

MANGATI

A. 57/4/4, 14-19

B. 57/9/ 7-10

C. 57/9/ 16-20

D. 59/37/ 1-27

57/4/4, 14-19

4

he gayid izinkole of Sengangakona

29.6.18

Mangati ka Godide ka Ndhlela ka Sompece
Ka Kuguga ka Msalela ka Nomatshingila, aba
kwa Ntuli

He is about 70 years of age.
Used to be policeman at Reytown
to John Shepstone & his father.
Is tall, light brown, slight build. Very smart.
Quick speaking & words not easily caught.

Mangati was induna of Indhlangweni rest
parent by the name Ndhlela.

Ndhlela

was of Ntontela rest.
Prime minister of about same age as Sengangakona. His oldest sons were of Indhlangweni rest - see Godide, p. 6.
Misjane (J. W. Shepstone) has 2 lines like these - See p. 52 another Nk. under date, 13.7.18.

Gwabini we mikhonto!

uNongqela ku kala,

uNtontela lu bonwe
umanceba. a nga manculuma
iNkingiz' & dond' ukusuka

uMagaji njeng' Engwe
Inflang' a yeg' ipindela. uGwabini,
kwa Sa ba m' Nk' uNdhlela, wa pika

u na ba buyeli aba ngakanani
A ba buyel' amuntu enza ngamabomu na?
uSodo o lu muka na mankaiya,

amanankaiya ka Zwide.
uMahlatshe! ebuhleni njenge tole.
uHlabha vumbal' iNtontela.

uNkaba za pika ngang' ku Dhlungwana, Embelabala
uKulusingana o lu ngakanani, plunga tung' uNdhlela
amanceba na? (akwa Ndwandwe).

Entered
B. of Reul II. 47

Ndhlela was tall, brown. small thin legs, big chest. His land was at Mpanpala, Emamba, also included in Mpanatlas district - stretched up to Mpanzosi. His great kraal was Ezibungweni near Magala mountain, where Godide was born. Never saw him.

unKongzapi = mpande's name for mpande

the cattle to be given were part of a plot & warned him ^{not} to come to see
thanks. Matunjana immediately went back & rejoined his companions.
Mpande lost no time in getting away to Natal. Ukudabuka kwegoda.

Ndhlala was not told by Dingana of the plot. He heard of it
from others. He was very surprised, hence his direct Matunjana to
warn Mpande.

It was at Komo ^{with} that Nseagwana & Matunjana halted with the
100 heifers. They there killed a beast, partaking of it with the
amansasa ^{party} accompanying them. Matunjana then said he wanted
to go & see his girls at Mpapala. He went off down the Mamba
Stream, travelling part of way ⁱⁿ the river bed itself ^{so as to keep out of sight} on getting to
Mpande's kraal at night, he threw a stone at the induna's hut.

The induna came out. M. said he wanted to see Nkongzapi
(another name for Mpande). The induna brought Mpande.
Matunjana then told the induna to leave, & when alone with
Mpande, he told him the whole plot & delivered Ndhlala's message.

As soon as Ndhlala discovered the plot, he sent his
nieceku Rwayjirwayji. He said Hambe R. uyo ngi zush
ela uMatunjana aye lapa kimi. U ya puma. ke u
Ndhlal' akaya, ce ye ntabeni, ati uyo ngi za naye
kimi antabeni. Uyo ngi finyanis' akhlangeni. induna
etile. Ha wa ye se m big ke uMatunjana ~~u~~ uR,
wa m ~~u~~ usa ku Ndhlala kon' antabeni, zisixeni,

to east of kwa matuwane. Baye ba fika ku Ndhlala. Use
no mungu uNdhlala, ukuba ku zokuf' uMpande, ekade
am fihlay, ethi kayi ku banga. Use ti ke Hambe ke
Matunjana ka Sibasa was emankwanganeni. U yoti
uku Komro u m tshipe, uti "Ngi ye empapala ezintombi
ini zabo zzi ^{zami} zomile, (ezweni ^{ngi} lami ^{ka Ndhlala} na u kohlis'
uNseagwana. (Three girls had ^{as a matter of fact} zomi Matunjana when
a keto was on, Ndhlala knew of this, & these girls were
daughters of his (Ndhlala's) people).

Uti: Matunjana a li kuma izwela kwa Zulu
ku ngaf' uMpande, ngoba imunt' ozalayo, ngob'
uDingana ka na ngane. u njengo Tshaka. uMpande
u zomis' izwi lal' kwa Zulu, uti ha li nge
boli. Uya hambak' umma. ne sifuba si ka Ndhlala.
u yo si kepa ku Mpande. Uti uMatunjana ku Mpande
Si yo fika ku sasa nezinkomo, si zipiwa wenia uDingana
u fik' ubonge nje. u bong' mina no Nseagwana, uba
nam' u nge tuka. Se be ngen' andhlini. Se ke
vusa u Songiya, unina ku Mpande. Uti uMatunjana
a ka ~~u~~ bong' no ~~u~~ mame. ^{namagan' ake Ndhlala a waphutane} a bone lo o zo ngi vusa,
u name zwi' amagani' a ka Ndhlala. u Nina u ya
bonga ke. ~~u~~ uMatunjana u ^m nik' upiso lo
Tshwala. u be muka ~~ke~~ kon' ebusuku ^{uMatunjana} ke. Se
kusa & kona, elapaga zombaba, o Sungulweni.
u se fika ku Nseagwana ukuba ku pumi ilanga

(Matunjana)

U se ti a ku pekua inyanai si hamba, si qub' izinkomo se zise ku mpande. Se be hamba ke behlis' amadungela, ^{ridge} [Se zi fika ku mpand' ekaya (Emlabongwenya). So ku halaliswa. Babong' anakosi onragwana no Matunjana. Ati "Bamba Mntwana! u piwa inkosi, umfowena. Uti deza no nyoko u ya ku lumela" U ya puma ke uson. giza, u zi tshaya nge nduku, & halalisa, u ya bonga. [So ku ya pela ke utubonga [Se be ya zi behake. Umfowena u ya bonga ke "Oka Baba ungi dibakezile ngo ku ngip' izinkom' zzingaka. U se be hlabis' inkomo ke, kwezake, & zi sekaya ^{Lezi} inkomazi. So ku buswan ke kuthlewa utshwala ne nyama. Se be ze ba lala ke. [Se be hamba ke kusasa, se be muska. U se tshij' ubok' u Matunjana. U se buy' antabeni, et' ^{ngi} kohlene uboko lwami. U se yo ngqungquta amagama ku Ndhlel' onke; se be nga wa gedile. U se wa gada wonk' amagama, ngqu. Uti u ^{ngalze} wera, u ku za u zi bonga. U za u fik' ubalawe uti u Ndhlela: Owela, u yama. Bunwini. Kon' ut' a fili' u Ndhlela, wa

This was probably the name as kwa ku kwabo - Socwatho says it was impen-ganeni. Mavata the head was first called Impengani, & later ~~the~~ ngwenya. Called Impengani which means still. Mntwana, name changed as stated above. King.

Don't come and trouble them for them.

Put into Zulu

izibongo

wo (imperative)

fela wena, ^{wo} ondl' azintandane zi ka Ndhlela. Ka pa zi nakekela yena. Ukona wena, u zi ondl' abanta bakhe. [U b'af' u Ndhlela, wa ba ondhla ke umfowena abanta baka Ndhlela. wa bap' izinkomo. wa gala ngo Godide, ubaba, ondala. wa mupa ^{izinkomo} a 250. U se bapa bonk' abanta baka Ndhlela, ati a ba kute. [U b'af' u Ndeuwana] wa bakel' emizi. Etshwayo, had he not been killed by the English would have ondhled us, & scotched us ^{too like his father} ke izinkomo. wa bapa bonk' izinkomo, & bakel' emizi, nga matshumi na matshumi ^{(izinkomo) alias Dambuzo}.
 Nzo bo ka obadhlis, wa kwa Ntombela u dwanqubana wo kuni; isiliwama & si lukunyana & zi pahl' ukuni.
 umabala nga nzi po - his zibongo. was of itwombe regt.
 This is the man who caused people to be killed off in every district especially those with property, cattle or girls.
 When the Boers got Nzo bo they tied his legs together & then ~~face~~ tied the string round the brake (screws), his face downwards, so that when the oxen pulled the waggon, & he had to protect his face with his by holding on to the ever moving ground. Hence he was soon exhausted & so done to death.
 This was done because he was supposed to have suggested to Dingana the patty to death of Piet Retief & his party.



59/37/1-27

12.6.20

Mangati ka Godideka Ndhlala ka Nkobe } ka
 'Kuguga ka Msalela ka Nomatshingila, ^{Sampisi} ba se
maBeleni, Ntuli is our isitakazelo. It is about ~~100~~
 and of ~~the~~ ~~same~~ ~~age~~ ~~as~~ ~~my~~ ~~father~~ ~~is~~ ~~about~~ ~~73~~ ~~or~~ ~~74~~ ~~years~~ ~~of~~ ~~age~~. ^{5ft 10in high}

Senzangakona took Bibi — sister who clama'd Ndhlal
Mhlane — his wife, she was clama'd by Ndlovana.

"Senzangakona wati" Ini, umfazi wami &
muhle ka nyaka, ngi mtanda, kutiwe iBele?
Kutiwe kuye Mibele na? Ulini lu lukani
ukuba kutiwe Mibele ku mfazi wami. Ukuba
kutiwa Mibele, ibele & le mibila ini? "Ati
a ku burwe kwa badala ukuti kuti wami
isitakazelo sabo. Na vela, bati "kutiwa
Mibele! Ntuli!" waze seti a ku 'cum'
uNtuli, kunqatsheko ukut 'umfazi wami
iBele". Hence the origin of the Ntuli people in Zululand
 being called by this name, as if it were their isibongo,
 whereas it is simply the isitakazelo of the Bele people.

We, Beles, are blood relations of the Basuto. Our
 place of origin is Spence (Job's Kop), Natal. It was
 there that our ancestor Mahlapahlapa lived. I do
 not know his father's name. He afterwards fled from
Spence. Whilst at Spence, our people were cannibals.

This is a well-established fact. Mahlapahlapa fled to Cape Colony, perhaps to Basutoland (as stated by J.S.). His chief son was Qunta, whose chief son was Mabandhla, and his kohlo inkosana was Ndomba. Mabandhla lives in Cape Colony, where there are many Beles. Mabandhla's chief son is Mbonwe. Ndomba lived in Estcourt(?) Division. He is dead.

The Beles are a hardy, long-lived race.

13. 6. '20.

The amaBele a dabuk' emazimini, ^{ababe} ~~abahl~~ 'abantu kugala. Ngizwa kutshiwonjalo.

Okoko bakiti, oyisemkulu ka Ndhlala, behla nge silulu beya kwa Zulu. Isilulu sa si-gingika, be pakati, si suk' ^(Job's Kop) eNge. Sa si fak' abantu pakati. Kwa ku vuzo' inoni esilulwini, lapa kwa kwakwe kona. Opet' inoni wa baleka waza kwa Zulu. Da mlandela ke, baze baya ba fika kwa Zulu, be hamba nge silulu. Da fika kwa Zulu. Da puma k' esilulwini. Se be konza ke kwa Zulu, umuzi wa kwa Zulu u semneane, u nga kandi. Sa gonda yen' uZulu ku sa busa uJama, ^{orit may have been Senzangakhona or even Ntaba} abakiti ba kule nay' uSenzangakhona. Jina sa konz' uZulu izeve le nga kahlangane sin uTshaka - uKobe lo (umzi ka Ndhlala) aku

gama lake kut' uNkobe. Igama lake u Sompisiyika
ypis. Ukuba uNkobe u gay' izinkobe ze nkosi,
 u siggila. Kwa se kutuwa uNkobe-ke, ngob'
 e'edisa, e gay' umbila, u nga bi na lupisa
 (koku okuti umbila unga pekwa ku fukuke).
~~Am~~ wa hlul' aman tambazana ngoku gay'a,
 won'a gay'a ku be kon' izimpisa emcabeni
 we nkosi. ~~Am~~ Kwatwa aman tambazana
 ayahluleka, a yake". Kwa se ku ba uNkobe-
 ke.

[See Hist. of Amabele in Dur. Annals, i. where it
 is said they went off to Cape Colony & there became
 slaves - not merely amamfengu. This disposition
 to become slaves was, as seen above, in Nkobe
 in the above incident].

The Nkata yezwe was never thrown away or buried
 with the king when he died. I do not know what
 became of Cetshwayo's on his death; fancy it must
 have vanished as the people had been scattered.

Mangati ~~does not~~ says that Dinuzulu was not a party
 to the war on the Govt. started by Bambata. He ascertained
 this himself from Dinuzulu during the Rebellion. Dinuzulu

was at fault in harbouring Bambata's wife. Sigaranda declared Dzingulu was at the back of the war, ~~but~~ and it was because of this assertion that Mangati was drawn into taking part. He felt he could not do otherwise if his King ordered him to fight. Sigaranda, however, was quite mistaken, ~~the~~ hence Mangati like others was duped. Bambata was nearly stabbed when natives found that bullets "entered" when he ~~so~~ or his people declared they would not.

14.6.20.

We, amaBele, are amaMungwa. These dabuka'd ehla. The Kumalos are amaMungwa, Metwane ka Masumpa's people - amaNgwane - are amaMungwa.

There are the following sections of Ntuli tribe;

Mavumengwana (Mfungelewa) ikohl'ika Ndhlela

Impemela (ka Ndhlela) (Mlokotwa) - former Evide

Mburu (Mapoyisa) - Nkandhla Dist.

Mkonto (Majilimana) (Ngobizembe)

Ndombaka Qunta () - at Estcourt;

Bele

" Mneindo ka Tshoba () - Richmond Dron
near Mkomazi.

" Mahlengwana ka Tshoba () - izansi ne ~~the~~
Mpanibanyoni -
close to sea.

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5

Bibi, the wife of Senzangakona, was a sister of Nduvana and Ndhlala. Nduvana was the ~~eldest~~ (of Wombe regt), Ndhlala was (of Intontela regt). Ndhlala was the eldest, then came Bibi, then Nduvana. (see more about Bibi, pp. 10-11).

v.p. 10

Bibi was killed by Impande's regt near Maganggo. She ran away with Nduvana. They got to a little sharp pointed hill in the thorn-country called Uve. Here they hid in a donga of a little stream. The impi came upon them in a little bush and killed the two. Bibi was killed on the ground that she ^{had been} favoured wife of Senzangakona, & so opposed to the other wives. I do not know the class of girls Bibi belonged to.

Godide (my father) told me "my fathers is Ndhlala & Nduvana had sokaid." Godide was of Inyosi regt. I was Godide's neeku & he frequently spoke to me. Godide was very dark (like Ma vumenqwana). He was impucute, is, without a hair on his chin or lips. He was tall, say 6ft 6". Ndhlala was very tall, say 6.5 or so, so were his sons Nhlekurziso and Ndabankulu. — these two I know — ~~killed~~ Nhlekurziso & my father Godide were killed by Zibebw, at Ondi. Ndabankulu died at home, chest complaint.

6
 When Senyangakona took Bibi to wife, he expressed disapproval of her tribal name Bele. He caused inquiry to be made of the old men of the tribe, upon which they said Muli was an isitakazelo of the tribe. S. then directed that all those Beles associated with Sompisi, whom Senyangakona had called Mkohe, as above explained, to drop the name Bele as their tribal name & assume that of Muli, which was done.

What happened seems to have been this. Sompisi found his way first from Elege to the Zulu tribe. He then became a servant to Senyangakona. Presently his relatives followed on from Elege & Kongad the same chief and were received because Sompisi was in favour. When the change of name was directed, the other relatives of Sompisi, though properly speaking, amabele, took it on. Hence, at the present time, we find ~~various~~ three sections of Mulis in Zululand, and one in Natal, viz under Mavamengwana, Mpcumela, Mburzo, & Mkonto respectively, of which Mburzo and Mkonto are not descendants of Sompisi

7
 but of some ancestor common to all further back. This will be seen from the following genealogy:

| | | |
|--------------------|-----------|------------|
| (Mavamengwana | Mburzo | Mkonto |
| { and Mpcumela | ka Mngeni | Ntwanankle |
| ka Ndhlala | | |
| ka Sompisi (Mkohe) | " Mnyelwa | |
| " Kuguga | " Mabaule | |
| " Msalela | " Mlomo | |
| " Nomatshingila | | |

1842

I was born Impandhleni, shortly after Mawa ka Jama crossed into Natal. Impande directed took exception to Mawa crossing over into Natal with as many people as she wished to do. At any rate much too large a number wanted to accompany her and so do as he had himself done when, in Dingane's reign he left with a vast concourse of Zulus. He accordingly directed these would-be elopers to be gwarzwa'd (attacked) by the Dzinzulube regiment ikona izwe li zo fingingika, li ngabe li sa wela. Many were killed & this act checked to great an exodus. Mawa's party was thus a small one. I do not know what din'd Mawa so much as to cause her to leave. She wela'd with Makobosi ka Xube, wa kwa Ndhlolwe, Makobosi was Ndhlala's great viduna.

Mawa, I believe, first settled in Dukuzi district ^{where} (near Stanger is now), then moved on towards Verulam, and seems to have lived there. Makobosi's son Ne apazi afterwards became Court Induna at Verulam. I do not know where Mawa died, but she died in Natal. I do not know if she was ever married.

Mawa left the Gungulhlova district - then known as Intanteleni, to escape into Natal.

The Gungulhlova were stationed at Mntabeni. Their orders were to Engus' utukela to cut off the flight. They proceeded as far as ruweni sa mangx & Ndulinde, starting from eDhlokweni diff. ~~Others~~ People seeing this were afraid to come down & join Mawa. They then fingsakad i.e. they were directed to vacate the district adjacent to near the Tukela & to move & build further inland. Among those who did this was ~~Godide~~ my father who went ~~to~~ from Macala int. & re-erected his kraal or kraals at Empanteleni.

The site at Macala ~~was~~ originally became that of my grandfather Mhlela on Dingane putting Zihlandhlo (ka Gcwabe ka Kabazele, ^{ka Gubela} ~~ka Mavovo~~) to death. These were of Embo tribe and originally

came from Swaziland. The graves of Gcwabe and Kabazele + ~~Mavovo~~ ^{Gubela} are at Macala i.e. on that side of Macala which looks towards Insuzi river. I can point them out.

Zihlandhlo was killed kwa Makhobama, ruwakabeleni on the right bank of Tugela. That is where his grave is.

I am not sure if the father of Gcwabe is Kabazele or Gubela - or which is the elder of these two.

Zihlandhlo's chief son was Siyingela. This man crossed into Natal & went to live on the Inkomazi, ^{between Dlovu and Inkomazi.} & Ngilanyoni hill. They there re-built Isimahleni Kraal. which had previously existed at Macala.

I do not know where my ancestors Kuguga Msalela or Nomatshingila were buried. Mhobe alias Sompisi died & mehlabatini at Kanyela Kraal. This was in Shaka's day, I fancy. I do not know what his regiment was.

Ukhanga lakwa Zulu ukuba intombi idhluwenga pakati abantwana be ukosi, kaba soni nga pandhle. This is well established. Impantsi Sus did this.

mangati knows the name of Sigajana, through not as alias to Sigajana, through it may be this Sigajana, the name was a son of Sigajana

this concerns with what Janani says bkk (pink) 22, p. 2.

Bibi's son was Sigajana. She also had a daughter Nomgoto, who became mother of So-kwets'hata ka Myandeya, ^{ka mbija} wa kwa mtetwa. Bibi, as has been pointed out, was daughter of Nkobe alias Sompisi. She ^{was} slama'd Nduvana, ~~was~~ & she herself slama'd Ndhlela, the great induna.

Nomgoto died kwa mtetwa, lap'efane kona.

Nomaringa, a girl, who slama'd Mbandamana ka Ndhlela, also became wife of Myandeya.

She was ~~was~~ summoned by Nomgoto, then a wife of Myandeya. She said "a kuz'itamba yomalume wami." She accordingly went. Nomaringa zalid un fana ne ntambazana. I don't know their names.

v.p. 5

ut'sibi wa bulawa o mquandane ka Nobongoza, etc u mpande a nga bulawa, ngi yo busa ngazl. wati kodwa utingandane m gwazeni ukub'ahlul'omame. For place where she was killed see 6 pp. back. "wa hlul'omame ngo ku tandwa" Naku Dingana be kumi yin' ut'sibi, & inkosikaz' enkulu mquandhlovu. ho mpande waye zo mmissa yena fute.

much like the happy possessor of some beautiful virtue, nyanti like Bibi whose star was in the accident - what time King Kungu was in power. Happened to the Zulu (nation) wa ygti u na luhle, u vjang'

Proverb into book of Prov.

o Bibi ka Nkobe, o kube kuya vele nkosi, ^{kube} ~~kube~~ u ygti. Diga sa kwa Zulu ut'sibi wa ye intandokazi ka benzangakona,

ya hlul'awakosikaz' onke ne ku tandwa. ^{ukulu} ^{ku ka manembe, inyang' enkulu ye kuzulu ye mphe} [A Story - about Manembe's drath - (The great doctor)]

u Manembe fwa kwa Gwensa, ^{wa li aye ezimfotye} ^{in lower Umfuzi} district, not far from Cetshwayo's Mangweni, ^{umuzi ka Cetshwayo} kraal,

was the greatest doctor who slapa'd Cetshwayo impi just before his attacking & defeating Mbuyazi & Nonda ^{kef'a se ku nga pambidhlana} ^{chief} ^{ku suk' u ngi u mko gamba}

Manembe's son Ngulungulwana went to Mangweni to serve, being in need of rest. N. here got ill from inkuhlanya and died. Cetshwayo, however, did not report his death to Manembe.

M. said, "u letshwayo wenzani kuz' ka' unntan ami na? & nga ngi bikile? U be ngazi kufa u be m bikile." U se kalet'awandhl' ake o kwe l'p' impi, use ti. Nga ngi ngenzanga ukuba be n'azi ukuti unntami u be zo m bak' ukufa. Yaki' uka m siza kwami yona, ngahlul' izinyanga zi ka mpande & zi ku mbuyazi, o mgalana, wa kwa Nzuzal' [Cetshwayo heard of this] ukuti ukal' utsho njalo. wati "zewanini, wadoda, kanz' u manembe"

seeing him ill and fail to report is content himself with merely seeing him ill.

u ya kala, u se sola, u ti 'yek' ukwe lapa
 kwaki' empini. Se ziti' yinduna: "ngahl'
 a ku bulale u manembe, ngo b' e kalala'
 ukosana yake". So kuntuwa a ku yo bulawa
 zen' u manembe. ~~The troops went~~
 Kwa se ku pokw' impi' ya s' e mangweni,
 u manembe use ye zwa ngom lingo, ukati.
 ikon' impi' eyayo, izo m bulala. U seti
 kubafazi baka, a ba hamba ne zingane,
 ba citeke, ku sala yena yedw' ekaya.
 Se be ngabake. Se beti ba pek' ukudhla-
 ke. Ukudhla a ku sa vutwa. Izimpotulo
 a zi sa capa yek' eziko. Utshwal' o bo
 bu kona, bu hanyiwe, a bu sa vumeki
 ukuba bu tungwe. ~~Iz~~ Inkezo a
 ye ngen' etshwaleni, ingani bu jewe.
 U seti umuntu u yake etshwaleni, inkezo
 i m' tohay' e busweni.
 Ya fik' impi. Ya vimbeyel' amuzi. wa
 yi memeza e se sibayeni sa matole,
 (ehlezij nje pakati e ngo catshile).
 wati: "Ni ya ngi bulala na? Ngoba
 kufi un ntanami, u ngubunpolwana ra?
 Kwa kupela. wati: "Ngibulaleni, ngife,

Things will
 not prosper
 with you people

nyanta
 ast. about
 some, see
 Nyanta det. &
 nyanta

ngi landel' wantanami! "A wati" A ni ku
 lunga." Ba m bulala ke. Laze la tshon'
 itanga e you ka, kanti bafu' gwazile, a' vuk'
 a kulumbe, ati: "A ni ku lunga, loka kufa mina"
 kupela ke. [Snake not ceasing to wriggle till after sunset]
 Nor did Cetshwayo's affairs prosper, as history clearly sets
 forth. - (Nembala umbuso ka Cetshwayo ka ^{wa se} lunga.)

Mangati knew Cetshwayo well and often sat and conversed
 with him.

He who forces his way into the origins of things.

15. 6. 20 Mangati proposes a Zulu name for Robert.
 ndabuli, ngo ku dabula kawa ko loka by asking
 all these things, and also for dabulaling ulwandhla (re
 Swazi Dept.). This proposed as a name for little Robert, I
 having not earlier in the day asked Mangati to give him a
 Zulu name before he leaves today.

Yeti! This is used when ~~hanging~~ ^(said) in Kama
 bongelang intambi, igagea. Nxa intambi inga ka
 pam' ohleni, e se pakat' emkunjini, ku bongwa'
 oyiso a pa fayo no yisemkulu, na ba newabo,
 so ku ziy' amagawe ke.

When a beast is a bout to be killed for amabhe,
 the expression in Zululand is not Yeti! but Izwake
 or Izwanini-ke, such terms being intended
 addressed not to the living but the departed, i.e. those

nati u ne ntando.

She would probably not have been stabled, *umfazi ka swazi wa*, but had a rope put round neck & then struck tighter & tighter with stick, & so throttled her.

Inkosi ya tab' uM sukile, inombazana ka ~~Isaac~~ Nkhlela, & ye lam' uM avumenjwana (ife nyakenye - ~~wa~~ wa iNgeotsho), ya m usa ku Nomantshali. wa m lobola ngo 40 cattle. ka bulawanga yena waze uM nakazi ka Mtonga. wa nikw' u Mtonga. ufele ku Mtonga nyakenye.

an isibongo of Nomantshali, ~~is~~ - uSomapa.

^{tribal} My isibongo is Bele (also, as previously explained, Mteli); my personal isibongo is igeja li ka mpendu & li lein' & geleni.

The real signification of the tribal isibongo is that it is an isitaka zelo, i.e. associated with happiness or gratefulness of disposition, friendliness.

It maybe that the ~~tribal~~ tribal name is called isibongo because it is that which is always employed ~~with~~

|| by custom when expressing thanks to another (ukubonga). It is that by means of which one expresses thanks, for any gift or kindness, hence an isibongo.

emgazi (ntshangace - isitakayo)

Mwandhlana ka menziwa ^{great} was a chief, and under him lived Masipula (ka mamba ka Ntopo) ^{ka ndaba ka jama} and Mshlaka (ka Heidi ka Ntopo) - the great indunas of Mpande and Tshaka respectively. Masipula was formerly ineeke of Dingana, & mgungundhlovu. My father Godide was ineeke of Dingana, in the isigodhlo & mgungundhlovu. The isigodhlo ^{there} was called & Mkwazi. My father sengid' izinkomo ze tanga ^{or} zo mtomo.

The Mwandhlana was the great head of one branch of the Zulu tribe. As time went on & they became rather distantly related to Zulu royal house, the Zulu chief dabula'd them, seeing they had beautiful girls upon which Mwandhlana's people became Bijela, whilst those of Masipula and Mshlaka were called mgazi.

I know that Senzangakona took to wife uZitshungu (ka Mudhli ka Mkwelo ka jama) and she became chief wife of & Mqweqweni. When the Zulu war was fought, she was still chief wife there. Upon doing this, Mudhli's section became ikohlwa = ikohlwa la kwa Zulu, but took no special name.

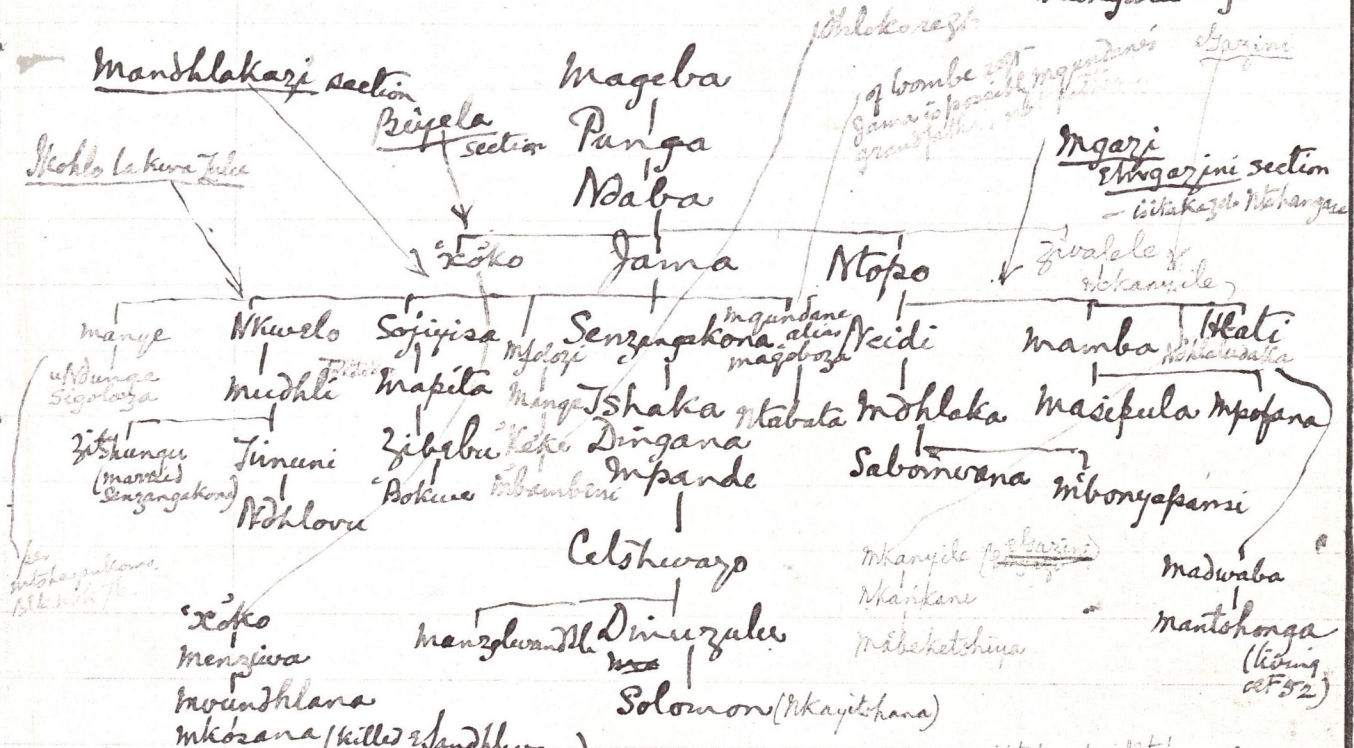
catwa. Ya la puma nanga pansi. Inkosi
 ya tum' izinyanga yo ku bafak' emeti;
 ba hlange ba hip' ingazi. Ba ze ba sinda
 ke. Ba kuyok' inkosi emzini wayo, ele
 a be ze kuyok' ba ngaz' emakaya. Ya belapa
 ba sinda, be zinkubale. Ba xotshisw' izinkomo,
 amakulu. Yati inkosi ku Nkhlela: "Konje
 umuzi wo m newenu, igamu lawo kutivani?
 wati ku se manxeleni. Wat' utshaka:
 Qa! a ku yekwe lelo gama, u se ganjwa
 iuri, ku se manxeleni, amanxeba o sava
 iwo inkwandwe. Hamb' upwake, ube m
 kulu, nga bez' izintomo, ukulis' ingane
 yom newenu u Sontakwana (ka
 Igwatshaya).

Khlati wetam' u Nkhlatudaka, uyise
 ka Madwaba, (This man Madwaba was a good
 imbongi - see Mangati's remarks re him where he is
 dealing with izibongo in a separate paper).

(15.6.20)
 Mangati catches 4.25 pm train to Bulwer,
 he having come to Bulwer in connection with
 Mtshizwe's case - head of Nkhlela's section of Ntuli
 tribe. I asked him to take Mantshonga and
 Marjima living near Empandhlen, to come down to

me at once. I promise to pay. Both are said to be except
 comally good izimbongi of Biyela affairs.

My own impressions of genealogy of Zulu tribe, based on
 Mangati's information partly



Into the above must come the great Biyela section, chief
 Mwandhlana (ka Mnoziwa) the great gwey, and no doubt
 other sections as well.

Zulu -
 Mngazini
 Mandhlakazi
 Biyela
 Ntombela
 Mngazi (isibaya senkosi so ku sezela) -
 mboka ka Sitayyi, was' Mngazi - so called after he had stabbed
 Mkhanyile ka Zivalale ka Ndaba. was' Tshaka
 Mkhanyile
 Mabekechhiya

29.6.20

Mangali continues: ^{originally} Mandhlakazi was not Datshulwa by Zulu kings. The name ~~came~~ was one of Mapita's kraals & a district seems to have adopted that name. ^{The kraal had been erected in honour of his grandfather.} At Nkonkhusuka, it was the Mandhlakazi section which caused M Mbuyazi's men to break. This fine action caused the name to develop so as to connote all Mapita's tribe.

Mandhlakazi were later on Datshulwa by Dmizulu on the occasion of some beer being sent him by Mahu ka ^{Sogijisa} Tokotoko ka ~~_____~~. A large number of girls went ^{sitting for some time with the prince (i.e. those related by blood)} ~~_____~~. These girls afterwards left the prince's hut, except Mahayikazi, Mahu's daughter. Dmizulu questioned her. She said she belonged to the Mhlabangubo people, meaning that Zibebu, her great uncle, had attacked & actually stabbed Cetshwayo at Ulundi. Because of this stabbing ^{and girls of ordinary people} she did not leave ^{with the prince} of the king, so this Mandhlakazi section was regarded by her as having become an independent tribe, with ^{its} name as proposed by her, just as, in the case of Tshaka's being stabbed by Impopa ka Sitayy, his tribal name from thenceforth became Chazini, that (isazi) being name of a small kraal of the ^{or Tshaka's} king (possibly Senzangakhona) just outside one of his big kraals, where he used to wash with ubulawu (isibaya se nkozi, so kungezela). ^{She is living}

Dmizulu was looking for a girl he could sleep with ^{one night}. He asked Mahu's wife being a sister of his ^{with his other sister} she did not leave of the king. She replied 'name u yangi yeka nji, nji intombi'. She then quoted a case where one of her tribes had had illicit intercourse with Ndabuko's daughter, who died before child birth. D. said her dying was proof of doing wrong. He yes, she said their intercourse was illegal & secret one, known it to be wrong, in once it would not be so. Mahayikazi married D. & had a daughter by him.

Mahayikazi's ^{father's} afterwards sent to ask Dmizulu about his having lala with her, pointing out she was his 'sister'. Dmizulu pointed out that the girl had herself stated she belonged to a different ~~do~~ tribe on account of Zibebu having stabbed Cetshwayo. ^(sa qwazi inkosi) After this Mahayikazi became Dmizulu's wife, he then being said to have dabula the Mandhlakazi tribe.

Mapita had 3 leading kraals. Ekuvukeni, Mkungwini, eku Xebeni.

30.6.20

Tshaka ^{the hill} u ehlasela wa bon' intatshana ^(i.e. the hill) ini uhla noSivana, wa yi buki' abihle, iti nje twi, ingani i mil' egekeni. Wati nxa soku buy' impi ka i yo mb' uwa itwaleka imabuto, i ya ku is' ba ^{ati uyo buki' amabuto kuyo, e klerje 'pezi' laka} isihlalo saki' ekaya, Zat' ijiiduna, u' Mkozi, i ngek' imbiwe intab' i twalwey ba ngaf' abantw. Inhlabati i ya pinda. U ngay' widw' ekaya, ab' amabut' a ngafa wonke, e bulawa inhlabati. Ya yekwoke.

This hill was pointed out to me by Vesindhlu ka Mngandi ka Mtohana, was 'Zibesini', on the occasion of my visiting him. He at same time told me its story. This hill is about 20-25 ft high, & is flattest on top. Tshaka climbed up this hill & sat on it.

Mapita was ^{rather} short. I saw him & Mkhungwini - his kraal
I was udibi luka Mzuduka ka Ndawana. He was
nsunda ngokumnyama okukanzayo, & nga perzi ku Impand'
& zo konza, & sa hlulekile. Was of Mvombe, the great
induna of this rept being Ndeuwana.

I never so Ndawana. He was killed Magonggo
no Mhlela. ^{in 1839}

ukhina ka Impumela, ^(uMampiya) no Khena ka Mavumengwana, ^(Sogidi)
married Mondise, inkosana ka Dingiswayo. Na
panqwa impi ka Tshaka. Dukosi yaba nik' uMhlela,
igawe; ba ba nga ba fazi baka, be bane. Na Zulwa
muntumunye abatawa.

Solomon alias Nkayitshana (named ~~so~~ after a
certain white man at St Helena where D. was) alias
mapumuzana, ukuba kupumel' uZulu, ngokuba
ku banjw' uDumizulu. That is, they did not want
him, for they allowed him to be caught, & in so doing
obtained rest or cessation from fighting.

Cetshwayo gave Dumizulu his name ngob'
uZulu & nga tandi yona, uletshwayo, & nga
bonji wonke uZulu uletshwayo; o mung' e
mhleba.

We, Mtuli, ^{isive} dont dabelana i.e. dont intermarry.
For instance, if we did dabelana, we should be intermarrying

isong, it was after Mzila

with Mngeni (mbuzo's) people - their old chief was
Sogwaba ka Maschwana, ^{now Velapansi (living).} But we dont. No son of
mine would intermarry with these people, ~~no~~ & particularly
^{not} with Mavumengwana's nor Impumela's.

It is looked on as wisest to intermarry with even
distant members of the same tribe. We look on it as
marrying one's sister.

Those not datshelewid among Zulus are aba
kwa Mkhayile, aba kwa Sitayi ^{both of} gazi.

They are called aba se Gazini, because they are
abegazi, ngoba ba swaz' intosi. & 'Gazi' was ~~isive~~
name of isibaya se intosi, ^{isigale} ngobala kusa, ^{isibaya se intosi}

aba kwa Magoboya, ^{isive ngobala} father of Mabala (dead)
- of Zulu tribe. These two not datshelewid. They live
pakati no Bame no Masipala, in between these
two.

These have not
been datshele-
wid as yet.
All being names
of old Zulu men

aba kwa Nongengea = aba se Gazini.
aba kwa Mkasana (Ndabezita) -
Mang' ka Mfolozi ka Jwana

Story of Tshaka and the mtakati.

See what
Mandlakazi gave
me on 9/1/21 see light green
note pp. 14/15. ^{Dubeuzo,} Once, at the royal kraal, a man was caught taking
of the umpakati
Some one during the night. He was arrested, and the

matter was reported to Tshaka who expressed ^{great} surprise that anything of that sort should go on in his kraal, and directed the culprit ~~was~~ to be brought before him. "Is it the fact that you takata?" said Tshaka. "Yes, Sir, it is." "How is this?" "It ^{Sir} is in consequence of ~~my~~ ^{when} having been inoculated ~~as~~ a child by my father to the end that I should follow this practice. He inoculated me on the anus." "Well, ^{then}" said Tshaka, "now ~~that~~ ^{that} you are about to ~~die~~ ^{be put to death}, tell me what things of surpassing beauty you ~~are~~ ^{are} leaving behind you on earth." "In the first place, ^{Sir}, ~~that~~ ^{truly} son of Senzangakona, I leave the King whom, ^{merely} to converse with, ^{is} an inexpressive delight; next, ^{the smile of} a little child that has just learnt to sit up by itself; and lastly, the young kaba of a mealie plant to ~~see~~ ^{look on} which is ^{enchanting} ~~exquisite~~, especially when ^{seen} ~~viewed~~ with one's head brought ^{so as} ~~to~~ view the tops of a whole field." Tshaka, pleased with the man's compliments, ^{then} directed that he was to be taken away and the uhlanga that had been ~~used~~ ^{excised}, whilst his medicines, particular (those he had ~~been~~ ^{used}, on Tshaka asking him, pointed out as ^{what} ~~the~~ ^{ones} he poisoned others by, were to be taken and burnt, and their ashes strewn on the umhlange ^{river} to be carried off towards the sea. The excision ^{was} ~~made~~ ^{accordingly} & the medicines destroyed. The man was ~~thereupon~~

allowed to live. He never again ^{did he} resorted to his former practices, the King's treatment had cured him completely.

The name of the man is unknown. Mangati refers to the story of Sengeva - though does not relate it, there being no time.

I asked Mangati to return with Mantshonga and Mazimu. Expects to come back about 6 weeks hence.

In dabulaing there must be shedding of blood, i.e. violence. As regards a girl, she is wekerisaid with umtongo, which is regarded as like umkonto, for it draws blood; as regards a King or Chief, when assassination or wounding by some portion of his own tribe; ~~then~~ in each case, there being effusion of blood, there is dabula or creation of a new order, separation from the parent tribe, after which intermarriage may lawfully occur.

It does not follow that all Chiefs of tribes dabula sooner or later. The Muli Chiefs, for instance, as Mangati explains, do not observe this custom, hence ^{with} even so distantly related a portion of Muli tribe as Mburzo ka Mngeni's there is no intermarriage with the principal part of tribe to which Mangati belongs.

15.12.20

Wherever love exists, it behoves the one side to be drawn towards the other just as that other ~~is~~ ^{itself} being drawn - 16.12.20

7

Mangati ka Godede, Sibung, Ntuli - ~~57/9/7-10~~

Sikiti! ngi fung' u sikiti, kutsi' amadad' akuyala.

I have heard them so frequently, but I do not know origin of the name. I know it refers to Tshaka. ^{where love is fostered & continues to be fostered}

Iguqa li ya Donsiswana, ukutandana, ukub'omunye' Kani boni be tandana na? (it might be said of them?)

Utand'omunye, omunye'anga f'uwalo ngo munye na. Uku-
tandana kwabo kuya fana, bobabili. Iguqa li ya Donsi-

Swana. Ba fana ne ntomb' i tand' isoka, nala' isoka li
m tanda. Aho menta ongam tanda, ngankhanye,

njeng' entombi i tand' isoka lona li ngazi tandi. Iguqa
Dhulis' indawo ngo kumtanda, ukutandana kwabo

ku nga le ngani. Intomb' emye ingabe kona ku njalo,
uma i tand' emuntu. [ie even when love is not returned, a girl will

persist in loving the object of her affection.]
Iguqa loker tandana kwabo a li ngameki.
It is the love, which has sprung up between the girl and

her lover that is spoken figuratively of as iguqa.
ukudoneisana: ukuba isoka li kambe li ye kuy;

nayo, nxa izisukhe yi nga kabi ngakhe, isi sukha q' isija
kulo (isoka). Nayo, i ya ~~bu~~ buya, no ku suk' isoka fali

Seli ya kuy.
Iguqa li ya Donsiswana - It is incumbent on every pair of lovers
to act reciprocally towards one another.

Wherever love is, there let there be mutual attraction continue constantly & forever. ^{where love is, there let there be mutual attraction continue constantly & forever.}

9. Fair encounters
 of two most rare affections! Heavens rain grace
 on that which breeds between them!
 The Tempest, Act. III. i. 74-76.

Igameu le jade la bantwana.
 Isihlanga ze nkomo

O - Na - o - a nga komo!
 Izibindi zi ya nkwana,
 Wena ka malume!

Ngi ya wa tab' esami ngomuso
 Ngitsho nga lokuya!

O nga sa kwaziyo.
 Usho utsho nga lokuya

O nga sa kwaziyo
 Kanti uwen' okwaziyo

Ox! Na - o

A nga nkomo
 Wena ka malume

Ngi ya wa tab' esing' isihlanga
 Ngitsho nga lokuya

O nga sa kwaziyo.
 Kanti uwen' okwaziyo.

This was Cetshwayo's isimiso, & si betel' ihlombe, lapa
 ku Rinwaya. That is where the umango between

→ utsh' ubukhosana,
 ukhul' uletsh' kwaziyo &
 inkosi ka Mpande.
 umbuyazi o be nga sazi
 ukhul' uletsh' inkosana,
 ngi' ayise eseti' umbuyazi
 lo. Uya ba gata.

Cetshwayo & Mbuyazi began in 1856. There was
 talk of their being an ijade ^(time) between the two parties,
 so that they might ned' neintisana. Kwatiwa
 "oxixixi! Sa pela ukhuleka". Kutsho This was
inxwazi ya lali' igama, etshiswa amantomba
 zana, emi nga semuva. Oxixixi was intended as
 a derogatory name of Mbuyazi's party. The dance
 was not, I believe, held, but C's party practiced the
 song given above.

I was an udibi at this time, carrying mats for
 Nasuduka ka Ndwana, o wlam' uDhleh'
 emhlane.

Mpande gave Cetshwayo the isihlanga se
ndhlelo (i.e. the side ^{or into} which a beast eats)
 whilst Mbuyazi was given ese noceba. Mpande
 killed an ese, ^{imnyama yonke,} & bek' amabala ezinkwapani
zemlanze, a z' a kupukel' ematanzeni, a kaula
ezansi kwe zinyanga. Ukubizwa kwazo kutiwa
uwaba. Ya bulame hlatshewa kwa Ndwenge
 uMpande wayeti ba zo gwarana bobabili, baze
 a be se bek' uMtonga, son of his wife Noma-
 ntshali. When Mpande crossed into Natal the
 Dorrs asked who his heir was. He said what do you
 intend to do to him? bati si zo w sikh' upawu,

Kon' ufile wena, ubulewe uDingana, si beke
~~yena~~ ozi kombise yena. Waye se komb'
 uletshwayo. Nam sika nk' upawu.

Ba buzi' mbuyazi, bati u yini? Mpande
 sid nga m zal' engodosini ka Tshaka,
uMonase. A be buza ku Tshonkwani, o
~~ntong~~ udanga ka Cetsh. no Mbuzi: (a
 ba mazibulo bonke ku yise). Naye wa
 m' bekel' igama, wati "nga m zal' engodo-
 sini ka Dingana". Ba buzi' uttama.
 Wat' uMpande "Ngam zalel' utzibe o
 wafayo. K' (ka ngen' embanjweni) ~~ke~~
 utzibe wafela' kwa Sotokhangana, r
 klasel' uTshaka.

utzibe no Mpande no Ntikili (intanbi)
 baye bamana, a ba mfazi munye.
 uNtikili wa fana ku Mazanga, wazal'
 uSankede.

16.12.20

~~Peninah Msimanga, of Dinkhlophweni, seeing
 Sweetheart & me about to wash our hands^{the} one's
 above those of the other's, exclaimed Oh! You'll~~

My own observation

Fundamental characteristic of the Tulus.

Pleasure takes precedence over business, pleasure first, then business.

Proved by. Bird. Annals. i. 333. 213.

Only after dances & beer drinking, ^{annals. 213} and when all else was over, did Dingana come to business ^{Retief.} with Piet.

The Mkozi festivities invariably preceded the announcement of the laws, jubailing &c.

So too, beer is given to a traveller, accommodation, &c. and only later on is talking ~~to~~ business done

Mangate. 14. 1. '21

57/9/16-20

Za buy' u mgunqunthlover

O nduki zi bonvoul

Ent. Sk. Kulog. II. 51

Siblings of mgunqunthlover cattle when coming home to be milked.

Mangate. 22. 1. '21 (Saturday)

Mawa was daughter of Janna, like Mnkabayi + Mmama. I do not know who she married, if she was married.

She built on the Nonteleni kraal site, i.e. ⁱⁿ the district round about that kraal. And this district

is the one on which Izingulove was built by
Catoheways. ⁹²

She built at Ntoneleni during Dmigan's
reign. = X

I do not know the difference that arose between
her & Inpande, but Mawa crossed into Natal
with a considerable section of the people Inpande,
seeing this, at once sent the Izingulube rest
to put a stop to the exodus. This rest
accordingly killed a number of people who
proposed stopping, & so checked ~~prevented~~ ^{ed}
the exodus from being larger than it was.

The Izingulube rest established themselves
in a kraal at that part (at Ntoneleni).

Iqugqa was a child of Inyangakona (or
Jama). I am not sure. Nor am I sure if
this child was a girl or boy. [He was a boy.]

She, Mawa, crossed into Dukuzal (Stanger)
district & later went to live inland of
Verulam ^{at Ndwedwe,} where she died. She was
accompanied by Makobosi, my grandfather,
Nkhlela's principal induna. Makobosi's
father was Xube ^{the} of the Ullove tribe.
--- (prais of Makobosi rest ---)

* See
Gardner's
Journey to
Zulu Country
116, 143, 144.

Was a boy

Makobosi's sibongo il. 51.

uxube kanye na makhawandwe,
amaNdogindave a kaul'amate.

ie died
ukuba a ngase
sa ku pinisa
(a safile)

Xube was Makobosi's father, but this
sibongo is Makobosi's, not his father's notice

we have here not uxube, but xube on purpose to recall father's
ie he moved to it hence suggestion of uxube name I used as a verb
never saw Makobosi. was born

just after the crossing over of Makobosi with
Mawa's Dam of the Nkhuyengwe rept.

Makobosi crossed with Mawa seeing that
Nkhlela had been killed by Mpande, Magongo.

Makobosi was sent for by Mpande, who appeared
of his having looked after his aunt Mawa, but
Makobosi objected to returning on the ground that
he would be put to death for having caused

Mawa to desert & cross into Natal. That, at any rate,
was his belief as to what would happen. Hence
he remained & died in Natal, near the Mkhloti river.

His chief son was Manepu who I know was
Mbozane. ^{may have been} ^{under}
Chief in ~~KwaZulu~~ ^{Magndwedwe} Dist. Nonquba and Mngwazi
were other prominent sons of Makobosi.

Sotshaya
(Chief)

Mxamama ka Ntendeka ka Sotshungotsho
was a favorite of Tshaka - a favourite of Tshaka

It is said this man, whilst seated & bandhla
before Tshaka, would suddenly look up
into the sky as vultures were flying over

head Tshaka seeing him look up, would
say ubukani mntaka sotshungotsho?

Upon which he would say: Ngi buk
amange; ngiti a lambile, Be se ku

banjio abantu se ke yosiew' amange
& Ndongmande shlangeni - shalweni

o lu bek' imhlataze - uldongande
lo, & Donga. This was udonga o lude,
o lu isiwa where people were killed.

* amxamama a jobe na be nga
banjiove abantu; kutiwe Namba,

ku polile, a ku nzima (ie none are
to be caught & sacrificed)

Mxamama's used to val' emasangweni
esiphloweni, ngoba wa y unvalakatshe

Tshaka copied Mxamama in
himself saying on other occasions that

see Bird
annuals
re death of
Tshaka

What do you
say thing
do you
say thing
do you
say thing

Then people
will be put to
death & the
vultures fed.

Matters are
quiet, there
is no need
business today

of the
people
of the
assembly

into ka
Sotshaya na?

the vultures. I think they
are kept in a cage

the best country on a map

it was the name of
a large village + deep

where a lot of disappointed
people were not put

there is no business today

duties were

amange a Cambile, a zo kot' ibandhla
Therefore they must be given food, upon
which men ^{ow} would be killed.

~~23/1/21~~

brought up
by Mafiti

Momane, alias Intwele (nick-name), wa kwa
Ndhlouu. I am of same age as Mboncumbi nest. (inkonyan)
ibonvu, uBeyula. Born about 1840. Ch. Mdinge
Sobuzo ka Miphi ^{Emvoti}
ndhlukula zimisindazo

Entered
B.E. II. 52

u Kokontwe! ^{u ya li bamba}
O kokotwe ejanjana za kwa Nshibongo,
& zi madhletshana emile. emiy.
umfutshane, o ngubo nyatelwazo
^{Kuphat' epe pradi zi nyatglwele.}
iBene toha & li vuk' & Ndhleundhlocini
Wati u ya li bamba umfana ka Nshaka,
Wa buya ne ziboya ^{u ya li bamba}
Ja buye la vuka; wati u mfo ka Mbonlebudu
~~u ti ya li bamba~~
wa buya ne ziboya.
Weza no mkumbikazulu
Weza no Vshuzulu
weza no Mehlo kazulu
we za ne zefwana pansikwe ntaba