

Kwati ngisafika, Japa, Kwafika, Uabantu ezela amgingikhloru  
 atyela, UmKangxi ukufundisa tina, Singakakwazi ukufunda  
 ukubeka etyeni nasenewacini, Singakakwazi sabuya sakwazi,  
 kwasekufika, Uabantu. Kaskebiseni sakhabelela igama likaKikotata  
 sakhabelela amagama abamangingi. amanye singakawazi amanye  
 esiwazi yebeki. Kwasekwa<sup>ki</sup>wa inklu yakusonda yakwa abalungu  
 'bo balungu sebemuka banya eloru, Babuya bati bapra besa  
 ipa babuya bemuka bapindela eloru kwasekumuka,  
 bvelimu umlungu wetu obungileyo, kakulu yena angesthrywe  
 muntu ngakuba uyagijima kakulu wakewapikisana nombun  
 yu wasengilandeli bagala balinganisana wabuya wabiywa  
 wasengifandeli wayapikisana nabawoya omfutyanyanana  
 okhakhaxi kakulu lwanya babuya baokhala, Kakulu  
 difundiswa indaba kaDio ubaba wetu asezulwini ukhulunku  
 ka, kaDwa tina bantu abamunyanana sadukanye, kaDwa,  
 kaDio uyatanola ukuba senze isinto esilungileyo kaDwadi  
 kwenzisa isinto esinbi uyakwala impela ukuba nakw'andam  
 kaDwa yena uyatanola bonke abantu ngakuba abantu baki  
 kaDwa bona abamasanga, kaDwa abamutlope banya  
 masi, kaDwa mina angali ukuti sakhukhanga ngamina  
 loku senziwa umuntu unyze njanana. Ini uma abanye  
 babe mutlope abanye babe munyanana kwenzisa ngamina  
 isipelile indaba ka Mankenjane indolana kasetye  
 nge

Turn over

216. Manuscript:—Two accounts of the Church of Eng-  
 land Mission Station Ekuhanyeni near Pietermaritz-  
 burg, written by two Kafir boys.  
 Folio. pp. 4. Contains an account by Mankenjane, son of Satsenge,  
 written by himself in Zulu, p. 1, and its literal translation, p. 2; another  
 account by Skelemi, son of Magwaza, written by himself in Zulu, p. 3, and its  
 literal translation, p. 4. Presented by the Bishop of Natal.

{DATE?}

2

A literal translation of the foregoing.

It came to pass when I arrived here, there came  
Sobante (the Bishop) from Maritzburg. He told Mr.  
Baugh to teach us, we not yet knowing how to read  
or to write on a slate or in a book. We not yet knowing  
afterwards we knew. There arrived Sobante (the Bishop)  
and Mr. Shepstone. We sang the Song of Victoria ("God  
save the Queen") - in Hapi. We sang many other songs,  
we not yet knowing others; now we know them.  
Yes, indeed. - Now there was built the Sunday House  
(School Chapel); it was built by white men. They, the  
white men, are now gone away to the Shov. After  
that they had built them, (the houses here) they (the white  
Masons, &c.) went away again and returned to the Shov.  
There left us (at that time) William, <sup>(Mr. W. P. P.)</sup> our very good white  
man. He could not be left behind (in running) by any  
man, because he runs fast. Once he raced with an  
Englishman; they started on a line; afterwards the  
Englishman was beaten. He raced also with that short  
and very clever (man). Afterwards they sat down. Now  
we are taught the story of God, our Father who is in  
Heaven, Umkulunkulu. But we black people went  
quite astray. But God wishes that we should do good  
things. He does not like the doing evil things. He  
forbids entirely war and hating one another: but He  
loves all men, for they are His people. But they (our  
fathers) know Him not. But the white people know  
Him. Only, for my part, I know not why we differ,  
since we are made thus by one person. Why is it that  
some should be white and some should be black?

Here ends the account of Mankanyane, son of  
Lotyenge.

Ekukanyeni siyajabula kakulu, Kuti kusihlwa  
sesihlile ngesonda kukale insimbi singene enhlini yokukuleka sikuleke. Gisa fika Ekukanyeni ngangingakazi ukw  
loba. Gingakwazi ukubala incwadi, manje ngiyakwazi  
ukubala incwadi sesefundiswa. Kaloku siyabala  
siyafunda siyahlabelela amagama ka Dio.  
Kuti ngesonda singene enhlini yokukuleka kusasa, sikuleke. Kuti ilanga selizakuba presulu, kukale insimbi.  
yabelungu ibabise bafike ekaya bangene, enhlini yokukuleka, bakuleke basunde izindaba zika Jesu Kristu  
indodana ka Dio Unkulunkulu. Kuti, abelungu  
vapume enhlini yokukuleka: sesihla idina. sesiqidi  
le, kukale insimbi yabantu abamnyama.  
sebenjena nati sesingena enhlini yokukuleka.  
inkosi Usobantu esememesa kubantu bonke amaswi  
ka Jesu Kristu indodana ka Dio. sesikuleka siquqa pam  
bikwake sidumise u Dio. sihlabelela amagama, sesipuma.  
kubesikati selizakutyoza ilanga. sesihla ukukuleka.  
sesiqeda ukukuleka. sekukala insimbi yokubiza  
abelungu. sebe fika abelungu sesingena enhlini  
yokukuleka. Inkosi. nomabang! sebe funda  
izindaba zika Jesu. sesibuye sihlabelela amagama  
emva kwaloku sihlabelela igama lika Viktoria inkosi  
kazi yase Kilimani. Sesipuma sesihla. Gemihla  
inkosikazi iyasifundisa ukubala imifanekiso. sefunda  
ukubala nokuhlangerisa nokususa ematyezi esibala  
ngarwo, sefunda incwadi yamangise kodwa asikaryari  
yona impela. Indaba ka Tkelenu indodana ka Maqwar  
Ukupela

4

A literal translation of the foregoing.

At Ekankanyi we are very happy. It is, at evening, after we have eaten, on Sunday, that the bell rings - we enter into the house of prayer - we pray. When I arrived at Ekankanyi I did not yet know to write; I did not yet know to write a letter. Now I know to write a letter; we now have been taught. Now we cypher, we read, we sing hymns of God. It is, on Sunday, that we enter into the house of prayer early, we pray. It is, when the sun is high, that the bell rings the bell of the white men to call them that they come from home; they enter into the house of prayer - they pray - they read the accounts of Jesus Christ, the Son of God, Umkulunkulu. It is, the white men come out of the house of prayer. Now we eat dinner. When we have finished, the bell of the black men rings: when they have entered, we too now enter into the house of prayer. The Chief, Sobantu (the Bishop) preaches to all the people the words of Jesus Christ, the Son of God. Now we pray: we kneel down before Him: we praise God: we sing hymns. Now we go out. Let it be the time that now the sun is setting, we now eat food - we now finish eating. Now the bell sounds for calling the white men: now the white men arrive: now we enter the house of prayer. The Chief and Mr. Baugh now they read the histories of Jesus Christ: now again we sing hymns. After that, we sing the hymn of Victoria, the Queen of England ("God save the Queen") - in Kapi. - Now we go out: now we sleep.

Daily, the Lady (Mrs. Coburn<sup>s</sup>) teaches us to draw pictures. Now we learn to ~~write~~<sup>cypher</sup> and to add, and to subtract on the slates which we ~~use~~<sup>use</sup> on. Now we read a book of the English: but we do not know that perfectly.

This is the account of Skelene, the son of Magwasa.  
Luis