

42/30/5-6 N.D.

[5]

at the Mamba in Zululand. Those living there
tela & showe. The mamba is a stream, puma's
ezinsungulweni, near Mazongo hill &
entre Tugela.

^{ka mapoloba}
Sirayo Sirayo was put to death by Tshaka
"otiwa uNomazewana ka Ndela, ko
& Mgabi ka mapoloba. The two went

Tshaka Tshaka directed Sirayo always to bopela
i.e. do up bundles of gwazi for Tshaka always.

He conformed & did it for a long time. This was
remarkable

very good stuff. Then Nomazewana &
^{son of mapoloba & brother of Sirayo}

Mgabi went to Tshaka "You see, Sir,
the ~~stuff~~ tobacco Sirayo brings you, u gal'
a sezele kuwona, kand'ukuba a we
bopela a we leta kuwona. In those

days Chiefs were stupid & gave credence

to reports statements. Ni spinisile

said Tshaka ku ya bonakala, u Sirayo

u ne tunzi & li kulu. Lap'rgamukayo

ngi gal' ukumbona, & za ne bandhla

lake, & nga in bekela lona bese ngi

tshazwa uvalo. Ngam'brk'induna

yuni yasobadani (kraal of Tshaka's)

on left side of road going to Tugela & close to Tugela, Nomazewana
died

Abantu

Abantu a bapetwe uyena bas oBada
 neni ba wahl'el' onk' amabandhl'
^{ba ya tukutela ba ne sib'indi}
 ami. ~~Abantu~~ Abalewi na sigaba, ba
 ya tshisa a bapetwe uyena. Ulingani
 ukwenzani? Aka hlom' impi iyanbula
 Yi sihloma ke impi, iyo mbulala
 Ya ovimbezela, ya mizuma. Ngoba
 bazi^u kuti baya tukutela, banamandhl'
 abantu a bapetwe uSirajo. The
 impi went & fought & chased Sirajo & his
 men to the Tugela, where they found
 the warriors & Sirajo esizibeni Tugela,
 in a pool, the pool is called
 Kwa Nabane. The Nguni people to
 this day tunga: Ngi fung' inkosi i so
 Tsekela! Ngi fung' inkos' i kwa Nabane
 when so warriors are extremely angry.

Ishaka's impi was a large one. A fight
 took place at the pool, but the impi
 ya bat' esizibeni nge dudu i.e.
 sheer ^{force or} weight of numbers i.e. by pushing or shoving

~~uSindindiwane~~
~~uSindindiwane sa nga isineu yenseiwa~~
~~uSiwuwane pang' uKwal' egoduka.~~

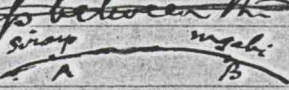
One single State.

Do women ever cultivate the singing of praises for men or for one another?

Pakelwago has the ipillekuwa izibongo. Are they Tshaka's too?
 Mention other izimbongi of Goshwago. of
 Mpande. of Driefana. of Tshaka
 Mbele, Dubuyana, Mgawé's praises.
 The Nyuswa mbongo. start from beginning.

42/30/7-9
 N.D.

The Nyuswa Chief Mapoloba became quite an old man before appointing his son & heir. ^(his son) Sirago was already a head-
^{also his other sons. (see further on)} rained man. His counsellors advised him to ^{appoint an heir.} marry a chief
^{saying that the} wife. He refused ^{to marry a girl from any other than Swaba}
^{tribe, as he said the chief wife} ^{the} bearer of the Chief's heir
^{always} ^{the Swaba} comes from ^{the} ^{woman} ^{there.} that tribe. A wife was accordingly found. By
 this time, Mapoloba was a very old man. The woman had a
 son Miswago. Mapoloba died, but shortly after Miswago
 died too, so there was no heir. Sirago and Mgabi's now

They were called to
Bangad. ^{Ngazingani} Tshaka directed his induna of ^{Ngazingani}
^{(mapolob's great kraal) by Nkqepa's gift to him}
kraal to inquire into it. ~~The~~ The followers of Ngabi
now made a plot to put Sirayo to death & ~~they~~ decided
that the best way to do so ^{+ put an end to his going} was to stab him when at the
induna's kraal. ^{one who did not throw an assegai at a bull} The most expert thrower of an assegai
was accordingly ^{sought for among them} found, one Sihlanu - a man ~~who was a~~
^{in his plain} death ~~in his plain~~ man. The two parties, fully armed ^{with large shields & assegais}, went to
the induna as arranged. Sirayo sat with his lot, placing
shield with the hair side on the ground so as to be
~~instantly~~ ready to be seized ^{at once} in case of necessity. ^{all his party did likewise.} Near by
of course sat the Ngabi and his party. During the proceeding
^{but just as they had begun} Sihlanu took up his assegai ^{stood up} & flung it at Sirayo
but it struck the shield on the ground. In a moment
the ~~for~~ ^{clashed men being killed} parties assembly broke up & dispersed. Sihlanu
escaping. ^{Ngabi's lot were defeated, many killed} As the parties could not be reconciled, Tshaka directed
them to appear before him, each ^{to be} fully ^{allied} dressed in
what they used to judge in before ^{mapolob's} war-dress. Both parties proceeded to Bulawago,
where Tshaka directed them to stand in a single
semicircle, with, however, a gap between the
two parties thus 
Sirayo stood at A, Ngabi at B, i.e. each in the
centre of his own party. Whilst so standing before
x for the quarrelling (umbango) went on for a long time

...the dog go ka'bek amakron. This he directed towards
the king, a dog ^{at the end} by name came up, went
first to Ngabi's party & sniffed about, & came to
Ngabi himself, ^{himself} and then passed on to
Sirajo's lot. When the dog got to Sirajo himself it
did not smell him but immediately lay down on
the ground near ^{in front of him} him. This incident took place
in the presence of the king. ^{See page 42/30/15} The king thereupon
decided in favour of Sirajo. Sirajo was now
directed to supply him, with tobacco, for that
tobacco about Mamba was famous for its
virtues. Sirajo complied for a long time with
the order. But eventually the Nomaz'pewana &
Ngabi, as above described, went to give false
evidence to Tshakas (see preceding account &
put in here)

Sirajo was a very tall, fine-looking man,
whereas Ngabi was very short, so short
that many of the tribe refused to be governed
by a man no bigger than an isiduli (ant bear
kill). si nge buswe ngoye ^{ngoh!} ^{murder} ^{as the saying of the said} ^{who is the only the size of} an isiduli.

Sometime after Sirajo's death, his death was
avenged by ~~Ngabi~~ Sirajo's son Dribuyana who
put Ngabi to death.

see
42/30/15

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42/38/11-14
N.D.

[11]
"weze wa gug' inkosana yako unga si
tshela na? 'Ku buzi' uNkeneza (ka ngcengee
Ka Mpipa) ^{induna yak'inkulu, zi kon' butjezinye} ~~was his biggest induna & others.~~ He
said "Akuzaziwa ini ukuti intombi i zo tatw'
Simbo ko Gcwabe, ezo zal' inkosi yenu, nina
maNyasara na?" uNkeneza wa ye tohel'
maNyasara onke, amadoda, ukut' inkosi itsho
njalo, naba fowabo ba ka mapoloba, ngoba
ba be ba ning' abafowabo. A set' amadoda, O!
zhe! u si tshela kahle Nkeneza, ^{tena lu} njalo lonke
la kwa Nyuswa; conke, be si nga yaz' inkosi
yetw'. So ku tanywa, ku yo'zonyisiw' intomb'
Simbo, e zalwa u Gcwabe, udade wabo ka zihlani
[Angilazi igama lika maGcwabe] Iya i siz' i
zo gana. Isilotsholwa. Ngokulotsholw'
intombi yenkosi kwa ku ngony' izinkomo
zi gcal' isigodi, isihlambo. Isiza i zo
sina. Akubekwa kwa ntombi e paki' e zo
zal' inkosi i beku' i sa kubo, i sa lotsholu
Izo sina nje so kwaziwa ukuti u yena
nkosikazi. Ngob' izinkomo e zi yi lobola
a zi kitshwa inkosi yodwa, zi kitshwa

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amedod' onke amakuler, la a izinsika zo
mezi, izinduna, nabanamzana abopet' ufula
(izikotshu) ~~ne~~ yabo. Intombi e zo bekw' inkosikazi,
iketo layo li hlom' izihlangu, li twal' uingale
njengo kuba kugcw' impini. Iti (intombi)
laph' ihlab' igameu lohu ^{sina,} i sene naba
kubo (a fike nabo), bese ku sak' indun' enkulu
ya ka nkosi (laph' igama kona) i sin ~~na~~ niki'
induku, nomsila wesihlangu, amsil' utandu
njeng' ^{o waps} esihlangwini. It' ub' i m niki' umasila
lowo kanye ne nduku, i si konjiswa
abantu ba ka mapoloba, sekutwa "lab"
abantu abako. Si yaku nika lo muzi,
mnta ka Gwabe, si ti o wako. Nans'
induku yoku tshaz' amabuto. Imkumbi
ka mapoloba o wako. (the stick & the umasila
are handed to the bride by the induna). Isit'
Isit' ukub' i m niki' umasila lowo ne nduku,
i sin ^{tata} tata ngengalo, isi mfaka pakati
kwa mabuto, nawo a se sondel' eduze. A
sondele njalo a se kub' irubo la kub'
eli kulu, e li pezu kwa marub' onke.

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Se ^{be se fa} ~~be se fa~~ ba pua^a ba kua Gcwabhe, se
be muka naye. Se be ruba be viv' amaviyo.
Se buya nay' ekaya, ngoba ~~ba~~ ku sinelwa
pandhle. Bamtshele bati 'Si ku nik'
induku nje, siti tshaza lamaviyo (won' a
kua Nyuswa) ngoba a wako. Dala-ke
le nduk' a yi nikiweyo, namaviyo ese
vuvile, eng' umzila, yena-ke nga le nduka
a yi nikiwe u se tshaza sinaviyweni,
utshaz' ezihlangweni. A tshaz' omk'
umzila, onke amaviyo, a tshaz' pambili
nas' unwa. Utshaza njalo ba ya ruba.
Ba ~~tshaz~~ hlab' inkwelo lapa ku ~~ke~~ tshaza
kon' umbbokazi. Inkwelo ^{intshwaka} ihlatshwa
kuyo yonk' indawo, ^{intshwaka} iruba banga yi li
yekile. Se li ya buya fut' iketo lapa-ke,
li buya naye, lig' esigcawini lapa ku
~~sinelwa~~ sinelwakona. Umntsha u pu
buyela nga senhla, njeng' umntsha
yonke. Iketo se li buyela ngezansi,
li gubula. Se li hleliwe ijinduna, lena

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ngezigaba zalo. So ku suk'isikoxee
pakati, kanze namacala. Intombi i si
fakwa kon'esikoxeni. Ne nkosi ikon'
esikoxeni. Nayo i ya sina. Ngob'isikoxee
e se zinduna naba munzana bo ku zahwa
nabezirotsha, a se be zinkulwana za
kona. Intombi ka yini ineikane ne nkosi.
Ba nganyulawa izikulu emkatini yabo.

This is the practice with all amakos' ohlanga,
done to prevent anything in the nature of an umbango
later.

A KwaZulu wa ye zi beka ngamandhla
(njeng'oTshaka, noDingana). Ba be lobola
ngefa labo ka mandhl'abo. u Senzangakona
wa ye beke u Sigujwana. I don't know if
his mother was lobola'd by the whole Zulu tribe.
It is, I know, the Zulu practice for all the tribes
to lobol' inkosikazi.

42/30/15
jos in m
42/30/9

X Ngob' uSirajo waya vanule nge gwalafwala,
umgabi e vanule nge ndhlazi. Iseti u
Tshaka "Ikoni' inkos' ek'i vanule nge
ndhlazi na? Inkosi nans' e vanule nge
gwalafwala. This was appropos of his order that
each party was to vanule nge mpohla yenece
yo bonkosi balake ba vanule ngayo.

^{Mr} K. S. Nyongwana ^{sent same day}

^{Oct}
11.11.11

12 April 1916

Ipepa (Langa) (li fike kahle) le sont'
(17 apr. 1916)
e li ihulile. Ngi bukhisisito ngoba ngi li fund' ^{iloku}
nga li fenda ngoba ^{iloku} nga li geina nyakomanye,
nga ku wela kwami. ukuba ngi wile ngi ye
petohaya.

Ngi le Inas Inana & le Langa ngo nyaka ka a
ngi lazi. Ngo tshelwa ucoe. Pakati lapa ku koni
i-chegue li ka £1. Ngi cel' ukuba ngo u ngi
hano tumele izins' iLanga ^{la} lez' izinyanga e zi
^{e zi sa ged' ukushyula, / agi / ku}
isithupa masont' mk' ^{ku galwe ngo tatele}
e kugaleni ku ka October 1915. kubepengati
inali ya Lawo mapepa i hlot' hlot' kuryo le
e ngi tumele tumele yi fike Lapa.

Unga kohlwa belu izincwadi lezo owa u kuluma
ngayo. Sala-ke, Nyongwana, Imi, J. Stuart