

wa^{ye} ikobla indoda - itungile. Ikala
lake ka li likulu. Emuhle puti, no bantabaka.
Izinkomo zake zanda, zaze za gq' enkangala
yo Zwati.

27.8.21.

the one who yengid amaBani of Pate

Kati

See p. 25.

57/5/18-25

'Bongoza was the son of Mefu, wa kwa Ngongoma
kwa Ngobo. Fokoti ka Bongoza, was Mavumengwana's
policeman. ^{Fokoti} May have been of Dhlambethlu ^{rest} kraal.

Bongoza

Fokoti mhashi

(maybe still living
mhlathuze, ngase Bonwana
near Ntumeni)

uBongoza kwa ku ababekazi. Nxa nguzwa ngo
baba (uPapu ka Zikayana ka Mavela ka Matshiza
ka Ndaba ka Maramba ka Gasela ka Nomibika
ka Ngongoma ka Ngobo.

offshoots of Ngobo

amaNyuswa, Maladi, imafangeni, imgangeni, ama
Fanze, iNyarwini, Tshangase, Hosiya, Ngongoma
Ngobo dabuka imvoti. I don't know whereabouts,

high up, middle, or by sea. Ngobo is of the amafala ^{class}
amaNtunga & kwa Kumalo. There is an expression
of this kind. Julius are said to be a beNguni.

I heard that ^{Malandafa} ~~abeNguni~~ dabuka imvoti

X. Socwatha's father married very late in life. Was about Shaka's
age, perhaps even a little older.

wom hlataze, lap'upuma kon' & Babanango. Malandela
had two sons by one of his wives, Qwabe and Zulu. This
wife was uNzidiya. She presented Zulu with a white cow.
This caused quarrel as between Qwabe & Zulu. Qwabe went
& lived down Mhlataze & Matigule, down towards
uNgoye, whilst Zulu lived out towards uMpembeni.
Qwabe was the older

All the ~~ancient~~ old chiefs of Ngobo tribe are buried
at uGqalabeni, i.e. where Mpatesita is. Matshiza, Ndaba, Maramba,
Gasele & Nom'bika are all buried a little west of my kraal
(Sunset side). I am quite sure of this. My father, ~~Paper~~ ^{however,} told me
this. He told me when we were still living at Lavatini. I
could point out Mavela's and Matshiza's graves. ^{when Paper}
Indhlala ka Madhlantule ^(cir. 1800) ^{was quite}
^{Indhlala ka Madhlantule} ^{was young}
uMadhlantule, kwa ku indhlala, ^{inkulu kwa Zulu} ^{was quite}
^{Indhlala ka Madhlantule} ^{was young}
kwa indhlala abantu ba penduk' izigwebegwebele -
amasela. Inkonyana nsa ikulekwe, ka kanti
ka kuka muntu, si fik' izigwebegwebele si yi ngam'
isising' & kulekwe ngaso. U se balek' & ngem'
& hlalini; naz' inkonyana. So khet' & hlalini, u se yi
ngum' ^(uNtanjani) ngo mkonto, i sifa u se bas'
umlibo. Uma' & nga wokil' & kay' umlibo, u
zo pahl' uzwato. U se basa, u s'os' inkonyana
& yidhla. Ka s'ayi q'edi, u se yi pang'ek'
suntini. Banya fum' abanikazayo. Sokuti
kwezing' i s'ikrati, ba pume ~~ba~~ se be bon'
^{† Paper was just about Tshaka's age, married very late.}

20 iziko lap' a bedhela kona. Uyadhlala, u [yanya]
kona lapa. Omunye a lala kona, ngoba ka
se na kaya. U sa puma ~~ekaya~~ wa li
tshiy' ekaya, to wa penduk' isigwilefegwile
nje. Komunye ba mfunyanisa kuy' inkonyana,
ba m bulale. Omunye, ba fik' ingap'eko,
se be bona nge yiko nje, namatambo -
Omunye a tat' igula, a li twale, a baleke
nalo, a p ngen' shlatini. A be se tat' umkomo,
e se li sika, kuz' umkom' u be banzi, ku
ngen' isandhla, a za udhla nqaso. A luko,
pela, ukamba a zo conisela kulo. Nel' igula lili;
li funwe, li funwe, nga banikazile. Ding'e
ba li tole, se be tol' isigwan (isikundhla).
Se be bon' ugibezji a lu sika. Se befti.
Hau! naku lapa' a yadhlala kona, nal'
ugibezji. [Ho twa baka, et' adhla, e benya]
Kuti ke amagula la a ye pembelwa pansu
e se hndwa. Kuti ma li zo-tiwa, ku pandwe
umhlabato, ngoba umnikazilo u ya la-
zi; ngoba pela, u l'imbale pansu' emsamo.
Bati a/ba hambi leyo, be yo fun' ukudhla,
nga lapa kutiwa lana nga kona, ba hlange
na banye, ba ba bulale, ba/ba pacci' ukudhla
kwabo. Abanye ba ba tiye, ngoba be na

mandhla, kufe' zon' isigcawagcawele. Imigodi yambulelwa^(ya mabele) 71
& basuka ku beleve. A yekhe umnikazigo ukwambulel'
eminini, & ti funa bam bulale. A u ambulele & basuka
be bele. A wa kipe, a wa kipe-ke, a bal' amagama.
A be se yo tukusa emdhlini yake emsamo. Lok' ukudhla-ke, ku za ulindwa. Ku
nga pekwa fut' emini. Ukupeka kwake, a peke sengati u ya kuziba, inganti o kwake.
It' inkomo, kwa ku ngatshiwakuti ~~ngi~~ ku hlatshe, kwa kutiwa ku gqwatshiwe;
[nowadays if a man kills a beast & gives none of it away, kutiwa, hant u gqwatshe ini?]]
ati ngi gqwatshele' izingane zami, se zi file emhlala. Inkomo le & hlatshe' & basuka
gqe-ke, la p' isihlahlelwa, i' botshozwe lap' ontwini [outside meat about & tawach], ku fakuw' isibonda, si ze si fike lapa ku pel' umkono, ngas' isixantini. Kwehzelewe-ke
ab' u ya tshaza nge umbazo, ku ngezwe' abantu be zing' izizwe, ngoba umbazo i ya kala, kuto Ngu! Ngu! Ngu! Uma ku fakuw' uti-ke a ku z' ukukala, ku goti. ea! ea! ea! Kancane. Ngoba, pela, inkomo yakiti i kitshe' isiyaba, ku nganyulew' yimbambo, ku dal' imhlubulo yombili. Sit' si kitshe' isito, si be si hamba si go

²²
be kw' indhlini (kwenziwa ub' iyo tawa.
amasel' - kutshw' abantu a ba hling' inkomo,
nabanye nje, a ba bek' kwekweba bona
lab' a ba ngum' inkanyan' ifulekelele
Izo kitchw' izito zonke, onlenze, nomkomo
nomhlubulo, no sifuba, no rhoko, no sifanti
no singe - izito ze nkomo - konke ne zi-
nhlonhlo, noleso, no siyaka, no sibindi
ne papu. U se zo fun' indhlu yake, lap' eza
u yi tuka kona, nigebe wake isi rong'
ensamo ngapakati - si biyive, nofeneza
ka boni leeto nga le. Inye u sed' ezipheka
a yepule, i nga ka vutwa ukuti bu dhlu.
Wenzela' ukuba i nga boli, upha u zo yidhla
kufu kuf' niganza. E yidhla nababazi
bake, na bantabake. Indotha a yi nik'
isito, naye i mup' isito, ngob' inkomba i
yenanana.

Oku ukutukusa loku kwenziwa ngoba
kuzala, ya i ngeko ~~indhlu~~ inigana
kunene. Umuzi wa upha mkulu. U pem'
mipi skaya, enkulu, amezzi amezze.
Umuzi lowo o wo mnumzana, amnumzana
ipilo, e inkosi. Mkulu ipilo amuzi, ka
klangu' ezimhlobo zonke, a ka hlobo

lunge. Kwenzelwa ukuba kugala kewa ku kon'
impe, i impe nom' i yo vimbizela, i yo bulala,
ku pum' impi' i nengi lap' ekaya i ba xotshe.
Nom' i xotsha bona, inga ba bulali kokule,
njenga bantu a ba yi wigosana.

umnikazi' inkomo wesa ba loko. ~~Ute~~ abant.
aba nengi, ba zo mpangela. U ya yithla
na ban tabake, i yof' i bole. Badhle yona
i si ne zumpetu, ku ngats hivo ukuti i
nezumpetu, kuteive i si no'boni. Isi-
kumba si hlezi, a si betelwanga.

Bafy yi geda ba yiti nya, sekuba ikona
e se pek' isikumba, se sichlewa - sonk'
isikumba. Sa si nizamana.

Omunge-ke, u yi gqwatsa nje inkomo
yake, u bon' abantu bake se be file indhlala,
abanye se be file, ~~le~~ ba lahlewa, ~~badhle~~
se be bulewe emiti, le embiwayo. Omunge
uboni umbila kan' ukahlelazo kon' eziyeni,
u ya bon' ukuti // Wo! u ^{yot'} yof' u ventwa e be
se be fil' abantobake. Omunge u, u bon'
inkomo yake i fakile, ya puz' ukuzala
u se zo hlab' yona ^{abantwana badhl'} inkonyana.

When ~~Madhlathle~~ Madhlathle ^(see p. 19 note re Zungu) famine was on Pappe
was still a boy, ^{about 13 or 14 (ukuyamba Kipsike)} hence as he was born about 1785-1787, ~~the~~
(seeing he was about 50 years ago & perhaps even a year or two
inkonyana ya i ngadhliswa amadoda, ya idhliswa i yinsizwa zi
na ka genwa, na bantwana bafidhle)

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older, the famine would have occurred ~~in about~~ between 1795 and 1805, say 1800, to make a guess.

Another famine known by Socwatscha was umdweshe - at that time Charlie (Bay's) ^{mbokagebompu regt} elder brother was born and called umbezi i.e. after a plant or root of that name, which people dug up and ~~ate~~ ate after mixing with amasi.

Socwatscha refers to ubogo as another root which people ate in time of great scarcity, ^{ates amakwane, when not ripe.} umdweshe famine ~~was~~ ^{was}

~~There~~ there ~~was~~ ^{had} occurred about the time of Socwatscha's birth, which, after careful inquiry, I fix as having taken place in 1853, or possibly late in 1852. Hence his age now would be 68 or 69. ~~He~~ S. was born in the summer.

There was another great time of scarcity, ^{or, i.gina} ilanga li ka mbete. This took place, Socwatscha says, shortly before umbidhli ka Somsewu (1869), hence I would fix it at 1867. or 1866.

Socwatscha says he was just about 4 years of age when Ndondakusuka battle was fought. He saw the ziggza who had been wounded & were covered with blood. This fairly fixes his ^{own} birth as, say, early in 1853 or late 1852. He remembers the calling out of the Sidoyi impi (April 1857).

Wa butan aZulu, unganga makanda ka toyi = okwaluk' izitebe, afflict with ingzi and incana. What we would say, as numerous as sand on the seashore -

Madhlalele cir. 1800

mdweshe " 1853

ilangalika mbete " 1866

umbezi, ubogo, and amakwane were mixed with amasi as umcaba. There were many other roots & herbs eaten in times of scarcity - some cooked, others raw - also umifino, intebie, &c.

P. 25

but on 2nd Oct, he
from ukuto Catcha - 2000

Lecwatscha does not know origin or do meaning of his.

It is a name given him by his mother. The name given by his father was ukembe, whilst Mtana was another of his names. These fell into disrepute.

Bongozo, Hlati. Nengozika Kuzwayo. More old stories told by his father. Anecdotes re Tshaka. 57/5/25-8 In uHlangahlabu, pp. 60-62.

Bongozo ka Mefu, wa Kwa Ngongoma.

29.8.21.

(see p. 18 - re Bongozo)

uDingane wa yelwa na maBunu. Amabut'ake aKatela. Izindeena za nazo zati se amabut'a se Katela. A ku tlu' emBunuwini. Khe telwa gqde, ku ko kwe izinkomo za maBunu e zadhliwazo, e za pusa le ndaba, uku bakulwa nje. Ku buye ku kok' uPiti nge zing' izinkomo, owa kuzal' amhlambi u ngo wo ku tala, owa sibili ube o wo ku kok' uPiti; o we si tate, u buyise izinkomo za maBunu e zadhliwazo. Ku colelwane-ke, nabo ba buye emBunuwini yabo, ba hlale, ~~u~~ lapa ba baka kona, oBalele. Kwa vel' uBongozo, wati: Mina ngi za u ba yenza, ngi ku tate amabuto a lala lap' ehlanzeni, a catcha, ~~um~~ ehlanzeni le mfoboz' emhlope. So ku tate izinkomo-ke e zi van' izinhlope, zi telewe yonke' sidawo le, zi ze zi kumelele nga potoheza kwe mfoboz' ku ilo zi gale lap' oPate. Mina-ke ngi zo ba tshel' ukuti u Zulu a petile; u se tshel' se zini zodwa izinkomo.