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HOYE



HOYE

A 57/5/48-9

B 58/25/21

C 58/26/38-45

HOYE SP CRACKING AT  
EDGES



12.9.21

<sup>of Felapakati regt</sup> → <sup>Dakwankwessuta regt</sup> 37  
M'kebeni ka Dabulamenzi, Noye ka Soñalase ka  
 Ngula ka Fekuzele ka Makasa ka Zombe, wa kewa  
 Nhllela - <sup>associated with (lived with)</sup> ~~off shoot of~~ Norwandwe tribe, and Magama  
 ka Mzilikazi ka, was emambateni. Magama is of  
 Dakwa (Dakwankwessuta) regt.

All these arrived at P.M. Burg on 10<sup>th</sup> Sept (Sat). I was  
 advised by Shuter of the fact, so went down by train <sup>Monday 12<sup>th</sup></sup> & met them  
 at Allison & Hines office. M'kebeni is detained from coming  
 at once, as also Magama, but Noye comes up to me by  
 5.25 pm train. All have been sent by Solomon ka  
 Dinezule by ~~train~~ in accordance with my request of  
 June last. I want them especially for the Zulu King's logis.

13.9.21. Noye speaks :-

Jama ka Ntaba.

uJama ka bongwa nga balanda kazi,  
 u bongwa injenje ya semgethweni.  
 U hlafun' um lom' e ngadkhi luto  
 u ngingo u nga itshe las e sichlalo  
 E hi lol' aba pat' izimhlendkha  
 Tina ba macawa si ngantula,  
 Si nga bona ne cobra si tshiki tshu.  
 um lunguzi wezingoje, e zi pindle la.  
 Ngob' e lunguz' izingoje zom newabo.  
 Ngob' e lunguz' izingoje zi ka ziva lele.  
 Kandi uba izingoje zi ya lunguzalewana.

Noye's song



248

of Maseru  
in the  
of the  
of the

Hlangakulu, 109.

Lee Juneade on p. 45. iguma le zigodhlo li into enkuleu, e keti  
e bantjaba bantjaba kony, a bakembibonk' abantu.  
of Bayede. may be from 'isibay' e side penkosi, so  
ku sezela ngoba nxa e ngakabi nkosi, ka geyeli ku sona.  
Ho inibaya so kufezela nxa nempela side ukw akwisa kwabo. Ku  
geya yon' ito inkosi ku be ukupela akutokwiso ku mntu e ngakabi  
inkosi, ungaka geyeli ribayeni (ukule Bayede).  
Nabezita - Zulu - the Mageba - are all proper names

belong to Zulus only, eg. Situlu - No one else should use Nabezita as if an ordinary  
term of courtesy, esp. to a white chief or officer.

Ho Wati u Zulu, when Ngoba fought Tulwane, ukhame usakazi u  
u li bulal' izwe la kwa Zulu, u tel' umkosi nge geyeli - for it occurred at  
time of umkosi.  
Stel' Situli, owa kiti kwa Zulu, sayi mkabeni.

He was inkosi ya pambiles Situli is ipitakazelo for Zulus  
proper.

Zi yake mfokazana, e ze nkosi.

be nge land-egyetu e zindala, zakwa malansela.

Ni ya nge juaza na? nge inkosi yomhlakati na?

Ki yo ze ni pite ni bulalana.

Shaka's last words.

Per mkabeni - 19-9-21

Pgo Hoze. 20-9-21

(continued)

umuntu nikezwa abukosi ku bizwa bantw  
bezwe beba nengi. Ba fike bak' amkumbi, inkosi  
le i bi si ngeniswa pakati kwo mkumbi, a beko'  
pambi kara bantw. Ame nequden' ezinkulu, za  
mabada. Ba peku kuluma indun' enkuleu, i bi piti  
nanqe, nge ya ni nikeza. Kulekani, nti Bayede  
Se nge mu nikez' abukosi namuhla, u inkosi,  
aku se mntwana. Se nge namuhla tanini Bayede,  
ngiti kagezel' ribayeni nge miti yobukosi.  
nimfala, ni m gijise. Ni lalal' izwi e li  
kubengwa uwa. Be se kutwa, kulekani-ke  
nti Bayedel Be se be kuleka-ke beti.  
"Bayede! oku njima!" ka sez' ukubongwa  
nge sibongo lesi. Se kuzo kutwa, lap' e bongwa

Hanza 12  
Hoze 6  
Jh 3  
Nibebele 7  
Ludi 4  
Mkabi 4  
Mabak 3  
37

Hoze	Mkabeni
Janu 17	Janu 20
Senz 26	Senz 25
Jsh. 122	Tsh. 70
Ding. 93	Ding. 119
Mfand 189	Dinu. 186
Cetsh 185	Nomari. 28
Dinu 227	Inyan. 83
Makab. 25	Sol. 71
Nagoy. 30	Dabot. 88
Mnyam. 38	Varano
Sol. 20	
Iwara 16	
Tshani. 15	
Mkand. 21	
Makoy. 20	
Ndul. 17	
Masit. 23	
Nzabi. 16	
	700
	1111



Howe 57/5/49

ku ngato hwa ukuti Ndabezita, kutiwa Nlangalweze.  
Kutiwa ngonyama! "Wem' u' hl' amadoda.

Konke loku ngo ku bona kwenziwa ku Dinuzulu,  
asidhlute, seku zo pum' impi yaseTshanini. Ku  
Kulam' u Mnyamana. Se ngi kupindake ku  
mankulamana futi, ~~se~~ kwa Nobamba, enza kuf  
u Dinuzulu, so ku ~~Baka~~ bakw' u Solomon.

GRACE  
igodi li galwa inkosana, uyem' o gal' ukw' li hlaba,  
ke se kumb' abanyq. ne miti, edhluwazo inkosi  
ifite, idhlwa inkosana Kozala.

Stom has a krid called u Msindeni, near Nkonjeni.

2 ket  
20  
kabi  
idira  
sed al  
matros  
las  
ukh  
20  
25  
70  
110  
180  
28  
83  
7



Wa uya yenga-ke ngo kueti maza, a zo kuwa d'labala  
a fiba k' amaburu. Kwase ku ba ukufa kwaboko

21.9.21. Noye.

~~58/25/21~~ 58/25/21

see blue bk. p. 5 is  
mpande's eulog.

u Songa taw nseimbi ya ka Ndikidi (mpande's eulog.)  
Kwati u Dambura, e tanywa u Durgana, wat' a nga  
fiba lapa tya ka mpande, e nabefunga, u mpande wa cel'  
u gwazi. Kwati Ngi tshy' gla, mfo ka Somidhli, emfeceni  
wako, o bee wu b'm' uhlez' esangweni emgungundhlonu,  
kwati u bu ure bemile, ubasuti inkosi ka yi na mrawe  
wayo. Waze wa baze' abanta ba ka Senyangakona, wa  
hati nyo. "Kwa sekweh' i'inyembezi ku mpande lapa'  
skala. Waze tshel' ama Dumb' u mpande. Kwati Konke  
o kwa kwenzjwa keni, kwa ku sukakw lo, o bet' a nga  
kuluma, inkos' i nga mpikisi ndawo.

Questions

28.9.21.

(to ask Socwatscha)

Yes, ka Dinglorwayo. Ndukwana says  
u. Nbk. 47, p. 6.

Who was Sitimela's father? was it Samueli?

Genealogical tree of Ngeobo and Nyuswa tribes. Ngongoma

Explanations of Proverbs.

Explanations of Cetshwayo's and Dimuzulu's eulogies.

Life of Dimuzulu.

Life of Cetshwayo.

His own ancestors names. ✓ p. 23

Who are the cleverest men he ever met?

Ancient expressions in his own tribe - illustrations of the Zala dialect.  
Who arrived first: the Zala or abeNguni? Where did Zala's come from? As they  
were furthest south they must have arrived first. But why did they not  
go following the game like abeNguni?

Mponde za mtini. ngo 3' ukati: ukwambisa kwemutini lapa ku mponde za nkomo.  
ukwintwa kwe nseimbi, ukwintwa kwe m'konta to.

Magolewana's father and sibona. Account of his life.

Cooking of Sitimela to claim (chick) is not at the time of  
Disposition of the various tribes in Zululand when Ishaka's anabasis.

cannot say.



Ya geayel'aba Qulusi,  
 Ya geayel'impangiso,  
 Ya geayel'ulsugu,  
 Ya geayel' uzwila,  
 u moutuzi a shije,  
 u nto zi mnengani?  
 umbubi wa oLanga;  
 uzisinde zisa manye.

father of Zuide

[14-9-1921]

My father SoSalase is my ~~pr~~ <sup>practically</sup> informant in regard to all the  
 the zibongo I have given <sup>yesterday & today</sup>. He was of ~~is~~ <sup>is</sup> Nthlonthlo regt. He died  
 in 1905 (Census year). He died eSikweberzi, a natural death.  
 He used to bonga emkhunjini, ka mpande no ka letshwayo.  
 I do not know who taught him. I never asked him.  
 Dancizulu's zibongo I got from other people, most of them no  
 longer living.

Solomon is called Nkajitshana after Nzibe ka Senza-  
ngakona. Hamu, was said by mpande to have been zabelwand uNzibe, whilst  
 mbuyazi wa zabelwa uThaka. — Nkajitshana is not name of any  
 thing like a bird or a. It means nothing. <sup>later on (27-9-21) Hoge on hearing Nkajitshana</sup>  
 Myamane said to Hamu in the great <sup>express that the word</sup> last emergency <sup>nest means a small bird</sup> before the  
 Zulu war began: Pendal' u m fowenu, & nal' izwe li  
muka na manzi. (like ungrade.)

Qa si ku hlal' izindhlin' ezinkle nxa kutiwa a silwe  
 na lab'abelungu.  
 A ku latwe umbelini no tirazo ka nkw' abefungu. Si  
 ngalwi.



Ag a gaul' e ~~ke~~ bekelela,  
 A shuy' imit' i be mibiti  
 Ati kona & zo pepel' univula ne langa  
 Ya o mbandile his sister  
 imVukazi & ganyis' amaseu amabiti  
 isiDhlekula DhleweDhwe sasemaeceleni name of his kraal  
 Sip' amadoda, si wa Dhlekula;  
 Si wa tshel' izindaba,  
 Sona sa si gond' & rawini  
 uDonga lewa maDhlela, unga sibekela  
 emizi ya bantwana wa yi sibekela

ezo vulel' amakhosi. ku galawa ngo Nziwe, ngoba kiva ku igawe,  
 ku ngu impowala' utshaka futi. kwelam uDipand' emhlangeni.

(15.9.21) 58/26/38-43 38-43

When bongaini for the king takes place - say after some work for the king has been done, viz. <sup>cutting trees and dragging</sup> building cattle kraal or huts, & after the king has given cattle to kill, the king comes into the assembly and seats himself, with the <sup>the</sup> prince also seated. When the <sup>the</sup> (imbongi) <sup>& the big elder (izinduna)</sup> is about to begin, all the company, except king & prince, <sup>the</sup> rise & remain standing, holding each a stick in his hand; sticks held upwards. In Solomon's presence now, I, as (imbongi), begin with him. On finishing his eulogies, I go straight on to those of Nziwe ka Senzangakona, for his praises are regarded as the proper introduction to those of the other kings. <sup>warriors and led in battle</sup> Nziwe was a royal warrior & general. No sooner are his praises said than the <sup>the</sup> (imbongi) who may say, "Sukum anikhe bongo abushela kiva abantwana" (standing & let the king's food be praised!)

praises ended, then I go at once to the beginning of those chief or king known to me, viz. Jamba, for I do not as yet know Ndaba or Punga etc. I say, as I begin a king, <sup>I NOW START ON</sup> "Senzi zongana kwa <sup>the</sup> (imbongi) straight to <sup>the</sup> end, then say <sup>THAT THEN WAS</sup> "u- <sup>the</sup> kraal". Then <sup>I NOW START ON</sup> "Senzi zongana kwa <sup>the</sup> (imbongi) is the following king, & go to the end, repeating <sup>the</sup> same words at the end, & so on in chronological order, except that Mnkafayi, <sup>2</sup> being a woman, comes right at <sup>the</sup> end. If I knew Nandi's eulogies she would come in at <sup>the</sup> end too. This was the procedure followed by Mnyamama & Hrumulana ka Mbangereli ka Songqunta. Hrumulana was of Ndabakawombe <sup>the</sup> (group of) (intanga ka Shaya). He was a great (imbongi) & often took Mnyamama's place when <sup>IN THE ASSEMBLY</sup> (bongaini) had to be done.

Not a word is uttered by any other of the assembly when I am (bongaini). Were anyone to say a word or cough, he would be turned out, perhaps beaten, & sent away, as well as rebuked. Nor is any response of any kind, by whistling or otherwise, made during the recitations of the eulogies. <sup>IT MAY BE DONE!</sup> At the end, however,

If <sup>the</sup> (imbongi) has gone on a very long time, the king may call on some well known <sup>WARRIOR</sup> warrior to come forward & <sup>ALLOW HIM TO BREAK OFF</sup> say a few words. Were this <sup>WOULD BE</sup> (imbongi) to take place, that <sup>WOULD BE</sup> the signal for us that there <sup>WOULD</sup> be no more (bongaini) that day.

The sticks are stand on the ground whilst held, or held upwards. When I have reached <sup>the</sup> end of all the eulogies, I will <sup>are</sup> "kudaka Bayede!" The whole company then raise <sup>the</sup> their hands, & give the salutation,







Don't you put Nzibe's praises in because Solomon is named after him? <sup>re: entering upon them when bonging</sup>

Wati umpande lapa ku vulw' amakos' a kwa Zulu, <sup>and then</sup> a vulwa ngo Nzibe, Kauduba + umuntu a bong' amakos' a kwa Zulu. Wenza ngoba ku imuntwana wa kwabo; wa m kulisa, wa <sup>m</sup> enz' inkos' enkulee. (3) Ati umuntu a nga gein' u Nzibe (ie. his eulogies) a be se bong' u Tshaka. <sup>no juna no Senzangakona</sup> Ndaba az' a gein' ba ze ba gein' a xa umuntu e bong' a, kushleis' akushla. [Umuntu lapa' e gala ngo Senzangakona, u gala ngabo una ku pakw' impi.]

Nxa ku te tw' impi, ka galewa ngo Senzangakona, no juna no Ndaba no Punga no Mageba, nxa ku pem' impi i ya uhlasela. Inkos' e besayo, a' bongw' empini. Ku bonakal' ukuti umuntu a nga gala ngo Mageba, a be bong' u Punga, no Ndaba, no Punga, ~~baseka~~ ~~baseka~~ amakosi ~~abe~~ amany' a landele, njengo kulandele kwabo. Kuti umuntu anga yed' u Senzangakona, a be se tab' u Nzibe, be se ku landel' u Tshaka, no Dingana, no Mpande, no Cetshwayo, Dinuzulu, base kuya ku Inkabazi.

Imbonji i vanula nge zinto zonke. Mina ngi a kuki' o kwani kodwa, ukubifika. (ie. I have no distinctive uniform of my own as imbonji).

Cetshwayo's imbonji was mahlangueni, 'wa kwa Kumalo. He was C's great imbonji. I never saw him. He was killed emsebe.

Umant' a ngez' a bongwa nge impi emsothileyo - u bongwa ngempi ayi ngobe yena. This is a general rule. u Dinuzulu ka bongwa ngempi ya semsebe, ngoba kwa balali' e yakubo, neya semahlabeni (ondini) futi ka bongwa ngayo, ku bongw' u Zibebu yedwa.

Izibongo zi sek' empini, ngoba <sup>sika</sup> latshwayo zide zi ngaka nje ngempi ya Senzangakona, ka mbuyaze. Nezo ka Mpande zi njalo; u zi zuzil' izibong' ukub' abo no Dingana e magonggo.

Izibongo zi fundelwa e magudini, ku ratshulewa. Nananuhla zi fundelwa kona lapa. Na lezi nje zi ka khaqithana zi fundwa kona lapa.

Questions also called owasimkontweni

Questions	Answers	Order of Izibongo
Has Solomon got any (inkata)? Where kept?	Had Dinuzulu? 1 Solomon	1 Solomon
Names of Dinuzulu's sons and daughters?	2 Nzibe	2 Punga
How many wives had he? about 70.	3 Tshaka	3 Ndaba
How many kraals? <sup>u Ntshu, mahashini, mpisendhlini</sup>	4 Dingana	4 Juma
Cetshwayo's daughters, & kraal <sup>ku Nengwa, mpendeni, mahlangueni, Ntamba, Nqikazi, Shu/Sazeni</sup>	5 Mpande	5 Senzangakona
What is order of izibongo? <sup>u Ntshu, mahlangueni, Ntamba, Nqikazi, Shu/Sazeni, Cetshwayo's</sup>	6 Cetshwayo	6 Tshaka
Dinuzulu's mother's imbonji? <sup>Shikalenosenyoka</sup>	7 Dinuzulu	7 Dingana
Who was Dinuzulu's principal imbonji?	8 Mageba	8 Mpande
Has Solomon a chief wife yet?	9 Punga	9 Cetshwayo
He has 4 wives - daughters of whom?	10 Ndaba	10 Dinuzulu
Did marriage take place?	11 Juma	11 Inkabazi
What houses has Dinuzulu Solomon? <sup>ie. buildings at Juba</sup>	12 Senzangakona	
or at mahashini?	13 Inkabazi	
Best way to get to Juba?	14 Nandi	

- (a) <sup>girls</sup> Zalomunye, magogo, shawisi khaqithana, mpapap, & many other
- Boys: khaqithana, David (Daviti) or Nyawana, mshiyeni, mshlenevu, mngunywana, magangeni, mpambani
- utshelwendodo, mntkunzi, nswabo, and many others

[Of the great chiefs of the part] ?



