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NEBULA,

NORMAN.

12-19

NEMBULA,

NORMAN

A 62/74/3-8, 14-16

B 62/77/1-3

C 62/87/13-14, 19-20

D 61/56/11-12

E 72/15

Carl Landman, Wessel Wessells, Hans Potgieter, John Moulman, Almans Fourie? Bert Kemp, Kurt Kemp are the names of some Boers living at or near Durban.

The following are the places where Boers specially lived. <sup>Kwa</sup> Dolo - makaba, Kwa Kangela, Eningeni (south side, close to Durban), Euklanomlazi under Hans de Lange (tall, red hair), at ~~in~~ Mkomazi + Mkhobeni also Maritzburg.

Boers would take hold of a man by his sicoes & pull it off for nothing & beat him. They liked having young boys & girls to work for them. Natives used to build in all sorts of out of the way places, in bushes, forest etc so as to get out of the way of the Boers. Dr Adams used to advise natives to be quiet & things would right themselves when the English arrived. Boers would think nothing of ~~going~~ halting their waggons beside mealie gardens.

11 Covi ka <sup>alias mpumaza abapt' amapiko'</sup> ~~the~~ Amanganga tribe, now living under mtambo - Inkulutshane Regiment.

and half filling their waggons with the new mealies in spite of the womens remonstrances. Any man interfering would be lashed & skinned with the whip.

Boers did not severely beat boys but they flogged men in the most cruel manner. Sometimes they would tie them on the ground back uppermost, by straps to stakes in the ground & proceed to flog.

People withdrew to the bushes to keep as much as possible out of sight of the Boers and even then took care not to drive their cattle out the same way day by day for fear that they might create tracks which would enable Boers to find their kraals.

Boys were paid at the rate of 1/4 a month and at end of the year the boys father would be sent for and the money given to ~~the~~ him.

8.4.05 61/56/11-12  
Norman Nembula says: I saw Mctoyi on 5<sup>th</sup> inst. He said Juli tribe dabukaid & Matigule river. It seems the word Matigule is really from Matikule.

which is the Lala dialect. The Awabes + Zulus in trying to pronounce the name made a 'g' of the 'k'.

<sup>4.05 (revised)</sup> (Stories regarding) Tshaka's rule. A. ngcolilemfazi, e nge na sikhak & sikhle a s'wete came to J. J. babazid + said Mame! indoda yako i ya konza nje na? The woman said "I ya konza baba! In uba uhamb'eye, mame na? Indoda yam' uipofu inkosi. I said "ndhlaka, a ka ni funel'izitole & zi'cosumtabi, ezifakileyo, zi be zibili. U ngi funel'ingani eli kulupela eli fak'ibele (ie through being so fat). The 2 heifers + the ingani were fat. I then sent for the woman. She came. The king said "these heifers, take them off + pehl' amafuta. Ngi ya kupa zona, ka ngi ku bopeli (I do not <sup>impose on</sup> hold you in ~~any way~~ any kind of responsibility in regard to them). When they zala ita amafuta in one phala + go ba yourself, the other cow must furnish amasi so that you

~~abeno vubabele) a raut Keni ya ngi hleba~~ isituniso = disgrace  
~~can't get fat + not go on being omile as you are. I give you this ox + call your husband to whatever military kraal he may be attached. Tell him that I have given you these cattle. Say "The King says kill this ox. an skin it + make you 2 izingubo, izikita. ~~and~~ the meat to be cooked for the fat is plentiful + must be used for tshukane these things - you will have a gulla of mafuta. I then directed a man to be sent along to drive the cattle to woman's home. This was done. The man in due course came to banga enkosini. I reprimanded him for allowing his wife to come kwomkulu not properly dressed. u ya ngi hleba, he said. I want women to bear the looks becoming the wives of those who konza me. I heard this story from Sivande - (see next p. but one on)~~  
 Another matter: I said "Nambaxi ubonisa lo. "Ake nenge kable ngi

1-6.05 Per inkotana and Balizwa  
gqigaza } = thump with the fist  
th dlohtuza }

Noakubulwana is an inkosazana -  
dingwa entabani - Ku nga patwa mbeu -  
ku gatuwe nje lapa ku ngako masimbeu -  
umkuba was' indulo. ka bonwa uN.  
uNombukubulwana uti a ku yo linyw' insimbeu.  
yake kodwa ku nga patwa masimbeu mbeu.  
kwa ku galwa ku yo linyelw' uN. ku nga  
ka linyelw' amasimbeu a zo hlanyelw'  
umbila. kutiwa ku yo kwa sulw' amagaja  
so ku zo linywa -  
uN. futi okwa kutiwa unis' iguleu.  
ku linywa nje ku yo celwa ukuba ka let'  
betw' imvula uN.

Leyo ndawo e linywazo kutiwa wisimbeu  
ye inkosazana.  
ai na ndivo e bonakalazw ukuti namis'

isukazana alias wisicatshakazana or isalutkazana

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usunecatshela umbila kwa bani, (mealies)  
usa ded' ezinklangeni  
u ya buyisa o see kutiwa to be eaten.  
The garden is made in a most unsuitable spot  
say in the open country  
where cattle are feeding - Only grown up women  
go not girls ngoba ku nesisila. Only one  
day's hoeing necessary they are said to have dulwa  
amagaja ~~is~~ by the fact of limbing - Do not  
hoe all day - only part of day - This practice  
not followed every year - only in 2 or 3 years  
time.

umibil' maong' <sup>ie umnyama u</sup> <sup>is needed with</sup>  
hlahl' umnyama  
Intshopi is another practice -  
when isangcokolo or isihlava enters mealies  
especially just before it bears umnyama & prior to  
having the cob - umtshopi ukw'aleka isisila  
iyintombi za zi binc' ama hlame' Esunda  
round kalo & ekanda - leave off their things  
boy not sondela, especially the bigger boys

8.6.05  
62/74/3-8  
Norman N. returned last night from Newcastle  
He there (at Königigsberg - 13 miles off Newcastle  
on the Nandu River) saw a woman named  
Zitshibili of Kumalo tribe. Her father was

Nyakanyakana ka Matshobana ka Mangete (brother of Matshobana father of Mzilikazi).

Mzilikazi's ancestors run thus: Matshobana ka Mangete ka Langa ka Sikota - one or two names forgotten here then Donda ka Siziba ka Kumalo - Kumalo being the man who ehli'd ngesibulu, which was let down a hill by means of imzungulu (monkey ropes) - not known where the hill was.

Mzilikazi's regiments were =

- Inyoni
- Izimfangele
- Mzingati
- Igabha

Mzilikazi was born in Matshobana's Inzingo kraal (Kanda).

Zitshibili says she was born in Mhlahlandhlala kraal belonging to Mzilikazi - so-called because he went along <sup>cutting</sup> hewing his way through. This kraal was situated on the Marico River in

Maconi (Mtshingila) zikalala the Transvaal. Marico called Kwa Malinga by Natives. (Mipama is the name of Magaliesberg hills). Mhlahlandhlala is the kraal erected by Mzilikazi on his leaving the separating from the Zulu people.

→ Ebupinganto see Lebunwana

Nyakanyakana was struck by a bullet ~~in~~ in the leg when Mzilikazi came in conflict with them so N. had to remain behind in the Transvaal.

Our country in Zululand ~~was~~ originally was Ntumbana (a hill - near Pongolo river).

She went on to say that the cause of the quarrel between Mzilikazi and Tshaka was as follows - Mzilikazi and Zwide (Ncumalo tribe) were on good terms with one another. Dingiswayo & Zwide were always fighting with one another. After ~~Tshaka~~ Dingiswayo died Tshaka succeeded him, attacked and defeated Zwide. As Mzilikazi was tributary to Zwide Tshaka directed he should become his Bulawayo Induna.

Mzilikazi demurred at this on the ground that he was an independent chief in his own right, even though Zwede had been defeated. In order to prove his ability to be an independent chief, Ishaka and to be recognized as such by Ishaka, Ishaka ~~directly~~ called on him to attack another chief Maconi by name of the tribe Ntshingila living ~~to the~~ further north. Mzilikazi did so & succeeded in putting the man to death, this he did by decapitating him. This tribe then became tributary to Mzilikazi. In addition, Mzilikazi seized a large number of cattle from the Ntshingila people. Ishaka which he appropriated for his own use. Ishaka seeing this demanded the cattle and as Mzilikazi refused to give them up ~~the~~ a quarrel arose which was the cause why Mzilikazi fled away to the Rustenburg and Marico, Potchefstroom & Kroonstad districts. a number of Zwede's people accompanied Mzilikazi in his flight to the north west,

also a bakwa zikalala - formerly cited by Zwede.

The Kumalo chief Donda is the father of Mabaso - head of the Mabaso tribe.

9-6-05 62/74/7-8  
 'Bungane's tuna li se Alcock's Spruit' - stream known as iBungane. Heard this of Malinga (Ka G. Gomba) of Alcock's Spruit.

Zitshibili's husband is Dube of Dintabazwe regt. (Langatibaleles). Putile people used to tuka them (Aleubi) saying they were amaMpampe similar to saying amaFala or Nyakeni.

a base Hilini ~~the~~ people, living in hla kwa sikole sasemtwalume - emSikazi are of the 'iNyakeni' section. They are generally called by this opprobrious epithet. amaDhlam are also of 'iNyakeni' people - those who do not wash for meals etc.

aba se Hilini Konza amaDdele - present chief Mzingelwa.

8 ngi klonge wena nga leze nhlamvu (per. Madikane)

uhlaka = stretch (for wounded) - important ones

Kwa Rabingwe - name of a small kraal of Tshaka's, outside Bulawayo, where Madikane ka Jinjano stayed.

26.6.05

Tixo is a Nottentot word for God. p. 258. Missy Lab. & Scenes. Moffat.

Baite (Bayete) used to Mgilikazi. <sup>535.</sup> p. 537. Missy Lab. & Scenes. Moffat.

Mgilikazi first settled near Kronstadt (not far from Pretoria) then at Mosega - not far from Jerust - see Map by Moffat in Missy Lab. & Scenes in S.A. vide also pp. 405-398

Madikane arrives 27.6.05 (Called in connection with the Central News Agency boys).

(Magudwini was 'emambomini' - an authority still living) - lwis enha no mohloli. If he was mpakati he must know something worth hearing.

After Tshaka had killed Jwide, Nxaba ka Mhekane with Lubedu ka Masondo came to Tshaka to tela as J. had conquered

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all the country. Nxaba came with 10 girls of his father's kraal. They arrived Kwa Rabingwe (Bulawayo - said Gribiscega because Jwide had been killed). They found Tshaka sinang. They were given a place to sleep in & told to come back next day. J. was an igamu - able able to sinang and labelela. Tshaka gave Lubedu igamu which was to be danced to next day.

Et! Et! Lubedu kw' masondo!  
Saze sa ku' bona!  
Lubedu laughed. Tshaka said "Sa ngiblek' wi - nana (the small <sup>fat</sup> toad) - for Lubedu was short - "Mtateni" said J. whereupon he was killed - for killing laughing at the King, & yet he was only laughing because he approved what King did.

Nxaba jabali on seeing this wafela pakati. J. took the girl Nxaba had brought and gave Nxaba



defeated the Amambata but pursued them, killed them off & returned with their cattle &c. Dingiswayo who had expected J. to return sooner & had been waiting for him, reproved him for his drastic measures, it being against Dingiswayo's policy to exterminate any tribe.

62/74/14-16

30.6.05

Norman Nambula returns from Madhebe ka Jinjana living near St Faith's - chief M'peqane - Geopo. Dion. with 12 or 13 pp. of notes re Tshaka and Dingana.

Heard that 'Qubutsha' - of the Dzin pohlo - is still living under chief Mkwantshi. Harding Dion & not far from Mzimkulu - opposite to St Faith's. Is of Quabe tribe.

Heard from Dwetshula ka Misisini (M'pisisini) - of amaNsomi tribe that behla ngesilulu ezintabeni za kwa Sikukuku (Middelburg Dist - Transvaal) - behla nge mzungulu -

Jele ka Mangena - living at Manzintoti. familiar with Dingane's affairs - Full of stories of those times. of iThaba Negt. - of Makoba tribe, allied to Zungu tribe.

uSivivi - of Malunga tribe of Amakhebi people living at Mzumbhe, eKlanzeni. Chief Charlie Dyan. Pays hut-tax & bayide (lower Mzimkulu) - Familiar with Zulu affairs of uKokoti regiment (Dingane's) - Hale & hearty. Has wounds. Fought at Magonqo.

1.7.05. Norman N. says Dwetshula (above referred to who is about age of Zulwana) says is of <sup>amaNsomi</sup> ~~amaNdebele~~ tribe; <sup>(small Mzungu allied apparently to Ndebele)</sup> that formerly inguba meat used not to be eaten, and that M'kokeleli, the Cde Chief, was chased ~~into~~ away by Lufuta, the Owabe one, & there upon crossed into Natal - when Cele came into Natal & settled near Mvoti they found the amaNdebele accustomed to eating <sup>(amaNdebele - in amaNdebele dialect (Zulu))</sup> amavondwe - <sup>(igatshay - sickening)</sup> <sup>(isidanga - belly dialed)</sup> Ngatshay sickening overtook Cele's cattle whereupon amaNdebele took to eating the inguba. So strong was their conduct taken exception to, that it was proposed they should be put to death. M'kokeleli said "no, don't do that they 'pisa' me i.e. act as scavengers."

igogela - a person in battle stabs at another's shield & his iron part of asagai (blade) sticks & in withdrawing he returns with wood (shaft), when he stabs this is then known as igogela, ukugwaza nge gogela - if he was to stab with.

1.7.05 16

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"Bulawayo" <sup>who was</sup> ~~is~~ called no doubt to imitate "Dingis-  
-wayo" (~~the one~~ <sup>caused to lead a life of vagrancy</sup>).

Bulawayo = (one who is being oppressed)  
Kwa Bulawayo = the place <sup>at which</sup> ~~the~~ one who is being oppressed  
lives = the home of the oppressed = the place of refuge  
the oppressed man's home (where 'man' refers only to Tshaka  
himself). cf. p. 54\* Bryant's Dict.

8.7.05

<sup>gumwazi, Tshaka.</sup>  
ka Mbekuzana (Nonnombe)  
Majinga arrives with Inkotana. <sup>He seems about 66, rather old than Nonkwanzi</sup>  
Is of Okhokwe Regt <sup>belonged to Cetshwayo's</sup>  
faction in 1856 <sup>against Mbulazi</sup> crossed into Natal one year after  
this (i.e. say 1858). Of Gasa tribe, <sup>related to amabele people</sup>  
is of <sup>my father's</sup> family. I know Mpanzi. He butted me.

My father was short, a hero of Tshaka's, called  
Mbekuzana because of his style of walking  
- being a short man - my father went on the  
Pondo expedition. He died before 1856 (battle  
between Cetshwayo & Mbulazi). His regt was  
Ingumanga, was ntanga ka Zulu ka  
wogandaya -

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~~The Ingumanga kraal was Imfolozi  
Imhlope. Imahlabatini. Pakat  
nawo.~~

~~Senzangakona lobola's Nandi,  
& Nandi ~~was~~ became pregnant by S.  
when he lo bonang with her. She went  
home, found to be pregnant. ~~Tanga~~  
peo she said the Zulu chief had caused her  
to be pregnant, the Zulu people sent to  
Zulus & the chief admitted having caused  
her pregnancy. Cattle were then set apart,  
Nandi was lobolai - came and bore  
Tshaka. (Says Tshaka). The name  
T. was given by Senzangakona ~~is~~  
was Sikiti. The name Tshaka  
arose because of of ukhlabawa eha-  
banel' inkosi ya kwa Mtetwa.  
The name "Tshaka" was given by Dingiswa  
not owing to itshati the girl Nandi  
may have said. She was suffering from~~

**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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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.

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Preserve your papers (Notes, Tests, and Solutions) carefully, and return with as few folds as possible, entirely covered and well protected by a broad wrapper for transmission by post. Address them to the Forwarding Clerk, Burlington House, Cambridge. Name, Address, and Register Number must either be written on a sheet of paper, placed at the top of the returned papers, or put on the front of the wrapper.

Stuart Papers Notebooks (small - P) in File 62

(77)

29.7.05.

62/77/1-3 [1]

In speaking to Sojuba day before yesterday, he said iKolwa meant one who had resolved to turn his back on his old methods of living, had had, as it were, enough of them, and ~~so~~ not so much that he believed in God and Jesus Christ.

Norman N. does not like the word as the name of a class but Sojuba asks what other substitute can be got. Sojuba left yesterday morning.

Norman Nembala, who has just returned from a visit to Qubutsha and others across Muzimkulezi, whose statements on certain historical points, he took down for me, says Madikane is Mgawe's insela and (impotulo) and under old native law would have been killed off long ago.

29.7.05

Norman N. saw the following persons during his visit up country about 2 mo. ago:

Malinga (ka Gomba) <sup>wa kwa malinga</sup> living at Alexek's  
Spruit. Kolwa <sup>important</sup> <sup>headman</sup>

Ndinande - a Kolwa <sup>wakwa Ndinande</sup> living near Malinga.

Sizuzile, woman, daughter of Nyakanyakani  
wife of Dube - lives at Königsberg, near Newcastle  
- wa kwa Kumalo. knows about Mzilikazi.

Halimani - a chief - wa kwa Dhlamini  
lives eLerge, msinga siro - very old. good  
informant.

Mahaya ~~to~~ wa kwa Mtwana, lives on  
Mzimkulwana - father of <sup>a good informant</sup> Nzuzi.

Mdandaza ka Mviviyeke, wa kwa  
Cele was in eker ka Magage, wisila ka  
Magage - blind - lives Ezingolweni.

Qubutsha (document taken).

Aba kwa Tolo people <sup>here</sup> 'cambusa'  
but not left ear at all. They buica in front  
nothing at all behind. live about Ezingolweni,  
embizane.

29.7.05  
Lanc Norman N. £1.2-6 to go and fetch Mahaya  
in 2 weeks from date.

~~25.8.05~~ Norman N. returns with Mahaya ka  
Nongqabana ka Ngciza ka Ngcongqawana  
ka Matshoni ka Hlofu ka Malitshe ka  
Jali ka Njilo ka Macekwana ka  
Mtwana ka Nseta ka Sabela ka Henge  
ka Hohoho <sup>alias Hyelehu</sup> ~~ka~~ Msutu wa kwa Mjantshi  
when we came down to these regions we came  
via Swaziland. Hohoho came south, through  
Swaziland - Mahaya speaks his son Nzuzi + Norman N.  
my tribe is ~~a~~ Mtwana imtwana (Jali)  
we belong to abasutu people.  
malitshe zala's uJuda who zala's  
Ngoko (a Mumbankulu - where our tribe  
increased in numbers). Ngoko zala's  
uSatshe, who zala's Ngwadhl who  
zala's Day indhlebe who zala's Banqunyama  
who zala's uKhanibezwe (was ruling and still  
living at this day).

Skulhwe = ancient

~~My father's Zibongo (John Lane)  
 iituo' ebomvu ya kwu Nyariso,  
 umawuk' epike kwu Makasane.~~

I was born a mbizane, whilst my mother was out on a hunting expedition - after izingumba (buffaloes). She, although pregnant, went to do the cooking. As soon as my father was killed my mother ran off and took refuge with me Ematulin (under Mnini). I entered the service of an African ander Stadler, he died then his wife married Vech (Vig?).

I remember the incidents of the conflict of English Boers in 1843 - but I ran away when the fighting began - when hostilities <sup>had</sup> started I was in Vech's employ at Congella. I alusa amadada, looked after the fowls, worked in house etc.

We fled on the very night of the fight. Vech did not fight, he was an African ander (Cape Boer). He ran away with his womenfolk.

neokola = chatting

~~I heard Boers talking of <sup>sick</sup> King having escaped to the Cape. It was stated he had got away with a Native (who afterwards turned out to be Ndongeni). I heard Mr Sesfelt talking about this. This talking took place when Cato, Berningfield &c had been arrested & put in the stocks. (I saw them actually in the stocks). I was told they had been put in the stocks because of King & his native having escaped to the Cape to give the alarm & get help.~~

~~Charlie Lane is own brother to Narise.  
Narise grew up under Rev Lindley.~~

62/87/13-14

Norman Nembula arrives 19.10.07. Says Narise came - Nancy came. She lives at Hawana near Mogonyi hill, just in Grigaland. Lives near Randle Walker (Mhlongohlongo). Damane, her husband, has a farm. <sup>a Basuto</sup>

Narise was formerly interpreter for Rev. Lindley.  
 20.10.07 - Narise (Nancy) was at Lindley last week - now in R. Mr Burg. (of Rev. Bruce).

Macibise's father is Mlitwa. Her people were

Amakgwana - a Kenge nama Baca - akelana with them. Norman told this Nomibashini (lives at Manderston) - about age of Mborambi - <sup>His father's abasemawabeni</sup> 24, 61 yrs of age.

A peculiarity of the Tondos is to follow game miles & miles by its spoor - go even 15 miles after it.

Nomibashini is very well informed in regard to former occupants of Natal. He was born at or near P. M. Burg.

isire = sympathy. (isike) X

25.10.07

Nomibashini, of about age of Dududu rest, for he was born when Boers fought English in Durban 1843. Is of amaNcwabeni tribe which are abaNguni. ~~proper~~ His father was of uTshwele regiment. I fancy this was a Zulu rest - ~~if not~~ it may

Our people formerly lived <sup>substream</sup> at Nyamveby, Empafane (Mosi River) on the ~~rachos~~ river, between it & the east coast river & ~~near~~ near where the railway line runs.

When Tshaka attacked Macingwane, our people hearing of udumo lu ka Sikiti, a name by which X of Bryant. dict. under isike.

~~The Tulus were known by, left and fled to Matatiele in the Cape Colony. Some later on returned and built Emkuzana stream (enters Umhlatzi) - ~~so~~ On settling here they were situated by the Boers - They then went <sup>to live</sup> to Pasiwe mountain. They were amahobo, hunted game, having no property. "Wherever a buffalo was killed, there became their home, where an elephant or a hippopotamus was killed there they established a home". After a time, the country being quiet, they came to P. M. Burg & passed on to occupy land at Ngomankulu (hill) - in the vicinity of Manderston Railway Station.~~

My father was born south of Umzimtuba (St John's) abaNguni.

Inkaba ya kiti is abaNguni - amaLazeni. That is where we really belong to. That is where my father was born before Tshaka began to reign.

The uTshwele rest, to which my father belonged, may have been one of the Xosa King's regiments.

My father was Nkhlela by name - but on ~~coming~~ going kwa Zulu he was ordered not to use that name, so

isitakoziso = isitakoziso = isitakozelo  
Mdematoleni slama Mfupinkomeni.

18

Of these Novelezansi, ~~the~~ and Nohlazi were buried  
at Nyamwabe. I feel sure Nohlazi was buried there.  
26.10.07. When children are told of our tribe say: Tula,  
<sup>-Nzima - Kawostana</sup> Mkatini, <sup>between or among</sup> Mkatini is used because we came <sup>together</sup>  
the amakosi. This came about in the following way:-  
Nzima had two sons Mfupinkomeni and Mdematoleni,  
the latter slaying the former. Mfupinkomeni was the  
son and heir and in time succeeded his father as chief.  
When he had done so he got into the habit of killing  
a lot slaughtering a lot of cattle and for his people and  
then going out with some boys to hunt birds with  
igagila before the ~~meat~~ cattle had been skinned, & cut  
up and distributed. Mdematoleni always remained  
behind and took over the duty of attending to the people  
in the absence of the chief. He distributed the meat &  
generally <sup>was</sup> ~~managed~~ <sup>supplies</sup> ~~the~~ ~~affairs~~ ~~as~~ ~~some~~ hospitable and sociable  
with the people. Anyone coming up would be informed the  
Chief was away, but would find for himself Mdematoleni  
a younger brother was in charge. Incidents such as  
these were of frequent occurrence. In course of

~~Blal  
a  
to  
time~~  
Gingika ka Mcopela (deceased - wa Kavulana <sup>son of</sup> ~~his~~)  
19  
Last chief in lieu of Kavulana  
Umgeni D. (1902)  
time a large portion of the tribe attached themselves  
to Mdematoleni. He then separated from his brother &  
lived on land of his own. Owing to his close relationship  
to the principal chief and especially to his so frequently  
acting as chief in the absence of his brother he was  
recognized as being actually among the amakosi, i.e. one  
of them, hence the izibongo Makatini, which means  
between or among.

The two words Mfupinkomeni and Mdematoleni, as of  
two brothers are peculiar. They are not mere izibongo.

My father told me that his father & grandfathers  
had izicoco. This is an umdabe ondale (ancient  
custom). The ring was put on so that a man would hlal'a  
zote, a tobe; <sup>be dignified, & well behaved, earnest</sup> a young man who had an izihlute ~~was~~ is  
always fiddling about with it, scratching his head  
whilst talking and so forth.

62/87/19-20

2.11.07. Wife of Norman Membulas calls. I give her £ 5  
as a loan to Norman N. (her husband) till 20 Feb '07  
when all is to be returned. She signs receipt.

She tells me that the book (belonging to Nancy Cane - to which on 3<sup>rd</sup> Oct last - see this notebook - Christian Cane referred) ~~is~~ was found by Christian Cane not to be in Mashingana's (James Fynn's) possession - He <sup>(H. F. Fynn's daughter)</sup> ~~le~~ (Mashingana) lent it to his sister Nomanga (deceased), and her (Nomanga's) children are unable to say what became of it. George Fynn, of Port Shepstone, son of James Fynn (Mashingana) may know. This George has been a storekeeper at Port Shepstone. I know him. Nomanga married a half-caste at Umzimkuluwana. Does not know name.

Asked her to get Norman N. to try & trace the book.



Amaze. - Regiments.

10.8.02  
(Durban. per Inkando). The izi Gaba (divisions) of the amaTshishi or Isanggu regiment were (possibly there are one or two omissions) as follow: -

- |            |  |   |
|------------|--|---|
| Ama Jindi  | 1. <u>ama Jindi.</u>   | Induna. Ntshingwayo ka Marole.  |
|            | 2. <u>ama Landandhlova.</u>  | " Nongceke ka Katzo.  |
|            | 3. <u>Musiweguda.</u>  | " Gobongo ka Bubazi.  |
|            | 4. <u>o Mpondo.</u>  | " Luzindela ka Kunde.   |
|            | 5. <u>amaKa-baka ludaka.</u>   | " Faku ka Ziningo.  |
|            | 6. <u>i Mpanjane.</u>  | " Gombagamba ka Noziboko.   |
| Nhlapu     | 7. <u>izi Ngwananda.</u>   | " Magangu ka Mgayana.   |
|            | 8. <u>izi Nhlendhla.</u>   | " Mahlanya ka Mandondo.   |
|            | 9. <u>izi Kivili.</u>  | " Mguntela ka Ndiyana.  |
|            | 10. <u>izi Nguwe.</u>  | " Ntshingwayo ka Mkhayitshana.  |
|            | 11. <u>ama Buzanganduke.</u>   | " Tunda ka Mangondo.  |
|            | 12. <u>izi Kula (Zibakulu)</u><br><small>(these would eat the izifuba)</small> | " Mbandamana ka Nhlala.   |
| Mizimpisi. | 13. <u>iMkopoma.</u>   | " Runge ka Dholi.   |
|            | 14. <u>Msiyi.</u>  | " Mpiyake ka Sotobe <small>(the man sent by Tshaka with the King in 1828)</small> |
|            | 15. <u>izi Moubu.</u>  | " Mbaeana ka Mandhlesilo.   |
|            | 16. <u>izi Mkolombela.</u>   | " { Mncongo ka Mfukela<br>Nhlekwane ka Nyati.                                     |
|            | 17. <u>izi Nyoni.</u>  | " Njakabani ka Sifane.  |
|            | 18. <u>o Damugame.</u>   | " Mpungutsho ka Mandondo.   |
|            | 19. <u>Mtshinane.</u>  | " Ngome ka Mbengana.  |
|            | 20. <u>Mizimpisi (Zibakulu)</u>  | " Nhlebo ka Mazwane.  |

8.2.05  
(Durban. Obtained for me by Norman Nembulaz from a member of Ishaka regiment now living at Amanzimtoti). -

The first regiment recruited by Dingana was the Ingcobinga. The Ingcobinga were boys when D. came to the throne, having been recruited or made to xeza by Tshaka. D. on forming them into a regular regiment changed their name to Zinnepisi. But D's own first regiment was udhla mbrohle which he applied the epithet Imbenge yamafunda. This regiment was made up of many divisions or izigaba

72/15