

61

MANDHLAAZI

KA

NGINI

MANDHLAKAZI

A 57/2/63-108 + 57/14/1-7

B 57/9/11-15

C vol 59/28/85-95

~~D~~

D 59/33/17

many other old men, I reckon that one could ^{get down} most of the information of value it is possible for a man of 80 or so to give within 7-10 clear days. It is hard work, for the man taking down as well as for the old man, but it can be done without much inconvenience.

57/2/63-108

18.5.16 evening

Mandhlakazi ka Ngini arrives:-

Says Inkehlangana ka Zulu told him that no one ever saw Ishaka rat, i.e. no one except his immediate attendants.

Thinks a book of Zibongo, & genealogical trees of tribes, also historical matter would sell very well among Ndwandwe.

Sobekase, deceased, was a great authority on the Zulus, - he said one of Ishaka's ^(tripe) doctors was so expert as to be able to cause two itwani's to fight one another. He would call one Ishaka and another the chief of some tribe it was intended to fight against, he would then cause the two to come into sharp conflict with one another, with the result that if the one called Ishaka would cause the other to burst & so be defeated. The itwani is, of course, eaten by izimbongi.

20.5.16

fisa = wish for

labalabela = long for, as food.

luba = earnestly desire

kanuka = " "

hlosa = " "

" "

krandhlakarzi ka Ngini ka Mkonjwa ka
~~nhlabaka~~ Moya ka Sigauli, wa kwe
 Sitsi, kwa Durabe.

I am son of Zulu ka Nqandayo's daughter.

I was born in year of Somsweu's marriage reformation
 1869, so am 47 now.

I once saw Zulu. About 5.9 $\frac{1}{2}$ tall. very broad
 shoulders. ^{very} hairy on chest & back. Very dark,
 but dark ngoku kanya, not jet black. ^{like Mpotana} I saw
 him twice. ^{He} Could not see any more. ^{when I saw him} Had to have
 some one to lead him nge nduku. Although a
 big chest & shoulders, had comparatively thin legs
 legs. No longer had hearing.

The name of Zulu's kraal was ENTshaseni
 not NDondakusuka. NDondakusuka was the hill
 on which Zulu's kraal was. Socwatoha agrees.

Entered

Zulu's izibongo

u Zulu la dum' obala

Lapa ku nge munga ku nge intolo

umgijima a fike ku baso

uNompanga amafut' a sa bila

Isigulga esi zi fulele nga wahlawou

Suzileni ezi nkoureni zi ka Nxaba.

Sa vuka, sabadhl' ebanta ba ka Nxaba

o Gobe

Unnyezane o engam' iziziba.

Entered

Ngini

- 1 Dhlala ndumel' ukugwez' amajira e nga ka
 gwazi, ^{u masogai} pande pelela ku baso, ^{u m' it. Thosel} Swayida
- 2 Mxakaza pande, ^{u kute} nge li zwe ngo moya
 Zibus Ziwile ^{u kute} kwa Kongela-gu,
- 3 uNmageje, o njeng' o nomageje waf e
 Nyakeni ^{nga m' it. Thosel}
- 5 Dzinakude, njeng' e m' biza ye zimkobe

Ngini, my father was of the Dzimipokho za s
esiXebeni, ku Dingana. His real regiment
was ~~Ngqobondo~~ Nabenkulu.

My father was in ~~the~~ ya s esiXebeni.

Sohani ^{ka mungu} wa kwa ni Dhalose, of Itshelomali
regt. ku Nqangweni. probably Dikhlahlo

regt. in Zululand. Great authority on Zulu matters.

Mqaitkana ka Mankane ^{wa kwa mKize} bonza's the Embo

very well indeed. Da ya zalana no Nqwenyeni
ka Sambata. Mqaitkana may be of same age as
Uwe regt. used to live esimahleni, I think

now he is eKwadi. ^{Pay taxes empendhle.} Nqwenyeni died about 3 years ago -
was a great authority on Embo affairs.

Tshaka ^{on one occasion,} gated Embo & Ncamalala

people. They accordingly fought empendhle
^{is a flat place in empendhle.}
kwa Mzimbanda. Tshaka's induna sent
to gate them ^{was} uSizi. Tshaka ordered all the cattle

of Ncamalala to be collected into one kraal or
place and all those of Embo into another
^{& there await the result of the issue.}
kraal or place. The Ncamalalas then fought
the Embos under Zikhlandhlo, and defeated the

~~Da ya zalana no Nqwenyeni~~

letter. The ~~in~~ T's induna then said How is it
now, my man, that I should open the cattle
^{drive them}
& ~~carry~~ off to Tshaka? Zikhlandhlo said "Ca!"

Ise kon' ingabo yami yo kwa mbata,
etsh' uSambela. Wa ye biz' uSambela,
eti kuye: Dlanga lami lo kufa, ngoba
naz' izinkomo zami zi go tatewa.

Ya yi si gatewa njalo, wa ye se
yis' uSambela, e se yisa amaMkungu
(ikanda, amuzi). Omunz' umuzi

wa bamba lapa, uya ngi kohlewa
Sambela fought the day after Zikhlandhlo's
fight. I. defeated the Ncamalala's,
unaided by Z. or his people, & set

about burning the Ncamalala kraals.
When Z. saw o was sokeni kraal &
o was ^{on fire} eMbungeni wati. Inike leya

Sizi? Inike leya? After this the
Ncamalala cattle were ~~not~~ let out &
driven off to Tshaka who of course retained them.

These people did not formerly zondana in any way. Ishaka just simply gata'd them.

On this occasion, the ama Nxamalala on being defeated & chased got caught in ~~game~~ traps that had been set for game, when they were easily killed. Although not many could have been killed that way, the incident was never forgotten or forgiven by the Nxamalala's, who regarded the traps as intentionally set to catch them.

Sohayi, the man mentioned p. 66, was so smart a man that a chief (mentioned by Mandhlakazi) offered Ngangezwe an ox if he would surrender him & let him be a man of that Chief's tribe. Ngangezwe refused. Sohayi is now blind & quite unable to walk. Has four wives. His kraal is about 14 miles from Mid Mlove.

21.5.16

Mandhlokazi
 Mzilikazi's impi - in Dingana's day. The
 impi was in charge of Nkhlela ka Sompisi.
 The Zulu impi clashed with Mzilikazi's,
 probably late in afternoon. The fight discontinued
 probably at night & by ~~the~~ ^{Zulus} withdrawing, after
 many of them had been killed. The Mzilikazi
 people did not at first know they were fighting
 Zulus, when they discovered this they shouted
 to Zulus ^{Heyi! Heyi!} Kanti nifa ^{nifa} Kanje. Si nani kuasa!
 The Zulus saw they were too few in numbers
 so Nkhlela fumad icebo which was to
 bas'amasoba amakulu. all over
 the place to give impression that Zulus had
 repulsed. As a fact Nkhlela directed them
 to retreat as fast as they could to Zululand
 in order to be in order that Dingana
 should tetw it ngokunye, ayi-pake
 ngamandhla-ke manje.

Swartwa says that in the foregoing battle,
~~one~~ an isizwa ya kwa Mzilikazi

ran up & got in among Zulus with his assegai stabbing right & left shouting, ihloya! ihloya! (ie umhlola, umhlola) dialectical difference. He caused quite a commotion, but was killed & se ba'ce kile kadwa ie after having wiped out a number.

Swe-watsho

Kwa Ntombari kwa ku nga ngenwa,
kwa kuleng' izimboko za matkos'
umsame, aye wa ngam' u Zwide.

See Nbk begin 3.10.21 for fuller acct. by Swenwato

Umntu nce e xabene no mentye, noma ku ingane yake, a seti' ahle ngize kona lapa ngi zo kutshaza, uti ku kwa Ntombari ini, lapa kwa ku nga ngenwa na? Angi ngene mina kona lapa, ngi kutshaza. "Ukulama njake, do a xabene naze u kweng' indhler

There are very many people indeed who know of this.
No one used to enter Ntombari's hut.

mandhlokazi
See p. 107
in the
margin of this

On Zwide putting Dringwayo to death, ^{umhlolobhala} his wives all left their tribes & went to where their husbands was, ie Zwide's kraal. They there got upon to the top of the huts. ^{They were hlab'ela igama (this is what they call it) & Kala's wife, Kuzulu} It was suggested they should be put to death but Zwide ~~was~~ refused saying a bafelwa kazi, I won't put them to death. Hence they were allowed to go free, after being brought down. Their doing so at all was regarded as umhlola ie. uncanny & mysterious.

See p. 6 of Nbk

Mandhlokazi
I once asked a son of Mafolwana how it was the Zulu izimbongi were able to remember the praises of kings to so extraordinary a degree - ~~How~~ how it was they managed to dispose themselves to receive & retain so much, what drugs they ate which opened up the chest or heart to the reception of ~~so~~ so much. He said it was because they were given always amatuwani - trufe to eat. Moreover, they used to eat the drug umxele

viz the plants used for wattling in the izigod hlo.

So much for that. I know, & Socwato has agreed this afternoon, that izimbongi used to wear a dress like isidwaba made of the hide of a beast i.e. of the part about the neck. This dress ~~was~~ was fixed round the ~~waist~~ waist and reached down to just above the knees.

Zulu ka Ngondaza when he used to bonga used to put ~~on~~ on a dress of this kind.

Our fathers used to refuse to give us information of our ancestors when we wanted to find out about them. They would threaten to beat us if we persisted in asking.

Mapolwana used to bonga to such an extent that he would go on hands & knees, & ~~lose~~ ^{lose} his voice. He was once given a pair of large horns which were fixed to either side of his head as if they were on the head of a ~~cow~~ ox. An imbongi would bonga & bonga, then stop a little more or further, then go on bongaing, then

stop, then on again.

Socwato said this afternoon that the tribe Mdhlalose was an offshoot of Zulu tribe, & spoke of it as abalanda, meaning probably that the Zulus took their ^{wives} ~~goods~~ from there. Kwa ku buswa ngabo implying that they were one of the tribes on which the Zulu Constitution was based.

22. 5. 16

*Socwato's
manuscript* Re attacks on Tshaka by Zwede.

Socwato speaks
The battle, after T. had retreated down Ixongo began about Sunguleweni, but only in such a way as to harass & delay them. The Zulus did not actually fight - they kept retreating. When they got to Nornweve they had their great battle & again fought on Mhlaluzi. That was the night of the "Kisi" pass-word - fighting at night.

M. says
The Ndwandwe used the word Kwitshe, uttering it soft ^{M. says}. Any battle fought when dark it would be described thus: si lwe ngo 'Kisi' Kum nyama. *M. says* I never heard of a battle fought at night prior to the said battle between Zulus & Ndwandwe.

Ukufa ku ka Pakatwago.

Per mardhla

Kutwaga o Pakatwago uqale ngo ku cel'
 ubuhlale ku Tshaka, ubuhlal'obuhle
 be ngo ngwale ya s^{mesengiso} Nhlwengeni. ^{mesengiso}Watsaka,
 ezi tonywani zi ka Pakatwago, wafika wa li
 bongal'opwi, wa mup'ubahlale. Wafika
 wa bong' u Pakatwago. Wa ya seti' uT. Weu! a ke
 ni yo ngi celel' isihlangu, izinkomo za
 kwake, ngi ya bona ukuti^z zi kona izinkomo
 e zihl' emattlabatini. Bahambake, baya
 ku Tshaka. Wafika uTshaka wa banik'
 izinkomo, izinkabi. (Angazi ukuba za ba
 itshumi ini). Ba zisa, u Pakatwago wa
 fika wa zi bong. **Ba** se be fika bati ke
 laba ba kwa Qwabe: Izinkomo lezi
 zi qatshwe lap' ematshobeni, zi
 qatshwe ngomsiyi wo muti. Kozwi ke
 laze la ya la fika inkosim ku Tshaka.
 Se ku tat' ijindana ku Tshaka, ziti, Uyezwa
 njena na, ukuti izinkomo u zi qake

ngo muti na, ematshobeni na? ^{uT}
 Kula beli, kutsh' ubwabe etek' uTshaka.
 "Uhlana o lu nga hlangani na, s^u enbloko"
 (ngoba be beneane). Bati ngoba be ngaze
^{uT}agalwa nowana o lu nga hlangani enbloko,
 bona be ba ningi.
 Wa ya seti ke uT. Weu! Kanti batsho
 njalo? Nat' izinkomo ngi zi qab'umuti?
 Ingati ubahlala bami ba bu vana
 a ba be zo bucela? U seti ke a ku
 seek' u Mbembela, u yo kwak' ikanda
 eduze kwa kona. (Indawo ka ngi
 yazi igama ^{ngogama la bona} emhlangana da ya
 ti (viza nye). Se be qaul' utango, se
 be biya. U se ba bon' ubwabe. Ku
 yasa u dwab' u ^{lu} seti utango,
 e lu cita. Se be bika ku T. lapa, ukuti.
 "Se si yaka, ba wu ~~citil~~ citil' amenzi
 e be si waka. U Tshaka ke u se yis'
 amabandla, ~~u~~ e hamba nawo yna

e se yo kwaka. Se kuti uma seku fiki' uTshaka ke lapo ke, u se balek' uDwabe eponsek' emasundwini. Abantu a ba ba fuman' ekaza, u se ba gwaza njike u Zulu. **I**ziveke lezi zi ka Tshaka e zi hlezi noTshaka se ziti. ~~Dzisa~~ zi bona u mantu e lo ekupuk' e lunguza emasundwini. Se ziti kuTshaka "Ku kon' umunt' olunguza lapaza." U set' uTshaka ayi kakwe leyo ndawo. Se yi kakwe ke, u se fumaniswa ^{Kanti beza no Pakatwayo.} eset' uTshaka a beze naze keze. U se landa ^{wona} wowa la mazwi uTshaka e zinkabi uti: "Inni ma ngi kuse pela isihlangu, u buy' uti izinkomo ngi zi geab' emuti na? uP. bati ka banga nazwi lapo, ngoba waye se tohaywe uvalo kakule. Kwa se ke butwa yen' uDwabe, kwatwa ka kupuke. Waye se kupuka ke uDwabe

eseya kona kuTshaka. Ukeemega kwake - ke lapo u Pakatwayo, egiwa uTshaka. U se ~~ti~~ a buyisekwe ekaza lake uP. lapaza emtandeni. U se gula uP. Se ku bikwa kuTshaka kutiwa uya gula. uTshaka u seti a ka tetwe nge zinkabi. Se ku tetwa ke nge zinkabi kante u sefa njal' u Pakatwayo. Ngokufika kuka P. so ku ukukonza kwezwe ^{lapo} lika P. se li konza kwa Zulu. U seti ke uTshaka uDwabe u ka buyele yedwa nganancane. U se babuya ke uTshak' uti: Inni inkosi yanu iz' ife ninga yilwela na? A ba binal' izwi lo ku pendula abakwa Dwabe. uTshaka ^{waba sola ngoba ke nga yilwela ngal' inkosi yabo.} u seti a ba bulaw' bonke labo bantu ngoba be nga yilwela ngal' inkosi yabo. A ba sala ngel'.

The case of Noziwawa, wa Kwa Keemato.

This man on one occasion shortly before the impi left on an expedition to Inzilikazi or other enemy, giped before Dingana as others had been doing. He, however, giped in an even more dramatic manner than the others for in the course of his pas seal, at the most dramatic moment, he smashed his assegai haft in two, to impress on the king what would occur when he fought the foe. The impi left & eventually clashed with the enemy, defeating it. Noziwawa behaved with great valour & succeeded in killing a large number. On getting back to the King the izinduna made it appear to the king that only about three men had so far distinguished themselves as to be worthy of mention. They gave the names. Inquiries were made after Noziwawa but the izinduna ~~did~~ said he had failed to kill anyone at all. Dingana became ~~very~~ angry and said "Then this fellow who went so far as to gobelame (i.e. break

his very assegai before me) did nothing after all. Take him & put him to death." Noziwawa was then taken off & killed. Dingana was then informed of the truth viz that Noziwawa had greatly distinguished himself & had killed ~~very~~ many men. D. deeply regretted what had occurred but which by then was beyond repair.

This caused Dingana to express surprise at only three men having distinguished themselves when large numbers of the warriors that sat before him showed wounds about chest & shoulders. He did not believe the indunas. As he was making such remarks, a small man rushed forward and giped in a determined fashion. Dingana asked who he was & if he had killed the enemy, when a large number admitted he had distinguished himself. Hence he was regarded by the king as a hero.

— The reason for the reluctance of the izinduna to bring to notice names of heroes

was from a fear less than own importance should be diminished through others becoming famous & so receiving royal favours. The indunas policy was to make it appear as if those of high rank, like princes, &c had been heroic. The princes had ^{really} no need of rewards, & and they would be likely to appreciate the recommendations made by the izindunas & being in a position to do so, would promote their interests. Thus they masked ~~the~~ many heroes through mere self-seeking.

A hero who had perhaps killed 3 or 4 would be silenced by its being said ^{by indunas} that some other man, some special favourite (like a prince) had killed a couple of the very men claimed, & some one else would be declared to have killed the others, thereby leaving the true hero without anything to boast of.

The story of Mhayji.

Mhayji was a man so crippled as to be obliged

always to go about on hands & knees. This was in Tshaka's day, so Mandhlakazi's mother & grand-mother informed him, Tshaka had a special liking for cripples, idiots &c. Mhayji used to go to a woman and say a ku ngi tohengis' ikenke (itsh' isibumbu), umfaz' a be se mpenyela, & e m kombisa. A dhlule enze njalo ko mnyazi. ^{at'anga bona, a be p'ati ku pelile, a ti 'ukuthlala ko mnyazi ana bolko!} These women were not those of izinduna or of the isigodhlo, for M. would not have dared so to speak to them. - Mhayji had quite a large kraal, for being favoured by the king, he had wives given him from time to time. His daughters are said to have been very good looking. He himself was not an imbecile in any way. - He would sometimes shout out at to some man or lad passing by his kraal at a distance & keeps on & on shouting until the stranger came up to him, when M would ask him to milk his cattle. This done, the stranger would continue his journey. M.

was privileged for he might enter the isigodho.

A great hero was Nozizhada ka Magofoza
(See ~~the~~ praises given ^{by Dintwa} in next note book. p. 76)

M. says the old women, his grandmothers & others, used repeatedly to refer to Mbuyazi and Wohlo in their talks of old times.

Biographical notes on Zulu ka Nofandaya.

Ukungena ku ka Zulu, u be kwe
Qwabe Kubo. Kwatike kwe Qwabe
wa ye bonana no Tshaka, uTshaka &
ku ninalume. uTshaka ka' a laz'
zama li ka Zulu ukut' ukomfipa.
U Zulu u se hlal' eti Qa! ngoba uTshaka
u se busa, u seti' a ngi kupuke ngi
yo konye kwe Zulu. U se fur' amadoda
ke uZulu a se ba wane, se ku ba uye
wa sikhane. A se kupukanaye, e
se yo konye kwe Zulu. U seti am'
a fike kwe Zulu, u seti' ezinduneni

23.5.16.

This account must
be collated with those
of inkhlangano
and inkotano
about 1905. It
must be regarded
not as supplementing
but as supplementing
to those.
Mandhla kazi
however contains
that of Nondakwaka
was not the name
of one of Zulu's
kwaalo, but
of the place where
he lived.
See my notes
on p. 97 & 98
further on.

a z'w biko. Se zim bika ke ku Tshaka.
 Se ziti nantj' u Komfija ka Nogandaya.
 U set' u Tshaka. U Komfija ka Nogandaya
 na? Se zit' izunduna. Ehe! U set'
 u Tshaka a ba m funel' ukudhla. Se be
 m funela ke ukudhla. Ku ya ba nga
 kusasa, se be m biza. U se ya ke
 esigo dhleweni. U se fik' ebonana no
 Tshaka. U seti: "U wena Komfija na?"
 U se vum' u Zulu. U seti: "Yebo, Ngasita
 u mina." "U babalani-ke?" U seti
 u Zulu: "Qa! Ngasita, ngi zo konga." "U
 zo konga na?" U set' u Zulu: "Yebo, Ngasita."
 "O sel' emuoa ubani na?" U se bala
 [ubaba] u situnga, u se bala umfowabo
 u magutshwa. U seti: "Kuhle Komfija
 loko." U seti ka Zulu: "Ka ba lande bonke
 labo. U seti, una fita nabo, a kwakiwe
 umuzi ka Zulu. U se wakiwa wa o
 s' Ntshaseni. Ngoba u se wu pelile ke

umuzi, u seti bek'umanta wako omkule,
ngoba wena a za ukhala la. U se buza
kuye, u seti. "Dlo lel'iqawe li ka
Paka tway, u Situnga na?" U seti u Zulu
Yabo, Ngasita! U seti konzi o ka Mkonjwa
na? U seti: O ka Mkonjwa, Ngasita.
U ti "kodwa ke u sa ngenwa ukugala
kakule." U seti ke: Komfiya, on bek'
a be induna yako skaza. U se kupuka
ke u Zulu u seya ku Tshaka. U se fika
e ba ineeke lapa ku Tshaka, yo ku
sind' alawini li ka Tshaka. U se ba
ineeku njalo ke.

U na u Zulu e ineeke kwa hlatshe
izinkabi e zi li kele. Se be butwe ke
o Zulu laba. Wati u Tshaka u ngumanga
~~Kabab~~ Wa tke Zulu, u ngazini u ku
yo belala lapa ya kini kwa Qwabe
na?" Wati, u Zulu "Ndabezita, ngi ngazini
Wati u Tshaka a ba hlasele ba landi."

izinkomo zi ka Mbangambi. Ba hamba ke
no Situnga bo babili. Ute be send hlebeni
bobabili u Zulu wati ku Situnga:
"Mina ngi zo gwarz' indhlu. * Wena u
zo vamb' emnyango." U Zulu wa gala
kwe ngale indhlu, e qinile. Wati o
a ke pem' omunye um gwarz' u
dhlu, u fike kwiny' indhlu futi
u gwarz' a be muny' u dhlele. Ba wa
tata wonk' umuzi ba wunye njalo.
Baya boleka abantu bant' skaza.
Se be kul' izinkomo, se be hamba
nazo. Mukule lo muzi, a ba gwarza
ku wona abantu, lo. Se be gab' izinkomo,
se be ya nazo ku Tshaka U ya fika
u sem ngamelel' e zinye, se ziy'
~~U sheni~~ ^{U sheni} e zinye se si sala ku yen'
u Tshaka. Kwa babazeka loko ukuba
u Zulu ahl' izinkomo zi be ziningi,
be babili (u Zulu no Situnga).

Se ngi zo kulama ngo ku ngena ku
 ka Zulu ebugaweni. U se hlacela uMkomo
 wa o emambateni. OJulu laba ba zinsigwa
 ba zizininile, ba pelele. Se kuto ku
 hleliwe-ke nje, so ku fika lo moyo
 oti: "Kwitshi-i-i-i." U seti uTshaka:
 "Nhi! Kwa ngen' umoya ka Makwata!
 U seti: Inphi le! Ukulumayo beyo
 ndaba nje, u no Mvundhlana ka
 Menziwa, ku zewel' amagawe, kona
 lap' elawini. U seti: "Aku rosew'
 inphi! U Zwide ngi ya bon' ukut'
 upjiza." Se be yi rose' oMvundhlana,
 a se yi rosea ~~o~~ onk' amakanda
 lap' enkosiini, ^{plus} oMbelebele. U seti:
 "Hau! Wa tula, Komfija, wati nya!"
 a be set' uJulu: "Nkosi, mina, ku
 nga gwaza batate, mina ngi
 gwaze kameva, ongi belala.
 Ato uTshaka: "Nhi! Komfija

kant' ugone mina Komfija! A seti'
 aku pak' inceke iy' angolobaneni i
 yo tat' isihlangu, itat' umkonto, u
 ba manze, itat' uingele, seku bekwa
 ku Zulu konke loko. U seti: ke ke ku
 sondel' and buto, a se sondela njalo.
 Ngo ku fika kwaw' amabuto, u seti:
 "u Zwide nang' eza." U se yi teta njal'
 uTshaka, u seti aku hlangan' amekand'
 onke. Uku teta kwake, u se zo vanula,
 se ku tala ku bonga zen' uTshaka,
 e bong' amakos' a kubo. Induna lapo
 ngo ngiti kwa ku Mvundhlana ka
 Menziwa. Se ku zwakala ke ukut'
 uZwide u se ngen' ^{kw' e} ku la kwa Zulu,
 u seti ke u Sanapunga: "Aa! ni nga
 m hlangabezi." Se yoyi puma njalo
 eka Tshaka. Se ke zwakala ukut'
 u se wu tshis' owa sMbelebeleni.
 U seti uT. "A si lecto noma bejwa

tshisa. 'a si nyati e ya hbelewa tole;
 U seza neno uTshaka lapa. U seti
 amabuto a yi role. Alwe kungati
 a ya yi drumela njalo, a buy' a hlele.
 Isi zi fike nga seMkandhla, yehle
 ngo Seongco, i z'osungulweni, ihlel
 iye ku Nomvwe, lap' isibela ^{isibeli} konan
 uZulu ke lapa, ^{ku ku Nomvwe} u senz' umhlengano,
 uyen' owa gwaza kuzala lapa, kwaw'
 o wak' umuntu kuzala ngga!
 U ku yi se sa kwabo njalo, se be
 yi bekis' emuva njalo.

Kud ya bikwa lapa kuTshaka
 kutiwa ku gwaz' umfo ka Nofandaz
 uKomfija. Se kut' ama ku fike
 ku yena uTshaka, u seti kuye
 zwakala lapa beku kon' u Zulu
 la drumi' obala, lapa ku nge
 meenga ku nge ntolo (addz a
 few more lines).

I bikwa lapa nje, i se pendhle.
 Ipi buy' ake, i bang' ekaza ke. Se
 ku giq' amagawe lapa. At' uJulu
 a ngaz' a giya. Ku ze kutsh' uTshaka
 Oti: Dalala, "Julu la drumi' obala,
 lapa ku nge meenga ku nge ntolo".
 U se giya ke umfo ka Nofandaz
 lapa lapa se kungunyot' izinkomok
 sekutiwa a zi tate u dibi beka Zulu.
 Se zi y' e ~~Mtshaka~~ Mtshaseni.

Se ku ba kühle ke amabuto
 e se buyile, e se m citel' uJude
 sekuti e lawini, nge linz' itanga,
 ku pel' amagaw' onke, u seti uTshaka
 "Mkandhlana! ngi beka nge tohumi
 se zinkabi e zi nge na mpando
 zodwa, ngiti a-ke ku vel' igawe
 li gom' uJulu, li tate lez' izinkabi.
 Ku tute kuti nge endhline. Ke
 vel' uMvundhlana ka meenziwa

at' "O! Ngon' edhl' ezinye, akako
umant' o nga gom' uZulu". A be sefti
uTshaka, "zi tate Komfiya".

Ngizwa ngo baba uNgini, ~~na~~ uNgini
njalo wa ye iNdabankulu, ngizwa
ngo Cebokazi, o uMvutwamini,
ukuti akako o wa kwa Zulu o wa
ye nga hl' a gom' uZulu. Akako
futi o wa ke wez' umbete, pambi
kuka Zulu. Kodwa uZulu se be
yeg' eys banze. uZulu a bonang'
az' ezive umbete ngenz' induna
iyo swaz' nga pambili, lapa be
se ke niku' uZulu. uZulu yena
ubeti la eziva ukuti ku niku'
eny' induna, iyot' ifika' induna
u yob' e se yi cite yonk' impi uZulu,
u se zidhla lezankomo. Lezankomo
be zi zidhliwa i de nduna, se
ku zoti lapa ku Tshaka se zi

bikwa ngo Zulu (ukuti zidhliwe uyena)
ubeti uTshaka "umbete wezive umfo
ka Ngandaza". Useti kuyezwakala
la be kona uSikoto e si ngena
ku ngenwa ngandazo.

KwaZulu uZulu se wa umkake
uNongobosi, intombi ka Kimba, ~~u~~
Ngob' u se fiki' uDringane. U set' uNongobosi
na madoda: uNgek' uhlale no Mpande,
ngob' uZulu ku Mpande wa wa muba
yen' uNongobosi. Wati "Siketi! intombi
i ngek' izakwe iwaka" etsh' uMpande
njalo. Bat' uzo ke bulal' uMpande.
U ne sizondo, ngob' eti wa wamek'
uNongobosi. E se tohela sonk' isifunda.
U sez' uZulu. uMpand' u se wa klab'
amaBanwin' umkosi u set' a ba
vumbile umant' o uZulu. A yiza
fiki' amaBanwa lapa' eNdakusuka,
eNtohaseni, usegil' uZulu, a ba

sa m boni. A se val' onk' amazibuko
 o Tufela, asa m fumani-ke. A se
 fumani's amakorikaz' ake. A set'
 Up' uZulu. A set' amakorikazi
 "A si m azi". Izinkomo lezi zi ya
 zutshwa. uZulu u ngapambili. Ku
 landel' u bitungu ngemva kwa Zulu.
 AmaBantu aya hlaeleka a zi' am
 tob' uZulu. Kanti u sehlangene no
 Wohlo, wa m tubelisa u Wohlo.
 Wa m us' emohlazi.

Useti ko Wohlo u sehla naye u
 heka le, nga petshya kuso Mkomazi.
 uZulu-ke u le emohlazi. U set'
 uZulu um' ezwa ukuti u Wohlo u
 sele, u se tumela uZulu ukut' a
 ku yo bek' u Wohlo ukub' u se
 la ezansi ini, nga o emzinto.
 U se m fumani's. U sehl' uZulu
 le emohlazi. U se buyela ku yen'

uWohlo. Se be fika bakake kona lapaya
 kwela's & Zombeni. U seti uma baka-ke
 se lo be pelala njalo abantu ba ka Zulu,
 be fika njalo. U seti cela ke & Mkomazi
 ku Son tsew. U p ake ke kona, & Mkomazi
 ngapansi. Waka naso sonk' isigwe a
 ye hamba naso.

Inkosikazi ka Zulu kwa u Mahazane
 intombi ka Kimba - wa zala u Mkhelengwa
 inkosana ka Zulu. Abafazi baka Zulu
 ba be baningi, ba ngaze ba fik'
 emashumen' amane.

u Kimba wa y' ake kwa Zulu. u Mpande
 wa bonana no Nongobozu kwa Zulu ku
 sabuswa, ~~eng~~ & nga ka jutshwa
 Kwati ubab' & xexa & si xebeni, ku
 ku Shaka, kwa se ku fik' emy' inoizwa
 nje i si m tohay' ubaba ngo ku ndelela,
 i bona yona i si ndala, ubaba & nga
 pansu kwake. Wa ye se bitel' uZulu' ubaba

Uset' ugab' 'izinkomo yen' lo o tshaz'
 ubaba, wa gamuk' uTulu & seti
 Ubani o tshaz' umfan' & seza^{na?}? Uset'
 uya pika lo womunta, u sem tohaz'
 uTulu ekanda, wa tshaza wa m tsh
 lahla pansu, e m tshaza nge wisa. U se
 m'zobagoba nge wisa njalo, se kuba
 kupela. Ka kwa bikwa loko abafokazana
 lab' abalesayo ba bebikwani enkosini?
 Kwa ku bikw' enduneni, kuba kupelile.
 uTulu u be ba no valo, a ngazwa
 kutiwa ku be lewe esiny' isikulu.
 Uzo kwaza kona ba ekaza kwake,
 ba nga m ari nje na makozikaz'
 a kwake. & Zi ya fika nezitanywa
 & zi tanywa inkosi zi ze ku Tulu, kutiwa
 a kwazwa laps' uTul' eye kona. Se zi
 buyel' enkosini njalo. & se zit' a si
 m funanisang' uTulu. Inkos' ibuze
 iti kutiwa uye ngapi? Bate kazwa.

Se ku zo hlalw' izinsukewana, kute nge
 linze ilanga kwe tuteke ngoba se ku
 bonw' uTulu & gamuka nezinkomo. Uzo
 nazo nje lapa, u se vumule, umfo ka No-
 gandaz. U klaselile kwe sinze isifunjana
 a si bonayp wa fika wa zi capeena nje
 izinkomo, & nga gwaze munta. Uzo zi
 tumba njalo.

U se zo fik' a bong' amakosi, oPunga no
 Majaba, u se e bong' uTshaka. U se hleka
 nje uTshaka. U parti Uzi tatafi mfo
 ka Noandaz. U setsho-ke njalo, laps' eye
 kona, wangi tata kona. uTshaka u se hleka
 & u capunel' ezinze kona lapa. Isifunjana
 leri isigodi nje e si ne zinkom' ezizingqi,
 na kwa Tulu nje, na kwesiny' isizwana
 nje a si delele^{um'} a bona ukuti a kuko
 madoda la a nga ngenz' ufo. Ba ngabe
 ba sa zi landela. Zi landelwe uba?
 Wake wa baloka nge linz' ilanga kodwa.

Ukwaga kwake, kon'esiga nje, ngo ku
 dabuka kwe u goda. Kwati be hamba
 be gub' izinkomo, kwa gamuk' iguga
 nga la ehlaleni. Ngo kwagumuka
 kwabo ba se be vimb' izinkomo lez'
 ezi gqoshwa abantu nozulu. Pate si
 niken' izinkomo le. A ye se yi tshaya
 njal' inhlamvazana. Kwati nang'
 u situnga, ba landelana nay' eduze.
 U ya fik' u situng' u seti zipe e
 zi ne nhlamvazana la? U seti
 uzulu: Na ziya zi tshona lapaya,
 na ziya nga petshaya. U t' u situnga
 U ba nikeleni? U kwedhlala ku
 ka situnga lapa, u seya kabo nge
 jibane. U se kok' umkonto, u set
 godhl' inhlangu. Wati game njan'
 godhl' ibanvu e se zansi. ^{Wa mabasa} Pate be
 m' baka wa ye se peduze. U pami uzulu
 lapaya ne zinkomo. U sa buk' u situnga

ci. about
 100 yards
 100

Banel' ukubona ukut' ukok' umkonto
 lapa, ba baleka baponsek' ehlaleni. Wa
 ye e se yezela njal' u situnga e buya
 nayo. U se fika nayo ku Zulu. Iseti amakosi-
 kazi ~~Kwati~~ ku Zulu: "Kwati u ke wa
 manew' into," ba bon' i si fika no situng'
 inkomo. Se be zi guba njal' izinkomo,
 se zi hamba fute - se seya, u se hamba
 u Zulu lo wa ye nonya. Kwe sinz'
 inkati wa ye pendula nge ndeke. Wa ye
 pendulwa u yon' u situnga kubekupela,
 ku sine. u situnga u be ti non' e fik'
 e Mthaseni, ati Kwedhlwani? Ati
 amakosikazi O! mntu wa kwa sitshi,
 si lambile. I set' u situnga a ku kithew'
 antan amagula, se se wa tubela
 njalo. (U set' a ku buy' izinkomo.) U
 set' abadhle. U se yi qwaza njal'
 inkomo. U se yi peka u situnga lo.
 U sepa bonk' amak' abantwanana

na makosikazi ka Zulu. Wenza njalo
~~ka~~ u kon' u Zulu, u tute uje. U zo buy'
 enzeni, & zo kwenz' u Situnga?

u Zulu wa ydganwe u da de wabo a Situnga
 lowo, qmstanda u Zulu, etc. a ku bekwe
 yena ~~ku~~ a be inkosikazi. Wal' u Si-
 tunga. Wati ku ngeke ku bekw' intombi
 ya sekaya. Wala wa ye wa pet' u Situnga,
 kwaze kwa yeina yena.

u Situnga lo wa ye igawe e li kulu
 & u Situnga wa ye igawe li ka Nomo,
 wa kiva Dewabe. (Tjia, ba kwa
 Ditshi, sasi nga ba ka Nomo ka
 Kondhlo.)

Et' u Situnga lo wrlanywa u baba (u Ngeni)
 o ka ~~u kon'~~ Mkonjwa (seep. 64).

~~Lo~~ The foregoing was taken down verbatim
 from Mandhlakazi. Nearly the whole was read over
 to him. I also turned to my Noks 56. 57. 60. 61 &c
 for Mkotana's and Mkehlengana's evidence about

their father Zulu. There ~~was~~ were many names & several
 pieces of information which Mandhlakazi did not
 know. The principal authority I have on Zulu ka
 Nqandaya is Mkehlengana (deceased).

Mandhlakazi agrees with Mkehlengana that
 Nqandaya's inkosana was Voti, not the name given
 by Mkotana.

In the foregoing version by Mandhlakazi, he has
 omitted two or three important incidents in Zulu's
 life, to be ~~met with~~ ^{found} in Mkehlengana's & Mkotana's ^{versions.}

Situnga ka Mkonjwa

Entered

u Situnga bantu ba ka Nsesba!
 u Sibulali se moko ya ka Manda!
 u Fulela kwa neta.

cannot explain any
 allusions.

can't get the
Stories about
Put the
Zulu
about a line? Silonga
Sibonga
p 30
24.5.16.

Superstitions -

Mandhlakazi said last night:

Natives have a superstition in regard to the spilling of mabele or mealies. If any of either are spilt they take up a small portion of what has been spilt and throw it over the left shoulder, though they may also do so over the right, and. This is done to prevent hard times coming on them.

If beer is accidentally spilt in a hut, a broom is not used to sweep it away, but the hand. It is scooped aside as well as possible by the hand. Were it to be done with the broom, those seeing it would immediately exclaim that it do so will bring bad luck.

[Zwelonke ka Ingongobuli ka Ngubwa ka Ingalana ^{aged about 20} (my servant) agrees with foregoing. He goes on to say that, when a goat is sacrificed to amadhlozi, the women are not allowed in the hut in which the goat's flesh, I think he said, is, & where the pot of beer has been placed for the amadhlozi, whilst the men are there.

They may come into the hut only after it has been shindiqid with dung.

24.5.16

(the asked to be in bag)

Mgaikena, ka Madikane lives under ch. Mandhla. ^{Radi tribe} Kayise, but pays taxes at Inpendhle.

Christianity

In a talk I had with Mandhlakazi on this subject he said: That he has himself wondered if Natives were on the true line in worshipping amadhlozi &c. His inclination has therefore been towards Christianity. But he finds many difficulties. It is hard to believe in the incarnation, hard to believe in a future life. Then there are many divisions among Christians, proving that many are contending to possess what in its nature cannot be many but one is Truth.

I drew his attention to the great similarity between Natives & the Jews & how Judaism had perished in spite of many calamities e.g. dispersion of Jews & ascendancy of Christianity. The Jews had preserved their nationality & uhlanga in spite of dispersion.

One therefore has a lesson here for the Zulus. The Jews resisted Christianity & have continued to survive in spite of that resistance. Why should not the Zulus do the same? Why should not their hlanga be allowed to survive? Why should they be broken up, although not knowing what prospects there are of ~~continuing~~ being received by the European races.

M. says he has had to do with what he calls the Church i.e. Church of England i.e. Colenso's Church, also with Wesleyans. It is Native Clergy that come his way. If a dhlorji beast has been killed & a Native minister comes, he proceeds to partake of the beast without asking any questions. If he were told it ~~had~~ was a sacrificial one, he would not partake of it, but if not informed, he considers himself free to eat though as a fact the beast has been so sacrificed. This causes Natives to talk, as also does the order that ^{Native} beer must not be drunk. Nor must inguba

be eaten. The Roman Catholic Church however, permits ingubato be eaten and beer to be drunk. It is clear that missionaries are endeavouring to break down the Native uhlanga & to destroy the power of the chiefs.

I said I thought it wrong to break down the Uhlanga by means of which Natives had continued to exist until the present time & to offer as substitute a creed of another race widely different in civilization. I went on to point out various things to show that the denominations cannot lay claim to Truth. None of them have the whole Truth.

M. says it is apparent to him that the main object is to make for the ministry to obtain money from Natives to enable them to subsist & further the interests of their own families.

It is evident that M. is exceedingly in the dark & that the policy of missionaries is to get hold of those who are in the dark & unable to defend themselves & to induce them to accept their

particular forms of Christianity as the Truth,
whereas Christianity itself is losing its hold in
a remarkable way in England & other countries.
There is a lot of food in Christianity, but it cannot
lay claim to being the one & only Truth. India does
not think so, nor does China, to mention no other
countries.

25.5.16.

A 'click' sentence was put together by me this
morning in bed:-

Icide li ^{cikacika} ~~liketika~~ isicoco ngo cikicane nee li catohe
nge ^{sicaba} ~~sicamela~~ se Ngeugee.

Composed in 'c' clicks, to correspond with
Nal'iqaga li qagazel'ogqeni, li bamb' u li
qag' ugoqoqo.

u m xewbe ngecwa wa xebul'izingubo kwati
xwi, xwi, xwi, inkosi, iti mam
xwi, uti ee banwe wa m xomela nge xitatikazana

Notes on
71.

Isililo si ka Dingiswazo:

uJwide wa nceeng' o dadawabo a ba bili,
ngoba a Dingiswazo e lukuni. Wati Danta
baka Baba, ngi sezene ni ye ku Dingiswazo
ni yo sana ku yena. Waba nik' unfee, kwa
ba ilowo wa m nik' unfee. Wati ku yot'
a Dingiswazo e kip' abadoda baka ni ba tatu.
ngo mfee. Za hamba ke izintombi bezo,
za ya ku Dingiswazo. Za ye za fika kwa
Dingiswazo. Kwa kikeziwa, ukuba zi
fikile zi zo gan' ukosi. Kwa kehle nje,
kwa jato hulewa. Angazi-ke ukuba za
hlal' izinsuk' ezingaki zo ama zo penyelwa
elawini u Dingiswazo. Zati ama zi fik'
elawini, um' u Dingiswazo a hlobonze
nazo, kanti ahlobonga nje, zi ya mesubla.
Ng ku bona kwazo ukuti se si subelile,
so ku keningi, za bona zi nga sa bonwa
kwa mtetwa. Se zi ya kubo njalo ku
Jwide. Se zi fika ku Jwide. Se zi m nika

ke loker a ye ba tume kona. Se ziti uma
 zi fike nako loko, u set' u zwide "Se
 nji mahlulile!" U se m sebengake nge
 situnda, & ^{pehl} set' isitunda. U seti ma
 e zibuka esitundwini u sem fumani'
 e pakati esitundwini - e fumani'a pela
 inkosi ya kwa Mletwa. Se kuti lapa ke
 ku hlelitor nje ku dungisway, u seti
 "A yi hlome!" Se zi ya kuz' izikulu, ziti:
 Hae! uti nkosi u nja tshela nezwe,
 u buy' uti a ku hlom' impi na?
 U set' a ku kitshw' impahla yake
 yoku vuvula uma e hlasela. So ku
 kitshw' upape kwake lwe ndwa.
 U se ngena ngapakati njalo esibayzi
 u se tet' impi, yona ~~le~~ le a nayo.
 U set' e sayi teta, so ku suk' intoto-
 viyane i si bungel' upapet' lolu a
 ku hlomile. Se zit' izinduna Hae!
 ini nkosi & so papeni? Bat' abany
 izintotoviyane

note: the
 sw. pulas used
 to imp. plural

25.5.16

57/14/1-7

(AA)

Mandhlakazi ka Ngweni continues:-

izintotoviyane. Se lu kumek' upape, so lu
hlaba pansa. Se zit' izinduna Ca! wkhosi,
imp'i yonakele. A ka yi buye i lengiswe,
yelatshwe ngokunye. Uati yena Ca!
i ~~o~~ vumile, Mtetwa (yona leyo mkub'
a yi bonayo). U se hamba njalo, se zi ya
tub' izinduna. U se y'angene kul' izwe
lika Zwile. U se buy'at' u ya yi lengis'
imp'i lapa, i nga lengi (see p. 3 for continuation)

Per Dunjwa ka
mangondo

mangondo ka ^{mas} gwana ka Yenzway.

Entered

wa kwa mafwaza

uSidiyele wa o Didewa!

U zidinde za manyi amadoda

Inkubel' e si botshwa nga matshoba,

a kwa Mzilikazi

U kalakata wa ngu Jajo

uNomandindi wo mlambo

ukhetetela
ukugijima
perhaps if going to fight

ndewabo, don't know
where she married.

ie. he ego's umbate wa manyi
amadoda, was manyi
of his own tribe who
were never the manyi
They hesitated but he
pushes on + ego's the
izidindi betwaa
than + the manyi

might have been so
- tied to prevent bleeding
intaka, e fana ne sakabuli,
emnyamano.
kalakata - dive down
ie. so he runs through caigod
+ then ascending, going
straight on.

maybe, ukumekha na manyi.
but I do not know.

unfula, mangondo's buto was
Am lambo ngwenya

izidindi
zotshami

2
Compare with 11. 18.
version 2. 4. 18.

mbira
yo bubende
is igazi le citha
murumbeni wakhe
fo he is wounded
& bleeding.

* Shaka one day
called up a section of
some regiment - the section was
called ukungaleza and directed
any one of them to come forward
ye tole e le honywa & linga (short horns)
No one could do it. Mangiso
and lit it right up into the air
it upon this. Mangiso then stepped forward
added a few other tribes
to this day other
tribes by saying "navala"
tribal inkomo.

* Ba ya yi pika
wapa yake. Bala
gavazile. U se zi
bongaka ngo kuti
"inkomo wakho ke"
Don't know
where or
what

is alright

* Kutheni nje?

Kwolu dumayo: akucwa/pani mhlabeni
umhlabati o dumayo, noma ka sinava nje.

the back of
neck or nape

Isijingo & sa hlel' ama bandha.

Imbizana ka mazwana

Et' i hlez' i bi bonwen' umlomo

Inggengqulu & guda nge udhlela
umzungulu u hlozini.

Mazwana ka Yengwayo.

u Ndonga wa ko Magaga!

Inhlaluz' u gawag' mini

Inkon' e tohoba li mhlope

E capaz el' e zinge ngo daka
ka Inkonto wakho ba wu didile kohlou,

Inhlou' e kargandanga mangina.

u siya kiva zumbi lapa & nge zanga abuyisim
Lap' izilo zonke zi ya zi buyiswayo.

Inyon' enyel' u Nongwaga emlonjeni
Isikuni sinci sa o Nonyanga
& si nhlantso zi bonou
So citha nje, ngo ye ngok' epi?

Entered

sewala
i. got full of blood
from the fighting
but know what fight

igazi, tala
zimpini

inkomo wakho ke

indaba
was coita
was man
was kuzo
sikulu

udawabo
ko mazwana

ungodi
tala anabele
also umpanzi
& aw, lele

Ngoye ngok' emlindini ka Jele

Ngezwa ngo Jele uku m bo bo zela

Inqani ka goduki a bo bo z' ekaya

M. retracts this & says that
Dingis was caught
when practically
alone

Cont? from p. 1.

U se m khangabera njala u Lwidi. Isilewa.

Be ku ngok' omp' ehlukile. U se bangoba,

u set' a bam bam be. [Ka ngazi uma

ba yis' ekaya lake u Lwidi, noma wa m

eze endhle ini] U set' u Lwidi ka yekwe

a pindol' emuva. U set' u Nina Ha!

U nga li yeki' igenggetana & kade li

kwenze nje? U se m ega ke njalo. [A

ngazi noma wa m belala ngandhla,

noma wa m ega kwaba ku pela ini?]

So ku dum' isililo. Se ku by bitw'

oYengweni. So keepuk' isililo, so mdhle

ntkulu, wona amakorikazi a ka Dingisoya

Se be ya ba fike kona ka Ntonbari

that is

Se be kala ke. Se be kwela pezu kwawo
 wank'umuzi. Abanye ba ya kwela,
 abanye ba dilez' inkuna njalo, abanye
 baya kala. So ku babaz' amadoda,
 ba babaz' umhlola. Bati bazo bang'
 umhlola, ngoba ba kwela pezu kwe
 zindhlu. At' uZwide Au! Qa! Da
 yekeni, a ba felwakazi lapa. ^{laba} Se be
 yekwa. Se be kala be kala, se be ze
 badumale, ngoba be be kala nje, be
 be ti a ba bulawe. Ngoba ba kwela
 pezu kwe zindhlu njalo, bati "nati
 aka si bulale (uZwide) njeng' omnyeni
 wetu". Uku li bulala kwake uZwide
 e la kwa mtetwa. [Ange zwa
 mantu oti i buye yakwa, u Dingiswayo,
 e se file. Bati kwa zond' uTshaka nje].

(Ngini + Zulu + others)

Wati u Baba, wa ya sola uTshaka um' e bon'
umkont' uiningi, etsho uTshaka e se kona
 kwa mtetwa ku Dingiswayo. Eti "U! uma
 à bani, nga ngi ba ngumel' umkont' u
 be munge. A ngi ba fun' a ba manselel'
 a ngemuwa". Et' indoda ehle i ba na
 manselel' e sifubeni". Ut' e se ^{fikwa} ~~seka~~ la
 kwa Zulu ke, wati umkont' a u be munge.
 Wa munge - ke umkonto.

cf what is here
 said with pp. 12, 13
 Holsten Hist. of
 Hottentots

uZulu u be m hlek' umuntu uma umkonto
 e uti gwa za ~~ngawo~~ ngawo, e nga wenz'
 infukule. Yena u be wa bamba, e vile
 ngqhlal. kwe sandhla, umkont' u beke pezulu,
 isiduku si be nga pause. ^{but} ~~but~~ ^{but}
 uZulu wa yeli a ~~was~~ w'engwe
 infukule. Obaba ba funda
 kuy' uZulu.

ukukabikona = infukule
 or ngin'ke = infukule
 mahlange
 ngimqanze mahlange

The above attitude is
 known as ukukabikona
 or ngi m-ke mahlange,
 ngi m-gwaze mahlange.

#Waye babareli' ubukosi ba
kone kwa zulu, o se bu ngob'
izizwe.

* Imifino le, uyi linganisel' umuntu o sek' 11
& klupekile, & dinga, & suswe umpi ezweni lake.
o sikunyana sabasa le, omzilikazi sabaphekigale,
no ngob'akha mbek'and' This
sambokisa le. †

guarant with one another if you do that

is one of the Native superstitions.

57/9/11-15

⊗ ngi yobe ngi dingepi kulel' izwe la kwa
zulu, lok' ukudlala kungakho kwa kwa
zulu ku ngaka? Ulinganisel' ukuti si yobe
si dinge nazi' ehlaleni, & be se p' am' ehlaleni
abo se ngi' kelakegela mifino ke X

Mandhlekazi: 7 1 21

~~Bakakuntanansi kwati uMpande, mutanani~~

& kleri' emkandhleo emi we bandhla, kwa
gumk' [u Masiquyana] e pet' imifino, ka d' &
yo ilka ngapandhla wa/yi beka ku Mpande.
Wati' uMpande: Hau! "Imi, Masiquyana?"

Wati' [u Masiquyana]: "Imifino, Nkosi!"
uMpande wezw' emlonjeni. l'ete uma e

sezwile emlonjeni ukuba 'imifini' i unandi
wati: Hau! [u Masiquyana] lapa, Zulu, u

ngi nik' imifino. Kepa Zulu, ngi kohliwe,
ukuti ngo'be & ngi dingepi. * Utoho nyalo,

[u Masiquyana] u nina ka Interaga,
uMlonga kwakho uyena o wa yeti' ku

ngaba uyena inkosi. Ithi: Hau! ha! ha!
ha! ha! Zulu, inkosi' & iyo vel' smatobeni.

Da se be babul' o Mapita, befti: Hau!
ingati wo bkw' ulethwayo na? "

zabokisa

X y Kela nkomo yakwa Zulu, wen' o nga soze waya ndawo!
trans. / Acet. / ...

Sense brought out

Kepa, zulu, ngi kohlwe ukuti ngi yobe ngi dingepi
~~na masi no masiqayna~~ b, ukuba a pumi' ihlateni a yo
 from ukuba ngi kalakelel' imifino & njenga le, uZul' ~~engaka~~
~~na?~~ enjengalok' enjaka, & ngaka na? Ngicobe ngi
 et cetera ubani ku la mahlat' a kili (i.e. his territory
 and regiments)?

Amatoda abese le nanela lelo game lake, ati:
 "Kobe kwenzenjani ukuba uMasiquyana anga
 ku'kelala imifino ku lip' ihlati?"

(with our nation as might as it is) (in what foreignland) could
 trans: Zulu, I cannot imagine where I shall ever
 be wandering about with Masiquyana for her to
 be obliged to ~~leave some~~ leave some forest shelter to pick ^{me} wild herbs like
 these, our Zulu nation being ~~such and as~~ ^{as mighty} as
 it is. Whose ~~will~~ ^{might} drive me forth ^{as}
 all these forests of ours?

The men would thereupon concur ⁱⁿ and approving
 the king's remark, saying: ^{indeed} Whatever is it that
 could happen which would ^{compel} oblige uMasiquyana
 to ~~walk from~~ ^{steal from} some strange forest to go about picking ^{herbs there}
 you herbs for you & your Majesty.

Mfihlo ka Mtshwankele ka Masolwana
 ka Mkateni told me the above anecdote,
 he was an expert on Zulu affairs. Was killed
 in Dambata rebellion at Mome. He was
 a great imbongi too (though not like Masolwana).

~~Nxozana~~ Nxozana ka Moni was' ama-
 zungebeni was Impandes imbongi ama
 ku hlatshewe & zo ulomo, so mfihlo
 told me. uNxozana wa zal' uJikajika
 o waye inceku ka Cetshwayo. I do not
 know where Jikajika is now.

Manshlakazi. 7.1.21. Zulu ka Ngoyandayo remonstrates
 with Ishaka.
 Kwati umkandhloveni kwa Bulawayo wa buz' uTshaka
 wati ukon' uMagenz' na? Wat' ukon' umbewu
 na? U se lit' ibandhla: "Yebo, nga sita." Waye seti.
 "Ba lateni, ni ba bulale". Keva pe ku sakum' uKam-
 fiya, eset' uKombiya: "Nga sita!" Waye sem bek'
 uTshaka, & seti waye set' uKombiya yena: wati
 "utini Kombiyana?" Waye seti ke "Nau! Nkosi
 ngiti, kanti nga ngi zo kwenzani kwa Zulu
 & waku Newana ^{kwase ka was} uMfowabo ka Zulu.
 # o wa remambedwini.

isihlonzi, isitekuli

lapha na? Bati abantu, ukosi, engi kupuke
nebo kwa Qwabe, kwa bulawa bona

na? Kanti mina ngi konzeleni, ka ngi
konzele bona na?" Wayeseti "Hlala panzi
Kwama kulek' iband' elati: 'Yebo, ngasite!'

Komfija, ukulemibe. Ba yekeni. Wayeseti
Komfija, ba tate, uyo ba tala ngenyongo
lab' ite' iband' elati:

izulele li to citshe laba rangula. Yebo ngasite!
Bobabili u Zulwuti ba tutumela ba

zeba fik' emakaya emapheleni.

Usha ibobosa kuzozonki' izindawo e jihlonziwayo.

i.e. The modern people force their way through all places
want to be treated with respect. eg. when they say, as is
reported, Bayezal for Bayede, and so forth.

See Mangatis version on 30.6.20 in light blue notebook p. 25

see p. 15.

Mandhlekari (Q. 1. '21) said that on one occasion, when Ishaka
in the presence of his counsellors had
ordered a man to be put to death for on some pretext or
other, he said to him: "Tell me, now you are on the
point of being put to death, what things of beauty you
are leaving behind?"

"A little child, your majesty, that has just learnt to smile,
and a young maize plant just in its glory, and fish
which among the things you are leaving behind, do you

ikaba lomkile

which among the things you are leaving behind, do you

isikhonzi, isitekuli

lapa na? Bati abantu, ukosi, engi kupuke
 nebo kwa Owabe, kwa bulawa bona
 na? Kanti mina ngi konzeleni, ke ngi
 konzeleni bona na? Wayeseti "Hlala pausi
 Komfija, ukulemike. Ba yekeni. Wayeseti
 Komfija, ba tate, u ye ba tala ngenyango
 izule li to citshe laba rangula. Jebo ngabiti
 Sobabiti u Zuluti ba tutumela ba
 ze ba fik' emakanya emaphandleni.

See page 15

intsha ibobosa kuzozonki izindawo eji khonzi waya.
 i.e. The modern people force their way through all places
 want to be treated with respect. eg. when they say, as is
 reported, Bayza! for Bayda, and so forth.

See Mangati's version on 30.6.20. in light blue notebook p. 25

Mendhakazi (9.1.21) said that on one occasion, when Tshaka
 had ordered a man to be put to death for on some pretext or
 other, he said to him: "Tell me, now you are on the
 point of being put to death, what things of beauty you are
 leaving behind?"
 "A little child, your majesty, that has just learnt to smile,
 and a young maize plant just in its glory and fresh

which among the things you are leaving behind, do you...
 ikaba lombi

about to burst bloom; and above all, the King, the
 most delightful of all! "So well," said the King, "has the man spoken,
 that he deserves not to die. Release him!" And released he was from his awful predicament,
 amid a loud chorus of "all hail!"

On one occasion, when Tshaka, in the presence of
 his counsellors, had ordered a man to be put to death
 on some pretext or other, he said to him: "Tell me,
 now you are about on the point of being
 put to death, which, among the things you are leaving
 behind, do you consider the most delightful of all?"
 "A little child, your majesty, that has just learnt to smile;
 a brave young maize plant, about to burst into bloom;
 and finally, the King himself, the most charming of all."
 "So well, Zuluti," exclaimed the proud despot, "has
 the man spoken, that he deserves not to die. Release
 him!" And released he straightway was from his
 awful predicament, amid a loud chorus of "all hail!"

~~ukubomila kwayo isikhatshatsho~~

Uye wa li noomisa nge nsunguzana ukuba li Kanye (Vjwi)

ituba, or
tutshana e
Kungena,
eli catsho-
catshile, se
Kugabuu
31.5.76.

u nani
cobisile -
ka u nani
cobisile.

insunguzana

"Angi naye." I bi si hamba ke ingane i yo tshela lowaya o yi tumile. I se fik' e te lowo: "Hayi! Puidela kunge, u yo ngi celela futi." U se fika u seti. "Ngizo cel' ugwazi." ^{futi} se siti ke. isalukazi: Au! nang' am' belebele - ke! eseti. "nga fa ambelebele!" Se si driba njalo isalukazi. Se si hamba.

The foregoing story is an exact illustration of insunguzana previously referred to (in preceding nbk by Mandhlakazi). Hence the word may refer not only to point in dispute but point of inquiry.

Insunguzana seems to be some short story incidental to the main topic of conversation or address or sermon. Something that tends to throw light on any particular part of the discourse. The word, however, does not appear to be used independently. That is, it is always relative to ~~the~~ some particular ^{collective} discourse. Natives do not string together a series of anecdotes, illustrations &c as Europeans do.

13

Mfihlo ka Mtshwankele ka Mapolwana
ka Mkateni. told me the above anecdote,
he was an expert on Zulu affairs. Was killed
in Dambata rebellion at Mome. He was
a great unborqi too (though not like Mapolwana).

~~Ngazak~~ Nxezana ka Momi was Ma-
qungebeni was Impande's unborqi ama
ku hlatshewe & zo ulomo, so mfihlo
told me, a Nxezana wa zal' uJikajika
o waye ineeke ka Cetshwayo. I do not
know where Jikajika is now.

Mandhlakazi. 8. 1. '21. Zulu ka Noyandazo remonstrates
with Ishaka.

Kwazi umkandhlawini kwa Bulawayo wa buz' uTshaka.
wazi ukon' uMagan'at na? Wat' ukon' uMbewu
na? Isa lit' ibandhla: "Yebo, nga sita." Waye seti.
"Ba tateni, ni ba bulale". Kwa pe ku sukum' uKan-
fija, eset' uKanfija: "Nga sita!" Waye sem bek'
uTshaka, ~~eseti waye set' uKanfija yena.~~ wazi
"utini Kanfijana?" Waye seti ke "Haw! Mhosi
ngiti, kanti nga ngi zo kwenzani kwa Zulu
& waku Newana, ^{kwazi kwasi} sumfowabo ka Zulu
o wa semambedwini.

2.2 '22

Mandhlakazi ka Ngini, wa kwa Sitohi.

ukuBulawa kwa mabadi.

A bulawa ngo ku ngena ku ka Dringana & bukosini.
 wa wa biz, amabadi wati a waze nezibonda
 - ukwenzwa kwa kwa Lulu ukuti, na ku zo kwakiv'
 into, be se ku menyegilew' ukuti "a kuz' izibonda,
 na mahlaha" ~~so~~ lapa ke emabadi kwa ku
 bive izibonda zodwa. Eza nazo ke amabadi. Ati
 una & fika ku Dringana, waze set' uDringana,
 ake ba gijine bonke, ^{ba lungele, ukulewa,} ku bonw' ukuti ba yo
 kwenzijer' impini. Ba gijina k' amabadi,
 ba buya le no kalo, ba buye beze ku Dringana
 a buy' ati a ba pindle ^{ba pindle} kona. Ba ze ba katala'
^{neba ba sijinga njalo, a bahlile.} waze se ba bulala le njalo, bonke.
 Kango ~~ganz~~ inkosi yabo kwa ku adube.

ukuBulawa kwa bambo

Ngizwa kutiwa "a ku kupuk' ~~itjy~~ iNguga,
 ibuto lasambo, & li na mandhla. La se li kupuk'
 ibuto. Waze set' uDringana a ba lungele' impini, ba
 gijine, lapa be ku gijina kon' amabadi. Ba
 gijina baze ba buya beze ku Dringana, a
 buy' at' uDringana ka ba pindle. ~~U~~ Nembala
 ba pindle, a buy' ati a ba pindle. Ba pindle,
 wa ba bona wanjye ukuti se be katela. Waze se

86
ti a ba bulawa njalo. Ba bulawa, ba bulawa,
bonke. Kwa sind' o zi batelakela e nje, ngob'
ese catcha waye. intola, tshelaz' inzenzane
i. the tired feeling in men's knees from excessive running
ukubulawa ku ka zihlandhlo ka Gwabe

Zihlandhlo kwa tenywa' umuntu uJijiza
ka Ohlaba, ^{wa embo, woku zalewa,} wa nyenyezlewa umuntu wa kwa
Qwabe, ^{ukufi} wogile. "Hamb' uyo vus' u Zihlandhlo,
ngizwile, ku za "hlaselwa kona." Ua zaka
njal' uJijiza, wa hamba. Wa fik' e kaza,
wa tat' isihlangu engolobaneni wa libala
ikhesikanda nje. Kanti unpi i se ya
ngana nja lapa ku zihlandhlo. Kwa tenywa'
abantu abane noma ^{ba tenywa' uJijiza} ba be isihlangu em
Ba fika bema ngaphandl' esangweni, bati
ba puma ku Dingana, ba fun' inkosi. Ba se
beti ma bizw' u Zihlandhlo, eze yedwa, ngoba
ba fun' ukukulem' isifuba pa ko nkosi; (sa
ngazjwa a bantu bonk' isifuba, ^{se nkosi} waye seza
ke. U se hlalake. Se be sandela kuye, sengati
bafya nyenyeza. U se vela njalo umuntu
u se m bokoda ngomkonto. Ukuko muntu
ku lab' abafka zihlandhlo ofbonayo. Se be
sukake. Se beti ukubamba nje, se be wemeza
se beti. Nansi inkosi ya kuni, i nja dhlewa

87
izinj' esangweni!" Ba ya qal' ~~ukufi~~ amado d' ukun-
puma esigodh lwem' ngasenhla, se be funganis'
u Zihlandhlo & fil' esangweni.
u Zihlandhlo lo waye landwa ka kulu uTshaka,
be landwa kakulu be no Mafaze ka Dribandhla.
~~uma se kucdo~~ ^{ukufi} Uma if' inkosi, wat' uDig
Jijiza ka Ohlaba, be be ngi tshete ukuti ku
ze bulawa, ka kokhwe mina, ukuba ngi yi
vus' inkosi. Wati ke abambo, Haa! Jijiza
uti uwana. o bunya kwenzaloko? "Uku-
citeka ku ka Jijiza, kwe la embo. ~~Abona~~
Waye kwa Duvisa ka Mwenya, wa tolewa
~~lepa~~ kona. Na namblanje loko ~~amado dan'~~
ske a sake kona. Baysthe bonk' ~~am~~ abambo
nanamchla ukuti "Si ya m azis' uJijiza,
owa ngenis' maceba, ukuba kuf' inkosi."
U se hambela nsanye njalo, naba kubo
a sa ~~hlangani~~ nabo.
amafisi a raw' amagquba, kodwa amabonwami a ku peli
ukuti sa ke salewa.
ukubulawa ku ka Matshukumbela ka Gwabe
(e bulawa u zihlandhlo ka Gwabe)

^{ku matshukumbela}
Wati u Zihlandhlo, uwen' mfuweta o zo ngi hambela
kuTshaka. Wa tlo hamba ke uMatshukumbela,
wa yo konga be lapaza. Wa fik' uTshaka uMatshukumbela
ukumbela wa m seotshes' izinkano, wati ka zise

ku zikhlandhlo. se matshukumbele ka z' a zisa,
 wa zihla. Wa hamb' u matshukumbele futi wa
 yo konza. Wa fik' u tshaka wa m xotshis'izi
 ukomo, wate ka zise ku zikhlandhlo. ~~Wate~~ Wa
 pinda wa zihla lezo ukomo. Kuwa se ku
 kupuk' u zikhlandhlo, e yo konza. Wa tula
 wa tula u tshaka, wa buza manj' u tshaka
 wate "Hau! Mnawo wami, a wa bonza?"
 Wate zikhlandhlo ^{Wate} Ho! Ca! nkosi, be nji nga
 ka m bon' u matshukumbele. Wa buza u zikh.
 wa fuduka, wa y' skaza. Weywa u matshukum-
 bele, ukuti zikhlandhlo u bey konza lapaza
 kutshaka. ^{Wate} Wate u matshukumbele wate
 a nji hamb' nji yo ku zikhlandhlo. Waze se
 mem' amadoda njalo a kwake. U se furi'
 ukuyo gwag' u zikhlandhlo. A kon' amadod'
 ate ku matshukumbele u zikhlandhlo laps' enkosi
 uya zi pika ukuti a zizanga kuy' u zikhlandhlo
 u set' u matshu. ub' a kuzwe ke. "Ca! kulle
 ukuba nji m bulal' u zikhlandhlo. Wa hloma ke
 waze kuye u matshukumbele. ^{Wate} Wa bon'
 e zainuk' e sangweni, ~~u zikhlandhlo~~ u zikhlandhlo
 u nja pakat' e sibayeni, ne bandhla. Uti ke
 u matshukumbele "Utsho njan' ukuti i yinkomo
 ka z nji zi letanga?" Uti u zikhlandhlo "Ca!
 Nana, babe! U su yo nji bulafna?" Uti ke

ngob' e kuleni ^{shlonjile} ruri. Uti u zikhlan. "Ca! Mntaka
 baba, uti jimina e nji ngatsho njalo na? Dupti
 be nji saku fivel' i yinkomo ngo zo kuba
 ubince, u yo nji konzela ku tshaka na?"
 Ca! Mntaka baba, hlala nje nji yo ku
 nika kesa lezo nsewango. ^{Wate} Wate ke u zikh.
 e eelwani-ke, e nyenzeza, uti: "Jijima u ye
 ku sambela, e mngeneleli, ukuti u matshuk-
 u se nji belele. Amadod' a laps' e sibayeni
 a ya m' buka. ^{Wate} ^{Wate} A nji hloma koma nje
 u nji, i fik' e busuku. ^{Wate} ^{Wate} Ya e si fik' i
 wa beka njalo ku sambela, e mngeneleli.
 Isi hloma njalo, e yo se mngeneleli e nji.
 Kwati la ku mpond' zankono ya i si
 senwa kwo muze. ^{Wate} ^{Wate} Wate u zikhlan. A yo
 fik' i nje ngemva kwo muze, nje mva kwe
 pifodhlo. ^{Wate} ^{Wate} Uti ke laps' e sibayeni
 u zikhlandhlo, ^{Wate} ^{Wate} wa kuma nge li ngenhla
 isang, e li ngemva kwo muze. Wa fika i si koma
 u nji ya se mngeneleli yonke. Wate: "Ni ya
 bona, nana babe, u matshuk. ni nga m swazi
 a no m bambu, nji kulame naze." u matshuk.
 u ^{Wate} ^{Wate} bele laps' e sibayeni yena, la kutiwe
 a ngemva koma. Wa buza u zikhlandhlo, wa ye
 e sambela wa tum' i nje ku ya ku zikhlandhlo ukuti se si fikile.
 e u set' u sambela "Ca! u tukile u nana babe! A nji na ku
 wa bulali amadod' a sekaza."

90 seyo ngen' esigodhlweni ngasenkho. [Se kusa ke njalo. Dsi kuma-ke ineeke, i si memez' ukuti. "Esi bayeni, um kandi hle!" Se kuu vuka na wa ^{se si phakleni na wa ka matshukumbele,} ~~penngenele ni na~~ ^(amadoda) a ng se ngena ke, futu! futu! futu! futu. A se si um' a hlale nje, wa zamuk'u sambela, wa zamuka nyozo zont' izintuba. Ba se beyi gwaza njalo le eka matshukumbele, u zihlanshlo u se pam bama nazo ya semngwele ni, e se ^{Amadodi} esigodhlweni, i pit' indodana ka matshukumbele, ^{Amadodi} ufudonga, la i peru kwo tango, it' i yega, u se yi gwaz' ^{umngqumbela} Mzukulala, wa kwa h dlova, ineeke ka sambela, wa h m gwaza wa m fleulala. Se be ba gwazile tab' abanye lapa nyo pakate. U se ti u matshuk u yez' olanguweni lapa, ^{Amadodi} u se m bamb' u Mhlana o berlet' itole, wa kwa Ngeongo, ineeke ka sambela. U se zi banga, etc.

Se nqi ku pete mina
 Nlamo ka yi duma izigu
 Inyat' abadole zi ba dumele
 U banjwa igawu njalo. U set' u matshuk.
 "Hau! U ya nqi bambu mpokatana ka msolewa. U nqi bambu nga tip' itandhlana?"
 U seti u zihlanshlo "Ozari naze lapa"

Mokojo said Sibabili was the name (seen in under date 9/1/13), but I still think uongwa is right. Sibabili may be another name of same man.

91 kumina. Se beza naze ke. U seti ke u zihlan' "Hau! tafowetu. U ya nqi bulale! Uzo nqi gwaza upoba nqi ngedwa? Nazo ke izindim- anzo, e be nqi kutshele zon' izolo. U ya zi lona ke? Nazo ke! Izo-ke lez' esjinyanwa za se kombe etc. U se m bulala ke njalo. Se kumi ke lapa. Se ke yo bitwa ke thaka. U seti u tshaka! "Maye! U bani o bulal' u matshuk na?" Bati u tshaka wa yo m tando kabi. utshaka u se liganisa ukuti a nqa demel' u zihlan' nqi yikali, a vumbezele, u se kuz' u Nandi. U seti: Izangane u yo li bekapu? Inyati wa funga nqi nqi nqi m bulal' u zihlan' temnawe wami? Ku yema ke lapa.

egangane is ukubina - to swear - ukumilewa ukuf' esiswini, umant' az' a fe. ukuba indoda i kuku- mal' isisa si be sikulu.

nqi yo mil' igangane nqi nqa kwenza loka! Mode of swearing in old times.

See Bryant 'igangane'.
 X his nickname, as used by Tshaka.

Sambela.

uSambela wa zalwa uSewabe. Welamana no Zikhlan-
dho endhini. wa ye mhlope gwa! Imncanyanzana.
& li gawe, & li kulo. 'Aliko imbo & la li ngang'
oSambela.


uSambela lo wa ke wa lenganis' ukuti & ku bulaw'
uTshaka, & lenganisa ku mbonab' uZikhlandhlo.
A ku kuz' uZikhlandhlo loko, ngoba uZikhlandhlo
& zwana kakulu no Tshaka. kube uTshaka futu o
tand' ukuti angat' a nga bulaw' uSambela, u
Zikhlandhlo' a nga vami. uTshak' ufun' uku bulal'
uSambela ngob' & zine kakulu, u demile futi,
u ligawe. Be ka verwa uy uSambela, emkandhlovin
wa kwake, ukuti & wayeti a ku bulaw' uTshaka.

Ngiti uSambela wa ye ku Tshwale (rest) ibulo
li ka Zikhlandhlo (see Mbokodo's evidence).

uSambela no Zikhlandhlo ba bulawa uDingana
(For death of Zikhlandhlo, see pp. 86-87 herein. For death
of Sambela see Mbokodo's version in nbk under date 9.11.13)

per Mandlakazi.
3.2.22. Intombi e ya gana uMavovo wa sImbo, ya isiyo gan'
uMavovo wa semacubeni, ya gina ngo ku pindela ku mavovo wa sImbo
uMavovo, uyisemkulu ka Sewabe, inkosi ya sImbo,
wa ^{gana} zek' intombi. Leep intombi, (ngi kohlwa kubi) ngo ku
yi ^{gana} zeka kwake uMavovo, ya tatewa uMavovo wa sema-
Cubeni, "U bu gane-pi intombi na?" De nfi gane ku mavovo
(ngob' & yi gomibele, ya lona yena. Ya mbalekela.)

wa SImbo, "Kuwakelenwe ke nje-ke. U seti
 uMavovo lo, wa semalubeni, uti: "Imin' uMavovo.
 uMavovana lowo!" U se kutsho lowo, uMavovo
 wa semalubeni, ngob' e se ma mune' intombi. **C**Se
 kuzwakala ku Mavovo lapaza, wa SImbo, ukuti
 uMavovo wa semalubeni utsho ngab' ukuti uMavovo
 lo wa SImbo, uMavovana. Se ku dum' SImbo lapa.
 U seti ~~wa~~ uMavovo wa SImbo: "Wzu! Kae zo
 kwenzwa njani lapa, ngoba nang' uMavovo wa semalubeni
 uya ngi delela na?" Li indhlalak' izwe.
 Le ntombi e gane ku Mavovo wa semalubeni,
 e tatele ku Mavovo wa SImbo, i si no mntwana
 we ntombazana, u isibaxa nje, u sa neela ~~ke~~.
 Ku kon' inyanga, ~~u~~ umuntu o indojoyana, o
 hamb' e fun' ukudhla, indhlala. A sati, ~~U~~ e
 tsho ku Mavovo wa SImbo, "Qa! nkosi, mina
 ngi nga yi landa leyo ntombi, um' u sa yi funa".
 Ati uMavovo, "uti u nga yi landa na?" Ati "ngi
 nga yi landa, nkosi." A be seti' uMavovo ka
 ca tshunebi' amabele, a hamb' e tvele. Lowo
 mantu se be capunel' amabele, se be ku zedajeda
 okwabo noMavovo, u se pun' u se hamb' ba. U
 se baraga kon' semalubeni, ku Mavovo. U seti
 um' e seyo fika kon' esangweni, u se funyanis'
 izingane, zi hlezi nje esangweni, zi ya dhlala. U
 seti "e ipi ingane ya ko no sibanebani na?" U se yi-

94. tsho nge game. Useti um' ayi bone, uti: "Sondela
 unta ka Dadewetu!" U seyi sabula ezihlatini, kom'
 esangweni, unina wayo kako, ~~ku~~ u sendhle, ku
 ya hinqwa. "O! Qa! A no kony kudadewetu". U
 se hamba, & zi hambela; u se pindel' emuva
 nga kubo. ~~U~~ utombi ke, ngo ku fika kway' shaya,
~~u~~ u biz' umntwana. U ya fika ke unina
 u ya m' sabul' ezihlatini, u ya m' neelisa. Ngo
 ku m' neelisa kwake, kwati kusa ^{waga, wa} wa qe bamb'
 indhlel' & hamba, & bang' imbo ku mavovo, &
 hamb' & belet' ingane leyo. Waye wa ngena ku
 mavovo wa imbo, wa fana. Kwa se ku hlathw'
 umkosi lapa ku mavovo wa imbo, ngoba pela
 ku buy' inkosikazi. Ku ya kikhiza, kukhisa
 "Ki! Ki! Ki! Ya buy' inkosikazi!" U ya njalo
 lapa ku mavovo wa sematubeni, ya i si bekiwe,
 ku inkosikazi. Ngoba na ku mavovo lo, wa imbo
 ya i bekiwe. Ite i zi ^{fika} pika ku mavovo wa ~~Sema~~
~~tubeni~~ imbo, waye se bekiwe inkosikazi, ya
 zal' u magaba ke. u mbanzi leyo utombi, ku lo
 muzi wa semkungu. (umbanzi wa zal' u magaba).
 Waye seti umavovo wa imbo: "Ngi mahlulile.
 Le ku ceyena u mavovwana, Intombi leyo, inkosikazi,
 ya ze ya pelet' imbo; kwa bangkal' ukuti, wahlulekil' u mavovo wa Sema ^{tubeni}.
 Ngi kohlewa igamu lenkosikazi, ngit. eya Sema can-
 wine. Shall go & complete the story. Cannot finish it.
 now." 

into enge pali. 95

Sa hlulwa izinyosi za eshle tira bantu. Ngo ba
 zona si ya beka; zi bek' ingena pakade. A zisho ukuti
 zi lambile. Zi sa hlula ngo ku cabanga ukuti izwe
 li yo ba indhlala; no kuto izulu li yo skun' unovumbi,
 si nga pum' u kuyozzi funel' ukudhla.
 This applies to the gross improvidence of Natives, as for instance
 not seeing the advantage of recording their ancient stories &c. &c. for to
 do so, would promote their national interests.

~~96. 22~~ Ntshelile ka Godide ka Nshlela ka Sompisi alias Nkobe
 ka Kugaga ka moalela ka Nomtshungila, aka kwa Ntuli.
^{of Uve regst.}
 Sompisi ka Godide se. of Ngobawakosi regt.
 Nshlela ^{of Sompisi} (not Sompisi) is of greater
 importance than Ntshelile, though
 Ntshelile seems to be a better informant.

uNkoyelwa kulala
 uhlangoth' lu banwa
 Umawseb' a nga mansebuluma
 Kvesa ba m' hlab' u Gwabini
 Kvesa wa pika.
 "U na ba buzeli, ba ngekanani
 A ba buyel' emunt' & senza nga bonu na?"
 u bod' o lu meka na mal' karjya wa kwa Zande
 u Daba za fika kuzala ku Dhlungwan' Embelohle
 Inhlang' & yq' ipindela
 uMagapu njeng' engwe
 uSilinda wa Mwandwe,
 amaMwandwe a kaul' aurato

*ii because he always buried
 the bodies of his
 he eventually got better
 of them - may have
 had influence on the*

11. 11. 13

Notes to Dzibongo. pp. 9-14.

Dati akube ayena → Mangena was arrested, ~~by~~ Nganzwe wanted to
 ngema him. The amaboda kuzid. He had been tied up + put enkundhleni
 esangweni leziinkomo. He was untied & let go. The man then ran off to
 Siyigele. S. sent oLekwiliba noMasuku to ask why N. wanted to kill
 Mangena. N. said "Owami, ucinia ngetwa ofeywe uSiyigele. Abantu
 laba abami. Mangena went to Samsuwa (in J.S.) to Mangala. In meantime
 N. gweza the whole of Mangena's cattle. Case was then tried. Samsuwa
 confirmed Nganzwe's action. Hence the ~~isigabongo isibongo~~ - the
 "attempts of a matter that came to light".

59/33/17

21. 11. 13.

Mandhlakazi ka Ngini, wa kuwa Sitshi.
 Says: my father used to wear umnaka, my
 mother told me (for he died whilst I was still
 a child). This he wore round neck. It
 "burnt" him i.e. severely injured his neck.
 On Dingana being informed wati a kuyjwe
 ku Juler ka Nofandaya a bese mteta
 ngenkomo. Am tel'ingango la & tshiswe
 koria umnaka. This was done by Juler.
 He I don't know if he got better.

Umnaka is for putting round neck &
 is of itesi (copper). Round wrist it is
 ingqeta.