

93

MAOTANA

KA

ZULU



M KOTANA

A 61/57/ 14-24

B 61/58/ 1-7

62/73/ 23-4

62/74/ 1-3

62/75/ 1

66/76/ 15-16, 17



786/1000 per Zich.  
noted by Prov.

im'bilap' wun' isilonda = the grain sympathies  
with a son (see Colenso. 612. 2d. 1882.)

10.5.05

Mkotana

61/57/14-24  
14-20

My father was Tulu ka Nogandaya ka  
maneeba ka Mntsuntsuya ka (see)

See Mkehlengana's  
version - longer & better  
- li. of genealogy.

My father's other names or first names ~~was~~ were  
Komfiya and Sidhleri. His regiment  
was Mqumanga <sup>the</sup> tshe lika qingqin-pese  
<sup>the one who stands in the</sup> ujam' shungwen <sup>is usually but</sup> Our S'longo is  
amaKwana who came from Qwabe.

He died just before the Tulu war of 1879 - I did  
not know my father well for I quickly  
became a Kolwa at Mahlongwa (Mr. McKin-  
ney?). I lived at the Mission Station & not  
with my father. I married & am still at  
Imfume M. Station. I have therefore left  
Mahlongwa. My father died at Mkunya  
near Springdale. Mkehlengana is my

~~am~~ umzim' oyisikwankwa  
= ogwilleyo.

father's son and heir. He pays hut tax at Mzinto.  
He knows my father's affairs well for he lived  
with him. He knows my father very much better  
than I do. I am however older than he is. I  
was born <sup>at the mboti</sup> during Dingana's reign, about  
the beginning of it, say 1834-36.

My father had 45 wives. Only two of these  
are still living. My ~~was~~ father's eldest son  
Hlamba - he was named after Hlamba  
who was Tynn's interpreter & the famous  
Hlamba. My brother died whilst still a  
boy - died suddenly from some head complaint.

I of course know my ~~brother~~ father well.  
I often saw & spoke to him. I never saw  
Nogandaya, my grandfather. <sup>No. 1000 ago</sup> Mbungelile  
was Nogandaya's heir, not Tulu.

Tulu was dark in colour. He married  
3 of Dinya's sisters (my informant).  
Somsewu & Mbuyazi took a photo  
of my father. He was a man who was



united isikhlokhlo = medium height  
amantundu, amatshing <sup>eyebrows</sup>

My father was medium height but thick set. He had <sup>put a m. by the</sup> ~~tungas~~ <sup>head</sup> ~~He was a~~ <sup>head</sup> ~~Khalad~~ <sup>prominent</sup> when Tshaka died. He had heavy <sup>eyebrows</sup> (amantundu)

I know of 3 occasions on which my father had great fights <sup>with the</sup> Ndwandwe. Zulus fought 3 times with <sup>the</sup> Ndwandwe. I am not sure of my father's fighting - <sup>(warrior)</sup>

My father was a great <sup>(warrior)</sup> ~~gave~~ of Tshaka's. He was made <sup>(warrior)</sup> ~~inceke~~ also an ~~(induna)~~, under Tshaka. No <sup>(warrior)</sup> ~~gave~~ in Zululand was a greater one than my father. Mkehlengana has my father's assegiis.

Zulu was <sup>(of Zambeni tube)</sup> ~~to~~ <sup>(of Zambeni tube)</sup> ~~Wohlo~~ (Ogle) + Ogle was the one who brought Zulu to European's notice. He <sup>(crossed over)</sup> ~~went~~ with Mpande in 1839 <sup>(temporarily)</sup> ~~into~~ Natal. Mpande <sup>(temporarily)</sup> ~~was~~ <sup>(temporarily)</sup> ~~at~~ <sup>(temporarily)</sup> ~~the~~ <sup>(temporarily)</sup> ~~place~~ <sup>(temporarily)</sup> ~~where~~ <sup>(temporarily)</sup> ~~he~~ <sup>(temporarily)</sup> ~~was~~ <sup>(temporarily)</sup> ~~killed~~ (but not with hands). My father now thought it best to separate here from Mpande, as by coming into Natal he had become

King. The reason for separation was because whilst Mpande was still a prince he <sup>(temporarily)</sup> ~~was~~ <sup>(temporarily)</sup> ~~with~~ <sup>(temporarily)</sup> ~~Zulu~~ <sup>(temporarily)</sup> ~~the~~ <sup>(temporarily)</sup> ~~daughter~~ of Sojab-a-wa's <sup>(temporarily)</sup> ~~daughter~~ <sup>(temporarily)</sup> ~~was~~ <sup>(temporarily)</sup> ~~the~~ <sup>(temporarily)</sup> ~~girl~~ elected to marry her brother-in-law, as Zulu then was, as relations of hers, also from <sup>(temporarily)</sup> ~~aba~~ <sup>(temporarily)</sup> ~~tenjuni~~, had married Zulu and were at his kraal, known as Ntshaseni. This kraal name still exists, being ~~that~~ of Mkehlengana's principal kraal. My father deserted from Mpande on Mpangaziti being killed. Many people left with my father to live under Wohlo. Wohlo sent them on to <sup>(temporarily)</sup> ~~near~~ <sup>(temporarily)</sup> ~~the~~ <sup>(temporarily)</sup> ~~Ngazi~~ river (where Capt Smith came from to Durban). <sup>(temporarily)</sup> ~~the~~ <sup>(temporarily)</sup> ~~stream~~ they actually stayed at was <sup>(temporarily)</sup> ~~the~~ <sup>(temporarily)</sup> ~~place~~ <sup>(temporarily)</sup> ~~where~~ <sup>(temporarily)</sup> ~~he~~ <sup>(temporarily)</sup> ~~was~~ <sup>(temporarily)</sup> ~~killed~~ - Zulu there lived under a Tandum dhlazi, a man of Fynn's (mbeziya).

My father was in charge of those forces of Dingana which met Cane + Biggar at the Tukulala at Noondakusuka + defeated them. <sup>(temporarily)</sup> ~~Now~~ <sup>(temporarily)</sup> ~~Noondakusuka~~ is the name



wazge ne nhlahla  
he killed first Ngquzu

of my father's kraal, & this kraal is now at the  
mkunya under Mkehlengana. The  
battle of 1856 was fought on my father's  
kraal site, the hill Ngquzu ~~is~~ being  
the name of that hill on which the kraal  
was & fight took place. (15) I have myself lived  
in the Ndondakusuka kraal.

my father + Buto (the <sup>Impi</sup> Induna yemikulutshane  
ya kwa Kangela) commanded at the fight  
against Cane & (16) Buto was shot there.

Zulu merely <sup>(looked at from way)</sup> pakad' the impi & looked on  
from a distance like a general, for he was one

wounded, one bad one on left <sup>one on one of his feet</sup> upper arm.  
He had others, but very few. He attributed the  
fewness of his wounds to luck. He said people  
simply fell before him.

He was a lions of a man, was my father.  
When he danced no one dared to perform after  
him for he would beat him about the  
head for his pains.

The Ndwardwe <sup>(bath)</sup> impi was a very sanguinary  
affair. The fighting took place at night.  
The countersign given by Ishaka was 'Kisi'  
and only by saying that did those accosted by  
(17) men ~~answer~~ escape. The shields  
that day seemed to fly like isikonyana  
owing to their being stabbed with assegais.  
The river Mhlathuze became red with blood that  
day. (18) ... (praise of Zulu ... the Ndondakusuka kraal ...)

Zulu's Libongo =

u Zulu a dumobala  
lapa kunge munga kunge mtolo.  
Imnyezan' o ngam' iziziba -  
Impukan' izibindi bindi -  
Isikota so mlalane <sup>it is a cross which cannot be put out</sup>  
umalamb' adhl' itwam <sup>ngamal</sup>  
+ u mali wendima kanti u yazalala  
umkon' ovikel' isibili.  
ukongqanga kwa Zulu, &  
u ubisi lwazinkomo ngezinkomo

Collated with  
Mkehlengana's version  
Book of p. III

ie he cuts off a number & refuses to allow others to interfere (as he  
wants to finish them off himself).



Zulu ate alone, not with others  
none of his rank

twasisela  
= casisela

The wound in the left upper arm was got at the fight with <sup>the</sup> no wand we at <sup>the</sup> inkilateze. It seems he was engaged with stabbing people when a friend called out. He turned & received the blow at the spot named, & it was in regard to this <sup>the</sup> Tshaka called him <sup>the</sup> umkon'ovikel isibili (ie the body - whole body) (see isibongo).

Zulu ate alone, not with others as there were none of his rank to eat with him.

How did he get his name?

11.4.05 (Mbotana and Dniya present)

61/57/20-4

My father got his name Zulu <sup>his word</sup> ngo ku hlabana. Tshaka gave it him, his being 'Komfiya' also Sidhlemi. I do not know the circumstances under which he came to get the name.

<sup>(vilomo)</sup> Dawa's used to <sup>say</sup> <sup>to</sup> <sup>the</sup> <sup>impisi</sup> yawo. Aman, for instance, would <sup>say</sup> say, If you do more heroic acts & killing than I do in the next <sup>batch</sup> impisi I'll give you all my sisters & "mothers". My father said

(Zulu dialect)  
int' engata = intochukura  
ie something done with great reluctance

awager of this kind. Zulu <sup>his mind</sup> ~~beat him~~ but did not take his sisters <sup>(ie)</sup> to do that would have been out of the way & difficult to do, so the incident was laughed off.

My father was not the principal son in his own hut. There were 4 in that hut viz 3 sons & 1 girl. The eldest was uTshabathana, <sup>then</sup> Magutshwa, Komfiya, <sup>ie Zulu's</sup> Mabenge (girl) - all of same house.

My father's mother was of <sup>the</sup> amatgadi tribe. I do not know her maiden name but <sup>her</sup> father was Nohlebe ka Song'caiya ka <sup>a</sup> <sup>the</sup> Baza of amatgadi tribe. I approve the story about the ama Cineta and amatgadi re hunting & <sup>they</sup> killing the <sup>impisi</sup> <sup>etc.</sup> (See Mimenai's account) <sup>of the war</sup> <sup>at</sup> <sup>the</sup> <sup>impisi</sup> <sup>is</sup> <sup>where</sup> <sup>(vegetable</sup> <sup>man)</sup> <sup>is</sup> <sup>used</sup> <sup>to</sup> <sup>cut</sup> <sup>open</sup> <sup>&</sup> <sup>eat</sup> <sup>Qwabe</sup> <sup>said</sup> <sup>to</sup> <sup>them</sup> <sup>ni</sup> <sup>hlabeni</sup> <sup>ninga</sup> <sup>hambi</sup> <sup>izywe</sup> <sup>zi</sup> <sup>ya</sup> <sup>li</sup> <sup>bang</sup> <sup>izywe</sup> <sup>ni</sup> <sup>libalebeni</sup>



(We are delaying because of the little ingadi marrow)

They replied 'Si libele' ngajana' (ubece). Qwabe <sup>blamed them for</sup> ~~solid~~ this. And yet the amatgadi were the bigger & more important section. Dinga adds here that the Sitshi section had not at this time ~~come~~ come into being - also, <sup>to</sup> Bumbi & Pabla <sup>EXCATIONS</sup> only <sup>the</sup> Qwabe existed, for the amatgadi existed before Mahloba. Mkotana here says: I latterly heard <sup>that the</sup> amatgadi <sup>at a</sup> ka Madhlokoou ka Myaba. He is their progenitor. He was their ancient Chief. Myaba is the son of ~~Makakaleya~~ <sup>20</sup> I do not know how they connect with Malandela.

This said, <sup>the</sup> amatgadi ka Ngema ~~was~~

The amaCinika would have existed simultaneously with <sup>the</sup> amatgadi & Qwabe. They two were of equal rank with <sup>the</sup> amatgadi.

Dinga says <sup>space</sup> tradition says both amaCinika and amatgadi were of superior rank to <sup>the</sup> Qwabe.

I [D.S.] suggest that Malandela himself was of <sup>the</sup> amatgadi and amaCinika tribes which were in actual existence <sup>as tribes</sup> when Qwabe <sup>travellers</sup> ~~arrived~~

isinyane = young of mpyane  
the Kala dialect  
isinyane = young of mpyane  
isinyane = young of mpyane  
isinyane = young of mpyane  
23

with them as stated, hence it is probable Malandela was himself a member of the amatgadi or amaCinika especially as the name of his own tribe is <sup>always</sup> absent or wanting in ordinary conversation. Mkotana fancies that Magandeya cannot have been a man of any rank, for he would not have been given that name which merely means "a follower", i.e. following others greater than himself.

Mkotana continues: <sup>6.30 PM</sup> The name amatgadi is an <sup>isinyane</sup> isitako. It only came into existence when <sup>the</sup> Qwabe blamed them <sup>for eating</sup> <sup>the little ingadi marrow</sup> ingajana.

The <sup>divided</sup> ~~impure~~ buck was used by amaCinika. It ran into Qwabe and they killed it. The amatgadi <sup>at that time</sup> (at that time a section of Qwabe) were busy eating <sup>the little ingadi marrow</sup> ingajana. I (M) say I think that the Qwabe were moving south and were not settled down when this incident occurred, for the amatgadi were sobcalled for eating <sup>the ingadi marrow</sup> ingajana whilst the land was being seized.



by other tribes. We are descended from the Basutos  
 - Usutu - <sup>(were Swahili)</sup> Qwabe formerly <sup>(were Swahili)</sup> ~~Swahili~~.

It seems the amaCinika were already existing  
 as a <sup>separate</sup> section when the name amaNgadi arose.

Dunya says: I have heard it said Malandela  
 was a son of Mnguni - far north.

<sup>ing</sup> M says: Ingajana was planted by people.  
 Grows in the upper country, also in lower-lying  
 lands. It is <sup>more</sup> <sup>commonly</sup> eaten.

Ngizinqwe <sup>plants</sup> grow wild on <sup>clats</sup> <sup>at</sup> <sup>afas</sup> up-country, <sup>not</sup> <sup>so</sup> <sup>much</sup> <sup>in</sup> <sup>the</sup> <sup>thorn</sup> <sup>country</sup>.

D. says: There is a tradition that Xozas, who  
 are abeNguni dabuka's <sup>king</sup> <sup>or are related to</sup> Qwabe, who are  
 also abeNguni, <sup>and</sup> <sup>of</sup> <sup>Rumbos</sup> came from  
 Swaziland.

The amaNgadi came into existence after Malandela's death.  
 The origin of the amaCinika is unknown.

The killing of a <sup>(spooned)</sup> buck like the  
<sup>impunzi</sup> might take place after the grass has all been  
 burnt off - when boys take their sticks + assegais &  
 go out hunting birds & buck. It is <sup>moreover</sup> well known that  
 when a regular hunt has been organized - not necessarily  
 when grass has been burnt - that a neighbouring section will  
 go out too in hope of picking up & getting any game escaping,  
 wounded or otherwise, from the others.



Stuart Papers

habul' abendhle  
Notebooks (small - P) on file 61

11.4.05

Mkotama

(58)

My father left Owabe to Tshaka.  
 Komfija Nonhese <sup>(THE PRINCESS)</sup> Nonfihlaya + Bisca  
 all <sup>(CAME UNDER CENSURE AT No 10)</sup> <sup>(53)</sup> <sup>men</sup> were  
 seated <sup>(in Council)</sup> enkandhluwini with the King -  
 Those there noticed Komfija + the others just  
 named going ascending a hill at the back or  
 on the crest of <sup>(the hill)</sup> which it was known to  
 the Council but not to Komfija + the others  
 that princesses + others ba nga sembla  
 had gone there to <sup>(STILL)</sup> <sup>(Nga)</sup> Ebul' abendhle (to make  
 up into <sup>(SIBS)</sup> <sup>(24)</sup> <sup>(assembly)</sup> <sup>(in Council)</sup> <sup>(24)</sup> <sup>(assembly)</sup> <sup>(in Council)</sup> <sup>(24)</sup> <sup>(assembly)</sup> <sup>(in Council)</sup>  
 (impakati) were seated with Nono. They  
 saw who these persons on the hill were.  
 Nono said, "who are those up there?" others  
 likened them to Komfija + others they  
 mentioned. They returned home. Now some  
 one who was at the council came to Komfija  
 + told him that they had been seen going  
 up the hill to the princesses.



Nomo was a man with a bad temper. He put people to death freely. My father became afraid of being put to death. The 4 of them, including Komfiya, then deserted and went to Julius.

They went off to Konga to Ishaka. They went off and got to Bulawayo when they got near the great kraal they said, "let's make a halt here!" They stood. They then ordered Komfiya to stand on the path. K. did so; the other 3 then moved off a few yards & whispered to them. K. during this stood leaning his chin on the end of his stick (standing up on ground). He looked toward them, wondering what they wanted to do with him. They returned to him on the path. One said to K. "we are speaking about you. Don't be surprised (mangala) - we said 'Ku yo kuleka bami ku Ishaka na?' all were (yinsigwa);

there was no old man among them so all were afraid - afraid of being killed. They then said, "A ku kuloke wena Komfiya?" My father agreed to do so. Their excuse was that their fathers were mere commoners & unknown to Ishaka, whereas Nofandaya was a man of importance & certainly known. They then went to J. and when they got to him they kulekad my father then kulekad. He proceeded to bongd J. in the ordinary way. He was seated with a very large number of men, amakhl'adwa. He was seated on top of a heap of earth which had been dug out of the ground. He J. wa ye klegi pezu kwu (kukko) live buma, apakamile (about 2ft above ground). K. then kulekad & said, "u ya Zulu!" An inceku was sent to them to find out who they were - for they stood a far off. K. gave the answer, "Si nga ba kwa Dubale, u Kosi." The inceku shouted out his questions to them.



but K (my father) replied to the King direct  
 in a loud voice "Da tshela ba sandela"  
 said I. They <sup>approached</sup> sandela a little & then  
 stood for fear. I said "Ba tshela ba sandela"  
 They did so. I said then "Wena mfana  
 u ngo ka bani? Ngi ko ka Nogatanya  
 nkesi? Tshaka said "Ki ya ngapi?"  
 Dabi su zo konza, si jejele. Tshaka  
 then said "Halala! ~~Ngigama~~ ketani  
 Zulu ngi gamwe." Everyone present  
 then kullekaid bayete! thereby signifying  
 their congratulation. The 4 were then  
 given to Tshoba wakwa fembe kwa  
 Mtuli. To take Tshoba to give these  
 people of his, for they had come with no cattle.  
 They then lived with Tshoba.

My grandfather Nogatanya at this time  
 had lived <sup>at Mtuleni</sup> Emabulelile. When Kumbiyo,  
 my father, came to live at Tsekela it was  
 in consequence of misfortune.

Mziwikhwete (called by Boers Kwete afterwards  
 corrupted into Kito, by which he came to be commonly  
 known) <sup>was the</sup> of Dhladhla (ibongo), from <sup>the</sup> north of  
 Zululand. This man had 3 sons, 2 of these being  
 twins. One of these twins was called Cornelius  
 but known as Nkeli. He was taken some years ago  
 by Europeans to hunt somewhere in Zululand. He lost  
 his way. He lost sight of the Europeans. Whilst walking  
 disconsolately along he noticed a lion following. This  
 lion persisted in following at a short distance, &  
 he presently noticed it was lame in one of its  
 front paws. After a time Nkeli sat down tired &  
 terrified. He put his hands over his face to  
 cover it and to say pray. The lion approached &  
 stood before him. It lifted its paw, laid it on ~~his~~  
 the upper part of his leg and seemed to want to  
 draw his attention to its having a thorn badly  
 embedded in the paw. The boy took hold of the paw,  
 and after some trouble, extracted the thorn.  
 He continued his journey. The lion <sup>to his dismay</sup> continued



to follow. It afterwards killed a buffalo or other  
 buck, came up again to the boy & indicated it was  
 no longer lame and, as well as it could do,  
 invited him to partake of the bucks that had  
 been killed. ~~It~~ It rubbed itself against the  
 lad & subsequently continued to walk behind &  
 before as if to guard him. He eventually discovered  
 those he travelled with, & to them told his remarkable  
 tale.

Kito is dead. He was killed whilst hunting  
 amaza (bucks like an <sup>the best</sup> adscala) by jumping  
 suddenly off his horse going at a sharp pace,  
 he having boots on. His leg broke just above  
 the ankle, the bone protruding & sticking into  
 the ground. His companions came, set leg as  
 well as they could & sent for a doctor from P.Msburg  
 who amputated, Kito dying 2 or 3 days after. He  
 probably would not have died had the leg been  
 left to heal itself.

Neli is, however, still living - He lives

at Ngoman Kulu among <sup>the</sup> Kalwas near <sup>the</sup> Etengwini  
 at Thornville Junction. He may have removed to  
 P.Msburg.

I heard this story from Norman Nembula  
 (Compare the story with that of Androclus)

I knew Mzitivakwete well. He was <sup>my</sup> ~~my~~ <sup>the best</sup> ~~the best~~ <sup>captain</sup> ~~captain~~.  
 His master was Dik Uys who had <sup>taken</sup> ~~taken~~ <sup>captives</sup> ~~captives~~ him  
 Kwa Zulu - There were many slaves brought from  
 Zululand - when they came to <sup>the</sup> Mlazi, Kangele &c  
 they had <sup>already</sup> ~~already~~ fought with Zulus, Dasutas &c & made  
 captives. Dik Uys lived at Springvale, <sup>at</sup> ~~at~~ <sup>Emhlangwini</sup> ~~Emhlangwini~~  
 Callaway afterwards lived.

I have seen Neli whilst he was still a young boy -  
 12.4.05  
 Swynn.

Embo chiefs: Tilonke ka Ngurezi ka Siyengele ka  
 Zihlanhlo ka Gcwabe ka Kabazele ka Mavovo

over



<<28.5.05>> PUT UNDER MKOTANA

Per mkotana. qandela = guess (23)

Inyanekwane izindab'ezindala eziti lapa se zi zekwa zi nga sa ngeniswa nge zindhlala zazo be se kutwa iye nje, kepa ku be ku kulunywa ngako.

Nga funyanisa zi kon' izingane kwana ezincwadini, eza zi zekwa omanne. Amazwi a sede ~~para~~ ngen' epuma, e nga sa banjiswa kahle.

Inyanekwane a izekwe mini - fun' umu nt' a mil' izimpondo.

Mkotana agrees that the Natal people were called iNyakeni, whereas those in Zululand were known as amaLala.

30.5.05. uhlakanyana u banjwa isi ulala imbila ya swel' itakobango ku yalezala.

Madikane leaves today - 30.5.05. The izingane kwane are not narrated much at mission stations nowadays.

STET

29 30

where one fancies he knows more than another & repeats it comes to the point is repeated to him, i.e. one he thinks is a fool.

STET

MKOTANA

(23) mpukutohoba qwaga = take in force  
ngoba futuwa uyeni o gulis' yitambazayo  
for having caused the febrile illness (as I shall would)

That she had already been to bolos at this Kwathway wa hlotshwa ukufajagobi egive mpukutohoba ebe time by Mgawwe (I was Mgawwe in Konde) kusithwa - abusuku, zombet' ingubo. Shilipane se 3' o khusel' - It seems her sickness arose by an imperfect hoba jumpers about the whilst asleep at night koko. Wa yal' kal' ukakade, a seti; "Balga" uya Beki wenkqo ka She was well covered & yet the animal busi nayo.

Came again. This strange occurrence was said to be caused by Nocola & was the immediate cause of the illness referred to.

Pakade kala'd & said bala, umbekki we nkosi ka busi nayo. Kwa yi kwa bonakala yu mbopa ka Sitampi, ngoba uyeni mbopas is another case in which umbekki o wa tal' umkonto ka Shaka, uya yi nik' udigama up mhlengana. does not busa with the chief - for he got ukhalel' adigama ke ngaloko, uya in' tika. Uya Shaka wa u Shakas assefais am, gave them to Dinkana & bulala - k' adigama q' kang' ka Shaka an sikint' kav' zunge. So assisted Dinkana to become kumpi

Abalungu kwa ku fanel' ukuba ba STET  
ke nga bantu abangafisi ngenisebenzi yabo ye qandela. u.e. Natives say this also  
ba hlekhwa ukufa kodwa.

trs. down to here



(24)

cinine <sup>= viza</sup> ka neane a ngeruki  
= not flow freely

"Umnyama" shows itself on native women especially when fat - seen on their sides above hips at base of stomach, as if painted & made there. (31) A kind of beauty spot? "O, daughter mta ka bani mubhe, ubakeka kable ngo umnyama wake - beautiful?"

The umnyama animal is said to be existent; it is called wimbela - (32) Is a large snake. Has an isibane <sup>light</sup> esi fana ne nkanyisi inkulu, abanye bati ku fana ne karishlela la belungu. This snake would be found in a large isiziba, say of rivers like <sup>the</sup> Mzimkulu, Tugela etc. If it comes out of the water it only does so in part, the remainder of <sup>its</sup> body remaining immersed. It is said to <sup>lead off</sup> bencha because it prevents the water from flowing away freely, i.e. out of the pond downwards.

The snake is seen only at night. (A sea-serpent!)

I have heard of umnyama spoken of as wimbela.

KILLIE CAMPBELL AFRICANA LIBRARY

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**ANSWERING TEST QUESTIONS.**—Write only on one side of the page, leaving the other side for corrections. In translating Unscens 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.

ukotana. 31 5 05.

isiwuninawu <sup>ill-shaped</sup> not living - a bogen / large head, <sup>ballion</sup> something like an umbuber. <sup>same</sup> boy with large head + stout - like chezi le mhlanga which ququbala = fungqane ndawo. <sup>pepe</sup> u isipukupuku, ku se emulo ini? (Lange)

if he does not ~~perfectly~~ state what is obvious, inaccurate - abantu ba sendulo ba be iziziba, attribute to animals the power of speech - take as e.g. the intelo + unwaba.

a ku mbete wa <sup>amazolo</sup> pika ne mini - an old man cannot compete with youths or young limbs. <sup>never did down to</sup> no abude bee zo-tsha - the old (grass) will be burnt. <sup>new with antenae with room</sup>

a ku nyati ya pika ne tole layo - an old nyati is kept imhlambini by youngsters - an <sup>old</sup> imvubu is also turned out of isiziba by the younger one. + goes to find another isiziba.

o kwa muva kwa hlul' o kwa mandulo nyati ibuzwa kwa ba pambile - a. I would refer to Balizwe for affairs concerning this (or S establishment).



Also present: Dalgarno  
 65. <sup>67/74/23</sup> ~~gqitanga~~ = thump with the fist  
~~the highest rank~~ (30) (33)  
 People cultivated for <sup>in places where there are no fields</sup> ~~the hills~~. They ~~did not~~ <sup>did not</sup> take any seed.  
 They were <sup>in places where there are no fields</sup> ~~in the hills~~.  
 Ku nga patwa mbeu -  
 Ku gatuwe nse lapa ku noko maimbe -  
 (It was a practice of ancient times. N was not seen  
 umkuba was' enwile. ka bonwa utv.  
 people sd they were going to cultivate N's field,  
 utv. m' kubu, and uti a ku yo linyw' insimwe  
 but they did not take seed with them.  
 vake kodwa ku nga patwa ~~insimwe~~ mbeu  
 N's field was the first to be cultivated, before they had  
 kwa ku galwa ku yo linyw' utv. ku nga  
 cultivated their own fields, before they began sowing their  
 ka linyelw' amasimwe a zo. hlanyelw'  
 maize. It was said that they were going to clear their lands.  
 umbila - kutiwa ku yo kwa selw' amafaja  
 They would then begin cultivation.  
 So ku yo linywa -

utv. futi okwa kutiwa unis' izulu.  
 ku linywa nye ku yo celwa ukuba ~~ku~~ let  
 letu' inwala utv.  
 The place cultivated was called the field of the  
 Leyo noawo e linywazo kutiwe insimwe  
~~utv. kosazana~~

ai na ndivo e bonakalayo ukuti nansi.  
 She did not have a place that cd be pointed out as lws.  
 uscutazana alais isicatsakazana or isalutazana  
 .... (Kuzitei note omitted - eds.)

usu ngatshele umbila kwa bani, (mealies) 3  
 usu dec' erinhlangem  
 u ya buyisa osee vatwa toheraten. <sup>an acre or more</sup> <sup>young maize 50% mealies</sup>  
 The garden to made in a most <sup>unobscure</sup> <sup>table</sup> spot,  
 say by the open country  
 where cattle are feeding. Only grown-up women  
 go, not girls, <sup>because it will catch up potatoes</sup> <sup>necessary</sup> ngoba ku nesisila. Only one  
 day's hoeing. They are said to have <sup>cleared</sup> <sup>the</sup> <sup>cultivating</sup> <sup>they</sup> ~~the~~  
 amafaja ~~by~~ <sup>by</sup> the fact of <sup>hoeing</sup> - Do not  
 hoe all day, only part of day. This practice is  
 not followed every year - only in <sup>2 or 3</sup> years  
 time. when maize cobs are <sup>beginning to form</sup> <sup>the lower</sup> <sup>the needed</sup> <sup>with</sup>  
 umbil' msong' <sup>the</sup> <sup>needed</sup> <sup>with</sup>

Intshopi is another practice <sup>when</sup> <sup>it</sup> <sup>is</sup> <sup>performed</sup> <sup>to</sup> <sup>hoe</sup> <sup>the</sup> <sup>rows</sup> <sup>of</sup> <sup>maize</sup> <sup>before</sup> <sup>it</sup> <sup>bears</sup> <sup>flowers</sup> <sup>and</sup> <sup>prior</sup> <sup>to</sup> <sup>having</sup> <sup>the</sup> <sup>cob</sup>.  
 when isangcokolo or ishlava enters mealies,  
 especially just before it bears <sup>flowers</sup> <sup>and</sup> <sup>prior</sup> <sup>to</sup> <sup>having</sup> <sup>the</sup> <sup>cob</sup>.  
 Intshopi ukwaleka isisila  
 izintombi za zi binc' amahlamo' esundu.  
 round kals + ekanda - leave off their things  
 Boys not sentela, especially the bigger boys.

8.6.05.  
 Norman N. returned last night from Newcastle.  
 He there (at Königsberg - 13 miles off Newcastle  
 on the Nandu River) saw a woman named  
 Zitshibili of Kumalo tribe. Her father was



# 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.

Student papers Notebooks (small) in file 25

(75)

62/75/1724 (17)

8.7.05

(Evening) ~~was present: Mayinga, Dinga~~  
Mayinga (present Inkotana also Dinga who arrived this evening) -

(Inkotana) says: My father Tule told me that Koto ka Msomi uka mbenge was a ~~fangem~~ <sup>nege</sup> had a daughter who was one of the ~~isigoshlo~~ <sup>isigoshlo</sup>. She accidentally made water whilst sleeping in the ~~isigoshlo~~ <sup>isigoshlo</sup>. This was noticed & she was accused of causing the ~~isigoshlo~~ <sup>isigoshlo</sup> to smell. Tshaka now decided to ~~bring~~ <sup>test</sup> the girl's father (try him). He then sent the daughter to him (Koto) & ordered him to kill her. This he proceeded to do. As soon as he had done so he ~~took~~ <sup>took</sup> a beast, drove it to Tshaka & ~~bring~~ <sup>bring</sup> it, saying he had killed a 'dog' and that his only child was Tshaka. ~~But~~ (35)

Mayinga says Dingana ordered Moundhlana ka Menguwa to kill his sister who was in the ~~isigoshlo~~ <sup>isigoshlo</sup> because she ~~klo~~ <sup>klo</sup> brought. Moundhlana put her to death.

Mayinga also states Ndhlala ka Dompise was ordered by Dingana to kill his daughter.

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11.7.1905

present: Mapingqa, Dinga

62/76/15-16, 17

ntshaker } Tshaka  
mcekeceke }  
elenyane } Dingana  
ingaba }  
mabulwaphini } Ikwani

[14]

and go some 3 or 4 miles without coming to a kraal - now a days lands are built upon not previously occupied - People only built on patches of land - here a tribe, there a tribe. Tshaka would not allow his people to zala - that occurred in Dingana's day.

Sotobe ka Impangalala was under whom I lived had many followers. He had power of occasionally killing people, no one going to report to the king. Ngcolosi and Tele are tribes attacked by Sotobe.

The whole land is the King's - no one objected to its being lived on - members of any given tribe might separate from the tribe and live on land they fancied even though at a distance Mangona for instance was chief of Mapwaza tribe <sup>living opposite Mlanghe mountain</sup> yet members of this tribe lived Impapala i.e. with a tribe or two between them & their chief and so with Sodide ka Ndlela who lived Enkhane nangez ngas' eBundeni whereas Mavungwana & Zintu came & built Impapala.

This separation is not due to quarrelling but

[15]

simply to inclination - No isigodi ever gcewalai's <sup>(SEPARATION WAS CAUSED BY GROWTH OF NUMBERS)</sup>

Dinga speaks - Galwa nge zifo - the <sup>(DIVIDED UP THE LAND)</sup> Mncungena Sabulala for his own kraal, i.e. gave his garden lands to his wives; <sup>(THAT)</sup> has nothing to do with other kraals. In time other kraals encroach, objecting to this, he might decide to leave the neighbourhood & go elsewhere. He would pick out a vacant <sup>(vacant space was not respecting occupation)</sup> space & build there, ngob' igwe la linga namtelo. If, however, a tribes encroached on another tribes land they resisted one another. If there was no way of reconciling they would go to the king.

Mapingqa - Izindaba lezi zombhlabati za zi vami' ukuphel' ezindumeni, zi nga fuyel' enkosini. Only a great quarrel between izikules would be brought to the King's notice. matters were settled by priority of occupation. A man coming to live next to an established kraal might be told to leave & not to gaba - provoke the old farmer, settler. Mkhosana. <sup>(always to the old farmer)</sup> Intonga nge yo ngawu - this



(a Sotobe)

2 ways <sup>= delale</sup> catharsis ngo kati u yena nkulu-  
nkulu - u yena mdala!

[16]

principle operates in land matters, especially where  
a man is encroached upon by some newcomer. (33)

Dinya: Impande was with Sotobe, Nkunga  
ka Sitayi & Mibilini (waka Mkwana) <sup>people a friend</sup> igawe  
li ka Ishaka) when they came ~~into~~ into Natal in  
1839. I then saw Sotobe; he was a <sup>(MATURE MAN)</sup> ~~king~~ and  
appeared to me then to be not <sup>very</sup> much older than  
Impande.

Mazinga. Sotobe when talking kwa  
Dukuza - inga ka pum' u No dwenga -  
used to say ngi i ntanga ka jama na,  
sa salub' amatsho ~~ku~~ u Mhlovane,  
u Benzangakona & ngaka zalewa.

Dinya says: The Uisooyana was never  
taken to Ishaka <sup>or other kings</sup> ~~however~~ <sup>each year, or</sup>  
after a <sup>couple of</sup> years, ~~would~~ <sup>be sent</sup> to haz' inkabi do Uisooyana  
to the king. <sup>N.P.</sup> Mazinga adds that Umtwana  
~~would~~ <sup>also</sup> be sent <sup>to the king</sup> ~~isetulo~~.

Mazinga. A man could not be a dog in the  
manger by claiming a <sup>too</sup> larger piece of land

(17)

excluding others from coming there. This would be  
a great offence + a person might be killed  
on the ground that he was laying claim to what  
was not his but the King's.

Mkotana. Soti of <sup>the</sup> Dumisa tribe, <sup>at the</sup> Uzinto,  
when quarrels about gardens occurred, used to go  
and stand on overlooking ground and, after  
hearing both sides, decide what the respective  
holdings should be, & there would be an end of the  
dispute. (37) Each case will be settled on its  
merits. <sup>I looked here first</sup>  
1. not ~~unlawful~~ 2. climate <sup>(AS A SENTENCE)</sup>  
<sup>to garden land</sup> 3. Water 4. Trees <sup>(ground)</sup>

5. Dhlelo (pasture) These are the main considerations  
in selecting ~~the~~ building sites. <sup>(I came to a place where</sup>  
<sup>calm air)</sup> <sup>no sickness for stock.</sup> ngi fike kive li  
ngi nkorayana - <sup>as a li tanbe</sup> nga ko kona,  
loko ngoba li ne mpahla. <sup>other land</sup> food  
for goats.

Dinya leaves. Madikane arrives  
Madikane, Mazinga and Mkotana present.  
Madikane: I went to see Magadwini on