

159

Sivivi

KAMAQUNGO

367-382

SIVIVI

[KA MAQUNGO]

A 62/83/5-24

B 62/84/1-10

SIVIVI KAMAQUNGO

Siviri

62/74/15

« 30.6.1905 »

File 62, nbh. 74, p. 15.

Siviri of the MALUNGA tribe of the Amakhubi people.
Living at eMzumbi (in the bush country). Chief: Charlie
Fynn; pays hut-tax at eSoyidi (lower Mzimba). Families
with Zulu affairs; of uKoboti regiment (Dingane's) « (SIC) »
Dingane. Hale and hearty; has wounds. Fought
at Maqungu.

amathloun ^{ama} Ndhlovu ka Kuba
 Kanyile ^{ka} Gaozi
 Silwana ^{si} rwa-gazane ^{si} Nsindwane
 wa kwa malawaza
 incuku ka M. Kuni 20/1/1

he ^{gu} it was then he quarrelled with ^{Shaka} about the stones. The ama Ndhlovu and Kanyile tribes were neighbours of ours as well. Ndhlovu ka Kuba was chief of ama Ndhlovu people and this same chief Ndhlovu was father of Gaozi, chief of mpungose tribe, also of Silwana.

Shaka and Makedama used to ^{steal} at a pwan-gazane beast with horns thus ^{is}. Their joint incuku was Nsindwane wa kwa magwaza. This incuku would begin by ^{susai} ama-laza whereas Makedama would tell Shaka to ^{steal} which I would do, then follows Makedama, then Sertkuzwayo ka Didi ka Mkhlongo. This beast belonged to Mfundu, inkomo ya bantwana yo ku ^{steal}. Nsindwane died at Pbane's establishment (W. Fynn) - ^{is} ezinkumbeni - near Mazinto.

6. March 1907
 3 Norfolk Villas
 Mpsgrave Road
 Sirivi (see Notes in a small note-book & date about 28th Feb.) with his son Ngaboyalan ga
 Dingana made a rule not to take the milk or eat the meat of any beast that was ^{captured} by his forces from neighbouring countries but only those belonging to the Zulu tribe proper. ^{to inkomo abantu} I know nothing about Shaka & Mpande in this regard. Nomahawu also did the same as Dingana.

We separated from the Hlubi tribe in my ancestor Tulisa's time. Tulisa ^{2nd} bangad with Bungane, was defeated & then his son Khweba went to Zululand (Zulu tribe). This happened in Shaka's time. He failed to say he was the son of a King and so lost his rank & became an ordinary individual. My father Magungo was ^{then} later made an ^{induna} by Dingane. My father was already born when Khweba crossed into Zulu tribe.

Hlubi Chief (4)

Siyepu (living)
Langalibalele
Mntinkulu
Bungane
Nsele
Basobengwe
Mashiya
Dhlomo

Ndhlou (where we meet)
Mntungwa same man
Ndhlovu

Desert-line of the
uniformity - eds.

Sivivi (may informant)
Magungo
Nkwaba
Tulisa
Ngondo
Mwelase
Mabanga
Mbisankulu

Senger
Ndhlovu
Mntungwa

I am related to the Hlubi (not Hlube) through Ndhlou.
I cannot recollect further ancestors. We no longer
call ourselves amaHlubi but a ba kwa Malungu.
This change of name is due to our quarrel.

Nkwaba went to Kouza to Tshaka; he went with a
number of people. He was not raised by Tshaka, ie made
an induna. His people scattered & lived under other
chiefs in Zululand.

We say to our children Tula Malungu! Tula Mntungwa.
These are our izitakazelo = 'isibongo, esi jabulis'
untwana. Takaza = to jabulisa.

jiwara = kuba, also tunisa = depreciate
My Nkwaba went to live at Mandeku (stream)

name

(6) ⁷
- ~~Enter~~ near Matikulu) at the Ndoulinde. Magungo, my
father, had a kraal at the Membe stream near the
Hlomenhlini omhlope (7) that is where I killed it.
Hlomenhlini omhlope is called also kwa Rodobe.
- this is a nick-name or isitakazelo.

Dingana never came to Hlomenhlini. He used
to be at Mgunpundhlovu but he visited at
Sisobemi but did not sleep there. (8) He used to be
accompanied by regiments when he went there. He
used also to go to Kangela & then to stay there &
when he went he used to take all his amibuto,
also izikulu & izinduna as if ~~he~~ going on a
warlike expedition - for it was a long way.
The king would walk along with the izinceku on
either side of him but at a distance of 50 or
more yds from him. Others would be in the
front, pengasing grass, sweeping, cutting
apart, removing uketana, (small pebbles)
the thorough cleared the way.

The izinduna would keep with the regiments, keeping
them back so as not to come too close on King
zi m fudumezi (cause to be warm or heated).
One would always know at once, even though
out of sight, that the king was travelling, for there
would be an imbongi shouting his praises.

Dingana used to go to Mbelebele - close to
Mgunpundhlovu, Sisobe & Kangela (10)

F/W
* missing

10
Banana-like ukova - ^{pua} ordinary banana } would be
sectshulwad + alukad. } 15 Shaka & his people,
all of them, used to renew a nge siziba -
The isiziba unnewed was bigger than the
present inkamanga unnewed - longer ¹⁶ I could
sew it. I renewed with izimlamunze lala -
these are black, & found on beach here. I left off
using isiziba years ago.

To renew is an act of modesty - ^{do it} we hide
umtando.

7.3.07 ¹⁷ ukukwala ka ka Dingana This took place
at entundheleni, outside the isigodho, generally while
he was talking to a man like Ndhlala. He would
sit at ease, & the inceku would cwala at fit
moments when he got an opportunity and then run
off a yard or two. He might move in front and about
the king in every direction, but every time fly off
as soon as he had done anything, the king engaged
talking all the time. The same method was adapted
as to shaving. The inceku held the insingo or impuco
in his right ^{hand} & an imbenge in his left & stealthily
approached the sovereign, jumping aside
after shaving off a bit of hair, & so he goes

11
on until completed. ^{in an assembly (kibho)}
Meals. When the King's ebandla he would be sum-
moned to his food when it was ready (cooked) by
a girl striking together two insuka ye geja (in the
manner I have indicated) the blows being made
in rapid succession, say 2 a second. When the
King was actually at his meal, & until he had
finished ^{STIRLING} subasing, the blows would be about
one a second. During the latter process no one in
the whole kraal might pinisa ^{or cough} & if you felt inclined
to cough you must drop on the ground and putting
your two hands together on the ground ^{bury} your
face into them so as to prevent all sound of your
coughing. Only the girl was present with the king
during his meal. The beating of the bees during
the meal took place in the hut in which the
King was seated.

ukucwala. After finishing, the inceku will hand
the hair imbenge (with hair in it) to another
inceku & the latter will take the hair off & burn
it. This takes place in the isigodho where the

12
to be careful
king lives. After the hair had been burnt the wicku
would ~~take~~ carry the ashes off & through them into
a running stream of water.

Izinsika. One of the ~~There~~ ^{sleeping} was only one insika
in Dingana's sitting & eating hut. This was ornamented
by having ~~bead-~~ ^{bead-} work all round it similar to what one
sees on a spanbok. The mdhlunkulu is his
concubines (one must be careful not to say his wives)
for they were not wives, were summoned one at a
time into this hut when I wished to klobonga
with them. The insika referred to was of ipabla
wood, not a very big one. The mdhlunkulu alutka
planted the insika with ubhlahla (heads). White
(umhlope) and red (umgazi) beads were used for
this purpose, ^{patches} ku hambe kwenziswa amabala
patches of colour here & there.

The beads used for the insika are only allowed to
be worn by the mdhlunkulu alone; no one else
in the country might do so.

These white beads were called itamba, the red
umgazi. The insika was covered from
top to bottom with beads
(I am sure it was the wool)

13
the hut of the chief 19
This hut is called Clawu le nkosi. It is called
Clawu because the king had no abafazi. I had occasion
3 times to enter this Clawu. I had been sent there
by Nomahawu, Dingana's ~~site~~ aunt, and each
time I was accompanied ^{time to} by Mpande (who after-
wards became king). This happened at Mgunqum-
dhlovu. I was to go secretly to Mpande and to
say the amakafula [this word was actually used
by Nomahawu as well as by Dingana & it
referred to the Natives of Natal] wanted to ^{English word} cross or
cross into Zululand, with the intention of killing
us. "I want to tell you this, that you may know
it," I was also to ask Mpande to take me on to
Dingana. Mpande then took me on to Dingana, we
entered the isigadho. ^{note} If anyone, on any occasion,
was going to the king's hut ~~or~~ ^{see} when the king
was there he would not hamb' etulile but
would ^{go in} bonga inkosi. I therefore, when accompanied
by Mpande, had to do the bongani - I had found
Mpande in his hut which was not in the isigadho
but ^{down by} at the gate of Mgunqumdhlovu. Now, I was
^{sent} sent from Umlomahlintandlope to Mgunqum

14. - knowing the distance being over 80 miles - + I slept twice
 on road before reaching my destination. Mpande
 took me to the Isigodhlo + as I went I raised Dingana
 I had to do this even though I came on a secret errand
 + when one left the king one would go off bonfacing
 him. ~~There~~ There is an incekini posted at the gate of
 the Isigodhlo who is called ugayinyanga. He
 will then take us in + he would go take us to the King's
 all ilawu + sit at the door outside, allowing us to
 enter. I told Dingana that I had been sent by the
inkosikazi (I did not say inkosazana, which
 she was in fact, for it was better to call her
inkosikazi) that is, his father's sister. (Note: she
 was not + could not be called Dingana's "mother".)
 I said, 'Uti utomahawu amakapula a ya m
 hlupa a fun' ukhwele, eze kiva zulu.'
 Dingana said "Mpande, a bekani, awole
 eze kiti si wa bulule." He said to me "Ufik
 umtobel' utomahawu a fun' izihloli
 zi ba hlola, ikona si zo ba bulala." Mpande
 was also directed to fun' izihloli ka kubu
 for M. lived at Umeneni ezansi ke ka
 Ndhlala, in his Mahambelala. Kroal (22)
 found Mpande at Mgunqundhlovu where he had gone to
 Kongo! Each time that Mpande took me to Dingana, I found him
 at Mgunqundhlovu.

(see below)

15
 8.3.07 ... (Waris of Fokoti) ...
 Isibongo ka Fokoti.
 Fokoti ka Sobuzo!
 Sihlangu si na mehlto, nas' emnyamemi!
 Endhleleni, ufanisa ne njani?
 Umfanisa ne vundhlayo.
 Inkosikazi, u mfanisa ne njani?
 Ngim fanisa ne nllunu ye inkosikazi.

Harry Barley - Talk with:
 Natives boys now carry towels with which girls wipe them
 selves after hlobonga (soma) has taken place. Before girls
 used to wipe with amakasi amiti (amagabunga) - Owing to
 the new practice, there is more danger of pregnancy occurring
 as girls are not so quick to gatscha when a man is about
 to spend, as before.

Lawyers are sometimes referred to as isika yezulu.
 When a girl is intending to attend an umjandi the first
 thing she putuma's is to hluta the hair from her
isibumba + make her private quite clean, which can
 be easily done with the gum of a particular (isihlute?)
 plant. After the first few hairs are hluta'd the rest
 come away easily. This may be due to girls who only
 (inca'd) ubuhlala feeling it necessary to clean

themselves for fear of their privates being partly seen during the dance.

Bazale, Sivivi, Norman Nembula, Mbovu were present when we discussed ^{the} question (last night) about the phrase ^{The word you understand} amatlungwa ehla ne silulue ^{means of the common belief} (not nge silulue). Sivivi said he belonged to the amatlungwa, for he is of ^{the} amatlubi tribe. He says there is a misconception here, for the amatlungwa did not come down in the isilulue, but what is meant is simply that these people were the ^{first} ones to introduce the isilulue for keeping mealies in instead of in holes. But Sivivi had to admit that ehla implied a coming from the north, even though not in the isilulue. I observed if they had come in the isilulue the phrase would be "ehla nge silulue" which is not used. Sivivi cannot suggest where ^{the} amatlungwa came from.

also visit: NKVBOVELAST? 6/28/16-24

Sunday 10.3.07 "Let me kiss your hand and thank you"; so said Sivivi on my telling him the name of ^(Sivivi's) Sandeyana's son, per Nandi, which we had in vain tried to recollect when at Port Shepstone. This shows ^{the} ^{which} spontaneous take among Natives.

^{insizwa = ingqokusa (according to bla dialect)}
^{ungatsha = isidinyo}
My ^{do} second errand was to report the death of ^{do} certain two ^{EVIL} seen. I had to do this through Mpande. One of these was an ^{EVIL} insizwa, beast, insect, killed by ^{EVIL} ungatsha. The other was an ilunga ^{EVIL} horns thus; it had fallen down a precipice or into a hole. I was to ask the direction of Nomabawu if the hides ^{which were once ones} might be cut into shields. I went to Dingane. Mpande introduced me, & told Dingane what I had come about. Dingane said that shields were to be cut. The cattle at ^{the white} Momenkhlini on kloof belonged to Dingane, as indeed practically the whole of the cattle of the country. ^{the} izikulu however, each possessed a few also. ^{the} izinduna & izinceku. ^{isangobela}
My ^{3rd} ^{Mndibili} visit was to take 7 ^(izinsizwa) each with a bundle of amabele (isangobela) to ^{Mndibili} Mndibili (Senzangakona's daughter). ^{isangobela} Isangobela means those amabele which lie at the bottom of the pit and cannot grow if sown. These amabele are twelve ^{carried in} nga masam (alukwe nge kwani). The ^(Senzangakona's) inkosazana had a kraal of her own called iSumeni which was quite close to Mfungendhlova. She never married. I personally carried no bundle I got to Sumeni with the 7 & sat down at the gate of the kraal. I called to a girl ⁱⁿ the isigodho who told me to enter the isigodho.

with the ^{bundles} ~~amasaamba~~. I then gave the bundles over to the girls in the ~~isigodhlo~~ and they went to where ~~Mndibili~~ was. She directed me to ~~songela~~ her to her sister. She was very grateful indeed. She gave me some meat, ^{the} umhlaba, and told me to go to ^{work at} ~~osela~~ ^{butcher's} ~~nga-pandhi~~. We did so ^{at} ~~songela~~ with umhlaba, for there was no wood available.

I then went on to Mpande who was at Umqungundhlo. I ~~was~~ had been told by Nomahawu to report to Dingana that she had given ~~Nom Mndibili~~ ~~amabele~~. Mpande took me to Dingana. He told Dingana, who was ^{very} pleased. ~~laughed~~ Dingana then told ~~Indiceni~~ ~~ibara~~ to go to ~~funela~~ ^{to eat on the way} ~~yo~~ ^{to eat} ~~(umkondo)~~ of a beast; this was done.

Nomahawu had been asked for amabele by Mndibili, and it became necessary for the former to report giving some to latter because Dingana had told off boys to go and burn ^{cut into} them for Nomahawu, & they therefore were ~~at~~ Dingana's property.

I have stayed ⁽²⁾ ⁽³⁾ ^{mo.} at a time at Umqungundhlo. I had gone to ~~Konza~~, having been called by Mpande, then still a prince.

I used to stay in Mpande's quarters ~~Umqungundhlo~~. I only went to the capital by Mpande's orders, & continued

there only during his presence. ^{lots of} ~~Inkata~~ ^{the} ~~yezwe~~ ^{the} ~~(izibi)~~ where ~~amaboda~~ are in the habit of ^{one} ~~putting~~ ^{are} ~~collected~~ & bound round into an inkata with an ~~isikumba~~ ~~de~~ ~~nhlwati~~. This is ^{body dirt} ~~then~~ ~~mindlewa~~ ~~ne~~ ~~nsela~~ ~~ye~~ ~~nkosi~~ & ~~umute~~. This ^{body dirt} ~~insila~~ comes from the inkosi being ~~(paqula's)~~ ~~it~~ ~~rubbed~~ down. It is collected into some dish ~~etc.~~ [Nowadays we wash with soap & have no ^{body dirt} ~~insila~~, formerly the King ~~ambata's~~ ~~izipuku~~ & put on ^{scobal} ~~fat~~.] The ~~izibi~~ were constantly collected; that is, when any ~~amaboda~~ came on business, the grass ^{etc.} on which they had sat would some of it be added to what had been previously ~~got~~, & so with later groups of men. And ~~when~~ this inkata would be put into a hut of its own in the ~~isigodhlo~~. One man is set apart to look after the ~~inkatas~~, & he alone stays there. This person must be one who has ^{never} ~~been~~ ~~married~~ (~~tombal~~), ~~ongarali~~, ~~ngc~~ ~~namfana~~. In this ^{medicines} ~~hut~~ all ~~insibenzwe~~ ~~ye~~ ~~nkosi~~ are put. I do not know the ~~guardian's~~ ^(of this hut) ~~name~~. The ~~inkata~~ was about 18 ^{to} 22 inches in diameter, ^{and} in thickness, as thick as ~~low~~ ^a ~~leg~~ below the knee. People were said to be ~~(songela's)~~ ~~enkateri~~ bound up into it. This ~~inkata~~

~~ingogongwana~~
= small rolls of dirt, as when rubbing hands (in side of) or hands

20 ^{umadeve} (my name) ^(according to him) usirili inkosi ya ^{the} ~~the~~ beNguni-
only ceased to exist ^{with} ~~with~~ when the King died. The next
King got his own doctors to ~~start~~ ^{continue} it. An inkata is never thrown away. It is never buried
with the King. Dinganyu ^{ya} ku yona (is on it).

Mahlungwana ka Tshoba ^{by semahfeleni} is the one who gave me
information about the inkata, for he was one of
those responsible for making it; he was an ^{linganga}
^{of the kind of the 2nd kind} ya makos, a kwa Zulu. Mahlungwana ka Tshoba
ka Gcedhlinthlu - all these in their turn were great
doctors of the Zulus. Mahlungwana ^{doctors} elapad ul
when we fought against Dingana (Magonggo).
He it was who ^{kept a patch of grass} (shisa) ihlungu so that if in
the event of Dingana's forces ^{being} nyatelaing there
we should get the better of it. Dingana's ^{impi}
^{did not sleep} nyatela's & we ^{defeat} abhlala'd it. This man was called
Mahlungwana because of his making this ^{ihlungu} ⁽³¹⁾
His proper name was Bahle, by which he was
known by Dingana & Tshaka. Now, however, he
is commonly known as Mahlungwana.

As far as I remember there were ⁽⁴⁾ rows of huts
at Mgungundhlovu but here & there ^{there} were more.
The kraal was on ~~both sides~~ between ^{the} utZololo

^{Krest} ihlaka- ituna, ihlaka le nkosi ^(grass)
stream (stream on side) and ^(proper Zulu for King) inkumbane (east)
The ^(ndhunkule) were killed in the utZololo, a
stream with ^{igindongo} The inkumbane is a much
bigger stream than utZololo.

Dingana's drinking water was drawn ^{up the} inkumbane, in the spring. The ^(ndhunkule) job
water there too. ^(Zunitomro zo mloko) i.e. slaughter
cattle, grazed near the King's spring.

The little kraal above Mgungundhlovu was known
as ^{Beje}. (mpande's was ^{Mapotweni}). The
Beje kraal was used ^{for} ^(were of the great stock) ^(the King)
the cattle kept ^{at} ^{Beje} (zo ku dabuka) ^(kwa kina)
^{zo} kwu Punga no Mageba, no Janina, i.e. the
very oldest stock. ⁽³²⁾ These are the cattle which are
known as ^{ezo mlomo}. The King did not ⁽³³⁾
sleep ^{at} ^{Beje}, but in his own hut ⁽³⁴⁾ ^(agrees with previous).
Women only slept ^{at} ^{Beje}. When women were
having their courses they used to retire to Beje
(be gakile, potela), i.e. women belonging to the
^(ndhunkule). All the women of ^(ndhunkule)
used to go to this kraal & remain there till they
had stopped menstruating.

space

~~29~~
 regiment's barrack. (Imvoko) we were passing by when
 I saw Mnkabayi. I never saw uMmama. I do not
 know if Mnkabayi was married. She died in Dingana's
 reign.

Lukuza ku ka Tshaka kwa Zulu, e se zo ba inkosi.
 Senzangakona went to fetch Tshaka from Mtetwa,
 where he had grown up having fled there with his
 mother. He became a ^{great warrior} ~~gave~~ there. Senzangakona
 said, "let me go & see my child at Mtetwa; he
 left me whilst still young; he has now become
 famous". He went. Dingiswayo ^{also assembled} but all his
 impi to come & see Senzangakona. Tshaka was
 in that impi but S. no longer knew him for he
 had ^{put on the beard} ~~tungu's~~ isicooco. When Tshaka approached
 S. who with Dingiswayo, was seated on an ^{mat} icansi
 le bumba, he gqya'd ^{in the} ~~at~~ Zinkondeni (Dingiswayo's
 ibuto) after gqyain'g Tshaka concluded by ^{giving} ~~again~~
 uyise. S. then ^{went off} ~~good~~ ukaid & went kwa Zulu. He
 said to his men, "look here, Zulu, you had better
 allow Tshaka to reign after me, for I have seen
 he is ^{only what does harm} ~~at~~ shingay, he jumped over me". S.
 had nominated Uzikatshana as his heir, but
 Uzikatshana did not reign. [Sizijana]

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.

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F/N 42?? 62/84/1301

10.3.07 ^{Stuart Rivers} ~~NAVBOYE LANGA~~ nyundela = (libel), slander
 the present: Notebooks (small-P-) in File 62

Sivivi continues } ⁽⁸²⁾ ~~NAVBOYE LANGA~~ ^{was my cat}
 Sengangakona then died. Ishaka then kept a head
 to busa, Dingiswayo perceiving him up & presenting
 him with cattle. He came with many cattle, driven
 up by Dingiswayo's (amabuto) Ishaka asked the
 names of all the izikulu ^{of the place} za Kona, & their names
 were all given him, for he had left the tribe
 whilst still young. He distributed the cattle
 he had come with among the men. He then
 began ^{destroying} bulalala ^{the people} (Izigue) & captured their cattle.
 He also ~~so~~ killed Ujikatshe (I do not know
 of Sigujana).

Ngomane ka Mqomboli ka Sotshaya ⁽⁴³⁾ Sotshaya
 may, however, be another name for Mqomboli.

I have never heard of Ishaka being illegitimate
 I think Nohlovu must be nyundelaning (slandering)
 Sengangakona's house. ⁽⁴⁴⁾ I don't think others would
 support Nohlovu. ~~NAVBOYE LANGA~~ 62/84/1-5

12.3.07 ^{the present} ~~NAVBOYE LANGA~~
 [appunye we zi Tolatoli] is an ^{name} tabung
 of Dingana. Tolatoli being a ^{name} of his ⁽⁴⁵⁾

Further Dribongo.
 Unjungi we zi olatohi!
 uSomnandi wami, woza ngangumomo
 ngi ngaze ngi sale ngibe nomngandeni.
 Upsebe nginbon' ukwehla kwezi kwa magaye
 ute kwezi ka zihlandhlo wa nyamalala
 Owadh' u zihlandhlo ka Sewabe
 Eti 'ukuwela' ukweyama!
 Wadhla u matshukumbela ka Sewabe,
 Eti ukuwela ukweyama!
 Wadh' u magaye ka Dibandhlala,
 Eti ukuwela ukweyama
 ukeri, u ma bakamela! = *gumela*
man of courage
 Owa bakamel' intunzi ya kwa Bulawayo.
 uSingqungu ka kulumi ka namlomo
 ka njeng' o Ishaka yen' aye qd' uimuzi
 ngo ku nkenkeza.

La gote for a child's people
 My mother was intombi ya semabeleni. Her father was
 magwamanda ka Faye. Her maiden name was Nombato.
 My father's + Julisa's kraal was ezijamaneni. My
 present kraal is called emzingyati for all my

*There were lake (D.) Le
 ibandhlo & li ngamziti
 i necker, & li ngamziti
 is not a regular pigment
 but still always go
 about him*

F/N number?

Kikizahed (his name)
 ancestors (abukad) there - ie at the Isandhlwane
 father Julisa was buried at Isandhlwane. (47A) ~~47A~~
 Nguboyetanga says: my father's mother was chief wife
 of Magunze. The ceremony of making her chief wife consisted
 in an itshoba tongue being put and ~~stuck on~~ bound
 round a stick. It was then, on the day of the wedding,
 some little way at the side of the isigcawu or dancing plot,
 fixed in the ground. The bride (my grandmother) then
 went up and pulled it out of the ground, and as soon
 as she did this the abayam party closed round her
 + took her off to the isigcawu.
 afterwards she emerged from the party and then
 began to dance round about the company +
 'kikiza' (said 'ki, ki, ki, ki, ki, ki, etc. etc.) as she
 held ^{the} same tail in her right hand. She would then
 be known as inkosikazi, and would gal' inkosi.
 Sivi speaks: In our tribe (~~the~~ Ntshu + Malunga)
 we ^{danced} ~~smiled~~ with the itshoba tongue, but the
 Zulus used isingindi (so inkosi). (umese) was
 unknown.

I do not know why Isandhlwane or Umzingyati were
 so called. The name had attached to these places before
 my birth. There are izizwa on the Isandhlwane hill
 just as there are izizwa in the ^{beast's} ~~Isandhlwane~~ of a beast.

only from the Umuteva. I never heard that Dingwayo went & stayed with Bungane. The mealies were carried by amasamba, alukwad, like amasaka. Mealies were not planted in the Hlubi tribe, only amabele were eaten & planted. Mealies were looked on by Hlubi as ^{welcome for light people} umuti wokwela/abanta nxa be gula & were not originally limaid. They were used for umkuhlane illness. ⁵³ Presently those who used mealies as medicine discovered that they could be eaten, & so fields of them were planted.

Nguboyelanga says it is very common talk among the Hlubi & others to effect that at first Hlubi used not to ^{cultivate} lima umbila. The coastal tribes speak of mealies as 'theirs', whilst we (amaHlubi) are referred to as owning amabele.

Swipi continued ^{space} to the reference to our coming down (jingjika ne silulu) is ukhetukwa kwetwa, for we did not come in that way, but we did use the ^{granary} silulu, for it was our (umgodi) not at first for storing mealies (which we did not have, but amabele, & ^{nuts} ijindhluwa and ^{= imbombo} ijindumba (not amadumba) tubes. BEANS

I know nothing of the coming of Sirayo & his ancestor

coming to live on our old kraals sites about Ngutu and Isandlwane. ⁵⁴

Bungane lived on the Umzingati & near Ngutu & Jonono hill, whilst his people stretched towards the Black Umfolozi. The Hlubi ^{cultivated} lima amabele odwa & only in later years took to cultivating mealies.

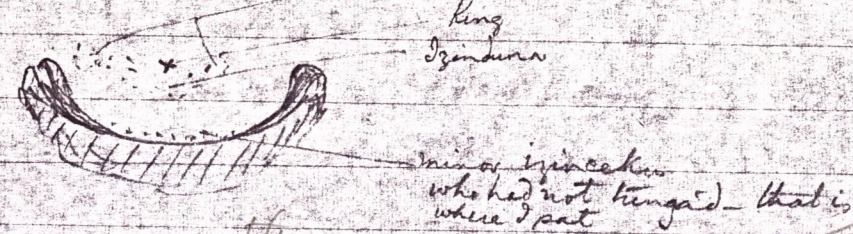
The pumpkin, bean (Lentil) ^{potato} (batata) were brought into the country by Europeans. We amaHlubi ^{cultivated} lima amabece, amaselwa, & amapuzi. PUMPKIN

The coastal tribes laughly said that in the early autumn (ngoku ngena ko kwindhla) that we Hlubi were obliged to eat ^{sweet meal} only (imbe) and had to depend on them for mealies.

14-3-07 I do not know where Dingana ^{best seat} jind Enochlini or outside. He was always accompanied by someone, Lubara - I do not know his father or sibongo.

When the King had left his hut & had been joined by all his ^{people} izincaku, one of them ^{at the present} would then shout out in a very loud voice "Aa Kukuph' umphakati, say two or three times, when people would emerge from their huts in every direction. The people would all meet the King in the cattle kraal ^{at the present} imhlanza near the ^{in the cattle enclosure at the place used by the} izigochla, esibayeni in khundhla (where assembly) (INHUNDLA)

the grass has been ^{CUT} ~~cut~~ away. People would not come to the meeting without this invitation or summons. This calling-out took place every time Dingana wanted his umpakati. At these meetings ~~there was~~ the talk was about & was affairs, with ^{loud} ~~gossiping~~ of ^{chiefs} ~~amagawe~~. They would count over the names of the amakosi they had ^{captured} ~~isihlati~~. All matters, including proposed laws, were discussed. The way in which Senzangakona and Punga + Mageba was also referred. There is no ~~zokozelasing~~. Only the King & the Induna speak, the Induna then says, ^{Do you hear the King?} "Ni yaziwa ke inkosi!" + goes on to repeat whereupon all the men say "Yebo, baba". The ^{sent word} ~~umpakati~~ would be at a distance of say 25 yds from him: ^{leave 4-5m space}



The Induna who says what King states, to the umpakati was Nohlela. The izinduna & izinceku sat as above shown. The minor izinceku repeated to the men in their rear what the King said, even though they had heard perfectly well. When the King laughed, all the

company laugh. When King went off the whole lot would ~~shout out~~ ^{add a few of his praises} ~~Bayede!~~ King required anyone he would be ^(ie when umpakati was not sitting) ~~summoned for~~ ^(by appointing someone to call) ~~them~~ 'Nang' ubani bo? Answer: 'Vungane!' wen' o wa kula be libele, wen' o wa pangel' izintaba wa pangel' umphelela no Magwakazi? ⁵⁸

No one was allowed to speak in the umpakati, only Nohlela spoke to the King. Anyone who wished to stay away from the umpakati could do so, ^{as when} if otherwise engaged. Umbala-sangana, ie those ^{who} do not go out on military expeditions, that is, those who cook, ^{collect firewood} ~~tezi izinkani~~ do not attend the umpakati. The word umkandhlu was the proper name for a council, the old Zulu word, but when Ishaka came from umtetho he brought with him the word umpakati which means the same thing.

No gossiping takes place when affairs of state are being discussed, only when ^(at leisure) ~~umpi~~ is ~~soxaw~~. A week or so might pass without ^(was) ~~umpi~~ being ~~soxaw~~, then on two days in succession ^(with discussion) ~~soxaw~~ would occur.

Nzobo, alias Dambuzi ka Sobadhlh, used to sit at the gate - for that is where his quarters were - and ^{to} anyone coming in he would say "uKwela ngoka?" = BOTHEN

to any others, when you must say whom you are visiting. I always found Nzobo with his whiteish blanket or seated at the gate, & he it was who put these questions ~~to~~ to anyone who entered the kraal as from the neighbouring kraal or far off. People were encouraged to ^{the killing} Konga in Kosi, & to (sta) inkosi peng.

No one ever entered the ^{are covered} izigo-dhlo or ^{at intervals} izinceku who ^{CHOP UP} tubula's amaqela & hlahla's inyama, but a man like Nohlela might enter, only when specially sent for. It was Nomahawu who chose me to be an ⁽⁶⁾ inceku. The izinceku as a rule were chosen by the izinduna.

inkosingqi 'xabile' (xaba) = ukh-sola.

From linguistic note added -als>>