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LUGURU

LUGUBU

A. 57/14/8-11, 29-65

B. 57/14/4 frag pp. in front.

4. 309.

57/14/4 pp. - first.

OF THE MBATA PEOPLE

Lugubu was' emambateni. Induna ^{Chief:} Nggambuzana

Ngambuzana ka Mganu ka Nodada ka Ngoza (not Suseca) (Induna) ka Mkubukeli ka Gazi ka Ndozi ka Nyandini }
ka ~~Mvelase~~ ^{ka Tshezi} ka Mtembu ka Majola. ^{alias} Mvelase }

≠ one or more other names (forgotten) come in here.

I forget Majola's father and grandfather.

It was Mganu ^{WHO} appointed me as Induna.

Lugubu ka Mmangaliso ka Basa ka Mndaba ka Dumisa ka Mlotsha ^(his sons were Masepe and Mbeje) ka ~~Zelo~~ ^{ka Mlotsha} ka ~~Mmasago~~ ^{of the Mbata} Mbeje abas'emambateni.

Mtabela be a son of Mlotsha, or even Mlotsha's father. Mtabela is a son of Jodo - 31.5.1916

The Tembu people ^{ORIGINATED AT} Hlazakazi near Mangeni; also at Inqobongo and Sandhswana. The Tshezi hill was, however, occupied by my tribe the Mbata.

Bomve, and Nsilankulu are very old names in the Mbata tribe; also Tshandee ka Ndaba. These three are very ancient, but it seems to me that the last is Mbata for this name includes all. But Mtembu is the greatest name of all. 31.5.16

The Tembus are amaNtungwa, the Mabaso, and Sitole, Mangweni, ^(the Mbata) Dumisa ^(the Mbata) and ^(the Mbata) Aba kwa Maturwana ka Masumpa are also amaNtungwa and amaBomve are also amaNtungwa. Aba kwa Kumalo are also amaNtungwa.

There are very many amambata - now scattered. The Tembus were the original amakosi of the amambata - ^{WHO SET THE ARMY ON TO FIGHT}

The Induna that gatar impi were selected from the amambata. ^{the great} I am same age as Ngobamakosi entula.

* The Tembus were a big tribe and actually fought against Tshaka. It occurred in this way: Tshaka, proud of his growing power, asked his people if there was anyone like him, anyone who was so great a hero and who led his men to battle. They said Ngoza ka Mkubukeli, the Tembu chief, was such an one, that he was in the habit of leading his men, and had on various occasions been wounded in battle & could show the scars. Tshaka thereupon sent four messengers to Ngoza to invite

Wmbe hill where... Ngoza... Mbeje... Tshaka... entula... here

* See fuller & verbatim version ^{of this} in Zulu in note book under date 31.5.16

him to come on a visit to Tshaka and to sit with him, ~~in~~ ^{id est} as his equal. As soon as Ngoza got this invitation he sent men to go and cut some reeds. When they had brought them, he ordered two men to take a small portion of these reeds, go along to Tshaka and, on coming before him, to stick a reed in the ground before him by way of defiance. This the men did, whereupon Tshaka got into a rage and had it in mind to put the men to death, but they did not swerve, whereupon Tshaka (who talked with a kind of lisp, ~~and~~ ^{mouth}ing his words) commended them for sticking to their Chief. He said he had no quarrel with them, for they were only messengers, but with their master. He thereupon ordered the men to be supplied with 3 oxen, one to be slaughtered on the spot and two to be for food on their way back. Whilst on they were told to go back and to tell Ngoza that he would be attacked at the next new moon, for when that moon ~~was~~ ^{was} it would be Tshaka ^{himself} that was ~~to~~ ^{APPEARING} ~~appear~~. The men left. Whilst on their way back, the Zulul army caught up to & passed them on their way to attack Ngoza. The men pushed on at once to give the alarm, travelling ~~back~~ through the night. Ngoza at once warned his tribes and all crossed over into the Umsinga division. ¹² The Zulul followed and an action took place at the ^{UMBE} ~~Umbe~~ hill, near Poneroy (where Guralagwala used to live). ¹³ The Tembus fought well and defeated the Zulul, driving them back into Zululand.

BEGAN WAXING

It so happened that Ngoza had sent to conspire with Macingwane, of the Cunes, with ¹⁴ a view of resisting the Zulul. The Zulul, ~~possibly~~ anticipating something of the kind, sent another section of their army up the Tugela to attack Macingwane.

It

It was under these circumstances that Ngoza judged it best to leave Zululand for the south.

|| Before proceeding with Ngoza's subsequent doings it may be mentioned that Tshaka accompanied his army on this occasion (prior to his attack on the Ndwandwe tribe), and took up a position on the Isipezi mountain, Ngulu Dist.

Ngoza dispersed the tribe under Macibise ⁽¹⁵⁾ living about P.M. Burg, and went southwards to Pondoland where he was put to death by the Pondo King Faku.

A number of the Tembu people now determined on going back & giving their allegiance to Tshaka. When they got to Tshaka he commended them for their loyalty to their Chief ~~and~~ which made them cling to him as far off as Pondoland. He ~~allowed them~~ was glad to have them as his adherents, for men who had proved they could be so devoted to their Chief might be expected to become devoted to him. He put them under the immediate supervision of Sojijisa, ⁽¹⁶⁾ son of Jamma.

|| Many other Tembus remained in Pondoland.

|| Tshaka was angry because of Ngoza's having been killed by Faku. He accordingly decided to attack the Pondos, ~~as~~ for if the Pondos could defeat Ngoza, who had fought so determinedly with the Zulus, they must be worthy of his steel. An army was accordingly sent to attack the Pondos, some Tembus accompanying it to act as guides. The Tembus advised going along the coast the whole way, which was done. The attack was not pushed in any way, ~~only~~ only to the extent of ^{SEIZING} seizing numbers of the ^{PONDO} Pondos cattle. It is said that ⁽²⁾ men were sent on to shout in the

the forests so that 'he' (i.e. Tshaka) was not to be
 stabbed, for if they did so it would be the worse for
 them. For this reason the army met with no actual
 resistance, and after looting the cattle, returned
 with them to Tshaka. On that occasion Tshaka
 went and took up a position at Alutan Kurju (17)
 whilst the army was away.

Ufubeu recited about 40-50 lines of Ngaz's
 Zibongo.)

After seizing the cattle Tshaka caused (2)
 men to shout on the hills to the Bards that
 they were ^{to} look on themselves as Ufulee and
 that they were all to return to their homesteads,
 and idhl' imbueya,¹⁸ and enjoy peace.

No time to take
 down, but taken
 down fully on 29.5.16

29.5.16

57/14/8-11

Stands about 6ft 2 in. Is about 61 years of age. Very intelligent, clean-headed man. Splendid at throwing light on meaning of (Zulu) words rather a thick beard. Does not hold himself very erect.

Lugubee ka mmangaliso ka Gasas ka Mndaba ka Dumisa ka Mlotshwa ka Mbata tribe. I know praises of Ngoza, Madada, Ngani, Mabizela, also Mndaba, Dumisa, Gasas, Nowazi ka Sobuzas, Mthwetsheve ka Mkatshana, Faku ka Ngqungqutshe.

The Tshaka called Faku 'Mfakwana' by way of insult. Mmangaliso was of Isipezi regt. father, until he gambled away his land, he became a TEMBU under Ngoza ka Inkubukeli. When in TEMBU he went to Kanza kwa Lule. The Tembu tribe at that time lived kwa Nlazakazi & from there to Isipezi. My earliest ancestor, Mlotshwa, lived with the Tembus, and so for all the others.

<praises of Shaka omitted - eds>

Tshaka

Entered

with all chiefs they are brought by Zulu

igija

uDhlungwana wo ubelebele
Esitshaka ka si tshazeki, sa o Ndekidi
Membeli ka Jama
I lahlul' amany' amalembeli
Mampanda ni nge zi hlab' izihlanu
Ni yabe ni hlab' ukunga no Majaba
No be ni hlab' uNgqungqutshe esiswini.
uDhlung' emanz' abumeni
Kwaze kwasa amanz' abumeni ebikelane
Isi-ongolo e si nga matsh' as eMkandla
A be pepel' izindhlova uba ti pendule
A pepel' ukungatsh' kwa Butelaji
A pepel' uzihlantsh' kwa Nkize
Uti lew' impundu kwa kwa hobamba
O be lu hlab' izikova
Ocel' ugwazi ku Macengwan' uMaengwane wa wa Candela

igija =

x

was not killed

his sister

ngi zo buya (kwabuka) mina gaja i li buya la ku nga sa buyi gaja

this was a proposal of marriage

He said they were not to be taken out!

He said they were not to be taken out!

Uba u zi Kolicile.
 (According to old custom of a man who
 wanted to marry a certain chief's
 daughter would send to aqwayi of
 him. M. wati Nkosi ngi ye saba,
 ngi ngenze njani akuha ngendanelane
 ne Nkosi na? Uba se pak' impi
 ke uTshaka lapa)

Dhliwa kwani
 = counsellor

Mtshwabadelo dhl' isidhlabu
 sa ko Mndhli na Makasi;
 wa dhl' impi zi mbili
 ikhambi la puna li tinge.

= amakosi amahye
 = usimane
 ye zindhlabu
 = isifane

is. after sat.
 wife, what
 wife

Pungatshu fearig Tshaka was about to attack
 said Tataneti rabi stihlope ni zise
 kuTshaka. ni ti impi kazi furwa kite.
 The impi was actually in sight when he
 gave this order. Inilokeu mazijina o
 ker ti fuqufuqe lapazana na?
 At. amaziji (abantubake), Inilokeu hosi?
 (= impi, nkosi). Wa yeseti Dyapi na?

* Some say ikasi, this may be because of Nkosi's the right word ikhambi
 of Khambe ka Hamu

~~Bontepet~~ Na se beti-ke ~~A~~ izo bulal'
 abantw, itab' izinkomo. (= chomo).

This was Bontelezi tribe, living
 esiDhlubeni, on the Tsekela, near
 Ladysmith. They were Zulus.

I don't know when the oxen were given the
 impi turned back & went to Tshaka who
 said: "Ake nizwe ke Zulu. Wesab'
 isilo sa kwa Zulu. Uti a ngelwe
 ne sizwe sa kwa Zulu. In do d'
 uPungatshu. U ya uz' a sezwe'
 abisi, ka i ku pind' i ye kwake."
 is until he gets very old indeed.

I don't know, says Ligubu, if this Bontelezi tribe is the
 same as that in Zululand, of which Mnyamane ka Ngqengelele
 was a member.

(1 space)

Lugubeu was most impressed by my ~~bongain~~ Tshaka, Senzangakona, Dingana and Cetshwayo. He cannot understand how a white man can know so much of the Native ~~the~~ tribes & Zulus in general. Says it would be a very striking thing to ^{the} Tumbu tribe were I to come and ~~bonga~~ their chiefs at a large gathering. He believes Natives would willingly pay money to hear me ~~bonga~~, that is hear me in some room, those admitted entering one at a time. Such ~~bongain~~ would be a great pleasure & surprise.

30.5.16

(ku kom' o ku zo kuwa. ku yeke!) see p. 30
 & When Zwidemedi Zululand Tshaka retired. He, during retirement, went to top of a hill & there hlala'd. This was very early. When the sun was about 1 hr above horizon, Zwidi's impi appeared & advanced towards the heart of Zululand. His men seeing this ~~act~~ said
 Zwidi ya zo ya ngen' ekaya na
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Wa yi tatake. Ute nsa e yi tetayo lwa
 kumak' upape lwake ^{lwa gaga gnumelpeka, kwemat' lwa tshikeza, lwali.} ringeleni.
 lwaawa, lwalwala pansu. ^{Ja jifun'}
 eziweke za yo lu tata. Impi lwa
 ke bati "Sa tshaywa yimbalo, ukuti
 lw'! lwaaw' upape lwankosi, Inkos'
 i kips' impi. Wat' utshaka "Lu yeke,
 lu kon' o lu ^{= za ukwara} zowa!" Zaku yeke
 eziweke. Wati ke "Orhani ke Zulu!
 a noti nsa se ni fike kuyo, ingati
 nsa yaya ngentabeni nina ya ni
~~bu sigo~~ buyisela nge zansi, ifun'
 ukuni vabela ngo pezulu, ni i yeke.
 Ute nsa e se yi susil' impi wati
 a yi lu tata eziweke. Ja lu tata, wa
 ye pelu buyisel' ringeleni, la lu
 kutamuka kona.

Notes on p. 13.

mbiza yo kw sibekela. Ke tshivo nsa
 ku vulw' andhlenkulu, ukuba ku balaw'
 inkosi' ya kona, ku funyanesiw' imbiza
 pakat' andhlin' izitshelwe. Nxa inkosi
 ineinda ngo dingezi lu tshisa, ba lu
 bamba ngo dhlawa. u Dhlawa lolu,
 lu patw' esibongweni, o lwa inkosi
 maibise. Ngoza ^(catch) idhla her when
~~fly~~ flying towards ama mpando. There
 were ^{or had catch seized} many chiefs killed by Ngoza
 during his flight. ^{to kwa Zulu kanye}
~~ukut' baleka kuka Ngoza, se sigepe sake kwa Zulu.~~ ^{balakel' utshaka}
 ku fike kwati ukuzamba kiwaki
 pansu u tshaka, kwa Zulu, u xox' impi.
 Ute "Zulu, ngi wa hbel' onk' amakosi,
 muia ngi li gawe. ngoza ^{ya} zitwela.
 A yit' inkos' ^(njeng'ami) etwaga. Kwa vel' indoda
 ya kwa Zulu, iti: "Nkosi' ukon' u Ngoza,
 naeye, nkosi, u yalwa, u hamba

The date of this is fixed fairly closely by the evidence, under date 13.3.09.

na nemp'i yake. Unapuanxeb' emkonto.
Uti ke ut.: "Wo! Nit' uNgozana, a nga
njenjami? Ukon' onganjengo
Dhluungwana, igawe la kwa handi?"

[Kwati kusa kusasa nge huz' ilanga,
wati: "Zulu! a ku hanjwe ku yo
bizjo' uNgozana, e ze kuni, si zo
hlala naye, tina magwe omabili.
Kuti, naa impi ^{yeluu} ilwa, si be si
buka, si yi hlange' isyatu, i hamba
ndawonye. Da hamba ke wa/ba/tuma,
ke a fika ke amadoda abatenjini
ku Ngoya, e motatu, e zo biz' uNgoya.
wa fika ut. wa vama. wa se biz'
ibandhla. U se li tshela loko, ukuti:
hamp' abakwa Zulu be npi bizo,
uTshaka e ti a si hlange, e ihlale
ndawonye. Ni tui, ke abatenbu
na? "Dati ke abatenbu: "U
ya ku kohlis' a hanguini. (26)

Ngoya wanted
to fight
i.e. challenge him
deliberately?

indaba?

Uza/ku ku bulala, a tat' abantu.
[uNgoya u se tum' uyise ka Magobongo,
bizjo lake u sigwe gwe, wa kuwa
Radebe, u se tum' uyise ka Mapompo,
wa s ama mbateni, [a nge yazi ke
^{Kanye no manye ke w' sitabu}
le indoda yesitatu. Uti ke: "hambani?
ni yo ku Tshaka. Ni fike ni ti ka
^{it umbongo} piselo. Tatan' umhlanga, uti lomhlanga
ku be leweye. Ni fike u ni ke hlabe
pansi, ngapambili kwa ke. "Da
se kake, ka hamba ke. Da fika.
ke zindani ni kwa Zulu. Da fika
ku [^{mhlaka} Nzo] wa besa ke inkosini,
wa yo ha bika. ~~Uti~~ Uti ke uTshaka
wapum' endhlini, e yo bon' abatenbu.
Wa ngen' esibayeni uTshaka wati
a ba yo kubizwa. "Dapake.
Uti fika wati: "Kelemani ke
batenbu ni tui na? "Dati:
"Nkosi! utu uNgoya a size no.

na mhlunga, si fite si wa gumeke
 nga pambi kwako. Wa pind' uti.
 wati: Ni tini? Bati: Nkosi, uti
 a seze nomhlunga, si wa gumeke
 nga pambi kwako. Ba pumeke,
 koma ngezinyawo. Wati: Ngati
 ngi ni bulale, ngi ngen' enkosini.
 [refers to his father - babunga kanjalo]
 Uti ke: u Ngozana lowo, o ngatsho
 nyalo. Kimi? Ngiza u ni bulala
 kona manje. Wati: Kulumeni,
 Ni tini? Ba pinda, bati, si tungeni
 u Ngoza, uti a seze kuwe si
 pat' umhlunga, si wa gumeke
 nga pambi kwako. utshaka
 u be sa ba golozele ngamehlo
 ka kulu. Wati ke: lo! Zulu!
 Kanti amadoda! A be sabi, kani
 ngi sekume ngezinyawo, ngi
 nga Tshaka. Kona se ngi be

Donset' amehlo, a be sabi. Ba kuleni
 izint' enkosi ya kubo. Wati: Ni ke
 naadhlana? Bati: Nkosi, a
 si bona ngi si ku tob' ukudhla. Wati:
 a ku landw' izinkab' ezintatu
 za fike izinkabi. Wati: Ham bani
 nabo, etsh' endumani ya kw' Zulu
 banya kulala. Ba fike ba hlabe
 lenkab' enkone. Ni dale ni sute.
 Ni yoti noa se ni hambake.
 Niti ni sendhleleni ni gway
 ziy' inkabi. Niti futi ni ye ni
 gway' nge ngapambili. Ni fike
 niti ku Ngoza; Ko bekw' inganga
 ezo ku twasa. Umvizile, umvizile
 asabele. Mhla ingang' ite Cava!
 angatsho ukuba inganga, a gati.
 Kwe twas' utshaka. Kwakus
 kapela ke ba hambake. Kute
 kwi sendhleleni, ba bona abantu

beplomile' rindileleni, bepet' izhlanga
 ba hlangua nabo, behla beya
 kwomkulu. Bati: madoda ini na?
 Bati: a sazi nati. Se, kutwa kayi
 hlom' impi. Da zi tshiy' izinkomo
 leyi' a ba zi gubayo. Bati: Qa! Ubi
 utshaka u be si kohle' ukuti u
 zo fika nge nyang' e zo kutwasa.
 Da hamba ubusuku, baze ba
 fik' ebatenjini. Ba fika ku
 ngoza, bati: Si fika si yi beletle
 kansi! Wati: Ngoza wa tunela
 ku Masenjwane & Mzonjane.
 Wati: Kule si hlangua, loke
 utshaka kad' ahlukhuka. Vimba
 lap' oTukela, ubek' impi &
 yeneel' utukela, yakwa Zulu.
 Mina ngi za uvimba lap'
 kwa Harakazi. Nembalo
 ya fik' impi. Kwat' izinkomo

37
 zi ka ngoza zonke, kanye nabafazi
 ba baleka, beza lap' oTukela,
 lap' utukela luhlangano ne
 Sampofo, ukuba be'temb' ukuti
 anacuna a zo, kuyi vimbil'
 impi yakwa Zulu, una yenyal'
 umpula. Yafikake impi. Aba
 Tembu ^{baleka} ba kwa nayo impi ka Tshaka
 & fike ngakulo. Da zi scotsha
 baze ba yi wez' emzimyati,
 utshak' ehlezi pezu kweSipezi,
 intaba ^{ya ngakulo}. Kwati lena & yeneel'
 utukela, anacun' ayibalekela.
 Awelala ngapetsheya kwo
 Tukela. A kwel' entabeni,
 petsheya kwa Wole. Da hlala
 kona. Waku weneel' ukufika
 wa ba bona. Wati: awakhangane
 ahlez' eNtwakeni. A si zi' ukuya
 tina lap' entabeni. Ya hamba

yanul' utukela. Ya fanyaka isa izinkomo
 zabasebatenjini, la zi fihlwe
 kona, zihlezi nabafazi; ba
 gawele kona. Ya fika ya zihla
 ya babulala bonk' abafazi
 nezizigane wa wela ke utgoza
 uk' abone & loko. Nati ababulala
 ba ray' igamu bati:

"La si ngatsho ini,
 Ukut' amaleu' ayizinja
 ba balekile."

Zinyane lezidhlouu."

^{u se wela} u se wela, ^{u se za} u se za lapa ku Nomagaga
 wasemakuzeni, kaDhlouu. U se za
 se vimb' e Nomagaga, sti' ke y'
 ukuza lapa. U nga wela lapa,
 ngi yalewa nawe. Uti ke utgoza
 ngi ya dhlula, ngi balekel'
 utshaka. Uti ku ku dhlula -
 hlala kona lapa, u kimb'el'

-ke Ngoza

utshaka. Uti "se ngi fikile ke."
 Wa wela. Lapa ke ababulala bati
 n sea. be seose' impi, bati "a yi
 yi ^(compare) nika tina fampi. Si za udhlani?
 Ulok' impi u yi nikel' amabuto,
 tina singalwi. Be se uti izinkomo
 e za mabuto alevile. Ngob' Ngoba
 inxa utgoz' ahlul' inkosi wadhl
 izinkomo, u zi nikela laba
 e kade belek' impi, zonke, yen'
 a kip' izinkabi zodwa zi ba
 zake. **W**a vama. Wa ~~ba w'el'~~
 emfuleni. Wa ba nikel' ababulala
 wa hlala bezu ke omfula
 nye. U se hamba ^{ne sipahama ke} nifazanake
 sonki' esi sindile. U Nomagaga,
 impi yake isentabeni. Intal'
 ibizo lapa u nduna. Wa yi
 fak' impi, ya hlanguvake
 lapa. Bai seotsh' e ya sebatijine

i dotshwa amakuzi Yare ya fika
 nayo ku Ngoza. Wat' uk' inina? Na
 baleka na? Lok' impi ni yicelile
 na? Bati Nam pindola bati
 "Akosi! ka si ka deli." Wati "Kona
 Ya hlanguana. Ya dotshwa eyakite
 futi. Ba fika ku Ngoza. Wati
 "Inina? Na baleka futi na?"
 Bati "Nkosi ari ka deli." Wati
 "Kona!" Bati Nam pindola, baya
 kona, ya hlanguana a yi sus'
 amakuzi futi, eza nayo ku
 Ngoza. Wa buj' uk' wati "Kunjanika
 batumbu na?" Bati "Nkosi, se
 sahlele kile." [u Ngoza - ke uhlezi
 namabut' amabili, eling
 izinkwenkwenzi, eling u Nonyenge,
 izibongo zabo (u Nonyenge) u sugaza
 inhloko ye nkomo, (inkom' e
 no bata (enga baleki). Amaqaw'

obwa kuflelo/buto. Weza bonake,
 Ya hlanguana. Banyi sus' abatenba,
 ba dundubala nyo entabeni.
 Banyi ku Nongaga, uhlezi
 perul' entabeni. Ba fika banyi
 dhlulisa kuye, bam nguma.
 Intaba ya i lekalo' obed, ku kona
 amatshe ate ^{lezi} 'Xe', amawa,
 u Nonyenge, u fike wa kupuka
 ku le nlebe' ^(ngameno,) ^{ie at the end of the kalo} e la, izinkwenkwenzi
 za kupuka' entabeni ^{at or near other end} e pa mbili.
 Banyi cita njaloke impi ke
 wa dundubala. ke u Ngoza ku
 leyo nqitabe. [Lapo kwaf' ubaba
 u Ate u kito, wa semambateni.
 Ba mhlaba [Lapa] ematunjini
 amancane (low down on right side).
 [u Baba wa suk' empini, ngo ba
 ku safe u mfowabo. [A ngi
 sa yazi ke le inga pa mbili kahle
 ie. the rest of Ngoza's flight

ate

uNgaza

Wat' ukub' a dundubale wa hamba
 wa /zond' & Mhlumba, wa funyanis'
 inkos' ruye kona uKornapaga (angazi
 noma oka bani). Wa fika wajubulala,
 kulal' izwe e lakiv' ama luncu ^{namhlanga}
 namuhla loku. Wa buya ^{wa ama bozeng'} ^{ake}
 oPata. U funyanis' uNacwandi ak' oPata.
 Wa fika wa mbulala. Wa Dhlula.
 Wa welela nga petsheya /kwa /mpofana
 Izwe a baka /lazi. Se be pendukile,
 (a ba ^{ka Ngaza})
 se beya kwa Zulu. Ngoba bona se be
 be befi ba zond' ebu Nguni. ^{la Ngome} ^{uNgome}
 Se beti, & zweni [lika Namбата] ba
 funyanisa u Mbemba, wa /s' Mhletsheni.
 Se betuka - ke lapa, bati siya kwa
 Zulu, nat' uPisweni (intaba e
 bekene nePudeni). Se be kupuka ke.
 [There was a Chief killed ^{by him} uMpozana la
 ku Ngema kon' uPata]. U sez'
 & Mroloeni. U hamba ebulal' amakoni

Wabuya

belu, maningi [angzi sa wazi]. U
 Dhlula lapa' ekaza ^{maibise} ku [Maibise].
 Wa m cita [angazi noma uamnguma
 ini] U sekupuka ke & zonda kwa
 Noggaza. U se /fik' enkosi' enkulu,
 ku Sondalia ka Potewa. Ilo e lewa
 ngawo la mabit' amabili (izinkwenkwenzi
 no Nonyenge). Ku Nonyenge, ba ning'
 amagawe a ba kulo. [Kili: emambateni
 uBaba ^{uBaba} u Sigela, u Mhlebi, u Lukwabiti,
 (wa s' emaxabeni), u Nongama (wa kwa
 Dhladhla) - nabanye.]
 Kuti - ke nsa ba yi scotsheni ^{hills (intaba)}
 Sondalia, se be zond' & Mhlozana, se
 behl' & Nzinga. Se beya u'wel' umkomazi.
 Se beya Dhlula pansa kwa Marwaga
 [on site of Paulwer]. Se bet' zonda kon'
 emampondweni, lapa inkosi i si
 zonga kona. Se befi lab' abatenbu,
 a ba buya, lafya t' kwa Zulu, & se

uqumbisa = nonotepe
inkosi ye zikhuluwa, no mukhwa

fil' uNgoza, se be bikwa ku Tshaka,
 kutuwa: abatembu ba fikitile, inkosi
 yabo ya f' ema mpandweni. Uti ke
 uTshaka: "abe ze lapa." Ba hamba njalo,
 ba ye sab' ukuti "uzo zi bulal' uTshaka,
 aloku saka [saka] nazi". Useti ke
 uTshaka. a ku ketw' amadoda
 onke, e ze kuye. A ya fika ke ku
 Tshaka. Kee fika ke beezo' abakulu.
 Ba konjwe ke abakulu. A ti ke: "ipi
 intandane ka Ngoza? a ku salanga
 luto ini ke na? Ku konjwe ke uMhla-
 kwomeri, uMhlakwomeri u li bungewana
 nji, u inziw' sneane. Ku konjw' uMdadada,
 ku konjwe ^{omunye futi.} Abe se beti ke uTshaka:
 "He leleji! ~~Aba~~ Nampok' abo
 kwetu! Ngi tabile, ^{Sam defig hti} iloku ngi tob'
 aba Temb, a balwa nami; ba ngi
 xotoha nga ze nga klang' u dndr.
 Ba hamba ne nkosi yabo, ba ngameel'

izizwa' ziningi, abaze ba yi lahl'
 inkosi yabo. Ba yi kweza njalo, nami
 ba yi ngi kweza. A ba sukela kufika
 A ba ye kwetu, ^{uqumbisa} kumapitaka Sojijisa!
 Na tatwa ke bonke, ba telwa
 kwa mandhlakazi. Kwatiwa ba nge
 patwe iduna nji. Nembala ba ya
 ba yo kwaka kona. Lokuti ke
 ukuba ku pumi impi ya smampandweni
 i kutshwa uTshaka, uti: "Ngoza
 ngi yi bon' inkosi e ya bulal'
 uNgoza, umngane wami, o wa ke
 walewa nami." Uti "Tshonini, batembu
 ipi ka i kona na?" Bati ke "Nkosi,
 u ngenyul' ufwandhle". Uti ke
 "Kulungile ke". Wa ru buta ke uZulu.
 Kwa butwa zonk' izizwana a se
 zi totile, zi zo kuzo kuye. Bati "Ngi
 yizwa le nkosi ukuti inkulu."
 Ya hamba ke. Kwatiwa ^{saka ya} a ku hamba'

aba Trumbu pambili. Mhla uTshaka ke,
e fik' ema esibhutan kungu, ^[kills]
kwa dhlul' impi ya yo ngen' emampond.
wemi; yena wa sala. Wa zi dhlak-
ke uZulu ema mpondweni, weza
nazo. Wafiti uTshaka: Zulu! ni ngi
ya ngi kohlisa, a zik' izinkomo ze
nkosi e ya belal' uNgiza; inkulu
le nkosi. Kwa buywa ke. Seku geina
lapo-ke, umkondo wa ba Trumbu.

Sink' izigodhlo zi ^{ku} ngiza sa ngunzu'
izandhla amampondo, ku kithw' itasi
(ingozata), ngoba la kandeleva kona

Emzinga indawo enamadoda ^{ka Mthlangwane} mipatanzu
(wa kwa Mvelase) is a full blooded Tembu
is still living, good authority on Tembu affairs.
Would be indhlandhlo regt. Hardly able to travel.

ibimbi
lo kwa izindaba
= a fool in relating
things, history etc.

Sut. B. of
Prov.

~~Inggala ngo buhle igcina ngo babi.
uzale ngokubusa okuhle, u bu su
gcina ngo kuhlepeka. Izwe li tat'
osemnyango limpon' emsamu,
be se li tat' osemamu, li mpon'
emnyango, a be se busa. At'
osemamu, kad' eyi nkois' abusa
li mpon' emnyango pandhle, a
hlal' a lunyuzenye njengeja. Be se
ku busa lo o be lunyuzenye kugala
emnyango.~~

Sut. B. of Prov.
see Dingana's
praises
Ndabuko's
version
(Colenso)

~~Kuyof' abantw ka sal' izibongo.
I don't know when this originated.
Sometimes introduced by amagqo
into izibongo. A kwaziswa lapakwa
sala kona. Is a proverbial expression.~~

uMaingwane uti ngob' uNgiza e se
hamba, e balekel' uTshaka, use
landela ngemuva ke uMaingwane.

Uyesab' ^{ku}uhamba zye nye, a pohl' izizwe naye njengo Ngoza. U tand' ukuhamba lapa ku kon' indlela, (ngob' amakos' a kona e se file).

u Macingwane lo wa puma ngemuva ku ka Ngoza. Wa suka zede kwa Lulu ~~u Macingwane~~ wa ngena kwa Wole (intaba) ~~ine~~ hlati - ku bekene no Mzungu, ku nganeno kwotukela, ku lapa kwake kona inkantolo yo ~~empofana~~

Line above Temb genealogical tree. Ke
Original data Temb tribes
Kanyana or Noyanga?

umlungu' o wenzwa umabaso, ebatenjini

[Mabaso, the wander-performer. The Birth of Mvelase]

31. 5.16
union Day

ku fike kwasti: ku fike abakwa mabaso, ba nga baTembu, kodwa umabaso inkosi anene ku baTembu; ku kubo ebatenjini, ha tab' intambi-ke, u dedwabo ka mabaso. Wa mas' ebatenjini, enkosini yakq' enkule. Ya fiki intombi ya zal' intombazana.

Umntwana lo, ba m fakh'nye ~~to~~ enyandeni, kufsh'
uMabaso (see p-49 for fuller note about this)

49

Ya buya ya pinda, ya zal'eny' intombazana.
Ite se yi mita isisu sobutataw, wafsh'
uMabaso ko tshelwa naa se ku inyanga
yo ku zala. U tshelwake. U peng'icebo.
Kwa tatew'utshani bo ku fulel'indhlu,
obuningi, bu twalwa abant' abaningi,
abafazi, be bu leta lapa ebaTenjini,
ku le ntombi yabo, e zal' amantombazana.

* see p. 56

Be za be pet' umntwana wofana
omncane. Ba fika naye ke, ngalanga
inkosikazi e sikwa ngalo. Wa zala ke.
Wa zal' intombazana ye sitatew. Kwa
bikelw'aba Tembuke, kwatwa inkosi
kaz' izole, i zal' amapahla; e linye
intombazana, e linye umfana. Kwatike.
Hunzi kwana ku sindwago, kwafsh'
uMabaso e busuke. Wa fika ke ku
sakhwa igongo endhlini, indhlu
i nganzulewa kabili. U plazi pakatike
~~u~~ igongweni? uMabaso. Ba fika ke

X unteba wakugala, inkosikaz' i zele, abantu ba ya bizwa, be zo bon' uigane.

aba Temba be za ku bon' unntwana, izikhulu
 zanke zasaba Tenjini. Kwaz' obikelwaka
 u Dumisa no Mbeje, ukut' inkosikaz' i
 zele, i zel' abantuwan' ababili, omunye
 umfana, omunye intombazana. Mfana
 ke loko u fike na lab' ababhe twel' utokani,
 ba kwaa Mabaso, ka zalooanga inkosikazi.
 Ke fike-ke, u Mbeje no Dumisa, abas
 sse ma Mbateni. Ba fike ba hlale nje
 ebaleni. Ku pum' [intungu] isitsha so
 tshwal' end' khini ba nithazwe [agona]
 ukuba kutiwa a' ba puze. Ba puza ke.
 Bati naa se be pumalilo, bati "a' ke ni
 vez' ke loko". Wa vezwa ke. Kwa vezw'
 intombazana kugala. Bati a' ke ni vez'
 okunye ke. Ba m' veza ke umfana.
 Bati ke: Ho! kwa' zinagijana ke loko.
 u Mabaso nang' u Mbeje, u
 ye saba satshe u Mabaso, u ne
 miti emikhulu u yati a nga komb'



*Int. p. 57
prov.*

*X the mark
must be
put in to show
tense of p. 57*

abantu behamba, be ludwendwe, bime,
 be rogabe ba sa kwaz' uku hamba.
 Bati ke, naa beti: "kwa' zinagijana
 loko!" wa vez' ikand' u Mabaso emnyang'
 wati: Ho! Na uungama Dumisa no
 Mbeje wene? Ba zuka ba baleka,
 ngoba beti "u se zo si komb' (ngo
 ba tshika no tshikala za ba bu puza, ba bu gela oanga
 m' lingo wake), Ino makhalo, so
 kutiwa si nga "makhalo", ngo ba
 kwa uungama laws' makho' akiti.
 Joke ke ayo a' ufunyaza ukyandeni
 no. [Ufunyaza uti ukyandeni, mina
 ngati u Mvelase, izibongo zake
 mvelase ovel' ukyandeni kwa Mabaso
 amabiz' waki' omabili, elokuti
 ukyandeni ne lokuti Mvelase.]
 [aba Temba kugala isibongo kwa
 ku u' tshenzi. So kuyendeka ke
 isibongo, sokutiwa u Mvelase. Wa
 kulake unntwana, wa inkosi, ya

s eba Benjini. So kutwana-ke, a/ba kuwa
Mvelase-ke. Ku katela lapa-ke lezo
ndaba. Yaba isiga. Kwe satshe^w
ukukhuluma ukuti: "lo montu a ku
wa kute", ngoba ku satshe^w u Mabaso.
Wa ze wa o/wa se ba Benjini njalo.

u Mabaso wa dabuka way' imiti.
A kwazwa ukuba u Mabaso umlingo
^{wo} 100 kumiso' abantu be hamba, ukuba
wa u tetapi.

umlingo wa seba Benjini
Owa seba Benjini umlingo, inkosi
iti noa ihlezi, u Gazi, ku bekwe
amabele lapa nge sigabets - eceleni
kwake. Ngapa ku be umbila^o omile.
Na mabel' omile. Ati ke noa e
kulesima ati: "Ha! ufa^o aban"
o nga pika nami? A capen' umbila
nge sandh' esingye a capen'
amabele nge sandh' esingye. A
zi kapul' izandhla, a zi misa, a zi

nikel umntanri, ngi m fundise kahle. nge sab' ukuti uwa za u ngi
kulala ngayo. Kanti ka ngazi, ngi za u fabuka se ngifanje. ~~Ukuba~~
~~ke~~ ku kohlaka uba i za u fundisa kanjani e se file umntu o yen'
e be yazi. Ngim amukhlanga abayita o ba ka' ku hlathani ngi ukuti
amati a ngi
khangis'
abantabani
khona ngi
nge yi kufa
ngawo.
zi fute koma
ze nge fute,
ba sale
be wazi.

= cita 53

bekise pezulu, e be se wa falakahla
amabele nombela nge zandhla
zo ze bili. A citele ngopambili
Kwabantu, lab' a kuluma nabo.
Lawo mabele ke nombela a se mibela,
a mil' e wa misile nge zandhla.
Kwe satshe loko, ku bekwe, kutwa
umlingo ka Gazi mukulii. A u
seko-ke fute lowo muti, o wa wenza
loko. [Na lapa kuwa Mabaso a uwa seko fute.] Wa ze u
ukuba lina bantu, nca ngi ziyanga, iimlingi ngi yazi, ngeze nge
udab' o lwa zwa = a well estab. trad.
Jaki' u Gazi u Mkhubukeli. Um bekile
no Gazi' e sabusa. Wa paz' ukuf' u Gazi.
u Mkhubukeli wa ze way' indoda.
Wa ze uwa ganwa. Wa zal' u Gazi.
Wa zal' u Butohali. Wa fa, u Mkhubukeli.
Kwa beya kuwa sala inkoyen' u Gazi
njalo, ngob' uwa paz' ukufa, kwa ze

notice the
archive
of the center

relinquish
office

sel' = I think
sela - see pp.
55-56

Kwaf' indodana kugala. Wabesake nje
uGazi. Wafak' uGazi, Abantwana
baka Mkubukeli, uNgoza & zem
neene. Kwa bekho' intanbezana
uMnyango, ukuba kutiva nsea be
ku bekwe umunt' oyindoda uya
uti nsea & puma, uNgoza & sekulele,
kubebuhungu. Wahlala-ke, wa
bes' isikati, kwa kul' uNgoza.
Wapumake ebekozini, sekukul'
uNgoza. **U**Ngoza ke u sedelewa
na la makosi a kuzo ebatenjini,
njena tina Mambata, inkosi yetu
kuleyo nkati ku Mbaca. So kuliva
izinsuku zonke. Int' eabanesile
amankonyana ezinkomo, a suke
lapaya ebatenjini a ngen'
emsimini ka Gasa (ubabamkulu).
Ba wa tata abe mambateni, ba wa valal'
esibayeni sakiti. Da hlom' abatembu

notice this
orthographical
negative

correct

* kwa hamb' izifunda za kile za ya ebatenjini izifunda lezo zya kwaduze,
ezinye esasama Ntsheni - kwa hlulwa tina-ke, sahlulwa nqa ba tembu.

ba yo 'sipul' aindbele' wona la a bedhlwa
amankonyana. Bati ini ukuba ba
tat' amankonyan' a kito ba yo ku
wevalela' kubo. Da tumel' umuntu,
weza kuti sma mambateni **U** 'Joki'
amankonyana a nisa wa leti, se
si zo sipula amabele la a kade
edhlwa amankonyane'. Wati u
Gasa abanikelwe amankonyana,
a nganga mabele. Kwalewa-ke,
ukugalana kwombango. Kwalewa
yaze ya pel' unyaka' embili,
kuliva. **U** kulwa kwa kugala-ke,
kucitshwana ngemikonto. Ake
sondele' eduze. **U** kuti umpi le
& xotshive, at' umuntu o sel'
edinwe, ati "Mo! ngi nkomo!" a
banjwe, angaz' a bulawa.
Bati ke nsea se yi pelile-ke, a bey'
azo hlengwa-ke ngenkomo, a

hlangwe abakubo. Ukwenzu kwa
kuzala. Amakosi e ngakam bulal'
umuntu 'kon' mile.

umfazi empini a nga swazwa.
Umunt' obalekayo a nga swazwa
u sel' e umfazi. Kwa ku swazwa
olwayo, kube ku pela. Indaba yo
ke swaza, lo obalekayo no sel'
e ne nxeba, i ganjwa utshaka.

umfana oncane, umutevana
wa nga belawa. Indab' e yenzwe
(ukuba kwaba bulawa nomfazi)
utshaka leyo. Amakos a gamb'
ubuhlanga.

to go in mp. 49.

X ^{ute}umfana lona, ku tsh' umabaso ukuti
Thon' ku yoti um' udadwetw e zel'
intombuzana, be e kutiwa lomfana
a zelwe weze fenti - amaphla. ^{uye}Obizo
lake lowo mfana ababamba bati:
"u Mvelase, o vel' inyandeni kwa Mabaso"

^{bizo} (embiza nge ^{bizo} ukuti) utsh'
u Mvelase a vele ~~ku~~ inyandeni ~~ku~~
Mabaso.

here there must
be a mark, otherwise
the tense is not
known. - cf. p.
51.

ama mbata a vungama, ati: Haul! la
qinagira leli lomfana, kwa ngati
a balawanga kanyekanyek! Aba Tembu
bona, abaze babona, ba vuma nje.
Konaba be bona, ba yesaba. Desabi
[yon] uilingo ^{e yenzwe, u Mabaso!} Na ma mbata,
a vungame nje, ^{ba} be ngaz' ukuba
ku kon' u Mabaso andhlini.

u Mabaso u ze nje, u zo gapela
umunt' o solayo. Inkosikazi
e zel' amaphla a yi zaliswanga
muntu wa se ba Tenjini. Kwa
ku ngeto muntu wa se ba Tenjini
kwa ku ngo ba ~~ku~~ Mabaso
bodwa, lab' abanye a ba bibe
be tweb' utshani, utshani ba
^{ku}so kuhlwile. Kwati kusa kusasa

Kwase kutiwa "izel' inkosikazi"

Sections of the Tumbu people
aba Tumbu.

aba kwa Sitole.

aba kwa Mabaso.

aba kwa Tinta, ^{of the} amaNgweni.

ama mbata.

aba kwa ~~ama~~ ^{ama}bele, ^{the} ^{people} ^{of} ^{ama}Ngweni ^{ama}Ngweni ^{all these are} ^{ama}Ngweni ^{ama}Ngweni

aba kwa Rutile = ^{are said by old people} aba kwa maribuko

^{blood} to be ^{relations} ^{of ours} Any chief of ours dying is

reported to them ^{first}, before being reported

to other large ^{tribes}. Nxa inga bikiwe

kuba icala, nabo nxa benga bikile

kuti icala. Nxa kuzwa kal' ukuti ku
kon' unipi izayo izayo zi bulala we would
send and ask them to assist us.

Kufika kuti nxa ku Dhalal' umkosi, ku
yo Dhalal' zba Tenjini, inkosini enkulu,
Or ^{se} kuti ke, a ^{su} pelile ka, a be se buy'

amakoza a kiti a waneane, se be ya
ku Dhalal' o wawo amakaya, ungakabiko
umrawu, lon' ongaka, ukuti "ngi nge
ti ku im' inkosi, kube kon' onrunyebati
okutiwa inkosi izweni lami."

Oku fana na s' amaMpondweni; kwa
ku njalo ke kuzala nakiti. Ngob'
amaMpondweni, amakosi waningi.
Kapa ke, ikon' inkos' enkulu, zwa
fuzile, onke la makosi. Na
ku be s'atu, kwa Mtshwetshwe,
waning' amakosi. Kapa ke ikon'
inkos' enkulu.

^{igamba} Shidala, ^(ie oldest tribal name) shali besa bonke laba
abantu (on p. 58) ^{ngi lazi} a ngazi. The Tumbu
tribes ba nga mantungwa - all those on
p. 58. The name that hlanguisa id them
kuzala, zlo kuti amaMtungwa.
I donot know where amaMtungwa ^{come from}

~~Handwritten scribbles~~

Ba be fika bati u baba, no higele,
no Nyati no Qubindhla, ba ^(of another tribe) ~~babele~~ ^{bale} amakazi.
a kwa Zulu, ba wa Kawulise ka! (that
is, at 8). Ba geina ku Tshaka, banga
in bal' u Dugana no Mpande, bati
uzakwa ~~amantwana~~ mentye.

Uku bala kwabo ba bal' inkosi
eya hlala, ya buye ya zal' iny' inkosi.

They used to count up 8 generations
in each tribe, of the tribes in Zululand.

Bati aba Tembu ba dabuka kwa
Ndingiza, ilawa lakwa Hlazakazi,
ama mbata, a dabuka ^{futi} ku
Hlazakazi etsheni, li & li keulu,
& li noningango, & li pisiweni,
nga s & ~~Mangweni~~ ^{emangeni}.

I cannot say where Tembus & Mambata
originally came from, no idea whatever.

amaJala, amaTizi, amaMungwa,
amaSwazi - all these are very numerous.

cf. ilifa
on p. 63
4th counting
of the 2.

ziinxemu = abamehlwepambene

Dikon' inisumanseumane rti ku kon'
abamhlope, ba yozze bafike. Izalukazi
zakw gala, & za zi zal' ababa, no
Tshaka, za ziti "ba kon' abamhlope,
abam'bat' ulembee, boza ba
fike, ku lel' izwe". Ogogo ke bati:
"Bo fika be vela ngapi?" Kwatwa
"ba nga petsheya kwo lwandhle". Kanti,
ke sa si pika, siti "ba nga vela
ngapi olwandhle?" Kanti nambala
ba zo fik' abamhlope, a ba
mbat' ulembee.

Ba be zek' indaba. Insumo iyodwa
ngoba bati nxa ba kulema yona,
bati "kwa fikela?" Izinsumo kodwa
angisi sa zazi kahle.

- ama mbata ka Mbeje
 - — ka Dumisa
 - — ka Tshandu
 - — ka ~~H~~ Nsibankelee
 - — ka ^a Dhladhla
 - — ka Mangeni
- Sections of
our tribe
- Ka Nkandakeli

These sections have all cited: uDhladhl
uKwa Zulu. uThandu uKwa Zulu, ubu
 ningi baka - bahengi kakulu.
uMbeje uKwa Zulu, nas e sifungwini
 nas e zingoluka, kwa Sitebe, near
 York - izinkalo za kwa Sitebe.

e uMbeje futi us e mank amane
 (Help makaar). uDumisa us eba
 Tenjini, si ne nkozi yetu, ^{lina mambata} e batenjini -
 u Hanisi ibizo lake, his chief is
 Ngqambuzana His father is Mbozamboza
 ka Mbaea. Mbozamboza died before
 Zulu War. This could not be the Mbozamboza said to have
 gone with Sitebe ka Mbangalala to ~~Cape Town~~ Cape Colony.

uNsibankulu - I don't know where
 these live.

Dispersion of Mambata.

~~Kuf~~ amambata a ye beikal' zumpini,
 a ba waning' amaQowe Kubo. Da
 tengwa izizw' e zingye. Kwa ku kona
 loko kuzala, Iqwe li yo tengwa

Kwiny' inkosi nge zinkomo, zi niku'
 inkosi ya lelo qawe. A ngazike kodwa
 uba ba be tengwa i ipi' inkosi e ya
 i ba fuyile kuzala. uKwanda
 ka ngaka ne zizwe zonke so kwenzima
 ukuba ngi ngo sika nje nani lapa
 ku Ngqambuzana ngi yo kwaka
 keve liny' izwe. Oku ningi, uku
 citwa izimpi. Ngoba ku Tshaka lapa
 izinkhlobo za hlayeka zonke e
 zazak' izifunda zazo.

Bati abadala laba ba ko Diyikana
 ka Nsibankulu ba ngo lidhla i
 lifa letu nsa se si pele sonke.

uDiyikana be ku isikel' esi
 kulu ke hspande. u nji kohile
 uqise ka Diyikana.

Manyosi ka Dhlekezele

Diyikana ^{wa} ba ka Tshandu ka Ndaba,
 ba kwa Nsibankulu
 these ^{two} are heads of the ^{portion of the} Mbata tribe that

Notice
 in the
 spread the
 of Diwa
 on p. 60

Konza' d kwa Jule. They Konza' d to benzangakom
or ^{or some previous king eg. Jamba.} Tshaka. They did not run off with the other
Mambata people that accompanied Ngoza when he fled
from Tshaka, through Natal, to Pondoland.

The isitakazela "Ndabezita" sa kuma
ku Tshandu ka Ndaba. U Tshaka be
uti kutiwa u Ndabezita nje, u nayo
mi indaba ya se ziteni, o na ndab'
e ziteni u Tshaka. A ba yek' ukuti
u Ndabezita.

I do not know if Mangosi or Diyikana
had a tribal district of their own. There are
some of our tribe living near Nhlazatshe mount.
but there ~~are~~ ^{do} not enjoy self government, ~~but~~ ^{they}
have Konza' d other chiefs.

Ngi zwa kutiwa zonki izizwe lezi e zi
s e Natal za letam impi. La za dabuka kona
ku s e matshona, ngapambili kwa ^{kwa} Mgilikazi
Kande ba baka lapa ke. Kangi zizwa
fute izimpi e za zi ba leta ukuba

e za nkozi-ni, ya sezwe sini?
Ngi zwa kutiwa ku kon' uhlobo lwa
bantu o lwa scots' inyamazane, lwaze
lwa fika ku lel' ilizwe. Abantu e
ngi bezwazo, na namuhla, oku sa
kulelunzwa ngako loko, ukuti
behla ne silulu enkla, bevela
nga ^{nga} perulu k' ondi, abakuwa Ndimande.
isibongo sabo. Ba kona kit' ebatenjini,
kanye na be Ma Kadini, nabo ba
kon' ebatenjini.

Akusaziwa muntu ukuba behla
kanjani. So ku zenza ^{ngga siga} (okwe siga)
sigubee now leaves by train for Grahamstown
en route to his kraal.

Dunjwa

gives the following
pp. 65-76 and 78a
part 977

Qstuka ka Mangondo.

- 1. uSibuzi omabakabaka ^{Tembu chief}
- 3. uMshayo wendhlu ka Nodada
- 2. uSibuzizulu, ^{imkhosi yoku} omabakabaka. ^{teketela.}
- uMngambi wa ndwendwe, ||
- 8. Zi ya ku Piti ka Potolazi kwa Burwini,