

37

LUNGUZA

KA

MPUKANE

L UNGUZA A-C

| | | | |
|---|-----------|-------|-----------|
| A | 59 / 30 / | 18-60 | 43 |
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| | | | 129 |

Example = we knew one another

Nyanga in Nyakusa

vol. 59, with 30 pp 15-60

11-2-09

Lungura arrived yesterday ^{10.2.09}
~~11.2.09~~
 my father was Mpuhane ka Likode, ka Ngaba
 ka Mitohota ka Malima ka Mwelase ka Madondo
 ka Mitohongotshongo, my chief was Matshakaza.
 my chief is Ngamburana ka Mpanu ka Nodada
 ka Ngoza ka Mkubukeli ka ^{Ndosi ka} Lazi ka Nyandeni
 ka Mabaso!

Dans of Tembu tribe, waku zalwa, waku
 grand- Likode
 My father was of such importance in the tribe that
 he was allowed to hold ^{the} umkosi on the day preceding
 that on which Ngoza held it, he used to tshayela
 a sweep clear before the ^{CHIEF} umkosi began.
 We are amallungwa, ^{of the people of} ba kwa Sokumalo,
 abadhl'umuntu, ^{DECOY DECONE} ba m yena nge ndaba
 for we were ^{fathered} zabwa by Mabaso, ^{the people of} allanga lwa
kite Ematerjini. the Tembu.
 (We are related to the Mabaso people, ^{of ka Ruvanga} Faka ^(dead)
 & Ngadabana ka Ruvanga, ^{and} Mzakaza
 (Faka's heir) is now ruling over ^{the} Mabaso people,
 until lately Ngadabana controlled ^{the} tribe on behalf

of his deceased brother.

All the Tembus came from our ancestor Mabaso.
 He was our first progenitor. ~~He~~ We used to live at
 Malakata, ⁵ that is where he was buried. ^{Mabaso}
 grandfather Likode was buried on his own land ^{at} Dudeni
 where Malshani ka Momi is now living. ⁶
 Mwelase, ^{who appeared} one in a bundle of grass for mabaso
wa vid'enyangeni ya tshan'ku Mabaso, this is

one of Nyandeni's qibongo
^{OF THE SAME ORIGIN AS WE;}
 The amall'ata are undab' on kite ^{that}
^{OF THE PRINCIPAL LINE.} GRUMBLED ^{THEIR DISSENT}
 are aba galkani. The vangani ngalishi

The amall'ata are abatabata ruawo (qibongo)
^{Why was it said that the child who was a chief appeared}
 they said ini ukuba umntwana o yinkosi ^{future}
^{in a bundle of grass?}
wel'enyangeni na? The amall'ata expressed
 surprise at the ~~is~~ size of one of the twins of
 Mabaso, one being a boy, the other a girl; the
 boy was said to belong to the Tembus & the girl
 to ~~the~~ Mabaso.

The position is this: Mabaso's inkosikazi bore twins, one
 a boy, the other a girl, but as the boy was a good deal
 larger than the girl, the amall'ata people, who are

the principal section of the Tembus (ama zalankou),
 (wanganid) or demurred at the boy being said to be
 the heir, because they doubted, from his size, that
 he could have been a twin. They said that he must
 be a ^{child} nyandeni, i.e. he must have been brought
 by the supposed mother from her own people, and
 she was trying to pawn him off as if she were the
 true heir, ^{whereas he must have been an adopted child.} Hence this child being called Nyandeni,
 head of the Tembus tribe. ⁸ The amambata in consequence
 of this are spoken of as amambata ^(the people of the kraal) or ^(the people of the kraal) ~~amambata~~
 for rejecting their true heir.

The amambata are abanikaze uneeze. ^(OWNERS OF THE KRAAL) ⁹

The woman who bore the twins had for her husband
 Nkabo (Sibongo Ndabezita) of the Tembus tribe. ¹⁰

The Ndabezita ^(ADDRESS-FORM) ~~is~~ does not belong to the
 amambata people but to the Tembus. My chief
^(Nggambuzana) is saluted (Ndabezita! Mvelase!) ¹¹

Ndaba married a girl of the Mabaso tribe; I don't
 know her name

Amambata - we address them ^{as} Mbata, ^{you}

impunela = i.e. a wife taken from outside the tribe
 of the black Nyati of Nsele, ¹²
 Ka Nyati' emoyama ka Nsele. when we (bonga)
 them, as when given food.

The child, ^{son of Ndaba,} would naturally have become the heir to
 Ndaba and Chief of the Tembus tribe.

It is a well known thing that ^{the} amatambu vela's
 Ku Mabaso, is they arose from this very child, after
 wards called Nyandeni.

The woman in question is said to have been a member
 of the Mabaso tribe, just as Ndaba was a member of
 the same tribe. Of her twins, the girl (about whom
 there was no doubt that she was her child) was said
 to be a real Mabaso girl, i.e. the ^{offspring} ~~seed~~ of the Chief himself,
 whereas the boy was suspected of having been brought
 from the woman's parents' kraals in an ^(nyanda)
 of grass (i.e. concealed), with the object of making out
 that he was her twin son. ¹² It was owing to his
 being a good deal bigger than the girl that the woman
 was suspected of lying in saying he was a twin. Hence
 the amambata refused to recognize him as
 Ndaba's ^{heir &} successor, and thus he became the progenitor

of the Tembu tribe.

Malaza and D. hlungwana, sons of Ngoza (our Chief) were not killed when Ngoza was killed by the Pondos. These are the heads of the Tembus of the Cape Colony.

Our mothers, when they went to Pondoland, had (some of them) their right hands cut off at the wrist to enable the Pondos to rekhela (i.e. take off) the amatazi they wore on the arm. Thus they were obliged to go on their knees to eat imfino as they could not raise them to their mouths.

I believe the Tembus of the Cape are all related to our Tembus.

Ngoza used, to in going into battle, ^{to} place his men (regt.) first, then immediately behind them their wives, including his own, so as to ensure their men striving their utmost. He did this in Pondoland & after the men were defeated the Pondos came on the women & instead of killing them cut off their hands for the reasons given.

afternoon

Lunguza continues.

I do not know where Tembu tribe came from before they came to Malakata. Sazi, Nyandeni, Mkubukeli are all buried at Malakata. Nodada died where we our tribe is now. He died at Matshunkii hill.

My father Impukane died emkolomba, i.e. at Werner, Nobamba.

The reason why the Tembus left Malakata was because of Ngoza's fighting with Tshaka. Our tribe lived ^{about} at Malakata & Quдени but no further.

I never saw Ngoza.

Ngoza was umberelaid by Tshaka's uBekanya regiment. Owing to his mode of fighting, whereby he put men first, then a group of women in their immediate rear (including his own wives), they succeeded in defeating the uBekanya.

Ngoza's regiment was uNoyenge ^{uNoyenge}. His main Kraal was Ukudada, Ekudadini. This Kraal was at Malakata. Tshaka hlaselaid us from Dukuza, kwa Nomhala.

He was there killed at ~~the~~ once by the Pondos. He was attacked the day after his arrival. The battle continued all day. The Pondos withdrew and renewed the attack the following day when they succeeded in putting him to death.

Ngaza died in the Ukudada regiment. The Nonyenge (regt) succeeded in repulsing the Pondos. An alarm was raised that the (Entosi) was left with the Ukudada & that Nonyenge should assist.

The Nonyenge turned back, want to relieve, but found that Ukudada had been overpowered & Ngaza had been killed fighting for he was a great warrior. The Pondos were very numerous.

Ngaza's regiments were:

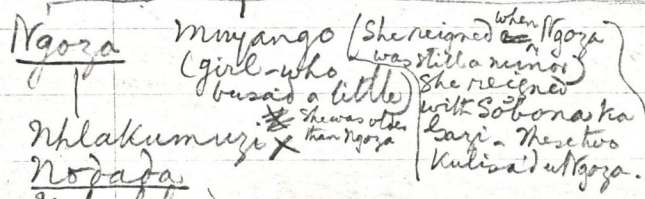
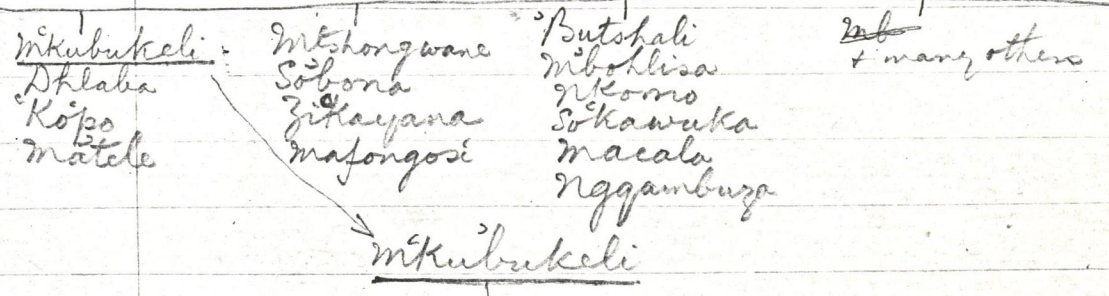
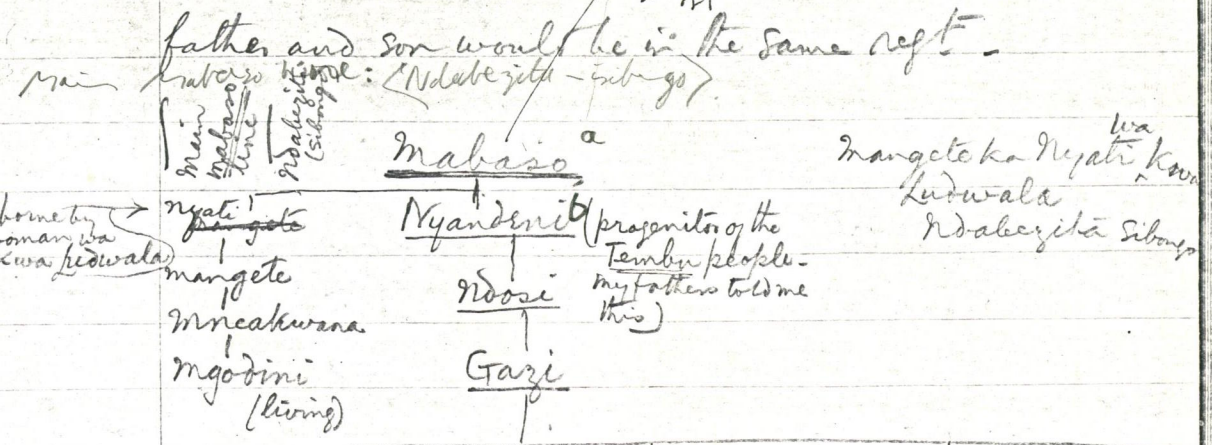
Nonyenge (the IKHANDA OF Ukudada (us kwaba inkubukeli) regt)

Shangeni → Mangeni (Kwabisa Ngaza's people)

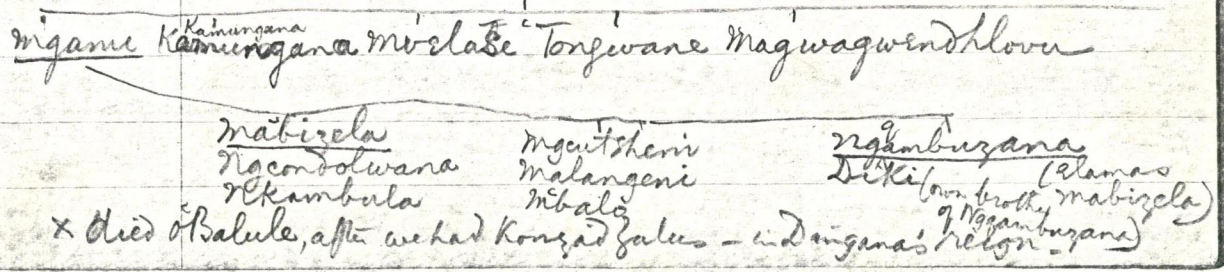
Each regt fought separated from the others.

My father Mputane was of Nonyenge regt. There was no recruiting according to age, but

See Legibus's evidence in Ntk 29-31 May 1916



these remained behind in Pondoland with the Tembue people that did not know the Zulus.



I know of Jobe ka mapsitaka manyanda. Jobe
 was ^(one of Ngoza's men) ~~uncertain~~ ka Ngoza. He used to build beautiful
 dwelling-huts for Ngoza, ~~for the eye of~~ ^{the eye of} ~~the~~
 the wattles being placed one against another. Jobe's
 (isibongo) was Sitole. Jobe remained ^{at} Qudeni
 after Ngoza was defeated ^{by flight} by Tshaka. A number
 of Ngoza's tribe remained with Jobe. Jobe then
 (Kongid) Tshaka.

Jobe had ^{a son} Mondise, whose chief son is Matshana,
 now ^{at} Qudeni.

Jobe had ~~another~~ sons: Nomagongqoto; Siula;
 Tendeni; Ntshoboza; Mpako; Mlomowenyoni;
 Mbikhla; Lukotsholo; Babayi; Ziyendane;
 Ndawombi; Sondhlovu; Sapula; Vela.

I have never heard of Jobe meeting Tshaka
 when looking on when his force was attacking
 the Ngoza. (see Bird's Annals, i. 144) and of the
 opportunity Jobe had of killing Tshaka. ²²

^{The son of} mbato ka Ntshika ka manyanda ^{whose son was}
~~was~~ ^{mbulungeni, son of} mbila. ²⁹
 was the principal chief of the Sitole tribe.

|| Circumcision This was done to prevent people getting
 old too quickly. The practice was discontinued during
~~the~~ Ngoza's reign.

The Sitole people are an off-shoot of the Tembu tribe.
 They are also addressed as 'ntembu'.
 Jobe was ordered to live ^{in the} in Natal, ^{at the} Umsinga Div. ²³ ~~at the~~ ^{at the} ~~Ndaka~~
~~se~~, whilst the country he had occupied & that Ngoza
 had occupied about Malakata was given up to be built
 on by the Fasinba regiment. ²⁴ This was done ^{by Dingana} because
 Jobe had much property, i.e. cattle, goats & sheep, so
 he was told to live on territory which had been desired
 of people & stock. This country, Umsinga Div., was
 full of hyenas, lions &c at that time. Cannibals
 were ~~to~~ living about ^{the} ~~Ndaka~~ ^{the} ~~river~~ ^{the} ~~and~~ ^{the} ~~above~~ ^{the} ~~the~~
 the Denge mountain. ²⁵ The Fasinba then lived on our
 old lands. Jobe's people were very numerous &
 occupied extensive lands in Natal. Jobe died at his
 great kraal, Kwa Diligla, ^{at the end of the} ~~at the~~ ^{at the} ~~end of the~~
 amaKhamane. ²⁶ He was buried ~~Kwabo~~ ^{at his place of} ~~the~~ ^{the} ~~Denge~~
orhlaka ^{or} hlakemi (name of kraal), ^{at} ~~at~~ ^{the} ~~base~~ ^{the} ~~of~~

the large mountain, Mondise died ^{at^h Kraal, Kwabo, underneath} ~~Elundini~~ ^{with} ~~in the~~ ^{with} ~~at the~~ ^{at the} ~~entrance~~ ^{entrance} ~~of the~~ ^{of the} ~~mountain~~ ^{mountain}.
Kwa Mmbe He was buried ^(malumbazo # 27) ~~at the~~ ^{at the} ~~entrance~~ ^{entrance} ~~of the~~ ^{of the} ~~mountain~~ ^{mountain}.
Mamalumbazo (Ka Nkwelo) - this was Jobe's chief wife.

When Mondise was buried, the cattle of the tribe were made to walk over + over the grave mound till it became ^{hard} ~~as~~ ^{hard} ~~ice~~ + flat. The cattle were driven over + over for 3 days - after this it was fenced in ^(fenced).

My father Inpukane was made Jobe's (induna) ^(induna). He was appointed so as to teach him how to fight, for my father ^{was a recognized hero +} had wounds all over his chest in front. He had a wound ^{just} over his left nipple + just below it, ^{another} below the right nipple + another on the right side, front. Tshaka looked on my father as a ~~dog~~ ^{dog} that would not allow the ^{ENEMY} ~~to get~~ ^{to get} near ^{its master,} Tshaka. Tshaka according ^{to} ~~to~~ ^{to} ~~him~~ ^{him} not to touch meat at all; it was to be put on an ^(sitting mat) ~~mat~~ and he must go up to it on his knees and bite off pieces as a dog. ^{He was henceforth to play the role of a real dog.} This my father did. Beer, moreover, was ^{the} given him to drink as he lay down on his back, ^(beer vessels) in ~~front~~ ^{front} then he

would be allowed to eat meat ^{à la chien!} ~~again~~. In this way he got to be very stout. He was tall + his arms became very ^{fat +} big. Tshaka used to get him to ^(GIYA) ~~to go~~ before the ~~tribe~~ ^{tribe} (kulu) + he would be praised as he did so.

My father died near Weenen ^{shortly} before the battle between Cetshwayo + Mbuyazi. ²⁸

I knew Jobe + Mondise well. Jobe was of short ^{medium} stature, ^{WITH A} very big ^{+ wide} beard. It got very white as he grew old. He had ^(hearing) ~~ears~~ ^{ears}. Mtshobozo ²⁹ reigned for a short time after Mondise died until Matshana grew up. Matshana put to death ~~Vela ka Jobe~~ ^{Vela ka Jobe} for wishing to be Chief of the tribe. ³⁰ He (Matshana) also killed Sigadiya ³¹ Ka Tsheri, whereupon J. W. Shepstone went + attacked them. J. W. D attempted to shoot Matshana but he escaped, the bullet hitting Deke in the leg. Matshana then went to Zululand. ^{He was henceforth to play the role of a real dog.} Sindhlova ^{+ others of Jobe's sons were killed same time. Shepstone stabbed} was killed by ~~J. W. D's~~ ^{J. W. D's} men. Sindhlova was a great ^(warrior) ~~warrior~~ ^(warrior) of Dingana. He once ^(stabbed) ~~stabbed~~ ^(stabbed) ~~near~~ ^{near} ~~an~~ ^{an} ~~am~~ ^{am} ~~at~~ ^{at} ~~Kamane~~ ^{Kamane}.
⊗ He was stabbed by Mdemude ^(Ka Masimbana) (see 2nd nbk. 20)

(at about) It happened this way: The cattle ^(Jobe's) were out grazing ^{my father's} near ^{near} Amankamane ⁱⁿ ~~in~~ ⁱⁿ Isibongo, when a party of about 20 cannibals came upon the (6) herd & killed (5) and began cutting them up. The (6) was Sordhlova. He dropped into a donga & there waited, lying on his back. A cannibal came after him & stooping over the donga, was about to stab him when Sordhlova pushed his assegai ^{quickly} upwards & ripped open the man's whole stomach, so much so that the contents fell all over him. He then ~~got~~ ran off & raised a ^{huge} cry ^{here} & called to arms. Men at once responded. In the meantime the cannibals ^(They had killed no cattle.) got off with the meat. The armed man followed & caught the cannibals up ^{at the} Etoleni stream, ^{near} ~~at~~ ^{at} Ndaka, whereupon these threw away what they were carrying & ran. The men chased them but could not catch them. They then turned back, for Durgana would have been put out had they made an attack ^{on the tribe} unless specially authorized thereto. On hearing what had happened,

Durgana ordered several regts out to go & attack & kill off the cannibals who had killed Jobe's people. Durgana sent ^{the} Dhlambedhlu, Mvoko, M'Kulu to have ² ~~regts~~ ^{regts} ~~sent~~ ^{sent} ~~to~~ ^{to} ~~the~~ ^{the} ~~cannibals~~ ^{cannibals} ~~settlement~~ ^{settlement} ~~to~~ ^{to} ~~then~~ ^{then} pressed their attack. They killed many. Many escaped to Darutolan, including their chief M'ahlapahlopa.

These cannibals had splendid supplies of food, good crops. They had huge goats ^{with} large ears ^{with} udders as large as those of a cow. They had no cattle.

I was at M'gungundhlova at the time, being a member of the Kokoti regiment - people of

The cannibals were said to be abakaa ^(Lupalule) - that was their isibongo. The ^{cannibals} ~~caravan~~ were also called ama'Bele. ³²

12.3.09. My regiment is Ukokoti. ³³ 59/30/33-9
 There were only two recruitings of regiments kwa ^{among} ~~the~~ ^{the} ~~people~~ ^{people} of Jobe (Sitole) where I was living in ^{the} Hlanendhlini, ³⁴ ~~the~~ ^{the} ~~in~~ ⁱⁿ Tshaka's ³² ~~day~~ ^{day} and ^{the} ~~at~~ ^{at} Ukokoti by Durgana. Home ~~to~~

Name different kinds of dances
What is lobola?
How many times did you visit it?
Describe the occasion? How long in side?
How were the spirits?
What were the spirits?
What were the spirits?
What were the spirits?

How there an article of fence round Mungunshlova?
Did you ever go to Kamala, Khamashlova, Nobamba?
What about Shanga like mbele?
What about Shanga like mbele?
What about Shanga like mbele?
What about Shanga like mbele?
What about Shanga like mbele?
What about Shanga like mbele?

Dhlangweya kraal or barracks
Fojisa was also a regiment (carried amalunga, etc
white patches)
Tshoyisa was an isigaba
of Fojisa regiment.

Jibingange - carried izimpunga shields.
Mbelebele umpondozo bekwapi: this was
a isigaba of Mbelebele regiment: carried izimpunga
shields.

Mawaba ansunaw at azi be banaw shields.
- the black section
uPoko, sumpoko carried izimpunga shields.
- the umnyama section
uPoko, sumnyama - black - no mabala

The regiment was called uPoko, & the two just given
were isigaba of that regiment.
Nobamba said also to be one.

Dingana's regiments: Isinyosi, uDhlambekulu,
Imkulutshane, Imboko, zizukulutshane, uKokoti,
iHlabu.

I knew Mungunshlova very well indeed. I was
called into the isigodhlo a food that the umshlankele
had was this: umshlankele of a beast, this was
cooked the gazi whilst still wet & then made into a rich soup with umafuta.

Give an account of makabela tribe.
What was the dish he is better meat?
Give short account of each member of the
royal family of Tembuzi.
Give genealogical tree of mambata tribe.
What do you know of the lemu tribe?

There were no fox terriers at Mungunshlova. I knew
a dog of the King's, called Bozibozi - a red one, large.
They slept in the isigodhlo. I did not know makwelanaj.
I went to Mungunshlova as udaba. Our name of
uKokoti was changed to Nobakawambe by
Imbande.

The horse said to have been eaten by us was
eaten at Mtombeni while we were going up to
we had gone out to gula a umngandane isigodhlo.
We had to afala it with izandhla.

and each man only brought one piece, but
nevertheless there was an enormous heap. The
Mtombeni is on the north side of white mfoloyi &
a good way from Mungunshlova. On that
occasion we slept out at the place of makoba 5 nights &
returned the 6th day. Only we Kokoti went to
get these sticks izenzwazi: Our great umntu
was Retuka ka mapita ka Sojijisa. On
the top of Mtombeni we found a beast & a horse.
Both were slaughtered. I belonged to the Mungunshlova.

Evening

with

coloured

for building

like THE

Describe the custom of ukhloniye.
 Describe Nkhlela.
 How about girls being married out from isiGodhlo?
 Who were imfihenga?
 What were the things ngunyiselwa by Dingana?
 How about Tshaka and the doct in a top of the tree?
 What do you know concerning Tshaka's birth, & origin of his name?
 Did Dingana believe in spirits?
 Did the king appear in a dream or any other way to anyone?

he says it's
 meaningly
 about to eat

Dhlovu section of the rest; there were present also the
 Kangela & Sijezibe sections of the same rest. When
 the section I was with got up, I saw the beast had been
 killed, & it was part of that ^{was about to eat} ~~date~~ - The Sijezibe
 section ate the horse, hence the saying ukokoti
 kwashl'ishashi. ^{we were extremely hungry} We had slept out 5 nights
 without food, hence the horse being eaten. I do not
 know where the horse came from. It was said, ^{so you eat} Nakhle
 inkomo'engena mpondona? Mabulelwane
 Ka Ngqwenqwe ^{of the Tenu tribe} said this. He threatened us.
 He said the Sijezibe section were not to eat it for
 it had no horns. I had already taken ^{cut a strip of meat} umbengo,
 given me by Sabangaze, Silwana's (the chief's)
 father. Mabulelwane ^{shouted to me} "Mina! We!
 Lunguza! Lunguza!" that I was to tell
 Mbutiso (ie Sabangaze) to throw away the meat
 he had, for it was the meat of a ^{beast that had no horns} inkomo engena
 nampondo, ^{because it was still young} njoba injomane. We thereupon
 threw the meat away ^{+ did not actually eat any,} for we were afraid of him,
 he being a big, strong, grown-up man.

FOR-BIDDEN

Did not Dingana ever visit amakanda?
 When, exactly, was it that Focimbe came to build on your land?
 Did you never see any white people come to Ngungunhlova?
 What about Matabele's death?
 Whose daughter was Mawa, who did she cross over?
 Who was Gunguza?

Who built & owned the king's gardens where were they?
 Who were the principal vyi ceke? vithen?
 Who had a's amatinga, izikigi?
 Who held shield over Dingana?
 Who shaved him & washed him?
 Who were his doctors?
 Were no animals ever caught & brought to him alive.

13.3.09

The members of the Kokoti were not all of same age;
 some were a good deal older than others. 59/30/39- 52
 Makanda ka mbesa ka Masongelama, ^{RELATION NAME}
 Madondo, was taken out by 5 men to be killed ^{at}
 Mtata Nkata. Nkata was 2 sigcawine ^{IN THE OPEN SPACE} Mgungunhlova,
 ie just below & in front of kraals. When they got him there
 he took up a boulder and bashed one of the five on the
 head, dashing his brains out, and then ^{because} escaped. The
 other ran away. As he was being conducted to the place
 of execution he went apparently quite resigned, ^{as if resigned to his fate} wabamb
 emakazanye, ^{contracted together} ie contracted together. He, on escaping, went
 back to Ngungunhlova, whereupon Dingana said, "Who
 was it who said my ^{WARRIOR} igawe, a Dambaza Mtabele, was
 to be killed?" He repudiated having given any such order,
 whereupon he directed that the (4) others that remained
 were to be caught & put to death, which was done.
 Makanda lived for many years after this and died ^{in Mpande's reign} at
 Matshunka, ^{on the} south side of the ^{the} Tugela, just above where
 the stream or furrow for irrigation works begins.
 My father's hut was ^{at the Ngungu river} opikwene Gavo muzi Emgungu.

a juke says he
 took, we say, he
 smatched or grabbed

6 Feb 1838

we tabile = tickle, feel no inconvenience

Ohloou byfikweni mean in the bend of the kraal. His hut was on the right side of kraal looking from isigochlo far down near the gates.

at Nkanta there were numbers of ^{rocks} amatshe, ^{grindstones} ^{POUND} ^{CRUSH} ^{stone} ^{grind} purpose put + kept there in order to ~~Kanda~~ ^{phliza} abantu with. It was one of these that Makanda, who was a powerful man, got hold of.

BRAT PEOPLE TO DEATH

This incident happened prior to the murder of Piet Retief. [6th Feb. 1838].

I was born when our Chief Ngoza went off ^{to the Amampanda country} ^{BRING THE CALVES TO THE COWS} ^{at some point calves taken milking} ^{DRANK FROM THE UDDERS} ⁵² ^{BABIES PICK A BACK} ^{24th?} ^{28th Sept 1828} ^{of the} ^{COOK MEAT} ^{at} ^{refused} ^{side off} ^{in the night} ^{He died and} ^{established himself} ^{at} ^{great} ^{great} ^{in his own} ^{tribe.} ^{My father went to the Mpama to attack Mrzilikazi;}

he means allowed to eat

was born when our Chief Ngoza went off ^{to the Amampanda country} ^{BRING THE CALVES TO THE COWS} ^{at some point calves taken milking} ^{DRANK FROM THE UDDERS} ⁵² ^{BABIES PICK A BACK} ^{24th?} ^{28th Sept 1828} ^{of the} ^{COOK MEAT} ^{at} ^{refused} ^{side off} ^{in the night} ^{He died and} ^{established himself} ^{at} ^{great} ^{great} ^{in his own} ^{tribe.} ^{My father went to the Mpama to attack Mrzilikazi;}

PUSHED ON FORCE TO HURRY
usi Tshitshimerile - pangisile, i.e. Tshaka hurried the troops onto Soluhanganas after coming from Pondoland. 41

[THEY WOULD KNOW] [GRAIN] continuing to smoke that they had had makela, the people of such kraal would be put to death, for Tshaka said, "Kanti we tabile na!" ^{he} ^{is} ⁱⁿ ^a ^{condition} ^{of} ^{prosperity} ^{and} ^{comfort,} ^{living} ⁱⁿ ^a ^{state} ^{of} ^{enjoyment.} ^{Whereas} ^I ^{am} ^{lamenting} ^{because} ^{of} ^{my} ^{mother's} ^{death!}

He is happy with life

When Tshaka was put to death I know the words he used ^{to} ^{my} ^{father,} ^{are} ^{you} ^{putting} ^{me,} ^I ^{am} ^{of} ^{your} ^{house} ^{and} ^{king} ^{of} ^{the} ^{land?} ^{Your} ^{country,} ^{will} ^{be} ^{ruled} ^{by} ^{white} ^{people} ^{who} ^{will} ^{come} ^{up} ^{from} ^{the} ^{sea?} ^I ^{often} ^{feel} ^{how} ^{true} ^{this} ^{prophecy} ^{was.} ^I ^{was} ^a ^{boy} ^{capable} ^{of} ^{betraying} ^{abantwana} ^{at} ^{that} ^{time} [28th Sept 1828].

Mrzilikazi ka Matshobana - wa kwa Kumalo; He was told to come and ^{COOK MEAT} ^{at} ^{refused} ^{side off} ^{in the night} ^{He died and} ^{established himself} ^{at} ^{great} ^{great} ^{in his own} ^{tribe.} ^{My father went to the Mpama to attack Mrzilikazi;}



this was in Dingana's day. There he killed ⁽³⁾ men + was bongaid "Ulingani's" ukuba qeda abaka Matshobana? I will recollect this expedition. 53

(Spang)

[Note: I reckon Lunguza must have been born about 1822 or 1823, for he remembers ^{the} death of Nandi ^{and} 1827, ^{was} capable of nursing children when Tshaka died 1828. If, then, he was born when Ngoza ran off to Pondoland, then such event occurred about 1822 or 1823]

Ngoza's flight occurred before that of Mawane of the amaligwane tribe. [↑]

See J. Shephard's version continues this.

Sikunyana ⁵⁴ - I know but little about him. The wound under my father's right ~~teat~~ nipple was said to have been received in the attack on the Now-andwe tribe. ⁵⁵

to the west

The first time I went ^{to the Zulu center} kwaZulu as ^{mat-bever} udibi for my father was to Mgunqundhlova.

The Amaluma (under Macingwane) joined Ngoza during his flight, but only got as far as Mtsikeni hill, south side of Mkomazi, whereas Ngoza went on to Pondoland. Ngoza + Macingwane were in league with one another + both fleeing from Tshaka.

izala = unlotu, amazeni is ^{the} where unlotu is thrown, ashheap

Macingwane followed Ngoza, i.e. Ngoza began to fly first + Macingwane followed after, finding that Ngoza had already ^{destroyed the main chiefdom} ^{1 space} ~~it~~ igqwana on the way.

There were ⁽³⁾ main rows of huts at Mgunqundhlova but odd huts were stuck in here and there in addition. They used ^{at Mgunqundhlova} to aim a bone at one as ^{one} ~~we~~ passed by a hut, merely for passing there + doing nothing else. ^{It was} a ^{place} ^{of death}.

Ku sekefeni - One always lived in a state of dead + trembling at Mgunqundhlova, + ^{was} only relieved when ^{one} ~~you~~ went off home.

It was necessary always to (Konza) ^{la many} ^{no} ~~no~~ ^{no} ~~no~~ if ~~no~~ went off + stayed at home it would be well if ~~no~~ left someone to look after ^{the} hut, for if ~~no~~ merely shut it up + went away, others at the royal kraal would open it and use it as a closet + throw their ashes + refuse there, on the ground that the owner was away enjoying himself + drinking beer at home. And coming back to such hut he could not occupy it the first day because of refuse; it must first be cleaned out by ^{mat-bever} udibi + then ^{smear} ~~smear~~ ^{with} ~~with~~ ^{bever} ~~bever~~ + allowed

to dry. My father always stayed until relieved by Manzezulu ka Jobe, a ^{warrior} who ^{brought} the full weight of the Ndwanane ududu kwa Kwa Ndwandwe; & Manzezulu did not leave till relieved by my father Mputane.

Manzezulu is said to have entered the Ndwanane (impi) & stabbed about here & there among them. My father was called ⁵⁶ Didiz' ulwandhle u lingu ^{who} is ukaba qosa aba ka matshobana.

My father's hut was never made a place of refuge because of his taking care to be relieved by Manzezulu.

Dingana's kraals: -
Ungungundhlova, Sifebe, Sibabanye, ^{near late at. Imtongweni} Mpiyake, Kangela, Imvokweni, Dhlambedhlini, Imikulutshaneni, Fasimba, Ezikwembeni

(1 space)

^(LIGHT IN COLOUR)
Dongoza was tall and mpofo. I however, never saw him, is the one who ^(dropped the) yengat' amaSoni. Boes. 57

(1 space)

boys or girls
5-12, refer nothing

^(name given by Dingana) was The Kokoti regiment ^(in Mpanza's reign) otherwise known as ^{ul'abaka wonke} this regt. (Ixeza) Isicobeni, ^{practically all} Zinyosini, Dhlambe, Dhluzini, Ungungundhlova & other ^(KamaKanda). Whilst still ^(Ixeza) we were spoken of as ^(inkwebane).

The name Kokoti was given only when the ^(inkwebane) were ^(butwa'd) no name prior to being collected.

The lads were ^(butwa'd) to ^(Ixeza imakandeni) at the amakanda. The term ^(buta) was used in this connection, but its principal significance arose out of the ^(inkwebane) being collected from the various ^(amakanda) and formed into one regiment.

Ixeza ^{at} Ungungundhlova, for I was one of Jobe's people. Only ^(Hlomenkhlini) & Kokoti were ^(butwa'd) from Jobe's people. Jobe's people were attached to Ungungundhlova. Affairs from Jobe's tribe were reported to Ndhlela ka Sompisi. 59

When the cadets were collected together into one regt. the regiment was divided into ^(sections) ^(Ixeza). The Kangela section of the ^(Kokoti) had a cry like the ^(Bomi) ^(viva) is 'Isho! Isho! Isho!' whereupon we would say 'A gamuk' amaSoni' a kwa Kangela!' 'Here come the stallions of Kangela!'

58

They thereupon gave him his quarters.

The child had been borne by one of the (and hlun kuley). I do not know what the girl's name was. The child was a boy; even if it ^{had been} a girl ~~child~~ the same thing would have happened.

I heard, after Tshaka's death, & at Mgunqunthlovu, that T. had directed ~~to go to~~ ^{the} ~~to go to~~ ^{to go to} kill Nandi, that he did not himself stab her.

I know the ^{wound} ~~wound~~ was a small one, & may have been caused with an ^(4w) ~~usungulo~~ or small assegai.

There were two ^{or three} gates at the bottom end of Mgunqunthlovu. If any one fell at the gate it would be all up with him unless he quickly struggled away. He would be trampled to death by the companies of men dashing in and proceeding up on one side or the other of the great enclosure.

There were ^(inival asangwana) ~~two~~ or gate keepers. They got the ^{prisoners first slain} ~~remains~~ of the beasts slaughtered. There were

② for each gate.

The herds were called ^(izikura) ~~there~~ were many of these. They slept ^(at the gate) ~~at the gate~~, both sides.

Nkhlela's hut was close up to the ^(isigodhlo) ~~the~~ right side of ^{the} ~~the~~ ^(IN HEAD REST THE) ~~gates~~. It was ^{ISICAMELO} ~~as icamelweni~~ ^(BP?)

Both ^(isicamel) ~~isicamel~~ belonged to the ^(isibay esikule) ~~isibay esikule~~. The cattle were kept apart in the great ^(ENCLOSURE) ~~isibaya~~ in different parts of it. Each lot had its own ^(marked) ~~unghaba~~ ^(place) ~~unghaba~~ got accustomed to it. No one ^(marked) ~~dabula's~~ ^(by) ~~pakati~~ ^(and) ~~kwezim~~ ^(dung) ~~or~~ ^(dung) ~~disturbed~~ them.

I do not know of the Missionary who is said to have lived at Mgunqunthlovu, nor do I know of Capt Gardiner. ⁶⁸

The ^(what-beavers) ~~isibay~~ used to go ^(Coyotes fed on) ~~to go~~ for the huts to which they belonged.

It was very difficult to know what hut one belonged to. I accordingly stuck a stick on our hut so that I could see which it was, for if one went to the wrong hut they would smack ^(on the face) ~~you~~ or throw a bone at you, & want to know why you made the mistake & why you did not take care.

In Tshaka's day ^(Coyotes) ~~no~~ ^(their long huts) ~~khobongai~~ was allowed. The result of this was that girls used to go to their ^(Coyotes) ~~sokas~~ at night time so as not to be seen ^(to be seen) ~~to go~~ to ^(to be seen) ~~soka's~~ ^(to be seen) ~~dawa~~, knock

67

68

at the door. (they would not be barked at by dogs for they
~~wording~~ ~~witchcraft~~ did not ~~takata~~). She would then be let in, sleep with
 her lover & then go back ^{the} same night to her home, the
 lover accompanying her part ^{the} of way home & then
 returning. The lover could not go to the girl's home for fear
 of being found out & killed. There were many only too
 ready to tell tales.

When Dzingana came he allowed girls & men to (lo bonjo)
 hence girls went about freely in the open day time. They
~~to light of day~~ ~~gazed~~ ~~amused~~. He was thereupon called ~~a~~ Malamulela;
 for his intervening on behalf of girls & their lovers.


When Tshaka was killed Mhlangana jumped over him,
 as he looked on himself as successor; Dzingana did not

jump over him. [Tshaka jumped over Pakatwayo & Cetchwayo would
 have jumped over him had his body been found] ⁷⁰

Wasted in

ie. Mbuyazi
 14-3-09

59/30/52-60

the isikazi regiment wore the ~~umnaka~~ = brass
 rings round the necks of this shape .

I do not know where the ~~fat~~ ^{fat} was got, possibly from Portu-
 guese territory. The ~~umnaka~~ used to burn those who
 wore it, especially on a hot day, & ~~that is why~~ they
 accordingly carried ~~an~~ ^(fat) ~~effects~~ to put about the part of neck

isibiba - ibandhl' elikhlayo
Kokoti did not fight
isintuzisa
imfolozi - amakhela

affected.

ispace (Hottenbrot)

// Note. There is an (lawu) Lawana, who was present at the Piet Retief massacre. He is living at Stoffels near Nobamba, above Nobamba. He had been put with the guns just outside Mgunqunhlovo. He escaped on horseback. ^{He} I about my age.

I was present at the Ncome fight, though was not one of attacking party. The Dhlambekhe and Izinjosi (Zwilekwela) attacked first followed by Dzikulutshane, Dzikulutshane + other regiments. The uKokoti was still too young + ~~was~~ although a regiment was one known as (isibiba) i.e. ibandhla elikhlayo, because they were ^{young} izinjosi. They were held back until the result of the attack was known when, if favourable, they would be sent in. The successive rushes of the Zulus on to the Boer fort failed + were repulsed. The fort was made of waggons closely drawn together, with branches of trees put in between these branches having been ^(pulled in from surrounding parts by means of) ~~removed~~ jozenz. After our troops had been repulsed there was a general flight in various directions. The Boers charged; (4) came in our direction riding red

cattle, say if there were 10, would be taken off to the ^(Kisindwa) kraals, & they would report that nothing in the shape of cattle was at the kraal.

The ^(Kisindwa) got into the habit of killing off people and ^{ie after the event,} then reporting that they had ^(ex-mo-ved) ~~been~~ off them for this or that reason.

I think our people were said to be ^{helping} because my ^{grand father Zikode (mtshongo toshongo)} ~~father~~ used to hold the preliminary

(Unkosi) dance in Ngoza's day. Ngoza used to follow with the main ceremony next day. My grand father was told to ^{SP7} (galeli' inkosi) & his dance was known as

(the black unkosigamama) & that of Ngoza ^(the white) as unkosigamama, after which the people dispersed and went to their homes. ^{towards} was held in the winter, at the time

of ^{hard frosts} Ngoza's (unkosigamama) abusika, Kuvunwa - not during the month Masingana. ⁸⁸

Ngoza was a great fighter, so was Zikode (my grand father) but Mkhubakali was not a fighter. He never accompanied the army to war.

^(SP 165) ^(4.3.09) Ziyubus' statement as to how Khaka came to fight Ngoza may be correct. I do not dispute him.

(see new N.Bk)

Also present: Ngigibi Sitashe

(AA)

for standing shirt

14-3-19.

Lingua continues, Sitashe (Starch) son of Ngigibi (nggambuzani indna)

There is a special tribal mark or custom that distinguishes Tembus from other tribes. The heading was always worn, ^{as far as known} Mr. father + all his age ^{wore the heading} - Jobe had a heading. My grand-father also had on a heading, though I never saw him.

The Amu ^{of to my} curus wear long ^{four = cover} skirts + occasional ^{bundles of feathery feathers on the neck} isidhobolo pe gwadafwa

The abu Tembu wear short, medium ^{open - covers} skirts and generally ^{bundles of feathers on the neck} isidhobolo

Cura girls + have their hair done straight up. Tembu ^{thus}

I cannot say how the heading originated. The Jules proper used to wrap up as much as any tribe.

I ^{remember} ~~was present~~ when the Deengane was put down ⁽¹⁾

^{remnants} It was said Amu amabandha a go tola ⁽²⁾ amabandha ⁽³⁾ is after the Fasumbas ⁽⁴⁾ left to whom

^{directed} they were to marry had been permitted. This was done at the time of the Funerals just as all were about to disperse ^{the great ceremony, having over} I was shouted out at

kukla - ^{rub on} uzikongozele

A shield was held over him from the time he left the ^(the) Isigodhlo till he got outside, & all the time he was ^{by the side of} isigodhlo - then again till he was ^{led} back to the Isigodhlo the shield was ^{carried} by a son of Dambaza (Nzobo).

Dingana was ^{shaved} peesa by Manokotsha ka Pangisa wal ^{old adherents of Tembu tribe, though not perhaps an offshoot of it} kwa Nzoko. He ^{spread} with ^{unperfected} ya ku lo wa. We had ^{an} amafala kwa ^{in a way} intu who ^{made} ka; they made many razors. It was the amafala who ^{carried} ka.

It was Manokotsha who ^{shaved} peesa Tshaka. He died in Natal ^{at the Mtsheni, at the Mtsheni} Intsheni near Nobamba (Wormen).

No one else ^{as far as I know} used to peesa Dingana but Manokotsha. He died many years ago & I do not know if he ever shaved mpande. ^(Sitashi acting the part of Dingana) Lunguza ^{to show how the shaving was done} Manokotsha carried ^{small} umbongo for the hair; this ^(basket) umbongo was put under to receive hair as it fell. He would shave only when I was not engaged talking and adopt himself to the ^{movements} mood of the King. The shaving took place in the Isigodhlo. The hair would be taken into the Isigodhlo by Manoko.

which had been perpetuated

manner never course cutting of the royal head.

tsha. I don't know what he did with it. There was no objection to the shaver passing in front of the King, but he must be ^(keep in a stooping posture) rapid & adroit in his actions. He also shaved within the head ring & the hair there would be scraped out with the hand into the ^(basket) umbongo. In shaving he ^{scraped} peesa peesa quickly, the leave off, then ^{and} peesa peesa ^{disjointed} of water seemed to have been rubbed ^{on} by the shaver before shaving so as to soften the hair.

I remember messengers ^{by Dingana} being sent to Jobe to ask him for ^(fat) amafala for the Isigodhlo. Jobe ^{sent} him 30 ^(large) sheep with large heavy tails - animals that could only travel 8 or 10 miles a day, the journey to the capital taking the best part of a month.

I do not know where Matuwana ka Masumpa died. I remember the Boers coming to Ingusundhlova after their cattle; they said these cattle ^(THEIR FIFE) were amaKwena abo. They said Zulus had taken what were their cattle. ^(the) Zulus ^{asked} "Did not the Zulus who seized them ^(dry) Isigodhlo ^(See) corpses lying not eaten by vultures?" for there were no vultures ^{at the time} kwa Mzilikazi. Bulingazi ^{at} When the Zulus went after Mzilikazi, the latter ^(the) umbongo and the Zulus ^(thus indicating that the Boers had defeated Mzilikazi & therefore the cattle which were in Mzilikazi's possession became theirs. The Zulus replied that you say these are your cattle, the cattle ever left Zululand after once getting here - thus refusing to give them up. What really happened was this...)

Sikibli ng umbongo inside of the King's inguzi

This undoubtedly refers to Maplwane's dramatic fight with Mzilikazi's imbongi

10.1.22

one came into touch with one another. Mzilikazi ^{asked} said that if the Zulus did not know that there were no crows or vultures in that part of the country; that the ~~Insinde~~ ^{Insinde} ~~Dzim pangele~~ and ~~Inzanayo~~ (Mzilikazi's) regiments were coming. The Zulu (imbongi) replied, "Sikihli! Sikihli! Sikihli! nya", meaning that no matter who came they would be completely wiped ^{out}. Mzilikazi's (imbongi) ^{said} Uyeza, umkatoheva ¹⁰² 161
 wa ozi manglele, uyezi Mzilikazi ka matshohane ²¹⁴
 inkubela a bavi ^{wounded man whom they stilled many times} ave nga man'xeba & yal ^{who refused to go and cook meat at Pulawayo}
 ukuyo pek'inyama kwa Pulawayo, a ba m kubile ^{(not negative) who they TRIPPED}
 ngezinyawo ezimfotshany ^{with short feet} ngezimafutshwana ^{small BIG GOES}
 The (imbongi) said "Uyeza na? Se le fikile u vezi ^{held up the coat which we will not of} odhl izinkomo ezivezayo, zand'ukwaluka ^{who refused to be captured}
 The (izimbongi) approached close to one another.
 The Zulu (imbongi) Sikihli then ^{stabbed} juwazad ¹⁰³ M'so
 imbongi, imbongi e ya dhl'ing, imbongi ya kwa Mzilikazi - Sikihli's sibongo. The Dzim pangele then appeared & also the Zulu regts also came in sight. They fought. The Dzim pangele had no assegais;
 @ Lungurzi dialect

they were ^{STRAPPING YOUNG WARRIORS} amajana who caught the enemy & threw them behind them to those who had assegais. The Mzilikazi troops caught ~~Nombona ka Marama~~ ^(young pangles) the ^{on} ~~then~~ ^{then} ~~him~~ behind to the Insinde regt who carried assegais, knocking one of that regt down, ^{le. by} with Nombona's falling against him. Nombona thereupon snatched the assegais that belonged to that man and stabbed in front those who had caught him, shouting "Ngadhl'ina mina jojo w'kalo, idada lika Marama, umkono kayi ngamuki" as one of Mzilikazi's men fell dead, slain with one of their own assegais. After this the Zulu impi defeated that of Mzilikazi. They killed off ~~all~~ practically all the Dzim pangele who carried no ^{assegais} ~~weapons~~, only shields. That section of Mzilikazi's impi that had assegais did nothing. ~~The~~ M'so impi was put to flight & the Zulus seized their cattle, ¹⁰⁴ ~~at~~ ^{the} Belee, with very large horses; ^{they had} ~~and~~ amatshinara (i.e. white amabala) & imicibi (imitshinara stripes). The Zulus returned with these cattle to Zululand. These cattle

ugange lo muzi = outside fence of kraal

Nomibanga ka Ngeobhli that is not a goat

I do not know Jula ka Nofantaya or Nggengelale. I know Nomibanga ka Ngeobhli, "wasakazi e li nga mbuzi" - was igawe of Tshaka's.

I heard of Mhhlaka ka Ncindi - I do not know what became of him.

I never heard of Hlambamazi (Jacob) - I did not know Mvundhlanas, Menziwa ni Xoko. 108

The ukokoti did not carry assegais at the come battle, only ^{knotted sticks} an awigag.

msibongo is Madondo not madonda

There was no ^{OUTER FENCE} ugange lo muzi at Mgunzindhlova only small fences about ^{the} outer huts to keep cattle off. Those who cared put up the fences. And if one stayed long at home you would come back & find that they had ^{let} the fence ^{be} made fire-wood of it. again, if ^{one gathered firewood} ^{at the back of the hut} ^{left} you must take care to put the wood inside ^{was} ^{sure} ^{to} ^{tear} it. 59/31/14-24

15 3.09

I entered the isigobhlo about 6 times in all. My father was appointed induna in jobe's tribe by Tshaka, so was often

non-meat
with
whitebide

called into ^{the} ~~isigo~~ ^{only} ~~it~~ was ^{when} my father was there

that I was called. ^{Get the son of} ~~I had~~ ^{umpara} ~~upuk~~ ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~
^{come up!} ~~the~~ ~~isigwana~~ ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~ ^{you} ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~
^{heard, my father} ~~I would~~ ~~show~~ ~~it~~ ~~to~~ ~~you~~ ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~ ^{see} ~~king~~ ~~wake~~ ~~ka~~ ~~Paba~~

I would then start running quickly up, the distance being considerable from the ^{of} ~~part~~ I lived in. On getting into

~~the~~ ~~isigo~~ ~~oklo~~ I would find my father lying down on his stomach à la chien, eating meat on ^{leaving mats} ~~isigwa~~ before him, biting it off without in any way using his hands.

This meat would often ~~be~~ be about to go bad & even have maggots, for that was the kind preferred there.

Meat was kept ^{a day or so} before being cooked. There would also be ^(basket) ~~isigwana~~ of beer along side him, from which he would be helped to drink, ^(basket) ~~isigwana~~ about 14 in height & 14 in diameter, ie basket ^(made of lala palm leaf) ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~ ^{to} ~~lala~~.

I would lie down a yard or two behind my father. He was fed by the ~~isigwana~~ the ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~ would feed me. I was given some of the ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~ dish as

it was called, ie of ^(clotted blood) ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~ cooked & ground to

^(article) ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~ and then with ^(fat) ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~ mixed: it becomes ^(the rich, drinkable dish) ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~ and drinkable (~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~ nje o lu ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~).

This was the ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~ great ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~ ^(name of unisa) ~~unisa~~ ~~ka~~ ~~Didiza~~ ~~ka~~ ~~jobe?~~.

cow
heard, my father

(article)
made of
blood

insette ye bumba

in sandstone
29 p. 18

which had been
N

dish, what they partook of daily. I received it of course
 in a large earthenware ^{insette ye bumba} saucer ^{beautifully smooth}
 + polished (gudhal we nge mbokais). ^{with the (uwith)}
 was given me warm. I drank it as if afraid of it
 or afraid to show that I was drinking. ^{Left Drink with care,} Tuzo Kable
 my child, ^{then you can have this} WHEY to drink
 mntanami uzo buy' upuzi nanki umlaza,
 (skanywa emafule in an ase, umlaza o cwengwayo)
 I would then be given whey to drink, in a dish like
 (a small beer vessel)
 umca hulewara wo to hualala, ie, the basin, the
 (umunuzana) drink from.

I was only in about 1/2 hr ie until I had quite ^(go now?)
 finished when (umthlunkulu) would say, ^{Hand}
 The (izinceku) seated about the door would
 take the vessels from which I was feeding in order
 to wash them.

The (izinceku) I knew were ^{and} Katangana ^{Ndhlaleni}
 these sat on either side of the (izigodhlo) ^{main outside} door.
 I was taken towards the right first, then bore left
 to a hut with a ^(SCREEN) in front, + on getting
 in there would find the (umthlunkulu) say 30
 of them, and also Dingana towards the back of the
 hut, sitting ^{on a} raised platform, with

segment of
an hourglass

his legs below him is as when one sits on a chair.
 Dingana gave directions as to my father's being fed. He
 would say when beer was to be given + when they
 were to stop to enable him to resume eating meat.

The hut I went into was always the same, a large one
 beautifully made + high (for it was upheld by ^{roof poles} mitchayo
^{on Nkhanda forest} poles). The ^(gottles) mitchayo were close together.

I have also seen Dingana sitting on a heap of sleeping
 mats carefully arranged, with his feet resting on the
 floor below.

An ordinary conversation went on, ^{and} laughing with
^(self-satisfactory) mthlunkulu. D. did not laugh out; he merely said
 'Phoo!' when amused. It may be that he was afraid
 of exposing his teeth, which were very short.

On going out one would ~~keep~~ walk so that one side
 was turned towards the king until getting to ^{the door} where
^{one} would go out in the ordinary way. My father +
 I left together. He would wait till I had finished
 On going out he would crawl on all fours ^(while I rose up as though I were looking at him). My
 father was feared; people did not come up to him
 face to face but turned aside, because of his
 having just come out of (izigodhlo) ^{the} Duzo today.

Jobe
 came to my father & said he had come from Dingana. It is
 said that I should go out with Jobe & Jobe
 said azigizal izibanga. My father would
 then take out with him for my father to take. The
 would then be DRIVEN OFF there might be 40 of these
 seen. On arrival, the oxen would be knocked outside
 whilst he went to report his coming to Ntshela, who
 would notify to Dingana. I would then order the oxen to
 be brought into the enclosure. The King would then come out
 & look at them thoroughly & then go back to the On
 that day my father would be called to the king's. He
 would then go in & be given food as has already been
 detailed. at wash Tshaka as well as to Dingana that my father
 acted ~~as~~ or mimicked a dog. My father was first made
 (induna) of Jobe's tribe by Tshaka & in Dingana's
 day my father continued to occupy the same position.
 My father on such missions as these would only stay one
 day at Mgunqundhlova & then be told to go back to
to Jobe

On these occasions I had to carry my father's isipuku
cover scrape down skins for clothing.
azopali izingubo, mat & isicamela
 There was also an isigaba a shield My father would carry
 a couple of assegais & isawa (white, or anamabala)

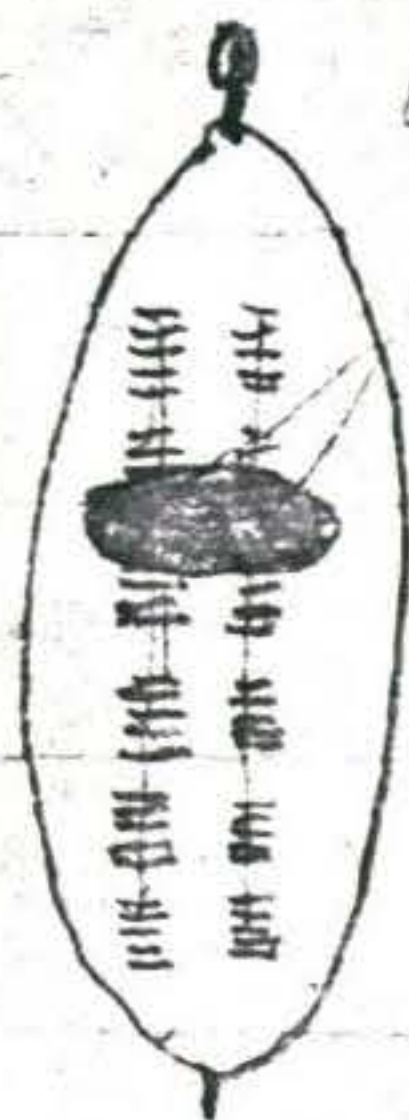
27
 ka nazo izito zite
 ngazi, qantaba
 = reverse of
 ie thick or big
 WITH
 izito zimcondo = ie ncibe izansi, about
 My father's black sheeping loam in the feet, thin ankles
 were umunsho wake omnyama wozen we
 THE FRONT PART MADE OF GENET TAILS
isimene sibe nge sezensimbi. He might stick in his
 a LITTLE BUNCH OF FEATHERS possible DOVE FEATHERS
ring isidhlabhlwana of amantso. He was other-
 wise naked. He might put isigaba round right hand
 if he had been given a beast to kill. He was a
thin man chest covered with hair very tall.
ruwanga, chest covered with hair very tall.
 We went from

The road way, we took dabulaj isuzuzi, hamb
our place at the road way, we took dabulaj isuzuzi, hamb
that king malakata, isidhlabhlwana isuzuzi & so straight-
 on to Mgunqundhlova. The sheep took us 4 or 5 days
 to drive to the capital for they were isidhlabhlwana isuzuzi.
 We used to ngenisela umnyama ya bantus. I do not know
 tribes we passed through on way to Mgunqundhlova.

At Mgunqundhlova we got our water both from
 the Inkumbane & Inzololo, the former being on that
 side of isidhlabhlwana on which I was lived with my father. to
 We returned the same way as we had gone.

Sometimes Dingana would send to Jobe for Newadi
ka mnhlabhlwana wakwa Dumba az ka impuku
azopali izingubo, a Jobe a but about ba
sik' isidhlabhlwana ozo Kuhl' izingubo. That
 would be the order. My father would then qantaba
 & escort Newadi to Dingana. I of course

back skin ^{and monkey tail} ~~yeziyamazane~~, yeziyamango; eggze azanohi
 wrists, ^{on the nose} ~~and on the arms~~ ^{above elbow}, also ~~eggze azanohi~~ so that
 his body was covered. He carried his war shield ~~that was white~~ with a



but white inigabele

Dingana's shield

apens

~~single~~ ~~patch~~ ^{single} ~~the size of a hand~~ ^{or rather larger}
~~sake~~ ~~esimhope~~, ~~esinevala~~ ~~li~~ ~~lenye~~ ~~thin~~
~~nyama~~ ~~eli~~ ~~ngang'esandhla~~ ^(see illustration).

I am ~~the~~ sure there was only one black patch on
 Dingana's ~~sintanga~~ (shield) ^{illustrate}

The Beje ~~ka~~ ~~wa~~ ~~uggize~~ ~~ngomhlope~~ ~~ubuhlala~~
~~ute~~ ~~qwa~~ ^(ubuhlala be tambo) - ~~nga~~ ~~pambile~~ ^{in front, the}

~~ubuhlala~~ ~~obomhlope~~ ~~ebu~~ ~~izigagayane~~ ~~ezimhlope~~

17.3.09

He, Dingana, - at untkoi had a ~~perched~~ ^{perched} ~~of red~~ ^{of red} ~~with~~ ^{with} ~~stick~~ ^{stick} ~~in~~ ⁱⁿ ~~his~~ ^{his} ~~mouth~~ ^{mouth}
~~isichilo~~ ~~phokazi~~ ~~ali~~ ~~bon~~ ~~vu~~ ~~lamagwase~~ ~~gwala~~ ~~stuck~~
~~in~~ ^{within} ~~his~~ ~~mouth~~. His (Dingana's) ~~sicoco~~ ^{sicoco} was quite thin,

about as thick as one's middle finger. There were also

^(girdle of monkey tail) ~~izipunga~~ ~~ze~~ ~~zi~~ ~~simango~~ which, as the king ~~had~~ ^{carried}

~~yeziyela~~, ~~yeziyela~~ (ie the ends turn up). He was literally

covered with these strips of ~~izisimango~~ ^{the monkey skin}, for they hung

about him on all sides from his neck and shoulders.

Some of these strips were plaited + bound about the

neck. His ~~betchu~~ ^{open coat} or ~~umuntu~~ ^{coat} ~~tshe~~ could not be seen.

His very feet could not be seen, for he also ~~ggizid~~ ~~nge~~

~~zimisimango~~ ^{wore} ~~frags~~ ^{frags} ~~of monkey skin~~ ^{of monkey skin} ~~on his legs~~.

At the ayatela ceremony however, the King did not

long
 wave
 and had
 9
 heavy
 covering

No. galaza

itobulwa 33

so that
with a

wear all these things. ~~But~~ ^{the} at ~~nyatela~~ ~~ko~~ ~~ke~~ ~~situkwa~~
~~with~~ a certain ~~gray~~ ~~was~~ ~~yellow~~ ~~and~~ ~~was~~ ~~the~~
invisible ~~and~~ ~~was~~ ~~to~~ ~~have~~ (kanome)
plaited in the ~~middle~~ ~~of~~ ~~the~~ ~~neck~~ ~~by~~ ~~steps~~ ~~and~~
~~ukuba~~ ~~uzo~~ ~~kwa~~ ~~ndukwa~~ ~~yalukwa~~ ~~yen~~ ~~zwe~~
put ~~an~~ ~~round~~ ~~the~~ ~~neck~~. The tassels of gray
looked like ~~the~~ ~~fan~~ ~~in~~ ~~simango~~. igungge ~~intan~~
(ie put on) ~~ye~~ ~~invisible~~ ~~is~~ ~~up~~ ~~to~~ ~~be~~ ~~all~~ ~~about~~
him on all sides. The arms are then hidden from view,
also the body. The ~~arms~~ ^{ring} would then be ~~kept~~ ^{brought forth}
into the open ~~HE~~ ~~was~~ ~~with~~ ~~feathers~~
Kitshelwa ngo ~~pan~~ ~~de~~ ~~no~~ ~~on~~ #,
did ~~nothing~~ ^{his} in hands. The head had nothing on & his
visible, ~~feet~~ ^{the} ~~visible~~. The ~~tail~~ ^{gray tassels} ~~extended~~ ~~to~~ ~~the~~ ~~right~~
below ~~the~~ ~~knees~~. ~~Having~~ ~~legs~~ ~~visible~~. The King ~~was~~
brought forth by his ~~as~~ ~~er~~ ~~men~~ ~~as~~ ~~he~~ ~~performed~~ ~~the~~
Kitshelwa ~~by~~ ~~imp~~ ~~yake~~, as the ~~imp~~ ~~yake~~ ~~nyatela~~ ~~at~~
coming

wave

9

coming

with. The King got different regiments. ~~nyatela~~ ~~with~~
him, one one year a different one the succeeding year.
A whole ~~that~~ ^{regiment} ~~would~~ ~~(nyatela)~~ ~~with~~ ~~him~~. This ~~regi~~
put ~~on~~ ~~an~~ ~~at~~ ~~shaba~~, ~~carrying~~ ~~war~~ ~~shields~~, also
assegai.

The King carried ~~no~~ ~~shield~~ ~~nyokan~~ ~~nyatela~~ ~~only~~ ~~at~~ ~~um~~ ~~koz~~ ~~when~~ ~~he~~ ~~also~~ ~~carried~~ ~~an~~ ~~until~~ ~~the~~
~~use~~ ~~lwa~~ ~~was~~ ~~handed~~ ~~him~~ ~~by~~ ~~his~~ ~~nyang~~ ~~ng~~ ~~Ngungwana~~
~~Co.~~ ~~the~~ ~~(akun~~ ~~nyatela)~~ ~~only~~ ~~once~~, ~~prior~~ ~~to~~ ~~seeing~~ ~~the~~

17

ukhlanu (pincers) izindhlawu

inkosi. I could not see ~~him~~ ^{the} Kosi of the same year as that
 or which I saw the ^(ukunyatela) ceremony because I
 became ill. When I saw the ^(nyatela) I saw the
 King ^{in the} ~~isigodho~~ ^{isigodho} ~~ceremony~~ ^{ceremony} ~~and~~ ^{and} ~~was~~ ^{was} ~~inside~~ ^{inside} ~~the~~ ^{the} ~~isigodho~~ ^{isigodho} on that occasion. The doctor, Ngungwana,
 entered. The ^(isigodho) ~~isigodho~~ ^{isigodho} ~~was~~ ^{was} ~~done~~ ^{done} with both hands
 and was continued after the King left the ^(isigodho) ~~isigodho~~ ^{isigodho} ~~and~~ ^{and} ~~went~~ ^{went} ~~into~~ ^{into} ~~the~~ ^{the} ~~isigodho~~ ^{isigodho}. ^(cattle kraal) ~~isigodho~~ ^{isigodho} ~~the~~ ^{the} ~~isigodho~~ ^{isigodho} ~~would~~ ^{would} ~~be~~ ^{be} ~~carried~~ ^{carried} by Ngungwana & the doctor by means of ~~the~~ ^{the} ~~isigodho~~ ^{isigodho} ~~or~~ ^{or} ~~holders~~ ^{holders}. The
 King would walk straight ahead into the kraal as
 if towards the gate at the bottom end & proceed
 say 50 or 60 yards then turn back ^(isigodho) ~~isigodho~~ ^{isigodho} ~~and~~ ^{and} ~~spit~~ ^{spit} ~~out~~ ^{out} ~~constantly~~ ^{constantly} with both hands and 'Kafalame'.
 Ngungwana ~~would~~ ^{would} walk a pace ahead on the
 right of the King, turning towards him with the
^(shed) ~~shed~~ ^{shed} ~~as~~ ^{as} he walked. The ^(shed) ~~shed~~ ^{shed} ~~is~~ ^{is} like a little pot,
 ukunjana, of ^(clay) ~~clay~~ ^{clay} ~~with~~ ^{with} as big as a soup
 plate. This Ngungwana held with the pincers
 in his left hand, the other hand not being used.

digging by the isigodho



Ngungwana ~~carried~~ ^{carried} nothing ~~else~~ ^{else} in his right hand
 when the King entered the ^(cattle kraal) ~~isigodho~~ ^{isigodho}

accompanied by the doctor there ~~was~~ ^{was} no one else in the
^(cattle kraal) ~~isigodho~~ ^{isigodho} the King & his doctor ~~was~~ ^{was} alone. People
~~were~~ ^{were} all at their huts or either at the doors thereof
 or sitting about & outside looking on, but none ~~was~~ ^{was}
 inside the kraal. It ~~was~~ ^{was} only when the doctor
 separated from & ~~left~~ ^{left} the King, having finished
 treating him, that the regiment ~~to~~ ^{to} attend
 the King entered the ^(cattle kraal) ~~isigodho~~ ^{isigodho}. The regiment
 entered by the two gates at the bottom end of the ^(cattle kraal) ~~isigodho~~ ^{isigodho}
 and advanced towards the King who ~~was~~ ^{was} standing
 in the ^(cattle kraal) ~~isigodho~~ ^{isigodho} at its top end. They then gradually
 formed a ring round the King, so much so that
 those on the outer part of the encircling men ~~could~~ ^{could}
 not see the King, being prevented from so doing by
 others being in front. The regt then ^(cattle kraal) ~~isigodho~~ ^{isigodho} ~~the~~ ^{the} ~~King~~ ^{King} & take him outside the ^(cattle kraal) ~~isigodho~~ ^{isigodho} ~~leaving~~ ^{leaving}
 it by the right hand lower gate, & going ^(cattle kraal) ~~isigodho~~ ^{isigodho} ~~beyond~~ ^{beyond}
 the ^(cattle kraal) ~~isigodho~~ ^{isigodho} ~~where~~ ^{where} they halt, ~~and~~ ^{and} ~~an~~ ^{an} ~~opening~~ ^{opening} is formed in front of the King - facing
 the east. The gun is then on the point of rising
 above the horizon, & for the object is to get to that
 spot prior to the sun rising. Immediately

Zimi amathlozihlazi ie. standing about, like cattle, in groups

before the sun rises, the King ^{holding} pabula's amanzi
ie takes a mouthful, ^{flings the isalwa with} his right arm ^{holds}
full length towards the sun the instant it
appears ^{above} before the horizon and then squirts the
water ^{from} his mouth ^{at the sun,}
accompanied by the shouts of the warriors ^{as he does so}
he who reclaim "Wa jikijela!" ^{He says that} (125) The doctor
would give him another sip of water & he would
Kafula in the same way as before; again the
shout "Wa jikijela!" - Having done this twice
the King turns & still closely surrounded by the
rest, passes through the gate, up the ^{isibaga} to
the (isigodhlo) where the King enters, leaving the
troops outside. - Out the doctor goes in with the King
The doctor as the King turns, gets up & picks up ^{isalwa} & takes it with him.

I remember seeing
Ngunqwanqwa Kai
Sikakana do this.
He was ^{at} ^{the} ^{dark.}

When this ceremony takes place the cattle are all
out grazing.
The ^{isibaga} does not take place till the cattle
return ^{at about} midday
Zi Luya ⁱⁿ ^{the} ^{isibaga} to be milked, when,
as before remarked, ^{during} ^{the} ^{day} always took place
even on ordinary days. They would then ^{drive} ^{the} ^{cattle} ^{to} ^{the} ^{isibaga}
This ^{drive} ^{began} & continued
prior to milking beginning and the signal for

Zi jukela

its discontinuance would be the appearance of the
milkers from the (isigodhlo) These milkers are
(izinceku) and each (izinceku) carries ^{a milk bucket} ^{at} ^{arm's} ^{length} ^{above} his head. The first (izinceku)
shout as he emerges from the ^{isibaga} (zi jukela)
ie ~~to~~ ^{to} they have been (jikhawad), the King has
ordered that they must be milked. The ^{men} ^{then} ^{leave} ^{off} ^{dancing} and go out of the ^{isibaga} to
their respective huts & have their meal.

^{isibaga} to the (ukunyatela) ceremony as far as I
know it. I never saw either Mpande or Cetch
-waga (nyatela) nor did I ever see their (umkosi)
the ^{chief} reason being that we had had our cattle
seized by Mpande as previously stated; we were
then simply (amankwana) or outsiders.

The cattle, when ready for being milked at Mgunqun-
-dlouwe would ~~the~~ amathlozihlazi ie stand
about in groups or herds in various parts of the great
isibaga. (enclosure).

The (izinceku) milked on the cattle that ~~to~~ were
set apart for the use of the (umkosi) which
was very numerous ^{at} ^{the} ^{isibaga} ^{at} ^{the} ^{isibaga} ^{at} ^{the} ^{isibaga}

Usa, ulusu & izinso

There would be many other milkers from all other parts of the kraals.

Some of these bigger + more important men had their wives or daughters with them at Ingungundhlova, but those of ordinary men were away at their homes. There were numbers of the bigger men who had cattle at the capital which they milked + had the ^(CUDS) ~~custody~~ of.

The cattle, however, were all the King's. Nohlela had directions to ^(APPORTION) ~~allocate~~ such cattle ^{whose milk was} ~~not~~ ^{required} for (mohlunkulu) purposes to the ^{(men} ~~unfortunate~~ ^{of the regiment)} + the Nohlela did.

The cattle were herded by ^(herdsmen) ~~izinkuzi~~ who might even be grey-headed, + these herds always ate ^(THE BEST STOMACH OF) ~~izinso~~ ^(SKINNED) ~~uzinso~~.

When cattle had been killed they would be ~~skinned~~ + cut up by ^(best stomachs) ~~izinso~~ when the ~~uzinso~~ would all be put in a heap. They would then direct ^(Set the gatekeepers) ~~abankupak~~ ^(herdsmen) ~~uzinso~~ (ie. ~~izinkuzi~~) would be told to ^(take these stomachs) ~~taba izinso lezi~~ which they would proceed to do.

Nohlela used to give my father meat, not however any particular ^(PART) ~~sits~~.

Cattle (Kunzi) were herded only by men, not however

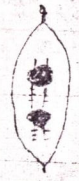
^(old men) ~~by Nohlela~~ these men would take with them into the field their ^(shields) ~~own~~ ~~weapons~~ ~~again~~. There were no mere boys among them.

There was ~~cezing~~ at Ingungundhlova, but only when a ^(regiment) ~~unit~~ had been ^(DIRECTED) ~~sent~~ ^(ORDER) ~~to~~ that end. The ~~Kokoti~~ was ^(ORDER) ~~sent~~ ^(ORDER) ~~to~~ ~~ceza~~ this was done ^(in the spring) ~~in the spring~~ ^(when the women were cutting) ~~when the women were cutting~~ and ^(and cattle was starting) ~~and cattle was starting~~ ^(signifying) ~~the~~ ~~gal~~ ~~whalingwa~~. We ~~ceza~~ for only one month + when the second moon appeared we were told to ^(dispose) ~~khazeka~~ ^(AWAY FROM THE PLACE) ~~and go~~ ~~immediately~~. This was done because ^(to remove anything that might be a moth) ~~we were~~ ~~concerned~~ ~~for~~ ~~when~~ ~~cattle~~ ~~were~~ ~~killed~~ ~~many~~ ~~would~~ ~~not~~ ~~get~~ ~~any~~ ~~meat~~ ~~for~~ ~~3~~ ~~days~~ ~~at~~ ~~a~~ ~~time~~. Hence, many being told to go, others were left + continued to ~~ceza~~ + went on for months. ~~Cezing~~ lasted only for about a year, for other youths were coming on.

(PART)

18.3.52

^(dark in skin) Nohlela was ~~unyoung~~, about 6 feet high, rather stout, not ~~very~~ ~~young~~; slight beard, smaller than mine. ^(HE) ~~Carried~~ ~~ilunga~~ shield, ie. white with ^(TWO MARKINGS) ~~no~~ ~~at~~ ~~all~~ ~~variable~~ (as per illustration). ^(HE) ~~Carried~~ ~~ilunga~~ ~~shield~~ ~~with~~ ~~two~~ ~~markings~~. ^(SPACE - 30mm) ~~Had~~ ~~uzinso~~ ^(HE) ~~His~~ ~~head~~ ~~did~~ ~~not~~ ~~slope~~ ~~backwards~~ ~~there~~. ^(SPACE - 12mm) ~~He~~ ~~(tefulid)~~ ~~slightly~~ ~~in~~ ~~the~~ ~~ordinary~~ ~~Zulu~~ ~~way~~.



Nina ka Matshana, account about.

afternoon

Urina ka mtshana ka Mondisa wye umdhlunkulu.
 Kapa wendiselwa ku Mondisa ka Jobe. Kute ka
 uba kon'omuny' umdhlunkulu. Kaya emuzi
 esigo dhlweni, na njalo uti umdhlunkulu
 ka Poyeni, uti Mzimpati un'fanyanise & lala
 no mdhlunkulu, **um** dhlunkulu uti ku
 Poyeni (o waye senga ngenhla - incek) Hau!
 u nga ku sizwise loku. Wati ke u Poyeni
 B, makosazana, ngi za unizwisa kupi na?
 Ya i si sukake eny' intombi yomdhlunkulu
 i yo val' emnyango. Isi te eny' sondela lapa
 a seti u Poyeni. "Ngenge njani ukusondela
 na? ~~Se~~ Ise yiti ke eny' "Sondela-sondela
 lapa kwini. Uma wala si zoti u ya si bamba,
 ubulawe. Sondela-duze lapa kiti, kwelala,
 ukusizwisa loku okutwa kummandi.
 U se kwelala ke. Se kute, la & se sukile
 ku la se ku val' eny' yesibili. Se yiti "Mnta
 ka baba, nami a ku ngizwise kona loku.
 nanguna lo o suta kuy' uti kummandi.
 Nsa ku ngako ke, a vele ke lapa emnyango.

XOX
QHANZELWE

umzimpati, incek eny'. U se buka, buka, buka
 use tshel' omuny' ukute ngi fanyanise u
 Poyeni & lele no mdhlunkulu lapa ya. Sokusa
 kusasa, lo loku ku kusihlwa njalo. Ayo
 kutsho - ke lo umzimpati ukute u Poyeni ngim
 fanyanise & lala no mdhlunkulu. So ku
 tawo umdhlunkulu wona ke bu lala no
 Poyeni, se li ti ke igama izwi labo umdhlun-
 -kulu "Oa tina, nkosi, a si bonanga
 si lala no Poyeni. Se li ti ke igama lo
 mdhlunkulu a si bonanga si lala tina
 no Poyeni, u ya si gambela. U ye, isibuka
 -puka u Poyeni, U y' umzimpati o si
 seiscayo, u ya t' engena lapa endleni
 a be se ganyelwe. Se li ti izwi kanti
 u ya u gambela umdhlunkulu na?
 Nanti' uti ukute lapa ungeni endleni u
 bu pu ganyelwe. So kanti u ya m
 gambela u Poyeni. U we kanti na? A ku
 bulawe wina, nant' ku mdhlunkulu u
 pika. U se tawo ke use y' bulawa
 Nina mantombazana a niz' ukubulawa

ngoba lomuntu u niqambele, Kepa nina mantombazana umtando lo na u tobelwa ubani ukuti unnandi? Se beta ke nati sa wuzwela ku mohlunkulu omdala unina ka matshana uziwelile ukuti umtando unnandi. Wa yzuka e se yz bulawa uziwelile kwa jobe - egane ku Mondise. waf'azgi' umatshana yedwa e ingane impela, egaga. [Uti ke u jobe "Kanti, inkosi, yendisela umntami isoni na? esa fundis' umdhlunkulu umtando na? Ka bulawe ^{uziwelile} wa bulawa ke - le se hiti izwi e ka jobe ka bulawe - wa bulawa ke, inkosi yati ake noke niqale ku jobe niqale kuyz. Wa bulawa ke. Ba hamba ke abantuba kwa Zulie, abant'obane. Kwati kusa wayz se but' izinkabi u jobe, amatshum' amatata. Sokutiwa mpukane zi qube u yz bongq, u bong' entosini - ukuti "Kanti, inkosi i bulab' isoni. Ubaba u se zi quba ke izinkabi use fit' e ti ubaba ku Nshlala u jobe

uti ka zo bongq' entosini. a se ^{iya} leya ke u khlal' entosini. A se wenzwake u inciker katusa iti "Ka kupuke udwiza ka jobe - a se kupuka ke ubaba. On hearing this report Dingana said to my father he was to go back & express his gratitude to jobe and to say that as Zhaka had said that jobe u yoze a sezwi ubisi, so will the same thing take place as far as I am concerned. u se penduka ke ubaba ku sasa.

My father, on this occasion, went with Gumile ka Gosa to Mfunqunthlovu - this man driving the paid oxen. I did not accompany my father there.

This happened a good deal before the arrival of Piet Retief at Mfunqunthlovu.

Kwa ku kubi kwa Zulie, si busiswa ini (ie the white people). Ubulawa njalo uziwelile kwati isilo bolo pake ka lotsholuse ngamatshum' amane e zinkomo, uba e ganishewe umdhlunkulu. Zi kulakwa u jobe u nikela inkosi yake u Mondise.

gadula run about gubuka ngo kuqijuma

I remember Zivhile's wedding to Mondise. The wedding took place at Khini ~~us~~ kwa Mamalum-bazo (int unina ka Mondise). Aha be zo ngidisa ba hlatohiwe izinkabi za ntatu amathuni amane ba hamba nazo, izinkomo ezilobolile.

I know Matshava very well indeed. I frequently went with him to Jobe, & Mhlakantlakeni, Kwabo Jobe.

19.3.09

The most frequent cause of people being killed was through the holding of an ^{swelling-out} amablatla. This took place by people standing all round the doctors, of whom there might be 10 or even 20 within the circle. The wizard would ^{run and prance about} gadula = run about, + gubuka ngo kuqijuma ^{within} the circle. They are carrying ^(shields) amawawu and assegais. Those forming the circle carry shields (small) + possibly also assegais. These things they place on the ground, + when appealed to by the ~~do~~ wizard strike the ground ~~segs~~ with the ^{rough knobbed} ~~straight~~ sticks (pagila) — straight sticks ^(FIGHTING-STICKS) ~~are~~ are not used shouting (izwa! izwa!) Only those appealed to shout (izwa) ~~not~~ those from whom the wizard has just come or turned do not then beat + shout.

untakati

(There is an ~~untakati~~ here among you!) will then
stall

The doctor says to those he immediately addresses: 51
"ukon' untakati lapa Kurini" & calls on them to ~~stay~~ ^{beat}
~~It would depend on the response~~ ^{the heartiness of their} of those addressed as to
would depend on their opinions.
~~on the point~~ as to whether there was or was not an untakati
among them. If the nature of the response was feeble
the doctor would hesitate and not declare that there was
an untakati among them. He then turns to others who
possibly become very excited & beat in the loudest manner.
The wizard would then go on ~~nukang, nukang,~~ ^{smelling, smelling,}
~~nukang~~ & then leave them, no one would be killed - a
report would then be sent to the ~~entosi~~ ^{entosi}. This report
would be that the doctors smelt out ~~obani, no bani,~~ ^{so-ent-so, ced sq-ent-so}
no bani - for those in the ~~untakati~~ ^{keiveli} are not a
mixed gathering but ~~hlegi nge mizi, bangai subarr.~~ ^{are grouped according to their unity, and are}
The doctors declare in the ~~untakati~~ ^{keiveli} "uyupakata
~~urua bani,~~ ^{so-ad-so, you} giving the name of the person ^{or persons} smelt
out. Those smelt out are in the circle. There is no
chance given them of running away, nor would
they attempt to run for there is nowhere to run
to. They would not be put under arrest. The
~~Chief~~ ^{the} King would then give the order as to who
of those smelt out ~~are~~ ^{are} to be killed & they would then
be killed, say 2 or 3 days after the smelling out. They

paradise

not
right

izindlomo (izindlomo) = umculo
 are not killed the first day. Those smelt out would return with their own people to their kraals. After the Chief had given the order that anyone was to be killed, he would be tied up (his hands being tied, not in front, but behind his back with ^{ST-HON} izindlomo = umculo. He would be kept till those sent to kill him ^{is sent by the Chief} had arrived. The executioners would take him out ^{of the kraal,} 100 yds or so, and then kill him & leave him there. These people had their heads twisted to the back so that the neck breaks. In the case of others, stones might be got & he be ^{thrown} gqobad with them. Others might have indlomo tied round their necks and then be dragged off to the place of execution & this string would be struck with a stick till it got tighter than it was round the neck & so the victim would be throttled. A man tied round the neck in this way & dragged died quickest of all - even after being dragged no more than 30 yards. The more important persons smelt out would be ^{executed} umbezelad abuzutal (just before dawn). In other cases the ^{as it was getting dark} umbezelang might take place nca ku rwagel ukhulwa - one would ^{see} a kraal burning shortly after sunset whereupon, not knowing at the time what had happened you would say 'khatok'

battered to death

the zelidwen nebe hika = first streaks of dawn

umngazi wa ka bami - & this would turn out to be the 53 kraal at which an unnamzanga had been killed. This man would be ^{stabbed} gqazid, ^{his} children too would be killed, including women & of course males, for the whole place would be killed off. The only person or persons not killed would be those about whom orders had been specially issued. This person would then be called out to the attacking force as they surrounded the kraal. Another order might be not to kill boys or girls; only ^{men} amadoda and the women. The big ^{men} mhlabho referred to was ^{requested} referred by the Chief Jobe of Dingana. I only saw one big mhlabho at Jobe's, but there were others that took place. ^{spelling out} The big mhlabho I saw was ^{at} kwa Ndzindindi, ^{in the spring} ecelelweni kwe Qude. It took place ^{with} kwa Jobe. I was a spectator, about 30 yards off the ^{with} umkhumbi along with many other spectators. I wanted to see how an ^{spelling out} umhlabho took place. When umhlabho is held all the kraals in that neighbourhood must attend; none is left out, ^{at} all under the control of the ^{Chief} ~~leader~~ whose ^{spelling out} district is visited - for instance the ^{spelling out} umhlabho I saw included people from the whole of Jobe's kraals.

to the side of Qaleni mountains

executed

u wolelani pakati what has he slipped into (a horn) as a
 horn worn round neck
 them another doctor, ^{the} Nongqobengwana ^{the} uokwa Dhladhl
 All these wizards were amadoda odwa; no women.
 The king's mhlakho was always held by male wizards.
 In the days of Dingane I knew of no female wizards
 [witches], although a few might have been found
 in various parts of the country, but I never saw them.
 My first acquaintance with them was after we
 came into Natal.

The wizards at mhlakho referred to ^{more skins of buck} bincaid izinyama
 zane ze zimbozha nezinyane, with the tails of
 the mbozha ⁱⁿ ingos left uncut & trailing on
 the ground as the man walked. On the heads they
 carried ^{brushes} izidhlohlho ze zi nyoni. ^{faces} not painted.
 I heard they also wore ^{sometimes} izikumba ze ^{skips} mhlater (mhlwati).

I say ⁱⁿ mhlwati because I saw an ¹²⁵ Mtungwa; the Zulus
 who are abeNguni say ⁱⁿ mhlwati.
 The mhlakho began ^{smelling out} ngokufadumala kwelanga
 and concluded ^{to the} emini ya ntambanana. ^{getting away} This
 time is taken up by the fact of there being many
 people, many different groups to attend to, &
 then the wizards ^{dance about} gida a great deal of the time.
 I may say here that food in the old days was taken

A man

first thing in the morning even before daybreak. 57
 He would begin by washing his hands, & his wife
 would get up very early & cook the meal for him whilst
 it was still dark. This ~~was~~ became the practice owing
 to ^{warriors} ~~men~~ having to be in a state of constant readiness to
 proceed to headquarters for military service when called,
 for these summonses came ^{usually} at night. ~~one~~ Jobe ~~was~~
 might be told to call up all the ^{men} ~~men~~ ^{of the} ~~of the~~ that very
 night, ^{and} that they must march off and be all at
 Ingunguudhlova at dawn on the following day -
 The men would set off & travel all night. They would
 go off in groups, one group in front of the other, the
 object being that one group should get away before
 others. If there was delay of any kind there would
 arise a question as to whether the ^{messenger} ~~message~~ had
 not clearly understood the order. It was an impossibility
 for say 2 out of 4 of the ^{men} ~~of the~~ in any given
 kraal to remain when the others are called out, for
 though undiscovered at the outset those who had
 gone forward would, when they got back, ~~ask~~ ask
 how they had come to remain, what ailed ^{them} ~~him~~ &
 so forth, and this coming to Jobe's ears, he would
 have the man killed on the ground that he

124

was teaching others to disobey orders.

20.3.09

There was no king (kanda) in Jobe's district or neighbour-
hood.

58-61

^{Near} Ngokwa ~~Nowyida~~, there was no kanda. Nowyida was
Nohlela ka Semfuzi's kraal and it was situated ~~say~~
18 or 20 miles from Mputunyoni Hill
Jobe had a kraal at Mputunyoni where battle (Kerchara)
was called ^{the word for f. Mordit} Mkupela, wa Kwaboka Monose, ¹⁸⁹⁶
where he was born.

Nohlela's chief kraal was Ezibungwini, on north
side of ^{the} Mhlaturu, high up the river.

I once fought with ^{the} son of Nowalaza, I struck
him on ^{the} head with a stick, whilst he struck me on
the left side at the back. He got a slight fracture
of the skull. Nowalaza said, 'Mputane's boy won't
repeat his performance of striking another boy,
^{this is where it ends.}
ugcin' ugcinile ngo wami. Hearing ^{of this}, my father
went off + reported to Jobe. Jobe call Ngobonyeka
(the Induna). He came + was told what had been
said by Nowalaza about me. Jobe had another
(Induna) Gabela, called. Jobe asked, 'Who am I in
future to take with me for a servant, as it is said
^{"This is where it ends"}
ugcin' ugcinile as that means that he is to be
put to death.' Jobe then directed that Tole, the big
(Induna) of Mhlakanhlakani, ^{to be summoned} Jobe advised that

1824

78
87

vol 59, nrk 32, pp

1-6
1-26

Saturday
20. 3. 09.
afternoon

Mungura continues:

I must have been ~~born~~ 6 years old, or seven, when Tshaka died, for I, at that time, was able to beleta uFaku as previous stated. This would make me as born about 1822, or latter end of 1821 (for boys were put on ^{belonging to 7 babies} belata prior to ^{belata} alusasing ^{at} ^{eyes} amatole is at 8 and 9 years of age).

Taking 1822 as ^{the} year of my birth, I would be about 87 ^{or 88} years of age now. ^(as my mother told me) As ~~the~~ I was born the year our Chief (King) Ngoza ran off to Pondoland, ~~he~~ ^{he} ~~captis~~ ^{his} ~~frices~~ ^{frices} Ngoza's flight as having taken place about 1822 or 1821.

Ngoza, after being attacked by Tshaka Umhila, fled to Nomapaga, emtaku zini where he found ~~awabel~~ ^{awabel} ~~abon~~ ^{abon} ~~ni~~ ⁿⁱ about March.

Zibonga zi ka Ngoza. — **Entered**
uKwatshingila ka ndaba!
Inkomo e zito zihlanu!
O tunda ya a nga kumul'esake ^{u sita}
Ojele kuma kwa Ndingiza, kuya vungama,
Ku bulaw inshlonkhlo.

inkonane e te gci nga mapiko,
 = emva Ela kwendhlu kwa Zingela,
 Dzitsha za kwa Zingela zaf' ubucobolola
 Oze no Ndasana kwa Zingela;
 Oze no maningikelele kwa Zingela.
 = imtando umsiiki we zitoto ukuba kazi sebe yo zala
 ngani.

Odhl' uCiki amaWusheni;
 Wadhl' ukomagaga we Kuzo;
 Wadhl' ukomagaga ~~we~~ ka Mpumelano.
 = toba - bend Dyekeni i base mito amadolo,
 Ungani zi ya busa izinoto ngwana, ^{ie little loads}
 O Nyati ya kwa Judwala. ^{kwama base, abathunguini}
 Wakhla ngo hafa lwe ntombi, ka Njiyezi
 ka Mlambo - weza ne tole e linsizwa kwezi ka
 Nonaba ka Patwa. Itole ka kwa Suda, o li banabe ngo
 pondo u yazi bambelala.

Inagunquluzi e nga lali nga ngubo,
 = ukuyepuzel' Odhle u Mahlapahapa & e siyito
 U wa zwil' umkosi na? be wa klaba na?
 esilutshane na? ^(hill)

X that is the whole

U wa zwil' umkosi beu klab' esilutshane
 beti amadod' a ya pela?
 Amadoda a pela njalo ungakanani
 yem' ubatsharwayo ongar' a gad'
 amadoda lo na?
 Oze ne tole e linsizwa kwezi ka
 Nonaba ka Patwa.
 Odhle udhlepy wa kwa Ngewanikazi,
 Eina wusheni.
 Wadhl' umbangambi elumpenfaneni. ^{isizwe sa kona}
 Inakazi emnyama ka Tshana!

Spoke
 Legube is able to ^{praise} praise Ngora, Mkhubekeli, Nodada,
 Mgawu, Mabizela, Nggambuzana. ~~she~~ has a better
 memory of ^{praise} zibongo than I have.

Spoke
 My father's zibongo ^{Entered school with} - Mpukane ka Mgedeza
 udidiz' ulwandhle!
 = wazi Umthayo wendhlu zontke!
 Isihlahla ~~yo~~ so wamba, ka Ndaba, #
 Do not know meaning.

Said when he quitted
 probably from his
 style of glorifying resembling
 = wazi
 the regular motion
 of the sea. my father
 jumped in and dived but
 elsewhere at the time and
 place and left his legs off
 ground but not necessarily

utqaba indhlovu, u nga si nyatela,
u nga ba inyati, u nga si tshikatohika.
u magom' rakunzi ka mnyanda mnyama
az' a yi tabate.

tshikatohika, u
utshikatohika

u Papi o lugobile ku magikiza,
wa ruluba nge pisu a ya kwa magalela,
Isisu sake sa ze sa vuk' umsendo, njeng
engubo.

about 2000
at Edendale

u Jigani' ukubo geda, ba kwa Matsobana
Ngob' eqwar' abantu abatatu.

(swear by) grand-
father.

all the madondo people (tribe) ~~from~~ mag father.
Tikode.

(prepared in age)

Tikode's chief son was Mapeka who was ~~born~~ ^{born} by my father. Both were sons of one woman of the
majola tribe. Mapeka died after Tikode's death
leaving his chief son Mkon to pre-deceased him.
He left a girl Nomageja married ~~Rashe~~
to ~~the~~ ^{of the} Jojo wa kwa Rashe. Mapeka's wife
was Ngenwa by my father, but all her
subsequent issue died off.

was given as lobola for

(5 in number) of a daughter of

Nomageja's lobola cattle (lobola) in tumbazana ka
Lwale called Piwase. Piwase married me &
is still living. her ^(CLAN NAME) ~~son~~ ^{brother} is Rashe. Piwase
was my first wife. Our first ^{child} son was Ma-
tshakaza, now a tall dark khaba. This son
~~is~~ is regarded as Mapeka's issue and so is
the ^(chief) ~~interest~~ of all of our family, he, being a
child of the (mohlunkulu) is now above me
in rank although I am his father.

marry a daughter

My father now directed, as I had worked for
and earned cattle, that I should take a wife
who should raise up seed for him, ^{that I should} after that
intombi ka Tongo was in ambateni. My
father wished me to use ⁽¹³¹⁾ his (umuzi) as I had
(used) his elder brother's.

My father directed that if I ^{borrowed} ~~borrowed~~ ^{borrowed} at any
time a beast from the hut of Piwase, I
was to be careful to restore it to that house,
and that I was not to use any cattle belong-
ing to his elder brother for (lobolain) the
wife I was to raise up seed by for my father.
Later on I took ^{another} a wife, I borrowed (5) head of

Why didn't you take them to Impande? - because of cattle seizure? when was seizure?
Death of your father.
What do you know of Macingwane, Pakade

cattle from Matshakaya and, with 5 of my own cattle, paid the lobola. These cattle I have only recently restored, being got from the lobola of the daughter by this wife, my said daughter having just recently married.

59/32/6-18

21. 3. 09.
Sunday.

[1840.]

My father never visited Impande, not even once. This was because we had all ^{run away} ~~retreated~~ on account of Impande seizing cattle from our tribe as stated. The seizure was made in the year Impande came to the throne, Jobe (Konza) Bidinasi [intended to be the sound of a Boer name]. This Boer lived at the Tugela (before meeting ^{the} Mzimyati), and just where the Mtshezi enters ^{the} Tugela. But tax is collected at that homestead even at this day. Jobe supplied this man with servants who ^(cut out tree stumps from the fields) imbed izigodo in a similar ^(what it makes) for planting ~~kwambani~~ ^{kwambani}.

My father died shortly before the ^{path between} ~~impika~~ Cetshwayo and Mbuyazi say about 1850-1854. He died at ^{mountain, (a high mountain near} ~~with~~ ^{at} Mkolombe, ~~in~~ ^{at} Inkulu ya kwa Nobamba (Weenen).

Pakade ka Macingwane I knew him kwa Zulue. Sabangaye, his chief son, was in ^{the} at Kokote regt & there - in the Zulu country.

ubani uya tandabuzo - he lacks the faculty of speaking
 fore my age. Pakade was tall + dark, ^{he} got fat latterly. ^{Boy,}
 He was my father's age. He said to me now + then "Mifana
 ka ntanga yetu!" you are of us! (132)
 <--- ^{prose of Dingye + Shaka} ^{edited - eds.} >
Izibongo zi ka Dingana. Entered

^{tshekata,}
 gijina e hamb
 engqa (eqa)

inkosikazi
 ya kwa Zulle

can give no
 particulars of
 this man's

amanzi a
 awengile, as
 a ~~be~~chea, blue
 sea - at the same
 time these izibongo
 zi ye Sabaha

© ukalo which they
 took 4 days to
 get over across

can give no
 particulars

uMgabadel, owa gabadel' enkunhla ya kwa
 Bulawaya ngezinyembezi. ^{ie tears of others}
 Stole eili nsizwa ^{hamba li} ka ^{ke} ka Donda
 eili kahlel' amany'amatole ngezipumulo, ^{ie no ego}
 Lakahlel' uMafaye ka Dibandhela,
 La kahlel' uKwakele kwa Kutohwayo.
 uMalamulala, owa lamulal' izintombi nasasaka
 uGabadele onjeng' eSibesi.
 Injonzololo, e ziziba zo lwanhla.
 Oze no Mrabula[†] kwa Mzilikazi,
 Oze no dwendwoe lezi ntombi, kwa Mzilikazi.
 O wul' uBulinga, kwa Mzilikazi.
 Odabule ^(uvela) uDedangenhlale[©] kwa Mzilikazi.
 Oze no Mrabulangwebu[©] i pa tshisa, kwa Mzilikazi.
 Weza no Golozana kwa Menaba.
 Weza no Nozinhlwati inkosazana ka Mzilikazi.
 (I cannot give more)

† © two different izibongo. † notice ko here, 'k' seems an epenthetic letter (for euphony) -

Izibongo zi ka Tshaka

Entered

is an antelope, a panther

Isisokolo esi ngamatsho omibela

uKeb' e ngi mbon' ukwela kwezi ka

Nzwakele,

Kwati kwezi ka Kutsawayo wa gamalala

uKlaza e lu nga nyongo ye mbutji -

(I cannot give more)

There was a son of Gwabe ^(of the 200 people) was ^{this man} called Ma-
tshukumbale. I do not know where Gwabe, or
Zihlanhlo lived. 133

I only remember Matshukumbale because of the
praises given to Mize's oxen ^{at}
when gwa kwazinkabe zikadingana Mgun-
gundhlovu: ^{So like that} Hamba ka njalo Zihlanhlo ka

Gwabe; ^{go like that} Hamba ka njalo Matshukumbale ka
Gwabe, ^{logs} Hamba ka njalo ngobiz ^{the river} Emhlabo!

This would be shouted by the ^{reed with} upkuzo, ^{praising the cattle} bezi tetsa ze
puma or when returning.

I never saw an umhlalo bulal emgungundhlovu.

The huts of isigo chlo had the grass held together not
with plaited string but thin sticks, done thus:
~~~~~~~~~ right round, row

x = izingoda (said because of their great horns waving this way & that)

ibimbi = a forgetful person, one who has taken no particular notice.

after row at intervals.

There was no such thing as Sunday or a day of rest in  
Zululand. We worked any and every day. We knew  
nothing of <sup>Sunday</sup> <sup>Monday</sup> <sup>Tuesday</sup> <sup>Wednesday</sup> <sup>Thursday</sup> <sup>Friday</sup> <sup>Saturday</sup> <sup>Sunday</sup>  
Lonto, msoombuluko, oswesibili & and  
ungqibelo. We heard of all this in Natal. It was  
incumbent on every man to work every day, should he  
not work he would be asked who told him not to work.

I am unable to give accurately the names of the  
various months, eg <sup>(old fire made)</sup> Masingana, <sup>(evening)</sup> Mbaso, <sup>(the age)</sup> Ziba-  
mhlala, Nhlaba (because ku kahlal umhlaba),  
(Ncwaba) when the burnt grass sprouts & becomes  
green) - I <sup>could</sup> not give the name of the present  
month; the last was uNdasa (when the food is  
plentiful, <sup>when the crops are ripening, and we are making milk</sup> so ku outwa, a banga pe be kuka), Nhlangu-  
la) when the leaves have <sup>fallen off</sup> fallen off.

The Native women seem to me to know more  
about the months than men, although one finds  
men who pay attention to this matter.

Instead of saying izimpande ze miti, we in  
Mzandis day, had to <sup>of trees</sup> hlompisa + say 'izingcabiyi';  
the month umpandu was called uIgcabiyo. 134

In Dvingana's day, the word dinga was hlompisa -  
one said (ntula) instead. If a man said dinga

\* from from this

the question would be asked, 'Dingana a waya Ding' api? but no one would use the word at all. The word 'Zula' might also be substituted for 'Dingana'.

If a person <sup>(SPAT)</sup> takes another when departing <sup>(INSULTS)</sup> another it means that he detests him <sup>(deeply)</sup> and a fight might ensue.

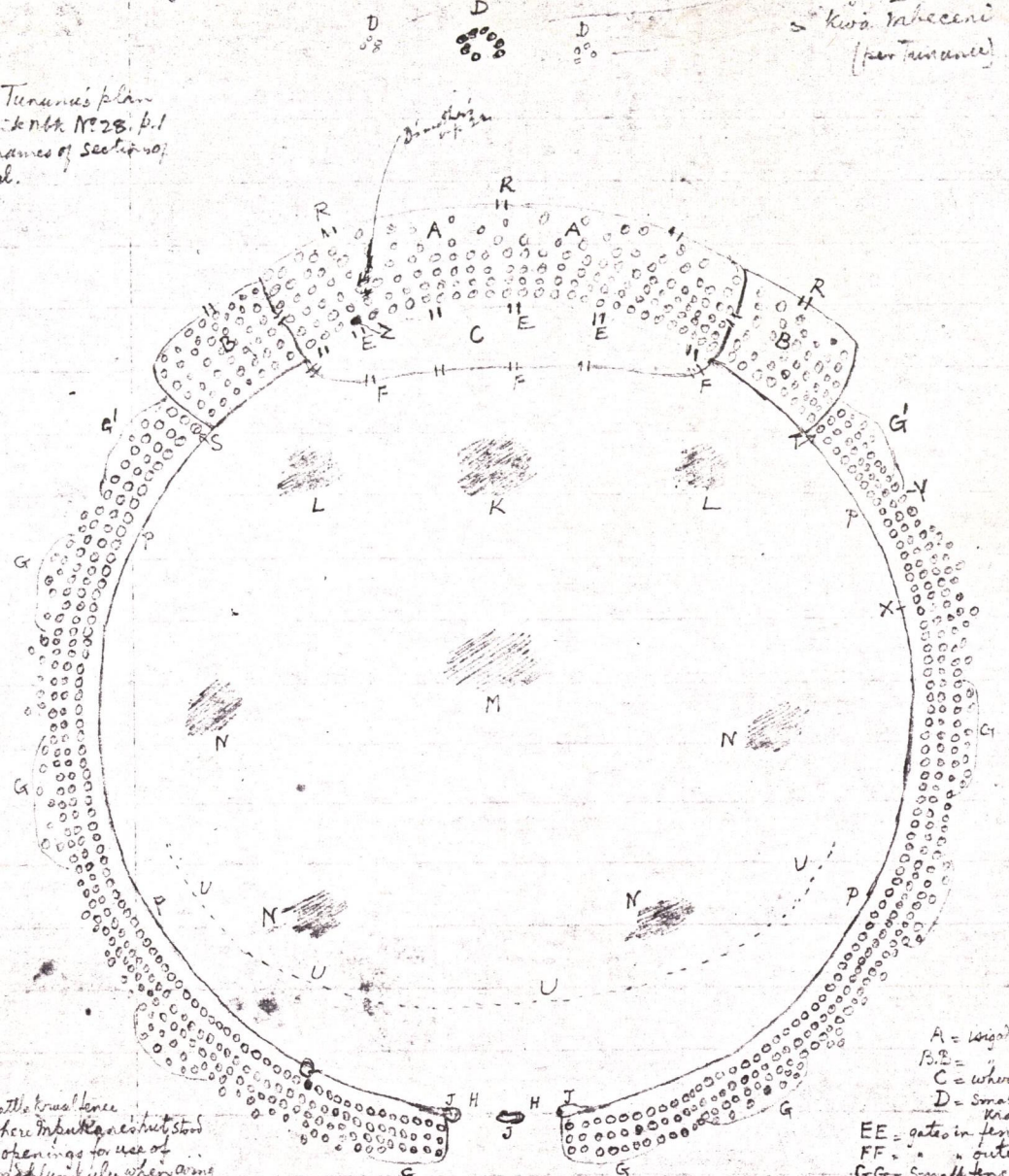
Even at this day the <sup>(Dingana)</sup> live with do not suffer impande for the roots of a tree but <sup>(by)</sup> impande.

Afternoon

Today I continued with an abazelo of huts and pieces of bricks & pebbles for cattle. The Mgungundlovu kraal under Lunguza's guidance. I see this differs considerably from Holman's illustration. The illustration on opposite page comprises results arrived at. What Lunguza is most shaky about is the inside of the kraal. He says sun dluu - kulu occupied both & does not know why one was given one name & the other another. He says the 'white' consisted of rows of huts in <sup>(the)</sup> ordinary way & he believes the 'black' each had fences dividing certain huts from others. He had occasion to enter the 'white' 6 times in all, & each time he found Dingana in hut marked Z in the draughting.

Plan of Mgungundlovu according to Lunguza

See Tunanus plan in part with N 28. p. 1 for names of sections of kraal.



→ RME agana  
→ iBeje, & hute  
→ kwa mbecceni  
(part of kraal)

- PP = cattle kraal fence
- Q = where Mankwa built huts
- RR = openings for use of mikhunhule when coming to village nature
- S = Nohlela's hut
- T = Nohlela's hut
- U = line of men dancing prior to milking
- V = place of execution, kwa Nkato
- W = bodies deposited here, dragged from V.
- G = isicamelo
- S - J and Y = isibesi kulu
- X - J = isigaba
- Z = hut in which Lunguza found Dingana

- A = isigaba, isimbhlo
- B = isimbhlo
- C = where King huts
- D = small royal kraals
- EE = gates in fence
- FF = outer fence
- G, G = small fences
- H, H = large gateways
- J = clump of poles - isipandis
- K = manure where the royal cattle stand
- L = isigaba cattle
- M = business cattle
- NY = impakati cattle



bull to be of a particular colour. It was first caught by hand by ~~the~~ a regiment. Its flesh was consumed only by the young troops who had not been out on any war expedition, and they ate it in the enclosure in which the King washed. The meat was <sup>roasted</sup> ~~not~~ not cooked in pots, and all the bones, horns were burnt at the same place.

The Kohote <sup>ate this meat &</sup> ~~once~~ slept in the <sup>isigo</sup> enclosure but, says Lunguza, I did not happen to be with them there.

The cattle at Mpingundhlozi were accustomed to be called in by some one shouting in a loud voice. <sup>He ate up the cows about to calve, which quitted the</sup> ~~I. I. I! Wadhi ni vrayo yand ukwoluta,~~ adding other <sup>praises</sup> of Dingano. Such shouting would be done by an <sup>herdsman</sup> ~~isikuzo~~ <sup>herd</sup> & the cattle would start off to return of their own accord. This shouting would take place both ~~is~~ at midday & in the afternoon.

The herds did not return all together, <sup>one</sup> preceded another. They did not go into the kraal in any <sup>regular</sup> order - as soon as any herd entered it would proceed to its spot & there be guarded by its <sup>herdsman</sup> ~~isikuzo~~ till the 3 principal herds, K, L, had passed on to their respective places.

all ~~isikuzo~~ <sup>isikuzo</sup> slept close to the <sup>2</sup> ~~is~~ gates, on

either side. If the cattle were very late in returning to be milked, I suppose they returned about 1 pm. they would be said to have ~~abekad~~ <sup>isibodhlozi</sup> - <sup>eat</sup> the ~~isibodhlozi~~ <sup>isibodhlozi</sup>

not shouts

In the dancing that took place, beginning at the bottom end of the kraal, Julius used short sticks to dance <sup>(gida)</sup> with.

No cattle were confined in the <sup>enclosure</sup> ~~isigo~~ <sup>isigo</sup> <sup>138</sup> ~~isigo~~ There are <sup>isivivane</sup> in our district. <sup>one</sup> takes a stone or ~~the~~ wisp of straw, spits on it and throws it on the heap, exclaiming, <sup>of an empty</sup> "Sivivane so gogo." so that when he arrives at a kraal or ahead and he finds them eating they will give him food <sup>in plenty</sup> a sute, and he does this to obviate its being said to him, <sup>we are hungry and pass by</sup> ~~isivivane~~ <sup>isivivane</sup> ~~wa~~ <sup>wa</sup> ~~lambe nje~~ <sup>wa</sup> ~~isivivane~~, i.e. said by a fellow traveller. A piece of wood may, after being spat upon, be thrown on the heap; some of these heaps have become very large.

evening

as they grazed,

I cannot say what the origin of these things are. They are very, very ancient. One sees their age from the fact that the path which went by them has eventually become a <sup>regular</sup> deep watercourse, no longer being used by travellers.

There were many izivivane in our old district about Malakata + Qudeni. I used to throw stones on izivivane as a child in this dist.

The common place for these things is where a path goes through a neck, hill or hillock on either side of path, with plenty of stones about.

There was another izivivane south side of the Mhlaturu on our way to Mgunghlowu.

Mgunghlowu - I do not know origin of the name. May have some reference to ingungu - a native drum, goat skin stretched over it (see Bryant's Dict.).

Amilozu I knew of these in early days. Ishaka would have had nothing to do with these & put an end to them on ground. ntshingo ntshingo yani, loku ku tshutshuzo njena na? There were ventriloquists in Dingana's day. Bulawu was done before them. No tywa was done. One kulekale saying ingane and then sit down, whereupon it would proceed to tokey beti ikwelo & say who was causing any particular illness.

Botohobana ka Sibasa was a great umlozi

ukusuk'umlozi a se kala a ntshinga (notice ngungu idiom) He said that all abatembu chiefs a kuyi a penduk a umlozi. Kopso (uncle of no dada) said to him "A ya kiti inkosi ayibonanga izi vuk'umlozi". He went about saying he was to be hlathiswa for una makosi ce he had in him the amakosi (chiefs). Some members of the tribe invariably hlathisa him; others refused.

No umhlathlo was bulid with (umlozi) - They were consulted by abaqululwayo, who would go say two at a time.

Botohobana left our tribe. I do not know if he is still living, younger than I am.

I do not know the Dlanga like Mbete family.

I know of mashlantule famine, when we were obliged to eat grass. This came on before we left Qudeni. Grass was qoetshwad & pekwad. Ingengee (i nezi kwetshana), also insengetshe ibopp like sweet potato, black roots, was cut into pieces with insengetshe (sharp edged stone) put in sun to dry, got quite black, then outshwad with amasi & make uncaba of them mixed up & eaten. It was not bitter.

sound  
that  
see Nbk. p. 19.  
Date 27-8-51

that  
shouting of

was

ngi/ngazi/ekaya/... <sup>Languzis dialect</sup>  
Ingoni (grass) was beaten, like upoko <sup>upoko</sup> &  
bamba's izinkwa. This grass was cut with and  
a dough <sup>assegai</sup> & then threshed, the seeds beaten out &  
ground. This was ~~ground~~ good food.

Dogs were also killed & eaten.

Beads came from <sup>among the Nhlengezi</sup> Nhlengezi, also the  
red blankets, & green ones. <sup>These were brought</sup> ku letwa

the amathlenga. <sup>(notice this does not say Nhlengezi)</sup>

I do not know what <sup>what</sup> lalokanda's ingcota,

<sup>amasingi</sup>  
+ amasongo.

Makabela tribe. Present Chief Bayede ka  
Magedana ka Nqobolela ka <sup>ka Ndamane</sup> Mkulu.

They do not <sup>tefula</sup> or <sup>tekeza</sup>. ~~They~~

Magedana's Zibongo:

*Entered*

Amakabela amakulu, a nesikaba njeng'  
enkomo,

Aka Nomakanzana ka Juba. 59/32/18-

22.3.09

In the izicamelos <sup>lived</sup> only big people, izinduna, izilomo  
<sup>who were</sup> iziizinduna (who could be killed except by order  
of the king) and the izinceku. Nqobolela used to have

food brought him by his wives, & any wife without child-

ren might be directed to remain a tittle after the others

X (add to Magedana's Zibongo) head gone back. <sup>Entered</sup>  
Mdingi, odinga qede abanga twal' impahla, <sup>inyomane ka Kopo, & deke imnyakanyaka.</sup>  
abanga abadingi batwal' izimpahla. <sup>Inkonyana ka Kopo, ka Mkulu ka Bezi.</sup>



up and  
Nshlela's wives visited him repeatedly, & one  
invariably remained with him to attend to his wants.  
And at his kraal he had an <sup>hut</sup> ~~ambulance~~ which he  
slept in and each night he had a different  
wife, this wife doing the cooking &c for him.  
He did not go ~~round~~ to each woman's hut, as  
ordinary people, but ~~his~~ <sup>his</sup> wives came to him.  
The ~~it~~ <sup>hut</sup> ~~was~~ <sup>at the</sup> ~~in~~ <sup>upper</sup> ~~the~~ <sup>end</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~camp~~ <sup>camp</sup>.  
The ~~it~~ <sup>hut</sup> ~~was~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~camp~~ <sup>camp</sup>.

My father & others used to go to each wife's hut in  
succession. Only his blanket <sup>(ingubo)</sup> would be taken  
from hut to hut, not <sup>his</sup> mat or <sup>(pedest)</sup> ~~isicamelo~~, because  
these could be provided in each hut.

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Nshlela, <sup>mapita</sup> ~~Mapita~~ Ka Sojijisa, Mzobo & other  
~~izinduna~~ used to act as Nshlela did towards his  
wives. None of them, however, had ~~izigodho~~.

26  
Some ~~mahlunkulu~~ girls were married out  
to big ~~men~~ from time to time eg. to Mordise  
Ka Jobe. 40 head of cattle was given for this girl  
to Dingana. I do not know <sup>the</sup> girl's father's name;  
her name was Jiwidile. The king made no present  
of anything <sup>to fathers for</sup> to girls selected for ~~the~~ ~~mahlunkulu~~.

My father's daughter Jizile was taken to be in ~~the~~  
~~kulu~~. She eventually married Gubude, because  
Gwapemabeleni





Zulu, so much so that in the huts occupied by him he had an opening made at the back, so that if an attacking party stood in front of the door, he would be able to creep out at the back. In consequence of this fear he never visited the royal kraal.

The shaving of the King took place <sup>as a rule</sup> in the isigodhlo.

The izimbongi when bongani, approached & even entered the isigodhlo bongani the whole time. They also used language intended to excite the ire of the King - eg. <sup>isitauntinghim</sup> Si u <sup>Zuqu</sup> zufe we Sitoye!; siti "Kala nkomo ya kwa Zulu, wen' onga soze waya ndawo"; "Mina! mfana, si ngaba kw Zulu tina!" all these phrases being addressed to Dingana himself.

There was a number of iziggela girls & women in the isigodhlo, i.e. old maids or widows. These attended on the mohlunkulu.

The poles used for shutting up the double big gate were stood up against the impundus that stood in the centre when the cattle were out grazing.

The izincaku of isigodhlo did not as a rule

sleep in the huts of the isigodhlo, but ebaleni. <sup>outside with</sup> When the weather was bad they did, however, sleep under cover.

I never saw a hut on fire at Ngungundhlovu and so cannot say what would have been done had one got alight. I remember seeing one in a fairly large kraal of Jobe's bura once. The expedient adopted was to remove at once <sup>(fuzait)</sup> the grass of huts where the fire had not reached so that by the time the flames got there there would be nothing to burn. Probably this is what would have taken place had fire occurred at Ngungundhlovu.

The shields of the warriors were kept in raised sheds known as inyango <sup>(amaxiba izingolobane)</sup> of which there were a number in different parts of the royal kraal. Rats could not get at the shields. They were frequently taken out & aired & <sup>SPAKEN</sup> tintitid to keep izincaku away.

22.3.09

(see note p. 22 re Junguzal's departure).

\* tapa utshani

over

[Note, (22<sup>3</sup>. 09). Lunguza seemed to me careful & accurate in ~~me~~ everything he told me. The amount of detail he knows was surprising when compared with my other various informants. His memory for incidents and names is excellent, but his bump of locality is not strong, especially as regards Zululand, but this is explained by fact that he left Zululand about 1837 or so, & seems not to have gone back, even on a visit.

His information about Mfunghlova is very full, though he naturally cannot speak about the inner working of affairs. All that relates to Jobe (Sitole tribe) is also first-class. There are many customs & practices which he has also thrown considerable light on.

Not being familiar myself with what has been written by Gardiner, Owen <sup>including Isaacs</sup> & others, about Dingana's day, I could not ask all the questions I might have done, but no one studying what I have set down independently can fail to get a very clear idea as to what went on at this great historic capital.