

File 77 p 8-9

uHlamvu la bul'umilo,
O wa wu basiwe uMantshonga be no Igilemana;
umKatazi wa ma Boyisa kuwa Mantshonga.

uzito zi magwegwe,
Ngo ku gwegw' a ba ka yise.

iNyati le sigenge,
A ba yi vimbele nge m'kont' & mhlaturu,
I-t' i wala,

Ya i si wala nga makind' a madoda.
Ya mu-dhl' uMuzi, & zalwa uNontshiza,
Kwa ba ka Xulu.

Gwalagwala li ka menzi,
& li bej' & Ntumeni, la bej' & Ndeulinde.

Authority: Bā bā ka Gayeni ka Matomela
kaTshisa ka Magabe ka Dana ka Luma ka
mshlōvu ka Mapumepete, wa kuwa Noamalala.
Bā bā, who is accompanied by Tshutshu ka Ntobandale,
is a man of about 70. He is the principal imbongi
of the Noamalala tribe of these parts. Rather short; has
beard; white beard; dark complexion. Wa kuwa Noama-
lala. at Mpatesila's kraal. Specially summoned. 12.7.19

27.8.21. Bovu ka Nomabugabuga

(wa kuwa Lutuli; of Montela regt.).

uNongqokeza zigodo!
uJujunga, ukuponsa.
umZila kuwa za kuwa Matiwana;
umCeleti we ndaba & malWombeni;
inKom' & dabul' amadamba.

Authority: Socwatsha ka Dipu, (Nongoma, kuwa)
Ngeobo. ch. Mpatesila. 26.8.21. High Brae.

Note. (by Socwatsha). Bovu was one of the greater heroes of Zululand. He was an induna
of Ntontela regiment, in Mpande's reign. When the Zulul army, on one occasion, was about
to leave on an expedition against the Swazis or Sikwata, Bovu ^{gomaned} with Nobongoza
ka Magboza, the bet being that his ^{ixibha} would defeat that part of the enemy force
opposed to it when it came to a battle. An engagement took place. Nobongoza and his party
fought and drove off the enemy with which it was engaged, but the enemy succeeded in defeating
all Bovu's party, excepting himself. Through ^{his own superhuman} energy and determination Bovu succeeded
in repelling the enemy by his own and driving it off. On Mpande being asked to adjudicate, he ^{eventually}
found in favour of Nobongoza on the ground that the bet was as to each party's not as to the personal
efforts of either of these leaders. As a consequence of the decision, all Bovu's cattle were seized and made
over to Nobongoza and his party. This highly enraged Bovu, who claimed that his heroism had surpassed
that of Nobongoza and his men, even though his own party had been driven off, himself alone excepted. Mpande
to pacify his hero, apportioned him a small herd of his own cattle, not, however, giving but only ^{symbolically} giving
the use of them to him and his children. Bovu no sooner got home than he gave orders to his women to pack
up all their belongings, and the same night he fled across the Tsekela into Natal, with the whole of his family,
including the cattle. Coming to almost entirely unoccupied country at oXwatini (not far from Stanger), he
took the cattle into a forest there, where he tied the leaders ^{to} trees with monkey ropes, which

he judged would
Mpande, appar-
Shepstone sent
that Bovu be a
confronted him
the story as told
with him into
was the truth,
that he had tak-
directed that
word suddenly
at the policy he
Shepstone found
a manner as to
someone sees he
rapidly to death
messengers, the
could not have
beyond all doubt
to be relied on
belief more so
Shepstone, won
committing rec-
return to them
and as room
great number
in his mind
and flow down
the throat. A

Note. 3
whereabouts
backwards).
spot where he
attention att-
for want of

he judged would ~~per~~ affectually prevent the others from staying out of the forest into the open. Mpande, apprized of what had happened, sent messengers to report the incident to Sir J. Shepstone. Shepstone sent to Dubuyana, chief of the district to which Bovu was said to have gone, asking that Bovu be arrested and brought to him. When Bovu was brought to P. M. Burg, Shepstone confronted him with Mpande's messengers, and went into the whole matter. Bovu, in reply, said the story as told by the messengers was correct except as to his having taken Mpande's cattle with him into Natal. He had brought no cattle at all, only his sleeping mats. That this was the truth, he asserted with all the emphasis he could command. Shepstone, believing that he had taken the cattle as alleged, though there was no positive proof in the matter, directed that Bovu was to be detained as a prisoner. On the day following the sentence, word suddenly came that Bovu, who as there was then no regular gaol, was confined at the police hut, had cut his throat, and was bleeding to death. Going at once to the hut, Shepstone found that Bovu had indeed attempted to commit suicide, and in so determined a manner as to have cut through his windpipe, ~~and he~~ with a large knife, and had not someone rushed at and prevented him, he must have cut his throat altogether and bled rapidly to death. Shepstone was much impressed by the occurrence, and, calling up Mpande's messengers, then just to leave for Zululand, said it was now quite clear to him that Bovu could not have stolen the cattle as alleged. He had resorted to doing an act which placed it beyond all doubt that his statement as to not having brought the cattle with him was to be relied on. No oath could have been taken by him which could have created such a belief more strongly than this attempt at self-destruction had done. "For who," queried Shepstone, "would have had the benefit of the cattle in the event of his having succeeded in committing suicide? Clearly not Bovu." Under these circumstances, the messengers must return to their king and say Bovu had been found not guilty. His wound was dressed, and as soon as he got well enough, he was released. After this, Bovu's cattle multiplied to a great number and he became one of the largest cattle owners in the country. The wound in his windpipe never quite healed up, for as he drank water or beer, part would ooze out and flow down his chest, and, at other times, a small froth would be seen at the opening in the throat. And this went on up to his death some thirty years later.

uNkhloyile. (hawk)

- 1 uNkhloyile ka Gxalegele!
- uMatumbi a 'beka' zzulwini!
- uTshungu la qeq' eliny' itshungu,
- 4 Ngi nga b'ange ngi-ze ngi wa bon' amatshung' & qeqana.

Authority. Socwatscha. 27. 8. '21

inHlava alias inGide. (Honey-bird)

- 1 Name! Mamndengende⁽¹⁾!
- Nhlav' & bizelayo;
- U ngi beke⁽²⁾ kwe lo-jik' igata!
- Mapa kakulu!
- 5 umDndhli ur zintandan' & zi hambayo.⁽³⁾

Authority. Socwatscha. 28. 8. '21.

Note. For lengthy account of the doings of this bird, when indicating the whereabouts of a bee hive, see Book of Proverbs etc. pp. 86. 85-84. 83. 82. 81 (working backwards). (a) This is the technical word for the bird's ultimately bringing one right to the spot where honey is to be found. (b) It is only when out travelling that people have their attention attracted by the bird; and it sometimes happens that those travelling are in bad straits for want of food, especially when far from their own homes. (c) Referred to as if a married woman!