

1.02 - 22 with Socuwatoha
Conversion of 29.12.01, contd. =

70/18-19

There are no doubt persons living who could throw light on the subject as how long Dingiswayo stayed away from the tribe but it is not likely they could state the period at all definitely. Natives cannot count years.

S. never stayed with Sir M. Osborn at Inhlazatohe. He found Misjane (W. Shepetone) at Eshowe. Met Mr. Osborn at Eshowe.

There used to be no cannibals in old days. Cattle dabuka's ohlangeni, goats and izimvu (black goats); there were dogs but no cats, no fowls; no pumpkins but amabece, amapuzi; no horses.

It was Dingiswayo who brought in the practice of butaining amabuto for he saw European troops at Cape Town. In old days amabuto were not ngamuke ngo buntanga but went according to kraals, all men & boys of such kraal, no matter how various their ages, formed a fighting force of the kraal and were all given one name, kwa kha ngxube = mixture; among some of the ancient regiments are the napela a ka zwide, but these men were not arranged according to their ages, Mzilikazi had the Izimpangele regiment, this was said to be the case when he was lantwa's enhla. Zwide would, of course, have found ku Dingiswayo.

Among the notable & distant rivers were the uBekanya (sigiba, no drift), uMalinga, uSangqa, uBemba.

After Ishaka's mother left Senyangakona she is said to have married Ngendezana (near Senyana) who is believed to have been the father of Qwadi, Ishaka's half-brother.

As regards Dinuzulu he is merely an umlandwane, ka sinanga, and his mother's father Mgweni had no gama kwa Zulu.

Under ordinary circumstances Manzolwandle would certainly have said; the late Ntabuko vuna'd him.

Ishaka's mother, Nandi, wa yengo wa se Langeni not 'Amola'. Nandi's home is kwa Inhlango; (not of course to zwide ka Langeni's people). Nandi thinks Nandi was a daughter of Mgabi, Makedama is ka Mgabi. Mgabi's tuna (grave) is ^{near} where Matendeke (Harry Osborn) lives, on his farm and just above the first house. Ishaka was shown by uMakedama not ~~hwa~~ kwa Qwabe but wase Langeni.

phrase
(“ngi ku nambitile” - I take great interest in)

One of Pakatwayo's amabuto was called izin'kondo.
S. says that after full consideration he concludes that Dingiswayo did
get as far as Cape Town, for tradition says he did get there. However
impossible it may appear for him to have travelled so far, even though
he was a ^{great} sufferer, still in view of the current ^{general} belief S. feels compelled
to accept it as true.

(Evidence given 29.19.1901, 5.12.1902)

70/19-22

5.1.02

By Socwateha

29.12.01.

Revised 5.1.02. Sunday.

Izibongo zi ka Cetshwayo.

Msindo kuwa Milingi!

Obangwe a ba se Mtenqweni be na ba kuwa 'Kinya,

Bati ba xokozel' indhlondhlo ya ko ^{Ka. X. J.} Matshana.

^{indhlondhloni eli nga sa wa bul' amapiko}
^{izin'kondhlo zi wa bul' amapiko}
Iambekeka wen' o aliwayo,

Uze w'usa Intambanana na ngezi nyimbezi.

Abafazi ba kuwa Ngxangazo ba zo tal' esibayeni njengamatole,

Amatole a zo kalapi?

(who was inyanga for kandaing imikonto)

U ye wa dabula ku Mklaba, o be zalwa ngu Kwani,

Ka fika wa m nik' inyanda ye mkonto,

Wati, m'tak' ka Ndaba, uze u ba hlabe nas' emehlweni.

Inyat' Ezimpondo zi magengenene,

Ba beti ka i ku wel' uMhlathuze,

Bati ba i vimbele nga mapande emikonto.

Wa tshinkizela u matshinkizeli omnyama,

E dondolozele nge nhlondhla yake.

Impi yake e ya ku i butisa eMhlwayini, ^(a)

^{ka} ze fika izinkomo za se Mhlwayini,

Wa zi hlaba kange na'matol' azo,

Kwatiwa zi yake lezo, m'tak' ka Ndaba,

Ngezi ka nyokomkulu, e zi ka Langazana. ^(inkosikazi ka Lubetshu)

Wa tshinkizel' umatshinkizel' omnyama,

E dondolozele nge nhlondhla yake,

E ye tshona nge pikala si ka Mphahlela no Magwakaqi,

E ya ngo ^{No} ~~parade~~, o be zalwa uMsweli

U ya u kok' umnyateliso. ^(b)