

Socutsha

Qwabe
chiefs

Pakatusa buried at Hloko hloko, east of there.
Kondhlo - spring on road opposite Nkanini (Yonela's kraal)
Mucinci, ^{near} where Inwazi Inwazi stream joins Matikula.
Lufata buried at Matigulu.

Qwabe. Dabukad i Babanango, where Umhlathuze springs from
that mountain. I heard this from Qwabe & Zulu old men.
Malandela may have come from Babanango.

igama (igagise) zi ka Nosisila, Policeman or Malimati's at Nhlazatsho
Comet appeared at Nhlazatsho, ^{after} it had been said Cetshwayo was
coming returning to Zululand, but had not ^{actually} arrived.

igagise was in
much time
accompanied by
inwazi
is a bass
chant.

Hei ray inkanyezi, inyanga itwasile! (men)
Hei inkanyezi, inomsila kuspambeni anakosi! (women)
(xaben)

ukuhlonza (men) - bass
inkawaza = vuna (women) inblaza, inpwaza Sopranos
dokoza = talk in bass voice
indokondoko = bass voice

inkpi, indhlala will come, when comet appears. [eg. Halley's comet]
When ^(Europeans) we fought in Boer War 1900 ~~190~~ or so a comet appeared.
forget whether it appeared after or before beginning of war.

Don't pitch out the water
(as out of a kambo) you will
cause the sky to thunder

mus' ukuyacag' amanzi u bang' ejul' ukusuma - a superstition
impakata - substitute, from isikwebu + impakata of umbila.

Proof positive that
she died in Zululand
not in Natal.

ngi fung' ukandi e se matekhe! matekhe is a stream, enters
umhlathuze, nga O'Ngoye. Nituna is known. mpahlana ^{he told} told it out to me

ngi fung' udingana e kwa Nyawo - commonly said
inkosi' isobonjeni - rare
ngi fung' utshaka e kwa Dukuza - saw early Tshaka
ngi fung' inkosi e kwa Nyakamuhli - he having been at Dukuza
ngi fung' inkosi e kwa Nodweni - where he having been at Nyakamuhli
ngi fung' uCetshwayo e se Nkanini
ngi fung' ubaba e se Ncome, inge belwanga pansa, ^{a?} Dhlwa izilwa - e

The 'e' is peculiar
here. One would think
it should be 'o'.

over

Per locuatocha. 29.3.10

Setuka ka mangondo ka mazwana
aba kwa magwaza were

[3]

Noradu ka Mazwana, kwa magwaza, ^{wa} indhlu ya sefangeni, ba
datshulwa ukhakesama. I told me ~~was~~ about 5 or 6 yrs ago that ^{he was}
maka of Tshaka's kwa Belawaga. One day, ^{he said}, (izikuyi still attached to the cut stalks)
taking it to amantombazweni enkosi saigodhlweni, & gave the mealies to
the girls who cooked for & patshukudhla kwe nkosi. Noradu thought T. was
still ebandhla whereas he was with the girls. As he was giving the mealies
to the girls the inkosi ^{mine mfapa ka magwaza} yamukad & said, Umbila wami wa yisolo
u bu petwe ubani? ^{nkosi, si yhlamba ngoba akona o pat isigubha se manzi} Imbala ni ya hlamba njena na? Ngi
wa dhle nga wadhlala ngahlanga; nga nga hlanga; nga hlanga,
nga hlanga. Noradu hearing this added ^{or increasing} emphasis ^{is} on
hlanga got nervous & terrified but said nothing. He expected I would
end by saying A ni m tali na? but this was not said. N. then
went to his hut and told the other izinceku what had taken place. The
next day early all the izinceku vukad & went to the river to wash
saying zi tobaywa izibuko, kanti a li ba tshayile, be sabi inkosi,
ngoba bezwelel' izwi eli kulunywe ku noradu, ukhuti ni
ya hlamba na, ukudhla ngi kudhla yede nga hlanga. When
N. saw that the izinceku ^{intended} ~~intended~~ that he should return to T., he who had
~~been seen~~ escaped on the preceding day, he said 'Then, batabaka laba
I will die today. N. ^{certainly} saw that he would be killed if, as he had not been
tshaywa izibuko he were to refrain from carrying in the food, he decided
to go in with the food to T. & take his chance. N. then went with another izinceku
while a third carried amanzi nge zigubha in order that they may hlamba.
They got to T. whereupon the hlanga said: Mina infama kwa Mazwana!
a no hlamba, a no hlamba uma ni pat ukudhla kwami. N. said
Si ya hlamba, nkosi! T. said what then is the reason why I should hlanga
after eating food. Ngiti ka ni hlambi. He added O' wa Linda. N. then
went back to his hut. He then fulfilled himself & it reported himself
(over)

no puke epambakile
wa tunda a buy a
tal' isigubha se manzi
kumfama, ahlamba
nga dhle
kahlaz
ficedure
wa nensa
speak easily

intended

to Izinduna so as to let leave to go home & eat amakamhi. Permission was given. ^{real} The reason for going home was to 'teta amashlozi, a hlaba agob' & 'sind' & 'stufenir'.

ukutshazo' izibuto

u ngi tale nge zibuto lake - as one sleeping close to another, under same blanket
ulunye inkalankala }
utshazwe amangzi }

Nyakamubi - possibly sister of Tshaka

~~Mantingwane~~

~~Nggobane~~
~~Sopane~~

u ngi bulala ba ntaba ka babu ngengeni?

(izibuto) crocodile
Emvitwani
Embozamo

fuw' ibengane, isisela ye nkozi - it were not the izinceku (wisla) killed
xhade zi'patel' ^{success} umufu, & nga sekoo - they would engage the secretary king that
to stand over them as a menace

unt'em
ilwaga
- look out for

Mantingwane told me he was a boy when Tshaka was assassinated. He was seated near by when Mbopa came carrying a handful of assegais. He began striking the Pondos who were talking to T. T. demonstrated with Mbopa who thereupon threw an assegai at T. ^{still sticking him between shoulder & back} Mhlanguka, Dingana, Nggobane & Sopane came forward & also threw assegais at T as he was making towards the gate. He turned and cried out "Ni ngi bulala ba ntaba ka babu ngengeni?" He fell at the gate. Mhlanguka suggested he should be dragged (endula) down and pitched into ^(range) emavane pool (full of crocodiles) of Embozamo stream. Dingana said No, he must be buried in the same way that kings are. Mantingwane was then directed to fetch a black ox from Nyakamubi cattle. This was done. The ox was killed & the assassins sprinkled themselves with mizengo & cindide. Mantingwane was next sent for igabi ^{igabikabi} belonging to the Nyakamubi hut (from which S. concludes the name refers to a person, say Tshaka's sister etc.) - this igabi were all killed whilst T's body was propped tied up in the black ox's skin & the corpse kept until only bones remained. Numbers of izinceku were killed & buried with T, whilst all T's personal belongings at Nyakamubi as well as at Bulawayo & other makanda was collected & buried with him by order of Dingana. S. knows nothing of his having been buried next day or being buried in a hole. Mantingwane should have been killed but he got off on account of his youth. Nyakamubi S. supposed was some near relative of T, possibly a sister.