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MADIKANE

KA

MLOMOWETOLE

MADIRANE

A 60/29/1-19

B 62/72/(14-24)

C 62/73/1-24

D 62/74/8-14

E 62/76/17-19

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File 23

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8-7-03 Madikane speaks

(Ndotwana present)

My chief is Mgawe. I live at Standa
Kraal (name) Ematata. I have built square
huts. I am a kolwa. I am a teacher of the
Bible. I was never butwa's. I was born
at same time as Tshwayo & Tshontwa.
therefore I am Tuluwana also better still
izivukuzane or Pepelengoleni =
Amapela - mnomowetole

My father was Ntontela regt or
amehlakamboni. This (name after-
wards given by Tshaka - an isitakazelo -
name given after something good or worthy
done in the impi)

My father not known kwa Zulu. Konga
ku Tshaka. My father a base Magidini.
He went voluntarily to Konga. He was living
in Nkandla, near on Nsuzi river,
he used the Georges hill.

2
my father was ~~the~~ under Dube, grandfather
of Mgawel, when ~~the~~ Kongonyo to J. took
place.

Dube ka Silwana ka Njila ka
Ngodoma ka Dingila are the names
of former amagadi chiefs but we
Dabeka's from Nyuswa tribe - see
Birds Annals under tribes.

Dube's son was Dabeka, + Dabeka's
son was Mgawel - still living, same
age as myself.

Mgawel's son + heir is Manohlakayise.
Has been ^{+ returned from} to America to learn - went with
my son who still remains. Manohlakayise
stayed in America about 7 years.

my father lived at Ntontela kraal.

Ishaka was born Esisebeni.
Not born Esihlahleni - my father
told me this was scotshwari from
Esisebeni.

3
Ishaka was conceived by Nandi before
S. had soka's. When it was seen that
N. had mited the order was given that
S. should soka. He soka'd.

N. came to gona Senyangakona
from Langeni - was sister of Makedama
the chief (Makedama ka Mbengi)
Mbengi was Nandi's father. Nsazongke
was Mbengi's father. ^{no. Mhlongo was}
_{Mbengi's father.}

Nandi did not tehada - a ba se
Langeni came to celo cattle from
Zulus. It was then arranged Nandi
should be given. She was put in
the isigo hlo. This happened after
Jama's death. M^uKabayi was reigning
then. The isigo hlo in question, into
which Nandi was put was Jama's.
Ishaka was as a child fihlwari by ~~for~~
M^uKabayi. Se zi polile ke izalonda
ku Senyangakona emfuleni

4
ebukweta, M^{ny}Kabagi went to see
her m^{ny}gwabo Senyangakona & told
him the mlandu she had had been
brought forth. S. was told it was a
boy. S. said how can a person my size
be said to have m^{ny}odana? M. said
when I saw it was a ~~child~~^{boy} I faked
him igade (give/poison to). S. said
Nazi ke n^{ny}ombi wenzakale.
M. said ~~to~~ Nandi at Esicebeni
she was to run away eLangeni & hide
the child. N. bopaid & returned
eLangeni. J. kulaid there. ~~when~~
Nandi afterwards returned kwa
Julus with Ishaka who could then
walk. ~~He~~ I heard of the arrival before
M. had reported the fact. M. got
frightened & told N. to ^{run} away with
J. J. then grew up knowing that he
was S's child & the one which had

referring
to his
youthful
exp. 17
below.

5
caused him S to soka J. kulaid eLangeni.
2 men left Julus & went to konza
J. at eLangeni, uSilwane, ka
nkhlovu, and Nomleti & Makedama
khaselaid with impi. Khaselaid with
J. & the other two men & succeeded in
winning. J. also killed people. Makedama
then lungisaid amagaw' a gweziye.
He left J. alone, did not lungisa
him. J. questioned says Do not the
impi I swayed yours. M. replied
You do not belong to us. J. tuku-
telad & left his uncle. At this
time Nandi had married kwa
Qwabe. J. then ran off to mtetwa
He was with Silwane & Nomleti.
He ngeraid nge nduma uNgomane.
Ngomane questioned the men J was
with & they told him. Ngomane
then reported him to Dingswayo.

6
The sidebeni kraal was ikanda
lika Janna - not built for first
time by S.

S. had the kraals Nobamba, Sisebe
& Nontela - there may have been other
kraals but tribes was small.

My father heard all this from Makobosi
Ka Ndhlova, also Hlati was emgazi
my father lived with Hlati one ^{belonging to} of S's
regiments.

The regiments of Godongwana
butani & whilst so collected S. arrived.
He had konyad there. D. giza'd.
When he returned to the inkumbi
& Dingiswayo said "Do you know
who that is?" S. laudela'd. D.
replied "Owako, he came from the
district of Langeni. Wa u maatshel
ekaya na?" He was ~~was~~ ^{was} ~~not~~ ^{not}
jezisele. S. then godukad.

censuring
reproving

7
D. then called Tshaka & said how is it
you dont hlabisa your father seeing
he has come here? S. returned where
- upon T. hlanguad with the izikulu
& izinyanga za kwa Zulu. He
vumelana'd with them na ngo kuhle
na ngo kubisi. u seji tshaya-ke
inzwazana. He hlabisa'd uyise.
That night T. got on top of the hut
in which S. was asleep. U se
in gweleke ngo kweya kwa
bantu - u tata nge za kubo
not mtetwa's. Tshaka sezad to
the next day S. found himself unwell.
This was bikhwa'd to Godongwana.
S. then directed he was to be hlengid
before getting worse as he was at a
kraal strange to himself. S.
godukad & got back home. He
heard ka sa fuleli kupila.

He then hlabāla ~~and~~ unteto kwa
Zulu. He proclaimed "Iku a
be si ku kuluma [viz appointing
Siqujana] a ku ykane because
J. is at Mtetwa where we are based.
S. then died. T. kuyokhad kwa
Mtetwa & killed Siqujana -
D. eqid & went kwa Owabe
where he baced. After this J.
became king ~~to~~ & reigned in the
way we are already familiar with.

15.8.03. Madikane - (Moukwana present).

Senzangakona's mother was Mtaniya.
After James's death Mtaniya was
ngenwat by Vumbul^{ku}swayo James's
son. Vumbul^{ku}swayo was killed by
Mkabayi James's daughter.

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Vubukulwayo
~~Vumkulwayo~~ & Mtaniya plotted
together so that the child of their marriage
should become king and not Senzangakona
~~Inkaba~~ They accordingly sent some beer
to them ^{by an intombiyana} which had already been poisoned.
This beer however was not partaken of
as both Inkabayi & Senzangakona
had had their suspicions aroused as
to the aforesaid design.

As soon as the girl arrived Inkabayi
expressed her thanks to Mtaniya & Vubu-
kulwayo & then sent the girl to go &
fetch some water at the spring. In her
absence Inkabayi ~~she~~ took out a small
quantity of the ~~leg~~ beer, threw it away &
put back in the kamba a similar
quantity of her own beer. This artifice
changed the appearance of the beer. When
the girl returned she was advised by
Mtaniya not to drink as the beer

belonged to amakosi & if she did she would fail to get a husband. The girl therefore left the beer alone. She ~~was~~ was told to take it ~~to~~ to Mtaniya, to say ~~utshwala~~ ku m nandi no ko ponjwana & give her the kamba full as a present from Inkabayi. As a matter of fact ~~the~~ almost the whole of the beer was what Mtaniya had originally sent. Both Mtaniya & Kubukulwayo partook of the beer & died.

aba kwa Ntontontwana =
aba kwa Lufenulwenja ie the Zulu people

Ishaka caused 2 things to die out
(a) the isibongo Lufenulwenja, (b) ukusoka.

(custom)
mtshopi our great custom alias
Noyazi.

klab'umsele

(custom)

mgongo - kwenzjw' mgongo ie the calling together & congregating of girls because of a certain girl having tomba.

ukusoka (law)

ukulobolisa. (law)

16. 8. 03

ibele le nhllela li ga putwa - ie. a thing perpetually disturbed does not bear fruit. ~~It~~ always meddling with the native system will never lead to its solution. Dingana's regts were very fond of him. He gave them plenty of meat. (Ndukwana) So common was meat that people used to ~~paqula~~ ^{paqula} themselves with it.

Customs

mtshopi

mgongo - ~~ukubona~~, singing about adultery, ^{only} - bina ^{ie in a river}

Ku yo lab'ahlw' amakaba - ie took place of mtshopi in Natal.

Ishaka lobad ^{or marked} the Fasimba ^{ie}

Nyabazi
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on both sides. He ~~caught~~ caused izimhlango to be cut in the skin all up each side. Some of the ^{classes of} girls to had distinguishing marks.

Nandi's - isibongo. (Ishaka's mother)
 Uqcebe womhlango,
 Infazi ontongande; ^{Interested}
 Zingaza ndoda.

copy
p. 175

Uma tanga ka klangani
 A klangana ngo ku bon' umyeni
 (Oitshayeni ^{ya noma} ~~ya noma~~ ^{isicatipa (ie a river)} ~~isicatipa~~)

Ishaka once sent out a heifer (isitole) with 2 men to different parts of Zululand. Their instructions were to ask people ^{in the} usual way for snuff and the first person who gave the snuff without having denied having any was to be given the beast. Many persons were approached. At last a woman

took on being asked took out snuff box (Ishaka's) & in ^{knocking} ^{gift} ^{sent} ^{the} snuff ^{box} ^{there} ^{was} ^{not} much. She was thereupon given the ^{beast} heifer.

In afraid,

Izifazane = Godongwana's first wife

Ishaka once ^{opened} ~~sent~~ a large sized Kalf to anyone who could lift it on to his shoulders. Mangondo, ^(father of Petakoo) ka Marwana succeeded in doing this & ~~was~~ there-upon became the owner of it. This was done Embelebeleni kwa Ghibisegee. Godongwana got his idea of butaining refs from the Europeans at Cape Town. Before then no refs were ever butain'd.

When Godongwana first left home - in flight - he went to a district near Ntunjumbili - Natal side - where he was obliged to do menial work. He lived in the ^(Mlangabezi's tribe) Ngeolosi district. He had to bulai upoko. This service dissatisfied him & he went off presumably to amasoga & so on to Cape Town. He returned on a horse &c.

Amawombe regt was Senyangakona's
first one, but as to copy Godongwana
Godongwana's izibongo - = new

Enterer / Iyul' elin kangu la ko ka
Dhlekezele (Godongwana's mother)
Lizo gewala, si zo out' umlaza
sonke, tina lu yengo.

17.8.03

I am sure Godongwana's first regt was
isifazane. He set the example to all the
surrounding tribes as regards regts. There
is no doubt that G. learnt the idea of
recruiting regts from the English. (Emangweni)
My father Mlomowetole who is my
informant was quite sure on this point.
My father was of the Mtontela regt (i.e.
ntanga ka Nongila Jantshi's father) -
my father died in or about 1888. ‡ Our tribe is
emagadini + the amagadi dabuka's
kwa Nyuswa -

Oi yenga ngami, yati "nggwaba,
nggwaba!" ye muka.
~~ye muka.~~

This was an iqama hlatshelelwai
by Godongwana on his return. It means
"How will you manage to deceive ^{it} (him) it
goes "nggwaba, nggwaba" ie flap, flaps
(the wings) - (for on being stabbed ~~to~~ he
'flew' away) - and went away"

nompetu.

The old way of procuring fighting
men was to recruit according to the kraal
or neighbourhood, throwing all boys to it
with their fathers. Cishwanga, bonwana, hlanguai
ngenzi nkomo. Kuliwe kwahlukwane.
Gwide's daughter ~~is~~ Nompetu married
Sobuzi, ^(of Swaziland) and Zalai Mowazi and
Mzamoze, wife of Langalibalele ka
Mtimkulu; Langalibalele's son by her
was Siyepu (living).

Tungaini of men used always to go on.
Jobe for instance would have tungai.

The Zulus came emahlabatini from above or further north. I heard this said. They hlukened with Qwabe, Amacunu, & amawutshe (Amabaca) & went to live emahlabatini. ~~in valley of inkwabazi~~

The amagadi tribe separated from the aba kwa Nyuswa - Dingila to ka Ngcobo was the one who first separated from the Nyuswa tribe. Named amagadi because when an inkosikazi who shall bear an inkosi is beka'd and a second inkosikazi encame is beka'd who will be unna we nkosi & in the event of there being no chief heir the heir of this house will inherit - Dingila himself was an igadi. They ahlukened ku Ngcobo long before Ishaka's day say in times of Punga and Mafiba.

Ishaka was not ngo we sikhahla - Nandi had come to Senzangakona to gava

by becoming one of his isigodhlo and it was whilst she was living there that she had intercourse with S. and, becoming pregnant, bore Tshaka. Now Mⁿkabazi, S's sister, heard of this and reported the fact to S. S. exclaimed, "It seems ridiculous that I who am still so young and have not soka'd should be said to have a ~~son~~ child." Mⁿkabazi at once replied "Oh! seeing the child was a boy I have already ~~but~~ put it to death by giving it poison (igade)." This satisfied S. Mⁿkabazi at once communicated with Nandi directing her to go home with the child. This she did and returned at a later time with Tshaka to show Mⁿkabazi. Some person or another reported the arrival to S. who at once took steps in the matter. Nandi, however, thanks to Mⁿkabazi ~~succeeded~~ succeeded in escaping, got back eLangeni and then went to marry kwa Qwabe.

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M^r Kabayi afterwards caused the man who had made the report to S. to be put to death.

Ishaka therefore was to a large extent a legitimate son of S. although born before Nandi had actually become Senyangakona's wife and therefore before he had lobola'd her. (Query - Did S. ever marry Nandi, lobola her & make her his wife? ~~no~~ this seems

doubtful). Ishaka was born Esidjebeni. But then if Nandi was not married to S. how came she to have Nomcoba by him? (24.10.04)

30.8.05,

Hlonipa, Courtesy, Respect.

Grievances

Place small men over their ^{former} superiors. They eyeia their former fathers. We fathers bujel' emwa because of this. They do not hlonipa us for they think themselves amakoi. We make all equals so hlonipa dies out. They say to us "Na se yimi na? A ku seko loko." a ~~ku~~ ku pakanyiswe tina na?"

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The girls are not lobolaid with proper numbers. They are called merely abantu & this because the so called chiefs consider themselves amatosi.

Zinema ka Sigodo, was inceku ka Cetshwayo, patad utshohla, an induna of a sept - Magwendo is patwad by Sisimama ka Nhlangana (an induna isiggila si ka baba (mpande) who had food ^(what) thrown on the ground & he would eat it up from there ~~or~~ then ^{or} have ububende thrown down & lap it up. Now he stands above Magwendo. Sukani has his own kraals & is chief but has only a small patch of land.

Inkungo has land of his own. Intonga has been given a large plot of ground.

eba = eba
 13.5.05. Mgidiqidi - ~~atone~~
 ukuba = ukweba - both forms used.
 hlohloza = to press one to say what as a matter of fact he does not know.
 hlohloza = (didn't your mother tell you such stories as these) see my note in Bryant's dict.

Madikane arrives 26.5.05. 62/72/(14-24)

26.5.05.
 Madikane ka Mlomowetole ka Bobo ka Nohlulisa ka Mpinda

I am of Ale tribe & this tribe sprang from the Mtetwa. My grandfather's great grand was born in the emagadini tribe.

amaBadi tribe dabuka ku Nyuswa. The amaBadi a suka ku Ngeobo (uNyuswa mutsha). Ku suk' uDingila indodana ka Ngeobo wa zal' uNgotoma qwa zal' uNgila who bore Bebe who bore Dube who bore Dabeka who bore Mgawe (twine) Ngeobo is son of Buyisiwayo ka ~~Fuzi~~ ^{Fuzi} ka ~~Fuzi~~ ^{Fuzi} ka Fuzi ka Fuzi

Dingila is the one who pursued kwa Nyuswa wa kum' ubuqadi. kutiwa Ngeobo kupela amaBadini, ka kutshi ukuti Nyuswa. kiti.

Nyuswa was Ngeobo's son. The amaBadi a vela uNyuswa engaka veli, uNyuswa wa sala wa vela nga semuva.

I was born in the amaBadi tribe. Nxa kubongwa kutiwa "Ngeobo wa s' em Voti" ie. the Natal river of that name

[Tos. from here]

Ishaka's great game was uDangezi ka ^{wa kwa indodana} Kuzwayo. Ishaka said igawe & li yo sus' impi ka zwide izintkomo zi yo kweleku' induku zi hambel' nayo! N-xotshaid impi ka zwide. # Ua i xotsha ngo ku i ngena ngo kut' uya babaffa, impi ka zwide kad' ilwa na wabandhl' amanze (ka Ishaka) isi wa bulele. wa ye wa ngen' iNtortelenis - ku yena & salwayo. wat' "Uya babaza" kwa landel' ama wambe emuva intanga yake. Yesutake impi ka

Zwide. Ya buyake. wa ninkw' iynkon
 Tshaka. Ka zaba ngang' ukutsho
 ku ka Tshak' a sa 'sošc' impi.
 wa z'ez' uNdengezi, wati zi
 neane iynkon' eziyikulur.
 uTshaka wati se ngi xa
 qeina ini ukukupa Ndengezi
 na? uNdengezi wati "ngi
 biz' ezika Zwide nying' okutsho
 kwe nkosi. wa tukutsh' uTshaka
 wati "danga' tandi ukukubamba
 nge yandhla (bulala). Ipa intaba.
 Bala wa vuma uNdengezi. Kaziwa
 uma waze wafela ku lipi
 yive - na namkhanje.

Ku catchangwa ukuti waza
 kwa mzikazi wa tshija na
 ba ntaba ke ne nizi yake pansu
 wa hambu

wa ye bizwa ngo kuti uNdengezi
 matshumi - uKalyitshana, umfowah'

isitonga = izaga ezitshwayo ukuba kulwa
 uNdengezi wa bulawa uMpande.

Kutivwa nxa e nganyo empini
 ka Zwide wa uTyababaza (etsh'
 uTshaka) - wa ye ngena ngo ku i
 Dumela - wa landelwa isigaba sa
 kwabo sonke, e si intanga ka Tshaka.
 wa si teval' isikhangu wa si bekisa
 pezulu. He shouted out "uya babaza!"
 referring to Tshaka, meaning Tshaka was
 surprised at the daring of those who fought
 against his forces. No sooner did he
 do this ~~was~~ followed by those mentioned
 than Zwide's impi ya suka ya baleka
 wa tusu' ubugawe nga lok' ukutsho
 kwake.

uya babaza ^{entered} uDhlungwan' onge
 na mteletsheli (= onge na mngane)

Ndengezi is not the actual name of
 this man (longer form Ndengezimatshumi)
 I do not know his real name

x = ukubongwa [Tos. down to we]

~~Zwazi~~

He came to be called Ndengezi because of his being obliged to comply with custom after killing people in getting udengezi putting in ama zembe ^{= imiti} and ncinai would have only one udengezi even though many people killed. Entered umdaka onga'zu ngoma (^{umdak' or ngomino}) another of his izibongo - the mud that never dries - for he is always going out to fight.

Ishaka took Magaze's njanduna ^{cept} - not merely the name - He did the same with regard to Zikhlandhlo ka Gwabe taking his Ngqqa.

Many of ~~these~~ customs or practices were taken by Ishaka from Zwide whom he defeated. The ~~set~~ salutation "Bayete" may have come from him. The Ingoma punaad ku Zwide ka Jange who, in his turn had taken it from Sobuza ka

isigqi, so ku nyatela.

Ndungunya. ^{observed, kept}
The inkosi was subad and qcinad with the ingoma which ~~was~~ had an isigqi or stamping of feet quite different from the other songs of inkosi. + when this was sung it would be the end of the inkosi - not to be sung again ~~for~~ till the same occasion next year -

Entered ^{be visited} wa m loyisa. ^{CURSE} = ukuti ku ngat' angaf ^{for}
o bani wa ya m zonda!
o bani wa ya m zonda!
Vuma! Vuma ingoma!
(ie acknowledge, acknowledge him as the only inkosi).

There were 5 great tribes in early days viz under Sobuza (Swaziland), Zwide, Mtetwa, Awabe & Ngeobo (under mapoloba) -

The ~~to~~ royal salutation of Bayete

possibly came from Zwide and by him from the Swazis.

Nyambose is the name of a hill in the Mtetwa district, first built on by the Mtetwa people and that is how they come to derive their name as abakwa Nyambose.

27.5.65 Madikane continues (fairy tales, customs etc)

[This man has given me information before - see preceding note books].

I am the same age as Zulwana, regiment. was born when Dingana ngamad'ekanya, ngo ku jutsheva kwenzintombi za ku gaba uDingana, uTshaka kad'ingaba nazo.

There are many tales among the natives - told during their youth, left off during age. The "intulwa and unwaba" inganekane is the most widely known. The zalukazi used to ~~scare~~ them.

(trans. omitted)

Others invented as times go on

Mvelingangi o wenz' eyive ku galo wa tun' unwaba wat' a luyi ku bantu luti abant' abangafi. Lwakhamb' unwaba kancinyane, ludhl' ubu kwebezana. Ute ngasemva kw' unwaba u mvelingangi wa tun' intulwa iyo kuti kubantu ka bafe. Ya i ei tshetsh' intulwa ya fika ku bantu yati "ifaneni!" Kute isitshilo intulwa kwase ku fik' unwaba - "Kutiva abantu abangafi". Ba se beti ke a bantu "Si bamb' e le nteslewa". Se be lu pendula betsho njalo unwaba. Kwase kuba kuzela ke sa se yafa ke -

[In saying intulwa and unwaba, I am speaking the Tala dialect & not the Zulu proper. (Madikane nevertheless speaks what seems to me true Zulu)].

Isicasiselo so nweba ne ntelwa ukuba intulwa it' abantu ka bafe, ukwona

Kwa bantu unwaba ukutamba kwa
bantu, lapia be puka be lalal' iingalo
kable.

One very old thing amongst us are amatshe-
isivivane. ~~um~~ kiti umunt' um' shamba
a tal' itshe a li fel' amat' ake, a
li pons' engwabeni. Ati kon' a
yo tol' iinkhlabla pamibili, ba
m amukele kable. No ya ku
tikela esikitotsheni sake a tal' itshe,
a li fel' amat' ake, a li ponse esi-
vivaneni. Lokushe kwa ku umteto
wezwe lonke, tina hlang' olumnyama.

Na njing' oku soka tina hlanga
olumnyama sa si soka sonke -
Namanye zi sa soka ezinga,
o mampondo, na o masoza na
be bantu ku umsebenzi bukhulu
lowo wamteto ukul' uma umunt'

ingq' sokanga, nom e kulumi' izwi
a li iqingiso, a kableve, kutiwe
ka sokanga. Umunt' ke uma
ku kulunywa into we funga
(ku gala-ke) a ngabesa kulunywa,
Kutiwe use ^{VER. BAD LANKU} binile, se ku hluthwa,
okulunywa esefungile. Kodwa
a ku limelanga izwe loko, ngokuba
noma e se fungile a buya' peltiswe
nje - uma ku ngeni' uTshaka
kaya, - Kwa gedwa uTshaka loko.

No ku soka kiti kwa Zulu kwa
gedwa uTshaka, et' abantu ba
gedwa² and hla o budoda, oku
tukutela. Kwa pelake ukusoka
uma a bantu ba be soka ba
be kuluma kable. Ba be kuluma
ng' nyewe, ngokutob' okuhle. Zint
zi ya dhlila, ukutamba kwabantu
a ku fani izikati zonke. Kusa
bus' uTshaka ba be hamba ngo

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nge ni zuzu - izikati zo ku dhlula - epokes -
ku hamba kwa kwa Johaka kwa
ngen' u Dingane, kwa hamba ngo ku
kwa Dingane. wa ngen' u mpande,
kwa ba o kunge. Ngo ku busa ku ka mpande
tina basesi lemgwini sa huf ba no sig'
o lu kulu. Ya pik' in kisi xana, sa puma
- la kable - kwa tokozeka, kwa ~~fe~~
burpla kwoo ko ku soka. Sa hlal' isikat'
side si no ku tokozga. Ku ywa kit'
umbruso, si gal' ukububula Tina
bantw ngo ku ngena ku ka Gebuya
ka Lomsewu. Ngo ku dhlula ku ka
Gebuya kwa ngen' u mis-molo, kwa
buyel' ukutokozga. Manje ku kona
ukuyaluzga pakati kwezi nhlezigo
ku bantw barke. Ose ku banakale
ke ukuti ku yozg kus' eng' ingazi si
fe-ke si linqazwe kwomkulu - ~~ti~~
So ku kon' ubu-pitipiti o buningi
ba o nonqazgi & zweni be hamba
be fur' ukwonakal' zweni o kade ku
ngoko. Ononqazgi, kwa ku kade ku
awakos'

62/73/1-24

Student Papers

iNyakeni

Notebooks (small-P) in File 25

(73)

(17)

27.5.05

Madikane continues -

amako's amnyama a betel' uHulumeni.
[to down to here]

I have never heard the expression so ku mpondo za mtini used - only ^{so ku} ukwanyisa kwe mtini and so ku mpondo za nkomo. Although I at first admitted knowing the expression "mpondo za mtini" - ukwanyisa kwe mtini, was what was running in my head. As a matter of fact, ~~I~~ on reconsideration I have never heard the expression ^{used by} ~~from~~ anyone. I know nothing of mpondo being associated with the word mtini - I do not know how the expression "ukwanyisa kwe mtini" originated, from amathungwa, abeNguni or amafala. These expressions came into vogue principally in Shaka's day - for the impi used to vimbela at this time of day, so that daylight would soon come & so not kill one another.

Shaka called those in Zululand who tekeza'd amafala, whilst those of Natal he spoke of as iNyakeni - ie who also tekeza'd. He ~~tusa'd~~ wa ye situka, esi tusa

ukuti o si nab' ubugili bo be ⁵gaggetu
 bo ku giris' izint' ezingeko - ngoku
 nge njenga lababantu a bamelayo
 (lawyers) etike tina mafala a si
 kwazi. wati si nga mafala ngoba
 u hini lwat' du lele, si nga kul
 -un' ubu ¹tungwa.

wati iNyakeni ngoba be amaNtuku
 a ngahlukanisi izint' izimbe ne
 zimbi. ~~The iNyakeni were composed of~~
~~iNyakeni ya i nga hlompfi amakosi~~
~~2 nga sezji futi ubunono. [tr. to here]~~

iNyakeni were composed of: Ngcolosi,
 amaKabeleni, Nscamalala sa Kwa Legaji
 esa se mangangeni, Mapumulo, Hlongwa,
 sa Kwa Sibinyeka (chief) se aba se Nadi,
 Kuze, Nhlanguwini, & many others further
 south.

These names Lala & Nyakeni may
^{have been} probably were in existence long before
 Ishaka's day but it was in his day that

they came to be widely known, i.e. when all
 these people were incorporated in the Zulu
 King's Empire.

ulele, Tuli, Makanya, Nsoni were
 not ^{the} Nyakeni people ~~though~~ but they
 came from Zululand to live in the Nyakeni
 country. Cele & Tuli came from Mtetwa,
 Makanya & Nsoni came from Owabe.
 AmaNsoni are not abaNguni - they
 are amaLala. Cele is also amaLala, on
 account of their dialect.

27. 5.05
 I was born at Suze, Nkanobha Dist. crossed
 into Natal as a lad (herding cattle calves) just
 before 1839 when Mpande came into Natal. Since
 then have lived on the coast.

Izaganekwana means a ku namteto,
 into nje. So called because the matter or
^{or circumstances} story related have passed and cannot be
 associated with any particular place or

(4)

persons. Ingamekwane is so called because the substance of the story cannot be fixed or attributed to any particular persons as being the actors in the story mentioned.

Izinguanekwana amaqwi & zizukulwana eze za Shulana. When Shaka name dies out the stories of his reign will become ingamekwana.

Most of these stories relate to girls - when going to marry, meeting with beasts. These stories do not refer much to men.

The word inswela boya came from Pakade ka Macingwane was' Ema-Cunwini. This was because he was an old man. Ngo ku dabuka kwe goda wa tola ka kul' izinkomo zika Dingana, crossed into empofana ehlanzani (Mooi River). He lived ehlane i.e. far off the Europeans.

CONTINUED
& kwel' eba bulal' abantu. When English came, this indiscriminate

x notice this = libala

(5)

Killing was put a stop to. Pakade then began icebo to be inswela boya. When there was beer P. used to give orders (if he wanted to kill anyone) to go to beer drink & on the way back catch this person & kill him - Kill him & phlala him esisceni. When this is reported to me I shall say "ubulewe izinswela boya. Lase liyanda lelo ganra, se ba ya bulalana" and on deaths of this kind were attributed to izinswela boya. This is origin of the word.

Pakade crossed into Natal in 1838 or 1839 ngo ku dabuka kwe goda.

Pakade people known to me - my malume there.

I know of 2 cases of izinswela boya - that of Ngwababane's son in Pakade's district. It seems a man was Ngwababane was seated with his child in the afternoon about

4, seeing his goats going towards a bush and as it was getting late he sent the lad to drive the goats back. The boy ran off to the bush but as ~~he did~~ the goats continued to enter the bush & no one seemed to be driving them back the father went to see what the matter was. When he got there he found his son missing. He searched for him in every way & afterwards got others to help - all without success. The search was continued the following day & the next - far and wide. On the 2nd day the lad being still missing amakubalo were eaten because people concluded the boy must be dead. On ~~the~~ ^{that day} a young man left a kraal some 20 miles away from where the boy was missed left with some dogs going out hunting. He went into a bush ~~near his home~~ near his home. The dogs pushed a head hearing some rustling and eventually came upon the body of a boy which turned out to be that of the

to boy who had been lost. He had been rubbed with fat over the chest & stomach - ~~for~~ in the form of a large circle - Boy was only able to answer that he was the son of Ngwaba - bane on being asked if he was the one being looked for. The izin swela boy would have been caught had not they been frightened by the dogs. The boy was conveyed home, as no sooner did he get there than he expired.

The other case is of a boy who was caught ^{NSIMU} ecaleni kwe no ino? lundani izinyoni with 2 others. Finding him missing, his companions shouted but he did not answer. It so happened that the udwendwe of men &c who were accompanying Sir T. Shepstone were passing by at the time. They came to the bush in which the gardeners were, found the boy in the bush, his penis had been ^{anyisa umcamo} sucked as also his nostrils, he was also futad ezindhlebemi - wa zhlangu - his udwendwe kwe nkosi (indisa) - we latshwa wa hlangu - wa ngcip' umcamo, wake (obumkulu) - wa sinda - hlanguleka = recover -

Qaluzwe - madikane present.

Cakijana bo qconono used to speak, turn into
(imbokodo) stones, pitch him across - na ngi weza pela!
mostly what animals (not people) used to say.
Originally used to speak with people.

Men + women tell these tales but ezalukazi ~~spe~~
tell them most. Do not tell what they invent but
what they heard from others.

Majubantendele.

Mbulumaratshana.

Cakijana bo qconono. (= ^{ullakanipile} many varieties of this)

Mamba ka madonda (imhlantzi yo mlilo
(yaguma)
(lapa ku nga Kali sele.)

(Induk'ezamazamayo)

uBuhlaluse-be Nkosi. (nkosazana)

Per ukukulema kwe ngwababane, kanye no kwe-nja.

[Per madikane:] Umangena wa y'alus'izin-
komo zake. [Ya fika nje] ^{kuwa se ku fik'} ingwababane.
Ya hlal'entini. Ya m memeza. Ka za
bona munt'o memezayo. Yati: "U za"

aluse Kodwa lezo nkomo, ka ^{ku} zidhla!
wezwa-ke ~~u~~ mangena, wa yi bona fut'
ingwababane. wa jaba; wa zi yet'izin-
komo, wa jaduka. wa tumb'isigijimi, si
yo bikel' u mrawa. ^{ka jama.} Ba se be fun'isw-ke
lo-ku wela, lo kuz'ebifungwini. Lezo
nkomo ka zidhlanga. Za fika ^{esifungwini} [lapa] Natal
awakgis' a zi bujisela kwaZulu zonke.
u mrawa wa fika wa ngenisa lapa kwak'
^{umuzi} ~~u~~ mrawa wase ^{Verulam} [Verulam], ^{efika} na lezo nkomo.
Kwa fik' isigijimi ^{sa} kwo mKulu ^{si fiki} [kiti]
^(U.P. mlang) emgungundlovu, si puma ku mpande,
si zo cel' izinkomo e zi muke no mrawa
no mangena. ^{ukofijana,} induna ^(ukofijana) ya
lap' esifungwini, ya i [lapa petshaya kwo]
^{se} mangena, lapa ya ija ke kona. Kwa y' isigijimi
kuzi, sa kwo mKulu ^{emgungundlovu,} ukuti ka yo zidhla,
zi nikiw' abakwa Zulu. wa ^{se} mem' ^{ke}
^{abantu baka-ke} ukofijana, [ngoba sa si nga baka
zonke] ^(Ba) zidhla-ke lezo nkomo.

Izona-ke lezo nkomo e saka ngazo, tina
sifungu sa lap' ezansi.)
Umhangena ^{lo, o} ka Nokupata, wa ema-
Nknyaneni wa ~~ye~~ intetku ku Tshaka.
Ku ^{Dingana} ~~mpaka~~ wa ye induna ya s'ekonteleni;
induna # ya kuwa Mawa ka Jama.

Nga leso isicibilili ^{huti} (isikati) kuwa vel'
inja Kabati e mini ya ntambana, eku-
buyeni kwesifazane ekulimeni; q'wafi-
fazane wa cataz' amafuta, wa wa
catazel' okezwini. Wa puma-ke, wa
wa # beka esikotampeni, wa ye ^{se 49} # biz'
omunye wesi-fazane, a zo m lungis' ekanda.
Uten lap' efikayo, wati: "Wuu! Amafuta
ngi wa kohlile; ngi wa tshiy' pansu,
inja i si wa dhlile!" Inja yafti: "Oa!
nathk' amafut' ako, ^{u. 50} [so] fun' ut' adhlive
^{cuti lo kwalyka kuti olwalekayo}
inja. La qcin' izwi lenja. Ku fike ku fbe
ikimangaliso nje, ukuti: "Haw, Inja
ya kuluma ko Mgalana (induna yo
kon' ekonteleni); Kodwa yena ka

welanga no Mawa). Kuwa qcina-ke lok' o
-kwenya. Ku isikati sinye no ku kuluma
kwe ngwababane ku Mangana.)
Kutiwainja lezo ya kulum' impela
Mgalana lo, o ka Bulongwe, wa kuwa
Dhlamini, kuwa Zulu.)

A ^{kuwaziwa ukuba} [si # wazi] lowo mhlola ² [ukuba] u vele ngani.
~~Kwase~~

Doctors were probably called to punga, ^{to} 'inis' abant'
izibindi, for when umhlola appears ku kon' o
ku zo kwonakala ekaya, kuf' abantu.

Ku vanile ukut' ingwababan' i ya kulum'
ezindawen' ezitile.

Ngake ngazi bon' izimnsingizi emzini
embili ka Danyeni ~~wa~~ ka Ngwenya
wa s'ematsoneni. Ya hlala endhlini
yo m fowabo ka Tandwayo. Kwatiwa
ihlala njalo izwa amafuta pakati
enye insingizi.

Nga i bona fut' emy' unisungizi ihlal' emzini ka Mapini ka ^{ka Kotemu} Bandama wa Kwa Bulose. Ya hlala, kwatiwa ku kon' amdfut' e nsingizi emzini ka Nduker indodana ka mapini.

Ngazi bona-ke lez' izinsungizi imihlola ya Kiti.

[two up to here]

Ezilwaneni umhlola impunzi le: ^{si} nga ngen' ekaya.

umtekwane - a nga ngen' ekaya. Ku bizw' izinyanga kwelato hwe.

umhlangwe, izinyoka ezi hamb' ebusuku - i se ndhlini. umhlola futi lowo.

amraKankane nsa e ngen' ekaya - umhlola lowo. Nsa e hambela pezulu, a suk' ezi hambela, a kin salohwa.

Kodwa nsa hambel' eduze kwa muzi kutiwa umhlola - kutiwa a ngen' ekaya, eq' umuzi, ku kon' okuzo vela.

Time) nas' ieqigumadevusi zo ku tata (at night-
Ku vel' umhlola ku mntanami we zi nge nayiti, ^{ugobolwazp} zi puma pakati esandhleni - yandhla zo zi bili - entendeni ye sandhla. zi ya mkalisa. Si o wa se zansi, emankhwengeni, sa si nga wa zi lo kwa Zulu. a be se suka njal' umntwana, e se to his' umuzi. Abe seti "nas' indhl' itsha!" ka kungati u ya i bona, Kant' itshiswa uye.

Omntsha-ke lo umhlola, e nqi u gabuhap.

Oka letwe lap' e Tekwini kwo Dotela - u i ntombarana - a i ka tombi - u yo tomba ^{umhlambe} ngozayo (umyaka).

Abatakati ba dabuka neqwe, kepta ku i ngezana ukub' a funyaniswe. Kiti kwa Zulu ~~u~~ abatakati ba betohiwo, ~~ba nke~~ izinyanga, zi bo nuke.

Dalijwe says: uma igude li kala ku ngaka lalawa li ya bulawa ngo ba kutiwa li gil' umhlola.

amazimuzimaz mabili - a kon'a
we nganekwane, ku kon'a bafelwa
izwe ba ze bathl'abantu.

Ukwehla ngasilulu - This expression is a
comparatively recent one - ~~say~~ came into vogue
when I was an insizwa - Isilulu esa
ka ^{amagbata, amaNtshali} Mabasa, ^{noaba,} Kumalo, Radeba
(ba s'emahlutshini), amaNwaneni (matiwana
people), Dhlamini (amaSwazi), ^{nsurhala (ndwandwe)} Jambuni ^{etc.}

The word isilulu is used to indicate gingqika
= rolling, sa 'bek' ezansi. For all peoples came
from the North.

People from the North came and settled in these
parts. At a later period others followed from
the north and finding others of a similar
customs + tongue already in occupation
they or also settling down to occupy the upper
parts ^{chiefly} where the sources of the Zululand
+ adjoining countries are - they spoke of them-
selves as having ehla'nd ne silulu - meaning

that as compared with other inhabitants they were
not aboriginals or ancient occupants but
had come from the north, ~~and~~ And yet as a matter
of fact all at some time or another came from
the north.

They say "sa gingqika ngasilulu" meaning that
they rolled from the north to the south where
the country is wide (banzi) and there settled
just like an isilulu rolled down a hill eventually
rolls on to the flats below + its contents
empt themselves there.

Ukuthi Mnguni ku ^{SPROUT} came kwa Zulu na
kwa Owabe - zi bizana ngo kuthi Mnguni,
naso esa malunu siti 'mnguni! The
older malunu used to funga thus "Mnguni
ka Luboko" nxa be fung' uMacingwane
who was son of Luboko.

I have the amaZala zizwe speak of
Mtetwa as umzansi wa s'ebutonga
as if they were a section of the Tongas.

28.5.05.

a 'Copelele, a beke pambili
= persist in going on, forwards

Madikane + Qalizwe

Izaga

refers to new comers, there-
to those already refer to
he asks visitors to chief
as visitors to chief or others
as visitors to chief or others
as visitors to chief or others

Proverbs: - inyati i buzwa kwa ha pambili

I ihlozi li ya bekelwa

I isalakutshelwa sizwa ngo mopo.

I so bohla manyosi!

M iso li xotshwa li bekile

M { a ku gili lazi kot' emhlana
a ku gili lazi kot' indololwane

man hearing you do something
that will benefit you but instead
it does you injury -
benefit is to go to school
- a baka bani is a me trips over what
is clearly a mangoes wrong even
a mangoes wrong even
in some he knows for certain

M { Sipunon ka u boni ka u njeng' amehlo!

Q inkweli yo muti ya fel' emtini.

M inhlambi ya manzi ya muka na manzi.

M igawe lempsi li fel' empini.

M ipisi le zimvubu li bulawa zimvubu

M 'cakiide puma wa shlewa unamba

M inamba a yegelwa y' emgodini wayo.

M. lu ya out' hlimi lu njeng' omhlilo.

(inkani yako ingang' e ye siwa. (echo)

Q. { inhliziyo yake injeng' e ye selebele.

Q { izindhabe zi yangi luma, bakona aba ngi pete.

M. { ngazi lum' o lemini, bakon' a ba ngi pete.

Li post: izimpawu umpawu - many versions, or accounts.

nga

Q. nga quzuka pakati kwo nyawo, ku kona e
ngi yo ku tola pambili, ngi yo duta.

M. u ya penduka u u selwa ini?

If I am walking along with a friend, says Qalizwe,
and my stick falls my friend will say i
ponse pambili - not necessary for him to say
so. I will then take stick & throw it forward
after spitting slight on it - to bring me food
beck - get food or other benefit ahead.

M. says: unou ihlato hawa i banjw
isimukw' fun' ikale - if it cries ku
citek' isikunohla so ku hlala kwa bantw,
citek' igwe. Ola kite. la liwala izo
ukuba ku buywe kwa ngitikazi -
za za hlato hawa za kala -]

M. inyoka ka i kohlw' umgodi wayo

Q. unyawo ka lu na mpumulo. (treat
a stranger well, for you may one day find your-
self in his country & a foot cannot smell the place
- sees his friends or hostile.)

M. isambane siimb' umgodi se nga u lali
a person who makes things making them for himself but others, &

u beke nge ndukwe yom bangandhlala - is. ukubay' are
he hoped to get something from his mkubenyarabo, left with his stick + returns
with it.

we had agreed to go to a particular place ~~next day~~ tomorrow,
if next day the engagement falls through + I return +
another who knew I was to go meets me, he asks ini lapa
na? I reply "amahobe" = ize-nje (19)

29.5.05 - evening

Madikane + Mlotana present.

Madikeningi ~~la~~ laliwa untakati - said by a
man who has something done for him by many
hands + quickly finished when, by himself, he
would have gone on doing it a long time - only
a good ^{rogue} ~~for nothing~~ would refuse the help of many -

umBeki we nkosi ka busi nayo. I was

~~and~~ your dibi but ~~wh~~ before you rose in rank,
now you are chief ~~yo~~ there are others about you -
with these I am on bad terms owing to jealousy +
they quarrel with me, so I who was your only follower
who assisted you ~~do not~~ am no longer in favour.

[uNomleti ka Madirane - izizwe zonke zit'

in lete - izibongo. I do not know his real name

[This * man left Zulul tribe + Kongza ^{Langeni} Shaka
when iLangeni.] When I became King
Kete ushaka e fe busa, kudhlalw' umkosi

! Loku a ka game, isibongo.

two
from
here

upa but' izinkomo zake kwawo wonk' amakanda, kuya sal' amankonyan
he at the inkosi bute'd all his cattle from all
odwa. Izinkomo se zipa nge mhlambi nge mhlambi. Kye ya pel'
amakanda - the calves remained at home
uku sin' umkosi, ununtu yorthe yse bamb' e yo goze. Nomleti
were kept separated by the herds. After dancing
ya buya yedwa amfulen' e hamba yedwa, e-z' e temba, e-zi, e-zi
the inkosi all went off to wash - Nomleti
Ishaka, waye se dabula
returned home alone from the stream - e ze

temba, eti u Ishaka - thought a great
deal of himself. He dabula'd pakati kwe
zinkomo zifka Ishaka. (Loku ka zi
datshulwa) a nibon u Ishaka e dabula
kuzo. ezi' ekaza. Aft' u Ishaka. Elipi
lel' ifeka' (ofelwa abantwana) ehi dabul'
izinkomo zam? a tshelwe "u Nomleti,
Ishaka!" "m bambani, nipa bulale!"
Kanti o waye utule no
Ishaka, waya naye kwa mtetwa

(This was an insulter of umbeki we inkosi
Ka busi nayo - During the inkosi no one
used to be killed - this was an exception
of kuya bonakal' ukuti' utshaka wa yazi ufulu' uNomleti. I say
I must have known this was Nomleti, he
could have seen him by the colour of his shield

1 ofelwa abantwana.

o dabul' izinkomeni zake.
ngoba wa nge umkosi boma
ngoba wa nge umkosi boma

[Mkotana has never heard this story - says
"nga ngi ingane?"]

[Makane also knows of case of] Nocola,
udibi lu ka Pakade, e nga kephi inkosi.
Kwa gul' intombazano e ya ganya ku njame
ya yo bulw' izinyangeni - izinyanga zafi
uyam' u Nocola. Pakade saw others
that they must be home (to prevent
their going) - Ekutshelweni - (name of kraal
where fire was - zi zo bona yena kufalaji, yen' ye
Bakshel' uthe zi vimbela. zi yeppa
He was Ekutshelweni - they failed to prevent their
going) Ekutshelweni, and reporting to
Sabangaye mother - u Namicoboya (sent to)
Pakade to report result of the bulwaing. P-
Wetuka 'kakul' u Pakade yb' e-zwa ukuti' kuzo nuphi's
was much concerned because of Nocola, (having
been smelt out & it was to prevent any
vimbela' izwi e njalo. I say be na tand' ukupon' bulw' u Nocola,
of this kind that he caused the people to be
ngoba wa b' a ya ding' e ngoba naye. u Nocola uyafu se scotshwa. ka
laid in wait for. He did not want to injure
Nocola for when he ding'd he used to
be accompanied by him. Nocola was
then scotshwa'd by Sabangaye & his mother.

where fire was - zi zo bona yena kufalaji, yen' ye
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saka.

ngoba kutiwa uyen' o gulis' yitambazanga
for having caused the fatal illness. ^{qwaqa = take by force (as Tshaka would do)}

That she had already been to bolad at this time by Mgawe (I was Mgawe's in Kosi) kusihlo. ebusaku, embet' ingubo. It seems her sickness arose by an impukutshoba kwa se kutiwa umhlola lo w'ngawe iNgcola, uyen' o bang'ukugula jumping about her whilst asleep at night loko. wa ye kal' apakade, e seti; "Bala" uye beki wenkosi ka busi nayo.

Came again. This strange occurrence was said to be caused by Nocola & was the immediate cause of the illness referred to.

Pakade kala'd & said "bala, umbeki we nkosi ka busi nayo." Kw'ye kwa bonakala ^{huti} mbopa ka Sitapi, ngoba uyen' mbopas' is another case in which umbeki does not busa with the chief - for he got itephelel' adingana-ke ngaloko, uya m' betka. Uwa dhlaba wa m' shakas assefais and gave them to Dingana & bulala-k' adingana, kungaka dhlaba as sikati kan' iduze. So assisted Dingana to become kungu.

~~Abalungu kwa ku fanele ukuba ba (S T E T) be nga bantu abangafijis ngemisebenzi yabo ye zandhla. - we Natives say this also ba hlekhwa ukufa kodwa.~~

↳ Trs. down to here

8 ~~ngi hlouze wena nga leyo nhlampon~~
~~ukhaka = stretchers (for wounded) - important ones~~
~~Kwa Rabingwe - name of a small kraal~~
~~of Tshaka's, outside Bulawayo, where Madikane~~
~~ka Jinjama stayed.~~

26.6.05
Tiso is a Nottentot word for God. p. 258. Missy
Lab. & Scenes. Moffat.
Baaito (Bayeto) used to Mzilikazi. p. 535. Missy
Lab. & Scenes. Moffat.

Mzilikazi first settled near Kronstadt (not far from
Pretoria) then at Mosega - not far from Jerust. - see Map
by Moffat in Missy: Lab. & Scenes in SA. vide also pp 405. 398

62/74/8-14

Madikane arrives 27.6.05. (Called in connection
with the Central News Agency boys).
(Magudwini was 'Iman' Sonini - an authority
still living) - kwis enkla no mohloli. If he was mufakati he must
know something worth hearing.
After Tshaka had killed Zwide, Ncaba ka
Mbekane with Lubedu ka Masondo
came to Tshaka to tela as T. had conquered

all the country. Ncaba came with 10 girls
of his father's kraal. They arrived kwa Ncaba
~~Gibiscega~~ ~~waga~~ ~~ind~~ (Bulawayo - said Gibiscega
because Zwide had been killed). They found
Tshaka sinu-ine. They were given a place
to sleep in & told to come back next day.
T. was an ^{EXPERT} igagu - ~~able~~ able to sinu and
klabela. Tshaka gambaid Lubedu igama
which was to be danced to next day.

Et Etshu Lubedu ka Masondo!
Saze sa ku bona!
Lubedu ^{laughed} - Tshaka said "Sa ngiblek'isi -
-nana (the small ^{part} toad) - for Lubedu was
short - "Mtateni" said T., whereupon he
was killed - for ~~killing~~ laughing at the King,
& yet he was only laughing because he
approved what King did.

Ncaba jabat on seeing this,
wafela prakat. T. took the girls
Ncaba had brought and gave Ncaba

100 head of cattle. When Nscaba got that
 one of the girls he had brought became ill.
 I said the girl was to be taken back. All
 of them after this did this and all went
 back - none of them returning. When
 the last girl got ill & returned to Nscaba
 he at once did up his things and fled
 to the north. He was not killed by Ishaka.
 Seems to me to belong to Kumalo or Ndwanane
 tribe - not certain. He went off to Mzila's
 - (Ka Sotshangama ka Zikode). Zwangendaba
 is the name of one of Ishaka's regiments.
 latter people were called after it. ~~Not~~ Nscaba
 is the proper name though - some use Ngaba.

The Zulus when they went after Mzilikazi
 came upon a great plain which they
 called uDeDangendhile. UDEDANGENDHILE

The Zulus, Cunas & Owabes speak of one
 another as abaNguni - especially the
 Owabes.

11
 I think Mzilikazi was the first to go off
 north - before Nscaba -

Mzilikazi was an inceku esiKebeni
 & pet 'itunga - was Ishaka's inceku -
 Zwides' great kraal was Umgazini - where
 Ishaka cited him. There was also umgaza
 uPunga was another, ~~another~~ Pungana
 another - iZulu and iZuywand - notice
 the diminutive forms -

I have heard of Hlangabeza ^(of Ishaka's day) but know
 nothing of him.

Macingwane ran off from Zululand -
 The Dacas ran off with him - under Ncapa
 ka Madikana. Matwane ka Masumpa
 (was 'emangwaneni) also ran off.

Ishaka wanted the enemy to be stabbed as
 if they were cattle - i.e. at close quarters,
 whilst holding the assegai.

Ishaka was about medium height - dark
 but not black -

zi = cacambile (isinkomo)
 zumbile = bukoko kabale, ilan.
 zehile = as cattle.
 Tshaka's shield -

my father told me this.
 He used to see Tshaka
 gqasim -

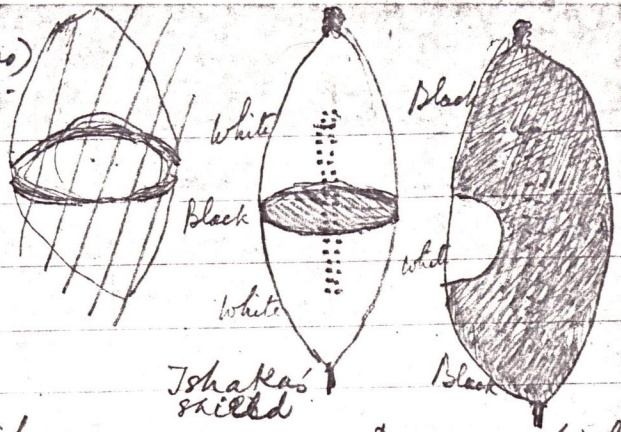
The best cattle, the
 handsomest, with best hides
 came from kwa Jobe in
 Nkandhla Dist - near
 Mzimyati's that is where

Tshaka's shield used to come from -
 my father was of intontela regiment.

This kraal was zqansi no mlalazi.
 Formerly it was on the intontelaneini.
 It came down to mlalazi because the
 land was better.

The regiment that claimed my father's
 was Dibimhlangu (Dzimpho) -

Ntontela was Senzangakona's kraal.
 my father was of mbonambi regiment.
 - not intontela - though all at intontela
 kraal were called Ntontela -



White

Black

White

Tshaka's shield

Black

White

Black

Dingana's shield
 the one used when he
 went to fight Mzilika
 after which the Boers
 were drawn into the
 country.

(first tribe attacked
 by Tshaka, then
 Emaubateni, Emautshalini, Ema'cubeni
 Emafangeni (Tayyi) -
 kwa ngcobo - chief -

28. 6. 05. per Madikane.
 my father fought against Zwide & Sikhunyana -
 He had a wound in middle of forehead, ^{left} just at edge
 of hair. Got this in Pondo impi - the second one,
 when Pondos were conquered. They came to J. at
Drukuzi to tela (pay tribute) -

mdhlaka was in charge of Pondo impi also that to Sotshang.
 The Zulus blacelad kwa Sotshangana he nhlizeyombi
 as not allowed to rest - passed their homes. This impi
Tshaka divided in two - one body sent past ^{at Mkomazi - Edududu (near sea + mpambanyoni)}
 to Pmbung & Pasive, dabulad emacuwini, zondad
 to emankamane hill (kwa Jobe) msinga down to
 join the other body sent up the coast. I fancy the
 two bodies met across the Pongolo, north of it.

Bravery - stabbing of others - highly rewarded by
Tshaka. He made them presents of cattle -

Dingiswayo sent Tshaka out with a body of
 troops to attack the ama mbata people whilst he
 went to war against the ama Vtshali - Tshaka not only

defeated the Amambata but pursued them, killed them off & returned with their cattle &c. Dingiswayo who had expected J. to return sooner & had been waiting for him reproved him for his drastic measures, it being against Dingiswayo's policy to exterminate any tribe.

~~30.6.05~~

~~Nounan Nambula returns from Madhebe ka Jinjana living near St Faith's - chief M'peqane - D'rope. Dion - with 12 or 13 pp. of notes re Tshaka and Dingana.~~

~~Heard that Qubutsha - of the Ezimpohlo - is still living under chief Mkwantshi. Harding Dion & not far from Mzinkulu - opposite to St Faith's, Is of Quabe tribe -~~

~~Heard from Dwetshula ka Misini (Mpisini) - of amansoni tribe that behla ngesilulu ezintabeni za kwa Sikukuku (Middelburg Dist - Transvaal) - behla nge mzungulu -~~

~~Jele ka Mangena - living at Mangintshi - familiar with Dingane's affairs - Full of stories of those times. of iHlaba regt. - of Makoba tribe, allied to Zungu tribe.~~

excluding others from coming there. This would be a great offence + a person might be killed on the ground that he was laying claim to what was not his but the King's.

Mkotana. Sati of Duvisa tribe, Nyint, when quarrels about gardens occurred, used to go ^{himself} and stand on overlooking ground and, after hearing both sides, decide what the respective holdings should be + there would be an end of the ~~dispute~~ dispute. Each case will be settled on its merits. I ploughed here first.

1. not unhealth. 2. climate (firewood) 3. Kraal site. 4. Trees 5. Idhelo - pasture - these are the main considerations in selecting building sites. ngi fike kweli ngafi nkonyana - ag' a li tande ngako kona loko - ngoba li ne mpahla - other land good for goats. 02/76 / 17-19

Dinga leaves. Madikane arrives. Madikane, Magjira and Mkotana present. Madikane: I went to see Magudwini on

of Wednesday last week. Magudwini's rest was Intenjane - one of Ishaka's rests. (Intenjane & za Kal' o Ngoye - sibongo of this section - of Ndabankulu regiment.)

He said Ishaka waye mnyama.

The man is sometimes incoherent in his speech.

He said he hlaselel' by Ishaka's order kwa Macingwane, then ku Malusi, then Ishaka was hlaselel' by uLwidi, then I. hlaselel' Taji (was 'amaqengeir kwa Ngcobo, then Pekatwaye, then conquered Lwidi. That is all that Magudwini seemed to know.

(ie. vied with one another)

The Inkandhlu gqomana ne Ntontela - the two fought against Lwidi - the former ran away, again among the amaMpondo when again Inkandhlu ran away. This time the rest when it got home was one day collected & 12-7-05 madikane continues what Magudwini (who must be over 100 yrs. old) told him: - Belongs to amaSomis a Kwo Nkuma - inkosi ya Kubo. He says ba dabuka kwa Qwabe - ie. amaSomis (birds with red wings fly about in large flocks in forests) - They originally lived near & into an umkumbi - uZulu wonke nought them - the Ntontela now entered with their assegais only and proceeded to kill Inkandhlu all off.

Ishanywa
nge yilonggwane
yikwili
Jurulewela
Ka Yetkwa
Induma we
Intumeni + Sukela
Where are the cattle
Ka Dringio
Mitweni
Indumag
we outland
we interwove
Iwas udibi
with Sdebe
hlala panai
ndab: hlanguwela
not going
Maganggo
Uzwangandaba
Kang'izinkomo Swazji
to jicucile = stolen
stole at maganggo
Sicebeni

above Makanya - (197)

u Ishaka wa ye busa + njalo ngo ku sin'
amajadu, a budala abantu a bonayo - ie those
who wilfully dancing out of time with the others. I
hearing him would ^{get angry} put him to death.

Mazinga says:
Gebuzi
Zwangandaba was ka Dringana + Imvokane w. with Geb.
were an abozo pulutshane + Imvokane
Imvokane was found
Imvokane
Kulukulu

~~Mazinga says: I remember seeing Mpande kill off
the uzwangandaba regiment for stealing cattle seized
from Swazis - after the cattle had been got home. The
regt was made up of Zinyosi, Imvokuluthane & Imvokane
in a kraal of its own emahlabatini wj kwa zwange
-ndaba. (Zwangandaba was existing even in Cetshwayo's
day - the Induma appointed after this incident in question
was Godide ka Ndhlela and Sofoca ka Njam
-aisuke wa kwa Tulu - Sofoca was the big induma)
The same regt had previously been accused of stealing
the cattle seized kwa maganggo. They were called~~

I cannot give Hohoho's, Henge's, Sabela's or Ntamondzi's izibongo - or any of them - or of Satsiwa or Ngoko.

14.9.05 afternoon Met Mankulumana (ka. Somapunga ka Dinyuzulu's Induna) also another Kehla.

Mankulumana says Awabe and Zulu's mother was Nozidiya. She had a quantity of mabele. People used to come and tenga of them from her. She got an inkom' insunjwana for in exchange for the awabele and this beast gave birth to a number of white or whitish beasts. Either the insunjwana beast was given by Nozidiya to her 2 younger son Zulu or some of its progeny. Awabe seeing Zulu favoured accordingly separated, hence the separation between the Awabe and Zulu tribes.

Ishingana ka Inpande well up in Zulu History -

14.10.05 Per Madikane (ka Mlamowotole - of Ntantela Regt) The origin of the shlambedhlu name (of regiment) arose in this way: Dingana distributed cattle to them when at their ^{according to their igaba} izinkhlobo. He asked afterwards if the cattle,

which were numerous, had sufficed - ^(who had driven them off to the troops) those present said no, that several izinkhlobo had got none. He thereupon said this is not the ngamule regiment it is the shlambedhlu because the izinkomo ngewambaid - Ishonaid, disappeared without sufficing. I attempted, ka Dungeni said, to estimate correctly, but to agelay, but their number exceeded my expectations, they shlambaid me, hence the name shlambedhlu, as indicating the great number of the men of the regt.

Inpande, when he ngemaid Ekanga, was determined to recruit a regiment as large as Dingana's shlambedhlu but although Isanggu, Julwana & were very large, nothing ever equalled shlambedhlu.

Magudwini (of Nyuswa's tribe, ch. Delweyo (deceased) - tube now in charge of ^{Gobosi?} ^{Delweyo's} ~~his~~ brother). This man is very old ~~perhaps~~, of Ndabentkulu regt. (his igaba there is intanjane).