

~~Mkhehlangana 62/61/10-11~~

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File 62, vol. 61, pp. 10-12.

Also present: Mkhehlangana, Mkotana, two others

Mkhehlangana seems to hold the view that the
Nuwana ~~was~~ may be senior to either ^{they} Quabe or
Lulu. They may be the parent ^{CLAN} from which ^{spring} the
more notable off-shoots. Komfiga himself referred
to ^{such} the possibility ~~to~~ on the ground that it commonly
happens for seniors to be passed by by juniors.

Socuwatsha uses the following ^{South Prov} proverbial
expression: uban'ugangile, ipserduluwa
umhlabati, u u selwa ini? STET This is a well
known thing that the selwa if planted ~~from~~ ^{with} the
seeds of a fine, large marrow brings forth
small & ~~is~~ insignificant marrows and vice
versa - a freak of nature - This often happens,
so a man who changes by leading an irregular life
is asked whether he is not a man but a plant?

Socuwatsha says the Dube tribe living at
the mouth of Mhlathuze is probably a section
of Quabe (doubtful). They live close to the reeds
on the river where crops of mealies are
procurable all the year round. Crops are

(STET)

also so obtained on the Mlalazi, and the Mhlata-
-ze mouth is known as Ohlangeni i.e. the
reedy district about there. Compare this with
the legend of Dabukaini Ohlangeni + that
of food having come from Emhlangeni. The
fact of food in such a district being procurable
all the year round is to my mind extremely
significant.

Among the foods obtained from the white
people at Delagoa Bay are: inyera = a
kind of batata; moba, sugar cane; Kova
= banana; + unyaloti = millet.

Ishaka caused sugar-cane^(moba) to be planted
in Mtetwa territory near Izimfolozi. In the
moba gardens no one could work who had been
tshaywa^{isibuko}. He might not carry, hoe or weed,
cut down or in any way deal with the cane. Any cane
dealt with by persons so affected was consumed by the
isigqshlo. The same rule applied as regard
milking - any who had had a wet dream would

refrain from milking. Then again as regards the smelting of iron. Socuatcha points out that the amalube people are the great iron smiths. They still do a large amount of iron work, getting their iron ^{to a large extent} from Europeans. The custom of not working at smelting iron when one has had a wet dream is observed among them as among other tribes of Zululand. A man too who has hlobongaid is disqualified.

A smith is isitandwa - isitandweni. A practice of the amalube, if the iron will not properly weld together, is to procure some very dark coloured stranger - must be dark - and use his umkhushube fat (covering pannet) to mix with his iron stone &c when the defective process will be corrected.

Mkehlengana says the Durrisa people ^(work) Karoo iron. Nikiwika, Sauti (late) Durrisa is a noted smith, ⁽²⁵⁾ also Ngobozana ⁽²⁵⁾ they get the iron from Europeans. Socuatcha: umngamunye is the ^{name of the} iron stone used for smelting purposes by ^{the} amalube people.