

13.

this Ngqeto (called ^{wrongly} Qeto in Bird's Annals + Russell's Natal) met his death at Mzumbe.

Among the first residents of Durban were Kito = Cato; Mangei - ngai = Benningfield; Mohlo (Ogle?), a son of this man was called Tshaka and lives near the Umzimkulu.

The Inkata yezwe &c. The inkata is constructed of imiti and izidwede which are twisted round + round together and made one thereby intending to symbolize the ^{unity of the} Nation, bring an embodiment or visible expression of a hope that none shall muka and kony' ezizweni. The inkata, S. says, resembles the intelezi = imiti with which the impi before going out to war was celwa'd with; the intelezi was celwa'd on the men by means of an umtshanelo and it is said to have baba'd.

The inkata yo muji was made so that the muji would not hlekazeka, and the object in constructing it was to bind all into one united people. No one but the King was allowed to make an inkata of this kind, not even a member of the Royal family. The inkata was patwa'd by izalukazi & zi nga sa gezi (who no longer menstruated).

The doctors were the ones who cela'd the impi with intelezi but izalukazi also assisted and like them used imitshanelo.

The following is a list (perhaps perhaps not quite complete) of things which were always preserved or kept at the King's kraal.

1. Imbazo yo muji - for gaulaing amuzi
2. Inkata yo muji.
3. Uzwati lo muji (for kindling fire).
4. Intelezi.
5. Ubuhlungu be nkosi.
6. Ukwazi kua nga s'enhla (for poisoning people).
7. Mkonto we' mpi. and indukwe.
8. Indukwe ye mpi, used to komba with in giving orders.

There were two inkatas, say Ntshalele ka hodi and Somzica ka hodi; one was kept kwa Nobamba the other at eGoli - the more important was the one at Nobamba. 27.2.22.

29.12.1901

On the 29th Dec. '01 a conversation took place on the following subjects:-
Among the things ngunyiselwa'd (taboo'd) by the Kings were:-

1. Inguwe (leopard skins)
2. Mneaka, i.e. amagand' abomvu obuhlahu.

3. Igwalaqala. (the boy - (Colenso)).

4. Ubusenga o bu bomvu (ba bu fakuta isigodhlo), obu gaywa amaMhlwenga.

5. iBubesi.

6. ubuMhlalu obu mpofu; im fibinga. The following is a form of oath ngi ruhlul' im fibinga

7. inIsxota (for amadod' amakulu).

8. umhangala (see Colenso) name of wood used by Ishaka.

amaMlungwa and abeNguni. These two names are for one and the same class of people. Among the amaMlungwa are the Kumalo tribes. The Kumalo people have a sibongo which runs "umMlungu' oluhlazi". The Kumalo people were also addressed as 'Ndabezita'. The spelling abeNguni is the proper one, but the pronunciation abaNguni will also be heard.

I can give no meaning to the word i. or ama-Mlungwa except that such people a ba gamuk' enhla.

The aba kwa Nzuza ba hlukana na ^{beSutu} Bresutu; the aba kwa Muli (former chief Mhlala) belong to the amaMlungwa class. The people known as umzansi viz Mtetwa, Qwabe and Ndwandwe tribes bati to the amaMlungwa "i ngati na shiy' s lena na, nehla ne silulu, neza kuwe la kiti?" amaMlungwa say to Mtetwa "nina ni nga maMhlwenga a re zansi."

The Mtetwa, Qwabe and Ndwandwe tribes tefula in their speech & may be called amatefula. Their proper collective name is umzansi. "Mtetwa ka Nyambose, wina was' zansi" is an Umtefwa tribe sibongo.

The amafala are not hlangene na ka ncane n' abeNguni - a wodwa nje. They were hlanganisa'd by Ishaka. The umzansi people are not again hlangene with the amaMhlwenga.

The amafala dabuka'd pakati kwezwe and first dwelt on both sides of the Tugela and kawulad ngo Mhlaturu. Amacube (ch. Sigananda ka Zokufa) are amafala, as also aba kwa Mlabisa who live eMhluwe, (they went to live across the Mhlaturu ngo ku ngena ku ka Mpande. Malusi, father of Sotondose (Sir M. Dobson's induna at Nhlazatshe and who was got rid of for being too intimate

terms with Zibebu and Hamer whilst Cetshwayo was still ngapetsheya, lived in Mlabisa Dist. Mbopa (of the Mlabisa tribe) was bulawa a Zibebu oNdini (the kraal was burnt). Mnyombo is now chief.

The amafala for the most part therefore are nganeno kwo Mhlataze. The following for instance are amafala tribes: a ba kwa Cele; a ba se mafangeni (aka eMvuzane, ngana uMhlataze; amaLube; Emansomeni (the people themselves say Emasomini); a ba se maBadini; a ba kwa Ngcobo or Ngongoma; and a ba kwa Nyeuwa (these belong really to the Ngcobo tribe); a ba se Mbo (ch. Tilongo and Sikukuku, both ka Ngunezi ka Siyjingela ka Zihlandhlo ka Gcwabe (a somewhat numerous tribe), they begin Engudwini and go as far as the Qudeni forest. The Eshowe Dist is built by Gwabe as far as uMhlataze.

Sowatsha has purposely left out of account those amafala tribes living on the south side of the Tugela.

In comparing amaMungwa with amafala the latter are said to Tekela; the building of huts is the same with both peoples; their customs are the same as regarding marriage, burial & construction of headring. The differences between the two classes are now practically nil.

The word "Bayete" dabuka's ohlangeni, like sakubona. As regards the word "Mabezita" the Zulu people when under Tshaka they acquired powers appropriated to it for themselves and tabooed it in respect to the Kumalo, Emambateni and amaLunwini tribes who had previously used the term. The Zulu sibongo was aba kwa Lubolwenja this afterwards became obsolete and frequently the words a ba kwa sibongo sibi were substituted.

S's father Papu was an isancute i.e. not boboya's, this in face of the fact that Nggengelele had to boboya.

Amanxusa. To Somsewu (Sir J. Shepstone). Sintwangu (deceased) ka Ntenjane; Sidindi (living - ixegga) ka Mngunelwa; Mhomesiswini (deceased) ka Tunwayo (deceased); Sijelana (wa kwa Mngunyana (name of reeds) at White Infolozzi near Muzuma Hill).

Amanxusa to Lobanta (Bp. Colenso). Same as above. Under

See Sowatsha 10. 4. 1916. This kraal fell within the Nyeuwa district.

16.
Dinuzulu they were: Mjwafuna ka Malungwana; Mtokwane; Tulwana ka Mantizela (hlala's kakulu - remained a long time at Colenso's); Luzipo ka Nomageje (stayed a long time) - was present in P.M. Burg when the Duke of York received the Chiefs.

Mtokwane was also an innaxusa sent to Sambana. He was called ueingo not because of his speed in carrying messages but in consequence of the frequency with which he went them. He used to go backwards and forwards without spending any time to speak of at home.

It was owing to the influence exercised by Nzobo, one of the Zinduna, that izinkomo zamarole were not restored to the Boers. Nzobo found that these cattle were of a superior breed, had long large udders.

Amanxusa to Sir Melmoth Osborn.

Ndangunya ka Mlaba (wa kwa Nxumalo); Mfunzi ka Dumuzele, (wa kwa Xulu); Zayize ka Mtendeleka; there were also a number of others; Nomagqwaba ka Ngungulu (built kwa Gazo, in Soto's district).

Among those sent by Sir Melmoth Osborn to Tongaland were Bikwaye; weli; Magatsha (died there); Mpiko; Botshobana.

From Tongaland came Madrovu (Bruheim) and others; and from Mhlaleni came Nkamba.

Among the children of Jama were: Senzangakona; Sojisa; Nontshiza (kohlo) - father of Jimuni; (Sigwebana (kohlo))²; Mudhli.

Senzangakona banga'd with Sojisa, latter defeated ^{by} Senzangakona; S. reigned a long time, about as long as Mpande, he died when he had grown up sons. Tikili (chief Somkele's mother) was a daughter of Senzangakona; Sokwetohata's mother was also a daughter of Senzangakona.

Ishaka paka'd impi enkhe; i.e. before it got home from one expedition it was sent off on another. His troops never rested. If any section of

of the impi felt proud and indispensable on account of their proved
bravery. Ishaka would give an order to kill them on the ground that
they stood in the way of others who could equally distinguish themselves.

2.1.02

Conversⁿ with Socwatscha this day: -

70/17th
(overlaid notes in
60/3/17)

Dingana, as soon as he came into power vulela's certain regi-
-ments of girls to marry, doing this no doubt to win ^{namatela kuye} public favour. Among
these amabuto were those known by the names Mtshike, Mcekeke
Mvutwamini, owa vutwa li balele, iCenyane. These were butwa's
by Ishaka but not ganisela's.

Dingana was, like Ishaka, found fault with for killing people.

Nggqjana ka Senzangakhona was killed by Dingana.

Ishaka seems to have been liberal as regards giving food,
but refused to ^{forbade} allow girls to soma.

Ishaka once wanted to see if izangoma sorcerers were infallible in the
discovery of truth. He sprinkled a lot of blood in the isigodhlo himself.
Only Maxibi was & Langeni was correct in saying how the blood had
got to be where it was. (To my astonishment Dhlolzi informs me that
our old servant Sotemela (September) is a son of this man). Those
izangoma who failed were put to death. Ishaka's action on this occasion
was not disapproved ~~on this~~ seeing that the ordinary people had just
cause for complaint themselves against the doctors for they often
smelt them out wrongly. The King's action seemed to check a growing
abuse.

Cetshwayo, when he became king, dis countenanced the system
under which, after reference to izangoma, men were allowed to be killed
off. He referred ^a matter, that formerly meant an order to kill, to
the izinduna of that district to which accused lived, who were instructed
to make a thorough inquiry & then report. I rather think this change
must have been brought about by the insistence ^{by European Govt}, at the time of
Cetshwayo's coronation, on cessation of shedding of blood without trial.
The Ultimatum contained a demand on the same point.

[Here followed a talk on questions concerning European Govt of
the Natives, European influences &c which will be found in the proper
N. Book.]