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MITSHAPI  
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NORADU



M TSH API

A 58/15/1-42

B 58/17/3-80



ba ye tukulule bayenge  
fanyituli

(ingochwana), u... (AA) 3  
ka Nozadi ka Maswanaka yengwyo ka Sibunde ka Nkizi  
of Maswanaka tribe - member of Kandenkenon

1.4.18. Mtokapi

mpaka (continues).

ukuluma umbango ka Cetshwayo no mbuyazi?

Abantwana bagatwa iy' inkosi yati: u ya jabrel'  
 Xumkasana yem'atka bon' izingamazake zi  
 tohazana. Izi si tala, i si ba gata nge zikhangu,  
 ziphokom' i hlato hwe. Ya i si m sikel' e se  
 naab' umbuyazi, uletshwayo ipi. <sup>(Lap' imfolozi zikhangu kani)</sup> m sikel' e se  
 nohlobo. Uba ye ze tukululeke uC. <sup>(ngazimablanzoni no...)</sup> Kwa se...  
 Uba menyw' inginake. Izi yo zingel' e wela  
 Uba b' khupukana bakati, ka abantwana. Izi  
 i buy' ingina, ya i si landlana. Kwa se ku  
 khupuka a batanda amba <sup>(amba...)</sup> be ba zigqoza,  
 se ku khupuka ba tand' ul. <sup>(amba...)</sup> be ba usutek.  
 Izi ya kwa doswanga, i si mzi la mbile. (4)  
 Inkosi i si ti <sup>(wela)</sup> waba hamba mbuyazi. Hamba  
 thlata <sup>(wela)</sup> wela. Hamba uye imaffisid, nawa  
 nga bekuba iwo  
 a bekamina (e ze zipho yama ke umpande) (5)  
 Izi ku ba kupelake, u ya thlulake u mbuyazi.  
 Izi ya landlana ka noCapi. u se imlandlaka  
 u mbuyazi. U se hamba ka mbuyazi, a wela



Edhlokweni. Ipsi st' znga petcheya, so ku pendyl  
 mfowabo, u mantanteshiza, (u man) u seti. Ine  
 okobani u balekel' u wru na? Ubu su  
 uyihla st' hamb' uje matgiseni na? Namu  
 nga bkewa iw'amangisi na? Uyo tolo ubakoi  
 u nga petel' imatgiseni? lea buera ke yhi'  
 zjwe z li ka mant. ukuti <sup>(wa li lakla st' pka yie tepti)</sup> uje sabaz, u balekel'  
 u wabo. U se penduka ke. U se bay' s pendyl  
 u Tukela, zya kwa zuba, d yo dundubala  
 z khubende. Ngoku dundubala khwak' khubende  
 se ke zamuk' uletsh. Ipiyelana ke eluseni.  
 Se zi yi tatake <sup>(zimpi)</sup> zi ka zha kweni.  
 Se zi yi nguzela yonk' oTulewana no  
 ngwezwe, no sanggu, mke ke amabuto, no  
 ndhondho. Ipi ya naz' i na <sup>(emuvu)</sup> ka mbuzayi  
 i sas' zka Cethway. Se kuto kujalo, st'  
 a ke suk' u Mandhlakazi, akufiki' uTugye,  
 ba ko mfanawendhla. Ipi ya yi nguzela le  
 ka mbuzayi. Ipi yi tata <sup>(st' pka)</sup> kupela, isi  
 yi bangis' oTugye tukela. U Tukela ku sewde  
 Ipi yi tela kana ke oTukela. Ipi muki' oTukela

Eningi <sup>bonnad</sup> i [moswa] ilu Tukela, i ka ba tel'  
 slwandhle. U se tshay' ingomane. ke uletsh.  
 Se ku pa kupela ke, ~~se~~ isi yi susile u mbuzayi  
 ke, ka saziwa laps' zjonde kona. loto soku  
 pakw' ukub'azya. <sup>(se kutiwa)</sup> ukub'azya, a lu  
 sekel' ngapanisi lueus' i Ngoni, <sup>(se kutiwa)</sup> ukub'azya, a lu  
 u ya fika u mbuzayi, u se zi tela pezu kwu  
 kuc'azya. [Se be mbulala. So ku yo bikwa  
 ku letsh. Se kusa ke, uletsh. u se tanga  
 z banga kona, la be m bulaleb' kona. U se  
 ya m zya ke, ukub'afike la efela kona.  
 Ipi ya kumuka ngalo impi, i ya penduka  
 Ipi t' i fika lapa ke mpande, u se kuya,  
 uti: 'hi bulal' abantabeni na? Engabeni  
 ngi pateli' izinzifo, zi ka mangenudhla  
 [mantanteshiza] na? So kubafupela ke  
 Se ke ukwalana ~~se~~ kwake no  
 Cethway, inganti ba z <sup>(gqatwe)</sup> uje mna.  
 Se zi ya piki' izindeena, o Masipula no  
 Mfusa, se bati u mpande ukulama kanjani  
 na? ingoti, pala, na ku be langa <sup>(wa kam)</sup>  
<sup>(as bi hois)</sup>



ie sulka, having been fathered together into a here

Yen' u letsho na? Ba/ze ba m sik' upawu  
 abelangu na? Endh lebani? Na? Se ku  
 fuduk' izinkomo & zidhlewileyo, u Mpande, u  
 seti a zip' sukuzo lapa kimi, kwa Nodwenge  
 a ngi tande na ku yi beka. U letsho u se  
 zo mukelake izinkomo, & zi tata ~~Se beka~~  
~~pa beka~~ U letsho u se pak' impi yo ku  
 yo bulal' uMantshali, <sup>intandokazi</sup> inkosi ka  
 Mpande, <sup>intandokazi</sup> i si fik' ibulala umfana, <sup>(umagayifana)</sup> ke  
 n'kosi wa kwak' uMantshali  
 uMantshali, u bulawa ngob' izal' izigqo.  
 U se bulawa ke. U ~~se~~ <sup>se</sup> ~~se~~ <sup>se</sup> u mtonga,  
 & gond' emadunwini sabha. U sem landa  
 ke' u letsho. U se ya mtato kon' emadunwini,  
 wa buza naze. U seti ke, & buze naze,  
 u se buze, & ukupelake, kwa wel'  
 u tokula, u se gond' <sup>ku</sup> <sup>mother</sup> ~~ke~~ <sup>u</sup> Monase,  
 & zigqozeni, u Mpande u seti iz' u banjwe  
 emadunwini nje, uban' o besti gond' emadunwini  
 na? Mina ngite gond' emadunwini na?  
 la a beka mina, nami na?

ukwenz' ucingo = ukuti = ayilwe = to gata impi.

[U se hlala nje ke u mtonga kona. le. U  
 sey' a genwe kona lapa.]  
 U se ket'a bo ke m lahla, kona lapa ekubazeni.  
 U set' u mtan' inkosi ka \*s' ukugqungqiliza.  
 U Mpande u se buza ku [baba u] Mangondo,  
 ete: "Lo ngati wela no mbuyazi, wa hlalalani  
 na? U lke u Mangondo, nga ngi yo wela no mbuyazi  
 ngenz' njani na? Lo ke inkosi ya ngi nika  
 u songiza na? Nga ngi yo buze ngi del'  
 igama le nkosi, ingani i sinj' a bel'  
 u songiza na? Inkosi i si yenzi ucingo  
 ku <sup>we</sup> <sup>ukufu</sup> <sup>ukufu</sup> ka mtshloloza, uMand' hlala  
 lo kuti, u Mangondo u ngi petile, <sup>ngaba</sup> ngaba  
 beufite ka wole no mbuyazi, <sup>we</sup> we  
 ngaba, a tohel' ~~u~~ u sokufo ca wafkwa  
 Deula ukuti a ba wela, ba k' wole no mbuyazi  
 wa kw' ngaba. Se ku banjw' izinkomo  
 zi ka <sup>we</sup> <sup>ukufu</sup> <sup>ukufu</sup>, za s' iz' g' estshweni, zi tohiywe  
 u Sigaranda o wole ~~waze~~ waze waya ngas'  
 emadunwini. Izinkomo zidhlewilewa uMantshali.



longwana, mfowabo u <sup>we</sup> zokufa [Se ku tekutel' u zokufa u se xotsh' u ntobolongwana. u ntobolongwana u se fonsaka kiti lapa, ku bab' u mangondo. Se ku hlom' unpe-ke, Isi ya hlangua, <sup>ne ka mangondo</sup> ka Nkolotshane, i si bulal' abakiti i bulawa a ba sevo cubeni ka zokufa. Isi bulal' ikohlota ka baba umbele. Isi zidhla ka izinkono, zona e be zidhlwe u ntobolongwana. Imbulala ke u ntobolongwana fona lapa. Isi goaz' ubaba ke futi u ntobolongwana, e bini dimkonto sakuske. Se ku ya pela ke Isi yi ceta le ya kiti. Se se keye bikerwa ke ku mpande, ku bikerwa umbele do ofle, no ntobolongwana. Inkosi i siti: atshila, kanti mangondo, ubehlunqa u <sup>uya</sup> burwa na? <sup>uyabwazi na?</sup> lea wa <sup>awu ka kuzlo u zokufa e kunggwiniyi</sup> gwiny' amagwili ngeng'ami na. <sup>amati</sup> <sup>na?</sup> <sup>nyangeni</sup> <sup>na?</sup> ngi na ku yi pendula mina leyo naba ngi kolel' abantabani min' u zokufa u ngi sit sizile, ngob' e ngi pendisele ngaba wena mangondo <sup>wo la ukawela na</sup> i <sup>CUAP</sup> iixo bo e lunda, <sup>kupa, Mph</sup> kade be m tel' ngatala lemkonto - ubaba u batun' <sup>ka</sup> e amasa <sup>ka</sup> les' iixuku e e zi goaz' u ntobolongwana

bantabani. Kwa kupelake]

Mbango ka Ortaka no mpeyana (20) (14)

u detaka u dabuka ngob' e bona umazi womka u zu namatele ka mpeyana. u mpeyana u meekurke lapa ya ku mpande abantu u ba sikela, amatawe, a ba kithizile. Jorke, ke uzalo lolae lu ka mangondo, se lu buzele nga ku mpeyana. Inkosana, <sup>set up</sup> u detaka, <sup>umpeyana</sup> i ye ngob' u kuba ku ngob' abantu e ndhleni. Se be dilikela, be namatela ku mpeyana. Se ku ze ke kupuk' icala, li ye ku mpande. u detak' u sipe u mangond' upe bek' u mpeyana. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> 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<sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> 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<sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>



ngizwa kutwa u mangond' aze bek' u mpeyana  
 uti' <sup>ukhanda</sup> ukhanda "Oa, khosi. Ka kutsho lok' u mangond'.  
 u mang: utshoyena njal' u detuka. Izi ke inkosi.  
 "Wuu! Oa, kutwa umuzi u see buyele nga ku  
 mpeyana wonke. Uti ke "Ehene, khosi, umuzi  
 u mejevayele, u ne sandhla, u ya up' umuzi.  
 Izi ke inkosi; ~~u~~ <sup>u</sup> kupuke wonk' umuzi  
 u ze kuyo. Usee kupukake. ~~u~~ <sup>u</sup> u see  
 fikake entosini. Izi buya ke inkosi iti:  
 "Ku bangwanina?" u detuka ~~u~~ <sup>u</sup> u softi; ngi  
 bon' amuzi wa kwetu wonke u see petele  
 nga ku mpeyana. Iya buya ke inkosi, iti:  
 "Nambala ku izindaba loko na? No kadzi,  
 ku izindaba ukhosi umuzi u see petele nga  
 ku mpeyana na?" Uti ukhanda: "Oa, khosi,  
 umuzi u petele nga ku mpeyana, u mpeyana  
 u ne sandhla. u Mangond' ka m' bek' inkosi,  
<sup>umpeyana</sup> u m' abel' izindhla. u mpeyana wala ukub'  
 uyise a lala lapa ku kubi, uti' o pam'  
 uyise, e be se tshayele e baleni. Izi ke inkosi;  
 "Wuu! muna ngi ni bize nje, se ngi zo ku yeda

loko. Ni ngabeni sa pinda ne ku kulume  
 loko. muna be ngiti ku kona ne zi ukono ipai  
 zi bangaza. Nakoke u mangond' atsho njalo,  
 uti <sup>[u mpeyana]</sup> u m' abel' <sup>[u mpeyana]</sup> izindhla ka m' bekile. Izi inkosi  
 "Kanti, detuka, utali ku nawe. Ini okokuti u  
 yi ukosana na, u mangond' engu ku kipi na,  
 ingani ka uam sebenzeli loko, u mpeyana  
 uya m' sebenzela na? So ku ba kkepela  
 uti inkosi; a ku pele loko ku kulume, ni  
<sup>nga</sup> pinda. A kwabale kuye ku mangond'  
 shaya, a yo ku kulungisa, a ku ngume.  
 Usee ku nguma ke u mangond' u softi:  
 "a ngi mbeki u mpeyana; induna yami nje.  
 Uyi' u detuka loo no tuti ku mpeyana." No  
 mangond' uti a ku peke, njingoba kutsh  
 inkosi njalo. Azi bekwe pans' izihlangeni.  
 Usee uya zuka u mpeyana; a ngi m' dedele  
 pela, ukosana ezweni li ka yise. Muna  
 unxiwa se ngi ya li nikuwa inkosi. Usee  
 kupukake, u se gond' entosini. Izi ke  
 i se fik' ipai nika, iti: "Eh, mpeyana, u ngisile



Se be nganganywa = the way, la le bulawe  
 wa kwana Ngobobo } <sup>cf. felt</sup> <sup>Reliefs</sup> <sup>part</sup>  
 Nakanye u mdrdel' u detuka. Mina se ngi ku  
 nika kuw li ku Nomazocwana, <sup>wa kwana Ngobobo</sup> (ka somzuka  
 of Ngobobo tribe). U se suk' u mpejana, u se suk'a  
 wonk' amuzi. So le suk'a lonk' u zalo le  
 ka Mangondo, se le ya nga ku mpejana. U  
 sefika ke u Detuka: "Wo! a le buyele ngambhanye  
 upatshana lew nisingizi". U se suk'a ke njalo  
 u mpejana, u se yo laka ke efi ka Nomazocwana.  
 So le suk'a lonk' u zalo le ka Mangondo, le ya nga ku mpejana u detuka  
 u se tekutela, u se buy' epansek' inkorini,  
 efi' u mpejana utat' amuzi wonke wa hamba nawo.  
 Inkosi i si ti: "a ngi na ku kuluma loko pela, angani uwe ote a le buyele  
 ngambhanye upatshana lew nisingizi na? Se le buyele ngambhanye pela upatshana  
 lew nisingizi!" Se li ya in labhake njalo, u  
 Detuka Inkosi efi: "u no teli coma Detuka,  
 mina se ngi zo kwahlis' izinyanga zi yo klanganis' amuzi,  
 ku pele loko ku kuluma. Balake ipi zi deta ke inkos' izinyanga."

Umbindazwe inekhu fula, gencwad 13  
 not patterned with...  
 Se zi yo pehl' amanzi ~~wa~~ uba se zi klanganis'  
 amuzi, zi ti a wa klangane ndawonye, no mpejana  
 a buye, ba zo klangane ndawonye. Izinyanga/za  
 wa pehl' amanzi. Kwa hlatshe' izinkomo,  
 kwa kokelew' izinyanga lezo. U mpejana wa  
 buyela ~~no~~ no menta zwanke, njenge kutsho  
 kwefankosi. Amuzi wa u se ba munge ke  
 kwa se ka pelo ke ukuti ku kon' <sup>im</sup> fula  
 na madhlula. Imvula ~~abantu~~ abantu ba  
 ko mpejana, amadhlula abaka Detuka,  
 u mpejana wafu abakope, imvula yo mdumo,  
 ngoba se nete izindaba, yen' enqa banji  
 luto, ebandwa abantu nje, kwafu amadhlula  
 ngoba a dhlul' inkosi yawo, a yo tand  
 u mpejana.

Ku fuq' unisi embonyeni ku Tshaka.  
 Ubaba, ukondu wa ye inekhu ka Tshaka. Wa  
 hamba way' oful' umbila wofankosi. Wa fika  
 nawoke wa ngen' esigodhweni, wa ure  
 nikel' amantombazana. Inkosi ke yona  
 ya



yi balal' abantu esibazeni. Ufika & pnduka  
 kanti-ke ne nkosi i si penduk' esibazeni  
 i oiza ngapendukim. Se be tshayana <sup>ngapifubak</sup> <sup>isangany</sup>  
 ut' e tuka' rwa, wati: "Bazge!" waye se  
 penduka <sup>ukuzo buk' n' tshaka, ukosi.</sup> ut' e tuka' rwa, wati: "Bazge!" waye se  
 penduka <sup>ukuzo buk' n' tshaka, ukosi.</sup> ut' e tuka' rwa, wati: "Bazge!" waye se  
 emlongeni ku Tshaka. Usebe usebuzo  
 ke, ukub' o/penduk' ake, <sup>ukuzo buk' n' tshaka, ukosi.</sup> ut' e tuka' rwa, wati: "Bazge!" waye se  
 ukudhla kwani lokoe ni kupata nje,  
 ni ya hlamba nje? Daba si ya hlamba  
 si be si ya wela mpela, si hlamba. Kuti  
 uncuta & pesewa <sup>NEED TO</sup> <sup>URINE</sup> uncuta & pesewa uncuta & pesewa  
 gal' a' bek ukudhla kwi ukosi panzi. A  
 tshoking' ati de, a hlamba ke, a ku  
 tat, ukudhla kwenkosi. ut' wati ngitsho  
 ngoba pela ukudhla kwa kini ngi kudhle  
 yase nga hlamba, nga hlamba, nga  
 hlamba. "Wazze wa kwic' izandhla  
 (behind his back) wati "nga hlamba!"  
 De ku yo fulwa uba, kona loko kudhla  
 na? # Nkosi be ku yo fulwa uMbindazwe  
 (uncle). Ditheke: "Wo! wa sinda, se ku

<sup>GET PULLED OUT</sup>  
 ukuzomuka kwake ke. Se kati ngemva  
 kwake, se ku pem' unisi. usefulatela  
 njalo, e se bodhla, e se yo ngen esigodhlweni,  
 kwesimnyama, lapa kunguyjara. [ku  
 senewa kwe simkhlope].

2.4.18 <sup>Mtshapi</sup> njiba continues: - 58/17/15-23

magwaza Izitakarolo  
 magwaza ka lugolozu!  
 Ba kwa Jibankotama,  
 (Sobakwibali.)  
 Bakwa Yengwayo we Njippi. <sup>name of Yengwayo's father's kraal.</sup>

magwaza was ugogo weteu - kwaku uncuta pambili.  
 Chiefs of magwaza tribe:

Maseyana ka Botuka ka Mangondo ka  
 Marwanaka Yengwayo ka Sibude <sup>kama buntu ka lugolozu</sup>  
 ka lugolozu. <sup>(press of pen with annotation)</sup>  
 Mangondo's praises  
 1. uSiderile wa o Didya. <sup>ukuba shia ngamandhla</sup>  
 Inkubela e si botshwa ngamatshoba. <sup>lapa as kwicid' ampini</sup>  
 nga kwa mrdikazi. <sup>info. azama ko kulwa k'ndia gandi</sup>  
 2. uSindez' amany' amadoda. <sup>sho' ngamandhla</sup>  
 Sinda za... <sup>some he stays at the pangas + the</sup>  
<sup>come + sho' emaga under him!</sup>  
<sup>is seen de</sup>  
<sup>who has</sup>  
<sup>like ulwate</sup>



16 from ndandizela  
 as ground shaking when many stamps or dances

ibec = ibec le nkai, is the Msimango hill  
 that Ishakha wars. He also wore ingubudle

umdebula ndab' isa tata

3 Inggungul' e gada nge nshlela  
 6 u sakamuzi nga mkonto

7 uNomandindi wo mlambo - mlambo wenyapa  
 kraal of mpande

5 akalakata wa ngu fojo  
 8 Isijongi esi koka amabandhla

9 imbizana ka magwaza  
 10 uSt' ihlezi i bi bonvu mlomo

11 uMigala nge zingja kade ubajj bantwini

18  
 This is the  
 as the  
 say

(i.e. Ishakha wars wa kulo, wa to shoko wa ngenwa was a nto Swaz.

(ngot' amabandhla a ya m nguzabala a ya m balabala... uSt' ihlezi i bi bonvu mlomo - the blood of others got splashed on him (his mouth)

(a) kwa kotama' inselba nge tiboba, la ehlathwe koma abafu.

Kwa ku blaselewa ku fohid' inisecezo.

(b) ndandizela - that is ground vibrating, shaking or from many dances together done at same time. When this is occurring the onlookers call out ha! ha! ha! as if to call on the dancers to redouble their efforts, they call thus as feeling the ground vibrate.

(c) on one occasion he stabbed a couple of dogs belonging to enemy and said that they had own miqi, after doing which he attacked & went to the attack.

Manyomdo recorded the following. One day Dringama called on the regiments that happened to be at Ingungumhlova to lift a beast whose front & hind legs had been tied. One after the other tried without success, until it came to Manyomdo's turn - a large head of cattle was standing near, evidently the prize for anyone left in the cow. Manyomdo spat into his hands, rubbed them together, taking the front & hind legs together, bent down & lifted the beast (a heifer) into the air & making off with it some way deposited it on the ground. The king said uol' a nzi sa kulumi lulo sekhe nge zakho yonke Manyomdo thereupon called in amaturalin komo. The king gave him all the cattle standing by, including the heifer he had lifted. This heifer had a remarkably numerous progeny which lasted right on to the days of Zulu wars. I myself have seen its descendants. Manyomdo divided up his cattle among various kraals. [See Zulu version p. 15.]

si utulaza (Praise of G) with annotations of people of Zulu anti... will annotation

Gcwala ka Magwaza

was an igqave. Was tubulaza (igaba) of Facimba rest.

uBongoz' onhlope! (b) was a 'white shagreen' red coat. I believe...

uNompendhline. (a) he passed right through the enemy they were fighting & attacked them in the rear.

uGgamu ngenze langabi.

u uhlangu si batobazwa afa kwa mzelikaz.

u ggamu yena - he breasted a way through was an imlomo i.e. is known to the king. e saziwa inkosi.

Sela = to pass. (a) See note about. The impi is taken to a spring. He entered and Sela's piya - drank of the water, he had laid open for them, having dug out an i-sela, is forced back his way out a such a way as to make room for his own side to come in & drink. This is a very pregnant sentence. The meaning is not from i-sela - a ditch, although that is implied too indirectly.

(b) Bongoz = to kalima, i.e. to bongo or bellow for its calf as a cow does for a newly born calf.

inkosona ze icibi = a very large number of cattle.

Part of impande's Praises.

mtohisi we sekota esi sedhlokhomo  
 Kwaru kwathha ne si ne Tokosi  
 upile livami lolo: si ngezisa komba...  
 le gam' elokuti - refers to cutting, appears to Zulu like (i. fife)

Entered



18  
see ...  
...  
...

Mangondo lifts the Heifer

where ngasembane  
BROWN NSVANDUKAZI

Kwazi ku hlezwe nje; ku hlez' ibandhla nje  
 & Mangondo hlova, ibandhla dite xebu, li'kaki'  
 inkosi ke. Iti ke, a ke ku botshwe, inkomo. Nopani  
 (etsh' untagantikazi ompemvukazi nseundjagantakazi)  
 nang'o' inkomo, ibotshwe kwa nfasambili na  
 kwa ngasembane. Yabotshwake. Ya sititika in-  
 skai-ke, ikomb' icibi le zinkomo, 'o ya ku yi  
 tata a yi fukule, a qifine nayo uya ku zi tata.  
 zonke lez' zinkomo. Kwa ku ya fika lowo wa  
 hleleka. Kwa ku ya suka lowo wa hleleka.  
 Kwa ku ya suka lowo wa hleleka. Ku hanz' <sup>LOW FILE LINE</sup>  
 kamba ngo hla. Kwa ku ya suka lowo,  
 wa hleleka. Kwase kwaye kwa fika  
 ngaz' u Mangondo. Waze seta <sup>SPAT</sup> pumisel'  
 amate zandhleri, eze suk' ezi demela.  
 use yi demela zede & yi tata, ezi tata  
 eze qipima nayo, a sez' a ye <sup>PUT DOWN</sup> yetule.  
 Isit' inkosi! Wen! na ya bona zulu, ka nji  
 se nakukulelana. Zitata' zonke Mangondo  
 se ku nze zake, & Itubhleri leyo, ni  
 yi nganise kazo lezo. Iso ngenake kazo  
 lezo ut' ukomo. Za fik' & kaza za icibi

za i gada yank' imizi. & sez' aba ngenizi,  
 yank' imizi yake, & hamb' ezitela, ezi  
 tela, se ku sol' & za se mantandeni, umuzi  
 o waye hlala kuwo.

Isit' ub' ihlala i ei yi tulul' izinkomo.  
 I si zal' amatshum' amabili, yat' i zija  
 ku leli lesi tater, yahluleka. Ya i si qingqija  
 lap' enkandhla perulu, kon' emahlathini'  
 esibukeni. <sup>(25) CATTLE COVERED THE COUNTRY</sup>  
<sup>CAME BACK WITH</sup>

Inkomo ya fika no Mangondo u Tulwan'  
 shobutane, & se zinsizawa. <sup>(26)</sup> Ya zal' inkabi:  
 uhlathlewanbani, wa lusa na? Okokuti  
 la itel' eketa (yen' u Mangondo) ifakw'  
 izigova ze nont' ebonvu, i be si ye  
 twaliswa isigova senthe, ebesweni  
 (esinyama). <sup>WEDDING DANCE</sup> Ibi siza na nane, lapa  
 ku ketwayo - i hamb' ngasambili kwabo  
 ba yi pakhe pakati. uketa loko kwa  
 kwa keozijwa ku gan' intombi, i gane  
 ku Mangondo.

Isikumba <sup>saleso</sup> sitole, seth' gela so palwa,



20  
senziwa izidqwaaba za bafazi, saomame.

Egama le sitole lero kwa ku:  
Nang' unpoloba!  
u Moy' o pum' embuzini.

*said because of its lower being (and) strong*

*Diingana repeats the type of treachery he practised towards Job. Relief.*

~~Entere~~ uDube (wa kwa Ngcobo, uyi se ka Mgawo, - kuse kwa  
Lulu, & Gzalabeni baye ba namatela nge sikala zi  
Ka Matshela, wati uca celshw' u mangondo inkosini,  
ku Diingana. Ngoba wati' u Dube, u mangondo wa

yo ngakela ngansi kwani na? izingane zani,  
mhla kutiwa zinyile, zi yo puma ngapi na?  
wa yi hambak' u mangondo & se y inkosini. Suti?

inkosi? ngakulwa ilal' izwi ti ka Dube, ukuba  
uDube ati' nge m vumbele ngezansi, izingane  
zake zi yo pumapi na? Utsho njal' u mangondo

na? se kutsh' inkosike. Nangi! Bab' utsho  
njalo. Wati wati' kuu! Ku ngaziwa njani njina  
na? Kanti uDube ut' esez' & be zapel' ukati

'Kee yoti mhla zi nyile izingane zani zi  
puma ngapi? Inkosi inkosi' Qa, a zunge kona  
namhlanje. ti zati-ke izinduna: Inkosi ku

yo low' impiq amabadi maningi kakulu. Ke  
nga' kuhl' inkos' iba yke. It' kaba twal' izi-  
gxebo, ba zi hle lapa. Se be ze twal' izigxebo.

Se befikake & ngungundhlou. So kutiwa: Qa!  
Ka ni pelale, landani abanye. Ke nga hlali  
nesine dolo (izidukazi). Se baze twala ke ku

zubuka, ke, nesi nedolo. Sebeter, ke be ka ce  
gamuka ku Cebe, pezulu, se be ngen' emu

umlomo wabo & ngungundhlou. Sehe ngena  
ke be zongolozela, be zetul' izibanda, baze

tula, baze tula baze tula, ya i sete' inkosi  
A ku pum' u mpakati u vumb' izintuba.

ynke. So kee kupela ke. U se puma wonke  
u mpakati u vumba zank' izintuba. Se

be ngena baze ba pelala bati nya, baze  
ti ngei, ukupelala, kutiwa babainbeni.

So kuto ngei nasebanjwene lapa ke  
ngene ngakona. Se be tshaz wake, se

be lingisiwa ukuba kwa kwenzjwa  
zabunwini njalo (kwenzjka se ku

shelil' okwa se ma buni) Kanti ke ku njalo.



njalo, usel' umfokazana wa ko Dube  
 kona pansu kwentaba. Ut' ukub' a bini  
 ukuti Ha! se suk' isiduma, baq ya  
 si belaba, wa tatela ngedol' iyubane,  
 e'zond' ekaza, ukuyo vas' ekaza. U se ya  
 fiharke, a m vas' u Dube. U set' ub' am  
 vas' u Dube, u set' u ya pum' u Dube,  
 kua ku ilap' impi i si teleka pakati  
 kwezwe. Hae, u ya <sup>u</sup> ng ya ngenaku  
 Nongolo Nongosi, <sup>river (font)</sup> isimbom impi, isim  
 hlanguisela, i si mbulala. Se li ya  
 citeka-ke lonk' e las' sanagadini, se li  
 wa ya wela, se liya nenokhe, <sup>to Natal</sup> se kuzeka  
 zulu <sup>font</sup> o mgame laba, loto u Dube u ufele  
 kona ngapetohaya kwo Tukela, kua zulu.  
 Se ku wel' izingane bezi, omgame. Se be ti  
<sup>INFORM ON</sup> b'otwa u Mangond' enkosini. Kanti u  
 mangond' u be xox' igama lokuti u Dube  
 "ngi m omibele ngezansi, izingane zake  
 zi yo puma ngapi, mhla k'etwa zingile  
 na?" ~~The King got angry with Dube & from the~~

nature of the complaint, <sup>the King</sup> supposed <sup>Dube</sup> he ~~could see~~ had <sup>found</sup>  
 a way of escaping from Zululand into Natal, <sup>in case of necessity</sup> of his  
 must have occurred in 1838, is same year as the  
 killing of Piet Retief & of destruction of Mangundhlova  
 in Dec. 1838. <sup>32</sup>

The expression about <sup>the</sup> ukunye <sup>of the Dube</sup> kwizingane does not  
 mean <sup>THE DEFECTING</sup> ukunye of children <sup>at all</sup>, but some offence or other  
 committed or supposed to have been committed by Dube  
 or his people, and so rendering him <sup>them (as by tribe)</sup> liable to  
 being punished by the King. Hence his <sup>HIS</sup> complaint  
 was that Mangondo ~~was~~ <sup>was</sup> ~~lived~~ <sup>was</sup> ~~on~~ <sup>was</sup> the Tukela side  
 of Dube & so cut him off from flight to Natal  
 in case necessity for fleeing should arise from  
 some frivolous complaint or other, that is  
 what Dinganae took exception to.

3. 4. 18. Ukudabuka kwa Goda. <sup>33 35</sup> 58/17/23-30

Goda li gqabuka njalo, li gqatohulewa uMatenjana.  
 umpande <sup>was to be killed</sup> u be se zo belawa. u Dingana u tum' izinduna  
 zi ya ku Mpande e Natolwane, <sup>PRESENT</sup> zi yo m xotohis' izinkomo,  
 u itkula lomgeku. Kutiwa ikon' e zo kupuka e zo.



bonga, <sup>a</sup> be se fiki' e banjwa, a bulawe. Izinduna e zi  
 qub' izinkomo o Nxagwana (ka Zivaleke, wa kwa Zulu) no  
 Matunjana (ka Sibaca, was small Kwanyaneni). U se  
 fik' u mpande e ba kipeb' utohwayala. Sokuti wa "ko fika  
 ngo lwesihlana, uku zo bong' izinkomo" Se be pumake esi  
 godhlweni. Se beti be <sup>be</sup> ngapandhle kwe sigodhle a se  
 buyak' u matunjana. Useti "Uol' sigodhle se ka Dringane!  
 ngi kohluwe induku yami? U se buyake, uti u land' in-  
 duku yake. U seti ke: Kutiwa, o fika ngolwesihlana n'alo,  
 u zo bulawa; ezeq' ahambe. Seli ya qgabuka ke igoda,  
 ub' inkosi a yi tshela loko. U se wa bikela wonk' ama  
 dan' u mpande. So ku akugabuka kwol' igoda, ukub'  
 ese wela e seza nga s mangisini. Se ku hlatshe  
 inkabi yakiti, u magolwana ka mkatini, kwatsh' u  
 mangondo ukuti ayi hlatshe, ngoba se ku qgabuk' igoda.  
 U se beya i goaza ka yifi. Ukub' ayi gal' khudeni  
 ayikafi na nga lenkati (10.30 am), ineni nji, umkonto  
 wa u su tawa u mangondo. U se be yat' uya yi <sup>na</sup> za  
 u mangondo, ingafi. Isi tshotsha nge singe i  
 si zi pume nge rango i tshotsha nge singe. Isi  
 z' ifele ngapandhle clanga se li tshona. So ku fik'

u kungalaze (ka Nondela, kwa kwa Mts' hazi ka Nzuza).  
 U se tanywa u mpande ukuti "Se nqi pumile." U  
 se bang' o Tukelake. U se wela. U set' u mangondo  
 u libele ini, izinkomo zo ze za banjwa u thlambethle  
 na? Se zi ya wela ke. Se zi ya udonsa no Masicale.  
 Se zi ya adandubala esideenjini. Se zi ti zi nga  
 s esideenjini, la kwak' u mkonto, se zi ngenisa lepo.  
 Se lu fika lapo u thlambethle se lu zi nguma  
 zonk' izinkomo, a bete u Dringana ni ngabe ni  
 se dandubala. Ni nga dandubala ni bunge; ku  
 ngaze ku gamak' amehashi. Balake u thlambethle  
 se lu dpla t' zona bejo ngapansi, se lu beya  
 u wela u Tukela, se ku pa ku pela. Se lu ya  
 nazo ku Dringana. U Dringana u seti "zi hlabeni  
 zonke, a yez' <sup>ama</sup> gosi; u se wa landil' u mpande.  
 Se baya zi hlabake

u thlela ka Sompisi wa bulawela ko Xwana ka Ngqengelele  
 emahlaleni a klemene ne Ngome. U sigodhle sa tshiz' izinto  
 zi ka Dringana koma ko Xwana. U i inkosi is otonjeni yali  
 kinto ka zi land' a amabito. Yali aku sal' izi toyatoryi, a yang  
 lads rest, but had fought. a shambak' amabito. Izitoyatoryi se  
 zi hlala na maswazi. u Dringana wa ba sikel' izihlangu. Ama-  
 swazi am omibezali abusuka. Uaye sez' am duno wabo u Dringana  
 wa pumela pandhle e pat' u mkonto yake. Kwagilapa ke amaswazi  
 e semhlaba ke, u nciba ngoti (ie. an assegi). U kwaga se ku hlom'  
 (Bam hlab' itangeni)



izibuyatoyi, se zi wa qubela <sup>DRIVE OFF</sup> ka amaSwazi, se ki ba swaza  
 za ze za wa tel' rhlalini, zi wa cit' impela. Kwa ilapa  
 se kusake. Kwa ilapa se ki bona ukuti Haa! inkosi se  
 be yi lunazile. Se be fuyanis' ioi gezuwa oNdikile ka  
 Cilo (wa kwa Bayi ka Ntombela) no Ndhlebe yemkonto  
 (wa kwa Ntombela). A kwabe kusa vumeka ke umani  
 igazi li ngamuke. Kute ke ngayo lenkati ke (2-30 pm.)  
 kwa ngamuk' igazi, kanti ke ngamuka nje ke, i si  
 pel' inkosi. Se si buye ke isigodhlo, a siya nge ke  
 Mpande. Kwat' endhloleni sa fika ku mapita ka  
 Sijicisa. A seyasi ngamuk' u mapita. Se si pelela <sup>Some</sup> X  
 kuyi u mapit' e siya, se si dhlul' e siya siya  
 enkosini, kwa ku Mpande, si hamba no Zul' omunye  
 se kutewa a nang' undidi ka Ndhlela! Esi ku kuzake  
 lok' inkosi yati. Abantu ba kwat, kanti besi bangeni  
 be si nga bangi bon' abantu na? Na buye naba  
 tela nge saxo na? A kusele loko ukuti 'undidi  
 ka Ndhlela'. Wati "Oya ya ku kupata, ngi ya ku m  
 bulala.  
 'undidi ka Ndhlela' wa penduk' oDonjeni, lapa  
 kusele kon' uDingana. Bati undidi ka Ndhlela,

ngoba se be ya hlule, le ka Dingana Kupatwa  
 uNdhlela ngoba ko waye indum' enkulu. Mpande wati  
 aku yekw' ukutwa undidi ka Ndhlela, a ku soxw'  
 unjji nje, ka giy' amagwe <sup>weft amothly, (H-d)</sup>  
 Mpukane <sup>broader of</sup> ka Mbondakarana ka Ngeje  
 wa kwa Lutali, wa <sup>wa kwa Lutali, wa</sup>  
 kwa madhlenduna.  
 uNgul' abant' unisipa!  
 uKon' kopiyana!  
 iBuk' e li nkliziy' itatekayo <sup>ibuka = willing to be</sup>  
 u mntanami kendele ndawo, <sup>tan = ukw' ametela ku</sup>  
 uWendel' esiweni se mkonto. <sup>tan = ukw' ametela ku</sup>  
 uMzwagap' o zule <sup>tan = ukw' ametela ku</sup> intangeni kwa Ngwane,  
 uSungaris' ukuba ged' aba kwaNgwane -  
 uNlom' u na magondo njenge <sup>tan = ukw' ametela ku</sup> fudebe.  
 uMasonga <sup>uMasonga = uMasonga</sup> ku bonakale. <sup>They stabed him in the</sup>  
 uMusisi <sup>uMusisi = uMusisi</sup> qubiqumba ne zintaba. <sup>the piece seen on a</sup>  
 uNa lusing' o lu ngakanani, <sup>uNa lusing' = uNa lusing'</sup> njenge ndibe?  
 o lu nga tung' uNlom' u na magondo na?  
 uKamahlololo <sup>uKamahlololo = uKamahlololo</sup> imizi a yi kandeki.  
 Izitakazo <sup>Izitakazo = Izitakazo</sup> zaka zakuwa Lutali.  
 Lutali! madhlenduna!  
 a nga dhlapsikazi e lambile!  
 See further notes over

*Handwritten notes and scribbles on the left margin of page 27.*

*Handwritten notes and scribbles on the left margin of page 27, including the word 'not from unuzi but imizi from uze'.*



~~See p 27~~ <sup>great words</sup>

Inpukane was an igawe of mkubutshani rest onkulu.  
O wa kiti kwa magwazy, wafela kiti. <sup>uzalwa</sup> ~~wa~~ Umanu  
ka Mbundakarana ka Ngeje. Sa kupuka no mbunda  
karana changani.

Bam hlaba baze bam kipi ipaper, ngempi yas'  
obuya. <sup>(45)</sup> This place is near smahlebatini, near  
<sup>the</sup> Dzinfolozi. Medium height. <sup>insundu</sup> skanya. stungile. waye  
isilomo, nge nduna. <sup>(46)</sup> <sup>(47)</sup> wa zalwa indodakazi yakitey that is why?  
knows him so well. <sup>(attitude)</sup>

### The Feather incident - Tshaka

When Tshaka came down kwati ukub' u Tshaka ekhe ku  
Gongco, ~~was~~ & kukuula <sup>SCREEP AWAY</sup> ~~yo~~ ipapya kap' eyo lunga.  
Kona, wa ye se yi pakakak. kwase ku tshayw'  
umkumbi. <sup>Kwa</sup> kwa se kwaw' upape lewinkosi, ku  
kamuk' zwi eleni lu <sup>prevent</sup> ~~ga~~ <sup>ka mahlabo, wa kwa nqura</sup> ~~gwe~~ nekaka pansiz  
lu ya tshikiza. U sit' u msonqane u ya  
lu tata. Inkosi i sit' a yi mhlabe ngankont  
ukuti u fya lu tatana! Au boni ubi' i ya iyi  
hlaba na? Nembalake ya iyi hlaba.

~~Entered~~

Manq magwebaka mlalaziko, wa changani.  
was another gawe. <sup>great words</sup>

Inkomiyaki, ~~aka~~ mlalaziko?

umamana wo gawe! = <sup>amako obusika</sup> <sup>izulu</sup> <sup>kingwale</sup> <sup>old</sup>  
itof a bulale masinya, <sup>manana</sup> <sup>says</sup> <sup>nothing</sup> magwebu,  
a Bedz' <sup>u</sup> ~~ka~~ yo ngenesa.

<sup>can killed</sup> u Tshumi liwa ngenja  
umtunduluka wa Mbandeni <sup>Swazi chief</sup>  
ukwababa <sup>la</sup> hlala ukomeni.

~~Have~~ <sup>cham</sup>

I don't know the referena

Zibongo <sup>(mshlata k. naide use so casual & p. 22 book of bulozi)</sup>

Induna ka Kander-pemoo what kanda? when seen? <sup>all 13/1/1890</sup>

<sup>is a paper</sup> Does he know of any food (izimbongi)?

<sup>is a paper</sup> Nongalazi ka nomela.

<sup>is a paper</sup> Itofa ka Sitayi.

<sup>is a paper</sup> Cethwano.

<sup>is a paper</sup> Mabuyazi ka Mpanzi.

Who was Tshaka, <sup>the name is, refer to it in izimbongi?</sup>

Who is imibongi of magwazy tribe? How to get here?

<sup>langeni</sup> <sup>tribe</sup>

Ntambela

Langeni chiefs.

<sup>is a paper</sup> ~~is a paper~~

<sup>is a paper</sup> imfunde.

<sup>is a paper</sup> imganekwana.

<sup>is a paper</sup> iziga - koronto.



u. 4. 18

Funisa ka Mangondo

Entered

Bolokoga baiz alukanisile

mdakisa omasi = like amas

Inkuzi abayi ten amasande a bamhlophe

umtshay o pat amalgazi cross lath in hut

a Petar izilwa = st this way that quickly for people

umngazi wehini = Rini Grahamstown

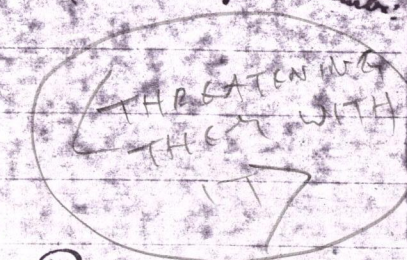
akwazi to turn back, as a buck running off  
a head of giraffe  
messes up of shell  
but not to be taken  
mdaka = imhambule, about  
as big as two joints of 3rd finger  
found in gangs of giraffes  
mdaka is a name  
when it is used  
with  
cross lath in hut  
st this way that quickly for people  
in battle press on in every way

by some becomes the like  
ibonou. mndaka  
is gaped before  
is gaped by hubbed

FUNISA

X he was shot with testicles at Isandhlwana but although hanging out they were put back, sewn & healed. Died soon after, though (throug) had healed. He was of Mbonambi rest. The chief (induna) of that rest were umtiyagwa ka Didi, wakwa Niyela, and Mpeyana ka Mangondo, wa kwa Mapwaza.

of the troops at Isandhlwana were engaged with the Zulus in the songs in front. Funisa sub behind the troops thus, in the rest of Mbonambi.



I notice that Mjabi says Ekhini not Rini, & gives his own father's name as Nohadre instead of No-radre.

31  
epabeni le utaba = side of the hill, eo of isandhlwana.  
ubuso bese bu'topa, bu ba bonou, as when rubbed  
with umgala or ibonou

umhambuka njenge sono  
ikhwani li sikwa ji lluma.  
Sondata, say Dimpjwa  
Jopo ka Sondata wa sembo.

Entered Jopo ka Sondata!  
Zulu's & ba zitahazi li ka Sondata  
Zulu's li mlozafara  
u Ngqinub'abant' amahlambi

Cuzi's khugalo kazi balwa  
akaga njenge langa yanga  
ibukuzisi' umunt' antabeni\*

was ama-sova rest, ammis'umpande  
emagongq, ngoba' umpi ka Dungwa

ya i siza nase pausi ku ka magongq,  
uNzithada ka Magobozu i lapa ali n'gona  
wale kanti o babana na? Mearij kanti amasepe

na? he raised his assegai up horizontally wa  
ba cinga kanti o babana na

Nzithada's rest was oblambedhlu li ka  
Dungwa, Nzithada was on Dungwa's side.

He saw Mpande's ama-sova rest & unlambongwe  
force. The oblambedhlu were terribly cut up by Mpande's  
men & defeated. Nzithada was killed there.

\* is to catch hold of a man, with object of killing him, when on a hill &  
when locked together tumbling & rolling down the hill - per Dimpjwa

tabungula is to stab  
& bring to earth  
this is topula  
because is long  
is such. Mjabi  
himself does not  
topula.  
like the light of  
sun which settle  
instantly on an  
object, so he on  
the impi he is  
attacking.



Ido not know his gibo, only these

small, smart little warriors

amgwazi wa zi gnana zana  
u'baqi o banjwe qzinduna  
u mnamzina o zihlabenelayo.

He gave a'ad waze wa vavuk' inkono, wa yi bopa  
& gawaza ngaye yambili (ie together)

baga is to fall on ones stomachs or being stabbed  
the verse means that the qzinduna held or kept Nozi  
back but when he did get away he stabbed & sent a  
man on to his stomach (flattened him out).

mdabika Ncidi

ikata bukulwini, kaba leve sabanya  
kaba ukufona in a big impi  
ukula = a big impi

The qzinduna of Kandempemwe were

u'giga ka mpundulwana, wa kura  
ukumandaba ka Niteto, wakase mgazini.  
umkosana ka mwindhlana, wakum'ibijela.  
I xaza'ad kwa Dukuza, swahlabatini. South

sides of white umfol: uDukuza wa vavwa, kange  
no wa kura Bulawayo.

Masipula ka Mamba ka Sideriane  
wa kura Ntshangase

Ido not know his gibo.

Ido not know any of Nangalaza ka Nondela's gibo  
u'baqi ka Sitayi

gintere letelwazo

u'fwinind'omnyama o nga bendebe ngonyama  
shlat'eli mnyama ne mezi yalo.

izigaga' & zi zi fulele ngamahlamvu  
ndanda kusuka

si ya vuka si dhl'uzulu  
u'mando o ku Ntidingwe bezulu  
ubangwe nga ba se Ntengweni na ba kwa kuzi  
ebe be xokozilela indhlandhlo ya ko katshana  
Beti ndhlandhlo le i ngaz' i nga wa bel' amapiko  
zontk' izindhlandhlo zi wa bel' amapiko

Izizat' & upando zi makankenene  
Abayi vambel'et nga ma parid' em'ant'  
smhlataze, bala kazi ku wala  
Ua dondo lozela ngo ndhlandhlo mnta ka  
ndaba



apofuti xaba nye

give him one glance as if when looking at a dead King like let him name of Kasal ka Sotobe ka Nyanzalela

Eyo lala kuwa Ngxangaza

Kag' abafazi ba ka Ngxangaza ba zolal'api

Bayo tal' esibayzi njeng' amatole.

uJeninind' omnyama onga kende be ngyama

ubuyjaka ubukhosi <sup>ukhosi</sup> knikeniki si nga matshol' o Seta

Isigwembe esal' <sup>ukhosi</sup> ~~ukhosi~~ lanyulwa abamhlopa

ubuqoga uNongile kudhla kwa magwala,

zila amagwal' adhl' ububende

Ikab' & li mile lod' & Nkhungwane,

Awany' & mil' izixeseleku <sup>ie groups of members of families that had agreed with one</sup>

ie because not many came to his side when he separated from

Mbuyazi. The two princes Sabani & Nkhungwane

ehlanze eli se zang' emhlatyze & mfoloye.

an intaba ya kwa Mawazi Swazini

Mkosi ka Mgongo

uSunduz' uDidi ka Mgongo! <sup>wa kwa Ndawonde</sup>

uSigodomana <sup>u</sup> nga balak li izwe li zo fa,

<sup>inifula where they had blealed</sup>

u ngabuya, izwe li zo buya.

uSihlanu vikat' uDaka, kwa mampontcha

uSikeputepu sanga matshol' <sup>o Seta</sup> ~~ezintaba~~

ngol' emile ka balaka.

ie got sunk in the mud when engaged slabbiz

ie. hi amatshoba kepuzala, to go to spira chest, when on the march.

Mkosi ka Mgongo

He was

was undhlenevu rest. short. see & isidunduloana

nji ie, quite small. (not in duna) was isilomo, lived

in our Mafwaza tribe. He fought & Ndondakusaka.

Dem hlab' yonke' uninga, uyen' abamhlab' x

ba mlingio' o ka ka mpeyana kamangondo.

(Name of Seta called of)

uSijulana ka Zaso

uSijulana ka Zaso!

uSibiza ba hlab' izinyori? <sup>at rest</sup>

Inkang' abayzi hlab' opandweni,

Ngokhe yandulelisa.

was Dhlangeywa (setgabo) q mkuluthane emkhulu

EYE ASH

medium height - ekanya - light brown - ukope kwa

hlepak hlepuka - huleto kulwa nqa banwa ngoba

lawa se huleto hlewe mipukane (elahlaza) kwa

selu sikwa ke

Mbuyazi ka Mpande

uMbeduka ngenge sona, <sup>qubuka ie the whole ground gets covered with red flowers grows in mealy fields</sup>

ikang' & li sikwa li hlema

Bryant has uDona



Izimbonqi.

(see also for others)  
499

Mahlangueni <sup>at</sup> Nodwengu; don't know father

x Ndevana wa kwa Ntulezi - don't know father

Sondoda <sup>was a great imbonqi</sup> ka Simunda, wa kwa Ntombela

Majiya

x Vamandaba ka Ntete - bongid kwa Nodwengu

Majayingana <sup>also a great imbonqi</sup> ka futoludala, wakwa Dhludhla, was an imbonqi of Tshaka's day. I saw him in Mpande's reign.

The izimbonqi bongid when the izinduna had bongid noa kutetwa = sacrifice being made of cattle.

The izimbonqi continued the izibongo after the izinduna had finished.

Magokwana ka Mkatini, <sup>was a great imbonqi</sup> sambad this: <sup>praise of Mpande</sup>

Halele! meute wa kwa maganda li ngopi  
u'land' izinyosi, za nyamalala  
wa'land' u'Dhlambedhlu, lewa nyamalala

He bongid when ku pum' uipi & on other state occasions I never saw him.

The King used to bonga amaqwe & ngo ku swaza kwabo, upon which they retained the izibongo so far. Those of the mafwaza heroes were sambad by the King.

When a man had distinguished himself in warfare, the King would learn what he had done & bonga him with reference to that particular incident. The man himself however might have lot of previous praises unknown to the King though known to the man's companions. These would then be recited on other occasions with the contribution made by the King added thereto. I am referring to Mpande.

Nandi ka Mbonqi

izungalo  
= izifakazelo

amakang' a zi buker ngo ku bon' indoda

Songiya ka <sup>was the mother of Mpande</sup>

abwiyiyazana! udhladhl' a yi dhl' ngombonto,  
amakozikazi edhla ngo wezi ngindi.  
umhlana <sup>great</sup> gudhl' inkosi.  
u'luu baya lema baya peiniya,  
Ba kumbul' awafuu a' bebesi.  
u'lotana.  
u'luvalo lewa bezayo



(see note on p. 40) take in here  
uzo bang' utwabula indaweni yam  
Kwaku isigwenya nje refer to Detuka!

mbokadwebomwa  
Zilapakati  
Hayelwengwenya  
Mavalana  
Ukaxiyibambe  
Ingabayoku catshana

Dimuzala's  
regiments

Solomon's reg

Inqubo bakundhlase

6.4.18. (Saturday)  
Mzibi continues

see report on  
Uthawu

~~Ndube ka hrangondo~~ Entered  
inkoba ka mapita ba  
mahlawe na  
mahlawe na  
akalo o koo lu kiga  
amabuto ngapya  
ondini

umkhlova wa mahlawe

Ononjizela ku lala,

Uhlangat' lu bomvu

uSopela ingaba ya kwa Sitshwili

Inggwongi i sind'abayikokobeli

umbovula zilwe zotha

- bovula, two pills of two he is  
bovula on com in right, then all  
in the head fight with one

was wounded kwa Ndawonye  
in battle of Ukhundi  
58/17/38-43-45  
ngaba wayane mavevu ana

Sindngobe kwa...  
Kwa...  
la...  
is by joining at him - Ngape a Ndube

was divided up  
into various  
chiefs

wa bunge  
wam to hay  
unmasitisi  
wam to hay ngay  
Sibomvu  
ke ngaba  
yama

Ufonda ba Sabela ku Dretu

Ungubanga matikiti

USeqa sidumbu naye a buy' a be indumba,  
uSidumbu si ndawonye na ba ka Mpande

Kwaketive akwalyo, onk  
anayibuke ora matikiti  
in other shepela  
in other counter  
in other counter  
in other counter

(name)  
Isaac of Ndube given by his mother, was "uSodungunya". His wife  
bongad' hamba by this word.  
Ndube was of unscapo rest; unspanga rest is  
BROUGHT TOGETHER AT (57)

ntanganye no unscapo - wa telwa ndawonye.  
He fought kwa lungidhlova & Rubane & finally at  
Ndawonye. At last named place he was hit under

the left arm on the side, the bullet travelled upwards  
through top part of back. It broke one or two ribs.

That was origin of ubongo nonjizela ku lala,  
uhlangat' lu bomvu.

Ndube jumped a corpse at Ordini fight &  
was on phat' after to be hit badly himself.

Abad ka Mpande who were uSodungunya  
is Cetshwayo, who escaped. uSodungunya  
ukhafa njalo (ie Cetshwayo) (59)

A fight occurred at Mlamboqwenya between unscapo &  
Dlolohe rest. The unscapo were ordered to vacate certain hills  
for use of Dlolohe which had just been called up, hence the  
regimental conflict. On that occasion Ndube, who was of  
unscapo rest, remained after all of his rest had run off,  
hence Makobaka ka Mapita bongad' him as stated. He  
and Limala's & Sandhlani. Kwaku to hazwana upe zinduku



*Mtshatshile*

*Entered*

was nsundu (ndlovukazi) short & very fat.  
she did not letisa, ze mwezi laka mulid ngob  
& yi nkosi, at'angambong'umuntu, a be  
ze kel kleri & biqhla.

*Nyonika yepumali*

*every event in battle*  
*succession*  
Kivici zempi - battle, Sandhlewane, Edudutini  
(Ngabeni ka Rawane), Dumbane & Ingundhlonu

When Colhway found that these actions had taken place and so very many of his people killed, and that the European troops had advanced as far as the Ig Inflozi, he called together his troops Ordine, including Kande-mpanwa, my guest. He then came inkumbane, and said: 'O Nulu, mina se ngi bonile ukuti namf abefungu se be fikile. Ingi bon' ukuti lo ni fike naba zand' e Sandhlewane. Kwama bezile. Nati e Ngabeni ka Rawane ni ba ba zanda kwa so bezile. Na fika na ngi tohela, nati imp'ini buyile, i nenge. Kabe, se ngi ya bona mina ekuti izinkabi lezi (itsh Inyonika yepumali oxen, & exceeding so numerous) a zi hambi zi yotela kwi

*peace offering*

belungu. Utike u Matatshile. "Qa, nkosi, inkosi ya e pla yotsho njalo na? Sa zi ngaka peli tina Kandrumpemora. Dit' inkosi. Dhu njan' ukupela na? Bap' o yikode ~~zaka~~ ka Masipula na (inkosana ka masipula). Bap' o mhlazana ka Ngazuka kadaba a wa kwu Butshazi, bap' o mbila ka Ngaza na, bap' o o ngoko ka Ngaza (wa kwu Butshazi), bap' o Mitshodo ka Mtshingwa, ka marole na; bap' o adunusa ka Sidamba na; bap' o mahu na; bap' o sancuba ka Mapetanya wati. Kapu ka peli na? Utsho ngani ukuti ka ni ka peli? Bap' o zimanda ka masipula na?" Ku yipela ke ukubuzo kwu nkosi. Soku pendul' u Matatshile ke okuti "Inkosi yi yetuka ini? Kanti ya iti i yoya ngemuya ini na? Ibulala bona ba zi tebe? Se ku be ukutsho kwazo fut' inkosi. "Ye. Matatshile, u ya u beya be ke pezulu izulu li be kude, u beya a ti u gqulu nge nduku pansu, inhlabati i be lukuni

*before them six at door of kings hut or near by, this eggoko (sitabe) the izilomo would be ka,*  
*MEAT-TRAY*



Uti abelungu se beze, <sup>se be ze,</sup> ~~se beze,~~ <sup>COME</sup> bezele, <sup>WARD OFF</sup> loke<sup>w</sup>  
 nabo se befe ka ngaka nate sapa  
 ka ngaka na; ka sa h'languliswa  
 kupi na? So kuba ukupela ke. Sezi zi  
 yo hlalaki' izinkomo. Sezi hlala ged' izin-  
 komo, se kuto ~~ukuba~~ ukuba utambawo  
 u zibebwa useyo kuo hlalaki' emfoloji.  
 u zibebwa u se ba panyanis' abany-  
 ba bukeda nje suranzini emfoloji.  
 u se catsha nje nate ke, u se ba dubula.  
 Ngo ke dubula kwak' u zibebwa <sup>SLACKING MAT</sup> ukako  
 kwa muba no moya (ie isotshelo) bam-  
 tata, ba m tata, lahbe<sup>+</sup> la na mandh-  
 chashana baka, laze la <sup>DREW BACK</sup> tset' izindlebe  
 late, kung' kuya nga kuba Ndabakawombe  
 ba ya in dubula <sup>THEY (SING) PEGGED ON</sup> Nam yeka lapa,  
 ba buyel' izinkomo. Iki labo kusasa,  
 niyo si bona!

The big battle was fought on the following day -  
 Ndabakawombe, Nodwenge, Ondini, & Mlambo  
 ngwenya, Mdumezulu - other amakanda

were all burnt quickly. Kwa lal' inkwazane  
 ke sinini, kwate ne nje! <sup>HAZE</sup> Sa bona ukuti  
 la bub' <sup>DEFEATED</sup> zila kiti namhlanje.

Toward conclusion of the battle Matatshile  
 charged the square - protected by quickly put up  
 zinc, and as he tried to enter he was bag netted  
 & killed. The same thing happened to Dindusa  
 ko Sidambwa ka Ntokona.

Kandempemvu followed after the king some  
 way, as he fled from Ondini, but this was counter-  
 manded on ground that it would attract attention  
 to the king & reveal to enemy his whereabouts.  
 So we desisted from following, & ranks  
 scattered.

Matatshile was of Kandempemvu rept-  
 was not an induna, but an isidomo. None of this  
 rept had tungad at that time, nor had mata-  
 tshile tungad.

The King's meeting with us referred to was quite  
 a short one & there was nothing much to be  
 said as the Europeans were so close by.



per Wotshana <sup>is a name - binti</sup>  
Nongomela ka Wtshongwane is  
father of Wotshana, as my informant.

His (Nongomela's) sibongo

uNongomela njenge sibawa <sup>namatela abunwini</sup>

Nsika lende epasimsana

Dzul' e liza li libi li ka Wtshongwane

stretch out legs when walking

uKamalaza ka Mnkampala <sup>is a name</sup>

uSihla nge mbilapo ya kwa Sibungela

uMngkara njenge ziimpsetu

Dzul' e li dume ziungweni ze nkhenkhe

Smitshayiwa lapa, li nga dilika <sup>(is a name)</sup>

is the arm driving right in, he appeared than ummize

wa bulala lona

Sibungela = girls private - la ku bungel' indoda kona

mbilapo = groin

as he killed two Boers

ziungweni ze nkhenkhe kutshis' endawo eahle

Nong. was cut between thumb & first finger of right hand, also cut on thigh, caught Boer & fell to ground - no assegans

wa of D. of Nyasa Regt.

wanga = allure, or rola

Per Mjabeni <sup>Mtshapji</sup>

During the night, the Boers of Piet Retief's party, tried to kaka ngungundhlova. That was the when D. got impressin that they were really hostile. He then designed to ketela them. <sup>with a darsa for</sup>

Per Mjabeni <sup>Mtshapji</sup>

The king gambas amagawe zibongo, but he himself is gambad by izimbongi.

Magolwana ka Mkatini <sup>is a name</sup> (was amantshatini) his kraal was at Nklatatshhe.

Manembe ka <sup>is a name</sup> (was an inyanga) ye nkosi <sup>is a name</sup>

was killed in Mpaarde's reign, killed I believe because he had stolen some of the king's cattle. I don't know if I ever heard him banga.

Magolwana has amadodana - inklatatshhe

The praises in addition to ubugawe ones are injwa'd owabo, aha, belwa naze.

Zibongo ze yabanduka zi be igame lake (amantu)

Every man & young man & even lads have their praises.



Matshobana ka Intshaba

ka Intshongwane, wa kwa Mhlanjeni

u Mnyazi' unkonte <sup>from nyazi' unkonte</sup> <sup>le stab quick</sup> (this way & that)

u Ngwaza pangel' u msikaba <sup>(1)</sup>

= abutika  
mpande, la  
ka nodwenge

u zadel' u kubamb' o wake = ununtu

u hlabanel' u Mkomond' e pela.

He fought Isangeni, <sup>ebufunga</sup> was u msikaba, rept. <sup>= a kill</sup>  
wa kwa Nodwenge - this rept. Isangeni  
He had amaxaba - aytohem - ekanda He  
pangid a man who was afterwards (battered)  
& became Ntokank.

(1) is he who, when his fellow comrades came up,  
he has already succeeded in knocking one of the  
enemy out.



Compare with note to Mvundhlana ka Mvaziwa's Zibongo. Myabi's version

Many of those amagwele were not long-wad at any length, fund' a ngabe sa hlabana kakulu, a be seti se zi ning' izibongo zam, a ngise ku hlabana.

shaking up of shak... (L. praise) Mbango ka Matokolo a myakayaka u ngafu = take a cloud when about to thunder ul' sijimis' into ho ya kwa mzi lekazi = macejane

8.4.18. Mshaka 58/17/48-62.

Mjabi continues:-

When troops were called into isibaya to see the king for whatever reasons might be, the king might say "Dhlala Dani ka Dani" ibi sin' banga ke njalo.

The king, on return from captivity, he called on Mabe ka Tokotoko to Dhlala, & then banga'd him thus:

Dhlala magwaz' & ueda njenge bubesi

The king would only give one or two lines of the izibongo, what he happened to know; the man banga'd might have many others za owabo = given by men of his own age i.e. his companions. These were recited as soon as the king had finished & the man began to sing again.

On the foreign occasion, after Mabe had praised the king, said: Dhlal' Dumba & li bandw' entimbile (uli dungabandwe, olu no mingo pakati)

lika Hlati = a man who is very angry i.e. to tukul' igula, i.e. by jerking it & the amaw' out

SHAKE OUT Situcuzi sa mas' amagwala

The or the king might say Dhlala ngamule ka Hlati!

Dumba & li bandw' entimbile, Situcuzi sa mas' amagwala

After the king called in anyone in this way, the man's comrades would proceed to banga' him, giving his praises at length.

Even if a man had not hlabed uipi u be banga'd nje izibongo zake.

The king, after washing, would kamel' izibayeni then this various banga' would take place.

When the king was about to emerge from his washing enclosure he would be banga'd by izimbanga' gqo, viz Mhlakuwa was soka Sodondo, was emgarini and Ngabeni ka Nondhlovu, wa kama Nalal' and No tekwane & wa kama Dutebez'!

These on such occasions banga'd only to a slight extent. This banga' always took place - daily - as soon as people heard these praises they would know the king was about to appear. The names of these three amakelad' impande emnyango, ba in baki' engoleni, as qta as he went ibandhla amadodeni



Zimbongi just given were Inpande's. Mhlakuwa was the best of these. Inpande, latterly used to be dragged out to the bandhla in a little waggon, being bonpaid all the way ~~out~~ until it stopped.

The ~~own~~ imbonji required on any given day to bonpa would be called in this way. Nang' <sup>73</sup> Mhlakuwa bo! or whatever his name was. He would, Sabela mungane! & then go up and bonpa. As soon as the ordinary people heard this they would get ready to move to the sibaga. The king arrived after the bandhla had kuperkad - and presently <sup>with a heft</sup> ~~and~~ appearance se ku ludonga nje!

The occasions on which the kings were bonpaid in ~~extensive~~ or full length ~~was~~ were when the spirits of departed kings were being sacrificed to. Ten or so in 2 or so might be got together. The izinduna would proceed to bonpa and after bonpaing had continued for some time the beasts would all be stabbed one after the other in quick succession. They were stabbed with <sup>(LONG BLADES)</sup> a huge isijula assejai which it was necessary for the man stabling to hold

with both hands in order to stab, each breast giving a groan as stabbed. The izinduna would then formally say Naku ukudhlo kavinu! i.e. to the amabhlogi. The king himself did not partake of such meat, but invariably of izitole & zinga ka zibuli. <sup>(CANT. 81R+)</sup> These were the beasts zo mbonro, as they were styled. Such beasts would be kept in their own cattle & would not be present when the bonpaing & sacrifice took place. The colours of the oxen sacrificed were ~~nkwa~~ waba (i.e. zi sikw' izihlanqa) nkone mnyama (inkemanda - name of the black cattle of the king) - these furnished shields for the younger troops uzul' omnyama, i.e. because they pated <sup>(95)</sup> Esuinyan' isihlanqa.

The <sup>(95)</sup> tetainj, as it was called took place at all the amakanda. What happened was this: A large herd of various coloured oxen would be picked out and driven <sup>to Sun chesye</sup> amakosini i.e. to the kings' graves, where the departed kings would be bonpaid at length, and amarebo sung. <sup>(76)</sup> After this the herd would be driven back & then



divided up into tens and twenties and sent out  
in amagabe <sup>in these</sup> small lots to the various areas  
Kanda, where they would <sup>be</sup> (tetaing) and be actually  
sacrificed & slaughtered.

→ The izimbongi were given <sup>ROXO?</sup> izingele of a beast  
to eat <sup>4-11 small</sup> is after the limbs <sup>fat</sup> had been cut off. They  
also got itwani & unkono.

\* izingele <sup>(30 miles)</sup> izingi & no kweto (amanoni'a ngape) <sup>LAYER OF FAT</sup>  
would be cut out and given to the amakosikaze  
ezidhlozi.

Senzangakona, Ndaba, Dingana, Ishaka  
<sup>Abobelo</sup> kwenziswa <sup>representing</sup> asitambese nkosi & yafela kuwe  
lingi izwe, & coleni kuwa wang' amakosi.  
A tree is fetched from the very place where  
a king was buried (if in a far off region); the  
tree taken is one is close beside the grave. A  
tree would have been taken from Ishaka's &  
Dingana's graves, is dug up and then  
planted close to the other kings whose bones  
were actually buried <sup>at</sup> Emakosini. The  
trees so dug up were not of any particular

SENIOR MEN

variety. These trees would be fetched by abadala  
ba ka Senzangakona, izindun' ezitukela.

Moreover a stone would be taken from  
where the king was buried in a strange land  
and conveyed to the makosini <sup>dist</sup> there put <sup>next to</sup> eelezi  
kuwa makosi graves.

The carrying of each stone and of the tree  
<sup>was done to</sup> kuwa ku ibuyiswa kuwe idhlozi la kona.  
Ngob' inkosi yafel' ezizweni nje a ku  
se ku hamba nkosi zo ku yo teta  
laphaya. The izinduna on getting to the grave  
with distances outside the country would bring  
the amadhlozi there and then dig up the tree  
& take a stone, & that would be the onf ocain  
on which praying is done at the grave itself.  
The izinduna would also kill beasts there  
& teta with them.

ku buyiswa idhlozi, li teta ekaya. That is the  
spirit is brought back, and is sacrificed to ekaya.  
In the case of elshwaga too, who was buried  
ezukandhla, no tetaing is done there, but in



Amakosini Dist where his (Co) (isitombe) has been set up, is tree + stone have been planted Cetswago is bongwad stewa'd Amakosini.

After the herd has been taken Amakosini and bonga'd there to amashlozi it is brought & kaza is to the royal kraal, Ndwengu, Ondimbe and the bongazi is repeated there.

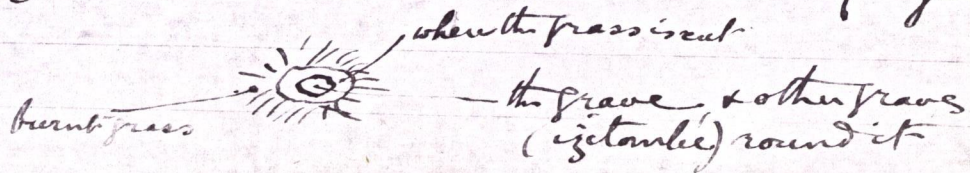
These small lots of cattle are sent to various amakanda, which of course are known to belong to this or that king, eg. the Dukuya kanda would receive ~~the~~ a lot of cattle with which Tshaka alone would be teta'd & bonga'd by those associated with that kanda and so to Mlambovwenya, this kraal was ka mpanda wa kwabo, hence the lot of cattle sent there would bonga Senzangakona & mpande.

The herd that actually went Amakosini would be divided up among the most important kraal eg. Sixebeni (where Langazana was), Mshela beleni, kwa Dukuya, Mlambovwenya & Emdumezale, Nobamba, Gqikazi (kwa

Kwabo Cetshwago - ka Nggumbazi, wa kwaba Sidhlathe. If the cattle were insufficient for all the amakanda, the most important, eg. those mentioned & others, would be served first & cattle that had not ~~actually~~ be accompanied the others Amakosini would be detailed and sent to the various other amakanda, in order that the <sup>spirit of the</sup> king of that particular kraal might be teta'd there.

The isitombe seem all to have been planted or imbelwa'd round about Ndaba who is looked on as the greatest spirit. The prove of Ndaba is the biggest & ku batshelwa njalo, - for instance in the month of May the grass will be cut all round the grave and that there will be batshelwa'd, this cutting is done to prevent the fire getting over into the cemetery.

Were the fire to get into the cemetery, so ku yo funya' izinkomo, ku teteve, ku telw'inyango.





ubunzima bezwe

Mapeba's grave is also a big one.  
 Cetshwayo's sitombe si ku Ndaba.  
 Dzingana's " " " Mapeba  
 Tshaka's " " sis eceleni kwe sili  
 ka Senzangakona

Jama is by himself, though Mpande's  
 grave is near his.

Punga ukon' emakosini, ngapetshaya  
 kwe mpembeni (north side)

Dunizale's sitombe say' eceleni kwe.  
 si ka Cetshwayo, ~~na~~ Ndaba.

<sup>the king</sup> <sup>to sharpen the</sup> <sup>heroes</sup>  
 Dintwala kewa Nobamba. <sup>iswacifa amagawe</sup>  
 Dzingo in the case of amagawe were  
 to <sup>to</sup> <sup>inspire</sup> <sup>the</sup> <sup>army</sup>  
 to <sup>with</sup> <sup>wrath</sup>. That was their object.

When used in connection with the royal  
 graves, they brought about <sup>the</sup> <sup>prayer</sup> <sup>of</sup> <sup>knifs</sup> <sup>the</sup> <sup>power</sup> <sup>of</sup> <sup>the</sup>  
 bezwe <sup>the</sup> <sup>prayer</sup> <sup>of</sup> <sup>knifs</sup> <sup>the</sup> <sup>power</sup> <sup>of</sup> <sup>the</sup>  
 ukuba ku be ngum' ezweni,  
 ngobaten' abant' abamuzama si hamba  
 nje si nxa si fik' indaweni embi ~~ku~~  
 u be su bong' uyibho, and 'u b' udhlule

ku beyo udawo, kanti be ku indawana  
 eumbana nje. Ko kunye u zo dhlela  
 ngom' eits'hana (ie just escape).

The amakosi were te twa nxa ka kom  
 into ego kevenziwa & njenge umpi; i  
 gal' icelw' emkosini. Kuze ku bonakale  
 ukuti "Oa, i ya vum' inkosi. aya vum'  
 amakosi ukub' ipum' umpi. Seku zo  
 pupa le & pezulee, ipupe won' ama  
 kosi ukuti "a yi pume, amakosi a  
 se vumile, a ya yedela". Ibi sithi  
 akhlatshw' & likulix uHawu  
 (orubo elikulu lika Senzangakona) no  
 Senzangakona a lemukela ko Jama

Soku suk' unwele njalo, iya hlomake  
 ie off as soon as this great, national chant  
 is sung, the whole army become batshag'  
 amakanda, bese ku tshatshel' izinkhaziyi,  
 zitanda yon' umpi.  
 tshatsha is to be knit together with courage,  
 unwele - isibindi. The hair tshagags and the  
 head becomes hard, ie one is infused with courage.



There were two ways of getting permission to start hostile proceedings:

(a) by the king dreaming that his ancestors agreed to their being entered on;

(b) by an ox bellowing at night, it may be <sup>long</sup> after all have gone to sleep.

This as regards (a) the king keeps on baring amakosi to himself as he lies down to rest, & during his sleep, one night, the answer may come that the spirits are willing.

as to (b): An ox may bellow quite late in the night. It would be identified, & such ox would be called Zwandaba, not <sup>a</sup> given ox, but anyone. On this occurring, the king would give the order for umsakati to come into the kraal there & then, where umkumbi would be formed & the great vumbos sung viz uHawu. <sup>80</sup> And there & then the king might issue his orders that the impi is to go and attack such & such tribe eg. the Swazis, whereupon preparations for leaving would at

[See both Columns & Bergants.]

once issue.

The impi that left in Mpande's day to attack the Swazi's <sup>peuma</sup> & busuku, after an ox had konyal. <sup>(81) The prince was ordered to take</sup> Kwa buyisw' abantwana, he ngaba. Kwa ze kwa swaz' uletshwazo Swazini. The king ordered the prince not to go, but they did

& C. succeeded in killing some one there, by shooting him when he was <sup>CAVES</sup> ezigedeni za matsho, i.e. in among precipitous stones, caves etc on the hill side. Mavunengwana ka Kikhlela also killed a man there in the same way. <sup>82</sup> & for that was known as: <sup>Prayer</sup> <sup>See p. 49. might be different</sup> <sup>other notes, for better version</sup> <sup>name of hill</sup> <sup>ingabo ya</sup> <sup>mankengane</sup> uMqabula ngwebye & iingeni u Ji laka Kikhlela.

when he stabs he shouts Ji! <sup>Entered</sup>  
 (†) = to take a mouthful of froth, i.e. the Swazi just appeared when he was shot, & then bled

<sup>engwana</sup> Mavunengwana was (induna ka Tuluwana)

An impi <sup>peuma</sup> only nxa i si<sup>4</sup> nikkive<sup>2</sup> amakosi (i.e. the spirits). Inkosi icel'uma kosini. If he did otherwise, inge lunge kahle (impi)



ku dikiz' inhlizijo ukuti  
nans' intombi

u no gaz' o lehle - o tandwa amakosi.

ie a nice dispositioned man, a kings favourite, o  
bukakayo; inkos' in ~~into~~ conseil' amate = ukhe  
in tando. ... (Seyeste with aithl - el)

I have myself been with cattle to bonga  
amakosini. I did this in Impande's day and in  
Cetshwago's, frequent. My father Noradu was  
inceku ku Tshaka, ku Dingana, & to Impande,  
Cetshwago also promised to make me an  
inceku, or <sup>the</sup> izinduna going to make the  
request. Cetshwago said I was not to be  
made induna, but an inceku, ngob' ubaba  
ube patel' inkosi. Owing to the Zulu war  
I was not appointed. Cetshwago said tmo  
Hamb' u yo beza ku yiblo ukhamba  
kwa nga senhla, <sup>kwa nga pakati</sup> u ngaz' u lale ne sigodho.

The girls used to sit about isigodho enqa  
bincile.

No man of the Magwaza tribe (our tribe) was  
ever killed <sup>for the war</sup> kutiwa wa hl' isigodho nga  
pakati. My father warned me. He said

don't allow the heart to dikiza, ukuti nans'  
intombi. ku dikiz' inhlizijo ukuti nans' intombi.  
Keep your eyes to yourself

Konje ni dudwa ukuba kutiwa, unia ka  
noni tute na? This remark was addressed  
to us of Magwaza tribe by the isigodho girls,  
for we never allowed ourselves to get into trouble.

Izibongo.

Mebedhla ka mangondo  
~~u~~ uhladhl

u Nozaza we zulee!  
u mfetchani onqubo zi nyatelewayo,  
Ingan' e za bade zi ya nyatelewa.  
u ngwazi o q' q' obelayo, njenga meva!!

ie. the cord that  
ties the assegai to  
the shaft.

u Muntompofu ka mangondo.

u mnyazi ndini! yazo- (of Tuluwana regt. &  
u ngwadhl' zi bonvu <sup>ng</sup> intando (a) in Inhlamb' amasoko  
u si ngqizizana u nga tsho = stone ngaba  
u mkon' u sangjiwa amakozazana a kwa Xulu  
u mngandi wandwendwe zi ya patsheya.  
u mkon' o vikel' isibili. (a) [See notes on p. 63.]

(1) his amkonty wa pufela pakati ku mfokazana  
se ngi yambaka = I have said all the praises I know







OF SCATTERING

Se zi swazwa ke izintombi se kutiwa 'citi  
 lonk' izive, zi hamba zi bulaw' izintombi.  
 Isi <sup>DESIGN</sup>zamb' u Tiyane ke inkosi zloni  
 i sili amabuto a ~~yo~~ soma nalo. <sup>(85)</sup> Isi bulawa  
 yonk' uigcugce ipela. So ku sala lon' u Tiyane  
 Sesi soma ~~z~~ nalo ke tin' amabuto. Soku ba  
 ukupela ke. Seku ilapa se ku zo fukuzeka  
 indaba le yempi (Zulu kwaz). <sup>(86)</sup>

Ingcugce ya ngama izinhloko, igundel'  
 amabuto, ukuba ~~z~~ ite uen ka ku linyani  
 Inkosi isi ngena nga tel'ozu ~~z~~ tokuti  
 ngite lapa ngiti abagan' <sup>(what are they trying to make the...)</sup>  
 ba ngam' izinhloko na? Ku fuzise la  
 kapi na? Ngiti a zi bulawe.

Ngokujutshwa kwe Sthimane, inkosi  
 (mpande) wa biz' amadun' ayke a kwa  
 Zulu. <sup>(87)</sup> Yati Maduna, ngi ni vizā nje  
 ngi za u ni tshel' izwi uba ngiti  
 u Tulewana ni ngaze nam khupa  
 ngoba nga ngi nga bapatisi luto  
 zandhleri (ukuba sotohis' izi-

Komo). A no ba yeka nje. Ku pendul'  
 u matunjana ka Sibaxa uti Hau! nga  
 betu a bantwana na? Oti si nga b'  
 indisel' u Tulewana, a ngi si loboleli  
 na? Angiti salwa nemp' obuya na?  
 U suti a sibap' u Tulewana ngina na,  
 a nga si lobolele na? Yat' Inkosi 'Wo!  
 ngi ya hleleka matunjana, ngoba be  
 ngite uina, ngi ni tshela bel'ozwi  
 nje ngoba ngiti na uki Zulu ni ~~z~~ ya  
 li bona bel'ozwi. Se ngi ya hleleka  
 ukuba ba zo lobola ngani. Kodwa ke  
 izintombi zona ngi ya zi jeba, ngite  
 a zi game. So ku ya uti no m hika  
 nkomo ntatu nje, ab' u m lobolele.  
 Kepa ke ni ba yeki ~~z~~ nje impela, ni  
 ngaze na ba khupa. Be ngaba,  
 amadoda, bati. "Nabo a ke bapum'  
 impi. Si nge batulel' ~~z~~ abantabete.

Ya puma ke, ya ya kwa Sambana  
 Babuya ke nje nkomo zo kwa Sambane



Yi si ba telela zona ka inkosi. Yat' ukuba  
 i ba telele zona lezo nkonro inkosi  
 ba lobola ke ngazo. Kwa ilowo o kufe  
 nkono nhlane wa ye se yi lobole njalo  
 wa ye sem nikela ke uyise, ~~u se yo~~  
 yi qeazisa. Kwa lunga ke. Yat' inkosi  
 u ya jabula o yok' a bon' abafaze baka  
 Tuluwana. Hi ba wola kangaka na?  
 Ngoba ni baftata kangaka njani  
 nje ba zokhlani, ba zodhl' izidwaba  
 zabo ini? Nembalake la balela, indhla  
 yat' Nhe! Kwa bekuza igina. Kwa  
 nel' igina, la bekuza, la bekuza, la  
 bekuza, la se li ceteke lona leli  
 eling' senhla, la kwa mandhlekazi  
 Seli teleka pakati kwezwewe lapa

Classes of birds. Juler.

my mother was ingotsho ka mihle don't know if this was a man, but this was probably the Dzimpshlo by Dingana  
 Gadhlu Donga came next then Sitemane, Ingegee  
 Ingotsho slama'd iKwani, which slama'd

Classes of birds I know of.

umickeceke, owa u pat' wiggoggozo ie big izinduku. 67  
90  
 Ikwani }  
~~ikwani~~ Inzawu } butwad by Dingana  
 Ingotsho, ka mihle }  
 u Gadhlu Donga } " " Inpande  
 isitemane }  
 Ingegee, iziziba & sa min' u Niyane. butwad by Cetshwayo X  
 Niyane } butwad by " "

umickeceke class used to call wiggoggozo, ie thick sticks about 1 1/2 in. in diameter & when these girls went to a kraal to ~~see~~ sona, she ~~was~~ threw in a hut ~~was~~ would be ~~surprised~~ to see and hear one of these heavy sticks thrown into the hut through the doorway by a girl. She would have come to where her soka ~~is~~ was. She would not say anything when throwing this in. ~~at~~ The stick was thrown at top of the hut when not in use, & when wanted would be pulled out.  
 I believe umickeceke fam'd uNdabentkulu nest. Dingana says his mother was isitemane class.

uNagongoza ka Ruba, wa kwa Inparaza said to Dingana: Inkosi ya qala yat' isi jubel' izintombi na? Twa si sa land' usinga lwe zizwe. Be se ba zi bekel' izicoco, za qundwa (ie took or cut off after being sewn on).  
~~Uta~~ Inkosi yat' ka ba tungen. Ba zi bekaka izicoco, ba tungen. Ba se buye be zio' inkosini.



ibazela la bidhla - the chips or splinter flew  
as when chopping wood

ilap' u Noqongoza e se kuluma la mafama  
ya isi hlama sel' impi. Isi t' inkosi u  
pendule, Noqongoza o njenge sidwaba  
e se Siyahlayahla sa kwo fozise.

(umuti was' shletini - u zi tshay' utengulo)  
iMyamana e lindi <sup>ogqazanyana</sup> ~~amapayisa~~  
Kwaze kwasa' <sup>ogqazanyana</sup> ~~amapayisa~~ nga lele butungo.  
Oze no maraule ngas' emabonovini  
<sup>hiza</sup> kaze no mand' indaba ngas' emabonovini.

"Upendile ke, a yi hambeka i land' usinga  
ya i si puna ke njala -

Tshaka's praise, part of

Dhlungwane ka Ndaba  
o ngena m telekeleli.

Tshaka's praise  
See  
Mjabi - an separate  
sheet, under date  
29-3-18

~~u~~ u kung' umgqale, onjengo lwandhle  
Lona kuzekuse la gabelana.

<sup>evd. u. to</sup>  
(The following paragraph that follows has been  
scraped out - student's original - eds.)

mtshapi

imbekifu - int' enkulu ka hulu  
eg mangolawantle - very fat

Mjabi continues: -

Daba ka kukulela-ngogo.

Impi ka kukulela-ngogo, ya sobalule,  
kwa kal' inkabi gde, wapi biz' utshaka  
kon' ebesuker, wate ub' ayi biz'ike: "Ngite  
ayiphilome, i hlom' igond' obalule. I land' eze  
m kandhlile e ziphilwa isifazane, a be si  
godhle [uma be sezite] e zibanwa. Upti kukulela  
ngogo, ku ~~ke~~ ngake ku sale nese <sup>li</sup> ne dolo (is  
ixegu). Dala ke, ya butana kanjalo. Kwa  
butana' amaxegu. Upt' ub' i fike kuye, wati:  
Qa! ngi ni bizile njina ukuti ta ku nga  
hlali ne li ne dolo. A saji yo fikapi amaxegu  
hana na? A ze tsala lapa kimi?  
U se yi hlomisa eke njalo, u se ti a yi  
bang' obalule. A se hlalake amaxegu,  
e linda yena, wonk' amhlope e se hlal'  
e linda yena. U se batshelake ukuti a  
ku nga hlali ne li ne dolo nje, ukuba  
ngi go bulal' utshande. Manje ke a saze  
pendul' amadoda. Inhla ku pendul' utshaka

put at end (What does mtshapi drag in this about utshande for?)



~~uti ungu a se unantw ampande woker lula~~  
~~na abanta be ukosi abako ini abany~~  
 Ipi hamba ki impi i yo Dalule. Ihambi  
 eke impi ke, i hamba i hamba, i fik'  
 Esigadini esi kudu lapa i ye ya ngenisa  
 kona. Kad'i si hamb' ubala, lapa ku  
 ngeko ukuni, nezinkomo se zi qotshwa.  
 nje, zi nga sa hlatahwa, ka ~~je~~ jyele ukuba  
 kosiwa ngani. Ipi fika ke Esigadini lapa  
 kute yehle! Izinkuni, kaanti izinkuni  
 e zo mdhlebe. Ipi wosa ke, isi wosa ke  
 ngawo umhlebe. Ngo kwosa kwayo ke  
 impi i se kwelwa iziseu yonke. I fika  
 lap' umdhlolobe ukala, uti: "Me", ukalis  
 okwe mbari. ~~Ukala~~ ukala njalo ukal'  
 igazi, e li fana & ne lo mantu opazo, kuw'  
 umdhlebe. Ipi yosa njeki impi, i si lambile.  
 Impi i kade i hamb' idhl' umnewazibe.  
 Ngo kosa kwayo, i si kwelwa iziseu yonke.  
 Ngo ku kwelwa kwayo iziseu, u ru suk'  
 umlomo wempfi pambili. Ngo ku se ka

advanced section

kwawo umlomo wempfi, i si sala yonke impi  
 emaziko, lap' i bi ngenise kona. Uzet' unant'  
 i ngenisile, kant' i eukil' umlomo wayo. Ipi  
 yahlulwe iziseu. Ipi reuda yonke le & bi si  
 ngenisileyo le. Ipi t' ukubani i be njalo, i si  
 hamba le, umlomo wempfi, i si ye tshiyale.  
 Ipi zidhl' izinkom' ezibomvu, umkandhli,  
 i penduka naroke. Ipi hamb' ukupela,  
 i ye si ye tshiya le & bi si yahlulakite.  
 Kanti izidhla njalo izinkomo bezo, i si  
 yofiki engabeni ye sikonyane. Ngo ku fika  
 kwayo engabeni, i si zidhla ke izinkomo,  
 i penduka narok. So le ku vulelek' isikonyane  
 enwa kway' impi. I sifa yonke le & bi  
 ngenisile - isikonyane ezibomvu, i pi  
 fana nezinkomo lezi ezibomvu ezim-  
 kandhli, & zidhluweyo. Se be fika narok  
 kwa Zul' entozini. Ngo ku fika kwenzi  
 nar' izinkomo, se si teleka - ke isikonyane  
 se si sed' izwe la kwa Zulen. Se si tshaya  
 si zotala utshani, no kudhla. Umdhla a ku



Sa bonwa ngamého. I se yit' inkosi: koo!  
 Ku ya ze u'kwenzwa n'ani k'u na? Mina  
 ngi ya kuzw' ukudhla ukuti k'u koma  
 kwa Fabase, <sup>nga kuzo Solihangan</sup> ngi ti ayi hlome, i gonde  
 kwa Fabase, i land' imbeu. Izwe li ya  
 ukuma uba ku linywe. Izinduna se zi  
 ya pendula, zi ti: "Inkosi i nga kub'  
 iginosele ukub' ita a ku land' imbeu,  
 ukub' abantu se batlulekile indhlala  
 seke zinkakoti (= ukwanda). Izinduna  
 zati nezihlanga se bo' izihlanga  
 zabo. I ti inkosi: Da! ayi hlome nje, ba  
 land' imbeu, ba ye ze bonela bona.  
 Afku kasindwa ukuba ku hlezwe  
 nje, ku nga linywe. Ya hamba ke, ya fi  
 land' imbeu. Yati inkosi: "Si ze ni  
 gopel' u'ndidaka (ubulungwe obanyisa  
 inkomo, ukuti ya buy' i beke ngapi na,  
 = see in what direction a cow was making  
 when it turned back). Ya hamba ke. Nembela  
 ya fi finyan' idak' elidala le nkomo

ibesi/balekel' uZulu. Badi gappela. Ba d  
 bon' ukuti i gonde la pa ya! Ya hamba  
 ke mpe; ya tunga, ya zidhla ke lezo nkomo.  
 I ti inkosi, "Si ngake nintshiy' uFabase  
 nintshiy' (ngoba ku yodhlel' izinkomo  
 nje. Ka ko o bon' on' u to (who had done any  
 wrong) be ku hlasele mpe nje. I ti li  
 wanguz' izwe la kwa Fabase ke -  
 wanguz' = i li hamba lonke, i vuna  
 namabele, ngoba ya funyanisa be nga  
 bunile). Izinkomo yempe (= imzila & yempe)  
 isi twal' amabele, i si gab' izinkomo. I si  
 buy' nazo ke. I si fika laph' inkosini.  
 I si ti a ku linywe ke, a ku be i lowo  
 a zi yele nge imbeu yak' skaya, a yo  
 luma ngayo. So keba kupeloke se kwenz  
 iwa njalo ke. I si ti a ku tshiywe iz  
 izifazan' skaya kuziwe kwi lapa.  
 I si Nembal mpe i si ya kuy' inkosi,  
 Ngoku fika kwazo inkosini, inkosi i site  
 Da! i si ba nikel' izinkomo lezi; i si zizim



hlambi. Bizani isifazane, si za utwal 'inyama  
 le. Bazitlabaka, ba zi hlaba, ba zi hlaba  
 Kute ngo ku zi gada kwako kewa yi  
 lapa so fukukha ukudhla lok' okubinyiweyo.  
 Yasi si ti si tshiyeni' isifazane. Isi yi biza  
 ke, i si butana ke, i si peleba kuy' intosi.  
 Isi yi paka ke i si ti ayi zond' emampond  
 weni, i tshiy' isifazane, ~~itshifa~~ si hlale  
 sidhl' ukwindhla emakaya (ngoba se  
 ku vutw' umbila) Isi ya hambu ke impi  
 izond' emampond weni. I zla semampondweni  
 i ya li hlatshaza (= hamb' ishl' izinkomo  
 ngob' emp' uidevaw' yonke). Isi buya nazo  
 ezo mdubwa (izinkomo) - ezo mdubwa  
 zodwa, ezo mbala munye. Inkos'  
 i seti ani boni ke na, benji tiri?  
 Ngiti hambani ni y' emampond weni  
 ikona ku zo buswa (ngezinkomo), lokha  
 zi hlatsheza pela lezi za kewa  
 zabase, izon' e zi tiy' indhlala na?  
 Se kuti ukubani ba fike nezo mdubwa,

i si ba xotshis' izinkomo. Se li teula ke  
 vwe. Hamb' niye kwo nyoko, nakuba  
 fazi benu. Se ku vutwe ke ukudhla' abanye  
 ba kudhla (ukwindhla) ba zumba, ba  
 fa. Baya nazo izinkom' emakaya.  
 A ye se landel' emampondo. Isi buy'  
 ibizwa, kutewa hank' emampond' e  
 se fikile. A se ngenis' emahlaleni, a  
 ngakubo. Impi ka shakaya isi  
 hamba i hlaphazana habo emah  
 laleni. Ye Isi ba tela ngetala le  
 mikonto, mikontshwana, emnyama  
 ngandlanye, imhlape ngandlanye. Iyo  
 mkonto i no 'buhlung' obubi i yoti koni  
 inga ngeni, koni i m sikile nje  
 umuntu, ukuse yo kufa njalo lowo. Sa  
 wa citake amampondo, ba wa ngenis'  
 emahlaleni. Ye buyake impi Yati  
 ke inkosi, ikona se nge zo ni jubaka  
 — He lendaba ngayizwa ngo  
 baban' no radu, ngob' amampondo



angum' umsipu (upper, outer calf of right leg) - see his praises, kuwase ku sijinyelwa ubublungu be nkosi, wa ye se nikwa bona, edhla bona, bu telewa nas' & nxeberu wa eunda ke.

Kwa dabase kus' enkla nezwe, nga kwa sotshangane.

Per. Mhambi ka Mfadi ka Ngenge ka Mndaba ka

Mesikana ka Msholo <sup>Duriana</sup> was ebateng'ini, wa kwa moshope, ovel'inyandeni. la toli

Umfungu wo klanga, wezi toyatzi, Mhambi

Si is of Msholewa khizibid & si azonzo Ja tshona 'usukha & t'uya peza

wa ye wa tshona na eze zicoco. Oze no Nazinganga kwa muzikazi

weza nezinkomo zo Belu kwa muzikazi uMalamulela, o lamulel'azintombi

na masoka

Owezo no mazingwensasa emadunwini weza no nozishada o zalwa

weza no Piti, emadunwini.

hence is 91 years old.

Msholewa khizibid & si azonzo

was ebateng'ini, wa kwa moshope, ovel'inyandeni.

Per. Mhambi ka Mfadi ka Ngenge ka Mndaba ka

Kwa dabase kus' enkla nezwe, nga kwa sotshangane.

angum' umsipu (upper, outer calf of right leg) - see his praises, kuwase ku sijinyelwa ubublungu be nkosi, wa ye se nikwa bona, edhla bona, bu telewa nas' & nxeberu wa eunda ke.

Mpande

umtimude owa vela nge sideba

Pakati kwa mangisi na magadise

umzila u ngawu landa

u nga u wu fikise ku Faka <sup>wa mampando</sup>

u wufikise ngutshana, u wu fikise ku Bengeni

u Fegila, we utaba

u Kobotshe!

Inyama ye nkwenzi yes engakawini <sup>muzi</sup>

u muzikuzele o nga nyama ya zipika <sup>top of arm +</sup>

u mandi lo tengw'azo njengo <sup>(intelligo)</sup>

Oye wa wela umzafana wa wul' <sup>umtshazi</sup>

wa wela umzinyati

wayi bek' umfoloji emnyama, wema.

I heard izimbongi say the above in Zululand.

uMondakala ka — wa kwa kumalo

was one of Mpande's izimbongi.

magolwana ~~ka~~ Mkhakhuwa

isipika (see Bryant)

20/10/1901



it. He was the inkosi <sup>ant</sup> ka Mangondo. He was directed to go to take up isi kundhla xi ka yise u Mangondo. Kwa kal'abantwana, bato uDetuka a ngez' ay' amasegweni. uShonkeveni wati: "kweziwa ini ukuba inkosi inga ya kumbekel' amasegweni xi kona na?"

Cetshwayo married uMfumuta daughter of <sup>Cetshwayo,</sup> she is funyawid by Dunjwa (the policeman), & by her C. ka Mangolwandhle as isaa. Mfumuta was the principal wife.

Detuka was tall and well built, & kanya, & nsundu. He died at his kraal kwa Nambita, or mhlathuze ku Mandaba <sup>ukalo</sup>.

The indun' enkulu yise bay' esikulu was uMnyamana ka Ngqengelele; Detuka was indun' enkulu yo khangoti, viz of amaXosa, and amaBunsumana sections of Tuluwana rept.

Maseyana (has tunga) is Detuka's chief son. He too is <sup>= very tall, & well built</sup> uMbondotshiya nje, njengo yise.

The izinduna referred to in <sup>u</sup> izibongo held back the isibay' esikulu portion of Tuluwana; Detuka refused to go to the umkumbi ordered to form up by Mnyamana, & broke away to join up with Kandeupemona who led by <sup>isibay' esikulu</sup> izinkhosi, were marching to attack at Isandhloana.



78  
Entered

Sansewa

amalaawa  
one name  
mama

amhlope wakiti o nohlebe zi Kanzi, langa  
umbela ka mama, hamba ei nuke

Oze ne  
Oze nge Nkumande = amasotsha, ababe twal,  
amatsobha  
his paduna

Inkumande kwa ka i Maya, was emangweni

ie thes  
babaz  
ubukhozi  
ba ke nge  
kwa ka ka  
konkhleba

O ku babaz' u Dikhela obe zalwa u Ngonyama

Kwa babaz' u Dumisa obe zalwa u Mvengwa

Kwa babaz' u Jodo obe zalwa u Nombelwa

Kwa babaz' u Mbarwana obe zalwa u Nondaba

Kwa babaz' u Sizingele obe zalwa u Ziblandhlo

Kwa babaz' u Kiko ka Nonsinga

Kwa babaz' u Nganzwe obe zalwa u Sambela

Kwa babaz' u Kadapi, obe zalwa u Noma <sup>u Singangeni</sup> ocoana

Kwa babaz' u Gora obe zalwa u Sudaba <sup>kwa Mapizi</sup>

Wati ngi yaku beka, u induna yami

Kwa babaz' u Fugaju obe zalwa u Matomela

Kwa babaz' u Fakade obe zalwa u Macingwane

Kwa babaz' u Zikali obe zalwa u Matiwana



11. 4. 18  
Mgabi, continues: -

58/17/79-80

79

Retuka ka Mangondo

wa kwa magwaza

u Sebuzza ~~wa~~ manaka!

umlaya e izidhluba  
= clouds in groups

Abanye ngo gabezi zulu.

umtshayi wendhlu ka hodada!

u Toli ~~yo~~ qgabula, amany'a sa kulekiwe

Ku kulekuw' oMnyamana ka Zibalele;

Ku kulekuw' oMshingwayo ka Marole;

Ku kulekuw' oMavumengwana ka Ndhlela;

Ku kulekuw' oNdhlela ka Nkomazana.

uHlanganyelwe inifela yom'bili,

uHlanganyelwe iNsuze no Fukela

uSodidi o njenge nguba ye Ngonyanna.

uMagwaza, ngo we nkosi ya kubo, zangeni;

uMagwaza, ngo ka Mafedama ka Mgabi,

Ku babaz' uMgabi,

Ati "Yadhl' inkonyane ka Mangondo ka Magwaza

Ingoqokoz' z vimb' iKandhla.

Retuka was umhle neva rest (ingwezwe); he was taken from that and made an induna of Tulewana when the princes Cetshwayo, Mbuyazi Mantantatshi, Ishonkwani, Dabelesing, Ziwadzi, Spilker, Namuy, Jabulamang were

all these are Tulewana

uDid' uimpi  
ya kwake  
uwarji tela  
kanye no  
kaMnyamana  
+ Mnyamana  
dida = 6  
paka a  
yitile  
uMnyamana  
uMnyamana  
uMnyamana

kulekiwe inganyama laps'i  
kukumileyo

in







uKandempemvu wa ye maviso # 49.  
 igitakazelo. uSungalo o lu zi banu banwana  
 Olu cij' emveva, lwa cija pambili.  
 oNgama tsh' e zala  
 uMmang' onga dhliwa nkomo  
 oQolota ka mmango!  
 uDhlambedhl' o lu nkome.

ukuKunula. Si si vunul' uinyakanya emakanda, i  
 klongo' emqeleni, unqele ke nge ye zingwe, amabeze  
 ku nga we nsunango. Sekaba unsezo-ke, ya matshoba  
 ezinkomo, e si yembata emklane, nasesebeni.

Izihlanga za zi ba amabanga ezinye, ezinye zi ba  
 marawanga nje, ngitsho si nga ka tunji, uletshwayo  
 izihlanga zetu u ze zi seba nezimhlope, nezimew, ne  
 zi henu, nezi mtshako i black top & bottom, with large  
 white patch running across.

uinyakanya kwa ke nge ye zimpapse za masakabuli  
 (a ye landw' enkla, e Taleni, amange a landwi kwa  
 mlambo, be zizwele). These were about 2 feet long.  
 uKlanpoti kwetu, uMtuqisazwe, lwa kwetwal'

amatshob' amnyama - amapovela.



Izigaba.

- |                            |                                    |  |
|----------------------------|------------------------------------|--|
| 1 uMarumane                | ( <del>wa</del> amaviv' a itshumi) | Induna (big)   |
| 2 uMatshenge, ba se eza    | kwa Nodwengu                       | Nguga ka mpundulwana<br>Zitshaka ka (Buteloy)<br>Ndwandwe ka mshelaba<br>(Hanga) |
| 3 Ingedhle ba              | ba telwa ku matshenzulu            | Sitambi ka masipula<br>Ngqalamba ka lukwazi                                      |
| 4 iMpondo - ya telwa kiti, | uMarumane, Nqungo ka Nguga         | ndwandwe ka mshelaba (Buteloy)   |
| 5 uDindindi; aba se eza    | e hixebeni.                        | Dinduna ka Sitamba<br>(Mangwayo)   |
| 6 uMatshidelana,           | " " kwa Dulawayo,                  | Twakamana ka mshelaba<br>(Mabuzila)  |
| 7 iMjindi,                 | " " embele beleni                  | (Nzaza) -> Qwabanda ka mnyama<br>Ka mnyama ka mnyama                             |
| 8 uMakhenye,               | " " kwa Nodwengu nas mlambongwenye |  |
| 9 uMtuqisazwe              | " " kwa Nodwengu,                  | uMandaba<br>Ka Ntete   |
| 10 amato ha izindhlu       | " " kwa Dulawayo.                  | Santingi ka ngqelele<br>(Buteloy)  |
| 11 amato heruleu,          | " " kwa Nodwengu, induna           | (Sitambi ka<br>Masipula)   |
| 12 iMrulegwane,            | " " Ngwergwene                     | (Lapa kwa telu'<br>Indalanevu)   |

These izigaba are here completely given.  
 The smaller (2nd in command induna) were -  
 1 - Zidunge ka Ntokegwanyo ka Marde  
 2  
 3  
 4  
 5 - Twakamana ka mshelaba (mbata)  
 (mbuzila)

(Compare this page with p. 4 as to names of induna, giving preference to p. 4 where it differs from this)







Naa ku ngenw' & sangweni ku ngena amatohaez-  
 indhlu pambili, ku landel' <sup>Imzulugwane, be se ku landel'</sup> u Damusecibeni, ~~be~~ be  
 se ku landel' u Mgandazembe, be se ku landel' u Mtuyisazwe  
 e zona si bay' & sikulu so mtuyisazwe, be se ku  
 ngena tina - ke Sibay'esikulu, ~~se~~ ku ngen'  
 u Vdeindeindi, be se ku landel' u Matshidelana, Marumane,  
<sup>impando,</sup> Ingedhle, o Ngakamatshu (Matshezulu) <sup>Imjindi</sup> se  
 kuy' & sibayen' & sikulu u Makheye.  
 (*Said because they are the very last to go in*)

Kwa Zulu isibay' esikulu, ka seki si ye pambili,  
 u nga bona ku puka sona, se lipume lapela donk'  
 ibato ngapakati (isibayeni).

The isibaya Impi ipumel' isibayeni njalo, noma  
 i ya kuka ubaga lwe nkosi, noma i ya ulina  
 amesini & nkosi, noma ipum' impi ngempela,  
 noma i land' umsele we sigodalo. That is the  
 parade ground. Iw' amaviso, ipume ngawo, i be  
 zple yenz' umkumbi nje. Kade kutiwa a ke  
 suk' ukuti: u yokwenz' ukuti. ubaga lu patwa  
 nga bubili, about 1 1/2 inch in diameter, + about 3 or 4  
 ft long.

Izinkomo ze tenga, ~~ku~~ ukubizwa kwazo, kutiwa  
 um'kangala - Inkomo' & yake ya zala ka yiklatshu  
 kwe & zon' lomo ku hlatshe' izitole, imlazelakazi.

Tina Kandempemou sa tenga uletshwayo & se  
 bayile ngapatsheza - u Sousewu & eto a ku pele  
 yonk' infukumpuku ya mabuto; konke oku  
 zo 'kati' izibi (ie amabuto) aku pele konke, ku  
 ngabe ku sezo kuwe ku zo bang' um sindo. Kuhl  
 no muntu o wa tat' isigodho, u ngab' u sa m' beles  
 (ie ukubiz' izinkomo).

Ucetswayo afika nje, lwa se lu ganwe olu  
 ningi u Kandempemou. Sas

Kandempemou - this name is used by Mpande  
 Watshe ngoba wati a si hambesi wile, siye  
 kwu monase, ku mkungo, & zigozeni, euhla  
 nga semsinga. Ngaleyo ukati kwa ku patwa  
 u Mbuyaz' ukona.

u mentanake  
 u Mpande u beti u si nikel' abantabake a  
 o ya <sup>Sagla kwabanyo</sup> ba hlulwayo ~~to~~ mkungo, ~~se~~ mtongo. ete si yo  
 hamba na ma kul' amane & izinkomo, si yo kwata



Emsinga. Waye sezwil' uletshwa, ukuti kanti  
 kutiwa ~~u~~ u Sangul' o lu zibunubunwana  
 o lu cijemua, lwa eja pambili  
 ku xotshwa mina na? Waye seyi pakile, i  
 si yo oimbezela kona lapaza, kona kiti kwoo Kande  
 mpemvu. Wa oimbezela ngo Ndi (izifunda zonke  
 nje, ku nge mabuto). Wati Ni ngaba gwozi, ni  
 oimbezela nje. Ni ba tshela ukuti: a ba citeke  
 ku lowo muzana wabo, ba gond' o Ndi, ezansi.  
 U se untwana njalo. Isi hlakazeka ke, u Ndi -  
 Nati Kande mpemvu sa hlakazeka, kwati a bay'  
 ondini, bay' o Ndi, kwati a bay' eziqoqeni  
 bay' eziqoqeni (wa wake nganeno kwedhlinza,  
 e tshowe, perukwe Nwaku stream).

Isiga so ku ngena esangeni o Ndi, Nakuwa Kodwengwa  
 Isiga ukandempemvu wa yeti: -

Waye! Kapanjji' uhamu e zo dhla tina!  
~~lote~~ Ku nyakubala izimpohlo. Lokuya! Lokuya!  
 Lokuya!

Zinduku za mawiso se  
 ziya ngantlanze zonke  
 all sticks pointed in one direction when shouting Lokuya!  
 Lokuya! (to say Lokuya is to komb'izita).

*from nyakubala  
 ukuba se zi qaqile, zi nga  
 say' empini,  
 (see Bryant, for nyakubala)*

Isiga so ku tatela  
 na se beyo kulwa, belatela ngaso:  
 Na belshu nje fute ~~beti~~. Izulu! Izulu!

Wars se Sayi gale kon' e Sandhluwana, si yi gale na  
 bafana lab' i Ngobamakosi, kanye Noe. Ngoba  
 wa ye nga sa tshiqe buto, wa ye se pake nje, eli  
 u yolew' itanga li be linge. ~~the~~ Wati liny' itanga  
 lake (ie he would fight but one day & push all  
 throhites off). ~~uka~~ 58/15/9-10 (mfunda?)

8.5.18 <sup>tabi</sup> <sub>mfabi</sub> Origin of Nandi's name -

Abantu kwakwa u Nandi nje, kwawo  
tshivo ngoba ku mrand' unina (ka nandi) (kang' mazi).  
 Abantu ba se Langeni abadala ba betsho njalo.  
 Ngezwa ku kulam' obaba, a ba kupuka kona  
 beti nay' u Shaka u wo kete njalo, no ninakulu  
 wa ye e wo pate, kit' e sangeni (ugitsh' ukupata  
 kahle) e lu hini liehle.

Ka lik' e linye, ilo blo. Kwa ku mrandi u  
 nina, e ngaka vel' u Nandi. Ut' e se vula, kwa  
 se ku ganjwa yenake u Nandi. Ngq' sel' izwi  
 nje lizwa ngo bab' u Noradi, no Mangondo  
 ka mazwana, no mlalazika ka Cansana  
 (was' sangeni) - La ka ngi ngabazi no ku vubaya.



no baba ba be nga agabazi. Bati unina ka Nandi  
 wa ye toko ywa izwe lonke les e langeni, u ya  
 zalake, uyise u set'azel' u Nandi, ngoba ku  
 ument'omnandi, e nga xabani nay'unina.  
 No Nandi wa fita wam nandi kwa Zulu. wa ye  
 tandwa.

Inga kwa Zulu i ganjwa uyise, noma ku nge  
 yomfana, noma ku nge ye ntombazana. Ka  
 li ~~cab~~ canni e li ka nena, ngob' e suk'  
 e gops' <sup>uyise we ngane</sup> ~~uyise~~ <sup>umyeni</sup> (ukuzopa = izitshi zompzi  
 ie to talk at cross purposes, as wives sometimes do.

q. 5. 18 Izibongo. (remarks concerning) - see p. 37 sq.

Izibongo into e notis' izwe. Sioma umbuso wakwa  
 Zulu. Izweleti li ba nzuina ngako, ngaz' izibongo, ngoba  
 nde be ~~ke~~ <sup>ke</sup> ngaz' ba yi bon' impi ba ya bongana, be-  
 nel' u kuyo ~~se~~ <sup>se</sup> eza, baya butwa, baya hlangana, so kui  
 ilo u ya giya, u giya nge zibongo zake. Ukubani njalo  
 e ngeke a nga giyi umuntu. Ka giyi njeke wemb'  
 ubugwafa. <sup>la</sup> Ivaka <sup>a</sup> li giyi. Ngoba ze ya <sup>(izibongo)</sup> tukutelisa.  
 U se zo kumbala zon' izibongo kon' impini, ukuti

a ngi se ku ba muntu wa luto ngi nga sa hlabananga.  
 Ngoba irona e zi ~~vel~~ <sup>vel</sup> vez' ubulomo emkosini, ukuti  
 "Dalala bani ka bani. oti wati!"

Inxa kube zi yekwa, <sup>(izibongo)</sup> ument' e nga giyi, ka zee  
 ku sukka manwile, ngoba pela, e nga sa hlabanang'  
 umuntu, a be cwiliselew' inyam' emanzi, <sup>odengezi odut' kul' lona</sup> yosewe  
 yosewe, i bi fakuwa kwa bandaz' amanzi. Isi  
 yenyulewa kona ke. i si nikelwa won' amavakha  
 lawo. <sup>Kunjelonjalo i ya ba ezi inkosi, i yet' ivel' impi e be se ze lahla nge umuntu</sup> e be songa nge zimhlop, njalo, ukuti ka z'  
 impi i yo gamuka nini na, i ngi pume ku le nyam'  
 e njina na? Ka ba sa giya no ku giya, a ba  
 sa bongwa na muntu. Kuti lap' et' uya giya, a nga  
 bongwa muntu. Da tute nje abantu, ba ngambongi.  
 Inxakhan' e nga sa gwazwa' e kwapeni. (ie the frog)  
 done if he has escaped being stabbed under armpit)  
 Ngoba ku shaka be beti umuntu ka banjwe, a  
 pakanyiso' ingalo; kutewe a ke ni m zwis' amkonto,  
 loh' e we saba kangaka. A be se gwaziswa kw'  
 mbuzi. + killed.

Igoti ivel' impi be se ku hlabana bona lab'  
 e be be cwiliselew' inyam' emanzi. U se zi  
 lahla njalo impini, u geti kumbe a nga puma ku le  
 nyam' e bandazo, e cwiliselew' manzi!



I sa za uti i bikiwa lap' enkoini, i bi bikiwa ngal' igwala, ukuti Baba! it' i sa hlanguana nje, wa epehle wa m lahla pansu umfo ka bani. U pamil' odengezini ~~nkosi~~ lwa mavaka nkosi!! "Wenze njeni na?" Se be yi qubekake. Inkos' i sim bongake, i sit' u se pumile. K' odengezini, ni ngab' ni sapinda ni m upe ku leyo nyama ya magwala, adhle kwe ya magawe.

~~Ukuba~~ Ku be ku ya butwe lolo buto, se li bongana ngaz' izibongo, kona li nga ka pum' impi, ne nkosi i si za uz' ibuze ko many' ukuti: "U giya nga lez' izibongo njena, u ya u hlabana ini?" Iti "Nkosi, o! Ngi yo hlabana nkosi!" ~~Iti~~ Iti "Ngitsho, ngob' u giya nge zibongo ze gawe."

Kanjilo-ke puku hamba kwazo, ubunzima bazo, ukuba kwazwa ukuti umfo-ka-bani u giya nje, u ya ku ba ne nhlizyo yokuhlaba. U giya nje, ka hleke. U se ~~le~~ tukutab' e file, sengat' i nga vela kona lap' impi.

Amagwala, a cwiliselewa nyama kona ~~ko~~ <sup>ko</sup> nkulu ( <sup>Mishali</sup> majabi saz, Komkulu, not Kwomkulu )

enkoini, e ribazini, i buto li bizwo lenz' umkumbi, la hlal' pansu, ingam' i si bekelelw' ingwaba. U dengezi lolu lu se eeleni kwolilo, yinceka se zi u basil' u sudum' umlilo. Ngoba a ba ngaka pum' impi a baz' u ku gaba ba cwiliselewe, ke za ~~cw~~ za u cwiliselewa labu a ba e si ke ba pum' impi, ba yi bona, ba fika ka ba qwar' abanye. Se be za u liganwa u dengezi yepululwa izigqokweni le ~~o~~ osiwazo, i ya ketwa njal' e ya magwala, i fakw' emanzini kon' e busweni be nkosi. Kutshe yon' uzobo kwazo ukuti "A cwiliselewa amagwala!" ~~Iti~~ Iti a badhle yon' e bandazo. Sike za ukuti ke le e nonileyo, e ya magaw' odwa.

Amagwala lana a be be balekile, na ba yingaze <sup>hilitate</sup> pakati, ka ba qwar' muntu. Abe hlomulile a ba cwiliselewa, ke ya bona kala ukuti u igawe naze, ngob' ugwar' indoda, umhlaumb' i bi za <sup>au</sup> vaka njalo, inga-fi. Inkosi iti "igawe lami, ngomus' u yo qwar' ka su ke yidhla leyo ya so dengezini."



Nga emadhlozi, i lowo muntu ufe. nje ke,  
 u bongwa nge zi bonggo zake. Ka zif' izibonggo. Zi  
 ya hlala, nabantabake <sup>re</sup> bahlab' inkomo, ba m  
 bongga ngazo, ukuti Yidhla, baba! ote wati. Ji  
 njal' ubanzima bazo.

Ka butwop' umuntu onge na' zi bonggo. Wenel'  
 akutomba nje, a be se ganjw' izibonggo zake. Na  
 s emadodeni kapa, zi <sup>they</sup> hlala ngo perulu zonk'  
 izibonggo, ~~see~~ se be filo bona. (ie they remain on  
 earth, after the men are dead & buried). ~~the~~

Kutiwa abafana se beya u xeza nje ke, se be za  
 afe nda kon' ukugiza njalo; ngoba namabuto  
 a be zalwe ngak' ukugiyelana. Na galane  
 ngo kuti "U gij' uza kiti nje, u ya sahula  
 ini?" <sup>the people of well + see of a post</sup> A se ya u z' a xabane njalo, ukuti "a  
 ha se kutini ba ya seyisa".

U'nkakunkulu izibonggo; uhlanga lwabantu  
 lolo. Na'ko'kona onga file, u za ufik' ukuleke,  
 u m bonggo nge zi bonggo zake. U se kupa njalo  
 no kudhla, uba u m hlal' inhlizigo, wa m bongga  
 nge zi bonggo zake. Nabafazi bako se be za ku m

azisa njalo, ukuti "Hae! u m azi kahle lo munt'  
 o ~~umuntu~~ m bonggo". Ngoba u m anz' ubanzima <sup>STATUS</sup>.

Izintombi zi ya bongwana nxa ze lusile  
 ze lusezi' izinkomo. Izintombi zi ke zi zalus' izi-  
 nkomo, inxa ku ngen' umkukhane, ba hoyiza <sup>DRIVE IT AWAY</sup>  
 uku sewaza, ba tat' initsha ya bafana, ba  
 bince yona; namabetchu ba bince wona, ne  
 zi nene. Nembalake u'pol' umkukhane,  
 nokuba u nga keto bafana, u ku bantu banke.

Abafazi ba bongwa zi nge zitakazelo  
 za omama nina (a ba zi ganjwa omama). Ngob'  
 unina intombazana, u ya i bongga nomfana  
 a m bonggo. Zi be zodwa z zi ka nina (izibonggo),  
 zi hambe zodwa. Sonke si nazo, za omama,  
 a ba be si bongga ngazo. Umuntu unina  
 ka m ~~ko~~ kohlewa. Umama wa nji bongga, wati,  
 wati, wati. Nabafazi bako u su za ut' u  
 ganwa, ba ku bonggo nge zi bonggo zi ka nje ko,  
 ngoba u za uba tebele zona, ukuti "umama wa  
 y'angi bong' et' eti. (for continuation of izibonggo, see p. 37) <sup>account of</sup>

Umama wa nji bongga ngo kute.  
 ... <sup>ye</sup> ... <sup>with notes</sup> ...



Li ya ku pangela (ie. ilanga)!

So biko o biko' emanoulumeni, nga o sididi sa opina Ngakwa nabikwa ntombili, o biko' ukwaliwa,

Wa biko' ukutambwa. Li ya ku pangela, So biko! Umukuzi we nsingo ie' i kalipe, i kalipe l' onina, izinkwobonakazi zigwebonakazi

Ngiz' o ts' shenge wa kwa Nzara, Ngiz' o mtuli ka Bongwa.

Enteres including notes

Enteres noradu E zi zotikhwa u yihlo, zequwa intulo ye (a) mpungazana Kad' uba one of my mother's father, other a man, mtuli, o wa kwa Nlongwa - another mother of mine

Kona ngi ganwa nje, so ku kupuk' udwendwe, lu zo qaqea, a be se ngi bong' umame a ngenze njalo.

(a) referring to the sun going down as getting late, on occasion of my marriage, lapa ku kupuk' udwendwe kwami lu zo qaqea. But my mother always prefaced my zibango with the phrase li ya ku pangela

(b) \* nga bikwa ukuti oka mtembu u zeleni? (umame njalo, kad' e zal' amantambazang). E se bikwa ku mangondo. Ngoba kwa fanw eziyanga ku za u kwenzwa ihlanvu, ete (mangondo) umuzi ka baba wafa, ukoradu e ngaz' a zala mfana na? Ngi ya zalwa-ke se ngi ku yo bikwa ku mangondo. Umangondo wa pandula ngo kuti: "U ngi tshapile umntu ka mtembu, a zal' umfana; se ke u mshapi-kenegamu lake. and that is my real name, not mabi."

(c) isididi e se sitembu sa bafazi. isididi e ubuningi ba bafazi ba ka noradu (ornament).

(d) le nhlamvu itsho ngoba pela umfazi kaze a nga vama ukuti u ya tandwa (intoda), ingani u ya bona nje ukut' uya tandwa. Ukujabula kwabo ukuti u ya tandwa, ukuti ka tandwa, ~~ka~~ ingan' u ya bona ukuti u ya tandwa (she likes to it to be thought she is not liked by her husband, whereas in fact he does like love her).

(e) ugop' abany' abafazi. Zi yantu zi fitka (zinkomo) be zabiwa nizi nikelw' abafazi, ukuti naz' e za kwa ko bani, njalo bonke, zi ya nganyulwa njalo. - Ubaba u fitk' a zi ngamule a zi nite omunz' umfazi, o suk' e ze zuzile, e ze zi mpunga Ezikaleni (temples), a be seti umame "zequwa intulo ye mpungazana". ukwaga ukwagali, ukwaba. ie. those first doled out to the older ladies are said to have jumped over those subsequently given to my mother. gopa = like ukuteka, beat my chaff - for the other woman will bring her child in the same way at my mother's expense. (see Bonga's definition p. 503)

(f) ukusukura, ku kon' endademi, ku gotshw' indada lapa, ngoba ku za uti ku khezijwe nazo, be se be yi bonile ukuti e za u mem' ubani (kubafazi), e jwayphene







se be beka bobali. Ngoba pel' ugar' okokuti ku zo buzeli 'ukuti  
"Uno fakazi na?" Ofakazi ba zo ba funeka ngako loko  
njalo, ngoba kwaziva ukuti nga u hlanipel' omunye.

9. izwe li ya nonyaka nje - kanti ka li tshisa  
konk' ukudhla, nonca li nga tshisi kudhla, nokuba ku  
kon' isinyakanyaka so ku kulema, be se kutawa li ya f'  
izwe, kanti ka kufi zintaba, ka kufi tshani, <sup>kanti</sup> batsho  
ngoba be za u lamb' ezissini.

10. Enzani' umhlal' omahle = have nice festivities in  
the sense of there being no fighting, be ze ku vel' icala,  
<sup>be ze</sup> ka funek' ofakazi.

11. ukuni lwa zal' umlota, lwa zal' ilahle = ukuba  
(see p. vi Colenso. Diet. of 1884).

12. ipisi lezi nyati lifa zinyati

13. inhlambi ya manzi i mika namanzi

14. ipisi lo tshwala li fel' stshwaleni ipisi = a man who goes  
out hunting about for  
beer, and zini.

15. igawe lifel' emkontweni

16. isela le sifazane, lefel' esifazaneni

ngoba li ya uze li tol' ujoela kon' esifazaneni.

17. ingcweti yoku kuluma, ifi z' i fel' z' khukulumeni.

\* ingcweti = ukukhakanisa; uti wahlul' abany' abantu.

uyaziye yeyile = a nga so ku buyel' ekaya  
= 'nhan' b'hanbile and become one who  
having gone has gone for  
ever 21

18. u nga gota uz' u landele' a ba kura mto he kula u  
landel' a bo kuhlakula. <sup>It is meant, that those who go to hlakula, a ye kube</sup>  
<sup>waja, waja; uy' u file</sup> <sup>(unponse) perulu, umkayise omala.</sup>

19. Tambo la nyoka, klab' om zondayo - ukuti utsh'  
om zondayo, e ngone hito lwake. Kutsho a bakwabo  
lo ofile, se be kala. Uku mponsa perulu = uku m'galekisa  
ukuti naba kwabo ba ngati a nga fa.

ukuti ngami na? uti ku kufa wena na? <sup>Ku kumbelwa na?</sup> ~~we!~~ we!  
20. Enga i kufa, engi i kumbelwa, kutshiso ko bulal' abany.

21. ukuzala ukuzi hlumelela, ngoba uza ufa gede, a tshiy'  
abantabaka. use tshiy' indak' ebandhla

wena u njenge nkomo, yon' egutshw' i nge ngabi, i ngatsho  
ukuti a ku sami leo' isilaza; i ya u bon' ihlatshwa nje,  
i hlatshewa njalo, a ku xatshene nga hito nazo = this is a  
curse + refers to N: 18 above. That is the wish is that the one cursed  
shall be like a cow etc.

22. isissuso si koha ukuf' indwa, ukuti ka sig' wisisanga  
isissuso, kutiva ka pind' a kulume, be se ku zwakala, ukuti

kant' uti. (cf Colenso. 2. Diet. 1884. p. ii)  
Description of a girl by young man.  
yatsha yati gu, ya dabula, izibokile, ite <sup>kan' yek' intomb</sup>  
wihle, kwa kb kuble kon' ukuzi bopse loko.

22a. Uya' buya wedwa, njenge ngubo ka ziyongo. Izenzo  
so ku yal' abantu aba kulayo, a ba nga ka hlakanisa. Uku na noyise  
batu. Heyi, u ya u buya te - il nxa ku kon' oku ngunda ngapambile ie  
(u dlela wena nje) <sup>if he has misfortune he will return alone</sup> <sup>his parents</sup>



22 itikuye u ngahl' ufeno kufa. nga ngi qm' uyikho (ie if I were to take  
newe, nga ngi lala no yikho.)

23 u ya del' umuwi, wona ~~wa~~ zi bopa kwa bonakala

this is said by one lamenting, as by a young man in love with a girl who however pays no regard to his advances. If he could only tie his love up in such a way as a wasp does its waist, so as to become visible to all that it is so tied up, and he would be happy because then the love he is trying to give expression to would become visible to his lady.

ku fana no kuti uno mrau tubani lo, & be ya bon' uto & be se rauka. ku fana no kuti le no tando.

okwe ntombi kuya bonakala, ngoba yona ~~umuntu~~ i mtanda qd' amunt' iingane, insizwa ke, kona i yi tanda kakale, (intombi a yizukumtandaz' i tand' omenyi), a be setsho ukute u ya del' umuwi, wona wa zi bopa kwa ~~pa~~ bonakala, u ya kala ke, u jijel' ukuba wenzenjani. Uti kumbe intombi i nga m dabukela nga loko kuchlupeka kwake oku se nhlizi wini. Intombi i za u dhlal' i tand' omenyi nge

A qogongane yena, ati kumbe i nga m dabukela a be se gijimel' emtyini. ~~ngab' epayi boma~~ ixama lomfazi - uzi bop' uipal'. ~~See~~ a woman at child birth is afterwards delivery tied fast round the waist, for fear lest isisu become - a girl also wears a small belt.

women's  
isisu sibe inkwabazana, no longer with inkab' etshone  
bakoti

(young man says (of a beautiful girl) =  
'yek' inhliziy' shuklangu!' inhliziy' i si dung' ububende, ie 23  
of a young man looking on at a girl dancing, say with a xama round her waist. He then may make use of the foregoing proverb.

The xama here in this proverb may refer to a bride after her first child, when, according to custom, her waist is very tightly bound up, (as in case of the hornet), or it may refer to a girl, for girls also wear ~~small~~ amisama, though smaller ones.

10.5.1918  
This song is sung by women of a kraal when one of their number receives ~~too much~~ attention from the husband.  
(isigqumisele. (Singing - women.) Form of song.

Oh! si ya yi tand' indoda,  
Ini ukub' ilale ndhlinge na? } ~~see top of page~~  
Yek' indod' umalale ndhlinge!

the man ~~reacts~~ on hearing such singing by the other women, with bop' amacansi, <sup>leave his favourite,</sup> & so to the other women, <sup>ie those</sup> a ba mhhaba nga m az win. He will be unable to any longer to eat of the food made by his <sup>favourite's</sup> wife.  
isigqumisele a si put' ukhe sik' indodini = never fails to make some reference to the husband.

Catchways' brides return the plumes. <sup>ababobokazi</sup> <sup>WIDOW-BIRD FEATHERS</sup> <sup>ba mhiba nge mnyakanya</sup> <sup>YOUNGER WIVES</sup>

Kwati Ndini, wati' uletshway, wabel' abalobokazi umnyakanya, baka ukuba sekha zongen' umkosi, efi ikona be yo ~~was~~ vanel' emkosini. <sup>oka x</sup> Bati o ka. <sup>ie of Seketwayo's daughter,</sup> Seketwayo inkute, <sup>the kwisi's bride</sup> ofwabo mncane. <sup>(112)</sup> Oka masipula ~~wa~~ wati "Si ngeke si yi fake le mnyakanyana tina. <sup>(113)</sup> A si yi pindelisele kuye." <sup>GREAT HEAP</sup> Bala, ba yi ciba, yaze ~~no~~ ya imbunder emnyang. <sup>ie the umnyakanya of the daughter.</sup> Ku yen' o tandwayo;



24 kwaku fung' umhlunkulu, nali uji amabulo  
 sili: Ngi fung' uletshwayo & sikwateni. (sep. 48) <sup>isikwale</sup> <sup>ulaka</sup>  
 kwa nkosi. Ba yi cib' elawini <sup>layo</sup> nja to, & sikwateni (name  
 of his claw). U se tata - ke yena (u letshwayo), u sili:  
 "Ba yale, ba yalile, a iye ko Randempemvu. Nembala  
 yaya, <sup>ba</sup> si faka yona & ya balobokazi.

Imnyakanya le & ye sakabuli; & li tandwayo & zizi  
 ntini [about 15 in - 18 in long]

<sup>Kapa Ruku ngate</sup>  
 Sipite <sup>COME, UNDER CENSORSHIP</sup> ba zo bulawa. Kaz'a ba bulala. Kwa  
 jez' u Nhlamule ka masipela, o yen' a zele ku  
 zela ukuti: "a si y'ale le mnyakanya, a si yetu.  
 E yetu, i nga linqana ne ya ko ka Seketwayo [kutsi  
 wo omuny' umlobokazi]. Lowo mlobokazi u no  
 mdhlu nkulu wa kwake, lowo fute u no mdhlu  
 nkulu wa kwake. u Nhlamule wa hlalileswa  
 nge ukabi - kwa landw' inkabi kubō, umkope,  
 (E lungu) <sup>WHITEN + BLACK</sup> <sup>VEGED THE KING</sup>

Amakozikazi, am tshel' u Nhlamule inkosini,  
 ati: "Inkosi a yi m hlalise nji, kapele loka si  
 ya bona ukuti wonile. Ka pind' o kwa ngomuso."  
 Inkosi ya i tuku tele, iti: "Ini ukubani u tshel' abanze  
 ukuti a ba zo ngi ciba ngo mnyakanya emehlweni  
 na?" (for Nhlamule incited the other abalobokazi to do  
 as she did - all made all jealous of oka Seketwayo)

25 Kutiwa kwazi o [id. the one especially liked by husband] u ngoba kutiwa, u  
 ukuti memekazi, u ncefwelwa, ngoba kutiwa, u  
 sep. 43 <sup>KEEP TO YOURSELF</sup> gahl' indoda: "U ya i zika ene <sup>main copy of the baba!</sup>  
 o ka Seketwayo's name is unknown to me. I would not  
 have known Nhlamule's name but for the fact nga ngi sawe  
 kon' & mgazini.

<sup>WHICH HIT RIGHT ON THE THING</sup>  
 Oka bani, o paca peru kwoto - another insulting ex-  
 pression used to women of whom the husband is especially fond.  
 'umlomo ka u keti, ka wu tshaylwa ukono. = 'aku

ko munt' onga tandi (ukulala ne ndoda). Ku njinga  
 kuwe, matani' ukuzwinya, gwinya, na u yazi." Iziga  
 zabo (abafazi) ba zopa lo o fulatel' indodeni, e lala kwake.

<sup>inkasa ka-bili, i sa upind' i suke nje na?</sup>  
 Old age. <sup>said because there are many amaxosi</sup>  
 u Bilibana ka Dangela <sup>that kasa. si, here = we.</sup> [iti]: "a no ngi buzela ku

Noradu ukuti, <sup>wa ti</sup> inkasa ka-bili le, <sup>that</sup> i sa u pinda  
 si si suke njina? <sup>CREEPER - ON ALL - FOURS</sup> Loke sa bona si kasa, si se-  
 zingane, sa bona si sika na? Ni ngi buzela  
 ukuti namhla imbala si sa u sika njina  
 na?" Uti ke <sup>u Noradu</sup> [u Baba], "Ka ngazi nami, wena ka  
 Dangela, <sup>ka yehungwayo</sup> loke no mazwana, a ngi bonanga buzi  
 ba bona be kasa, ba buya ba sika. a ba  
 sukanga. <sup>si ukuba</sup> Kwaz' ukupela njalo; kwa ba fikhuyisa  
 kona lapa.

Uti ke u Bilibana: "Wo! a ku tshel' inkosi  
 ukuti se pahlulekile, a ku vuni u kaba si

MAKE CLICK NOISE OF DISAPPROVAL



suka; iloku sa suka kona kuzpla, & iloku sa suka, si kumuk' ema beleni ko mame. A si z' sari ukuti namuhla si sa u suka na.

Inkosi (mpande) i si ti: "Ni kwel' inganekwane njengo bani na? E nake nani bon' e buy' e suka na? U Bilibana u za u kubuza ko bani loko na? Loku nani se ngi kasa na? U za u shelwa uban' okwazayo. Loku tina si maz' amuntwa at' a nga guga, ub' u gugile na? Ut' u Bilibana.

"Ca! Ngit' a kwaziso inkosi, ukuba a ngi se ku vela. A ku sa van' ukuba ngi suke"

Po ke u Bilibana, noma e sa hluleka njalo, a zo bika ngo mlomo na? Ip' inkab' e ni fika nayo na? Da se be penduka njalo, se be lend' intusi ya ukabi yake, e se ya kum bika, ukuti u sahlulekile. Inkos' i si ti: "Hau! Yek' indoda ya kwetu u Bilibana! Niti a pi y' intando ya ma nina na?" Niti: "Da! nkosi! ka siyo?"

"Ni bona ngani ukuti a ku siyo na? Niti a ku ukotetsheni njena na? (isi lwanyane & ihlal' emanzi). Ipiti inkosi, se ni yo ngi kabala

[Futhi u Bilibana]

ko ka Dangelwa. Se ngi bon' ukuti umazi wa kwana Dukuzwa u suhmal' in' pelwa, loku so kuf' ama dod' a wo.

[Bilibana wa u Dhlangerwa (Dzigwele gwele) u daba (u Noradu) wa ye u Fojisa (izimpokho) u Bili-bana wa ye ngapambili ku ka baba (e olser).]

Fojisa. (Fojis' amajara) foja = fola, they fola in order that others may vula. They were called Fojisa or Fojis' amajara, because they caused others to fola i bend right down & allow them (Fojisa rest) to come forward.

uku fola loku kwaku e li kulu igugu kwa Zulu. A be zalew' amabuto e bang' umbete wawo. Ngoba e li dhlula pambili, no xa ku dhlula leli e li z' emuva, a lew' am li za kulwa bel' e li pambili, bati: "Da tat' umbete wata na?"

Kona i suke be sa nganisele, it' i ya ba pamba. Ikon' e li pambili e li puze umbete kuzpla.

U ical' e li kulu umbete o suza u puza e li za nga se muva. Nas' sukosini se be ya u nyeloka (se be za uba ne senyelo). Se ku za uba amangambu njalo (iziboto) - ngambuzwa = ukudinwa

MARRIED WOMEN

PLAY TRICK ON

love of prestige, influence, NOT AS IT OUGHT TO BE.

WEAK-FOOTED PERSON

TIRED



abalangu ompeta a <sup>ba ng' said on see if fly in machine</sup> <sup>200 ft above us</sup> <sup>can do everything</sup>

"amibete ronu lona a zu tatewa a be za ngaremuna, be nipi na? Ni ngambuzile. Be ni kohlewe ini ukut'umbet'owenu?"

When regts left on an expedition, the King decided the order of march viz what particular regt was to form the advanced column, <sup>(lead of)</sup> & that order was maintained all the way. This gave that regt the right of course to um'bete (dew), which they 'drank'. If, through delay on the part of this regt, another <sup>later on</sup> marched out first the former would quarrel & bring matter to the King who, on inquiring, would might accuse them of having ngambuzid = ~~lattered~~ ba diwa, ba salel' emuna & such accusation casting a slur on them, caused them the regiment to lose prestige & favour in the eyes of the King.

<sup>CHILDISH TAINT</sup> indumansumane ripuziwa uTshak' izimpohlo

[Zimpohlo za zi kona ku Tshaka; za se zitwa. feels sure of this].

U ya memez' uTshaka, ngo ku tshona kwe langa, & se pigodhweni ngapakati kwa Dulawayo noma kwa Dukuza. <sup>ku kwa</sup> Uti: "ba memezeleni, ba vanal' umpakati. Au vanel' umpakati, u yo soma. (Ba nganyiselwe ke? ba imookwe, <sup>wa</sup> kutiwa a

ba nga somi ne zintombi? Ba ya vanula ke. Kuti citi-ke a ku pali no yedwa' umpakati. Baga hambake, ~~badula~~ bati de. Uti: "Hau! Kwa lula lap' ekaya na? Kayiwe ngapi lap' ekaya na?" "Au, ukosi, ka kuko no yedwa." <sup>uTshaka</sup> Uti Ahle kube, bala, ba ligwile lel' igama, ba hamba na? Kanti ngi ba nguni sele nji, kanti izintombi ba ya zi tanda na? "Au, Deba, ka moko, non' emunye!" "Wew! A i pakeke, i ya u'badhla." U se ya <sup>CARRY AWAY</sup> "biz' umbebele, uti, izimpohlo a bayo zidhla. Da kukule' ezi nkomeni. Ni fak' ifotsholo (nga li bona kwa Dukuza, ukuti ma ni fikile na bon' umhlambi wezintom' ekaya, <sup>ni fika ni faki ifotsholake</sup> ni zo zi gube zoke). Uti ubaba "Hae! Nga mangal' ukuti loka zi jutshwe uye na? Wati a zi gqoke, si yo soma na?" Uti: omaney ba izintombi lapa, ba yo soma Kubo. Iya zidhlake. Uti Kuti nxa i si zidhlile, ke uel' umpokazana wa se izimpohlweni, uti: "Za dhliw' izinkomo zetu! De si pakwe nga bomu. De si jutshwe uye, sti a si ya usoma. Ube ~~ke~~ kaze zi ngakaya, zi ya abuya no zonke na?" "Zab' abapabi izinkomo <sup>(ifotsholo la li ngaziwa kwa Zulu, la laziwa uyezi uTshaka, sti wa libont' kwa Dukuza.)</sup>



30 *Danigane is right & common*  
my father used it, and said  
igmpfu - isaba - kufekwakuho.

31 *Se be ti fak rnkorini*  
umfokazana wa s'zimphoh  
fweni uti kazi zi sa gi<sup>i</sup> kubuya zonke na, loken  
be si jutshoe Uye na? "Isi ti inkori: "Hau!  
Wa! wena ka ngomboyi! Nangazi zabo ba zi  
tela, nampaka zabo ba zi leta. Haiyi! ngezwi  
labo lokuti: Zi buya zonke na? (hold  
hands behind back, & bendy right down to *the words*  
Uti kwa tang' unusi emlonyeni. Ngezwi  
ba lok' epindela rti Haiyi! ngezwi  
labo lokuti: Zi sa gi i kubuya zonke na - (count  
at this on for an hour). ubaba wati: "Wa si koleisa lo  
muntwa o wa kuluma bel' izwi" Uti za hlatshwa  
za hlatshwa, ngalelozwi, za ba ukucakalala  
izinkomo zeta. Uti "uba si zi si metaki'  
utshaka r hlab' izinkomo kaka ngakaya.  
Lok' inyama yakera i nga lempini no yas em.  
gundjundhlonu" kwa se kuba kupela ke  
ka pind' a zi buyise. Isilwane si n'anal'  
akubulal' abantu, ingani ba pakwe iso.  
Uti ubaba lowo mfokazana wa puma,  
wa pagaza nge jubane, wa baleka, wat' e

isizabadiya aba senzile - into evelal' amuntwa e ngazi 31  
ukute kanti igona les' e senzileyo.

sentabeni, wa penduka wama. Wati "Kuyaba  
"Ku ya lu<sup>ba</sup> rukile unga lwabo<sup>a</sup> ba kwa Zulu!"  
Wa tshaya wa cita, wa baleka. A ba mbamba  
Waze wafa u Shaka e nga bonwa lowo  
muntwa. E se ngengo Rubu ngo ku etsha.

11.5.18 *ntshaki*  
ukubanga kwa makoo  
[Intaba yo m bango, kwa ku bang' amakoo] a  
pansi, utshaka no Dingane. (118)  
[Kwalisho njalo ukuti a bang' umbango, ngoba  
a bulalana nga perulu] *open to do*  
Kwa bang' amakori, a bang' umbango kwa  
Nodwengu, amabel' shlakulwa, inkos' i si za  
u'kot' i geja, hia. Kande mpemva si sa xexa,  
sa se si hlangana kwa Nodwengu (nyakana si  
hlanganayo). Alwa-ke amakori lana, kulewa  
adungane no Shaka, ba kwelisan' o tangweni,  
emnyango yendhlu ka Masipula, ba ze be-  
hlisan' o tangweni, ba wisana pans' e baleni.  
Ba zplana li budumala nje itanga, kwaze  
kwa se mini ya ntambama. Zilwa zi tandelana  
kuba e nga pans' i ~~ke~~ e nga perulu, kuba  
e nga pans' i kuba e nga perulu. Se zi bonwa, zi ya luma



So ku ukuteho kuka masipal' ukuti. A ku yo tohelw' inkosi. Isit' inkosi a zshle zonk' izinduna zi yo bona. Zalewa, zalewa, ku ya kintelw' inkosini ukuti: Hau! walewa nkosi, na manje. Ukuteho kareke ke, ukuti: "Li xotaken' itshinga la smpungundhlova. Sezi. Ni li bambe. Ni li tshise, ni yo tel' umlota wal' emfolori." A Sezi lamul' izinduna, zi lamula ngo ku teta, ngokuti: "Tshela, makosi! Kevenzenjani na?" Se ku fika lona lelo lifika mpanti, ukuti "Li xotaken' itshinga lelo le smpungundhlova. So ku idona li zo kudwa no Tshaka lapa ingan' abanta ba ka Senzangakona ba gedwa ilo na? Kati lona li bulal' uTshaka la liti u hlup' abantu, kanti uyena zazi <sup>FINISH OFF</sup> zotub' umuzi wa kwa Zulu. So ku ba njalo. Ngo kum xotsha kwabo ke, uliba, inyanga yenkosi, yesihlungu, u se klangana naze uDungane ngapandhle u sib' ubeyo fun' amakamb' esihlungu uliba wa ye sem bamba njalo, loku liba ubet' anga klangana ne nyoka, ibi se tonyeka,

GAIN ASCENDING OVER

SE

a besdyi bamba, a yo yi fak' emhlantini wesikumbe. (Kwa tungwa' isikumbe si pela, sa palewa sa palewa sa tungwa). Ngo ku yi faka kwake, kara se kutsh' amuzi njalo, wa kwa nodwenga. Se kati abafana be pekil' <sup>UNOCCUPIED HUT</sup> zgenfimi, se ku suk' dangabi lopulilo, li seuma, li namatel' zindhlini zinye, se kuba unikelalo mpakati, uti bidhli. Se kutiwa: "Watek' umuzi!" Se si wa nguma ngandhla tina Kandenpemvu. Se si sus' izindhlu, si zi <sup>PULG OUT</sup> simbula, (ngob' umlib' onjalo ka wubukwa nga mahlamvu). Se li vuk' idangabi, se ke ku buyo kufya hlonywe inkont' izindhlini, izinduna ziti zi tel' amakosi, ikon' u zo z tamb' umlilo. Kwa ku ya te ku mbiwa ne <sup>THROWN ON</sup> nhlabate, kuti ufalakahwa ngez' inkhabati, wa vuk' umlilo. Se se si wa ngumake tina, uba si bon' ukuti u su za u tshis' inkosi, u su za u namatel' esigodhloveni. Se ku uku wabulala kwetu (wepit better zif). Isit' inkosi a ke ku yozwaw' izinyangeni, ukuti umuz' utsha kanyemi? Izinyanga se ziti amakosi, nank' zibelewa kon' ekaya uTshak' ubelwa noDungane. Ubungane a se

SE



buza ukuti "k'ngi ze nqi bulawo izinyanga na?  
 Uya buza ke uTshaka, uti ini ukuba nqi nqi  
 te hatshazelwa (neepe zelwa) nqi nqongo na?  
 Inkosi i si yezwa ke. So kutiwa no Liba  
 (wakuwa Kabu) ka land' inKabi, a yo kaula.  
 Sekutiwa na kewa Dakuzo a ku funw' izinkomo.  
 Kazi puma kwa Nodwenga se zi ya kona kwa  
 Dukuzo ezinye ziya kwa Bulawo, ezinye zi  
 y' <sup>em</sup> ~~am~~ ble belemi, ezinye ziy' ~~am~~ <sup>em</sup> belemi.  
 It' inkosi ka zi funw' amakand' onke zi  
 tetwa kona, kee <sup>em</sup> ~~am~~ hatshazelwa amakosi.  
 Inkosi i set' hau! Ni li bona bel' iqulana i  
 la ged' umuzi na? I li n' tete zosiwa muwa  
 na, & be se liti ezetu si ya ku zos' ekaza.  
 Ingani be liti ka zosiwe zonke, zidhl' iwe.  
 Se liti uba/ba zidhl' eza banze, u set'  
 ezetu si ya u'zos' ekaza. <sup>(121)</sup> Utsho kanjalo k'  
 uMpendi, So bona kanjalo tina, ub' utimi  
 lwa ke lu mbasa, okuti' & bulal' uTshaka,  
 a bet' uhlup' izwe, kanti ipeni' e za u'gotul'  
 izwe. Ati umuzika Sonzangakona u klatshela.

amanga, ut' a lambile, a klatshelwa ~~u~~  
 irwanga la semgungundhlova [Abantu ba  
 be bulawo la ku Matwane, na kwa Nkosi nkulu  
 — don't know, there were some dangas there, where people  
 were killed] <sup>(122)</sup>

uLiba wa buya wa <sup>FANGES</sup> mdedela. Wa banjwa ged' u Ding-  
 ana, wa kunyalw' amazinyo, u a ye se de delwa  
 Dati amabala ka Dringane a ye fana na wenz' klatshela.  
 amabala ka  
 uTshaka a ye luhlaza, amang' emhlope.

Izinyoka zalwela kwe si kulu, emnyango  
 ka nduna nkulu, ka Masipula. Izinyoka za  
 telana ezirongeni, kona kwa Masipula. [about  
 midway down the left hand side of Nodwenga, looking  
 towards the gate.]

uLiba kwa ke <sup>GET POWER OVER</sup> inyanga ye sibhengu. Inyoka  
 u beti a nga ye leka nqi setanzi sake, i bi  
 si' cobeka, a be se yi dunel' e se yi bamba.  
 Ke mamba i ngab' i sema. U se buya nazo, i  
 ke hamb' i m tandila. Uya fik' ekaza nazo,  
 e yi kumukumela amazinyo, u se yi futa  
 ze nqi sibiba sake. I bi si ya <sup>AS MEDICINE/ANST/NOTE</sup> hlulek' inyoka,  
 be se ku pol' amazinyweni. I si bakwa kwe  
 zinye, indhlini. Be ke kwe nqi ne sigodhle <sup>CORE DOWN</sup>



Amakosikazi; bati: "Ake siyo bon' izinyoka kawa Tuba  
 Koti be sati ukhulal' emnyango, a be sehle  
 wa yi <sup>UNTIE</sup> <sup>LOOSEN</sup> <sup>BAG</sup> tukuhel' emgodhloveni wake. Iyeru,  
 inkosi se be kala, se be baleka, be zond' esi-  
 godhloveni. Isi hlekake inkosi nga pakati, i si  
 yomile ite <sup>COMPLETELY</sup> nke ga.)

Indhlu ka Tuba ilap' ezince kwini, zi kon'  
 ezindaweni' ezinbeli esicamelweni. <sup>in the Esicamelweni section</sup> (123) Yona ke u  
 lapa, nga kwe sikulu.)

Inkosi i bi si ti: "De ni yo kwenzani ku Tuba  
 loku u siba ka njin a zi ukuti u igil' e liny'  
 impupu na? A ni ba bonanga k- abafana  
 baka? Amakosikazi, "Hau! Ndabezita, Kant'  
 ahlezi no mtakati!" "Mtekati wami. Ngi  
 ya u ni tshaya ngaze ngazo, ngi ye ngi ni nganisa  
 kwa sib' andhlini.

Kwa duma ka kulu loku ukhulwa kwe zinyoka,  
 kwa ba <sup>THING</sup> isic' esikulu, ngoba kwaka nga  
 nakhelelori muntu ukuti Kant' izinyoka zike  
 zilwena? Kwatiwa a bang' umbango, ngob' a bulalana  
 ngapuzulu.

(In connection with this account read that by Dukuwana  
 in folio 173, 174 where additional information will be found)

Izibongo. (Izimbongi) [see pp. 10-15]

# Zonk' iziqwe a kuko lapa izimbongi zi  
 ngeko. Ku tatw' umuntu woku zakwa nje, o  
 zo bazi bonk' abantu bakubo, e ee bafa.  
 A bong' ke, ukuba a ngaz' a landwe njonk'  
 imizi, yo hlobo lewa kubo, nsee kurya bulaw'  
 izinkomo. Kutiwe a ku zo teta yena. A be se  
 ya njalo ku yo yonk' imizi. U za u nikw'  
 isixanti se nkomo, a buye naso. Kube njalo.  
 njalo. Zonke-ke izinhlobo ku njalo.

Imbongi ya kwe Sigananda kwe ku  
 a perengwe, no mbango ka Matokolo, se bafa. <sup>(125)</sup>  
 Namuhla ku pet' umjadri.

Mina ng Imbongi yakwa Ndube <sup>(126)</sup> imi. Ngi  
 ye ngi bong' nxa ku tatw' amadhlozi, na lapa  
 ku fanw' abafana, na madoda nje.

Imbongi ya kwa mpumela, umtshayankomo  
 ka mapolwana. <sup>(127)</sup> ubonga, <sup>WHEN GREAT DANCES TOOK PLACE</sup> (nxa ku ya uketwa)  
 U bong' amakori u mpsande, Dugane, Tshaka,  
 + perhaps Senzangakona U bong' u mpsande ka kulu  
 waye umbonambi. wak' emsekane.



Imbongi ka Mfunjelwa - u Manxele ka Mbanjina  
(uKandempemwa). U bong' amako' akwa Ntuli - u  
induna, u bong' o Nkhlela, no Sompisi.

Amakosi a bongwa nge eint & si vele. Namhlanje  
u mantu u se we saba, u ngoba a yi sek'  
<sup>miri</sup>  
~~induna~~ yo ku ba bongel' endaweni wabo. Ngoba  
pela a ye nga dhlala dhlali umuntu ngo ka wa  
bonga nje.

Imbongi i ngaze i vele ka <sup>Solomon</sup> ~~Phelom~~ ka Dinuzulu,  
lap' ku se kon' imizi yawo amakosi.

Ka ngi yag' imbongi ka Dinuzulu. Tma sasi  
nga se van' ukuya kona.

Mtshayezulu ka Mabeshla, in our tribe, bonga a bit  
is working at J'burg. So also does Danjwa (Mtsheezulu).

Umn' unqa leta ne ukomo! You are so good at  
relogis, that you could bonga when beast is being  
sacrificed.

umpande uqamb' umuzi <sup>ka Norade</sup> wakuti & kwelamanani.  
uBab' uNzadun, umuzi wake wa wa ganjelwa  
iy' inkosi (umpande), umpande & but' ukuti "Norade  
umuzi wako u se ngakanani na? "Ulati ke. Da! Baba!  
Ka uko, ka ngi nawo." Yati ke inkosi: "Ulati ku nawo?"

Ngigya buza mina, ngoba izinkomo wa zigala ku Tshaka, u  
zi xotsha, kuwa vel' uDingane, wa inceku futi ka Dingane,  
wa yi xotsh' izinkomo. Naku ke, u ce inceku, u ya zi  
xotsh' izinkomo. U gqisisel' unipela ukuti ka wok' umuzi  
na? "Wo! Baba, ngi gqisisile, ka wako." "Izinkomo  
uzi xotsha nje, zi hlalape?" "Wo! Baba, ka zi hlali  
nawo." "Haw! uibala. ~~ku~~ ku walam' abanemuzi  
njena na?" "Uti. k' uBaba "Ngelama bona. Ngig  
be ngi fike nazo izinkomo, a yi tat' <sup>elder with</sup> umnewetse,  
u mangondo." Ya i sithi ke inkosi: "Wo! ngi za ka  
ba'peta." So ku hlazekwa ke, ku yiw' <sup>ka</sup> ~~umpande~~ endhlini.  
Se kuti kuti <sup>IN YATE</sup> juze kusasa, tebaba u sedezwa  
kuti nkenenkene nkene, sengati ku kon' opat'  
uNkxadu (nkenenkene nkene means he hears his name  
being called out by some one, but as the tribals sibongo  
is not given, he is wondering if he is the Nkxadu that  
is wanted (ie most probably the King). Se kuti umant'  
bo memezayo u seza nga lapa nga kuwe sikule,  
nga kuwa Masipula. Ku ya <sup>HUBBUB</sup> xokozel' endhlini, lapa  
be hlezi kona. Yena u se ilokii & bek' indhlebe,  
& ~~sahl~~ sez' xwe, so ku kuluma abapandhle, a  
ben' <sup>NOUW JUST OUTSIDE DOOR</sup> umgangeni onga kuwa Masipula. So ku  
ikona. & se m. uzwake umuntu, etc. Bamba



40 <sup>isejwari = the noise made by a lot of people talking in a hut.</sup>  
 noradu. Kwa ikona e se pumi' endhlini ya naye, e  
 zwa kutuwa: Uyezwa nje uNoradu ka Mazwana  
 na? Kwa ikon' e se pumi' endhlini. Uya pumi' endhlini,  
 u se bon' umhlambi nje wehla no mpezana (ka  
 mangondo) - be za makelwe uye, ubezwa iloku ku  
 menywa, uyise e ngezwa kabi. Kanti ba se  
 sijwini (abant' abaningi a ba xoko zelayo endhlini).  
 U se fika nazoke uMpezana kuye. U se pambana  
 naye e y' enkosi, e yo bong' inkosi. Inkosi i cite  
 "Qa! lezo nkomo u bonga kodwa. Kade izinkomo  
 amakosi e sotshisa, u za pucwa abanevenu.  
 Lezi ke za namuhla, ngiti a zi ya u cab' umuzi  
 wami. Zi nga e negn' emzini, lezo ya banevenu.  
 Ngiti a zi yo kwak' umuzi wa sekwelamaneni  
 ngoba walam' abaneuzana. Nembala ke  
 u se fiki' ucabake umuzi. Loku no mame  
 ba be nga pakati, kon' emantandweni (umuzi ka  
 Mangondo) - ioma muz' omkhulu ka Mangondo.  
 umhlan' u se puma o wa sekwelamaneni. U se  
 nel' ukufika nazo ubabaz se ku menywa' ibandhla  
 ub' a land' a we nkosi ukuti "Ngi fika na lez'  
 izinkomo nje, e zi yingeziso. It' inkosi a ku yo  
 catshw' umuzi wa sekwelamaneni. Ubaba,

<sup>uvalo lu m uti tansu! (lu ya tansula lona)</sup> 41  
 umangondo, waye se mem' ibandhla e seti, a ku  
 yo catshw' umuzi wa sekwelamaneni. Ni fika  
 ni swake kona namhlanje. uNoradu ya hamb'u  
 buyel' enkosini. U se catshwa njalo, u se wakira  
 nge langa. U se tshaz' inkunzi empemvu ebomvu  
 u ses' inonyama ku mfowabo u mangondo. So ku  
 sab' emy' inkunzi e zo zeka e za sekwelamaneni.  
 Se zi hletshelwa pakati ke, zi zi yo cab' omuzi  
 umuzi, e seti owa o balweni (ngoba ilok'  
 etshazwa u valo, izwa unent' ememvu,  
 e pat' uNoradu njalo. [waye kona ongo wa  
 kwa Xulu, ka mswali]. U uti ikohlo lake  
 lowo. [Owakuti sekuba ilon' oqanjwa u mpande  
 uMpezana, lo owa mikel' izinkomo, u se  
 m nik' impofukazi.]

[See p. 24. top] Esikwateni. Kwatsh' uletshwayo  
 ukuti ka si m funge, tina mvokwe (= abanganyi-  
 selw' izintombi ukuti aba sika soma) siti  
 "Ngi fung' uletshway' e se dikwateni!" Si yek'  
 uka fung' uMpande, ngob' e ixegu. Kwatwa a si  
 m yeke. Kwatshiwu e nga sek' uMpande.  
 Kwa qala kwatshiwu ku kandempemvu, na ku  
 mbonambi, na ku ngobamakosi, na ku nokentke.

RECEIVE TAKE AWAY

MAKE A HURRUB

DEPRIVE

CLEAR A SPACE

SPLIT OFF A PORTION

INDODAZA KA MANGONDO

TAKE AWAY

YOUNGER WIVES

SECRECY IN PRESENCE

CLEAR A SPACE

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invokwe = ~~is~~ ~~an~~ ~~ibuto~~ kuya ngobubuto, ele  
zinsizwa, noma ku nge lezintombi. e li  
ngunzisela; izinsizwa zi ngunzisela,  
izintombi, izintombi zi ngunzisela izn-  
sizwa. Ya gela pambili ku Ishaka.

Ku Drigane i kon' invokwe e ibuto, ku  
nge sigaba. Izihlanga ze invokwe za zi  
mpunga, ngoku <sup>SPECKLED</sup> kifizileyo, oku <sup>SPECKLED</sup> zinsizo  
(ku seb' amabalan' amhlotshana, na bonwana, etc)  
~~is~~ is, speckled shields.

uTijane, ibuto lezintombi, za ba invokwe  
ngoku ngunzisela; za ngunzisela tina  
Kandempemou. Nguceni sa zi sate <sup>116</sup> cu,  
ku bonakal' ukuti amazikiz' ipnadala. uTijane  
tolo lwa fundiswa ite ukusoma (u how to  
lee so that she will not tol' umlanjwana)

Questions

Wam tohaya pansi kwo ludumayo

flung down