

72

MBOKODO
KA
SIKULEKILE

110

M BOKODO

A

58/23/27-104

B

59/33/9-17

I have not heard of girls being buried with Tshaka.

A man is never buried alive with a coffin, but killed by having his neck twisted.

Unganda

From ganda = ggiba or lahla. This refers to izinceku that are killed & buried with the king also to the black oxen which are killed when the king is dead & when his funeral takes place.

Cetshwayo when dead had an inyongo of inibuzi stuck in his ^{hair on} right temple, yo ku mpelekezela, a hamba kuhle. This done before being put in coffin.

The coffin was tied up with ox hides. It burst. It was sekelwa'd ngomhlaba. The earth later was lutwa'd & thrown into grave at Nkandhla.

34 Loop St
5.11.13

Mzobo
Unganda
people

word Mpunga was name of one of Kabazele's kraals. (about 5 ft. in height) Abaxempunga.

Mbokodo ka, Sikelekile ka Sambela ka Gcwabe ka Mavovo ka Kabazele ka Gubela ka Nonhlanga ka Sibiside, ka a ba kewa mKize. Called abambo

ba ka mKize, mKize, having ^{ba ka mKize} siginal been a man. live is known as mKize was & mpunga. This ^{the section of tribe where Mzolombeni, Sikelekile & Abaxempunga} Jan of Uve age. Has heading dark.

^{Spare build} weak in chest. It I am a "brother" of Mzolombeni, my ^{whole} chief.

Praises. I know Mavovo, Gcwabe, Zikhlandhla, Siqingele, Nganfezwe ^{Sambela} also the younger generation Ngunezi & Mzolombeni.

Mavovo.

In tet' e dabal' isibumba.
Unadapun' a funde, ku Muti.
Inyon' a ba yi bize nga makuwelo
imazibutkweni.

he married her, the Cube mavovo took and married her. She bore a child. A drought now came about, when the Embo mavovo "fetched" her, ~~ie made war~~ attacked the other with an impi & captured the woman & made her ^{one of his ~~wife~~ ^{ordinary wives,}} leaving her child with the Cube people. Mavovo, of the Cube, was not, however, put to death.

The two mavovo, ba be bekene nga mazibuko, ukwoka kwabo, ie lived opposite a particular drift.

Udumudamee ie deenas in all the rivers, ie all over the country.

isona is umeti o belal' ukudhla, ie bright red flowers, very small. Very common. Mgubuka refers to take on the hue of the isona, ie when about to ~~be~~ fight.

msikiza - threaten
vundhlayo = ie to vundhl' emadodeni, ie because, like a swollen river, other chiefs with whom he lived were afraid of talking him

Notes on Mavovo's wives.

Izindhlu zi yo sal' amago bongo,
Udumudamee wem'fula,
Um'gubuka o njing' esona,
Sona si belal' insime.
Umsikiza ka Somfula
U~~g~~land u kwandhl' lu zi vundhlayo
Ka nga se madodeni.

¹ Said because in old days there was no hesitation about stabbing even a woman with an assegai. The epithets in tete us is used, ngo ku sukela ie dash at.

² Dapeena. when two fight with assegais, one stabs the other, digs at him & tabs, he fundas after he has laid him low in death and jumps ^{especially} over him.

Muti - name of a person.

Izumi se. Don't know the allusion. May refer to this: There were 2 mavovos, the Embo chief & the ama-Cube one. The former selected a girl of same tribe for his chief wife, but before

That is the name of the chief of the Embo tribe.

Vandhla means to avoid as a danger, to
engena, not so to his kraal.

Gcwabe.

uNgwadhla u se mseleni ku Diza.
uMazangabedi onjeng' izulu
uma hijasendala.

uMafu ka lingani, ^{na wa pansi} na wa pezulu
Ingqongqo ye mkonto ibang' izilelo
Ku mkonto ka mafaba be no Mbangi
Aba ~~to~~ u lolile izinkhantle zombeli.

Idevala lakiti la se Sijibeni,
eli toshelez, umantw, kwa ~~ka~~ ngo ^uzi
ti ya li bambela.

Amakalipo, kuwa ^{zond} umkwetazi,
a ^{zonde} de, at' unntami kendele ndawo.
Oze no Nonkenke wa mshaza pansi
kwo lu dunazo. ^{ie in the midst of a large multitude of people}

Heza no Sundu, amadodaneni, be
be gangile.

Mbangi
name of man
ie, an assega
name of his kraal

ie because
had killed
woman's
mother

umdu was
killed her
not her

itshikikela
as zithingitshingi
Dada - akhulekile
ie he fought with another + defeated him
making him powerless.

uNdada ka Ndaba!
Ibezitshikitshi ^{ie thambi ngokutsheloha} zimpango
uGcwabe ka ngakanani,
Na se hlokweni yo mkonto a ngat' anele.

Itshangagubi elikuzwa kubi
Li ngabe li sa gelwa.
umjengo wa ^{name of kraal} zikhujengweni
ohlangubez' abambo

Be ze ngo beso, amakubalo az' adhliwa
uZembe, az' adhliwa ^{uNtsele} uNtsele,
az' adhliwa uZeluzi ^{uNtsele}

ie igqala

was Embu

from abas to
share out.
indica a bundle
as assega's
tolo bala - sit
as a person who
is shivering from
cold, huddled up.

uMabi ka dinwa, ka nieng'o was itzongameni
u matel' isiica, sa totobala -
wa zi tshingitshingi za fana ne mpongo ye mbugi,
zinyawo zimahlele.

ie, ezi nabata
= bini + flat

a person who is in act of walki away
bent on a journey, the suit of small feet
notice the change of pronoun in this sentence
here refers to izinyawo.

Diza - Gcwabe's mother.
Emseleni, kutshwio ngob' ekwabo.
Ngwadhla, because given to attacking other people
ingqongqo said when assega's are very numerous
ie, a metaphor for a battle, where assega's are numerous
Gcwabe lived on food terms with Dizingankona

They never fought one another. Geuwabe lived
at Naze in Zululand.

Sundu, ^{gungad} because he pingid ne
ukosikazi "Nonkenike".

zimpanga a metaphor for men fighting like
goats

a ngat'anele meaning is that even in the
face of immediate danger, with his opponents
assegai staring at him, he will get his own
ie stab his adversary to death before being
stabbed himself.

elike zwa kubi ie won't be prevented by
advice from carrying out his destructive
purpose.

Ekujenqweni - name of kraal, this kraal
was burnt by Geuwabe's people when a fight
was on. Those living at the kraal ran away
when the kraal was burnt by others of same
tribe

he ze ngo'buso - ie come to fight.

Later - after
being without
snuff, some
arrives. Leaves
room to fetch it
Puts it in his
pocket. Asks
where it is & tells
him to bring it.
He tells of course.
I keep him back & tell
him to bring it. He won't
bring it as he
goes out as he
may know it.

My boy Maguleni brings in, by my direction,
a dish of porridge for Mbokodo. He receives
the dish & spoon and attempts to leave the room
to eat on the verandah, it being considered dis-
respectful to eat in the same room in which
ukosi is. I tell him to sit where he is and
go on with his eating which he does.

The man, from his genealogy, is a ~~man~~
of high rank. I see he has on a piece of
what appears to be leopard hide done up
like a cat's tail, ^(moumarpa) & tied round his head,
immediately beneath & beside the head ring.

He is ~~was~~ cute in giving ~~the~~ bringing out
the hidden or obscure meaning in the ~~illegible~~
izibongo - vide those already given.

I want now to show genealogy of ~~his~~
tribe. See next page.

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Umunubo. Umbo. This is was originally name of a person, gave name to tribe. Our ancient ancestor Gubela is now giving his name to a tribe, just as Mkeze, originally a man, has given his name to a tribe.

We are ama-fala. We originally came from Swaziland. There is ^{an ancient} tradition that we are one and the same as the Swazis.

We must have come from Swaziland south on account of fighting & quarrelling. We came & occupied territory about Nkandhla and Qudeni, eg. Ngongoma forest on side of Qudeni.

There is no place named ~~is~~ as that from which we came in Swaziland.

We intermarry now with the Swazis.

I am not sure how many of our ancient Chiefs are buried in vicinity of Insuze, never having been there. Mavovo, Kabazele & Gubela are said to be there.

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Our tribe lived a very long time in neighbourhood of Insuze & Qudeni in Zululand. near Ngongoma forest also & Nkandhla, also & Matigula, ~~and~~ & Kwaneni, ^{and} & Dinane. Sambela died & Kwaneni, whilst Zihlandhlo died & Dinane. ^(South of Gubela) Some of our tribe also lived at Ndwindeni ridge.

Our neighbours were the amaCube.

When Senzangakona died & Tshaka became King, the latter took a fancy to Gwabe Zihlandhlo, for by that time Gwabe ~~to~~ had died (from natural death). Tshaka used to speak of and to Zihlandhlo as "mna we wami". Tshaka on going out on a military expedition Tshaka ~~men~~ would get Zihlandhlo to accompany him. T. said ~~that~~ "I will never seize or raid your stock, not to my dying day, for you are my mna we. Tshaka got Zihlandhlo to cooperate with him when he was building up his power & conquering tribes.

During this, T. took a fancy to him. When
 the impi went to klasela & sikunyana
 kaZwide, Zihlandhlo was present, the
 latter came too when the impi was sent to
 attack the Pondos. Tshaka on one occasion
 klasela's & Dhlaba, wa kwa Mzondi. The
 cattle belonging to that tribe were placed in
 ingaba. & swandhlazi. Tshaka was unable
 to capture them, for umtanzala had been
 big'd all round. When ~~in defeat~~ he found
 he could not succeed he told Zihlandhlo of
 his failure. Z. ~~Ngahle~~ "Ngahle ngi zi kipe."
 T. "U nga zi kipe za hlule mina na?"
 Z. "Ngi nga zi kipe T. Hamb' u yo zi kipe."
 Si zo xabana nawe lokwenti uma u nga
 zi kipele. Wa hambake Z. ngena & d
 kipa'd them & returned with them to
 Tshaka. T. said you are, indeed, my
 younger brother, ^{in cattle} "Zi nga ngenz' isimanga
 uma ngi zidhlile. (isimanga is a form
 of oath - eg. I might swear I would not eat

certain food & that if I did ~~not~~ I would
 be overcome with isumanga. (I could
 not then eat of the food without paying a
 fine to exonerate myself.)

Tshaka always therefore repressed any feelings
 he might have entertained of raiding Z's cattle.
 He later on directed Z. to fight against
 Mtsholoza, kwa Nxamalala. Z. fought
 and defeated him. This again pleased T.

After T's assassination by Dingana
 the latter saw that Zihlandhlo would
 lament, lament the death of T. for they liked
 one another. So then sent an impi & killed
 him. This is the impi, which arriving at
 night, killed Sambele & Kwaneni.
 Two men were sent by Dingana to Z.
 at Dimane to say "woza la! si zo ku
 tshela izwi & li to hivo inkosi. He said
 we were to tell it you secret & when
 alone." They accordingly ~~were~~ left the
 kraal & went to a spot outside it.

Dimane?
 see p. 35

Enter in impant
 Dist.

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When they got him there they killed him. After doing this they ran off. Zihlandhlo was killed at his Simahleni kraal. Sambela was the first attacked & killed off. Z. was murdered some time afterwards.

When Sambela was attacked, the impi fought for three days, on the fourth day Sambela was killed. This place, Ekwaneni, is not Ekaya but entabeni. Very many Imbo people were killed on this occasion, as also ~~was~~ of Dingana's men. The country belonging to Imbo people was then paraded by the Zulus, members of tribe were also paraded. When Zihlandhlo was killed, he had evidently run away to the Dunaan. Z. had practically no people with him where he was killed, for no battle was fought.

Ekwaneni is a valley, with a small bush in it. It was this valley that the Imbo entered. Others took refuge Ekwandhlwazi. The people were surprised, as they knew nothing of the

impi coming.

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Sijengele, ^{heir} ~~son~~ of Zihlandhlo, ~~came~~ fled and settled about the Umhazi, Camperdown, or Bambata and ka Tshabaze, ka Mavovo or and Gribala were the two who ^{first} pushed on ahead, accompanied by people, to find a place on which to live. They brought with them Sijengele and Msenzi (Sambela's isokangazi). Ngangele (Sambela's heir) was too young. He was taken to his uinalume, Sanhasi, of the Bonwe tribe. Bambata & Gribala did not ask anyone for the land they selected, as there was no one to ask from in three days, though this was when the hostilities with the Doers was going to begin. Many of the rest of Imbo tribe remained temporarily in Zululand, as if subjects of Dingana. The men were in his army & even fought against the Doers, they were wounded in some of the actions that occurred. Later they came & joined the main

portion of tribe where it now is.

When a piece of ground to live on was found in Natal, Mzengi sent messengers to fetch Ngangezwe. He sent Swelinyama and Mavundhla who returned with him. On his arrival ^{Mzengi} built a kraal ^{at} Mpendweni. Later Ngangezwe left Mzengi's kraal & built his own ^{at} Mbutweni.

I never saw Dambata & Gbula. They died long ago, but I knew their sons Ngwenyeni and Inkalipi.

When Sigizeld ^{first} arrived ^{at} Ingwahumbe ^{he built} river, enters Ilovu river, far down. His people lived all about Camperdown. Later on he went and lived ^{large} at Silangoni (hill), overlooking Mkomazi & on north side. He came into conflict with abakwa at Silangoni, defeating them.

Formerly the land we now occupy was occupied by amadabe i.e. those who cut their faces (eg Baecas). Among other tribes living about these parts were those presided over by

Sali
Mbonjeni
Sibenyi
Nomagwayi
(was' smarolweni)
amadabe
(Baecas)
~~abakwa~~

Sali, Mbonjeni, Sibenyi and Nomagwayi (was' smarolweni). I do not know of macibize. Mbonjeni lived below the Mbutu, Sali lived ^{near} where Bishopstone is. Sibenyi also lived about P. Mbutu district. Sali, Mbonjeni & Sibenyi were all relatives - all belonging to an amabutoke tribe. This tribe had come from Pondoland, ^{the King} from Mqikela.

Dambata was a younger own brother of Zihlandhlo. He slama'd him. When D. grew up, he was a man of a temper. He always wanted to be attacking & fighting other tribes. He put to death people, even unncunzana onkulunye of Eumbo tribe. The principal men of tribe said he had better be put to death. Dambata said to Zihlandhlo "Dont do any such thing. If you kill him, other members of your fathers house will put you to death."
Upon this Z. kipa'd him & gave him a

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kraal of his own, which was called Imngenelezi.
Z. gave S. Umbunga an izikulu. This
was one of Z's people. He also gave him
uzihlangwana. He then told him he could
build himself up a tribe of his own if he liked.
He did so. He managed to get many people to
join him. Z. then took a ~~beast~~ herd of oxen
& placed them Imngenelezi, merely to go
to stay there & get fat there. Sambela then
swaza'd them, the whole lot. He then distributed
the meat during the night to all the members
of his tribe. He ordered his izinceka to take
it out in various directions, some being taken
15 or more miles. Out of the hides of the cattle
he had slaughtered he pika izihlangwa &
then armed his people and directed them
to accompany him to his brother Z. The
people came. He ordered them to peta
ie arrange themselves ie 'dress'. He then
went with his impi to Z. and said:
Nkosi, ngi zi gwazile izinkomo ze nkosi!

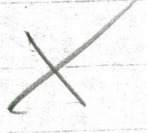
43
Z. Uzi gwazile na? Ati: Ngi bon'abantu
be nge na zihlangwa. ~~Uzi~~ Uzi hlasele
ngani emakosini uma nge na marawa.
So kubakuhleke. After this more
people flocked to him, especially those
to whom he had sent the meat, for he
sent it to people belonging to ~~the~~ tribes
other than his own. He was in the habit of
sending out meat to people. They all
liked him.

Whenever an assembly took place
at Zihlandhlo's kraal Isimahlezi, there
would be great heaps of food brought by
various important men of his tribe who
had brought it to etala. Sambela would
then leave the hut, at Z's, where he had
been seated with amakosana, and then
doled the food out to the assembled
impi. Z. would say that more food was
to be fetched for the umpakati to eat.
Sambela would reply that the whole of

the food had been given by him to the people present as they were all hungry. & Nese kuba kuhle uje ke ii nothing occurred. The big people eg Matshumbele and Zilize would get angry because the food had all been given to the common crowd. But nothing would come of their anger. After this, Sambela became greatly beloved by the people.

When Ishaka gatela Zihlandhlo & Mtsholozu, Ishaka letad izinduna to bukela. These izinduna ~~is~~ accompanied the impi. Among them were Nsizi and Sikumanya. Sikumanya was sent to Mtsholozu, Nsizi came to Zihlandhlo. Zihlandhlo was of course with Sambela, ^{Swak popbo} Mtsholozu had with him Sanyeni, wan Kwabo. The impi was tetwad ie that of Z. When this was being done the amakosana & izinduna - the great induna was Komapaga ka Viliza -

xxoa'd impi, saying, Si zo ku rusa lokung, ~~and~~ ize, referring to impi ka Mtsholozu. They said Si zo sees'okung futi, referring umngwenela ka Sambela. Zihlandhlo then directed that the umngwenela ~~people~~ troops were not to intermingle with the Sinahlani lot, but stand apart outside the cattle kraal. They ~~went~~ accordingly remained outside & then kipa'd ~~is~~ Sinahlani and crossed the Tugela with it (for Mtsholozu was on this, south side of Tugela). & then summoned umngwenela. He tetad them. He then ordered Sambela not to allow his men to swiya. An isikulu, of Sambela's people, then came & took umvalo (ie pole of cattle kraal gate) and carried it to Zihlandhlo. He then placed it ~~is~~ on the ground in front of him. He then said "O ngi nguma uma ngi nga m banganga nge Sandle



Kuqela ~~amata~~. } then said 'Aqgi pume.
 abdu angazi una ~~rob~~ ni yoba ni
 kalani, lo ni yimbeleko yami, ni im-
 beleko yami yo ku ngi beleta. The
 impi then puma'd and slept Entkilingim
 (kraal of } rnhla no Tugela, perw
 kwalo). ~~The~~ ~~the~~ Umngelamela ^{section} ~~was~~
^{remained behind} ~~the section that went ahead.~~ The Isimahl
 wela'd the Tugela by a lower drift ^{the same way}. As
 the latter crossed, Mts'holoza's impi
 saw them. A large body hid at one
 spot & another the other portion hid about
 2 or 3 miles away on the other side.
~~As~~ As Z's men had been seen by
 Mts'holoza's, but Z's men had not located
 the enemy. On going forward, M's men
 sprang up on all sides to attack &
 stabbed them, taking them at a disadvantage
 for some had their shields still
 roused up (suqungile). They khabad &
 aita'd ~~is~~ Isimahl, ba m ngum'

bakwa
 Nkamalala
 tribe

uNomagaga, indan' enkulu and carried
 off his shield.

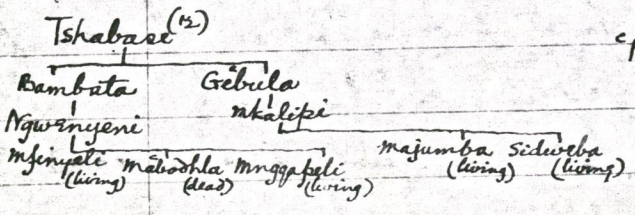
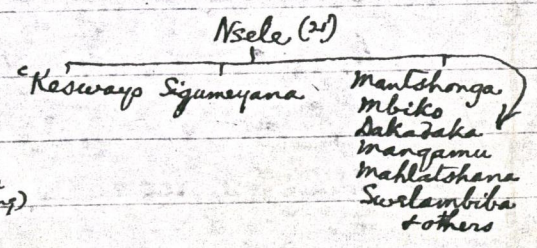
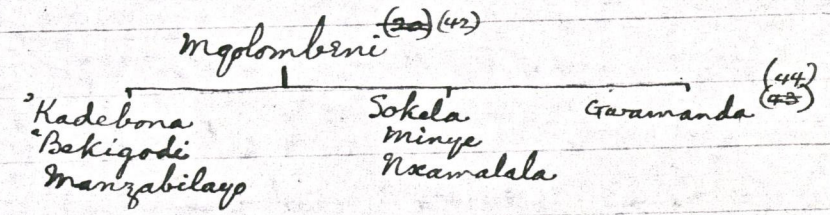
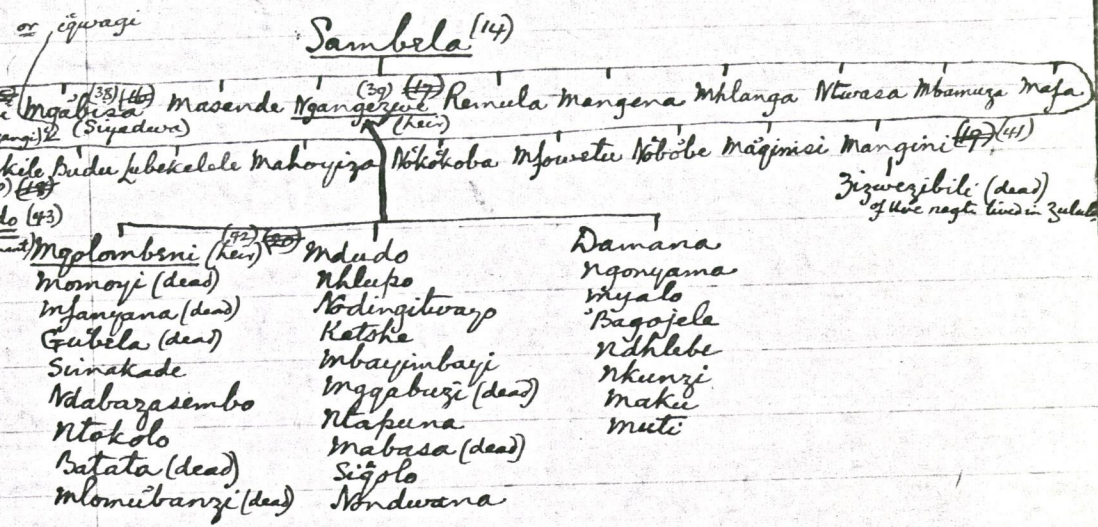
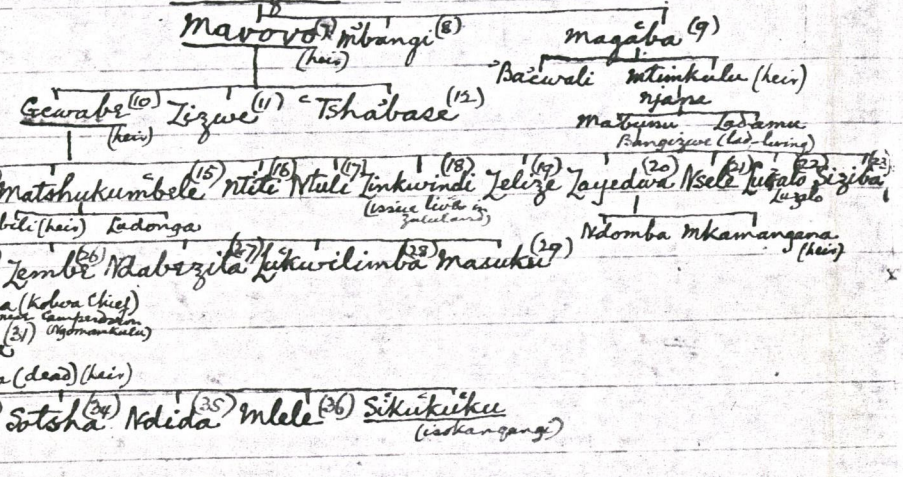
6. November 13

After the Isimahl had been defeated & dispersed
 word was sent to that effect to Zihlondhlo. }
 then said "Then let the Mngelamela ^{section} be
 summoned & told to come ~~here~~ ~~to come~~ to
 him, for the larger section of the tribe had
 Isimahl had been defeated. Gagezi, Mts'holoza,
 induna, then said to Mts'holoza: Ngi dedele ^{nami},
 ngi zom kotsha, ungang'ami; ~~ngi~~ ~~na~~
 umkotshile o ngungawe. } then said
 to his messengers (sent to call Mngelamela lot)
 to give message to the induna Kombe. Kombe
 refused to come as Isimahl had been
 defeated. ~~Were I to come, I would be killed.~~
 Z's order was sent to Mngelamela when they had
 already gone forth to attack, in accordance with
 the plan. Kombe refused ~~from~~ to desert from
 carrying out the plan, saying Ngi yake,
 nami ngi yo kufa. } sent to Sambela
 sep. 50

per Mbokodoka
Sikulekile. 5-11-193.
also his name in this Genealogy,
on p. 49.

Embo (mkize) Genealogy.

- Mzobo (1)
- Mzingelezana (2)
- Sibiside (3)
- Nomhlanga (4)
- Gubela (5)
- Kabazele (6)
- Mavovo (8) Mibangi (8)



Notes

(13) Was killed by Dingana. (14) Was made a chief by Zihlandhlo - see narrative.
 (16) & (17) Dispersed on the Embo tribe being defeated by Dingana. (22) Died unmarried.
 (23) Went to live near Matatiela. (26) & (27) Died unmarried. Ntabazila would have been Zihlandhlo's heir had he lived. (28) Mbokodo does not know where this man died. (29) M. does not know this man's issues. (42) Has an inkosikazi, but she has so far borne only a girl. (43) is ushangangi. Will become chief if principal wife of Mgolombeni does not bear male child. (44)

who was with Mmengela. I said to S. "I directed Kombe to return with the forces," I replied Gayke bafe. Kombe then welisa' impi ebusuku. He danda beza' it perulee entabeni. Shortly after breakfast time the two bodies came in sight of one another. Gayeni was leading, followed by Mtsholozwa, Uhlanguana. Wazi Sas' ukombe ihe pakad it, throwing out the 2 horns to move round, i.e. deploy to right & left whilst the central body ^{consists of 2 arms} was to halt. Kombe then went to Z. today he was to ~~not~~ leave his kraal & take up his position on a hill Simungwana & look towards Esokeni, one of Mtsholozwa's iron kraals, and ~~as~~ a ban' ukuba kawu kutsha ini ngesikati duma dina. The two forces now clashed together. Mtsholozwa's impi, with Gayeni, was driven off. Gayeni's section came on Sambela's lot first & being driven back fell on Mtsholozwa's section and the two

meeting turned & fled. A hero Godhloza, though a big man, seeing what was happening, directed that the central section was to move to the attack. When Kombe saw this, he struck at them, killing a man, and ordered them to remain where they were as ~~per~~ directed. Presently the enemy turned and fled, Kombe seeing this was delighted, ~~that~~ as the enemy had fled without the central body being engaged. This central body at the same moment pounded umngqongqo i.e. by beating their shields with sticks, as sound of acclamation. Gayeni's induna Swabimbuya was ngumad. They caught the Tokozwayo, the man who had brought the gate pole to Zikhlandhlo, caught a man Kanyekanye (of Nsamalala people) & handed him over to be held as a prisoner in order to be delivered by Tokozwayo to the inkosi. After repulsing impi, they were chased

some ~~ten~~ ^{or fifteen} twelve miles. Ya hlanguanisa
 Suvini ka Mtsholozza Esokeni.
 Mtsholozza in the mean time had
 egat. The kraal was burnt. Ya hlanguanisa
 & Ngaga, finding he had deserted from
 there too. They burnt it. Ba hlanguanisa
 & hlangueni, name of another kraal, being
 it finding him deserted, they hlanguanisa
 & Mibungeni, finding him egile, they
 then burnt it. They then seized all the
 cattle they could find & then penduka'd.
 The Chief, on the Simungwane, saw
 all that was going: Au beke ke, wath'
 umuzi manje. His whole impi then
 returned, to find that Nsizi, Tshaka's
 induna had unravel'd. He ^{had} then threaten'd
 to fak' impi ^{on} seeing that the greater section
 of Z's impi (Dumakha) had been defeated)
~~waq' e se yi tukulula ke e~~
 but Z. said "Wait a bit, imbeloko kazi
 ka fiki, e. Umnganela. So after seeing the

Umnganela succeed, Nsizi waq' e se yi
 tukulula ke e, refrained from fak'ing
 impi & killing off Z's people. That was
 all. The Mnganela returned. The other
 induna of Tshaka's with Mtsholozza,
 seeing all the cattle had been swept off by
 Jihlandhlo, returned to Tshaka. That
 is the story of Mtsholozza's impi.

Sambela's impi.

Kuteve ku hlezive nje, wa but' impi
 u Sambela, wath' nqi hlasele ka
 Nomanaka ka Ngcongco (ama Pambuka
 - sibongo). He nguma'd him and took
 over (tolad) abantu baka. These are the
 people that ^{at} this day are so numerous a
 section of Mzolombeni's kraal. That was
 all.

(hlasele)
 Wa gasela ku Mandaba eokwa
 Vezi. Wa nguma. Wa se tol' abantu
 baka. Ibona be kona lapa ku Mzolombeni.

Ubu buya. (Wa gasel' u Mpongo ka Zingel
 wayo wa kwa Nkhlovu. balwa, balwa ba
 ze ba yekana. The Mpongo then attacked
 Sambela. They fought. Ba yekana. Kwa
 hlalwa, kwa hlalwa. The next thing
 that happened was that Sambela hlalwa'd
 Mpongo. Kam nguma, wa ngum'umfo-
 wabo futi, u Mtiti. He then told a
 portion of Mpongo's people.

Next Sambela hlalwa'd Majiya ka
 Mapinda was' emapepeteni. wa zidal'
 izinkomo. Wazi tshis' imizze.

Sambela bulala'd Mziki ka Toza
 (Don't know Sibongo). He also bulala'd
 Mkubane ka Mpoko wa kwa Manzane.

He also killed Pakatewyo, ka Mpoko
 wa kwa Manzane.

He killed Nosongolwazo ka —, wa
 kwa Hlele, he killed Nom'bombo ka
 wa kwa Hlele, he killed Zisangwana
 ka Langana, was' emguli (Sibongo). He

killed Mande ka Dibandhela, wa kwa
 Cele.

Sambela was a kehla, tall, mpofo
 (bronz), he was not a member of Tshakas
 regiments, for Zihlandhlo had his own
 regiments & T. his.

As a boy, when he tomba'd & went Endhle,
 he killed izimbuzi za banta 20 of them
 and ate them, he being with other boys.
 Formerly boys tomba'd when big &
 alusaiy. He used to direct his boys
 to cija their izinkande & attack other
 boys. S. then hlalwa'd the other boys &
 after beating them ~~swaya'd them~~. These
 hlalwa'd would come up with their sticks
 raised ready to fight, but S. had previously
 directed his boys to allow others to come
 up & as they ^{opponents} began to beat them to stab at
 them with the sharpened sticks. This was
 done & the others chased away.

On returning from alusaiy, he would

ngena kwabo. ~~He would~~ then take
 amapula and bulala them, smash
 them with his hands by throwing them onto
 the ground. But nothing would be said, seeing
 he was uhlanga.

When out in the field he would go to
 where other people's cattle were & direct
 the herd boys to catch a beast & then
 tell them to stab it, even though an ox
 or isitolo, & then left where it was, & afterwards
 be skinned on report being made that
 Sambela had directed it to be killed.

As a man he was inspired with ulanga
 lo ku hilasela.

When Sambela had grown up, Tshaka
 said to Zikhlandhlo "Ku fanele ngi m
 tate ngi m'bek induna yamabuto
 anke a ka Tshaka na ka Zikhlandhlo
 wala u Zikhlandhlo. After an interval
 Tshaka said "Mnawe wami, lomfana
 uya m bona njina na? Amehlwani

ake a cijite, a ngat' a ku bulale
 unaw' wami. Wati u? ca! a ngezi
 a nji bulala. Kwa ku pela ko leyo
 ndatshana.

After this Sambela became a gawe,
 a great gawe, no one greater. In
 consequence of his eminence, Zikhlandhlo
 made an inkosi of him and wati
 ka kulekelwe, wati ka dhlal' unkozi.
 Kwa kupelake ijindaba zake.

S. died eKwaneni, killed by Dingana's
 impi in charge of Ndlela ka Samfisi.
 He died when over 50 ^{can't have been} years of age. He
 was not as old as Zikhlandhlo or Tshaka.

Sambela's praises.

Ento book of
 Eulogies 1.27 - though
 not the notes

"Sambela nkwezane" ku vet' danga
 uMsum' shlezi wo mngenela (2)
 O dum' ezitezi, uMsum' shlezi.
 O' esadhl' ezinye izinkomo zamakosi
 uMsum' shlezi ezinye.
 uMsum' shlezi kwaba kwaba, kade lu ba dhlodhlomela
 uMsum' shlezi ka Romanaka (amany' amakosi)
 uMsum' shlezi

umaroqo o babayo, (9)

Onjeng' ehlaba
sika mngagci (10)
Dilo si vuke e moutshini forest where Impango lived & had his ingaba

= bodhla Ladumuzela, sa mudhl' umpango

ezalwa u Jingelwayo,
Kepa u Mtiti, e ngakaya, baya ngapi?
Wa m tshaza pansi ngo mkonto,
amakubalo a z' adhlwa u Mzila
kuwa ba ka Jingelwayo.

Wadh' u Budaza nga s' em dakeni,
Kwaze kwaze kuwa zond' u Mabinjane
was' e Ngonyameni.

Ukudhla a ku na nzond' kwaba
kuphlayo. = akweliwa

Ute e sa tshelw' indaba wasijinel'
shawini.

Usepikeli abantu amaranu
Umoya omzansi omngenela
Oked' uba ngenela amany' amadoda.

Dgoda elikulu la ka Makanda
khaty li wa hila amany' bapagoda.
Umtandava o zi tandayo.

notice 'ka' instead of 'ku'
Here inserted
luis shown on p. 60

shloshlomel'

Wadh' ezika mande wakwa lele.

Wadh' ezika mandaba wa kwa lezi

Wadh' ezama Bonou,

Wadh' ezama ^{Cunu} ~~lunat~~

Wadh' ezika koza, was' emambateni.

Wadh' ezika Mziki ka Toza. (Don't know Sibongo)

Zambangel' umlomo gwakozaneni

Umtandi wa magodhla Engena Jadhla. (3)

~~Ugaga li bonou ngokupatwini~~ (4) ^{Ugaga li bonou ngokupatwini}

Ngoku gwaza imhlana ya madoda

Kanti nga nga baleka mandulo.

Mka Filayo, mka Bezwayo, mka Hambayo

mka Rulube nge zise, si za u

vuk' umswendo nging' ingubo.

Donga lu ka Kabazele beno mavovo

Loku Lal' uigonyama.

u Sehla nempaka sweni, ehamb'

e yi xaza zti yehlisile,

Eti ngi za yi zek' izapolo. (5)

but shloshlomel' throughout here

e wayezing' an imfi

e on this side

notice 'u'

e, cow with large teats milk

ka Dibandhlela was'amaCunuwini mother of Zikhlandhlo it. because S. stabled so freely

Inkunjiza ka Njoteni, & tshoba li leomvu.
 Wadhl' u mkubana, kuwa ba kam'poko
 Amakubalo adhliwa u lodolozzi, was' ^(stream) smanzane
 Wadhl' u Pakatewayo, kuwa ba ka m'poko
 Amakubalo adhliwa u Ngeengenge, was' smanzane
 Wadhl' u Nomanaka wa ka Ngeengo, amakubalo az' adhliwa u Mkulee.
 Wadhl' u Nambambo wa kuwa Hlele
 Wadhl' u Nosenjelwazo, wa kuwa Hlele
 Wadhl' u Nondhluhle was' smabomvini.
 Wadhl' u Tonya, was' smabomvini ^{ka Gutshe}
 Wadhl' u Gutshe was' smabomvini, & Kambe.
 Wa ba kip' engabeni, kuwa ku ingaba was' smabomvini.
 uMadod' az' ebeki' ezansi, ^{uNdamalala} uNgaloo ngang' engalo. = ingalo & ngang' engalo.
 Impungutsho ka Mahlanjaniso = uNcwabe (name for)
 Ngi yizwe ngot ukukonye kuwa Njamela ^{where Nona naka lived}
 Ngite ngi papam' ebutaku nga yizw' ukukonye kuwa Ndiindindi
 Kwati ku y' kusa ya y' konye kuwa Dhlolwazo na
 Kwatiwa gijemani ni yo tshel' u budaza ngas' ^{uNdamalala}
 A wal' ameseng, isilo so si gaga ^{ze konye kuwa mlatongo (B)}
 nge zandhla, sahu' tal' uNomanaka, wa kuwa Njamela
 amakubalo a 3' adhliwa u Jambe tshu was' ^{kuwani} Khuseni, kuwa Ngeengo!

transcribed from p. 59

uMadod'

Q

Notes on foregoing.

- (1) inkwezane = inkungu ya sekuseni.
Sambula = uncover.
- (2) Mngengela - name of Sambela's kraal. Sambela by Zikhlandhlo who on the day he kept him from his (Zi) kraal to build his own establishment.
- (3) Godhla is a party who concealed to waylay an the enemy. The explanation is that Sambela liked to practise tactics of waylaying & deceiving, but he did so in this way. He selected ^{a few} men, giving each a different coloured shield, white, red, white and red, black & as case may/might be.

Isirazane si ka Ngalo,
 Si ngu moya was' eNtshongweni.
 uSiwela ba rwelele smanzulumeni.
 Impungutsho ezikotayo zo zibili, (i.e. izindawo)
 Nesi ka ~~Dhlolwazo~~ ^(Dhlolwazo) nesi ka Ndiindindi,
 Kwati abazingeli ba kiti, ba zi godhl' izindukwe.

... ^{could} country, concealed
 cared one of these
 & appear so as to
 otherwise "Se si la!
 to a large body was
 appeared, whereas he
 her would show
 have at suitable
 impression to enemy
 all sides by impi.

⊗ Uzikekhlela galamba, ko zal' izingwenya ⁽⁴⁴⁾
 Uzidhlis' amadumbe, & zigatangana ⁽⁴⁵⁾
 weza ne nkosikazi yanbuna, ikaikombe,
 uMamngenge, i gengile, i takata.

ka Dibandhlole
was'amaCenevini
mother of Zikhlandhlo
is because S.
stuffed so
much

Inkunziya ka Njoteni, & tshoba li leomoni.
Wahl'umkubana, kuwa ba kamfoko
Amakubalo adhliwa uSadolazi, was'amaCenevini
Wahl'umkatewayo, kuwa ba kamfoko
Amakubalo adhliwa uNgeengengeye, was'
amaCenevini

Wahl'umkomanaka wa ka Ngeengo,
amakubalo az'adhliwa umkulee.
Wahl'umkambambo wa kuwa Hlele
Wahl'umkosengelewayo, wa kuwa Hlele
Wahl'umkondhluhle was'amaCenevini
Wahl'umkanyo, was'amaCenevini
Wahl'umkutscha was'amaCenevini
Waba kip'engabeni, ku

was'amaCenevini
uMadod'az'ebek'ezansi, kuwa
uNgalo ngangalo. = iinga

Impungutsho ka Mahlanjaneso
ngi yizwe ngokukhanya kuwa
ngite ngi papam'ibusaku nga
kuwa Ndiindindi
Kwate ku y'kusa ya yi konye
Kwatewa gijemani ni yo tshel'ut
a wal'amesungo, isilo to si gaga
ngezandhla, saku, tat'umkomanaka
amakubalo a 3'adhliwa uSambelohu was'amaCenevini

raisent
the lines
at X on
p. 59

uMadod'

Q

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by Zikhlandhlo who on the day, he he paid him from
his (Zi) kraal to build his own establishment.
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the enemy. The explanation is that Sambela liked
to practise tactics of waylaying & deceiving, but
he did so in this way. He selected ^{a few} men, giving
each a different coloured shield, white, red,
white and red, black &c as case may/might be.
These were sent into enemy's ~~country~~ country, concealed
themselves & when enemy appeared one of these
men, showing his shield, would appear so as to
indicate by saying & speaking or otherwise "Se se la!"
= Here we are, implying that a large body was
concealed where he had appeared, whereas he
was alone, further on another would show
himself and others would behave ^{similarly} at suitable
intervals. This would give impression to enemy
that he was surrounded on all sides by impi.

The main body of S's impi would now suddenly appear & tackle the enemy already afraid of their foes being concealed on all sides. These however, were Sambela's ~~minor~~ tactics on minor tribal occasions, see below.

(4) igaga is an assegai - any kind. opatwini means the arm holding assegai ready for immediate use.

(5) This a curious use of words, for Fileyo, Dzwayo are not names of persons, but names of classes, i.e. The dead, Those who have ~~had~~ ^{got} warning (in time & run away), Those who have gone, Those who have dropped themselves along with their stomachs on the ground. Cabar means 'flat on the ground', i.e. right on the ground.

(6) Donga - said because he was igili ~~and~~. When given an impi by Zihlandhlo, he would adopt tactics of hiding in a donga for the enemy. Tactics ~~above~~ above referred to were minor ones, for tribal use, i.e. doing it on his own account without informing Zihlandhlo thereof.

(7) Think this referred to his keeping izinkomo zweni, engabeni, & as he shld' with them ~~dega~~.

(8) Zek' izapolo = to ~~dega~~ - special full treat.

(9) marogo - don't know derivation

(10) mgcagei - sibongo of Dewake, S's father, i.e. another name for him, though not mentioned in his sibongo.

(11) i.e. when people are killed & cattle seized, those who escaped are ^{afterwards} given food by the conquerors, even from the captured cattle.

(12) S's ~~S~~ Sisikeli - refers to his having killed off the ^{men} placed by Zihlandhlo at S's kraal (see notes).

(13) perza kua matongo. When Sambela hlalela emapepetweni ka Majija ka Mapinda, ~~he~~ he wela'd utugela, a messenger ^(runner) came to say impi to i ngene ngumwa.

(14) S. took amadumbe a ka Mandaba ka, inkorana ya kwa Verzi, after killing him. He was looting everything. He found the amadumbe all short (iziza + tangwana). These dumbe were eaten by his people.

S. killed indodana yake, Uzigalamba. He killed Nosonglwazo wa ka Hlele, Nombombo ka waka Hlele he pitched their corpses into an isiziba to be eaten by crocodiles. S. also killed Kwahlala, son of Mandaba. So S. was called uzigwahlala galamba after the 2 men in question.

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Story relating to Zihlandhlo.

When he grew up, Gcwabe kipa'd him ekaya kwabo. He left with his kanda. He then busa'd and became an inkosi during his father's life-time. He was kipa'd ngob'uyise u be se kulile. Gcwabe die'd a very old man. Tshaka said to Zihlandhlo "A si yo sinelana?"

J. then buta'd isigwe saka and went to T. who was at Belawayo. T. directed J. to lala there. Next day T. sent a messenger to tell J. to go to the isigcaw, is a place on a hill near by, where dancing was to go on. J. went to the spot. People then arrived from Tshaka abafak' izimpando enhloko, njeng' antkomo. The people then fought in imitation of bulls fighting. ^{other} People came who went on all fours, in imitation of dogs; they imitated dogs fighting. Others came carrying amagame, there they tshaya'd, ~~he~~ wa vutela ngo moyo. After this Tshaka himself g'emuka'd na

notice
the u

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mabuto. He came into the umkumbi which had been aka'd. The Zulus then sin'a'd. Tshaka exclaimed, after a while, a siko isigcaw lapa, unrawewami. T. then passed on with his troops to search for isigcaw & sidumayo. On coming to another spot, he tried it but said Asiko na lap' isigcaw. He passed on to another spot, where he again said asiko isigcaw. And so they went on and on till they had gone some 20 miles or so. He came to a garden of ripe mabele, he then kombi'd nge ndukuu & hlaba'd ikwelo wati to hwi! The troops then bamb'a'd amabele nge zandhla be wa pipula. Se be tshaya ngawo inkondhlo, be sina ngawo. He then directed them to put them down. The inkondhlo was then tshaya'd in the garden (no longer a garden). T. then said O! Inyaw' wami nji ya hlasele. Ngi hlasele' u sikunyana, abuyile, loku nqa eit' uyise. Waye se tet' impi. Shamba nayo njalo ebusuku. That is,

he started straight from there on his expedition.
 The next he did not rest till dawn, having
 walked through the night. In the afternoon
 he again started forth making towards Sikumanya's
 district, I fancy to Mhlangambula mountain.
 When dawn came he put his impi into a
 forest. The impi slept in the forest. ~~The day~~
 He told his impi ibuzuku, wati wena
 umnawo wami, ngizobona kwindwa uwe,
 I'll send the whole of Zulus to Sikumanya
 After being told the troops left, forming two
 horns and hlanguisa's that intaba.
 Before they could surround the mountain,
 waz' u Sikumanya. T. saw him flee.
 The two horns met & began stabbing
 one another, for the people being very
 numerous did not know one another.
 But they soon discovered & deserted. Sikumanya
 himself had escaped, but his impi had
 been hemmed in. Kill off every soul
 said Tshaka, women & child. Ka funi luto

oluka Sikumanya. The impi went in &
~~was~~ finished them all off. T. then directed
 the troops to follow after Sikumanya, but
 they failed to overtake him. When the troops
 got back, T. said to Z. okunye ku getike
 ngomhlane, ku got' amadodana, referring
 to many of his own people who had remained
 behind ill or pretending to be ill. He ordered
 the warriors to go about and kill all such
 malingerers. The army then all got to
 their homes. Z. was told to go to his home.

When Z. returned he hlasele's emalen-
 wini, ku ~~mafe~~ Macingwane, but he
 failed to kill him. He killed, however, Sondo-
 zima (ka Luboko), brother of Macingwane.

On returning from there, Z. hlasele's
 Matomela ka Ndhlovu, emadonini
 wa bulal' inkosi yake u Zipundulu. He
 killed also u Sotshenge ka Ndhlovu -
 a man of high birth. Zihlandhlo then
 'beka' u Zombane - ka Matomela.

On returning from this, he hlasefa'd ku
Tshitshi & nga's emapeketem. Wa m
nguma, wa buya.

Wa hlasefa ku Nomafafa wa s'zadi.
Wa zidhla. Dibinzika was Nomafafa's
heir, of Zondi tribe.

He next hlasefa'd ku Dhlaba of the
Inadi, Zondi tribe. Wa zidhla.

Wa hlasefa ku Voyizana, living higher
up. Wa zidhla.

Wa hlasefa ku Nguzwa ka Dhlamini.

→ His father was Ngonyama. Wa m nguma.

Wa hlasefa ku Bodezana, wa ka
Dhlamini, amakubalo adhlwa ummiso
was' emakuzeni.

Wa hlasefa ku Nzombane ka Matomela.
Wa m bamba, but did not kill him. He
however seized his stock.

Zihlandhlo was tall, not dark but
Kauya, murdered by Dingana's orders when
a man, tongue. He was a kindly disposed

man but was also possessed of a temper.

There are no marks cut on our bodies, eg
Bomvos. Children are geatshwa'd on the
left little finger. ~~A child~~ An infant is
said to cry & go on crying uma upawu lwa
kubo lu ngenziwanga. But even quiet
infants are treated in this manner. The
infants are geatshwa'd in pairs & the blood
of the one mixed with that of the other on
their respective little fingers. I do not
know the origin of this custom.

Tshaka used to make Z. a present of
izinsimango and izinsimba. He occasionally
presented him with cattle.

One day when T. was passed by our
tribe, he saw an ox ka zihlandhlo.
Wati ayi gqutshwe, etc. inhle zihlangweni.
He said he wanted to make a shield of
He repaid Z. for loss of his beast with
another.

Z. once sent Matshumbule to

Tshaka to Konga there. When Matshuku-
-mbele returned after staying some days
Tshaka gave him a present of five
heifers. Matshukumbele did not bring
the cattle to Z.

Zihlandhlo^{shortly} afterwards paid Tshaka
a visit. T. said "Hau! mnawe wami, a
wa bongana? loku u nga kupa na?
He referred to giving it to Matshukumbele.
Z. said Nkosi, he ngi kohliwe. T. Uti
mnawe wami waku nika kahle na?
It would appear as if he did not give 'it'
to you. Z. said nothing more & there the
matter dropped. Had Z. said Matshukum-
-bele had concealed the matter from him,
he would have been put to death forthwith.
Z. then went home. On getting home he slept
the night. Next day Matshukumbele arrived
with impi ya kwake. He ngena id esibayeni.
Z. was seated with but a few people. He^{m.} arrived
carrying assegais. M. said Aku kulungwe

What about Okuteiva?

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7.12.13

into Okuteiva u yo yeza. Z. replied Caka,
mpoweta! lalanje ngo kupa izinswango
kusasa. M. then lala id. Z. then sent a man
to Sambela emngeleni. The message was.
Tshelsha, "u zo fika u matshukumbele e
s ngi bulele; mangula & kaga. U fika
ngalo u hlomile." U Sambela u se but'
impi ya kwake naye. So kuti ku yo kusa,
& be se fika. A be se ngna ngenhla
kwo muzi u Sambela. A be se fika ku
yen' u Z. esibayeni. A be se sukum' u Z.
& puma. He then asked S. to come with
him ngapandhle kwo muzi. S. then
susa id impi on both sides of kraal, direct-
ing it to bulal' u matshukumbele. Z. then
said S. was to tell his men to kill not only
M but all those with him as well as others
who were at the kraal, for they had looked
on instead of proceeding to stab Matshukumbele
on his threatening Z. Sambela alaid, saying will
kill only Matshukumbele & indodanayake

u Sibabili and a few others. The impi then
 ngenid, caught hold of mats hakumbele, &
 gwazad indodana yake u Sibabili. J
 asked M. Tshaka "Wa zi bekapi izinkomo
 o wat' u Tshaka zi leter kumina? M.
 replied. Nga ngi zo zi leta nje, be ngi nga
 ka zi leti. J. replied. Tshaka has informed
 me that the cattle arrived long ago. In
 ngume! Upon this he was put to death.

To go in
 on p. 68

Zihlaselid ku Sali ka Sibenya. Wa
 zihlandhl
 in nguma.
 Wa hlasela ku Sibenya, wa se mawutshini
 living in vicinity of Cedar + Mbubu.
 Wa in nguma. Wa ngum' u mbonjeni.
 ' Wa hlasela ku Nomafwazi, wa se ma-
 zolweni. Wa in nguma.
 J. also ngumad isikulu Mngundee
 ka Nzaula, wa kwa Nkhlovu. Wa
 ngum' u Ngebe ka Nzila, wa ka
 Ngeongo. Wa ngum' u madonjeni ka

note
 the W.

was' e Kohlwa, Emla.
 Wa bamb' u Nzele ka Gwabe, was' Emla.
 Kaz' amnguma kodwa, kwab' u Sambela.
 Wa zidhl' izinkomo.
 Wa ngum' u Ntiti ka Gwabe. Wa
 zidhl' izinkomo.

Interes
 Sulo dies
 interest
 up
 Book of notes, however, not
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Zihlandhlo's izibongo.
 stands bolt upright marks on his back
 Sibene⁽¹⁾ si ka Naba, e si mhlana o ne
 zindhlela lower leg
 Inkomo e zito zihlanu. His umuzi
 Isigibudw⁽²⁾ sakiti, sa se Sibene⁽³⁾,
 e si mntungwa lo nzima,
 Onga paziyo a nga si balekela,
 Tia⁽⁴⁾ mngene⁽⁵⁾ si ngba si balekela,
 Tia⁽⁴⁾ mngene⁽⁵⁾ si ngba si nga hleka si' lala pansu,
 Siti "Ba u boneni u Mondi
 Oka Nongamulana?"
 u Mondhli wa makosi, a buy' a bembaze.
 Wondhl' o Baleni, ba bembaze.
 E be zalwa u Nomafafa

CA. Any
 prominent how
 over deep - set eyes

Simahla
 Tia mngene
 sine

Planet (Saturn)

Wadhl' u Pakade, wa bembenza,
 Wadhl' u mbagwana, wadhl' u Bidhla, ka bembenza.
 Inzoza & bonwe nga ba vutki bo kusa,
 Ibonwe ngu mlotshe wa kamgubele;
 Bati iimbasa matsheni, injeng' e ka Mgabi.
 Ubadhli be kokwane, ba zo sinda
 ngokudhl' izibiba.

uKomatshengili ka Ndeba.
 Inkom' & ³²³ ~~zadhl'~~ itshoba, ya ka Mncinci.
 Imiba bala emhlati mide,
 Ingi balite emhlana, nga ze ngaphlisa.
 Iya o fuzalo, iya o sambela
 Iya o zelize.

Uhlol' o fuzweni nge ~~mo~~ mvela ye
 zinyembezi,
 & balekelwe izinkomo zi ka Nomafafa,
 zibalekele pansu kwe Mvelweni,
 A ba nini Imvelweni ^{ba sa mangela} ~~wa zidala~~.
 O kuele ngo bacu lu ngo na ndhela,
 & ya ukipa & zi ku dhlaba,
 Se be qupiseni izinkani.
He no Tshaka.
 Wa zidhla.

Kwatshio' iji! = exclaimed zhi!
 = kurrak. Expression of triumph.

Wadhl' u Sondonzima, ngas' emdakeni
 Amakubalo az' adhliwa u Macingwane
 was' e Ngonyameni ^{knob}
 Muti lo ziyunge ~~pa set~~ ngase Mperulew.
 Wadhl' u Tshitshi ka Mapinda, ngas'
 emapepeteni
 Wadhl' u zipundulu, & zalwa u Matomelo
 Amakubalo adhliwa u Ngombane.
 Wadhl' u dotshenge, amakubalo adhliwa
 kwi' emabonvini.
 Wadhl' u Nguzu ka Ngonyama, ama-
 kubalo az' adhliwa u Bidhla.
 Wadhl' u Bodezana ka Dhlomo, ama-
 kubalo adhliwa u ^{broth of Bodezana} ~~Mazongwe~~ ^{kwakuba Dhlomo}.
 Wadhl' u Matshukumbela kwa ba ka
 Dcwabe, amakubalo adhliwa u
 zelize, adhliwa u ksele.
 Wadhl' u fudonga kwa ba ka Matshukumbela
 Amakubalo adhliwa u Msengi kwa
 ba ka Sambela.
 Wadhl' u Sibabili, kwa ba ka Matshuka

Notes on foregoing praise.

(1) Sibene is a person who stands bolt upright. umese keve kwengco = stands like a kwengco a piece of wood used for thatching.

Ndaba = This refers to Dewabe. used in order to glorify. nhlana = allusion to his habit of frequently travelling about - probably ^{more} refers to marks or indentations in his body (back).

Sanneinei = Dewabe. zihlanu = I do not know what allusion is here.

(2) isiqubudu = umuntu o hloj' etukutele. - seated in an angry frame of mind. continued on p. 77.

inbele, amakubalo a zazi za z'adhliwa
u zimbe, kwa baka.

uwahl' ukhiti, kwa ba ka Dewabe,

amakubalo a z'adhliwa u zinkwinti.

ing & Patani
(1) beyond
the limits of
the look, mkon-
zi, north side
all' into

Wahl' ukhiti, kwa ba ka Dewabe, u zinkwinti.

Ngoba e' bethla ngesandhla yena,

Yen' edhla ngokozo.

u bozee, u bozee, indhlovu edhla ngo
nokondo,

U zo ba inkono ungonondo

Ba ^{zau} zondela abafu.

U lobole nge zinkomo ku Nzombane,

Umnta ka matomela, wa ^{zi} landa ngomkondo.

Kanti u be lobole ngazo inkosikazi yake,

Ucina ka Ndabezita.

Wati zi hambe ne lungakazi, zi hambe ne

neokazi, za ~~ba~~ zi hamba ne wasakazi.

La duma la qaqamba ku ndiswe ukhithikazi,

Intombi yas' e batenjini, inkosikazi ka Nzombane,

fati a li gaye, li hlanguise.

Induk' emnyama ka Ndaba,

I tshaz' isiziba,

Kwaze kwa peteki udaka pansu.

U yi tete kabana ngas' emperulu,

Wayi weza nge li ka Dumaduma,

zihlamba ne zingwenya za u jkexa umlomo.

Wayi weza nge la se Mfumbeni,

Wa butisa e buyeni li ka moyimbana,

Wati' a ba dhl' amabele,

Ba uwahl' e nga outive, eluhlaza.

Wa wu tshisa o was' e Sokeni,

Wa wu tshisa o was' e Nguqa,

Wa wu tshisa o was' e Mbungeni
La duma, la qaqamba la kukula,

Watoh'ingoma, ese rub' ese buya.

O wal' ukwunda kabili,
Wati "Ngeze ngo vunda, ^{ngi vund' izigkomo,} awabete, n
Ngi vund' abantew.

Ivila li wadhile, amabel' ezikutali,

A o Nondawana, wa ka' Xongo,

O ali izigikela se nyama

Si puma ko ka mgikela.

Odhl' u sali ka Sibanya,

Amakubalo adhliwa umbonjini;

Wadh' u Sibanya, amakubalo adhliwa
umbonjini;

Wadh' umbonjini, nga se maWutoheni.

→ Wa m ngum' u dswa bimbuya, induna
ka Gayeni, indhlini kuwa Mamico boza.

Isitata kaneane, ^{si} ka Madibandhla,

Si nga tata si pakamise uma si

kulama no Bambata, mntaka

'Tshabase,

Si kulama no Gribula, uantaka Tshabase.

Notes (cont'd from p. 77)

(3) Sijibeni = unyazi ka Gwabe, wa kwabo.

umntungwa bonzima. myima refers to his izitunzi -
I dont know why umntungwa is brought in here, as
he was not an intungwa.

iSimahla si lala nge gata - ~~sa~~ sa ka Mamatomela,
(intkonikazi). People used to be killed off in old days, &
there was drought. The name Simahla has reference
to this, vide saying connected with kraal just given
meaning that even if, in those days, (when kraal was
established, one went to bed having eaten a single gata
he was to consider himself as having had a meal.

I dont know what Sijiba means.

When Zihlandhlo had hlase laid & gone to eat up the cattle of Boyizana enhla no Tugela, also & zika Baleni, enhlozane pezulu. When all the cattle, ^{with traps} arrived where I had imisaid ~~to~~ ^{is} about Cedar + mbubwe (near P. M. Bay). Those from whom the cattle had been seized viz Mbarwana and Baleni also came up. When the cattle were all standing, I, in Mbarwana's ^{many} other people's presence, asked Baewali (Ka Magaba ka Mbangi ka Kabazale) - Baewali was the great induna over Zihlandhlo's troops - ^{ke wa} u nga ure vika nje umkontona? B. replied Ca! he could not ~~do~~ a ngi zange ngi ure vike. Ngi funyanise izinkomo zenkosi ziini zodwa nje. Ba baleke be zangi bona. Ba tshon' emahlalini. Nga se ngi ze tata ke. ~~By the way~~ Baewali pointing at Baleni said Nang' u Baleni, nang' u Mbarwana ^{is referring to the amakosana whose cattle}

See pp. 94, 100.

There was a custom among chiefs that after washing a head would be brought into the enclosure in which the chief was. Such was called ingezelo - ingezelo ye nkosi is an ox, a very fine one (colour of ~~stated~~).



not in Bayant's list

had been seized ^{is} D. ref reported having come with them. Kwa kühle ke. Kwa se ku vela u Mbarwana & se komb' inkabi & nco & sigubudu, ine bala & bikelu enhlana, & libonou, wati ingezelo lika Baleni. Zihlandhlo then stood up wa tat' udhla ^{pieces} wa ye se yi buza & seti iyipi na? Waye se zi kamba ke u Mbarwana & seti ileyo! Wa peti ke u Z. Ile? ~~It~~ & yi kamba ngo dhla u Yafa. Wa selu bek udhla. Wa se tat' uswazi. Wa se zi tshaya ngalo. Ya vuka. Wa seti a zi hambeka zonke ziy' & Simahleni. ~~By~~ Abaze ba ngunyw' o Baleni no Mbarwana. Amakosi a ku zala a ye nemkuba, a ye salw' ~~is~~ izimpi.

In the old days the chiefs of high standing used not to resort to stabbing cattle to kill them. A beast to be killed, having been caught by the regiments & brought to the Chief,

would be 'struck' by the Chief's shadow & then 'fade' ^{waste away} and after being driven away take ill & die, ~~would~~ without being stabbed.

Deaths of this kind happened when a man against whom a Chief had been fighting had been caught & brought captive to the Chief his conqueror, surrounded in all sides with his warriors. On merely beholding the conqueror the captive would be tsaywa walo & then ~~be~~ succumb.

One day Tshaka asked Ubani lomfana izibongo zake? meaning the Embo chief Sambela. The reply was: "U No-dum' shlezi omngenela, ~~that~~ o dum' szituni, wa deuna ekaya." Tshaka said "Inina ^{no} u Dum' shlezi ka menzi, ibambe eleg' amany' amalemba. Inyoni' edhl' ezinye." But nothing more was said; Sambela continued to be tsaywa'd in this way. Tshaka got the izibongo from Sambela, it was not

his before he heard it used in respect of Sambela.

Questions.

What about Shtokoko?

Any fairy tales about origins?

~~Names of Mavoo's, Gewabe's, Zihlandhlo, Sambela's, Sijingele's~~

~~Agony's regiments.~~

How were regiments altered? Who were izinduna?

Where are the various sections of tribe? Any left in Swaziland?

Name of the very oldest tribes of Natal & Z.

Burial customs.

More anecdotes of Sambela and his temper.

Who was mbokodo's greatest informant? other informants.

Tribal umbongi, is he they? what part of beast does he eat?

Did Tshaka ever visit Zihlandhlo edimahlani.

How many wives had Gewabe, Zihlandhlo, Sambela.

What regiment did Dingana ceta abembo with (umumbo) with?

Had Zihlandhlo izigodhlo. guba umkosi, selwa. regiments?

Any connection between Zihlandhlo & Ngqo?

Principal heads of different chiefs.

occupations of the people. Folklore.

8.11.13.

Regiments: - I do not know names of Mavoo's regiments. ^(Umtshungu) Gewabe's were utshwale, utiyatiya,

Imbisi & Zihlandhlo's were: In addition to foregoing, uOhlike, Inguga, Isihlabane, Izin-pohlo. Sambela had no regiments, they belonged to Zihlandhlo, Sambela used amakanda troops to fight with viz umngenela, Imbuto, utata, Amantungwa, Isikebe, uSidinkomo these were Sambela's amakanda, not names of regiments. Sijingele's were: Isivivane, Izinkuni, keal

but a'd others only to telu them in Imbisi and in Izinipohlo, he then but a'd (amatshaya dhlule) short form Amatshadhlule.

Ngwenzi's: uMoya, uTshani, Izipiyane.

He himself belonged to Amatshadhlule

Tilonko's: Imamba. He has since been deposed.

Bubula (T's successor). I have not heard of Bubula having but a'd any. He does not dhlal'umkosi.

Imbokodo, Ngangezwe's: uShelemali, uSobinhlendhla, uMlilo, Izinyosi.

I, Imbokodo, belong to Izinyosi and am of about age of Uve among the Zulu regiment.

The older section of Izinyosi was called uNoheme, their cadetship name. I am of the Noheme lot.

The very oldest regiment of all is uMthungu. This may have been but a'd by Mavovo, or ~~even~~ Kabazele or even Gcwabe.

There are ^{perhaps} solitary members of Tiya Tiya, ^{still living there}

4 P. 85
to
died
hand
22

maybe found in late Tilonko's people (now under Bubula) ^{but none in our tribe}. There are still a few of Izinkuni regiment left.

My great informant was Ngwenyeni, also ~~from~~ Sohayi ka Mdhlalose, ~~uMkhulu~~ ~~Zulu~~ who came from Zululand; whilst still a lad I learnt especially from my father, who died when I was a burgu, say 25 years of age. My father directed me to go to Ngwenyeni & get him to teach me. My father and Ngwenyeni taught ~~to~~ me the zibongo I have been reciting.

Sohayi is living - is of Izinkuni regt. No longer leaves his hut. He never saw Tshaka or Zihlandhlo being too young. He knew Dingana. He is of ^{the Zulu} Izingulube regiment or thereabout. My father was of Izingulube regiment.

9.11.13
Mandhlakazi
I translate p. 94-95. ⁱⁱ Dr. Isaac's Travels & Adventures in Eastern Africa. 1836 to Imbokodo. He is sure that the "brothers of Zihlandhlo" there referred to is Samberla. He then ~~gives~~ gave me the following

pp. 85-101.

account:— The Zuluo did not make a direct attack to begin with but appeared to be passing by. They halted and basad umlilo. Sambela ~~got~~ wondered what they were up to. He got together the troops from two amakanda and proceeded to attack them. ~~He~~ ~~took~~ ~~them~~ ~~to~~ ~~a~~ ~~place~~ ~~called~~ ekwaneni, where there was a place of shelter though not an ingaba. He was there hemmed in by the Dzingosi who ^{had} come to attack. He succeeded in beating them back. Later the Dhlambdhlce came up and, after besieging besieging the place for three days, took it by assault on the 4th. The Zuluo got round the 'shelter' and succeeded in driving Sambela and his people into the open, when they were cut up & Sambela himself killed.

Better & fuller statement of the above.

^(at day's dawn)
 Kwati kusa, kwa fika abantu ba ka Zulu ku Sambela. Nati by ba tungwe inkosi uDzingana. Wa se ba hambel' umbuzi - ke eba hlabisa. Da se be yi swaz

This affair occurred about April 1830. See what Isaac says on p. 94 vol. II

umbuzi; beji gwaza ngo sunfulo. Da se be bongama kos' a kona, ubenzangakona, no Dzingana. Kanti izinkhosi, be zo kumhlola ukuba ukufuraph' umuzi. Ze ze yi puma yi hamb' . Kute kusa, kwase ku bonw' umpi ya ekaya. Da se be yo beka ukuba lempi iyapi. Wo! kwa bonakala ukuti ^{uSambela} umpi ya kwa Zuluo. Wa se pum' ekaya, e puma ne mizi yake umbili, e puma ne mbutezeni, kwa hlatshwa ^{= kwa tungwe 'isigijimi'} isigijimi eMNgweneni. Da se be kuma njalo - ke. Ya i si landela njalo umpi ya ka Zulu. U se wa ke u Sambel' ekwaneni. Da se be fika aba kwa Zulu. Ya swazana. Ya balek' e ya kwa Zulu. Ya buya futi. Ya swazana. Ya balek' e ya ka Zulu. Ya buya. Ya swazana. Ya balek' e ya ka Zulu. Da se be zwa ke i kanda lake, la ka Sidinkono, ukuti inkosi i se kwaneni, la i kona kona. Da hamb' absake. Li te li yo fika, la fika ^{se} be

bala

see p. 99

yi bulel' iinkosi, nge les' ine ilanga, i silwe
 amalangi' amata tu. Datinke se bebat' ^{aba kwaf' zulu} ^{zulu} ^{pidinkomo} ^{bergabanye} ^{2 by} ^{ber' inkosim}
 izinkomo, ^{bala} nazo, bina a ba ka
 zulu. Ba zi gwaza. Bati a ba ka zulu
 Hae! no tolowa-ki na? Na gwaz'
 u' izinkomo ze nkosi, inkos' isi file
 na? Ba zi gwaza ke. Ba hamb' aba
 ka zulu, base be baka tat' zing' di, ba
 zi toheja. Uzihlandhlo a ba ka m
 bulali u se balekile, u se p' ² Dunane.
 kwasekuba kupela-ke. impini
 ka Sambela, uhla efayo.

u Sambela wa gwazwa abant' a
 ba inkota. Ukufa kwake, kwa balek'
 unyenti, ^{u sambel'} nge kafi; se be z' u bulala,
 u zulu & sahlulekile ukungena
 lapa pambili. ^(in front of the strong hold) unyenti wa fika wate
 komb' indhlela yo kwuhla la ngemuwa
 la be sab' ukwuhla kona. Wat' ~~shwaka~~
 belwa lapa nge pambili, wa bon'
 unipi i si vela lapa ngemuwa kwake.

Kanti ku kon' indawani embi; ba catsha
 kona, b'ihla ngeyo. Ba bona ngempi i si
 tele ngema ngemuwa, iteleka pezu kwabo.
 U Sambela ~~u~~ lapa ke was gwaz' kwaba
 ingwaba; kewa se ku telek' u balebele
 pezu kwake. See next p. 90 for what Sambela said

After his death his people tambed,
 but a laid nezinkomo as stated. The zulus
 seized the stock of the district, not that
 at Sambela's kraal. It was ^{to them} zidinkomo
 troops ^{that came to assist} that a laid nezinkomo as above
 stated.

Sambela was buried there & kwaneu-
 the people all hlakazkaid.

see p. 88

Zihlandhlo was not buried. - It was
 some time afterwards that he was killed.
 messengers were sent by Dingana to him
 to say he had better return to his home &
 nothing would be done to him. As a matter
 of fact this was but a ruse, for when they
 told him this he was outside the kraal, he

having been invited out there to hear the 'supposed secret' they had to communicate.

Sambela was a tall man, ^{Exceedingly} ^(+ eguarepon) ~~very~~ powerful, of dark bronze colour; don't know his Zulu refinement. The man who betrayed him was Sikati ka Mlangwana wa kwa Mgali.

Sikati was tired of fighting ^(when he turned traitor) the Zulus afterwards informed our tribe that they were about to give up the siege, only Sikati volunteered

^{to show} the way in Sambela's ^{Siho} ^{ka Cefana} ^{himself having been great warrior} iindeana (Siho ka Cefana) then had Sikati put to death.

This took place in the Tugela valley, not far above ~~from~~ Ntunjambidi, when the tribe were all making away into Natal. Siho hearing of Sikati's whereabouts & knowing of his treachery sent for him. He came not knowing what he was wanted for. On his coming he was immediately stabbed to death for his treachery.

of the hills and N. Z. Zulu

Put in on p. 89

Kute se# be m gwa zile u Sambela, we hlala pansi. Wati, Wo! Na ngi swaza na ngi zuma, mina nodum' xhlezi womngwela, na ngi zum' abantu bami

by ngeko!" Then he died. Once he, I., spoke to his warriors they 'baba'd' ie became intensely eager for war. But ~~they would~~ so impetuous was he ^{that} they would not permit him to come to the front & lead, they tried to keep him in the rear in order to protect him. But he would have nothing of the sort, invariably breaking through in order to be the first to get at the foe.

Mhla ^{ku} & hlasele ^{ka Makin} ~~ama canwini~~, koda ama can' edimahleni u Sambel' & hlasele ^{was' emapepeteni} ku Majija, wat' & nga ka fiki ku Majija, kwa fiki' izigijini, kwatewa unpi is ingen' edimahleni. Ua buya. Ua tum' izinkhlozi zake pambeti. Za fiki' izinkhlozi zati unpi i si pendukite i si buyile. Izidhitele izinkomo za se magadini, isifunda si ka zihlandho kodwa a yaze ya fika ku zihlandho & kaza. Izinkhlozi za se ziti izinkomo ba hamba nazo, ba zond' nazo ku Silokanana (hill) # Kabesaza ngas

ekaya uSambela. Wa tsonda ku Sibokomana.
 Wa tumelel' izinhohi: za buy' izinkhohi
 zaza ku Sambela. Zati ziziz' izinkomo
 lapa ku Sibokomana, beza nazo. Da
 lala. Kute kusa ekuseni ba be zamuka
 nazo. Waziteta uSambela. Yayelana.
 Izinkomo zaba ngapakato kwe
 zimpi. Da zi dedela. Ya lolana, ya
 hlangua. Ya swazana. Kwati igawe
 lika Sambela, lali li ya mfwazana
 swaz' umuntu was' rura lanwini
 kwab' utshudutshuda. Wa fik' u
 uSambela wa mfwaza. La hlala
 lali li swaz' omunye. Wa fik' uSambela
 wa mfwaza. Lali li swaz' omunye.
 futi wesitatu. Wa fik' uSambela
 wa mfwaza. Wa tat' isihlanje.
 Da lo munt' ofile. Wa si nika
 kel' igawe igawe lake. Wa tata bsi
 se gawe wasi lahla. La hlabanake
 igawe lake, kanti le o' isihlanje
 be ku o kwe penkunzi. uSambela

X

wati um' upete isihlanje penkunzi u
~~wati~~ u kuz' ukagwaz' umuntu, u ba.
 (ie. umuntu) butshelazi. -

Wazi citarke. Wa wa bit' amaCuru.
 Wazitatake izinkomo. Wa zisa ken'
 enkosini ku zihlandhlo. Waze se
 buza a sey' ekaya kwake ke.

After this he went to Mapinda
 wao' Europe peteni and nguma's
 him. Description of Zulu ka Nofandaza.

ututu lo mfokazi ingunqumela, umzimba
 wake. umnyama. & mudi. ututu or
 ututuwa is quite dark or black, not a
 black not umnyama uluhlaza, which
 is a different kind of complexion to ututu
 or tutuwa. I once saw Zulu.

Zulu once swazid' ukokelaka. Mncambela
 - induna ka Tshaka. Da be somene. ie.
 a duel.

The Imbo tribe were an entity and all
 together in the days of Tshaka & before, ie. in
 the vicinity of Nkandhla.

I do not know how it is Natal used to be spoken of as Izwe las' iunbo. I do not know if this refers to our tribe. I cannot think how Natal came to be so called.

Our present district was selected by Dambata & Gabula simply because a footing appeared possible there by driving out the inhabitants viz amaWutshu, amaNzoleweni, and abatwa (in vicinity of Silanyoni mountain). Msenzi (Dambata's eldest son) lived on Fabe hill, not far beyond Edendale.

Bacwali ^{his sibongo} Mtinkulu (u Sempunga) ^{ka mbongi (see p. 80)} the sons of Magaba, ka ~~ba~~ Kabazele, left Zihlandhlo's tribe in Tshaka's day & settled on Sikkutanjukungu hill, Dpopo division. Whilst Tshaka was still kwa Mtetwa, a fight occurred between Zihlandhlo + Mtetwa. Tshaka came face to face with Bacwali, iqawe li ka Zihlandhlo. Natana: Swapu, swapu ngemkonto. U Tshaka wa ponseka pansu kwo Donga. Wa se vel' u Bacwali kezu kwo Donga. Wa seti Dope! Jeje!

X Sept. 10-0-80.

This happened some time between 1822 and 1824, may have occurred before Bacwali left Natal.

U Tshaka waye ~~po~~ se yo puma ngalapa kwo ~~A~~ Donga. Bacwali then left off pursuing Tshaka, but gave his attention to stabbing other men in the action.

~~Wama~~ u Tshaka, mhla & se buya kwa Mtetwa e ngeni shaya, ^{wa} lo & se buya ngalo ku Zihlandhlo et: "Mnaw' wami! a u ngi tshelo abantu ba ka Jeje? Wati u Zihlandhlo "a ngi bazi, nkosi!" A ti u kon' umuntu o wa etsh' uku nge bulala, wati u kusefuma kwake "Jeje!" After this, Zihlandhlo told Bacwali what had happened and advised him to leave the tribe for fear of being found out and then ^{put to death} killed by Tshaka. [But see piece to be found on p. 100]

Mandhlakazi ^{here} joins Mbokodo.

Sitshi: Mandhlakazi ka Ngini ka Mkonjwa, ^{wa kawa} wa kawa ^{sayo} - dabuka'd kwa Bwabe. My father joined the iunbo tribe before I was born.

The iunbo's dabuka'd from the Swaziland. I have never heard that Natal was called iunbo.

(ongang'ezhalati: zlwantle)

Wen'ongang' a Dubula ka Newana
an expression said by Mkehlengana ka
Zulu ka Nofandaya to have been used of
the Zulu kings. Thus Newana must have
been a very powerful tribe.

Zulu ka Nofandaya was of Newana tribe.
Zulu's wife daughter of Muthli ka Nkwelo ka
Jama got ill; ^{very many} ~~her~~ snakes appeared at
his kraal, they ^{by himself} ~~gewala~~ isibaga. The ^{himself} ~~inganga~~
~~said~~ ^{it was} Tshaka had come (ie
was one of ^{the} snakes) to Zulu (his induna) to
'cel' uku dhla. ^{he according} Zulu & his descendants
said bonga Senzangakona & the Zulu kings
when they sacrifice to the spirits. I do not
know how this comes about, for I do not
hear how their chiefs link up with the
Zulu house.

One of Zulu ka Nofandaya's praises
Isililo sakalw' sinuwa na pambili,
because there was mourning among Ndwandwe
for man stabbed by Zulu ka N. and first

hence this
kraal exists
in T's day,
says Mandi

per Mbokodo (Nene ka Nacika - an icha
wa Ndwandwe of Ngobombe
a good authority on Quabe affairs 97)

after he had stabbed him he turned and
stabbed Mbanzana, uicaku katshaka
yakwa Mlanendlin' omhlope, thinking he
was fleeing. Oh! Zulu! you've stabbed me?
said Mbanzana, and then collapsed.

Hence the foregoing isibongo. says Mandi
Zulu & Situnga (elanywa ^{by my father})
Ngini) once did the following: Tshaka
wanted to test Zulu and see if he could
bulal' elakubi' izwe na. He then directed
him to go and vimbazel' the kraal of Mbang-
ambi of son of one of the Quabe chiefs or
headmen. The kraal was a large one. T.
said he wanted him to seize Mbanzambi's
cattle. Zulu went with ^{by force & to do it} Situnga, an
older man than ^{himself} Zulu. They vimbazelai
ngoku kala kwenzikuku. When outside
the kraal, Zulu said to S: "You are older &
less active than I am. You stand at the
door of each hut as I stab it hastily
in various directions to give the impression
that many are attacking. ~~to sleeping~~

Sikiti!
something
of the kind

people. As anyone ^{of the people} comes out, ~~with a~~ to run away stab him. The plan was put into force. Zulu rushed about hastily ^{shouting the Zulu isiga as he applied ~~from~~ ^{about} ~~plant~~} doing as arranged. People ran out & seeing a man already dead at the door were only too glad to race off to the Zulu to hide. All who could, escaped as quick as possible in the full belief that a large Zulu ~~army~~ ^{force} was attacking them and when they had all gone, Zulu & his comrade ^{hastily} drove off ~~with~~ the cattle & took them ^{off} in triumph to Tshaka. ~~On~~ his arrival with the stock, Tshaka ^{kindly} ~~scolded~~ ^{reprimanded} him ^{with} Ugunkomo.

Imbokodo. Tshaka used to call himself "a Sikiti, a Sikiti omnyama!" A ku vel'indoda zlo ite ngi utshaka, ngi tshaka, igula la kwabo ini? ie, tshukuzo igula = shake it up.

Zulu ka Nqandaga, says Brandhlakazi, used to ~~say~~ ^{exclaim} Sikiti! ie. swear that way, when angry. No one, after his so swearing, would dare to pendula. It was final. This was the name Tshaka gave himself. Whenever Zulu got to the wind of ~~the fact~~ ^{the possibility of} ~~that an eagle was about to be killed~~ ^{being killed} by Tshaka, he would slip ^{off and make himself scarce} ~~away~~ right away. Anyone searching could get no news whatever of him. The killing would then go on ^{in his absence}. He, in the meantime, ^{had} ~~may~~ have gone off and, on finding a lot of cattle grazing in the field, ^{promptly} "seize them" and drive them off in triumph to the King, ~~presenting~~ ^{prearranging} them over with the words: "I have fought for ~~them~~ and captured them." As a matter of fact, he had ~~stolen~~ ^{merely} stolen them, highway robbery, done ^{to} create a diversion in his own favour & so prevent his being killed like some other magicians.

Mand: says, my mother is a daughter of Zulu ka Nonqandaza. I knew Zulu, though only in his old age. Zulu was of Mqumanga's regiment. He died about a generation ago. My mother is still living.

see p. 95

Waye se ba tibelizisa, et i a ba zubeke ba suk' induze ku ka Tshaka. Bawali in saziye Jefe! used to fanga his sister whose name was Jefe. Bawali then came and built Esihlutanqungu though still in Tshaka's country, as Natal then was. Bawali did not konza Fynn, Farewell or any white man. This happened before the white people arrived.

Bawali died Esihlutanqungu, sodi Njane son of Mlankulu also died at same place. This shows they were not chased out by Tshaka's impi's. Banziwe, Bawali's great grandson is still living at same place.

X see p. 94, for anecdote re. see also p. 80.

Though living at Esihlutanqungu Bawali was still a member of Zihlandhlo's tribe. He did not konza another tribe. Bawali went off from Zihlandhlo with a number of families.

10.11.13

Siyingele's izibongo.

Daleka^{umuzi} nga ungasoko Wefango Nongila wakwa kwakhe

Stole Zulu's (pukhla) kuzo kwendleli ka nandi
Kadehe^{ku} tsekusela nangase manzebeni

Umahlakezele^{wase} Simahle! Onjeng' o wao' oyo ngwepiq uqameli nying' elangabi. La yitshis' ipizid ya madvimbe. uPhlozi vub' umuzi ka Kabazele. (ka Nongakhe) ita u yo kuvuzani^{ka Siboho}, be no izibembese abantu be ngi mhlambi yezinyamazane? Dnyon' e suke kuwa Zulu, Zayilandhla zonke^{izinyani} u'ikab' akalife lukalweni lom^{stream} gwa^{new} hamba^{at} La bekuza t'uhlangana imlomo yabafu si za ku Jefe pendule Oze no silosengubo kongas emfeni, lamtshaze pansu kwohedumaz, Amakubalo adhlewa u'hibazi. Weza ng' No'obela indodana ka Silosengubo wa m' t' haza pansu k' hola dumazo, amakubalo az' adhlewa u'hibazi. Umatoro ba un ketelange nsepe

Da m ketela ngamadube, Esambutu
Ua muble, wa fara neshlabati so lwandhla
Ingweny' i nge namaziyo, ^{ngob' abatshelezi,}

Ya o mahlamvuzi ^{se}
Wezi no ~~Sici~~ Cico wa kwatshange ^{imeduneni}
Wamutshaza pansu ko lu dumayo
Amakubalo adhliwa usopitinkani
a z' adhliwa uNdwandwe ^{a man}

Obezinkomo zi balalinge
Nezamanjisi, oSikebeni ^{at European}

~~ibubesi buli nga Matondo, unata ka Tayi,~~

Obezifiso zi nga macoboka, ^{is}
Pansi kwe nkandhla ^(beti bayi li gaula)

ie ihlehla Ihlehla lomngawe ^{beti bayi li gaula}

Simahla, ne lo ~~bele~~ bele ^{beti bayi li gaula}
~~beti bayi li gaula~~ ya li cizela ^{is} Simahla,

La pansu' eeleni, ibubesi da kiti.
De ~~ingxi~~ Matondo unata ka Tayi

O bas' ixoba eGwenya, ^{kill}
Wati kona li zo kangelana, ne lifka Jomela.
Ubejane luka muble, obu bej' izandhla,
Kwa bej' amlomo, ngoka pug' izungazi zamadoda.

Ngangezwezi zibongo.

Notes on the foregoing.

umadhlekezale = may refer to a man walking rapidly & in so doing shaking himself up.
phle = ie to pumela perulu.
Nandi = ~~is~~ not Tshakas mother. may refer to Sigin-gale's mother.
mavimbela = viz iKazijana, Dunesa and abakwa. Name derived owing to nature of their occupation. They invade S's territory.
When he went to 'citad' them I. buta I amabuto. He said iSivwane, Izinkuni to go & not juwaza them if they did not themselves do so. "If they juwazid" he said "they were to juwaza. He said they were to citek' izwani ba hamb' amaviyo nje. Ni tate namaful' izingang, ni wadhle ni wapule. Kanye kulumi ngabant' abadala. Ni yi ngene yonk' unjezi. eat all you find, also beer & finish it all up. Should they say ask why you eat it, ni tate nje, ni beke o zo tate li uya ni tshaza ngoba zidal' ukudhla kwake. Be se ni ba bulalaka. They impi acc ording went & the people all ran away, they ate the food. ^{the first ones} ~~the~~ wela is amkomazi. Their kraals were ^{then} all burnt.
Shoho = induna ka Sambela, Mbembesi was isiKulu sa se Simahleni.

Kade he ku-tetxusela na agasemanzelweni.
This refers to his being prevented from killing
people (offenders) as he wished to do, which would
have caused him to incur grave risks with his people
mhlambi ye zimyamaqane = that is, because they were
so repeatedly killed off.

imlomo ye bafo = that is the mahlambelas already
referred to in the izibongo!
Si za ku yi pendula = that is, the matters - we put them
to the right about.

za yi landelazank'izinyoni. eg. Nkhlela, Sotobe, & others.
Sinfeni = stonezi wakwabo u Sizingele...
Sibozengubo was iduna la kwake.
Gubazi = was imquli, ka (izibongo).

Esambata = a hill in Zululand, Ifany, but I do not know
where as insaka is referred to.

After Dingana had cited Embos he gave out that they
were not to scatter but ~~Embos~~ would be allowed to return
to their old homes. After Bambata & Debula had found a
place to live on, they sent messengers back to Sizingele
whereupon he said. The tribe felt that Dingana was
yeinging them & only wanted to kill them.

Ingwini's nge namazingo - his teeth had been drawn
because of the whites having assumed control. He was butchery
because no longer able to ngama = kill.

Mahlamvose was his sister wakwabo. She married
the Chief yas'ama la dini. Sizingele himself had
married a daughter of Dalaka, Ingwini's father.

Matondo = Sizingele. When we fanga him, we fanga
matondo! not Sizingela. I do not know the ref. what the
reference to fanga means.

Jomela = this man may have been of Kaziqana's or Duniisa's
tribe - whose district bordered on that of Sizingele.
Ubejane luka muble = muble may be Zihlandhlo.

Embos note continued in another Nbk.

4-1-01 12:40 ~~Eng. Pr.~~
~~See ngqo newadisele - put up on~~

~~Neome. Njama calling we domo...
hmfana ka bame to eso ngo
mame gayo na? - a bit of an
impit - it been near there
gun going off~~

~~Es - inkosi were 3, the
war came when fourth
was near! die~~

~~Let Zulamboni wanga - 2nd
Kandem permit + mbhambhi fought 2nd
Nodolanga 3rd Nodwenjha
where Ngobam atakosi + Undi
(Zulwana) - real~~

~~Datorvile, cause of quarrel in
league with the... mbhambhi... secret
Datorvile... they mpande die
Datorvile... see how
trampy when coming to crown C
angobella for amedhlangela~~

Notes about Imbo tube (by Mbokodo)
Continued from another Note Book.

59/33/9-17

10.11.13

Ngangerwe's zibongo.

uMsinga wenzansi
la abantu bes' inlomo.

= not to bring to
mouth & drink

gaga = to arrive
at, come suddenly
upon (as upon
a snake)
asagai used like
an asagai

uGaga nga manzi, & nga pa wesi,
umkwarazi u za u cal' ubabaze.
uzembe li ka mkonto,

not a person here
but asagai

umgalazi wezintaba Ejikude.

ukwaraz' igudab'
Ejikude - is seeds
successes out to
distant places to succeed
appears there

They left the Tugela
& came over to
the other side of
the country

Inhlabate yandi no Tugela,
ngi finyanis' abambo be yi hlala,

is arranging them -
asives is other
various kinds

Na mi nga hlala pansu nga wuhlala -
umiti lo siyenge, nga finyanis' abambo
bee wa zungere
nga wa ngampuna, nga wa fak'
Emlonyeni.

Siyenge = bany,
branched out. The
kind of tree in question
is small, uncelo
note form of
verb.

ie. ika and
fak' emlonyeni
ie its fruit

tall river grass

Opise Isinde le nsekane la oCamile
la Nojamba,

these two are
Ngangerwe's sisters &
daughters of Sembele.

isinde = isihlala
is a large clump
The allusion is to
the grass being liked
to cut one's hands
if put into it - N. is
like that cuts oxen
without one's knowing

umunt' onga lazi angez' ali faka sandhla
li za mragabula.

= cut
by sawing one

10
 This is his real name, given N. by Sambala. The name 'Ngangwe' is one to be given with only.
 I have taken you to the ngin'ini - take you to the of your father, capacity.

Bati' u Sikele' keme samakosi!
 u masin' engindini. ^{ie. pakati, ne we, his father}
 u somandi ka Sambala, oza ngang' amlomo ^{on account of}
 Ngi nga sqli nomigandeni - ^{amrauru or in trouble} ^{ie. to shake up to see better}
 a Saka lukalweni ^{ie. to shake up to see better}
 u Ngamangaja!

In ukube carries 'alt' or more 'sibility' with Those things as eat - know he was man. Owing to the heat so they fell for - they allowed the - to be exposed fully.

umpoti we ntambo' endi,
 I bonwe ufukwilemba, ya bonwa u Dhlaba
 Bati' uku be uyena u Malokota, i lokot'
 udaba lwaze twa bonakela
 Inggungqulu i 'bul' au spiko
 Pezu kwe Ngilanzoni,
 Inkosi bayi tuko nge nhlamba,
 Dati igang' o luhla lu ka Ngaba,
 lwe keto,
 u somankone, u ikone & vele ngo buso
 pezu kwe nkumana ne Nhlazuka
 Dibazamatsheni, o base pansi
 kwezintaba zake.
 Inkoti we zandla za bant' abakulu
 o Mhlaka, mnta ka Seb. Dikane.
 u Puze o lu songe, o lu hlaz' awagangau,
 u he nga babele uku y' Emadomvoni
 u be land' igamu lake ujug' ukubulala
 u Nongamulana.
 Oze nezi ka Daleni, mnta ka Tabela
 u zi magangwe, ezi nga' uwa hambu u Mkaumbane
 a ba hamba ngezindhlala bu za ba gibanisa.

7
 something not having occurred. The allusion is to Ngangwe being the sole male child of his hut. The meaning is I won't be in that distress which I would have been in had there been no male child at all (hair).
 probably

Weza nezi ka Markenkwana, mnta ka Tabela
 Weza nezi ka Zavolo, mnta ka Danyala
 Wa dhl' ezi ka Dods, mnta ka Mavundhla
 Wa dhl' ezi ka Ngini, mnta ka Madhlokova
 Wa dhl' ezi ka Mosee, mnta ka ~~Seb~~ Cejina
 Wa dhl' ezi ka Meoboko, u ka Sitshi
 Wa dhl' ezi ka Kiji, mnta ka Ngogaba
 Wa dhl' ezi ka Jiji, mnta ka Kiji
 Weza ^m ngabisa, kuwa ba ka ^{Sambala} msenzi
 wa m bambu wam ykelela
 Wa bamb' u Sipoma, ^{kuwa ba ka msenzi} wam bambu
 wam ykelela
 Wa bamb' u mbandama, kuwa ba
 ka msenzi, wa m bambu wam ykelela
 Wa yi cit' imiti ya o' Dutsulu
 Wa bamb' u Matogaba, u ikosikazi
 ka msenzi,
 wa m bamb' u Manangeni, wa
 mpendwini, wa bambu wa
 ykelela
 We sab' eziwe ka mangisi.
 u Sala kutshelwa, u salakunzengwele
 + this kraal belonged to Mosenzi, ^{streams} at bitween ^{Ngangwe} u Mzimbilo & ⁱⁿ mamba nqoni

Wa yi cita, rya o fediga,
 Wa yi cita rya o Butohulu
 Wa kankotwa izwifa, zi ka krahlele
 Ngoba ng zimlomo mnyamana
 ngoba zi nga sa ~~sa~~ baz' ububende.
 Somama ka mama, kamaba
 siy' rbutgeni
 La izinkomo za kona zi nga sakwa
 bubende, ngoba za zidhl' indhlobh.
 Okalipe nge nduk' ruratandhleri
 Ngob' rkalipe ka mncindo,
 mkuwe wake
 Wakalipa nge nduku
 Kwaze kwaze kwa telela umkehl
 ruzwira, ^{mnta ka zulu} ngen daba ye nduku
 Kwaze kwaze kwa telela abaka
 'Toto, nge ndaba ye nduku
 Kwaze kwaze kwa telela abaka
 Saoti, ngen daba ye nduku
 Waba cita lanja tuzye, kaza
 ka rageni.

ukal:

telgo bosh' omnyama, o nga bu
 bende be rnyama
 Umsongi we namba, a yi beke
 rkaleni
 Ati kon'aba ka yise, ikona be zo
 m bakela.
 O bamb' u mangwa, kwabaka
 yise
 Wam bamba wam bokel' rnyang'
 rnkundhleri
 Wam pikaz' ukuninqua, ngl' ebe
 gangile
 Wati nge ku ykel' amangisi
 Dirazane sakiti, e sa se mbutweni
 Di nga bono, si bonwa pirazana
 na nga sa ^{ngi} ma kulaweni
 Obe ndaba zan dila, zi nga
 maza rzinsonyama.
 Itole r li usijwa lasimbutweni
 La siza di be usijwa,
 Ngabe li si bangil' abelangu.

Wa bamb' u
 mafa kwa ba
 ka yise, wa
 m bamb' u
 m ykelala.

Wa bamb' u
 Bakewini
 kuzalwa
 -chirani yakhe
 ngas' mntan
 gweni, o be zalwa
 utokozwazo
 wa mbamba
 wa m ykelala

uBele kega abantu uNongamulana
umqomboyi ka Kohlwa ijindhlela
Ingan' abadala zi ba Kohlile.

Inkosi ba yi banga bonke, nabade
na ba butshanyana.

Unomazongololo ongi inyani zo
mkanazi, zona kuze kuse & zi
xokozela.

Opikaz' indoda, na namuhl' isa hle-
pekile.

(see note at
top of p. 17)

Ngangezwe ~~used to~~ was obliged to refrain
from putting people to death i.e. those
referred to above, because he no longer
had any land, all then belonging to abelungu.
He used therefore to tie offenders up
and leave them in the sun and
occasionally go to humbuga them
and say pass op! ngi zo ni nguma
kona manye.

P. 14. - 'o pikaz' indoda &c. - this was the
petty chief Manye. N. threatened to wipe
him out on the spot. The men with N.
demurred on account of the trouble that
would arise on account of the white people.
Manye, however, bolted off as hard as
he could go, fearing N. might notwith-
standing the Euro. carry his threat into
execution, & the Euro. arrive to find
him already dead. This Manye was
isokangazi ti ka Sambela, ^{but was ~~son of~~ ^{son of} Msenge} ~~son of~~ ^{son of} Msenge
recently. Manye zala id Jamangazi

How the descendants of Zihlandhlo and of Sambela came to occupy the same district in Natal:— Our tribe ~~no~~ did not have domestic quarrels. This is reason why all are now living together where they are.

Sambela used to konga ku Zihlandhlo, acknowledging his precedence, so also did Sambela's son Ngangezwe to Sijengele, Zihlandhlo's son. Mgolambeni's tribe is larger than that of Bubula (Tilonko's successor). Bubula does not dhlal' umkosi, i.e. buta abantu ka bonakale.

There have been faction fights between the two tribes, but only of a superficial nature, for only youths were concerned. Old men did not interest themselves therein.

The Bawali lot are under Mabunee ka Njana ka Mtinkulee ka Tshabase. Mabunu is their chief. Strictly speaking they are ~~to~~ Tilonko's (i.e. Bubula's).

a liki' eli
ijwab' eli
h le nyeng'
okuba ku
koni' utilonko
said in regard to
Bubula... means
that the tribe does
not quarrel with
the full affectivity
and Tilonko.

11. 11. 13

Notes to Zibongo. pp. 9-14.

Date ukube uyena = Mangena was arrested, ~~Ngangezwe~~ Ngangezwe wanted to njema him. The amababa konga'd. He had been tied up & put in hand thleni esangweni lezi inkomo. He was untied & let go. The man then ran off to Sijengele. S. sent of Sijengele no masuku to ask why N. wanted to kill Mangena. N. said 'Owami', ucinia ngedwa ofuywe ubiqingele abantu laba abani. Mangena went to Samevu (Si J.) to Mangala. In meantime N. gave up the whole of Mangena's cattle. Case was then tried. Samevu confirmed Ngangezwe's action. Hence the ~~ingqongolo~~ iingqongolo the "attempts of a matter that came to light".

11. 11. 13

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

Umnaka is for putting round neck & is of itusi (copper). Round wrist it is ingqota.