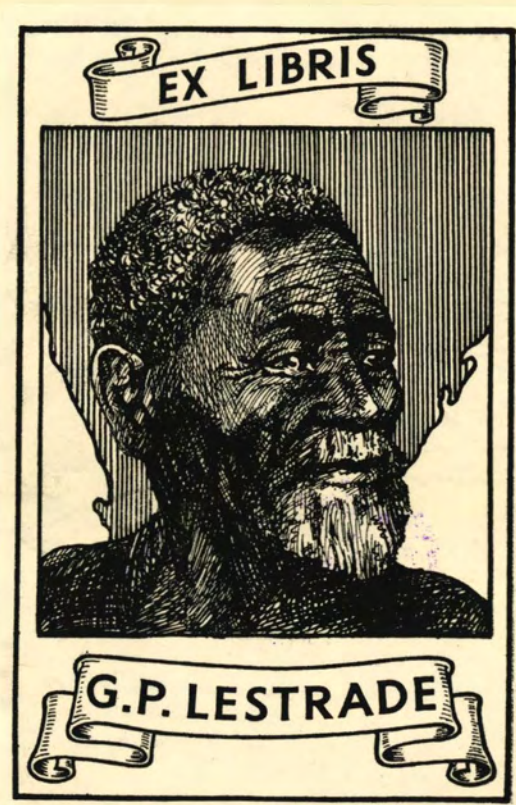


2010

REFERENCES



ZULU
REFERENCES

To Mr G. P. Lestrade
With compliments
Carl Fay.

Pietemantburg,
5th October, 1878.



African Studies Seminar

No. 63/3919

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This book was presented by

Prof. G. P. Lestrade

1963

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ZULU REFERENCES

FOR
INTERPRETERS
AND
STUDENTS

By Carl Faye

With Five Portraits
and a Map

Pietermaritzburg:

City Printing Works, Limited, Printers and Publishers, Bank Street,
1923.

Zulu BA496 · 3712403 FAY

63/3919

D63/56

To

Dr. C. T. Loram, M.A., LL.B., Ph.D.,

Member of the Permanent South African
Native Affairs Commission,

Acting Superintendent of Education in
the Province of Natal,

With Affection and Esteem.

ERRATA.

Page.	
37.	No 40.—delete Lord Chelmsford, 2nd April.
42.	No. 101.—for Pitoli read ePitoli.
45.	No. 2b.—for inkobe read inkobe.
49.	No. 16.—for uMbuyai read uMbuyazi.
52.	Second line from bottom.—for (Luthayana) read (Luthuyana).
53.	Under uMpandu.—for hlonpia read hlonipa. Under uNcwaba.—for Land's read Land has.
55.	iNqumati should follow after iNkwenkwezi, not after iNkonkoni. Under iNyati.—for uKolo read iMpuso or uMpuso.
56.	Under uBusika obumpofu —for brown winter read brown or bare winter.
58.	Under N., northerly—for nanyakato/a read nenyakato/a.
59.	Under N., northerly—for Inyakao read Inyakato. Under S.E., south-easterly—for Kumonkene read Kumankene.
61.	Top line—for ukudedela* read ukudelela.*
63.	Top line—for Section II read Section III .
64-70.	Caption—for Sec. II. read Section III.
71.	Top line—for Section II read Section IV . First line of Note—for Section I read Section III.
72-76.	Caption—for Sec. II read Sec. IV.
74.	Under Mealie Stalks—for isinTlanga read izinTlanga.
78.	Third line from bottom, Zulu version, for sizawunamamtela read sizawunamatela.
	CONTENTS. Chapter II.—For CERTIFIED read CERTIFICATED.
	INTRODUCTORY NOTE. —In first line of penultimate paragraph, for photographs read photograph.
	APPENDIX. —In last line of second paragraph, insert per cent. after 79.24.

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Map of Zulu (isiNtu) Language Area	Facing Appendix.

INTRODUCTORY NOTE.

The greater part of these References was drawn up originally for my own use, with no thought to publication. Their publication now, revised and enlarged, is due to a suggestion from Dr. C. T. Loram, member of the permanent South African Native Affairs Commission (at present acting as Superintendent of Education for the Province of Natal); and the purpose of publication is merely to place on record, in handy form, information which frequently has to be referred to by Zulu interpreters in courts of law and in lawyers' offices, by police, and on occasions by missionaries, teachers in Native schools, and by others who have to deal direct with Natives in the Province of Natal, as well as by Zulu students.

I grew up in Zululand, and have spent almost twenty years in the Government Native Affairs Department in Natal and Zululand. Besides my ordinary work in the Civil Service, which calls for a daily use of Zulu and necessitates my travelling about the Province, I have been called upon to interpret for such distinguished persons as H.R.H. Prince Arthur of Connaught, Viscount Buxton, Viscount Gladstone, Sir Matthew Nathan, General Botha, General Smuts, and others, and if my experience should have enabled me to select for inclusion in the small space available for these References only such information as may be of real general assistance to fellow-interpreters or others, it is gladly placed at their disposal.

Brevity has had to be aimed at throughout, but every effort has been made to maintain sufficient clearness for ordinary purposes. At the same time, no one is more conscious than I am of the limitations and deficiencies of the work: much has been left out which I should have liked to have included. It will be found, therefore, that the references are more suggestive than exhaustive—indeed, no pretension whatever is made to exhaustiveness.

It is necessary also to mention that it has been found desirable to hint in most of the sections of the References, but merely to hint and no more, at forces which are at work, and which have been at work for some time, changing the life and language of the Zulus. In the same way there are forces at work in other directions, profoundly affecting these people. There is the big subject of mis-

cegenation; the old religious ideas of the Zulus are being slowly displaced, despite the struggle for existence of Zulu superstition; influences are at work affecting the type of dwelling of the Zulus, their food, dress, handicrafts, customs, and thought—in short, they are being affected at every point at which the white man's civilisation touches them. To have elaborated on any one of these topics would alone and in each case have called for a different kind of work from the present one, and besides would have called for leisure and means which are beyond my reach. It is only fair that this explanation should be made, lest it should seem that I have been unaware of the gravity of these matters.

* * *

It will be seen that in the writing of Zulu I have followed the so-called "conjunctive" style, and have refrained from introducing any innovations, but, in agreement with the latest tendency, I have

used dl for dhl;

used ntl for nhl;

excluded r from purely Zulu words (reserving it for non-Zulu words), and used h as an aspirate instead of r;

retained sh, tsh, and ty for the three separate sounds represented by these combinations.*

In the English version I have followed the current popular English spelling; e.g. Chaka for Shaka, Tugela for Tukela, etc.

But I am under no delusion as to the unsatisfactory state of affairs in regard to Zulu orthography, both as to what constitutes a "word" and as to the inadequacy of the alphabet for the scientifically correct recording of the sounds of the language, a number of which, in fact, appear to have escaped notice altogether. What Prof. Daniel Jones, of the University of London, has done for Sechwana by means of the International Phonetic Alphabet has still to be done for Zulu. I am pursuing the matter, and hope to have more to say in regard to Zulu phonetics, later.

* * *

The illustrations in this work are from photographs specially taken for the purpose by Mr. Walter Linley, of Pietermaritzburg, except that of Solomon, which was taken by me. The map facing the Appendix at the end of these

*The fourth sound belonging to this class is not Zulu, but Xosa, and is not represented by any of these combinations. It is noteworthy that most white people have difficulty in distinguishing between these sounds. Zulus attempting to learn English have the same difficulty in regard to English ch.

Perhaps I should also mention that the tsh sound is merely the accentuated form of the sh sound, the two being interchangeable.

References is from a photographic reproduction by Mr. Linley of the official map of Natal, showing existing Native Areas in the Province. I am indebted to Mr. J. Rennie and Mr. R. Ormiston Simpson, of the Government Lands Department, Pietermaritzburg, for assistance in the preparation of the map for the purpose of these References.

The photographs on the paper cover design was also taken by Mr. Linley, and is of Magidigidi Ndlovu ka'Gandeduze, the centenarian Chief of the Cunu people in the Ixopo district of Natal, probably the oldest living Chief in the Union of South Africa. Magidigidi formally retired from the active control of the affairs of his people on 31st July, 1923.

* * *

To the Department of Native Affairs, for having authorised the inclusion and translation herein of the Specimen Speeches which form Sections I—III of Chapter IX, and to friends for having assisted in various ways, my grateful acknowledgments are hereby tendered.

C.F.

Pietermaritzburg,
31st August, 1923.

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C.F.

Pietermaritzburg,
31st August, 1923.

CHAPTER I.—THE ZULU INTERPRETER'S WORK.

Notes.

The word "Zulu" in these References, when applied to language,† is used to denote the speech of the Native—Black—inhabitants of the area at present forming the Province of Natal in the Union of South Africa. Actually this language area penetrates rather beyond the borders of the Province of Natal, though where it does this the Zulu is influenced, both as to vocabulary and the meaning and pronunciation of words, by its neighbours there, Xosa in the south, Sesutu in the south-west, and Swazi and Tonga in the north. The best Zulu at the present day is spoken in a comparatively small area, i.e., in what is to-day called Zululand (excluding of course the Swazi-Zulu and Tonga-Zulu tracts of northern Zululand), and in the portions of Natal abutting on Zululand, being found in its purest form in the Native areas of those parts. The language is by the Natives themselves called "isiNtu," not "isiZulu" as it is nowadays—through European influence—erroneously called by many people, white as well as black.

"Zulu," as a word denoting racial classification, is used in these References of the abovementioned people who speak Zulu (isiNtu); it is in this sense synonymous with the Zulu "uZulu," the Zulu nation, or "uZul'epelele," the whole Zulu nation. When restricted in its application to members of the Zulu royal family only, this will appear clearly from the context.—Occasionally "umZulu" (sing.) and "abaZulu" (pl.) are heard used for the racial classification, but these terms are quite foreign to Zulu and should be avoided.

The reward of a thing well done is to have done it.—R. W. Emerson.

"What beauties lie hidden in the vulgar tongue of the poorest and most ignorant!"*

Zulu is a beautiful language: so all authorities agree; but the path of him who would interpret it is beset with difficulties that are legion.

Numerous influences are affecting Zulu, and the language is perceptibly changing. Zulu probably attained to the height of its glory as a pure African language in the time of Shaka, between the years 1818-1828; but since then the influence of the white man, particularly Briton and Boer, has been making itself

†See Appendix and Map of Zulu Language Area at end of book.
*Quoted from a report of the British and Foreign Bible Society.

more and more felt, until to-day Zulu is freely borrowing from English and Afrikaans, so much so, indeed, as to oust original Zulu words, as well as to introduce sounds and features which are foreign to the language.

E.g., the trilling of the r*; the pronunciation of the present-day English th; the pronunciation of s and sh (and their variants), and l, joined to other consonants, *without an intervening vowel*; the dropping of the vowel at the end of the last word spoken and in other positions where it was rarely done before.

Were there to be published a dictionary containing more original Zulu words than appear in the excellent Zulu-English dictionaries of Colenso, Bryant, or Samuelson, it is safe to say that whilst such a formidable array of Zulu words would probably prove of untold use and interest to philologists, it would be found that for practical everyday requirements a fair percentage of them would now be either obsolescent or obsolete. In the case of Zulu there is no literature to preserve the many fine words of the language which are fast being forgotten.

As other influences affecting Zulu may be noted the following:—

1. Since the Union of the South African Colonies, the Natal Civil Service Board of Examiners in Zulu† has conducted no examination, and with this has also passed away the incentive, by way of increased pay‡, which was held out in Natal to clerks in Government service to study Zulu and qualify as interpreters; indeed, "kitchen kafir" ("pidjin Zulu") and indifferent Zulu are now heard in Pass Offices and in Magistrates' Courts in the Province of Natal§, and it is a fact which cannot be ignored that where officials and courts lead the Native finds it expedient to follow.
2. Then there is what may be termed the peculiar and subtle missionary influence, which takes liberties with construction and with the meaning and pronunciation of words, and in the case of one Mission brings in a great number of Xosaisms. It must be remembered that Natives often delight in affecting the style of their white teachers and preachers, and it is but one step from this to the actual habitual adoption of such style, even if, as is of course mostly the case, this is done with modifications.
3. Increased and greatly improved means of communication have been the cause of bringing Zulus into contact with people of many nationalities and with many things which are new to them, things which must be named, generally resulting in the adoption of foreign words instead of in the coining of new and original Zulu words. This borrowing of foreign words is becoming more and more common.

*Perhaps the only original Zulu word in which r is trilled is **ndri**, used as "child language" for **ndi** in the story of "Inyoni yamasi" and meaning the sound made by the rapid flapping of the wings of a bird in flight.

†This body has been defunct since the date of Union. Cf. p.p. 10-13.

‡Cf. p.p. 15-17.

§A state of affairs which is said to be even more accentuated in Johannesburg.

4. The "rise" of numbers of minor tribes to liberty with their own chiefs, under the white man's rule, has encouraged the use of localisms and the adoption of local peculiarities in the borrowing of foreign words.
5. Dialectical influences play a part, such as Xosa, Sesutu, Swazi, Tonga, and others.

But undoubtedly the strongest influence which is affecting Zulu is the education of the Zulu children. It is noteworthy that many Natives in Natal to-day, at this comparatively early stage, are able to conduct their business with white people in good, bad, or indifferent English or Afrikaans; 25 years hence the proportion will be much greater; and 100 years hence it is not improbable that the "Native" of what is now the Province of Natal will speak a language which would hardly be understood, if understood at all, by the "raw, kraal" Zulu of to-day.

* * *

Alongside the difficulties presented by a steadily changing vocabulary, the interpreter is of course also faced with the old difficulty of the problem of human nature. Much is expected of him. Not only must he be careful to cling to scrupulous thoroughness in all his interpretation, but often he must do his duty in such a way as to give satisfaction to a crowd of listening people, instantly, without hesitation, and through it all he must show a brave front. He must be ready on occasions to assume the role of jester and interpreter to humour someone or other in some trivial matter, whilst on other occasions he must be prepared to interpret in solemn matters, in matters of life and death. He must be prepared to put up with interruptions and other distractions—often whilst surrounded by embodied impatience.

Of course no one will expect him to know everything, nor to hear inaudible speech, and the careful interpreter will therefore have no hesitation in asking questions, when occasion demands it, in order to arrive at what is meant: and, where he is not able to give an interpretation which satisfies him, he will say so at once, a course which may necessitate the repetition, in original, of the difficult word or words. This may occur in the ordinary course of interpretation, but more particularly in the case of *hlonipa* words (beloved of women) and with other localisms (e.g., ukutekeza, ukutefula, ukubhaca, &c.). These things may be annoying when they occur, but they must be done, if the interpretation is to be thorough. Usually, however, the person speaking can be got to give the meaning in other words in case of difficulty.

* * *

The interpreter will find it useful to:—

Listen carefully to what is to be interpreted, so as to grasp the **sense** of it, and then do his utmost to convey that sense correctly.

Speak up, so as to be heard by the person or persons to be addressed.

Know beforehand as much as he can, English and Zulu, of the subject to be dealt with.

Avoid mind-wandering.

Avoid losing his temper or becoming impatient.

* * *

But all this should not be regarded as discouraging: it is the interpreter's work. He should set steadfastly to work, then, bent on overcoming difficulties and on doing his duty thoroughly, and the ideals he should strive after are these: to **understand** what is said, and to **convey it in**

simple,

clear,

understandable

language.

CHAPTER II.—CERTIFICATED AND SWORN ZULU INTERPRETERS.

Section I.—Candidates, other than Police, who have qualified as Zulu Interpreters, certificated by the late Natal Government Board of Examiners, vide "The Natal Civil Service List, 1909."

Note.

Names marked with an asterisk appear in the latest—1921—Civil Service List issued by the Union Government, as of officers in the Public Service.

Name:	Class of Certificate:	Year Qualified:
Amberg, J.	3rd	1902.
Arbous, J. C.	3rd	1905.
Ash, G. V.	2nd	1902.
*Attlee, W. H.	3rd	1903.
*Behrmann, F. H.	2nd	1902.
*Boast, W. R.	2nd	1909.
*Baatvedt, H. P.	2nd	1905.
*Baatvedt, E. N.	1st	1909.
*Bristo, J.	2nd	1904.
Bruce, G. A.	3rd	1902.
Butler, V. V.	3rd	1902.
Cadle, A. H. R.	3rd	1905.
Camp, C.	2nd	1902.
*Camp, R. G.	2nd	1902.
*Campbell, R. P.	3rd	1905.
Cass, W. C.	3rd	1902.
Chester, T. J.	3rd	1908.
Christison, A.	3rd	1903.
Christison, R.	3rd	1908.

Name:	Class of Certificate:	Year Qualified:
Colenbrander, A. L.	2nd	1902.
Comrie, W. R.	3rd	1903.
*Conway, T. J.	2nd	1903.
Deppe, J.	3rd	1903.
De Waal, A. A. K.	2nd	1905.
De Waal, W.	2nd	1903.
Dunn, A. G. S.	2nd	1903.
Dunn, S. W.	3rd	1902.
*Dore, L. E.	3rd	1907.
Eckersley, W. C.	3rd	1904
Eggen, C.	3rd	1904.
Ente, M. C.	3rd	1902.
Erfmann, J. F.	3rd	1902.
*Eyles, A.	2nd	1907.
Farthing, O.	3rd	1902.
*Faye, C. A. N.	1st	1909.
*Fayle, C. H.	3rd	1903.
FitzGerald, M. V.	3rd	1903.
*FitzGerald, T. O.	2nd	1903.
*Fynn, H. F.	2nd	1902.
Gebers, E.	2nd	1908.
Gebers, W. F.	2nd	1902.
Gold, R. B.	2nd	1902.
*Grant, W. R.	3rd	1907.
Green, G. G.	3rd	1905.
Green, G. W.	2nd	1903.
*Green, W. J.	3rd	1905.
*Greer, A. G.	3rd	1905.
*Hackland, D. A.	3rd	1902.
Hancock, E. V.	2nd	1905.
Hansmeyer, T.	3rd	1902.
Hansmeyer, L. D. F.	3rd	1902.
Harmsworth, R. W.	3rd	1902.
*Haycroft, J. C.	3rd	1902.
Hein, G. C.	3rd	1902.
Hooper, J. D.	2nd	1902.
Hosking, V. F.	3rd	1909.
*Howes, T. W.	3rd	1905.
*Hunt, E. W.	2nd	1903.
*Jackson, C. D.	2nd	1908.
Jee, C. S. M.	3rd	1905.
*Johnson, A.	2nd	1902.
*Johnson, C. D.	2nd	1905.
*Kirby, G. F.	3rd	1903.
Kirby, V. A.	3rd	1908.

Name:	Class of Certificate:	Year Qualified:
Lang, A.	3rd	1902.
*Lang, B. M.	2nd	1902.
Lang, R. A.	3rd	1902.
Langton, J. W. E.	3rd	1902.
Laurie, R. E.	2nd	1903.
Leisegang, J. A.	2nd	1905.
Lugg, A. J.	2nd	1902.
*Lugg, C. E.	2nd	1903.
*Lugg, H. C.	1st	1902.
*Mack, C. A.	2nd	1908.
Mackenzie, H. J.	3rd	1902.
Mackenzie, K. A.	1st	1903.
Macpherson, A.	2nd	1902.
Makkink, H.	3rd	1902.
*Malcolm, D. McK.	1st	1907.
Mare, P.	3rd	1905.
Martin, W. E.	3rd	1905.
Maritz, P. J.	3rd	1902.
*Masson, R.	3rd	1909.
*Maxted, W. P.	1st	1905.
McLaurin, J. W.	3rd	1902.
Melville, E. E.	3rd	1902.
Meneely, H. C.	2nd	1902.
Morgan, L.	3rd	1903.
Nel, C. J.	2nd	1902.
*Nel, P. M.	1st	1908.
*Nicholson, C. H.	2nd	1902.
Nicholson, N. H.	3rd	1902.
Nuss, W. F.	2nd	1902.
Oellerman, S.	3rd	1905.
*Owen, R.	2nd	1903.
*Oxland, L. St. J. O.	1st	1903.
*Payet, E.	3rd	1903.
*Phillips, H. W.	2nd	1905.
Phipson, S. G.	2nd	1908.
Ralfe, J.	3rd	1902.
*Rawlinson, J. P.	3rd	1903.
Ritter, E. A.	3rd	1907.
*Roach, F. J.	2nd	1905.
Robb, H.	2nd	1909.
Schulz, W.	3rd	1909.
*Schumann, O. J.	2nd	1902.
Schutze, D.	2nd	1904.
*Schutze, L. H.	2nd	1903.
Shepstone, W. G. G.	3rd	1902.

Name:	Class of Certificate:	Year Qualified:
Short, P. H.	3rd	1902.
Stafford, R. E. H.	3rd	1902.
*Stafford, W. G.	3rd	1908.
*Stead, F. A.	2nd	1902.
Stead, R. E.	2nd	1903.
Stone, E.	3rd	1903.
Talbot, W. A.	3rd	1903.
Tatham, H. E.	3rd	1902.
Theunissen, A. G.	3rd	1902.
Theunissen, S. B.	2nd	1909.
Thorrold, G.	3rd	1904.
Tissiman, J. J.	3rd	1905.
*Tritton, E.	3rd	1904.
Tyrrell, E. G. H.	2nd	1905.
Wallace, J. H.	3rd	1908.
Walker, C. E.	3rd	1902.
*Walton, H. H.	3rd	1902.
*Weber, J. H.	2nd	1908.
*Williams, C. S.	1st	1908.
*Windsor, W. H.	2nd	1905.
Zunckel, A.	2nd	1902.

ADDENDUM.

Name:	Class of Certificate:	Year Qualified:
*Arbuthnot, N. B.	2nd	1909.
*Chater, A. B.	3rd	1909.
*Oellerman, T. H.	3rd	1909.

Section II.—Sworn Zulu Interpreters, Natal.

Note.

Names in bold type are those of officers who have been sworn-in by motion before the Supreme Court, Natal Provincial Division, as Zulu Interpreters and Translators. Names marked with an asterisk appear in the Union Civil Service List for 1921.

Allison, T. J.	1894.
Armstrong, B. W.	1895.
Cross, J. W.	1888.
*Faye, C. A. N.	1919.
Fynney, F. B.	1884.
*Gold, D. C. V.	1919.
*Grant, H. E.	1903.
*Griffin, C. O.	1883.
Harrington, A. E.	1896.
Hooper, J. G. D.	
* Jackson, T. A.	1895.
Kinsman, G. W.	1901.
Kumalo, S.	1894.
*Lang, B. M.	1915.
* Lugg, H. C.	1909.
* Malcolm, D. McK.	1908.
Marwick, J. S.	1895.
Marwick, R. A.	1895.
*Maxted, W. P.	1907.
* Nel, P. M.	1908.
Nyongwana, S.	1895.
*Owen, R.	19
*Oxland, L. St. J. Oxley	1907.
Roberts, R.	1904.
Saunders, Sir C. J. R., K.C.M.G.,	1883.
Samuelson, S. O.	1886.
Wheelwright, W. D.	18

CHAPTER III.—OFFICIAL POSITION OF INTERPRETERS.

Section I.—Union Government Notice No. 517, dated 28th March, 1922.

It is hereby notified for general information that His Royal Highness the Governor-General has been pleased to approve the following regulations in connection with examinations qualifying persons for appointment as interpreters in Native and Indian languages in the Public Service:—

1. Examinations in Native and Indian languages shall be controlled by the Public Service Commission, who may nominate examiners when necessary, and who shall have power to decide whether any candidate has duly and satisfactorily complied with the provisions of these regulations.

2. No candidate, not being already employed in the Public Service, shall be accepted for examination unless he is—

- (1) of good character and temperate habits;
- (2) not an unrehabilitated insolvent;
- (3) a person who has not at any time been sentenced to imprisonment without the option of a fine;
- (4) free from physical and mental defect or disease which would be likely to interfere with the proper discharge of his duties;
- (5) suitable for employment in the Public Service.

3. The examination shall be held, if required, in December of each year and at such other times and at such places as the Commission may from time to time determine.

The last day of entry to the December examination shall, unless otherwise prescribed, be the 30th day of September.

4. Intending candidates must apply on the form prescribed.

Applications must be forwarded to the Secretary, Public Service Commission, Pretoria, and must be accompanied where required by certificates of character, health, and freedom from legal disability, except in the case of re-examination.

5. Health and freedom from physical or mental defect or disease which is likely to interfere with the proper discharge of duties must be established by a confidential certificate on the prescribed form, signed by a duly qualified medical practitioner approved by the Commission.

6. Freedom from legal disability should be established by a certificate on the form prescribed, signed by a magistrate, justice of the peace, minister of the gospel, parent, guardian, or other person approved by the Commission.

7. The age of admission to the Public Service of a passed candidate not already permanently employed therein will be governed by Regulation 13, Chapter II, of the Public Service Regulations. Such candidate will be required to furnish a certificate of birth before appointment.

8. Every candidate entering for the examination shall pay the following fee:—

For registration, 5s.

For examination, 5s., for the first language selected under paragraph 10, and 2s. 6d. for each additional language.

9. In the case of any candidate who is absent from the whole of the examination, the fee for examination will be refunded as soon as practicable after the conclusion of the examination.

10. Candidates may select as subjects of the examination one or more of the following languages:—

Sechuana,
Sepedi,
Sesuto,
Thonga (Shangaan).
Xosa,
Zulu,
Hindustani,
Tamil,
Telegu,
Gujerati,

and such other Native or Indian languages as the Commission may approve.

11. The standard of proficiency required shall be as follows, viz.:—

The examination shall be partly written and partly oral, and every candidate shall have such knowledge of either of the official languages (to be selected by the candidate at the time of entering for the examination) and the language or languages selected under the preceding paragraph as will enable him to undertake ordinary translations and interpretations in a magistrate's court, and to take down and interpret important depositions. The written part of the examination shall be on a standard equivalent to that required in Native languages in the Junior Certificate Examination of the University of South Africa.

12. The names of persons who have passed in a native language as one of the subjects in the Junior Certificate Examination, or an examination which, in the opinion of the Commission, is of a standard as high as or higher than the ex-

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12. The names of persons who have passed in a native language as one of the subjects in the Junior Certificate Examination, or an examination which, in the opinion of the Commission, is of a standard as high as or higher than the ex-

amination prescribed in these regulations, shall on their application and on their passing the oral test in such language be placed on the official list of candidates for the posts of interpreters. The fee chargeable in such cases shall be one-half of that charged for the full examination.

13. So long as there are passed candidates available in respect of any language no person who has not passed the examination in such language or an examination which, in the opinion of the Commission, is of a standard equivalent thereto shall be appointed permanently to an interpretership in such language.

Section II.—Extracts from Chapters IV and X of the Fifth Report of the Public Service Commission of Inquiry, 1920 (U.G. 6, 1921).

CHAPTER IV.—GRADING AND SCALES OF PAY.—The Professional and Technical Division.

Translators.

926. Translators are at present ranked as clerical officers. Their duties are quite different to those of clerical assistants. Moreover, their qualifications are different and the age limit for clerical officers should not be applied to them. Their work is also of such a nature that they do not become qualified by experience for higher duties. If they were graded as second grade clerks, for example, there would be no reason for improving their grade unless they were transferred to other duties, as the quality of their work remains the same. **The Commission, therefore, recommends that they be known in future as translators, and not as clerical assistants, and that their grading be determined by other standards than those applied to clerical officers.**

927. In some departments the work is highly technical or more technical than in others. In some departments again, the work, or most of it, takes the form of translating correspondence or matter for the Government Gazette. The Commission recommends three grades based on the following considerations:—

- (a) Those posts the work of which is ordinarily not technical.
- (b) Those posts in which the translation of a fairly large percentage of technical matter is involved.
- (c) Those posts in which more than half the translation work involves technical matter or the work is of a special character, such as the translation of Bills of Parliament.

For these grades of work the Commission proposes the scales:—

Lower branch of Professional and Technical Division:—

Grade 2	£270 — £20 — £400
Grade 1	£425 — £25 — £500
Senior Grade	£525 — £25 — £600

928. Representations have been made to the Commission by a number of officers employed as translators that in future all applicants for the post of translator be required either to produce a certificate as a sworn translator of

the Supreme Court or to pass an examination to be set by a board to be appointed by the Government. **The Commission concurs in this suggestion and recommends accordingly.**

929. **A translator who possesses a university degree and a certificate as a sworn translator of the Supreme Court should be regarded as in the higher branch of the Professional and Technical Division on the scale—**

£400 — £25 — £500.

£550 — £40 — £750.

advancement beyond £500 being subject to an efficiency certificate being obtained from the head of the department.

CHAPTER IV.—GRADING AND SCALES OF PAY.—General.

930. In several grades the Commission recommends higher increments to technical than to administrative and clerical officers. The reason for this is that the work of the latter is specialized and of the former general in character. Technical officers can rarely be transferred from one department to another; their promotion is usually in their own particular branch. Administrative and clerical officers, on the other hand, have much larger opportunities for advancement.

The Commission has, therefore, considered it fair to make a distinction as regards annual increments in favour of technical officers.

CHAPTER IV.—GRADING AND SCALES OF PAY.—The Clerical Division.

European Interpreter Messengers.

402. European interpreters in magistrates' courts should be ranked with clerical officers and paid accordingly. These interpreters render:—

- (a) Foreign languages into English and vice versa;
- (b) English into Dutch and vice versa; and
- (c) Native dialects into English and Dutch and vice versa.

Those in group (a) are generally men of foreign descent, and those in groups (b) and (c) are clerical officers in magistrates' offices.

CHAPTER X.—ALLOWANCES.—Interpreting (Zulu) Allowance.

1428. Before Union it was the practice in Natal to pay clerks for interpreting Zulu. The claim is put forward that such an allowance should again be paid because the work is additional to the officer's ordinary duties, and requires knowledge not usually possessed by men in the Public Service. On the other hand, clerks who interpret Dutch into English and vice versa have advanced the argument that it would be unjust to specially reward an officer who is acquainted with one official language and a non-official language and not those who possess a knowledge of the two official languages; and these clerks have proposed that an allowance be paid only to those who knowing both official languages have to interpret a non-official language.

1429. The Commission considers there is force in the objection in the case of post-Union officers. Pre-Union officers, however, are not required to possess a knowledge of both official languages and **in the Commission's opinion if a pre-Union officer is called upon to interpret a native language he should receive an allowance.**

1430. The Commission understands that the whole time of pre-Union officers who are called upon to interpret Zulu is not always occupied by clerical work and that such officers are called upon to interpret as part of their ordinary duties. Interpreting a non-official language should, however, be regarded as special duty and be paid for by means of an allowance, otherwise it might be held that an officer's knowledge of a foreign language, e.g., French, could be utilised without additional remuneration.

Section III.—Letter from Secretary, Public Service Commission, Pretoria, to compiler, No. PSC. 3136, dated at Pretoria, 13th September, 1922.

"I am directed to acknowledge the receipt of your communication of the 9th instant, and in reply to inform you that the recommendation of the Public Service Commission of Inquiry, contained in paragraphs 926 to 930 and 1428 to 1430 of the Fifth Report, has not as yet been accepted by the Government."

Section IV.—Extract from "stated case as presented by deputation of Natal Magistrates who gave evidence before Public Service Grievances Commission."

Note.

The subjoined extract expresses the considered opinion of the Magistrates of the Province of Natal, on the subject of the official position of Zulu Interpreters. It is published by kind permission of Mr. C. F. W. Hime, Magistrate, Pietermaritzburg (at the time of going to press Acting Judge of the Natal Native High Court).

"(4) There is an entire lack of inducement to obtain qualified Zulu speaking clerks and the inadequacy of Zulu linguists in Magistrates' offices is notorious. The result is that those at present in the Service who do possess these qualifications instead of being encouraged and rewarded are placed at a great disadvantage in the way of extra duties, and deprived of the opportunity of taking leave because they cannot be replaced.

"We recommend that special inducements should be offered to obtain such qualifications and that extra remuneration should be paid whenever such qualifications are taken advantage of."

Section V.—Scales of Pay of Public Servants, from 3rd Grade Clerical Assistant to Chief Clerk.

(a) Under the Public Service and Pensions Act, No. 29/1912.

Clerical Assistant, 3rd grade	£100 — £15 — £160
" " 2nd " 	£180 — £20 — £260
" " 1st " 	£280 — £20 — £360
Senior Clerk	£380 — £20 — £440
Principal Clerk .. 2nd "	£400 — £20 — £500
" " .. 1st "	£450 — £20 — £550
Chief Clerk 2nd "	£550 — £20 — £650
" " 1st "	£650 — £25 — £750

(b) As recommended by the Public Service Commission of Inquiry in its Fifth Report, vide Annexure A (i), p. 284 (U.G. 6, 1921).

Clerical Assistant, 3rd grade	£160 — £30 — £15 — £15 — £235
" " 2nd " 	£270 — £20 — £400
" " 1st " 	£425 — £25 — £500

For Senior Clerk, absorbing also the lowest grade of Principal Clerk* £525 — £25 — £600

For Principal Clerk, embracing the 3 highest Grades of Principal Clerk‡ £650 — £25 — £750

* £400 — £20 — £500

‡ £450 — £20 — £550

£500 — £20 — £600

£550 — £20 — £650

Chief Clerk 2nd grade £800 — £40 — £900

 " " 1st " £800 — £40 — £900

(c) Extract from "The Public Servants' Magazine," for June, 1923, p. 188, as to **proposed** revised scales of pay.

MEMORANDUM

IN CONNECTION WITH THE PROPOSED REVISION OF THE RATES OF REMUNERATION OF PUBLIC SERVANTS SUBMITTED BY REPRESENTATIVES OF PUBLIC SERVICE ORGANISATIONS AFTER AN INTERVIEW WITH THE RIGHT HONOURABLE THE PRIME MINISTER, AND DISCUSSIONS WITH THE PUBLIC SERVICE COMMISSION AT CAPE TOWN, ON 23rd AND 24th MAY, 1923.

1. Having been acquainted by the Right Honourable the Prime Minister with the decision of Government in relation to the proposed reduction of salaries throughout the Public Service, the representatives of Public Service organisations desire to place on record that, in their unanimous opinion:

(a) the present rates of pay, based on the Fifth Report of the Graham Commission, are fair and reasonable, and should be retained;

(b) the reduction of these rates of pay will create difficulty in attracting and retaining the right type of officer, thereby exercising a detrimental effect on the stability and efficiency of the Service; and

(c) they wish to make it plain that their consideration of any reductions whatever is not to be interpreted as acquiescing in the principle of reduction and is in no way based on re-valuation of the work performed, but governed entirely by the condition imposed by the Prime Minister that there must be a reduction in salaries, wages and allowances of approximately ten per cent. of the gross amount.

2. It is agreed that the following principles enunciated by the Public Service Commission shall be adopted in respect of the revision of the scales of pay:

(a) It is recognised that in some of the lower grades: (i) it is not practicable to reduce the present minimum salary, and (ii) that the amount of the increments only should be varied. (iii) Subject to these conditions, the reductions in existing scales below a maximum of £500 per annum should be approximately ten per cent. at the minima and maxima.

(b) The reduction of existing scales above £500 shall be by £50 at the maxima and £50 at the minima. Pro-

vided that where under the Fifth Report the salary was increased by £200 per annum or over, the reduction of the scale shall be by £100 at the minima and maxima.

(c) In the revision of the scales on the above basis the reduction shall, as far as practicable, be equal for equal grades. An exception to this shall only be made upon a re-valuation of the post by the Public Service Commission.

(d) The retention of the present relative position between the respective grades, with a view to preserving existing seniority of officers, and avoiding anomalies and complications.

3. It is also agreed that the revised scales of pay applicable to officers in the Administrative and Clerical Division shall be as follows:—

ADMINISTRATIVE AND CLERICAL DIVISION.

Post	Present Scale	Proposed Scale
3rd Grade	160-30-190-15-235	140-15-200
2nd Grade	270-20-400	220-20-360
1st Grade	425-25-500	370-20-450
Senior Clerk	525-25-600	475-25-550
Princ. Clerk—		
2nd grade	550-25-650	500-25-600
1st grade	600-25-700	550-25-650
Special	650-25-750	600-25-700
Chief Clerk—		
2nd Grade	700-25-800	650-25-750
1st grade	800-25-900	750-25-850
Special	850-25-950	800-25-900
Under-Secretary—		
2nd grade	1050-30-1200	950-30-1100
1st grade	1150-30-1300	1050-30-1200
Secretary—		
2nd grade	1400-30-1550	1300-30-1450
1st grade	1500-40-1700	1400-40-1600

POST AND TELEGRAPH DEPARTMENT.

Executive:		
Gen. Body Asst.	140-15-200-20-400	120-10-140-15-200-20-300
1st Class Asst.	425-25-500	370-20-450

4. It is understood that the Public Service Commission will submit the following recommendations to the Government for favourable consideration:—

(a) The existing scales of pay throughout the Public Service shall be applicable to the officers at present in the respective grades.

(b) In this connection, it is understood that officers at present in the third grade (£160-15-235) shall be entitled to progress

to the maximum of the present second grade scale (£270-20-400), and that any long service increments at present applicable to pre-Union General Body Assistants in the Department of Posts and Telegraphs in terms of Special Post Office Circular No. 2 of 1921 shall continue to apply to pre-Union officers in that grade.

(b) That the revised scales shall apply to persons already provisionally appointed on the recommendation of the Commission, to new entrants to the Public Service, and to officers upon promotion from one grade or scale to another on and from 28th March, 1923.

(c) The principles embodied in Treasury Circular No. 37 of 1921 (dated 18th July, 1921), with regard to "overlapping" or "extended" scales, shall continue to be applied, viz.:

(i) An officer promoted from one to another overlapping or extended scale shall receive an increment on

the higher scale twelve months after the date of the receipt of the last increase on the lower scale. The date of promotion shall be disregarded for incremental purposes.

(ii) An officer who, at the date of promotion, has remained at the maximum of the lower scale for more than twelve months shall, on promotion, be advanced to the next higher notch on the new scale.

Dated at Cape Town, this 25th day of May, 1923.

Signed by the Public Service Commissioners and representatives of the

PUBLIC SERVANTS' ASSOCIATION.

S.A. POSTAL AND TELEGRAPH ASSOCIATION.

S.A. TELEPHONE AND TELEGRAPH ASSOCIATION.

S.A. POSTMAN'S ASSOCIATION.

Section VI.—Cutting from "Natal Witness," of Wednesday, 25th April, 1923.

NATIVE INTERPRETER AT PRETORIA.

It appears from an answer given by the MINISTER OF NATIVE AFFAIRS to Mr. Piet Grobler that the interpreter in native languages on the staff of the Head Office of the Department in Pretoria draws a salary of £500 per annum, plus a local allowance at the rate of £69 per annum. At the date of his retirement he held the post of interpreter in native languages to the Griqualand West Divisional Court, and drew a salary of £450 per annum, plus allowances. He was retired upon a pension of £209 7s. per annum. While in receipt of the emoluments paid to him from the Native Affairs Department he draws an abated pension at the rate of £26 10s. per annum. His total emoluments were at the rate of £595 10s., i.e., salary £500, local allowance £69, and pension £26 10s. He was classified with other native clerks and interpreters in the general division. The scale applicable to European second grade clerical assistants in the administrative and clerical division of the Public Service was £270, rising by £20 to £400; while this officer was on the special scale of £425, rising by £25 to £500. He was in possession of exceptional qualifications for the post he occupied.

CHAPTER IV.—NATAL MAGISTRATES, WITH ZULU NAMES AND MEANINGS.

Notes.

The subjoined list illustrates well how Natives name white people with whom they come into contact. It is a list of Natal Magistrates, as at 1/10/1922, giving their Zulu names and a translation of the praise meaning of these, i.e., the attributive meaning, though it must be pointed out that a good deal is lost in the translation, as anyone with a knowledge of Zulu will see by referring to the list. Where no meaning is given, the Zulu form is merely a corruption of the European name.

It is interesting to observe that some of these Native names are borrowed from the praise-names of *amaqawe*, ancient Zulu hero warriors: each of these is indicated by an asterisk.

But the practice of giving Zulu names to white people seems now to be languishing; the cause of this probably lies in the increase of the white population in the country and in the advance of civilisation. There is a marked leaning now-a-days towards the adoption of the European names of white people wherever the latter establish themselves, rather than the giving of Zulu names, the attempts at the correct pronunciation of the European names being more or less successful; there are, e.g., uTomu, uDiki, uHhali, uSimiti, uB'lawini, uGileni—even uGrini—for Tom, Dick, and Harry, and Smith, Brown, and Green, with the usual English or Afrikaans prefix of respect, uM'si, uMaste, uBasi, uMisi, uNona, &c., for Mr., Master, Baas, Miss, Nonna, and so forth. The position is put in a nutshell by the story of a Boer's zeal for the memory of Kruger, which aptly illustrates how the South African white man often "pulls up" the Native to his (the white man's) wishes in regard to this matter of names. He had been telling his Native servant about the late President, and then asked what he had been saying—about whom had he been speaking?

"UPewula," came the answer.

"He was a white man, you vagabond!" thundered the Boer.

"UBasi Pewula," corrected the servant.

"He was a *great* white man, you duffer; didn't I tell you?"

"UGroot Baas' Pewula, Basi wami,"* was the meek response, which at last satisfied the Boer and gave the Native peace. It would only have required the same attitude on the part of other white people to have established uHilut'-Bas'-Pewula as the Zulu for Paul (Kruger), which it would then have become.

*Great Boss Pewula (Paul), my Baas.

Turning from specific names to more general terms, we find that influences are at work changing the meaning and application of many good Zulu words. To quote only one example, the Zulu word *umlungu*, white man, in the singular, as used to-day, may be remarked on. There is a distinct undercurrent of feeling amongst many white people, which is sometimes plainly stated, against the use of this word by Natives when referring to a white person. Now, the meaning of *umlungu*, in Zulu, is a flattering one and signifies a being approaching perfection—indeed, the etymology of it seems to go further*—but, for reasons which cannot be gone into here, many white people who speak Zulu do not like the word: they prefer 'Nkosi, 'Basi, or some other borrowing. On the other hand, half-castes and other coloured persons, of the present day, like to hear *umlungu* applied to them. Time will show how these influences will eventually affect the use of *umlungu*.

	Zulu Name:	Attributive Meaning:
1. Adamson, G. W.	uMpangele	The Man of Fine Parts.
2. Ahrens, K. H. F. W.	uM's'al(r)ens.	
3. Barker, H. M.	uM'sibhaka.	
4. Barter, E. W.	uM'sibhada/i; uM'sibhata/i.	
5. Bennett, T. R.	uBhelende ka'Mazinyane; uNgqungqulu;	The Eagled-Eyed, Watchful One.
	*uTambo; utambo-lanyoka elamhlab' omzondayo	The Sharp One.
6. Boggs, R. G.	uMehlomane	The Four-Eyed, i.e. Bespectacled One.
	uM'sibhokisi.	
7. Braatvedt, E. N.		
8. Brandon, R. A. L.	uMbhokode, uMbhokodwe	Polished and Smooth and All-Round With Knowledge.
9. Carbutt, T. B.	uM's'kabete.	
10. Cauvin, G. O.	*uLaduma, ladum'obala, kwacengece, lapo kungemunga, kungemtolo	The Awe-Inspiring Warrior, Like Thunder.
11. Clark, J. F.	uM'sikilaga.	
12. Colenbrander, B.	uManqanda; uManqand'-uBombo	He Who Checks (What Goes On At) the Ubombo Mountains. (Mr. Colenbrander was at one time stationed at Ubombo).

*Cf. Bishop Colenso's "First Steps in Zulu," p. 2, 1904 ed.

	Zulu Name:	Attributive Meaning:
13. Crosse, L. A.	uMqwakuza	He Who Walks Actively, in Spite of Stiffness.
14. Essery, G. V.	uMbhhabhama	He Who Pounces, is quick to Detect.
15. Fannin, M. G.	uM'sfanini	
16. Farrer, J. B. K.	*uManyenyeza	The Silent Warrior Whose Speech is Only in Whispers.
17. Foxon, C. C.	uMcondo; uMcondo azi-melele	He Who Stands Out.
18. Fynney, O. H. J. B.	*uMpengula; uMpengula-jozi	The Resourceful Warrior.
19. Gazzard, H. J.	uSiqoza	The Good Tennis Player (who cleverly handles a racquet, hits difficult balls and makes the sound <i>qo</i> —uSiqoza).
20. Gebers, H. L.	uGiba	He Who Draws out (as e.g. something from a recess, or, in the abstract, solves problems. uGiba is of course derived from the European name).
21. Gerard, H. von	uMehlomane	The Four-Eyed, Bespectacled One.
22. Graham, A. D.	*uZombeyana, uZombeyan' okwela ngoti, okwela ngezihlangu zamadoda	The Warrior Who Climbs by a Stick*, yea, Climbs Over the Shields of Men.
23. Griffin, C. O.	*uMhabula, uMhabula 'ngwebu kwa'Mashobana	The Warrior Who Scents War in Distant Lands, hence, He Who is Quick to Detect, is Soon on the Spoor.
24. Harrison, S.	uMnyayiza; uMnyayiza 'ndini	Gleaming Assegai.

*Refers to the stick of a shield.

	Zulu Name:	Attributive Meaning:
25. Hignett, C. F.	*uMhabazane uMbhodlongo	Clashing Assegai. The Deep-Voiced Solemn One.
26. Hime, C. F.	uTshalihayini	(Z. for Charlie Hime).
27. Hodson, B.	uMasonga (at Pietermaritzburg) *uMhabazane (elsewhere)	He Who Wraps Up. Clashing Assegai.
28. Hulley, D. J. C.	uMafika	He Who Arrives, Gets There.
29. Jackson, J. J.	uJekiseni, uM'jekiseni.	
30. Jackson, R. H.	uJekiseni, uM'jekiseni.	
31. Jackson, T. A.	uJekiseni, uM'jekiseni.	
32. Kirkman, S. E.	uM's'keg'mana.	
33. Lugg, H. C.	uM'silaki. uMagwaza; uMagwaz'izulu	Brave, Fearless Warrior.
34. Lyle, R. D.	uMteto	The Law, i.e., Upholder or Maintainer of the Law.
35. McKenzie, C.	uMakenze/i; uMakenisi	
36. Martin, B.	uNyamazane	The Wide-Awake, Nimble One, Like a Buck.
37. Oxland, L. St. J. O.	uNyamazane	The Wide-Awake, Nimble One.
38. Robertson, J. W.	uMgqangendlela. (Cf. uHhuyi, uNgqengendla, uZangqwashu (bird)	He Who Holds to the Path, is Acquainted With Ways (e.g., Laws, etc.).
39. Rossler, E. G. H.	uMacindezela; uMacindeza	The Persistent One.
40. Sangmeister, H.	uMbhekapansi	The Contemplative One (lit. the One Who Walks With Bowed Head).

	Zulu Name:	Attributive Meaning:
41. Talbot, R. D.	uM's'tolibete.	
42. Tanner, R. M.	*uSibaha; uSibah' umanqum' ulimi	The Warrior Like Strong Pungent Medicine (The Soldier Administrator).
43. Wallace, H. B.	*uMpunyuka; uMpunyuka bempet' ezandleni	He Who Escapes, Escapes From Their Very Hands.
44. Ward, H. C.	uMantyingeyana	The Jumping, Quick One.
45. Warner, G. Brunton	uShay'emhlane	He Who Strikes on the Back.
46. Wilson, G. Walker	uMngcelu	The Early Riser.

CHAPTER V.—NATAL MAGISTRACIES, AS AT 1st JANUARY, 1923.

Notes.

These lists of Natal Magistracies give their English-Zulu and Zulu-English names, alphabetically arranged, and may be useful for reference.

They also show, what is more important, what present-day tendencies are as to Zulu place nomenclature. It is noteworthy that there is a marked tendency on the part of Natives to adopt the European* names of places in preference to the Zulu names,—as may be seen from the list,—and that when they use original Zulu names in speaking to white people, there is also a tendency on their part to affect the pronunciation which is peculiar to white people, thus misleading the latter into believing that their pronunciation is quite good. Undoubtedly it is due to these tendencies that some original Zulu names have now actually become obsolete, whilst others are falling into disuse.

In the following list the name of the **magisterial district** is shown within brackets immediately after the name of the **seat of magistracy**, if the two names differ. If the two names do not differ, there is no entry within brackets, i.e., in that case the name of the district is the same as that of the magistracy.

Subjoined is a key to the references appearing in the list:—

- *Signifies obsolete names.
- ‡Signifies obsolescent names.
- †Signifies local names, i.e., terms used in locality of place mentioned.
- §Signifies rare usage.
- ||Signifies Zululand usage.
- **Signifies Tongaland usage.
- ††Signifies usage in Natal Proper.
- ‡‡ ê signifies ezi contracted to sound approaching eyi.
- §§ i signifies izi changed into long Zulu i sound.

Where there is a variable letter at the end of a Zulu or Zuluised name, e.g. as in eBhulwa, eBhulwe, eBhula, eBhule, and eBhulu, eMpofana and eMpofane, this is shown alongside a stroke, to save repetition of the permanent part of the name. Thus: eBhulwa/e, &c., and eMpofana/e.

*Mostly English and Afrikaans; a few German, Portuguese, and others.

ENkantolo is universally used for "the local Court (Magistracy)" and eNkantolo yakiti for "our local Court (Magistracy)."

E as a sign of the locative becomes: he in 'Tongaland.

Kwa as a sign of the locative becomes: ka in the southern half of Natal Proper, and ka and ku in the country extending from the Swaziland border eastwards to the Sea.

Section I.—English-Zulu Alphabetical List of Magistracies.

Official Version:

Zulu form, in locative case:

District and Magistracy:

NATAL PROPER.

1. Babanango eBabanango; §eNkantolo yas'eSihlungu.
2. Bergville eBhek'vili.
3. Bulwer (Polela) eBhulwa/e; eBhula/e/u; eNkantolo yas'eMahwaqa.
4. Camperdown eNkambhataw/yini, eNkambhutaw/yini.
5. Dundee eDandi; *eDandiya; §eNdandi; *eNdandiya.
6. Durban eTekwini; eDebeni; §eMdubane; §, ||eSibubulungu; *eMlaza.
7. Estcourt eS'koto/e/a; ‡eNkantolo yas'eMtyezi.
8. Greytown (Umvoti) . . eMgungundlovana/e; †eMgu'ndlovana/e; eGilita-wini; eG'ley'tawini; eGrey'tawini.
9. Harding (Alfred) . . . eHadini; §eYadini.
10. Helpmakaar eMankamane.
11. Howick (Lion's River) eHawika; eHawuka; *kwa'Nogqaza.
12. Impendhle eMpendle.
13. Ixopo or *Stuartstown eXobho.

Official Version:	Zulu form in locative case:
District and Magistracy:	
NATAL PROPER.	
14. Kranskop or †Krantz-kop	eKalas'kobho/po; eKaras'kobho/po; eKranskop; eNkantolo yakwa'Ntunjambili or †yas'eNtunjambili (the last form a peculiar modern usage, probably due to missionary influence and evidently a corruption of the literal locative of izi (i)Ntunjambili).
15. Ladysmith (Klip River)	eMnambiti; †eLedis'miti.
16. Louwsburg (Ngotshe) .	eNgoje.
17. Mapumulo	kwa'Mapumulo; †, †, †, †, †eNkantolo yas'eNdlovini.
18. Mpofana	eNkantolo yas'eMpofana/e. †yas'eMpafana/e, †yas'eManyiseni, †yas'eDwaleni.
19. Ndwedwe	eNdwedwe.
20. Newcastle	eNyukasela.
21. New Hanover	†eNyuhanova; eNkantolo yas'eM(t)shwati.
22. Paulpietersburg	†ePol'pitas'bhehe/ke; †ePolpitis'bhehe/ke; eNkantolo yas'eDumbe.
23. Pietermaritzburg	eMgungundlovu; †, †eMgu'ndlovu; eMalas'bhokwe; eMalayis'bhokwe; ePitimala(yi)s'bhokwe; ePitamala(yi)s'bhokwe. N.B.—The last four endings are sometimes -bhoko or -bheke.
24. Pinetown	ePay'ndana/e/i; eNkantolo *yas'ePakosi.
25. Port Shepstone (Lower Umkomaas)	eSayidi; †ePoshep'seni.
26. Richmond	eNkantolo yas'eLovu; †eLesh'mana/e/i; †eLishmana/e/i.
27. Stanger (Lower Tugela)	kwa'Dukuza; †eS'tenga/e.
28. Umgeni	eMngenikoto/e; †eMngenikotwe.
29. Umzinto (Alexandra) .	eNkantolo yas'eMzinto; †eMzinto.

Official Version:	Zulu form in locative case:
District and Magistracy:	
NATAL PROPER:	
30. Utrecht	eNtileha/e; eNtiliha/e; eYi(n)tilehe/a; †eNtileka/e; †eMgungundlovana (†, †eMgu'ndlovana) wamaBhunu.
31. Verulam (Inanda)	eVelelemu; †ePikinini; †, †eNkantolo yas'eMdloti; *eNkantolo yas'eMtombotini.
32. Vryheid or †Vrijheid . .	eFilidi; eMfilidi; eFrey'hey'd'; †eTawini; †eDolobheni.
33. Weenen	eNkantolo kwa'Nobamba; †eWinini; †, †eWinika/i.
S.J.P. at:	
34. Himeville (Underberg sub-dist. of Polela)	eNdib(h)cha/e; eNtib(h)cha/e.
ZULULAND.	
35. Empangeni (Lower Umfolozi)	eMpangeni.
36. Eshowe	eShowe.
37. Hlabisa	eNkantolo kwa'Hlabisa.
38. Ingwavuma	eNgwavuma; **eNgwevuma.
39. Mahlabatini	eMahlabatini; †kwa'Mashon'engashoni; eNkantolo *yas'eNkonjeni, †, †yas'eSikalenisamayiwane.
40. Melmoth (Emtonjane-ni)	eMalimede/te; eMalimodo/to; †eMalimode/te; †eNkantolo yas'eMfule.
41. Mtunzini (*Umlalazi)	eMtunzini; †eNkantolo yas'eMlalazi.
42. Nkandhla	eMpandleni; eNkantolo yas'eNkandla. There are indications that, through the influence of white people, eMpandleni, which is the correct Zulu name for the seat of Magistracy, will be superseded by eNkandla, properly the name of the forest which lies some miles away.
43. Nongoma (*Ndwandwe)	kwa'Nongoma.
44. Nqutu	eNqutu.
45. Ubombo	oBonjeni; kwa'Mangwazana/e; †ku- ka'Mangwazana/e; †ku- ka'Vuma; *eMdakeni.

Section II.—Zulu-English Alphabetical List of Magistracies.

ZULU.	ENGLISH.
B.	
eBabanango, eNkantolo yas'	Babanango.
eBhek'vili "	Bergville.
eBhula/e/u "	Bulwer.
eBhulwa/e "	Bulwer.
oBonjeni "	Ubombo.
D.	
eDandi, eNkantolo yas'	Dundee.
eDandiya* "	Dundee.
eDebeni "	Durban.
eDolobheni† "	Vryheid.
kwa'Dukuza, eNkantolo ya	Stanger.
eDumbe, eNkantolo yas'	Paulpietersburg.
eDwaleni† "	Vryheid.
F.	
eFilidi "	Vryheid.
eFrey'hey'd' "	Vryheid.
G.	
eGilitawini "	Greytown.
eGley'tawini "	Greytown.
eGrey'tawini "	Greytown.
H.	
eHadini "	Harding.
eHawika "	Howick.
eHawuka "	Howick.
kwa'Hlabisa, eNkantolo ya	Hlabisa.
K.	
eKalas'kobho/kopo, eNkantolo yas'	Kranskop.
eKaras'kobho/kopo "	Kranskop.
eKranskobho/kopo "	Kranskop.
L.	
eLedis'miti†, eNkantolo yas'	Ladysmith.
eLesh'mana/e/i† "	Richmond.
eLish'mana/e/i† "	Richmond.
eLovu "	Richmond.

ZULU.

ENGLISH.

M.

eMahlabatini, eNkantolo yas'	Mahlabatini.
eMahwaqa "	Bulwer.
eMalas'bhokwe/bhoko†, ††, eNkantolo yas'	Pietermaritzburg, City Court.
eMalays'bhokwe/bhoko†, †† "	Pietermaritzburg, City Court.
eMalimede/mete "	Melmoth.
eMalimode/mote "	Melmoth.
eMalimodo/moto "	Melmoth.
ku-ka'Mangwazana/e†, ekantolo ya	Ubombo.
kwa'Mangwazana/e "	Ubombo.
eMankamane, eNkantolo yas'	Helpmakaar.
eManyiseni† "	Mpofana.
kwa'Mapumulo, eNkantolo ya	Mapumulo.
kwa'Mashon'engashoni† "	Mahlabatini.
eMdakeni*, eNkantolo yas'	Ubombo.
eMdloti , † "	Verulam.
eMdubane§ "	Durban.
eMfilidi "	Vryheid.
eMfule† "	Melmoth.
eMgu'ndlovana/e†, †† "	Greytown.
eMgu'ndlovu†, †† "	Pietermaritzburg, City Court.
eMgungundlovana/e, eNkantolo yas'	Greytown.
eMgungundlovana/e (eMgu'ndlovana/e) wama- Bhunu, eNkantolo yas'	Utrecht.
eMgungundlovu (wabelungu, wamaNgisi), eNkantolo yas'	Pietermaritzburg, City Court.
eMlalazi* "	Mtunzini.
eMlaza* "	Durban.
eMnambiti "	Ladysmith.
eMngeni† "	Howick.
eMngenkoto/e "	Umgeni Court, Pietermaritz- burg.
eMngenkotwe§ "	Umgeni Court, Pietermaritz- burg.
eMpafana/e§, eNkantolo yas'	Mpofana.
eMpandleni "	Nkandla.
eMpangeni "	Empangeni.
eMpindle "	Impendhle.
eMpofana/e "	Mpofana.
eMshwati "	New Hanover.
eMtombotini* "	Verulam.
eMtshwati "	New Hanover.
eMtunzini "	Mtunzini.
eMtyezi† "	Estcourt.
eMzinto† "	Umzinto.
N.	
eNdandi§ "	Dundee.
eNdandiya* "	Dundee.
eNdib(h)eha/e "	Underberg.
eNdlovini†, †, § "	Mapumulo.

ZULU.	ENGLISH.
eNdwedwe, eNkantolo yas'	Ndwedwe.
eNgoje "	Ngotshe.
eNgwavuma "	Ingwavuma.
eNgwevuma** "	Ingwavuma.
eNkambhatawini/yini "	Camperdown.
eNkambhitawini/yini "	Camperdown.
eNkambhutawini/yini "	Camperdown.
eNkandla "	Nkandhla.
eNkonjeni* "	Mahlabatini.
kwa'Nobamba, eNkantolo ya'	Weenen.
kwa'Nogqaza "	Howick.
kwa'Nongoma "	Nongoma.
eNqutu, eNkantolo yas'	Nqutu.
eNtib(h)eha/e "	Underberg.
eNtileha/e "	Utrecht.
eNtiliha/a "	Utrecht.
eNtileka/e§ "	Utrecht.
eNtunjambili† "	Kranskop.
kwa'Ntunjambili, eNkantolo ya	Kranskop.
eNyuhanova†, eNkantolo yas'	New Hanover.
eNyukasela "	Newcastle.
P.	
ePakosi* "	Pinetown.
ePay'ndana/e/i "	Pinetown.
ePikinini† "	Verulam.
ePitamala (yi)s'bhokwe/bhoko†, ††, eNkantolo yas'	Pietermaritzburg, City Court.
ePitimala (yi)s'bhokwe/bhoko†, †† "	Pietermaritzburg, City Court.
ePol'pitas'bhehe/ke† "	Paulpietersberg.
ePolpitis'bhehe/ke† "	Paulpietersberg.
ePoshep'seni† "	Port Shepstone.
S.	
eSayidi, eNkantolo yas'	Port Shepstone.
eShowe "	Eshowe.
eSibubulungu§, "	Durban.
eSihlungu§ "	Babanango.
eSikalenisamayiwane†, †, eNkantolo yas'	Mahlabatini.
eS'kota/e/o, eNkantolo yas'	Estcourt.
eS'tenga/e† "	Stanger.
T.	
eTawini† "	Vryheid.
eTekwini "	Durban.
V.	
eVelelemu, eKantolo yas'	Verulam.
ka'Vuma†, eKantolo ya	Ubombo.
ku'Vuma†, eKantolo	Ubombo.

ZULU.	ENGLISH.
W.	
eWinika/i†, §, eKantolo yas'	Weenen.
eWinini† "	Weenen.
X.	
eXobho, eNkantolo yas'	Ixopo.
Y.	
eYadini,§ eNkantolo yas'	Harding.
eYi(n)tilehe/a "	Utrecht.

CHAPTER VI.—ZULULAND AND NATAL HISTORY.

Section I.—50 years of dates, chronologically arranged, 1828-1878.

Notes.

The lists of events forming Sections I and II of this Chapter, pp. 34-43, are not exhaustive, but whenever our calendar does not answer, they will be found to meet ordinary requirements in the fixing of the *approximate* ages of Natives and of dates.

In Zululand, Section III of this Chapter, giving the approximate mean ages of Zulu royal regiments, will also be found useful.

It is hardly necessary to add that our calendar is gradually being adopted by the Natives and so superseding this style of fixing their ages and dates of events.

1. Chaka's war against Sotshangana Impi yas'oBhalule.
1828.
2. —and the Pondos. 1828. Impi yas'emaMpondweni.
3. Assassination of Chaka. Ukufa kuka'Shaka.
1828, 24th September.
4. Accession of Dingaan. 1828. Ukuzibeka kuka'Dingane.
5. Dingaan's expedition against Moselekatse. 1837. Impi yakwa'Mzilikazi.
6. Arrival and settlement of Voortrekkers in Natal 1837. Ukufika kwamaBhunu esaqala, ezokwaka ingxenye yezwe lakwa'Zulu.
7. Killing of Piet Retief by Dingaan at the Umgungundhlovo Zulu Royal Kraal. 1838, 6th February. Ukubulawa kuka'Piti eMgungundlovu, ebulawa nguDingane.
8. Battle of Blood River. 1838. Impi yas'eNcome.

9. Battle between the armies of Panda as a Boer ally, and Dingaan 1840. Impi yas'eMaqongqo.
10. Death of Dingaan 1840, end Jan. or beginning Feb. Ukufa kuka'Dingane.
11. Panda proclaimed King by Andries Pretorius at the Black Umfolosi 1840, 14th February. Ukumiswa kuka'Mpande nguLandelisa wamaBhunu, entla neMfoloz'eMnyama.
12. The killing by Panda's army of his rival brother Gqugqu 1843. Ukubulawa kuka'Gqugqu.
13. Flight of Mawa into Natal. 1843. Ukuwela kuka'Mawa.
14. Natal proclaimed a British Colony 1843, 10th May. AmaNgisi amemezela ukuti izwe las'eSilungwini sekungelawo.
15. Panda's expedition against Sikwata, the Bapedi Chief. 1852. Impi yakwa'Sikwata.
16. Battle between Umbuyazi and Cetshwayo at Tugela 1856, 2nd December. Impi yas'eNdondakusuka; uSutu luxosha iziGqoza, kubanga uCetywayo noMbuyazi.
17. Imposition of Hut Tax in Natal 1857, July. Ukumiswa kwomteto wokutela osheleli abasikombisa eSilungwini (e-Natali).
18. Faction fight between Sidoi and Mshukangubo 1858. Impi ka'Sidoyi Dlamini, was'emaKuzeni, noMshukangubo, wakwa'Memela.
19. Flight of Matshana into Zululand, from Umsinga, Natal 1859. Ukubaleka kuka'Matyana ka'Mondisa, wakwa'Sitole, ebalekela kwa'Zulu, evel' eMsinga.
20. Introduction of Indian labourers into Natal 1860. Ukufika kwamaKula (amaNdiya) eSilungwini, esaqala.
21. Outbreak of Small Pox in Zululand 1863. UBhici; unyaka woBhici kwa'Zulu; "iMfologo."
22. £5 marriage law 1869. Isitabataba (isithabathaba); isibhidli; umbhidli.

23. Death of Panda **1872.** Ukufa kuka'Mpande.
24. Succession of Cetshwayo . . **1872.** UCetywayo uba yiNkosi.
25. Coronation of Cetshwayo . . **1873.** Ukubekwa kuka'Cetywayo ngabelungu
26. Expedition to arrest Langalibalele moves into Amahlubi location. Ukupuma kwamabuto eyobamba uLangalibalele. **1873,** 29th October.
27. Arrest of Langalibalele in Orange Free State Ukubanjwa kuka'Langalibalele oSutu. **1873,** 13th December.
28. Langalibalele sent to the Cape **1874,** August. Ukusiwa kuka'Langalibalele eKipi.
29. Establishment of Native High Court for civil cases Ukuqanjwa kweHay'koto yamacala emibango eSilungwini. **1875.**
30. Marriage and threat of massacre of Zulu regiment of girls called the Ingcugee Ukugana kweNgcugee. **1876.**
31. Hut Tax increased from 7/- to 14/- **1876.** Ukuteliswa ngeshumi-nane eSilungwini.
32. Ultimatum delivered to representatives of the Zulu King Cetshwayo AmaNgisi atumela kuCetywayo incwadi yesisuso sempi. **1878,** 11th December.

Section II.—44 years of dates, chronologically arranged, 1879-1923.

34. Zulu War Impi ka'Cetywayo namaNgisi; impi yakwa'Zulu. **1879,** January-August.
35. British forces cross the Tugela. 11th January AmaNgisi awel' uTukela, eyohlasela kwa'Zulu.
36. Battle of Isandhlwana, 22nd January ESandlwana/e.
37. Battle of Rorke's Drift, 22nd January Kwa'Jimu.
38. Battle of Inyezane River, 22nd January EWombane. (*Rarely* eNyezane).
39. Battle of Hlobane Mountain, 28th March EHlobane.
40. Battle of Kambula, 29th March. Lord Chelmsford, 2nd April ENqabeni ka'Hawana; kwa'Kambula/e; kwa'Nkambula/e; eDudusini. (*Sometimes, but rarely,* kwa'Sikovana).
41. Battle of Ginginhlovo—attack on Lord Chelmsford, 2nd April Kwa'Gingindlovu.
42. Relief of Eshowe, 3rd April Ukukululeka kwamaNgisi abekakwe nguZulu eShowe.
43. Battle of Ulundi—end of War, 4th July OCwecweni; kwa'Nodwengu. (*Sometimes* kwa'Sitshwili *and even—though incorrectly—*eMahlabatini.)
44. Cetshwayo captured, 28th August Ukubanjwa kuka'Cetywayo (*or, in Zululand,* kweNkosi), ebanjwa ngamaNgisi ngas'eNgome.
45. Completion of Durban-Pietermaritzburg railway **1880.** Ukufika kwesitimela eMgungundlovu.
46. Anglo-Boer War Impi yamaNgisi namaBhunu yas'eMajuba. December, **1880** to March, **1881.**
47. The Usitimela disturbances Isidumo (isiyaluyalu, etc.) sika'Sitimela, wakwa'Mtetwa. **1881,** July-August.

48. Uham defeats the Abaqulusi section of the Zulu Tribe at the Pivaan Stream 1881, 2nd October. Impi ka'Hhamu nabaQulusi, eyalwa oBivane.
49. Cetshwayo landed at Port Durnford 1883, 10th January. Ukubuyiswa kuka'Cetywayo, kad'epesheya (ebuya pesheya, etc.).
50. Re-installation of Cetshwayo at Emtonjaneni by Sir Theophilus Shepstone 1883, 29th January. Ukumiswa kuka'Cetywayo eMtonjaneni, emiswa nguSomsewu.
51. Usibep defeats the Usutu in the Umsebe Valley 1883, 30th March. Impi ka'Zibhebhu noNdabuko eMsebe.
52. Death of Bishop Colenso 1883, 20th June. Ukufa kuka'Sobantu.
53. Usibep burns Cetshwayo's kraal 1883, 21st July. Ukushiswa kwomuzi ka'Cetywayo wa-s'oNdini, ushiswa nguZibhebhu.
54. Cetshwayo brought from Nkandhla Forest to Eshowe by H. F. Fynn, Acting Resident Commissioner 1883, 15th October. UCetywayo usiwa eShowe, etatwa eNkandla, nguGwalagwala.
55. Death of Cetshwayo at Eshowe 1884, 8th February. Ukushona kuka'Cetywayo, efel'eShowe (ukufa kuka'Cetywayo, etc.).
56. Faction fight between Hlubi and Dabulamanzi 1884, about March. Impi yas'eKotongweni, mhla kulwa abeSutu (uHlubi) noDabulamanzi.
57. Battle of Itshaneni—the Usutu, aided by Boers, defeat Usibep. 1884, 5th June. Impi yas'eTyaneni.
58. Dinizulu signs a document granting to the Boers—as compensation for services rendered by them to the Usutu in the defeat of Usibep at Itshaneni—the land which they proclaimed the "New Republic" 1884, 16th August. Mdla (mhla, etc.) uDinuzulu ezibhal'emaBhunwini.
59. Barberton Gold Rush—discovery of goldfields in Kaap range and founding of Barberton 1885, toward end of. Ukutolakala kwegoli (kwehawudi, etc.) eBhab'teni.

60. Discovery of Witwatersrand Gold Fields 1886. Ukutolakala kwegoli (kwehawudi, etc.) eGoli (eJozi, eJowan'zibehe, etc.).
61. Langalibalele's return to Natal—located in area of Chief Teteleku, Swartkop 1886. Ukubuya kuka'Langalibalele, ebekwa eSabelweni sika'Teteleku, eMhubu.
62. Undabuko and Tshingan ask British Government to enquire into matters of difference between Zulus and Boers, resulting in appointment of Commission to define boundary between "New Republic" and Zululand. 1886, April. Ukuya kuka'Ndabuko noTshingana eShowe, emaNgisini, beyokala ngezwe elidliwe ngamaBhunu.
63. Completion of Pietermaritzburg—Ladysmith Railway 1886. Ukufika kwesitimela eMnambiti (eLedis'miti, etc.).
64. Zululand North of the Umhlatooos River proclaimed British Territory 1887, 14th May. AmaNgisi amemezela ukuti izwe elingapesheya kwoMhlatuze sekungelawo.
65. Dinizulu disturbances and Battle of Ndunu 1888, June. Isidumo (isipitipiti, etc.) sika'Dinuzulu sakwa'Ceza.
66. Trial and deportation of Dinizulu, Undabuko, and Tshingan 1889, early in. Ukuwela (ulwandle) kuka'Dinuzulu, kanye noNdabuko noTshingana, batatwa ngamaNgisi.
67. Death of Langalibalele 1889. Ukufa kuka'Langalibalele.
68. Completion of Ladysmith—Majuba Railway 1891. Ukufika kwesitimela eMajuba.
69. Death of Umnyamana, prime minister of Cetshwayo 1892, 29th July. Ukufa kuka'Mnyamana Butelezi ka-'Ngqengelele, uNdunankulu ka-'Cetywayo.
70. Great Hurricane (cf. No. 88) 1892. Umshazo.
71. Death of Sir Theophilus Shepstone 1893, 23rd June. Ukufa kuka'Somsewu.
72. First appearance of swarms of locusts 1895, January. Ukufika kwesikonyana/e.

73. Territories of Umbikiz, Mdhlaleni, AmaNgisi atata amazwe oMbikiza and Sambaan added to British noSambana/e noMdlaleni. possessions
1895, 23rd April
74. Death of Chief John R. Dunn Ukufa kuka'Jantoni.
1895, 5th August.
75. Abolition of Native High Court Ukucinywa kweHay'koto yamacal' (Natal Act 13/1895) emibango eMgungundlovu.
1896, 1st January.
76. Annexation of Amatongaland AmaNgisi atata izwe lamaTonga, las'-(Zululand Proclamation X, 1897) emaBhudu.
1897, 22nd November.
77. Queen Victoria's Diamond Jubilee Umkosi (umdlalo, etc.) omkulu ka-'Kwini, wokubusa kwake okude (okukulu, etc.).
1897, 28th June.
78. Outbreak of Rinderpest Ukufa kwezinkomo, zibulawa nguLanda(m)pense, uShay'abhuge (*sometimes in Zululand, though rarely, isishu; and in Southern Natal uPasi, or uJupasi*).
1897, Winter.
79. Zululand annexed to Natal Ukugandaywa kwoTukela; ukuhlanganiswa kwezwe lakwa'Zulu nelas'eSilungwini.
1897, 30th December.
80. Dinizulu, Undabuko, and Tshingan Ukubuyiswa kuka'Dinuzulu, nøyise, repatriated bebuya (bevela) pesheya.
1898, January.
81. Resuscitation of Native High Court, Ukuvuswa kweHay'koto, ibekelwa with three Judges amaJaji amatatu.
1899, 15th June.
82. Tongaland joined to Zululand Ukuhlanganiswa kwezwe las'ebuTonga (las'emaBhudu) nelakwa'Zulu, lihlanganiswa ngamaNgisi.
1899, 15th September.
83. Anglo-Boer War—commencement Ukuqala kwempi yamaBhunu nama-of hostilities Ngisi.
1899, 11th October.
84. Death of Queen Victoria Ukushona (ukufa, etc.) kweNkosikazi, uKwini, eNgilandi.
1901, 22nd January.

85. End of Anglo-Boer War—Peace of Ukupela (ukunqamuka, etc.) kwempi Pretoria signed yamaBhunu namaNgisi.
1902, 31st May.
86. Coronation of King Edward VII Ukumiswa kweNkosi, uKingi (uEdwedi wesikombisa), esikundleni sika-'Kwini.
1902, 9th August.
87. Death of Usibep at his Banganomo Ukushona (ukufa etc.) kuka'Zibhebhu, kraal efel' eBhanganomo.
1904, 27th August
88. Snow Blizzard (cf. No. 70) Umshazo.
1905, night of 31st May.
89. Imposition of Poll Tax 1906. Imali yamakanda; ukuteliswa kwe-mali yamakanda.
90. Bambata Rebellion Isidumo (etc.) sika'Bhambata Zondi ka'Mancinza, was'eSilungwini; impi ka'Bhambata nabelungu (nama-Ngisi).
1906, February-August.
91. H. M. Stainbank, Magistrate, Ma-hlabatini, shot and killed, at night, at Nolele Drift Ukubulawa kuka'Sibhaha, iNkosi yas'eNkantolo eMahlabatini, ebulawa ngokuzunywa ebusuku (kusihlwa), kwa'Nolele, eMfoloz' eMhlope.
1906, 3rd May.
92. Mome Gorge Fight—Bambata and Impi yas'eMhhome, lapo kwabulawa Mehlokazulu killed kona uBhambata noMehlokazulu.
1906, 10th June.
93. Trial of Dinizulu at Greytown Mhla kutetw' icala lika'Dinuzulu eMgungundlovana.
1907.
94. Death of King Edward Ukufa kweNkosi, uKingi (uEdwedi), eNgilandi.
1910, 7th May.
95. Consummation of Union of South African Colonies; Union Day Ukugandaywa kwemincele yonke, ngapa nganeno kwolwandle; iNyonyana; ukuhlanganiswa kwamazwe onke ngapa nganeno kolwandle; ukuhlanganiswa kweNatali, neTrans'vali, neMfilistata, neKipi.
1910, 31st May.
96. Census Day Ilanga lokubalwa kwabantu, emva kweNyonyana (emva kwokuhlanganiswa kwamazwe anganeno kolwandle, etc.).
1911, 8th May.

97. Death of Dinizulu at Middelburg, Transvaal Ukushona (ukufa) kuka'Dinizulu, efel'eTrans'vali.
1913, 18th October.
98. Burial of Dinizulu at Nobamba, Natal Ukungcwatywa kuka'Dinizulu kwa-Nobamba.
1913, 27th October.
99. The Great War Impi enkulu yamaJamana.
4th August, 1914 to 11th November, 1918.
100. C. A. Wheelwright, C.M.G., assumes duty as Chief Native Commissioner, Natal Ukungena kuka'Dambuza ka'Hoqoza esikundleni sokupata izindaba zabantu kwelas'eSilungwini nakwa'Zulu.
1916, 13th March.
101. Appointment of Solomon, son of Dinizulu, as Chief over the Usutu Ukubekwa (ukumiswa, etc.) kuka'Solomoni ('Nkayitshana, etc.) Zulu ka'Dinuzulu (ebekwa nguBhota Pito-li).
1916, 25th November.
102. Sinking of the Mendi Ukushona kwesikebhe iMendi elwandle, siya eFulansi (France) nabantu bas'e South Afrika.
1917, 21st February.
103. Serious faction fight in Eshowe District, between Ntuli and Biyela tribes, 24 Natives being killed Ukulwa kwezifunda zika'Mfungelwa Ntuli noHhashi Biyela, kufa abantu abangamashumi amabili na'ne.
1918, 17th and 18th August.
104. Death of General Louis Botha, first Prime Minister of the Union of South Africa. Ukushona kuka'Bhota (kuka'Levisa/i), uNdunankulu.
1919, 28th August.
105. Chief Mskofini (Misikofeli—named after Mr. Schofield) sentenced to death by Native High Court at Durban Ukunqunywa kwecala lika'Mskofini Dlamini ka'Kukulela, was'emaKuzeni eXobho, linqunywa eTekwini ngokuti uzopanyekwa.
1921, 29th July.
106. Serious faction fight in Mpofana District, between Tembu and Baso tribes, 31 Natives being killed, including Chief Gqikazi of Baso tribe; many kraals burnt down Ukulwa kwabas'eba'Tenjini nabakwa'Mabaso, kufa abantu abangamashumi amatatu na'nye, kanye noGqikazi Mntungwa, umnumzane wakwa'Mabaso (Zululand usage)/inkosi yakwa'Mabaso (Natal usage), kusha imizi eminingi.
1922, 26-28th April.

107. First visit of General Smuts, Prime Minister of the Union of South Africa, to Zululand and Tongaland Ukuhamba kuka'Ndunankulu, uJana (uJenene Smuts), ehambela kwelakwa'Zulu nakwelas'ebuTonga, eqalanguqa ukuhambela kona.
1922, 9-18th September.
108. Visit of Prince Arthur of Connaught, Governor-General of the Union of South Africa, to Zululand. Ukuhamba kuka'Hulumeni, umzukulwana ka'Kwini, uPrince Arthur of Connaught, ehambela kwelakwa'Zulu, eqala ukuhambela kona.
1923, 16th-22nd July.

Section III.—Zulu Royal Regiments, with Estimated Approximate Ages in 1923, and Meanings of Regimental Names.

Notes.

Most of the Chiefs of the larger tribes in Natal and Zululand regularly "enrol regiments," but, although this is not officially permissible*, it is done unobtrusively and without the use of compulsion, and assists the Chiefs in governing their people. These regiments all have their distinctive names, but the present list takes cognisance only of Zulu royal regiments, from the time of Dingane to date; and of these only main regiments have been given, sections or auxiliaries of regiments not being enumerated. The meanings of the regimental names have also been given. The dates given will be found useful in fixing the approximate mean ages of adult Zulus.

No regiments of girls have been enumerated.

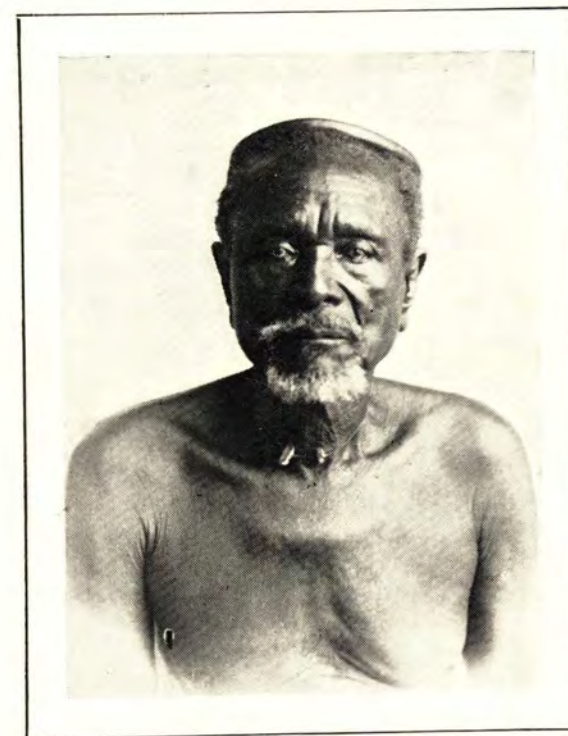
It should be noted particularly that the ages given in the list are the **approximate mean ages**, e.g., the ages in 1923 of members of the Falaza regiment may vary from 57 to 63 years—or even further in isolated cases—but inquiries point to the mean age being about 59, which is that given; and similarly with the other regiments.

Regiments which took part in the battle of Isandhlwane, 22nd January, 1879 or which were represented there, are indicated by a dagger.

The personal appellation of the member of the regiment is indicated by an asterisk.

My information regarding these regiments has been obtained mostly by independent inquiry at various times, of many Natives, amongst them Mgidlana Zulu ka'Mpande, Mankulumana Ndwandwe ka'Somapunga, and Chief Hhasi Biyela ka'Ndlongolwane (all of the Mbonambi regiment, ca. 81 years of age in 1923), and the rest by comparison with the "Précis of Information Concerning Zululand" prepared in the Intelligence Division of the British War Office (1895) and with J. Y. Gibson's "Story of the Zulus" p. 110 (1911 ed.).

*Cf. General Botha's address to Solomon and his followers, in Sec. III of Chap. IX. "You must also understand very clearly that you are not being sent back to raise military kraals or impis."



MGIDLANA ZULU,
son of Mpande. An authority on Zulu Royal
Regiments. Photographed July, 1923.

Regiment:	Enrolled by:	Approx. mean age in 1923:	Born approx:
1. iNdabakawombe *i or uNdabakawombe; i(li) or uWombe.	Dingane	110	1813
Wombe's Doing, or the Tale (Affair) of Wombe (Ambush). Ukuwomba, like ukuyenga, means to entrap by subtlety.			
1a. uKokoti *uKokoti.	Dingane	107	1816
So called from the snake of that name. The ukokoti when disturbed feigns death, and from its colour might be mistaken for a bit of wood and picked up, or trodden on, when it will eject its poisonous spittle, which causes a troublesome skin disease, generally accompanied by much irritation of the eyes. Isaga: uKokoti olwadl' ihhashi, Praises: the uKokoti, the regiment that ate a horse. Same as No. 1.			
2. iNtsewane *iNtsewane.	Dingane	101	1822
The Sharp Insignificants (Youths). Afterwards attached to the Dlambedu regiment.			
2a. uDlambedu *uDlambedu.	Dingane	101	1822
The Fierce Eaters-Up. Same as No. 2.			
2b. uMdlenevu *uMdlenevu.	Dingane	101	1822
The Burnt Sides. Yintwaku, utywele, inkobe z'enyel' utwaku, sezinuk' uqamboti olumtoti. It is (i.e., the name signifies) grains of mealies roasted on one side, spoilt in the roasting, but having an agreeable odour. Same as No. 2.			
2c. iNgwegwe *iNgwege.	Dingane	101	1822
The Rod with a Hook. One of Tshaka's kraals was so named: it was located in what is now the Mahlabatini district of Zululand. UDingane us'ebut' ibuto lak' engen' ekaya, Dingane now enrolls his own regiment when he enters home. Same as No. 2.			
3. iNgulube *iNgulube.	Mpande	98	1825
The Wild Hogs.			
3a. iNkone *u- or iNkone.	Mpande	98	1825
The Black and White Wild Hogs. Obhevule. The Grunting Betusked Hogs. Same as No. 3.			

*Personal appellation of member of regiment.

Regiment:	Enrolled by:	Approx. mean age in 1923:	Born approx:
4. iSangqu† *iSangqu.	Mpande	95	1828
The White Tails. Babehlasel' impi, betwel' amapopana, kutiwa "Woyibekela injakazana, ungabon' ib'indletyana zimiyo, eyohlobo!"—beqatelene noTulwana neSangqu, iSangqu sinamapovel' amhlope. They were out at war, carrying tails (as distinctive badges), and it was said§ "See you get a pup from that small bitch , and don't disregard it because its ears are cocked-up, for 'tis well bred!"—there being rivalry between the Tulwana and Sangqu regiments, and the Sangqu carrying white tails.			
4a. amaShishi *iShishi.	Mpande	95	1828
The Dashing Huntsmen Warriors. The name is derived from the setting on of a dog in the chase, by the shouting of "Hha, hha, hha! Shi! Shi! Shi-shi-shi!" Isaga: amaShish' adl' abantu; uhele-hele, umoya wesiwa; ubhememe lwempi. Praises: the amaShishi, the warriors that eat-up people; the warriors that strike fear into the hearts of folk, like the cool blast that comes up precipices, the mighty dashing huntsmen warriors. UMkuze (named from the river in Northern Zululand) was a section of the amaShishi. amaPela. Afterwards absorbed by other regiments. Same as No. 4.			
5. uTulwana† *uTulwana.	Mpande	93	1830
The Dust Raisers, named after the father of Sikwata, a Basutu Chief, whose name was Tulwana. Full designation: Amamboza 'nkomo (ngotuli), They who cover cattle, i.e., loot (with dust). AmaMboza amboz' inkomo zika'Mswazi, the amaMboza covered with dust, looted, the cattle of Mswazi. Isaga: uTulwana was'enqaben' eSwazini, Praises: Tulwana of the stronghold in Swaziland.			
5a. amaMboza *iMboza.	Mpande	93	1830
The Coverers, see 5. Same as No. 5.			
6. iNkonkoni *iNkonkoni.	Mpande	91	1832
The Wildebeeste. iNkonkoni yakwa'Tulwana, the Nkonkoni of Tulwana (the Wildebeeste of the Dust Raisers), so designated because they were afterwards attached to the Tulwana regiment.			

*Personal appellation of member of regiment.

†Took part at Sandlwane, 22nd January, 1879.

§ i.e. by the Sangqu to the Tulwana regiment.

|| i.e. the Sangqu regiment.

Regiment:	Enrolled by:	Approx. mean age in 1923:	Born approx:
7. iNdlondlo† *u- or iNdlondlo.	Mpande	90	1833
The full-grown Crested King Mamba (a deadly poisonous snake).			
8. uDlokwe† (or uDloko), *uDlokwe or uDloko.	Mpande	88	1835
The Young Crested King Mamba UDloko lolu iNkos' izohlokoza laba abatuleyo, (with this uDloko the King meant to stir up these sluggish (older) regiments.			
9. uDududu† *uDududu.	Mpande	86	1837
The Contemptibles. UDududu means "The Contemptibles." The name may be also partly derived from i- (or isi)du-dudu, the sound du-du-du, made e.g. by the tramping of many feet on hollow-sounding ground, or possibly from the iDududu stream in southern Natal, which had been crossed by Chaka's warriors. Babeyiseka ngoba kutiwa bancane, beyiswa ngu-Nokenke. They were looked down upon by the Nokenke regiment, because they were considered few.			
10. uMxapo *uMxapo.	Mpande	83	1840
The Mongrels (by implication. Literally, The Lappers). iNkosi yayibhinqa, ngoba abanta beNkosi owaye-batanda babefe eNdonakusuka, enenga loko. The King was expressing his disgust by this sarcastic name, because of his sons, whom he loved, having fallen at Ndonakusuka, and he was grieved thereat. (Note the peculiar Zulu construction, which is that of Hhashi, mentioned in the Notes on p. 44).			
11. uHlwayi *uHlwayi.	Mpande	83	1840
The Shower of Shot. UHlwayi luqash' ebusuku. Kushiwo laba bakwa-Bulawayo. Kwakukon' isibhamu sohlwayi eNkosini, uMpande, samatye; iNkosi is'enqoleni, yay'is'iti izobut' uHlwayi. The Shower of Shot that spurts at night time. This designates these (warriors) of the Bulawayo royal kraal. It happened that the King, Mpande, had a shot gun, which loaded pebbles, the King then travelling in a wagon, and he thereupon hit on the plan of enrolling a regiment to be named the Shower of Shot.			

*Personal appellation of member of regiment.

†Took part at Sandlwane, 22nd January, 1879.

Regiment:	Enrolled by:	Approx. mean age in 1923:	Born approx:
11a. uMpunga *uMpunga	Mpande	83	1840
The Greyheads UMpung'ongafiyo, The Greyheads that Die Not. A name earned at the battle of Wombane (Anglo-Zulu War, 22nd January, 1879), where, from lying down to dodge bullets, they were "apparently indestructible," and prompted the inquiry afterwards from the British: "Who were those greybeards who could not be killed?"—hence the name uMpung'ongafiyo, or simply uMpunga. Same as No. 11.			
12. uMbonambi† *uMbonambi	Mpande	81	1842
The Beholders (really Experiencers) of Sorrow. iNkosi yasho ngob' ibone kabi, uMbuyazi es'efile, The King named this regiment thus to express his sorrow at the death of Mbuyazi (lit. because he had experienced sorrow, Mbuyazi being dead, killed).			
13. uNokenke† *uNokenke	Mpande	78	1845
UZulu ekenkesile (or ekankasile); umutya wentombazana ongahlangani; ujiji ka'Mpondo; usikone esimazinga, esimohlofu; umtala wezulu. The Zulu nation in passive resistance to the will of the King; a people whose loyalty is no longer becoming; Long Horns—i.e., people whose battle formation has extended beyond control; bull that has become bitter to its royal possessor, though its colours are of the exclusive royal colour; the Milky Way—i.e., in sight, but quite out of reach or control. The burden of this is that the Zulu nation was supporting Cetywayo in opposition to the will of the King, Mpande—Mpande favouring Mbuyazi.—hence the name uNokenke.			
14. iNdluyengwe *u- or iNdluyengwe	Mpande	76	1847
The Leopard's Fine Reddish-Brown Markings, or the Leopard's Beauty Spots. (Not the Leopard's Lair, as supposed by some.) Izaga: Uhlazalwesiwa, uMahungqwana Praise names for the leopard; Verdure of the Krans, Small-Reddish-Brown-Markings.			
15. uKandempemvu† *uKandempemvu	Mpande	75	1848
The Ruddy Sharp Stake. Izaga: Usungul' oluzibun'bunwana, lwacij' em'va, lwacija pambili. The sharp pointed (wooden) needle, pointed at both ends.			

*Personal appellation of member of regiment.
†Took part at Sandlwane, 22nd January, 1879.

Regiment:	Enrolled by:	Approx. mean age in 1923:	Born approx:
15a. UMcijo *uMcijo	Mpande	75	1848
Same as 15. uMtuyisazwe, The Peacemakers. Afterwards joined to uKandempemvu. Same as No. 15.			
16. iNgobamakosi† *u- or iNgobamakosi	Cetywayo	70	1853
The Humbler(s) of Kings. Kwashiwo ngob'uCetywayo way'aliwa nguMpande; wagob' uMbuyai, way'es'ebut' iNgobamakosi, So named because Cetywayo was not favoured by Mpande; then he humbled—defeated and killed—Mbuyazi, and enrolled the Ngobamakosi regiment.			
17. uLandandlovu† *uLandandlovu	Cetywayo	65	1858
The Bringer of the Elephant (the King's Own). This was also the name of one of Cetywayo's royal kraals, which was located in what is now the Mahlabatini district of Zululand; also referred to as oLandandlovu.			
17a. uLuve or uVe *uLuve or uVe	Cetywayo	65	1858
The uLuve or uVe Bird (or Plume). UVe is the commonest designation for this regiment. Isaga: Izinyon' ezahlal' ingyonyama. The birds that settled on the Royal Lion (the King). So named because the King was in the habit of wearing an uve plume on his head. Same as No. 17.			
18. uFalaza *uFalaza	Cetywayo	59	1864
Clouds of the Heavens. AmaFal'ezulu, amaFu-la-ezulu. Kwashiwo ngob' uZulu es'efalaza nje, es'etand' abelungu. The Clouds of the Heavens. Named thus because the Zulus were being tossed about hither and thither by their sentiments (as clouds are by the winds), for they were beginning to prefer the white people (to their own people). Izaga: Uyadelela uMaqwantaza; qwantaza! Nayinsasa—imbi! Praises: Rapping Shields is defiant—Rap shields! This is the black bull with small black and white markings on its belly—'tis dreadful!			
18a. uMsizi *uMsizi	Cetywayo	59	1864
Gunpowder—Smell of Gunpowder. Same as No. 18.			

*Personal appellation of member of regiment.
†Took part at Sandlwane, 22nd January, 1879.

Regiment:	Enrolled by:	Approx. mean age in 1923:	Born approx:
19. iMbokodwebomvu, *u- or iMbokodwebomvu. The Red Stone That Grinds (to Dust). Sometimes also u or iMbokod'ebomvu.	Dinuzulu	.. 56	1867
19a. iNtlansi *iNtlansi. The Flying Sparks. Same as No. 19.	Dinuzulu	.. 56	1867
20. uFelapakati *uFelapakati. Repressed Fury. First called iNgubo-ka'Kundlase, The blanket of Kundlase (mother of Zibhebhu). This name was abandoned, at the request of the British authorities—so it is said—because of its opprobrious significance.	Dinuzulu	.. 52	1861
21. uDakwa'kusuta *uDakwakusuta. Drunk with Satiety.	Dinuzulu	.. 44	1879
21a. uHay'lwengwenya *uHay'lwengwenya. Rough and Tough as a Crocidile. Same as No. 21.	Dinuzulu	.. 44	1879
22. iNtab'engenaliba . . *u- or iNtab'engenaliba. Mountain Without a Grave. Signifies: Where'er you may go, be it far or near, ne'er will you find a Mountain where there's no death. From the proverb: Kakuko 'ntab' engenaliba. There's no hill but has its grave.	Dinuzulu	.. 37	1886
22a. uCijel'impimpi *uCijel'impimpi. The Drawers of Attack(s). Same as No. 22.	Dinuzulu	.. 37	1886
22b. uMavalana *uMavalana. The Closers of Gaps. Same as No. 22.	Dinuzulu	.. 37	1886
23. uVuk'ayibambe *uVuk'ayibambe. The Up-and-At-'Em.	Dinuzulu	.. 34	1889

*Personal appellation of member of regiment.

Regiment:	Enrolled by:	Approx. mean age in 1923:	Born approx:
24. iNqab'ukucetywa-ngabezizwe, *u- or iNqab'ukucetywa-ngabezizwe. The Will-Not-be-Betrayed-by-Foreigners.	Solomon	.. 29	1894
24a. iNqaba'kucetywa . . *u- or iNqaba'kucetywa. The Will-Not-be-Betrayed. Same as No. 24.	Solomon	.. 29	1894
24b. iNqaba'kucasha *u- or iNqaba'kucasha. The Will-Not-Hide. This is a changed version of the names iNqab'ukucetywa-ngabezizwe and iNqaba'kucetywa. Same as No. 24.	Solomon	.. 29	1894
25. Not named at time of going to press. . . .	Solomon.		

Shaka, Dingane, Mpande, and Mapita were all amaWombe, a regiment enrolled by Senzangakona, the father of the first three named.

Cetywayo and Mbuyazi were amaMboza (uTulwana). No. 5a.

Zibhebhu was an uMpunga (uMxapo). No. 11a.

Dinuzulu was an iMbokod'ebomvu. No. 19.

Manzowandle is an uMavalana. No. 22b.

Solomon is an uVuk'ayibambe. No. 23. Solomon was born between 1890 and 1893, at St. Helena, and is therefore now in 1923 between 30 and 33 years of age.

*Personal appellation of member of regiment.

CHAPTER VII.—LUNAR MONTHS AND SEASONS.

Notes.

The picturesque old Zulu way of referring to lunar months by their Zulu names is in imminent danger of dying out. These names describe to a nicety the most noticeable manifestations in Nature during the reign of the particular moon named, but nowadays, through the white man's influence, Natives are getting out of the way of using these names, particularly the school-going generation, and use instead, in more or less Zuluised form, the current English names. In this way the use of the names of our **calendar** months is in the ascendancy, and Zulu names of **lunar** months are falling into disuse.

It is not advisable, when interpreting, to give the name of an English calendar month as the equivalent of a Zulu lunar month; the two do not begin together, nor do they end together, and besides the Zulu name is expressive in a way peculiar all to itself; then again the seasons themselves are not always identically the same each year, and a mistake in interpreting may have a very important bearing on some question or other and lead to serious consequences. It is advisable therefore to give the original Zulu name given by a Native, and if the meaning of it be required, to ask the Native himself for it and then give it up in that way.

Subjoined are the names of the Zulu lunar months, interpreted in this way and arranged alphabetically. The names being proper nouns, the first consonant has been capitalised in each case and is used as the index letter for the alphabetical order.

A difference occurs between the usage in Zululand proper and the usage in the northern part of Zululand, where Tonga and Swazi influences are felt. I give both usages here, and refer to the area of the latter as the "Mkuze Area."

Zululand and Natal.

L.

- uLutudlana (Luthudlana). } Inyang' eqal' utuli. The Moon that Starts Dust.
- uLutuyana (Luthayana). }
- uLutuli (Luthuli). Inyang' eyand' utuli. The Moon with Much Dust.

M.

- uMandulo. Inyanga yelanga, selishisa kabi, sekwanduleliswa emasimini. The Moon of the Stinging Hot Sun, When Hoeing is Begun in the Fields.
- uMaqub'izintuli (soft q.). The Dust Driving Moon. Same as uLutuli.
- uMaqub'omkulu. The Greater Dust Driving Moon. Same as uLutuli.
- uMaqub'omncane. The Lesser Dust Driving Moon. Same as uLutudlana.
- uMasingana. Inyanga yalap'abantu besuka sebesinga, besinga pansi kweimpuzi, seiwisa. The Moon when People Look Searchingly Below the Bearing Pumpkin Vines (to see what may be picked off for making spinach).
- uMbaso. } Inyanga sekut' abantu kababase, b'ote. The Moon that Prompts
uMbaso. } People to Make Fires, to Warm Themselves (i.e. beginning of winter).
- uMfumfu. Sekutwes' ihlobo, ikaba selit' ukufumfusa. (A) Summer (Moon), when the Growing Mealies and Mabele are Beginning "to Rise," i.e. to show up well.
- uMpandu. Sekutatw' amageja, kuyolinywa, kuyopandwa pansi. (The Moon) When the Hoes are Taken, for Hoeing and Delving in the Fields. Under the hlonpia custom this name uMpandu had to be dropped in Mpande's time, uMandulo being substituted for it.
- uMpofu. (The Moon) When the Land's Brown-Bare. Same as uLutuli.

N.

- uNcwaba. Izwe selincwaba, selihwelele, selihluma. (The Moon) When the Land's Taken on a Rich Dark Green Hue, i.e. Springtide.
- uNdaso. Sebekatazwe ngumbila (abantu), sekungen' ihlobo, sebeshayana ngawo. (The Moon) When Folks are Weary of Green Mealies, in (the Height of) Summer, and they Shy Mealies at One Another.
- uNdida. Inyang' edidayo, abantu beyibanga. The Confusing Moon, When People Dispute Which it is.
- uNgcela. Kusuk' abantu sebacel' ekudleni kungabachwanama. (The Moon) suits (par- its, which

ZULU REFERENCES. Penultimate entry, p. 53:

Delete, and substitute --

uNgulazibuya. Lapo sekwangulwa izibuya, Zululand usage; lapo sekwengulwa izibuya, Natal usage. (The Moon) When the Fine Dust of the Corn is Cleared from the Threshing Places.

(The
ie Down
k, as the

uNtlangula. Kusuk' imit' is'izimpundle, is'iwohlokile. (The Moon) When the Trees are Bare, Having Shed their Leaves.

uNtlangulana. Imit' isuk' isaqal' ukuwohloka, ukuhlanguka. (The Moon) When the Trees Begin to Shed their Leaves.

uNtlojanja. Kusuke sekuyohlolwa (ukudla) emasimini. Ngu**Ntlojanja** nje, kungati kuqala kwaku-ngu**Ntlojanje**. (The Moon) When the Fields are Visited in Search of Food. This is **Ntlojanja** (lit. Examine-Dog) now, but apparently originally was **Ntlojanje** (Examine Merely)—suggesting that this latter (Hlola nje, Examine merely) had come to be used as an excuse for visiting the gardens when it was forbidden, according to national custom, to reap anything from them before the ceremony of the Feast of First Fruits.

uNtloyile. Lapo kusuk' untloyil' es'ehwit' udumbha. (The Moon) When the uNtloyile (Yellow Billed Kite) Snatches the Udumba, a small black bean.

uNtlukanisa. Inyang' eyahlukanis' unyaka, ihlobo nobusika, sekupel' ubusika, kwetwas' ihlobo. The Moon that Divides the Year, Summer and Winter, When Winter's O'er and Summer's Come.

uNtulikazi. Great Dust (Moon). Same as uLutuli.

uNtulini. Dust and Dust (Moon). Same as uLutuli.

Z.

uZibandlela. Yilap' ihlobo selitwese, selizib' indlela. When Summer has Come and She Hides the Paths, i.e. when the grass is in its luxurious summer growth and overhangs and obscures from view the narrow Native footpaths.

uZibhebhu. Izibhengu-bhengu zomoya, otata zonk' izinto, nomlil' esikoteni. "Anobhek' umlilo, sekwetwas' uZibhebhu!" The Windy-Windy (Moon), Which Carries Away Everything, Including Fire Through the Grass. "Watch (ye) the fire, for Zibhebhu's beginning,"—a seasonable warning when Zibhebhu begins her reign.

Mkuze Area of Northern Zululand.

N.B.—Note the peculiar Zulu idiom in some of the Mkuze area definitions.

K.

uKolo (Kholo). Ukuzalela kwake. (The Moon) when the Yellow-Billed Kite Lays its Eggs.

M.

uMabasa. } Kusuke sekungen' isitwatwa, sesibasa. (The Moon)
uMabas'endleni. } When the Cold Weather has Begun, and we Make
uMbasa. } Fires (to warm ourselves).
uMbaso. }

uMgan'omkulu. } Kusuke sekuhluma imiganu emikulu. (The Moon)
uMganu. } When the Large uMganu Trees Bud.

uMganywana. Kuyahluma imganu emncinyanyana. (The Moon) When the Small uMganu Trees Bud.

uMhlaba (rare). Same as uNtlaba, q.v.

iMpala (pronounced iMpala or iMphala). Ukuzala kwayo. (The Moon) When the iMpala Calves.

iMpuso. } Ukupusa kwezinyati. (The Moon) When the Buffaloes
uMpuso (Mphuso). } Suckle Their Calves.

N.

iNdlavu. Izala. (The Moon) When The Elephant Calves.

iNganga. Same as iNqumati, q.v. Inganga is the Stinking Ant, the "Stinkman" of the bushveld.

iNgulube. Ukuzala kwayo. (The Moon) When the Wild Pig Litters Down.

iNkónkoni. Ukuzala kwayo. Inyanga yomkosimkulu. (The Moon) When the Wildebeste Calves. The Moon of the Great Feast of First Fruits.

iNqumati (Nqumathi). Yisiduli—sometimes pronounced yisidulu—kupum' izintlwa kuso. (The Moon) When the Flying Ants Come out of the Ant Heaps.

iNkwekwezi (Nkwekhwezi). } (The Moon) of the Morning Star (or of the con-
iNkwenkwezi. } stellation Argo, according to Bryant).

uNtlaba. Kusuke sekuqakaza intlaba. (The Moon) When the Aloe Flowers.

uNtloyile. } Same as uKholo, q.v.
uNtloyiya. }
uNtloyiye. }

iNyati (Nyathi). Ukuzala kwayo. (The Moon) When the Buffalo Calves. Cf. uKolo.

S.

iSiduli. } Same as iNqumati, q.v. Isiduli is an ant heap.
iSidulu. }

iSiganywana. Same as uMganywana, q.v.

iSilimela. (The Moon) of the Appearance of the Pleiades.

T.

uTyelabani. } Abantu sebedakwa, ukudla sekush' eziko, bengasananzi.
uTyenabani. } (The Moon) of Plenty, When People Get Drunk and the
Food Over the Fires is Neglected and Gets Burnt, and
No One Cares. The name literally means Whom-do-you-tell (that the food is burning).

Z.

iZe. Ukupela kwonyaka, seku'ze konke. (The Moon) of the End of the Year, When Everything is Utterly Bare.

Seasons.

uBusika. Winter. Literally, the painful-(cutting)-season.

eBusikaneni. At the time of early winter; early winter. Lit. at the time of the lesser painful-season.

uBusika obumpofu. Midwinter. Lit. brown winter.

i(li)Hlob' elikulu. Midsummer.

i(li)Hlobo. Summer. Lit. the friendly-season.

eHlotyaneni. At the time of early spring; early spring.

uKwindla. The time of the ripening mealie crops. Ekwindla, at the time of the ripening of the mealie crops.

Summer.

Bryant in his Zulu-English Dictionary (1905), p. 251, gives the following excellent statement of the divisions of summer, as made by the Zulus, viz.:

"This season is customarily divided as follows:—

1. **l'etwese ihlobo**, the summer has come round, i.e. at the time of the first rains, when the new grass begins to cover the land.

2. **sekul'ulibo** or sekuy'isikati solibo, it is now the time of the first fruits, when green pumpkins, gourds, and the like are eaten.

3. **seku s'ekwindhla**, or **seku y'isikati sokwindhla**, it is now the time of the new food, when the new mealies (not amabele) are eaten, when the amabele is just commencing to produce ears and the birds to give trouble.

(a). **seku l'ihlobo elikulu; sekupakati kwokwindhla**, it is now great or mid-summer, it is now the middle of ukwindhla-time, i.e. when the amabele is in full ear and the mealies ripening.

(b). **sekupele ukwindhla; sekupele ihlobo**, the ukwindhla-time is now at an end, the summer season is now finished, i.e. when the amabele and mealies are already ripe and drying on the stalk.

4. **sekungena ubusika; seku y'isikati sokuvuna**, the winter-season is now coming in; it is now harvesting time."

Moon's Phases.

Bryant sets forth the periods of the reign of a moon, as known to the Zulus, in the subjoined clear statement, which I quote from p. 465 of his Zulu-English Dictionary (1905). I have made only two minor additions to it, which are shown in brackets.

"inyanga iyetwasa, the moon is just appearing, as on the day of the new moon;

itwese, it has appeared, as a new moon in the first day or two;

is'il'ucezu, it is in the first quarter;

is'ihlangene or **is'idilingene** (or **is'igcwele**), it is now full moon;

is'ihlepukile or **is'il'ucezu**, it is in the last quarter;

is'ifulatele ezantsi or **is'ipetele ezantsi**, it is towards the end of the last quarter when the crescent gets to lean down flat towards the east, not standing vertically as before;

is'il'ib(h)amuza, it is the last day before disappearance, or sometimes also, it is already full;

is'ifile, it has gone or disappeared;

ng'olumnyama namhla, it is the black or very dark day to-day, i.e. the one immediately following the moon's disappearance, and with the Native a day of solemn retreat, abstinence from work and pleasure-seeking;

ng'olumhlope namhla, it is a white or brighter day to-day, i.e. the second after disappearance of moon and one immediately preceding its reappearance, upon which the Natives are free again to work;

is'iyetwasa, it is coming in or appearing;

is'ihlekwa inyoni, it is laughed at by the chattering birds, i.e. when setting just before sunrise;"

(**is'iyaselwa**, it is now overtaken by dawn, i.e. sets during daylight, after full moon.)

CHAPTER VIII.—GLOSSARIES.

Section I.—Compass Directions.

Notes.

All the Zulu terms in this list, in the nominative form, refer specifically to quarters from which the wind blows, but by use in the locative form they may correctly be adapted to indicate the compass directions set opposite them. E.g. iningizimu means the **south-west wind**, but by adaptation it is perfectly good Zulu to say *Lomunt' upum' eningizimu*, This person comes from (lit. out of) the south-west (quarter, country).

It is noteworthy that present-day Native youths and children, particularly in and near towns, are usually ignorant of these Zulu terms,—except those for east and west,—sometimes even when they know the English terms.

The terms used in the northern part of Zululand will be found overleaf, under the heading "Zululand in the Mkuze Area."

Zululand.

Nominative:

Locative:

E., easterly	Impumalanga	Empumalanga*, ngas'empumalanga.
N., northerly	Umoy' opuma (ovela, etc.) pakati kweshisandlu (kwomuntla) nanyakato/a.	Pakati kweshisandlu (kwomuntla) nenyakato/a.
N.E., north-easterly	Inyakato; inyakata.	Enyakato/a, ngas'enyakato/a.
N.W., north-westerly	Umuntla; ishisandlu.	Entla (also means higher up, above, as to geographical position), ngas'entla; eshisandlu, ngas'eshisandlu.
S., southerly	Umoy' opuma (oqamuka, etc.) pakati kweningizimu nomzansi.	Pakati kweningizimu nomzansi.
S.E., south-easterly	Umzansi.	Ezansi (also means lower down, below, as to geographical position), ngas'ezansi.
S.W., south-westerly	Iningizimu.	Eningizimu, ngas'eningizimu.
W., westerly	Intyonalanga.	Entyonalanga†; ngas'entyonalanga.

*Lit. where the sun rises.
†Lit. where the sun sets.

Zululand in the Mkuze Area.

Nominative:

Locative:

E., easterly	Impumalanga.	Empumalanga*, ngas'empumalanga.
N., northerly	Inyakao.	Enyakato, ngas'enyakato.
N.E., north-easterly	Umzansi.	Ezansi, enzansi.
N.W., north-westerly	Ubulawozi.	Ebulawozi, ngas'ebulawozi.
S., southerly	Iningizimu.	Eningizimu, ngas'eningizimu.
S.E., south-easterly	Umankene.	Kumonkene, ngakumankene.
S.W., south-westerly	Umoya wapakati kweningizimu nentyonalanga.	Pakati kweningizimu nentyonalanga.
S.S.W., s.s.-westerly	Umuntla; ishisandlu.	Entla, ngas'entla; eshisandlu, ngas'eshisandlu.
W., westerly	Intyonalanga.	Entyonalanga†; ngas'entyonalanga.

*Lit. where the sun rises.
†Lit. where the sun sets.

Section II.—Official Terms, English-Zulu.

Notes.

We are still in a transitional stage in regard to the Zulu equivalents for English "official terms" in constant current use in dealings with Natives in the Province of Natal, and this very short list is nothing more than an attempt to place on record what appears to be the most commonly accepted usage to-day for such of these terms as seem to be mostly in use,—merely as a step towards the securing of some uniformity, if possible.

* * * * *

In the subjoined list both the singular and plural forms of nouns have been given where this has been considered desirable for the sake of convenience in reference,—the plural form appearing only in the Zulu version, immediately under the singular form. Words beginning with uku and ukw are verbs in the infinitive mood.

The following signs have been used to indicate varying usage, viz.:—

*Indicates usage confined to Zululand and **adjoining** Native areas.

‡Indicates usage current mostly in Babanango, Hlabisa, Nongoma, and Ubombo districts, although sometimes heard in neighbouring districts.

†Indicates usage confined almost exclusively to Natal Proper, i.e. excluding Zululand and the "Northern Districts" of Natal.

§Indicates usage current mostly in southern Natal, and among Natives influenced by Xosa usage.

A.

Act umteto; umteto wezwe
imiteto; imiteto yezwe.

C

Chief unnumzana/e*; isipakanyiswa*; ijaji‡; inkosi†
yesifunda sa—; inkos' emnyama†.
abanumzana; izipakanyiswa; amajaji; amakosi.
Chief Native Commissioner umpati wezindaba zabantu; unpat' indaba zabantu;
umpatiswa 'ndaba zabantu.
Clerk umbhali; umbhal' omncane; unobhala§; unobhal'
omncane§; unobhalana§.
ababhali; onobhala; onobhalana.
Clerk of Court umbhali was'enkantolo; unobhala§ was'enkantolo.

Contempt ukwedelela†; ukudedela*; ukweya‡; ukweyisa.
Contravene ukweqa; ukwapula*; ukwepula†.
Court, Appellate iS'p'ling'koto yas'eBlamfantini.
Court House inkantolo; indlu yokutet' (yokunqum') amacala.
Court, Magistrate's inkantolo; ukoto†.
Court, Native High iHay'koto.
Court, Supreme iS'p'ling'koto.

D.

Direction (order) isinqumo; isikombiso.
izinqumo; izikombiso.
Disobey ukungalaleli.
District Headman, with
power to try civil cases
under Section 4 of Natal
Act No. 13/1894. induna yesifunda (sa-) enikw' amandl' okutet' ama-
cala, afana namandl' anikelw' isipakanyiswa.

G.

Government uHulumeni; uMbuso*.
Government Notice isimemezelo sakwa'Hulumeni, — soMbuso, — sa-
kwoMkulu.
Governor-General uHulumeni*; uLusibalukulu†; uMhlekazi†.

H.

Headman, District induna; induna yesigodi, — yesifunda.
Headman, District, with
power to try civil cases. See under District Headman.

J.

Judge ijaji; ijaj' elimhlope‡.
amajaji; amajaj' amhlope‡.

L.

Law umteto; umteto wezwe.

M.

Magistracy inkantolo.
Magistrate umteti wamacala; umnqumi wamacala; inkos' etet'
(enqum') amacala; inkosi yas'enkantolo, —
epet' enkantolo; imantyi§.
Magistrate's Court inkantolo; ukoto†.
Memorandum incwad' ecaz' amazwi ngokufushane (-fishane);
incwadi yesikumbuziso.
izincwad' ezicaz' amazwi ngokufushane.
Minister unduna wakwoMkulu, — waseMbusweni; induna
yakwoMkulu, — yas'eMbusweni.
onduna bakwoMkulu, — bas'eMbusweni; izinduna
zakwoMkulu, — zas'eMbusweni.
Minister of Native Affairs unduna wakwoMkulu wezindaba zabantu.

N.

Native High Court	iHay'koto.
Non-compliance	ukungagcwalisi; ukungagcini; ukungenzi.

O.

Oath, to take	'ukufunga; imperative mood, funga.
Order	umyalo onokwenziwa. imiyalo.

P.

Paragraph	isigaba. izigaba.
Penalty	ukuhlawula; intlawulo†; okwesul' ukweq' umteto. izintlawulo†.
Proclamation, Government	isimemezelo sakwa'Hulumeni, — sakwoMkulu, — sas'eMbusweni, — soMbuso.
Prohibition, legal	izimemezelo. isitiy' esimiswe ngokwomteto. izitiyo.

R.

Registrar, Native High Court	umbhali was'eHay'koto; unobhala§ was'e-.
Registrar, Supreme Court	umbhali was'eS'p'ling'koto; unobhala§ was'e-.
Regulation, Government	isimiso soMbuso, — sakwa'Hulumeni, — sakwo- Mkulu.

S.

Schedule	uhlu (Iwokushiv' emtetweni, etc.).
Secretary for Native Affairs	umpati wezindaba zabantu weNyonyana, — wezwe lonke lipelele; umpatiswa 'ndaba —; umpat' indaba —.
Section (of law, etc.)	ilunga (Iomteto, etc.); uhlamvu (Iwomteto).
Section (of tribe)	abesigodi (sa-); abasesigodini (sa-).
Supreme Court	iS'p'ling'koto.
Swear an Oath	ukufunga; imp. mood, funga.

Section II.—Physical Features of Country and Relative Terms, Zulu-English and English-Zulu.

Notes.

This Glossary is not exhaustive, either as to the words included in it or as to the definitions given, but it contains the words most frequently used under the above heading, with definitions which should be sufficiently clear for all practical purposes.

It is hardly necessary to add that Zulu speech varies in different parts of Natal and Zululand, not only as to actual vocabulary, but in some cases as to the meaning, or even shade of meaning, of a word, and also sometimes as to its pronunciation. Where such fine variations crop up, it will be the interpreter's duty to ascertain by careful questioning what the local usage is in regard to a particular term and be guided accordingly. Obviously, to work up a glossary noting in detail these varying viewpoints would be a great task, and is quite out of the question here.

* * * * *

Unfortunately, lack of space forbids the inclusion herein of glossaries on other subjects.

* * * * *

All the words defined here are nouns, save those beginning with uku or ukw, which are verbs in the infinitive mood.

Reduplications, diminutives, plurals, and locatives have generally been omitted, but where a word is more frequently used in one or other of these forms, the fact is duly noted. Cross references have also been made, where this has been considered desirable.

"Aspirated" consonants in the words defined are marked with an h, either in the word itself, e.g. uBhuku, or immediately after it within brackets, e.g. iCibi (Chibi).

Zulu-English.

A.

ukwAla. To mark out a garden plot, as with a hoe, leaving wide spaces in between the marks.

B.

i(li)Beka. Wide stretch of country, without hills and with agreeable climate. Izwe lombeka, lamabeka, Wide "beautiful" country of plains, with pleasant climate. Natives of northern Zululand speak of the bushveld there as Izw' eliwumbeka, A fine wide flat country, with a pleasant climate.

- i(li)Bhaka. Shallow standing water, enough to wet the feet, or a little deeper.
u(lu)-, umBhalu. Cave.
isiBhatata. Sweet potato patch.
izi-, iBhidi. Dirty discoloured water, carrying debris. Used only in plural.
i(li)-, isiBhoje. Deepish narrow hole in the ground, large enough for a child to fall into.
ukuBhoxobela. To go quickly through soft mud, making the sound bhoxo, bhoxo.
i(li)Bhoxosi. Very muddy ground, such as might be worked up by cattle or game about a drinking pool, or caused by heavy traffic churning up an unhardened road in wet weather; bog.
u(lu)Bhuku. Reedy or grass grown swampy quagmire, into which one sinks.
u(lu)Bishi. Soft muddy place, into which one sinks.
i(li)Bomvu. Red clay. Loc. eBomvini. Cf. isiBomvu.
isiBomvu. Place with red clay. Loc. esiBomvini. Cf. i(li)Bomvu.

C.

- umCacazo (Chachazo). Small flow of water; hence, in modern usage, irrigation works.
umCako. White clay.
i(li)Ceke. A nice flat spot on the veld, with short grass.
i(li)Cibi (Chibi). Pond; lake.
umCibilindi. Insipid unpalatable water, even though clear. Northern Zululand usage; cf. Natal usage iNjimbilili.
i(li)Cobo (Cobo or Chobo). Clump of bush, whether trees be tall or short. Diminutive pl. amacotyana (chotyana).
i(li)Cweba (Chweba). Lagoon.
ukuCweba. To be or become clear—used only of water. Of the sky ukuCwata (Cwatha) is used. Ukukanya kwalengilazi kunjengesiziba sicwebile. This glass is as clear as a crystal-clear pool. Amanz' acwebileyo, Limpid, clean, wholesome water.

D.

- i(li)Dabe. Water from a stream in which washing is done, unfit for drinking. Idabe labafazi, A women's stream, in which they do their washing of utensils, etc.
i(li)Daka. Lowest layer of dung in a cattle kraal, generally hard and dry, over which the softer and newer dung lies. Cf. isiDaka and u(lu)Daka.
isiDaka. Clayey soil, which cracks when baked dry by the sun. Cf. i(li)Daka and u(lu)Daka.
u(lu)Daka. Mud; wet earth or clay. Cf. i(li)Daka and isiDaka.
i(li)Damu. Pool or small lake or pan.
u(lu)nDi. Edge of rocky ledge on slope of hill; the Drakensberg. Sometimes, but rarely, used of horizon in hilly country, though for horizon see under Horizon, in English-Zulu section.
umDibi. Hole, sufficiently large for a person to fall into, as antbear hole, grain pit, etc. Variants: umDili, umTili (Thili). In some parts used as hlonipa for isi-, umGodi, q.v.
umDiliko. Land slide, whether of earth or of rock, and used either of the bared place or of the fallen heap of earth or rock.
inDima. The marked out small portion of a garden for hoeing and planting, usually the work of one sustained effort. It is not as a rule spoken of as part of a garden, but as a distinct and separate piece of work; and when it is

- done it is generally no longer referred to as an indima, but as an insimu, a garden, although the insimu may eventually consist—and in the majority of cases does actually consist—of several or many izindima.
u(lu)Dini. Same as u(lu)nDi, q.v. Locative odini.
inDlela. Foot or bridle path; way.
i(li)Dlelo. Pasture ground.
i(li)Dobo. Scrub grown slope of hill. Cf. u(lu)Fungufu.
u(lu)Donga. Gully; steep bank, as of river, embankment, cutting, or washaway, etc. In parts of Natal and Zululand where English is the prevailing language of the white people, the Natives also use this word udonga for "wall," but where Afrikaans is the prevailing language they generally use imiri, fr. D. muur.
i(li)Duli. Lump on uneven floor of hut; sometimes used of knoll. Cf. i(li)-Gquma. Cf. isiDuli.
isiDuli. Ant heap. Cf. i(li)Duli.
ukuDunga. To dirty or discolour water by disturbing the mud at the bottom of a pool or stream, as cattle might do or a person drawing it; to stir up and so dirty water in a vessel in the bottom of which sediment has been allowed to settle. Amanz' adungkeileyo, Dirtied, muddied water.
i(li)Dwala. Rock.

E.

- um(u)Eno. Rank growth of grass, or of grass and weeds.
ukwEnyuka. To tend upward, or to go or rise higher—used always in relation to land or ground. Antonym: ukwEwuka.
ukwEwuka. To tend downward, or to go or move lower—used only in relation to land or ground. Antonym: ukwEnyuka.

F.

- u(lu)Fa. Fissure or cleft in ground, rock, tree, etc.
u(lu)Faba. Fertile land with rank growth of scrub. Applied either to such scrub or such land. Variant u(lu)Saku.
isiFe. Small mealie plot planted early in season; stone-trap set against a stick for catching birds.
i(li)Fenya. Locality hugged by mists, as slopes of hills rising from bushveld; naturally damp spot or locality; seepage.
isi-, umFotongwana (Fothongwana). Small stream or small river course. Same as isiFufulwana.
umFudlana. A stream. Diminutive of umFula, q.v.
isiFufulwana. Small stream or small river course. Same as isi-, umFotongwana.
umFula. River. Dimins., umfudlana, umfuyana, a stream, rivulet. Ugcwel' umfula, ugol' intete neindwani, The river is overflowing its banks, and is "catching" grasshoppers and river bank grass and weeds.
imFunda. Flat alongside river or stream.
u(lu)Fungufu. Scrub. Cf. i(li)Dobo.
i(li)Fusi. Fallow land.
umFuyana. A stream. Diminutive of umFula, q.v.

G.

- ukuGaba. To break up virgin soil by hoeing, or ploughing, or digging, etc.; to mark out a place roughly with holes, as with a hoe, the holes being separated by spaces. Cf. ukuti Gavu.

- i(li)Gabade. } Small lump of earth, no bigger than might be carried in the hand.
 i(li)Gabadi. }
 i(li)Gade. }
- u(lu)Gagadu. Same as u(lu)Ganga, q.v.
 i(li)-, isiGanga. Large knoll. Cf. i(li)Gquma.
 u(lu)Ganga. Hard dry ground, often with clefts or fissures in it caused by the baking sun. Also u(lu)Gangadu.
 u(lu)Gangadu. Same as u(lu)Ganga, q.v. Locative, ogangadwini.
 ukuti Gava or Gavu. To make small holes apart, as with a hoe. Cf. ukuGaba.
 isi-, umGcawu. Spot where cattle stand about, outside their kraal, to avoid mud in latter; meeting place for men outside a Native's kraal.
 i(li)Gcebe. Small flat on top of hill. Cf. i(li) Tafana. Izimfunda zamagecebe, Fine flats on top of hill, in middle of which rain water collects in the rainy season, forming small lakes or pans.
 i(li)Gceke. Bare ground or yard about huts or houses; hence, in modern usage, a bare playground, e.g. Igceke lebhola, A football, tennis, or cricket ground.
 ukuGcina kwezwe or kwomhlaba. Horizon. Cf. ukuPela kwezwe.
 i(li)Gebe. Pit for catching game, sometimes with stakes inside for impaling the animal caught; a pit.
 u(lu)-, umGede. Smallish cave, in between rocks.
 u(lu)Gedla. Top edge; the sharp sloping ridge of a hill or mountain. uGedla lwentaba, The sharp sloping ridge of hill or mountain.
 i(li)Godi. Hole dug for a burial; the Zulu grave.
 inGodi. Narrow cavernous space, as under a cliff, between rocks, etc.
 isiGodi. Valley; sometimes used in sense of "locality," e.g. Esigodini sakini, In your locality; hence, the district of a headman or chief.
 umGodi. Pit; mine; quarry. Umgodi wezinyosi, A bees' nest (lit. hole), whether in tree or in ground; Umgodi wamalahle, A coal mine. Cf. umTapo.
 inGoni. The inside bend in a river. Antonym: inQubu.
 i(li)-, inGosi. Same as inGoni, q.v.
 inGoxo. Slightly concave precipitous rocky side of hill or mountain.
 i(li)Gquma. Knoll. Cf. i(li)-, isiGanga.
 u(lu)Gu. Edge of forest, of river, lake, pan, or swamp.
 ukuGudl'ulwandle. To hug the coast, on the inland side. Hence Abagudl'ulwandle, Coast dwellers.
 inGwaqa. Stony place. Cf. inGwaqangwaqa.
 inGwaqangwaqa. Very stony place. Cf. inGwaqa.
 umGwaqo. Wide road; the South African wagon road.

H.

- iziHlaba. Aloe-grown country. Usually in locative, Ezihlabeni, In the aloe-grown country, or district, or place, as the case may be.
 umHlaba. The earth; land. Cf. umHlabati. Not to be confused with isiHlabati, umHlabati, or inTlabati, q.v.
 isiHlabati. Sand. Not to be confused with umHlaba, umHlabati, or inTlabati, q.v.
 umHlabati (Hlabathi). The earth; land. Not to be confused with isiHlabati or inTlabati, q.v.
 eziHlabeni, see under iziHlaba.
 isiHlahla. Copse. Cf. isiQele.
 u(lu)Hlalu. Sharp stones on the ground, whether fixed or loose, painful to walk over (i.e. to a barefoot Native).
 i(li)-, isiHlambo. Low-lying flat, near river, where the cold is keenly felt in winter. In northern Zululand refers to a low-lying flat near a pan.

- i(li)Hlane. Unoccupied land. Generally in loc., eHlane.
 u(lu)Hlanga. Mealie or mabele stalk. Pl. izinTlanga; loc. ezinTlangeni. Not to be confused with umHlanga, q.v.
 umHlanga. A reed; reed patch or stretch of weeds. Pl. im'Hlanga; loc. emHlangeni. Not to be confused with u(lu)Hlanga, q.v.
 i(li)Hlanze. Bushveld; thorn country; "the thorns" (South African usage).
 i(li)Hlathi (Hlathi). Forest; dense bush.
 isiHobholo. Big hole in ground, into which a man might fall, larger than umDibi, q.v. Isihobholo seqamuka, A natural large hole in the ground, such e.g. as might be caused by erosion of the soil.
 isiHoqoba. Narrow and deep valley with steep sides.
 isi-, umHosha. Narrow valley, such e.g. as might occur at the top end of a valley. Cf. isiHoxo.
 isiHoxo. Top end or head of valley, usually with steep sides; a valley-like depression. Cf. umHosha.
 umHume or umHhume. Deep cave.

I.

J.

- inJimbilili (nJimbhilili). Insipid unpalatable water. Same as umCibilindi, q.v. Natal usage.

K.

- isiKaba (Khaba). Small open glade in forest or bush.
 isiKala (Khala). Poort or pass between hills or mountains.
 u(lu)Kalo (Khalo). Ridge. In low veld in northern Zululand used of stretch of country on which there is no kraal.
 inKangala. Open elevated country, i.e. bare of trees. S'ak'enkangala, kwa'bha, kwa'luncwe, kwa'ntlongasibi, We live in open bare hill country—or on a plain—where you see not the leaf of a tree and it is as bare as can be. Aba-s'enkangala, Highlanders, i.e. people living on the highlands or midlands.
 inKasa. Irrigation works (modern usage). Loc. enKaseni.
 isiKonkwane (Khonkwane). Peg; pale; stake;—all for driving into the ground. Hence modern usage for beacon, either the metal tubing or railing, etc., before fixing, or the whole beacon after fixing in the ground and securing with cement or stones. Cf. isiQoqo, i(li)Paka.
 u(lu)Kumbi (Khumbhi). Water's edge. Cf. u(lu)Gu.
 inKundla, same as isiGcawu, q.v.
 isiKundla (Khundla). Retreat of buck or other wild animal.
 u(lu)Kwazi (Khwazi). Large dense forest, in northern Zululand usage.

L.

- u(lu)Lala. Edge of bush or forest. Rare usage. Same as u(lu)Sebe, q.v.
 u(lu)Lele. Slippery green slime on rock or in water. Loc. oLeleni.
 u(lu)Lwandle. The sea.

M.

- um(n)Mango. Steep slope.
 isiMoba. Sugar cane field.
 iMpopoma (Mpophoma). A waterfall.
 iMpompolwana. A round-topped hillock or knoll. Cf. i(li)Gquma.

N.

- u(lu)Ndi. See u(lu)nDi, under D.
 iNdim. " inDima " D.
 iNdlela. " inDlela " D.
 iNgodi. " inGodi " G.
 iNgoni. " inGoni " G.
 iNgosi. " inGosi " G.
 ukuti Ngqengqe. To "tip" or fringe hill tops, as might an army, or trees, or rocks, etc.
 iNgwaqa. See inGwaqa, under G.
 iNjimbilili (Njimbhilili). Insipid unpalatable water. Natal usage. Cf. umCibilindi.
 iNkangala. See inKangala, under K.
 iNkasa. See inKasa, under K.
 iNkundla, same as isiGcawu, q.v.
 u(lu)Nqenqe. Kranses on face of hill. Generally used in the full form Unqenqe lwamatye, Kranses on face of hill. Cf. i(li)Qaqa.
 iNqubu. See inQubu, under Q.
 iNsimu. See inSimu, under S.
 umuNtla. Highlands; up country; north-west wind.
 iNtlabati. See inTlabati, under T.
 iTlewuka. See iTlewuka, under T.
 i(li)Nxiwa. Abandoned kraal site. Rarely, new kraal site about to be occupied; for latter see i(li)Tanga, which is the term in common use. Cf. isiZa.
 amaNzi. Water. No singular.

O.

P.

- i(li)Paka. Localism in 'Msinga area for beacon or boundary. Locative ePakeni.
 ukuPela (Phela) kwezwe or kwomhlaba. Horizon. Cf. ukuGcina kwezwe.
 imPompwana. A round-topped hillock or knoll. Cf. i(li)Gquma.
 i(li)Pondo (Phondo). Belt of country lying between bushveld (i(li)Hlanze) and open country (inKangala).
 imPopoma (mPophoma). A waterfall.

Q.

- i(li)Qamuka (Qhamuka). Deep hole, bottom of which cannot be seen. Cf. isiHobholo.
 u(lu)Qaqa. Kranses on face of hill; rocky ridge. Cf. u(lu)Nqenqe.
 u(lu)Qaqama. Edge of river. Cf. u(lu)Gu, u(lu)Kumbi. Also, edge of precipice. Cf. u(lu)Tenge.
 ukuQata (Qatha or occasionally Qhatha). Break up virgin soil with hoe, etc. Cf. ukuGaba.
 i(li)Qele. Hill side. Cf. i(li)Watanga, i(li)Wuba. Iqel' emhosheni or esihosheni, Slopes of narrow valley (cf. umHosha).
 isiQele. Copse, in northern Zululand usage.
 isiQinti (sezwe). Piece or plot (of land).
 isiQoqo (Qoqo or Qhoqho). Stones covering a spot; hence by modern application often used of a heap of stones forming a beacon. An isiQoqo consists of stones smaller than those forming an isiXobo, q.v.
 i(li)Quba. Old cattle dung, mixed with earth. Cf. umQuba.

- umQuba. Cattle dung. Cf. i(li)Quba.
 inQubu. The outside, or convex, side of a bend in a river. Antonym: inGoni.
 amaQwatuyana (Qwathuyana). Grassless patches on the veld; hence, badly burnt veld, with tufts or patches of unburnt grass about it. Generally used in this form, which is the plural; the singular is i(li)Qwatuyana.

S.

- u(lu)Saku. Same as u(lu)Faba, q.v.
 u(lu)Sebe. Edge of bush or forest. Generally used in locative, oSebeni.
 umSele. Ditch; furrow; whether with water or dry.
 isiSele. Small hole in the ground; "pot-hole" in a path or road.
 i(li)Sha'kwindla. Veld burnt or left to be burnt at the time of ripening mealies.
 u(lu)Siko. Water's edge; brink of precipice; generic term for edge. Cf. u(lu)Gu, u(lu)Kumbi; u(lu)Qaqama.
 inSimu. Garden; cultivated land.
 u(lu)Sizi. A black burn, such as occurs in winter where a veld fire completely burns out the grass, giving the place a cinder black appearance. Osizini, at the black burn.
 umSokama. Damp soil; seepage. Cf. i(li)Fenya. Kuswakeme lapa, The ground or soil here is damp.

T.

- inTaba. Hill. Cf. inTatyana.
 i(li)Tafa (Thafa). Open country; plain. In diminutive, i(li)Tafana (Thafana), used of a small flat on top of a hill. Cf. i(li)Gcebe.
 i(li)Tanga (Thanga). Kraal site about to be occupied or being built upon. Cf. i(li)Nxiwa. Temporary cattle enclosure on the veld, away from home. Cf. isi-, umGcawu.
 umTapo (Thapho). Hole or place where clay is taken out for making pottery; hence, in modern usage, mine. Umtapo wezinyosi, Cavity in which bees make their nest, in ground or tree; Umtapo wegoli, A gold mine.
 umTate. Lagoon. Sometimes, in modern usage, irrigation works.
 inTatyana. Hillock. Cf. inTaba.
 unTenga lwewa. Small precipitous krans on face of hill. Usually in dimin. pl. [^]Intengana zamawana, Small precipitous kranses on face of hill.
 u(lu)Tenge. Precipitous edge of plateau or hill; a precipice.
 umTili. Brackish water.
 umTili (Thili). Same as umDibi, q.v. Sometimes used as hlonipa for isi-, umGodi, q.v.
 inTlabati (nTlabathi). Soil. Not to be confused with umHlaba, umHlabati, or isiHlabathi, q.v.
 iTlewuka. Landslide.
 u(bu)Tyani. Generic name for grass.
 i(li)Tye. A stone.

U.

V.

- isiVande. Small mealie plot planted early in season. Same as isiFe.
 isiVivane. Heap of small stones alongside path, mostly round, thrown by passers-by "for luck." The stone to be thrown would be picked up, according to the original custom, between the big toe and the next toe, taken in the hand, spat on, and then thrown on the heap; this was said to bring luck, e.g. would enhance the prospect of getting food at kraals along the route of a journey.

W.

i(li)-, isiWa. Precipice.
 i(li)Watanga (Wathanga). Slope of hill. Cf. i(li)Qele, i(li)Wuba.
 i(li)Wuba. Hill side. Cf. i(li)Qele, i(li)Watanga.

X.

isiXa. Sparse bush, thinner than i(li)Hlati, q.v. Loc. eSixeni, In the sparse bush.
 i(li)Xapozi (Xhaphozi). Place with shallow water, up to about the ankles, or with
 very wet muddy ground. Sometimes pronounced iXaposi (Xhaphosi).
 isiXobo (Xhobo). Outcrop of large rocks. Cf. isiQoqo, which is an outcrop of
 stones of a smaller size. Natives speak of rocks and stones as "growing," i.e.
 belonging to a place. Itye liyamila, limile' entlabatini, A stone grows, it
 grows—i.e. belongs, adheres—to the earth. Loc. eSixotyeni.

Y.

Z.

isiZa. Hut or kraal site; threshing place.
 i(li)-, umZansi. Coast country. Abas'ezansi, Coast dwellers.
 amanZi. Water. No Singular.
 isiZiba. Pool.
 umZila. A track, such as might be made by game, or cattle, etc. Also, people
 or animals on the move, following one another, as a Zulu regiment on the
 march or a troop of bucks following their leader.

Section II.—Physical Features of Country, English-Zulu.

Note.

Every Zulu word appearing in this Section appears also in Section I, in the
 Zulu-English glossary, in which prefixes and "aspirated" consonants are shown
 in full (these not always being shown in full here).

English-Zulu.

A.

Aloe-grown country or place. iziHlaba.
 Ant-heap. isiDuli.

B.

Bank, steep. uDonga.
 Beacon. isiKonkwane (lit. peg); iPaka (localism in 'Msinga area, from Dutch
 through Afrikaans Baken).
 Beacon of stones. isiQoqo.
 Break up virgin soil, to. ukuGaba; ukuQata.
 Burn, a black. uSizi.
 Bush, dense. iCobo; iHlati; in northern Zululand usage, uKwazi.
 " edge of. uLala; uSebe.
 " sparse. isiXa.
 " veld, thorn country. iHlanze.
 Bushy retreat of buck or other wild animal. isiKundla.

C.

Cane field. isiMoba.
 Cattle dung. umQuba. Cf. iQuba.
 " dung, old, mixed with earth. iQuba. Cf. umQuba.
 " enclosure on veld, temporary. iTanga.
 " unenclosed standing place, outside kraal. isi-, umGcawu; inKundla.
 Cave. umBhalu.
 " deep. umHume or umHhume.
 " smallish, in between rocks. u-, umGede.
 Cavernous space, as under a cliff. inGodi.
 Clay. iBumba.
 " place where clay is obtained, for making pottery. umTapo.
 " place with red. isiBomvu.
 " red. iBomvu.
 " wet, or wet earth. uDaka.
 " white. umCako.
 Cleft. uFa.
 Coast. uGu or uKumbi or uQaqama or uSiko lolwandle.
 " country. umZansi.
 " dweller. Owas'eZansi; pl. abas'eZansi; abaGudl'ulwandle.
 " to hug, on inland side. ukuGudl'ulwandle.

- Copse. isiHlahla, in Natal and Zululand. isiQele, in northern Zululand.
 Country. iZwe; umHlaba.
 " aloe-grown. iziHlaba.
 " coast. umZansi.
 " highlands, towards the Drakensberg (lit. westward uplands). inKangala; umuNtla.
 " lying between bushveld and open country. iPondo.
 " midlands (lit. westward uplands). inKangala; umuNtla.
 " open elevated, bare of trees. inKangala.
 " open plain. inKangala; iTafa.
 " stretch of, on which there is no kraal, in northern Zululand. uKalo.

D.

- Dam. isiZiba.
 Damp soil. umSokama; iFenya.
 Ditch. umSele.
 Downward, to go or to tend. ukwEwuka.
 Dung, cattle. umQyba. Cf. iQuba.
 Dung, cattle, old, mixed with earth. iQuba. Not to be confused with umQuba, q.v.
 Dung, lowest layer of in cattle kraal, generally hard and dry. iDaka.

E.

- Earth, the. umHlaba; umHlabati.
 " wet, or wet clay. uDaka.
 Edge of bush, } uLala; uSebe.
 " forest, }
 " lake, }
 " pan, } uGu or uKumbi or uSiko.
 " river, }
 " sea, }
 " swamp. }
 " precipice. uTenge; uSiko.
 " top. uGedla. Sharp sloping ridge of hill or mountain, uGedla lwentaba.

F.

- Fallow land. iFusi.
 Fields (in the sense of unoccupied land). eNdle.
 Fissure. uFa.
 Flat alongside river. imFunda.
 " low-lying, near river or pan, where cold is keenly felt in winter. i(li)-, isiHlambo. Loc. esiHlanjeni.
 " small, on top of hill. iGcebe.
 " spot on veld, with short grass. iCeke.
 Forest. iHlati
 " dense. iCobo; iHlati.
 " edge of. uLala; uSebe.
 Fringe, to, hill tops, as might an army, or trees, or rocks, etc. ukuti Ngqengqe.
 Furrow. umSele.

G.

- Garden. inSimu.
 " marked out small portion of, for hoeing and planting. inDima.
 Glade. isiKaba.
 Grass. uTyani (generic name).
 " rank growth of. umEno.
 Grassless patches on veld. amaQwatuyana.
 Grave, i.e. hole dug for a burial. iGodi.
 Ground, bare, about a home. iGeeke.
 " hard dry. uGanga; uGagadu; uGangadu.
 " reedy grass-grown swampy quagmire. uBhuku.
 " soft muddy, into which one sinks. uBishi.
 " very muddy. iBhoxosi.
 " very wet and muddy. iXapozi.
 " cf. Land.

H.

- Highlanders, i.e. people living in the highlands. abas'enKangala; abas'eNtla.
 Highlands, towards the Drakensberg (lit. westward uplands). inKangala; umuNtla.
 Hill. inTaba.
 Hillock. inTatyana.
 " round-topped. imPompoplwana.
 Hillside. iQele; iWatanga; iWuba.
 " grown with scrub. iDobo.
 Hill, slightly concave precipitous side of. inGoxo.
 " slope of, same as Hillside, q.v.
 " top edge of. uGedla lwentaba.
 " to "tip" or fringe, as might an army or trees or rocks, etc. ukuti Ngqengqe.
 Hole, deep, bottom of which cannot be seen. iQamuka; isiHobholo.
 " deepish narrow, large enough for a child to fall into. i(li)-, isiBhoje.
 " dug for a burial. iGodi.
 " in ground, generic term. umGodi.
 " small. isiSele.
 Holes, to mark out a place with. ukuGaba; ukuti Gavu or Gava.
 Hole where clay is taken out for making pottery. umTapo.
 Horizon. ukuGcina kwezwe or kwomhlaba; ukuPela kwezwe or kwomhlaba; rarely, unDi lwezintaba.
 Hut site. isiZa.

I.

- Irrigation works. umCacazo; inKasa; umTate; —all by modern usage.

K.

- Knoll. imPompolwana.
 " large. isiGanga; iGquma.
 Kraal site. iziZa.
 " abandoned. iNxiwa.
 " about to be occupied, or being built upon. iTanga.
 Krans, edge of. uQaqama; uSiko; uTenge.
 Kranses on face of hill. uNqenqe; uQaqa.
 Krans, small precipitous, on face of hill. unTenga.

L.

- Lagoon. iCweba; umTate.
 Lake. iCibi.
 " edge of. uGu or uKumbi or uSiko.
 " small. iDamu; iCityana.
 Land. iZwe; umHlaba.
 " aloe-grown. isiHlaba.
 " cultivated. inSimu.
 " fallow. iFusi.
 " fertile, with rank growth of scrub. uFaba; uSaku.
 " piece or plot of. isiQinti.
 Landslide. umDiliko; inTlewuka.
 Land, unoccupied. iHlane.
 Locality. isiGodi (occasional usage).
 " hugged by mists. iFenya.
 Lump of earth, small, no bigger than might be carried in the hand. iGabade or iGabadi or iGade.
 Lump on uneven floor of hut. iDuli.

M.

- Mark out a garden plot. ukwAla.
 " " plot of land. ukwAla.
 " " with small holes. ukuGaba; ukuti Gava or Gavu.
 Mealie plot, small, planted early in season. isiFe; isiVande.
 " stalks, patch or stretch of. isinTlanga. Loc. ezinTlangeni.
 Meeting place for men outside a Native's kraal. isi-, umGcawu; inKundla.
 Mine. umGodi; umTapo.
 Midlands. inKangala.
 Mountain. inTaba.
 " pass. isiKala.
 " top edge of, or ridge of. uGedla lwentaba.
 Mud, i.e. wet earth or clay. uDaka.
 Mud, to go through, making sound bhoxo, bhoxo. ukuBhoxobela.

P.

- Pale. isiKonkwane.
 Pan. iCibi.
 " edge of. uGu or uKumbi or uSiko.
 " small. iDamu.
 Pass between hills or mountains. isiKala.
 Pasture ground. iDlelo.
 Path. inDlela.
 Peg. isiKonkwane.
 Pit. umGodi.
 Pit for catching game. iGebe.
 Plain. iTafa.
 " country. inKangala.
 Pond. iCibi; iDamu.
 Pool. isiZiba; iDamu.
 Poort between hills or mountains. isiKala.
 Potato (sweet) patch. isiBhatata.
 Precipice. i(li)-, isiWa. Cf. Krans.
 " edge of. uQaqama; uSiko; uTenge.

Q.

- Quarry. umGodi.

R.

- Reed, a, or patch or stretch of. umHlanga. Loc. emHlangeni.
 Reedy ground. See under Ground.
 Retreat of buck or other wild animal. isiKundla.
 Ridge. uKalo. In northern Zululand uKalo means a stretch of country on which there is no kraal.
 " sharp sloping. uGedla.
 River, umFula.
 " edge of. uGu or uKumbi or uSiko.
 " inside, or concave, bend of. inGoni; inGosi.
 " outside, or convex, bend of. inQubu.
 Road. umGwaqa.
 Rock. iDwala.
 Rocks, outcrop of large. isiXobo.

S.

- Sand. isiHlabati.
 Scrub. uFungufu. Cf. iDobo, in Zulu-English section.
 Sea. uLwandle.
 " edge of. uGu or uKumbi or uSiko.
 Seepage. iFenya; umSokama.
 Slime, green on rock or in water. uLele.
 Slope, scrub-grown. iDobo.
 " steep. um'Mango.
 Soil. inTlabati.
 " clayey. isiDaka.
 " damp. umSokama.
 " virgin, to break up. ukuGaba; ukuQata.
 Spot on veld, flat, with short grass. iCeke.
 " where cattle stand about, outside their kraal, to avoid mud in latter. isi-umGcawu.
 Stake. isiKonkwane.
 Stalk, mealie or mabele. uHlanga.
 Stone. iTye.
 Stones covering a spot. isiQoqo.
 " heap of, "for luck." isiVivane.
 " large, i.e. outcrop of rocks. isiXobo.
 " sharp, on ground. uHlalu.
 Stony place. inGwaqa.
 " very. inGwaqangwaqa.
 Stream, small. umFudlana; umFuyana.
 " " or course of. isi-, umFotongwana; isiFufulwana.
 Sugar cane field. isiMoba.
 Swamp, edge of. uGu or uKumbi or uSiko.
 Swampy ground. See under Ground.
 Sweet potato patch. isiBhatata.

T.

Temporary cattle enclosure on veld. iTanga.
 Thorn country (bushveld). iHlanze.
 Threshing place. isiZa.
 "Tip" or fringe hill tops, as might an army, or trees, or rocks. ukuti Ngqengqe.
 Track made by game or other animals, etc. umZila.

U.

Up-country, towards the Drakensberg (lit. western uplands). inKangala; umu-
 Ntla.
 Upward, to tend or go. ukwEnyuka.

V.

Valley. isiGodi.
 " -like depression. isiHoxo.
 " narrow. isi-, umHosha.
 " narrow and deep, with steep sides. isiHoqoba.
 " top end or head of. isiHoxo.
 Veld. iNdle. Loc., eNdle.
 " burnt or left to be burnt at time of ripening mealies. iSha'kwindla.
 " grassless patches on. amaQwatuyana.

W.

Water. Amanzi. Hlonipa names for
 amaNzi are: { amaDa.
 amaCubane.
 amaKwete.
 amaNdambi.
 amaTeku.
 amaYiwa.
 amaYiwane.

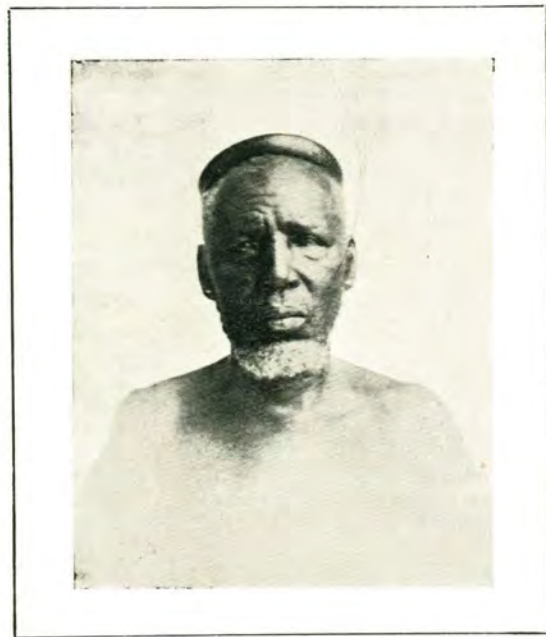
Water, brackish. umTili.
 " fall. imPopoma.
 " insipid, unpalatable. umCibilindi (northern Zululand usage); inJimbilili
 (Natal usage).
 " in which washing is done, unfit for drinking. iDabe.
 Water's edge. uGu or uKumbi or uSiko.
 Water, shallow. iXaposi or iXaposi.
 " shallow, standing. iBhaka.
 " small flow of. umCacazo.
 " to be or become clear. ukuCweba.
 " to dirty or discolour. ukuDunga.
 " with debris. izi-, iBhidi.
 Weeds, rank growth of. umEno.
 Wilds. iNdle. Usually in loc., eNdle.

X.

Y.

Yard about a home. iGceke.

Z.



LUGUBHU MBATA.
Son of M'mangaliso, Head Induna of the Tembu Tribe
in Natal. April, 1923.

CHAPTER IX.—SPECIMEN SPEECHES TRANSLATED.

Section I.—Illiterate Natal Native, Zulu-English.

Speech made by Lugubhu Mbata before the Governor-General of the Union of South Africa, at Smit's Drift, Tugela Ferry, Natal, on the forenoon of Monday, 29th July, 1918.

Notes.

Viscount Buxton, as Governor-General of the Union of South Africa, visited Natal Native areas in the winter of 1918, meeting Chiefs with their assembled tribesmen at convenient centres during his tour. At one of these centres, Smit's Drift, Tugela Ferry, on 29th July, about 3,000 Natives had gathered to meet him, and on his arrival they stood up and greeted him with a loud "Bayede!"—the Zulu royal salute,—and then sat down. He was in uniform, and was accompanied by Lady Buxton and his staff; a few Government officials and other Europeans were present. Mr. C. A. Wheelwright, the Natal Chief Native Commissioner, introduced the Governor-General to the Natives.

His Excellency thereupon invited the Natives, through their spokesmen, to give utterance to what was in their hearts, and it was then that Lugubhu,* principal Induna (headman) of the Tembu Tribe in Natal, rose. He stepped out of the crowd in a dignified, respectful manner, wearing a large grey coat, which covered him from neck to knees. The sun shone brightly, and there was absolute silence. For a moment he hesitated; he turned his gaze towards the vice-regal party, his face wrapt in thought, seemingly doubtful of his words. All eyes were turned to him. Then he spoke, in clear silver tones that could be heard by all, the accent betokening earnestness and candour, and whilst he spoke his whole being, his gestures and his general bearing, accorded perfectly with his words.

The speech was interpreted by me, and I have no hesitation in saying that it was the best oratorical effort of the whole tour, so far as the speeches of the Natives were concerned: this unlettered man spoke as one inspired.

After the meeting, I wrote down as much of the speech as I could remember, in English mixed with Zulu: notes of the speeches were afterwards obtained officially from Mr. B. Hodson, the local Magistrate, who was present. Besides this, Lugubhu has himself since, on two occasions, gone in detail over the speech with me, and so accorded me the opportunity of writing down his own words throughout,—although he remarked about this "Ngi'libhimbi nxa ngibukeza" (I'm a fool when I attempt to repeat word for word). It is from such material, then, that the original speech has been preserved and is here reproduced.

*Lugubhu, lit. "Giver of Music."

Lugubhu's style varies occasionally from the usage in Zululand north of the Tugela river. Such variations in style have not been noted here, since this would have unduly burdened the arrangement of this work, without serving any very useful purpose. The specimen speech forming Section IV of this Chapter gives a good example of "pure" Zulu from Zululand north of the Tugela.

Lugubhu is a contemporary of the Kandempemvu Zulu regiment, and is therefore about 75 years of age now (1923).

Nkos'enkulu, M'hlekazi!

Njengob' iNkos' ifikile lapa izokusi-bona, kuyas'ehlula, kus'ehlul' okob' iNkos' izobona tina, tin' esingamagundwane pansi kwezihlahla, esikoteni, tin' esipansi kwezizwe, sibona namhlanje ngamehl' etu lap' emakaya iSitunzi seNgonyama yeNdlunkulu; kodwa siyabon' ukuti kant' iNkos' inamehl' abukali, ikumbule tin' esingeluto, tin' esibancane kwabaka'Joji Kingi; noma sing'amagundwana-ke, namhlanje siyaziqenya. Tina 'bantu siti-ke sifikelwe 'lizulu; ubuhle b'uzile, uNkulunkul' unati, ngiti singatola nentlahl' enkulu, ku'ne nezulu, sibe nenala nonyaka, sisale sibuse. Sitabile kakulu; intliziyo zinnandi. Kuyabonakala-ke ukuti tin' es'ehlelwe 'ligul' ekulu siyibo kant' impela impela abaka'Kingi, abas'eNdlini. Tina 'bantwana baka'Kingi sizawunamamtela kuye njalo, sikobebe pansi kwake, na'pi-na'pi, njengaloku savela sikonzile njalo.

*Lit. we who are (as) rats under the bushes of the veld, we who are the lowliest of the human race.

‡The representative of the Mighty King.

†Sharp eyes (to spy us).

§Lit. we to whom this great vessel of food has descended.

||Na'pi-na'pi, lit. **ubique**, everywhere.

Great and Good Chief!

It is beyond our comprehension, sir, to understand the reason for being visited by you, to understand why we, who as it were are only rats among the races of mankind,* should see to-day with our own eyes in the midst of our homes the Shadow of the Mighty Lion;‡ but we realise that you have keen vision† and that we have been remembered this day, we who are of no account, we humble subjects of the King; and for that reason we can claim to be proud rats to-day (strikes attitude of pride, raising his shoulders). From our viewpoint your visit seems like a phenomenon of nature; but it is a good phenomenon, and augurs well for our future, and I believe it might be followed by some great favour of nature, as for instance rains in season and good crops this year—that this blessing might follow. We rejoice and our hearts leap for joy. It is clear, then, that we who have been favoured§ are subjects of the King verily and in truth, and form part of His Majesty's Great Home. We, his children, will cling loyally to the King, to the British sovereign, always, through good days and through evil days,|| as we have ever done.

Sonke sesezwa ngempikazi le uKing' ayilwayo. Kungumtandazo wezintliziyo zet' ukub' iNkos' izisunduze masinyan' izita lezo ezihlupayo, amaNgis' ak'akombise fut' emhlaben' ukuti won' ayanqoba, anqoba zonk' izizw' empini.

We all know of the great World War in which the King is now engaged. It is the prayer of our hearts that he may soon overcome his (those) troublesome enemies, and the British show to the world once more, as they have shown so often before, that they are conquerors, not to be beaten in war.

Impi yindab' ehlupa bonk' abakuyo, nabancane, nabakulu, nabangamakosi nabangeluto, ihlanganis' abantu ngasibopo 'sinye. Ngisho njalo, ngoba ngiqinisile; sengimudala, sengazibonela; kade ngikubona, nami sekwang'enza—impi ilet' ukuhlupek' okuning' empefum'lweni—**yimbi**. Tina singabantwana; ukujabula kwenkosi kuwukujabula kwetu, nokuhlupeka kwayo kuwukuhlupeka kwetu. Kwati tina 'bantwana sizwa lok' ukuhlupek' okwakwehlela, Nkosi'nkulu yetu, sahlupeka sonke, kwawukuhlupeka kwetu sonke, size sihlupেকে ngokukal' izinyembezi. Nxa ngisho 'njalo ngikulumela lonk' izwe lako leli.

War is a wicked business, which touches all who are engaged in it, the high and the lowly, the king and the peasant, thus uniting the people by a common bond. These are not idle words;* for in my long life I have learnt this myself; I have seen it so often, and I know it from my own experience—war is a soul-hurting business, it is the **bringer of sorrow**.‡ We who speak are as children, and so your happiness is our happiness, and your sorrow is our sorrow; and when your children heard of the sorrow which the war had brought to our own Great Chief, to Your Excellency, it became ours, and we wept. In saying this I voice the sorrow of us all in this land†.

Siyakonza kuKingi peshê kolwandle, sifis' umbuso wake kupela, kasiwufis' omunye; kungati nawe 'Nkosi kulohlaba wakiti ungapila njalo, wena 'sandla sake, Bab'omuhle, M'hlekazi, usibuse njengoba usibusa, ngesandla sako.

We pay homage to the Great King over the sea, and wish for no rule but his;§ and we pray that Your Excellency, his representative, may live for ever in this our land, ruling us, Good Father, in the way you do now, with your hand.

*Speaking thus, I speak the truth.

‡Lit. evil.

†I.e. the people assembled and those whom they represent, the whole countryside.

§We wish for his rule only (and) we wish for none other.

Section II.—Enlightened Natal Native, Zulu-English.

Extracts from notes of proceedings at Meeting with Zulus, held by John L. Dube, at Eshowe, Zululand, on Saturday, 30th November, 1912, from 11 a.m. to 12.35 p.m.

The proceedings at this meeting were conducted entirely in Zulu.

The original report of the meeting was made by me in English at the time, in shorthand interspersed with Zulu. The English version of the extracts published here is given faithfully word for word exactly as I took down the speeches from the lips of the speakers at the time they spoke.

Mr. Dube was in fine "form." His address was delivered with the ease and grace natural to good Native speakers, and his listeners appeared to be impressed by what he said. The address is an exceptionally good specimen of the vigorous use of Zulu by the present-day educated Natal Native, the style varying occasionally from the usage in Zululand north of the Tugela river. Such variations in style have not been noted, for the reason mentioned in the Notes to Section I. of this Chapter.

It has been necessary to retranslate Mr. Dube's speech from English into Zulu. The greater part of the translation given here has been kindly made by Mr. Dube himself; where his translation begins and ends is duly shown by foot-notes. The rest of the translation, which is very short, is mine, checked with an educated Natal Native and with an illiterate Zulu. The Zulu orthography throughout is mine.

Present:—

Rev. John L. Dube and Native secretary.
Mr. R. H. Jackson, J.P., acting assistant magistrate, Eshowe district;
Mr. Nils Titlestad, trader, Eshowe;
Rev. P. A. Rödseth, Norwegian Mission Society, Eshowe;
Rev. A. Dyer, Church of the Province of South Africa, Eshowe;
Carl Faye, clerk and Zulu interpreter, Department of Native Affairs.

Native Chiefs:—

Mtonga Zulu ka'Mpande,
Mtonga Zulu ka'Mpande;
Mbangi Mpungose ka'Gawozi;
Jakobe Mhlongo;
Naftali Cele;
—all of the Eshowe district.



John L. Dube
May 16th 1922

Chiefs' Representatives:—

Mpuhlana Nzuza (for Mkungo Zulu);
 Mehlwana Koza (for his father's brother Ntyingwayo Koza);
 Nkomidli Mhlongo (for his father Sikonyana);
 Ngunyanguya Nzuza;
 —all of Eshowe district; and a
 Representative of Makubalo Kanyile;
 —of Nkandla district;
 Headman (for Nqodi Mbata);
 Headman (for Muzimubi Butelezi);
 —of Mahlabatini district; and a
 Headman (for Ntaminemidwa Mdletye);
 —of Hlabisa district.

Other Natives:—

Mgidlana Zulu ka'Mpande;
 Principal messenger Sijulu Tabete and messenger Ntete Nzuza, of the
 District Native Commissioner's office, Eshowe;
 Principal messenger Luhanga, of the magistrate's office, Eshowe;
 Sergeant Native constable Sahlula, Eshowe; and
 Other Native messengers and constables stationed at Eshowe; and
 A gathering of over three hundred kraal and kolwa (Christian) Natives.

***UDube:** Lalelani, 'madoda, nizwe.

Sekuyisikati eside ngifisa ukuza lapa
 kwa'Zulu, kulel'izwe, izwe eliyi "Ngi-
 landi" yetu. Kwati sengizokuza nge-
 zinyanga ezidlulileyo, ngalinyazwa
 'lihashi, ngatiyeka ukufinyelela lapa.

Ngiqonde into yinye qwaba eqami-
 leyo ukuba ngikulume ngayo kini—
 ukuhlangana pakati kwetu tina aba-
 mnyama.

Sesinesikati eside sicela ukuba sibe
 nabakulumeli. Saqala sacela uMbuso
 was'eNatali ngapambi kweNyonyana;
 sicela ngoba singenazwi ekwenziweni
 kwemiteto esipetwe ngayo, imiteto
 eminye yayo esingayitandiyo.

*Beginning of Mr. Dube's Zulu translation.

Dube: Listen, men, that you may
 hear.

It is now a long time since I wished
 to come to Zululand, to this land, the
 land which is our "England." When
 I was on the point of coming, some
 months ago, I was injured by a horse,
 and so was prevented.

There is just one principal matter
 about which I have come to speak to
 you—unity among us black people.

We have long been asking for repre-
 sentation. We commenced asking the
 Government of Natal, before Union;
 and we asked because of our not hav-
 ing a voice in the making of laws
 affecting us, laws, even, which are
 against our feelings.

Pakati kwezizwe zomhlaba, tina Zulu siyisizwe esilwayo; sihlala ngokuxabana, singezwani, sibulalana—yisimo setu lesu. Siti sisalibele yiloku, abantu abanjengamaNdiya bayafika lapa ezweni letu, kube yibona sebepezu kwetu, sengati tina bomdabu kasiluto. Niyazi nje ukuti lel'igama lokuti "Ashila!" kazinalo ezinye izizwe? Lomoya wokulwa ubonakala nalapo sibhekisele kubakelwana betu—ngesikati esidlulileyo bekujwayelekile pakati kwabantu bakwa'Zulu ukuti "iTongana," "uMsushwana," "iSwazana," "iMfengwana. . . .

Umbuso wabelungu ulungile ngokunye, ngoba bayavuma ukuba kukulunywe kubo; kepa tina 'bantu kasikabinabo abakulumeli betu. Abantu bafuna kumakosi ezinkantolo, kepa akubasizi kahle loko: kumele ukuba kufundwe indlela yokubusa yabelungu.

Leli yizwe lakiti, esazalwa kulo, ukupela kwalo, aliko elinye, ikaya letu, akuko lapo singaya kona. Noko nina 'bantu anenziwa 'bantu, aninazwi—anizikulumeli—nanamuhla nje abantu bapetwe indlala. Kuhle sihlangane. Njengoba singahlangene nje, singasho kanjani kuHulumeni ukuti umbila awungene ngenkululeko eTekwini?

*Meaning "Hurrah! Got him (It)!"

‡Terms of contempt for Tongas, baSutu, Swazis, and Mfengus, respectively.

†I.e., make their representations.

§I.e., mode of representation.

Among the peoples of the earth, we of Zululand are a fighting people; we are constantly at loggerheads, disagreeing, slaying one another—that is our history. Whilst we have been busily occupied in this way, people like Indians have come into our land and lorded it over us, as though we, who belong to the country, were mere non-entities. Do you know that there is no other language in which the word "Ashila!"* occurs? This spirit of pugnacity is again revealed by our references to our neighbours—in the past it has been customary among the people of Zululand to speak of "iTongwana," "uMsushwana," "iSwazana," and "iMfengwana."‡ . . .

The European Government is really good, in this way, that they permit representations to be made to them; but we Natives have not yet got so far as to have our representatives. Natives seek† through magistrates, but that is not sufficiently effective; white people's government§ has to be learnt.

This is our country, the land of our birth, our only land, our home; we have nowhere else to go to. Yet you are not like a people; you have no voice—you cannot speak for yourselves—even now people are suffering from scarcity of food. We must unite. How, disunited as we are, can we represent to the Government, for instance, that mealies should be allowed in free at Durban?

Njengoba ngilapa nje, nxashana kumqam'ka ipoyisa elimhlope lizongibamba, ningabaleka nonke ningishiye ngimingedwa; kodwa mina angesabi, ngoba ngikuluma iqiniso elimhlope! Nani kuhle ningesabi.

Sitanda ukuba bonke abantu boku-dabuka lapa eSouth Africa, pakati kweNyonyana nangapandle, ababuswa nguKingi, bahlangane babuze ukuti: "Kuya ngani ukuba tina 'bantu abamnyama baka'Kingi abalapa ngabanye umkulumeli na?" Sidinga sihlangane. Akenibheke abelungu lapa eShowe, banoJoji ka'Mahlashana ukuba abakulumele, ngapambili babeno-Mashay'inyoni. Nxa tina 'bantu sonke singahlangana s'enze izwi, silitate sili'se eKip'tawini, singalalelwa. Kunina enikwesabayo ukwenza into enje, mhlawumbe nicinga ukuti abelungu bangati niqonde ukulwa nabo, ngiti Ayi, amanga, asifuni 'kulwa, futi singelwe. Umqond' onjalo unjengesihlekiso nje. Niti umuntu angenzani nge-wisana lake? Loku izibhamu zabelungu zingabawundela pansi be lé kwa'Gingindlovu, ngisho nas'oTukela! Cabo! Kupela tina esikufisayo, esikufunayo, ubudlelwano, ukuzwana nabelungu, ukuze nati, njengabo, sibe nezwi letu.

Nxa uMbuso ubuqonde ukun'enzela umteto omusha, ungawusa ePalamende ukuba umiswe, nibe seniqabuka ngamamantyi eseti "Manje sekumiswe umteto onje-nonje, nimelwe ukuba n'enze loku-naloku," mhlawumbe atiinja senizoyikokela loku-naloku. Nibe seniti "Yebo, Nkosi!" — loko enikushoyo sonke isikati, ngisho noma

*I.e., petition.

‡16 miles.

†32 mres.

If, for being here, a European policeman were suddenly to enter to arrest me, you would all run away and leave me standing alone; but I am not afraid, because I speak the white truth! You, too, must not be afraid.

We want the South African Native subjects of His Majesty the King, both within the Union and beyond it, to unite and ask: "Why is it that we Native people living here, subjects of the King, should have no representative?" We need to unite. Look at the white people here at Eshowe, for instance, they have Mr. George Hulett to represent them; before they had Mr. Brunner. If all of us black people of South Africa united and made a word,* and took it to Cape Town, we should be listened to. To you who are afraid of doing such a thing, perhaps imagining that the white people might regard it as an indication of your desiring to fight them, I say No, we do not want to fight, we cannot fight. The very idea is ridiculous. What, do you think, could you avail with your little knobbed toy sticks? Why, the guns of the white people could mow you down as far off as at Gingindhlovu† and even on the Tugela!‡ No! All we desire, all we want, is to find grace, favour, with the white people, that we, too, like them, might have our voice.

Supposing the Government wanted to introduce a new law affecting you: they would get it passed in Parliament, and then you would suddenly hear from the magistrate that "Now there is such-and-such a new law in force, and you have to do so-and-so," for instance, pay so-and-so much for each dog you keep. Then "Yebo,

izintliziyo zingasho. 'Madoda, anokuluma iqiniso! Amakosi watyeleni okuyikona nikuqondayo nenikuzwayo. . . .

'Madoda, ngiketwe ukuba ngibe yisicaka senu kulez' izindaba, ngibe "umpati 'sihlalo." Okuyikona kupambili-ke ukuba sihlangane. Ake nibheke abelungu. Ngite ngiza lapa ngabona isibonelo esikulu sokuhlangana nobuhlakane babelungu. Kusuka eTekwini kuza kwa'Gingindhlovu sebe-lime izibhakabhaka zamasimu omoba, anemali eyesabekayo, ifa labelungu. Bona-ke kanti banibuka banihleke, bati: "O, yini-ke engenziwa ilaba? Abakwazi ukusebenza!" Basho baqinisile: ngoba umsebenzi wenu ukuya emishadweni—futi umuntu uye amangale ukuti bavelapi, nabasha nabadala, nxa ebona ubuningi babantu emisindweni—imisebenzi yenu utywala, ukudla, nesifazane; akuko okupambi kwaloku enikucabangayo. Kababanjalo-ke bona abamhlope; bahlala bes'emsebenzini. Niti po ningaqubeka kanjani ningasebenzi? . . .

Lezi izinto engize 'konikombisa zona.

Enye into eqamileyo engitanda ukunikombisa yona, into eniyidinga kakulu ukwazi. Abelungu bapumelele ngani, bakulu ngani? Kuya ngokwazi, ngokuqonda izinto. Ake ngibuze. Nina 'zipakanyiswa nike nihlangane nje, nize nihlangene ukukuluma kuNdabababantu lapa noma emantyni? Uma ninako ukwazi ngakube niyaya.

§"Yes, sir!"—modern usage, perverted from original meaning of "Yea, Your Majesty!"

*You should adhere to the truth.

‡Lit., you think of naught more than you do of this.

Nkosi!"§ would be your reply—that invariable response of yours, even when it is against your feelings. Men, speak the truth!* Let the Authorities know your real, true feelings. . . .

Men, I have been chosen to be your poor servant in these matters, to "take the chair." Now, the first essential to success is union. Look at the white people. On my way here I saw a striking example of the result of union and cleverness of white people. Between Durban and Gingindhlovu one sees wide stretches of flourishing cane fields, carrying great wealth, the property of white people. The white people are a wonderful people. Look at their success! And after all, they just laugh at you, saying: "Oh, what can they (the Natives) do? They do not know how to work!" And quite true: for your work is to attend wedding feasts—one wonders where all the people, young and old, who attend these functions, come from—your work is beer, food, women; you think of nothing else.‡ But not so the white people; they are constantly busy at work. How do you think you can progress if you do not work? . . .

These are things I have come to point out to you.

Another important thing I want to impress upon you, a thing of which you are badly in need, is knowledge. Why are the white people so successful, so great? Simply on account of knowledge, ingenuity. Let me ask, Do you Chiefs ever unite and come together to speak to the Commissioner here, or to the Magistrate? You would if you had knowledge.

Izwe lamaNgisi isiqingana nje olwandle, noko ngenxa yokuhlangana kwa-bo sebakanyiselwe pezu kwezizwe; babusa abantu abaningi, abamhlope, nababomvu, nabamnyama, nabampofana, eziqingateni eziningi zomhlaba.

Nina-ke, ni'pi? Ukona pakati kwenu owake waba imantyni? Mhlawumbe ningati: "Wo, qa, sesibadala, asisenakuzifunda zonke lez' izinto manje." Yebo, kepa mina ngiti, Nitini-ke ngabanta-benu na? Batumeleni ezikoleni, mabefunde imisebenzi, bafunde konke ukwazi abangakutola. . . .

Manje kuhle sihlangane ukuze sibe namandla, lapo kufuneka, okukuluma kuHulumeni simbonise izinto ezisihlupayo, simunye izingqondo zetu zihlangene, ngokuhlonipa. Kona-ke solalelwa.

Niyakwazi nje okuhloselwa nina kules' isikati? UJenene Hertzog, oku uyena epete izindaba zabantu eMbusweni, ukuluma ngokuti kuhle kwehlukaniswe abantu nabelungu, sihanjiswe siyohlala lapo ngingazi kona. Ufuna ukumisa umteto wokuba loku kwenziwe. Lento-ke inkulu, eyokuba ihlanganelwe ngomhlangano omkulu wabantu, ukuba kuzwakale izwi labantu ngayo: sesizohlangana eJozi ngalo lol' udaba, sikulumisise ngalo. . . .

Ngiti asihlangane sonke, singahlangani nje sodwa, kodwa sihlangane futi namaTonga, namaSwazi, nabeSutu, namaMpondo, nazo zonke izizwe ezimnyama, siyeke ukubandlululana. . . .

Ikanzi libila ngokukwezelwa.

The land of the English is just a small island in the Ocean, yet through union the English have grown into the greatest among nations; they now rule many peoples, white, red, black, yellow, in many quarters of the world.

But you, where are you? Has any one of you ever become a magistrate? Perhaps you will reply: "Oh, we are too old now, we cannot get learning all these things at this time of life." Yes, but I say, What about your children? Send them to school, let them learn trades, let them learn all they can. . . .

Let us now unite so that we may be able when occasion arises to represent to the Government that such and such a thing is hurtful to us, because of so-and-so and so-and-so, giving all our reasons fully, respectfully. Then we will be heard.

Do you know what is being considered about you now? General Hertzog, who is the Minister in charge of Native Affairs, is talking about separating the black people from the white people, sending us away to live I do not know where. He wants to make a law to get this done. Now, that is an important matter about which there should be a big Native meeting so that the voice of the Natives may be heard in regard to it: we shall soon have a meeting in Johannesburg, and will speak thoroughly about this. . . .

I say let us all unite, not only among ourselves, but also with the Tongas, Swazis, Basutu, Pondos, and all other black people, and no longer refer to them with contempt. . . .

A kettle boils by keeping the fire going.

Nxashana izwe singenalo, singebe bantu. Njengoba sengishilo, opete izindaba zabantu eMbusweni ucabanga ukus'ahlukanisa nabelungu, oku ukuti abantu bangasuswa emapulazini. Ufisa ukungenisa umteto ozo'qinisa lok' ukwahlukanisa, kodwa umqondo wake usewuveze manje ukuze utakazelwe abelungu.

Kodwa singaya-pi? Kakuko 'ndawo! Abelungu sebaliketa lonke izwe elihle.

E Tekwini kupela abantu baningi abasebenza kubelungu. Bopila kanjani abelungu nxa besuswa bonke labo 'bantu?†

Kupela esikufunayo manje ukuhlangana pakati kwetu, siqube izindaba zetu eMbusweni.

'Madoda, ngisaqedile.

Ngingajabula ukuzwa amazwi enu nina 'zipakanyiswa, nakabani nje omunye. . . .

ULupondo Mcineka, wesifunda sa-kwa'Ntyingwayo: Siyiziququda- 'mbila. Singamavondwe. Igundane linezwi? Kasiku'zwa, futi siyaku'zwa. Obaba bafa eSandlwane, nas'eNqabeni ka-'Hawana, nakwa'Gingindlovu, nas'e-Mahlabatini. Lawo 'manxeba sisa-wezwa.

Siti uzosibulala. Igundane lingakuluma yini nentlanzi?

*Lit. chosen.

†End of Mr. Dube's translation.

§A fish, a monster from the sea, a white man.

If we have no land to live on, we can be no people. The Minister for Native Affairs, as I say, thinks of separating us from the white people, which would mean that the Natives would be removed from the farms. He wishes to bring in a law, to effect this segregation, but he has announced the idea now so that it might "catch on" with the white people.

But where can we go to? Nowhere! The white people have already taken up* the best land in the country.

In Durban alone, a great number of Natives are at work serving the white people. How could the white people live if all these Natives were taken away?

All we want now is unity among ourselves in making our representations to the Government.

Men, I have done for the present.

I shall be glad to hear anything you Chiefs, or any of you, may wish to say.

Lupondo Mcineka, Chief Ntyingwayo: We are gnawers of mealies. We are cane-rats. Has a rat a voice? (Laughter). We do not understand you, and yet we do. (Renewed laughter). Our fathers perished at Isandhlwane, at Kambula, at Gingindhlovu, and at Ulundi. We still feel the wounds then inflicted.

We say you have come to kill us. Can a rat speak to a fish?§ (Loud laughter).

Kuningi esihlala sikuzwa ngoDube—siyajabula simbona namhlanje.

Munye kupela umuntu engake ngamuzwa ekuluma kanje, njengawe nje—uMatunjana, was'eMankwanyaneni, oway'ake eHlungwini, pezu kwoTukela, kodwa sewafa.

Uqinisele; siti "Nkosi" kuko konke.

UDube: Niyavuma yini nina enilapa ukuhlangana nati ningene emhlanganweni wetu?

UHashi Biyela: Sahlulwa, amatumbu etu apenduka aba ngamanzi—s'esaba ukuti sizawukwenziwa-njani. Saqabuka ngqa ukubona emhlabeni abanqobi behawukela ababanqobileyo; abelungu kabasiqotulanga nya! nya! nya! nya!

Upat' umbila, kodwa kasiwuboni. Nga siyakubonga inxa besiwubona. Inxa uzakusisiza, siti Ehhe, sikulumele, wen' okwaziyo.

UDube: Po, nikala ngokuti lomisi-le izulu, futi ngizwa nokuti kukulunywa inqaba pakati kwenu yokuti kukona izinto ezindizayo ezivela ezulwini. Izinyanga zenu zitini ngalez' izindaba?

UHashi: Wen' ub'us'utini? Lok' uyazi kahle du du ukuti kazik' inyannga zezulu. Ilete wena imvula, bese sibonga kuwe.

We have heard a great deal about Dube—we are glad to see him in the flesh to-day.

One other man only have I heard speak like this, as you speak—poor Matunjana, of the Mankwanyaneni people, who lived at Hlungwini, above the Tugela, but he is dead. (Loud laughter).

You are right; we say "Nkosi" to everything.

Dube: Do you people present here agree to join with us and enter our union?

(After some hesitation, about half the audience put up their hands).

Chief Hashi: We were conquered, and when we were beaten our entrails turned into water—we were in fear and trembling as to our fate. For the first time on earth we saw conquerors show mercy to their vanquished; the white people did not wipe us out utterly, utterly.

You speak about mealies, but we do not see them. If we saw them, we would thank you. If you will help us, we say Yes, speak on our behalf, you who can.

Dube: Well, you complain about want of rain, and I hear also that there are ridiculous rumours among you about flying bodies coming through space. What do your doctors say about these things?

Chief Hashi: Then what will you say? For you know perfectly well that there are no rain-doctors. You bring rain, and then we will thank you. (Laughter).

UDube (ehleka): Nempela ngifike la'na—li'ne bonk' ubusuku.

Ikolwa: Kuhlwile. Kohlanganwa kanjani, kokanya kanjani, kungak'asina? . . .

Elinye Ikolwa: Izinkomo zinezinkunzi, ezitibela izinkomazi. Abazali bantwana, bangapandle, kabavumi ukuba usapo lufunde, luye ezikoleni. Beza lapa bazokala emakosini. . . .

UDube: Nikuluma ngendlala. Ngitumeni nezwi-ke ngil'ise kuHulumeni. Ngiya eKip'tawini, nas'eGoli, nas'e-Blamfantini, napambili. Letani-ke openyana benu bokukokela lomsebenzi esinisebenzela wona. Kepa musan' ukuti ngizokutata imali yenu: kangifuni 'mali yenu, ngifuna izintliziyo zenu.

Ikona into nina bakwa'Zulu enifanele ukuy'enza. Abafana benu bay'onakala impela emitasheni. Batumeleni lap' emaduze, ezimobeni, lapo ningayitata kona imali abayisebenzayo.

Nabaqata kwabamhlope bayasebenza, basebenza emahofisi; ningaya eTekwini nje ukubona loku.

Muningi umsebenzi ongatolakala lapa eduze.

UNkomidli wakwa'Mhlongo: Upinda uHulumeni asesityene kona futi-futi.

Dube (laughing): In truth I came and it did rain—it rained all last night. (Renewed laughter).

Christian Native: It is dark. How is there to be union, how is there to be light before dawn? . . .

Another Christian Native: Cattle have bulls, which keep the cows within the herds. The parents of children, unchristianised parents, will not allow the growing people to learn, to go to school. They come here and complain to the Authorities. . . .

Dube: You talk about scarcity. Send me with a word to take to the Government, then. I am going to Cape Town, to Johannesburg, to Bloemfontein, and further. Bring therefore your threepenny bits to pay for this work which we are doing on your behalf. But do not misunderstand me: I have not come for your money, I do not want your money, I want your hearts.

There is one thing which you people of Zululand ought to do. Your young men get ruined at the Mines. Send them instead to the canefields near at hand, where you can take their earnings.

Even important white men work, work in offices; you have only to go to Durban to see this.

There is plenty of work to be had near at hand.

Nkomidhli Mhlongo: You merely repeat what the Government has told us over and over again.

UDube: Ngiti kasihlangane ukuze imali ivuleke lapa eduze.

UNtuli (osebenza kwa'Joji ka'Mahlashana): Lapo uJana Dube eti kasi-pakamise izandla ngijabule kukulu ukubona owohlanga lwakwa'Zulu epakamisa zombil' izandla; kute mina kangipakamise yombil' imlenze. . . .

UDube kasimnike izinyawo zokuhamba. . . .

UDube: Umhlangano us'uyavalwa.

Waw'us'upela-ke umhlangano, abanye bati "Eletu!" "Ngelabantu!" bevuma izwi lelo. Kwase kuba 'kupe-la-ke.

Dube: I say let us unite and get the money "opened"* here close at hand.

Ntuli (in the employ of Mr. G. H. Hulett): When John Dube asked us to raise our hands, I was delighted to see a son of the Zulu Royal House† hold up both hands; it made me feel like putting up both my legs. (Laughter). . . .

Let us give Dube feet with which to walk. . . .

Dube: The meeting must now close.

The meeting then finished, several Natives shouting "It is our voice!" "It is the voice of the people!"

*Wages increased.
†Mtonga Zulu, son of King Mpande.

Section III.—Address by General Botha to Zulus, English-Zulu.

Extracts from Notes of an Interview between the Prime Minister of the Union of South Africa, and Solomon Zulu, son of Dinuzulu, at Pretoria, on Saturday, 25th November, 1916.

Present: General the Right Hon. Louis Botha, P.C., Prime Minister;
Mr. E. E. Dower, Secretary for Native Affairs;
Mr. E. Barrett, Under Secretary for Native Affairs;
Mr. C. A. Wheelwright, C.M.G., Chief Native Commissioner for the Province of Natal.

Solomon, with Mnyayiza Zulu and other Native advisers.

Mr. Carl Faye acted as interpreter.

Notes.

General Botha's address greatly impressed the Natives.—Solomon still refers to it sometimes. Two factors accounted for this. Solomon and his followers had not an inkling of what was about to happen—they were entirely ignorant of the reason for their being summoned to Pretoria, and as a matter of fact were ill-at-ease about it.* I had evidence of this when they travelled with me by rail from Glencoe Junction to Pretoria, Solomon being with me in a reserved compartment a great part of the time and confiding his thoughts to me. General Botha's address, then, finding them in such a frame of mind, came as a very agreeable surprise indeed. That was the first factor. The second factor was that General Botha was beloved by the Zulus, who spoke affectionately of him as "uBhota." The

*Cf. Solomon's statement, p. 95: "Kute lapo ngiza lapa namhlanje, ngize ngisindwa umzimba ngezikalokodwa us'uzisuse ngingakazipati na'kuzipata." I felt when I came here to-day that I was labouring under certain burdens, but you have taken them away even before I had expressed them.



Solomon Ha Dinuzulu

SOLOMON ZULU.

Son of Dinuzulu.

Photographed immediately after the public announcement to Zulu Chiefs and Headmen of his official appointment, at Nongoma, 4th January, 1917.

touching tributes paid to his memory by them, at the time of his death, bear eloquent testimony to this, as the following quotations—from among some that I heard myself—show:

“Isity’ esihle kasidleli,” a beautiful vessel broken too soon in service.‡

“Umut’ oluhlaz’ owiswe ’lizul’ ebusuku,” a great green tree struck down by lightning on a dark night.

“UBhota way’esipete—sesizopatwa ngubani?” Louis Botha cared for us—who will care for us now?

* * *

When the Natives entered the Prime Minister’s office in the Union Buildings, General Botha was standing at the window, his figure silhouetted against it; he was looking out on Meintjies Kop. He remained there a moment, and then quietly turned and walked to his table. He took his seat, and was quickly joined by the officials present, and then proceeded at once to address Solomon.

General Botha spoke without notes, in a quiet tone, but every word he uttered carried with it the weight of authority, and the Natives listened to him spell-bound, with wrapt, childlike attention.

It will be observed that my interpretation, whilst adhering to the context, is a “free” one; it attempts to convey thoughts rather than to give a mere literal translation of words and so run the risk of losing its force. Solomon’s replies to General Botha, p. 95, I have checked with Solomon himself.

Prime Minister: I am pleased to see you. Since your father’s death I have not had an opportunity of seeing you, as business has prevented me. . . . I am glad to do so now, and hope you will open your ears in the fullest sense to the words I shall speak to you to-day.

I was a great friend of your father. I was one of the men who made him King.

I am seeing you this morning not only as the head of the State, but also as the friend of your people and yourself. . . .

UNdunankulu: Ngiyajabula ukukubona. Yiloku kwashona uyihlo bengingalitoli ituba lokukubona, ngenxa yezindaba. . . . Ngiyajabula-ke ukukubona manje, ngetemba nokuti izindlebe zako uzozivula impela ulalelisisamazwi engizowabeka kuwena namhlanje.

Ngangingomkul’ umhlobo kayihlo: futi ngangipakati kwamadoda am’misa ebukosini. . . .

Ubona ngikubizele lapa nje namhlanje, kangikubizile kupela ngobangipete uMbuso, ngikubize ngoba ngingumhlobo ka’Zulu, ngingumhlobo wako. . . .

‡Lit. a beautiful vessel is not eaten out of, i.e. breaks too soon in service.

There is now only one country, one Government, and one flag in South Africa, and you must hold fast to these three things. Your protection and the welfare of your people are linked up with them. If you do anything against these three things you will get yourself and your people into very serious trouble, in which case I would personally have no hesitation in visiting upon you the severest punishment.

I am a great believer in the Zulu nation. . . . All the royal family, your father, and your grandfather, I knew personally. We were friends together in the days when the Zulu nation was in very serious trouble: therefore I want you to listen to me speaking as a friend of the Zulu people.

The first thing I wish to tell you is what the Government has decided to do with you. It has been decided to place more responsibility upon you, and to send you back to the Usutu kraal. I want to impress upon you that this is a great responsibility and that it is now in your hands to become a big man, and useful man, to the State. If you will listen to me and co-operate with me and the Government and the officers placed over you, then you have a future before you.

But you must clearly understand that you are not being sent back to the Usutu kraal with any administrative power outside of the Usutu Location. You must also understand very clearly that you are not being sent back to raise military kraals or impis.

Manje amazwe alapa eSouth Afrika asehlangene, sekuzwe-'linye, uMbuso us'umunye, neduku lokupakanyiswa, lobukosi, seli 'linye kupela, kuhle-ke ubambebele uqinise kulez' izinto ezintatu, ngoba ziyisihlangu sako, nokuhlala kahle kuka'Zulu kuhlanguana kuzona. Uma-ke kuba kona okwenzayo okupikisene nalez' izinto ezintatu, wozifaka ekhlupekeni okukulu kanye nabantu bako, ngiti-ke nxa udlula kuzo nami futi uqobo lwami ngingashesha masinyane ukwehlela pezu kwako kanzima impela ngaloko. . . .

Mina ngimetemba kakul' uZulu. . . . Bonke bohlanga lwakini ngangib'azi, uyihlo kanye noyihlo'mkulu. Sasi'zihlobo mhlazan' uZul' ehlupekile: ngiti-ke lalela lapo ngikuluma, ngikuluma ngi ngumhlobo ka'Zulu. . . .

Into yokuqala engizakukutyena yona ngosekunqunywe nguMbuso maqondana nawe. Kunqunywe ukuba unikwe isikundla manje, usiwe oSutu. Kaku-kucacele-ke kahle saka ukuti les'isikundla sinzima impela, nokuti sekus'ezandleni zako ukuba ube yindoda eqata, indod' eyetembekileyo ezweni nas'eMbusweni. Uma-ke ulalela mina, usizana nami noMbuso, usizana nabakwoMkulu abakupeteyo, uzotola ukupumelela.

Kuhl' uqondisise-ke kodwa ukuti usiwa lapo oSutu nje, kawukunikiwe ukuba ubuse weqele ngapandle kwes'abelo sas'oSutu. Kodwa kwokunye mhlakumbe zo'ba kona ikati lapo ngokutyena ukuti yenza izenzo ezitile zokupata ngapandle kwaleso 'sabelo.

I want peace now—rest for the Zulu nation; and if you go back with that purpose—to assist in maintaining peace and good order—then you will become a big man in Zululand.

You must live absolutely at peace with the people of the late Sibebu and those of Kambi, and be on friendly terms with all the people in Zululand. You must follow the instructions of the Magistrate placed over you, who will be my mondstuk (mouthpiece) and that of Mr. Dower and Mr. Wheelwright, and we expect you to listen to the Magistrate no matter what orders he may give you.

If you want to enlarge your kraal or make improvements you must not call your impis of young men together but employ your old men in a quiet way about that class of work.

I am going to place you at the Usutu kraal as a test. If anything goes wrong through your actions you will not remain there one day longer. This you must understand clearly, that you are there to maintain peace—not to make trouble. You will have to keep a careful watch over your men and live at your kraal in a dignified way. You must not wander all over the country as though you had no resting place. . . . I want you to behave with dignity.

I wish to place you in a position of responsibility, and the Government, I am pleased to say, has agreed to give you an allowance of £300 a year, on probation. If you do not listen to, or carry out my instructions or the in-

Kuhle wazi kahle-ke futi ukuti kawubuyiselwa ukuyoqamba amakanda amabuto nokubut' impi. Ngifuna ukutula manje,—ukub' uZul' apumule. Uma-ke Solomon' ubuya nalowo 'moya, —uqonde ukuquba ukutula nokuhlala kahle—impela wo'ba yindoda enesitunzi kwa'Zulu, eyaziswayo.

Bheka-ke, hlalisana kahle noMandlakazi, nabantu baka'Kambi, futi uhhlisane kahle noZulu wonke. Lalela imiteto oyinikwa yinkosi yas'enkantolo yakini, okwi'yona 'mlomo wami noka'Mr. Dower noka'Dambuza; siyetemba-ke ukuti woyilalela inkosi yas'enkantolo, nom'ikunika ngisho namup' umteto.

Nxashana-ke ufun' ukwak' umuzi wako kangcono nom' ukuwandisa, mus' ukubut' amabut' ak' einsizwa, kodw' emsebenzin' onjalo sebenzis' asebebada, fut' ubasebanzise ngokutula.

Ngikubek' oSutu njena, ngiyakuvininya. Ngiti qapela-ke, uma kuba kona okwonakalayo ngenxa yezenzo zako, ngek' uhlale kona ngisho nelilodw' ilanga. Hlala wazi-ke, ukwazi kahle du, ukut' ulapo ukuqub' ukutula —awukon' ukusus' utuli. Baqapelise-ke abantu bako bang'oni, nawe fut' uhla' emzini wako ngokulunga, uzipete kahle, ungazuli nezwe sengati kawuna'sikundla sokupumula. . . . Ngiti hlala ngokulunga, uzipete.

Ngikumis' es'kundlen' esinesimo, futi kuyangijabulis' ukukutyen' ukut' uMbus' uzokunik' amakul' amatat' ompondwe ngonyaka, usavivinywa. Kodwa uma ungalaleli, fut' ungagcin' izimiso zami nezalabo abang'pateleyo,

structions of my officers, you will cease to draw it. This allowance of £300 will make you an official, and it will therefore be your duty to act as an official.

I am not sending you back not to make use of you. I am going to make use of you in Zululand. I will watch you with open eyes and see what you are doing and what influence goes out from your kraal. . . .

I cannot urge you too strongly to be loyal to the Government, the Empire, and the flag. I expect much of you. . . .

If you should get into trouble or difficulty, you must not decide for yourself, but lay the matter before the District Officer.

You are young and have not the experience of an older man, and you are not likely to go wrong if you take the advice of older and more experienced men.

One more point. I am a believer in educating the Native, and am therefore placing a school close to your kraal. . . . My experience is that the light does not shine from the spear only, but also from the printed page. As for the assegai of the Zulu people, this weapon goes back, I hope, to be laid down **plat** (flat) forever.

If you listen to these counsels you will find that the Government will be a friend to you and the white man will also be your friend.

leyo 'mali ungeze way'tola noqobo. Lama £300 akwenz' ukub' ube ngumpati'sikundla sakwo'Mkulu, us'ungo-wakwo'Mkulu-ke, zipate ngokukwazi-ke loko.

Kangikubuyisel' ukub' uhlale nje ungangisebenzeli 'luto. Futi ngizaku-kuqapela ngaw' omabil' amehlo, ngibon' ukut' uquba kanjani, 'ngibon' ukuti kuvel' onjan' umoya emzini wako na. . . .

Ngियाqinis' impela, Solomoni, ngiti namatel' eMbusweni, nakowanganeno kolwandle nakowangapesheya—lapa sonke sikonze kona,—namatela edukwini lokukushulwa loMbuso wakiti. Ngitemba 'lukulu kuwena. . . .

Um' uxakeka nom' uhlupeka, mus' ukuzinqumela ngekanda lako, kodwa 'yeneke pambi kwompati wakwoMkul' opet' esigodini sakini indaba yako.

Solomoni, usengumntwana, kawukabi-nako ukwazi kwokukula, kwobuqikaqika, ngaloko-ke kubonakal' ukut' ungeposise kakulu nxashan' ulandel' ukwelulekwa owelulekwa ngako ngamadod' asenokwazi.

Nant' oluny' uhlamvu. Mina ngiyakolwa ukufundiswa kwabantu, sengibek' isikoli-ke eduze nomuzi wako. . . . Ukubona kwami kukombisa'ni? Kukombis' ukut' ukukanya kakukanyi emkontweni kupela, kodwa kukanya futi nas'encwadini ecindezelwe ngomshini. Umkonto-ke ka'Zulu ngetemba ukuti manje us'ubuyela ukuba ubekwe pansu, kuze kube nini-nini.

Uma-ke uyizwa lem'yalo eng'kuyala ngayo, wofumana ukut' uMbuso woba ngumhlobo wako, nokuti nabamhlope futi boba ngabahlobo bako.

When the school is started, I want you to take a personal interest in it and so stimulate the Zulu people to take an interest in it.

By these means you can assist to improve the position and character of your people.

Solomon: Sir, I am delighted to see you to-day. To-day is a red-letter day in my life—this day I shall not forget. I felt when I came here to-day that I was labouring under certain burdens, but you have taken them away even before I had expressed them. I am your child. You have treated me with the greatest consideration.

My father committed no wrong; even had he been found to have done so, I, as his child, would not have been guilty. . . .

Prime Minister: In regard to the Location at the Usutu, you will go back to it as it existed at the time of your father's removal. But Mr. Wheelwright will go over the boundaries to verify them, and you must do nothing until everything has been explained by Mr. Wheelwright or his deputy to yourself and the other Chiefs concerned.

Solomon: I too desire education. I do not want to depend for my information always on hearsay. I want to learn to read for myself. I do not wish to remain ignorant. I was overwhelmed when you spoke to me before, and did not mention this.

Prime Minister: I am glad to hear that. You will have every opportunity in this direction. . . .

Lapo-ke isikoli sesiqaliwe, ngiti kawobonakalisa nawe uqobo lwako ukusisekela kwako, uvuselele uZulu.

Kungalez' indlela-ke ongaqubela ngazo pambili ukuhlala kahle kwabantu bako kanye nesimo sabo.

USolomoni: Nkosi, awu, ngiyatokozakakulu ukukubona namhlanje. Lol' usuku lwanamuhla usuk' ol'kulu kimi, kangisoze ngalukohlwa. Kute lapo ngiza lapa namhlanje, ngize ngisindwa unzimba ngezikalalo, kodwa us'uzisuse ngingakazipati na'kuzipata. Nempela ngingumntanako. Ungipete impela, ungipete.

Ubaba wayeng'one 'luto ngisho futi noma lalifunyenwe icala kuye, kwakungebe 'sono sami loko, mina 'mntanake. . . .

UNDunankulu: Ngesabelo sas'oSutu, uzobuyela kuso njengoba imincele yaso yayimi mhla kususwa uyihlo kona. Kodwa uDambuza uyokuyihlola imincele kuqala; ungenzi 'luto-ke, kodwa lindel' ukuba kuze kufike uDambuza, akukombise kahle konke. Uma kungafik' uDambuza, ko'ya eny' indoda ehambela yena.

USolomoni: Nami futi ngiyakufun' ukufunda. Kangitandi ukuzwa njalo ngokutyelwa ngendaba. Ngifun' ukuba nami ngizifundele incwadi. Kangitand' ukuhlala ngingafundisiwe, ngingazi 'luto. Bengisashaywe 'luvalo lwokukuluma kwako kuqala, kangabe ngisakusho loku.

UNDunankulu: Ngijababula nxa usho 'njalo. Wolitola kahle ituba lekuzifundela nawe ngokufisa kwako.

The Natives expressed their very great appreciation of what had been done by the Rt. Hon. the Prime Minister, and the proceedings then terminated.

As Solomon and his companions were leaving, General Botha said in Zulu to them "Hambani kahle" (Fare Ye Well).

Atokoza-ke kakulu amadod' akwa-
'Zulu, ngalok' akwenzelwe nguNduna-
nkulu, abonga; yay'is'ipela-ke indaba.

Kwati lap' uSolomon' es'epuma neba-
ndla lakwake, way'es'et' uBhota kubo
"Hambani kahle," ekuluma ngesiNtu.
Kwapela-ke.

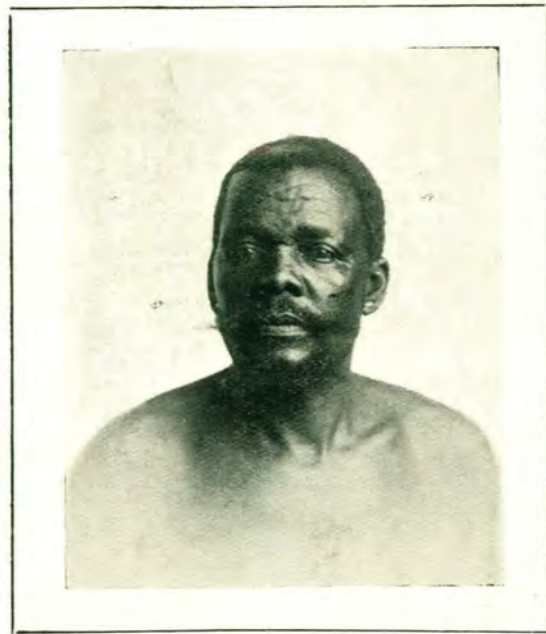
Section IV.—Illiterate Zulu, Zulu-English.

Speech made by Dunjwa Magwaza, at Pietermaritzburg, on Monday, 10th May, 1923, in the presence of several Natives.

Dunjwa is a resident of Native Reserve lands in the Nkandhla district of Zululand, Province of Natal. He is related by marriage to Zulu royalty: Nandi, the mother of Shaka, was a distant cousin, on the paternal side, of his great grandfather; and the mother of Manzolwandhle, only surviving son of the late Zulu king Cetywayo, was a first cousin of Dunjwa. The Zulu spoken by him is a very fine specimen of the pure language.

This speech of his was taken down by me in Zulu. He spoke slowly, at my special request, and when he had finished we went over it several times together, and this enabled me to get down all the passages verbatim.

Dunjwa is employed in the Government Native Affairs Department at Pietermaritzburg, where I have known him during the past nine years. Not only was he perfectly at ease when he spoke, but he was proud to tell about his grandfather. His speech, accompanied by appropriate gestures and body movements, and his imitation of Shaka's voice and pose, were all decidedly entertaining.



DUNJWA MAGWAZA.

Son of Mabhedhla, of the Nkandhla District of Zululand. May, 1923.

UManqondo wayeyiqawe kwa'Zulu, ehlabanel' inkosi, eliqawe lika'Shaka. Wamuka kub' eLangeni, waya kwa'Zulu, etukutele, uMakedama etat' udadewabo, uSidade, wamenz' umfazi. Wamuka-ke uManqondo, waya ku-Shaka. Kwati uma kubuz' amadoda amadala as'eLangeni, uMbhwikwane, owayenguyis' omunye ka'Makedama, ukut' ukwenze-lan' ukub' atat' udadewabo na, way'es'evel' uMakedama eti "Sekungabakwa'Magwaza labo," ependul' uMbhwikwane, wati "Sekwindl' enye leyo, ngabakwa'Magwaza," ingan' uMagwaza umuntu, uzalwa uLugolozu,

Manqondo was a hero in Zululand, in the Zulu days, being a king's "weilder of the assegai," a hero of Shaka. He left home, eLangeni—Mhlongo land,—and went to Zululand, being angered, (for) Makedama* had taken his "sister," ‡ Sidade, to wife. † Therefore Manqondo left, and went to Shaka. When the elders of eLangeni, (through) uMbhwikwane one of Makedama's "fathers," § asked why he was taking to wife his "sister," ‡ Makedama declared "Those are now Magwaza," || in reply to Mbhwikwane, and said "Those are now (hencefor-

*King of the Mhlongos, and nephew of Nandi, the mother of Shaka.

‡Manqondo's sister, Manqondo being a Mhlongo as well as Makedama.

†By so doing regarded as committing incest. Makedama, however, saved himself from the disgrace and crime of committing incest by acting according to ancient custom and declaring that this branch of the Mhlongos was henceforth to be known as "Magwaza," the family relationship being now sufficiently distant to justify this.—Mhlongos and Magwazas have since then freely intermarried.

§Father's or grandfather's brother.

||Lit. "henceforward to be known as Magwaza."

uzalwa kanye noNqeshe, inkosana ka-'Lugoloza, uMagwaza yikohlwa lika-'Lugoloza.

uMagwaza-ke us'ezal uQumb'umbete,
uQumb'umbete-ke „ uMavundla,
uMavundla-ke „ uMabhulu,
uMabhulu-ke „ uYengwayo,
uYengwayo-ke „ uMazwana,
uMazwana-ke „ uManqondo,
uManqondo-ke „ uMabhedla,
uMabhedla-ke „ uDunjwa, mi-
na-ke,
uDunjwa-ke „ uMaqilikawate-
ngani, uDing'-
umtoli.

Sekuma-ke kimina.

Ubuqawe buka'Manqondo-ke wa-'eyingwazi ka'Shaka. Wamuka kubo eLangeni wafika kwa'Zulu, wafike wati uMvundlane ka'Menziwa, wakwa-'Biyela, kabulawe, wati uzoqonel' inkosi yakubo, eyinkosi yezizwe. Kwependul' uNdlela ka'Sompisi, kwependul' uMasipula ka'Mamba, ukuti "Sizawuganwa yintombi yezizwe ib'i-s'ibulawa na? —Kungeze kwenza loko!" Inkosi-ke ya'is'ivumel' uNdlela, is'iti "Mtate, 'Ndlela, aye kwako." Wa's'emtata-ke es'ê eMlambongwenya, lap' uNdlela ê owakona.

Sebehlala nje-ke, nay' eyingwazi ka-'Shaka.

ward) of another house, the Magwaza," when, forsooth, Magwaza was (lit. is) a person, begotten of Lugoloza, begotten with Nqeshe, Lugoloza's principal heir, Magwaza being the **kohlwa** heir of Lugoloza.

Magwaza - - begat Qumb'umbete,
Qumb'umbete „ Mavundhla,
Mavundhla „ Mabhulu,
Mabhulu „ Yengwayo,
Yengwayo „ Mazwana,
Mazwana „ Manqondo,
Manqondo „ Mabhedhla,
Mabhedhla „ Dunjwa, that is
myself,
Dunjwa „ Maqilikawate-
ngani, Dingu-
mtoli.

—ending, then, with me.

Touching Manqondo's heroic deeds, then, he was one of Shaka's famous assegai-men. He left his home eLangeni and arrived in Zululand, whereupon Mvundlane the son of Menziwa, of the Biyelas, said he should be killed, for he might (lit. would) overshadow their king, being a foreign king. Then replied Ndhlela the son of Sompisi, (and) then replied Masipula the son of Mamba saying "Are we to have a bride from a foreign land and then is she to be killed?—That cannot be!" The king allowed Ndhlela's argument to prevail, and then said "Take him, Ndhlela, and let him go to your place." Then Ndhlela took him, and Manqondo went to Mlambongwenya, the royal kraal to which Ndhlela belonged.

And so they lived, Manqondo too being one of Shaka's famous assegai-men.

Sekuti-ke uZulu ehlezi-ke, es'exox' indaba nje uShaka,—sekukwa'Dukuza-ke lapo,—wati "Ake kuvel' insizwa itate nans' inkomo," esho isitole esingumtantikazi. Sezivela-ke insizwa, ziti ziyay'tata inkomo, zahluleka, zahluleka zonke, zabe ziyate dunu dunu dunu dunu zahluleka, wonk' uZulu. Wasuka-ke ubabamkulu, wayiti, njeng'enkonyana, wayitatata, wati ta ta ta ta di di di di di, waye wayibeka lapaâ! Washay' amahlomb' uShaka, wat' "Itate Manqondo, iqub' uyoy'faka kuleziya," esho kwesiny' isididi sezin-komo esasigcwele isigodi. Waye wayifaka-ke uManqondo, kwatiwa "Zitate Manqondo, hamba nazo, ezako." Whho, wazitata uManqondo, wahamba nazo. Wasala wabihla wonk' uZulu.

Way'es'eya 'kwaka-ke umuzi wake-ke ngazo, lap' eHlimbitwa, ngezansi, eNyamazane. Sekuba 'kupela-ke.

Izwe lakiti lokudabuka lona kwakwakiw' eMtin'emide, njalo, lap' uMakedama at' esicita sas'ake kona.

*At peace, lit. "seated."

‡In what is now Stanger—crossed by Couper Street of that village.

†Lit. "Let there appear a young man and let him carry this beast."

§Lit. "the whole Zulu nation" failed.

||Indicates the sound made by heavy footfalls.

**Lit. and the Zulus who remained behind became "green with envy."

††The settlement of it, the course of it, how it happened.

Then when the Zulu nation was at rest,* Shaka talking (pleasantly) of affairs in general,—that being then at the Dukuza royal kraal,‡—he (the king) said "Let me see a young man carry this beast,"† indicating a heifer. Then the (strong) young men came forward, attempting to lift the beast, but failed, all failed, no matter how at each attempt they stuck out their buttocks (indicates), they failed, all of them.§ Then arose my grandfather, and did thus with it (indicates), as if it were a mere calf, and ta ta ta di di di,|| carried it, and put it over there (indicates a distance of about 50 yards). Shaka slapped his (own) shoulders in delight, and said "Take it, Manqondo, and drive it to those over there," indicating a multitude of cattle filling a valley. Then Manqondo drove it there, and it was said (by the king) "Take them, Manqondo, and go off with them, they are yours." And ha, then Manqondo took them and drove them off, and all the Zulus** were "green with envy."

Then Manqondo went and established his kraal with these cattle, there at Hlimbitwa, below, at Nyamazane. And that was the end of it.††

As to our real country of origin, the land occupied was Mtin'emide, from time immemorial, where our people (lit. we) were living when Makedama dispersed them (us).

Ubabamkulu uze walahlwa yiti ngezandla, yimi nje ngezandla. Uze wafa emva kwempi ka'Cetywayo. AmaNgisi amfinyanisa emzini ka'baba, kwa'Nekende, afik' amkipela pandle-ke, ambuka-ke, embuk' ubudala, sekuumuntu os'esezwa ngobisi, es'edekezela. Wabuza-ke wati "Abapi lab' abantu abanjena?" —ebon' amasosha. Kwatiwa-ke "Nga-belungu." Wabuza wati "Banjena kanti na, abelungu laba na?" Wati "Sebey'bulele-y'n inkosi na?" Balandula-k' abelungu—kushiw' uCetywayo. Ngemva kwabelungu-ke way'es'efa njalo, sekutiw' ushaywe luvalo ngob' es'emdal', ebon' abantu angabaziyo. Walahlwa yitina-ke, 'bazukulwane bake.

Waenamaklwa amabili ayegwaza ngawo impi; elinye ngangilibona, lingaka, elipata uShaka esagwaza ngamkonto 'munye ezweni,|| nxa ngizwa ngamadoda. Ehhe, uShaka wayegwaza ngamkonto 'munye, uDingane-ke wayetela ngetala yena.

‡Lit. buried by me with the hands.

†One name for Europeans. Cf. p. 22.

§Lit. Then after the Good People (had left) he died.

||Contracted for "ezizweni."

**When each warrior was armed with but one assegai, the short stabbing assegai.

††This distinction between the two types of assegai, the stabbing and the throwing, heaps ridicule on the use of the throwing assegai.

Grandfather lived up to our own (i.e. the speaker's) time, and was buried by us—by myself in person.‡ He died only after the Zulu War of 1879. (It happened that) the British found him at my father's kraal, the Nekende, and put him outside (from his hut), and looked upon him, looking upon him (because of) his great age, he then being a person who was-nurtured with milk, being then very old and shaky. Thereupon he asked "What people are these who are like this?"—seeing soldiers. The reply was "They are the Good People."† He then asked "Then are they like this, these Good People?" He spoke again: "Have they killed the king?" The Good People replied denying it—the reference being to Cetshwayo. Then not long after the Good People had left§ he died, and it was said he died of being awestruck, being very aged, from having seen people he did not know.

Grandfather had two short-hafted broad-and-long-bladed assegais, with which he stabbed in battle, one of which I used to see (as a lad), it being like this (indicates blade of breadth of his hand and length of his forearm), which he carried when Shaka went forth to war in foreign lands—in the days of the single assegai,** as I heard from men (who knew). Yea, Shaka stabbed with one assegai, but Dingane used to pour out a park of them.††

CHAPTER X.—ZULU KINSHIP SYSTEM.

Section I.—Isibongo-Groups and Degrees of Relationship within which Marriage is Prohibited.

1. There is a common mistaken assumption on the part of white people—and even on the part of some missionaries—based on their own usage, that upon marriage a Zulu woman changes her isibongo* to the isibongo of her husband. This assumption, as stated, is mistaken; it would be incestuous for a woman to have the same isibongo as her husband, and a woman therefore retains her isibongo from birth to death.

2. The only exception to this rule is in the case of foundlings. A foundling, isitolwa,‡ whether male or female, becomes "grafted" to the family it joins, and takes the isibongo of that family. Should the foundling have been old enough when "grafted" into the new family to know its real isibongo, or if not old enough gets to know it later, this will indeed not prevent the adoption of the new family isibongo, but it will prevent the foundling from marrying into its original family isibongo: contrariwise, were the foundling to marry into its original isibongo, without knowing it, no offence would be committed, since technically no rule of society would thereby be infringed.

3. An isibongo is transmitted through the paternal line of descent. There is sometimes an exception to this, in illegitimacy. An illegitimate child takes the isibongo either of its supposed father or of its adopters, who would usually be the mother's own people.—Compare the last case with the principle of Roman Dutch law, "Eene moeder maakt geen bastard," a mother makes no bastard. In point of fact, it is said that illegitimacy was very rare among the Zulus before their conquest by white people.

4. According to Zulu practice, then, a person may not marry anyone bearing the same isibongo as himself. Manifestly this system would become very unworkable in time, if allowed to run on indefinitely: but this difficulty is recognised, and is met by custom allowing that, when it is considered that the relationship has become sufficiently remote in any isibongo-group to justify intermarriage the head of that group proclaims that the section with which it is desired to intermarry shall no longer be known by the common isibongo, but by a new one, such-and-such an isibongo, giving it a new name. This breaks the kinship, or prohibition ban, and intermarriage may thenceforth freely take place between the two groups (cf. Durnjwa's account of the origin of the Magwaza isibongo, p. 97).

*Isibongo or sib-name, see note 14 on p. 103.

‡This term, isitolwa, foundling, is opprobrious, since it suggests bastardisation, lack of true family status.

5. Further, a person may not marry anyone bearing the same isibongo as his umame, own mother, nor anyone belonging to the immediate family-circle* of one's father's own mother: but outside the immediate circle of that family one may marry. The rule does not apply further back than this, e.g. it does not apply to one's father's father's mother.

This rule prohibits one from marrying one's maternal umzala, mother's brother's child, and one's umntaka'mame, mother's sister's child.

6. One may not marry one's paternal umzala, father's sister's daughter.

7. When barrenness occurs it is usually provided against by the husband of the woman asking her people—granted of course that he is on good terms with them—to send a sister of hers to be "attached to her hut" in order that she may "raise issue" for the barren sister. Lobolo passes in this case, as in any other marriage, though if a large lobolo passed in respect of the first marriage, then in consideration of this a smaller lobolo may be, and usually is, agreed upon between the parties in respect of the second marriage. This is ukuvusa, or ukuvus' indlu, the raising of issue for a house. The same procedure is followed in the case of the death of a childless woman, and this also is called ukuvusa or ukuvus' indlu.

8. Issue is also raised by a brother on behalf of a deceased married brother. Here the widows are taken by the surviving brother, save such as may wish to remarry elsewhere. This is ukungena, vicarious marriage on behalf of a deceased brother.

9. Issue is raised on behalf of a deceased unmarried brother who had property. The property is used towards the lobolo, and such of it as remains over accrues to the children of the marriage. This is ukuvus' umuzi, the raising of a family.

10. In polygamous marriages the Zulu custom is for the head of the family to nominate his chief wife. There has been at least one notable departure from this rule, namely in the case of the chief of the Cubes (abakwa'Shezi, emaCubeni), where the father of the father, if he lived long enough, made the nomination on behalf of his heir. Curiously enough, the Cube chiefs are renowned for longevity.

11. These are the main rules among the Zulus in regard to the transmission of the isibongo and in regard to the degrees of relationship within which marriage is prohibited.

12. Time alone will show how various influences which are now at work will affect these rules. Already there is an observable laxity in regard to rules Nos. 1, 4, 5, 6, and 9, whilst in the case of No. 10 statutory provision exists which was made by the Natal Legislature, whereby the liberty of nominating a chief wife is curtailed, except in so far as persons officially designated as "hereditary chiefs" are concerned.

13. The Zulu kinship system naturally touches, at some point or other, the whole social system of the Zulus,—a very wide field indeed, at dealing with which these References make no pretence whatever.

*N.B.—Not necessarily isibongo in this case.

14. It will be seen that in the foregoing I have used "isibongo group" for the social group which some writers on the Zulus call "clan." On this point I quote, by permission, the following extract from a letter from Prof. Radcliffe Brown, Professor of Social Anthropology at the University of Cape Town:*

"The chief objection to the use of the term "clan" is that it has been used so loosely in the past, for social groups of very different kinds. It is still commonly used, however, by most English anthropologists, and by many French sociologists. In America however you will find "clan" used only for groups that have descent in the maternal line, the word "gens" being used for similar groups with paternal descent. An attempt is therefore being made to get some sort of uniformity as between America and England, and at Cambridge and at the University of California the word "sib" has been definitely adopted. I am myself inclined to use the word sib, as being most convenient. If any writer now uses the word "clan" it is incumbent upon him to define exactly the sense in which he is using it.

"The problem in South Africa is to find suitable names for such divisions as the BaMangwato, for example. If you call this a "clan" then obviously it will not do to use the same term for the omaanda of the ovaHerero. I have not yet been able to settle on a really satisfactory terminology for the Bantu sociology, but hope that I shall manage to do so before long."

*The letter is a personal one to me, dated at the University of Cape Town, 5th April, 1923.

Section II.—Suggested Rules for Recording Genealogies.

Notes.

For whatever purpose a genealogy may be required, the subjoined rules will be found suggestive in writing it up. They are based on suggestions offered by Prof. A. R. Radcliffe Brown at a lecture delivered by him at the University of Cape Town, on 7th March, 1923, which formed one of a series of lectures in a Vacation Course arranged by the Department of African Life and Language of the University.

1. Get a genealogy twice, or more times if necessary, and check it, i.e. test it and prove it, by getting it from two or more persons.

2. Give the name and isibongo of your informant.

3. Write down particulars under the following heads in regard to the person whose genealogy is to be recorded:

- (1) Name.
- (2) Isitakazelo.
- (3) Isibongo.
- (4) Name and isibongo of owner of kraal in which he lives.
- (5) Locality of kraal, i.e. whether on:
 - Crown land,
 - Mission Reserve,
 - Native Location,
 - „ Reserve, or
 - Private land.
- (6) Headman's name and isibongo.
- (7) Chief's name and isibongo.
- (8) Magisterial district.

4. Then in writing up the genealogy,—

- (1) Record the date and place where the genealogy is taken.
- (2) Underline the names of living persons.
- (3) Capitalise the names of males.
- (4) Allot a number to each wife's name, where wives' names are recorded.
- (5) Use the sign "equals" = to link up the names of husband and wife or wives.
- (6) Split up wives' names into separate genealogies where necessary.
- (7) Enter estimated age, if required, in figures under the name; similarly as to date of birth, marriage, or death, using the letters b., m., and d. as abbreviations for these.
- (8) Use appropriate signs, letters or figures, etc., to connect up any name in the genealogy with information which may be given in regard to it in explanations, etc., following after. This is better than burdening the genealogy by writing up such explanations alongside the names.

(9) Give a key to the foregoing, or to whatever method is adopted in regard to the genealogy.

5. Remember:

(1) That, according to Zulu usage, it is never said that the male marries. It is the female that marries. The male is said to **become married**. It would be wrong, therefore, to ask a male "Us'uganile na?" (Have you married?), but quite correct to ask that question of a female. Of a male it would be asked "Us'uganiwe na?" (Have you become—or are you—married?). The verb is in the active voice when used of a female, but in the passive voice when used of a male. The distinction is important, and should be carefully noted.

Ukugana also means to betrothe oneself, of a female only. Ukuganwa also means to become betrothed, of a male only.

(2) That ukwenda, to go-over-the-land or go-away, when used in reference to marriage, applies to females only. A female is said to go-away to marry, but never a male. When ukwenda is used of a male, it means merely to travel or to wander about. Examples: Intombi yakwabo yendile, His (or her) sister has gone-away to marry, or has gone-away and married. S'enda'enda nezwe, We wander, wander over the land (as conquerors—sung in a war chant by Dingane's warriors).

(3) That ukugcagca, to marry, is also used only of females. Ukugcagca literally means to dance, to make the sound gca! gca!

(4) That a Zulu woman will not mention her husband's name, but will refer to him by his regimental name, or sometimes, if she is a mother, will speak of him as the father of her child So-and-So.

(5) That a Zulu woman will not mention the name of her husband's father. She will speak of him as uMamezala, lit. Mother who bore (my husband).

(6) That of her husband's mother a Zulu woman will speak as Oka'So-and-So, affixing the name of the father of the husband's mother to the Oka.

(7) That a Zulu husband refers to his wife as Oka'So-and-So (the Daughter of So-and-So), immediately affixing the name or isibongo of her father. This is the universal Zulu usage, but in Natal uMa'So-and-So (Mother So-and-So) is used, the uMa being prefixed to the father's name or isibongo. Both usages are occasionally heard in Natal and Zululand.

6. Finally, avoid asking abstract questions of Natives. It is much easier to arrive at information sought by asking concrete questions, that is, by using names of persons instead of using designations signifying relationship. Designations signifying relationship are apt to confuse, if alone because of their "elasticity," which is illustrated in the Index forming Section IV of this Chapter. This should be borne in mind in interpreting.

Section III.—Genealogical Tables.

Notes.

The following Genealogical Tables are fairly exhaustive, and in the Keys appended to them will be found, in sufficient detail for all practical purposes, the Zulu names for relatives.

The names for relatives in the Keys are given under the assumption that:—

(1) Ego represents a male speaking in the 1st person, singular, of his own relatives. Example: No. 1 in Table A, Umfazi wami or umkami, is: my own (Ego's) wife.

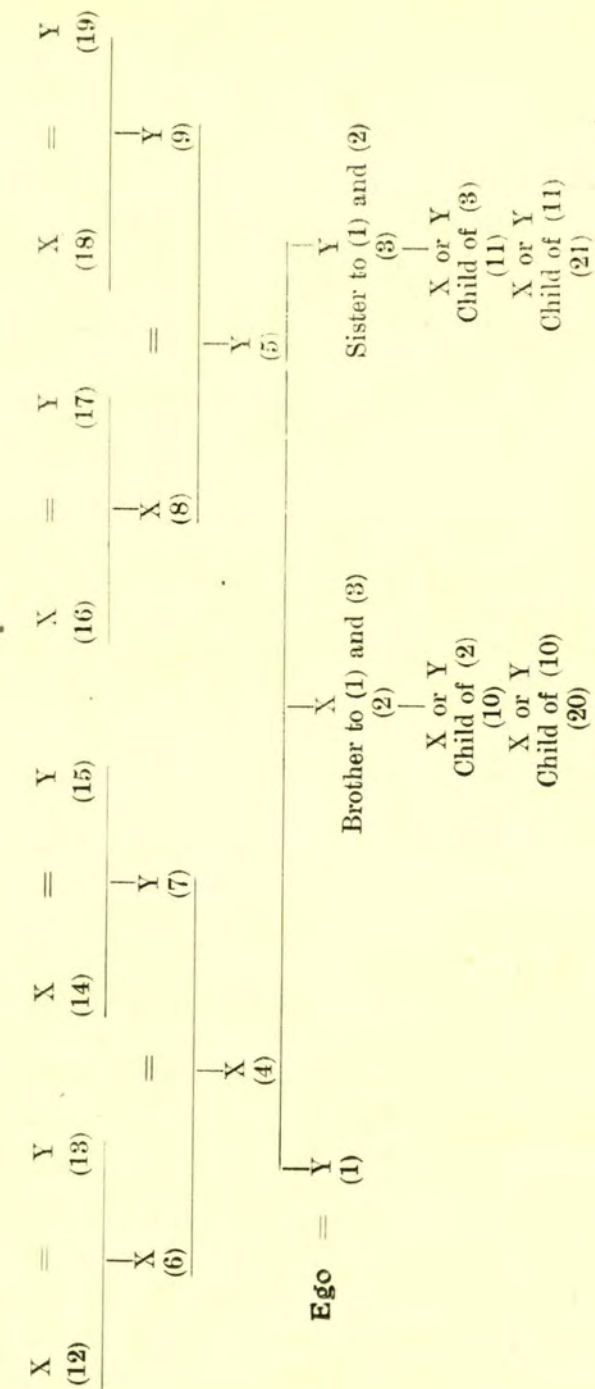
(2) X in each Table represents a male.

(3) Y in each Table represents a female.

(4) The sign for "equals" = is used to link up husband and wife. Plural forms have been omitted, and so have the forms for second and third person.

The terms used by females are the same as those used by males, with the qualifications explained in paragraph 5 of Section II of this Chapter.

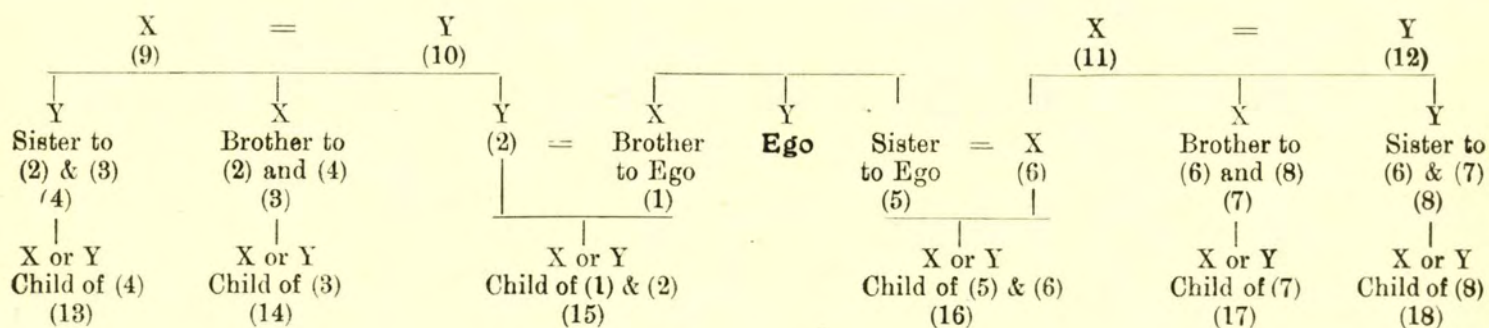
TABLE A.
Relatives on Wife's side.



See Key on page 111.

TABLE B.

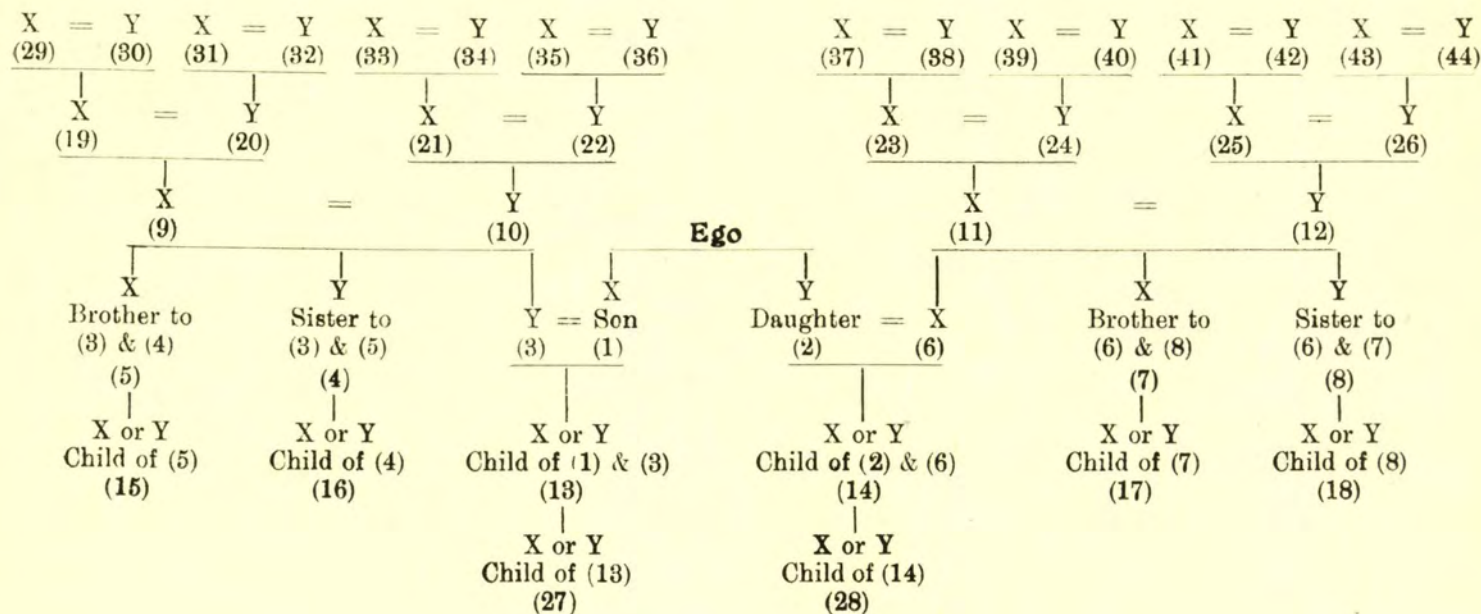
Relatives on Brother's Wife's side and on Sister's Husband's side.



See Key on pages 112-13.

TABLE C.

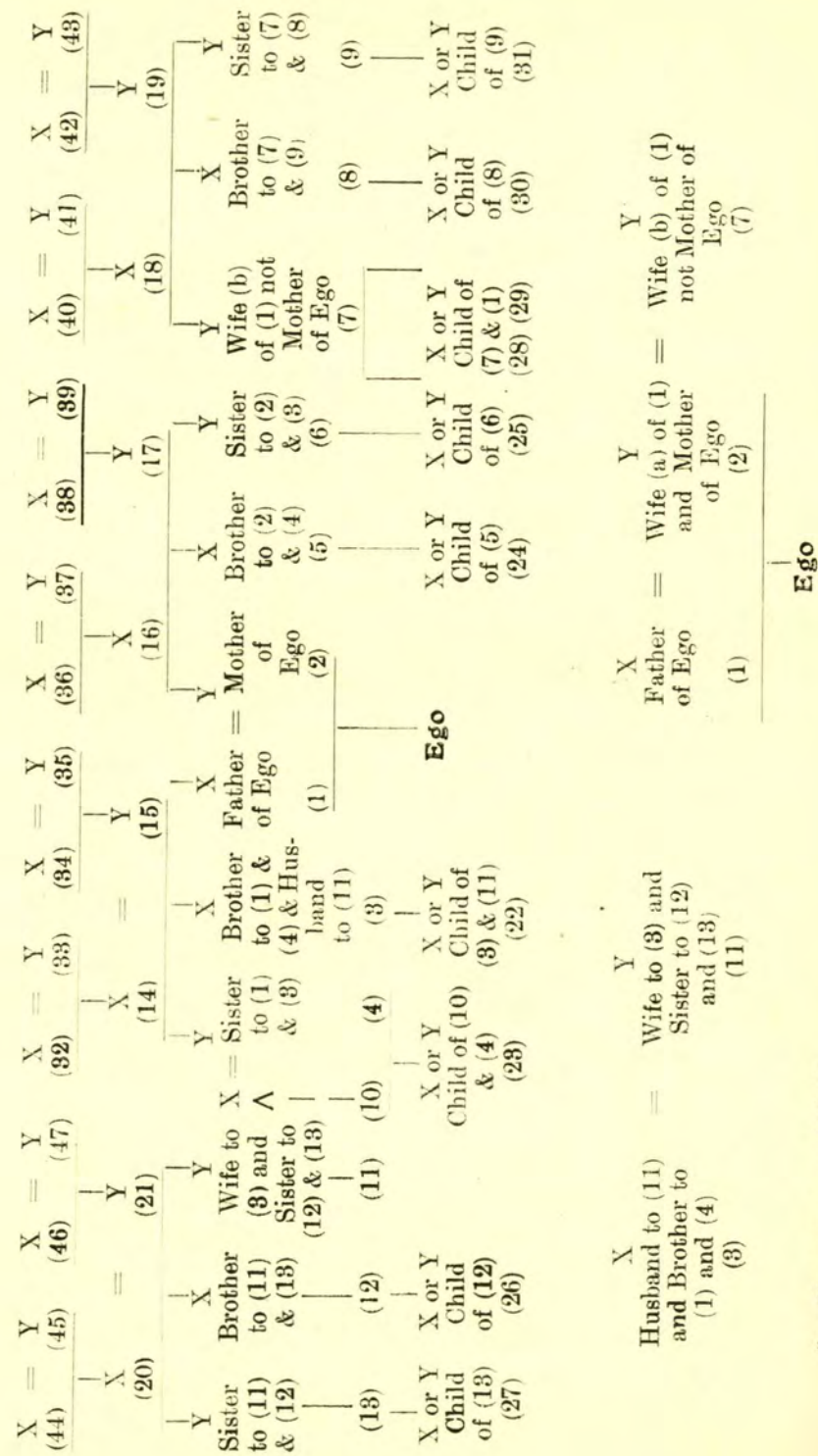
Relatives on Married Son's side and on Married Daughter's side.



See Key on page 113-15.

TABLE D.

Relatives on Father's side and on Mother's side.



See Key on page 115-17.

KEY TO TABLE A (page 107).
Relatives on Wife's Side.

- 1. Umfazi wami.
Umkami.
- 2 & 3. Umlam(u) wami.
- 4. Umkwe (umkhwe) wami.
 - Of elder brother of 4: { Umkwe wami omkulu (umkhwe wami omkhulu).
Umkw'omkulu (umkhw'omkhulu).
 - Of younger brother of 4: { Umk'omncane (umkh'omncane).
Umkwe (umkhwe) wami omncane.
Umkw'omncane (umkhw'omncane).
- 5. Umkwekazi (umkhwekazi) wami.
- 6 & 8. Ubabamkulu (-mkhulu).
Ukulu (ukhulu). Occasional Natal usage.
- 7 & 9. Ukulu (ukhulu).
Umakulu (-khulu).
Umamakulu (-khulu).
Umamekulu (-khulu).
- 10. *Umlam(u) wami.
Um(n)taka'mlam(u) wami.
Um(n)twana womlam(u) wami.
- 11. Um(n)taka'mlam(u) wami.
*Um(n)tanami.
Um(n)twana womlam(u) wami.
- 12-19. Ugogo
Ukogo } womkami.
Ukoko (ukhokho) }
Ukulu omkulu (ukhulu omkhulu).
- 20 & 21. *Um(n)tan'om(n)tanami.
*Um(n)twana wom(n)tanami.
Umzukulu womlam(u) wami.

*Unprecise usage.

KEY TO TABLE B (page 108).**Relatives on Brother's Wife's Side,
and on Sister's Husband's Side.**

1. Umfowethu (-wethu).
If older than Ego: Umnewetu (-wethu).
If younger than Ego: { Umfana wakwetu (-kwethu).
Um(n)taka'baba.
Umnawe wami.
2. Umka'mfowetu (-wethu).
*Umkami.
- 3 & 4. *Umlam(u) wami.
" womfowetu (-wethu).
5. Udadewetu (-wethu).
Inkosazana yakwetu (-kwethu).
Um(n)taka'baba.
Um(n)takwethu (-kwethu).
Um(n)twana wakwetu (-kwethu).
Intombazana yakwetu (intombhazana yakwethu).
- 6 & 8. Umkwenyawetu (umkhwenyawethu).
9. *Ubaba.
*Umkwe (umkhwe) wami.
Umkwe womfowetu (umkhwe womfowethu).
Ebukweni (-khweni) bami } The home generally of No 9.
Ubulanda bami
10. *Uma, umama, or umame.
Umkwekazi (umkhwekazi) wami.
Ebukweni (ebukhweni) bami } The home generally of No. 10.
Ubulanda bami
11. *Ubaba.
Uyise womkwenyawetu (womkhwenyawethu).
12. *Uma, umama, or umame.
Unina womkwenyawetu (womkhwenyawethu).
- 13 & 14. *Um(n)tanami.
Um(n)twana womlam(u) wami.
15. Um(n)taka'mfowetu (-wethu), and um(n)taka prefixed to other designations given under No. 1 above.
*Um(n)tanami.
If male: { umfana ka'mfowetu (or other designations given under No. 1 above affixed to ka).
indodana ka'mfowetu (or other designations given under No. 1 above affixed to ka).
If female: { indodakazi or intombazana (intombhazana) ka'mfowetu (-wethu) (or ka prefixed to other designations given under No. 1 above).

*Unprecise usage.

16. If male: { umfana { ka'dadewetu (-wethu), ka- (or we-) nkosazana yakwetu (-kwethu), ka-'m(n)taka'baba, ka'm(n)takwetu (-kwethu), ka- (or ye-) ntombazana yakwetu (ntombhazana yakwethu).
indodana { ka'dadewetu (-wethu), ka- (or ye-) nkosazana yakwetu (-kwethu), ka-'m(n)taka'baba, ka'm(n)takwetu (-kwethu), ka- (or ye-) ntombazana yakwetu (ntombhazana yakwethu).
Um(n)taka'dadewetu (-wethu).
" 'm(n)taka'baba.
" 'm(n)takwetu (-kwethu).
" 'nkosazana yakwetu (-kwethu).
" 'ntombazana yakwetu (ntombhazana yakwethu).
*Um(n)tanami.
Umshana. Southern Natal usage, from Xosa.
- For male or female: {
17. Um(n)taka'dadewetu (-wethu).
" 'mkwenyawetu (mkhwenyawethu).
18. *Um(n)tanami.
Um(n)taka'dadewabo ka'mkwenyawetu (mkhwenyawethu).
*Um(n)tanami.

KEY TO TABLE C (page 109).**Relatives on Married Son's Side and on
Married Daughter's Side.**

1. Umfana wami.
Um(n)tanami.
Indodana yami.
Unyana wami. Southern Natal usage, from Xosa.
2. Um(n)tanami.
Indodakazi yami.
Intombazana (intombhazana) yami
3. Umalokazana wami.
Umka'mfana wami.
Umka'm(n)tanami.
Umka'ndodana yami.

*Unprecise usage.

- *Um(n)tanami.
 4. Umagojana.
 Umagotana.
 Umagotyana.
 Umakotana.
 Umakotyana.
 Umalokazana wami.
 Umlam(u) wendodana yami.
 *Um(n)tanami.
 5. *Umalokazana wami.
 Umfowabo ka'malokazana wami (or ka prefixed to other designations given under No. 3 above).
 *Um(n)tanami.
 6. Umkwenyana (umkhwenyana) wami.
 *Um(n)tanami.
 Umyeni wom(n)tanami.
 7. *Um(n)tanami.
 Umfowabo womkwenyana (womkhwenyana) wami.
 Umfowabo womyeni wom(n)tanami.
 8. Udadewabo womkwenyana (womkhwenyana) wami.
 Udadewabo womyeni wom(n)tanami.
 Umkwenyana (umkhwenyana) wami.
 9-12. Umkozi (umkhozi). Natal local usage.
 Umlingani wami. Universal usage.
 Usebele wami. Universal usage.
 13 & 14. Um(n)tanom(n)tanami.
 Umzukulwami.
 Umzukulwana (sometimes umzukulwane) wami.
 Sometimes isizukulu or isizukulwana(e) sami. Cf. Nos. 27 and 28.
 15. *Um(n)tanom(n)tanami.
 Um(n)taka'mfowabo ka'malokazana wami.
 " ka'mka'mfana wami.
 Umzukulwami womlingani (ka'sebele) wami.
 16. Um(n)taka'dadewabo ka'malokazana wami.
 Um(n)taka'dadewabo kamka'mfana wami.
 *Um(n)tanom(n)tanami.
 Umzukulwami womlingani wami.
 17. Um(n)taka'mfowabo womkwenyana (womkhwenyana) wami.
 *Um(n)taka'mkwenyana (-mkhwenyana) wami.
 *Um(n)tanom(n)tanami.
 18. Umzukulwami womlingani wami.
 Um(n)taka'dadewab'omkwenyana (-mkhwenyana) wami.
 *Um(n)tanom(n)tanami.
 Umzukulwami ka'sebele wami.
 Umzukulwami womlingani wami.
 19. *Ubaba.
 Ukoko (etc., see Nos. 12-19 in Key to Table A) ka'm(n)tanom(n)tanami.
 Uyisemkulu (-mkhulu) ka'malokazana wami.
 " womka'mfana wami.
 " womka'm(n)tanami.
 " womka'ndodana yami.

*Unprecise usage.

- Uyise womkozi (-mkhozi) wami.
 " womlingani wami.
 " ka'sebele wami.
 20. Same as No. 19, save that uninakulu is substituted for uyisemkulu and unina for uyise.
 21. Same as No. 19.
 22. Same as No. 20.
 23. Same as No. 19, except that mkwenyana is substituted for malokazana.
 24. Same as No. 20.
 25. Same as No. 23.
 26. Same as No. 20.
 27 & 28. Um(n)takam(n)tanami.
 Umzukulwami.
 Isizukulwami sami.
 Isizukulwana sami.
 Cf. Nos. 13 and 14.
 29-36. Ukoko (ukhokho) ka'malokazana wami.
 " ka'm(n)tanom(n)tanami.
 For variants of ukoko see Nos. 12-19 in Key to Table A.
 37-44. Same as Nos. 29-36.

KEY TO TABLE D (page 110).

Relatives on Father's Side and on Mother's Side.

1. Ubaba.
2. Uma.
Umama.
Umame.
3. *Ubaba.
Ubabakazi.
Ubabekazi.
Ubab'omkulu (-mkhulu), endlini yakwetu, if of same hut ("house") as No. 1 and older than No. 1. N.B.—This word is different from ubabamkulu, No. 14 in this Key.
Ubab'omncane, endlini yakwetu, if of same hut ("house") as No. 1 and younger than No. 1
4. Udadewawobaba.
*Ubaba.
*Um(n)twan' omkulu (-mkhulu).
5. Umalume.
6. Udadewabo ka'malume wami.
*Umame.
*Umamekazi.

*Unprecise usage.

7. *Umame.
Umka'baba.
8. *Umalume.
Umalume womfowetu.
9. Udadewabo ka'malume womfowetu (-wethu).
*Umame.
*Umamekazi.
10. *Ubaba.
Umkwenyawabo (umkhwenyawabo) ka'baba.
11. *Umame.
Umka'babekazi (or umka prefixed to other forms given under No. 3 above).
12. *Umalume.
Umnnewabo kamka'babekazi.
13. *Umame.
*Umamekazi.
Uninakazi womfowetu (-wethu).
14. Ubabamkulu (ubabamkhulu).
Ukulu (ukhulu). Occasional Natal usage.
15. Ukulu (ukhulu).
Umakulu (umakhulu).
Umamakulu (umamakhulu).
16. Same as No. 14.
17. Same as No. 15.
18. Same as No. 14.
19. Same as No. 15.
20. Same as No. 14.
21. Same as No. 15.
22. *Udadewetu (-wethu), if female, and other forms given under No. 5 in Key to Table B.
*Umfowetu (-wethu), if male, and other forms given under No. 1 in Key to Table B.
*Um(n)taka'baba.
Um(n)taka'babekazi.
23. Um(n)taka'dadewawobaba.
Umzala wami.
24. Um(n)taka'malume wami.
Umzala wami.
25. Um(n)taka'dadewabo ka'malume wami.
Um(n)taka'mame.
26. *Umfowetu (-wethu), if a male.
*Um(n)taka'malume wami, for either male or female.
Um(n)taka'malume womfowetu (-wethu), for either male or female.
*Um(n)tanetu (-ethu), if a female.
*Umzala wami, for either male or female.
*Utatekazi, if a female.
27. Um(n)taka'dadewabo ka'mkwenyawabo (mkhenyawabo) ka'baba.
*Um(n)taka'mame.
*Um(n)taka'mamekazi.
28. Umfowetu (-wethu), and other designations given under No. 1 in Key to Table B.

*Unprecise usage.

29. Udadewetu (-wethu), and other designations given under No. 5 in Key to Table B.
30. Um(n)taka'malume womfowetu (-wethu), for either male or female.
*Um(n)tanetu (-ethu), if a female.
*Umzala wami, for either male or female.
*Utatekazi, if a female.
31. *Udadewetu (-wethu), if a female.
*Um(n)taka'mame, for either male or female.
*Um(n)taka'mamekazi, for either male or female.
Um(n)taka'ninakazi womfowetu (-wethu), for either male or female.
*Um(n)tanetu (-ethu), if a female.
*Utatekazi, if a female.
- 32-47. Ugogo.
Ukogo.
Ukoko (ukhokho).

*Unprecise usage.

7. *Umame.
Umka'baba.
8. *Umalume.
Umalume womfowetu.
9. Udadewabo ka'malume womfowetu (-wethu).
*Umame.
*Umamekazi.
10. *Ubaba.
Umkwenyawabo (umkhwenyawabo) ka'baba.
11. *Umame.
Umka'babekazi (or umka prefixed to other forms given under No. 3 above).
12. *Umalume.
Umnewabo kamka'babekazi.
13. *Umame.
*Umamekazi.
Uninakazi womfowetu (-wethu).
14. Ubabamkulu (ubabamkhulu).
Ukulu (ukhulu). Occasional Natal usage.
15. Ukulu (ukhulu).
Umakulu (umakhulu).
Umamakulu (umamakhulu).
16. Same as No. 14.
17. Same as No. 15.
18. Same as No. 14.
19. Same as No. 15.
20. Same as No. 14.
21. Same as No. 15.
22. *Udadewetu (-wethu), if female, and other forms given under No. 5 in Key to Table B.
*Umfowetu (-wethu), if male, and other forms given under No. 1 in Key to Table B.
*Um(n)taka'baba.
Um(n)taka'babekazi.
23. Um(n)taka'dadewawobaba.
Umzala wami.
24. Um(n)taka'malume wami.
Umzala wami.
25. Um(n)taka'dadewabo ka'malume wami.
Um(n)taka'mame.
26. *Umfowetu (-wethu), if a male.
*Um(n)taka'malume wami, for either male or female.
Um(n)taka'malume womfowetu (-wethu), for either male or female.
*Um(n)tanetu (-ethu), if a female.
*Umzala wami, for either male or female.
*Utatekazi, if a female.
27. Um(n)taka'dadewabo ka'mkwenyawabo (mkhenyawabo) ka'baba.
*Um(n)taka'mame.
*Um(n)taka'mamekazi.
28. Umfowetu (-wethu), and other designations given under No. 1 in Key to Table B.

*Unprecise usage.

29. Udadewetu (-wethu), and other designations given under No. 5 in Key to Table B.
30. Um(n)taka'malume womfowetu (-wethu), for either male or female.
*Um(n)tanetu (-ethu), if a female.
*Umzala wami, for either male or female.
*Utatekazi, if a female.
31. *Udadewetu (-wethu), if a female.
*Um(n)taka'mame, for either male or female.
*Um(n)taka'mamekazi, for either male or female.
Um(n)taka'ninakazi womfowetu (-wethu), for either male or female.
*Um(n)tanetu (-ethu), if a female.
*Utatekazi, if a female.
- 32-47. Ugogo.
Ukogo.
Ukoko (ukhokho).

*Unprecise usage.

Section IV.—Alphabetical Index to Keys to Genealogical Tables, pages 112-17.

Notes.

In this Index the first consonant in each designation denoting relationship has been taken as the index-letter, for the purpose of the alphabetical order. Examples: indodana is entered under N, as iNdodana, not under D, as inDodana; isizukulu is entered under S, as iSizukulu, not under Z, as isiZukulu.

“Aspirated” consonants will be found shown within brackets in the Keys to the Genealogical Tables forming Section III. of this Chapter: they are not shown in this Index.

B.

- uBaba. 9, 11, B. 19-26, C.
 uBabakazi. 3, D.
 uBabamkulu. 6, 8, A. 14, 16, 18, 20, D.
 uBabekazi.
 uBab'omkulu, endlini yakwetu. } 3, D.
 uBab'omncane, endlini yakwetu. }
 uBawo, Baca usage for uBaba, q.v.
 uBukwe bami, occasional Natal usage. See under eBukweni bami, the locative form, which is that universally used in Zululand.
 eBukweni bami. } 9, 10, B.
 eBulanda bami. }
 uBulanda bami, see under eBulanda bami.

D.

- uDadewabo ka'malume wami. 6, D.
 uDadewabo ka'malume womfowetu. 9, D.
 uDadewabo womyeni wom(n)tanami. } 8, C.
 uDadewabo womkwenyana wami. }
 Udadewawobaba. 4, D.
 uDadewetu. 5, B. 22, 29, 31, D.

G.

- uGogo (uKogo, or uKoko). 32-47, D.
 uGogo womkami. 12-19, A.

K.

- uKogo (uGogo, or uKoko). 32-47, D.
 uKogo womkami. 12-19, A.
 uKoko (uGogo, or uKoko).
 uKoko (uGogo, or uKoko) ka'malokazana wami. } 29-36, C.
 uKoko (uGogo, or uKoko) ka'm(n)tanom(n)tanami. }
 uKoko womkami. 12-19, A.
 uKulu. 6-9, A. 14-21, D.

M.

- uMa (uMama, or uMame). 10, 12, B. 2, 6, 7, 9, 11, 13, D.
 uMagojana.
 uMagotana. } 4, C.
 uMagotyana. }
 uMakotana. }
 uMakotyana. }
 uMakulu. 7, 9, A. 15, 17, 19, 21, D.
 uMakulu womka'm(n)tanami. 20, C.
 uMalokazana wami. 3-5, C.
 uMalume womfowetu. 8, D.
 uMama. Same as uMa, q.v.
 uMamakulu. Same as uMakulu, q.v.
 uMame. Same as uMa, q.v.
 uMamekazi. 6, 9, 13, D.
 uMfana ka'dadewetu. 16, B.
 uMfana ka'mfana wakwetu. 15, B.
 uMfana ka'mfowetu. } 15, B.
 uMfana ka'mnawe wami. }
 uMfana ka'mnewetu. }
 uMfana wo'm(n)taka'baba. 15, 16, B.
 uMfana ka'm(n)takwetu. } 16, B.
 uMfana ka'nkosazana yakwetu. }
 uMfana ka'ntombazana yakwetu. }
 uMfana wakwetu. 1, B. 22, 28, D.
 uMfana wenkosazana yakwetu. } 16, B.
 uMfana wentombazana yakwetu. }
 uMfana wami. 1, C.
 uMfazi wami. 1, A.
 uMfowabo ka'malokazana wami. 5, C.
 uMfowabo womkwenyana wami. } 7, C.
 uMfowabo womyeni wom(n)tanami. }
 uMfowetu. 1, B. 22, 26, 28, D.
 uMka'baba. 7, D.
 uMka'babekazi. 11, D.
 uMka'mfana wami. 3, C.

uMka'mfowetu. 2, B.
 uMkami. 1, A. 2, B.
 uMka'ndodana yami. } 3, C.
 uMka'm(n)tantami. }
 uMk'omncane. 4, A.
 uMkozi. 9-12, C.
 uMkwekazi wami. 5, A. 10, B.
 uMkwenyana wami. 6, 8, C.
 uMkwenyawabo ka'baba. 10, D.
 uMkwenyawetu. 6, 8, B.
 uMkwe wami. 4, A. 9, B.
 uMkwe wami omkulu. }
 uMkwe wami omncane. } 4, A.
 uMkwe womfowetu. 9, B.
 uMkw'omkulu. } 4, A.
 uMkw'omncane. }
 uMlam(u) wami. 2, 3, 10, A. 3, 4, B.
 uMlam(u) wendodana yami. 4, C.
 uMlam(u) womfowetu. 3, 4, B.
 uMlingani wami. 9-12, C.
 uMnawe wami. 1, B. 22, 28, D.
 uMnewabo ka'mka'babekazi. 12, D.
 uMnewetu. 1, B. 22, 28, D.
 uM(n)taka'baba. 1, 5, B. 22, 28, 29, D.
 uM(n)taka'babekazi. 22, D.
 uM(n)taka'dadewabo ka'malokazana wami. 16, C.
 uM(n)taka'dadewabo ka'malume wami. 16, C.
 uM(n)taka'dadewabo ka'mkwenyawabo ka'baba. 27, D.
 uM(n)taka'dadewabo ka'mkwenyawetu. 18, B.
 uM(n)taka'dadewab'omkwenyana wami. 18, C.
 uM(n)taka'dadewetu. 16, 17, B.
 uM(n)taka'malume. 24, 26, D.
 uM(n)taka'malume womfowetu. 26, 30, D.
 uM(n)taka'mame. 25, 27, 31, D.
 uM(n)taka'mamekazi. 27, 31, D.
 uM(n)taka'mfana wakwetu. 15, B.
 uM(n)taka'mfowabo ka'malokazana wami. }
 uM(n)taka'mfowabo ka'mka'mfana wami. } 17, C.
 uM(n)taka'mfowabo womkwenyana wami. }
 uM(n)taka'mfowetu. 15, B.
 uM(n)taka'mkwenyana wami. 17, C.
 uM(n)taka'mkwenyawetu. 17, B.
 uM(n)taka'mlam(u) wami. 10, 11, A.
 uM(n)taka'mnawe wami. } 15, B.
 uM(n)taka'mnewetu. }
 uM(n)taka'm(n)taka'baba. 15, 16, B.
 uM(n)taka'm(n)takwetu. 16, B.

uM(n)taka'm(n)tanami. 27, 28, C.
 uM(n)taka'ninakazi womfowetu. 31, D.
 uM(n)taka'ntombazana yakwetu. 16, B.
 uM(n)takwetu. 5, B. 22, 29, D.
 uM(n)tanami. 11, A. 13-16, 18, B. 1-7, C.
 *uM(n)tanetu. 26, 30, 31, D. Cf. u'Tatekazi.
 uM(n)tan'om(n)tanami. 20, 21, A. 13-18, C.
 uM(n)twan'omkulu. 4, D.
 uM(n)twana womlam(u) wami. 10, 11, A. 13, 14, B.
 uM(n)twana wom(n)tanami. 20, 21, A.
 uMshana. 16, B.
 uMzala wami. 23, 24, 26, 30, D.
 uMzukulu ka'sebele wami. 15, 16, 18, C.
 uMzukulu wami. 13, 14, 27, 28, C.
 uMzukulwana wami. 13, 14, C. Rarely 27, 28, C.
 uMzukulu womlam(u) wami. 20, 21, A.
 uMzukulu womlingani wami. 15, 16, 18, C.

N.

iNdodakazi ka'mfowetu. 15, B.
 iNdodakazi yami. 2, C.
 iNdodakazi yomfowetu. 15, B.
 iNdodana ka'dadewetu. 16, B.
 iNdodana ka'mfana wakwetu. }
 iNdodana ka'mfowetu. } 15, B.
 iNdodana ka'mnawe wami. }
 iNdodana ka'mnewetu. }
 iNdodana ka'm(n)takwetu. }
 iNdodana ka'nkosazana yakwetu. } 16, B.
 iNdodana ka'ntombazana yakwetu. }
 iNdodana yami. 1, C.
 iNdodana yenkinsazana yakwetu. }
 iNdodana yentombazana yakwetu. } 16, B.
 iNdodana yomfana wakwetu. }
 iNdodana yomfowetu. }
 iNdodana yomnawe wami. } 15, B.
 iNdodana yomnewetu. }
 uNina ka'sebele wami. 20, C.
 uNinakazi womfowetu. 13, D.
 uNinakulu ka'malokazana wami. }
 uNinakulu womka'mfana wami. } 20, C.
 uNinakulu womka'ndodana yami. }
 uNina womkozi wami. }
 uNina womkwenyawetu. 12, B.

*Term of endearment, equivalent to "beloved," signifying that parties are **unrelated**.

uNina womlingani wami. 20, C.
 iNkosazana yakwetu. 5, B. 22, 29, D.
 iNtombazana ka'mfowetu. 15, B.
 iNtombazana yakwetu. 5, B. 22, 29, D.
 iNtombazana yami. 2, C.
 iNtombazana yomfowetu. 15, B.
 uNyana wami. 1, C.

S.

uSebele wami. 9-12, C.
 iSizukulu sami. 13, 14, 27, 28, C.
 iSizukulwana sami. 27, 28, C. Rarely 13, 14, C.

T.

*uTatekazi. 26, 30, 31, D. Cf. uMntanetu.

Y.

uYise ka'sebele wami. }
 uYisemkulu ka'malokazana wami. } 19, C.
 iYisemkulu ka'mka'mfana wami. }
 uYisemkulu ka'mkwenyana wami. 23, C.
 uYisemkulu womka'mfanawami. }
 uYisemkulu womka'm(n)tanami. } 19, C.
 uYisemkulu womka'ndodana yami. }
 uYise womkozi wami.
 uYise womkwenyawetu. 11, B.
 uYise womlingani wami. 19, C.

*Term of endearment, equivalent to "beloved," signifying that parties are **unrelated**.



Map Illustrating Area in which Zulu (isiNtu) is Spoken, and Showing Areas in which Predominate Various Influences Affecting the Language.

To face Appendix.

APPENDIX.

The Zulu Language Area.

The Map of the Province of Natal, on the opposite page, represents roughly, as stated in the text,† the area in which Zulu (isiNtu) is spoken. The portion marked off by a dotted line indicates the area in which the best Zulu (isiNtu) is spoken at the present time. The map also shows the areas in which the various influences referred to in the text are mostly operative.

According to official statistics, the area of the Province of Natal is 35,291 square miles and the Native population, whose language is of course Zulu, 953,398—1911 Census—or 79.24 of the total population of the Province.

Zulu belongs to the Bantu Language-Family of Africa. Miss Alice Werner, of the School of Oriental Studies, London, in her book "The Language-Families of Africa," p. 19, 1915 ed. (S.P.C.K.), divides African languages into five groups, viz.:

- (1) The Sudan family. Isolating.
- (2) The Bantu family. Agglutinating.
- (3) The Hamitic family. Inflexional.
- (4) The Bushman group. Doubtful at present.
- (5) The Semitic family. Inflexional.

In regard to this Bantu language-family, Miss Werner writes further in another of her books, "The Bantu Languages," 1919 ed., p.p. 1 and 3, (Kegan Paul), viz.:

"The Bantu family of languages is spoken throughout Southern and Central Africa, as far as the Gulf of Cameroons on the north-west, and the Tana river on the north-east."

"The name Bantu was first introduced by Bleek (1827-1875), who may be called the father of African philology. It is simply one form of the word for "people," which is used throughout the languages of this family. Various objections have been raised to this name, but no better one has been proposed, and it has now so far gained currency that it would be extremely difficult to displace. As its meaning is perfectly clear, and as it is easily pronounced, there seems to be no sufficient reason for rejecting it. We shall therefore continue to speak of the Bantu family."

It may be noted here that in popular usage, at all events in South African popular usage, the word Bantu has come to signify the Black inhabitants of the country, excluding Bushmen and Hottentots. This usage is based on the usage of the Natives themselves,* but it is not encouraged in scientific circles; philologists hold that the word should be strictly restricted to its European usage as denoting linguistic classification, and not as denoting racial classification.

†In Chapter I.

*The Zulus call themselves Abantu, "the people." In its original application, this term Abantu, with them, excluded and distinguished them from other people. Cf. Dube's address on p. 82, referring to the contemptuous way in which Zulus spoke of other people.

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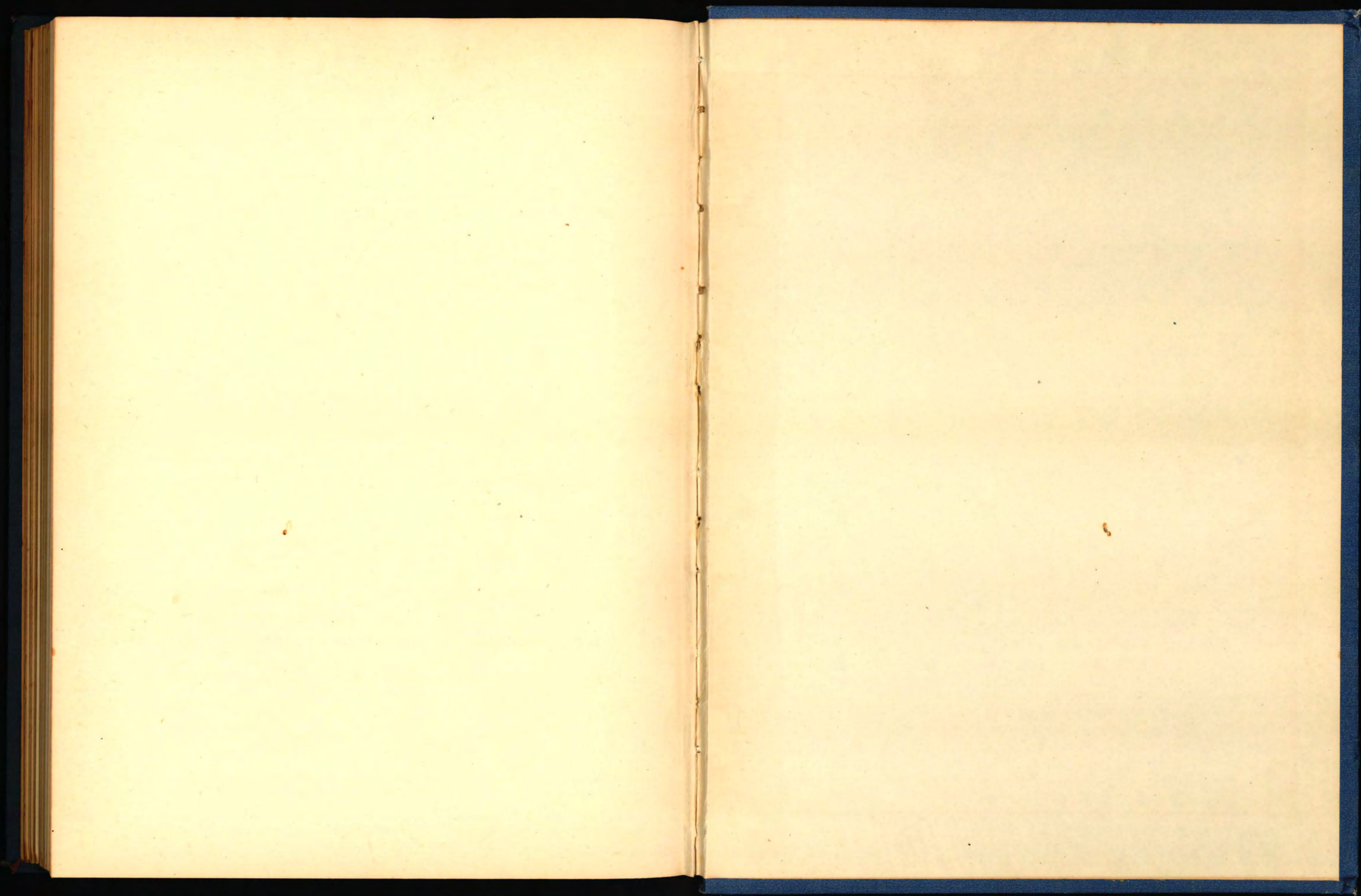
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