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DINYA

Dinya A

vol 61, nbk 53, pp 8-24

vol 61, nbk 54, pp 1-14

[8]

years. Shlozi was born shortly before his father's death, whom, of course, he does not remember seeing. Say he was born Jan'y 1838, this would make him about 67 years of age. Is of Shlokwe regt. His mother is still living but is in her dotage - naturally.

1905  
1838  
67

~~Dinya arrives~~

~~vol 61, nbk 53, pp 8-24~~

Dinya comes from Ifafa Mission Station. Mr. Wilcock is the present missionary. <sup>Height</sup> Of Ingulube regiment's age, but was not butwaid, nor was he in Zululand when butwaid. He was born at Mhlali. Magaye was Cele chief at the time. Many Owabe konza's Cele there at the time, & vice versa. Father of Dinya, <sup>(N.P)</sup> Nokoziwayo ka Mancenga ka Tshwaku ka Belesi ka ~~the~~ Ncwana ka Sishi ka Mahloboka Owabe ka Malandela. I am not quite sure of the father of ~~the~~ mahlobo, but fancy it must be Owabe. <sup>(N.P)</sup> My father died in the Balule impi (Tshaka's). My father also went through the Pondo campaign. He was <sup>(N.P)</sup> the 'Dukuya' regiment. On the troops coming from ~~the~~ Pondo land to <sup>(N.P)</sup> Mkomazi, the Princes

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obukwaneni - tshani bonifula

wanted to kill Tshaka. ~~The~~ Dingane, Mhlangana wanted to kill T, but were afraid of the forces. It was now reported to Tshaka that Hlangabeza ~~of~~ ka mibedhla of the amattshali tribe had <sup>ABSCONDED (DESERTED)</sup> ~~the~~ <sup>and</sup> gone northwards after Sotshangana, with people and cattle. The impi went on with Mhlabha, Dingane & other princes went too. The object was to 'bring back' ~~the~~ Sotshangana, though the more immediate object was to overtake Hlangabeza. <sup>(N.P)</sup> The Zulus accordingly pursued Hlangabeza, & eventually found out where he had temporarily erected his kraals. He built alongside a forest. Mhlabha's impi divided into two after being <sup>(N.P)</sup> ~~at~~ <sup>GOLD OF THE PLAN OF ACTION</sup> at night time. One division advanced on the far side of the forest, whilst the main body came on before day break to make a frontal attack. The forces closed in simultaneously, followed by their <sup>(N.P)</sup> ~~poles~~ <sup>(MATT-BEAKERS)</sup>. Every member of the amattshali tribe was put to death, & cattle seized. Hlangabeza

himself escaped & got to a pond where he tried to conceal himself by getting into the water up to his neck. He was, however, observed by the <sup>and that</sup> who thereupon attacked & put him to death. Prior to this attack, the Princes had returned to Tshaka at Stanger, their object being to kill him.

Dingya now gives <sup>and</sup> account of Tshaka's death which corresponds with Fynn's. He says, however, the Pondos had come from Faku with a small drove of oxen in order to tender their chiefs allegiance; that some of these cattle were killed for in order to be eaten; that Dingana, Mhlangana and Mbopa arrived at night-time; that seeing the messengers from Faku the following morning <sup>THE</sup> talking to the King (seated on his throne or seat of kingship), he ran up to them & struck them with the stick end of his assegai. <sup>that</sup> he did this to rouse Tshaka's anger, T. being of course helpless without his forces; that the Pondos ran off at once for their homes, leaving their assegais

& the meat which was cooking for them unconsumed. <sup>Escaped alive</sup> Those who buried Tshaka probably never <sup>stones</sup> in accordance with custom, they were <sup>as</sup> <sup>stones</sup>

<sup>Muggill's</sup> FOR BURYING THE KING, Tshaka, said when stabbed <sup>What! Am I being killed</sup> by the sons of my father? <sup>What! Am I being killed</sup> How is this, seeing I never in any way put to death any of my brothers since I became king? <sup>Gods are killing me, but the country will be destroyed by locusts and white people!</sup> He then fell. True enough, Locusts & Europeans subsequently came.

This is evidence of T. being a prophet. <sup>(N.P.)</sup> The first white man arrived with Mhlanga at Singila's <sup>kaad ka mpipi</sup> chief of <sup>the</sup> Amangati tribe (off-shoot of Cele tribe). Singila went out to look for his beast which had <sup>CALLED IN THE WOODS</sup> He found all his women & children running away from the wild beast, viz. a white man who was mounted ~~at his~~ on a horse. This man had, in Singila's absence, arrived at the

<sup>Induna</sup> ka Nomungo ka Mkhokhelele  
 kraal, causing women to all to run away. They  
 said his hair was like cattle tail, & the horse  
 some strange bogey (Hasazi <sup>comes at night</sup> ~~the~~ Singila in eye).  
 Hasazi's other name is Koviswayo. This  
 European <sup>is Dinya sagat</sup> must have been Fynn.

The extraordinary thing to the Natives was this strange  
 being on top of another strange animal. The white  
 man was accompanied by Nhlamba, who acted  
 as interpreter. Singila sent at once to report the  
 incident to his chief Magaye. Magaye was then living  
 at Mhlali in his Mhlahazi kraal. Singila gave  
 a full account of the whiteman, saying how he was  
 dressed, that he had <sup>A WIDE-BRIMMED HAT</sup> ~~an umbrella~~ on his head, that something  
 (a bottle in which he carried milk asked for at the  
 kraals visited) was very peculiar, inasmuch as it  
 shone, and the gun he carried. All these features were  
 surprising & all this Singila reported <sup>with Mkhokhelele</sup> to his chief as  
 he (Singila) stood outside his hut. <sup>(N.P.)</sup> After hearing this  
 Magaye sent for the principal members of his  
 tribe. He called his Induna Nhlasiyana ka Nomungo

<sup>matiwane</sup> ngqwaba <sup>apwaba</sup> kola, klabu intakabisa vi nsunda.  
 ka Mkhokhelele, <sup>(the Dlamas)</sup> Cunge ka Nodinga, Moidinyeki  
 of Ewanhlokweni tribe & Mpangu <sup>(the)</sup> of Kwa Gumbi,  
 a section of <sup>(the)</sup> Durabe tribe <sup>(WHICH)</sup> & <sup>(the)</sup> Kongozi to <sup>(the)</sup> Cele. Others  
 came in addition to these. Singila once more stated  
 exactly what he had seen, causing a great impression  
 on those who listened. He warned ~~Magaye~~ <sup>Magaye</sup> not to  
 Magaye proposed the man should be brought to  
 him to see. Singila said he must not run away  
 on seeing the monster. Magaye, after Singila went  
 off to conduct the stranger to him, called up his  
 regiments & set them on both sides of him as  
 he sat <sup>(IN THE OPEN SPACE)</sup> ~~in the open space~~ in front of the cattle kraal.  
 His children & relatives stood behind. <sup>(N.P.)</sup> Presently  
 the stranger arrived, mounted on a horse, with hat on  
 head, gun in hand, hair like cattle tail, and so  
 forth. All present were moved with wonder & awe,  
 so much so that the regiments ~~put~~ shuffled back  
 as far as the <sup>(FENCE)</sup> ~~edge~~ whilst Magaye himself  
 moved backwards with such vigour as to  
 sprain <sup>(pinyazeka) = smyela (gilt)</sup> one of the children <sup>(gilt)</sup> behind him. When

Desert (as a soldier) = ukhanyanya wa baleka [14]  
do (as a servant) = -w'siga

The white man halted & got off & stood. The onlookers were reassured, the more so when he did as asked by Magaye through his interpreter, namely to remove his hat, to turn round and so forth in order that full opportunity should be given of surveying him well at a distance.

Magaye now ordered that an ox should be presented as food to the stranger, <sup>(A DARK-BROWN)</sup> ~~one~~ was got & given him, and he was told to go & pass the night at Mziboneli's kraal, this man being a brother of Magaye and son of Dibandhela. Mziboneli was much concerned at having to receive the monster into his own homestead, but did in accordance with orders, namely at his kraal known as kwa Mabola. Here the <sup>(DARK BROWN)</sup> ~~monster~~ <sup>(ox)</sup> ~~beast~~ was slaughtered. It was not stabbed, <sup>+ as the shot was fired all fell on the ground</sup> it was shot. The white man proposed this after warning all to be on the look out for a report like a thunder-clap, fired at and killed the beast without touching it. He then cut its throat to let it bleed freely. He asked what

part should be presented to the chief. They told him the <sup>(MEAT COVERING THE RIBS)</sup> ~~monster~~ including the ear. So the white man, after having these parts carefully cut out, himself took & presented them to ~~the~~ the chief. Magaye was much impressed with this stranger and in view of what had occurred decided at once to report to Tshaka. <sup>(N.P.)</sup> Magaye ~~to~~ observed that he had previously heard of a stranger like this riding on a peculiar animal, ~~for his~~ when on a visit ~~to his~~ to the Owabe tribe in Zululana, for his mother Siwetu was a sister of Ngqeto. He had heard the white man had come from the Cape and was bound for the coast, & that he had been put to death by the Mtetwa people over whom Dingiswayo was chief. This is the white man of whom people sang ngqwaba ngqwaba ye mukha! so to keep him from approaching their kraals.

Magaye ~~went along in person~~ was advised to go and report to Tshaka in person. He did so.

4 rows of hats

(a detachment of) [16]

Whlaxana of men (detachment)

He directed Nhlasiyana to take 30 to 40 men with him & conduct the white man to Bulawayo kraal at which Ishaka was then staying, whither he would himself go on ahead & be present when the party arrived. When the party got to Bulawayo they found Magaye there seated with Ishaka. They <sup>had been</sup> directed to let Magaye to enter the kraal by both gates and then to advance up the <sup>(MEETING PLACE OF THE COUNCIL)</sup> towards the isigobho. They were to halt with their charge as soon as they got a short distance off it and then one & all to raise <sup>slightly</sup> their right arms into the air and together exclaim, <sup>in a wailing</sup> a long while on each syllable as if singing: ut' abmagaye, amapel' a wel' entkundhlemi. <sup>NOTED BY P. P. P.</sup> This expression was to be ~~repeated~~ sung out 3 times, each time as before.

They did as ordered. No sooner did Ishaka hear them exclaim thus <sup>(THAN)</sup> he ran out of his hut dragging his <sup>(SKIN BLANKET)</sup> ~~blanket~~ <sup>with him</sup> to see what it meant. He presently noticed the white object among them. He gave the by standers various orders as regards making the white man do this & that. He ~~being~~ took it into his head to cause <sup>x</sup> this is an expression meaning that good luck has befallen one.

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(LOIN-COVER)

the white man to undress & and put on his <sup>loin-cover</sup> ~~loin-cover~~ which was fetched from his hut. Having a sense of decency I ordered ~~to~~ 30 or 40 men to stand round about the white man so as to hide him whilst he undressed. This was done & Fynn presently appeared in the <sup>his flesh as white as milk,</sup> part of a lelu, <sup>(Mbulazi)</sup> only to be called "Mbulazi" we <sup>we</sup> Teku, ujoj' oval' emamponweni" <sup>(MADE UP)</sup> being the isibongo <sup>(LOIN-COVER)</sup> ~~ganse~~ by Ishaka. The <sup>FRONT PART</sup> ~~isibongo~~ was of <sup>BLUE-MOON KEY SKIN</sup> izimangwe with <sup>GENET</sup> izimabisi sine. He was told by I to <sup>(TAKE OFF OF THE CLOTH WHICH HE WAS WEARING)</sup> ~~remove~~ <sup>REMOVE</sup> the isibongo a baggahle <sup>1-1 spoke of course through the interpreter hand to</sup> ~~to~~ <sup>REMOVE</sup> ~~the~~ isibongo. He was hidden by the men out of respect to the imbhunkulu fathered round Ishaka & looking on.

Durban in those days was spoken of as Emateken or Esibubulunge.

I presented Fynn with 3 ~~small~~ lots of cattle which were driven to his home (Port Natal), one herd after the other, to enable Fynn to ~~do~~ <sup>(SET UP)</sup> shuzi <sup>(A KRAAL)</sup> draw ~~the~~ the conclusion from what has gone ~~on~~.

before that the European was feared as much where he arrived as he is nowadays.

Hasazi was a younger brother of Sin'gila and not of so much importance. He may & probably did accompany Fynn to Tshaka. Fynn was the first white man ever seen by the Celes. The date would be about June 1824.

28.2.1905 ALSO PRESENT: MTIMKULU vol 61, pp 53, 18-20

Per Dingya, Mtinkulu & Shlozi:

Mtinkulu ka Tshotsho ka Duzi ka Mnenqwa ka Makanya ka Zingelwayo ka Sinamane &c (Qwabe tribe) at. 54.

Zulu ... [Praises of Zulu ka Ngondaya ...]

uZulu la) dum' obala tree - thorny, firewood tree, like munga

Lapa kungeho munga ku ngeko mitola; willow tree

Umnyezane o ngam' iziziba

these are part of Tshaka's praises given him by Dingiswayo. a mistake. They are those of Zulu ka Ngondaya.

Ngoyi ka Nomakwelo (is of the) of Amambili tribe, offshoot of Mtetwa tribe. The Amambili are now, for (the) most part, of the Fingo section. Ngoyi was crossed



inyoka i ya<sup>zi</sup> buta = coils up. (coils itself up)

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into Natal & built ~~baits~~ <sup>[the]</sup> between ~~for~~ Komazi and  
Mtwalume rivers. He was subsequently <sup>DRIVEN OUT</sup> ~~driven out~~ by  
Tshaka's amampondo impi.

Mtinkulu thinks Xozas + Julius + Mtetwa came  
down the East Coast from Central Africa. The Xozas  
are spoken of as abaNguni.

Izivane. <sup>(NOTE)</sup> <sup>(SPACE)</sup> Asakubana sivivane! by even tearing up <sup>(8)</sup>  
grass and throwing on it - throwing a stone on to <sup>bring</sup> ~~bring~~  
good luck to ~~the~~

mtshopi, izinkuni zo bane, tshis' uipepo, are <sup>(7)</sup>  
Essentially Jewish customs & to prove Jewish ancestry.  
izinkuni zo bane is used for uipepo, is incense.  
We are anxious to find out where we came from -  
These Jewish customs of ours are evidence that we  
came from the North, for this evidence was in existence  
before we came in contact with the Europeans.

<sup>(AT)</sup>  
The Bacas built Passive, a hill near  
~~Ntunjambiti~~ Greytown. The Bacas are part  
of the Julius ~~to~~ people. They ran off, and so

~~the~~ <sup>u</sup>khuliva inkato = to lose the way [20]

were spoken of as amaBaca. - DRIVEN THEIR CATTLE

The Sozas are said to have ~~had~~ <sup>had</sup> ~~his~~ <sup>his</sup> ~~igutkomo~~  
<sup>TO THE GRAZING GROUNDS</sup> ~~zabo emadhlalweni~~ - They drove along from  
<sup>(PLAIN) GRAZING GROUNDS</sup> one nice ~~clay~~ <sup>clay</sup> to another, a nomadic existence.

These people used the bow & arrows, learning this  
from the Bushmen. It is said <sup>(THE)</sup> Sozas sprang  
from the Qwabe people who are also abeNguni.

The Sozas are abeNguni. Sozas ~~came~~ <sup>(WENT DOWN)</sup> by going  
along the Kahlamba into the Cape Colony - <sup>(INSULTED)</sup>

The Zulus are abeNguni too, though they are ~~insulted~~  
by calling them amaNtungwa. <sup>(the)</sup>

On the whole it seems probable, <sup>(the)</sup> abeNguni came  
from the East Coast; from Ngungunyana, Gasaland &  
Lake Nyasa. Sotshangana, Ngaba, Hlangabeza all  
turned back to Portuguese territory. This gives <sup>(the)</sup> impression  
that that was the route taken. The amaNtungwa  
probably came from the Mabarinda people.

1.3.1905. ALSO PRESENT: NTIMFULU? vol. 61, bk 53, pp. 20-4.  
DHLORI?

~~1.3.05~~. The first Europeans who came to Natal were  
persons in debt or <sup>(in)</sup> poor, <sup>or questionable</sup> circumstances at the Cape. They

~~best~~

came to Natal, hunted &c and became prosperous.

Fynn's <sup>great</sup> Induna was Jugula ka Ngawe of Emapemvini section; ~~don't know of which tribe.~~ Mjosingana ka Miboli of <sup>(the)</sup> Inkungweni <sup>(KRAAL)</sup> ~~in~~ the Cele tribe <sup>(45)</sup> of rank in the tribe. He was an umnumizana living under Fynn. When Fynn ran away Jugula went to live at Isipingo where his descendants still are. Mjosingana also lived at Isipingo when Fynn left.

After Fynn ~~dep~~ left Natal consequent on Ngeto's revolt, there was great famine in the neighbourhood of Port Natal, for the Zulus had devastated the country driving off the inhabitants. It seems that ~~some~~ <sup>a</sup> mealie seed was ~~obtained~~ <sup>dropped by</sup> from the Europeans who were fleeing. Mjosingana found this ~~see~~ single seed and planted it. It <sup>(FLOWERED)</sup> ~~had~~ <sup>DRIED</sup> ~~and~~ had <sup>(A COB)</sup> ~~an~~ ~~in~~ ~~it~~. He planted all the seeds of this cob. The resulting cobs gave him sufficient seed to plant <sup>(A GARDEN)</sup> ~~on~~ ~~the~~ ~~meadows~~. When this was <sup>(REAPED)</sup> ~~harvested~~ he distributed the seed among

his own kraal. In this way food increased and people came to Kouza him or to buy seed there. <sup>many</sup> ~~those who were~~ refugees from Zululand were <sup>accepted, taken in (ACCEPTED) AS ADHERENTS</sup> ~~taken in~~ there. Jugula also got a number of adherents. Mjosingana built above or to the west of Isipingo as it now is, whilst Jugula built across the Izimbotkodwe stream, near the sea where he <sup>gathered, known, vessels</sup> ~~stayed~~ Umbata to eat. Jugula Makokela is one who built <sup>AT THE</sup> ~~at~~ <sup>TH</sup> ~~the~~ side. He planted gardens where sugar cane is now being planted. This man was of the amaNdebele tribe. He too got a following on account of having mealie seed, ~~viz.~~ what he got from Mjosingana.

Kofijana ka Mbengana, of built was the <sup>great</sup> ~~as~~ induna of John Cane, ~~aka~~ Mangalemana ~~aka~~ <sup>OF THE</sup> Ukweka Duma (Dumisa) <sup>(was)</sup> a minor induna of Cane's. Kofijana had <sup>his</sup> ~~a~~ kraal on <sup>the</sup> ~~the~~ Durban side of Umbilo. I (Dingya) have seen Kofijana. His son Imbotshwa has a

tribe on <sup>the</sup> Uzimkulu. Kofijana's tribe was <sup>OF THE</sup> ~~was~~ Ushabeni.

Mjosingana's son is Mafa <sup>his</sup> induna <sup>(OF)</sup> ~~ka~~ Ndunge (chief). Mafa's mother is a daughter of the Makanya chief Duze, ~~so~~ is related to Uzimkulu.

John Cane lived near Kangelay. Syini lived at Isipingo. I do not know <sup>(the) site of</sup> his home. Jugula's ~~son~~ descendant's might <sup>know</sup> John Dunn's father lived at South Coast <sup>(junction)</sup> ~~near~~. He had many Hottentots + Native followers. There was plenty of liquor at his place. His Native name was Misdoni. Dunn came with Collis. Collis came by his death by a powder magazine exploding. He was smoking a cigar, it is said, & threw it down, for a <sup>(powder?)</sup> ~~few~~ days <sup>was</sup> not kept with the same care as now. Collis had one store <sup>(the)</sup> on left side of a stream running from the market past <sup>(the)</sup> Natal Bank & Pardy's house into <sup>(the)</sup> Bay. Collis's was the

Ngalonkulu = Pretorius <sup>65 13</sup>

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only store of the solid powder, sugar etc.

There were herds of wild pigs <sup>(on the site of)</sup> Durban.

~~20~~ 1.3.05 (Evening)

ALSO PRESENT: <sup>MUMKULU?</sup>  
<sup>DHLOTI?</sup>

P 24

Dunya says, I was in Natal when Mpande crossed into Natal from Zululand in <sup>Oct.</sup> 1839. At that time I saw Mpande. He had on <sup>A HEADRING</sup> an <sup>and</sup> <sup>with</sup> <sup>children</sup> <sup>&</sup> <sup>children</sup> by that time. Mpande left his <sup>AT THE</sup> <sup>mouth</sup> of the Klawe river this side of Tongati & beyond Mdhloti and came to see the Boers near the Inlazi river <sup>(on the)</sup> north side. The Boers had a camp there as well as at Kangela.

I also saw Mawa, the Zulu princess. She was quite bald but had hair cut from children & stuck on to her head with <sup>(RED CLAY)</sup> <sup>fat</sup> making it <sup>CATTLE</sup> appear as if the hair was her own. <sup>(HARD FAT)</sup> Fat of <sup>the</sup> <sup>animal</sup> <sup>she</sup> <sup>used</sup> <sup>to</sup> <sup>stick</sup> <sup>hair</sup> <sup>down.</sup> <sup>fat</sup> <sup>round</sup> <sup>the</sup> <sup>paunch,</sup> <sup>was</sup> <sup>also</sup> <sup>used</sup> <sup>to</sup> <sup>stick</sup> <sup>hair</sup> <sup>down.</sup>

<sup>(PIERCING THE EARS)</sup> Cambussing is a characteristic of the Zulus <sup>(AN AND)</sup> <sup>ie</sup> <sup>cutting</sup> <sup>the</sup> <sup>ears.</sup> The Pondos use a zungulu & have only a small hole.

1.3-1905, evening, contd.

vol 61, wk 54, pp ~~1-14~~ 1-3.

Also present: Mumbulu?  
Dhlozi? Nowela

P. 3. 15 (Evening) <sup>Stuart Papers Not books (small P) in File 24</sup>

(ND) <sup>(54)</sup> <sup>(THE MOURNING FOR)</sup>  
Dunya says on occasion of ~~the~~ <sup>(the)</sup> <sup>(THE MOURNING FOR)</sup> ~~the~~ <sup>the</sup> Kandi food  
belonging to Masawuzana was brought to  
Ishaka's kraal (Balaway). Ishaka inquired  
who that was who, when mourning was on,  
dared to have food brought to the royal kraal.

Masawuzana, hearing of these inquiries, at once  
~~replied~~ <sup>replied</sup> to Ishaka not that it was for  
him but for his elder brother Mnonqose  
who had been installed as chief by Ishaka.

Ishaka thereupon attacked ~~and~~ put Mnonqose  
to death + Masawuzana got off. Both

Mnonqose + Masawuzana were the sons of  
Mteli ka Lufuta (Dwabe chief).

Masawuzana was <sup>(A WARRIOR OF)</sup> ~~an~~ <sup>an</sup> ~~igabekas~~ <sup>igabekas</sup>  
Ishaka + induna <sup>(at)</sup> <sup>(at)</sup> ~~the~~ <sup>the</sup> ~~Tungamemi~~ <sup>Tungamemi</sup> kraal  
(Ishaka's). He went on the Balule campaign  
but came back <sup>all right</sup> ~~drift~~. He killed beasts as

an offering to the spirits on his return.  
Nowela ka Mteli said to the men, <sup>eg</sup> So

+ partake of the meat when you have done so, take note of the hut he sleeps in and then kill him off for me." They went, lay in wait and, ~~at~~ after carefully surrounding his hut in the early dawn, ~~put~~ stabbed him to death. Nowela got authority from Dengana who was then king to kill Masawuzana.

Masawuzana frequently got Owabe people killed by Ishaka through telling tales about them.

.....  
 Customs of Zulus analogous to Jewish ones. Compare with paper in Natal Missionary Magazine 1880-1885

Izivivane

Mtshopi ~~is a~~ <sup>the</sup> ~~small, choice piece of meat for under the shoulder~~ <sup>is a small, choice piece of meat for under the shoulder</sup> - Hade - ed. (STAPK)

When a person has ~~had~~ a beast, the unipukane is ~~cut~~ cut out, Impepo Iinkuni zo bane - burnt offering. Mswani <sup>is thrown</sup> inside the hut - each hut. ~~Set~~ <sup>Set</sup> of a woman has lost <sup>(a)</sup> child, she goes to her home, a beast is killed, she is washed with Mswani & is then cleansed. [Mswani chyme from the stomach of a beast, and possess

considerable ceremonial significance - eds.]

Dhlozi says a girl washes her hands in ashes & water. This mixture is thrown onto her hands, she pretends to wash, spills water, then the <sup>(SPOON)</sup> ~~kezi~~ <sup>(the)</sup> carrying <sup>(the)</sup> ~~so~~ water & ~~ashes~~ ashes is thrown on <sup>(the)</sup> ~~ground~~ ground & <sup>(the)</sup> woman stamps on it, breaking it - This happens at her own kraal.

Ukwasoka [Circumcision - eds.]

Ukungena [taking of ~~the~~ brother's widow as wife - eds.]

Isitombu <sup>(POLYGYNY - eds.)</sup> + patriarchal systems.

9.2.176. (Bobola) [see glossary - eds.]

unintimha

Persons killed for theft <sup>(stoned to death)</sup> <sup>provided with stones</sup>

Persons killed for adultery <sup>handwa ngan</sup>

Persons killed for takatazing <sup>(practising, witchcraft)</sup>

of Mother-in-law hlonipaa Son-in-law;

& wife hlonipaa father-in-law. (to

hlonipha is to show <sup>formal</sup> respect by avoiding <sup>the use</sup> ~~the use~~ of <sup>in</sup> ~~in~~ <sup>avoidance</sup> of ~~other~~ <sup>certain</sup> words <sup>is the</sup> ~~is the~~ <sup>whence</sup> ~~whence~~ <sup>of</sup> ~~of~~ <sup>radical</sup> ~~radical~~ <sup>of the name</sup> of the person.

[by the observance of certain customs - eds.]

2-3-1905

61/54/pp. 4-7

present: ~~... ..~~ ?  
Dhlozi ?

4

(6)

nganduna = Kokela (Ndwandwe)  
ikela li ka zinde  
nduna of nganduna.

nganganga (name of one of Dingane's kraals)  
in charge of Ishibilla - was chlangeni people kraal  
Dingane's kraal was ngawe (the right very long thorn)

2-3-05.

Dinya says: Pahla and Gumbi were twins  
(C) HOLD ME! THERE IS ANOTHER AT THE SIDE

The woman said, ngi bambeni ka kon' okumpi  
Hoxlow (C) - OFF PLACE AT THE SIDE  
Gumbi & Pahla + so when they delivered her  
again Gumbi was born + he was named because of his  
being taken from the side (of the womb), Pahla having  
been born first + thus being the principal <sup>(TWIN) NOT 1ST</sup>. So this  
day <sup>(THE GUMBI AND PAHLA PEOPLE)</sup> ~~abakwa Gumbi & abakwa Pahla~~ do not  
intermarry. Pahla, Gumbi, as well as Sishi (my ancestor),  
are the sons of mahlobo, hence I differ from Mmami.  
Ciji (Cili) ~~as~~ seems to me to come before Gumbi, Pahla  
Sishi, and to rank in age with the amaNgadi.

The amaNganga do not belong to the Dwahe  
tribe <sup>(they)</sup> are not an offshoot of it.

Dinya speaks: (The)  
~~Abanda~~ Newand is the section to which Zulu  
ka Nogatanga <sup>belongs</sup>. This section seems to have come  
from the north say the Mtetwa tribe. This Zulu  
became <sup>(A WARRIOR OFF)</sup> ~~igqise~~ like Ishaka. This name was  
moreover not his, it was given him ~~by~~ by Ishaka.  
This man Zulu was <sup>(BORN & GROWS) THE</sup> ~~of the~~ Dwahe.

5

Ishaka was Dube chief <sup>of the Dwahe</sup> ~~of the Dwahe~~ <sup>of the Dwahe</sup>  
~~isifanga~~ <sup>which introduced</sup> ~~which introduced~~ <sup>which introduced</sup>  
His proper name was Komfiya. He was an  
inckee. When a fight was about to take place  
between Zulus and Ndwandwe, Ishaka, at Bulawayo  
one day took <sup>(A LONG STAFF)</sup> ~~an iron staff~~ <sup>...</sup> and stuck  
it into the ground <sup>(IN THE COUNCIL PLACE)</sup> ~~in the council place~~ and challenged  
anyone from among his regiment to seize it,  
this meaning that he equalled Ishaka's <sup>(FORGING IN THE ISIGDHO FENCE)</sup>  
<sup>(so was)</sup> ~~intended~~ <sup>intended</sup> to his praise. <sup>(on his hands)</sup> ~~on his hands~~ <sup>...</sup> Komfiya came forward  
when <sup>(HE WAS AMONG THEM)</sup> ~~at Mtetwa~~ <sup>...</sup> took the stick to Ishaka's + everyone else's surprise.  
When the battle with Zwede came on Komfiya  
took part and ~~in~~ in a most heroic manner,  
until they stabbed him between the ~~isifanga~~  
shoulder blade and the arm, thereby causing him  
to drop his shield. Though he had lost his shield  
he continued to fight, & he did so in so determined  
a manner that ~~the~~ his own side took hold of him  
& prevented him from needlessly exposing himself.  
When later on Ishaka came to <sup>(DISCUSS THE BATTLE)</sup> ~~discuss the battle~~ <sup>...</sup>  
he came to hear of Komfiya's deeds of valour,  
he formally spoke of him as Zulu and said



he was entitled to praises I himself had earned  
 among the ~~the~~ <sup>AMONG THE</sup> Mletwa - Zulu ka Nogandaya ~~was~~ subsequently  
 became ~~the~~ <sup>AT THE</sup> BLACK ~~induna~~ <sup>KRAAL</sup> at Mlombobhlini ~~was~~ under  
 Nongalaza ka Nondela <sup>OF THE Q-IAK</sup> ~~was~~ <sup>AT THE PLACE OF</sup> Mngunyana. -

Zulu ka Nogandaya died <sup>at</sup> Mkhunya near  
 Springvale in Natal. He deserted from ~~Dinga~~  
 Mpande when this king started killing off the  
 bigger *izinduna* like Mpangazita ka Mncumbata.  
 Zulu feared being killed, so ran off, and yet  
 Mpangazita was not killed by Mpande, for  
 the regiment did so on his trying to lay down the  
 law <sup>AT THE HLANG RIVER</sup> ~~between~~ <sup>(the)</sup> Jongati & Mdhloti. They  
 said 'You are not going to lay down the law in this  
 council ~~at~~ <sup>at</sup> Mkhula as well as in that of Zululand'. He  
 was then mauled about by the men until he died.

Zulu ka N. <sup>(CROSSED)</sup> ~~was~~ <sup>into</sup> Natal with Mpande.  
 Mkehlanguana is a son of Zulu and is still  
 living <sup>(he)</sup> ~~at~~ <sup>and is</sup> in charge of ~~the~~  
 Newane section of <sup>the</sup> ~~the~~ Quabe tribe.  
 Komfiya being an *incikeru* may have been

<sup>(STAFF)</sup>  
 advised by Ishaka to take the ~~book~~ <sup>book</sup> as I wanted  
 to ~~have~~ raise him to a position of rank. It is difficult  
 to see how a mere *incikeru* could have dared to  
 take Ishaka's place, and no one else ~~is~~ in all the  
 regiments could be found of equal pluck. He  
 must have been encouraged by Ishaka himself for  
 the act of extraordinary daring.

And yet as the man was one of courage he may have  
 done it of his own accord after full opportunity  
 had been given to the regiments.  
~~I think~~ <sup>(Mngunyana)</sup> ~~was~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~regiment~~ <sup>regiment</sup>

<sup>(He)</sup> ~~was~~ <sup>was of</sup> medium height, black, had  
 a ~~head~~ <sup>head</sup> ~~of~~ <sup>OF THE</sup> ~~the~~ <sup>MPOHLO</sup> ~~regiment~~ <sup>REGIMENT AT</sup>  
~~was~~ <sup>was</sup> ~~induna~~ <sup>induna</sup> ~~yozi~~ <sup>yozi</sup> ~~mpschts~~ <sup>mpschts</sup> ~~kawa~~ <sup>kawa</sup>  
~~the~~ <sup>THE</sup> ~~black~~ <sup>BLACK</sup> ~~at~~ <sup>at</sup> ~~Mlombobhlini~~ <sup>Mlombobhlini</sup> ~~was~~ <sup>was</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~regiment~~ <sup>regiment</sup>  
 2.3.1905, AFTERNOON. <sup>61/58/</sup> pp. 7-12  
 ALSO PRESENT: MADIKANE MTIMKULU? DHLOZI?

Madikane ka Mlombowetole arrives ~~at~~  
 afternoon. Thinks Dingya's statement about Zulu ka  
 Nogandaya's taking a ~~book~~ <sup>(STAFF)</sup> ~~set up~~ <sup>set up</sup> by Ishaka is  
 incorrect as this was not what Ishaka would

8 unanzimana is an uboko set up for a particular purpose, for a competition, have done. Ishaka used to set up <sup>(A STICK)</sup> uboko on some flat level space and then call on anyone of his warriors to jump it. Anyone who cleared it might be given a heifer. Ishaka also invited anyone to lift it a <sup>(YOUNG BEAST)</sup> taba. If he succeeded it would be given him. Mangwabo ka lwana - of <sup>(the)</sup> magwaga tribe - lifted the <sup>(BEAST)</sup> taba & was presented with it.

Dunya agrees to what madikane says but affirms in madikane's presence what he has already said. I struck the <sup>(STAFF)</sup> boko in when a fight with Zwide was imminent. My father was of <sup>(the)</sup> Dukuya sect. When the <sup>(STICK)</sup> boko incident took place the troops were <sup>(STICK)</sup> gwanangwa in accordance with custom, & present. I then <sup>(STICK)</sup> took a boko & went with it into the <sup>(COUNCIL PLACE)</sup> vitandalo where all the zimpi had <sup>(assembled)</sup> gathered. He said: Nantse ke uboko ngi to ya lu <sup>(DRIVE IN)</sup> simaka. Zibongo zani ngi sentkosini ke Dingiswayo, Oyengeni oga ngi Yenge broad

my praises, when I was <sup>(with)</sup> the chief Dingiswayo at Yengeni, wee,"

unmored

cut-thorn tree

izinggater (zombila, & zi hlonyu' printu 7. Japa ke ngoko munga ku ngoko, ntola)  
 "Ufula a dumi obala, umnyama o engam iziziba" - <sup>(STICK)</sup> At ku vet igawe Sipul lo lu boko, Uzibongo zani zi yo bari <sup>(balks)</sup> izimhlangozi (first attack in battle). Komfiza no sooner heard this than he <sup>(CAME IN THROUGH THE OPENING WHICH TSHAKA USED IN GOING TO THE ISIGODHO)</sup> ngena ngi ziboko ka I. Wca ey'esc <sup>(smearing the floor)</sup> guthlweni. He had been sunday in shut, being an incku. He then went <sup>(PULL)</sup> out Sipul <sup>(STICK)</sup> the boko. I said: "I shall now watch and see how my dark friend will conduct himself when it comes to the point to see if he will deserve the praise <sup>(THE HEAVENS THUNDER)</sup> "ufula uya dama na?" || Next day it was reported Zwide's impi was at hand. Its cattle were driven off. The troops asked why the cattle were driven off. I <sup>(SAID)</sup> said: "Keep quiet, you know nothing. We will get the better of Zwide. He does not feed his troops; they carry only small provisions." He told mohlaka, "you must tata impi <sup>(give the battle plans tomorrow)</sup>."

amuka lu gu gu = run off + then turn  
<sup>(HE WOULD)</sup> <sup>HIMSELF</sup> <sup>nominal</sup> to face the enemy

next day I said I'll be station <sup>(HIMSELF)</sup> myself on a hill near by + look on, in company with the chiefs of tribes subject to him - I said <sup>(MHLAKA SHD)</sup> plead out with Izinyendane regt - made up of various chiefs forces. Their induna was "uNonyana ka lu ngeni, lu ngena nge <sup>FORCE</sup> <sup>PASSIVE</sup> nsindezelo". The forces met. Mohlaka put on the Izinyendane first. Mohlaka then <sup>(PUT ON THE)</sup> put on tintontela, Dlangwena, Mgumanga + others.

At one part Moundhlana ka Menziwa entered <sup>(THE)</sup> along Ndwandwe forces + attacked them. Also Nkayitshana ka Ruywayo entered; then others assisted them.

This fight took place this side of Mhlatinge + lasted till nightfall.

Konfiya was stabbed in the upper left arm between shoulder blade + arm bone. He killed a number + then got hurt. He thereupon earned I's praises.

SPACE

<sup>(go up to)</sup> <sup>who</sup> <sup>them</sup> <sup>they</sup> <sup>follow</sup> on. <sup>close</sup> <sup>support</sup> <sup>the</sup> <sup>king</sup>.  
Izibiba = the izinyendane forces. <sup>for</sup> <sup>he</sup> <sup>has</sup> <sup>no</sup> <sup>name</sup> <sup>ngane</sup> = siza  
uNdlungwano engena mtelekela <sup>for</sup> <sup>he</sup> <sup>has</sup> <sup>no</sup> <sup>name</sup> <sup>ngane</sup> = siza

Divya says when he was a little boy the river of that name was called amanzenitoti. It may have been so called by Zuluo when going on the Pondoland impi.

.... (LINGUISTIC NOTES RELATING TO NAMES OMITTED)

~~Majaga = gaya =  
Masckwana ka menyelwa - was  
hlonitshwa by iseko being called  
it awamatintelo (from tinta)~~

~~Mpanbe = izimpanbe = ingcalo  
Mpandu <sup>(month)</sup> became umandulo.  
augst.~~

Names of Months

Feb	ndasa
March	mbasa
April	Nhlangulana
May	Ntuhikazi
June	Ncwaba
July	Mpandu
Augst	Mfumfu
Sept	Meyi
Oct	Zibandhela
Nov	ingcalo
Dec	Masingana
Jan	Nhlonjo (Disputes always arose here)

Slightly, SPACE

We are crushed by this, we are crushed by that, - EDS, C.E.

utterly crush

12 // ~~Si coboto shiwa do, si coboto hwe i lo. ie the~~  
various kinds of work natives are obliged to perform for Europeans

// ~~Waza si watazobaso~~ We came running empty handed (in war-time)

we are governed as if we are slaves.

Indians can buy land, } but Natives have not  
Indians can keep stores, } similar rights,  
& yet former are new-comers.

// We do not care for the Tshaka regime. We were all killed off there.

// D: Adams got Reserves for us on which we were to be taught the word of god. Land to be inalienable

We have no place to go to & are resigned to our lot & would follow Europeans if they were to leave, but we should be treated better than we are.

(FURTHER LINGUISTIC NOTES OMITTED - EDS.)

isigo-congo = rugged country like Ntunjambitse  
ni hlupe ni hleka.

2.3.07

isiza = incisions

~~the~~ Kwa malinde (the) from Unxemi to Kanyela  
Durban Flats (which extend)

is a flat and still 9  
nausea  
form  
away

This is  
a  
mka  
I heard  
It might

77 or 78  
Madikani  
& Tsha  
substi

Madikani  
The wa  
Tsha  
Zulu &

at 11 - EDS -  
C. E. ~~W. E.~~

[On the Mayide flat there is a stealthy  
moving of the sea.]

(MONKEY-ORANGES)  
A flat with amahlala fruit eaten by elephants  
and still growing in Greyville. amahlala is a very old  
name existing before European came  
formerly all the kraals in Durban were hidden  
away in the bushes.

"I tafeni kwa mayinche

Ku ya nyelozela (anything nyenyany  
is like water moving  
or snake - but here  
it refers to sea.)

MOVE STEALTHILY

(SONG THAT WAS SUNG BY)  
This is a gama & lilitshiso

Mkatatzi ka Mpalazi ka Dibandhlala  
Mkatatzi belonged to <sup>THE</sup> lele tribe. Driza says,  
'I heard this dance-song when I was still a boy.'  
It might therefore be about 60 years ago, as he is now

77 or 78.

the water  
are great as

Madikane says

Ishaka tended to discontinue the word "Bayete" &  
substitute that of "Wen'ongang'ezwe!" (You who

Madikane says (that)

Nina ba kwa Lufenulwenja, & kwa Ntonontwana!  
pa species of timber tree

(vs) The way Zulu were addressed (8) Driza agrees to this.

Ishaka got "Ndabezeta" from amahlala  
THE CONN

Zulu & Qwabe are spoken of by outsiders as

tends

amantungwa -

living in seclusion, confinement

Mtskopi and Mtngongo are customs which became like laws. NOTE (d)

Under

WERE CUT IN THE  
ORNA~~MENTAL~~ INCISIONS A PART OF LEG

Ishaka lob ~~Mobanta~~ <sup>up</sup> Ezintunjini <sup>the</sup> sides, inner side <sup>the</sup> Dasimba + Moutavamini were so marked. The skin would be pricked with a thorn, lifted, & then cut. Not all <sup>people</sup> were dealt with in this way, only certain sections of Zulus.

# Divya B

vol 61, nbk 55, pp. 1-24

vol. 61, nbk 56, pp 1-24

vol. 61, nbk 57, pp 1-13

29.3.1905

pp. 1-7

vol 61, nbk 55, pp 1-24

*Msekele ka Ntamo kwa mtelwa*

*Oshongeni = bush on the Tugela low down*

Dinya arrives on his second visit 29.3.05. (1)

Ngeto's great induna was *Mdandazi wa*  
(OF THE RIGHT-HAND HOUSE OF THE)  
*S'akunene, wa kwa Owabe*. This man was sent with ocer to Faku (Pondo King) to tender Ngeto's allegiance. Faku accepted his allegiance but directed Ngeto not to cross the *Mzimvubu* on any raid, or he would be *imbatsa'inge ngabo* ie covered with a blanket, by which was meant that the ~~far greater~~ Pondo people, <sup>far more numerous than his men</sup> would attack him.

*Ngololo ka Mjampelwa* <sup>ka Sigweqwe (the)</sup> of Cele tribe was one of Ngeto's greatest heroes. <sup>[Ngololo's = kalda kahle with praise omitted - eds]</sup>  
*Kayakahle ongu jojo jojo* (ie a bird like *sakabuli ematafem*, fond of playing about) - This is Ngololo's *isibongo*.

*Drageye* was buried <sup>at INANDA</sup> *skikekizem* <sup>at ebuK</sup> (his kraal). That is where the Zulus killed him.

Stuart Papers Notebooks (small-P) in File 24



Although Ngeto had been specially directed not to raid across the Mzimvubu, his induna Ndandazi did so, in spite of the remonstrances of his men. He seized cattle belonging to the Pondos. One morning the Owabes woke at dawn to find a great dark mass encircling them on all sides. This turned out to be the Pondo forces, and so the statement was fulfilled that the Pondos would cover the Owabes as with a blanket should they cross the Mzimvubu with any hostile intentions. A bloody battle ensued on the banks of the Mzimvubu. So many who escaped the spear were either drowned or killed by hippopotami, which were at that time numerous. In this ~~great~~ battle, ~~in which~~ Ngeto's forces were greatly outnumbered, the famous Ngololo was stabbed all over in such a way that he was left for dead. A man escaped to where Ngeto was and informed him of what had occurred, saying that he alone ~~was~~ remained of all the

forces. He told of Ngololo's death and the utter defeat of the force. Ngeto had taken refuge in some reeds with some of ~~the~~ his household, now decided to go off with such of his forces as remained to tender his allegiance to the Bacas. With this object in view he set forth, driving along with him a very large number of cattle. To his amazement, before he had had an opportunity of tendering his allegiance, the Bacas set on to and attacked him, no doubt supposing he intended acting aggressively. They, of course, defeated his already reduced numbers (for apart from those slain in the recent battle the greater bulk of the Owabes had remained behind in Zululand and Natal). They moreover seized his <sup>vast</sup> stock. In this conflict the famous hero Ngololo was stabbed in many places and left for dead on the ground. Ngeto himself took refuge with some of his household in some reeds. When word was brought to him of what had occurred

he saw that all was up. He bade farewell to his scattered forces such as remained, and told them to save themselves; as for himself, he would become a wanderer. He still had four fat heifers by him. After hearing of Ngololo's condition he was not satisfied, so he dispatched some men to where the hero was lying in order to ~~see if~~ carry him to a place of safety, for word had come that though at first taken for dead Ngololo had showed signs of life. He gave <sup>orders that</sup> one of the heifers should be slaughtered for Ngololo in order that the bile might be sprinkled over the wounds. ~~This~~ He added that an isicaba or door was to be got and after afficing pots thereto, the wounded hero was to be carried away to a place of safety. ~~This~~ all this was done. ~~Ngololo~~ Ngololo now wandered forth alone with practically no more than his personal household. It is said that near the Drakensberg he was put to death by the Bele people (that might be

their name), and his wives &c seized by them. As for Ngololo, he got over his wounds and found his way back to Zululand.

Now it so happened that a man named Msekelo ka Ntamo of the Mtetwa tribe, who lived on lands ~~near~~ <sup>between</sup> the Berea, Durban, and Pieterstown in Farewell's day, witnessed the Ezimvubu fight between the Pondos and Ngeto's men. He was Dingana's spy. He returned to Dingana to report that Ngeto was completely routed, and that if he were not killed many of his men would find their way back into Natal & Zululand. Dingana was <sup>annoyed</sup> ~~concerned~~ on hearing this and <sup>at once</sup> gave orders that any ~~was~~ followers of Ngeto were to be killed as soon as they got back. Magaze, ~~the~~ <sup>the</sup> chief of the Cele people, was closely related to Ngeto - his mother Siwetu, <sup>one whom the Ngeto Cele people always</sup> <sup>(swore)</sup> ~~was~~ <sup>was</sup> 'own sister' of Ngeto's. It was therefore natural, <sup>(that)</sup> Ngeto's men should take refuge with him. \* Magaze

\* [see ~~the~~ further on where it will be seen Magaze was put to death previously to this & for a different reason]

secretly received some of these stragglers, whereupon he was ~~instantly~~ attacked by the Zulu forces and routed, he himself, after being killed, being eaten up by his own dogs [as I have related elsewhere in my notes]. Magage's remains were buried <sup>(at Inanda)</sup> ~~at Inanda~~ at or near his kraal EkiKeKezeni]. All such stragglers from Ngeto's ~~part~~ men as were not killed by the Zulus now resolved on taking refuge in the Tshongeni bush or forest on the south bank of the Tsekela near the sea. From this forest they occasionally sallied forth to raid cattle from the neighbourhood. They became marauders. When it became too hot for them there they moved to other natural cover from whence they continued their depredations. As for Ngololo, he found his way ~~to~~ back to Pondoland. In Impande's reign he settled in Natal at the Dfafa, subsequently moving to the Tongate where he died. Dinya says he knew Ngololo well. Ngololo was so much liked

& so trusted by Ngeto that that chief always required him to live in ~~the~~ hut next to his own, so that in the event of night attack he would have someone on whom he could absolutely depend. For a further note on Ngololo see ~~the~~ first page of this note book.

There is good ground for thinking that had Ngeto, after his defeat at <sup>the</sup> Mzimvubu, gone <sup>unarmed</sup> straight to <sup>Faku</sup> ~~Mzimvubu~~ and thrown himself on his mercy, Faku would have extended his protection over him, for the Pondos are not a vindictive people. Dinya says that his grandfather, <sup>ntanjana</sup> ~~but~~ was with Ngeto during these stirring times. His <sup>1833</sup> father, Zokozwayo, remained behind with Tshaka and died on the Balule expedition, ~~at~~ prior to Ngeto's revolt.

61/55 / pp. 7-8

30.3.05 Ngeto wanted Magage, his nephew, to accompany him. Magage, hearing this, held a meeting of the Cele tribe, who refused to allow him to join Ngeto on the ground that the latter would put him to death & seize his

~~indaba~~ = mpofu

layigala  
= ~~intercede~~ <sup>intercede</sup> ~~plea~~ <sup>on behalf of</sup> ~~forming~~

tribal lands. He would, they urged, do this in spite of his close relationships. Ngeto went forth ~~there~~ alone, taking with him a number of Magaye's cattle. Magaye was reprimanded by Dingana for permitting Ngeto to pass through his district, ~~and~~ taking with him ~~over~~ large numbers of the royal cattle. He took those known as the <sup>(DRAB)</sup> indaba <sup>(TAN)</sup> for mpofu ones of which the late Shaka had seized in his last ~~and~~ Mponto campaigns.

Dunya says Magaye was killed for allowing Ngeto to pass through his district with the king's cattle, not, as previously stated, because refugees from Ngeto, after the battle of <sup>(the)</sup> Mzimvubu, came and took refuge in his tribe. By that time Magaye was dead having been succeeded by Inkonto. It was by Dingana's direction that Inkonto <sup>(Magaye's son)</sup> was made chief even though he was not the rightful heir.

.... (Linguistic notes omitted - eds.)

~~utungulu = ogwini = otungulivini = coast~~  
~~from amatungulu (fruit)~~  
~~no nominative to ogwini = ugu.~~

31.3.1905

[Unintelligible note apparently relating to person, with knowledge of Zulu ka Nofandaya omitted - eds.] pp. 944

[9]

31.3.05 rge siso  
 rge siso  
 ukawawu kal'umantini

Sokwebula ka (Inkulutshane rest) lives with  
 Mkehlengana ka Zulu ka Nofandaya (ka befoya)  
 Washlebe ka Jijana wa Kwa Kumalo  
 is of Dhlambedhler <sup>(of Injisutis sigaba)</sup> segment & lives at  
 Mkehlengana ka Zulu ka Nofandaya. lives  
 kwa Mayijane (deceased) - near St Faiths on the  
 Mzimkulu. There is a white man's store near by  
 called Zitulele (Royston) ~~of Dhlambedhler segment~~

Mkotana ka Zulu ka Nofandaya is a Kolwa  
 at Mfume <sup>station</sup> (He is the) Newana tribe (and)  
 from the North & Konziid Qwabe. Sokwebula  
 was <sup>(MAY-BEARER TO)</sup> ~~at~~ <sup>(GROWN UP)</sup> under him (Zulu).

.... [Serjant's note omitted - eds.]

Norman Nembula ~~returns~~ returns 31.3.05. States  
 that <sup>name</sup> Mande (son of Dibandhlela & brother of Magy) ~~is~~  
 means the same as Mpande.

1.4.1905

ALSO PRESENT: NORMAN NEMBULA 61/55/PP. 9-13

The Cele dialect arose in the day of Masiwuba,  
 wife of Mkeleleli, his inkosikazi, a daughter of  
 the Zulu tribe (present ~~now~~ chief Mcoyozi). Dibandhlela  
~~was~~ grew up among the Zulus at his mother's

home, where he was hidden away. Magaye <sup>strongly</sup> objected to the Cele dialect being changed to that of the Tuli. He directed the young generation to follow him + desist from following that of ~~the~~ Masivuba who was a girl from another tribe. He failed however in bringing about ~~the~~ the desired reform. Nowadays they speak the Tuli dialect. Cele people now under Mshweshwe, however, still speak the old ~~the~~ Masivuba dialect. ~~It~~ This dialect is that of the Tuli tribe. Magaye wanted to keep to the Mtetwa tongue.

Ndengerzi-mashumi was a great <sup>WARRIOR</sup> ~~warrior~~ of Tshakas. He fought in the battle against Lwile. Tshaka rewarded him with a number of cattle. Ndengerzi was dissatisfied with the number given him because of the heroism he had displayed and the many he had killed. T. said, "But Ndengerzi, are you the only <sup>WARRIOR</sup> ~~warrior~~ among all my people?" N. invited T.

to tell off a section of Tuli to ~~fight~~ fight him single handed. T. did not accept the challenge, knowing N. would kill them off. N's contention <sup>group</sup> # was, his reward should be such a number, that a stick might be laid on their backs and be carried off ~~out of the~~ some distance towards his home without falling to the ground. That was a sign of a worthy reward for such services as he had rendered. T. was unable to comply, so N. went home, picked up a few milch cows + fat oxen from his herd, left the others behind, + came to T. to say goodbye, as he was going off elsewhere where his services would be better appreciated. T. allowed him to go, thinking he would return again + was <sup>only</sup> joking, as he might have thought it <sup>BETTER</sup> ~~best~~ to do that than run the risk of losing a number of men if he accepted the challenge thrown out by Ndengerzi. N. accordingly went forth + it is believed,







BE TIRID, ADASHED, ASSHATED

(RETRACTED CRINGING)

that is he ~~retracted~~ <sup>(RETRACTED CRINGING)</sup> Nothing more was said then. He directed the ~~re~~ men to return to Kangela, including those ~~of~~ <sup>(the)</sup> from Dhlangezwa, Ntonela, Ingumanga, Nyanduna, <sup>(white)</sup> Homendhlini ~~and~~ <sup>and</sup> Ntonendhlini ~~and~~ <sup>and</sup> ~~Ngumanga~~ &c. He said he would look into the matter. Next day two kehlas were seen to arrive at Kangela, one an inceke, the other a member of the Nbabenkulei section of the Zimpfaho. The latter's name was Buto. I was bonged in a loud voice by the inceke. Samuntha was now called out to come back to ~~the~~ where he had just come from, that is, <sup>gum</sup> Ingumankhovu, i.e. he was 're-called'. The kehla (latter), whose name was Buto, son of Vumazonke, was then set up as induna. Samuntha has ever since the complaint made against him, had been kindness itself to his men, & when he saw he was called back to headquarters he feared the worst. However, nothing happened. He simply rejoined <sup>(also the Nbabenkulei (part of Zimpfaho),</sup> his regt. being relieved of his command. The

Imhage at this time were izinsizwa. Dzinga's brother Siwande <sup>Kg mkhuzeli</sup> was one of the ~~the~~ Imhage. <sup>(He)</sup> witnessed this incident & told Dzinga of it. ~~Swande~~ died over 10 yrs ago.

(izimbedu)  
Iminaka These were large, roughly made copper rings allowed by the king to be worn. Anyone allowed to wear them could not remove the rings except with the permission of the king obtained through the izinduna, and permission would be sought only in cases of urgent necessity. ~~Hide~~ <sup>(the)</sup> Hide was put between neck & the metal to prevent it burning & chafing. A man would be compelled to wear it for 3 or 4 months at a time, and when once on <sup>(it)</sup> ~~it~~ would have to be kept on night and day. It would have to be polished whilst still round the neck - polished with hide. It looked very well, & sometimes as many as four of these heavy rings would be put round one man's neck. Some of this was native copper; some

of the metal came from Delagoa Bay.  
A whole regiment might be given permission to  
wear imiraka. The Zimpoblo for instance  
all wore imiraka.

Dunya says: I was Interpreter in Dutch and Zulu on  
the occasion of the Boers having their meeting with  
Mpande on the Durban side of <sup>the</sup> Mlazi river  
and just above the present railway bridge -  
(There were many hippopotami in the river at  
the time). I was a young boy then. When  
Mpande came, he left his impi <sup>at the</sup> <sup>river</sup> <sup>bank</sup> of Lawe (Dongati).  
He was with Nkunga ka Sitayi, Sotobe  
ka Mpangalala, Mbilini <sup>(THE SCOURGE FOR EVIL-TEMPERED ONES)</sup> <sup>HIS</sup> <sup>PRONOUNCED NAME</sup> <sup>is</sup> <sup>Sibongile</sup> <sup>his</sup>  
Sotobe & Nkunga <sup>KNELT DOWN</sup> <sup>gagad</sup> <sup>ngamadolo</sup>, leaning  
on their sticks in front of them. The principal  
Boer was Wessel Wessels. I was called up.  
I was told to interpret. "Where do you come  
from?" "I am running away, running

away from my brother." This was then written  
down by Karl Landman. "What should  
do you want done?" "I am running away  
from my brother & seek protection (<sup>... ..</sup>)  
Kutolwa).

This took place in a wattle & daub ~~room~~  
Four plates, spoons, forks & knives were put  
on the table.

I was told to tell Mpande that his affairs  
could not be discussed there, & that he  
was to go up to <sup>Penburg</sup> <sup>whence</sup> the  
waggons would trek the following day.  
Mpande went up with <sup>the</sup> waggons. I ~~look~~  
went up too, & was hurt in the big toe, left  
foot, by a barrel when jumping up whilst the  
waggon was going over stones. At Penburg  
I was not present at the big <sup>CONFERENCE</sup> <sup>meeting</sup> <sup>was</sup>  
I remained with the waggons. I returned  
with Mpande. He walked both up &  
back. The waggons, however, carried

idada = thick bushes <sup>on sides of bluff</sup> = lala dyalef  
isitongo = <sup>cr</sup> watshwa = lahwa  
= buried

bonyal } vge nduku  
bosca }  
borg }

his things & food. He was told to go back to  
the Hlawe, & from thence he went straight  
back to Zululand.

~~Mpande arrived in Natal in April & May~~  
~~in winter time~~ (3-4-1905) pp. 20-30

(aged about 69 or 70 - at present working in Durban)  
Kawara - of the Amazizi tribe - saw him today. (184105)  
He grew up at Cradock near ~~these~~ in the Cape Colony  
as well as there. His father <sup>(TOOK REFUGEE)</sup> ferquza here after being  
cleared out of Natal.

(p. 12/15)  
Kwa malunde is the name of the flat Durban is built  
on - this includes the Berea.

Dinya = Our kraals were placed under John Cane. My  
father, of course, was dead, having been killed in Tshaka's  
Balule impi. Farewell's natives were left in Cane's  
charge. There was only one store in Durban at that  
time. It belonged to Singqunger (European name  
"Coby"). Collier died before I arrived here. He

Esinyaweni

was killed by accident by a powder magazine blowing up. I heard the report of this bursting <sup>it was very loud -</sup> and saw the cloud of smoke. It took place about midday and in winter-time. I was eating <sup>(MONKEY ORANGES)</sup> ~~an apple~~ on the race-course at the time with other boys. I soon heard Collis had been killed & that an arm of his was eventually discovered near a bush ~~see~~ on the <sup>South</sup> side of the Mhlathuzana river.

The magazine was situated on the left side of the ~~the~~ present <sup>Pretoria</sup> railway line as just after it leaves that of <sup>(the)</sup> South Coast (South Coast Junction). Dunn ~~was~~ afterward built near where this magazine exploded. Dunn was probably a relation of or Clerk of Collis's.

The Native names of Europeans of those early days known to me are: Febana (Farewell), Jana (John Cane), Hohlo (Ogle) - & the two last made the wagon which went to Dingana and was <sup>(DRAWN)</sup> ~~drawn~~ by the Dhlambekulu regiment; <sup>(WAGON)</sup> ~~one~~ of these was Makuta Mtambo's father -

Mrs. Donig (A. Dunn), Kolise (Collis), ~~Mrs.~~ Peterman <sup>(was)</sup>  
<sup>or Kwa Doni</sup> ~~the~~ short Englishman, Tom Cara? ~~the~~ tall Englishman  
 with a temper, Dr. Adams <sup>the</sup> lived just across the  
 Mlazi river, above <sup>the</sup> road. ~~Cap~~ <sup>Dr.</sup> Gardiner  
 lived on the Berea; he elected to live on the place  
 he called Berea because there were many Native  
 kraals there, but all hidden in the forests which  
 were very thick. <sup>Another name</sup> Singqungu ('Coby').

These names <sup>of</sup> are those who lived in the immediate  
 vicinity of Durban. <sup>was called</sup> Cato and Benningfield arrived  
 after the Boers had come. <sup>OF THE PEOPLE OF</sup> Cato A Kito. Benningfield  
 was called Mangcingee <sup>THE</sup> was <sup>was</sup> Sabti, <sup>was</sup>  
<sup>KNIFE THAT IS SHARP EVEN TO THE</sup> obukali <sup>"KAFIRS"</sup> makamakafula

At Isipingo <sup>were</sup> Mbuyazi ~~and~~ we <sup>we</sup> Teku  
 (H. F. Fynn) <sup>the</sup> he had his house on the south side  
 of <sup>the</sup> Izimbokodwe. When he ran away, afraid of  
 Dingana, he left <sup>ka ngqawey</sup> Jugula his <sup>the</sup> Induna, in  
 charge. This man was of Amapemvu tribe.  
 Fynn lived with his brother Pobana.  
 Mbuyazi's kraal was known as Mpendwini

<sup>cumulative Kona</sup>  
<sup>and</sup> <sup>(He)</sup> European <sup>of slight build,</sup> tall, <sup>was</sup> lived with John Cane, <sup>was</sup> borrowed  
 by <sup>the</sup> Dingana so as to interpret between  
 him & the Boers (Piet Retief). This man  
 Darruse was killed at Impungunghlove.  
 This caused John Cane to become very angry.  
 He, after this <sup>was</sup> <sup>the</sup> <sup>was</sup> against <sup>the</sup> Zulus, joined  
 Biggar. They took a force of Natal Natives  
 & proceeded <sup>across</sup> <sup>towards</sup> the Tugela where they were  
 killed.

Another European of note was of course Dick  
 King, <sup>who was the</sup> same age <sup>as</sup> <sup>both were</sup> Darruse, i.e. <sup>both were</sup> young  
 men. John Cane & Ogle were grown-up men.  
 5.4.05 pp. 23-4.

Dinga: Darruse was well-known to Dingana  
 as belonging to the Englishmen at Port Natal, and  
 John Cane was strongly of the view he ought to have  
 been saved. It was the allowing of this young man  
 to be killed off which led to Cane's taking up  
 arms against the Zulus.  
 [On p. 212 of Bird's Annals, vol. 1, I see Thomas

Halstead <sup>was</sup> is the interpreter to Piet Retief's deputation & this is undoubtedly the man Dingya refers to.

→ I see on p. 167, Russell's Natal that a young Biggar was killed as well as Halstead. In the Durr's Annals it appears Biggar presented the killing of his son & decided to lead forth the force referred to on p. 170 of Russell, and no doubt Cane's motive for going was because Halstead had been killed.

(Halstead's) Damuse's kraal was called Oshayaneni and was situated at the Dlover, <sup>(on the)</sup> nearside above <sup>(the)</sup> railway and on the river flats.

Mabiya, a Native, took charge of Damuse's kraal after his death. Mabiya is dead; so also is his son Nkondhluwana. Nkondhluwana's son Sibewu is now living.

John Cane's kraal ~~is~~ was called EsiNyameni, built on <sup>(the)</sup> Berea (south side).

Cane had his own waffen-making establishment at Congella. The EsiNyameni Induna was Kofiyana ka Mibengana <sup>(OF THE PEOPLE)</sup> ~~was~~ Thabeni. There was another EsiNyameni kraal (Cane's) Induna Mkayitshana ka ~~the~~ Lujoloba

(the) (was)

between the land of the I-papa (the) Mzimba to the north of the

(the)

(of the)

5.4.05, <sup>continued</sup> Se ba hambela = they have removed (their kraals)  
Stuart Papers. Notebooks (small - P) in file 24  
(56) [1]

Dinya continues =)

Mkaitshana died leaving his son Mtshwankeyana  
~~(still living)~~ (deceased), leaving <sup>(a)</sup> son Mipola (now living).

Dannese's kraal, under Mabiya, moved to (the)  
Mzumbi (both sides).

The Isinyama (Cane's) has also moved from (the)  
Berea to <sup>(the)</sup> Mzimkulu (north side) <sup>(they)</sup> belong to  
Port Shepstone magistracy. They are at present  
in charge of Mibotshwa ka Kofiyana <sup>(OF THE)</sup> was  
Ishabisi. They are living near Zitulele  
(Royston). They have bought land of their own.

Although these kraals removed, still some of  
their adherents remained behind.

H. F. Fynn's kraal was Mpendwini, built  
beyond <sup>(the)</sup> Isipingo, <sup>(at the)</sup> Mibotshwa.

Ogle's kraals were 3 in number. His great  
kraal kwa Toyana (where Jaji (Georg) was  
born) was just above <sup>(the)</sup> railway drift + ~~across~~  
south of <sup>(the)</sup> river near Dannese's o Ishayaneni.

[2]

Wohlo's great kraal however was at Bekane built on the Mlazi (north side) and near the sea. <sup>the</sup> Chief now is John Ogle - Bekane removed to scope division & is there now. Another kraal of Wohlo's is Ezembeni of which Tshaka is now in charge. Tshaka is a son of Wohlo by a Sitata Sibadi, a daughter of Sicubana ka Dibandhlela (the Chief).

Peterman (Pitimane) had a kraal on the Mlazi, ~~near~~ north side, far above the Railway & under the forests. It was called Esibanyeni. His people <sup>BROKE UP</sup> ~~disbanded~~ after his death. He was killed at the Tugela with Cane and Biggar. He was an Englishman. He used to trade in ~~the~~ Ivory which he used to send forward to the Cape.

Braunberg (?) a Boer, I think - had a kraal at Clairmont.

All these Europeans built on this plan: They all had <sup>(A NUMBER OF WIVES)</sup> ~~izitemba~~ + ordinary Native kraals, but also differently constructed

[3]

izipatamizi = large kraal owners with many makosikazi + many followers - houses not far off, where they actually lived & at which they received European visitors.

Wohlo and Mbulazi are the two who had the largest izitemba (number of wives).

Collier had no <sup>ESTABLISHMENT OF WIVES</sup> ~~izitemba~~. I think he had his own wife.

The sexual intercourse with these wives took place on the Zulu plan, that is, any woman required would be specially sent for. She would at night fall come to the man's house. The man would not go about to each woman's hut from time to time, carrying his blanket with him, as less important men are in the habit of doing.

I think Robert (Christian name) Joyce (Joyisi) had a kraal at the Mzinto. This was called. He was, I think, Cane's servant, for I have heard Cane calling out to him, "Robert!" whereupon he would reply "Yes, Sir," and run to him. It is evident that



izingumba = Buffalo [4]  
inifati

Joyce, like Dick King, had come with Cane from the Cape. Joyce was known by Natives as Bobo (Bob). Bobo's kraal was called Embeyebeyeni, named after Ishaka's.

Dick King lived at Isipingo, nearer Durban than Fynn. He lived with Imbuyazi + Pobana. Dick King was afterwards given land by Govt. south of Mlazi in reward for his services. Dick King had ~~an~~ <sup>an</sup> ~~establishment~~ <sup>establishment of ivory</sup> but I do not know its name.

Capt Gardiner had no ~~establishment~~ <sup>establishment of ivory</sup>. But he had an establishment named Vumbindhela. He received adherents from Zululand, i.e. refugees. Many came + settled under the various Europeans, including Gardiner.

Cane, Ogle + others traded in ivory, buffalo hides. Imbuyazi was the greatest trader in ivory. Cane also traded in buffalo

[5]

hides, for which much salt was brought by ships to Natal.

I know Capt. Gardiner. He was tall, as tall as Dr. Adams. John Cane was the tallest of all the Englishmen - very strong + industrious. Gardiner, I think, shaved; Cane also <sup>SHAVED</sup> shaved. vol. 61, p. 56, 5-11.

6.4.05. I worked Grays Dinga, for Dirk (Froy?) who was killed at Amangintoti by Ndinisa and Bulushe, followers of the English. I worked <sup>(at)</sup> Kwa Dolomakala (i.e. where many are congregated together), is a temporary township of Boers on the Mlazi - north side + just above the Railway line. Dolomakala is a name given by Natives. The houses were of wattles, reeds + daub. They were square. The Boers had <sup>establishments of ivory</sup> no ~~establishment~~. They would not associate with even a good-looking girl. They joked, not with ~~any~~ Native women kind, but only with men. They used to wear trousers made up of sheep or goat

skins tanned by them in a particular way and called offeld brook (B). These trousers were very durable & had to be used until the English traders arrived. They treated their natives very well, fed them from their own tables food, <sup>and</sup> gave lads slices of bread thickly covered over with butter to take into the field to herd cattle. They gave them coffee etc. It was owing to such treatment that Natives stuck to them as they did.

The tanning of sheep skins etc took place thus: The skins were first of all buried in the ground for 4 or 5 days. The hair <sup>or wool</sup> would then come off readily. <sup>(they would)</sup> be washed & put into a tub intermixed with bark of <sup>(tree)</sup> isiplakoti (red bark) or <sup>(tree)</sup> amangamayi (red). The skins would be put in one on top of the other. There will also be water in the tub filled up with it. Stone will be placed on top to keep <sup>(the skins)</sup> down. The skins

will be in about a month & then spread out on the grass as we now do with clothing, <sup>and</sup> be turned over & over until dry. As a rule no further action was necessary as the skins would be quite soft, but if it were required to make them softer, a spade would be laid on the ground with <sup>the</sup> foot on it. The hide would then be drawn up in contact with the edge of spade, i.e. the inner side <sup>(the)</sup> of hide. The skin would now become quite <sup>(soft)</sup> ~~soft~~. After <sup>(being)</sup> sewn up & worn, these trousers could be washed with <sup>what Doers call</sup> Suerim (?) and become very red & in first class condition. The trousers were sewn up with sacking twine after being pulled through something like wase etc. Awols would be used for sewing. The Doers, both men & women, did the sewing. Two pairs of these trousers could be worn a year. <sup>(inner skin not of the animal)</sup> <sup>etc.</sup> The matted gababa would be removed

imbishla (the) pahla [8]

from the inside of hide with a stone -  
(PLACE STONE)  
color free stone sandstone of the type used for scrubbing

The women wore clothing but of the most durable kind -

For soaps, the Dorrs used two kinds of trees, viz imbishla and ipahla - They used the ashes of these trees -

The pahla is obtainable on the coast, the imbishla near <sup>(the)</sup> coast bet. 15 to 20 miles from <sup>(the)</sup> sea.

First ashes were procured of either of these trees in large quantities - These would then be placed in very large iron pots ~~and~~ containing water already at the boil. They would then be cooked for some time. When gone on long enough, the floating ashes would be skimmed off + those in solution allowed to precipitate. They would then put a large quantity of cow fat in another pot and pour into it the now cold, clear

ash solution, taking care that no ashes get in - The solution + fat would then be cooked + kept cooking for fully a week, day + night, so ash water being added whenever necessary. The mixture would then become like thick porridge - The fire would be removed + the soapy mixture allowed to cool + settle for a couple of days - It would then be carefully cut ~~into~~ up into pieces + laid on one side to dry - The result would be excellent soap - The soaps made from imbishla appeared to be better than that from ipahla -

Dunya says, 'I have myself made these soaps.'

Another of mbuyazi's kraals was nsimbini - This kraal is now south of <sup>(the)</sup> Mzimba river - They kraals attached thereto pay hut tax at Port Shepstone -

[10]

Carl Landman, Wessel Wessells, Hans Potgieter, John Moulman, Almans Fourie(?) Bert Kemp, Kurt Kemp are the names of some Boers living at or near Durban.

The following are the places where Boers specially lived: <sup>Kwa</sup> Dolo-makala, <sup>(at)</sup> Kwa (at) Kungela, <sup>(at the)</sup> Mngeni (south side, close to Durban), <sup>(at the)</sup> Mlangeni under Hans de Lange (tall, red hair), at ~~Mkomazi~~ Mkomazi + Mkomeni, also <sup>(at)</sup> Maritzburg.

Boers would take hold of a man by his <sup>HEADRING</sup> ~~ear~~ & pull it off for nothing, & beat him. They liked having young boys & girls to work for them. Natives used to build in all sorts of out-of-the-way places, in bushes, forest etc so as to get out of the way of the Boers. Dr Adams used to advise Natives to be quiet, & things would right themselves when the English arrived. Boers would think nothing of ~~going~~ halting their waggons beside mealie gardens.

[11]

<sup>alias Mprumera about 'gmapiko'</sup> ~~Cori ka~~ <sup>of Duranganga tribe, now living</sup> under intambo. ~~Mkulutshane~~ <sup>regiment.</sup> and half filling their waggons with the new mealies in spite of the women's remonstrances. Any man interfering would be lashed & skinned with the whip.

Boers did not severely beat boys but they flogged men in the most cruel manner. Sometimes they would tie them on the ground back uppermost, by strops to stakes in the ground & proceed to flog.

People withdrew to the bushes to keep as much as possible out of sight of the Boers, and even then took care not to drive their cattle out the same way day by day for fear that they might create tracks which would enable Boers to find their kraals.

Boys were paid at the rate of 4/- <sup>15</sup> a month, and at <sup>the</sup> end of the year the boy's father would be sent for and the money given to ~~them~~ him.

8.4.05 .....

Norman Nembula says: I saw Mctoyi on 5<sup>th</sup> inst. He said Tuli tribe dabukaid & Matigule river. It seems the word Matigule is really from Matitule. vol 61, rth 56, pp 11-12

[Brief statement by Norman Nembula omitted. See under Nembula, Norman - eds.]

which is the Lala dialect. The X Quabes + Julies in trying to pronounce the name made a 'j' of the 'k'.

8.4.05 Evening <sup>Stories regarding</sup> Tshakab's wife. A. Inqolile mpazi, e nge na sikaak & sible a s'wete came to J. J. (babaziid) + said Mame! indoda yako i ya konza nje na? The woman said "I ya konza baba! In uba. uhamb'eye, mame na? Indoda yam' impofu n'kosi. J. said "ndhlaka, a ke ni funel' izitole & zi'cosumtabi, ezifakileyo, zi be zibile. U ngi funel' ingari eli kulupale eli fak' ibele (ie through being so fat). The 2 heifers + the ingari were fat. J. then sent for the woman. She came. The king said "these heifers, take them off + pehl' amafuta. Ngi ya kupa zona, ka ngi ku' bopeli (I do not <sup>impose on</sup> hold you ~~in any way~~ any kind of responsibility in regard to them). When they gala - ita amafuta in one fula + go ba yourself, the other cow must furnish amasi so that you

6/15/12-24.

abero <sup>ibubele</sup> a nant <sup>ke</sup> ni ya ngi hleba

isituniso = disgrace

came get fat + not go on being omile as you are. I give you this ox + call your husband to whatever military kraal he may be attached. Tell him that I have given you these cattle. Say "The King says kill this ox, an skin it + make you 2 izingubo, izikita, ~~and in~~ the meat to be cooked for the fat is plentiful + must be used for tshukainq these things - you will have a fula of mafuta. P. then directed a man to be sent along to drive the cattle to woman's home. This was done. The man in due course came to bongu enkosini. J. reprimanded him for allowing his wife to come kwombuler not properly dressed. u ya ngi hleba, he said. I want women to bear the looks becoming the wives of those who konza me. I heard this story from Sivande - (see next p. but one on)

Another matter: J. said 'Nambani ubonisa lo. "Ake nenge kable ngi

bong' inkosi" said the man thinking he was about to be killed. The man said "Kuhle ngi bulawa inkosi ya kiti. uDhlung-wana o nge na ku tekelwa, o ku rige tekelwa muntu kuyi te te". J. then said "Myekeni, u bong' inkosi ya kubo. Ngi ngen' antkosini! mohlaka, tum' abafana ba land' amangar' abe nabiti ehlambini a kulupele. The ~~young~~ oseen arrived. Sandela lom fo. The man advanced. Kuzwabel' ukukala kwako, said J. Uf'uyi bong' inkosi ya kuni, inkos' iya ku tsetela. Tata naz' iqinkabi zamzi zi ka Ishaka, uhambe nazo. Ut'ub' ufik' ekaza, u ngay' endhlini kwenu, uhlal' esibayeni enkundhlini. ubiz' abalisa ba bulal' ebing' ingari. utet' amad' hloj' akuni, ngob' a

Ku sindisile esitwaneni esi nja Dlungwane wambelebele. Ubu so biz' onyoko i siwil' inkabi le. u su hlexi nge sibaya samatole. onyoko ba ngen' nge ~~ntshukutsha~~ (-ntuba). De se be ti tshay' ukuhlala o nyoko (ie seat themselves around you). U bu su tateke uba tshelo. Say that these cattle were given you by Ishaka the king after you had been seized. Say ~~uf~~ you bong' inkosi wa yi wezis' imifula, ngezwa site Kangi yekwe bo mame. Ku be se ngizwa inkos' iyangitetelela.

I do not know the man's name. My ~~brother~~ <sup>cousin</sup> Siwande (dead) - of inkuluthane regiment ya kwa Kangela - son of Msizilo. my father being zokozwaryo ka Mancenga.

Another story about Ishaka refers to his taking icala lika Mande (father of Kabashe - son of Dibandhlela) and Magaye ka Dibandhlela.

Mande belonged to Emfakuceba kraal. Magaye belonged to Nikela kraal - both kraals being Dibandhlela's. Each kraal had a large territory attached to it. Dibandhlela appointed uSiweta (Magaye's mother) as the Inkosikazi. Emfakuceba is sometimes called simply Emfem - short form of word. Mande busaid Emfakuceba - D. then took Magaye and <sup>HID</sup> ukusa him <sup>AMONG THE</sup> nine <sup>PEOPLE OF HIS MOTHER'S BROTHER</sup> uncles ka Pakatwayo. Magaye grew up. He <sup>was fetched back</sup> came <sup>to</sup> her as isizwa. He ~~th~~ was then installed as chief of Nikela kraal. Mande ~~was~~ roused himself & resisted his portion of people being swallowed up by Magaye.

Mande gained as adherents many large kraals of Dibandhlela's. The result of this separation was that only 3 of Dibandhlela's kraals remained with Magaye viz Nikela, iNgwazi (ka Zwanaka ka Nikokeleli), uLwasi (lwa kwu Mpalazi ka Dibandhlela). Mande ~~found~~ took to arms having many <sup>ASSEMBLES</sup> mabandhla to fight for him whereas Magaye had those of only 3 kraals D. tukutela. He laundad 2 kraals from Mande viz iNkunge (ya kwu Jokazi ka Dibandhlela), amaBola (aka Mziboneli ka Dibandhlela). They returned. D. said they belonged to Nikela. They were <sup>SENIOR WIFE, ELDEST CHILD</sup> amasokangangi of D's. Mzipi ka Dibandhlela was another sokangangi of amaBola kraal & under Mziboneli. Sokanjizwa (lwa kwu Jokazi of Nkunge kraal).

was also isokangangi, ~~Mzipsi~~ Mande said ~~it~~ "I should have had no objection if my father had appointed Mzipsi the isokangangi. I refuse to have appointed as chief over me a mere child." They failed to see that the reason for this appointment was because Magaye's mother was D's inkosikazi who at her marriage was ketelward for nge misila (ye zinsimbi - <sup>a</sup> takekelw <sup>OTTICKS</sup> erintini) and she was lobolaid with rinthomo zezwe (vatal cattle), thereby indicating she was the inkosikazi - (these ceremonials had not occurred in regard to any other of D's wives).

Ill-feeling sprang up between Mande + Magaye + ~~battle~~ <sup>civil war</sup> was fought. Magaye was treated with contempt by Mande. He looked on him at

first as not having an impi which could in any way compete with his. The Nkunge + amabola came over and then the forces to some extent became equal to one another.

Whilst fighting was still going on Tshaka <sup>CROSSED THE RIVER</sup> ~~wel~~ <sup>to</sup> uDakuya. He then laimulaid by calling all the Chiefs viz Nzwakela ka Kutohwazo (of Dube tribe), Ngeto ka Koudhlo, mepe ka Ngwane (wakwa Ngobosi), Zikhandhlo ka Gwabe, <sup>Ndokwana!</sup> ~~Ndokwana~~ ka Dibandhla <sup>not D. son of mpekelele</sup> ka Lubeleni - ~~ka~~ <sup>kuwa mapumulo</sup> (Dokwane had been betward by Tshaka over mapumulo tribe in succession to mtimkulu ka Dibandhla ka Lubeleni), ~~ka~~ <sup>But</sup> Duze ka Mnenjwa (wakwa makanya) all of whom had kongaid Tshaka - all had telaid -



~~pitwetane~~ = ngendwa ukwesaba  
u ya m neokofela = laulela

All these butanaid kwa Dukuzo - All the Celes arrived kwa Dukuzo too - D. was still living but too feeble & old to attend - The meeting took place <sup>ON THE RIDGE</sup> okalwami nga pambhe kwa muzi - They became very anxious, (twetwa) wondering what was to happen - ~~At~~ M<sup>a</sup>zangane ka Mfaniswa ka Dibandhlala ka Mtokolele said "I was present when this icala was told" - I heard <sup>that</sup> from him - He said "The Chiefs all arrived & sat down - Dshaka then came forth, drapping his ingubo on the ground, accompanied by Mthlata ka Ncidi - a seat was placed - He sat - He no sooner seated himself than he said 'Ka ngitsho kuwe No-dokwana ka Dibandhlalana, ngitsho ka Mande ka Dibandhlala wa' emfakuceba, na ku Magaye ka Dibandhlala wa' o Nkela.

He said Ngi buza ku Mande wa s' emfakuceba - a ka tub' u magaye lona - Ngi ya buza seeing that you are always fighting. I want to know who is the chief of you two. Mande replied "I am far older than magaye. His mother was appointed inkosikayzi but I object to his youth - J. said "were you present when he was bekwat" - "Yes" replied Mande. What did you say Mande, for at that time of course magaye had not been born and you were already a man, what did you say? M. answered "What could I say Sir?" But what then, ~~is~~ do you say today. How do you account for your fighting in this way - J. then looked towards Nywatele Mepo, Nqeta, Zithlandhlo & Nodokwana and called on them to speak

Before they pendula'd he said "ake  
 ngi pendula nami - Inkos' iki <sup>HAS A CHIEF EVER BEEN</sup>  
 bekwe? Inkosi ka i bekwa, inkosi <sup>IT IS THE CALF OF THE COW WHICH</sup>  
 i ya zi beka nje. Inkonyana ye <sup>IS PICKED OUT AND APPOINTED.</sup>  
 nkomo kodwa eketwayo ibekwe.  
 When he had said this he said "ake  
 ku xoxu' indaba yempisi - Ngi  
 buyaku we mande, ngiti a ke  
 ku xoxu' indaba yempisi yenu  
 mande said "On the first occasion  
 on which we came into conflict with  
 one another I cita'd my brother, I  
 got the better of him. He again clashed  
 again I defeated him. What do you  
 say mafaye? said J. ~~Mr~~ M. said "My  
 brother is right - but I had but few <sup>DESERTED</sup>  
 followers for my brother had kubukh  
 with the majority of the tribe - I fought  
 nevertheless. The nkungu & amabola  
 deserted & joined me. I be'ta'd

ibaubho la kit' iSokambilo (my father  
 Zokozwayo belonged to this regiment  
 for we konyad kwa Cele) - we fought.  
 Let my brother say if he still cita's me -  
 I then said "Pendula pela, mande,  
 nanku <sup>YOUR YOUNGER BROTHER.</sup> kum name wake". Mr then  
 said the boy was right, ~~he~~ strength had not  
 accrued to him when I got the better of  
 him. Each of these chiefs wepo,  
 Ngeto, Nzwakela so had a hut  
 set apart for his occupation in the  
 royal kraal Dukuya. "Suka, mande  
 ubuyel' enobhlini yako (ie in Dukuya)  
 mande left. I then said after Mr had  
 gone - "Asi hlebe ka loku - ukuba  
 icala leti ngi go ti nguma ti hi  
 tini." Nzwakela, Ngeto, & Zikhland  
 he said "The King has heard what  
 the young chiefs have said. The course  
 is clear enough. Let the King give his

[24] umabinowa inyama <sup>= choked with meat</sup>  
 uzozu guquk' umkumbi = you will never be killed by me whatever happens

decision. I then said Ni bona ke  
 ba ntab'enkosi! u mande lona  
 ngi ya mesaba, <sup>HE IS INDEED A CHIEF/INDEED.</sup> uikos'impela  
 u ma e ngi beka, <sup>EVEN THOUGH I AM SHAKA</sup> ngi ngu Ishaka  
 nje, <sup>BE SHY BASHFUL</sup> amehl'ami a <sup>SAB THE GROUND</sup> Isosca pansi  
 a ya m'kopozela - Ngiti mina  
 ukwahlukanisa kwami lel'icala,  
 ka ku base mina no magayi ku be  
 kupela. Ngizi ku ~~ms~~ susa u  
 mande lo was' emfakuceba, no Daze  
 lo ka mnengwa, ngi tate izizwe  
 lezi zozu bili, ngi zi tele ku magayi  
 si sivelane. **That was the end.** Mande

and Daze were thereupon put to death.  
 I do not know if at Dukuzo or their own  
 homes. Their two sections were ~~put together~~  
 taken & given to the Ninkela kraal under  
 magayi & emfakuceba & Makanya  
 came to an end. These kraals later on, under  
 the European regime, rose up after having been  
 lost sight of & looked on as ~~of~~ magays. <sup>Nowadays</sup>  
 there is a good deal of ill-feeling between them & Cele. <sup>They</sup>  
 They ~~are~~ have feelings of humiliation because formerly <sup>subservient</sup> ~~subservient~~ to Cele.

They have feelings of humiliation because formerly subservient to Cele.

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8.4.05

continued.

Dinya continues re Ishaka's relations with Magaye, chief of <sup>the</sup> Cele tribe.

Ishaka entertained greater affection for Magaye; and spoke even of taking him on to his lap. He was, however, afraid of doing this on account of the ill-feeling that would be given rise to. It seems that Ishaka and Magaye used to hold dances together. At these, on one occasion, Magaye's men sang a chorus about

<sup>(He who is choked with meat (choked with the meat) (the circle with tongue))</sup>  
"Uma bu owa ~~ng~~inyama" and "uzozu guquk' un'kumbu".

Ishaka could not understand what was implied by these phrases. He was apprehensive lest Magaye meant that the time would come when Ishaka's <sup>(un'kumbu) (circles)</sup> own men ~~the~~ would leave him and join Magaye - presumably in the same way that Mander's men had come round to him.

Ishaka did not <sup>especially as with recent additions referred to, the tribe</sup> like this, <sup>It has become a very large one</sup> and questioned Magaye who thereby became frightened. Ishaka would have put him to death but for an oath he had taken in the presence of Nzuwabele

Ngato + other neighbouring Chiefs to the effect that Magaye should come by no harm at his hands ~~is~~ until he were to drink milk. ~~... etc~~  
~~aza zye sezis' ubisi~~ = 'Not until you are helped to drink milk' <sup>an</sup> expression meaning "never" or until he reached second childhood infancy.

The decision <sup>by Tshaka</sup> came <sup>to</sup> in regard to the case Mandr vs Magaye was remarkable for the ~~dictum~~ pronouncement that kings are ~~not~~ born, <sup>they make themselves</sup> ~~but make~~ ~~nikosi ka i bekwa, i ya zi beha nje~~. From this it seems he <sup>had</sup> in mind the method by which he had risen to ~~his position~~ the throne. He therefore secretly approved Mandr as the de facto 'King' or chief of the Cele tribe, and because of his having made himself King feared he might in time have designs on Tshaka himself.

And whenever men came over from Zululand to see Tshaka he would not allow them to help themselves, as was their wont in Zululand,

to the property of the kraals they stopped at when passing through Magaye's territory. He gave Magaye the right to protect himself. This Magaye did, + occasionally put <sup>offenders of</sup> ~~the~~ death, ~~people~~ reporting thereafter to Tshaka what he had done. Tshaka loath to take any step against Magaye, acquiesced in his action and warned visitors from across the Tsekela to be careful and <sup>take special care</sup> ~~take~~ and ~~not~~ take any kind of food unless it had been presented to them.

~~Name of tribe ousted by Tshaka. Under what Chief did Tshaka come here? ngoba be lala be no munu' eqolo. What do you know of Abs'embo. Bayite mtini. mpondo zamtini unnyama ukubina pekumpondo za nkomo. - Obsolete phrases~~

9-4-05

An answer to Bryant re "mtini"

Dalrymple says: I have heard used the following expressions: mpondo za mtini; mpondo za nkomo, ukwanya kwe mtini - each of them referring to that

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{ [..... linguistic information supplied by <sup>another informant</sup> Dalrymple, 24-05 omitted - eds.] }

Dinya : I believe the people ousted by the Tulis, when they took the Ifenya + adjoining territory, were called amapofana. They went south towards Pondoland. They would probably have belonged to what we call ~~amaZosha~~ amaZosha (offensive epithet). We Batnguni speak of amafala as Inyakeni. This displeases them too <sup>to</sup> those who know nothing. Bacas are also called amaZosha because they have adopted a form of speech which is not their original dialect.

amaZosha are mpondos, Bacas, Nhlangwini, Imizizi (across <sup>the</sup> mtamvuna), amattqutshana, Izilangwe.

<sup>(the)</sup> Cele are called mzansi; Qwabe + mtetwa are also called mzansi.

<sup>(the)</sup> Kumalo, Butelezi, Ndwandwe are all called amattungwa, because <sup>(they are)</sup> in the North - also aba <sup>(the)</sup> mabaso people).

The Zulus came to settle at the Bluff & under their chief Tshatwa (Tshadwa) or ~~Shatwa~~.

The amafala were so-called by the Zulus & Owabes because they tekela & thereby lalis'ulimi. They ~~take~~ <sup>do not</sup> care for the name & ask "Siditi si lele nina ni be nenzani ebusuku? It is also said that ngoba be lala be no munu' egolo.

[The embo <sup>people</sup> abambo]

aba s' embo - The embos are Swazis, real Swazis. The Pondos were the first to come from Swaziland. The <sup>aba</sup> embo came on last. Zihlanhlo ka Gcwabe was <sup>the</sup> abambo chief. He was liked by Tshaka & treated like mafaye. <sup>the</sup> abambo, like the Swazis, are all known as amafala. Silonko ka Ngunezi ka Siyengele ka Zihlanhlo ka Gcwabe is an embo chief. Sikukuku ka Ngunezi ka Siyengele etc. These two fought & separated.

(11)

They first built on the north side of <sup>the</sup> Tsekela. They settled at <sup>the</sup> Inkomazi when <sup>the</sup> Boers came to Natal.

FORM OF POLITE ADDRESS ~~OF THE~~

Gumede is not sibongo sakwa Owabe, nor is it a special isitakazo of that tribe's chief only, but of all chiefs. There is however a dispute on this point; some say it is a Owabe sibongo. The Owabe sibongo are Kuzwayo, Mahlobo.

The old people warned us not to fanga Chief not known to us, e.g. we were told not to fanga Pakawayo or Mafaye, but musi & mamfongonyana or mafidiqidi etc. Only the Chief grown up with is the one fanga. This seems to be a rule among Owabes, Celes, Zulus, Mtetwas & others.

Godongwana (Dingiswayo), like other chiefs, was <sup>addressed as</sup> Gumede. I am of opinion this is not Malandela's sibongo - the word is

ukwahlukana iz kwe zimtombi namagoka

too generally employed by other chiefs for that.

(a formal salutation of the supreme chief)

Bayede. This is an isitakago se nkozi used in praising chiefs who have subdued enkulu isitakago esi bonq' amakos a ngob' eziny' izizal. I do not know the derivation of the word.

Dinga says: [Notes on notes omitted - eds.] Mpondo za mtini this means at the time imitini anyisa. There are many imitini in Natal rivers. I have seen them impamba-nyoni, afafa, emahlongwa, emkomazi & the ezimbokodweni. They inya pezu kwa madwala. Not generally seen only smelt - as soon as any one approaches it enters the water. They are common here & in Zululand.

'Mtin'anyisal' emadwaleni ngo vivi lo kusa is about 5 am. That is what the old people tell us. ~~There were a~~ great ~~great~~ kwa Zulu. They formed ~~warrior~~ ingole (other <sup>skins</sup> were greatly prized by the Zulu.)

Baro! = bandhla! zam ukasa } dawning.  
(amaNyuswa + Swel' ukasa }  
abambo + make headbds.)

ya magawe One hide was worth one large beast. The animal is hard to kill, generally keeps out of sight, only the sharpest scented & keenest dogs succeed in catching it, hence its value.

The animal has no horns - neither male nor female - whatever size & age.

I can't think why izimpondo should be predicated of this animal which has no horns. It is said that imitini ~~is~~ anyisa emadwaleni ku mpondo za nkomo.

I like the suggestion that mpondo za mtini is a crasis of the two phrases mpondo za nkomo and ukwanyisa kwe mtini, both of which mean the same thing. This seems the truest explanation. Of course at some remote period people may have known some animal with horns as mtini. but as so much of the language has become obsolete (viz Lala dialect, Baro! = bandhla! said by Nyuswa, abambo, ama-

.... [Further notes on notes omitted - eds.]



Thongwa & also Ofe mkozi! said by Julius it is improbable this expression - the sole relic of a by-gone age & country - should remain & still be in constant use.

It is a common expression to say ngi yo fika ngo Kevanyis' imtini! - a man who is owed money by another would use such words. Well, then, if this suckling of the other and the seeing of horns of cattle both mean the same time or same thing, is it too much to suppose that the two became compounded together to create an intensified form of the same thing. Why therefore go out hunting water-goats simply because they have horns without knowing if they are ever visible at the time in question & whether, even if they are, what sense there is in fixing on them to fix a popular & general phrase.

The time in question is represented by <sup>yet</sup> another phrase <sup>adds Dalizwe</sup> - ukwahlukana kwe zintombi n'amasoka - also ngo kwihla kwe zinkuku.

Julius very fond of metaphors & paradoxes.

333  
38  
2664  
299154  
212654

[See in Tshaba in Colenso's Dict., 1884 edn. where <sup>(a) short</sup> comes a historical note re Tuli tribe.]

10.9.05 Dalizwe

ngiyo ngo lu mabasa, mka yise, a z' a buye amabel' e se bonvu

ie joja him with <sup>a stick of</sup> amabasa ie branched ~~stick~~ stick which will come out bloody or red like amabele and yet the <sup>phrase</sup> ~~expression~~ <sup>(goes on to)</sup> refers to his returning when the amabele are red.

The meaning is, or the implied meaning is, that ~~jo~~ having joja'd him so seriously it will be impossible for him to return when the amabele a se bonvu <sup>by</sup> which time he would probably be dead.

There are therefore 2 ideas here: (1) the treating him in such a way that he will not be able to return and (2) telling him to return at a period when the amabele are the colour of the stick he has been joja'd with. He is to return and yet not be able to return. a paradox of unge wa ihl'amabele.

DINVA C

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[B]

abemene

1905  
1828  
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not conforming to such custom but to the fact of there being no stones on these sandy plains. I remember seeing an isivivane at amanzimtoti. (Dinya cannot call this isivivane to mind, but says there is one at Mtwalume near the Hlokozi hill in Icopo Div. - there are many others about but I forget where they are).

Micotoyi's age again referred to - He says he was kasasing as an infant when Dingana ngena's ekaya i.e. came to the throne <sup>Sept</sup> (Oct 1828) - so he would have been born about April 1828, for a child, Dinya remarks, Kasa's in 5<sup>th</sup> or 6<sup>th</sup> month.

This makes him almost exactly 77 years old and not 76 as previously stated.

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17.4.05 - Micotoyi + his boys Kupela + Nojumba leave early today (17<sup>th</sup>) Dinya says name of Inqulube regiment. - I know I ~~was born~~ <sup>was born</sup> during ~~its~~ <sup>its</sup> ~~Wandi~~ <sup>Wandi</sup>. When the inlambo <sup>cleaning</sup> went forth to the Indos, I had been born some months ~~born~~. [From this, saying Dinya was born during the intense part of mourning, <sup>it</sup> would fix his birth about Nov. 1827, or about 5 or 6 <sup>months</sup> more than Micotoyi. This Dinya is not quite sure if he is of Inqulube regt.]

[For Micotoyi, see List of Informants, p. 000 - ed.]

17.9.08

Dinza considers M'otoyi should have been able to give more information regarding Ntaba, Myelbi &c than he did do. He possibly has a motive for not doing so.

There was a lawsuit between him and Potshongweni some years ago. M'osini, however, was still alive then.

Amajelane

Erikumbeni, this was Sirayo's kraal where Dubuyana was born. Dubuyana had a son, Deliweyo, <sup>(OF THE)</sup> abakwa Nyuswa. Deliweyo is dead. Deliweyo ka Dubuyana ka Sirayo ka mapoloba ka M'bele. This is the great Nyuswa line.

Mqawe (amaDadi) - his <sup>major</sup> kraal is eku Marazeni.

18.4.05

(15121004)

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Esizindeni - That kraal ~~is~~ in which (a)

the Chief, now grown up & <sup>(HAVING)</sup> built one of his <sup>together</sup> own, was born in & had grown up in.

E.g. Ditandhlala had a kraal & called it N'kelo.

(the brother's kraal)

Out of this kraal went forth ~~owaseku~~ Mangaleni

This was known as <sup>the</sup> ~~unname's~~ kraal, namely

<sup>that of</sup> Mkhonto who was already born a young boy when the kraal was established <sup>(N.13)</sup> ~~but~~ with this

boy went his mother (yas' emaladini a kwa <sup>(13)</sup> Cele, bo ku zalway). Out of oVikela, after

the above, went forth the Mdhlazi kraal

- Magaye and his mother went out <sup>to form this kraal</sup> he being

a kehla. Magaye took with him his principal

wife Mambanga (daughter of Mbanga of <sup>(the)</sup>

Makanya <sup>(Awabe)</sup> <sup>of royal blood</sup> tribe) - A girl ~~is~~ <sup>is</sup> usually

got to bear the chief, & that is why Magaye's

<sup>wife</sup> ~~mother~~ came from <sup>(the)</sup> Cele. Magaye's mother was

Swete, daughter of Korohlo. She established

herself with Magaye <sup>(at the)</sup> Mdhlazi ~~is~~ kraal.

Out of Mdhlazi <sup>(the)</sup> came forth ~~owaseku~~ Dabem <sup>(the)</sup>

<sup>of the ingaba</sup> ~~owengwaba~~ - ie, unname we nkos' indhlini, <sup>a junior brother in the chief's house</sup>

<sup>is</sup> ~~is~~ <sup>that house</sup> ~~is~~ <sup>is</sup> indhlini. This is <sup>the</sup> almost the

same as saying the chief of this house <sup>(follows in rank)</sup> ~~is~~ <sup>is</sup> Dama's

the principal chief. Mntungwana is

(SEPARATED OFF)

the one who ~~married~~ with his mother ~~from this~~ + went to this kraal. She was a daughter of the amaMbilini tribe. I do not know if, when Mntungwana <sup>(separated)</sup> ~~married~~ from Mthlazi, he was a young lad or not. <sup>the choice meat from the ribs of a goat, together</sup>

In these circumstances Mkonte would cut off <sup>a puma ne nkhlebe, + send them to the great place</sup> ~~his~~ <sup>choice rib meat</sup> ~~isonyama~~ a ~~is~~ <sup>at to the great place</sup> ~~kwomkulu~~ (ie Mthlazi) Mntungwana too would take the ~~isonyama~~ <sup>the junior brother</sup> ~~ganis~~ <sup>the great wife's house</sup> ~~intlebebe~~ take ~~kwomkulu~~ (Mthlazi)

Mkonte (ie ~~unnamed~~) in the event of his quarrelling with ~~inkhulenkulu~~ of Magidigidi, <sup>the</sup> for ~~that~~ was Magaye's chief son, he would be separated by Mntungwana ~~below~~ by virtue of his close proximity to the main chief Magaye. He might say Bantaba ka baba ni bangani?

Now at Nkela where Magaye was born there remains, when he ~~leaves~~ (M.) leaves a chief of Nkela, ie ~~a~~ Mascopozi. This man then becomes ~~is~~ the chief was'isizindeni <sup>OF THE ISIZINDA KRAAL,</sup>

+ he would ~~be~~ by virtue of his rank, not age, ~~will~~ be in the position of remonstrating with the principal Chief, ~~for~~ though a junior he ranks as his 'father'. NOTE 14

<sup>with a</sup> ~~Another~~ <sup>a</sup> kraal will now be established from the isizinda, namely isoka, or isokambilo. Melapi's mother was the one who ~~married~~ <sup>(separated off)</sup> ~~with~~ <sup>(15)</sup> with this kraal.

<sup>(of the section, the</sup> a further kraal, ~~is~~ engwaba ~~was~~ ~~at~~ ~~of~~ ~~Cazeni~~ ~~came~~ from the isizinda kraal. This ~~married~~ with an intourbi ~~ka~~ ~~ya~~ ~~ku~~ ~~wa~~ Quabe uMasilo (her father being Silo) - (Silo was was'etunene - ie a kraal springing from inkhulenkulu, umuzi wo buhle - spoken of as inkhulene ku ka Donda, where Donda is name of person <sup>isibongo</sup>.)

The chief of Cazeni ~~is~~ ~~is~~ Mpondonde (ka Magaye). Mpondonde resembles Mntungwana in regard to the other kraal. It is his function to intercede ~~should~~ ~~with~~ Masoposi and Melapi come to loggerheads.

<sup>I</sup> ~~My~~ guess that Donda bore Jebe father of ~~Jebe~~ ~~Ngqee~~

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usekwa lu hamba lu hlanga <sup>lu ya sambili</sup> akudabuk' izigwa  
loko.

### Ngcevana.

Melapi could give much information relative to  
Cele affairs - of isokeni kraal - isokamlilo - pumad  
oMkela.

Nowadays Magidigidi's people are spoken of as  
amaDibanohlela, whilst Magaye's are  
called Imikokeleli.

Those borne by Dibanohlela are spoken of  
as abakwa Langa (viz the Chief of that  
name).

The amagidigidi will be come into being when  
Magidigidi's grand children come into prominence.

Mkokeleli's <sup>+ those of his generation</sup> are spoken of as amasodi.

And when any deeds of greatness are done by any  
particular section, their name comes into  
still greater prominence + becomes an enduring  
into of a fleeting one.

The ~~name~~ <sup>title</sup> was 'ingwabeni' above, is

(19)

derived from the fact of the meat being thrown in a  
heap and those of indhinkulu can go and help  
themselves to whatever part they fancy, a  
leg or <sup>meat of wings</sup> isicanti etc. [Etymolgy, ingwaba means

~~The are are spoke~~ <sup>indhinkulu</sup> Those of ingwaba are  
spoken of as impisi, "yekan' impisi <sup>DRAG AWAY</sup> itabate  
irudule (ie, meat). The umrawe cannot  
interfere with the ingwaba for he is the  
chief - belongs to Chief.

~~18.4.05~~

~~The Mkhehlangana Ka Zulu Ka Ngandaya  
arrives - with Sokwibulab's son - Present also  
Dinya, + Mkhehlangana's son - Socwatscha also attends -  
arrived today from Zululand.~~

~~My father Zulu's name was 'Komfiya'. Komfiya  
ka Ngandaya ka Lajabu ka Manseba ka  
M<sup>n</sup>sunsula ka Nohlova ka Dubula ka  
Newana - the Newanas were amaMtingwa.  
We Newanas are a section of the Dwahe  
tribe. Like Zulu tribe we are amaMtingwa.~~