

MAZIYANA

A	62/61/15-24	10	
B	62/62/6-24	19	29
C	62/63/1-24	24	53
D	62/64/1-24	24	77
E	62/65/1-24	24	103
F	62/66/1-18	18	121
G	62/69/1-15	<u>15</u>	136

~~M. K. H. L. G. G. G.~~

imbongi ya konye

= cut across - go across

(Umnyama o sundhl' irikundhla ka dyakwa
dibandhela)

two imbongi - Thaka + Matchobana
ba yobhiliwa ngani imi (M's imbongi)

the match imbongi was killed by Zaka one

they could not think what would become of them +
zipelwa - wanted ground to burst open.

62/61/15-24

20.4.05

Maziyana arrives, with Kodwengu.

women do not go ^(herd) to kwere/omlomo ^(king's cattle for personal use) - only men

mcotoyi ka Mmini ka ^(mabona) (manti) ka Mz pywane ka
dole ka Sibuba ka ^(mayiwe) (mayya) ka Bambele
ka Lutuli ka Nkomo ka Ncamyakanane

I am of amaVdele tribe - I am of ^{same aff as} Isangus
rest - but was never butaid. my father was Mallabeni

Our chiefs: Jele + ~~Maba~~ ^{Mzizigelwa (living)*} ~~Maba~~ ka

* living at Mtwalume above where Zinkumbi live - pays
but tax Mzinto.

was called after
a preceding chief
of tribe

Sonsukwana

ka Ndela ka Mangcuku ka Jele ka Mgwaba
tshi ka Magininda ka Majojobela ka Ndela
Our ancestors came ~~to~~ here ^{to Natal} with the Tulus.
The Tulus came from far down the Zimfologi
-near the sea & Mtetwa tribe - From there they
came to ~~at~~ Matikulu & from thence to
(Port Natal) Esibubulungu.

Izibongo zika Tshaka
(per M'Khehlangana) *Entered
in Book of Ecologies*

uOhlungwana ka Ndaba o nge na
mithekeleli
oohl' izinkomo ze mpatiso
ne mina loku ku sa patekile
ndhlu uNkomatondo, ^{kuvelika nyamya uba kwa mangawane} mta ka Tazji
weza no Sihlangu-vukut' udaka ^{emaligwaneni}
weza no mpepa
weza no Dayingubo
Okwe zihlangu uOhlungwana zenaneke

Ne si ka Swagaza, nesi ka Ndhlaludaka
umibasi wa mangaba a bekelene, ^{Uandi} jig la kwa Ntombazi ne la kwa
Upebe ngi boni ukwehla kwezi ka Mangenge
^{Kwazi kwezi ka Pungatsho wa nyamalala}
uDabule ku Noma no M'Govu
Imbewu bai tshiya s'emahlangeni
Im'Kubulo bazi tshiy' izingumbi
Usi sokolo si nga matsh' ase Nkanhla
A pe pepel' izindhlovu ^{ub'} izulu li ya pendula
uFusiba gojela ngale kwe Ngele
Lugojela ngalo ^{lu yopel'} amadoda
Ematanjeni a ba ntaba ka Tazji
Ebe be godola beya ku Luboki' s'Argonyamini
Inkwekwezi ande ka Mjokwane
epum' amakwezi abikelana
uBobos' isikal' emampondweni
ne mina loku ^{si} sa kamisile
u ze no kwel' ematini z njeng' ezinyoni
weza no Mqgabuka njeng' egele
weza no Ngijetheni njeng' inkwama

wadhl' u Duzikana o be zalwa ahlakanyana
wadhl' u Mngandi o be zalwa u Mtohana,
Emadumeni akwa Zulu.

wadhl' u Bulangede o be zalwa u magidi
wadhl' u Tumanababa o be zalwa u Mteti
Emadumeni akwa Zulu

wadhl' ubani o be zalwa ubani,
a ngi tand' ukumutsho
Uma ngi m utsho ku nga dum' isililo

— These 3 lines are sometimes repeated as they
are for as many as 20 to 30 times

umhlang' o tshayizinkomo ka mapita
u magas' e mini libalele,
ngo ba wa ngen' o tshini ku nga hlwile,
li balele be m bona,
wa ba tshaya wa ba gotula.
umdiliza go go la zita

(The Tibebe's imbonji was u Mabuyabuya - may still
be living)

* from 'Blanket' (English) ⊕ the name is not

inko' igungile (when he had taken imiti)
sith' isikuba
mpande was zalwa) kwa makhambhlala - emizini where Senzompokora sith' isikuba
after being captured - see Socwatha. p. 4.05
Maziyana (and Nodwengu) - Socwatha

present. - principal
Ntaba's kraal was kwa Sobela - built near
Marianhill Trappists.

Myebu's chief kraal was kwa Sobela, it
was in that that Ntaba grew up. Tusi ka
Myebu (puma'd from now ka Ntaba) +
built kwa Swabalanda - on the site of
itself - Ekohlo also puma'd with Nongwadi
this was built Embumbela - name generally
known simply as Ekohlo though there was a
name, fell into disuse. Mnyama puma'd
with Nguze and built o was Mnyamani
built where mrazi + amncadodo conjoin.
Cogi puma'd with emabanganeni kraal -
built north side inkomazi above where
meotopi now lives. Ncwane puma'd
built where Ndunge now lives. his kraal
was Mnyoko. Marcamane had
puma'd with o Nyazini.

wa bulawa vge'zwekufa vzwekufa - when the country was ruined by Tshaka

Tshatwa puma's ~~ka~~ ku Zakwe in whom "all" the Tuli's hlanguana

Mkwici is son of ~~mandez~~ ka Zakwe

I fancy Dambela is a son of lutuli not (maywe)

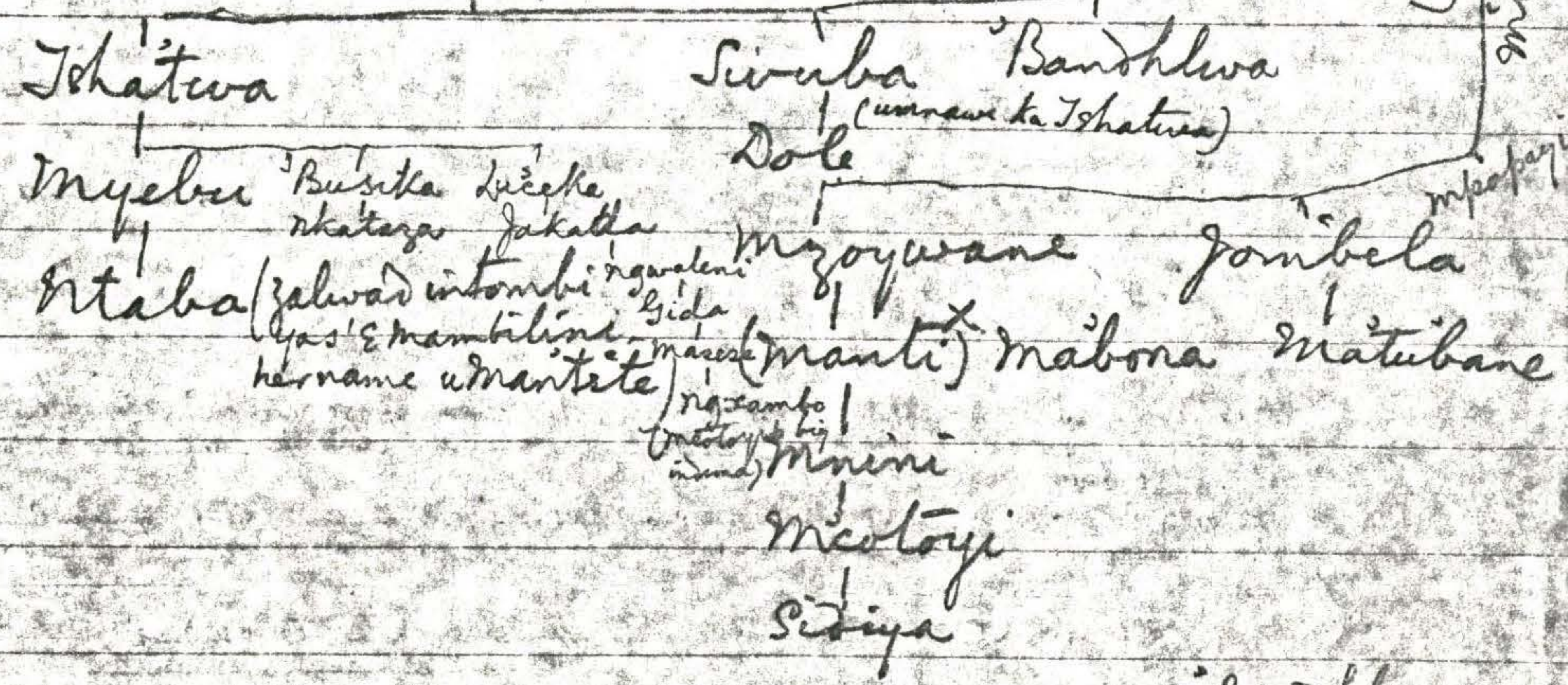
~~maywe~~ was son of lutuli (ka neamuzakane)

^{ka maywe} Dambela ka Zuba ka Mgayana & ka lutuli ka Nkomo

Tshatwa is the son of Zakwe & not of Sivuba

Sivuba is a son of Zakwe
^{maywe}
Dambela

Zakwe



(these 4 sons of Dole)
all of one woman
Mbayuda her name was
Mantlwa

Bantlwa
Libanga
Sopoyya
Mgagcama

Zakwe
Mhambo
Mkwici

* an isibongo.

[6]

Qwabe, Matandela's principal son.

It would be well to locate exactly where the Newana tribe is to which Lewis refers and then to investigate amongst them, especially concerning the statement of having come from the "sea-shore" - ^{in Mkehlengana says that Lewis never went to emdagele Kelle (Windberg) should also be ascertained -} previously referred to. The hill ^{uzifo} Mkehlengana says Samuelson questioned him on this matter.

1.4.1905 62/62/6-24

Maziyana continues, Socwatscha present - My father was born in the Tuli tribe. He was tungwa's izicoco by Mabona (ie. Manti). He was of same age as u Fasimba in Zululand. He was not recruited in Tuli tribe for in those days there was no recruiting in these territories. Mnini, however, but a' amabato later on. I was ^{born} about two or three years prior to Ishaka's death in 1828 - & shortly after izililo si Ka Nandi when the order was given that people could bear children again. I was born on Bluff side of mlarzi, low down, we

[7]

drew water from that river. "maastirik" ^{pronunciation} "Masdirik" X is ^{exact} pronunciation of name of the first European I know of who came to Port Natal. He was followed by Febana. 'Masdirik' merely called & then went on. It was in Ishaka's reign. He then went off. This ship came from iBayi = Algoa Bay. 'Masdirik' was an Englishman. I did not see him but I heard about him. (Could this have been Capt. ^{Mr. W.} Owen in the 'Leven'?).

When Febana arrived he found no fires burning any where on these hills, except on the Bluff. They, seeing smoke there, crossed over. Matubane was then in charge of Tuli tribe. Febana asked cause of there being no people. Matubane explained this was due to Ishaka. On further inquiries Febana ascertained Ishaka's whereabouts and asked Matubane if he would conduct him to I. Matubane agreed - men were furnished by Matubane to carry things to Ishaka's kraal. Matubane took X I ^(?) cannot imagine who this can be.

[8]

isimema = echo nkeneza kuiewa

the white people to Magaze (Cele Chief) ^{webanila u ti gqi! come here quickly} messengers ^{pa uti gqi ngq' lu nyawo kunge = u uti gqi} sent on to Ishaka to say "Here are some izilwane who have arrived." Ishaka then directed Matubane was to bring the white people on to him. They went. ~~Ishaka~~ The things carried were presented to Ishaka. He then gave them presents of cattle & gave an order to ^{the} Zulu people to effect that the white people could help themselves to ~~an~~ a beast wherever they might put up for the night. Fezana then returned & cut down trees & built his establishment & called it Isinyama. The site of it is where the Court house at present stands. Those who had hidden away by ones & twos in the bushes about Port Natal came out of their places of refuge on seeing food available.

Mbulazi went across Uingunkulu finding a bakwa Kolo & abasi Ishabeni. He returned with them to Isinyama.

[9]

Fumo 'Kubaza, u kubazekile = wound

The Europeans thereupon married native women. There were some of lesser rank than Farewell & Fynn.

After their arrival ~~Cam~~ Kamu Kengi (Capt King) arrived accompanied by Mis Isisi (Isaac - a young man afterwards called by natives Dambuzi in tabate, u zimema x Ze Ngome - ~~be~~ the occasion of his getting this isibongo was when he ~~came~~ went to Zululand & was stabbed by abakwa Kumalo et Ngome (entla nesikweberji) - he had the wound in the thigh - in front - I do not know which thigh.

Kamu Kengi asked Matubane to take him & too to the Zulu King. Matubane took him to Ishaka. Ishaka was glad to see him presented him with cattle and with imnyakanya and said u ufasimba ie belong to regiment of that name. Kengi came back and built himself a house on the bluff where Mr 'Bower' lived afterwards. Mrs

X = echoes, reverberation (see next note book under date 22.4.05) (saying it together in a bush hunt isimema koo kwe nanela, to ea ~~the~~ (like the) when killed a buck as men)

'Dover' is living there now. her husband dead -
 Natives called him uMfitshane. Kengi
 called his establishment Esihlengeni (Sihlengeni)
 Tshaka asked Kamru Kengi to build a boat ^(umkumbu)
 for that he had come in had been destroyed.
 Kengi said "There are no people to help
 me". I said "Matubane has people".
 The boat was built in due course ^{to completion} & reported
 to Tshaka. I then told Sotobe ^{ka mpangalala} ~~to go~~
 to take ~~his~~ favourite wife - Mbozamboza
 was Sotobe's ~~boy~~ ^{was a kehla} attendant ^{was} ~~and~~
 and go with him petsheya. ^(Ka Mbozamboza)
 went with him (Oaja ka Nomdayi ^{ka Mbozamboza}
 was: ematulini but ^{really} of Taba Tenjini tribe
 He was the interpreter who went along with
 Sotobe. Sotobe took ^{his} umqubula, isihlangu,
 umkonto, umqele - with udwa feathers and
 izipandhla - (ox tails for arms). Sotobe took
 his favourite wife Ntombintombi of
 Zululand & entered the ships. Kamukengi

took him to Oaji. He was kept outside -
 Communications took place leading to Sotobe
 being landed there. He vumela. He said he
 was going petsheya. Oaji was directed
 to tell Sotobe that Tshaka's izindaba ~~Oaji~~
 a ziye petsheya, zi pelela ku lo muzi -
 Sog interviews took place - it was decided
 that letters would be ~~for~~ sent forward to
 report the arrival of the messenger. He
 (Sotobe) ~~was~~ had a house set apart for him -
 whilst here he was frequently visited by
 'amakosi', for each of these visits he had
 to vumela & he interpreted for by Oaji
 (Oaji ^{had} learnt English from Kamru Kengi
 from for whom he worked inside the house).
 Later on letters came from Emascozeni
 to say Tshaka's ~~was~~ impi was killing
 amasozu & that therefore Sotobe
 u ne'cala. A force was got to resist
 the invaders. Sotobe was called & questioned.

[12]

He said T's troops could be easily distinguished. The Europeans threatened to kill him when they returned if the men turned out to be Tshakas. It was found the men were Tshaka's but they did not kill of Matiwana as supposed but by an European force. The remainder Konza's Faku of Pondoland. Matiwana was called there Marwanganana. Sotobe after this was well treated, ~~but~~ taken all about the town & put on board a two mast schooner, conveyed back to Natal. ~~Shortly after his arrival he~~ went to see Tshaka was presented with cattle & shortly after T. was put to death. ~~When~~ ~~T's~~ Kamukengi died prior to T's death. Some illness seized him. After T's death Febana, Mbulazi & others made off to the Cape. ~~So~~ Mis Isis, Wohl, Jana (Cane), Damuse, Diki Kingi were those who did not run away. ~~When~~ Shortly after Febana had left

[13]

Nqeto hlabutakid Kwazulu & went to Pondoland. Febana returned overland although he had gone off ~~in a boat~~ ^{by sea} - he had a waggon with him. He found Nqeto at Emsikaba Emampandweni. F. Kukulaid. The people ^{said} "He is going to Zululand & will call ^{on} the cat. Zululand ^{to attack} us." They then killed him for the waggons had not Kukulaid Ekaza but at a distance. Those on waggons escaped. Febana had gone on a visit to Nqeto where he had put up a tent. After this those with Febana came on to Natal to report his death.

Wohl, Jana, Mbulazi, Mis Isis after this continued on at Port Natal.

Mhlamba said to Dingana ba kon' a ba ngubo zi bomoni, a ba nga buselani na n'kosi - Jana & Damuse went off to Dingana to Konza. They found an ^{Mhlamba was absent.} umkhandhla had assembled. ^{Dingana}

said to them: Is it a fact that ba koni
 a ba & nga buselani na ntokosi, a ba
 zi ngubo zi bonu? Jana replied
 "Intkosi iku tolapa loko na? They
 denied the charge. D. said would you kill
 the person who says this of you? They
 said, "holding up their hats in the air, ^(i.e. intkosi)
 bone ngani (^{how did the King come to divine our wish?}
~~this is an expression stating concern~~)
 Jana then ~~sent~~ said to Wohlo
 to call Mlamba. Mlamba came & was put
 to death by Wohlo. Wohlo was asked to
 send for him as he had not been to Dingana
 with the others & so ~~no~~ no suspicion would
 attach to him. Dingana no sooner heard
 of this than he attacked the Europeans ^{they}
 & all their followers fled to the Cape leaving
 only Morini & his adherents who resorted
 once again to the forests.

Jana was the only white man who remained
 here. Morini remained then with only 4

ngini
 Ezingeni
 wey ezingeni = to become indignant (as a dependent of a king in saying to (amaQadi)
 much of infusing himself - ^{izigaga = I want a cow or two}
 mbikwana of ~~the~~
 kraal. whilst here Dabeka (Mgawo's
 father) & Mngweni ka Mtshiyana -
 chief of Tshangase tribe arrived here. Nyanduna
 was also bulawid kwa Zulu namely those
 made into a buto by Tshaka, taken from
 Ute.

After the arrival of these 3 sections of
 people, people emerged once more from
 the forests & there was peace.

Shortly after this the Boers arrived.

(Baju is the one who told me of Mas-dirik -
 This white man came prior to my birth but in
 Tshaka's reign. It is possible he may have
 come from the Portuguese at or near Delagoa
 Bay.

I know of Mpipi and Kasazi but disagree
 with Maguza when he says they & not Matubane
 introduced the Europeans to Tshaka - It is
 unnatural they could have done so as Matubane

was at Port Natal when the Europeans arrived. What probably happened was that the white men used to sleep at Mpipi's when on their way to Magaz and Tshaka - nothing more. The truth is that Matibane ^{affected the} introduction and he returned with cattle presented him by the King.

Febana built a "camp", with an enclosure. He did not build a native kraal nor did he marry native women. He built it of mhluma wood - to keep izimpisi + izingwe - all slept inside for there were no people or kraals about. The very first man who came to give his allegiance to Farewell ^{to Farewell} was Jabilili ^{ka Puduwa ka Ngozi ka Nyaniso wa kwa Mfeka} and Ndandane ^{ka Mfeka} Mantiyane ka Ngamelwa wa kwa Mapumulo. Mdhliwa ka Magoda was 'emakanyaweni (izingwe just across - north of Mngeni). Jabilili was actually the first arrival. The mfeka people lived under Tusi ka Myebu near Puntown.

~~Mpsazina~~ Noliwa (~~from Magaz ka Mpsazina~~)

There is a tradition to the effect that Europeans arrived ~~is~~ at Port Natal in Dole's day. They were citwa'd by Dole because he was hostile and determined to do away with everyone here. Some of the Europeans however remained and inter-married with Natives and their children married natives. I have myself seen a man Mpsazina ka Boko ka ~~Bandwe~~ Vondwe (an European) who was one of these Europeans descendants. I saw him when I was about 6 or 8 years of age (ie about 1834) he was well advanced in age - about my father's age). He grew up in Mabona (Mantzi) reign. Mpsazina was mpofo & it was clear ^{to me} he was descended from an European. I could see this from his hair. His sisters too were mpofo &c like him. His ifa was idhliwa'd by ~~Jan~~ Wohlo. He said, "a ngi raze umuntu swa kiti la, nina nga zalwa umlungu" ~~that~~.

Wohlo presented Mpaizima wife with 2 head of cattle on account of her daughter Nolinda who he inherited. He did this after Mpaizima's death. The girl was married to another person Furwayo ^{who} paid her lobola cattle to Wohlo. Furwayo was son of Mipopomo, ama Julini. Furwayo's heir - but not by this wife - was Nohlela (deceased) - Furwayo afterwards went off to Ozwatine (source of Mshlote - where Socwatsha's people sukaid from to go to Zululand when he had already married & had a child) so I lost sight of him, says Maziqana & do not know issue by Nolinda.

I am sure Isinyama is the name of Febana's establishment - ^{He had his own wife - European -} Jarra (Cane) took over this name saying "Isinyameni" - he built it Elovu. Another was built across Umzinto - in charge of Nkayitshana - also called Isinyama. I saw Febana's Isinyama

ukumwezisa = tonga
 lol' small pondweni
 homestead, when a young lad - it was then occupied by Jarra (John Cane). Its position was exactly where the Court House now stands.

^{mdadaga kampulu -} Lukilimba bulawe intaba - sikizwe
^{impisi ya ma'bece} ^{impisi ka Ndwan'we Zwide}

Mbulazi's kraal was Insimbini - built Emulazi - near Mr. Lamport (?) - He left there & built south of Mzimkulu.

When Ishaka fought uSikanyana he called on Europeans to assist. They did so. Fynn went. "Ubutu" cattle were seized. Mbulazi got a share of these & brought them back & established his insimbi kraal with them.

When the Ndwandwe impi under Zwide invaded Zululand Ishaka withdrew, burning & destroying everything as he went. The Mdadaga regiment under Lukilimba, however, came into conflict with Zwide's forces and was repulsed. Ishaka at a later date - having heard of this occurrence - was dissatisfied with Lukilimba's conduct for by ~~me~~ opposing

the invaders & allowing them to make a feint ^(sikiza) on him he thereby drew Twide's forces on to the ^{Twide was still living at this time} ~~Lulus~~ - now said to Lukilimba "U bu yisa pi? Uyi leta ku banina? Hamb' ubulawe intaba ke, ngi nga ku boni" (ie ka dinge, a bulawe by any thing that ^{change to} he might come in contact with). Lukilimba went off to Ntumbankulu, & north side of Mzimkulu - in Port Shepstone mapisterial district. ~~Later on~~ He went off simply with isigaba so Mdadasa & si petwe u yena ~~only~~, not whole regiment. Later on Ishaka, who was obviously fond of the man, for he did not have him killed - no doubt because he was a ~~to~~ brave man, ~~directed~~ sent an impi south ~~in~~ (impi ya ma bece). ~~This~~ This impi came to hear of Lukilimba, having built at the spot referred to and reported the fact to Ishaka. Ishaka now directed Matubane to go &

fetch Lukilimba back. Matubane collected a force of his men together and proceeded to execute the order. Lukilimba heard of the approaching of a force and prepared to receive it. Matubane not sure if the report to the King was correct decided to send two men to spy & get necessary information. They did so finding the impi collected as stated. Matubane now ~~determined~~ advanced and as he ~~to~~ came near ~~to~~ caused izibongo zika Ishaka to be recited in a loud voice ~~was~~ and when he had completed ~~was~~ praising him (ie bongain) ~~came into~~ Lukilimba realized that the expedition had come from the King and for no hostile purpose. He allowed Matubane to come in and eventually to seize him by the arm & ~~to~~ carry him off to Ishaka. When they got to Ishaka he presented ~~to~~ both Matubane and Lukilimba with a large number of cattle. Of his share

[22]

Lukilimba took a portion and gave them to Matubane saying "I would not have received what I have but for you".

Maziyana has no lala accent, he speaks ^{the} ordinary Zulu dialect + does not even tefula.

Micotoyi on the other hand tekeza's slightly, though the dialect he speaks is the ordinary Zulu one.

Mkehlengana goes on :-

Kisi ^{battle} ~~war~~ - The Zulu impi on going to the attack shouted "Nang' umabope!" (i.e. uku ngena kwabo surprise) - when pungwa'd with intelezi the doctors said "Nang' umabope" - umabope is a red-root plant used as intelezi for ~~for~~ in spiriting the forces.

The fight began in the dark and after a while the moon came out. It was when the moon was out that my father stabbed.

Emsonganyati impi - When the Zulus were in the water the abaTembu told them ngezi tala (zemkonta) ba ba ciba. The

behaved towards him in a lawless manner, practically blackmailing him. They each quashed him by ^{making} ~~his~~ importunate demands for presents, demands which, under the circumstances, amounted to extortion. At first Jemuse resisted their demands but presently yielded, giving them ihlukuzo (a whole packet of beads). ~~As I should have said at place marked 90 above:~~ The Dzinuma came bringing some old, injured cattle horns as well as inyundw eaten hides for purposes of barter. These Jemuse refused to ~~accept~~ ^{barter for}. It was after ~~much~~ ^{some} parleying that they ~~came~~ ^{left} Kaju off in the direction of kwa matwane (place of execution) to frighten him & the white man, that on Kaju being brought back, ^{he, as he had agreed with the Dzinumas to do,} recommended J. to accede to their demand whereupon J. gave the beads as stated. Kaju called J's attention to his warning when at Sigwebana's & said this was a sign of the trouble ^{he} ~~he~~ anticipated. After the Dzinuma left a girl from the isigodho came to the waggon over part of which Jemuse had erected a temporary tent. ^{Dza (a girl) ngesi oshadplanyo - she pulled} the ~~cloth~~ ^{ambulatory} ~~aside~~ ^{finding J. copying what was reported out that} that was the case.

^{Se ngi ituntata nje, ngi ituntuzela - ntula, forgotten, fail to remember} ^{hearing her shouting} ⁽¹⁷⁾ ~~see~~. Upon a disturbance being heard there immediately collected a great crowd which proceeded to loot the things from the waggon before J's eyes and carry them into their huts. ^{the waggon being left empty (igebenge)} Everything was perished ^{in view} of what had happened having had no interview with the king, J. decided to ^{collect} ~~inspan~~ ^{and} at night and return to Natal. When all were asleep he ^{driving his other stock ahead,} ~~inspanned~~ ^{trekked} to Sigwebana's and from thence into Natal. From Port Natal he went away down the coast to the Cape Colony ^(Port Elizabeth - Bay) where he got into communication with Wohlo then ^{learning from him that he & others had fled from Natal on account of the war} ~~there~~ ^{prakash's son} returning ^{asked leave to see Wohlo & that was granted whereupon Wohlo said he was advised Kaju, who was still working for Jemuse to Vallesia} to his master and return with him to Zululand. Kaju did so being presented by J. with a large number of cattle as payment for his services. It was at this period that most of the Europeans at Port Natal were obliged by Dingana's hostility towards them to leave & take refuge in the Cape Colony. As regard Jemuse's affair, no case was tried, no inquiry held: nor was compensation of any kind given. He however escaped not only with his ^{or waggon & oxen} but with cattle he had been bartering for there having been driven on ahead of the waggon right on to Port Elizabeth.

[18]

Indones in charge of hlamba ^{amabec}
 li neumbateni ^{amuzi}
 = corresponds with interesting
 as skweleni with hlambamanazi.
 I never saw Sotobe (Kolis) ^{Collis} arrived after Dingana had citad the white people.

Jemuse is, therefore, not Collis (James Collis) but some one else.

Is not Jeki "the boy John Ross" referred to by Isaacs in his book?

Neither Jemuse nor Jeki ever returned to Natal, says Mazinyana.

Nhlamba had his kraal (in Dingana's reign) kwa Mpopu (^{large} flat between Mhlaturana and Mlazi). Name of his kraal was skukeleni. Tshaka captured him abantu kwaba ka Magaye.

Tshaka never divulged what Nhlamba told him about the white people did & were. The only occasion on which he did so was when he directed ^{Kam} Kengi to build a boat to take his people to go and see the white people's king (i.e. to see the people Nhlamba had been telling him so much about).

[19]

Dingana, on the other hand, questioned the Europeans as already stated on a matter he obviously ought to have kept to himself i.e. for Nhlamba's safety.

~~When~~

When Tshaka was assassinated Dingana caused Magaye, Zikhlandhlo, Matubane and Samibela to be put to death - men who had been with Tshaka. Nhlamba then sukaid petshaya kwis mohloti and settled on the flat ~~as~~ just referred to. His kraal there was known as ukulwela.

Samibela ka Gcwabe (S. elamad u Zikhlandhlo) Nhlamba, on leaving mohloti, left with his followers, given him by Tshaka, & settled on the flat in question - close to ^{Durban side of} Lambode's old sugar mill (Lamparts?).

7.20 PM 22.4.05. Mazinyana, Socwatsha and Nodwengu.

The Zulu impi which attacked Jona (Cane) at Port Natal was under the command of

uZulu ka Nogandaza. ⁴² [Correct. ^{vide} v.p. 247. ii. Isaacs]

When Impande left Zululand & came to Natal he visited the Boers at Kangela. ⁴³ They wanted to know if he had really left Zululand and was not deceiving them. Impande was conveyed to Pr. Burg where he saw the principal Boer chief. The Boers said, "We'll see if what you say is true, because there will be fighting between you & Dingana."

Zulu ka Nogandaza came into Natal with Impande. Wohlo said to Zulu "Ngi ya ku fihla, ngi ^{shall} ^{with} ^{you} ya ku siza, hamba nye ku Isagamele, ku Faku Emampondweni. ngoba wa qeda abantu endondakusuka (Impi yas' esilungweni). ⁴⁴

In the ndondakusuka battle uNondinisa ka Maqanqwini ka Njabuza was ^{wounded} ^{of the Tuli} ^{tribe} ^{was} ^{killed}. He belonged to Janas (Cane's) impi. He was wounded ~~in~~ at the back of his neck. He afterward, as Socuwatsha says, lived. Ozwatini's some of the tribe paid tax in Greytown; others

at ^{Mapsumulo} ^{at} ^{Mapsumulo}

Zulu then went off to the amampondo. And when Smith brought forces to Natal ⁴⁵ he accompanied Smith.

Ishaka went twice south - two campaigns. ⁴⁶ Kwe ya mabece. ^{Some of the Zulu were} ^{started} ^{by the} ^{for the} ^{pages} ^(engalengela) ^{was} ^{fixed} ^{off.} amampondo ngoba kwafel amabandla amatatu kwa Zulu. ~~Kodwa~~ But the Zulus got the better of them and succeeded in seizing some of their cattle but not many. Ishaka did not accompany this impi. This force got to the end of their cattle (meat supply) and lambs. They were obliged to eat ^(melons & wild plants) amabece & imiti. The amabece were eaten ^{at the} ^{side of} ^{Umzimvubu} but high up from the sea. This force's object was to 'fetch' uMadikane the Baca chief who had run off south from Natal & Zululand.

further south into Pondoland driving this black beast. Matubane, desiring to have tangible evidence of the fact that he had been into Pondoland to spy, lay in wait for the two men, ~~he~~ swooped on + killed them, + driving ^{down} back the beast to show Tshaka. The beast was taken to Tshaka in support of the statement to be made by Matubane regarding his journey - It was some months after, when the rivers had all gone down - ie, in winter time, ^{that} the ihlambo impi left to attack the Pondo ⁴⁸ -

The awabece impi was ^{under the} in command of Mdhlaka, ^{commander in chief, ka Mncemabata} Mfangazita (Fasimba Induna), Nomapela wa kwa Ndwandwe (Nobamba regt), Dwana ka Ngqengelele (Mbelebele regt), Manjanja ka Nhlambela (regt?), Mvundhlana ka Menziwa ka Koko (wa kwa Bizela ^{ka Mamba kwa} ^{wakwa} ^{Tshaka}), Utshangase - ⁴⁹ regt.?) - This awabece impi took place prior to the arrival of the white people at Port Natal -

22.4.1905

8-25 pm.

22.4.05.

62/64/1-24

Kwa Mpofo

use
Gatamba le
segu

(1)

Stuart Papers Notebooks small-P

in file 25 file 62, old

Maziyana continues (63)

The amabece's referred to were toward
Emanseweni of the Ponds. The men were
so hungry (famished) that they ate them uncooked.

[Ishaka's tactics were to ^{attack unexpectedly,} jump & say
Soewatsha, any (induma) coming back &
reporting ubani usele, ubani usele & so
on - (i.e. deaths) would cause the king to be
very angry & kill the (induma)].

When the amabece impi took place
Natal had been already denuded of inhabitants,
north as well as south. Mzimba & his
small following alone remained about the
Bluff.

Ishaka himself did not accompany
the amabece impi - Mzhlaka was in
supreme command (Mzhlaka's sons are:
Febana (living Kwa Mafwaza under chief
Ndube ka Manqondo), Mbonyafansi
(living ^{of the} Mngazini tribe Kwa Masipula - pays
x name of his isigaba

64 pp. 1-4.

two in Paulpietersberg), Mahlahlama (dead).
mlokotwa ka Febana is able to ^{give the names} bongaba
abas'angazeni, masipula, mohlaka +
Febana could give names of all (izinduna
Zempi etc.)

~~Baba Lwena ka Kata lu Kulwini ka
mandwandwe,
uKata lu Kulwini kwa ba lwe sabayo
ati "Ponse pakati kwabo"~~

("Kata = kateka = ponseka, kulwini = kulu, something
great) ^{space}

S. thinks Febana was called after Farewell. ^{space}

In the klambo impi Ishaka commanded
in person. He crossed the Mzimkulu and took
up a position there whilst the impi went
on ahead ^{under the} command of Mohlaka. Faku
directed his men not to attack (klaba)
but to allow the Zulus to seize cattle.

The force accordingly proceeded far away
South as far as Esikaleni se Nyoka ⁱⁿ kwa
ba Bompwana. ^{camp of the B. people} On their way thither the
Pondos made no attack at all on them, &
they did not molest in any way. Ishaka
himself stayed in Mbulazis kraal a short
distance across Mzimkulu. The impi
seized cattle & returned with them. The
Pondos kept out of sight. Faku went off
to the uvoti - his own cattle were not
seized - ~~and~~ ^{only} those he took off his father
Ngqungqushu's cattle too. The cattle taken
were those of his people, ^(light brown ones) Ezimobu =
mpofu. Ishaka remained with the
Nobamba regiment at Mzimkulu. There
was also a regiment of girls ^{the} uNkhisimana.
There was also ^{the impi for the} mohlunkulu wen' nKosi.
Nkhisimana was ^{at} butwad kwa Dukuzo &
mcekakey, Ntshuku, &c were collected in
Zululand.

(a short, sturdy person)

uwalakatscha = a tall person [4]

igabajana

isidhlohlolo

= olindile nje, oze nonomoni

isigigajansi, igade

ya bantu ie pakati, neither tall nor short but medium

The name of the flat between Mhlaluzana + Mlazi, & Kwa Mpofo is not derived from fact that ~~a te kwa~~ amaMpofoana used formerly to live there or near there

23.4.05

present: S, N

File 62, vbb64, pp. 4, 6-20

Maziyana, Socwatscha + Nodwengu present. 4, 6-20

The amaTuli ^(have out) ~~cited~~ amaMpofoana from this region. They also ^(have out) ~~cited~~ amaNgondo, amaJali, amaNtshangase, im'Zindhle, amaKanyawo, im'Twana, amaLi. (all these, ~~is~~ among Pondos are known as abambo, for they all went south to Pondos when ^(have out) ~~cited~~ by amaTuli). ⁵¹ These are said to have ^(gave up) ~~kept~~ kupuka to amaMpondo not Euka for Zululand is known as umzansi ^(the down-country) i.e. below, or those below. Socwatscha ~~also~~ corroborates this

about Pondos speaking of Zululand as umzansi ^(the down-country) yeka lo munt'omuhle, usa tula ne lshantane ^(even jobs with my mother's vagina, but still he can't get it) ie ingaz' embi; usa tula ne golo li ka nana ka bonang'a li kipa ^(out) ~~katter~~ an insulting expression. Those who in Cetshwayo's day came to Durban ^(left) to travel to Pondoland to buy zinsimba came back with these accounts.

(get skins)

These various tribes, says Maziana, became amampofana. The Julis ^{concocted an evil plan to} enza icet'ilibi lo kwahlul abantu for wherever they found ^{any other people} usapo of these tribes they ^{impaled them through the anus,} gcumeka nga mafol ^{on the posts of the fence round the cemetery} Ezibandeni (zo tango). In consequence of this practice all the old tribes ran off.

The amampofana are those who were at the esibubulungu, ^{at the} ezibakeveni (People spoke of the ^{Bay} as a zibuko & still do, because ships do come in & because persons crossed the Bay not far from Kangel.) & the ^{is} esibubulungu is an ancient name, I do not know why. The amampofana ate fish and caught them; ^{they} be zi tya nga zintango. These were ordinary persons, not special mpofu. I have heard old people tell say Nomabunga ka Nkowane was their chief.

It was Dole who seized the Bluff from the amampofana, Dole ka Sivuba ka Takwe (Jete) Mkokeleli married Matu, the daughter of Sivuba.

Matu was got from Sivuba whilst the Julis were still ^{at the} Matikulu. Sivuba, Takwe and Thatura are all buried in Zululand at ^{the} Matikulu. I am sure Sivuba died at Matikulu. The Julis did not, in Zululand, live actually on the coast & seashore as they did in Natal, nor did Myebe do so, for ~~the~~ his territory lay about Port Natal & stretched away to the Mkomazi as far as the Ngilanyoni hill, on the north side of Mkomazi. ^{the} Nodwengu observes that Ngilanyoni is the same name as Inhlazuka, - the mountain opposite uMkunya.

^{space} When the Julis came south they were accompanied by ^{the} amambili, amakomo, Isicaba ^{of} Cele (of Cele tribes), uTshaba ^{of} Swazi, uSwazimbili.

^{the} amambili built south of Mkomazi & ^{as far as the} gcinad ngo Mzimkulu, amakomo ^{eye} tatela's & Ngilanyoni & gcinad ^{to} at Camperdown. (Daca's ^{was} above them), uTshaba ^{of} Swazi lived along banks of Mzimkulu, - north side, these last

are still living there. ^{attached} ~~to~~ them, they
 + Tshabeni chief ^{were} Kofiyana ka Mbengana ka
 Gwayi ^{showing} Gwayimbili - i.e. union with ^{the} amambili.
 When T. ^{attached} ~~to~~ them he merely seized their cattle,
 they, like Tulus, hid in the forests & retained possession
 of their lands. ^{wrongly} Tynn ^{took out} ~~took~~ all who were in
 the bushes, including ^{the} Salis, ^{abakana} Kolo and ^{the} abaso
 Tshabeni. He brought ^{the} latter 2 tribes to Port Natal.
 Kofiyana was made an Induna by Febana
 on the present site of Durban. He became ^{Induna} ~~Induna~~
^{of} EbuKwamini.

I know nothing of the Sivaker people.
 I do know ^{that} of abafumbi. These were under the
 chief ^{the} abase ma Zebemwini ^{people}. They, ^{the} abafumbi,
 lived south of Mshloti.

The Gwayi tribe came from the mbili one.
 The mbili chief was Ngoyi ka Nomakwelo.
 The Gwayi chief was uMankafana ka
 Gwayi. Mankafana was of higher rank than
 Mbengana.

space

Zulu ka Nqandaya (father of my informant
 Mkehlengana + Inkotana) built on lands of the
 amaMpopana (chief Nombunga ka Nkowane).
 Lukilimba - prior to Zulu's coming - went &
 seized the ^{cattle of the} amaMpopana cattle, amaVundhle,
 Mgayi, ^{at} ~~at~~ Tshobeni (in Zembe river).
 He also crossed ^{the} Mzimkulu but ^{the} amaMqutshana
 tribe (Pondo one) defeated him. Lukilimba built
 a ^{his own} ~~his own~~ ^{after pushing off Tulus King} ~~isigodhlo~~. This was the Lukilimba
 fetched by ^{by Tshaka's orders} Matubane ^{as previously stated}
 by me.

3-15 Pm ^{Salis amaNconde}
^{Salis amaNconde} amaNqondo. These people lived with ^{the} amaMpopana.
 I do not know their Chief. They lived with and as part of the
 amaMpopana, the latter being the principal people.
 They ^{the} (amaNqondo) may have had a chief of their own.
 They lived chiefly on the far side of the Berea but
 close to it. ⁵⁶ They ate fish. They spoke a Lala dialect.
 There are several who remained behind whilst the
 great majority fled to ~~to~~ EbuKwini, Pondo ^{to} ~~to~~
 Marawana is the only man of this tribe ^{known of} ~~still~~.

55

57

58

inkulelwana eg. Maziyana, & his father & grandfather

(Only his sons are) now living. He is under ^{my} Chief, Mgotoyi. ⁽⁵⁹⁾ Marawana's father is Mpahlo ka Mricomisa ^{was amatgondwen}. He was ~~sa~~ the age of my father. His ^{only} son ^{now living is}: Mapinda (of Mgotoyi's age). Mapinda is living under Mgotoyi. I do not think he knows any more than I do of his old tribe for I used to hear his father ^{say} bonga when he ^{(slightly) a beast} blabbed inkomo. The amatgondos did not cut the little finger joint. They ^{made fingers with force} zaula's abuso, cazi izinhlanga (ie amanescha) instead. They did what ^{been scattered} the Pondos do. The amatgondos had already citakat when Marawana was born.

amafali. I know of no member of this tribe in Natal. They fled to Pondoland where they have a chief of their own. They lived along the coast near the Dloou and across the inkomazi. Their chief in Pondoland is Magutu; ^{he} maybe dead by now. I do not know their ^(most of identity) ^{Blue Book} ^{upawu}. They too were amafala. I notice they are amafali under Mphikwa in ^{Alfred} ^{county} ^(B.R. 1903) amatshangase - now living in Pondoland. They lived across ^{the} inkomazi on the coast at shaba ^{where they are} utuli ^{citad} them. Their chief in Pondoland is

umcimliti, lina with

unknown to me. ~~Magutu~~ same as amafali ~~say~~ chief. Imzindhle. I do not know their chief. They lived ^{the} this side of Imzinkulu, on ^{the} coast. Amakanyawo - Live ^{just} across Imngeni. Their chief in Pondoland is Norhlanga (deceased). They were not ^{driven out} ~~citad~~ by Tshaka but by ^{the} amaTuli. Some remained & were dispersed by Tshaka. They were killed ^{off} in the neighbourhood of Imngeni. Nhlebende was the chief of those who were dispersed by Tshaka. Nhlebende is ^a son of Mandala. They were amafala. They bought fish from the abaTembu who lived on the site of Durban & Berea; they lived as far as the ^{the} line ^(?) works near Kangela. The fish was bought with assegais. In those days iron-smelting took place all over in every tribe. These, Kanyawo, did not come into conflict with the Tulis; they simply fled before them as other tribes did. abaTembu. These people were on the Berea and ^{the} site of Durban when ^{the} Tulis arrived. They were

umsinga (deep water channel) ^{cwanekwa = put in sticks + boat} [13] ^{last for a month (fish)} ^{umunt'ukulupal' a he bonvu}

not dispersed. They ^{rapidly} ^{to} ^{the} ^{amaTulio,} and continued to build and live with them. Mangete ka ^{msamaneke} Mufu ka ^{the} Sqaba ka Belezzi ka Mtembu - ^{that is where they connect with} (Bajer (previously referred to at length by me)) - ⁶⁰ Their territory extended to this ^{side} (Durban side) of ^{the} Mngeni, ^{as far} as Kangela ^{on} ^{the} side of Durban. These people caught ^{fish} by building ^{trivangs} ^{zomhlanga}. The abaTembu used to fish on the ^{north} side of the Bay, whereas the amaMpfana fished on the south side. The amaMpfana had the best fishing grounds. There was much more fish in the deeper water on the Bluff side. All kinds of fish were procured ^{is to put in sticks} ^{last for a month (fish)} ⁶¹

There are no more Tembus left; they were killed by the Julius in Tshaka. ^{delay} The Tembus ^{married} zekad ^{a daughter of} inkosazana ka Mabona (Manti) & were on excellent terms with Mabona &c. ^{the} When Julius attacked these regions the Tembus ~~but~~ were compelled to take refuge

Jobe [13]

in the bushes, after coming out of them again they became subject to ^{brandis} izigwalegebele that went about the country eating people, ^{and} who, when they found a well cultivated garden would ~~way lay~~ kill the owner. In this way the Tembus were gradually killed off - ~~for the~~ Magata is the name of a Tembu who was killed in the battle of Tugela (when John came but his life). ⁶² I do not know Magata's ~~name~~ father. He left no sons. ⁴ When the Europeans arrived they found only (2) Tembu married women living near Mngeni in hiding (near the wagon drift). Farewell ~~was~~ took the women & they afterwards lived with him - both of them ^(Febana's household) & they eventually died at Esingamen. ^{They had} no children. ^{one of them} married a Hottentot ^{mekhela} & the other was ^{married to a man named} zekwa's ^{umuntu} Nondeni. ^{mekhela} The Hottentot ^{had} arrived with Febana.

These Tembus at Port Natal had originally come from the Tembus who lived at ^{the} junction

There were many people to who Tshaka caused great sorrow

~~baning'abantu utshak'owa ye b's~~
~~was hli's amunye, bafe umunye~~ [14]

cause ~~ca~~ sorrow as Tshaka did by killing off people of various tribes of Tsekela and Umzingati rivers. The cause of their separation was a family quarrel (umbungu).

Mangete had no ~~chief~~ son. I never saw him. He died at Port Natal ~~at~~ in a bush on the Bay ^{near} where Mangete's house was ~~but~~ built.

Remember Beningfield now lives there, near Sir John Robinson's house. ⁽⁶⁴⁾ Mangete died in hiding. His kraal was on the north side of the ~~at~~ road to P. M. Durban from Durban & on the Berea. Its name was ibalwaneni - It

was owing to Tshaka's ^{was} impi that Mangete took to the bushes & died there alone, his own

men & women having been either killed or ^{having} run off to Pondoland. Mangete was older than Mnini.

When Tshaka attacked Mangete ^{etc} Mnini was still a boy. ^{space} [being in marginal note.] ^{space} 65

The Tembu chief who came from the northern Tembus near ^{the} Umzingati was Gqaba.

One of my father's wives was a Tembu girl and it was from her I heard the story I

now give - (at P. Natal)
The Tuli's arrived shortly after the Tembus, but only shortly for Gqaba and Dole appear according to Mazzyana, to belong to the same generation.

My mother ^{in question} was still living when the Izigqozo ^(with) impi was fought in 1856, also in 1873 ^(with) ka Langalibalele, she died shortly before the Zulu War of 1879. ⁽⁶⁶⁾

The amathlubi people are amathlungwa. They are those who used to say "ofe, mkozi" ⁽⁶⁷⁾ The aba Tembu are not amathlungwa & aba-

Rwabi ^{& traders} who used to go about the country selling ^(tobacco) ⁽⁶⁸⁾ ^{the amathlubi tribe were} ^{but} ^{by} Tshaka and he called them izifendane. ⁽⁶⁹⁾ Tshaka

afterwards killed them on the ground ^{that they held back} ^{captives} ^{of people} ⁽⁷⁰⁾ izinkomo bazidhla nje bazi bekapi? They pot'd izinwale like girls ^{the sister} ^{the brother} and izinwale.

The phrase is ^{to twist} ^{the} ^{phrasing} ^{as} ^{it} ^{is} ukupota umyeko & fall over face & ears (like the Baeca women do).

[16] ba dudul' abanti ababe lapa = scotsha, drive out, ^{repulse}
inkunzi i ya i dudula = khekhe ^(west of the bay) ^(put on heading)

The Zulus did not ~~potas~~. They tanga's ijicoo -
in the same kind of way that the Zulus did.

The Zulus on their arrival must have turned people out ^(dudula) of the land about the Bay, but I cannot think which I do not know. I know the Kanyawos, when Zulis came, were north of Mngeni, & ^{the} amaKgondo on the far side (west) of Berea, and ^{the} amaMpopofana on the Bluff - ^{space}

Socwatscha says: aba kwa mbonambi, & aba kwa Sokulee, aba kwa Nibeya, aba kwa Mfeka (kwa Mfekane), all eat fish. They lived on the Zululand coast and they are ^(insult) tukwa by eating fish. ⁽⁷¹⁾ ^{space}

I do not know what people the Zulus drove away when occupying Port Natal, says Maziyana, for ~~the~~ none of ~~this~~ these regions was unoccupied in those days. They may of course have ~~Konzi~~ the amaMpopofana, the strongest tribe then existing here,

khutopa = umtso kable, itshungu ^{nyepa} topa, when rubbed over with fat so as to look well -
topa means to use the correct designation, address respectfully or politely & give proper title to, ^{amalande}

or they may have come to terms with the amaKgondo. ^(I suggest) But, ^{having} regard to ^{the} fish on which people in these parts depended for their livelihood, it is not likely they got the land without a fight with some tribe. The amaMpopofana of course had the best side of the Bay.

The flat on which Durban, & race course ^{etc} stands is known as kwa Malinde - I do not know when this name came into use.

There ~~is~~ is another section of ^{the} amaMpopofana living in the amaCi tribe in Harding Division. I once went to Harding with Micozi (in Mzini's life-time) ^{after} Zulu war & ^{we} slept ^{several times} in ~~some~~ a kraal, ^{not far from Harding} which turned out to be one of a member of the old Mpopofana people. This kraal belonged to the amaCi tribe. We ~~passed~~ stayed at it on our way to & from the Office. They

of this kraal told me they had been ^{driven out} ~~driven out~~ by the amaTuli from P. Natal, and that there were 7 amampofana kraals in all in that neighbourhood. They were living on ground which, I fancy, has since ^{been} ~~become~~ laid off in farms. The kraals were under one man - ^{an old man} ~~a~~ Xegu, Muzimuzi by name. Mabunee is his son & may still be living. The amampofana I slept with as stated told me ulu) Ishaba ^(lie Tuli) ^{drive them out} ~~Scott had them~~ & hlomabantwana babo ezibondeni.

Imitwana ~~pestin~~ tribe. These people ran off to past Pondos & Xozas and built close to the Europeans in Cape Colony. When wars broke out they left & went to ^{to their old} Mzimkulu, emansicwin akubo. ~~From~~ They were driven from here by Europeans of Natal & went ^{to the} Mzimvubu, but finding no land turned back ^{to the} Enkhla ^{katulu} ne Bisi river is near Nsikeri mountain.

where they are ~~now~~ still living. They pay taxes in the Cape Colony (kwa madonela) - ~~not far~~ (Donald Strachans) - Their ^{late} chief was Bangzi inyama (deceased). These people resemble the Pondos. ~~These~~ They lived close to ^{the} Mzimkulu but across it ^(from) where Mtshwetshe ka Magidi-gidi is now living with his tribe. (73)

Amali - lived near Ntumbankulu, a ~~the~~ forest between ^{the} Mzimbe & ^{the} Mzimkulu. They got permission from Sir J. Shepstone and moved to ^{the} Mzimkulwana ^{the town of} Harding. (74) That is where they are still living but, owing to laying off of farms, have been pushed towards the Mtambo-una river. Their chief was Mbonwa (deceased). When driven out by the Tulis they went off to Pondoland & returned later on to Ntumbankulu. (pay tax at Sayidi - Port Shepstone). When driven out ^{by the} Tulis they lived north of ^{the} Mzimkulu. Mbonwa ka Mbusi ka Magoba - Chiefs of Tuba.

I cannot call to mind the name Inyangesa (Nyangiza) referred to by Fynn [Bird's Annals] 173

When Dole arrived there were, I fancy, ~~still~~ some Europeans in this part of the country. These Europeans lived emikawini, ~~at~~ ^{at} ~~Kwa~~ ^{at} Kanga near Durban. They afterwards left for the Cape by sea. It ^{was} ~~was~~ heard it was white people ^{whom} Dole saw, not merely their descendants. Several Europeans remained and led lives like the natives. I have conversed on these matters with Tshadile & others.

[The coming south of ^{the} Abambo, Lozas, Ponds. who are abantungwa? abetguni? The Hhubi people.]

24. 4.05 ^{see} ~~see~~: Socuwatsha, Nodweng, file 62, vol. 64, pp 20-4.

Maziyana (Socuwatsha & Nodwenger present). My impression is ^{that} the abambo came from the direction of Swaziland. It is the dialect they speak which causes me to think thus. Zihlandho was the Embo chief and ^{was} on very friendly terms with Tshaka. ^{T. called him his umnyane} Socuwatsha has heard that Zihlandho's people ^{LIME} ^{SPACE} ^{where umnyane is being made by Europeans.}

<Praise of Sibiside, former Embo chief, as given by Socwatshe omitted - eds>

[20] gesa
halsi
These
gela
Cape
and
have
rs.
are
pp 20-4.
the
peak
was
th
's people

[21] wa tukutela wa qqitshwa: got extreme angry (Socwatshe)
(originated) at the
dabuka's Manyane stream, where it enters the
Tukela, Zululand side. The Manyane rises in
the Qudeni mountains. Zihlanhlo ka Gcwabe
ka Kabazele ka Mavovo & ka M'kize ka Gubela.
^{praise of Sibiside} aba ka Sibiside, Esipandhl' abeNguni
abeNguni ba vungama. (S. says this
is the sibongo of Sibiside, some former chief of Embo
these go on:
umunbo lombulari,
odhl' umuntu & mee yengarige ndaba
Socwatshe fancies they (Embos) ^{were} ~~did~~ not ~~be~~ ancient
occupants.]
The abambo are amafala not amaNtungwa
or abeNguni. They say not (Wenzani?) but Wentani?
I am a fala, says Majiyana. (S. says Ngcobo
tribe, ~~was~~ which he belongs, originally (the Keza's)
Ngcobos are not amaNtungwa, they are
amafala.]
Bamibata ka Tshabase was Embo, (the Embo people)
Kuduna ka Zihlanhlo ^{at} Esimahleni
(Zihlanhlo's (Kanda), ^{escaped} was ~~seen~~ in Dingana's

[24] Hlab'ipika = breathe in peace, having run off
from danger

The Xozas received accessions of all kinds of
people from the northern districts of Natal,
viz Embos, Celes, Juli, Zembus, ^{Xolo} etc, every
possible variety seen in Natal.

It seems to me the Xozas went down south
first, + established themselves, then others at
various periods settled among them &c. The
Pondos followed later.

~~The Pondos~~ seem to me to be descended from
~~Embos~~ The Pondos seem to be descended from
Embos but then, judging from their language,
they are hardly amafala like Embos.

[Socwatscha says that what does stick to
people - more than language can do - is their
(isibongo)] ^{space} (circled)

Mande was the one who ^(circled) took
saying: "The little Ntungwa with a penis - ^{see} ~~one of the~~
"umntungwa oncwetscha nge tongwane
^{could be eye get here to}
anga fika kite lap' emfakuceba na?" ⁽⁸³⁾

He spoke of Tshaka as ^{an} umntungwa.

Socwatscha says the Kumalo people are the
real abantungwa - for they say "mntungwa" to one
another. ⁽⁸⁴⁾

space

[16] nesindhleben^{isilima} ka si bonwa kwabo
= a person who is a fool is unknown to be such at his advanced age. ^{own home} (Socwatscha)

It was after Tshaka had ^{driven out the people} ~~driven out the people~~ that Matubane headed the ^{patrol} ~~patrol~~ umuzi. He was the only one remaining, all having fled or been killed, so he ^{took over authority for} ~~patrol~~ Mninini because he was a boy. Those other than Matubane had been killed off or scattered, so it naturally devolved on him to assume guardianship.

He was killed by Dingane. Dingane killed Magaye first, then Zihlanohlo, Sambela, then Matubane, Nzwakele (ka Kutchwayo) ^{of the Dube people} wa kwa Dube, Dube ka Silwane. Matubane was killed before the Boers came to Natal. Matubane might have been killed about 1830. Fynn was still here. Matubane was not killed on the occasion Jemuse, ~~other~~ Wohllo, & others fled to the Cape - all except Jona (Cane), who took refuge with Mninini ^{at the} ~~at the~~ Isibubulungu (Matubane being dead). ^{Magiyana + Socwatscha present.}

25.4.05 ^{evening} Dingane killed Matubane because the King's cattle ^{had been eaten} ~~had been eaten~~ kwa Ndabenkuler za zihlewe izimpise.

Tshaka first of all sent ^{the} oser to Matubane to look after for him. Tshaka sent Ndabenkuler

a kuko si bonwa e sa guga ramagcol' aco = ie. a man ^{sole} does not guga no buhle bakhe. (Socwatscha)

crossing pay. a mehl' a ngen' aziswini = eg. when electric light turned off. izikuzo = Royal herd boy (Socwatscha) ^{here boys} ~~here boys~~ ^{at the place of} ~~at the place of~~ ^{chop, poles for the cattle posts} ~~chop, poles for the cattle posts~~ (Socwatscha)

regiment down to gaul ^{at the place of} ~~at the place of~~ amatanga where cattle were to stop & where people were to stay & look after them. This establishment was erected ^{at the place of} ~~at the place of~~ Measimbrani. No sooner did the regiment construct the kraal than it returned to Tshaka, leaving Matubane to look after them with his own people. The regiment did not stop at all. They merely placed the cattle ^{at the place of} ~~at the place of~~ ^{at the place of} ~~at the place of~~ when this kraal was erected the amaBece (impi) had returned from its campaign.

The cattle were stationed at two kraals. One was on the Bluff - near Jelenusio (European still living there). Matubane built this ^{at the place of} ~~at the place of~~ tanga (where the izikuzo royal herd boys stayed). The name of this ^{at the place of} ~~at the place of~~ tanga was Kayisa wa kwa Ndabenkuler - the latter part was usually added. The following once happened & a Bambelele was sent by Geamatsho who was in charge of the ^{here boys} ~~here boys~~ izikuzo to report to Tshaka that the cattle were dying - one beast

Magyar 62/65/24

^{unye} Gwibalandi ubani wababizha nomswazi omubi
Kwa mndofose isihlanti e se geotshibe a mafuta (24)
umyiki unomswazi omubi = umnyama

said he was then still a lad - He was one of Dingane's first regiment. He could not understand what was being done when he saw T. Stabbed. T. was seated on a chair when stabbed - D. sent men to landa izimpahla zonke zika Ishaka Emakandeni for he had ingqele, izihlangane, imintsha, amantshoba, amingqubala, izimpape etc which he had worn - all these were ~~burned with him~~ ^{burnt kwa Dukye}

After T's death Matingwane became Dingane's incele. He died about 2 years ago.

The body remained unburied until the things referred to had been got from Zululand -

Socwatocha says: Mr. said Mbopa was the first to stab Ishaka - not Mhlangana. Mazi-yana agrees with this statement - thereby contradicting Fynn.

Maziyana says. Matubane was present at Ishaka's assassination. The assassination took place at night time when Ishaka was speaking to ama mporo. He sat in an open space - ^{unhlanti} alight.

^{Ngq'ukeni bantaba ka baba nge be umfokazana wenu}
sati Ishaka when being stabbed. ^{They D. se said} Si y'ku y'ke wena lonana, itshanga leli eli badeli abafazi ba bantu be ngelko na? - away on war (Balule)

University Correspondence College.

Recapitulation, Vacation, and other Oral Classes are held at the Resident Branch, Burlington House, Cambridge, and at University Tutorial College (Science Department of University Correspondence College), Red Lion Square, London, W.C. The fees are in all cases reduced to Students of University Correspondence College.

MATRICULATION.

At Cambridge, Resident Students are admitted to the Matriculation Class at any time of the year. At University Tutorial College, a Recapitulation Class is held during the three weeks immediately preceding each January and June Examination. The classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable. At Cambridge, Oral Instruction (consisting mainly of private tuition), is given during the same periods. A Last Week Class in Experimental Science meets daily during the week preceding each Examination.

RECAPITULATION AND VACATION CLASSES.

Preliminary Scientific (M.B.), and Intermediate Science. (All the Classes are held at University Tutorial College). Vacation Classes in Practical Chemistry and Biology are held in the Summer (four weeks), Christmas (three weeks), and at Easter (three weeks). The Summer Vacation Class is intended for Beginners. A Recapitulation Class for January Prel. Sci. is held in all subjects during the three weeks immediately preceding the Examination. A Last Month Recapitulation Class for July Examinations in all subjects is held. A Last Week Class in Practical Physics meets daily during the week preceding each January and July Examination.

BACHELOR OF SCIENCE.

(All the Classes are held at University Tutorial College). Classes are held in subjects for the B.Sc. Examination, commencing the first Tuesday in August, and extending over a period of four weeks. Special attention is paid to practical work. A class in Practical Physics, Chemistry and Geology is held during the Christmas Vacation, extending over three weeks. A knowledge of Inter.Sc. work alone is required of Students joining this Class. A Last Month Class is also held commencing four weeks before the Examination.

INTERMEDIATE ARTS.

At University Tutorial College a Recapitulation Class is held during the four weeks immediately preceding the Examination. The Classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable. At University Tutorial College, and also at Cambridge, a Vacation Class in Greek for Beginners is held daily during August.

BACHELOR OF ARTS.

At Cambridge, Courses of Daily Lectures in each subject, supplemented by private tuition in Mathematics (and in other subjects whenever such a course is deemed advisable), are given during the month beginning July 31st.

MASTER OF ARTS.

Classes are held at Cambridge during the month preceding the Examination, and also during August.

At Cambridge, the Boating and Tennis Clubs are open to both resident and non-resident students.

KILNE CAMPBELL AFRICANA LIBRARY

low who was killed the names of men who were shot - c.e

62/66/1-18

25.4.05.

Maziyana + Socwatsha.

Socwatsha says. Matingwane never saw his father. He soon lost his mother and escaped from tribe to tribe till he was captured by one of Tshaka's *izinceku*. This *inceku* changed his name, but on Tshaka one day asking Matingwane what his ~~real~~ name was and his saying Matingwane the *inceku* directed that the boy was henceforth to be called Matingwane for fear of Tshaka's ~~displeasure~~ displeasure.

When Mbopa ~~puca~~ Tshaka an imberge was got to catch the hair as it fell, to be immediately covered over by a second one so that none should escape. And as often as during the tonsorial operations the King spoke the barber would dart off to some little distance until the King had finished speaking when he would resume his work.

page 62, vol. 66, p. 14

25.4.1905

~~also correct~~ Socwatsha

Maziyana says: When the *impi* had gone forth to the Balule, T. caused a woman ~~is~~ *in* *inceinte* to be cut open ~~and~~ in order that he might look and see ~~how~~ what kind of position a child assumed in the womb a wife of Gwalanda ka *innungose* was so dealt with

Incorrect
see notes
under 405

Ngúge's kraal = was Emnyameni
 Ncwane's = Emnyoko
 Mancamane's = Emyazini
 Kosi's = Emavanganeni

I do not know Tshatwa's or Latwe's or Sivuba's principal kraals.

Bandhwa and Mhambo are of lesser rank than Sivuba. They belong to his ^{Sivuba's} section of the kraal, as Tshatwa was the chief.

Luceka was ^(young brother) umnawe ka Myeber. Tshamela was simply ^(off the chief's house) umuzi we nkosi; he was ^(fell into a trap) abelwa' uNcwane.

Nongwadi was Ntaba's ^(young brother) umnawe. Tusi was ^(apparelled) akaya. He (Tusi) + Ntaba ^(supported) bangad' uNcwane.

Ntaba became the great chief + remained such. Tusi however, went and established himself ^(on this side) nganeno kwu Mhlaturane, Pinetown District. Ntaba was on ^(the) south side of Mhlaturane.

Kwa Gobela was built between umhlazi and ^(the) umhlaturane. Kwa Gobela was ^(the place of Ntaba's people) kwabo kwake uNtaba, where he was born.

^(see pth left hand page) Kungwa ^(umnawe) ^(since without the day) is the umnawe we nkosi. The real umnawe was Tusi but, as he ^(young brother) bangad' Nongwadi became the umnawe. Tusi thereupon became practically ^(an) independent chief + ruled over his own section. The descendants of Ngwalemi, ^(the Jakpa) bangad' ~~to~~ contended for or supported him. Tusi had a large following who strongly supported him. Ntaba + Tusi's people were perpetually fighting against one another. Tusi was got the better of by Ntaba who had ^(many men) amabandhla amaningi, but Tusi was ^(give the) telewa' amajuba ^(people) Tusi established his independence + he + Ntaba lived apart until Tshakacama and ^(drove them out) citad' them.

Ngúge was ^(a dependent of) fwuwa' uNtaba, but he had ^(his people) isizwe saka - inkhlanomhlazi - south side - ehlangueni - ^(in the west country).

Ncwane was ^(of the) umkungweni - name of ^(the cattle which the chief had received when he was prince) umkomo ze nkosi zoku soka. When the ^(the chief was around) inkosi soka ku tshaywa ^(his people presented him with cattle) umkomo isizwe sonke se nkosi (abantu bazo). These cattle

27-4-05
also present

Maziyana calls himself a Lala, ^{like analoga?} lina malala [14]

[Socwatshe leaves ^{early} goes to Zibebu's during next moon on own affairs. To get selected (2) good men on Tulu tribal affairs + bring by train. Will refund fares. Bring an extra boy. Will give S. £2 on his delivering them here.]

Maziyana speaks

In Dole's kraals ~~that of~~ Mzoywane was the chief. He was born ^{at the} Mshlukka kraal (Mabona ~~busela~~). Mshlukka and Mmini was born there. There are (3) ^{old sites} of this kraal, amansewa, all situated ^{at} Mpofu. A kraal that ^{separated off} from it was was oJoreni - ~~and~~ Mabona's ankanda. Mabona did not marry many wives. He ^{ruled like the Zulu king} busai njeng' amakos akwa Zulu who did not marry viz. Tshaka + Senrangakona's sons. Dole's ^{at} kraals was oCetu ^{this was the one} Mpapayi ka ^{Dole} ~~Mzoywane~~ ^{separated off} ~~partnered~~ with - Jombela's kraal was oNjingini. Mbajuda ^{separated off} ~~partnered~~ with the Isibumba, oBanzini. Ntshilongo ~~was~~ ^{of the} ^{another of Dole's} Zuba kraals, Swayi belonged oMafkatini.

Mzoywane's kraal, ~~Si~~ Its other name was oKhambela. Sigaba belonged to this kraal too. I do not know of Mjiva. ^{the place of his party} Nondaba's kraal was oMcacazeni, ^{it was} ~~is~~ wa kwabawhen he was born. Tshenge belonged ^{to} oJoreni, built not by Dole but Mzoywane. Boyane was ^{of the} oEmpaka (Empaka-tini is name of a different kraal). - ^{separated} ~~partnered~~ ^{with} oMpapayi was Mzoywane's ^{partnered} ~~partnered~~ ^{with} oMajuda ~~partnered~~ ^{with} oMzoywane according to oKwelanani ~~was~~ oMzoywane ^{partnered} ~~partnered~~ ^{with} oMpapayi was. I see this from the fact that he was the one who ^{received the} ~~received~~ ^{at the great place} oMshlukka ¹¹⁴ ~~oMshlukka~~. The oIsizinda kraal was oDungunya where ¹¹⁵ ~~where~~ oPamama ka Mzoywane lived. ~~oKobho~~ ^{was} oKobho was oInhlazuka. oCaluza ^{the} ~~was~~ ^{principal} of this. The oInhlazuka was built by Mzoywane. I do not know ^{the name of the} ~~oKobho~~ ^{house of} oKobho like oDole. oMshlazi was ^{one of the} ~~oMshlazi~~ ^{of the} oMshlukka ^{of the} ~~of~~ ^{right side looking towards gate} ~~of~~ ^{it was} a separate kraal. oMatubane ^{separated off} ~~partnered~~ ^{with} oMbango, his elder brother oMagela's kraal, + built oIsoka. oMbango was not oIsizinda. Our chiefs did not build

Ezwenikufa
Ezwekufa

(isoka) or ~~we~~ (ngwaba) kraals or (ekunene) kraals
as with the ^{the} Owabe tribe. ⁽¹¹⁶⁾

^(the rule of chiefs is not everywhere the same)
Ukubusa kwa mahosi a ka fani, i.e. there is a
difference between Owabe constitution and that of the
Tuli.

The Ngweni kraal (Mzolewane's) ^(separated from) puma
Emfaka. Somane was born there. A kraal
that ^(separated) puma from this was Emunywini, ^(the kraal) wa
Kwa nhlamane ka Mzoywane. This was
simply a kraal which ^(followed the great unyazi in age and) separated off with ^(separated off with son of the house) son of the house.

Our rule is lowo a pume no muzi wa Kwabo,
lowo a pume no wa Kwabo + so on, u sale
lo muzi omkulu.

Mabona did not build his own kraal, he
busa emdhluka and died there. This was
because he objected to having many wives; his
issue, for instance, was only Mnini + Maguda.

Mnini was born ^(at) emdhluka, as well as his sister
Maguda. Maguda was older than Mnini; she

married prior to Tshaka's attacking the Tuli.
Mnini's mother was ^(a girl of the) intombi ya ^(her name) emandhloveni
(Ma-cevu ya kaba Nzala ka Mangcathu).
I do not know her proper name. A woman after
marriage is called after her father.

When Mnini ^(separated off) puma he ^(went) a Papeni,
where Meotoyi was born. Meotoyi ~~to~~ had a
kraal built for him by his father called Ngoba.
When Mnini died Meotoyi was away at ^(the) Mtamvona,
living with his brother Mbobo there. The tribe
requested the Govt to allow Meotoyi to return &
take over the tribe. This was allowed. The Ngoba
kraal was built for Meotoyi whilst he was still
~~near~~ ^(at the) Ngababa, where his father died. When
Meotoyi returned he ^(an attempt) langanisat Ngoba and the
uPape and ~~called~~ ^(continued to be) it ^(the) known as a Papeni.
He is now living ^(at) Papeni. ^(the Ngoba) was 'Ngob' upakati.
This was done because ^(the) uyeowa; there is only
Duder, ^(a son of the house) amfana wa Kwabo o melamagye.
When Mhlumeni ^(separated off) puma his kraal was called

o Jonani (this name was ^{be used} used). Mbobo is Meotoyi's ^{younger} younger brother ^{at the} living now Mtamvuna. He went to Mtamvuna because land was set apart for him there by Govt. The land has since been turned into a farm. Mbobo is ^{left-hand name} Mnini's Kohlo; name of Kraali is Kwaliweni.

~~27-4-05 evening, Melapi. arrives with Dingya + Njilo (Melapi's eldest son). Melapi, Dingya + Njilo present.~~

~~Magaye ka Dibandhlala ka Mkokeleli ka Langa ka Sodi ka ^{Ncumela} (Nqumela) ka Maganga ka Ndosi ka Jugogo ka Cele ka Nyambose ~~ka Mntshana~~. These are our chiefs in proper order as well as I can give it. (See order given by Melapi + Dingya 2-5-05) (where many sections were collected + called by this way)~~

~~Mkulutshane on Kulu ~~ka~~ Nhlanguziso. Jam Izikulutshane - were told.~~

~~Imkulutshane emkulu. Ngi tohwa ku Sotobe ka Mpangalala - after the killing of my father by Dingana i.e. subsequent to Shaka's death. saw Shaka when he visited~~

~~Emthlazi to ^{see} his umnawe - my father.~~

30.4.05

~~Mabey, Dinga Njile~~
Maziyana speaks

I do not know Ntaha ka Myebus
(waits) ~~u-bongo~~ - a muk'umuntu wa Kosi' o wa salayo.
~~the~~ ~~po~~ ~~the~~ ~~die~~ ~~the~~ ~~together~~ ~~with~~ ~~the~~ ~~chief~~
sa fa nge wekufa bonke, kanye na makos'
also. Nor do I know Myebus ~~in the - eds.~~
u-bongo zi ka Dole ka Sivuba

inter

uKongila ka Majongisa! (do not know what this phrase refers to)

uKomo za gomb' ofeni!

^{u joga wa makosi} uManyatel' ukudhla ^{ice} Kuye kudhliwe.

uZimelela ngomkont' emadodeni

uKatsheya emahlange ni a kwa ^{u nsondo} Nsondo.

[#] uSogq' o ^(= to luyala) dala lwas' emhlathuze!

Owadh' izinkomo, ngob' ahl' ezama ^{ofana} nsofana
wadh' izinkomo za majali (tribe)

wadh' izinkomo za maNtshangase

wadh' izinkomo ze kwa Mzindhle.

udole wa kula waze wa 'cequla = xequla. He must have crossed over when that remained well advanced in years.
① These people ama Nsondo - lived behind the Berea, those
X notice the word 'ce - equivalent to Zulu 'nee'.

[2]

maziyana had tunga - sot ill - fello

Intered

(cubeli) Izibongo zi ka Mabona (Manti)

u Manti ka ~~cubeli~~ ka nasico, (had tunga)

u cubela nde zinkabi zi ka yise, ^{the person attacked has impi, ba go qubana} ngatela ^{the person attacked has impi, ba go qubana}

u songonyama u qabel' imhlankho

emaggabeni ^{impel' uqhakela} ^{ngoba uqhakela}

u thungulwana li hlal' emhlankhweni

amakubalo ahlwe ubusika-untaka

Uma lamulela, o lamulel' abafazi

namadoda,

Ngoba edhl' izinkomo, izinkomo zi

nge zi mpato o be zalwa umzoywane

odhl' u Nqibela o be zalwa u tangu

umnta ka Kecebula.

Izul' eli dum' kadhl' amadoda

Ngoba li dhl' u Tshalamba o be zalwa

u mzoywane

odhl' u Sozizile ka Mhambo

Izul' engi li bon' ukwehla, ngoba

ngi li bon' ukwehl' izintabeni

Ngoba li zo dhl' amadoda.

Izi ze no Mfende umnta ka Ncwane

xi kwa Tshamela ^{ka Tshamela} o kwa kuliwana

[3]

ngazi ka Majoka umntaka Ncwane.

O lilal' imhlambi yezinkomo, ngob'

edhl' izinkomo za madoda.

Izulu eli dum' ezintabeni,

Ngoba li dhl' madoda ngob' enyatele

ku Ntuli ka Tshaninde ^(ie the isizwe)

~~Kwa Mpofoana~~ ^{kwa Mpofoana} unyatel' esangweni

ku Soboncase umnta ka Tshongwe

enyatele ku Nomdayi o be zalwa

u Siroo.

Odhl' izinkomo ngo^o nyatele ku Kam

Kadu o be zalwa ngu Yamba.

Izulu eli dum' ezintabeni, ngoba

li dhlule ku Mkwici esangweni.

O tandwe ngu Ndomba umnta ka

Tusi ka Mpebu.

O dhlule nge zito ku Mangete,

umnta ka Msabane.

Unyatele ku Magogoba, umnta ka Sibetwa

Entered Izibongo zi ka Mzoywane.

uJama, o jamel' emihlambi ye zintu. o
Stole e be li'kab' a many' am atole!
Ngoba li'kabe u Nombewu, umntaka
Ishongololo,
La'kab' u'Ceziile o be zalwa u Mtshayeli.
La'kab' u'Fubango o be zalwa u Takuwe.
O wadhl' izinkomo, ngoba wadhl' eziat
kuwa Jth Jicaka (a chief of Cele tribe. This man well
- with Tulus when they came into Natal
at outset)
O dhlul' esangweni, ngoku nyatela
ngezito
Ngob' e nyatele ku Nkolongo esangweni
umntaka Newane -

Jicaka bo Cele, ^{of Cele tribe} he zalad u Tshibane. He
lived with Tulus. He had followers of his own but
decided to throw in his lot with Dole ka Siwuba.
He ^{was} hlabukad from Cele tribe. On the other hand

This note also entered to where marked thus (14)

There were Tulus who remained with the Celes in Zululand. The Celes who came across with the Tulus were only Jicaka + his followers. ~~the~~ The Tulus were near neighbours of ^{the Celes} ~~Tulus~~ in Zululand. When Tulus crossed into Natal they came from ^{the} amatikulu but ^{had} previously moved from ^{the} Intetwa tribe to ^{the} Matikulu. The two Tuli chiefs who crossed into Natal were Myebu and Dole. ~~the~~ not Tshatwa, not Siwuba. These were followed, after an interval, by ~~the~~ the Celes led by Mkokeleli. The Celes, according to what Melapi says, came across from ^{the} Ngoye (117). After the Tulus and Celes had left, the territory recently occupied by them was taken possession of and built on by the Qwabes. The older generation tell us ^{that the} Jicaka ^(see p. 117) Jzimfolozi zansi - I judge from the fact that Dibandhlala ka Mkokeleli grew up in Natal - like Ntaba among the Tulus, that the Crossing into Natal of ^{the} Celes must



(11)

wa vuswa isilirgozi - (ukukumbul'izindaba za kub'ezindala
- referring to Melaphi waking up one night & crying. (Maziyana)

Eyes were taken out with usungulo and
amas' omⁿhlonhlo telwaid in the eyes -
(white stuff exudes from this tree &
is very pungent in the eyes) - Regiments
used to sing this song - lali usungulo
wo ku zingela - hunting song.

I heard the story about Ishaka stabbing
his mother with usungulo from various people.
The story arose during isidilo sika nandi.

Feb 62, vol. 69, pp. 11-15.

1.5.05

Maziyana speaks -

B. I have seen Boongana, son of Mbajuda ka Dole.
He was my age. I grew up with him. I knew his mother, uma-
sicauzle. She was a descendant of Europeans who, when
Dole arrived at Port Natal, were settled here. Dole arrived
finding Europeans here. They ^(went back to their homes) godukad and buyela'd kubo -
~~so~~ several remained who bore ^(the mother of) umina ka Boongana. Bo's
mother was ^(light in colour like eyes of our people) mpofu njeng'okwabante. Her hair ^(was) zi
amaratsharatsha, ie unlike Native ^{hair} izimwela, ie
not ^(tight like the hair of our people) qunile, zi fane ne za bante nge mpela.

(118)

[12]

(the offspring of)

Umasicauzele was ~~fathered~~ ^{born} by a Bastela. Her maiden name was mfelase. She died long ago at Pinetown, where she was then living. She had sisters and brothers. Mfelase had ^(at the present) 2 sisters, one married ~~to~~ ^{to} Bikwane, the other to Magela ka Jombela. These two and their issue were killed off one night by the Zulus ^{at the} Rebubulungu. Mfelase had brothers; these too were killed off by the Zulu impi ^(during the) ngq'wekufu. Others were killed when Matubane was killed off in Dingana's reign. None of Mfelase's issue remains at this day. All Bovungana's knob died off.

Mfelase was (ngenuwa) by Ngcokwa ^(the Tebe people) was chabingini. Majiyana was reluctant to say anything about this but finding Mcotoyi had mentioned the fact, admitted it as true, & explained his reluctance by saying the fact was a minor one and that she was (ngenuwa) by not by a Zulu but by a Tembe man - by Ngcokwa. She bore NoKuba. She ^(lived up the Ngq'wekufu on the south side) sanda imbla no Mngeni. Kwa Nyuswa ^(the) (Amabadi). She is dead now. She had issue. I believe she has a lad, living at this day.

[13]

Mayawa - girl - mtamvuna married away at

do not know his name. By Ngcokwa, Mfelase also had a son Malau ^{alias Majiya}. He is ^{now} living at Mcotoyi's ^{of} Mcotoyi's age. ^{Had tungal} but has no ^{children} now. I believe Sicauzele's father was a Bastela European.

Mabau is an isiguti. He has sons. He is just like an ordinary native. By Ngcuza, Mfelase had Sesiva - a girl. She married Mngeni. She married Qwatini. I believe she is now dead.

By Ngcokwa, Mfelase also bore Mayawa a girl who married away at Mtamvuna to Bulu ka Sotas Sobandeka. Mfelase had ^(the) Mbozela, Beasane, Bovungana & Hlekiwe. By Ngcokwa ^(the) Majiya (alias Malau), NoKuba (girl). (Mayawa, Sinukane and Funani were Ngcokwa's children, but by another woman, an ordinary Native). By Ngcuza ^(the) Sesiva (girl). Hlekiwe bore Nyanga, Bala, Mkalewa, Mbitkose ^(girl) & Nomacala. I do not know Mbitkose. [See Mcotoyi's version + 16.4.05.] & NoKuba

was by Ngeokwa not Ngeuza ^(we met to each other in eye)
 Sicauzele and Boko ^{They very not met} ~~stama's~~ ^{the same person} ~~ba be~~ ^{their ancestor got him to the kingdom}
 nga ba muntu mungu ^{usends} ~~lwabo~~ ^{to} ~~ku~~
 dabaka. Sicauzele & Boko were the sons of Vondwe
 & this man being a white man, he was not a half-
 caste.

I do not know who the other Europeans were
 present here when Dole arrived.

The old ^{European} kraal sites said by mco toyi to be
 seen at ^{the} mfume are no longer visible - overgrown -
 only old traditions.

Vondwe's descendants only ^{Tshaka's (imp)} escaped, because
 they were living on the bluff.

It was Matabane who got the cow from Magaz
 referred to last night by Malapi as having ^{been} ~~been~~
~~some~~ got to cause ~~for~~ women to bear children. The
 beast was got from him because he was related;
 his grandmother was Sivuba's daughter. At
 this time there were no cattle here, ^(all seized by impi) at that

Magaz & that is why Matabane went to Magaz -
 I heard ^(the steamer entered the bay) ~~(unswam)~~ was drunk by the women -

When ^{the} Cele's crossed into Natal they found the
 land open to them. The Tulus had chased them ~~all~~
 all off to ^{the} abetquni (Doga). The Tulus crossed
 first, ~~then~~ followed by, not simultaneous with, ^{the}
 Cele. Then ^{the} MaKanya came. MaKanya had
 not crossed ^{the} Tsekela into Natal when we came over.

Ntaba lived between Mlazi & Mhlathuzana
 Tusi lived about Pinetown & then down ^(Ingeni)
 towards Sea. Kwa Sobela kraal (Myebu's) was
 in Ntaba's district, this district extended to
 Ntshangwe (Duchanga).

I do not know what people ~~formerly~~ occupying ^{the} ~~the~~ ^{which}
 lands ^(Myebu came to live on were evicted)
 therefrom when ^{the} Tulus crossed over.

~~at~~ Magiyana returns home. Paid 30/- to
 include fare home, viz ^{2s 2d.}