

29

[Expanded Children
members]

Madikane ka
Mkomotole.

8-7-03

+ Mardhana

University Correspondence College.

(Resident Branch—Burlington House, Cambridge).



Subject _____ No. of Test* _____

This Book should not be used for more than one subject, and different books should not be used for different parts of the same lesson.

The colour of the book serves to indicate the Matriculation, Intermediate Arts and Science, or B.A. Examinations respectively.

Name _____ Regr. No. _____

Address _____

Date despatched _____

Return all papers to the Forwarding Office, but your answers either separately to the several Tutors, or in one packet, addressed to any one of them, with the several Tutors' names written outside each book.

**If more than one Set of Answers be written in one book, the No. of the Test to be corrected should alone appear, otherwise there is a danger of the enclosure of wrong solutions.*

ANSWERING TEST QUESTIONS.—Write only on one side of the page, leaving the other side for corrections. In translating Unseens into English, and rendering English into Latin or French, write on alternate lines only, thus leaving the Tutor space to make ample corrections. Use a different book for each subject, but not for answering different parts of the same Test Paper; if, however, you prefer to use separate books for different branches, you must send stamps for extra postage, for the whole course in advance, to the Registrar.

Allow at least twenty-four hours to elapse between reading up a subject and answering a Test Paper. Unless this rule is observed, you cannot call the answers your own, and so they form no test of your knowledge. A Student may put on his answers, the time taken on them, for the tutor's guidance. If reference be made to a text-book for any reason in answering the paper, write "Ref" in the margin, so that the Tutor may see throughout exactly how you stand. Where a choice is allowed in questions to answer, omit those in which corrections would be least helpful. Solutions to all will be sent.

RETURN OF ANSWERS.—Send your answers to the Tutor the same week as you receive the Test Papers. If from a plain necessity you are unable to send any work in due course, make up lost ground as quickly as you can; but, if you find that this is impossible, or, if you do not wish to have recourse to the methods suggested below, ask the Registrar to send you the solution, stating the subject and number, and adding nothing but Name, Address, and Register Number.

Do not return papers with your answers, or enclose anything of the nature of a letter.

RETENTION OF PAPERS.—Unless arrangements have been made for retaining, all papers must be returned within three weeks of date of receipt.

Students may keep papers till the end of their arranged course on payment of a retaining fee, which is, for single subjects:—Matriculation, 2s. 6d., Intermediate, 5s., Degree, 7s. 6d. For all subjects:—Matriculation, 7s. 6d., Inter. Arts, 10s. 6d., B.A. and Inter. Sc., 15s. B.Sc. Courses in some subjects cannot be retained, and in others only by special arrangement. Under no circumstances can permanent possession of the papers in any case be obtained. For Intermediate and B.A. English it is decidedly economical to retain.

STUDENTS FALLING INTO ARREARS WITH THEIR WORK on account of illness or pressure of duties may be transferred to another section of their class for the same Examination on payment of a "transference fee" of 2s. 6d.; or, if already in as late a section as they care to work with, they may have their course redistributed for another Examination at a redistribution fee of 10s. 6d., accompanied by payment for Special Subjects papers received at the rate of 1s. each. They are then entitled to the full number of papers on Special Subjects in the new course, but in other subjects resume work at the point where they left off. These fees are not in any sense a fine, but simply compensation for the extra trouble of registration, and for the longer period a set of papers is being used. The Registrar will send the required Schedule on application. Applications for redistribution cannot be entertained after the date of the Examination for which a student was working has passed.

REGISTER NUMBER.—A Register Number is given to a Student on admission and must be used whenever writing to the College; otherwise, as reference cannot readily be made, the answer is often delayed. Students are warned not to mistake the numbers on the sets of lessons which have been assigned them, nor on the receipt for fees for their register number. Should a registered student subsequently take up another subject for the same Examination, another number will be given, which should be used in all communications relating to that subject. Special attention is requested to this important regulation.

RETURN OF PAPERS.—The whole working of the Forwarding Office is dependent upon attention to the rule. All papers must be returned within three weeks of receipt, unless arrangements have been made to "retain." Your set of papers is intended for another student in a later section, and, unless promptly returned, another set has hurriedly to be made up for him, which involves much needless trouble, and often a reprinting of some of the papers.

Preserve your papers (Notes, Tests, and Solutions) carefully, and return with as few folds as possible, entirely covered and well protected by a broad wrapper for transmission by post. Address them to the Forwarding Clerk, Burlington House, Cambridge. Name, Address, and Register Number must either be written on a sheet of paper, placed at the top of the returned papers, or put on the front of the wrapper.

8-7-03 Madikane speaks

(Nontwana present)

My chief is Mgawe. I live at Ntanda Kraal (name) Ematata. I have built square huts. I am a kolwa. I am a teacher of the Bible. I was never butwa's. I was born at same time as Tetswago + Tshontwa. Therefore I am Tuluwana also better still iziVukuzane or Pepelengoleni = Amapela. Mlomowetole

My father was Ntontela regt or amehlakamboni. This (name after-ward) given by Tshaka - an isitshazelo - name given after something good or worthy done in the impi)

My father not known kwa Zulu. Kongoza ku Tshaka. My father a base Magidini. He went voluntarily to Kongoza. He was living in Nkandhla, near on Nsuzi river. He used the Georges hill

my father was ~~the~~ under Dube, grand father
of Mqawe, when ~~the~~ Kongaminy to J. took
place.

Dube ka Silwana ka Njila ka
Ngodoma ka Dingila are the names
of former ~~the~~ amaqadi chiefs but we
Dabeka's from Nyuswa tribe - see
Birds Anna's under tribes.

Dube's son was Dabeka, + Dabeka's
son was Mqawe - still living, same
age as myself.

Mqawe's son & heir is Mandhlakayise.
Has been ^{+ returned from} to America to learn - went with
my son who still remains. Mandhlakayise
stayed in America about 7 years.

my father lived at Nontela kraal.

Ishaka was born Esisebeni.
Not born Esihlahleni - my father
told me this. was scotshwa's from
Esisebeni.

Ishaka was conceived by Nandi before
S. had soka's. When it was seen that
N. had mited the order was given that
S. ~~is~~ should soka. He soka'd.

N. came to gana Senyangakona
from Elangeni - was sister of Makedam
the chief (Makedama ka Mbengi)
Mbengi was Nandi's father. Nsazomb
was Mbengi's father. ^{no. Mhlongo was}
~~mbengi's father.~~

Nandi did not tshada. A ba se
langeni came to cela cattle from
Zulus. It was then arranged Nandi
should be given. She was put in
the isigodho. This happened after
Jama's death. ^NMkabayi was reigning
then. The isigodho in question, into
which Nandi was put was Jama's.
Ishaka was as a child fihlwai by ~~the~~
^NMkabayi. Se zi polile ke izilonda
ku Senyangakona imfuleni

ebukweta. M^{ny}Kabagi went to see
her m^{ny}wabo Senyangakona & told
him the mlandu she had had been
brought forth. S. was told it was a
boy. S. said how can a person my size
be said to have m^{ny}oodana? M. said
when I saw it was a ~~child~~^{boy} I faked
him igadde (give poison to). S. said
Nayi ke n^{ny}ombi wenzu kabla.
M. said # to Nandi at Esicebeni
she was to run away eLangeni & hide
the child. N. bopaid & returned
eLangeni. J. kulaid there. ~~When~~
Nandi afterwards returned kwa
Zulus with Dshaka who could then
walk. ~~M.~~ I heard of the arrival before
M. had reported the fact. M. got
frightened & told N. to ^{run} away with
J. J. then grew up known that he
was S's child & the one which had

caused him S to soka. J. kulaid eLangeni
2 men left Zulus & went to Konza
J. at eLangeni, uSilwane ka
ndhlova, and Komleti & Makedane
khaselaid with impi. Khaselaid with
J. & the other two men & succeeded in
winning. J. also killed people. Makedane
then lungisaid amagaw' a gwaqileyo.
He left J. alone, did not lungisa
him. J. questioned says Do not the
impi I gwaqaid yours. M. replied
You do not belong to us. J. tuku-
telaid & left his emble. At this
time Nandi had married kwa
Qwabe. J. then ran off to m^{ny}etwa
He was with Silwane & Komleti.
He ngenal nge nduma uNgomane.
Ngomane questioned the men J was
with & they told him. Ngomane
then reported him to Dhipswaya.

The siceberu kraal was ikanda
lika Juma - not built for first
time by S.

S. had the kraals Nobamba, Sicebe
& Nontela - there may have been other
kraals but tribes was small.

My father heard all this from Makobosi
Ka Nohlova, also Hlati was emgazi
my father lived with Hlati one ^{belonging to} of S's
regiments.

The regiment of Godongwana
butaid & whilst so collected S. arrived.
He had Konyaid there - D. gya'id.
When he returned to the mKumbi
& Dingiswayo said "Do you know
who that is?" S. laudela'id. D.
replied "Owako, he came from the
district of Spangeni. Wa u msothel
skaya na?" He was xosaying, not
fajisile. S. then godukad.

D. then called Tshaka & said how is it
you dont klabisa your father ~~see~~
he has come here? S. returned where
- upon T. laungamad with the izikulu
& izinyanga za kwa Zulu. He
vumelanad with them na ngo kuhl
na ngo kubisi - u se xi tshaya-ke
in zimazana. He klabisad uyis
That night T. got on top of the hut
in which S. was asleep. U se
m gone lake ngo kwenya kwa
bantw - u tata nge za kubo
not mtetwas. Tshaka sezaid he
Next day S. found himself unwa
This was bikiwad to Godongwana.
S. then directed he was to be klenja
before getting worse as he was at a
kraal strange to himself. S.
jodukad I got back home. He
heard ka sa fuleti kupila.

He then hlabala ~~umteto~~ kwa
Zulu. He proclaimed "Iku a
be zi ku kuluma (viz appointing
Sigujana) a ku ykane because
J. is at Mtetwa where we are busid.
S. then died. T. kupakad kwa
Mtetwa + killed Sigujana -
D. eqid + went kwa Qwabe -
where he laaid. After this J.
became king ~~to~~ + reigned in the
way we are already familiar with.

15.8.03 Madikane. (Ndukwana present).

Senyangakona's mother was Mtaniya.
After Juma's death Mtaniya was
ngenwat by ~~Vumbulawayo~~ ^{ku} Juma's
son. ~~Vumbulawayo~~ ^{ku} was killed by
Mkabayi Juma's daughter.

Vubukulwayo
~~Vumbulawayo~~ & Mtaniya plotted
together so that the child of their marriage
should become king and not Senyangakona.
~~Enkaba~~ They accordingly sent some beer
to them, ^{by an intermediary} which had already been poisoned.
This beer however was not partaken of
as both Mkabayi + Senyangakona
had had their suspicions aroused as
to the aforesaid design.

As soon as the girl arrived Mkabayi
expressed her thanks to Mtaniya + Vubu-
kulwayo + then sent the girl to go &
fetch some water at the spring. In her
absence Mkabayi ~~she~~ took out a small
quantity of the ~~the~~ beer, threw it away &
put back in the kamba a similar
quantity of her own beer. This artifice
changed the appearance of the beer. When
the girl returned she was advised by
Mtaniya not to drink as the beer

belonged to amakosi & if she did she would fail to get a husband. The girl therefore left the beer alone. She ~~was~~ was told to take it ~~to~~ to Mtaniya, to say ~~utshwala~~ ku m nandi no ko ponjwana & give her the kamba full as a present from MtKabayi. As a matter of fact ~~the~~ almost the whole of the beer was what Mtaniya had originally sent. Both Mtaniya & Kubukulwayo partook of the beer & died.

aba kwa Ntontontwana =
aba kwa Lufenulwenja ie the Zulu people.

Ishaka caused 2 things to die out
(a) the isibongo Lufenulwenja, (b) ukusoka.

(custom)
mtshopi, our great custom alias
Noyazi

klab'umxwale

(custom)

mgongo - kwenzijw' mgongo ie. the calling together & congregating of girls because of a certain girl having tombat.

ukusoka (law)

ukulobotisa. (law)

16.8.03

ibele le nhllela li ya putu - ie. a thing perpetually disturbed does not

bear fruit ^{off} always meddling with the native suggestion will never lead to its solution.

Dingana's req^s were very fond of him. He gave them plenty of meat ^{food} (Ndukwana) so common was meat that people used to ^{to} ~~paqula~~ themselves with it.

Customs

mtshopi

mgongo - ukubona, singing about adultery, ^{ie} - bina ^{ie in a river}

ku yo ~~lab~~ lahlu' amakaba - ie took place of mtshopi in Natal.

Ishaka lobat^{ed} the ^{or market} Fasimba ^{ie}

on both sides. He caught caused izimhlango
to be cut in the skin all up each side.
Some of the ^{classes of} girls to had distinguishing
marks

Nandi's - isibongo. (Tshaka's mother)
Uqcebe womhlangozi;
Infazi ontongande;
Zingaza ndoda.
Uma tanga ka hlanguzi
A hlanguzi ngo ku bon' umyeni
(Oitshayeni ^{ya nqun' isabisa (ie a river)})

Interest

Tshaka once sent out a herje (isitore)
with 2 men to different parts of Zululand
Their instructions were to ask people
^{in the} usual way for snuff and the first person
who gave the snuff without having denied
having any was to be given the beast. Many
persons were approached. At last a woman

took on being asked took out snuff box (#stung)
+ in ^{knocking} ^{out} the snuff ^{got} there ^{sent} ~~sent~~ ^{mech} ~~mech~~
she was thereupon given the ~~beast~~ ^{beast} ~~beast~~

In afraid,

Isifazane = Bodongwana's first wife

Tshaka once ~~sent~~ ^{opened} a large sized K calf to
anyone who could lift it on to his shoulder.
Mangondo, ^(father of Getake) ka Mazwana
succeeded in doing this & ~~was~~ there-
upon became the owner of it. This was
done Embebebeni kwa Ghibisegee.
Bodongwana got his idea of
butaining rept's from the Europeans at
Cape Town. Before then no rept's were
ever butain'd.

When Bodongwana first left home
-in flight- he went to a district
near Ntunqumbili - Natal side - where
he was obliged to do menial work.
He lived in the Ngeolosi ^(Alungabeye tribe) district.
He had to build upoko. This service
dissatisfied him & he went off
presumably to amaxoza & so on
to Cape Town. He returned on a
horse &c

Amawombe rept was Senyangakona
first one, but as to copy Godongwana

Godongwana's izibongo -

= new

Entered Iqul' elin kangu la ko ka
Dhlekezele (Godongwana's mother)
lizo gewala, si zo sut' unlaza
sontle, tina lu yengo.

17.8.03

I am sure Godongwana's first rept was
isifazane. He set the example to all the
surrounding tribes as regards rept. There
is no doubt that G. learnt the idea of
recruiting rept from the English. (Emangeni).
My father Mlomowetole who is my
informant was quite sure on this point.
My father was of the Mtontela rept - (i.e.
ntanga ka Nongila Jantshi's father) -
my father died in or about 1888. ‡ Our tribe is
emagadini + the amagadi dabuka'd
kwa Nyuswa -

Oi yenga ngani, yati "ngqwaba,
ngqwaba!" ye muka.

~~ye muka.~~

This was an iqama hlatshelelwad
by Godongwana on his return. It mean
"How will you manage to deceive ^{it} (him) it
goes "ngqwaba, ngqwaba" i.e. flap, flap
(the wings) - (for on being stabbed he
'flew' away) - and went away".

The old way of procuring fighting
men was to recruit according to the kraal
or neighbourhood, throwing all boys to
with their fathers. Cishwanga, bonwana, klenzwa'd
ngazi nkomo. Kuluwe kwahlukwane
Zwide's daughter ~~is~~ Nonipetui married
Sobuzo (of Swaziland) and Zala'd Mowazi and
Mzemo, wife of Langalibalale ka
Mtim'kulu; Langalibalale's son by her
was Siyepu (living).

Tungain' of men used always to go on
jobe for instance would have tungaid.

nonipetui.

16
The Zulus came Emahlabathini from above or further north. I heard this said. They hlukanaid with Owabe, Amacunu, & amawutshe (Amabaca) & went to live Emahlabathini. ~~in valley of isikwebeziso~~

The amagadi tribe separated from the aba kwa Nyuswa - Dingila ~~to~~ ka Ngcobo was the one who first separated from the Nyuswa tribe. Named amagadi because when an inkosikazi who shall bear an inkosi is bekaid and a second inkosikazi en came is bekaid who will be unna we inkosi & in the event of there being no chief heir the heir of this house will inherit - Dingila himself was an igadi. They ahlukeid ku Ngcobo long before Tshaka's day say in times of Punga and Mafiba -

Tshaka was not ngo we sikhakha - Nandi had come to Senyangakona to gana

17
by becoming one of his isigodhlo and it was whilst she was living there that she had intercourse with S. and, becoming pregnant, bore Tshaka. Now Mⁿkabayi, S's sister, heard of this and reported the fact to S. S. exclaimed, "It seems ridiculous that I who am still so young and have not sokaid should be said to have a ~~son~~ ^{child} child." Mⁿkabayi at once replied "Oh! seeing the child was a boy I have already ~~but~~ put it to death by giving it poison (igadi)". This satisfied S. Mⁿkabayi at once communicated with Nandi directing her to go home with the child. This she did and returned at a later time with Tshaka to show Mⁿkabayi. Some person or another reported the arrival to S. who at once took steps in the matter. Nandi, however, thanks to Mⁿkabayi ~~succeed~~ succeeded in escaping, got back Elangeni and then went to marry kwa Owabe.

15
M^rKabayi afterwards caused the man who had made the report to S. to be put to death.

Ishaka therefore was to a large extent a legitimate son of S. although born before Nandi had actually become Senyangakona's wife and therefore before he had lobola'd her. (Query. Did S. ever marry Nandi, lobola her & make her his wife? ~~was~~ this seems doubtful). Ishaka was born Esipebeni.

But then if Nandi was not married to S. how came she to have Nomcoba by him? (24. 10. 04)

30. 8. 03. Hlonipa, Courtesy, Respect.

Grievances.

Place small men over ^{former} their superiors. They eyeia their former fathers. We fathers buyel' emuva because of this. They do not hlonipa us for they think themselves amakosi. We make all equals so hlonipa dies out. They say to us "Da se yimi ra? A ku seko loko." a ~~ku~~ pakanyiswe tina ra?"

17
The girls are not lobola'd with proper numbers. They are called merely abantu & this because the so called chiefs consider themselves amakosi.

Zinenna ka Sigodo, was ineku ka Cetshwayo, patad ukudhla, an inamu of a regt. Magwendu is patwad by Sisimana ka Whlangana (an ~~Indan~~ isiggila si ka baba (Impand) who had food ^(the fat) thrown on the ground & he would eat it up from there & then ^{or} have ububende thrown down & lap it up. Now he stands above Magwendu. Sukani has his own kraals & is chief but has only a small patch of land. Mkungo has land of his own. Intongo has been given a large plot of ground.

Given by Mgqishlana ka Mpande

males

- Cetshwayo⁺
- Mbuyazi⁺
- Hamu⁺
- Tshonkwemi⁺
- Mantantshiq⁺
- Sombelawana⁺
- Ziwelile⁺ (kubo Cetshwayo kwa Egikazi)
- Sitoku⁺ (really of Nkonkoyi rest)
- Mdumba⁺ (Ndlonkulu)
- Dabulamanayi⁺ (Dhloko)
- Tshinjana⁺
- Sikota⁺ (elms Somscawana)
- Dabulesing⁺
- Tolo⁺ (died after Mndakusuka)
- Silwana⁺ (Dudida)
- Mlondo⁺
- Ngatsha⁺
- Msutu⁺ (died last year)
- Mantenesa⁺ (killed no ndakusuka)

Mpande's children

- Ndabuko⁺ (Mbumambi)
- Mtonga⁺
- Mahanana⁺
- Mgidhlana⁺
- Mafwen⁺
- Mkungo⁺
- Sukani⁺ (Nokenke)
- Mqcutsheni⁺
- Mporijana⁺ (killed when non-utshali mtonga's mother was killed)
- Siga⁺ (died before being born) would have belonged to Mbumambi rest, claimed Mantenesa.

Females

- Ndinela⁺ (possibly Mpande's first child living with Sitoku of Mbuyazi)
- Igayigayigay⁺ (elms Mporijana)
- Bekiwe⁺ (living Batu, invalid of her head)
- Batonyile⁺ (kubo Mbuyazi)
- Mbicambisa⁺ (Cetshwayo)
- Mbikose⁺ (elms Ziwelile)
- Nomabuna⁺ (kwa Egikazi)

of Mkaunda thlon

- Nokwenda⁺ (kubo Mbuyazi) claimed by Nokwenda
- Sancinza⁺ (elms kubo Mbuyazi)
- Budu⁺ (elms Mbuyazi)
- Ngobengcobe⁺ (gane kwa Mndakusuka)
- Nomansiwa⁺ (Mndakusuka)
- Mtabayi⁺ (wa kwa Mbuyazi)
- Batabile⁺ (kubo Mbuyazi)
- Ziwelile⁺ (kubo Mgidhlana)
- Ngumile⁺
- Popoza⁺ (mlondo)
- Ntutwane⁺ (was Emvokweni but sent Emvokweni)
- Hlayisiye⁺ (was of Ekurweleni kubo ka Mbuyazi)
- Vukapi⁺ (died a qitiza)
- Mtonjana⁺ (was Mndakusuka)

- (forget Ndinela's mother)
- Bekiwe's
- Nomabuna's
- Oka Mlayisiye (Ngobengcobe's mother)
- Oka Jojo (Nomansiwa)
- (forget Mtabayi's mother)
- Vungana (Ziwelile's mother)
- Oka Popoza (Ngumile's)
- (Mahlaysiya) (Oka Mkombo)
- (Same name different fathers)

Mpande's wives

- Ngqumbazi (Cetshwayo)
- Monase (Mbuyazi)
- Nozimbutu (Mbuyazi)
- Masala (Tshonkwemi)
- Dabeka (Somscawana)
- Ka Sonamuzi (Ziwelile's mother)
- Mikana (Sitoku's)
- Sanguza (Dabulamanayi)
- Ndingindi (Tshinjana)
- Sifoko (Dabulesing)
- Mlanjana (Tolo's)
- Noziningo (Mlondo's)
- Nomacala (Oka Ziyankomo forget Ngatsha's mother)
- Oka Lufico (Mantenesa's mother)
- Oka Lujaju (Mantenesa's)
- Nomantshali (Mntonga)
- nomtobo (Mntonga)
- Oka Sonangqepu (Mantenesa's mother)
- Mncangce
- Oka Tshandu (Mgidhlana)
- Nobelungu (daughter of Mntonga)
- Mununu (Sukani's mother)
- Tengase (Mqcutsheni's)
- Oka Mkwewe (Mntonga's mother)
- Noriboto (Mntonga's mother)

all these belonged to Mkaunda thlon class of first class of princesses.

nga bindwa

Entered

part of Ishakas izibongo (per Ingidhlana ka Impande)
 uDhlondhluwane lu ka Ndaba, lu hleze
 luDhlondhluwane,
 lu 'bek' isihlang' emadolweni.
 uhlanya o lu se mehluweni qmadoda,
 uMoy' o mzanzi wo mgenelo,
 o hleze u ba ngenela na ngo mnyango.
 uSipepo tshunguza nga se mkanokhwinini
 Si ya kwisigab' u bayede nga se langeni.
 O zungez' u ^(a hill near Qudeni) Piso nge zi nyembezi
 izinkomo zo ^(kind of wood for burning sticks) Piso za puma zam landela.
 mlilo wo tate, ka myakwane,
 o tshis' isikota e si se Dhlebe
 Kwaze kwaze kwatsh' esi se Magudunkomo
 uDhlungwana wo mbelebele
 oDhlung' emansulumeni
 Kwaze kwazi amansulum' ebikelana

The black inkunzi which has been caught ^(at the mkozi) by the hands will be gored with an axe at the back of the head, blinzad and eaten by udibi that has not tombed - & what remains is all burnt.

Per Ingidhlana ka Impande

Awon hlon' umkosi sipul' wife The inkunzi did
 this - they pulled up wife sticks (not cut them) & hlon' these up called out as stated (at mkozi time)
 never any fighting when the selwa was
 done. This was a strange coincidence but as this was when
 the king was called no fighting ever took place -
 all will wash after the selwa everyone left to wash, all over
 the country & not only at the royal kraal.

University Correspondence College.

Recapitulation, Vacation, and other Oral Classes are held at the Resident Branch, Burlington House, Cambridge, and at University Tutorial College (Science Department of University Correspondence College), Red Lion Square, London, W.C.
The fees are in all cases reduced to Students of University Correspondence College.

MATRICULATION.

At Cambridge, Resident Students are admitted to the Matriculation Class at any time of the year.

At University Tutorial College, a Recapitulation Class is held during the three weeks immediately preceding each January and June Examination. The classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable. At Cambridge, Oral Instruction (consisting mainly of private tuition), is given during the same periods.

A Last Week Class in Experimental Science meets daily during the week preceding each Examination

RECAPITULATION AND VACATION CLASSES.

Preliminary Scientific (M.B.), and Intermediate Science.

(All the Classes are held at University Tutorial College).

Vacation Classes in Practical Chemistry and Biology are held in the Summer (four weeks), Christmas (three weeks), and at Easter (three weeks). The Summer Vacation Class is intended for Beginners.

A Recapitulation Class for January Prel. Sci. is held in all subjects during the three weeks immediately preceding the Examination.

A Last Month Recapitulation Class for July Examinations in all subjects is held.

A Last Week Class in Practical Physics meets daily during the week preceding each January and July Examination.

BACHELOR OF SCIENCE.

(All the Classes are held at University Tutorial College).

Classes are held in subjects for the B.Sc. Examination, commencing the first Tuesday in August, and extending over a period of four weeks. Special attention is paid to practical work.

A class in Practical Physics, Chemistry and Geology is held during the Christmas Vacation, extending over three weeks. A knowledge of Inter.Sc. work alone is required of Students joining this Class.

A Last Month Class is also held commencing four weeks before the Examination.

INTERMEDIATE ARTS.

At University Tutorial College a Recapitulation Class is held during the four weeks immediately preceding the Examination. The Classes include daily lectures in each subject, and Private Tuition is given whenever deemed advisable.

At University Tutorial College, and also at Cambridge, a Vacation Class in Greek for Beginners is held daily during August.

BACHELOR OF ARTS.

At Cambridge, Courses of Daily Lectures in each subject, supplemented by private tuition in Mathematics (and in other subjects whenever such a course is deemed advisable), are given during the month beginning July 31st.

MASTER OF ARTS.

Classes are held at Cambridge during the month preceding the Examination, and also during August.

At Cambridge, the Boating and Tennis Clubs are open to both resident and non-resident students.

THE COLLEGE REGULATION EXERCISE BOOKS, are of paper specially made for these books, being good and tough, although light. The Regulation Exercise Book goes in the post along with the Tutors' enclosures for $\frac{1}{2}$ d. They are sold only *in sets*, and with a different coloured cover for each Examination. For Matriculation, 18 for 1s. 6d.; or 54 for 4s. For other Examinations, 30 for 2s. 6d.; 60 for 4s. 6d. **Post Free.** Students resident in London may obtain Exercise Books at 13A, Booksellers Row, at 9d. per doz.

NOTE BOOKS with or without margin, ruled and plain, in great variety always in stock. Ruled in squares suitable for Co-ordinate Geometry, Biology, etc.. 72 pages, 3d. each, 2s. 6d. per doz., or post free, $4\frac{1}{2}$ d. and 3s. $1\frac{1}{2}$ d. Five quire packet of Scribbling paper, price 9d., or post free for 1s. 3d.

MUSIC PAPER, foolscap quarto, 10 staves, 6d. per quire (post $2\frac{1}{2}$ d.), 8s. per ream.

BROAD WRAPPERS, which ensure the proper protection of returned papers are sold in sets of 100 for 10d. post free.

BINDING OF UNIV. CORR. COLL. STUDENTS' ANSWERS.—Students' answers can be bound in sets of 18 for 1s. 9d.; 19 to 30 for 2s. Not more than thirty Exercise Books can be bound together.

DISCOUNT ON BOOKS.—Educational books (with rare exceptions), are supplied **post free** at tenpence in the shilling. As Messrs. CLIVE & Co. have a special London University connection, students may, by ordering from them, be saved the too frequent annoyance of getting a wrong edition from their local bookseller.

CHEMICAL APPARATUS, DISSECTING INSTRUMENTS, etc., suitable for London Intermediate Science and Preliminary Scientific Work. Set of Chemical Apparatus, 10s. 6d. or 21s.; Set of Chemical Re-agents, 21s.; Salts for Analysis, 5s.; Student's Microscope (Leitz), £3 12s. 6d.; Dissecting Instruments, 10s. 6d. or 15s. 6d. Detailed list free on application.

THE UNIVERSITY CORRESPONDENT and University Correspondence College Magazine. A weekly Educational Journal devoted chiefly to London University Matters. Price 1d. By post, $1\frac{1}{2}$ d. Annual Subscription, 5s. 6d.

ALL ENQUIRIES should be accompanied by a postcard or stamped envelope.

ORDERS ARE NOT EXECUTED UNLESS ACCOMPANIED BY REMITTANCE.—The arrival of books, etc., ordered is to be taken as an acknowledgment of the money in place of a receipt, which is only sent on sums over 10s.

A DEPOSIT ACCOUNT may be opened, by which the trouble and expense of having to remit with each order is obviated, and books are thus supplied at 9d. in the 1s. plus postage. An invoice is enclosed with each consignment.

STUDENTS RESIDENT IN LONDON may obtain books at 9d. in the 1s. and Exercise Books and Wrappers, with a deduction from the above prices equal to the postage.

London: CLIVE & CO., 13a, Booksellers Row. Strand.