

181

XUBU

KA

LUDUZO

Check, print - ~~marginal~~ notes?

done co

ca: XUBO <sup>changed</sup> ✓  
XUBU

A 9/ith 13/1-5

26.5.12

9/Item 13/1-5

Kubwa ka Jundzo (one of Sonsewu's messengers) ka Nongila  
wankwa ka Mtunukulee ka Bungane ka Manyasa ka  
Nsele ka Nhlubeu ka Makulukulee ka Mpangazita  
wa kwa Radebe.

Man of about same age as Ngobamakosi. My father  
was of Impohlo regt, ~~ya~~ wa kwa Nobamba.

FILE 9  
ITEM 13

I went 3 times as dibi with my father to Zululand. The  
first time he was sent by Sonsewu to mpande to say people  
were not to be killed by desire of the Queen. This mission was before  
umbidhli ka Sonsewu. We went to Nodwengu. I saw the  
regiments, but a ye nga butane.

unwali

What I was especially struck by were the unwulankulee  
who wore very slight initha, say 2" square. They were very  
fat and pretty. Anyone coming along path and meeting ~~to~~  
a lot of them would turn back <sup>at once</sup> and run off <sup>in direction he had come from</sup> because  
afraid of even setting eyes on them. They lived on meat, had  
slaves to attend on them, and, in the huts, a amalongwe which  
had been <sup>thoroughly mixed</sup> ~~retained~~ with unwali (fat of beasts) were used  
for lighting purposes. The amalongwe were ground to powder  
then the grease was mixed + ground up <sup>with the powder,</sup> when large thick  
rolls, like candles, with strips of cloths inserted, would be  
<sup>or worked</sup> ~~not~~ moulded up. Thus a kind of black candle was made.  
I saw this kind of candle (~~is~~ known simply as unwali) in  
the hut occupied by my father, which hut belonged to an  
induna. This candle was <sup>usually</sup> about a foot long, ~~is~~ could be  
held, but <sup>it was</sup> generally stood up, when it burnt well and clearly  
without smoking or becoming sooty - it bibetek ad a bright  
ie. ~~red~~ outaid.

ibulanga

hintulewa  
igagane, has  
ameva - ioizaka

bebeteke

I saw the Ngobamakosi <sup>regt</sup> = o Nibongobezule, izinyoni  
ezihlali ingona ingonyama (ioibongo). These had ~~izi~~  
amagolo <sup>(ampungu)</sup> intoke amhlope, with one white ostrich  
feather stuck upright, this feather was known as ambongo  
& snow white (ku mhlope kute ~~was~~ ngqwe!). A man well off  
might stick in 2, 3 or more. It was the Borris <sup>who</sup> used  
to trade in these feathers. Etshwayo / Shwagadie purchased  
them in a wholesale manner.



lesi esokudhlala, esokuganya na? S. persisted in asking what wrong he had done when he was in the isigadho. C replied: isigadho esokuganya na? In kipe, mveze lap' obala ngi kulumenaze. S. said Ngeke ngi mveze. (Ngoza at this time was immediately behind S. at his back). "Ma ku kon' into o tand' ukuyenza kimi kuble ukuba uyenza kimi kona la. Here <sup>seeing that things were about</sup> Masipula

Here C. shaka'd amata toward S. until the spittle fell at his feet

Some came forward and, in a stentorian voice, shouted Hazi bo! Hazi, Dhlamvuzo! Hazi, Dhlamvuzo, mus' ukubulal' izwo. S. then said, Ngiti Nditi, unga ngi bulala, itambo lami abelungu ba yo lifuna, ba yo gamuka ngesikala ze Nyoka, bezo ngi funa.

tontola

The talk began after breakfast time and went on to near lunch. In the meantime, the warriors, <sup>which</sup> had assembled in great numbers, and had ~~but~~ tontola'd (sounded). C., when the talk was over, turned his back on ~~to~~ S. (afterwards C. was called Jinerindi because

Noted in Co. arch. 18th Sept. 1911

of this incident - for jinerinda means to turn one's back on, i.e. one who does not care to continue looking or has a reason for turning his back on, owing to <sup>in disgust</sup> anger). C. on turning his back on S. went to his repentments & along

Temlambongwenya says Impatshana Undi not built at that time

with them and Masipula, proceeded to Undi Kraal, about 1/2 a mile away. As he did so, S. gave orders to have his carriages spanned. <sup>He had</sup> also mules. There were two Scotch carts

He went via Mtonjaneni, Nkhudhla & Sandhlovaras Pokes' drift. He left just after lunch and travelled all day and all night until the morning had been well on. S. was extremely plucky on this occasion. There was nothing of course but for him to get away sharp after such occurrence. Kwa zeku kishi. His courage was shown on another occasion v. p. 4.

for carrying tents and food. S. lost no time in getting away. He took off with him the cattle that had been hlabisa'd him by C. - <sup>about</sup> 10 of them. They were not eaten as would have been more in accordance with custom on the spot. S. did not valelisa to C. The present of oxen had been made him prior to above altercation.

There were 8 tents. There were some Jamgedhela <sup>Jamero (Dragons)</sup> one <sup>of</sup> them. I felt that there was a near shave of the same thing happening to us that had happened to the Pit Relief & party at Mgunjundhlover.

Izikala se Nyoka is, I believe, in the direction of Ikhuhluwe - in direction of duku duku. S. pointed in that direction as he referred to it as the place where the Europeans would come in search of him (his bone).

Ngoza went to Izigodhlo at night time. Some ~~one~~ boy carried the clothes for him. He did not stay long in there the Izigodhlo, but, as he came out, was seen by the izineke.

C. came to the S's tents to have the above altercation. C. was seated on <sup>an arm</sup> chair, S. was seated on his <sup>own chair</sup> during the time the altercation took place, & no other matter could be discussed, ~~as~~ the matters S. had come specially to discuss. This Ngoza incident was the sole topic of discussion, for C. ~~was~~ had it in mind to kill Ngoza. What ~~S.~~ wanted was simply that Ngoza should be placed in the open in order that he might talk to him [C. at a later time how the English called on Mhlokazulu to be produced and their nonproduction gave rise to the Zulu war].

S. knew <sup>of course</sup> that Ngoza was going to ngenya nezingubo lezo. Monase at this time was living <sup>near</sup> P. M. Burg, & Mbava, ngo petshero kwomngeni. His kraal was called & Hlateni. Monase died <sup>hill</sup> emtuzini, not far from Poveroy and Dundee.

I was present when Sir J.S. went to instal C. as King. We crossed by & las' othlokaveni drift. When we got to ukalo lu ka Sitshwili we & the soldiers ngenisa'd there. There happened to be much utuvi about, for there were many amabuto and they had used the whole ~~of~~ veld there about, so that S. had to shift his camp back to some other spot nearby. This utuvi was not there for purpose of interfering with him in any way, in fact we had noticed it in several places along the road. On this occasion, I ~~was~~ know C. suggested that he should be ketela'd by the Zulu regiments, but S. knowing that this ketelazing was what had been done for Piet & resulted in the massacre of him & party,

Book proves  
that...  
##  
[Good  
Manners -]  
umuntu ka  
xeinwa eza  
koxa nenkosi  
& ce. we be in the  
way and so interrupt  
while another is  
speaking to us nkosi.  
remark made  
by man today  
26.5.12.  
##  
Sir J. Chapman

opposed and would not agree to the dance being held. I don't think S. was being excited by the tui that was in such great abundance there!

S. said Angi funi ukuba u ngi ketela, ~~oni~~ imina e be ngi nga ku ketela, mina ngi zo ku kubeka, nge nge ketelwa, u wena. Angi wa funi amabuto lawo. S. then ketela'd C.

We were a week ~~here~~ kura Sitshwili. This Sitshwili ridge was a splendid place and ~~was~~ within view of Nodwenya. It was here that the Zulu requirements in ordinary times were taken and the amaviso 'gotshwa'd (view'd) there. We did not leave in a hurry on this occasion. We returned by eLa's othlokweni drift. Ngoza was not there on that occasion. S. had brought other men with him viz my father, <sup>(Lubizo)</sup> Manyosi, Dumele, Manyembe, Zatsheke, also Mgundane. The last named was an icubungu i.e. one who had an inclination always to hamba nenkosi when he went on a journey.