

92

MKEHL ENGANA

KA

ZULU

M KE HLENGANA

A 61 / 60 / 19-24

B 62 / 61 / 1-15

C 62 / 62 / 1-6

(8) uselwa lu hamba lu hamba <sup>lu ya pambiti</sup> ukudabuk'izigwe  
Loko.

Ngcevana.

Melapi could give much information relative to  
Cele affairs of isokeni kraab - isokemlito - pumad  
oNikela.

Nowadays Magidigidi's people are spoken of as  
amadibandhlela, whilst Magaze's are  
called Imikokeleli.

Those borne by Dibandhlela are spoken of  
as abakwa Langa (viz the Chief of that  
name).

The amagidigidi will be come into being when  
Magidigidi's grand children come into prominence.  
Imkokeleli <sup>of those of his generation</sup> are spoken of as amadodi.

And when any deeds of greatness are done by any  
particular section, their name comes into  
still greater prominence & becomes an enduring  
into of a fleeting one.

The <sup>telle</sup> name was ingwabeni above, is

(19)

derived from the fact of the meat being thrown in a  
heap and those of indhunkulu can go and help  
themselves to whatever part they fancy, a  
leg or isixanti etc.

~~The <sup>indhunkulu</sup> are spots~~ Those of ingwaba are  
spoken of as impisi, "yikan' impisi itabate  
irudule (ie, meat). The umrawe cannot  
interfere with the ingwaba for he is the  
chief - belongs to chief's.

18.4.05

Also Wesetsi Dinya, <sup>Socwata's two others</sup> ~~at the same time~~ 6/1/60/19-27

Mkhehlangana Ka Zulu Ka Ngandaya  
arrives with Sokwabula's son. Present also:  
Dinya, & Mkhehlangana's son. Socwata also attends -  
arrived today from Jaluland.

My father Zulu's name was Komfiya. Komfiya  
ka Ngandaya ka Lajabu ka Manseba ka  
M<sup>rs</sup>unsula ka Nohlovi ka Dubula ka  
Newana. The Newanas were amattungwa <sup>(3)</sup>  
we Newanas are a section of the Dwabe  
tribe. Like Zulu tribe we are amattungwa.

Kumalo } Ndabezita  
Cunu

at EMABULULWINI (20)

~~in the past address~~

We followed Dwabe. We lived <sup>at</sup> Emabululwini <sup>the</sup> south side of Mhlathuze, ~~between~~ slightly below <sup>the</sup> Mpungose people.

Mohlalose and Zulu meet in Ntombela (4)  
Uzi, tshay, inkos, enkulu & njanyane  
Dabula ka Ncwana. <sup>probably</sup> Waga

My father said this was because we <sup>used to be</sup> busad ku gala. My father said Dwabe &

Zulu passed by Ncwana & increased in importance <sup>people are of the absolute</sup> molosi, izigwe on the Puta across the Isanggu

There are of Ncwana tribe. We are from the Dabuto. We for a time built <sup>at</sup> Ezindumeni

near Glencoe junction (5) we then came to Mhlathuze. Aba kwa Tanta now live

about Glencoe <sup>and</sup> are related to us. We do not intermarry <sup>(Zekana)</sup> with them.

My father met Tshaka. He went with <sup>the</sup> Zecoes with account previously given me by Mhlathuze

of the circumstances under which Tshaka Komfiya came to meet Tshaka (6) He did not know <sup>the</sup> story

HAD COME UNDER CENSURE  
FALLEN INTO TROUBLE  
AMONG THE

(21)

but know Komfiya jezidi kwa Dwabe.

My father, says Mkhlangana, was very awe-inspiring. If called by him, one wondered what he had done wrong that he <sup>was</sup> should be wanted. If sitting in a hut alone fear would overcome an in-comer, even though no words had passed; the very sight of him was enough. And if angry, sitting out in the open, catching flies and flinging them down on the ground one by one, people gazing at him at a distance would be filled with masojing.

My father died at a good old age. He at one time had as many as 80 wives. These were afterwards reduced to 46. He had to flee to Pondoland to the Mqungu <sup>where</sup> where he lived some years. He was very dark in complexion, of medium height (isidhlo dlo). His regiment was Mqumanga (8) He fought for Tshaka on many occasions, <sup>and</sup> on none without stabbing some of the enemy. As an <sup>expert</sup> (insigwe) he fought against the amambateni from

whom <sup>dash-horn</sup> (asundi) cattle were seized. ~~at~~ at the same time of life he fought against Macingwane, Zungu tribe, <sup>and twice</sup> he fought against Ndwardwe, but not <sup>of</sup> kwa <sup>some</sup> Loru (whatever such name may have referred to) in which Mapita ka Sofiyisa was stabbed in many places.

He was in the famous "Kisi" battle against Ndwardwe, a fight which took place in the bright moonlight and in which, whilst engaged stabbing the enemy Zulu, by accident <sup>with one of</sup> his own side, a man <sup>mibanzana (an insect)</sup> who however, failed to give the countersign (Kisi).

His <sup>keeper</sup> (zigaba) in the Mgumanga was <sup>the</sup> imilphe. Two famous amalawo of Zulu's day were Magaju (was e Ngadini) and mounshlana ka menywa.

Another fight my father was in was that in which the Zulus <sup>at the</sup> met the Tembus Emsongaryati - some way up the Mgumanga. The battle began at the river.

The names of the Tembu chiefs are: Mabizela ka Mgamu ka Nodada ka Ngoza ka Mikubakeli.

My father also fought against Ncababa ka Mthekwa of aba <sup>the</sup> kwu Mfeka tribe. Also against <sup>the</sup> Qwales.

He had 5 wounds - (1) just above knee cap, ~~the~~ left leg, assegai, flesh wound, entered on one side & about the other; (2) about 8 in further up on same leg, flesh wound, assegai, in one side, ~~at~~ out other; (3) high up outer part of left arm, causing him for time being to lose the use of it; (4) in the small of the back, left side; (5) slight one on the chest. He used to boast that no wound <sup>could</sup> ever entered his body.

<sup>HOPELESS</sup> COWS WITHOUT HORNS 10 calves

Zhaka once set apart 10 <sup>(mizwakayi)</sup> keepers. He invited any of his heroes to come and take them; such man as did so would be under - stood as challenging my father. <sup>Zulu says they could defeat him.</sup> No one <sup>came</sup> forward to accept the challenge & my father received the cattle.

On another occasion Zhaka caused to

(stick in the ground)  
(geometric)

he set before him a bundle (isitungu) of assegais. These he challenged anybody to come & take them. <sup>CHOOSE</sup> my father did so & they became his - li tyaba li <sup>(He who takes the assegais)</sup> with <sup>people li nga tafa lemkonte</sup> <sup>(said) he challenge</sup> He fought with amawaba assegais. <sup>(17)</sup> <sup>FATHER</sup>

Another of the Ngumanga heroes was Nobanda ka Sogatsase. <sup>(who agrees this way)</sup> Of him Socwatsa tells the following story = Complaints were made to Tshaka about this man's extraordinary appetite owing to which they had but little to eat. Tshaka thereupon caused some hides to be laid out on the ground. On to them were emptied a number of amagulu's with amasi in them also those which had been set aside with cream in (to make into fat) Some of these latter ~~were~~ had maggots in them. Well all these too were emptied into the hides. Tshaka now called Nobanda and told him to 'bamba' (set to). <sup>gugany on his knees to get at amasi</sup> He did so, he ate here, he ate there until he could eat no more. ~~As~~ He got up from the ground (for he had knelt down to get at amasi) with assistance of a stick. He did this with greatest difficulty, ~~for~~ his

Mkhelegana

62/61/1-15

18-4-05

Stuart Papers

Notebooks (small P.) in File 62

(61)

1

Socwatscha continues:

for his stick nearly broke under him. He moved off slowly in the direction of the stream near by - they thought he was going to blanza. ~~He~~ a watch was set on him. He found his way into the water. So great a sweat had he fallen into that he continued for some time to sweat in the water. <sup>It seemed as if he would soon die</sup> Presently he took hold (belched) & then again. ~~As~~ The perspiration ceased. Eventually he got out and moved off homeward. Tshaka ascertained he had not brought up anything & was satisfied with the performance. Much to the surprise of all Nobanda finding the young men eating meat he ~~to~~ joined them & proceeded to take eat what ~~he~~ came to hand. Tshaka, seeing this, gave in, he could do no more, the platters had completely beaten & baffled him.

18-4-1905

62/61/1-6

<sup>also present (as above)</sup>  
 Mkhelegana says: I am of about the age of the Nokenke regiment - (18) I reckon he is about 54. He is tall, bronze colour,



4

tusa babaza (Socwata)

Isiquqa esi zi fulele ngamahlambu  
Sat'ukwuka sadhl' abantuana ba  
nscaba wo Sobel (his kraal) - am a m fch, tribe, eyes' Enganwini

u Tshan' o bum'ipilipili  
Isamban' a simb' umfodi si nga u lali

umbudula hlungu la zita (fought on burnt field) <sup>this happened in Tondol</sup>  
Isidul' esi pando' amampondo -

Umagi wendima kant' uya zalala (said regard in the kin - p)

u kwababa zi ne nyembezi (collar bone) (collar bone) (collar bone)  
u mkont' o viket' isibili (body) (= isigabye)

u mzyumbakazi o njeng' o wa kwa Ntunya  
u ba njeng' omililo

u trampang' am' fast' esa bila  
Isililo kal' emva na pambili (Kisip)

u ba za fika nganjik' u hlungwana  
embelebele (his deeds reports before those of others)

Ziza no Kolimeyo induna ka Makasane  
amalamib' a dhl' itwane ley' inkomo zika mzilika

\* probably a Tondol word. = ku gala

few were we you going? (I am going into the darkness)

u bangela ipi - ngi bangal' emnyama  
Mentie said this - said at night to strangers. <sup>shouted</sup>

to bala! - ba - la when  
he gya'd - shields struck - This was all that  
was said as he gya'd. He gya'd to <sup>till his</sup> death.  
He very often wore his (nyiq) they were buried with him. (19)

Mbanzana was stabbed in the stomach, the  
assegai sticking fast in his back bone. <sup>when</sup> extracted it was  
gobile.

My father fought with an iwabazassegai,  
also with a wood-blade assegai,  
(unblekwana)

Tshaka would not allow people to hunt the  
elephant ~~would not~~ with more than (2) assegais.

Zangika Socwata says  
Zangika <sup>ngi</sup> ~~ngi~~ <sup>side</sup> of Situmjanya's people. He  
ran away from his own tribe (Ndwandwe)  
to Tshaka, then on his way to attack  
Situmjanya. I asked him which impi he thought  
would get the best of it. I said "that of Situmjanya  
would". I increased the number of his forces +  
still ~~Sik~~ Zangika held to his opinion. Again  
augmenting took place. Tshaka then gya'd +

P. 5 OTS

gizaid & whilst doing so his feather left his head, ascended a little & fell to the ground, not however on to its side. It stood erect! That J. said was a sign that he should defeat Sikunyana. He now caused Z. to be put to death for trying to instill fear into his troops. J. then fought S. & conquered.

19.4.05 (evening) (Sunday) Mkhelanga, Mkhelanga, + two others.  
Mkhelanga, Docwatscha, Mkhelanga

62/6/6-10, 12-15

Sokwembula's son, + Mkhelanga's son present  
Nogandaya was head of Ncwana section <sup>the</sup> ~~the~~ <sup>near two</sup> ~~several~~ other sections of this tribe in Natal. Nogandaya's heir was a Voti, but, owing to his great bravery, Komfiya got precedence and accumulated property. There is reason for thinking Ncwana was once of greater importance than either Qwabe or Zulu. It is almost certain Ncwana belongs to Qwabe and followed Qwabe into Zululand. This following probably took place after a considerable interval, say during

the times of Chiefs Whlovo or Mnsunsula, i.e. long after Qwabe's actual settling in Zululand. It is in accordance with precedent for sections to remain behind and follow on after a lapse of time. When Ncwana did so they went and settled <sup>at</sup> Emabululweni as already stated, not far above <sup>the</sup> uNgoye <sup>(21)</sup> <sup>(19)</sup>. It is here the graves of Lujabu and Manceba, the later chiefs, are to be found. As for ~~that~~ <sup>the</sup> Nogandaya, this man is - my grand father - is said to have been buried under an <sup>(cabbage-tree)</sup> ~~tree~~ in the territory of the Ndwandwe tribe whence he had gone with a section of Qwabes who were dissatisfied with action taken relative to a family quarrel in their own tribe (Qwabe).

<sup>The name</sup> Ncwana is certainly spoken of as 'Ka Qwabe'. This probably means that it is a section of the Qwabe tribe. And yet Ncwana & Qwabe are each probably the name of persons who actually existed.

Qwabe is also spoken of as 'Ka Nogidiya', the

name of a man or woman. <sup>Quabe</sup> Quabe ka Nozidiya, Socwatscha says, is an expression frequently met with. It is strange so much prominence should be given to a woman's name, if Nozidiya <sup>was</sup> a woman, but, as Mkehlengana remarks, the ~~above~~ <sup>people</sup> named -wini, take their name undoubted from Abram-bedu, a woman. (22)

The Cuneo, says Mkehlengana, said - through their chief Silwane - in Portburg a short time ago, that ~~should~~ in the event of their ceasing to exist ~~the~~ Quabe would inherit their property. (23) This may be taken as showing the close relationship there is between the tribes.

The following is a proverbial <sup>expression</sup> says Mkehlengana, widely prevalent: <sup>u sa zang' ka</sup> inkos' enkul e ngang' o Dubula ka Newana, ezi-hlabatini zo libandhle. We have here Dubula referred to as the son of a man Newana, as well as the interesting statement that these people once lived on the sands beside the sea or sea

shore. Socwatscha inclines to the opinion that this expression arises out of fact that <sup>the</sup> Newana's at Emabululweni were 'on the sea shore' because somewhat near it, or they were lower down once within the Quabe lands. Mkehlengana however, knows nothing of the section ever having lived closer to the sea than they did at Emabululweni (of course Zulu lived near <sup>the</sup> Dukela mouth, but that is quite recent), and as the expression refers in the same breath to Dubula ka Newana, ~~he~~ it must have been in their days that the people lived near <sup>or on</sup> the sea-sands. Now, as it is probable, Dubula never came to Zululand at all, so he must have lived at some spot on the sea. The question is where? Tradition strongly urges a descent from the North, & this is supported by the fact of their being a small <sup>tribe</sup> <sup>group</sup> <sup>people</sup> <sup>(24)</sup> <sup>people</sup> (Ihla's <sup>people</sup> <sup>residual</sup>). Had they, like <sup>the</sup> Mtetwa, been an old coast tribe they would have been known as <sup>those from down-country</sup> (abasezansi) like the Mtetwa.

Mkhehlangana seems to hold the view that the Newana ~~is~~ maybe senior to either <sup>the</sup> Dwabe or <sup>the</sup> Lulu. They maybe the parent <sup>of the</sup> ~~from~~ <sup>from which</sup> the more notable off-shoots. Komfiza himself referred to <sup>such</sup> the possibility ~~of~~ on the ground that it commonly happens for seniors to be passed by by juniors.

Socwatsha uses the following <sup>South Afr. Prov.</sup> proverbial expression: uban' uqangile, uphendulwa umklabati, u uselwa ini? This a well known thing that the selwa if planted ~~from~~ <sup>with</sup> the seeds of a fine, large marrow brings forth small + ~~is~~ insignificant marrows and vice versa - a freak of nature - this often happens, so a man who changes by leading an irregular life is asked whether he is not a man but a plant?

Socwatsha says the Dube tribe living at the mouth of Mhlaturze is probably a section of Dwabe (doubtful). They live close to the reeds on the river where crops of mealies are procurable all the year round. Crops are

also so obtained on the Mlalazi - and the Mhlaturze mouth is known as Ohlangeni ie, the reedy district about there. Compare this with the legend of Dabukaini Ohlangeni + that of food having come from Emhlangeni. The fact of food in such a district being procurable all the year round is to my mind extremely significant.

Among the foods obtained from the white people at Delagoa Bay are: inyeza - a kind of batata; moba - sugar cane; Kova - banana, + unyaloti - millet.

Tshaka caused sugar-cane <sup>(moba)</sup> to be planted in Mtetwa territory - near izimfolozi. In the moba gardens no one could work who had been to haywa's izibuko. He might not carry, hoe or weed, cut down or in any way deal with the cane. Any cane dealt with by persons so affected was consumed by the isigobho. The same rule applied as regards milking - any who had had a wet dream would

refrain from milking. Then again as regards the smelting of iron. Socwatscha points out that the amaCube people are the great iron smiths. They still do a large amount of iron work, getting their iron <sup>to a large extent</sup> from Europeans. The custom of not working at smelting iron when one has had a wet dream is observed among them as among other tribes of Zululand. A man too who has hlobongaid is disqualified.

A smith is isitanda - ssitandweni. A practice of the amaCube, if the iron will not properly weld together, is to secure some very dark coloured stranger - must be dark - and use his umphwehwe fat (covering palms) to mix with his iron stone &c when the defective process will be corrected.

Mkhehlangana says the Durrisa people <sup>work</sup> Kanada iron - Nikiniki, Sacti's (late) Indunayi is a noted smith. <sup>also</sup> Ngobozana <sup>they get the iron from Europeans</sup> they get the iron from Socwatscha: umngamunye is the <sup>name of the</sup> iron stone used for smelting purposes by amaCube people.

Old tribes in the neighbourhood of <sup>the</sup> Mkhehlangana's district - <sup>who lives</sup> south of Mkomazi, back to Mkuanyama mountain side of Mkhlaguka. (26)

aba kwa Ishobeni - Ishobeni (chief)  
aba kwa Ishangase - <sup>Moguni ka Mshiyane ka</sup> Ishuker - <sup>Nialeki?</sup> (27)

aba kwa Mpofana - <sup>Mpofana said to be name of</sup> (not amaMkomane, a former chief, but maybe, I think) or amaMkomane <sup>see 1893 L.H.</sup> (28)

aba kwa Romandhla -  
Romabunga-ka-Nkowane (28)

amaNangane -  
aba kwa Iwayi

aba kwa Nonyela -  
aba se ba Ishwawini - <sup>Mkhehlangani</sup> knows people of this <sup>tribe</sup> <sup>Womkanta</sup> <sup>men I know</sup> <sup>still living</sup>

aba se Mattanjini (amaMtambo) <sup>Womkanta</sup> <sup>men I know</sup> <sup>still living</sup>

amaJojo  
aba kwa Vundhle  
kwa Ntshele (a hill, some way up/down)

aba kwa Sitole (is not this right for amato?) (29)

I never see any Ishobeni people there. Their old & large kraal sites are still <sup>in</sup> evidence. My father settled there when nothing but <sup>buffalo</sup> <sup>legends</sup> <sup>is</sup> <sup>left</sup> <sup>there</sup> <sup>but</sup> <sup>is</sup> <sup>ingqunba</sup> <sup>+</sup> <sup>is</sup> <sup>ingqunba</sup>

were there - ~~not~~ unoccupied by people. I know of no  
Ishobeni people still existing. I heard they  
went south, becoming amampenge. (28) (30)

~~Taba kwa~~ Mpofoana lived above  
Ngilanyoni [hill] <sup>with</sup> north side <sup>of the</sup> Komazi  
& <sup>in</sup> fine, level thorn country. I do not  
know where these people came from originally.  
I know of no Mpofoana people now - only the  
name. I understand their chief was Mpofoana  
but I do not know.

*See 10pp. back for main list of praises*  
*Entered in Book of Praises*  
umnyezan' o engam iziziba  
- utrongganga kwa Zulu  
- ubisi lwazi nkomo nge zinkomo  
umhlaba dabuka nginhe ngi ngene  
- mahlabana kuyo yombili na ya se zitem  
ne ya se kaza  
umhlaba dabuka nginhe ngi ngene  
umnyezan' o engam iziziba  
utungo fwe nkozikazi  
njengo mnyama (snakes of this name)

Botwehula  
gum by  
Botwehula was  
killed ubisi

Mkhelengwa umbongi ya Konye  
cut across - go across  
(Umnyama o rundohl' irikundohla ka Dya Kwa  
Dibandhlela

Two (Umnyama o rundohl' irikundohla) & Matchobana.  
(the they) (the) (be) (by) (the) (one) - OR WHAT BIRD  
ka yobhulwa umnyama (the) (with) (one)  
the match. (umnyama) was killed by (the) (one)  
the could not think what would become of them, +  
fuged away - wanted the ground to burst open. (32)

~~Maziyana arrives with Kodwenge~~  
20.4.05  
- women do not go, to kwere om lomo <sup>(king's cattle)</sup> <sup>(for personal use)</sup> <sup>and</sup> men  
Mcotoyi ka Mmuni ka (Manti) ka Muzoywane ka  
Dole ka Sibuba ka (Maziyana) ka Dambela  
ka Lutuli ka Nkomo ka Ncamuzakancane  
I am of ama Ndele tribe. I am of <sup>same as</sup> Isangwe  
rest - but was never butaid - my father was Mahlabeni  
Our chiefs = Jele & ~~Mahlabeni~~ <sup>Mzingetwa living\*</sup> ka  
\* living at intwaleme above where Dzikumbi live - pays  
but tax Mzingetwa.

*umnyezan' o engam iziziba*  
*abacete - fell on*  
*top of a cow with*  
*hand + sabbath*  
*steals - i of all*  
*cattle - all*  
*tribes*  
*Impungalezi*  
*ka Mzingetwa*

21.4.05

Mkehlengana, inkotana (son of Mkwabula) + Socwatscha

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 a later 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.

KILLIE CAMPBELL AFRICANA LIBRARY

Socwatscha says I have frequently heard the expression "uzi tsheya' inkosi' enkulu i ngang' o Dubula ka-Ncwana" used by members of Zululand as well as other tribes.

Mkehlengana says he hears Mnsanzula + Lujalaba were born in Zululand + his view (that of inkotana) is that Ndhlovu was the man who brought the Ncwana tribe into Zululand to join that of Qwabe. The Ncwana's became the isizinda of Qwabe + Zululand.

Tshaka said to Komfija <sup>whether</sup> came to <sup>to</sup> Komfija when tapping him with his nails on the head. Komfija, <sup>approach</sup> sandela lapa - u ye zaba ke <sup>approached him</sup> ababa - u ya sandela ke - um hlaba nge <sup>head with his hand</sup> sandela sahloko uti ke "U nge zaba lapa <sup>as</sup> kiti, u nge hlaba ne, <sup>as basket</sup> inyama yako i zo <sup>for what I see</sup> cwilisa eqomene. U ze ba <sup>freed</sup> umnyane <sup>stated</sup> loka ungo wa kiti, sa dabuka <sup>for what I see</sup> manani.



Infurnal Mr. two Basutos who turned out to be of the Royal House of Basutoland. In speaking to these boys reference was made to Newana. They, and those with them, were much surprised & said there was a tribe known as Newana in Basutoland.

Lewis, above mentioned, said the women he spoke to referred him to izingilingile or <sup>LARGE HOMES & TEARS</sup> amasentuma sites on the hills as being those of Newana people actually residing there.

It is often said Zulu came from <sup>the</sup> abasutu <sup>tribe</sup> and <sup>descent to</sup> Ekhla <sup>the</sup> (Norrat) <sup>They called the name of a group called</sup> ba gungika <sup>to</sup> Salulu. <sup>calling down from up the country</sup> merely means they Ekhla Ekhla.

Both Mkehlangana and Mkotana are strongly of opinion that <sup>the</sup> <sup>tribe</sup> came from across the Drakensberg and probably from Basutoland, where a tribe of actually the same name is, as we have seen, in existence at the present day. To them there seems but little doubt ~~but~~ that Newana in

the Basutoland and Newana of Zululand (now Natal) are one and the same people.

A remarkable thing about Malandela is that his tribe is unknown. <sup>(38)</sup> As Mkehlangana & Mkotana incline to speak of Newana ~~as~~ on authority of their father, as being <sup>the</sup> isizinda <sup>section</sup> of ~~Qwabe~~ <sup>the</sup> Zulu as well as <sup>the</sup> Qwabe (in spite of the fact that Qwabe wish to speak of themselves as abeNguni and not as amaNtungwa which, in fact, they are) so it is quite possible that Malandela's actual tribe will be found away in Basutoland. <sup>(39)</sup> It is <sup>improbable</sup> ~~very~~ <sup>no</sup> means ~~clear~~ that Newana is ~~not~~ that very tribe from which Malandela came, especially as Dubula ka Newane was of such importance as to pass into a proverb, whereas both Qwabe and Malandela Zulu must, in those days, have been minor tribes. There is <sup>no</sup> but little doubt but that Qwabe came toward the coast first, before Zulu, and was followed at an interval by Newana, who however, instead of joining Zulu <sup>joined</sup> ~~joined~~ themselves

[6]

Qwabe, Malandela's principal son.

It would be well to locate exactly where the Newana tribe is to which Lewis refers and then to investigate amongst them, especially concerning the statement of having come from the sea-shore <sup>the hills (Zijpe)</sup> previously referred to. <sup>Mkehlengana says Samuelson questioned him on this matter.</sup>

~~Mazijana continues, Socwats has present - My father was born in the Tuli tribe. He was tingwad izicoa by Mabona (ie. Manti). He was of same age as u Fasimba in Zululand. He was not recruited in Tuli tribe for in those days there was no recruiting in these territories. Mnini, however, butaid amabuto later on. I was, <sup>born</sup> about two or three years prior to Tshaka's death in 1828. I shortly after isidilo si ka Nandi when the order was given that people could bear children again. I was born on Bluff side of Mlazi, low down, we~~

[7]

drew water from that river. "maastirik" <sup>exact pronunciation</sup> "Masdirik" <sup>X</sup> is pronunciation of name of the first European I know of who came to Port Natal. He was followed by Febana. 'Masdirik' merely called & then went on. It was in Tshaka's reign. He then went off. This ship came from iBazi - Algoa Bay. 'Masdirik' was an Englishman. I did not see him but I heard about him. (Could this have been Capt. <sup>Mr. W.</sup> Owen in the "Leven"?)

When Febana arrived he found no fires burning anywhere on these hills except on the Bluff. They, seeing smoke there, crossed over. Matubane was then in charge of Tuli tribe. Febana asked cause of there being no people. Matubane explained this was due to Tshaka. On further inquiries Febana ascertained Tshaka's whereabouts and asked Matubane if he would conduct him to T. Matubane agreed. Men were furnished by Matubane to carry things to Tshaka's kraal. Matubane took X I cannot imagine who this can be.



[24]

On hearing this my father jumped up and attacked the imbongi, killing him and another. Nsaba was defeated and his short red cattle were seized. Tshaka presented to my father with 150 head of cattle on account of what he did on this occasion. Although <sup>Enduma</sup> he always dashed straight into the fight, beginning it himself.

<sup>the small bubble</sup> Re Isitungu se mKonto? Mpangazita ka mncumbata came forward & said 'ngabe se m goma, ba m e sabani a bakubo laba - tina si ngab'oku fika'. My father then <sup>took up the challenge</sup> giyad & carried off the trophy. Mpangazita came from <sup>what nation would his own people have you</sup> pdownawe tribe to <sup>Went on</sup> kongonj. They arrived already advanced in years.

Re 'Kisi' <sup>being given to</sup> the impi was <sup>to</sup> seaward before-hand. Zulu said 'ku nga gway' abanter & ba ze ba be babil' muna ngi nga gwayile uz'ungu bulale. Tshaka If I am not among the first said three to kill an enemy, you can kill one

## 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.

KILLIE CAMPBELL AFRICANA LIBRARY



[2]

eaten when there was no <sup>other</sup> food to eat. They were eaten uncooked, in Pondoland & beyond.

My father ~~had~~ went with both these impi's. He also started forth on the Kukulela

~~ngqoko~~ impi to the abantu, but was Mlatshe's isipund'onyaweni (right)

This was reported to Ishaka, so he <sup>had</sup> to come back which he did.

I sent forth this impi to the north because there had been no actual fighting with Pondos, only a seizure of their cattle.

My father was present in Dukuza kraal with my mother, then a girl, when Ishaka was assassinated. He was still seated in his hut. I was assassinated

early in the day before the time at which the <sup>warrior</sup> <sup>was</sup> <sup>sent</sup> <sup>to</sup> <sup>the</sup> <sup>king</sup> -

Makabayi, Sowatsha says, said, on being referred to, "Ka ko inini o wa ko ka Myiyeyi" (Is not the mother the old P. Myiyeyi?)

[3]

umntwana? - referring to Dingana, thereby indicating her decision in the dispute, <sup>with Mhlangana</sup> D. then (gizad) & afterwards killed Mhlangana.

Ishaka's izibongo

Collected with version of 19.4.1910.

(per Nduma <sup>right</sup> Mhlangana's son)

uDhlungwana ka Ndaba,

o ngena mtakeleli

o wahl'izinkomo ze mpatiso na namuhla ku sa patekile.

Inkom'akal'entonyaneni

Inkubulo ba yi tshiy'izingindi.

Imbewu ba yi tshiy' emahlampaneni,

Amasege a yo sal'emzileni.

Izalukazi za sala s'emansicweni.

Isixokolo si nga matshe a se nkandhla

a pepelo izindhlovu kub'izulu lipendule

uKwebé ngi mbon'ukwehla

Kwe zi ka mang'ingera

Kute kwe zi ka Pungatsho wa nyamabala

uSiba gojila nga le kwe Nkandhla  
Ludhl' amado da

- Udhl' u Nomatoro mfo' ka Tayi
- Wa muzw' ukuba 'duma, <sup>2</sup> duma <sup>3</sup> kabi
- ~~Wadhl' u m~~ Kapula

Wadhl' u Nomahlanjana mta kaZwide  
Emapeleli

Wadhl' u Dayinjubo kwa ba kaZwide  
Emapeleli

Wadhl' u Mpepa kwa ba kaZwide  
Emapeleli

Dzihlanqo zodwa, Dhlunfwana  
ka ndaba, zi nanene

nesika Gwagaza edtonleleni  
Imfoloz' em nyama ka Sitayi  
no Biyane

Nketabha weli, ozo yi wela

uzo kok' igeja

Ozo yi wela, uzo kok' imbuzi  
yake

Intonga ye tusi ka Mjokwane  
u Iskhay' amanzi kwa vel' udaka  
wa wela

Inunqu z' gwaz' amacukubata  
Pakati ~~kwa~~ ku ka magaze, obobos'  
isikala emampondweni

Wadhl' u mdubu ka Faku  
Zul' eli dume s' emampondweni  
La zi tati' izihlanqo zamampondo  
umbane la u klab' esikaleni  
ce Nyoka

- Zihlandhlo no Gwabe, abatakati
- Inkosi a ba kwazi u ku i tshel'  
izibuko

- Bai wezise nge zibuk' elibi
- Bai wezise nge li weli u majola

Inkwenkez' ehde ka Mjokwane  
Juni ngo msila, iye ya bambela  
pezul' ezulwini

Ku pam' amakwez' amabiti  
ezulwini

Amakwazi' a pum' a bikelana  
 uhamb' ebas' amatsoba  
 amatsob' e wa tshiya  
 uSomatsoba a kangelene  
 Ne la kwaNtombazi ne la kwa  
 Nandi

- uMandhaka Ngome, u wile wa  
 yak' intontela,

- Ba' beti ka <sup>u</sup> yak' intontela

- wa yak' intontela -

- wa m udhl' usiKunyanana, mfo  
 ka Zwile -

(Dwana) ka Nggengelele  
 Mdhaka ka Ncidi  
 (Ngomane ka Ngomboli)

Mfokazana (48)

Siqujana  
 Sopsane  
 Kholokile  
 Dalingane  
 Sogogor  
 Mphalbe

Ngoringozi killed women of isigane  
 isiluma bigandwane

Mkhehlangana says the izinduna in charge  
 of the two unpis to the South (Pond abel'quni and  
 amamPondo) were Mdhaka ka Ncidi and  
 (Dwana) ka Nggengelele. Ngomane <sup>ka Ngomboli</sup> was also an  
 Induna but he would appear not to have gone.

Mfokazana was one of Senzangakona's sons -  
 [Fynn refers to him as mfokazi in Birds a. i. p. 5.]

Ngoringozi is the name of a hard-brained sort  
 of man <sup>killer</sup> who used to put to death any women  
 of the isigochlo ordered to be killed - in Shaka's day -  
 girls who became <sup>sped</sup> enccinte by the king  
 were obliged to take drugs prescribed for them  
 by doctors for bringing about abortion - If they  
 neglected to do this they were killed - says Socwatho.

Mkhehlangana says: My father told me that  
 Nandi became pregnant prior to marriage  
 with Senzangakona. She was then an ingodosi.

Althe

[27]

When pregnant she went off to her home, being conducted thither by special messengers. Ishaka seems always to have lived apart from Senzanga-kona. Nandi, however, married + bore Noncoba but left for some reason, afterwards marrying Sendryana. (50)

Whilst Ishaka was an infant, the Zulu (induna) used to send sticks to measure the exact height of the child.

Nandi became pregnant before Senzanga-kona had <sup>been</sup> <sup>with</sup> <sup>her</sup> <sup>child</sup> - Ishaka was therefore <sup>the</sup> <sup>father</sup> <sup>of</sup> <sup>her</sup> <sup>child</sup> - Ishaka did not kill his mother.

His mother did attempt to hide a child of Ishaka's - this child was killed. <sup>Mr.</sup> <sup>does</sup> <sup>not</sup> <sup>agree</sup> <sup>with</sup> <sup>Socwatha</sup> <sup>that</sup> <sup>I.</sup> <sup>killed</sup> <sup>his</sup> <sup>mother</sup> <sup>&</sup> <sup>then</sup> <sup>caused</sup> <sup>the</sup> <sup>mourning</sup> <sup>&</sup> <sup>prohibited</sup> <sup>wilking</sup> <sup>zala</sup> <sup>ng</sup> <sup>tc</sup> <sup>in</sup> <sup>order</sup> <sup>to</sup> <sup>suppress</sup> <sup>the</sup> <sup>fact</sup> <sup>that</sup> <sup>he</sup> <sup>had</sup> <sup>done</sup> <sup>so</sup>.

[97]

22.4.05  
Collected with  
version of 1944.10  
by Nandi

Dingana's izibongo. (per Nduna ka mKhehlangana)

u Vazi Nonyanda, ngabadeli  
Ogabadel' intundhla ya kubo  
Ka Bulawayo  
mzi zizwa o nyeng' am atunzi ezintaba  
Wali cin' iso saba etunzini le ntaba  
u k' nyeng' abazingeli be ngqanqalwana  
Wa yi bambat' iKome ngo pezulu  
- Za pum' izinkombzi ka Beje za m landela  
- Zi pume zi m ngini zontke  
u qambi la nkomo ukuba zi laklekile  
za zi yodhl' undhlabekwa so tshangana  
Inkom' ekal' osizini kwa matshobana  
Lizizwe zontke zi yi zivil' ukukalo  
Lizwe ngu Nhlaphu mta ka Mlambo  
- Etole lo ka ka Donda  
- Kade li wa kahlel' amany' amatole  
- Li kahlel' amunt' o bet' u yagaza  
- wa ze wa tshona <sup>etshona</sup> <sup>nange</sup> <sup>zizoko</sup>

- ukoce u be hamba ku Sodhlabeke  
 \* Inyama le mnyama li njeng' okwena  
 kwas' smkumbane  
 Kona kwena kwas' smkumbane ku  
 nga fakwa lunyawo  
 Ku njeng' amatso a smkumbane  
 wona a nga fakwa lunyawo.  
 uVezi u ya ohlala umhlambhla u vele  
 o be swel' igogo e lim sitape  
 Inyama ka mibopa no tso tso  
 a ba yi tukuzi emahlabane  
 O dabule ku Zulu entshasim  
 u Zulu wa baleka wa bangazka,  
 ukuma kwe gawe le tuk' iikosi  
 Impunji ka mdhlaka no Sitaji  
 a ba yi eit' cije nga zoombili  
 a i njeng' eka Danubuzo no ndhlela  
 Yona ba i bamba nga ndhlebe ya  
 bekala  
 Ihlakla le mngawe lo ngo kolo

a ba te' ke li vula ba li hlohlolozu  
 u masontane o nga ntambo ya  
 Sitsha nga mazwi a ba m sontela wona,  
 uVezi Nonyanda.  
 umunt' o nehlolo esicatsheini  
 Sijiniani ngazo zont' ezindhlela  
 ni yo' bikel' u ritetuka esicatsheini  
 Kub' igama li ka maguqu ka li yoke  
 u maguqu ngo wa kit' emunguni hamba  
 Luwambane lu ka jama, ke mabala  
 zibadu  
 ngi be ngi ya lu pata, lu aya fipala,  
 Lu njengo Vuna ku bangona.  
 \* wadhl' u luhoko ku wato hobana  
 wadhl' u naimba o lugaji kwa matshobane  
 wadhl' u mlomowengaba kwa matshobane  
 wadhl' u dwandwe lwa magikiza kwa matshobane  
 wadhl' u sijwazana u nina ka matshobane  
 Inkonjan' e wab' epikwemini  
 \* Socwatshe suggestso wadhl' u nsimba em sila lugajiva kwa

Enamela girls enamela<sup>after eating inipuba = to bring</sup> <sup>(2)</sup>  
- tokora <sup>the report of gun is to ukwenamela because it is assumed that</sup>  
the buck is <sup>the</sup> <sup>part</sup> <sup>of</sup> <sup>the</sup> <sup>gun</sup> <sup>is</sup> <sup>to</sup> <sup>ukwenamela</sup> <sup>because</sup> <sup>it</sup> <sup>is</sup> <sup>assumed</sup> <sup>that</sup>  
Ezinye izenkonzane zi wab'imbhama.

[Mkchlangana, Mkotana, Mgqibelo + Nduna  
leave at 7 am. today - 22. 4. 05.]

Maziyana + Socwataha - No Dwenge present.

Socwataha says regarding the word 'izimema' (in  
Isaac's inibongo: this word arises when a hunting  
party is out and one of their number succeeds in  
killing a buck, he would shout out - e.g. Mamo,  
amagandelo (name of his elder brother Godhloza who  
inherited it from his father Paper). Those hunting  
would then all shout in reply "Mami' amagandelo"  
- i.e. echoing what the successful hunter has  
said. This hunter would always use this form  
even though he had only slightly stabbed the buck  
and it had run off and he would always shout  
the name of his own principal kraal, but  
that of the principal relative, as Socwataha does

(This shouting back is known as an izimema) [15]  
to Godhloza. And if any of the party should be at a  
distance and hears the izimema he, if he belongs  
to the same party, shouts out too as the others did.  
A party in the course of a morning may shout out  
4 or 5 izimema + so two parties hunting might  
compare by the numbers of izimema shouted.  
And so izimema is an echo or reverberation  
and applies to shouting among cliffs.

Isaac might have shouted Mami' Isihlenga!  
(name of King's establishment to which he belonged  
and not to Dwenyama - Farewell's)

Jhi! is said by men who ~~in~~ hear one  
of their number shouting "ngadhla!" meaning he  
has stabbed one of the enemy. This then becomes  
the izimema.

isihlenga is a reed contrivance for crossing people  
over a river - 2 going at a time. Crocodiles, says  
rodwengu, never attack people on isihlenga  
although they float with their legs as far as waist  
under water. No one who has is wise in using an

(mut'omubi's bulal'abantu or  
isihlenga figure or relation)