3.10.'21. (Inutukoyiwe ...) 58/22/1-49 1

Socwatsha: continues:– (wa ofanga.)

See Note dated from 11.5.16 – 23.5.16 – p.70. Ukanda for other remarks by Socwatsha on this.

## indhlu ka Ntombazi

Indhlu yake ya yakiswe okwe zindhlu zonkenje. uZwide -ke, ubeti um' e bulel' inkosi enye, ku nqunywe ikanda layo, li yo panyekwe emsamo kwa Ntombazi. Onk' amakos' a ye wa bulala, wa yenza njalo.* Kutiwa kwa ku nga ngeni muntu ku leyondhlu. Ubet' o ngenayo, e za fak' ikanda nje, a juluk' a bamanzi, ati mine, a-we pansi, ngoba ku leng' izinhloko za makosi lapa emsamo. [Se ngezwa nina,] Se ku isiga, lapa umunt' omunye e bizwe e se ndhlini, umntwana, ingabe ungise, noma umnewabo ini, uti: "Kade ngi ku biza, u ngezi; ngob' uti ngi nga ngena lapo endhlini, ngoba u kwa Ntombazi ka Langa, lapa kwa ku nga ngenwa? A ngi ngene kona lapo ngi ku tshaye!" Ba buzeke a ba ngezayo, ba ti: "Hau! "Kwa Ntombazi lapa, kwa ku nga ngenwa ini?" Se be tata lona leli, e kade [nge] li kulunyana.

[Mina-ke ngi ti] uNtombazi lo, udadewabo ka Zwide, noma nga udadewabo ka Langa ini?

*Take in here 3 lines p.

ngoba kutiwa: O wa oLanga; uNtombazi wa oLanga.
[Ngiti ke mina] kungati-ke ümnewabo uLanga. [Ngi] ku lingänisewa
nga lokoke, ukuti â ku yon' inkosikazi ka Zwide,
inkosazana. [Ngatsho] ku-tapeiwo ngezwi loku mfbiza, ukuti:
"uNtombazi wa oLanga"; ke ngatsho futi ukuti:
"uNtombazi ka Langa", njengo Zwide, okutiwa
uZwide ka Langa. =

manengi amakosi o kutiwa Zwide.
+ Go insp!
uZwide amakanda a wa ~~[illegible]~~ lengisa nje,
ku kon' inkata yempi' ensamo. U ya ba
qonela. Uyawa ngatela [= ukuqonela]

Imp' enkulu e yaliwa uTshaka no Zwide, emhlatuze.
[Tshaka's great battle with Zwide, emhlatuze]

uTshaka, eÿhlehlel' uZwide, wëhla ngo Gcongco, eNkandhla,
wa wel' iNsuze, wa wel' uTukela, wa dundubala
pezulu ku ka Ntunjambili, nezinkomo, nezi sifazane
nafbantwana, kanye nempi yaka. U sete-ke u Tshaka: "Ngi
ya m az' uZwide, ka hlaseli ngezinkomo, u
twal' ~~ama~~ üntwalo ya inabele. Angi ba swezisele
~~a~~ amabele, afinbulelwe, a tshiswe, konke lel'
izwe lapa emhlatuze, nase Mvuzane, na ku

Magonga, naseSungulweni, naseNtolwane, naseMamba.
A tshiswa amabele (wa di tum' izinhloli zi yolunguza
a little force
izinhloli e zi yenziwa impana, ukuba ba zubeke
njalo, bati: "Hau! Nans' impi!" Yafika ya Qamuka
g
ku Magonga, yehla nge Ntolwana, yeza ku
Madungela. uMadungela u se sadusa [(kwe
Vinkil' ezibukweni)] kwa Ndondodwana. Ya
i si buya, se ku pel' ukudhla. I buya ngo
u came by madun.
Madungela, e ze ngaye. Isi buy' imlahl'
uMadungela, i si ya ukupuka ngo Mabululu,
ukôlo o lu puk' ezindungulweni. U se yi
iyake
pakake uTshak' esyake. U yi pake ngaseno
noko kwo Tukela. U zeti, ukuyi paka kwake
"Wo! Se be tambile!" Utike ~~e~~ emabandhlen'
ake; "Ngi pak' u Nomdayana, ngi pak' uMgum
anga, ngi pak' uNteke, — a mhlotshana a ke
lawo [(he I also calls them thus)]. X Ni yi fice kona
eSengulweni. Se ni fika ni yi bamba, ni luwa
nabo Semiti; noma ni zi wa ukutibatya
vuma, be nga qinis' ukuza pambili, nide
nenzi ukulubalibazisa;
niti wahla, nide ni kumuka niza neno (ni Ngata

X Ku kona amadoda; lawo ke (ambuto) kutiwa amhlope, amakalu; amhlotshana, amakehla a sand' ukutunga, amnyama, izinsizwa

ni ya ba balekela. Kusasa-ke, ~~nga~~ se ngi let'
~~abe~~amhlope—ku ya u'bamb' ~~a~~amhlotsha pe, u'tsh'
oMontela, no Mbelebele, no Isixebe, no
~~ku~~ Fasimba ("uKhongomba wa Semini, u Goba-
ndwane"). Use li-ke, la amnyama, a o Mkonambi,
na o Sipezi, u se wa paka; use fel' a ba bang'
ekaya li ka Zwide, ngoba impi yake nansi
lap' ikona. Ni ya u'fik' e se yedwa-nje. Ufin bambe, ni
nnyume Isi ya fika lempi; se ku semansumi,
se ni citil' ekaya. Se ku ngenise nina, nina e
ni impakati. Bala-ke, nga tel' ilanga ofkulu'
amhlotshana, a senz' a kanyalo, njengaloku
kutsh' uTshaka. Se tli ze li tshon' ilanga, kulwa
won' amhlotshana bodwa [uTshak' ngobo
a wash' amabuto amhlope, amakulu, amadoda,
no kuti a sa qed' ukutunga, ~~ab~~ amhlotshana]
Se kusa-ke kusasa. Amhlope eza na'
uTshak' ngobo lwake. U sey' ijuzwile ukulwa
kwaze, yanga yizolo, u lale ezwile. Ngoba,
pela, ka kon' amhl' a'wake, a nga lwi-nyo.
Wa ye leta kusas' e'kusemi. Use hlel'

a nga ~~hinye~~ luvayo

uNdwandwe, se se sedaze kwa Mhlatuze, usi= mvuzane (o ngeni' eMhlatuze). Ya [struck through] bambana, e se pelele wonke, nāpumhlope, nāpumhlotshane (a beluwa ngezzolo). A bambana ngamene [?] kwa Mhlatuze, kwa Nomovuve, ngaseBonvaneni. [inserted above: ukuti [?] ne siwa]
Wa qale wa bambisa won' amhlotshana kuqala. Wati nasekuslawa abesnga ka bambe amhlope, wati, a ku bamba amakala ayo, izinhlangoti (ikala ilon' uhlangoti — kunye). Yasi singenake emhlope. Ya gqumuk' eka Ndwandwe yesuka. Basebe katazwe indhlala; ka ba sadhli lutso. Izwi li qale latshis' amai bele kuqala! Yasbasteli eMhlatuze. Ya ba wezela ngapetsheya No Zulu wa wela. Ngapetsheya, wa buyi uNdwandwe. Wa yi gqumuk' eypskwa Zulu, wayi tel' eMhlatuze. Wa buye waji welisela ngamanye. Wa buy' uZulu ngamanye, no Ndwandwe e se wele wonke. Yasbambana. Wa gqumuk' uNdwandwe, bayi [struck through] tel eMhlatuze, bayi wezela ngapetsheya.

njenga kugala. Ite i ngapetsheya fut' eka Ndwandwe; ya buya, ya buye ya ijitata, ya yi tel' emhlabeni, amabandhla ka Zwide, ama Nkayiya, kanye na ma Tzila. Kwama kona loko. Wa buye wa buy' u Ndwandwe, wa xotshe u Zulu; wa buye wa buy' u Zulu, wa xotsh' u Ndwandwe. Ngi njenge nga kubala nqoba na mna od' a ye ngi xoxela (Boiru ka Nomabungabunga, no intantelo Makobosi, intantelo Mzuzu ka Nkatazo, Xawana (tasimba — told me this) [Iti ye lwa, ati] ka bizi. Kwa ze kwa bej' umhlati, a manz' a ba bomvu, igazi la madoda. Abant' a ba fayo, a ba fela pakati kwa manzi, ba ze ba ba ucaca [in Bryant], ngapetsheya kwomfula, na ngamanono ezimfundeni, izidumbu. Iti le i xotshwayo, i bi si kwela pezu kwe zidumbu, abanye pe ba sikwa um konto ye zidumbu, bobabili (naba balekayo, naba xotsh' abanye). Ba buye ba buye futi. La ze la tshon' ilanga; kwa ze kwati ukupeina ke, kwa qcin' u Zulu. Ya si ba xotsh' ukupela. Isi ba juwaza

× ukukhlangana, izi iwombe = to clash & separate, then clash again & separate; each such clash is iwombe

njalo, i muka nabo. Nabo, se bebaleka, be
goná ēmakaya kubo. Ipi ba joja nga Semuva
i ba landela. Lapa-ke ēmhlatenge, ukuba ku
qeine, uNduvandwe e nga b'ēsa bnya, kwa
wel'uNdhlela ka Sompisi, wa je se tola lez'
izibongo-ke: "uMnweli (umWeli), i wele yonk'iiNtontela;
(umWelela) uMwelela kwa li potsheya; uGod'olu
hlal'amaNkayiza". Kwe-ke labanabuto
amnyama, afte ka gond'ekaya, emzini
ka Zwide, emfaau' emfakuceba, kwa
Nongoma. Aft'uba gamu ka, obala, e zoj'
ekaya, (be se kude kodwa), ba se beft'aba
fazi ba kona, sefkeshlab'umkosi, beti: "Ki!
ki! ki! ki! ki!" Baft'abakubo a ba boni
ukut'uZulu. Se befti: "A buy'amabandhla
ka Sikova no Langa, abafkwa "Qili li
hlatshwe, zi nga ka hlatshw'izibabayi;
bati: "Halala!" Aya buy'amabandhla
ka Matshetsh'a fike ku Matshobana, no
Lang'e b'nga bang'e za fike." Yena uZwide,
wa bona ukuti: "A ku si bon'abakiti; impi le!
U dega-ke. U sega ne zinkomo zake ze tunga

Ngoba wega, a ya-ze ya m funzanisa, inganti
wege i si kona. I hamba ngo ku sicila
ukuti: Uku-
ka neane [(ukuti: ukuhamba ka neane, i nga hambi nga-
mandhla, i tshetshe]. Yati ukufika eka Tshaka,
yadhl' izinkomo e zi seleyo — (wa ze nga zi
Guba zonke, wa ye zo zenzenjani?) — ya tshis'
imizi, ya tshis' wona omkulu wase Mfakuceba
[kwa Nongoma]. Se kuzoti le eka Ndwandwe
a be tshaw' u Zulu emhlatye, i ya qamuk'
skaza, i si bona kutsh' imizi. I si bona
ukuti: "Wee! u Zulu kanti' use lapa, u se
pambili! Si m tshiy' emhlatyeni nje, kanti
u se ngapambili kwetu!" Kanti ka ba zi ukuti
ikona impi e ya qond' skaza. Bati, bahwa
nazi emhlatye, ipelele. A ba se na
mandhla; ba dhlula, ba ngena umzila
ka Zwide, be u landel' inkosi yabo. Ya
qinga eka Tshaka, ya linda le izoyo,
e ilok' i 8 xotsh' le aba yi cit' emhlatye.
Izi ngena umzila, i se ti i land' u Zwide.
A zange i bi sa ~~bunga~~ tika ndawo; ya i sedhl'

izinkomo nje; i zipang' abantwana nezinkomo, nezibolo [a sebahlulekile ukubaleka]. Izaba gwazi abanye, abanye i yababanga. Ba ginis' ukupang' izingane nabesifazana!

[u Somapunga, wa katal' emdhlelani, wa buyela wa ze konza kwazulu]

Mina ngazi kanjalo, ukuti u Tshaka wāze wafika ku Ntunjambili. U buyel' emva nje, e yolw' emhlatuze, i sitazane sise kwa Ntunjambili, enkangala okalweni olwa godol' abanta bakwa Tazi. Izinkomo za kwazulu zi ze za wela ngoб' e sem citel' u Ndwandwe. Lapo kwa Nongoma, kwati ukuba ba ba cite, wa ngenisa wāka nje, ukuba a li fulatel' izwe, u Tshaka, kube ēlake lonke [u kufulatela = ukulitabata, li buyele ku yena, a li ponse ngemuva, njenga mangisi, e fulatel' eli ka Tshaka].

Uma u Tshaka wa nga ku tshesil' ukudhla, wa ye ngek' abasotshe. Ulwo nabo lap' emhlatuze

nje, a ba sadhli luto. Nonxa balewa zmhlatiya' balewa ngoba be indhlu ya mandhla uNdwandwe.

Kwa Zulu ujindab' zzindala be zi nga xoxewa, ngob' z sekel' igazi lake li nga citeki. Kwa ku xoxa amapoyisa uNkunza. Umuntu kwa Zulu wa ye hlal' zzilindile, e sekele igazi lake. Ngoba umuntu o kulumengomlomo nje u sefa, ngoba kutiwa ukulumalolou, wa ku tatapi. Kutiwa "ni zokwon' izwe, ngo ku kuluma": ie hear what one says, but pass it over because not wishing to talk on the subject, because perhaps a ~~tatalesa~~ talalesa = ziba, izwi a ngā li buzi. ^ thorny one

uZibezwile, name of man. from ziba & izwa.

izwe li yafalā, izwe la bamngama — nge ndaba yo ku pina. Fighting done at all marriages (ndwandwe) — assegais secreted. People tending now to refrain from going, afraid of being involved in a "case".

# Tribes of Zululand.

~~and question~~ of when ~~[illegible]~~ ~~Shaka~~ came to throne. (List incomplete)

Mtetwa – wake Ezimfolozi. Dingiswayo ka Jobe.

Mpukunyoni. " " Veyana, father of Mayanda, father of Somkele.

Dube – Nzwakele ka Kutshwayo ^ bake ngaseno kwo Mhlatuze, oHlangeni, umhlanga wa kona mkulu, kwa ku izwe le zinyati.
Nzwakele ka Kutshwayo were chiefs, the 1st in Shaka's time.
~~Habana~~ Ntungeyezana ka Habana ka Nzwakele.
~~Habe~~ They lived between Mhlatuze & Mlalazi.

Qwabe. Pakatwayo ^ Adjoining Dube, on Mhlatuze & going up the river.
Emlonjeni gos Mlalazi, izwe li ka Qwabe.
Enkanini ^ (Yangula) ku kon' umtombo kutiwa oka Kondhlo
Extended over Tukela ^ of Ngoye ^ took in Ngoye.
iNwaku, (uKondhlo was babluwed there. ngi fung' aKondhl' e ze Nwaku). uPepula, Mnini, are buried near ~~not~~ Matigulu, all near Nwaku.
Entumeni was occupied by amaMbedu (abaka Qwabe). Ba kaule eMatibomvwana, & extending to where this enters Matigulu.

Nyuswa. Mapoloba, chief, ka Mbele Sipakati ^ isiwa sa Mango, yonk' imipapala, nokungulo na Mamba, & maDidima stream, occupied by this tribe, na Masendwaneni stream enters Tukela – Mamba enters Tugela. Madungela fell in this tribe's land, also Mabengela. Ndondondwana drift fell in Nyuswa tribe.

amaQadi. chief Dube ka Silwane. ~~to~~ chief kraal, eBaNtungwini – built this eNgabane (hlanze), lapa sakuya ngaso Tukela, lap' iMamba i y'oTukela. Ngasentshonalanga ku ka Mabengela no Madungela, ku bekisa ngaseNsuze (bakaule ngeNsuze), a li bekise kwa Ndondondwana, e li ka Dube – ke. Ngasempumalanga ku ka Mabengela no Madungela – uMapoloba, nga neno kwe Mamba, na Ngapetshuya.

Ngongoma – chief Bovungana ka Mavela – chief kraal eMdunyeni; "uMdumo odhl' izikumba" (isibongo so muzi) –
~~Maguwaza~~ Mpatesita (Maguwaza) and Mjadu ka Sipananda (Cube) now occupy his land. We lived all about iNkunzana, & stretched to Halambu & up to the Mome gorge.

Saka nganeno kwe Nsuze njalo; i kon' intaba okutiwa uNomtulwa, umfula unga se ntshonalanga ku ka Nomtulwa, eziMbabaleni, or umfula-we-iMbabala – manje umnele wezwe lika Mjadu no Mlokotwa. ~~iTulani~~ iTulwane (stream) was our boundary – on far or upper side of that stream was ama~~Ne~~ Nsome, tribe, emaNsomeni – inkosi ya kona kwa ku uMoyeni ka Kude ka Nomdayi ka Sindila.

Nsome. chief Moyeni or Kude, ka Nomdayi ka Sindila, at time of Tshaka's anabasis. chief kraal ——— a small tribe. lived near Nomtulwa hill, & iSinakade hill.

abaMbo. Macala hill was in their land, & belonged to Zihlandhlo ka Gcwabe. Abutted on Tukela.

Gubela wa lahlwa'd pezu kwe Nsuze, ngaose mpumalanga ku ka Macala. Kabazele futi u nga ku Macala. Gcwabe u kona lapo – emanseweni a seSimahleni. Lapa lig' eQudeni li hlangana ne li semalunweni. chief Zihlandhlo ka Gcwabe ka Kabazele ka Mavovo ka Gubela. chief kraal, eSimahleni. Obaba ba buye ba konga kona. Hence this tribe is well known to us. Manyane stream runs through Embo land & enters Tukela; eHlwane stream runs through Embo land, ngapambi kwe Hlwane ku kon' intaba eKotongweni, ngapambi kwe Kotongo iMfongosi – enters Tugela. I think the Mfongosi was boundary of between Embo & Cunu tribes, although in those ~~t~~ days kraals of one chief intermingled with those of another – no hard & fast boundaries.

amaSolosolo stream, (enters Nsuze), was pakatinezwe las Embo.

Cunu - chief Macingwana ka Jama ka Luboko ka Nyanda - chief kraal eNgonyameni - dont know where. Their land stretched to eTaleni & on across Mhlatuze. They occupied the Qude mountain - They also occupied land later lived on by Mbuzo ka Mngeni ka Mnyelwa, wa kwa Ntuli, kwa Ngono (ingono) ye tanga).

Bomvu chief Nzombane ka Matomela ka Ndhlovu ka Nomafu ka Nongcukumana - chief kraal, dont know. Rivers, uMzinyati - dont know small streams. Ba bakile eQudeni, nga sentshonalanga - be ncikene na Malunu. uMzinyati wa u nge mcele, umcele kwa ku uTukela.

Butelezi. chief Pungatshe ka ... chief kraal ...
There was no inkosana ka Pungatshe left.

Mbata. a dabuk' emhlazatshe. chi Mbudhlele ka ... chief kraal ...
Mbada was his son, may have been his Mbudhlele's ~~son~~ chief son. Kwa so ku qame u Diyikana ka Hlakanyana, so ku qam' u Manyosi ka Dhlekezele. Ba vela nge si-hlangu, nga ku hlabana. Waye se cina njalo uMbada kanye ne nkosana yake uSomizi

IN UHLANGAKULA, 86-7

## uPoko o ~~[kwe]~~ kwa tunyelw' u ~~ka~~ [Somseuu uCetshwayo.

uSintwangu ka Ntenjane, wa kwa Cele; of iTshitshi acpt, wa ye lusisusa li ka Cetshwayo, e li tunyw' eMgungundhlovu, uCetshwayo, be nenz' indoda, uNkomesi-swebu, wa kwa Xaba, emaXatsheni, e hamba no Sifindi ka Mnqunela, wa kwa Xulu, indoda, nenz' indoda uMpepa ka Ndongezi ka Kuzwayo, wa kwa Mdhlalose. Ba se be tunywa njalo ba tunywa njalo; kwati kamuva, so ku kulil' ukuposabana (kwa befungu no Cetshwayo) ba bekwa sa ba twala.

isaka lo'poko, Seflezi ka Somseuwu: Wo! Si tungwa inkos' u Cetshwayo. Uti nant' isaka lo'poko. Aku bal' izinhlamvu zalo, ukuba ku ngaki. Inkaze Zulu si ngaka-ke!" u Somseuwu u seti "Yebo! Utsho njalo'kumina u Cetshwayo? O nasi-ke isikumba se'nkomo. A yo bal' uboya baso, ukuba izindosi zabo zingaki". Uti-ke: "Nati-ke ma Ngesi, si ngangu'boya be nkomo". Nge gcina la poko, ngiti u Mfana ka Mpande u dakiwe umbuso." Ku ya gcina-ke. —

Kwati-ke ngemuva kwo poko, kwa tungelwa ku Cetshwayo ku hamb' u Somseuwu no Mr. Galloway-bay' e Hlobane noma ku se Loyi, noma ku se Kambule. Kade ku tetwa icala lezwe la kwa Zulu, be ti amaduna alabo e li se Ngcaka, ne li se Dumbe, na so Bwaina, nase Loyi. Kwaye yen' u Somseuwu, nabo (Mr Galloway) [Mis Galweni] Kwa se ku fik' amakos' amaduna, aye mangele e Mgungundhlovu ku Rubumeni. Kwa fika futi ~~amanoso~~ izinduna ~~za~~ n'amadod' akwa Zulu. Kwa fika wati-ke u Somseuwu,

"Njengaloku ngena maBunu, niti na li nikwa umMpande, Kipan' incwadi yenu, e pe sandhla si ka Mpande, ngoba ni banga no Cetshwayo, uMpande ~~ka~~ owayo ni nikile kaseko, upeffile. Kipan' ibuku, e na 'bala kulona. Kuzo bonakala nezinkabi e na bonga ngazo enkosini. Ka yazo ya ba kon' incwadi yamaBunu, bati kayiko, kwa ku kulungwa nge milomo nje. Nezinkabi e sa bonga ngazo, a zi 'balwanga. Wa u pel' umteto kaJomsewu no Mis Galwoni — li ya ni lahl' icala maBunu! Nga ku kuhle ukuti na 'bala, izwe li ka Cetshwayo.

~~Ngiti-ke mhlaza ... loko, ka mhlazana~~

Kwati-ke, ngalelo langa, noma ngi nga sa gondi kahle, kwa buz' u Jomsewu ku Mnyamana, eti "Upi' uCetshwayo na? Wati Kafuneko, u ... sekaya. "Kezanga ngani na?" "O! Uzwile ukuti kuza wena, u se teme mina ndwena, kub' ikulume neng' indwna. U beya ukuz' ukuba kuz' ~~e~~ uKwini, inkos' enty, e ngangaye. Ngoba nazo u temi indwna yake, wena

Somseu, uCetshwayo wa lima ~~....~~ indima yake, mina Mnyamana, uma ku kulumi izindaba zimbili."

Kute, i sa / kulunywa leyo ndaba, kwa se ku dum' isibamu, kanye kanye volley zonke za mabuto, oDududu oMbonambi, oNokenke, oNdhlenyengwe, oKandempemvu, za oNgobamakosi, ao Luve – wonk' amabuto, a ba nye naso, ba hamb' emaceleni. Sa duma sa hamb' eceleni, ~~....~~ ku / se duze kodwa. Ku indaba uma zi dume zizwakale, uSomseu u / zeti "Ini leyo, mnyamana, na? So / ku vel' uBejane, inceku, u / zeti "Abafana; isibamu zi genyiswa ilanga." uSomseu use rwaqabala, se be bopela, be / hamba, bey' eMgungundhlovu. U / hamba nje uSomseu, amafamu, u wa lobil' onke.

Ngi ya lezi / zi e lo / kuti uBejana ka Nomafefe inceku ka Cetshwayo, wati, ku kulunywa indaba, e "wa mema" uSomseu, wati "Mina, mlungu!" ~~....~~ Ngake ngezwa futi

uMalimade e xoxa yonale ndabi endala, e nō Siyunguza wati ce Siyunguza, uBejana nga in/kuza. Site se zi fika ku Cetshwayo za yi xoxa

Izifengo za kwa Ngongoma, bati: Si fung' inkosi yafa ku nyenyezwa. Kutshwo ngoba ba bẹde bet'abangye: "Hau! Niti ā mansuusa wonke lawa na?" (see story re Mafongosi ka Bovungana in preceding NBk (crimson), date 2.10.21)

uTshaka wa yetand' uku zuma. —

amaDhlelandongeni, a nickname for the Zulus, says Socwatsha, for they are fond of eating by themselves. —

Possibility of litigation between Daviti (David) alias Nyawana, and Solomoni (Solomon) alias Nkayitshane, alias Mapumuzana. —

When Dinuzulu's coffin was brought to Nobamba, it was decided that uMpotshana, Nyawana's eldest sister, should be the first to dig Dinuzulu's grave. She in the absence of Nyawana accordingly took a hoe, dug it in twice, and then laid it down — doing this on behalf of her brother ~~Do~~ Nyawana. The duty really was his as . . .

he was regarded as such by Mankulumana, Ndabankulu, and Lokotwayo, Dinuzulu's chief inceku. Miss Colenso was present. She took David by the right hand, & Solomon by the left, but the greater number of the Zulu men, including Mnyaiza ka Ndabuko, & Mkebeni ka Dabulamanzi, began to murmur at her mistake. Solomon produced a paper from his pocket, & gave it to Miss Colenso, who, reading it, said that it was in Dinuzulu's handwriting & that it appointed Solomon his son & heir. This announcement greatly pleased the majority. It was on the same occasion arranged that Solomon should have Mahashini & Usutu kraals, whilst David should have Nobamba. As the Bagulusi of Vryheid Dist regarded themselves as belonging to Nobamba, having originally been attached there, they said that by David being given Nobamba it was as if he was being appointed their head, instead of the natural head Solomon. Solomon's mother was Mkasilomo. She is dead. It seems that during Dinuzulu's lifetime, she was caught committing adultery with Mkebeni. It was Dinuzulu who sent a party to catch them. On the first attempt to catch them, the dogs of the kraal where they both were

barked & so warned Mkebeni, who got away. But steps were later on taken to feed & shut the dogs up, & when the party sent by Dinuzulu arrived they went to a hut & found Mkebeni & Mkasilomo together in it. Mkebeni got out & ran away. Mkasilomo was caught & brought her to Dinuzulu who, getting ~~[illegible]~~ a pair of pincers told her to laugh. She did so when he pulled out all her front teeth (top jaw) as well as had both her ears to be cut right off as a ~~warning to others~~ mark whereby it should ever be known that she had committed adultery. She then left & went to live at another kraal. Solomon was born before Dinuzulu sent this woman away, & hence he cannot, according to ~~[illegible]~~ English ~~custo~~ practice be charged with any responsibility for what had occurred, & so disinherited.

Nyawana is now contemplating legal proceedings, though Socwatsha does not see how he can succeed, especially as the great majority are on Solomon's side, including Mankulumana, who formerly espoused David's side. At the same time, Socwatsha feels there will be some trouble in the matter, although 8 or 9 years have elapsed since

Dinuzulu was buried.

It seems that when the attempt was made to appoint David as heir, Mnyaiza ka Ndabuko, as voicing the feeling of the main body of Zulus, protested, saying Mankulumana wanted to ~~reconstitute the~~ appoint someone favourable to the Ndwandwe house, that Ndabankulu ka Lukwazi favoured his side, & Lokotwayo wanted someone to favour his. David himself was very free in using his sjambok on elderly men when in the Transvaal with his father.

The Zulus who were with Dinuzulu in the Transvaal got so used to the land that they liked it. Dinuzulu accumulated 60 head of cattle & 180 sheep &c there. As the Govt. would not allow the Zulus to have land to live on there, ~~as so~~ as they wanted to do, on the ground that the tribe must all live in one dist, so they moved all the stock down to Solomon, handing same over to him.

Socwatsha says ill feeling between David (Nyawana) & Solomon is intense now – they are not on visiting terms, & that is why he thinks something may occur between them, either litigation or fighting.

Mciteki ka Zibebu told Socwatsha: Si nga ba- 21
kwa imhlabangubo. The meaning of this is that Zibebu in
hlabaing Cetshwayo, was stabbing the blanket or
ingubo that was covering him.

4.10.21 Socwatsha continues:- 58/22/21-49

See pencil note (made today) in red N.bk, in which general evidence by Mkebeni ka Dabulamanzi & Socwatsha himself is given - p. 5 thereof - re Cetshwayo's Zinhlendhleni & siQwageni kraals. Now go on thus. Close to Cetshwayo's Gungindhlovu kraal was a little one called ~~oBanes~~ eMbanene, (lightning) ~~in~~ quite small, say ten huts or less, but many nabele pits there, where food for Gungindhlovu kraal was put.

Khaka's kraal uFasimba was built close ~~supp~~ to Cetshwayo's esiQwageni. The Fasimba nxiwa is on nice ground, to left of road going towards Nkanini, and near a little hill (igqumanzana nje). The Fasimba regt. xezá'd kona - i.e. at this kraal. Fasimba (like inkungu) but = haze.

Dinuzulu was zalelwa kon' eZinhlendhleni, near siQwageni kraal, close to Dhlinza Forest. Oka Mswali wa ye isizi (isizi) sa kon' eZinhlendhleni - abe ne bal' elihle = handsome, good looking girls, became umdhlunkulu, i.e. of men who had been killed by the King for some reason, whilst others became isizi (also ...