

90

MKANDO

M

M KANDO

10/8/1902 A 72/3-6 (+ 12/52-6; 25/52-6)

10/8/1902 B 72/15 (+ 12/52-6; 25/52-6)

11/8/1902 D 72/55-6 (+ 12/60-1)
(+ 25/60-1)

E

9/7/1902 G } 70/26-31 (rough notes in 60/5/1-7.
H } TS in 14/25-9
41/25-9.)

10/7/1902 I 60/5/8-24

27/7/1902 J 60/6/1-24

-9/8/1902 N 71/70-4 17/20 72/78-81

29/7/1902

according to his own customs. He enza'd umcato, a custom apparently peculiar to the tribe. Kuwa ku punywa ku yo geza emfuleni emfuduka, kuw ndhlalw' amacansi, a suk' emfuleni a yo fik' ekaya, ku catulwe ka neane scansini - slowly. Should any stranger come and walk hurriedly along the mats people would say ubani lomfokazana o pang' izwe le nkosi e li (ti) 'katu 'katu. He would be at once called on to stop & come back, would be asked to say where he comes from, be told to geza and then tshay' umcato in a proper manner. On such an occasion as this plenty of beer would be cooked also izindhubu. This stranger would be given food & otherwise be hospitably treated and after he had been detained some time the izinduna would neenge la him & the inkosi would permit him to go but he would have to move off at a very slow pace.

6.1.02 ^{Monday}
 My last talk with Socwataha was last evening, in the presence of Dhlazi & Mukuwana, when I merely revised Cetshwayo's, Zwidi's & Mzilikazi's zibongo & asked a few simple questions. I gave him a good blanket, a coat, coloured handkerchiefs, and a small axe as well as 10/- for his return journey. I have still a good deal more to enter up, I mean of notes of conversations with him in ^{Muku} Ndawanda's presence. It did not always agree with S. but this only occurred once or twice.

9.7.02 ^{wednesday} ^{Also present: Dhlazi? Mukuwana's wife?} MKANDU KA DHLLOVA 70/26-31 26
 Dhlazi arrives with Mkando from Mapumulo Dura, a man aged I should think about 74, for he belongs to the Isangqu regiment and was a year or so old when Ishaka ^{was killed} ~~was born~~. I hope to get a good deal of information from him. He ~~was~~ was born in the Akandhla Dist, where ^{the} Nonzamo lives, near the Mhlathuze river. ⁽²⁾ He accompanied by his wife.

Per Mkando 9.7.02. Dingana did not believe there were abatakati so he once directed that persons were to sleep in the open round the kraal and to arrest & bring to him any umtakati that should be caught.

The ^{speck} impi sent to Pondoland by Ishaka was an ihlambo one on account of the death of his mother. ⁽³⁾
 Chief Matshwili ^{speck} is a grandson or great grandson of Dingiswayo. ⁽⁴⁾
 Girls used to carry mats as udibi did, in time of war (Ishaka's day).

10.7.1902
Who parent: Ndukwana?

70/27-9 27

Per Inkando, 10.7.02 ^{His} mother was not butwa'd. ^{Girls} buta'd hlata'd after being placed in their class before being jutshwa'd. ^(given the name) His mother was wakawa Cele & has been long dead. The aba kwana Cele people were citwa'd by Tshaka. ^(mattered) His elder brother was of the Izinyosi regiment. Mande ka Dibandhlela was chief when his mother married. ⁽⁶⁾

The following is a ^(full) list of the classes of girls since Tshaka began to reign. ⁽⁷⁾

1. Nicekekeke - first buta by Tshaka. Became izingodosi. ^(The girl that is still in the present but her name is not known)
2. Nlohukela - were izingodosi. ^(who had)
3. Mvutwamini - these gana'd u Tasimba regiment & were not izingodosi. ^(married men of the)
4. Icenyane - geagea'd ku Dingana - not izingodosi. ^(took part in the Dingana's fight; they were)
5. Inzawu - Dingana's class. gana'd Izimpohlo. ^(It was called)
6. Ikwani - " " " " " "
7. Sihlabati - these geagea'd the wedding dance. ^(married)
8. Inkehlala mnewedini - cela'd by ama doda with izinkabi. ^(with)
9. Ingeotsho
10. Gudhludonga
11. Isitimana
12. Ngengece (i)
13. Msigane (a)

[14. Izigqokeki-ka-Kwini or Imbenge-ka-Kwini (per Socwatshe 24/1/013). ^(No signs, did Cetshwayo say to them that they were broken up?)

Mbonambi is the name of one of Tshaka's regiments. Its isibongo is u Nduku zibomvu. It elama's u Tasimba. ^(follows)

The Izinyosi, Ohlambeshlu, Imkulutshane & Imvokwe were all tung'a'd by the influence of the Borris. ⁽¹¹⁾

Ms. father and grandfather tung'a'd. He belonged to the aba seLangeni tribe and the old chief was Makedama ka Ngabi. Makedama wela'd into Natal; he returned with a horse and was afterwards put to death by Tshaka's order. ^(name)

The isibongo 'Nkabezita' applied to the Zulu people, was a name ela se mambatani. The Zulus were known as Zubolobwenja; Tshaka considered the word a bad one and changed it to 'Nkabezita'. ⁽¹²⁾

M. ~~was~~ did not tung'a'd by direction, he did so on his own initiative in Natal after flying from Zululand. He wela'd when Dududu was bring buta'd and before Impande died. ⁽¹³⁾ He belonged to the izigqoza that fought for Mbuyazi. ⁽¹⁴⁾ He is of the Isangqu or Amatshitshi regiment.

Lobola formerly took place with ^{hows} amageja and ^{grass heads} izindondo.

Mkando says he weld it before having tungid. He was an isiggoza and fought for Mbuyazi at Nondakusuka.

It once happened that Cetchwayo, who had given orders for the killing of one Nomavovo ^{and his orders being disobeyed}, took ^{a bundle of} ipande ^{as a spear} and deliberately stabbed with his own hands ten men or so of the Usutu regiments. He did this on account of the regiments refusing to go; their refusal however was based on a fear lest Cetchwayo himself should be killed in their absence, for, it must be borne in mind, there was a strong belief that Mbuyazi was still living.

In Zululand there were very few izirobo, by izirobo was meant a girl who had allowed herself to be deflowered (mekezisa); there ~~were~~ ^{having relations with their lovers} were, as a matter of fact, very few girls ^(wika) who, when Sorain could not take the necessary precautions guarding against the semen of the man passing into her - for she knew she would of course lose value when the amount of lobola was being fixed.

Izirobo were treated with great contempt. People spat at or towards them to show the disgust they felt for them.

An izifibe was a girl who hlobongad with two or more men at the same time ^(during the same month) ^{and had not been mekezisad} whilst an izirobo was one who had been mekezisad and was like a prostitute, though of course she did not sell herself for money or hire, such a proceeding being ^{Inquire further} foreign to native ideas.

Litigation ^{in Zululand} was distinctly limited. M. never remembers a case of lobola coming before a chief. The parties always managed, in such matters, to settle between themselves outside any interference by constituted authority. Where a man had died, & his wives and daughters had scattered, going with children to others, the matter did become one requiring a Chief's interference; ^{or} a case of dispute as to heirship.

11.7.02 Per Mkando. - ^{also read: Dlozi}

70/29-31

The months are as follows (assisted by Dlozi):

1. uNewaba = ^{when the grass grows, + it is good} uma ku hlum'izeve (utshani) li be lihle li pel'ubupofu li be newaba. ^{it looks fresh (newaba)}

2. uMpandu or uMandulo = ^{who anabel are fasted} o ku linywa ngawo (amabile); the second name was given because ^(the first) inkosi was ^(given) satshwad ^(respected) is Mpande.

- 3. uMfumu = o mfumus' ikaba (lombila). *when the young maize plant is green like unripe maize - li kahlele*
- 4. uSwezi = o zo con' emitini *when the trees start dropping leaves the path (izikhelo) can not be seen*
- 5. uZibandhlala = indhlel'umunt' e nga sa i boni, i si hlamiler *the coprs are green*
- 6. uMasingana or uNhlolanja = o (sing'izimpuzi) *when the maize is green*
- 7. uNgeela or uNgeela-mkwikazi = ngoba (umkwikazi) u ya hamba aye ku ndodakazi yake lap'igane kona ayo cel'um-bila, ayo kwitekela ngob'ebon'abantu se behl'umbil' omutsha. *to visit the married daughter to ask for (cela) for maize. she goes to ask for it so because she sees the maize is ready to be eaten very maize*
- 8. uNdasu = so ku sutwa, izingan' umbila zi u tohiy' eziko u sil'utsha, s ku mning' umbila. *when maize is plentiful*
- 9. uNbasu = so ku basu' umlilo. *when fires are lit (basu)*
- 10. uNhlaba = so ku hlatahuw' inhlab' emabeleni; ku mil' inhlab' e kwinqwazo (abafana). *among the amabele*
- 11. uluJuli or uNhlangukani onncane *when the leaves, stems are severed*
- 12. uluJuli or uNhlangukani onkhulu = so ku butuleko jima hlamo' onke. *when all the maize is cut*

Izingodori were given by Tshaka to the Isipezi regiment. They ^(married) ganad' after a time buyela' ko yise. Amongst Tshaka's regiments were uBulawayo, uNgumanga (ewala' izinnawele njeng' ogedhle lwe nkuku), uSubetuka, iziYendane (cital' amampondo), Dhlangweya, Mbonambi (e nduka zi bomvu), Fasimba, Izimpohlo (Dhlozi would be the son of a member of the Fasimba regt.), Izinyosi. Tshaka was about to buta uNhlambidhlu when killed. The Nhlambidhlu of course was mustered by Dingana. Then there were uMyebe, uMtshamate, uNhlangubo, uPoko regiments. The izimpahlo were made up of Gibabange, Nqobolondo, Izintyisa (nikwa' isibame s'amaBunee na mahashi). The amaNkentshane was one of Dingana's butos Emgungundhlovu.

The izingodori were not supposed to be mekezisa some, however, went wrong; they were given permission only to soma. If any bore children, the latter were hidden away.

The amaGovu and iziBawa were butwa by Mpande. Dingana aka' eSwazini with Mbrlebele and Nomdayana regts also inkulutshane (Dulela). uSihlambisinge = Kwatsh' uSutu; luts'ho ku Zulu ngoba wa fika nga lelo langa lo kulwa e Ndondukusika, wa la Sutu.

(of the main section)

amaGovu - (esibayeni & sikulu) (Emlambongwenya. ²²

iziBawu - were put at Mdumezulu. ²³

12.10.02

Conversation with Ndakwana:— Sitimela was the son of Somveli ka Dingiewayo. This man came to Zululand on a visit about the end of 1880 (just before the Majuba battle was fought). A number of the older men saw and believed Sitimela was the son of Somveli who, in the days of Tshaka, had been obliged to flee northwards into Ngungunyana's (Botshangana's) country, beyond Delagoa Bay. Other old members however of the Mtetwa tribe refused to recognize Sitimela. A number of people killed beasts for the new-comer and welcomed him back again. After remaining about a month Sitimela went off to Natal. In his absence Myandeya (Mlandela) son of Mbiya (brother of Sitimela's great grand-father) punished those who had presented beasts to Sitimela by seizing their cattle. In a very short time ^(several weeks) Sitimela returned. People flocked to him in considerable numbers. He attacked Myandeya killing Sokwathata's mother and seizing large numbers of cattle. For safety Myandeya and many people fled to John Durr across the Mhlaturu. The matter was reported to Sir M. Osborn, then in tents in the Mtonjaneni Dist. Sir M.O sent Ndakwana himself with a ~~ade~~ for Sitimela. S. came up followed by a considerable number of armed men. Ndakwana was told to go and prevent the greater part of the men from coming up to where Sir M.O was. N. did this as the people made their appearance on the hills but Sitimela continued nevertheless to be followed by a goodly number. On approaching near Sir M.O. he was directed to leave behind the ~~main~~ principal portion of those men with him, he did so advancing with 10 men to have an interview with the British Resident. Sir M.O. asked what he meant by coming into the country without reporting his arrival and obtaining the Resident's consent. S. replied that he had notified the fact of his arrival to Sotondose, the Sir M.O's induna. Sotondose admitted this adding that the notification came in Sir M.O's absence and that Sotondose had warned S. to wait and see Sir M.O who would shortly arrive. To this S. made no reply. It should be remarked here that S. had presented Sir M.O with 4 oxen which were slaughtered N. partaking thereof + Sotondose too was presented with three. The police man moreover sent to call S. was given a beast as well. This took place after the seizure

of small bedwain was Mpanzi ka Tuzazonke
 Ngando ka Nandi was but was one lonke
 + taken to Mababaza Nandi's father but
 there were cattle ^{of the} nyembezi - bars for
 Nandi - + were given to Mababaza.
 Nandi died when I was very young. I was fed
 milk on the ^{nyembezi} cattle. No one
 that year ate ^{meat} - only Mababaza
 that year throughout were hidden ^{in the bush}
 - ^{the} nyembezi cattle were ^{at}
 at Mtengweni kraal of Mababaza.
 I had a brother Mkelekehle, youngest of all
 my father had, & he was ^{the} next my
 father was killed by ^{Johakane}
 Ngwadi was ^{by} Dingana.
 I heard Shaka stayed at Mtengweni. He
 may of course have gone to stay with her
 at Gendeyama but he was treacherous
 at Mtengweni & that is why he killed
 Makedama - for that ^{reason} - I was

malandu
 = that he
 was killed

killed.
 Isigodhlo ka ngena (puma khalo) ^{first that isigodhlo} ^{was} ^{part} ^{to} ^{build} ^a ^{impale}
 Isigodhlo ^{was} ^{used} ^{to} ^{go} ^{out}, and when they saw any
 good looking girl they would report & the girl
 would be ^{taken} ^{to} ^{the} ^{king}. The King would send for her. All
 persons of importance would ^{be} ^{sent} ^{to} ^{the} ^{king}
 about ^{to} ^{be} ^{sent} ^{to} ^{the} ^{king}. All great men would do this.
 And if whenever any person should be killed all
 the children would be ^{taken} ^{to} ^{the} ^{king} ^{to} ^{be} ^{sent} ^{to} ^{the} ^{king}
 Isigodhlo went. Up to the Zulu was this practice
 obtained and very large numbers came by ^{it}
 the ^{Isigodhlo}. When Mpande died he left
 C. the Isigodhlo which C. inherited. This became
 ifa las in ^{the} ^{kingdom}. The Isigodhlo of all
 amakanda ^{was} ^{sent} ^{to} ^{the} ^{king} when Cetshwayo
 was captured. C. once ^{had} ^{the} ^{Isigodhlo} ^{of} ^{the} ^{king}
 The King ^{had} ^{wanted} ^{the} ^{Isigodhlo} ^{for} ^{his}
 wives. It was also a source of wealth, for the

Isigodhlo
 Isigodhlo
 Isigodhlo
 Isigodhlo
 Isigodhlo

people used to lobola after he had ^{married} entered to them
Izigodhlo kwa ku nge so ku busa

They were treated with great respect.

At Izilomo who received presents ^{was} ~~was~~ ^{studied} ~~studied~~
A number who received presents did not ^{study} ~~study~~

No ordinary person could go & ^{study} ~~study~~ to the King; he
would have to be asked.

Those who would ^{study} ~~study~~ would be

Sibonkolo ka Matitshi ^{(2) girls}

Mangondo (father of Detuka) ^{(2) girls}

Myakayaka ka Ndoi ^{(2) girls}

Sotobe ka Mpangalala ^{(2) girls}

These girls were all ^{landiva} ~~landiva~~. Mapita ka Jams
had girls, Em Lambongwanya, Inquand
ka Nobongoza also had girls ^{studied} ~~studied~~

Jadhlongshwana & many others ^{(2) (30)}

14.7.02 The ^{marriage} ~~marriage~~ took place in an ^{isigodhlo} ~~isigodhlo~~ which
no one saw. The King was not ^{invited} ~~invited~~ & no ^{divine} ~~divine~~
came from the girl's home. Girls of the ^{isigodhlo} ~~isigodhlo~~ the
King did not care for he married out to people for 30

cattle, about 40 + 50, ^{the} ~~the~~ princesses were lobolad
for 200 or so. ⁽⁵¹⁾ Marwanga lobolad with 15 head for

one of the ^{isigodhlo} ~~isigodhlo~~ girls; these cattle however were
paid to her elder brother, Nijwa Kumbanaka
Nodade, by direction, & not to the King.

Marwanga was ^{indom} ~~indom~~ of Ntabakawombe.
Mpande & ^{peba} ~~peba~~ Ntabakawombe.

Another girl was ^{married} ~~married~~ Maronga ka Ngamanca
wa ^{Kwa} ~~Kwa~~ Ntuli ^(mother of Marwanga) ~~(mother of Marwanga)~~
^{married} ~~married~~ by Mpande. Lobolad for 30 cattle.

These cattle were taken ^{to} ~~to~~ Ezingulubeni, i.e.
where the ^{isigodhlo} ~~isigodhlo~~ rest lived.

The ^{isigodhlo} ~~isigodhlo~~ was very large in Mpande's
& Singane's reigns. Cetshwaga inherited ^{from} ~~from~~ Mpande's
reign - a sa ya ndawo. (It ^{was} ~~was~~ not desired).

No girls were ^{lobolad} ~~lobolad~~ ^{from} ~~from~~ the ^{isigodhlo} ~~isigodhlo~~ with
oxen as girls not ^{just} ~~just~~ ^{shwed} ~~shwed~~ who were living
with their fathers. These girls were not ^{made} ~~made~~ ^{to choose} ~~to choose~~
or spoken to. ^{They were} ~~They were~~ treated with great respect. People
would make way for them.

Bartes

19-7-02

60/5/22 [22]

If a person purchases a beast & it dies at the vendor's within a ~~month~~ ^{year} it has to be replaced. In lobolola, a year elapsed before the contract between the parties was considered to be over. Although a girl had married, ~~the~~ her cattle remained with her father at the risk of her husband, who had to replace any dying. A year & a good long one, was the limit within which the father could claim a refund of a beast dying. For in those days cows or calf were reckoned as two, & the year was therefore fixed on to allow the cow to calve. And so, the bride dying before bearing a child, her father must either find another girl or refund the cattle. If she was barren & died, the cattle must be returned, but they could not be claimed if what she was still living.

A beast was bought with amabele, ^{of goats} amageya. If it died, an action would arise, for he would say 'a nganele luto mina'. If it has borne
 (Two cows are insufficient?)

Does the calf [23] and count

a calf there would be no claim for ^{so} Kumimbonjane. If a pregnant beast calved & calf died he would go & ^{bring} kika it, for (in lobolola) it had been counted & must be replaced.

inkamela
umthi
umthandweni
umthi

Spoons would be asked for celad. itonga & umthonto were (longer) with goats. umthandweni would be celad. umthandweni was celad. umthandweni bought or celad. The goat was the chief medium of purchase - there were also umthandweni. These of higher value than a goat. There were no fowls. Dungane said all fowls were to be killed off, but all as a matter of fact were not quite destroyed, for I saw some Emhambonjwenya, before the umthandweni. Fowls were eaten by boys, not by men.

umthandweni
long hair of
a goat

23-7-02

60/5/23 - 4

umthandweni
umthandweni

(Umthandweni) women cover themselves in the presence of their fathers-in-law ~~umthandweni~~ & slightly in presence of another in-law. If a in-law's name is like any word used that word is altered. The girl's wife's mother says umthandweni or umthandweni umthandweni to husband's parents & wife's mother's deats

To
29.7.02
Silverton Rd

Exhibit give 27.7.1902
also put: Nkulwana, D. G. (CHEVON)

71/70-4

Conversation with Mkhando, Ndukwana and Shlozi.

I called on the 3 men (on Sunday 27th inst), one after the other, to point out how they consider Natives should be treated by European^(English, Dutch, Portuguese) who have, of course, come to South Africa to stay. Europeans are anxious to hear from Natives what they have to say. What is it then Natives think & feel? What about Asiatic Immigration?

Mkhando says: I regret that we Native people have no fit spokesmen for there is no unity amongst us. What we want is to live a comfortable existence. Long have we konzaid; we at the ^{very} outset konzaid. When we came into Natal there were no farms. Now we are in trouble. We are izinkonyana zi ka Tshaka, a man who konzaid to the English through Sifile and Sotobe. When Tshaka died he said the white man would overrun the land (with ham ba izwe), li yo qhazal' izinkanyezi li be mhlope lonke, lihanjwe zi nkonzane.

We are your dogs. Ani na nkonzzo. Why do you trouble us, asi (ncibilikile); we do not feel as if we were at home. You tshay'unteto; we ouma it; again you tshay'unteto and we accept & obey it, over and over again you promulgate fresh laws and we abide by them cheerfully, and this sort of thing has continued until we have become old and grey-headed, and not even now, advanced in years as we are, do we know isiminye se zwi lene (= the meaning of your policy).

We cut away the wild forests for sugar plantations and towns; we dig your roads. When will this digging of roads cease? We are made to live on farms and pay rent, and are imprisoned if we cannot pay. You chase our wives out of our homes by facilitating divorce. How is it you come to treat us thus, seeing we are your people? Where is that Government or King that owns no land? Why are individuals able to oust Government subjects from the soil? Why are we put to trouble in respect to farms with the numerous regulations in ^{respect} connection therewith? We have, in fact, finished all the roads. We have to go out leaving no one in charge of our homes & children behind. Where shall we run to? When you went to fight Cetshwayo, you called us to help; we did so & marched off with you to fight as allies. Had you called on us in the late war to fight we would readily have done so, but no demand was made for our services. How can you tell that we do not belong to you? What is it we do that bars & negatives our belonging to you?

Our children go^t off and become converts. We have no control over them. We are

(lose contact with their lands)

in trouble. Our children bunguka and we lose that wealth which according to ancient custom is vested in them. Let that land which is Govt-land appear, and let us black people build and dwell thereon, and enjoy some security & rest. *(Natives belong to the ruler)* Abantu a ba nkhos'inye, they may not be owned just by everyone and anyone.

Dhlozi, follows & says:

We never heard much of the Portuguese at any time. But we came into sharp contact with the Boers. They were our enemies. War began and continued until the English arrived on the scene. Peace smiled on the land and we rejoiced on getting what we thought were 'sweet' people. From Zululand, far and near, came refugees to the English, as each arrived he exclaimed, *(How glad I am!)* nga jabele! We black people never at any time fought against the English. It was the English who came & fought with us. Not Natal natives, but the Zulus, fought against the English. The Englishman directed us to kok' into viz. *(pay up)* basi telis' imali. We bumad and tela's as ordered. After a while taxes were raised to 14/-; we did not demure, because they were people we respected, even though the tax weighed heavily. ⁽⁶⁰⁾ At first we did as we liked with our children, following ordinary custom, but the English objected and we agreed. We were told to dig roads ~~on~~ on all the hills and mountains of the land. We complied. Then many *(Kulcemenis)* arose, the land was datshulhoa'd & cut up into islands (*izigingis*) i.e. locations. On this a great grievance arose. For when you built on a white man's land you would have something claimed from you by the European in respect to what you had built. You feel *(pulled)* denzwa'd from both sides, (1) the Govt, (2) the owner (European) of the farm, the result being you are puzzled as to to which side you should turn. Thus we remained on top of a coal of fire, *(shakleli to tshiza)*, having no place to go to. The white man, as often as he found his wish unaccomplished with, orders us to quit his farm, ~~and~~ seeing we are unprovided with wings, we are therefore unable to fly off into the sky and build in regions perchance to be found there. The ground is hard or we would have dug ourselves away out of sight, for we would run away and hide ourselves, they being our *(Kulcemenis)* amabosi & we afraid of them. We are *(oppressed)* cindzela'd & shut in (hemmed in) by the sea. Had not this been the case we would long ago have fled from this land, but

you have come upon the bucks all cornered in one spot, you ah lula'd them, ^(procame) they consenting the whole time to be suppressed. We do feel in trouble here in Natal. You refuse to let us build on the land. Long ago would we have gone off to other regions if we could to see what the life to be got there was like. You seize our small herds to satisfy debts that ought never, in the first place, to have arisen.

Mukwana, follows, saying:

I agree with the foregoing speakers. The foreigners (the Coolies &c) are forced in among us. It was as friends that we received you. Cetshwayo, it is true, fought, but, if you remember, it was not he who began the war. You Europeans always gond'ueukie (bent on quarrelling). Cetshwayo did not klasela in Natal. He willingly allowed the Englishman to live in and occupy Natal, although it was well known the land was part of Tshaka's dominions. After this we ~~have~~ imagined we lived, & were to continue to live, on friendly terms.

We are in trouble about the farms. ~~An~~ ^{a man} absentee comes along and says the land is his, and yet he does not even live on it; being an absentee even from ^{quite} another part of the country. How can we ^(give pain) bonga seeing that practically the whole land is in possession of various individuals who have purchased it with money? To whom shall the subjects living on such land belong seeing the Govt has allowed itself to be ousted from there?

If there was any land, if the sea did not exist, long ago would people have gone off, leaving the white man behind. We look on it as a mere empty phrase to say "ukon' ukuhlu men' umnin' izwe" for people ^(The great is the father of the land) lupekela pezu kwake. A lizwa kab' izwi lake i.e. as to how he is governing, how he endeavours to meet and deal with the various grievances. ^(It's word is not heard) The land belongs to isolated & independent European individuals. There is no one who is panele = prominent among them. If a man ^(present) bikas himself and complains of being turned off the land, the Magistrates merely say he must quit, and such counsel is given without indicating where he is to go to.

We have no mbuzeli, no protector of our interests; ^{no one.} osi buzelay, nges

Khupha ku khuphkeni nje, we are simply in a ~~great~~ sea of trouble.
 We do not object ~~to~~ in any way to paying Govt. taxes; we do not find these too heavy or irksome. What we do feel is having no place to build on.

To the above statements I replied. I said the English have affection for the Natives. They do what they consider best. They must impose their civilization on them, seeing they hold that to be the truest. They give of their best. They appear to oppress; this is done only to drive them into learning. Purchase of land by individuals is a very ancient system, and it is not natural to suppose it shall be abandoned for the sake of the Natives, besides no native is prohibited from buying land. The European is anxious that the Native should labour, & in order to get him to do this expedients are adopted which press heavily in other directions; the influence of such action is misunderstood by natives.

Shlozi goes on:

Yes, but we do buy farms. We pay instalments on them. After paying for some time, inability to pay arises & the farm falls in again to the Government. This is a matter bearing directly on polygamy, for under monogamy a man can afford to accumulate wealth and buy land. No one, it is true, is disallowed to buy. It was the Queen herself who ^(taken us away) lahla'd us.

Mkando, continues, ^(paying of taxes in 2 parts)

There was no telaing kwa Zulu. People were simply ^(taken in) tola'd and assigned to some chief or headman. The Tongas did not tela, ^(the thing of wild animals) for izingamazane were cela'd not tela'd. Tongas brought ivory to the Zulus as presents, & were given cattle in return. Taxes are paid even for dogs, under English rule, when they serve no service worth taxing. Bucks may not be killed. On any public occasion chiefs will not permit anyone to pendula (state grievances &c) ^(penal) being prejudiced on account of the stipend they draw year by year. Chiefs & others are afraid of speaking out what they feel.

Dhlozi, continues:

Fences (barbed wire etc) are a source of great annoyance to the people. One is obliged to go a long way off the path he has been used to. We cannot go and find gold fields of our own & ^{manufacture} ~~make~~ money, or we would have done this and bought land.

It will be seen neither of the speakers could suggest a policy; they contented themselves in stating their grievances in a more or less forcible manner.

Conversation with John Ngeamu - on 11.9.02.

~~12.9.02 7.45am.~~ Dhlozi and Ndukwana were present during a good deal of our conversation which last about 3½ hrs. We spoke of orthography (Zulu). I said I had quarrelled with all modes of spelling and writing as they are none of them general. Colenso is best but is not by any means perfect. We touched on the hard & soft 'b'. I suggested the Greek: 'β' for 'soft' & 'hard'. J. N. liked this and thought it quite true the mode of writing was bad and instead of preserving tended to destroy for there is little inclination to read what is written in some peculiar manner. J. N. agreed that the whole subject requires overhauling. He is moreover anxious that translation should be correctly done. Quarrelled with a Zulu Prayer Book Committee he was on about "uNkulunkulu o zizisayo" which should, he thinks, be "uNkulunkulu o no mona" = a jealous God.

Says he is teaching a few European boys Zulu at Eshowe. Among these boys are Fize and Hancock. The class is doing well & is held of an afternoon at his place. Receives nothing for the instruction given. ~~His~~ ^{This} work gives him pleasure.

Considers Martin Oflebro has a very exact knowledge of Zulu and (I suppose to flatter) includes me. Samuelson, Saunders, ^ABoast, Bp. Smyth, Rev. Roach are all good especially Roach (who always writes correctly) but do not always speak pure Zulu though they may make the people understand and interpret well. Bp. Smyth's knowledge is excellent.

Has finished buying an erf at Eshowe (in the Township). Applied later on to buy a second one to plough on &c but the Governor refused the application. It was Sir M. Clarke (uNgine alio uKwezi) who enabled J. N. to possess the land he has. J. N. has no difficulty in obtaining liquor - is authorized though not exempted. At the same time he got the vote in the Cape Colony where he

Skiant Papers. Notebooks (Small - P) in File 60 (6) [17]

where were these notes in case

Conversations with Mkhando, Mkhwana
Shlozi. 27.7.02 Sunday

Mkhando says

no amadoda - no unity among them -
want happiness - have long Konged Konged
in first. We came here there were no
farms. We now hlupeka. We are yintsonyan
of Tshaka. He Konged zimangisim per
Sifile + Sotole. When he died the white people
will hambe the ywe, li yo gakhazle yinkanyo
li be mhlope lonke, li hangwe zi nkongane
We are yvone dogs - a na nkongane, they
do you trouble us, a si nsibilikile, we do
not feel at home. They mateto, we
vuma it, vshayi again aya vuma until
we have become old, & not even now when
we are grey headed do we know isaminye
se ywe hence. Why we cut the forests &
the sugar plantations come forth, we dig the
roads. When will road making cease?

what next we can do

[2]
we are made to live on farms & pay rent
and are imprisoned if we cannot pay. You
chase our wives out of our kraals by facilities
choice. Why do we do this seeing we
are your people. Where is the Govt
that owns no land why are individuals
allowed to turn Govt subjects off the land.
Why are we put to trouble on account of
the farms with their numerous laws.
We have finished all the roads. We
have to go out & leave our homes &
children behind. Where are we to run
to. When you want to fight & you
summoned us, we came & went with
you to fight. Had you told us to fight
in the late war against the Boers
we would have fought, but you
did not ask & order us. How do you
see that we do not belong to you, what
is it we do that negatives & bars our

[3]
belonging to you.
Our children go off to Kolwa - we
care in trouble. Children bungeka
we eat nothing on account of them.
Let that land which is Govt land appear,
let us black people build & dwell
thereon. ~~Uk~~ Abantwa also nkos'ing
not of everyone & anyone.

Whlozi says:-

We never heard much of Portuguese.
We came into contact with Boers. We fought
with them - a war came about & continued
till the English came. Peace arose
& we rejoiced at getting sweet people.
Refugees ran from Zululand, came to
English & said Uga jabula. We black
people never fought with English.
It was the English who came & fought

with us, others (Yulus) fought with the English.
 But English said we were to take
 into our ba or teles 'inahi. We remain'd
 & teles as ordered. After that the taxes
 were raised to 1/4, we agreed because
 they were people we respected even though
 the tax seemed heavy. We did at first
 as we liked as regards our children
 the English objected & we agreed. We
 were to dig roads on all the
 hills & mountains - we agreed.
 Many ailments arose - the land
 was detached into islands.
 Upon this a great grievance arose
 for when you built you would have
 something cleared from you by the
 European to repair to what you have
 but built. You fell downward on
 two sides - (1) foot (2) white man
 puzzled which side to go. Remained

on top of a lable di tshisa, ^{having} had no
 place to go to. The white man, finding
 his wish unaccomplished with, orders us to go
 & we find ourselves unprovided with
 with wings & therefore found ^{the} ~~had~~ too
 far off to fly to & build there.
 The ground is hard or we would have
 run from the English for we are afraid
 of them ^{the} ~~had~~ being our amakosi. We are
 endangered by the sea. Had this
 not been we would long ago have
 gone - you found the buckets ~~at~~
 all together, abluaid them, they remain
 all the time. We do feel trouble here!
 You refuse to let us build on the
 land. We would long ago have gone
 to other regions to see what life there
 would be like. You seize our little
 cattle to satisfy ~~your~~ debts that ought
 never to have arisen.

Ndukwana says

[6]

I agree with ^(earlier) foreign speakers. The foreigners are forced in among us - we received you ~~with open~~ ^{as} friends. We fought - but he did not fight. We always good' n'aken. He did not klesela in Natal. He surrendered Natal to us although it belongs to Tshaka. We thought we were then living on friendly terms.

We are in trouble about farms. Here an absentee landlord comes & says the land is his. ~~How~~ How shall we be? We beanga seeing land is in possession of various individuals who have bought it. To whom shall the persons living on such land belong seeing the Govt is ousted from there.

If there was land, if the sea did not

[7]

exist, long ago would people have gone & left the white people behind. We say it is a mere isiga to say 'ukon' u kuluman' uninin' igwe 'for people klupekkel' pegu kwake. A li ywa kad' igwe lake. i.e. how he is governing, how he endeavours to meet & deal with the grievances the land belongs to white people. There is no one who is ~~prominent~~ prominent. If a man bika's himself & says the white-man turns him off we say he must go & go ~~on~~ without telling him where he is to go to.

We have no mbuzali o su buzelayo neji. ka se ku klupekene nje.

We do not object to paying the Govt taxes & only those what we do feel is having no place to build on.

Drephy.

Dhlozi says: Yes but we do buy farms. Pay instalments - after a time the man cannot pay + loses profits of the land.

This all goes back to polygamy for under monogamy a man can afford to buy land. No one is disallowed to buy. Europeans say only one wife to be taken. It was the Queen who laid this down.

Mkanda.

No letting kwazi yulu - simply told + put a number of chiefs. The Tongas did not take izingqamuzane not told but celad Tongas brought ivory to Julius as presents + given cattle in return. Dogs paid for which may not be killed. No one allowed by chiefs to pendulait for they are prejudiced by the allowance made by the Govt. They are afraid of speaking out what they feel. It was the

Dr

Dhlozi

Fences are a great trouble. He has to go a long way off the proper path. he cannot go to find gold mines + Kanda money, or we would have done this & bought land.

29.7.02 Ho. met. Dhlozi 60/6/9-10

The weekly paper (6th day of the week) - igoda = igabuka igoda = si nga li boni igoda (igabuka igoda) - Mpande's secession, + when near the Cape a dividing up of a nation, splitting up. mzila = igoda = a long line of people = also inyokas = irele.

igoda = a thick rope, also long. igoda used to be made to measure the king's kraals. Dikanda knows this; such ropes of grass were so called - same as the piece of cloth. Mbete built at Dhlokweni + Tukulana went to Zululand to make rain but he made the sun shine +

with salo
is mawetah
langa li
ka mibete

61
p. 116

Emantungweni, Emantungweni (12) [14]
 Death. kwaGociza, KwaKage, Emahla
 -baneni (where ~~Mkaba~~ Mhlanguana
 was killed) - these were Ngqengelele's
 kraals. These were near Mbekezi river.
 Ngqengelele's kraal is Esibebeni.
 The Emantungweni kraals are both very old
 kraals. [N.D. Have they any connection with Amantungweni?]

«The notes that follow appear to
 (Dingans' kraals) be quarters of kraals
 (History of Zulu) intended to do with about
 The killing of a beast & killing of party. several
 witchdoctors»

(Amadholo) creator - days of week.
 (Did your father boboya + bingwa)
 (Space)

- Mqungundlovu
- Embelebeleni
- Mqekwini
- KwaMantlawu
- Dukuzi

Dingans' Kraals
 @ Socwatha

Emantungweni
 Emantungweni (Kulu, Mntshana)
 Odhlambelani (Olu inkone)
 (Mantungweni & Mbekezi)

«The main section (islaya school)»

Tshabe's kraal [add to 5] [15]

Wthamate
 uSekanya -
 Esiyembeni at Ekutameni (past Kolwa) near Zikalanga
 Zindela - a kaluani to near Marwangai location N
 uDekete.
 Izinyendane.

My father died boboya for all in his day boboya
 Tshaka to boboya
 Zwede ka Langa
 Isikova si ka Langa

Isibonisa Socwatha
 uNontokel'abantu ka Langa

Abakwafutuli [Mqabikambangi ka Mntlongo - as per Ngidi]
 (Mqabikambangi ka Mntlongo) chief of...
 Vezzi fought against Panigani, that the...
 Konyad Vezzi - Langa's men...
 agreed njade pinad. Langa's men...
 hidden at night where njade...
 Vezzi then went next day to...
 zihlanga Mgabi, (Mntshana yase Langa) then njade...
 seized njade pinad, killed Vezzi + seized the people
 + land. The people then Konyad Mgabi.

(wearing) Sokaing went on in one tribe before Shaka's day

60/6/18

4.8.02

When any proclamation is made only one law would be given & that in a very simple way - easy to be longer than these would be the just one of girls.

My object is to collect native custom so universally & thoroughly as to become an authority on it and apply it compare that with existing legislation &c &c. All will then be bound to come to my will to drink. Such work was never done in any country.

In the 40 years his usual head cover (SS) steady though work I had to love

8.8.02 Kwa ku citshwa-a kugala ku Kabelwane if any one wounded. We sokaing (we Intshu people) Amasiba were built away at the river for those sokaing.

They would remain till mtando had pota. They would return at night & where women had turned & then tunda there in order that their penis should pota they would

Intshu...
Intshu...
Intshu...

→

74

Intshu...
Intshu...

(the by)

then go & sleep at the amasiba his mention would be made of people who had died by those sokaing until after sokaing was over. They would be kept from mourning. Intshu would be imbad would then be kandaid and then allowed to die (ie roots of intshu), then alukaid (plaited) & made into izinjaba (intshoboya) about 1 1/2 ft long - yoku tshikilo (sina) for sokaing. A man who had sokaing would not wash in the presence of others for he would be afraid of being laughed at - ngob' nansi in thlamon isi hlegi yodwa? I have never seen the ceremony. Shaka put a stop to the practice. My father, I hear, had sokaing. Sokaing people newedaid put on the penis cover. Newedaid is done so that if the ismene penepka's the mtando should not be seen by women. I think this was the only reason. Formerly isyibea se nkomo would be se tungaid + newedaid with, this practice was discontinued in Dingana's reign & inkama- ngawed (ie present day inkama) made of ingceba (plant growing like bananas in bushes - edible fruit)

X
X

History of custom of all sense of information
 (Dikwana said: I've found only ^{one} ~~one~~ of Shaka being spoken of, although there were men of great age -

^{nkanyele} ^{zibalele} ^{Mataka} ^{ka Mpasa} ^(man) ^{of Senzangakona}. Mataka ^(called) zala ^{who fell} Msebe ^(was) ^{Imboya}, + induna of the ^{Induna} amabunsuana ^(of the) ^{regt.} ^{was} ^{seen} by ^{by} Inkando. ^{Saw} ^{then} ^{two} ^{Induna} ^{rodwenge}. M. says ^{though} ^{he} ^{saw} ^{them} ^{they} ^{spoke} ^{of} ^{the} ^{Induna} ^{Zhaka's} + ^{Mpanda's} ^{regt.} ^{men} ^{of} ^{high} ^{standing} were ^{ama-} ^{wombe} ^{ka} ^{Senzangakona}.

Konga - no one was obliged to go and konga; he could please himself. very little food; girl would bring food. men would get ^{THIN} ^{whilst} ^{kongang}.

One had to fight for ones food ^{two} ^{zulu}. you would get nothing unless you did. This would take place when beasts were killed; the would ^{be} ^{given} ^{an} ^{atumbe} for ^{an} ^{atumbe} were not apportioned to anyone.

"Kala nkomo, o nga ^{ceze} ^{wa} ^{zaka} ^{ndawo}".
 This saying probably did not exist till Shaka's reign. ^{It} ^{felt} ^{secure}, ^{not} ^{other} ^{states} ^{would} ^{have} ^{been} ^{able} ^{to} ^{do} ^{so}.

10.2.02

Slavery.

~~by Inkando. There were izigqila zombhlan Kulus, zababantu ze zize, were our maid-servants, not boys. They took isibekede (shambles) and snatched the fine the prices had left there. These izigqila were at Ingungu indlovu.~~

If ^{if} ^{mpisi} had gone to war any member of a regiment was allowed to capture boys or girls of the state being fought against. If he got say 3, he was obliged to etula to the induna of his regiment. e.g. induna of the isanggu regt was obliged to etula to Mbondamana ka Nohlela (brother of Mavumanya) + Madangu ka Mgayana - both Indunas of the Isanggu regt.

- Izigaba zam ^{Shitshi} = Isanggu.
1. Amajindi (Induna Ntshingwayo ka Marole)
 2. Amajandandlovu - Induna Kongeche ka ^{Katago}.
 3. Masiwequde - Ind. Gobanga ka Bubiayi.
 4. ^{Mpanda} - Ind. Muzindela ka Kunda
 5. Amakabaludaka - Ind. Faku ka Ziningo.
 6. Imbanjane. Ind. Lombagamba ka Nozibiko.
 7. Izingwananda Ind. Mazingu ka Mgayana.

Isanggu Amajindi

[24]

Sometimes head men relations of the abductees would
Manga the boys, one or more, with a beast or beasts
i.e. release or redeem them.

Girls could not be redeemed & were not, & from
headquarters. Boys were taken by the Dpodana
directed to kill off, & the became his to do what
he liked with. The hlengany took place with him.

Mkanda says: Dangaqele ka Shanyayayway
was killed by Mpatwa, 4 of his daughters were
taken by Mpatwa (izimpahle reg.) the slamm
Dangaqele. I was sent with Sifunyanama ka
Befeleni to fetch the girls. I got them from
Mpatwa, we brought them to the King & he decreed
the girls were to go Esagqweni ngqisenhla
and became isizi eamdhunikelak wasendhla
we nkosi. Mpatwa never even broached the matter
of hlengany (redeeming) for he knew this could not be
done.

10.8.02

University Correspondence College.

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

MATRICULATION.

At Cambridge, Resident Students are admitted to the Matriculation Class at any
time of the year.

At University Tutorial College, a Recapitulation Class is held during the three
weeks immediately preceding each January and June Examination. The classes include
daily lectures in each subject, and Private Tuition is given whenever deemed advisable.
At Cambridge, Oral Instruction (consisting mainly of private tuition), is given during
the same periods.

A Last Week Class in Experimental Science meets daily during the week
preceding each Examination.

RECAPITULATION AND VACATION CLASSES.

Preliminary Scientific (M.B.), and Intermediate Science.

(All the Classes are held at University Tutorial College).

Vacation Classes in Practical Chemistry and Biology are held in the
Summer (four weeks), Christmas (three weeks), and at Easter (three weeks). The
Summer Vacation Class is intended for Beginners.

A Recapitulation Class for January Prel. Sci. is held in all subjects during
the three weeks immediately preceding the Examination.

A Last Month Recapitulation Class for July Examinations in all subjects
is held.

A Last Week Class in Practical Physics meets daily during the week
preceding each January and July Examination.

BACHELOR OF SCIENCE.

(All the Classes are held at University Tutorial College).

Classes are held in subjects for the B.Sc. Examination, commencing the first Tuesday
in August, and extending over a period of four weeks. Special attention is paid to
practical work.

A class in Practical Physics, Chemistry and Geology is held during the Christmas
Vacation, extending over three weeks. A knowledge of Inter.Sc. work alone is
required of Students joining this Class.

A Last Month Class is also held commencing four weeks before the Examination.

INTERMEDIATE ARTS.

At University Tutorial College a Recapitulation Class is held during the four
weeks immediately preceding the Examination. The Classes include daily lectures in
each subject, and Private Tuition is given whenever deemed advisable.

At University Tutorial College, and also at Cambridge, a Vacation Class in
Greek for Beginners is held daily during August.

BACHELOR OF ARTS.

At Cambridge, Courses of Daily Lectures in each subject, supplemented by private
tuition in Mathematics (and in other subjects whenever such a course is deemed advis-
able), are given during the month beginning July 31st.

MASTER OF ARTS.

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

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

✓ Slavery.

72/3-6

10.8.02. Durban.

(Per Mkhando, assisted by Dhlozi and Mdukwana).

Nothing in the way of slavery as ordinarily understood used to go on among the Zulu people. There were, however, what were known as izigqila i.e. maid-servants. The izigqila were attached to the mdhlunkule and were the daughters of men who had been for some reason killed off by the king's order.

Children of such men were called isizi and the female portion of isizi became izigqila at one or other of the royal kraals. Izigqila applies really only to the mdhlunkule but, as a matter of fact, some of the isizi girls would be stolen by people of social standing living in the vicinity of the kraal being destroyed, and such girls would become izigqila to such men although, for fear of the king, they would not be spoken of as such.

As regards duties, the maid servants were well treated; they might go and lime with other girls in the gardens; they fetched water, teza and cooked, and had also to empty the izibikedu or izikiki - chamber-pots used by the princesses and other girls of high position. Mkhando saw izigqila at Mgunqunshlovu.

In the event of the army going out to war any member of a regiment was allowed to capture any boys and girls he came across (belonging to the enemy). If he secured, say, three girls he would be obliged to etula one to the induna of his regiment, e.g. Mkhando, who was of the Ilangqe regiment, to etula to Mbandamana ka Mhlela (brother of Mavumengwana) or Magangu ka Mgayana, both these men being indunas of that section of the Ilangqe regiment known as Indhlape. The other two would belong to the captor. If only two were tumbid (captured) it was not compulsory to etula one. Children captured in war were spoken of as children by the captor and were treated as such. They were known as a be sikhangu.

If some headrings man succeeded in acquiring a grown up girl in wartime he would gugula her, i.e. transform her from a state of bondage into one of freedom. To do this he would cause her to kehla and then marry her as a wife.

At the royal kraal pretty izigqila would be taken and soma'd with by abantwana (princes).

With regard to boys the Induna directed by the King to kill off their father

would become entitled to them. He would then either keep all as ^(not hever) udibi or distribute them among members of his tribe in a similar capacity. It sometimes happened that headmen, near relations of the boys, would come to the induna with cattle for the purpose of redeeming (hlanga) them. To hlanga was, in the case of boys, permitted, but not as regards girls, as is sufficiently attested by the following incident: - Danga zele ka Tshunya-yezwayo was killed by Mpande; 4 of his daughters were taken and retained by Mpatawa (of the izimpohlo) he ^{followed} claimed Danga zele, Inkando was sent with Mhlahlo ka Bikeleni to fetch the girls. The two men got them from Mpatawa, brought them to the King who directed the girls were to be placed ^{in the} Esangqwinini kraal, ^{in the upper part} nga s'inhla where they became ^{the} isizi somshlunkulu wa p'inhlawe ^{there} nkosi. Mpatawa never even hinted the matter of hlanga (redeeming), for he knew that could not be done.

Girls could not be redeemed with cattle or in any other way. They as well as their deceased father's cattle, would be driven off to the royal kraal and there remain. Girls were frequently married off by the King to various men of note, the King of course obtaining their lobola.

If isigqila belonged exclusively to the King, girls known as isiNcinza belonged to abanumzana. These girls were ~~parents~~ the daughters of men who had come to live in some important headman's kraal. The man who lived as an attaché would present the kraal head with one of his daughters to be an isiNcinza, i.e. a girl with whom the headman was at liberty to soma, who ground (gaya) his snuff, who would not be afraid of proceeding to the headman day or night to carry out any of his wishes; she too would hold his snuff for him. It should be noted here that an isiNcinza girl is not an isigqila because, when not required by the umnumzana, she goes to, and remains, kuabo. An isigqila is an orphan, and ~~she~~ ^{or rather, fatherless,} is obliged to live away from her own home.

Boys, ^(not hever) as has been indicated, become udibi when their fathers are put to death. The induna in charge of the 'killing' party will, ^{do} as he sees fit, i.e. place them at various kraals, at the service of the headmen thereof, to become ^(warrior) amabuto, like others at a later time. There would be nothing to prevent such boys from ultimately having ~~a~~ kraals of their own.

Should a Tonga, say, be captured in war it was certain he would enjoy all the rights and privileges of other subjects of the King, and he would in time come to possess his own kraal &c.

As a matter of fact there was no such thing as slavery in Zululand, and this for the reason that there was no work for slaves to do — no work of a continuous ^{they} character. The only real work consisted of building imizis or tutaining izindhlu. Apart from that the men cannot be said to have had other work.

It must be borne in mind, Mukuwana observes, that the Induna sent by the king to kill off a man did not consider the obtaining a few boys as anything very profitable (igugcu). No great value was attached to them, for they were not slaves but free men.

In my conversation with these three men I can find no word in Zulu meaning what 'slave' does. There are iziSgila, iziSkeingza, udibi but nothing that better expresses slavery.

Any of the boys seized by the Induna referred to was at liberty to go where he liked as soon as he grew up. He might return to his relatives without being redeemed. The man he had hitherto been with could not keep him, seeing he was his own countryman. As regards a boy tanjwa's (Ezizweni) when he had grown up, supposing no relations of his had come to redeem him, he would have a wife (lobolala) for him and be given a kraal of his own, for he is looked on in the same way as if he was actually a child of that homestead. In time he would be among those of his own age collected to form a new regiment and then settle down as any other subject of the king did.

Mkando says: I know that Ngcetshe (a man belonging to the iHlaba regiment) tumba'd a boy when fighting for Mpande. He brought the boy with him into Natal and settled under a headman Jiyana, in Mapumulo Dion. In course of time the boy's father (when Mr. Windham was Magistrate at Greytown) heard his son was in Jiyana's district. The Swazi, for such he was, began searching, and found the boy. He agreed with Ngcetshe to take the boy home. Upon consent being given, the Swazi proceeded to Hlatikulu (beyond Ladysmith, Natal) and, after killing Ngcetshe a cola beast, presented him ten head of cattle to express his thanks for the way in which Ngcetshe had saved & protected his child and for not quazaining him as he might have done.

Any iziSgila married from the mdhlunkulu carried with her no sense of social inferiority; rather was she regarded of higher standing than before because coming from the King's mdhlunkulu. The King of course received her lobola and it not unfrequently happened for her brother to be presented with an additional lobola by her husband.

6
izisqila could not be distinguished from other girls of the mihlenkaler by their dress or any mark about them, only by their general demeanour and by the character of duties they had to perform, e.g. fetch water at the spring, ^{gully} ~~take~~ wood, &c.

Amara. - Regiments.

72/15

10.8.02
(Durban. per Inkando). The izi Gaba (divisions) of the amaTshitshi or Isangqu regiment were (possibly there are one or two omissions) as follow:

- | | | |
|-----------|---|--|
| ama Jindi | 1. <u>ama Jindi.</u> | Induna. Ntshingwayo ka Marole. |
| | 2. <u>ama Landandhlova.</u> | " Nongceke ka Katayo. |
| | 3. <u>Musiweguda.</u> | " Gobongo ka Bubazi. |
| | 4. <u>o Mpondo.</u> | " Luzindela ka Kunder. |
| | 5. <u>ama Kabakuludaka.</u> | " Faku ka Ziningo. |
| | 6. <u>i Mpanjane.</u> | " Gombagamba ka Noziboko. |
| | 7. <u>izi Ngwananda.</u> | " Magangu ka Mgayana. |
| | 8. <u>izi Nhlendhla.</u> | " Mahlanga ka Mandondo. |
| | 9. <u>izi Kwili.</u> | " Mguntela ka Ndiyana. |
| | 10. <u>izi Nque.</u> | " Ntshingwayo ka Mkhayitshana. |
| Nhlaku | 11. <u>ama Buzanganduku.</u> | " Tunda ka Mangondo. |
| | 12. <u>izi Kula (Zibakulu)</u> <small>(these would eat the red fuba) - chief</small> | " Mibandamena ka Ndhlela. |
| | 13. <u>i Mpopoma.</u> | " Runge ka Dhlazi. |
| | 14. <u>Msiyi.</u> | " Mpiyake ka Sotobe <small>(the man sent by Tshaka with the King in 1828)</small> 80 |
| | 15. <u>izi Moubu.</u> | " Mbaeana ka Mandhlesilo. |
| | 16. <u>izi Mkolombela.</u> | " { Mncongo ka Mfukela Nhlekwane ka Nyati. |
| | 17. <u>izi Nyoni.</u> | " Njakabani ka Sopsane. |
| | 18. <u>o Bamugame.</u> | " Mpungutsho ka Mandondo. |
| | 19. <u>Mtshinane.</u> | " Ngome ka Mbingana. |
| | 20. <u>Mizimpisi (Zibakulu)</u> | " Nhlebo ka Mazwane. |

8.2.05
(Durban. Obtained for me by Norman Nembula) from a member of Ishala regiment now living at Amanzimtoti).

The first regiment recruited by Dingana was the Ingcobinga. The Ingcobinga were boys when D. came to the throne, having been recruited or made to xeza by Tshaka. D. on forming them into a regular regiment changed their name to Zinnepisi. But D's own first regiment was udhla mbrishle which he applied the epithet Imbinge yamafunda. This regiment was made up of many divisions or izigaba.

60/7/3-6 [3]

108.02

Tribal marks

indiki - = first joint of little finger, ^{left hand} cut off by
 aba se mabomvini (e.g. Luhayiz) - his children cut
 he not because amabomvini were ketewad to be
 killed at one time in Zululand. Lived parikwe
 Qude.
Aba kwa Ngcamkhu, also cut the same
 fingers in same way. D. does not know where these
 people lived.

People across Inkomazi cut faces, make
amadebe = long cuts.
 amalala kwa Grayde near Greytown cut
 faces. They kupa' igaz' ethe ku sal' ethebe.
 The Zulul tribe had no mark or special distinguish

Yiliba

Kuzwayo
 mabuya
 Mgoye

feature
 Dingiswayo
 katshwaka

of Mtetwa tribe they had no mark -
 bincal ordinary mitsha.

Amabetshe a ye ngeko ku gala kwa kw
 gotshwa. Cetshwayo brought them in -
 inkando bincal umitsha behind + isinene sama -
 -sweswe (ie strips of skin not gotshwa)

Aba kwa Dwahe had no marks - nor
aba kwa Cele - Kumbalo.
All hair is cut - not mark of any special
tribe.

[Soyangakona jubat girls - as take the man
in the margin. Believe he must have been
jubat -]

The abatomu cut the little finger & when the
child is a baby, then hide the indiki in cow dung
(chubong, am). If one goes to look for the indiki
in dung he will find it disappeared.

Girls as well as boys are cut. If a boy is not
cut he is a boy. When he is out feeding cattle
the boys will go to his hut
to relieve himself! and then
the heavy faces to be thrown
out by his mother or what happens then
but the one whose face is cut will allow the blood
of his little finger to mix with that of the
little finger of the uncut (he will of

course have to make incisions in finger though
not cut off joint) & when the blood has
been mixed he will be regarded as having
complied with custom & it will no longer be
necessary to relieve nature in the hut.

Tununu ka Nonjiya - ineka ka Dingana
has not cambusile - is still living at Ndaland
Matambo ka Fulela wa kwa Cele not
cambusile. Mnkando does not know why
they do not cambusa.

Madulime. Ch. Miskofini - people cut faces - short
izundebe. Bacia make long izundebe. 'Caz' -
= not xaya. 'Cazwad' with in zcakuba = nkingo
= a piece of iron, made as if wire beaten out like
small blade. not called nzingo -
amampondo a 'cazile.

Bacia's caza males & females - long cuts -
& object to plain face like a mere stone,
want something to catch the eye, it must not
slip off, bad blood to be let out, cuts on face,

For heathen

Astronomy.

72/55-6

55

11.8.02 Durban. Also present:
(Pir Mkando, Mukuwana & Dhlozi). There always existed something of a dispute in regard to when exactly the old year had come to an end and the new began. According to Mkando the deciding point was the appearance of the isiSimela (i.e. constellation which I see Colenso calls the Pleiades). Mukuwana considers the most decisive evidence was the appearance of uKolo i.e. a kind of hawk, = uKhloyile. Apart from this, as Mkando observes, people were in the habit of watching the ibozza plant (umut'okahlelayo), also the umsenge, umkiwane and umsinsi, and according as they budded so the ^{new} year was looked on as having begun. The solstices were also well-known but seem to have afforded no direct guide as to when the year began or ended.

The appearance ^{on the horizon} of the very first star of the group that make up the Pleiades (the star being called uKwazibe) would be taken to be the actual beginning of the new year, but there would always be dispute as to whether the star some pointed out as one of the Pleiades was in fact such, and this dispute would go on until the greater part of the group had come in view & so made all further disagreement impossible. The proper time for observing the isiSimela is, Dhlozi says, an hour or so before daybreak. As soon as people felt that the Pleiades had come within view in the East they would ^{CUT THE HAWK'S} gawula impieni and begin hoeing up ground (i.e. lima or qaca or qata).

The isiSimela first made its appearance (i.e. the first star uKwazibe) during the latter portion of the month uluTuli onkulile = Nhlangul'onkulile = maquba. The point of dispute came to be not so much when the year actually began as whether the star seen did or did not belong to the isiSimela constellation. Others again used to banga ukupenduka kwe langa: when the sun had arrived at either solstice it was said se li ngen' endhlini (It has now gone into its hole).

As regards uKolo, who appeared when uluTuli onkulile 'ese ya kufa, this bird after appearing would vanish again, go to the trees, live on food previously accumulated, and moult its feathers and patana come out once more when the grass fields were being burnt, ready to gol'amaqwagi (izintete) which flew up off the ground in the smoke, whaka and this would be in the month of uKwaba. As soon as uKolo had been actually seen there would no longer be any dispute.

There are no names for the phases of the moon but they are paraphrased thus:—

- It is now round; (It is now complete) (It is now come out anew); (It is now fragmentary)

full moon = $\begin{cases} i\ si\ delingene \\ i\ si\ hlangene \end{cases}$; new moon = yetwasile; whilst, (i si hlepuka),
i si lu cezu o lu kulu, *i si lu cezu olu neane* go to define the other phases.

The property of the sundial is unknown, viz. that the shadow of a fixed rod sloping towards the pole, always falls in the same direction at the same hour all the year through. (cf. Notes and Queries on Anthropology).

The 3 men maintain there are only 12 months in the year, as set forth by me elsewhere.

The great Feast of the First Fruits, called Inkosi, was held during the month Masingana (about ^{early part} the ~~middle~~ of January).

Religion.

72 / 65-81
65-67

12-8-02
Durban.

blew parent: N.

(Per Inkando and Ndukwana). The Zulus speak of soul as umoya. As soon as the body dies the umoya departs. When a person is in a trance, part of the umoya has disappeared but not all, as he would not be able to come to life again. A soul that has once gone cannot be brought back by anyone. Umoya ibona buntu betu = the soul is the substance of our being or humanness. Umoya has no form (isigaxa) nor has it any voice. And yet it may be said to have very great power. All creatures have souls, including animals. Innyama (a lump of meat) is merely amabungela = a fortuitous collection of matter. There is a similarity between all souls; as far as can be seen there is no difference in kind.

It says there is no special significance in dreams, for a dream is merely uku hungaza (to run riot, go at random etc). Nowadays, Inkando insists, there are never any pleasant dreams as before. In former days, when people lived under their own forms of government, beasts used to be klabad on account of dreams dreamt. A man might say "I pupad so and so and he asked me to give him food."

It sometimes happened when a near relation was dying far off for some member of his kraal to be attacked suddenly with diarrhoea; this attack, after the death had been notified, would be regarded as a sign from the deceased just as he was on his death-bed. waye zi bikela. Such incident would be recalled after a report of the death had been received.

All animals, says M., have souls like men; they breathe too.

The mhlwazi snake was treated and spoken of as human; nowadays this snake is not seen, the reason being, as Ndukwana supposes, because Europeans deny the existence of amadhlozi.

There were the inyandezulu snakes, e.g. known as 'Tshaka' and 'Dingani'. These were had amabal' amnyama na lukhaya all over.

A beast is killed after a funeral has taken place, kudhlwice ama-kubalo, imit' i xutshwe ne nyama, kudhlwice kubaba. The doctors would songela them be ng'onakali. When, after a funeral, a beast is slaughtered there is no belief that the animal's soul is transported along with that of the human being; the two are separate and distinct from one another.

Trees might have souls for they can cease growing, dry up and die.

Plants may or may not have consciousness, for they appear to have no heart and the heart is the seat of consciousness.

Haba haba ka Mnyangane was stabbed fearfully all over, even on the head. So awful a spectacle did he present that people, on seeing him, ran away afraid. But as he was not stabbed in the heart he got well again. The seat of the soul is therefore the heart. Haba haba was unknown to Mkwana. The man got his wounds at Ndondakusuka and was an iziigoza. (84)

My father, says Mkando, used to have a dhlozi, he used to speak to me and I have on various occasions killed beasts for him. When going off to war to fight I used to see him as I did so. I do not see him now - u se wa hlibuka. I do not know why he has disappeared. He left me about the time I came into Natal to live. And yet I was obliged to come to Natal because I would certainly have been killed in Zululand. We natives in Natal (sup' amang' odwa) we are edukile now. Even what we no longer remember we pepa.

All persons as a matter of fact appear to have amadhlozi. But there is a saying among us that when a man dies, and his child or other near relative also dies, that the first named ka na dhlozi. This is said because there is so much death in his home.

ama dhlozi must die. We only imagine this, seeing how people's ^{property} (luck) seems utterly to desert them, which means an absence of amadhlozi influence. No one ever beheld a dhlozi dead and if one does die we do not know what becomes of the umoya.

The umoya is file, because it is no longer seen. We cannot say if a man's umoya enters a dhlozi and is bumbeka there. We simply have no knowledge that such a thing takes place.

We have no reason to show that the soul does not perish entirely when the body does. We cannot think where, at death, the soul goes to. Mkando says "I have held people up in my hands until they expired and cannot imagine where the umoya that leaves them has gone to."

A man who has been in a trance and very near death comes back to life with the story "ngi buy' emanseculumen' amakule".

Mkwana says Mlota alias Tomfihlela ka Mangengeza was stabbed badly at Magonggo where Dingana found & came into contact with Mpande. The conflict that then arose led to Mpande's well-known revolt. (85)

into Natal. He, Mlota, said: I went on and ~~over~~ on down (ehla) ~~to~~ long hills (nye zi ntaba), when I beheld a beautiful level country. There I saw some white cattle. I found there too numbers of large kraals (ama-Nxuluma). On making my way towards one of these kraals a person (man) came out and shouted at me thus: ^{Who are you going to? Who is called you?} U ya ngaphi na? u biquwe u bani na? ^{go back; do not come further} Buzel' emuva, mus' ukuzi. At this point, Mlota says, "I ~~came~~ (came to consciousness) and found assegais still sticking in my flesh. I did not arrive at consciousness until after there had been some rain".

... (Wais + Mlota - ed.)

Note: These Zibongo + above notes re Mlota also the last time entered in Book of Mlota

Mlota proceeds to give Mlota's zibongo: -
Inkubeli e hlatchw' e Magonggo, yazi hlanga.
u gojis' izihlakabezi.
Mvemve o puke kwe sineo wat' u kwe si nala, wa babalala.
u magaga a za fik' e Ngqongolo.

(a place near Umfolozi omnyama)

space

Mkando's Mlota belonged to the Isangqa regiment.

Mlota says, "we say, when a man dies, he goes downwards, not upwards as the Missionaries assert?"

Feb 72, pp. 67-71

13.2.02 Mkando has frequently heard that there are such things as ghosts (inkove) but has never seen any. ⁸⁷ People are afraid of them. They are only seen at night, kuzitunzi a shade approaches. Those who have seen ghosts say their feet ^{+ hands} are no bigger than those of children. Hearing cats crying at night, attributed such noises to the influence of ghosts until they were proved wrong. This kind of thing happened kwo mroundhlana, kwa Bomintaba. ⁸⁸ The amadoda of the place kanyisa, and, on searching discovered that cats were making the noises. Bomintaba is built petshaya kwe Nsimbakazi (across Mfula near where that river enters the Mhlathuze). Ghosts hlal' nyweni emahladini. We do not hear of people seeing them at graves. Mkando tells the following: Boys who had gone nganeno kwa s'e Mgunfundhlovana (Greytown) to buy cattle, came back + reported they had seen short, luminous figures, say 18 inches high, walking with a tall figure; this apparition arose near Boer homesteads. The boys ran off and left the strange figures, calling same azipokwana z'ama Bane. This occurred just before the outbreak of rinderpest. There were 3 boys. One was Mkando's own son. The figures walked about and were not always bright. The names of the

in the diff. in the forests

87

88

(N.P.)

the other side of

the ghosts

Boer

boys were Siyeka, Mkawupete and one of Matchwili's sons. ⁽⁹⁰⁾ Mka-wupete [^(I fancy this was Mkando's son)] is dead.

Food is placed or put out for amadhlozi to partake of. They have at the kraal ^(this is the vessel) isitsha sabo (it may be a ^(pot) kamba, or ^(gourd) isigubu which is known as isitsha p'amadhlozi). This vessel is however used by the family for ordinary purposes. Beer is set apart for amadhlozi as also meat.

The women (aba malukazana) hlonip's ^(the daughters-in-law) o yise lab'abatetwayo ^(those fathers to whom pairs are given) i.e. deceased fathers: They put ^(on their heads) isibuda, ekanda, ba gqogqe, ba venule, ba mbate. They dress up as well as if they were at a public dance (^(emscindweni)) for they put all their very best things on. They must not go in front of the hut in which the meat set apart as an offering to the amadhlozi has been placed; they may only go by behind such hut. Nor may they walk about anywhere near where the meat is being cooked. Sometimes ^(id est) impepo is burnt, at other times not. When the ~~as~~ beast is one in connection with which amadhlozi are ^(much pressed) tetwa'd kakuleu it is burnt, not for a ^(women fill the morning) beast tetwa'd kaneane. A beast in regard to which there is much ^(sorrow) tetwa'ing is one ~~st~~ sacrificed because of the amadhlozi not visiting the kraal, because they have turned their backs on it and absented themselves therefrom. On such occasion one or even two large beasts may be taken and killed, and at the same time large quantities of beer are brewed. The beer is put in the hut for the amadhlozi would not be drunk. When even two ~~two~~ beasts are killed, all the meat will be deposited in the hut, the ^(food + meat dist.) ubende will be put there too. The beer, which is contained in only one vessel, will not be consumed the same or next day, but usually the ^(the) 3rd day after all the other beer has been drunk. It is the last beer that is consumed.

The impepo is used when sickness has frequently visited a kraal and after the ^(the) innyanga having been consulted (^(bula)), directs a sacrifice (viz. that amadhlozi a fun' ukudhla).

Nowadays a man dies even when it is said by izinyanga that amadhlozi are the cause of the illness. Formerly if a person fainted suddenly, had water poured over him and messengers were dispatched to izinyanga, whilst they were away the person would come back to consciousness. Nowadays they die straight off. Even young people die off

The least thing kills them. In the old days even if a man were very bad & wounded in battle he would ^{recover} sinda. Men are mere ^{weaklings} ama loboka now.

In these days, Mkando says, we do not see ama Dhlozi, we do not know where they have gone to; a si & shiya no kufa they left us with death. And we have no cattle to kill for them as, according to our beliefs, we ought to do.

The ama Dhlozi, Ndukwana says, disappeared because ^{missionaries} aba Fundisi declared there were no such things as ama Dhlozi. Boys, girls and even elderly persons ^{become Christians} kolwa and, in their turn, say there are no ama Dhlozi.

In years gone by, Mkando states, a missionary known as Hanise lived kite in Zululand, but no one at that time had ^{converted} kolwa. The Dhlozi did not ~~then~~ disappear then, but as soon as he, ^(Mkando) came into Natab they all vanished and never returned.

[Per Ndukwana, Mkando & Dhlozi. 13.8.02. evening]. ^(N.A.) Men are ngamasolo & nje; inhliziyi umoya. There is no transmigration of souls, no being re-born, and no entering inert bodies. ^(Libert book plus.)

When a man dies, it is all over. There is no saying to the effect that idhlozi is umoya. Idhlozi is really ^{the person's shade} isitunzi & muntw. There is no knowing where the umoya goes.

The idhlozi snake has a very small neck.

Some speak of amadhlozi as ^{messengers} izitunywa, sent by those below to ^{seek food} fun' abantu. An ^{divine} isanusi would say what particular dead man had sent the idhlozi. Some people will accidentally kill an idhlozi; ukufa with their vuka. Upon having recourse to an inpyanga he will say, "So and look for the carcass, for So-and-so sent it, and sent it to So-and-so, giving names."

All seen amadhlozi are spoken of as izitunywa. The idhlozi is sent from below, for all when they die go below. No one is seen above ground after death.

Inpyanga speak of amadhlozi as having ^{copies together} hlangana's, ubani nobani. They must therefore be ^{together} in a certain region.

Izanusi will sometimes direct say those below (aba pansi) direct things hambani ni yo lobolisa, so and so is suffering because you do not go and get lobola from where the daughter of the family has gone off to be married.

Amadhlozi a pansi ama kazeni (in a cold region). When lobolisa had been completed the person ill would ^{recover} sinda or not as the case might be.

Even though the person ^{is an unse} ~~balain~~ has many cattle at home, he ^{is an unse} will say those 'below' insist on ^{to be} ~~bolisa~~ for it is on that account that the sick person is ill.

No one goes off to an ^{is an unse} merely because an ^{id hlozi} is seen and there is at home nothing wrong; it is only when there is illness that a visit is made. And if there is illness it is not necessary for a ^{id hlozi} to appear before going to ^{bulala}.

It is said, "ubani u se ye pansi kwa banye, kwaba kubo, u ya jabula, u se pumule" ^{So + so has gone down to other of his people; he is happy; he is at rest.}

There certainly are ^{amadhlozi} and ^{pansi}, but, Mkhando says, they have nowa days ^{gone} ~~late~~ us. Mkhando once himself felt their influence. Tells of a dream when he saw his father's ^{id hlozi} who told him the Basuto (^{Palule} kwa ^{Sikwata}) had come to fight and would fight with axes, ^{izinkhanda} etc. On the next day he saw axes and ^{izinkhanda} in the hands of his foes when actually engaged in conflict with them.

The ^{izitunqwa} are sent by other beings like them, i.e. the ^{amadhlozi} or ^{amatongo}.

There are many persons of the name 'id hlozi'; to use the synonym ^{itongo} is to ^{klonipa} them. ^{Arharpa}

A ^{ba pansi} are also called ^{izituta}.

Even if there is only one beast in the kraal the ^{id hlozi} (through the ^{is an unse}) would direct it to be slaughtered (sacrificed), for it is required as food for the ^{id hlozi}. Also, if the man ^{bulain} has no cattle at all he will be told, merely, the ^{amadhlozi} want food. Because of the obvious stupidity of sacrificing the welfare of the living for the sake of the dead, the ^{amadhlozi} came to be called ^{izi-tuta}.

There are many stories of people who have been in trances and returned to life - ^{pumq egodini} and who have been ^{below}.

I ^{ehlad} by an ^{umgwaga}, crossed an ^{isiziba} at the foot of some mountains, entered ^{amageeke} and found ^{kwakine}, ^{ka bucuwa}. ^{Dhlozi} heard ^{Mwala ka Menyelwa} (died long ago) report thus, altho' he ^{did not} refer to the ^{isiziba}. He was ^{mkwanya wetu}, D. says, I myself heard him speak in this way. He had been in a trance, recovered temporarily, called his wives and children together, spoke to them, and died the same day. We had poured water over him in the morning.

Mkando heard Mogandi ka Songodo (Mzwangwenya regiment) speak in these terms: ^(Men) "O' ma boda, ^{wonderful things} uma mina ngi vukile ^{for I came from a place with a great knowledge} nga nge yo pinde, nga nge yo yo xoxa, ngoba ngi vel' emanzulumeni a maningi - a baring' abantu." That was all; he then expired. ^[See p. 31 for brand]

Dhlozi gathered from conversing with others that an isiziba had to be crossed i.e. umfula.

All seem to say that they saw white cattle below, i.e. those who saw any cattle. It is not said how the river is crossed, by swimming or by assistance of those crossing, i.e. ^{probably} ferry-men for they are in waiting for those coming. ^{no doubt} New arrivals are always expected.

There is only one kind of place below. No fiery region, no caverns etc. ^{14.8.07} The Zulus have no ^{notions} ideas as to how people 'below' occupy themselves. No place but a pleasant one is spoken of below. ^{File T2, pp. 71-4.} When, in ordinary life, a bitter quarrel occurs, one may say "I shall not meet you again except when, after death, I am obliged to do so down below." ^{D. 5973} People below are not, we think, all equal. N. says when ^{chiefs} ama kosi (i.e. ama dhlozi) come they are accompanied by small snakes, i.e. izinceku, and this would, he thinks, tend to show there are differences in rank below.

There is no such thing as ^{space} moral retribution after death, no rewards or punishments. There is no tribunal or judge to decide on the fate of a soul.

The kings would not have killed off people as much as they did were there belief that there would be questions put to them in the next world.

The large snake (idhlozi) known as 'Dingana' attempted on one occasion to kill 'Ishaka', another large snake (idhlozi) ^{at} kwa Nodwengu. ⁹⁴ Dingana was chased, and cut off (it was ^{or in} on a fence) and ^{burnt} tshicad by Mpande. When the fence was cut off at a certain point, 'Dingana' ran behind the isi Godhlo. When this incident occurred Mkando was at home ^{in the outlying areas} emaphandleni viz. Nyalutshane.

Expectation of a future life does not affect men's lives in the present. All that people were really afraid of was the king. In former days no great thefts were committed, and herds of cattle and goats were not guarded as against thieves. Izi mpisi (hyenas) were, of course, feared, not human beings. No figures of ancestors carved out in any way are known by either of my three informants.

space
A person not at a funeral, ^(L) observes, will throw a stone on the grave. ^{Amfo} umfo ^{to} ta will be put in his hand; this will be done as he has had water poured in his hands for the purpose of washing.

Diseases may be classed under two heads, ^(a) abatakati / ^(b) natural causes. ukwovuka or mzimb'omubi ^{is} not due to an umtakati, nor ikambi (madness). In the old days very few young persons died; all lived to old age, nowadays such deaths are frequent.

Illness is said to be due to amaDhlozi ^{because they have turned their back on a person.} ngoba ba mfulatele. A Dhlozi can cause the disease. A person whose illness is due to idhlozi will as a rule become suddenly unconscious (quleka), people will proceed to isanuse who will say idhlozi has caused the illness and may direct not only a but a particular beast be killed, and he isanuse will describe the colour of the beast, for the isanuse add, the amaDhlozi require that identical one.

amaDhlozi may purposely cause sickness, or sickness may be due to amaDhlozi having fulatele, li tukutele, li khez' emfuleni, li sez' zkaqa, li u bani igama lala (giving the name of some deceased person). He does not come because you do not banza him; you never refer to him; you neitsha him.

When idhlozi fakas a man ukufa he does not die; he senda he is merely frightened (stusa) because the Dhlozi wants people to hear.

Those illnesses which are of a more serious nature arise out of amaDhlozi having fulatele (turned their backs on the kraal), they are angry and do not give protection. isanuse (izinnyanga) will remark that the umSwani ur nkomo yoka teta has been taken by abaTakati. It is the rule therefore for the umSwani of every beast yoka teta either to be bugid or thrown into, and mixed up with, the water of a running stream, or be buried.

Izinnyanga often say illness is due to amaDhlozi altho' the sickness has arisen from natural causes. Owing to such liability to error, men who have balad and been told even what particular beast to kill will go home and, instead of straightway ob carrying out the doctor's instruction, will pull some of the hair out of the tail of the beast in question, make some rough necklace of it, and put it round the neck of the sick person in order to ascertain if his sickness is really due to amaDhlozi or not. If the invalid begins to get well the inmates of the kraal will see the doctor was right and then, of course, slaughter the beast. To have killed it at once.

might have been premature, for doctors are not infallible. The cattle will be taken round to that part of the cattle kraal which is nearest the sick man's hut and there the head of the kraal will ^{address the} ~~teta~~ amadhlozi.

A boy when arriving at the age of puberty is said to be ^{caused to do so} tonjiswa by amaDhlozi and therefore erotic dreams are due to amaDhlozi, i.e. where one imagines he is having sexual intercourse.

There is no ^{causes pregnancies} mitisasing by amaDhlozi, no stories of such events. The only ^{pregnancy - an unmarried woman} mitisasing M. knows of is umlanjwana where a man's daughter becomes pregnant (by her ^{lover} soka) before the marriage takes place.

It is said, when anyone has some great luck, idhlozi la kwabo li mhlope, li kanyile, liti a ke bone loko, a zuze loko, as for instance, when a woman ^{becomes pregnant} meta's or a man succeeds in getting a girl to agree to marry him.

Indeed all things are said to be acquired through the influence of amaDhlozi. ^(Dhlozi says) Mtshopi: This is a Zulu custom which means the casting out of ^(kip) umkhaleni from girls by which they gumbeka pambili (hollowing out in front i.e. vagina. [I wonder if this ailment arises from pin-worms in the rectum entering vagina, v. 'Solitary vice' in 'What a young woman ought to know'])

Those girls who are big will all go out of the kraal before day-break, lepa ka zo kusa. They will ^(impudicity) bina as they do so, that is use all kinds of ^{words} ~~frank expressions~~ expressions. They go out on to the hills. They will stay out all day long without having any food, and return in the afternoon. They will ^{dance} seba as they return at the gates of various kraals in the neighbourhood.

They dress themselves in the leaves of the ^(cabbage tree) msenge tree, se be vanele be izi nikiniki, so as to hide their forms (bodies). They leave in the morning ngqene - stark naked. They, at sun set, go off and throw away the leaves they have been wearing. They then come into the kraal as naked as when they went out, proceed into their hut, ^{take fat} fun'amafuta, ^{smear} geoba themselves, and on the day following put ^(cover) ubonwe ebuzweni (over their faces)

The custom has then been observed; all is over for se be wu gibili'umhlole.

This custom lasts but one day. The girls sleep the night preceding their 'going out' in a ^{an old kraal} salukazi's hut. The custom is a very old one.

It seems that sores ^(open) vel' esibunjini. The girls examine one another's private parts. Girls always make a practice of hlolasing one another. The word mtshopi, which ^{is} ~~gives~~ the name of the custom, is not used openly, for the custom is ^{one of an} important personal character. Mtshopi is observed

and they examine one another.
 Girls always hold themselves one another.
 This is a usual thing. ~~When a woman goes~~
~~comes over the job on the private part~~
 The word mtshopi is not used for it is a
 very big affair. This mtshopi is done every
 year & only once a year. Mtshopi came
 irregular.

no
 = ~~the~~ mtshopi
 = ~~the~~ mtshopi
 = ~~the~~ mtshopi

Mtshopi used to be done ku sa juthwa in
 in the July days.

Mtshopi & customs is still observed in
 Mapungulo Div. Mtshopi, it says is
 longer observed in Zululand.

Pukula is quite a different custom.
 The reason mtshopi not observed is because of
 influence of Christianity.

Mtshopi not observed by wives and girls

Being in
 under 'crime'
 or 'law'

When a girl is owned by a man, when not
 Cargusa - The wives butana & take the
 cattle belonging to man's brood & drive
 them off.

year by year, but only once in any given year. Its time of observance was not fixed; there was irregularity. ^{reflexive} ~~Imeli~~ used in connection with the custom were insoatshana and icaeane. ^{water was practiced} Mtshopi wa wenziswa ^{when there was set} ku sa jutsuwa, i.e. in the time of the Zulu kings.

This custom, Inkando says, is still observed in the Mapumulo Division. Ndukwana remarks that it is no longer observed in Zululand.

This mtshopi custom must not be taken as if it were the putkula one, from which it stands entirely apart. (96)

The reason why this custom is no longer practiced as before is no doubt because of the influence of Christianity.

Mtshopi is a girl custom (izintombi); married women (abafazi) have nothing to do with it.

Feb 72, pp. 74-81

17.8.02 ^{also present:} (Per Inkando, Dhlozi + Ndukwana). A man who is addicted (like Mhlakaza ka Impezeni, living near Eshebe, at Mbombotshane - ^{I hear he has moved by order of Isobu to Sitoku's}) to sleeping whilst others are engaged in conversation shandha is said to suffer from indhleyobutongo disease. (97)

Similarly afflicted persons ~~is~~ are said to suffer from intando ya ba-fazi whilst others would call it 'wa bulawa impisi'.

A man is said to be twasisa's ama Dhlozi afkubo. They enter him & acting by their influence, he will go and cast himself ezizibeni. Dhlozi says he will remain below for some time, then come to the surface with snakes about his neck, causing those who have followed him to the water to be afraid.

Another case, related by Inkando, is the following: My ^{elder brother} mneweta, Buzi by name, ^{emerged as a fish} twasa's in Dingana's time. He went of to an isiziba, entered it, and emerged therefrom with udaka, red and white; he had smeared himself white on one side of his person body and red on the other. Namntakati dare enter ~~any~~ any umuzi where such inyanga had twasa's for so gifted a man would be able to discover the evil-doer at once. Buzi was twasisa's amaDhlozi a sekaya. ko nina, zlangeni. As a matter of fact only one Dhlozi entered him. The Dhlozi entering will always be sfa kubo i.e. the person it goes into. When, nowadays, people twasa they do not go ezizibeni. Buzi was a great inyanga. He died several years ago. He latterly seemed to have lost his power of balawing - the idhlozi had left him. He became like,

other men. ^(He was no longer able to divine) Waye nga sa ku qond'ukubela even though the ishlozi might still be said to be with him. The aba Takati have destroyed the power he formerly had.

A man is twasisa'd by amaDhlozi either on his mother's or father's side, but not both sides together. No person is ^{so} twasisa'd by amaDhlozi ngapandho kwa ka yise na nina ^(other than those of his father's or mother's people).

The following has, in this connection, to be borne in mind. ^{Carries water for an} Ababa a boy who ^{divining} patas amanz' esibhese may become an inyanga ^{who} ya kubela by merely living ^{living} ababa with the properly qualified man and observing how he bela. Such boy is said to be onise by the doctor ^(he has spilt) (um onile). For the boy has from time to time been in the habit of looking ^{at the} izi Tundwini ^{medicine} (imiti izi bekwa nga ma bobongo = ubulawu) ^{which} azi pehlays (ie pehlaid by the doctor) ^{hand over} for izitunzi zi ya ngena. No ordinary person can go and engama insamu where the doctor's pehlaid medicines ^{are} stand exposed (not ^{being} zitshekela) for he would ^(fall) zeweula, crying out habu! habu! habu! and run away on to the hills. The isanuse would in the meantime bodhla several times.

The inyanga that ponseka's esizibeni ^(throw himself into the pool) and comes out with snakes or red and white mud is supposed to be highly gifted. Ndukupwana says a man who tasa'o is able to bela will even though at the time of his qualifying himself he threw himself into no pond or pool, instead of casting himself into a pool he would go and ^{catch} bamb' inkhata (inkhwati) and drag it home.

Mkando relates: ^{space} Magwaza (a woman), ^(her) elder brother Dedefana (deceased) lived near Amanzimtoti. She ^(was) twasisa'd in Natal kwa Ngeobo and before the Zulu war. She for some time bela'd as all izangoma do. On one occasion she ^{was} invited Mkando to see her. He went, & found the day before his arrival she had caught and killed a long snake (mamba). M. went away and heard very shortly after that the woman had gone out to catch a snake (called spoken of as inyamazane), had caught a mamba, when another snake had, on the spot, set on to her and bitten her & tangeni. She threw away the snake she had caught, went home, got very ill, and died the same day. And yet she was a properly twasisa'd inyanga.

[Notice Mkando, ^{+ Dhlozi} says twasa whilst Ndukupwana says tasa. Both are right - the variation ^{should} must however be noted.]

An (is) nurse will go away and fetch ^{sea-water} amany' or wandhle, he or she will sometimes ^{chase} sina and ^{beat the drum} tohay' isikumba in the presence of a gathering of people.

Imifozi. Dhlozi speaks: No doubt imifozi are given rise to by ama-dhlozi a kulob, like two saying of izangoma.

There is a man, or it may be a woman who is said to hlala ne imifozi. People go and consult him; he is known as umnin' imifozi. He or she may be of any age, not necessarily advanced in years. imifozi are amadhlozi anga bonasa (unseen spirits).

Mkando says: imifozi say, "a ku hlale bani, si sa land' ukufa o kwa vela ngo ku taw' izi dwe dwe za kini abatahati.

D. continues: The imifozi will tell you what you have come about, giving the name of person who is ill, his father and mother, the inyanga, eyelapay and other doctors who may have been consulted. We will enzela you izaba, hlalanini. Si se hambake, a ke ni hlaleke. Presently the amadhlozi

will speak, saying "Do you hear?" "Yes, nkosi, we do hear", will be your reply. "We are going to fetch the izi dwe dwe and will return with them at such and such a time" - naming time or day. It will depend on circumstances what time - state of weather, rivers, if full or not etc. Whilst the izi dwe dwe are being fetched those balalayo will wait at the kraal. When the izi dwe dwe have arrived the people balalayo

will be called up. They will enter the hut. The umnin' imifozi will begin by sweeping the floor of the hut, then the imifozi will begin thus: "We have come with the things (izi dwe dwe) we speak of a zi tatayo ku matakati o wa bulalayo. Silence ensues. Suddenly a little rag with something bound up in it will fall from the roof of the hut on to the floor. Another little bundle will fall, possibly followed by others. Dhlozi got four when he consulted. "Ku sombulaleni ke" the imifozi will say. "Ba kombis eke the same imifozi will say to the 'man'. Loku ku ukuti o kwa tatayo.

I found in the little bundles hair (izinebele), iziga xana ze nhlabati zi xutshwe no behlabe, izinsila zo bendhle, a bu bincayo; si finyanise ingubo yake e ya sikwawo, a lala ngayo yo tshodo. The name of the man Dhlozi consulted was called Timba, father & chief unknown, lived enhlalano mooti river. The occasion in question took place over thirty years ago and before D. came to work for us. Timba was was'

was' (is) nurse will go away and fetch ^{sea-water} amany' or wandhle, he or she will sometimes ^{chase} sina and ^{beat the drum} tohay' isikumba in the presence of a gathering of people.

Emajanyini. (Take it, now. Fold it up.)

Tatani-ke, ku songeri, hambani-ke ni y'ennyangeni ^{who will} ni y' hwe lapa ngako, i y' xub'emitini yayo, ye lape i mgeab' i mncindise. Ngi biz' itshumi (10/-) ^{if the person gets well bring the money to me; if not, you need not do so.} As a matter of fact the person in question did get well and we took the 10/- we owed to the imifozi.

Mkando says: I never saw anything of this sort (imifozi) with my own eyes. I mean I was not, like Dhlozi, an interested party. I however remembers looking on when Tuvi, who hlalad' kwa Dhlozhlongo, enza' imifozi. I know about the sweeping of the floor (D. refers to, the tatwaini of izidwedwe, and their being made to fall from the roof. D. is correct in all he says. I hear there are imifozi near Ingungundhlovu (P.M.Burg).

Mukwana says, I never witnessed anything of this kind. I hear abalozi do not bula as izangoma do. They merely talk. (kaluma). N. uses the word abalozi, whereas D. & Mkando say imifozi: compare this with twasa and tasa on p. 75. They are said to fetch izidwedwe. A man goes to hear imifozi, but to bula izangomeni.

An izangoma funa's, si ya'qutshwa. M. says an izangoma is powerless to find out what is required unless he guba's i.e. acts in a sympathetic manner. Some exclaim, ni ya ngi dida.

Women too can enza imifozi.

[As far as I can see imifozi is nothing else but the voice or remarks made by a ventriloquist. (See both Lozi (um), and mlozi (u) in Colenso's D.)]

People twasa nge mlozi. What is a kokelwa's imifozi is taken by the person who 'owns' them. The imifozi may direct the 'ventriloquist' himself to go and elapa and he or she may proceed to do this even though the izidwedwe have not been fetched. If the 'ventriloquist' does go he will practise his art at the place where the sick person is lying.

It is apparent the man or woman is the person who causes the talking heard in the hut.

Mukwana remarks that abalozi seem to beat izangoma in accuracy & effectiveness, for they remove the very sources & causes of the illness.

Not only persons with morbid constitutions, but healthy ones in every way may become izangoma. And imifozi tshaba (fail) in the same way as izangoma. Neither is infallible.

78
Izangoma have evil ^{habits} customs. For instance it frequently happens for an izangoma to sleep with a female izangoma even though she is the wife of another man.

Male izangoma will ^{mix medicine for} xubela women who are stuzzing ^(being initiated as izangoma) indli which will cause them to like the man izangoma.

The words izangoma and ishnuse ^{each} are used of males and females alike. Izangoma means exactly what ishnuse is. N. says all over the country people use the two words synonymously.

Izangoma ^(is Ingoma) would be right, just as izangoma is right; latter commoner. ishnuse is right, not ishnusi. The latter may, however, be used by some persons.

There ^{space} were no prophets in Zululand. Inkādo says: Ngundane ka Nōbongoza ^{Sonombana} (wa kwa Zulu), ^{Qepu ka} Mapita, and ^{Hongololo} Sotshangana wa kwa Mōhlalose, after the regiments had been gathered together, strongly urged that the impi was not to puma. ^{at the place of} The expedition contemplated was against the Basute kwa Julwana. ¹⁰³ Owing to the strong objections raised by these men the impi did not go forth. ¹⁰⁴ The men referred to said it was fatal to make an attack zhlobo for all would die of sickness.

All affairs of Zululand would be settled by ^(the great men) izikulu zōdwa. There was no prophet at the time of Nondakusuka, nor at the time of the Zulu war. But, as N. points out, ^(the great men) Hame, ^(the great men) Mnyamana and ^(the great men) Zibebu pendulaid + said, ^(the great men) izwe li nge fe ngo muntu ^(the great men) aba banjwe be siwe kubo. ^(the great men) Lingafa ngawe, ^(the great men) ka gōndē wena, ^(the great men) nkozi. ^(the great men) Even I, said Hame, ^(the great men) who am of the royal house, should be surrendered rather than let the whole country perish on my account. N. was not however present when these remarks were made.

Neither M. D. or N. have heard of mlanjani mlanjani, the native prophet referred to by Fynn, ¹⁰⁵ Vol. III, Annals of Natal.

Amadhlozi ^{space} All people have amadhlozi, men, women and children. amuntu. All die and become amadhlozi after death.

It is the custom to ^(address, praise) teta a woman's dhlozi not at her father's, but her ^(address, praise) husband's ^(address, praise) kraal. She is ^(address, praise) bonga'd ^(address, praise) kwa myeni. The amadhlozi of women as well as those of men are ^(address, praise) bonga'd. The ^(address, praise) inkosikazi of a kraal is not forgotten; how can she be, ^(address, praise) seeing she is head + owner of the kraal?

There are no female izinyandezulu snakes corresponding with the snakes called 'Ishaka' and 'Dingana'. ¹⁰⁶ Vol. pp. 65. + 71.

Not only this but others -

Awasakhozi

A snake (mblwayi) lay on its back efungen said kupo natile empini - a kholo Setse died - was was efungen.

A calf at the same time got a hut.

Again mblwayi kwelad a hut of the induna yase Sanggewini - (mpo ka brangoni) another snake went up same hut & slept on back. Kishwayi ka mgoro said we must go & kula - ginginga said unnewaba ka Tunda (induna) - Governi - wants Tunda to come to him because klupaka. Tunda died, killed in ndondaka. He ran in front of imp & got killed.

I know nothing of Shilo being a back & indicate prophet (Ap. 105 Annals of Natal) or on face as the - fortune

Wiso;

Nyobo was ^{also} called Dambaza & father of mgamule. Mgamule is Tulwana Regt.

There is a kind of ^{small lizard} intahwana called icatchakazana which is ^{the} idhlozi ^{of women folk + boys talk in the wealth} lesifazane. Si zi tohis' e ziko and goes up ^{the supporting post of the hut} inzika, D. says. Great ^{there is} todo, M. remarks, should it enter a hut. Izangoma would be consulted and a beast killed. (107)

Questioned as to Tyron's statement p. 105, Annals of N., Mkando says: ^{umhlwazi} A snake ^(snake) zi lay on its back ^{and} zangeni where M. used to live; it was said in consequence of this ^{there was} 'kw'onakele impini'. ^{was} Tree enough, a kehla called Deke was killed, he being a man ^{was} zangeni. ^{Abstract} At the same time a calf got up on to a hut, an indication of bad luck. At another date ^{the} umhlwazi kwela'd the Induna yas' e Sangqwinis' hut (mfo ka Mangondo); another snake went up the same hut too and lay on its back. ^{the} Ntshingwayo ka Mardle directed us to go and bula. ^{elder} The izi Nnyanga said umnewabo ka Tunda (Induna's name) wants Tunda to come to him because he (Govini) klupetab. Tunda got killed in the Mondakusuka battle. He ran in front of the forces & was one of the first killed. (108)

M. says: I know nothing of a idhlozi lying on its back as supposed to indicate good luck & prosperity, and on its face as indicating misfortune.

Mtshopi (v. p. 73). The phrase runs 'Kwe nziwa umtshopi, ku yo lahlwa ie. amakasi a ba wa bincay. ^{they will be taken away}

The binazing of the girls consists of singing loudly (cwaza) ~~then~~ a song or chant of which the following is a sample:

Chorus. E ingwova, ingwova. e lu' bolo lu njeya,
u nga lu' bekel' amazolo, kuze kus' eqaqazela,
njeng' obendhle.
We lu' bolo! (single girl's voice) i ya! (chorus).
We lu' bolo! " " " i ya! "
We lu' bolo! " " " i ya! "
We nhlunee. " " " we! "
We nhlunee " " " we! " (111)

Imifozi (p. 76). Those who are aba nin' imifozi are called aba lozikazana (ie. what Europeans would call ventriloquists). But people do not, when they speak to them, address them thus. They huleka by saying 'makosi!

Takata (ukha). To takata is to 'bula' abantu, all kinds of takata is done by living persons, also by ama dhlozi. Idhlozi li ngu mtakati, li m tukutele ngo kuti. They (abatakati) pendula idhlozi by stealing (um swani) of a beast. X

Widener 2100
[17.8.1907]
[22]

ijimfaka. They then sleep outside kread & wait for mtakati to come.

Ku nga lalawa. Doctor will elapa the mswani - & if he fika's you will see him. And this man will elapa. He will use his izintelezi - mtakati will come & will sit by mswani. will take some & be fastened to the spot till morning.

Thus it is seen abatakati do take mswani.

Kubisi
Kubisa
bulalabandi

A man umunukwa came to takata at Dabulamangis kraab - a large fat man umunungana. He was caught at night by those who lay in wait. He was killed.

An umtakati enza's ngwe miti, idhloji & lenz ububi.

Dmlingo i kona ku ba takati. Puma ebu surku, a sik' umhlanga hlokoza it. He will boboz indhlu ngawo

u pumele nga pandhe ubu ngapatat. He will take his muti, put it in mouth. He will then futa with his mouth.

He will say "Nange u no bani, ~~ng~~ nange hani bani - ~~ng~~ a fa, a nga peridhe. He will call out his name ^{+ mention his muti by name} - ~~the~~ mtakati

x

will sleep. Next day early go & pull out the reed & labla's ^{pearls of mychination} pandhe koo muzi. Ku i lumbe ke. Ukufa will then hlaba the person. He may also call a snake to hma.

White people are wrong in saying "Did you see him?" They give a lease to abatakati. all doctors to bala. all people become doctors and abatakati.

Imiti i ye bilalama. There is no inyanga as old as inkando - for all their medicines are counteracted by the multitudes of doctors who quabinga (collect) medicines from all the neighbouring states - Even young boys become doctors

quabinga
= tolela njalo.
pick up here + there

And if the King were to direct people to collect all medicines to be collected many loads would be filled whereas formerly there were only very few kinds.

And on Lohonga people use drugs to give one another illness. A man will find himself unable to *tunda*. He will consult doctor & come & ~~get~~ use his own medicines on girl to catch the others. This is *takatazi*. *unsizi* belongs to *amadod'amakulu*. ordinary people did not have *unsizi*.

The dispensation given doctors is like *imali*. we won't give our poisons ^{up} yet we allow natives to use their poisons.

we *kelela* you on account of your relatives death who has gone below to *pannula*, trouble remains with you who are still living, not with him.

19802

m. 1. 20

uzo ~~not~~ *baniki' uhlonge* lo *ku* *blakanipa*.

= is of referring to a man who studies *uhlonge* with view to enlightening Europeans.

They found you not *blangene*, who shall *blangene* you?

imbezji = *imbuji*

Questions.

~~Religious p. 65 Any the name for 'France'?~~

~~1 (67) why *izipotwana*?~~

~~69 where is *Harica* here?~~

~~71 what did *Imaganti* say?~~

~~71 How did *Buganda* ^(swatic) come out of *+* *hant*?~~

72 Why is the stone thrown on grave? what does it indicate?

73 Is the beast killed at that spot which is near the invalid's hut?

73 what is the meaning of *uhlilane*? (Colense)

74 what parts do the *isootshana* & *ico'cane mite* play in?

74 exactly locate the *Langeni Kraal* & who built it?

75 Did *umagwaza* move you *hice* her?

73 Did men have sexual intercourse with *hice* but the *uhlonge* custom did not allow it?

- 76 You say amashlozi speak, are not imelazi amashlozi
- 77 is it icatshakazane or isicatshke?
- 78 kwa Julwana? explain
- 79 roveni or rovini?
- 79 other samples of bina inf.
- 80 The case of Pitwana.

20.5.02

~~Kykanaka ka Hoo Somduba; Emangadim
 had 5 wives - deceased - galekad & ...
 Sunday at Miss ...
 no word for trance
 galeka (mkh) galeka~~

~~igipkewana = ^{new name} imkove, spooks? spoke
 Hanise = built in temeni - near Hlati
 stayed long time, built before ...
 uhanhankanana - name for it
 left & went & died ...
 many years ago~~

'Dingana' was taken after being
 stabbed & burnt in filem. The
 fence was cut off - not burnt there

ihlablay lo:
 mpafa is thrown on the grave, if no mpaba a stone
 is used. indicates a participation in the actual burying
 instead of actually handling corpses is also mourning.

The beast will not be stabbed there necessarily
 mkuhlana = fever, not serious disease,
 isicatshana & icacane - aluka, placed round
 neck, waist & isiqova on head. kukumako
 ku be ngaka on all sides.

^{= mklonj is isibongi}
 Ehangeni built inhlababo - petshaya
 kwomhlathuzi emfundeni -
 I stayed inhlakweni umuzi ka Dumbo
 ka mababazi - ~~emfundeni~~ built both sides
 of mhlathuzi came south when Citekad
 under mpande.

My father was killed by Dshaka & paternal
^{Sambo} uncle (killed because he peculiar izinwele
 before Dshaka did). My mother then went &
 ngenad ehangeni ku mababazi.
 Mababazi was mkwanyana - married
 my father's sisters. I was still very young (Kasa
 when Dshaka died -

Majweya called me - invited.
 men will not have sexual intercourse -
 with girls during night of Mtschopi.
 Food placed for them in salukazi's
 hut or, W. says, the salukazi
 hands food to them with her back
 to them. D. does not know this.

The uniloji are amadhlozi speaking
 isicatshakayama
 izinyoka, imivi, izinyosi, izinyati, amabhubha
 would all attack them when they
 went to fight Desutu. The name of
 Desutu was Kwa Dulwana (name of
 of Sikuwata's father). The Zulu
 regt. might have got its name
 from there.

Govini

Bina.

ayi jekwanga yomile
 (all sing)
 msame ubet' inkwelo emlenzeni
 u bis' ubolo.

Ha ye ya ye bo wama
 Senziwa intulo.

(is an isibins esidala)
 Mtschopi, mtschopi wa o dade (isibins
 have married)

initiation ceremony

umgongqo - when girl has tombad - is built
 a hut inside another hut. Amasoka
 will go next day to gomisa. Gays hlala
 umkonto laps' emnyanya + stand there
 they will then enter, sit a while + then
 puma + go esangweni. The fathers of
 children will fuma isibonda esitshu
 Kulu. The izinsizwa will sit in a
 line. The girl sit Emhla kwesi bonda
 less. The izinsizwa then sing + cwaga.
 They come one by one. When they hlala
 two girls will puma go towards sakas
 then say to an izinsizwa puma wena
 + another puma wena. No +
 tell those at home a ba be petela
 amasoka.

The girl, their father, mother & brothers
 will tshay' ihlombe saying to wash
 umtubi ka nyako. The izintombi
 will then goma by taking something
 the soka may be wearing, impape,
 buhlalu, - that person is gone. We.
 The girl will keep this. In a few days
 the boys will return + kipa their things
 with other things -

izigwadi will remain ie those not
 goma. They will go off + seza the isisila
 because not goma'd. Girls may goma
 2 + 3 boys.

This will take place if one or 2
 girls have tomba's.

The hut will be built by igbonda ku pingwe,
 built the day she tombas. mgongo is
~~is~~ mtwana o tombileyo. Need not
 be kwabo. Will be utangwana + isang.
 -wona lo ku ngena.

miscopo = oku mili emhlangeni or near
 water oku buhlalu like isigincema - will
 be led to the hut. In the hut...

20.8.02

(9)

Mkandso knows of udwa - Says a girl who has just tombed is considered to have udwa about her till she potulas again - # it is then said lu petel' udwa kuzga.

ingoma
ye nkosi -
describe this.

21.8.02

groves & woods are not favourite places of worship & sacrifice. only abetabaki frequent forests & izimfisi &

aba kwa Mbila = amatonga, mbila

isilwana. no umsila, hlala's emaweni

aba kwa Nyati = after a buffalo

Izinkumbi = (izinkonyane)

= abase nhlanguwini = aba kwa kenhlayi.

Tribes named after particular animals.

~~Roberts~~ - Inoula was celwad kwa Basa

* from Swazis - Celwad ku Madungudu in Inpand's reign. lived kwa Ndwanidwe ko Somapunga - long dead. Don't know nationality.

(4)
Some of the *msizi* will be taken & they will
scaba all over the body also *elika kayini*
cut & *msizi* rubbed in.

Then the *calaming* nuts will be taken the
following day & all will *hlomga* with
it. The same *inteleji* will be *ikaid*
by all with *izinkezo* and go *kwake* &
pet' ubulongwe, so *ku sindwa*, so *ku*
ukw potula - ngoba so *ku finwa*.

The doctor then goes off with his best
will go off without anyone say anything
of greeting - neither he nor those at home
he will merely tie up & go.

The doctor will say you must not say goodbye
when I go. Does this to *vimba neye*, *umhola*
unga buy uze.

This custom is very generally observed.

M. & D. agree.

imbila & *impunzi* coming to a kraal are
very bad omens.

(5)
When ^{the} *impunzi* for *zulu* was which left *zulu*
(*Fynn*) *Ezembesi* kraal, formed an *imbila*
whilst so formed an *impunzi* *intaba* the
mkumbi. *Ishaka* (*F's* son) was advised
not to go forward by *Dunduma*. He persisted.
He came via *Durban*. came *kwomamfanga*
-nyana. *Ishaka* *hlalika* *ukhafa* & died
ku lo mkonto, *Impunzi* *imbila* *die*
zi nsimba (river - ~~and~~ *umthombo*).

Ishaka was called because *itile* *uMthombo*
~~was used to live with Ishaka, the king.~~
Who was uWohlo - an European?

inkando

It seems to me native custom has
never been taken seriously, it is usually
regarded as a huge joke, so long as
that is done people can never understand
the people they are among.

Distinguish between *Ezandi no muzi* & *Ezansi*
Kwo muzi.

punga (as applied to doctors) & neinda
look into.

Loj

Ba kolw' into yaku tehelwa = anakolwa
ba yaz' pezulu.

Superstitions.

72/165-6

21.8.02

(Per Mkhando, Dhlozi + Mkhwana) Dhlozi speaks: + If lightning should strike anywhere about a homestead, an inyanga will be sent for for the purpose of funga ing, i.e. driving away the bad omen. The inyanga is yo kwelapa, not isangoma. The inyanga will then stapa the zulu, a li betela. He will betela nge nkomo, i.e. either a very old nkomazi, a black ox, or imava (sheep). After this the doctor will be paid his fee, usually a beast.

When an inyanga has been called in he will begin by gauling thin sticks (as long as a walking stick), as well as making a number of pegs (izikonkwane). The thin sticks will be stuck in the grass on top of the huts (khonqo), after being ruqwad with umuti i.e. a black powder mixed with fat called umsize, the fat used being that either of a sheep or a beast. The izikonkwane will be used by being betelad about the kraal. A short one will be betelad emnyango, and another behind the hut, i.e. in respect to all the huts of the umuzi. Another peg will be betelad enhla no muzi as well as izansi & khwomazi, also seteni khwomuzi on either side. Then pegs will also be put in the ground along-side each path leading into the umuzi, and will be so inserted as to be hidden by grass from view. Moreover, pegs will be hammered in emangeni & pakameya, a kude nje i.e. on neighbouring & overlooking high hills. The umuti which the doctor has brought with him will be kandad and put into a large pot (simbiza or kamba). On the day following the whole kraal will be celwad by means of an mtshanelo as well as imava kwe zindhla. Then ku zo taw' udengeze lu bekwi' ziko; when it burns (itoka) ku telw' unswani. So ku neindwa ke, bonk' abantu, including young children. Some of the umsize left over will be taken: the inmates of the kraal will be gebad on various parts of their bodies and have the umsize rubbed into the small wounds. One of the places gebad will be elikh akayini i.e. on the crown of the head, where too umsize will be rubbed in. On the next day the umuti, that has up till now been used for celwaing (sprinkling), will be taken and given to the inmates of the kraal who will then hlanza with it. The same intelezi too will be ikad by all with izinkozo, and each holding the spoon with liquid in it in his hand, will proceed kuwake, carrying

115
also ubulongwe. Then sindzing with the ubulongwe will take place, which is the conclusion (so ku ukupotula) of the observance. At this point the doctor will then leave with his brast, but before going he will be careful to warn all those at the kraal not to bid him good bye when he sets ~~or~~ forth. He leaves without saying good bye to anyone, nor will anyone say anything to him. He will merely tie up his bundle of medicines + depart with his brast. The not saying good-bye is to vimba nga umhlola u nga buy'uzze.

This custom is one generally observed throughout Natal + Zululand.

M. + N. concurs in the correctness of Dhlozi's description.

Dhlozi goes on to remark that either the imbila or impunzi coming to an umuzi is regarded as a bad omen, especially the latter. With regard to the latter, Mkhando tells this story:

When that section of the native forces required in Natal for service in the Zulu war was furnished by Fynn (Fynn, Mbuyazwe), he had left his Ezembeni kraal in the Mkonto Division, and after these forces had drawn up in the usual inkumbi formation an impunzi entered the inkumbi. Ishaka (the name of Fynn's son - named after the king who was Fynn's friend) was strongly advised by his izinduna to refrain from going forward with the impe. He ignored their advice + went on. He went towards Zululand via Durban. He came to Mamfongonyana's district near Tugela (Lower Tugela Div.) and, in a short time, when he had got into Mkonto's district, Imapumulo, enbla ne zinsimba (the source of the river) he fell ill and died.