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BALENI

KA
SILWANA

BALENI

KA SILWANA

vol. 55, nrk 1, pp 1-48

" nrk 2, pp 1-48

" nrk 3, pp 1-~~4~~3

13.5.1914

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13.5.14

(went up with)

Baleni says one of the Izinduna that ^(went up with) Kupukaid
of Tshaka ^{FROM THE} kwa mte twa, was Sandanezwe-
ka mbango, ^{OF THE} wakwa mpanza.

Tshaka's great induna was Mdhlakaka.
Ncidi ^{OF THE} kwa Kanyile ^{OF} Langa. Mdhlakaka
had his kraal ^{AT} Nsuze. Its name was
& Nhlonga; another of his kraals was & Kewibi.
Both these are still standing. Mdhlakaka's
principal son was Ndwanuwe, ^(the) of Ndabaka-
wambe regiment. Ndwanuwe is dead. He left
sons who are still living, but Baleni does not
know their names - J.S.

14.5.1914

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14.5.14

Baleni continues his evidence.

Nobamba is the oldest of the Zulue kraals, originally
quite a small one, for the Zulues at first had no
adherents. Naba, Janra and Senzangakona all
belonged to Nobamba. There are about five sites
of this kraal, all in one and the same locality.
Hence it differed from other royal kraals which
were often re-erected a long way off the original site.
I feel certain Nobamba was originally erected by Naba
whose father was Bayeni. I do not know ^(the) names of

Egazi
mputa
mataka
mkanjile
Fakazi
(Ezihlungu)

Zwana
father of
Lekwazi
of Ntombele
tribe - J.S.

THREW ASSEGAI AT ONE ANOTHER

Ndlovu's people they ~~separated~~ as if they were boys. Such ^(AN) ~~imp~~ was said to be ~~the~~ 'Kisi', for as one was about to fling his assegai he would shout, 'Kisi!' at his foe, & so the foes, shouted ~~back~~ at their assailants 'Kisi' was ^(A SAYING) ~~the~~ ^{"WE SHALL FIGHT THIS AFTERNOON AND TOMORROW"} ~~the~~ ~~two~~ ~~parties~~ agreed in that leisure ~~and~~ style. After fight, ~~that~~ would both go off & eat & then return & resume operations. I don't know how the word arose. ^(MADE POORER AND WEAKER PEOPLES)

(OF)

THIS AFTERNOON AND TOMORROW

(THEY)

SUBMIT

~~the~~ ~~two~~ ~~parties~~ agreed in that leisure ~~and~~ style. After fight, ~~that~~ would both go off & eat & then return & resume operations. I don't know how the word arose.

It was Ishaka ~~who~~ ~~teled~~ ~~ork~~ ^{SENZANGAKONA} ~~did~~ not do so. After conquering them, he caused them to fight for him.

If, when a battle was on, ^{...} Ishaka ^{...} happened to catch ~~set~~ sight of a shield in the midst of the fray, he would ask whose shield it was he had seen. This would then be evidence of the ~~fact~~ fact that this man was a hero, upon which he would be given a number of cattle. The king would see from the shield turning that ~~is~~ ~~was~~ ~~the~~ ~~man~~ ~~was~~ ~~stabbing~~

HE WAS STABBING

A MAN OF THE OTHER SIDE

~~the~~ ~~great~~ ~~warriors~~ in Zululand were very numerous. Among them were Nonfihlela, Vukuzi, Nonnanzi, Sibvana, Mahangwazi ^(THE ZULU CHIEFDOM - EDS.) ~~the~~ ~~Meengeni~~, Jaja, Ngonela, Ngalo, Jubane, Siyunguza, Mafolokohlo, Mabanikazi, Sikenzana, Sibindi, Nzakumbana, Mkhlahlo, Nyanzwa were among the ^(THE) ~~the~~ ~~warriors~~ of ~~the~~ ~~Impungose~~ tribe.

Mapita, Mkanyile, Nshingwazoka, Marole, Kuman daba, Dazukile, Tshoko, Diyikana, Nkabana were among ^(WARRIORS) ~~the~~ ~~great~~ ~~warriors~~ ~~of~~ ~~the~~ ~~Impungose~~ tribe.

at the Ngome, when Beje and his people were ^(ATTACKED) ~~attacked~~ by the Zulus, my uncle Nonnanzi entered Beje's stronghold after the whole of ^(THE) ~~the~~ ~~Impungose~~ had attempted & failed. He, however, entered & succeeded in killing two men. Ishaka's ~~imp~~ entered the stronghold on ^{the} ~~the~~ following day & saw the men dead.

my grandfather Ndlovu ^(STRUCK THE FIRST) ~~struck~~ ~~the~~ ~~first~~

Zuleika Nongardaza ^(THE) of Izunipohlo* also ^(LED) ^(AT)
~~said umhlangotha maganggo,~~

(AND AT) ~~the~~ Nonvove.

^(SPACE) man dhlanguampisi, Putile & others
^(MADE TO SUBMIT) were ~~televised~~ by Tshaka.

(N.B) # Tshaka used to be liberal in giving food.
He would not allow anyone to speak of himself
to another ^(I.E.) mention his name. He would
say, "What did you want to mention my name
to another behind my back for?"

He would not allow a man to ^{put} a
feather into his ~~ear~~ ear & turn it round &
round. The ~~people~~ person who had done so
would be asked what he meant by that
& he killed. The man turning the feather round
in his ear ^(ASKED) it would be ~~said~~ "What is it
you are imitating?"

YOU ARE IMITATING?

The implication ^(WAS) that
he likened the sensation to having sexual
intercourse, & he would thereupon be put
to death. It would be said of a man who
used the feather thus, ^(THERE IS SOMETHING ON HIS MIND.) "Uka-
faneza nahi?"

Umcamana, ^(FROM) ~~was~~ zibisone
told Tshaka that ~~if~~ zibisone
^(TEARS DID NOT COME)

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from the eyes of certain people when Nandi ~~had~~
died, upon which they would be put to death.
It was said Da ne zibindi as no tears
flowed from their eyes.

We used to say Tshaka was the Inkosi
for he did not kill his father's sons.
Dingana was a bad king for he killed
his own relations.

Mpande escaped Dingana as it was
said, "He is ^(A LITTLE FOOL) ~~not~~ Dingana
& killed off all the others.

Tshaka did however kill those of ^(THE) Mpetwa
tribe who ^(HAD TROUBLED) ~~helped~~ him whilst he was a
young man.

T. also killed those who, at his mother's
kroal, ^(A COW THAT GORED) ~~gave~~ him ~~at~~ ~~her~~ ~~oklabuz~~
I know T. also complained of amazi having
been given into his hands ^(TO BE HELD) ~~at~~ there until
warm.

T. was wrong in killing off those who had
^(BULLIED) ~~helped~~ him as he said in his young days.
They had done him no harm. It would not
sufficient to kill his relations because
of their giving him amazi to set hot in ^(THIS) hands

so high up as to be opposite ^(THE) zigodhlo. [That is probably where Gardner drew ^(THE) kraal from] - J.S.]

~~Questions for Coleridge.~~
~~Names of Tshaka's kraals.~~
~~Regiments of Zulu warriors.~~
~~Language of the kraals.~~
~~The history of the kraals.~~
~~What now kraals still present.~~
~~Change in the names of kraals.~~
~~What kraals were destroyed.~~
~~What kraals were merged into others.~~
~~What kraals were founded by Tshaka.~~

~~More anecdotes about Tshaka.~~
~~Izimboni.~~
~~Tshaka's izinduna.~~
~~Dingana's izinduna.~~
~~Dumbe the wife.~~
~~Ceremonies, Emakoini.~~
~~Zulu beliefs.~~
~~Kings of Tshaka.~~
~~List of inkungu chiefs, families.~~
~~How were zigodhlo destroyed?~~

Names of Tshaka's kraals.
 Bulawayo (Sibixega)
 Mbelebele
 Kangelala
 Dukuzo ka Nombalo
 Sibixebeni (Senzangakona's)
 Sipezi (Senzangakona's)
 Nobamba - that is the mzalabantu kraal, Senzangakona's great kraal.

Tshaka's own kraals.

Ndabankula + Njanduna were names of regiments.
 Bazulazini. (middle bay's kraal)
 umkandhlu - one of Tshaka's kraals.
 umgumanga do
 Intontela do
 umlambongwenya (umahambahlala)
 This was Senzangakona's kraal - This kraal
 kuma's izixebeni. Sengiya (mpande's mother) was
 chiefess of the kraal.

Izimboni
 Langazani's
 kraal
 Sankonjeni
 Langazani's
 kraal
 Sakhlawayini
 Langazani's
 kraal
 Sakhobeleni
 Langazani's
 kraal

List of Regiments ~~of the Zulus~~

Izimboni

uNobamba
 uSigebe
 iSipezi
 uMbonambi
 uMbonambi
 iNtondela
 umbelebele
 uBekeziya
 uMkandhlu
 uBulawayo
 uKangelala
 iZinyosi (iNgeobinga)
 iNhlambedhlu
 iMkulutshane (the enlarged one)
 Ndabakadengizibona (iMkulutshane) [before being enlarged - eds.]
 iDhlaba
 Ndabakawambe (iKokoti)
 iNhlambedhlu (iMpande) (iNgwenyane)
 iZingulube
 iSangqa (iMatshikhi)
 iMhabela - { INCORPORATED INTO THE }
 Julwana { Julwana + Sangqa } Nobamba ka Ntaba
 uKankoni { Kawombe, umbelebele }
 iNhlondhlo
 uDhloko
 umxapo (Dududu)
 umbonambi
 uDududu (iKhenke)
 umciyo (Kandempemvu)
 iNgobamakosi
 uke. uve
 uFalaza
 imbokodurbonvu
 uHazelwengwenya
 uDakwaukuesuta

INCORPORATED INTO THE
IZINYOSI

[Per hezindakaka nomagongqo ...
 Felapakato
 Dakwa (Dakwaukuesuta)
 Cijimpi (Ntabingenaliba (or) mavalana)
 Vukaibambe (MAT-BEAR)
 iNgobolwane - only ...]

SPACE

(ORIGINATED AT)

HOUSEHOLD

The house of Mpungose ~~debuted~~ ^{in the} Mhlazatshe
 my mother married my father when living ^{in the}
~~patate kwa~~ ^{at} Nobamba. ~~My~~ ^{our} inkosana
 was Mbokojwana, & he was at Mhlazatshe.
 One kraal, ^{the} Qwata, ^(SEPARATED FROM) Mbokojwana
 whilst at Mhlazatshe. This Qwata kraal was
 built ^(AT THE) Mfule. Silwana's ^(SEPARATE) ~~kraal~~ ^{from the}
 Qwata kraal. Kuba ^(FATHER) ~~was~~ ² ~~men~~ ^{1 girl} when
 Qwata kraal was at Mfule, my father's ^(SEPARATED)
~~kraal~~ and Senike's ^(SEPARATED) ~~kraal~~, i.e. Senike
 ka Te'temana ka Kuba. The girl, Neita
 by name, ^(MARRIED AMONG THE) ~~was~~ ^{Neenika} ~~of~~ ^{at} Momanama-
 tela.

(the)

Kuba died after ^(was born) having his inkosana
 Sinuke. Ndhlova had 8 sons and 6 girls.
 The sons were Silwana, Mphlela, Vukuza,
 Nonnangi, Nkwali, Noya, & Msutei, Dava-
 biyana ^(THE) (of Nkonkoni rest).

The name Mpungose was the name of an
 ancestor of ours. The tribe we sprang from is
 that of Zungu, but we are very intimately
 associated with the Zulu tribe, as the following
 story will tell. In Senzangakona's day, there

mpungose hlobo
abakhe ku beta

was fighting, as there was always fighting
 among the tribes, the cause of it being dispute
 to heirship. The faction fighting against
 Senzangakona succeeded in putting ^{SENZANGAKONA'S} ~~his~~ ^{lot}
 to flight. So suddenly were they ^(of Nobamba kraal) ~~driven out~~
 that ^(I) ^(S) daughter was left behind ^{there} ~~at Nobamba~~
 my ancestor Kuba happened to go to Nobamba
 and discovering the infant there, ~~to~~ carried it
 away from danger and brought it to ^(S) So
~~pleas~~ delighted was ^(S) with this high friend
 act that he said, ^(YOU ARE OF OUR BLOOD; GRANDLY OF OUR PEOPLE) ~~mpungose~~
~~mpungose~~. Upon this a real and lasting alliance
 was cemented between the Mpungose and
 the Zulu tribe which has lasted to the present
 day.

Mkasana ka Janna is the one who was
 fighting with ^(S) over the succession. After Kuba
 rescued the girl, he threw in his lot with
 Senzangakona and, with the assistance of
 Ndhlova (my ancestor), succeeded in ~~to~~ defeat
 Mkasana and putting him to death. This
 happened ^(AT THE) ~~at~~ ^{place} Mhlungo near Babanango.
 The ^(is) ~~Mhlungo~~ ^{is} a hill.

si Mhlungo

Kuba has a kraal ^{quite} near Nobamba. ~~At~~
~~that time he had~~ He Konza's Senzangakona.
 At that time Senzangakona had no followers.
 Senzangakona decided to fight the ama Cunes
 so he ^(COMMISSIONED) ~~sent~~ Kuba to get an impi together,
 including ^{his son} Ndlovu, and go and ^(CONQUER) ~~take~~ them.
 Ndlovu went and defeated the Cunes, upon
 which he was given a tract of country viz. ^(AT)
 Taleni. He was also given the people
 who were living there. After this Senzanga
 kona ^(ATTACHED) ~~to~~ Kabatsho ^{OF THE} ~~was~~
 Xulu, Ndlovu again joined in this attack.
 Kabatsho was defeated, upon which Ndlovu
 was given the territory & people that had
 belonged to ^(THE) ~~the~~ deceased. After this, Senzangakona
 died; so also did Ndlovu.

When Tshaka became King my father
 fought for him. It was the capacity of the
 Impunose people to get angry in war time
 that caused so deep an alliance to spring
 up between them & the Zulus. By 'angry in
 war' I mean so staunch, brave & absolutely
 true to the Zulus.

It was the Mkasana affair that ~~begins~~ ^(WAS THE)
 of those just enumerated. The child of S. that
 was saved by Kuba ~~was~~ had just become
 able to walk, though still an infant, ^(BEGINNING)
~~to walk~~ ^(TO WALK) ~~to toddle~~ ^(TO TODDLE). I do not know her name. She
 was not S's first child. I do not know her
 mother.

After Mkasana turned ~~from~~ ^(FROM) Nobamba,
 it was expected by Kuba & others living near
 that Mkasana's impi would come to
 Nobamba but they did not. It was
 then that Kuba went to the kraal hearing
 the child crying, ^(LAND CARRYING IT ON HIS BACK) ~~he~~ took it to
 S. who had ^(RUN THAT WAY TO) ~~been~~ Pate, below
 Mtaijaneni. It was in consequence of this
 act that the Zulus declared that ^(THE) ~~the~~ Impunose
 were one & the same with the Zulus "for you
 have joined an ^(You are henceforth one of ourselves) ~~alliance~~ with us".
 The child was not found in a hut but ~~at~~ ^(IN THE YARD)
 the kraal.

(Baleri says, "I was so called because my
 mother bore me not in a hut but outside.
 She simply sat down & I was born where she
 was - ^(IN THE OPEN) ~~at~~ ^(IN THE OPEN) Baleri, hence my name.")

FIRST

BEGINNING

OF

Senzangakona's children.

- Sons:
- Mtshagan Ndunge, was killed by Dingana
 - Mhlangana, killed by Dingana
 - Dingana
 - Tshaka, killed by Dingana
 - Mpande
 - Nzibe, died during Boshangana expedition
 - ~~Ndunge~~
 - Squgqa, killed by Dingana.
 - Siqujana, alias Mfokazi.
 - and others

SPACE

Daughters:

- Ziwelile, ^(MARRIED) ~~gama~~ Jobe, Matshana's grandfather.
- Nomange, married Mlabela, ^(OF THE) Mtetwa.
- Ntikili, married ^(AMONG THE) ~~ka~~ Mtetwa. ^(I want to say the married Mvande father in Sowbele - J.S.)
- Nomcoba, ^(MARRIED) ~~gama~~ ^(OF THE) Sijezana, ^(OF THE) Mtetwa.
- Matenjwaga, ^(MARRIED) ~~gama~~ ^(AMONG THE) ~~ka~~ Mtetwa.
- Sikaka, married Diphakana ka Hlakanzira.
- Nomzinhlanga, married at Mtetwa tribe.
- Mtembari, ^(MARRIED) ~~gama~~ ^{(MARRIED) INTO} ~~ka~~ Masipula, ^(FAMILY IN THE) Mtetwa.
- Maqikazi, ^(MARRIED) ~~gama~~ ^{(MARRIED) INTO THE} ~~ka~~ Mtetwa.
- Mantongela, ^(MARRIED) ~~gama~~ ^(MARRIED) Njakaisuke, ka Sokufoca, ^(OF THE) Mtetwa.
- Zazi, ^(MARRIED) ~~gama~~ ^(MARRIED) Nhlaka ka Madikane, ^(OF THE) Mtetwa.

Mnkabi ka Sodubo, wa kwa Zwi Ndunge, another of Senzangakona's wives, according to Mkhungu. see my talk with that chief on 7.1.14. Baleni however cannot call the name to mind.

Senzangakona's wives

- ka Gabetsho, ^(I don't know of Gabetsho, except the wife of Mpande v.p. 41. Mvande was I don't know of see Bryant p. 36 I don't know who Siqujana's mother was.) ~~selangqa~~ ^{not known as Bryant says} mother of ~~Squgqa~~
- Lanzazana, ^(I don't know of Lanzazana) ~~ka~~ ^(I don't know of) Sibuya, mother of ~~Squgqa~~
- ka Ngotshaywa kwa Hlabisa
- Songiya - mother of Mpande
- Mpitkase - mother of Dingana
- (Nzibuker) - mother of Nzibe. ^{(Hope says (16.9.21) Nzibe was younger, own brother of Mpande, & therefore his mother was Songiya. Nozibuker was the mother of Ntshane & therefore Mpande's wife. Mkhungu says)}
- Nandi - mother of Tshaka
- Ngaka ka Mncinci, ^(I don't know Sibongo & others see 35 of Bryant's dictionary) ~~ka~~ ^(I don't know of) Ntuli.
- (Magulana ka Ntshongolo, wa kwa Quabe
- (Bibi ka Nkobe (alias Sompisi), wa kwa Ntuli.

I know that ^(SPACE) ~~umantlaka~~ ^(BRASS NECKWEAR OR COPPER) was worn at the royal kraal. On one occasion one of Tshaka's wives died of the effects of wearing it. She ^(DEVELOPED) ~~got~~ a sore on her neck. Water was always applied, for the matter burned a hole in the throat. Because of this death, Tshaka got together ^(SOURCE OF) ~~the~~ ^(NECKWEAR) ~~unnaka~~ that was being worn and had it ^(THE) ~~buried~~ near a small stream that flows into Mandawe. This incident took place at the Kangela kraal. ^(BRASS OR COPPER ARMWARE) ~~Ingotas~~ was also thrown away. After the ^(NECKWEAR) ~~unnaka~~ was thrown away, ~~it was~~ ^(MANUFACTURED) ~~made~~ ^(LETTER) ~~again~~ ^(LETTER) ~~and~~ ^(LETTER) ~~worn~~, being looked on as ~~shlobo~~ ornament.

MBATA PEOPLE

MGAZI

I remember seeing the ^(ARMWARE) ~~ingota~~ & ^(NECKWEAR) ~~unnaka~~ in the hole, into which it was ^(PLACE) ~~thrown~~ near Kangela. ^(THEY WERE)

SPACE

Per Manggazi

SPACE

There was a locality near Kangela and all other makanda known as ezikalini ^{indeed} where ^{the place of the Weapons' - ed.]} all assepa's were thrown on the owners' deji. They were thrown into a place which either was or became a hlali. ^(THICKET) The idea was not to bury ^(THEM) with ^(THE) owner as by so doing ^(DEPARTED SPIRITS) asidhlozi would or might use them for ^(STABBING) swazani ^{for instance,} labani the living with them. A complaint ¹¹² having its seat just below the ribs ^(ONE OF THE SPIRITS) was said to be owing to asidhlozi having got such assepa. Hence assepa's were thrown away. Boys used to get some of these and use them after burnishing them.

SPACE

Per Babini continues

It was into such a place that the ^(ARMLETS AND) ingxeta and unwaka ^(NECK RINGS) were cast by Tshaka. There were not many pieces thrown away. These ornaments were worn in Dufano's & Mpando's ^(BRASS NECKWEAR) peepu ^(BURNED) burnu.

All unwaka ^(IT WAS MADE) tshisa'd, hence that thrown away was not discarded ^(BUT SIMPLY BECAUSE IT BURNED THAN BECAUSE) because of any particular metal ^(BRASS/NECKWEAR) more burning than steel. I know of no unwaka that was thrown away ^(AT) keza Bulawazo.

#

12-5-1914.

vol. 55, nbk 1, pp. 23-37.

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B.S. '14
Weapons' - ed.]

[THE ARMLET]

Undaka was the metal of which ingxota was made. Umnaka was the completed artefact for wearing round ^(THE) neck. The undaka was the metal in its rough form, i.e. long pieces, brought from Tongaland. It was carried up in large quantities by ^(THE BEGGARLY) a man hlovinga. I saw the undaka ^(AT) Sihebini and Kwa Nodwenge, where the copper work used to be done. I heard the hammering, 'nke! nke! nke!' Mazeka ka Mangelo ^(OF THE SUKU) was the great copper smith. He ^(MADE) undaka and umnaka. They ~~of~~ used to be rewarded with cattle for their pains. They did their work outside the kraal, but near ^(THE) isigodhlo (i.e. upper side of kraal) and ^(THERE AT) mapotweni. The mapotweni kraal, of 7 huts, was just outside Nodwenge. It was there the amakositkazi used to stay & at night came & sleep ^(IN THE ISIGODHLO) isigodhlo.

TONGA

Italic

#

Cetshwago's great kraal was Ohdini. (He) had a small kraal outside & above ^(THE) kraal, like mapotweni. It was called isinkhlendhlene; there was another, called isinkhimbini; another was inkheta another was Magglene; another was

see copper

MANU

(AT) Buseni ...

Madonovaneni. These small kraals were attached to kraals is those written with ^{BORE THESE CHILDREN} ~~names~~ The women ^{the cattle maid there, ezi sengwazo.} at these kraals. Cattle were also milked there. The king used to go there on short visits. In these kraals were imbelwaid amabele inkosi.

8
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There were either one or two of these kraals. Do not know ^(THE) names of those of Tshaka. I know that Dingana's at Mgunkundhlovo was called Beje. I do not know of more than two of these kraals being attached to any single royal kraal. Gates opened out towards these kraals from the sigodhla.

The kraal of this kind attached to Mlambo-
ngwenza kraal was Ukimvaneni. Mlambo-
ngwenza was Mpande's kraal then ^(THOUGH) originally
built by Senzangakona. Attached to
Bulawazi kraal was Kwa Cele kraal,
i.e. Tshaka's private quarters. Attached to
Zwangedaba (Mpande's kraal) was Mkuvini
kraal i.e. the small one. ^(AT) Ndabakawombe
was Sihlaveni, ^(THE KRAAL OF THE KING'S GRAIN) umaza wa mabele
(inkosi). ^{SPACE}

I Babeni was both an Induna and
an Ineeke ^(AN) to Mpande. I was Induna

in Cetshewazi's day. In Mpande's day ^(AN) Dwa ^(OF THE) induna Dhloko, ^(REGIMENT)

The big induna was Mungundunga ka
Nkokela ^(OF THE) Zulu. ~~Other~~ I was
next in command. There were also Fokoti
ka Mapita, and Fokoti ka Ingulufulu ^(OF THE)
^(GWAZA PEOPLE) wa kwa Mapitwa and Fokoti ka Siwangu
wa kwa Mtetwa. Tshemane ka Ngwadhla,
Hoye ka Mgundane, Mbonambi ka

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Didi ^(OF THE) Biyele; Dantubensunro
ka Dlwana ^(OF THE) Dutelezi; Mapwala
ka Mgundane ^(OF THE) wa kwa Zulu; Makubalo
ka Nhlizyo ^(OF THE MBATA) wa kwa bateni; Mangandla
ka Mkabana ^(OF THE) wa kwa Zulu; Fokoti ka
Dhlegebene ^(OF THE) wa kwa Sibiza; Madhlo
dhlengwane ka Jaja ^(OF THE) wa kwa Dhludhla
Nhlanjaniso ka Nyokana ^(OF THE DHLUDHLA) wa kwa
Mibene ka Somapunga ^(OF THE) wa kwa Dwandwa
Msurazi ka Ntokontoko ^(OF THE) wa kwa Zulu;
Mehlaphalapa ka Nombobo ^(OF THE) wa kwa

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^(GWABA) Macwatsheni; Tshovu ka Mapula ^(OF THE)
wa kwa Zulu; Tshemane ka
Nyati ^(OF THE) wa kwa; Nhlokotshane

There was a ^{company} of them, just as there was a ^{company} of those, like me, who ^{skinned} & fetched water, and another ^{company} of men ^{meekes} who ^{skinned slaughtered beasts} and attended the king ^(IN ASSEMBLIES OF HIS ADVISERS) ^{IZINCKEN WERE} Mpande's great ^{meekes} Vumandaba ka Nteti ^(OF THE) Biyela, Mfingeli ka Nguzalele ^(OF THE) Xulu, Mzwakali ka Sicazana, ^(OF THE) Mtim Kule, Paka twazo ka Sogodi ^(OF THE) Kanyile, Mounyelwa ka ^(OF THE) ~~son~~ Dhladhla, Sijelana ka Meikwana ^(OF THE) Butelezi, Mzilikazi ka Ngqengelele ^(OF THE) Butelezi, Mgamedile ka Kwana ^(OF THE) Dunge, uNon non bela ka Mfaba ^(OF THE) Dunge, Dazukile ka Dhlakadhla ^(OF THE) Sibija, and many others.

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For Elapane
Mpanzi also
himself

Mpande's doctor ^(OF THE KUBALO)
 Diban to ka Mhluli ^(OF THE) Makhubalo
 Bwea ka Matshoni ^(OF THE) Sikakana
 Ntato ka Kumbi ^(OF THE) Sikakana
 Nondo ka Mrotshane ^(OF THE) Sikakana
 Jiyane ka Mgqelana ^(OF THE) Butelezi

Ntukeka Nondumo ^(OF THE) wa kwa Nyaza,
 - Mangelindhlela ka Kondhlo ^(OF THE) wa kwa Mazibuko, Manembe ka ^(?)
 wa kwa Dumisa, Mgodi ka ^(?)
 wa kwa Nkwanyane, wase Man kwanyane is Magonondo
 ka Kondhlo, wa kwa Mazibuko

and many others and also the king himself
 The big doctors were Diban to, Bwea Jiyane and Mangelindhlela. These were the ones who ⁽¹³⁾ ~~patwa-pata~~ ^{used} uSelwa.

These ~~were~~ the foregoing were all ⁽¹³⁾ ~~elapane~~ ^{doctors} who treated with medicine.

Mpande's Izangoma ^(Mpande)
 Mpezulu ka Ntshona ^(OF THE) Mafwaza
 Nonqwaleni ka Msindo ^(OF THE) Sabela
 Sijotwana ka ^(?) ~~son~~ Mzuku
 Juba ka Mkulutshana ^(OF THE) Sabela, and many others.

Puzi ka Makawana ^(OF THE) Mpungae,
 Nondhlova ka Nodhla ^(OF THE) Kilakazi,
 and many others.

Mpezulu was the smartest and most famous of the foregoing. He was the

(slaughter)

would ~~be~~ Klaba a beast wherever they slept, ^{if} so great importance were they.

The doctor who ~~smelled~~ ^(smelt out) & ran away, would be afraid of being stabbed by the person he had ~~smelled~~ ^(SCENTED), who might of course begin the assembly.

The ~~smelling~~ ^(smelling out) was held ^{held} in a boat 1 p.m. and would go on till sunset.

The King would not be at present but at home. He sent us ijweken to listen & report as to where ^(the) zi-yangu ^(POINTED) ~~was~~ ^{that were} ~~present~~ ^{at} bulari. ^(SPACE)

Matonga's mother was Nomantshali ka Zikulana ^(OF THE) ~~was~~ Matuli. Her father lived ^(AT) Ngabi ^(KRAAL) where Mabinates' son Matendeka lives. Ngabi was ^(chief) ~~of the~~ Matendeka & Langeni. Nomantshali was very beautiful yellowish in colour, tall. She was ^(FAVOURITE WIFE) mpandi's Matendeka's wife. She used to live at Notwengw. Nomantshali poisoned the ^(OF THE) ~~mother~~ Nggumbazi ka Mborde ka Tshana ~~was~~ Zungu. She caused isidhupa soyoya to grow over ^(NGGUMBAZI'S) ~~the~~ right eye ^(her) ~~of~~ Nomantshali.

Illustration of Nomantshali's Clance. Fine photo of the subject. 115

of the

14

fipa ohlamvini iya bade

rise. He ^(THE) doctor has his assepts & is standing. He says, "To happen! ^{SMELL!} I ^{SMELL!} ~~swell~~. And as soon as he ^(smell out) ~~smells~~ the person he leaves ^(the wife) ~~the wife~~ in a hurry & ^(runs) ~~runs~~ ^{away} ~~away~~. ^{Then the other doctor comes} ~~So long~~ ^(doctor) ~~years~~.

One doctor is quick ^(IT USES) in coming to a decision. Another may be cleared out; said that he is ^(TALKING NONSENSE) ~~bladder~~. He then leaves without coming to a decision. When one comes to a hot point, ^(the wife) ~~the wife~~ people shout out, "I ^{SMELL!} ~~swell~~!" very loud, for then he has ^(the wife) ~~the wife~~ ~~tried~~ ohlamvini ^(got to the truth) ~~got to the truth~~.

Another doctor is in ^(the wife) ~~the wife~~ ~~trouble~~ a long time before deciding. Some times two doctors entered ^(the wife) ~~the wife~~ ~~trouble~~ at a time, but ~~smell~~ and bula's separately as possible then. But sometimes a doctor refused to go in with another. This spitting of two in at a time was done if there were many doctors.

When Mehlakho was coming in, the doctor would be summoned at great distances. On ^(the) ~~the~~ way to ^(the) ~~the~~ Royal Kraal, they ^(A SMELLING-OUT) ~~smell~~ ~~out~~.

When Mehlakho was coming in, the doctor would be summoned at great distances. On ^(the) ~~the~~ way to ^(the) ~~the~~ Royal Kraal, they ^(A SMELLING-OUT) ~~smell~~ ~~out~~.

14

end? banyan's dict!

was killed by Cetshewazo along with her son & Sim-
 poiyana. She was killed ^(AT) Mdumezulu.
 An impi was ^(SENT OUT) ~~sent out~~ It was to kill
 Mtonga & Ingidhlana, but both these
^(escape) ~~escaped~~. They came to Natal. They were fetched
 from Ngqutu. They were brought back, but
 after a time Mtonga returned to Natal.
 Ingidhlana remained.

When Mtonga was at Ngqutu, four men were
 sent to put him to death. When they got to the
 neighbourhood of a kraal which was near
 Mtonga's, a mist came on. They then shouted
 to ask the way to the kraal. They were represent-
 ed to it. On being asked where they were going
 they said, "To Ndenzi's kraal", a little way
 ahead, being ^(THE) place where Mtonga was. They
 said they had been sent there ^(by the thing) & wanted Mtonga.
 These people then told the 4 to clear out.
 They went off & after they had gone ~~was~~
 warning was sent to Mtonga, who immediately
 escaped & fled into Natal.

sent ^(AND) impi to Nomantshali. He gave
 Jwodu advice to send it. It went but Mtonga

viti!

^(The) escaped. Impi killed Nomantshali & Simpoiyana.
 After this, suspecting Mtonga had taken refuge
 at Nodwenge, ^(The) impi, under Mnyakanya's
 Mando, ^(OF THE) Kelele, came in search
 at Nodwenge. Mpande was there. "What is
 it you want, Mnyakanya?" said Mpande.
 "I am searching for Mtonga," said Mnyakanya.
 "Come in & find him then," Mpande went on
 to say, "~~Mnyakanya, what is this?~~

TO SEEK MTONGA FROM ME? IS IT YOU WHO ARE DOING THIS & COMING FOR YOU TOO IT WILL NOT GO WELL"

They looked & failed to
 find him. Some little time afterward
 Mnyakanya ~~he~~ broke his ankle, snapping
~~it~~ which was regarded as having
 reference to what the king had said ^(STIR UP THE PEOPLE WITH HER RAGE)

Nomantshali had a temper, ^(she used to stir up the people with her rage)
 Nomantshali was killed because she was the
 mother of Mtonga whom Mpande was
 appointing as his heir. Mtonga's mother was
 Nomantshali, but Ingidhlana's was another
 woman of her ^(NOMANTSHALI'S) house.

Mdumezulu was Mtonga's kraal; it

one said: "Let us see how a child lies in the womb"
Ishaka, ^{the} ~~the~~ si bone akuba igane ihlezika
njani esiswini. This was done: ^{the} woman died.

Mpande's great ^{OF THE} Mbonji was ^{OF THE} Mafolwane
ka Mkatini, wa kwa Jiyana. He was killed
at his kraal at Ntaban Kuleu. He used to call
out ~~to~~ to the king "We, Mpande! We, Mpande!
zi ya kie to kie ^{the cattle are leaving you!} zinkomo!" meaning by that
a ~~ku hlaselewe~~ ^{Let there be war.}

A ^{warrior} ~~warrior~~ ^{warrior} Mbonji might ~~bonga~~ ^{bonga} at night. Or he might
get up with the dawn and ~~bonga~~ ^{bonga}, leaving off only
for meals, & so on all day long till ^{right at the upper end of the kraal} ~~sun set~~ ^{he}
would ~~bonga~~ ^{bonga} ~~inhl'impela~~ ^(esibazeni) & close to
~~isigod hlo.~~ ^{isigod hlo.} ~~By~~ ^{By} the ~~warrior~~ ^{warrior} repeated ~~bongid.~~ ^{bongid.}
And when given cattle, he would ~~bonga~~ ^{bonga} ~~these~~
those. He would ~~bonga~~ ^{bonga} ~~az'atsh'izwi~~ ^{az'atsh'izwi}
till his voice ~~failed.~~ ^{failed.}

~~warrior~~ ^{warrior} When cows came back to be milked, one of them
might go on lowing persistently. This caused ~~the~~
^{warriors} ~~warriors~~ ^{warriors} on both sides of kraal to dash into
~~isibaza~~ ^{isibaza} and ~~fiya~~ ^{fiya} ~~at the kraal~~ ^(at the kraal) ~~not too near~~
~~isigod hlo,~~ ^{isigod hlo,} and there they ~~gijad~~ ^{gijad} in great numbers.
Later the king might ~~attend~~ ^{attend} and ~~the~~ ^{the} ~~warrior~~ ^{warrior}
~~be~~ ^{be} ~~discussed.~~ ^{discussed.} The lowing of the cow reminds
~~fighting~~ ^{fighting}

"It is because the cattle are baying for war," ^{you would think}
them of war, ^{you who have never} ~~zi zube zifeta zona hlanzi~~ ^{you would shout out:} ~~zimpim'lepe~~
They would shout out: ^{you who have never} ~~kala'ntomo ya kwa zube~~
~~wen'onga paze waza ndawu.~~ ^{you who have never} ~~If an ox bays~~ ^(BELLOWED)
the men might shout: ^{to happen} ~~ziban'azani ku kona~~ ^{going}
~~ka veta,~~ ^{ka veta,} or this This would be followed
by ~~gijani~~ ^{gijani} for those dancing ^{war} ~~imagine that impi~~
will ~~veta~~ ^{veta} somewhere. The ox has heard something.

It was only when ^(A cow) ~~intomazana~~ or an ox ~~bays~~ ^(bellowed)
persistently that ~~gijani~~ ^{gijani} followed, not in case
of a bull.

~~warrior~~ ^{warrior} ^(SPACE) ^(OF THE UNSELE people) ~~Mabanikazi~~ ^{Mabanikazi} ka Ndomba was ~~emanseloni~~ ^{emanseloni}
was a great hero. During Mpande's reign he
was with a few spies in Swaziland, ^{about a year or so} they saw some
Swazis, and decided to attack them. He said "I
select the ~~nzota~~ ^{nzota} shield, referring to colour of
one that was showing. A conflict occurred in
which ~~M.~~ ^{M.} succeeded in killing one of the enemy.
The Swazis were chased off. Seeing them ~~run~~ ^{run},
~~M.~~ ^{M.} found the man running away ~~with~~ ^{with} the
carry ^(the) shield he had selected. He made after
him. The two had hand-to-hand combat. The
Swazi stabbed ~~M.~~ ^{M.} over ~~left~~ ^(the) right eye, which
caused blood to pour out & almost blind

Dark brown speckled slightly with white

[Bryant, Dictionary, p. 682, gives 'iviyo' as a company of men about 15 or 20 in number - eds.]

him. ~~They~~ In the scuffle, their assegais dropped. M. was thin, owing to privation, whilst the Swazi was fat & strong. They rolled over & over. M. gradually worked his way to an assegai he had seen on the ground. At last, hard & able to say he got it and stabbed his assailant.

The other Zulus in ^(the) mean time had gone off after the other Swazi, so M. was left to fight or die with his assailant.

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Cetshwayo's great mbongi was Manade (of the) wa kwana Dutelezi, was Mangweni. He was a great inlongi, but not equal to Magolwana.

Magolwana was killed simply because he was the possessor of ^{given him for the most part by the king} many cattle. Inpande had him killed. As soon as the impi ^(at his kraal) ~~that~~ ^{surrounded} ~~had~~ ^{him} ~~found~~ ^{him} ~~in~~ ^{his} ~~hut~~. He said: "Ake ni ngi neame. Sukani, ^{ngiyake please leave me to rest. Go away,} ~~lababafokazana~~, klalani lapaza." ^{you rest - stop, sit over there.}

A large fire was made ^{AND THE FLANK OF} umhlabalo ^(OF PAN OR ROASTED) ~~umhlabalo~~. Upon this, Magolwana began to eat. ^{thereupon} ~~Beer~~ ^(was) ~~isicuma~~ ^{was} ~~sethanda~~ ^{was} brought to him and he drank. When he had

(N.P.)

[It seems that the following was supplementary information given by Mangqayi - eds.]

had what he wanted, he said, ^(I have finished.) zengizodile. They said, "Well then! ^{are we going to put you inside the hut?} ~~Pat~~ ^{He said, "I will not tie me up."} si zoku bulalel' endhlini inyama ^{went outside.} Se be puma ke ngile. Dadi ngi taketshesana ^{He went outside, and} ngazipapji bopange ntanke ^{they shot him with a gun.} Se pamela ngapandhle ke. Se be m tshaya ngezibane ^{they seized his} ukup' a pumele, nga pandhle ^{Se be dhl' izinkomo ke. Se be zis' enkosi.} Se be dhl' izinkomo ke. Se be zis' enkosi. ^{His people were then} Abanta bake ^{alotted cattle sent out by the king.} se benikho' izinkomo, zi kitchwa inkosi. ^{They were} Se be eitheka ^{expelled from their lands at} ngweni ka kwana ^{came here} Ma bankala ^{to the king and became favoured subjects.} and se beza lapa ka George. Se be hlala ke, se be buya be konga inkosi, so ku ba zilomo zenkosi.

He also asked permission to lala nonqisi. ^{lie with his wife.} wake. Wangoba umkake, oke mangena. ^{His wife & daughter of} she said, Wati - ukon zumantiso se file a be setsho loka na? ^{Has anyone already claimed by death ever said such a thing?}

He also asked if he might bonga inkosi. This he proceeded to do at great length, ^(He continued) until ^{his voice failed,} near sunset, ^{upon which the man in charge of impi said,} Ngoba se kutshi uyihlo wako, ukuba be kuya ngami bengi zo ku yeka. ^{It is because you have spoken of me, I would have let you go.} Had Inpande himself heard him bonga he would have spared his life. He was then put to death. ^(of the) Magolwana was a Bekenya ^(rest)

We used to sleep in huts nga kwesikulece, ^(the) on right side going in, and near the gate of isibaya. There were very many indeed of us. The cadets of ^(the) Dhloko (Nyati) ^{KLEEN} ~~regard~~, of course, at all the royal kraals ^(military) ~~(kraals)~~.

We ~~regard~~ ^{DRANK FROM THE} at midday and at sunset, for there were two milkings. What happened was this. The cattle would all be driven into the great cattle kraal, those for the king's or isigoshlo were driven to their accustomed spot, a little way up the enclosure, whilst the main lot stood below. After a time, the itanga ^{KING'S MILK PAIL} lenkosi would emerge, ~~(from)~~ from the isigoshlo, carried by the inceke, who would ~~blow~~ whistle out loudly. This whistle would be heard & responded to by several in different parts ~~of~~ who would shout, zi jubekite! Upon this, whilst the king's or royal cattle were being milked, we cadets would make for the main herd and proceed to ~~regard~~ ^{DRINK FROM THE}.

Mangayi says: I am mbokodwobonvu ^(the) regt. I never ~~regard~~ ^{BOYS DRINK FROM THE}. I never saw ~~regard~~ ^(the) cattle at home. Dinuzulu butad this regt.

Imbed Dinuzulu called the regt by his name. He said, "Imbokodwobonvu, ka qonda, buzo. This regt ^(FACE) gondana ^(THE) no mandhla kazi. This was the regt that succeeded in routing Zibebu, and this routing occurred ^(AT) Ndunee. It was ^(the) mbokodwobonvu and Talaza that defeated Zibebu ^(AT) Ndunee. However, belonged to people south of Inhlaturu, & so was ^(the) out side.

I remember Etshwazi's installation by Santseu in 1873. I remember also ^(the) death of mpande.

Cannibals. There used to be a saying as the sun was setting, Oh! seti yodhluwa ama ^{IT IS GOING TO BE DEVoured} zinye, for the impression was that amazina ^(CANNIBALS) lived to the west. ^(the) mpungose tribe

Nongeta ^(SPACE) ka Silwane ^(the) is a well-informed man, better the memory than Baleni, but he is somewhat sickly. He is of Dhloko regiment. He is a brother of Baleni. He knows a good deal of Tshaka. He does not require to think of things, as Baleni does.]

for Mkwantob - Ingcweti = a particularly ^{or clever} smart man.
a no mbek umfana ka bani, ingcweti.

^{Baleni} Ukhuseza continued - eds. ^(INSIDE THE) Anyone who sees ^(THE MILK PAIL) ~~ibugga~~ come from ^(THE) isigodhlo ^(DRINK) ngapakali might shout; ^(There would be no pushing at the cattle for the cows had all been appropriated) zi jubekile! There would be one, two or three boys to ^(THE MILK PAIL) ~~seza~~ at one cow for they stood all about in ^(THE CATTLE ENCLOSURE) ~~ibibaya~~ the calves would be let out on the above signal ^(BOYS OF THE KRAAL) being given. All the cattle the ^(DRINK FROM) ~~seza~~ ^(men) are king's cattle. They are all herded by these boys. The oxen were kept separate; ^(men) they were herded separately in the field ^(MEN) and were ^(THE FORELEG OF ABOUT THE ANIMAL WHEN A BEAST WAS KILLED.) ~~abuzad~~ by ~~amada da~~. These ~~amada da~~ used to be given ^(Those of the) ~~am koro~~ ^(pail) ~~wa nkama~~, on breast ^(herded) being killed.

^{those} [ie for isigodhlo used - J.S.] Many boys ^(They were herded by two boys) ~~abuzad~~ the cattle (cows). ^(AND THORN BUSH FOR) ~~zibuka~~ ~~zodwa~~ ~~zaluswa~~ ~~abafan' ababili~~.

^{THE} The cadets used to collect firewood for ^(back) ~~isigodhlo~~ ^(the thorn bush would surround) and ~~ugagane~~ (thorn creepers). The thorns are very painful. ^(and threated it) ~~ugagane~~ ^(carried the millet when it was being reaped) ~~lu buja~~ ~~isigodhlo~~ ~~wa nkama~~ ~~zibuka~~ ~~zodwa~~ ~~zaluswa~~ ~~abafan' ababili~~. Cadets also ~~klakulid~~ ^(the) ~~hloed~~ the ~~amabele~~ ~~evunwa~~, ~~ba~~ ~~but~~ ~~ababili~~. That was about all.

^(reformation was dancing at the dancing place) They used to ~~gijya~~ ^(gwiya) ~~enkundlani~~ in the ~~zibaya~~. They would do this alone. ^(cattle enclosure)

^(STICKS AND SMALL AND LARGE- KIERIES) They have no assegais, only ^(STABBED AT PLANT BOLDS WHILE working) ~~izinduku~~ and ~~izigila~~ ^(at the river) and ~~amawisa~~. They also ~~klabidusema~~ ~~akwa~~ ~~tuseni~~ ~~umfuleni~~. They used to eat ~~ipape~~. The fat on top of heart is ~~ubedu~~. This was eaten only by ^(The leading wood boys) ~~izingqwele~~. The ~~ubedu~~ was cut up into ^(SMALL PIECES UNTIL IT WAS FINISHED) ~~amagala~~, ~~lapela~~. Those who were not ^(main wood boys) ~~izingqwele~~ ate the ~~ipape~~ ^(ung).

^(KLEZAN FOR) Cadets ~~seza~~ ^(2 or 3 years) when they were ~~butwa'd~~. They would have ^(THEIR KRAAL) ~~wa bo~~ built. They would be given a name when ^(the) ~~butwa'd~~, they would go to ~~things kraal~~ to ^(ATTEND THE) ~~otlibandhlo~~. This would last only one day. The king would present them with cattle which they would take off to ^(their MILITARY HEADQUARTERS) ~~amabanda~~ and there slaughter. It would be after that that they would come together & build their kraal. The giving of these cattle is ^(TO MAKE THEM MATURE) ~~wa yakuliswa~~, ~~bapliw' uigama~~. they are given meat.

Practices such as these took place in Tshaka's day, also in Dingana's.

^(SPACED) It was Tshaka who proclaimed that only one assegai was to be carried by the each warrior. He said there was to be no ~~estaying~~ ^(throwing).

(KNOBBE)

(ung)

(ung)

(ATTEND THE)

(their MILITARY HEADQUARTERS)

(TO MAKE THEM MATURE)

(throwing)

<EVERY WARRIOR> <STAB at close quarters>

HAFT

but he was to ~~sway~~ ~~duze~~. All his troops accordingly carried on one assegai, viz the isijula with a ^{quilt} blade, and about ^(a) 14 ~~in~~ ^{unsaka}. Should a man break his assegai when in conflict he was to grip the other with his arms & hang ~~to a pole~~ ~~or~~ ~~manoeuvre~~ carried by his assailant.

In Dingana's day a number of assegais were carried by each warrior. This was due to fact that it was ^{another saying who were reported} ~~onkos' emze uku busa kwayo~~.

Dingana ordered that all were to twala itala ~~kwakho~~, and to ~~seba~~ ^{SHOW FOR} their enemies ^(with) ~~iqizinti~~ [i.e. with assegais having long hafts, the isijula haft was quite short]. He ~~Dingana~~, ~~said~~ ^{they should strike them with a flight of assegais} ~~ba ba hlabe nge tala~~ [i.e. a kind of volley, or simultaneous throwing, and whilst the enemy were busy ^(working off these) ~~vikayey~~.

ba ba gans'amekhe

whilst the enemy were busy ^(working off these) ~~vikayey~~, ^(ie those being thrown) ~~thou were~~ ^{stab them at close quarters} ~~to rush in and~~ ~~ba ba swaz' emaklanze~~, ~~(-lapa sebesandel' eduze kwabo~~, the man who swazas emaklanze is a man who does not let go his assegai but stab with it, still having hold.

In Mpande's day the assegai was handled ~~as~~ in Dingana's time.

Dingana and Mpande's wars were only with people with whom Tshaka had already fought. It was Tshaka who first conquered the whole & brought them together. I think Tshaka's method of having only the one assegai was the most effective.

After ~~seeing~~ ^(THE) for 2 or 3 years, I was ^(AT) butwaid with the rest of ^(THE) Nyati ^(AT) Gyikazi. The king was at Nodwengu. The ~~induna~~ of Gyikazi at that time was Madwala ka Sotshingose ^(OF THE TEMBU) was ~~the~~ Natenjini. The inkosikazi was Ngqumbazi ka M'bonde ka Tshana ^(OF THE) ~~the~~ Zungu (mother of Cetshwazo). Gyikazi was the kraal assigned to us and there we lived as a regiment. It was from here that the king ^(REMOVED) ~~told~~ ^(AND I WENT TO) me, ~~sengayo seng~~ ~~izinkomo~~ ~~zinkomano~~ ~~Nodwengu~~. I accordingly went ^(with) ~~the~~ ~~woos~~ of the ~~royal~~ ~~ze tungen~~ ^(and with) ~~at~~ Nodwengu. ^(the) ~~I~~ ~~pat~~ ~~izinkomo~~ ^(with) ~~and~~ ~~lined~~ with ~~igqja~~ ~~izinkabi~~. ^(with) ~~told~~ an ox-drawn plough.

MILK

royal

I was taught to plough by Nzimela, ie Rev. Robertson. He taught me at Nodwengu; he had come there on a visit.

I was many years ^(at) Igikazi before I went to Nodwengu.

Our ^(attend) ~~rept~~ went from Igikazi once to ~~at~~ the assembly ^{at} Nodwengu. The king saw me with others of my ^{come, you} ~~rept~~ and said, "Oza, ^{will milk} ~~ngizinkomo zana~~." I ^{my cows} ~~ngizinkomo zana~~ gave praise).

Our ^(circle) ~~rept~~ frequently visited Nodwengu. Some time after we had been butwa'd, it was proclaimed, when we were drawn up in ^(circle) formation at Nodwengu, who

were to be ijinduna. I was made one of these. The induna ^(called out the names) ~~ngizinkomo zana~~ on behalf of the king. The induna ^(smaller one) was mpinylika nguzalele ^(OF THE) ~~ka~~ Xulu; was the one who called out. The bigger induna was Mungundungu ka Noko'kela ^(of the) ~~ka~~ Xulu.

I do not know how I came to be appointed ^(an) induna. All I know is that my grandfather Gozi's people were mine; hence it was

All these made ijinduna afterwards gave the king an ox for having been appointed.

proper I should be ^(an) induna. My brothers were Msuzazi, Nkhuna, Sigonyela, ^(and) Ngenfema, but these were not ijinduna. ^(Nkhuna) Msuzazi ^(were) ~~made~~ ^{officials responsible for milking the cows kept for the} ~~ngizinkomo zana~~ ^{king's personal use at the upper end of the enclosure} ~~seakla~~.

I was appointed neker after being appointed induna. ^(an) ~~Come out with the bucket from the isigodhlo.~~

I used to ~~ngizinkomo zana~~ ^(by another small carried vessel) ~~ngizinkomo zana~~. It was kept covered ^(by another small carried vessel) ~~ngizinkomo zana~~.

onfitchane obazwayo. This is a sort of cup, ornamented by being burnt with ^(an) asepai or iron. The king's ^(PAIL) ~~ngizinkomo zana~~ was about 18 inches high by 8 ⁽ⁱⁿ⁾ diameter at ^(THE) widest part.

This ^(PAIL) ~~ngizinkomo zana~~ as well as the two ^(milk vessels) ~~ngizinkomo zana~~ ^(referred to), used to be taken along to anykanda ^(military) ~~the~~ king happened to visit. eg. ^(KL) Sisebeni, Dukuza, Dulawayo, Mlambonwenya, Mdumezulu, Ndebakawambe ~~these~~ were the ones visited. Mpande used not to visit Igikazi. That was too far, ^(being) north of ^(the) Mfolozi.

Mlambonwenya. The king's cattle ^(milk) were also taken to the ^(military) anykanda. The ^(pail) ~~ngizinkomo zana~~ was placed in

road)

the)

(a food basket)

igona when travelling, and this again was covered over with another ~~igona~~ basket. There was only one ~~tanga~~ ^{small} ~~thing~~. It was of umfwenya or umneaka variety, ~~or~~ ^{is} of one or other of these trees. [Wild plum and red ivory respectively - eds.]

When the ~~tanga~~ ^{mil} had been milked into a milk was over, it was carried back to isigodhlo at arms length ^{above the head,} so as not to come into contact with any ^{filth or} impurity.

Before milking into the ~~tanga~~ ^(mil), one was obliged to sengeda pansiziz milk a little air to the ground, ^{ie} the first coming milk. This ^{was} the constant practice.

The same applied to meat (cooked). The first pieces cut off ^{invariably} were thrown onto the floor, ^{ie} when being gotshwa'd. Isubuso sabo, (amakosi).

The king's meat was ^(cut up) klingwa in his cattle enclosure sibazya at the upper end & out of sight of the ordinary public. ~~Before~~ After skinning but before cutting up, those skinning will cut off a ^{small} piece of flesh from isifuba and, a fire having been made near by, will proceed to

20

Kohaband

21

(strip of meat) ^(it was cut into umbengo)
(roast) ~~the umbengo~~ and forthwith consume it. This was done for fear ^{THAT} anything should have been done by abatakoti to the beast. It was a precaution. The flesh was then cut up and passed through the gate into isigodhlo on ^(wooden trays) isigodhlo. The king may be looking on whilst this cutting up or skinning is going on. He might then and then present any of those present with a piece of the meat.

Water was given to drink to the king by the ^(calabash) goda being held by the mickere to the king's mouth. The king would drink ^(without in any way supporting) it. After finishing, the mickere must take care not to let any of the water fall on the king; were he to do so, it meant that he would have to pay ^(a) forfeit of a beast for ^(spilling water on the king) tanzi inpori vfa manzi.

I used with others, to fetch water for the king ^(from the river) isifuba. At Nodwengu, I used to get it ^(early in the morning) ~~isifuba~~ and a long way off strawla forest asibhate. We had to dig for it in the bush. Once it was known the king's water was got there, no one was allowed to walk

on that ^(hillside) ~~mountain~~ ^{the} ~~side~~
 Water for ^(drain) king to wash with is ^(an) ~~kept~~ by men
 who do not ^(some from) ~~spend~~ ^(go out to wash) ~~craft~~ and they use ^(an) ~~upiso~~
 for ^(calabashes) ~~the~~ purpose. The king's
 drinking water however, was ^(calabashes) ~~put~~ in amrafula.
 These ^(calabashes) ~~amrafula~~ were very fine ones, so if
 one by any chance got broken one would have
 to go a long way ^(military roads) ~~to~~ one or other of the ^(military roads) ~~roads~~
^(let the river) ~~to get one~~. They were ^(grown) ~~grown~~
 by ^(let the river) ~~Longozan~~ a ^(let the river) ~~king~~ ^(let the river) ~~she~~ had a
 beautiful variety. The ordinary ^(let the river) ~~kind~~ were
 not good enough for the king.

Drinking water was fetched daily. There
 were three ^(GOURDS) ~~igababa~~ one an old one for
 drinking from, the others newer, and ^(the pulp) ~~not~~
 drunk from until ^(the vessel had) ~~the~~
^(the vessel had) ~~inside soft stuff~~ had all come away &
 ceased to smell.

The isigodhlo girls drank ^(the ordinary) ~~the~~ ^(the ordinary) ~~water~~
 water. That water was fetched close by.
 Girls used to get it for themselves.

^(SPACE) men were strictly prohibited from
 entering isigodhlo, ~~but~~ they were killed if

(about
12 in. high &
15 in. in diam)

abritamintwa

geta'd
this is the
word for
what girls
did.

they did so. I have seen very many of them ^(killed) ~~skilled~~.
 They used to meet in stealth with the girls by
 the river or elsewhere & be ^(some of later) ~~seen~~ by some one
 or other. I remember ^(these as having been killed) ~~Ndabezumbi~~ ^(ka Paga) ~~ka Paga~~
^(ka manjazi) ~~Manjazi~~, ^(ka Notshwila) ~~Notshwila~~, ^(ka Paga) ~~Manjazi~~
 Dunde, Nkongzo, Mteiwamanga, and
 many others. Many of the isigodhlo girls too,
 were put to death if caught ^(letting) ~~contravening~~ these regulations.

Ndabezumbi was accused of ^(letting) ~~letting~~ ^(letting) ~~with girls~~
 the isigodhlo ^(ka) ~~Siqabeni~~, the same as to Manjazi
 jana ka Manjazi.

As regards Notshwila (ka Notshwila) of ^(the) ~~the~~
 Dhloko ^(the) ~~the~~ He had connection with ^(girls of the) ~~girls of the~~
^(the) ~~isigodhlo~~ ^(the) ~~isigodhlo~~
^(at the upper end of the pond) ~~zama a ng senhla~~. He was observed by
^(the) ~~izineke~~ ^(the) ~~ngasenhla~~. He entered isigodhlo.

Fokoti ka Mfulufulu went wrong
^(at) ~~the~~ ^(the) ~~the~~ ^(the) ~~the~~ ^(the) ~~the~~
 kwa Isikazi - the girls of isigodhlo ^(the) ~~geta'd~~
 by leaving and going to him isigabelweni,
izindhlani zompakati kwa Isikazi.
 The girls had been shut ⁽ⁱⁿ⁾ ~~in~~ ⁽ⁱⁿ⁾ ~~in~~ ⁽ⁱⁿ⁾ ~~in~~
⁽ⁱⁿ⁾ ~~isigodhlo~~ but ⁽ⁱⁿ⁾ ~~she~~
 got out at night. She must have gone in
 this way a number of times, but was eventually
 found out. ^(she) ~~she~~ was observed ^(she) ~~she~~ by the

(the)
isigodhlo

22

23

guards at the zigodho ^(wore girdles of ubedhe leaves)
abawakashi esigo dhleweni or those with Tokote
felt they were being implicated esala & so
told tales as to what was going on zigodho

Those lata ^{they were with an girl of the zigodho} were beaten to death
or shot & their bodies thrown umfuleni in the river.

SPACE

People were killed Nkata in ^(AT)
mpande's day. This was near Pate ^(mountain) & overlooking
umfolozi, to impamalanga of ^(the white)
umgungu wezingola. The place is simply ^(bush country)
ichlange - there is no road ^(cliff although it is) close to the
umfolozi. It was abatakoti who were
killed there, or any ordinary person sentenced
to death. The place was quite close to
where a Pate stream enters umfolozi.

Amazongo and izimpisi used to gather
there to eat corpses. To this day the spot is
strewn with bones.

Cetshwayo used ^(LATS) at Dhlayangubo ^(bush area)
to kill Ndongande. That is ichlange
with small igondogas. magamelele ^(of the)
ka Nomo

Cetshwayo had Nkonzo, mkokwana
& another Novela ka Nkomazana
killed when he was at mahlabatini.

SPACE

Zigodho. The girls bura imitcha ^(wore girdles of ubedhe leaves) yo
bundhe ^(about 6 in long, nicely cut) also beads shukalweni on black
mutsha; also amazanda abonova umneakay
shalweni, also amazanda aluch taya (green)
shalweni. They also bura ulembu, after
having their courses. ^(NOTE) The lembu might also be
worn, if they liked, on other occasions. They wore

amazongo ngamanye on the arms. The ^(the)
umnaka was worn only by amakozikazi, ^(the wives of)
Nkosi. The amakozikazi also wore igqata, on
the right arm, not on the left. ^(the) ^(heads of various sizes)

Round the neck girls of zigodho wore abahlale
and amazongo.

The umfiringa was given to amakozikazi, and
not worn by the girls. The umfiringa was of
two kinds, (a) of abahlale (b) of amazongo.
The beads were of a pink colour. The amazongo
were marked like igqata, not so heavily ^(the heavy ornament).
Such amazongo were worn by amakozikazi &
girls that were liked by the king. ^(rings) ^(the)

The girls had green (bright) or black blankets
given to wear on cold days. ^(skin shirt)

The amakozikazi bura izidwaba.

25

26

(more bands of beads in white or other colours round the head)

These stopped just above the knee. They were made with ubahlalu - white or other colours.

Amasango were worn on both upper arms, i.e. on upper left arm, or, in absence of isigodhlo, on the forearm of right arm.

All their ears had been bobbed. They might wear ubahlalu or insanto in their ears, i.e. put through & through hole of ear.

They wore isibani bas. The bidya was put on by umakoti. The isikaka was also worn of a cow hide (i.e. indwaba). I do not know of the other kind of isikaka worn for instance among Ubo people in Natal.

The King's favourite wife wore and what the others wore. [There was formerly no abusenga not in Impande's day; he wela isilshwazo.] All girls & women geobed themselves with amafutas fat.

All the women wore similar ornaments. The chief wife was just what others did.

All the women slept isigodhlo. All the gates were shut up at night, the inner & the outer ones. There were many abavabatcha their

huts were close to the gates of isigodhlo. They were outside isigodhlo, not inside. They looked after what went in & what came out of isigodhlo.

The King was the only male in isigodhlo at night time. I know this well. On winter nights we zineeka might be called into the King's hut to talk to him & while away part of the long nights. When this happened the women would be sent away to sleep in their respective huts.

Ubulongwe candles were used, i.e. mixed with isinqumela (cow fat) hard. These candles were about 1 1/2" or 2" in diameter, and about 10 in. high. It would be stood on a dinge just iziko. It burned slowly.

The King used to sit on left or women's side of hut. He said sat on kwang, rolled up up to make a bundle some 15" high.

The floor is very slippery & shiny - butshela and cusberela for it has been rubbed over with fat. There were amapela in the hut. Only small things were put at the back, insamset, such as mats.

Any women who slept in same hut with

(the) king would carry their mats off in the mornings,
leaving out ^(the) king's things there,

16.5.1914
~~(Nkantolo)~~ (also present: Nkantolo ka Situbumana) pp. 20-24.

16.5.14

The isigodhlo girls used to occupy themselves by
making beer & food. They brewed the beer.
This beer would be drunk by the king and by ^(other people),
abantu i.e. those ^{either} called to the king's hut
or ~~are~~ ^{at the place of the council in the cattle enclosure,} seated ^{perhaps} ~~at~~ ^{having}
~~perhaps~~ ^{just arrived}.

The girls ^{also} ^{cultivated their fields} ~~also~~ ^(those)
of the king and those of ^{Inpande's children} ~~abantwana~~ ka
Inpande. ^(wove sleeping mats and threaded beadwork)
They ~~also~~ ^{also} ~~made~~ ^{made} ~~also~~ ^{also} ~~made~~ ^{made}
They also made ^(eating mats) ~~izitebe~~ ~~zokudhela~~. They also
bumba ~~ed~~ ^{oulded} ~~izinkamba~~ ^(moulded earthenware pots).

It may so happen that when a beast has been
killed & its meat ^{is} being eaten ^(the) in ^(the) isigodhlo by ^(the)
amakosikazi, that the king would come along &
remembering some little thing ^(that had been) done by one of the
women for which he wanted to reprove her, he
would proceed to address her in the presence of
the others, blaming & censuring her. She, like
the others, may ~~have~~ ^(the) be in act of chewing a piece

of meat. This she would stop chewing, ^{refrain from} or ^{swallowing} any ~~pe~~ juice in her mouth until all present had finished eating, & for it is contra bonos mores to spit out ^{the other while eating} before then she would spit it out, ~~the~~ her reason ^{for not having swallowed} being that, had she gone on eating and swallowing after being found fault with, it might so happen that, on a later occasion, the King ^{might} find fault with her when (if she had ~~on the~~ former occasion swallowed the meat) she would be regarded as being contemptuous & daring and would, ~~on the later occasion~~ be killed outright. Thus the piece of meat would be retained & be spat out long after, when all eating was over.

The King was sometimes ^(scolded) ~~scolded~~ by one or other of his wives, ~~at a time~~. She would have some cause for grievance, and she would lash out at him in the wildest manner, ^{and aloud} the reason being she wanted him to consort with her. ^(She has not been "called") He, unable to face this, would go out to the men and quickly find fault with them about some trifle or ~~was~~ then have some one put to death ^{on the spot}. This sort of thing ^{was} due to intense

jealousy; others ^{were} "called", she not. She might ^{in her fury} even say, Ayi ngi tate, kanyo! "Let the king take ^(me) & put me to death on the spot."

The amakorikazi each had her own ^(CLAY SPOT) ~~kanala~~ ^{to drink} she drank from. Quarrels often arose among the women at a beer drinking. One might accuse the other of ^(INSULTING) ~~drinking~~ her. She ^{woman} one might say she was not liked by the king. The other would flash up. The King, perhaps present, would not utter a word, ^(BUT) lie quite low.

I have often seen ^(THE) amakorikazi ^(QUARRELLING) quarrel. I remember Nomantshali quarrelling with another amakorikazi ^(AT BEER-DRINKING) Stohwaleni. Ufaba ngika

"You shelter yourself when you have seen you have seen love for you, do you?"

lay dya indoda ^(THE FEAR) if they feared nothing ^(as that she was of favourite, was true) ^(their women) N. could say nothing. This happened at Ndwenge, before N. had her mdumegulu kraal built.

Nkantolo who is present days, ^{ka Sitajlumana,} at "even with 2 wives ^{an ordinary} man has great jealousy to ^(has to be very circumspect.) contend with. If husband has been away the two watch where he enters ^{ie} which ^{women's hut,} ~~house~~ and, if he has brought igata le nyama, which ^(a piece of meat)

person it will be given to. So acute is the feeling.

Daleni: The amakorikazi passed the time doing absolutely nothing in the isigodhlo. The girls cooked food for them. They also had izinceker that waited on them.

On entering ^(THE) isigodhlo, one did so ^{got to the spot where to sit} of Kokobazi until he actually ^(STOOPED) sat down. The izinceker also all stooped ^(WHO WAS) but they did not go on all fours. Everybody ^(STOOPED) called in Kokobazi, even men of high rank.

At Ndwenge, mpande had only one hut he used to live in - a very large one, though ^(THE) not but there were others in isigodhlo as large.

The king ^(the) gezela ^(washed in his small cattle enclosure) esibayeni ^(the) Esincane ^(looking towards gate) ~~side~~ ^(the) on left side of cattle kraal. The king used to go there to wash on alternate days. That was his practice. He had ^{two men} a usaw who washed him. One poured on the water & the other ^(TAKEN FROM THE RIVER) ~~brushed~~ ^{rubbed} him over. He was rubbed over with white clay. It was tapa's embuleni. There was no soap used, on the ground that it "smelt". It was blue mottled soap that was in ^{use} use in those days. This was used by the

isigodhlo girls.

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Sept 1894
letter to Atherton

pp. 24-46.

17.5.14

(27)

Inkata yezwe. This used to be kept ^{KL} kwazi ^{KL} siSebeni. It was about 15" or 18" inches in diameter and circular. It was ^{woven} ~~made~~ with

strings made of umvoti grass, ie grass that ^{commonly grows} ~~was~~ ukumila ezindhlani ze zinkomo.

The inkata was made by ^{men} ~~amababa~~ ^{like} ezinduna, njeng' Masipulu and Nokhela. It was ~~made~~ ezinduna. A

beast would be killed ~~with~~ and the inkata be tetwed esibayeni. The inkata never ~~suka~~ ^{left} siSebeni. The inkata was never thrown away; for instance Dungana would have inherited and used that of Isaka, ~~and~~ Mpande that of Dungana, and Cetshwayo that of Mpande. When Cetshwayo came to ^{the} throne the inkata was removed from ^{KL} siSebeni to Ordini (or Elundini as Dabeni says). The reason it was moved was ^{it was now going to where his home was} ezija lapa ku kubokona.

Cetshwayo's mother was ^{at} ezikazi. She had a kraal called Emangweni. It was ~~from~~ ^{to} this latter that Cetshwayo went & stayed, & it was from there that his Umdi, Qwageni, ~~and~~ Babangibose and ~~the~~ Bizeni kraals ~~came~~ ^{separated off}. The Umdi was

separated off?

(28)

his own great kraal, hence ku kubu. All this time Cs
 mother remained ^{at} kuwa Gqikazi where she eventually
 died. ^(stayed in the chief hut) It was ^{built}

At Ondini the inkata hlala ^{and hlankulu,}
kwabo (uletshwayo). ^{It is hiswa (made by Europeans)}
 This occurred in the Zulu war. ^(stayed at)

In Dingana's day the inkata hlala kuwa Nobamba.
 In Shaka's day the inkata would have been at
 Bulawayo, i.e. at ^(the great kraal) ~~uNdzankulu~~. The inkata in

Dingana's day was at Nobamba ^(because that was his home) ngoba kii
kubo koma. ^{own kraal,} ^(separated off) Cetshwayo's Undi, kraal puma'd from
Emangweni whilst his father was still living; hence

it differs from Ngungundhlovu which was built
 after the builder's father's death. Dingana's own
 kraal did not ^(separate off from) puma kuwa Nobamba; it
 remained there. Senzangakona's inkata must

have been ^{at} kuwa Nobamba.
 (The) Inkatas ku purpose u mis in izi ya kiti. ^(was to keep the nation standing firm)

The binding round & round symbolizes the
 binding together of the people. ^(so that they should not be scattered) banqa citeki.

The King did not qezela pezu kuwe inkata. ^(wash standing on the inkata) Mpande
 did not wash on top of it, nor did any other king.

Mpande used to stand on inkumba, kansele
 (a mat of

^{rushes} ~~Kwazi~~ rolled into a large roll. It was on this that he sat whilst being washed. The water fell on it, but it was ~~tinted~~ when he went off, washing being done. ^(shaken out)

The inkata was suspended from ^(the) top of indhlu nkulu ^(the main hut, at the back.) ~~It was never taken down but always stayed there.~~ ^{impande} ~~impande~~ ^{ingwe ye tuluwa} ~~iklale njalo~~. Impande so remained, at ~~Sigebeni~~.

It is quite wrong to say the Zulu King ever stood on the inkata when being washed.

The inkata was not brought out ^(the) on occasion of ^(the) inkosi, nor even when war had broken out.

The ~~traps~~ inkata was often added to and in this way. When the King ~~and~~ intended attacking some foreign people or tribe, orders would be given for the regiments to assemble at the royal kraal, viz. Nodwenge, in ^{perform} ~~impande's~~ day. A day would be fixed for them to ~~palaza~~ ^(blaze). Two holes would be dug under ^{superintendence} of the doctors, close to one another. Into each of these would be placed grass which the doctors had taken from a large number of huts in the principal royal kraal, i.e. drawn out of the grass at the top of each doorway, ^(a few straws here + a few there) ~~that~~ ^{from} ~~against~~ which people rub against when passing in. Medicine (liquid) would be given

something

to the troops to ^(omit) ~~palaza~~ with; what drugs it was of I do not know. And very little was partaken of and therefore the ~~palazing~~ ^(something) was of very slight duration, simply a bringing up of a mouthful or two of the liquid, and all was over. Then every man ^(from the) ~~blazed~~ into one or other of the holes, and so on to the grass that had been placed there. After all was over, the doctors took the grass and gave it to the great induna, by ~~whom~~ whom, in Impande's day, it was conveyed to the kraal at ~~the~~ ^{the} ~~Sigebeni~~ ^(where) ~~the~~ ^(the) ~~inkata~~ was). The great induna would then ^{carefully} bind up this grass with the rest of the inkata and again restore the inkata to its proper position at the back of ^(the great) ~~indhlu nkulu~~ hut.

This ^(rather something) ~~palazing~~ took place whenever an impi was about to leave on a warlike expedition, ~~ie~~ on the King's initiative. When the Zulus themselves were attacked, this ceremony was not observed, e.g. just before the Zulu War (1879).

The ^(omit) ~~palazing~~ did not last the whole day. After it was over the regiments would go off to eat the meat of a bull, ^(Dhl'umbengo) ~~(cut in strips)~~.

The ^{the} ~~Sigebeni~~ kraal was ~~at~~ ^{near} Senzangakona's kraal. When he ~~found~~ ^{found} ~~at~~ ^{at} Nobamba, he built ^(separated off from)

Burial of Mpande

In connection with this see Pocket bk No 17. *Yowu... ka masip... ka...*

When Mpande was about to die, I was sent along with Sinkwasam suti ka Manysi to by the induna Mundula to go and report to Cetshwayo that ~~there was no hope~~ of his father was very bad & there was no hope of recovery. ^{use it to bury} We went to Undi kraal which at that time was ^{at} Ndklazarangabo. Cetshwayo, who was at the upper end of the cattle kraal when we arrived, received us there. We delivered the message. "Wabezita! amanga!" we said. ^{has now come upon us} "Kaze lapa kiti." C. ~~was~~ expressed his sorrow, ~~and~~ asked ~~of~~ the position more clearly. He then, ~~and~~ finding there was no hope, said to me, *ngga pumi wama ngi nga ku bulala*. "You must not leave the kraal or I'll kill you." ^{Why was it that people who buried the king used to be killed as part of the suspension ceremony?} *Kwa kwenzilewani ukuba, ku bulaw' abantu a ba lah' inkosi na? ba be umfando na?* He went on to direct that the boys of the ^{people} ~~left~~ known as Meijo were not to ~~leave~~ but ^{stay there at} *klala koma kwa Nodwengu*. Were they to do so, ^{the people would be very excited & disturbed} *abantu ba yo papete ka*. He went on to say we were to look after the girls ^(the) of *zigodhlo* and see that they did not run away. When we

very weak

has now come upon us

test

stay there at

got back we found the girls ^{becoming alarmed} *ngapandhle kwa mazi* ~~se be papete ka~~ ^{getting alarmed}. We ^{turned them back} ~~spelt them~~ [After a few days, the King died. As soon as he died, the fact was reported to Cetshwayo. A beast, ^(a young red steer) *litolele dena ali bomoya* was killed and its skin was used ^{to cover the king} *akwamba inkosi*. After the body was had been tied up in the hide, the king was buried. ^{this} After burial, Cetshwayo directed that ^(a small herd of oxen should be slaughtered) *ka hlathewirinkabi, igabi lazo*, in order that those at Nodwengu might partake thereof. The cattle were slaughtered, consumed and finished. [After a time Cetshwayo moved from Ndklazarangabo to build his Undi kraal on a ^{high} in Mahlabatini valley. The first Undi was a small kraal; the second was one of vast dimensions and became his capital. The Zulu nation ^{gathered} *batana* there ^{at the new Undi} in due course, and two kraals, ~~was~~ *Zinhlendhleni* and *ofanda-ndhlova*, ^{separated off} ~~paired~~ and were erected ^{at} the same time.

turned them back

(report)

Mpande had not quite died when I went to ~~likas~~ He died a few days after my return. There was no crying or lamentation on the death of

Ent. Hb. Pers.

(purification ritual)

(there was singing)

(the king was no longer there)

the King. Such a procedure was in accordance with customs. ^(A king is not impured for) ~~Aji Kalelwa inkosi~~ Nandi was the only one who was ^(wounded for) ~~Kalelwa~~. The women, i.e. ^(shared their heads) Impande's wives, ~~and~~ ^(there were no prayers offered to the) cattle were killed for them to eat. There was ~~no taking of umashlozi~~. The women did not leave the kraal. There was ^(purification ritual) no ~~umashlozi~~. Cetshwaga said there was to be no killing. ^(must people be cast away?) ~~Bayo lehlwa inisabantu~~ he exclaimed, bearing in mind what had happened in Nandi's time. Although the king was dead, ^(singing) ~~kuakhe hlalsho amafama~~ and people called out ^(Here is the spirit me. - even though the) ~~Nang'ubani bo! - kanti inkosi ka isho~~. It was the custom to conceal this great fact, ^(to establish himself) and it was done to enable the new king to ~~ngena shaka~~ before the information became public. Such concealment was ^(to mislead the land) practiced ~~ku kahliso umhlaba~~. It is the duty of those at the kraal ^(rather the thing dies) ~~king dies~~ though knowing the king is dead, to pretend that such is not the case. There was, however, a lot of whispering that the king was dead, the various inmates of Nodwenga secretly informing their relatives; but, being kept secret, it did not matter.

between

(above and outside the cattle enclosure)

^(of the) Impande was buried ~~aphla ne sibaya~~ and ~~ngapandle kwaso~~ and between ~~izigodho~~ and ~~sibaya~~. He was buried within the site of Nodwenga, ^(there at his home) ~~his home~~. I and a number of others were spectators at his interment. Ntinto ka Mavama ^(the) was ~~of~~ ^(the) ~~the~~ ~~Keliso~~ ~~Mundula~~ ka Nomansala ~~was~~ ^(of the) ~~ka~~ ~~Nobandwe~~; ^(of the) ~~Mtshaba~~ ka Swazindhlu ~~was~~ ~~Dulu~~; ^(of the) ~~Kwabiti~~ ka Tswana ~~was~~ ^(of the) ~~Sibiya~~; ^(the) ~~(same man who used to live near Mahlabatini)~~ ~~Imazeni~~ and ^(of the) ~~Impezeni~~ ka Gala ~~was~~ ~~Biyela~~ were the five (the only ones) who buried Impande. No people were put to death on that occasion. He was buried shortly after sunrise and on the fifth day after his decease. The smell of his body was by that time observable. Those who buried him ^(wore) ~~used~~ ^(old) ~~old~~ ^(coverings) ~~coverings~~. ^(shared) They ~~buried~~ themselves but that was done after the burial. A number of people deserted from Nodwenga when the king died, as they were afraid of being killed. ~~For~~ On this account there were but few at the kraal ^(the) on day of burial, and of those no one but the principal people knew the burial was to take place when it did.

(at) Mahlabatini.

He must have been landing in hlabati, -
Eyo capena - & godhli's a bantu ngayo.
The king's dogs caught him, they gripped him
by the bottom as he was entering the hut. This
man, it turned out, used to be nukwa'd by
doctors at his in his own tribe, and on that
occasion or those occasions Mbopar ngaba's
ngayo.

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The ceremony of the assegai being held at ^{the} side
of ^{the} grave was not complied with. ^{Who was to} Wanyo
^{carry it?} ~~patuwa uba~~ C was the only one who could have
done so, but he was ^{late} ~~at~~ ^{at} Ndini ~~near~~ ^{at} Ndhlayangubo.

Those who got into the grave, three of them,
viz. mundula, Ntinto and Mruba, were ^{over the end} ~~naked~~ but they had their ^{the small cover} ~~innewed on~~ ^{leaves}. All
five were amakehla.

The king's personal belongings were buried
with him. They were all thrown into the ^{grave} ~~grave~~ ^{into}
except his assegais which were ~~lathwa'd~~ ^{lathwa'd}.

^{a hole among the} ^{rocks in the rock} ~~godhli's~~ ^{spirit} ~~infuleni~~ ^{to stab people}. They were not buried
with him for they would be used by Mpande
when a ~~dhlozi~~ ^{to stab people} ~~to quarrel~~ ^{to quarrel} abantu.

Four assegais were thus thrown away. They
were thrown away ^{at the cliffs} ^{at} ~~at~~ Ntukwini.

The things buried with him were ^{maty} ~~an assegai~~ ^{and}
blankets ^{and two ivory} ~~Capabather~~ ^{were} ~~burnt~~ ^{and}
^{note} ~~were buried in the ground~~ ^{of} ~~the~~ ^{to his ward}
~~(Kambas were in belwa's pansie outside~~

~~the kraal~~. The King had four chairs, 2 made
by a Zulu and two made by ^{Dr.} Schreuder. All
as far as I know were burnt. The man who
carved the 2 chairs was Mitomboti ka
Mangeenpera ^{OF THE} ~~wa~~ ^{people} ~~mlaba~~ he lived ^{at} ~~on~~ ^{the}
south side of Black Umfolozi, near ^{the} ~~the~~ ^{the} assegai
smiths mlaba. The wood used was ^{red ivory} ~~umreaka~~.
He was presented with cattle for ^{carving} ~~carving~~ ^{the} ~~the~~ ^{the} chairs.
I don't know where Mitomboti got ^{the} ~~idea~~ ^{idea} of carving
the chairs, which was all of a piece.

A large quantity of property was buried with
Mpande. ^{Amasongos and ingola} ~~was~~ ^{lathwa'd} ~~lathwa'd~~ ^{into the} ~~grave~~
with him, and bead work.

An ordinary headringed man has his ring cut off
when dead; that of Mpande was not removed.
He was buried with it.

The red skin referred to was tied round the
king with rope, I think of mwiti grass. This

head, however, ~~was not~~ ^{was} not covered by the skin. Nothing was said by ^(an) ~~the induna~~ or anyone when the king was being buried.

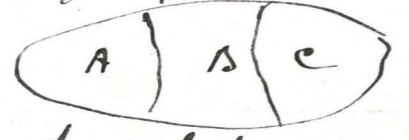
I was not present when Cetshwayo was buried. I was at home, near ^(the) Mhlaluzi. Nor was I present when Dinuzulu was buried.

SPACE

Izigodhlo (continued).

There used to be jollification to a great extent inside the izigodhlo, for there were ^(many files of girls) ~~organized~~ ^{the hut} ~~the izigodhlo~~ ~~called~~ ~~the~~ ~~zizini~~ ~~za~~ ~~mantombazana~~. They ^(danced) ~~performed~~ ~~the~~ ~~dances~~ ~~called~~ ~~the~~ ~~isihlabelela~~. This was done, ~~with~~ ~~the~~ ~~moon~~ ~~at~~ ~~the~~ ~~full~~. They also ^(performed other dances) ~~performed~~ ~~other~~ ~~dances~~. The spectators were the amakosikazi. The king, however, did not go.

There was izigodhlo ^(a white and a black) ~~zisinhlope~~ ^(way that it) ~~and~~ ~~zisinhlope~~ ^(huts of the common) ~~bordered~~ ~~on~~ ~~the~~ ~~izigodhlo~~ ~~zompakati~~. The arrangement was:



A and C were the white izigodhlo, B was the black. The black used to be occupied by inkosi ~~and~~ amakosikazi. ^(the king and) ~~the~~ ~~amakosikazi~~

The white izigodhlo were each presided over by ^{amakosikazi} ~~ama~~ ~~kosikazi~~, ^(the 'mothers' of the king) ~~onina~~ ~~benkosi~~. The girls all slept in the white izigodhlo. In the black used to sleep not only amakosikazi, but ^{the} amandhlu kukela, that is the girls who ^(carried) ~~carried~~ ~~the~~ ~~king's~~ ~~food~~ ~~and~~ ~~the~~ ~~vessels~~ ~~and~~ ~~the~~ ~~king's~~ ~~meat~~ ~~and~~ ~~his~~ ~~milk~~. The king's food, ^(meat) ~~meat~~ ^(his) ~~his~~ ~~milk~~, amafuta, notshwala used to be kept in the huts of ^(the girls) ~~amakosikazi~~ bazama, not in the huts of the amakosikazi.

Impande was spoken of by his women as inkosi and that only. They called the root of anything when having occasion to refer thereto in ordinary conversation as ingxabayo. note 32

The ^(performing of the hut dance) ~~dancing~~ took place in the respective izigodhlo not all in one place.

Impande was able to sing. He also ^(danced) ~~sung~~ ~~and~~ ~~danced~~. I saw him ^(dance) ~~and~~ ~~with~~ ~~the~~ ~~amakosikazi~~ zisibeni. ^(a dancing competition) ~~was~~ ~~being~~ ~~held~~ ~~at~~ ~~the~~ ~~time~~ ~~when~~ ~~he~~ ~~died~~ ~~and~~ ~~many~~ ~~of~~ ~~the~~ ~~amakosikazi~~ ~~were~~ ~~there~~.

The first Ngobungeni site was ^(at) Mlungwane, the next ^(at) Ntukwini, ^(the next nearest) ~~near~~ ~~the~~ ~~site~~ ~~of~~ ~~zisibeni~~, another ^(at) ~~near~~ ~~the~~ ~~site~~ ~~of~~ ~~zisibeni~~, then ~~finally~~ ~~back~~ ~~to~~ ~~near~~ Ntukwini, then four more times about ^(at) ~~the~~ ~~site~~ ~~of~~ ~~Ntukwini~~, he died at the ninth site. After

his death, Cetshwayo had ^(a) kraal built where the kraal was when the battle of Ulundi took place.

> Inpande was buried ~~was~~ on ^(the) left of ^(the) road going to Nonpama and not far from ^{the store}.

The girls used to ^(urate in clay pots) ~~the~~ dela ^(empty) & zikhigini ^(not) is ^(not) zikhigini. It was the little girls that used to go out & ^(in the isigodhle) sit ^(not) on the ^(not) zikhigini. The ^(not) zikhigini were kept ^(not) ~~zikhigini~~ ^(not) but outside huts. The girl used to sit on the ^(not) zikhigini. All in the ^(not) ~~zikhigini~~ ^(not) used ^(not) ~~zikhigini~~ ^(not). The King, however, ^(not) ~~zikhigini~~ ^(not) zikhigini to selwa. The small girls used to ^(not) sit ^(not) on this.

was/would

When ^(a woman) women got pregnant & her time of delivery approached, she retired to the little kraal above the main kraal & had her baby. Other women attended her confinement.

(that)

The King used to express his pleasure on hearing ^(not) ~~one~~ ^(not) of his women had had a baby saying, ^(not) ~~u~~ ^(not) ~~Sebenzile!~~ ^(not) "A beast might then be killed for her. There were four ^(not) ~~men~~ ^(not) of Mapotweni. Their huts were ^(at the gate) ~~zikhigini~~. When pregnant women went there, they slept there instead of

retiring to ^(the) ~~zikhigini~~ ^(the) ~~isigodhle~~. There are girls ^(not) ~~who~~ who always stay ^(not) ~~at~~ ^(not) ~~Mapotweni~~ to look after & wait on ^(not) ~~amakosikazi~~ who have come to lie up. The woman who has had a baby would stay at this little kraal until the baby had grown up a bit ^(not) ~~able~~ ^(not) ~~to walk about~~. She would then go back & live with it in the ~~isigodhle~~.

The girls used to leave the ~~isigodhle~~, 3 and 4 ^(not) ~~at a time~~ ^(not) ~~to~~ ^(cultivate the fields) ~~kinda~~ ^(was millet) ~~umaximani~~. When there ^(was) ~~were~~ ^(was) ~~amakosikazi~~ to be carried from the gardens one might see a large number of girls going out to fetch ^(it) ~~them~~. They used to be accompanied by ^(not) ~~say~~ ^(not) ~~one~~ ^(not) ~~incekwa~~. I never ^(not) ~~followed~~ ^(not) ~~them~~. My work was to ^(with) ~~penka~~ ^(not) ~~kinda~~ ^(with) ~~and~~ ^(not) ~~it's~~ ^(not) ~~amange~~.

There was never any dancing in the main kraal at night time. There used, however, to be singing by the warriors ^(not) ~~etc.~~ in their respective quarters, where people gathered together, but there was no big festive gathering of a night.

That was a splendid mode of government. I was delighted when King ^(the) gave me cattle. Or I might go out & shoot ^(game) ~~quarrels~~ ^(not) ~~on~~ ^(not) ~~coming~~.

back with what I had shot, the king might give me allow me to drink beer from his kambas I used shot in killing the birds. The king did not eat izimfanzela only amatenelle. I used also to kill amatenelle. There were very many about there.

<clay pot>

<beasts>

Inpande was very stout indeed. He had izibele, so fat was he. He was about medium height. He had an ordinary voice. He sometimes efula'd but that was done wilfully. He was very well up in bonpang. He used to bonpa when beasts were sacrificed to his ancestral spirits. His dogs had a beast killed for them; there were many of these dogs. Some of these were kept in the isigodhlo, and one or two in his own hut. Some of these would bite people.

Inpande spoke easily; even when angry and excited he did not speak hastily.

He ornamented himself to a great extent. (He) had many ingubula uhenga barakali. He would have on ingubuli umucere about his neck, as also umucere and these things

were so profuse put on uhenga barakali. He wore indava feather, one, about 2 ft long. The feather would be stuck in uhenga in front of head. With an isigodhlo zwalafwala on either side of his head. He also had isigodhlo zwalafwala falling down uhenga back of head.

<to cover him from sight>

<the headband>

<the headband>

<the headband>

<black ostrich feathers>

<the headband>

<the headband>

<the headband>

He carried a white shield isibhalanpufesine batalungu about 9 or 10 in diameter.

<beasts>

<below the neck on the lower hanging from his head>

He had his four assegais, all izigula. izigula izigula ngamatshob'ama ahlope.

<the were white>

<strips of monkey skin>

<the headband>

<the headband>

<the headband>

<the headband>

<the headband>

<the headband>

<the headband>

He had amabege ensimango, falling so as to touch uhenga top of chest, but these extended from where uhenga was fastened at back to the top of chest. These amabege at temples were of about normal size, also of ensimango.

<long-bladed>

The isigula was not fastened by him; isigula isigula isigula. Inpande had no isigula isigula isigula. Nor did Cetshwayo wear isigula isigula isigula. Some izinduna wore isigula.

<it was>

<leopard skin>

<leopard skin>

Inpande did not isigula isigula or eat isigula isigula isigula, nor did Cetshwayo isigula isigula isigula.

<neither>

<The> zulu abajoh isigula. Cetshwayo used isigula isigula isigula.

<do not eat neither>

new sheepskin, a girdle of lamb skin strips)
however to ~~bind a~~ ~~more~~ ~~amounts~~ ~~has~~ ~~in~~ ~~sa~~
~~igotshive~~ ~~amawundhler~~

Mpande did not wear the ^(skin shirt) ~~igekke~~. This
was ~~not~~ worn only by izinduna, viz. Mfusi
ka Manyala, Silwane ka Sikakana,
M bokojwana ^(OF THE) ~~wa~~ ~~kega~~ M purpose. These
were big izinduna.

Only those who had been allowed by the king
to wear ^(the skin shirt) ~~igekke~~ might do so.

Mpande wore ^(an armband) ~~ungelo~~ ^(a headband of otter skin) ~~wo~~ ~~intini~~.
He wore ^(armbands) ~~ingxotla~~ on right arm, with ^(armings) ~~armings~~
~~amazongo~~ (4) on the left upper arm. There
would be no ~~amazongo~~ on the left right
arm. The ~~ingxotla~~ burned, the burning
was kept down ~~with~~ by water being poured
^(pieces of softened cowhide) ~~in~~ ~~igicibi~~ were inserted between the
metal & the arm, so as to allow the arm to
"cool." These were not inserted until the dancing
was over.

The king ~~carried~~ ^(KNOBKERIE) ~~no~~ ~~stick~~, only a little stick.
Nhlungano ka Kabayeka ^(OF THE) ~~wa~~ ~~kega~~
Ntuli used to ^(SHAVE) ~~shave~~ the king. He used
to ^(shave him) ~~shave~~ whilst standing; the king was sitting.

This may be done whilst ^(the) king is speaking to
people, only one motion at a time, to await
a suitable opportunity every time. This shaving
took place every 2 ^(months) ~~months~~ or so.

When walking from one ~~handa~~ to another
his shield for shade would be carried in
front of him. The carrier, if ^(the) king be ^(was) sitting, ~~would~~
might get sleepy with holding it. When going
from one ~~handa~~ to another the king would
leave without having partaken of food (for
no food is eaten ~~in~~ ~~aparandhle~~, ~~enkenundhlen~~)
to drink ^(the cattle of the pail) ~~ama~~ ~~ngq~~ would be driven ahead;
then beer in ^(basket) ~~igecame~~ follows in the rear, &
should a shady tree be found, king might
sit for a time and partake of his beer.

Should a bull ~~zeka~~ ^(mount) ~~any~~ ~~cuttle~~ kept for
meat, it would be ^(stabbed) ~~guaraged~~. If such ~~cuttle~~ ^(heifer) ~~was~~
was ^(covered) ~~zeka~~ it would not get fat. The object
was that it should simply get fat for killing.
Should the bull of any person approach the
king's heifers, it would be seized & ^(castrated) ~~tened~~.

Should a man's bull get among the king's
~~igotole~~ ~~ngq~~ ~~nyama~~ and ~~zeka~~, the king would

34

heifer

heifer

not be told because he would then order the whole of that man's stock to be seized. The ~~zitole~~ ^(heifer) ~~(zoulomo)~~ were kept apart at another kraal. The ~~sub~~ ^{udder of the heifer} ~~ibele~~ ~~le~~ ~~zitole~~ was eaten by the king.

intended for eating

18.5.14.

18.5.1914

The king's ~~stongwants~~ ^(snuff box) used to be carried ^{like all others,} ~~Embengeri~~. It was carried by an ineeku. The ~~imbenge~~ ^(in a small basket) is covered by another, with ^(the) snuff box inside. The boy ^(pours) ~~takes~~ the snuff in his own hand, when wanted & then ^(pours) ~~takes~~ it in the king's hand. This boy, when king ^(the) ~~lezebandla~~ ^(by sitting in the) will ^(to the side) ~~hlata eedent~~ - quite close to king.


assembly,

The king's ^(heaving) ~~leze~~ used to be rubbed ~~(kikihlad)~~. This was done by the man who shaved him and done ~~bandla~~ ^(in the assembly).

The shield, ~~fachade~~ was always carried so that the shade fall on ^(the) king, particularly when walking. When sitting, the king might have ^(a cloth) ~~indwanga~~ on him thus:



that is, tied round at A-B and the shield not used, say when ^(the) sun is not hot, as in winter. The man holding ^(the) shield constantly shifted his position according to ^(the) ~~motion~~ motion of the sun.

When ^(the) walking in front of king, he moved in a sideways fashion ^(with) neither face nor back fully to king. When a shield-bearer got ^(tired) he would ~~make~~ ^{wood at hand to} beckon with his eyes & face, not speak, to the one who ^(him) relieved ^(the) for there were two of these men. The stick might have been pressed against ^(the) stomach or body of holder, had he desired, but he usually carried the stick, which was long, free of other contact than that of ^(his) hands. The stick  marked A, that projects beyond shield is about 4 ft in length. No ^(fur) ~~unsida~~ ^(trimming) is used at B, nothing at all is put there. The stick does project. The whole shield is black, jet black, no ^(mark) ~~belas~~ of any kind. No other coloured ^(slit) shield ^(slit) was carried. It was ~~fabela~~ ^(slit) just as other shields were. ^(bank)

The king ~~never~~ ^(bank) ~~perad~~ or ate in public; he had ^(his) food in his quarters. Those who have been given food & drink, do drink ^(the) ~~in~~ ^(the) king's ^(company) presence. The food would be brought to ^(the) ~~bandhla~~ ^(the) by ^(girls) ~~izineker~~; ~~amantombazana~~ don't come there. It would then be partaken of, and as soon as finished there would be a general exclamation of Dazed! all ^(cheer) raising arms.

(the) When king is sitting with bandha, sankandheni
 in the cattle enclosure there are none of his wives there. (they
 did not come) Ka coezi. Nor did inhorikazichief or king's
 mothers attend. It was contrary to practice for them
 to appear, even isgodhlorai when men had
 been summoned there by the king. As soon as men
 came they left the hut.

The king never ^(courted) ~~married~~ a girl. He would simply
 take a girl + ^(marry) ~~give~~ her.

SPACE

Izangoma. These were either men or women.
 The latter would be called too when ^(a smelting pot) inhalalo was
 held. They too ^(stand) ~~stand~~ when they enter ^(the wife) ankumbi to hela.
 The beating of the sticks would be on the ground. There
 was no clapping of hands. They, however, shouted,
 "Izuwa!" as they beat the ground. ^(Dust rose) Ku vute utuli.

The isangoma would enter carrying his ^(shield) ~~shield~~ &
^(the) inkonto in left hand. In right he would hold
 up ^(an assegai) ~~inkonto~~ a large-bladed ^(stabbing) ~~stabbing~~ assegai
 or another variety.

He would move about smartly & urge them all
 strongly. "Kumani! Kumani!" he would say.

He has ^(a goat skin) isungwayaba ^(drum) round chest
^(gull bladder) isungongo, & ^(mamba) isungoka ^(skin) inkhwa, isuntamba

which ^(the python) ~~these~~ drag along the ground. The skin of a buttock - covering with
inkhwa is very long. ^(the python) inkhwa is very long. inkhwa inkhwa inkhwa
 with an atshaba inkhwa & inkhwa.

or tails on the forearms and lower legs.

18.5.14

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Balain, continued.

As soon as the isangoma has finished, another is sent for. They are all out of sight of ^(the) place of balain.

<They are hidden and do not see one another.

Itukuziwe - zi nga bonani. Those who have bala'd do not mix with those who have not done so.

^(There is) No offence ⁽ⁱⁿ⁾ singling out the wrong man.

If an isangoma points out wrong man, umantso

does not takata

we ukosi o ngatata, he might be made to (pay reparation) klaula for having libelled him. His cattle may be seized.

(35) a man of the king who

The izigodhlo girls have no chance of consulting ^(the) isangoma. No balain took place izigodhlo.

(the) It was done

kewa ku balawa nga pandhle, ku nga balaw' ekaza. Something might & did occur in izigodhlo

necessitating balain, but that ^(the) took place outside ^{(the) balain}

(the)

kraal, not quite so far off as where ^{(the) balain} was held. Matters bala'd about were akhefa, i.e.

anyone ill in izigodhlo. The girls too might be smelt out. Only the izineke bala'd for

any matter in izigodhlo. The girls, though great enemies, did not attend. The doctors might then

smell out a girl who has ~~not~~ ^{not} been present even to hear the charge.

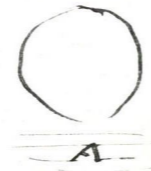
This practice whereby only izinceku attended, instead of the girls mostly concerned, was established by the king. ^(a smelling-out)

(36)

At ~~night~~, an isangoma might ^(dance) ~~do~~ or dhlalala the company. He might tehekula - another isangoma might not do so.

cattle enclosure

The inkundhla is the whole inside area of a izibaya. The space marked A where cattle stand, is also the inkundhla.



The isangoma ^(threatens) ~~gears~~ (that is threatens) the people bulaing with the assepai in his right ^(hand). He does this repeatedly. The woman isangoma also carries ^(a shield) ~~assepai~~ and assepais, and ^(threatens) ~~gears~~ the company with an assepai just as the men do. The woman (isangoma) has ^(a) ~~assepai~~ ^(a) ~~tail~~ ^(a) ~~tail~~ but she too wears tails at ^(the) ~~the~~ ^(the) ~~the~~ biceps & just below ^(the) ~~the~~ ^(the) ~~the~~ knees. Round ^(the) ~~the~~ ^(the) ~~the~~ ankles she has

skin skirt

(37)

izigaxana zelala; these sound as she moves. This also may be worn by ^(the) ~~the~~ ^(the) ~~the~~ man.

The younger isangoma, men & women, ^(smear) ~~smear~~ their faces with ^(red ochre) ~~red ochre~~ but the elderly ones do not do this. Those my age (75) would not ~~smear~~ ^(do this) ~~do this~~.

SPACE

elephant

I remember seeing Mbuyazi. He was tall. He was ^(dark brown) ~~dark brown~~ ^(colour) ~~colour~~ with hair ⁽ⁱⁿ⁾ ~~in~~ ^(the) ~~the~~ ^(smell) ~~smell~~ of his ^(mouth) ~~mouth~~. ~~He was~~ ~~no boy~~ ~~isolo~~. ~~In~~ ~~shlao~~ ~~ene~~ ~~sikhonte~~. This was an isibongo, not an insult. ~~Letshwayo~~ ^(was black) ~~was~~ inyawo. He was of medium height, ^(wore) ~~wore~~ ^(dress) ~~dress~~ ^(made of) ~~made of~~ monkey and genet skin.

SPACE

Mbuyazi ~~was~~ izinsimane & izinsimba. There may have been girls of spirit in Zululand, but they were afraid to show their spirit. They were afraid of the king.

~~Mangqayi speak: Ngi yaku tando, a ku vumi wokuba ngidhl' ukudhla. Nxatshan' u ngi somile, ngi nga ku 'bke-inkosikazi, ngi kwakel' amuzi. Nxatshan' utand' o many' umantu ngi nga in swaza ngomkonto. U ngi tshel' uma u nga ngi tandi kumber ku ngaze ku del' inhliziyo yami. Ke bi uma ngi ku somile' utule, ngi ya kuzwa, fute, u se tand' o many' umantu.~~

~~When has gonad: Mntanstu, ngi ya bonga njob' utanda mina. Ngi bong' inhliziyo yak' ende ifana ne ye nyamazane. Ifana no bizi lwezintkomo zi buy' inhlanzane. Ngi tando ukuba ngi buye~~