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MAPETWANA

KA

DIDIZA

M A P U T W A N A

A. 57/7/11-12

nomantshali-

uSomapa,

'Tanga mbukwane!

= Thigh that becomes the centre of attraction.

(37)

Intro
Tale of Zulul
ii. 74.

Kionase was mother of Mbuyazi - Monase ka
Mntungwa wa hova Nxeem also people.

[For continuation of Ingidhlana's evidence,

see p. 30]

Mantshakazi says he has heard a good Zulu authority that
Mpande praised Nomantshali i.e. ^{Q ka} ~~the~~ siguyana thus:

umatang' a sibukwa w'Zulu.

Thighs, that are the cynosure of the Zulu nation's eyes.

Intro

Ingidhlana, with Mafuterama and a young man, also a
widi boy, leave by train (9.30 am) this morning for Pinthung
where Ingid. wishes to see Chief N. Com. (Wheelwright) re
land question, near oNgoye. Ingidhlana lives above the
oNgoye, not far from Inkhatuze and a good bit below where
Mkungu lived, i.e. he lives far down the Ohlayangubo ridge.

-30
line

Intro
etc

ngc
of
this

I
in

Mpande

song by Maputwana
(see below)

Mdazi!

Sabela kwe li-petsheya!

Ubaniyena o nga biz' uMdazi na?

O balekela unya kwa baka Ntuli

No kwa baka Ntombela,

a ba bulel' u muji, bati ba u nnikwe

'Ba u nnikwe kwo Punga na kwo mafaba.

uMkomo za twab' iningizimie nge zimpondo.

Zi ya buya zi twab' inyakato.

Si kukulisana si ka Punga no mafaba,

Si kukulise ~~o~~ omame sa betshata.

Aba kwa Ntuli nji ba' solite,

Inkosi abazi weranga nge zibuko,

Dazi weri nge laged' u Majola.

57/7/11-12

Dikid. Dikiza ka Makhanga ka
Nxababa ka mbekane
wa kwa Vundhla

by Maputwana ka Dikitza
wa kwa Vundhla
Nxababa ka mbekane
was our nkosi.

Nxababa ka mbekane wayak' eKhehluwe,

Capa kwake kon' u Jomkele

u muji wake kwa ku Olobeni.

uNxaba wo Gobe!

uPalane o val' o Ngoye,

o Sihlangu si ngandhlu ka Vilakazi.

uNomasebe, fulela wa neta.

ninakulu

Entered
Book of Seal:
ii. 73

uNxaba wa balekel' uTshaka; kwati
amaTonga a nge fay' izinkomo ezinkhlope,
wa hlalwa nge loko. Waye sezo ke,
zaDhlewa kodwa.

wa dabula kwa ndwandwe, waye waye
wa tshon' ezindololwane. Bkutiwa
manje ibo laba ba kwa mabelemade.

Ba ngomuka, uku men fled, women with
child remained behind.

Qwide afterwards captured us after killing
Dingiswazi. Tshaka later fought Qwide
causing his tribe ^{under Sikekuzana} to flee. We returned to Zululand
with Jomapunga. We were placed under
Mnkabazi ka Juma, & became part of the
Dagulusi people.

Abakiti ba be delelelwa, katiwa amanga,
kwatiwa a si tshaywa ^{nje} sa maku' izintambo.
That is, they deled us. The order no doubt was
that we should be killed, but the troops finding
us a small tribe simply beat us, but Nxaba
managed to escape with a number of cattle.

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Maputwana - igagane (ngidhlana)
igangala - itshaka = ijoya
ukufunga, ukubina.

per. ngidhlana } Tenzangakoa's mother was ^{at the} intombi ya kwe
Sibiya, kwe Gaze. Her name ^{was} Mtaniya ka
Zingelwayo, wa kwe Sibiya.

per Maputwana } Itshaka was called from the itshaka disease
his mother ^{wrong} was supposed to have, viz itshaka.
This is a very bad & serious disease, & cannot be
got the better of, cured by doctors. Any girl getting
it, her stomach swells as if pregnant, but she
to a dead certain remains barren.

When Itshaka was born he ~~was~~ was given
this name & when he became king people
at once began ^{through klonipa effect} to call the disease itshaka

Notice the variation between these three men. } by the word igagane (ngidhlana's) = igangala
(Maputwana's) = igangane (Mandhlakazi's).

Maputwana says he heard that this disease
was called itshaka from his mother, of the
Bile tribe = Ntuli tribe. She was very
well informed & of ilenyane class or regt.
She told him 40 and more years ago. Maput-
wana is of Kandempemvu regt.

Mandhlakazi says: Aye nga mi! igangane! is a form of
swearing which is ne plus ultra ^{in swearing} no

igane
of Bile

Swearing to truth of anything, can exceed this in force. ~~It is~~ ukubina. 27

Umdhlebe ka Tshaka

Sidhlanyane - Swazi head doctor living
This man is a good imbonji still living oSuta, bongas
amakosi' a Kuba Zulu. Mgidhlana does not know Sehla

Tshaka had an umdhlebe tree planted near the Umhlathuze river, and not very far from Bulawayo. This tree has grown until others have sprung up beside it. It is now very large. It is known locally as umdhlebe ka Tshaka. It is most dangerous when in flower. Maputwana says he visited with another man.

I ascertain that Maputwana had never even seen the Tukela until a few days ago when coming to Phuthung with Mgidhlana, and yet, being of Kande mpemvu rest, he must have been born about 1851 and is 70 years of age.

The word itshaka dropped out of use on account of its being identical with the name Tshaka, the word igigane being used in its stead;

The word impande dropped out of use on account of being identical with name mpande, the word ingseabiyo being used instead;

So mrandi was for a time disused, its place being taken by mtoti;

igigane
Sp. Bryant
Dict