

3. 1. 01
(cont)

After this the disturbances broke out.
Mazungu + Makur said to Maboko we
must fight with Jibebu because he
took cattle & gave to Europeans & he
will pakana in their eyes.

Others however did keep cattle.

All these 13 caused mischief in Zululand.
Cetsh. never blangana with them on
his return.

The 13 were:

1. D. Sijunguza ka Silwana ^{mpungose} aka kwa
2. D. Mgqishwa ^{ka moyindlana} aka kwa Dyela
3. D. Nyandaza ka Mibuya aka kwa Mtsheni
4. D. Samkele ka Manyanda
5. D. Mfana ^(Zungu) aka kwa Mankwa
6. D. Mthlangwayo ka Marole ^{aka kwa Koya}
7. Jibebu ka Mapita aka kwa Jibebu
8. Ingogana ka Somafungu ka Zwide ka
9. Hama ka Mpanete aka kwa Juba ^{Langa}
10. Seketwayo ka Mhlaka ^{aka kwa Mhlaka}

over

11. Faku ka Ziningo ka Zwana a ba Kwa
~~12~~ (all on other side of
 Inhlathuze)

12. John Dunn. (Englishman)

13. Hube ka Mbunda. (Basuto)

John Dennis's amaduna

1. Majiya ka Tshandu a ba Kwa Nguza

2. Sigcwalegcwale ka Mhlekehleke
 was' Emangadini

3. Nyakaba ka Sopane a ba Kwa Qwabe

4. Zimesha ka Sigodo a ba se Mangemeleni

5. Palana ka Mdimwa

(many people - more than other yini
 Majiya + Zimesha would follow)

6. Manyonyo ka Sigulaza a ba se Magun-
 gebeni

7. Manyonyo ka Nyongolo a ba se
 Mhleketsheni

8. Habana ka Ngwakuwele a ba Kwa Dile

(and other small yintuma

9. Makoba ka Gaozi a ba Kwa Mpenzose
 (including ganyaklwengala amap)

could rise
 information
 about
 amaduna

The Owabe people welcomed

Siyunguza, Mgithuwa ka Mvumshlana
& Mavumengwana - izantando ka zi
zi ka Malim-ate - but he preferred
Siyunguza to them all

Siyunguza was in ceter wa Jekwa Cpt 12

these 4 gave the cattle up

Why do you count those absent & leave
those present out. Siyunguza &
Mgithuwa - for when absent we
are counted as having given up the
wedindi ka Mngunelwa was in use
to Ben Hany for Ceto - it is now Siyunguza
men.

Siyunguza Patela Mibango when
still young - birth of Gaozi - & uncle
of the Minkoba above named. Siyunguza
is amatsitshi (isangga) ref
older than Amambaya.

Mfungore Konged kwa Juba long ago,

(Sibelen
Dun
Hamm
Hube)

Impungose are possibly amanhungwa
but long ago arrived in Zululand
thought for Cetsi. at Nkonkankanku.

~~Eye~~ (Mngcanga ka Fabaca
~~also~~ chief at Pmtung - blind.
sindad. hlubad amahlo. - this
happened about 4 or 5 yrs ago)

Signiganga, Ngeane ka Nongwe,
Lambela ka Muku, Jikajika
ka Ngeana, Nkabaneni ka
Mbopo, Mkungu ka Mangondo
- wa Kwa Magwaza (both of Qetuka)

British Govt prevented impande
from going out to fight outside
Zululand.

Ngane said 'we some sense'
when Galleney sent with some sense
& C. approved this, thought B.
was game. Signiganga said
this - why B. who knew

C. said
imboho
ya ma forjisa
u gurus

intkazi ye zigwe ishe not taken
to task Sigungya saw in this
incident that war was imminent

Dunguwa was called - refused, refused
& then came all ambuka to go
out. all julus to come in even
apokazama. So that the abafakaya
could tell others.

The Govt said What did you
want in the Horns. cel' ingubo
yo kuvumbata. cel' isikhongo
so ku^{si} vika.

men who
came from
Pakade
Ka ngo
Sigaba
sent to P.

you. KuKekela idisekin
in itkonwane iya kala. ukalela
in ma. ukalela izikokwane
in go deka.
I was present when he was
spoken to.

~~A to Gov~~ Di party amansu

complained of being given igwe
la meva - are we to eat amave.
the igwe la mafuta la niker'
igwekangala.

were not unakanda built
unahlabatani - even so?

D. was fined 50 cattle & M.
was fined 50 cattle too for
going leaving J. without permission
& going to say any what thing to
D. & Doro. Sir M. O. has
already fined D. 30 head
for not coming when called.

These cattle were not paid &
had to be taken by force.

Sijungwa, Qetuka (Kidikici legali,
~~Kimindaka~~ Iperu),

Kimindaka - Katala ngamadol
Mnjungwa ka Sijube ch. Majia
Mperela ka Ndhlaka ^{ngw'igweny}
at Nlubi - trade.

Masumengwana - induna
ya kwa Mnyama enkhini -
he tasted food for the king bees
which was the best.

Zibebu -

Somkele

Botwetchata

not old things not spoken of in Juluha
for fear of being killed
but not for speaking of old customs

iziganekwana. Some still told many
of them - all of same age - fear
of telling tales because of having horns
only zalukayi & children yeka them.

3.1.02 I have noticed that every man has izibongo
these seem to me of very great importance
especially as throwing light on past history.
These izibongo are indeed the national records
- every kraal bongoes their ancestors.
I think therefore this is a greater and a

more reliable field for exploration and to
it I want to devote special attention.
The chief characteristics of individuals
are ^{often} clearly brought out.

Izinganekwana may be enlightening
but izibongo are infinitely more so.

I have noticed that in my inquiries into
old history & customs frequent reference is
made to izibongo as something which is
fixed & true.

4.1.02
present Saccawatha
Ezo + Ndukwana
Ezo beqawe

Ishaka

Entered

60/4/8-16

U no dum' ehlagi ka menzi
U Ishaka ka si tshayeki
Ukhlaya kwangi myongo yezi.
- nyan aza
U sivuta sang' inge.

Then come Ezo bukosi
(the above are said at the same time)