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SINGCOFELA

KA

MTSHUNGU

338-358

338-358

~~158~~

SINGAPORELA

A 58/18/1-9, + both sides of sheet attached to front cover.

B 59/32/43-6, 54-64.

Kuzindak' eecanale... that is how a child is neck in
consequence of inamela not being
a good one

Wadh' umwawana kwa ba ka Nojija
Wadh' ulipungana, kwa ba ka Nojija
umkonto wetusi, bati unjiki njiki
a u njeng' o wo sika da won' o gamulayo
umhlop' omuhle onga pitwa sibhlangu.
u Pululi nge piu, ey' ampini ya kwa Diza,
Isisu paze zona kala, sa vuk' umsende
njeng' engubo.

(1) le kamwawo all
over, + wide
blade, + wide where
possible

(2) ikuseni was name
of his kraal -
(3) a river, don't
know where

uswamanda wo kusa, usihlangu godhl' unnewabo
Umanj' a se ntabane a inguquququ, amany' a ye ukh, amany' a ya damba.
impunguthe ya kwiti, ya s' em' kaulezeni
& boyä bu cabang' umkemezelo.
Isenzelikazana, si ka matomela,
senzel' ul' gotschana kwa ba ka Nojija.
& paze Odhl' ul' Ngjefana

Wadh' u bpanjwa, kwa ba ka Dabiyana

Myole's mother was uMamavundhla, kintombi ya sembo.
way killed ekome. May have been u'asimbar regiment.
(uMedi)

... Prase of Myywin...

Entered Nkungwini (brother of Myole)

uDonrelitshana, unovum' ahlazi, wo Bijela.
(Myon' adhl' ezijje)
uTshiyi kwa bafazi bas' ethlonga.
Inkomo e ya bul' ingaba nge zimpondo,
ngoba ya bula ne ya se zibondweni.
Malamba a vutela ku Mboboza
Inganti umboboza, bezo vutela kuye
uThla kae na ngondo na kwa ba kudhlayo
na kwa ba nga kudhlayo.

Nkungwini, brother of Myole
This man was a great warrior. He, pitakisene, no Mkamula
(Myole's induna) went attacking impi, a regular pace
Nkungwini died in Dingana's reign. Mkamula died then.

Entered Mkamula
Imbib' amtendak' azana, umbengu zatoka ne xiba,
uKubelana okuse rubelana, uwa rubelana.
uSibumatu semvukazi, ba beya si pate sakukumala.
Owany' emnyango, kwa madhlaba!
umpendu u za nge simula

x his kraal
* for he killed a son of madhlaba at the door. o izimbengu zofa. # = asagai he
has matched away.

Entered (.... Prasi) (antel - ed.)
Ntwalambana (ka Zombane).

umakwanikwani, intet' a puz' amanzi omnambata
umadukumbane, a buye nga le kwonbi.

(Ntwalambana ka Zombane)

Was an igawe. He crossed over into Natal ^{some time} after the main
body of our tribe did.

Mlotsha ka Matomela went right away to ^{the} abesutu, but
not Basutoland Basutu. He sided with Basuto
ngempu yo Balule, when impi was killed off by
inibs through drinking red water. ⁽³⁵⁾ Mlotsha & his descend-
-ants remained with and intermarried with amakosana
of Basutu. Mlotsha's son, mafika never went away
he died recent.

I have heard of Mtukuteli, chief over a section of the
Bomvu tribe near Umzimto [Fynn says ebera, see
Evidence before Com. ⁽³⁶⁾] I do not know Mtukuteli's father.

When my grandfather took Sombashi to Dingana he
fetched him from Jobe's, under whose protection he ~~was~~
^{had been} living - possibly eSubazi stream, but I am not sure.

with
Ntw

some time

the

(35)

(36)

(caused by Tshaka killing fathers) ⁵

Dingana had directed that all izintandane were to be brought
forward and not continue hidden in bushes etc. He did not
want them to hlala ehlalini but got be eban'ohla.
My father decided to take Sombashi accordingly as he ⁽⁵⁾
could not konga a mere hlali. Nohlela approved of
my father's action as it was right that izintandane
shd be brought forward. Upon this Sombashi went
back and reoccupied old tribal sites. It was Mpande
who ^{PUSHED VS} gubulad us & made us run off to Natal, and
he did this after he himself had been to see Boors in
Natal. ~~Mpande~~ Mpande attacked us because we were
adherents of Dingana. When Mpande returned, ~~that~~
his advisers urged that we who had ~~remained~~ ~~where~~
~~we were~~ espoused Dingana's cause should be cleared out
of Zululand. Hence we were attacked. We were described as
being undidi ka Nohlela. ⁽³⁷⁾ When we crossed into Natal
we were accused of welaing with izinkomo zenkosi.
Mpande's troops crossed and seized the cattle. Impa-
-fane, emqum angeni, ^{ingeni head} enhlungwabe, ^{name of place also} emsengeneni
(ukalo oehlala ki Pakwe). ⁽³⁸⁾ ~~Numbers~~ There was a fight
kwa Booru stream, enters Inadi (ezansi kakulu, ^{we used} ngas
Nhlong impela). Our men ^{sprang up and} telad uZulu in a large donga.

to be
igabo
mbaron
securely
(European)

Mhangweni

inkomo
sprang up and
telad uZulu

6 eze mi izenkwa zi gusul'amate = for us also cause cattle to flow

near that point, defeating them, although much more numerous. After they Zulus collected their scattered forces, abasi umkumbi whilst Sombashi, who commanded one section of the Bomvos retired to Amagongwana hill, and Homoyi, who bargained with Sombashi, retired with a small following to another spot. Finding ^{the} Zulus far too powerful, they permitted them without further opposition to seize the stock and recross into Zululand with it. On getting to Mpande, Mpande questioned the Mzwangadwa regiment, for such it was, why it had ~~been~~ allowed itself to be ituswad' isikwehle and driven into the dongas, for the Bomvos were only very few (isikwehle = inkwali - like partridge).

Another who bargained ubukosi was Zipundulo, son of Zombane. I fancy he was killed in warfare.

Sombashi died about 1878, same year that Zulu war began, but just before out break of war before Sandhluana

Mawele died ~~be short before~~ ^{after} Boer war began, ~~is about 7 or 8 years ago~~. Sibindi succeeded to control of tribe. Majiji ka Mtantikazana ka Mnikazela ka Nohlova was directed by Mawele to help Sibindi in looking after Nyuniyezwe. He was reluctant to appoint any closer relative for fear of his seizing the chieftainship.

F/N should be 40

unname wave so conq'uzi nje = my mother had just married. She was ikwani regt. ^{of} ^{robbery} ^{at} ^{Homoyi} Mnikazela ka Nohlova ka Nomafu. ^{is ukukhupuka} ^{piece out of it} ifizembe li ka Nohlova, e izizikwe. ^{is what is reindward with} ^{after they have killed in warfare} ubenca basence. Isigodo so mzilazembe.

Entered Sobuza.

uRoziwawa, umkhont' o wa duma ekuseni

light especially heavy

uRhulula zi msindayo;

Inyan' e sindwa isisila sayo, ^{don't know reference}

Inguluzane kade beyi guluzane, amadun' a se mntu, ^{is a very good} ^{not the same} ^{tribe}

umtung' o pum' ulu Sipepo, mnta ka Magofo, ^{wa kwicisa}

umtung' o pumul' umtanro, mnta ka Mscatulaya, ^{maybe was mankwan' aneni}

ka pumul' uNyumbase, kwa ka ka Magofo, ^{wa kwicisa} ^(chiefs) ^(Mantemela's son)

(1) is not full grown, is young

ink' jakazana ebamb' isisum' sem babala

umadhlul' lehle ngo kahamba eya kweza kwa Nama

Na o Sits'hobi, Na o Manzezulu, na o Mdamela.

Inkomo ka Nsekeseke! ^{cannot explain reference}

+ when he went to seize Sits'hobi's cattle enkla nomzimyati Datal' side. S'cisa = offspring of Owabi tribe. # lived with Sits'hobi + Manzezulu enkla nomzimyati. Sits'hobi had come + tumb' Sobuza's cattle + carried off. This happened just before 1845.

Entered Homoyi ka Zombane
 utunduz' udidi!
 utlabana ngerij' emblope kwa mlinose!
 ut wa klabanel' uhlambula, kar'am nika luto,
 wa klabanel' uNhllela, umnta ka Sompise,
 Kar'am nika luto,
 wa klabanel' uDingana, umnta ka Senzangakona,
 wa mnik' intombi ka inepo, wa kwa Ngcolosi.
 utlabana wa kit' uNhlonga!
 wa klabanel' umhlauli, mnta ka Matele,
 Kar'am nika luto.

mia emblope refer to his shield which was white

Show way through people be visible in a compact mass

(1) ant-explain

Give information about 'boyhood' (Native) for about 2 1/2 hr. 22-4.10

4.4.10

Shear that Bongora was not mounted when he led the Boers down Plate. (42)

Have a little more information re boyhood, & then left to catch 8.50 am train today for Dalton. Lives in location about 20 miles from Dalton.

fall

Note. I could not manage to have Dingcofela's photo taken, owing to his wanting to get away. He is about 60-62 years of age, fine looking man about 6ft high; medium

Bay esibindini says, ba wayak' umlomo = (Zulu was) they, Zulus, attacked what they believed to be the main body and not the advance guard to Dingcofela.

build; ^{dark-} yellowish complexion; Roman nose & rather large; has small grey beard; would say, he was ^(brownish) (vuwanga), little fringe of left hand, of course, is cut off at first joint; good heading rather to front part of head, but well on the crown; has a peculiar and sudden, small, laugh; disappointing as to ^(warm) boning, though knows a considerable amount about tribal affairs of parts in which he lives. He says Myphi, his grandfather, had as many as 8 kraals. He is evidently a man of standing in the tribe, and says he takes command of a section of ^{the} tribe when turning out to fight. He has a large ^{natural} interest in military affairs. Owing ^{no doubt} to his mother having been a Ntombela (Zulu) girl, his language is very like a Zulu's. ^{He} holds himself erect.

6 April 1910

Mini Kanyile, ch. Ja Batengi, lives near Grey's Hospital. R. C. Samuelson's, was brought to see Mr. Shepstone. I was in Sewane ka Dingana. I became uDhlambekhe of Mpandis. The section I was with was ikala. Nhllela was our regimental Innona. He was wounded

18/8/10

mangabeni (dead) ^{mother} mabokodhela (living) ^(wa kwa Tshelembe) manobaba (dead) ^(wa se?)
 Sonkovana Kumutsha Mkuwenyawute (dead) Nozando Nsonyama Mawele Zito ^(wa kwa Sitole) Masiwela Mambulawa ^(wa kwa Zulu) Majakoba ^(wa kwa Tshelembe) Mamvumbi ^(wa kwa Longco) Majajo ^(wa kwa Tshelembe) Mavumazonke ^(wa kwa Mbiru) Mavumazonke
 Bantaneu Mahagane Madhlozi (dead) Mnyameni Makantberuba ^{girls} Mawele Zito Boboza ^{girls} Mthladhlamba ^{girls} Ndhlangamandla ^{girls} Busika Sigubulunjwana Mlongori Kufakwake
 Mahagane ^(wa kwany) Sinekana (living) Malume ^(or Farana) Nogamata ^(indlu ya kwabo uNsonyama but another hut) Nsongizana ^{girls} Tomajalimane ^{girls} Nonanzazi ^{girls} Nomarini ^{girls} Nonkwindi ^{girls} Borolo ^{girls} Kakata ^{girls} Nonfuyo ^{girls} Ngeingei ^{girls} Mabayakke ^(Masiwela wa kwa Sitole) Qwebomunke ^(killed at Mphaka nyoni 1906) Nomajoka ^(living) no boy

Mampohlo ^{wa kwa Ntuli} Mandalane ^{wa kwa Tshelembe} Masotondose ^{wa kwa Ncumalo} Sikota ^(alias Talaga) Sikova ^{and 2 others} Nyonizezwe ^{no other boy, or girl.} Talaga ^{no others} Mhlawngoma ^{no others} Mabomvu ^{wa kwa Zulu} Maonyanguzi ^{Sonyanguzi is son of Nombanga ka Ngekhli}

(married into ka Tokofiya area - 2 younger. He looked with white cattle.)

Mambuzo ^{has 2 boys} Mamswali ^{has a boy} Nyonizezwe ^{wa kwa Zulu may have been 20 cattle} Matelileka ^{has a boy} Mangubukenza ^{wa kwa Ngidi} ma.....? [Nyonizezwe has 5 wives.]

|| History of Komoni tribe (5)

- 14 Ngoniyezele ka
- 13 Mawele ka
- 12 Sombashi - buried ^{at the} Madi stream at his long line (6)
- 11 Zombane - buried ^{at the} Madi stream (7)
- 10 Matonela - buried ^{at the} Madi stream, in his garden (8)
- 9 Ndhlovu - ^{his brother was} Nyanzane, Johozela. Don't know where he died.
- 8 Nomafu - ^{he} Don't know where he died.
- 7 Ngukumana " " (Part in ditto marks)
- 6 Nyaluzo " "
- 5 Ngogozabantu " "
- 4 Nomapikela " "
- 3 Nynemnyama " "
- 2 Ngubane " "
- 1 Ngwane " "

Zikalika Matiwana ^{ka masumpa} was Magwaneni is ^{close related to} ~~connected~~ with our tribe. (9)

Ngwane girls used not to marry into our tribe (10)
 Nwadi ka Zikalika did not marry into our tribe.

(45)

|| We formerly lived ^{at} Ngwani up against Jobe, father of Matihana. (11) We occupied Mbugo's present lands up to ^{the} Ngongoma forest & Sikiwiti & Taleni. (12) We also lived ^{at} Esikaleneni se Komoni. (13)

I was Zshaka who chased our tribe out of Zululand. Zombane was killed by Zshaka. Zshaka killed Zombane because he was so handsome that it seemed as if he should become the ^{Chief of} inkonyo ^{of Zululand} kwa Zulu. I said that when he looked into the water (our former looking glass) he found himself ugly & not so handsome as Zombane who had a nice long neck, whereas Z's nose was so large that it filled much of his face & was as big as a toad. I said that on looking at Zombane it seemed as if he, I, should ^{salute} (kubekela) him. Zshaka sent for Zombane his object being to kill him, which was done ^{at the} Madi stream. He was killed before ^{the} (isidilo) se ka nandi. (14) The result of the chief being killed was that our tribe crossed into Natal. Sombashi then went to Jobe as the chief, his name was inkhambembembe, abantu abasiqinile, ngoba so kubalokwe inkosi.

Sohu inkhambembembe, abantu abasiqinile, ngoba so kubalokwe inkosi.

31.3.1910

Issue of former Chief, Bomvu tribe.

Mohlou's sons were

Matomela, Mnikazela, Magebezana, Jkorele, Bongo, Nyamazana, Mhlehle, Mhlehhlana, Matshawuzle, Zwile, Ziduna, Nomabongo, Nomabangu, Bebeni, Godoyi, Gwacela.

Matomela's sons were

Zombane, Myoli, Mgodi, Mibubuzane (Samalake), Pakatwayo, ~~Mkong~~ Magofolo, Nyongwana, Mangcengeza, Ngoza, Mlotshwa (father of mafika), Tandugwayi (Howalaza) (father of Kanjana, Mtopile), Gwababa (father of Zandleni)

Zombane's sons were

Sombashi, Homoyi, Mbanguyana, Mpunya-ngwana, Ludhliki, Ntwalambana, Mbuzyimuntu, Manzana, Notoho (remained in Zululand).

Kitshwa kraal, @ kitshwa with Mngurangeni kraal. # (kitshwa with Ekuseni kraal; also Nodseotshwa @, kitshwa with Mngojwini kraal. * kitshwa with Mhlekwini kraal.

Umanazoni {wife of Sombashi}

Sombashi's sons:

Mawele, Nozando, Sankwana, Sonyama, Mhlangamandhla, Zito, Busika, Mhla-dhlamba, Mahambesaka, Nkhlovu, Nogamata, Sigubulunjwana, Mkwanya, -wetu, Kuniutsha, Makhlozi, Boboza, Sinekana, Makome, Msengana, Ngude, Mlingubo, Mfongosi, Makhosane, Mafakweke, Zombane, Lika Kayi, Bordo.

???

Kraal names

Mhlovi

Matomela, Mhlonga

Zombane

Kwa Dets' hulway, off Mt esiwahlwana's stream (enter Bokwane stream, which runs to gale). Engangeni, ... was born when Jobe fought Mbulungeni near Ngubewu, after we had crossed into Natal from Zululand.

Mawele

Mngonyameni Mawele's sons were

Mkhlovini, Nyonyezwe, Falaza, Sikota, Mhlawengoma, Mnyonyezwe, Mabomvu, Sikova.

Mnyonyezwe

Nyonyezwe's sons: He has four sons at present. Can't give names.

Kitshwa at the old big ... (the mountains held). Sombashi was ... Mngoleni site, where makosi were ... a very big kraal.

matshinga a kit abugala, o'patshana.

Possible location

Selenzi ingqa = ishoba for vanulaing
wacin to = up above, as cutting point of little finger

(23)

The Nhlonga kraal still exists. Its other name is Kurodi. It is situated near Amakandeni hill, and close to where ^{the} Inadi river enters ^{the} Tugela.

The Nhlonga or Nhlonga lubalo kraal is the great one from which many branches sprang.

Sombashi was older than Dingana's Dhlambidhlwa.

Kava ka maduli was our great tribal Dmbongi.

He died before ^{the} Zulu war.

space

Cutting finger custom - We got this custom (panga) ^{took} it Kwa ba ka Ngcamu. Formerly we did not ^{do} this. abakwa fata, abakwa Makaye, abakwa Jale. ^{They cut in this way} we pangaed this pawu.

There are numbers of Bomva people who have not complied with this custom.

I do not know where this pawu was pangaed.

Girls also ^{have to} conform to the customs.

An ancestor found the abakwa Ngcamu people given to gazing at ants going to and fro on the ground & saying kwadhula lote, Kwa dhlula do stweley meaning "Here passes one

Kwadhula lote kwa dhlula do stweley

empty handed (or with nothing), here one carrying!" and repeated. Our ancestors & pioneers wondered why these people left their homes with beer & meat and went to court and look at ants. ^(I did not look at their food at night to time) This being so we pangaed their land, killed them off & occupied the diet, and thereafter began cutting the small joint off ^{the} left small finger. It is the left hand small finger that is always cut.

I do not know of any particular significance attaching to this custom, especially as nothing occurs to those who fail to follow ^{the} custom. The Zulus, in consequence of our custom, used to ridicule us ^{thus:} naz' izindiki za kwa Detohulwayo, akundiki e ya udhl'ibele tina si ngadhi luto. ⁽²⁴⁾ They said this when we crossed over into Natal in a body from Zululana.

My own fancy - mere fancy - suggests that this custom sprang up about the time of Nomafu.

The Ngwane people, from whom we are descended, do not practise this custom. I know of no Ngwane man who has done so.

Have any names I should have written down?
Have you any more names?
What will you say on chief married?

space

The Ngwane chiefs were Bamkazi (long) ka
Newadi ka Zikali ka Matiwane ka Masumpa
ka Ditsholongwana. Only the Ngwane
section of ^{the} Ngwane tribe took to cutting ^{the} fingers. I
know of no custom peculiar ^{to} & common ^{to} the
+ Bomvu tribes. When Matiwane was chased away by
^{Ishaka the Bomvu has separated from the parent tribe and were living}
^{longer or shorter in Zululand e.g. Gushu etc}
the fingers to cut with the impuro o bapuca
~~ngo~~ whilst only 2 or 3 mo. old, the piece of finger
being dropped into ebulongwe in the kraal &
curious to say cannot again be found. The finger
is gezwa' ngo malala - ^{plant} unuti o mila
ezihlahleni, kon' nga ser' ukukala. ^{It is}
washed ^{the day of cutting & say,} ~~2~~ ^{1 or 2} days after
the operation. Anyone may cut the child -
a girl, woman or man, or some other
unrelated inmate of the ^{may do it} kraal. I was
cut by indoda who lived in my father's
kraal. He ~~cut~~ cut all the children, boys
& girls.

1.4.10.

The ingungu bird, should it, when it sees a body of men
armed with shields, flap its wings together, ^{make the noise} who
is believed to be observing an impi, that warfare is
imminent.

space

Sombashi was son of intombi ka Gubudu, wa Kwa
Nkhlovu - a tribe which Kongaid izique Zonke.

[Vide v. p. 48.]

⁽²⁵⁾ When ^{the} Bomvus crossed into Natal the amaNcamalala
contemplated attacking us before we had begun to settle down
& build, but as some of our amaDakazi ^(I don't know their names) had married into
the amaNcamalala tribe, they came & told us of the conspiracy.
Our tribe accordingly prepared for the attack and going to
having no unquba or kraals in which to handa ^(beat out)
their shields, they were obliged to do so on the grass or
veld. Our tribe actually turned the amaNcamalala out of
their lands, & forced them to come & live ^{where they now are}
under afahleni, Geneam & others. ⁽²⁶⁾

[Vide v. p. 48.]

⁽²⁷⁾ ~~It seems~~ ^{the} Bomvus fought against Jab amakabela
and Sitole tribes, ^{these} being tribes ~~from~~ from which members of our tribe
had married girls. When ^{the} impi seized the cattle, the owners
would come & claim them on the score of being those of
fathers-in-law, whereupon Sombashi would return them.
Why are our efforts ~~all~~ in seizing cattle in warfare all in favour
of our fathers-in-law? si ze dlel' abalandakazi
We are eating them up for

isikubane se sibaba = a small opening in grass of hut through which one
sees light outside.

The igungo li na mandla ku lab'aba puzwe
ngomkonto but not esibanyini, for with a gun it is
just as if the man had shot a buck & no ill results
follows. This is igungo is what is got rid of by
suling isikuba.

help with ^{unlunge} ~~unlunge~~
A white Native is not spoken of as having unlunge.
Such an anomaly is due to some unlunge or another.

uBaga. We used to make a baga of a dry ilongwe. This
ilongwe is ground down to a powder then the fat
about the kidney ^(called unwali + same kind of fat about heart is so called) of a beast is ground up with the
powder, & the mixture is rolled round to about
the size of a candle and only 6 in. high (if too long,
would fall). It is then lit & burns right down &
~~burns~~ for a long time. There is a flame, no smoke,
until it reaches the bottom it stands on. It burns
best when there is no wind. I remember making these
candles by direction when still a boy herding cattle.
They burn like candles made by Boers.

My belief is that our people made these things from
copying the Boers. It was not our original practice.
We had no special name for this, uBaga -
wood of ^{or} upahla, umlutu, gagane ^(kaka seth white leaves) (without bark)
were also used ^(as 22) + ezimbaga - & makes good izimbaga