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MAGOSELA

KA

MFANAWENDHLELA

MAGOJELA

vol 65, item 4 (diary), pp 147-9, 151-3.

umlibo = like tanga that make
 Tribes originate through the tribal
 systems - is the system of marriage
 The names (izibongo) arise largely out
 of the names of kraals. There is the
 indshenkulu and the kohllo in every
 kraal. The name does not necessarily
 arise out when the dabalaing takes
 place, though it may do so. The dabala
 ing takes place after the relationship
 becomes distant.

In the case of Mphelose, these people
 were known by the isibongo of Mbabazi
 and as Zulus until Senzangakona
 married the girl referred to -

The Kozas + Tembers are related
 to the Zulus and it is, therefore possible
 that their Malandela is the same
 Malandela who is the ancient ancestor
 of the Zulus. The Kozas + Zulus come

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from the north following the game -
 Jubaing + tangaing does not take
 place at one + same time, but separate
 wars were given for each. The King's
 of course allow both to take place at one and the
 same time.

Magajela ka Mfanawendhela
 ka Manzini ka Tshana ka Nawa
 ka Gwabini ka Zungu, - ^{dam of}
^{Ngobamakosi rests}
 our isibongo is Zungu, who was
 a person (umuntu) - not umuzi
 (kraal).

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We are abeTguni -
 We dabuka'd emahlabatini we
 ahluKanaid naba kwa Mpungose.
 Their present chief is Mbango ka
 Gaozi ka Silwana, ^{ka Kuba} - I don't
 know further.

In former days our chief (don't know
 which) died. We kalad' isililo, after
 we had finished the Mpungose

people arrived (then belonging to our
clan). They were then given a beast
and it was an impunga one, with
which they were to eat medicines in
accordance with custom. It was
on that occasion that it was declared
that "they no longer belong to our tribe"
(aba seba kiti labo) - aba kwa
Impungose - the name originating
because of the grey beast referred to.

Zungu belongs to Malandela -
it is an offshoot of Malandela. We
speak of ourselves as Zungu ka
Malandela, or simply Malandela.
Now let it be noted that this Malandela
is a different one from the ancestor
of that name of the Bwabe + Zulu
tribes. ~~the~~ Malandela is our
isitakazelo - Zungu ka Malandela.

Kasi gatelani izindlu zetu
naba kwa Zulu i. we ~~are~~ ^{can} not

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associate our ancestors with those of
the Zulus i. join hands with them.

My grand father Manzini was
killed by Ishaka when fighting
with him.

Ishaka at first made ~~an~~ a treaty
with Manzini to join him against
Zwide, Ndwandwe King as he was
so strong. Manzini agreed. It was
after this that Ishaka had him killed.
Ishaka killed him nge npsi
yas' izindololwane, ^{kwa bitelo} ka kwa
Sikunyana ka Zwide - My
father had his ibuto "amakkentshane"
the one he had konyad with kwa
Zulu.

When the Izindololwane fight
took place Ishaka + Manzini
were looking on. Seeing the red
dust rise in the distance, ~~he~~

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~~resulting~~
ending

Notes.

Write Capt da Roza re his book "Romance and Reality" -

India Rubber shares - pay up.

Ransom ~~£1 to Secy Club~~ - ~~Pay money~~

My biographical sketch - Civil S. List.

Supplementary book to Library -

Have house I was born in photographed - also

Ed grandfathers.

Buy "Antigone"

Read John Inglesant and Robert Elsmere, "Uncle Tom's Cabin" -

Look up in Wynne Papers who went away in the "Julia", for she was lost - Let Beazley know.

Council of Natives in Towns.

Handbook on the Native Question

Text book on Native ~~History~~ History

Habits, Customs, Beliefs, Traditions

Text book on Native Law

propose to Commission

lobola paid over ^{prior to} at time of marriage should not, as at present, belong to the husband. Noxaka, Estcourt.

Postcarriers - p. 4. Natalna, Estcourt.

inceku = house steward (Jenkinson - Amazulu - 1882 p. 106.)

History of the Tribes with view to finding out when abetquni reached Zululand &c.

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alias Ndwandwe ending in the routing of Zwide's people, amankayiya, people. Tshaka inquired what troops had routed the enemy believing them to be his own, but as often as he inquired, he was told they were the amankentshane. Tshaka now saw the danger to the Zulus from the amankentshane chief as they might rise against the Zulus. Manzini did not go to Bulawayo when hostilities ceased. Tshaka, intending to kill him, sent for him. He came & was put to death. His son Sidada ~~was~~ remained being later on killed & come by the Boers in Dingana's reign. Sidada died engazela esa tel' ingoboci ^{ka Jinji wakwa mtetwa} ukange no nina ka Tshingana ka mpande.

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This ingadoni was taken to wife by
Mfanawenthlala. Her actual
name was Ntonjana. - The bore
a girl Zifamona who married
Mganu ka Ngoza wa kiva Ngoza.

The makoba people dabuka'd kiti
(Zungu). Makoba was a person, he
was iwele no Zungu. Makoba
then gave his name to a clan. The
big iwele was Makoba, i.e.
the one who was born first. Their
chiefs were Mgebisa ka Joko -

When Makoba & Zungu were
children they had amasi poured into
their hands. Makoba ate up all that
was put in his hand, whereas Zungu
would take ^{some kenye} one mouthful & throw
or let the rest fall through his hands
the rest on the ground. This was
then interpreted to mean that
Makoba minga'd i.e. was a glutton.

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and would ~~not~~ be mean whereas
Zungu would be content with little
& leave some for others, hence it was
right he should become the inkosi
notwithstanding Makoba's penisivity.
And so it happened.

Other offshoots of Zungu tribe are:
amaNgobo abasematgisheni (basemula
chi: dead)
aba kwaSenqwayo
abasematdaneni
abakwa Gasa (ka Swabinini - our
persons ancestor)
aba kwa Pakati
abasemahlabaneni
abasemazombeni
abasekunene

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These are all the offshoots I can think of.
all these intermarry - we (Zungus) do not
however intermarry with the Kunene
people for they belong to indhlunkulu -
we do not marry abakwa Gasa too -
they are too closely related.