

120

NIDUNA

KA

MANQINA

1-11

N DUNA

A 58/24/1, 9-31

11. 58 / 24 / 2-7 needed

Ushanda = Sec.

19.4.10.

(written by)  
(per) Ket. B. ngana ka Tulu ka  
Nogandaya) 58/24/1,9-31 (AA) 1

Nduna ka Mangina ka Kepukiper ka  
Nogandaya ka Fujabu ka Manceba ka  
Minsunsula ka Nohlovu ka Dubuyana

for Nduna's  
informants on  
Native History, 4 p. 31.

ka Newani ka Malandela - The my  
sibongo is Newani of small Ntongwa family.  
I was born in 1879-80, so am about 30  
years of age.

Orketengana ngeni my mother, this  
man being son of Tulu ka Nogandaya.

Entered

Tulu ka Nogandaya's sibongo

uZulu la Dum'obala.  
Lapa ku nge munga ku nge mtalo.  
Isigaga esifulele ngamahlavu emzilen  
wezinkomo zi ka Ncaba,  
Zat'ukuvuka za badhl'abantabaka  
Ncaba.

umali wa ndima kant'u ya zalala.  
Isilo esa kala pam'biti, sa kal'emvwa  
wa mdhl'umtanzana ezinc'kwini  
umibabazi wa mhamba etuk'ndhl'  
udhlungwana emlebeleleni

Esinya sa tengwa ke maratshamba  
Nzim & di mnyama li ngu kwena kwas'em  
- Kumbane

Kona beku nga fakwa henyawo  
Ku njeng' amanz' ase mKumbane  
Woni' a nga fakwa henyawo -

Uwez' uye dhlala, umhlantli' u vele  
Ngoku zwel' igogo & li m sitayo -

Inkonjane ka jama & wab' apikwani  
Eziy' izinkonjane zi ka jama zi  
wab' amhlana.

Es Inkon' e vele ngo buso emabedhlane  
umibombo o ye wa ~~ka~~ kanya ku msalaha,  
kwa Nxumalo.

Hlabla le mngawe, lo mgokolo  
abate ukuli vula ba li hlohloloza  
umasontane onga ntambo yo mnxeba

Sitsho nga marwi aba ku sontela wona.  
Vez' odhl' izinkon' e zi vezayo  
Ngez' za omandeku wa kwa mlambo  
Eza ogunzana. umnta ka Menabe

ukhozi luka Ndaba 58/24/9-31 9  
umandjindjo tengwawo njeng' esibara  
Sona sibara & si ye sa tengwa ke  
maratshanga.

Sunday  
24.11.10

Incidents in Zulu ka Nogandayi's life.

Tshaka was fighting with Zwide, after killing Paka-  
twayo ka Konkholo. He came back and built mbele-  
bele kraal after the same had been burnt down by  
Zwide for Zwide had burnt all Tshaka's kraals. Tshaka  
however vusa'd and aka'd them all. Zwide ~~however~~  
persisted in following after Tshaka, and when it was  
clear that Zwide was advancing against him he  
caused gomica'd <sup>his</sup> amagawe. He said Nangq' ufwu  
usangi landala njalo, a ka vel' igpwe li be  
linge kwa Zulu. Ingi 'bek' ukomizimant' <sup>x</sup>  
izibongo lap' emkhotweni. Amagawe e  
sab' onke akutab' emkonto. Waz' utshaka  
wazi yek' ukutab' wa buyel' esihlalweni,  
wa hlala. He then called on the games to say  
how they would gwaza seeing they were afraid  
to seize the assegai. The amagawe there

for explanation  
of nomizimant' see 16 p. front  
x that is that the  
game that takes the  
asegai will become  
subtle to the prizes

x umababazi we nhlamba etuk' indlelungwane embelobeleni  
u be tukuwa & zwide ka langa.

upon proceeded to <sup>2</sup>seca and say how they would <sup>be</sup> gawza  
 Komfija however remained silent. Tshaka said  
 "U nga tula Komfija lemp' i lungile na? Nxa  
 zi ku tula wena Komfija na? Ma ze ku  
 tula wena Komfija i tnga ke i <sup>buji</sup>hlehlal'  
 emuva icelwa ngokunye. Wasuk' a Komfija  
 wa gceumek' umkonto o kad' e wu pata, <sup>omdaka</sup>  
 oia kumal' omutsha, njeng' okutsha ku ka  
 Tshaka. Wati "Lezo zibongo zamni. Ngi gom'  
 umwundhlana ka menziwa igawe, ngo gwaza  
 pambi kwake. Ngi gom' uMagaju igawe, ngo  
 gwaza pambi kwalo, li ngafika gwazi. Wati  
 Ngi gom' usigwebanta igawe, ngo gwaza pambi  
 kwake, e nga ka gwazi. <sup>Nkosi</sup> Ku nga gwaz' igawe  
 li be li nye euraqawini a matata, ku Zulu  
<sup>ngi bulwa mupha,</sup> wesine, <sup>nkosi</sup> o ngi bulala. Wati u Tshaka  
 Zulu, u gome mina ini, P' ma ut' a ngo ku  
 bulala na? Wati u Zulu ngi nga gom' amagaw'  
 a matata, ngi gom' u Zulu wonk' ipela. Ko yo  
 bekewa ezidunjini amanseba. Wati e lami  
 li nga pambit' ezifubeni, isuke ibaleke,  
 ba gwaz' emhlana bonke. Ushaka wati:

kulungile Zulu, se zi yozwa u Zulu' e ze buya -  
 wa kibo 'Ezinkabi' e zimoyama ezi ikulu. Wati  
 a yi neame. Wati u Zulu: Nkosi' u Zwide  
 u ya me saba, u zothla zip' ezinkomo,  
 ma pahlule tina na? Wati "A zi yekwe  
 zi nga hlatsheva. Wati u Tshaka "Ngivela  
 ngatsho ukuti mfo ka Nofandaza a u  
 'xoxe' unphi, u gome mina. Wati: Nkosi  
 u zo bu la khaya ungayili' embini. Wati  
 "Zulu, ukuba kutshe wena, a zi yekwe."  
 Za yekwa. Wati u Tshaka a ngi kezwa  
 kahle, a ke nize kwetu kwa Nandi,  
 lahu hlez' intlezi yempu, ke ni yo yi  
 xoxela kona. Daya kwa Nandi, u Tshaka  
 way' elawini laka. Waket' amagaw' odwa  
 wa biri' ezincuku u Tshaka. Wati Epulani  
 ana bele' ezinkabi, ni wa yise <sup>emagawini</sup> kwetu  
 kwa Nandi. Kuba kwepula, ba wa yisa.  
 Ba wadhla, ba wa gda. Wa yis' u Tshaka  
 o bu nga kangicwe izinsipo. Ba bufaza  
 ba bu gda. Batsh' ali buli, ba puma  
 baya ku Tshaka. <sup>elawini</sup> Wati ezincukwini

\* e. igama

dont know father  
 of magaju  
 ka mudo  
 ka nkosi  
 +

"Ba toshela ba ngene. Ba ngema, ba hlala. Wati  
 utshaka: Nitini-ke? Kwa gamuk' utwana  
 ka Ngongolele, indana katshaka, wati uZulus  
 usatsho lelo gama, n'kosi. U se wa tulis' ont'  
 amatgawe, aka sa funi ukuba li be kon'  
 igawe zli kuluana pawbiti kwake. Wati utsh.  
 aka ku lompile-ke, nfo ka Mogandaya. Wati  
 Pumani niyesibazeni. Ba pumana az' utshaka  
 li n'tambana, li ya tohona. Baz' emabutwani  
 esibazeni. Wati a yi sondole wati "Ni yesi  
 ke mabuto na? Si zolov' impi ka Kisi  
 namhlanje, Nitsho kanye niti "Kisi," ni  
 nga pind' a kwesibili. Ni gwaze un'  
 umunt' o ngatsho ukuti Kisi; Koba  
 a se yan' o wa kiti. Una niti Kisi, wati  
 Kisi, owa kiti. Ni yozwana ngatsho  
 Wati ngi ya gema njalo mabuto, wa  
 tetelelaka. Wati "Umunt' o ti ngi ya m bulah  
 & ngone luto kuba ngi nga m tandi, nans'  
 intando. <sup>namukha</sup> Wa kulekaka ke manje. Ba wat  
 Nako mabandhla ka m'jokwane  
 a ka bid' eli mate ta nga z'em'embeze

Exhausted  
 to become a gamuk's  
 and therefore killed  
 but it's a bit  
 speaks being  
 killed

Entered  
 in Book of  
 Eulogies.

Be li njeng' eli ka Piko  
 Inyati e bi kambe'i sengam' amazibuko  
 & bi njeng' omzingeli ku manfethane  
 Azi tebe zikh' umjokwane  
 Azi kuhhliswa aman' asakazi  
 za dhlwa injenje yas' emgekwinini.  
 Uti lwe mpundu ya kwa roagabi  
 Lu # yo hlal' izikovan  
 Za lu yo hlal' uPungatsho  
 Lu yo hlal' uMa-cingwane emponjweni  
 Umlunguzi we zingojje ngi nga bonanga  
 ngi zi bona izingojje zi lunguzelwana  
 & Ne ya kwa Mageba  
 umbebe ka Mamahambasek' mukhe  
 Ba ningi, mnta ka Jama, base ziswini  
 Ba zemhlana  
 nga ba o <sup>nga ba o nsele</sup> Siguzza, nga ba o dung' emkomo  
 O pot' igoda la ye la bambela pezulu,  
 Mnta ka Bango,  
 Laps' izitata za fko Mageba zi nga u  
 Kwa zi ukukwela pezulu  
 Zobe zi ya kwela za puki' amazwanya na  
 Um'bambela tshoba la zita.

Don't know  
 reference  
 not zaka but  
 za ko - this shows  
 confusion caused by  
 connection or printing  
 for these particular  
 passages are in second  
 person.

see over

act of carrying back voice praise

Incinde angidwayo [cut explain this] nobamba tshoka la zita. Incindegaidwayo ya kwa nobamba ya wa sind' amadoda. U sind' umacingwane pgonzanyeni. bhla utshoka a boroga etsho nyalo kwa

very heavy black stone, called umkando (not hammer) - here there have metal it sparks, may have metal in it - This is used by Kings. all gold spears would be called umkando.

cry out. zhi!!

pum' usiba lwake lwendwa esico-cwani. lwa puma kwaza pezulu, wa borzelela yena waya pambiti. lwa buya pezulu lwa fika lwema pansu, lwa gxeumrekeka. Wati Tshayani isiye! Se ngi mahlulile. (uzwide). Kwa kel' ukwana wati u ya lu tata, u ya lu kumula pansu, wam' tshaya ngoti lwembhla, wati lu yoke' mna wami, wati Kulekani, nang' ukaba-ba Kuleka, yank' impi. Kwa qamuk' inkhwati emblope zinyaweni zina buto, ya gond' usiba lwake, ya lwakel' izinhla, z ya lu zungaza, lwa ba pakati. Wati Tshayani isiye, tshayani umngqongqo, se ngi mahlulile impela. Ba tshay' izihlangu. Impi wayi nika ukwana ka Ngqengelele, indun' enkulu. uzulu wa buya wayi sola, una i si pum' akay' impi, wati; Kwana, umata ka Ngqengelele, inkosi, impi

\* this is put into the water, the King washes in, so that King will sind' amadodeni.

i yi fake kabi, ma kuti amabut' amancane i wa qcinis' emewa. Kuti tura mabut' amakulu i senz' ikala lempu. Dgi zzi yi ~~shinsha~~ pendula nin' impi, ngi yi fake ngo kwami. Ngo yenze njani na? Dgi ngo tat' amabut' amancane ngi wenz' inkhakava pambiti, a ya yoka, a yizise kitima, tina si suke uba se si gwaza. A yoke gede sengat' a ya baleka, kant' aza ki tina. wa yi pendula. wa tat' amabut' amabili. wa tat' uDhlangwe (buto), wa mbeka pambiti, wa tat' imihelhe (buto) wa mbeka pambiti. wati ni fike ni yoke, ni ze nayo. Uzulu wa wa Kohlis' amagawe nga belo langa. Wa wami amagawe, wam' khugelineni yena bezwana ngo siqa lesa pika kisi. Bati usemi uzulu la, kanti ka peko, u se pambiti, ngemka ukuba kwa sokahlwile. Ate una a yoke amabut' amancane

ie. to go and' okai. the impi + come with it, ie. to start the fight

stood up in line

\* ie. at Kith... of troops on parade etc



eze nayo, bezw' uzulu se zi bong'a kambili  
 eti Ngadhl' m'ia zulu ka dumi obala.  
 Kwa i lepa se be zoluk a ukute uzulu  
 ka seko la, nang' use gwazile. Kwazi  
 kona ba sekayo nabo ku le ndwo, ba  
 fika isi sukile. Ba gwaz' emhlana.  
 Ukwama wasi sub' iingijini sapind  
 amuwa, sati uzulu kuiza ngezwi  
 lake, u gwazile ye zuka, an' agaw'  
 onke a gwaz' emhlana, utshaka wa  
 fika wa ku tokoza loko. uzulu  
 mhlal' a hlula onke amagawe ngo  
 loko langa. wati utshaka ayo sukata  
 ihlab' eli kul' igama. Ysuka ka tatu, ba  
 hlab' eli kul' igama, ba buya. Wati utshaka  
 Dhlulani, musan' ukulala lapi' ekaya, ngi  
 fun' uzwide inyama yake. Wati ngizwile  
 mfo ka nofandaza njeng' ovalon' o  
 wutshilo. Ba dhlulani kon' abusuku. a  
 hamba kwaze kwasa. Kwati nuna si  
 pum' ilanga, ba gamukh' ku zwide  
 ekaya. Ba gamuka batsh' elikulu

ie bazaka  
 ipike a  
 koto  
 and bigger children  
 were compassed  
 not infants. The  
 mothers of latter were  
 killed & infant left  
 alive at their side.  
 ie. laid down alive  
 beside her.  
 ngi gwaz' ukhaya  
 ngo gwaz' ukhaya  
 ukhaya used by father  
 when child on it mother  
 back is itched through  
 so well as the mother  
 utshaka was used on  
 women being killed as  
 in that country  
 women must sit  
 in zulu only.

Kwa pum' abafazi ba kwa zwide no 17  
 kudhla, beti impi ya kubo. Uzwide wa  
 sola. wati uzwide kelo gama abu lon' e la  
 kwa ndwandwe. wa pum' uzwide wa  
 balak' ekaya. Ba fik' abafazi no kudhla  
 impi be yi hlangubeza. Ba gwazwa, ba  
 bulawa, ukudhla kwa lahlewa. Ba  
 dhlula bay' ekaya. Ba wa hlanguisa  
 umuzi ka zwide, u zwide e se balekile.  
 Ba com' iingaw' azibondeni. Ba gwaz'  
 abafazi, ba gwaza konk' ekaya. Ba funa  
 umkondo wake, ba wutola, ba wulanda,  
 ba ye ba twel' Dmfoloz' emnyama.  
 Kwati pedheya kwe mfoloz' emnyama  
 pa buya, wati u zulu a si buya, ne  
 nkosi se si yazi tshela ukute ubalekile.  
 Badhl' injinkomo ke za kwak' dwandwe.  
 Ba zigoga work' umhlaba ka zwide.  
 Ba ziguba, ba buya nayo. Kwa Kwati  
 be hlangua impi ka zwide, be be yi  
 shiya umhlathuze zokandhla. Bati. Pans'  
 isihlang' andodeni, kwati o nga vum' ukh  
 si lah' isihlanga, ba ngwaze. Ba ba  
 goga abavumayo impi ka utshaka, a ba

nenkani ba bulawa. utshaka wa bonga  
 utshaka wa kambé wa go kwak'Intontela  
 kwe lika Zwide. Uzwide wa fika wafa  
 le kwa Sotshangana, ebulawa isirudo.  
 ya buy' indodana u sikeuzana, inkosi  
 ka Zwide. Wati ubuyel' apwani si ka  
 yise elidala. Weza ngempfi. utshaka  
 wa m bulala.

uNguboyencuga was ebatinjini.

uNguboyencuga wa tumela abatumzwa  
 bace wati Kambani ni yo kuTshaka.  
 Ni yti ku Tshaka wahlul' uNdwanDwe  
 nje, u na mabut' a ngakanani. Aya  
 lingana ini ne nKonyana ka Hisa?  
 e ibuto lika Nguboyencuga. Ba hamba  
 abatumzwa, ba fika kuTshaka. Wati utshaka  
 ni pamapi? "Si puma ku Nguboyencuga,  
 nkosi! Uti uNguboyencuga. Uti  
 nkosi, a si go biza ukuti kwa hlulw  
 uNdwanDwe nje u na mabut' a ngaka  
 nani. Uti Kambani ni go belia na?"

Bati "Nkosi!" Utoho ngani uNguboyencuga?  
 ukutsho njalo. Uti a si go bona nKosi ukuti  
 aya lingana ini ne nKonyana ka Hisa  
 wati Tshaka ngi go ni ketla ke ake ni  
 hlale, kona ni yo fika ni tshel' uNguboyencuga  
 amabut' aya la e ngakho? fika wa but'  
 amabut' utshaka. Bati Si ya cela, nkosi!  
 wati ni celani? Bati Si cela nkosi, ukuba  
 amabut' a puke kude, kona nati si go  
 ku linganisela amabut' a ka Nguboyen-  
 cuga. U Tshaka wa wamisa kude.  
 Wati a keze nge zigaba zawo, eze nga-  
 mabili, e landolana. Bati a ka  
 Nguboyencuga, inkonyana ka Hisa  
 ingang'oba e bangene amabili lama-  
 buto. utshaka wa pinda amabili wati  
 ku nyani ke? Bati Inkonyana ka Hisa  
 i ngang' okuba e bangeni. utshaka wati  
 "ngi ya ni yeha, umtumzwa ka bulawa.  
 Uti ukuba umtumzwa u ya bulawa a nga  
 kuba ngi ya ni bulala. Kambani ni yo  
 tshel' uNguboyencuga ukuti se ngi fikele  
 ku yena, kuwona amabuto a nga pez u

Kuwa ka awami. Ba hamba, ba goduka,  
 unqubayen euga wa fika wesaba. wa  
 baleka. Wati utshaka ma zyo fika, wa  
 fik'ut. e za baleka. Mhla a za yo  
 fik' emampomweni ulandeli' utgabo-  
 -yan euga, ukuba a meyisa.  
 utgoza ka mkubukeli ka mguaranga.  
 wa bulawa ututi lwezinkomo zake  
 ebaleka nazo. Ngob' utshaka wase  
 zi fuma<sup>an</sup>isa. utgoza o was' abatinjini  
 Mhla a za ya fike ku Faku ka ngqun-  
 -gqusha.  
 utquboyenuga weq' isikala penyoka  
 wa tshon' iXozeni. Amacosa k nje  
 kuvamise won' abatamba. ma isokuta  
 indodana ka ngub: nje bayiqambe  
 nge siXoza, bati Mtixaxa. Mhla  
 etum' uSotobe ka mpangalala, ati Sotobe  
 mnta ka mpangalala hamb' uyo beka  
 bez' yalwana ezimhlope akuba zilwane  
 zini. Way' uSotobe. ka buya. Wati ngi  
 fike lap' amang' a puma ngo ntunja

(utsh' umpompu' lo).

Impi ka mzilikazi ka matshobana.  
 uDingana ufike wa yi Kip' aye kugala wa  
 yisa kuwa mzilikazi. Ya fika ya zidhla. ya  
 buya nazo. wa buy' uDingana ku Ndhlele,  
 midum' enkulu. Wati lez' izinkomo zi ka mzilikazi  
 ezo ku pelo/na? Wati a zi sele ndabizeta  
 wa<sup>ti</sup> pindisel' uDingana. Mhla ilw' Empama  
 Mhla ikokela ka mncumbata, wa ye li Bela-  
 -gugu li ka Zwided, mhla e gom' uzulu ka  
 ngandaga. Wati woqwaza pambiti ku ka  
 Zulu, kugala. wa buy' uDingane wati  
 utini Kokela? u lapa nje wa letwa ini?  
 wa tula. Wati ka u letwanga uZulu nge  
 mkonto. Unga buy' upenduka ubiz' uti  
 uti<sup>u lapa nje</sup> wa letwa uZulu nge mkonto, u buy'  
 ugome yena? Wati, Inqati uyi Bela-paga  
 wena. Wati 'yabo Nkosi' Wati ugom'  
 uZulu ngani, po? Wati Ngim gomil'  
 impela. Djengobani omunye owa gom'  
 uZulu futi? U wa fika, u puma kuwa

is covered with his shields

one of each side fought

Nwandwe, u letwa u zulu ngenkonto. wati  
 u sewu file. Wati Ngim gomil' impela.  
 Wa gij' u zulu ka noqandaza. Wa gija wa  
 fan' ekhuni qumbuzela. Wa kuz' u Dingana  
 wa buyel' emu' u zulu. Wa \* yi kip' u Dingana  
 ya hambu, ya ya kwa mzilikazi. I zi  
 pind' okwesibili. Na ~~mfum~~ m fumansa  
 u mzilikazi. Na ya ba m fumansi' ema  
 tshonalanga (Matshonaland). Kwati impi  
 inga kalwi, ~~kwati~~ kwaliw' izimbongi,  
 ne ya kwa mzilikazi, u zulu wa n' qwaq'  
 ukokela, i nga kalwi. Wa gala ngaye  
 kugal' ukokela. Mhla u zulu e ba  
 "mkon' ovikel' isibili". nge nceb' e la  
 di se mkon' emi wobunxele ~~peyala~~ enkla  
 nom kono. Wa zidhla wa buya nazo, wa  
 m' scotsh' amzilikazi. Mhl' ethl' ego  
 bosu, ga matsumu, zidhluwa u dalambuku  
 u fike wa buq' u Dingane, wat' up'  
 ukokela? Kwatiwa Nkosi, u bulewe  
 impi ka mzilikazi. Wati, wa puma e se  
 file kona lap' ekaza, umi a gom' u zulu.

58/24/25  
25.4.18

Wati Dcoxe Ndhlela. u Ndhlela wa ket' izi-  
 kutu. Wa buq' u Dingana. Wati ndhlela  
 impi lena e izinsongama ini? Impi wa ya  
 Ketel' abanumzana na? Wati Bonke lab'  
 abantu, abo nam anceb' enkloko, be ba  
 benzani. Wati, i de belwa nkosi? Haw  
 ba ba po u ya ba fihla na? Impi u i ketel' izikulu  
 abantu be nkosi be be bonke. Uti a ku gij'  
 abanumzana ku bekupela. Impi i ngab' i  
 pa gij' a ye nkosi? Haw wenzani e mnta  
 ka sompisi. Wenz' into e bi yenzuwa utshaka,  
 wat' utshaka impi' a i ket' amagawe, umuntu  
 kany' a nga balwa, ku balwa u yon' o tando  
 utshaka. Mina ngi ba tunda bonke. Wati  
 Ndhlela ya sinda, ngaba ngakubonqi ya  
 ku bulal' isibili, u fik' egwaz' inkomo, u  
 tet' inklozi ukub' usindile. A u gij' ye yonk'  
 impi ye nkosi. (Ya gija yonke. Wati Ndhlela  
 uyazi fute ukuti ubon' inkulu tshane  
 i lala ne zim tumbi, wati kumina a ngi yi  
 bulal' inkulu tshane. Nga buze ku wene  
 Ndhlela ukuti ezako izinja ma zi pingana

uzi tshele bani; lo zani' isinja ma zi  
 pingana, uti ma ngi zi bulala. ~~W~~ Shaka  
 zombila li tihle. Kshlela unga li sika  
 ini, u li sekele pansa? Wati uyazi  
 Kshlela ukuba ngaku yeka nga leyo  
 minin, si ya pinda futi namkhanje. Wati  
 'Dhlozi' li ya ku tunda. Puni uhambe.  
 Wa funi' uKshlela. Wa hamba.

Ukonginane. This is the name of a stick hlongwad  
 in the hut in which say twenty girls gozela or  
 sit apart with the bride elect on the occasion the  
 goats <sup>of the said bride elect</sup> are eaten. It is hlongwad by anyone though  
 it must be a boy or man at the top inside. The  
 stick is an ordinary one of any ~~wood~~ wood. There  
 are at the same time a lot of young men have  
 entered and are sitting in this hut (the sitting  
 apart of the girls, having come to an end). This  
 custom takes place ~~when~~ <sup>day when</sup> girls are going to disperse  
 and go to their homes. On the stick being stuck  
 in the young man will say 'Azi gome' whereupon  
 one will get up and take hold of stick with

her right hand (the girls are all sitting on their side of  
 hut, & the young men on theirs). Then one of the  
 young men gets up & takes hold of stick just above  
 the where girl is holding. If the girl continues to hold  
 it is an indication that she does not goma, that  
 He will then be laughed at with a burst of laughter in  
 young man. He must then let go & retire when  
 another comes to hold & so on until ~~the~~ the girls  
 lets go immediately leaving man holding, which  
 is a sign that she gomas him. The process  
 is repeated with all the others.

The girls are obliged by custom all to goma, but  
 they can goma one man 2, 3 or 4 times, hence  
 some young men may not be goma'd at all.

58/24/25.00

26.11.10

Once Shaka wati ku zihlandhlo unname wani  
 a ziy' alevanthe, si yo pans' izindukwi, iyot' e yo  
 muny' i nga buy' u yo b'ayin kosi nga pezu kwa  
 munye. Ba zi pansa, za kamba zombili. Ya buya  
 e ka zihlandhlo. Ya funu' inyanga e ka Shaka,  
 i nga tohwa. Ya ngaz' ukutolwa kupela. Wati uShaka  
 ka bulaw' u zihlandhlo lo, funa at' u inkosi pezu  
 Kevani. Wati, <sup>(Shaka)</sup> Ho! unname wani, ngi ya nyeka,  
 ngoba imini e ngi inqalile, ngat' aso pans' izindukwi.  
 Nca ke ku gale yona ke ngi zo m'bulala.

27. 4. 10.

Incidents in Warfare between Dingane and the Boers.

Ya hlaseh' niki kwa mzilikazi, ya buya wa tshi' utshlala ku Dingane. Wati Nkosi abafane bonile bas' odhlembekhwani. Wati, Benzoni na? Wati Kachl' izinkomo za mabunu. Wati u. Yebo na? Wati, Yebo Nkosi. A fik' amabunu, a lundela ngo m'kondo. Ati "Si land' izinkomo zetu." <sup>ni</sup> U nga zi bona ngani izinkomo zenu pakati ~~za~~ kwa lez' izinkomo zi ka mzilikazi? ngi zidlele na? Wati, zi lotshwe. Wati u. a ke ni hle, ngi sa z' ukuba ngi kulume na madoda. Kute ngo ling' ilanga wa biz' izincuku nezandama namagawe. Wati a ke ni zo ngi bekisa. U kon' umkuba o gilwa amabunu ku ngahlwa wemasigod hweni. Wati ni za u bona ke, zhasuku. Ez' amabunu, eza nga pandhle kwa muzi. A ling' ukha kakh' umgungundhlova, kodwa ka u kaka. Wati ni ya bona na? At' amagawe "a ba bulawe." Wati a ngi z' ukuba hlomela kodw'

isigwani  
a very short  
cutting not  
inadita, say, if b  
length

inkonto, funa ba xwaya. Wati ndhlala izoge, ipate amahau, i nga zi pate izikhanga, nez' ikwili. Ngo zo ba ketela. Ngo wa tshela ukuti ngi zoni ketel' iketo, ke ni bukele, "Ng' ngokupela kwe keto be ze ngi ni nik' izinkomo zenu-ke, be se ni hambisa nazo." Wati u ya bona ndhlala, tshel' amabuto ukuti ko naywa amagani' amabiti. Ngelesu bil' igama ngi ya ukut' isandhla (wave left hand over the left shoulder). || Wati (amagulu) "zi-  
nkondhlo zetu zimbili, zintatu, zi nga ma-shilishwili, zi shwilene zipi, zi si za uketa nga le, si yeke nga le" — this is the chorus they sang. Wati nawe nkhlanganiso wa u pik' inkam wa ute ka si uku wa tshis' umhlakhandhla a useko, hi ya ya! Hi ya ya! ya ya ya ya ya ya e. Ba be ya u zitel' obesini muntu wami kwa Julu abafokazana ba beti a si ra ku ngama engome. Ba ngama, hi ya ya." || ka lahl' isandhl' u Dingane. Kut' ukab' a lahl' isandhla wa porsek' esigod hweni. Mbha kuf' ibunu kuf' umuntu, kuf' ibunu kuf' umuntu. Ba wa zeda. So kuf' ukuti, inkou ya mabunu. || Kum' ibusumana ka imuva,

wave hand

la bona la bamb' itabhi, la baleka la goduka.  
 lati nikos' ifile - amaBun' a blomake. Era.  
 At' um' ere, wa yi fak' udingana. amaBun'  
 ayi tshay' a yi sura. Jat' izikulu nezinduna  
 it' Kos' a yi pun' ekaya. ut. wa pun' ekaya.  
 amaBun' a ngen' ekaya, a wu tshis' umgan-  
 gundhlovu, a d' h' l' amlandela. Am fumanis'  
 et' h' obane, yalewa. ka bamb' udingane weza  
 neno. wahlal' em' tshazi (Estcourt) mhl' eti  
 se ngi li tolil' icebo, ngo ba bona balwa  
 nge situnzisa. Kuhl' impi igub' izinkomo  
 iye nazo. I base nge izinkomo lezi. Zi ya  
 uti zi pel' izinkomo isitunzisa be se ni endele.  
 Yahwa lap' em' tshazi. amaBun' a pind'  
 emuwa. Wat' udingane a ni boni icebo lami  
 li h' h' le na? Dat' si li bonile akosi,  
 lib' inkela. ka wul' udingana, wa pindela  
 wa wela ngenhla. Ut' esa Ncome, am  
 fikal' amaBunu. Wa li phit' ibut. lake  
 lape, Invo kwe nem' kulutshane, sona  
 sibaz' esikulu sa se m' gungundhlovu.  
 Wa yo tshor' ePate udingane. mhl' itumeli.

x don't know meaning of this word

don't know  
 the  
 title

iBongozo. Hamba Bongozo uy' em' am' Bunwini uti  
 izinkomo zimi zedwa nabafazi, impi izi pele  
 yonke. ka bamb' udingane. ka fik' watsho  
 njal' amaBunwini. wa sala kona, weza nawo.  
 wa wa veza pezulu ePate, wa weh' l' i' ngalo.  
 Wati udingane ni ya bont' ke, ngi vez' icel'  
 elihle. Wati impi a i tshone ngala i tshone  
 ngala, shlatini. uBongozo usazi icel' a z'  
 k' alenza. Wati um' elihle wa baleka wa  
 wa tshay' amaBunu, wa ngen' shlatini. Ya  
 vuk' impi, ya ba hlanguzela. Da wa swazi  
 a pam' engozana, amaning' a sala kona.  
 Mhla ku hlubuk' um' pande eti si pelile  
 isitunzisa, wa hlubuka weza nga semaBunwini.  
 Mhla uZulu ka Nogandaza eti akosi, se ngi  
 katele impi. wa hamba way' em' am' pondweni.  
 udingane way' shwazini, ese hamba yedwa  
 amaBun' a se hlubuke & nonpande. a fika  
 amaSwazi am' bulal' udingane. Mhla uZulu  
 ka Nogandaza abizwa izikova. Ziti "We  
 Zulu, we Zulu, nam' p' abatakati". Kuts' ho  
 om' abengwane. Mhla beti ku ggatehuk'  
 igoda kwa Zulu. - pku ukuti "ukunggabuka

igoda lombuso wa kwa Zulu.  
 izulu wa fika wak' emampondweni, ama-  
 mpand' a fun' ukun bulala. Wa buya  
 wati a ngihlezi kahle la (emampondweni).  
 Wa fika wak' pezu kwomkomazi, ezansi  
 ngas'olwandile (west of railway, on a flat  
 some little way above Mkomas Railway Station)

Further notes on Zulu ka Nogandaza

Zulu had a kraal called Ndondukusuka +  
 that is where first fight with between Zulus +  
 Europeans took place. I cannot give account  
 of this.

I hear that Wohl (Ogle) assisted Zulu at Kangla  
 by tuberclesing him i.e. help him along  
 unfrequently ~~so~~ ways + paths. This is how Zulu escaped to  
 amampondo. Mpande wanted to kill him -  
 after Dingana's death.

I can give no account of Zulu's attack on Durban  
 + clearing Europeans out.

Nduna's informants - The principal one was Sokwe-  
-bula ka Mkhobiso - of the Swazi race. He was  
 of Mkhulutshane regiment. He told me he  
 Maseka's kwa Mzilikazi. He saw Tshaka ~~as~~  
 with his own eyes. My father Mkhehlangana <sup>(deceased)</sup> also  
 gave me some of my information.

15.4.16

Sowatsha ka Pape (now approximately 64 years of age).

In old days, it was customary for very large kraal  
 to be constructed. This was done for mutual protection  
 against sudden attack. These kraals were called  
amansculuma. Hence they were really villages. These  
 people lived together in large numbers, ~~and~~ and  
 although the district was a small one it supported  
 a large population.

The districts said formerly to have been occupied by  
 amaNgongona, <sup>ka Boonanga ka Mabela</sup> amaNkjeswa, + amaBadi, which I  
 know well could not nowadays support all the  
 members now living of these respective tribes. When  
 I argue thus with members of our tribe they point out  
 that formerly there were no small kraals, there were  
 these great amansculuma. Hence though these old districts