

Sent Janner
large part of these
notes 17-12-09

indak'entle igawulewa shambani
if are simply remains at home you
would not get it.

17-12-09

Later regiments.

(per Socwa sha)

Stuart Papers File 66

(8)

one induna ^{is appointed} for 2 or even 3 co's companies.

Sometimes one induna for a village.

ipini le nduna. each induna has ipini.

izilomo sainga nduna - eat with indunas the will afterwards
be appointed induna.

Don't to appoint izinduna - the izindunas come together, I want
smart, observant boys, & get angry (brave). The indunas
will then recommend & nominate the said izilomo. In the
king does not know him & must depend on the izinduna.
King says call them for me to see. They are called. He then sees
them. They go back. Then it is said abukhlan inkenti. They
khona 2 - two subays yamaviso & all get in. They to say
umtumba. They all the time are khabelle & rubbing.
They may negotiate, pass & send in. The king keeps
looking out, observe. Those nominating izindunas. The
king is seated with a batch of izinduna. The induna is
to tell them, they then stand up shields & spears.
attention. Be absolutely silent.

Only one induna, one punib with speak who has magu
abukhali - inga paumbuti he is no punib. Solenti
nyika ke. The induna says. In kuni inga buka
infa ka buka & mention his name. e-inkhabelle
ingaba ka buka. When this is done they are from
their various wataunda. They are appointed with
reference to the wataunda.

[4]

Refined process for
not a
Lena boni is yinduna ya kwa boni

enga perun kwake) indhlini roe though he has his own
xiba.

These new app'ts vary, some great some small & others
app't to succeed just like our officers & nor can off
they advance by smartness & eventually become induna
yo mugi.

Some were app'ted because of high rank, some because of smart
If any man of rank not smart, the smart one might be app'ted.

Novyo used to be exercised separately. If anything to do
the whole rest would go to famba.

Dibonda, ikhahla, utingo - one each of these, say two utingo.
Where they strike equal to a load of many weapons.
They all throw down & pass on.

Sebete "Jabula mlana" ^{nee- of abatanaba, o. let off his} ^{favoured position the best of all} ^{or else} ¹⁾
Rara'd banga'd ukuthi la. snatched from one another

even that one had succeeded in carrying off would be
snatched from him. The yinduna launched by several
assaulting the boys.

Whilst ^{skinning} ~~skinning~~ men would be app'ted on guard with sticks
- no knives - to strike any greediness. Some would be
rendered unconscious.

Ce boni learnt by back hunting. No special training in the
will enter to take part in the skinning, for girls have
come with food. They wait to be bukura'd. Pukla
Dadulana - Kapena - pushed through that when
trying to get a place. I have been told why that I be
behind.

no training of amabuto merely practiced in fight -
no training in military exercise, only the beating the pot when
hanging, etc.

Whilst playing the citaka age arise when grown up
they have a kraal built for them specially.

Egaxad ngo kuti ingobakosi ^{mu} ega kwa Igikazi,
a base Manjweni, a base Katdaze, a base Dikwena.

But they all belong to Under & spoken of as such although
at times stationed at different kraals.

"Mbonamushi" had his own kraal in Dikwena is
kwa Mbonamushi kwa ka ka mtunga Igikazi,
Mbelelele, Manjweni.

Ngobakosi has had kwa Mbonamushi kraal
of their own.

Some ingiduna are older than the rest, some young ^(as shown by their fathers) ~~as~~ as
old.

^{shot up, grow up quickly, with the others}
use bongele, i.e. but not with mere boys, but grown up
behind to be trusted with those young, than himself.

Ega in? wela is a man is chosen by merit. A man
not elected to induna merely because of his birth, but
for smartness.

Young induna younger than rest may be appointed as
successor to his aged father who was induna, but not
a smart one would be chosen not necessary if the old one
is keen.

vug' emuzi omdata a so wa neipa is in Tshakas
kraal. Mpande se vusad old kraal, dyizant.

^{Specially}
Cetshwayo said he wanted Tshaka's dried out kraals to
vuka.

C. said the izwe laka u Tshaka Day, the war, so
that people would say - The ~~the~~ PWU was want to
Durban & vice versa. C. said all were go back to their
own haves.

C. would ask who the former occupants of the old Dyeing and
kraals of his father were & then tell them to go again
& go back there to reuse the kraals. This is done to
bush by raising up Tshaka's kraals to the same
extent that Tshaka has them.

They begin as youngsters to fight. Learn fighting.
At xezang they tshazana alawa alawaga, & these
have their iziduna. Unobuyi with vula, & 2 regts
go out to work sanda, hlakula, (with izifanga &
izimbamba of cattle, & few oxen). Tshaka is abas
alwa ngokwe lamona lewaga. The older ones say to the
other, "ningaba fana. The latter say we are not boys, we
ngowene, si ngahle si ni xotsha. Nezi nduna zi ya
ba cija. "Hlangi i cij' abayo ukuthi ba ngahle banahle
abas' abantu na? Ni nga ni nga magwala ni
ye saba, 'na be ni xotsha. They would say they
could not be xotsha. We would xotsha them &
catch so & so (as saying, name of the great demand).
The induna will say "They too say to me another that
they could chase you all off & catch me." They would
then start bragging as to who they could do.

These are the ways

Dumpi is also ~~so~~ xoxawad. When impi is in front all
reft are called ngo kwelana kwawo & told to xox
impi. Xoxaw is to go mana ie the ref one reft says
"Si yi gwaga tua si yi cite" ba vel abangela
si yo na hlula ngempi. All this is education.
The xoxaw lasts a day. But not xoxad kany
kany for many reft.

Many reft may be called up to finish gomana
in the one day, for many iginkani may be banished
by the ^{first} ~~former~~ lot.

Abad tuli arise in xoxawing like civil war at
lamulad.

gokuzama
fence

Ngobamakhosi + Tuluwana. Igisa. C. tandad Ngoba
called in zimbeze yini yamafund
ku ya hlafuna the inkobe na? when with their wives.

If you can abhula nae with impi, ngi yoba umfokazana
wako o yo val'isango to magi wako. Ngi bek'
intobazana yokuwetu. If he is betting with
intobazana he puts intobazana yokuwetu yonke. This
tututelisizing any one.

place
where
the
barbed
wire
is
put

Amagame - established by inkoni. Given food others
get nothing. Those looking on, they form a firm
resolve to improve. Isitshesizilomo - all called
together.

ngo
busho
the
busho
the
busho
the
busho

One man klabama & klabama igaga, adhlina
although bracon war is - poor self advertiser.
One eats impi of another in claim he fought
it. ^{wait} ~~wait~~ hlangua is the first want to stab one of the
He is the ^{best} ~~best~~ game.