

18

DUNJWA

DUNJWA

A 40/26

B 57/14/65, 70-9

C 66/17/1-3

14/3.12

40/26

□

now Manqueu has become a
kind of father to him.

one of Arthur
Shepstone's messengers

Dunjwa ka Mabeidhla - chief Mnyakaniza -
(Deceased)

Usutu.

Ziggozo - said. Laba labalaba! boze basi bone! Isiza of
Mbuyazi's section.

Don't know how name "Usutu" arose, believe came from Sikuwata cattle

Eya! ye! Si nik'abalo, hoo hoo

Si nik'abalo, Sidedele.

Si Sibuye - ha! Sibuye -

~~Uzitedele~~ - Nangoke uzitedele - kaqalimuntu -

PROVOKIE + QUMARIL

This was)

(Drubo lempifnational)

Sung After seizing cattle of people that Zulus had been fighting with.

This was Cetshwayo's rubo.

Klonzelana ^{= soprano} x inkwaza = harmonizing, singing part i.e. Soprano
or treble.

ay' igamu -

Klonzelana = vumelana -

ngi xa niwe -

ngi ya piswa -

ngi xa niwe ukwoma - very thirsty

ngi piswa ukuty' kunya - ngi piswa ukutunda

See another
version
pp. 74-75.

The amafofofo
were telewa
Mphlweni
Solomon
Mphlweni

(1.6.16) Mpeyana ka Mangondo ka Mazwana
umfowabo ka Qetuka, no Mabeethla
ka Mangondo. (Mabeethla is Dunjwa's father)
Mpeyana was a well-known
gawela kwa Zulu.

Kuati nge mpi ya s' Mphlweni ka
Langatibalele, kwa hlasel' ibuto li
ka Mpande amakorodo (undhlenev?
omneav). Ba ngenisa imzini s' Mphlweni
ba fika seku balekiwe. Ba ya fika ke,
ba ya ngenisa. Bengenisile, ~~ya~~
fik' impi' rkeseni, ku nqa kosi.
Ya ba vimb' ezindhlini, i nqa
boniwe. Ba ba yate ba ya puma
ya ba swaza, a kwa puma nom'
imunye indhlini, baze ba fak'
umhilo ezindhlini, ba ba tshisa
ezindhlini. || Wa ze wa mameza ke
ubaba u Mpeyana wati: "Si nqaze
zifal' ezindhlini, si vingelewe
izita na? Se nqi pumake mina."

Rebal' uyatsho lapo u se puma.
U ya puma ke lapo ~~to~~ se bem hlabi
ngemkonto yank' indawo, work'
umzimba, na s' kanda. U ya puma
lapo u se swaz' umenta se bem
hlabile. U m swaza se bem hlabile.
Wa pinda wa swaz' omunye, wa
pinda fute wa swaz' omunye fute.
Ya ngqezuka ye sukha, ya pum'
impi' ezindhlini, ~~to~~ ukuba a yi
sees' umnyango, (yena u Mpeyana).
Hau! ya puma ke, ~~se~~ i si swaza
ke lapo ke. Ya i suzake, ya baleka
I si seotshewa ibo ke lab' abakiti.
Wa sefa ke ubaba. E sefa, e sefa,
se kuti ntambana, isikati se
langa li ya utshona, wa vuka kwa
seki bakupela, ya isi buya ke
impi. So kuma lapo ke ukwazi
kwan' indaba.

u Mpeyana u fe koma manje, ~~insiz~~
 (about 1902). ^{4 yrs before Lamabata Rebellion}
 Kwa ku upelekende, ^{lwendoda,} ungallo zi nga
 ma'bumba. Inkul' insizwa. ^{Kuda}
~~ka insizwa' enkulu.~~ Wa ye inggovela
 ye nsizwa' endi enkulu futi.
 Wa ye li Korodo (Mdhlenevu ^{to become Mdhle} ^{amncane})

u great brot
21 mo

Dunji wa
kwek his
well.

Zibongo zi ka Mpeyana

- 1 u Mhalu o lu gund' inkonto
- 2 Ya o r mfihlweni.
- 3 u M'pumpuzele ofun' amnyango,
- 5 u Manxeb' a nga manxuluma,
- 6 A ngang' amirzi ka yisu u Mangondo,
- 7 u Mangondo u na manxulumi a
- 8 ngakanani?
- 8 Ibani ni ngati manxulumi a
- 9 ngang' a ka Mpandena.
- 10 u Sihlanqu' betelewa ngeni konto
- 20 u gogolo o lwaahl' oluny' u gogolo, ²¹ ngoba lwahl' o lwa
kwa mzelikazi ka matshobana.

they stabled
his
his
20

- 4 unzimbu' a sikiwa njenga wazi. ^{ie they quarrel} ^{him, be m uka.} 73
- 11 Izikon' kwane zi hleri.
- 12 Ihlahl' eli vulub' amakorodo
- 13 u Mhlamoana' bel' unililo.
- 14 Indenger' e tetis' u Betuka. ^{one quarrelled.} ^{Q said that Mangondo}
^{it was obvious that Mangondo}
^{wished to appoint his chief}
- 15 Ipin' e li bond' in nyanqonkeri. ^{or his} ^{to get to collect (to go)}
^{or ngq' abubana, ie. with} ^{from which her clothes}
- 16 u Inkay' o mwa. ^{ingungumfana}
- 17 Inengu' e ma'xaka. ^{ingungumfana}
- 18 u Bond' o vikel' e kanda. ^{ingungumfana}
- 19 Insinu' e vemi' e sinyanqanaka. ^{ingungumfana}

cannot
captain

Said because
of the numerous

is because
of the numerous

in high voice

he was stabled just
behind of feet to above
the heel of one of his feet,
but it was not cut through.

u Korodu ka Mazwana ka Jengwayo

- 1 u Mngenzi - washumi! ^{that is tens of} ^{izindungezi 30}
- 2 u Magaju njenge nqwe. ^{ku neinda.} ^{4 2 or 3 are killed in one} ^{battle, one dungezi}
- 3 Inhlangu yeg' i pindela. ^{egad + then} ^{kindelas}
- 4 u Msipa ka yi g'lewa. ^{ngonywa}
- 5 u Nonyani' etangwe ngo mklebulo
kwa matshobana
- 6 u Gab' o be waqware wa zi' betela.
- 7 u Ngokuba q' inkon' q' imbombo. ^{as if his right left} ^{hand was fast}
- 8 u Nonyani' etangwe ngo mklebulo. ^{strong on both side.}

that is he
sways in each

strong on both side.

uNgqo-mbonjeni ka Mpande.

mpeyana.

Compare with
version on p. 70.

Kwa hlom' mipi ya e Mfihleweni kwa
Langalelelele. Ya ngenisa ke mipi, ekay'
emizini. Kute laka kusayo ke kwa
fiki' mipi ye zita. Ya fika ke ya ba
vunibezel' ezindhlini. Ba ya bate
ba ya puma ba ba pindisel' ezindhlini
ba ba swaza. Ya ye ya ba tshisa
ne zindhlini. Wa memezela ke u
mpeyana, wati no kutsho: Sa ze
sa belawa izita, si se zindhlini
na? Se npi ya pumake mine.
Watoh' e se puma. Ngo ku puma
kwoke, ba mswaza, ba mswaza
na e kanda, wotk' umzimba.
Kaz' e b' e zezwa lapo. ~~Woy~~
~~u ya pumake~~ Wa ya pum' aka

be e sezwa. Ka yizwa inkonto a
ke mswaza ngayo. U ya pumi u swaz'
umantu. Wa pind' omunye. Uba
e pind' omunye futi wesitatu.
Ya ngqezuka, ya baleka, ya zuka,
ya hlehla. Ya ba dedel' emnyango
ye lapa. Isi sotshwa u mpeyana.
Ya i sipumake ^{ya hili} mipi. Se be yi
swaza. Se be yi swaza nje, i si
baleka ke. ~~Wati~~ Kwa i kon' e safa
ke. Waze wa vuka ntambama
ilaupa li ya utshona. Se kuma
lapo ke.

uMhlela ka Sompisi ka Mkohe
ka Mpemba ka Ntuli ka Mbele ka
Dela ~~ke~~ a ba kwa Ntuli (amaMtingwa)
(I hear that Ngizwa kutuwa amaMtingwa
wa ehl' enhla, a ye nga majimuzimu.
Nga ngi kuzwa ngo manne.)
see p. 78 for continuation

Ndhlala ka Sompisi

uSiquza bantu ba kwo Gwabini
uMzaca usikomb'amaNgwane
uMwelela kweli petsheya
uMahlatshe'ebuhleni o njeng'etole
& uKonjigela kulala
uGodo lu muka na maMkayyat
Kwasa ba ku hlaba Gwabini
Ua pika.

the hlaba
him
ohlangotini
is the sleeping
side
the man
stalled him

possibly Swazis
a kwo Dhlaleni
ijizwe

uMababuyeli bangaki
aba zo buyel'umunt'enza nga-
bomu na?

wa igawe la kwa Zulu. Wa ye ingwazi.
uNdhlala wafel'amaDonggo ngo e bilacwa u
Anigana, ngob' kubonakal' ukutoko no
kutoho wa ngaba no Mpande ukub' am
belala. Useti ub' ahlelwe iMpande
u se mbulala ke, umbulala ngob' e ti
wa ngaba naye (Mpande) wa in godhleh'
umkonto. Wati laps' e qd' abakayise, wa
ngaba no Mpande ukub' a m bulala. Wati

x of the common name uMankayana.

inkosi ingaz' i bel lala loko o kuno
meoboko na? & e biti na laps' inkosi
igungile i ye kunina? U se mbulala ke

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

2.6.16

Dabula ka Mginggizana ka Boiya ka
Mdakuda ka ~~Pete~~ ka Libi ka Ngwabini.
ba s emadungeni. Dabula was born
in year of Zulu War (1879). Is now a ricksha puller.
Kotsini ka Faku ka Donsela ka Boiya ka
Mdakuba ka Libi ka Ngwabini, ba s
emadungeni ka Ciliza. These are chiefs of
the Dungeni tribe.
Denge and Ciliza were amawele. Their
mother was Matembela. I don't know whose
wife she was.

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

is an offshoot of Ngeobo tribe.
Our tribe originally lived emzinyati. I do
not know where exact. From there they were
x Bird. Annuals i. 132 says Dand's Kop, on the high lands
between the Dugela and the Umoti.

18.5.12. 66/17/1-3 (brother of Qetuka and Ndubele)

Dunjwa ka Mabedhla ka Mangondo ~~ka~~ ka
Marwana ka Yengwayo ka Mabulele ka Mavun-
dha ka Tombantshabiti.

We are a section of the Langeni tribe, though
we are called Magwaza section.

I do not know circumstances of my uncle Qetuka being
arrested along with 'Ke'ke ka Mange, wa Kwa Zulu.

My father Mabedhla was killed Ondini by Zibebu's
impi.

War customs.

When war begins a bull is obtained from another
country and then used to ngwan'besa impi by its
eating umbengo. Only one gata will be bitten off, this
umbengo having been elatshwa'id by the inganga that
cele's impi. Next day the impi will go and klanga
lezo ^{ingamazana} & be zidhla ^{ngom'bejingo} izolo, izintelezi ebi
zidhlo eLangeni. I ya buya, i si celewa-ke,
ka yi sa lali emacansini, i si kela pansi. I
hamb' i lala pezu kwe zi klanga. But when
sonke impiini they no longer sleep on their
shields but on the bare ground.

There is then no sexual connection with women
until after the war is over.

The impi is then hlasele's & pakwa'id by its induna
and goes where it has to fight.

If, after fighting, it ahlulala ~~then~~ ^{the other} then it 'eats' the
cattle of the conquered. It returns with the stock
to the King of Zululand. These cattle will then
be abuwu to abakulele and amagawe.

An untakati - if it was stated that he was
killing people, he would be pakelwa'id impi, e se
yo bulawa. If having yinsizwa of his own, zi
pume zi yi swaz impi leyo. Ziti ingabe zi ya yi
xotsha, a ngabe a sa bulawa, & be se buy,
& buyla kwa Zulu, ingani kutsh' inkosi ukuti

a bulawe.

Impi nga gamba nge ka Zibebu no Cetshwazo
 u ku yi bona. Ni ~~u~~ nga kabi inziwa, nge se
 umfana nge tawala. ~~uZibebu~~ Impi ka Zibebu
 nga i bona sahla kwo mazi eMlamboqwenya.
 Ya mengezwa umfana, be hleri be nga yi
 boni ^{aba} ~~abe~~ oKdini. Ya mengezwa umfana,
 udibi, e go teza, ekuseni. Wa se kumake
 uZulu. E seya ku yona, a ba be senza na
 ngubatu omkulu, ukus ukucelwa, ukuba
 ku ngen' inyanga ba celwa. Kwa yi ilowo
 wa hlom' endhlim yake wa gonda e butweni
 la Kubo. Ya yi si yelanike. Yati i ngaka
 hlangani ya yi si baleka e ka Cetshwazo.
 Isayelana nye, isaga kalwe. Ya yi sinzi
 gwaza uZulu, isingoda nya. Se kuba
 kupela kuleyo.

Kuto ku pinda kwa se ku fik' uletshwazo
 eMkandhla. Da fika bamgwaz' inceb' uletsh-
 wazo, bona ba ka Zibebu. bamgwaz' e tangeni
 amanocob' amabili. Kwa se kuba ukupelake-
 waze se dhul' uletshwazo e seya tawala abe-
 lungu, e se yitshove. Wa ye se fik' efa ke Eshove.
 Ngokufa ke wa ye se tawala e se yo lahle
 eMkandhla.

Kwa se ku fik' impi - ya bamnyawa.

~~There~~^{It} used to be a custom in Zululand for a woman
 who ^{dies} is pregnant to be gagwad. This was done for the sake
 of her husband to prevent his mizani' amoya i ngazi'ife.
 This practice was followed by my grandfathers.

But the woman was not gagwad by amadoda. Kwake
 nezi nyanga e zako, kona lapa ku befazi.

When gagwad, the fetus was not taken out, and
 done only just before burial.

manip

It used formerly to be the practice for women & girls to present themselves before amagwala by way of taking them, and to say as they did so: u funa loku na? u yinto ye golo nje wena.

Nxa intombi iyo gava ku muntu, kanti isi ~~maj~~ meke zisive omuny' amuntu, ube fik' umyini wayo lowo, a tate inkata a be seyi beka pambi kwa matoda. Bese ku bonakala ke ukuti u feke e se umfazi, leyo ntombi. This was put before amadoda a oyise looganive, i.e. those who zala indoda leyo. I have heard of this.

Women pendulel' izidevaba, ba ngi yi vezi umgulel' but turned in opposite direction. They also pat' umshayel' this is the intelezi ya basazi, ukuti a yine impi, i ngafi.

Girls do not go and hlobonga esokeni, even though the doka has no occasion to go to out to the fighting.

When hlaselelang kwa Zulu, the man attacked was not advised of the fact that it was proposed to attack him or that there was an intention of fighting against him. Kwa ku duk' isidumo nje, ku tshisw' unizi, ku gwarw' abantu, ngapandhle koba e nga sa sazi isono a smileyo ku leyo nkosi. The cattle will be seized &c and he will take over the people and use them for hlaselelang with against others. They then become his members of his tribe.