

79

MGIDHLANA

KA

M PANDE

M GIDHLANA

A 54/4/47-9 (+ 19/32-4)

B 57/7/1-30

C 60/29/20-3

D 60/30/1-5

Given by Mgqishlana ka M... Mpande

males

Mpande's children

- Cetshwayo⁺
- Mbuyazi⁺
- Hamu⁺
- Tshonkwini⁺
- Mantantashya⁺
- Sombelawana⁺
- Zicwadi⁺ (Kub' u Cetshwayo kwa Gqikayi)
- Sitoku⁺ (reality of akonkoni, rest)
- Indumba⁺ (ndhloko)
- Dabulamanayi⁺ (Dhloko)
- Tshinjana⁺
- Sikota⁺ (elmas Sombelawana)
- Dabulesenzi⁺
- Tolo⁺ (died after ndontakwaka)
- Silwana⁺ (Dududa)
- Mlondo⁺
- Ngatsha⁺
- Msutu⁺
- Mantenesa⁺ (died last year)

all these belonged to Mntwanani's class of job

- Ndabuko⁺ (mbomambi)
- Mtonga⁺
- Mahamava⁺
- Mgidhlana⁺
- Majweni⁺
- Mkungo⁺
- Sukani⁺ (Nokenke)
- Mqcutsheni⁺
- Mpozijana⁺
- Siga⁺ (died before being buried) would have belonged to mbomambi rest, elmas mantenesa.

Females

- Ndindelela⁺ (possible Mpande's first child) (living with Sitoku of Mbuyazi's)
- Sigayigayi⁺ (elmas by shine)
- Bekiwe⁺ (living obutu, invalid, off her head)
- Batonjile⁺ (kubo Mbuyazi)
- Mbicambisa⁺ (elmas mantenesa)
- Mbikose⁺ (elmas Ziwedi)
- Nomabuna⁺ (kwa Gqikayi)

Mntwanani's class (white ka be...)

killed no ndakusaka

of inkandahlom

Mpande's wives

- Nokwenda⁺ (kubo Mbuyazi) named by Nokwenda
- Sancinza⁺ (elmas kubo Mbuyazi)
- Budu⁺ (elmas short woman)
- Ngeobengcobe⁺ (gama kwa Mthlazi)
- Nomansuwa⁺ (ndhloko kubo Mbuyazi)
- Mtabayi⁺ (wa kwa Mfempe)
- Batabile⁺ (kubo ku Mahamava)
- Ziwelile⁺ (kubo Mgidhlana)
- Nqumile⁺
- Popoza⁺ (mlondo)
- Ntutwane⁺ (was imvokweni but sent Emomezulu)
- Hlayisiye⁺ (was of Ekusweleni kubo ka Mbuyazi)
- Vukape⁺ (died a qitiza)
- Ntonjana⁺ (was'ndhloko)

all these belonged to Mntwanani's class of job

- (forget Ndindelela's mother)
- Bekiwe's
- Nomabuna's
- Oka Mafayisa (Ngeobengcobe's mother)
- Oka Jozo (Nomansuwa)
- (forget Mtabayi's mother)
- Vangana (Ziwelile's mother)
- Oka Popoza (Nqumile's)
- Mahlavisa (Oka Mkombo)
- Somame different father

- Nggumbazi (Cetshwayo)
- Monase (Mbuyazi)
- Nozimbruku (Hammus)
- Masala (Tshonkwini)
- Dabeka (Sombelawana)
- Kasonamuzi (Ziwedi)
- Mikana (Sitoku)
- Sanguza (Dabulamanayi)
- Ndingindi (Tshinjana)
- Sifoko (Dabulesenzi)
- Mlanjana (Tolo)
- Noziningo (Mlondo)
- Nomacala (Oka Ziyankomo forget Ngatsha's mother)
- Oka Lufico (mantenesa's mother)
- Oka Legaju (mantenesa's)
- Nomantshali (Mntonga)
- Nomtobo (Mntwanani)
- Oka Manganqepu (Mantenesa's mother)
- Mncange (Mgidhlana)
- Oka Tshander (daughter of Mntwanani)
- Nobelungu (daughter of Mntwanani)
- Simuni (Sukani's mother)
- Tengase (Mqcutsheni's)
- Oka Mkhowe (Mntwanani's)
- Noriboto (mother of Mntwanani)

note: Mntwanani's class

2.9.03

FILE 60 NR. 30

ngiyabinawa

une pinto Lemangakona zibongo 1
- hasa food

mentory per mchilanya (pente paires)
(Impandi could be very well also)
Tshontkwani? I learnt from my father + old man
Mahanana also could be very well also
Entered ... of ... omitted ...

Mjokwane ka Ndaba!
U sala ku tshehwa, u sala ku
He appears to be who passed to

possibly from Joka
nyenyelwa
U bide mateta nge zi nyemberi.
cant think of reason in this sibongo

eli njengo li ka Pika was bulawini
Inyat' shamb' isengam' amazibuko
Enjengo ... was ...

Obe ziteb' ezihle zihlel' amancedakani
Oohl' mfaziwuka sukuzwayo
wadh' u sukuzwayo ne ndodana

mibebe ka mama kamba si mukc
aba q mhlane ba peletwe
U ba wamba naba wo Nsele
rapba & Sicusa sika Dunganakomo.

Wahunguzi we zi ngaye
mjokwane
Ezinye za ni nga lunguzlwana
(Enteta) egole nga ... koma koma koma
yat' ukubuka ya jabalala (gatsha)
x hat is, put the child on your shoulders or back

ANSWERING TEST QUESTIONS.— Write only on one side of the page, leaving the other side for corrections. In translating Unseens into English, and rendering English into Latin or French, write on alternate lines only, thus leaving the Tutor space to make ample corrections. Use a different book for each subject, but not for answering different parts of the same Test Paper; if, however, you prefer to use separate books for different branches, you must send stamps for extra postage, for the whole course in advance, to the Registrar.

Allow at least twenty-four hours to elapse between reading up a subject and answering a Test Paper. Unless this rule is observed, you cannot call the answers your own, and so they form no test of your knowledge. A Student may put on his answers, the time taken on them, for the tutor's guidance. If reference be made to a text-book for any reason in answering the paper, write "Ref" in the margin, so that the Tutor may see throughout exactly how you stand. Where a choice is allowed in questions to answer, omit those in which corrections would be least helpful. Solutions to all will be sent.

RETURN OF ANSWERS.—Send your answers to the Tutor the same week as you receive the Test Papers. If from a plain necessity you are unable to send any work in due course, make up lost ground as quickly as you can; but, if you find that this is impossible, or, if you do not wish to have recourse to the methods suggested below, ask the Registrar to send you the solution, stating the subject and number, and adding nothing but Name, Address, and Register Number.

Do not return papers with your answers, or enclose anything of the nature of a letter.

RETENTION OF PAPERS.—Unless arrangements have been made for retaining, all papers must be returned within three weeks of date of receipt.

Students may keep papers till the end of their arranged course on payment of a retaining fee, which is, for single subjects:—Matriculation, 2s. 6d., Intermediate, 5s., Degree, 7s. 6d. For all subjects:—Matriculation, 7s. 6d., Inter. Arts, 10s. 6d., B.A. and Inter. Sc., 15s. B.Sc. Courses in some subjects cannot be retained, and in others only by special arrangement. Under no circumstances can permanent possession of the papers in any case be obtained. For Intermediate and B.A. English it is decidedly economical to retain.

STUDENTS FALLING INTO ARREARS WITH THEIR WORK on account of illness or pressure of duties may be transferred to another section of their class for the same Examination on payment of a "transference fee" of 2s. 6d.; or, if already in as late a section as they care to work with, they may have their course redistributed for another Examination at a redistribution fee of 10s. 6d., accompanied by payment for Special Subjects papers received at the rate of 1s. each. They are then entitled to the full number of papers on Special Subjects in the new course, but in other subjects resume work at the point where they left off. These fees are not in any sense a fine, but simply compensation for the extra trouble of registration, and for the longer period a set of papers is being used. The Registrar will send the required Schedule on application. Applications for redistribution cannot be entertained after the date of the Examination for which a student was working has passed.

REGISTER NUMBER.—A Register Number is given to a Student on admission and must be used whenever writing to the College; otherwise, as reference cannot readily be made, the answer is often delayed. Students are warned not to mistake the numbers on the sets of lessons which have been assigned them, nor on the receipt for fees for their register number. Should a registered student subsequently take up another subject for the same Examination, another number will be given, which should be used in all communications relating to that subject. Special attention is requested to this important regulation.

RETURN OF PAPERS.—The whole working of the Forwarding Office is dependent upon attention to the rule. All papers must be returned within three weeks of receipt, unless arrangements have been made to "retain." Your set of papers is intended for another student in a later section, and, unless promptly returned, another set has hurriedly to be made up for him, which involves much needless trouble, and often a reprinting of some of the papers.

Preserve your papers (Notes, Tests, and Solutions) carefully, and return with as few folds as possible, entirely covered and well protected by a broad wrapper for transmission by post. Address them to the Forwarding Clerk, Burlington House, Cambridge. Name, Address, and Register Number must either be written on a sheet of paper, placed at the top of the returned papers, or put on the front of the wrapper.

O lunguz' ingoje yo mfwaba u zivalele
Amanzi a se mpembeni, Ndwan due
ka Ndaba!

don't know what this word means

A ngi wa gadi na lap' eyayp,
Amanzi a yenyika, amanzi a ya gansa
A njeng' o Bonisa was' esibezeni
Si ngqila nga nhloko ku zond intano
Nyaka wumbe kuzo zond' isibili.
O ngi suse pansi ngaya pezulu
Nga buya ne ncombo nga bula
nga peka.

O pot' igoda, mta ka Ndaba, la
ya pezulu
wati zi kon' ituta za kubo ko
mageba zi nga ku fika.
zo ba ku kwela, za pub' amazwani
Inakaz' emnyama ya kiti kwa
Nobamba.
Ehamb' ibang' amacala (insert here what comes here p. 5.)

(Maba ba yo sala be shumayezana
Na ba se ziteni na ba se Kaya.)

x a ^{brother} of Owabe tribe, possibly a brother
of Pakatwayo. @ name of Kral.

Mandle, father of Ntshingwayo, alusa's
with Senzangakona esihlahleni - ie
where he met Nandi. (3)
(alias Nonzinkhanga was eldest)
Nokidi, daughter + eldest child of
Senzangakona, (she was) married to Myandela
ka mbija. (4) Mafungwase, also
married Myandela. (5) Nandi became
an (mlobokazi) of Nokidi's. (6) Mafungwase, (alias Noncoba)
Ishaka emhlane. + was Senzangakona's
child.

Ngwadi was Gendeyana's son. (7)
Noncoba was not Gendeyana's daughter.

I know Zulus are called amantungwa (8)
we I think were named Zulus after
Zulu ka Malandela - (9)
we are said to have ehlaid (re si lulu) (10)
Owabe ka Nozidiya (may be his mother's
name) but also said Owabe ka Maland-
ela, + Zulu ka Malandela, but not

Zulu ka Nozidiya.

I have heard the cause of quarrel between Zulu & Qwabe was the giving of a white cow ~~to~~ to Zulu by Malandela's mother. Possibly Zulu was a younger son than Qwabe.

The mpungose people have Mbango as chief, son of Gaozi, ka Silwana ka Ndhlovu ka Kuba. I think these people originally belonged to the Zulu tribe, for they had no ^{chief} ~~in~~ of their own. (see what J. Dunn says in his book, p. 45)

3.9.03. (To go in p. 2)

~~Per~~ mgidlana - ngukhanya (ie. amakumbo a suk'engakole)
~~Pepe~~ = So sorry like. etc.

~~Entered~~

Ungqipepa langitsho lo ka lunjelwa,
Li mapamba, li zo wengutsheni, li zo
w'ehlombe,
Kumhlati li zo kuw' emhlabulweni.

Jama's izibongo.

~~Senzangakhona's~~

Umatshwabada ka Mgqanda no Nsele
O tshwabadel' isihlabu sa kwa Muthli
na Makasi.

may be
reference
this small
size but

U Jama ka Lutwana ka Ngakanani
Na p' enhlamvini yomkonto a nga hlala.

~~Per Ndakwana~~

~~Ushinwaga ka Marole - at Sandhswana
by Senzangakhona & Shaka
bongas & holding up shield, said:~~

~~"Nansi intando ya kiti" as he said thus he
shook his shield. Ni de ni buy' ukut'
wenga ngani ukuba a landwe ka ngaha,
ubani lona wenzwa iloko, intando ya kiti.
a kupwa kii ya buywa si ya yekaya.~~

High Prae.
5.6.21

Ngqhlana ka mpande. 5.6.21
accompanied by Mqepitwana, Khele (v.p. here) - Mankhe.
Mpande's praises (continued) kept present.

Entered
Bk. of Dialogues
ii. 66.67

o klangene no dwendwe lwa ba eap' izinzamuzana
Bati "Abelani a ba ka somkanda pambili,
Ukute ukozi lu ka Udaba
Olu mapikur' angongobiya
Amafutshane odwa e li zo ku wa sibekela,
Lwa sibekela o Somhasi,
Lwa sibekel' o Fabase.

Langa e li kume izansi ne sibubulungu
Abantwana ba ka Holodi ba zo li balekela
umhlope wa kiti okidini

Omabala mabili
Nge ngecamenze umangondo no Dotoke

Nge ngecamenze ulawandhle lu ya dikiza

mpande as bonwad by his mother Songija ka
ngotsha ^{wa kura Bulawayo} wakhura Alabisa

uSeobotshe!

Don't know if ~~was~~ this
refers to Tshakio Kraal
or to another Bulawayo

uSeobotshe' omnyama!

ukhuma lu mapatsh' uSeobotshe

my father had
his kraal
here near
Tshakio

Ngoba lu mapamba lapa ka Mibombotshane

Inhlabat. yo lwandhle no Tukela,

Engi finyanise omame be yi hlala

Nami ngi fik' nga hlala pansu, nga hlala

uSohokazi;

uSitchisi ^{sa kura Nhlaz edwa}
(There were others of these praises)

Ent.
Bk. of Dial.
ii. 67

or ngi paud' inkosi kwa Nyakamubi.

(use the isangelo)

When his mothers & sisters kuleka'd they used to ^{aspirated} Shekazi.

eg. iinkoko is that part of a story or that remains untold, because overlooked or forgotten.

Mnkabazi ka Jama

maybe a person

u Mngqindela ka Nogila!

perhaps because she was the first twin

ukhula ba ngene ngawo work's amasango -
rabagqinimazi ba zo abena nge zintuba -
Don't ubseje z'anuseni;

wadhl' u Mahamule ka Mlomo

Qili la kwa Rotshoza,

Elidhl' umuntu, li m yenga nge udaba.

imibibakarana ka Malandela

= mouse run in the grass

Eqamb' umungqa kwa Malandela

uDamase, ngo kwondel' amadoda,

uMatanga ka hlanguani,

u hlanguana ngo ku bon' umyeni.

Mngidhlana says Mnkabazi lived a short time (and her praises eg execution, are evidence of the fact) between the assassination of Ishaka and settlement of the dispute between Dingana and Mhlangana. Her praises are likely those of a young woman.

uMxamama ka Rotshoza

was z'ibisem

killed kwa dukuka.

He thought: Mntshaka being stabbed;

Naba! ni ya yi gwaza int' inkosi!

Da se bem gwaza kona lapa

This may refer to one of two things: that she was the senior twin, Mmama being the other. That is, she showed the way for Mmama. Or it may mean that she was the first woman to become Queen & Sovereign, as she did as explained in notes above.

Cetshwayo.

Entered Bk. B. 2nd. ii. 69.

uMlamvana bul' umbilo

~~uMlamvana~~ u baswe u mantshonga no Njelemana

uManzi a kum' ezimbonjeni zo mtshozi

Isiguga i si zi fulele nga mahlamvo

z'agabeni kwa Ohludhluma

Ko ka Mveli.

uMncindo o ku Mthinqwe, ngo wani?

u bangwe aba se Mtenqweni n'aba kwa keninga

O zingel' izwe lase Nkhenswane ngo inbububuzo

Amavak' a se Nqwqweni na was' ndhlonshlomo

A baleka, a bangazeka.

Ekab' i li mile lodw' z' Nhlanguwane,

Amang' amakab' a ye mit' izixeselekusa

u sekozelelewa aba se Mtenqweni nabakwakinga

Dasokozelele u dhlonshlo ya ko kaTshana

Nati ndhlonshlomi lena z' ngabuli wapiko,

Izindhlonshlo zont' zi wa bul' amapiko.

Tambekeke wen' o ~~amapiko~~ ^{awpaliwayo}

uTambekeke, we us' Mtambarana

Mhla l ya ku dabula nge kwa Ngseanfaza

Mfazi wa kwa Ngseanfaza u zo lal' e sibazeni

nyeng' amatole

Kaz' amatole a zo lal' e pina?

6

Celshwazo was not confined by these seven brothers killed by his troops, Nondakusuka Dale nga lokotwe ba patwe. (ie. in the zibongo). Socwathas zibongo includes most of them.

INVOKED

(5.6.1921. Hy. Bro) Death of Nomantshali 57/7/6, 10:13

Per Mgidlhena. (See next page for better version) Impi ya pakelwa u Nomantshali ka Sigulana was imabelem ipakwa u Celshwazo etl' a ku bulawe yena nomntanako u Mtanga Kodwa ke wega ke u Mtanga nani u mfowabo. Bese ba porrek' Emabunweni, u Ngebeni ka Hawana u kwa Landelela.

Kwa pakw' u Setu kwatwa a lu yo vumbel' sundumezulu (waka kwa Sitshwili) Da finyanisa se segile. Ba dhlula ba gund' enkosiin kwa Nodwenq. Da yi letisa, bazi letisa inkosi, bati kazi ukhipa. Yat' inkosi nqi nika' umbhato wami sudalini nqi zi bulale.

Wongqi [Does not complete]. See version next p.]

Ngoba kukhosi ne/ mitu ya akata, u ne ntando, u bulala inkosi nqi ntando, ngoba nani ne nkosi isiyahlulekil' ukahamba. u Celshwazo, u ni' zwanqabantu, wayi uyise wati inkosi yake is' emtoleni, kanti u Celshwazo wayi se bekwe.

uku Bulawa ka ka Nomantshali, intombakazi ka mpande. Mandlakazi gives story of death of Nomantshali immediately after Mgidlhena. He narrates it in his presence and in that of Mapulewana. The version is that of Mgidlhena.

As rendered by Mandlakazi in Mgidlhena's presence.

u Nomantshali ka Sigulana, waps' rina Beleni wayi iunka nkosi, u mpande, i nge yon' inkosi, i intando kazi' kodwa ku mpande. Det' a bantu u no/ muti too ka landwa, ku mpande. Bati Det' abantu uyena o bulal' inkosi, ngoba nansi inkosi i yamfanda. Sokuti ke ngempi ya s' u Nondakusuka, u ma/ kulw' abantwana, u Celshwazo, u det' u ma/ bafe lab' abafowabo bonke, u ma/ seyi beyil' impi. A ku bulawa u ka Sigulana u seyi paka, u seti' a yijye dumezulu. Dya/ fik' dumezulu' impi, i fik' si fik' dka Sigulana i nge sek' ekazo. Ipi fika o mtanga no Mgidlhena be nqa/ seko, se be gel' emabunweni ku Landelela, u Ngebeni ka Hawana. I si bang' kwa Nodwenq, i si y' enkosiin ku mpande. Se be fika bet' enkosiin: "M kipe!" kutsh' o Manzonyo ka Njongo. u mpande ke u ya m lantula. Se be m letisa, be m letisa u mpande ke, se be ze be zwe ukuti a/ kaka. U seti' u mpande, se be kw' yake, u bonke hlenkehle: "Nqi nik' umbhato, nqi zi bulale." U seti' ke: "Ni yize ni zi bon' ezindzwa zam' zibonwen. Lo ni ndenze nje? Li yo qakazek' ezinkanyazi."

So kuzo kwea dhlul' umphakazi (nati zisi bulale.)

Ulw' aji saseke u manyonyo impi, i sabalale
 ne yintaba, i hamb' ifana u masigulana
 Ba bona ukuti ^{o ka Sigulana} [u Masigu] ka pumang'
 izweni la kwafulu, ngoba e ngo wepi
 fazana, ngoba futi u zo balek' enkosini,
 la impi i nge kumfuna kona.
 Se be ze bamtolo nga se sisebeni, nga
 pansi keve mtongana, ^m izinaneni ya kona
 wa konjwa umantu, & wati: "Nanga la ikona,
^{o ka Sigulana!}
 u Masigu na u se puma kwa langazana,
 ngoba izwe ukuti so kufe u mntake ^{okugcina}
 umpojijana okwelam' u mtonga.
 So kuf' enkhezizo kuye, u se puma e kati.
 a nqi balawe intaba, ngoba so kufe kank'
 okwate okuhle!" u Masigu ^{o ka Sigulana} na uti
 kazi u be ngazi ukuti mtonga uo
 ngidhlana ba yo sinda. A fit ya fiti
 amabuto kuye, se be ngwaza, be mgedela.

Mgidhlana adds that when this outrageous episode ~~was~~ was reported to
 Cetshwayo he strongly disapproved of it; his orders had been simply that his step-mother
 and her children were to be killed, not that if she had taken refuge with
 his father that the troops (Ngobamakosi) were to go to Ndzingu and demand her person
 of the King. The order had been issued to manyonyo and he succeeded instructions by going
 as far as he did.

Compare with the above, Bk of Zulogis ii. 78. Zulogis of
 Cetshwayo by Makusa.

per Mgidhlana
 Entered
 Bk of Zul.
 ii. 72

Dinuzulu

adhlotovu ka beki ki!
 u fana nemsebe ze langa
 u mpondo za mil' rufeni
 Nqi nga bonange ugiyi bone i mil' gumpondo.
 umamonga ka bulah; u pa sizila,
 u bulal' umba ka tshiqi na mbokodo ne rizakelo.
 Isidhlendhlule esak' indhlu ekheteni kwadhlaka
 u silwa nankanzu biti
 kuye inge ya kwa ngenetsheni,
 kuye inge ya se banfanomo.

Dabulamanyi

u mpondo o wadhl' omunz' u mpondo
 ngoba wadhl' o wa kwa sambane
 u mudhli we zineeku zi ka sambane
 ngoba yena ka na neeku.
 I deumba e li bandwa nteimbh
 undaba za fita kugala ka Cetshwayo.
 u mkatazi ka manembe
 u kdengezana ze miblanze mibla
 u swazi siziziba ka menzi
 u ngaliwanqwa.

per Mgidhlana
 Entered
 Bk of Zul.
 ii. 72

Hamu (mpozo)

Inkon' ezungez' umbanga,
 Ibuy' ipundele kon' umbanga -
 uMagamundele ngeswa lake -
 uMagumba o nge na muti.
 Onge ngenge uMagamundele wakwo msiyana
 Ono muti.
 ubawa lika menzi.

Entered
 Bk of Rec.
 ii. 72

Rumours as to Mbuyazi being alive. (23)

per Mbuyazi
 & Mbuyazi

The rumour spread that Mbuyazi was alive. It was said that he had been seen at some place. They were saying him well. ^{we must die + then rise again, if it is not that}
 Umoya wa upeuma uti ukon' umbuyazi
 kutiwa wa wezwa nge manfisi. Kutuwa
 a zom buyisi' amafisi amlete. wati ke
 ulethwazo, zulu, tuna ba ka Mpande
 Kanti, sigfa & si buye si vuke, una
 kutiwa ukon' umbuyazi si alive?

This was not said on any special occasion, merely after he had repeatedly heard rumour to effect that Mb. was living.

Mpande

bonged by Mputwana (see below)

Entered
 Book of Rec.
 ii. 68

Mdazi!
 Sabela kwe li-petsheya!
 Ubaniyena o nge biz' uMdazi na?
 O balekela unya kwa ba ka Nteli
 No kwa ba ka Ntombela,
 a ba belel' umuzi, bati ba wonitkive
 Ba wonitkive kwa Punga na kwa mapeba.
 uMkono za twab' iningizimwe nge zimpondo.
 Zi ya buya zi twab' inyakato.
 Isikukulisana si ka Punga no mapeba,
 si kukulise omame sa betshata.
 aba kwa Nteli nge ba solite,
 Inkosi abazi wezanga nge zibuko,
 Dazi weze nge laged' uMajola.

Dikiza ka Mankanga ka
 Nseaba ka mbekane
 wa kwa Vandhla

Mputwana ka Dikiza
 wa kwa Vandhla

Nseaba ka mbekane
 was our nkosi.

Nseaba ka mbekane wayak' ekubhliwe,
 Capa kwake kon' uSombela.

umuzi wake kwa ku olobeni.
 uNseaba wa Gobe!
 uPalane o val' oNgoye,
 oSihlangu si ngandhli ka Velakazi.
 uNomasebe, fulela wa neta.

ninakulu

Entered
 Bk of Rec.
 ii. 73

unxaba wa balokel' utshaka; kwati
ama Tonga a nge fay' izinkomo ezinkhlope,
wa hlalwa nge loko. Wa yezela ka,
za khlewa kodwa.

wa dabula kwa ndwandwe, waye waya
wa tshon' ezindololwane. S kuteiwa
manje ibo laba ba kewa mabelenade.

Ba ngamuka, with men fled, women with
child remained behind.

Zwide afterwards captured us after killing
Dungiswazi. Tshaka later fought Zwide
causing his ^{under Sikeuzana} to flee. We returned to Zululani
with Somapunga. We were placed under
Mnkabazi ka Juma, & became part of the
Dagulusi people.

Abakiti ba ke delelelwa, kiateiwa amatonga,
kwatiwa a si tshaywa ^{nje} sa makw' izintambo.
That is, they deled us. The order no doubt was
that we should be killed, but the troops finding
us a small tribe simply beat us, but Nxaba
managed to escape with a number of cattle.

ingikhlanu speaks:

Ndevana, wakwea Kanjile, was Cetshwayo's
imbongo imbongi. Dead.

Notes B. 2
Proc.

ili bind' inkosi, lapi' ebongaya nxa e nga sezi
qedile. i libind' inkosi - ibinda, ngoba be ngeze
ba yi qed' ukuyi bonga. Notes B. of Zul. ~~flora~~

Impande creates an awkward impression in Zibebu's
mind.

Per Mandhlakazi
ingikhlanu
agrees with
this, says
where M. got
so true a version
as to what happen

Inkosi, umpande, so ku bikwa kweze, so ku buywa
ndondakusuka, wat' umpande i suswe ilep' ibido.
Ba se beti ke, i suswe u Mandhlakazi emabuto
weni awake. Wayset' u Mpande etha! Dati e ka
Mandhlakazi nje inpi, u Mandhlakazi ulw'
eyake. Kwa se keba ukupela.

uzibebu u bonele kona lapa ukuti ubaba
uti ngilw' eyabni nje, nansi ngi yinkosi uti
ngi q inkosi ini, loku mina ngilwel' u letshwayo.
The impression then was made on his mind that he really
stood apart from Cetshwayo & this was no doubt one
of the reasons which induced him to stand up & fight
against Cetshwayo in later years.

Magolewana.

Mahlonyeni was another big/imbongi. He spoke in hoarse voice.

I saw heard him frequent at Ndvoenge. He was medium height, nsundu (tikeme - dark brown) - his stomach rather large. His sons were of ndhlondhlo rest; hence I conclude he would have been of Fasimba rest. He began to bongas magolewana idhlad umhlangeni at fight against Mzilikazi.

Tshaka lines part new Msidilana recites about 70 lines out of which I pick only those but see p. 20. 21. 22.

udhlaba-Dhluenge zmanoculumem (iibongo eze lama sona) hill, zmanobovini near Ruston

O zungez' uPiso ngezinyembezi Zinkomo zaPiso zas oPisweni Za puma za yi tel' indumo

Tshaka's umipi vimbeglad domous oPisweni. We knew domous as amafala. They had their cattle on top of the hill in a kraal, having but one way entrance. There are precipices or very steep ascents on all sides. Tshaka finding the enemy in this stronghold examined it & found that by putting ladders against intombe trees his men could go up. So during the night this was done & the men succeeded in getting up & emerged at upper end of the kraal, i.e. on the far side of the one gate where the enemy were posted. The women then shouted that Tshaka and his men had entered their ngaba. All the men ran & kalaket- elad maweni & all the cattle came out & were captured. Kalwanga nokulawa - Tel' indumo

that the cattle puma' ngo indumo esangweni - (came out of the gate with a rush) - 15
zi hlatchelw' igabe - ingaba

He did not eat ipapua or ingobo, the former went to the boys, the latter to those looking after the gate of the kraal. Mutsho!

Magolewana ate amatwani; etixumana nosu. He used to bongas at length when the cattle were killed, i.e. for the troops. These were so killed 2 or 3 times a month.

If a person had been xotshiswaid he would bongas. The man was xotshiswaid, if the gift had come when he was at home, would come to bongas, & when he was half-a mile off the kraal he would begin the praises and continue them some time after he had got to the part of the kraal he was making for. Hearing him bongas thus in a loud voice, someone or other of those in the royal kraal would shout out 'Mutsho!' Give utterance to him & declare his eulogies, so that all may hear. And as soon as he had finished, some one of the people then also staying in residence at the kraal would take up the same theme, bongas in his own way, & for the most part covering the ground already traversed by the former though with slight variations and additions of his own.

To bonga Tshingana, Nwabuko, Nzibe, Magolwana, amadawe, mbuyazi, Nomantshali, Nandi, Songya, Mmama, Masipula, Kongalaza, Matenjane, Jawa, Senzangakona, Naba, Punga, Mageba, Mwendhona, Tshankwini,

Genealogy of Zulu Kings. Turn up genealogical tree.

Bayebe, to origin of.

Nomantshali - a Samaka.

Origin of Uxutu

Origin of Mankhlekazi.

Stories re Tshaka.

7.6.21.

57/7/16-17, 22-6
Tshingana, ka mpande.

uNontkwenkwenzi we zul' eli pezulu;

utsoe' emzibeni;

Imyandezulu ka menzi! snake

Eqop' umqala ya tshiy' isibiti

ibang' izul' ukupendula, kwa Hlopakale

Kulala' kwa Nobamba, imasefwini amadala
nasazalukazi um azidala
Nwabuko

said because of
ujinsingizi, for when
those cry, they say
ezulu li zopendula

utayji lu ka menzi!

umadabuka njeng' esibama,

ukhlamuzi' o ludhla lu sijima,

edonda wo lutu!

He elamad ~~Cetshwayo~~ uSilwana who

Elamad Cetshwayo. His mother was Ngqumbazi,

ka Mbombi ka Tshana

wa kwa Zungu. (27)
(of the Zungu people)

Interd.
Bk of Zul.
ii-73

Intd
Bk of Zul.
ii-73

(7.6.21) His words fill the mouth -
ukhokuluma kwake kuqwal' umlomo, sayi by Mankhlekazi of
Napan ngqohlana ka mpande when relating stories about the Royal
House of Zuhulani. That is his talking is authoritative, final & so complete.
... Mbuyazi ka mpande.

uPaga njenge langa;
umbeduka njenge spona,
ikwani e li sikwa li hluma
iNdlor' enesihlonti.

(handful)
bunch of hair, just above
the buttocks.

Intd
Bk of Zul.
ii-73

Nandi.
uNkand' uNandi we nguga!

Ohe nga bajana ba se Ngugeni
A beza be lu hayizana.

is scattered, not
bunched up.
these probably the boys
who, with Tshaka, came to
Senzangakona near
standing at an early date.

Nonzimbanga, alias Ndikidi was zulu'd by uNombi ka ya kwa
Nzuzi. She married Myandeya ka Mbija, wa
kwa Metwa. Nombi also gave him, i.e. Tshaka's
sister.

Nonzimbanga's sibongo
uMatshiyimahlle, as emKandhlwini
Nombioba was

Pretty eyebrows of
the Council.
shot in
medicine height & build, had ~~isipanga~~ prominent
forehead; ~~was dark horn~~ in colour, she was as big as Sizileka
Jaura, the inkokazi of Ndabakawombe. (28)

Nonzimbanga when on visit to Nodwenger, eg. to
Mkosi would call out 'uMpande!' Mpande, in his hat,
would sabela, saying 'Ndabezita!' People would then burst out
laughing, taking it for a joke.

Magidi ka menziwa ka Koko ka Ndaba

Ent'd Bk of Rec. ii. 75.

isibane e sintenentene ^{isibane, isidima} ^{may be tena - extracts} ^{cut the mabele tops off (of the money; some where or other)}
inkosa e kasel' abantu kwa Matsobana
umgqabula neing' ^{an} za kwa Matsobana

Ntshungwazo ka Marole

Ent'd Bk of Rec. ii. 76.

^{isivunguranga = wherewithal}
a Ntshungu, si lizulu, si ka Marole.

umvandhlana ka menziwa

Ent'd Bk of Rec. ii. 75.

- 2 umagwaz' eNgungwini
- 3 uNdonga ze Langwe
- 4 Ngiti ngi ya zi biza, zi ya sabela
- 5 Ku sabel' uMaacingwan' eNgungwini
- 6 oNcishu' itakoba uDhlangwane,
- 7 eze wa ze wa li nika uMaacingwan' eNgungwini
- 8 uSisikiniki si intshe ^{or sa inge (mangat. version)}
- 1 Ngungwini ze mitonto!

matanjana ka Sibasa,

uSimanyama gul' ako Piti

Ent'd Bk of Rec. ii. 76.

^{was 2 months ago}
^{ie. he was one of the troops that came into Natal to attack the Dors, just after Piet Retief's massacre}

Songiya ka Ngotsha

^{wa kwa Hlabisa (mother of Mphahle)}

Ent'd Bk of Rec. ii. 74.

uMjijiyazane
eDhlabha e liDhla ngomkonto
Amang' amakosikazi edhla nge zingindi
Dudhlovukazi ya maSavi
eNgang' izindhlova e zi ku makehle ^{forest}
umhlanzi o gadhl' inkosi. ^{is. to beleta him not pushla}

Jama

Entered Bk of Rec. ii. 75.

^{ie. which could be not negative}

ufama ka Ngakanani, ngahlala
na senhlamvini yemkonto a ngotsha
O be nga mngingo, wa ng'itche la szezihlalo
E be li nga lay ezwa a ba pat' izindhlabha
Tina ba maswa si nga tat' icoba so sula.
uMabopa wa Keti kwa Zwangendaba
Ongi bope za luki' inkhlangane
Re mfudeleleko ^{imlude ie. cattle first milked, then sent out to graze, later on they would be brought back only to stand in the kraal & then go out to graze a little}
O babise ihlaba e li keu maroggo ^{jabulisa}
O tabise idukumbane e li keu Neinci
O wa plogun' umlomo e ngadhl' lito
umhlapu wa kwa Nogegeva

* that would be called imlude = infuduluko. This custom was observed at King's Kraal. See example in Bryant, Diet. p. 516 under punga; see also ibid. imlude, butisa.
but not milked then.

Ishaka Insukamini ka Ndaba

Ishaka

u Dhlengwane

o Dhlung' emanselumeni

kwaze kwasa emanselumi esibikelana

u Sishaya ndhondho

ubusika benyukile

Noba kwa Ntombazi no ba kwa Langi

u Nodum khlezi ka mwenzi

u mlilo wotato ka Mjokwane

o tshisa isikota esi se Dhlebe

Kwaze kwaza kwatsha ^{si} Magu^{ndumkano}

o hambeni kal'olude luka Wuzane

o dlebe ko meombo zi fodeka

o biyoz ka Nomangci pezulu

Inkoniso na bantw za pendak' emibajakane

Zi faki' wigob' ematshobeni

u Mgobe inkosi kwa ya kwalt utelezi

Obe ~~zoboko~~ esokolo ezi nga matsh' alyf.

A matsh' asetshandha a be pepel'

u inehlwa ub' i zulu li pendule

u fusiha gojela nga le kwe Nkandha

u gojela ngalo le dhl' emadoda

o Dhl' u moakela ozalwa kwadhlaba

Entered
Bk. of Dulopie
ii. 76.

ngob' leg
lakwa Ntombazi

notice hand
break

14/3/29/23
28/48

388
93
243
44
5

wadh' u Tondoloyi o zalayo kwa Tayi

wadh' u Nom' bengula ~~ka~~ fukakasi

Obe indema ya mapela

Wadh' u Dae ngubo kwa ba ko ponde

wadh' u mpapa

u Nom' hlanjana

o zhlendho no Dube ngi ba solite

Ngoba inkosi bangazi wezi ngezibuko

Bantw ezi vezi nge hi sa cons' amate

E li ged' abantu bakwa mapla,

aba godol' igwa

beti bayo bon' u Maempwane ^{wa Ngonzane}

u kebe Engim bon' ukwehla kwezi ka ^{manangci}

Kwati kwezi ka Purfatho wazw' amadla

u Dhlondhlowane luka Ndaba

olu khlezi lu Dhlondhloabela

Ubek' isihlang' emadolweni

Duyon' edhl' ezinye

Yati' isadhl' ezinye ya dhl' ezinye

Yati' ~~ce~~ ~~ce~~ ~~ce~~

Yadh' ~~ce~~ ~~ce~~ ~~ce~~

Yaze yadh' ekzika Faku wa mamondo

wadh' ezi ka Maempwane waset' gonyane

waze wadh' nez' abesutu, aba kwintohayo.

Waye wadhla nezaba pot' unyeko. ^{up country tribes dependant.}

Na nsei Insukamini ka Ndaba, ^{Said he klonisa'd}
Langa li penduka. ^{unipi emini, also when}
ozungez' uPiso ngezinyembezi. ^{the sun was going down}
Zinkomo zo Piso zo puma zayit' induna. ^{in after}

see p. 14

Tetaing at the Kings Graves

87 5155
105 369
84 5524
93
369

103
95
93
291

5524
291
5815
4165
1650

Ingidhlana says that ^{in a time of drought} na izulu lomisi, the King would direct that tetaing be done at each of the royal graves in Makosini district. ^{for this purpose} a number of black oxen would be driven to the Makosini district and then to the vicinity of each grave in turn, where they would halt whilst the King in question was ^{buried} and a chant sung by the assembled troops, the ceremony being in charge of a principal induna. The small herd of cattle would then be driven to the next grave where the same ceremony would be observed. And so on with regard to the other graves. After these various visits had been completed, the induna would come to the mfoloz and there wash, and thereafter distribute the said oxen among the royal kraals, two or three going to each. One beast would be nominated as for ^{one of the departed} ~~such~~ things, another for another King, & so on. The cattle, so assigned would be driven off to the various kraals and there slaughtered sacrificially

(these of the spirit 23)

and consumed. These cattle are known as ezomzimbe. Now the graves of Mageba, Nkoinkulu, Panga, Nkaba, Juma, and Senzangakona are all in one area, known as Imakosini, and each King was 'planted' in the kraal he occupied when he died, in his principal kraal. Hence when we talk of the graves of the above, we mean that they are situated on the sites of old royal kraals.

In this connection I referred to the lines: Vezji, kuyof' abantu, ku sal' izibongo ^{people will be but they pass with service}
Izona zi y' sala zi batilel' zmanseweni. ^{It is they that used to be in the kraal at the old houses} and said this may have originated from this very custom of coming to each King's graves and there shouting out his praises, chanting &c. Ingidhlana agreed that this may be the very origin of that couple of lines.

Mantlakazi says that whoever happened to pass the grave of a King used to stand ~~for a~~ and ~~recite~~ that King's eulogies. And women, especially the old, better informed, did likewise. This ^{for instance} occurred in regard to Tshaka's grave at Stanger Dukuz (Nyakamubi). ³²

The King was buried where he died. Hence Makosini is not a grave yard, but a collection of ^{old kraal sites} amansewa. It seems that when a King died he would be buried in his own ~~home~~ kraal. The inmates of the kraal would continue there for

26 Maputwana igagane (mgidhlana)
igangala - itshaka = ijoya
ukufunga, ukubina.

per. mgidhlana } Senzangakona's mother was ^{at age of the} intombi ya kwa
Sibiya, kwa Gaze. Her name ^{was} Mtaniya ka
Zingelwayo, wa kwa Sibiya.

per Maputwana } Tshaka was so called from the tshaka disease
his mother ^{wrong} was supposed to have, viz itshaka.
This is a very bad & serious disease, & cannot be
got the better of, cured by doctors. Any girl getting
it, her stomach swells as if pregnant, but she
to a dead certain remains barren.

When Tshaka was born he ~~was~~ was given
this name & when he became King people
at once began ^{through klonipa's effort} to call the disease itshaka

by the word igagane (mgidhlana's) = igangala
(Maputwana's) = igangane (Mandhlakazi's).

Maputwana says he heard that this disease
was called itshaka from his mother, of the
Bale tribe = Ntuli tribe. She was very
well informed & of inyane class or regt.
She told him ~~at~~ 40 and more years ago. Maput-

wana is of Kande mpemvu regt.
Mandhlakazi says
Aye nga nini igangane! is a form of
swearing which is ne plus ultra ^{in swearing} ~~etc~~ No

Notice the
variation
between these
three names.

27 Swearing to truth of anything can exceed this in
force. ~~It is~~ it is ukubina.

Udhlebe ka Tshaka
Sidhlenyane - Swazi head doctor living
This man is a good imbongi still living of Suta, bongo
amako's a kwa Zulu. Mgidhlana does not know Sehla.

Tshaka had an undhlebe tree planted near
the Umhlathuze river, and not very far from Bulawayo.
This tree has grown until others have sprung up
beside it. It is now very large. It is known locally
as undhlebe ka Tshaka. It is most dangerous when
in flower. Maputwana says he visited with another
man.

I ascertain that Maputwana had never even
seen the Tukela until a few days ago when coming
to Portburg with Mgidhlana, and yet, being of Kande
mpemvu regt, he must have been born about 1851 and
is 70 years of age.

The word itshaka dropped out of use on account of
its being identical with the name Tshaka, the word
igagane being used in its stead;
The word impande dropped out of use on account of
being identical with name Mpande, the word ingcabiyi
being used instead.
So mnandi was for a time disused, its place being taken
by intoti;

igangane
S. J. Prinyant
Dict

Punga Naba. Punga magaba. Nkosinkulu.
Zulu genealogical tree.
Dingana's mother
James's mother
Naba's mother

James Naba's kraal Senzangakona's.
Who first erected Nobamba.
Nomantshali zibongo. Somapa
to through Inpande's zibongo.

57/7/28-30

8.6.21. Mgidhlana. Naba's mother was Baijani, wa semambatani. Hence she was Punga's wife.

(I don't know Naba's zibongo.)

There was site of small kraal at Nkosinkulu. No bird sitting on the umkhulu was ever aimed at with sticks or stones.

Mgidhlana throws no light on ^{Nkosinkulu's} genealogical tree.

Dingana's mother was mpikase was smabunge beni. I fancy that her father was myilela. I feel sure of this. I do not know James's mother's name.

Naba's kraal was umgqewini (umgqeku) ^{separated off} Isisebe sa puma kwa Nobamba. Isisebe was Senzangakona's kraal.

→ Nobamba may have been erected by Naba; but I am not quite sure, but I think it was built by him.

nomantshali-

u Somapa,
"Tanga mbukwane!"
= Thigh that becomes the centre of attraction. (37)

Kionase was mother of Mbuyazi, - Monase ka Matungwa wa kwa Nxeumalo people.

[For continuation of Mgidhlana's evidence,

chap. 20]

man hlabazi says he has heard a good Zulu authority that Inpande praised Nomantshali i.e. ^{aka} ~~the~~ siguyana thus:

umatang' a sibukwa w'zulu -

Thighs, that are the cynosure of the Zulu nation's eyes.

Entd
1st of rule
ii. 74.

Entd...

mat-bear

Mgidhlana, with Mafutwana and a young man, also an udibi boy, leave by train (9.30am) this morning for Pinburg where Mgid. wishes to see Chief N. Com. (wheelwright) re land question, near Ogoye. Mgidhlana lives above Ogoye, not far from ^{the} Mhlaturu and a good bit below where Inkungulwini i.e. he lives far down ^{the} Ohlayangubo ridge.

