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MKEBENI  
KA  
DABULAMANZI

# M KEBENI

A ]  
B ]

55/3/ 9-12, 33-43

C 57/5/48

D 58/25/ 6-21

komo 27 ~~um~~ yama go ku mifla hia.  
 e hakul' uzulu, u se bey' eza kwa  
 da. ~~et~~ wa tshu' u godide ka Ndhlela,  
 eyona o zomet' abantu a ba lahl' u Dugane  
 ka kutiwa eyona inkosi ka yise (inkosi  
 a Ndhlela, undunankulu ka Dugane)  
 da buya ke se beya ku Mpand' abantu.  
 Ku njalonyalo, ku fana nje & Magonggo,  
 nge Adondakusuka, nge na nge ba  
 hohobezu' ku Cetohway, na ku Malimede-  
 butu' amuz' umunye [njenyaloku si  
 kwa u Baba nje]. Ba se beya pakati,  
 baye baye ngo ku Mpande, abantu  
 ba ya nga ku Dugane. Na nge Adondakusuka  
 yenyeny' aye eziyigomez' omunye aye  
 tse, kanti ba zalewa ndodan' e. Na ku  
 Malimede, omunye a be imibuka; omunye  
 be umtshokobezu, kanti ba zalewa  
 ndodan' e.

1921  
12.9.21

57/5/37

M'kebeni ka Dabulamenzi, Noye ka Soatase ka  
 Ngula ka Fekuzele ka Makasa ka Zombe, <sup>1st</sup> wa kwa  
 Ndhlela - <sup>associated with (lives with) the</sup> offshoot of Ndwandwe tribe, and Magama  
 ka Mzilikazi ka, <sup>of the Mbatweni</sup> was emambateni. Magama is of the  
 Dakwa (Dakwaukwassuta) regt.

All these arrived at Pimburg on 10<sup>th</sup> Sept (Sat). I was  
 advised by Shute of the fact, so went down by train <sup>Monday 12<sup>th</sup></sup> & met them  
 at Allison & Hines office. M'kebeni is detained from coming  
 at once, as also Magama, but Noye comes up to me by  
 5.25 pm train. All have been sent by Solomon ka  
 Dimezulu by ~~to me~~ in accordance with my request of  
 June last. I want them especially for the Zulu King's logis.

13.9.21 Noye speaks :-

Jama ka Naba

uJama ka bongwa nga balanda kazi,  
 u bongwa injenje ya se mgekeveni.  
 E hlefun' um lon' e nga dhi luto  
 u mgingo u nga itshe las e sikhalo  
 E hi lol' aba pat' izimhlendhlo  
 Tira ba m acwa se nga ntu la,  
 Si nga bona ne co ba si tshikitshe.  
 u m lungazi wezingoje, e zi piinde la.  
 Ngob' e lunguz' izingoje zam nawa ba.  
 Ngob' e lunguz' izingoje zam nawa ba.

balom' o lunguz' abane



O! ngi ya hluhana nani? Ya suk' in kosi  
 ya yotkuiak' o Ngoye. Yat' inkosikazi  
 induneni: Hamba ne nkosi uena, <sup>on fwa ngy</sup> muna ngi  
 za udklewa intaba. Yat' induna, <sup>u mpungwe</sup> u mpungwe; Nkoikezi  
 ngi ngazi landela kanjan' inkosi na? <sup>lokeu ifu</sup> Lokeu ifu  
 ka ngi hamba ngahlukane <sup>na we na?</sup> na we na? Uma  
 ngi yi landela, inga ngi bulala. Ngi zo hamba  
 nawe, nani ngi khlewa intaba, nani kengani  
 enkane. De hamba ke, bany <sup>ya</sup> ya weni ya se  
 sikhangu, kansi kwe gqama, <sup>si kume</sup> si kume. Naka  
 kora ke. u Zulu wa landela abant' abaningi,  
 a ba suk' u korini <sup>ku</sup> u Dwabe. wa fiba wa busa  
 ngabo, wa ye se ba inkosi. ~~De se~~

Kute lap' inkosi u Dwabe, e sey' o Ngoye, abantu  
 bonke be m landela, ~~ku~~ kwa seku sal' umnun-  
 zone u Ngema. wa sal' imfule u Ngema. <sup>wa</sup> wa  
 funyanis' ku hlangu' ama bece & maningi imfule.  
 Ya hlala yonk' unizi yake yadla won' ana  
 bece lawo.

Kute a ba landel' u Dwabe, ba buza ku  
 Ngenza na bantu baka bati u hlabeni  
 lapa na? Bati si ~~sit~~ sadla sangadjana -  
 isibonyo sabonke kwa se kuba a ba se maNgadini. <sup>7</sup>  
 Iwa zalwa kanjalo. ke uhlobo lwa se maNgadini.  
 u Ngenza waze se sal' u Madhlokovu ematani. <sup>emagadini</sup>

Senzi ya <sup>gama</sup> gani' ematNgadini.  
 u Zulu ke waze se lwa nabanumzana, a ba funyanisa  
 bakile lapa. E se ba konzisa abant' a ba ngae  
 ngakanani, isifundana & sineane. Se kuzo ku  
 fike ku Ndaba ke. <sup>kuwe ze mki</sup> Ukulewa [kwa lez' izimpi]  
 za <sup>(ka se bus' u Ndaba) ng' angy</sup> ku gaba, za zilewa izimanfa lisi. Ngoba kwa ku  
 hlazell isifazane ne zingane, ku yolelw' emfuleni.  
 Isifazane si be ngemuva kwa madoda, nga petsheya  
 kwa mfula, neny' impi i be ngapetsheya kwa mfula,  
 fula, isifazane sazo si be ngemuva kwazo.  
 Ku nga sondelelan' eduze. Ku fike e tshwane  
 nge inkonto. Kute we: <sup>Ho!</sup> "Ho! yaka yaka!" Kutsi!  
 ama doda ne sifazane. Kute 'umkonto u ma ~~ku~~  
 ku muntu, ukuba se <sup>ka</sup> hlulwe lapa. De se kutwa  
 ke: "Yati si na. Yantsini zanja!" Ukubaleka  
 kwa bonke, se <sup>ka</sup> hlulwe, kwa ze ku ku Jama,  
 kulewa kanjalo. Na ke Senyangkoma, kwa kulewa  
 kanjalo. Lok' ukulewa <sup>ku</sup> Zulu, ukulewa nga  
 mandla, ukusondel' eduze, ku galwe inkosi  
 enkulu u Shaka, o ahlul' onk' ama kosi. Wa hlul'  
 u Pangatsho kwa Buthezi; wa hlul' u Daba dhlama  
<sup>wa kwa</sup> ka Majala; wa hlul' u Dwabe, wa hlul' u Ndena.  
 adwe; ze se ze pendera zonk' izizwe se ziye  
 ku Zulu.

12. Joku ukuti umagaba uzalwa uMteti nga kurwa  
 o Tutu, ka buzi u Duzigule ko baba, nasemadodeni  
 a madala. Kwa ku kona ubaba wentombazana  
 uMtonjana (ku buzuwa about 1902) ka Mpande,  
 ku kon' ubaba u Tshingane ka Mpande, ku kon'  
 ubaba u Sukani ka Mpande, ku kon' uMtabata  
 ka Mgundane ka Nobongoza. <sup>(Mtabata is dead & he was of imboza, Ngezi)</sup> Buza ku labo bantaba  
 Bazi lauda ke le ndaba. Nami ke ngayizwa. Nga  
 yi funda. Ya kulekanyw' amalang' amane was  
 I kulungwanjalo u yayi bala, i balwa umbali.  
 ka ngazi ukuba wa yenzenjani. uMtonjana  
 is the one who spoke most. She has kwa Sitshwili.  
 wa yizwa nga badala. Waze nga pambili ku ka  
 Tshingane she is not so told as Tshingane. She can  
 also bonga. She married kwa Gazo, ku Muntuwapanu  
 ka Nobiya.

I think Mkosimkulu may be (to the left) side of Zulu  
 house. I know nothing of mbuzi.

..... (Prayer of Jama ka N)

Jama

ujama ka bongwa ng ba laudakazi  
 u bongwa mpenje ya se mgekwinini  
 u manzi a se mpunbeni ndwandwe ka Ndaba  
 ka ngi wa zondi lop' aza nga kona

Sevangokona

Probably belong  
 to Mungokona  
 no, I think it  
 Mpande

Sevangokona

Sala

A ngu ngungoku  
 amany' a yuka, amany' a yz' zosa,  
 Aya ngo Donsa wa se sigezeni  
 u mgingo wa ithe lase sikhala  
 & be li lola obapat' zimblendhla  
 Tina ba max wa si nfa + ntela  
 Si nga bona me eba si tshikitsho  
 Oyi tetab' ezidabeni ngo moyo  
 Yayi phle pakat' intaba ye zikume.  
 U lande lwe unina, oka Gubetshe,  
 Wat' mntami uz' ungi size,  
 U ngi patel' indod' emtsha mede.  
 Kant' indod' emtsha mede uMalambule  
 Ema ngwaneni  
 u fama ka lutewana, ka ngakawanini  
 Nasentendeni ye sandhla a ngahlala  
 Kasentlawni you konto angahlala.  
 Ohlafan' izimbozi zembile  
 Liya pumi i kambi se li liye.  
 Umbenguzi we zingojje & zi pindela  
 U bunguz' izingojje zounwabo  
 u bunguz' izingojje zi ka zivalele.  
 Velela njalo njalo, Sonjalose,  
 Ka ba kubuli wena, ba kubul' unyoko,  
 umbulazikazi,

~~Hol' eli mpunga mpunga  
Nge la kuwa hohlovethayi, u sona koyisa  
Li za kuwa pulamotole a zo vula.~~

175/40 (17.9.21) Hoze, Qamara  
M'Kibeni  
See my no. 37.

55/3/33-43

Kwa hlatshe' inkomo e fungeni, e kaza  
ko nina ka tshaka. Inzisiywa zat' utshaka ka  
zosel' inyama esangweni. wa yosa. Ute lapa' e se  
geine, wa geina ngo kos' itumbu. [ite lapa li  
kukumelece' itumbu, bati kafi heta, a li pate  
nge sandhla. Wafli pata nge sandhla li tshisa.  
Ba se be li hlaba ngoti e li pet' utshaka. fa  
pum' amanz' alo, a m tshisa. Waye se li lahla  
panci. Wati Ningi tshisa nge tumbu, wati a  
ngazi lapa nqi ngaze nqi hlangane nani koma,  
se nqi kulile, nkuva nqi ngane ngenjani.  
[Watoho, wa sukka, wa tat' izinduku zake wa  
hamba waya kwa intetwa, endimeni ka Dingiswazo  
wafika wati nqi ya konga. Induna ya m bez'  
ukuza lea kwake. Wa zitsho ukuti oka senza  
ngakona [Yt' induna, Po, a nga hlala kanjani  
umunt' ontkulu ka ngaka emzini wani na?  
Nqi ya ku bik' enkosiini. Ya ya ku mbik' enkosiini,  
ku Dingiswazo. uDingiswazo wati. In lete kimi,  
lowo munt' ongako, weza ke ku Dingiswazo ku  
wafika wa m bek' uceku. wa seng' ubisi tu ka

Lombeni  
ubela  
lulu,  
lusini  
zi  
mpunga

1)  
kuzi

34 Dngiswayo, o luhlelwa nge. [Wase, uTshaka, e  
sezwa ka kulum' abanta ba ka Dngiswayo, beti  
ku kon' uhlanya o se lwa ged' izinkomo za bantw.  
Wat' uTshaka "Ka lu bulawa ngani na?" Bati  
"Se lewahlel' izwe." [Wat' uTshaka uma inkosi  
ingi nik' amaviyo amane, a nqi pelekezele,  
kuze kati mas se nqi seduze uhlanya, nqi  
pume nqi hlanguve nalo, nqi nqa lu bulala.  
Ba fiki' inkani enkulu, abanta ba ka Dngiswayo  
Ba ze baz' endaweni enkulu ka Dngiswayo  
(uNgomane ka Mgomboli). [Bati "Sis' enkosini,  
yo si celela amaziyan' omi amaviy' a mane,  
nang' uTshaka, u si hlepa nqi nkani thuti'  
a nqa lu bulal' uhlanya, lol' o se lewahlel'  
abantu. [Yay' induna enkosini, ya fike  
yat' inkosi "Kang' tandi no ku yizwa leyo  
ndaba." Ba bati "Pindela, u yo si celela, u  
ya si hlep' uTshaka, no Tshaka wati: "Hamb'  
u yo nqi celela, ba ya nqi hlepa lab' abantu  
benziwa ukwesaba." Ukon' ununtu o yedwa  
oku ngatiwa wahlel' izwe na? Mina nqi  
nqa lu bulala." [Inkosi ke, uDngiswayo waye se  
kips' amabuto. E se hamba naz' utshak' amabuto.  
wa wa 'tshel' utshak' amabuto, wati "Ni nga bo  
baleka, koma se lu seduze uhlanya, ni ya uzwa ngani,  
whuti Balekani-ke." [Ba gumbi' uhlanyeni, lwati

ukhulba bona, lwa hlom' icihlangu, ne mkonto. 35  
lway' amabuto. Kwat' emi unelo yalo, ya i si lenga  
wonk' amaziyan' izigova ze zinyoni, e za zi tengelw'  
intanjani e zinde. Lwa dhlal' esela nge sichlangu salo.  
uTshaka wati "Ni nga baleki." [Futi lu z' eduze, a  
balek' amabuto. wa wa kuz' utshaka. Balek' impela  
Lwa se lu buyel' emuq' uhlanya. wa wa gog' utshak'  
amabuto, wa buya wa wa tshela ngo kutsha. Ba-ya  
Lwa pumi' uhlany' endhlini yalo. Ba baleka futi.  
wa buya wa ba gog' utshaka. wati ni nga pinda  
ni baleke, nqi za u ni gwaza, nqi be ngo wa kubo  
uhlanya. Ni nga baleki. Ni yo-zwa ngani." Baya  
futi okwo butatu. Wat' uTshaka "ni nga baleki."  
Lwaz' uhlanya. wati uTshaka ni nga baleki.  
Lwa fik' endaweni e tandwa uTshaka. Wat' uTshaka  
"Balekani-ke." Ba baleka. wa pumi' uTshaka, wa  
lu hlangubeza. za betani' ezingqungqulunge zi-  
hlangu. wa lu gwaz' uTshaka, wa lu tshaza  
pans' uhlanya. Ba buya bonk' uMtetwa. Ba  
lu gwaza bonke se lu pans' uhlanya. Ba lu  
gwaza nezinyawo nezandla. Ba kala nge  
zinkomo za bo, e zidhlwa uhlanya. wa bet'  
ukw' uTshaka, ukade kube "unomakwelo ingqanyu"  
ku be' uhlany' o leese mehlwen' amadoda,  
e se buyis' izinkomo zomhlaba worke wakwa  
Mtetwa e be zidhlwa uhlanya. Ba zi goga  
zomk' izinkalo izinkomo, nezimbuzi, ne zimou.

36 utuli hwaro hwa pit' itanga. Ya mangal' inkosi  
uDirigiswazo. Wati "Bal' umbulele na? Lo munt'o  
se wa hlal' izwe la kwe mtetwa na?" Kwa  
ilowo muntu yat' inkosi, a ku be ilowo a ket'  
ezake, anga keti inkomo o ngo si yake. Po-ke izi-  
nkomo za se zandile ngo ku zalele ngemnyaka.  
Kwati lero nkomo, e zi nga se na mninizo, wati  
uDirigiswazo se ku nzi ka tshaka. Wa hlal' izi-  
nsikwan' utshaka, e nga sa zi sengel' inkosi;  
ngob' e se zi nxele ra. Wa buyela k' e kusengani.  
Uti e se buyela, wa ye se ba ne nblizip yokuti'  
a ngaba hlala bonk' aba kwe mtetwa. Ati, a  
nga qed' ukasenga, e be se ya u kum' entubeni ye  
nkosi, esigod hweni, a vumbel' uku dhla ku ka  
Dirigiswazo. Ati amantombazana, a pat' uku dhla  
ku ka Dirigiswazo, "Si ~~dedele~~ dedele sis' uku dhla  
kwe nkosi." A wa buke kabi amantombazana  
utshaka. A balek' amantombazana, a yo tshel'  
izinceku za madoda (zis' <sup>not called</sup> izinceku). Zi sabe  
izinceku ukuya ku tshaka. Be se zi ya u bikel'  
izinduna ne zinduna ze sabe, zi yo tshel' uDirigi-  
swazo. uDirigiswazo ati "Hambani ni m tshel' utshaka  
a dedel' uku dhla kwami." Zi m tshela. A puke  
a ye nge zansi, a qog' udibi lonke lwa mabuto,  
ati a bu tshel' amatshel' ~~ba~~ wa ngenis' e sibayeni.  
Ba wa beke na ngasandhla lapa kuzo gamuk'  
amabuto. At' a nga fika a wa tshaze nga matsh-

37 uTshaka. A wa seotsh' onke. ~~to~~  
Wa hlal' enzenjalo ponk' izikati. uDirigiswazo waze  
wenz' isu. Wa mem' ijadu ku Senzangakona, uyise  
ka Tshaka. Wati ka beze ba zo sinelana, ngoba ba  
ku tandana u Senzangakona no Dirigiswazo u Senz. wa  
vuma. Wa mem' uFulu. uD. kanti u se biz' izinyanga  
zo kwelap' uTshaka, ukub' a zi' a nyatel' uyise, ~~wa~~  
Dhlala ke uFulu kuzala. Amabuti' a ka Dirig. engeto  
e wa fihlile. Wa gema ke uFulu. uDirigis. wa ye hlezi  
na madod' ~~ate~~ odw' a kwake, e bikel' uFulu. Ba  
be hlezi ke <sup>above</sup> beniganisene no Senz. Waze set' u Senz. Kule  
ukuba ku sin' abako, Dirig. manje. Wa temel'  
uD. ukuba eze amabuti' ake. Lapa, induna ya  
lawo mabuto, ya inye, ku ngu Tshaka. u Senz.  
wa ye nga m az' utshaka. At' ukub' a fik' amabuto,  
e m' umkumbi. Wa wa tulis' uDirig. Wati "Dhlala  
nodum' hlezi ka menzi". We tuk' u Senz. wa ~~at~~ Dhlala  
ke utshaka. At' amabuto "Nodum' e hlezi!" isigyo  
si ka Tshaka. Kwa se ku tuleka. uDirig. waze  
se biz' utshaka, e ti keze kuye, be hlezi no Senz.  
Kute lap' e se pondel' eduz' utshaka, ~~to~~ wa fika  
wati ka si' bek' isihlangu. uDirig. wa keez' uD. wati  
mes' uku si' bek' isihlangu sako pansu. Wewa k'  
uTshaka. Wa buz' uD. ku Senz. wati "Uya m  
azi do muntu na?" Ati u Senz. "Ca!" Wati "Uy  
is. promp. 33 to here  
above piece, incorporated in  
uTshaka no klanga kwa mtetwa/ uVuserakiti

x started to put down his shield



Kwa-hangisiw'agag

Notes of a conversation with M'kebeni, Noye and Qamana.

M'kebeni is firmly of the opinion that Nandi never actually married Senzangakona. Holds that she was <sup>(event)</sup> ~~stala'd~~ to him by the Langeni tribe, but, as she got ill with itshati (itshaka), she went home <sup>to</sup> Langeni <sup>people</sup>, where she gave birth to Tshaka, though the report sent to Senzangakona was that the alleged illness had brought about her death, ~~with~~ <sup>and</sup> without any reference to a child having been born. <sup>(19)</sup> As, however, Tshaka was <sup>in fact</sup> born, so he was <sup>(illegitimate)</sup> we siblahla. M'kebeni admits that circumcision was still in vogue in those days.

He allows Nandi afterwards married Gendeyana, but will not admit that she ever went with Tshaka to Kouza the mtetwa chief Drifiswaga, nor did she ever return to Senzangakona, simply because she had been reported to be dead in order to shield herself as well as her child. She married to a commoner Gendeyana and by him bore the son Ngwadi. <sup>(20)</sup>

Senzangakona's chief wife was Bibi ka Nkobe (Sompisi). <sup>(21)</sup> (See Mangate's evidence on this point.) M'kebeni agrees with Mangate as to Bibi being not only the chief wife but in <sup>(22)</sup> <sup>(23)</sup> <sup>(24)</sup> <sup>(25)</sup> <sup>(26)</sup> <sup>(27)</sup> <sup>(28)</sup> <sup>(29)</sup> <sup>(30)</sup> <sup>(31)</sup> <sup>(32)</sup> <sup>(33)</sup> <sup>(34)</sup> <sup>(35)</sup> <sup>(36)</sup> <sup>(37)</sup> <sup>(38)</sup> <sup>(39)</sup> <sup>(40)</sup> <sup>(41)</sup> <sup>(42)</sup> <sup>(43)</sup> <sup>(44)</sup> <sup>(45)</sup> <sup>(46)</sup> <sup>(47)</sup> <sup>(48)</sup> <sup>(49)</sup> <sup>(50)</sup> <sup>(51)</sup> <sup>(52)</sup> <sup>(53)</sup> <sup>(54)</sup> <sup>(55)</sup> <sup>(56)</sup> <sup>(57)</sup> <sup>(58)</sup> <sup>(59)</sup> <sup>(60)</sup> <sup>(61)</sup> <sup>(62)</sup> <sup>(63)</sup> <sup>(64)</sup> <sup>(65)</sup> <sup>(66)</sup> <sup>(67)</sup> <sup>(68)</sup> <sup>(69)</sup> <sup>(70)</sup> <sup>(71)</sup> <sup>(72)</sup> <sup>(73)</sup> <sup>(74)</sup> <sup>(75)</sup> <sup>(76)</sup> <sup>(77)</sup> <sup>(78)</sup> <sup>(79)</sup> <sup>(80)</sup> <sup>(81)</sup> <sup>(82)</sup> <sup>(83)</sup> <sup>(84)</sup> <sup>(85)</sup> <sup>(86)</sup> <sup>(87)</sup> <sup>(88)</sup> <sup>(89)</sup> <sup>(90)</sup> <sup>(91)</sup> <sup>(92)</sup> <sup>(93)</sup> <sup>(94)</sup> <sup>(95)</sup> <sup>(96)</sup> <sup>(97)</sup> <sup>(98)</sup> <sup>(99)</sup> <sup>(100)</sup> <sup>(101)</sup> <sup>(102)</sup> <sup>(103)</sup> <sup>(104)</sup> <sup>(105)</sup> <sup>(106)</sup> <sup>(107)</sup> <sup>(108)</sup> <sup>(109)</sup> <sup>(110)</sup> <sup>(111)</sup> <sup>(112)</sup> <sup>(113)</sup> <sup>(114)</sup> <sup>(115)</sup> <sup>(116)</sup> <sup>(117)</sup> <sup>(118)</sup> <sup>(119)</sup> <sup>(120)</sup> <sup>(121)</sup> <sup>(122)</sup> <sup>(123)</sup> <sup>(124)</sup> <sup>(125)</sup> <sup>(126)</sup> <sup>(127)</sup> <sup>(128)</sup> <sup>(129)</sup> <sup>(130)</sup> <sup>(131)</sup> <sup>(132)</sup> <sup>(133)</sup> <sup>(134)</sup> <sup>(135)</sup> <sup>(136)</sup> <sup>(137)</sup> <sup>(138)</sup> <sup>(139)</sup> <sup>(140)</sup> <sup>(141)</sup> <sup>(142)</sup> <sup>(143)</sup> <sup>(144)</sup> <sup>(145)</sup> <sup>(146)</sup> <sup>(147)</sup> <sup>(148)</sup> <sup>(149)</sup> <sup>(150)</sup> <sup>(151)</sup> <sup>(152)</sup> <sup>(153)</sup> <sup>(154)</sup> <sup>(155)</sup> <sup>(156)</sup> <sup>(157)</sup> <sup>(158)</sup> <sup>(159)</sup> <sup>(160)</sup> <sup>(161)</sup> <sup>(162)</sup> <sup>(163)</sup> <sup>(164)</sup> <sup>(165)</sup> <sup>(166)</sup> <sup>(167)</sup> <sup>(168)</sup> <sup>(169)</sup> <sup>(170)</sup> <sup>(171)</sup> <sup>(172)</sup> <sup>(173)</sup> <sup>(174)</sup> <sup>(175)</sup> <sup>(176)</sup> <sup>(177)</sup> <sup>(178)</sup> <sup>(179)</sup> <sup>(180)</sup> <sup>(181)</sup> <sup>(182)</sup> <sup>(183)</sup> <sup>(184)</sup> <sup>(185)</sup> <sup>(186)</sup> <sup>(187)</sup> <sup>(188)</sup> <sup>(189)</sup> <sup>(190)</sup> <sup>(191)</sup> <sup>(192)</sup> <sup>(193)</sup> <sup>(194)</sup> <sup>(195)</sup> <sup>(196)</sup> 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<sup>(1119)</sup> <sup>(1120)</sup> <sup>(1121)</sup> <sup>(1122)</sup> <sup>(1123)</sup> <sup>(1124)</sup> <sup>(1125)</sup> <sup>(1126)</sup> <sup>(1127)</sup> <sup>(1128)</sup> <sup>(1129)</sup> <sup>(1130)</sup> <sup>(1131)</sup> <sup>(1132)</sup> <sup>(1133)</sup> <sup>(1134)</sup> <sup>(1135)</sup> <sup>(1136)</sup> <sup>(1137)</sup> <sup>(1138)</sup> <sup>(1139)</sup> <sup>(1140)</sup> <sup>(1141)</sup> <sup>(1142)</sup> <sup>(1143)</sup> <sup>(1144)</sup> <sup>(1145)</sup> <sup>(1146)</sup> <sup>(1147)</sup> <sup>(1148)</sup> <sup>(1149)</sup> <sup>(1150)</sup> <sup>(1151)</sup> <sup>(1152)</sup> <sup>(1153)</sup> <sup>(1154)</sup> <sup>(1155)</sup> <sup>(1156)</sup> <sup>(1157)</sup> <sup>(1158)</sup> <sup>(1159)</sup> <sup>(1160)</sup> <sup>(1161)</sup> <sup>(1162)</sup> <sup>(1163)</sup> <sup>(1164)</sup> <sup>(1165)</sup> <sup>(1166)</sup> <sup>(1167)</sup> <sup>(1168)</sup> <sup>(1169)</sup> <sup>(1170)</sup> <sup>(1171)</sup> <sup>(1172)</sup> <sup>(1173)</sup> 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42 as his sister. This, however, is theory not fact. But Mkebeni cites another a case of the kind in connection with another King of Zululand.

[see Zululand version of relation this given by Mkebeni]

Cetshwayo's dream. After Cetshwayo had returned from England and shortly Cetshwayo's eldest child, was Maseyana (a boy), then another boy (whose name Mkebeni does not recollect), then came a further boy. At this stage, he had a dream. Dingana appeared before him, together with some old former King of Zululand as well as that King's wife. These drew his attention to the fact that, as the members of the Zululand royal house were given to killing one another, Cetshwayo would have but one son, and so an end be put to the slaughter that customarily occurred. The son he would have, i.e. the one who would reign, was mpofu in colour. On getting up next morning, Cetshwayo sent at once to have the three children (who had been born) examined to see what colour they respectively were. One was found to be dark, as also another, whilst the third was mpofu and so corresponded with the colour indicated in the dream. This son was originally named Marehana, but in consequence of the dream, the name was changed to Dinuzulu; for when appointed it was indicated Manzolumhle was born just before Cetshwayo's death. Cetshwayo's wives all opposed Dinuzulu being appointed to succeed. But Cetshwayo appointed Damb Dabulamanzu guardian to Dinuzulu.

Opposition arose to Dinuzulu being C's successor, the idea being that Ndabuko should become the regent until Dinuzulu was old enough to take over. Other of C's brothers supported that plan and eventually plotted with the Boers to shoot Dabulamanzu, which they did, at the instigation of Ndabuko, & getting a reward for having done so. Dinuzulu then was taken off by Ndabuko.

Saunders tried to reconcile Dinuzulu and Zibebu at Esshowe. Dinuzulu was told to attend with only his widuna Mankukumana. He, however, brought Mkebeni, as he looked on him as part of his very person. Zibebu, who had a large number of people at Esshowe, saw Dinuzulu approaching & remarked that if Dinuzulu had reigned in place of Cetshwayo, things would have gone much better with their country than they had done. Later, Zibebu, with his two widunas, came with Dinuzulu & his two men into Saunders's office, when it was arranged that by-gones should be by-gones and Zibebu go back to Konza & live at oSetu. Dinuzulu agreed, as also Zibebu. Later however, when Zwede heard what was intended, he strongly objected to the procedure on the ground that Dinuzulu could not again associate intimately with the man who had killed his father.

6  
 Masenjana ka \_\_\_\_\_, wa kwa Zulue  
 chief Nkikelabani.  
 (of Felapakati rest, ie Masenjana)  
 lives in the late Mabeke's heig's, or Nkankane's  
 dist. not many miles from Vryheid.  
 This man is a very good informant, bonga's Solo  
 Cetshwayo at very great length.

Ntonj'ana ka Impande is an ~~very~~ exceptionally good inform-  
 ant on Zulue affairs

18.9.1921 } ukuzalwa ku ka Diniuzulu.  
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wa zalwa kanje. Ba be zelewe be batatu, be zalwa uletch-  
 wayo. <sup>one was</sup> <sup>was born to</sup> Omunye waye zelewe o ka Seketwayo, igama lake  
 ku ngu Maseyana. <sup>32</sup> <sup>katlo</sup> <sup>who had not yet</sup> omunye o ka Madwala, igama ke-  
 waye ngu ka bi nalo, <sup>33</sup> <sup>swali</sup> omunye o ka ~~ka~~ e zelewe ngo ka  
 Msweli, igama lake ku ngu Marelana (a son of Dini).  
 Inkosi ya pupa, uletshwayo, wa pupa ku fik' amakosi &  
 amabili, ene nkosikazi & ye ietate. Inkos' enye ku ngu  
 Ndaba, inkos' enye ku ngu Diniuzulu, inkosikazi se si  
 ya i kohlu' igama layo. wa pupa uletshwayo, be fikka  
 kuye. Bati: Cetshwayo, si za ku nik' umntwan' a be  
 munge, ngoba ni ya bulalana, nina ba kwa Zulue, ngo  
 ku bang' ukubukosi nxa ni ba ningi. Nansi-ke  
 imigame & si ku nika yona. Batiso be ver' imigame  
 em popu. Bati igama layo, u ya ku yigqinba, <sup>li ngu</sup> ~~ni~~

Diniuzulu. W'etuli' & butongwen' uletshwayo, wa tshaywa  
 uvelo. Wa bona ukuti zi kon' izingane zake & zi za  
 kufu, ku sal' ibenye. Kwati: Kusasa, wa tum-  
 ama nxa nxa ay' ama kandeni, lep' izingane zi zalelwe  
 kona. Wati: Ham bani, ni yo bon' izingane lezi za ba-  
 fana, uibala yazo u kuba zi njani. u Diniuzulu wa  
 ye/zalelwe & zimbhlehleni, & Mhlabatini, ngapetshay-  
 kw' impolazi. No ka madwala, & zalelwe kon' ezi-  
 nhlehleni. O ka seketwayo, ya i zalelwe' & Mfambo-  
 ngwenya. Da buya k' amancusa, ati: si funyanisi  
 ingane, ya o ka Seketwayo, i hahlazi umbala wayo,  
 (dark), & ne ya ko ka madwala inyanisa, k' uhlule  
 & ya ko ka Msweli, impofu. Ya i si bonak' inkosi  
 ukuti izingane zi za u kufu, nge ya ko ka seketwayo,  
 nge ya ko ka madwala. Ingane & za kuba inkosi,  
 & ya ko ka Msweli, yon' impofu. wa se tumelake  
 & zimbhlehleni, & se si igame [songo is also igame]  
 & a li pupileyo, enganeni ya ko ka Msweli. Wati  
 lezi ngane igame layo, ngu Diniuzulu ~~fikiti~~.  
 [This was done not by Cetshwayo, but by Jabadala &  
 se bafa. uletshwayo was acting in conjunction with  
 Jabadala & se bafa.]  
 lelo pupo. Za se zi gubake lezi izingane & zimbhleh-  
 leni, se zi za uletsh' kab' & sazi tol' imigame yo mfana,  
 ngob' u manzolewandhle lo u zalwa' & se fa. uletsh-  
 wayo ka m'azi u manzolewandhle. Igama li ka

The one of your age - <sup>instead</sup> - <sup>instead</sup>

Manzohwambhla wa li gonjwa/abantu. Dwo la f magama  
uletshwayo, a valelise ngawo, efa e se fa. E  
valelisa ku mnawe wake, o wa melanyaniswa  
uyise, uMpande - uDabulamanyi. Wa li a Cetshwayo.  
Dabulamanyi, nanso ingane yami, ezi u ngi  
bekele yona. Uyi kulise kahle, ngoba /ka/ ngi  
zolangqa. Nga zala yena yedwo uDumizule. <sup>Joko</sup>  
ku ngu msebenzi waka, dabulamanyi, ukub'  
u'bek' ingane yami. Itsho ku kon' u gungamama  
no ziwidre no Dabuko. no Tshungana. <sup>34</sup>

Balake, uDabulamanyi awazi patak' ingane,  
wazi kulisa, ngenzo kutshe ku ka Cetshwayo.  
Kwa yala yonk' emtoto e bitshewo nga ba kwa Zala,  
<sup>He stood out against all the customary procedures which the Zulu people  
wished to see observed.</sup>  
ukuza ku ka Mpande. <sup>35</sup>

uMpande e se hamb' em hlabeni, e sezwa ukuta  
u se zo kupa, wa kaluma ne zindeuna zake, wati  
isikati sami si pelile. wazi, se ngi ya /kamba.  
Tumelani ku Mapita, u Mapit' a kip' inkabi  
amblope, ndala. <sup>36</sup> A kip' abantu' a bane. Ba gube  
le nkab' ndala, e yintanga yami, ba ya utat'  
ingubo yami, e tsho <sup>By this he meant</sup> ingubo yake, isikumba  
se /ngonyama, ndala, e si inkosi ye zingonyama,  
e nga sa zi bambeliyo izinyamazane, e si banjelwa  
e zinye. Wa yi kip' u Mapita, inkabi' ndala

uMpande wazizwa lazil' u Mapita, wati bajoti  
ba nga fik' ekhatini, ba memere, bati: "U ya ku  
biz' u wunu, uti <sup>um</sup> ngi pele kezele <sup>ni</sup> ng' hambé."  
te Betsho lap' izingonyama zi ningi kakulu, zi  
ngang' otsheni; inkomi inga hambé ku leyo ndawo,  
zi yi bambé zi bang' pang' lane ngeyo. <sup>Madzwa</sup>  
le nkomo, e ya yi puma ku Mpande, <sup>inkabi'</sup> inkabi'  
amblope' ndala, ka zi yi nakanga, ka zi sondel-  
ang' e duze nayo. Ba fika li tshon' ekhatini,  
e ziziyendhla, (li le kwa Mandhlakazi pambi  
ku ka Mandhlakazi, lapa sefika se duze  
e Nhlengevi). <sup>37</sup> Ba memere-ke. Za bong' izingonyama.  
Kute lapa kushlewayo, yezwakal' inkunzi  
ndala, intanga ka Mpande. Yezwakala  
pansi ne hlati. Kwazizwa kwa /pakati ~~ku~~  
kubusuku, i lok' ibongo. Kanti-ke ifa  
kubo. Kute se kusa, bajizwa i si bong' eduze  
kwalo. Lita li pumi ilanga, ya i si g'umaka  
kubo. Yafi si sondel' impela, ifa kubo. Yafi  
si lala /pansi inkabi ye nkomo. Amadoda  
a ye se zukumama, omama. E se bong' amako  
afkwa /zulu. Yafi si fik' e nkomeni ingan-  
yama. Yafi si fik' i yi hlab' e ntanzwe,  
e nceba. Ya fa inkomo. Yafi si puz' puzazi  
izingonyama, e li pumi e ncebweni. Ya i si



the kings, whatever may be done by Govt. To this I replied, that the mere name of King was nothing without the substance, in the shape of size of country & number of people. The Royston insisted that Solomon and his people ought to come and konza more than they do. I said the most effective way of konzing occurred when there were people wherewith to do so. On Royston laying the blame for the present imbrolio on the Zulus, I said the blame in reality rested on the English in dividing up the country into 13 kingdoms & thereby causing them to quarrel amongst one another, & this quarrelling, due to European mismanagement, had gone on ever since. It therefore was necessary that the European population should become conscious of the fact that they had grossly misgoverned Zululand, & owed it to the people to facilitate their being reconstituted into a nation, with the principal descendant of the royal house as head thereof.

19-9-21.

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Mkibeni speaks.

... Mnyazi ka Ndabuko, with his ...

uMagasa o ngenjo wa pekubukeni  
 uNgamal'abant' amahlambi  
 uDiliza, o ngenjo ka Nkunga,  
 uMandlamakulu, ngo ku zilevela,  
 uMagasa, o ngenjo nkunzi, i gasel' imhlambi.

~~U~~ tututela <sup>abanyo</sup> be t' u ya ganga  
 Kutok' o Majona, e zalwa uMpande.  
 uMafohl' ohlwini — uhlu- line  
 lapa ku nge na t' mbobo kona  
 uMafohla wa zi vubela.  
 uMadatasa wimpi e ya kulwa kuwasa.

This piece evidently not included in my 39

Indaba ye nkosana no mna we <sup>line</sup> Cetshwazo

ukwenza ku ka Mpande, enza pakati ko muzi wake,  
 wa beka inkosikazi, oka Mbonde (uNgqumbazi), wa ye  
 se tat' (abalobokazi) ba o ka Mbonde, wa tata o ka  
 Nsiyane, uZangaza; wa ngu mlombokazi wa kiwa  
 Ngqumbazi, no ka Sonamuzi, (uMabeka) wa  
 umlobokazi wa kwa Ngqumbazi, wa inkosikazi  
 enkulu o ka Sonamuzi, ngasohlantlweni kwa Gqikazi.  
 Oka Mbonde wa inkosikazi yase sibayeni & itulu;  
 Oka Nsiyane wa umlobokazi wa sendhlu kwa  
 Ntabakaikonjwa. Uye se taw' uCetshwazo, e se  
 kitshwa & siswini po ka Mbonde, wa fakw' esiswini  
 ka Nsiyane. Wa zalisa zaliswa yena, oka Nsiyane  
 kwat' uDabulamanzi, o zalwa ngo ka Nsiyane,  
 wa lanyaniswa no Cetshwazo. Kute lapa kwa oka  
 Mbonde, e se puma e Mlambonqwenza, e seza kwa  
 Gqikazi, e seza ubusa kona. Inthlu ya kwake ya i

si sala no ka Nsiyane, umlobokazi wa kwake, o yena  
& se zalis' uletshwazo. Oka Nsiyane lona wa ye se  
sel' emlamboqwenza nje, wa ye se tindel' uletsh-  
wazo ukuba a z' a pum' ikanda lake la sonini.  
A li pume naye k' unina, o ku uyem' o se mzala,  
oka Nsiyane. Ute uletshwazo, lapa e se paka uNdi,  
& se pum' emlamboqwenza, waye se puma no nina,  
oka Nsiyane, inkosikazi yasondeni. E se kuluma  
izindaba zo muzi wo mntanake, uletshwazo. E be  
se bikel' oka Mbonde kwa Igikazi izindaba zo  
muzi & zineane za nga sendhla. Kute uletshwazo  
lapa e se yek' ukudhla na ba fowabo, isitsha sake  
sa siwa ku Dabulamanyi, o ku uyena mtwana  
wa kwabo, o welayanisiwe naye. uDabulamanyi  
wa pendula. Wati "ngi za u kwenzenjani ukuba  
ngi biz' amnewetu a zo kudhla indabini kwami  
na?" Zib' izincak' kets' inkosi yati a si lete  
kuwe, u m bize, ngoba isitsha si zondene nawe.  
Wati uDabulamanyi, ngi zwi leke se ngi za u zenzela  
mina ngo kwami. Se ngi za ukusa nje kwa mnewetu,  
ngi yodh lala kona. Ngii yesab' ukubiz' ondala ngim  
neane. Ba se benz' a loko ke. Oka Nsiyane lo,  
kwati mhla ku fiki u zibebu, & bulal' oNdi, wa  
ti e se sindile, & se se sesikaleni se Mbanjaya,  
wa bonana no Dabulamanyi, uDabulamanyi  
x = Konk' ukudhla, noma inyama, noma utshala, noma ini nje.

15  
& se belete u mzingeli [ka Dabulamanyi] nge hashi.  
umzingeli e hlatsheve nga meva, & singawe, a  
puma nga pezu ko nyawo. Waye se hlangua no  
magofela u Dabulamanyi, & seti. Magofela, yehl'  
shashani, u kwerze nans' uqane ye nkosi, i si  
yahlulekile. Wehl' emezel' shashini, kwa kwela  
u mzingeli. Bete be sat' ukusuka lapa, bayi  
fie' inkosikazi, oka Nsiyane. Wati "Dabulamanyi,  
wa lapa na? Uf' umntanami na? (e buz' uletshwazo).  
Wati uDabulamanyi, mka nkosi ngizwa ukuti  
inkosi se beyi bulele. Wati oka Nsiyane, o si rati  
ukusinda si sa sindelani na? umntanami e  
za nga m zalesiwa indoda yami, e se file njalo  
naye na? nani ku nakini se ku fiki' idanga  
lo kufa." Watshe e pindil' empiro, oka Nsiyane.  
Wa fie' u mandhlakazi & se ngenisile, wa fika  
wati "ngi bulaleni, ngoba se ni bulel' umntanami.  
Bam buka nje, a ba kwa mandhlakazi. Waye  
se tab' umk onto kapa kubo, e se ba swaza. Ba  
se be m bulala njalo, a ba kwa mandhlakazi,  
be m swaza - nge si zetu ukuba & zwe ukuti so  
kuf' umntanake, o wa m zalesiwa indoda yake.  
Kwa ba ngaziyoke, se be ze bati, ngu zwerdu,  
umntwan' omkulu, wa sendhlan' kulen, kanti  
kwenz' ngoba u zwerdu emdala, & intanga kaletshwazo.  
[cf. Longinus, De the Sublime. 24, note re what Cleopatra did.]

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 futi-ke ku ~~u~~ nguye umntwan' om kulu wa ~~se~~ hluhluhu.  
 Kodwa u Debulamanzji ~~u~~ ngo pezulu, ngoba  
 we lanyanisiwa no Cetshwayo. Njengokuba  
 kute laps' u Cetshwayo & sefa etshowe, wa kuluma  
 ku Debulamanzji, wati: "Debulamanzji u z'ungqi  
 'hakele nans' ingane yami, u dinuzulu. u dinuzulu  
 u yedwa. Um kulise kahle. Ngi m tshiza kuwe,  
 wena o imi." <sup>no aso</sup> <sup>to us.</sup> <sup>(45)</sup> Na be kona bonke 'a ba ka yize, <sup>ngwazi</sup>  
 no Ntabuko o slam' u letshwayo, no Tshingana, nabo  
 bonke, ke aba zalewa u Impand' aba neane.

oka Sonamuzi wa ye kon' o Ndin, mbla ku  
 fik' impika \* vimbazel' unpi ka Mandhlakazi.  
 Ka zisang' ompini, ngo kuba u Zwedu wa ye  
 sindile. Oka Nsiyani, u zisa nje, ku ngu kute  
 u Debulamanzji ka sa zalewa nguye, u se ngu-  
 mntwan' omneane. Umntwana waki' omkulu,  
 u letshwayo, o ku <sup>u</sup>gen' o se zwel' abuhlangu,  
 ngob' & in zaliswe indoda yake.

Akurahwa ku ka Tshaka.

Ngezwa kutwana kwa mit' intombazana ya sefangeni,  
 inkosi i nga ka ganwa. Ya i si yi fihl' inkosikazi-  
 unina ka Senzangakhona, i sit' intombazana i ya  
 qula. Yaze ya zel' intombazana. Ngo kuzwa kwami  
 KUZWA KWAMI

117  
 Dzwede mpofoana ka Senzangakhona  
 ya Babala emzini ka Senzangakhona. Ya i sit' inkosikazi  
 i si bon' ukuti i zel' umfana. Inkosikazi ya i tat'  
 intombazana le ya ku iz yi fihla, kubo laps' i  
 zalewa kona, naz' ingane u Tshaka ya i si bit'  
 inkosikazi' enkosini, ukuti intombazana ifile, ka  
 ya bit' ukuti uzile. Kwa pela k' indaba, & se file  
 lowo muntu. Inkosikazi ya be k' amtet' omkul' epuzeni  
 yati "Ni ngake ni pate nampela ukuti intombazana  
 i zele lokse; ni ya ufa ni pele. Kwa zulu ni ya u  
 bulawa. Ukuyi kulisa kwenu le ngane, ni yi kulise  
 ngo ku yi hlupa kakulu, ni nga yi patisi o kwe zi-  
 ngane zany, ni yi patise kwe ngani & tolowo." A ba  
 sefangeni be nza njalo-ke. Kwaze wa kul' utshaka,  
 be on hlupa. Kwaze kwa fik' & sikatini pe nkomo  
 a bayi hlabaz, rye tukutelis' utshaka. Ngokuba  
 ba mntshisa' aye tumbu lazo, esandleni. Waye  
 se moka, e seya ku Dringiswazo, kwa Mtetwa,  
 & hamba yedwa.

Donga ka ka Tshigana - ngo o letu - <sup>mkebeni thuthe Dzungana trees</sup>  
 vultures. <sup>to fill that Donga</sup> (46)  
 Nkongeni (Impand' k' real) has given name to the ground thereabout.  
 Nongoma (Zwedu k' real) has similar given name to the range. (47)  
 Zibizandhlala <sup>(Tshaka's son)</sup> said to have existed away  
 not north of Mphahle's country, <sup>to go up to</sup>  
 Lurubu, intshipi - ka Mlatetende - have had descendants there - many  
 still living. Mkebeni heard of this  
 from an <sup>old</sup> <sup>man</sup> <sup>from</sup> those parts, as  
 also, in special, from Lurubu, an intshipi,  
 ka Mlatetende.

"ama Bun' a ku kaul' ukuganga"

put a stop to

mishef

Part of Dingana's praises.

inkebeni speak s.

udingana wa klasela kwa Sikuwata, washl'ezo  
 'belu [la kugalo] kwa Sikuwata. Washla na mahashi.  
 Ati amabuto & se buya na zi izinkomo, a gqumek  
 amaBunu, ati. Ezetu lezi izinkomo. Ati amabuto,  
 "Ezenu, na ni zi beke pi?" Ati ke amaBunu, ipi  
 inkosi yenu na? At' amabuto, Ni camanga ukuti  
 niko' i lapa na. At' amaBunu, Kant' ipi na?  
 Ati "iorkaya". At' amaBunu "Ni petwe ngubani  
 lapa' at' amabuto "induna". At' amaBunu "Ip  
 induna na?" At' amabuto: i pambili. Kwa ku  
 kulunywa njalo amabuto aye ngemi, a kulum  
 chamba. A fik' amaBunu pambili. At' ipi  
 induna na? At' amabuto ni yi tshiz' simeva,  
 a fik' simeva, a buy' induna. At' amabuto  
 i pakate lapa na no mzila. A zi a kuleleki'  
 amaBunu. Izinkomo zaze za ngu. Simgungun  
 Hlova. A fik' amaBunu' simgungun. A kulume  
 ngezinkomo ke Dingana ud. wati a ngi zazi  
 ezenu mina ke ngi klesele kwa Sikuwata  
 a ngi klaselanga kimi. A ngi zi tati mina  
 ezinkomo zo muntu & ngi ngalwi naze.

SISA

Ati Sa si zi sisile. Wati Ham bani ni yo  
 cong' ezenu lapa <sup>na</sup> ni zi sise kona. A ziko  
 lapa' Ba se bet. Si nitekenel' ihashi, e le tu  
 wat' ud. "a kuko • ku ngokwenu lapa." wati  
 ke uPiti. "Sal' usug ngi nika, loku pengi  
 hluphe kile nga ye nga fita lapa." wat' ud. nami  
 ihashi lami leli, ngi ya di tanda. U nga z' ukete  
 kwamanye. Wati ke uPiti a kuko hashi & ngi  
 di tandise okwa leli. wat' ud. "Nami ihashi  
 lami lobukosi leli." Kwa sekuba kupela ke.  
 & se ba nite' izinkomo zo kuboklabisa,  
 lapa ke ~~to~~ nguse kona. Bute kusihlwa  
 ngizwa ukuti amaBunu a buy' a hamba, &  
 hamba nge <sup>yezinkomo</sup> indaba, ke sigonzela - izinkomo  
 za bantu ka Dingana, & za tatewa u sigonzela.  
 Ba buya ba buya lapa. Bate be buya, ba fika  
 ka kak' umuzi ka Dingana obusuku. Kwa pa si  
 bona nge zingawo za mahashi. Abaze ba wa  
 Mangano's umuzi, umuzi wa umkulu. Wa  
 buya ba pinda ng' busuk' obulandelayo. Ba buya  
 ba ure kaka fut' umuzi. Ba ze ba tat' ihashi  
 lika Dingana & li mhlope, leli uPiti o wa li  
 cela ke Dingana, uDingana wa zigaba  
 nalo. Kwa buya kwa pinda fut' kwa bonu  
 zingawo zawo, zi kak' umuzi. Ba bon'

See June 21 on p. 45 iguma le zigodhlo li into enkulu, & keti  
 ebantya abakumbi konq, a bakumbi bonk' abantu.  
 of Bayede. maybe from sibay' & side penkosi, so  
 Ku Sezela - ngoba nxa & ngakabi nkozi, ka gezeli ku sona.  
 Ho inibaya so ku Sezela new nempela side ukwakwisa kwabo. Ku  
 gaza yon' ito inkosi ku be ukupela akutshiswa ku wuntu & ngakabi  
 inkosi, ngakagazeli sibayeni (ukutshiswa Bayede)  
 Nabezeta - Zulu - the Mageba - are all proper names

belonging to Zulus only, eg. Dintu. No one else should use Nabezeta as if an ordinary  
 term of courtesy, esp. to a wife's chief or officer.  
 Kwa Wati u Zulu, when ngoba: fought Tulwane, ukhama ukhosi

u li bulab' izwe la kwa Zulu, u tel' umkosi nge gaza. for it occurred at  
 time of umkosi.

Stel Dituli, owa kiti kwa Zulu, says M'khebeni.  
 He was inkosi ya pambiles Dituli is ipitakagelo for Zulus  
 proper.

zi zeke mfokazana, & ze nkosi.  
 he ngi lant' ezeta & zindala, zakwa malantla.

Ni ya ngi jwaza na? ngi inkosi yomhlaba na?  
 Ni yo ze ni pale ni bulalana. 57/5/48  
 Whaka! last words.

Per M'khebeni - 19.9.21

Rye Hoye. 20.9.21 (continued)  
 ukumuntu nikezwa abukosi ku bizwa bantw  
 bezwe beba nengi. Ba fika biak' amkumbi, inkosi  
 le i bi si ngencwaba pakati kwomkumbi, abekw'  
 pambile kara bantw. Ane neqindun' ezinkulu za  
 nabada. Ba se ku kuluma indun' enkulu, i bi piti  
 Nanqu, ngi ya ni nikeza. Kulakani, niti Bayede  
 Se ngi mu nikez' abukosi namuhla, u inkosi  
 aku pe mntwana. Se ngi namuhla taneni Bayedes  
 ngiti ka gazel' e sibayeni nga miti yoku kosi.  
 Nimipala, ni m gijise. Ni lalab' izwi & li  
 kulungwa uwa. Ba se kutiwa, kulakani-ka  
 niti Bayedel Ba se be kuleka-ke beti.  
 Bayede! oku njima! Ka sez' ukubongwa  
 nge sibongo lesi. Se kuze kutiwa, lap' & bongwa

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ka ngatshemo ukutshiswa Nabezeta, kutiwa Hlangalweza  
 kutiwa ngonyama! kon' uhl' amadoda.

Konke lokwe ngi ku bona kusenjwaba ka Dintuzela  
 & sibhete, se kuze pami empi yase Thani. ka  
 kulum' u M'ngamama. Se ngi ka pindaka ku  
 mankulamama fete, kuwa Robamba, enza kuf  
 u Dintuzela, so ku kufeka lokwe u Solomoni

igodi li galwa inkhosana, ugent' o gal' abse li klab  
 ka se kumb' abanye, u wate, sibhete way inkosi  
 inkosi inkhosana kuzela

Stomach has a knot called a Ngindeni, near Ukhajeni

20 ihashi li nga seko. u Dingana wa tem,  
umfowabo, umhlawambe uNgqojana. wati land'  
ihashi lami amaDunwini, a be zo ngi kaka  
lap' e busuku. Ihashi lami ngi ya bon' ukuti  
li tatawe ibo. Um' u lifica, unga li tshiji. u  
buye na lo' kut' e fika, u ama Dunwini,  
wa ye se kwela ngalo, e li bona (ie came upon  
it suddenly). wa tata ngokut' ama Dunwini,  
"ngi lande nant' ihashi lenkosi? AmaDunwini  
ka pikanga. Ate nje si ya bon' ukuti bez  
lizive umoya wa many' amahashi, kodwa  
kuwa ku nge siyo indawo yokuba ihashi  
li ngezwa' umoya wa many' amahashi, e li  
nga waziyo, li tshije e li waziyo (ngob' aye  
kon' aye ngosane, nas). || Kute nga lo bo busuku  
u Ding. wati abantu a ba bek' e busuku ukuba  
a ku luto o lu za u fika na. A fik' amaDunwini  
Da ba bon' wa bon' abantu. Da buza kubo  
kuo kuwo, bati Inilapana? At' amaDunwini  
si fun' amahashi' e tu. Bati a bepi lawo  
mahashi' ene e ni wa fun' e busuku,  
ni kak' unuzi wen' nkosi na? Sukani  
ni hambe lapa. Nakoke okwa casula u Ding  
gana, ukuba abone ukuti amaDunwini a  
gimpi, a fun' uku m bulala e busuk' stele.

Wa uya yenga - ke ngo kuti magi, a zo ku wa Dlalala  
 a fiba k' amabuni. Kwaseku ba ukuf. Kwababa

21.9.21. Hoze.  
 "u Songa tw' usimbi ya ko Ndikidi" (Impande's eulog.)  
 Kwati u Dambaza, e tuzwa u Dingana, wat' a nga  
 fiba lapa kya ku Impande, e nabefunga, u Impande wa cel'  
 ugwayi. Wati ngi tshijela, mfo ka Somidhli, emfeneeni  
 wako, o be uwe bem' uhlez' esangweni e mgungunshloue,  
 kuti u be uwe bemile, ubusuti inkosi ka ye na mrawe  
 wayo. Waze wa bagd' abanta ba ka Senzangakona, wa  
 bati nje. "Kwa sekweh' izinyembezi ku Impande lapa'  
 skala. Waze tshel' amaDunwini' u Impande. Wati konke  
 o kwa kwenzijwa keni, kwa ku sukakw lo, o bet' a nga  
 kubona, inkos' inga mpikisi ndawo.

Questions  
 28.9.21. (to ask Socwatshe) Yes, ka Dingolwayo. Ndikwani says  
 Who was Sitimela's father? was it Somveli? u Nbk. 49, p.6.  
 Genealogical tree of Ngeobo and Nyuswa tribes. Ngongoma  
 Explanations of Proverbs.  
 Explanations of Cetshwayo's and Diniuzulu's eulogies.  
 Life of Diniuzulu.  
 Life of Cetshwayo.  
 His own ancestors names. v p.23 cannot say  
 Who are the cleverest men he ever met?  
 Ancient expressions in his own tribe - illustrations of the Zulu dialect.  
 Who arrived first the Zulu or the Xhosa? Where did Zulu come from? As they  
 were furthest south they must have arrived first. But why did they not  
 go following the game like a beXhosa?  
 Impande za mtini. nga zis' ukuti ukwawuzisa kwemutini lapa ku impande za mtini.  
 ukwawuzisa kwemutini, ukwawuzisa kwemutini.  
 Magolewana's father and Sibong's account of his life.  
 Cooking of Sitimela to cheer children at the time of  
 Disposition of the various tribes in Zululand when Ishaka's anabasis.