

NTSHELELE ka GODIDE

<16.7.1918 (?), Tuesday.>

File 58, nbk. 16, pp. 75-6.

- 75 [Tried hard to get Ntshелеle of Ntuli tribe, known to Mpatesita and Socwatsha, to come and *bonga* his ancestors, but he has hitherto failed.¹ He is said to be very good, and able to *bonga* Ndhlela etc. at considerable length.² However Mangati ka Godide has given me many praises of the Ntuli tribe.³ Ntshелеle is of the Uve regiment, and lives near Fort Yolland (oSungulweni).⁴

Am leaving tomorrow for Pmburg, having lived at (though not in) Mpatesita's kraal, Emfanaye, close to foot of Gcolokodo hill, and near Mtungweni stream,

- 76 tributary of Insuze, since night of 23rd June 1918.]

20.7.1918, Saturday. Pietermaritzburg.

File 58, nbk. 16, p. 76.

- 76 [Pmburg, Saturday 20th July 1918. Reached here today from Zululand, via Middledrift, Krantzkop, and Greytown, with N.⁵ Yes, we lived in large tent which we took.]

25.1.1921, Tuesday.

File 57, nbk. 9, p. 26.

- 26 [Mangati leaves for home, 25.1.1921 (Tuesday).⁶ I ask him to get Ntshелеle to come to me, when I will take him to a doctor to prescribe for him. He to give me all his *praises*. Said to be an expert.]

26.2.1922

File 59, nbk. 28, pp. 95-9.

Also present: Somzica kaGodide

- 95 Ntshелеle ka Godide ka Ndhlela ka Sompisi (alias Nkobe) ka Kuguqa ka Msalela ka Nomatshingila of the *Ntuli people*, of Uve regiment. Somzica ka Godide etc. of Ngobamakosi regiment.⁷ Somzica (not Sonzica) is of greater importance than

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Ntshелеle, though Ntshелеle seems to be a better informant.

.... <Praises of Ndlela and of Nduvana kaSompisi, with notes, omitted - eds.>

- 96 *There is a rock called Ndhlela's rock, where he used to sit. It is on the other side of the Mhlatuze, at eNgcengceleku mountain. It is on top of the mountain; he used to rest there on his way to Mgungundhlovu.⁸ Today it is still known. It is a flat rock; it was pleasing to the eye (la bonw' ubuhle).*

.... <Praises of Godide, Sonsukwana kaGqwatschaza, and Mbangayi kaGodide, with notes, omitted -eds.>

- 99 *Mbangayi was tall, dark brown (nsundu) in colour.⁹ He was of the Mbonambi regiment, of the age-group (intanga) of Mgidhlana and Mtonga.¹⁰ He was killed accidentally by a gun by Nhlabati. Nhlabati was put to death by Cetshwayo. Cetshwayo was very fond indeed of Mbangayi. The women of the isigodhlo of Cetshwayo and of that of Mpande came to Godide, to perform the isililo.¹¹ They all came, together with the izinduna of the Zulu country. Cattle were slaughtered, very many of them, at eGweni (Godide's main umuzi).*

The mother of Mbangayi was Vongoyi, the sister of Qetuka.¹²

.... <Praises of Vongoyi kaManqondo omitted - eds.>

26.2.1922

File 59, nbk. 38, pp. 1-7.

Also present: Somzica kaGodide

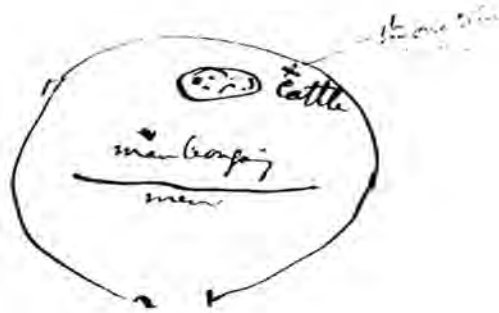
- 1 Ntshелеle of Uve regiment and Somzica (not Sonzica) ka Godide of the Ngobamakosi continue. Ntshелеle speaks.

The bringing back of the amadhlozi. [Here insert p. 19, then go on thus.]¹³ When a man dies, a beast is slaughtered so that he will meet up with the others who have died before. When the beast is to be killed, the praises of the dead man are called out (menyezwa). If his father is alive, he will call out the praises; if he is no longer alive, his brother will do it.¹⁴ He does it while standing in the cattle enclosure, at the upper end, where the beast is to be killed. The one who calls out says, 'Hear now, today we are bringing you back. We are saying, meet those others whom you have not met before.' He then calls out his praises. 'You too must look after the umuzi of your people (wa kwenu). If you neglect (tebesela) the umuzi of your people, your praises will never again be called out anywhere.¹⁵ The person who looks after the house of his people will always have his praises called out there. It will happen that when you

- 2 *are in the form of a snake, and people see you on the fence of the umuzi, near the houses of other people, they will kill you; they will do so because they do not know you, and think that you are a snake.'*

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That is the bringing back of a person. While the calling-out of the praises is going on, the men are still in the cattle enclosure; they are in a line (klelile), standing below the cattle, facing away from the gate. The cattle are standing at the upper end of the enclosure; the one which is to be slaughtered has been separated from the others and is standing by itself.¹⁶ The person who is calling out the praises stands between the people and the cattle; he faces the cattle, with his back to the people standing in line. He will call out, 'Here is the beast with which we are bringing you back,' and will describe its colouring. If the man has many oxen, two will be slaughtered, or perhaps one. The man who is to slaughter it will be told, 'Now stab it, for we have told him.' The one who does the stabbing is a close relation (o wa sohlotsheni) of those people; together with the dead man, they are all descended from one person (a ba zalwa muntu munye). He will then proceed to stab it behind the left shoulder (esihlabankomo).



- 3 One person might be 'brought up' (kutshulwa) after a year, another after two years, another after three years, another after four years, or six years. The length of time will be decided by the people. They will say, 'Let us leave off living in "blackness" (ebumnyameni); let it be light; let it be "white" (mhlope); for we have brought this person back.'

The bringing back of the idhlozi depends on his offspring (abazali bake), i.e. observance of this ceremony depends on deceased's issue or descendants. Some will wait for a year, because he has no cattle (izinto) for the ceremonies (zo ku m lungisa). That is the cause. If a person has many cattle (impahla), and nothing is done to bring back the idhlozi, people will say, 'Why are you doing this, why are you not bringing him back, when there is no lack of cattle?'

If another person dies, and the first one has not been 'brought up', the people (ibandhla) will find fault. They will say, 'Why is it, when one person has died and there are cattle available, that another person has died before the ceremonies for the first one have been performed?'

- The calling-out of the praises takes place in the afternoon, there in the cattle enclosure, when the cattle are being brought back. People go to sleep knowing that a
4 beast will be slaughtered the next day. The idhlozi is also told; he is told that he may sleep knowing that his beast will be slaughtered the next day. That is why the person who has died has his praises called out twice, in the afternoon and the next day.¹⁷

Beer is brewed at the home for the whole umuzi.

The calling-out of the praises in the afternoon is always done when the men are there; the next day too they are there. The calling-out in the afternoon will be the same as the calling-out the next day.

The beast will be stabbed in the presence of the men. If it bellows when it is stabbed, the person who is calling out the praises will respond, saying, 'Bellow, beast of my father.'¹⁸ He will then repeat the praises, calling them out in full if he has not finished them, so that it will be 'clear' (ku kanye) and 'white'. If the beast bellows, it is good; it has been properly received by the amadhlozi. A sheep, which does not make a noise, is for that reason not used to praise the amadhlozi.¹⁹

When the beast falls, the men turn it so that it faces towards the upper end of the enclosure. They then push the upper part of the head into the ground, with the chest (ukaka, umrula) facing upwards. The men then go to sharpen their izinqindi.²⁰ They then skin the beast. They remove the joints of meat. When they have finished, the meat is carried into a hut. There will be a hut to which meat is carried, there in the
5 *home; it does not matter if it is at the upper end or to the side. Then the meat will be eaten; little pieces will be cut off, including the titbits (amacwiyo).*

The hut to which the meat is carried is one in which an old person sleeps, even just an old woman. It will be used over again. Before the meat is taken in, the hut will have been plastered with cowdung and swept out. The meat will be placed inside on the men's side (uhlangoti); it will be placed on the skin of the beast. The skin will be fully spread out and the meat placed on it. It will not be covered over; it will simply be left. There is also beer which has been placed with it at the back of the hut (emsamo), perhaps one pot, a full one, for the amadhlozi.²¹ If there is an old woman who sleeps in that hut, she will sleep there. If there is no old woman, boys sleep there. Young married women are not allowed to go to that hut. They will not even pass it; they will not pass on that side (uhlangoti) of the umuzi; they go outside; they go off to the side of the umuzi.

The women will put on their best coverings (izingubo); they put on their best skin skirts (izidwaba), those which they do not wear when working. They arrange their topknots (izinhloko) nicely; they put on their best imingwazi headbands, some made
6 *of beads, others of ubulembu cloth.²² The headbands are worn below the topknots. For their part, the men do not dress up.*

At dawn the next day the meat is cooked in the cattle enclosure, in metal pots (amabodwe) and clay pots (izimbiza). It is cooked by the men, not by the women. The meat for roasting too, the meat on the ribs (umhlubulo), is roasted by the men; it is taken to the women in the hut, where they eat it. The women also have beer brought in to them, and they drink; it is brought by the men. The men too drink in the hut where they are sitting. The meat of the beast is eaten by both women and men. Women of other clans (abasezizweni) do not eat it.²³ It is eaten by those of the clan (a bo hlobo) of the dead person, together with their wives. People - men - who are unrelated (abasezizweni),²⁴ including people who are not of that clan (inhlobo), will come to ask for meat and beer, and it will be given to them. They will come when the meat has been cooked.

At the bringing back of a person who has died, the insonyama meat is not

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presented as tribute (*etula*).²⁵ It is eaten by the people of the *umuzi* there in their home. Both men and women eat it.

- 7 The bones of the beast will all be gathered up and taken back to the hut to which the meat was carried. After the hoofs have been cooked and eaten, finished off, the bones are carried to the cattle enclosure, to the upper end, and burnt there. First a fire is made with wood, then the bones are placed on top in the flames. They are all burnt to ashes. The fat in them drips into the fire; the flames die down; the bones are burnt to nothing. When the fire is out, the ashes are taken and thrown away into the dung over the whole enclosure. This is done to make matters safe (*ku lungiswe*), for there are *abatakati* about. People are afraid that they will take the bones and *takata* with them, and make the *idhlozi* bad and perhaps cause it to destroy its *umuzi*.²⁶ In addition, the grass (*umswani*) in the paunch is kept aside; it is taken by the old women, those whose children have grown up and who no longer fear to enter the cattle enclosure, and is completely mixed in with the dung, so that it can no longer be seen. [Go on, p. 8.]

Why same service afternoon and morning?

What about *impepo* ceremony?

Is this custom universal?

Is the ceremony the same when doctor finds *amadhlozi* have turned away from a kraal they had once *been brought back into*?

[See next p. for answers.]

27.2.1922

File 59, nbk. 38, pp. 8-18.

Also present: Somzica kaGodide

- 8 Ntshелеle continues.

He is told that he can sleep knowing that his beast will be killed the next day. That is why the person who has died has his praises called out twice, in the afternoon and the next day.²⁷

Impepo is not burnt when an *idhlozi* is being brought back; it is burnt when a beast is slaughtered for the *amadhlozi*, when a person is performing a ceremony (*guba*).²⁸ It is done so that the *amadhlozi* come to him nicely, and do not come with violence (*amawala*) to kill him.²⁹

The bringing back of the *idhlozi* is done in all the Zulu country and in the white people's country (*esiLungwini*).³⁰

The *amadhlozi* sometimes run away. They are made to do so by people who have medicines. If a person sees that they have run away, or that they are coming to kill him, he will call a person who knows about these matters to tell him what to do. He will make his medicine, and say that all the people must cleanse themselves (*hlanza*), that they must wash themselves with that medicine. This is done to put matters right (*lunga*). Then a white goat will be slaughtered; it will be eaten only by the people who belong there by birth (*bo ku zalwa*). The meat of the goat, together with water, is

placed in the hut where the meat is taken to; the meat of the goat is taken to the same
 9 place as the meat of the beast is carried to. When they have eaten the goat, a beast
 will be slaughtered, and the praises of the ancestors declaimed (*teta*). This is done in
 the way that I have already described. On this occasion too the wives (*abalobokazi*)
 will put on their finery.

The water is mixed with the medicine which has been pounded up by the *inyanga*.
 It will be stirred up (*pehla*), first by the eldest, the one who was appointed by his
 father. Then all will stir, including the daughters, in order of age. Those who have
 taken husbands do not stir. The married men do stir. While the stirring is taking
 place, the call is made: 'Look after us, for you have turned your backs on us. Such-
 and-such a person has turned his back on us. Are you going to do us harm?' After
 this has all been done, when it is all over, they see that this man, the *inyanga*, has
 good medicine, for all is well.

The death of Godide ka Ndhlela.

Godide ka Ndhlela was killed by Zibebu at oNdini [1883], after Cetshwayo had
 returned from across the sea.³¹ After he had been killed his body was not carried
 away; it was eaten by birds, by vultures. He was killed in fighting; those who died in
 the fighting were not buried (*lahlwa'd*). If you were victorious in fighting, you would
 10 return to the bodies and 'bury' (*lahla*) them by covering them with their shields, each
 one with his own shield. This was not done to Godide, for our side was defeated;
 Zibebu remained there at oNdini.

*The burying of Mbangayiya.*³²

Mbangayiya was injured by his own gun while he was holding it. It happened
 when he had gone to send out boys to go and hunt (*diliza*) reedbuck (*amanxala*) on
 the mountain (the mountain of Hlati). Mbangayiya himself went and sat down at a
 ford where the reedbuck would cross. The reedbuck came; the boys had struck up
 songs at other places. He was sitting down; he was sitting on the trunk of a tree
 which had fallen over there at the river. He had placed the gun between his legs, with
 the butt on the ground. He had cocked it (*qelile*). As it touched the ground it went off;
 it discharged into his stomach. It was loaded with shot; the shot travelled up his
 body. The people with whom he had been hunting came up; they carried him back.
 11 He died at his home, at the homestead of his father, at eGweni; he died the same day.

He had been sitting on the log with Maqubandaba.³³ After he had been injured,
 Mbangayiya said, 'Don't ever say that I was killed by Maqubandaba. My gun slipped
 out of my hands as I was putting it down. When it hit the ground it went off.'

Soon after he died people began work on his grave. It was dug at his home,
 outside the fence of the cattle enclosure. Godide was at another *umuzi*; he was
 called, and came. It was dug by the men who were at his home. Mbangayiya had not
 yet married. The grave was dug at the upper end of the *umuzi*, near the place of the
 main house (*nga kwesikulu*).



It was dug right at the fence (i.e. up against the fence of the cattle kraal). It was begun the day he died. It was not finished; it was finished the next day, the day he was to be buried. A young beast (itole) was slaughtered; it was for his purification ceremony (umgando). This beast was buried in its own pit, which was dug at the river, next to the umuzi. It was buried together with its skin, which had been removed. The gall-bladder was also buried with it. This beast was not eaten; nothing was done with it. This was part of the purification ceremony.

- 12 *His body was tied up in his sleeping-blanket. It was carried by four people; they took it to the grave. Inside were two others; these two received the body. The grave was deep: if a person inside extended his hand it was just visible. A hollow (iguhli, igumbi) was made at the side. A flat stone was placed in it for the body to rest on. When the body had been placed on it, more stones were brought in. The body was then enclosed with stones.*



Another well-shaped stone was placed on the head. When earth was thrown in, it did not touch the body. A frog (isele) was not placed in the grave, for he was already dead; his umoya was gone.³⁴ (A frog is placed in the grave when it is seen that a person has not yet expired; when he still has life in him. It may be that the person will recover, in which case the frog is placed in the grave and buried.)

Mbangayiya was of the Mbonambi regiment. His death was reported to Cetshwayo. He ordered that a smelling-out (umhlahlo) should be held; he too held one. At that smelling-out, Mbangayiya's brother Nhlabati, who was followed in age by Mbuzana (who is now dead) was put to death. It was said that he had worked evil

- 13 *(lumba) on the gun; this was seen by the diviners who did the smelling-out. Both Cetshwayo's smelling-out and Godide's smelling-out said this. So Nhlabati was put to death, together with his mother, Qazekile ka Mpunguyi of the abakwaBopela people. Qazekile was put to death because she had also been smelt out. It was said that it was she who had gone to the place of her people, the abakwaBopela, to fetch the medicines which were used to work evil on the gun which had killed Mbangayiya.*

Cetshwayo was at Kwa Ndhlayangubo.³⁵ Nhlabati was killed in the autumn (ekwindhla); Mbangayiya had died at the beginning of summer. Nhlabati had not gone out hunting with Mbangayiya on that day. Nhlabati was at oNdini, at the place of the king, Kwa Ndhlayangubo.

Cetshwayo was very fond of Mbangayiya; it was he who had given him the gun. He also gave him an assegai and cattle. The gun was a single-barrelled one. It did not take bullets (ibosho); it was a shotgun.

Per Somzica. Our forebear (umkulu) is the earth (umhlabati), into which we are put, but here, up above, we are beggars of food (izetekeli). We do not come to an end with this life.³⁶

- 14 *Izivivane.³⁷ On the other side of the Ndhlovane, in the bush. There is one there,*

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whether we were going to the amakanda, or whether we were going to oNdini (where Zibebu attacked).

When a person passes the place of Eliase he will come out above the Nsuze. Another there.

It is a custom from the time of origins (wo ku dabuka), which they were told to follow by uNkulunkulu, by umVelinqangi;³⁸ it was not a man who said so.

Ntshелеle. The carving of headrests (izicamelo) and spoons (izinkezo).³⁹

Headrests are carved from the wood of two kinds of tree, the umkuhlu and the umnyamati.⁴⁰ The umkuhlu is found in the bush country (ihlanze), like that on the Tukela; they are numerous there. The umnyamati likes savanna country (amapondo), more open, like the veld (inkangala), and well-watered. They are felled and are then cut into lengths (izibuku) as long as an arm. I then cut away (xoza) knots and twigs all round it, and then shape the legs (amasondo). If I got up very early, I could return with perhaps two headrests. I would carve them at home, in my hut.

I begin by making a pattern of notches in it with a knife (ukuqopa). I finish doing this. Then I make a fire in the shade, and burn patterns in the headrest with red-hot
15 pieces of iron. These pieces are taken from a barrel (umpongolo), or from a broken ox-plough, or a broken cane-knife (ucelemba). I may be troubled by having no suet (unwali, umhlwehlwe) of a beast.⁴¹ I work away at the burning until the headrest is nicely black.

All is comfortable (ukuzota) in your hut.⁴²

The headrest is shaped with an axe. The wood is removed from the inside with an axe, leaving another leg in the middle, like this:



The headrest (isigqiki, i.e. isicamelo) is shaped first with an axe and then with a knife. When the carving is finished, you take the umrudisane plant, which grows near the Tukela (it also grows near the Nsuze), and you rub with it.⁴³ It is like the paper which white people use to rub planks - it has little corrugations (amazingwana) on it. The umrudisane plant grows in the form of switches. The bush is dun (mpofu) in colour. It grows as tall as a man, or shorter.

Formerly the ihluze tree and the umganu tree were used for carving,⁴⁴ but this is no longer done, for the impehlwa beetle bores holes into the headrest, and it becomes
16 covered in dust, and breaks. The umkuhlu and umnyamati are not affected by borer.

Large izicamelo are also made, ones with three legs. Someone might order (biza) one with four legs, which sleeps three people. People usually order ones with three legs.

When making spoons, a person first uses an axe. He shapes it with an axe until it is ready. Then he sharpens a knife, and bends it a little; he uses it for the skilled part of the work (ukulumba). He then scratches (cija) into the spoon with an ingwedo

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paring tool. After that he shapes the spoon with a knife, one used for cutting notches. He then notches it carefully, the handle too, cutting ornamental notches (*loba*). That is why people will then buy (*tenga*) it; one says that he will buy it, another says that it is his. If it is well made, they dispute over it. A spoon for curds costs a shilling; two spoons for food cost a shilling, while one costs sixpence. The price does not go higher than a shilling. The *isixembe* spoon is for stirring *ububende*, so that it does not burn, and for ladling it out.⁴⁵

- 17 Spoons are made from the wood of the *inqayi*, the *amasetole*, and the *isipampata*, hard woods.⁴⁶ The *isipampata* has a smooth surface (*ijwabu*);⁴⁷ it is the best of all the woods used for carving spoons. The *uqume* is also good;⁴⁸ it is nearly as good as the *isipampata*.

Cetshwayo's spoons were carved from *umncaka* wood; it is very hard.⁴⁹ When we try to scratch into it we are in awe of it, for it is so hard.

Milk-buckets (*amatunga*) are made from the wood of the *umdoni* and *isikukuboya*.⁵⁰ These are still made today.

Per Ntshhelele.

The *kolwas* pray for rain and we attend their services and pray and pray with them, but rain does not come. The sun is hot. Formerly rain, when the season was dry, would be prayed for to our national *amadhlozi*, when the rain would come down. Hence we conclude that this former method, as regards rain-making, was more effective than that followed by the *kolwas*.

Per Somzica.

- Legend respecting *Cetshwayo*'s visit to England. *Tshonisile ka Siteku* told me that when the king (*Cetshwayo*) went over the seas, the white people took him to a
18 pool with wild beasts in it. He was made to go into the pool. The beasts came out (their names were not mentioned). They surrounded him, and licked him and licked him. Then they left him alone. All this time he was standing. When he stood up they drew back (*deda*). Then the white people told him to come out. He had showed his superiority. He came out and seated himself.

Other chiefs who had been defeated were taken to this place, and died there. They were killed by the breath (*umoya*) of those animals, for their chiefship (*ubukosi*) was weak. It was seen that *Cetshwayo*'s *ubukosi* was superior to that of all the black chiefs on the earth.

Tshonisile is of slight build. He does not have children for he is always washing (*ilok' egeza njalo*).

Massacre of Piet Retief.

Somzica (grandson of *Ndhlela*) says he heard that Piet R.'s party tried to surround *Mgungundhlovu* and failed. This was reported to the king, and was the principal reason why the Boers were put to death, for they had been seen by this to be making war indeed. *Godide*, Somzica's father, was of the *Izinyosi* regiment.

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Notes

¹We have been unable definitely to identify Mphathesitha: he seems to have been chief of the Magwaza in the Nkandla region. Socwatsha kaPhaphu was in Stuart's employment, and was another of his informants: his evidence will appear in volume 6 of the Stuart Archive.

²Ndlela kaSompisi was chief of the Ntuli in Dingane's time, and one of the latter's principal *izinduna*. He was the grandfather of the informant, Ntshелеle.

³Mangati had been interviewed by Stuart a few weeks before: see his evidence in Stuart Archive, vol. 2, pp. 199-202.

⁴The uVe *ibutho* was formed by Cetshwayo. Fort Yolland was situated twenty-five kilometres west of Eshowe, near oSungulweni mountain.

⁵'N.' is probably Ndukwana kaMbengwana, another of Stuart's employees and another of his informants: his evidence appears in volume 4 of the Stuart Archive.

⁶Mangati kaGodide was another of Stuart's informants: his evidence appears in volume 2 of the Stuart Archive.

⁷The inGobamakhosi *ibutho* was formed by Cetshwayo.

⁸EmGungundlovu was Dingane's chief *umuzi*.

⁹The testimony which follows forms the basis of part of the account of the death of Mbangayiya published by Stuart in uHlangakula (1924), pp. 87-90. See also note 32 below.

¹⁰Mgidlana and Mthonga were sons of Mpande.

¹¹Bryant, Dictionary, p. 356, gives *isililo* as 'wailing, loud lamentation; particularly applied to the meeting of the women of a neighbourhood at the kraal of a deceased person for the purpose of crying, after the manner of an Irish wake'.

¹²Qethuka was chief of a section of the Magwaza people in Cetshwayo's time.

¹³The reference is to File 59, nbk. 38, p. 19, where, on 28.2.1922, Stuart began recording evidence from Micah Msimanga. The words 'Here insert p. 19, then go on thus:' were presumably inserted by Stuart when he was preparing an account of the 'bringing back' of the *amadlozi* for publication. This account, which appears in one of his Zulu readers, uBaxoxele (1924), pp. 170-5, was based on his interviews with Msimanga and Ntshелеle. For our rendering of Msimanga's evidence, see Stuart Archive, vol. 4, pp. 41-5.

¹⁴The original does not make clear whether the reference is to the brother of the father or to the brother of the deceased.

¹⁵In the margin of the original Stuart has inserted a note: 'tebesela (noted in B.'s dict.) = neglect or ignore'. B. is presumably A.T. Bryant, whose Zulu-English Dictionary was published in 1905.

¹⁶In the original, the part of this sentence after the semi-colon appears as an inter-linear insertion. A number of such insertions appear in the original of Ntshелеle's account of the 'bringing back of the *amadhlozi*': it is not clear whether they represent information given by Ntshелеle, or interpolations made by Stuart subsequent to the interview.

¹⁷In the original, this and the preceding sentence occur as an interlinear insertion, the wording of which is virtually the same as the wording of the first paragraph on p. 8.

See also note 27 below.

¹⁸In the original, the words here translated as ‘saying, “Bellow, beast of my father” ’ occur as an interlinear insertion.

¹⁹In the original, this and the preceding sentence occur as an insertion in the lower margin of the page.

²⁰Bryant, *Dictionary*, p. 446, gives *isingindi* (pl. *izingindi*) as ‘...a certain broad-bladed assegai, usually merely the metal blade, or with a very short shaft...’. In the original, the word *isingindi* is written above the word *omese* meaning ‘knives’, which has been scored out.

²¹In the original, the words here translated as ‘for the *amadhlozi*’ occur as an interlinear insertion.

²²Bryant, *Dictionary*, p. 449, gives *umnqwazi* (pl. *iminqwazi*) as ‘Small band worn by all married women round the head, just below the topknot, for *hlonipa* purposes, and consisting of a strip of cloth or beadwork or even the long leaf of any grass-plant or rush...’. On p. 354 he gives *ulembu* as ‘any fine loose-textured cloth, such as cotton-gauze that can be easily pulled or worn into fine shreds or fringe’.

²³In the original, the word *Abasezizweni*, which means ‘people of other clans’, has been changed to *Abafazi basezizweni*, which means ‘women of other clans’. The reference is presumably to women who were unrelated, whether by descent or marriage, to the people of the *umuzi*.

²⁴In the original, the word *amadoda*, meaning ‘men’, occurs as an interlinear insertion.

²⁵Bryant, *Dictionary*, p. 655, writes that the *insonyama* (*intsonyama* in his orthography), or meat covering the outside of the ribs, ‘is considered the prime part of the beast, and the *intsonyama* on that side of the beast that has the assegai-wound...is generally sent as a kind of tribute to the *induna* or headman of the particular district...’.

²⁶In the original, the words here translated as ‘and made the *idhlozi* bad and perhaps cause it to destroy its *umuzi*’ occur as an insertion in the lower margin of the page.

²⁷In the original, this paragraph has been placed in square brackets. Written in the margin against it are the words ‘inserted in preceding page’. The wording of the original is virtually the same as the wording of the interlinear insertion which Stuart made on p. 4 of the original, and which is referred to in note 17 above. Stuart presumably made these changes to the original text when he was preparing the account of the ‘bringing back of the *amadhlozi*’ which he published in *uBaxoxele*, pp. 170-5.

²⁸Doke and Vilakazi, *Dictionary*, p. 658, give *impepho* as ‘Species of small, everlasting plants with a sweet smell, used for burning as an offering to the spirits...’.

²⁹In the original, this paragraph has been placed in lightly drawn square brackets. Stuart presumably did this when he was preparing the account of the ‘bringing back of the *amadhlozi*’ which he published in *uBaxoxele* (see note 27 above). In this latter account, this paragraph has been moved to the very end of the text.

³⁰*EsiLungwini*, ‘the place of the white people’, referred to Natal south of the Thukela.

³¹Zibhebhu kaMaphitha was head of the Mandlakazi people, who were collaterals of the Zulu royal house. In July 1883, some months after the return of Cetshwayo from

exile in the Cape, Zibhebhu attacked Cetshwayo's capital at oNdini (uluNdi) and killed a large number of the latter's leading supporters.

³²The testimony which follows forms the basis of part of the account published by Stuart in uHlangakula (1924), pp. 87-90: see also note 9 above.

³³In uHlangakula, p. 87, Stuart identifies Maqhubandaba as brother of Mbangayiya.

³⁴*Umoya* could here be translated either as 'breath' or as 'spirit'.

³⁵KwaNdlayangubo was a Zulu royal *umuzi*.

³⁶The statements in this paragraph occur in the original as an insertion in the top margin of the page.

³⁷In the original, the notes which follow on *izivivane* are written in the upper margin and first three lines of p.14. Stuart does not make precisely clear from whom he obtained this information.

³⁸*Unkulunkulu* and *uMvelinqangi* are names for the Deity.

³⁹Ntshелеle's statement forms the basis of the account published by Stuart in uTulasizwe (1923), pp. 102-3.

⁴⁰Bryant, Dictionary, p. 325, gives *umkhuhlu* as 'Certain tree (*Strychnos Mackenii*)...used...for making domestic vessels...'. Doke and Vilakazi, Dictionary, p. 409, give it as '1. Natal mahogany tree, *Trichilia emetica*. 2. Monkey-orange tree, *Strychnos dysophylla*...'. Bryant, Dictionary, p. 463, gives *umnyamathi* as 'Certain large tree, a kind of essenwood (*Ekebergia Capensis* or *Meyeri*)'. Doke and Vilakazi, Dictionary, p. 619, give it as 'Species of Essenwood tree, *Ekebergia Capensis* or *Meyeri*'.

⁴¹The suet was used for oiling the wood. (Information from D.J. Sithole.)

⁴²This sentence occurs in the original as an insertion in the top margin of the page.

⁴³Bryant, Dictionary, p. 269, gives *umhudisane* as 'Veldt-plant, whose roots are used as a purgative'.

⁴⁴Bryant, Dictionary, pp. 217, 261, gives *ihluze* as equivalent in meaning to *umgxamu*, which he gives as 'Small tree or mimosa (*Schotia latifolia*)...'. Doke and Vilakazi, Dictionary, p. 340, give it as 'Species of timber tree, *Schotia brachypetala*'. Bryant, Dictionary, p. 171, gives *umganu* as 'Certain wild fruit-tree (*Sclerocarya caffra*), whose wood is used for pot and tray carving...'

⁴⁵Bryant, Dictionary, gives *ububende* as 'Blood found in the body of a slaughtered beast, which is mixed with minced-meat and eaten...'

⁴⁶Bryant, Dictionary, p. 445, gives *inqayi* as 'Certain forest tree (*Elaeodendron velutinum*). Doke and Vilakazi, Dictionary, p. 591, give the same meaning and also 'Assegai-wood tree, *Curtisia faginea*'. Doke and Vilakazi, Dictionary, p. 728, give *amasethole* as 'Species of tree of the Guttapercha family'. Doke and Vilakazi, Dictionary, p. 645, give *isiphampatho* as 'Species of witch-weed shrub, *Anastrabe integerrima*, the soft wood of which is used for making spoons'.

⁴⁷Bryant, Dictionary, p. 283, gives *ijwabu* as 'Smooth outer surface of a tree (after the bark has been removed)...'

⁴⁸Bryant, Dictionary, p. 548, gives *uqhume* as 'Small bush (*Hippobromus alatus*)...'

⁴⁹Bryant, Dictionary, p. 404, gives *umncaka* as 'Red-ivory tree (*Erythroxylon pictum*)...'. Doke and Vilakazi, Dictionary, p. 527, give it as 'Red ivory tree, *Ramnus Zeyheri*...'

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⁵⁰Bryant, Dictionary, p. 116, gives *umdoni* as 'Waterboom (*Eugenia cordata*), a large tree growing on the coast bush-lands'. Doke and Vilakazi, Dictionary, p. 167, give it as 'The Cordate water-myrtle, *Syzygium cordatum*' or '*Syzygium Gerrardi*, the forest myrtle'. Bryant, Dictionary, p. 326, gives *isikhukhuboya* as 'Kind of wild-fig tree...'