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Colenso, the Bishop

THREE NATIVE ACCOUNTS

OF THE VISIT OF

THE BISHOP OF NATAL

IN SEPTEMBER AND OCTOBER, 1859,

TO UMPANDE, KING OF THE ZULUS;

WITH EXPLANATORY NOTES AND A LITERAL TRANSLATION,
AND A GLOSSARY OF ALL THE ZULU WORDS

EMPLOYED IN THE SAME :

DESIGNED FOR THE USE OF STUDENTS OF THE
ZULU LANGUAGE.

Third Edition.

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PIETERMARITZBURG AND DURBAN.

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INTRODUCTION.

I took with me, among others, on my recent visit to the Zulu King, a young man, William, and two of the elder lads of the Institution at Ekukanyeni, Undiane and Magema, all three of them able to read and write. They were told to keep journals of their daily doings, and these narratives are the result of the experiment.

As these narratives are written in simple idiomatic Zulu, they are particularly well adapted for any who are beginning to study the language. On this account, I have thought it well to append a translation and notes, which latter refer the English reader to those articles in my smaller Grammar, which explain any difficulties that may be likely to embarrass him in his first attempts at the language. By turning to the book and comparing the rules there laid down with the passage or expression under consideration the student will thus be made thoroughly familiar by degrees with all parts of the Grammar.

I have found it necessary also to add a Glossary. Mr. Perrin's small dictionary being out of print, and Mr. Dohne's being too large for the wants of the ordinary Student.

J. W. NATAL.

BISHOPSTOWE, April 2, 1860.

PREFACE TO THIRD EDITION.

THE Bishopstowe Printing Press was destroyed by fire with the Mission buildings at Ekukanyeni, in 1884.

In 1893 friends in England gave another Press and outfit, which, however, for want of funds, has lain idle until now, when it has begun work in an humble way, on our father's Zulu books, and offers this little reprint of a book intended to help both white people learning Zulu, and natives learning English, as an earnest of the intention of the Bishopstowe press.

The next book to be issued will be the fourth and revised edition of "First Steps in Zulu Kafir," i.e. the book which in the introduction to the book we have now reprinted, my father calls "my smaller grammar," but which he subsequently expanded.

HARRIETTE EMILY COLENZO,
AGNES MARY COLENZO.

EKUKANYENI, June 30, 1901.

ERRATA.

- p. 1, line 7, *for* izinkabi zisakunyulwa, *read* izinkabi zati zisakunyulwa.
p. 13, line 12, *for* ekutshiyileyo, *read* ekushiyileyo.
p. 19, line 23, *for* ukuzingela, *read* ukuzinge.
p. 37, line 15, *for* uzakufika, *read* uzakufike.
p. 60, under Hamba, *for* (309), *read* (312).
p. 95, xxvi. 7, *for* p. 177, *read* p. 117.

INNCWADI

YAMUHLA UMBISHOPO WAS'ENATAL

EHAMBELA KWA'ZULU.

I. INDABA KA'MAGEMA.

- 5 SAPUMA ekuKanyeni ngomsombuluko wokuqala
ntambama. Sahamba saya salala emGeni
nganeno. Kwati kusihlwa izinkabi zisakunyu-
lwa zahamba. Abantu bokupat'intambo b'esuka
bazifuna kakulu, abaze bazitola; bafika ebu-
10 suku sesilele, bafika balala, ngokuba nati sase-
silele. Kwati kusasa bazifuna kakulu, kwaza
kwadhlula isikati eside zingakafiki; zabuya
zafika. Sezifikile zabotshelwa; kepa enye
inkabi yaseixuka. uJojo watuma umuntu wake
15 wokumpatel'intambo, wati, 'Kahambe aye eku-
Kanyeni, ayokuti ku'Tennesen, Kuhle ukuba
alete enye inkabi, ngokuba enye kayisayikufika

kwa'Zulu.' Wamtshele futi wati, ' Uz'uti uma uhlangene noSobantu endhleleni, umtshele akubalele inncwadi.' Wahamba-ke, nati sahamba; wahlangana noSobantu, wati kambalele inncwadi, aze ayinike uTennesen; wambalela-ke uSobantu inncwadi, wadhlula.

Nati sawela umGeni; sahamba-ke saqonda pambili. Sahlangana nomlungu ekwele ehashini, sadhlulela pambili. Sabona izinnyoni zimbili, 10 saya kuzona, sabona izinyane lazo, salibamba, salitabata, salibuka; sabuya saliyeka. Lezo 'nnyoni kwaku amatitihoya. Sahamba sadhlula kuleyo'ndawo, kwaba isikatshana: sakumula izinkabi, sapumula isikatshana. Sati sisahlezi 15 lapo isikatshana, kwafika uSobantu noWilliam, bekwele emahashini; sapeka ukudhla, sadhla. Sati sesiqedile ukudhla, sabopela izinkabi, sahamba saqonda pambili: kwasokuswelela. Kepa ngalolo'suku sahamba kakulu, sahamba ngobusuku, ngoba kwakukona unyezi omkulu; ngakoke sahamba ebusuku. Nami futi ngasengipet' intambo yezinkabi zika'Jojo, ngokuba umuntu ka'Jojo way'engeko, elande inkabi, ay'etunyelwe yona ng'uJojo. Ngabuya ngaiyeka, ngakwela 25 ennqoleni; yapatwa uWilliam, ngokuba uWil-

liam wati, 'Umfana uza'ugodola ; soku'makaza futi.' Ngaleso'sikati, engakwela ngaso ennqoleni, ngasengigodole kakulu. Zakunyulwa izinkabi, sapeka, sadhla ; sahlalahlala isikatshana ;
 5 kwabuya kwakulekwa, salala ; abanye balala ennqoleni, abanye balala pansi kwennqola.

Kwati kusa sahamba kusey'is'ekuseni ; kwa-soku usuku lwesitatu. Sati sisahamba, uJane wabona iseme ; waya kulona, ehamba ekokoba,
 10 enyonyoba, waza wasondezela kancinyane kancinyane ; waguqa ngedolo, wadubula, walitshaya epikweni, lawa ; wagijima, walibamba, walibulala ; salibuka, sabuya sahamba, sadhlula. Kwati ntambama wapinda wabulala iula futi.
 15 Lapo-ke uSobantu waya walala kwa'Taila, umfundisi os'esiDumbini. Lakwitshikwitshiza, kwangatiti lizakuna ; izinnqola zahamba ngamandhla, kwaza kwahlwa, salala. Kwasa, sahamba kakulu ; sadhlala lapo esiDumbini,
 20 saya safika emHlali, sapumula-ke. Inkosi yaya nati endhlini yokugaya umoba ; sahamba nayo, saya sangena endhlini yokugaya umoba ; safunyanana kukona umlungu esara amaplanke. uSobantu wakuluma naye ; basibiza, saya kubona ;
 25 sakwela pezu kwamaplanke ; sabuka esara

amaplanke ngomusi ofudumeleyo; wawudedela umusi, wapuma ngamandhla, w'enza umsindo omkulu, s'etuka kakulu. Kwafika nabanye futi, babuka nabo; samangala kakulu ngokuhlakana-
 5 nipa okukulu kwabalungu. Sabuya sahamba. S'esuka emHlali, saya salala kwa'Grout, umfundisi os'emVoti.

Kwati kusa ngomgqibelo, sahamba, saya sawela eNonoti. Sahlangana nabalungu bebabili;
 10 babuza bati, 'Niya nga-pi na?' Wati uJojo, 'Siya kwa'Zulu.' Bati bona, 'Nicabanga niti, auko umkonto kwa'Zulu?' Wati uJojo, 'Po! nina nibuye ngani na?' Bati, 'Uti nati simnyama?' Sadhlula, sahamba, saya salala kwa-
 15 'Mantshonga. Kwati ngesonto savuka kusasa ekuseni, ngokuba uSobantu wati: 'Kuhle ukuba sivuke ekuseni kakulu, ngokuba umfundisi, uZimela, us'esibeke kakulu; kuhle ukuba sitshetshe sifike kuyena.' Sahamba-ke ngokutshetsha; sawela uTukela kusey'ikusasa; sakumula izinkabi
 20 ngapetsheya, sahlala, uSobantu wasibonisa ikanda lomuntu, owafa mhla kulwa amadodana ka'Mpande, uCetshwayo noMbulazi, bebanga umbango. Walitabata, walibuka, wasitshenisa
 25 lapo bamtshaya kona, wati, 'Lo'muntu bam-

tshaya ekanda ngenduku, wafa ngokunjalo.*
 Sabuya sahamba kuleyo'ndawo. Sahamba si-
 bona amakanda amaningi abantu ngapetsheya
 kwoTukela, ababulawa uSutu. Sahamba, saya
 5 salala enNyoni. Sapeka ukudhla, sadhla ne-
 zinkwa. Kepa uJojo wati utata isinkwa, kanti
 utata itambo. Salala-ke esihlahleni. Nga-
 ngomuso sahamba. Sati sisadhlula endaweni
 etile, sahlanguana nomlungu; wakuluma noJojo,
 10 wati, 'Anoti uma nifike emaTikulu, nifike qede,
 nizikumule nganeno komfula; ngokuba ama-
 buto ka'Cetshwayo ayakunitshaya impela, uma
 ebona izinkabi zenu; ayakuti, zinokufa.' Nem-
 bala sati uma sifike emaTikulu, sawela qede,
 15 zakunyulwa. Sabuya sahamba; sadhlula eka-
 ndeni lamabuto ka'Cetshwayo, kwa'Gingi-
 ndhlovu; sawela inNyezane, kwahlwa, salala.

Ngangomuso saya salala kwa'mfundisi uMo-
 ndi. Lapo-ke uSobantu watuma uWilliam ku-
 20 'Cetshwayo, ukuba ayokuti, 'Inkosi iyakufika
 lapa ngomuso, itanda ukuba ize ikubone.' Nga-
 lowo'muhla uCetshwayo way'ememe innqina,
 iyakuzingela izinnyati; kwakukona abantu
 abaningi emzini ka'Cetshwayo. Ngangomuso
 25 sahamba, saya ku'Cetshwayo. Safika-ke ku'Ce-

tshwayo, emzini wake omkulu, emMangweni. Sati sisafika, kwafika abantu abaningi kakulu, bebona amahashi nezinnqola. Sangena ngenhla esigodhlweni sake; safika sahlala pansi, sipete

5 izingubo zake, ay'ezipiwa y'inkosi uSobantu. uCetshwayo wakuluma nezinnceku zake; wani-
 kwani nezimpape; wabuza-ke wati, 'Innyoni'ni
 na?' Wati uSobantu, 'iPeacock, innyoni yas'
 eEngland, abalungu abayitandayo kakulu.'

10 Wati uCetshwayo, 'A! a! Impikaka!' In-
 nceku yake yazitata, yay'a'kuzibeka. Wabonga-
 ke uCetshwayo. Sahlala ngesikatshana; sa-
 buya sapuma tina, sabashiya besakuluma, saya-
 kulungisa amahashi nezinnqola. Bafika oSo-

15 bantu; s'esuka sahamba. Sesis'endhleleni,
 emfuleni ongas'enzansi kwomuzi, kwafika izin-
 nceku zake zimbili, zati, 'Ute umntwana, kasi-
 zomcelela omunye umese.' Kodwa uSobantu
 w'ala, ngokuba way'azi ukuba b'enza loko

20 ngokumkohlisa. Seziti futi, 'Ute umntwana,
 ikona inkomo, atanda ukukunika yona, uze uyih-
 labele kwa'Bizeni, omunye umuzi wake.' Wa-
 bonga uSobantu. Sahamba-ke; kwasokufika
 omunye futi umuntu; wahamba nati, wafika

25 watata itole lenkabi kwomunye umuzi, wasinika

lona, sahamba nalo. Kepa ngezinsukwana nje
 leyo'nkatshana yalahleka; yafunwa kakulu, ya-
 buya yatolwa futi; kwadhlula izinsukwana, yapi-
 nda yalahleka; yafunwa kakulu, ayabe isatolwa.

5 Saya kwomunye umuzi okutiwa y'is'enDonda-
 kusuka; safika ngomgqibelo, lina; sahlala kahle
 lapo, salala ezindhlini. Kwafika umfazi, wa-
 sipa izinkobe, sadhla, salala. Kwati ebusuku
 kwafika isilo; satata innja ka'Zimela, umfundisi
 10 esasihamba naye. Kepa sahlala kakulu kulowo
 'muzi, ngokuba lalina kakulu izulu. Ngesonto
 uSobantu wabiza abantu ukuba kuyokulekwa.
 Sangena endhlini, sakuleka enKosini uDio;
 kwakukona amadoda amabili akulowo'muzi
 15 futi. Kwaqedwa ukukuleka; uSobantu wa-
 kuluma ngenncwadi; wafunda ezahlukweni
 zika'Luke; wabuza kulawo'madoda ay'ekona.
 Es'ekuqedile loko, saguqa, sakuleka; sabuya
 s'esuka sapuma. Kepa lasivimbela izulu impela,
 20 saza salala katatu. Kwati ebusuku kwafika
 impisi, yakala. Kepa uJojo wapapama ebu-
 tongweni, kanye noJane; bakuza kakulu, bati,
 'Au! au!' Ngokuba bab'azi ukuba izinkabi
 zazi kona lapo ennqoleni, nabo futi belele kona
 25 ennqoleni. Impisi yaikala ngas'enhla kwabo,

tina sis'endhlini, silele ubutongo. Kepa uWilliam wangivusa, wati, 'Uyayizwa nje impisi?' Ngapapama; wabuza futi; ngavuma mina, ngati, 'Yebo! ngiyayizwa.' Yatulatula isika-
 5 tshana; yabuya yakala futi, nami ngayizwa kahle; ngokuba kuqala ngangisenobutongo. Sabuya salala futi, asabe sisayizwa. Ngangomuso inkosi uSobantu wati, akuhanjwe; kodwa uWilliam nabatshayela izinnqola b'ala impela,
 10 bengatandi ukuba kuhanjwe. uSobantu w'ala ukuba kuhlalwe lapofuti, wati, 'Impela mina sengitanda ukuhamba;' way'es'eti ku'William kalungise amahashi abo. B'esuka bahamba. Kwati ntambama izinnqola zahamba nazo. Sahamba-
 15 ke, saqonda ku'Mpande; salala obala nje.

Ngangomuso sahamba; safika endaweni embana kakulu, emaCobaneni. Sahlupeka ukutabata impahla eyai s'ennqoleni ka'Jojo, izinkabisez'ahlulekile, ngokuba indawo yaimbi, ku'm-
 20 mango omude, kukona namatshe futi amaningi. Saze sayitutela pansiyonke impahla eyai s'ennqoleni. Sazitshaya izinkabisonke kanye; yakupuka. Sezikupukile, laseliza'utshona ilanga. Kwakungeko'muzi kuleyo'ndawo; sahambaha-
 25 mba, sabuya salala. Ngangomuso sahamba

kakulu; sahamba, sadhlula emTonjaneni; sa-
 hamba sibona amakanda amakulu ka'Mpande;
 saya salala emFolozi emhlope. Ngangomuso
 safika kwa'Nodwengu, safika kusey'ikusasa
 5 kakulu. Inkosi uMpande yamhlabisa uSobantu
 inkabi, mhla sifikayo; yahlatshwa, sayidhla.
 Ngangomuso sayisa izingubo zika'Mpande;
 saziyisa ngas'enhla esigodhlweni. uSobantu
 wangena endhlini kanye nomfundisi uZimela
 10 noWilliam; tina sahlala pandhle; bakuluma
 noMpande. Ngasengibizwa, sengiya; wati
 uSobantu, 'Yima emnyango, ukuba ikubone
 inkosi.' Ng'ema emnyango; wabuza-ke u-
 Mpande ku'Sobantu, wati, 'noMkungo ungaka
 15 na?' Wavuma uSobantu. Kwabizwa uNdi-
 ane, w'ema naye; sabuya s'esuka. Bakuluma-ke
 noMpande isikati eside; sabuya sapuma nga-
 pakati, saya ennqoleni. Wasihlabisa enye futi
 inkabi, sayidhla. Ngangomuso uSobantu waya-
 20 kuvalelisa ku'Mpande; kwafika abantu abaningi
 kitina, savalelisana nabo; s'esuka sahamba.

Kwati sesibuya, sahamba, sawela emFolozi
 emhlope, saya salala emTonjaneni, sihamba
 nomuntu ka'Mpande, oway'equba inkabi ka-
 25 'Sobantu, ayinikwa uMpande. Sahamba, saza

- safika ekuKeteketeni, umzana ka'Mpande; lowo' muntu wafika watabata enye inkabi futi. Ngangomuso sahamba nayo, saqonda kwa Magwaza, ezweni lika'Sobantu, alinikwa uMpande; uSo-
- 5 bantu walibuka kahle. Salala kona, kwomunye umuzi owau kulelo'lizwe: yahlatshwa enye inkabi, esayitata ekuKeteketeni. Konke lapo sasesihamba noJojo ka'Sotshokoyi noMnyembe, ababetunywe uSomseu, ukuba baze bahambe
- 10 nenkosi uSobantu; kepa sadukelana nabo; baza bafika sesiza'ubuya. Na kwa'Nodwengu asihlalanga kakulu; uSobantu wahlala izinsuku zaba y'isitupa, tina sahlala zaba zine, s'emuka ngomsombuluko wesibili.
- 15 Lelo'zwe lakwa'Magwaza, y'ilona uMpande alinika uSobantu; ngokuba uSobantu way'eye kwa'Zulu, ukuba ayocela izwe, kwake kona umfundisi, abafundise labo'bantu bakwa'Zulu abang'aziyo, 'andise kubo izwi lenKosi uDio-
- 20 Nkulunkulu. Ngokuba bang'abantu abang'aziyo. Ngalolo'lusuku esafika ngalo kwa'Magwaza, sasesinezinsuku ezi'mashumi'mabili nehlanu (25).

Kusasa sahamba, saya salala endhle nje, ku-
25 ngeko'muzi lapo. Ngangomuso sahamba, sawela

emHlatuze, lapo kukona izinnyati ezinningi kakulu. uJojo noJane babuta amalongwe, notshani obudhliwa y'izinnyati; babasa umlilo, kwaba kona umusi, batunqisela izinkabi. Wa-
 5 buza uSobantu wati, 'Kuy'ini loku na? Ninkwenzela-ni na?' Bati, 'Loku kambe, nkosi, abantu bakwenzela ukuba kuze kuti, uma izinkomo zifike endaweni yezinye, zingaze zitabate ukufa kwazo.' Inkosi yahleka. Kuleyo'ndawo
 10 kwakutshisa kakulu impela; sasizinge sigeza futifuti, siti sipolisa imizimba, kepa kungavumi noko.

Kwati ngolunye usuku safika oTukela kusa; safumana kukona amanzi amaningi; za-
 15 ngena izinnqola. Kwaqala uSobantu ukungena; waziquba ezinye izinkabi, ezazihamba nje zingabotshelwe ennqoleni; zawela kanye nezinnqola. Sesinganeno sesiwelile, sajabula kakulu, ngokuba sasicabanga siti, uTukela luza'ugcwala
 20 singakaweli. Sapumula isikatshana; uSobantu wadhlula pambili. Ngaya emfuleni; ngati ngisahlezi, kwavela abalungu bebabili, bepete izibamu. Wati omunye kumina, 'Bamba nasi isibamu sami;' ngasibamba. W'eqa emtonja-
 25 neni onodaka; wati angimnike isibamu sake.

Ngangena emtonjaneni; yatshona imilenze yami odakeni, yati shiqe; bangihleka; ngamnika isibamu. Wabuza wati, 'Wena ung'umfana ka'Bishopo y'ini na?' Ngavuma ngati, 'Yebo!'

5 Wati, 'Uyakwazi ukuloba inkomo, nehashi, nennyoni?' Ngati, 'Ngiyakwazi inncozana.' B'esuka bahamba, bawela uTukela; ngabuyela ennqoleni.

Zabotshelwa izinkabi, sahamba, safika ezi-
 10 ndhlwaneni zabalungu ezilapo. Kuleyo'ndawo s'ahlukana nabantu baka'Zimela. Tina sahamba ngeyakwa'Mapumulo, saya salala kwa'Nyatika-zi (intaba); uSobantu walala kwa'Mantshonga. Ngangomuso saya salala pakati kwesiLevana
 15 nenNyamazane (izintaba); uSobantu waya walala ku'bafundisi abakwa'Mapumulo. Kusasa sahamba, saya salala emTombeni. Kwakukona umuzi wesanusi, eduze nendawo esasikumule kuyona. Kusihlwa inkosi yatuma uWilliam, yati,
 20 'Hamba uyongicelela ubisi namasi kulo'muzi.' Wahamba uWilliam, wafika kuso, wangena; sati sona, 'Tshetsha! tshetsha! ngafa!' Wapuma uWilliam; w'eza'kusitshela okwenziwe isanusi; walandisa uSobantu loko konke. uSo-
 25 bantu wamnika ubuhlalu nomuti futi. Wahamba

- uWilliam, wabuya nawo, wasilandisa-ke. Saya kusihlwa, saya kulala kona. Kwasa ngangomuso, s'ahlukana noSobantu; wahamba, waya emGungundhlovana, umuzi ka'Mr. Windham.
- 5 Ngesonto sahlangana nomuntu; wasitshela wati, 'Ngihlangene nomlungu ekwele ehashini elimpofu, ehamba nomuntu omnyama ekwele ehashini elimhlope; bati, 'Wobatshela batshe-tshe.' Sahamba-ke, sawela emVoti, sakumula
- 10 izinkabi. Lapo-ke abatshayela izinnqola bati, 'Inkosi is'ihambile; ngako-ke kuhle ukuba sikudhle ukudhla ekutshiyileyo, ngoba asisena' kudhla, impupuis'ipelile.' Wapendula uNozilwa wati, 'Ai bo! Akufanele ukuba kudhliwe
- 15 ukudhla loku. Ungabe inkosi isasilindile ngapezulu lapa.' Bampikisa uNozilwa, kwadhliwa. Kepa uNozilwa wati, 'Yeka! le'miungwane, Mapoloba! Imigume nje! Nidhla ukudhla kwenkosi nje! niy'azi y'ini ukuba aiko na?'
- 20 Batula nje. Ngangomuso sahamba, saza safika emGeni; safika ugwele; salala ngapetsheya. Ngangomuso izinnqola zahlakazwa, zafakwa eskepeni; zabuya zalungiswa futi. sahamba, safika kiti ekuKanyeni.

II. INDABA KA'NDIANE.

INNcwADI yamhla sipuma ekaya, s'ahlukana nabantu bakiti, siya ku'Mpande, inkosi yezwe 5 elinye, njengaloko esikuyalelweyo enncwadini engcwele, ukuti, 'Hambani, niye emhlabeni wonke, nitshela izizwe zonke loko enikupiweyo ngomusa ka'Yihlo wenu os'ezulwini.'

Kusasa kakulu ngomsombuluko, salungisa 10 izinnqola zokuhamba, nati sazilungisa, kwaza kwafika isikati sas'emmini sokudhla, sadhla. Sati sesiqedile ukudhla, sasesihamba, siwela siya emzini wamakolwa, sihamba nomBishopo, nenkosikazi yake, nomfundisi uMr. Grubb. 15 Safika esiBaneni. Wati ababutane bonke abahambayo nabahleziyo, ake abonge ku'Dio; wakuleka, waqeda. Bati, 'Hambani kahle, bantu bakiti, nize nibuye kahle futi.' S'ahlukana-ke njalo, sahamba nezinnqola; babuyela ekaya 20 ekuKanyeni bonke. Ezinnqoleni sasala saba isitupa nje.

Sapuma ngomsombuluko-ke ekuKanyeni, salala emGeni nganeno; sakumula izinkabi, sahlala. Kute sisahlezi emGeni, izinka bi zala- 25 hleka. Umuntu opata intambo wazifuna, kazi-

bona ; wabuya, wati, ' Izinkabi zihambile,
 angiziboni.' Wahamba nomunye ka'Jojo kona
 kusihlwa ; abaze bazibona futi ; balala. Bavuka
 ekuseni kakulu ; baya kona ekaya ekuKanyeni,
 5 bazitola ; bafika nazo kusasa ; sabopela, saha-
 mba, sawela emGeni, sakumula. Sati sisa-
 kumula, wafika uSobantu noWilliam ; bati,
 ' Au ! kanti nikumula kona lapa !' Sati tina,
 ' Y'ingokuba sihambe emmini.' Wati uWilliam,
 10 ' Mina, uma ngisuka enNanda, angikumuli lapa.'
 Saqeda, sabopela, sahamba ubusuku, kwaza
 kwapuma innyanga ; salala. Kwasa sahamba,
 safika entabeni enkulu, lapo innqola encane
 ing'ehle kona, (kutsho abantu,) itatwa njalo
 15 abantu uma yehla lapo, kukona amatshe ama-
 ningi kakulu kona. Sakupuka lapo, sadundubala
 ngapezulu kwa'deda-ng'endhlale. Sadhlula aba-
 lungu ; sahlangana nomfazi ; wabuza, wati, ' Ba-
 ntabami, niya ngapi ?' Sati, ' Siya kwa'Zulu,
 20 mame.' Wati, ' Kwa'Zulu abasayi abalungu ;
 uSihetshe baponsa bambulala ; kepa watanda
 ukudubula ; b'ala abantu bake, bati, ' Ai ! ake
 kuqale bona.' Sati, ' Siya kona tina noko.'
 Sakumula emfuleni, salala. Savuka ekuseni,
 25 sesiqonda emHlali. Saya'kubuka ukwenziwa

ka'moba; safika umoba ung'enziwa, kw'enziwa
 amaplanke, izinsimbi zonke endhlini zinyakaza;
 umuntu angentshele omunye ngaloko. Sa-
 dhhlula lapo emHlali, safika ku'mfundisi os'em-
 5 Voti; salala kona. Sabuza ku'bantu bakona
 indhlela enhle eqonda ku'Mantshonga ngas'o-
 Tukela; soku ngomgqibelo. Safika oTukela;
 ngesonto, saluwela; sabona amakanda abantu
 ababulawa uSutu e'maningi. Kepa abaziyo
 10 bati, 'Qabo! aniboni'luto lapa; kukulu enzansi
 ngas'ebuyeni lolwandhle lapaya.' Sakupuka nga-
 s'emanxiweni oNongalaza; sahlala, sadhla. Kwa-
 ti sidhla, uJojo watata isinkwa; wadhla, wasibeka
 pansu; wayisa isandhla, wabuya netambo, eti,
 15 isinkwa asibekileyo; walidhla, w'ezwa kunuka
 umlomo nezandhla; walibeka, kasitshela; ku-
 sasa wasitshela ukuba udhle itambo elidala.

Sahamba sadhlula kwa'Gingindhlovu, ikanda
 lika'Cetshwayo. Sahlangana nomuntu evela
 20 ngapambili; wati enkosini, 'Sweli,' wati ku'
 William, 'Base,' eti kumbe iBunu selimnyama.
 Savuka ekuseni, safika emLalazi ku'bafundisi;
 safumana noZimela futi kona. Kusasa sawela
 umHlatuze; salala ku'Mondi umfundisi. Mhla
 25 sifika ku'Mondi, inkosi yatuma uWilliam ukuba

aye ku'Cetshwayo. Wafika uWilliam emzini ka'Cetshwayo. Es'enyuka esibayeni, wati omunye, 'Mina bo!' waya. Kwavela omunye wati, 'Woza lapa!' Esaya, wati umfana, 'Qa! ngilandele! wena, tula!' Kwavela izinsizwa, zati, 'Mina bo! Sigodhlo! ulimele wena! uya ngapi?' Wati uWilliam, 'Ai ke! ngiza kona-lapa ku'mntwana.' Zatula. Wangena nennceku esigodhlweni uWilliam; yati, 'Yima lapa-ke wena;'

10 yangena endhlini lapo ekona uCetshwayo; yamlandisa. Wapuma ngesipondo ngas'enhla; waqala ukukuluma uWilliam. Aike! uCetshwayo wabuza, wati, 'Upuma-pi yena uSobantu?' Wati uWilliam, 'Upuma emGungundhlovu.'

15 Wati, 'Unayo impahla?' Wati uWilliam, 'Ang'azi ke, Ndabezita, ngoba unezinnqola.' Wati, 'Izinja unazo na?' Wati, 'Qa! aziko izinja.' Wabuza uWilliam.

Sapuma kusasa, saya emMangweni, emzini

20 ka'Cetshwayo. Safika; kwapuma abantu abaningi, bapahla innqola esangweni. Kwafika innceku, yati, 'Mamo! kanti kutiwe, wozani esangweni nina? Yenyukani ngalapaya, niye enhla nomuzi.' Sahamba nayo; wapuma uWilliam, wati, 'Niya ngapi? manini lapa.' Y'e-

nqaba innceku, yati, 'Qabo! yiyani lapaya
 enhla.' W'ala uWilliam, wati, 'Manini kona-
 lapa.' Yati innceku, 'Asivumi ukulalela izwi
 lenkosi yakini; nati silalela eyakiti; wena uya-
 5 zibulala nje.' Y'ema innqola; sakipa izingubo
 zizakunikwa uCetshwayo; sangena esigodhlweni.
 Ngabona indoda enkulu, ihlezi eduze kwenkosi;
 ngati, 'Uyena uCetshwayo!' Ngadhlula, nga-
 buyisa amehlo, ngabona uCetshwayo, ngati, 'Qa!
 10 akusiye lo onesigcogco; nangu yena ey'insizwa!
 Ng'ema ngendhlu, ng'encika ngayo, ngakohlwa
 ukuhlala pansi: abantu bonke bahlala. Yangi-
 beka insizwa engimi pambi kwayo, yati, 'Au!
 hlala pansi: kubusa wena na?' Ngahlala.
 15 Sapuma tina; salungisa ukuhamba, sahamba.
 Sati uma sihambayo, kwavela abantu, bati,
 'Nkosi, umntwana ucela omese ababili; ubone
 bebable kakulu.' Yati inkosi, 'Ai-ke! niyazi-
 celela impela nina; aniveli kuye.' Bati, 'Sivela
 20 kuye, Mpande! sicelela yena tina. Futi ute,
 'Y'ini ukuba uhambe, ungasamtshelanga ukuba
 uyahamba na? Ub'efuna nenkomo, yokuba
 akuhlabise.' Yaivuma inkosi inkomo. Yadhlu-
 lela insizwa ngapambili kwetu; yaya emzini
 25 lapo inkomo ikona, yaiquba, yafika nayo kiti;

- saziqubela inkomo yetu ; sawela umfulana, salala. Kefa izinkabi zalahleka ; umuntu ka'Jojo wazifuna, kazibona ; wabuya, wati, 'Angiziboni izinkabi lapa.' Kwasa kusasa, bazifuna, abaze
- 5 bazitola. uJane wazibona zihamba, abantu beziquba, bezidukisa. Wamemeza wati, 'Jojo ! gijima ! qinisa ! nazo !' Wafika uJojo kuzo ; kwavela izinsizwa zimbili, zati, 'Mina bo ! Mpande ! ngasikugwaza ukuba uvela ku'Cetshwayo :
- 10 y'ingokuba uvela emakosini lapa. Angiti lezi inkabi ziyafa na ?' Wati uJojo, 'Qabo ! azifi lezi ; kufa lezo ; azina 'kufa impela lezi.' Sakhamba sadhlula kwa'Bizeni, umuzi ka'Cetshwayo omunye ; sawubukela ngas'enzansi. Saha-
- 15 mba, saya sakumula ngapetsheya kwomfula ; sapeka, sadhla. Sabopela kona mhla loko, sahamba. uWilliam wabona innyoni ; wabiza wati, 'Jane ! woza udubule nansi innyoni.' W'ehla uJane, wadubula ; wayitshaya izwane,
- 20 Wagijima, y'esuka innyoni ; wabuya wakwela enqoleni. Ngabona ezibinya, ngati, 'Hau ! kunjani ? unani ?' Wati, 'Ngikatshwe isibamu.' Ngati, 'Au ! yeka ukuzingela utshaya isibamu, funa ungab'usaba na'mandhla okutshayela in-
- 25 nqola, ngiyabona.'

- Sahamba, laza latshona ilanga ; sakumula, sapeka, sadhla. Inkabi yetu, esayinikwa uNdhlamvuzo, yacatsha, — itole nje tina, elipele izihlangu. A ! batukutela abantu bansondo, bati,
- 5 ' Kade siti aihlatshwe ; kwatiwa, upi umpongolo wokuyifaka lapa ? Yoza ihlatshelwe emzini.' Savuka kusasa, sahamba ; laqala ukuna izulu ; sati, 'Qa ! noma lina, soza sifike emzini, silale kuwo.' Safika-ke emzini, sakumula kuwo.
- 10 Lana silapo, kwaza kwaba izinsuku ezintatu.
- Kwasa sivuka, sihamba, siqonda entabeni enkulu, enamatshe ; sakumula pansikwayo, sadhla. Saqeda ukudhla, sakupuka kuyo. Sati uma sikupukayo, z'ema izinkabi zetu ; satshaya, satshaya, s'ahluleka ; nezika'Jane z'ema nazo. Sabona ukuba sizakwahluleka, satshaya kona sonke, satshaya ; abanye bapakamisa amasondo ; yakupuka. Sabuyela kweka'Jojo ; sakipa izinto zonke ennqoleni ; yakupuka-ke ; sabuya futi,
- 20 satata izinto. Wo ! lalingasabalelanga ilanga lapo ! Sabona ukuhlupeka ; inganti asihlupeki y'iluto. Umfundisi, uZimela, wancenga amadoda ukuba aye'kumupa amasi ; avuma. Wasi-shiya, waya emzini. Sabopa izinnqola, sahamba ;
- 25 inkosi noWilliam sebedhlula pambili bona.

Kusasa sahamba, saya safika emFolozi emhlope, salala kona.

- Savuka ekuseni lapo, sahamba, innqola ka-
 'Jane ipambili. uJojo wabona ukuba uJane
 5 uyamshiya; wamemeza wati, 'Noma ugijima
 pambili, auyikupiwa'luto; yima, ukuba izinnqola
 zifike kanye emzini.' Wati uJane, 'Qa, Jojo!
 uy'esaba impela; auyikubulawa'muntu, ngokuba
 uhamba emuva.' Sati sisavela, kwaduma nje
 10 abantu bansondo; saqonda esangweni. Kwavela
 innceku, yati, 'Yenyukani esibayeni lapa!
 Sangena esibayeni. Kwavela enye futi, yati,
 'Qabo! pumani esibayeni; yiyani esipondweni!
 Sakumula-ke lapo. Kwafika uSobantu nomfu-
 15 ndisi, bevela ngas'enhla; babuyela futi kona,
 nami ngahamba nabo, ngaya kona kuleyo'ndhlu.
 Ngangena, ngabeka, ngabona insika inye nje
 endhlini, kufudumele kakulu, izindhlu zinama-
 pela kakulu, es'ezidhlile izihlalo zamahashi.
 20 Yati inkosi ku'William, 'Pindelani emapeleni;
 mina sengipumile kuwo, ngokuba sokufike in-
 nqola.' Kusihlwa umfundisi waya endhlini,
 eyakulala kanye nati. Pakati kwobusuku, kwa-
 fudumala kakulu endhlini; wafuna amanzi,
 25 ukuba azitele ngawo.

Kusasa s'etwala izingubo, siya nazo esigodhlweni kuMpande. Safika kona, sabeka izingubo emnyango, sahlala pansi pandhle. Inkosi yambiza uMagema, uMpande etanda ukulinganisa uMkungo. Wati uMpande, 'Niti uMkungo ungaka-ke?' Yati inkosi, 'Impela; kungatiti balinganiswa nje.' Wabiza mina futi, etanda ukungibona. Ngaya, ngati, 'Kulungile-ke; y'ikona nami ngizakumbona.' Kepa ngabona ikanda nentamo nje. Sapuma esigodhlweni; uMagema wasala, ngokuba uMpande way'esambuka yena, eti, muhle kakulu. Sapuma, saya ezinnqoleni. B'eza odade wabo ka'Mkungo, bati, 'Au! nati sifakeni ezinnqoleni lapa, sihambe nani, siye esilungwini.' S'enqaba tina, sati, 'Ai! nirolela icala.' Bati, 'Ai! aliko icala kinina; siyahlupeka kakulu izinduna. Futi uZulu wonke way'es'elala emFolozi, ehlo-mele uSobantu, ngokuba beti, uza nempi namahashi ay'izinkulungwane.' Basipelekezela nje; kodwa babuya.

Sahamba ngosuku lobuhlanu, sawela emFolozi emhlope, sadhlula enzansi kwomuzi. Bapuma abantu bakona, nenkosikazi yakona; bafika babeka ezinnqoleni pakati; bati, 'Ake

sibone umntwana lowo.' Sati, 'Kako lapa umntwana.' Bati, 'Nanguya evele pakati!' Kanti babona isigqoko setu nje. Wati uJojo, 'Hau! hamba, Jane! yeka abantu laba; baza-
 5 kukunika-ni? Deda, ngidhlule mina, uhlale wena.' Sahamba, salala emTonjaneni ngapansi. Kusasa sadundubala ngapezulu, sesiqonda kwa-Magwaza, ezweni elipiwe uSobantu. Salala ekuKeteketeni, umuzi ka'Mpande. Kusasa
 10 sadhlula, saqonda kwa'Magwaza. uJane wati, ake ngitshaye izinkabi, yena ake azingele. Wapendula uNozilwa, wati, 'Ai! ucabanga uti, uy'inkosi, y'ini? Uzakuhamba nje uzingele? Ngizakulwa nawe mina. Angitandi ukuba sibu-
 15 swe umuntu onge'mlungu.' Wayilahla intambo uNozilwa, wahamba nje, es'etukutele; watata iwisa lake enqoleni. Wapata intambo futi, wati uNozilwa, 'Beka! ng'esaba uMeseni njalo, nokubotshwa; ub'ungayikubuya wena, Jane.'
 20 Saduka endhleleni esihamba ngayo. Wati uJojo, 'William, uyapinda futi ukusilahla nje- ngakuqala. Ngokuba wena uhamba ehashini, aukuzwa ukuhlupeka loku esikuzwayo tina.' Bateta bonke abantu, bati, 'Ukunakile loku
 25 uWilliam; futi ushiya umuzi, ati asikumule

lapa endhle; akuko'nkuni, amanzi akude.'
uWilliam watula nje.

- Kusasa sahamba; saza safika oTukela, sawela sakumula emmini, sadhla. Bati bonke,
- 5 'Manje k'eze uCetshwayo, 'eze'kubeka uTukela! Sesiwele tina.' Sahamba njalo, saza salala pansikwentaba. Inkosi noWilliam balala kwa'Mantshonga. Ngangomuso sahamba ekuseni kakulu; basifumana pambili; babuya, badhlula, sebe-
- 10 qonde ku'bafundisi abakwa'Mapumulo. Sabafumana kona kusasa; wati uSobantu, 'Bengingati mina, seniyihlabile inkomo.' Sati, 'Qa, nkosi!' Abanye bati aihlatshwe; s'ala tina,
- 15 sati, 'Ai! kako umuntu ongadhla inkomo engaka, bengeko oJojo ka'Sotshokolo.' Bati, 'Kodwa uma es'emukile, siyakudhla izinkwa zake.' Wati uNozilwa, 'Yebo! ngitshilo ngati, anitshetshi nje ukuhamba, nihlalele kona; uma ikona inkosi, niyatshetsha impela.' Batukutela
- 20 abatshayeli bansondo, uJojo noJane. W'ala uNozilwa, wati, 'Ngiy'azi ukuba inkosi isilindile.' Bati, 'Qa! ihambile; namhlanje is'ekaya ekuKanyeni.' Kumuhla sipuma emajalimaneni njalo, ngalapaya kwomVoti.
- 25 Kwati uma silinganisene noNtaba-kaikonjwa,

salala. Kusasa wati uNozilwa, 'Asihambe :
 bati, 'Liyana.' Kwependula omunye umuntu,
 ohamba nennqola, wati, 'Abatshayeli abahambi
 ngemvula.' Wati uNozilwa, 'Yebo! impela,
 5 ngokuba unokudhla wena; siya ekaya eku-
 Kanyeni tina; asikutandi ukukohliswa umuntu;
 ngezikati zonke, sihamba ngemvula. Futi wena
 us'and'ukupuma ekaya; tina sesikumbule abantu
 bakiti; hlala wena, uma utanda.' Wazikalima
 10 uNozilwa izinkabi, wati, 'Bopani, sihambe.'
 Bati, 'Ai! ake lise inncozana.' Wati, 'Bekani!
 uma nihlezi lapa, ngizakutata izingubo zama-
 hashi, ngihambe ngingayi na s'ekuKanyeni,
 ngihlale esiBaneni nje.' Saqala ukuhamba,
 15 sesiza emGeni; sadhlula iBunu qede, sakumula,
 sapeka. S'esuka lapo ntambama, safika emGeni;
 safumana umGeni unamanzi. Saya ku'mlungu,
 siya'kutsheleka ihashi ukuba lipate intambo.
 Wati lowo'mlungu, 'Ngiyakubona kusasa;
 20 kodwa ute uSobantu kumina, ngowelisa izinto
 zake ezil'igugu nje kupela.' Sapenduka, safaka
 izinkabi ezimbili; zatshona kakulu, zavela nga-
 makanda, zapumela ngakitina futi. Sati, 'Qa!
 maningi amanzi lapa emGeni; futi izibuko
 25 libi.'

- Sapindela kusasa futi ku'mlungu ; saya kumfana wake, kona eduze nomkumbi. Safika sati, 'Pela! sowela nini na?' Wati, 'Ang'azi ; futi innqola angitsho ukuti ingangena lapa.'
- 5 Sati, 'Yebo ; kodwa uma siyihlakaza, ingangena.' Saya naye ezinnqoleni, wati, 'Yebo ; le'nnqola ka'Sobantu ingangena kahle. Futi angitsho ukuti umlungu ang'ala imali.' Wabeka amanzi, wati, 'Ehe! amanzi maningi kakulu.'
- 10 Sati, 'Yebo, mlungu ; maningi impela ; asiye nawe ku'yihlo. Futi asisena'kudhla.' Ahambeke umfana, aye ku'yise, akulume-ke naye, ati uyise, 'Akako uSobantu.' Siti, 'Qa! siwelise.' Ati, 'Imali iyakukokwa y'inina?' Siti, 'Qabo :
- 15 uSobantu. Kepa yona ingakanani?' Ati, 'Amashumi amabili, izinnqola zombili, kanye nani futi, nempahla.' Siti, 'Zonke iba ngako na?' Ati, 'Yebo ; iba ngako.' Siti, 'Siwelise, mlungu ; sina'kudhla lapa.' Avume ; azicite izinnqola zombili ; alibone isaka lombila, ati, 'Kanti amakafula
- 20 aka'Sobantu anamanga.' Siti, 'Ai! owamashashi lo'mbila.' Ati, 'Ukuba ebeng'azi, bengingayikuza impela.' Ai-ke! siyitute impahla. Ati ku'Jojo, 'Uy'ikafula elihle.' Ati uJojo, 'Qa !
- 25 ngingamanga pela mina ; wena uneqiniso.'

Sahamba, sesiza lapa ekaya kiti. Kepa uJane wahamba, wazingela izinnyamazane. Wati uJojo, 'Yini ukuba uJane aye'kuzingela izinnyamazane manje? Ubani ofuna izinnyamazane kaloku, 5 loku sesiya ekaya nje? Woyidhla yedwa impela. Asihambe nje tina simshiye, ake 'ezwe ukuhamba ngezinyawo, kade ehamba ngennqola.' uJane sambona es'engapambili kwetu. Sahamba-ke, safika ekaya ekuKanyeni.

III. INDABA KA'WILLIAM.

KUTE kusasa savuka, salungisa izinnqola ngo-
 suku lokuti (12) lwennyanga September, kwaza
 5 kwaba isikati sas'emmini sokudhla. Sadhla ;
 sawuqeda umsebenzi wetu, sabopa, sahamba ;
 sapelekezelwa umBishopo nenkosikazi yake,
 kanye nabafundisi, namakosazana, nabafana.
 Sahamba, sawela imBindolo ; safika esiBaneni,
 10 umuzi wamakolwa. Wasibiza umBishopo ; sa-
 hlangana ndawonye, s'ema, wakuleka, ekuleka
 ngamazwi okuqinisa ibandhla, liye kahle kwa-
 bang'aziyo ; becela enKosini, becela inhlanhla
 ku'Nkulunkulu, uDio opezu konke, ukuba uku-
 15 hamba kube okwake konke, kwokuya nokwoku-
 buya, beti, 'Akupatwe uyena konke,' litsho ne-
 bandhla, ukuti, 'Sinamandhla ngokwake ; siyeke
 kuye konke : ' lokupela yena umBishopo way'e-
 yaupuma ngangomuso alandele.
 20 Sapuma-ke ngangomuso ; sazifumana ziku-
 mulile ; sabopa, sahamba, salala endhleleni.
 Savuka lapo ; saduka kusasa ; s'ehla ngesibindi
 emmangweni omubi. Ngafikelwa uvalo lapo,
 ngoba saduka ngami. S'ehla qede, ngahlaba
 25 ipika, ngati e !

Sadhlula lapo; sakupuka ngokunzima emman-
 ngweni was'oZwatini. Z'ahluleka izinkabi;
 satshaya; qa! z'ahluleka impela. Sakumula
 ifolosi, salibeka emuva, safaka elinye ifolosi; sa-
 5 linga; qa! z'ahluleka. Kw'anela ukuba uJane,
 otshayela enye innqola, ati, 'Qa! yekani sikipe
 intuto.' Samvumela, sayikipa intuto, sapuma
 lapo. Sadhlula lapo; sabashiya; sabanga ku-
 'mfundisi os'esiDumbini. uJane lapo watshaya
 10 innyamazane, qed'uba sidhlule, sibashiya belan-
 ndela.

Sahamba-ke siya kwa'mfundisi. Ilanga lapo
 laselitshonile. Sakandana nomlungu, uDoko-
 tela; bashumayela nenkosi, ibuza indhlela.
 15 Wasipekezela lowo; saya kwa'mfundisi; kepa
 kwasokuhlwile; saduka. Wati uSobantu, 'Aku-
 menyezwe.' W'ala uDokotela, wati, 'Qa! ngi-
 za'ubona.' Sahamba, savundhla; kanti nembala
 sesiqonda kona. Safika; kepa lapo sasesinge-
 20 sonke; innqola zazis'emuva. Kepa kw'ezwa-
 kala ukuba abakiti bahambengokunzima kakulu
 emmangweni. Kute kusasa savuka; ngalungisa
 okwami; ngahlala, kwaza kwadhlula isikati,
 ngibekile ngiti, bazakungipa ukudhla. Qa! nga-
 25 hamba, ngatunywa ennqoleni, kutiwa, angiyoy-

tabata into ka'Sobantu yokulobela. Ngahamba ;
 wati lowo'mlungu, 'Tshetsha ! mina angitandi
 ukuhlala lapa : tshetsha !' Ngahamba, ngagijima,
 ihashi lajuluka ; ngafika enqoleni, ngayitabata
 5 leyo'nto ; ngahamba, ngafika kubo etsheni ekulu.
 Wati lowo'mlungu ngolimi lwakubo, 'Ugiji-
 mile ;' ngavuma ; kepa inkosi yangisola ; nga-
 tula ; noko kutsho yena, wati angitshetshe.
 Sabuyela enqoleni ; kepa kuleyo'nkati, ngase-
 10 ngilambile kakulu ; ngafika ngadhla kahle,
 ng'esuta, kwapela ukulamba. Sabopa lapo ;
 sakwela intaba, sakwela ngesibindi kulowo-
 'mnango, sesiqonda emHlali.

Sahamba ; latshon'ilinga, qed'uba sidhlule
 15 kwa'mfundisi, kwaza kwahlwa. Kepa tina sasi-
 pambili ngamahashi, sihambe sibuzo indhlela
 ku'bantu. Kepa sabona ukuba bazakukumula,
 bebona sokuhlwile, bacabange bati, sibange
 emHlali, ngoba kwakungaloku kus'eduze. Sa-
 20 buyela emuva, siya'kubatshela lapa sibange
 kona. Sahamba, sab'ezwa b'eza ; sabamemeza,
 sabatshela lapa sibange kona ; sabuyela emuva,
 saya safika emfuleni ; sakumula lapo, sokuhlwile.

Salala lapo, savuka, sakuleka, siti, 'Ukuhamba
 25 kwetu akudhlule okwaizolo !' Sadhlula lapo,

sabanga emHlali; lapo inkosi yaya'kubona inkosi yas'emHlali. Sadhlula lapo, safika emHlali; sabona indhlu yokusara amaplanke, saya kona; leyo'ndhlu, isitima; bas'enzela umsindo
5 womusi, s'etuka.

Sadhlula emHlali, sabanga emVoti. Kanti siyaduka; indhlela siyishiya ngapetsheya kwomHlali. Saya sakahleleka emVoti. Ngadhlu-
liswa, ngaya'kucela indawo yezinkabi namaha-
10 shi; kepa umfundisi wasivuma kahle. Ngabuyela emuva, ngihlangabeza innqola; ngabafumana sebekupukile emfuleni; ng'okela ubaqa, ngahamba pambili; safika kahle ekaya, singena-
'ngozi ya'luto; nakuba kwakunnyama, lina, sa-
15 londwa; kwaba inhlanhla loko kitina.

Savuka ekuseni, salungela ukuhamba, s'ema, sakuleka, sibonga ukuhamba kwetu, siti, 'Kube kuhle, nesiza'ukuhamba,' siti 'akube kuhle, kudhlule okwaizolo!' Inkosi lapo y'abela
20 uBenjamin inncwadi yendulo, neka'Kolombo, neyokukuleka. Sadhlula lapo; sawuwela umVoti ngenhlanhla; saya salala eNonoti. Savuka lapo; kwasoku usuku lokuqala, sapuma ekaya. Saluwela uTukela ngenhlanhla, sapumula. uSo-
25 bantu wasibizela ndawonye; kwafundwa in-

ncwadi yenKosi; kwakulekwa, kukulekwa konke
 ngeLitani, kubongwa futi ukuhamba kwetu,
 kutiwa, 'Akudhlule okwaizolo,' ngitsho, kube
 njengako. Sabopa, sadhlula, sawela ubitshi
 5 ngenhlanhla. Kwafika izinnwadi, zivela ekaya;
 s'ezwa ukuba kuhleziwe kahle, kodwa bakona
 abanye bakiti abahlupekileyo, kutshe umuzi
 wabo; sabadabukela.

Sahamba, sawela enNyoni, salala. Sapiwa
 10 izinkwa lapo. uJojo ka'Nyangana waluma
 isinkwa qede, wasibeka pansi. Ute, es'eti uya-
 sitabata, wahlangana netambo; waluma, kwati
 gwangwalazi; walihlepula, wanuka, kwanuka
 ukubola; walilahla, watula, w'esaba ukusitshela,
 15 eti funa simhleke. Wasitshela loko kusasa, qed'
 uba abone isinkwa pansi kwesihlahla; sahleka
 y'iloko. Sadhlula lapo; sabanga emaTikulu;
 saya sapumula lapo. Sabopa lapo, sadhlula,
 sabona kwa'Gingindhlovu. Sadhlula lapo, sa-
 20 bona itshe, elifana nombaimbai. Salala lapo;
 savuka kusasa, saya sakahleleka emLalazi: sa-
 fika es'efikile umfundisi was'emLazi, oyena
 sasihamba naye, esipekezela. Sadhlula lapo,
 sabanga emHlatuze; sakumula etafeni, sesi
 25 ndawonye lapo nomfundisi was'emLazi. Savuka

lapo ; sabonga enKosini, siti, 'Ukuhamba kwetu akudhlule okwaizolo !'

- Sadhlula lapo ; laduma ekuseni. Saqinisa lapo, saya pambili ; lasingenisa emzini ; sapeka
 5 lapo ; labulal'uMbo, lasa. Sabopa lapo ; sabanga emPangeni, safika ku'mfundisi uMondi, salala. Kute mhla sifika emPangeni, ngatunywa emMangweni ku'Cetshwayo ntambama ; kwatiwa, 'Hamba, uye ku'Cetshwayo, uyokuti,
 10 'Uti uSobantu, utanda ukukubona, uyadhlula, uya'kubona inkosi uMpande.' Ngafika emMangweni, ngafika kubutene umpakati, kugujwa innqina, bevele ngentuba ; ngaya kona. Batiabanye, 'Hamb'uy'esangweni!' batiabanye,
 15 'Hamb'uye ngapakati!' Kwavela omunye, wati, 'Qabo ! angek'aye, engakabikwa ku'mntwana.' Bat'abanye, 'Hamba wena !' Ngapenduka ngaya esangweni, ngangena, ngaqonda enhla. Bangibiza abangapakati ; ngaqonda
 20 pambili. B'esuka, b'eza ; ngapenduka. Ngite, inxa ngiyayo, kwafika umfana, walibamba ngetome, wati, 'Ai bo ! woza, siye lapaya ezinncekwini naziya enhla.' Saya kona ; site siti qata, kwakuti tshwe umpakati kanye nezinnceku.
 25 Kwafika uMpiyake noNtshingwayo ; bangija-

- mela, bati, 'Liya-pi ihashi enhla lapa ? buyela lapaya bo!' Ngati mina, 'Ai bo! yenzani kahle; ngitunyiwe.' Bati, 'Utunywe kuba? ' Ngati, 'Ku'mntwana.' Bati, 'E! utunywe-ni?' Nga-
- 5 balandisa. Babuza ongitumileyo; ngabatshela; bavuma kahle; bangiyisa kuye, sebembikele. Wapuma endhlini, wapuma ngezintuba zambili, eya ngapandhle kwomuzi, sihamba naye nezinnceku. Sapuma entubeni; bahlala lapaya,
- 10 w'ema lapaya ngentuba, ng'ema njeya. Ng'etula isigqoko, ngakuleka, ngati, 'Ndabezita!' Ngahlala, ngambona kahle; akwaba njengokutsho kwabantu kwokuti, 'Kahleki;' ngingakakulumi, wakuluma nabantu bake, wahleka.
- 15 Ngalanda, ngati: 'Amanga, Ndabezita! ngitunya inkosi; iti, angizokuyitsho, ukuti, ilapa ku'Mondi, lap'ikona, iya le emahlabatini, iya-'kubona inkosi. Iti-ke itanda ukuba ike ikubone ngomuso, and'uba idhlule.' Wabuza wati,
- 20 'Iy'ipi yona leyo'nkosi ? uSomseu?' Ngati, 'Qa, Ndabezita! uSobantu.' Wati, 'Umupike lowo?' Ngati, 'Umfundisi omkulu.' Wati, 'Uvela ngapetsheya?' Ngati, 'Qa! uvela le emGungundhlovu.' Wati yena, 'Kona kambe.'
- 25 Ngati mina, 'O! bengiti utsho ngapetsheya,

eEngland.' Wati yena, 'Pela tina siti kungapetsheya konalapo, ngoba kungapetsheya kwo-Tukela.' Ngati mina, 'Tina-ke siti ngapetsheya kus'eEngland.' Wabuza wati, 'Uyipatele-ni-ke
 5 inkosi?' Ngati, 'O! ang'azi-ke, Ndabezita; loku ehamba nennqola.' Abuze futi, ati, 'Unawo nje amabantshi?' Ngati mina, 'Qa, Ndabezita! ang'azi; loku unennqola.' Wabuza futi, wati, 'Izinja unazo nje?' Ngati mina, O!
 10 qa, Ndabezita! kanazo izinja; ezikona ezomunye umfundisi, ahamba naye.' Way'es'eti enncekwini, 'Hamb'uyomupa utshwala.' Yangibiza, yangipa; ngaqeda, ngavalelisa, ngabuyela kwa'Mondi. Kwasa sidhlula, siya kwa'Cetshwa-
 15 yo. Safika ku'Cetshwayo; inkosi yamupa izingubo zanhlanu, nezimpape zennyoni yas'e-England.

Inncwadi yamhla siya kwa'Nodwengu.

Sapuma-ke kulowo'muzi, elalisivimbele ku-
 20 wona; sapuma sokuy'is'emmini. Sahamba, saliqeda itafana, s'ehlela ehlanzeni; sahamba, sihambe sidwetshwa ihlanze, saza sayiwela imFoloz'emhlope, lapo ilanga laselitshona. S'ehlela

esigodini, s'emuka ngaso, lapo laselitshonile im-
 pela. Saqamuka sokuswelele; sambona uNo-
 dwengu enjeya. S'ehla ukalo; sat'uba sivele,
 salibona ikanda lakwa'Ndabakaombe. Sabona
 5 ku'mzizima nje; akwaqedakala nokuba nga
 umuzi, y'ini. S'ema, salalela; qa! Sahamba,
 sabona isango; saqala ukuzwa abantu beku-
 luma; sangena, lokupela akuvalwa; sabiza
 umuntu, sabuza induna, wati, 'uMsiyana.'
 10 'Ukona na?' 'Ukona.' Sati-ke, 'Hamba-ke,
 umtshela, uti, 'Nans'inkosi leyo, eyaizobikwa
 umuntu oway'evela emGungundhlovu.' Saya
 ku'Msiyana; safika ebaneke ngelongwe lonwali.
 Walandula ukudhla, wati, 'Akuko ukudhla;
 15 uSobantu uzakudhla-ni na?' Sanikwa indhlu;
 saya'kulala; kwafika umfana; wabeka, wabeka;
 ngati mina, 'Wetu, nize nidhle-ni nina?' wati
 yena, 'Sidhla amanzi:' ngati, 'Ak'uyongipuzisa-
 ke, wetu:' wati, 'Awako:' ngahleka. Sakuleka,
 20 siti, 'inKosi aisipate ngomusa, size s'uqede
 wonke umsebenzi wetu, esihamba ngawo.'

Savuka kusasa; saya kwa'Nodwengu. Kwa-
 lapo inkosi is'itume umuntu wokuya'kutsho, uku-
 ti, 'uSobantu us'efikile.' Sapuma, sawela umfula
 25 ungena'manzi; safika konamanzi, inTukwini

igama lawo. Sageza, sadhlula, sabanga ekaya
 kwa'Nodwengu. Safika entubeni, engas'ecaleni;
 kasaza sabona'muntu. Sabona irelana liza;
 s'ema, bafika. Wasiyalela uMasipula; wasinika
 5 umfana wokusiyisa ku'Masipula; saya, samfu-
 mana ehlezi emnyango. Wasipata kahle; wa-
 sinika umuntu wokusiyisa ku'Mfinyeli innceku.
 S'enyuka, saya sangena ngentuba es'enhla. Wa-
 fika uMfinyeli; sambona; kanti indoda nje
 10 embi. Wati, 'It'inkosi, ake afunelwe indhlu,
 angenise pela, and'uba inkosi imbize.' Kwa-
 tiwa, 'Yeukani, niye ku'Masipula.' Yati inkosi,
 'Qa!' uMasipula ute angiletwe kuwe; manje
 wena uti angiyiswe enzansi ku'Masipula; naye
 15 futi uzakufika ati, angiletwe lapa:' s'ala. Wati
 uMfinyeli, 'Nina, benitanda lapa, y'ini?' Sa-
 tula; w'ema isikatshana ngotango; ngasondela
 kuye, ngakuluma naye ngesibindi; wati, 'Ha-
 mbani nomuntu nangu, aniyise endhlini.' Wa-
 20 tsho, w'esuka, waya ngas'enhla. Kepa, esaya
 ngapakati, kwaba'lukuni loko enkosini, ukuba
 silandele lowo'muntu; s'ema, saziyaziya. Kwa-
 vela masinyane omunye, wati, 'Iti induna, ka-
 funelwe konalapa.' S'ehla, sawakumula ama-
 25 hashi; sanikwa izindhlu zambili; sangenisa.

- Kepa ngalolo'lusuku uMpande way'ebize izinduna zonke, ziye kuyena, zimkuza, ngoba kufe inkosikazi yas'emPini, intombi kaManqondo. Sahlala-ke; kute ntambama yabizwa
- 5 inkosi, yaya; lokupela uMfinyeli wati, 'Uti, ake uze-ke, ake azoqabul'amate; kodwa ukatele.' Saya, safika, sahlala; a! ngambona-ke uMpande ka'Senzangakona! Kanti uMpande lo indod'enkulu nje, enendaba, ehlekayo.
- 10 Ai-ke, mgane! uzwa-ni-ke? Sahlala-ke kwa-'Nodwengu; lokupela tina safika kuqala, izinqola sisazishiye emuva. Mhla sifikayo, inkosi yabizwa; yaya, yafika; babingelelana noMpande. Wahhala uSobantu, watula isikati; wakipa
- 15 inncwadi, wayipenya, wati, 'Nans'inncwadi ka-'Mkungo.' Wabuza masinyane, wati, 'Ilotshwa uMkungo?' Yavuma inkosi; way'amukela, wakala masinyane, w'esula izinnyembezi; wayipenya, wayitabata uSobantu, wayibala. Bahhala, bashumayela; bahlala kancinyane. Wati
- 20 uMpande, 'Ake uhambe-ke manje; siyakubuya sihlangane;' es'etshilo-ke uSobantu, ukuti, 'Into, eyona ngihambe ngayo, ngizocela ukuba uvume ukuba kungene abafundisi. Uma uvuma
- 25 kumina, kungaba kuhle kakulu loko kumina.

Kepa-ke ngiyakutshela nje kaloku; angikatsho, ukuti, pendula; ngoba ukatele, kad'ukuluma nezinduna.' Sahlalahlala, s'esuka, sinokutemba, siti, 'Inkosi inomusa; izakuwavuma
5 onke amagama etu, esizakuwatsho.'

Kwasa, sibizwa futi. Saya sangena esigodhlweni, sangena endhlini, singena njalo-ke, singena ngezintuba ezintatu. Safika, inkosi ihlezi; sangena, sahlala. Wahhala uSobantu
10 pambi kuka'Mpande. Wakuluma uMpande, ebuza uMkungo, ukuba uhlezi kahle na. Wavuma uSobantu, wati, 'uhlezi kahle; ukula kahle.' Wabuza wati, 'Loku ulapa nje-ke, usenobani-ke ekaya?' Wati uSobantu, 'O!
15 bakona abafundisi nenkosikazi.' Watabata isibuko esinoMkungo, wabeka, wati, 'A! uMonase wahle wati-ni-ke, lapa ebona loku?' Ngatimina: 'O! Ndabezita! way'enqaba ukuba kuze lapa kuwena, eti kuyakukuvusela umrau. Kepa
20 kwacopelela uSobantu, wati, 'O! tina'belungu s'enze nje, uma sitanda ukubona isihlobo setu.' Wabuka, wakala, wabamba umlomo, wati, 'A! a! a! he! he! Uti uMonase wati-ni yena, ub'abone loku?' Ngati, 'O, Ndabezita! naye
25 washiywa izinnyembezi.' Wabuza wati, 'Pela

yena way'es'ekalela-ni, loku uhlezi naye nje? ' Wati uSobantu, ' Ngiti ngoba 'azi ukuba kuzakukudabukisa wena.' Wabuzisisa njalo kakulu ngoMonase, eti, ' Wati-ni yena ngaloku na? ' 5 Wabuzisisa kakulu; ngati mina, ' Yena way'engavumi, way'ala, eti, funa uze ube nomrau; kepa inkosi le y'ala; kw'eza-ke.' Wabuza wati, ' Uti uMkungo lo?' Ngati mina, ' Yebo, Baba, iyona indodana yako.' Wati, ' Amashiya lawa, 10 po?' Ngati mina, ' Ang'azi, nkosi.' Wati, ' Beka.' Ngabona ukuba itunzi, ngati, ' O, nkosi! itunzi.' Ngamtshela uSobantu loko akubuzayo. W'ala wati, ' Po! ukuba abe l'irwanqa nje po!' Ngati, ' nkosi, itunzi.' Ngamtshela 15 uSobantu; wati, ' Ai! itunzi; way'emietunzini;' w'ala. Wabona uti olubaziweyo, wati, ' Inhlehlehla le po?' Ngabeka, ngabona ukuba uti, lubaziwe, lunjengenhlehla. Ngati, ' Qa, Nda-bezita! uti olubaziweyo.' Ngamtshela uSobantu; wati, ' Ang'azi; ngiti way'epete uti.' 20 W'ala wati, ' Au! uMkungo as'ehl'apate inhlehla!' Ngati mina, ' Amanga, nkosi! akusiyo inhlehla.' Wabuka, wasola, wati, ' Au! bantu bakiti, n'enza-ni nje? Au! O! O! le'nhlehla! 25 le'nhlehla! O! Ai! lo'Mkungo! lo'Mkungo

wati, 'Izinkomo lezi z'enziwa njani?' Ba-
 pendula kahle abakiti, uMnyembe elanda kahle-
 kahle amagama ka'Somseu, etulisa uJojo. Ba-
 vumelana; kepa inkosi yaibuza ngako konke
 5 pa; yagxilisisa ku'Sokufoca, yati, 'Konje,
 madoda, inxa umuntu ampa konke, niti, mhla
 'emukayo, 'emuke nako loko na?' Bakuluma
 abakiti kahle, belinga ukutokozisa inkosi nga-
 mazwi abo. Yati inkosi, 'uSokufoca kwaku-
 10 nge'muntu, way'engenayo neyodwa inkomo,
 way'ehlonga. Ngingekulume ngoNondo na
 ngoDibanto; uNondo way'es'elapa abantu nami.
 Ngitsho uSokufoca; yena ngamupa izinkomo.'
 Wat'uMpande, 'Kufike kwati ekutinitini nga-
 15 mupa umqeku wamashumi'mane; kute emva
 kwaloko, ngasimza nganqamula nje inkomo
 nenkabi, ngamupa, amashumi azo aba lapa (6),
 lapel'ikulu.' Kepa kwakukona omunye, oyena
 ay'emvumela kuko konke loko. Ngoba wat'ub'
 20 akulume leyo'ndaba, loku ay'ecambalele, wa-
 vuka, wahlala, wabuza uMfinyeli; wati uMaqa-
 ingana, 'Us'emukile, nkosi.' Wab'es'eti ku-
 'Maqaingana, 'Ngena, mfokazana; ' wangena
 egaqa ngamadolo, waya wahlala ekuleka nja-
 25 lo. Wayisusa-ke leyo'ndaba ka'Sokufoca-ke

- uMpande. Lapo oMnyembe bamkonza ngoku-
 konza, bengabonakalisi nokuba abantu benye
 inkosi, betsho na ngemilomo yabo, beti, 'Sing'
 abako, Ndabezita! Sing'abako, Gumede!'
- 5 uMnyembe ehlakanipile kakulu, ependula kahle,
 eveza kahle, eti um'ezakungena endhlini ku-
 'Mpande, ampate ngezibongo, kodwa engame-
 mezi, epumesa kahlekahle amazwi ake ngokuhla-
 kanipa kwake, waza w'aziwa inkosi uMpande.'
- 10 Kepa-ke ngawubona umrau onkulu, aba-
 ntwana baka'Mpande bekala, beti, 'Sesizakufa
 tina, lokupela kutiwa, Loku nitamba niti, 'Ku-
 kona lokuya,' ngizakuswezisela-ke konke loku
 okulapa.' Bakala, beti, 'We! ube inntwala
- 15 yengubo ka'Velemu, uziti tshu kuyena, uye
 upume esilungwini!' Babuza futi kumi, bati,
 'Inxa silandela-ke, Velemu, siye sinifumane
 ematafeni le, kungaba njani?' Ngati mina, 'O!
 qa! kungaba kubi kakulu, nalapa nakiti, kutiwe,
- 20 uSobantu uye kwa'Zulu, waya'kweba abantu
 baka'Mpande, ngaloko kube kubi kakulu.' Wa-
 vuma uNokwenda, wati, 'O! yebo! Bakala-ke,
 bati, 'Po! nomntwana lo, soza simbone nini?'
 Ngati mina, 'O! qa! angitsho ukuti niyakum-
- 25 bona, loku engayikuza lapa.' Batshay'izandhla,

Inncwadi yokutula.

EHE! nembala, bafo wetu, izikali zokulwa
 ngazikandwa amageja okulima umhlabati, izi-
 5 hlangu zitungwe izingubo zokwembata, ku-
 menyezwe ukutula, ngenhla na ngenzansi na
 s'emacaleni omabili, ngoYise wenKosi yetu,
 uJesu-Kristo, uNkulunkulu ohleziyo, buti ububi
 bonke bube ukutula, ngitsho bube ubuhle. He !
 10 amabuto abutelwe izizwe zokuqala abatulileyo,
 abutelwe izindhlela zokuhambelana, izizwe
 zonke zimemeze, ziti: ' Uy'inKosi, uy'inKosi,
 uy'inKosi, uDio, uNkulunkulu ohleziyo! Ububi
 bufile, ubuhle bumi, ngoJesu-Kristo, ovukileyo
 15 ekufeni! Ngaye umhlaba siw'ahlulile, nezinto
 zonke zawo ezimbi! Ububi bonke bufile,
 ubuhle bumi, ngoba uYise wobuhle emi; ngoba
 uyise wobubi afa, ububi bafa nabo! Ubuhle
 nokulunga nobungcwele, ngenhla na ngenzansi
 20 na s'emacaleni omabili, kumi ukutula! ' ngitsho
 ukutula okuvela ku'Moya oy'inngcwele.

GLOSSARY.

* * The numbers within brackets () refer to the articles in the BISHOP OF NATAL'S smaller Grammar, 'FIRST STEPS IN ZULU-KAFIR.'

N.B. Verbs in *ela* are sometimes used in the same sense as the primitive verb, except that (211) some deliberate purpose or intention is implied in the act, which purpose, however, is not always expressed, but must be gathered from the context.

A, int. Expressing satisfaction or grief.

Abela, v. Distribute for, give out to.

Abo = Labo, pron. Those persons.

Ahlukana, v. Separate, part company from one another.

Ahluko (*Is*), n. Separate portion, section, chapter.

Ahlula, v. Overcome, overpower.

Ahluleka, v. Get overcome, overpowered, be deadbeat.

Ai, int. No. *Ai ke* may often be rendered 'Well! so.'

Aka, v. Build, settle.

Ake. Used as in (301, 316).

Ala, v. Refuse, refuse to admit or allow, forbid, disallow, protest not.

Amanga, adv. Not so; nothing particular.

Amukela, v. Receive.

And', (302).

Anda, v. Increase, spread.

Andhla (*Is*), n. Hand.

Andhle (*Ulw*), n. Sea.

Andisa, v. Make to increase or spread.

And'uba, adv. Before that.

Anela, v. Be enough, suffice; used as in (304).

Anusi (*Is*), n. Conjuror, wizard.

Au, int. Expressing displeasure, grief, or surprise.

Azi, v. Know.

Ba, v. Be.

Ba' = Bani.

Baba (*U*), n. My or our father.

Babaza, v. Praise, commend, applaud.

Bala, v. Read; write.

Bala, v. Count, reckon.

Balela, v. Be hot, as the sun.

Balela, v. Write for.

Bamba, v. Catch, take hold of, hold.

Bamu (*Isi*), n. Rifle, gun.

Bana, *Dim.* from *Bi*.

Bandhla (*I*), n. Company.

Bane (*Isi*), n. Torch: *esiBaneni*, Name of the native village at Ekukanyeni.

Baneka, v. Light up, make a light, as by a candle.

Banga, v. Claim, lay claim to; contend, dispute; try for, desire to reach, aim at.

Bango (*Um*), n. Family quarrel.

Bani (*U*), n. Who; somebody, so-and-so.

Banibani (*U*), n. Somebody, so-and-so.

Bantshi (*I*), n. Jacket, coat.

Baqa (*U* for *Ulu*), n. Candle.

Basa, v. Kindle, light, as a fire.

Base, n. (Corruption of the Dutch word, *Bas*), Master.

Baya (*Isi*), n. Central enclosure of a kraal.

Baza, v. Carve, as wood.

Beka, v. Place, put, put down.

Beka, v. Look, look at; look for, expect; look towards, go in the direction of.

Bekisa, v. Make to look; make (the eyes) to look, look towards.

- Bema, v. Take snuff; smoke hemp.
- Bi, adj. Bad; ugly.
- Bi (*Ubu*), n. Evil.
- Bika, v. Announce, report.
- Bikela, v. Report to or for.
- Bila (*Um*), n. Maize, mealies.
- Bili, adj. Two.
- Bindi (*Isi*), n. Boldness, courage, spirit.
- Bindolo (*Im*), n. Name given to the little brook which separates Esibaneni from Ekukanyeni.
- Bingelelana, v. Salute one another.
- Binya, v. Writhe, wriggle.
- Bishopo (*Um*), n. Bishop.
- Bisi (*U* for *Ulu*), n. Sweet milk.
- Bitshi (*U* for *Ulu*), n. Bog.
- Biza, v. Call.
- Bizela, v. Call for, towards, &c.
- Bizeni (*Kwa*), Bizeni or Kwa-Bizeni, name of a military kraal of Cetshwayo.
- Bo, int. Expressing strong remonstrance or vehement wish = I say, will you.
- Bola, v. Corrupt, putrefy, turn bad.
- Bola (*Uku*), n. Corruption, putrefaction.
- Bona, v. See; see before one, expect.
- Bona, pron. It, (for nouns in *ubu*); they or them, (for nouns in *o* or *aba*).
- Bonakala, v. Appear.
- Bonakalisa, v. Make to appear, manifest.
- Bonga, v. Thank, give thanks; give thanks for (*acc.*); worship (God).
- Bongo (*Isi*), n. Name or words of praise.
- Bongoza (*U*), n. Bongoza, a famous spy of Dingane, who led the Boers into an ambuscade.
- Bonisa, v. Help or make to see, show.
- Bopa, v. Bind; inspan; put in chains.
- Bopela, v. Bind for; inspan.
- Bopela (*U*), n. Bopela, one of William's ancestors.
- Botshelwa, v. pass. from Bopela (218).
- Buka, v. Look at.
- Bukela, v. Look at for.
- Buko (*Isi*), n. Picture.

- Bulala, v. Kill; hurt, cause great pain.
 Bunu (*I*), n. Boer.
 Busa, v. Govern.
 Busa (*Uku*), n. Government, mode of government.
 Buta, v. Collect.
 Butana, v. Collect together, assemble, muster.
 Butela, v. Collect for.
 Buto (*I*), n. Soldier.
 Buya, v. Come back, return; used as in (306).
 Buya (*I*), n. Tide.
 Buyela, v. Return to.
 Buyisa, v. Make to return, turn back.
 Buza, v. Enquire, ask questions about.
 Buzisisa, v. Enquire thoroughly.
 Cabanga, v. Suppose, imagine, fancy.
 Cala (*I*), n. Fault, blame; side.
 Cambalala, v. Recline on the ground.
 Catsha, v. Hide one's-self.
 Ceba, v. Accuse to a chief.
 Cela, v. Ask, request.
 Celela, v. Ask for, request for.
 Cetshwayo (*U*), n. Cetshwayo son of Ungqumbazi, eldest son of Umpande.
 Cita, v. Destroy, take to pieces.
 Cobana (*I*), n. Dim. from iCoba, piece of sand-stone: *emaCobaneni*, *Emacobaneni*, name of a place abounding with lumps of sandstone.
 Coco (*Isi*), n. Native head-ring.
 Copelela, v. Be resolute, determined, about.
 Daba (*In*), n. Story, narrative.
 Dabuka, v. Be sorry.
 Dabukela, v. Be sorry for.
 Dabukisa, v. Make sorrowful, grieve.
 Dade (*U*), n. Sister.
 Daka (*U* for *Ulu*), n. Mud.
 Dala, adj. Old.
 Dawo (*In*), n. Place.
 De, adj. Long; high, tall; deep.
 Deda, v. Stand aside, make room, get out of the way.
 Dedela, v. Stand aside for; let go, as cattle; let off, as steam.

- Dhla, v. Eat; go through a story; enjoy, as an inheritance.
- Dhla (*Uku*), n. Food.
- Dhlela (*In*), n. Path, road, way.
- Dhliwa, v. pass. from Dhla.
- Dhlu (*In*), n. Hut, house; family.
- Dhlula, v. Pass, pass on, pass away.
- Dhlulela, v. Pass on for.
- Dhlulisa, v. Make to pass on, send on.
- Dhlwana (*In*), n. Dim. from inDhlu (53).
- Dibanto (*U*), n. Dibanto, a Zulu refugee.
- Dingane (*U*), n. Dingane, King of the Zulus, successor of Tshaka, predecessor of Umpande, brother of both.
- Dio (*U*), n. God.
- Doda (*In*, plur. *Ama*), n. Married man, husband; man.
- Doda (*Ubu*), n. Manhood, manliness.
- Dodana (*In*, plur. *Ama*), n. Son.
- Dokotela (*U*), n. Doctor, Dr. Sutherland.
- Dolo (*I*), n. Knee.
- Dondakusuka (*En*), Name of a kraal.
- Dube (*U*), n. Dube, a Zulu of some note in Tshaka's time.
- Dubula, v. Fire, as a rifle.
- Duka, v. Stray, miss the way.
- Dukelana, v. Miss the way for one another.
- Dukisa, v. Make to stray.
- Duku (*In*), n. Stick, staff, whether a knob-stick or plain.
- Dulo (*In*), n. Beginning, origin of things.
- Duma, v. Thunder; resound, as thunder.
- Dumbi (*Isi*), n. Garden for Kafir potatoes: *esiDumbini*, Esidumbini, name of the district near Mr. Tyler's station.
- Duna (*In*), n. State-officer of the Zulu King.
- Dundubala, v. Come up upon the top of a hill, get upon the high ground.

- Dweba, v. Tear.
 Dwetshwa, v. pass. from
 Dweba.
- E, int. Ah!
- Eba, v. Steal.
 Eduze, adv. Near.
 Edwa, adj. Alone, only.
 Ehla, v. Come or go down,
 descend; descend along
 (*acc.*); alight, as from a
 horse.
 Ehlela, v. Come or go down
 into.
 Ehlo (*Am*), n. Eyes, (irregu-
 lar plural from iSo).
 Elapa, v. Treat, attend me-
 dicinally, prescribe for,
 doctor.
 Ema = Ma.
 Embata, v. Put on, as a
 blanket.
 Emuka = Muka.
 Emuva or Emva, adv. After,
 behind; afterwards.
 Endhlala, v. Lay down, as
 a mat.
 Endhle, adv. Abroad, in the
 veldt.
 England (*I*), n. England.
- Enhla, adv. On the upper
 side, above.
 Enqaba = Nqaba.
 Enqika, v. Lean against.
 Enyuka, v. Go up.
 Enza, v. Make; do; treat.
 ENZANSI, adv. On the lower
 side, below.
 Enzela, v. Make or do for.
 Eqa, v. Leap; leap over.
 Eqela, v. Leap for, on, to,
 towards, &c.
 Esaba, v. Fear.
 Esabeka, v. Be to be feared,
 be dreadful.
 Esuka = Suka.
 Esula = Sula.
 Esuta = Suta.
 Etuka, v. Be startled.
 Etula, v. Take off, as a hat,
 cover of a pot, &c.
 Etwala = Twala.
 Euka, v. Go down.
 Eza = Za.
 Ezwa = Zwa.
 Ezwakala = Zwakala.
- Fa, v. Be sick; die; be bro-
 ken; come to an untimely
 end, perish.

- Fa (*I*), n. Inheritance.
 Faku (*Uku*), n. Sickness; death.
 Faka, v. Put into; put on,
 as an ox to a wagon.
 Faku (*U*), n. Faku, chief of
 the Amampondo.
 Fana (*Um*), n. Boy, young
 lad; young son.
 Fanela, v. Be fitting, proper.
 Fanisa, v. Liken, compare.
 Fazi (*Um*), n. Wife; woman.
 Fela, v. Die for, at, among.
 Fika, v. Arrive, reach, get
 to; used as in (308).
 Fikela, v. Arrive for; come
 over, as consternation.
 Fo (*Um*), n. Son.
 Fokazana (*Um*), n. Needy per-
 son, poor dependant, fellow.
 Folosi (*I*), Fore-ox.
 Folosi (*Im*), n. The river Im-
 folosi in Zulu-land, whose
 two branches, called the
 White and Black Imfolosi,
 flow, respectively, S. and
 N. of Nodwengu.
 Fudumala, v. Be warm.
 Fula (*Um*), n. River.
 Fulana (*Um*), Dim. from
 umFula.
 Fumana, v. Find (not after
 search), meet with; over-
 take.
 Funa, v. Seek.
 Funda, v. Learn; read.
 Fundisa, v. Teach.
 Fundisi (*Um*), n. Teacher,
 missionary.
 Funela, v. Seek for.
 Funyana = Fumana.
 Futi, adv. Again; moreover,
 also, besides.
 Futifuti, adv. Frequently.
 Gama (*I*), n. Name.
 Gana, v. Marry as a female,
 take a husband.
 Gane (*Um*), n. Friend.
 Gaqa, v. Creep.
 Gaya, v. Grind.
 Gcwala, v. Be full.
 Geja (*I*), n. Native pick;
 plough.
 Geni (*Um*), n. The river
 Umgeni.
 Geza, v. Wash the body, or
 any part of it; bathe.
 Gijima, v. Run; haste, hurry;
 gallop.
 Gingindhlovu (*U* or *Kwa*),
 Gingindhlovu or KwaGi-

ngindhlovu, a military kraal of Cetshwayo's, nearest to the Tukela on the lower road, about twenty miles from it.

Godhlo (*Isi*), n. Part fenced off at the upper part of a great kraal for the chief's huts.

Godi (*Isi*), n. Hollow, ravine.

Godola, v. Become chilled.

Gozi (*In*), n. Hurt, injury; accident.

Gqibelo (*Um*), n. Saturday.

Gqoka, v. Put on clothes, as a white man.

Gqoko (*Isi*), n. Hat.

Guba, v. Perform the hunting dance; carry on, do all the business of, a hunting party.

Gubo (*In*), n. Blanket, or other such covering.

Gugu (*I*), n. Any thing precious to its owner.

Gujwa, v. pass. from Guba (218).

Gume (*Um*), n. Dolt, simpleton.

Gumede, Word of address by way of *isibongo* to the Zulu King.

Gungundhlovu (*Um*), n.

Dingane's old capital, destroyed by the Boers; Pietermaritzburg.

Gungundhlovwana (*Um*), n. Dim. from umGungundhlovu, the native name for Greytown, from its site somewhat resembling that of Maritzburg.

Guqa, v. Kneel.

Gwangqwalazi (*ukuti*), Make a crouching sound.

Gwaza, v. Stab; strike over to, reach to.

Gxilisisa, v. Stand firm, stand very strongly.

Hamba, v. Go, travel, trek; go away; used also as in (309): *hambahamba*, go a long or a short distance (202).

Hambela, v. Go to or for, travel to.

Hambelana, v. Go to or for one another, communicate.

Hanjwa, v. pass. from Hamba.

Hashi (*I*), n. Horse.

Hau = Au, but stronger.

- He, int. Expressing assent or grief.
- Hla, perf. Hle, v. Used as in (311).
- Hla (*Umu*), n. Day.
- Hlaba, v. Slaughter; pierce, stab; used also in various phrases, such as *ukuhlaba ipika*, to draw a long breath.
- Hlaba (*Um*), n. The earth.
- Hlabana, v. Stab one another; do valiantly.
- Hlabati (*I*), n. Whitish soil; *emaHlabatini*, Emahlabatini, name of the country about Nodwengu.
- Hlabati (*Um*), n. Ground.
- Hlabela, v. Stab or slaughter for, at, &c.
- Hlabisa, v. Help or make to slaughter: hence give for slaughtering.
- Hlahla (*Isi*), n. A bush.
- Hlakanipa, v. Be skilful, shrewd, wise, prudent.
- Hlakanipa (*Uku*), n. Skill, wisdom.
- Hlakaza, v. Take to pieces.
- Hlala, v. Sit; stay, abide; *hlalahlala*, sit or stay a little or a long while (202).
- Hlali (*Um*), n. The river Umhlali.
- Hlalo (*Isi*), n. Seat; saddle.
- Hlalu (*Ubu*), n. Beads.
- Hlangabeza, v. Go to meet.
- Hlangana, v. Meet with, fall in with, light upon; join with, ally with.
- Hlangu (*Isi*), n. Shield.
- Hlanhla (*In*), n. Prosperity, good success.
- Hlanu (*Isi* or *Ubu*), n. Five.
- Hlanze (*I*), n. Bush, forest.
- Hlatuze (*Um*), n. The river Umhlatuze in Zululand.
- Hlatshwa, v. pass. from Hlaba.
- Hle, adv. Beautiful, fine; desirable, nice; well.
- Hle (*Ubu*), n. Beauty; goodness.
- Hleka, v. Laugh.
- Hlenhla (*In*), n. Kind of assegai.
- Hlepula, v. Break, as bread.
- Hlezi, v. perf. from Hlala (238).
- Hliziyo (*In*), n. Heart.
- Hlobo (*Isi*), n. Relative.
- Hlola, v. Spy, explore, survey.

Hloma, v. Arm.
 Hlomela, v. Arm for; be on the watch for.
 Hlonga, v. Be without cattle, as a poor man.
 Hlupa, v. Trouble, vex, annoy, distress.
 Hlupeka, v. Get troubled, distressed.
 Hlupeka (*Uku*), n. Trouble, distress.
 Hlwa, v. Be evening.
 Hlwa (*Uku*), n. Evening.

Impela, adv. Entirely, exactly; of a certainty, yes truly, to be sure, upon my word.
 Inganti, adv. Whereas.
 Inxa, adv. When.

Jabula, v. Rejoice, be glad.
 Jalimani (*I*), n. German; Hanoverian.
 Jamela, v. Look sternly at.
 Jane (*U*), n. John, driver of the Bishop's small private wagon.
 Jojo (*U*), n. Jojo, son of Nyangana, the first adult

baptized at Ekukanyeni, driver of the Bishop's larger wagon; Jojo, son of Sotshokolo (or Sotshokoyi), one of Somseu's men, who had been sent to give notice to Umpande of the object of Sobantu's coming, and to explain that his journey had no connection with state affairs.

Juluka, v. Sweat.

Ka, v. Draw water; used as in (315).
 Kaba, v. Kick.
 Kabi (*Iu*), n. Ox.
 Kade, adv. Long ago, for a long while (317).
 Kafula (*I*), n. Kafir.
 Kahle, adv. Pleasantly; well.
 Kahleleka, v. Get to, reach.
 Kakulu, adv. A great deal, greatly, much.
 Kala, v. Cry, lament.
 Kalela, v. Cry for, lament for.
 Kali (*Izi*), n. Weapons.
 Kalima, v. Drive, drive in, as oxen.
 Kalo (*U* for *Ulu*), n. Ridge.

Kaloku, adv. Now.
 Kambe, adv. Well, why now, to be sure.
 Kancinyane, adv. By little, a little: *kancinyane kancinyane*, by little and little, by degrees.
 Kanda, v. Beat, forge, as iron.
 Kandana, v. Fall in with.
 Kanti, adv. Whereas; meanwhile; but; and so, so then.
 Kanya (*Uku*), n. Light: *eku-Kanyeni*, Ekukanyeni, name of the Church of England Central Training Institution, close to Bishopstowe, near Maritzburg.
 Kanye, adv. Together.
 Katala, v. Be tired.
 Katalala, v. Care for.
 Katatu, adv. Three times, thrice.
 Kati (*In*), n. Point of time.
 Kati (*Isi*), n. Time.
 Katshana (*In*), n. Dim. from inKabi (54).
 Katshana (*Isi*), n. Dim. from isiKati (53); used also of a little distance.
 Kaya (*I*), n. Home; any place, which a person makes his

home for a time; hence *ukufika ehaya*, may often be rendered 'to get in.'
 Kaza (*Ama*), n. Cold.
 Ke, adv. So, well, then, you see, you know.
 Kepa, adv. However, but, now, well and.
 Kepitawini (*I*), n. Capetown.
 Ketaketeni (*Eku*), Ekuketaketeni, name of one of Umpande's smaller kraals.
 Kipa, v. Take out.
 Kipiliti (*ukuti*), Scoop out.
 Kobe (*In*), Grain of mealies boiled.
 Kodwa, adv. But.
 Kohlisa, v. Deceive.
 Kohlwa, v. Forget.
 Koka, v. Pay.
 Kokoba, v. Stoop down, crouch.
 Kolwa (*I*), n. Believer.
 Komo (*In*), n. Bullock.
 Kona, adv. There; then.
 Kona, pron. It, (for nouns in *uku*).
 Konakaloku, adv. Just now, at this very time.
 Konalapa, adv. Here on this very spot.

- Konalapo, adv. There on that very spot.
- Konje, adv. So then.
- Konto (*Um*), n. Assegai.
- Konza, v. Wait upon, pay respects to, as an inferior to a chief.
- Kosazana (*In* plur. *Ama*), n. Young lady.
- Kosi (*In* plur. *Ama*), n. King, chief, lord; the Lord: voc. *nkosi*, Sire; Sir.
- Kosikazi (*In* plur. *Ama*), n. Queen; lady.
- Kude, adv. Far off.
- Kuhlane (*Um*), n. Fever.
- Kula, v. Grow.
- Kuleka, v. Do reverence to, salute respectfully; worship, pray.
- Kulu, adj. Great.
- Kulu (*I*), n. A hundred.
- Kuluma, v. Speak.
- Kulungwane (*In*), n. A thousand.
- Kumbe, adv. Perhaps.
- Kumbi (*Um*), n. Ship, boat.
- Kumbula, v. Remember.
- Kumula, v. Loosen, take off, as an ox from a wagon, outspan; be outspanned, as a wagon, which has let loose its oxen.
- Kungaloku, It seems as if (294 N.B.)
- Kungati or Kungatiti, It seems as if (292, 293).
- Kuni (*U* for *Ulu*), n. Log of firewood.
- Kunyulwa, v. pass. from Kumula.
- Kunzi (*In*), n. Bull.
- Kupela, adv. That's all, only.
- Kupuka, v. Go up, get up.
- Kuqala, adv. At first.
- Kusasa, adv. At morning; in the morning, to-morrow morning, the next morning.
- Kusihlwa, adv. At evening.
- Kuza, v. Chide, reprove; shout, in order to drive away a dog or wild animal; condole with (*acc.*)
- Kwela, v. Mount, climb up, as on a horse, wagon, &c.
- Kwitshiza, v. Drizzle: *kwi-tshikwitshiza*, drizzle a little or a great deal (202).
- Lahla, v. Throw away; lose;

- lay aside, put away, as a corpse.
- Lahleka, v. Get lost.
- Lala, v. Lie down; lie down at night; spend or stay the night.
- Lalazi (*Um*), n. The river Umlalazi in Zululand.
- Lalela, v. Listen to, obey.
- Lamba, v. Be hungry.
- Landa, v. Go after, go to fetch; follow up, relate, as a story; deliver, as a message.
- Landela, v. Go after for, follow.
- Landisa, v. Make to go after, relate to, tell all about a matter to (*acc.*)
- Landula, v. Plead inability to give food, lend help, &c.; decline to comply with a request.
- Langa (*I*), n. Sun.
- Langisiki (*U*), n. Lung-sickness.
- Lapa, adv. Here.
- Lapaya, adv. Over there, yonder.
- Lapo, adv. Then; there.
- Lawa, pron. These (nouns in *ama*).
- Lawo, pron. Those (nouns in *ama*).
- Le, pron. This (nouns in *im* or *in*; these (nouns in *imi*).
- Le, adv. Far away, far off.
- Lenze (*Um*), n. Leg.
- Lesi, pron. This, (nouns in *isi*).
- Leso, pron. That (nouns in *isi*).
- Leta, v. Bring; used also for 'send,' when the speaker is the person to whom the thing is to be brought.
- Levana (*Isi*), n. Tooth-shaped hill in KwaMapumulo, with a fringe of bush on one side like a small beard, whence the name, which is the dim. from *isiLevu*, beard.
- Leyo, pron. That, (nouns in *im* or *in*); those, (nouns in *imi*).
- Lezi, pron. These, (nouns in *izi*).
- Lezo, pron. Those (nouns in *izi*).
- Lilo (*Um*), n. Fire.
- Lima, v. Cultivate, as land, by pick or plough.
- Limala, v. Be hurt.

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- Limi (*U* for *Ulu*), n. Language; tongue.
 Linda, v. Wait for, watch.
 Linga, n. Try.
 Linganisa, v. Compare, measure, match.
 Linganisana, v. Measure or compare together with; be on a level or line with, be abreast of.
 Litani (*I*), n. Litany.
 Lo, pron. This, that, (for nouns in *umu*).
 Lo (*Isi*), n. Panther (tiger); used as an *isibongo* for Umpande.
 Loba, v. Write, draw.
 Lobela, v. Write for.
 Loko, pron. That, (for nouns in *uku*).
 Loku, adv. Since.
 Loku, pron. This, (for nouns in *uku*).
 Lokuya, pron. That there, (for nouns in *uku*).
 Lolo, pron. That, (for nouns in *ulu*).
 Lomo (*Um*), n. Mouth.
 Lona, pron. He or she, (for nouns in *umu*); it, (for nouns in *ili, ulu, and umu*).
 Londa, v. Preserve.
 Longwe (*I*), n. Dry dung of oxen, &c.
 Lotshwa, v. pass. from Loba.
 Lowo, pron. That, (for nouns in *umu*).
 Luke (*U*), n. St. Luke.
 Lukuni, (the noun *uKuni* used as an adjective), Hard.
 Luma, v. Bite.
 Lunga, v. Be right, be good; be ready.
 Lunga (*Uku*), n. Righteousness.
 Lungela, v. Be right or ready for.
 Lungisa, v. Make right, make ready.
 Lungu (*Um* plur. *Aba* or *Abe*), n. Whiteman.
 Lungu (*Isi*), n. White people, nation of white-men.
 Lwa, v. Fight, contend.
 Ma, v. Stand, stand still.
 Mafuzacolo (*U*), n. Mafuzacolo, an *isibongo* of Mapepsi, William's father.
 Magema (*U*), n. Magema,

- son of Magwaza, trained at Ekukanyeni.
- Magwaza (*U*), Magwaza, a late induna in Zululand, (not the father of Magema); *kwa' Magwaza*, Kwamagwaza, the name now given to the land which he occupied, where Umpande has given the Bishop of Natal a site for a Mission Station.
- Mali (*I for Im*), n. Money.
- Mame (*U*), n. My or our mother.
- Mamo, int. Expressing surprise or displeasure—what now! what next!
- Mangala, v. Wonder.
- Mango (*Um*), n. Steep height; *emMangueni*, Emmangweni, name of the military kraal where Cetshwayo generally resides.
- Manje, adv. Now.
- Mantshonga (*U*), n. Mr. Walmsley, magistrate at the Nonoti.
- Manqondo (*U*), n. Manqondo, an induna of Umpande.
- Mapepesi (*U*), n. Mapepesi, father of William.
- Mapoloba (*U*), n. Name of some former person of note, now used as an oath.
- Mapumulo (*Kwa*), Name of the district around Mr. Abraham's station.
- Masinyane, adv. Immediately.
- Mbaimbai (*U*), n. Cannon.
- Mbo (*U*), n. Man of Siyingela's tribe.
- Mbulazi (*U*), n. Umbulazi, elder son of Monase, and second son of Umpande, who was killed in the war of the Princes, Nov. 1856.
- Mema, v. Summon.
- Memeza, v. Shout, call out; call to; publish, proclaim.
- Menyezwa, v. pass. from Memeza (218).
- Mese (*U*), n. Knife.
- Meseni (*U*), n. The late Mr. Mesham, Res. Magistrate at Maritzburg.
- Mfinyeli (*U*), n. Umfinyeli, the *innceku*, who acted as keeper of the entrance to the *isigodhlo* at Nodwengu.
- Mhla, adv. The day when.

- Mhlaumbe, adv. Perhaps.
 Mhlope, adj. White.
 Mina, pron. I or me : used as an int., Here, I say!
 Mini (*Im*), n. Middle of the day : noon.
 Mkungo (*U*), n. son of Umpande and Monase, now at Ekukanyeni.
 Mnyama, adj. Black.
 Mnyembe (*U*), n. Umnyembe, one of Somseu's men.
 Moba (*U*), n. Sugar-cane.
 Monase (*U*), n. Monase, chief wife of Umpande, now a fugitive in Natal.
 Mondi (*U*), n. Mr. Oftebrø, Norwegian Missionary at Empangeni in Zululand.
 Motshweshwe (*U*), n. Moshesh, chief of the Basuto.
 Moya (*U*), n. Wind ; air ; breath ; spirit : *uMoya oy'inngwele*, the Spirit who (is) Holiness, the Holy Spirit.
 Mpahla (*Im*), n. Goods, luggage, baggage.
 Mpande (*U*), n. Umpande, King of the Zulus.
 Mpiyake (*U*), n. Umpiyake, an *inuceku* of Cetshwayo's.
 Mpofu, adj. Light brown, yellowish.
 Mpondo (*I*), n. One of Faku's people, the Amampondo.
 Muhla = Mhla.
 Muka, v. Depart, go away from.
 Na, v. Rain.
 Na, conj. And, also.
 Naka, v. Do purposely.
 Nakuba, adv. Although.
 Namhla or Namhlanje, adv. To-day, this day.
 Nanda (*In*), n. Inanda, name of a district in Natal.
 Nangu, adv. Here or there he, she, it, is, (for nouns in *umu*).
 Nanguya, adv. There he, she, it, is over there, (for nouns in *umu*).
 Nansi, adv. Here or there it is, they are, (for nouns in *im, in, ini*).
 Nasi, adv. Here or there it is, (for nouns in *isi*).
 Natal (*I*), n. Natal.
 Naziya, adv. There they are over there, (for nouns in *izi*).

- Nazo, adv. There they are, (for nouns in *izi*).
- Ncane, adj. Small, little.
- Nceku (*In*), n. Personal or household officer of a great chief.
- Ncenga, v. Request.
- Ncika, v. Lean against.
- Ncozana (*In*), n. A little.
- Ncwadi (*In*), n. Book; letter.
- Ndabakaombe (*U* or *Kwa*), *Undabakaombe* or *Kwa-Ndabakaombe*, name of a military kraal of Umpande.
- Ndabezita, Word of address for a royal personage = Your Highness.
- Ndawonye, adv. In one place, together.
- Ndhla (*Ama*), n. Might.
- Ndhlamvuzo (*U*), n. Another name for Cetshwayo.
- Ndiane (*U*), n. Undiane, son of Zatshuke, senior lad of the Institution at Eku-kanyeni.
- Ne, adj. Four.
- Nembala, adv. Truly, in fact, in point of fact, upon my word.
- Neno, adv. On this side.
- Nga, adv. Perhaps, may be.
- Nga, (*Ama*), n. Lies.
- Ngaka, adj. Of such a size, so great, so small, as this.
- Ngakanani, adj. How great, how much.
- Ngakaya, adj. So great, so much, as that there.
- Ngako, adj. So great, so much, as that.
- Ngako, adv. On that account, therefore.
- Ngaku, prep. Towards.
- Ngamandhla, adv. Powerfully, mightily, vigorously.
- Ngcobo (*U*), n. Ungcobo, an ancestor of William's, a man of some note in former days.
- Ngcwele, adj. Holy.
- Ngcwele (*In* or *Ubu*), n. Holiness.
- Ngena, v. Enter, go in; go into.
- Ngenisa, v. Make to enter; make one's things to enter, take up a lodging for a time, make one's self at home for a time; halt.
- Ngidi (*U*), n. Ungidi, one of William's ancestors.

- Ngoba or Ngokuba, adv. Because, for.
- Ngomuso, adv. On the morrow.
- Ngqungqutshe (*U*), n. Ungqungqutshe, father of Faku, chief of the Amampondo.
- Ni, pron. What.
- Nika, v. Give.
- Nina, pron. Ye or you.
- Nina (*U*), His, her, or their mother.
- Ningi, adj. Much; many.
- Nini, adv. When.
- Nja (*I* for *In*), n. Dog.
- Njalo, adj. Such.
- Njalo, adv. So, in such a way; just, just so, exactly so, that's all, that's the long and short of it; thereon, thereupon, upon that, thereafter; continually, always, on and on.
- Njani, adj. Of what kind.
- Njani, adv. How.
- Nje, adv. Just, merely, only, simply, at all events; actually, quite; outright, and no mistake.
- Njenga, prep. Like.
- Njeya, adv. Just over there.
- Nkulunkulu (*U*), n. The Great-Great-One; the Supreme Being; the Almighty.
- Nkwa (*Isi*), n. Bread; piece of bread; loaf.
- Nodwengu (*U* or *Kwa*), Nodwengu or Kwa'Nodwengu, name of Umpande's chief kraal.
- Noko, adv. Notwithstanding, and yet, nevertheless.
- Nokuba, adv. Even that.
- Nondo (*U*), n. Nondo, a Zulu refugee.
- Nongalaza (*U*), n. One of Umpande's chief indunas, who took part with Umbulazi, and was driven across the Tukela.
- Nonoti (*I*), n. The river Nonoti.
- Nozilwa (*U*), n. Nozilwa, leader of the Bishop's small wagon.
- Nqaba, v. Refuse.
- Nqamula, v. Cut off, strike off, as a number of cattle from a herd.
- Nqina (*In*), n. Hunting-party.
- Nqola (*In*), n. Wagon.

- Nsondo, used with the Poss. Particles, pretty much as the word 'good' or 'old' is in such expressions as 'our good people,' 'our old Jojo,' those old oxen,' &c., implying some familiarity with the object, whether pleasant or otherwise.
- Ntabakaikonjwa (*U*), n. Unntabakaikonjwa, the name of a mountain near the Umvoti: lit. 'the mountain it is not pointed at,' it being considered dangerous to do so.
- Ntambama, adv. in the afternoon.
- Ntanami (*Um*), n. My child, for *umntwana wami*; plur. *abantabami* for *abantwana bani*.
- Ntombazana (*I* for *In*, plur.) *Ama*, n. Young girl.
- Ntu (*Umu*), n. Person, man, woman or child; native: plur. *abantu*, people; natives.
- Ntwana (*Um*), n. Child; used especially of a child of the Zulu king.
- Ntshingwayo (*U*), n. Untshingwayo, an *innceku* of Ceshwayo.
- Nuka, v. Smell at; smell offensively.
- Numzana (*Um*), n. Owner of kraals, person of respectability; gentleman.
- Nwali (*U* for *Ulu*), n. Fat, taken off under the skin.
- Nxiwa (*I*), n. Site of a kraal, whether deserted, or selected to be built upon.
- Nyaka (*U* for *Umu*), n. Year.
- Nyakaza, v. Be in tumultuous motion.
- Nyamazane (*In*), n. Wild animal, specially a buck of any kind; name of a hill in KwaMapumulo.
- Nyanga (*In*), n. Moon.
- Nyango (*Um*), n. Entrance of hut.
- Nyati (*In*), n. Buffalo.
- Nyatikazi (*U*), n. Name of a hill.
- Nyawo (*U* for *Ulu*), n. Foot.
- Nye, adj. One; another: plur. *abanyé*, some, others.
- Nyembezi (*U* for *Ulu*), n. Tear.

Nyeyane (*In*), n. The river Innyeyane, crossed on the lower road about twenty miles from the Tukela.

Nyezi (*U* for *Umu*), n. Moonshine.

Nyoni (*In*), n. Bird; the river Innyoni, crossed on the lower road about eight miles from the Tukela.

Nyonyoba, v. Go stealthily, steal along, as a cat creeping upon a bird.

Nzi (*Ama*), n. Water.

Nzima (*Uub*), n. Difficulty.

Obala, adv. In the open veldt, with no kraal near.

Odwa, adj. Alone, only.

Okela, v. Light, as a candle.

Ona, v. Do wrong, injure.

Onke, adj. All.

Pa, int. Expressing strong expectation.

Pa, v. Give, as a favor.

Pahla, v. Crowd around, throng.

Pakamisa, v. Raise up, lift.

Pakati, adv. Within, inside.

Pakati (*Um*), n. All the men of a kraal.

Pambi, adv. Before; near.

Pambili, adv. Forward, in front, in advance.

Pandhle, adv. Outside.

Pansi, adv. Under, below, underneath; down on the ground.

Papama, v. Wake up, awake.

Pape (*U* for *Ulu*), n. Feather.

Pata, v. Carry (in the hand); handle, treat.

Patela, v. Carry (in the hand) for, used particularly of presents.

Peacock (*I*), n. Peacock.

Peka, v. Cook, especially with water.

Pekezela = Pelekezela.

Pela, adv. Well but, you know, you see.

Pela, v. End, come to an end.

Pela (*I*), n. Cockroach.

Pelekezela, v. Accompany.

Penduka, v. Get turned, turn.

Pendula, v. Turn; answer.

Penya, v. Open, as a letter.

Petsheya, adv. On the other side, beyond.

- Petu (*ukuti*), Be discovered, as worms upon turning up a stone, or the inside of anything by turning it out.
- Pezu, adv. On the top of, above.
- Pezulu, adv. High up above.
- Pi, adv. Where.
- Pi (*Im*), n. Army, host : *emPini*, Empini, the name of a military kraal of Umpande.
- Pika, v. Argue, debate, contradict.
- Pika (*I*), n. Long breath, sigh, (not of grief).
- Pikaka (*Im*), n. Word sounded in imitation of iPeacock.
- Pikisa, v. Make to contradict ; hence, be positive against.
- Piko (*I*), n. Wing.
- Pinda, v. Repeat, do again (321).
- Pindela, v. Return to.
- Pisi (*Im*), n. Hyæna (wolf).
- Piwa, v. pass from Pa.
- Planke (*I*), n. Plank.
- Po, int. Well but.
- Polisa, v. Cool.
- Pondo (*Isi*), n. Small side-entrance of a kraal.
- Pondo (*U* for *Ulu*), n. Horn.
- Pongolo (*Um*), n. Box.
- Ponsa, v. Throw, as a stone ; used also as in (322).
- Pulula, v. Stroke, smoothe with the hand : *Pulupulula*, smoothe a little or much (202).
- Puma, v. Come or go out ; set out.
- Pumela, v. Come or go out for, to, &c.
- Pumesa, v. Bring or put out.
- Pumula, v. Rest.
- Pupu (*Im*), n. Meal.
- Puzisa, v. Make or help to drink, give to drink.
- Qa, adv. No.
- Qabo = Qa, but stronger, Not at all, not a bit of it.
- Qabuka, v. Rouse, perceive, awake.
- Qabula, v. Quicken, refresh.
- Qala, v. Begin, begin at or with (a person), as to quarrel, attack, &c.
- Qala (*Uku*), n. Beginning ; used to express 'first' (181).
- Qamuka, v. Appear, come

- out to view.
- Qata (*uhuti*), Arrive.
- Qeda, v. Finish, end; deliver fully, as a message or reply.
- Qedakala, v. Be ended; be fully made out or ascertained.
- Qede, adv. Completely; as soon as.
- Qed'uba, adv. As soon as, just after that, (with subjunctive).
- Qeku (*Um*), n. Herd of young cattle.
- Qinisa, v. Confirm one's acting or going, be sharp, be quick.
- Qiniso (*I*), n. Truth.
- Qonda, v. Go straight, direct, right, towards a place or person; consider well.
- Quba, v. Drive, drive on.
- Qubela, v. Drive for.
- Rau (*Um*), n. Strong emotion or feeling, of grief, pity, indignation, &c.; that which causes such emotion.
- Relana (*I*), n. Small file of men; dim. from iRele (52).
- Rola, v. Draw.
- Rolela, v. Draw for, on, &c.
- Rwanqa (*I*), n. Whiskered man.
- Sa, v. Dawn; be fine weather, clear up, brighten.
- Sa (*Umu*), n. Grace, favour, kindness, mercy.
- Sa (*Uku*), n. Dawn, daybreak.
- Saka (*I*), n. Sack.
- Sala, v. Remain, remain behind.
- Sango (*I*), n. Gate, main-entrance of a kraal, entrance of the *isibaya*.
- Sara, v. Saw.
- Sebenzi (*Um*), n. Work.
- Selo, adv. Ever since.
- Seme (*I*), n. Pauw.
- Senzangakona (*U*), n. Senzangakona, the father of Tshaka, Dingane, and Umpande.
- Shiqe (*uhuti*), Sink down.
- Shiya, v. Leave, leave behind.
- Shiyi (*I*), n. Eye-brow.
- Shumayela, v. Speak.
- Shumi (*I*), n. Ten.
- Shunyayelwa, v. pass. from Shumayela,

- Si (*Ama*), n. Sour-milk.
 Si (*Umu*), n. Smoke; steam.
 Sihetshe (*U*), n. Sihetshe,
 Kafir name of a Zulu trader.
 Sika (*In*), n. Pillar, hut-post.
 Simbi (*In*), n. Iron; piece of
 iron.
 Simza, v. used as in (327).
 Sindo (*Um*), n. Noise.
 Siza, v. Help.
 Sizwa (*In*), n. Young man.
 Sizwana (*In*), n. Dim. from
 inSizwa.
 Skepe (*I*), n. Ship; boat.
 So (*Umu*), n. The morrow.
 Sobantu (*U*), n. Sobantu,
 Kafir name for the Bishop
 of Natal.
 Sokufoca (*U*), n. Sokufoca,
 name of a refugee Zulu,
 who carried off many of
 Umpande's cattle.
 Sola, v. Scold, blame, com-
 plain of.
 Sombuluko (*Um*), n. Work-
 ing-day, week-day; espe-
 cially, Monday.
 Somseu (*U*), n. Somseu, Kafir
 name for Mr. Shepstone.
 Sona, pron. It, (nouns in *isi*),
 Sondezela, v. Get near, draw
 near.
 Sondo (*I*), n. Wheel.
 Sonto (*I*), n. Sunday.
 Sonzica (*U*), n. Sonzica, Kafir
 name for Mr. Shepstone's
 father.
 Sotshokolo or Sotshokoyi (*U*).
 n. Father of Jojo, one of
 Somseu's men.
 Suka, v. Get up; get away,
 be off, set off, start off.
 Suku (*U* for *Ulu*), n. Day.
 Suku (*Ubu*), n. Night.
 Sukwana (*U* for *Ulu*), n. Dim.
 of uSuku.
 Sula, v. Wipe, wipe away.
 Susa, v. Take away, remove.
 Suta, v. Eat enough, to sa-
 tiety.
 Sutu (*U*), n. Collective name
 for Cetshwayo's people.
 Swana (*I*), n. Small eye;
 dim. from iSo, eye.
 Swazi (*I*), n. One of the
 Amaswazi tribe.
 Sweleka, v. Be needed, be
 necessary.
 Swelela, v. Grow dusk.
 Sweli, corruption of the Eng-
 lish word, Sir.
 Swezisela, v. Sweep off or

- destroy every thing.
 Taba (*In*), n. Hill, mountain.
 Tabata, v. Take, get.
 Tafa (*I*), n. Table-land, plain.
 Tafana (*I*), n. Dim. from i-Tafa.
 Taila (*U*), n. Rev. Mr. Tyler, American Missionary at Esidumbini.
 Tambo (*I*), n. Bone.
 Tambo (*In*), n. Thong, reim; string, cord, rope.
 Tamo (*In*), n. Neck.
 Tanda, v. Love; wish; wish for, be fond of, like.
 Tango (*U* for *Ulu*), n. Fence.
 Tata, v. Take, get.
 Tatu, adj. Three.
 Tatu (*Isi*), n. Three.
 Te (*I*), n. Spittle.
 Tela, v. Pour, pour over.
 Temba, v. Trust.
 Tennesen (*U*), n. The Rev. A. Tonnesen, general farm manager at Ekukanyeni.
 Teta, v. Chide, scold.
 Ti, v. Think; say; do; come to pass.
 Ti (*Umu*), n. Tree, plant; medicine.
 Ti (*U* for *Ulu*), n. Stick, staff, rod.
 Tikulu (*Amu*), n. The river Matikulu in the Zulu country, crossed on the lower road about sixteen miles from the Tukela.
 Tile, adj. Certain.
 Tima (*Isi*), n. Steam.
 Tina, adv. Truly.
 Tina, pron. We; us.
 Titihoya (*I*), n. Peewit.
 To (*In*), n. Thing.
 To (*U* for *Ulu*), n. Anything, something.
 Tokozisa, v. Gladden, rejoice.
 Tola, v. Find upon search.
 Tole (*I*), n. Calf, after it has ceased to suck: *itole lenkabi*, a young steer.
 Tombi (*In*), n. Young woman; daughter.
 Tombo (*Um*), n. Spring of water, spruit; *emTombeni*, Emtombeni, name of a place near such a spring.
 Tome (*I*), n. Bridle.
 Tongo (*Ubu*), n. Sleep.
 Tonjana (*Um*), n. Dim. from *umTombo* (54): *emTonjaneni*, name of a hill near a small

- spring of water.
 Tsha, v. Be burnt.
 Tshani (*U* for *Ubu*), n. Grass.
 Tshaya, v. Strike, hit, beat ;
 smite, as the hands together ;
 fire, as a rifle.
 Tshayela, v. Beat for, beat
 for a wagon, drive.
 Tshayeli (*Um*), n. Driver of
 a wagon.
 Tshe (*I*), n. Stone, rock.
 Tshela, v. Tell.
 Tsheleka, v. Borrow.
 Tshenisa, v. Point out.
 Tshetsha, v. Hasten.
 Tshetsha (*Uku*), n. Haste.
 Tshisa, v. Burn.
 Tsho, v. Say, speak ; say of,
 speak of.
 Tsho (*Uku*), n. Saying.
 Tshona, v. Go down, sink ;
 set, as the sun.
 Tshu (*ukuti*), Sink into, bury
 one's-self into.
 Tshungu (*I*), n. Snuff-case,
 bag for snuff.
 Tshwala (*U* for *Ubu*), n.
 Utshwala, Kafir-beer.
 Tshwe (*ukuti*), Rustle, as a
 number of people moving.
 Tuba (*In*), n. Opening, small
 side-entrance of a kraal.
 Tukela (*U* for *Ulu*), n. The
 river Tukela.
 Tukutela, v. Be angry.
 Tukwini (*In*), n. Intukwini,
 name of a small stream
 near Nodwengu.
 Tula, v. Be silent, be quiet ;
tulatula, be silent for a little
 or long while (202).
 Tulisa, v. Silence, put to
 silence.
 Tuma, v. Send, send for.
 Tumela, v. Send for = on
 behalf of.
 Tunga, v. Sew.
 Tunqisela, v. Make to smoke
 for, upon, &c.
 Tunyelwa, v. pass. from Tu-
 mela (218).
 Tunywa, v. pass. from Tuma
 (218).
 Tunzi (*I*), n. Shadow, shade.
 Tupa (*Isi*), n. Six.
 Tuta, v. Remove goods, take
 or carry goods.
 Tutela, v. Take or carry goods
 for, &c.
 Tuto (*In*), n. Lading, load of
 a wagon, ship, &c.
 Twala, v. Carry, as a burden.

- Twala (*In*), n. Louse.
- Uba = Ukuba or Uma.
- Ukuba, adv. That; if; when.
- Ukuti, adv. To wit, namely, that is to say.
- Ula (*I*), n. Oribe, a kind of buck.
- Uma = Ukuba or Uba.
- Ungabe, adv. Perhaps.
- Ungwane (*Um*), n. Block-head.
- Vala, v. Shut the door, act as doorkeeper.
- Valelisa, v. Take leave of, bid farewell to.
- Valelisana, v. Take leave of one another.
- Vali (*Im*), n. Door-shutter, door-keeper.
- Valo (*U* for *Ulu*), n. Consternation.
- Vela, v. Come from; come forth, come forward; appear; come into notice.
- Velemu (*U*), n. William.
- Veza, v. Bring forth.
- Vimbela, v. Stop or bar for; stop (going or travelling) for.
- Voti (*Um*), n. The river Umvoti.
- Vuka, v. Arise.
- Vula, v. Open, as a door.
- Vula (*Im*), n. Rain.
- Vuma, v. Assent to, consent to; say yes; admit, allow; accept.
- Vumela, v. Assent for.
- Vumelana, v. Assent for, agree with, one another.
- Vundhla, v. Skirt round, as a hill.
- Vusa, v. Arouse.
- Vusela, v. Arouse for.
- Wa, v. Fall.
- We, int. Oh!
- Wela, v. Cross as a river, ford.
- Welisa, v. Make or help to cross, take over (a river).
- Wena, pron. Thou; thee; my man, when addressed to a stranger, or not in a very friendly tone.
- Wetu = Friend, my man, my boy (125).
- William (*U*), n. William, the Bishop's helper in his

- Kafir studies and translations.
- Wisa (*I*), Knobstick.
- Wo, int = Dear me! upon my word!
- Wona, pron. It, (for nouns in *umu* and *ama*).
- Xoxa, v. Relate, tell.
- Xuka, v. Limp, be lame.
- Ya, v. Go; go on.
- Yalela, v. Give orders about, order about, give directions for, direct to.
- Yaleza, v. Give a message to.
- Yebo, adv. Yes.
- Yeka, v. Leave, let go; let alone.
- Yeka, int. = Well to be sure! Fancy!
- Yela, v. Go for: *ziyela*, go for one's self, at one's own pleasure.
- Yena, pron. He or she, him or her.
- Yenga, v. Entice, allure, beguile.
- Yihlo (*U*), n. Thy or your father.
- Y'ikona, adv. By that, then.
- Y'iloku, adv. By this, all the while.
- Y'ini, adv. Eh? yes or no? or not.
- Yisa, v. Help or make to go, bring, take, carry.
- Yise (*U*), n. His, her, or their father.
- Yona, pron. It, (for nouns in *im in*); they, (for nouns in *imi*),
- Za, v. come; used also as in (333).
- Zala, v. Bear children.
- Zana (*Um*), n. Dim. from *umuzi*.
- Zi (*Umu*), n. Kraal; people of a kraal.
- Zibuko (*I*), n. Drift, ford.
- Zihlandhlo (*U*), n. Zihlandhlo, a Zulu of note in Tshaka's time.
- Zimba (*Um*), Body.
- Zimela (*U*), n. The Rev. R. Robertson, Church of England Missionary at the Umlazi, who accompanied the Bishop of Natal to Umpande.

- Zindela, v. Hold back, hesitate.
- Zinge, v. Used to express 'continually' (334).
- Zingela, v. Hunt.
- Zinyane, (*I*), n. Young one.
- Ziyaziya, v. Dawdle about.
- Zizima (*Um*), n. Any thing indistinctly seen.
- Zolo (*I*), n. Yesterday.
- Zona, pron. They or them (for nouns in *izi*).
- Zulu (*U*), n. The Zulu = the Zulu people, the Zulus (36).
- Zulu (*Kwa*), Zulu-land, the Zulu Country.
- Zulu (*I*), Heaven; the sky.
- Zuzwana (*Um*), n. A little while.
- Zwa, v. Hear; feel, perceive.
- Zwakala, v. Be heard, felt, perceived.
- Zwane (*I*), n. Toe.
- Zwati (*U* for *Ulu*), n. The Noodsberg.
- Zwe (*I*), n. Land.
- Zwe (*Isi*), n. Tribe; nation.
- Zwi (*I*), n. Voice; word.

NOTES.

N.B. The numbers within brackets () refer, as before, to the BISHOP OF NATAL'S smaller Grammar, 'FIRST STEPS IN ZULU KAFIR.'

Page 1., Line 2. *yamuhla* (74).

3. *hambela* (213, 361). *kwa'Zulu*, to the Zulu Country; *uZulu* was the great ancestor of the tribe; hence they are called collectively by his name (36) as a single person = the Zulu.

N.B. *Kwa* is used with a singular noun (92) to express the place of, that is, the place occupied by the people under, the person referred to (92): hence we have *kwa'Zulu*, the place of the Zulu = Zululand, the Zulu Country.

5. *ekuKanyeni* (71). *wokuqala* (181).

6. *saya* (345). *emGeni* (67).

7. *kwati* (291). *zati zisakunyulwa* (300, 270), they were still being outspanned.

8. *bokupat'intambo* (57, 81). *b'esuka* (201).

9. *abaze bazitola*, they came not (333) to find them = they never found them; *abaze* for *abaza* (284), which is the Neg. Past of *za*.

N.B. The Neg. Past of *tanda* may be formed thus :

- Sing. (1) angatanda (2) awatanda
(3) katanda, alatanda, &c.

ebusuku (68).

10. sesilele (235, 237). bafika (310). sasesilele, Past-Plup, with se; see (276, Past-Imp.).

11. kwaza (333).

12. zingakafiki (273). zabuya (307).

13. sezifikile, by the time they have arrived = as soon as they (have) had arrived (354).

14. yaseixuka, Past-Imp. with se.

15. wokumpatela (81); *m* is the Pers. Pron. Acc. of the 3rd Person, inserted, as all such pronouns are, immediately before the Verb-Root. kahambe (p. 107, l. 10), let him go = (according to the English Idiom) he was to go. ayokuti = aye'kuti (346), the sound of *t* being strengthened into *o*, as in (241).

17. alete; see leta in Glossary. kayisayikufika (264, 271, 108 N.B.).

11. 1. uz'uti (290, 333); the use of *za* here is to give *urgency* to the direction; so xlviii. kenize ningikalele, &c.

2. umtshela, Subj. used as imperative (257). akubalele, that he write for thee; ku (106).

N.B. Besides the cases mentioned in (355), more generally, the subjunctive is used regularly, as here, with any verb, the action of which is consequent in time, or dependent in any way, on that of a former one, if the former be in Present or Future Time (355).

3. ke (14). nati (87).

4. kambalele, let him write for him.

5. aze ayinike, that he (may) might (354) come and give it

at the end of his journey, when he should reach Ekukanyeni (333, 349, 355).

6. wadhhlula, the man.
8. ekwele (109, 237).
11. sabuya (307).
12. kwaku (127, 281).
13. kuleyo'ndawo, from that place (213).
14. sati sisahlezi, we were still sitting (300, 238, 235).
16. bekwele (109).
17. sati sesiqedile, when we had now finished (300).
18. kwasokuswelela, Past-Imp., with *se* strengthened to *so* (275).
19. ngalolo'suku (58) = ngalolo'lusuku.
20. kwakukona (282).
21. ngasengipete, Past-Plup. with *se* (276, 237); it must be translated by the Pres. Past. (235), not 'I had now carried,' but 'I was now carrying.'
23. way'engeko (283. p.119, l. 12, 244, N.B.). elande (236). ay'etunyelwe (135).
24. ng'ujojo (100). ngaiyeka (108 N.B.).
25. uWilliam (101).
- III. 1. uza'ugodola (241). soku'makaza (275, 141). futi, besides; that is, he will be cold under ordinary circumstances, leading the wagon at this time of night; but to-night it is cold also.
 2. engakwela ngaso (134).
 3. ngasengigodole (236), I had now become chilled = I was now cold.
 5. kwabuya (307). kwakulekwa (353), it was worshipped = we had prayers.
 6. kwennqola (189).

7. kusa, Pres. Past., it dawning. kusey'is'ekuseni (272), it being still at dawn.

N.B. Adverbs, or adverbial expressions, when treated as nouns, generally take the prefix *i*, as ikusasa, ikusihlwa, ilapa, ikona, is'emmini, is'ekuseni (69). *y'* (102). kwasoku, note on ii. 18.

10. waza, until (333).

16. os'esiDumbini (132, 71, 69). kwangatiti (292).

17. lizakuna, it (will) would rain (354), the pronoun *li* referring to izulu.

19. lapo (213), from there.

20. saya (346), inkosi, that is, Sobantu.

iv. 6. Groul, the Rev. A. Groul.

9. bebabili (p. 36, last line), where, however, the remark is only true of the prefix *zi*; with *ba* and *a* these adjectives always follow, as here, the rule in (146).

10. nga-pi (96).

13. nibuye (236). uti (296).

18. us'esibeke (236, 274).

19. ngokutshetsha (185).

20. kusey'ikusasa; note on iii., 7.

22. mhla kulwa, the day when there (fights) fought (357, 127).

25. kona, there, is added to mark more distinctly the place where. lo'muntu (58).

v. 1. ngokunjalo (185).

2. sabuya (306). ku, from (213).

3. abantu = aabantu (60).

6. wati, &c. (296, 354).

10. anoti (p. 59, 1. 17, 290). uma nifike, when you arrive N.B. *uma* or *uba*, with a Subjunctive, is often used, as

above, after some tense of the verb *ti*. The Subj., in this case, will have to be represented in English by a Present or Past, according as the tense of *ti* is Future or Past.

emaTikulu (67).

nifike qede, as soon as you arrive; nifike is a repetition of the Subjunctive first used.

N.B. *qede* is often, as above, placed after the verb with the sense 'as soon as.'

11. nizikumule (izinkabi); the Subj. depends on *anoti*; N.B. on ii. 1. komfula = kwomfula (189).

N.B. The *w* of *kwa* or *kw* (for *ku*) is often omitted, as above, before *a*.

13. ebona (361, 232). zinokufa (85).

14. sati uma sifike, when we arrived; N.B. on v. 10. sawela qede; N.B. on v. 10.

15. sadhlula, we passed away from (213) = we passed.

16. kwa'Gingindhlovu.

N.B. The names of chief kraals are often treated as the names of Persons. Hence *kwa* is used with the name of such a kraal; N.B. on i. 3.

19. ku'Cetshwayo (59).

22. way'ememe (236).

23. iyakuzingela, Fut. Past

25. safika (310).

vi. 4. sipete, we carrying; note on ii. 21.

5. ay'ezipiwa (135). y'inkosi (100).

7. innyoni 'ni for innyoni ini (159).

8. yas'eEngland (79).

9. abayitandayo (134, 239).

11. yayakuzibeka (227).

14. oSobantu (29).

15. s'esuka (201). sesi, we (being) by this time (p. 119, l. 21), the adverbial expression s'endhleleni (79) taking the place of the adverb kona in that instance.

17. ute, he said (234, ii). kasizomcelela = kasizekumcelela (241).

N.B. When the Subj. is used in an Imperative sense, it is usually preceded in the 1st or 3rd Person by *a* or *ka*. Sobantu had given them each a knife, which Cetshwayo had seen and admired.

19. way'azi for way'eazi (285), corresponding to way'e-tanda (p. 105 tense 8), b'enza, Pres. (354).

21. ikona (281). atanda (135). uze uyihlabela, that you may come and kill it = kill it by and bye, when you get there; note on ii., 2 (211). 22. kwa'Bizeni, N.B. on v., 16.

23. Kwasokufika; note on ii., 18.

24. wafika (310).

VII. 1. ngezinsukwana nje, in just a few days, in a day or two.

N.B. The diminutive form is used to express diminution in *number* or *quality*, as well as *magnitude*.

3. yapinda (321).

4. ayabe isatolwa, it was not being any more found = it was found no more; the full form of the Past. Imp. is yaba itolwa (244), or, negatively, ayaba itolwa (p. 117, l. 14), which becomes ayabe isatolwa (284, 270).

5. okutiwa y'is'enDondakusuka, as to which it is being said (134), it is at Indondakusuka (102, 67, 69), = of which the name is Endondakusuka.

6. lina, it (izulu) raining.

7. kwafika (127).

10. esasihamba (134).

12. kuyokulekwa (241, 353) = kuyekukulekwa, (that) it may go to be worshipped (by them) = (that) they may go to worship.

14. akulowo'muzi, from that kraal; futi, besides, in addition to ourselves.

17. ay'ekona, who were there (132, 282). es'ekuqedile, Perf. Past with se p. 113, l. 28.

18. sabuya (307).

20. saza (333).

viii. 1. ubutongo (347).

6. ngangisenobutongo, I was still with sleep = sleepy; for ngangi see (p. 67, l. 7), the adverbial expression taking the place of the adverb kona; for se (272), asabe, &c.; note on vii., 4.

8. akuhanjwe (353), let it be gone (by us) = let us go.

12. way'es'eti, Past-Imp. with se.

16. embana (52).

N.B. The diminutives of adjectives are formed like those of nouns, and express diminution in size, number, quality, &c.

18. eyais'ennqoleni (132, 282, 69).

19. yaambi (145).

20. kukona, there (being) there (281).

21. saze, &c. (333, 284, 212).

23. laseliza'utshona, Past-Ineff. with se (241 and N.B.).

24. kwakungeko'muzi (283), last six lines on p. 31.

ix. 6. sifikayo (239).

14. ungaka (158).

17. isikati (347).

18. ngapakati, from within, (213).

25. ayinikwa uMpande (135, 352, 101).

x. 2. wafika (310).

7. esayitata (134). konke lapo, all then, all along, all that time.

8. Somseu's men had come from the Buffalo, and reached Nodwengu before Sobantu, and then went back, expecting to meet him. He, however, had left the wagons to come on by the usual track, and had gone across the country with William, and so reached Nodwengu two days before the wagons. On the same day that they arrived, Somseu's men came up about sun-down, having missed the wagons also, by taking the road to Mr. Schreuder's, instead of that to Mr. Oftebro's. Hence says Magera, sasesihamba, we were *now*, by this time, going with Jojo and Umnyembe.

9. ababetunywe, Past-Plup. (132, 288). baze (333), (that) they might come to &c., as soon as they joined company with him.

10. sadukelana nabo (351).

11. sesiza'ubuya, Fut. Part. with se.

13. zaba y'isitupa (176, 102).

14. wesibili (181).

15. y'ilona (111).

16. alinika uSobantu (135, 349). way'eye (236 N.B.).

17. ayocela = aye'kucela (241 N.B.). kwake = ku-ake, (that) there may settle (57, 127), N.B. on ii. 2.

18. abafundise, N.B. on ii., 2.

19. 'andise = aandise (285), N.B. on ii. 2.

20. bang'abantu (102).

21. sasesinezinsuku; compare with this sasikona (p. 119, l. 10, or with se, sasesikona).

25. kungeko'muzi (283, last six lines, p. 31).

XI. 4. batunqisela (205, 211), that is, they held the smoking stuff under their noses.

5. kuy'ini (160). nikwenzela-ni (162).

7. kuze kuti may be expressed in translating by 'so' = so it may come to pass that.

8. zifike, Subj. : N.B. on v., 10. zingaze (284) for zingazi, Subj. Neg. of za.

10. kwakutshisa (ilanga) (127). sasizinge (334).

11. kungavumi (263).

13. oTukela (67).

14. We found there (is) was there (354).

17. botshelwe (288).

20. singakaweli, we not yet crossing = before we cross (273)

23. nasi (192).

N.B. These Demonstrative Pronouns may often be represented in English by the simple word 'here' or 'there;' thus, *bamba nasi isibamu sami*, hold my gun here, *woza siye lapaya ezinncokuwini naziya*, come, let us go over there to the officers there.

25. angimnike (p. 107, line 9).

xii. 2. yati shiqe (298).

4. y'ini (161).

7. ngabuyela (213).

12. ngeyakwa'Mapumulo (indhlela); *ng* = *nga*, *e* is the relative vowel *a* combined with *i*, referring to *indhlela*, *yu* is the Poss. Part. (72, 73); by (the road) which is that of *kwa'Mapumulo*, a district in Natal so called from some former chief, *uMapumulo*, who lived there.

16. ku'bafundisi (59).

18. eduze (190).

20. uyongicelela (346).

22. sona, the isanusi, who was a woman; *ngafa*, I died = I am dead, meaning that the *idhlozi*, or ancestral spirit, would certainly kill her, unless he gave her at once some present on entering her hut.

25. The *beads* were sent to pay for the milk, the *medicine*,

two pills, as an appropriate present for the isanusi, as she said she was 'dying.'

xiii. 1. nawo (amasi).

2. saya'kulala (227).

6. umlungu, Sobantu.

7. omnyama, William.

8. wobatshela, you shall tell them = you tell them.

N.B. The Future is used as an authoritative Imperative.

12. ekushiyileyo (134); the relative vowel *a* is here combined with *i*, which corresponds to inkosi, the subject of the verb in the English relative clause.

12. asisena'kudhla (272, 86).

15. isasilindile (234, iii.), he has been and still is, &c.

21. ugwele (237).

25. kiti (91).

xiv. 5. esikuyalelweyo (352).

7. enikupiweyo (352).

10. sazilungisa (216).

16. ake; this particle implies something of a *request* (303) for something that can be managed *easily*, in a little time, &c. so here we may represent the force of ake thus, 'as he would like for a few moments to worship God.'

25. kazibona, N.B. on i., 9.

xv. 2. kona kusihlwa, then at evening = that same evening.

N.B. *Kona* is often used, as above in compound expressions, to imply that particular time or place; thus *kona lapa*, here on the spot, *kona ekaya*, actually home, *kona mhla*, that same day.

3. abaze, note on i., 9.

9. That's because we trekked in the middle of the day, and not early in the morning, as we should have done, if the oxen

had not strayed.

10. The distance from the Umgeni was too short ; he coming from the Inanda, in the opposite direction, would have outspanned further off from the river.

11. ubusuku, in the night (348) ; ebusuku, by night.

14. ing'ehle=inge-ehle, Pres. Pot. Neg.

18. bantabami (126).

21. baponsa (322).

23. kuqale (127).

xvi. 1. ka'moba (31) for kuka'moba (77) ; the vowel-pronouns *a, i, u*, are usually omitted before *ka* in this case ; but any of them may be.

3. angemtshela, Pres. Pot. Neg.

9. e'manigi (232, 281), *e* representing the Participle.

10. kukulu, it is much=there are many.

12. oNongalaza=aoNongalaza (29, 60), which last may be used as well.

14. wabuya netambo, he came back with a bone = he took up a bone.

xvii. 3. mina (125).

4. woza lapa, come here ; N.B. on xiii., 8.

6. Sigodhlo ! an oath (336), by the isigodhlo, which it is a great crime to profane. William was riding up, through the middle of the isibaya, to the isigodhlo at the upper end. ulimele (237), you are hurt=you are a dead man, if you go on.

7. ai-ke=O ! it's nothing, I am not doing any harm.

N.B. This phrase is often used to lower excitement, expectation, &c. in the person addressed.

10. ekona (361).

12. ai-ke=Well and so — there was nothing of importance — Cetshwayo asked, &c. ; N.B. on xvii., 7.

22. *kutiwe* (286). *wozani*, a plural formed from the singular *woza*, which, though really a future, is treated as an imperative. Sometimes we find *wozanini* or *zanini*.

23. *zenyukani* (224). The wagons had come to the *main* entrance, Sobantu having arrived some time before, and being now with Cetshwayo in the *isigodhlo*. The *innceku* wished them to go round outside to the back of the *isigodhlo*.

24. *enhla* is used with *na* as well as *kwa*.

25. *manini*, from *ma*, as *zanini* from *za*; note on xvii., 22. xviii. 1. *yiyan* (223).

4. *uyazibulala* (216) = it is contrary to all order to do what you are doing.

6. *zizakunikwa*, Fut. Past.

7. *eduze* takes *kwa*, *ku*, or *na* (190).

8. *uyena* (111), it is he, Cetshwayo = that is Cetshwayo.

10. *akusiye* (112). *nangu* (192).

14. *kubusa* (127).

17. *omese* (31). 18. *bebahle* (146). *niyazicelela* (216).

20. *tina*, adv. *ute* (236); so *uhambe*.

22. *ukuba* is properly an infinitive from *ba* to be, and so may be used (47), as a noun of class viii. with the Possessive Particles (81).

23. *yaivuma* for *yayivuma* (108 N.B. line 8). *yadhlulela* (212).

25. *yaiquba* (108 N.B.).

xix. 7. *nazo* (192).

9. *ngasikugwaza*, Opt. Pres.; 'we should kill you (252), being that = if you (are) were coming from Cetshwayo;' for then you would know that cattle are not allowed to stray about in this way.

10. *angiti*, lit. 'don't I say,' used in putting a question

strongly about something, about which the speaker feels confident.

12. kufa (127).

14. sawubukela (212).

16. kona mhla loko, that same day of that (having happened); N.B. on xv., 2; mhla is generally followed by *kwa*, and here it might have been *kwaloko*.

19. izwane (347). 20. wabuya (307).

22. unani (163).

23. ukuzinge utshaya (334), to be continually firing.

24. ungabi usaba (289).

xx. 3. tina, adv. elipele izihlangu, which is ended or complete (as) to shields (347) = old enough to have a shield cut out of each side of its skin.

5. kwatiwa (220).

6. wokuyifaka (81). yoza (333).

20. wo, &c. (338).

22. yi'luto (100), where *ng'* and *y'* are in full *ngu* and *yi*, the terminal vowels, however, being usually elided.

xxi. 6. auyikupiwa luto (352) = you will get nothing by going so fast.

17. It is said in praise of the hut that it had only one post in it.

xxii. 4. Magema was just of a size with Umkungo.

9. y'ikona, by it, thereby (111, 100).

The king sat inside the hut, and could not be seen well by the lad outside.

13. odade wabo (124) ka'Mkungo for baka'Mkungo, note on xvi., 1.

14. sifakeni (257).

18. futi, besides = here's another piece of news.

25. bafika (310). ake. Note on xiv., 16.
 xxiii, 1. kako (281).
2. nanguya (193).
3. setu, our, belonging to one of the party.
13. uza kuhamba (309); the use of *za* instead of *ya* implies John's supposed resolve to be always hunting.
15. onge'mlungu (283).
19. ub'ungayikubuya; Ineff. Neg. (264).
25. ati (355).
- xxiv. 5. 'eze'kubeka (346) = let him come and see if it is deep enough, to keep back those running away from him.
9. sebeqonde (236); the Perf. implying their settled abiding purpose, (234, iii.).
11. bencingati, Pot. Imp.
12. inkomo, the bullock Umpande had given to Sobantu on leaving.
14. ongadhla, Pot. Pres.
15. bengeko (283). oJojo (29), who had been sent with a message from Sobantu to Cetshwayo.
17. ngitshilo ngati (238, 356).
18. nje = your hanging behind does not arise from any necessity, but simply because you do not hasten. kona, it = eating the food left behind by the Inkos'.
20. abatshayeli (45).
22. is'ilindile, Perf., he has been and is waiting for us = he is waiting for us all along.
25. uma silinganisene, 'when we had got abreast of;' uma silinganisane, Subj. 'when we got abreast of;' N.B. on v., 10.
- xxv. 2. liyana (izulu).
 umuntu; the stranger, having food for himself, in case it should continue to rain, wanted to persuade them also to

stay for company.

8. us'and'ukupuma (304).

10. sihambe (355), or N.B. on ii., 1.

11. lise (izulu).

13. ngihambe, N.B. on ii., 1: 'and not go to Ekukanyeni,' so as to be scolded for leaving you, 'but stop at Esibaneni,' until you arrive.

15. qede, N.B. on v., 10.

18. The horse was asked for in order that the leader, carrying the reim, might ride it across.

23. ngakitina = ngaku-tina (91). 24. maningi (144).

xxvi. 2. kona eduze, N.B. on xv., 2. safika (310).

8. imali = I dare say, he would be willing to take you over for money.

10. asiye nawe, let us go and thou too = go with us.

11. asisena'kudhla (86, 272). ahambe-ke, and so he went.

N.B. This Subjunctive may be called the historical Subjunctive. It is frequently used, as here, in stating the successive steps of an action. A mental ellipsis might be supplied with the first, such as *kwaba njalo-ke ukuba*, 'it was so that;' and then the other Subjunctives will follow according to (355).

13. akako = kako (281); the negative assumes either of these forms in the 3 Pers. Sing.

15. ingakanani (165).

16. zombili (180).

17. iba, Pres. from *ba* (p. 177., l. 12). ngako (158). '(as to all (wagons) is it so much?' = is that your usual charge?)

21. aka'Sobantu (77), where it is said, the personal pronoun *may*, not *must*, be omitted.

22. ukuba, being that = if, note on xviii., 22.

23. ebeng'azi = beng'azi, Imp. ; the *é* here is an anomaly, of which no satisfactory explanation can be given.

bengingayikuza, Past. Ineff. Neg. (264), ai-ke, N.B. on xvii., 7.

25. nginamanga = I am a liar, according to what you have just now said.

xxvii. 5. yedwa (155).

7. kade (316), this word is used, as here, with Participles, xxviii. 3. kute (290, 234 ii.).

4. lokuti (300); the number is here shown by figures, ukuti being used as a noun with the Possessive Particle corresponding to usuku.

16. uyena (111).

17. ngokwake (138).

18. way'eya'upuma, Past. Ineff.

20. zikumulile; see kumula in Glossary.

23. ngafikelwa (352).

25. ngati (298).

xxix. 1. ngokunzima = nga-okunzima.

4. elinye (152) = the fore-ox of the smaller wagon.

5. kw'anela (305).

10. qed'uba sidhlule, lit. it being over that we pass = as soon as we passed; sidhlule is the Subjunctive.

14. bashumayela nenkosi, they talked, and the Inkos' too = the Inkos' talked with him.

15. kwa'mfundisi (92).

19. sasingesonke (283). 20. innqola (41).

24. ngibekile, Perf. I expecting all along: note on xxiv., 22.

25. ennqoleni, to the wagon, which had now come in sight.

xxx. 1. into yokulobela (211), thing for writing in = writing-case.

6. lwakubo (91).
 10. ngafika (310).
 15. kwa'mfundisi, from the Missionary's (213).
 16. sihambe (312).
 17. bazakukumula (354).
 18. bacabange (355). sibange (236); note on xxiv., 22.
 19. kwakungaloku (293). kus'eduze; those adverbs, which begin with *e*, are locatives of nouns mostly obsolete; hence they prefix *s* after a pronoun, as *ku* (69).
 25. okwaizolo, that which (was) of yesterday (186).
 xxxi. 2. inkosi, Mr. Williams, Res. Mag.
 safika, the river being some way further on.
 12. ng'okela (211).
 13. singena'ngozi (283, 86). 14. ya'luto (83)
 17. kube, Perf. it has been.
 18. nesiza'ukuhamba (134), lit. and (that), which we shall it go.
 20. neka'Kolombo (inncwadi), and a book of Columbus = a Reading-Book in Zulu, containing the story of Columbus.
 23. lokuqala (181): before sapuma may be understood seloku, since.
 25. wasibizela (212).
 xxxii. 7. kutshe (236).
 15. qed'uba, note on xxix., 10.
 17. y'ilo, by or through that, at that (100).
 20. itshe, a stone on the top of a hill, resembling a cannon.
 22. oyena (p. 48, l. 27).
 xxxiii. 3. laduma (izulu).
 5. labulal'uMbo, it was only a thunderstorm, lit. it killed a man of the Abambo; possibly a man of that tribe was formerly killed in some remarkable way by such a storm.

13. bavele, having come out (before he arrived).
 15. ngapakati, inside the isibaya, going in at the isango : these speakers agreed in this advice with the former.
 16. angek' = angeke, Pot. Pres. Neg. (315).
 17. Hamba wena = never mind what he says, go on you.
 xxxiv. 2. yenzani kahle, do gently = wait a minute, don't be in such a hurry to condemn me.
 3. utunywe (288).
 7. zambili (170).
 10. njeya, just there, (having the place in his mind's eye) ; the use of *ya* implies that it was some little distance off, — of course, not far off, but at a respectful distance.
 13. kwokuti, note on xxviii., 4.
 15. amanga, not so, not as you probably expect = there is nothing of importance : so ai-ke, N.B. on xvii., 7.
 20. iy'ipi (171). yona leyo'nkosi, he, that chief = that same chief.
 xxxv. 6. abuze, historical Subjunctive, N.B. on xxvi., 11.
 7. nje = at all events, if he has nothing else.
 16. zanhlanu (p. 61, last line but one,) to which add 'expressed or implied.'
 22. sihambe (312).
 xxxvi. 1. s'emuka ngaso, we went off by it = we went along it.
 2. sambona, N.B. on v., 16.
 3. enjeya, note xxxiv. 10. sat'uba sivele, N.B. on v., 10.
 11. eyaizobikwa for eyaizakubikwa (241).
 13. ilongwe lonwali, lit. dry-dung of fat, that is, powdered and mixed up with fat, of that kind which lies under the skin.
 17. wetu (125). nize nidhle-ni, you have come (333) that you should eat what ? = what have you come to live upon ?
 19. awako or kako is the form for nouns in *ama* in (281).

20. s'uqede = siwuqede.

22. kwalapo = kwa'Ndabakaombe.

25. konamanzi = ku-onamanzi (59).

xxxvii. 1. ekaya : see Glossary, ikaya

3. kasaza (333, 261), N.B. on i., 9. 'muntu (83).

4. wasiyalela, he (the leader of the party) gave us directions for = he directed us to go to.

8. sangena, we went into the isigodhlo, inside the fence, which parted it from the great circular enclosure, or isibaya, the diameter of which was about 750 yards, (as measured by walking across,) giving an area of about 90 acres. The kraal contains about 1050 huts, which are occupied, when the soldiers are all there, by from one to five persons. Taking the average at $2\frac{1}{2}$, we may reckon the population of Nodwengu as about 2,500 souls.

9. nje, merely, having nothing distinguished or noticeable about him.

12. yeukani (224).

15. uzakufike ati, he'll come to say, he'll be for saying (310).

23. induna, Masipula, who had just come up, and gone in to the King.

xxxviii. 6. ake (303). azoqabul'amate, that he may come to refresh his spittle = stay his appetite, the idea being that of a person, with his mouth dry for want of food, who just takes a morsel.

10. uzwa-ni, what dost thou hear? = where was I? A phrase used to recal the attention of the friend (umngane), to whom he supposes himself narrating the story, taking up the thread he had dropped.

13. noMpande (351); this is the Zulu idiom; there were only two persons who saluted each other, and Umpande was

one of them.

23. eyona: see twenty-first Ex. on (p. 28).

xxxix 15. isibuko, a photograph.

17. wahle (313).

21. s'enze, Perf., marking the constant practice, notes on xxiv., 9, 22.

22. wabamba umlomo, an expression of grief.

25. washiywa (353).

xl. 2. 'azi=eazi (359).

13. abe l'irwanqa.

N.B. Nouns in *ili* may take *l'* instead of *y'* (100, 102).

17. uti, one of the wooden walking-staffs, made for Europeans in the form of an inhlenhla. The King noticed the shadow, which he took to be whiskers, and the inhlenhla, which he believed to be a real one, as signs of his son's growing towards manhood.

21. as'ehl'apate (313), N.B. on ii., 2.

23. He was probably reminded, by the sight of Umkungo with his umkonto, of his dead brother Umbulazi.

xl. 7. Perhaps he thought the bag would have held the photograph, but found it too small. He afterwards begged a little bag for that purpose.

9. Ungidi, &c. These were ancestors of William; he stops at one likely to be known to the King, as a man of some note, Ungcobo.

10. ung'okaba' (102, 122); ba is frequently used for bani.

13. Mafuzacolo; the King here calls William's father by his isibongo.

16. kahlabananga (338).

17. nje—as to the point, merely, of his being noticed by the King (Tshaka), &c., that is, he had doubtless been brave

all along, but then became distinguished.

ufike (310).

19. way'es'efik'evela (310).

20. bañke babanga: that is, William's father and others got to quarrel about land.

21. kobanibani=ku-obanibani (91), among so-and-so's people. ekutinitini, reduplicated form of ekutini, locative from ukuti (168), at such-and-such a place. The King mentioned the names here at the time.

22. es'eze wacetshwa (356): if it had been written es'eze-kucetshwa, the same English words might be used; but this form would imply some act *on his part*, by which he came to be accused; whereas the form es'eze wacetshwa implies that the act was wholly *theirs*. abo=labo.

24. kwaqala, it began to be fierce, bloody, &c.

XLII. 2. uze wafa (356).

3. kabonanga (306). 4. 'luto (89).

5. ngihle (313).

8. kweyokuwela=ku-eyokuwela (indaba).

14. They see (in me another) Bongoza; see Glossary, Bongoza.

15. bakwabo (92), of his own house or family.

17. is'i kade yalwa, lit. it being by this time it long ago fought = it having now long ago fought; notice the idiom of using the Past Tense after kade.

18. leyo (indaba).

XLIII. 7. kuwelwa (353). 8. beya (361).

9. bakulona leli'zwe, they are in this same country (in which we are) = they have not gone out of the country.

N.B. A combination of a Pers. and Dem. Pronoun is used, as above, to define more distinctly.

18. *abuye*; the Subj. depends on Sobantu's words, as the King carries on his sentence.

21. *afundiswe*; William too completes his former sentence, and so uses the Subjunctive.

XLIV. 4. *'enze*; the Subj. depends on the Present *'enza* (N.B. on ii., 2): and upon this follow *kulunge*, *bambonge* (355), or N.B. on ii., 2.

6. *kukodwa*, it is alone = *Umkungo* is the only remaining son of his mother.

7. The Subjunctives still depend on Sobantu's words, as the King continues them, 'and his mother to be what? well, and I should not die, (do you suppose)?'

9. He refers to his having signed some document in former days.

13. *inkomo*, a bullock, which the King had given for food, but which had not yet been killed.

16. *iza'uhlathwa*, Part. 'it being about to be slaughtered' = should it be slaughtered. *uma is'ibola*, 'if it now (by the time they arrive) turns bad . . . (what then?)' William breaks off his sentence, without putting the question, only suggesting it to the King's own mind.

22. *wezizwe*, of the tribes = of foreign extraction.

24. *kweyezizwe* = *ku-eyezizwe* (*indoda*), he (127) being (a man) who is of the tribes.

25. *nembala*, indeed! upon my word! = that's a very sensible question.

XLV. 2. *niyakwenze* for *niyakwenza*, as in (284); though *enza* is not an auxiliary verb, this termination is often used in its infinitive.

9. *seyoz'ifele*; *yoza*, contr. Future; *ifele* (212). By Kafir law, if the husband dies, the children, especially the girls,

become the property of his brother, that is, of course, if the ukulobola of the wife has been duly paid.

14. leyo (indaba).

15. Umpande suffers much from gout.

17. lapa, touching the place.

19. and'uba kweqele, before that it jumped = afterwards it jumped : kweqele is the Subj.

20. kwomunye (umlenze).

21. kungati (291).

23. and'ub'abuze ; note on xlv., 19.

XLVI. 3. ng'ubona = ngiwubona.

5. ngingaze for ngingaza (284).

6. ukwenka : when Dingane and his people began to build in the neighbourhood of Nodwengu, lower down, nearer the west than Umgungundhlovu, after his first fight with the Boers, subsequently to the death of Retief.

8. eSwazini, lit. with the Swazi ; the locative being formed from the noun iSwazi, and corresponding to kwa'Zulu from the noun uZulu.

8. kwobanibani ; note on xli., 21.

9. laobanibani (izwe) ; note on xvi., 12.

17. uzobabona = uzekubabona.

18. namhla'loku ; 'and this very day he is still calling them' = he never called them at all.

19. This was a magic lantern, which, however, was not exhibited either to Umpande or Cetshwayo.

21. kusweleke (236).

23. uyakukwenzela (212).

XLVII. 4. This was probably an invention of Umfinyeli, who did not go to the King at all about it.

6. akuyona (135).

19. kwakwake = kwakuake for kwakuakile, Past-Plup. there had built there was settled. This was the site where Mr. Owen, Missionary under the Church Miss. Soc., was settled by Capt. Gardiner, in Dingane's time.

21. kayiko for kaiko (108).

n'abantu for ni abantu.

23. elihle (147).

XLVIII 1. kwake = ku-akile (127).

4. kul'isonto; N.B. on xl., 13.

9. wapinde (321, 284).

16. That is, he wished to have him to punish him.

17. ay'evala (359).

18. nyena (101).

19. kenize (305, 303, N.B.).

21. lite petu; see Glossary under Petu; he means that the red under-part of the eyelid was turned out and discovered to view.

XLIX, 6. When a man (Umpande) gave him (Sokufoca) all; ampa (359).

7. Before 'emuke might be supplied kuhle ukuba or simply ukuba; do you think (it is well that) he should go off, or do you think (that) he should go off, &c.

12. way'es'clapa, that is, he got his cattle by his own exertions.

14. kufike (310).

16. ngasimza (327); this auxiliary implies some energy of action. inkomo nenkabi (41).

19. emvumela (p. 48, l. 29). wat'ub'akulume, N.B. on v., 10.

20. ay'ecambalele (359).

L. 1. ngokukonza (340).

9. w'aziwa : the King noticed him, and enquired who he was, and recognized him as known in former days.

11. Umpande's daughters, Batonyile, Nokwenda, and others.

13. lokuya, that thing there, said contemptuously of Umkungo.

19. kutiwe, Subj. : N.B. on ii., 2.

20. uye, went recently (234, ii.) : waya (356).

21. kube, Subj. : N.B. on ii., 2.

25. engayikuza (361).

LI. 3. bafo wetu (124).

5. zitungwe : this and the following verbs are all Subjunctives, by N.B. on ii., 2.

7. omabili (180).

8. buti (290).

10, abutelwe ; Subjunctive still after ngazikandwa.

17. emi (361). 18. afa (359).

TRANSLATION.

BOOK OF THE DAY WHEN THE BISHOP OF NATAL
WENT TO THE ZULU COUNTRY.

I. MAGEMMA'S STORY.

We set out from Ekukanyeni on (the first week-day) Monday, in the afternoon. We trekked on, and lay at the Umgeni on this side. At evening the oxen, as they were being outspanned, went away. The (people for carrying the reim) leaders started off and sought for them a great deal, [but] they did not come to find them; they arrived in the night, when we were now laid down; they got to lie down, because we too were already laid down. In the morning they sought for them a great deal, so that there passed a long time, they [the oxen] not yet arriving; afterwards they arrived. As soon as they had arrived, they were inspanned; but one

ox was now limping. Jojo sent his (man for carrying the reim) leader, and said, ' (Let him go) He was to go on to Ekukanyeni, and go and say to Mr. Tonnesen, It is well that he should (bring) send another ox, for one will never reach the Zulu country : ' he told him also, and said, ' Do you, if you [shall] have met Sobantu by the way, tell him that he write for you a note.' So he went, and we too went ; he met with Sobantu, and said (let him write) he was to write for him a note, that he (may) might come and give it to Mr. Tonnesen ; so Sobantu wrote for him a note, and he went on.

We too crossed the Umgeni ; so we trekked and went straight forwards. We met a white man, mounted on a horse, we passed on forwards ; we saw two birds, we went to them, we saw their young one, we caught it, and took it, and looked at it ; then we let it go. Those birds were peewits. We trekked, we passed on from that place, it was a short distance ; we outspanned the oxen, we rested a little while. As we were still sitting there a little while, there arrived Sobantu and William, mounted on horses ; we (boiled) cooked food, we ate. As soon as we had finished eating, we inspanned the oxen, we trekked straight forward ; it was now

growing dusk. But on that day we trekked a great deal, we trekked at night, because there was there a (great) good moon-shine; on that account, you see, we trekked by night. And I too was now carrying the reim of Jojo's oxen, because Jojo's man was not there, he having gone for the ox, for which he had been sent by Jojo. Afterwards I left it, I climbed into the wagon, it was carried by William, for William said: 'The lad will be getting chilled; besides it is now cold.' At that time, at which I climbed into the wagon, I had now become very much chilled. The oxen were outspanned, we cooked, we ate; we sat a little while; after that (it was prayed) we had prayers, we lay down; some lay in the wagon, others lay under the wagon.

In the morning we trekked, while it was yet dawn; it was now (the third day) Wednesday. As we were still trekking, John saw a paww; he went to it, going stooping, stealing along, till he got near by little and little; he knelt on (his) knee, he fired, he hit it on the wing, it fell; he ran, he caught it, he killed it; we looked at it, we then trekked, we passed on. In the afternoon again he killed an oribe also. Then, you see, Sobantu went and lay

at Mr. Tyler's, the Missionary at Esidumbini. It drizzled a little, it seemed as if it will (would) rain : the wagons trekked vigorously, till at last it grew dusk, we lay down. It dawned, we trekked a great deal ; we passed on from there, Esidumbini, we arrived at the Umhlali, so we rested. The Inkos' went with us to a house for grinding sugarcane ; we went with him, and entered the house for grinding sugarcane ; we found there (was) there a white-man sawing planks. Sobantu talked with him ; they called us, we went to them ; we climbed up upon planks ; we looked, he sawing planks with warm (smoke) steam ; he let off the steam, it came out mightily, it made a great noise, we were much startled. There arrived others also besides, they too looked ; we wondered much at the great skill of white-men. After that we trekked. We started from the Umhlali, and went on and lay at Mr. Grout's, the Missionary at the Umvoti.

In the morning on Saturday, we trekked, we went on and crossed the Nonoti. We met with two white-men ; they enquired and said, 'Where are you going to ?' Said Jojo, 'We are going to the Zulu country.' Said they, 'Do you fancy, saying, there is no assegai in the Zulu country ?' Said

Jojo, 'Well, but how have you come back?' 'Do you think,' said they, 'we too are black?' We passed on, and trekked, we went and lay at Mr. Walmsley's. On Sunday we arose early at dawn, because Sobantu said: 'It is well that we should rise very early, for the missionary, Mr. Robertson, has been already (much) long expecting us; it is well that we should hasten and get to him.' So we trekked with speed; we crossed the Tukela, while it was yet morning; we outspanned the oxen on the other side, we stayed. Sobantu made us see the skull of a man, who died on the day when there (fight) fought the sons of Umpande, Cetshwayo and Umbulazi, disputing in a family quarrel. He took it, he looked at it, he showed us where they hit him, he said, 'This man, they struck him on the head with a stick, he died in that way.' Afterwards we trekked from that place. We trekked, seeing many skulls of men on the other side of the Tukela, who were killed by the Sutu. We trekked, and went on and lay at the Innyoni. We cooked food, we eat breads. But Jojo thought he (is) taking a bread, whereas he takes a bone. Well! we lay down in a bush. On the morrow we trekked. As we were passing a certain place, we met

a white-man ; he talked with Jojo, he said, ' Do you, when you reach the Matikulu, as soon as you reach [it], outspan them on this side of the river ; for Cetshwayo's soldiers will beat you of a certainty, if they see your oxen ; they will say they have the sickness.' In fact, when we reached the Matikulu, as soon as we crossed, they were outspanned. Afterwards we trekked ; we passed a head-kraal of Cetshwayo's soldiers, Gingindhlovu ; we crossed the Innyezane, it became dusk, we lay down.

On the morrow we went on, and lay at the missionary, Mr. Oftebro's. There, you see, Sobantu sent William to Cetshwayo, that he should go and say, ' The Inkos' will arrive here to-morrow, wishing that he may come and see you.' On that day Cetshwayo had summoned a hunting-party, it being about to hunt buffaloes ; there were then many people at Cetshwayo's kraal. Well ! we got to Cetshwayo, at his great kraal, Emmangweni. As we were arriving, there came a great many people, seeing the horses and wagons. We entered above into his isigodhlo ; we got to sit down, carrying his blankets, which he was being given by the Inkos', Sobantu. Cetshwayo talked with his indunas ; he was given feathers also ; so he en-

quired and said, 'What bird?' Said Sobantu, 'Peacock, a bird of England, which the white people like much.' Said Cetshwayo, 'A! A! Pikaka!' His officer took them, and went to look at them. So Cetshwayo gave thanks. We stayed a little while; afterwards we went out, we left them still talking, we went to get ready the horses and wagons. Sobantu and his party arrived; we started and trekked. While we (were) now in the way, at the river which is below the kraal, there arrived two of his officers, and said, 'The Prince said, (let us come) we were to come and ask for him another knife.' But Sobantu refused, because he knew that they (do) did this through deceiving him. Now they say besides, 'The Prince said, there is a bullock, which he wishes to give you, that you may come to slaughter it at Bizeni, another kraal of his.' Sobantu gave thanks. So we trekked; there was now arriving another man besides; he went with us, he got to take a young steer from another kraal, he gave it to us, we went off with it. However in just a day or two that little ox got lost; it was sought for a great deal, it was never more found.

We went to another kraal (of which it is said it

is at) which is called Endondakusuka ; we arrived on Saturday (it raining) in rain : we stayed pleasantly there, we lay in the huts. There came a woman, she gave us boiled mealies, we ate, we lay down. At night there came a tiger ; it took a dog of Mr. Robertson, the missionary, with whom we were going. But we stayed a great deal at that kraal, because the sky was raining a good deal. On Sunday Sobantu called the people, that it might be gone to prayer. We went into a hut, we prayed the Lord God ; there were there two men of that kraal besides. There was finished praying ; Sobantu talked about the Book ; he read in the sections of St. Luke ; he asked questions of those men who were there. He having now finished that, we knelt, we prayed ; after that we got up and went out. But the weather hindered (travelling) for us completely, so that we lay there thrice. At night there came a hyæna, it cried. Jojo, however, woke out of sleep, together with John ; they shouted a good deal (to drive it off), and said, ‘ Au ! au ! ’ For they knew that the oxen were there on the very spot at the wagon. The hyæna was crying above them, we being in the hut, lying in sleep. William, however, aroused

me, and said, 'Do you hear actually the hyæna?' I awoke; he asked again; I assented, and said, 'Yes! I hear it.' It was quiet for a little while; afterwards it cried again. I too I heard it well; for at first I was still (with sleep) sleepy. After that we lay down again, we did not hear it any more. On the morrow, the Inkos' Sobantu said, (Let it be trekked,) Let us trek: but William and (those who beat for the wagons) the drivers forbad it entirely, they not wishing that it should be trekked. Sobantu forbad that it should be stopped there again, and said, 'Entirely I now wish to go;' he was by this time saying to William, (let him make ready) he was to make ready their horses. They started and went. In the afternoon the wagons they too trekked. So we trekked, we went straight to Umpande; we lay just in the open veldt.

On the morrow we trekked; we arrived at a (little very bad place) very bad little bit of road, at Emacobaneni. We were troubled with taking the goods, which were in Jojo's wagon, the oxen being now overpowered, because the place was bad, it being a long steep hill, there being there many stones also besides. At last we took down on the ground all the goods that were in the wagon.

We beat the oxen all of us together ; it went up. When they (the oxen) had now got up, the sun was just about presently to set. There was no kraal in that place ; we trekked a little way, we then lay down. On the morrow we trekked a good deal, we trekked, we passed Emtanjaneni ; we trekked, seeing large military kraals of Umpande ; we went on and lay at the White Imfolozi. On the morrow we arrived at Nodwengu, we arrived, it being still very early in the morning. The King, Umpande, gave Sobantu an ox for slaughter, on the day we arrived ; it was slaughtered, we ate it. On the morrow we took Umpande's blankets ; we took them up to the isigodhlo. Sobantu went into a hut together with the Missionary, Mr. Robertson, and William ; we stopped outside ; they talked with Umpande. Now I was being called, now I go ; said Sobantu, ' Stand at the entrance, that the King may see you.' I stood at the entrance ; so Umpande asked of Sobantu, and said, ' Is Umkungo too of this size ?' Sobantu assented. Then was called Undiane, he too stood ; after that we got away. Well ! they talked with Umpande a long while : afterwards we went out from inside (the isigodhlo), we went to the wagon. He gave

us another ox besides for slaughter, we ate it. On the morrow Sobantu went to say farewell to Umpande; there came many people to us, we said farewell to one another; we started and trekked.

We now returning, we trekked, we crossed the white Imfolozi, we went on and lay at Emtanjani, going with a man of Umpande, who was driving Sobantu's ox, which he was given by Umpande. We trekked, till we came to Ekuketeketeni, a small kraal of Umpande; that man got out another ox besides. On the morrow we (went with it) took it with us, and went straight to kwa-Magwaza, Sobantu's land, which he was given by Umpande; Sobantu looked at it well. We lay there, at another kraal which was on that land: the ox was slaughtered, which we took from Ekuketeketeni. All that time we were now going with Jojo, son of Sotshokolo, and Umnyembe, who had been sent by Somseu, that they might come to go with the Inkos' Sobantu; however we missed one another, till at last they arrived, we being now about presently to return. Also at Nodwengu we did not stop much; Sobantu stayed six days, we stopped four, we went away on (the second week-day) Tuesday.

That land of kwa'Magwaza, it is that which Umpande gave Sobantu; for Sobantu had gone to the Zulu country, that he might go and ask for land, that there might build there a missionary, and teach those ignorant people of the Zulu country, and make to spread among them the word of the Lord God Almighty. For they are ignorant people. On that day, on which we arrived at kwa'Magwaza, we (were now with) had now had twenty-five days (of travelling.)

In the morning we trekked, and went on and lay just in the open veldt, there being no kraal there. On the morrow we trekked, we crossed the Umhlatuze, where there (are) were very many buffaloes. Jojo and John collected dry dung, and grass which is eaten by the buffaloes; they lighted a fire, there was smoke there, they made it smoke upon the oxen. Sobantu enquired and said, 'What is this? What are you doing it for?' They say, 'Why this now, Sir, people do it that so, when cattle arrive at the place of others, they may not come to take their sickness.' The Inkos' laughed. At that place it was burning upon my word exceedingly; we were continually washing ourselves frequently, thinking, we are cooling (our) bodies, but it not allowing of it, however.

On another day we arrived at the Tukela in the morning. We found there (was) there much water; the wagons entered. There began first Sobantu to enter; he drove them, the other oxen, which were first going (by themselves), not having been inspanned to the wagon; they crossed together with the wagons. We being now on this side, having now crossed, we rejoiced exceedingly, for we were fancying, thinking, the Tukela will be full (we not yet crossing) before we cross. We rested a little while; Sobantu passed forward. I went to the river; as I was sitting, there came in sight two white-men, carrying guns. Said one to me, 'Hold my gun here:' I held it. He leapt over a little muddy spruit; he said (let me give) I was to give him his gun. I went into the spruit; my legs sank in the mud, they went down; they laughed at me; I gave him the gun. He asked and said, 'Are you a boy of the Bishop, eh?' I assented, and said, 'Yes.' He said, 'Do you know it, to draw a bullock, and a horse, and a bird?' I said, 'I know it a little.' They started off and went, they crossed the Tugela; I returned to the wagon.

The oxen were inspanned, we trekked, we came

to small houses of white-men which (were) there. At that place we parted company with Mr. Robertson's people. We trekked by the kwaMapumulo (road), we went on and lay at the Innyatikazi (mountain); Sobantu lay at Mr. Walmsley's. On the morrow we went on, and lay between the Isilevana and the Innyamazane (mountains); Sobantu went on and lay with the missionaries who are at kwaMapumulo. In the morning we trekked, we went on and lay at Emtombeni. There was there the kraal of an *isanusi*, near the place at which we had outspanned. In the evening the Inkos' sent William and said, 'Go, and go and ask for me milk and *amas'* at that kraal.' William went, he arrived at it, he entered; said she, 'Be quick! be quick! I (died) am dead.' Out went William; he came to tell us what (has) had been done by the *isanusi*; he related to Sobantu all that. Sobantu gave him beads and physic too. William went, he came back with it (*amas'*), so he told us all about it. We [William and the writer] went in the evening, we went to lie there. It dawned on the morrow, we parted company with Sobantu; he went, he went on to Greytown, the town of Mr. Windham.

On Sunday we met with a native ; he told us, and said, ' I have met a white-man [Sobantu] mounted on a yellow horse, travelling with a black man [William] mounted on a white horse ; they said, (You shall tell them) You tell them that they make haste.' So we trekked, we crossed the Umvoti, we outspanned the oxen. There, you see, (those beating for the wagons) the drivers said, 'The Inkos' is now gone ; so then it is well that we should eat the food which he has left behind, for we have no more food, the meal is now ended.' Nozilwa answered, and said, 'Not a bit of it. It is not fitting that this food should be eaten. Perhaps the Inkos' is now waiting for us high up above here.' They were positive against him, Nozilwa ; it was eaten. But Nozilwa said, 'Well to be sure ! these blockheads ! Mapoloba ! These dolts ! You are actually eating the Inkos's food ! do you know, eh ! that he is not there ?' They were just silent. On the morrow we trekked, till we came to the Umgeni ; we arrived, it being full ; we lay on the other side. On the morrow the wagons were taken to pieces, they were put into the boat ; afterwards they were made right again. We trekked, we got home to Ekukanyeni.

2. UNDIANE'S STORY.

The book of the day when we set out from home, we part company with our people, we going to Umpande, the King of another land, according to that which we have been ordered about in the holy Book, namely 'Go ye, go into all the world, and tell all nations that which you have been given through the Mercy of your Father who is in Heaven.'

In the morning very early on Monday, we made ready the wagons that were to go; we too got ourselves ready, until there came the time of midday for eating; we ate. When we had finished eating, we were now on the move, crossing to the believers' village, going with the Bishop, and his lady, and the missionary, Mr. Grubb. We arrived at Esibaneni. He said, 'Let them all assemble, those going, and those staying, that he might for a few moments worship God;' he prayed, he ended. They said, 'Go in peace, people of ours; by-and-bye come back again in peace.' So upon that we parted (from them), we went for the wagons; they all returned home to Ekukanyeni. In the wagons we remained, we were just six.

Well! on Monday we set out from Ekukanyeni, we lay at the Umgeni on this side; we outspanned the oxen, we stayed. While we were still staying at the Umgeni, the oxen got lost. The (man who carries the reim) leader sought them, he did not see them; he came back and said, 'The oxen have gone away, I don't see them.' He went with another (man) of Jojo that same evening; they did not come to find them also; they lay down. They arose early in the morning; they went right home to Ekukanyeni, they found them; they came with them in the morning; we crossed the Umgeni, we outspanned. As we were still outspanning, came Sobantu and William; they said, 'Ho! so you outspan here in this spot?' Said we, 'It's because we have trekked at midday.' Said William, 'I, when I start from the Inanda, don't outspan here.' We finished, we inspanned, we trekked in the night, till at last the moon came out; we lay down. It dawned, we trekked, we came to a great mountain, where a small wagon could not come down (the people say), it being (taken) carried always by people, if it comes down there, there being there very many stones. We got up there, we came out upon the top on level

ground. We passed (some) whitemen ; we met a (native) woman ; she asked, and said, ' Where are you going, my children ? ' Said we, ' We are going to the Zulu country, mother. ' Said she, ' To the Zulu country white people no longer go ; Sihetshe they nearly killed him ; he, however, wanted to fire ; his people forbad it, and said, ' No ! let them begin. ' ' We said, ' We are going there for our part notwithstanding. '

We outspanned at a river, we lay down. We rose in the morning, going now direct to the Umhlali. We went to look at the treatment of sugarcane ; we arrived, sugarcane not being under treatment, there were being made planks, all the irons in the house moving tumultuously ; a man could not tell another about that. We passed on from there from the Umhlali ; we came to the missionary who is at the Umvoti ; we lay there. We enquired of the people there a nice road going direct to Mr. Walmsley by the Tukela ; by this time it is on Saturday. We arrived at the Tukela on Sunday, we crossed it ; we saw the skulls of men who were killed by the Sutu, they (the skulls) being many. But those who knew said, ' No ! you do not see anything here ; there

is plenty down by the tide of the sea yonder.' We went up by the sites of Nongalaza and his people; we stopped, we ate. While we were eating, Jojo took a piece of bread; he ate, he put it down; he put out his hand, and came back with a bone, thinking, (it is, the bread which he (has) had put (down); he ate it, he perceived there (smells) smelt disagreeably (his mouth and hands; he put it down, he did not tell us; in the morning he told us, that he (has) had eaten an old bone.

We trekked, we passed Gingindhlovu, a military kraal of Cetshwayo. We met with a native, coming from in front; he said to the Inkos', 'Sweli,' he said to William, 'Baas,' thinking perhaps (he is) a Boer by this time black. We arose in the morning, we came to the Umlalazi to the missionaries; we found also Mr. Robertson there. The (next) morning we crossed the Umhlatuze; we lay at Mr. Oftebro, the missionary's. On the day we (come) came to Mr. Oftebro, the Inkos' sent William that he should go to Cetshwayo. William came to Cetshwayo's kraal. As he was now going up the *isibaya*, said one, 'Here you!' he went. There appeared another, and said, 'Come here!' As he was now going, said a boy,

'No! follow me! be quiet, you!' There appeared young men and said, 'Here you! *isigodhlo!* you are a dead man, you! where are you going?' Said William, 'It's nothing: I am coming here to this spot to the Prince.' They were silent. He went in with an *innceku* into the *isigodhlo*, did William; said he (the *innceku*), 'Stand here now, you;' he went into the hut, where (is) was Cetshwayo; he told him. He came out by a side-entrance at the upper end; he began to speak, did William. Well! so Cetshwayo asked and said, 'Where does he set out from, Sobantu?' Said William, 'He sets out from Maritzburg.' Said he, 'Has he goods (with him)?' Said William, 'Well, I don't know, Ndabezita, for he has wagons. Said he, 'Has he dogs (with him)?' Said he, 'No! there are no dogs.' William returned.

We set out in the morning, we went to Emma-ngweni, Cetshwayo's kraal. We arrived; there came out many people, they thronged the wagon at the main-entrance. There came an *innceku*, and said, 'What now? so then has it been said, come ye to the main-entrance? Go up yonderwards, go above the kraal.' We went with him; out came William, and said, 'Where are you go-

ing to? stand here.' The *innceku* refused, and said, 'Not so! go over there above.' William forbid, and said, 'Stand here on this spot.' Said the *innceku*, 'We don't choose to obey the word of your chief; we too obey ours; as for you, you are just killing yourself.' The wagon stood; we took out blankets about to be given to Cetshwayo; we went in to the *isigodhlo*. I saw a large man, sitting near the Inkos', (Sobantu), I said, 'It is he, Cetshwayo!' I passed, I turned back my eyes, I saw Cetshwayo, and said, 'No, it is not he who has the head-ring; there he is, being a young man!' I stood by the hut, I leaned against it, I forgot to sit down; all the people sat. The young man looked at me, before whom I stood, and said, 'Ho! sit down! are you chief here?' I sat.

We went out, we; we got ready our trekking, we trekked. When we were going, there appeared people, and said, 'Sir, the Prince asks for two knives; he has seen they are very nice,' Said the Inkos', 'No, indeed! you are asking for yourselves entirely, you do not come from him.' They said, 'We do come from him, by Umpande! we are asking for him indeed. He said too, 'How is it

that you have gone, you not having at all told him that you are going? He was looking for a bullock too, that he might help you to slaughter.' The Inkos' accepted the bullock. A young man passed on in front of us; he went to the kraal, where the bullock (is) was, he drove it, he came with it to us; we drove on for ourselves our bullock; we crossed a spruit, we slept. But the oxen got lost; Jojo's man sought them, he did not see them; he came back and said, 'I don't see the oxen here.' It dawned in the morning, they sought them, they did not come to find them. John saw them going, people driving them, making them stray. He shouted and said, 'Jojo! run! be quick! there they are!' Jojo came up to them; there came forward two young men, and said, 'Here you! by Umpande! we ought to stab you, (being that) if you (are) were coming from Cetshwayo; it is because you are coming from the [white] chiefs here, [that we do not kill you]. Are not these cattle sick?' Said Jojo, 'Not a bit of it! these are not sick; those [of yours] are sick; these have no sickness at all.' We trekked, we passed Bizeni, another kraal of Cetshwayo; we looked at it from below (at the lower end, the main entrance

of the *isibaya*). We trekked, we went on and outspanned on the other side of a river; we cooked, we ate. We inspanned that same day of that, we trekked. William saw a bird; he called and said, 'John! come and fire at this bird here.' John got down, he fired; he hit it on the toe, he ran, the bird got up; after that he climbed into the wagon. I saw him writhing himself, and said, 'Hallo! how is it (with you)? what is the matter with you?' He said, 'I have been kicked by the gun.' Said I, 'Ho! leave off to be continually firing the gun, lest you should no longer have strength for (beating for) driving the wagon, I see.'

We trekked till at last the sun set; we outspanned, we cooked, we ate. Our ox, which we were given by Cetshwayo, hid itself, just a young steer truly, which is complete as to shields (old enough for shields to be cut out of its skin). Oh! our good folk were angry, and said, 'We have long been saying, (let it be) it should be slaughtered; it was said, where is a box to put it in here? (It shall) Let it be slaughtered by-and-bye at a kraal.' We rose in the morning, we trekked; the sky began to rain; we said, 'No, though it rains, we shall get by-and-bye to a kraal, and lie at it.'

So we got to a kraal, we outspanned at it. It rained, we being there, till at last it was three days.

It dawned, we arising, we trekking, we going direct to a great hill which had stones; we outspanned under it, we ate. We finished to eat, we went up upon it. When we were going up, our oxen stood still; we beat, we beat, (we were mastered), all to no purpose; and those of John stood still too. We (saw) expected that we (shall) should be overcome, we beat there (at John's wagon) all of us, we beat; others lifted the wheels; it got up. We went back to that of Jojo; we took out all the things from the wagon; so it went up; we went back again, and took the things. My word! the sun was not at all hot there! we (saw) expected trouble; whereas we are not troubled with any thing. The missionary, Mr. Robertson, begged (some) men that they would go to give him *amas'*; they assented. He left us, he went to the kraal. We inspanned the wagons, we trekked; the Inkos' and William had already passed on before, they. In the morning we trekked, we went on and reached the White Imfolozi, we lay there.

We rose in the morning there, we trekked, John's wagon being in front. Jojo saw that John is for

leaving him behind: he shouted, and said, 'Though you hurry forward, you will not be given any thing; stop, that the wagons may reach the kraal together.' Said John, 'No, Jojo! you are altogether afraid; you will not be killed by any one, because you trek behind.' As we were now coming into sight, there quite resounded like thunder the good people (the steps of the multitude); we went right for the main entrance. There came forward an *innceku*, and said, 'Go up the *isibaya* here.' We entered the *isibaya*. There came forward another again, and said, 'Not so! go out of the *isibaya*; go to the side-entrance.' So we outspanned there. There came Sobantu and the missionary, coming from above; they returned there again, I too went with them, I went there to that hut. I went in and looked, I saw one post only in the hut, it being very warm, the hut having cockroaches very much, which had already eaten the saddles of the horses. Said the Inkos' to William, 'Go back to the cockroaches, I for my part have now come out from them, since the wagon has now arrived.' At evening the missionary went to the hut, going to lie down together with us. In the middle of the night it was very warm in the hut;

he sought for water, that he might pour himself over with it.

In the morning we carried the blankets, going with them to the *isigodhlo* of Umpande. We arrived there, we put the blankets in the doorway, we sat down outside. The Inkos' called Magama, Umpande wishing to match Umkungo. Said Umpande, 'So you say that Umkungo is of this size?' Said the Inkos', 'Exactly; it is as if they are just matched.' He called me also, wishing to see me. I went, I thought, 'Well! it's good; by that I too shall see him.' But I saw the head and neck only. We went out of the *isigodhlo*; Magama remained behind, because Umpande was still looking at him, saying, he is very fine. We went out, we went to the wagons. The sisters of Umkungo came, and said, 'Au! do you put us too into the wagons here, (that) we may go with you, and go to the white people.' We refused for our part, and said, 'No! you are bringing blame on us.' They said, 'No! there is no blame to you; we are greatly troubled by the indunas. Besides the whole Zulu people was actually spending the night at the Imfolozi, on the watch for Sobantu, for they said, he is coming with a force, and

thousands of horses.' They just accompanied us, but they returned.

We trekked on the fifth day [of our stay at Nodwengu], we crossed the white Imfolozi, we passed below a kraal. The people of there came out, and the queen of there ; they got to look into the wagons inside ; they said, ' Please let us see that child.' We said, ' There is no child here.' They said, ' There he is, (having appeared) visible inside!' However, they saw merely our hat. Said Jojo, ' Hau ! trek, John ! let alone these people ; they will give you what ? Get out of the way, that I may pass, and you stop.' We trekked, we lay at Emtanjaneni underneath. In the morning we got up upon the high ground, going now right for kwa'Magwaza, the land which had been given to Sobantu. We lay at Ekuketeketeni, a kraal of Umpande. In the morning we passed on, we went right to kwa'Magwaza. John said, would I (beat the oxen) drive a bit, and he would just hunt a little. Nozilwa (John's leader) answered and said, ' No ! do you fancy and think you are Inkos', eh ? Will you be just continually hunting ? I'll (fight with you) not allow it, for my part. I don't like that we should be ruled by a man who is not

a white man.' Nozilwa threw it down, the reim, he just went off, being now in a rage; he took (his) knob-stick out of the wagon. He carried the reim again, and said, did Nozilwa, 'Look you! I am just afraid of Mr. Mesham, and being (bound) imprisoned; (else) you would not have got back, John.' We went astray from the path which we (are) were going by. Said Jojo, 'William, you are again repeating to lose us as at first. Because you go on a horse, you don't feel this trouble which we for our part feel.' All the people scolded and said, 'He has done this on purpose, has William; besides, he leaves behind a kraal, and says (let us) we are to outspan here in the open veldt; there is no firewood here, water is far off.' William was silent quite.

In the morning we trekked; at last we got to the Tukela, we crossed, we outspanned in the middle of the day, we ate. All said, 'Now let Cetshwayo come, and come to look at the Tukela! Now we have crossed for our part.' We trekked on continually, till at last we lay under a hill. The Inkos' and William lay at Mr. Walmsley's. On the morrow we trekked in the morning very early; they overtook us in advance; afterwards

they passed on, they now making right for the missionaries at kwa'Mapumulo. We found them there in the morning; Sobantu said, 'I should have thought for my part you (have) had by this time slaughtered the bullock.' We said, 'No, 'Nkos'!' Some said (let it) it should be slaughtered; we forbad it for our part, and said, 'No! there is no person who can eat a bullock of this size, Jojo, son of Sotshokolo, and his party, not being here.' They said, 'But when he (Sobantu) is now gone, we will eat his breads.' Said Nozilwa, 'Yes! I told (you), I said, you just are not speeding your trekking, you are stopping for it; when the Inkos' is here, you (hasten entirely) go fast enough.' The good drivers, Jojo and John, were angry. Nozilwa forbad (that they should stop), and said, 'I know that the Inkos' is waiting for us.' They said, 'No! he has gone; to-day he is at home at Ekukanyeni.' It (is) the day on which we set out thereafter from the (Germans') Hanoverians [at Hermannsburg] on the other side of the Umvoti.

When we had got abreast of (the mountain) Untabakaikonjwa, we lay down. In the morning said Nozilwa, 'Let us trek:' they said, 'It's

raining.' There answered another native, who (is) was going with a wagon, and said, 'Drivers, don't trek in the rain.' Said Nozilwa, 'Yes! to be sure, because you have food for your part; we for our part are going home to Ekukanyeni; we don't wish it, to be deceived by a man; at all times we trek in the rain. Besides you are but just come out from home; we have now remembered our people; stay you, if you like.' Nozilwa drove in the oxen, and said, 'Inspan, and let us trek.' Said they, 'No! let it clear a little.' Said he, 'Look you! if you stop here, I'll take the blankets of the horses, and go, not going too to Ekukanyeni, but stop just at Esibaneni.' We began to trek, we now coming to the Umgeni; as soon as we had passed a Boer's, we outspanned, we cooked. We started from there in the afternoon, we reached the Umgeni; we found the Umgeni (with) full of water. We went to the white man (Mr. Baynes), we going to borrow a horse that it might carry the reim. Said that white-man, 'I'll see to-morrow morning; but Sobantu said to me, I (shall) was to take over just his valuable goods only.' We turned, we put in two oxen (into the river), they sank (a great

deal) deep, they appeared [above water] by the heads [only], they came out (towards us) on our side again. Said we, 'No! (it won't do;) the water is much here in the Umgeni; besides the drift is bad.'

We returned in the morning again to the white-man; we went to his young son, close by the boat. We came and said, 'Well but when shall we cross?' He said, 'I don't know; besides, as to the wagon, I (don't say) am not sure that it can go in here (into the boat).' Said we, 'Yes; but if we take it to pieces, it can go in.' We went with him to the wagons; he said, 'Yes; this wagon of Sobantu can go in well. Besides I (don't say) am not sure that the white-man would refuse money.' He looked at the water and said, 'Yes! (the water is very much) there is a great deal of water.' We said, 'Yes, white-man; there is a great deal indeed; let us go with you to your father. Besides, we have now no food.' So the lad went, he went to his father, well, and spoke with him, and said the father, 'Sobantu is not here.' Said we, 'No! take us over.' Said he, 'Will money be paid by you?' Said we, 'No, certainly; by Sobantu. But it is how much?' Said he, 'Twenty, (that is,

twenty shillings), both wagons, with you too besides, and the goods.' Said we, '(As to) all (wagons) is it so much?' Said he, 'Yes; it is so much.' Said we, 'Take us over, white-man; we have no food here.' He agreed; he took to pieces both wagons; he saw the sack of mealies, and said, 'So Sobantu's Kafirs are liars.' Said we, 'No! (that which is of the horses is that *umbila*) those mealies belong to the horses.' Said he, 'If I had known, I would certainly not have come.' Well, so we took the goods. Said he to Jojo, 'You are a fine Kafir.' Said Jojo, 'No! I am a liar, you know, for my part; you have the truth.'

We trekked, we now coming here home to our people. But John went, he hunted bucks. Said Jojo, 'Why is it that John should go to hunt bucks now? Who still wants a buck now, since we are now going actually home? He shall eat it (alone) by himself entirely. Let us just trek, we, and leave him behind, that he may taste a little going on foot, having been long going by wagon.' As to John, we saw him still in front of us. Well, we trekked, we reached home at Ekukanyeni.

3. WILLIAM'S STORY.

In the morning we arose, we prepared the wagons, on such a day (12) of the month September, till at last it was the time of midday for food. We ate; we finished our work, we inspanned, we went; we were accompanied by the Bishop and his lady, together with the teachers, and the young ladies, and the boys. We went, we crossed the Imbindolo; we reached Esibaneni, the believers' village. The Bishop called us; we met together, we stood, he prayed, he praying with words to strengthen the band, that it might go in peace to the ignorant; they praying to the Lord, they imploring a blessing from Unkulunkulu, God who is above all, that the journey might be all His, both of going and of returning, they saying, 'May it be all managed by Him;' the band also saying, to wit, 'We are strong through Him; we have left all to Him;' for, you see, he the Bishop was about to set forth on the morrow and follow.

Well, we set out on the morrow; we found them (the wagons) outspanned; we inspanned, we went, we slept in the road. We rose there; we went

astray in the morning ; we went down with boldness a bad steep hill. I was come over by consternation there, because we went astray through me. As soon as we had got down, I drew a long breath, I said ah !

We passed on from there ; we ascended with difficulty the steep hill of the Noodsberg. The oxen were dead-beat ; we struck them ; no ! they were dead-beat entirely. We took off the fore-ox, we put it behind, we put on another fore-ox ; we tried ; no ! they were dead-beat. There was nothing for it but that John, who drives one wagon, should say, ' No ! let alone (that) we take out the load.' We agreed to him, we took out the load ; we came away from there. We [Sobantu and William] passed on from there, we left them, we made for the missionary who is at Esidumbini. John there shot a buck as soon as we had passed on, we leaving them following.

Well, we went, going to the missionary's. The sun had then already set. We fell in with a white man, Dr. Sutherland. They spoke (he) and the Inkos', he (the Inkos') asking the road. He accompanied us, that (person) ; we went to the missionary's ; but it had now become dusk ; we

lost our way. Said Sobantu, 'Let it be shouted.' The Dr. forbid it, he said, 'No! I shall see presently.' We went, we skirted (the hill); meanwhile actually we are now going right there. We arrived; but there we were not all; the wagons were behind. But (it was heard) it reached our ears that our people have gone with great difficulty on a steep hill. In the morning we rose; I made ready my things; I waited, till at last there passed a (long) time, I expecting, all along, thinking, they will presently give me food. No! I went, I was sent to the wagon, it being said (let me) I was to go to get Sobantu's thing for writing. I went; said that white-man, 'Make haste! for my part, I do not wish to stay here: make haste!' I went, I galloped, the horse sweated; I got to the wagon, I took it, that thing; I went, I came to them at a great rock. Said that white-man in the tongue of his own people, 'You have galloped;' I assented; but the Inkos' scolded me; I was silent; and yet there (speaks) spoke he (the Dr.), he said, (let me) I was to make haste. We returned to the wagon, but at that point of time I was now very hungry; I got to eat pleasantly, I ate enough, the hunger ceased. We inspanned there; we climbed the hill,

we climbed with courage that steep hill, we now going right for the Umhlali.

We trekked ; the sun set as soon as we passed from the missionary's, till at last it became dusk. We, however, were in front on horses, continually enquiring the road of people. But we (saw) expected that they (will) would outspan, they seeing it (has) had now become dusk, and fancy and say we (have) had made all along for the Umhlali, because it seemed as if it (was) near. We returned back, we going to tell them where we have made for all along. We went and heard them coming ; we shouted to them, we told them where we have made for all along ; we returned back, we went and came to a river ; we outspanned there, it having now become dusk.

We slept there, we rose, we prayed, saying, ' May our travelling surpass that of yesterday ! ' We passed on from there, we made for the Umhlali ; there the Inkos' went to see the Inkos' of the Umhlali. We passed on from there, we reached the Umhlali ; we saw a house for sawing planks, we went there ; that house (steam) was a steam-house ; they made for us a noise of steam, we were startled.

We passed on from the Umhlali, we made for the Umvoti. But, however, we lose our way; the road, we leave it on the other side of the Umhlali. We went, we reached the Umvoti. I was sent forward, I went to ask a place for the oxen and horses; well, and the missionary kindly assented to us. I returned back, going to meet the wagons; I found them (the people) they having by this time got up from a river; I lighted a candle, I went in front; we got in (see Glossary, *iKaya*.) safely, (we not being with accident of any thing) without accident; although it was dark, it raining, we were preserved; it was good success, that, for us.

We rose in the morning, we were ready for our trekking, we stood, we prayed, we giving thanks for our journey, and saying, 'It has been good, and as to that which we shall travel,' saying, 'May it be good, and surpass that of yesterday!' The Inkos' there distributed to Benjamin the book of the beginning (Genesis,) and of Columbus, and of prayer. We passed on from there; we crossed it, the Umvoti, with good success; we went and slept at the Nonoti. We rose there; it was now the (first day) Sunday (since) we set out from home. We crossed the Tukela with good success,

we rested. Sobantu called us together; there was read the Book of the Lord; there was prayer, all being prayed by the Litany, our journey also being thanked for, it being said, 'May it surpass that of yesterday!' I mean, may it be like it. We inspanned, we passed on, we crossed a bog with good success. There arrived letters, they coming from home; we heard that (it is lived well) all is well, but there are some of our people who are distressed, their house has been burnt; we grieved for them.

We trekked, we crossed the Innyoni, we slept. We were given pieces of bread there. Jojo, son of Nyangana, as soon as he had bit his bread, laid it down on the ground. He now thinking he is taking it up, he met with a bone; he bit, it craunched, he broke it, he smelt, it smelt of decay; he threw it away, he was silent, he feared to tell us, thinking lest we should laugh at him. He told us that in the morning, as soon as he saw the bread under a bush; we laughed at that. We passed on from there; we made for the Amatikulu; we went, and rested there. We inspanned there, we passed on, we saw Gingindhlovu. We passed on from there, we saw a stone, which resembles a

cannon. We slept there; we rose in the morning; we went on and reached the Umlalazi; we arrived, he having already arrived, the missionary of the Umlazi, who is he with whom we travelled, he accompanying us. We passed on from there, we made for the Umhlatuze; we outspanned on a plain, we being now together there with the missionary of the Umlazi. We rose there; we prayed to the Lord, saying, 'May our journey surpass that of yesterday!'

We passed on from there; it thundered in the morning. We went sharply then, we went forward; it (the weather) took us into a kraal; we cooked there, it was only a thunder shower, it cleared. We inspanned then; we made for Empangeni, we reached the missionary Mr. Oftebro, we slept. On the day when we reached Empangeni, I was sent to Emmangweni to Cetshwayo, in the afternoon; it was said, 'Go to Cetshwayo, go to say, Sobantu says, he wishes to see you, he is passing by, he is going to see the King Umpande,' I reached Emmangweni, I arrived, there being collected all the people, there being carried on a hunting-party, they coming out through a side-entrance; I went there. Some said, 'Go to the

main-entrance!' Others said, 'Go inside!' There came forward another, he said, 'Not so! he can't go at all, he not being yet announced to the Prince.' Others said, 'Go (thou) my man!' I turned, I went to the entrance, I entered, I went right up. They called me, those who were inside; I went right forward. They started up, they came; I turned. While I was going, there came a boy, he took it (the horse) by the bridle, he said, 'No, I say! come, let us go yonder to the *inncekus* up there.' We went there; as we arrived, there was rustling the people together with the *inncekus*. There arrived Umpiyake and Untshingwayo; they looked sternly at me, and said, 'Where is the horse going up here? Go back yonder, I say.' I said for my part, 'Don't now! be quiet! I have been sent.' They said, 'You have been sent to whom?' I said, 'To the Prince.' They said, 'Ah! what have you been sent for?' I told them. They asked me who has sent me; I told them; they assented civilly; they brought me to him, after they had informed him. He came out of the hut, he went out through two passages, going outside the kraal, we going with him and the officers. We came out from the passage; they

sat over there, he stood yonder by the passage, I stood just there. I took off my hat, I made obeisance, I said 'Ndabezita!' I sat, I saw him well; it was not according to the saying of people, to wit, 'He does not laugh.' I not yet speaking, he spoke with his people, and laughed. I related, I said, 'It's nothing, Ndabezita; I am sent by the Inkos'; he says (let me) I was to come to say of him, to-wit, he is here with Mr. Oftebro, where he is, going far on to the white (Amahlabati) soils, he going to see the King. Well, he says, he wishes that he may just get a sight of you to-morrow, before he passes on.' He asked and said, 'Which is that Inkos'? Somseu?' I said, 'No, Ndabezita! Sobantu.' He said, 'What is he?' I said, 'A great missionary.' He said, 'Does he come from the other side?' I said, 'No! he comes far away from Maritzburg.' He said, 'There to be sure.' I said, 'O! I was thinking you mean by the other side, at England.' He said, 'Well but we say it is on the other side just there, because it is on the other side of the Tukela.' I said, 'We however say, on the other side, it is at England.' He asked and said, 'So, what does he carry for the King?' I said, 'O! well, I don't

know, Ndabezita ; since he is going with a wagon.' He asked again, he said, 'Has he jackets, at all events?' I said, 'No, Ndabezita ! I don't know, seeing he has a wagon.' He asked again, he said, 'Dogs, has he them, at all events?' I said, 'O ! no, Ndabezita ; he has no dogs ; those which are there (are or) belong to another missionary, with whom he goes.' He was by this time saying to the *innceku*, 'Go, give him *utshwala*.' He called me, he gave me ; I finished, I took leave, I returned to Mr. Oftebro's. It dawned, we passing on, we going to Cetshwayo's. We come to Cetshwayo ; the Inkos' gave him five blankets, and feathers of a bird of England.

BOOK OF THE DAY WE GO TO NODWENGU.

Well, we (Sobantu and William) set out from that kraal, at which it (the sky) had hindered for us (our journey) ; we set out, it being now midday. We went, we finished a little plain, we went down into the bush ; we went, we being continually torn by the bush, till at last we crossed the white Imfolozi, when the sun was now setting. We went

down into a hollow, we went along it, when the sun had now set completely. We came out when it was now dusk ; we saw Nodwengu just over there. We descended the ridge ; when we came out we saw it, the military kraal of Undabakaombe. We saw it being quite indistinct ; it was not clear whether, may be, it is a kraal or not. We stood, we listened ; no ! We went, we saw the main entrance ; we began to hear the people speaking ; we entered, for, you see, it (is) was not closed ; we called a man, we enquired for the induna, he said, ' Umsiyana ? ' ' Is he there ? ' ' He is there.' So said we, ' Well, go and tell him, and say, ' Here is that Inkos', who (was coming to be announce)d was to have been announced by a man, who was coming from Maritzburg.' We went to Umsiyana ; we arrived, he having made a light with dried cow-dung and fat. He pleaded inability to give food, and said, ' There is no food ; what will Sobantu eat ? ' We were given a hut ; we went to lie down ; there came a boy, he looked and looked ; I said, ' My boy, what have you come to eat ? ' he said, ' We eat water.' I said, ' Please then to go and (give me to drink) get me a drink, my boy ; ' he said, ' There is none : ' I laughed.

We prayed, saying, ' May the Lord treat us with mercy, till at last we finish all our work, which we are going about.

We rose in the morning ; we went to Nodwengu. At that place, the Inkos' had already sent a man to go and say, to-wit, ' Sobantu has now arrived.' We set out, we crossed a river, it being without water; we arrived to one with water, the Intukwini its name. We bathed, we passed on, we made for home at Nodwengu. We arrived at an opening on the side ; we saw not a single person. We saw a small line of people coming ; we stood, they arrived. He directed us (for) to Masipula ; he gave us a boy to bring us to Masipula ; we found him sitting at the doorway. He treated us well ; he gave us a man to bring us to Umfinyeli, the *innceku*. We went up, we went and entered by an opening at the upper end. Umfinyeli came ; we saw him ; but he was a mere ugly *indoda*. He said, ' Says the King, let him just have a hut sought for him, and get (his things) in surely, before that the King calls him.' It was said, ' Go down, go to Masipula.' The Inkos' said, ' No ! Masipula said, (let me be) I was to be brought to you ; now you for your part say I am

to be taken down to Masipula ; and he again, he will come to say, I am to be brought here : ' we refused. Said Umfinyeli, ' You, were you wishing (to have a hut) here, eh ? ' We held our peace ; he stood a little time by the fence ; I drew near to him, I talked with him boldly ; he said, ' Go ye with the man here, that he may take you to a hut. ' He said, and started off and went up. However as he was going inside, that was hard to the Inkos', that we should follow that man ; we stood and dawdled about. There came forth presently another, and said, ' Says the *induna*, (Masipula) let him be (sought for) found with a hut here. ' We dismounted, we offsaddled the horses ; we were given two huts ; we got (our things) in.

Now on that day Umpande had called all the *indunas*, that they should come to him, they condoling with him, because there (has) had died the Inkosikazi of Empini, daughter of Manqondo. So we waited ; in the afternoon the Inkos' was called, and went ; for, you see, Umfinyeli said, ' He says, ' Please you to come, that he may just get to (freshen his spittle) stay his appetite : but he is tired. ' ' We went, we came to (where he

was), we sat down ; ah ! and so I saw him, Umpande, son of Senzangakona ! Meanwhile that same Umpande is a large man outright, with a story, and joking.

And so, my friend, (what do you hear ?) where was I ? Well, we staid at Nodwengu, for, you see, we for our part arrived first, the wagons we had left them behind this while. On the day when we arrived, the Inkos' was called ; he went and came to (the King) ; he and Umpande saluted each other. Sobantu sat, and was silent awhile ; he took out a letter, he opened it, and said, ' Here is a letter of Umkungo.' He asked immediately, and said, ' Is it written by Umkungo ?' The Inkos' assented ; he received it, he cried immediately, he wiped away tears ; he opened it, Sobantu took it, and read it. They sat, and talked ; they sat a little while. Said Umpande, ' Please to go now ; we shall meet again ;' Sobantu having already said, to-wit, ' The thing, which (is) it (I have come about it) about which I have come, I have come to beg that you may consent that there may enter missionaries. If you consent to me, it would be very pleasant that to me. But, however, I am only telling you now ; I do not yet say, to-

wit, answer; because you are tired, you have been speaking long with the *indunas*.' We sat on a little while, we got up, being hopeful and saying, 'The King is kind; he will agree to all our words which we shall speak.'

It dawned, we are called again. We went and entered the *isigodhlo*, we entered a hut, we entering continually, entering by three openings. We arrived, the King being seated; we entered, we sat down. Sobantu sat near Umpande. Umpande spoke, asking about Umkungo, if he is well. Sobantu assented, and said, 'He is well; he grows nicely.' He asked and said, 'Seeing that you are actually here, well! with whom is he now at home?' Said Sobantu, 'O! there are there the teachers and the Inkosikazi.' He took the picture with Umkungo, looked, and said, 'Ah! Monase, what did she come to say, when she (sees) saw this?' I said, 'O, Ndabezita! she was forbidding that it should come here to you, thinking it will excite for you painful emotion. But the Inkos' was determined, and said, 'O! we white people do so when we wish to see our friend.' He looked, he cried, he held his mouth, saying, 'Ah! ah! ah! he! he! you say, Monase, what said she,

when she saw this?' I said, 'O, Ndabezita! she also (was left behind by tears) shed tears.' He asked and said, 'Well, but she, what was she now crying for, seeing that she actually lives with him?' Said Sobantu, 'I suppose because she knew that it (will) would certainly make you grieve.' He asked on greatly about Monase, saying, 'What did she say about this?' He enquired greatly; I said, 'For her part she was not consenting, she was forbidding, thinking, lest you come to be grieved; but the Inkos' here refused; so it came.' He asked, saying, 'Do you say this is Umkungo?' I said, 'Yes, my Father! it is he, your son.' He said, 'Are these eyebrows, then?' I said, 'I don't know, Nkos'.' He said, 'Look.' I saw that it was a shadow. I said, 'O! Nkos'. a shadow.' I told him, Sobantu, that which he asked. He refused to allow it, and said, 'Well to be sure! that he should be actually whiskered!' I said, 'Nkos', it is a shadow.' I told Sobantu; he said, 'No! (its) a shadow; he was standing in the shade.' He refused to allow it. He saw a carved stick and said, 'What! (is) this an inhlenhla?' I looked, I saw that it was a stick, carved, like an inhlenhla, I said, 'No, Ndabezita! a carved stick.'

I told him, Sobantu ; he said, ' I don't know ; I suppose, he was holding a stick.' He refused to allow it, and said, ' Au ! (to think) that Umkungo by this time should actually carry an inhlenhla !' I said, ' Not so, Nkos' ! it is not an inhlenhla.' He looked, he complained, and said, ' Au ! people of our's, what did you do ? Au ! O ! O ! this inhlenhla ! this inhlenhla ! O ! O ! this Umkungo, this Umkungo, this ! O !' He asked again, he held (his) eyes, he wiped away tears. He saw the clothes which he had on, and said, ' Is this then what he wears ?' I assented ; he looked on the ground, he held his mouth, he was silent. He called a young girl ; she entered ; he sent her for snuff-cases ; she gave to him ; I thinking, he is going to take snuff surely, no ! he only fingered them.

He asked me, saying, ' You now, where are you from ?' I said, ' My Father, I am one of Ungidi, (son) of Bopela, (son) of Ungcobo.' He said, ' Whose son are you ?' I said, ' Ndabezita ! I am the son of Mapepesi.' He said, ' O ! you are a son of Mapepesi ?' I assented. Said he, ' O ! you are a son of Mafuzacolo !' I said, ' Yes, Nkos'.' He said, ' So then you are just one of mine.' I

assented, and said, 'Yes, Panther.' He said, 'O! Mafuzacolo! Mafuzacolo! he did not do valiantly, [not he]!' So he told his story. He said: '(That he came) As to his coming actually into notice with the King, he got to do valiantly about the *impi* of the Amampondo; when the *impi* was now arriving here, he was just then getting into notice with the King. And (that he came) as to his coming actually to die, they got to claim land here, at such and such a person's, in such and such a place. So he was killed, he having now come to be accused by them. Inasmuch as you, too, lad, you know that we, the house of Senzangakona, are a bull with a horn, ah! ever since it first began (to be so) to the Senzangakonas.' He said, 'And that kraal of yours, it would not have perished; (but that) we were not present, we the (King's children) Princes. For, you see, that Dube, he came actually to die, not having done wrong in any thing; that Zihlandhio, he came actually to die, not having done wrong in any thing.'

He talks away thus; all the while I just assented, saying, 'Yes, Panther! Yes, Ndabezita! Yes, Gumede!' So he talked, the son of Senza-

ngakona, till at last he came to the (story) also of his crossing over, having by this time joined with the Boers. He said, 'I saw them, shrewd men (as they were). For, you see, I went and went with them to be sure! au! they crossed the Tukela only; they waited and waited, till at last I said, 'Au! do let us go.' They held back till at last I too saw, and said, 'They see [in me another] Bongoza.' At last I said, 'What! do you think there is any man, who would go with the children of his own house all of them, he seeking to beguile people?' Au! we stayed there. By the time we started from there, we arrived the impi having already long fought.'

Well, he talks on in this way that story, of his going, having started off [with it] because Sobantu had produced the book of the fighting of Dingane and the Boers; he went through it at full length, did the son of Senzangakona.

Umpande again asked Sobantu saying, 'Faku, son of Umgqungqutshe, is he still there?' Said Sobantu, 'He is there.' Said he, 'How then is he now?' Said he, 'O! he is now an old man.' Sobantu asked Umpande, and said, 'Do you know Faku?' Said he, 'Yes, just all, I know them all,

and Moshesh, and so-and-so, and so-and-so;' he reckoned them, they were many. Said Sobantu, 'Did you ever hear that those Kings have consented that their children should go and learn at Cape Town? They are learning nicely.' Umpande asked and said, 'Is it crossed with a ship then there, where they go?' Said Sobantu, 'No, they are in this very country; but those boys they have now gone to England, they have gone to see the country of England.' Said Sobantu, 'But Nkos', there is a thing which I wish to speak of.' Said he: 'You see, Nkos', it would be pleasant to me, if you agree that Umkungo may just go with me to England, and see the things of England, and mix with white people, and know their government, and see the Queen of England.' Umpande asked and said, 'Well, and return when?' Said Sobantu, 'O! I don't know, perhaps (the year may be one) it may be one year, perhaps they may be three, and be taught the writing of white people, and the Book of the white people.' Umpande refused, and said, 'I am very much afraid.' Said Sobantu, 'Yes! I know that you will certainly be afraid; but it is good that you should do what is manly; because I know that you are wise;

you will certainly consider well this, which I am about to say.' He said, 'See, Nkos'! if a man does a manly thing, people find fault with him, but he does it notwithstanding, and afterwards it comes right, and they praise him. The laughter of people is nothing at all.' Umpande refused, he said, 'Seeing (that it is just alone) that he is just the only one? O, no! I am afraid, and his mother would be what? Well, and I, I should not die [should I]?' He refused, Sobantu left off. Said Umpande, 'As to writing now, I too once actually wrote, I too: to write now, is it anything, eh?' Said Umpande, 'Let him just learn there on the spot with you. A! no, as to the other side of the water!' That affair ended.

He asked and said, 'This bullock now, you have come then to refuse to kill it actually; what will you eat? I said, 'Ndabezita! I thought, seeing they are not yet come, the people of the Inkos', together with the gentleman [Mr. Robertson], it being about to be presently killed, if it already turns bad, [what then]?' He agreed. We were silent a little while. Umpande asked and said, 'So then among your people far away there reigns a young woman?' Sobantu

assented. He asked and said, 'Does she bear children?' Sobantu assented. He asked and said 'This husband, whom she married, is he one of there among you?' Said Sobantu, 'No! just (a man of the tribes) a foreigner.' He asked and said, 'These childræn, whose then will they be, seeing that the husband is a foreigner, the young woman is one of your people?' I laughed for my part hearing this: upon my word! Said Sobantu, 'Our's.' Said Umpande, 'If they now wish to go to their own people, how will you do?' Said Sobantu, 'No! they will not go away.' Umpande asked and said, 'When she is now dead, this young woman, there will reign what?' Said Sobantu, 'Her children.' Said Umpande, 'The children of this husband?' Sobantu assented. Umpande applauded; he said, 'That husband, will he never go away? Will he now come to die among you, and those children?' Sobantu assented. Said Umpande, 'When that young woman is now dead, there will reign the children of this husband?' Sobantu assented. That matter ended.

Sobantu asked and said, 'This sickness which is upon you, it was beginning when?' Said Umpande, 'A long while ago it began with me;

it is now three years since it began here ; it distressed, it distressed, here ; it leapt over here ; it distressed, it distressed, here, and then it leapt over on the other (leg) ; it has done just the same there too.' Said Sobantu, ' Yes ! it seems that I may know it, this sickness ; my father once had it.'

After that the son of Senzangakona asked, to-wit, ' With you too was this great fever as great ?' I said, ' O ! yes, Nkos' ! at the arrival of the lung-sickness it was great, that fever.' He said, ' Not so ! now at the present time ; you don't know (what I mean).' Said he, ' That fever I have never seen a fever so great as that.' He protested he had not, and said, ' No !' He said, ' Ah ! I may come to liken it with the fever, which once was here at the going down of the King, he having now fought with the Boers, and coming here. But this, O, no ! it was bad ; since it began at the Amaswazi, it went in the direction of so-and-so, it went on and went in the direction of all that land there of so-and-so ;' he counted the places, they were many, of the country which had the fever. Said he, ' These people died ; it was frightful ; there was no one who buries another, I say truly in the whole district ; inas-

much as it started far away, it struck over far away to so-and-so.' That affair ended.

The Inkos' asked to see the royal children. Umpande consented and said, 'I will call them to-morrow morning, and you shall see them. Now the sun has already set.' The Inkos' assented; and this very day he is still calling them.

Said Sobantu, 'There are things which I can show in the evening, that the people may look.' 'But,' said he, 'there is needed a large hut.' Said Umpande, 'There is a hut here below; you shall do that there.' So on the morrow, Sobantu now wishing to do that, I was sent, and went to Umfinyeli. He went to the King, he returned, and said, 'Says the King, not to-day; he shall now do it to-morrow.' I brought those (words); we waited: it dawned on Sunday; I was sent, I went to Umfinyeli; he went to the King, he returned, and said, 'Says the King, not to-day: he heard that that is powerful; this hut is small, this, which he is in; it may (burn) be set on fire.' I disputed. Said Umfinyeli, 'Au! go away, will you.' I went, I came, I told those (words); we wondered; we let it alone, until at last we went away, not having done that.

We were called again on Sunday ; we arrived, the King lying down. Then, you see, there was now present also Mr. Robertson, the Missionary of the Umlazi, and Jojo, son of Sotshokoyi, together with Umnyembe, the *indunas* who had been sent by Somseu, son of Sonzica. It was talked about the land ; the King consented ; so he gave the Bishop, he gave him the land kwa'Magwaza ; we thanked. Sobantu asked and said, 'How is that (land) there, which is on the site of Umgunghlovu, where there (was settled) lived a missionary at first ?' Said Umpande, 'O, no ! there there are not trees for building ; for, you see, you are people for building large houses ; there you would build with what ? I think myself the fine land is that of kwa'Magwaza ; it has trees.' We thanked ; but we said, 'No, Nkos' ! we for our part don't care about a fine country ; we only want a place, where people merely (are settled) live.' Said the King, 'O ! but there, there where you just say, there live who ? Seeing there live just soldiers only ; well then, those will they come, eh ? since it will come to pass, although it be Sunday, that they will go at their own pleasure wherever their hearts say.' We agreed. So they

spoke of going to survey it ; they agreed together on that day, it being the day when Sobantu (gives) gave to Umpande, King of the Zulus, blankets.

Well he (Sobantu) repeated, and spoke again about Umkungo. But the King answered pleasantly, so as to rejoice Sobantu ; he said, ' Not so, you see ! let him grow up a bit, let him just be somewhat of a young man, you see ; then we will speak about that, he too being now sensible, you see.' We thanked. Well, the King again spoke, giving a message to our people, and saying, ' You shall report me to the son of Sonzica, that he would please seek for me Umjulela, my man ; I wish for him very much ; it is he who (shut) kept the door here at the *isigodhlo*. Meanwhile the kraal here is just sick through him, and this inkosikazi here, who is dead, (it is) through him. Do you come and complain very much to the son of Sonzica, that he will please to seek this man for me ; his name is Umjulela, the door-keeper ; his little eye is turned inside out. I want him very much, that man ; let him return, and come here to me.'

The King spoke again about Sokufoca. He first asked and said, ' So these people, (Sokufoca,

and other recent refugees,) were dealt with how?' Our folk answered (well) wisely. He asked about the cattle, and said, 'These cattle were dealt with how?' Our folk answered wisely, Umnyembe relating very nicely the words of Somseu, and silencing Jojo. They agreed together; but the King was asking about all that, to be sure; he stuck to Sokufoca, and said, 'So then, my men, when a man [such as Umpande] has given him [such as Sokufoca] every thing, do you think, when he goes away, he should go away with that?' They spoke wisely, our folk, trying to comfort the King by their words. Said the King, 'Sokufoca was not a man, he had not even a single beast, he had no stock at all. I would not speak of Unondo and of Dibanto; Unondo was just doctoring the people and me. I mean Sokufoca; to him I gave cattle.' Said Umpande, 'It was at such-and-such a place I gave him a herd of forty young cattle. After that I actually struck off cattle and oxen, and gave him, their tens were so many (6), the hundred was completed.' But there was another, who was assenting to him in all that. Because when he told that story, since he was laid down, he rose and sat, and asked for Umfinyeli; said Maqai-

ngana, 'He has now gone, Nkos'.¹ He was now saying to Maqaingana, 'Come in, fellow;' he entered creeping on his knees, he went and sat, saluting continually. So Umpande took up that story of Sokufoca. There the Umnyembes (Umnyembe and Jojo) paid him service very much, not showing even that they are people of another chief, saying even with their mouths, saying, 'We are thine, Ndabezita! We are thine, Gumede!' Umnyembe being very clever, answering well, uttering gently, and, when he was about to enter the hut to Umpande, he treated him (addressed him) with *isibongo*, but not speaking loud, uttering very gently his words with his skill, until at last he was known by King Umpande.

Well, but I saw a great sorrow, the children of Umpande crying, and saying, 'Now we shall die, we, since you see it is said, 'Inasmuch as ye trust, saying, there is that thing there, well, I will certainly sweep away all this which is here.' They cried saying, 'Alas! that you were a louse of William's blanket, that you might hide yourself in him, and go and come out among the white people!' They asked me also, they said, 'If we follow now, William, and go and overtake you on

the plains far away, how would it be?' I said, 'O, no! it would be very bad, both here and among our people, and it would be said, Sobantu went to the Zulus, he went to steal the people of Umpande, and by that it would be very bad.' Nokwenda assented, saying, 'O, Yes!' So they cried, saying, 'Well but that child too (Umkungo), we shall come to see him when?' I said, 'O! no! I don't say, to-wit, you will see him, since he will not come here.' They beat their hands.

BOOK OF PEACE.

Yes, indeed, my brothers, the weapons of war should be beaten into ploughs for cultivating the ground, and war-shields be sewed into garments of clothing, and peace be proclaimed, on the north and on the south, and on both sides, through the Father of our Lord Jesus Christ, Unkulunkulu, who ever liveth, and all evil become peace, I mean become goodness. Ah! and soldiers (should) be mustered for tribes which attack those at peace, and be mustered for roads of communication, and all tribes shout and say, 'He is the King, He is

the King, He is the King, God, Unkulunkulu, who ever liveth ! Evil is dead, Goodness stands, by Jesus Christ, who has risen from the dead ! By Him, the world, we have overcome it, and all its evil things ! All evil is dead, Goodness stands, because the Father of Goodness stands ; because the father of evil is dead, evil is dead also ! Goodness, and Righteousness, and Holiness, on the north, and on the south, and on both sides, stands in Peace !' I mean, the Peace which comes from the Holy Spirit.

N.B. The above passage was written by William at the close of his narrative, and seems to express his thoughts upon the whole matter. The words run almost of themselves into rhythm, and he has since thrown them into a metrical form, which is here added, with a translation, as a specimen of a Zulu Hymn, written by a native.

ZULU HYMN.

1. Bafo wetu, ezokulwa
Izikali zonke

Ngazikandwa amageja
 Okulim'umhlaba ;
 Izihlangu ngazitungwa
 Zibe izingubo,
 Kumenyezwe ukutula
 Ngenhla nangezansi :

2. Ngenhla, ngitsho, nangezansi,
 Nas'emacaleni,
 NgoYise wenKosi yetu,
 Yena ohleziyo,
 Ong'uBaba wetu'qobo ;
 But'ububi bonke
 Bube ukutula ngaye,
 Ngitsho, bub'ubuhle.

3. Amabuto abutelwe
 Abahlup'abanye,
 Labo abazakuqala
 Abatulileyo.
 Abutelwe izindhlela
 Zokuhambelana,
 Zize zit'izizwe zonke,
 'Uy'inKosi yetu !

4. 'Uy'inKosi ! Uy'inKosi !
 'Uy'inKosi njalo !
 Uy'inKos' uNkulunkulu,
 Yena ohleziyo !
 He ! bufile bonk'ububi !
 Bum'ubuhle bonke !
 Wahlule uJesu-Kristo,
 Ovuk'ekufeni !
5. 'Ngaye won'umhlaba nati
 Sesiw'ahlulile ;
 Saw'ahlula nya, nezinto
 Zonk'ezimbi zawo.
 He ! bufile bonk'ububi !
 Bum'ubuhle bonke !
 Ngoba ong'uyise wabo
 Umi njalo yena.
6. 'Ngoba owobubi afa,
 Baf'ububi nabo ;
 Kumi ukulunga konke,
 Kumi ukutanda ;
 Ngenhla nangenzansi, ngitsho,
 Nas'emacaleni,
 Kumi ukutula njalo
 OkwenKosi yetu.'

TRANSLATION.

1. My brethren, let our weapons,
Our warlike weapons all,
Be beaten into ploughshares,
Wherewith to till the soil ;
Our shields, our shields of battle,
For garments be they sewed,
And peace both North and Southward
Be shouted loud abroad ;

2. Northward, I say, and Southward,
And far on every side,
Through Him Who ever liveth,
The Father of our Lord,
Who is our very Father ;
And, as for evil all,
Through Him let all be peaceful,
I say, let all be good.

3. Our soldiers be they gathered
For those who others harm ;
For those, who seek to injure
The men who live in peace,—
Gathered to make the highways
That go from land to land,
Till every tribe shall utter,
' He is, indeed, our Lord !

4. ' He is the Lord, our Master !
 He is the Lord, our God !
 He is the Lord Almighty,
 Who liveth evermore !
 Yes ! dead is now all evil !
 Goodness alone abides !
 For Jesus Christ has conquered,
 Who's risen from the dead.
5. Through Him we too, my brethren,
 The world have overcome ;
 Have vanquished it entirely,
 With all its evil things.
 Yes ! dead is now all evil !
 Goodness alone abides !
 For He, of Good the Father,
 He liveth evermore.
6. ' The father died of evil,
 And evil too is dead ;
 Now ever lives all Goodness,
 Now ever lives all Love ;
 And Northward now and Southward,
 And far on every side,
 Peace lives, and lives for ever,
 The Peace of Christ our Lord !'

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