

77

MELAPI

KA

~~DIBANDHILA~~

MAGAYE

MELAPI

A 62 / 66 / 18-24

B 62 / 67 / 1-24

C 62 / 68 / 1-24

D 62 / 69 / 16-24

E 62 / 70 / 1-9

27.4.1905

Also present:

62/66/18-24
18-24

[8]

~~of Jeneri (this name was used). Mbobo is Meotoyis' unname, living now Mtamvuna. He went to Mtamvuna because land was set apart for him there by Govt. The land has since been turned into a farm. Mbobo is Mnini's Kholo - name of Kraal Kwaliwemi.~~

27-4-05 ^{Evening, Melapi} arrives with Dingya + Njilo (Melapi's ^{eldest son})
Melapi, Dingya + Njilo present.

Magaye ka Dibandhlala ka Mkokeleli ka Langa ka Sodi ka ^{Ncumela} (Ngumela) ka Maganga ka Ndosi ka Jugogo ka Cele ka Nyambose

~~ka Mtatwa~~ - These are our chiefs in proper order as well as I can give it. ^{(See order given by Melapi's Dingya 22.5.05) (where many sections were collected & called by him this way)}

(Mkulutshane on Kulu ^{INCORPORATED})

Dam ^{of the} Lzikulutshane - ^{was} ~~weritshane~~ ^{INCORPORATED}

Mkulutshane, entkulu ² Ngi lwel

ki So tobe ka Mpangalala & after the

killing of my father by Dingana, i.e. subsequ-

ently to Shaka ³ when he visited

saw Shaka when he visited ^{see young holder} Enidhlazi to his ⁴ (unname) my father.

[9]

He was with ^{the} (Sibinklangu) ^(still kept) ~~ibabange~~ ^{izinsizwa, izinsizwa} ~~repts. Sa buka si vele ngezi hlanchla~~ ^{we spent out at him about the gate above, while} ~~ku sinwa.~~ ^{was taking for himself} He sang: ^(igama)

~~Entered~~ ka Nzala ka Mangqatshi
Umuji au ngabu sa bizwa,
Suzani ku ba Semansoanini

Utike amava - ^{Kuphatuku}
~~(Kukhukhuka)~~, ya kal' inkuku
Ya i bekuwe ngu bani?

Wam babaz' uvutani
no Gebetuka, uya ngen'

umyeni, twazamini' hincwazi
Ngi nge mbuzi i ya ku totongwa

amijini
Ngi nge mvalasangwa won

a ketwa nga banini umuzi
(the owner of the Krdal keta's the fete-keeper)

Ngi yi ngwazi lapa kwa Zulu
Ngi yi gwazela pambili
Ema cocwem ^{gawe} (lap' idhliwa Kon' indaba)

^{made up songs}

The Tshaka gambled for himself.
 He was ^{dark brown} (nsundu) ^{in colour} ukuma kwake.
 Ku ngati ulshayekil' izingeni.
 That is, his izinge ncpa. He twalad
 isidhlokhlo zamafwalaqwala.
 I did not see him close so I cannot
 describe his faces. He was not tall ^{he was} waye
 isidhlokhlo nje. ~~stangly built~~ ^{stangly built (isidhlokhlo)}

I do not know if I saw him before or
 after Nandi's death. I saw people saying the
 esidilweni si ka Nandi & heard of
 the ^{curious} ^{happening} ^{respecting it} (6)

Dingana ^{he} is the one who made the
 izimpokho put regiments together. (7)
 When I built Dukuza he said
 to my father he was to gamb' amafama
 ba sinelane. My father gambad
 them. Those given above are Tshaka's
 My father's ^{making up} amafama oku sinelane.
 Uya u hasekani na zip'izigwe
 na?

Entered

Entered

Indhlova & ya tal'okwayo
 Nayi pikisa.
 Yanyi bizwe u Mativane
 u Mativani o ngakanani
 o biz' indhlova?
 A Unam'kont' ongakani
 Mativane, inganti wa kwa
 Ndwandwe sa u tata sa u
 'goba, sa u tshonisa pansa?

My father was a great favourite with Tshaka
 (European's arrival). They ^{came from} purwad esibubha
 lungu (10) matubane was ^{that aspect} bit' esibubhulu (11)
 He said ^{that Tshaka} a ku biker' emakosini. A
 report was sent to Magage. To report to
 Magage was as good as to report to Tshaka.
 M. dtulad f' esad indaba ku J. He
 sent alicunge, his induna of indhlozi.
 He said to J. ngi ya bika nkozi
 a bant' ba pume lafa indhlozi.
 (Akozi, I have come to report that ^{some} people have
 arrived ^{from} young from the earth. (13)

but I cannot tell you more; their speech is not understandable.
ngi ya deriga ko diwa, ukuku huna
kwa bo akuzw akali.

"Hamba ke Lucunye", said J.
u yo ba tababata. Say to me
umunawo) uwanis to tababata them. uye
nabo ngi zo ba bona.

Mafaze then tababata the Europeans
& took them to Tshaka who was
kwa Pulawayo. They reached J.

J. Zungeza then looking at surveying
them, he gababata their umbala.

He then went & stood at Mafaze. He said
"ninawe wam uhlatkamfyle

ngob' uye wa nje bonisa lababata
u ya bona lab' abantu si nja
makosi nje si panzi kwesimpwa

ze lab' abantu. Hamba ke
mafaze; abantu bako laba uyo

ba beka & ndaw em yabo lapa
ba puma kona, Esibubulungu,

which place belonged to J. & Mafaze.
Mr. ^(Capt. Pech) the Europeans ^(they stayed)
There were other visits to J. ^{They} went
via Mafaze & so became regular
subject of Tshaka's.

Their kumutsha laba uNhlamba,
was an Eskosa. I know Nhlamba
well. He kumutsha for Tshaka
& Mafaze. Nhlamba was tall.
People soon saw he was ^(a black man)
not umintshane.

at first ^{when they travelled in sailing ships}
kwa ^(with) ^(called) abelumbi because

of the things they made. ⁽¹⁵⁾
They ^(with) ^(called) abelumbi because

they then said ^(to) ^(the) ^(place) ^(where)
u ye lapa wo beka lapa kw a
puma kona lab' abantu. Sotobe
was put into a ship & ^(crossed) ^(the) ^(ocean)

I saw Sotobe return from the
Tung west by Blah sealed, with
the Europeans there.

The people of the Ciskei area (24)

Cape, he was on foot + accompanied by one wife. I know no other Dambuzana (16)

I never saw Debana (17) but heard about him. The Ciskei used to bring Debana (18) & he fanged him - after coming out of the bushes. Refugees from Zululand fanged Debana on reaching Natal.

I know Mbuyazi well. I am at present living in Kumbini - with a number of Charlie Fynn. (19)

I knew Wohlbe well (20)

I never saw Venganya or Pobana (21) Venganya is a younger brother of Mbuyazi I fancy (22) I have heard of Misdaasis (Isaacs) but do not know name

Dambuzana (23) I never saw Isaacs. I never lived at Ciskei (24) - I lived Kwa Zulu (25) I was taken on the death of my father by Mangaba, my brother, son of Mande, to Zululand. Mangaba bought me Kwa Zulu

(returned from the job with)

27. 4. 05

(67)

62/67/1-24
1-4 [17]

Melapi ka Mafaye continues (26)

When Mangaba took us to Zululand he was shortly afterwards killed. My brother M. Kanto was also killed. M. Kanto installed S. to look after our umuzi in Natal. S. in addition to killing Mafaye killed M. Kanto after nominating him to take charge of tribe after this. Our people called the hamba he killed

Mangaba took me to Sotohe who lived at Kwa Momenhlini (27) Zulu ka Mafandayza (28) but Dingana did not kill Sotohe (29) He had charged him with thieving (30) Mafandayza (31) It was Momenhlini was so named

because of Tshaka having been stabbed Momenhlini (32)

Dingana sent word to the Palala (33) before whilst it was still on the way to say Tshaka had been

killed. (26)

Dingana
After killing T. looked & saw his brothers
& thought the same artifice he had
adopted towards Shaka, ^{conspiring} ~~in~~ ^{to}
assassinate him, would be
followed by ~~them~~ consequently he then
killed the lot off.

We Cebes are descendants of the
Mtetwa tribe. ^{(Chief of the}
Mkokeleli ^{at} aka of Goye. Langa
lived ^{at} Mbelatye ^{down by} Ezansi. We are
said to be ^{the} 'uhlang' ^{of the} 'uh kulu' ^{was}
'emhlaturu' Mkokeleli left
& settled ^{at} Goye. I do not know
if we had quarrelled with ^{the} Mtetwas.
It is natural for members of a
family to go & build in different
places. ^{Deep as} nothing of quarrels
ngo ku dabuka ^{when the} ^{is} ^{separated} ^{off} Kivo mazi.

wa kwa Cele.

I know Dibandhlela's ^{grave} ~~tomb~~ is
Emblano ^{by the} ^{river} ~~in~~ ^{at} Mbelah. I do not know
of Mkokeleli in Natal. Mkokeleli
may be the one who crossed into Natal.
Kwa Dukuzi ~~is~~ ^{built on} ^{an old} ^{side} ^{of} Shaka ^{is} ^{called}
nge naziwa ^{to} ka Dibandhlela. I
do not know its name.

Magaye was born in ^{at} Mkelakreat.
His mother was ^{the} ^{daughter} ^{of}
Kondhlo. (28)

... « Praise of the ... »
Mkokeleli isibongo. ^{Entered}
ujama ~~was~~ ^{is} wo li undi
waka sigung' esihle sa kivo
Nomib ^{(sister of Mkokeleli,}
asi hlali nyoni, ^{daughter of Langa,} sihlal awazinyani
a masakabuli.

Today is the first time Mrelapi has ever
been in a train.

^{space} mika- ^{or nabayo} ^{imiso} ^{ya mankoyane} ^{sundu} [4]

Dinya (after melapi goes out) says: Melapi's mother was intombi ya kwa Jicaka (isilongo of Cele tribe). She was the ^{Chief} ^{of the} enkulu ya ^{at the} Sokeva kraal (Magaye).

The following are Melapi's brothers: Songolozu, Songwane - both of these are bakwabs u Melapi. Melapi has, I believe, 3 kraals. Songwane is still living, ^{under} ^{my} ^{eye} Mshwetshwe.

Also present: Present Melapi, Magiyana, Dinya + Melapi's eldest son Njilo. 62/5/4-24.

Only saw Shaka once. An ^{at my father's kraal} ^{was} ^{going} ^{off} ^{to} ^{the} ^{war} ^{and} ^{he} ^{carried} ^{no} ^{isihlangu} for he had come ^{from} ^{the} ^{war} ^{and} ^{his} ^{shields} are only carried in war-time. The regts had ^{various} ^{with} ^{umkoka} and ^{isicwaba} - about the head and some about the knees. The men so ^{were} ^{standing} ^{round} in ^{some} ^{circle} fashion whilst others also belong.

to Shaka danced in the centre. These I noticed had no umkoka or sundu but they had ^{isiso} ^{ya} ^{mankoyane} ⁻ ^{isivo} ^{em}. They also had ⁽ ^{isitsha} ⁾ ^{sumahlanyana} ⁽ ^{isitsha} ⁾. Assegwe were not carried.

Magaye ⁽ ^{isind} ⁾ first - he must do so in order ^{to} ⁽ ^{isihaya} ⁾ that is, prepare the ground for the King. Magaye's had ^{various} ^{isitsha} yaba. His regts were ^u ^{soka}, ^u ^{Rodi}, ^{uku} - ^{mangala}, also ^u ^{Mohlazi} (his main kraal).

The ⁽ ^{isinduma} ⁾ of Mohlazi were ^{ka} ^{Nomungo} ^{ka} ^u ^{isitole} also ^u ^{Nhlasiyana} ^{ka} ^{Nomungo} ^{ka} ^u ^{Mkokele}. ^{Isicwaba} is the person who went to ^{bika} ^u ^{Shaka}. The ^{isitole} people are a section of Cele tribe.

^{Kwa} ^{Sindelwa} ^{isitafeni} ^{near} ^u ^{Mohlazi} ^{kraal}, about 1/2 mile off. This was Magaye's ^{great} ^{kraal}. The ^u ^{Mohlazi} ^{wake} ^{is} ^u ^{Nikela} - ^{Kwabo} ^u ^{Magaye} was built ^{nga} ^u ^{isihaya} ^{ke} ^u ^{Mhlali} both of them. ^{The} ^{isicwaba} ^{is} ^u ^{isihaya} ^{ke} ^u ^{Mhlali} is not far off.

izinto ezi (faca) c
 fac' umhlaba = bulal' umhlaba
 cwetsha ngalaba = baleka, Fijon he left in Dringee's
 [6]
 The road from Natal dabulad pakathi
 kwa manocuya ornabili The sites
 are nga neno kuse Tete river; no Mandelie
 an itafa The kraals were Mtshisane
 itafa near Tete. People washed in the Tete
 - it enters sea itself
 stamp of feet caused people to ~~thunder~~ shout to him. It say
 Duma - ~~the~~ u ya beywa ku taku
 ama mpondweni -

Celes
 We meet in Madango, the Mtetwa
 chief. (30) There is a strong tradition, ^{man tribe} that
 we descended from Madango.

I cannot understand how Madango is
 missing from our line of chiefs.
 Baca is ^{of the} was Ngwazini - Lugecolofatha
 of Mayikane. Baca had a son, Mbaleki.
 Lugecolofatha ^{was} ^{father} ^{of} Zwana ka Mkokeleli.
 Vanywago ^{was} ^{father} ^{of} Zwana, so also
 Ntanjana. (31)
 Dibandhlela's own kraal was EmaSwazini

[7]
 (we made oath)
 When funga's we said Dibandhlela was 'ema-
 Swazini!' EmaSwazini was Mkokeleli's
 kraal. I do not know its kraal site.
 When our (Cele) children are tulisa's kutima
 Tula, Noosi, Tula, Lufafa, Nima ba ka Janga
 We are not amaMtungwan (32) Our dialect
 is the Mtetwa - we say (in Konane) for
 in Konane (33) Dibandhlela was the son of
 Masituba (daughter of Sivuba) the Tuli chief
 of amaTuba section of Tuli tribe. This
 alliance was what caused our tongue to
 alter.

We are Mtetwas. I do not know where
 we originally came from. We are umzansi. (34)
 We are not abeNguni. (35) The amaSoza's
 are abeNguni.
 It is said Mkokeleli ^(defeated) the
 amaMibili at the Ngoye. We are uhang
 okulu was' emhlathuze.

^{lives with Mtsheba} Mtsheba (^{with Mtsheba} Mbonisa) (^{with Mtsheba} Songwane) (^{with Mtsheba} Zwakufa)
^{lives with Mtsheba} Sikunyana (^{with Mtsheba} Melapi) - are the only sons
of Majaga still living.

I am the eldest of these. Zwakufa & Mtsheba
are the youngest. There ~~is~~ ^{is} a Dinya
who is of ^{the} Ziqigulube regiment.

Mkokeleli had no regular regiments.

28th 4th 05
evening

Ketwayo (ka Sozwela ka Mkokeleli) ^{was} the chief ^{at} of ema Swazini. & People fuqa.
Dibandhlala wa ma Swazi.

Emkitini was ^{the} umuzi ka Mkokeleli.
Nzaza ka Mkokeleli was ^{the} ngwesizindzi.
Nzaza ^{is} umname ka Sozwela.

Ketwayo's son was Mggibelo.
Nzaza and Sozwela ^{ba} scabana Nzaza
wanted to leave ema Swazini and build
his own kraal - Sozwela objected to this. He
wanted Nzaza to remain under him.

house of my people, [87]

wa buya wa namuzo ku wana (umuzi) [97]
= keeps on speaking about one kraal when
there is nothing much to talk about.
in ema Swazini Sozwela refused to give them
up. ^(cattle) Makalele questioned whether his ^{right to} ~~was~~
appropriating the cattle to his own use - the
thought he was, whereupon Sozwela took
cattle and gave them over to Dibandhlala
to prevent its being said he was robbing
Nzaza - No fighting took place. Sozwela
merely seized the cattle & gave them to
Dibandhlala. ^{Ketwayo ka Sozwela} ~~my father~~ told me this.

Manyonyo ka Mgonjwana ka
Mkokeleli - Manyonyo belongs to Mkitini
kraal.

Zwane ^{was sent off} ^{with} umuzi ^{was} el Ngwazini,
Mkokeleli. He being umname ka
Dibandhlala. The insonyama ^{was given} ^{over}
tedwa ka Zwane by his abaxadze.
Zwane ^{ka} Zugcola & Zugcola ^{father}
Mayikane.

Mkokeleli had ^{the} owase Zaleni kraal
Nomanga ka Mkokeleli ^{was} chief of this

his kraal. Nomungu ^(father) ~~galat~~ Nhlasiyana
 was Magaye's mohlazi (induma).
 Nhlasiyana ^(father) galat uBasha aBashu
 and Sebuza.
 (Se Nganda) ka Mkokelele belonged to the
 emkintini kutho Nyaza.

The Cele tribe used to ^(water over our) soka formerly.
 Mkokelele ^(was, certainly) soka. This custom was
 discontinued because it was said people
 would not be able to fight.
 Magaye did not ^(became) soka. ^(was chief) Mb.
 The kulekaring ^(up the sakelata) Bayete went on in our
 tribe before Tshaka's reign. 39

Ukuthi Bayete is ⁽ⁱⁿ⁾ isitakazelo ^(the) the
 sakwa Cele, ^(expl. as) nxa kuthwa Bayete!
 Cele!
 Tshaka was kulekard, says Dinja,
 Bayete! ngoba zita! because he had
 (gobal) izita zonke
 all his enemies (zita).

inkunzana emagobolonjana ^(salute)
 Magiyana says: In Tuli tribe we kuleka
 by saying to our chiefs ^(space) Nkosi!
 Magaye was always kulekaid by
 saying Bayete!
 Our ^(the) mbango wakithi wa ungo was
 emfeni ^(kraal) no Nikelas. The emfe chief
 was Mande, ^(the) isokangangi ^(the) le nkosi,
 the Nikelas chief was Magaye. The cause
 of quarrel was because ^(the) Mande ^(was) was
 a bekwanga uyise. Uyise ^(his) uBaka
 uMagaye ^(was) uMande ^(was) uMande ^(was) up-
 tshay' inkosi. ^(the) Dibandhlela would
 not allow Mande to be chief.

Magiyana says Emfeni was ^(the) the Dibanda
 dlala's great kraal. Nikelas ^(the) ~~came~~ ^(the) ~~from~~ ^(the) ~~there~~
 there. Dinja agrees.

Melapi says: Mande was most
 anxious that Dibandhlela should leave
 and go to ^(the) emfeni kraal & ^(the) busa with
 him there. He took hold of D's arm but

mziye ka Dib
fathu Cuncela mziyibonele [67]

~~He tried to pull him along~~
D. strongly resisted and fell down. Upon this
he swore by his sister Nonigina ka
Mkokelele, that he would ~~kill~~ ^{defeat} him.

~~inkunzi emagoboloniwana (shlabayo).~~
~~ie he would hit him against a wall.~~ ^{(assaulted all the}

^{space} Maziyana says: D. kutat alala
wake in order to tell them inkosi ka
ika biko, ngob' uMafaye u se ngum
ntwanai, asiswe, asiswe kwo nina

^{mother} lence (Pakawayo), ayo kule la kona

Mande pendelelani: "Ba kon' abantu
aba ngangani kutive a ba na nkosi
na? The fighting thereupon began.

Mande ~~def~~ succeeded eventually in
defeating D. He thereupon ^{retired} busan & nothing
more was said until Mafaye was brought
from Dwabe when the ^{fight} mbarango began
afresh.

^{space} Metapi ~~can~~ says Mafaye returned
from Dwabe with 3 cattle + 2 sheep +
u-dhlaba ^{passed by the} kon' Emfemi ^{u-dhlaba}

(in the shade of the gate).
Mande was seated ~~in the shade of the gate~~
He went off to sleep ^{in the shade of the gate} outdoors. The
~~assembly~~ ^{assembly} remained seated. Mafaye came to
the ^{assembly at the gate} assembly. They looked
& looked at him ^{they remarked} (How handsome
umkula weter ^{is your mother} infobobu). Mande
was still ^{in the shade} inside, ~~but~~ it being
a hot afternoon.

Mafaye had been advised ~~not~~ to go
into the country secretly, but he took the
bull by the horns ^{and went} straight to
Emfemi. He took up a stand in the
shade in which Mande ^{himself} usually sat.

When Mande got up it was reported
to him that Mafaye had passed by. He
said, "But why did not you tell me to bring
him to me?" They replied they could
not do so as he ~~to~~ Mafaye had a
^{gold} (umkukh land).

Mafaye came to his father ~~u-dhlaba~~

^{cut stick + shape of them}
 My fathers gauled yinkande mak;
 assefais of them whilst herding
 cattle at Mkelala, Luasini & Ngwazim.
 When ~~the~~ majays side was got the
 better of ~~our~~ my father & the others
^{went up of these} ngemai, still being boys ^{have been out} & susaid
 them. ^{What is that} The majays asked "Ik'ipi beza
 leliya bandhla) & li' susaya?"
 He was ~~was~~ told they were boys of the
 Isokamlilo - ^{they were brought up} Se be Kulile -

The boys went & seized the cattle
 of iziggi ^{of} nez' zaso Cayiswem.
 imizi ka mande & came back
 with them -

Majays then called for ^{young steers} amangari
 (amakhwazi) & presented them to
 the boys, who ^{went off} passed & built their
 own kraal, Esokeni, the ^{chief wife there} intokazi wa
 a mason case, ^{to yoke} intombi go kwa sicaka
 melapi's mother.

imizi ya hambela =

After this, Msiboneli & Jokezi returned to
 Majays & ^{the} wa qun umbango, ^{It carried on} by yalwa
 njalo for some years & eventually
 mande's party was overcome.

Mande then ^{relocated (went) to} hlehlala and gon'dai
 eNyangane - ^{at the} eNha no mooti.
 When Tshaka arrived the fighting
 was still going on -

Tshaka ^{sent a man} susaid umuntu & go to the
 chiefs across Tshela & say ^{of Tshela} "I uyeyi
 wTshaka wa yales' emfemi.
 wathi beK igama lika Tshaka
 ku mande - ut' a mande ^{was} wen!
 Kiti lapa na? ^{to us we?} umntungwa ^{who wears} na
 & newshango ^{to yoke} on swane.

The ~~man~~ messenger ^{travelling} then gon'dai
 entshonalango & went to the
 various chiefs in Natal. He came
 to Ngala, chief of amandhlova.

When he left Nyala he came to Mafaje
 Mafaje asked where ^{where} the ^{chiefs across the river} amaKomo
 a ngapetobeya were ^{doing} to see
~~they had sent to them~~. I was coming
 across - The mafaje asked what had
 occurred in regard to Quake where he
 had been staying. The messenger said
 that Pakatwayo had been captured by
 J and that his followers had
 offered no resistance at all. ~~The~~
~~pono nti~~ - not even a stick - ~~It~~
 Upon hearing this Mafaje said
 "Tatani inkomo ni yi niki
 nangwe mwanika Ishaka
 adhle!" The messenger returned
 home, Mafaje being the last man
 he visited - The mafaje had given
 him food. He went back to J -
 I do not know ^{the} man's name
 J's asked his messenger what

the various chiefs had given him to
 eat. (Here I got ^{wild grain} izinkabe. There
 was at ^{numbers} Diband held's son's (Mafaje)
 who gave me a beast. I said
 Nangoke o wa kwethu, o bono
 ukuba ^{there is the eye of our people, who said that you came} ukuba ^{from} Enkosini. He
 then ^{gave} bono. He reported what
 Mande had said.
 Mande on being spoken to by the mess,
 struck the ground with the stick
 of his assegai & made the state-
 ment above. ^{face} ^{the} ^{rule}
 Ishaka then ^{they} ^{wanted} ^{to} ^{rule} ^{the} ^{rule}
 Mande had ^{been} ^{with} ^{him}. This
 was the year when the ^{country} ^{the} ^{rule}
 nga ^{the} ^{river} ^{the} ^{river} ^{the} ^{river}
 bel bulala's. Ishaka ^{from} ^{the} ^{river}
~~is~~ ^{at the} ^{base} ^{of} ^{the} ^{river}
 then ^{collected} ^{the} ^{river} ^{the} ^{river}

where people pekela
Koya aban-tanjayo

He ^{crossed} ~~went~~ ^{to} ~~with~~ ^{to} ~~his~~ ^{to} ~~forces~~ ^{to} ~~.~~

He ^{came} ~~ngemisa~~ ^{between} ~~the~~ ^{to} ~~Mhlali~~

& Dukela. He then ^{sent} ~~sent~~ ^{the} ~~same~~ ^{to} ~~messenger~~ ^{to} ~~to~~ ^{to} ~~Majaye~~ ^{to} ~~to~~ ^{to} ~~say~~ ^{to} ~~the~~ ^{to} ~~Shaka~~ ^{to} ~~impetelo.~~

The messenger delivered the messenger. Majaye asked some of the old men of Inkotekela what was the proper thing to do.

They said "ku buzwani? A kwenziwe ngo Kutoho Kwake". Majaye then took a lot of cattle ~~and~~ off to J. +

pekela him with them. & Ziya fika ke ku yua - abalisa of Cele bute were sent with the messenger & cattle to J. They returned & said he ^{gave} ~~was~~ ^{paper} ~~for~~ ^{you} ~~pekela~~ ^{him} ~~?~~

After a while Shaka's troops seized a beast belonging to Makanya section. ^{he was} ~~being~~ ^{working} ~~in~~ ^{the} ~~mlhawa~~ ^{to} ~~a~~ ^{to} ~~bone~~ ^{to} ~~ma~~ ^{to} ~~ba~~ ^{to} ~~zo~~ ^{to} ~~patuma~~ ^{to} ~~ni~~ ^{to} ~~aba~~ ^{to} ~~kwa~~

Ma ba zo patuma ni aba kwa

Mhanya will take action

Makanya. The Makanya people however refrained from taking action. The messenger returned to Majaye once again to say "lthi uShaka dabul'um tango (um'nele we sigwe). The Celeb could not understand Shaka's (meaning was that he should be told where Majaye's territory began & that of Mandel Empeni ended.

The messenger then said Majaye's people were to ^{gather} ~~be~~ ^{to} ~~take~~ ^{to} ~~ijurkani~~ ^{to} ~~put~~ ^{to} ~~them~~ ^{to} ~~at~~ ^{to} ~~the~~ ^{to} ~~mouth~~ ^{to} ~~of~~ ^{to} ~~implali~~ ^{to} ~~to~~ ^{to} ~~into~~ ^{to} ~~hor~~ ^{to} ~~alanga~~

When ^{the} ~~sun~~ ^{goes} ~~down~~ ^{make} ~~base~~ ^{fire} ~~with~~ ^{with} ~~them~~. All of you are to ^{make} ~~base~~ ^{where} ~~to~~ ^{the} ~~be~~ ^{the} ~~(?)~~ ^{can} ~~see~~ ⁱⁿ ~~reede~~

They ^{sent} ~~base~~ ^{to} ~~J. Kipsa's~~ ^{to} ~~umipi~~

The Empeni cattle ran away. They ^{went} ~~emswan~~ ^{to} ~~ulwand~~ ^{to} ~~They~~ ^{to} ~~brought~~ ^{to} ~~them~~ ^{to} ~~ssizalwen~~

They brought them ssizalwen

[34]

When the ^{few} of you go out, a few will be made
u ma u curile kwema u zo kwoliana
kwa Nandi, at the place of Nandi

The word Bayete probably arose from the
mtetwa. Melapi says magaye was accosted
with it, & it is quite possible ^{that} Celas, who are
closely related from mtetwa's, got it from them.
It sounds very like a tefula word. Compare the
combination Bayete! ngobazita! said by
Dunya to have been addressed to Ishaka, where
Bayete may well mean Ba letet'ie/izita

29.4.05 I think, says Melapi, u masiwuba -
mkokelelis' wife & Dibandhlala's mother was
lobolad. Lobolasing was of course done in those days.
Maryama also thinks lobola passed - & many
cattle.

I was ^{born} Zalwad u Ishaka & nga kaziwa
lapa nga kiti. I distinctly remember ^{people} running
away when he fought south of Tsekela

29.4.05

Melapi continues. ¹⁻¹⁶
wan yabula wa baya nawo (umkontu)
Dunya as J. when he drew assegai out
his arm - (Dunya & Melapi) [7]

When they said 'nggavaba, nggavaba ya
muka!' etc, the horse would ^{be} ridden off a short
distance from a kraal & then back. The rider
'played' the horse, & ditata ngalo. Dunya thinks
there was clapping of hands as these ^{words} were said
in order to frighten the animal.

The horse danced, says Melapi; ^{it} went back-
wards & forwards, & it was whilst that was
being done that the people clapped their hands
and spoke as stated.

The man who stabbed Ishaka Tutumela's
J. The assegai did not penetrate. J. took
out the assegai.

Next day I asked what ~~this was~~ where this
had come from. The Tulus said, this is a Quabe
assegai - they saw it by the ^{incident} ~~incident~~, the
way of ^{coming} ~~coming~~ it. I asked how the
Quabes had come to pass by the Tulus with

ba ya ngi hleba ^{shouldn't} cwelibile = gobisa = hupsa [2]
 going things they ^{back} adhe amafula.
 this assegai. What (they were) doing? As you
 say it is a Owabe assegai, ^{you will not go + do} se ni yo kwenzaj
 ngo kwenzaj kwenzaj. An ^{surprise}
 they went & killed ^{the} y Dwabe & gwalisai
 udonga with them. They were put into a
 donga when killed. That is where they
 were killed, namely in an ^{cut off} isigqo.

I was a young lad at this time & heard
 men speaking of the incident at the time.

Dukuza was built after the conquest
 of Natal, after establishing friendly relations
 with Magage, & after the assegai incident.

During the Dukuza we ran off into
 the bushes. ^{we were} shlessi eklatini si ya kwenzaj
 vake ^{we were} kwenzaj amafula!

→ Tshaka ^{on this side} hlapela no Owabe nganeno,
 u laka twayo. ^{at the} Sembudle. The
 Owabes ate our amafula. My father
 sent & reported the fact to Tshaka. I said
 "O; ba ya ngi hleba! Why do they do this?"
 "O, they will"

Let these wrong-doers perish! [3]
 Ma pel' amatshinga la! The amafula
 were then ^{hidden} tukusa. Tshaka ^(proclaimed a war) inemezai
 and warned the ^{groups} tshehisa and the
 annoyance ceased, whereupon the
 pulas which had been hidden away were
 once more used ^{in fact} openly. The
^(country) gwe then ^{became quiet} tula ^{from the secret places}

The Owabes used to watch us hiding our
 gulas, and after we returned from the bushes
 &c they would go to where the gulas were
 and ^{left} idhla them. They, however, did not
 destroy them, well knowing that if they
 did, so we would have no where to
^{go} eta, into and so they, the Owabes, would
 suffer.

After this ^(the) amatshinga, ^(the) pelai
 kwem ^(the) yiqwilegewele - Cattle
 were stolen by them at night, & found
 missing in the morning. The thieves
 had gone off with them ^(the) amafula.

(hill)
I at (Klabai) them there. I said ^{an announcement} a ka
should be ^{to the people} menegerwe ^{the people} kom emahlatini for
he thought he ^{might be} ~~was~~ the cause of their
behaving in this lawless fashion. So the
proclamation was made in the bushes
to the effect that all were to return
to their homes and resume their
natural ways of living. They thereupon
returned home. I did nothing to them.

Gengcwa bangai'd ku Ishaka
the others had bangai'd kite (ie. carried
or their evil practices) - Gengcwa
Ishaka's cattle. He was inkosi ya
maso siyana. Gengcwa was bangai'd
near Tabela where he thieved. He was
taken to I. I said (Saku bona, Gengcwa)
G. replied (Amabona bonane Nkomi
u bona mini nje; bo bona wena
ngomuso). He said this because he
knew his death was imminent.

- x see 11/15 43

G. was then tied up ^{at} across the gate &
I directed ^{all} the cattle - those from which he
was so fond of stealing - were to be drive
over him & trample him to death. 46

I know nothing of an ^{con-trib} assassin
in our own country, but heard of them.
There were no assassins prior to
I bulalangi ^{at the place} ^{of the} ^{place} Ibulangi ^{after his}
devastating the country.

Dinza says cannibals were Komba's
subla no ngeni ^{at the} Kwo Sangwane (hill)
& precipice. ^{can be} ^{can be} ^{can be} Iperu Kwe Nanda (hill)

Majiyana thinks ^{the} name of ^{the} this hill
was hlomishwa on account of Nandi,
but does not know what name was
given. ^(Zinkobe) ^{to} were called (Zimpotob)
ku hlomishwa ^{the father} a yese ka Nwela
- prime minister; & ^(Zindhela) says
Dinza, were called (Zinyatuko). 48

Ishaka began on Mande

1915
1875

7

^{beat a hasty retreat}
pasekera = hlubuka [8]
(Kala dialect)

death. I was ^{at the} esitshveni kraal where
my mother had gone to belata. ^{have her confinement.} This kraal
was near Mdhlota. Mbonisa was the
child then belata. Mbonisa is Dinga's
age (ie about 78). At this time I was old enough
to herd cattle, say 10 or 12 years of age. I had not
tombad. I tombad when Ngeto hlubekad
& went ~~to~~ off South. (about Dec. 1828). Now as
Ngeto's flight is fixed, and a boy tombad
about 14, so this makes Melapi's age as
91.

When Ngeto went he took off with him
a number of cattle. He left just as the
limpi from Dalule was returning. The
limpi ^{passed} ~~passed~~ ^{after} him. A fight took
place ^{at} Ezimbakodweni ^{near} Durban
Ngeto got off to Pondoland. When the limpi
that attacked Ngeto returned, it killed
my father Magaze. The reason why Magaze
was killed was because it was alleged he

[9]

intended following his uncle Ngeto. ~~to~~ my
father however did not intend doing this.
Ngeto, as he passed through our tribe, seized
some of our cattle. We followed him up &
recaptured them, & as we returned to
our District we passed the Zulul forces then
on their way after Ngeto. ^{we passed} ~~we passed~~ ^{Nanga} Ngeto got the
better of the Zulul ^{at the} Ezimbakodweni for
they had just come of the Dalule ~~exp~~ ^{campaign}
& were still ill.

Dingana gave us orders to kill Magaze.
His orders merely were that my father was
to be watched to see he did not follow his
uncle Ngeto.

The limpi that did not go to Dalule is the
one that ^{passed} ~~passed~~ ^{after} Ngeto, & the
name of this rept that remained
with Shaka was a Fasimba.
Mpande reported to Dingana that
Magaze seemed to want to join Ngeto,

^{Kwa} pami Mtungwa (father of ^{Kwa Ngazi - across small longwa} Ngazi) ^{Emd. layi = mpyape} ^{shiyabantu} ^{ndabentantu}

Zulu jereci this after Ngeto seeing he could not get him (he thus ^{was being suggested} ~~was~~).

I have not heard that Ngeto sent to my father to ask him to go along with him.

Ngeto in his flight ^{camped at the} ^{celebrary} ^{island of} ^{pleas} pami kwa Mtukway (father of Ngotahobany).

During the night they ^{basas} ^{the Zulus} came on them before day break, & decided to attack at day break. But the Owabes made the fires on purpose to deceive, for they left long before day break & proceeded on their flight.

The Zulus came up to the fires & found the enemy gone! Nowela ka mteli ka fufuta - wa kwa Owabe ^{pele} was

living at Okikereni - one of Mafaze's kraals, at his ^{maluma} ^{village} ^{maluma}. This man decided to join Ngeto as he passed ~~and~~ but he was killed by the Zulus at

the Ezimbo Kodwini.

wa ysebungulekile = ngenewe ubukhanya (13)

Mpangazita lived ^{at the} ^{after} at Mona beyond Verulam & overlooking Tongati.

Mazuzane says the ^{impis} ^{that} ^{went} ^{after} ^{Ngeto} ^{was} ^{not} ^{pa} ^{kuwe}. They simply left their homes & followed up. ~~It~~ ^{was} ^{Ngeto}, on the other hand had collected his men together. Thus at the Mvoti in the fight Ngeto succeeded in defeating the Zulus, & there it was Mpangazita was wounded.

Only those, ^{says} ^{Melapigoes} ^{on}, who did not go on the Balule expedition pursued Ngeto, & that is why he got the better of them. The Balule impi moreover had no shields, for ^{they} ^{most} ^{of} ^{them}, having no food, had been obliged to ^{coolisa} ^{and} ^{eat} ^{them}!

^{gave orders to} Tshaka told the Pondo (impi) south of Mzimkulu & directed it to go to

Lukilimba - Entambankulu
 maguca ka Jele (Ndelu) ^{matubane} - Emlazi
 Bebeni ka Jamba (Emafangeni) ^{Ngamto} Msekelo ka Ntambo
 Mzobotshi ka Tambisa (Ndelu) ^{between that & Mzimba}
 the north when he was ^{spoon} there. When he was
 assassinated he was said to have ^{been} gone mad by giving such an order.
 Ishaka placed his Pond's cattle, seized
 on the second expedition, at many places
 viz kwa Lukilimba a notable warrior who
 lived at Entambankulu on the Mzimba
 ka maguca ^{ka Jele} of Ndelu tribe, living ^{at the} Mzimba
 Bebeni ^{ka Jamba} was ^{Emafangeni} living between the
 Gafa and Mzimba ^{ka Mzobotshi ka Tambisa}
 of Ndelu tribe, ^{at the} Gou river; ^{at the} Matubane of the
 Dibabulungu ^{the} cattle were kept on Mlazi river in
 a kraal which took its most common used name
 from the colour of the cattle kept there, viz. ^{Indubu}
 ka Msekelo ka Ntambo ^{ka Mzobotshi ka Tambisa} - Cuna
 tribe. Melapi goes on to say ^{that these} cattle were stationed
 kwa Ngoyi, across Emahlongwa at an ^{at a} tanga
 called Mpiyake; ^{at a} tanga somewhat
 belong ^{to} Emahlongwa, the great Cele kraal, the
 tanga being known as ^{kwa} Shiyabantu.

These Emahlongwa ^{at Lusaka} ^{by Zulus}
 Emlazi ^{at Lusaka} ^{by Zulus}
 [15]
 Ndabankulu, as Mazijana states, had been
 established previously among Zulus, kwa Mpofer
 flat. (58)
 The cattle at Emahlongwa were herded by
 Zulus ^{proper} whilst those at Emlazi were taken care of
 by ^{(an isikhomo - igame) ka woyi} Ngumisa ka ^{the} Fasimba regt
 If we see that these amatanga stretched from
 Mzimba right away to Mooti.

Sent Dalique to Duija, Mazijana, to find out
 about 'Botwas' referred on several occasions in
 second volume of Isaac's book. These are the
 abatwa who come from above or beyond the Undi
 from that direction. Dumisa visited them
 under their chief to Fodo. He was supplied by them
 with isikhungu for killing game. He met
 Mbuyazi and told him about them. Fynn &
 Dumisa ^{sent} got into an agreement under which
 Dumisa assisted with abatwa would supply
 him for woy for value received. These abatwa

had no fixed residence in Natal - They then went about hunting elephants for the Zulus. They travelled on foot and Dumisa was their principal in Natal. Dumisa is the father of Saoti (late) and the tribe is known as ^{the} Duma one. They hunted with ~~guns and spears~~ (see below for a more correct account)

30/4/05. Malipi, Dinga, Maziyana - also Nyilo (Malapi's son - who as a rule says nothing)

Dunya says I saw Fodo. This was when the Boers Klaseka's Ncapayi - first expedition. I was with that expedition. I was interpreter for the Boers. I interpreted for Fodo. He was son of Nombewu ka Gasa (ka Dhlamini?) - isitotozelo ^{word as used by Maziyana} sabo bati 'Dhlamini'. He was inkosi yas' iNkhangwini. This tribe then lived enkla no Mikobeni, kwe Kengam' enkomari (in ^{Richmond} ~~Dun~~ Duv). ^{at} This day the ^{had scattered, some being Isoko,} tribe ~~lives there~~ + also ~~at~~ Alfred + Polala Drins - Fodo was originally in charge of all. Bidhla ^{however} was the ^{hereditary} ~~head~~ chief of the whole. Fodo

was merely in charge. Bidhla (ka Ngonyama). They dinga's + then became hunters when they were called abatuwa. Dumisa, (says Maziyana) was not a ^{hereditary} chief - he became one on account of his profits out of hunting - u igawe lo ku hlubi izimhlobo, a tola izimpon' eziningi, a dhluli a banye (abantu) - He is the one who was in league with Mbuyazi. He ~~was~~ kulad under Nombewu, uyise ka Fodo. His sibongo however was wa kwa Duma. He was afterwards father of Saoti, Ramncana, Sakaydwa and then Saoti - the heir & chief.

Ishaka, (says Maziyana) originally citad the Inkhangwini. They fled to Pondoland where they Klaseka's Faku although they were fugitives. Faku ^{met them} attacked & defeated them, whereupon they turned backwards towards Natal and it was there they took to hunting and a nomadic life - hence being called abatuwa. Dumisa learnt the buck poisons (for

(5)

Landa ka Zakaza
hambisi ka Dumnisa

isixonga

izingciwa
= a purse for
carrying isixonga

arrows) from the abativa. They stabbed with impingo is a long ^{straight} stick, like assegai stick but 8 or 10 ft long - at the tip there was inserted a small pointed piece of iron ^(= isixonga) about 2½ to 3 in. in length - only ½ in or so of which remained protruded. The rest was but loosely inserted in stick. The tip was carefully covered with poison. When the whole instrument was used, known as umpingo, it was thrown at the elephant the object being that as soon as it struck the iron would remain whilst the stick fell out and the poison would do the rest. The isixonga were kept in izingciwa or satchels. Melapi says he saw Landa ka Zakaza carrying this. This man was one of Dumnisa's fellow hunters.

These people were not really abativa but were known as such simply because they followed the practices of the abativa with whom Dumnisa had associated.

ni ya kwaz' ukucotomezela = pay careful attention to a subject.

isilimela = isidleka of ~~stars~~ stars [19]

Neither of my informants knows where Inhlanguini people were driven from by Ishaka.

I see the Inhlanguini tribe is in Sir J. Shepstone's map given as a living nest to abatembu at junction of Mzimba & Tsekela. One map gives ^{I think} Emahlanguini (and Enhlanguini) the other Enhlanguini. (See p. 330. Theal vol. of 1834-1854.)

It was when umtwanyana kalaid that people began planting umabele. Be ku bonwa ngo nhloyile ukuti de twasil' ekhobo, ku nga punca yena. People did not wait for the appearance of any particular bird before planting. Although mabele were planted only when the umtwanyana kalaid ~~that~~ ~~event~~ other gardens were planted before it kalaid. Planting, says Melapi, began when isilimela, i.e. a cluster of stars - the Pleiades - made its appearance.

Thus there was no superstition regarding

[6]

Have followed close on that of the Julius. On referring to Dole's (Lizibongo) it will be inferred that he crossed over as an old man, viz. 'ulbog' a data huas' Emblature" for the Mhlaty.

Mberde came to Mabona to ask him ^{to send out} a force ^{or his help} (as his brother Makasa (chief son of Newane) was wanting to attack & kill him. Mabona ^{sent out a force} ^{to attack} impisi, ya hlaba u Makasa) but he was not killed. In those # days there was no killing off or eating up of cattle as was the fashion in later times. Makasa moved his kraals, going ^{forth} to live some way up the iNwabi hills, south of Mlazi. Mberde then ^{went away} ^{to} tshanelat ^{where} imizijana ^{had} a ^{hill} a ^{hill} where Makasa his brother had been. The two brothers after this ^{used to visit imizijana} imizijana ^{where} until Tshaka came & destroyed everything.

<the country now being a cattle stable>

[7]

folk of izinkomo

62/69/7-11

"Soki was one of ~~if~~ Myebu's eldest sons - probably the eldest, others followed; then Ntaba, followed by others. Ntaba was not the eldest, he came some way down - As Ntaba was born near Port Natal and had sons & daughters when killed by Tshaka's forces in 1820 or so, ~~it~~ this gives some idea of Myebu's arrival here. Say Ntaba was 50 when killed, this would make his birth 1770 and one might then say Myebu arrived in these parts about 20 years earlier, say 1750 & not prior to 1740. ^{the present: Dinya, Njilo, Maziyaba?} <30.4.1905> 62/69/7-11
Melapi & Dinya Present (also Njilo).

Melapi's my mother's name was Nomahlungulu her father was Songcase, umabongcase - melapi pronounces "Songcayase - curious enough - my mother funga's Gida ^{was} ~~was~~ ^{was} Mampanza (name of kraal) - so Gida was Songcayase's father.

When we, says M., teta izinkomo we speak of ourselves as uhlung' o kulu le mhlathu. We say of the cattle "2 za le! meaning "they

[8]

umtende wo kusa = ukubeka ko kusa
izingese = children ^{Singete's}

belong ~~so~~ away over there" referring to Mhlathuze.
we also had kraals on the Matikela. This name
- a tekeza one - given by the Celes or ~~the~~ Mtetwa.

Melapi knows nothing of the expression se ku
mpondo za mtini, but used se ku
mpondo za nkomo and also ukw-aneyisa
ku mtini. Dinya agrees with this.

Tshaka had absolutely no issue - male or female -
Tshaka is said to have killed his mother when
he found her singete a child which she
stated was his. wa ye se mqumbusa (qwaya)
esisewini ngo sungulo lo ku tanga -
he may have got this sungulo from his
mother's hut for women might tanga ukuko
with such an instrument.

All children were spoken of as ingese, izingese
not umntwana, abantwana, for Tshaka
was the and only matwana. People

amantwana = izingandokazi

[9]

abantwana = to ab'ukubeka ngokufaneleyo
abantwana (for Dinya) similar to abantwana
throughout the country used the word ingese
but abantwana be abantwana. If one
accidentally spoke of umntwana another
would instantly reply "umntwana umntwana?"

Many numbers whispered that Tshaka
had himself killed his mother - Dinya does not
credit the story.

Tshaka had no children! Any girl getting in a
family way by him would be got away emaphand-
leni to her home ~~where~~ on the plea that
she was ill. There she would be treated in order
to bring about an abortion. When the abortion
had occurred ~~and~~ she was well again she
would return her entire absence being attributed
to illness & not to pregnancy or should would
surely have been put to death.

When Nandi died Tshaka gave orders
that no children were to be borne throughout
the country - after a time, seeing that the
strength of his army would be seriously

affected by such order he resented it. Some
 women continued after this not to bear
 children. The ~~was~~ amaTuli sent to
 Mafage, being a relative of theirs through
 umasivuba - Mafage's grandmother - to ask
 for a beast to be killed so as to enable one
 or more of their women to go on bearing children
 for they had, in consequence of Is order, remained
 barren. The beast was furnished ^{+ they killed} and
~~was~~ ^{was told by their own people to} ~~be~~ ^{Carpen}
~~cut~~ ^{Ram} ~~into~~ ^a ~~pieces~~ ^{it into their mouths}
 mswani, and drinks the liquid ~~from~~ ^{it}.
 The treatment, it is said, met with success.
 Gadhla + Mavate of Tuli tribe told me
 of this fact.

Ani buzi ku mabuzi 'ce & si ba vame
 Si hambes si ba qiba am ehlo
 Bekhambes si puputaka be
 Ishon Izindongeni.
 This is one of Is haka's songs - gambard
 by himself - for he used to do so - People's

wa vuswa isilingozi - (ukukumbul'ijindaba za kub'ezindala
 - referring to Melati waking up one night & crying. (Maziyana)

eyes were taken out with usungulo and
 amas' omkhonkholo telwad in the eyes -
 (white stuff is used from this tree &
 is very pungent in the eyes) - Regiment
 used to sing this song - Lali unqubo
wo ku zingela - hunting song.

I heard the story about Is haka stabbing
 his mother with usungulo from various people.
 The story arose during isililo sika Nandin.

Feb 62, vol. 69, pp. 11-12

1.5.05

Maziyana speaks -

B. I have seen Boongana, son of Mbajuda ka Dole.
 He was my age. I grew up with him. I knew his mother, uma
sicanzile. She was a descendant of Europeans who, when
 Dole arrived at Port Natal, were settled here. Dole arrived
 finding Europeans here. They got ^{lost} ^{back to their home} ^{and} ^{buyed} ^{ku} ^{ba}
 several remained who bore ^{the} ^{mother} ^{of} ^{Boongana} ^{Bo}
 mother was ^{light} ⁱⁿ ^{colour} ^{like} ^{an} ^{owl} ^{or} ^{night} ^{bird}. Her hair ^{was}
 yi amaratsharatsha, i.e. unlike Native ^{hair} ^{is}
 not ^{light} ^{like} ^{the} ^{hair} ^{of} ^{the} ^{people}
 not quite, yi fane ne za bantwana ngempela. (112)

62/69/16-24

16-19

1-5-05

melape + Njilo (melape's son).

izingwazi = amagaw'a gwazayo (melape's)
1-5-05

[16]

Tshaka stories -

Aba kwa Kabingwe are those whose eyes were taken out with a sungulo by Tshaka's orders.

Sotobe said Europeans tak'ezweni (ie. the houses) - this after his visit to Port Elizabeth. When Sotobe saw me in the shade nursing as previously stated he said Suk emtungweni wami - I did so. I was belata ingame.

Tshaka did not teta amacala. He simply killed a man off.

I used to award izingwazi = amagaw'a gwazayo ange sabizo ten, twenty or 30 head of cattle for their bravery. Bamba bani would be said as the cattle were ready to be handed over.

When the impis got back from a fight I used to say "Ketan' amagwala" They would be picked + unqumbi akal. They would be put inside + stand up. They would then be given assegais and told to gwaza nana.

[17]

Gubusha

vico
Kona
vinkaha
wona's hani impati

They would fight 2 at a time, and even if a man ~~would~~ won 2 or 3 times, ie. killing his man, he would himself presently fail and be killed or he would be put to death by order of the king if he were the only one remaining.

These amacwala used to be keta whilst out on campaign.

I used to teta nging'elake would direct them to make away with everything even a dog or an isizakalo (what hatalo ibodwe ejiko). Aku nga sale kuhlolo, he used to say - Every soul to be killed, even a child being nursed on the back.

I was amiboko and was an ungweni. He kubumad their dialect a dialect which I speak. Tugotshema u hani kwa Julu e.g. "Kona lok" instead of "Kona yok".

mandis, main kraal was Dvrfeni.

"You exactly imitate how Tshaka mouthed his words. I need not tell you how he did so".
Tshaka's izimbongi were differently dressed.

(vishback)

One would put on 2 mbabala horns in front of at the top of forehead, another would have an *(impiti) bark* mass at the back of his head, ^{have it painted red (like a woman)} hair ^{*(twisted)*} ^{beads} ^{scattered} ^{slut} ^{with} ^{an} ^{isikaka} ^{one} another would put on two ^{*(beads)*} ^{igucos}, one at the back & the other in front. (67)

The man with the horns, as he *bongis* would go about the crowds collected round + pretend to *qubusha* or *stab* stick them as a beast would do. Those standing about would *scramble* ^{with noise} away as if afraid of being hurt.

There were many *izimbongi* in the *mpakati*. *Magolwane ka* was the great *imbongi*. ^(many) *bongis* when *bemany igudra*. *Magolwane* also *bongis* in *Dingane's* reign when the *uzilikazi impi* went out. (70) *Mhaxi* was an *imbongi* to *Isaka*. He was also *imbongi* to *Pakatiwazi*, also to *Dingane*. He was killed, says *Dinga*, by *mpande* on the

(chief)

ground that he had *bongis* three *amakos*. He was a great *imbongi*. He said to D. ^{Here is} ^{to read} ^{of his father,} *ondala* a jewel *iziqu za ka ka yse* by way of *complimentary joke*. (71)

62/69/19-24

Entered *Dinga + Dijo*. *Izibongo zi ka Mbuyazi (Fynn)*

u Jovo ^{*(wokal)*} ^{*(vel)*} *emama pondweni,*
Izinsiba ziya hlema, ziya vutluluka,
Bahle bu nge zi nohlazi zas emasiko,
Zona zi ntusazana nge milomo.
Mhlan' u na meva njing' emamba,
Nyak' ende e dhlule ngo nyaka
Yaze ya dhlula ngo muny' unyaka.

Per Dinga: Izibongo zi ka Magidigidi.
Entered
uSihlokoqholo si nga maf' ezule,
uLulu u Lulu lidume nga seye kwo Kahlamba.

tikayisa = ~~interfere~~ interfere with me whilst engaged doing something else i.e. confuse me by not being followed to listen to what I say
pazanyisa = interrupt

Kanti liduma njalo li guguy' amafu.
winyelumbu, o mbanzi, zi ya balwa -
umpunzi vuka, ba ku hlanganisele
Musa! s' abuyawa kwo ka mbedi
umpunzi u be ngu yise, ka nge tufe
ku makosikazi.

u sikhaphi s' epuyange bezuyu
u nga ba indhlovu u nga sindasinda
Ingive ka Nonjana be no Mkhungisi
Ba yi bet beyete emhlane, ya bamibeya

Ba juyeya no ku yehlisa
Mang' omzimayo! a many' a yeuka
a many' a ya dursa, a njeng' o Donsela
inkosi emadungeni
uKonkotive izinja za ka Njoni
zi kwakel' umkanya

Melapisi
* Msidisi ka Kumbuzo, wen' o wa Sindisa o lu
ka Sincand' uhlolo

(Be lu)
Ba be ~~ba~~ neitsh' amanzi eBoboye
maKonkotive izinja za kuwa Njoni
Za s' emafakweni, eza s' emafakweni
za makel' umkanya

Cele chiefs: Mshweshwe ka Magidigidi ka Magaza
ka Dibandhlala ka Mkhokoleli ka Langa ka Sode ka
Ncumela ka Maganga ka Celeka Kumbuzo ka
Njosi ka Lugogo
Nnyambose is probably the
Mtetiva chief son of Lugogo

per melapisi
Izibongo zi ka Magaza
Entend

uhico ka gezanga, u nyakamisile,
ubaye ne nsil' emfuleni
usidawane. esitshobade esadhl' umabi
eNjoni.
Sadhl' uMcazanya-imbenge was' uMnyemba
Sadhl' uSopunga ezalwa uNsiba.

Mkonto was installed by Dwigana after he (D) had killed Magaye.

The impzi arrived from Sotshangana i with ya gula (ambo) was ^{to go of} bikelwad Ishaka's death. Magaye then living. Ngato escaped & ate cattle. He was putunywid impana & kleg' ne nkos' ekaza (ie. with Ishaka.

Magaye was killed & Ntanda died in the waf' emfuleni. He was buried ^{on a flat} ematafemi Ntanda.

The oxen whose white tails were cut by Ngato were at Mvoti - were Ishaka's.

Mkonto is isokanganzi ka Magaye. D nominated him, imkonto beka's umuzi ka

Magaye & after doing so some time he D, killed him. D directed that a ku biywa (kuwa Blomendhlini)

the funuzi wake o wa bulala Ishaka ngama ngob' ehlomendhlini, & nga kumangampfi.

He ^{reminded} Mkonto to buy the utango. He came ^{to buy} biyad & zeda's utango. This was

& nga senhla kwa Dukuzi a little;

That is where Blomendhlini was first built. Mkonto then ^{came to take up leave} balelisa. ^{He wanted to} Liti ke igama. ^(No) a ku hlale/pela. ^{He wanted to amuse you people - taking} ke si yo ku valelisa. ^{It was the} kutsh' yinoma za kuwa Blomendhlini.

-Zulu ka Ntagandaga. I do not know if Black or White. ^(Blomendhlini) kuwa mukwa kuwa yo valelisa.

Presently one heard ^{shouting} mem' em' em' em' ^{at the Makhele (yelling)} nomvoti. ^{It was a flat} e-le-le-le! ^{at the} zzi pelid' yinkomo.

ibabesi. Blomendhlini ^{went out} hlomad and ^{they replied} ihlelat' emfuleni. ^{about the cattle} si putunya amkosi.

Yinkomo. They ^{went out} pumclaid' ngapambiti. ^{the were put a} etafen' asi ka fik' ^{was put a} isigfumu so ku

valelisa. ^{he said} The ^{was a} valelisa was a ^{was attached to} ruse ^{that I could} that ^{that I could} yinkomo zi-pela. ^{It was} babesi.

required the ^{they times} should 'sum' ekaza & bulama. ^{It was} indle that is why this plan was ^{it was} insterted.

It got them on to the flat. They said, ^{Here are the} ^{sun} ^{was} nal isonoo. ^{they were} akelad' them. ^{they were}

They were

(24)

↳ that was the end of it. inside. Aka scho & dabo. They were then stabbed in koto ^{was amongst them} u pakati kwaba. Dingana was then ^{at} Mgungu and blower. I had given orders for his death. Dingana says that Nongalaza was the man ^{to whom I gave the order} that had to be ^{to} ~~be~~ killed. Every soul was killed off. (74)

2.5.05 Melapi continues, Njelo present.

The kraal Mkonto came from was Eku Mangaleni. He went from this with his men. All were killed off. The whole tribe then ^(scattered) citekaid, some going to the Europeans at the Bay (not to muna who was an unknown man), others to Zululand. I was one of those who went to Zululand. I had ^{at} ~~had~~ tombs when Ngeto went off to Pondoland. When I speak of going to Zululand I mean to Konye prominent Zulus. I went, for instance, to Konye Sotobe who had kraals both ~~with~~ south as well as north of Tsekela. We lived at Koweni, a hill, & Nadi ^(stream) entering Tsekela, just below Ntunjambili. I used to visit Sotobe's kraals ^{at} Nga petsheya.

2.5.05-

Melapi continues. ^{those} Sotobe's kraals (north of Tsekela) were at Dimpapala, ^{on the} ~~at~~ Nkandhlay. (75)

Mkonto died in the field, ^{to him} not buried. The whole tribe scattered now. Mafidigidi went to Sondoda, ^(north side of Tsekela) ~~in~~ north side of Tsekela. I knew Mkonto. I also knew Mafidigidi well. Mkonto died before he had had any issue. He was ^(born) ~~raised~~ by intombi ya imagadimi ^(a woman of the same people) ~~and~~ a kati. Her name was ~~is~~ Mramuka (after her father). Nsimoko was Mkonto's own brother. He ran away when Mkonto was killed. He died, ^(among) ~~so~~ two Mafidigidi, nga petsheya ^(near) two Mgungulu.

Dingana said that the Zulus had killed Magage without instructions from him. All I said was, keep an eye on Magage, to see he does not ^{run away} ~~run~~ with Ngeto. I cannot understand how Dingana came to kill Mkonto, seeing he had himself nominated

62/70/1-9
1-2,

[2]

ingwayo

(Killed)

him as Magaye's successor. We were ^{not} ~~not~~ ^{young} ^{to} ^{with} ^{the} ^{king} ^{of} ^{the} ^{country} ^{because} ^{of} ^{the} ^{fact} ^{that} ^{Magaye} ^{was} ^{being} ^{called} ^(umnamu) ^{by} ^{Ishaka}, for Ishaka did this in spite of the fact that his own brothers were living who were better entitled to that epithet. Dingana, I think, resented bitterly the ^{intimacy} ^{between} ^{Ishaka} ⁺ ^{Magaye}. By killing Magaye, who was called umngwe by I. Dingana was ^{surely} ^{getting} ^{at} ^{the} ^{house} ^{of} ^{Ishaka}. It was his plan to completely destroy Ishaka's house; hence his killing Magaye, the so-called younger brother.

Kabashe lived where Ndunge now lives. Kabashe + Magidigidi never quarrelled. We are still on the best terms with Ndunge and his tribe. There are many Celes under Ndunge.

Kabashe's mother was Amasilo; that of Magidigidi Ashambanga - her own maiden name Amjikijelwa. She was a girl from the Makanya tribe.

[3]

Per Dingana assisted by metape
2.5.05 evening

Cele Chiefs

Neatsho Amatgwabi
Joti Amambarela
inyingwa amakhlouu

Legogo

Ndosi

Kumbuza

Cele

Maganga

Ncumela

Sodi

Langa

Inkokeleli

Imndabax
Ndabe
amatohang

amakhlouu
amakhwecari
(Cijewane ka mnyingwa) of this section.

Ngati
ingati
mpipi
ingila
Velence
Kwayimane
amagadi

abase mbutweni
Pika chief died on March

abase mKungweni
(mjozingana)
mzuleweni (dead)

Ntanjana Jwana Nomunga Sozwela Dubela Zaza Senzela
Debandhlela Ntanjana Ntasiyana (was'ama swazini) Kraal Makalisa
Nanywayo Bashe Retwayo Makalisa
Baca Lugcola (Lugola) Bashlo (died without issue) Makalisa
Kabefunga Sebuzza
magera Mogunyanya Matshebana
Chiyi Nomibona
Faku

Debandhlela
Maude Empeni Migay Attakala sigwinjana Attakala Okoka Attakala
Sobandeka Ngonini Rujose Mantshangule
Sonjaniro Malingja Ngajana Mibors - amabala
mpalazi Uyasini Sibuk Sifenya - attakala
Amnyanya Sofaha Sigcibe mungisi
makhelela inkohlisani Nonzana Micabawa
Makodo Nkhunzulwa Ngunyanya Mamanga Nifala Mamasawa
Penywayo Uyasini Sibubana Cero
Dumicwayo (u/umai) Kinkwayo Loyoyi
Somkhunge Mnyenzi Indkhokhongi Gwagela
nyipi amabala Jakari Nyongwana
Sokanjiswa nyanzana Uyasini
Nyongwana Attakala

X there is intermarriage with this...

Cele had a brother Ngati. The latter was senior to Cele, but was ^{disputed by the younger} ~~apucwa~~ ^{by the younger} ~~ubukosi~~ ^{brother} Cele. Ngati ^{was} ~~hlabad~~ ^{hlabad} ~~izinkomo~~ ^{izinkomo} wa yo yingel' amawondwe kanto uhlabile. ^{He} ~~wa~~ ^{wa} shiz' inyama eye pekile. ^{He} ~~wa~~ ^{wa} fika Cele. U Cele ^{wa} ~~fika~~ ^{fika} ~~wa~~ ^{wa} wepul' inyama uNgati a ngeko. ^{He} ~~wa~~ ^{wa} bap' abantu. ^{He} ~~wa~~ ^{wa} fik' uNgati abantu ke se be bong' inyama ku Cele. ^{So} ~~ku~~ ^{ku} ukupuma kwak' uNgati ibukosini. When Ngati arrived he found all the meat dished out. The people said ^{we} ~~tina~~ ^{tina} si bong' u Cele, ^{we} ~~wena~~ ^{wena} Ngati: ^{bu} ~~ya~~ ^{ya} pel' ubukosi ku wena se bu pumile? As this was being said, Ngati, who had just arrived from the hunt, was standing leaning on his ^{umkwece}. The people could not understand why, having slaughtered cattle, the chief ^{so} ~~go~~ ^{go} off and hunt for amawondwe. ^{Uma} ~~Ngati~~ ^{Ngati} ~~uhlabad~~ ^{uhlabad} impipi as chief se.

Cele and Ngati were the sons of one man, probably Kumbuzo or it may be Ndosi or Lufolo.
 x notice construction

Vanywazo is junior to Ntanjana - both of elNgwazim kraal (inkokeleli's kraal). Dibandhlela was ^{betkwa's} ~~betkwa's~~ ^{ibukosini} by Sozwela of emabwazini kraal - inkokeleli's kraal. ^U ~~Laza~~ ^{Laza} was ^{isoyinda} ~~isoyinda~~. ^{He} ~~wanta~~ ^{wanta} to ^{hlubuka} ~~hlubuka~~ from Sozwela. Sozwela ^{kupha} ~~kupha~~ ^{impipi} ~~impipi ama ^{akasi} ~~akasi~~ uLaza izinkomo, ^{ama} ~~Cele~~ ^{Cele} ~~ati~~ ^{ati} ~~nya~~ ^{nya} ~~zibhilel~~ ^{zibhilel} izinkomo ^{isi} ~~na?~~ ^{na?} Sozwela then took the cattle & gave them all to Dibandhlela on the ground, as he said, that he had heard what inkokeleli had said as to Dibandhlela being his successor.~~

The ^{Rodi} ~~re~~ ^{re} ^{giment} ~~giment~~ ^{pum} ~~pum~~ ^{id} ~~id ^{ng} ~~ng ^q ~~q ^z ~~z ^{inkomo} ~~inkomo~~ ^{zika} ~~zika~~ ^{Ishaka} ~~Ishaka~~ said to ^{Magaze} ~~Magaze~~, ^{ng} ~~ng ^{go} ~~go ^{kup} ~~kup ^{imp} ~~imp ^{ibhalele} ~~ibhalele~~. When Ishaka began to ^{bulala} ~~bulala~~ izwe he ^{kawad} ~~kawad~~ ^{ng} ~~ng ^{inkomazi} ~~inkomazi~~. He then ^{gondak} ~~gondak~~ and it was then ^{he} ~~he~~ ^I ~~I ^{spoke} ~~spoke~~ of ^{giving} ~~giving~~ ^{Magaze} ~~Magaze~~ ^{imp} ~~imp ^{so} ~~so ^{that} ~~that ^{he} ~~he~~ ^{could} ~~could~~ ^{hlalala} ~~hlalala~~. I gave him an ^{imp} ~~imp~~ ^{so} ~~so ^{he} ~~he~~ ^{Magaze} ~~Magaze~~ ^{hlalala} ~~hlalala~~ across the ^{inkomazi} ~~inkomazi~~. ^{Ma} ~~Ma~~ ^{then} ~~then ^{ibhalel} ~~ibhalel~~ ^{izinkomo} ~~izinkomo~~ ^{Kwehli} ~~Kwehli~~ ^{ka} ~~ka~~ ^{Ngoyi} ~~Ngoyi~~ ^{ka} ~~ka~~ ^{Nomakwelo} ~~Nomakwelo~~ - ^{of} ~~of~~ ^{amabibi} ~~amabibi~~.~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

[6]

Klab'isigubu = start a hunting
song - as Mscakaza used to

tribe. Rudi when Magaze returned with captured
cattle, then the Rudi kraal ^{formed} and
became his regiment.

Ishaka took a fancy to Magaze's young
Mjandana regiment, so he told Magaze that
he would buy them. He then took the regt + its
name, and told Magaze to call his regiment the
Rudi. Mscakaza, (father of Mkalipi - my
informant), was of this regiment. Mscakaza
used to klab'isigubu = start a hunting song in
the field, strike up, ^{people would respond} ba li vumeke.

I am of ^{the} same age as Magaze (ka Gwushane) my
informant.

Mandaza is not a son of Dibandhlela, as Mkalipi ^{is}
Majubane belongs to Enakitini, one of Mkokeleye's
kraals. ^{He is} not a son of Dibandhlela. I do not know his
father's name.

Kwefunga is not a son of Dibandhlela.
Dibandhlela grew to a great age - he even forgot his
own children. Mzipi, Mpalazi, Sokanjiswa, Mande,

[7]

+ Dokola
Sobandeda, Mziboneli were among Dibandhlela's eldest
sons.

Swazini (one of Dibandhlela's kraals)
Emaswazini (one of Mkokeleye's kraals)
Mkulunkulu

Magaze's sons. [This list is about complete]

- | | | | | |
|-----------------------|-------|------------------------------------|------------|--------|
| Masopozi | Mkelo | Mkonto - ekunanglani | Mntungwana | Dabeni |
| Melapi | | noimeko | Magotha | |
| Mpononde | | ngcipe | Mangwazi | |
| Msindo (Gongoloza) | | Selyana | | |
| Mibonisa | | Sihgila | | |
| Siyangapi | | Bejd | | |
| Sikunyana | | Cogi (Cofji) | | |
| M Lwekufa | | Tengame (Jojofoze) | | |
| | | Mloboli | | |
| | | Sifici | | |
| | | Zemungu | | |
| magidigidi - emdhlazi | | Mkulunkulu (of Tutwana's aff. etc) | | |
| Songo | | Msimbili | | |
| Mtshwebwe | | | | |
| Manhlwenga | | | | |

Notice this name!

