

Convers. of 30.12.01 with S. contd. -

The amampondo are called amadibe because they cut their faces.

Izibongo zi ka Zwile.

U matshetsh' a fike ku matshobana,
No yis' u lang' e nga bange fika.
Isikova xi ka Mkonto no Langa.
Igili e be li hlabe la tshon' i langa, (don't know what)
Zi nga ka hlatsheba izibabanyana
U Makubalo kadhliwanga nganguba ye nkomo,
A dhliwe nge nguba ye ngonyama.
Izibuko e li madwal' a bu tshelazi,
Ku tshelazi u Dingiswago wa se Luyengweni,
Kwa tshelazi u Malusi was' e Ngobeleni. (a)
checked S.

Note. Of course the above ~~one~~ is only a small part of this great man's izibongo. - (a) kraal belonging to Malusi wa kwa Nxumalo. - Malusi was father of Soton dore (dead). Soton dore's heir was Manepu, 13 Ngobela dore (the two dead), but another son Nandubela, living kwa Nxumalo.

Izibongo zi ka Mzilikazi.

Mkatshwa wa o zi mangle,
O katshwe nge zind' izinyawo
Na nge zi mfutshanyana.

Inganga bat' ike Ngobela

Kant' ita ng' itwasango

Ngobela kambevana.

checked S.

Ubanda abantu bange ba bu tshin' u Zulu
Ungamanga ntwini ya o zi mangle -

S's brother Godhloza was not buted, had he been S. thinks he would belong to the Ohlokwe or Dudadeu regt. but S. himself gives out that he would have belonged to the younger Mpunga regt. which S. thinks incorrect.

Mzilikazi belonged to the Kumalo tribe, he and his people lived near the Nwawandwe people (Zwide). They went off up-country without konzang. Mzilikazi was an inkosi. In older times there were not many people. Mzilikazi was citwa'd when living where that ikanda lpha mpande called mfamfe was & in which Hama lived. He, Mzili-

-kazi lived in what afterwards became Hamu's land. When the exodus took place no doubt other than mere members of his tribe joined him.

I cannot account for the origin of the name amaBuner (Boers), it is an old name for S's old father Papu used to use it. An amaBuni sibongo runs thus: 'imiranga ya ko Piti'. (umranga cf. ibetshia & li kulu li umranga). S's father lived Obadaneni one of Tshaka's kraals & into which people of all ages were telwa'd. This kraal was somewhere in the Makhlabatini District. Papu did not go out much he, however, was not ungogo a man who never Konza'd, never went out with the impi but stayed and minded children & cattle.

Peter, Retief and party were killed Emkumbane.

Notes respecting the a ba kwa Ngcobo tribe:—

[check in 60/3/1-4 for original notes.]

In old days, ^ahundred years ago or so there were no small kraals in the tribe. Nowadays only unizi yentkosi are large kraals. Izwe kwa ku nge lempu, ku vinjezelwana. The kraals were all made large, of many huts or, so that if vinjezelwa'd the people at the kraal would be sufficient to offer an effective resistance.

The names of Borungana's amakanda were: Emdunyeni, Ebagi-yozini, Ebugagwini, Embizeni (wa kiti, S. says, was ekohl), Agujini, Engcangangxangeni and others. All these were large kraals of 20, 30 and 50 huts apiece.

Our chief fought with a ba se Abicubeni and a ba se Malangeni, a ba se Magadini, a ba se Imbo (only once with these, because the Nsaze got full - a ba fokazana ba dung' amanzi nga pezulu, ngas' inkla).

All the chiefs died natural deaths and they never etulad to the Zulus. They used to cela wselwa ku Mapoloba (an Ngcobo chief) & ku tshwama. Mapoloba got angry if Borungana, Dube or Tondolazi tshwamad without telling him. Borungana's people got their own selwa but it was necessary to report the incidents to Mapoloba who would say 'ma ba hambe pela be yo tshwam' abafowetu labo.'

If ~~the~~ chief who was not an inkosi got a selwa with the view to tshwamaing it would not vutwa (get cooked). Borungana busa'd

according to his own customs. He enza's umcato, a custom apparently peculiar to the tribe. Kuwa ku panywa ku yo gezwa emfuleni emfuduka, Kuw ndhlalw' amacane, a suk' emfuleni a yo fik' ekaya, ku catulwa ka neane scansini - slowly. Should any stranger come and walk hurriedly along the mats people would say ubani lomfokazana o pang' izwe le nkosi i li (ti) katu katu. He would be at once called on to stop & come back, would be asked to say where he comes from, be told to goza and then takey umcato in a proper manner. On such an occasion as this plenty of beer would be cooked also izindhlabu. This stranger would be given food & otherwise be hospitably treated and after he had been detained some time the izinduna would neengela him & the inkosi would permit him to go but he would have to move off at a very slow pace.

6.1.02 ^{Monday} - evidence given 5.1.1902

70/26

My last talk with Socuwataha was last evening, in the presence of Shlozi & Mukuwana, when I merely revised Cetshwayo's, Zwides' & Mzilikazi's zibongo & asked a few simple questions. I gave him a good blanket, a coat, coloured handkerchiefs, and a small axe as well as 10/- for his return journey. I have still a good deal more to enter up, I mean of notes of conversations with him in ^{Nk} Mkwando's presence. He did not always agree with S. but this only occurred once or twice.

9.7.02 ^{Wednesday} Shlozi arrives with Mkwando from Mapumulo Dinn, a man aged I should think about 74 for he belongs to the Isangwe regiment and was a year or so old when Ishaka ^{was killed} ~~was born~~. I hope to get a good deal of information from him. He ~~was~~ was born in the Nkandhla Dist, where ^{old} Nonzamo lives, near the Mhlathuze river. Is accompanied by his wife.

Per Mkwando 9.7.02. Dingana did not believe there were abatakati so he once directed that persons were to sleep in the open round the kraal and to arrest & bring to him any umtakati that should be caught.

The impi sent to Pondoland by Ishaka was an ichlambo one on account of the death of his mother.

Chief Matshwili is a grandson or great grandson of Dingiswayo.

Girls used to carry mats as udibi did, in time of war (Ishaka's day).