

75 /

MCOYOYI

KA

MNINI

Мсотойі

A. 61/58/9-24

61/59/12-24

61/60/1-13

13.4.55

61/58/8

[8]

Question to Matorji who should
 arrive today. —
 Get meanings of one or two hundred Tuli words, showing
 the dialect. (The Jala dialect) - they pendula? 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 go.
 The eating of Fish.
 The ancient habits and customs.
 Metallurgy.
 Relations with surrounding tribes, Cele etc.
 Magoni protest against losing Matorji dialect. What was
 the ~~reason~~ matter?
 The earliest arrivals of Europeans in boats.
 What traditions are there of their capture in Zululand.
 Has your ipovicane?
 Who is ukudubane? Matorji aka Jombela
 Shall I stay in Moini.

(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 bail 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. Makenane, 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, & Zwiduka kanga ka Malusi - 13.11.04

~~gijyukulwaneni = genealogies. Impepote wevane. Impunibo uyo [9] Kuzgla i-tand'ukoma.~~

Dingya 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' emaTulini). My father suggested to me that we dabukad from Quabe (Cwabe) tribes. We are said to have dabukad emblature, across the Tukulana. We left the Matikulini 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 kancane) (Nefuna kancane) (Nefuna kancane)
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 Nkomo).

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} amampofana here. They 'fenced'
in fishes in the bay - i.e. aluka ^(WOVE) ^(REDS) umhlango
& 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 amampofana & 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}
^{or manggwashi}
Nzala ka manggwashi 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 amaZuba - my section is so called ^{SIDE OF THE HOUSE} we were Mgebu's (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 amateru. 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.

~~Mogoma~~

Macimula ka Ngala
ka Mangqwalu

[14]

to me. They were called after the ^{WHALES} ~~imikomano~~ ^{of the} ~~year~~
~~obawankhile~~. This tribe is scattered about
various tribes. They have no chief of their own.
{This tribe resembles ^{the} Mogoma tribe in not
having chief, & being scattered about other tribes.
Europeans visited the bay.

Borungana's mother was the daughter of
a white man, ~~Aboko~~ ^{by a native} Borungana ka ^{Mibozela}
~~of an~~ Tabi ka Mzoywane ka Dole etc. (7)
Ifancy Mzoywane is Mibozela'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) Borungana was not my father's

age of my father was Ingeobinga ~~etc~~ & then
Iziniyosi ^{It was followed by} ~~etc~~ & then
^{space} ^{means} Dinyan says: I know nothing of ~~Aboko~~
Meotoyi says: I was born just after
Ishaka's death. I am equal to Zulwana
rept. (9) [in age]. (10)

~~Luceenye~~ ^{Ziklanhlo} ~~Nomabele~~ ^{mother of mafazisi} [15]

Ishaka sent his forces to attack Herisa.
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. (11) (12)

Nandi then died. ~~See~~ A further
(Impi) was ^{then} sent out, this time to ^{the} Namampondo,
after also in charge of Mohlaka. (13) (14) On their
return the (Kukulela ngoko) (Impi) went forth
to the North. Ishaka returning home with his
cattle seized. (15) The forces were not allowed
to go home. ^{space}

Dinyan 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
^{He insisted that day} ^{South} ^{is} ^{the} ^{place}
sat on ^{at} ^{or} ^{at} ^{at} ^{at} ^{at} ^{at} ^{at} ^{at} ^{at}
ibobala. Dinyan, Mhlakana
and others accompanied him. The (Impi)
crossed higher up. It seems that this occasion
was one, the princes, ^{& Mibozo also present} were going to utilize for
assassinating Ishaka. (16) It is said the

~~Blangebera~~
who will be we have
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 stone}
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

[18]

(at the great place)

who was with Majaze ^{the} Inkulu.
Shaka, hearing ^{the} ^{was} ^{ill}, expressed great regret
& ordered that he was to be carried home to be
attended there.

Dingya says ~~that~~ Hlangabeza and his people
were absent from Shaka'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 Sotshangane, in which
direction he was making.

After this Limpit had gone, Dingjana & the
other princes said, "When shall we busa ^(make) &
enjoy peace & contentment? This man Shaka
after all appointed himself, he is not the true
or hereditary King."

11.4.05
Also note
isidwa = lunch
Duyiweba = the bay.
ba takata = takeka = went off to
live at some distance.
[19]

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

Dunwayo ka M'kopo-mo had a wife who was
^{taken to wife} ^{by a white man} ^{don't know name} - a man of the
^{Dingya says:} Tabashe, ^{ka Mander} ^{of the space} Ngqaleka, ^{the} daughter of Kumalo
tribe, this girl was the wife of Damuse (Thomas Halstead)
who was killed at Mgungundhlovu. ⁽²⁰⁾
Damuse's ^{brother Charles} ^{to Mpande} by Ngqaleka. Mpande
^{is still} living at Sipingo. ^{He} (Ngqaleka) in behalf of Damuse ⁽²¹⁾
Damuse's (widow) was Mabiya ka Vinjwa of ^{the} amabelezi, ^{with}
akuba Mtshangase.

There are 4 sections of amabelezi: ^{that of} (1) Sika Mkontso
called Ntuli ka Bele, (2) Mtshangase ka Bele
(3) Lembe ka Bele, (4) Jun'kote ka Bele ^{the} in Quabe
tribe.

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

Kabisa
Cele
ma
Namulo
ama
Mbiti
ama
Mbiti
Mangcengeza

in the presence of others. I have never been to ^{the} Mouth, Tugela or Matikulu. I heard we lived some distance from the Sea when at ^{the} 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 Mbiti, ^{those of} abasa & Zembem (Wohlo's + Ishaka's kraal), emafangeni (living north of Dfafa + near Mzinty, ^{was} chief late Mngcengeza (now Reitschuyse) are some of the tribes to which eat fish. ²²

We do not eat ^{the} mkanis, ^{the} impingo, itansi (skate), imbelu, ^{the} izaza (if a person treads on it ^{the} his ^{MUSCLES} ^{CONTRACTS} insipa ^{the} finggeta & 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 uhukulema ^{[21] njalo = njalo}
= speak with the throat - guttural
adopted or learnt from others ^{gobongya = [unclear] dialect}
do not know what ^{ama Mafana} spoke -
Tung Ngcolosi, ama Ishangase, ama
Qadi, ^(ama Mafana) ama Dilala, ama Pumulo, ama
Mlongwa 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} [outside], Cele ^{say} [ku tide], 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. ²⁴ They were affected by Mpondo. ^{frequently}

Those who ^{are} radulayo kulu are the Nyuswas and Ngcolosi. ²⁵
Nyuswa was ^{Dinya says, fathered by} ^{spice} zalawadi amafunze - a-fulele, ^{late}
& the ^{present} head is ^{was} with the ^{late} chief Hemuhemu ²⁶
Ngcobo is ^{was fathered by} zalawadi amafunze too. There are

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} amapofana = they were ordinary people. ^(tinango of Zululand dialect) zintango zicup, zimlanzi - 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 Ponds. ^{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 (Konyad) Janna ^{isinyamfeni} ⁽²⁸⁾ 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 amaMpfana had long previously gone off - none of them remained behind with Tulis. We know so little because we did not live ~~together~~ with them. I do not know their chief.

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

Mbuyazi was Ishaka's zicaka sempu; Wohlo was zicaka basenohlini. ⁽²⁹⁾ The name for a gun then was zicunyisa ^{not kibani}. But see Isaac's who uses 'isebum' or something like it. ³⁰

Pili, Jani [24]

Ngungwini ka Pambo (Ngungwini) ka Mngane of Lolo tribe - Tama Nkhumayo section. This man Pambo used to go about with Mbuyazi when going to join Tshaka's kimpfi 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, Fryer & Ogle arrived, other Europeans had lived in these parts, and had native wives & children by them. I don't know the names, but Europeans came from direction of Cape. Nhlamba-wa-wamanzi was interpreter to Magaye as well as to Tshaka, for Europeans came through Magaye to Tshaka. 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 of ^{the} ama mpofana.

University Correspondence College.

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

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

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

12

Sibukeyana
(Lutuli)

Which fowl will you give me? Uto ngi nit ip' ihuku?
 He is inside the house. Unga 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.

15???

14. 4. 1905

12-18
61/59/12-24

1500

Dinya, NONZOMBA

It is possible, M. says, our name Juli was derived from that of our ^{old chief} ancestor, Lutuli. We are now called amaJuba, ^{is our section} is being considered as separate from the main Juli tribe.

Dinya says: Madunjinini ka ~~the~~ 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 are part of the Juli tribe but we are the older section, for we are ^{of} ingalo ka Lutuli-wezi-nkomo. They ^{say} zalad izinkhondo ^{gulo} ^(Chief) ~~awakosi~~ (from izinkhondo) viz. Ntaba, manti etc

13

We separated from

They say, 'sa hlepaka kw Lutuli-lezi-nkomo.' are Lutuli's issue. Madunjinini's father's (Konyad) ^{the} Owabe (under Kondeho) -

The tradition is that when Owabe came south to Imhlathuze, the Lutuli section of Juli ^{the} ~~top~~ people decided to ^{remain, whilst} ~~leave~~ ^{come} down the coast. ^{the Julis left with their property,} ~~They did so leaving~~ with ~~numbers of~~ cattle etc.

Hence the expression 'We are ^{the offspring of} Lutuli-wezi-nkomo' ^(Mcotoyi continues - see below) the Julis are thus spoken of as Lutuli. ^(spell)

Mcotoyi remarks that the Lutuli's under Sibukeyana (deceased) are of ^{the} same tribe as ^{the} Julis. ^{They} might ^{hut too} pay in Mapumulo Divn. There ^{is} ~~izibongo~~ ^{CONJOIN} conjoin with ours. We ~~klangana~~ on the expression ^{the} 'Lutuli lwa nkomo' ^{of those} who speak ^{the} Zulu dialect, ^{add Dinya} say ^{add Dinya} 'Lutuli lwe zi-nkomo'. Mcotoyi says that Lutuli and Nkomo are persons nothing to do with cattle. Hence the conflict with the interpretation 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, ^(a) Kanasi coco,
ucubele ngezinkabi zi ka yise,
Zi ka vumba ^(b) zona zi namasoni ^(c)
okunyatela.

See Muzungu
volume 30/6/05

uklungulwana ^(d) la hlal' emhlonhleweni ^(e)
(ukongila ka majongisa ^(f)
ukyodi ya gumb' ofeni ^(g))

(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 kulek' izinkomo ze nkozi
zi ka ngo lomane ^{le e bi'cutok' amahlali} ngob' amahlali
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 ekweneni
many' 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

usihawabawu si yadhla si yayiya,
 Si yayey' uhlambi nge ya bantw, nge
 ye zi nkomo
 U Agolomane le-biⁱ cutshi' amahlali
 ngob'issahlal' iwa' qadile
 uNkomo za bal' emdal' imizila
 Ngoba za vus' ingaba ya kwa Nwabentkulu
 Sa vus' imizil' emdala ya kwa Nwabentkulu
 uSinqurrela^h na si nga mafut'
 inyama
 uBeja o bej' umbono, wehla kwe
 si ka M^{no}gcengaza
 uNgunquluzwayo, ngob' e gunquluzwe
 uTshaka

(by causing him to be beaten / see next book
 under date 16.4.05) and yet he was playing
 with his life - a very unusual thing with Tshaka

An excellent authority on Tuli affairs is Mazyana

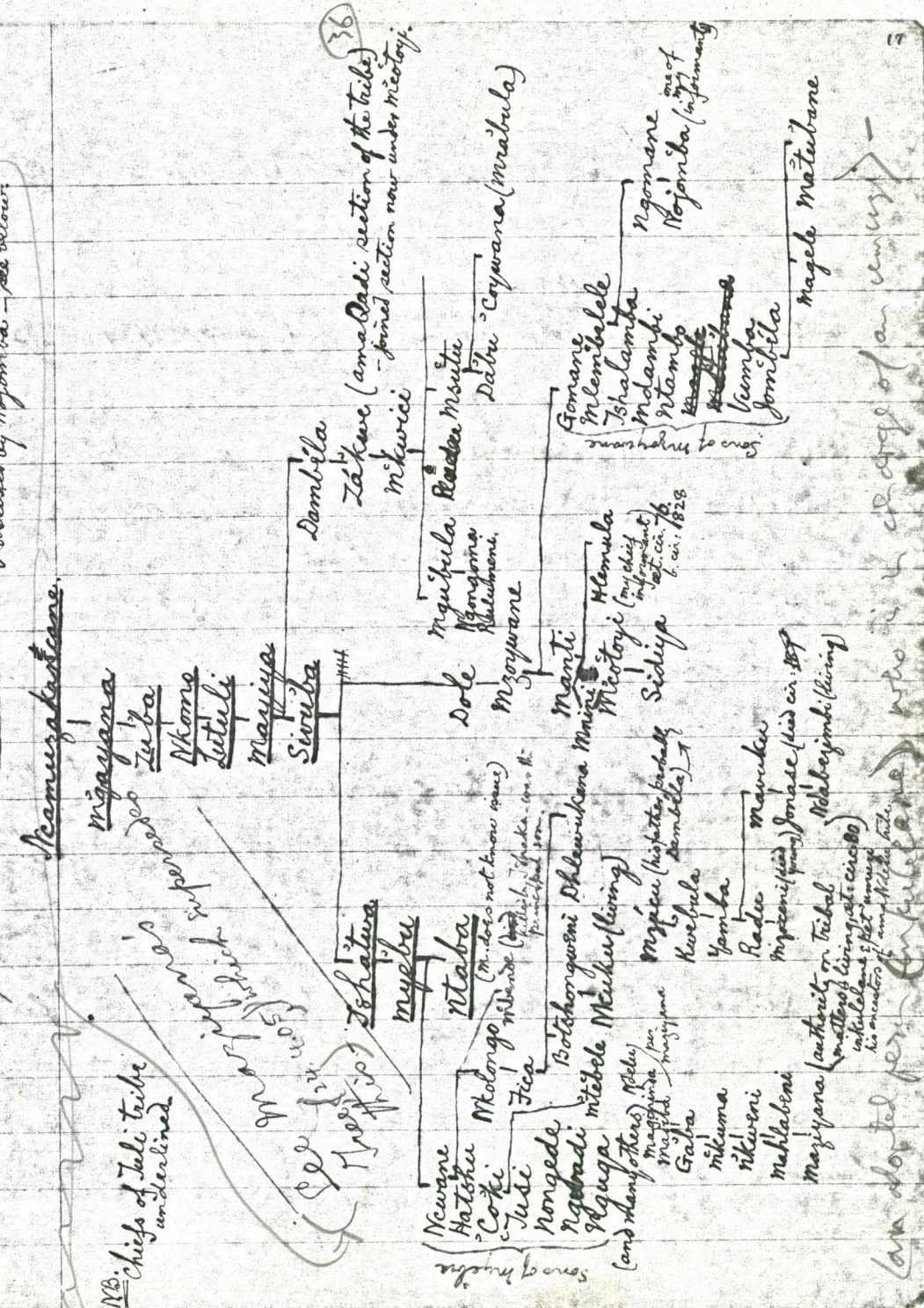
(see genealogical tree next page) 35

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 Mzyana
 ba'ka Ncamuzakane" or part of this phrase. Or such names
 may be used when hushing a baby crying.)

son of our people ~~of~~ Zuba ka Mzyana, of Ncamuzakane,

Genealogical Tree of Tuli tribes
 as far as Mootoyi can give it (asisted by Njombha - see below)

15.4.05



NB: chiefs of Tuli tribe underlined

N.P.

Funywayo ka Impofomo

Lakwe is really our tsizinda, says Mcoyozi. We are now known as amafuba, though part of Tuli tribe. We spring from Lakwe.

[Is the name amafuba from ^{the} ancestral chief Zuba?] 30
29
37/18

^{also present:} Mcoyozi, Dinya, Rojamba, + Kupela. 61/59/18-2
(tsakaka) were formerly very long, of cattle or goat ^{reaching near blanket} (38)
amafuba ^{men} ^{were the} ^{GIRDS} ^{only} in front.

I think the caps must have been the head-rings, which, Mcoyozi says, were high above head.

Lama Kwinceli, like ^(westward) amasemi, but bigger, were coast birds but have gone off.

The amafufana ^{must have been} like us in our habits + customs. They were not distinct, like amafawn, for instance. (39)

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

^{uTitshana} ^{Mhololo} ^(Mojana) ^{Dinjiba (Mcoyozi)} ^{Borungane} ^{itotolo (Mojana)}

Borungane was somewhat younger than my father. He died prior to 1856 (when Cetshwayo + Mbuyazi fought). He had ^{the} ^{mother of} ^{him} ^{was} ^{of} ^{uTitshana} ^{regiment} ^{of} ^{Tuli} ^{tribe}. Son of ^{the} ^{Dinjiba} ^{regiment} + ^{Stama's} ^{king} ⁱⁿ ^{exp.} ^{this} ^{woman} ^{was} ^{the} ^{mother} ^{of} ^{him}. ^{Ngwenwa} ^{Ngcokwa}, after ^{Mbozela's} ^{death}, ^{Ngcokwa} ^{died} + ^{the} ^{woman} ^{was} ^{Ngwenwa's} ^{Ngcuza}. By ^{Ngcuza} ^{she} ^{had} ^a ^{girl}, ^{Nokuba} ^(dead). She, ^{Nokuba}, ^{was} ^{sent} ^{away} ^{near} ^{Port} ^{Natal}.

This woman, ^{the} ^{mother} ^{of} ^{Borungane}, I forget her maiden name. By Mbozela she had Hlekiwe (girl) + Borungane (boy). By Ngcokwa she had Sama (boy + living, of Totololo nest), Sinukane (girl, living, married to Masese of Tuli tribe but I do not know his tribal name), Funani (girl, dead), + by Ngcuza she had only Nokuba (dead). Hlekiwe was married to Zintange ^{of the} ^{Ngwenwa} ^{tribe}. She had Nyanga (boy, living), Bala (boy, living), Mkaletso (boy, living), Mibikose (girl, ^{just} ^{living}, married - husband Ntongana, dead) + Nomacala (girl, living?).

Borungane was snip ^(impofu) but did

then conveyed to the furnace near which were the bellows. Girls and young men were employed in this work, but only such as did not Klobongar. Nor were those who associated in huts during the night allowed to be present at these operations, for all forms of sexual intercourse were regarded as liable to bring about disastrous effects, causing the iron not to flow properly from the stones. This ^{practice} ~~practice~~ was always strictly observed.

In the early days natives used to work for Europeans for iron as wages. For a piece about 9 inches long ~~one~~ and big enough to make a hoe one must work say 3 months. The piece would be cut off, and the man or boy would carry it home in triumph to be welded & hammered into a hoe by professional smiths. These were the days in which one still witnessed the making of rude hoes out of (unsimbite) wood. This would be cut down with an axe & sharpened at either end into something roughly resembling a hoe and then

23
Fonasa ka Mavuker
to Pambua ka Kuvabula
Midiheka
Fonasa ka Mavuker
to Pambua ka Kuvabula
Midiheka

be used for digging purposes. As soon as one end set blunt it would be turned over & used on the other side.

Among the regiment's four tribes [this probably refers immediately to Mvini's section] are Witshana, Imijiba, uTotololo. I belong to the Imijiba. The man Bovungane, about whom I have been speaking, ~~was~~ belonged to Witshana, whilst Mrajiya, the son of Bovungane's mother, by Ngokwa [see 4 pp. back], belonged to uTotololo. The four regiments given are in their proper order, the oldest being the first given.

Read in connection with these notes on Juli tribe, pp 261, 262, Shooter's "Kapis of Tatala"; also

Brooks' Zululand pp 27-31, which almost corresponds with Bird's Annals of N. pp 56, 59 I. and Isaacs, I, p 54, 55. [see notes on page preceding]

Mvini began with the uTotololo regiment. After the uTotololo regiment came uMukher, then Imidwayimba then Imibila, then about 6 others, all called Imbila, one after the other. All these Imbilas were by order of Fonasa ka Mavuker (see genealogical tree) - ^{group together & called Mvini's} the Imbilas were by order of Fonasa ka Mavuker (see genealogical tree).

ka simbake = grow up.

Izingololo
uNzololo

the "Prime Minister" and induna of Mshluka regiment.
 Manti had a regiment called Mshluka, so
 by calling all the imbila regts (6 or 7) of them Mshluka
 they were taken to revive the ancient name under
 the chief Manti. The regiment uNzololo ^{followed by} shama
umwawane, a regiment recruited by Matubane
 prior to my father becoming chief. (People, i.e. members
 of uNzololo regt, sometimes speak of themselves as
 Izingololo). I am still butasing imbila regts
 Mzoywane ^{had no} regiment; people were called
 after their kraals, although of different ages.
 Pontos ~~are~~ collect their forces according to kraals, i.e.
 the old system. ^{but one yet says from the}
 I know ^{only} of 2 sites (European) at near the Mkomazi
 we lived ^{at the} Esibubungu whereas these sites were
 in Sojuba ka Majoka's territory (Tshadile ka
 Ndungeni) near the Mkomazi. Maziyana also
 lived with us ^{at the} Esibubungu where he was born -
 Mcoyi was born ^{at the} Esibubungu - the
 2 sites are just above the wagon-road which is ^{again}
 far above railway.

Student Papers Notebooks (small-P) in File 61
 (60) 61/60/1-13
 also present: Dimp
 1-13

16.4.05

Mcoyi continues.

Tradition says that the chiefs in Natal
 near Tuleka ^{by Natal} refused to allow Tuli to
 cross until we ^{paid to buy} ^{wells} zimbedu neck-rings.
 Our ancestor then directed that izilomo were
 all to be ^{led out} ^{the warriors} khala (i.e. amagawe) and that he
 would ^{cross} with them. He caused all the women
 & cattle to ^{come up} sondela & be in readiness. He
 then crossed with his men and the zimbedu.
 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 zimbedu
 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 zimbedu &
 to take them, whereupon our ancestor immediately
 set on them, taking them unaware. They
 fought & those opposing fled in confusion.
 The crossing was completed. The zimbedu

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 Mkomazi + Mgweni. The amaMabili who came across from Zululand with us settled south of Mkomazi, whilst ^{the} amaKomo, who had also accompanied us, ~~came~~ settled below ^{the} Ejira Ngomankulu - ~~near~~ not far from Campersdown.

⁽⁴⁶⁾ The amaMabili's were afterwards ^{Ngoyi ka} under Nomabunga ka Nkowane. Ngoyi was ^{the} ~~captain~~ ^{of} the tribe ^{to the} fled (Ebulungu). ⁽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 Zelenin*, 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 le muntu wakhe gale} ^{mix blood}

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

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 Nyambore.

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

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

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

[Who is Enelopee? Jacob married his daughter - 49, 44] I do not know who ^{this} Mhlope is, says Meotoyi.

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

We, our section, is now called ^{the} 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~~ ^{iside} but ^{the} ~~abana~~ ^{the} ~~nawe~~ ^{the} ~~bendhlunkulu~~ ^{the} ~~the~~ ^{the} ~~isizinda~~ ^{the} ~~iside~~ is with the great house - main tribe.

Awabe
mtelwa
Zwide
Maliwanga

Tshatwa 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 ^(local agents) ~~bandhla~~ ^(of 50 and 50 etc) bandhla to kuti etc e.g. ^(of the flock) bandhla la kua Tuba. There was no recruiting ^(by) in accordance with age.

Mnini started ~~regiment~~ ^(regiment) 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} ~~where~~ ^{where} Pietown ^{now stands}.

Matubane ^(Konza) ~~Konza~~ ^(Kwa) ~~Tulu~~ ^(Tulu) Tshaka killed him. He was ~~ceba's~~ ^(Msekelo) ~~Msekelo~~.

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

Matubane was killed at Tshaka's great kraal Dukuzo or Dulawayo. ⁽⁵⁶⁾ Msekelo said to T., There is a kraal ^(of his maternal uncle's) wa ~~o~~ ~~sinahume~~. T. 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 ^(to) ~~konza~~ ^(to) ~~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 that ever happened? They said, "Kwe za Komkulu ku yenza". He then said "Tshagan (to hinga)" ^(he shouted whereupon) the man ^(stepped) 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} 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 he had been struck) -} ^{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 maspa} whisper among themselves, said,} ^{lag' bonga' ibuda (uhlanya).} ^{Of course this never came this rare.}

Once, ^{Meotoyi} 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 be yo gwas' o nyoko} [11]
^{"guduz' indlebe ufanisa nani}
^{Konje ba ngi buka nje baya ko nina}
^{ngelani ^{ke mlongo} and Ntando ka Mibaba, jela ^{kef was}}
^{all these ^{siindidi} lwakwabukha ^{smangaferu}}
^{igaga - gambato ^{his own} igama ^{at a fair} ^{siingqatini}}

Q. 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} a feather ^{in his ear} & gently turning it, ^{he asked,} ^{iguduz' 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!} ^{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 ^{siindidi} when the

[12]

Doctors were killed off were Mgagana ka Mlongwe (7) ^{was the Duke}
Ntando ka Mbabane (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 + J. Nojomba, leave not today.
Dinya says name of Ingulube 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 Ingulube regt.~~