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M MEMI

KA

NGULUZANE

M R M i

A 61/40/1-13

B 61/40/20-4

61/43/1-24

61/44/1-24

61/45/1-2, 8-24

61/51/1-10

8.9.04

(40)

Mmesini arrived yesterday. His father was Nguluzane.

Qwabe ancestors.

Pakawayo's ancestors in order.

His father was Kondehlo

Mncinci

Lufuta

Simamane

Kuzwayo

Sidivane

Mahlöbo

Qwabe

Malandela

Pakawayo's father Mncinci, whose son was Mmesini.

Amacineka and amaNgadi

Ngema would appear to be a son of Malandela as well. He is the founder of the Ngadi tribe

The (Ngonwe) is first eaten when... (Lonsaten in Natal by amehela) ... (Ngonwe) also izakwayo. It is libel zingajana

ie (Ngonwe). The Ngema people said this when snow had come on when an emigrant

\* izakwali = izikwali

- |               |      |
|---------------|------|
| 1. Mmesini    | 1860 |
| 2. Mncinci    | 1820 |
| 3. Pakawayo   | 1770 |
| 4. Kondehlo   | 1710 |
| 5. Mncinci    | 1720 |
| 6. Lufuta     | 1680 |
| 7. Simamane   | 1650 |
| 8. Kuzwayo    | 1620 |
| 9. Sidivane   | 1580 |
| 10. Mahlöbo   | 1550 |
| 11. Qwabe     | 1520 |
| 12. Malandela | 1490 |

Notes incorrect

Keep ditto with

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

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

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

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

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

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

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

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

(ngika gate <sup>ne</sup> ~~ngalle~~  
 I have killed you again & you better)  
 was on this <sup>the</sup> ~~inguma~~ <sup>was</sup> called to settle the  
 seniority between Incinaka and Owabe -  
 Ngema was of the Owabe tribe. The side  
 killing a buck first should be the senior one.  
 Both went to hunt; ~~they~~ <sup>he</sup> killed an <sup>deer</sup> ~~impunzi~~  
 was killed by the amacinaka, but they were  
~~killed~~ <sup>driven</sup> by the Owabe people.  
 The Ngema people were part of the Owabe  
 tribe & the seniority to be determined was  
 between Owabe and Incinaka. ~~It~~  
 seems the Ngema people expressed an  
 unwillingness to join the Owabes in the ~~proposed~~  
 hunt on the ground that there being a scarcity  
 of food they were busy eating <sup>INGAYI SAKONGI</sup> ~~izingajana~~  
 alias ~~izingajana~~ <sup>to</sup> ~~izingajana~~ <sup>preferred</sup> ~~they were~~  
 eating <sup>INGAYI SAKONGI</sup> ~~izingajana~~ or ~~izingajana~~ <sup>they got</sup>  
 a ~~prize~~ to competing for supremacy they were  
 called amastgadi. 11/40/3-13

9.9.04

As regards the ~~impunzi~~ <sup>deer</sup> was first stabbed  
 by the Incinaka people. ~~It~~ went on and

was killed by us (Owabes) with knobsticks.  
 Azagila - we <sup>SCOOPED UP</sup> ~~captured~~ <sup>CLOTS OF BLOOD</sup> ~~izingajani~~ sa  
 zi ~~but~~ <sup>smear'd the</sup> ~~nind~~ <sup>with</sup> ~~egolo~~ <sup>AMUS</sup> ~~was~~ <sup>the</sup> ~~insulin~~ <sup>stud.</sup>  
 we ~~gugulac~~ <sup>turned</sup> over the buck, laying  
 it on ~~its~~ that side on which the wound was.  
 The Incinakas came up, looked all over  
 to find their wound, but finding none,  
 decided they must have wounded the  
 animal on the <sup>carcass</sup> ~~gola~~, they accordingly  
 declared that to be their right for claiming  
 the beast, the killing of which decided the  
 seniority of <sup>the</sup> ~~tribe~~. (5)  
 Incinaka is a son of Malandela  
 like Owabe. Malandela denied them to  
 contest for <sup>the</sup> ~~supremacy~~ saying whoever  
 overcame the other should be <sup>the</sup> ~~best~~ <sup>in</sup> ~~those~~.  
 After defeating <sup>the</sup> Incinaka with our cunning  
 we of course went off with the buck & ate  
 it.

I do not know Owabe's grave, but

I know that of Jufuta & Kezwago, not of Simamane, Sidimane & Mahlobo.

Kezwago's death was attended by these circumstances. It was decided all the people should <sup>gather</sup> but <sup>live</sup> ~~gather~~ a very large <sup>heap of</sup> ngaba as big as an European house was <sup>collected</sup>. They were put on top of a large <sup>flat rock</sup> ~~dwala~~ where the <sup>chief</sup> Inkwayinge conjoin. The <sup>chief</sup> was placed under the wood and the whole set ablaze, burning to cinders. Branches were then obtained and the people proceeded to sweep the whole of the ashes into the Inkwayinge stream. He left behind his heir Simamane. Simamane <sup>fathered</sup> ~~gala~~ Jufuta & Makanya <sup>younger son</sup> ~~gala~~ a girl of the Mtetwa tribe.

Her sibongo. I do not know her name.

Asengani was inkundhlani

Matanga ka hlangani

A hlangani ngob'ebon'umizem.

... pairs of the mother of Jufutha + Galanya in the - eds >>

Kezwago died a natural death. I do not know why he was cremated, nor do I know of any other kings before him who were burnt.

Familiar enough our children <sup>every since</sup> are very frequently falling into the fire and getting burnt. There are few who have not a scar caused by fire.

Makanya <sup>fathered</sup> ~~gala~~ Mnengwa, who <sup>fathered</sup> ~~gala~~ Duzi whose son was Makuta whose son is Mptambo (living) about <sup>40</sup> 40 years of age (not tongue yet).

I do not know Malandela's father's name, or where Malandela came from.

I cannot say the Qwabe & Zulus came from <sup>the</sup> AmaCunna. Imbovu has a suspicion <sup>that the</sup> Qwabe's came from <sup>the</sup> amaCunna. Zulu was ikhlo <sup>of the left hand</sup>.

<sup>Destroy even the pedestal of its support</sup> ~~Qotok~~ imbokodo ne sisekelo. i.e. the prop of the grindstone. This means kill off everything - do not leave one stone standing on another.

The aba ka Sitole are the aba Tembu people. Jobe ka Gence. (9)

The Tembu people come from the North - we know nothing of them.

The Tembu people are amafala or amantungwa. (10)

The Tembu are a class different from the Zulus & Quabes.

The abambos have come from the Swazis. The great Tembu chief is Ngoza ka Mkhubakeli. The Tembu people live chiefly in Msinga Div. also near Mkhumba and part in Khandla Div. (11)

Kuzwayo <sup>called</sup> <sup>passed</sup> <sup>grave</sup> <sup>at the</sup> <sup>the</sup> <sup>particular</sup> <sup>flat rock</sup> <sup>stream</sup> <sup>where it</sup> <sup>enters</sup> <sup>Mhlathuze</sup> <sup>on a</sup> <sup>Dwala</sup>. He is the one who was burnt. Died a natural death. His <sup>grave</sup> <sup>is</sup> <sup>at</sup> <sup>the</sup> <sup>stream</sup> <sup>where</sup> <sup>it</sup> <sup>enters</sup> <sup>Mhlathuze</sup> <sup>on a</sup> <sup>Dwala</sup>.

Entered

Simamane's izibongo.  
uSimamane sengwe se ngonyama  
to Inkonjane <sup>ingonyama</sup> <sup>zi bu waba</sup> <sup>ku sephikweni,</sup> <sup>Simamane's name</sup>  
Inkonjane eqey' amapiko, a yahlaba pansu,  
a hlaba pezulu.

Sufuta. Entered

uFuta <sup>luse gum edini</sup> <sup>lwa</sup> <sup>luse gum edini</sup> <sup>lwa</sup> <sup>luse gum edini</sup> <sup>lwa</sup> <sup>luse gum edini</sup> <sup>lwa</sup>  
use ngga <sup>lase gum edini</sup> <sup>lwa</sup> <sup>luse gum edini</sup> <sup>lwa</sup> <sup>luse gum edini</sup> <sup>lwa</sup> <sup>luse gum edini</sup> <sup>lwa</sup>  
aba hlathu' ingafi  
wa se Mtokazini (kraal) <sup>ingonyama</sup> <sup>ne sisipa</sup>  
Kungafi yena, <sup>ingonyama</sup> <sup>ne sisipa</sup>  
uBines <sup>lwa</sup> <sup>ko</sup> <sup>Ishumpeye</sup> <sup>(may be his</sup>  
aba hlathu' <sup>ingonyama</sup> <sup>ne sisipa</sup> <sup>ingonyama</sup> <sup>ne sisipa</sup>  
uNgobe <sup>zi</sup> <sup>bonon</sup>, <sup>na</sup> <sup>msindulo</sup> <sup>wazo</sup>  
unibi <sup>muzi</sup> <sup>si</sup> <sup>buya</sup> <sup>namasinyu</sup>  
aba <sup>nini</sup> <sup>muzi</sup> <sup>be</sup> <sup>on</sup> <sup>ephelwa</sup>

Mncinci. Entered

I do not know this man's praises.)

Mncinci gave Mnenqua an izibongo or name  
Somibayi <sup>who used to</sup> <sup>in</sup> <sup>the</sup> <sup>place</sup> <sup>who</sup> <sup>had</sup> <sup>the</sup> <sup>slur</sup> <sup>in</sup> <sup>the</sup> <sup>place</sup>  
Mnenqua was very good looking.

... // Praise of Khado + of Phakathwayo omitted ed. //

Kondhlo Entered  
(ie, into kili)

Songobe se wa neno  
 Owadhl'abantu ngo gibebedu = a large impi for killing off others  
 uKodungandab'omnyama  
 onsiba ~~se~~ zimaseya, zidhl'amadoda  
 Ozibuko<sup>2</sup> li madwal'a butelezi  
 fi teleli uMbizya ne ndodana  
 Manz'a se Dengwini (river)  
 Ka wa sa purwa (an inkosana who died there)  
 Ku satshw'izimwlezi ka Ngcobisa  
 uNgobe o ye kwo Nonakwelo  
 wadhl' uNgizana  
 Si se si ngazi o buya esantgoye  
 uNpalut'omnyama, uNafukutwayo  
 a ba infukute e veyo ezinklangeni  
 Isando so ka betwa, si ka mpangazita  
 Esigandul u mabi a tandwe injenje (ie, to kanti)  
 Ne ya matubukayi ne bi m aya (small girls)  
 Oze nomgomonda ka Nonhlaya  
 weza no mibanga wa o nceyekaazi  
 In tambanaka ka yenzae mpula

wa yi<sup>piiga?</sup> pika nga makand'amadoda

Entered Pakathwayo

Yeti, a ya kutek'amabandhla a ka  
 Sedhlab'ehlezi, wa o mkweyeya!  
 uSodhlab'ehlezi wa o mkweyeya  
 o Bizwe nga nganganye  
 wa vuma, amakos'esi biz'inyakanyaka  
 uBizwe kwa Dekisa wa vuma  
 Ngqwatshiy'obomvu wa o zi Navehlana  
 uThli'zinkomo u ngaka fun'incaba (engoba)  
 Incaba u nazansi wa se Nhlazeni (name of kind)  
 uSodhlab'ehlezi wa o mkweyeya  
 Isigub'udu so m<sup>nt</sup>ungwa o nzima,  
 o nga sa ziyu a nga si bayikeya  
 uDhlamedhle bu mehl'a ngazintete  
 o Ezon'zi mehlo a se mhlubuyweni  
 Ojori, oborwe ngamantungwa, abal'gqam  
 -ggi (isigqinge)  
 Isiyinga se ngumuti o se yi keni, (isiyinga ie, abasat'harasack)

<sup>umhlope</sup>  
 umhlop' o ndhlebe zikany' ilanga <sup>(wagof' itisi)</sup>  
 zi njenge zi ka Buba, emakasini <sup>(son of kufuta)</sup>  
 Umhlop' o ya ngo Gayede ka Ishana <sup>(the mncangi)</sup>  
 uyanga puyra ngo Jabisa ba' kote, <sup>(boding)</sup>  
 a be zindhlu ba zo ku qayakeya <sup>(= fep' ilanga)</sup>  
 Osihlahl' e si ku lugede pazulu <sup>(hills)</sup>  
 ulgaba indhlovu u za u sinda sinda <sup>(= tshikatoke)</sup>  
<sup>some</sup> So siyo si nga banjwa mufandu <sup>(= melandu)</sup>  
 O wahle nge ntab' endu, uPakatiwayo,  
 ebe ng' hli muntu <sup>(centipede)</sup>  
 ehle izimbube nama tshongololo.  
 Inkomo e kal' emtonjanani gde  
 Izizwe zonke zi yi zwil' uku qaya kwazo  
 uyi zwil' u macingwane <sup>(ka luboko)</sup> ngonyamemi  
 u ba Bati leyo nkomo ikayapi na?  
 Inkungu e nca <sup>(eye)</sup> ku Dhloziyana <sup>(hill)</sup>  
 u maqwaza i m kabatisiye <sup>(cover up)</sup>  
 u Babe lwa sentla lwa se Nyakato  
 lubab' izitumbi za dabuka <sup>(izito)</sup>  
 u nkomo ze ndhlelaza kwa mayandeya

Zi hambise zi ya kwa ndhlovu  
 zi yo kanyinwa ~~ng~~ abadaka abozaziyo  
 Bona ba ke ba i bona inkomo  
 Ingi dhloziy' kwa Ishiyamp' hla <sup>(name for Swabiti)</sup>  
 u mamba ye nyus' inseleni <sup>(river)</sup>  
 Iya ngo Mtshwa <sup>(man)</sup> wa o Mtunguse <sup>(inkozana)</sup>  
 Itshani' e li se ndheleni <sup>(kongco)</sup>  
 Jak' ub' ibumbuta, O'yerqweni  
<sup>Kwa</sup> ~~Itshani'~~ manzikipambana, liya baneka  
 lidhl' u facanga no magazana <sup>(regt)</sup>  
 Ku ~~fat~~ fik' izidanda no Dukada <sup>(regt. (in gba))</sup>  
 zi fikane nkabi <sup>(name of man)</sup> e cwensa <sup>(itshinga)</sup>  
~~u kwil' u~~ ucikeya  
 Isitole e si nga nkab' inkoni  
 Isi msip' i lu kuni, izinjogololo <sup>(A hand)</sup>  
 Si yaba hlulana ba yekayo <sup>(my sanni)</sup>  
 Indhlovu ka Pamibana, ya ngob' ezinye  
 Indhlov' ibule ngomiboko ~~Itshani'~~  
 entwatohini <sup>(hills)</sup> red. stars  
 Ikalime ya zi ged' izizwe



(Empakiceba) <sup>name of kund</sup>

Wa ye wa izw' u mande ~~ka~~ ~~Celo~~  
Isigubata

Isiqwe sama' Owabe, sa ba takati!

Na tabate u mta ka Kondhlo  
& nga ka ~~ku~~ kuli

Ba m & zisa nge' carya <sup>(side) none took him + put him in a forest (not know this) maybe a forest</sup>

Ba njenge nkomo & vimb' amato hingore

Si yo ba buza bese kwet' emnyango  
Kwoka Sobatwa ka Mykharaye <sup>(mpazi by mtshwa girl & Pakatwayo's of m mother)</sup>

Ibungane li ka Ngobe & li mlomo  
unkelekete <sup>(banzi - wide)</sup>

Izinkomo nabantu zi yaku yeya <sup>(i tohona)</sup>

<sup>(I can go further here)</sup>  
I took Pakatwayo's praise far more fully from Mosemi 23-10-04  
see other note book.  
Memi's father Nguluzane (younger brother of  
Mibokazi - Pakatwayo's Induna), Nguluzane  
ka Mibombo ka Zwana ka Dhlamuka  
ka Kuzwayo ka Sidinane ka Mahlobo ka  
Owabe ka Mafandeya.

Mbobo was Kondhlo's great Induna.

I was born <sup>at the</sup> ~~matikulup~~ <sup>near</sup> where the  
Manduzi enters the sea. I am <sup>of the</sup> Zulwana  
rept. <sup>(14) (enable to put on the breeding)</sup>

I was <sup>tugged</sup> by Sir J. Shepstone: he  
recommended to Muzi that I should be  
tunga'd. <sup>(15) (permitted to do so.)</sup>

11.9.04

~~Imbowa only present.~~

~~Yeti is only a salutation and app and is used ka  
ba numzana at their homes not to Kings or  
chiefs. Do not know derivation. Nor does it  
appear to be cognate with "bayete". Yeti is  
a word used on meeting a person of <sup>some</sup> standing, on  
first coming face to face with. But the Pakatwayo's  
Impandis & izibongo begin with Yeti.~~

*Who can doubt  
be that the King  
having conquered  
all the Yeti's  
them was in the  
patrial from Kapeti's*

~~Mgawe ka Sabeka ka Dubi ka Silwane <sup>(tribe)</sup>  
came from Ngcobo tribe.  
Delineyo ka Dubuyana ka Sibayo <sup>(Ka maplobaka mibele)</sup> - of  
the Nyuswa tribe - also Ngcobo.  
Ngcobo has many tribes from it.~~

with their shields. Kondhlo did not fight against Mtetwa for his wife came from there. Their wife was too far off. <sup>(They were to fight only by Kwa ku Cikhwana only enduleni juwile + the Mtetwa cibad - Mtetwa cibad as much as the Owabe, Ishaka, whilst Mtetwa cibad ran in & attacked at close quarters.</sup>

~~13.10.04~~  
~~Izibongo zi ka Pakatiwayo.~~

~~Yeti!  
 A ya kuyek' am abandhl' a ka Sodhlab' ehlezi!  
 Amabandhl' a ka Sodhlab' ehlezi wa amkhejaya!  
 Obizwe nga nyanganyu wa vuma,  
 am akosi & si biy' imnyakatnyaka.  
 Ubizwe kwa Bakhisa wa vuma.  
 Amabandhla a ka nggwatshiy' o bonou  
 Unggwatshiy' o bonou wa o zikhwedhlana  
 Omdhl' a zi zinge sengat' a t'kiing.  
 Odhlo izenkomo e nga ka fun' ingaba,  
 Ingaba u mazansi was' e khlanzini.  
 # Ubaki be Kokwane, ba kwa Sondundi  
 Abaki be Kokwane ba ya qubuka,~~

~~see clause marked thus + insert here x god alone~~

~~Bo  
 Baga go piya ukhupuz' izibiba,  
 Nani ozakade nani onteti  
 a ni kyba na ohlelel' ngo se ngotweni.  
 Nihlangabez' indhlonhlo ya o Nakile  
 Indhlonhlo i siza ngo buso  
 Ulungumfawu lwa nga i mamba  
 ukunamalega (ie. ze el' ukunamalega - ie. refuses to  
 mamba i gwacele ngo mtimona ka Ndaba.  
 I yand' umqond' ka njong' (3)  
 Umhlope n'okhebe zi kany' i riyanga!  
 Zi njeng' e zi ka Duba emakasini.  
 Umhlope u ya ngo Bayide ka Ishana -  
 u <sup>Uyango</sup> ~~u~~ ~~ya~~ ~~ngo~~ ~~Bayide~~ ~~ka~~ ~~Ishana~~  
 abazindhlu bodwa ba go ku qayikeya -  
 Inkomo e t' isa veza kwa mayandeya  
 Ba yi batjey' izinyanga,  
 Iminyangana ya o nina e' sakwez' amayana  
 Isihlahla eku lugede pezulu,  
 U ngaba indhlovu u nga si sinda in da <sup>(if you were to become an elephant you would not be in the desert)</sup>  
 Sona <sup>sid</sup> ~~pal~~ ~~siyo~~ ~~si~~ ~~nga~~ ~~banjwa~~ ~~myyand~~ <sup>(evil intent or desperation)</sup>  
 Oshle nge ntab' end' u Pakatiwayo,  
 Intab' e bi ngehli muntu e bi yehl' izimbabe  
 namatshongo lolo -  
 © = amapapu \* is that with imphizyo ezirako (the lambete) x Kondhlo's son~~

Hill, near where Nkwayem intso n'okhebe & where women take izibuda (silence)

23.10.1904  
 61/45/8-10

inkosi yetiwa abantu bonke izibongo ngoku bonatwabo

[8] is. Kondehlo  
 (not Mzembe's  
 Kambi says)

Inkanyan' encinyane ka Mjebeyu  
 Epapatekayo, & kos' ukuya ku weya esizibeni  
 I kamey kayinywe nga ba s' o lpenqweni.

Bati "ye nkomo si ya yis fanisa,  
 Si yi fanisa ne nkomo ka Ngobe  
 Da ya key' izinkla, ba yi tibeya,  
 Ya goduka ne za s' o yingweni

is. Kondehlo  
 (Kambi puts in  
 here emayebeni  
 but Mzembe does not  
 know of a head of  
 this name though there  
 may be one)

Ogandagand' umibango u ngwa kwa Nyuswa,  
 Kwaku nga bangwa luto,  
 Kwaka Ba yibeli izinkhakuva, emanzitweni,  
 Da dudwe idumibi las' & mvoti  
 & li watshehwa ngom konoto kand' ukukupaka.  
 Ka babayang' uku wey' u mvoti,  
 U weye nge nkani ka mdeyi no Nomo.

23.10.1904 [all the above this day entered in N. Bk on  
 History of Zululand - with notes 23.10.04]

From Mzembe says that the above practically includes  
 all he knows or remembers of Pakatiwayo's praises. The  
 lines on this page were suggested by portions of the same kind's  
 praises given me by Kambi (see N. Bk on History of Zululand)  
 They are P's praises though Mzembe says she is not in the  
 habit of using them. Mzembe says Musi ka Pakatiwayo (for indole?)  
 ... (praises of Pakatiwayo)

was a good imbongi but now that he is dead Mzembe looks on himself as  
 one of the best if not the best, reciter in the Swabe tribe. It is probable  
 many may be able to add to the above, but no single person could  
 exceed the quantity given.

The 'y' must be noticed throughout instead of the Zulu 'l'.

[[Burgister notes on the eds.]]

Amadhlungu ihlu, amaqalagala, amaqagu  
 aqamb' amagama - izibongo or songs.

Hohlo and Mbuyazwe both put on imitsha both  
 were newed iswadi uTshaka. Clothing ran out so they  
 had to wear native things. Tshaka had to wear isepuku  
 se nkomo. Kamugana Febara, ie Farewell  
 There is another white man Kamugana - [who?]

I have never heard of Pakatiwayo killing a white man  
 (D. Cowan) or his horse.

Ntungwa - Nguni - The amatungwa pata  
 indungulu (ie umute for klapenaring or sla-ing)

20 12-10-1904.

61/40/20-4

Mwemi returns - 11. 10. '04.

12-10-04 Origin of the quarrel between Tshaka and  
Qwabe. ~~Separating~~ <sup>which led to the death of Pakatwayo.</sup>

An Impyanga Mqazana came to our  
tribe saying he had come to Kong, but  
he was <sup>driven away</sup> ~~scotched~~ by the men of tribe. We <sup>he came with</sup> ~~the~~  
said to Mqazana ka Nongweni, an abhungwa  
akwa Nzuzi <sup>people</sup> "What does not this man want  
with his drugs among us?" He replied "I have  
pet' itatzo, ngi pet' indunqulu <sup>medicines</sup> <sup>15</sup> <sup>they said</sup>  
what is that for? You must leave. You have <sup>medicines</sup>  
we do not want them here. ~~but we do not~~ so go.  
He came from the north. He then left went  
on to Tshaka. He asked T. to <sup>take him</sup> ~~tell~~ as he  
had been <sup>driven</sup> ~~scotched~~ by Qwabe, "I was acc.  
of being a untakati. They said <sup>that my medicines were</sup> ~~untakati~~  
and was Qwabe. He said, "My name is  
Mqazana. Have you got <sup>medicines</sup> ~~untakati~~ Mqazana?  
He said, "Yes, Sir. I have them to <sup>doctors</sup> ~~sebenza~~  
with." T. then <sup>got</sup> ~~told~~ him. He <sup>thought</sup> ~~agreed~~

into the cattle enclosure,

his Embazza whereupon, as it he said he was an  
Impyanga a black bull was caught. He said  
was again asked if <sup>he was</sup> really a doctor. He said, "Yes.  
Catch me a black bull + I'll show you."  
The bull was brought + struck on <sup>the neck</sup> ~~the~~ muscles  
and with an <sup>axe</sup> ~~iron~~ as it was to do work for  
the king. It then died. The beast died at once.  
The king then stooped, put his mouth to the blood  
which came from there and <sup>spurted it out</sup> ~~consumed~~ whereupon  
the blood was caught in <sup>the</sup> ~~the~~ indunqulu. Other  
things took place to <sup>doctors</sup> ~~sebenza~~ the king. When  
he had finished I said, "Could you kill Pakatwayo  
as you say you are a doctor?" He said he  
thought he could. He I said, "Well wait  
a bit. Let me think."  
I then bethought himself of a plan. His idea  
was to propose an umjadu <sup>dance</sup> with the Qwabe people  
for ~~the~~ Qwabe his mother's mother, Mfundu,  
had come from Qwabe + ~~so~~ he proposed the  
dance on account of that relationship.



so communicated ~~the~~ Inyanana's medicine to the Ovabes without their knowing it. (Another thing done was to fill amafula with <sup>(grains)</sup> ~~viteley~~ and ~~then~~ the other substances referred to, & put <sup>(COCKROACHES)</sup> amafula into them and hang them up for a while in their huts. After the <sup>(cockroaches)</sup> amafula had had an opportunity of eating, the <sup>(grains)</sup> amafula would be taken down & then emptied at the top side of <sup>(behind)</sup> many of the Ovabe people's kraals, that is, the <sup>(cockroaches)</sup> amafula would be emptied there so that they got into their huts and from there to their <sup>(grains)</sup> amafula kotang, their <sup>(curds)</sup> amasi and other <sup>(milk)</sup> food. The <sup>(grains)</sup> gulas the cockroaches were brought <sup>(grains)</sup> ~~were~~ would be taken back of course to the Zulus people's kraals.

The <sup>(milk)</sup> ~~comprised~~ <sup>(milk)</sup> ~~under~~ were taken & mixed with our <sup>(milk)</sup> ~~forces~~ so as to cause us on coming in sight of <sup>(milk)</sup> ~~Zulus~~ to <sup>(milk)</sup> ~~run~~ & fear them on their coming <sup>(milk)</sup> ~~in~~ sight of us.

(See next book, No. 43)

# 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 advisable), 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.

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

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

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

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

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

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

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

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

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

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

13.10.04  
N.P.

*in the year 1818*  
Mwembi speaks  
Dwas present at the *slaying* of  
Musi stemtandeni kwa Zulu  
in the Zulu  
country

The Quarrel between Shaka and Awabe

continued

The cause of the separating of Awabe from Zulu was therefore due to the practices of this man Mgayana.

The Shaka's impi then left on Mgayana's assuring J. that all he now had to do was to go out & catch <sup>take hold of</sup> Shaka's way. The Zulu impi arrived without any kind of warning; it came unexpected and none of us had armed. They arrived to find P. seated at his Ekudabukeni kraal <sup>with</sup> in the midst of a small assembly of a section of his Abantungwa regiment. The Abantungwa made an attempt to fight but owing to the way in which Mgayana had ~~devised~~ bewitched them they <sup>defeated</sup> fled. <sup>they glared & were angry; they glared & fell;</sup> <sup>they said the word</sup> hlabulala's, talazoluzise, ba pelchela amantsha ba hlala pansa. After this the Zulus captured P. with facility. J. then came up, for he accompanied this impi. P. at this time was seated on the ground. An <sup>scip</sup> ~~umbi~~ <sup>scip</sup> of the Zulus was then <sup>found</sup> ~~found~~ P. was found seated at a spot <sup>before</sup> ngapambali

Stuart Papers Notebooks (small - P) in File 61 (43)

king Ishowe) where he had fled to <sup>-at</sup> Emasundwaneni  
 (name of country near Magwakazi, at the  
 sources of Inkukuzi & Malazi streams). The  
 Bulawayo kraal was afterwards built <sup>near</sup> Em-tanden  
 in what was our territory. <sup>(P's kraal)</sup> Cetshwayo afterwards  
 built his Ondini kraal <sup>there</sup>.

When I came up & formed the <sup>Em-tanden</sup> P was  
<sup>(subjected to a severe illness)</sup> gutshelwa etc. I jumped over & over him many  
 times. I. after doing all this said take him <sup>and</sup> in <sup>both</sup>  
 ye <sup>after</sup> in Londonoza, <sup>take him to his place</sup> ni mus' <sup>to</sup> Endaweni yake,  
 ekuDabukeni - this being one of his minor kraals.  
 This is the kraal he at this time happened to be  
 nearest, and it was moreover this that he had fled  
 to - P. ~~was~~ was so overcome with I's drings, who of  
 course had used powerful drugs on him, that he  
 died on the spot. I. then ordered he was to be taken  
 away and be buried at his <sup>said</sup> kraal. After this the  
 Owabes surrendered to I. whereupon our cattle  
 were seized. <sup>(NP)</sup> I. now <sup>called</sup> memeyad <sup>(wek' bant'u nge</sup>  
 memeyad <sup>the impuna, for me; tell him</sup> Mbokazi, a buye <sup>& za</sup> lassa  
<sup>to come here</sup>

Dhlakote ka Kondhlo <sup>(Godolozzi)</sup>  
 ngqo ka <sup>do.</sup> <sup>with all his property</sup> ne mpahla yonke yake, his wives etc. He is to come  
 to me. Nothing of his is to go amiss. My father came  
 and was taken care of <sup>of he built</sup> after this Owabe was  
 killed. <sup>(2)</sup> After this <sup>(Godolozzi)</sup> younger own brother  
 of P. <sup>(Godolozzi)</sup> was father of Musi, <sup>(Godide ka</sup>  
 Kondhlo (Godide is father of Mamfongonyana),  
 + Vubukulwayo, ka Kondhlo (V. was still young,  
 a minor son) - these three went to Zwide <sup>(3)</sup>  
 when they got to Zwide he asked them, 'Seeing there  
 are two principal ones here, which is the bigger?  
 Who is the one who should be recognized by me as  
<sup>chief?</sup> <sup>gunkozi</sup>. Those Owabes who accompanied these  
 to go & Kouza the Ndwanwe king said, 'the proper  
 chief of these six, is one who is still young, namely  
 Vubukulwayo.' When they said this Z. demurred  
 and said Godolozzi was the principal man, especially  
 as he was <sup>the added son of</sup> isoke ngangi ka Kondhlo; this is a man  
 I know, ~~was~~ when I knew P. I was aware  
 Godolozzi was under him, a person of high rank.  
 Even though I. decided thus, a kwa m'ingani

<sup>(Godolozzi)</sup> uyena <sup>is</sup> <sup>the</sup> <sup>owner</sup> <sup>of</sup> <sup>the</sup> <sup>chief</sup> <sup>of</sup> <sup>Owabe</sup> <sup>baye!</sup>  
 he is in very truth the owner or  
 chief of Owabe.



to remain among the  
 uGodolozzi kona lapa kwa Ndroandwe, ukuba  
 akhale. He there you <sup>returned to the Zululand</sup> ~~found~~ kwa Zululand. He  
 was moved to doing this owing to the action of the  
 Swabes in pointing out not him but a child  
 when questioned by Zwede.  
 J. then said, <sup>Let me go and be killed straight out by</sup> "Mange" yo bulawa a kanye uTshaka.  
 The Ndroandwe people were not a people who  
 adjoined our tribe. Although the Swabes came to  
 konye the Ndroandwes, the Ndroandwes looked  
 on them with suspicion, so much so that a rumour  
 got about that Swabe people could be distinguished  
 from the fact that they were very fond of warming  
 themselves over a fire. (20A) (23)

Godolozzi  
 and a large following thereupon left & went  
 to J. leaving behind a number of Swabes  
 still under Zwede. This was but natural in  
 a time of unrest as this was

So J. said to Godolozzi, "So you have  
 come back from the Ndroandwe have you?  
 What made you pass by me?"

(also Nkunjembi)

look here, Zinwedhlana <sup>another</sup> (other name for Godolozzi) =  
 the reason for your going is because you regard  
 me as having murdered your house, & shed  
 blood! <sup>Yehobisi</sup> <sup>(24)</sup> J. then said,  
 "Mohlaka, Ngomane, here are Kondhlo's  
 sons. I have ~~killed~~ broken up the tribe and there  
 is no heir to Pakatwayi (at this time Godolozzi  
 & the others had not married). Let them  
 take wives, <sup>concern with these girls</sup> makerisa and <sup>letting them</sup> jala. <sup>(25)</sup> They did  
 so. Zwede they <sup>married</sup> miteras <sup>(I forget his mother)</sup> Mawfongonyana  
 Godolozzi <sup>married</sup> miteras Ntombikaba & she <sup>(I have)</sup>  
 miteras Tokazi and Musi. Mhlakode ka  
 Kondhlo miteras <sup>(I have)</sup> umabonsana - died in Zululand  
 near Ishowe at Umbane.

After this these people settled down <sup>of</sup> under  
 J. ~~They~~ The Swabe people would not have  
<sup>saved a day</sup> ~~been~~ but for this order <sup>to</sup> by J.

My father was <sup>reared over</sup> ~~fathered~~ by J. Dingana & Mpande.  
 Under Mpande he <sup>crossed over</sup> ~~went~~ after Mpande killed  
 Iguggu ka Senyangakona. He <sup>crossed over</sup> ~~went~~

<sup>ulge</sup>  
~~Ukwenisa~~ bu kuzwa ngasendhl' enkulu (ngasendla)  
amatshingana

with Mawa ka Janna, & also with Mangena  
ka Nokupata (induna) of Ntonteleini  
Tambologolo ka wa kwa Mapumulo.  
My father never again returned to Zululand. I  
also came into Natal then I was a little boy.

when Mawa <sup>crossed over</sup> ~~was~~ I <sup>came to puberty</sup> ~~was~~ in Natal. I am of  
the Zulwana regt. & same age as Cetshwayo.

Godoloyi was killed by Shaka. 6/43/6-14

<sup>14.10.04</sup>  
Sunede was our word (Owabe) but Julius appropri-  
ated it for themselves.

Simamane's wife, mother of Mfunda, who  
Zalad lufuta and Makanya (who claimed  
one another) was known by the name Sengqani  
(Kambongo) - Sengqani was enkunhleni  
umatanga ka wahlangani, a hlanguana  
ngob'ebon'umyeni. Mfunda was the  
mother of Nandi (Shaka's mother). I do  
not know Sengqani's real name.

<sup>(practically name)</sup>  
Bebe alias Mbengi was Nandi's father's name.  
<sup>ka ngaba (isibongo) i.e. engaged girl</sup>  
Bebe alias Mbengi we Nguga, umagam-  
anzimana. <sup>little black ox</sup>

Pakatiwa's mother was Zunguse, intombe  
yase Mangabini <sup>people</sup>

Godoloyi was <sup>born</sup> ~~born~~ by a girl of Pobo ka  
mbabala ka Mahlaka wa kwa Newana  
& kwa Yinda - <sup>people</sup> ~~people~~ izwe zakwa Owabe <sup>people</sup> ~~people~~ Zingane.

Nommo was the son of an Mtetwa girl.  
I do not know her name but sister of Dingiswayo.

Her father was Jobe ka <sup>Kamini</sup> Kali ka Caba ka Madango  
Dube. <sup>of the Dube people</sup> ~~of the Dube people~~ Kondlo's mother was Umatohangisa wa kwa

Owabe & Mtetwa were ~~on~~ on very good terms  
with one another & <sup>intermarried</sup> ~~intermarried~~. A quarrel took place in  
regards to Nommo & Pakatiwayo. Mtetwa  
supported Nommo's claims, and a war took  
place. <sup>Kondlo</sup> ~~Nommo~~ had nominated Nommo as the  
chief - this happened <sup>at</sup> ~~at~~ Intoyeyeni, kuboka  
Nommo, but we Owabe people dissented on  
the ground that the Mtetwa were amadala.

Nommo  
P. Gado Nankile <sup>side</sup> Dllakode

and we wanted not a Lala who was <sup>(spoke with two voices)</sup> Mazwi-mabili but an <sup>unc</sup> Nguni. <sup>(30)</sup> We refused to nominate or establish a Lala whose dialect would lead to misunderstanding. For, on <sup>tribal</sup> meetings being held & an agreement arrived at, the mother of the Lala <sup>chief</sup> ~~approved~~ would criticize the decision & <sup>twist</sup> ~~convert~~ it into ~~mean~~ something else all because the dialect was different ~~to our own~~. The <sup>mother</sup> ~~man~~ would always be interfering with the decisions of the band <sup>and altering or nullifying</sup> them. <sup>A call of the Lala speaks with two voices!</sup> In Konyana ye Lala ~~the~~ Kabiiti! That is the chief though agreeing in open council to ~~do~~ follow a certain policy, would after the council dispersed, be subject to the influence of his mother who would cause him to change. It was this which the Owabe's objected to. I do not know what had caused them to have this belief, but that they had it is certain.

They therefore refused to have Nomo.

Nomo went off to Mtetwa, <sup>the</sup> with Pakatwa alone, <sup>(having been driven out by Indigput)</sup> ~~to~~ <sup>to</sup> Mtetwa umbango. He went to Dingiswayo, alias madhlekezela or Sombangeya.

Pakatwayo, Godoloyi, Nakile (man), Godide, ~~all~~ Nhlakode - all sons of Kondhlo, <sup>the</sup> puma's <sup>left</sup> O'Dwini, <sup>an</sup> akanda li ka Kondhlo. The Duduma of this kraal was Mbombo ka Zwana ka Nhlamuka ka Kuzwayo ka Sidinang &c. Mbombo was the greatest Duduma of Owabe. They <sup>left</sup> puma, and all went to Dingiswayo; they went to <sup>disgrace the descent with them</sup> Kutum, ~~in~~ <sup>in</sup> Maamba yombango kufe. They arrived. D. questioned them, also Goduka. Goduka said he was a mere nonentity in the matter. D. then said, I do not ask what Nomo wants here for he is mine; I ask Kondhlo's sons, viz. Godoloyi & Nakile. Nakile refrained from informing D. that Pakatwayo was the selected heir. Godoloyi however indicated Pakatwayo. An <sup>youngster</sup> ~~was~~ <sup>spungy looked</sup> then taken & hlatsawa.





in those days. Nomro was defeated in spite of Di's assistance. Pakalwaya then ran off to Duzey <sup>his brother</sup> (of Makanyadi section) who at once gave his allegiance to Pakalwaya. Duzey was of Nomro's section but he threw up the Ntoleleini faction as stated. The fighting ended in P.'s getting the better of it.

The Mletwa did not fight after this, for from Entumeni the tribe went off home-wards. Nomro then went off to Duzey & died there. He did not return to Brwabe.

~~15.10.04~~ Saw Miss Colenso today, tells following: -  
 Tshaka was one day seated in his hut. It was the duty of one of his many girls or women to make the fire but although there were many in the hut the one whose duty it was to make the fire was absent. T. then said "make up the fire". No one moved. "Don't you hear me" he said to those seated in the hut.

~~use quite inyanga refers to courses (women's) Nongalaya ka nondela wase manyandweni kwa Brwabe~~

~~And still no one stirred. "And what do you think I had to do did?" asked said Tshaka when telling the story to others? - "I had to get up and make the fire myself myself!"~~

~~Miss C. heard the above from William Ngidi who knew Tshaka's affairs well. Many papers, books were burnt in the Shukanyeni (Bishopstowe fire)~~

~~16.10.04 Meini says: 61/43/15-24~~

~~I know of the following re Tshaka: -  
 When he was klobongasing with a sweetheart of his he ~~would~~ once called his <sup>(nongayaya)</sup> Nongalaya ka nondela, of the Manyandweni section of the Brwabe tribe to take and light an <sup>(take) over him</sup> ubaga, as he did so! This was not done for fear of <sup>(become pregnant)</sup> mistaking for girls that <sup>(become pregnant)</sup> mistad were killed.~~

~~Tshaka once directed that a pregnant woman should be cut open in order that he should see how a child lay in the womb.~~



cattle, and eventually got to their destination. G. ~~in the~~ <sup>time</sup> observed he was being followed up, whereupon he & the others fled up the Ntunjambili mountain to the very top. The impi surrounded the mountain on all sides and began to ascend it. <sup>to the impiba at the top of the mountain</sup> G. finding it getting warm, attempted to escape, but failed, was caught and bound firmly by the hands with his arms behind his back. The same was done to the others. After this the impi returned with their captives to Tshaka, arriving early <sup>in the</sup> morning when the sun was getting warm & when the King was in the habit of going to sit with his gathering of men. They came & found T. seated with Mohlaka ka Ngcidi, Ngomane ka Ngomiboye, Mcaamana ka Sotshaya (his maamama was the father of Sipaka (deceased)) and others. <sup>They kept their eyes on him</sup> The King <sup>they said</sup> directed them to "bring him here before me". They did so, setting him down before the King. T. then said to the prisoner, "what is your name?" "I am Gcugewa, Sis." <sup>at see you</sup> "Sakubana Gcugewa, ungotha bani na? Ngi ngo ka Ngcimeni wa kuya Osuyana." <sup>we see each other</sup> G. now said, "Uwe nkosi! amabonabonani!"

yo see me, tomorrow they will see you too!" ubona mina nje, bo, <sup>ku</sup> bona nawe ngo muso! T. said "Yes, G." that is so. T. now ordered his warriors to carry the prisoner to the gate of the kraal where he was to be laid on the ground cross-ways, i.e. across the entrance in order that the cattle should be driven over his body and tread him to pieces. This was done and Gcugewa was trodden to pieces, not of course by the cattle he had stolen but the many thousands which were standing in the kraal for, the King remarked, "He is so fond of cattle, let him be trodden to death by them!" The cattle were driven out of the gate, passing over his body - He was trodden to pieces. After he was ground down to manure (unguba) and his mangled remains were afterwards taken up & thrown away. (24) (36)

I heard this from old men, namely my father Mbokazi. My father was often with T. My relative, M'kanda ka Mbonibo ka Zwana ka Dhlamuka ka Kuzwayi ka Sidinang &c. used to <sup>be as</sup> Tanga Tshaka <sup>beating</sup> isicoco. He <sup>despised</sup> <sup>him</sup> & <sup>beaten</sup> <sup>him</sup> - M'kanda





had 6 wives

(22)

from his father's kraal (umkiwaneni).  
 Ebuyiyani ~~was at that time~~ kraal's position  
 in those days is unknown to me. I found Mbokazi  
 was an <sup>old person</sup> ~~elder~~ <sup>elder</sup> that is one who had nice things. He  
 found his kraal beautifully constructed, nicely watched  
 all about, and so on, and was pleased with his conversation -  
 I's following, which consisted of men and his  
 isigothly, slept in the neighbouring kraals, but  
 I. himself slept in our kraal, and it was in conseq-  
 -uence of his experiences there that when he  
 attacked P. & P. died that he directed no harm  
 was to come to Mbokazi, a man ~~who~~ who stood  
 high in his estimation, not <sup>unlike</sup> like Ngomane.

Referring to Tshaywa izibuko <sup>which</sup> girls had their courses  
 they would not, until they got well <sup>in</sup> touch the kump food,  
 but leave the duties to others. This was always the case.  
 They would go and wash. They would <sup>do the same as I would</sup> senda enklini  
 ngo bulongwele where they slept & lived.

(23)

<sup>(having enjies)</sup>  
 Noye ~~tom~~ <sup>tom</sup> ~~basing~~ in the old days would have to get  
 up very early & go to the river to wash. Later on  
 they would be given certain bitter drugs to eat. They  
 would eat as much as they could, & what remained  
 would be thrown into the cattle kraal to be trampled  
<sup>into</sup> ~~with~~ the manure by the cattle.

The first time this happens he will get up very  
 early <sup>at</sup> daybreak, and may drive the cattle out, whilst  
 out he goes to the <sup>(crossing place)</sup> izibuko and washes, and there,  
 in the neighbourhood of the ~~pat~~ river, he remains till  
 late in the day with the cattle. He may stay ~~until~~  
 such a time that men, seeing what he has gone out  
 for, will go out to him. Or girls may go out ~~in~~ in a  
 body & fetch the cattle from him by force. He will  
 not say anything as he is afraid his front teeth  
 might fall out. ~~He~~ He will then beat them &  
 resist. They will beat him back, & eventually  
 take the cattle & drive them home at a  
 rapid pace, although he follows resisting  
 to the best of his ability.

inhlama = impapan food = dough

(24)

The driving out of the cattle in this way is the custom in the case of boys which corresponds to <sup>SECLUSION</sup> (umgongo) in the case of girls.

Boys eat the drugs as above stated. One of his relatives will go and dig up a ~~gase~~ or lump of earth out of a path frequented by people. They then dig <sup>SECRET</sup> igwaningi (with red roots, grows about bushes eg. on Berea, Durban). and the lumps of earth and the igwaningi are then mixed together and thrown into the water in which ~~inhlama~~ <sup>meat</sup> ~~impapan~~ <sup>meat</sup> of umbila or mabele is poured so as to become <sup>meat</sup> inhlama, i.e. watery porridge. and the whole cooked. This is a very bitter mixture.

The boy consumes as much as he can. & what remains is dealt with as already described above. This custom was followed with the view of strengthening the patient, making him hardy & brave and fit to fight other tribes.

This was complied with all over the country. I complied with this custom. I did not cause my boys to do this because there is no occasion now, as there is no fighting or <sup>warfare</sup> ~~warfare~~.

61/44/1-24

No. 10.001

gugisa  
kist  
tewa  
ingayi

(1)

Stuart Papers Notebook (small-P) in File 61 (44)

Mamemi continues:

Circumcision, <sup>the</sup> <sup>practised</sup> Dwabe & Mtetwa soka'd - also the amampondo. The reason why this custom was discontinued was because it was considered inadvisable on the following grounds. Those who soka'd were obliged to remain away in the field far from home until all had recovered. Some of their constitutions were good, others bad. Poor constitutions took long to heal, & yet because of these the whole body would be obliged to refrain from going home until all had recovered. The fact of a large number of boys (young men) being away from home & for a considerable period, was considered to render the tribe they belonged to, or they themselves, liable to attack. I cannot quote an instance in which this actually took place. The Tulus also soka'd. <sup>practised</sup> Senzangakona soka'd. It was Tshaka who <sup>was</sup> <sup>caused</sup> <sup>the</sup> <sup>practice</sup> <sup>to</sup> <sup>be</sup> <sup>abolished</sup> <sup>and</sup> <sup>he</sup> followed his

<sup>nonzimbanga ka Senyangakona</sup>  
Ekhuphupuzeni Nonicobai kraal  
<sup>nozilwane ka Senyangakona</sup> <sup>ntikili <sup>damad</sup> <sup>mpapala</sup></sup>  
own ideas. Boys might go about (5) or (10) miles  
from home.

[2]

It is widely known that I was <sup>(illegible)</sup> Galwad isikhalo

I have heard that Nandi was not liked  
by Senyangakona. She belonged to his  
(isigodho). One night a particular girl  
was summoned to him, but somehow she was  
supplanted by Nandi, although Senyangakona  
did not care for her he had connection with her  
& so conceived Tshatta. (38)

There is however no doubt I was not born  
at Senyangakona's.

Gendeyana was a Dwahe man - was <sup>I + Eman</sup>  
bedwini. He was not of the <sup>the</sup> fanga tribe. (39) I do not  
know Gendeyana's father. He was a man of <sup>rank</sup>  
rank - his father may be <sup>(Ka Dwelwa)</sup> <sup>Kanji</sup> <sup>Kanji</sup>  
or Kanjileka Kuzwayo. (40)

[3]

Dingene attacked Ngwadi when <sup>(41)</sup> he was in his Wambaza  
kraal in the thorns. He had built himself a  
regular fortress with <sup>(42)</sup> <sup>(agava)</sup> <sup>(vorkaya)</sup> trees (a yellow  
<sup>grewak</sup> <sup>mpapala</sup> tree, with black, hard short thorns). A  
stubborn fight took place from night to midday,  
when (D)'s forces succeeded in getting into the  
(isigodho) D's forces that <sup>(43)</sup> <sup>(fokla)</sup> <sup>(utango)</sup>  
<sup>(agadlos)</sup> <sup>(fence)</sup> <sup>(fence)</sup>  
to Wambaza were the Izimpyosi. Ngwadi  
& his people were killed.

Nonicobai kraal was called Ekhuphupuzeni.  
Among other daughters of Senyangakona were  
Nozilwane, Ntikili and Nonzimbanga.  
Ntikili <sup>(follows)</sup> <sup>(damad)</sup> <sup>(mpapala)</sup>

[4]

I know that the Pomambedwini section of the  
Dwahe tribe built <sup>(44)</sup> <sup>(Empapala)</sup> <sup>(Empapala)</sup> where Mavemen-  
swana's people are now. (45) It was to this section  
that Gendeyana belonged but I do not know  
if his kraal was in that neighbourhood.

amanyayi = amacebo

44

The ~~the~~ Amambedu section. abasemambedu  
Kuzwayo ka Sidinane married a woman,  
a Mambedu. I do not know her proper  
name. Her children were Dweba + others.  
Dweba had a son Kanyile; Kanyile had a  
son Kumazonke. I cannot go into the  
various branches of the tribe. Kumazonke  
Dweba had Kanyile and Mpunzi: Mpunzi's  
son was Tatalambo who bore Ngqokwana,  
(now living in Natal - lives near Meseni)

This section was placed by Kuzwayo at the  
Mpapala because she had a temper. She was  
never one of his wives, not the principal.

Ishaka was ~~reporting~~ <sup>dealing with</sup> the Dwabe people  
when he filled or endeavoured to fill a donga  
with corpses!

Sopane ka Mncinci and Ngqeto ka  
Kondhlo ka Mncinci deserted + joined  
Ishaka. They deserted because they

Sopane <sup>girl of</sup> Mhlakuvana <sup>girl of</sup> Sakobo ka Nzobokazi  
ka Simamane  
We do not have enough to eat. 6/44/5-7 [5]

said, a si suti. Why they went on account of  
a family quarrel. Sopane desired to marry <sup>girl</sup> a girl  
who was the daughter of Mhlakuvana, Ngqeto  
wished to marry a daughter of Sakobo ka Nzobokazi  
ka Simamane. They each practically stole these girls,  
for it was against the rules of the tribe for them to marry  
them. They stole them and deserted to the Zulus (the Zulus).

The quarrel arose out of the fact that Kuzwayo had  
two sons, Simamane and Donda. Each of these branches  
had many minor branches. Donda died still a young  
man, leaving however, Jebe as his heir. Jebe had children,  
and their issue in Jebe's direct line is madhlokova (of the  
mikulutshane regiment who lived <sup>at</sup> near Mooti  
Mission Station).

Sopane <sup>was</sup> ~~in~~ <sup>was</sup> ~~married~~ <sup>father</sup> it was the son  
of Mncinci; Ngqeto <sup>was</sup> ~~father~~ <sup>was</sup> ~~married~~ <sup>father</sup> by Kondhlo, + so addressed  
Sopane as "father". There was nothing remarkable  
in <sup>the young</sup> Ngqeto marrying the daughter of a man (Sakobo)  
<sup>+ possibly</sup> older than <sup>the daughter</sup> that of Mhlakuvana taken  
by ~~Ngqeto~~ Sopane.

The question asked by Dwabe of Sopane +

Nqeto was this, Why do you, who belong to the <sup>(main house)</sup> isibay' esikulu) take girls to wife from the people who are of the same relationship with yourselves & belong to the same side of the house. <sup>(45)</sup> There was no objection to the Donda side of Kuzwayo's kraal being taken to wife by the main branch, just as Pakatwayo had done in taking <sup>(with name)</sup> Ndenise ka Myendi ka Dhlamuka ka Kuzwayo. This girl, in ~~the~~ belonging to Dhlamuka's section, was accounted as belonging to the <sup>(SECTION)</sup> Donda. Dhlamuka was the last son of Kuzwayo, & this son belonged to the same house as that of Donda. I belong to this Dhlamuka branch, my father being Mibokazi ka Mibayi ka Zwana ka Dhlamuka.

# Sopane & Nqeto were told they, who belonged to the isihlankulu, could not <sup>(marry)</sup> zeka where the <sup>(the kraal)</sup> Kon'inkon. There was no objection to their <sup>(pendulum)</sup> pendulum the Donda house, i.e. by carrying girls of that section - by marriage - into the isihlankulu, as had taken place in regard to Pakatwayo. <sup>(46)</sup>

Sopane and Nqeto were klobongasing

with the girls, and, finding the feeling of the tribe was altogether against their marrying them, they made off as already stated and made them their wives. I do not know what was done in regard to lobola as they deserted to a 'foreign' tribe I do not suppose anything was paid on account of lobola.

61/44/7

<sup>18.10.04</sup> I have heard, says Nnemi, of Zulu ka Mohlana as well as of Zulu ka Ntombela, but I fancy Mohlana and Ntombela are mere izitakazelo, for Zulu is the son of Malendela. <sup>(47)</sup>

When antimpi fights, the <sup>(right)</sup> hlangoti begins the attack; the isibay'esikulu remains behind, & when it attacks the fighting becomes scarce. The hlangoti or right wing is made up of the two gcamelo, i.e. at <sup>(the)</sup> top ends of both sides of a kraal. <sup>(48)</sup>

Prepared 17-18 Oct 1914

makanya (says Dinya 28.2.05) was son of Zingwayo who is son of Simamane - mtimkulu species.

# Malandela (Mayandeya)

**[8] Qwabe**  
 Makanya Gcabatsha  
 abasimamane abakwa Sitshi abakwa njapa  
 amantanga (suggested by ngidi 3.11.09)

**Sidinane**  
 Kuzwayo Gumbi Pakla Cili (Ciji) Songemane  
 (has descant) (has desc) (has desc) (has desc)

**Simamane**  
 Donda Mawabeni Poyi Dhlamuka  
 (was esidika weni ikanda) (was chakane) (belongs to Donda house) (belongs to Donda house) (umntwana woku gcina kwabo ka Donda)

**Ludata**  
 Makanya (see other side of these) (see other side of these) (see other side of these) (see other side of these)

**Mncinci**  
 Kwehle Marzi M'Sise nkentshini Somangqo mekhava  
 (isokhangani) (was's ngxengani) (uhlangoti) (esibhalweni) (was esidika weni ikanda) (was's ngxengani) (uhlangoti) (esibhalweni) (was esidika weni ikanda)

**Kondhlo**  
 Sopane mbibi Dorse mahlatsway mhloti Batintile Tokoyana  
 (summond) (summond) (summond) (summond) (summond)

**Pakathwayo**  
 Ngeto Godoloyi Nomo bodide Dhlakode  
 (no issue) (no issue) (no issue) (no issue)

**Musi** (be) Godoloyi - Tokazi - Nombitaba (girl) [had 3 children only]

**Meseni**  
 Mmiso (dead) Mungazwe Nozici Muntakarwa Mqayekiswa  
 (Mmiso considers this is the real chief) (Mmiso considers this is the real chief) (Mmiso considers this is the real chief) (Mmiso considers this is the real chief)

\* got this name at Jongati from old Saunders' mill (Kwabonweni)

**Zulu**  
 Mincunu abakwa Kanyile  
 Makanya (see opposite page)  
 Mngqwa Sobinda Lusinga Dikinqwayo  
 (uhlangoti ka Mngqwa) (elaha's mngqwa)

**ndingji**  
 njewu Siba Several sons  
 (puma no Dweba built his own settlement) (puma no Dweba built his own settlement) (puma no Dweba built his own settlement)

**Dweba**  
 Kanyile Mbangakufa Vanazonke  
 (puma no Dweba built his own settlement) (puma no Dweba built his own settlement) (puma no Dweba built his own settlement)

**Muyindi**  
 Mwangaya (hero) Miboyi Mibombo (indaka kondhlo) nkombabantu, Teliswayo, makahwa, mangezula (Dingana's)

**Mibombo**  
 Mibombo (indaka kondhlo) nkombabantu, Teliswayo, makahwa, mangezula (Dingana's)

**Mibombo**  
 Mibombo (indaka kondhlo) nkombabantu, Teliswayo, makahwa, mangezula (Dingana's)

**Mibombo**  
 Mibombo (indaka kondhlo) nkombabantu, Teliswayo, makahwa, mangezula (Dingana's)

**Mibombo**  
 Mibombo (indaka kondhlo) nkombabantu, Teliswayo, makahwa, mangezula (Dingana's)

**Mibombo**  
 Mibombo (indaka kondhlo) nkombabantu, Teliswayo, makahwa, mangezula (Dingana's)

**Mibombo**  
 Mibombo (indaka kondhlo) nkombabantu, Teliswayo, makahwa, mangezula (Dingana's)

Mapela ka Saisa  
 Mayanda ka Mhlayane  
 Ngoboka ka Yanga  
 Mankayiyana ka Ezi - (induna)  
 Mvusi ka Manyala  
 Mmemi continues.

Amagalo kogo were so called by us Mtandeni people because of their going to Dingiswayo. When they came with the impi to attack us at Eshowe, pushing us on to the Entumeni, we defeated the impi. After this they came back and Konza's us, so we spoke of them as amagalo kogo.

We also speak of Meseni's people (Emtandeni) as amagalo kogo because they have set up pretensions to being the main chief, whereas Siziba ka Mmiso is the rightful heir, he belonging to Nkwenkwezini kraal - built in Natal. Musi was Tsanggu regent.

Sodolozzi was killed by Shaka simply because he was killing off the principal persons in the Owabe tribe. Siziba is the real inkosi - was betrayed by Musi. Meseni belongs to the sizandeni.

Ngidi (mafambukazi) abakwa Mngunyana ka Nondela and Zulu ka Nqandaza ka Nkonjane. abakwa Mngunyana is a section of the Owabe tribe. Mmemi belongs to abakwa Semabongeleni, wa s'ku Nene.

Manyosi ka Dhlakizile  
 Ngamane ka Mngomboyi  
 Makhulu ka Maw  
 Makhulu ka Ngandi  
 Lukwasa ka Jwana  
 Mbilini ka Cungeya

Mfofo ka Wolizipi  
 Mangondo ka Mhazwana  
 Nohlela ka Somphezi  
 Nzobo ka Sobadhle  
 Mbangarita ka Mncumbata  
 Kokela ka Mncumbata  
 Nongalaza ka Nondela  
 Mngana ka Nohuyata  
 Koto ka Msomi  
 Ngamboze ka Mangondo  
 Mfanawendhlela ka Mnyazi  
 Mundi ka Tshangana ka Jole

The Privy Council (Zululani) they called by the people (amange) they embated izingubo izimpofu - military blankets. They met Esanguwini. One of them would go out early, followed by others, to discuss some great affair. They would discuss in secret. They might be planning some mischief - keeping the country as they want it. They would later on inform the king of their decision. He recruited only from the very largest men. The indunas of amakanda would also meet privately and carry affairs after bopasing izwi (coming to an agreement) to the main council at headquarters. They bopa'd izwi at time of coming of Boers. Nzobo was the ring-leader or proposer of the plan. The Boers fired guns by way of ketela izulu. Nzobo proposed the Boers should also be ketelawa by Zulu + the massacre.

The Zulus could plan the massacre because of their coming in large numbers, with many waggons, in order to fetch cattle belonging to them which the Zulus had recently



seized from Mzilikazi. <sup>(53)</sup> Mzilikazi had himself ~~had~~ raided a number of these cattle from the Boers. The Boers wanted their own cattle. The Zulus, finding them coming in large numbers for these cattle, ~~were~~ became suspicious, they thought they came in a hostile manner or intended hostilities, and these suspicions were increased by the Boers proposing to ~~kill~~ <sup>put on a display for</sup> the inkosi. There was nothing wrong in that, but when the ~~ketelans~~ <sup>display</sup> consisted in firing guns so that the smoke of the guns smelt about the kraal in all directions, as well as by riding round the main kraal as if to try & encircle it, the intentions of fighting were translated into <sup>the</sup> possibility of success unless the affair were nipped in the bud. Hence Ngobo's suggesting the idea of ~~ketelans~~ <sup>nothing on a display for</sup> the Boers and by that way entrapping them.

The names of many of the principal men of Zululand - those who at different times would meet so as to form the ~~the~~ Privy Council referred to - are given at the top of the two immediately preceding pages. <sup>appear</sup> The names that follow ~~are recorded~~ in the original in the upper margins of pp. 10 and 11 - eds. >

I think the ~~best~~ <sup>the</sup> tribe of Zululand is <sup>the</sup> Butelezi - <sup>that (Konza's) Zulus first</sup> Jungu is like Mtelwa, i.e. both these arrived <sup>to Konza</sup> after the Butelezi had got there <sup>(in Butelezi (Konza) or Senzangakona's time)</sup> <sup>(54)</sup> Sokwetskata is son of Mnyandeya ka Mbiya ka Ishangana (brother of Dingiswayo) <sup>(55)</sup> <sup>(56)</sup> his mother was Nomigoto, daughter of Senzangakona. Nomzihlanga (daughter of Senzangakona) married Mnyandeya but had no issue, so Nomigoto ~~was~~ followed.

The Owabe as well as <sup>the</sup> Zulus are spoken of as amantungwa, for they came from the north. My opinion is the Curu tribe sprang from that of the Zulus & Owabe and not vice versa, as Mbowu suggests.

10-10-04.

Kuzwayo was burnt <sup>(2) (Nodokweni)</sup> at Ngorweni <sup>61/44/13-20</sup> hills where the Nkwaiyinye enters the Mhlathuze. In consequence of this cremating of the king (previously explained), no child of the Owabe tribe grows up without being burnt, falling into the fire &c. I do not hear that Sidinane, Mhlobo or Owabe were cremated. I cannot think why Kuzwayo was burnt. I know of no other chief ~~whose~~ <sup>who</sup> of our tribe was cremated.

Simelela nge nduku  
= hambi'e dandobozela

[14]

before or since Kuzwayo's case. [The only other cremating of corpses I hear of is the Indians (Koolies) of Natal. I know of no other tribe or nation.] It is possible he was burnt so that no other tribe or person could dig him up and use him for takatani with, but I cannot vouch for this in any way.

Lufuta's ~~grave~~ is <sup>at</sup> Kwa Kukolwe <sup>(Kukoyup)</sup> <sup>in flat in the bush country</sup> pitaka chlangeni <sup>(Emhlature)</sup>. This place is on the Mhlature below + not far from Magwakazi hill + above Ngoye forest. Kwa Kukolwe is between the Mhlature and Mhlaturana. Kuzwayo was burnt in this neighbourhood. Kuzwayo's was burnt + Lufuta buried <sup>at</sup> in a localit<sup>y</sup> <sup>almost</sup> equidistant from Magwakazi and Mandawe. Mncinci was buried <sup>at</sup> Ematigulu (matikulu) below Magula Hill, not <sup>far</sup> from where Matigulu and Mnsunduze join one another.

Kangela (Dingana's kraal) was built in Pakatwayo's district near Mandawe hill <sup>at the</sup> Emtilombo (stream). This kraal <sup>was</sup> built <sup>on the former site of</sup> in Emtandaeni, ncinwa. The Emtandaeni was Pakatwayo's kanda. P. came from Odwini (Kondhla main kraal) and built his main kraal, Emtandaeni. Kangela was in good view of Magwakazi Hill.

Klongela amageese conywa

[15]

The aba kwa Gcabatshe living under Ch. Mushi. Their chief is Sigiba (meseni). They are not found among the Makanga section. They are also among Mambongonyana's lot. These are merely abanumzana, <sup>they</sup> never had <sup>a chief</sup> inkosi.

Situla, son of Sopena, was a giant - about 6 ft 6 in tall. He had a great appetite. Mpande would give him a huge dish of <sup>(blood + milk + meat) kidney</sup> abubende, izinqo, <sup>return (intestine)</sup> mudi <sup>he</sup> full of fat. This he would complete alone. Mpande would then <sup>bring</sup> him in the presence of the assembly. We ordered ~~that~~ that Situla was to be given food wherever he stopped, whatever it might be. If he stopped in a garden he would eat the melies, as if a horse or cow had been there. <sup>He also drank milk + peas in large quantities.</sup> <sup>he would take so much.</sup> Situla was a great <sup>warrior</sup> game.

He showed his bravery when Mpande fought at Emfihlwemi, Langalibalele's kraal. <sup>(MCCI/MCOT)</sup> He was of the Dhlam beshla (Mpande's). He was killed <sup>in the</sup> Wondakusuka battle, he being an Mbuyazi's side. He killed a heap of people.

The reason why he was given so much food was that he should be so accustomed to it that

who, as in wartime his pluck was put to the test he would do his best so as not to lose the privilege he enjoys of getting food from the King.

Mpande fought Langalibalele in Natal long before Mpondakusuka. At the fight at Mfihlweni, where the Zulus <sup>CAMPED</sup> & generalised they were <sup>SURROUNDED</sup> ambushed by Langalibalele's men. They set alight the hut the Dhlambedhlu were in. Situta put the fire out with his fingers, then rushed outside with three assegais sticking in his chest. These he extracted one after another & stabbed 3 of his assailants with them, & after that 3 others, leaving 6 dead on the place. After getting out, the others followed and defeated the attacking party.

This man, besides being tall, was well built.

The bravest fighters were those of high rank, & for they resisted to the greatest extent being defeated & turned <sup>of their rank of privilege</sup> out. They would not run away.

<sup>(under of the regiment)</sup>  
Njakaba ka Sokane was made Tsanggu <sup>(under)</sup> by Mpande at Mtonteleni. <sup>(at Gungindlovu)</sup>

<sup>ka Sokane</sup> Nsimim became an isihomo senkosi of the Tsanggu regt. (58)

<sup>the 1st</sup> Dambuzi ka Sokane was <sup>the 1st</sup> itwambe regt. Ndaba ka wambe. <sup>the 2nd</sup> Induna yaka Ndabakwambe, <sup>the 3rd</sup> Esivum so mnyama pakati. <sup>the 4th</sup> Induna ingapambini. <sup>the 5th</sup> Ku ka Dambuzi was Nyambose ka Mangonda. <sup>the 6th</sup> Mangoblongolo ka Mibubi ka Mncinci was <sup>the 7th</sup> inkulutshana regt.

<sup>the 8th</sup> Nhlango ka Mibubi ka Mncinci was also of inkulutshana regt.

<sup>ka Mibubi</sup> Sigwelegwele was of Mhlenevu regt. (Dhlambedhlu).

Pakatiway belonged to the Izengqane regt. - is a Quabe regt. He buta this regt. Then he buta IzinKonde, Izitolatoli (Izitoyatoyi) abantungwa (Abangqongqi), & he then died.

Kondhlo's regt are unknown to me -

My father Mibokazi saw Semamane - I do not know what regt he belonged to.

I know my father became induna yo Muhlwa <sup>section</sup> the name of isigaba (Sa se mtandeni) Pkatwayo's kraal.

My father died before Mpande died. <sup>60</sup>

When ~~we~~ Mpande <sup>of</sup> bala's to see what manzyluka Mbombo ka Zwana <sup>is suffering from</sup> was ailing from, the Swines said Dingana called him; he said he was to come <sup>to help with him</sup> & busa naye for <sup>this regt of mine</sup> D's incaku. Mpande gave <sup>2</sup> osca to teta amashlozi. These were killed for manzyluka & eaten; when amangina were being eaten manzyluka died.

Dingana went <sup>to the Bombo mountains</sup> with Makanda ka Mbombo ka Zwana, with Nozilwane (D's sister), and his dog Makwedhlana. <sup>61</sup> <sup>62</sup> D. had many dogs, Makwedhlana lived on beef only, also milk - a large dog. ~~There~~ This dog always slept at the door of D's hut.

mahloko ka Nongayo <sup>waken</sup> <sup>who manifested on him</sup> Impinga & Kand <sup>(Sisicota)</sup>, also irifibinga <sup>beats like small izindondo, worn round wrist + probably other parts.</sup>

When Dingana got to the Bombo, Dwana ka Nqengelele suggested that the Izimphahle section that had followed him should go <sup>to</sup> Imbongombongweni (Dwana's <sup>kraal</sup>) at Magudu hill - near where the battle of Magonggo battle was fought between D. & Impande. It was said many indakazi <sup>(house-wives)</sup> izinsimba were left at this kraal. This regt went off & in their absence the Swazis attacked Dingana - stabbed him in the arm. Makanda was with him. He saw the wound & thought it was caused by <sup>an assegai</sup> being thrown at him; it was a deep one. I know Makanda well. Makanda killed 3 Swazis who had attacked Dingana when out in the fields. D. fell. They ran off. He got into the garden. The Swazis, finding only one resisting, then returned. He again killed several, & being slight & active escaped, leaving D. to be buried by the Swazis. <sup>63</sup> Mpande afterwards asked urgently for Makanda, & he got back to him. Besides D., his sister Nozilwane was killed, also the dog. Makanda used to <sup>be with</sup> lunga Dingana Ehanda.

Makanda also ~~killed~~ <sup>received as</sup> <sup>weakened</sup> ~~tungad~~ Mpande's  
 When Mpande saw he was about to die he said  
 to Makanda he was sorry for him & that as he  
 was about to die he had better escape or he would  
 be killed & he put in the grave first, followed  
 by Mp's corpse. Makanda took this advice &  
 went ~~to~~ with Mbalazana his son, who held the  
 skin over the king when in the <sup>sons</sup> ~~son~~. Makanda  
 ran to the Ngoye ~~krad~~ forest. The reason why  
 he was to be killed was because he was <sup>(the truly - serpent)</sup> ~~(insila)~~  
 ye nkosi. Nhlanguano ka Lubaca wathwa Ntuli <sup>(the)</sup>  
~~was~~ a great <sup>(week)</sup> ~~of~~ Mpande's. He was very  
 stout & was killed & buried on the occasion of the  
 king's death.

21.10.04 Makanya - Makanya, son of Sinamane,  
 pumad and akad his own kraal. Makanya and  
 Lufuta are sons of one girl, - Mtetewa only viz  
 Sengqani, sister of Dingiswayo or Jobe.  
 Makanya ~~abluhad~~ because he <sup>(followed to die)</sup> ~~blamad~~  
<sup>(built his own kraal)</sup>

utkosi but he did not separate; it was his son,  
 Mnengwa, who did - who parted with Mncinci. Mnengwa  
 built his Emahlambini kraal kwa Nyatikazi  
 near Stanger, & the <sup>2</sup> hills Nombede. It is quite  
 natural for a son of high position to go out with his  
 kraal to a distance ~~and~~ by this means he manages  
 to build up a tribe which is of course an off shot  
 of the old one.

In the case of Mtambo, the present Makanya chief,  
 he did not <sup>(ngena)</sup> ~~(ngena)~~ Musi's wives and raise up seed  
 for him on the ground that he was a chief over his  
 own section - at a distance from the main tribe <sup>(64)</sup> <sup>(10)</sup>  
 The <sup>(ngena)</sup> ~~(ngena)~~ would be done by one of the brothers  
 of deceased ~~to~~ living with or under him at the  
 time of his death, as Godolozzi did at the time  
 of Pakatwayo's death. Mtambo ~~to~~ and his father  
 had become ~~a~~ more or less independent of the  
 main body, & by virtue of that independence, though  
 belonging to the same stock, he is looked upon as  
 unsuitable for the object referred to - Musi's wives

(1) could dig up Nzihi when he is at Sothangana's? -

Mnengwa  
Ka Sigawane  
wa Mwanjela  
of Mncinci

huzeka = hybrid word.  
became lost from Eng. lose  
isikose so muzi = ibandhla lo muzi  
(gather)

as a matter of fact were not convened by anyone in particular but various men of the tribe. It is not clear if these men are raising up seed to muzi or not, for no isikose so muzi or ibandhla lo muzi assembled to decide the point.

The Makanza <sup>section</sup> did not leave the main body as the result of any quarrel. The Mnengwa parted from Mncinci at Nyoni in Zululand, the Nyoni being where Gado lozi afterwards built. He built on their old kraal sites.

We see then it was Mnengwa and not his father who first left Zululand to live in Natal. He must have come over in Senzangakona's day & well before Tshaka. Mnongose ka Mteji, and Mjanyelwa (Ka Sigawane) induna of Mncinci but of Cele tribe and father of Mzwanjela (induna of ~~the~~ J.W. Shepstone), are two others of importance who crossed over into Natal with Mnengwa. Mjanyelwa built between Dlokweni <sup>65</sup> forest and Zinkwaze <sup>66</sup>. Mnengwa did not have to fight anyone when

(23) who was

could nibble at the bones of Chief, Kandeke, a Pelatwey  
Ngahle ngi gat <sup>to eat or nibble at</sup> amatamb' em kosi ukhokho a Pakatwane <sup>form of oath by our people</sup>

Ngini in hand 'the Nzihi' e ku Sothangana. Mncinci's oath coming into Natal. They built with the Cele people. The Celes would not have dared to fight with the Dwarbes. This coming over appears to have been the first occupation by the Dwarbes of territory in Natal.

Mnengwa died in Natal. I do not know where he was buried. I hear the Msuka hill <sup>is mentioned</sup> - <sup>is a form</sup> ngi fane inkosi is 'Emankeni' - is a form of oath. I do not know what Msuka is, a hill, <sup>river</sup> or plain.

Before Mnengwa <sup>passed away</sup> <sup>used to hold the</sup> weid he <sup>let these a ceremony</sup> gubad <sup>in</sup> inkosi with Mncinci emakanden' abo. Mnengwa would go and attend this great occasion with his own body. The whole place would be beautiful to <sup>see</sup> because <sup>the sun</sup> <sup>the chief</sup> amintankosi had come. 6/4/23-4

Malanda Zulu is an Ntungwa tribe whereas Dwarbe is an Nguni one. I have heard Pakade ka Macingwane speak of his <sup>(Gunu)</sup> tribe as 'aba Nguni ba Se Mngeni' and 'You Dwarbes are <sup>#</sup> 'aba Nguni ba ko Yeyeya (lelele) - a bad h' umuntu be m kula nge ndaba' - <sup>beating his own</sup> <sup>will</sup> <sup>ways</sup> <sup>(23)</sup> <sup>copy</sup> destroyed a person by beating his own will ways.

Yayeya is to tefela we are called amatetula  
or amafayeya.

We, Swabes, speak of ourselves as Abatquni  
batkwa Mnyangombili, ie ind hlu ye  
nkosi (Lufuta). This Lufuta built a hut which  
had two doors to it, one in front & the other  
at the back. Sobinda ka Makanza also did this.  
He was a great game & had a second door so as  
to afford an exit in case of attack (vambezela)  
at night. Lufuta was not afraid of attack  
but made two doors because the idea appealed to  
him.

Pakade is dead. His father was Macingwane ka  
kiboko ka Nyanda - Cune tube.

When we Swabes <sup>were down</sup> ekhad to the inkhlatye we  
left the Zulus behind with the amaCune.

22.10.04

Take below

81/45/1-2 p 8-24

Ingeneni promises to make antosintini  
(amutsha) <sup>useful</sup>

Lufuta. He had many sons, <sup>useful</sup> amagaw a yezijube  
= <sup>useful</sup> utheres who are good hunters. ~~He~~  
He (tebisa) with (mitsha) <sup>strings</sup> imbese & yezin tambo  
all the tribe followed this custom. Imbese is a  
medicine or nutti - <sup>they are in the field</sup> umbasa <sup>reddish to brown</sup> imbela - roots as large  
as a man's arm. <sup>written</sup> Its roots <sup>light brown</sup> herad until it becomes  
white and then <sup>written</sup> potward into strings - <sup>written</sup> impofa in  
colour. These strings <sup>written</sup> are used to be put together and  
formed into <sup>written</sup> mutsha. The (imbese) came be got  
from where we are now living. We called it isitinti  
<sup>written</sup> instead of <sup>written</sup> mutsha. <sup>written</sup> ukatebisa ikuvata is to  
put on a mutsha in such a way that the mutsha  
<sup>written</sup> goes <sup>written</sup> down <sup>written</sup> below the buttocks, leaving them exposed.  
The <sup>written</sup> <sup>written</sup> may be made of imbese as well, or of  
<sup>written</sup> <sup>written</sup>.

Tebisasing is over now. Julius took it over  
from us - we now put on <sup>written</sup> amabetshe.

Lufuta did not fight with <sup>written</sup> <sup>written</sup> nor did Mncini  
did so. Koro hlo fought a <sup>written</sup> little but not at  
close quarters like <sup>written</sup> Julius. They hurled their  
assepais which the enemy <sup>written</sup> awarded off at a distance.

61/437 2-3, 8-9



asi na ku ged' im sukha yo ku kuluma yonke  
we cannot go into & deal with the roots or origins of

(10)

izingane when having inkohlani. The amaNtungwa  
are from the North, & Zulu were called such by Owabe  
because they remained in the north.

Kumalo, Mambata, Zulu, Kanyile, Cuna are all  
amaNtungwa

Zulus used to arrive in Owabe tribe with indungulu &  
ikhatayo, & say on arrival "Ofe inkosi", speaking  
of themselves as amaNtungwa (76)

24-10-04. Also recd. Delizwa  
The Owabe & Cuna are abaNguni 6/45/10-24.

abaNguni are Owabe, Cuna. The amasozu  
of the Cape Colony are also abaNguni. The Zulus are  
not abaNguni for they did not originally use this  
term in respect of themselves.

It was Pakade ka Macingwane who told me plain  
the Cunas were abaNguni.

I heard from amasozu themselves they are abaNguni.

Neither Ndwanawe nor Mtetwa are abaNguni.  
Ndwanawe separated from Kumalo. Neither the  
Ndwanawe nor Mtetwa are amaNtungwa.

intonga yetu - izintlezi  
as used when Pakatiwayo was overcome by Zulus

(11)

I have heard the tradition that amaNtungwa (I had  
nesilulu) but though Zulus are called amaNtungwa  
they did not so ehta for they dabuka'd with us. I cannot  
imagine when or how we came to use the term Nguni in  
regard to ourselves. It is probable they are also abaNguni  
(we take them as they are)

Mtsetwa, Cele, is said to have come from Mtsetwa  
and is said to be amafala but Mtsetwa is not said  
to be amafala. Nyuswa, Ngcobo, amaQadi, Imbo  
iNkhangwini (Swazis) Baca (amadebe - i.e. those who cut their  
faces) are amafala according to us Zulus (78)

Ngwane, Pondo, Fengu are not amafala.

I do not know how the name Lala arises,  
whether from their dialects - probably so called from  
the way in which they speak. Owabes are not spoken  
of as amafala; they are sometimes called amaTefula.

Impande once asked Mapita in the assembly  
what people were braver than the Owabes. Mapita  
remarked that the Zulus had defeated them at Kwa  
Kkokoko (i.e. name of Hill where the Owabe  
king Pakatiwayo was taken). Impande



Qaliziwe tells me there is a tradition to this effect =

A leg <sup>(quarter)</sup> of beef, the insonyama, umhlubulo and umkono were all set out by the father of Mucuni, Nyanda, Majola and Ngqulunga. The four were told to choose whereupon Mucuni selected the insonyama, Ngqulunga the leg, Majola the mkono, and Nyanda the umhlubulo. Mucuni was then told he had selected the portion <sup>which</sup> indicating him he would be a king and worthy of reigning over people, Ngqulunga in taking the leg showed himself an isigwili or glutton and therefore unworthy, whilst the other two were passable and would become respectable tribes.

Kondhlo nominated Nomo as his heir, but Qwabe refused on the ground already stated because <sup>he</sup> ilala hi kuluma kabili. This did not take place. The <sup>wife</sup> inkosikazi, or even a woman, would ask what the <sup>(men)</sup> amadada said; the son would tell her, & she would discuss & criticize & induce him to act counter to what had been decided in council.

Godide never became a big chief. Maimfongonyana

ingina mbubulu = large amawon

<sup>mfinyeli</sup>  
<sup>maturijana</sup>  
<sup>Nguluzane</sup>

is not the true head <sup>the</sup> of Qwabe tribe. The chief was Nomo; when Qwabe refused to have him Pakatwayo became chief.

Godoloyi, Nakile, Dhlakode, Nomo, <sup>+ Madaya</sup> were Kondhlo's eldest sons, followed by Ngeto, Pakatwayo, <sup>Godide</sup> etc, with Vubukulwayo last. Godide never enjoyed that rank which would entitle <sup>maimfongonyana</sup> to be ~~head~~ head of the Qwabes.

Nohlala ka Sompisi said to Dzingana "Why do you concern yourself about this <sup>(scandalous thing)</sup> unco-bokwana? What is there in this thing of Songiya, utwana lwa semsijim <sup>(they thing of the umsigi?)</sup> toto?" This caused D to desist from killing M. D. then captured <sup>100 cattle</sup> Ginkomo and ordered Mpande to <sup>(umgeku wa matole)</sup> pama no <sup>establis an army</sup> waga. He was <sup>by our</sup> scotshewad. He was told to <sup>sent off well</sup> akasa ikanda lake. He accordingly <sup>sent off well</sup> pumad no Ngqumbazi. The cattle came from Kangela. <sup>(89)</sup>

Mpande then sent <sup>the</sup> maturijana, mfinyeli and my father Nguluzane to <sup>(give paths)</sup> banga for the cattle. They went & did so. Nohlala then <sup>(told)</sup> them not to tell Mpande not to come up himself as D. would kill him. It

umlembo <sup>(river)</sup> wa gal' emini emagonggo <sup>(16)</sup>

was sufficient that these 3 men had <sup>given back</sup> ~~built~~ Mpande built Mahambehlala, <sup>(Mlambongwenya)</sup> and Impengweneni (Ekuweleni). The name Ekuweleni arose when he came back from magonggo after fighting Dingana. <sup>(18)</sup> The Mlambongwenya took the place of the name of Mahambehlala. ~~Mpande~~ Nzibe had built a mfempe kraal. Nzibe left his isisebe Nozibuku. She was <sup>(taken to wife)</sup> ~~zokwa~~ by Mpande whilst she was still a girl + bore Hanner who was known as Nzibe's son. <sup>(19)</sup> ~~Mfempe~~ was first built by Nzibe, not Senzangakona.

Mpande now took cattle from Mlambongwenya, Impengweneni, Mfempe and Kangela <sup>(100 cattle from these)</sup> <sup>(given him by)</sup> Dingana) and with them founded Gqikazi kraal. <sup>(20)</sup> These women <sup>(women)</sup> Nqunbashe, Dabeka <sup>(Cetshwayo's mother)</sup> <sup>(with her sister)</sup> <sup>(Cetshwayo's mother)</sup> <sup>(Cetshwayo's mother)</sup> Gqikazi and others went to found this kraal. <sup>(21)</sup>

<sup>(note)</sup> Taba in  
Nomo never <sup>(note)</sup> ~~ruled~~ but Pakatwayo did. Kondehlo nominated Nomo but, owing to the refusal of <sup>(the)</sup> Owabe, he did not reign. Pakatwayo <sup>(note)</sup> ~~did~~ and so, though Godide <sup>(note)</sup> ~~was~~ by <sup>(note)</sup> ~~Ngemasing~~ Nomo's wife <sup>(note)</sup> ~~(intombi ya kwa Ceti - uJobo)~~

Pakatwayo's <sup>(note)</sup> ~~mother was~~ <sup>(note)</sup> ~~ka myakacwe of the~~ <sup>(note)</sup> ~~funguse was that of isi people~~ <sup>(22)</sup> <sup>(17)</sup>

ka Sidinane <sup>(note)</sup> ~~former~~ <sup>(note)</sup> ~~chief~~, raised up Mamfongonyana as Nomo's heir, yet Mamfongonyana could not oust the rights of Musi to be chief, this man having been raised up as Pakatwayo's seed by Godoloji. <sup>(23)</sup>

Godide's mother was <sup>(note)</sup> ~~placed~~ <sup>(note)</sup> ~~by~~ Kondehlo into Nomo's house (his mother was a daughter of Jobe father of Dingiwayo). Godoloji, though the first-born son, was <sup>(note)</sup> ~~placed~~ <sup>(note)</sup> ~~into~~ Pakatwayo's house.

The <sup>(note)</sup> ~~youngest~~ <sup>(note)</sup> ~~son~~ Godoloji could not, according to custom, become chief; hence, as, when he grew up, he might be jealous of a younger brother being chief, he was himself taken by Kondehlo and placed in the chief hut, viz that of Pakatwayo, ~~had~~ to be a support instead of a source of weakness.

We see then <sup>(note)</sup> ~~that~~ it was Kondehlo's own act, putting Godoloji into P's house, and ~~so~~ as this was done after the Owabes had refused to have Nomo as chief, so Godoloji's status naturally became greater than that of Godide, who was put into the house of one who, though favoured by his father, had not become the heir.

mina ngaz'ingoro yabo ie ukutatawa  
ko nina, ie ukugaliswa ukuzoka

A great case between Mamfongonyana and Musi came on in P. M. Burg before Somsewu, the decision going in favour of Musi. I was present as Musi's mat-bearer on that occasion. Somsewu pointed to the fact that <sup>the</sup> matter had been settled in the time of Nomro and Pakatiwayo.

Mamfongonyana and Musi <sup>some time</sup> after the case, ~~became~~ became friendly & reported affairs to one another. Tiduma had a great deal to do with the matter of Meseni v. Mmiso (father of Siziba). (95) (96)

The affair of Meseni is decided. But ~~as~~ <sup>Musi</sup> did report that his heir was Siziba Mmiso. He died shortly after getting back, before calling up his principal men & apprising them of his decision as advised. Intambo was asked if Musi had advised him of his choice & he had to say 'No'.

Meseni has built his umuzi was Mtandeni, & Mmiso (Siziba) has built their umuzi was Mtankwenzini. They kill one another & are on bad terms because it is umabango. <sup>to successful disputes</sup>

space

Musi, Mngqulu, ngatshona, kat Lukayeni, Magganggi, who heard Siziba's cases, is dead. Nicakazi, Wkwasib the Indoloyi

Samuelson suggested I should take Magganggi's place as I was an Nkwentwezi adherent. I said I was afraid of going to take up the position for fear of being poisoned by the Mtandeni section. Owing to my position, & especially my knowledge, I would be killed off. The above-mentioned names are those of persons who were killed off, as I believe, by Meseni's section. I am very familiar with Musi & his affairs. I know all his praises.

I know that Mdungazwe once beat Meseni because he had allowed the amatole to hlangabeza their mothers on a rainy day. Musi heard Meseni then a small boy crying, whereupon he reprimanded Mdungazwe. "What do you beat Meseni for seeing he is your chief & senior to you; you belong to kwa Nkwambazi, whereas he is of Mtandeni?" Mdungazwe asked me in P.M. Burg <sup>about</sup> this incident & I told him to show that Meseni belonged to Mtandeni kraal.

not to Nkwenkwezi kraal (built by Musi)  
which was a bigger & more important one than  
Mtandeni. Pakatwayo cannot ~~now~~ create two  
chiefs; he made Musi, Musi made his own, viz  
the principal son of the Nkwenkwezi kraal,  
ie Mmiso (deceased), now ~~Musi~~ Siziba. Musi  
said of Siziba that he was to be stood beside his  
father ~~Mmiso's~~ ~~kraal~~ grave, which was done,  
to indicate he was his heir. Musi directed further  
that Siziba was to be given Musi's assequin, and  
made to take his stand, even though a small boy,  
beside Musi's own grave (igodi) - this procedure  
was duly followed. Meseni was not present at  
Nkwenkwezini when his father was buried.  
He had no authority to go; moreover he dare not  
have gone, for he is accused of killing <sup>his father</sup> Musi.  
He dare not even now go to Nkwenkwezini. He  
would not <sup>even</sup> meet them. I would like to go to  
Meseni with Mbouu & ~~kata~~ discuss  
affair, viz with reference to this <sup>equivalent</sup> imbango

which does not end. I want to question him as  
to the manner in which he exerts his authority.  
I would only sleep one night at Meseni's. The women  
would of course object to my going.

Somiseu directed, in settling the Musi - Mam-  
fongonyana dispute, that Mamfongonyana should  
build & set up as a chief and allow those who  
preferred him to be his adherents, ~~with~~ those who  
wanted Musi to become his. This principle is a  
bad one. Musi should have become sole chief, with  
Mamfongonyana as one of his adherents & not  
independent. This was the case when Nomso and  
Pakatwayo <sup>disputed</sup> ~~disputed~~, for Nomso ~~because~~ was killed  
and all <sup>Nkwenkwezini</sup> ~~the~~ <sup>came to an end on that</sup> ~~Muzi~~ <sup>pelela</sup> ~~by~~ <sup>the</sup> ~~Pakatwayo~~  
But ~~say~~ <sup>say</sup> ~~Meseni~~ <sup>as a matter of fact</sup>, ~~the~~ <sup>house of Nomso did not</sup> ~~die~~ <sup>out</sup>  
Mbukosi bu ka Nomso ka bu pelanga,  
for Mtoyeyeni and Mtandeni kraals still  
exist.

of the water

(N.B) → gwaza nge nhlabeys = who stabbed with sticks at one's face or body when fighting as the ngumanga rest did.

Induna that probably went with Impi to Pondoland with Shaka. Mshaka ka Ncidi, <sup>induna ye wey but became he lived</sup> Ngomane ka Ngomboyo; Mscamama ka Sotshaya; Mbikwana ka Bebe (wa s'angeni); <sup>induna ye ngumanga rest</sup> Sotobe ka <sup>mipangalalay</sup> ~~Mpangalalay~~; Seketwayo ka Nhlaka; <sup>induna ye ngumanga rest</sup> Moundhlana ka Menziwa; <sup>ka Xoko</sup> Mapita

Ka Sojisa, <sup>ka Gungaya ka Bakwena</sup> Mbilini <sup>induna ye ngumanga</sup> kwa kwa Mitewaji; <sup>wa kwa Qwabe kwa Yinda kwa newapan</sup> Zulu ka Nogandaya; Seketwayo and Moundhlana appear to me to be too young - their fathers probably went. Zidunge was Mbikwana's son; he like his father, became induna of ngumanga (whomendaka ujamahlungwini, isigodi samkonto, are other names of this rest)

I do not know where Gendeyana's kraals sites were, nor do I know Ngwadi's kwa Wambaza kraal which was shut in for purposes of defence, with <sup>across</sup> inkaya when attacked by Dingana.

Qwabe sections: ~~abe semantoni~~ <sup>the</sup>; aba kwa Scabatshe; amalinaka; a be s'ama ngadini; ~~akwa~~ Kangile; a ba se mayezeni; a ba kwa Sitshe; a ba kwa Njapa; a ba kwa Gumbi; a ba kwa Pahla; a ba kwa Ciyi; a ba se mgobozini; a ba kwa Kewya; a ba s'ama abayini; a ba kwa Yinda (Newana); a ba se

gibuka = off-shoot, break off. Kwa refers to kraal name. Ka <sup>manb</sup> kunene (Londoa); a ba se Mbuyeni (Ndingi); a ba s' (Dweba) Mambaswini; a ba kwa Fakazi (Mgcwabeni); a ba se Ngazini (Poyi); ama Borgeya (Dhlemuka); a ba kwa Makanya; & a ba ka <sup>the built kraal</sup> ~~nanogese~~ ka Mteye (aka no Makanya);

Ngeto. He was <sup>short</sup> nsundu (nakile was mpofu). He was tall, <sup>becherked</sup> irwanga with <sup>the web of</sup> boya down side of cheeks; izilwany <sup>the kraal</sup> so laka; was' Ekubebezini (his kraal); also imagani -keni. He had no <sup>rather chelam</sup> sigwe; it died out after he had just begun it. He had a temper & had to leave after Shaka's death. He fled, not liking Dingana & took with him <sup>cattle</sup> izinkomo yenkosi. He left Ekubebezini kraal and took a lot of cattle near <sup>the</sup> Tsegela Zululand side. He crossed into Stanger & came to <sup>where the</sup> Esane (where) enters Umvoti, where he to made a stand. Zimpipi + ~~the~~ <sup>the</sup> other rests attacked him. Ngeto got the better of them. He seized a very large quantity of cattle; he <sup>went up to the</sup> ~~disadubalad~~ Esidumbini came to <sup>(camp)</sup> Mhlali and Mhloti, & rgenisa

(34)

at the  
 Manda (where Ingawe lives) <sup>102</sup> They <sup>halted</sup> ~~went~~ <sup>to</sup> was  
 re-attached whereupon he ascended as far as  
 Bothas Hill, passed & crossed Mkhlatuzana & went  
 on to Mlazi & <sup>what up</sup> ~~and~~ <sup>to</sup> Busukubusa  
 (a white man <sup>large</sup> - <sup>keeper</sup> - <sup>keeper</sup>). Here N. made a stand.  
 Here was a <sup>large</sup> ~~plate~~ <sup>plate</sup> & <sup>precipitous</sup> ~~isewa~~ <sup>isewa</sup> on the Izimbokodwe  
 stream, now known as <sup>the precipitous</sup> "Esiwini si ka Ngeto".  
 Zulw came up, the cattle were in the bushes, the  
 forces met & a great slaughter took place. N.  
 forced the Zulw back on to the Mlazi - the cattle  
 were <sup>found</sup> ~~at~~ <sup>at</sup> Ezimbokodwe. N. <sup>had been</sup> ~~was~~ <sup>joined</sup> by some  
 of the Makanya people; others were afraid. He took  
 also some Cele people. He went on to Mkomazi.  
 He there began to fight foreign tribes, viz. Amabaca,  
 ana Ngwanafaka Mkhumbeni ka Masumpa,  
 brother of Mawana ka Masumpa - Mawana  
 had a son Zikali). N. also fought <sup>the</sup> abakwa  
 Ngutshana, defeating them, he did not defeat  
 Bacas but did not re-attack. ~~N. was~~ now  
 decided to attack the amampondo King.

25.10.01 Mmemei continues: (51)

Ngeto's men, however, remonstrated. They advised  
 less precipitate measures; <sup>they</sup> proposed halting and  
 building, having so many cattle. N. would not listen  
 to this. He accordingly <sup>attacked</sup> ~~blew~~ <sup>blew</sup> ~~up~~ <sup>up</sup> ~~the~~ <sup>the</sup> ~~amampondo~~ <sup>amampondo</sup>. He  
 fought <sup>the</sup> ~~an~~ <sup>an</sup> ~~amampondo~~ <sup>amampondo</sup> on the banks of the ~~amampondo~~  
 Umzimber near the sea.

N. destroyed his chances of founding a House  
 because of his ~~angry~~ temper which would not allow  
 him to rest.

N. tried to copy Tshaka but T. began his conquests  
 from home; he had his home as a base. N. had no  
 such base; <sup>he fled into the veldt</sup> ~~he would~~ <sup>would</sup> not create it. Consequently,  
 though a fine fighter, he was overcome.

Ngeto <sup>invaded</sup> ~~went~~ <sup>to</sup> Pakatwayo and went to  
 Tshaka. Tshaka received him and treated him  
 as a Prince. Sopahe went to T. with Ngeto. Both  
 were well received, & the reason why T. appreciated  
~~this~~ their coming was because they left their tribe, which  
 it still enjoyed its independence, and gave their  
 allegiance to him. Their coming was due to their



marrying the girls of as already referred to, daughters of Mhlakwairi and Sakolob. (Ngeto took this man's daughter). Pakatwayo was older than Ngeto. Ngeto was younger than Tshaka.

Ngeto always fancied himself as he was the son of a King. T. lowered his pride by causing messengers to shout out his name, <sup>Ngeto, present of Ngeto</sup> "Nangu Ngeto bo!" Ngeto however would not answer but ~~he~~ simply got up and go to the King. When he got ~~to~~ to King in the <sup>land</sup> ~~land~~ T. said "what makes you <sup>subject my father</sup> ~~Ngeto~~ not answer when I call you <sup>your King</sup> ~~as~~ and when you hear are you a dog?" N. said, <sup>I am deeply</sup> ~~ngi~~ but awa inkhizijo seeing I am the son of Korobho and you of Senzanakona + that you should treat me as a <sup>in your own right</sup> ~~dog~~ seeing I belong to the same tribe as yourself."

T. then said to Ngomane and Mhlaka what do you think of this? They replied that Ngeto was in the right. It was not fit <sup>that</sup> he who had come to <sup>Konza</sup> should ~~be~~ be called by name like a dog. T. after this used to send a messenger to Ngeto if he

Amay <sup>Amay</sup> ~~Tijana~~ Nkinsimana. Masangomabili  
usiba (ikenyane, moutwanini) [3]

wanted him, instead of letting him shout out his name + receiving the answer "mungane!" which all other persons usually give.

Ngeto greatly regretted Tshaka's death, the only one probably who did so. There was no mourning for T. N. accordingly fled from Dingana.

No sooner was Tshaka killed than all the <sup>went on</sup> isigodhlo <sup>performed</sup> and danced, singing: -

Wo Nkinsimana! Wo Nkinsimana! Wo N. wena Nkinsimana! U yalewa kwa Mtetwa! Kwa Noininde <sup>long tongue ulamulud!</sup> <sup>of the w. l. tefela</sup>

Nkinsimana has nothing to do with ~~the~~ the word "Englishman" but is the name of a troupe of girls of the isigodhlo Dukuzi. There was also the isigodhlo ~~no~~ group Amaltijane (not Cetshwayo's Tijane), and usiba (composed of ikenyane and moutwanini).

Dukuzi was also known as Kwa Masangomabili, as <sup>afterwards</sup> ~~at~~ at Mgungundhlo + Nodwengu <sup>where it was</sup> ~~where~~ At Dukuzi there were 2 isigodhlo one where <sup>the</sup> office now is the other where T. lies

(Copy)

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<sup>mbungwana (in chaka yake)</sup>  
amakwazi = amajira abang nabafazi  
<sup>iziquhle = iziquwaga ezinga zehle</sup>  
buried, viz kwa Nyakamubi (106) [4]

(My father Nguluzane belonged to Ngumanga regt. He <sup>put off the head of the</sup> tanga's young, in the same way that the Owabe people did, but was afterwards compelled him to <sup>do</sup> xezza + senga but not to cut off <sup>the</sup> head rings.)

J. belonged to the Wombe regt. but this was Senyangkonas regt.

Sipezi, amawombe did not zeka, not allowed to do so.

J. <sup>attacked</sup> khaselai Pakatwayo with amawombe -  
<sup>What is that?</sup> Ine yona yeyo na? <sup>is that?</sup> Ukulwa kwami lokona?

Eha! Ehe! <sup>Ishaka would shout this out as he saw his forces attacking if they did not go up to close quarters. Or he might get his inceda Mbungwana, who was noted for having a loud voice, to shout out in this way. J. is said to have <sup>blown</sup> mawazi when he fought the Ndwanowe - Zwide defeated Ishaka twice at kwa Gqori hill, <sup>at the</sup> emcibiyindini stream entering <sup>the</sup> white mfolozijulu <sup>where were green banks</sup> was zotshwa by</sup>

<sup>gotshwa (gshwa) = are being tired out</sup>  
<sup>ba zotshiswe = amukeliso = 'scapa like a dog'</sup>  
Zwide's amabela and amaGugu - On the 3rd <sup>regiments.</sup> [5]

occasion J. went + <sup>decoyed</sup> rola Zwide's impi. This impi ate bread <sup>of maize</sup> (inkhwa zombila); - pekela wa impi - <sup>drove a great herd</sup> Z. gubat igabi of cattle + in that way fed his forces. <sup>medicine went out</sup> Z's <sup>degraded</sup> intelezi <sup>of the</sup> pama + went to Zwide's <sup>of the</sup> forces. <sup>drove a great herd</sup> Zwide nge hlala then <sup>drove a great herd</sup> hold a pause to <sup>of the</sup> mhlaluzi. Zwide followed, being bewitched to follow because <sup>of the</sup> humba. J. knew Zwide fed his impi on bread so he took his impi + <sup>of the</sup> tuka <sup>of the</sup> it. He caused the bushes to be dragged up to <sup>of the</sup> Georgeo whilst he with the main body went down to the Ntumeni and then to <sup>of the</sup> Impapala near <sup>of the</sup> Entotalemi kraal (Jama's kraal) <sup>of the</sup> - J's object was to tire out Z's impi <sup>of the</sup> gobeka, gotshwa. - He decoyed them on to the Tugela. When J. got to the Impapala they found no impi, they then went on via Eshowe but J. was after them, when J. was going <sup>down the</sup> ukalo <sup>of the</sup> luka mpo for <sup>of the</sup> Z's impi came in sight. They came up + attacked

Esikwitshi Mpepa <sup>notakasa</sup> [6]

at the Mhlaturu - I remained with the 'black' or young men regts, viz. Dhlanguza, Dhlangubo, Mhangala, Mbelebele, Dukungu Siscebe, Sipezi

amawambe are among the regts that went forward.

Tshaka said "Ngoko ngiswe-ke ma landel' enohlobo. Ize ekayo ya nyatel' utuwini ba bantwana" when addressing his forces. The fight took place where the amazuzi enters near Mandawe hill.

The fight took place actually in the river. I forced them across followed by his troops. I had his among his troops there the Isi-

Kwitshi corresponding to amawambe - at this place Mpepa Dazingubo, Nomablanjama, all Zwide's children & others.

When I shouted as above when Zwide's (impi) was leaving the river. They left only to return. The Isikwitshi (sa kwa Ntomboze, - kwabo ka Zwide)

ya puma (yimkomo) ya nganggeteka = go out [7]

returned + against fought Z's regts. I now let go the black forces. Tshaka exhorted his young troops to follow up the enemy away to their homes, reminding them they had had little or nothing to eat. The troops followed accordingly away to Z's

Esikwitshini. No sooner did Z's forces come up than Zwide puma in hla kwo mazi Esigodhi - were just managed to escape. Zulus thus completely defeated Zwide. Z's son Sikumanya returned to fight & again fought at a stronghold.

(Sungabeni). The Zulus discovered a secret entrance to this natural fortress, high up, entered & defeated Sikumanya, who however escaped. At the entrance to the fortress many men of Sikumanya's as well as Z's were slaughtered.

I know that Tshaka was advising Zwide to hide all his food as Zwide depended only on meatie bread.

The Gogco mountain is at inkandhla - faces Tugela but at a distance from there. Abase mabubina live about it.

ikongcobo = itshinga Ngotongwane [8]  
iboxongcobo = le tshinga = Sarongwane

Simamane, Lufuta + Kondhlo all <sup>fairly</sup> busid a long time; also Kuzwayo + Mncinci. I judge this from the number of their children.

Mncinci was a properly constituted King like all the others.

I know of no old quarrel as to <sup>the</sup> succession prior to Nomo + Pakatwayo, excepting that of Meinkaka + Owabe.

Ngema was not in the <sup>dispute</sup> warbanga about the buck previously referred to.

Mbokazi was a small boy <sup>of 4 or 5</sup> when Simamane died. <sup>(114)</sup> He grew up in Lufuta's day - <sup>let a day leading</sup> busid in Kondhlo's day. Mbokazi <sup>father</sup> zala Mbiko when Kondhlo <sup>fathered</sup> zala Pakatwayo. Mbokazi, in about <sup>1876</sup> ~~1870~~ at a very advanced age, could walk very slowly. <sup>He was</sup> so old that there was no mourning.

Had a slight body; never got fat. He died <sup>at the</sup> Emooti where Meseni lives. Mbokazi <sup>was</sup> about <sup>the</sup> same age as mudhli ka Nkomo. He probably married quite young. <sup>being a man of rank</sup> He said he saw Simamane. He <sup>herded</sup> always cattle in Lufuta's time.

[Say he died at 110, therefore he would have been born in 1766..]

N.B.

nyongaza = zuga (mboni + maneni) do this [97]  
izitshishili = township or, better, a particular localit filled with kraals. rest of - at ENKwenkwenjini.

Mkamelwana & Igwa, lika Musi - <sup>at the</sup> Mhlangani lives at Tongati - Tulwana regt. (116)

Musi was <sup>of the</sup> Isanggu regt. <sup>(It was followed by the Tulyana)</sup> - <sup>slain</sup> by my regt. <sup>(117)</sup> Mboni + Mmeni, <sup>lump, walk lamely.</sup> 61/51/9-10

16.10.04 I have been living under Mtambo since the Mbishli ka Simsewu <sup>(118)</sup> <sup>(an old man father dibbe)</sup>

Even a <sup>old man</sup> zezuzala's - Mbokazi was a <sup>old man</sup> zezuzala when he <sup>fathered</sup> zala his sons Mkamelwana, Mabhoko, Jangeni + Mboboza.

I am not quite sure which was the older, Nonjija (Zanunu's father) or Mbokazi, for both were <sup>at</sup> zezuzala <sup>(119)</sup> zika Pakatwayo Imtandeni.

There is a very large section of Owabe, <sup>still in the country</sup> kwa Zulu.

Mdeyi is not Mteyi ka Lufuta. The mdeyi who <sup>(went off with)</sup> mukha no Nomo is unknown to me. [See Pakatwayo's praise]. There is nothing odd, when <sup>you pass</sup> busid, in putting <sup>(120)</sup> Mdeyi a smaller man before a greater, as Mdeyi before Nomo.

Our tribe was a peaceful one, not like the Zulus who were warlike. The only blood that began with us was in the time of Nomra, when Koshlo wished to make him his son & heir.

[Mmemi leaves, 26. 10. 04]

Saw mtweni and mkulekelwa (Mmemi's son & heir). Mtweni is of Indhuyengwee regt. His grandfather is Buba and great-great-grandfather Simamane (Qwabe chief).

Faba = Ngidi =

Ngidi  
Magambukazi

arrives 3. 11. 04  
(Evening)

Part of Tshakis praises

Entered in Book of Salobis (absent in an aptungwe)

uPhlungwan' odhl' imhlambi ya bakwebu  
uPhl' abadphlungwana wa ko kwa mbenge  
oPhl' ab' esengwayo zand' ukwaluka  
(uPape gojola ku magwakazi).  
lwaza no Swazi wa kwo mazinela  
lwaza no Nonpangala wa kwo Nonangabo  
lwaza no Palaza kwa Kanjile  
Ibele li ka Mjokwane & li ket' izihlamba  
Izigojola njalo lihl' amadoda  
Ili ket' uziyaza nga ku bangoma  
u jono o betwe zi Mphilo  
zi yo hlobonga ngaze ku Batshagwayo (ie. ninalume ie. nazarokel)  
Ia mudhla umsepa no Dayingabo  
Ia muedhl' uMacungwane Ingonyameni  
Ia muedhl' uzwide & zulewa aLangga  
umtentl' o hlab' usamila, ka Mjokwane.  
(the grass of this name which as it sprouts hlab's)

