They were things which people planted since long ago until today. Millet and kaffir corn are eaten by birds much when they are not fully ripe, while they are still green. When they are dry, birds are no longer able to eat them. Even then before they reap some of the heads are cut and ground and make a certain kind of porridge called "mazaa" or they make beer.

Again there must be some seeds of millet and kaffir corn put aside since spring during the months of November Long
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...
so that he may also go and prepare the lands and to share them among the people. A man should give each woman one piece of land or two if it is at a place where people are not many, it is there where each may be given two. So, these are done on the instruction of the Indunas.

When a man has daughters who are not married, who are still in their father's house, their father must give them their own pieces of land, which they showed ploughs. When they get married, their lands remain in the hands of their parents. People may exchange lands when they are very far on their own agreement. No person may sell a piece of land to another person, they may lend one another, follow lands, so that later when one intends recovering it after some years the other may know. When a man has sons who have not married wives, he may ask for them lands from their neighbors.

When a person used to plough on a certain Induna's lands, the Induna may take away the fields, but shall not charge him for having used the lands. Even if a man ploughs in an area of a certain Induna, if he reaped his corn, he may bring the corn to where he stays without being stopped. There is no law that stops. People already know where corn flourishes well and where it does not grow well.

Grain grows well where there used to be thickets. If a person ploughs a place where no grass grows, he will not get any corn again if you plough a
place some and there grows a certain small, green plant with red flowers called witchweed. If this plant grows on the land you will not grow corn there. Arable lands are searched for by men, they know the places well were they can make good arable lands. Now have to cut the bushes and burn with fire. When the woods have dried up, then people start ploughing the lands. A dry place is not wanted, again it is not wanted that a person should plant millet on a new field, (maraka) the kind of pumpkin which are eaten when still young can be planted on a field with millet, but can be planted with kaffir corn. If a person wishes to plant maize, he may plough that dry part; put manure, then maize will thrive well.

10 Last and every field is watered by rain during spring. When a person prepares a land, he should first cut the bushes and allow the vegetation to thus cut to dry up. Therefore, it may be burnt, when it is burnt, he may plant pegging holes into the soil and in each hole drop a grain. When the plants have grown, then a person must start ploughing weeding so that the corn should grow well.

The men do the preparations and the ploughing of the field. Women and children may plough but not to cut the thicker in preparation of the field and burning. A person may should start preparing... the field.
the fields covering the month of September and finish in the preparations at the end of October, he waits for rain only during the month of November. People must plough at one place so that cattle may also have where to graze where it is known as pasture land. People start keeping their corn during the month of May until July. At the end of July cattle start entering the fields until the month of November.

Again, there are fields which are not ploughed, these are called fallow lands, but their owners are known, no person can plough them without the consent of the owner. Some have already played for 40 or 30 years fallow. People leave their fields to lie fallow when they see that corn no longer grows well and the plant called witchweed starts growing, thus they remain fallow for years. When corn has been successful then people fill their reservoirs. Again when they harvest their corn they want well-nourished mealies and keep them safely where they will be free from being bored by insects, a place new and then smoked. It may take three months taking one bit by bit, putting in the pot.

When a person stores seed, there is no doctor which can stop that the seed should not be stored in the smoked apartment or in a pot to avoid its being bored by insects. When spring is on, there are some people who have some black ground known as a medicinal mixture, which they mix with
the field during the months of September and October, and then the preparations at the end of October, then he waits for rain only during the month of November. People must plough at one place so that cattle may also have where to graze where it is known as bashing-land. People plant reaping their corn during the month of May until July. At the end of July cattle start entering the fields until the month of November.

Again, there are fields which are not ploughed; these are called fallow-lands, but their owners are known, no person can plough in them without the consent of the owner. Some have already plowed for 40 or 30 years fallow. People leave their fields to lie fallow when they see that corn no longer grows well and the plant called Witch-weed starts growing, thus they remain fallow for years. When corn has been successful then people fill their reservoirs. Again when they thresh their corn they want well-nourished mealies and keep them safely where they will be free from being bored by insects, a place near and then smoked, it may take three months taking one bit at a time building in the loft.

When a person plucks seed, there is no doctor which can make that he will not be stored in the wood-heap - apartments or in a bit to avoid its being bored by insects. When giving it to them, there are some people who have some black around known as a medicinal mixture, which they mix with
the seeds when scattering in the field. They pay away some people who are able to lay away some other peoples corn from their fields by witchcraft, so that if one mixes one's seed with that ground the witch can do anything during the summer season. Any person who is clever, in case rain falls, he may start ploughing without the chief's instruction. There is also the first rain; it has a law that shortly after it has fallen, people are not supposed to start ploughing, because it is a visitor in front. The land should be ploughed afterwards, the grains are sowed in the soil by means of a stick, if one ploughs with oxen, one may plough, and even scatter the seed with the hands, each and every person has to plough his land alone, if people are of a family and agree, then they may help one another if the neighbours wish to help, he may come and help him in order to finish.

18 The chief's main land is ploughed first, but nowadays there are certain wise people who plough their first, because people no longer respect the laws of long ago. When the land are ploughed and plants have grown, people weed, men, women and cleverer children have to weed. One who sees that he may not finish he may brew beer in order to get people to help him to weed.

19 They weed fields with hoes when the weeds have grown big; some people weed with hands, when they have
The following day early, they go to the fields to work; thereafter they may go to their homes. The doctor then gives an order that no person should set his foot in the field for one or two days. The locust is chased away from the fields during the day, in the night they are caught and are taken home to be eaten. If it is a country where wild animals worry by eating corn, they are helped! In the older days sometimes to sleep in the fields guarding wild pigs.
flourished, he seemed hide himself so that when another came he should shoot it with an arrow.

(6) In summer, during the older days, people were worried by pigs, some by birds. Those guarding birds worked during the day, while those chasing away pigs were sleeping in the fields. The same way of chasing away during the day is applicable to those chasing away baboons and monkeys. There was a certain old man called "Ramata" who got up very early with his seven year old child to chase away baboons, while they were on the way they met an animal, called a ralil, with its child. When the old man saw it, he put his child at the back, the ralil roared and the old man awaited its commencement of trouble, but the ralil also did not start, when they had passed one another, "Ramata then started praising himself and said:

(7) "Ralil and hamata who of you aimed, ralil aimed and closed the way of the blood of the baboons.

When corn has grown well, people reap their fields and carry them home. When they have threshed their kaffircorn each and everyone may draw brew for the chief or the Indunas. If others do not have any corn they may not be given corn by anybody or the chief, except when they buy. During the reaping period each and every person reaps his kaffircorn. With millet they thresh, and store it in baskets, millet is not attacked by insects and as such can be stored for a long time without it being bored...