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FILE 9 ITEM 51

Socwatscha ka Papu speaks:-

The Sirayp-Mgabi Succession claim, - Shaka's decision.

3.1.00.

Sirayp ka Mapoloba ka Mbele ka Maguya ka Tondo ka Lidiyo ka Buyiswayp (own buyis'abafazi ekulimeni, wa buyis'amatoda ekucabini); he Sirayp banga'd with Mgabi ka Mapoloba &c as above. Their sibongo was aba kwa Nyuswa, kwa Ngcobo. Mapoloba's heir inkuyane - by uMagwabe (daughters of Gcwabe father of Zihlandhlo, Gcwabe's father being uKabarzele - abas Embo, kwa inkize) - inkuyane died. The Nyuswa izinduna, among them the greatest induna Nkenaza ka Ngeenge ka Mpipa wa kwa Ngidi, directed there should be a discussion to appoint another inkosana in succession to inkuyane (Mapoloba, of course, being dead). Those who favoured Sirayp thereupon armed themselves with shields and assegais, and those who favoured Mgabi also armed. They then all went to the rendezvous to talk over matters as directed by the izinduna, intermingled with abanumzama and some of the royal family of Mbele. Whilst the discussion was proceeding those favouring Mgabi had made a plan, they said Sirayp must be taken by surprise (janywe) and ~~stabbed~~ be 'citsheva'd with an assegai and killed there and then whereupon Mgabi would be a busa the succession dispute being over. No shields are not put skin side downwards but hair downwards and assegais on the hide, this is done so that if any isiduna occurs a man can instantly take hold of the shield & assegais instead of gwa'zazing. A man Sihlanee of Mgabi's section hurled an assegai, passed close to Sirayp's

Sungaza

Sirazo's right side but did not injure him and struck the shield beside him (agasejwa bini - inside of shield). The two forces immediately came into collision, ya bugana ya bugana. Mgabi's lot was defeated and chased off. Warning was then given to all who were not present. They met on both sides till their numbers swelled and again fought, severely killing one another. Again were Mgabi's lot chased away. The ama Ngeobo were very numerous who governed their own sections in various parts of the country. Wood was sent to these heads of tribes of Ngeobo family. They then went and joined Sirazo. The Nyuswa, izinduna then sent to the various Ngeobo heads and paid "Go on to the side of the man you favour". They then went. Borungana ka Mavela went & joined

Sirazo (^{not Borungana} Dofungana being of the section I personally

Dube Grandfather
of Mgabi, &
father of Dabeka

gun descended from viz a ba kwa Ngongoma), Dube ka Silwane wa S'magadini also joined Sirazo,

Tondolozzi ka Taji was'emalangeni also joined

Sirazo, Mtshiyane ka Tshuka owa kwa Tshangase

Marawule ka
father of Mashlonwa
father of Hemufameu
father of Muzli

went to Sirazo, & Marawule ka Nonyanda a ba

kwa Mafupuze, as for the Amaosiyana they broke in two some to Sirazo others to Mgabi. ~~The~~ Mwakela's

amaosiyana went to Sirazo, those of Gcugawa

went to Mgabi [this Gcugawa is the very man who was afterwards caught & brought to Tshaka for stealing the cattle taken from Pondo & other cattle as well - a notorious thief] - Gcugawa ka Ncameni ka Sizana ka

ka Nozaca, a ba kwa Oziyana. Gengewa wa yake
kwa Mamibulu, shlanzeni esixeni. Umambulu
stream enters uTugela. Tshutshutshu now lives on
Gengewa land.

Nomazucwana ka Ndela abesemgangeni
joined Mgabi — All these men, although given
different zibongo, ~~are~~ were all portions of the
Ngcobo family.

Sirazo was thus vuvuwa'd by 6 persons of note,
whilst Mgabi was vuvuwa'd by two.

Fighting then went on constantly — always killing
one another, Mgabi's lot being defeated. This went
on to such an extent as to be noised abroad kwa
Juler and to Tshaka that abantabaka Mapoloba
baza bulalana. It was stated to Tshaka "ba bulalana
nje ku bangw'ubukosi. Tshaka then said "Hambaniyo
ba biza beze lapa, beze lapa keimina." Ku
be ilowo eze nabantu baka abantandazo, ba
vuvula, ba vuvulenge zimphala zabo zomkosi
a be be zi faka uma uyise wabo & gub'umkosi?

They thereupon went, went to Tshaka kwa Bulawazi.
Sirazo was a very tall man and yet stout (zimukile)
whereas Mgabi ~~is~~ was quite short. Sirazo vuvula'd
ngo mgele wake womtini, & se vuvula ngemphakane
ye saka buli ne gwalapwala nemixezo nomgabula.
Mgabi vuvula'd ^{ikanda} nge ndhlazi also imixezo no-
mgabula.

They then came to Tshaka. Tshaka had ^{in the meantime} sent and called Dingiswayo & Yengweni, also Macingwane & Ngonyameni. The ama Ngobo then fika'd Kwa Bula-wayo. They tshaza'd umkumbi. Tshaka then beka'd. The first thing that happened was that Tshaka's dog was doctored, it being said i yon' ibek' amakosi. Isu'gala lap' ugcine kora (umkumbi) ihamb' i ba nuki idhlula; i ba nuki idhlula. Inuk' aba pambili, for it is the more important that stand in front when in umkumbi formation. Ihambe ngohla njalo i y' ifike ku Mgabi, ifike no Mgabi i n nuke idhlule, i nuke abanye nga pambili. Iye ifike lapa ku kon' u Sirayo. Dya fika ku Sirayo ka in nuki, i si fiki' ilala pansi ngapambi kwake. A Se lu memeza ke ubhanga lwa kwa Zulu, uDlungwana wombelebele u seti "Nansi inkosi yamaNgunuwa. Inja uSirayo a yi in nukuanga, ifike ya lala ^{ng} pambili kwake. Uti Ani boni injake ingwile o inkosi? Dont you see by the very ornaments and dress that Sirayo has on that he is indeed an inkosi? Ikon' inkosi & ki vanule nge ndhlayi; itwal' indhlayi ekanda na? He then told Dingiswayo, Macingwane & others that the Chief was Sirayo. He then said "Take Mgabi away and put him to death". He said Sirayo then said "Oh, Sir, he is ~~to~~ the son of my father I do not like to see him put to death. I have beaten

braten him. I have defeated him in warfare & again when the question of ^{ubukosi} succession was considered Tshaka then agreed to what Sirazp requested, but you Sirazp must send people to me with bundles of upwazi, for upwazi was 'Emamba umrandi, nji zo bena woma.

They then all dispersed & went home.

Sirazp thereafter caused gwaqi to be sent to Tshaka. "Nomazocwana ka Ndela konza'd Tshaka. Tshaka liked him as he was smart, he being a member of Ngcobo tribe. Nomazocwana hlangana'd no Mgabi, se be tandana. Sirazp became the great chief and inherited all the inheritances of the ~~tribe~~ family. Mgabi was appointed Chief by his mother Magcwabe, for he was taken whilst a child & told to go & senza izinkomo za ngasenhla. Nomazocwana then said that this ~~to~~ tobacco regularly sent you by Sirazp is as regularly washed upon by him before being dispatched to you. So he held Sirazp, I being absent. Tshaka then said "Uzimisile Nomazocwana, u Sirazp u ne situnzi, isitunzi oake sikulu, ngitingi ngambeka ngi tshazwe uvalo. Futi nga mbek' induna yami ya soBadaneni (built 'Mamba, on Madungula ridge). Ne xiba lake ka libwi nezigab' ezinye, li ya zi xotsha. Unxanele ukubulala mina kubuse yona.

So he pakeva impi, u se yo bulawa, without being called up to enquire if the allegations made by Nomazocwana were true or not.

So Siraz was then put to death, whereupon our izwe citeka'd and Konza'd Surbo ku Zihlandhlo ka Gcwabe, at his Esimahleni kraal, isimahl' esilala ngamanzi, ^{probably} said because many were in the habit of sleeping only after having water to drink.

Tshaka again paka'd his impi and put to death Mafongosi ka ~~Ma~~ Dofungana. He was killed because it was supposed he was angry at Siraz having been killed, for he had a war like impi.

Tshaka then killed Tondolozu ka Taze. All those who escaped Empini went and Konza'd ku Zihlandhlo, Surbo, Esimahleni.

Tshaka said of Zihlandhlo that he was his unawe and allowed him to build an izigodhlo that being an honour denied to others.

Zihlandhlo was only put to death after Tshaka's death by Dingana. Dingana was just about to fight the Boers. After this people got into the habit of crossing over to live in Natal.

We are amalala. These are samples of our language
 unntwana = unwana / inkomo = iyomo.
 imbuzi = imbuzi / ukuzwa = ukwa

ukuhamba = ukukamba kambili = Kembili
 izwe = ilive kugala = nadi
 amanzi = amadi ulimi^{olimini} = Kelulimini
 umlenze = unede inxebe = linxebe
 bangwatile enedeni = they have stabbed him in his leg
 umkono = ukono
 umDkonto = ukono
 wenzani = weni
 not wentani

~~That time, those~~

It was owing to being killed off by the Zulus that many crossed into Natal and ill-feeling between the Natives of Natal & Zululand continued till after Cetshwayo's death. This feeling however is now disappearing in consequence of Diniuzulu. The old people resented their Chiefs being killed by the Zulus, e.g. we Ngebo people. The younger generation however speak of Diniuzulu as their king.

Nomazowana was killed by Dubuyana ka Sirayo because of his having otad Sirayo, this took place in Mpande's time. Matondwana ka Nodada, isikulu so kwa Mijela, ~~was~~ was also killed. Mpande then told his Zulus on the Tufela to move back onto higher ground as the Makapula of Situnqini would gEDA them.

Socwatsha can give many zibongo of Sirayo - about 50-60 lines.