

~~73~~

MBOVU

KA

MTSHUMAYELI

M BOVU

A $\boxed{61/36/1-24}$
 $61/37/1-7$

B $61/38/1-2$

C $61/40/13-19$

D $\boxed{61/41/1-24}$
 $61/42/1-17$

E $61/49/19-24$

F. $71/83-5$

13.4.55

61/58/8

[8]

Questions to Mctoyji who should
arrive today. —
Get meanings of one or two hundred Tuli words, showing
the dialect. (The Jala dialect) - they pendulid Cele dialect.
Who the origin of the tribe - with what others is it related.
The Chiefs, its boundaries - Moini's relations with Chief
who were the tribes ousted from Port Natal + where did they
The eating of Fish.
The ancient habits and customs.
Metalurgy.
Relations with surrounding tribes, Cele etc.
Mogosi protest against losing Mctoyji dialect. Who was
to be ~~the~~ matter?
The earliest arrivals of Europeans in boats.
What traditions are there of their capture in Zululand.
Has you injivane?
Who is utradubano? Metuba aka Jombela
Shall speaking m. nini.

{ See style in volume I,
p. 305 }

~~Abamba~~

section of Quabe tribe should emblature with us. I cannot understand why Abamba should have come to build where they did seeing they came from Swaziland instead of coming between Pongolo & White Infolozzi.

Nscaba ka Mbekane ka Msane, sukad from Zululand before Sotshangana, after the latter came Somvati.

An impi (of Tshakas) landed Nscaba & the cattle he had taken at Uwebeyeni - emanhlangeni. Maserane, the Tonga King, ordered his troops out seeing Nscaba fleeing with cattle & wanted them to seize the cattle. They replied "Si yeke wena ka Mwali ka Tembe, si yo zi landa kusile, ku kon' amacokama (Tonga word for amazole) - They did not go so the Julius came up & seized the cattle. These were Tshaka's troops. It was Tshaka not Dingiswayo who caused Nscaba to leave. Both Nscaba & Sotshangana made their way through Tongaland. Sotshangana's followers were (aba kwa Nscaba) i.e. Ndwandwe's - Sotshangana ka Zikode ka Malusi, & Zwide ka Langa ka Malusi - 13.11.04

~~gukulwaneni = genealogies. Impepote we wane. Impunibo uyo [9] Kuzgla i-tand'ukoma.~~

Dingis continues:- Rev. Davis Rood was successor to Dr. Adams at Amanzimtoti. He came from Dfafa.

Mcotoyi arrives - 13.4.05, 61/58/9-24 with 2 followers (young men). 00.9-18

Mcotoyi ka Mnini ka Manti ka Mzoy-wane ka Dole ka Sivuba ka Makhaya ka Futuli ka Nkomo ka Zuba ka Mgayana. These are my ancestors. My son & heir is Sidiya.

Our tribe is the Tuli one, (labas' ema Tulinji). My father suggested to me that we dabukad from Quabe (Cwabe) tribes. We are said to have dabukad ^{separated} emblature, across the Tukulana. We left the Matikulani when we came to Port Natal, before Tshaka's day.

Tuli Chiefs: Ntaba ka Myebu ka Tshatwa ka Sivuba ka Mayiya

Ishaba ^{by} ka Ngodi. amakomo amambili ^{nomabunga-ka Nkomo}

ka Tutuli ka Nkomo ka Tuba ka Mgayana
ka Ngamuzaka-ncane (Nefuna-kanene) (Ntongelenisa) (all)
Ntaba had no sons that became chiefs,
for Ishaka broke up the tribe. Ntaba had
sons. Myebu had very many sons.

Fica ka Nkolongo ka Newane ka Myebu
Ntaba was killed in Ishaka's day. He
had his district about Penitown. He
was the great Chief.

We Tuli all crossed over together. There
was an ^(DISTURBANCE) in Zululand. We crossed over
from ^{the} Matikulu with ^{the} amakomo and the
amambili (under Nomabunga ka Nkowane).

We were formerly all called u Ishaba lu
ka Ngodi ~~(because of)~~ on account of our
killing people off as we came south. ⁽³⁾ This
name did not arise from the name of a
kraal, but was a characteristic of our
tribe. It indicated our strength. The word
Tuli however, was also our proper name.

amampofane

~~I do not know~~ we got first to Port Natal
before the Celes came from Zululand to Natal.
We found ^{the} amampofane here. They 'fenced'
in fishes in the bay - i.e. aluka ^(WOVE) umhlanga ^(REDS)
& made ^{them} into an ^(ENCLOSURE) isibango to catch fish
in when the tide went out. They lived
about ^{the} Mhlaturana & ^{the} Mlazi & on
the ~~the~~ Maff Isibubungu ⁽⁴⁾ (This name arose
out of the fact of the hill projecting ~~like~~ as
a high promontory into the sea). We fought
the amampofane & took slaves on their
lands. They went off south to live among
the Pondos.

Amakomo lived ⁽ⁱⁿ⁾ Ezingomankulu & in
the lower country.
^(the) Amazemu lived north side of ^(the) Mgeni -
^(the) amakanyawo also were north of ^(the) Mgeni.
^(the) Mamtanziri, a woman, had a
tribe near ^(the) amakanyawo. I don't know
the tribal name. [Abalumbi - see Bird's Annals i.
p. 129]

masimula ka ^{u khetel'asobele = get out of sight}
Nzala ka manggashi ^{or manggwasli} was ema Nkhlo
-vini ^{water} was also ^{the} north of Mgemi.

People never went about through various tribes; they would go ~~about~~ carefully along hiding here & there until reaching ^{their} destination.

The Julis had a greater piece of territory than ^{the} Celes. (not abafumbi) were abafumba near ^{the} Songati.

The Eminikulwini was another tribe near by - I do not know the ~~Sivuba~~ Sivutku tribe, Shadile ka Dungeni, a man who recently died, knew much of the Julis.

Even though my father suggested our being related to or an offshoot of Owabe, the ^{traces} izibongo + genealogies do not connect in any way with those of Owabe.

I cannot say the ~~true~~ cause of our leaving ^{the} Matikulu to live in Natal.

The land subsequently occupied by Celes must have been occupied ^{by various tribes} & we must in

some way have forced our way through, leaving them I do not think to be ousted by Celes.

The Julis are sometimes called amaTuba - my section is so called ^{SIDE OF THE HOUSE} we were myebus' (Khanfoti) under Dole. Dibandhela's mother, atha Sivuba, came from our (Khanfoti) not from the chief section of ^{the} Julis. (5)

atha Sivuba's ^(Dibandhela's mother) name was a mater. I do not know if (Tshaba lu ka Ngodi) refers to ~~to~~ men's names.

We are related to ^{the} amaMibili tribe + were with them called Tshaba. They are still ~~to~~ called (Tshaba lu ka Ngodi) we also ^{still} speak of ourselves as (Tshaba lu ka Ngodi) Kofiyana ^{was} ^{Paropus} a ~~member's~~ chief of this tribe. (6)

When we left Zululand we came with only ^{the} amakomo + amamibili. The amakomo's chiefs are however unknown.

~~Mngoma~~

masimula ka Ngala
ka Mangqwashi [14]

^{WHALES} of the

to me. They were called after the imikomano ^{see} ya obawakhe. This tribe is scattered about various tribes. They have no chief of their own. This tribe resembles the Mngoma tribe in not having chief, & being scattered about other tribes.

Europeans visited the bay.

Bovungana's mother was the daughter of a white man, ^{by a native} Baboko. Bovungana ka ^{mbozela} ~~of a~~ Tabi ka Mzoywane ka Dole &c [7]
I fancy Mzoywane is Mbozela's father.

All Europeans came only from the direction of the Cape. Those coming also returned the same way, including a vessel constructed in this bay. [8] Bovungana was not my father's

age. My father was Ingeobinga ^{of the} ~~and~~ + then Dyrinipsi ^{It was followed} ^{in age} ~~and~~ then ^{he} Mbozela ^{by} Mblambedlu [8]

Dingya says: I know nothing of Baboko. Meotoyi says: I was born just after Ishaka's death. I am equal to Zulwana ^{in age}. [10]

~~Ziklambela~~
~~Luceanga~~
~~Domabele~~
~~nina ka Indungisi~~
~~brother of mafazet~~ [15]

Ishaka sent his forces to attack Henisa. They took an upper country route. Failing to find him, they came on European houses. They turned back, seizing some Pondo cattle. Mohlaka was in charge. [12]

Nandi then died. [12] ~~He~~ a further (impi) was ^{then} sent out, this time to ^{the} Kamampondo, after also in charge of Mohlaka. [13] On their return the (kukulala ngoko/impi) went forth to the North. [14] Ishaka returning home with his ^{the} cattle seized. [15] The forces were not allowed to go home. [15]

Dinga says that on the way from Pondo land Ishaka, when he came to the mkomazi, a lower drift (Meotoyi points out that there were very few drifts in those days) went and sat on ^{the bank} ^{that day} ^{at} ^{the} ^{mouth} ^{of} ^{the} ^{river} ^{at} ^{the} ^{place} ^{where} ^{the} ^{river} ^{meets} ^{the} ^{sea}. ^{the} ^{princes} ^{who} ^{were} ^{present} ^{at} ^{the} ^{time} ^{of} ^{his} ^{death} ^{at} ^{the} ^{place} ^{where} ^{the} ^{river} ^{meets} ^{the} ^{sea}. ^{the} ^{princes} ^{who} ^{were} ^{present} ^{at} ^{the} ^{time} ^{of} ^{his} ^{death} ^{at} ^{the} ^{place} ^{where} ^{the} ^{river} ^{meets} ^{the} ^{sea}. ^{the} ^{princes} ^{who} ^{were} ^{present} ^{at} ^{the} ^{time} ^{of} ^{his} ^{death} ^{at} ^{the} ^{place} ^{where} ^{the} ^{river} ^{meets} ^{the} ^{sea}. ^{the} ^{princes} ^{who} ^{were} ^{present} ^{at} ^{the} ^{time} ^{of} ^{his} ^{death} ^{at} ^{the} ^{place} ^{where} ^{the} ^{river} ^{meets} ^{the} ^{sea}. [16] It is said the assassinating Ishaka.

~~Blangebera~~
who will be we base
he appointed self

Princes knelt, leaning on the butt-ends of their
assegais as if in a position of humiliation - A
man called Lucunje ^(brother of Magaya's & Nkhazikraal) came in sight just at
this time ⁽¹⁷⁾ finding that Ishaka was there he
tried at once to ^{with} draw, together with a ^{son of}
Nomabeje ^(his woman of Dwahe tribe), who was with him, Ishaka seeing him
called Lucunje returned ^{being told to do so,} & knelt down ~~before~~
~~before~~ Ishaka now directed those present to
sharpen their assegais on Lucunje's forehead ^{which he said was an unpolished grindstone}
as a lesson to him to be more careful in future.

This was done and the man's forehead became
^{Three lolas were made but did not act roughly or capably as they did so Lucunje}
^{went on laughing & joking} covered with blood. This simple incident was
a means of diverting attention and causing the
Princes to sacrifice the opportunity of killing I.,
as they afterwards did. They were afraid that
the troops would have killed them had they killed
Ishaka.

It was in connection with the same ^{story} ^{observes} that
Zidlandhlo's shield was taken and used to
wash ^{by people} ^{by Ishaka} themselves on ⁽¹⁸⁾ Ishaka

caused this shield to be stolen. He washed on it. It
was searched for all over but could not be found.
It was eventually discovered & handed to Zidlandhlo
(son of Gswale) who suddenly became ill. He
fell on receiving the shield. He was then carried
off ill & afterwards died. ⁽¹⁹⁾

Chief
Dunya says: ^{Spoke} Mepo ka Ngwane, of the
amaNgcolosi tribe, alias ^{the} amaBengu, was
at, I think, the Bulawayo kraal one day. It
was in the afternoon. Ishaka rose & allowed his
shadow to fall on Mepo. Mepo was afraid to
move for fear lest Ishaka should ask what he
was afraid of. He consequently remained & allowed
the shadow to rest on him knowing full well
that in consequence of this his days were numbered.
I. however went on laughing & joking as if nothing
were the matter. It is said that no sooner did
I's shadow leave him than he was taken ill &
died shortly after. I heard this story from
Mazangane ka Mfaniswe ka Sibandhlela

(at the great place)

who was with Majaya ~~but~~ ^{at} Inkulu.

Ishaka, hearing ^{that} ~~he~~ ^{was} ~~ill~~, expressed great regret & ordered that he was to be carried home to be attended there.

Dinza says ~~that~~ Hlangabeza and his people were absent from Ishaka's Pondo Limpit. From this it is clear the man intended eloping. He did so. On the way back I ordered the Kukulela ngogo Limpit, not knowing of Hlangabeza's flight. Hlangabeza was chief of ^{the} amantshali tribe. ~~The~~ Limpit did not specially go after him, but it was ordered to overtake him & not allow him to reach Sotshanyama, in which direction he was making.

After this Limpit had gone, Duzjama & the other princes said, "When shall we ^{rule,} busa & enjoy peace & contentment? This man Ishaka after all appointed himself, he is not the true or hereditary King."

14.4.05
Alex post

ididwa = dunch.
Duyicueba = the bay.

ba takata - takeka = went off to live at some distance.

Micotoyi states:

Our tribe now has land at ^{the} Mgababa. This previously fell inside our great Chief Mtaba's District.

Dumwago ka M'pofana had a wife who was ~~taken to wife~~ ^{to a white man} by an ^{white} man ^{Li} ^{don't know name} - a man of the ^{the} Dinyasa ^{ka mander} ^{space} ~~Tabashe~~ ^{Ngqaleka} ~~Ngqaleka~~ ^{ka} daughter of Kumalo tribe. This girl was the wife of Damuse (Thomas Halstead) who was killed at Mgungundhlovu. (20)

^{brother charge} Damuse had Charlie ^{to} ~~to~~ ^{impande} by Ngqaleka. Impande ^{still} ^{is} ^{living} ^{at} ^{Sipingo}. ^{He} ^(ngena) ^{Ngqaleka} ^{on} ^{behalf} ^{of} ^{Damuse}.

Damuse's ^{the} ^{wife} ^{was} ^{Mabuya} ^{ka} ^{Vinjwa} ^{of} ^{Emabele} ^{with} ^{aka} ^{wa} ^{Mtshangase}.

There are 4 sections of ^{that} ^{ama} ^{Bele} ⁽¹⁾ ^{aka} ^{Mkonto} called (1) Mtuli ka Bele, (2) Mtshangase ka Bele (3) Lembe ka Bele, (4) Jun'koti ka Bele ^{the} in ^{the} Dwahe tribe. ^{space}

Micotoyi: I think we began eating fish at the Bay, on clearing out the amampofana who formerly ate them. People ^{the} ^{living} ^{on} ^{the} ^{coast} ^{even} ^{now} ^{they} ^{eat} ^{izimbado} ^{but} ^{not} ^{shells} ^{??}.

Kabisa
Cele
mapumulo
ama Mbili
ama Mzimba
ama Mzimba
ama Mzimba

Ca0J

in the presence of others. I have never been to ^{the} Mvoti, Tugela or Matikulu. I heard we lived some distance from the sea when at Matikulu. We therefore could not have known much about fish. There is nothing remarkable in our taking to fish eating in ~~an~~ sudden manner. All tribes living right on the sea eat fish more or less in spite of whatever may be said. The makanya Cele, mapumulo, ama mbili, ^(those of) abasa zembem (Wohlo's + Shaka's kraal), emafungeni (living north of Iffafa + near Mzimba; ^{was the} chief late mngcengeza (now Reitschuyise) are some of the tribes to which eat fish. ⁽²²⁾
We do not eat ^(shale wood) mkomo, ^(plant) imfingo, itansi (skate), imbelu, ^(the) uzaza (if a person treads on it ^(his) his insipa ^(muscles) fingsheka & he falls right down on it).

The Celos speak our dialect. We arrived in this part of the country (Natal) speaking this dialect. It was not a dialect which we

okuradulayo ubukulema ⁽²¹⁾ njalo = njalo
= speak with the throat - gutturals = ^{ku kwalo} ku kwalo
adopted or learnt from others ^{gobongisa} gobongisa = ^(Amababa) Amababa ^(Amababa) Amababa
do not know what ^{dialect} ama msofana spoke -
Tung Ngcolosi, ama Shangaase, ama
Qadi ^(Amababa) ama Dilala, ama Pumulo, ama-
Klongwa all speak the lala dialect. ⁽²³⁾ The
women kind keep up the old dialects.

The Cele dialect is a mixture of Lala dialect and Zulu. These lala dialects all differ from one another slightly according to the tribe. Zulus say, ^(the) 'utside', Cele ^(say) = (ku 'tidi), Zulu = (ku tile), Ngcolosi = (ku tside). The Swazis are also real lalas, ^(the) also abambo. ⁽²⁴⁾
The Bacas ^(are) really Zulus; they learnt ama mpondo ~~dialect~~ a dialect of their own. They were affected by mpondo. ^(frequently)

Those who ~~radulayo kuku~~ are the Nyuswas and Ngcolosi. ⁽²⁵⁾
Nyuswa ^{Dinya says,} was ^{father} ^(by) a mafunze - a fulele, & the ^(his) head is ^(with) with the ^(late) present chief Hemuhemu Ngcobo is ^(was) ^(father) ^(by) a mafunze too. There are ⁽²⁶⁾

at least 3 different tribes going under the name Nqobo, the Nqobo who sprang from Mafunze Nyuswa. Nqobo ^{after all} zilas amaNgongoma. (all seem to be Nqobos, says Meotoyi) Dinya looks on the Nqobo tribe of Zululand as distinct from the Nqobo tribe just referred to.

Dinya says Deluweyo was the great Nyuswa chief, the greatest of all, ~~at~~ son of Dubuyana, ka Sirayo ka Mapoloba, ka Mbele ka Nqobo, ka Nyuswa ka Mafunze. (27)

15.4.05. ^{at} amafunze ⁱⁿ amafunze = they were ordinary people. ^(tinango of Zululand dialect) amafunze ^{is} amafunze - this is the practice we found these people engaged in. ~~we~~ They left these fences ~~to~~ behind, we did as they did & caught fish. This is their regular name. They went off & settled across ^{the} Mtamvuna & among Pondo. ^{the} ababomvana are different people to these. I do not know what other tribes were about these

parts when we first got here. (Dinya remarks: nondeni was a member of the amazélemu, He (kongad) jama lane ^{isinyamfeni} we spoke of him as a Tuli man. Meotoyi says he was ^a Zélemu. Dinya says he was a short man.)

When the Celo ^{space} arrived in these parts the amafunze had long previously gone off - none of them remained behind with Tulis. We know so little because we did not live ~~with~~ with them. I do not know their chief.

Meotoyi says: I am my father's first-born son. I was born ^{probably} just ~~at~~ ^{before} Tshaka's death. I am about Cetshwayo's age - (Dinya thinks M. ^{follows} ~~is~~ ^{is} ~~about~~ ^{about} 2 years younger, & so would be about 76.)

Mbuyazi was Tshaka's isicaka ^(the name) sempi; Wohlo was isicaka ^(the name) basenohlini. ⁽²⁹⁾ Their name for a gun then was isitunjisa ^(not isibani). But see Isaac's who uses 'isebum' or something like it. ³⁰

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15.4.05. ... ⁱⁿ at Mapofana = they were ordinary people. (tinango of Zululand dialect) ... this is the practice we found these people engaged in. We left these fences & behind, we did as they did & caught fish. This is their regular name. They went off & settled across Mtamvuna & among Ponds. The Ababomvana are different people to these. I do not know what other tribes were about these

Tembusu Mangete, Ngoza

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~~Ngungwini~~ ka Pambo (Ngungwini) ka Mngane of Kolo tribe - ~~the~~ ^{the} Jama Khumayo section. This man Pambo used to go about with Mbuyazi when going to join Tshaka's ~~impis~~ with guns. Pambo died about 2 years ago at an advanced age. He was then a member of Tuli tribe.

There is a tradition that a considerable time before Farewell, King, Fynn & Ogle arrived, other Europeans had lived in these parts, and had native wives & children by them. ⁽³¹⁾ I don't know their names, but Europeans came from direction of Cape. Nhlamba-wamanyi was interpreter to Magaye as well as to Tshaka, for Europeans came through Magaye to Tshaka. ⁽³²⁾ Nhlamba was an Xosa. He had sons, Pili & Jani (both dead).

I have never heard of the Dutch buying land here from Inyangesa. [See Birds, Annals p. 73.] I do not know this name. He may have been chief ^{the} of Lamampofana.

12
 Which fowl will you give me? Uto ngi nit ip' ihuku?
 He is inside the house. U nga pakat' endhlini
 The bird flew - Itinyoni ti ndizile
 The rotten tree falls: utsi obotile u ya wa.
 Can you come = u ya ngi bona?
 No, I cannot = ca, ngi ya hlubeka.

Sibukeyana
 (Lutuli)

15??
 14. 4. 1905
 Dinya, NONZOMBA
 It is possible, M. says, our name Juli was derived
 from that of our ^{old chief} ~~ancestors~~, Lutuli. We are now
 called amaJuba, ^{is our section} is being considered
 as separate from the main Juli tribe.

Dinya says: Madunjini ~~ka~~ had a son Ntaba
 who had a son Nkomokayidhle (living - called Martin
 - an Interpreter for missionaries). ⁽³³⁾ This last is a member
 of Lutuli tribe. This tribe says we ~~we~~ are part of the
 Juli tribe but we are the older section, for we are
 say ^{of} ingalo ka lutuli-wezi-nkomo. They ^{say} ~~say~~ ^{of} ~~say~~
 izinkhondo ^{gulo} ~~ka~~ ^{chiefs} ~~ka~~ ^{of} ~~say~~ ^{of} ~~say~~
 Ntaba, manti &c

13
 They say, ^{was separated from} "sa hlepaka kw Lutuli-~~lezi~~-nkomo."
 are Lutuli's issue. Madunjini's father
 (Konyad) ^{the} Owabe (under Kondeho) -
 The tradition is that when Owabe came south to
 Imhlataze, the Lutuli section of Juli ^{the} ~~top~~
 people decided to ^{remain, whilst} ~~leave~~ ^{but} ~~come~~ down the coast.
 The Julis left with their property, ^{leaving} ~~with~~ ^{numbers of} cattle &c.

hence the expression "we are ^{the offspring of} ~~amaJuba~~
 Lutuli-wezi-nkomo." ^(Mcotoyi continues - see below) The Julis are thus spoken
 of as Lutuli.

Mcotoyi remarks that the Lutuli's under
 Sibukeyana (deceased) are of ^{the} same tribe as ^{the} ~~the~~
 Julis. ^{They} might ^{hut too} ~~pay~~ in Mapumulo Divn. There ^{is}
^{may} ~~izibongo~~ conjoin with ours. We ^{CONJOIN} ~~klanguka~~ on
 the expression ^{the} ~~the~~ "putuli lwa nkomo." ^{of} those
 who speak ^{the} ~~the~~ Zulu dialect, ^{add Dinya} say ~~say~~ ^{of} ~~say~~
 nkomo. Mcotoyi says that Lutuli and
 Nkomo are persons nothing to do with
 cattle. Hence the conflict with the interpreter
 placed on the words by Dinya. Dinya admits

he may be mistaken in speaking of 'cattle' instead of a man. Nkomokayidhli may also be in error. ... (Krus of Mantel with notes, Mittel - eds.)

Mantis zibongo - Entered

uManti ka qubela, Kanasi coco,
ucubele ngezinkabi zi ka yise,
Zi ka vumba zona zi namasond'
okunyatela.

See Muzungu
volume 30/6/05

uklungulwana la hlal' emhlonhleweni.
(ukongila ka majongisa.
(ukyodi ya gumb' ofeni.

(a) said because he was bald, had no hair therefore did not qubela. (b) vumba was a brother of ^{manti} ~~majongisa~~. (c) i.e. are big oxen. (d) ihlungulu, like an igwababane is a bird. (e) a tree which bleeds milk when injured. (f) these names do not refer to anything in particular. (g) gumba is the same as ukumba. (h) i.e. inkhuni (woman's private part).

~~nonjamba~~ Entered Mnini's zibongo

for explanation
of this line
see next page
where scratched out

Zi ya kulak' izinkomo ze nkozi
zi ka ngo lomane ngob' amahlal'
iwa gedile +

Zi ka sangela mtini njeng' ensimango,
ibe nsimango le manyama e nukel' izintamba
lu emvane lu mapamba, lu ma
bala zi badu

a lu njeng' obuka vuma
ampanzi' etvukel' nomkonto ekwenano.
Mang' emkomazi, a many' a yehla
a many' a ya donsa

a ngu donsa, inkosi yase' Dungeni
Induk' etshajamazi kuwa vel' izinkomo,
kuwa vel' injenje ya wato kazana.

Umkayeyi ka plindeyi
upindele kweba ka Ntshobana,
Ngoku ba utatezi ka mawela ka Ntshobana
watat' ezika Nozibontshana obe zalwa
a ~~span~~ Ntshobana.

punduluka^{e?} = kohlewa, go astray, leave the track, forget to recite correctly a genealogical tree etc

usihawabawa si yadhla si yayiya,
 Si yayey' uihlambi nge ya bantu, nge
 ye zi nkomo - ^{cutaha = dart about from branch to branch}
 uAgolomana le-bi' i-cutaha amahlali
 ngob'asahlali' i-ua' qadile -
 uNkomo za bal' emdal' imizila
 Ngoba za vas' ingaba ya kwa Nwabenkulu
 Sa vas' imizil' emdala ya kwa Nwabenkulu
 uSingurrela ~~ku~~ si nga mafu' imyama
 ubaja o bej' umbomo, wehle kwe
 si ka mⁿⁱagcengaza
 uNgunguluzwayo, ngob' e gunguluzwayo
 uTshaka. ^{(by causing him to be beaten / see next book under date 16.4.05) and yet he was going with his life - a very unusual thing with Tshaka}

An excellent authority on Tuli affairs is Mazyana

(see genealogical tree next page) 35

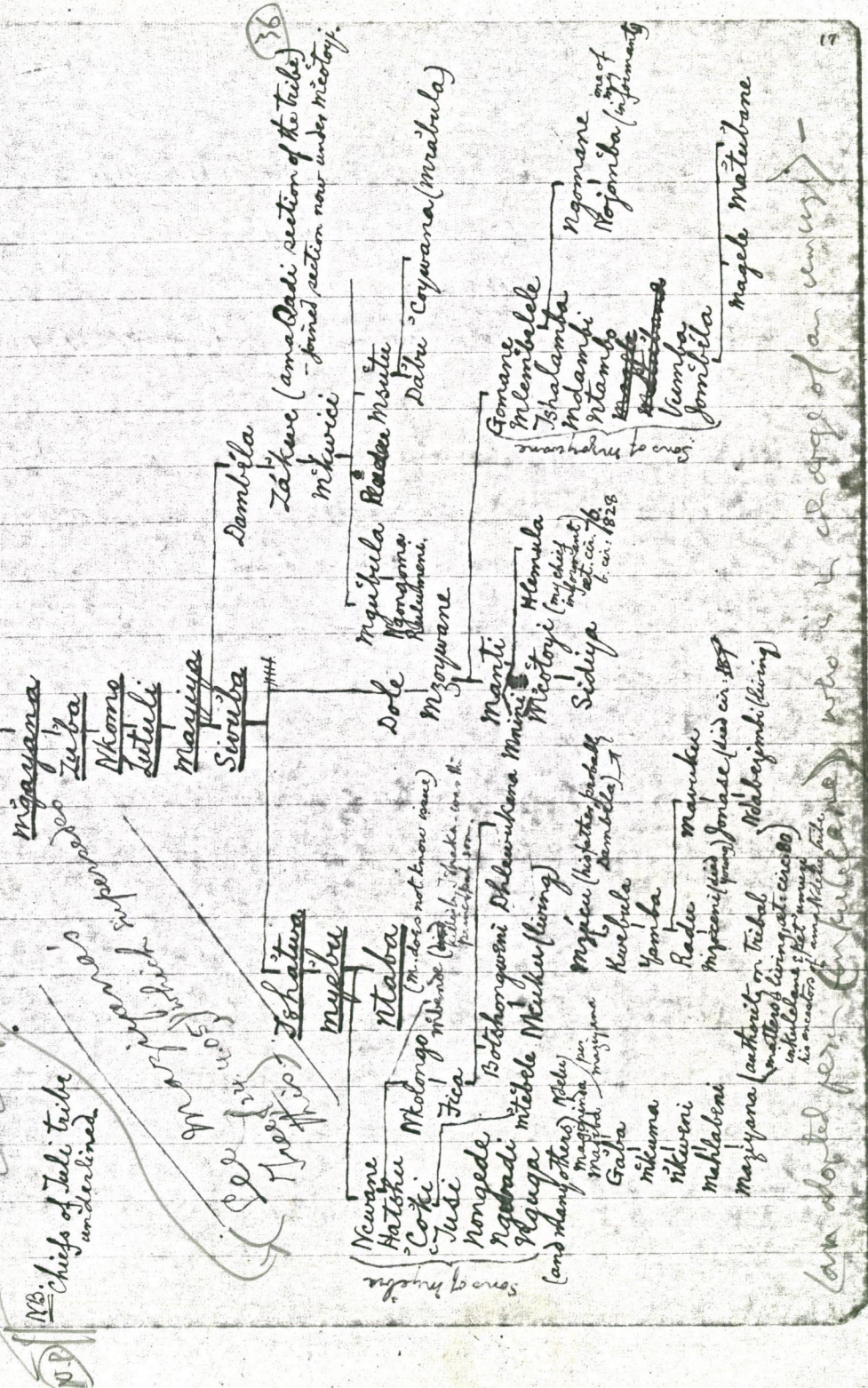
The names of the ancient chiefs of Tuli tribe are mentioned frequently when men (or women) sneeze. (The person sneezing uses expression such as "nina ba'kiti ba'ka Zuba ka Mzayana ba'ka Ncamuzakane" or part of this phrase. Or such names may be used when hushing a baby crying.)

you of our people of Zuba ka Mzayana, of Ncamuzakane,

Genealogical Tree of Tuli tribes

So far as Nicotzi can give it (assisted by Nojomba - see below)

Ncamuzakane



Funywayo ka Impofomo

30
29
37

Lakwe is really our *izizinda*, says Mcoyoyi. We are now known as amaZuba, though part of Tuli tribe. We spring from Lakwe.

[Is the name amaZuba from ^{the} ancestral chief Zuba?] 61/59/18-2

Also parent: Mcoyoyi, Dingya, Rojomba, + Kupela. (6.4.25) ^{reaching near bankles}
(*sekakas*) were formerly very long of cattle or goats. ^{Men were the} *amawada bincat* ^{GIRDLER} *ubendhle* - only in front. 38

I think the caps must have been the head-rings, which, Mcoyoyi says, were high above ^{the} head.

[*ama kwinceli*] like ^(westward) *amaseme* but bigger, were coast birds - but have gone off.

The *ama Impofana* ^{must have been} ~~were~~ like us in our habits + customs. They were not distinct, like *amaLawu*, for instance. 39

Mcoyoyi admits there have been various visits to Port Natal by Europeans prior to Farewell's coming. Boverungane, of Tuli tribe, was son of Mbozela who may possibly be a son of our ancestor Mzoywane. Mbozela had as wife a girl whose father was a white man, + this wife was mother of Boverungane.

16.4.05

Also present: Dimp

(60)

61/60/1-13

1-13

Mcotoyi continues.

Tradition says that the chiefs in Natal near ^{the} Tukelela ^(in Natal) refused to allow Julius to cross until we ^{paid to buy with} tala's ^(zimbundu) neck-rings. Our ancestors then directed that ^(zimbundu) were all to be ^{led out} ~~to~~ ^(ie. amagame) and that he would ^(cross) ~~cross~~ with them. He caused all the women & cattle to ^(come up) ~~come up~~ be in readiness. He then crossed with his men and the ^(with ring) zimbundu. He paid them over. As he was crossing, the cattle were put ~~to~~ to the water to cross, also women & other forces. The plan was that the ^(neck rings) zimbundu were to be put down before those who demanded them and just as they were about to seize them the heroes were to rush at & stab them. The men proceeded to accept the ^(neck rings) zimbundu & to take them, whereupon our ancestors immediately set on them, taking them unawares. They fought & those opposing fled in confusion. The crossing was completed. The ^(neck rings) zimbundu

msonganyati Mgweni

were picked up & taken on. This is the story of our crossing into Natal. In those days ^{we were} were very much sought after, more than cattle.

The expedition continued through the territory, fighting here & there, but meeting with little real resistance. A settlement was effected after crossing the Mgweni & Mkomazi. The Julis lived between ^{the} Mkomazi & Mgweni. The amaMabili who came across from Zululand with us settled south of ^{the} Mkomazi, whilst ^{the} amaKomo, who had also accompanied us, ~~came~~ settled below ^{the} Ejir Ngomankulu - ~~near~~ not far from Campersdown.

⁽⁴⁶⁾ The amaMabili's were afterwards ^{Ngoyi ka} under ^{under} Nonabunga ka Nkowane. Ngoyi was ^{the} ~~captain~~ ^{captain} of Shaka. The tribe fled ^{to the} (Ebulgani) ⁽⁴⁷⁾

When we got here we found the Mkomazi & Mgweni so named. The Mgweni was known by the amaBaca as ^{the} *umsonganyati*, ^{this} arose from the fact of the river once rising ^{by circling round,} & causing buffaloes to be drowned. ⁽⁴⁸⁾

^{space} Dinya says: I remember, as a child, hearing the name *msonganyati*. The Bacas lived about the Mgweni.

The Bacas are Julis. Something occurred. They decided to leave. They did so all of a sudden. No one knew of their departure or where they had gone to. They settled in Natal & were called amaBaca. They ~~really~~ ^{actually} belong to the Julu tribe. Dinya says they must have left about Janna's day. ⁽⁴⁹⁾

^{space} M. says all people seem to have come from the direction of Zululand & gone south. We must all therefore have a common ancestor.

The name Baca is a name given by those people's own relations in the Julu tribe, because of their sudden disappearance and keeping in hiding. ⁽⁵⁰⁾

M. does not think they came from ^{the} *Lama Zelenur*, as is suggested ⁱⁿ p. 144 of Holden's "Kaffir Races". ⁽⁵¹⁾ Dinya agrees with this. The Bacas spoke of themselves as amaWushe. ⁽⁵²⁾

[4] ya kamelala ukubazisa inkosi ^{old, shaded} ^{ufuzo lo muntu wakhe gale} ^{mix blood}

Meotoyi does not think the Tuli fled from Zululana for they left with all their belongings, & there is no tradition among other tribes to the effect that we were ^{driven out} ~~scattered~~.

Lutuli-la-Nkomo - we speak of ourselves as this. So do Sibukezana's Lutuli tribes, therefore we conjoin. Sibukezana is dead. - ^{suggest} probably Njibanjuba ^{equity, chief}.

I have not heard that we came from the Mtetwa tribe - we do not, like the Celes, say ⁵⁴ ~~we~~ Nyambore.

Meotoyi shows me the little fingers of his left hand, cut off at the first joint. The amaDomvini also cut in this way but we do not belong to them - This cutting it is no longer done. Mvini had his little fingers also cut. Nowadays, the custom ~~has~~ is falling into desuetude. The practice now is to cut ^{slight} the finger of one who was cut, & also slightly cut or scratch ^{slightly} the person who, by ~~custom~~ ^{custom}, should be cut, & then mix the blood of the two fingers by holding one against the other ~~or pulling together~~.

[5] Tshanga - move about as an umbongi does when reciting praises.

There are many tribes whose chiefs are unknown ^{or non-existent} ^{or viz?} ^{the} amaKomo, abaKwa Mngoma, abase mandhlovini, La ba Kwa Ndhlovu (had Chief Mpongo but none since then; they won't build up their own house).

^{space} [Who is Enlopee? Jacob married his daughter ^{49, 54}. I do not know who ^{this} Mhlope is, says Meotoyi.]

I fancy ^{said} our name amaTuli springs from a person, named Lutuli, our old chief.

We, our section, is now called amaZuba. I do not know how ^{the} name originated - not after the old Chief of that name; that seems to me unlikely. This name attached to us probably when Dole separated from the main ^{under Tshatya} branch and established his own section under Dole.

The main tribe speak of us as "Zuba" we are not ^{the} ~~isizinda~~ ^{isizinda} but ^{the} ~~abana~~ ^{the} ~~rawe~~ ^{the} ~~ben~~ ^{the} ~~hlunkulu~~ ^{the} ~~the~~ ^{the} ~~isizinda~~ ^{the} ~~is with~~ ^{the} ~~the~~ ^{the} ~~great~~ ^{the} ~~house~~ ^{the} ~~main~~ ^{the} ~~tribe~~.

Awabe
mtelwa
Zwide
Maliwanga

Ishatwa left ^{the} isizinda and built his own kraal the name of which I cannot give.

I do not know who was the chief of the ^(isizinda) of the chief kraal of our tribe.

The constitution of the Tuli tribe was not similar to the Tulu regime. No ^(umkhosi) inkosi was ^(held) ~~found~~ there. Only ^(izinceku) went to ^(konza) konza. We heads of sections lived almost independently of the principal chief, although we always knew of his existence. Our chief had no regiments. The reckoning was by ^(bandhla) ^(local agents) bandhla to kuti etc. e.g. ^(of 50 and 50 etc.) bandhla la ^(of the flock) kubaba. There was no recruiting ^(by) in accordance with age. Mnini started ^(regiment) regiments even though his chief Ntaba had not done so. The Pondos had no regiments recruited according to age.

We considered our chief was "far-off", although he lived only ~~at~~ where Pinetown ^(now stands) now stands.

Matubane ^(Konza) ^(Kwa) ^(Zulu) ^(Ishaka) killed him. He was ^(Msekelo) ~~the~~ Msekelo

to Ishaka. He said, He had cattle ^(he kills them) ~~gaza zi gwaza~~. These cattle were ~~not~~ Ishaka's. They had been put out among all our kraals, & our people were herding them for the King.

Matubane was killed at Ishaka's great kraal Dukuzo or Dulawayo. ⁽⁵⁶⁾ Msekelo said to I., There is a kraal ^(of his maternal uncle's) wa ~~o~~ ^(name) ~~sinahume~~. I. then sent & killed Matubane's relatives.

amabikwane was ^(the) name of the kraal killed off - this was a Tamber kraal (Kupela my informant belongs to this). After this ~~the~~ the people came out of the forests. The section then began to ^(Konza) ^(the white people) for these protected them. When Febana was killed Jaha ^(P2) (Cane) looked after the tribes.

~~Ramukoko~~ Kengi (Capt King) then received the people & protected them. ⁽⁵⁷⁾ Under him the people cut trees ^(down), drew them to the Bluff on the bay side [see Isaacs, map, vol. 1] where a boat was constructed. ⁽⁵⁸⁾

When Ts Shaka first sent an impi to Hinsa, as it was said he had an ibuto which is di sika lize li tshone, 'isuk' zku sené so large that it would take all day rising. ⁽⁵⁹⁾ His rest was known as the Inkonyane ka Hinsa. Ts forces went, failed to find Hinsa, & came on European houses, Mohlaka turned back as there were no instructions to attack Europeans, & in turning, discovered some of Faku's cattle which the Tulus seized. When Nardi ^{died} later on, a further impi, known as ihlambo was sent to attack Faku ^{previously unknown} ⁽⁶⁰⁾

Tshaka did not accompany the impi to Hinsa; Mohlaka was in charge of it. He did, however, accompany the ihlambo one sent to Faku.

The Pondos were defeated & their cattle seized. On way back T. directed forces

[9] kaabukura ka Nombalo, imbalgo ya oyise no nina.

^{to go off} to Babule. ⁽⁶¹⁾ Faku followed ^{him} up to teta to him, & was in the act of doing so when he was assassinated. ⁽⁶²⁾

T. left his cattle here & there on his way back from Pondoland.

Tshaka had no regular kraal in our district, only a ^(cattle-post) tanga called Ndabenkulu. The cattle were ^(herd) alused by our own people. The calves ate their mothers tails & died. My father (Mnini) was then sent by those ^(at the cattle post) stangeris to go & report to Tshaka. Mnini met another going also to report. ^(this man) He asked what he was going to T. for? He replied "to report ^(about) calves dying from eating their mothers tails" ^(the evidence) They got to T. who was seated in Uabaya with his ^(assistant) panchla. Mnini then reported. T. asked ^(about) what he ^(said) said? They repeated. T. ^(asked those near by) Does any one know what has ever happened? They said, "Kwe za Komkulu ku yenza". He then said "Tshagan (to hinga)" ^(he shouted whereupon) the man stepped * "A serious affair to have to see Tshaka about!"

[10] ^{quickly} ^{forward} ^{and aimed a blow with a stick at my} ^{father's head.} ^{my father put his ^{shield} ~~hand~~ up} ^{just in time & started running.} ^{As he passed,} ^{others, one took up a bone & flung it at him.} ^{His first assailant continued striking at} ^{him & finding him guarding, struck him a heavy} ^{blow on the ^{right} ~~right~~ side, which brought him} ^{down. He eventually made his way off but the} ^{injury to his ^{probably to his kidneys,} side, lasted all his life - always} ^{felt it (^{as if} ^{it} ^{was} ^{being} ^{injured}).} ^{Tshaka did not himself} ^{strike Mzimba (as Norman N. once told me).} ^{No doubt T. recollected Mzimba was a retainer of} ^{Matabane whom he had recently put to death.}

^(killed by own party) Tshaka sometimes bonga'd himself (Dinza says). Hearing him doing so, the Celes & ~~Spent~~ ^{the} ^{whisper} among themselves, said, ^{lag' bonga' ibuda (uhlanya)} Of course this never came this rare.

Once, ^{Meatoye} says, T. said to some of his boys belonging to a regiment, ^{niyo detelwa na?}

^{ang ni yo letelwa na} ^{they said} ^{niyo detelwa na} ^{Hambani} ^{ke yo gwas' o nyoko} [11]
^{guduz' indlebe} ^{ufanisa nani}
^{Konje ba ngi buka nje baya ko nina} ^{ke mlo...} ^{ntando ka mibaba, jela} ^{kef was}
^{ngel...} ^{and} ^{ntando ka mibaba,} ^{jela} ^{kef was}
^{all these} ^{sindidi} ^{lwakwabukho} ^{smangaferu}
^{igaga - gambato} ^{ke own igama} ^{at a fan} ^{smangaferu}

Do any people bring food to you here? No, they replied, no one brings us any. ^{Hambani} ^{ni yo} ^{ba gwas' o nyoko} was the answer & order. ^{Seeing} ^{a person} ^{putting} ^{his ear} ^{with} ^a ^{feather,} ^{he asked,} ^{guduz' indlebe nje ufanisa nani?} To what is he trying to compare the sensation of ^{tickling} ^{his ear} ^{with} ^{a feather?} [64]

M. adds: when Nandi died & Tshaka wailed, ^{Konje} ^{ba ngi} ^{buka} ^{nje} ^{baya} ^{ko} ^{nina!} ^{Those} ^{all} ^{such} ^{as} ^{behold} ^{me,} ^I ^{suppose} ^{have} ^{mothers} ^{to} ^{go} ^{to?} & showing his singularity & objection to being regarded as different to others - at a disadvantage. T. was an ^{igaga} ie a man who could ^{gamba} his own ^{igama} or song, ^{not} ^{afraid} ^{of} ^{singing} ^{out} ^{loudly} ⁱⁿ ^{public,} ^{no} ^{nervousness.} The names of those who ^{sindidi} when the

[12]

Doctors were killed off were Mgagana ka Mlongwe (7) ^{was the Duke}
Ntando ka Mbaba (added by Meotoyi), + Jele (was
Ematganga) (added by Dinya) (65)

Those who used to accompany ^{Fynn's} impis that went
to Tshaka were Ngungwini and Mrabula (Coywana
- of Tuli tribe. (66)

Mnini was buried Emgababa.
I do not know ^{the name of} either Mtaba or Myebu's kraals.

Ntaba met his death by Myebu's people killing
him when he fled to them for protection against
Tulu forces. Ill-feeling was very strong in the tribe
at the time, and there were frequent family quarrels
in which lives were lost. I do not know how he was
killed or where - is exactly.

There are no isivivane on the land I live on
given us by the Govt. (The Govt. are now wanting to
give me other land in exchange. I want payment
of £40 or so expended by me before I will enter upon
negotiations) This absence is due not to our

[13]

ibememe

1905
1828
-97

not conforming to such custom but to the fact of there
being no stones on these sandy plains. I remember
seeing an isivivane at lamanzimtoti (Dinya cannot
call this isivivane) to mind, but says there is one at
Portualume near the Hlokozi hill in Dopo Divo.
+ There are many others about but I forget where they
are.)

Meotoyi's age ^{is} again referred to. He says he was
Kasani as an infant when Dingana ngena's
isaga ^{is} came to the throne (Sept +
Oct 1828) so he
would have been born about April 1828, for a
child, Dinya remarks Kasani ^{is} in 5th or 6th month.
This makes him almost exactly 77 years old and not
76 as previously stated.

~~1740/5 - Meotoyi + his 2 boys, Kapela + Jojoba, have not today
Dinya says dam of Dingulube regiment - I know I
was ~~born~~ ⁱⁿ during isililo sika Nandi. When the ihlamba
impis went forth to the Indos I had been born some
months ~~born~~. From this, saying Dinya was born during
the intense part of mourning, would fix his birth about
Nov. 1827 or about 5 or 6 ^{months} more than Meotoyi.
This Dinya is not quite sure if he is of Dingulube regt.~~