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ALUNGU.

KAMATSHOBANA

212-216

# NUNGU

40 | Jan 22 / 5      f      2.5. 1903

61 | 31 | 7-<sup>9</sup>~~28~~      ..      13.9. 1903

61 | 33 | 20-4      ~      18.10. 1903

5.03 / 2.5.1903

40/Item 22/5 (5)

Indidi ka Ndhlela.

This refers to that section of the Zulu people who remained in Zululand when in 1839 Mpande and his followers crossed over into Natal. Ndhlela, son of Sompisi ka Nkole, was one of the principal Indunas of Dingana. The above expression does not apply merely to the Ntuli tribe over which Ndhlela and afterwards Mavumengwana were chiefs, but to the whole of those people that remained.

It seems Mavumengwana at first crossed over into Natal with Mpande but the <sup>people he was with</sup> quickly returned to rejoin Dingana. Mavumengwana belonged to the Amapela regiment and was of the same age as Cetshwayo and Mbuyazi. Cetshwayo and Mbuyazi however were kept back from joining their proper regiment by Mpande which accounts for their belonging to the Tuluwana regt. Mavumengwana was a great man and subordinate only to Mnyamanana. He was induna of the major section of the Tuluwana regiment and an associate of the King (Cetshwayo). Mfungelwa succeeded to the chieftainship over the Ntuli tribe on the death of his father some ten years ago. (Per Ndakwana - about 3 days ago)

Mfungelwa left yesterday for Ishowe. Visited me several days

28/29th - 30th  
LL 2.5.1903

File 40, Item 22, p. 5.

F/M/W  
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(5) Nungu <sup>isa</sup> member of Ntshingwayo's tribe, Zululand (Ishowe) tells me that his wife hlonipa's his father, Matshobana, by ~~saying~~ using, instead of his name, that of 'Umbembe' that being <sup>the</sup> name of the regiment to which he belongs, <sup>(2)</sup> but when she has occasion to use the ~~name~~ noun itshoba, she says iwasa. <sup>(3)</sup> She does not use iwasa as a name for Matshobana. - Nungu's <sup>mother</sup> mbekazi hlonipa's his father, but has purchased the right to use his name by giving him a large  $\frac{1}{2}$  blanket. [Query. Is it not the father-in-law who purchased this right?]

[This is NDUKWANA: see JSA 4, p. 380] [6]

on the ground.

In war time.

only boys of 18+ over would be taken in war time as udibi.

Boys ginaid & hlakanipaid in this constant twalain.

No ~~is~~ domestic work for boys empin, for the men got food, wood & also draw water - for in countries like Swaziland ~~labor~~ might be approached stealthily & ~~and~~ neolaid is tumbaid or killed in revenge.

He will live Ezironzemi zi ka yise. Eat there.

He will have inkezo - ie a large <sup>kind of ladle</sup> ~~spoon~~, have umipako wake of which, whilst on the march, he will eat - the inkezo is rather deep with long handle - rough & not properly carved.

There must be boys both for cattle & amatole - if only sufficient for that purpose will ~~to~~ not be taken as dibi.

Girls <sup>(small)</sup> might be placed in charge of amatole if the father is going to the royal kraal.

61/31/7-19

Boys. (Zulu).

13.9.03-

Present Nungu and 3 others, also Ndukwana. <sup>of the son of 3 of</sup> Dubulhana (name Peni) <sup>one of Mshingelwa's tribe,</sup> and a khekha Mawubana of <sup>the son of Dubulhana come from</sup> Babupand district where they <sup>do not</sup> eat with children - but leave

food for them <sup>to eat afterwards</sup> tela ~~also~~ pansi & so on.

note  
equality.

girls doing as they like - destroys the rank existing between people - for it tends to bring about that equality which does not exist. Girls then go & marry those not of her rank among white people.

a man of ~~med~~ gent Lemani's daughter will not marry a man of med (bricklayer).

Boys hlalain make kraals with stones.

gat' iginkunzi. ~~and~~ killed. not say gataid - tell stories - find out that

telling stories.

fight with another isifunda.  
gakuzana ngo ku Tshayani okukulu  
Eyisana. fathers will forbid it but  
boys & young men will fight  
nevertheless.

alus'amatole then put on to the cattle.  
goats herded by older boys.  
boys Senga but ~~isizisizwa~~ chiefly do  
senging.

xeza - given cattle which are not  
milked for anyone. - given also amabele.  
boys go to xeza at 17 or 18 - put out  
at different amakanda after puberty.  
buta'id later on by the king & called  
a certain name.

xeza - ~~insizi~~ <sup>to bankwebane</sup> ngobamakosi  
~~so~~ inkwebane = not know anything,  
be dudana, not saba anything, even  
steal without knowing anything.

tulul'amasi, butal' ~~amasi~~ utshwala.  
the inkwebane only alusas, not  
directed to do so for king until buta'id -  
but employed by induna to anything he  
wants. Kuzwa'id izinduna, the  
King threatens them.

those girile became udibi. - took  
turns to go amakandeni. <sup>inkwebane</sup>  
inkwebane dlysa'id hlakula'id, <sup>inkwebane</sup>  
limpa'id <sup>umaxwala, but' amabele.</sup>  
linda'id - no other definite work.  
be with in charge of an elderly trained  
man.

Nungu. mbokadwebomvu = izinkhla  
(sparks) - we xeza'id ordini. ~~or no~~  
induna ~~was~~ had been nominated.

«13.9.1903» Mawubana, xeza'id esiwebeni.  
mpunga, insukamngeni, mxapo  
61/31/9-19 tina mpung'onga feyo' - inkwebane  
were called uhlwayi.  
Mxapo original name, but telwa'id

61/33/20-4 [20]

all women & old men, all women who ~~could~~ did not menstruate. They came. It was to <sup>the meat</sup> to hisa ~~in~~ <sup>in</sup> ~~quest~~ <sup>quest</sup> that they came, as a matter of fact it was to eat ~~the~~ ~~meat~~ it. The ox's flesh was cut up as one does that of a pig, with the skin on. The beast was duly consumed.

We were two days at this place. The 3<sup>rd</sup> day rain came, even though this was the man's first attempt, and it rained all the way as we proceeded on our homeward journey.

61/33/20-4

Sunday 18.10.03

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Also present: Maziye <sup>of Nukwana + Bihwayo</sup> (of Mbokadwe) + Mungu, his friend Maziye + Nukwana. (11)

TAKE IN THE EDITORIAL NOTE

Ukahlonipa etc. A girl (gcagale) who has been ~~the~~ <sup>the</sup> ~~in~~ <sup>in</sup> ~~front~~ <sup>behind</sup> but not in front, <sup>cover herself</sup> ~~is~~ <sup>is</sup> ~~in~~ <sup>in</sup> ~~presence~~ <sup>presence</sup> of father-in-law.

FIN number?

(21)

very considerably developed. ~~is~~ <sup>is</sup> ~~given~~ <sup>given</sup> a thing by her father (embula) with a beast. (12) ~~is~~ <sup>is</sup>

Even drinking beer will not come if not embula's - or specially called. ~~is~~ <sup>is</sup> dabukab' nako (13)

not eat food in presence of father-in-law <sup>(Dhlal'nyise)</sup> ~~is~~ <sup>is</sup> ~~mother~~ <sup>mother</sup> in law does not come out hut where mkwenyana seated eating - Ke saohlwisa ake hambe - i.e. if son in law is inside. The mkwenyana will after a time give his mother-in-law a goat or ~~goat~~ <sup>goat</sup> money say £2<sup>+</sup> or less 10/- (14)

The whole country klonipa -

~~mkwenyana~~ ~~is~~ ~~not~~ people do not dhlala one another amasi. utokulu, a y sabeka.

belatiro Tungu, nikw' imbugi kutima ukayo + take a goat Kubo + report she has been given amasi. she then eats

after being formally given. This happens after marriage - say 2 months or so, others only 1 mo. passes she gazes thru umcaba, they will then give him amasi.

ubisi is called isicafucafu - not amasi. amasi refers to milk poured into gula. amas' asemzini Kadhliva - cannot give reason but strong objection to it.

"Kahle ku sadhliva", the person then passes on & does not disturb.

It is those eating who are afraid. If a stranger comes suddenly on others eating amasi who have not seen him he will withdraw.

umcaba is vutshwad with amasi, & then he amasi.

Sabaid - in isibaya sasemzini & telwad igalemi.

I eat masi kweter but not emzini.

amas' asemzini are like mkwakazi - adhliva umfazi weter ozi gandle a woman does not eat a wa bamba the same day that she eats a was' endodeni - must not xuba - that is, after marriage & when she goes on visits - she is given izintoko if she has eaten at the other kraal she comes from.

Kwa zilwa kona loko - not allowed by custom.

would only eat amasi at the her close relations not at any other kraal. no one eats amas' asemzini.

a man who eats amasi anywhere and everywhere would be adlwid by izintombi & he called a dog - but the King's amasi are exempted from this for all are allowed to partake thereof.

People not allowed to zilwana Entkwen.

ba niga bulawa. A soka can & does eat with his girl - unheard of at home.

Abakwekazi pata amasi. they pata amagula

a boy takes milk in a kumba to be claid into gula by mkwekazi.

Jobs la mabele iyambazi

But an ibuto however would & then joining go eating masi & say "iyitkomo ze nkou"

Jobs mabele iyambazi

Even if a man finds plenty of masi at a kraal & is very hungry he will refrain from eating rather go to bed without a meal. they will say to him ~~idokwe~~ iyambazi la mabele.

But boys may eat masi at various kraals, he leaves off when he tsega & is but a

(ndlwenga) Tongas & swazis eat amas' a senzini - & so different from Zulus.

Dikwago says I did not eat amas' a se manlwenga, even though a vintea

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