

Nduna's informants. - The principal one was Sokwe-
-bula ka Mkhobiso - of the Swazi race. He was
 of Mkulutshane regiment. He told me he
 Masela's Kwa Mzilitshazi. He saw Tshaka ~~and~~
 with his own eyes. My father Mkhelengana ^(deceased) also
 gave me some of my information.

15.4.16

58/24/31-56

Socwatsha ka Papi (now approximately 64 years of age).

In old days, it was customary for very large kraals
 to be constructed. This was done for mutual protection
 against sudden attack. These kraals were called
amansculuma. Hence they were really villages. These
 people lived together in large numbers, ~~then~~ and
 although the district was a small one it supported
 a large population.

The district said formerly to have been occupied by
amaNgonoma, ^{ka Bounyana ka Mabela} amaNkusewa, & amaBadi, which I
 know well could not nowadays support all the
 members now living of these respective tribes. When
 I argue thus with members of our tribe they point out
 that formerly there were no small kraals, there were
 these great amansculuma. Hence though the old districts

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may be too small yet, with the closer living in a *manseuluma* they would be capable of supporting a much larger population.

A feature of Lulee government is that the *abanunzana* living under any given chief all exercise proprietary rights over the land they occupy, so much so that if a new-comer applies to live under the chief and give him his allegiance, the chief is obliged to make special arrangements with the particular headman on whose land the man wishes to live. The headman in question will object to accommodate the newcomer unless he submits *okongas* the headman himself - *poliez* which means that he is then *etulad* to & acts as intermediary in all matters between the newcomer & the chief. The chief ~~is~~ does not own more land than his *kraals* happen to be on, hence he must apply to his headmen if he wants to locate a newcomer on any part of his tribal domain. The land, as a matter of fact, all belongs to the King, but the headman of each tribe have rights which in practice are greatly respected. It is very rarely that a chief goes counter to his headman's wish & forces a newcomer to live on a particular piece of land not already his own,

or nominally his own.

This procedure must be clearly noted.

Many of the abanumzana have occupied the land they live on for many generations.

There used to be serious quarrels about land & these would be referred to King if people had got hurt. In ~~course~~ ^{course} of inquiry, the King might ascertain that a headman acted as dog in the manger, or as the King put it a lahl' isihlangu sami na? Ati: i kon' inatoda e t' i fika ku mantu, i tuel' amtwalo, i hlom' isihlangu sazo, iti: "Ng etuleni" be se kutuwa "Ohleula" na? Kuts ngq' shiwo ukuti: "Etula" na, "waka lapa" na. Kanti wen u ngamba l' ingubo & ngi yambetezo na? (Ngoba izwi la kuw' zulu ukuti "amadoda, ingubo yo kwembata) A be se u yaka njalo, ukuba se ku pendul' inkosi. See p. 34, for continuation.

utshel' o ngatshoyo,
umlon' o nga teti manga } said of all
Zulu Kings.

The practice was, say when impi was called, for the messenger to shout from some hill what the order is, adding the foregoing phrase. This must then be passed on from kraal to kraal. People begin to move about & that & unusual sight itself suggests asking what it is about. Hence all come to hear the order, although not originally heard by more than a couple of kraals. The responsibility devolved on these to pass on to others. In Natal practice is for every individual to be warned personally.

^{la}
umhl^{la}andhl^{la}ini - ^{always with the King} iph^{la}ek^{la}u ze nkosi

This, Socwatshe thinks, is due to ukh^{la} basa i.e. a too lenient
easy-going government.

If man, as said above, acted as dog in the manger,
the King would answer on the lines above mentioned
(p. 33), whereupon ~~pep~~ action would be taken on
lines suggested by the King.

No complaint about not granting sites for people
to live on was taken to King. It went to him only
when it had assumed a criminal aspect i.e. a fight
had occurred. It is then only that King would deal
incidentally with the land question.

Nang'a Sotewi
ka Papu bo!
mangane,
ku kwakala.

^{dhlamile;}
uvel'inkosini; u-~~zulu~~; u-~~zulu~~
said of a man who, when shouted for, ~~is~~ at royal kraal,
fail for some reason to answer to his name (perhaps
goes off deliberately to river to wash, whilst the calling goes
on). He does this (perhaps girls have arrived from his
district with food) for them to see ^{at} what a man of importance
he is at the royal kraal. They would then speak to one
another something of the foregoing nature.

~~He~~ Any man who was called nga perulu, nga senhla
was much respected & feared, lest ~~on his~~ he should
tell tales about people to the King & get them killed.
He would ^{consequently} assume great airs on getting to his kraal
from the very fact of its being known he had been
called ngasenhla.

A girl hearing of a man being called ngasenhla
would balakala him, lapa zi jutshe way, even
if she has not been engaged to or courted by him.

Entered Book of Stories.

15-4-16

Statement (per Socwatshe) from Lutoluni
ka Luce, wa kwa Lamule. Lives 2 mbikwe
panki kwa Quduni. Regt - umdhlovu ^{Ch. Mthunane.}

Read in connection
with this the statement
of 24.3.16
p.5 col. 2

Apropos of Sir Theophilus Shepstone's visit
to Zululand after Mondakusuka Battle:-

Read also what
Sobhu ka Luvusa
says in his statement
of 26.5.12

Kwa keum' a Somsewu waya kwa Zulu,
 wa wela nge las oDhlokweni, oTukela, eSe
 gond' eintonjaneni. U'gale nge ku Impande kwa
 Modwenyu; uImpand' eSe Koma. Eseti ku
 Impande "ngi fika nje, ngi zo ku Kalela
 nge bantabako a ba pele Modakusuka,
 ngoba pela abany' abantabako ba balekele
 Kiinina, Kanze na onina, onkako.
 Kepa ku mina ngi ni pete n^oke, na ba
 bulel' abanze abami, na ba buleweyo,
 abami. Ngi ba kalela banke. Kodwa ke
 lab' ababalekele ki mina ba bulawa
 indhlala, indhlal' embili, lapa ko mukako.
 Indhlala e ya kudhla, indhlala e ya bantwana
 babo a ba sala lapa. Ngoba ba ku
 mina nje, abako. Kodwa ke mina yillo
 yise wabo bonkana, ngiti ake hlelwane
^{no} ego nina ba ya kala ba kalel' abantwana
 babo. Nabantwana lab' a ba ku wina
 baya ^{kala} kala, ba kalel' onina. Wati ke
 "Ngi ya Dhlula nje, ngi ya ku Cetsheyo,
 naye ngi ya ku inkalela. Wati ke uImpande

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"Hambake uye ku yen' u letshwazp. Ake yi ngami.
abantwana bengi yo ku nikela, nezinkomo
zi kona, bengi yo b'apa. Kuhle ngoba
u yo kola ku yen' u letshwazp." wati. Nawe
u ya zi akeba ^{inkunzi} i nga bandala i
ya hlulwa itole lazp. Wa hambake u som-
sewu. Waze wa fika ke ku letshwazp. U
hamba ne nduna yak' u Ngoza, na madoda
kwake ^a ngo nga wa biza ^{nga} wafam' abo ^{Lutoluni}

Wa fika futi ku letshwazp wa tata ka
nje: wati: "Montami ngi zoku kalala,
ngit' u file nga banta ba ka yihlo? U se
tula nje ke u letshwazp. A nga gal' a li
qube u somsewu lo ku land' abantwana.
"Wo! ne zalukazi engi hlala nazp
emgungundhlouu, onyoko, ngi bika
zona, se zi bulewe ~~na~~ indhlala' Wenz'
ise lo ku ba celet' izinkomo ku letshwazp.
U seti ke ^{u somsewu} Wo! Bap' abantwana ba ka
Monase, o Batonyile na? Uti-ke
"Kang' u Ngoza o tonywe ngo nina a
ba bonele, a ba z' konzele. Eseti ke
u letshwazp: Namp' endhlani, esigodhlani

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U se Suka-ke uNgoz' e yo ba bona; inceku
i yom kombisa. U se fik' e ba bon' uNgoza.
U se kulema ke nabo, e konzel' onina.
Izince ku zi kona, lezi zabantwana.
(ke ukosi). Le^{zi} ba mriba (mribato) embili;
ngob' e ziny' zi lalelel' uCetshwazo, ezinga
zi lalelel' uMpande. U se buya-ke
uNgoza-ke. Kodwa amagwi a ye kulezwa
uNgoza na bantwana, uLutolani ka
wazanga.

uCetshwazo u zeti ku Sousewa Nambe
ke u yo ngenisa, sengi zo tshel' amad^o,
akuwa zulu. U se yo ngenisa ke ezingolani
zake, laff' ku kanyelel' izingola.

U se butana ke u zulu nge
langa e li tshiwoyo uCetshwazo
ku bantw ba kwake. Ilanga la
tshona la linye.

Ut' ukub' abizw' u Sousewa, eze-ke
a be se fik' at u Sousewa, Ngq
cel' abantwana, ngoba be ngi zo kala
nje, ni nga bawu nonke. Le ndaba

yokubulalana x kurnei, angi yingene.
 Se ku zamuk' u Cethwaz. u seti Sukeema
 Ngoza! We ma (Ngoza). Wati "Lap'esi-
 godhweni wa u landeni?" Waye seti
 u Sousewa "Hau! Kanti waziyela
 ini, inganti wa cela na?" Uti ke x u
 Cethwaz "Tula wenta^m Langa, angi
 kuluni nawe, mina ngi kuluma na
 bantwi ba ka baba. Da gwele kuwe
 nje, asibako, abami." Wati: "Ngi ya
 buza Ngoza, ngit' u bulandeni?"
 Kwa vela yen' u Sousewa. wa pendela
 wati: "Uz' u Ngoz' umpikelele nje,
 ut' u be landeni." Wati u fike wonani
 esigodhweni? Wen' ut' u beza somiso'
 izintombi, odadecwana na? Izintombi
 e zi tshiya zi ngak' emfuphanthlonu
 na? Waye ngayil' ukuphuma
 waq' ayel' ukuphuma onina.
 Seku vel' abantwana, oHamer,
 no Juwedu. Sebati: "Seziwa kutiwa
 aland' abantwana. Njengobani
 ahl' alwe ^{amahlule} phahl' omnye zed' am nike,

Uti, "Tulana Nambu na Ziwedu. Ngi pendula
 nje, nani ngi ya ni pendulela. Kuzati
 ku ngomuso ngo tuke se ku fika
 nina Kimina niti ni bulawa uletshwayo,
 njenga nazi izigqoza zi fika kimi
 zi bulawa. Ngomuso ku ngani."
 Se ku vel' uBonsewu u seti. "Mina
 ulungu! Ut' u band' abantwana ka
 monase? Kant' abantwana ba be
 hulelana njena iWanda kusuka, ba
 be bangani na? Ba be nga bangi
 bon' abantwana laba na? Kei ilon'
 et' imin' inkosi na? Wa k' vela k'
 onamandhla na? Wa khula
 na? Wa litatak' ifa na? La bantwana
 ba kwabo ka kwambuyazi, umyungu,
 unga ba tata se file."

~~Se ku~~ uBonsewu u seti. "Qa!
 Zulu. Mina be ngi zo kalela
 uletshwayo nga banta baka
 yise. Ka Ak' ngi mbona.
 Nomna kwa kwahlule uletshwayo

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nga ngi yo kumamukela No Mbuyazi
ngi dhlule ngi yomkalela. No Mbuyazi
ukub' ~~aka~~ akafanga, kona e be
ti kimina a ngi melekelele, bengi
nga so ze nga vum' ukumekhelela.
Nawe ukuba way' ahlulel' wina,
wa/ba-dekela kimina, nga ngeze
nga keolekelela.

Ku vela yena k' uletshwazo.
"Ngi ya baze Ngoza ngit' ubulandem?
U punda lona lelo ku Ngoza e se gagazel'
^{u Ngoza e seti (shows trembl' action)}
Bengat Ingant' nge kuc' tshela na
ukut' u Ngoza u be za nga yo zomis'
utombi na, u be ~~ku~~ yo konzel'
onina na? Fat' ecelile, wam vumel'
um aye na?"

Some of Ngoza's
own people say
i. those of the party
say that he voided
himself in his trousers

Kura
Solshangana

Useti ke fat' uletshwazo Tula
mlunga, ka ngi kulizumi nawe
u se tsak' amate. ^{Ngi m'pang' u Nkzibe (offle' x} U seti A nga hle
ngife kange. (amat' a beka nga
ku yen' u sonsewu e duze kwake)
A be seti ke u sonsewu: Haeu!

here insert
piece on
p. 45

a form of swear - using the word panda one
dead.

Wandla sa yalaza = were arm about, as indicating direction
in which any great thing might come from.

Bwana, u nga wa belawa ini, ^{wena} ~~ka~~ u
se ndaweni yako nje? ^{u ngez'} ~~u ngez'~~
~~u ngez'~~ utsho kumina, mina nge
hambile ngez' endaweni yako na?

Uti ke: Wo! Mina mfana ka Mpande,
u yaz' ukuti u ngi fel' amate nje
u sugan'zile, u su nyakeme (ngoba
nyambona, ubekeni naye, ba bukan'
emehlweni). Uti: Uya bona ke ke
pisi e li bulal' izinyamazana, e
li bulala zonk' izimblobo zzi nge-
mazane, nezimbila ezim nge-
~~ma~~ li bulal' imbil' emhlope umuzi
wake u ngez' wa benga, u nga fa.
A Na lelo pisi futi li nga kuli.

In Nbk 57 have
Kwa mbila mhlope
= Nowhere, as
there are no white
rock-rabbits

Mina ke ngi yimbil' emhlope.
Wat' ukuba u bu ^u ngi belele lapa,
a bafana ba nga samuka zonk'
indawo, be fun' itambes le
mbil' emhlope, lap' ifele kona.

Ku kulanywa njalo u zula'
ubutene u ngang' ezibi, u ba

in kake pakati, abanye baya giza
lapaza, ba tshazwa 'izinduna' ukub'
a etand' ukusondezela. Ngob'
izinduna aji tandi ukub' amabut'
azungele zi ngatshilo ukuti a
menz' ukuti. Kuti kwenziwa
nge, u kwenziwa ngazwi eli
pam' enkosini, izinduna zili' nik'
amabuto.

Sika landu' izinko^{no} ke. Sokutiwa
Nas isinkwa sako Mlungu, o zo
hamb' udhla sona endhleleni.

ziko lero
ba zi celal'
abantu bakos

~~Ka za bako ezipiwa lomka Mpande~~
~~no MaNgqengelele, &c.)~~ ^{no Monase}

Kuto, ingi li tshizileyo, mhla
u Sonsewa esazalis' ukufika,
wa hlathiswa uletshwazo. U
se nikuwa ~~isint~~ isinkwa sendhlela,
u ke wa bekelwa, be nga ka
Kuluni.

ufutolani uti be zuka lapo
kusa ba hamb' utshishi, a
baze ba hamba ngadhlal' abeze ngazo ngoba
ba wel' eDhlokweni^{be ziza}. Se ba nel' ukudundabala

emtonjaneni, se be gondana ne Taleni, esikaleni
 se Bonvu, se be ~~te~~ tshon' otukela. ~~Se~~ Izibuk
 weni ba kwela nge lo Mtambo. (name qit) Da se
 be gonda nge ndhlal' e dhlul' emgungandhlo
 vana, se bez' emgungandhlovu.

Ut'ufutoleni wat'ub' a hamb' abonsewa
 izinduna za o butana ~~end~~ emnyango
 yendhlu yenduna u Masipula. Kwa
 xoxwa yona le ndaba. Bati Hau!
 isilokazana se ne sibindi! Si ti ingati
 si ya bon' ukut' inkos' isitukatele,
 si dhlul' si ya kulema nje. Si ne sibindi
 kabi. Omanywa wa ye yo bon' uJulu &
 butene kangaka, a ngabe & se wa
 gub' amagw' amaningi. Iki ingati
 ne nkosi i si tukatele, a ~~dhul'~~ ^{dhul'} a kulume
 nje. Bati ukuba uletshwazo ingati
 u se tukatele, ~~se~~ ^{se li' gubil' igame lo kuti} "A ngife kanye"
 a dhlul' a kip' izwi lo kuti mina
 ngi qinbil' emhlophe. Onke la magama
 o munge waye nga sa ku wakulema.
 U wakulema ngob' & ne sibindi, &
 nge sabi. Ka nal' uvalo. Ka kwe sab'ukufa.

= indistinct
recollection

nga bon'ukut'aya mfunifeja, soka udaba
o lu dala. ukuba o many'anga ekei.

Ba babaza bonke, ba fakan' uinlomo. Ntse
Hau! isilokazana zi ne zibindi!

ufutoleni uti ka waz' amafam?
a ye kuleluzwa uNgoza esigodhlweni,
ngob' izinceku za zi mribato mbili.
Kumbe waye² ba'tshel' ukuti a beje
ini? Ufutoleni ucatshanjiswa²
ukuba uletshwaz' waze m vumel'
uNgoza, ukub' e se m vake njena
uba uzwe izwi lini? E li kuleluzwa
uNgoza, loka ba be vumelene
ukub' a yo ba bona.

6 Jan
p. 41

* ufutoleni umpatile uMasipula. uMa-
sipula upendulile wa ti "Hayi! Dhlamontz.
Hayi! Uya li bulal' izwe."

Umpande wa ye ngeko, e kwa Kodweng²
Ngiti kwa butanehu' Ondini, kodw' umuzi
ka ngi u buzanga. Kodwa kuaba
s emahlabatini.

ufutoleni waye kon' impela uti la
ku kulema uletshwaz' no Samsewu.