



NGIDI, RESHACH

A 62/88/1-13

**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.

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CAMPBELL AFRICANA LIBRARY

29.11.21 ~~Mesach~~ (Mishaka) Ngidi  
~~Mesach~~ (Mishaka) Ngidi ka Madhlakazi  
Ka Solibomvu ka Mnguni ka Kurwayo ka  
Hlomuka ka Ngidi. amafala -

~~am~~ Sehla nge sibulele amakungwa a  
bukuzela nge zabo. We were not associated  
with them. They shld' ~~in~~ be by means of sibulele, we did so  
independently of them by the same means.

I know relatives of Mnguni (the above).  
Madhlaka alias Zake, Solibomvu  
Madhlaka was of Dugane, Dhlambethle  
ref: Have ascertained that he belongs Madhlaka  
his father, also Solibomvu very slightly, 4 and 2 lines, respect

~~First copying of Ngidi tribe to England through Port...~~  
Bat' abedala, sehla nge sibulele. Kute he  
nxa se be la, inkosi ya isi yo kwak'  
elgalabeni etalamba (uHlomuka).  
Kwa se kutiwa amaNgidi' a se Halambu  
amakocobo la, awakite, a banjwa  
uHlomuk' obukwini, umhlangeni' Mvoti,  
Sibula noMngunqunthlovana. Inkosi  
ya i zingal' iingwa, ya bona abantu  
be baleka, kase be tanel' ilanga  
wa ba bona be baleka, ba zi fond'

Stuart Papers Notebooks (small-P) in file 62  
(88)

2 odakana inkosi-ke ya i buqisel'  
ingqin' emuva. Kute kusasa, ye i  
sit' inkosi ingqina a yeklis' umfula  
eduzi kwomfula, laph' abantu be  
balekela nqakona. Abanye ba hamba  
nqa petshazi, kwomfula, ba wa kaka.  
Kute-ke a biza ngasembla, ba be  
tusa, a ba taneb' itanga, ba to  
ka be baleka, ba se beya ku lab'  
a bas emfuleni. Ba ba bamba  
se be soduka nabo, bey' emathlanga  
leni. Sa kalwa ke a ba kwa Nkunzi,  
yomfula, eba ka Siwatewele  
(\* Nkunzinkulu), inkosi ya si  
hamba nabo-ke isi wel' utupela,  
se i siya e Halambu. Isi ba  
balekela ke ngudwini.

Uma ngizwa, kutwana uKuzwayo (p. 1)  
u intanga ka Senzangakona.

Tshaka's attack on Mnguni, chief of Ngidi<sup>3</sup>  
tribe, and how that tribe came to flee from Zululand.  
uTshaka u biza uKuzwayo, wati  
meze na bantu ba zo ketelana. Uti-ke  
uMnguni "A yik' inkos' e-ki' i biza nge."  
Sa soduka ke isitengwa lesi. Site nsa  
se si beya, siya ka Mnguni, sati.  
Inkosi ite u yala ngob' u yini? uMnguni  
wati. Ka ngi neelanga kuba zulu. U fiki'  
um tshel' ukute a ngi kuzi. Waze  
se hamba ke kwa se ku ngu' ukun  
sabana ke. Kwa se ku hlalewaka. uTsha  
ka wa tula wa nga gal' uku yi let'  
uipi. Kute emuva ku mpi e ya  
letwa uBovangana ka Mavela, i hlelele  
tina eHalambu, yalwa, ya mbamb  
uBovangana, inkosi ya mat' gobo.  
Kute ngasemuva, kwa ye kwa  
menye' aba sembo, uKabazelo ka  
Mavovo. Yalwa ke, yaze ya u bamba  
uKabazelo ka Mavovo, ya m  
bulala, ya u bulalal' emathlangeni.

4 Y'pela-k' uipi ya mafala. Kute  
ke ngasamwa kwa lezimpi, wa  
khasel' utshaka. Impi ya ke ya bonwa  
i nga petheya kwo mhlattye.  
wa menez' umnguni, ukuti a ku  
butan' amabuto. Wati. ake leshwa,  
a ba sifazane, a ba hambu ba  
wel' utukela, nezinkomo. Baye ba  
ngenis' eWitshini, o Tukela. amabuto  
ayaka mnguni ay' eMkandhla -  
a yi ngwa ngasempumalanga.  
Zimbholi zi ka Tshaka zayi bona lap'  
i ngene kona, ngoba umnguni  
wa yo tshay' iklangana le zinkomo,  
zo ka bayanga. Kute se zi zi bonile  
nga ngomuso, za buyel' emuva,  
za yo kuteh' ukuti zinkomo  
zini? zini zodwa kapa za  
amafal' a bale kile. Yezak' inkori  
ke utshaka. Yelwa-ke, pakati  
kwe Nsuzi, emfulen' impela,  
manzini. Yelwa laps, kwaze

5  
kwahlwa, kwaze kwa sand' umnguni.  
Ya yekana nsa soku kute. Kute  
nse i si yekane, umnguni eyake  
wayisa ekhlaten' eMkandhla; kute  
eyakwa zulu ya buyel' emuva ya  
yo wel' umhlattye. Kute nga ngomuso  
ya buyelana, ya isi hlanguva kona  
peru kwo mhlattye. Yalwa kwaze  
kwahlwa futi. Ya kunyalwa ukukhwa,  
ya buye yay' ekhlaten' eMkandhla.  
Kute ngobusuku, wat' utshaka, ayi  
pume, ayi hlomg kanti no mnguni,  
u ayi hlomisile. Wazete utshaka  
a ba yo buya nekanda lika  
mnguni. Yalwa ngo suku levesi-  
tatu, kwaze kwahlwa. Ya  
hlukaniwa ukukhwa kwaba  
bono' iNuzi noMhlattye. Kute  
ngo suku leve sine, yalwa uku-  
gcina. Kuto ya g'alan' ekuseni  
kute kwaze kwa tshon' langa.  
Yahlukaniswa ukukhwa, kwaze

ngoko & balekayo. Kute nyo busuku  
lwe sine, wat' umnguni, amabutweni  
& ku hanjwe kuyjwe & thobane,  
nyob' utshaka, nwa kuyjwa ku  
laba be sifazane a ba ne zinkomo  
injankom' uyo ku zi tata, nyob' u  
juna juna. A si pambanis' ~~u~~ inkomo  
si ye le, uyo si lambela. Baye ba  
fik' ethobane. Bahlal' injankom' ezi-  
mbili; a zumb' amabut' a ka  
utshaka. Yalwa lapa ubusuku  
ne mini, kwafba bomos' izwe lapa  
antabeni ya sethobane. Kute ydan'  
abon' umnguni ukuti abantu ze  
be katel' ukulwa, wati ~~nyo~~ maji  
suke lapa, ba baleka. Da baleka  
ke. Da ye ba landa isifazane sabo  
nezinkomo. Da z' muka ke ezwini  
la kwaz' zulu, baka pansi kw' nzi  
ngosentshona langa kwase Mnambili.  
Kute ngasemwa, inca, bakile lapa  
kwa bonwa ku fik' injankom' za

kwa zulu. Ja bonwa zek, wat' umnguni  
aku botshelwe, si hambe. Da kwela  
peru kwe zinkomo, ba sudhl' uNdis,  
baye ba tshon' e Sanjye. Da fika  
bakake kona. Ngi ya pelake ekulweni  
loko, ba be nge salewi ko kwesitatu  
bafsi be baleka. —

### umnguni ka Kurwayo.

umnguni omnyama! (wa kwa Ngidi)  
Dikai ya kit' inkumbeni — his kraal  
ukanda kwayo ku ye lwa fik' ekujezeni — his kraal  
Kwa pam' izalulaz' za z' se mbutweni,  
za tshay' amarae.  
Dlapa zi bon' inkos' iza,  
ba beti' izinkomo, ~~ze~~  
Ngoba yeya njeng' ezulu dikloma  
kwa ze kwezakal' ezimbuteweni,  
ukuti ba pelil' abant' eNzudwini,  
lapi' inkosi ya kit' inyatele kona.  
Ya dand' lozela nge nhlendhla  
Pakati kw' sokote

wa balek' uDovungane, wa Wangazeka  
Ya yalez' in koi ya kiti, uNjanjweni,  
yati a no buya ne kanda li ka Dovungane,  
Ibele li ka nina & li depe ~~ka~~  
La wa tshij' amabel'a wo nina.

uMnguni u ye sabaka,  
u njeng' ezulu li leta.  
u gabuzel' u muntu nge hemu leke  
Ijub' & benz' amangongo, = amangongo, or Bryant  
Ngapakati kw' mizi & Mahleni  
wa y bamba uziweni ka Nomagcwana

|| u Simakhele, o njeng' abal' gani ba mandulo,  
Ngoba wadhl' abet' gani abab' gani  
Iba beza no Kabozele ka mavoo. notice the kind of  
Iba  
~~u~~ u Jimindi u n' wa kiti;

u n' wa so Rapani. Rapani  
Dukorana & bi vizwa n' wa nina,  
Nti "u Mnguni kazi ku besa,  
Kazi ku ba nkosi."

Iuzoni & zulel' enye,  
Yaze ya yidhla.

uMnguni ka hamb' n' wa n' hle  
notice the punning here - ndhlela, mpopoma, ndhlela

Ngoba wadhl' uMpopoma, <sup>9</sup> ndhlela  
uMnguni ka budhl' utshwala ba mavoo,  
Ngob' a dhl' ukabazela ka mavoo.

O waza ne nsizwazana,  
Kwezi ka mavela,  
Ngob' a dhl' uDovungane ka mavela  
uDunusel' ukdi no Kahlawba.

uMagwaz' a zi bambele,  
Ngoba wadhl' uMenzira <sup>wa</sup> kwa Bijela,  
kwa nga ba ndaba ya teto. notice kwa nga ba  
instead of a kwa ba

uMarwagan' emabiti,  
Eliye li nga Sonoshi, & Eliye li nga Ndunganya  
iSwalagwala, li nge la kiti; amplified  
Eliye la bejisa uNuzi, kwaze kwa beji.

uMnguni u ye sabaka,  
Ngob' uMngog' ovinbel' eze,  
Ngob' u vembel' izinkomo.

E be zi landwe uDhlangwano wa skumbek' be  
uSidhlokolo, si nge matsh' a se nkandhla. notice the variation  
uMnguni wa gwaza waze wa fulatel'  
uTukela,

Izinkomo zazi n' gsinuwa kwake  
x This shows value of iziSongo. But for this line, I don't suppose I should  
ever have found out how Menzira father of Mvundhlana came by his death.

Wo madhl' uziweni kwa ba kwa zulu.  
Kwa nga ba ndabaza luto;  
Wa in bandh' uNyatela.

Kwa nga ba ndabaza luto.  
Inkosi ya kiti, [E fana ne zulu li hlomile,  
Lapo ku pumi izalukazi za se Nkumbeni  
zi tshay' izandhla, [ziti umnguni uyeza

uMnguni a zi zigzile,  
Ngoba wa zaga uMbilini ka Shoyana;  
uMnguni a zi zigzile,

Ngoba wa zaga bumba uNyakana ka Mwinjira  
Kwa ba <sup>Kwa</sup> zulu.

[a' ya tukutub' inkosi ya kwa zulu,  
Ya i pak' uipe, ya yenz' ingongomela.  
(uilo z nga ngamukayo njengokalo)

Lapa aba se Mhletheni  
Ba baleka ba bangazeka,  
Bati ba pelil' abant' eMuzi,  
uMnguni, ka swazi, u ya bielala;  
zi pelil' izikhulu pakati kwa Mhlethi.

Impi ya i patwa uMnteli indodana ka  
~~At~~ Mnguni. uMnteli wa fel' eMhlethi, ba  
uMnguni ikanda, ba li yisa inkosini ku  
Tshaka uMnguni ka wo ye seti ka ba  
lambe, ba sike.

Tshaka is not bonfired by Mnguni, for he  
belahad ran away.

uMnguni kwa ku induna ka Mnguni.  
uMnteli kwa ku ibuto ke gintombi zi ka  
Mnguni. Waze nga butwe ku Tshak'  
uMnguni.

Bati "ba bon' ingaba e ya e se Hlobane.  
That was reason for tube running of there.  
I am of Hazelewenyeng a rest  
Massacre of Piet Retief & party.

Uti ababa. Kwa kiti. nka so ku hlomile,  
ama bama a hlome, ayo kak' amuzi  
was impyandhlom. Ahlelek' uku wa  
hlanganisa, uhlungane pakati. O  
zazizungu ba ba bama. Ba se be tshel'  
inkosi. [Yati ku inkosi ku zo kwenzima  
ujini? That's the ka, amadoda, kufanele



12 ukub' uinkos' i ba bize ba ketelwa, ba ngezi ne sibamu, bezi be bamba uye ngezandhla].

Kwa ze kwa kabilo loko, skaka pakati amabunu, ogazinyanga be bek' amasondo. Kute uma se ku budukile, se ku buduke izinyawo za ma hashi - (ukub' indawo i outwe),

Inkosi yai si tum' izinduna, iti a zo bona o kutshiso ogazinyanga, ukuti ku kona loko. Ba ku bona be, bayi tshel' inkosi. Inkosi yati ku ze

Kwenzuwa yani? Zat' izinduna ze nkosi, nkosi a yi ba bize ba zo ketelwa. Ba tshize iinkento yabo, ba ngezi naye. Izarke. A ngen' skay' ingunqunshlwen - a ketelwa be.

Inkosi yai si ba t' nik' icebo lo kute, i ya usukuma, i pum' nge utuba, be se be kuz' uawa. (uawa kutshis' igama lo ku hlabelela), tpa be zo ba ba bamba, ba ba tshazr ngezazila.

13 ubaba wa nqi tshela loko i ngakalwi eka Duzulu no Zibebu, i zi zo kulwa kodwa (i.e. about 1886) - Meshaka died long ago.

Uti wa ye kona. Ka leimalanga kodwa uti naye wa ye pakati kwa ba bulal' o Piti, naye i ba bulala.

William Ngidi, Colenso's <sup>great</sup> informant, was ubabekazi - i.e. my uncle.

Meshech says he has often heard the above given as the reason why Piet Retief & party were put to death. Meshech is about 49 years of age - for he is of Hazelengwenya regt (elama's Filapakati).

Meshech's wife Ida Dhlamini says she has also heard the above given as the reason why Dingana put the Boers to death.

p.14

Meshech Ngidi 13.12.21.

Mbiyana ka Mjaleki ka Duzana ka Mnguni wa kwa Ngidi - closely connected with Ngcobo tribe.

Meshech Ngidi. 13.12.21.

62/88/14

Mbiyana ka Injaleki ka Durana ka Mnguni  
wa Kwa Ngidi - closely connected with Ngeobotibe.

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13 | 2 | 21 | 1 Mbiyana

68  
Jan  
13  
1-12  
E

Work under [unclear]  
at [unclear]  
left there & went to Abian  
[unclear] ever miss [unclear]  
Then left to [unclear]  
river at hill Situndu  
between [unclear] + [unclear]  
I knew [unclear] - was I think  
of [unclear] but uncertain.  
Died about 1895.

Mbiyana about Kamdenpen  
at Hlabiti was still under Abian  
after Kolwas got murderers, he  
left & got a place at Noodsey  
& got from Mungapungapua ka  
Ngobob tribe - a place for Kolwas  
& self. There had been two places  
there when [unclear] war broke  
out -

I was born at that station  
Mbiyana did not ever come  
with America

The Noodsey str. was a the  
Noodsey, looking towards sea -  
between [unclear] & Neuge streams

Mbiyana then went to [unclear]  
during C's reign & all [unclear]  
for [unclear] at Noodsey west  
of [unclear] accid. Sirans (Ngobese)  
people.

He started when [unclear]  
left for [unclear] [unclear]  
[unclear] [unclear]  
[unclear] [unclear]

MESHECK  
NGIDI  
(P. 10: MBIYANA D. 1898)

Thomas who said  
tshungu ni yulu. wati  
kicutah unoye okitina ukh  
a ny. tshungu work  
umkhathu bon pekisa  
kuloko kote Musa ukuya  
loya si nyatshungo koma  
uba futi owati hamba 'u  
yo tshungu' gorkambatu  
(had estab. place there too - still  
there - now controlled by white  
people) - He also started Eccle  
at Ntenyan. Object here  
too - There were Roman who  
tshungu there. Mbiriana  
said, and Jesus said 'Go ye  
into all the world &c. They  
pikisa and so much as to let  
up the Bible. St Matt. XXVIII.  
and verse - The <sup>Road</sup> ~~shepherd~~ said  
Mbiriana not to be blamed -  
there was sin on end.  
After Road went left, then  
came Goodenough - He then  
forbade Mbiriana from teaching  
in Zulu, Zulu, & Tshungu Mt.  
Mbiriana however declared he  
would teach. They said 'If you  
go you cannot belong to our  
Community. Mb. said Kulungu  
uma kusho nina. wa hamba  
a ny. wa yo tshungu yela -  
He want to mind. eyo kwenz'  
icetebe.

Thomas Sicoba was sent by  
Goodenough to teach at Road. &  
to assist Mbiriana.

3

Week Mr. came Throno.  
Sheet his ch. - refused to let  
Mr. in. The sign was however  
opened the door. Thomas called  
Good: who went to mangida  
at Mapam. napey. Case sent  
out post. Inquired if Mr.  
is an unford in G. admitted  
this. Was Mr. a letter of ordin.  
(subla & gotshway). G. said  
no! In fact the nkosi asked  
Mr. if he had letter of ordin.  
He exhibited it. The nkosi  
said that the doc. in order, as  
falsed by Road. The nkosi  
said would send to Road. to  
ascertain if really ordered  
(gotshwa). Reply came  
& admitted had been gotshwa &  
aka nal'ecale.

Mr. by & the other called to post  
& the doc. returned to Mr.  
Mr. was told not to found in  
in Miss. Reserv. but to let  
Teach ask chief wherever he  
wanted to teach, & if he taught  
on farm to work owner there.  
was forbidden to marry  
people as was not under  
control of white mission.  
was given to seem to find,  
anywhere in these lands.

He a certain found.  
At Nordberg said as when he

set up at Noods, he was working  
 under auspices of Mrs. Miss,  
 he could not claim to own the  
 building there. Mr. agreed to  
 vacate them. He then galad  
 Eng' indhli eeleni isikole  
 Das waye se kal; u Mrs Gaud.  
 Kaku fanale ukuba ama-  
 cont' abamabili; indawo  
 inge. Yati ukhos' enklope  
 a yakirwe. Wayeti seti nr.  
 inkosi kayazi ini inkantolo  
 yas' amapam, yaka esi  
 zintuni se ka Reserve.  
 Kufanele ukuba ku be kom'  
 indawo ye ghebe noods  
 etanga ~~indawo~~ indawo. Eyaki  
 inkantolo. Govt agreed  
 to them told Mring. to go outside  
 of the land given as ghebe.  
 Mring. then went to Swazij  
 ka Zephele & asked for land.  
 S. gave him land. Mr. then  
 went to Gordon at Mapumun  
 as Govt had said Gordon was  
 to approve of the site. W.R.R.  
 inspected & approved - place then  
 called ecibini. Kuvakwina  
 ka koma - Nsea se kwakwina  
 usefak' umring. wazi  
 bela nje -

Mr. watshya Charlie Bengu  
 there. CB tatalid umuzi; waya  
 naw' = famer, Miss.

viz Taylor.

There is a ~~kanak~~ station  
 "Nambitan" also belonging  
 to Subiyana near Noods.  
 This & another station  
 at Mersang did not join the  
 American MS.

The unugi was Elabian  
 uferwa abafundai ba ka  
 Subiyana, ~~for last~~

Israelites

ance ~~Christ~~ below. They thin  
 kiss on mouth - on Sat. church  
 Santa take <sup>church</sup> about 1000, & black  
 people - for Mr. church is also  
 tukwad because propogand  
 work learnt from whites.

I attended service in 1917. &  
 today still do this.

[~~... ..~~ me at Sweetw.]  
 [Isa kwa Juda. may not  
 have joined with Israelites.]

Uyape Jerusalem  
~~...~~

The Israel. say there is a prop.  
William Grant - in  
 america - we say however  
 we seen him. They say no  
 only in photos. He is  
 comes here? No. He we  
 them say something with a  
 big eye & a big eye

Jerusalem<sup>b</sup> - services on  
Sunday

Estab. Cedara + Mgwanyana.

They, sorta - have a prophet -  
their prophet is Zandile

Kwa Nkabinde; but <sup>(most)</sup>

know when this tribe

is. The Almighty is about

to show, a little in front

of Scottsville - <sup>the time passed by some</sup> They have

tied up their bundles, <sup>feather</sup>

in prep. to go there. all

told to tenga zimboke go

msimbira, even girls &

women - when boys

go about with it. They

put on <sup>bright</sup> red clothes - skirt

red - red patch on breast.

They too jivaza amasants

a belanga + of natives.

<sup>the 4000</sup> ~~the 4000~~ <sup>breasted</sup> Zandile, son to Edwade

Juda - sorta Sat.

has sweet water, not

had exper. of these.

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This is Kubi Kabinde -

de nkanga must be wrong

to take the law th. + notice

th.

a man appoints himself a

priest - not sent -

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tho he will keep watch over for

it is many nkukhanya. you

will have no pudden or helon



7  
They make no ref. to any  
'thology -

They teach what conflict, with  
what we were taught -

— Isradite makes but slight  
ref. to Jesus -

— writes base madhlorini  
also in Pmt. - unipate walo  
wemkambotini. Bahlangene  
ne bume a li guba lu usebeze.  
They on Moore's? hand

Table mt.

When starting their service  
ba kulaki' uti Kadem. wa o'ka  
umoya wabafiteyo ya Kulo -  
Doat' aba na ndaba ne lo  
Wkul' okutima o ka Abraham  
Lowo Nk. owa kufungu -  
Uyena lo Nk. o wenza  
wank' abekungu ba tate  
wank'aba - Ujira lo  
aku aiy' owa kulo -  
Aba na ndaba gaza -  
Abase naq' iyitirimo  
mugimbizi, neka ba  
kulaki' uti Kadem  
ke se ke Habel' amakho -  
ke - fangate ba wa wa  
Habela ng'impila -

bat unakhe safaalis  
 unamti, bat ban baba  
 tsa ~~unamti~~ unamti  
 li ka yasa re le ndodana,  
 moy' uny ewe. ~~to~~ we  
 see that they are inconsistent  
 for they do not baptize in name  
 of thlozi but in that  
 of father son & Holy G.  
 — They are childish - but all  
 accountable & find how really to  
 effect junctn between  
 unachengangi & thlozi.

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Mbiriana was the first to  
 break away from Europ.  
 control.

Mb. did us wrong, nor was wrong  
 done to him by us. He came  
 in to go & teach on his own  
 respons. He felt on the biblical  
 text he right to go out.

The miss. tried to restrain  
 him from going forth to preach.  
 That was an offence to him -  
 Hence his breaking away.

— I myself spoke to Mr G. now  
 at Mungin - planting unakha.  
 I asked him at Jhuu what wrong  
 we had done. He said Mb. did  
 Mb. did us wrong. He was  
 directed to carry on work at a place

9  
Mshewe's refusal I want  
forth. But I asked  
was that icala. He  
said no, but it was  
the rule of our church to  
do this. I said what did  
God say. He said Jesus  
I was given all might in  
heaven & earth. To teach  
every nation. I asked  
if kwa ku Dungeka utukwa  
nawhukana naye  
ngaloko na? wati  
No. but it was our  
muntelo, set up at a big  
meeting & misunderstanding.  
I said then then he committed  
no offence. I replied  
No, he had an offence.  
He then asked what  
ch. are you? I said I  
am of Mshijanas. He said  
then go to Mshijanas &  
santa there. I then  
did so. I amukela from  
Gwody - icetebe.

Reconciliation was brought  
about also after Mrs. Death.  
Offices were exchanged -  
baptism etc.  
Settlement arrived at 1898

Mbiziya's church is still independent of Europ. control but the parent ch. and it & its branches are on amicable terms & carry on services inter se -

Mbiziya did not go across the sea to learn, only to arrange intoti.

He died 1898 -

Abram (Europ) came to Mapombedi, D.S. & whilst setting it up there Mbiziya came & set up at Hleinbithi, but under Abram's instructions. When there became a number of Kolors at Hleinbithi, he went on his own accord & independent of Amer. Miss to set up at Woodsberg -

I was born about 1877 - & it was in that year or 1878 that Woodsberg was established. My father & mother accomp. Mbiziya from Hleinbithi to Woodsberg -

My father died whilst I was still very young, say 10 or 11 yrs old. Silube (river) enters Hleinbithi. Silube is one of Mbiziya's stations, between Herensberg & Krantzkoop -

Mbiziya went to Sikenyanaka Ka of Mhize tribe, Koraal. Boers used to go to Mbiziya's services when conducted at Sikenyanaka a Kolor 'a' - allowed -

Kute nsa e rekotwe, a  
 biz' amanye ay' akinga  
 Kona. Aye sak' indhlu  
 yawo ana Duna o ka sonta.  
 A se citeka amabunu - a  
 Suka nje - aya e Plitoli. Kute  
 ese se Plitoli, aye sembiz'  
 umbiyana, ete a kupuke,  
 eyo wa rik' isitebe. wa  
 kupukake waza kona.  
 Ngi ye timba ukutu wa  
 hlala pakati kwes mazi was  
 e Pretoria. wa hlal' umyama  
 ezi isihlana kona, ebebenza,  
 etshumayela. ~~He~~ Igama  
 la sonto (church) kwatwa  
Narriville Church -

Daniel Ngidi, after 7 years  
 in Zululand, returned to Natal,  
 upon which Mbinyana went  
 and definitely built a church on  
 the site - he then being independent  
 of European control. Daniel  
 went Inkambeni. Daniel is  
 dead - died 1895.

The Govt. confirmed the grant  
 of land made by Mbinyana to  
 Cetshwayo. Govt said he was to  
 receive at his station people who  
 were running away from Zululand,  
 & those who stole cattle on south  
 side of Muzungata. That he was

prevent cattle thieving. His  
station in Zululand was called  
Kwa Kamisile, ngobaba  
be balakela kona (work)  
abantu.

---

William Ngidi - Colenso's  
informant. Had home at  
Pomeroy, Umsinga. He had  
Loase kwa Jobantu, Bishopston.  
was Colenso's interproc, also helped  
with Gram. & Dict.

William was an uncle  
of mine.

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Meshech has married two  
wives. Does not see what he has  
done amiss by taking two. Quotes  
David & Solomon & their  
many wives. I know both his  
wives.

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Meshech is given 18 double  
sheets of ms paper to write up  
proverbs, anecdotes etc.

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Skat Papers File ~~68~~ <sup>68</sup>

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