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SEME, D.P.

267-279

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SEME, PIXLEY

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SEME, PIXLEY

A 59/36/52-7 1 18.5.1925

ngc sanna lile linye Kutiva beads kutu kutubala

18.5.25

per Dr. P. Riley, Senegal
was 3 1/2 years at Jesus
College, Oxford, but
I took a bachelors degree
at Oxford 1907-1910
having previously been in
America & taken
DAH

Inkomo, imah' yelwa lina bant' abanyama. Dyona sandhlo
setu esikhulu. Inkomo i ipakalo lakwetu a sa pumama nalo
lapa sa vela kona nati nganya bant' - inkomo si ya kwazi
uku-yehesa, kanti futi uyo a yaziyo kakulu ukwelusa
tura. Ku sukela abucanani betu, nize si be badala, si
be amadoda, si be mpungu. Selusive njalo iyo
inkomo. Njengoba nati sithi si yelasile. Ngoba ukudala
kuka kutubala ku isimangaliso esikhulu lapa emhlabeni
Kutiva sandhlo si gaza esinye, kunjalo-ka lapa inkomeni
na ku muntu.

Ake ni boneinja lona. Ingamehl' o muntu, okubi
a bone ngayo. Izinto a be zi zo m luma, ngob'
a y nga zi bone. Iya m rola, i m kipe azilwaneni
za sandhlo, futi i m role, i m zondise,
imikondo yazo izinyamazane. Si ya ku bona sante
loho, ukuti injo lona, igona mfana a welus'

umuntu lapa 'ahamb' azigangeni, futi nalapa' afel' abantu
ekayo - Yona i ya ku-za' okuzayo ku ze sekudeni.
I bi si m hlal' umniniyo umkosi. Dyona i no
msebenz' omuhle kakulu a wenzayo ekayo lo muntu,
lapa nayo i si nyo wakona. Futi ku fanel' ukuba
i pate kable ngokwaziyo okunjalo, njeng' omunye
umntwana wa sekaya. I ngudondolo lolo umuntu
o waziyo lona eku dalweni kwake, ukuzo a
hamb' nalo azigangeni zonke za sandhlo, a-za
ngalo amanz'.

Ngakoke umuntu u fanel' ukuba a y'azise nayo
inje yake, ngobe ya zote dalwa ukuba yona
i nga m lehl' noma a mpofo kangakanani, noma
angampokazane kangakanani. A i m hlal'
inja uyise. Futi, a i hankeli ne zinye izinja za
bant' a ba notileyo.

Inkomo ke nayo ingeliny' igugu lokuzala atak'
umuntu a piwa lona. Amacala onke i tura bant'
lapa' ezweni, abafungu be ngat ka fiki, kwa ku
afwe zimkomo, na wa ngazi kupela. Inkomo
yala i se neane, i ink nize, i kipe umfana
ku nin' imhlini, i m t' dzondole pandhle esibayeni,
lapa ku kon' abany' abafana, lapa be fundela

kona ubu-~~...~~ Umfana wa kwa Zulu, u donswa inkomo
yana, i m ngenisa esikoleni sa kubo, isibaya se zinkomo,
lapa e zo fundisa kona ukutinywa a vume. (Discipline)

[Job' umfana, umi abadala beti kunge sa ku ketu'
amankonyana, a wa kwaz' ukhupendula. U rekela
pezulu, no kuncane ku ya gijima kunge kona. Ngoba
nempela ku y'az' ukenti ukona amankonyana
a oncipis' umtubi wabo. Futi ku yazi ukut' amtubi lo
u minandi. Ku gijima ku zi balale o ku umfana, umi
amankonyana etu a ya baleka, a-ya ko nina.

[Futi amankonyana a hlala e semikhwen njalo
lapa ko felaba, kunge ku buye izinkomo ntambama
Amankonyana nga lero sikati a be se buyiswa
njalo, e ngamandla e se yo valchwa kwe sawo
isibaya, onina be nga ko fiki, e gencea yawa
njalo umtubi lero, ngob' abafani abancane beti
ukut' tshaywa abakulwa umi be wa yake no
nina.

Da kuleke abafana be kwa Zulu, be sabana
abancane be hlomp' abadala. Kuti lezo
nhlomp' onjalo i kule nabo, abancane be
hlomp' abadala, baze ba be amadoda. Bonke
be hlomp' umtel' onjalo, a ba kuliswa ngawo.

Umpendiso: amkhef' wokugala o donsel' umfana
e thlalemi onjalo, e se si bonile ukuti inkonyana
ye nkomo. Je nkonyani, ngo ku kula kwayo,
njalo iqubeka i ka itole, i m donsa njalo lo
mfana, i m susa ko nin' amakaya, i m yisa
emhla lap' ubudoda e no ku bu funda kona, e-
kwahlaseni. [Ngoba, etu abuceni lapa, e ku sesikoleni
sake seibibi, lapa e zo funda kona ama standard
akiti, e a funde izibhala zonke, na magama'
azo, ukuti yonke e thilwa, kunge ne ngadhlwa,
umfani a funde amagama e mfala ne wfwyana
yonke yakubo, amagama ezintaba kunge na
magama a wa bonayo lapa inkomo i m donsa
kona. Inkomo i m donsel' ehlaleni, na se mthetheni
umfana, a bon' izinyoni ne zimzimbane, a funde
na magama azo, ukuti zi buywa ku-tweni.

[Futi, a funde no kuzingela, magama a funde uku
gijima, umzimba loke u gine, kakulu e sa
suka pansu, e sa kula. Iko loke o kwenzwa abafana
ba bantu umzimba yabo itohetsh' i gine ku ne ye zingane
zo befunye. Abafana ba bantu ba netwa izimbule,
umzimba yabo itohiswe ihanga, i be mihle, i jabule.
[Ngoba ku into eahl kakulu ukuba ingane i kule

no mzimba o etamela ilanga. zont'izinto ezikelayo zi
tand' ilanga. Ikhaba lo mbila a li jakuli kahle
panci kwo ntunzi. [Ake vi bone laps' amako bwni.
Dzingane a zi kula zi song'we nge zingubo ne zicatulo
a zi kwazi ukugikiza njenge za bantu a ba nga
gophisayo ezabo kangalo. Iza makolwa ^{zi ya tetemp,} ~~zi ya tetemp,~~
~~uzungu~~ ^{futi nje mzimba} yazo ~~zi ya tetemp~~ a yi cite niengo ~~uzungu~~ mzimba
we ngane a kula wetamela ilanga. Ngalokoke
kubhe kakulu ukub' ingane i bonelwe umzimba
wayo ulohl' u vezwa elangeni. [Dzingubo lezi
ziti nona zi kona (ngob' ingane i ya tansheke
kakulu, ngakoke i yapsiwa izingub' ezininzi,
bezi tokozel' aba sekaza) unina, nona ngogo
wayo, a nga kobhwa ukut' ingane i kula kahle laps'
i ngeko laps' emitwalweni ye zingubo. [Puti,
into ezibi kakulu kuzo izingubo lezo inganeni,
insila abefungu, izingane zabo ba zi gaza nge
niyo yazo ezibhe amalanga ~~or wawke~~, futi bona
ingane ba yenzel' izingub' ezilula kakulu,
zi tshintshwe karingi nge langa. Uma ununtu
a nge nako ukwenze njalo, kahle ukub'
ingane a yi kubule, i zi hambele, ingalohle
i botshwe nge zingub' ezifudumalayo.

Dzi khawashukwasha ze zifan' ilwana, e ze
ze ba awaqolo, insila ne sijingi. \$ (X)
Le si bonile ke ukut' amfana u kuliswa inkomo,
ukut' ukulo a gijina, e landela yon' intomoyana
ye inkomo. A ku dngiki ukuba yena alohl' a vaka
tshiswa njenge ngane ye mfunfu, yona elohle
i tengelw' amabolo na makalishi. Ngoba nako
loko, kwe ze befunfu, ukwelusa kura kona.
[Inkomo ye kubo ^{Take kung' (1)} mali. Le mali ke i zi letela
konk' okuwakubo o ku funeka ukubha kazi
kule izingane za befunfu, zi kwazi. Zi
lungiselwa ubudoda bakubo, ^{ubudoda loke} ~~akubuso~~
nakona si zo bona ukut' bu buswa inali,
njengoba obetu tura bantu, bu buswa inkomo.
[Mali i condera izingane ze befunfu ~~inewadi~~
laps' abefungu be funda kona yont' into a ba
yazayo, ngoba uma a nga y'az' inewadi umfunfu
uya klapetia, u fana no muntu onge nayo
inkomo kiti.

Discussion of Native Question with
Dr. Poley ka Isaac Seme

29.5.25

After taking down one or two pieces he was able to give me for my Reader, Standard III, Seme & I proceeded to discuss Native Question.

Inter alia, he said: Negroes of America are like balls blown up, by which he means that they have no definite states of their own, but are content merely with aping the white man, dressing & behaving like him. Having lost their own peculiar traditions & customs they have become like parasites. Natives of S.A., on the other hand, are respected for what they are, what they retain of their natural mode of life inherited from a far off past.

What should be done is to build on what S.A. Natives already have, not endeavour to detach them from their ancient ways.

The Native life is based on the idea that, in those regions, with but little trouble, the soil could bring forth all they wanted, especially as they also kept stock & were primarily a pastoral people. They know nothing of commerce, which of course dominates European civilization. It is, therefore, a mistake to suppose they can readily assimilate the system of life that rests, as ours does, on a commercial basis. It must be remembered the climate of Africa, notably about the equator

equator is very different from that of the northern regions of Europe & where men found Nature less friendly & made it necessary for each man to put forth all his efforts in order to live. Such a discipline made the white race ~~was~~ self-reliant, and this spirit of self-reliance they ~~has~~ are introducing into Africa. Thus their attitude towards existence is at variance with that of the Native, with the result that the Native cannot readily absorb his ways or civilization.

What is essential is that instead of the Natives being constantly regarded as a menace or danger to the white man, the Govt should set about, in Europeans interest to promote cooperation and solidarity between the two peoples. The welfare of the one people is bound up in that of the other. The Natives should be assisted to develop along the right lines, not ignored as Hertzog proposes to do.

He thought this looking on the Natives as a menace was purely imaginary on the part of the white man - a delusion, for the Natives are thoroughly loyal to the King & Empire. They harbour no hostile feelings of any kind, nor can they understand why the White Race regards them as a menace.

In West Africa Black Governors are appointed to rule over whites & blacks alike, there are many black men in the service, and the results so far are
all

all that can be desired. Something of the same kind goes on in French African Colonies, again with encouraging results.

I told him how there was an absence of discrimination in New Zealand between Europeans & Maoris. He thinks there ought to be cooperation between the two races in S. A., but does not show how that can be brought about except in some way by governmental action. He has no specific proposal in this connection.

He scouts the notion as absurd that there is any desire among the Natives to intermarry with the whites. Rapes ~~and~~ illicit intercourse may occur, but the instances are exceedingly rare.

I remarked that the solution of the Problem lay in the Conscience as that is what ultimately rules every man. You cannot change the attitude of the whites merely by making a very clear exposition of the facts on both sides. The solution must be moral & spiritual rather than intellectual. I quite agree with him as far as he goes. The white race will not be moved to alter their attitude merely by the prevailing position being shown to be unsatisfactory, ^{& unbecomingly} disadvantageous to both races. They can only be moved by their consciences, & these can only be altered by belief.

There was a double motive when first of all
the

the Portuguese went forth to annex new regions to their country viz the spread of christianity, and to acquire wealth or treasure. Belief is therefore radical.

Then there is the Boer biblical ~~is~~ view of the Natives. This view began badly for the first Natives they came in intimate touch with were the ~~the~~ Hottentots and Bushmen. Such idea had been extended to Xosas, Zulus, Basutos &c.

Some's views on the Native Question are very sane and practical. They seem to me to suffer from not being sufficiently radical. He has evidently thought a good deal on the matter.

He proposes to write a pamphlet on the Native Question & to get it printed in England before he returns to S.A. — as printing here is cheaper.

He is also writing a book on such aspects of Native Law in Natal as have not hitherto been reduced to writing.

fel' igama lokuti uDiniyulu, a l'aziva
 ukuti la vela kubani, umnini, o ku uyena
 o wa li l'etayo, ngoba uyise inkosi ya eNdimi
 naye wa li tola uyenge pupo. ~~Ukutiwa ukosi~~
 uCetshwayo wa vuk' abantwana obukulu, amuna
 nje kwako ukube a bekwe, a be inkosi ya kwa
 Zulu. Paty kwat' ukub' a vuke, wa huz' uyise
oMsimphala, ukuti ma buye kuye ngasabhe,
kwa Nkosi. Kute lapa se be pelile, nje kukhetha
kwabo, inkosi yati kubu kad' i hambile, i
Rezwani' atitanda, kapa Yati 'lap' i buye kona
be ku umhlango oMkhulu wa makos' a kwa
Zulu. Nempela wa wa bala lawo makosi a
be kona e mKulumisa ku lowo umhlangano.
 Wanti Nina ka kwa Zulu, igama la
 makos' a kwa Zulu linza e nji buya
 nalo kupela, elokutis abantwana be
 Nkosi se be lulelene kabanle ngensu
 yo mbango. Bati ngalo ko ke yen' uCetsh,
 a ka zoze a tot' amadodani amaningi,
 hati indodana yake, inye kupela, igama

layo li yo ka uDiniyulu. Nempela kwa ka¹⁹
 njalo wa zala yena kupela'. Indodana yake, ye-
sibiti, umntwana wa se Zintandani, uMny
kwant' hle, u zalwe, inkosi i silwile na befungu,
i ngaseko, i si bujele petshya. (put right)
 Ibona bobakhi ku Cetsh, kupela, wa zala bona,
 kanye na mantombazana kupela. Ngoba a be
 Nkosi pela ka kutshikwo ukuti zintandani, ku
 ba umhlango loko. fel'

fel' igama lokuti uDini. Nempela li yo
 kuluma. Uyise uCetsh, uye a bulawa iwo
 amaxeba a be gwaywe wona uZulu. Nayo ka
 fut' indodana, lena yake, ifele kon' ezintabeni
 futi nakona kuye, nax njenga kuy' uyise,
 uZulu e se dimise uye, njengalo igama lake.
 Kodwa, noma kuphala, igama lake, nanijengalo
 futi elika yise, lingeke li ~~be~~ libaleke, kwa
 Zulu. (kohlwa)

uDiniyulu u fike wema inkatini
 kwa Zulu ka Zulu na befungu, njenge Nkosi

1 Kodwa ka ngoko ku yo beko' a nji kulumi ngezinyane
 a zendayo, zi se ncare. B. ku — k.

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yalkungula, ya kwa Zulu, a kotiwenzayo, kuy'
afico, o muni mandhla/wanke. U be tandaza
kuye, kakulu futi. Futi na sekufeni kwake,
wa sonda' abefundisi, ukuba bazo hlala, ba
tandaze naye.

ndunizulu u be tando kakulu' ukukanya -
Abantwana bonke baki wa ba sonda' kuki'
ukukanya, kanye na makosita' ake. Wati
bonke ma ba goke ba kolwe. Kwati

Ekubuyeni kwake petsheya, e St. Helena,
wa fika kwa Zulu e mawo downo mgondo
onjalo. Wa fika kwa Zulu wa buza bonke
oyise, wati kubo; ~~ke fanel~~ bo Zulu, ngi
ni buze nje, ku kon' igama etikulu, a ngi li
cela kini. Ngii cela ukuba ni ngi nike
wanke abantwana benu, amakosana, &
lesitibi, ngi cel' ukubai ukuba ngi ba
yis' ezikoleni. Ngii ba fundise. [Ngoba ngi
zo cel' ukub' uZulu enze isikwami etikulu
so ku ba gcini ekufundisni, baze ha gedr
Ikona kuyoti se be buza ba be na mandhla

21
o ku 'rod' uZulu skukanyeni. Ngob' izimniku
zobunyama ze zi pelile, ku fanel' ukub' aZulu
namuhla a tabate izikali zo kukanyeni.
[U ndaba, emhle kangaka, ndungondo wayo
omuhle kangaka, wa 'goba' njalo, waze wa
pansi, ngensen' yokuba ku sevelike aurado,
a kwa Zulu o ku m sekela. [Futi na do mgondo,
waki' udini, omuhle kangaka, u sekela kuye uyise.
inkulu, utshaka. utshaka a ba kwa Zulu ba fanel'
aka naye u' wa-fa & ze fan' iser lo kuba
a hlanyanise uZulu na befungo nje mfuno.
Lowo msebenzi yena waye wu kombela nas
manxus' awo o sotohe no mbozamboza, zii-
tunywa zi ka Tshaka, a bezi tume petsheya
ku Joji Kingi wa Sengilande, ukuba zi
yo hlal' uZulu imfuno kona. Kuti
naye futi, utshaka, zipike zi m kongela
ku Kingi. Paka kanti nako be naye utshaka
u ce zo ku-fa. [Ngii tike naye' uDini, u
be njalo. U be fanana no yisenkulu Tsh
ku ~~to~~ lol' udaba o etikulu, le mfuno.

Na sekupeni kwake, u be tawazelala abantu
ka kwa Zulu, ukuba baze ba yemukele impundo
no kukanya

Les' isikole ukubamini a se sakile kwa Zulu
si ngayo impela impundo yo kutandaza ka
Dumy, ne ka Ishaka Kuhl' impela, work' u Zulu
a bambelile ku les' isipiwu si ka Rulumen
esikulu kangaka, so ku sondezi' ~~abantu~~
ezingamini ze nkosi ya kwa Zulu ~~zintu~~
esikole so ku funda. [Duti nay' ^{uZulu} ka
Rogozu ~~ng~~ zi ya Dumiseka izandhla
zake ku lomsebenzi o ngaka.] Nanso-ke intambo
Zulu. H. Funani' ukukanya, ngoba ~~so kaso~~
no kwenza se ku sondeziwe kini.

12.5.25

uDumizulu ukukuleni kwake wa patwa njengaye
zomb' izigama z'akwa Zulu za bafana. Ngitoko
njalo ukuthi naye we lus' amatok, we lus'
izintombi, wa seza nje njenge bafana b'atke
Naye wa qetwa izingqwele, yis' u fundisi
ukwinka, no kuklakanipa. [Ngob' ukuchu

See p. 25 for continuation.

12.5.25

Umfula

Ake ni nji tsheli, bafana, ukuthi umfula u fumapi.
Nani-ke nje mantombazana, uma ni azi ni yo
pendula, ngokub' abanye kimi ba ye-lusa, a
njenge bafana. Ngoba umfula mininji e ni y'aziyo.
Ziminye mikelu, ziminye nincant. Le mfula
i hamba njenge [ezintambo] ze tang' ezinde,
kepa zi penduletwe ngoba ~~si~~ isig' isikulu,
si ~~lapho~~ olwandhle. Umsila ^{walo} o wenabale
ezweni. ^{Sawo lomnyombo}

Umfula u hamba u dabula izigodi na
mahlati, namatsho, wenz' izintombi
ezincane ne zintulu. Kuthi kwezinye
izingawo w'ake iziziba ezisabekayo, lapha
ku hlala kona izinyok' ezimakandakanda
Ziminye imfula i ^{chamba} ngen' kwe mininzi, wona
u bu w'ahle njalo, ukuba ngalok' uku-
ngenelelana kwezimfula, uzi' ufike
kon' emisekweni wa lol' uselwa
olwandhle, lapha gonk' imfula i

ngena kona.

Ngi zo gala kuvwana zwanzendaba,
bese ngihla njalo ngohla kwenu - Ngi ya
buza ukut' umpula u pumapi na?

zwanzendaba. Ho! Ca! mink' angazi. Ngi
puma le kwa Ngwane. Yonk' yakit' umpula,
no Sutu ne Ngwampisi, ngizwa be-ti 'i
puma le ztilanspale (Tansvad) kodwa
sakok' nakon' eSawun, ngike ngi yi boni
impukhan' emuncane ukhuti y'ehl' ezintabeni
njengo' Matilane. Pake, nawo u-y'u ngem' oSutu,
fona ku lu hambu lu ngene kwo tukulu nga
so bonjemi, so lu hlange ne Ngwampisi.

A ngazi ke lapa lu ^{pelela} kona. Ngi
khutwa lu ngem' olwandle. Kodwa pela
nam' kuya ngi mangalisa ukhuti kona
lena ezintabeni, la mangi, wani a
nga peliya, a pumapi -

(see p. 19 of another nble).

framp 22. loku isikol' esikulu ku bafana
kwa Zulu. Abafana ba ne zinduna zabo,
ngi ywele e zi ba kuzayo njeng'amasotsha,
zi talelwe ibo bonk' abafana. Futi ba
wazi ba ungcime woth' amato wabafana
Amacil' onk' abo a tetwe, i'pele kon'
ok' walusem. Kute, noma belwile e na
bany' abafana, ku bangw' amathlel'
e zinkomo, izindab' ezinjalo zi nga
ngemwa abadala.

Futi abafana ba nga kwali' amakanya
be kwalela kona le emthle lapa be bushe
bankona. Erukatya ba be hlomp' kakulu
umteto wa badala. Umfana wo ye nga
penduli, a pikisane no munt' omkhulu;
futi angako o ro ku m' oona vuna
umfana kona kwabo. Umfana u be hlala
e tem' be izubane lake kuspela. Loko-ke
kwa kwem' ukuba abafana ba kula
ba be ibandhlana ngokwabo; kanye
be tumbana, ~~be~~ futi be zi pete ngo kwabo.

Kanye-k uDumizulu, e se umfana, wa kula Kanye.
 Wa kula Kanye nawo amabandhl' ake a se bafaneni.
 Kodwa bati yena wawela wa gama pakati kwabo
 bonk' abantwana. Kwati yena wa ba^{ne} isitunzi' eintaba
 wa ba namandla, no kuhlakanipha, no kwazi
 a ku bga pezulu kabulu o kwa bany' abantwana.
 Loko ke kw-enzeka ito ukuba itole le mbube
 li nge fanane ne lo mzansi! [wa kula futi
 e wa funda, e zi bonela wmk' umteto wa kwa
 Zulu, Kanye nako konk' ukukhamba kwa kona,
 e fundiswa ib' abe Nkosi, Kanye o-oko bakhe
 amakosikazi ka Mpende. Dutina makochi
 na ka Benzangakona. Futi, na makehlaz
 amadoda a ko Thaka, no Duzana, e se kona, e
 Sondya kuzi ukwazi kwawo konke.

Kanye futi wayetanda kakulu ukuba az' izindaba
 zonke, izi ngaloko ke ukwazi konke kwe-zwe
 wa kula nako, e fundiswa kona. Konke Konke
 kwetulwa Kanye njenge mfanekela yake
 o inhloko ye-zwe lakwa Zulu.

[Na kona-ke, e bafaneni baka, a ka banga
 mfanekela
 a buck. a play on words. lower level of society

nayo injabulo e-gwelezo ~~yabo~~ abafana bonke
 a ba sa kulayo, ngoba yena wa zalelwa eintaba
 e-sibi kakulu. Izitulu za kwa Zulu za zi
 pete isihlanga, kanti inkosi yona se yi lahli sine
 pansa isihlanga sayo. Zon' izitulu za vas'
 umbango, zilwa zodwa, zi pangama nge
 zinkomo. Kakulu zon' eze Nkosi' izinkomo
 kwa klaselwa za-dhliwa, kanti ku ya zizwa
 ukut' ezake. Izigcino za klasela zon' inkosi
 za Isig m bulal' e sa fika nje, abefanga se
 be m buyile. [ngob' inkosi, uletsh, wa yiswa
 ukulumeni petshaga, ku Kwini Victoria, ukuba
 ayo bonana naye. Indhlonkazi ^{ukwini} nempela
 ya m amukela kahl' uletsh. Ya m ^{HAUKU L} rankela,
 ya m xolela, yat' ~~ke~~ kuhl' a buyele
 kwani laka. i zo m vulela, a + g buyele
 kwa Zulu. [Kanti ke nako inkosi a yazi
 yona nje, a yi sa buyeli ^{ndawo} ~~ziba~~ kwa Zulu,
 ne ngane lena yake ib' si gijini' e zintaba.
 e Nokoke, nom' uDumizulu a ngena
 pakati kwe zingazi za zingaba za

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madoda, epe unene, loko a kwenzanga
ukuba a lahle kalwe inkhizyo yake enkhe,
ne pakemayo ngo-puzulu kwake konk'
ukhlopaka kwake o kubulu epikwaziyo.

(Go to p. 29)

12.5.25
Uwude a bu pangwa. in "Uvuzehiti"
pp 8-11.

Uwude into e y'azisiwayo izingane zonke, Twa,
kwa kuti la lina, be ze ka pumela kon' emvuleni
ni dhlale, si nete. Wat' abadala ikona
si yo kula, si be bade. Nati-ke mipela si
kanda loko ukuba si kule, si be bade -
Nempeli, ikaba ko mbila li kula ngako, ukuba
li nete izo zimvula. Kanti futi nakulo
itole le nkomo kuba njalo, liti li nga
netwa umvula, li balwe kutime se li
inkomo -

see next nbk p. 15

Can't find this reference - not in
nbk. 36.

15 in 57/nbk. 8/pp. 15-18.

29
Ngoba isixano v.p. 8. Ask S. about this apparently 'united' word -
then alter in galley 24.

14.5.25

Dunzulu (from p. 28)

Inkhizyo yake ya i tshetsha ilahle, i kohliwe izinto
e zipha tokozisoyo. Ilanda kakul' ukwabel' enjabulweni,
e tando imidhlalo, lapa e kona kwa ku gidwa, kuze ku se
ku-mive nge zinyawo. E igaga nay' elikulu, e ugena
pakati kivabo, e khelohela, naye fut' e jida, e ko li
kumba ngenkhenja yake ye wisa. Izingoma
zake zimisi, zi yesabaka, nezempi, ne zimidhlalo,
e zazi gangwa uye. Zi catsh' ukuba ^{izingoma} e za o mpande,
na oding. na tshaka.

Izingini wak' okutu wayake isiZulu ne e sifunga
Ezwa kut' ezimidlalo zake za befunga ku kon'
opiane namra ofane. Okwazi ukukento haya
konke loko, a khelohela nge ^{amawulw} sithqisi, nangesi
na we sithu, e njengokub' e hlato heler'
emantweni. E ipisi elikulu. Izingoma yake
ya i ~~hla~~ zingela kuze ku pal' izingoma. Puro' ezimidlalo

zake kwa ku bonakala nge zikumba ze zinyamazane
 yoske eza zi ~~ho~~ tshayawa ngye, ngoba waye
 nga beki pansu nge dhlamvu. Kap'i e zingela
 embekamuzi, nom' azansi, la ku kon' izinye.
 azen' e zikulunye, waye patu isibam, kodu'
 umkonto wake (isawa abkul' shungu'
 asandhla) la li nga sali, ngokuba umhlayo
 ka Zulu i tembel' emkontweni kakulu. Nempela
 umkonto ilapo' amandhl' a ka Zulu e kona. A
 se ~~wa~~ nawo u Zul. amandhla namuhla
 ngel' umkonto se wa ^{pansi} wasawa isibam.
 Futu a wu sobe wa u sa vuka lapa pansu
 njalo.

[Dzi tate kahle pansu ukut' udmuzulu ukut'
 wafika wem' emkatini ~~wa kha Zulu na~~ befungu.
 Nempela, asimweni sake sonke wa ye njalo. Wa ye
 kuvoyi ukwanelisa abafundileyo no kuvanelisa
 labo a ba nge ka fundi ezweni lake.

[Futu etshetsha e jawelake, a tawoke kubani
 no bani. Ezihlobo ezinkulu za zi kub' abefungu
 abamhlope, aban' azigo. Ba be fika kuye

viduano.

kakulu, be zo m kona work' anakosi a ye m vakatshel
 kakulu ovrashigala. Kandi bafike ba m fumane
 omuhle kakulu, ku dkiw' amatapula amhlop
 njenga se sikhungwin' emzini wake we sifungu.
 [Kanti ke, futu, kona lapa, suntu, u no ku ba bonisa
 izindhlu ezinkulu za kwe Zulu za kwa Zulu
 ezipoliteyo, pansu ku sandayime, ku tshelala, ku
 cwazimula; lu ngok' utali no lincane. Z'akiwe
 nge zintungo e zincan' ezilinganayo zonke; zi
 hlanguke njenge mwen' e zandhla. [Yoske
 into e kona lapa pakati ku apetekileyo, e zakiwon
 zonk' u Zulu a zazigo, izitebe, izingqoko, izinkozo,
 namacansi ne zigepu, naka konke. Ku
 bonakalise ubuhle no bukulu bo mminiko. O
 ngena yo kona, a ngene, a hlomipe ngob' umhlayo
 ya kwa Zulu i nginwa kanjalo, nom' e se pansu
 futu ezindhlini zake. Nom' e se pansu futu
 umunt' u hamba nge madalo.

[Ni ngo m nge sedela uma ngekhlulekile uku m
 bonisa ngokugwele, konk' udmuzulu a ye
 iko. Amuko o nge m gada, ngoba ^{na labo abazigo} kantiwa

³²
"u li binda ngokuti"
"u li binda ngonyama"

Inzola ne sitimela.

Character. Isitimela = uDrabalinmana

~~uDraber~~ ^(waga) uBebehenene.

Ingeni Draber, uDragatsha ka Mthlencow.

Indana ye zikwata uSijingo

^{uSijingo}
Kleinboyzi

Inhlala i Semadlayini kwa Matshonengatshoni

lapo' ungwago omutsha we sitimela u su hamba

Kona, u sukka kwa Gingidigkhlowu, u Gond?

u Mfilidi. Kepake ikona wakuwayo. Ku

sakiso ibuloro laso Mfidozi. Isitimela a si

ka Mhluhi kona. Siya f. Kepa, si ya fika nje

lapa si det' simphala kanyz nezimsumbing

bese si buyela kona-ke njalo emuva.

Inzola lena iyona e siya kona lapa enkati

ye zindhlala. I twal' anatohe ne nhlabati.

Dbuy' i land' izimpahl' ezitolo, u Mfilidi, ngaba

naku si nga ka fiki koni isitimela. Inzol'

itshayelwa uBebehenene ukabi za maNwona

Umrholi wake uKleinboyzi. Isitimela lesi sora

³³
abantu se besi gumb' igamu' lo kut' amabali
mane ngemsa laka yokuba naku zi ngu
lova (lopper). Futi zi bajelwa futi. Kodwa
si tohazelwa ublanya lapa lomfunqa,
uDragatsha, usibamazi vut' untlilo, ~~adhl~~
uDrakwankweseta, itshinga le usizwa, li
siya kugol' emsindweni. Zorki yikwata
lezi zi ya mazi. Baya m tunda, ngob' u
kemis' isitimela nje, kant' u funa uko kon'
ukugqib. Da m utsho. Ita Bati

M bambe! M bambe!

U zo ngan' emhileweni

E se ti. Iskhwi ni ni. (a kalisi' o kwe

isitimela). Bati' Vuta. Vuta mlilo!

I bi si ponskile kona pakati kwabo, i yast

i buyela lapa' i saki kona, u sitimela

Sayo, i bi si hamba bu kake, eyenge

ukalankala. York' uggobelo be i hamba

no mfana wayo ngezinyawo ize kona

lap' ezikwateni. I hlala kona, iz' i buye

ngo. n sombuloko. I hlala no Sijingo,

inkon ye zikwata, ngaba bu tunda kake,

KCM 23768

[1]

Conversation with Pixley Seme - 21 Dec 1924.

21.12.24.

Called at 23 Palliser Road, Baron's Court today at 11.15 am finding Seme at home with Jara, son of Mancibana, an umntanenhosi of Swaziland. They are here in connection with an appeal from the Special Court of Swaziland to the Privy Council in regard to Land rights. Sir William Finlay^{or Finlay} was their chief lawyer but, as he has been appointed a judge, they are on the look out for another. The case won't come before Privy Council before May. All the evidence must be printed, instructions must be given to counsel &c. The Govt. has divided the land of Swaziland into three categories; (a) owned by Swazis; (b) owned by concessionaires; (c) appropriated by Govt. with intention of settling whites thereon. It is alleged that the Transvaal Govt. deposed Bume in connection with the killing of Mbaba, hence he ceased to be entitled to the £12,000 a year under Holland's Concession, & Sobuzo is in the same position.

Seme was educated at New York. There 7 years. Later he decided to go in for Law, so he went to Jesus College, Oxford, where he remained 3 years. He was then admitted as a Barrister of the Middle Temple. After this he was admitted to practise in the Transvaal, where he still is. Has a farm at Wakkerstrom. His tribe is Mtetwa. Seme^{branch} was divided off by Tshaka.

I told him of my doing the Tuler Readers. He
strongly

strongly approved of this work.

He is of opinion that there is great harm done by teaching the Natives in English and about subjects that are not directly connected with their local environment. It is no use teaching them: "Tom has a nice pair of snowshoes" or "Mary has a little lamb" because the ideas & language are utterly detached from their experience. They know nothing of snowshoes, & the above sentence leaves them in the dark, even though it can be read; & Mary having a lamb is not in accordance with Native ^{Practices} ~~experiences~~.

Considers that teaching should be based on the everyday ^{home} experience of boys & girls, otherwise they may go for years & years without knowing the simplest things eg. that boot laces are made from mohair, a fact he ^{himself} only recently learnt? And so it is with much else. Wilcox's son was at school with Seme; he progressed more rapidly. Bridgman noticed this & remarked on it. The explanation was that he was dealing with words of numerous objects of which he had had experience at his home, whereas Seme had never had a like experience at his home.

It is this principle of basing education on experience ~~is~~ at variance with what Natives ordinarily undergo at their homes which is causing Natives to turn their backs on their own past, traditions, practices &c. whereas, were ~~they~~ their general instruction based on their everyday ^{experiences}

experience, they would not only learn more easily, but they would remain attached more than they are to their old traditions. It is on this account he so strongly approves the kind of work I am doing.

He next alluded to the great demand there is for a book in which the subjects of raw products of South Africa ^{is} are popularly & yet concisely dealt with. Eg. cotton, wool, and mohair. Cotton is going to be grown in a large way in Zululand &c. Let the article dealing with that topic begin with the plant; show the necessity of the plant being the best kind, instead of some hybrid, for a good plant would grow as well in the soil as the inferior ~~plant~~ one. Then the other stages could be dealt with, demonstrating the profitable uses to which the product can be put. The object to be to try & show where the ^{element} ~~source~~ of value comes in; the difference between a good quality & an inferior one, & why it would pay to strive to improve the kind that is produced. The same applies to wool. Natives keep black sheep. But these are valuable only for their meat & hides, whereas a merino sheep can give wool in addition, which they other cannot do. Thus, even whilst the animal is living it is a source of profit ^{& greater profit than when slaughtered & eaten.} then the necessity for getting the best breed of animal could be brought out and explained.

The object should be to do everything to give the people

people a motive for doing better what at present they either do indifferently, or not at all. It would be a doctrine of self-help. Moreover, it would stimulate & educate public opinion until, in time, all would take on the civilized method of doing these things.

So also with mohair. Only recently did he discover that ^{many} bootlaces are made of mohair, which is very ingeniously woven so as to produce the lace. And so if the Native improved his breed of goats he would produce what would be a source of ^{substantial} income to him.

The future of the Natives lay largely in agriculture. No European would take exception to Natives producing raw products in any quantity they liked. It would not be like competing ^{with the aboriginal} in carpentry, bricklaying &c.

If a number of these ^{industries} could be dealt with on sound lines, and put into a book ^{in the Zulu language,} it would have a tremendous sale in South Africa, for it is just the kind of thing that is wanted.

A good deal depends on the manner or style of setting this information ^{before the reader.} A good way would be that of question & answer. He would then assimilate more readily ^{the instruction given.}

Another class of subject Natives would like in book form is political information of a simple kind. One might imagine a conversation starting at a beer-drink. Some one might exclaim "I wonder where the Boers came from? And what

what they want in this country." Some other Native might then attempt to give his own answer, & then ^(or another) later on the true facts might be stated & enlarged on by the author. Such a method would impress the information on the man. The fact that the white man has come not to get rich & go away would be ~~corrected~~ & the true explanation given. Other topics ~~of~~ of a political kind could be similarly dealt with.

Wars also
should be treated.

Some knew Cleopas Kunene well. He appointed him editor of Abantu-Natho newspaper. Later he sold the paper to a syndicate or company.

Raw Products

Cotton
Wool, sheep
Mohair, goats
Sugar-cane
mealie & mabele
Hides
Weaving, emkhlobo
Basketware
Pottery
Treeplanting
Fruit farming. Bananas &c
Pigs.
Cattle
Horses

Vegetable gardening, Potatoes, Beans &c
Wattle bark
Printing
Silk worms. Silk.
Poultry farming.

Political Topics.

Constitution of S. Africa.
Location system.
Purchasing Land.
Advent of the Boers
Advent of British
& Portuguese.
Parliament.

Wars of South Africa.
Municipal administration.
Judicial system.
Mission Reserves.
Franchise
Exemption from Native Law.
Marriage
Births & deaths.
& Educational System.