhortative particle, e.g. *nambani sikhambe* let us go  
*isiNanja* 7 hail  
*isiNcadi* 7 animal without horns. *inyanga isincadi* a witchdoctor who does not use divining-bones  
*umNcamu* 3 bead, any ornament of bead-work  
 -*ncamuza* hlonipha for -*dla* eat  
*iNceba* 5 (Zulu *inxeba*) wound  
*iNcoza* 9 tree-bark used for tying  
*ndambama* adv. in the afternoon  
 -*ndandathu* adj. six  
*ndangi* adv. (from the root -*tanga* be first, cf. also *guthangi* the day before yesterday) first, previously  
*ndasinga* what's his name, the what d'ye call it (both noun and verb, used for whatever one has forgotten the name of)  
*umNdazana* 1 girl  
*umuNdu* 1 man, human being  
 -*nene* see -*gunene*  
*isiNkhonkhwani* 7 peg



*umuNo* 3 finger  
*iNombe* 9 hlonipha for *iKomo*  
 cattle  
*uNomphahlane* 1 wagtail (small  
 bird)  
*-nonye* adj. seven  
*iNovu* 9 bird-lime  
*-ngothula* pick up, take up, draw  
 out, pull off (thorn, burr)  
*amaNquwa* (Zulu *amanziwa*)  
 ruins  
*umNqwazi* 3 headdress made of  
 dressed skins, fur cap  
*iNwabu* 5 chameleon  
*iNyangu* 11 shelf  
*iNyathelo* 5 sandal, shoe, boot  
*-nyenya* (Sotho) have nausea  
*-nzima* adj. black (cf. Zulu *-nzi-*  
*makazi* dark-skinned, *inzima-*  
*zana* small black cow)

## N

*iNwani* 5 flute made of goat's  
 tibia  
*-nwatha* (Sotho) take out, as  
 millet from a large container  
*-nwaya* scratch

## O

*-oba* (Sotho) tr. bend down  
*amaOba* porch to the doorway of  
 a hut  
*umOndo* 3 resin

## P

*iPandla* 9 (Sotho *phatla*, Venda  
*phanda*) forehead  
*iPandula* 9 kind of flute or horn  
*iPanyego* = *iPanyeso*  
*iPanyeso* 9 hook in a hut for  
 hanging up things  
*iPelesana* 9 bridesmaid, compa-  
 nion of the *umlobogazi*  
*iPemvu* 9 beast with a white face  
 or a white spot on its forehead

*-phahla* (in perf.) be between  
*mPhahlo* between, e.g. *mPhahlo*  
*nathi* between us  
*-phahlugisela* wipe one's face  
*isiPhahlugo* 7 (Sotho *sefahleho*)  
 I. face. II. bleared eyes  
*umPhando* 3 (Sotho *mophato*) =  
*inDanga*  
*-phasa* tie up, as a beast  
*iPhasi* 5 (Sotho *lefase*) earth,  
 ground  
*-phatluga* break, burst  
*-phegelela* accompany  
*iPhephethu* 5 kirtle, petticoat  
 worn by girls  
*-phethega* get finished, com-  
 pleted  
*iPhimbi* 5 rinkhals, cobra  
*isiPhondo* 7 one-eyed person  
*izimPhondo* 10 leg rings  
*-phophala* become blind  
*amaPhotho* long outer petticoat  
 (back or front), worn by girls  
 and women  
*umPhulo* 3 purification cere-  
 mony, as e.g. for warriors be-  
 fore setting out, or for a whole  
 community when there is much  
 illness. All go to bathe early  
 in the morning, and on their  
 return are sprinkled (*-phunga*)  
 with a medicine also called  
*umphulo*. *Sadla umphulo*  
 means as much as "we are  
 salted, immune; no disease can  
 affect us".

*-phumbutha* feel over, handle,  
 touch  
*iPhunyana* 5 hut for children  
*iPisi* 9 hyena, last man in a race

## Q

*iQa* 5 forest, bush  
*-qald* look at  
*isiQambi* 7 ear of corn



-*qapha* feed, lick with the tip of the tongue, lap (pups, kittens)  
 -*qaphisa* feed pups, kittens  
*iQaqana* 11 pl. *inkqaqana* hillock, hummock  
*umQasa* 3 hare  
*iQatha* 11 pl. *inkQatha* hoof (cattle)  
 -*gegeza* clap the hands (in accompaniment to dancing)  
*iQephe* 11 pl. *inkqephe* fragment of calabash  
*iQhama* (Sotho *kxama*) hartebeest  
 -*qhaqhala* term. tech. of the *umlobogazi*, to go to her father-in-law, her face covered by the *isiyaya*, to show herself to him, see Text III  
 -*qhisa* spread out  
 -*qimeza* blink, close the eyes  
 -*qimuga* intr. cool  
 -*qimula* tr. cool water, cool a thing by pouring water over it  
*cQobongo* Donkerhoek, East of Pretoria  
*iQogo* (archaic) frog  
 -*qoqo* knock  
 -*qo* chase, pursue  
*iliQu* 5 springbuck  
*umQuqu* 3 (rarely used) earthenware pot  
 -*qwala* dress the hair (men)

## R

*iRabe* 5 (Sotho *marabe*) puff-adder  
 -*rakelela* (from Sotho *-raka*) surround  
*umRatha* 3 porridge  
*ubuRegu* 14 (Sotho *boreko*) resin  
*umRidila* 3 (Sotho name) Pienaars River  
*isiRubi* 7 kraal for goats  
*amaRubi* (Sotho *marupi*) ruins  
 -*rudula* open the eyes wide

## S

*isiSala* 7 small round-shaped ornament made of fur  
*iSana* 11 very small infant  
*umSana* 1, pl. *abesana*, boy  
 -*sama* lean  
*iSasa* 11 porcupine quill  
*umSasana* 3 thorn tree, haak-doring  
*umSegwabo* 1, pl. *abesegwabo*, boy enrolled in an *igwabo* q.v.  
 -*sela* drink (usual word)  
*iSelwa* 5 species of melon or vegetable marrow  
*umSeme* 3 sleeping mat  
*iSiba* 11 feather; musical instrument made of a reed, with a string connected at one end to a strip of quill, whence the name  
*iSigazi* 9 female of animals  
 -*sigazi* adj. female  
 -*sigima* stand up  
*iSo* 9 kidney  
*iSogana* 5 young man  
*solo* adv. long ago  
 -*songuluga* (Sotho *-sokoloxa*) change, turn  
*uSonyane* grass used in plaiting grain-baskets, *izilulu*  
 -*suhla* dress a skin  
*imiSwa emhlophe* signs of approaching dawn  
*umSwenya* 3 odd number  
 -*tantela* tr. wind round

## T

*isiThala* 7 platform used by the watchers in the fields, roost for fowls  
 -*thamba* execute a war dance, go through a sham fight  
*umThandi* 3 heifer two years old  
*iThanga* 11 pumpkin  
 -*thanyela* sweep



- iThatha* or *amathatha* nostrils  
*amaThathwa* cross-strips in a shield  
*-thegela* pay a visit to the kraal of the *umlobogazi*, of the bridegroom and his party,  
*-abayeni*, only  
*-thelegisa* engage, betroth  
*-thethelela* pray  
*umThimba* 1 (Sotho *mothepa*) girl  
*inThimba* 10 woman's dress consisting of 1. *ityoxolo*, 2. *amaphotho*, 3. *isithimba sange-muva*, *sinjengengadi*, see *inGadi*.  
*isiThimba* 7 woman's skirt made of skin and ornamented with beads, petticoat  
*-thintha* shake out  
*isiThiripho* (Afrikaans *streep*? my informants aver this word is pure Ndebele) beadwork, circlelet  
*iliTho* something, nothing  
*-thobala* (Sotho *-robala*) hlonipha for *-lala* sleep  
*iThogazi* 5 heifer  
*iThole sagomisa*, see *ubuKhazi*  
*-thoma* (Sotho) begin (the usual word)  
*-thonda* drip  
*iThosi* 5 drop  
*iliThsa* 5 (Sotho *lethsa*) pan, expanse of water  
*isiThubi* 7 ant-heap  
*-thugula* (= *-laula*) divine by means of bones  
*-thumba* I. come in first, touch down (in a game), indicate that one has arrived. II. rob, capture  
*umThungo* 3 dregs  
*-thunya* blossom (as a tree), come out (as *imiswa* the first sign of daybreak)  
*umThupho* 3 (Sotho *mothupo*, Venda *mutupo*) totem  
*-thuthuga* migrate, move to another spot  
*tle* expressive of "very much, exactly", e.g. *ilanga liyatshisa tle* "the sun is very hot", *uyasazi tle* "he knows the language well"  
*-tlella* pierce the ears  
*umTlhala* 3 track, spoor  
*-tlhotlha* strain beer  
*umTlhotlho* 3 beer-strainer of woven grass  
*isiTlhuwa* 7 peak or top of a hut  
*-tsara* spit  
*-tshaphulula* fold down, unfold, untwist  
*-tshatsha* smear, grease  
*iTshatshane* 5 blister  
*-tshелеla* slide down  
*uTsheme* 1 (Zulu *iseme*) wilde pou, Jackson's bustard  
*-tshentshisa* (Eng.) change money, get change for  
*-tshinga* set (of the sun)  
*inTshoba* 10 tail, top, tuft of grass  
*iTshumi* 5 ten  
*iTshwalo* 5 medicine for good luck, e.g. in hunting  
*isiTshwabaganyo* 7 hlonipha for *iKani* 9 impudence, e.g. *unekani* you are impudent  
*-tshiya* leave  
*tsu* expressive of blackness, *gutsu* it is dark  
*iTsulo* 9 hard fat  
*umuTya* 3 riem, thong  
*iTyiyi* leader in a race  
*iTyoxolo* 5 petticoat worn in front by women  
*iTyuba* 5 hole through something



## V

*umVilo* 3 medlar  
*isiVilo* 7 stone which is ground  
 to a glistening powder and is  
 used for cosmetic purposes  
*iViyane* 5 butterfly

## W

*amaWethe* hlonipha for *amanzi*  
 water

## X

*uXamu* 1 iguana  
*inXasa* 9 (not generally known)  
 medicine used in time of war

## Y

*iYaka* 9 hlonipha for *imbuzi* goat  
*isiYaya* 7 sort of headdress of  
 beads worn by the bride at  
 certain stages of the wedding  
 ceremonies only  
*yetshe* a greeting, salutation

## Z

*-zala* become full  
*umZenda* man appointed as mes-  
 senger for a certain district, to  
 communicate news and orders  
 from the chief  
*-zima* adj. heavy  
*ubuZimba* 14 hunt called out by  
 the chief

*uZimu* 1 the Supreme Being  
*iZindla* 5 grave  
*iZuba* 5 pigeon  
*uZubuhlungu* Pienaars River  
*iZulu* 5 rain  
*-zuma* (Sotho *-tsoma*) hunt  
*iZungu* 5 ring worn round the  
 neck, made of native copper  
*-zunguleza* cause to go round,  
 bring round

## X

*iXabha* 5 (Sotho *lexapa*) calabash  
*iXabi* 5 kirtle made of strung  
 beads, worn by girls  
*-xatsha* sprinkle, scatter about  
*-xelemba* from Sotho *-xelepa*  
 from Afrikaans *help* "help"  
*isiXodlo* 7 court-yard, enclosure  
 in front of a hut  
*Xohlo* in *uguthi Xohlo* fall into  
 with a crash  
*isiXolwana* 7 ring, circlet of beads  
 worn on head and round the  
 neck  
*isiXuba* 7 big piece of meat  
*iXubelo* 5 small piece of meat  
*umXubo* 3 song, chant  
*-Xuga* threaten, as with a stick  
*-Xula* make exorbitant demands,  
 as in matters of lobola  
*uXwabane* 1 iguana  
*-Xwacela* be dusk, grow dusk  
*isiXwexwe* 7 (Sotho *seXwaxwa*)  
 frog



## SOME HLONIPHA WORDS USED BY WOMEN.

Ordinary word	hlonipha.
<i>isiBindi</i> liver	<i>isiKhahlelo</i> 7.
<i>imBiza</i> pot	<i>inDelego</i> 9 and <i>inDelegwane</i> 9.
<i>imBuzi</i> goat	<i>iYaka</i> 9.
- <i>dla</i> eat	- <i>ncamuza</i> .
<i>inDlu</i> hut, house	<i>iKumba</i> 9.
<i>umGodla</i> sack	<i>umHlandi</i> 3.
<i>iGula</i> calabash	<i>iDebe</i> 5.
<i>iKani</i> impudence	<i>isiTshwabaganyo</i> 7.
<i>iKhaba</i> unripe millet	<i>amaJulo</i> 6.
<i>iKomo</i> head of cattle	<i>iNombe</i> <sup>1)</sup> 9.
- <i>lala</i> sleep	- <i>thobala</i> .
<i>iLanga</i> sun	<i>iMotha</i> <sup>1)</sup> 5.
<i>iNyanga</i> moon	<i>iKekezi</i> 9.
<i>amaNzi</i> water	<i>amaWethe</i> 6.
- <i>phega</i> cook	- <i>karega</i> .
- <i>sela</i> drink	- <i>ginya</i> .
<i>umZi</i> village	<i>umDigo</i> <sup>1)</sup> 3.

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<sup>1)</sup> cf. Fourie, p. 205.







