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Sivivi

KAMAQUNGO

367-383

S I V I V I

[KA MAQUNGO]

A 62/83/5-24

B 62/84/1-10

SIVIVI KAMAQUNGO

Sivini

62/74/15

<< 30.6.1905 >>

File 62, sub. 74, p. 15.

Sivini of the MALUNGA tribe of the Amakhubi people.
[Living at eMzimbe, (in the bush country). Chief: Charlie
Fynn; pays hut-tax at eSagadi (lower Mzimba). Familiar
with Zulu affairs; of Ukohoti regiment (Dingane's) <<SIC>>
Dingane] Hale and hearty; has wounds. Fought
at Maqonggo.

62/83/5-10
5-24

amaNdhlovu - Ndhlovu ka Kuba
Kanyile
Gaozi
Silwana
Nsinwane
wa Kwa Magwaza
incku ka M. Kuni
le gqum it was then he quarrelled with Shaka about the stones. The amaNdhlovu and Kanyile tribes were neighbours of ours as well. Ndhlovu ka Kuba was chief of amaNdhlovu people and this same chief Ndhlovu was father of Gaozi, chief of Mpungose tribe, also of Silwana.

Shaka and Makedama used to (Heza) at a pawanga-zana beast with horns thus. Their joint incku was Nsinwane wa Kwa Magwaza. This incku would begin by discussing amalaza whereupon Makedama would tell Shaka to Heza which I would do, then follows Makedama, then Sankuzwayo ka Didi ka Mkhlongo. This beast belonged to Mfundu, inkomo ya banterana yo ku Heza. Nsinwane died at Pbona's establishment (W. Fynn) - Ezinkumbeni - near Mazinto.

6 March 1907

3 Norfolk Villas
Mpsgrave Road

Siwivi (see Notes in a small note-book + date about 28th Feb.) with his son Nguboyalan ga.

Dingana made a rule not to take the milk or eat the meat of any beast that was captured by his forces from neighbouring country but only those belonging to the Zulu tribe proper. I know nothing about Shaka & Mpande in this regard. Nomahawu also did the same as Dingana.

We separated from the Hlubi tribe in my ancestor Tulisa's time. Tulisa banga's with Bungane, was defeated & then his son Khweba went to Zululand (Zulu tribe). This happened in Shaka's time. He failed to say he was the son of a King and so lost his rank & became an ordinary individual. My father Magungo was then later made an induna by Dingane. My father was already born when Khweba crossed into Zulu tribe.

over

Hlubi Chief ⁽⁴⁾ Siyepu (living)
 Langalibalele
 Mntinkulu
 Bungane
 Nselle
 Basobengwe
 Mashiya
 Ohlomo

Nohlovu (where we meet) Senger
 Mntungwa same man Nohlovu ⁽⁵⁾
 Mntungwa

Siyivi (may informant)
 Magungo
 Nkwelba
 Tulisa
 Ngondo
 Mwelase
 Mapanga
 Mbisankulu

exact - line of the
 uniformity - ed.

I am related to the Hlubi (not Hlube) through Nohlovu.
 I cannot recollect further ancestors. We no longer
 call ourselves amaHlubi but a ba kwa Malunga.
 This change of name is due to our quarrel.

Nkwelba went to Kouza to Tshaka; he went with a
 number of people. He was not raised by Tshaka, i.e. made
 an induna. His people scattered & lived under other
 chiefs in Zululand.

We say to our children Tula Malunga! Tula Mntungwa.
 These are our izitakazelo = 'isibongo, esi jabulis'
 'untwana. Takaza - to jabulisa. ...

jivara = kaba, also tunisa = depreciate

My Nkwelba went to live at Mandekui (stream)

near Matikulu) at the Ndoulinde. Magungo, my
 father, had a kraal at the Membe stream near the
 Hloendhlini omhlope. That is where I killed him.
 Hloendhlini omhlope is called also Kwa Rodobe.
 - this is a nick-name or isitakazelo.

Dingana never came to Hloendhlini. He used
 to be at Mgunqundhlovu but he visited at
 Sibhebemi but did not sleep there. He used to be
 accompanied by regiments when he went there. He
 used also to go to Kangelu & then to stay there &
 when he went he used to take all his amabuto,
 also izikulu & izinduna as if he was going on a
 warlike expedition - for it was a long way.
 The king would walk along with the izinceku on
 either side of him but at a distance of 50 or
 more yds from him. Others would be in the
 front, ^{flattering} praising grass, sweeping, cutting
 apart, removing uketana, (small pebbles)
 the thorough cleared the way.

The izinduna would keep with the regiments, keeping
 them back so as not to come too close on King
 zi mfulumezi (cause to be warm or heated).
 One would always know at once, even though
 out of sight, that the king was travelling, for there
 would be an imbongi shouting his praises.

Dingana used to go to Mbelebele - close to
 Mgunqundhlovu, Sisebe & Kangelu.

Dingana used to get tired when on the march. He would then sit down, & a large white shield ^{would be} held out over him to make a shade.

I never saw Dingana eat - altho' I was an inekhu ^{the upper lip} ¹¹ ~~ga senkhata~~ At meal times a piece of iron ~~wood~~ ^{missile (ya maseja)} ~~was~~ sounded to give warning the King was eating. The hoes were loudly beaten. And when the hoes rang out no one was allowed to ~~pinis~~ ^{amate}. This ringing went on the whole time the King was eating so that the people might all ~~know~~ know & therefore not spit or cough. A girl who does the cooking would beat the hoe - a girl good-looking & who had not ~~tombaid~~ ^{tombaid}. The King's meat was cooked by an indoda but the ~~ukushla~~ ^{ukushla} was cooked by a girl, ie amatarpa, isifingi. Amasi apatewa indoda (viz inekhu (King)).

I have seen D. laugh. He however never showed his teeth as he laughed, & when he laughed his head nodded ~~to & fro~~ & then all the men about him would laugh.

He had itongwane (isigubana) about 8" in diameter, of uselwa. It was kept in a im'benge, & this was carried by the inekhu ^{bag}.

iron shank of a hoe.

Libara. Dingana had a chair, given him by Capt Gardiner & John Cane (ufana). ¹³ ^(finishing)

Ishaka used to sit emgukewini we cansi - ie mat of roll (rolled up) - no chairs (Eur.) then - (Nguboylanga says: My father usually sits on a mat rolled up - a practice he ~~falls~~ adopted from Zulus & when a big man does this the mat is not unrolled except by the owner for his own use.)

Dingana had no horse, much less did he ride one. D. was of large size - His ibilo always ^{grew} fat. ibilo - the flesh under his chin, which was very big. He used to scrape the sweat off ~~so~~ himself with his intshengula. And when he spat his inekhu would rub the spittle or phlegm into the ground so that it might become ~~invisible~~ ^{invisible}. This was done so that the King might be izizima, and sabeka. This act was isizizima ^{sentence of the King}.

He used to neweda nge siziba (ie piece of well shuck'd ox hide - like ~~a~~ ^a ~~span~~ ^{span} of a woman's skirt but not rubbed with umisig as hers is). This was then sewn, with small mouth for the King's use. This hide was spoke of as isiziba & not isikumbi. All Zulus neweda nge siziba. The izigude were brought in by Cetshwayo. (The izigude ie wild

were a few - one of isiziba).

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 Banana - like ukova - ^{pua} ^{in pua} ^{proving banana} } would be
 seetshulwa & alukad. } 15 Shaka & his people,
 all of them, used to ^{newed} a nge siziba -
 The isiziba ^{unnewed} was bigger than the
 present inkamanga ^{unnewed} - longer - I could
 sew it. I ^{newed} with ^{igumbani} ^{igumbani} ze lala -
 these are black, & found on ^{the} ^{shore} - I left off
 using ^{the} ^{siziba} years ago.

To ^{newed} is an act of modesty - ^{we hide}
 umtando. ^{do it to} ^{62 83 10 - 14}

7-3-07 ^{100 pua} ^{NEUBAYE} ^{CAVCA} ¹⁷
 ukukwala ka ka Dingana This took place
^{the place of assembly} ^{entundheleni}, outside the isigodho, generally while
 he was talking to a man like Ndhlala. He would
 sit at ease, & the inceku would ^{cu} ^{ala} at fit
 moments when he got an opportunity and then run
 off a yard or two. He might move in front and about
 the king in every direction, but every time fly off
 as soon as he had done anything, the king ^{engaga}
 talking all the time. The same method was adopted
 as to shaving. The inceku held the ⁱⁿ ^{sings} or ^{impua}
 in his right ^{hand} & an imbenge in his left & stealthily
 approached the sovereign, jumping aside
 after shaving off a bit of hair, & so he goes

on until completed. ^{in an assembly (kulu)}
 Meals. When the King ^{was} ^{ebandla} he would be sum-
 moned to his food when it was ready (cooked) by
 a girl striking together two ⁱⁿ ^{suka} ^{ye} ^{geja} (in the
 manner I have indicated) the blows being made
 in rapid succession, say 2 a second. When the
 King was actually at his meal, & until he had
 finished ^{STIRLING} ^{subasing}, the blows would be about
 one a second. During the latter process no one in
 the whole kraal might ^{or cough} ^{pinisa} & if you felt inclined
 to cough you must drop on the ground and putting
 your two hands together on the ground ^{bury} ^{your}
 face into them so as to prevent all sound of your
 coughing. Only the girl was present with the king
 during his meal. The beating of the ^{beats} ^{beats} during
 the meal took place in the hut in which the
 King was seated.

ukukwala. After finishing, the inceku will hand
 the ^{hair} ⁱⁿ ^{imbenge} (with hair in it) to another
 inceku & the latter will take the hair off & burn
 it. This takes place in the isigodho where the

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to be careful
king lives. After the hair had been burnt the inika
would ~~take~~ carry the ashes off & through them into
a running stream of water.

Izinsika. ~~One of the~~ There was only one insika
in Dingana's sitting & eating hut. This was ornamented
by having ^{sleeping} ~~work~~ all round it similar to what one
sees on a spanbok. The mdhlunkulu is his
concubines (one must be careful not to say his wives)
for they were not wives, were summoned one at a
time into this hut when I wished to klobonga
with them. The insika referred to was of ipahla
wood, not a very big one. The mdhlunkulu ^{put} ~~alike~~
or planted the insika with ubuhlala (heads). White
(umkhoke) and red (umgazi) beads were used for
this purpose, ^{the} hambe kwenzjwa amabala,
patches of colour here & there.

The beads used for the insika are only allowed to
be worn by the mdhlunkulu alone; no one else
in the country might do so.

These white beads were called itamba, the red
umgazi. The insika was covered from
top to bottom with beads.
(I am sure it was the roof)

13
the hut of the chief 19
This hut is called ilawa ^{le} nkosi. It is called
ilawa because the king had ^{with} ~~not~~ afazi. I had occasion
3 times to enter this ilawa. I had been sent there
by Nomahawu, Dingana's ~~sister~~ aunt, and each
time I was accompanied ^{time to} by Mpande (who after
wards became king). This happened at Mgunqum-
dhlovu. I was to go secretly to Mpande and to
say the amakafula [this word was actually used
by Nomahawu as well as by Dingana & it
referred to the Natives of Natal] wanted to ^{go} ~~cross~~ ^{cross} into Zululand, with the intention of killing
us. "I want to tell you this, that you may know
it," I was also to ask Mpande to take me on to
Dingana. Mpande then took me on to Dingana. We
entered the isigodho ^{note}. If anyone, on any occasion,
was going to the King's hut ~~as is~~ when the King
was there he would not ^{call} ~~hamb~~ ^{visit} ~~etudile~~ but
would ^{go} ~~bonga~~ ^{to the} umkhosi. I therefore, when accompanied
by Mpande, had to do the bonga ^{praise}. I had found
Mpande in his hut which was not in the isigodho
but ^{down by} ~~at~~ the gate of Mgunqumdhlovu. Now, I was
^{sent} ~~sent~~ ^{from} ~~from~~ ^{the} ~~lower~~ ^{up} ~~chlin~~ ^{what} ~~and~~ ^{to} ~~to~~ Mgunqum-

14. Following the distance being over 80 miles - + I slept twice on road before reaching my destination. Mpande took me to the Isigodhlo + as I went I raised Dingana. I had to do this ever though I came on a secret errand + went one left the King one would go off bonfacing him. ~~There~~ There is an ⁱⁿcecker poster at the gate of the Isigodhlo who is called ugqazinyanga. He will then take us in + he would ^{take} us to the King's allilawu + sit at the door outside, allowing us to enter. I told Dingana that I had been sent by the inkosikazi (I did not say inkosazana, which she was in fact, for it was better to call her inkosikazi) that is, his father's sister. (Note: She was not + could not be called Dingana's "mother".) I said, 'Uti ukomahawu amakafula a ya mhlupa a fun' ukhucela, eze kiva zulu.' Dingana said 'Mpande, a bekani, a wela eze kiti si wa bulale.' He said to me 'Ufik' umtobel' ukomahawu a fun' izihloli zi bahlele, ikona si zo ba bulala.' Mpande was also to direct to fun' izihloli ka kubu for M. lived at Mtemeni asansi ke ka ndhlela, in his Mahambehlala kraal. ^{10.3.07} found Mpande at Mgunqundhlovu whence he had gone to Kongo. Each time that Mpande took me to Dingana, I found him at Mgunqundhlovu.

(see below)

15
 8.3.07 ... (Kwazi y'Fokoti) ... ka Sobhuza 62/83/158
 Isibongo / ka Fokoti. ^{not entered}
 Fokoti ka Sobhuza!
 Sihlangu si na mehl' nas' emnyamemi!
 Endhleleni, ufanisa ne njani?
 Umfanisa ne vundhlayo.
 Inkosikazini, u mfanisa ne njani?
 Ngim fanisa ne nhlunu ye inkosikazi.

Harry Barley - Talk with:-
 Natives boys now carry towels with which girls wipe themselves after hlobonga (soma) has taken place. Before girls used to wipe with amakasi amiti (amagabunga) - Owing to the new practice, there is more danger of pregnancy occurring as girls ^{are} not so quick to qatscha when a man is about to spend, as before.

Lawyers are sometimes referred to as insika yezulu.
 When a girl is intending to attend an umjadi the first thing she putuma's is to hluta the hair from her isibumba + make her private quite clean, which can be easily done with the gum of a particular (isihlute?) plant. After the first few hairs are hluta'd the rest come away easily. This may be due to girls who only hinda'd ubuhlalu feeling it necessary to clean

themselves for fear of their privates being partly seen during the dance.

Bazale, Sivivi, Norman Nembula, Mbovu were present when we discussed ^{the} question (last night) about the phrase ^{the amaNtungwa} ~~amaNtungwa~~ ^{means of the amaNtungwa} ~~ehla ne silulu~~ ^{not nge silulu} ~~not nge silulu~~. Sivivi said he belonged to the amaNtungwa, for he is of ^{the} amaNtlubi tribe. He says there is a misconception here, for the amaNtungwa did not come down in the isilulu, but what is meant is simply that these people were the ^{first} ones to introduce the isilulu for keeping mealies in instead of in holes. But Sivivi had to admit that ehla implied a coming from the north, even though not in the isilulu. I observed if they ~~had~~ ^{had} come in the isilulu the phrase would be "ehla nge silulu" which is not used. Sivivi cannot suggest where ^{the} amaNtungwa came from.

62/83/16-24

Sunday 10.3.07 "Let me kiss your hand and thank you": so said ^(ngwadi) Sivivi on my telling him the name of ^{the} Sandezana's son, per Nandi, which we had in vain tried to recollect when at Port Shepstone. This shows ^{the} ~~from~~ ^{which} gratitude & delight may spontaneously take among Natives.

17
Cinsizwa = ingqahura (according to bla Sivile)
ungqatsha = isidanga
My ^{2nd} errand was to report the death of ^{do} ~~cantani~~ ^{do} ~~two~~ ^{do} ~~men~~ ^{do} ~~I had to do this through Mpande. One of these was an insizwa, beast, insect, killed by ungqatsha. The other was an ilunga. It had fallen down a precipice or into a hole. I was to ask the direction of Nomabawu if the hides might be cut into shields. I went to Dingane. Mpande introduced me, & told Dingane what I had come about. Dingane said that shields were to be cut. The cattle at Mbonendhlini on kloof belonged to Dingane, as indeed practically the whole of the cattle of the country. ^{the} ~~igizinku~~ ^{igizinku} however, each possessed a fan, also ^{the} ~~iginduna~~ ^{iginduna} & ^{isangcobela} ~~iginceku~~.
My ^{3rd} visit was to take ^{the} ~~7~~ ⁷ ~~iginsizwa~~ ^{iginsizwa} each with a bundle of ~~amabele~~ ^{isangcobela} (isangcobela) to ~~the~~ ^{the} ~~Mndibili~~ ^{Mndibili} (Senzangakona's daughter). Isangcobela means those amabele which lie at the bottom of the pit and cannot grow if sown. These amabele a twelve nga maxam (alukwe nge kwani). The inkosazana had a kraal of her own called iGumeni which was quite close to Mgunqendhlou. She never married. I personally carried no bundle. I got to Gumeni with the 7 & sat down at the gate of the kraal. I called to a girl in the isigodole who told me to enter the isigodole~~

with the ^{bundle} ~~amamba~~. I then gave the bundles over to the girls in the ~~isigodhlo~~ and they went to where ~~Mndibili~~ was. She directed me to ~~bring~~ her to her sister. She was very grateful indeed. She gave me some meat, umhlaba, and told me to go to ~~osela~~ ^{osela} ~~nga~~ ^{ngaphandle}. We did so with umhlaba, for there was no wood available.

I then went on to Mpande who was at Umgungundhlo. I ~~was~~ had been told by Nomahawu to report to Dingana that she had given ~~Nom~~ Mndibili amabele. Mpande took me to Dingana. He told Dingana who was ^{very} pleased. ~~laughed~~ Dingana then told his ~~inspector~~ ^{to eat on the way} ~~libara~~ to go & ~~funela~~ ^{to eat on the way} ~~no~~ ^{umkondo} of a beast; this was done.

Nomahawu had been asked for amabele by Mndibili, and it became necessary for the former to report giving same to latter, because Dingana had told off boys to go and burn them for Nomahawu, & they therefore were ~~as~~ Dingana's property.

I have stayed 2 & 3 mos. at a time at Umgungundhlo. I had gone to ~~Konza~~, having been called by Mpande, then still a prince.

I used to stay in Mpande's quarters Umgungundhlo, & I only went to the capital by Mpande's orders, & continued

there only during his presence. ^{lets to} ~~Inkata~~ ^{ingogongwana} ~~yaqwe~~ ^{= small rolls of dirt as when rubbing hands (in side of) or body} ~~the~~ ^{the} ~~izibi~~ ^{where amabele are in the} ~~habit of putting~~ ^{one} ~~and~~ ^{Collecter} ~~bound~~ ^{bound} ~~round~~ ^{round} ~~into~~ ^{into} an inkata with an isikumba se nhlwati. This is ^{very dirty} ~~then~~ ^{very dirty} ~~mindlewa~~ ^{ne} ~~nsela~~ ^{go} ~~nkosi~~ ⁺ ~~umute~~. This ^{body dirt} ~~insila~~ comes from the inkosi bei of pagula's, it rubbed down. It is collected into some dish & [Nowadays we wash with soap & have no ^{body dirt} ~~insila~~, formerly the King ^{was} ~~embata's~~ ^{as she cloth} ~~izipuku~~ ^{scobal} ~~+~~ ^{very} ~~put on~~ ^{where} ~~fat~~.] The ~~izibi~~ ^{men} were constantly collected; that is, when any amabele came on business, the grass &c on which they had sat would some of it be added to what had been previously set, & so with later groups of men. And ~~when~~ ^{when} this inkata would be put into a hut of its own in the isigodhlo. One man is set apart to look after the inkatas, & he alone stays there. This person must be one who has never ^{before} ~~married~~ ^{who has not fathered} ~~to~~ ^{who has no sons} ~~ombala~~ ^{ombala} ~~ongarali~~ ^{ombala} ~~or~~ ^{ombala} ~~ngamfana~~. In this ^{medicines} ~~hut~~ all imbebenzi ^{of} ~~nkosi~~ are put. I do not know the ^{name of this hut} ~~guardian's~~ name. The inkata was about 18 & 22 inches in diameter, & in thickness, as thick as ~~low~~ ^{low} ~~leg~~ ^{leg} below the knee. People were said to be ~~bring~~ ^{bring} ~~to~~ ^{to} ~~enkateni~~ ^{enkateni} bound up into it. This inkata

regiment's barrack. ~~(I wrote)~~ ⁽⁴¹⁾ we were passing by when I saw Mnkabayi. I never saw umama. I do not know if Mnkabayi was married. She died in Dingana's reign. ^{space}

Lukusa ku ka Tshaka kwa Zulu, e se zo ba inkosi. Senzangakona went to fetch Tshaka from Mtetwa, where he had grown up having fled there with his mother. He became a ^{great warrior} ~~gave~~ there. Senzangakona said, "Let me go & see my child at Mtetwa; he left me whilst still young; he has now become famous". He went. Dingiswayo ^{also assembled} but all his impi to come & see Senzangakona. Tshaka was in that impi but S. no longer knew him for he had ^{put on the beard} ~~tung's~~ isicoco. When Tshaka approached S, who with Dingiswayo, was seated on an ^{mat} ~~icansi~~ le ^{uma neye} ~~buma~~, he ^{in the} ~~giga~~ ^{JEIKHONGA} ~~o~~ ^{gave} ~~zi~~ ^{again} ~~inkondini~~ (Dingiswayo ^{gave} ~~ibuto~~). After ^{giving} ~~giga~~ ^{gave} ~~ing~~ Tshaka concluded ^{gave} ~~le~~ ^{again} ~~again~~ ^{gave} ~~ujise~~. S. then ^{gave} ~~go~~ ^{to the Zulu army} ~~o~~ ^{gave} ~~ukaid~~ & went kwa Zulu. He said to his men, "Look here, Zulu, you had better allow Tshaka to reign after me, for I have seen he is ^{only who has come} ~~a~~ ^{gave} ~~tshinga~~, he jumped over me". S. had nominated Uzikatshana as his heir, but Uzikatshana did not reign. [Siqujana]

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. Aits. 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.

F/N 42??

62/84/1310

Stuart Rivers

10.3.07

NAUYOYE

nyundela = (libel), slander

Notebooks (Small-P-) in File 62

Sivivi feintines (82) NAUYOYE

Senzangakona then died. Ishaka then kupukhad to busa, Dingiswayo sending him up & presenting him with cattle. He came with many cattle, driven up by Dingiswayo's amabuto. Ishaka asked the names of all the izikulu za Kona, & their names were all given him, for he had left the tribe whilst still young. He distributed the cattle he had come with among the men. He then began bulalala (destroying the people) & captured their cattle. He also killed uZikatsheana (I do not know of Sigujana).

Ngomane ka Mqomboli ka Sotshayana Sotshayana may, however, be another name for Mqomboli.

I have never heard of Ishaka being illegitimate. I think Nohlovu must be nyundelaing (slandering) Senzangakona's house. I don't think others would support Nohlovu.

12.3.07 - NAUYOYE
Lappunye we zi Tolatoli is an tabung of Dingana. Tolatoli being a reptile of his.

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Entered Further Dzibongo.
 Unjunje we zi olatohi! ^{There were lake (D.) 2c ibandhlo, & li ngam pit si neeku, & li ngam pit is not a regular regiment, but still always go about him}
 uSonnandi wami, woza ngangumomo
 ngi ngaze ngi sale ngibe nomngandeni.
 Upsebe nginbon' ukwehla kwezi kwa magaya
 ute kwezika zihlandhlo wa nyam alala
 Owadhl' u zihlandhlo ka Gwabe
 Eti 'ukuwela' ukweyama!
 Wadhl' u matshukumbela ka Gwabe,
 Eti ukuwela ukweyama!
 Wadhl' u magaye ka Dibandhlala,
 Eti ukuwela ukweyama
 ulezi, u ma bakamela! = ^{gumela men of courage}
 Owa bakamel' inkunzi ya kwa Bulawayo.
 uSingqungu ka Kulumi ka namlomo
 ka njeng' o Ishaka yen' aye qd' umenzi
 ngo ku nkenkeza.

^{La gote (the people)}
 My mother was intombi ya semabeleni. Her father was
 magwamanda ka Faye. Her maiden name was Nombato.
 My father's + Tulusa's kraal was Ezifamaneni. My
 present kraal is called Emzingati, for all my

^{Flwanda?}
 Kikiza had ^{his} ~~one~~ ^{regiment}
 ancestors (abukais) there - i.e. at the Isandhlwane. ^{My}
 father Tulusa was buried at Isandhlwane. (47A) (47B)
 Nguboyetanga says: my father's mother was chief wife
 of magungu. ^(47B) The ceremony of making her chief wife consisted
 in an itshoba lengwe being put and ~~stuck~~ ^{stuck} ~~on~~ ^{around} ~~bound~~
 round a stick. It was then, on the day of the wedding,
^{some little way at the side of the isigcawu or dancing plot.}
 fixed in the ground. The bride (my grandmother) then
 went up and pulled it out of the ground, and as soon
 as she did this the abayem ^(husbands) party closed round her
 + took her off to the isigcawu.
 afterwards she emerged from the party and then
 began to dance round about the company +
 'kikiza' (said (ki, ki, ki, ki, ki, etc. etc.) as she
 held ^{the} same tail in her right hand. She would then
 be known as inkosikazi, and would gal' inkosi.
^(Sivivi speaks) In our tribe (~~the~~ Nkubi + Malunga)
 we ^(danced) ~~smile~~ with the itshoba lengwe, but the
 Zulus used isingindi (so mkonto). ^(Amese) was
 unknown.

I do not know why Isandhlwane or Umzingati were
 so called. The name had attached to these places before
 my birth. There are iziwa on the Isandhlwane hill
 just as there are iziwa in the ^{Isandhlwane} of a breast.

4 great
my grandfather Tulisa quarrelled with Bungane, head of
the Hlubi tribe, at Isandhlwane. Tulisa was old &
died at Isandhlwane. It was Nkweba who went
to Zulul to Konga with ^{his people} abantu baka. Nkweba
was buried ^{with} Mandawe. That is where his kraal was.
He was a hereditary ^{chief} inkosi but was afraid of speaking
of himself as an ^{chief} inkosi for fear of being accused of having
an ^{strong} isigodhlo or ^{water} phlaring amanzi. Hence, though
having a number of followers, my grandfather caused
them to be scattered among other tribes.

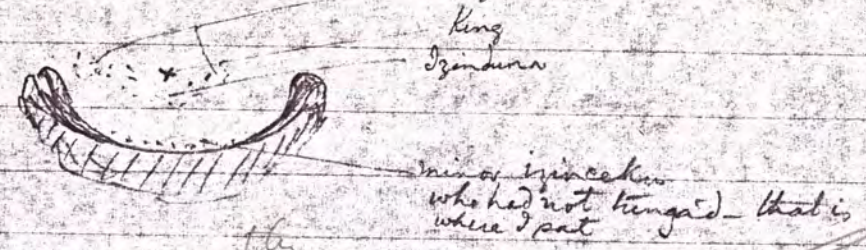
lived near Isenohlwane. Tulisa ^(a very old man) ~~was~~ with Bungane, but Tulisa at that time was very old & so old that when he wanted to ^{doctor his} ~~clap~~ ^{carry up} 'impi yake he was kwelisa's (tivalwa's) ^{pezu} ~~kwelisa~~ (for to the top of the hut). Bungane was also old. In those days there was not the constant fighting that occurred in Ishaka's day. They lived at peace with one another, only occasional quarrels. What occurred was that Mvelase and Bungane fought. Bungane wanted to put an end to Mvelase, being an ^{chief} ~~inkosi~~. Tulisa, seeing this, intervened, whereupon Bungane directed his forces at Tulisa, with the result as stated.

13.3.07 ¹⁹¹⁹ ^{NGUBOVELANGA} I was told by my father that Bungane ^{had an office} ~~was~~ ^{late} ~~used to~~ ^{the market} ~~tata~~ ^{of} ~~amamafama~~ ^{51A} aka ~~was~~ from him (ie. the chores). Mealties too were fetched by Bungane & his people from Dingisways, as the ~~Alubis~~ ^{cultivators of} did not ~~bring~~ it. I did not ask what led to the one associating with the other in this way. I forget the name of the man Bungane used to send to ^(his name was Ndikumangalashi, wa kwa malunga, an incisa) ~~Dingisways~~ to fetch mealties. Mealties were not got from the Owabes, for instance, who were nearer, but

only from the Umtetwa. I never heard that Dingwago
went & stayed with Bungane. The mealies were carried by
amaisamba, alukwa^{were}, like amasaka^{each}. Mealies were not
planted in the Hlubi tribe; only amabele^{were} were eaten & plant
mealies were looked on by Hlubi's as umuti wokwela^{were} /
abantu xa be gula & were not originally ^{with} him.
They were used for umkhulane⁵³ illness. Recently those
who used mealies as medicine discovered that they could
be eaten, & so fields of them were planted.

coming to live on our old kraals sites about Ngqutu and Isandlwane. (54) 7

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 the grass has been ^{CUT} ~~tended~~ away. People would not come to the meeting without this invitation or summons. This calling-out took place every time Dingana wanted his umpakati. At these meetings ~~there was~~ the talk was about & was affairs, with giping of amagawe. They would count over the names of the amakosi they had ikhlati. All matters, including proposed laws, were discussed. The way in which Senzangakona and Punga + Mageba was also referred. There is no xokozelasing. Only the King & the Induna speak, the Induna then says, 'Ni yaziwa ke inkosi!' + goes on to repeat whereupon all the men say "Yebo, baba". The umkumbi would be at a distance of say 25 yds from him.



The induna who says what the King states, to the umpakati was Nohlela. The izinduna & izinceku sat as above shown. The minor izinceku repeated to the men in their rear what the King said, even though they had heard perfectly well. When the King laughed, all the

company laugh. When King went off the whole lot would shout out 'Bayede' + add a few of his praises. When King required anyone he would be summoned for, there was 'Nang' ubani bo? Answer: 'Mungane' wen' o wa kula be libele, wen' o wa pangel' izintaba wa pangel' 'umpehlela no Magwakazi'.

No one was allowed to speak in the umpakati, only Nohlela spoke to the King. Anyone who wished to stay away from the umpakati could do so, as, if otherwise engaged. Umbala-sangana, ie those who do not go out on military expeditions, that is, those who cook, tezi izinkani do not attend the umpakati. The word umkandhlu was the proper name for a council, the old Zulu word, but when Ishaka came from umteto he brought with him the word umpakati which means the same thing.

No giping takes place when affairs of state are being discussed, only when impi is xoswa. A week or so might pass without impi being xoswa, then on two days in succession xoswa would occur.

Nzobo, alias Dambuzi ka Sobadhi, used to sit at the gate - for that is where his quarters were - and anyone coming in he would say "uKwela ngoba?" = BOTHER

to any others, when you must say whom you are visiting.
 I always found Ngobo with his whiteish blanket or seated
 at the gate, & he it was who put these questions ~~to~~ to anyone
 who entered the kraal as from the neighbouring kraal
 or far off. People were encouraged to ^{the killing} Kongo in Kosi, & to
 (sta) ^{from the} ~~in Kosi~~ ^{THP} peng.

No one ever entered the ^{as compared to} ~~isigo~~ ^{at ceremonial} ~~dhlo~~ ^{CHOP UP} or ~~izinceku~~ who
 tubula's amagula & lahlah inyama, but a man
 like Nohlela might enter only when specially sent for.
 It was Nomahawu who chose me to be an ⁽¹⁾ ~~inceku~~ the
 izinceku as a rule were chosen by the ~~izinduma~~
 in Kosi ingi 'xabile' (xaba) = ukh-sola.

~~from~~ Linguistic note added -als>>