

100

MQAIIKAAIA

KA

YENGE



MQAIKANA

KA

YENGE

[MQAYIKANA KAYENGE]

57 | 1 | 3-16, 23-60

57 | 2 | 1-63





Taken 15.5.1916 by Alexander Pennington  
 Mqakikana ka Yinge ka Nontshiza ka  
 Mpumaza ka Makweta (Makwesa)  
 ka Jobangwa ka Lega ka Gagatsho ka  
 Nhlabitshile ka Lusibale Kule ka Dhlamini

Proposed for ... to use: Deywa ka ... (AA)  
 9.5.1916  
 57/1/3-16, 23-60  
 3-16, 23-8.

9th May 1916  
 Pennington  
 (Alice's ...)  
 Mqakikana, ka Yinge ka Nontshiza ka  
 Mpumaza ka Makweta (Makwesa)  
 ka Jobangwa ka Lega ka Gagatsho ka  
 Nhlabitshile<sup>-ko</sup> ka Lusibale Kule ka Dhlamini  
 ka Mdhlovu. I cannot go further. I know  
 that Mdhlovu is the last, not Dhlamini, &  
 that he is father of Dhlamini. I am of <sup>the</sup> Lorde tribe.

I am of <sup>the</sup> same age as Tulwasa (Inboza)  
 I am of <sup>the</sup> same age as Gtshwaga.  
 I know of killing of Piet Retief. It  
 happened some time after <sup>I was born</sup> my death.

I was born in <sup>at</sup> Rolwani - no name of  
 place near Howich Waterfall. That is where  
 our chief Desibe died. He was <sup>followed in</sup> slayed  
 by Robanda, the father of Teteleku, who again  
 was father of my present chief Laduma.

I was born in <sup>in the open world</sup> Rolwani in the world, for  
 no kraals had as then been built. There were  
 no kraals in the country at the time owing to  
 Shaka's wars. There were many wild beasts;

notice the  
 'k' instead  
 of 'g' here

Break on aft.  
 3 days letter with  
 Mqakikana that  
 he was born about  
 1831, for he says  
 on p. 19 of next  
 note that he  
 was always  
 a <sup>celebrated</sup> warrior when  
 first Nondaka  
 Mqakikana was  
 fought, Apr. 1837







know why he left his <sup>practically</sup> ~~unipi~~ behind & came alone  
 to madhlanga of Funze tribe. Whilst so <sup>Konzi's</sup> ~~Konzi's~~  
 his ~~unipi~~ made a practice of going out to steal  
 some of the cattle which had been paid over  
 to them by the Zulus. And when any particular  
 theft was committed & a report would be sent  
 to Dhlaba who gave instructions as to how the  
 cattle should be disposed of i.e. kept (londlori).  
 A man, Ndakayi, who was a justice man, went off to  
 Kuzo suk'umantu o ipoyisa uNdakayi,  
 a hambela le, kon' ekhlanzeni, aye kon'  
 eNadi. He came and found meat being cooked.  
 He ~~glotcha~~ strutted about in an important  
 way as he had come from amakosi (i.e. Doers).  
 Those of Dhlaba's people then struck him  
 on the head. Ndakayi left the blood on his head  
 & went back to Doers, e hamb' e lab' evuka  
 igag' e li yekile, all over his head. He  
 came to his master (Doer) & reported what  
 had happened. Kanti neia malbunu & na ni  
 unipi ka Dhlaba; guntomo zonke zi ka  
 Dzigana zi ku Dhlaba. Upon this two  
 Doers (mounted) went to eNadi. They looked on

glotcha  
 = kukhameza

from the top of a hill & saw <sup>what the catch was</sup> ~~ijinkano zi~~  
<sup>very numerous</sup> ~~gewele~~ zi petuzo. After satisfying themselves  
 they returned to say <sup>the</sup> ~~Wakazi~~ uqinise.  
 Upon this Dhlaba was <sup>detached</sup> ~~land~~ wad. Upon  
 this Dhlaba was <sup>the</sup> ~~botshwa~~ with Bele,  
 was a small <sup>the</sup> ~~newabeni~~ - one's arms tied to  
 the others. Bele lived very close to me another  
 in amafunze tribe. <sup>Bele was</sup> ~~Bele~~ had previously  
 ka to Dhlaba (Konzi's) madhlanga. Upon being  
 tied & arrested they were brought to Ingungundhlova.  
 The name Ingungundhlova was <sup>the</sup> ~~name~~ of  
 Dzigana's great kraal. This was burnt &  
 destroyed by the Doers, so we natives called  
 it ~~Pruthung~~ Ingungundhlova <sup>because</sup> ~~as the~~  
 other had been destroyed, & when we turned  
 the Doers out, <sup>& destroyed</sup> ~~Pruthung~~ remained. We  
 resuscitated it & we continued for that  
 reason to call it Ingungundhlova. I  
 agree that Ingungundhlova is maybe derived  
 from the bend of elephant tusks.  
 The name Ingungundhlova was given only  
 after Dzigana's great kraal had been destroyed.



The names of the 3 who came with Dhlaba to Kongo Madhlanga were Ramibi, Zilwako, and another. As soon as Dhlaba was placed under arrest the three men went to Madi to report inkos' botshibe. <sup>(that the chief had been put under arrest)</sup> The men of Dhlaba's tribe then took a large number of the very cattle they had stolen, & brought them to as ransom for Dhlaba to the Boers! When the cattle appeared at Kettlefontein, the Boers ordered Dhlaba to be brought out of gaol & to be shot by an itace with a gun. <sup>(12)</sup> The Hottentot shot the Dhlaba just as the leading cattle were entering Prinsburg. Upon this Dele wa hlatsheva <sup>(became) by fear</sup> uvalo & expired. The Boers then took all the cattle.

shot near Umsinduzi & belonged

After this Dhlaba's <sup>and people took up</sup> esijine ete ka'd & came to Zwartkops location & there lived next to one another. <sup>(13)</sup>

Ngwane, father of Nobanda, was killed at the Tugela near Ngwane, on returning from a raid he had successfully made on ama Sasibe.

umant' o gung' uhlonge loake = ukutuku tele' udaba o lu <sup>in hlupeyo imhlo' uqweni</sup> <sup>some way</sup> tribe, on south side of Tugela. He was walking behind the cattle that had been seized, with 3 others when the enemy seeing this, pushed up & stabbed him to death. He was killed during Tshaka's reign.

It was Nobanda who came first to live where Laduma now is. After Dhlaba's death, <sup>(Dhlaba's)</sup> his tribe came to live where Nobanda was <sup>at Zwartkops' locn.</sup> They did not Kongo Nobanda as, of course, they were the principal section of Zondi tribe, but the two sections became independent of one another.

Nobanda, during the Tshaka wars, remained with Mtsholozzi ka Matomela ka Tshisa wa Kwa Zuma & ama Noamalala. Their <sup>(the people, the)</sup> isibongo is Zuma & isibongo is Noamalala. <sup>(address - name)</sup> Noamalala is really the name of the district or people.

Nobanda was killed at Ndondakusuka near Dhlokweni drift, <sup>on the</sup> Tugela, when whites went to attack Dzungana (probably at Ndondakusuka). <sup>(14)</sup> My father George was after this fetched to come & act as guardian



for Tetele kw. I was quite able by that time to see & understand things. I was older than Teteleku.

When my father was acting for Nobanda at the Praises. Doors arrived on the scene, & it was on their coming that we began to <sup>accumulate a few cattle</sup> tola i inkomo kancane. We got them by selling mealies on the cob, to the Boers. We used to buy goats with pumpkins. If the mealie cobs, with their sheaths, on them, filled a tent wagon ie up to the top of the plank sides, we were told to go and ukuzi ketel' inkomo. <sup>(pick out a best for ourselves)</sup>

Todo after this induced the Boers to go & <sup>attack</sup> khlasele Neapayi, the Naca chief. The cattle were all seized from the Nacas & brought back. The 'woolwoopers' were all given a beast each for their services. (15)

When the heifers were pregnant, the Boers announced that <sup>the Boers had come across the sea</sup> 'amangis' a wile & were at Durban. (16) The Boers then <sup>arrived</sup> <sup>went to</sup> hlomani banga & Durban. There they found but few troops. They shut

them in.

Praises.

Entered

Impumeza ka Makhota

o Dingweni was the name of his great kraal, & this kraal was the ~~name~~ name of chief one in ngwane's & Xesibe's day. cl Simahleni with Simbo tribe, which was name of principal kraal in for such chief. Nobanda changed name to ka Mahcumuli, & Teteleku called it Engangamangela. o Dingweni no longer exists.

I don't know where ya i Nibana ngapi, where he pumeyi people.

Umpumuz' abantu amapika.

Ngwane ka Impumeza.

Entered

uKorantohitshi, uhlakalaku!

# there is a tree forest in Kshitshi - its name is uKorantohitshi.

don't know why said

uPezisa we ngwe,

uZe namatshoba & ziinkomo za ka

Welwako <sup>there are people of this tribe in mpumeyi</sup> <sup>mafontana</sup> <sup>ngi</sup> uNobisa zi ya katala.

notice this

uMboni wa wafwal' ukunyelela,  
Kanti u yena swal' (likulu) <sup>an</sup> <sup>thi</sup> thulu.

# is a man of this tribe living in some tribe now. His father was Sigwazi ka Nomangzi.

notice this

Entered

Xesibe ka Ngwane.

uNobulungodo!

don't know

Inkonyan' encane ka Mjebela. & papatakeya  
lfa kwela pezu keoz ndhlu



Dat' i bang' umhlola.  
 Inkonyane e bu waba bus egileweni,  
 Iziny' izinkonyane zi no buwaba, bus  
 epikweni.  
 Isilo e si vak' engabeni

This historical incident is explained later on at length by Mgqeka

ie kwaba mabala, his mother said because he had killed man whose head was buried in the open air

ie: 1/2 impi

= abanungana

nadi the head of the which he turned on for historical account. next bk p 39

Mhlali ka Gromandzi wa kwa Nkomandzi, ake ka mabala ka mabala people The Nkomandzi he attacked following up captured Mhlali's captives

esirolweni,  
 Sa bonwa uNgaza, umntaka uKubukeli,  
 wa si bona njalo ngoba, si dhl' amadoda,  
 ngoba kwabo a ku sa valwa,  
 ku valwa nga makand' amadoda.  
 uMngandi we zindwendwe e ziza. Kuyi,  
 ngob' engand' uShaka, umntaka uNyangakona  
 uze ne zinduna a k' za kwa Juleu;  
 Weza amaduna a kwa Juleu;  
 uMbuyisi we zinkomo, zi muka no Juleu,  
 a be umaye a buye nazo.

Uye kwa Jondi,  
 wa buya ne zinkomo, wa zi beki' ukelentkele  
 Kwezi ka Ngadu ka Mapi Lipsile  
 & la dhl' uNkomandzi kufa ka Nkole, waza no Bayiyakwehlwe,  
 umtono kwelintaba

Dingana bang' ukelentkele uke bang' ukelentkele mntikeri, all which led to war & destruction. Bono, all which led to war & destruction. Bono, all which led to war & destruction.

Entered

No'banda

umntu, was ehlangeni o Takala. No special see use.

awelisa it

uNo'banda ngo masane!  
 Isihlahla e si 'band' amapwala!  
 uGxeebura nge tshoba!  
 uMkumbi wo hlandhle!

ie he went to found inkonyo ka Wohlw in Durban

This man was chief only quite a short time - & before izwe had hlalad pansi, la lunga.

Entered

Teteleke ka No'banda

= like those of ibubesi ingolo = ibubesi

Isigoloz' e si mehl' a ngole!  
 & si 'bik' amantu inga si m jamele  
 Isilo e si mabadu, = rangalwa izinduna zos shlova, zi ka Sousewa  
 ngabe si mabadubadu nje sa si  
 'tshiswa ini? ie patches, ie places where there are sores

Si wile ngo myama e Sandhlewane,  
 Kanti si zondel' uwezi ya ke wo Siraggo,  
 umnta ka' Kongo - refers to Zulw war time  
 Uye ngo myama e Sandhlewane.  
 Uda buya ngo umngama, njeng' omfundisi  
 Inkaikane la kiti li kal' s'khlayeka = kill  
 Kwa tuk' amadoda. Teteleke kabane nonzimba ka Dibungela - there was a factious fight with assegi. Big case - Engquid into by Sousewa  
 Khlayeka is subtle rosin sul s'zane!

= at night time











La dhlula la wa ponsa ku Mahambi shlala  
 Lamtata, uMusi o be zalewa ka  
 Tshezi, lamtshaza pansa koludumayo

Izaleu li dume kabi

La tat' uNkomongela

Lam ponsa nja' pumhle kwo muzi  
 Kwa pum' o Noncedi <sup>ka ndondwane</sup> wa li memela

Land' ukudhlala

La wa pons' umbane nga sekutukeni

La tat' uNomanikani

Kwa s kupum' uBkatiwazo

umnta ka Madunjini.

Waye memela l'and' ukudhlala

uYeng' o webe ngezibuko loTugela

Izimvubu ne zingwenza zam zila

<sup>amasele</sup> umudhli wa manyangaza

z yo myangaz' izinkom' zbusuku.

Mtiyane

Entered

Letuli ka <sup>Yenge</sup> Nobanda <sub>(per Yenge, ukungena unim)</sub>  
 did whelst still insizwa.

uNzigilikidi!

O zindelel' inzam' emblope,

Ungab' ebomvu u yesabani.

uGoduka zi zibiti,

Ne siye ziteni ne siy' ekaya.

Stola' e li nsizwa e Ghlenga wandhl'

ematsheini

Mtiyane ka Nobanda

<sub>(per Yenge ukungena unim)</sub>  
 This man is still living - has praise &  
 ngakana can give them.

Maeibise was an ibaca. I do not  
 know her father. Her kraal was where  
 Pultung was. She was a chieftainess.  
 People say <sup>(her impi used to fight fiercely)</sup> impi yake ya u hlabana.

Tshaka must have got his power from  
 the Almighty. His cunning was superhuman.



We ~~are~~ aba kwisa Zondi are amafala, having been so called by the Zulus who defeated us. <sup>By so speaking they ~~take~~ <sup>implied</sup> us.</sup>

We Zondi people, being Dhlamini's, <sup>(original)</sup> Dabuka'd & Swazini. <sup>We left to Swazi country</sup> Sa pum' & Swazini

no fisebalukulu. Wat' & pum' & Swazi <sup>When he left the Swazi sent</sup> u fisebalukulu way' & gula, wa fel' <sup>he was ill; he died along the way.</sup> enohleleni iku hamba. <sup>His people</sup> Sizwe lesi.

sa to se si hamba no makata, induna. <sup>then went on under the</sup>

u Dhlamini u se ncare, <sup>(nga lapa nkali) smth. - the people</sup> isizwe <sup>was - led by the</sup> si sa petwe induna. <sup>When they came to they</sup> Kut' ukuba ku

fikeo la (Natal), <sup>fikwe - where</sup> ku yo <sup>they</sup> butwana

butanwa entabeni & sihlahlani, <sup>assembled on a hill in a wooded area</sup>

si mile uniki yonke, <sup>where all types of trees grew</sup> ne yahlange <sup>those of the open veld</sup> ne ye nkangala. <sup>I have seen the hill</sup> Nani ngakenga

si bara, <sup>I was on my way to the</sup> ngi ya le emadonwini. <sup>see it</sup>

Kwa biwa, kwatiwa lina, <sup>It was said that we, Athi Nadi, 1866,</sup> ba sethadi,

a si y' & Nadi (umfala). <sup>slid go to the river</sup> Kwasetatwa

a ba s' & ma Dungeni, <sup>then it was the town</sup> kwatiwa a

bake zansi kwa motti la amafunze <sup>built on the lower part, where the tungs</sup>

& ngakona. <sup>people are</sup> Kwa se kutiwa amakabela <sup>then it was said that</sup>

ake & zansi kwetu lina Nadi la <sup>at built below us Nadi people</sup>

V. 49  
50

where is it  
society?  
apparently  
I have  
an appointment  
of places to  
live?

where they are today. (It was said that the 29)

ekona nanamhlanje. Kwatiwa <sup>slid off below the</sup> ama Ngeolosi a ye zansi kwa makabela <sup>page 8</sup>

ama Nhlalazi, <sup>at the</sup> ama Pepeta a y' <sup>the</sup> nga kwa Ntunjambili, <sup>was of</sup> a bekana <sup>of the</sup>

nama Ngeolosi; <sup>it was said that</sup> kwatiwa ama Dhlamini

make lapa ku kon' amaluneta ka <sup>had built</sup> Pakade <sup>where the</sup> namahlanje; <sup>are today</sup> kwatiwa

uSwamanda ka kwel' utukela a yo <sup>it was said that the</sup>

kwak' <sup>old</sup> & msinga; <sup>cross</sup> uSwamanda

is u gogo ka mistkofeli. <sup>the ancestor</sup> uSwamanda

uzal' u sivungu, <sup>father</sup> u sivungu a zal' <sup>who fathered</sup>

u Dhlama, <sup>Nbele,</sup> u Dhlama a zal' <sup>Nbele</sup> u Dhlama

u Dhlama a zal' <sup>Dhloni</sup> u Nmagaga, <sup>Dhloni</sup> u Nmagaga

a zal' u mmiso, <sup>u mmiso</sup> u mmiso a zal' <sup>u kukulela</sup> u kukulela.

u kukulela a zal' <sup>u mistkofeli</sup> u mistkofeli. <sup>22</sup> The

people under mistkofeli are ama Dhlamini. <sup>23</sup>

Bidhla, Kukulela, mbazwana, & Fodo <sup>& Sidozi ka Baleni</sup>

ka Nombewu, are all chiefs of sections <sup>of</sup>

of Dhlamini tribe. <sup>23</sup>

Dunjwa ka <sup>space</sup> Mabrhdla, <sup>of the</sup> wa kwa

Magwaza, <sup>who is present for a few minutes</sup> says Bidhla is to the Dhlamini

tribes, what Mhlolaka Mzimba is to the

[see p. 5  
Nmagaga ka Nbele]

the house (see  
above amakuzeni)



Zondi tribes. (24)  
Dhlamini.

(a) Geokoda ka Tshaka ka Bidhla ka Ngonyana

(b) Mapohla ka Dhlangana ka Bidhla ..

(c) Miskofili ka Kukulela ka Mmisoka Nomaga

different people → (d) Zidenge ka Mbarazana ka Nomagagaka (25)

(e) ... ka Fodo ka Nombewu

Dunjwa leaves here.

per ngaikana Zondi

(a) Mhlola ka Mzimba ka Dibinjika ka Dhlaba

(b) Laduna ka Setoleku ka Nobanda ka Ngwane

(c) Funizwe ka Mancinza ka Jungeni ka Magenge

The name Zondi came from the fact that ba <sup>they</sup> Zond' intombazana. <sup>they were called the wife</sup> Kwatewa abokwa Zondi <sup>had been with</sup> ngoba li'omile. This name was started after we had got to Natal, + when we <sup>emerged</sup> perumed from the parent tribe Dhlamini. We are informed that our great chief is was Bidhla.

The reason of Lusibalekulu leaving Swaziland was umbango as far as I can hear.

10.5.1916 (from Ntunjambili, vol of P.F. 57/1/29-5427)

10.5.16 (Ishhe li ka Ntunjambili! Ishhe li ka Ntunjambili! Ngi vulele ngi ngene)  
Ishhe li ka Ntunjambili! Ishhe li ka Ntunjambili! Ngi vulele ngi ngene.  
An ancient story.

The very old woman, whilst I was still a child, used to tell me of how people in former ages went to a house and knocked at the door, saying as above. After this the door would be opened by an <sup>a (cousin)</sup> izunge, with <sup>very</sup> long hair. Owing to the fact of knocking at <sup>a</sup> the door of a house, it seemed to me that there must be some kind of reality in the story, & possibly in the very remote past our ancestors had indeed come to some house like a white man's & knocked, & asked admission. That is a thought which has often passed through my mind.

Cannibals. When Tshaka bulala <sup>the</sup> izwe, people took to sleeping in the veld & wandering about, attacked by hyenas &c. Then <sup>people</sup> others started hunting human beings and eating them. In later years they stopped the



practice. But those who resorted to it formerly are known + are pointed out, though they greatly resent being told they used to be cannibals.

see Repetition on p. 31.

Inkos' epezu, e sati si abantuana si dhlala, a ti omanze a lat' a dhlala ngako. A be set' o kuvami ku tata<sup>tatwa</sup> ubani na (I might point out). Ngi ti ku tateve i wera bani - ngi komba ublawumbe o bengaku tatite. Bese ngi ti a fungu. A fungu. Abese fung' inkosi. ngiti a fungu! Abese ti a sumesel' amate emungweni, a komba pezulu. He is then regarded as having<sup>really</sup> fungid, having komba' unkulunkulu.

even if he only blows on fingers first finger of right hand unless left handed person then it's first of left. I point it upwards after doing so

Today Koluwa say unkulunkulu is above; we however ~~are~~ used to say inkulunkulu created all things, mountains, water ~~etc~~ unkulunkulu is unvilingangzi. There are two names for same person. Our ancient people used to say unkulunkulu lo inkosi, you' e ya dabul' abantu, ya dabul'

izilewanyazana emhlebeni. Our old people said that unkulunkulu ebezid' ulwandhle and caused grass to grow also food for people.

Unkulunkulu wa tshiz' inifela e si yipezayo. We asked what Nk. was like, they said Nati a si mayi, upezu' e zelewini. They knew nothing whatever of missionary influence.

We called all kulunkulu ~~as~~ also inkulunkulwane, children + izalukazi zakugala used to say this, + before missionaries began to teach among us.

Repetition of foregoing:

[Tab in deleted note.]

Before missionaries appeared in this part of Natal we were in the habit of referring to ~~the~~ an Inkos' epezu. For instance, several of us might be playing some game, using some thing or other to play with. Suddenly the thing being so used by one of the players would disappear, taken by one of those present, upon which the <sup>child</sup> person who had

to chief above











The meaning of the practice is to report in that way the death of a man of high standing in the tribe.

Whilst we were still an independent tribe, if any man of importance died & the beast <sup>was</sup> not paid, an inquiry would arise as to where he was <sup>we would</sup> ~~be~~ <sup>put</sup> ~~to~~ <sup>to</sup> death & if it could not be shown that the report had been made in accordance with custom, the ~~person~~ <sup>the</sup> person who was responsible for making <sup>the</sup> report would be put to death.

When the time arrived for our chief to <sup>put on the beading</sup> ~~tunga~~, the important men would each contribute an ox, & others in the tribe a beast each according to his means, these cattle would all be conveyed to the Chief & whilst he was being <sup>the putting on of the</sup> ~~tunged~~ <sup>beaded</sup> there would be eating of meat. After that was over the rest of the cattle would remain with him as his property.

Our chief formerly used to <sup>be in the beading</sup> ~~tunga~~ with <sup>(usinga)</sup> ~~usinga~~ which was ~~fetches~~ <sup>was fetched</sup> from another tribe by means of an ~~impie~~ <sup>impie</sup>. ~~Now~~ <sup>has been</sup> This practice was discontinued since coming of white people. And as

<sup>(the performance of the preliminary first-fruit rituals)</sup> regards <sup>(to shwama)</sup> ~~shwama~~, our chief used to <sup>(to shwama)</sup> ~~shwama~~ with what was obtained from 'elsewhere' and not from members of the tribe. <sup>(31)</sup>

I formerly had a head ring, but now, being old, it has dropped off as there is insufficient hair to hold it.

Fodo. I grew up in Fodo's district, some little way below Madonela's (Strachan's Drift), <sup>(32)</sup> ~~Ungin~~ Kuleu.

Fodo received instructions from Dingana to encourage the repopulating of Natal. He was directed to assign land to those who came back to live here & to tell them to start <sup>(settling)</sup> ~~living~~ again. Fodo accordingly ~~also~~ gave out the land. No'banda, father of Teteleku, is one of those who was given land by Fodo, viz the land on which Ladrema now is.

Kekulela was born in Zululand, & was carried into Natal as a child after his father. Mmiso was put to death by Dingana.



Fodo was son of Nombweu ka Gasa ka <sup>(see)</sup> wa kwa Dhlamini. I knew Fodo well. He used to give us meat whilst we were boys. I grew up in his dist.

When Nobanda was killed at Dhlokweini (Tugela), my father Yenge was sent for ~~to~~ by the Mpumunga people; he then was living in Fodo's district. My father then, as already stated, acted as guardian for Teteleke.

Dingana told Fodo not to cross the Umzimkulu & occupy land there, for the land south of the river ~~is~~ belonged to Taka the Budo chief King. Fodo was directed to regard the Umzimkulu as the most southern boundary of the Zulu Kingdom.

The question of Nobanda going further from Zululand was discussed by the tribe. My father discussed matters with them. By that time the people had fairly settled down & tasted mabele once more, & so were disinclined to go from where they were although there always seemed to be a

possibility of being attacked by <sup>a</sup>Zulu (impis) under Dingana. The tribes replied that in the event of Zulus arriving to kill or raid them, they would protect their ~~own~~ Chief Nobanda by carrying him off to the Nomsinsikwanas' district near Table Mountain. <sup>(33)</sup> My father said, 'Alright! I, however, prefer to go further on.' So he decided to go ~~to~~ <sup>to</sup> Fodo until such time as the danger of the tribes being attacked by Zulus should have passed, when he would return to the tribe.

Fodo formerly had his district just above the Mkomazi ~~bid~~ bridge, & where the Dfafa enters <sup>the</sup> Mkomazi. My father, taking me & <sup>his</sup> other children with him, first lived in that dist. ~~where~~ whilst living there Sid' Baleni, father of Sidoyi & brother of Fodo, came to Fodo to ask for land to live on, for Fodo had been appointed by Dingana to <sup>assign</sup> ~~the~~ land <sup>to the people</sup>. Upon this Fodo said to his tribe that he would give the district he was then living



living on to his Brother, Daleni & go and live at the Mzimkulu, where stated. It was upon this that all of us who belonged to Fodo left to live at Mzimkulu.

It was because Fodo had instructions from Dingana to dole out the land & also to go on and on occupying until he got to Mzimkulu, that he gave up his district at Mkomazi to Daleni. His wish was to occupy the very boundary of the Zulu Kingdom, as by so doing he would better obey King's instruction.

Fodo used to carry <sup>general stores</sup> zimzimango, <sup>the</sup> indwa to Dingana. That is what he <sup>said to him</sup> told with. He was not otherwise a hunter.

It was Dumisa ka Mvenyatta & father of Soti, is the one who hunted & <sup>able to set up his</sup> told <sup>34</sup> amazi ngezindhlova.

amakhobo

Fodo was told to encourage agriculture in Natal because Dingana had it in mind to attack the Pondos so Ishaka had done & get cattle there. What Dingana wanted to provide against was this.

When his armies were on their return from ~~the~~ attacking <sup>the</sup> Pondos he did not want them to return in a starving state, hence Fodo was to encourage <sup>the</sup> planting of crops & to caution the people not to be afraid if they saw the Zulu army, for all the army wanted was to eat their ~~own~~ <sup>the</sup> mabele but not to kill them. Dingana said Ishaka's <sup>the</sup> impi had come back in a famished state owing to Ishaka having cleared the population out of Natal.

The responsibility of assigning land to people came to be placed on Fodo through his frequent visits to Dingana carrying zimzimango, <sup>the</sup> usungungu to indwa. At last Dingana inquired into his rank & gave him the orders referred to. He was told to <sup>bring the amakhobo</sup> keep <sup>out of the borders</sup> amakhobo emahlaleni i.e. those who were constantly living in hiding & possessed of no property.

Nobanda sent Nondabula ka



mandangu, & Mhlaluka ~~to~~ to Fodo to ask for land on which to live. It was then that Fodo ~~came~~ gave the land Laduma is now on. <sup>(35)</sup> Madhlenga, father of Hemukeni of the Funge tribe, was assigned land <sup>at</sup> & Tabo at Unlaza River, at forests. The amaFunge came to where they now are because Nobanda had not sufficient people to occupy it. <sup>(36)</sup> <sup>(37)</sup> li zi hlalele njalo. All the land Mhlala is now on <sup>was</sup> ~~used~~ formerly ~~to be~~ given by Fodo to Nobanda.

ukhulshuda  
= ukhumbaba  
ni nga gande  
ndawo, ni ngazi  
la niya kona  
ni dinga, as  
when chased  
by Ishakoo's  
impi.

When Ishaka's impi raided Natal a great many people fled southwards. Nobanda, with a few people however, remained in Natal & took refuge with Mtholozzi wa KwaZuma, then living in what is now <sup>part of</sup> Bomvu district near Umpanza. <sup>(38)</sup>

Nobanda was still a boy at that time.

[see p. 37 note for elaboration of this story.]

Our chief Xesibe was killed by at Mrolweni. <sup>(39)</sup> His people then, chased by Ishaka's impi, went off towards Pondoland where the Pondos resisted their entry.

They then turned back. My father Yenze was among them, & I not being born at that time. My father returned & lived <sup>at</sup> Mrolweni & it was there that <sup>the</sup> izingati, <sup>the</sup> izindlovu & <sup>the</sup> izimvebe were eaten as related yesterday. The land was not Xesibe's. He was then on his way towards Pondoland.

Baleni, Nombrwa, Mdingi kaLanga waKwaGambu, & Xesibe, these ~~two~~ <sup>three</sup> men combined together when ~~tshudasing~~ <sup>fleeing</sup> because of Ishaka's impi. They collected their cattle, & whilst passing through Natal, captured cattle belonging to other tribes. It was after he had seized some cattle in this way that Xesibe was attacked & killed as related yesterday. After Xesibe's death my father was in charge of the migrating tribe. The Pondos opposed them, ~~at~~ <sup>in</sup> fright & turned them back. They came back & lived on land <sup>in</sup> this side of Pondoland. They lived there a while, & after finishing their cattle,



they returned as stated to Mr. Wolweni is not far beyond Howick Falls & where there are large forests, forest which begin <sup>at</sup> Pasiove mountain near Greytown & extend towards the Falls.

killed  
Songyangwe  
Mdutshana  
& Tiba  
wentani

Nombewu was killed by the Baecas, <sup>due to</sup> what Mdingi did. What Mdingi did was this. He <sup>attacked</sup> vimbeyela'd the Baeca chief Songyangwe, father of Mdutshana & Tiba, & killed the first-named. The attack took place at night. Mdingi so ~~arranged~~ planned that his men were to pretend that Nombewu's people were attacking them & not those of Mdingi, & this they did by shouting out some such words as (wentani) (for wenzani) in order to give the impression that the people attacking were of Nombewu's tribe whereas they were Mdingi's. They also called to one another by names of people of Nombewu's tribe. Thus when people woke up, i.e. those being attacked, they hearing these words & concluded it was Nombewu who was attacking.

after this Neapayi ka madikane ka Kalimetshe, i.e. Baeca or amaWeshe tribe, hearing of the death of his relative, came to mourn. He told the Baecas not to mourn, <sup>for he is dead</sup> ngoba ku zo kala yena, <sup>medically</sup> ngay'impfi <sup>your</sup> yowabo lo ofile. They ate wakubalote & after that Neapayi suddenly <sup>attacked</sup> vimbeyela'd Nombewu & put him to death. (44)

As regards the return from Budo land, Yenge my father was the first to do so; he came <sup>to</sup> Mr. Wolweni. Mdingi returned about the same time, but was soon killed by Magage <sup>wa kwa Cele</sup> (amako's awo to lani i.e. chiefs do not afford refuge to one another). My father returned with very few to this country, for of the original people who left Natal many had been forced from want of food to go <sup>to</sup> ebunguni & anywhere. (47) (48)

Whilst Nobanda was living with Mtsholzi <sup>my</sup> Kye Nkamabala, he married a girl of the <sup>Funze</sup> Nkamabala tribe. Mapengana, one of the Wpameza people, was called in to pay the lobola cattle. Mapengana was a man who used

Mapengana  
abudengwa  
= abudawu  
Nombala  
is chief  
but is amabala  
friend to Nombala  
is my  
chief



to stop <sup>leopard</sup> in the <sup>country</sup> to tya izingwe kwa Zulus & for his success in catching them he would be paid in cattle. He paid 5 head of cattle as lobola, but more were wanted & Mapengana was asked to give them. He said he would not go & give away all his cattle to lobola the wife of one who was not his chief, for in his view the chief was Nomlala, for whom Mapengana had gathered together amahobo & placed them under him, thinking he thereby made him chief. Members of the tribe remonstrated, pointing out that all the cattle he had were the chief's, for the <sup>medicines</sup> aburcengu or ubelaure with which he managed to secure the <sup>leopard</sup> izingwe was obtained from the tribal <sup>chief</sup> inkosi.

The woman so married was Teteleke's mother.

This man Mapengana is one of those who had gone with Nobanda to go & live <sup>away the</sup> kwa Nxamalala after Ishaka's impi had begun to disturb & ruin the population in Natal.

The members of the Mpeumisa tribe then said, <sup>will report</sup> "Mapengana u zo cel' inkosi kwa Zulu <sup>about the chief</sup> ba yi bulale. This was reported to my father & they <sup>used to</sup> tell him.

ie. those wandering about without homes or property

Yenge, & that Mapengana was in favour of Nomlala becoming chief, whereupon my father gave orders to <sup>bring</sup> Kupela inkosi, a Nobanda, and bring him to where he, Yenge, then was, viz. <sup>at</sup> Mrolweni. My father said, Mapengana evidently wants to repeat what he once did to the heir of Desibe, viz. <sup>the King's</sup> Jingoze, by trying to burn him by setting icikota alight. Jingoze, like Nobanda, had been left <sup>by</sup> kwa Nxamalala. Mapengana, it seems, called Jingoze to assist him to <sup>burn off the grass round the way</sup> babel' izitulu zi ngatshi. He then went with him to a very steep hill, placed the child about half-way up the hill, and then set alight to the grass at <sup>the</sup> base of hill when it blazed upwards towards where <sup>the child</sup> umntwana was. The child was burnt to death.

the grass

Mapengana, later on, invited Nobanda and Yenge to come & get mabele from him, for in the Nxamalala tribe cultivation <sup>is</sup> used to go on. His object in inviting them was to kill the two, for had he done so, <sup>his</sup> the man he favoured viz. Nomlala, would have become Chief. Hence he tried to <sup>decoy</sup> iyenga them. They, however, went



into the thorn country in which Mrapengana was living. It so happened that Noyehe, father of Nongameclana, discovered they were to be killed, so he left Mrapengana's as if <sup>to go & relieve his wife</sup> ukenya ngapanthe & when he got into the <sup>brush - country</sup> blange he started running in the direction he expected Nobanda and Yenge to come from. He met & warned them to turn back at once. <sup>They are afraid of them</sup> Impi yodwa lapsa, they intend to kill you. They then turned back & so escaped & came back to Mroloveni. It was shortly after this incident that word came of Fodo having been appointed by Dingana to allocate land to the people who had gone into hiding in consequence of Tshaka's impi. It was then that Nondabula and Mhlaluka who were sent to Fodo to ask for the land. And it was when Fodo gave Nobanda permission, that he and his tribe came to live where they now are.

Sunduzga

The land paduna is now formerly belonged to amaBaea and other amaZotsho tribes, like Macibise. <sup>43</sup> amaZotsho are so called from the fact of cutting the face as the Baeas do, i.e.

lines down both cheeks, as well as the little finger. When Tshaka pressed on us in the neighbourhood of Tugela we ~~so~~ came southwards and <sup>pushed out</sup> ~~and~~ <sup>and</sup> plundered these Baea tribes, seizing their cattle and amabala.

The people who never left their original lands are the amaKabela ~~are~~ now under Gayede, for when Tshaka's impi appeared, they went into the forests & waited till Tshaka's impi left. They know nothing of this part of the country, for they have never had occasion to move from where they are. <sup>44</sup>

We dabuka'd nabo <sup>we</sup> amaKabela, na maNgeolosi, na maPepeta, <sup>also</sup> kanye na maDunge. All the three tribes, <sup>last</sup> referred to were obliged to quit their former districts; the amaKabela alone remained. All the tribes named are blood relations of ours, i.e. we Zondis, and we <sup>we</sup> dabuka'd nabo <sup>with the</sup> ku Lusibalukulu, as before referred to. <sup>[pp 26 571]</sup>

I don't know where ~~the~~ Lusibalukulu was buried. The isihlahla which the people who came with Makata sat by & looked at



the land thereafter to be occupied by them, according to the allocation thereof to Lusibalukule's sons - this sikhlahla, I say, is not far from Greytown & close to Inpanza valley. It was at this sikhlahla that the land was <sup>apparently</sup> abaid to the different sections. There used to be very ancient pieces of <sup>land</sup> izindengerzi and <sup>houses</sup> amatambo at this <sup>place</sup> sikhlahla which went by name of isikhlahla zi KaDhlamini. I visited this; it is well known. I saw it when I went to see Sombashi of <sup>the</sup> amaDanwa. <sup>(45)</sup> It is very close to Pakwe hill & on a ridge apparently connected with that hill. The people in the vicinity could point it out now.

Lusibalukule left Swaziland with our ancestors before the Embos did so. The Embo people themselves admit having left after we did. The Embo people formerly did not intermarry with the Swazis. It was Ngunezi, chief of Embo tribe, who brought that state of affairs to an end by marrying a Swazi girl who was brought down from Swaziland & became his chief wife & mother of Tilonko. <sup>(46)</sup> She was lobolad with 100

which ka  
Tilonko  
Swazi girl  
brought to  
Ngunezi  
lobolad 100

head of cattle. The girl in question was a child of <sup>(51)</sup> Mswazi. <sup>(47)</sup>

The Embos are also called amafala by the Zulus. <sup>(51)</sup>

When Makata arrived <sup>v.p. 26</sup> - and he must have arrived with a considerable body of people, though I do not know the route they came by - the land he came to round about Pakwe was <sup>quite</sup> unoccupied. We hear of no tribes that were turned out by them from there.

I do not know which people arrived in these parts first, the Ngeobo clans or the Dhlamini ones. I cannot say where the Ngeobos came from.

Ngwane died before Nontshiza (my grand-father). Upon this, Nontshiza <sup>(crossed)</sup> <sup>to the</sup> <sup>people</sup> Tubela & went <sup>to</sup> amakezeni where Ngwane's chief wife had come from - her name was Zwelibanzi, daughter of Ohlomo, <sup>(the</sup> amakezeni. The amakeze were living across <sup>to</sup> Tubela where Keula's tribe now is, <sup>(48)</sup> i.e. in Msiuga division. That is where Ishaka



*(caused to live in a state of want)*

had gone to, viz to Noma-gaga, the Kuzze chief. ~~Which~~ It is said Tshaka was <sup>divined</sup> by his father Senzangakona. He passed by Noma-gaga's where a kamba was <sup>carefully</sup> washed - a nice kamba - <sup>not</sup> + given <sup>to</sup> <sup>him</sup> <sup>was</sup> <sup>booked</sup> <sup>up</sup> <sup>for</sup> <sup>him</sup> in it. This attention he much appreciated, wondering how it was <sup>that</sup> Noma-gaga <sup>divined</sup> he was the son of a Chief.

Nontshiza was accompanied by Jwelibanzi & other members of <sup>the</sup> Impumuzza tribe, but Xesibe was left behind. The object seems to have been that Jwelibanzi should build a kraal among the amaKuzze, but they returned with her - the kraal was not built. Nontshiza then went to <sup>(Kanza)</sup> the Nsamalala chief, accompanied by a number of our tribe. He died there, & to this day the descendants of those who accompanied him are living in that tribe. Our tribe formerly lived <sup>between</sup> <sup>the</sup> <sup>Ngome</sup> <sup>&</sup> <sup>the</sup> <sup>Nadi</sup> - that is where my father Yenge was born.

*between*

The Zondi Chief at <sup>the</sup> Ngome was Mafenge. The people turned him out for some reason. He then

*(lived in destitution)*

linged for some years. He went from one chief to another in order to learn <sup>about</sup> <sup>the</sup> <sup>mechanics</sup> <sup>of</sup> <sup>chieftain</sup> <sup>ship</sup>. After he had wandered for a long time he came back, not to his old tribe, but to that of Impumuzza. It so happened he arrived as our chief Xesibe <sup>was</sup> <sup>dead</sup> <sup>at</sup> <sup>the</sup> <sup>time</sup> <sup>of</sup> <sup>his</sup> <sup>death</sup>. Our people then asked him to <sup>be</sup> <sup>the</sup> <sup>chief</sup> <sup>of</sup> <sup>the</sup> <sup>tribe</sup> & Xesibe, & promised, if he did so, to reward him by ~~app~~ re-appointing him chief of his old tribe. He proceeded to do what he could - & succeeded in doing all the amaImpumuzza desired. It was then decided that the Impumuzza <sup>(impfi)</sup> was to be got ready to convey Mafenge back to his tribe. Mafenge was himself required to <sup>doctor</sup> <sup>the</sup> <sup>impfi</sup>. He did so & accompanied it to <sup>the</sup> Ngome. On getting there, the impfi saw no one to oppose them, all had run to take refuge in the bushes. The invaders <sup>gave</sup> <sup>out</sup> <sup>and</sup> they had not come to kill anyone & that all were to return. all they wanted was to see Geinwa, the man who had displaced the right ful <sup>chief</sup> <sup>here</sup> Mafenge. And so all came back, but Geinwa made







ka Nongamelana This woman <sup>can</sup> speak very well  
on tribal matters. Lives near Laduma about 2000. I saw her next  
Jokova ka Ntisa. This man has a ~~big~~ bad leg.

Perhaps Delive could <sup>still</sup> speak coherently.  
I do not know where Luga died & was  
buried. I never used to ask our ancestors where those  
who bore us died, ie the very ancient ones. The old  
people of course used to speak. Laduma no longer  
asks us old people ancient history, <sup>as our chief used formerly to do;</sup> he concerns  
himself only with affairs connected with Europeans.  
I used to listen to old people speaking, telling us what  
they chose, but we did not specially interrogate them,  
much less commit to paper.

Got to stream in a maze of reeds - dogs bark, cattle  
low, and the gam of rivers. Ku sekhoy abantwana girl  
listens wonder what what's home reported  
about dogs, men, cattle, talking, in reeds. Una  
manga do again. Age 5 or 6. Heard the dance. The  
returned. The people's said she said cited an amahle  
esi wadlazo, <sup>See</sup> city of quikoms & eat amahle  
& cattle from water. Then men went to listen  
at stream. The men found that what girl said  
was true. The country then told everyone that

spread rumors, amahle, captured & killed. <sup>57</sup>  
in blala - mother however came. They came by my in a  
status state - Blakafad. The mid blala came here  
into blala ka Nongqosi - mid amonsonane,  
izwe la sibaka - they do not know if yobokhad - Sa  
Kohlewa ekhulwa kwinto i hamsine njalo  
People came to my father - still found - two came - umalongo  
came in company of the mid blala & went to Kuzeni - came as a young lad  
16 to 20 - & killed here

Kukulela was Lahlwa's itina - ie my father.  
We lobola's Miskofeti's mother, <sup>(a daughter)</sup> intombi ka  
Langalibaleli, uMkomose. <sup>(52)</sup> He was lobola's  
by <sup>his</sup> ibulo lefika Kukulela. I was one of that <sup>(but)</sup>  
- <sup>the</sup> name of rept ~~was~~ is uMbongo.

My father went to live in Kukulela's  
dist under that chief, taking his family <sup>including</sup> ~~me~~ <sup>me</sup>.  
~~He~~ This was ~~so~~ after Teteleku had grown  
up and assumed the chieftainship. I said yesterday  
my father was guardian for Teteleku <sup>for some time.</sup> When he <sup>(venge)</sup> went  
with the whole of his umuzi to Kouza, Kukulela,  
he built his kraal near <sup>the</sup> Inhlamini (Inhlamini)  
river which joins <sup>the</sup> Dxopo & enters <sup>the</sup> Mkomazi.  
He afterwards got ill, came to <sup>the</sup> Mbubana, ie  
the small Mbubana hill in Teteleku's district in



order to be doctored. <sup>(53)</sup> He however did not recover & died at <sup>the</sup> Mbulwana where he was buried. I did not come back at once to rejoin Impumayo tribe, but stayed 2 or 3 years before doing so.

My father was in some way concerned with the cattle maeva ka Juma brought into Natal, i.e. in restoring them to Impande. <sup>(54)</sup> Inqaitana can give <sup>an</sup> the account of this.

Story of Nongqose. <sup>use? (55)</sup> <sup>Nonqause? (55)</sup>

One day a girl went to the stream to fetch water. (ik'amanzi). When there she heard dogs barking, cattle lowing & bellowing, and men talking loudly with one another, all of which sounded emanated from the reeds, for neither dogs, cattle nor men could be seen. <sup>after some listening to it all the girl was wondering</sup> She went home and reported what she had heard. "You are telling lies", the people said. "Go back again to draw water there. She came back to report that the speaking she had heard was to effect that <sup>get rid of</sup> everyone was to <sup>desperately</sup> cede the amabele they had, as also all their cattle, for they would get new amabele and new cattle, which would issue forth out of the river in question & the country would become new. On hearing this, ~~and~~ some men decided to go and see for themselves what was being said. They went and found that & what it all meant, the girl

what the girl had said was true. Upon this the rumour that amabele and cattle must be got rid of was noised abroad, & proceeded to be generally acted on far and wide. ~~The~~ People wasted their amabele & stabled all their cattle, but nothing issued from the river to replace what had disappeared. A famine seized the whole country, causing the people to scatter far & wide in search of food. Two came to my father Yenge, for he was still acting for Teteleku, ~~back to~~ ~~was~~ beg for food. Another Macongwane, ~~went to~~ a young man of about 18-20, went to Kukulela's, where he lived & afterwards died. The people scattered in all parts in search of food. This was known as <sup>(the famine)</sup> indhlala ka Nongqose. The whole thing was <sup>inconceivable</sup> <sup>in human nature</sup> <sup>the water was scattered</sup> <sup>ever</sup> <sup>got hold together</sup> <sup>very thin matter</sup> <sup>was</sup> <sup>connected</sup> <sup>fabricated</sup> Iqwe la eiteka. I don't know if it really ~~was~~ <sup>was</sup> gogqeka'd again. <sup>the reason for this affair</sup> Sa Kohlwa ukeba leyo nto i bunjwe ini?

The name amafala li <sup>came from the</sup> suka kwa Zulu, for they ngoba id izwe. They then called us amafala, just as <sup>you</sup> Europeans call us amakafala, for people that <sup>defeat</sup> others tika them. <sup>(56)</sup>

The amaCube were called amafala because they <sup>worked in</sup> kanda usimbi. I have heard that <sup>you</sup> <sup>was</sup> <sup>worked</sup> <sup>with</sup> <sup>the</sup> <sup>gold</sup> <sup>placenta</sup> <sup>to</sup> <sup>extract</sup> <sup>it</sup> usimbi ya yi telw' amafut' abantu, kint' a yi i tambe. We Zondis were said to be







57/2/1-63  
1-24

11.5.16

Mqikana, continues:-

gema

who throw over Christianity & revert to our ways of living. They give up their clothes & resume their old ones.

We laugh at those who come back in this way, saying <sup>(I were you and use it)</sup> wa wa nga pelile ini to go and say you will <sup>keep from do the work of</sup> gema lomsebenzi ka nkulunkulu & now you are throwing all up? If you go in for a thing you should stick to it. They then reply that Satane has caused them to return to their old ways of living.

I live <sup>up the</sup> enhla noMunduze. There are many of Laduma's people there who have resumed <sup>(wearing their cover)</sup> business initshe, having formerly been Christians, both girls & boys & even men, old converts.

I think <sup>the</sup> reason must be that they go to Konza <sup>(give the story)</sup> inkosi, but when they do go it <sup>is too far for</sup> akula them; they fail to see any daylight in what they take up. Missionaries have come to ask me







as the European knows to be right; my failing  
is due to not knowing what the European  
really wants. Well, if there is so much  
failure to follow European directions in  
respect of everyday affairs, how can we do other-  
wise than suppose there will be failure  
to know how to conform to the higher laws?

I have never been arrested & punished (fined);  
I have always tried to <sup>do</sup> right. ~~But if I~~ <sup>It is enough if not</sup>  
~~succeeded in following the law.~~ <sup>Udel' izwi</sup>  
~~e litchiwo amant' okupeter.~~ <sup>needs the word of those in authority.</sup>

I am familiar with my own mode of life  
& know its laws, but if I leave it & go  
into new ways of living as Kolewas do I  
would find myself perpetually going astray  
as they do.

A Kolewa tends to regard himself as being a  
white man & enra izi what appertains  
to his uhlanga <sup>to do nothing that</sup> but in that very act a  
man edukas. He fancies he is greater than  
<sup>lowly people</sup> <sup>goes at</sup>

a member of the ordinary Hlanga for he looks on  
himself as a privileged person, viz. one who  
converses with God himself.

If a white man does wrong his fault is not  
of so serious a description as that of a native,  
or to put it differently, the opportunities for  
wrong-doing present themselves far more  
frequently to Natives, who are unsophisticated &  
do not know <sup>how to read + write</sup> <sup>to</sup> incedi, than with Europeans,  
who do.

When we kill a beast nowadays we do  
not <sup>praise the ancestor</sup> bonga amad hlozi. We simply remain  
silent, for if we <sup>praise the ancestor</sup> bonga amad hlozi our  
own children who have <sup>become Christians</sup> kolwad will not  
partake of it. Thus we do nothing in the  
shape of praying on such occasions.

This surprises me, for who but God told  
us of amad hlozi <sup>the ancestor spirits</sup> but we are told  
not to bonga - for ukubonga into ka  
Satanis <sup>to do so as a thing</sup>



The men no longer say anything about this. <sup>(you are coming)</sup> The Wehlabekad' in old days in this affair, <sup>(this matter would destroy the people)</sup> we saw that le ndaba i zo bulal'give for if our children become kolewas they will separate from us and carry others with them, & when we men, in wishing to conform to Govt orders & issue them to our people, they will resist us <sup>rather</sup> because they are amakolewa or are followers of amakolewa. The abulad' Teteleken & Amicheme, <sup>they</sup> complained, saying that everyone will buygla nga & Enakolweni leaving no one who can be called a ~~member~~ subject of the Govt; but the Europeans said, "leave them, these kolewas" <sup>(do not interfere with them)</sup> musani ku wa cita.

The reason those who 'turn back' give for returning & throwing over Christianity is that they cannot see where they are making for. (lapa beya kona, ba

<sup>go fast</sup> ga dula nje).

When kolewas die & are buried. I hear nowadays that ghosts (izipoki) hover about the graves of <sup>the</sup> deceased. There are very many of these graves. A "fire" is said to burn over the grave & to be visible, & this fire is the izipoki. The kolewas say that this means that the person buried there <sup>has</sup> ~~not~~ <sup>not gone to heaven; they have been shut out;</sup> kangenang' izulewini, u valelewe, <sup>he is down in hell?</sup> us & sirogweni pansi, kwotivwa <sup>he never was dead</sup> atshe kona lapa <sup>on the grave</sup> (e.g. ~~luna~~ <sup>luna</sup>) a bonwe abantu bonke. <sup>so</sup>

The Natives are themselves <sup>(nowadays)</sup> the missionaries that set about to convert the Natives.

There are different habits among the different denominations, e.g. Roman Catholics <sup>(the meat of a beast that has died)</sup> allow ingcoba to be eaten, but Protestants ~~refuse~~ will not eat it. No meat is eaten by Roman Cath. on Fridays.

We cannot imagine how Mochingangi



communicated his will to the Europeans,  
 for we do not see how paper could have  
 come down from the sky. All we know  
 of is ~~the~~ Mvelingangi, not of any one or  
 any message from him. I of course know  
 the <sup>Charlema</sup> unwaba and <sup>Legend</sup> intelo story (59). The Kolwas  
 say the <sup>Legend</sup> intelo was sent by Satane & the  
 unwaba by Mvelingangi.

My own children are <sup>down</sup> (taken at request of Ingaitama)  
 1. Prebesi - <sup>omkulu - the eldest, dead</sup> uyedwa kwabo  
 2. Tinsila. uyedwa kwabo  
 3. Makwankwe  
 4. Mudundu  
 6. Mpise } <sup>in one house</sup> smnkaku }  
 7. Joni } <sup>in one house</sup>  
 ie 7 in all.

all these are  
 still living.

Some have died. I do not mention those.  
 I had five daughters. One died, the  
 other four married, (3) of these husbands are  
 dead, hence only (6) has her husband living.

There are no Kolwas among my children.  
 Joni's & Mudundu's wives are Kolwas,  
 but Joni, Mudundu & are not Kolwas.  
 The marriages were not in accordance  
 with Christian rites.

I am very sorry indeed I never learnt to  
write & had I learnt I would have put  
 down all my father told me & read it  
 nowadays. Nga putelewa iloko ie.  
 I allowed this to escape me.

Fodo. I said yesterday Dugana said he  
 was not to cross <sup>the</sup> Umzimkulu. He did  
 cross later. This was done by Sir T. Shepstone.  
 The Basas were then killed by amaXhosa.  
 They <sup>crossed over</sup> wated & came to Natal, & when  
 at Umzimkulu Fodo attacked &  
 killed them. Shepstone heard of this,  
 for the Govt order was that there was to



land and

be no killing. Upon this Sir J. S. Kipsai  
impisi i yodhl' izinkomo zi ka fodo.

Fodo egad to the side of Tuzin Kulin,  
he went ema'kameni - the name of  
that extra-Colonial territory. If an  
isibotshwa egad, if he escaped &  
got there, he was not pursued there.

The name ama'kameni means about  
ababulalanayo a banga ka bi  
na wteto.

When Sidoyi killed Mshukanjubo  
he egad & went to Fodo. M Sidoyi died  
a natural death. ema'kameni,  
na namuhla isizwe saka si o  
ema'kameni. Afterward Adam  
Kok arrived in that part & was given  
land. He was killed in a carriage accident.  
- thrown & killed.

Izivivane These exist in all parts of the country.  
Every one throws a stone after spitting (pamera) on it  
or to the pile.

Lugajee. His brother Sondaba went to Zulul  
land to fetch Ngora ka Inkubukeli was eba  
Trajini, in order to run off with him to Pondoland.  
Ngora was killed there in Pondoland. Sondaba  
fetched him because Ngora u zalwa  
intombi ka Inkubukeli (father of Ngora).

On being called, Ngora arrived in the Noamalala  
district with his impisi. The district was occupied  
by the Bomvos near Tugela. (Mafobleni is  
now the Noamalala Chief). Ngora said.

Sondaba contemplated going forward with  
his isizwe. Whilst there, they kept sending  
men to attack Desibe, our chief. But he  
as a ba gunzele ngamandhla. If that is  
opposed them by force. Their intention was  
to capture our cattle & make off to Pondoland  
with them. When Sondaba wanted to move off

gunzele







greatly deceived Lugaju by saying that the people were not the chief to death. <sup>the people were not the chief to death</sup>  
 Kholise kabi ufugaju ukhet' uzo qwaz' inkosi. They accused ~~Lugaju~~ Mangee of having ~~was~~ allowed Lugaju to escape by saying he had sore stomachs. Upon this Mtholozzi gave orders for the killing of Mangengeza, but some ~~one~~ friend of Mangengeza heard what was contemplated & ran off to warn him just as the impi was about to start on a journey to <sup>at the</sup> zimberela. M. tied up a few belongings & left at once, leaving his cattle behind, & went to Konza, Madhlenya, & Ema Funzeni. He afterwards died there, but his children are still living there. He was also a son of Matamelas.

Mtholozzi was afterwards killed by Dingana. His <sup>people</sup> iziqwe eitchad except a few whom Lugaju collected & went to where Mtholozzi used to live. When he got there <sup>the</sup> amabonvu came up with <sup>the</sup> amaTembu a <sup>ka</sup> Mbulungeni <sup>(Kambodu)</sup> father of Mbila, and attacked

ka Ntshiba.

the amaNxamalala, who were very few. ~~The~~ The latter were defeated. The Bomvus then occupied & built on the Nxamalala land. <sup>before</sup> ~~the~~ Lugaju escaped, & <sup>(a state of destitution)</sup> ~~he~~ went back to Baleni, & Mhlangwini, where he was before. When the Boers came after their fight with Dingana, ~~they~~ they heard that Lugaju ~~had~~ <sup>was</sup> attempting to establish himself on the west of M'bubvu (Zwartkops), they at once made for him. He escaped & again went <sup>to the</sup> Mhlangwini.

It was only after the Boers had been defeated by <sup>the</sup> British that Lugaju was appointed Chief & allowed by Sir J. S. to occupy land near the forests leading from M'bubvu. <sup>(65)</sup> That is still part of the tribal territory but Mafahleni ka Lugaju (but he <sup>(father)</sup> zalala'd usondaba) lives near Dupendhle. <sup>(66)</sup>

Lugaju died <sup>at</sup> Cedera, where Mafahleni has kraals & at which he stays when visiting <sup>Pr. Durig</sup>







people at Bat Natab. Duzana <sup>led</sup> <sup>follow</sup> Da  
 landleni, ni ba hlale. Da zo buya,  
 bezwol ubunandi. They hlolaid. After  
 a little, the Natal forces went off to  
 hlazela kwa Zulu. The spies went &  
~~was~~ warned Duzana that the impi was  
 coming. A kipa's his impi & one went  
 off to Mzilikazi, another to deal with  
 the Natal forces - ya ba mzila mbili. (69)

The Natal forces went forward &  
 were led by Ohlokweni zibuko (e li se  
 zans' izibuko). They found a kraal  
 across the river full of izinkhosi za  
 Kwa Zulu, zi yimpisi. Da wa vimbazele  
 ke lowo mezi. But the very shot  
 the white men were firing at the Zulu  
 spies ~~was~~ served as a ~~warning~~ <sup>warning</sup> to the  
 main Zulu army that ~~the~~ <sup>body</sup> the white  
 men had come. This happened whilst  
 it was still very early & dark. Zulus <sup>(main body)</sup>

Kwa 'kal' ~~egg~~ igaga - assegai <sup>is</sup> <sup>in a battle</sup> <sup>sounds</sup>  
 moved forward whilst <sup>the</sup> whites were busy  
 with the kraal referred to. The Zulus  
 attacked from three directions. The Natal  
 forces addressed themselves first to one,  
 then another. At last they concentrated  
 their fire in one direction & forced  
 a way through when some escaped.  
 The balance were killed by the Zulus.  
 Those killed included Nbanda.

My father was at Fodo's & Mzinkulu  
 (I was with him - I <sup>was</sup> <sup>at</sup> <sup>the</sup> <sup>place</sup> <sup>called</sup> <sup>amatole</sup>  
 at that time). My father knowing  
 of the runner's impi having <sup>gone out</sup>  
 went to <sup>Mzinkulu</sup> see if it had returned. He saw  
 people returning <sup>in a</sup> <sup>group</sup> <sup>of</sup> <sup>people</sup> <sup>called</sup> <sup>ngabange</sup>. He asked  
 where the Chief was; they said they did not  
 know if he would or would not come.  
 They said they were badly attacked  
 by Zulus & ~~they~~ <sup>each</sup> <sup>for</sup> <sup>himself</sup> it was a case  
 of each for himself. They said they

(This piece  
 mentions  
 age -)



Njeje

had had no food until they got back to the tribe. They reported that their impi became amehl' <sup>destroyed</sup> amnyama. (as if blind).

It was discovered by my father that a couple of men of Impumaza tribe had got <sup>to</sup> inkaba (takatad) impi and enzela's <sup>the</sup> it amehl' a mnyama when it started forth on its expedition, with the result that their Chief was killed. The men in question ran off & took refuge in Njeje's district this side of Table Mountain. My father sent to tell Njeje not to be surprised at anything that he <sup>might do</sup> in his ward in the way of <sup>something</sup> saying - giving his story & asking <sup>him</sup> not to warn the men. ~~He~~ did not. The Chief did not warn, with the result that men were sent, <sup>they</sup> & put to death the offenders.


After this my father was recalled with his kraal from Fodos, & became guardian & acting Chief for Teteleku as previously related.

Prayers for Fodo's health  
Who is food in hand if you take? Goodness of Nadi & Kuzi.  
Pongu ... Sid ... Nadi ... Kuzi ...

Entered

Fodo ka Nombwa ka Gasa  
wa kwa Dhlamini

u biphumezi sa manz' a tshisayo!  
u Nongalo a sipotshongwana.  
Inkone & vele ngo buso, ka mangungwini; <sup>own</sup> Inkone's mother  
Impongwan' & nean' & fund' ukubiba.  
Oze no M'koko, kwa Baca,  
Amakubal' a dhlwa utiba ka Sonyangwe;  
Weza no Mafinyela, kwa Baca,  
Amakubal' a dhlwa utiba ka Sonyangwe;  
Weza ne zinkomo zi ka Tiba,  
Wezi & zi quba, u Baca wahlal' umkosi,  
\*Kub' inkosi ya kit' & na manceb' emkonto,  
& bonwe nga ma mpondo a ka Faku.  
Weza ne zisato <sup>injaco</sup> zi zibili, zi ka Faku;  
Weza na ma Nyangaza, kona nga s emampis <sup>side</sup>.  
Kwa-ye kwa babazi u Faku,  
O zabea nga s emampisweni.  
Uati "Hau! Intoni na lena, & no nza njena

is.  isinjato



this apa = lapa, intended to mimic Fakie.

Emhleben' apa na?  
 Iqquwira, & lapa na? <sup>accent on pi'</sup>  
 At'ama mpondo & la kwa Dhlamini.  
 Abe umboni wa maBunee,  
 A mpak' itusi engaleweni,  
 Abe umpanyuki' emabunuwini,  
 Amabun' empak' itusi  
 Umpanyuki' be mpete, <sup>egandpleni</sup> na bape zikeni naba skay.  
 Indoz' & bonwe nga ba vuki bo kusa.  
 Inkosi ya kiti & na manxeb' emkonto,  
 Si nga bonanga si yi bon' inkos' i zi hlabanala.

curious expression - a... occur in other Ziboro by Magakara

He used to fanga: "Drigana, Verzi!" He never fungad  
 a wakubo (amakosi). Wa ye iroade, held assegai  
 & all else in the left. He was quite short - irawangana -  
 wore isigova in middle of forehead, very thin  
 arms about wrist. Waye tand' uimpi kabi. He  
 always wanted to fight - always roared impi.  
 He used to bonga his amagawe. Ati "Drigana, Verzi!  
 Wee! Wee!" Waye mnyama, not impofu.  
 = dark brown

He would have been Umkulutshana, <sup>rest,</sup> not the  
 oldest however. When Ishaka <sup>but o'phakati = middle let.</sup> citat' ezwe, Fodo  
 was old enough to fight impi. Was never butwad  
 kwa Zulu. He tungad, after same fashion of Zulus.  
 ka Baleni ka Nongcama. <sup>destroyed that hand</sup>  
 Sidoyi was mnyama. Had very prominent  
 eye-lids, amehlo a ngati a mawokozi, a  
 ngat' a sugelwe zinyosi. He was same  
 age as myself. Sidoyi was taller than Fodo, +  
 medium build. The Dhlamini generally are  
 not heavy built men.

Entered

Sidoyi ka Baleni ka Nongcama  
 des one of mdingi's sons  
 mdingi wa kwa  
 esamba.

- 1 umikaula nge ndaba!
- 2 uNgqokwane o si band' amagakala.
- 3 Oze no Bobe kwa ba ka mdingi;
- 1 Weza no Mshukangubo kwa ba ka mdingi;
- 2 Weza no Mfilipli kwa ba ka mdingi.
- 7 Wati, <sup>ifena,</sup> fengesigele, <sup>sal' u</sup> ~~wesa~~ Dhlam' amakubalo, <sup>lawo"</sup>
- 4 Mshukangubo si hamb' naye, kwa ba ka yise
- 5 Mfilipli si hamb' naye, kwa ba ka yise,
- 6 uBob' si hamb' naye, kwa ba ka yise.



Keep ↓

Ido not know Babeni's izibongo.

Entered

Kukulela ka Mnciso ka Nomagaga  
wa s emakuzeni, kwaDhlemini

uKukulela! uimakhoban'ge nkom' iyekhangeni  
uMkung' ondala ba w' etukile.  
uMkonto ka Ndaba!

O gwaz' indun' ebubendeni,  
Kub' e gwaz' uMbididi e zalwa uNdonyas,  
Amakubal' ake a y' adhliwa kwa Nzimande

Uzungeze iPateni nge zimzumbesji  
Kwa ze kwasa isiPahla ei nga tele butongo  
A be u'Poko palala o lu si bangela' isilungalela  
uTusilewa kiti o lu nga madaka

A ye nga ye zimou za kwa Malandela.  
Inzika mini ba yakel' iinkanyo.

abakwa  
nibazwane  
people

is a man  
with one  
eye in the  
day time when  
he sees his  
eye had his eye  
is not a night attack

X are Kezani people, having grown up there &  
in other Dhlemini tribes. They however really come  
are off's hobb of amaPapeta tribes

notice construction  
a juu says o naa nkom

a kind of  
amabele

Bona Laduma, Mtshane

Laduma ka Teteleke

Entered

12.5.16

... f (praise of Babeni)

= Beja

u'Bej' o bomwa,  
Inyoni ya kiti e ya zamuka  
Pakati kwe miz' im <sup>bili</sup> ~~neve~~

Kwa Ngobamadolo ne Nsangimangele.

A be uhlaza kwa kiti o lu nga nyongo yenyama

Ngi bon' imvela pakati kwezwe

Ngati "ini"; kanti inkosi.

A be ujiba ongadhiwanyoni,

Zi ya ~~za~~ uru dhla zi ya uru' cakaza.

uNyanga bat' ifile ba s Ngobamadolo

Kanti i za u kwasa pakati kwe Tayimholo  
neKoto.

Isakabuli la kwiti

A ba li tiyile nga s emakubeni

A ba li tiye ngo uxaka, bati ba li bambile  
fati li kwa Tayimholo la penyuka.

Ba li ~~zulela~~ zulela ba li tiya nge nevu

Dati ba zo li bambaba nga s empafanyana  
la penyuka.

ie. there was a dispute  
between him and his  
brother Beve,  
who belongs  
to the former  
tribe, though  
the two names  
were found  
to be the  
same

this rain came  
on on the day the  
case between Laduma  
& Beve came to  
an end.

in this case Beve  
claimed his property  
but failed to get  
it.







and opposite Mafaheni's people on this side. (76)  
 Maza received a pension for many years  
 from Cape Govt. He is dead now.

In the old days before Tshaka the tribes lived  
 in Natal much as they do nowadays; that is,  
 they only fought when a particular cause of  
 quarrel had arisen, & then they would fight  
 in a humane way. They would simply burn  
 one another's kraals and refrain from  
 seizing cattle. Cattle raiding was started  
 by Tshaka. Abafazi & children too were  
 not killed - kwa ku ngen'eto ukw  
 swaz'umfazi & nga peto sikala - for  
 such killing was done by Tshaka. Men  
 however killed one another.

Mourning ceremonies, burial of Fodo & Rukelala.  
 Fodo died a natural death, south of Mzimkulu  
 in Emacameni <sup>no man's land</sup>. I was on  
 a visit to Fodo's kraal.

was siloya, sajala. kweza = into <sup>wise mbulala</sup>  
 I was present when the <sup>mourning ceremony</sup> isililo was held. It  
 began instantly, the same afternoon of death  
 occurring. The grave was dug at once in the  
 cattle kraal & the body was kweza = interred  
 the same evening. ~~At~~ At the same time  
 messengers were sent out in all directions  
 to say the chief was dead. Upon this all the  
 Inhlanguwini people gathered at the Chief's  
 Kraal, <sup>& Gugweni, or</sup> kwa Nongobo, and all were fully  
 armed with shields & assegais, for there  
 was great fear lest being so close to their  
 enemies the Bards they should be attacked.  
 That is why the body was so quickly disposed  
 of. No sooner did death occur than  
 loud lamentations were started by all  
 members of the tribe.

~~As~~ There was no <sup>purpose</sup> umfando. Fodo's heir  
 was Makwehlela. He was still young at  
 the time of death. ~~At~~ The grave, being that  
 of a man, was large, for into it were thrown



igumbhe

GIRDLES

DANCING DRESS

all Fodos' belongings, umitsha, umgabulane.

These were placed on either side of body & up against it, though not in front or behind.

The grave is in this form: the body is put in this igumbhe or side place **E**, and at **A** it is closed up.

SPACE

hollowed out place



The body was covered in a black - jet black ox (engena mbala) skin.

I thought it a strange dispensation of Providence that I, who had grown up in Fodos' dist., & with his assistance, should, after many years absence, happen to be at his kraal just when he died. Thus I knew my chief whilst alive & when he died.

The body was buried quick for fear lest the Bondos should attack & come to the grave & <sup>cut pieces off</sup> curiga the body - for that is a great practice among Natives. They would

ndilileka = walk about to & fro passing one another

have umbulula's <sup>the</sup> <sup>projected</sup> <sup>on</sup> <sup>the</sup> <sup>side</sup> <sup>of</sup> <sup>the</sup> <sup>body</sup> <sup>of</sup> <sup>the</sup> <sup>deceased</sup> <sup>and</sup> <sup>the</sup> <sup>deceased</sup> <sup>was</sup> <sup>with</sup> <sup>it</sup>.

I had my assegais & <sup>draw</sup> <sup>with</sup> <sup>me</sup>. I died ~~at~~ I & the doctor I was with slept two nights at kraal, the 2nd one being day of the death.

The loud lamentations went on continually throughout the night. I got no sleep at all, nor did I care for any food. Next day a body of men from Sidoyi (for at that time he had fled from his dist. in Natal, having killed Mshukanyubo <sup>in 1857</sup>) came in sight, accompanied by girls, whereupon the lamentations <sup>again</sup> which had ~~subsided~~ died down were started afresh in a very loud way, although this was after the funeral. ~~at~~ my friend & I left before the lamentations had come to <sup>the words were</sup> an end. In these lamentations, <sup>the words were</sup> "Maze Babo! maze babo, si yo ye si to lewipi & unkos' ifile nje na? & women, children & men took part. The mourners walked to & fro, passing one another, here & there (ndilileka), within the precincts of the kraal.

People continued to live in kraal for about 2 years, & then shifted to another site.



Kukulela was buried on the 5<sup>th</sup> day after his death & when the whole of his great tribe had gathered together. I was present, but there were no loud lamentations as in Fodo's case. Nor in that of Teleteku were there

loud lamentations - people cried <sup>(DATE?)</sup> <sup>shouted</sup> <sup>casually</sup> <sup>at</sup> Kukulela's we all had amaraus & imikonto. Miskofeli was still so small as to have to be held by the hand. (W?)

The grave was first started by Kukulela's <sup>(celebrity)</sup> <sup>son</sup> isokangangi & afterwards came the child miskofeli who took the hoe and struck the soil 2 or 3 times as if digging. After this the grave was dug. It was dug before the day of actual burial, but a guard was specially kept <sup>on</sup> it. The reason for deferred burial was to enable all the tribe to assemble

After miskofeli <sup>had</sup> dug the grave a little he stood near by until the grave was dug right down. Had he been older he

would have dug the grave a little more than he did, i.e. struck 4 or 5 times; as it was, he had to be helped, being young.

Kukulela was tied ~~with~~ up with a black skin of an ox. Had Europeans not been in country there would have been <sup>(a purpose to the ceremony)</sup> <sup>(un-gando)</sup> for a <sup>chief</sup> <sup>not</sup> <sup>himself</sup> is not lekwa's yedwa. Inkosi inga yohlala yodwa lapa. Those killed were men (amadoda) not women. <sup>(supervising)</sup> <sup>(bursting party felt)</sup>

After this burial an ichlambo would go out. First there would be ichlambo <sup>a</sup> <sup>(black)</sup> <sup>hunt</sup> <sup>party</sup> <sup>to</sup> <sup>kill</sup> <sup>the</sup> <sup>game</sup> <sup>and</sup> <sup>bring</sup> <sup>it</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>eat</sup> <sup>it</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> <sup>bones</sup> <sup>home</sup> <sup>to</sup> <sup>bury</sup> <sup>them</sup> <sup>in</sup> <sup>the</sup> <sup>grave</sup> <sup>and</sup> <sup>bring</sup> <sup>the</sup> 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blinded woman and (insects) would be put. Food would be left for their use in the cave. The mouth of the cave would then be blocked up with stones. The living creatures there would of course not be able to get out & not even be able to find the food left there for them. And thus they would die in the same place with the corpse of their chief.

I heard that the eggs were taken out in each case.

13.5.16

*The campaign against the Kuvempis, which killed*  
 Impi yas amaKuzeni, e ya bulal' uNomafaga <sup>57/2/25-53</sup> (18)

uNomafaga u bulawe uMdingi ka Langa (uMdingi uyise ka Mshukangubo). uNomafaga ulwa nempi ya kwa Ngoza, nangike uNomafaga u ngale koKalo, bat' uhlezi ne zinkomo nabafazi, impi i bilwa ngalapa kwoKalo. uMdingi be ke ngati ba hlalene no Nomafaga lo.

U se bon' uMdingi ukut' uNomafaga u hlezi yedwa une sifazana nezinkomo. U se pak' eyak' impi, isi bulal' uNomafaga o hlezi yedwa nezinkomo. Isizawa ke impi le zhlabana nenye ukut' inkosi i si file, i si balekake, iya hlulwa <sup>a ba ka Ngoza</sup> ke. Kade be kulwa uNgoza ka Mkhubekeli no Nomafaga ka ~~Ab~~ Dhlomo ka Nsele, belwa bodwa. Ngoba uNgoza ulwanje uya hamba, uya dhlula, uya le zintampandweni. U balekel' uTshaka. ~~Kam ba~~ Ngokungena ku ka Tshak' ibakosini, uba bezwe ukut' ungene, kwa baleka uNgoza wa siba Tenjini, kwa balek' uMacingwane, kwa siku balek' uMatiwane. uMatiwane wa hamba ngoKdi; abant' abanye baka ba ngunzwa amazwane igwa be hamba. No Tshaka ka ka hlalali, ka kalwi no Zwide; ba m bon' ezitendisini <sup>lost their toes from the cold</sup> <sup>had used up their</sup> <sup>IN THE ST. JOHN DO</sup>



(imiti yezinyanga, yo ku gq' amakosi, ubelawu).  
 Izinyanga za zi sapet' imiti, ngi nga  
 fani no waka ba namuhla, a ba  
 bet' unali nje, bange lapi nga luto.

As far as I remember can make out,  
 Macingwane was the first to flee into  
 Natal from Ishaka; then came Ngoza,  
 then Mawane. [Sir J. S. says Mawane  
 was the first.]<sup>82</sup>

The fight between Ngoza and Nomagaga  
 ka Dhlomo (wa kwa Dhlamini) took place  
 in Nomagaga's district, for Ngoza was then  
 fleeing from Zululand & from Ishaka. He  
 attacked Nomagaga because <sup>he was</sup> in want of food  
 (cattle) for the journey. Mdingi was understood  
 to be friendly, whereas he played the traitor, &  
 seized the cattle. Mdingi kept the cattle.  
 He associated himself, i.e. entered into a treaty,  
 with Baleni (father of Sidozi), and Nombewu  
 (father of Fodo) and Genge (my father).

My father was in charge of the Impumeza people,  
 for Kesibe had been killed, as previously related,  
 & Nombanda (still a child) was put <sup>with</sup> kwa Ncamala  
 lala. Jingose (Kesibe's heir), was put <sup>with</sup> ~~at~~ same  
 tribe, & there burnt by Mapezana, as previously  
 related [see p. 47 of foregoing Nbk].

Mdingi, Baleni, and Nombewu and Kesibe,  
 finding themselves exposed to the Zulu attacks,  
 entered into an alliance, with the ~~very~~ object of  
 forcing their way through towards Pondoland.  
 They left their respective tribal lands in the  
~~the~~ thorns of Nombewu & Baleni up to that time  
 had lived on the lands now being occupied  
 by the Caru people).<sup>83</sup> Leaving those parts,  
 the confederacy made their way to Mroloveni  
 (near Howick), where a chief Mbangambi  
 of the amaBele people was living. They decided  
 to loot their stock. The impi dispersed for the  
 purpose. Kesibe, then happening to be alone,  
 saw a few calves being herded on a <sup>hill</sup> ~~small~~.



He went towards the hill in order to seize them, but there were some of the enemy there who immediately began to chase him. He ~~was~~ ran hard until but one kept up with him, & this man, drawing in closer, flung his assegai & struck him a deadly wound in the back, after which, perceiving some of our tribe near by, he ran off & fled. Xesibe died almost at once & was Kwexid (buried).

It was 2, 3 or more years after the flight of the Cunes & Tembuz that the confederacy in question was formed, and the reason for its formation was because by that time Ishaka had defeated Zwide & the rest of the Zululand tribes, and was contemplating a direct attack on the tribes south of the Tugela.

Ishaka's impi did actually attack Xesibe in his original tribal lands. Xesibe & his people got into a natural

fastness and successfully defended himself for a whole day, morning till night. When the Zulus had withdrawn for the night, Xesibe said to his people, "It is impossible for me to fight 2 and 3 more days with the Zulus; they are much too powerful." Upon this he quitted his stronghold. It had so happened that just before attacking him, the Zulus had seized a large number of cattle from the Nadi tribe (i.e. sister tribe of Impumuzi people). Xesibe came across these and, seizing them, put them with his own. His people remonstrated, saying that he ought to give these back to the Nadi people, but he said, "No, I have only captured what had already been captured by the Zulus; therefore they are rightly my property." However he was afterwards, though on the same day, prevailed on to give them back to the Nadi people, then in hiding in the adjoining forests. All were given back, although Xesibe had <sup>interested</sup> eggled them when







however was a petty chief. M. killed this man & seized his stock. M. now made across the Inkomazi and settled on the high land south of Inkomazi, ~~just~~ where he attacked the ama Ntambo people & defeated them. He then occupied their lands. He had his kraal at a hill & forest called iGqunu, <sup>in open country</sup> entangala. He built about the Ifafa river and established a kraal of his uMungu regiment in the same district. (85)

Later on Tshaka appeared on the scene with his army, which he personally accompanied, taking up a position on the Patene hill as the army went forward to attack M. M. finding he was no match for T. immediately moved off with his stock, women & children across Inzinkulu & Ingwafane to a district about Insikeni mountain where there was a forest. (87) The cattle & children ~~was~~ also <sup>impis</sup> took refuge in the

forest. Before the mountain was a plain on which the Zulu army drew up & where it was <sup>prepared</sup> <sup>to</sup> <sup>fight</sup> <sup>well</sup> teta. M. himself went and took up a position on the very top of a mountain, ~~itself~~ going to a point & from there he observed Tshaka's tactics. Tshaka himself was with his forces - for he never failed to accompany them in person until the occasion of his assassination when the army was away in the North East. The Zulus then moved forward and tshaya'd ingomane i.e. simultaneously struck their shields loudly & so loudly that the cattle in the forest became terrified & emerged ~~from~~ into the <sup>open</sup> ~~open~~. This was the signal for closing in. The Zulus entered the forest, fought and defeated the Ceneus, killing off even women & children without exception. In the meantime M. seeing the game was up, came down the mountain & fled to Pondoland. Thus Tshaka got the whole of the Ceneu cattle. It was in this battle at Insikeni



that Ludaba, father of Ngoza, his <sup>1st</sup> induna, was killed.

Whilst Macingwane was still living in Zululand he used to be in the habit of putting his sons to death. He would appoint his chief son, & because he did not suit him for some reason, he would put him to death. Another would be appointed & the same thing done to him. Seeing this, his son Mfusi, advised by his mother, eloped & went to <sup>the</sup> konza Tshaka. Macingwane felt he must get him back, in order to kill him, so he sent an ox to Tshaka as present, with a request ~~that~~ to hand over the boy to him. Tshaka said to Mfusi: "a wu beke le nkomo ukub'ifana na zipi." <sup>What with do you remember?</sup> "A yi buke a yi buke a Mfusi ati <sup>thus best man like thou</sup> "Ifana nezi ka Macingwane le nkomo. Wa ye set' u Tshaka" <sup>He sent</sup> "I go klenqa wama, ukuba ngi ba nikelwena, a kii balal' uyihlo." <sup>for you, I will hand you over so that you fall in with you</sup> Tshaka refused to give

What with do you remember?  
exclamation  
falls in with you

up Mfusi (who eventually died kwa Zulul). The ox of course remained with Tshaka, for it was a gift & Macingwane would never have dared to fetch it back.

When Macingwane was about to die, he directed Pakade to take <sup>the articles of clothing</sup> izimpahla zo bu kosi a ziseku Mfusi. <sup>+ deliver them to</sup> The things were: <sup>an axe</sup> imbazo, <sup>the staff of chiefly</sup> assegais, <sup>the cap</sup> umbiza yo bu kosi, <sup>the cap</sup> epet' uselewa, <sup>the</sup> isonke (zenkosi), <sup>the</sup> itasi. Wati-ke ku Pakade: "ku twale u kuse ku Mfusi, kepa unga hlali wena, unga konzi, u bu u zi yel' Imbo, u yo konza ku Zihlandhlo." <sup>70</sup> Pakade accordingly took these things to Mfusi & delivered them, & then went to konza to the Imbo Chief. <sup>Mant' hakezi (the ingeni) says he believes that Zihlandhlo's mother was intombi ya s' amalawini.</sup> Imbazo is what gaulas inkunzi yo ke tshwama - <sup>the</sup> the bull may be of any colour, the <sup>cheek</sup> inkosi gaulas at back of neck of bull when it is being held down by the young men, <sup>is</sup> a regiment. The y must

the

at

22.5.16



catch & hold it, even though it <sup>is</sup> hlabi's.

The assegais are <sup>for</sup> the chief's personal use, & of course on his death must pass to the indodana.

The imbirza yo kupek' uselewa ya i neane. <sup>not for woolly the ground was a ring</sup> say about 10 in. in diameter.

I saw Fodo's, Ngenezi's, Kukulela's Teteteki's & Lufaju's imbirza yo kupek' uselewa, for I visited all these from time to time when <sup>the</sup> akutshwama went on.

Isonke, this seems to have belonged only to the amaluni, & was itusi (copper). It was apparently worn, though I do not know <sup>if</sup> round <sup>the</sup> neck or arm. I never saw one. I know not if there ~~was~~ was a number of articles (copper) collectively called isonke.

I remember as part of the formalities observed when Langalibalele's daughter's

wedding with Kukulela was being arranged, that, prior to the arrival in Kukulela's district of any ~~of~~ girl from Langalibalele's, that a number of men came carrying ubede, i.e. a copper ring, as thick as <sup>the</sup> induka & worn round the neck. This ubede was first brought to Kukulela's indana, who killed an ox for the bearers thereof & when they were conveyed to Kukulela himself he killed an ox for them. They left the ring with Kukulela, & the thing is in the possession of the tribe to this day. No one ever wears it - it is very heavy.

The ring was carried to Kukulela without any preceding negotiations having taken place. They really came to ask if he would be prepared to marry Langalibalele's daughter. Kukulela ~~was~~ agreed, notified his approval, & the men returned to Langalibalele. Shortly after, the bride-elect, accompanied by



girls, came to <sup>leave</sup> gano.

As soon as the men bringing the tubed <sup>arrived</sup>, Kukulela sent out & informed the whole Kuzo tribe, who replied that they approved and would look on the girl as their inkosi (i.e. the chief wife & so the mother of their chief to be).

The <sup>Umbongo</sup> regiment lobola'd her - her lobola was 80 cattle.

The bride elect fell ill, and got so bad & remained ill so long in spite of every effort <sup>of the</sup> doctors, that Langatibalele reported to Kukulela, suggesting that the girl's own younger sister, one who <sup>follows by</sup> ~~she~~ <sup>she</sup> should go & marry K., and if the first choice should recover she would go & marry as arranged. When the elder girl heard of this, although ill, she resolved to go & get married, being averse to her younger sister going off & starting

the chief house in her absence. Consequently she went, ill though she was, and went through the wedding ceremony, all of which had the effect of <sup>so far</sup> improving her health that she soon completely recovered.

As regards the younger sister, Langatibalele claimed a further 20 cattle, calling them <sup>the</sup> umbeleko. These cattle were duly handed over, <sup>also</sup> having been obtained from the Umbongo regiment, but the marriage of the girl did not occur until after Langatibalele had citema'd (1873), when Kukulela fetched & married her.

The elder of these girls is still living, the younger is dead, after bearing 3 sons. Miskofeli, ~~is~~ the present chief, is a son of the elder girl - her name is Nkomose; the younger one's name <sup>was, I believe,</sup> ~~is~~ Nongwago.



After Macingwane was crushed & ruined at Inkani, he followed in the wake of the Zulus and the cattle they had taken from him ~~back~~. <sup>Those of his</sup> ~~his~~ people that remained went off and Konza's Mfusi, who was in favour with the Zulus. Macingwane himself, with half-a-dozen to a score of followers, ~~for~~ made his way to the aba kwa Madango people, living somewhere in the north-eastern portion of Natal, <sup>though not</sup> so far up as where <sup>the</sup> Hlubi used to live. <sup>He had</sup> ~~Here he was~~ killed, because <sup>ca drop in out given part, he is killed</sup> inhozi Kayi Tolwa, iya balawa, which was practically the rule in former days.

Macingwane's original district was in Zululand and quite close to that of the Zulu tribe.

One of the petty chiefs Macingwane fought with was Mpongo ka Lingelwayo (one of his descendants is now living in Natal). The sibongo is wakwa Nkhlovu. Mpongo fought with such determination as <sup>to avoid being</sup> ~~not to be~~ defeated by Macingwane. To get the better of him, Macingwane had recourse to doctors. He <sup>slashed</sup> ~~slashed~~ him in such a way that

Ento in Mk  
of Pror

<sup>lay with his sick</sup>  
he had no dadwabo. This caused him to get ill.

He was afterwards consumed by an <sup>illness</sup> ~~ingue~~.

Macingwane's heir Mfusi, who, as already explained, had run off to Konza's Shaka, finding that members of the Izizendane regiment were rating from <sup>celebrates</sup> ~~celebrates~~ <sup>people</sup> ~~people~~ amafula-abantu of his tribe, beat several of them with <sup>a</sup> sticks. This was reported to the King, probably Dingane, who ~~summoned~~ <sup>summoned</sup> Mfusi Mfusi, afraid lest he should be put to death for what he had done, sent quickly for his brother Pakade. Pakade ~~was~~ came ~~from~~ when Mfusi said he saw that he would be put to death and advised Pakade afterwards to collect all that remained, meaning the people and tribal property and then <sup>to</sup> ~~to~~ landa intombi daughter of Mbucu wa <sup>Embo</sup> ~~Embo~~ and marry her on his behalf, to the end that she should bear the chief (inkosi) i.e. successor of Mfusi. Mfusi was soon afterwards killed. Pakade married the girl in question who bore Lunema and two other sons. Lunema according



was Mfusi's heir.

In later years there was a dispute as to <sup>the</sup> succession between Silwane and Lunema. The matter was investigated by the Government, when the authorities asked Lunema why he had failed to claim the chieftainship ~~or~~ when Gabangaye <sup>the son of</sup> Silwane was appointed. Lunema replied that he felt he had a good case, for he was the true successor to Macingwane himself. The Govt. decided in favour of Silwane, but said those who wished to join ~~with~~ Lunema could do so & go off elsewhere with him. Lunema admitted he could not contest ownership of the land Silwane was on, seeing that his (Si) grand father Pakade had procured it by his personal ability <sup>(wa zi tolela)</sup> & did not inherit it from Macingwane. Lunema thereupon left to try his fortunes in Pondoland.

The way in which Pakade came by the land the Cunas are now living on is this:

When Dingana attacked the Embo tribe

under Lihlandhlo, Pakade who, with his following, formed part of the tribe, escaped at the time of the attack. He made his way to that part of the country recently occupied by the Inhlanguwini tribe under Nombewu & Baleni; ~~where~~ <sup>where</sup> i.e. they lived there ~~is~~ during Ishaka's reign. Here he found recently arrived a petty chief, Ngotshana, <sup>the</sup> ~~was~~ <sup>was</sup> emaBenseni. He attacked and killed him, and proceeded to occupy the land which ~~was~~ <sup>was</sup> since <sup>the</sup> deserted by the Inhlanguwini had remained vacant. When Pakade arrived he and Ngotshana <sup>(delelana)</sup> ~~deleled~~ <sup>(showed contempt for)</sup> one another with the result already indicated. <sup>(see reference to Ngotshana in Pakade's</sup> <sup>ibonga by Masingane ka No'ube, line 63 et seq.)</sup>

Upon his obtaining the land in question, Pakade was rapidly joined by sections of the Cunas from all parts, including of course those who had come to live ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~land~~ <sup>land</sup> under Mfusi after the defeat of Macingwane at Insikeni. It was no doubt with the assistance of Mfusi's people that he succeeded in defeating Ngotshana.



14.5.16  
Sunday

Mqakana ka Yenge continues

See Ngoza ka Mkhubukeli's zibongo

"Ua dhl' a Nomagaga ka Mpumela"

These were a baKwena Dhlamini people. The present chief of the section is Zidunge ka Mbazwana ka Nondaba ka Mpumela. Nondaba was a younger brother of Nomagaga. Nomagaga died without issue so the heir came from Nondaba, viz Mbazwana.

... (Prosis of ...)

Entered Mqakana's zibongo. (my informant himself)

- 1 u Magamusela, ka buyi lap' aya kona;
- 2 Injelwane i' bejwa nga makaula!
- 3 u Makalipa, ku zond' amkwekazi,
- 4 Ate "Mntanami, kendele ndawo,
- 5 Wendl' itshinganeu."
- 6 a bo si jamela o jomel' amakozan<sup>as</sup> amakopateni.
- 7 ~~Le~~ matanzini, nga sazi ku beya.

Notes, Magamusela, said because of my fighting with such determination, sticking to it until I came out on the other side of my opponents. This referred to fighting we from time to time had with sticks of intgobku eya camusela. Ka buyi te - This means that having started to fight I did not return, went right on & kept at it.

marauke e amakuzi. (but see p. 57)  
Injelwane. I cannot give the origin of this word. I was called by the Kuzi people to come & live among them & I did so.

Xuma It was my father who gambled lines 2-5, so others xumaid other zibongo on these. My father gambled these lines whilst I was still a boy alusayo.  
Line 6. Sa sandisile emakopateni - si sukale emakuzeni. Kuza uti ke ba si feta, bafun' ukulwa nati. Kepe ke ngi takutela wanje. Ngibabeke banya ngaya. Da bona ngoba sihambel Kakulu.







how it would be if his troops, when attacking or when dancing at the royal kraal, were to imitate the waves which came breaking in on to the shore, one after the other. <sup>(96)</sup> The indunas said it would be an excellent arrangement. The warriors were accordingly ranged <sup>(96)</sup> before to front the on-coming breakers and told to imitate and stab them or stab at them as they came up. <sup>This they accordingly did</sup> And when they got back to the royal kraal, they adopted evolutions which resembled those of the sea they had observed.

<sup>(97)</sup> Ishaka made two attacks on the Pondos. In one of these his mKandhu regiment was very severely punished by the enemy. However, Ishaka succeeded in capturing many cattle.

<sup>my servant</sup> Jwelonke says: Mabunsumana ka Mahlawin, a resident of the district he lives in, is an expert on <sup>Zulu</sup> impi affairs. He is full of information. Maybe of Ohloko age.

18.5.16

<sup>59/2/59-63</sup> udorba ka Gwila, <sup>wasamaLizini</sup> wa kwa Ohlamini, when this man wanted to go out into <sup>the</sup> veld to relieve nature, <sup>grass mats</sup> amacansi would be laid down the whole way, to prevent his treading on the bare earth. <sup>Again,</sup> Whenever he came outside of his hut to where the amadoda were, <sup>me</sup> he would ask, "what hill is that over there?" when the men would say, iSandhluluba. <sup>(99)</sup> This question would be repeated daily. That was the only work he ever seemed to do. Later on, Maticwane attacked his tribe and he was obliged to flee. Owing to his pedantic habits, he was unable to walk ~~fast~~, so had to be supported by men, one under each armpit, and helped along. Eventually he was overtaken by the impi. They came to where he was concealed & was unable to get away owing to his never having trained himself to walk. Maticwane's people <sup>promptly</sup> put him to death.

Durba's district was all about Estcourt, & close to



I don't know where Makhwane was living at the time.

Notice that Dweba was of Ohlamini section of amaLizi, & so different to the old Ohlamini tribe so often referred to by Inqaikana.

Dweba's people built <sup>their</sup> cattle-folds of stones. (intangala) -

I can give no information of amaLizi people.

The Lizi ~~language~~ dialect is similar to ours, they say wentani. Thus I conclude they must have come from the same part of South Africa that we did, viz Swaziland. They are not of amaBaka race.

There are various sections of Bele tribe:

- (a) Zulu ka Mankoba, abasemadnseni, i.e. part of amaBale
- (b) Qunta ka <sup>(sic)</sup> ababale a kwa Kibone, <sup>of the</sup> <sup>of the</sup> Ntuli.
- (c) Ngobizembe ka Nkonto - mapumulo;
- (d) Nhlhla ka Sompisi - was of Ntuli tribe, i.e. of

Bele people. (161)

The Beles are very numerous; ku baswa ngabo kwa Zulu, ba namaduna, njengo Nhlhla.

Inqaikana agrees that izibongo touch but slightly on affairs. They do so because when originally composed, the matters referred to <sup>hence unnecessary to do more than touch on them,</sup> were well-known, but afterwards the matters pass out of ~~later~~ later generations' remembrance & only the praises remain, the allusions in many instances being lost. <sup>(Apoc)</sup> izibongo are like photographs; they correspond to <sup>European</sup> photography. I told Inqaikana that I had myself thought of this very thing & that is why I had collected so many of them.

Description of Inqaikana (alias Jomee)

Ka Yenge: - A man about 85 or 86 years of age, walks stoopingly, dark, brown or bronze complexion, rather Romanist nose; no headdress - fell off some time ago owing to loss of hair; front teeth gone, though plenty of others; <sup>gray hair & beard, latter rather unbecoming & about 1 1/2 in. long;</sup> very intelligent, recollects affairs well; knows very little of Zulu affairs proper, but strong on Nhlanguini, Kuzi and Impemza <sup>matters</sup> affairs. He also knows much about Nxeamalales and Canes. He lives some way up Msunduzana &

*Same as the Inqaikana of Zulwana or Mkhongwe region*



his nearest way is to catch the train from direction of Downbrook. Laduma lives near Sweetwaters station. Mqikane's own zibongo appear on p. 54.

Mqikane is a man who has evidently passed most of his time in the Nhlanguini (under Fodo ka Nkembwa), and the Kuzi (Dhlamini) (under Kukulala), and the Mpumuzi (under his own father Yenge, and Teteleke).

I sent Mqikane back to Laduma today by train <sup>(3.30 pm)</sup> in company of Madhlala (messenger), giving him an 18/6 <sup>185</sup> bag, 3/ shirt, <sup>25 6d</sup> 2/6 (coin), as well as 5/- present for Laduma. I had already paid 2/6 <sup>35 6d</sup> to a previous messenger on this account, & Madhlala will also get the same, whilst money spent by Laduma on rail fares will also be refunded. So Mqikane's evidence has cost about £2 and 6/- for food (meat, bread & snuff). In addition, I got Allerton to take his photo: this will cost another 5/- or 6/-. Laduma after next day sent me a fine Kamba & refused to get refund of rail fares.

From my present experience with Mqikane & with

many other old men, I reckon that one could <sup>get down</sup> most of the information of value it is possible for a man of 80 or so to give within 7-10 clear days. It is hard work, for the man taking down as well as for the old man, but it can be done without much inconvenience.

18.5.16 evening

Madhlakazi ka Ngini arrives:-

Says Inkehlangani ka Zulu told him that no one ever saw Tshaka rat, i.e. no one except his immediate attendants.

Thinks a book of Zibongo, & genealogical trees of tribes, also historical matter would sell very well among Kholwas.

Sibekazi, deceased, was a great authority on the Zulus, - he said one of Tshaka's <sup>(tripe)</sup> doctors was so expert as to be able to cause two twani's to fight one another. He would call one Tshaka and another the chief of some tribe it was intended to fight against, he would then cause the two to come into sharp conflict with one another, with the result that if the one called Tshaka would cause the other to burst & so be defeated. The twani is, of course, eaten by zimbongi.