116

NDABAZEZWE

KA

MFULENI

NDABAZEZWE

A 57/5/1-13

B 57/7/31-48

57/7/31-48 31-5.

Also post: Kamisele File 57, Bk 7, pp. 31

22 ft. 6. '21.

Ndabazezwe ka Mfeleni ka Lugalo ka Matshiba ka Maëmade, wa kwa Dhladhla — an offshoot of the amambala tribe. Ngobamakosi regt. (1)

Kamisile ka Mahleka ka Bakajana ka Ngobo ka Boyi ka Senyela ka maëmade wa kwa Dhladhla. Impakati regt. (2)

The chief of these two is Mlokotwa ka Mpemela. (3)

Of these two, Kamisile is the more intelligent. They are related. These two were sent to me by Mpezo, who is pulling rickshaws in Pmb. Berg. (4)

Per Ndabazezwe

Celshwayo. ... <Praise, with annotations, of Celshwayo, Mpande, Dingane and Shaka omitted – eds.>

Entered Bk Ref 11.21

Inaukamini ka Mjokwane!

I suke i langa la penduka.
Wadhl' uDhlangwana was'mbele beleni?
Izigwaqi za bola nga kwa Nyoka.
Le uHlamvana bel' umlilo,
O basuwe u Nantshonga beyo Gqelemana.
umhlalazi we ndlovu! e'ng'sikoti.
u Saka mizi nga inkonto
Wadhl' uNdaba nga ku Mapoyisa.
u Sinkinenki, si nga bebulu.
Izigwaga e si zi fulele ngamahlamvu' eNdulinde
Izigwembe e sal' ekulanguleva à ba nhlope
ufanga la peum' endhlebeni ye ndhlovu.
Wadhl' uMnubuqwana, es'ndondakusuka.
Wadhl' uNkunkushane ngas' eNdondakusuka
Wadhl' uPozisozi ngas' eNdondakusuka.

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Per mgidhlana ka Mpande

Magaba
Ringa
Ndaba
Zama
Mpande
Mnkabayi
Mawa
Mnkonto (Ikohlo) Xoko
Nobonga
Mgundane
Magoboza
Ntabatal (mountains Natal)
Mfokazi
Sojiyesa
Senzangakona
Dingane
Mpande
Mhlangana
Sihayo
Isaka
Mhongo
Nzibe
Sigujana
Mkungu
Mbuyazi
Mantantashiya
Nkumbuzo
Mkungwini
Tshonkweni
Sangwayana
Skota
Dabulamanzi
Mdlo
Mtaniana
Nzibe
Sigujana
Mkungu
Mbuyazi
Mantantashiya
Nkumbuzo
Mkungwini
Tshonkweni
Sangwayana
Skota
Dabulamanzi
Mdlo
Mtaniana
Celshwayo
Tshana
Ndabuko
Zibebe
Dabulamanzi
Mdlo
Mantshonga
Nkungana
Makanana
Sikani

Nobonga Mgundane Magoboza Mtaniana

Name
Siteku
Mondo
Magwendu
(Nokenke)

These sons of Mpande are arranged under their four principal heads.

Compare this with Mangakis version

Mnkonto (Ikohlo) Xoko
Mfokazi Sojiyesa

Dingane Mpande Mhlangana Sihayo Isaka Mhongo
no issue

Celshwayo
Tshana
Ndabuko
Zibebe
Dabulamanzi
Mdlo
Mantshonga
Nkungana
Makanana
Sikani

Sothic[illegible] a Ngwadhlingwayi, Celshwayo, who had Sothic[illegible] a kafir back by Mpande who feared Mbuyazi as it were, got Isaka who, until the zamu[illegible] was heard by the Umhlonga, of (Mpande) was said C. was his heir

The Ndabuko sella are perhaps at the present meaning is that by

~~Wa dhl'u Dendeka mawewe, ngase Ndondakusuka.~~
~~Wadhl'u Sikove~~
Wa dhl'indlovu'se ne sihlonti, ngese Ndondakusuka,
Wa dhl'umzimuzimu, ngase Ndondakusuka.

Uzalo zi mawewe, ngase Ndondakusuka.
uDanus'u Ndi no Kahlamba.
Ulwaba lezinkomo zika Mtshwetshwe.
Ba gadhle lezo nkomo,
Kwakuliwa zi yeke lezo, se ze tungo.

Sandby Ndabazezwe being engaged in putting together Eulogies of Kings of Zululand.

per Kamisile

Ekekwazo.

Mpande

Isiyengane si ka Nkaba!
Si yengwe u Nxoxowana be no kwatunjana
Itole li ka Senguva no Magaba.
u Mnumzane ka Nkaba!
Owele nge sikuba jokati kwa mangisi na ma Zulu
u Koji lu ka Nkaba!
Lu wagodhlil'amapiko.
Lu wa godhlel'izinkomo, i za o Sondashi
Ne za o Tabase.
Izalukazi zo sal'emasejeweni,
Amaxeg'odwa a yo sal'emzileni.

per Kamisile

Entered Ndwandwe Usk Sul u. 92

Entered Usk Sul u. 92

Dunuzulu

u Silwa na nkunzimbil
Inye nge ya za Banganomo
Inye nge ya kwa Ngenetshen-
u Mkuze vimbana
Abafokazana ba nga ku puzi
Ba ba ngezansi na ba nga pezulu
Ku nga ba ka Ntini uizwe amanti kwenga a ko fichelwa
u magagamela,
O gagamel'izinkomo za ma Dunu
Odhl'ubusobengwe, o be zalwa u mapeta,
nga se Banganomo
Wadhl u Sigwabegwabe, nga kwa mandhlakazi
Wadhl'u Sikova, kwa ba ka mapita
Wa mudhl'u Mgojana o zalwa u Jonapunga
U be madevu'a bonwa, zingazi zamadoda
u Dunuzulu ka ngaka nani
Ngoba nas'enhlamvini yomkonto angahleli
u mpondo za mil'injeni,
Ngoba za mila ku zibebu e zalwa u mapela.
Jalelani lo mcunti o memezayo
U be memeza njalo zle:
u Dunuzulu, a nge m tandi.
Mlomo wodwa! Suki
u Seek'ukukelume.

ie. set eyes on them as leaders together in one spot.

u yayi bon' imlomi emningi

~~Ngoba u ya yi bon' imlomo~~
i ya vunana pakati kwezwe,
Ngoba ku vuna u Zibeba be no Hamu,
Itole la ko ka mswelí,
E lányise li gugile.
Sirawurawu si inkondhlo!
Si vunywe nga ba pansi na ba pezulu
u Sinikiniki, si nga matshoba
nga we zimbube, si yatshona kwa Sekane.

Mpande

(near Inkuze)

per Ndabazezwe

u Ishani buyatsha, umnewetukazi
Butsha ka nga kand' amadoda
Inggengge ye mkonto i bang' izilelo
Insukamini ka Mjokwane!
~~I langa li ya~~ I suka, i langa la penduka
Silokotane si ka Ndaba!
E si lokotel' abafana
Sati ba yo dunyelewa izulu
~~Kwati nembala~~
Nembali' izulu
~~Bala~~ la ba dumela.

Entered Bk of Eul. 11.94.

spoken about imp. Yase Mazonggo.

Magaba 50
Punga 200
Ndaba 250
Jama 250
Senzanga 350
Dinuzulu 400
Cetshwayo 400
Ishaka 1908
Dingana 1654
Mpande 528
Mnkabayi 2182
528
5815
6343
6347
250
6597

Ishaka

per Ndabazezwe

Inkosi ekukule ne zinkomo.
~~Ya ze ya ya ya z~~
Ya ze ya ya ya dundubala ku Komo,
Ya ze ya ya ya zi tel' emhlatuze;
Bati 'se z'ini zodwa", aba kwa Niwandwe
Kant' u Dhlungwane u se nga pans' emhlatuze.

says inter alia

Entered Bk of Eul. 11.94

Dinuzulu

per Ndabazezwe

u Mpondo ya mil' enjeni,
Ngi ngazange ngi bon' izimpond'
ukeemil' enjeni.
u Mtent' ohlab' u Samila
Wadhl' u Dundu, kwa ba ka Mawewe, kwa Nduna
Wadhl' u Sikova, kwa ba ka Mapila
Wadhl' u Mrulugwana, " "
Wadhl' u Busobengwe, " " "
" Nkentshane " "
u Madhlamuke! i.e. idhlad + then mukad
u Mamonga wo Sutu!

Kamisile says name originated from the mbango between him & Zibeben, but does not know exact origin

Entered Bk. Eul. 11.94.

per Kamisile

Mndeni ka Godide, is living under Mlokotwa - is a good Ntuli imbongi.

~~Nongalaza. Mvundhlana. Masipula. Mnyamana. Nggengelele. Zulu. Mapita.~~

File 57, with. 7, pp. 36-

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23.6.21

Our Dhladhla tribe is an off-shoot of the amaMbata tribe. There were never amakosi (independent) in our section, which went to live under Zihlandhlo ka Gewabe of the Embo tribe. The ubukosi was with the amaMbata.

Fight between Ngobamakosi & Tulwana at Ondini.

Ndabazezwe says he was present with the Ngobamakosi at Ondini when it fought with Tulwana. The trouble arose out of the izinduna of Tulwana and Ngobamakosi disputing as to the relative strength & power of the two. They were ngasenhla esigodhlweni having been, ie Mnyamana ka Ngqengelele (Buthelezi), induna of Tulwana, and Sigewe ka Hlakahlela (Zulu), induna of Ngobamakosi. One said to the other, Ilanda (ibandhla) linga le khul' ehlako. Da se be pikisan' izinkani. Sigewelegewele said, Tala ke, uya bon' amabut' a se puma-ke. Orders then came for Tulwana to move out (by the gate). They did so, & continued doing so until the icibay' ezikula had to pass through, when the ikala of Ngobamakosi (ie. Ulor) disputed the right with them. Fighting then occurred. Tulwana then went back & reported to Stanny, who was still at home in the kraal, what had occurred, upon which he said, Yaton' izinkonto zi ba gwazwa! Ngoba namp' abafana ba kwela pezu kwetu, a yi khon' enkonto, i ba gwaza; ngoba be tel' impahla (je nkosi (umqubula) nge gazi) kwa Cwengwe

This fight took place when Cetshwayo was at Ulundi. This is the 5th inkosi that the Zulu (Cetshwayo) was at war with. The 6th was Zulu War. Stanny the fight was in Dec. 1877 or Jany 1878.

This has been caused by the king, who has showed them in with us

Yona fut' izikosi, itat' abafana i ba te le peza kwetu, kanti i tina e si hlala ne nkosi. They then armed & guarded us, chasing us away & killing very many. We ran away, for it was impossible to arm with assegais, seeing Tulwana was in possession of the Undi Kraal where our assegais were. We too had been occupying huts belonging to Tulwana moreover Tulwana h labab' hi kuli (i reubo):

Wo ye ijeya i! Ketan' amagala!
Ho! ho ho! woye woye i. Ketan' amagwala!

When they sang thus they were advancing towards us. We then ran off to the foot of the hills, viz. the Sitshwile. Tulwana advanced in two companies. We then went towards them. This was before we knew they had assegais. No sooner did we clash & find ourselves ba si pete ngemkonto, than we broke & ran. We went to the house of a whiteman called Qomekufa, to take refuge there, but he shut the door & refused admittance. We then ran up Sitshwile. abantu se ba ziggingqene ie. corpses all about. The time then was sunset. We then turned on them when they retired to Undi & caught them at Ntukwini; many of us succeeded in stabbing their assegais & stabbing them with those so obtained. The pursuit was continued until they reached the kraal & entered their huts. They valaid (shut the doors).

After this we left the kraal & ~~returned~~ went to Egikazi leaving all our things behind. The King (Cetshwayo) was at Nodwengo, the Nkosi was fixed for that day & the two regts were to have taken part therein. At Egikazi was uDhlokwe kwa Egikazi ku kwabe ~~uDhlokwe~~ uCetshwayo. Our intention was to take refuge with Dhlokwe, but they ~~kepa~~ ejected us, so pumela ngapandhle. The King said: Hau! Zulu. Ni bukan Zulu na? Ingilena Zulu na? Abafana ba si tela nge gazi na? Wati ~~ba~~ ma klom'a Zulu a ye balal' i Ngobamakosi. He said this about at Sunset. Ziya king' izindlema, amnyama no furunga ka bomvungco ziti (No! Nga sita) A si nako loko. Kwenza nyon' inkosi ya tab' abafana, ya ba bela pezu kwa bant' abadala. Inkosi i si bonga i se ndela kiti izindlema, i siti Nenza ngani ukuti nxa ngi ni paka, be se niti Kwenza mina? Isiti nikosi, Ca ke, se ngi ya yeka ke nameke. Le ngi yeka ngalo ke, gundaneke ~~se~~ i Ngobamakosi. ngi to ya yi klabula' ida I si hlabela ngezinkomo ke zinkomo ya ba ngenga lok' ement' i bon' He found us in cattle, as numerous as the trees of a forest

(so numerous) ~~Kwati~~ ukuba si hlaule, kwa ze ku pel' a ke. Ya i set' inkosi: "Ka ya bona kala. Sindema, ngi ya ku tel' i gama lenu, i Ngobamakosi ka si sayi ku ngi pindela i ngene kon'ekay'o Ndeni. Se ngi ya ni pa kwa Ndhlangubo. Si ya bang' i sima, a si gene le zeme le. Se si ye uka ke, nga mavuy' i tu, ze si bonga kona kwa Ndhlangubo. Se sakelw' i kanda. Se ~~Sakafa~~ si ngenisa kona lapa kwa kwa Ngenis' inkosi kona — uNdi. Ngoba inkosi ya gala ya hlala kw' uMbi o lu sezansi, si gene si se kona. He came to the Undi (where the fight occurred) after death of his father.

I personally was not struck or stabbed in the battle. The clashing at the gate occurred about one o'clock, for all were then off to ~~Dhlal'~~ Dhlal' umkosi.

Si gemelegemele ka Mahlekahleke

ũ ji! Ji! (said when he got (was small Ngadini)

Kangi boni ukuti wa hlabana kw' ezip' empe.

I do not know his praises, except

umandondo o' bezwe zintaba!

ũ ji lu ka Mahlekahleke!

(Izirato) Zake, (those he is bonga'd by when

Le buga as ti kengi yeni (a man whilst singing has certain words or words shouted as he sings, and as he returns, having finished (izirato) are said.

+ Ndube ka Mangondo
..... ∠∠ Praises + C. [illegible] — ed.

Kamicile

Entered Nk of Zul 11.95.

Cetshwayo

Hlomvana kal'emlilo,
U baswe a manta honga ka no Zgelemana
wMlandeluki o mile pezulu eNdulinde,
Dzi Zgoza aka za wu laba labela.
eNginiminid' omnyama,
Onga belbonde ngo be zengiwe ne Zangonyama
U bala ku tshenwa, usala ku nengwe zeleva.
Mlahezi we zikota e si se Ohlebe
Kuze kutshe e si semakaleni (Zzansi when hangá with Mbozi
isilwembe e sal' ukulanzuleva,
Nase Ndakusuke
U be zito ze maqewe qewe,
Ngob' e gweqwe' á ba ka yise. = e gwetywe á ba ka yise
Mseinde u bangwe ngaba bana bas eMkweni (Mtaba
De be 'xokozelel' indhlondhlo,
Ingo ya ko ka Tshana.
Ki ya jabul' esa mfozi wa kwa Ngwangaza
Ban' u bon' umuta ka Ndaba
Mzolwan' e zo "lal' e subayeni"
Amatol' odwa e ngazi ukub' a zo balesi.

Ndube ka mangondo

Ingo ya ko ka!
Mdhlov' o wadhl' omnyama und hlovu
uMkomo za "bal' endal' emzila
E za zi nga sa yi hambi, zy' eMfanaza.

Kamicile

Entered Nk of Zul p. 38.

Per Ndabangezwe. Man kene ka ——— (sic) a was Cetshwayo's inbongi.
He bongid e zonzeimeo, kwa Ndwandwe. (19)
Mkungo ka mangondo was another inbongi of
Cetshwayo. kwa ka umuntu was' endhlini o
wa ze hlala of nay' in kosi. Is dead. was an
imbonga regiment
Kamicile: Mtshiki, inkulet. hane regt was a good
inbongi. wa kwa Ohladhla. died many years
ago.
Ndabangezwe Mtshazankomo ka Magolwana is a
policeman of Mbokotwa. (20) wa kwa Zijana. Is
of Ngobamakosi regt. He bongas Cetshwayo. Mpande
and Dinuzulu. Is living. Magolwana lived
at kwa Ntabankulu. (21) His son there is a chief. I don't
know his name. Mtshazankomo used to praise his father. Is not likely yet. He is ingobamakosi
i lak' i Ndlovu ka li buyi = he does not forget. Said of Mtshazankomo who goes on and on bongaing his memory not giving out.

Kamisile (Entered Bk. of Zulu 11.95)

uBakajana

(Kamisile's grandfather) (of uNdwandwe regt. of Zihlandhlo ka Gewabe)

u Sehla nge ndawana yake, yedwana
u Sehla ngo Hololo — oPiswemi lapa ba
iBaxa' a ba kwele ngaba. believe konse
uNobamba. he went down a bad place

Kamisile (Entered Bk. of Zulu 11.95)

uMahleka

(Kamisile's father) (was of uMklenevu regt. died) Killed at Nyezane during Zulu war.

poles used for shutting up

1 umgoqo o tunibele izintkomo za kwa Ntombela.
2 u Sibukali si kwa Mapang' amadoda
3 uNondindi ukuwela.
4 isi Sunde se nsikane, mil' ugqueke sharp bladed grass mela simpofeni
5 Zonke izindlela, u ya zi bona zi getukile.

a stabbed from behind, on side low down, below the ribs. A thrust of that kind is called isibukali. He (Mahleka) stabbed his man in that way.

ndindi = to roam about like a thief. Refers to the thieves who came to steal the cattle, they called Tugela to do so &c.

Before Europeans took over country, Natives Zulus used to go and seize cattle from one another. My father was at a kraal near Malambo stream, belonging to Ntombela when a raiding party from the south side of the Tugela came, killed a man there, others ran, then came off with the cattle. Pepo came to seize cattle, my father killed one of their number, which caused the others to run, leaving behind the cattle they were driving off. Cattle raiding became common when Zulu Tukela formed boundary as between two countries &c, after Mpande fled to Natal. formerly there was no thieving as Natal & Zululand were all one Country. But Kamisile forgets Gengewa's case, which occurred in Shaka's day.

Line 5. The meaning probably is that huts were supposed 43 to be getukile because Tugela became boundary between Zululand & Natal, & so divided huts of the same people, some being on one side, others on the other. Thus the huts being cut off, were getukile.

Zibebu ka Mapita.

Kamisile (Entered Bk. of Zulu 11.95)

umhlang' o tshaz' izintkomo zi ka Mapita.

The Battle at uluNdi between Zibebu and Cetshwayo in 1883. (22)

uMdlavela
Sonyoni
Nkosi
uKangazi = uKukaka
isi si tadoma
empi

(Entered Bk. of Zulu Regt. Art)

Ndabazezwe was present at this action. Zibebu arrived with his forces at uluNdi before day-break. His coming was observed by the iNdlavela regt (consisting of 3 amaviyo and stationed there by Mswazi, the Swazi King). Nkosi was Mbatshwa. The Ngobamakosi were ordered into the isibaya by to go to the King. The izinduna objected, saying, What is the use of going to the King with the enemy at our very doors? Hence it was that Ngobamakosi and Kandempemvu were sent out in two divisions to meet the enemy. Kandempemvu were repulsed which soon led to the defeat of Ngobamakosi. When repelled, the regts wanted to get to the King, but it was ascertained the King had left and made off towards the Ntukwini stream & from thence to the Ginsolozi. (47)

In the meantime, Zibebu pressed his attack on uNdi then held by the Tulwana. The kraal was surrounded and entered. A fierce conflict occurred with the Tulwana, who were completely wiped out, leaving Zibebu master of the situation.

The Ngobamakosi a Kandempemvu were chased across the Mfolozi and dispersed.

Also want this work. Take in chronological order.

Mtandotengazo. see Dingane's Zul. p.16. Get account of battle at uNdi in Zulu. (see next nbk, pp. 1–5).

24.6.1921

Impi ka Zibebu e ya-lwa no Cetshwayo' ot Ndini 24.6.21

Ntobelela, the inbongi, is very ill. (Title 5-7, nbk 7, pp. 44–8.)

Battle of uNdi between Zibebu & Cetshwayo (& subsequent events.)

Yat'i sa hlez' inkosi (Cetshwayo) kwa se ku fika yon impi ka Zibebu. Kwa se ku tuswa: "Ingene!" A se puma-k'amabuto. So ku pum' iNgobamakosi, so ku pum' uKandempemvu, so ku pum' uTulwana. So ku bmakala-ku ukuteke, so ku pum' uTalaza, ne Nkonyanebonwe, no Nokenke; so ku pum' iMpunga. Isi-yelana-ke. Ngo ku yelana kwayo, i si klangana ne-nati-tisa Ngobamakosi, emangweni (ukutkifika ku-gala). Isi-za ne Ngobamakosi-nati-ke, i si se xotsha. Isi xotsh' uKandempemvu. Isi xotsh' uTalaza. Isi fika ku Mbonambi, i si xotsh' uMbonambi. Isi fika kuwo-k' amatimboza. (24)

Isi z' i yi ngenisa 'ekaya; amabuto a se zula nga pan Shezi, ka sa ngen' ekaya. Ku ngen' a Tulwana kupela. Isi bulala yonke be se bi xotsh' amabuto, i si kudelela 'ekaya; i bulal' uTulwana. Isi yi gwaz' i yi gida. Isi puma-ke. Isi landel' amabuto. Isi yi xotsh' i z' i yi teb' emfolozi emhlope. Isi brya-ke. Ngo ku brya kwayo, i si fanisa 'inkosi izanusi ne mfolozi. Isi fik' i yi hlab' amanxeba 'am abili (la nga kuye so kudkla, ngenyhlana kwa dolo), i si wu beka lap' elangeni [on right leg, just above knee, & then 6 in above that wound] (zibenge nalo la ba nga ku bey ndawo). Isi 'kuz' inkosi. Isi ti: "Nan! mfana! Nga hlatshwa uwe na?" Se bétuka, ba baleka labo bafana kwa ku nga bafana ba ka Mahlokwe, wase mhlatsheni. Se be baleka-ke. Se be yi tshiya. Isi puk' inkosi-ke, ye nyuse 'emfolozi. Isi z' i yi hlal' emhlane mfolozi. Isi vuk' ebusuku i si bang' Esizeben (wake nga sesi mateni - umfula Sevele) (23). Isi wel' umkumbane, i si dundubala pezul' e zinkangala, i si bang' Mahlatuze. Isi zi i wel' umbla tuze. Isi bang' Kandhla. I hamba njalo, i lamba no nyana ka Mbangambi, uNgamela [still lion] (Mfolozi swelling river) (24). Isi lamba no Ntebeni ka Ntombolongwana [Ntaba Mtetwa] (Cled hill) [still lion - Ngobamakosi crossed]. Isi z' i pons' e Kandhla, e Mona. So Isi fik' i ngenisa Emona

i si yak'amaKhlangala. So ku fik' umdhlenkulu, (27)
izi xebe zazo. So ku fik' n'Inx Kelaka, zo
ku fik' u Nx a Ktobolongwana; so ku fik'e Nxofodide. (28)
Ll xelutana zonk'u Zulu, Ebanga kuya kezondawo.
u Zulu u se fik' ak'amaKhlangala. (29) Isi zi ifa
kezo nezanga. So ku fik' izigigijana za makosi
a bekanga. Se beti Inkosi kazi puma izi ketile
lapa eTshowe. (30) Inkosi i si yala. Se zi ze zi be
zi ning'izigigijani, inkosi yala. So ku fik'ebebatu
Se bezi kipa abe sutwe. (31) Se benka nazo. Isi z'i y'
ifik'eTshowe, I si fik'i ngenisa kon'eTshowe
So ku sisiwa amabuto ke. I se banga * ukuya
(ukuya kwa Cetshwayo) (ukuya kwa Cetshwayo)
(uSeaweeda). Isi ngenisa ke kon'eTshowe ngapakati
kaya. Isi hlala ku pel'inyanga. So kuze ku
pela nezigebil'inzenga. So kuze kuvetwas'e
yezitatu. I si fa ke. (32) I sikulungo kufa kwaze,
so ku tengwa ibokisi. I si fakwa eBokisini.
Se bet'amakosi kazi tshalwa kona ku bezo
ndawo. Ll se ngaba ke ku Zulu. Se bezi tat'ebu
Zulu ke. Se bezi fak'engobeni, be yi tenge kon'
Durakosini. Isi zi fika eNkandhla. I si fika
ke eNkunzane. Se beti kazi let'inalike
yo ku tela. Se siti a si sege za tela si nga
kazi puma (ikanibo). Se ba zi ba zi ning'

izigigijani. Ll zelu u se nga ba, e[illegible]: "Ingeke si tele!" (47)
I si hlonipeke. Isi fik'enkandhla. Isi ya ngenzile
embili. Omunye u suwanyuse Nsuze, omunye
utshaya pansi ku ka Klomo. (33) I si hlangan'ekuseni
Se beti ba yo ku yepa bulal'inkosi, kapa si yi
tshale kona, ngoba si ngab'ukuteb'inzali.
Isi yi bamba ke, e ya kwa Ndabeka mangondo. (33)
Ipit'ukub'i yi bambe, anabandhl'amanzi
a hlezi a sya buka la. Ipi bang'umzila o bu
ya kip'izinkomo eNkome. Isi ba la hlezi izinkomo
I si yi bamba, i yi zo tsha. Isi z'i yi tshoma
ke Nkolotshana pezulu. Isi yeus'iNsuze,
i si yi gwaza, i yi tshaz'i yi gotula, yona be sya i
puma emakosini. Se ba gwaza, i ti: "Na inzala
yenu, Nx be ni zo ku yi puma!" Se si ba geda.
Se li tshon'ilanga, kap'i gal'ukuwol'umkolazi
la tshon'ilanga (umkolazi ukuti Nsuze). Se si
bupa naz'izinkomo. Se si hlab'ub ub ub

48 u se ngena lo o be hlez' emini, o patwe u Astuka ka mangondo. Isi yo vimbezela
lapa ku ngenise kon' abeLungu. U se fik' ebusuk'
uZulu. A ye se tshay' yi gotul' ama sotsha. A
se yi xotshela ku Komo pezulu. So ku pansi
ku ka Komo, esikaleni, i si hlangana nayo,
lapa kusazo. Se si kupukela pezul' ehlatini.
Isi tshaza ya m gotul' uZulu. Isi dundubala
pezulu eNkandhla, esikaleni. Isi fik' ingenise.
So ku fik' izigijimi, so kutewa abeLungu se be
fikile. Isi hlakazeka-ke; i balekel' abeLungu. U
se kupuk' uDimizulu, u se baleka, u se bang'
oSutu. (35) U zulu u se hlakazeka, u se z' a y'a wel'
uTukela. U se buya ngapitsheya kwo Tukela. So
ku fik' izi jijimi zi ka Malimade ukuti uZulu
ma buyel' ekaz' ezindhlini. (36) So ku buye ku fik' abe-
Sutu, e se m siteliš' uZulu. Se bedhl' izinkomo. Se be
zi tshaza be zi gotula, lonk' izwe, be liti nya.
de stay, wipe out
u Zulu u
Se ba nkomo-ke. U se landel' amakosi
ne zinkomo zabo a be se be zi dhtile. So ku landel'
ukuntómpofu ka mangondo, u se z' a y'a fik' etshowe.
Se be fika bem nik' izinkomo. Se zi kitshwa ke
izinkomo. Se zi kitshwa yonk' indawo. So ku ukubuyela
kwa bant' bonk' emakaza. Se li zinz' izwe, li
settled down
hlala pansi.—

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Stuart Papers
Notebooks (small) in File 57 (5)

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57/5/1-8 ~~1-13~~

24.6.21 Also present: Kl[illegible]isile

inkosi i ya fukuzela ayi buzelapansi (AA) 1

Battle between Zibebu and Cetshwayo, at oNdini, in 1883.

Nda baze zuse spraks

Inkosi ya i hlezi nje oNdini, i ngenisile nje, amabut' eyi kake pakati, iNgobamakosi no Kandempemvu. Ngo kuzwakala kwayo, so ku fik' iNdhlabela, yati Inkosi yaze yafel' endhlini na? Imp' i si fikile. Ga ze ya ngena na? Se si pum'ake, sa fika sa yi bona nga mehlo, i kwe li mahlikihlikana (mnuzi wenkosi when i fik' i pum' ezansi). I si bonakala. Se siti si bang' enkosin' ekaya. Si yo kip' inkosi. U se yalel' u Retuka, be no mnyamana. I si pakeka.

Sa si hlezi si ngenisile sidhl' amalshwala. I be i yata inkosi i ya i paka, i yi bangisa kwa Zibebu, kwal' u Gwalagwala (38) utende wake wa u kwa Sitshwili. Inkosi i ya fukuzela, u yi buyisela pansi. Uti u Gwalagwala. Ingani u Som sewu waze ku beke nga petsheya kwe mfolozi emtonjaneni na? (39) U su buy' wenze njena na? U pind' okunze futi na? Ingani abe Lungu baku bulele ngako loku na? Ngob' u nga wu bamb' umleto wabe Lungu na. Inkos' iti A ku be kanye. I si ya zamuk'ak' impi ka Zibebu, ekuseni be nga ka hlamb' abantu. I zamuka ku M'tan o'tengayo, o so kalweni, o lutshon' eNhlungwane. I si za nayo ekaya-ke. ~~Ngok~~ So ku pum' iNgobamakosi so ku pum' u Kandempemu, so ku pum' u Falaza, so ku pum' wonk' amabuto ke, u Tulwana, no Nokenke

no Mbonambi. Isi hlangana ka, ne Ngobamakosi,
amabuto, ngo ku hlangana kwazo, a ze baleka
ngo moya, e nga bambile. Isi si zotsh' impela, i
siz' i si ngenes' ekaya. Le si Mhlula nga pandhle,
si baleka, si tshiz' inkosi. Isi bambana' ngapakati
use ngena nga pakat' eTshivana. U ze ngena
ngenhla kwo muz' uzibeben. U ngena nga s'
ohlangothini. Sa ku beya le e bi zotsh' amabuto.
Isi bambana. Isi gwazana kuva ba abulawa kinini.
I si in hlanganisela nga pakati ekaz' eTshivana
Se bezi tshaz bezi go tulas. Sa ku se mini emkulu.
Isi yi toti nezo. Se ku sebusika, njengazo le
nkabi nje (June 24)* I si tshes' umuzi ke. U
set' uzibeba "Mr son' itshes' umuzi na tshes'
utshwala bami na?" Le ze ngi mahlul' umfoka
zana na?" I si dhl' izinkomo ke. Isi ngenesa
kon' ekaya, so kutsh' amadhlangal' adwa. Sa
ku buy' amabuto ke ka zibeben. U se yi pekela.
Isi zuka nlambana ilanga li ya tshona
Isi yenyes' impi lozi, ubi eti u funa yon'
inkosi. U se beya fika lapo, kuteiwe inkosi
i si dhlule".

Yati inkosi ukub' izive ukuti ku zotshwa
e ya kwaeg, i si suk' ekaya ikweleshashini

* The actual date of attack on Ulundi was 21 July 1883

Ya puma ngasesibayen' esikelen, ya i si
tshon' eMatakeni, ya i si yeza 'iMatakeni
e se li hlab' ishashi ku beyo ndawo, uku ba
inkosi i tiyiwa (distract) i nieti ya se hlangene
Ya i si yeza 'iMatakeni, i si z' i fiyi wel'
impi lozi. Ya i si catsha. Yati ngo ku catsha
kwazo, kuva se ku fik' amabuto amabuto
a z' a yi bona. Ya bonwa isciba e la li
hamba no mfoka mahlokwe. Ya si
Bati se kuba bayi boni inkosi, ba yi
'kaka. Wa gamuka umfokazana ka
Somapenga, waze se yi hlaba
e wa yi ciba, wa yi hlab' etangeni. Ulo
lap' eti eggabul' omeng' umkonto ya i si
kuz' inkosi. Yati "Nau! mfana ka mahlokwe
na? U ngi 'kapel' abafana ka na?" Wa se
be tuka. Se be ti "Ndabezita, ba si nga ku
boni ukuti Nkwe Ndabezita (40) Ba se be
baleka e la mi wa (inzeba) a li ngeni sisanga la
zakalaza (inzeba) - e bo ku cibana lelo.
amabandhla a ye gijime age cala. Mfo. ka-
mahlokwe wa ya ze zi takuza. Amanxeba
Kopanga, a sineka nje. Kuva se ku fika aba-
to ka Somfula, a ba be zinceku kugala, ku
se kuva fulu, kodwa se be nga ku zibeba, ba se
bek' umhlanga, se be wa 'cija, amanxeba e atwa

Instead Bryant, more Sine.

fula nga mandzi ba wa fezya. Kwa se ku tolakel' ukwopa ka kulu. Ba se bú bul' umunga, umafoda THORN TREE BARK se be yi bopa. Kwazi bona ke se be yi yalel' indlela yo kuta Cat Bati Qalukosi, nang' indlel' onga hamba nyazo, nezo ba nga pandle kwempi. Inkosi ke yaku tol' ukuba i hambe nyo ku pola (Kamisile ends).

Ndabazeqwe — Lok' okukulunywa ukamisile nyi ya kwezi (space)

Kamisile addrs. (space)

Abafana ba ka Somfula ba fikele emkosini, abafana a ba hamba no Mfo ka Mahlokwe se be dlulele, nga pambili.—

Inkosi ya i tand' ukumbleza izibebu. Ba i fun' ukwenza lok' oku kulunywa u Mvalazela.

Indawo o Mdini kwa ku u mnyama na. Wa sinda yena — nyama kashi.

Imi nyoba nakosi a si nyenanga kwe ka Zibebu, ba si emb ela nga zibamu.

Abaka Zibebu ba be kuza nga ko kuti "Wa tshetsha! (41)

uZibebu u be kwele l'izhashi — e li nsuda, nga ku ba ndaba.

uZibebu wa vuka nga neno kwe Mfolozi, emnyama. iMbhlavela ya ye i pakiwe, e i pakelwe ukuya hlola — i mavizo matatu.

Dont know if Somfula's sons who doctored the king are still living (Kwa Hlabisa).

We, q Cetshwayo army, kuza d "usuku" (42) we all had on the umtshokobezi badge + worn the Tulwana.

tikutshokobeza means (to evade the law) utkpwezi' umteto i.e. the white people's law, for we welad umhlatuze, and Mfolozi umhlope — two rivers joined Cetshwayo. Thus this became the badge of those who owed allegiance to the king — as (than who had deserted)

The others were (ama mbuka) i.e. Hlubuka'd inkosi — i.e. deserters, renegades.

Take i the vm

"Wa lal' engalele?

I bel' izhateni yena na? (43)

Mamezaid zibuseuka, Umafangeni & abase wa Cubeni when Bambata was (44) o Shaywa izabuko a ge ze nge tshisandibi (hut) not sleep re can sini bake (45) He ngab ene ze Say Shaywa (46) is dry Shaywa's wife — noted. Bryant. Dict. 758. u Mbube umkulunkulu wetu — noted. Bryant. Dict. 189 &c

Igogo = mam — noted Bryant. Dict. 189 &c ngelwe ni sa ba bon' obani — killed in war

tshotana = sniff on another — be loku ku' tshotana. tshotaku-dansa-dansa = ukulaleka, umuntu e nga sa-jebana ti, ku balaka.

izibiva = an-aviyo, ie ubuningi compacted by jebu — a mass. Cf. ubunyoginkiti.

Per Ndabazezuye

e'le mahlikihlikana, (amadhlangala). This is kraal
Cetshwayo occupied on coming up from Undi (near oNgoye
& kwa Ndhlazanjubo) and emangweni. He built
amadhlangala kwe'li mahlikihlikana, in mahlabatini.

The Ntuckwini is the stream on crosses going from Store
at Eland's to the mission place.

i ya pehezakunkosi - ie waved hands to warn the rests &
to go away & cease causing dust.

ati wangcangca pansi, ukuhlal'amabuto.

Per Ndabazezuye.

Izindaba zi pakeamfeleni kugala, ukuti kali gqozis'
izwe, konke keli e li nga pezu kwa Tukela. So kupum'uNto-
bolongwana, e pakeoa i y'iNkosi (u Mpande) Soka sti
kayeli gqozisa. So kupum' umasipula. U se m memeza
uNtobolongwana Uti "mena lapa". Iseti, Ntobolongwana
u ngeli gqozis' izwe, ni ya u zeni emanzini, ni ya u
menzwa utukela, ngob' uTalu u ye nga nhlanze wonke,
nga ku Cetshaya. Hamb'uyo tshel' umangondo, izwe
a li hlomise, li be usuku. Bala, u se li hlomis' uma
ngondo Izie yauka-ke impi, i fik' i kwa Dhlele
i gonde kwa ka Cetshwayo emp.
kwa Ngxangaz'. skaya. I si z' i wel' umouzane,
Sit' i se Ntuneni, i pi yi bona, i bon' izibaoza.

In connection herewith, see Cetshwayo's rel. (Kamisela's version) note to line 17.

Explains lines in Cetshwayo's gibonelo re Ngxangaza.

Thursday

After an Umbo age-group (35) of Zihlandlo's kraal of that name

They got the horses from the Boers. 7

This Mfulemi was my father. He was inceku ya ezwa-
wombeni - inceku ka Mpande. Waye pat' imiti yo ku cela
Wa ye nge ndiena. Waye i wombe, e ingenefa (ukokoti o lwadi'chaghi)
leenga buteuw' obaba. Wa ye kade e ngo ka Zihlandhlo
ka Gcabe, ba s'embo.

Ntobolongwana o ka Matshwaibana ka Somungco,
wa se ma cubeni.

uNtobolongwana a buye wa léga igama lenkosi, wa
bamb'eli ka Masipala.

Mfuleni (per Ndabazezuye)

uNdengezi zi matshumi.
u mdaki u nga z'u ngoma
u Macinade!

Entered Bk. Zulaas II. 96

O banjiwe izalukazi, za m depula.
u mBuyisi we zibamu pize kwa Zulu
usi Linganto nga m lomo
u Ntamo kayi deniwa izigu
u Nontshongolobo, o nyenge yiyane
u Mdakwo' i ziqulu

don't know

ie. a man running away from impi. Mishappened Emlombeni, before pakwe u Zihlandhlo

My father went off with Dingane & Mhlela, when gods (abakaidi) murdered him. Like the kokoti which were killed (reinforcements) Zulu wives relatives (Cetshwayo) Zulu wives relatives (Cetshwayo) Zulu wives relatives (Cetshwayo

Mfuleni used to speza mpande, nga manz' o bu
Lawu, bo muti ombiw' indhle.
Lugalo (Care potter) (58) welal' no Zihlandhlo, beza nga lapa
(Natal). Kuva wel' amadodana ka Zihlandhlo,
a se hamba no babamkulu. I dont
know if Zihlandhlo's sons welal' with Lugalo, or
Some of his sons.
(and afterwards Mpande-
uLugalo wa yo pat' iniziti, e yi patel' inkosi, u Zihlandhlo
i loku e ngi zongozelele, u yangi gala ngo nokondo. (Enquiete
(i.e. I don't Know to
i ngi kwile ngo nokondo njena! what Nokondo is
(See Bryant. Nokonda-
what Nokondo is, but it is associated with provocation.

I think my Actte grandfather Lugalo was induna ka
Zihlandhlo.

5815
546
6361 +4

87
96
87
90
91
95
546

9.7.'21

u Zulu a Dem' o bala,
Lapa ku nge munga, ku nge ntolo.
(i.e. where there are neither munga nor ntolo trees.)

9.7.21. Hamisile & Ndabazezwe.

Daniezulu's Life, & End of Cetshwayo's.

Hamisile states: I do not know D's mother's maiden name;
Her father was Mavele (59) She was intombazana ya nga kwabá
ambuyazi (that I am sure of) - i ngo wa sesigodhlweni (59) Cetshwayo's nkosikazi
was a Mfumuta ka Qetuka ka Mangondo, wa kwa Magwaza -
Her Mfumuta is still living (father of Xolilo (60)) She married Sikwana ka Mtuyaqwa
ka Dibi ka Menziwa. Kwana is now dead, before he died,

(+ made a chief (61)) Manzolwandhle was given land, & he then left Seswana & lwie
with her son Manzolwandhle. She is still living with him.

Daniezulu's mother was of Isiteimana regiment. [Ndabazezwe says Isiteimane & yet he & Kambikile are of the same (Dhlathile) stock.]

Daniezulu was born at the first Undi kraal, then Kwa Dhlayangubo, (Umlazi) i.e. at that part of the long ridge which is about five miles from oNgoye — this kraal was not far below Mangela (Tshaka's kraal).

(Epoch)

Ndabazezwe says he saw Daniezulu when (he was a youth 16–20 years) Ebusingwana at the late Undi Kraal, Emadlabatini.

When Zulu war occurred, Daniezulu was Emadlabatini, at oNdini. He escaped from Undi with his father, (though the latter separated) from him, going to Ingome forest, where he was afterwards captured. (62) Daniezulu went to take refuge with Zibebu. (63) When C. was captured he was brought to the Umfolozi where the troops were and asked (was it his wish that the induna Mpiyamana should take them done with them. Cetshwayo said he wanted Zibebu to look after them, including Daniezulu. Upon this the authorities set apart a lot of cattle (about 100) and handed them over to Zibebu, saying they were for feeding Daniezulu & (his mother &c). Zibebu then rode off on horseback towards Bangaroono with Daniezulu, Ndabuko's (Zikwedu, Matiyana, Mpiyamana) & the other Usuta heads followed on foot. After going a little way, Ndabuko declared that they being of the house of Senzangakona would not consent to eat off the dishes (izitsha) of the house of Sojiyisa (Sidhlel' izitshene zenkhlu ya kwa Sojiyisa). A message was accordingly sent by Ndabuko to Zibebu to say

* See for Zulu words, p. 13 (CHECKED)

Kwa se kw Sunk' ic tetiteswa to Kwlwa

Dinizulu & the women were to come to them, also the cattle ~~as also the cattle that had been~~ When Zibebeu heard this, he was greatly surprised & distinct & opposed to complying with the wish, seeing he had been nominated Guardian of Dinizulu by Cetshwayo himself in the presence of the whites & with consent of the rest of the family authorities. He called a big council of his men who, after full discussion, advised him to accede to Ndabeko's wish. He did so, but refused to surrender the cattle. All he did, when sending Dinizulu back, was to send along with him food for journey & two oxen, the rest of the cattle he kept. The Usutu demanded the cattle, but Zibebeu would not yield. Reprisals now followed. Crops of amabele belonging to Mandhlakazi people were cut down (i.e. the ears of corn) by Usutu part (68) and they presently took to seizing cattle belonging to followers of Zibebeu by way of recompensing themselves for the cattle Zibebeu had refused to give up. Zibebeu retaliated, fighting took place, though at first only small parties were engaged. These disturbances became more & more serious; the Usutu got more & more men induced many others to join their party & Zibebeu did likewise. A pitched battle was then fought at Umsebe, resulting in a complete & crushing defeat of the Usutu party. (69) It was shortly after this action that Cetshwayo was brought back from captivity

Ngavenkwa Mhlatuze e Nyathyafeki zi ka Rulumeni,

(29 Jany 1883) 70 71

He was returned by Somsewu & brought into Enyazeni. The Zulu head were called to meet him. Ndabuko & many Usutu chiefs failed to come because, having just been severely punished by Zibebeu, they were afraid of venturing into the open, for many had taken to the bushes. Nor would Zibebeu though he obeyed the summons to be present, & agree to meet & speak to Cetshwayo.

Somsewu then declared the conditions under which C. was being restored to Zululand, viz that Cet. was to live between the Mhlatuze and White Umfolozi (my informant) & there he was to be his new boundary & within which he was to try cases, not kill offenders, discriminate & refrain from recruiting regiments. Between Black Umfolozi & Mhlatuze (about South of Mhlatuze) were to live Zibebeu's people & Ka Rulumeni's people. (72) North of White Umfolozi was to be Zibebeu's territory. Fynn was appointed to watch the position & keep an eye on Cetshwayo. (71) The plan was settled C. was to be assisted by 5 indunas of his own choice in the work of reconstruction of the Kraal. It was here then that C. lived in defiance of the Govt & Dinizulu lived there with him. He lived there (says Ndabazezwe) for about 9 months when Zibebeu attacked him.

[Eng. B. Med. "Cetwayo" – says a week]

One day not long after Zibebu made a night march on Undi and attacked it in the manner already fully described by Ndabazezwe (on pp. 1-5) (73), this man having been engaged in that action. C. succeeded in escaping with Dinuzulu×, & though wounded, succeeded in taking refuge in the Nkandhla forest. Here he remained until fetched by Fynn to Eshowe. Dinuzulu remained with Ndabuko at the Nkandhla. When C. was at Eshowe, a Native Policeman Tomuka Mampuya in command of a force of police & messengers, backed up by those from south of the Mhlatuze who were loyal to the Govt, was posted Esikaleni se Bomvu, near Robertson's (Nzimela's) mission Stn with orders from the Govt to prevent those in the Reserve territory going across to join C. (74) He was told to seize the cattle of any that did so. He carried out these orders to a considerable extent. He seized cattle & arrested disaffected people, bringing them to the authorities. After a while the Usutu party issued forth from the Nkandhla & surprised Tomu and his men in force. It seems the latter regarded the attacking force as being friendly, but they killed them off, including himself Tomu, & seized the cattle he had been collecting from people loyal to the Usutu cause.

× [Dinuzulu saved by Sitshitshili. Stuart: History of the Zulu Rep. 15.]

The next step was that Dinuzulu sought the help of the Boers against Zibebu. The help was given & a severe action in which very many of Zibebu's party were killed was fought at Tshanini (5th June 1883) – see Stuart H. Zulu Reb. 15 (75). Zibebu was completely defeated.

~~I fancy Kamisile said this Tshanini action was fought after death of C. at Eshowe in 1884.~~

(to go in p. 9.) (chevron)

× uNdabuko wati "Ubani o za udhla nge zitsha za kwa Sojiyisa na, si ngaba ka Senzangakona tina na? Etsho u Zibebu e se hambile no Dinuzulu, sebe se Banganomo. uNdabuko waye se tumel 'abant' obane se be ya ku y' uZibebu e Banganomo, na kuy' uDinuzulu. Eset' a bam lande, a buy' eze kuye. uZibebu e se biz' umuzi wake-ke, amadod' onk' a kwa Mandhlakazi. Amadodo eseti "kuhle ukub' um buyise lok' ubizwa uyise".

~~five men & tell amacala – zibebu & C.~~