



DABULA

A 57/14/79-91 *passim*

~~ukasi ingaz' i bel lala loko o kuno  
meoboko na? & E. bitina kap' ukasi  
igungite i ye kumina? Uze mbulake~~

Dunjwa is a messenger in Native Affairs Dept.  
Is just about to go off home on four months' leave.  
Leaves tomorrow (2.6.16).

2.6.16.

Is not at all smart, but as seen from genealogy is of high rank in the tribe

Dabula ka <sup>yi</sup> Mgijigizana ka Boiya ka  
Mbakuda ka ~~Boiya~~ ka Libi ka Ngwabini.  
ba s emadungeni. Dabula was born  
in year of Zulu War (1879). Is now a uikshapulla  
Kotsini ka Faku ka Donsela ka Boiya ka  
Mbakuba ka Libi ka Ngwabini, ba s  
emadungeni ka Ciliza. These <sup>(Kouzi)</sup> are chiefs of  
the Dungeni tribe.  
Denge and Ciliza were amawele. Their  
mother was Mateumbela. I don't know whose  
wife she was.

Our tribe <sup>(is an offshoot of Ngcobo tribe)</sup> originally lived Imzinyati. I do  
not know where exact<sup>ly</sup> from there they were  
X Bird. Annals. i. 132, says <sup>below</sup> "Iland's Kops, on the high lands  
between the Ngcobo and the Umoti"

turned out by Zulies. They then went & lived <sup>in some place</sup> ~~egansi~~ <sup>between</sup> Gredtown & Stanger.  
 From there they went to Mzinto to live there.  
 Boiya is the chief that <sup>last lived near Mzintati.</sup> ~~took tribe to Mzintati.~~ They  
 passed through Lumbo tribe, <sup>(ie. got protection from them)</sup> having relatives  
 among them. The reason for going was to escape  
 from the Zulies.

I know of the abakwa Mkatini people.  
 They ~~are~~ may have been related to us. Many line  
 and/or groups tribes near Mzinkulu.  
 Boiya was the one who took the tribe away  
 from vicinity of Mzintati. I do not know  
 if he actually got to Mzinto. I fancy not.

see Bird  
Annals. i. 132

Boiya ka Mdatigada.

see p. 85

upa Boiya ka Mdatigada  
 Owa fak'amatshoba <sup>wa</sup> gangalazisa

am unable to bonga Donsela, the next chief after Boiya

zi ha wez'infidlo, that is to give all the praise  
 of a wily thing that + the  
Fakhe ka Donsela. <sup>other thing.</sup>

uNzuka miti,  
 Ko hlal' izipuzi  
 uNpawo zi magweqwe, ngoba zi gweqwa  
 na ba ka yize.  
 uNomanshla we Ncalo! <sup>ie stream that enters</sup>  
 uNzipo zi ipi, <sup>Mzinkulu left bank.</sup>  
 Ngob' z bange no ka yize uGova, o be  
 zalewa u Sikonyana, <sup>have on the right bank of</sup>  
 Wa ze wa m kip' ekaya wa balekel' eNdwaba  
 Ut'e ke Ndwaba wa balekel' eNtwentweni  
 La wa ye wa tola kon' ukubusa.  
 O be bange no Gova, ete ngek'a buse  
 wa ze wa balekel' eNdwaba

note the  
dialectical  
'k' here

Gova quarrelled

(ukuNyamalala ku ka)  
Indaba ka Sikonyana no Gova

Kwa suk' indodana ka Donsela, ya  
 zo sebenza eMgungundhlovu; igamu  
 layo ku uSikonyana. Iya bunguka ke  
 Kwezala ke <sup>wa be</sup> ngabantu ukuti ikona,  
 ikona laps' eMgungundhlovu, <sup>(wa be)</sup> kwa se  
 ku suk' amadoda ke e zom funa, e se  
 tola lonaka uGova. Nati la be buzi  
 igamu lake, wati uSikonyana. Nati  
 uGova lapsi? Uti o wa ke madungeni.  
 Base baya m tatake, ba buza naye.  
 Wa fika wa m bonake uDonsela  
 ukuti a ku yen' o wake. Uti amadoda  
 uye. Ba se baya sabanake. Wa ye se  
 hamba ke uDonsela, wa ye se zo  
 kwakake la eKalo. Wa ye dhlelake  
 eKalo, e se ze laps' eMgungundhlovu  
 a zo kuti a ku yena a ba be m funa;  
 a ku yen' o wake. U fun' a ba hamba.  
 E se dhlela-ke uDonsela. Se be m nik'

Port  
Skeystone

nicwadi, e se ye' e m zinto. Base fu fika  
 kutiwa e m zinto, u z' u m kipe kahle,  
 u Gova, u nga m lewis e. Nempel' inkosi  
 a ya ze ya m lewis a. Iya fika, u se balekile,  
 e se ye e Nkwerbu, la ngenzansi, nga  
 neno kwe Saidi. Ya i si tumela-ke, iti  
 a yo be kwa kona. Da fik' e ngako. Kutiwa  
 u dhlelile, wa y' e Mwenkweni, la a  
 fika kona a ba ka Nambiba. Kwa se  
 ku ya buzoake. Wa ye se fik' e shonake  
 uDonsela. Kwa se ku pind' uFaku.  
 Da se be fika be tike abafowabo a  
 bezi, ngob' uba tshigile; a ba to helanga.  
 Se be bekake, uGova. So ku seina  
 lapsi ke; oku na manje ku sa hlaleke ngako.  
 uSikonyana waduki ukupela; Kaziwa,  
 na namhlanje. Uti hamba nabanye  
 e semkulu, e t' uyo sebenza. May be  
 he was taken off by his master to another part,  
 Kazi lab' e ze nab' e kuse bengeneni, e kodwa se se  
 with the knowledge of those he first came to work,  
 though they lost trace of him & he bunguka.

U hamba nje

30

Ibele li ka Ntwika & la vutwa  
kugala, la wa tshij' amanye-  
Owa tshay' ingoeng' i pezulu,  
Ye za no m'kemezelo.

uBaba u ya baba u fana ne nhlaba  
u mubi & kaya, <sup>umahl'</sup> ~~umahl'~~ emzileni.  
Ngoba e ye wa hlabana emabonggo  
na & Ndanduma.

O wa fak' amatshoba wa e wa gangalazisa.  
u Mbudaya hlungu!  
u Magala ngezinja, a buy'a ye bantwini.

### Donsela ka Boiya.

uKozu o lu mapiko!  
Ngoba lu veki' enhl' kwes mezi,  
Lwa<sup>a</sup> yek' amapiko.  
uKozondwa zimtaba,

Ngoba na ba kwabo ba ya m'zonda.  
u mfukuzo - ~~talat~~ 'colo!  
u mpondo - za sile! u iile

### Kotsini ka Faku.

*Sillump.*

u Singcungu ka kulumi ka namlomo.  
u zitalele! *imitate the booting*

u Sikova ma huku! *said because he is so silent - speak soon when spoken to.*

u Magcum' a zi bambele na ba  
kwabo, na ba kwa ninalume  
isthloko hloko & li m lom' u'bovu. *notice with bonvu*  
Be be tsho be ti ba-ke ba mbora  
u ze wa <sup>zi</sup> bambela nge zandhla  
umhla kulwayo

*Wa bonvu*  
u Mbomw' u mpenduka, & be zalwa  
u Matsholovana

*Pronounced almost like Lamhula.*  
Kwa kala u famula, & obe zalwa

u Sigewelegewele  
u liti a ngi bange ngi ye boi inkosi  
& zilwelayo

Ngob' e zilwale, kwa kal' uNondhlovu  
 Ngob' e ye zalwala uMakgung  
 Kwa sala kwa izililo ngeniwa.  
 uMcamuza Camu! = boko

Ukha sinjizana le ngakanani na?  
 Okuba u nga tung' umuntu, u  
 tung' ingubo na?

Inkosi ye gazi, ngoba wa bekwa  
 nge gazi, a ba kwa bo be nga mfuni.  
 Bate avanga siyi bon' inkos' e no laka

the mark  
 must be identical  
 to cover the  
 sense of the  
 chief's  
 or the chief's  
 or gowahing

Kotsini is an insizwa, has <sup>one</sup> daughter who  
 have married. Is of age of Mavalana  
 reef. Is going to tunga during 1917. Has  
 3 wives, one died.

My father Ingingqijezana is still living  
 but is an ixegu. About age of Ngobamatosi  
 a great authority on Dunge tribe <sup>is ngeni</sup> affairs, was  
 induna of Donsela. Mogeni father was Nooye

of Dhlamini tribe. Mogeni is very old, say Tuloana  
 reef; or older. Lives at Ifafa on the coast. He  
 pays taxes under Nkabi, indodana ka Gova.  
uNkabi uke wa nyaka ziswa uKotsini  
 kona nenyaka nje - u fun' ukumseotsha.  
 Ingeti' ipele le ndaba (ka Gova) ngoba  
 ka ku zalwana. u Mogeni wun' a Gova,  
 ngob' u induna kona.

Mogeni never worked for a white man. Has  
 bad knees. I saw him this year. Has hearing.

Annals - I have never heard that Boiya was killed by  
 amazime.

There used to be amazime formerly viz  
 aba ka Mbambo; these people are to  
 be found in our & various other tribes.

Kutiwa kwaf' izwe kugala la nendhlala.  
 Kwa denjw' ukuba kudhluwani.

Kwadhlwa amakwa lawa. Kwadhluwa  
 umkizana umut' omnyama o wena baye  
 (okal' amazi)

a bat' a banye u bogp. ( Umil' wnaaba,  
 u na makas' ampopu, zi ning' ijigasa  
 zawo, zi fana nezika batata nga  
 pansu. Ba zi conde ke ba zi' Cande  
 zi pekwe.

Impakla abaka Mbambo ba  
 be nge nazo <sup>engeng' e ye</sup> (inkomo), ba se be ba  
 amazimuke be dhl' abantu. Abanye  
 ba ya vuna, a banye aba vuni, bati  
 ba yetukwa.

Kwati se ku hlelewe la e Mbunya  
 kwa suk' um bangp-ke. Sesi banga  
 sodwa, se bang' a be kaza, zi nga  
 xabene. Kwa ku bangw' abantu  
 ukuti namu u nga sal' use ngi  
 nik' a bakwete manje. Wa nikelwa  
 -ke u Kadupi (still living - near Port  
 Shepstone). Kwa ku banga a ba kwa  
 'Cilizja bodwa.

Kutiwa u Ciliza no Dunge, be nga  
 mawle bobabiti, ba da buka  
 ku H. Sibakulu.

Izinduku za zi bekwa kwabo Ciliza,  
 e kon' u Dunge, iwel' eli kulu. Ziti  
 izinduku zi nga bekwa, be se kuyiwa  
 rukosini u Dunge. Izinduku za zi  
 bekw' endhlini ngoba be ngena, ba  
 ngazi nazo lap' rukosini, kwaz  
 Ba nga makosi bobabiti, Kwati se  
 kutiwa a ba kwabo Ciliza-ke  
 ama Dung' am nyanra; kwa se  
 kutiwa a kwu inkulu ama Dung'  
amhlope.

*Int. Bk. Prov.*  
ipla li lala no munu' egolo, li wa munu' li  
cins' idanga. This opprobrious epithet, or words like  
 these, are used by Julius of the amafala <sup>to</sup> by way of  
 insulting them.