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Stuart Kapers. Note books (small P) in file 61
(35)

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Cattle in Zululife

Pocwatshe
& Dhloli

Dhloli

Kill one another for cattle

Belongs to igawe - he takes entosini

klabana ezitani

izinduna reports what igawe has done

not cona cona ku bantu bonke (given
about indiscriminately)

his relations, izalukazi come to
halalisa when xoto hiswad intosi

a big man's dependant will report
being engaged - i.e. wants cattle

big man gives 3 or 4 cattle

when zala's a child - stula, returning
cattle given by uziphe yake

King gave cattle to big men, not
stula King send for & go into isigothlo -
will be lobolaid with many cattle

A man's brother gamawad is lobolaid
for. This brother will return a child

- etula, for the service rendered.

Socwatsha. I agree with Dalazi.

Is a great igugu - like a woman, a child & food. Many purposes served.

igawe given beads - aka's umuzi -
ichlupeti will come to him zi bon?
shasike zi bon! umlib.

People get money in order to buy cattle.
at first no money - cattle were money.

Person ill - sent to umyangga
elapas, when birds the doctor
is ko kelwa's inkomo.

When ill - illness due to amadholozi -
amadholozi big inkomo. One will
then be hlathwa'd by direction of
doctor.

Ngi fun' inkom' stile gwan' even
its colour - a dream.

The doctor too would give the colour
of the beast required - when killed
person will sinda, but efamanga.

the person will die. The amanga spoken by doctor. What is wanted & frequently happens is for sick person to partake of beast killed.

A person who has today icala inkosini hlawula's nge nkomo. No cala teta's - merely seized (ihliwa).

In Senzangakona's, 75 reigns lobola's with 2, 3, 4, 5 & 6 cattle.

King claimed 100 cattle from his wife's girl.

Ohlazi

A man who marries isigodho girl is helped by all his tribe to raise the 100 head for an inkosikazi is being installed. They will not demand the return of such cattle. No one gives more than one.

Socwata when inohlada a man takes inkomo +
tenga's food - a hole pointed out with
10 or more sacks.

Ohlozi - large izigabato, izilinganiso - measure
the mealies.

amangina = amagomo - filled till
citeka's pausit.

S.
4, 5 & 6 sacks were obtained for
one beast.

Formerly one got a hole full for a
miti beast. Nowadays such a
hole say 7 ft in diameter by 6.6 ft
deep would be bought by ^{for} ~~for~~ several
beasts.

A cow has amasi & amafuta
(butter); kuhlewa izikumbi -
for izidwaba, (a person who
has no izidwaba is a dog),
the fat of a beast killed is used
to gocha ikanda, body, izidwaba.

— especially izidwaba, isipuku so
 the lala / ^{Canal} of calf - skin, amafuta
 causes tumbaring;

igula (large one) 15 in high is equal
 to an isitole; upisoor ingcazi full
 of fat also equal to a cow.

A man who has no cattle is an
isofokazana.

A man who has cattle will
gana.

Now cattle are killed off we are
 nothing - for when one goes to ~~kud~~
 buy meaties you ncama nge
mas' inkomo.

Isihlala kills us now - seeing no
 cattle.

A very young child is given amasi
 - begins on amasi ^{before taking any other milk} of cattle - or
 a goat's milk if no cattle.
 A boy weans after 8 days.
 a girl ————— 6 or 4

1/2 KwaZulu

Kala n'komo wen' o nga so ye waza
- ndawo.

Not said nowadays in Zululand.
Said - because not abulawa's
bused by their King - could not see
what could abulawa them, did.
not even dream of defeat.

Among the Zulus only might
ruled since the days of Tshaka.

In old days Kings if caught were
kengwa with beasts - Zwide
however killed them - Dingiswayo
did not kill amakosi.

Boys abuse cattle.

Kings cattle abused by men at first,
latterly in Kwekane - but even then
men enquired into illness of beasts.
Dhlozi xezad em lamban'wanga &
herded cattle there.

girls bricad in itsha to alusa
in Komo - mkaba, ku kithu

unkulane (Nomdede alias Nomkubana-
wana).

Hukamisa cattle, gaza imfupen
to 'pak' itisutubi, (ipalitshi to 'bisi)
for girls to eat - not cooked with
amangin.

After eating will go out with cattle.
have abanewabo mitcha on. old &
young girls.

Return not ~~at dusk~~ ⁱⁿ ku sikhwa
- sunset.

This done only on one day.

Spit in girl's presence, call her a curse
her of living immorally - with go & call
others - not tell the older people - keep
quiet - steal an assegai - go to the
cattle of the man who struck
them - Dabul 'esiewe, all
gaza ngomgwami - not eat it
leave emfupheni - go & wash in
river - Boys will go & hlab'inkosi

Skaya - Kill any beast even belonging to
 anyone. Horns. For igudu, put on top of
 principal hut (ukozikazi), (so that
 it can be seen that ku yashlewa)
 - for catarrh, izigobela, ama-
 tshungu, for keeping doctor's medicines
 & izya-lumeka (ie to cut flesh, put
 horn on & suck - if sore, or swollen,
 or snake bite - blood sucked out &
 Sindas - ^{total} calf horn taken for this
 If igawa has swayed he is entitled
 to wear amavenge. These made of
 inkomazana or calf horns - some
 boboyid both sides, some sharpened.

amavenge
 izigpp

Msipa (sweat) - isidwanga simhlo-
 -kazi - isi kumba se mpunzi - lungela
 izindondo.

Uzinga

Tunga izidwaba zaba fazi.

Is our cotton. Sew imitcha, ijin jobo,
 + strings to hots coriene, all things
 sewn + worn are sewed with usunga,
 girls beads are potelwaid. ngo singa,
 igicoco are sewn with it,

Stronger than uzi - Uzi used for
 alukani amacansi, amagondo to
 put ezi dweengeni, iji faciga or isiban-
 ba.

Itshoba, Izinduna killed one another
 over a tohoba. Why did you cut it
 seeing it is mine? They make imbezo,
 in vumal' emkulu yomkosi. The
 white tails are the best, worn in
 front of chest + behind. Are potwaid
 + (a)alyaid - made like resin.

When dining at a marriage,
 men ggiza with amatohoba,
 + fakawaid emkonweni.

yoyosa - limp, isiboto a man who wears hood ^{hlekwa isikaga by girls} [10]

Izikumbha - ^{utand' isiboto} ~~igwala~~ ^{igwala} - all
are made of goat skins; shields
amaramu, izihlangu, izipuku
uigoto, izingoto; amabetshe (calves);
amanyatelo;

Iinyongo - for the owner of the beast.
he puts on Enkonweni.

tied on the sick person, who also wears
it;

owner ~~can~~ may take his child or
mother.

Meat

Insonyama goes to the umnumzana.
Brothers will stula to head, then
to the King - If brothers have many ~~the~~
cattle head will eat all and not
pass on - ~~he~~ only take on his own
cattle's insonyama

will give an ox to ~~king~~ ^{izitulu} - not take
the meat to bigger men - The ox ~~to~~
to ~~be~~ as insonyama - ~~It~~ And

who does this may kill many beasts, not
send insonyama meat & send an ox to
make up for all his omissions.

Insonyama not given to king,
~~not~~ is beer. Inkosi kazi zika
rawukel' ukuthla kwa bantu.

A man Kongazi would Tshay'
inkabi enombala (nice one) -

not cattle - milk - necessary to grind mealies
like flour for baby's consumption; then kompha
(sieve) come out like flour, mealies hard;
guga's quickly, will have to be cooked; tegad
more than before;

meal bolab & becomes bitter; no dishes to
keep it - necessary always to gaga

with cattle no trouble - drink milk.

uya gul' u na mas' ebele - humps.

kukul' when 1st menstr.

need as till he can walk.

Adison says take away soon.

all the country keeps 8 days for a boy
 & 5 or 6 for girl.

Kohwa's now allow children to suck at
 once. I believe in this (Jays S.) nohlupet-ai
 he learnt from Europeans.

Amalaga - milk of cows not milked for
~~some~~ a day or more children drinking
 milk after 8 days said to be drinking
 amalagan

Mfasi, muma ka marumagwana
 suggested going to office, twal'igandhlu
 & kala say we are in mourning because
 of death of cattle from rinderpest.
 - ~~go~~ general devastation.

amangina - (put entangeni by amagane
 ie. insele - the bones ciy' ^{ig}itshengula
 isikwece (sa madoda & amacegu) for
 scraping off scort -

amangina are eaten last, on
 1st 3rd day. Customs - also iseng-
 eaten by the owner & his children.

no one will come to ask for it. - There are only two days for claiming a beast. A man who comes third day is given meat but is tukad - disgrace. Claim day of killing & next day. People who cela will eat as much as possible -

Colours of Cattle

~~ham~~

✓ ibovu

✓ imnyama
inzi' emnyama }

✓ impofu

✓ inhlope
(mwas - woman's word)

✓ nkone

✓ lunga

✓ incu
~~inco~~

✓ rwaraga
~~imavovo~~ }

✓ waba
(wasa - woman's word)

✓ ntusi

✓ mpenze

~~ukhlatiwa~~ oinal' apomu
ukhlatiwa o la bon on
ukhlatiwa o la bon on
ukhlatiwa o la bon on

inhlanvukazi (not bonvukazi)

~~ito~~ inhlanvazana

nzimakazi
(not mnyamakazi)

mpofukazi

inhlopekazi

nkonekazi

pkonakazi

lungakazi

neokazi

{ rwaragakazi
rwaragazana
emavovokazi
wasakazi }

ntusikazi

mpen-vukazi

nsasa (small white & black spots)
 mpunga
 ngwewu
 nsundu
 hemu
 nala (hlakuwa)
 mdubu
 iqola
 mteheko, (stripes)
 nzota (white + nsundu large patches)
 magandakakwayiba
 magandakaboloba
 ntenjane
 cubu
 mzonzo (white + nsundu spots)
 ndaka
 nyaluti
 mthuku (nyal)
 inkore bonon
 = iqwagi
 inkoni emnyama
 = inkoni elahlaza
 lufipa
 ngunqu (nyal) ibidi (runggu)
 irwanga eli nga matsh'
 o Ngoye
 irwanga elikhala ze' miti
 'Kozzi (as if tekwad' umlota ekaleni sides)
 nhlekwané
 mkelwana
 'Kolo (mpofu - nsundu, like tekwane bird) (see next p. but one)

nsasakazi [4]
 {mpungakazi
 {ngwewukazi
 nbundukazi
 ihemukazi
 nakazi (hlakuwa-kazi)
 mdubukazi
 qplakazi
 mtehekakazi
 nzotakazi
 magandakakwayiba
 magandakabobu
 (ntenjanekazi
 cubukazi)
 mzondukazi
 ndakakazi
 nyalutikazi
 iqwagikazi
 inkoni eluhlazakazi
 ufipakazi
 bidikazi
 (runggakazi)
 irwanga kazi se
 irwanga kazi se
 'Kozikazi
 nhlekwané kazi
 mkelwanekazi
 'Kolekazi
 (see next p. but one)

horns &c

nsirwa	{	nsirwakazi
ingyidulu	{	ingyidulukazi
isihlezakazi		isihlezakazi
igodhla		igodhlakazi
mdhlovu		mdhlovukazi
manqindi		amanqindikazi
ingcibongo (straight long)		ingcibongokazi
mjiwaga (lean)		mjiwagukazi
magombogo (horns curving inward)		magombogokazi
Cengeri (outwards horizontally)		Cengerikazi
sigongo (protuberance on head but no horns)		sigongokazi
mgele (horns sloping backward)		mgelekazi
sigengge		sigenggekazi
indonyo (star on forehead)		
engange ndhlovu (very large ox)		
ihlabanyula (young ox with straight upright horns)		
iscope nge tshoba (black & red)		
ijoli nge tshoba (with white tail)		
mqini (no tail)		
imfambele (teats don't give milk)		
isengwakazi (large udder, good milk)		
isigqala (little milk giver)		

(see next p. but one.)

ixilati ^(white) (under neck, red or black) ^{ixilatikazi}
ungqupane ^(stripes, red or black) ^{passing by eyes} ungqupane kazi

ilunga
iwaba
vico } best shields.

in'bungru = am arawu amhlope all over
not carried by boys only men.

Dhlozi - 31-1-04

61/35/16-24

Parts of beast.

imhlolohwane
isinqamela
(mhlolohwane)
gobal'ububende
ie. inside fat

umngonggo = in backbone - spinal cord.
ubulunga ~~be~~ alias inhlali = the brush of
tail. - ukwetu - outside ~~fat~~ ^{fat} imhlubulweni.
Cattle dabuka'd nezwele ^(eluhlangueni panse) - may have separated from
buffalo, horses came from white people.

not many at first, like inhabitants
person burying another is paid a beast, small or large
is washed with a goat - The goat may not be fayed
to be killed - the beast may be kept.