

146

ROYSTON, J. R.

260-261

260-261

ROYSTON

[see MKEBENI
for photocopies]

58/25/11-12
x 11-12

Lala pansa mgonzama lapa. Kwa suk' indoda
 yanye, yati: "Bazedi" Itsh' mgonzameni. Yaf'
 upej' tuki, se nge nge ya ku tata! "Yatsho i
 si pans' umk' out' ~~entoo~~ mgonzameni. Yaf'
 mgonzama. Aizange ilwe. Kuwa se ku hamb'
 ezi' indoda, ye/sine. Isi yo bika ku mapeta
 mapeta waze se ^{the led} ^{elid} ^{to} ^{mapeta} ya ubik' entoni.
 Inkozi yaji site a yi botshwe nge/sikumba
~~sika~~ se nkabi le emhlope, i twahwe, i
 hamb' ubusuku ne/muni; i tshetshiswe."
 Daloz kwa ba njalo. Yafi si fiketa kwe
 nodwengu. Se ku pun' uZulu wonke. E/se
 hlab' amarebo. E set' uMpande: "a yi
 khuzwe, i tshetshiswe". E seti a kumb' u
 igodi lake, lapa e zo lahlewa kona. ^{Kwa} Be tshetshiswe
 kokubili, ~~se~~ ke khuz' mgonzama, no kumb'
 igodi. Waze set' uMpande: "nge ya ute, nyra
 se nge hamb' se nge fik' file, ni nge boke
 nge sikumba se mgonzama lesa; ni nge
 nge lahle nge". Waze set' uMpande: "Se nge ya
 hamb' ake manje! Solani kahle. u tshetshiswe
 a/z'a ba pate kohl' abantu banii. Kodzi
 uyo bus' umyak' emhlanu, ^{Kupela} ^{Kupela} waze
 se pak' uMpande. Nembala ^{kwati ukub' afe, base}
 be m bopa nge' isikumba se mgonzama lesa, ^{ba m bopa nge'} ^{ba m bopa nge'} se manzi.
 wa lahle nge."

Brig. General Royston & I had a chat with Mkebeni and Hoge
 this afternoon (Sunday - 18.9.21) on Solomon's position in Zululand.
 Royston blames the izinduna, viz mnyaira and mkebeni, for allowing
 Solomon to get into mischief at Johannesburg, the effect of which
 is to cause Europeans who are friendly to him to be filled with
 regret, and therefore to rebel. He blames the izinduna for this. Mke-
 beni agreed, but said he was unable to go with Solomon to J'burg.
 mnyaira went, but was not ^{actually} present when Solomon was
 assaulted. I replied that the person to go for was Solomon him-
 self. He is young and apt to adopt European ways and so
 to break away from izinduna, who are not as educated as
 himself. It is he that must be admonished, & I would do it were
 I to see him. Royston urges Solomon to ~~take~~ ^{marry} appoint his
 chief wife, and announce the fact far and wide, i.e. to the neigh-
 bouring states. I said it is against custom to nominate the
 chief wife so early, a custom started in Shaka's day. Then
 what is the use of making such a parade about his chief
 wife in view of Solomon being only a chief & not ^{so high} ^{in rank} ^{as} ^{the} ^{king} ^{is} ⁱⁿ ^{those} ^{days} [?]
 He has no land or people behind him to constitute the rank
 of king or paramount chief. He is simply ^{no} ^{who} ^{is} ^{called} ^{up} ^{as} ^{king} ^{or} ^{paramount} ^{chief} ^{is} ^{he} ^{is} ^{simply} ^(izipakanyiswa)
 especially as, when Dingulu was sent to Transvaal, the state
 kraal was razed to the ground and the district cut up and
 given to different chiefs. 41
 I went on to Royston then said Solomon's position states
 can never be destroyed; he ^{will} always be the descendant of

the kings, whatever may be done by Govt. To this I replied, that the mere name of King was nothing without the substance, in the shape of size of country & number of people. Royston insisted that Solomon and his people ought to come and Konga more than they do. I said the most effective way of Kongaing occurred when there were people wherewith to do so. On Royston laying the blame for the present mischiefs on the Zulus, I said the blame in reality rested on the English in dividing up the country into 13 Kingdoms & thereby causing them to quarrel amongst one another, & his quarrelling, due to European mismanagement, had done more mischief. It therefore was necessary that the European population should become conscious of the fact that they had grossly misgoverned Zululand, & owed it to the people to facilitate their being reconstituted into a nation, with the principal descendant of the royal house as head thereof.

1-9-21. 58 | 25 | 12-21

Mtsheni speaks.
 ... LL P. 115 f. Mnyazi ka Ndabuko, ...

umagasa o ng njengo wa sekubikeni
 ukameel' abant' amahlambi
 ubilizwa, o njengo ka Nkunga,
 u Mandlamakula, ngo ku zilwela,
 umagasa, o njengo nkunzi, i gasel' imhlambi.

13
 ... U tuku tala ^{abany} be t' u ya ganga
 Kutoh' o Majona, e zalwa umpande.
 umafohl' ohlwini — uklu = line
 lapa ku nge na t' mbobo kona
 u mafohla wa zi vubela.
 u Madadisa umphi e ya kutwa kumisa.

This piece evidently not included in my 5 Readers 31

Indaba ye nkosana no mna ^{hi re} Cetshwayo

ukwenza ku ka mpande, enza pakati ko muzi wake, wa beka inkosikazi, oka Mbond^{we} (u Ngqumbazi). wa ye se tat' (abalobokazi) ba o ka Mbond^{we}, wa tata o ka Nsiyane, u Zangaza; wa ngu mllobokazi wa kiva Ngqumbazi, no ka Sonamezi, (u Dabeka) wa umlobokazi wa kwa Ngqumbazi ^(L1) wa inkosikazi enkulu o ka Sonamezi, nga sohlanpotini kwa Igikazi. Oka Mbond^{we} wa inkosikazi yase sibayeni' sikulu; Oka Nsiyane wa umlobokazi wa sendhlu kwa Ntabakaikonjwa. Uka ye se tate' uletshwayo, e se kitshwa e siswini so ka Mbond^{we}, wa faku' esiswini so ka Nsiyane. Uka zalisa zaliswa yena o ka Nsiyane kwat' u Dabulamazi, o zalwa ngo ka Nsiyane, wa lanyaniswa no Cetshwayo. Kute lapa ~~ku~~ oka Mbond^{we}, e se puma e mlambonqwenya, e seza kwa Igikazi, e seya ubusa kona. Indhlu ya kwake ya i