117

NDHLOVU

KA

TIMUNI

✓ 1. 7.11.1902 70/32-34 ✓ ✓

✓ 2. 8.11.1902 70/34-5 ✓ ✓

✓ 3. 8.11.1902 71/76-7 ✓ ✓

✓ 4. 9.11.1902 70/35-42 ✓ ✓

✓ 5. 9.11.1902 71/77-9 ✓ ✓

(plus rough notes 60/10/13-18)

✓ 6. 10.11.1902 (ev. given 9.11.1902) 71/79-81. ✓ ✓

✓ 6A. 1.1.1903 60/11/1-4 ✓ ✓

✓ 7 2.1.1903 71/81-2 ✓

✓ 8. 11.1.1903 70/48-53 ✓ ✓

✓ 9. 19.1.1903 (ev. given 11.1.1903) 70/53-54 ✓ ✓

plus rough notes, 60/11/15-24 + 60/12/1-6 ✓ ✓

✓ 10. 22.3.1903 60/17/13-14 ✓ ✓

✓ 11. 9.5.1903 60/21/9 ✓ ?

✓ 12. 2.9.19 - 20.9.1919 57/10/11-48 ✓ (in Zulu) ✓

✓ 13. 20.9.1919 57/9/1-6 (in Zulu)

14. 25.4.1920 57/10/49 (sheet attached - get copy made in KC+L)

of Myandeya's cattle. Sir M. O then told Sitimela that he was going on to the Nhlazatshe and that he wanted to speak to him there in the presence of Myandeya who would be sent for. S. then went away. Sir M.O. then despatched Ndukwana with a letter to John Dunn. Such was evidently to summon Dunn for he went to see Sir M.O. and no sooner did D. get back than an attack was made by Myandeya (assisted by Dunn and other Europeans who fired guns) on Sitimela then at his new large kraal, called after Dingiswayo's famous kraal, — Oyengweni but also with the further significant name of Pondumbone. Myandeya was completely successful, no sooner did the assailants advance on the kraal and the Europeans open fire, than the inmates turned and fled towards the Mfolozi, a number being slain. The kraal was burnt. Sitimela himself escaped. Toyana (Tolana) a policeman of mine at Ingwavuma was an adherent of Sitimela's at the time & he was one of those who fled. Mtateni, the present Chief in Umfolozi Dist, was also an adherent of Sitimela. It is not known where S. ran off to but it is believed he is in Natal as he was last heard of there. N. adds that he was a tall, dark man, an insizwa, spoke unfortunately in the Tonga tongue, would be about the age of Mbonambi regt, or Nokenke, when he saw Sir M.O he had on a leopard skin betshu with large inponso ye miti sticking out around his neck. On the occasion of his second coming he was about 2 months in the country before he was routed. Spoke of Myandeya as 'father.' Myandeya died some time before Cetshwayo. After the rout Myandeya resumed occupation of his old land. N. says that though speaking a foreign dialect S. was beginning to assume the appearance of a chief or man of rank. It was due to European action (through Sir M. O) that he was turned out, in former times the man having come back as he did would have come to stay. Mgobo and Cakijana are two sons of Dingiswayo N. knows of, both however are now dead. They did not fly north like Somveli.

7.11.1902 (117) Kite 70, pp. 32-4. ~~70/32-42~~

7.11.02 Precant: MBULAWA

Pl. Conversation with Nhlovu ka Timuni ka Mudhli. (1) This man called on me today with another, being referred to me by my old friend Mkando. He is about ~~40~~ 43-45 years of age, has a heading, + is a chief at Inapumulo. His tribe is the Zulu one, + Ndukwana says, belongs to the Kohlo side of the Royal House of Zululand. (2)

Mbulawa was present during my ¾ hr chat, Ndukwana being obliged to remain at home as I am moving to another house (Norfolk Villas, Mus grave Road)

Nhlovu gave in detail the history of Nandi becoming enceinte & re birth of Tshaka. When it was found she was pregnant, she said she was suffering from itohate or ikambi (a particular ailment). Mudhli, Nhlovu's grandfather secreted her. In those days kings had no sons (all were killed off); consequently when Nandi was found out to be pregnant, an inpi was sent to kill her & the child, but, ~~an intimation~~ warning being received beforehand, Nandi & her child escaped. It was not commonly known the child had been born, the child itself was handed over to its grandmother to bring up so as to allow Nandi's breasts to 'dry' as soon as possible. After a while Tshaka went to Dingiswayo. He remained there more or less incognito. Senzangakona went to Dingiswayo's on the pretext of courting girls ~~gomisaing~~ but really to find out where Tshaka was. Nhlovu described how Tshaka was slapped by Dingiswayo, how he ~~Dingiswayo~~ 'betted' ~~also~~ his assegai; how when Senzangakona had taken his seat in a hut a number of men ~~followed~~ came in, followed by young Tshaka who, by pre-arrangement with Dingiswayo, deliberately stood over his father, ~~comfo~~ casting his shadow over him & completely covering him with it; how Senzangakona began to tremble, feeling that the man who did this was his son; how he departed, became ill and died after 4 of his greater men had come by their deaths at Tshaka's hands. It was Mudhli who ~~took~~ brought word to Dingiswayo that Senzangakona, ~~as~~ coming to court the girls ~~gomisa~~ came really to find Tshaka out [But see pp. 35-41]

Nhlovu referred to Mpande having taken Monase to wife on behalf of Tshaka who had had no children. By Monase Mpande bore Mbuyazi & Mkungo, whilst Mtonga was said to be a mat bearer (udile). Ndukwana later on explained to me that Mbuyazi was Mpande's rightful successor, & that Mpande loved Mbuyazi deeply & hated Cetshwayo. The latter, Mpande said, was his heir whilst he was an umuntu, i.e. a commoner, whilst Mbuyazi was the proper heir as he was Tshaka's heir, the man who knit the country together. Mbuyazi was very tall, Ndukwana thinks 6.4 feet inches or 6.5 feet inches or more! When the Ndondakusuka battle took place he belonged to the Julwana regt. and had not put in the head ring. He had a large isihlutu, measure of hair & was known as the deep Nhlovu with the ~~& resi~~ hlonti, i.e. hair (wool) low down on the back. His eye lids & were very meaty, fleshy - of a lightish-coloured skin.

Nhlovu said Dingana was not killed by Swazis but by his own troops.

The troops were afraid of saying they had done so for fear lest they would be blamed, as Mhlangana was in regard to Tshaka's death. (8)

Ndhlovu gave as an instance of the Zulus coming from the north: "Wa bek' isigono gono sengo, esi hlohlwe ~~ngo~~ nge zint' egolo, ngeng' ama Ntungwa pezulu." (9) The words, of the common saying, underlined tend to show the Zulus came from the north. [Not correct: v. p 35.] (10)

Timuni belonged to the Ndabenkulu section of the izi Mpohlo regiment. Ndhlovu often asked his father to tell him stories of the past.

Ndukwana, this afternoon, gave a long account of Mpande's relations between Cetshwayo & Mbuyazi. The latter had been practically nominated King. He received immediately after the king, received the isi-hlangu se nseba, whilst Cetshwayo got the others &c. It seems Mbuyazi was given what is now the Shonge and Mlalazi districts to occupy. Mapita & Mnyamana supported Cetshwayo, & when Mbuyazi went to build, as told by Mpande he might do, Mapita advised immediate attack. (11) Mpande sent Ntshingwayo ka Marole to tell Mbuyazi to take refuge in Natal. (12) Mbuyazi might have done this, & would probably have done so, but for the influence of Mantantashiya. (13) Tshonkweni resisted Mantantashiya but the latter's counsels prevailed. (14) Had he desired to escape, Mbuyazi might have done so by the lower Tugela drift, but Mantantashiya called him a cur to leave, seeing only the Usutu people would fight, whereas, as it turned out, the whole Zulu people took up arms against the izi Gqoza. (15) Mantantashiya was killed. Ntshingwayo was intercepted before he could deliver Mpande's message.

Mpande also ~~Zulela'd~~ Dingana and Nzibe. (16) Tshonkweni became the heir of the former.

There was an ~~ifala~~ inyanga ~~& ne mlingo~~, called Nembe, attached to Mpande's court who played a part in these stirring times. (17)

It is not unusual in Zululand for a younger brother to take a wife & declare the son by her to be the heir of his elder brother who died without issue, but such practice often gave rise to serious quarrels.

8-11-1902 Saturday

Also present: Bhome & others. Bunu & other followers. Take in chevron. File 70, pp. 34–5.

Note. Ndhlovu ka Timuni arrives with 2 or 3 followers, & stays the night. I had a lengthy conversation with him this afternoon about 3½ hrs.

Says his father Timuni laid stress on the following doggerel as showing the source of the Zulu people: "Ua brk' isigongono se'nga, si hlonywe nge nduku ya maktungwa, brka pezulee." (18) The word pezulee was taken by Timuni to be the name of the ancient ancestor of the Zulu people, Pezulee being the father of Lubolobwnga (The name might be Bekapezulee) This, however, seems doubtful to me, for Lubolobwnja is an isibongo and not a proper name & out of respect, the Zulus are known as a ba kwa sibong'esihle. But for the stress laid on the above words in Zulu by Nhlovu, I would not have gone into the matter. Mudhli, Nhlovu's grandfather, was the son of Nkwelo, who was a son of Ndaba, the Zulu king or chief. Senzangakona was a son of Jama ka Ndaba, and so Nhlovu comes to be a near relation of the Royal House. I find his sympathies are on the side of Mkungo. (19) Nhlovu's son is named Zibrbu. (20) The kinglet Zulu was son of Mombela or Malandela, and Qwabe was his brother. (21)

Nhlovu suggests the following men as likely to be of assistance to me: Magogwana ka Mbrsa, Jantshi ka Nongila (a son of Mhlolo ka Senzangakona), Mruyi (Nhlovu's brother) Mtshololo (sickly) and Jiyana (also Matshigilika Mgoye ka Dingiswayo) wakwa Nzuza (22) Sotobe, who wela'd to see the white people by direction of Tshaka, was the son of Langalala. (23)

A man able to speak in assembly and suggest solutions to difficult issues was the late Ncapayi, living near Verulam. Nhlovu considers the man's ability in that respect was conspicuous.

(BRING IN 71/76-77)

(Nhlovu, Bunu & another (kehla) also Nkukwana present) Had further conversations today (9.11.02). Here follows the story relating about Tshaka's birth &c, told by Nhlovu.

When Senzangakona was a boy he was in the habit of herding cattle with other boys and to do so properly amadhlangala were erected for his temporary use. These rough shelters were a short distance from his home. In the neighbourhood of the Zulu tribe was the Langeni ~~tribe~~ one of which a girl name Nandi ~~the future mother of Tshaka~~ was a member. She was the daughter of Mbenge. It may here be stated that a generation or so before a girl had left the Mtetwa tribe to marry a man in the Qwabe ~~tribe~~ one. A daughter of this pair went and married Mbenge of the a ba se Langeni tribe. Nandi, the subject of our story, was the daughter born of this union. Having an inclination to see and to marry Senzangakona, King of the

76.

8.11.02 Saturday. Two others.

Also present Nkukwana

Feb 71, N. 76 — 79. 71/76 — 82

Conversation with Nkhlovu ka Timuni (ba wa kwa Zulu)

Part of our conversations today + yesterday have been recorded in my note book marked History of Zululand &c under yesterday + today's date. Nkukwana was present when I had a 3½ hrs chat on the Native Question in its general aspect. There were also 2 other natives, accompanying Nkhlovu. Nkhlovu is a bright young man of about 45, medium height, light coloured, talkative, agreeable, intelligent, with a keen interest in larger questions. He is a chief in the Mapumulo Dist. He frequently conversed with his father Timuni as to the far-off past. Timuni said that before he expired, Tshaka uttered words to the effect that "even though he had been treated in that way (killed), he was glad they would meet his friends, the white men; the country would now geker' izinkanyezi and swallows would fly about." What Tshaka said has come true.

Nkhlovu says everyone would hail with delight the holding of native public meetings in P. M.Burg from time to time. That is what is truly needed. He was of opinion that the last generation had failed in not educating native children. He considers the Kolwas + others are corrupted by new-comers from England & elsewhere who know nothing of the native. It is not mere education that alienates young men &c. But he was prepared to retract these words when I advocated the governing in accordance with old laws + customs. He approves the policy of 'repression'.

I told him of the comparatively recent possibility of crossing large seas, of the Spaniards coming in conflict with the Incas in Peru, of the comparatively recent period within which the European has come into contact with coloured + other races &c.

He says people feel the laws as a great burden and are unable to find the means of meeting the various calls on them by the Govt. &c. They do not understand our laws — to us reasonable, may think unreasonable & oppressive. Cannot ~~understand~~ where our King is, seeing he does not use his influence + ameliorate their condition.

He went to Tongaland (Nqwanaza's & Ngonyameni kraal) about 15 to 18 years ago to buy izinsimba.

I read over the izibongo I have of Zwide, Senzangakona, Tshaka, Dingana, Mpande, Cetshwayo, Mapita, Mzilikazi + Dingiswayo, and read them to the lists

of Kings & Regiments, all of which surprized & pleased them. My Dingana's izi-bongo [taken from Colenso's Grammar, First Steps in Zulu &] are mixed up with Mpande's.

He Generally approves Sir T. S.'s policy. Timuni considered Sir T. S. had on the whole deceived the people, for he told them it would all come right & the time would come when they would laugh.

9.11.02. Sunday.
Further conversation today: Nhlovu, with Bunu & other, his followers, present also Ndukwana. —

Nhlovu started by saying he had considered my remark of yesterday about the Natives being allowed to have their own Parliament and be permitted to manage them-selves according to their own laws and customs. He said the present state of affairs has turned them into mice (penduk'amagandane). If such a policy of allowing them to manage their own affairs were conceded the people would be able to bear any burden however great it might be, seeing that they would then have a full knowledge of what they were doing. Things have greatly altered from what they used to be. Take as an illustration the turning out to work on the Road Parties. In the former days boys used to look forward to such work, wondering when their turn would come. As soon as there was a demand for such labour ~~the~~ boys would be found on the look out (si ya vel'u se cingile, u ya si klasela) but nowadays boys detest the work and do everything to escape it, run away to towns &c. Formerly men of note were known by the European authorities and treated accordingly, now every one is on a par with others and all are nobodies. Men should not continue to be izigubu (dummies) and not be allowed to pendula. Natives have become izamuku (mutes), we cannot make ourselves heard. When cases are tried natives do not understand our procedure. The Magte says, "Have you anything to say? Do you wish to give your evidence on oath or to make a statement &c?" but the man addressed is puzzled and does not know what to say whereas if native custom had been followed he would have been able to present a better defence.

Timuni left Zululand in Dingana's time with his elder brother Sigwebana because they were to be killed. Although practically independent in Natal Timuni was afraid of holding the nkosi (gub'nkosi) as this would create the impression he was a king when the Zulu people would attack him.

Says his father Timuni laid stress on the following doggerel as showing the source of the Zulu people: "Ua bek' isigongono se'nga, si hlonywe nge nduku ya maklungwa, beka pezulu". The word pezulu was taken by Timuni to be the name of the ancient ancestor of the Zulu people, Pezulu being the father of Lubololwenga (The name might be Bekapezulu) This, however, seems doubtful to me, for Lubololwenga is an isibongo and not a proper name &, out of respect, the Zulus are known as 'a ba kwa sibong 'esihle'. But for the stress laid on the above words in Zulu by Nhlovu I would not have gone into the matter. Mudhli, Nhlovu's grandfather, was the son of Nkwelo who was a son of Ndaba the Zulu king or chief. Senzangakona was son of Jama ka Ndaba, and so Nhlovu comes to be a near relation of the Royal House. I find his sympathies are on the side of Mkungo. Nhlovu's son is named Zibebe. The kinglet Zulu was son of Mombela or Malandela and Qwabe was his brother.

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9-11-1902 (Bring in Nhlovu, Nduwana, Mnkwana, Mbhuna) 71/76-77 70/35-42

(Nhlovu, Bunu (kehla) also Nduwana present)

Had further conversations today (9.11.02). Here follows the story relating about Tshaka's birth &c, told by Nhlovu.

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Zulu people, Nandi, who not only had the approval, but active assistance of her relatives, arranged to go out from time to time to a particular spot behind some bushes where, unseen, she, with her companions, could watch the royal youth Senzangakona. Accompanied by ~~several~~ men and girls she proceeded on several occasions to this spot, which was close to Senzangakona's ~~amadhlangala~~ (kraal), and beheld ~~at a distance~~ the object of her choice at a distance, being afraid from maiden modesty of making any nearer approach. Her male relatives too felt unable to convey her into the young man's immediate view. Afterwards to this spot those frequenting it carried beer and meat. After a little time one of the boys heading with Senzangakona discovered the spot in question. A short examination ~~of which~~ confirmed him in the belief that some persons made a habit of visiting it. There were, for instance, bones about, the grass had been worn away, & the place smelt of scent (umutowa or amaka). Suprized at what he had seen, the discoverer reported the fact to Senzangakona, when it was decided to watch and see what people went there. Once more the little party came and took up its position. ~~One~~ Several of Senzangakona's young men went to find out who they were. They greeted the strangers, and on inquiring their business, were told that Nandi had come to see Senzangakona (because she likes him). "But do you know him?" they asked. "Yes," she replied. Reporting to Senzangakona what had transpired, the latter proceeded to the spot and met Nandi, who, by this time, had been deserted by her men companions. A conversation took place and an acquaintance sprang up. On subsequent occasions, as often as Senzangakona came to herd cattle, Nandi would come, bringing beer with her for him to drink in his ~~dhlangala~~ (kraal). And so a very close relationship came about between them. The result of this intimacy was that Nandi was found to be pregnant, for she no longer ~~gera~~ (menstruated). At first she tried to deceive her relations by saying she had an ailment known as itshale (likanda), which caused her to ~~suda~~ (have diarrhoea). Such excuse was, for a while, accepted as a rational one. On the girl's mothers, however, perceiving that 2 ~~or~~ and 3 months ~~had gone~~ went by and ~~the~~ the girl's breasts had swollen, the true cause of her illness was no longer a matter of conjecture, & Nandi's theory fell to the ground. "And who caused this?" they asked. "Senzangakona," the girl replied. This affair now came to the notice of Mudhli of the Zulu tribe, who gave strict instructions that the child, when born, should

Nandi's pregnancy was reported to Senzangakona when he admitted he was fond of the girl. He made this admission when the abaseSangeni came to him. It seems Mudhli directed these people thus: "Nisitondole yele, ni sicatele" (Take care of that for us and cause her to bring out that 'illness' of hers). Nandi's people acted accordingly.

be carefully concealed. Care was to be taken that it was suckled by its grand-mother, for it was inexpedient for Nandi to do so as her breasts would develop to too noticeable a size. Mudhli, close relation of Senzangakona as he was, warned Nandi's parents of the fact that Zulu kings ~~were~~ never allowed them-selves to have children, and therefore, Senzangakona, as soon as he heard Nandi had a child, would be bent on ~~kil~~ putting it to death. In course of time the child was born; it turned out to be a boy. By degrees, unbeknown to its father, it grew under the secret circumstances ~~set forth~~ prescribed by Mudhli. ~~After a while a rumour reached Senzangakona, by this time King, that a child had been born by Nandi. Not being certain as to whether this was fact or not he determined on the plans~~ Its grandmother ~~poted~~ made string and took a measure of its waist, and by that means was able to judge how it compared with other children. When the child had grown a little, Mudhli expressed a desire to see it and it was accordingly ~~co~~ taken to his kraal and there hidden under some mats in the hut. An intimation now reached Senzangakona, by this time King, to the effect not only that he had had a child by Nandi but that this very child was being harboured at Mudhli's kraal. So astounding was this that the King instantly dispatched a body of men to put ~~all~~ to death not only the child but Mudhli and his kraal (umuzi) as well. But Mudhli, as the impi set forth to kill him, had also heard of his danger and causing the child to be taken back to Langeni, left at once. On getting to the kraal the impi found Mudhli absent but killed the ~~inhabit~~ inmates thereof. It is reported that one of the girls of the place, seeing one of her mothers slain, boldly asked the intruders what they wanted and by what right destroying a King's kraal for no reason they acted as they did. They told her. She thereupon challenged them to produce the child. Impressed by her censure, they hurried into the huts and there, in one of them, ~~where~~ they saw mats set up ~~to~~ etc. ~~where~~ under which but very shortly before, the child had really lain. Quickly they pulled the mats away, to find nothing there. "Is this the way the King's people are treated, put to death ~~for~~ without a reason? Where is your child? Find him". Hearing what had occurred and feeling as if a gross mistake had been made, he ordered his men forth once more to destroy the kraal from which the false rumours had emanated, which was done. Whilst all this was taking place, Tshaka, for that was the child's name, was conveyed back to where his mother lived and from there taken to Mbikwana's ka Mbenge's kraal. Here, safe from his father, he continued

to live and grow. Time passed. Years went by. Then another rumour sprang up to the effect that things were not quite as they should be. Senzangakona scented the rumour. Feeling that after all there might be something in the original assertion that he had a child, he determined on a more diplomatic if less summarily drastic measure. It was as Nandi's lover that he would now approach the place where she and her alleged child lived. And so, pretending he wished to make her his wife, he caused a number of cattle to be conveyed to her parents as lobola for her, knowing that as his alleged son, presumably about 15 or 16 years of age, would be herding cattle, an excellent opportunity arose for those who accompanied the cattle to see and even recognize him.

But the boy's relations were not going to allow themselves to be outwitted in this fashion. His grandmother instructed Mbikwana to the effect that he was at once to go out to the boys herding and fetch Tshaka away, but he was to call him away in a particular manner. When the cattle came homewards they were to come at a run in order that a dense cloud of dust should rise and, under cover of such a dust, Mbikwana was to decoy the boy away. The plan proved completely successful and Mbikwana conducted the boy to his grandmother, who killed a beast for him, & they took him off away to the Qwabe tribe. Tshaka, however, refused to go back to the Qwabe tribe because, as he stated, when he had gone there on a visit, they had poured or placed amawa in his hands which, because he could not finish quickly, remained until they got warm; moreover they were the people who had broken his clay bulls. There being no time to lose, secrecy being all important if the lad's life was to be saved, Mbikwana decided to take him to Dingiswayo's Mtetwa tribe, the tribe, it will be remembered, where his grandmother had come from. No sooner did Dingiswayo receive him than he placed him with his Induna of his, Mgombolo[x] by name.

At Dingiswayo's, Tshaka, still unknown to his anxious father, served in the army. He became distinguished as a warrior, was an iqawe. a noted warrior

A few more years elapsed. Tshaka grew into manhood; he became about the age members of the Nokenke Regt. now are, say 54. [I cannot

x I thought Mr. said Mgombolo, but Mbikwana says not.

(but Ndukwana is inclined to agree with it).

agree with this estimate). Anyhow, Senzangakona was once more worried by hearing a rumour to the effect that his supposed son was hiding among Dingiswayo's tribe. He resolved himself to go down and see if he could not find him. Such search had, of course, to be disguised, and so he said he was going down to ~~gomisa~~ court the girls, no doubt with the view to ~~finding~~ getting a wife. Hearing of the intendrs visit, Mudhli dispatched a messenger to Dingiswayo, warning him. Senzangakona, on arrival, was treated with great respect. Mats were laid on the ground many yards from the door of the ~~ilawu~~ hut he was to occupy. In the meantime, Dingiswayo had apprised Tshaka of his father's coming. Unseen, Tshaka himself looked on his father. Dingiswayo gave Senzangakona quantities of meat and beer, and treated him with every mark of civility. He directed that Tshaka, with others, should go very early to the pond where people usually washed & was himself, it being his intention afterwards to conduct Senzangakona there for a similar purpose. The intention was that Senzangakona should wash in water already soiled or dirtied by Tshaka's having washed in it. Tshaka followed his guardian's instructions, and Senzangakona himself, with all his followers, except two who were left behind to mind the ~~ilawu~~ hut, went to the river to wash. Dingiswayo, ~~then~~ who remained at home, then sent for the two men left in charge, caused them to be taken into a hut, and there supplied both with meat and beer in large and inviting quantities. The men, however, at first demurred, but, on two others, in the employ of Dingiswayo (being his men), ~~being~~ saying they would remain in charge, they eventually consented to go. Whilst the 2 men were engaged eating and drinking Dingiswayo and Tshaka entered the ~~ilawu~~ hut. Dingiswayo took a mat, ~~isitebe sencanci~~ a seat (a seat for food), belonging to Senzangakona – that on which that king himself sat – and made Tshaka stand on it. He, moreover, drew an assegai from the bundle belonging to Senzangakona + ~~ca~~ gave it to Tshaka, who held it, while standing, in both hands, as Dingiswayo applied various drugs not only over Tshaka but the mat and assegai as well, the intention being to enchant or bewitch the king, cause him to become sick, and die, when Tshaka would succeed him. This done, the two left the hut, Tshaka, of course, taking the assegai with him.

Next day Dingiswayo caused a lot of girls to be brought into Senzangakona's hut, and himself went in to converse with him. Senzangakona whiled away the time pleasantly enough, then, in pursuance of a preconcerted

It might be observed here that Shaka's birth was practically unknown at Oyengweni (Dingiswayo's kraal). Dingiswayo, Mgombolo, Mudhli (with some others living at a distance) were the only ones who knew his exact whereabouts.

plan, Dingiswayo ordered the girls to leave, as he wished Senzangakona to see what he called his amagawe (quiet warriors). Whilst sitting on the (takata'd) mat, the young men passed in one by one, Dingiswayo, as they did so, singing their praises by way of introducing each individual to his distinguished visitor. It was so arranged that Tshaka should be the last to come in, and as it had been arranged so it was done — and in this way. By the time Tshaka had to come in, that side of the hut on which Dingiswayo sat — he sat in a particular position — was chock-a-block with men whose bodies were in contact with one another's. With large curly horns poised on either side of his neck, dressed from top to bottom in —, Tshaka entered, finding that side of the hut on which, according to custom, he ought to sit, full of men, he stood still a moment, immediately opposite his father so that his (Tshaka's) shadow completely covered him, and glancing at him but once face to face, proceeded to a short distance and there sat down, not on the ground but raised up. No sooner did the shadow fall on the king, their eyes meet, and Dingiswayo ask if Senzangakona knew who that was, than great trembling came over the latter. Report says he gave no reply to the interrogation. The drugs had evidently done their fatal work. Senzangakona got ill and decided to return home on the following day. He was accompanied by several of Dingiswayo's followers, who brought back news that it was very doubtful if the king would recover of his illness, seeing it was already of a serious character.

It might be observed here that Tshaka's identity.

Mudhli then sent to ask Dingiswayo when he was going to instate Tshaka as king, begging him not to attempt to do so then, seeing the part Mudhli had taken in bringing up Senzangakona. He was afraid lest Senzangakona would kill him. Dingiswayo however advised Mudhli should be put to death. As Tshaka proceeded on the way to his father's kraal to assume the government, he killed all at once four prominent men, their names being as follow: Mudhli himself, Zivalele ka Jama, Sojisa ka Jama, and Nobongoza ka Jama. Zivalele is father of Mkanyeli.* Mudhli is Ndhlovu [my informant's] grandfather. [I will give Ndhlovu's son (whom I saw today) and so on backwards: Zibebu, Ndhlovu, Timuni, Mudhli, Nkwelo, Ndaba &c so on, Ndaba being a King of the Zulu tribe.]

* [Ndhlovu's Mbikwana say Mkanyeli, but Jantshi adheres to Mkanyele.]

No sooner did Tshaka arrive than his coming was reported to Senza-ngakona, when the man so long in search of his son came by his death from fear because Tshaka had come to see him.

Just after this incident Zwide attacked Dingiswayo; then disturbance broke out in every direction. Men were sent one way, only to be sent another after returning from a bloody and successful mission. Presently the whole country was upside down, and it continued so until subdued by Tshaka's energetic action.

As showing his ~~sho~~ personal strength, people say that once, at Dingis-wayo's, a number of young men were determined on leaving the isibaya. Tshaka did not wish them to leave, so he took up a stand at the gate and holding on either side, successfully resisted alone the united strength of these men demanding exit; and as the last passed out ~~under the arms~~ he remained standing as before, clutching still to either side.

Then again he is reported, also at Dingiswayo's, to have got hold of a man, shield in hand, by the arm + by an effort of strength, lifted + hurled him to one side, the shield flying into the air.

Here ends the account I got from Nohlovu of Tshaka's early days. Bunu (insizwa) who is present with Nohlovu + another ~~kehla~~, gives the following: Sobe, the father of Dingiswayo, was the son of Kali and Kali was the son of Madango. [This goes beyond both Fynn + Sir T. Shepstone.] 28

Spare

Mukwana, after Nohlovu had left, criticized his account of Tshaka thus:
That Senzangakona went to Dingiswayo on a friendly visit, not to ~~gonisa~~ court the girl.
Seeing Senzangakona admitted the girl was pregnant by him, why this mystery about concealing the child? If Kings might not have children, the question about Nandi or her child being killed, or both, ~~ok~~ would be expected to arise when the matter was first mentioned to Senzangakona and he admitted the ~~issue~~ respon-sibility was his. Still S., when Nandi became pregnant, was not king + would not therefore have been so strict.
It is news to Mukwana that Nandi zalelwa esihlahleni + did not gana S. Common report on that point is that Tshaka went to live at Senzangakona's, who quarrelled with him, as he was itshonga (bad) and wanted to kill him. He then fled to Dingiswayo. ~~Tshaka was born among Zangeni people.~~
The word itshati is unknown to Mukwana, probably ukuhlonipa.
The impi that went in search of the child probably ~~atati~~ attacked Sikxebeni

kraal, a kraal which as Ndukwana believes (went out) (puma'd) with Tshaka. Ndukwana got his information from a fairly old man (say 72 now) of the Zulu tribe.

amaqqgolo = a ba ntwa be nkosi. ....

The strings (made) (buta'd) from time to time must have been intended for Senzangakona, who else were they for? If for him, then the incident shows he took an interest in the child & did not at that time desire to kill it.

Tshaka was (of the) iWombe regt (one of Senzangakona's). How could he have become that if he had never been (buta'd) by Senzangakona & lived with him?

Mqonboli was the father of Ngomane who again was the father of Magidi, a chief in (the) Lower Tugela Divn. 29

Ensindini is the name of a royal kraal (small) where those who got the (goured) selwa put up. 30

(space)

Nhlovu's account of Tshaka, which he says he got from his father, is at variance with Fynn's, Isaac's & Shepstone's in Bird's Annals of N., also with other native versions (e.g. Ndukwana's, Mgkando's). It has to be remembered (that) Nhlovu takes a deep interest in these matters, and that he heard them from his father, who, although he left Zululand in Dingana's reign, was nevertheless many years in the country, his father Mudhli being the very person referred to in the narrative. The story was told straight off without hesitation, though probably a little fiction was brought in here & there.

(space)

Note. Nhlovu left with his followers about 1.45 Pm. 9.11.02. (1902. H.C.) Will send Jantshi, a good (imbongi). See N.B. of general opinions etc on native affairs for other subjects of conversation with Nhlovu yesterday & today.

11.1.03 Sunday 2 Norfolk Villas.

Tshaka: story regarding his birth, wanderings & the visit of Senzangakona to Dingiswayo:—

Mruyi ka Timuni (brother of chief Nhlovu) speaks. 7.1.03. Ndukwana present.— I was never butwa'd but am about nlanga ka Nokenke. I had to go out and work as a boy and so did not have frequent opportunities of hearing my father speak on old Zulu history. I used to carry his mats (amacansi).

Senzangakona was sent for by Dingiswayo. He went to Dingiswayo in company with my grandfather (Mudhli) and amakosikazi. A hut was set apart for him. In one hut whilst seated there with Dingiswayo a large number of youngmen of Dingiswayo's tribe entered the hut by pre-arrangement.

of Kings + Regiments all of which surprized + pleased them. My Dingana's izi-bongo (taken from Colenso's Grammar - First Steps in Zulu) are mixed up with Mpande's.

Generally approves Sir T. S.'s policy. Timuni considered Sir T. S. had on the whole deceived the people for he told them it would all come right + the time would come when they would laugh.

Kilwa great: Bhane, Ndukwana, others. Tabi in Cheva. File 71, pp. 77-9.

9.11.02. Sunday. Further conversation today: Nhlovu, with Bune + other his followers, present, also Ndukwana.

Nhlovu started by saying he had considered my remark of yesterday about the Natives being allowed to have their own Parliament and be permitted to manage themselves according to their own laws and customs. He said the present state of affairs has turned them into mice (penduk'amagundane). If such a policy of allowing them to manage their own affairs were conceded, the people would be able to bear any burden, however great it might be, seeing that they would then have a full knowledge of what they were doing. Things have greatly altered from what they used to be. Take as an illustration the turning out to work on the Road Parties. In former days boys used to look forward to such work, wondering when their turn would come. As soon as there was a demand for such labour, boys would be found on the look out, (si ya vel'u se cingile, u ya si klasela) but nowadays boys detest the work and do everything to escape it; they run away to towns &c. Formerly men of note were known by the European authorities and treated accordingly; now everyone is on a par with others and all are nobodies. Men should not continue to be izigubu (dummies), and not be allowed to pendula. Natives have become izamuku (mutes); we cannot make ourselves heard. When cases are tried natives do not understand our procedure. The Magte says, 'Have you anything to say? Do you wish to give your evidence on oath or to make a statement &c?' But the man addressed is puzzled and does not know what to say, whereas if native custom had been followed he would have been able to present a better defence.

Timuni left Zululand in Dingana's time with his elder brother Sigwobana because they were to be killed. Although practically independent in Natal, Timuni was afraid of holding the umkosi (gub'umkosi) as this would create the impression he was a king, when the Zulu people would attack him.

Mteto u isigwaga; the law is a tyrant (no respecter of persons). A law is passed by the European and it is forcibly applied straightaway. There ought to be councils among the natives, for no man can bumba mteto alone. Sir T. Shepstone deceived the people by appointing many chiefs in the country who are known as amakosi. This is a false form of government. The land can only be ruled by igamu (libe) linye. At present there is conflict & disagreement in every direction. Even though Nhlovu might approach another chief and invite discussion on common affairs, the other will find some pretext for refusing, preferring to go along his own line, leaving it to the magistrate to decide what is to be, & considering as sufficient the talk with the magistrates, without previously conferring with fellow chiefs. N. himself tried, when the late Native Suitors' Commission (Samuelson, Chadwick & Allison) met at Stanger, to get others to agree as to what they should say to the Commission, but the others resisted. As a matter of fact the chiefs were called in separately & so must have expressed divergent views. Every one likes to feel he has an inkosi; we have none. We are dhlibikele nje (disintegrated) on account of our having so many chiefs. Were there fewer we would not pambuka as we do. Ukya jabul'o az' inkosi yake; for then he would hambisa himself ngo mteto we nkosi. We do not understand and cannot appreciate white men's laws. They may not in themselves be bad for us, but we do not understand & cannot assimilate them. Nhlovu often argues with others as to whether Europeans call children or not into towns to work. N. considers they are not called. Uke wa m biz' umlungu na? ni dhlala ngabo (you charge them falsely, foolishly attribute to them what as matter of fact they do not do); ba hlubule ba? (quote a case of anyone they have taken from his or her parents). They pay wages aright. The fact of the matter is children hlubuka nge nhliziyo yabo, they tand' ukudhla, kanqwa ubuhle, no one actually beckoned or called him or her. After getting their pay children will spend it on drink and clothes in order themselves to become white men.

Nhlovu now quotes a rather remarkable illustration of what he calls ukwe-duka (going astray). A number of years ago Maxwell took some 176 or 186 natives to Kimberley to work on the diamond fields (Du Toit's Pan). N. was one of this number. Some did not reach their destination through sickness. N. thought the body would hold fast to one another. Not so, for when

they got to Kimberley, a large per centage took to liquor – easily procurable. N. remonstrated, but they persisted. He was there 12 months and then came home, but only with (4)! Liquor played havoc among them. Then the Basutos made a dead set at them at the mines, for Nkwanwa's gang were Police set over the Basutos. The Basutos one night caught one of the police, cut off his lips (showing all his teeth, slit both ears, cut him on the right side of forehead &c, & let him go. There were indeed many strange practices at Kimberley. Some of the Police even cut off their izicoco, whilst others tied them up with string to their overgrown hair. In other ways too did the Basutos injure the police, smashing their teeth in with an imbokodo &c. At the end of all these experiences those who returned came back with little or no money.

What is necessary is to teach the boys wisdom (qonda) and cause the land to tomba, arrive at years of discretion. We have gqqi'd ukulahleka, sought out all those things which disintegrate, and made them the instrument for governing. Izinhlolo formerly citshile have now come into view.

The remedy is this, according to N., to gqqa everyone in ndawonye, ie under the former laws and customs, and enforce education, compel everyone to learn to read & write. If this were done the izwe would outwa (be in a position to work out its own salvation).

By creating a national parliament there would be no chance of natives becoming hostile from a consciousness of their strength.

10.11.02 – (See also Ms. 9.11.02) Also present: (45 ABO E) FILE 71, pp. 79–81.

In the occasion of Sir T. Shepstone going E Ncome, Msutshwana ka Mfusi of Undi ngaba'd, he said the circumstances did not warrant war. (33) If Mehlokazulu went into Natal and killed girls and relations there that should not be permitted to be a casus belli. (34) When in Zululand on previous occasions the same people (Sirayo's) had killed their mothers, where were they going? (be bulal' o nina be be yapi). Mehlokazulu killed people in another country (izwe la mang'amadoda) therefore they must be given up in accordance with the demand. Not many years before, a number of Cetshwayo's forces had fought against the Boers at Magongqo, and met with success. (35) They felt confident they could do the same against the English. In those days too it was regarded as wrong to reply to the King when he had expressed his opinion. Cetshwayo took his advice from hot-headed young men, as he did when he telad' ngezinkabi, for the izinsizwa ngaba'd. (36)

(Cetshwayo agreed with mere boys (~~vum abafana~~). Just about the outbreak of the war the bearing of the youth towards their elders was extremely impudent. When, for instance, a man's wife had come to the Royal Kraal, the young men, wanting, no doubt, to get back again into the hut she occupied, would say, 'do quickly what you want to do to her' (tshetsha, masinyane and zeka her). In this way youths had come to delel'izwe.

Nhlovu's suggestion at a solution of the Native Question is that incwadi should be telwa'd ku wo wonk'umhlabati, that ukugiya should be brought to an end. The country should, however, be put in a fit state to receive such wholesale instruction. Natives should be permitted to govern according to their own laws and customs, & when they had been given control over their own affairs, to tela incwadi. Ubuyalu-yalu would then pela. Having learnt to read, children would, by reading izibongo and back history of their people, come to know something of their traditions and achievements. Nhlovu says it is very noticeable how obedient and respectful children are to their parents among Europeans; native children are not thus. Europeans are not in trouble with regard to their young.

The white man entered the country very quietly and unostentatiously; now, however, having got a firm foothold, they are giyeme.

As regards prostitutes, they dumaz'izwe. In towns isibunu se si sikula ie. plentiful, and boys no longer care for purer girls in the country. They can obtain all the sexual intercourse they want by paying money for it. (ibumba)

Girls should be beaten and sent back; they would then inform others what had happened to them and cause these to fear.

Very little drastic action would be sufficient to frighten native prostitutes away from Durban; they would soon stuka. Now one beholds the spectacle of girls carrying illegitimate children not on their backs but in their arms, à la the white ~~man~~ woman.

Nhlovu thinks when being educated, people should also be taught English, for boys complain of not being able to understand masters and mistresses. The object should be to give them inggondo (wisdom, or rather a capacity for judging for themselves). Then again, this education is necessary from the point of view of the parents, who are so placed that they want to know how to act under various circumstances when coming in contact with the European, and also what is going on in the world around them.

Nhlovu has not got a good word for the Missionaries. His scheme of education does not include (kolwaing). That is something which can be done without.

Boys who become (kolwas) reproach their fathers for having left them in the dark.

Further Conversation with Nhlovu ka Timuni.

2.1.03
7 Norfolk Villas

I yesterday had a further chat with Nhlovu who has come to Durban on a visit. Ndukwana and Luboza present, Luboza being son of Nombanda – has come along with Nhlovu to Durban and belongs to Mxapo regiment.

Says that Mlonga once sent him Mbuyazi's things to look after, his inkata (for he had one), assegais, intshanelo, induku yo pondo (i.e. a stick made of rhinoceros – this stick was an iwisa (knob)). N. was directed himself to take care of these things and to hand them over to Mkungwa with whom they now are. When ~~put~~ sent to Nhlovu they were very carefully put in a waggon and by that means conveyed to him.

We cannot find your gate, ~~as~~ the gateway in our own times consisted in going and tendering our allegiance.

The Chief laid stress on this, his meaning is the native people, so far from being taken into our fold and becoming one with us, are standing outside and drifting further away as time goes on and at the same time treated unsympathetically. Our fathers, like uMiselemusi (this might be the name 'Mr. Williams') and Jekeseni (Mr. Jackson) who were Magistrates at Stanger were men who governed the natives well. They knew them. "Nowadays the younger generation have come up who do not know the people. It is to the present generation, the sons of such men as those referred to, that we look and expect them to take our cause in hand and to help us. We are a falling people and we need help."

At the beginning of this interview Luboza said he, by direction of Nhlovu, had been to see Jiyana, a man of the iMlaba regiment (aged, I reckon, about 82). He asked Jiyana to tell him something about the origin of the Zulu people but he refused on the ground that he no longer had any heart in anything. Formerly he was a man of position and treated with respect. Now he was a ~~no~~ dog and had been reduced to living

60/10/13 - 18/20

(12)

~~go naked into a kraal~~

ingqina mbumbulu — just before the Ndondakusuka battle, because they cut large shields = umbumbulu

~~tukwa girls wa ondlomkulu — beat kitties~~

~~a world~~ ~~fast~~ up gardens

~~should go to kraal — sua rooted them~~

~~Then they must kill about because they are~~ would

~~delele — treats the with contempt~~

~~aged a they must not be killed without~~

~~cow — a body to the kraal to explain~~

Ulwonga universal

~~they~~ ba by imvoko } to Dshaka's regn
no amalaqwa }

imvoko ~~all~~ regiments of either girls or men forbidden to Ulwonga, referring to Ulwonga, mvoko applied only to izinyosi not tingele

imvoko = in all regns?

Definition of isifebe, isirobo.

9-11-02

Nxlovu ka Tinuni appears to be informant here

(13)

wa bekwa

~~#~~ sigongono senja, si hlonyane ngenduku ya mandlengwa, leeka pezulu

Punga + Mageba falwa by Lubololwenja.

Lubolo, zulu, Malandela
Penzulu
Labofo
Mdlandla
Zulu + Qwabe
Punga

~~Senzan~~ Mudhlika Nkwelo ka Ndaba
Senyangakona ka Jama ~~ka~~ Ndaba

Zibkeyo
Nxlovu
Tinuni
Mudhli
Nkwelo
Ndaba
Punga
Mageba

Mpagogwana ka Mbesa
Jiyand ka Mzuza
Jantshi ka Nongila (Mhlobi ka Senzangakona)
Mkeye. (Mhlobo's brother)
Mtsholo ka sickle

Every man has a right to tell others what he feels.

pendnka a-agwerdanu
however great the burden it would not
matter.
ziyavel' e se zi-gile - ye ye di
klapela - now run away if troops
wehad a-wagapu gwa fomi - yateka
kahle.
not be injured & not perish
yamaka kosi-pumeli.
~~rather~~ have you an ability to say.

ginga
Simeni ~~left a dim garao tuc~~
wit Mpewabo Sigwebana
gal' mkosi

know nothing - have not welad
mtelo e ingapaga.
no man can tumbalone.
because I may makosi-
iganalinye - omkosi no-inkani.
meet before going to Magte.
we say. Dhlhikela nje because may makosi
would not pambuka - uya jabulo a-aji
mkosi yake. hambisa ngom tetto we mkosi-
- we do not know & cannot appreciate Gwo-
u le wan bez umlungu na? ni dhlala
ngabo - ka dhlubule ka? the Zolela
money. khubuka nje dhlizeje
yabo tand ukendhlela, kangeno ubuhle
no one called him - other.
~~Haka~~ -?
dicka. Mscwelli 176 police one year Kimberly
tembana (H-ts) - gologo - ndhlamanzi na? want to
go home - don't can for injur treason what happ.
dur Coil Pan 12 month
ma mutilate) Basutos - police cut - ni zoku

Fumana umkubi - izicoco cut off or tied up
with string - ukuzi ye gala
Basuto sakaraga Police returns - spite of
izinzizwa - no money.
Gonga - tomba
gotshi - uku lapeka
citshile - yahlolo -
if Boqwai ngowonge + compelled to
leave work long lenga - vuluwa.
no chance of fighting
Umsewa bent. Ngome.
Msutshwana ka Mfasa (Lunde)
ngabaf - ang no imp. could fight
he bulal' o nina he le yapi
killed in ifwe la mang amagodo fwe
then we
fought with Boers f at Magongqo
a ma - cannot pendula inkosi - bad.
C. telad ngezinkabi ngab izenongwa
nama a Katana - Hanay

Tshetsha masuntsane (zeka) delf izwe beer & wome
telw' incwadi wodka umlabati pal'uku
gaya te &c solution
lungo - lungoshwa + bonga - nika umfelo
la kiti then teld incwadi - ubayelu
yelu lobu world pela -
~~wha we~~ would be able to see old zibonge
ngane yakati inenkhaipo - ba fika
ukuklatnika - no hupeka -
we ngena'd ka ncam now gyanga -
dumaz izwe - prostitute
zeta - = have sexual intercourse with
izitunzu se si kulu - boys no longer are to
girls
girls beaten + sent back would tell others to
make them fear -
guns would soon stuka -
children carried in front like European women
learn English write + inggondo (wisdom)
ought to have our children educated so that

Kali is clever

the poet: Bhere? Ndhlovu? others?

they can tell us what is going on.

Missionaries bad. not to kolwa

not to say fathers leftus in the dark

9.11.1902 in Kalipunka

Ndhlovu

60/10/18 19

Mr. Nceta and a wrote to go to Cape to learn.

(to learn Arts)

cultivate business capacity. Kolwa is

(to love and obey)

ukuduka. thawe kongaid Nkulunkulu

will not [illegible] is [illegible]

(people of wants)

not ukubunjwa kwake.

(how they were made) (37)

Dinizulu (makes his way) by going to his

wives & children.

izikhlobo zake

umangqa

I will live like I

(to live at home)

glad to have (abafana) people. has lapsed

into an inferior state.

utanda lezi

space

Kali ka Madango, (Kali their father)

Jobe (Dingiswayo's father) (38)

~~Mgomkhulo~~

~~Mbikwana ka Mbengi~~

~~Mdhlu, Zwalele ka [illegible] (father)~~

~~Mkangeli, Sojisaka Jama~~

~~Mabango ka Jama~~

Madango Put in column

Kali

Jobe

Dingiswayo

Somveli (Mgcobo ka Dingiswayo)

Mlandela ka Mbiya

Sokwetshata

Matshwili ka Mgoye ka Dingiswayo

Per (Matkwane) 9.11.

~~name of kraal~~

~~there was also the Zulwa kraal~~

~~Senzangakona went not to Zulwa~~

~~S. married [illegible] was his [illegible] abaseLangeni~~

~~came~~

~~nisi lodolozala ni sicetelo (Mudhli)~~

Mr. Etukeni ukuzalel' esihlonelen, not gana it

Common sport says Isicebe Jama not

Ithaka Ith. zalelawa Mangeni

ithati is the Mlotipa.

impi pakati esiscebeni. heads from a man

of fulfilment

~~umago golo - abantwana be nkosi~~
the strings must have been to Sir Sengazakona
amahwaphe - how? It comes to be if he is not
live with Sengazakona
if they could not have children they
the question about Mandi being killed should have
~~arisen when they reported to Nkata.~~
~~Mgomboli not Ngomboko father of~~
Ngomange father of Magidi (chief Tugela Down)
Kali

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

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

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

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

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

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

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

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Short Papers (Notebooks) (small-P) in File 60
Take in chewa (11) [1]

Ndhlovu (chief).

1.1.03 Ndhlovu, Lubloza

Did not Senzangakona go to Dingiswayo on friendly visit & not to gomisa? [court the girls]

~~Take in chewa~~

jugana (39) He thought he would die in Zululand.
No heart to speak — good for nothing formerly.
~~Mombandla~~ (defeated) by Mbonyazi
Cetshwayo defeated but Zulu assisted & so defeated Mbonyazi. (40)
isomo Samakozi (41)
Mhlangana (quarrelled) with Dingana 42
INKOTO
Emkotweni — the Inkoto ya makozi 43
(At the ~~idhlu~~ (cut, cruel, cute) (abatata) no heart for anything — now a dog eat sweet potato.
Lubolobwenja (Lokoza)
Ndhlovu does not know Lubolobwenjas grandfather. 44
We are amaMtungwa 45
(It was thrust through with a stick the Mhlangwa
Sihlonyane nge ndukwe yama Mhlangwa
bulca pezulu) 45

tshukuza ngaye u Mangolwandhle,
bokangangi ka Cetshwayo - does
not bosa - busa if no intosi
if there is He is the iyise wabo (46)
Mangolwandhle, (the father)
Mantenesha,
Mahanana?
Juboza ka Nonbanda (47) (NOMBANDA)
made it inkata
(Inkata - (was woven together) the pattern of the
bulwa shawl from all zandhlela
ze zigwed (countries) - So for a year with people
& cattle - hotoha (place) when you out
tlunda - (weight) it would be a load
be ~~[illegible]~~, ~~[illegible]~~
~~[illegible]~~ lo ndwalo.
(It would be plaited + mixed with colours)
landwa, say wa mutu - become
(the seat of the king)
inkato ze nkosi - always sit
on it - (wash) peza or (worship with medicines)
(again medicines) over the kings
(Cohya) amatosi, so that (imperi)
will be called in and defeat.
places on top of above poles
peza kwe ze qungqh.
bosa be zenebube
(the tongue face + liars) - → over

(fat + pythons) -
amafuti Emblwati
Stick across in centre - patwa (carried by the sticks) nge
mite.
- about 12 inches in diameter (48)
Juboza Dawo Mbungazi (nkata)
Mbungazi assegaiwo with mkungu
mtshelelo nkato, nkonto
induku yo fonda (iwesa). still
existing (49)
mgangozwa
regla kaop the ... to ...
(We do not know the gate
ze sango. (to ... your place).
One (gate) go is to go a (konza).
We should show the gate - We cannot
open a gate (50)
(cannot to get milk.
Kaifer ~~Intantokazi~~) - Nojikijelwa
Nzuza (aba kwa) Juboza's (house)
Mpunga rept - mscapo rept (52)
(Heritage) - (different kinds) - ~~[illegible]~~ pahla, mtombe,
isisanto, mgagongo (pahlacwati), iboza,
Mwehlwe (uzwati Mwe nkosi), uhlungubanqu (53)

Emapasolo [name of kraal behind the Nodwengu kraal (mpande)] (54)

7.1.03 Mnuyi ka Simuyi. Nontwana present not butwa'd. Nkunga ka Nokefke.
We had to get more carried fathers canal.
Senzangakona sent for by Dingi. We went with Mudhlebi & Nakosikazi. Entered a hut. Butwa Ngwojana with them. Shaka unknown. Entered after we had entered. Was going unnoticed. Ontul undaweo wemnyo. So ku lezwi kuti Nkosi ya kwo Mtetwa. I put on Izimpondo & zigqa was given. Intunga so si khala kezu ku Senzangakona. Sat down. Nda. Dingi D. asked S. U nga yi tonake intonjana na S. Nda'd & looked

He surveyed the young man. He then pointed out Shaka. Mtetwa people Lekaba bonga'd him (Swezesa) Seza'S amatakosi kuje then went forward & kissed Dingi's mgalo and addressed. D. then asked S. for an assegai. Many asses shown & he was presented with one. Again bonga'd by Mtetwa people then amasoxo kulumiad for some time. D. then turned with impakati. D. then said we had better khala tomorrow. S. was given a sleeping hut. S. & Mud went to sleep. M. spoke to S. & said why do you khala with so old a man. You can't do this. Get ill (gula) let me engage him. D. turned. Then message sent to D. to say S. is ill but M. would

Nhlovu has not got a good word for the Missionaries. His scheme of education does not include kolwaing. That is something which can be done without.

Boys who become kolwas reproach their fathers for having left them in the dark. (evidence given 1-1-1905 Ndukwana, Luboza)

2-1-1905 Also present: 2-1-03 2 Norfolk Hdlns.

File 71/81-2.

Further Conversation with Nhlovu ka Jimuni.

I yesterday had a further chat with Nhlovu, who has come to Durban on a visit. Ndukwana and Luboza present, Luboza being son of Nomkunda - has come along with Nhlovu to Durban, and belongs to Mxapo regiment.

Nhlovu says that Mlonga once sent him Mbuyazi's things to look after, his inkata (for he had one), assegais, intshanelo, indukuu yo pondo (i.e. a stick made of rhinoceros - this stick was ~~an~~ a knobbed one (knob)). N. was directed himself to take care of these things and to hand them over to Mkungwa, with whom they now are. When ~~put~~ sent to Nhlovu they were very carefully put in a waggon and by that means conveyed to him.

We cannot find your gate; ~~as~~ the gateway in our own times consisted in going and tendering our allegiance.

The Chief laid stress on this. His meaning is that the native people, so far from being taken into our fold and becoming one with us, are standing outside and drifting further away as time goes on, and at the same time treated unsympathetically. Our fathers, like u Mise lemusi [this might be the name 'Mr. Williams'] and Jekiseni [Mr. Jackson], who were Magistrates at Stanger, were men who governed the natives well. They knew them. Nowadays the younger generation have come up who do not know the people. It is to the present generation, the sons of such men as those referred to, that we look and expect them to take our cause in hand and to help us. We are a falling people and we need help.

At the beginning of this interview Luboza said he, by direction of Nhlovu, had been to see Jiyana, a man of the iMlaba regiment [aged, I reckon, about 82]. He asked Jiyana to tell him something about the origin of the Zulu people, but he refused on the ground that he no longer had any heart in anything. Formerly he was a man of position and treated with respect. Now he was a ~~no~~ dog and had been reduced to living

or mere sweetpotatoes (batata). The messenger had therefore to return without getting any of the required information.

In reply to N. I pointed out what appeared to me the proper procedure, something which would be effective in adjusting a state of affairs rapidly becoming worse, & that was to collect all Zulu law and custom and lay it before the Europeans in a printed form. This would help to educate the European and cause them to try and understand and know the people better. At present people were very ignorant. It was necessary to get a Zwati and, by pehlaing gradually to kindle that flame which shall in some real manner bring about that union which so far has never existed. For the tendering of allegiance was an unreal act; though this allegiance was tendered it has never been accepted. The Natives are still in their holes; out of these they must come. They cannot continue to retain within them the matter of a boil which should be pierced. And as regards the younger generation helping them, we, speaking for myself, are ready, but on our part we ask for the Natives to assist us by opening their hearts fully and hiding nothing, or, when we go to our own people with what we have got they may be dissatisfied and not arrive at the conviction we desire. As an illustration of this reticence, take the case of Ndabankulu (by the way he is Luboza's elder brother), who, when sent for ~~by~~ by me, on the advice of others, did not come. He was blind, but Mkando too was blind and he came. Luboza explained that he was the cause of Ndabankulu not coming, & this was because, apart from being blind, he is an invalid. I went on to point out that Natives should consider how best to effect what I proposed if they believed in its efficacy. It would be necessary to get some white man to do the work. They should communi-cate together to this end, ie the more enlightened among them. The Native problem was a great subject and fraught with enormous difficulty. We Europeans do try and grapple with it, and, clever as we are, do not as yet know everything.

Nhlavu quite agreed about the necessity for their giving us information in regard to themselves, and is himself very frank & open and, what is more, causes others to be so.

things I do not say there may be some truth in the story
I have my children –
Nakile was ugly – She came
from a distance & it was custom for a girl
coming from a distance to take precedence
over others especially if she is the daughter
of another inkosi & even if there are
already wives & children at the kraal she
enters.
I think J. eloped when the Sipezbe had
passed. The matsikaze rungazelad
& grumbled, ~~a rumour~~ ~~they~~ were very
jealous & a rumour sprang up that J.
was to be killed. Such rumours I think led
to J's running away.
There is a definite statement to the effect
that J. was born Kwa Nina
Mudli was killed whilst Jimuni was
still "on the back". Jimuni was sizwad
by Ntanta. Wakitiya Kwa Zulu, worked
Senzangakona's kraals were

~~Nobanda Decided, Dzwedwa~~

Nkolosa, Mnungi and Nontetwana present

The birth of Shaka and the visit of Senzangakona. –

Heard from Father Simeon Salusa's epitaphs
One boy found out Senzangakona sat here –
an unknowable – dashes etc. – an aka
smell then. Decided to water. Nandi
came with 2 men – fell & was discovered.
The men left & girls were [illegible]
S sent them to call Nandi & when
she came with the girls he [illegible]
The boys [illegible] & S was [illegible]
"Point out the one you have compassion
on". She pointed S out. "
Why do you look at my [illegible]

the N. then went to Sozilawu. The boys took off the other girls & their amalawu. Nandi daughter of Mbeki was Selangeni. Makedama was son of Mbeki.
Every day the girls came to the place & S. Hlobongela'd there. The girl beer brought
told unilandwane. What is the matter with her people said Oh she has itshate. i.e. to say according to us is ikambi! The amabele became amnyama at the nipples.
The girl said. I do not know but the man I love is Sezangakona. She told amadoda. The men were then sent to ask at Só place. Came to Mudhli as being the great man in charge of S. Gave dace. of what girl N. had said. & that She said she liked S. M. said well

I'll ask the boys about it. He then called S. & said "These men say this girl has ikambi. do you like her? He replied yes we do tandana. He said "Go away I have heard". M. did not tell S. he had caused her to be pregnant but told him only she was ill & not to expect her to visit again. For in those days no kings could zala abantwana. S. then went away. M. said "Son of the Elangeni whatever that intonto water may turn out to be a no si tokela = (a ndi bekela), ~~what~~ whether it be a girl or a boy. If she zala's the must not ncela ~~t~~ kwa ~~no~~ mina but mind kuler. Men went away M. said to S. "The men have

merely come to say Mr has itaqabi,
I have directed them to treat + doctor
her and so you must not be
alarmed or put out if ~~she~~ you
do not find her visiting.
I was glad - ~~the~~ a report was
brought to Mr today it was a boy.
Mr knew of this but not S. S
merely thought she was ill. So
mother fetched intambo + sent it to
measure the size of little S's
~~son~~ stomach.
So mother (own) later on said she
was sick + called doctors who
pekelaid her ymibiza a gomgai
- to omubi. A large causi
was laid with izimbiza - causi
be ndeli ikwami + ibuma.
wa rongeolwa nge ibuma
causi ze as not to be seen

The child was brought. Grandm
examined it + in the daytime
hid it behind the mat + among the izimbiza
People discovered there was something
in the hut + told S. about it. Dont
remember what tribe people these
were. Jagna at this time was
dead. - died whilst S. was a child.
S. lived at another kraal being an
insizwa. Se be m nukisa se ngat
ngo Kwake + he said where
did I get it from? Mr heard
this rumour, he invited the
child + had it taken away to its
mothers. They numbered said
S's mother's kraal + killed
the inmates. So sister interfered
+ said why do you kill us.
Kipsa loko okn se ma causin
The girl had heard why they
were being killed.

The indoda kaji said kill me if you kill her Si mother. They said as it was not said they were to kill her. ~~They said~~ The girl said "Hlalani kona lapi emnyanyo kuze kuse ni ze nim kipe". They acted accordingly. They waited to next day. She said go in & kipa him. They entered the & tore aside the curtains & said Ha! kanti kalo. & Izigqiqi sent to S. to say what harm has this kraal which is being killed done. S. said "But where is that child they said was there? & this pretty annoyed S. & he thereupon sent an induna to kill off the kraals of those

who had made this false report even dogs are to be killed.

After this Sokuhlalwa kuBuswa.

Si mother gambaid. The boy I think I do not know who gave the name to Nandis mother or Si mother but it had its origin out of the Ishati. Ishati is the ipatini the word isambi. Mudli might have given the name.

D. buyelaid Langeni became a boy & also said. Si was allowed to marry. N. was sent for and married S. N. however, left D. at her home for she was told not to receive and her mother was to do so. I have not heard

if N. had another child by S.
J. was then a little boy, perhaps
a year. N. then lived with S.
She was lobolaid. Only M.
knew of the existence of
S. J. S. married various
women being an inkosi. After
some time a further rumour
arose about J. "we sola
there zlangeni." The men
at Ts said we ought to
find out if there is anything
zlangeni. The inkosi velgais
izinkomo to Ndas so under
~~and~~ pretext of lobolaing
they might find something
out about Ts. Ts. & the boys
zlangeni had a quarrel
& this quarrel was what caused
the rumour about J. being Ts

child to be revived. For J. scabaned
with Makedama ka Mbeki —
they bargaid amatshe endhle.
M. said Lel' ontungwana di
ya nge yisa — li 'gok' izinkomo
zami (ie. hlaba izinkoma
azi tandayo). M. killed Ts
stones (standing for cattle).
N. was still kwa Zulu ie.
at Ts kraal.

They were to take cattle &
observe the boys with the zangeni
cattle. Spies (izinsaba) were
taken & put on watch. Ts
grandmother called Mbikwana
& said "When the ~~to~~ cattle come
back you go under cover of
the dust which be on whilst
the cattle are running home
& get the boy away & bring

him into the kraal. Ntanyana
an nduba. The other boys
will then go on with the
cattle. Mbikiwana did
this. There were many boys.
The boys were examined.
Ba ya ku yi bona inqwebu
- inqwebu ka yise ka yi sukile.
The grandmother told Mbik-
- to stula, nkusu we nyama
(isibomba) = igala = ~~isigala~~
isigasan. He brought it ~~to~~
down. Hamba u yongi kuku-
- sela wena loku u ya funwa.
He took him off to his kraal.
He gwazile idwa elimhlope
fa 7. lafi li yi nteka (tenda)
Eaten at night. Ipuziwa
igabe ie pekeat all the
same night. I took the meat

University Correspondence College.

—:—

Recapitulation, Vacation, and other **Oral Classes** are held at the **Resident Branch**, Burlington House, Cambridge, and at University Tutorial College (Science Department of University Correspondence College), Red Lion Square, London, W.C.

The fees are in all cases reduced to Students of University Correspondence College.

MATRICULATION.

At Cambridge, **Resident Students** are admitted to the Matriculation Class at any time of the year.

At University Tutorial College, a **Recapitulation Class** is held during the three weeks immediately preceding each January and June Examination. The classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable. At Cambridge, Oral Instruction (consisting mainly of private tuition), is given during the same periods.

A Last Week Class in Experimental Science meets daily during the week preceding each Examination

RECAPITULATION AND VACATION CLASSES.

Preliminary Scientific (M.B.), and Intermediate Science.

(All the Classes are held at University Tutorial College).

Vacation Classes in Practical Chemistry and Biology are held in the Summer (four weeks), Christmas (three weeks), and at Easter (three weeks). The Summer Vacation Class is intended for Beginners.

A Recapitulation Class for January Prel. Sci. is held in all subjects during the three weeks immediately preceding the Examination.

A Last Month Recapitulation Class for July Examinations in all subjects is held.

A Last Week Class in Practical Physics meets daily during the week preceding each January and July Examination.

BACHELOR OF SCIENCE.

(All the Classes are held at University Tutorial College).

Classes are held in subjects for the B.Sc. Examination, commencing the first Tuesday in August, and extending over a period of four weeks. Special attention is paid to practical work.

A class in Practical Physics, Chemistry and Geology is held during the Christmas Vacation, extending over three weeks. A knowledge of Inter.Sc. work alone is required of Students joining this Class.

A Last Month Class is also held commencing four weeks before the Examination.

INTERMEDIATE ARTS.

At University Tutorial College a **Recapitulation Class** is held during the four weeks immediately preceding the Examination. The Classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable.

At University Tutorial College, and also at Cambridge, a **Vacation Class in Greek** for Beginners is held daily during August.

BACHELOR OF ARTS.

At Cambridge, Courses of Daily Lectures in each subject, supplemented by private tuition in Mathematics (and in other subjects whenever such a course is deemed advisable), are given during the month beginning July 31st.

MASTER OF ARTS.

Classes are held at Cambridge during the month preceding the Examination, and also during August.

At Cambridge, the Boating and Tennis Clubs are open to both resident and non-resident students.

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

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

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

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

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11.1.03

Cont'd

isigcila? isigcila so ku Hlo

(2)

I went off with Mbikiwana to the Qwabe tribe. J. also also said was not taken Emgodeni. So he was kept Emkubaneni. Did not stay much Kwa Qwabe.

Singe kyluma na Kutungwana e li nomtonjwana o beke ezulu – this was said by boys Ekwaluseni – when they killed izinkomo zake ze bumba ngo ku zi ngatela nge zi ngawo.

J. spoke to M. about all this ku sa ngi nxibile. They want to beat ones. Send me to my grandmother's kwa nteleka. He was according taken there to Nugambelo by Mbikiwana. Mndhli was told all this, he approved the hiding the boy – Entombi ya kwa

Qwalse yalwa intombi yo
kwa Mtetwa. Send me to my
Kohe - great grandmother.
He was young man when he got
to Mgomfolosi - Mudhli ~~of course~~
did not appear much in all this
affair. He was anxious. Phozisi
not dead. J. was withdrawn.
Yakhe kuyo is why he had such an
interest in the matter. He filled
uhlobo lwa kubo. He was afraid
of their killing him.

Lived a long time at Inkeleni
became unsizwa, fought
in the impi.

The rumours again arose that
a child of S. was Dmtetwa -
S. said I will go to Gomisa.
Ezo zi Mlonzela - look about
for something lost on his own

account. Gwacamel [illegible]
[illegible] Mgetela [illegible]

change of death & writing up

Go & dress yourselves up well -
& come in after the meal & see
the nkosi.

Izinsizwa Come! Kolume
& isitunzi sa me nguma
~~"unga ba a fasiri~~
U nga yi bori intombi
Yo hlobo lwakaTshuze zi
nkomo lezi na?

S. pointed J. out - but he
did so overwhelmed with fear.

I agree with Mnuyi's version.
I do not remember all my father's
stories.

N. approves Mnuyi's version -
ask to S. being sent for - on the ground
that the object of getting him down was to

say that T. was being brought back.
Mzuyi cannot make out how Dingana
impande & others were always called iKomb
regiment.

N. says he is certain Ts was born
Efangeni where his ntaba was cut.

When Tshaka was going to the
Umtetwa he came to the Emacabeni
the King there patted him & tanda
& said "U yo busa, u zo ba
inkosi, hamba". I think
therefore T. was coming straight
from Zululand.

Mzuyi says Ts birth took place
kwa Nobamba.

Magodwana. Nyokana Ka
Benyhayo; Jantshi, Matshiki.
Sirongo (blind), Makaleni.

Zibonge were great authorities
on history.

[5]

Malandela was the father both of
Zulu and ~~Malandela~~ Qwabe.
ie Zulu & Qwabe tribes.

Qwabe came before Zulu did
ie. into Zululand.

Mtetwa came before Qwabe.
Qwabe dabuka'i Mhlatuze.

The Qwabe people do not
call themselves abe Suthu,
that name is ours alone.
Thus it seems they came first
into Zululand.

Everyone said at first Ezizwe all
had amakosana.

Musi & Mamfongonyana ba
kwa Qwabe. Chiefs.
Mseni & Siziba. Zi mno (dead)
Cqengo; umhlwana
yomsizi yo ku ncundala
& yo ku tshaya intoze;

zi mnobam
amagolo
kwazi.

caza

la kad' ishli mite, kutiwa
u yim wena na, u yi sihubana
se nitiye nkosi, ka u kuto
ku ba ntab' enkosi, ba
nge kulume nawo ngolu
u ngo was' emzeziqi. —
This is looked on as umtan
enkosi.
Mamfongonyana ka Godide
is the real head of the Qwabe
people —
per Ndukwana

78-1-23

isidhlidhli = an overgrown area, with trees, e.g. in which kings have been buried + never burnt.

If a buck ran into the isidhlidhli se nkosi it was not chased or hunted there - it was sanctuary. The same applied to men running here for refuge e.g. when Unde (Zulwana) fought Ngobamakosi + Uve, the latter regiment, (which

was uhlangoti + was in the habit of leaving or initiation of Ngobamakosi), approached the spot where Mpande's grave + isidhlidhli were and were not pursued further.

And where Mikabazi was buried - pansi kwa Esgikazi (Mpande's kraal) - people might also fly for refuge. In the case of a king giving the order that any man was to be killed and this man escaping into the kings graveyard he would not be followed up but be told to return to his home + not be molested further. Nor would the king give a further order that he was to be pursued + killed. It was moreover an understood thing that the kings order applied only to that day or occasion on which it was given. If the subject of it succeeded in eluding his pursuers, even though he hid himself in some forest or hills he would not be further followed up but allowed to return to his kraal. The king would direct him to return + the man would himself get a beast and with it go in person + tender his thanks to the king.

11-1-1903 (Pub i chovon) Also present Mhuyi, Ndukwana

Tshaka; birth, expulsion and wanderings, residence among Mtetwa tribe and visit of Senzangakona to Dingiswayo, king of that tribe.

Per Ndhlovu (chief), Mruyi (his elder brother) and Ndukwana being present, on 11. 1. 1903.

Ndhlovu speaks:— The following narrative was related to me by my father Timuni. Senzangakona was herding with others ~~ezi-klakleni~~. One day one of the boys with him discovered a spot at which people had been sitting, for dishes and vessels were seen there and the place smelt of amaka (scent). It was decided the spot should be watched to see who frequented it. Nandi came to it with 2 men & some other girls, and were observed by Senzangakona's party. No sooner did this occur than the men went off, and the girls were questioned as to where they had come from and why they were there. After this, Senzangakona sent and asked Nandi to come to him.

Before going further, I may as well describe the position of Nobamba and the district from which Nandi came. Ndukwana & Mkando are my informants. The great kraal Nobamba lay close to the White Umfolozi on the South bank, several miles from the S.A.R. Customs House at foot of the Entonjaneni range where the wagon-road descends and well above the waggon drift. That is the well-known Makozini district where Nobamba, Sisebe and Dakuza kraals were & where a number of the older kings are buried. The head of the Langeni people, from which Nandi came, was Mgabi; this man is buried on hills overlooking & near the Mhlatuze close to where Mr. Harry Osborn's house is.

To resume:— Nandi proceeded with the girls to where Senzangakona was. The boys (stood in a ring) ~~sela'd~~, ~~and~~ Senzangakona among them. Nandi was then addressed as follows: "Indicate to us the one you have come to see". Without delay she pointed out Senzangakona. "But why do you come and gaze at him?" "Because I love him". After this, Nandi was conducted to Senzangakona's ilawu whilst the other boys took off ~~their own~~ the remaining girls to their own amalawu. Nandi was the daughter of Mbeki ~~was~~ of the Langeni. Makedama was the son of Mbeki.

Every day the girls came to the place they brought beer with them, and Senzangakona (hlobongala'd) there. As a result of this contact, Nandi became enceinte (~~tola'd inlandwane~~). She returned to

her home. "What is the matter with her?" people said. "Oh, she has itshati" i.e. what would now be called ikambi. Her breasts became darker at the nipples. On bring questioned as to her state, the girl replied, "I do not know, but the man I love is Senzangakona." This she said to the men amadoda. Men were then dispatched to Senzangakona. They came to Mudhli as bring the great man in charge of Senzangakona. They stated to him what Nandi had said about liking his protegé. Mudhli answered, "Well, I'll question the boys about it." He then called Senzangakona and said, "These men say the girl Nandi has itshati (ikambi), do you like her?" He replied, "Yes, we do like each other tandana". Mudhli, however, did not go so far as to say he had caused her to become pregnant, but told him only that she was ill and not to expect her to visit him again. In those early days kings were not permitted to have children (illegitimate). Senzangakona then went away. Mudhli then addressed the messengers thus, "You men of the Langeni tribe, whatever that child (nkonto wetu) may turn out to be, look after it for us a no si tokela (= a'no si bekela) whether it be a girl or a boy. If she gives birth to a child, it should not be suckled (nela) by the mother but by its grandmother." The men left. Mudhli now said to Senzangakona, "The men have merely come to say Nandi has ikambi. I directed them to treat and doctor her, and so you must not be alarmed or disappointed if you find her discontinuing to visit you." In course of time the girl brought forth a child. It was a boy. And this boy was named Tshaka. Mudhli was notified of the fact. Mudhli kept this information to himself and did not apprise Senzangakona thereof. All the latter thought was that the girl was still ill. Senzangakona's mother made (pota) intambo (string) and sent it to measure, from time to time, the size of the infant's waist. After a time, Senzangakona's mother (own) reported that she was ill. She summoned doctors who cooked (pekela) her izimbiza (pots) of medicine for the girl gomzimb' omubi. A large mat cansi, was made of ndulu or ikwani or ibuma (probably the latter) was set up, with the izimbiza (pots) hidden behind it at the back of the hut, and she took was secured wa rongelwa nge cansi le buma (veil of) so as not to be seen by persons entering the hut. Having made these preparations, the little boy Tshaka was brought to her to look at. The woman examined it and, in the day time, hid it behind the mat and among the izimbiza (pots). People began to fancy

there was something amiss in the women's hut, and acquainted Senza-ngakona with their belief. Ndhlovu does not recollect to what tribe the people who told this tale belonged. Jama at this time was dead; he died whilst Senzangakona was still a child. Senzangakona, being an insizwa (youth, unmarried) was living at another kraal. ~~Se be m nukisa pengati ngo kwake~~ (The tell-tales made out as if the child in his mother's hut was his own.) "Where can I have got it from?" he asked. Mudhli heard of this report; he instantly rwita'd (snatched) the child and had it taken away to its mother's home. An attack was made on his mother's kraal by Senzangakona's direction, when the inmates thereof were put to death. Senzangakona's sister remonstrated, & asked on what grounds they were being put to death. "Kipa loko oku se ma (what) cansini" she said, for she had ~~been told~~ heard why they were being killed. The indodakazi (sister) said, "Kill me if you kill her," meaning Senzangakona's mother. The party became afraid for there was no order with regard to killing the girl. She continued, "Hlalani kona lap' (sit down, in that place) emnyango kuze kuse ni ze ni m kipe." They acted accordingly. They waited till the following day. The girl then said, "Go in and kipa (kill) him". They thereupon entered and tearing aside the amacansi (mats) exclaimed, "Ha! kanti kako (it is not his)! Izigijimi (messengers) were then sent to Senzangakona to ask "what harm this kraal had ~~done~~ done to be treated in this manner." Senzangakona replied, "But where is that which they said was there?" This incident greatly annoyed the king. He thereupon sent an armed body of men (impi) to kill off the kraals of those who had made this false report, and added that even their dogs are to be killed.

After these events So ku hlalwa (matter queering down), ku buswa.

Senzangakona's mother gave Tshaka his name, I think, but I do not know who actually gave it. Nandi's or Senzangakona's mother must have done so, but, however given, it found its origin out of the itshati referred to. It may be added that the word itshati is a word used by women, out of respect (hlonipa), for the commoner ikambi. It is possible that Mudhli might have given Tshaka his name.

Tshaka now returned (to) zangeni (went), grew into boyhood, and alusa'd (herded cattle). Senzangakona was now permitted to marry. Nandi was sent for, and was duly married to the young king. Nandi, however, left Tshaka

at her own home, for she had been directed not to ~~reelisa~~ (kuchela) it and only her mother was to do so. I have not heard if Nandi had another child by Senzangakona. When Nandi married Senzangakona, Tshaka was a little boy, perhaps ~~alusaing~~ (herding). Nandi then took up her abode at Senzangakona's kraal. She was (lobola'd). Only Mudhli knew of the existence of Tshaka. Senzangakona married various women, being ~~an inkosi~~ (a chief). After some time, a further rumour arose about Tshaka. The informants said, "The fault we have to find is among the Zangeni people." The responsible men at Senzangakona's kraal urged that steps should be taken to ascertain if there was anything (at the place the Zangeni). Acting on this advice, the king ~~vezaa izinkomo~~ (brought out cattle) to ~~enda~~ (take a walk) and under the pretext of paying Nandi's (lobola), the messengers might be enabled to find something out about Tshaka. It would appear as if this later report was due to a quarrel which took place between Tshaka and the boys who were his associates (among the) Zangeni. What happened was this: Tshaka ~~zabanaa~~ (quarrelled) with Makedama ka Mbeki; they had a dispute about stones in the field (endhle). Makedama said, "~~Zel' iNtungwana li ya ngzyisa - li qok' izinkomo Zami~~ (ie. ~~klab' izinkomo a zi tandayo~~). Makedama killed Tshaka's cattle as represented by the stones they were at the time playing with. Nandi at this time was still ~~kwa Zulu~~ (with the people) ie. at Senzangakona's kraal.

The messengers sent by Senzangakona were to take cattle and observe the boys who herded the cattle belonging to the head of the Zangeni people. Spies (~~izinsaba~~) were taken and put on to watch. Having got to know what was brewing, Tshaka's grandmother called Mbikwana and said to him, "When the cattle come back, you proceed under cover of the dust, which will as usual be on as the cattle are running homewards, and get the boy away, bring him ~~tovasa~~ into the kraal through an ~~intuba~~ (side-entrance). The other boys will then go on with the cattle." Mbikwana did as directed. There ~~happenantaba~~ were many boys with the cattle. These were one and all closely scrutinized by the spies. ~~Ba ya ku yi bon' inswebu - inswebu ka yise ka yi sukile~~ ("they will observe the likeness; the stamp of his father's likeness will be on the boy."). Tshaka's grandmother told Mbikwana to ~~studa~~ (take

mkuku we nyama (isibona = igata = isigaxa). He did so. Hamba u yo ngi tukusela wena loku, u ya funwa. [Go and hide this (lad) for me; they are searching for him]. Mbikwana then took Tshaka off to his kraal. He gwaza'd iduna eli mhlope for Tshaka lapa liyi ntena (when old enough to be tena'd). The flesh was consumed at night. Senziw' igabe ie all pekwa'd the same night. Tshaka then took the meat and went off with Mbikwana to the Qwabe tribe. Tshaka alusa'd there too; he was not introduced to the leading men of the place. He was kept enkwebaneni ie. with youths. He did not however stay long kwa Qwabe. "Si nge kulume ne Ntungwana e li no' mtonjwana o bake pezulu" — this is a remark made by the boys ekw'aluseni on the occasion when they 'killed' or destroyed izinkomo zake ze bumba, ngo ku zi nyatela nge zi nyawo.

Tshaka conferred with Mudhli on all these unsatisfactory features. "Ku za ngi nxibile, he said. I cannot get rid of it; it still sticks to me. They want to beat me. Send me to my grandmother's, kwa Mtetwa." He was accordingly taken there by Mbikwana, and put under the charge of Mqombolo. All that had happened to Tshaka eZangeni and kwa Qwabe was reported to Mudhli, who approved the policy of hiding him. Intombi ya kwa Qwabe izalwa intombi ya kwa Mtetwa ie. Tshaka's great grandmother came from the Mtetwa. "Send me to my koko — great grandmother." Tshaka was a young man when he got to Mqombolo's. Mudhli did not appear much in all these proceedings, and the unseen part he took was purposely concealed. He was anxious that Tshaka should not die. T. was in nhlunkulu (58) yoke and this is why he displayed so great an interest in the matter. He fihla'd uhlobo lwa kubo as he was afraid lest they should put the boy to death.

Tshaka lived years among the Mtetwa tribe; he became an ineizwa and took an active part in Dingiswayo's military enterprises.

The rumour that a child of Senzangakona's was among the Mtetwa people came to be circulated. Senzangakona then said, "I will myself go down and gonisa — court girls, xpe zi hlonzela — look

(evidence given 11.1.1903) Also present: Mruyi, Ndukwana File 70, pp 53-4

about himself for what he has lost + cannot otherwise find. He went to Dingiswayo's where he was given a splendid welcome.

(Talk in chiefs) (11.1.03)

19.1.03 Ndhlovu later, on the same day, referred slightly to Senzangakona's visit to Dingiswayo. The question put by Dingiswayo to his visitor after the young men had entered the hut they sat in (v. pp. 39, 40, 42, 43) (59) ran somewhat as follows: "(Do you with the beast + you high chiefs these cattle?) u nga yi bon' inkomo yo hlobo pakati kwe zinkomo lezi na?" (S.) then pointed to Tshaka but was overwhelmed with fear as he did so.

I do not disagree with Mruyi's version (pp. 42. 43). I cannot recollect all my father told me.

(Space)

Ndukwana approves Mruyi's version as to Senzangakona having been purposely sent for so as to get an opportunity of telling him that Tshaka was being brought back.

(Space)

Mruyi cannot make out how Tshaka, Dingana, Mpande and others were called members of one regiment, viz. iWombe or amaWombe, for, of course, their ages must have differed very considerably.

(Space)

Ndhlovu ~~Ndukwana~~ says he is certain Tshaka was born among the Langeni where his (umbilical cord) inkaba was cut.

(Space)

Mruyi adds: Before Tshaka got to the Mtetwa, and whilst on his way there, he visited the eMaCubeni people. The king of that place (Hamulw) patted him (by the head) ~~ekanda~~ and (kk) on the crown of the head and said, "(You will be a ruler!) U ya busa, (you will be king!) u ya ba inkosi, hamba." (Go) I think, therefore, Mruyi says, Tshaka was coming straight from the Zulu tribe.

Mruyi is of opinion that Tshaka's birth took place at Kwa Nobamba.

(Space)

Living authorities: Magoqwana; Nyokana ka Benywayo; Jantshi; Matshwili; Sirongo (blind); Makabeni. (60)

(Izimbongi) were always great authorities on past history.

(Space)

Malandela was the father both of Zulu and Qwabe, i.e. the heads of the Zulu and Qwabe tribes.

Qwabe came before Zulu did into what is now known as Zululand. The Mtetwa tribe arrived before that of the Qwabe. (Qwabe (dabuka'd) out of eMhlatuze). They do not speak of themselves as abe Sutu; that name is ours alone (Zulu tribe). From this it seems they were the first arrivals + that we must have lived among or near the abe Sutu in the North.

Everyone (was circumcised) soka'd in the old days, and each tribe was presided over by a 'king'.

The last heads of the Qwabe tribe were Musi and Mamfongonyana. Meseni and Siziba are the sons of the former, and Zidumo of the latter. (61)

igungo; indhlwana yo msizi, yo ku ncindela, e yo ku tshikaga inkosi la kad'idhl'imiti; kutiwa "U yini wena na, u yi sikubana se miti ye nkosi, ka u luto ku ba nta b'enkosi, ba nge kulume nawe ngob'u ngo was'emsizini. (62)

But, for all that, such child is rightly regarded as umtan'enkosi. <the child of the king>

Mamfongonyana ka Godide is the real head of the Qwabe people.

Monday 9.2.03. 2 Norfolk Villas. Durban.

Note. After having to send Ndukwana to Stanger and Mapumulo for him, Jantshi ka Nongila arrived today about 2.40 P.M. He arrived with his son. Mbovu, a man (Kolwa) from Amanzimtoti, also came to see me.

Jantshi and Ndukwana present (8.2.03); Jantshi speaks:- I was born at eNyezane in Zululand and am of the same age as the Kand-empemvu regiment. My father's name was Nongila who was an inhloli (spy) under Senzangakona, Tshaka, Dingana and Mpande. (He belonged to the Mhontela regiment) He crossed over into Natal in Mpande's reign being then tired of the duties of a spy. I of course knew him well for he only died when Cetsh-wayo was living at Eshowe after ~~his~~ the return from England. Part of the Zibongo I will presently recite I learnt from him as well as other historical facts.

Dingiswayo's father was Jobe and Jobe's father was Kali. I cannot go beyond this.

Among Dingiswayo's sons were Mngoye, Somveli, (heir) Mgcobo, Cakijana. Ndukwana added the latter two. N. also said Sokwetshata & was son of Mpandeya ka Mbiya ka Tshangana.

According to what has been told me u'Bekapezulu was the first, this man had a son Mntungwa whilst Mntungwa's son was uNnja. Now it so happened that the a ba Kwa Lembe ~~quarrelled~~ fought with uNnja and gave him the opprobrious name ufufenulwenja. uNnja had a son Malandela whilst Malandela had two sons called Zulu and Qwabe. The two last formed the heads of separate branches. Zulu had three sons Punga, Mageba and Ndaba who stood in the

60/17/13 [13]

22.3.03 Per Mdhlovu ka Jimuni.

Mfutshane ka Mlomo wa Kwa Cele.

~~Kotati~~ regt. = Mdabakawombe

Zibizendhlela called son of Dhaka.

Rumours of his coming in Dingana's & Mpande's reign. (63)

~~Mpande~~ Mpande married Monase to raise seed for Dhaka.

Egisaw' inthlu - given medicine - cut up.

Went to Ebutqumi - Emaxozini - told to go away. was of the inthlu of Mdhlunkulu ka Dhaka. not know where Zibizendhlela was born.

Nzwakele, father of Mabawa, was killed by Dingana for saying Zibizendhlela was living. (64) He said he was at his mother's kraal.

[14] per young man who accompanied Balenq + Nokhowa 22.3.03

Siganandu - Zalwa'd kwa Magwaza
Dead & ~~says~~ -
was old woman grandmother - told me
Zulu came from top of Undi & zhlaw
amanscwa (first) as Zulu
- emtonjem we ncome (i.e. near Utrecht) - enhlaza
- Dolo (refer next to ncome) - some Dabuka'd emhlatuze
ie abanguni -
Lubolalwenja is an izitakazelo -

Talk with Ndukwana - 30.3.03

Mtetwa -

wenowa sezi ganwini -
wen o wa sobakabakeni - of the pans or lakes.
Panzi ku ka Barwana (hill) there is a grove of trees
spoken of as ukuTuli, Ntuli being Mgudhlana's
ancestor. Mgudhlana was head over that section
of the Mtetwa which left the coast and went north
to where the Impangeso kraal was built, because
they pangisa'd and konza'd on the occasion of Shaka
attacking Zwide. Mgudhlana's father was

ungenzima
ukuhlala
& range.

ezi umakhwi lli ngizaTuli

Ze ... ngizaTuli
... ngiminsibile
... ndhlonsi nga ... ngo ...
... ngiTa ... Ngo ... Ngiphi
... Mosi ... Ngulu

[MAGIDI 60/21/8 of 7.5.1903]

[8]

Ireni, and Ebungum

We say u Zibizendhlela is with the Europeans.

Zulu ka Nogandaya egqid nezinkonga
He was afraid of being accused ~~by~~ of
having tukusa'd Zibizendhlela.
He egqid in Dingana's time.

Nzwakele was killed ~~by~~ by Dingana
for having fihlad u Zibizendhlela

Isilungu si ka Febana – Farewell.

ange pate mfuku mbili = cannot
serve two masters – as said ~~to~~ by
Mudhli to Dingiswayo when directed
to protect Tshaka as against
Senzangakona.

Nandi was killed by Tshaka himself
as she fihlad umuntu ekulelwa
(emiti). The girl was datshulwa'd.

60/21/9

[9]

4.5.03

Kobwa

Ndhlovu.

We cannot do all the work required
of us.

We used to hunt out regts
isicubu, ~~kasi na~~ kasi na sicubu = i.e. no plot
of land.

Grievances:
no land;
pay taxes for nothing;
pay taxes for dogs;
dry roads.

Kepelela
dudwe
ubukosi

Tumuna ka Vojiya
of the Mkulutshana regt
was incekuzi in Dingana's day. (65)

opportunity of explaining it, for the love-knot that has been tied is the treasure and as such is worthy of being safeguarded by one side being at once drawn to the other to adjust anything which may have occurred.

It is the duty of each side to the other to preserve the treasure that has come into being.

Any obligation is laid on both sides by the newly arisen treasure to do all they can to preserve it = iqugu lisdmiswana

A treasure gives rise to an obligation on each side to do all they can to preserve it.

A treasure creates an obligation on either side to do all in its power to conserve it.

A treasure makes a claim on both sides to conserve it

There is an obligation on both sides to guard a common treasure.

There's a claim on both sides to conserve a common treasure.

There's an obligation on both sides to cherish a thing of mutual value

A treasure has a lien on both

Ndantu bovu bovu, aundokewe, ayindokwe, bovu ! aunabel 'a vutiwe || — irobe - li bon' aunabel 'vutiwe,

Emp. B.P. Prov. p. 87 li fun' ukumdija, li ye ku woman (jamuke ne pudumadete) about Dalukazi :- zinanane, abant' wana bako ba mekuh

Fairy Tale (song occurs in) name of Tale u Zinanane we ntose. q.v. wa zigi buya baya zinanane, sa ku tshela, wa tat' (set) o munye wa gimbigolo, wa tat' omunye wa gimbigolo.

57/10/11-48 11

Ndhlovu ka Tununi ka mudhlisi

2.9.19 (you have done well by producing a son) U'colile inkosikazi (wenze nga kona) ub' ungi kipele loka o ku ngum fana; (It is good for me) ku te kulle

Senzangakona (You have done well) (Ute nge ngakona) 66 U ega bonga ka Se ku ba iganuke (li ka Senzangakona) ....(pause) (It will not until ...) u Ndhlovu ka Tununi

u Sabuzi izulu ! (this our zibongo) my father said this

u mgwazi we ziganandazana ! (boy) one man, offers hard ashes — afraid

u mtohisi we zimthlu, ku sal' izimpahla — a gamma ati ge!

iCibi → iCibi e liku madundube;

u mngandi wandzwendwe,

Ebe-ziya ku mandube. hill

u Silwa na nkunzi ningi,

Ne ya kwa iNhoboza, — a kraal

Neza se mambe dwini,

Naya ba mhlope, —

Ngob' ulwe no Matiseni, — Maxwell, Thos in 1906

Ku ngeko cala e be lenzile.

burnt sir kakulu bonga no Cakijana

ie those who had run off to kanga Cakijana they settled at mandube

ie aba kwa Mkonto, lelo Ngobizembe Ntuli tribe

Tununi ka mudhli ka Nkwelo.

1 uNomaxebe e fulela, wa Nela. (was of Izi-pohlo regt. x)
2 o wa sebe'omang' uNomaxebe
4 u Sihlangu sa ngundhlu ya kwa Vilakazi
5 uMtakat' o nukwa iNtontela,
6 u Sihlangu si na mansebe
7 Na nga s' emsendweni.
8 u Sihlangu gagamba njengezulu
3 Ngoba wadhl' o wa se Ntontelen

x lived e Sisebeni, indawa ya Zimpohlo be lam' u Fasimba.

isizwe lapa to Nkwelo kona —

uDhlau olu bambat' aba Londolozi – abesatu ba kuya kwi Tshawe Tshane; le his wozu

umagala nge zinja, kand' u ba y' ezbantwini
A ba m uzw' ukunuka, uDhlangubo
uNomubu we zintenjane – izimpohlo, pewas induna of these
Inkom' i ya pi ka Sodidi?
uMnango o no bumbo,
Ngi mb' o mampobe(a) no' za zongante(b)
Ka ngimbanga ngi bilalekile.
La p' e galeo' ukungiya, bati Iya pi na?
Iya pi na?

ie abantu' ba uNomubu

izibongo sika Zioemkulu = Nkwelo

(a) both these are rather like Batata – Some of the roots are 1½ in. thick, 8 in. long. Eaten raw –

of mampobe

izimonge	amatshwili
izintonde	umgalagubo
amagonsi	

all these dug up & the roots eaten

When my father was grown'd kwa ya kwa Sikunyana (umpi), they (his regt.) left him behind. He then took to digging up the roots mentioned.

in Bhakisday

qinkubel' e gula

ukubulawa ku ka Dhlatiya

uDhlatiya kwa ku umuntu, ku ~~u~~ tiwa ~~umand~~ umtakati. Kwa pakwa umpi ya yo m bulala. Obaba ba be se zinsizwa be nga bafana – ukugalisa kwabo ukuhlabana. uDhlatiya

It was the first experience of fighting

kwa ku umuntu wa kwa Zulu; ka nge yena wo ku galwa. Kwa ku umuntu nje, e idana. (67)

Ba m bulal' e Dhlatiya, ba m belela ngo ku m vimbezela; ba be pakwa oNzobo no Nohlela. oNzobo no Nohlela kwa ku nga mapini ka Mohlaka, ku Ishaka. (68)

... [illegible]

u Sigwebana ka Madhli

uSugu ba buy' u Fasimba(a) was indunas entkulu yo Fasimba
u Gunuzani o zi hlabanela zo
o hlabanel' izingqiki zombili
u Moya e ngile kumzansi,
Ngaze nga pemba nga ndawo zimbe
uNozidamo, wa oTimuni,
u Silatsha, sa nga vemvane

izingqiki = amaze, ka Madhli wa kubo ka Mapoma – yena nkos' enkulu ku Madhli o baba ba ikohlo kwe, u Mapoma

Madhli assumed by prowess about 1902

ukuponseka e zileni ku bafo, a be se e gwaz' izindawo zonke

flits about this way & that

latsha = ukutshetshi, ukufinyelela, ukuponseka pakati ku bafo.

(a) gugu = to turn, ie, turn so that part of his own regt. repulsed by the enemy, to come & join him, he having in the meantime stuck to the enemy & pressing home attack.

translate: The Turner, and the Fasimba came back to him. The Fasimba was his own regt. He being induna.

Good informants

Silongo'tsha ka Masala, wa kwa Koza (age of Mbonambi 2nd)

Mazibuko ka Mapanga ka Mudhli (an inyoka) – about age of Nokenke 1st. The latter is a good (inbongi). Lives under chief Mlonga (69)

Kuti 'sip' unwele! = it brings on angry feeling, as if urging to go off & fight for your king.

= alias Songqobokana

Mangindi ka Mpindo ka Mbanda wa kwa Mbiya. ch. ndo da ka Nomsimeni kwana. Possibly a good (inbongi), for his father (Mpindo) was Tunini's ~~father~~ (inbongi) & an excellent one. (71)

(Search for him through Mngeni Court Police)

Lives Panci kwo Mkambati (72) ds short, not old. Would be about 70 yrs of age.

(below)

(space)

Angi ku vuma ukuti u Tshaka ugungane wa ye zi fak' izibondeni. Ka ku kwake. Ezakiti. Lezi zingane o kwakuwa wa zi fak' izibondeni. Da be in gumbela. Umuntu o wa ye faka lezo ngane u Mkitika ka Mudhli (o kanye nah' o Tunini), uyise u Magunuza ka Jama. (74)

[Mkitika ka Magunuza ka Jama?]

(I don't agree)

(This was not done until later)

'Kutshwayo ka Nzwakele wa kwa Dube – wa ye umgane ka Tshaka.

u Tshaka wa ke wati a ku datshwelwe, a bone lapa ku hlala kon' izigane. Bafu dbal' umuntu, ya pum' izigane, kwa bonakal' ukut' isizi kwa amenipakati wa f' umuntu. Wa kuza ku Kutshwayo ka Nzwakele wa kwa Dube. ~~Wa yekwa~~ Wati uk':

Wo, Nkosi, kubi loku. Kuhle umuntu a bulawe' a fe, a nga dalatshelwa kubi ukuhlenz' umuntu ngeng' enkomo. Into (It a person was done wrong, and if anything, does not put him to death, he should be [illegible]) ezihle, mangsea onile, (i nga mbulet' inkosi) a dhlewe intaba, a duke nezwe" (wilfulness) + disappear

mangxatshani

u mseberezi u Tshaka o wa ye wu (actively) tanda ka kulu, uku pak' impi njalo, a bantu ba nga hlali. A bantu ba nga pumuli.

(Said by Tshaka re,)

"u landulelani int' ikona?" (deny)

Why do you deny having what, in fact, you have? (The snuff incident refuted) (76)

(no ku buyiswa kwake kwa Zulu)

ilona lu pahla kona loku – that is the story

is the outline or real facts of the story

u kuzalwa ku ka Tshaka

u Tshaka, ukuzalwa kwake, ku suk' indoda (AT ENGUGA) (78) yas' sangeni, ka mbengi, we Nguga – u mbengi wa tum' indoda ne noizwa,

See Yenza's version of Tshaka's birth attached, p. 17.

indoda i twalelwe ûmfana. Ꞹ Manje ke
ba fanyana u-Senzangakona a-lusile, ꞹ
sendhle, ꞹkwaluzeni; ꞹ na bafan' abaningi;
Be hlabi' ametole, ā zi nhlabisamtimba,
ā zi mpondo zi-banyana-zi-sale. U Senza-
ngakona wā/bap' inyama labo bantu bap
sifungeni. Ba/dhlula ba/ya lapa/be tunywe
kona inkozi ya kubo, ukuba/ba-dhl'
inyama. Ba se/be/buya/futi nga kona,
ꞹsihlahleni futi, se be buyꞹ bepiw'
inyama futi. Ba se/be hamba ke be
y'ꞹkaya. Se/be/fik' ꞹkaya ke, se/be
xox' indaba ꞹmantombazanem, ka
Nandi. Se be ti: "Si finyan' izenzane le
silo, l'a-lusile. Se li zip' inyama. Wa ti
ke ûbani na? Wayꞹ sefi-ke, ûSenza
ngakona. Ꞹsi ti mtom bazana: "U/ya fabul'
o ka/mbone". Ꞹsi tiꞹ indoda: "Ngi nga
o ku kombisa". Ꞹ seti-ke uNandi: "Hamba
-ke/se yo ngi kombisa". Ꞹ se but' ama-
ntombazan' a-kubo, Ꞹ ba uaningi.
Ꞹ se hamba naz' indoda le ne
nsizwa, no/mfana wake (indoda), o

m lwalelenga. Se be ya ba ya ba/fikeza
kona, ku b' abafana. ~~Ba~~ ~~Bafike~~ Ba
fike ba hlal' ꞹ calen' kwa leso sihlahla
sabo, lab' aba lusile. Ba/ba/buka nga-
nhlanye, bona be/nga/ba/boni, kanti
izintombi zi ya ba bona zona. Se be
dhlala ke abafana nga/wahlanwa,
be tshayana. Ꞹ si m kombisa ke,
indoda, i mo kombisa, iti: "Nanga-
ya ke u gobo lwake u Senzangakona".
Se/be hlala nje ke. Zonk' izindeku be
de be ya/kona, amantombazana la nay'
indoda. Se ku seti' izinkomo ke zi
hamba/zi ya nga kuwo' amantombazana
Se be fi ku/ba fana: "Hambani ni'
yo zegela", kutsho lab' abafana ba
ka Senzangakona. Se be fanyana izikendhla zo
ku hlala. Ba bon' ametanlela zenyama
no tshwalo. Se/be bon' ukuti: "Ha! Ku
kon' o/ku/hlala lapa! Kanti iz' izin-
tombi! Ka zi seko, se/zi fodukile!"
Ba se be fika be tsta lapa be fi:
"Au! Kanti se hleze lapa nje, ku
kon' abantu aba hleze lapaya;
~~be~~ siti si hleze, se/si buka,

nganhlanga. Dati: "Hau! Abant'aba-
ngani na?" Dati: abafana: "Ka nuk'
umutwa (amakha la; ANGINO, PERAUZE ogolwa izintombi)
Dati: "A sitshongo ukuti nga amadoda
site nga izintombi; nfoba ka nuk'umutwa
sibona na matambo, konke nje dzi-
kundhla se zaba mhlope, pansi
kwo muti. Da se be goduka ke o Senza-
be-g'zkaza, be-yo lala. Se be buya ke
kuza, beza kon' zichlahleni zabo.
Se be fika nezintombi lezi a zi fikile.
Da se beti: "U ke ni yo bona". Da se be
hambake abafana abamy na laba
ababe bonile, ba ba bane. Da se
be zi funyan' izintombi. Da se beti; uba
ba fike, i si suk'indoda ne nqizwa
no zufana, se be goduka ke labo. Se
zi klal' izintombi. Se be buya lab'aba
be tumzive. Se beza kuy'u Senza.
Se be fike be mtshela, beti: "Si fikile
kuzo, zi ning' izintombi, be zi hamba
na beya ndoda z za zi fi' imyama
dzi hambile!" Ezeti ke: "Hambani ni
yo zi biza." Se be zi biza ke

Se zizi fika ke kubo. Se be beza
ukuti: "Ni yaki na?" Dati: "Si zo bon' izinyane
le nkosi." Dati: "U bani na?" "U Senzangakona
"Ni ya mazi ine na?" Dati: "Si ya m bona
Kodwa a si ma zi bukela kude." Dati: "U zo bonwa
ubani na?" Dati ke: "Nangu!" Dati: "Ni nga
baki na?" Dati: "Si nga ba se Nyuga, Langeni."
Ni nga ba ka bani z Nyuga na?" "Si nga ba
ka Dabengi we Nyuga". "Po uban' intombi
ka Mbengi z zo bon' u S. na?" Dati ke:
"uNandi." Dati: "U zo m bon' ukwenzani?
Uti (k'uNandi): "Ngi zo m bona ukuba ngi m tanda.
Dati: "U nupi ke na?" Da se be hlela
-k'abafana, beti: "xebu!" Dati: "M
Kombe!" Ya i si m kombake, iziti: "Nangu."
Da se beti: "U m tandela ukuba ucenzeni
ngaye na?" Uati: "Ngi m tandel'ukulea
ngi some naye, ku be isi xebe sami."
Se duka-ke uNandi Etat' u Senzangakona nge ngalo,
e se sey' zdhlangaleni lake (uterus) la z de m bon'
z ngena kona. Z se ngena, se kwe
ndhlalelwa izicepu, ze neema ne ndulu,
na ma ceba (ne pungla o kwa lukwayo) Se be hlala
ke dzinaizwa lezi zonke se zi tatana
izintombi z zi zi tandazo nazo.
(breath)

Zi tatwa fwi?

~~A~~ U Nandi u ~~ang~~ se ngena ne ziggila zake ~~zay~~ ~~zi~~ e zi m-tandayo, nay' a zi tandayo, e zi mpeke l'ukudhl' ekaya, zi ngen' e dhlangalani li ka S. So ku hlalewa ke, kud hliw' utshwala ne nyama. So ku tshov' ilanga se be buya. Intombi (uNandi) i siti' a ku hlal' abafan' abapane lap' edhlangalani a kade be hlezi kulo, ba ngafo duke utsho abafana ~~ngalo~~ ba ka dengangakona. Uti ma ba linde le l'idhlangala, ba lale kona. Daba nik' izipuku zo ku sala be lala. Da ba nika no kudhla. Se zi sodeka-ke izinlomb: ~~Se buya~~ U set' uNandi a zi hambe zi mb' (incombo), zi yifak' emanzini. Indoda le ke, i si yak' ~~ze~~ yak' indhlu ekaya, ya i si yaluk' isicaba, i si gaula konke ne mtoharo, i si geda konke ikuti nya. U se bey' uNandi e ~~e~~ fik' ekaya. U seti indoda bey kusasa, a yi fun' abantu, zi-nsizwa, zi yi twale zi yise kona lap' e sihlakleni. Amantombazana a twab' izihlandhla e kade zalukewa

zonk' izipuku, zo ku fulel' indh lu. Se be yi twala, ba ze ba zi fikise kona. Se be tata lol' upahla, se be lu zusa. So ku bateleo' indhlu, i mbiw' umsele waze, i si fakwa d si ggitshwa, i si ~~pak~~ paklewa. Dsi fulelewa-ke, nga lolu lu seku e fike ngalo. Dsi fulelew' ipela, i si gandaywa se ~~se~~ be lala kona ke abafana labo ke so ku langiswa lolu upahla, a be ku ngo lu ka dengkuzala ~~ze~~. i si yenziwa ukub' i benhle, ku fbe nge yo ku pek' umama yake, ku fakwe ne zitoho zo ~~ku~~ tel' utshwala ~~ba~~ se ~~e~~ ku pekwe no kudhla kona. Yen' a be hlezi lap' endhlini yake. Manje-ke u se ~~hlaban~~ hlobonga ke u S ne ntombi yake. Se ku zo mil' iscisu ke. D si mata. D si mit' ustaka. Se be yi bona ku bo ukuti "Hau! um ntwan' ase njani?" Bati "Hau! u ne tshati, ~~ba~~ (igamu le kambi) ini intombazana i ngaze ya geza na? Dmbala ka i ne tshati nje na?" Ba ku buka loko. A gam' amabele, a fuseka, a ba nyama

(see what Bryant has about iKambi & iBungane) 79

Kwa bonakal' ukuti ^c^ a ku il' itshati, umiti. Manje ke se be buza kuye, beti: "Nau! Loku kwenzwa ini na? Loku a ku yil' itshati na? Loku umuntu na?" Wati: "Ka ngazi, ngoba ngi zona no Senzangakona." Baze beti: "Yeboke ntombi ke, si se zo ke si ya kubo, si yo ku buza ukuti lo ku ba ya kwazi na?" Ba se beza ke kiti kwa Nodunga, kubo ka Senzangakona. Se ^be^ funzani uMudhli a be ze kuya, a ba ze buza loku uMudhli waze seti: "Ini na? Ni pumapi, baso base langeni na?" Ba se beti: "Si ze kona lapa." Wati: "Nize ngani na?" Bati: "Si ze ngenlombozana." Wati: "Nlombozani i ngani na?" Bati: "Be siti ine tshati kanti ine zisu. Ize si kombakona lapa 'zkaya." Wati ke: "Nau! ~~Ze~~ U kombabani na?" Bati: "I komb' u Senz." ~~Ste~~ Wati: "Iti wenzani na?" Ba se beti bona, "Iti u klobonga naye." U Mudhli waze se m

c tshati

Le lo Zulu tribe

ya ku Yewa Zulus

biz' u Senzangakona. Ba eza. Ba seti: "Il ya bazi lab' abantu na?" Wati: "Ka, ka ngi bazi." Wati: "A ba se langeni." "A kuko muntu wa se langeni o mazeyo na?" Wati: "Ka! Ngi ya cwaz' amantombazani a kona." Wati: "Wazibani na?" Wati: "Ngaz' uNandi." Wati: "U Mazel' api na?" Wati: ~~Ka~~ "Ngi mazi lapa ngalusela kona." Wati ke: "Yebo ke." Ralusa nenzeni na, loku yena intombazana na?" Wati: "Ngi mazi lapa ngi hlala naye, ngi zoma naye." Waze seti: "Yebo ke. Ngi yezeva ke." Ba zo bika yena ke. Bati ba zo ku tshela, u ngaz' uye ngapi ~~namuhla~~ uti "am hlanze kati" ~~ngi ebonile~~

U ya gula. U kwelive itshati. Hamba ke. Se ngi ku bizile loko, ukuti ubuhlungu, u ya gula, u ne tshati." U se suk' u Senzangakona ze hambela ke. U set' ukub' ahambe ke u s u se kuluma na ba se langeni, la madada, a be ze bika, so ku kulum' uMudhl' uti: "O! Mdoda, ku lel' izwi si ni li letile ke, a no si tokela, ni si bonisele kahle, lowo mkonto zwakiti. Ngi nga jabula, u mangsea ku nga ba isenjana. Ni ngo ku kulumi futi kwabanz' abantu

Ni geine kona lapa kenwa. Ni nga kulumi ko muntu umuntu. u Mapa gsea nga ba ku cise njana, ngi ya u jabula, ngoba la kiti ka kutshiwi' ukuti sikosi i ya zala. Ni ngi fikile kona. ~~ni tukuselele~~. ~~Ni~~ u Nina a nga ku necisi, a nee le ka sinakulu. A nga wa kami futi amabel' u Nina, az' atshe, a pel umtubi; a ngaz' abonakala ukuti wa ke wa necisa. Nokoba ku nga puma loku o ku sesiswini, ni buye ni zo tshela mina, ni nga tshel' omeenze". Manje-ke, bala, wa zalwa-ke, u Tshaka. Bezake, be za ku mtshel' u Mudhli. "Hau! ine na? Bafo ba zelangeni na?" Bati "Size ngako e za ngi zo ku bika kuwe, kwayi' intombazana". Wati "Ku njani na?" Bati "U belete". "Ka muntu muni na?" Bati "Umfana". Wati "Yebo na?" Bati "e he!" Wati "Yo! Kahle-ke. Hambani ke. Ni nga ze na lokota ni kulume na ko muntu umuntu, kube ukwazi kweme nje. Nani a ngi so ze nga tshela muntu lapa ekaya, ku ya kuba ukwazi kwami ngedwa.

Ngi ngaze ngi xosel' u nina kulu, la se ngi boni ukuti ku umuntu". Ba hambeka, boy' ekaya kubo ke. Kewa klalwa-ke, ku ngaziwa muntu wa ze wa hleba ke u Mudhli ku nina kulu ka senza, u nina ka senzanga. U hleba la ku fanwa u senzangakona U seli Mame, u ya kwazi nje o ku kona na nga sefangeni na?" Uti "Ukuni? Uti u Mudhl'" o kwe senjana? Uti ke u nina, Yebo na?" uti "She! Uti ke u ngakanani na?" Uti "Ka ngazi, ngoba se ba ngi tshela, ngati mina ku tukuzeni. Wati u nina: "Okwa yip' intombi?" Wati "Okwe ntombi ya sefangeni, a gali' ukusoma nayo. Wati Yebo na? Wati: She! Wage zeti a ku hambe-ke u yo ngi cingela. Wa hambak' u Mudhli. Wa ku funyana ku y' u nina kulu wako, (o zal' u nina). Se ku isi gaxa se ngane, e se kulele. Se se

li-ke unina ka Senzangakona a ku ~~pindele~~ u se sipul' u mizi, u se wupota, s wenz' intambo. U seti a ku pindele u yo ngi bucis' o ku Kalweni nga le ntambo, uti u nga la igo bona la skaule kona, u tekelez' ifindo. U buy' u yi let' esifubeni na kon' ubon' ubusengako bayo, u tekelez' ifindo; u buye u yimisi naye, u bona la skaule kona, u tekelez' ifindo. U busu buya nayo-ke u zo ngi kombisa wa hambake. wa kwenza loko. wa buya nayo-ke. wa ku bona konke, ubungaka bake, ukuti leli ifindo, s la sokalo, leli slas' szifubeni, leli s lo kuba smi, sli kaule skanda, ubude bake bu ngake. U se jabula ke. U se hlala. ke

Se kuti ub' a hlaleke, ku hamb tsikati. U se m tuma futi uti ake uyo ngi bonela ukuti namuhla ungakonani. U

se hamb' s pindel' ezo bona. U se m funyan' skulile, s se ngang' aba ntwan' abaseka ya ta bafana. U buya u se m tshela ukuti u ngang' usi banibani nangu! U seti Hau! U ngi ngi tumbele na? ngi ku bone has' sbusuku na? U se t' u mudhli Qa! Ku ngenzive loko mame. "Po ku ngenziwa ngani mntanami na? Ngi ngane ngi ku bone ka njani na? Ati-ke u mudhli, Qa! mame. Aku yeke ngiza ku cengel' icebo lo ku ku bona. A hambeke, a hlaleke, a hlaleke. A be se buy 'st' unina, "Mntanami, wati uza u ngi cengel' icebo, a waze wa ngi cengela na? Inhlizivo kai sa kumi. Waze seti u mudhli, Qa, mame, Jan' uya gula. Uti ku nkenkeli amatambo, Ode se ku yofunwa imanga yo mzimb' omubi. A ku peke l' izimbiza, ngob' uti uya gula. Kwenzela ukuba

refers to Tshaka

= say Jana

nkenketi

ngi ze ngi ku tatele-ko loko, ukuba
ku nga se kuza mun' ondala
endhlini kwako, ngoba ku yobe
so ku pekeo' izimbiza. Odal'a-
ke, se ku bikwake loko kutiwa
i ya qul' inkosikazi. So ku lando'
zi nyanga ke z ya upek' izimbiza.
U setsh' zmantombazane ke
sti a malukele icansi zi kulu
le buma, z li ya u sit' izimbiza
so mute. U se ti ke abafana aba
mfunel' izimbaqa zzimklope so
gagane o se lomile, kanye no
mtomboti, enzel' ukuba a puz'
umuti a kanyise ngaz' sbusuku.
Se be kwenza ke loko ke. Z se
m landake un'ilwana lowo umudhli
Z se m faka ngalapa, ngasemuvo
kwe si kwabukwaba. A hlale
kona ke. Ati z se zi bukela
yena yedwa njalo, nas' zuini
nasebusuku, umunt' omdala
z nga sezi ukwendhlini, ngoba
kwesatshwa ukuti u ya kwon'

izimbiza ze nyanga. Se be buka bo
babili nje no mudhli, yeni u Tshaka
use kona lap' skaya u bonwa
ibo bobali kupela. Sekuzwakalake
nge zinz' izimvuku ukuti ku
kon' okwe tukuswe unyoko lapa
u tukus' impaka yake lap' skaya. 80
Ud' zzwake u mudhli, o walese
b mpaka, ukuti Habo! Se be ku
neomile, se be ngi pamba. Use
tala nge pebane z ya ku ku
kipa, z ku kipa nge n tuba zbumku
Se be tula-kay, se be lalel' igamu
lo kuti o ku hlaze ni yo ku trimbe
zela, ni yo ku bulala kanye na s
isalukazana z si umane.
Ba se be bezwake o Mnkabayi,
o dadewabo, ukuti "ku kona o
ku tukuswe unyoko, ku neonyw'
nkosini ukuti ku kon' impak'
z kona, z hlaliswe unyoko zonk'
tyimsuku." U se zo bulawa"
A se ya ke amantombazana ku
nin' endhlini. Z se kambetana

nabo abayo bulala. A suk'
a vimb' izinyango. Wa butan' ululu
kon' zbusuku. Wa hlala nje pandhle
~~kwa~~ ba bas' amaxoba ontulo, z
kwaze kwaza, amantombazan'
zhlez' emnyango. A ye set' ama
ntombazana ukuba kuse, "Puma
mame?" wa pum' ugrin' endhlini
Ba ngena. Bambula' icansi,
beli z li rongileyo. Amantomba
zana bati "Li kipeni icansi
lelo ni ze nay' impaka yenu,
si yi bone nga mehlo". Uninj'
usemi namantombazana lapa
~~ngapandhle~~ pandhle zgeekeni, emnyango.
Ba li kip' icansi. Ba li nikez'
amantombazana. A la mukel'
icansi, alendhlalapansi. Ati
"Ke" Zlani impaka ka mame, Ni
yi zise lapa si yi bone. Bati
A kuko luto. Bati Kipan'
ameti lowo. Ba wukipa.
Bati ~~Ngao~~ "Ngemani, zindina,
ni yi kip' impaka ka mame, z

ni zo mbulalela yona!" Bati Ka
yiko. Ati amantombazana: "Ka yiko
ngani na? Umame kant' ufelani
na?" A kala. A ze nggugul'
isilelo, z kala, z banga kuy'
u mnewabo. Ati: "Umame lo u
bulawa nje, wenzeni na?" Ba
kala. "Kanti a kuko luto na?" "Qa!"
Ati amantombazana: "Siti abayi beke
kona lap' emehlweni ako, impaka
ka mame". Uti "Hau! Kanti ba ya
mgambel' umame na? Kupi loko
zindima na?" Indima, iti "Ka kuko"
Uti ke "B! Loku kwe nzima ini na?
Et' indima: U zeibu ka bejana!
U na manga, u mfempela nje ngo
mlomo, akuko luto" Uti ke inkosi
Ke, hambani ni yo bo bulala, bonke,
~~ngotolo nenja~~ ni ze ni gwat'
izinja za kona, ni tshaze ni gotule.
A nga hlali no yedwa o wakona.
~~Batsh'~~ u Senzengakona ukulawa
nje-ke utsh' umuzi wa s Ba
zulusini, kwa Mfempe

See Bryant under hubu

very important fact can be proved or disproved through ...

lab'abantwa ba bulawayo, ngoba 'ibona a bati ku kon' impaka
ekaya, be teh'u Tshaka. Kwatiwa
na yo bulawa, ba funzanis'e nga
seko, se be ni [illegible] e se
pindel'esangeni.

Se be bulawa ke bonke, be gotulwa.
Sekuti-ke lokae o ku hamba ku
sala, se ku yo ngena ko ka mnka
bay'unauzi, ku lukuswa ingena,
loku oku ngobantu ba se Bagulu.
Sini. So kuhlalwa ke.

Se ku hlalwa, ku hlalwa ke, se
kut'emuva se li vel'igama
e se li ti "lok' okuwa bulawa"
umuzi 'kukona!" "Yebo na?
Kupi na?" "Wo! Kus'esangeni."
So kutiwa ke, "Ni nga ku bona na?" Se betike
"Si ngaze si kohlwe umntwana wa ketina?" Se ku tshayw' izinkomo se kuyiwa
kon' esangeni kuyo lotshotwa. Se be
fik' ekaya lap' esangeni izinkomo
zalekile. Se be fika ne za kitikwa
zulu, be zi tel' esibayeni, se zi gewal'

umuzi. Se ku yo kuleki izindu na
ukuba zi zo lobola, zi lande inkoi-
kazi ya ketu bayo, uNandi. Se beti
a ba sefangeni. Au! Inganiwo
muntu u se wafa na? Bati, a ba
kiti "A si m'azi! Na ni nga si
tshel' ingani na?" Bati a ba se fangeni
ba ye ganile ini? Loku sa ni bikela
kon' ukufala kwake, wafa. A
ba kiti ke ba hlal' esangweni, lok'
lok' ibandhla, la 'kak' esangweni,
ukuba be gapel' utshaka la izi-
ekomo se zi buya, be ti - ba yo m
bona kufana, la se ku buy'
izinkomo. Kanti ke umudhli u
seye wa si tshel' isalukazi e se
nga sinakula (o zal' uNandi)
ukuti: Ku ziwe lapa aje ku zo
bonwa yen' utshaka. Isalukazi
se si liz' umbikwana
(umfowab' umbenge) was' esangeni
wo ku zalwa se siti ku ye wos'
Mbikwana. Hambani ngi tel'
indhle umntan' omntanomni lowo

u mhambisa ngas' otulini lwe
zi nkosa, umkete ku ba fana,
u z' u zwisgena naye ngentuba.
A be se hamba k' umbikwana a
be se ya o mtata ku bafana, kori
ndhle. Ati A zi buye ke izinkomo,
zenz' utuli. A be se hamba naye
ngas' otulini, la ku nga sa bonakali.
Se ku hlangeni utuli. az' ay' a ngene
ku ninakulu (a pa etulele) ~~A be m' tulel~~ umkuseu,
isibona se nyama. Ezeti ku mbikwana
hamba naye ke, umuse ku mame
kwa Qwabe. U se hamba naye ke, kona
ku sihlwa, e y' emzini wak' umbik-
wana naye. E se fik' emgwazel'
idegu' le ntena (e li teniweyo) e leinhlope,
e li ndhlebezibomvu. E se pekel' kwa
-ku kori zbusuku. E se m tatake e
musa kwa Qwabe, e yo hlala naye
kona, ku koko wake, o zal' umina ka
Nandi. U se hlala ke kwa Qwabe.
Se ku vuk' umseba e li njeng' e
li m kip' efangeni — ukukuleima
ngob' efangeni kwa ce tshwa, kwa zuk'

aba se fangeni, bengakwa zulu, ba li
bka o kwa bulawel' ame zi kukona,
ngoba kwa ya lusile ne nkosana
yase fangeni, beng' izinkomo za
matshe, izinkunzi za matshe, be
zi gata. E ka Tshak' ingal' ilukuni,
i yi kipta inkunzi e pelwe ilo,
inkosana ka mbengi, i yi xolsha.
Da baye beng' emz' inkunzi futi
nge lung' ilanga, i biyi xolshe
E ka Tshaka i na mandhla, az'
a hlubuk' isandhla lo wa s' efange
Se be buza ke be "Hau! Kaizi
xezeli ngani na, u Tshak' uya
zi xezela?" A be seti "isandhla
se bu klungeni." Bati "Senziwe
ini na?" Ati "Ngi hlulshulwe
u Tshaka" "Ngani na?" Nge nkunzi
yake iya matshe". Ze se be
baba za, beti "Hau! Dalwana
yoku tukuswa, iz' ibulal'
umntwana wo'nkosi ya kiti
na! A bulawe intungwana
lo ku tukuswa?" Kant' uyegwa

-ke u Tshaka, uzwa ku lab' aba
sengayo, be kuluma loko. Yena
aka yek' ~~uzen~~ ukuseza a tulisa, a lalele
ukukuluma ba ku gcinele pezu kwakeze
Ezwe, ~~a gleuna~~. Be ze ku lalwa.
Kuti kusasa, zaluke, ba pendele
kon' endhle la ba lusela kona. Ba
fike ba zi qat' izinkomo zi. A be
se yi dedela ng a mabom' utshaka
Stones ezyake. A ba se yi xotshake lo
o inkosana yas' Esangeni. A be
se tat' itshe, ezye bulal' inkunzi
ka Tshaka, ezyi ~~se~~ gcoba ngetshe
i sifa, u se yi ntshinga; ~~u~~ i si'
buy' ibong' ezyake. U se fun' zuy'
utshaka, kona lapa. I si bong'
zibayezi zika Tshaka. I si suka
leya yas' Esangeni, i suka lapa ya
kubo, i zo kulewa lap' skaya, ngoba
i si bulal' zuy' inkunzi ka Tshaka.
Se zi klanga bezana, zezilwa. Utshak'
wseyi dedela. U zeyi tat' zyi
gcoba, i tatw' idomfana wa ~~ot~~ Esangeni
oke wa bu al' zuye, u se buy'
zyi gcoba futi. U se yek' utshaka

uku yo fun' zuy' inkunzi, u se ku
yi funa kusasa pela. U zeti ka ukuba
zi buy ke izinkomo u se xoxela lo
mfana wa se Esangeni, e xoxela lab'
abasengayo, ukuti "Wo! Zi ye zati
zi yalwa yi nga yahlul' ezka Tshaka
nge ya kito, nga se ngi tat' itshe
ngi yi bulala. I si f' ito nya."
Se be hleka ke lab' abasengayo, ba
o Esangeni. u se lalel' utshaka
lapa ekuluma, ebatshela aba
kubo. Se be hlekake, ub' ka Tshaka
ya hlalwa, ya bulawa, kwa funw'
zuye, ya bulawa. Se beti ~~lap~~ lab'
abose Esangeni, "Auzwa ke!" Betsh.
ko wa kubo lo, onkunzi yahlul'
ezka Tshaka, abuy' a yi gcoba
ngetshe, a yi bulale. Se beti ke "Ho!
Intangwana, ~~ato ilo~~ e li zo ba ilo
inkunzana yalo, yahlul' inkunzi
ya kiti na?" Baya hlekake
esibayeni. Ulalele ke utshaka
U se bukake ekusenike, zaluka.

U se fun' zyak' utshak' inkunzi u
se yi tola. Dsi bonga-ke igoni'
zkaya zimizini wak' utshaka. Dsi
puma le ya se fangeni, z bulele
i zinkunz' zyinibili, i si z' zkaya.
Dsi puma le ka Tshaka, i puma la
ngapandhle, i yi hlangabeza.
Sezi hlangabezana gode zka Tshaka
i si ba na nandhla. Dsi gatsha, i
pum' zsandhleni ka loya wa sefangeni
i sima lapaya. U sezi ~~zolaka~~
cotsha, z buya nay, zza uzi gata.
U se si tambis' izandhl' utshaka, i si
pum' zyak' igatsha. U se gijim' z
yi tat' z yi gsoba ngetshe, znz' ekuba
ibulal' izinkunz' zyintatu zi ka Tshaka.
Uta e zaeyi gsoba, ~~ut~~ way se se puki
utshaka z dumel' umkonto z ya
u gwaz' zidhlezan' zhambayo ya
kwabo! Zii! fa buy' icala lay'
~~zeal~~ zkay' ~~ut~~ ku mbengi. fati "U bulel'
inkomo ya kwetu!" Wati "Dbulewe u
bani na?" Bati "Dbulewe utshaka"
U beyi bulala kwenzenjani na?" "De

kulesi izinkunzi." "Po! inkomo wa ze
way' bulala ngani na?" "U yi bulale
ngoba i bi yalwe ne yake i yahlule
a ngaz' a yi gsoba ngetshe; loke,
uti lapa z yake i xotsh' zka
Tshaka, a be se yi gsoba ngetsh'
zka Tshaka — ngalo." Uty' umbengi
yena, "kaz' a ngayi gsoba na?" "Ca,"
Abezeti "Kant' uyi gwaz' kahle."
Z lenzeke ukub' utshak' a muke ke
zfangeni, aye kwa Qwabe, la ka
zalwa kona intomb' z ya zana kumbengi
zya kwa Qwabe ya zalwa zya kwa
Mtetwa.

Kwa Qwabe ke, w'ona nge bumba
ngezinkunzi ze bumba, ukub' ah lale
kona, zi bunjwa utshaka. U bumb'
zyake, a bumb' zye nkosana ka Kondhlo
(u Pakatwayo)
yena, "o kwaz' ukubumba." Se be zi
gata. Se kuti le zka Tshaka i si gwaz'
zka Pakatwayo, i xoeba, ngoba i yo
i si lupondo so li shugile (o mile). Dsi
yi hlab' inxeba ke. De se kuti le
zka Pakatwayo, i si hlab' zka Tshaka

Be se kwapuk' upondo, lu se ma nzi
abe seti u Pakalwazi, "Kau! Intumzi yami
ya puka kangaka upondo na?" Abe seti
utshaka, ingani lwe na oti a zilwe zi
se manzi na?" A buy' ambumbeleke
ati "âzi yekwe zome" Se bezi yekaké.
Se zi yo kulwa kusasa. Kuti kusasa
zelwa lwapukele pezulu o lwika
Tshaka. Be se kuti le ka Dewabe ke,
zapuka zombil' izimpondo. Abe se
tukutela lo okwa Dewabe. Abe se
tshel' amadod' akubo, ukuti inkunzi
yami bengi yate ngi ya yilwisa ne
ka Tshaka, ~~yapu~~ zyami ya puk'
izimpondo zombili, ka Tshaka yapuke
lube lenye. Amadod' aseti ke "Kau!
Kwenzwa ini na? Intangwana na,
intwana yo ku tukuesewa na, a
li mtonjwan' o beke pezulu na? Uba
li nga khuf' umntwana we nkosi na?"
Akuzwek' utshaka loko. Abe se
kutshel' umbikwana. Ati "Babamkulu
kayik' indawo lapa. Kuhl' unqhambisa
u ngise kwa mtelwa. Ngi sapindwa

o ku ngi zotsh' e Langeni." "Yebo na?"
"Khe! Kuteiwa ngi intungwana, e li
mtonjwan' o beke pezulu, intwana
yo ku tukuswa, o ku vuba amasi,
inja ku yi tshaza nga kanda.
(Wabulawa iloko ke Pakalwazi).
Bala-ke, wazi sem hambisa
ze m usa kwa mtelwa, ku Dingiswayo.
U zik' zba umntan' ak' u Dingiswayo.
u Dingiswayo u zeba nik' umganboli.
Ze khala no mta ka Dingiswayo
o inkosana, ku Mganboli, se kutiwa
a ba bazelwa isigenge sa masi,
ukamba lwabo lomuti, a badhleda
kulo bo babili. Ba nikwa amawasa
kazi, ze zini Komo zezimbife. Ba se
be tungelwa izimbeng' zezimbiti zo
m'ealwa. Se be nikw' amantambazane
ombiti o ku ba gazela ku
tululw' zli ka Tshak' igula, ba
li lihle ba li zide be se ku tululwa
zle nkosana ka Dingayo, badhle
bobili, ba tshiye, kukot' amantambazane
Se ba zo hamba bay' zazi ne

uNomkwayimbe, inkosana ka Senzangakona
(Nhlovu knows not name of Siongana).

nkosi, olfengweni, bacy e Zulu rjalo!

Questions on the foregoing. [this narrative continues p. 44] . 57/10/42-3

30.9.19

a How is it this story so little known throughout the country?
b Did you hear of it from your father, Tumeni, only?
c You say the people now called Bagulusi were those killed for making the alleged false report? Will they be found to admit they were killed for making false accusation against (S.) mother?
d Who is present chief against Bagulusi? And where does he pay taxes? (WINKEDAT)
e Describe incident of Tshaka being called kwa Zulu when Mudhli fiddled him 120 — Was it from Jangeni or Qwabe he so went?
f Give account of Nandi's marriage with Senzangakona, & say why she left him, & afterwards married Gendeyana — seeing no divorce in Zululand.
g What about circumcision? Was it not because (S.) had not sokaid when cohabiting with Nandi that so much care was taken to hide Tshaka?
h Were not cattle in the habit of being alusewaid kude in those days, & so, as (S.) had many young men with him, they built amaklangala & temporarily lived there. You imply they went away of a night. v. p. 20.
i What happened to Tshaka when Nandi went to marry Senzangakona? Did he go kwa Zulu? If not where did he stay? Was Nomcoba born kwa Zulu? (90)
j Does Nodunga kraal still exist?
k Where did Tshaka spend most time, a Jangeni or kwa Qwabe, for he was about 24 when he went to Dingiswayo?
l What did he do all the time from say 15 to 24?
m Is it in keeping with custom for Nandi to take hold of (S.) arm as stated?
n Incombo what? p. 20.
o Itshati is it itshati or itshati. Explain full what it is. See Bryant iKanbi iBungaza.
p What is meaning of word Tshaka? Is it from itshati? Who would have given name Tshaka? (91)
q Soma + Hlobonga. Explain. pp. 22, 23.
r How ~~[illegible]~~ is it Jangeni people made report about Nandi's state to Mudhli and not to Jama? Was Jama living then, if not, who was the regent? Then again, if Jama was not living, who was not report made to the regent? ~~[illegible]~~ Did Senzangakona become ~~[illegible]~~ Chief as soon as Jama died? Was Mudhli older than Senzangakona? We have Mudhli ka Nkwelo ka Jama, and Senzangakona ka Jama, and Sojiyisa ka Jama. Was it not Nkwelo who took part in this plot, & not Mudhli, who was too young apparently, though he might have associated himself therewith later on when Tshaka was believed to be a
s Did not Senzangakona demand Tshaka of Mbengi or Magabela, say when a boy?
t Did not Tshaka fly for refuge to Mangwane? or was it Bodongwana did so? Holden. p. 12 (92)
u Does Mazibuka know the early story of Tshaka as you know it? What rest. was his father Mapanda and was he older than Tumeni? Does Selongotsha, Lokoza, or Mangindi know it? (93)
v Give the Zulu royal family tree as you know it.
w Are adults prohibited from going to invalids but when (Nyambiza ka Peka)? p. 28.
x Who is the woman who has to be killed, Mnkabazi's own mother? Mnemna. (94)
y You say Mgombo, p. 41, you mean Ngomane.
z Complete the general story you have been relating.
aa Why was Mudhli killed by Tshaka?
bb Who was Senzangakona's nkosikazi?
cc

(431) 30.9.19 cc What would you say Sikiti means? Nhlovu ka Tumeni continues (Munyana ka Sonalokhe, of Mpakosilas tribe, present) (95)

57/10/43-4. 43

I heard the whole story of Tshaka from my father Tumeni. I had many talks with him. I wanted particularly to hear stories of our tribe. I heard also from Sipika, of uMnkangala regt. (Zulu Stories, vol. 3) (96) He was much older than my father. He died at Elsilanyoni, ka Ngwenezi, Embo tribe, (97) He died in 1880, i.e. the year Cetshwayo returned from England. (98) Sipika says he accompanied Senzangakona when he went to olfengweni, ukuyogomesa, as Senzangakona said, whereas in truth he was going to cing' uTshaka.

The story of T's birth was kept hidden by abanemzeno kwa kunge kwa bantu i.e. not a story common to everybody.

(c) Kuteiva aba ka Mnkabazi, a ba kwa Rubee ka Bejana, ba kwa Mfempe. ba na manga. I don't know if the old people would know. Kuteiva, ni nga ba kwa Mfempe, ni mfempezani? To mfempeza = ukeyamb' amanga. Qulusa = u dwalile, kafsa sabi na mundu, u zi konela. U se tule nje = aBagulusi, derivation of name. (99)

(d) Sikobobo? Ngotshe?

(g) My father did not say the motive for hiding Tshaka was because Senzangakona had not sokaid (ka mimad) when he was born. Munyana (aged about Mavalana aged) says that the custom of ingwe (leopard) is, when say 3 young are born, one of them a male, the male is taken away & hidden by its mother and nealesa'd where hidden, for fear lest the father should

kill it. Mhlowu says the imbube does the same thing.
Thus the Zulu kings were following this practice. Imiani said: "Inkosi ya kwa Zulu kayizali — u lukuseva ngo lobo." That was the reason for hiding him.

Mtonga has no nkosana; he has not appointed one for this very reason, because afraid will cause disturbances in his tribe.

[Continued from p. 42]

Ku kona lap' o Yengwemi lap' u Tshak' a fund' imfi. Kuti lapa se be pum' imfi, kulowe ā ba cibane ne zita lezo, a bo lwa nazo. Balwe ke, be se zi balek' izita. De se kulowa na ba yeke, ba buye, ngoba se be balekile labaya. Kuza sa futi i buya i ya' buyelane i yo kulwa. De se kufa e be be ngafit' izolo. u Tshaka a be seti "Wo! Imbi lempi, uba zi xotsh' abantu gede, be se kulowa ā si ba yeke, ba buye ba si bulale, ingani nga si ba xotsha ngalo si ba gede." Ba yeseti ke "Wo! Kuhle si nga ba yeki, (e se tshela lo ka Dingiswayo). U se m vumel' Dka Dingiswayo. U seti ub' am vumele, se be zi qwaza, be zi qinisa, be nga sazi yeki. Ba ya hlele, leyo mpi. Ba se benza ukub' u Dingiswayo a be inkosi, a hlul' izizwe. A be seti, u Dingiswayo. Hau! Impi nanje.

Kan abe ni sa yi xotsha gede, ni yi yeke na? Kwaze kwa pel' abantu na? Loku kade kwa kahle, impika Nggayi na? Yoku cibana na? Ba se beti ke bona, O! Qa a si sayi lando leyo, e zide si yi xotsha, i buy' i buye, si lande e si bo xotshe njalo, si ze si ba gede, ingab' i sa bako ngomuso impi ya labo bantu, si buye si ga l' enye, i be i yo leyo". Okwenza ukub' u Dingiswayo a be inkosi, a sebeke, ngoba abantu bake se be namandhla pezu kwe zizwe zonke, olwa nazo, ngob' u ya zahlula, ngoba nati, tina Zulu, sa si nge luto ku Dingiswayo, sa si m zsaba. Kwaze kwa buy' u Tshaka kuye, and' u ba si guye, si be nga bantu. Ngoku fika kwake kuti kwati ā si bate pat' umkont' u be mnye, si yek' ukuba Dmagwala. Wa ye penza ukuba wonk' umhlabati wakiti ube ngamazawe wonke, ba ngabe be sa saba njeng' akuqala, o yisemkulu ba tshaqwa ābantu ekanda beti "Si ya kwa hlula!" Kwa pela ke loko, ukuba ku fik' u Tshaka — Kwa pel' ukunggo ngo zwa. (So ku jiy' umhlabati) Sed' e ba hlatselisa njeke a z' a hlel' izizwe, kwa se kwa ba kwa Zulu, se ku qung' u Tshaka zonk' izizwe

a konza kuya u Tshaka, ngob' e se hamb' e bulal' amakosan' abo; e dhl' izinkomo. O lee se pang' abantu.

Kwa Mletwa: ke, se ku fik' u Senzangakona, u letwa ukub' u yo ceinga yen' u Tshaka, ukuti u kona na? u Senzangakona yena u vez' izwi lokuti u yo gomisa, kanti wen' icebo lo ku ya u ceing' u Tshaka. Ba hambake na bantu bake, no mdblunkulu wake. U ya ya afike ke kon' o Pengweni. U funyana u Tshaka be se sibazeni, be giya, be gob' umtshwili u Senzaka m boni yena ukuti o nang' u Tshaka, u lingo bantu nje. O Tshaka ke ba ya m buk' u Senz e ngen' e sangeni. Sokwendhlelwa izitebe amacano' e bunna na we ndeli, a ya a fik' e lawini la u S. e ya ungena kona. Wa ye se ngena-ke. So ku bulana umdhlunkulu ke wa kwa Mletwa, o la la kuye, wo ku gomisa. Se be puma-k' o Tshak' e sibazeni. Se be ya, ubon' abantu nje, na bantu fuli be nga mazi. Wa ye se m bon' umuedhli; se be kulama no mbikwana. E seti o Pengwazo, u se bez' u Tshaka no mntanake, e ti bozani lapa. Se be ya-ke. Seti ke ni vuk' e kuseni ni ye Mrode, e cibini, ni yo geza. U se bá nik' umuti. U seti nanku ke umuti, ni ya

ugeza ni ge ze, ni geene ngawo. Ni gezele ndhlelen le ~~e yo buya~~ u Senzangakona o ya u hamba kuye e ya ugeza. ~~Bab~~ Ni gezegde, ni buya ni yo kudhla. Be se neza ke lapa kimi, yen' e se hambil' e ya ugeza. Bala ke, ~~b~~ ukuba ba geze, ba kwen ze konk' o kutshiwo uye, ba se be buya beza ku ~~f~~' u Dingiswayo. Wa ye se tuma ke abantu ba kwabake, e se ya u kipa labaza aba bili a ba lind' ilawu, deli eli lel' u Senz. Ba se beti bona ~~N~~' si lind' ilawu; ba se beti lalela, Hau! fi lindwa ini na? Niti ni bizwa inkosi be se neto ni lind' ilawu na? fi lindwa ini ini? Sabatlani fi kona tina e si za ku li lenda. Ba se be hamba ke, se beya kona lapa be bezelwe kona — ngapaya kwo muzi. Se ku hamba yenak' u Ding. no Tshaka, be ya u ngena kon' e lawini. E se tat' isitebe e be si hlez' u Senzangakona u Tshaka. U se m e lapa nge niti, e m gezisa kuso. E se geob' imiti, e hlikihlela kuso, amafut' e zinzamazana zonk' e zi li kuni, kona e za u ti la e fika, e se m bona, a puk' intamo, be se kum' u Tshaka, u Senz: a be se goba, a pum' intamo, a ngab' e sambeka, a

(itshoba lendhlovu)

m zsabe, a m tshaqi'uwalo. U ze m slapa,
e m gedu ke e sol' zimkonto (emkiti yake) zimkontweni
ka Senzengakona. (e Tandwe) (ngenhlati yendhlovu) Ngaw
U ze buyisel' zimkonto (leyo) kwezinyo.
U se puma nagé-ke. U se ya u buyisa labaya
akade e ba kipilo, a ba buye gede so ku
tenywel' ukuti. Hamb'uya ubiz' u Senz. Zinfulemi
ukudhla so ku lungile." U se buyak u Senz.
So ku ngenisos' ukudhla ke. So ku dhlewa ke.
So ku gedwa ke. U seya-kay u Dingi: ku
Senz: se be dhlele. U seti. Wo! nkosi, ngi ya cela
ngi celel' abantwana bati akengi zo bige-
lel' inkosi. U ya vumak' u Senz. A ya
pumak' anadoda ku sal' induna yake no
mudhli. U se ba bezake abantwana bake,
nay' u Dingi: ukon' zudhlini. Se be ngenake
abantwana bake, e ba bonga oge zibonga.
Bonk' abangenaqo, u ya ba bonga. U
sez' a bone-ke ukuti "Hau! Isitunzi
so m stan' ami si ya ukhala pezu kwami,
(u Dingi lona u bon' ukuti isitunzi si ka Tshaka
si ya u hlala pezu ku ka Senz.) U se
bez' e yake-ke ingizewa u Dingi ya kengala
d si ngena-ke. Isi fik' yenza ukuba
itunzi lay li be se celeni ku ka
Senz:— U se ngena-k' u Tshaka. U

(continued below — ed.)

Senzangakona got to hear that his son, the
one kidnapped by Nandi's father, was at Mtetwa.
He said Owakite umfela lomuntwana
"Yet, owakite Owakite umfela Mtetwa
Was you too would have killed him. For
custom if a man shot dead a child, he allowed boy
to grow up, this boy will fight against his father
Therefore he put back at Mtetwa at Yours

(9)

20.9.19 Nkosi ka Mnini, continues story
Uku zalwa kwe ka Tshaka neku-bulaywa kwake kwe Zulu.

(continued from above — ed.)

U se m bonga nge zi bongo zake eti
uNodume klezi ka menzi
u fumbe leq' amanye' amlembe.

Ngo ku ngena kwake ~~isi~~ itunzi se li hlala
peza kwak' ugise wenz. U se tshaywa
uvalo u senz. Ke za puk' intamo kona
lapo. I set' intamo gexe! U se dons' amehlo
enze nge! U set' ukuk' am bone ukuti
wa pukile, u seti Hau! Inkosi i nga yi
~~m~~ bon' inkomo e nge ya kubo na?" Uti-ke
u senz: Hau! Ngi nga yi bona." Uti-ke "U
bona ni na?" Uti-ke Ngi bona nans' inkomo.
Uti "Uyi bon' ukuti ẽ yapi na?" Uti-ke
E ya kiti. Uti E ya kini na?" U ya vuma
uti E yami. ~~Uti~~ Ba ya m bingelela-ke
u senz. abantwana-ke. U ya vuma-ke
u set' uTshaka "Baba! ngip' umkonto." Se
be yi tata-ke umkonto. U seti "Bek' o wu
landay." U se wu rotsha-ke uTshaka.
~~u~~ U seti-ke u senz. "Hau! Oka Nomkwayimba
lowo! U se 'rotsh' omunye ke. U ~~se~~ seti-ke
"Ybo-ke lowo. U tate." Se zi pumak' izinsen'

se zi ya ugiy' ezibayeni. Nawo' umkonto o
wupenwe ngise, u se ya ugiya ngawo. U
se sal' uDing. u seti: "A si dhla le nkosi.
Se be vuma. Sekuti ukuba a vume u se pum'
uDing. elaweni. U seti ke u Mudhli, Wau! Njengoba
nans' inkosi i si dunguzela, i ngaye i sa dhlala
kanjani? Hambani ni yi tshel' inkosi ukuti
njengoba e be hlungu, a se nga dhlala nami."
Se be hamba ke ya ku m tshela uDing. U
se fik' e vuma, eti: Kuhle ke ngoba se etsho
njal' u Mudhli. Se be puma ke be ya udhlala
ezansi kwo muzi. Se be dhlala ke bo babili.
Se ku p emkunjini ka Zulu no Ding. Se be
dhlala bobali pakati kwawo, se be vunulile.
u Mudhli u fake isigqoba sake, amatshob'
ezimpunguts'e, inkosi, (uDing) u se fake usiba
lwendwa. Be se luwa, lu ~~klu~~ gxumo keka
pansi, lu ya tohlizo. Se zil' izindwa za ke zi ya lu
tata. Wayo kuza, za lu yeka. Wa u se
wonakala njal' umdhlalo, u se ceteka.
Se kuti uba ba hlakazeke ke, se beti a ba
be yo buka. Wa hlulw' uDingiswayo, wa hlulwe
yeteto

u Mudhli. U seti ke uba bamkulu (u Mudhli)
se bey' ekaya, u seyo vables' inkosini, e vables'
ela u Senz. U seti u Ding: Ngi ya bonga, lok'
inkosi ngi ke ngayi bona. Se be hamba ke. u seti
uDing. ku Mudhli, A ku wenze kahle uku-
hamba. ~~Use ma ke~~. U se puma ke u Senz
kany' ~~neban~~ ne bandhla lake a hamba nalo.
u seti ke ku Mudhli "Se ku lungile pela.
Nanso indodana yako, se ngi ya yi buyisa."
U seti ke u Mudhli: "Yebo, inkosi, kuhle loko
Inkosi a i k' iyeke namuhla. U seti ke
yena u Ding. ngi za u yekelani na?
Uti wo! Ngi sab' uZulu. U Zulu u za
u kwenzani na? Ku biz' uDing. Uti ke
"Hau! Nkosi, uZulu u za u ngi bulala." A
ku bulaleleni na?" A be seti. U za ut' uZulu,
"Hau! U za u pata impuku mbili. U pate
u senz. u pat' u Dshaka na?" U se ya
tulaka uDingis. U se hamba ke u Mudhli.
Ut' ub' a hambe ke u se biz' u Dshaka
uDingiswayo. U se biz' u mzombo, u
se biz' u Mbikwana, Nanado d' akwake
amakalu. U seti Ni ya lezwa lel'

igamu la le ndoda na?" Bati ki ya lezina ke Mtetwa". Ute ke "Haa! Yenza ngani ubani iya ezya mbumbayo, a z'a fike lapa nje kinti kunguye o wa m enzayo na, ub'az' abe kona. Kamuhla u se ngab'ukum buyisa na? Ku bona kal'ukuti u se'bek' uNomkwazimba. M hambisene-ke, madoda ngiti na hambe kona namhlanjeni, Ta ni m landisele yen' uyise." Wo! bala-ke Se ku vam' amadoda la, ukuti Yebo! na hambe. U zeti-ke ku uTshaka, njengokuba u ya zi bona le ndoda, o fik'u yi bulele. Ka u kuba nkosi u ngi yeka. U yi bonile nawe, ngiti ngi dhlala nayo, kuw' u siba lwami. Umamongoa u ngayi bulali, ka u kuba akosi." U ya fik ba landela-ke Ba be ya lale ku lowo mezi, kus' e fika kusasa yena. A dhleele njalo, be hamba kanjalo, ba ze ba fik' emakaya Ngo ku fika kwabo u seya kona kwa Nodunga, ku bo ka Mudhli no Senzengakona (lona wa kwa Nodunga izizinda) (87) U se fik' e bulal' u Mudhli kona. U se dhlula-ke eya ku bulal' u Nomkwazimba. U se dhlula futi e ya u bulal' u Nompikela ka Jama, wo ku zalwa. U se fika kon' e kaya ke, se se lumela ku Senz' ukuti u se bulel' u Mudhli no Nomkwa myimba no Nomapikela. U se buza ke u Senz ukuti ba bulewe ba na? Se beti Ba bulewe u Sitshaka ka si tshaze ke (88) U se tshaywa uvalo u Senz. Se be fika, kon' e sa bikelwa, ku fika yen' u Tshaka nge rubo la kwa Mtetwa, beti:

Zi no m land' omkulu lezo nkosi, ukuti guleka kwake-ke u Senz: endhlini, be sa m bonga pandhle, amadod' akwa Mtetwa a fika nawo, omgoboli.

Kwa se ku fik' isigijimi, e si zo bik' u Dingiswayo ukuti' ufile; ku bikelwa yen' u Tshaka. Wat' ubulewe ini na? "U bulewe u Ndwandwe (a ba kwa Nxumalo) "U be yo kwenzani na?" "U sale wa punia emva kwako, wa ya kwa Ndwandwe ku Zwide. (89) Wa fika wa m bulala. Ba m nqatelisi izinkabi. Wa betelwa nge zikonkwani ezandhleni, na sezinqeweni; wo bekiswa

izizu pezulu. Kuva se ku qutshwe izinkabi, zi m nyatel'z be kile, zi m nyatel esifubeni na se siswini. Wa-fa. Wa yi se zwa ke o Tshaka ukuti. uyise u se m bulel'u Zwide use pak' impi ke, i siya kona kwa Nxumalo z Mlandwaneni (igama lo muzi ka Zwide). Se funyanisa ku Zwide impi i si bulele, i si bek' aba kwa Mtetwa. I silewa-ke, i si-lewa ka kulu. Ba nga yi tsotshi. Ku ze ku bonakale ukut' u Nxumalo u ya lwa, wzulu kodwa m ningi. u Nxumalo u se tele lwa ngabanye a ba be bulawa kwa Mtetwa. Ipi z' i pum' i balek' inkosi u Zwide, abe amabuto' ake z m a ningi. Kz z' izizwe se zi hlangana kuye. Ba yilewe ka kulu e ya kwa Zulu. Ba ya hlabana nabo, ka be sabi.

15.12.'20

(Mr Mnyanyisa said, it behoves the one side, the lovers, towards the other just as that other is towards them.)

Mangati ka Godide, sibongo, Mteki. –

Sikeli! ngi fung' ukikiti, kutsh' ama dod' akugala. I have heard them so fungaing, but I do not know origin of the name. Mr Mnyanyisa: Tshaka

where love is, let there be mutual attraction continuing to be fostered.

igugu li ya donsiswana: ukutandana, where love is, let there be mutual attraction continuing to be fostered. ukut' omunye stand' omunye, omuny' angaf' uvalo ngo munye na. Kani boni be tandana na? (It might be said of them) Ukutandana kwabo ku ya fana, bobabili. Igugu li ya donsiswana. Ba fana ne ntomb' i tand' isoka, nal' isoka li m tanda. Ako muntu onga m tanda umuntu ngamhlanye, njeng' intombi i tand' isoka, lona li ngazi tandi. Ihlulis' indawo ngokuntanda, ukutandana kwabo ku nga lingani. Intomb' enye ingabe kona ku njalo, uma i tand' umuntu. (Gone beyond the mark in loving him) Even when love is not returned, sometimes a girl will persist in loving the object of her affection.

Igugu loku tandana kwabo a li nganeki. It is the "love" which has sprung up between the girl and her lover that is spoken figuratively of as igugu.

ukudonsisana: ukuba isoka li hambe li ye kuye; nayo, naa izinsuku zi ngakabi ngaki, isi suka ¤ isi-kulo (isoka). Nayo, i ya buya, so ku suk' isoka fati se li ya kuye.

Igugu li ya donsiswana = It is incumbent on every pair of lovers to act reciprocally towards one another. (mutually foster) Let

where there is love, there let there be mutual attraction continuing to be fostered.

where love is, let there be mutual attraction continuing to be fostered.