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NOMBANGO

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A 60/20/1-7

B 71/85-6

C 60/18/20-4

this buying used to go on. There is no
 necessity for paying again. Even a goat
 might be given for this privilege, or
 beads. Ndukwana does not know of this.
 A wife with hlonipa father in law &
 his brothers. She with hlonipa ^{as well} her
 husband's brothers. The brothers in
 their turn with hlonipa the wife and
 is not call her by name. ^{L when we were in the country they} say simply
Uma-bani ^{the} giving father names. ⁽⁹⁾
 I think it objectionable that
 whilst on the one hand a woman hlonipa
 her husband's brothers yet if her
 husband dies, & one of the brothers
 ngema's her, that is, makes her
 his wife. A beast is killed before
 ngema in order to ease the woman
 but even that does not get over the feeling
 of respect the woman owes her husband's
 brother. and yet if she, on the death of

her husband leaves her children & kraal
 and marries another man (stranger)
 she is spoken of as uhlanga. But
 ngema is practised all over the country
 so there is nothing to be ashamed at in
 it.

Dhlozi is also ManKulumana
 his bakwaka say for Kailuma
ukunumayela, then instead of
idhlozi they say itorogo. Both names
 are hlonipa's because they were
qumbad KamyeKanye by his
 father. Dhlozi has small names
Mhlokonyelewa, Zarozzi, Kamibi,
Nogema. He gave himself these
 names. He objects to Kamibi, he
 was given it by people. None of
 these 'small' names will be
hlonipa's.

Thus it is people hlonipa the names

[24]

of common things etc because they are or
are contained in the names of their
husbands.

mata hlompator Nkomo is
another name for Dholozi's
husband.

Jimba is D's brother. Dholozi got his
name thus. Langa alias Nkomo married
3 wives but none of them bore children.
A doctor was consulted who said such a
state of affairs had been caused by the idholozi
and that it would be necessary to kill a
beast and a goat for it. The advice was
followed & each woman poured over with the
inyongo. They after this all conceived together
in the self same month and afterwards bore
2 boys and a girl. Dholozi was then so called
because of this incident.

18/4/03

University Correspondence College.

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

MATRICULATION.

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

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

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

RECAPITULATION AND VACATION CLASSES.

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

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

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

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

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

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

BACHELOR OF SCIENCE.

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

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

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

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

INTERMEDIATE ARTS.

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

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

BACHELOR OF ARTS.

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

MASTER OF ARTS.

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

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

the
her own husband. ~~As a woman~~

25.4.63 ^{Also print: Ndukwana}
^(Topsy)
Nombango, Ndukwana
together.

If a woman mentions ^{the} name of her father in law she ^(Klanas) ^(Topsy) ^{in a nest} ^{in terms} This beast will be got ^{four to piece} ^{of her people} ^{where she} ^{was} born. This would be given to ^{the} ^{best} ^{man} but if the father in law is not dead it will be given to him. This beast will not, however, live; it will be stabbed & eaten. If a woman ^{perhaps} quarrelling with her husband, she may swear at him using her father in law's name. The fine is paid only when she intentionally used the name, being in anger at the time. If in ^{the} course of ordinary

conversation she ~~to~~ makes a slip that is excused. She will correct herself at once by spitting out, exclaiming "Ha!" meaning by this that she had called by name one who may not be called by her.

The King was ^(mandulo) ^{was} ^{the} ^{name} of a month. ^{was} ^{also} ^{not} ^{used}, but is one was killed for using ^{mpandir} or ^{mpande}. A man could ^{in the village} ^{franga} by ^{mpandir}, or Dingana or Ishaka. Instead of ^{Dingana}, ^{Zula} or ^{ntulus} would be used. A word like ^{ndinda} would not be ^{hlonitshwad} as too much like Dingana.

In matters of this kind re Kings, all words ^{hlonipa} & men as well as women. The royal household ^{hlonipa} ^{Senza} ^{ngakona} by ^{Enga} instead of ^{Enga}, ^{eg} ^{Ungengil'ubana} 18

Even when by themselves, people, in speaking of Umpande & Impande, would hlonisa on behalf of Impande. The initiation of the new name has in time ^{largely} displaced the older one.

Sajisa was hlonisa in the word jija ⁽¹⁹⁾ instead of ku jijile one would say ku gongile, or ku tshubile. All those in the north of Zululand would hlonisa him in this way. Sajisa would be called intanenkosi, Zibebu would be called Zibebu or intwana ⁽²⁰⁾.

The word amakwa is not hlonisa for amacebo on account of Cetshuza. The hlonisa of amakwa came into force chiefly in Isibakos' day, e.g. Impudhlane, ^{chief} father of Ngqubela of Umpangisweni, was not hlonisa, but Umtwana is

not certain. ⁽²²⁾

Per Umtwana 1-5-03

Hlonisa

A woman hlonisa if she has tukail her husband by his father. For instance if she is being struck by her husband she may exclaim ngaze ngafange noko ^{or not in joy} and ka — giving here his father's name. The fact of ^{with wilful intent} having u-memeyani (uttering her father-in-law's name constitutes the offence.

⁽²¹⁾ If she similarly deliberately insults a wife of her father-in-law, calling her umfazana ka — giving name she will be liable to ~~a~~ be fined. The insult here is even greater for to for her to ~~spea~~ speak of the woman she is addressing as umfazi is in itself an insult.

In our conversation this morning (10. 2. 03) Jantohi made the remark that a time will come when another kind of wind will blow (Ku yo penduk' umoya and a state of affairs different to what is now existing will be brought about. God will bring about this difference and ^{in some way} cause this change. When such day comes an end will be put to present modes of Government.

Mukwana afterwards said to me when alone with him that there is an idea prevalent among Kolwas that God will destroy the world with a flood when a new race will appear in the land. In his opinion natives feel their grievances very heavily so much so that would like to go off and live in Zululand. Considers there is no chance whatever of their fighting the white man.

He seemed to regret that the natives of Zululand did not combine with those of Natal and repel the European invasion. I said that is not the point, but it is that, on the one side, the European should recognize that he must live with the Native as he has come to S. Africa, and, on the other, natives, instead of regretting lost opportunities, must regard contact with European races inevitable and both sides cooperating together should strive to discover a single policy based squarely on human fundamental principles of human nature.

19. 4. 1903

71/85-6

(Conversation with Nombango alias Topsy)

(Dhlozi's wife).

19. 4. 03.

I had a talk with her this evening, she having come here on a visit a few days ago. She points out that expresses the opinion that even though I may gain a great amount of information in regards to the natives, the white people will bring pressure to bear on it and keep down facts I am desirous of bringing to light. Europeans will not allow such a matter to take up their attention.

The people are by degrees falling to pieces in every direction as a result of European government, but this is not all. There is another side almost as bad, and that is the indiscriminate ^{and fearless} way in which people go about takata-ing one another. They ~~generally~~ hack at one another, whilst, on the one hand, the European government is

loosening the various ties of life and thereby killing the people, they are themselves busy doing their best taking one another's lives. That takataing is ^{indeed} widespread is beyond all question. The Courts refuse to take cognizance of complaints about takataing unless there is positive evidence that the person accused was actually seen administering the poison. So ~~strongly~~ aware are abatakati of this refusal on our part, that they actually use threats against a person they dislike that they will poison him, no notice being taken of the matter should the man go to court to complain. And we are met with the spectacle of a single person going up and down the country killing as many persons as he likes, himself escaping without injury. In former days there used to be abatakati but not nearly as they are now, for they would be found out by ~~having~~ a recourse to bulaing. Nowadays people are perpetually ^{using} celearing their kraals with intelezi medicines so as to resist the effects of evil-doers' drugs.

10.10.03.

Conversation with Nhlamba.

~~I had a talk today with Nhlamba, our old servant aged about 46. He says the various chiefs, who might be expected to make representations to the Government as regards the unsatisfactory state of affairs say nothing. It is the larger ones who ought to act but they are silent & therefore no one else will, & consequently no opportunity is given the various members of the tribe to speak their minds. There is no encouragement given to express opinions.~~

~~The great grievance is the attitude assumed by the present, newer European generation towards the native. In former days opportunities for reasoning were given. A man was, for instance, given a certain work to do and he either succeeded or failed to do it, being blamed if failing & shown what he ought to have done. Nowadays natives are kept guard over and pressed to work, they are so many machines, no account being taken of the fact that they are human beings.~~