

16 Aug. 1913.

Notes on Sir Theophilus Shepstone.

SOMWATSHA

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Report by Socuratska of his visit to various people re Sir T. Shepstone's historical interviews ^{with} ~~between~~ Mpande and Ctoheva^{ya} & concerning Monase's children in or about 1857.
 He was sent to get information by the late A. J. Shepstone.

The most important informant was Lutolenji ka Luceu, wa'kewa Lamela ^{the tribe} (apparently ^{original story} from Swaziland). I met this man at his kraal near Mdundazeli Ridge, Nkandhla District, ^{at close to ndikwe stream} just before W. A. Shepstone's death (Oct. 1912). ~~He spoke thus:~~

I told him I had been sent by the Inkosi, Mmango, to ~~ask~~ ask him (L) if he knew of Somsewa's coming to mahlabathini to fetch abantwana ba ka Monase (mother of Mbuyazi ka Mpande) [Monase was daughter of Mtungwa wa'kewa, Nxeumalo]. He said: Yes, I was present. He asked who sent me to him, I said Mmango, a former Magle, Nkandhla. ^{He knew Mmango at Ndwenge.}
 I went on: Somsewa first came to Mpande. He said: Ngi zo keu kalela Mntaka. Sanyakona, ~~zolele~~ nga bantwana bako a ba kele & Mdondakusuka. Mpande said nothing. ^{Somsewa} went on to biki indhlala. He said that Monase and the various other ^{with her} wives of Mpande who had crossed into Natal ^{one} [some to marry Mqondane, ^{ka maboyi} others to marry, another married Mahoyiza ka Mlanduzi - others died in Natal without remarrying. Monase died at Mtunzini, near Estcourt]. He said all these had insufficient food. He asked Mpande ^{at} to provide food for them viz cattle, for cattle ~~was~~ were very numerous indeed in Zululand, as plentiful as the grass.

S. went on. Daga kala omnkako, ba kala
ngezi npane zao. Kubulawana kubulawane-
umndeni; u ~~bu~~ buy' u xolelane, u buye
wenzela ne u xolo. Uti, kako e ngi m van'yo,
ngoba ni nga bami nonke. Nombuyazi,
no Cetshwazo, naue Mpande, ni nga
bami nonke. Kako e ngi ngam van'yo.

All these words were very pleasing and
acceptable to Mpande. Had ~~he~~ ^{Samsewu} had only
Mpande to deal with, he would have
returned with the cattle and ^{the} children.

[These children had remained behind, being
esigodh leveni, when their mothers
escaped during the hostilities. The children
were Batoryile ^{who} had married Mtatani
ka Myandeya, and another had married
Mmiso ka Matshana ka Sitshekuzo].

Mpande, however, was afraid of Cetshwazo,
for ~~Mpande~~ ^{he} was averse to ^{be} succeeding
him. Cetshwazo ^{had} accused Mpande of having
gata'd him & Mbuyazi to fight. He even
said of Mpande, ~~he~~ - leli xegu li na maelbo,
ngolea kuzala lali beke mina; silwa
nje nombuyazi, se li beke umbuyazi.

It was for these reasons that Mpande was
afraid to accede to Samsewu's request.

Shepstone then informed Mpande that
he was going on to Cetshwazo to kalela
him just as he had been doing to Mpande.

S. came accordingly to Cetshwazo, finding
him at his kraal kuwa & Gqika zi kwabo
(I don't think Urdi kraal had as ^{then} yet been
built).

S. repeated what he had said to Mpande

nofilezo nohambazo.

He also said: Ni nga bami nōke, Ka ko & ngi
 in vungo. ~~At~~ I have come to report that
^{onyoko have} ~~they had~~ run away to me. Se be bulawana
 indhlala. Onyoko bazkala ke, ba kala.
 nge zingane. Abantu ba bulalana ba bulalane
 ba buze ba xololane. So ku vel' u Ngoza ke.
 (induma) - u seti. ^{ngu} ~~Onyoko~~ Nyoko, u Monase,
 uti a ngo mfakel' amehlō & zingane ni,
 abantu bake. Monase had directed him to
 see them with his own eyes. Cetshwazo said
 Namp' & isigo dhleweni, elawini. Wa hamba
 ke u Ngoza, wa yen' esigo dhleweni, wa
 yena, & yiwa ineeke. Wa fika & wa
 bona. Wa kuluma nabo. Wa kongel'
 onina. They asked if their mothers be
 sa hamba kahle na? Ngoza told
~~him~~ them their mothers were living alright
 at the Mngeni, not very far from Bishopstons
 & Table Mountain.

Cetshwazo replied: Ngi se zo tshel' amadoda.
 A general meeting of ^{thereupon} ~~Julus~~ was arranged &
 a large number of men attended.

As regards Ngoza's visit to isigo dhle, there
^{it should be added} were ^{general} ~~general~~ looking on who sided with
 Mpande and others who sided with Cetshwazo.

When the great meeting ^{had been} ~~was~~ convened & all were
 present, Sir J.S. was invited to address ^{the meeting} ~~them~~. Tata,
^{said to Cetshwazo} Sonsewa! Wa pinda wona a wa tatazo, mhla
 & fikazo. Ukubuyisa ku ka Cetshwazo, kaz'
 ampendula. Uti ku Ngoza, "Ngoza! u-
 bu landini & isigo dhleweni?" Uti, "ngi ya-
 buza, u bu landini & isigo dhleweni?" Uti.
 u Ngoza "be ngi yo bon' amantombazana".
 in a rage. Wa kuluma ngo ku bute ka u Cetshwazo.

Wati. "Sekama Ngoza!" lo ku waz ehle zi
panzi. "Ngoza wati. Ngéba ini, loko nga
cela, wafngi kombisa na? Wahle wa
tata ngo ku futeki' impela u letshwazo.
Kwaze kuwa pendula yan' u somsewu.

Wati. "u Ngoza wa fika wonani endhlini,
loku wa celewa ku wena um' a yo bon
amantombazana? liti wa yo fun' izintombi
na? liti ya nga yo fun' izintombi lapo
& zi tshaye, ~~na~~ zi ngaki emfun' gundhlova?

Wati u C. "Tela, Mlungu! a ngi kulemi
nawe, ngi kulema na bantw ba kwetu.
Uba bona se be kucwena nje, ba pama
kona la!" u somsewu uti. "Hhiti! Uti
wena, a upiye ini o wami? Mina ngiti
bonke o Ngoza, ^{abami} nawe nje o wami.

Seku pendul' o Hamu, nozwedwe, beti
"kanti wena somsewu uti u land' abantombazana
ba ka Monase, ba kuwa bo ka mbuzazi,
~~u~~ u letshwazo a ba tata nge zikali,
ngamandhla, ngesihlanu?" u somsewu
wati. "Telani, banta ba ka Mpande,
nani ngi ya ni bezela, ngomuso u zo
buya a bulale nina, ni gijime ni
baleke nje kamina" [saying this because
of Mlungu, Sikota & others having ^{already} run
away at time of Nonda Kuzuka and
come to Natal]. uya xinxela njalo,
u letshwazo ku Ngoza. Uti ke puke.

"U bu landeni esigodhlweni ku
mantombazana?" Uya pinda u som.
uti. "Ngiti u Ngoza u yaku tshela na, uti
wa konjiswa u wena ukuti a kay' esi-
godhlweni, a yo bon' o Natorngile.

What necessity was
there for him to look
for girls there after
with so many at
Mlungu?

not, however, at
~~Seti~~ ^{Sonsewen}

uletshwazo usegqungile, etakutela.
 Use ~~tot~~ tsak' amate, - being very angry &
 was delelaining + intending to delela.
 u sonsewen wat'uletshwazo, Tula, mhungeni!
 a ngi kuhumi nawe. Ngahle ngibe
 Kanye". u Setike u sonsewen "Hau! Mntanami!
 u duze uti u ngafa Kanye, u x za bu
 balawa ini, use ndaweni yako nje!
 Ungez' utsho kina, nina ngi
 ngedwana rinda weni yako na?"
 Uti, ke puti u son. ~~He~~ "O! Mntanami
 ne pisi ~~lezi~~ eli bulal' izinyamazane,
 zonke izinyamazane, nezimbila
 ezinyama, kodwa laka li yi
 bulali imbil' smhlope. Liti uma
 li bulal' imbil' smhlope, umuzi
 walo u npeze wa lunga. U yi bulala
 imbil' smhlope. Ngizimbil' smhlope
 lo ku hlokon' onk' amadoda ke
 o somoko, induna ya' rumanweni,
 eeti "Hau! abantabaka Mpande
 ba be bulana nje & Nonda ke seka,
 ba be nqabangi bona abantwana
 na?" Uti, ke u sonsewen: "Na pezu
 keva loko, ni nqabani nokana.
 Nombezazi uma kaphanga & Nonda
 kusuka uba ~~weza~~ ^{weza} kumina. wati ka
 ngi melekela, nga ngi nga oze
 nqamelekela ngoba ~~ni~~ ⁿⁱ nga
 bami no batile. ~~Nama~~ ^{Nama} Noba kwa
 kwahlulwe wena Cethwazo, wa
 baleka ~~weza~~ ^{weza} kumina, nga ngi soze
 nga kwelekela nqempi. Nga ngi
 ngeze nqaku vuna. Le ndaba ingize,
 ngize ngoba ni ngabantu bami nokana

Ngidi muna

Kuya xatsh~~wa~~ lanwa ku buye lu xolelwane,
ngoba ni ya zalana. So kuba kupelako.
so kuhlakazekwa. So ku nganyulwa
izinkomo (igenjana nje). Wati u Mazi-
pula "Kon' xze & ngateli' uala, ezo
kepa, uzodhlalani? Sonsewu was according
given the cattle.

Masipula was
a great supporter
of Cetshewaz.

Letoluni added:

~~The~~ After Si T. Si departure, the men
at the meeting all went & gathered at
Masipula's. They all ^{there} exclaimed:

"Ha u! Yek' isilewane si ne sibindi.
Si kuluma nje, si kquba si yisa
pam bili. Ingati uZulu u si kake
pakati, ubutene, ut ungaka.

x isilewane.

Sonsewu ~~we~~ did not cross into Natal
by the Dhlakweni drift (just below
Singqungu's drift ^(Toohey)) - but by the Ngabevu
drift apparently & crossed into Mabonvini
tribe.

Sonsewu when he got back felt he had
narrowly escaped with his life, so with
Ngoza, who felt that with the Eagle
(Koji) is Cetsh. ordering him to stand
up he felt his last day had come.

Ngoza was got into trouble by the
izinceku. Letoluni did not say what
they told C., perhaps that he had
advised the "children" to xga.

Shortly after this, Cetshewaz, knowing he
was disliked by Mpande, caused
Nomantshali ^(intongap mother) intandokazi ka Mpande
to be killed in Mpande's presence, by
way of causing ^{the father (Mpande)} ~~him~~ to be inspired with
a dread of Cetshewaz.

Ligayi (girl) was Mpande's first-born -
 eldest of the whole family.

Lutoluni is of mdhlenevu requirements.
 His story was partly confirmed by Mhlaklo
 ka Bekeleni, near Impandhleri Magistrate,
 who spoke to Swatsha on a different occasion.

Lutoluni did make some reference to Sanseur's
 saying that even though he killed him, the white
 people would come to fetch his itambo.

He did not say S. refused to allow Ngoza to
 speak ^{to C.} on the ground that he was a dog. Nor did
 he refer to Masipula's remonstrating with C. by
 calling out Hazi! Hazi! Nthlamvuzo! Hazi!
 Nthlamvuzo.

Note. Henrique or ~~some~~ someone referred to a beautiful
 speech Mpande made on hospital life on this
 famous occasion.

C. got into a rage about Ngoza apparently at
 Shepstone's tent, just before he left for Natal.

16 August, 1913,
 34 Loop St.
 Pinburg

JS