

180

XABA,
LAZARUS

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Printed pg. 1-5

pg 63

65
63 1910
1847

Notes on Life of Sir J. Shepstone

X Lazarus Kaba Sunday 1.5.10. [1]

I am 72 yrs old. I was born in 1839. (Dabula kwa Goda). I was with Rev. J. Allison at Mahamba. I came with him to Natal to Pieterburg 3 mos. here. I went to Ndabeni & stay ^{there} 2 or 3 years.

I arrived from Swaziland about 1847 finding Sir J. already here. He was ^{in command of} ~~in charge of~~ drilling Police Force. This force was drilled by J.W.S. Mgqandane, Mhlangu were in this force. There might have been 50 men in this force.

The first notable thing Sir J.S. did was to telian. I know people telian with money or cattle. ^{leaving of day} 2 huts = R1 (its value). ^{near K... ..} I saw him collect at Ndabeni. He ^{went about} ~~was~~ on horseback, also with waggons. I saw no Police with him. His ^{assistant the blue been} ~~assistant~~ was Jafa. At the time Ngoya ^{ka Jutaba wa kwa mapy} ~~was~~ ^{working in the} kitchen. Zatsheke ka Mbezwa, wa kwa Ngubane, used to carry the things. Sir J.S.

Ngoya was appointed induna later on.

Life of Sir Theophilus S.
begun by J. Stewart
on request.

Later told in London
by a member of
the family that the
family would not
bear cost of Publication.

Jojo quarrelled with Dhlaba. the latter getting the better of it.

Jojo was too greedy & died.

Sir J.S was very free, labisid wherever he went & he got very many cattle in this way.

Part A. 2

Ngozis kraal was ^{later on} near "the Wilderness" belonged to Philipo Themi. Formerly his ~~kraal~~ ^{huts} were just below Berg street. His kraal was kwa Nomosinakwas & Em Kambatini.

Cannot give Sir Shepstone's zibongo.

[Mahlengani was Cetshwayo's imbongi]
mashigpla upondo lwendhlovu
udhlovu kaipendulwa.

'Santsea' - dont know meaning of this.

Shear Songica, as chairman of Wesleyan Church, got the site at Mahamba for Rev J. Allison.

a J.S says there was a great hunt for the name of Santsea & Sir J.S got his name from that man.

Job Kambele, Johanne Kumalo, Jonathan Xaba, Reuben Caluza, Jacob Shabalala, Abram Zwala, Abram Malhas (ilawu), ^{Samson Mtemben, P. M. Mtemben} Samuel, Daniel Msimango, Adam Mlife (father of Jabez), Kumalo & others. All these ~~came~~ made Songica's

acquaintance in Cape Colony. All these are dead. These were among those who bought land at Edendale except Abram Zwala. All these led respectable lives.

Santseu was very glad when all these arrived. I arrived with them ^{along} with Rev Allison. Mswazi (Swazi King) sent Majunba to ask that a missionary be sent to his country. When a volunteer was called for, Allison said he would go. All the natives enumerated went with Allison to establish station at Mahamba.

Daniel Msimango was a ~~free~~ ^{free} voorlooper at that time.

After some time an imbi between Sidoyi and Mtshukangubo. ^{and Bele} Sidoyi lived ~~is~~ on the south side of Mtomazi - close to river - and above the present Richmond - Waterfall road. Mtshukangubo lived in same neighbourhood only rather farther off from here than Sidoyi. This was not an umbango. There was Snelona, gagaing. ~~She~~ A girl who married a certain young man happened to wear an umketengwa (bead work) which had been given her by another lover.

^{was kwa Dhlamini}
^{was} Mathergeni

This led to fight between amascha, & others kept on joining in until the affair became very big.

umketengu - one ^{string as big as} take umkala wez nkomo & round this ubuhlalu is ~~worn~~ bound round.

Sir J.S. then went off with impi of amascha & Natives. The Col. in command was, have been Boys. There was no fighting by Sidoyi. - He ran away.

Mtshukanguba was killed by Sidoyi, also many others. The fight ~~is~~ took place same day as the marriage. Sir J.S. force seized the cattle in his Dist. Force may have been out a month.

No case was tried; it was not ascertained who was to blame Sidoyi or Mtshukanguba.

I did not punish this impi.

Sidoyi ran across ^{lived} mizinkulu to amascha lands i.e. where refugees like wild animals.

I knew Sidoyi. was ikhela. Very light colour, tall. He ran off with his isigwe. I do not know who remains to Konza's.

Sidoyi, Kukulala, Mbazwana, Bidhla,

and Fodo ka Nombewu all zalana. all these⁵ are amakuzi or nkhangwini.

• Tshingaza - ba tshingazwa utokaba i.e. he impoverished them.

When a big indaba was on, say a chief is dead, this was reported to Sir J.S. i.e. the Govt. He would then send his messengers to lila. An amascha would be sent, not induna. When they want to ³ beka they would come & report that they desired to do so. They would then ask him to come & beka.

I am now speaking of an akosi outside Natal. This does not mean that he was given the liberty of selecting some one after his own fancy. He would then go off, as was done when he went to beka Ungikela ka Faku (of Pondo-land).

When Sir J.S. went to Ingikela he presented ^{Somerset} with 40 head of cattle as a sign of gratitude for ~~the~~ coming to install him as chief. S. said ^{some of} Faku's cattle must be hatched in order that the ^{chief and men of his age} may ~~be~~ tanga - for tanga is the custom of Native chiefs when beka'd by so directing Sir

J.S. wished to put a stop to the ancient custom of going out to attack some distant enemy on such ^{an} occasion for purpose of getting usungu to tunga with.

3.5.10. Mr. arisaba + Solwata present. Former speaks.

The ancient custom was to report death of a chief to a distant chief but not to do this until after many ^{weeks} ~~years~~ had elapsed. This was owing to fact that those whose chief had died were frequently attacked on the ground, as it was said that they ~~had gone~~ ^{attacked} to hila, whereas the attack took place because the tribe, having lost chief, was supposed to be ^{unsettled or} in a state of confusion. It was owing to such liability that ^{there} was considerable delay in reporting a chief's death, so that when the mourning ^{is finished} was done the people would be ready to meet it. There may be as much as 6

Mpande's death was not reported to Sir J.S. for many months. See Blue. Vks.

no. delay. People would be told simply that the thing is ill, iya dunguzela, intos' i nepeputane, ie unkuhlane. The successor will ~~be~~ lahl' iblambo ie ububi because ^{tribe} kifelwe intosiyabo. That is they themselves will ^{then} attack a tribe. They will then return, hiala + busa, the new

Inbaro (Zimbabwe)

chief being untunged. When he wants to tunga an wife will be sent to landa usungu, for a chief does not tunga with his own but his enemies' cattle. Somtseu put an end to all this.

When Mswazi ka Sobuzo died a klambo kumad i' inipi, this force passed through igizive zonke za Besutu, ya ngena ku Mjantshi ka Tobela, ya ngena ku Mapepela ka Luwalo, ya ngena ku Makatu ka Somabulana & other chiefs. ~~These were~~ This klambo was kipsad by Mzamose, ~~his~~ sister of Mswazi she was the mother of Dipepeka Langa libolele. She went to Swaziland to mourn & then took off her ~~it~~ of kipsa, iblambo. The army came back. In regard to pidonga no singa was landward.

Sir J.S. put an end to all these warlike practices. Mswazi, afraid of being kiaselad by Zulus, decided to send girls to marry here viz Sir J.S. He kipsad his father's daughters for this purpose. ~~His~~ the name of one was Tifokati. I cannot think of name of others.

Per Socwatshe

The girls were given to Ngoga as Sir J.S. said he being white man could not marry native girl. When Prince Alfred came there was a big dance of Nyuswas under Dubuyana is at Bumbung. One of the izingwa of this tribe greatly struck Ngoga's fancy so much so that when given Tifokati to marry he sent & asked Dubuyana to lend him this insigora Lutayi ka Jambiswayo so that he might give for him when the amaswazi were present at his wedding. The Lutayi was lent & duly given, it being carefully concealed that he belonged to another tribe. He wanted to make believe Lutayi was one of his own people.

xaba Tifokati was to marry Sir J.S. & the other girl was to marry Ngoga. Mswazi ^{also} endisela's Mnyamama, the Prime Minister of Zululand.

Mswazi wanted, by doing this, to get him to use his influence with the Zulus. And the result was there was no klasela in Swaziland. Mhlophekaazi came & King of Sontseu - He came from Swaziland.

Socwatshe

I think the girls were sent to bonga as Sir J.S. caused peace or freedom from attack by Zulus.

xaba

I think the reason was to Konga with these girls sent by way of requesting him to use his influence & prevent Zulus from attacking.

Socwatshe

Elephant tusks were sometimes sent - great heavy ones -

per Socwatshe

Sir J. Shepstone's Zibongo

umhlope wakiti was 'etawini emgungundhlova
shlamb' izandhla zomel' emadodini
kwo magitana obe zalwa u lozimbuzi
Na ko manyosi obe zalwa u sityobe
Na ko jajo, obe zalwa u sotoho koyi
Na ko mahoyisa, obe zalwa u mlandu
Na ko ^{zobuzakhe} ^{imfoli} ^{obe zalwa} umhlope wakiti was 'etawini emgungundhlova
uya klasela, izulu liya duma (cannon)
udhl' izinkomo, eza o sidayi,
nita ka bateni.

* this is the one who should have been in Swazi

Na ko manyosi obe zalwa u mzi

Wadhl' izinkomo za ohratshana, obe zalwa u mardisa,
Wadhl' izinkomo za o langa libulele, obe zalwa u mtentkulu

wadh'izinkomo za o-mnyama, obe zalwa
uNgqengelele
Kw'at'azi ka Cetshwayo, umntaka mpande,
wazi sibekela -

uKorzi lwa kiti lu mazifo
& be lu bal'amadoda,
ngoba lu bal' u Cetshwayo ka mpande
lwa mntata ngawazifo, lwa mponso
petshaya Engilandi Engilandi
lwa mudhla lwa nyekelala, lwa buya
lwam'Kafula.

uPondo lwe nyati, umashigela -
uPondo luka bejanet ..
uPondo lwe ndhlovu ..

wa lu cij' ulwandhle lu nga cijile
Bati ba botshwa uwe, nkosi,
Ka dagati baya zi bosca bona,
ati ayi ba tshonitshoni' indhlovu
ati ayi behlele nga peyula' indhlovu
ati ayi ba nyatele ngezinyaw' indhlovu.

uPondo lwe nyati

ka Sotshokayi
Jojo, subsequent became induna of Gabaiza.

umdl'andhl' shukuni! = strong back bone, ^{a stiff back} = good
luck & prosperity. Term of praise ^{when} as ^{thank} for food.

Izimbalo

Izimbalo
In Ntato Si J.S. used to take amacal' ombango
eg. mzingiba bangid with Gencane, Dibinyaka, ^{their father}
having died their subugo was Jondi. Si
J.S. tried this. Whenever he took ombango
he used to call amadod' amakul' az' uwe.
A case was tried outside, amtanjini i.e.
where Supreme Court now stands. All could
come & hear. The case was tried according to
Native law, he ^{proceeded to carefully} ~~ascertain~~ the order in
which marriage took place. He would find
out clearly if any given woman was the
one who was really to bear the chief son, i.e.
while she was still on her way to be married
i.e. the fact of her being the nkosi-ikayi would
be known before marriage. He did not
appoint the first born as chief, but the
one whose mother was ^{nominated} chief wife - ha!

an dlamani

been lolola's with cattle of tribe Duziniba
 was then appointed. Everyone was allowed to ^{in recall} pendala
~~pendala~~ He would summon one from
 outside to come & sit closer ^{if he desired to speak} & speak. He
 always said ^{in amase my Natives} montassami. If dissatisfied
 he would postpone case; great care was
 taken to get all witnesses ^{when hearing came} together & have
 old man's evidence ^{got} brought by special messengers.
 Sentence was rejected.

When Sontsee teta'd he would direct the
 winner that the ~~is~~ loser was to be regarded
 as his unname & that he was not to
 eat the cattle of his house.

Sontsee used to say 'ndi' & 'Kangela ndi
 ku toshela' ^{= bika ngi ku toshela} He used Xosa dialect as majan ^{was}

S. made every effort to restore law & order
 when umbango had occurred. He was not content
 with mere declaring the heir. ^{only}
 He would ~~and~~ fine aggressors, not those attacked.

He also teta'd umbango of nodada's
 sons viz Ingane and Mvelase - aba
 se Batenjini. Mvelase's mother was
 a Cunu girl. In connection with this

putting 13

S. made a remark which had effect of ~~checking~~
^{an end to} the ~~put~~ whole quarrel. He asked if when
 Mvelase's mother came to Gana she
 came to hear the chief son. There were no
 satisfactory replies. ^{to this effect} Abasefanganeni, ^(name of kgal) who
 were supporters of Mvelase, said M's mother
^{was the} came as inkosikazi to Gana, but
 Mafongosi, indumayo's ^{had} akudumeni (kraal)
 said No! she ran away ^{merely} to ^{her} waturya ^{had} soka not to
 Zala unuzi. He added Nodada ^{had} said
 Ingane was his chief son. The two induma
 pikisana'd. S. then made a very clever
 observation. "As Mvelase's mother ~~was~~ is
 daughter of Pakade's, ^{for she was} borne by brother
 of P's brother, I say akuya buzu' uPakade;
 futi utovada & be inkosi nje a ngaba
 mhlawumbe wam toshela ukaba
 inkosi yake ubani. uPakade uzo
 hlompisa unuzi weny' indoda ngoba
 nay' unadvo o yo sal' ulungisiwa. Nga
 loko onina ngiti a ku yo buzwa
 yena-ke. Uyo si shel' amaguziso -

to
 uloya
 was
 the
 wife
 of
 this
 section

Ku yo suka ba be babili bas'langeni,
ku suka ba be babili ba ^{ku Dumen}
ku suka ba be babili bas'ungungu-
hloou (ie Govt) ba yo buza ku Pakade."

Ba bongake. They all approved what Sir J.S.
had said. The amancusa then went off.

The messengers got to Pakade who said "ngeke
ngenge ngesibomu ~~ngone~~ ngone
umuzi we ndoda. unina ka Mvelase
umntanani. ka ~~ka~~ m celanga utodada

ie ukoitazi
ubaga
is it ka
ie chief son

ukuba abe hubaga lo muzi wake
wa baleka naye nje. intombi ya baleka
ne soka. Nansi ne nkosazana yami
ankulu utomendela, naye ka luto
lap' efane kona. Futi, utodada wa
ngi tobel' utngam ukuti uyona
nkou yake". ~~It~~ Helozwike ukosi
e ya ngum' umbango ngalo viz that
Pakade was the great witness. Sir J.S.
then said look here mgame umnawako
uy' umvelase lo. Futi umhloniphe
umnawemu lo uttabuleni (April). Naweka

mafongosi ublangane no Boya lo, indumayo
abangeni. Ni wu pate no babili umuzi
to ka Ndoda. Mgawu, the cattle of
langeni ^{ku} you must not eat them because
you have been banging, for that is their
property. Thus the whole affair ended ^{satisfactorily}

The next affair was

When Ngoza died ie the induna, an umbango
began, but ^{it was not much of one} it was only ukukuhuma. Many
thought ~~mbango~~ Mbango, son by the Swazi
King's daughter who was meant to marry
Sir J.S. Mbango banged with Pentshungu
(father of Kula). Sir J.S. also settled this affair
easily.

X alias
Lencane

Anyone could come & listen to the case being
tried by Sir J.S. They used to come even
when they could not hear what was being
said (as with the Zulu Kings).

Ngoya was stoutly built - same build as
Major ^(chief) ~~the~~ Mughliwafa is a son of
Ngoya. Ngoya was elapaid by Mibunda
Hlubis father or proud that he was impotent
- he then got his son Mbango.

Ngoya died before Langalibalele rebellion. He died just after impfi ka Jusawana ka Makabane, of Mtshwetshwet (Basuto). This impfi caused us to be on the expedition for 2 years. Mtshwetshwet Klawula's with 4000 head of cattle, okwa tiwa isitabataba 'ie because so numerous. Somtseu used to scotchisa very liberally & akela ^{of his adherents} ~~impfi~~.

The ~~at~~ ^{majority} umbango was readily settled. S. said Imbazo ~~was~~ was not Ngoya's child. Were I not a white man he would have been my child. He cannot ngen' umbango wo mupfi ka majoji. I appoint Luntshungu am tate lwa umnewabo uNgoya, unina ka Luntshungu. Ut'exp lap' uNgoya waye se gan we Kubo, wa se zoba ~~se~~ indama lapa.

There was also the Imbo dispute, but there was no real umbango here. Sir J.S. also readily settled this. I am not familiar with this.

unemeri? whose - call out Kungu - name of impfi - as Bejan's did - we Somtseu!
although I think it does not matter with Sir J.S. + Dept. of Impfi - as to some persons that he was only a Basuto like many others

When ordinary ^{civil} cases were tried execution took place by a messenger being sent by Sir J.S. to the kraal in question. He would go to gate of kraal & stick into ground a long stick with visimba skin ^{as when part of shield} round it (vujungobo we zihlanga) & this stick would not be pulled out & removed until the whole of cattle for which judgment ^{was} given had been delivered over. The policeman was paid by the successful party. This custom of the stick was not a Zulu one but a Pondor or Xosa one. I do not know if this custom was observed in every case.

Sir J.S. had no clerk, ^{when engaged trying cases in the open} he had his papers ^{made occasional notes}. ^{Sometimes he} He had no table, ^{with him} ~~nor he might have one~~ No books. He had no interpreters. He would sometimes hold up his umbrella. ^{if in the sun; held it himself.} No impertinence was ever shown ^{in these public assemblies} ~~him~~. At that time, great respect was shown to him ^{as well as} ~~the~~ Europeans generally. Natives were ^{far} better mannered than they are nowadays.

4.5.10.

Lazarus Xaba, continues:-

I know of ^{only one} residence ~~and~~ at which Sir J.S. lived, viz here in Loop St.

I cannot call to mind any Native who was with Sir J.S. in 1861 when at Mpande's kraal. (Nodwenqa?).

Offy. Shepstone was with his father then. Adam Ndhlouu went as part of escort - dead now - killed at Isandhlwana with George Shepstone.

Santsoen used to go on horseback as a rule to his office, sometimes he walked.

Servants (domestic). Cannot mention any.

Basuto expedition of about 1865.

When Lucas was made at Ladysmith a lot of Basutos came from sources of Tugela in the Berg and ~~came~~ went ~~a~~ ~~far~~ as into Ladysmith Dist about 25 miles ^{of Ladysmith} and captured a lot of cattle with which they went off. ~~The~~ cattle. The Basutos did not intend to fight or attack the fort but to get their own stock from the Boers. For the cattle seized by the Boers of the O.F.S. from Basutos, whenever fight with them occurred would be sent to Ladysmith Dist.

The Basutos wanted ^{to fetch} their cattle from Cornelius Viljee (de Klerk?) known by Natives as Mazotanya. The impi was that of Lusawana ka Makabana. He was accompanied by Simahla ka Makhla-
ngampisi. These two made a raid into Natal & seized Boer & English cattle. Capt Lucas went in pursuit as well as Mr. M. Osborn, also some ^{Native} police. There was no fighting for our force was so small. As soon as reported here Sir J.S. hurried with his native impi. He left with an abangu ibuto li ka Ngaza. There were also igqoza (from Zululand) with them. The induna was uManzoni ka Sigobe and ~~the~~ Ngwazinkosio ka Mabezi, and Makaza ka Ndebe. There were about 25 in number - all on foot. Mbunda ka Ngojo was also with the party with about 20 followers. Domsen hlomisa at Ncankwana, Hahimansi, Nodada, Pakade & others. There were also European troops under Maj. Poole - about 100 of these. [~~At~~ ^{at} ~~the~~ ^{that} ~~time~~ ^{time} the Native troops had long been disbanded]. I accompanied the ~~foot~~ forces. I was under Mbunda in this expedition.

We got to Berg where we rendezvoused; this was done so that the whole impi would assemble in order to ascend together. Mtschwetshwe sent umfun disa (white man) who was living in his brother Mlambo's district, to come & prevent troops from coming. The missionary was accompanied by Mafodongo (brother of Lusawana) also Mibele (brother of Mtschwetshwe ka Mkatshana. These brought the message that Mtschwetshwe had no quarrel with uKulumeni but with the Boers. He added that Lusawana had done wrong in coming & ~~even~~ raiding the cattle. The inkosi must buyl' emuva nqi zokhulu, nqi kipe leyo inkosi. Futi a yik' uooda i ngshwa na madoda amabile. Whilst fighting with me, my inkosi he, uKulumeni would catch me by the leg. The missionary & those with him were thereupon sent on to Portburg in order to make these representations. We remained halted & waited results of missionary's for Mtschwetshwe to Kaula.

The cattle seized were then sent back in doublets. The Boers were called up to come & pick out their stock by their ^(upper) marks. The forces then returned to Portburg & to their homes. Mr. Alfjiff then went up to take Smitse's position with the ^{Police & Amatongqisi} ~~forces~~ whilst S. resumed his duties in Portburg. After this Alfjiff was relieved by Mrs Brooks & after him Capt. Allison. Whilst Brooks was there 4000 head of cattle were paid over. These cattle represent Mtschwetshwe's fine. After a time ^(mounted Police) omongqisi were then sent back. We were on this expedition for 2 years. We then parted. We did not return for some time after the paying of the above cattle, for there was ~~far~~ scarcity in Basuto land & Basutos wanted to come to look for food in Natal. Moreover uBinahla's ~~the~~ people on being defeated in O.F.S. came pouring down through the passes into Natal. ~~the~~ The Govt refused to allow any of Binahla's people to Konga in Natal. They were

missionary

accordingly sent back. These people's women & children had all come into Natal & when ordered to return to their enemies a very great lamentation arose - even men cried, holding their heads. They were in a dreadful state of emaciation owing to having long lived in caves. I saw women carrying babies on their backs whilst they also had a basket (igoma) on the head with another child in it & in the same basket was food in a kamba which whilst marching the said child ate. The man would carry a child on his shoulder whilst holding his shield in his left. There may have been over 100.

4 of Dimahlai's sisters were picked out, one had ~~just~~ ^{been} married to ~~some~~ ^{Manzequlu} (grandson of Putadi). This girl was allowed to go to her husband in Natal. One of the other 3 girls was one who ~~was~~ ^{was} named Dimahlai imhlane. Each of these had with them ingane ya kwabo i.e. a small child. When we showed Gwebu (Capt Allison) the girl, he sent & asked authorities if these girls could go & live with their friends in

Natal. Wad came back to say they were to go to Labot Lucas in Ladysmith. They did so. They there stayed a week or two. Then word came from Govt that ~~it was~~ there was strong objection to their remaining in Natal & that they must go back at once from whence they came. This was inhuman & unwise. Dhlounga ka Siduli, (a policeman) was directed to guba them accordingly. ~~which was~~ Gwebu ordered him to guba them & return after putting them across boundary. They first refused to go & handed Gwebu a knife inviting him to cut their throats as they would not go. Gwebu then ordered horses to be got ~~to~~ in order that they might be put on them. They then said "We agree now to go." Dhlounga gubed them & went off with them. When they had gone ahead some way they turned aside & went to cross ^{Tupela} into Langalibalele's dist. Dhlounga could not prevent them. D. returned to report what had happened.

Capt Allison said it's no longer my affair, so I report to Capt Lucas. The result was that nothing further happened.

Two hundred cattle remained at the camp, the 4000 having been sent on to Ladysmith or near there. ~~The~~ The 200 were given the amahangweni - given to Manyosi ka Sigobe to apportion to the levies. After this we returned to our homes. Smitser, Ayfiff, Brooks & Allison all stayed in a Doerhouse, the other levies were given in small native kraals.

No sooner did we get back than Smitser went on with Gov. Bissett, we went to Alfred Swin. We had to pass by Gebuzga (Henrique) & take him on to the amasiasibe. The object was to see some copper that had been found there. Dr. Sutherland was with us. We went by coast route via Amanzimtoti. S. came with ingola yezimbongo. We crossed umzimkulu at Port Shep. S. was with Mhlopakazi & Dhlaba also driver & woodworker. We got to Gebuzga,

also Jojo, his induna. Am ox-wagon came along from Harding. Whenever we got S. was habisaid by Natives. We went to ~~the~~ amaingogo ie where Marwanganas (Jankies) Miss. station was. We went on to amasiasibe crossing Mzimkanga stream, & close to Nsizwa mountain.

* itusi The copper-stones were dug up. They ^{beforehand} knew it was not gold. Dr. Sutherland returned with the stones, whilst S. went on to Mzimvubu. S's object was to visit his father Songzica. The latter did not arrive. Presently an urgent letter was sent to S. that he was to return. Songzica arrived at the proposed rendezvous 2 days after S. had left. We came back via Madonela's drift.

S. never carried a gun. He had not even in time of disturbance. He had given up hunting.

- | | | |
|-------|-------------------------|----------------------|
| Names | Henrique = Gebuzga | Arthur = Mmango |
| | William = Nkokhosokwana | Florence = Nozimati. |
| | Offy = Mhlakuvana | Walter = Kanda |
| | Alice = Ntomazi | |
| | Hertrude = | |

to you }
(to be)
be ne
aba kwa
a ba kwa
(things)
zulu
to have
to be
luck
luck
always
in the
per
Soc

The upshot of the prospecting for copper was that nothing was done.

S. once went with Governor Keate to lamula in connection with the fighting between the Basutos & Boers. The object was to meet Gov. Woodhouse at Aliwal North.

Somtseu had many Natives with him on this occasion. We had 50 head of cattle with us, 2 ox-wagon, 2 mule wagon. We went via Richmond, Madonela's, Kokstad, then to Matatiele. The Hottentots killed Gov. at Kokstad. We went on Dordrecht, then to Aliwal North to find Gov. Woodhouse had gone on. We found Iqua Isangga full, we had to go round by Kletberg, where Austin was the master. On this occasion S. nearly was carried off by river - for it was shlobo. He was crossing in a small boat. This was rowed under a willow ^{which} caused boat to turn over. S. jumped up with macintosh on & clutched at the willow tree & so got out along a branch. Had he not been so heavily

first as England
is always said to be
lucky.

Keate asked
Woodhouse
if was that
he called to
receive his
allegiance
to Cape. W. said
all this will
be full report
to the
Govt.

so done
we were
jabbed

clad he ^{might} have blown lead, for he was a swimmer. We went on to Ludoziye, who ka Mtshwetshwe. Ludoziye came to see the Gov. & Somtseu. Not much talking was done that day. All that was said was that Gov. Woodhouse had passed on & therefore I did not know what Mtshwetshwe would have to say under the circumstances. Whilst there waiting Gov. Woodhouse arrived. He said he had been to see Mtshwetshwe. He says he wants to busela ngakiti, give allegiance to the Queen. Before S. left Natal word had come from Mlambo that the Basutos wanted to be governed by the Natal Govt. At this time the Natal Govt was smaller than Cape one. Gov. Keate was surprised to hear that Mtshwetshwe no longer wanted Natal to govern them but the Cape Govt. We felt small at this, for we had been specially summoned. We passed on to Mtshwetshwe who gave us a good welcome. He was in his fortress in the mountains.

He had a kraal in this mountain which had existed since the days of Tshaka. M. said he had hoped to be governed by Natal Govt, but my children ^{would} not agree on the ground that in Natal ~~the~~ Natives have ^{their} ~~been~~ taken from them. Our amakosi then said the whole affair will be reported to Home Govt & be settled there.

After this we went on to Mlambo. This man knew ~~of~~ the object of our mission was to see ^{by which of my} ~~where~~ Basutos wished to be governed.

Mlambo said he had heard what Mtshwe had elected to do but Mlambo said I desire to be governed by Natal Govt. After 3 days halt was made here. Mlambo organized a great dance for Gov. Kete. We then ~~perambled~~ ^{near} via Harrismith.

We were absent for over two months on this journey.

I do not know of more than ~~two~~ ^{three} occasions on which Sir D.S. went to Zululand. The last was when Cetshwayo was brought back from England.

Don't come back again

Ezingcepeni, on Neome river (Blood R.) - where Defana menaced S.

When S. went to bekaid uletshwayo, & after he had been fully appointed, C. said to S. Naba, ngi ya khupaka emngceleleni wanni namatsunu kapa ngenhla. I see that fighting may result from it. On the Natal side there is no ~~trouble~~ cause for worry for we are on good terms with one another. I think you should have a strip of land between us Zulus & the Boers. I will give you land from Mzingata to Pongolo. We Zulus therefore should speak about this on the boundary & you go & speak with Boers on the far side & so prevent any discussion as between Zulus & Boers on boundary matters. C. then said Kippo abantw (izinduna) so that C's man Nkomesiwiber wakwa Kaba could indicate the Zulu-British boundary. Manyosi ka Sigobee was sent with Sir D.S. & maybe others.

The boundary was duly pointed out & the messengers returned. When he returned he was summoned to England. Whilst there the Sikukuku campaign arose, Boers going after him. S. was ordered back at once as things were going wrong; the Boers are unable to govern the Country. You must go & annex it. S. returned & passed on at once to Transvaal. He took Capt Clarke (Ngini), M. Osborn, and 25 mounted police. Haffard was also with him.

I was at Pretoria when S. arrived there. I had been sent up by Sir J.S. There was here in Pretoria a son of Mzilikazi one Nkulumana ^(Habulephi) who was the rightful heir to Mzilikazi, not Lobengula. After Mzilikazi died there was inquiry as to his rightful successor for Nkulumana had been citwani (according to custom of that country an heir must kulala ikaya ko nuna) & had come

* (at first) looked for Kotchi Bushoff in most places near Botswana. # Karaman v. Theall b. 293 Hist. (1854-72)

but came from afterwards to Sir J.S.

* Chief son of Mzilikazi & another Mzilikazi or two

here. When Mzilikazi died Mncumbata ^{amaxusa Mhlaba} the great induna ~~was sent in search of~~ Nkulumana. ^{They} went to Mt Shwetshwe but found no trace there of the heir. ^{They} came on Eyangwaneni & came to one Jozi, who had ^{formed} honored Mzilikazi. ^{but left again} They questioned him & he said Nkulumana was with Samtseu Emgunfundhloona Ngi za ku nisa. ^{he said} He gave them ^{+ begged them to stop} food. Jozi asked if his father was still living. The messengers replied that he was dead. What became ^{he asked} of him? He ~~was~~ died from Mkhulane. Jozi was not satisfied. He questioned the dibi secretly. The dibi said your father was killed by utkwaie. Jozi said why did you hide from me that your father was killed by the ^{what did you think I could have} King? ^{is there} anyone who bears ill-feeling against a King for what he does? Jozi then refused to take them on.

see next page

5-4-10.

Lazarus Daba. continues:-

When Nkulumana first came to Natal he first
 Kongad Kotshi Doshoff, of Mooi River. He, K_r had
 come from Zululand, for it was to that country he
 went when he citekaid in Matabeleland. When Tolo
 ka Mngqumbukana heard that K. was working
 for Kotshi he went & brought him to Sir J. S. The
 Mngqumbukana was son of Matshobana &
 brother of Mzilikazi. According to custom of
 Matabeleland, the inkosi goes & grows up ekaya
 ko nina. In Kulumana's case there was no
 kaya ko nina, for Zwide's tribe had been
 broken up. Mngqumbukana was appointed
 to act whilst Mzilikazi was growing up ekaya
 ko nina, & this was before Mzilikazi left
 Zululand, being chased away by Tshaka. When
 Mzilikazi & was ngenisid ekaya, his
 brother Mngqumbukana was killed. Tolo
 sindad because he was not at home, he
 was ekaya ko & nina & mantohalini.
 Mzilikazi lived & Ntumbane, just where
 Kambi ko Hamu now lives, & Matshobana's

Dist stretched away to Ngome forest.
 I do not know what man Nkulumana Kongad
 in Zululand. I knew Nkulumana very well.
 He was of slight build, medium height, one
 eye gone, mpofo colour.

Nkulumana stayed with Soutsen. He was
 with S for years.

Bulawayo. Name of kraal was Izimpange-
 leni. There were only 80 of them. When Mzili-
 kazi left ~~Zululand~~ Zululand (Marico Dist) &
 went to Matabeleland, chased by Zulu
 impi, he no sooner arrived than he said to
 Mncumbata "What is to be done about
 this child (Nkulumana) as he has no kaya
 ko nina"? They decided he was to be chased
 away also umuzi wa kwaba (Nk). This
 was done ^{so as to be} in strict accordance with the
 recognized custom that inkosi kazi
 Kuleli Kuyise. He was kito hwaad with
 niceku yake, uNgcalurina wa kwa
 Kuralo (I knew him well). They were
 then ordered to go back emuva without

knowing where they were to go to. After being chased away, Mzilikazi said that the Zimpangele were to go off & land at Nkulumana. Nobengula was not there but with Mabinela wa kwa Tshabalala. He was not kubo Zimpangeleni. The Zimpangele refused to go & follow up the prince, whereupon the kraal was umbezela & those there were killed. Those who escaped from there are not known where they went to. When Nobengula organa ekubuseni he resuscitated the old kraal, wa Kwabo, and gave it the name of Kwa Noulawayo, for Nobengula was umnawabo Nkulumana.

When Mhlaba, mfo ka Mncumbata went back, as Jozhi had refused to pelekela him, Somtseu heard that amancusa had been down and had returned after before completing the object of their journey. S. sent hurriedly after the messengers to tell them to return. One of those sent after

them were Mpsunguthe (ikahla), mfo ka mandondo, and, I fancy, ^{the other was} Robat da ka Punzane. They went, discovered their track but did not overtake them. They returned to S. & nothing more took place. After a time Mr. Sivett arrived from England to say ibandla la kite lo kumb'imali we hear that ikon' uialikwa Mzilikazi. He asked S. for some native to accompany him to Mzilikazi. S. gave him Elijah Kamule to accompany him. They reached their destination. Mncumbata then said Matshe! [the man was unable to Elijah (brood prison) so used what he thought was plural form of the word!] with regard to S. having sent this white man to eka wisinbi ye mahi, the owner of this country is not here go back & say to S. that will he please look about for him for us and when in the event of his turning up, he will be the one to make a present of the

money ^{stone} asked for. Elijah & Swett accordingly returned - S. then sent Elijah back & say to Mncumbata that he should come and bon' upawa kweza kiti (izinkomo) - referring to Nkulumana. Elijah went back but whilst away, Mremi (a Basuto) arrived in a ~~to~~ waggon, his object being to cel' away a huandhle. He said Mncumbata asks if you will allow him to have some water (sea water) - for the Kings are bekwa'd with sea-water with which they wash ~~the~~ S. said Hawn! how is it that when I had sent to Mncumbata saying he was to come & pick out upawa kwa kubo, he sends and asks for sea water? I have no ~~to~~ water to give you. Ngisa bambu lelo gama li ka Mncumbata lo kuti ake ngi m funele inkomo ya kubo kwe za kiti. So back, use lelo ^(igama) ~~just~~ about that time we found refugees arriving

Sixoth's
unsechenzi
we khona
still on track
although we appear
to be relating what is
relevant to the issue
it is relevant to work
some by the inkomo

of Zwangendaba Kraal (royal) wakava masuku
Mbiko ka Nqobane

shortly after an amancusa, not sent to Mncumbata but by an induna - the chief nocusa of these was Sirayo - came to say he had been sent to see where the amancusa skugala ie Mhlaba abhuleka. So & see how things stands. I, Mbiko, refuse to allow a successor to be appointed to mzilikazi, I am still in search. These messengers were shown Nkulumana, the ~~director~~ Nkulumana had been chased away with was also present & seen. The messengers were satisfied as to Nkulumana's identity. whilst the messengers were here, Nobengula who had been appointed King, hlase laid Mbiko kwa Zwangendaba, ikanda le buto. Nkulumana was ntanga of Zwangendaba. The induna Mbiko had two repto one being named Induba, ^{also 3rd boy's rept called Dnyamayemphlous} and these agreed with Mbiko that there should be no haste in appointing a successor but that further search

should be instituted. Elijah now returned to say so ku bekwe, so ku bekwe ukon-bengula. Refugees who, then poured into Natal ie those who had banded in Matabeleland. They told S. that they had citchad + mbiko, the induna, had been killed, but, we Zulus, this is all in accordance with our custom. For the true Zulus are ~~the~~ ^{and his} adherents of Matshobana. Mzilikazi & were of Kuma's tribe, but Kuma's is merely isibongo. Isibongo sa kona abakwa Zulu, amahlabezulu. Those known as Zulus are really Qwabas, for Ishaka pendula'd the name to Zulu. It was Ishaka who said that he, the conqueror, would not be called Zupenulwenja, but and so he took the isibongo Ndabezita and Zulu.

Socwatshe says he never heard this explanation. He thought only Ndabezita isibongo had been taken by Ishaka.

The Zulus, said the refugees, first appoint

a brother of the real heir to act, that is for the purpose of Susasing unyama, ngoba kufiwe, kuf'inkosi, afterwards the true inkosi is landward + he comes to assume chieftainship by force of arms. Mncumbata, they ~~so~~ explained, did all this on purpose. He had even discussed the matter with the late induna mbiko, that is to say he asked "what are you the son of Madhlenya doing? Leave off and let us appoint (temporarily), but mbiko had replied "I am not satisfied, I am still on the look out, an appointment can be made later on after I have given up searching? You, inkosi (ie Sontsen), it would be right for you to send this boy of yours back so as to assume his & rightful position by force. They said Mncumbata heard by his son Mhlaba that Nkulumana was living, but Mncumbata purposely appointed Nobengula so as to comply with custom. For when the true heir turned up he would kill the man acting, just as Ngqubakana

Mnqumbukana, father of Tolo, had been temporarily appointed. They then asked S. to take Nkulumana back with an armed force and even if no body of men left here he might call out Boers in the north to assist him. S. said Oh! my children, no! I cannot enter sunuzi ka mzikazi ngesikhungu. As you say iqwe li ya mbanda, njengaloku niti nina esika lakini, njengaloku - ke niti iqwe li nga mnywa li buyele nga kuye, ngi za ku ni nika yena - ke ni hambu naye, ngi ni nika nangi uElijah, a m use. Ni ya uti ni nga fika kwa Matsheni (Basuto chief) zi ya uzwakala ke izindaba. And if you get news, you will hear who espouse his cause, for I still adhere to what Mnqumbukana ~~the~~ asked me to do, namely, to look for ~~it~~ Nkulumana. Go forward then, and with regard to the Boers you suggest be sent, go without them if you take my advice, lest after appointing Nkulumana

they will themselves seize your country. 41
That then was the end of the matter. A waggon was got to carry the food for Nkulumana & his people. There were about 25 sacks, 14 oxen, tent waggon. The food was presented to them, but the waggon returned. I myself accompanied this waggon. Elijah requested that I might accompany him as he did not wish to go alone among these people. S. refused & said No, this man is a warrior, moreover he is senior to you. I originally gave this indlela to you, hence it is always yours. Nkulumana then said to S., Naba, ngi rik'upasi ^(is me) ngi hambu naye. If I go ~~only~~ with Elijah only, should we quarrel, who will be our arbitrator. S. refused & eventually agreed on Nkulumana's pressing. They were told to respect me. I appoint him, he said, to be my representative between you. Off we went. When we got to Newcastle I think Mr. Osborn gave us

cattle, at ~~the~~ we got to Newcastle.
 S. said "Elijah, nank' amapepa ie fsep
 envelopes, should anything occur you must
 report fully whatever it is. When we got to
 Pretoria, Nkulumana went to bingeldla
 Pretorius & Paul Kruger. Pretorius said
 Do you Nkulumana see that there is any
 prospect of your remaining Ekaya,
 especially as we have seen refugees
 from there, would you not like us to
 take and ogerisa you, for we see you
 won't be able to do this. Nkulumana
 said, Oh, no, ~~an~~ makosi, even though
 there ^{has been} a fight, it would not be proper
 for me to burst upon them under arms,
 moreover, my father S. said whatever
 the position turned out to be I must report
 to him. They then replied "well, so on". We
 accordingly passed on. We then got to
 Matsheini, kwa Mangwato (ie. after
 Kaura's dist). When we got there we
 found that the country was largely in favour

undabangwalo (ie. izincwadi) zi ya ku Lantseu — 43
 an izibongo of Nobengulosa.

of Nkulumana but Nobengula was in power
 & a very smart fellow. We stayed some time
 at Matsheini. Nkulumana sent spies
 to find out how matters stood. They returned
 to say Nobengula was exceedingly klatanipile
 although the people were in favour of
 Nkulumana. We passed on. Matsheini
 directed Kaura & his men to hloma viz
 2 regts., each man carrying a gun. Nkulu-
 mana's men were only 100 strong.
 As showing Nobengula's smartness let
 me say when spies were sent by Nkulu-
 mana from Etshatshe river there
 were 40 of these spies sent by twos into
 the country to warn every one that
 "here is the nkosi" & to listen to ~~the~~ what
^{they came upon} news. No sooner did Nobengula hear
 of this than he hlomisa isiqwe Sank'
 eke & ordered all to assemble at
 his kraal and, all those, however, who

were known to favour Nkulumana had their shields & assegais taken from them & they were all put into cattle kraal whilst the armed men who favoured Nobengula ^{those inside kraal were not, however, put to death} surrounded the kraal. After this Nobengula sent & caused all the priests to be arrested ^{and} afterwards ^(where they had been caught) put them to death. These reports were sent to Nkulumana, he was told that Nobengula was quite ready for him - we had then got to amadajeni (matoppo) - just outside Nobengula's territory - ~~we~~ we got to where the Makalanga lived, i.e. basutos who honoured Nobengula. Hearing all this we returned to Nkulumana back to matsheini. Nkulumana had ummenqwan (isokangangili ka mzilikazi), also Mabele, also Baza, also Nkume with him, all were his brothers & had come up with him from Natal where they had taken refuge with him. On the death of mzilikazi all ^{his} sons ran away, including Nobengula, for they were afraid ~~that~~ of being appointed to act

to susa umnyama for such persons were ⁴⁵ as has been stated, killed on the heels coming. But all this did not do them any good for Nobengula went and killed all that remained with him. Those with Nkulumana died of inkukhane, only ~~and~~ one remains viz Nkume, he is now living in Rustenberg. I saw him there two years ago.

Nkulumana went to live at Rustenberg ^{under chief mntkandha alia magada} ^{marada} where he died from inkukhane. Elijah came & reported the ~~the~~ failure of the mission, but no further action was taken. Nkulumana died just after Majuba impi of 1881.

I remained with Nkulumana whilst word was sent to S. regarding failure of mission. Jonathan Taba (my father) & Johannes Kumalo came & asked S. where I was. S. said I told him (i.e. Lasi) to remain there until I arrive. It was indeed a good plan that I should stay there, for I came to learn the local dialect and the practices

Henrique

of that part, so that when I arrived he said
Come now, I want you to pata umuzi and
be induna ka Seburya -

Sir J. S. told me that he had crossed to England
and there, when the wife of Sikerukuku, and
Boers, Thomas Burgers being the President, he
S. was told to return as the country was going
wrong. So I look after that. We give you power
to take over the country if you find such course
to be necessary. He returned & annexed the
Transvaal. After this, when he was at
Pretoria, I went to see him. He said to me
I am glad to find you alright but you
must go & stay where you have been. I
will send for you. In a few days, after the
annexation, news was brought by the
newspapers that chief Mankandhla did
not desire to have S. over him. As soon
as ^{Mankandhla} ~~he~~ heard this he was great & surprised.
He accordingly sent me with 2 missionaries
(Pensuan) to S. to contradict the rumours.
When we stated all this S. said "I saw from

Uya yazi inkunzi, ^{apondo lunge, chleba i ngaki}
wazi u bnakala - ^{enge nka nxeba kodu' amudwa} ans. appencil! - a Riddle made 47
as by ~~me~~ on my suggestion.

the outset that all was untrue, but I am
glad of the action taken by Mankandhla for
having come to explain carefully anything
unsatisfactory affecting me that came to
his notice, and so that it should not
be associated with his name as something
objectionable. Tell him I will call him
up present & and you Lasi, you will get
your instructions on that day. He went
back & waited. About a month after, Sir J. S.
remembered look' i gwe to say they must come
to him from Marico to Zoutspanburg. They
would not have responded as they did had
they been called up by the Boers. After all had
assembled at Pretoria ~~at~~ out in the open
near Govt. House S., Osborn, Major Clarke,
Henrique were present. They were ~~both~~ made
up into inkumbi formation, the chiefs in
front. They all bulthead - I had previously
instructed them. S. said Sani zora bantabani.

They all then sat down. The my reason for calling you up is to tell you that I have today taken over this country. It now belongs to the Queen in England, but I am not your ^{no} ~~chief~~ ^{chief}. Here is your inkosi, here he is, (pointing at Isebuzza), as for me I am the governor (Rulumeni) - Isebuzza ^{my eldest son} will report to me any affairs affecting you. And your father by whom you will go through to Isebuzza is ~~I~~ this man (indicating me). Mr Osborn was also pointed out as being inkosi ya belungu & that he will receive all their izindaba. And when you have to pay taxes, the tax will be 10/- per hut. That was all. He gave them food. I got 14 oxen for them to eat, ~~for~~ I gave a beast to 2 or 3 chiefs for there were many chiefs. all went to their homes.

Later on S. told me Paul Kruger had come when they spoke over matters. S. said Paul is an indoda, he is bringing a charge against me for having seized his country & that

he did not want to bring an action against ⁴⁹ him without giving him (S.) notice. S. said he thanked P. K. for what he had done & thought the idea of going to England was a good one so he could satisfy himself that S. did not seize & annex it of its own accord. P. K. went to England & then returned. He then said Oh! you have got the better of me Somtseu, for when I complained in ~~to~~ England, the authorities said that S. had been sent by the Home Govt. to annex the country as the Boers were always getting into trouble & fighting. Kruger went a second time to England. Sir J. S. was 4 years in the Transvaal, but I am not sure.

Sir J. S. went out touring in the Transvaal. After a while messengers of Cetshwayo arrived viz Sinitwangu, Bejana & others. Sinitwangu said "I have been sent by your son Cetshwayo. He said I was to come & see if you are still living, for he had heard something about your ~~son~~ having been killed by Boers.

S. said Yebo, there was no opportunity when I returned from England, for I was obliged to come at once & see if iqwe li yonakala and I did not send & tell him (Cobsways) that I am going up (ie to Transvaal). Tell him that the rumours ~~that~~ he heard was ~~not~~ ~~quite~~ in accordance with fact for here I am. I ~~took~~ ^{took} the country of the Boers, it was not taken by me but the Home Govt. Tell him that. Say that I am coming to the Zulul-Transvaal boundary, for my child remembers when I came to ~~of~~ crown him, for he said he would give me a strip of land between him & the Boers as he was afraid of quarrelling with the Boers if they lived up against him.

6.5.10

~~Tell him that~~
~~the country of the~~
~~Boers is taken~~
~~by the Home Govt.~~

When when the amandusa sent by Nkulumana were put to death, Nobengula turned out two regiments to go and put Nkulumana himself to death, without telling them that Nkulumana himself was actually with those to be killed.

~~The two~~ On the two indunas in charge coming up to our trace with their men, they being mounted, they directed the impi was to halt. They then proceeded along the side of our track. We could not see them for we were then travelling through a blange. They passed on ahead, tied their horses and came into an open place. They looked at us as we passed and concluded that the impi they saw could not be that of Mmanangwana (Nkulumana's brother) but that of the inkosi Nkulumana himself. They accordingly returned back to their men. This happened ebezenge (hill) - south of Matappos (amatofo). The ~~two~~ names of the induna were Mtikana and another. They were sure that our force must be that of Nkulumana, let us seize and regizea (set him up as king) as he must be there; to do this is to act in accordance with our custom, he must one day succeed, where (and our ofophans zi nqake zi konze ndawo shall we konze of one too not do this)? Let it be so arranged that no sooner does Nobengula discover that things are amiss than we immediately regizea or assassinate him.

The proposition was made to the impi and all agreed. But one man came forward and said: Do you suppose he will agree to this, seeing that you have already killed his (some of his) people as you have done in the amansusa. Such question was a means of putting an ~~and~~ a stop to carrying out their intentions: They then ~~was~~ gave up all idea of 'rescue' and immediately killed the ox they had with them, given by Nobengula for unpakko or food purposes, for that was the custom of that country (in Zululand the force feed on what they get ahead). They agreed to say to Nobengula that the cattle had been carried off by lions at night time and that Mmanqwana had run off and succeeded in getting right away. They when they got back to Nobengula they reported on these lines. Nobengula afterward heard that the report was all lies and that there was a conspiracy to put him to death & set up Nkulumana Ralimana, ^{wakwa Radebe} a man I know by sight, was directed by Nobengula to go & put Mtikana

the induna, to death. This Ralimana did. The other induna was also killed. //

After this numbers of people egged and joined Nkulumana when we were at Matoheri's when they told us what was happening.

~~The uprising~~ This Ralimana was later on ~~killed~~ killed, his head was smashed in with an ox great gash at back of head. They left him for dead. He eventually got up - being a man of very great courage. He came and joined us ~~at~~ at Rustenburg, kwa Mntkama-dhla. After this Nobengula ordered out his army to attack kwa Mhabinyana, a petty chief Kongqing Matoheri (the 'to asuto) while we were still at Matoheri's. The induna of Nobengula said "kwa Mhinga ke" for he has sent us in the direction in which Nkulumana is. ~~After~~ They said they would not do as Mtikana had done & return half way but actually go & fetch the inkosi. One of Nobengula's men said to Nobengula u ya ba pelekezela na, u besa ku Nkulumana

na? Do you not see that upulu ka bu tandi
nempela na?

suppoye
ka kubabe

For Nobengula never supposed that he could
ever contend against the real hei. Nkulumana
for he himself had against his will been
pressed into ~~accepting~~ accepting the chieftainship
(ba singerela), ka in bek'enga tandi. They
had said he was owa kwabo ut kulumana
& as Nk. had disappeared apparently for ever
he should become king rather than allow tribe
to break up.

Nobengula then went after and repaid
the impi but not until after it had attacked
& killed members of Marabuyana's tribe.
after killing them they collected the bodies
together & burnt them. Amavusa were
sent by Nkulumana & Matsheni to see
what the impi had done & they found
that the bodies had been treated as stated.

Nkulumana left Matsheni because
of internal dissensions in Matsheni's
tribe, for Kame contended for the chieftainship

against Matsheni. Matsheni was defeated but
not killed, although his people were killed. The
tribe split up. Nkulumana then went off to
Rustenburg. After this Kame went and
built emhlangeni i.e. large area of reeds.
There was only one entrance to this spot. The
kraal was only a kanda, not the capital.
Nobengula kipad impi and attacked
Kame emhlangeni. Cattle were seized
& men killed. A certain man, wearing a
huge ornament made of lion's mane, was
caught - we called him Siggokosebubesi.
One night the ejinduna of Nobengula's
called him secretly to them to ask if it was
really true that Kame had chased Nkulu-
mana away from their tribe. The man
said yes. They said Deka, naku bon' esa
Kwenyayo kwa Marabuyana, we will
do the same to you for you chased our
rightful king away as we intended to
come & set him up as there was no
other impi to rejoin him. You go off

now and tell Kame a ngazi v'vimb'ijindhleta
 eziyo ku Nkulunana. Our reason for
 attacking here we have come to fight about
 that gqubis, for Nobengula had really ordered
 us to attack Maralirali district under
 chief Litsulatebe, but we decided to settle old
 scores with Kame. These ijinduna of
 Nobengula were subsequently put to death by
 Nobengula for having spoken as they had done.

This is end of Nkulunana's affair. He never
 became a chief at Rustenberg, for he never had
 a large following.

Nkulunana's name. Mr. Moffat & Mazlutazi
 were very fond of one another. He gave him advice
 in regard to being so beset with Boers & Julius.
 Moffat lived at Kuruman at this time among
 the Bathaping people. It was after the name
 of the place at which his friend Moffat lived
 that he gave his chief son the name of Nkulunana.

One of the Nkulunana's ^{named Masende} ~~was~~ ^{was} ~~was~~ ^{was}
 arrested as described on p. 44 was taken to Nobengula
 by the order of the King. N. asked ~~what~~ who it was they were
 bringing to those parts. He said "Nkulunana". Masende
 was closely related to Nobengula hence his telling him
 accurately. ~~He~~ Even though you have killed us as you have

Continuation on back cover of 54/2: it is numbered p. 57

done, he is the true successor to your father. He was put to death and in this way. Two sticks were fixed about his head very tightly as shown,

[rough sketch - not worth reproducing]

whereupon they were heavily struck with other sticks. The man fainted, recovered and struck again (sic). Ngcalina, Nkulumana's inceku (p. 33) was killed in the same way. He had gone out with the 40 amaxusa sent by Nkulumana.

After Nkulumana was sent forth by Mncumbata with Ngcalina the latter, having gone some way, returned not desiring to be with Nkulumana. He deserted him. In later years this man accompanied Sirayo (previously referred to) when he came to look ~~about~~ about for Nkulumana in Natal.

The great thing Somtseu wished to avoid during his ~~tenure~~ tenure of office was bloodshed. Hence even when he had annexed Transvaal he would never have ventured to send Nkulumana with an armed force to depose Nobengula and assume king in his place.

6.5.10.

Xaba C.
6.5-10

54/3/1-79 1

Xabarus Laba, continue.
Sowat's present
Mkulumana was turned away from his home
by his father Mzilikazi as well as Mncumbata.
He did not go away, after Mzilikazi's death.

The messenger Mhlaba referred to previously
was told by Mncumbata that if he saw
Mkulumana he was to leave him alone &
not bring him back.

I cannot give the father of the Zulus the
Mzilikazi people call themselves Zulu
after. But I know the Mzilikazi people's real
name is Zulu and that their sibongo is
Kumalo. Their isitakazelo is Ndabazila.
They are called Mahlabazulu, whilst the
Zulus of Zululand are Zulu kaMalandela.

In J. S. found that the Basos had had differ-
ences with Sikekuku ka Sikiwata ka
Tulwana (don't know sibongo - but was
a Basuto). The President was Burgers. The
impfe was over when I arrived. Sikekuku
had promised to pay the Boers 5000 head of
cattle as a fine for the war that had taken

John Kekana

place. S. sent an amancusa to SikuKuku to say this country belongs to H.M. Govt & that he had annexed it. I have heard you promised to pay the Basos 5000 cattle as a fine for the impi. The being so I shall expect you to pay up these cattle & will give you some time to do so, I allow you five years. SikuKuku agreed and sent his induna Makoropesi to bonga what S. had said he would do. It then seemed as if all trouble was at an end in that direction ~~but~~ before these cattle were paid over, further disturbances broke out, caused by his (S's sister) Likhulana. She quarrelled with her husband's younger brother Pogwana on the ground that she wanted to pata umuzi in place of Pogwana who was acting in charge of that section. They fought with one another - civil war. Likhulana then went & asked SikuKuku for assistance. Capt Clarke was then sent by S. to lamugla. Some hundreds of Lunus, ~~and~~ armed with guns, joined Clarke. ~~The~~ a war broke

out and went on indefinitely until a war broke out with SikuKuku himself, for he had thrown in his lot with his sister. The Swazis were called out to fight this impi, also amatanga aka Siwawa alias "Albasina". There were ~~so~~ many Basutos, loyal to Govt, who also went to fight. SikuKuku was arrested. The campaign was very short & decisive, but many soldiers were killed. SikuKuku, Mabedhla (son of Mswazi - who had run away from umbango), Msuteu (son of Someuba, aka Sibuzza) were arrested.

S. said to Sintoangwe that he was to tell Letshwago he would come to the boundary between Trans. & Zululand. ~~Presently~~ ~~Presently~~ some amancusa arrived from Swaziland. They said they had been sent by Mangangeni, mother of Ludonga - Mbandeni had been beheaded but the izindaba were managed by the said

ndhloontkazi. These messengers said we have heard that the ukosi has arrived in the Transvaal. Mangangeni has told us to come & pay our respects. She is a subject of the H.M. Govt, for her husband died a subject of the same Govt. She said she wanted to be governed by H.M. Govt, for ~~she~~ her country always had belonged to H.M. Govt. [I think one of the messengers was Sandhlana, the induna] S. said I have heard what you say. I will come round presently & talk to you. They then went off. S. then went off Ematshi-tshini i.e. Lydenberg & on to the gold discoveries about there. He inspected the ^{maclaughlan} diggings. He then went to Maclaughlan. He then went on to Spitzkop where the white people gave him imbiza yetso he which ~~is~~ had been found in the earth and it was a ~~master~~ basin-like vessel, of stone (free-stone). It was found about 2 ft below the surface. This was given to Sir Ted & he took it with him. This showed there were people who

inkote.

B

X
Saw in law of
Buchanan

many years previously had been engaged with gold digging. We then went on to ^{my} Bell, a boundary between Transvaal & Swaziland. We waited for Swazis to arrive, but they did not turn up. Mr. Bell came as far as Lake Chrissie & then went back to his home. He had to try a case in which ~~to~~ Bekane was concerned. When Bell summoned him he refused to come to the Court house. Bell then went with a few police, whereas Bekane had many followers. When asked why he did not come & getting ^{some} no answer, he gave the order for his arrest whereupon Bekane said Ni sa ba beka na? & they set on to Mr. Bell's party & kill the lot of them. These men were Swazis, but on Govt's side of line. This affair was reported, Bekane was arrested ^{by Mangeni} & subsequently put to death at Pretoria. Most of Bekane's followers ran off to Zululand. Bekane's cattle were seized & brought to S. at Utrecht. Rudolph (Tshele) was magister there then. Sabulana

ka mavikesapela was sent by S. to let Mnyama
 and to report that he had arrived and if he
 should consider it too far for him to come, he
 could send Mnyama and other indunas to
 discuss matters re boundary matters relative
 to Sinterang's representations. Sabulawa
 came to say Mnyama was coming as C.
 was unable to come, having no carriage to
 carry him. When Mnyama arrived, S.
 went to Nhlazadolo, ngas' Ncome -
 the hills near there are Zingcepeni. S.
 was accompanied by 25 mounted Infantry
 under Capt Covington and Lt Brown. When
 S. ngenisaid Zingcepeni, Mnyama
 & 'uzulu' who were with him, they from
 direction of Tafayiya's kraal where
 Mnyama had ngenisaid. They crossed
 the Ncome. They arrived armed with guns.
 S. sent to Mnyama to say Dupi legs iya
 ngopi na? futi, ku hlonyw' izihlanga
 kwenzenjani na? The impi must
 not come here, only you & the more important

7
 men, for it is you I called. Mnyama said
 they were carrying nothing but sticks. The
 distance between the two S & Mnyama was
 short. The Zulus crept up to join Mnyama.
 Presently one heard a gun fired, the bullet
 travelling high up over us. Igama &
 la li li kulu kwa Zulu kwakutisa
 uSomtseu u let' umbuyazi, ngoba
 be no kubolwa ubute uMbuyazi
 kafanga. For it became general talk
 that uSomtseu u ne sifumba. When
 he heard the gun shot, S. ask Mnyama
 what it meant. Mnyama said "It is
 nothing, the boys are doing it. The troops
 however were greatly surprised & quickly
 prepared for action, but S. was undismayed.
 He simply asked what the Zulus wanted as
 we have come here merely to talk over
 affairs. S. said "Mnyama, ~~is~~ where
 is my child? M. said "I am here in his
 stead. S. said I would have been glad to
 see him himself relative to what we

have already spoken about. I have called you about what Cetshwayo referred to when I installed him as King viz to give me a strip of land between Zululand & the Boers, for ~~as~~ he saw ~~that~~ he & the Boers might quarrel over land matters. On the west of the Buffalo C said there was no question ~~on~~ at issue, all was satisfactory. S. repeated all ~~this~~ to Mnyamana, ~~ie~~ that he had said to Sirtwanga. ^{He added} ~~he~~ ~~said~~ Cetshwayo said I was to talk to you, father. He said I was to ~~kipa~~ ^{kipa} about to see this land which was being given to ~~me~~ (S). S. said I ~~kipa~~ ^{kipa} manyosi ka Sigobele & others and Cetshwayo gave manyosi, Nkomjesiswebu to indicate the land to be given. Formerly the boundary was the Incombe. Today, added S., I have come to receive the land I was made a present of in Zululand. I ~~said~~ ^{said} proposed our talking matters here on that account.

Mnyamana said Hei! you of Sanzica. We Zulus know nothing of that. Now that

you have to say gone & annexed Boer territory & then say that you propose ~~to~~ annexing that of Zululand and give it to the Boers; I, Mnyamana, say there is no such territory to be handed over to you, I know nothing of that kind. S. replied was it not ~~as~~ your suggestion that I should get land so as to form a buffer between you & the Boers. Moreover I have annexed the Boer territory to ~~the~~ ^{the} H. M. Dominions, how then do you say I ~~am~~ ^{intend} giving the land to the Boers. I don't believe you when you say you know nothing of the land that I was given. It is accordingly desirable that Cetshwayo should himself be present in order that I could remind him of what he said. Where is Nkomjesiswebu who was the messenger who ~~did~~ brought messages on this subject. His presence as well as that of Cetshwayo ~~is~~ is desirable, I cannot believe C would give expression to what you are now saying. M. said uCetshwayo ka nazwe,

and Nkomeriswebu ka nazwe. Izwel & letw. Waye ngok' a lokota u Cetshwayo a khuniki' izwe letw si ngazi. He replied he could not understand why C. was wanted for he was fully representing him that day. S. persisted in saying that C. would not give utterance to what M.

^{Heburu was present} was saying — S. Lasi, was present on this occasion per Socwatches. I have heard it said that

Bejana called out "We Switsen!" & said something else, I do not remember what, about the land matter. I do not know what S. replied. When Bejana got back C. approved of what he had done instead of reproving him.

Lasi says: I do not recollect this incident Socwatches refers to.

I have heard it said by Boers that when Mpande came into Natal & was sent back into Zululand he was told that although allowed to occupy Zululand he must do so on the understanding that when the Boers increased in numbers & wanted more land they would come & cut off a piece

of Zululand for their use & so on. I do not know what truth there is in this statement.

The result of the conference between Mnyamana & I was an impasse. S. said look here, Mr. send men off to Cetshwayo to report to him what I have said and what your replies have been. Mnyamana said he did not know why it was necessary for him to send messages to C. but there was no objection to S. doing this if he so desired. S. pressed Mr. to send

^{wala wafeta} Mr. persisted in his refusal. S. then said that as suggested by you I will send myself. Mr. klabisa S. with 2 oxen, but one of these I gave back to Mr. to feed the boys who had come with him — S. in the afternoon said Lasi, you ~~then~~ must go off to Cetshwayo as Mnyamana refused to send his own men. You must repeat all that has taken place here today. I will give you Sabulawa ~~to~~

^{S. added. I was to say arizwananga to Mnyamana.} to along with you. Next day we, I & Sabulawa left. Mr. went off day of Conference & J. ngwisa ^{at} Tafayiya's kraal (wa kwa Seketwayo, kwa mohlal) _{at}

S. told me to pass by Mnyamana & ask for a native to show you the way to C. But I should have mentioned that it transpired before that on the same day of the Conference Mnyamana had kipa'i mipi to go and catch isincing'a (sweetheart - isixebe) who had run off to upper part of Ncome. S. questioned M. about having sent off this mipi, & the latter replied "Is there anyone who when his wife has gone off will not send & fetch her back?"

I was told to tell Mnyamana that S. was going ^{at once} on to Portburg.

He got to Mnyamana. I told him I had been sent to Cetshwayo as M. had refused to send his own messengers, I am also to add that he has gone off to Portburg. M. said Mambo! uhlala ngami u somthen, uhlala ngami. Ute usani, ku Cetshwayo Ute angis' amagamu laws ezolo ekade ni wa kubuna, a wake na wake. When I told him of S. having gone to Portburg he replied Ha! u ya ngi

tshiza na pela? Hamb' u yoku khulisa¹³ Ku ngoba kuyi arena lapa, eliny' ikafula be li ngqet' liye. I replied Oa wena ka Ngqululele ungo kuvanya nje loko o buyi kwenzwa ku loko Kafula. He said Ha! utini, uyazi ukubona ku kwa zulu lapa? I said Namis' esilungweni ngi indawo engangawe.

He told me to go & say to Mgulugulu ka Nhlakako Dikane, wakuba mdhlalose and say I said he must khulisa you, a kuse inkosini kwa zulu. I thanked him. We then went on to Sabulawa. We slept at Mgulugulu's. There was a man of Mgulugulu's at Mnyamana's who took us on to Mgulugulu. We went on to Dityikana ka Hlakanyana, was imambateni. ~~Here~~ He was of Impoblo rept. After Dityikana was told the object of our mission - He then ^{to Mgulugulu} said "But what is the meaning of the horse that passed by here last night? (referring to a man mounted who had evidently been sent

post-haste to Cetshwayo. We next came to Hamu, on Drini. ~~His~~ Our arrival was reported. We went ~~en~~ to see him as Sericis. Cetshwayo was away & Nhlungwane at ofandandhlova, ^{at the west} kwa Mayizakanye. It is Hamu Mgulugulu reported well to Hamu exact of all that had taken place at the Conference. Hamu, in reply, said Kanti o Mnyama u be yo cit' u tshwala betu na? We men ought to have been sent. He add, Hamba, Mgulugulu ke yozijwa enkosi ni lo (ie Mnyama) u be yo dhlala ngo baba (ie S.).

We passed on & slept kwa Mtano-tengayo, from here an ~~excuse~~ was sent to Cetshwayo to report our arrival. The messenger returned late at night & said He said you must be quick & come. We got up early, saddled up & moved on. We had uibi - on foot. We reached Cetshwayo's Mayizakanye

undado
wa
wenqwe

We found there had been a hunt the day previous where there had been a fight & many killed. We sat at the gate & were reported. We waited a long time. I saw C. puma esigodhweni. The boys there said to us "Ni yodhlwa nyoni?" Mahlangueni came out side & bonga'd the King as he came out of the isigodhlo. After he had finished an ~~in~~ week he told us to kupuka. We went & found untkumbi found up outside inibayase nhlambelo, Cetshwayo in the centre. We entered with Mgulugulu. C. rothozaid ie spoke as if his voice was hoarse. He called on Sabulawa to speak & first Sabulawa said ka ka ngangeni, nans' induna yentosi. He C, then said Tata, Jasi [he had got to know my name for the 'horse' that had come on]. Seritwa-nger too knew I was induna ka Zebuzo & that Sabulawa was induna ka Tshole. I then recounted all that had occurred at the Conference, ie what S. had said as

well as what M had said after this
 Sabulawa made a few supplementary
 observations. On his finishing Mgulufulu
 spoke. He spoke very well indeed. C
 -way said "Nans' indaba yezwe
 lena Zulu. Pendulani". Kwaba
 ilowo wa kulumi okwatic, oko kuti
 Ku pangto' izwe lakwa Zulu.
 When C. found that their various observa-
 -tions were not to the point C. said
 Hazi! Kanti nina nitshe njalo Zulu
 na? mina ka ngitsho njalo. They
 were simply scolding us.
 C. said ~~Da!~~ Da! mina ngiti. Izwe
 ufuna lipi usontsen. U se fani
 ukungqi fingingela ngekanda
 endhlimi kwa nodwengu na. Be
 ngat' izwe la kwiti li ye la
 Kaula asikaleni pe Nyanga (Had-
 berg - on the Berg - emadogini -
 across Umitate. Be ngati natya
 izwe Eurlinganto na? Li neinyane

same hoarse
 voice

ini lelo? Be ngati nangen einnikazi'
 lomhlabat' etsha nezikota kuma...
 Dakuza - Li neinyane ini lelozwe na?
 He added Ni yona nina Zulu, ngokun-
 pendula nitshe njalo. mina ngitsho
 njalo-ke. A beseti kupela ke lasi,
 amagama zwo lawo. Goudka, ngi
 zo tem' uMkomon esiswaba. a beyis'
 a wa kit' amagama. He then gave
 orders that ~~we~~ we were to be given food
 in the sigodlo. We were taken there by
 the iweke. Mgulufulu was kept
 back from entering with us. Our horses
 all this time, it being now near
 sunset, had not been off saddle.
 When we got into the sigodlo the intokazi
 -one of C's mothers - ~~as~~ indaba i ya
 wa hlul' amadoda. Inani ukub' i
 nikwe tina besifazane na? Si zo
 biz' umka ~~ke~~ Sontseni a go komb
 unxilwa, luka Sonzica ukuba
 ukuba wake waka lapa na?

X Asked C. Intkosi ya lwa Zulu ku lamagama i ngifike nawo,
 i pendula lipi nga lamagama zwo kulunayo nga lemitula,
 i yi balayo. Maling (Warico), Mbolombe, Sikehuku etc. He
 said "nga lapa na ke lasi."

I replied Inkosikazi ikhuluma la magama ngo kubona tina ini na? Uya kiti inkosi yos esilungwini, ayi si tumanga kuwe, i si tume entosini ya kwa Zulu. Wat. Hazi ngi ya zi kulumela nye, angitsho ngoba ngi bona nina.

The inekhu who had brought us in had returned to C. He now came back again, as I thought to beg for food. He said "Lasi! the King says did you hear the amagama na? I said ~~to~~ say to the Inkosi "Uti u wezwile inkosi". He left & returned again. He asked the same question. I replied as before. He went & returned again and said It' inkosi uzwisisisisis' impela - impel'impela na? I put the kamba down & sharp before me. I replied Hamb' uti Kaye kwenye loko eku gondile, ngitsho ngoba i size yotsho ka tatae.

Sabulawa ~~said~~ punched me & said Tula¹⁹ lel'iwakana. The inekhu did not go off. The men there were amazed. I then said to the inekhu say to the King ufasizuzwile. Kiti esilungwini ngizo gala ngama gamu abe ngi wa lete lap' entosini ya kwa Zulu. I zo kuzwa e yakiti uti ukuti ngi lete won amagama ayona? For Sontseu's plan was to hear first of all all that his messenger had been directed to say then to say what the reply there to was. When he gave a message he always got the messenger to repeat it so that he found he had grasped it properly. I explained to inekhu that the reason for my having asked Cetchwayo ~~what~~ ^{was} ~~his~~ ^{was} observations about the extent of his country in various directions formed a reply to the message I had brought. Say that to C., I said to the inekhu. He went & returned to say. He sees that ubaba u tum' endoda. amagama'ami iwo laws. We then left & returned home.

20. ugweje or untaketi = odd number - per so cwa tsho.
The true style of the Zulu is to hold ^{ashoga} shield in one hand & gqaja with other.

7.5.10

Lazarus Daba, continues:

Sabulawa & I returned. On leaving C. said
to Mgulugulu he was to tell Mnyamana to
hlabisa me for there was no beast at his (C.)
kraal. When we got to Undi we again found
Hama there. He asked Mgulugulu for news.
Mgulugulu told him everything C. had said.
H. said Asazi ke wena ka Nhlaka, loku
izwe loniwa umninilo. Bengati ngempi
yas'edwazini inkosi i ya laz'izwe na?
Uthokanjani ukuti namabwazi amant-
gana a lapa na. Na ngempi ya kwa
Sikwata inkosi ya laz'izwe, ithongant-
i ukuti abisute amantgana a lapa
na? That was all. We ~~we~~ valelelad &
went on to lala kwa Ndabakowambe,
skandeni la kubu Mgulugulu. Next
day ~~we~~ ^{we} went on and met Mnyamana
ka ngqungqele at Nhlazatshe ~~we~~ kwa
Mngandi ka Mithana. Mgulugulu

related to Mnyam, all that had occurred. He said 21
Wenzil'ubontsen akabuni' owake, a yo
zi pitkesel' amagam' ake ku Cetsh.
Utokozi' awakubo ngob'zwerwile
ukuti a ^{amagam} getshile aha C, a fana na lawa
ke a be kulungwa umnyam. It come.
Mgulugulu then said that C. wanted Mnyam
that give me a beast to hlabisa and had had
nothing in Kosini. He, M, there is no beast
here, go and look for one among ezakuni
kwa Ndabakowambe. Then we left to sleep
kwa Mgulugulu. Mgulugulu ~~said~~ asked us
to wait in order that bees might be made and
then the beast would be killed. I replied I could
not wait as I had been sent by the inkosi. I
wanted to kill the beast at once and ~~then~~
abafana ba go hlola "izibona bahambe
we left & slept kwa Mibemba ka Liba
~~was~~ ~~at~~ ~~us~~ of Mkhlalose tube, this ^{quite} was ^{near}
it come. There we found some goats belonging
to a Boer who however was away. We were very
hungry. We asked for a goat & promised to

report to Sir J.S. who would refund value. They agreed. When, later I told Sir J.S. he offered to refund but the Boss replied that he would not receive payment as the messengers were engaged on important land negotiations. We went on to Greytown to find S. had not returned from P. Island. On his arrival we related all that had taken place with C's help. We ended off by saying *awakubo amaganu a go letwa u Nkomoyesiswebu* (may have been an *isibongo*). We all waited till this man came, and later Mgubugulu arrived, he was accompanied by Mbemba ka Loba, these being special messengers.

When they arrived they said C. said *Nkomoyesiswebu kaka amaganu iwo lawo nkosi, a wa nik' upasi, ukute kaul' lok' ubaba nga m nik' igwe lonke la kite la kwa Zulu, namtali sika le Mbolombe, li ye li kaul' abu-linganto.* [origin of name. It is said "a wa- waluwa lowo mpula. Kuya ku letwa

correct spelling

origin of name

why principal
then S. proceeded
on the spot here
was

udaka low fula noa ewala a lu combe abusweni pakati kwa mehlo, a lu combe zsisivini ngezana kwe nkaba. a be se wela ke. I do not know how this arose. But the owners of that part of the country speak of the river as *Malikwe*, and there is not associated with it any such custom (taboo) as that referred to.]

Kanti u se ngi fringela nge kanda indhuni kwa Nodwenfu na? u se ngi cindezela. S. said *ukupela kwa mafamu na?* S. called Mangosi ka Sigobe as he was the one who had been shown the territory by Nkomoyesiswebu. He was the witness. When this talk took place Mangosi and Mvumyelwa were absent. Mvumyelwa had not been sent on any message. He was simply required as a counsellor. S. in reply to Mgubugulu and Mbemba, said I agree with C. that the messengers on this occasion should have included Nkomoyesiswebu, for he was the man sent to indicate the territory.

S. said he had asked Manyama where Nkom-
yosawebwa was. I have called Manyosi
and he will be here, for he is the one I
speciall deputed to be present when the
land to be given me was pointed out. X

All this happened about a year before the beginning
of the Zulu war.

This was the end & the messengers returned.

At this stage C. said inqil'ambili
ya mabuto to go and build a kraal
of his at Ngcaka (where Germans now
are). The kraal was to be called iKhlabyi.

Itubula (food which they trust or prod - I cannot
quite explain). I saw from all this that C.

was averse to ~~expressing~~ standing to the
promise made to S. for this kraal was to
be built ff beyond the very country that
was to be pointed as given to him without.

S. heard of the requirements going to build this
kraal as they were leaving abagulusini.

The inkosi sent Ngini (Major Clarke) and
Shele (Rudolph) to inspect what it was

x After Mgulugulu
members had
finished & gone out,
S. asked me what
is your opinion about
this affair? I said
I think war will break
out between us &
these people. Inkosi
said wezwani. I
said angizwangi
lutu ka bonani?
I said ngaba boni
amehlulabo.

See Socwato

that was being done. They were told to direct the
induna in charge to leave off making iKanda
lalo. I went with Clarke & Rudolph

afternoon

We went to find out from the induna in charge
why they were building and to leave off doing so.

We went and slept at Hoyi hill, near Bivana.

Next day we made off for the Dumbé hill looking
about for the Zulus. We found their track this
side of Bivana. We went on to Ngcaka. We

found the forest ^{about there} all full of Zulus. We then went
to the Indunas Msebe. The Germans had taken
refuge in their fort. Clarke asked Msebe what

was the meaning of all this. Msebe said he had
been sent by C. to aka iKanda. Clarke said
No you say C sent you to do this, but who is the

owner of the territory on which you are building.
Msebe said there are our amantengana

who konza us & for whom ^{se benefit} we are putting up
the kraal. The chief of these subjects was

uMagobocwana, a woman ^{chief} wife of Nyama-
yenza ka Nciliba. He was a leading Swage
Chief, chased away by ^{King} Mswazi. Nyamayenza

at this time had long been dead. C. said as you are a man what reply did you make to the King when he gave orders for you to come and build (ie build & occupy) another man's land. He replied, ~~Is~~ Does a messenger ever make a reply I was simply sent. Ngini said even a child when sent by its father to do wrong ~~reply~~ makes some remark & thereby advises its parent. Ngini (Clarke) said I have been sent by Sontsee to tell you to leave off this & go back. He said "I don't know anything, I was ordered to come and build here." Clarke said "If you are a smart or wise man you will leave off building, for by so doing you are bringing on a conflict. But although the Zulus were there, they had done no wrong, seized no cattle or Ishele (Rudolph) remained in the fort, whereas Clarke & I went back by night to Utrecht. Clarke reported to Sontsee there what had happened. But little as Clarke thought he had impressed the Zulus

got 'issues

his words had caused them to consider and to desist from building, for they left the bushes they had cut on the ground & went off and did not build the kraal. Rudolph returned the next day to say the Zulus had desisted & gone off. S. then sent Nongamulana ka Nohehe and Tabulawa ka Mavukwapela to Cetchwayo to ask what was the meaning of this, namely that whilst negotiations were going on between us you go ahead and build amakanda in territory that belongs to me. If I were not a man ~~and~~ but a boy, be ku. yo lungani ke lapa na? u lingis' umnyama ~~okwe~~ okwate ngi kulima naye ngundaba yo mncela way' apak' impi iyo pauga kwelamni, ngase mva kwami. Ni fike nitsho njaloke, niti ngi buza loko. They then went off. They were both mounted but there were also several others as well as dibi. When they all got to Zululand they took their matshas and ~~put~~ ^{taking off} them over their trousers put matshas on, but

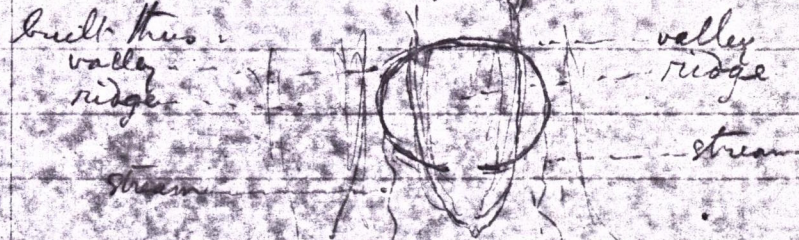
when when I or Europeans were present they would wear the muthhas over trousers on getting to Zululand.

Sabulawa and Nongamulana returned to say C. said that amagobocwana & her followers were his amankanyana & that the road was to enable them to ot'ibandhla kona. Ka kuko leito a lu hlosile, ka fun' ukusabana after this amabuto kwasekulwa amabuto akwake, Ingobamakosi nobe elwa noTulwana, oyise, mpla ku ya Dhlalw' unkosikwa nodwengu. Yelwa, yaye ya swazana na ngemkonte. Many died. The same two messengers were sent to Kuzo, white Kuzini loko na, & ngiywa kutiwa abantu ba gedine ~~but~~ ba bulaleni na. Abafana ab'Ingobamakosi ba bulal' oyise utulwana na? ~~How~~ Angiti utulwana lowo o uwe na? When they returned they said the regiment

fought sometimes even to banga izibuko, 29 akuko gama laps. After this Tshel' & Gebuya (Henrique) were sent on these affairs regarding the boundary and regarding Ibibilini ka Mswazi who had hlosile at Wakker-stream & killed Natives there; they also went about ~~the~~ Bekane's affair i.e. the killing of Mr. Bell, and about info ka ~~mat~~ Siraço i.e. Mchlokapulu who had killed mka yise after getting her back from Mzinga into Zululand; they also went to speak about a horse belonging to Somtse which had been stolen by Siraço. These were the affairs that had to be negotiated with C. about. I was with them on this occasion but did not speak for Gebuya; Tshel' & Mangosi ka Sigobe were the speakers. After we passed Dhlazathe we passed Zibhlaho and came to a missionary who was at Sitshewili ridge (lo ku dinganisel' amabuto). Nongamulana & Sabulawa went ahead to C. to say that Gebuya &

Tshela had arrived. At cockcrow an *iniscusa* arrived (don't know name). Uti, tshetsha pela Gebuzo ni no Tshela, ni fike kuyi. We went and reported. Gebuzo. I went
 X + woke Gebuzo + Tshela + told them. They directed me to tell the messenger that they had heard. After the man had gone another arrived almost at once so as to give the impression that they had passed one another on the road. The second messenger said: Kanti sa ~~na~~ ni ze kumlungu wa kivi, kanti kanizanga kuyi na? I went and reported this. They got up, it being day light. They told him to go + that they were following at once. No meal was partaken of + coffee was drunk standing. We started off + when we had gone about 500 yds we met a further *iniscusa* and said: Wazw watshe danga na? We went on and met igabi lezi - nkabi akub iqamu la lelo gabi inyoni kaqipunuli. The occ. had come

from the royal kraal, Ordini. We got off our horses as we got to the gate of the kraal. We went to the upper end leaving the horses with our boys at the gate. We found Cetshwayo sitting ~~on~~ on his chair made of umnaka - a reddish wood of which the kings chairs were usually made, ~~very~~ rather like European chairs. He had his bandhla with him, made up of izikhulu zo dwa. He was seated on a de amatole or imhlambelo sibaza, nga - pandhle. The size of the kraal was



Gebuzo + Tshela were given European chairs to sit on, but Cetshwayo was a little backward in giving chairs. G. + T. remained standing until C. said ani hlali pansini na? G. + T. si ya kwazi ukuhlala pansini na?

C said *loku lapa kiti ke hlal' uncent*
abemuny' asihlalwem na? This was
 said peculiarly. G. & J. reminded him that he
 knew Europeans usually sat on chairs.
 The third European present (don't know his
 name) was given a box to sit on. The time
 was about 8 am.

Cetshwayo ~~for~~ opened the proceedings by
 sending an *inceku* to fetch *ukudhla*
 i.e. beer. He then called ^{another} *inceku* and holding
 up his two first fingers thus, evidently
 referring to a beast that had to be brought.
 The beer came. The *inceku* to whom the
 sign had been made returning driving 2
 cattle. G. & J. were then given a free
 small shabb. beast, ^{an ox} very small, which
 gift amounted in our opinion to a slight.
 It was then driven off & killed kwa *mpundu*
 in the afternoon. C. had many cattle.
 The beer presented was very sour having stood
 very long so that when stirred up the froth
 was like soap suds & would not subside.

Kambas were brought & we all drank.
 That day G. & J. ate nothing.
 Iseburga said *W'kosi*, we have been sent
 here by my father *Sontseu* with regard to
 that affair of the land you gave him namely
 that his father had expressed thanks for
 the land given him but that when later he
 met *Mnyamama* they could come to no under-
 standing; the object being he should
 come in between you and the Boers and
 so prevent a quarrel taking place -
 my father (S) when you had installed ^{of you} Cetshwayo
 he went to England, when there he was told that
izwe li yonakala ku mabunu & that he
 must go there. He went and annexed the
 country. You then sent *Sintwanqo*, when I
 said he would *ehla* and came to you about
 the same affair. My father then sent *Sabulawa*
 to say it is so far ^{for you to journey} to the territory that you had
 better send *Mnyamama* & *iginduna* in
 order that discussion can take place on
 the spot i.e. on the boundary itself.

izwana

my father was unable to arrive at an understanding with Mnyamana. He has accordingly directed me, Nkosi, to come with Dshele to you. With regard to your having sent Nkomoye iswebu to indicate the territory, here is Mnyosi to whom the land was indicated by that messenger of yours. The affair of Mbilini, who had blades at Wakkerstrom, where he ombezela'd kwu Ndengezi, also Bekane's affair who caused Mrs Bell to be put to death on the Swazi boundary, it is said the members of his tribe who took part in that affair ran off & took refuge in your country; then we come also about Mchlokaqulu who crossed into Natal & ~~killed~~ took his mother & killed her when he got into Zululand, then there is the horse stolen by Sirazo ~~which was~~ on the occasion the inkosi came to beka you a black one. These are the affairs which my father has directed me to bring to you. But Cetshwayo paid no regard to say admitting or denying what Nkomoye iswebu

had done, all he said was Hani! lok' izwe sam nika lona, loku na leli ake kulo & la kiti kuwa Zulu na? lokui nantya umncele wa kit' embolombe (ie. across the Umfote), nantya futi ku malinga, umncele wa kiti, nalo lona leli a li tele ku maBunu, & la kiti, bon' oSikukukuku labo, kwaku amanku-gane akiti, be tela nge zinyamazane kanti u se nqi fuzgela nge Kanda kuwa nodwengu na? Nanqya no Tshaka, umnikazi wa lenhlabati etsha nesikota kuwa Dukaza (ie. amangcwaba la akubo ~~ati~~ a wa babelwa - for amadhlenga amahosi a watshe umlilo, ~~this~~ is the same rule in Swaziland. How is it that Sontsen annexes the Boer territory and then want to get more of Zulu territory only to give the Boers. If so Nosa umhlana ka Sontsen use ne zimbungulu nqi za ukwehla (ie S. was his (C's) father

= bugs

and another, he is coming, me therefore, I'll
 has legs on his back still get down). While
 said "What time late, when is it? (said)
 me unmount & hold the carriage, umhlan.
 work, as I know, a possible one?
 that is how the talk went, what more did
 I want seeing he had already been present
 country? And Chikungwa sniffs, wanders
 reply to the questions passed brought forward
 by Chikungwa, he would not address himself
 to any of them. The 6-Princemans
 Chikungwa & others in the land.
 said "We can't think what country Southern
 wants, which is the country. Where then
 is Chikungwa to go & live? After Chikungwa
 The discussion went on for a long time
 but this was the substance of what took
 place as far as I recollect.
 Mgabira's (Mgabira) said umuntu oti's in
 gwaga keli ka kili po ka pa i chikungwa
 (ie to rest close up against one another is so

ka si bulalemi) - This man was of Sogop
 factors. One of the men in the branch
 said Mgabira was larger than Chikungwa
 in what he made in his large
 gwagwa i'ne ka kili ka kili na?
 (That was not present. I do not know
 of Mgabira was there but I could not
 state were). The girls snip awarded
 all discussion of the representations made
 by Mgabira, the matter they nor Chikungwa
 admitted or denied that any promise
 had been made by Chikungwa to I about
 his being given land between himself
 the 6-Princemans. Mgabira's reply was
 the 6-Princemans no, mshala ka
 go kutu mshala ka kili ka kili na
 kumbe na? (You have given & ka kutu
 & ya kutu mshala ka kili ka kili na
 gulu & na? (You are taking some with you
 - gwagwa i'ne? (What? See gwagwa)
 your keli ka kili ka kili na? (What are
 ka kutu mshala ka kili ka kili na? (What
 are you doing with you?)

tal' shenu ngob' ayo li nit' ama Bunu.
 Uti Hai! Tafi! so ku iti kanti ba
 s'ama Bunuwini na? Be ngati kwati
 umnikazi wezwe, si tohona naye
 kwa mtanutangayo, tina Hlaba (right)
 na ni tal' umuntu ni m' baka niti
 i yona nkosi, ni ya nay' ama Bu-
 -nwini, na falatel' ukosi yezwe, nansiy
 (etsh' udinjana) yaze ya ya kubulawa
 ngama swazi. Bengati tina, tina
 mangisi, itina esalwa namaduma
 na, sawa kipa kulal' izwe (ee Cape)
 zhu ngati za dipiwa kwa Zulu.
 → Ine basema Bunuwini! That
 is what Manyosi said. I cannot relate
 all the expressions they tossed at
 Manyosi in reply to these words of his.
 All Zulu replied. Ba raza bonke in
 such a way that there was no one who
 said even ake ni tula. All spoke
 at once. Kwazi kwa buya kwazi
 pendulela yen' umanyosi, wati

Nenzwa ini nina nakwa Zulu ni
 kulume nonke kanykany na?
 Ingan' abakiti base silungwini
 betule na? ni senza amankengan'
 enu na? [Manyosi once said to me
 when on a journey, in joke, Deka, a
 so kulume kahle kwa Zulu, si zo
 kudhl' izinyoni za bantabeta.
 I said Hai! si zo neeng' ukukuluma
 na, si ku' cwenge, ikona z' si zo
 dhl' izinyoni za bantabeta na?
 For, according to our custom, a boy it is
 a very great event for him on killing a
 bird to present it to his father, so
 that when a man does wrong it is
 said Hai! ka utandi ukudhl'
 izinyoni za bantabaka, u fun'
 bakutshiyise zona, zi sale yidhlive
 abanye. Inkuluma ya kiti leyo.]
 The Zulus paid no attention to what
 Manyosi said to them. They simply
 hlokomad. The ukosi (Cetshwazi)
 then kulumad no Manyosi.

Whilst all the noise was going on Cetshwayo made some observation to Manzosi which I did not catch. The inkosi; finding Manzosi did not hear what he was saying to him, shouted we, Manzosi, we Manzosi! itina kanti e si ngamaorken-gana. Enu na? Ngi ya kuluma, ngi ya kuluma, Manzosi, a u nakile Uyazi Manzosi ku kuni lapa kwa Zulu, ngahle ku be ini Kanye (= ngahle ngi ku bulale)*. Manzosi replied Amanga selo, kwenzu bona laba bakini, ba kuluma bonke ngani bona? Dya kuluma ke inkosi angu rezwa ibo. (Waze indod' uManzosi) Kwa vel' uBejana - ke ezincekweni emiva (ku lez' ezipet' irawu - lom-tunzi). Ezinceku zi semva kwinkosi, zi ikhokhovana nje. Ngite mena ukuroba kancinanzanyane, ngezwa' uBejana ebleba etc. Kad' inkos' itsha ilanga. Kozu kwenzime nini lokuya na?

melus
ie to draw
back

* As Cetshwayo made these hostile angry remarks, he vigorously scratched the sides of his head with his long nails and smatched the irrawasde, which formed a shade over him (held by a man) and pitched it over

Dlapa nga qala kon' ukupendula ke -
ngati we Bejana, we Bejana, a kwenzime
loko ince ilwe impi & ya kwini le.
Nati site siza lapa sa si sazi ukuti
Kwenzime loko kwazulu. up' utshu;
Be tuka. Kwatuk' uSebuzo, no Dshela,
no Zulu. Bati uSebuzo wati utini
Lasi? I replied Si yopa si kala si
zi mbuzi na? At' uBejana
inkosi kad' itsha ilanga at' ku ya
Kwenzime nini lokuya, o kuyini
oku ya kwenzime inkosi ingal-
ibatscha ilanga? Kwati ngi lapa
uZulu wonke wa beka pansu, ngatsh'
uletshwayo.

Kuke kwati ke ngapambite kwa
lamapamu, kwadhlul' insizwa
ivela ngasohlangothini iya nga
sesibayen' e ikulu. Banyi
dilikela bonke uZulu beti ba
yati tshaya, yaba tshaya nga
manthla, yaze ya wel' iStukwini

ie the little stream near by. Kanti i-
Ngobanakosi note nedhuyengwe,
lawo mabuto a ~~fihlizi~~ fihlwezin-
-dhlini. [Amakosi amni nga lama-
-gamu a ka Bejana a cabanga ukhuti
inkosi i diniwe, kad' itsha changa
Kanti ku d' gondwe kwenziwe kona
loko, ngoba nank' amabuto a fihlwezin
ezindhlini]. I am quite certain that
the intention was to put us to death.

x is after
replied to
Bejana

After this Cetshwayo said no more.
He simply said You Gebuza & Tshela
go off and away now. Amagamu nga
wa nik' upasi mohlana eze kimi
ofandandlovu. Kangi yaz' inkosi
ekuluma kabili.
Gebuza said Hazi! nkesi, if you are
tired we might leave off now and
return tomorrow though not to say
anything. Cetshwayo said Qal hambani
impela ni goduke. Angi kwaz'
& ni saku lande lapa ukuba

ku se y' ini. Kwa ukupela njalo.
We remained a little longer in expectation
that C. might say more, but he said nothing
further. Our makosi then valed said kuye
and we sukad. As we were about
going to the horses, the Zulus followed
close after us, I following just behind our
makosi, kwa vel' em' indoda ku
wona lana esi hamba nawo
yati Mpande, u inkulwane ya
esilungwini lani, upendula se
ku njeyana na? Kute ku se njalo
nga beka nga semuva, zi nga
ka fik' emabashini, nga bon'
imp' entulu isigaba kon' inkosini
lapa si saka kona - amabuto.
Ngati maira Haw! Gebuza & Tshela
akhe ni beke, ini leya. ~~benitini~~
ni teni kimi na? Je impi ivelapi
esi quba lapa si saka kona na?
Drango la mabuto nanti (pointing at
it to our left) akuko rango nga's

ezigo-dhlweni & li ngen' awabuto. Je
impi ipum' azindhlini. Ba beka nabo
ba bona, but said nothing. We then
got on our horses & went to the missionary.

I omitted to mention that Cetshwayo
denied all knowledge of Mbileni; he
said he knew nothing about it, ~~was about~~
~~the horse~~, nor about Mehlokaqulu,
nor about Bekane. But he said nothing
about the horse. His denials were bare-
faced for everyone knew what the facts
were.

At the missionary's the little tole
was killed (lele to lana). Very early
the next morning an incusa arrived
to say aku buy' utManyosi, ku buy' upasi,
ku buy' utMafamulana. I reported
this to my aurakosi. G. & J. said perhaps
the inkosi is thinking about something else,
will you go? I said If the inkosi says
we must come, we cannot refuse.
When we came to Zululand we knew

what to expect. We accordingly got on to our
horses and went ~~to~~ back. When we got there
we found Mnyamana seated outside
the fence of the kraal with other men.
Mnyamana said the inkosi told me to
call and tell you this. The black horse
that was stolen, Cetshwayo knows nothing of it.
uSicaya never told him anything about it. This is
the only igama that he did not pendula. That was
all. We were very surprised to ~~be~~ ^{find that} this trivial
incident had been regarded as sufficient to call
us all back.

We then went off & slept at another mission
at Nhlazatshe. Next day we reached Utrecht,
& found ~~South~~ ^{still} there.

After this we heard Cetshwayo had sent Sin-
twangu and Nkomoyesiswebu to Pieterburg,
but I do not know what their message was.

I know that Gebuza & Tshela were sent to
meet Mjofana & Galloway at Rorke's Drift
- the first two representing Transvaal & the
other Natal, but I do not know ^{what} ~~how~~ their
conference was about. -

I heard also of John Durno having been sent on a message to Sontsen by Cetshwayo. I fancy he came to the boundary, where he was met by Sebuza & Tshela. I was not present, for I had been sent to Swaziland with Capt Clark

new ~~the~~ xabad

Formerly S. when going about in Natal would ~~say~~ order 3 or 4 men to come along whereupon many others might follow on.

When we went to Mtsheheshwe, Luduzo, Manyosika Sigobe, & myself. Elijah Kambale & Teteleku, ^{Samuel Kungalo} asked to be allowed to accompany. But if many not invited joined the party they would be given food & even were scotched ^{by} izintoms.

Sometimes S.'s native followers would number thirty. But when we went to Santolana there must have been 50 followers, for Teteleku & Manyosi ^{each} brought followers. Those forming party of their own accord got no remuneration.

Manyosi was a kehla. He was ununtu ka ngoza ka ludaba. Manyosi was ^{of} wa's ^(his sibongo) ^(his sibongo) Emapepeteni ^{Nr} wa kwa Swala.

The Manyosi in regard to whom it was said Sobohla Manyosi is not the man above referred to. Nomsimekwana used only to come & Kungalo then go home again.

Luzindela (Chief Nkandhla) used for some time to be S.'s induna.

Mancele ka Mzila was also ~~one~~ S.'s great induna. He followed a Zatsheke ka Mbezwa, wa kwa Ngubane.

I know nothing of upoko from Cetshwayo, nor of the ox hide sent back. I do not ~~know~~ ^{say} it did not occur for there are rumours that this happened.

I was Sebuza's induna. I was so appointed by Sir J. Shepstone.

~~In my opinion~~. When Sir Barthle Frere and Colley came to look into the state of affairs re Zululana, S. was sent for, being in the Transvaal. He S. replied that his Colony was in a state of unrest and that he could not come at once. However, he did come, leaving Langon in office. At the time he came fighting was going on with

Msutu on account of having killed a white man Thompson at Christiana near Kimberley. When I got here he found the army had already gone out against the Zulus, for the Native Horse was at Greytown. I think the European forces were on ahead. I came down from Transvaal with Sir T. S. to find that war had already begun with the Zulus. The Sraigo fight had occurred. This was the start of actual fighting.

Sir T. S. told me that in his view there should not have been resort to arms with the Zulus but that negotiations should have gone on for say 5 years. Sir B. ^{+ Colley} Friere could not accept this advice having regard to Mchlokozulu's conduct.

Sir T. S. did his usual Native business at the office, but one or two of the bigger men used to come & see him at his house. He might then sit under an umkwane tree.

I accompanied Gebuza when he took Cetshwayo to London. Mkhosana ka Zangqwana;

Ngcongwana, ^{Ngcongwana} wakwa Ndabezita; Ngobozana, Ngcoiyana; Ntshingwazo (not the Induna) but a khele, was inyanga ye nkosi; Mgiwwe (was incku); Lasi (ie myself) - also, of course, Gebuza, Mr. Dunn, Mr. Fynney (Miskakaza) - the last-named arrived after our interview with the Queen & very shortly before we had to go back. When we went to Woolwich Fynney was present. Mr. Bramston was deputed by Lord Kimberley to be associated with our Depart^{ment} & take us about.

I was present at the interview between the Queen & Cetshwayo. We saw the Queen at Osborne. C was trembling when he arrived at Osborne. ~~But~~ The Queen saw that C was very nervous & began to talk. ~~That~~ She said she was glad to see one ~~not~~ with whom ~~her~~ her troops had fought but now there was peace. C said Don't let the Queen say she jabulas the jabulani is on my side for I see what is not visible, & what I do see namely this skin of our like that on my hand

has never seen what I have today seen & I believe I am not only the first to but the last to see what I have seen. The Queen asked ulwandhle lu kwenzwe njani na? Futi kude lapa' Africa lapa' uvela Kona. C. replied what could the sea have done to me? si lu dwindle le akho' enkulu.

Kwaku ngala lapa!
= lukuni,
stiff or seal.

It was Gebuza who interpreted.

Sontsen assisted my father & Adam Molife also mbunda to buy Crown land at Mpozana, Mooi River. He said to mbunda nxa u no sungulo lwako lu kipa uteng' ezive, indawana. Kiti lapa, nomna ngi ku bekile, wot' ut' uhlezzi, ku fik' abakiti ba li teng' pransi kw'ako. Ubu su hlupeka. Futi, u nga tengi lapa' idaze, uhambe ulalendhlehle, nxa u suk' uza lapa u zo kotu' ibandhle. Futi, indoda yeyama itsho lapa ihlezzi Kona. Nxa uhlez' obala ba yo fik'

notice metaphor
not burn your head

ie. go and live a long
way off

abakiti ba ku kakele pakati. Nxa ⁵¹
weyene itsho ne zinyane le mbuzi yako li yo puma li y' entabeni li ngay' eqekeni. ~~laka ke~~ He advised him to live right under ^{against} a hill, so that no a European could not get behind him.

And if you should happen to go and build ^{open} on vacant, unoccupied land, you will see our race will follow you there. Which was quite true as events proved later.

He, S., it was who assisted us in regards to Driefontein. He advised that the land should not be divided into shares but kept intact and vested in Trustees. Today we see the ^{advice} wisdom of that.

I believe the ^{very} first American ploughs that came to this country were introduced by Sir J.S. my father got theirs through him.

Sontsen said to Johannes Kumanis & my father Jonathan Saba, also Adam Molife who had come to him, ~~he said~~ Se si moyene lapa. When our children grow up & have houses of their own, the ploughing ground

will ~~no~~ longer ^{be} sufficient for our ^{point} requirements.
 Will you give us advice as to where our
 children can get pieces of land on which to
 live. S. said Yebo na? They said Yebo inkosi.
 You know that we Africans si yaye siki
 inkondhlwane (tinder, for flint & fire), si
 yaluke, si yi rube ngo bulonfwane,
 be si siti si yi tungile kancinane
 yane. Si suke si hambe nayo ke. Kuti
 lapa si lala kona ke si bas'umtlo
 kona ke. Deinywe kusihlwa, ngoba
 nang' usebasiwe. Kuti kusasa
 ibuy' isi tungelwa naa si ku
 hangwa. Uti ke hambani nileke
 kati (holding up 3 fingers), kuti ngelile
 lesire ni fike ku leyo ndawo lapa
 ni zo fun' inkondhlwa ni hlale kona
 ke. Uti okuhle kuba kuhl'amadaba
 a lala katalu endhleni and'uba
 a fike kwombulu. Ukona ke ku
 leyo nhlombela e ni yakayo ~~ni~~
 ngakhe si inkonyana yemi ingakhe

Yause kahle ne ziyane ye mbuzi
 yane, li zali kahle. His object in
 advising this was that they should be a
 long way off Govt headquarters. And it
 was on this policy that we founded Die-
 fontein, and nothing to vex us has occurred
 because we followed his suggestions.

He (S.) also used to say to those applying
 for land we Africans ^(aborigines) when we want a place to
 build on we first satisfy ourselves that it will
 be able to yield us a good crop of mabele, after
 this we look for a suitable place for cattle,
 and after this the next consideration is the
 water supply, and lastly the site for the kraal
 that is how Africans (aborigines) act.

Sontseu inkosi of all Africans, for all
 speak of them & like him. Wherever he set
 his foot he became the inkosi of that part.
 Another characteristic was to desire to speak
 with all people. He spoke to no one without
 saying mintanami to him. I never heard any
 bragging when speaking to Natives, even

when Izalukazana wished to speak to him he consented to converse ^{face} with them. He did not ganya himself.

In all his ~~single~~ journeyings he was always visited by everybody, those who knew him & those who did not - when travelling about the Transvaal and when halted with our waggons he would call in the houses & taking me with him we would ride off to a little ^{insignificant} house belonging to a Boer he espied away in the distance. One day he directed an outspan, having with us over a mile waggons. He told me to saddle up his horse - I did so, also mine, knowing there was some expedition in view. We had seen a little hovel built of reeds belonging to a Boer. We had Shaba with us then ~~we went along - when we got up arrived,~~
 S. got off his horse & entered the hut. He sat down & chatted with the Boer, ^{who happened to be present,} being a very fluent linguist. He sat a long time ^{to my astonishment & amusement} and when leaving, ^{invited} the Boer to send his kaffir along with him ^{to}.

(make him a present of) got some sugar & coffee - 3 or 4 lbs. parcel was made up for the Boer & carried back. Instead of our having been hospitably treated ^{by the Boer}, S. put the boot on the other leg -

5.10 - Notice that Jasi always when speaking of S. in narrative refers to him as inkosi or the inkosi. This term of respect has been ^{from sometimes} omitted, especially in the former N.Bk. It indicates that Natives regarded him as inkosi indeed.

I discussed last night with Jasi the subject of Cetoswago having been forced into war with England by Sir J.S. constantly pressing the land C. had promised ^{at this coronation} to give but which C. no longer desired he (S) should have pointing out that the object C. had in view in first making the promise was that England should act as a buffer between the Boers and the Zulus, but later on when S. went to England, returned and annexed the Transvaal, the motive C. had originally in view no longer existed and therefore he should not have been pressed because the particular reason which led to his offering the land no longer existed, especially as his neighbours on the North west were no longer the Boers but the

friendly English. C. could not understand these demands - even though Nkomo oyisicwcha had been sent to point out the land to Mnyazi - and it seemed to him as if S's insistence meant that the land was required by him only to ^{join to the annexed territory + then to} give over to the Boers.

Lazi looks on the gift as irrecoverable, just as a beast not only given but pointed out to the donee. But says Lazi, this dispute about land was not a cause of the war that followed, it was only an aggravating element in the negotiations that arose. The true causes were the blood shed by Mchlokozi, by Mbilini and by Bekane.

9.5.10

Lazarus Xaba, with Sowatsha.

Lazarus speaks: - my grandfather was Makogo ka Mzulugulu ka Maba ka Mlotsha ka Xaba, wa kwa Xaba.

we daba ka d'amatshini. We are said to have eaten in kwa ziy' abandhlase myana. that is there was an umlenge off which Xaba's mother cut some meat. When asked why she had done so she said it was for her ~~son~~ child. The child was

then called Xaba because this xatshwa thing ⁵⁷ caused the ubukosi then remained with Hlubis.

Others say there was Msonyama & umlenge but Xaba preferred ^{to pick} the umlenge & so lost his ubukosi which was taken by amathlebi, as the same kind of thing that happened with Lunis &c.

My father first met Songica elusutu, kwa Sigonyela. The mpulugulu referred to as my ancestor went off & konza'd ka besutu ee to Sigonyela's father Mgotshe. I was born near Ficksburg, O.R.C. I came from there with Allison to Natal, as also my father as already mentioned.

Telisoing. When I came to Teliso at Noaleni & izinywe zamakuzi on this side of Inkomazi. He teliso ko Kukukelala, Mbozwana, Bidhla.

Mr. Allison first of all lived where Ford's ~~the~~ carriage works now are. On Allison's first arrival the Gov. & S. went & met our party at # above Kettlefontein. I was only a little boy & paid no particular attention to S. at the time.

I cannot say how long S. stopped at Ndoleni when telising. He went on I think to Dikomanyi to teliso.

Dhlaba was of Dhloko regt. His quarrel with Jojo was about an ox emdaka klatchiswad S by Mgikela, before Mgikela was bekward. This happened at Haukeni kraal. Jojo wanted this ox to be killed but S. told me to hlaba one among those we had with us, we had got these from Sebuza as well as from Natives who had hlabaed us. I kept on asking when the ox was to be killed. S. then directed it to be killed + well see if they want after finishing it they want want movement (ie for want to kill cattle I have brought). I seemed to prefer Bondo cattle. I told Hobanda ka'Poungana to go + hlanga the ox. It was shot. I told Dhlaba to hlanga. Jojo then wanted to imela the beast ie superintend the cutting up. Dhlaba + Jojo then banga'd itumbea. Dhlaba was carrying isawa. He cut a tumbea, as he did so Jojo attempted

Dhlaba's
sebuza
utongutazi
-icugku,
ingagale ekal
igijena, ka
Mkayitshane
umgaka ka ben'pete.

to snatch it. Dhlaba told him ngalo, ie over his great coat. Jojo then shouted uyangi tshaya, uyangi tshaya. ngi ku tshayil' mpande said Dhlaba. Jojo came to mangal' entocini. We saw all going on as we were not many yards off. Sebuza got furious with Jojo - for J. was Sebuza's induna.

S. inquired into the affair. asked why J. thought it necessary to imela. S. said that Dhlaba tshaya'd his kareane, brought to have struck him hard. Sebuza then went for Jojo as having no right whatever to interfere. At the matter then was settled.

- Not only chiefs but abanungana hlabaed S. ie when we happened to ngenisa kona. But abanungana would hlaba not with standing he had to not actually ngenisa but only Dhlaba'd. Beer was also letward. I sometimes sent to cela utshwala to bilis' isinkwa. The indunas used to bika themselves to abanungana whereupon beer was made for them. I requested nothing of Natives all headed for was

JABA, L.

58/18/27

Note in v. top margin re Pajpur Kabra's acct of
Sri TS.'s life, assisted by Sravantha etc.

Dated 25-1-1912

See text in ^{no. 53} Mahashakasha file (JSA 2)
if I don't have it in Kala file.

58/18/27

(assisted by S. Swatsho)

(25.1.12)

p/s. 27-46 cut out - contain: Lazarus Daba's account of Sir T. S. life

Parent tribes in Zululand and Natal, ~~under~~ belonging to Zala, Nguni and Mntungwa stocks.

An exceedingly interesting study would be to examine a considerable number of amaZala, abaNguni, and amaMntungwa tribes with a view of finding out the extent to which they are inter-related and so inferring (a) all the original stocks, if any beyond those mentioned, (b) the parent tribes from which all have been derived.

As regards (b) I have found that the supposed very ancient amaCube tribe came from the ^(Siganadzi's evidence) Butelezi one. We know the amaCube are ^{just as the Imbo tribe, who were their nearest neighbors,} Zala's, hence Butelezi must be so too. Then there is a story that the Zulu and Quabe tribes sprang from the Mlebi or Basute tribe, another story is that they got abukosi from amaZala. Then, as regards the Nguni, Qadi, Ngongoma and other related tribes, also very old, we know they have come from the Ngebo. Hence Butelezi, Ngebo, and Mtetwa seem to be among the parent ones. From the Zulu tribe we have Bizela, Mandhlakazi, Mgazini and others. ~~Now~~ Now when one has clear evidence that any given

58/18/26

[Mahashalusa 8.5.1910]

idea is that the ingonyama is believed to be inkosi Dlozi, though I have never heard my chief of ours having been an ingonyama

Mbenzi's zibongo

enzi wa Nguga!
omane ka Mgabi,
k' uinyakanyaka,
ngowesine ya bonakala -
njane ka Ntotolwayo, egijine ya qangqala,
ule & be si yo pizwa eNgagongo,
vinkunzi ya kona i bi zeka no mndu
iazara,
ipeli o wa pepel' engabeni, etsheni,
sengaloku itohe li zo m lamulela.

hle nomhlathu - a hill
there is a hill called 'kwa Mgabi' in our old tribe
do not know where he eduka'd.
is may have reference to his having been found
?wad.

as says Sikewata ka Mandlesilo, now living in
is very well up in the affairs of gongeni tribe. He used
i when intombi sinas. will see his son & arrange
own. Mhlathlo ka Mandlesilo is also well-inform

14.4.16

milk & Dhlolaba went for this as a rule. It was ~~it~~ his business.

Chiefs betruaid by Somtseu.

(a) Those where there was no umbango:

- 1. Mijikela ka Faku.
- 2. Cetshwayo ka Mpande.

(b) Those where there was umbango:

- 1. Dibinyika umbango, where Mzimba ka Dibinyika was appointed;
- 2. ~~Da~~ Notada umbango, where Mgama was appointed;
- 3. Juntshungu.
- 4. Muzi bangid no Mamfongonyana, Muzi appointed;
- 5. ^{to Mnyangu ka Mepo, aka kwa Benga} Dhloloko & Mangabeza, kwa bekwa uDhloloko aka kwa Ngeokosi.

mentioned in ~~the~~ Swatsha

see note book similar to this under date of 5.10 and at p. 27 thereof.

Continued from the Note Book similar to this. one of Sir S. principal retainers.

[61]

5.10. 4.30 pm

Lazarus Naba, Socwacha and Mgodika Marcele. (continued from another book).

How all the countries came to know him. When S. left Cape he was already a man of position there. He came to Natal finding no one in charge of Natives. Mbungazi, who Po Bana had no official position. He became ^{first} Chief over Natives & was thoroughly familiar with ancient habits & laws of Natives. That is the way by which he ruled. He also sent out amangosa to various chiefs viz amampondo & the Prads chief would send back his own messengers. The same as to Zululand and Swaziland and Transvaal (viz Janga ka Macibe where I heard S. had sent to - as well as to other chiefs - he sent Rozaga widnaya & Mnambite - wa kwa Mibokazi - he went to say the Queen proclaimed that all people abe tunjwe amaBannu ba ya kululwa (from the Boers)

27 [62]

On account of all this S. dream'd as if he was
the real Ruler here in Natal; just as if
he was the real "Queen" ^{ukwini} I think that is the
secret of his fame viz that he paterwad
ngemtele, ngamasiho, ngemvelo ya
bantw aba dabukangayo. z busa nga
leyo mkuba, na leyo mtelo.

Le mtelo ya i ngak' ibukwini, ya i
kuy' ekanda. Ngiti i loko okwa m
enza abemkulu.

Ku lezi izinyane za ko Sikekuker nabo
bonke labo a ba senkha, kwati a ba
zela be sebenza ngase Koloni, ba
wela isangqa, benoanel' ikuteng' izibama
abamc be zinyanga be tanga k' hamba
belapa ba toli' izinkomo. When they
came back to ^{however,} home, they were pursued
by absentes & then when they entered Boer
territory, they were panged by Boers, and
when they got home they had possibly lost all
their earnings. ~~So~~ The way to Natal

→ presently, ¹¹²¹ but a had, they came & worked all over ^{the Colony (that)}

Being afraid of
the Boers as they
would harass
them.
S. who had
amabuto at his
disposal.

mjatschi

keep out of
sight

were amongst the first who him'd amaba
before the Boers came. They paterwad kalle
in this country of Sontseu, when going back
to their homes ^(to Transvaal, Basuto) but be ngona
kukulamabura they would ^{so arrange as to} march
right through it at night & reach their own
districts next day. When they got to their
tribes they would ^{report that} say they had come from
Sontseu wa mabuto. These reports
caused Basuto gratification to know
how well their sons had been treated ^{when in Natal}. As
^{evidence} ~~proof~~ of this statement that Sontseu
used to pata their children ^{well} I heard from
mjatschi ka Tobela who spoke very high of
S. heaturit. She spoke at Gebura. ~~He~~ She
spoke when ^{he was} at her kraal. I had gone to
beliza there. Mjatschi said Mina ka ngi
bonwa, ngi ye sabo, angibonwa
nga klapelka ngati ngi intombazana
nga hlasedwa amabume, ngi ~~and~~ ^{sand}
ukufalwa usname. Ngabotsheva
insimbi yezingola (anaketanga)

[64]

your colour

lap'azinyawem. Kwati mhlaba npi
 kumnyulwazo ngati a npi sayo ku
 pinda npi bonwe muntu. Funa
 kute impi esi pinda ukung' i hlasele
 ba npi vey. wa se. catchela loko.
 Ngi ya wesaba she lom bala wa
 kimi nga loko. Ngi ze kuwenje
 ngoba ngizwile ukuti unyoka S.
 opate' abantu betu kahle, ba si
 neomela k ukupata kwake kahle
 abantabetu. Bala, size si bon'
 impabla a ba fika nayo beyipete
 a ba fika nayo. That is the
 evidence referred to. S. ^{spoke on these} ~~said the~~ ^{two} lines. He said his impi was
 ganjwad ~~wh~~ by Abel Rasmus, mina
 nga ngi nga gonde kulwa namangisi.
 Rasmus said that he ^{Sikukukuk} ~~he~~ should join &
 fight the English - that is why Sikukukuk
 said Rasmus had started the fight.

Socwatshe speaks. - I agree with
 Lasi. S. when he got to Natal, he found

the country occupied by Natives, refugees from
 Zululand, who had ^{formerly} ~~had~~ Zulus, who had
 come across the ~~line~~ ^{line} gqabuka kwe
 goda, & those who would ~~go~~ ^{go} madi
 ka Nohlela. When S. arrived, Smiti
 was ^{Governor} ~~in~~ charge, the one who fought
 Boro, ^{and who was by them} ~~was~~ shut up in a fort. S. arrived
 being ahead very familiar with Zululand
 language, for at Cape he used to ~~play~~
 with boys, ehl'ipasa, ablahinsewa.
 I have heard this said of him. Smiti said
 you must telisa 7. ^{the} ~~with~~ each hut.
 He pataid kahle. He found izigwe
 ga nga kandhile zi salwa godwa.
 He pataid gde walandhla laba
 isiga' esikulu, wali nweba. wenza
 ukuba li kony' a Kukumeni, kade
 li zi peter. He had many amancusa
 abantu a ba li konye yena. He
 would send ^{those} ~~ones~~ to amakosi anga
 pandhle ukufha telisa, e yo ngumisele
 impi. He butaid men & drilled them

getting them from different Chiefs viz
 Musi, Dabuyana, & Mgame. Killed
 like Zululand Police.
 S. sent ^{at various times} our messengers to Mpande and
 to Swazis, Basutos &c &c. Mngumisele
 impi eswazini, abakwa zulwini
 be ka hlupa. He said all Natal
 Natives were not to fight wa ngumisele
 mipi, kwa zulwini was eswazini. I
 remember ^{seeing} messengers from
 Swaziland carrying 2 tusks coming to
 tela to Sontseu - this was after Noonde
 -kusuka, Mkungo was at Sobantse
 also his mother monase. I in the
 meantime travelled thorough about
 the country, every where beating
 umteta. And where there were any
 reports of disturbance, the first
 sparks thereof, he would go himself
 and settle the matter.
 [Daniel was S. great mule driver]
 at this territory Natal, Zululand &c

he knew of Sontseu, they did not know
 the Queen, I say this for when Cetsh.
 pakad his him for uand hewana
 saying akha sukukuti, they would
 reach the gate & then return saying
 to bring ngati ngati. Then they would
 return to go out the gate, C then
 shouted ngokhe ngizwe. ka mabandla
 ka mizokuwe ka naba, ngati
 umfana ka Sazica uzi tele nge
 nkova ekanda (ie umhluzi
 we tanga). Ukwini lo, those of
 Zululand used to look on here as
 ingane kwane, isitombe nje.
 & Pulumani were always changing
 & so on. Kanti ku ngatsheko, we
 only know Sontseu, yon ongezang
 ay ndawo. Mpande travel had
 his wage wa fa also Cto hwaso.
 Mpande used to send to complain of
 men of his having egad with his (his)
 cattle whereupon S. would kipa

them & return to Mpande. And I saw
 ka Jama - aroo Makobosi, Mpande
 sent & reported to S. that she had gone
 off with his cattle. S. buy isela
 them. ^{Ke Nomabugabuga way' entondela} Bova & wakua Kutali, he
 crossed with cattle. Mpande reported
 to S. & Bova refused saying he had taken
 none. Bova was guarded by a policeman
 (I think a white man) - he snatched
 a knife from a table & cut his throat
 because he denied having taken any of
 M's cattle. He was stopped before he
 had cut his esophagus - only the gogogo.
 He was asked why he did this, he said
 because he feared as he had no cattle
 of M's. He was doctored & got better
 & then allowed to go home. I knew
 Bova. He died after Juba war. When
 he drank water some came out, for
 there was a hole left through his hole.
 This was what Dumisa said. S. In
 a fight case S. would fine only the aggressors

untombo
 ungaso
 ntondozi
 iiribasigo
 kutsha.

but the attacked were not fined so much a
 penny halfpenny or a penny each. He
 would fine heavily those responsible.

Mgodi, - S. dumad by ukulunga kwazo,
 ko kukaluma, for when ^{a wrong} an injustice had
 been done he would penny & see who had
 glad omunye. And pakakubambeni
 kwake pakate kwomhlaba a
 kuhume namadod' a pet' umfula
 and if any one pendauid ngezwi & li
 nga pondhle kwomketo wake, at
 akuyi cabanga namu ngi sa yo
 cabanga. a phinde ku ye kap' ese
 cabangile ake "kya bonake bani
 ngi cabangile. ngiti kuhle ukuba
 si ku hambise nga lomketo & ngi
 ku tshele wona, "bala lo muntu a
 besvuma eseti naku ukukanya
 okuzotis' umhlabate, ukuba
 riziwane. Bala kube iloko ke
 baze bamdumise kangaka nje.

I was once with S. ku mfoka Mbambi
 * (Kani ka Mbambi - a Baca) who
 said when we got to him. I have come
 to you in order that our tongues should
 hlafama lu be henge, for you
 are this side of Intamvuna. Kani
 said Angi boni lentu oyi kulumazo
 - wa tumela futu ke utaba ~~(S)~~
 - manocle, by direction of S. Kani said
 to say se ngi ya gomisa, wena Kani
 u intombi, mina ngi isoka, no
 Faku u isoka. Kani said he gonad
 in Kisi ya man ponds. my father
 returned with that iziwi. S. then went
 and put up his tents near where Kani
 was. The Intamvuna dist had not
 yet been annexed. We had come
 down there with S. from Kiketa. Kani
 then S. then said to K. as you have gonad
 lile soka, I give you 5 days zo ku ba
 bope, a wul' intamvuna. Kani
 said 'O why do you come to press

as Pondo
 King

me. Go back to your naima, ⁹¹¹ where ³⁷
 the tents had first been set up. S. went
 back there. On the 5 day K. kipad abantu
 to go and check the crossing of any further
 cattle, but not to interfere with those
 that had gone. The majority had gone over
 S. said. Do not want blood shed. You
 must simply arrest those who have not
 crossed. Although Kani had crossed
 with his women & cattle, he, finding
 many of his cattle still in Natal, returned
 to say Nkosi u nd xenggele, se ngi ya
 ku ganake ~~nd~~ nkosi. Uma be ngazi
 ukhuti u yikosi & nga bulalayo
 be ngi nge ku baleka - wa buya ke
 wa bul buyela lapa. And this was a
 great object lesson ^{to} amabaca so they
 all came konyad to him. He then
 hlaula'd 500 head of cattle, but he fined
 himself, S. did not fine him.

for ngi

All iziwi ^{cattle} were killed & kept a bame,
 all huts for Natives, visitors etc, the
 yinduna etc.

[2]

S. Jumaad I think because he had ulimi olutamhile, nopenidula ngezwi ampandule kahle, go away & think, well talk over matters tomorrow. S. said to ngorzi ngobukosi, angzi gwagi, ngeza ngomteto.

A man would vuma that he had lablaid himself.

He used to say to those who fetched with him that they would laya them, but when they were in front of him they would find ~~out~~ out the truth, for on being searched they would not agree.

Izangoma - S. called together about 50 of these, men & women, on Mountain Rise near where Samuelson ~~was~~ lives - in acting Gov. Bissett's time. One whole day was spent on a visit to these. Money was hidden in boots, in the grass (sitota) & on different people. The Gov. was present too. The doctors were then told to hula imali I was there as a waiter. A tent ^(mperegae) had

~~tent~~ been pitched there. The doctors were seated ehlungwini. They all tshakulaid & tshakulaid. They then furaid lents ephlivo, aji tshelwa ukutu imali kusa vel' izangoma za zitatu out of the 50, Nomadwala ka masumpa, another woman from mapetweni dist. (where Kamanga now is, near Inyani), & the 3rd was wisizwa yase mpoti. Nomadwala kombaid imali impela i ku Santsen asicatulweni. Ngi nuka wenu nkosi, ku kosi ompond' abasi hlana asicatulweni ~~pe~~ pe sandhla sokuponse. S. told her to take off the boot. She undid it, and lo behold the five pounds were taken out & telaid itafuleni. She then went to the Gov, the Gov. was told to get up & she then dug up where his feet had been & took out £10 in gold which she placed on the table, the Gov. told her to sit down because he was satisfied & that she

would finish & find all: He wanted the others to have a chance - Another woman went & tata'd itongwane (lo pondo lu ka bejane - about 5 in. in diameter - li ben izinyanga ezimbili) ~~elo~~ ezikoteni, a celemi kwekhungu where it had been hidden. The woman sat down & catay' ugwayi ku lon' itongwane lilo.

He insizwa also found something, but I did not see what. All I know is he was singled out.

So then said all you izingoma should I hear you are bulain' you with all be bopaid, but these 3 were told they might bula, ngoba ka ne qiniso, baya kwazi' ukubul' inali.

Nomadwala is still living - she is very old. She rides on horseback. She is allowed to bula. Nomadwala still bula.

Socwatshe says Nomadwala atkela mhlola ka ~~izinyanga~~ magqubu. She has plenty of property.

Jasi says: I lived away at Impofana, that is why I did not know of the incident just related.

Socwatshe says Santseu also sezisa' ukwebiwa kwezinkomo.

Jasi says: Ukudabuka kwe goda Natives used to tota cattle ngoku bilinga, okubangwe ukuciteka kwezwe. Under normal conditions there was no such thing as theft of cattle. Even at this day theft of cattle is unknown in Zululand, as also in Swaziland. This crime arose out of people of different tribes being intermixed. They came from Pondo lands & Xosa - these speak of theft as ukupola ukweba, when Boers were turned out of Port Natal, people (Natives) rotad' owing to cattle ezi hamba zi sala, ku balekwa, for the Boers ran off in haste from Natal.

Korannas
amaqwehlana
~~amagqubu~~
like abantu.

Socwatshe. Ukweba like ukutakata, nokupinda.

Can enlarge considerably on this head, giving numerous instances - especially that of Sibetshe ^{aka maganyana} wa kwa Ngongoma. Jasi insists that Zulus are not naturally thieves ^{stock} under normal conditions.

* wa kwi Gcugawa ka Ncameni ka Sizana

intshoko
- arrows
magudalini
Socwatshe says
ke... un... b... h...
wa yenga kombi
wa yengul
ameva
said of msame
a dead shot with
a gun.

izilili si ka baba, isilili si ka mame,
isilili sas etombeni (where goats stand)
= floor of hut.

Lasi gives good ^{full} account of expedition after the
Bushmen under command of Capt Allison. Some
of his own cattle had been stolen.

about 30 ^{men,} women + girls were killed - only 2
of these were men - There were 9 women + children
prisoners, one of these died on road. The women were
armed with bows and arrows ^{and actually fought}. Bushmen eat meat
only - all our prisoners died through eating our food.
Women can run very fast. There was no real fighting
The men got away. The cattle stolen were not
recovered. There was ~~never~~ no more cattle raiding
after this.

Lasi speaks - When S. returned from Lusawana
expedition, there was banging to effect
that if a hut was too small, ¹⁴ - was required
by Europeans. S. defended the Natives as having
no money. S. said let the man who marries
be the one who pays £5, for I do not see
why the ^{hut} tax should be increased in the case
of all. The number of lobola cattle should

mbishli

at the same time be limited to ten, but izise
not to be counted. In this way the bridegroom
would be in a better position to pay the £5 on
the marriage. For formerly there was no limit
as to amount of lobola that could be claimed.
But it was to be proclaimed that the older girls
were to be married off unga ka tshaz' umteto
and their fathers to be allowed to claim
what they liked on account of them. And
because the country was S's this law
vumekaid in the bandhla where it was dis-
cussed. The men then invited S. to act. S. went
forth and proclaimed the law + said that the
old girls should enda. Kwaba ubu-
nikilili kwate bidhli Abanye bendisa
^{be} nongwekadede (ie. izinganyane), ukuba
ba pangazoni izinkomo zi zo nganyane
zi be ishumi. Ku be kupela. This was
called isitabataba, just as the 4000 cattle
of Lusawana were called isitabataba.

Socwatshe says the marrying took place
daily. No sooner would one dwendwe go out
than another would go + sita on the marrow

ingwade
ingwadana
ie. a bird before
its feathers have
grow

then another next day. The meat killed could not be consumed and got bad. Men & boys got tired of singing, they got quite hoarse. Even young girls got married. There were batches of abakoti at many kraals.

S. said us when Sobantu mangalala led us to the Queen, saying we tengisa with our children. When S. got to England he denied that any such thing took place, to tengisa was to buy a sack of mealies, or string in a store, but a word of its own viz to lobola. He got the better of the accusation, showing lobola was not purchase but a giving of property as a guarantee that the child would be ~~and~~ laid & brought up properly.

Lasi. Isibalo. The first I saw of this was at Kettlefontein, just after getting to Edendale, before the battle of Ndondakusuka, it was ^{about} 1/2 year after we arrived in Natal. This sibalo dug the road, main road to Town Hill, different from Boer road. The men that worked on this road were from Edendale. But this was

not a compulsory affair, they were told they would get money to buy land with. After this I saw boys working the road from Portburg to Durban.

There used to be compulsory labour under the Zulu kings. The word isibalo arose from boys being written down in their names.

I also saw iziggoza working on the road, this they did at Ntshangwe (Inchanga) cutting. These Refugees from Pondoland, Swaziland or Zululand, or the Free State were balwaid for 3 years in some European service. The custom sprang up after this to send messengers to Chiefs to say so many must turn out for the roads.

The responsibility for this must rest on S. for he was in charge of Native Affairs.