BC 151 B1.1

Wr. H. I. Bleek

~~154~~

Vartaba ai Bo Ngrie
or Ponsine

17 Freit. Ngoza
18
19 Sontag
20 Montag
21 Dienstag
22 Mittwoch
23 Donnerstag
24 Freitag
25 Sonntag

} Gesellschaften.



Wider to Cam Kafir
" " " English

p 363 × 17.11.1855 × Peterm. begr. Mitt. 1856 p. 362–375

This morning, the Bishop, Mr. Shepstone and I left Maritzburg after 9 o'clock on horseback in order to repair to Ngoza's Kraal. This black gentleman and ~~four~~ three other on horseback and dressed in white man's style, accompanied us. On the way Mr. Shepstone showed us a mountain to the left peculiarly shaped. Its name is Pansiwe, yet more generally it is called Untaba ayikonjua, that is the Mountain not to be pointed to. The Kafirs think, it is not good at all to point to this Mountain. Once Mr. Shepstone in company with 300 persons was riding hereabout, when a very heavy thunderstorm came on. By this they were obliged to ~~p~~ encamp nearly under it. When the storm had ceased, they saw an immense mass of water coming down just upon them. Fortunately it ~~just~~ only touched the ~~last~~ tents: but all the bush under them, trees, game and everything was carried away by the immense force of the current.

Of course the Kafirs told them that they could only expect such a thing, as some of them had before pointed to this Mountain. We had the greatest part of our way behind us, when we saw a party of dressed people coming towards us. They brought two letters, one from Mr. Shepstone from a Magistrate, as introduction of four Refugees. These came from the Portuguese Settlement of Delagoa Bay, where Europeans in manners and dress and had brought three guns over with them. Mr. Shepstone sent the other Kafirs on to Maritzburg with the guns, whilst he took the four Refugees with him. We found the country very rugged and broken, and had often to lead our horses. But it was very beautiful and romantic. A good while we followed the beautiful river Umgeni, until we arrived at Inhlanhla, Nzoga's kraal. Here in the shade of a tree we lay down, and in the presence

of about 30 Kaffirs we made our dinner, which consisted besides a piece of party which we had brought with us, of Utshala, and ~~water~~ a drink of water. An old man, just arriving from the chief Dushani, was asked by Mr. Sh.: "Ufuna-ni?" "what do you look for?" "ginga funa wena," "I seek you, beast" was the answer. Surely the speaker thought he had paid a great compliment by this address, as ~~understanding~~ the tyger, understood by the term "beast", is the highest epithet of royalty. - The chief of the refugees had already met us on the road and shown us the latter, rather difficult part of the way. Several other Refugees arrived among them an Inyanga, an old man, the ~~head~~ hair ending in several strings of white beads. His voice reminded of Ungenangomunki the Amangaele Inyanga. After a while we went to the upper part of the kraal before the door of our hut, and spoke with the Portuguese, while Mr. Sh. had conversation with the Kaffirs. Then I went to

They acknowledge that they have seen at Allison's Kafirs, how much more comfortable it is that the wifes do make the house comfortable

each child to be taught to write — as every one must be desirous to improve his own child and let them learn more than we ourselves know. — (Cotton Gaird)

a son of each headman to be sent to the school — how nice will it be when Mr Shepstone sends a letter from P. M. to one of them, and his son can read it?

~~Agoza~~ Matshuki thanks very much for the present of the plough to the B.'s shop and Mr. Shi. shakes their hands and presses a kiss on the B.'s hand. This was more than an hour after the present was given

the ihlanvo makes the ahub
drum come fast —
is it hard for them to sleep on
the floor? oh no it is soft, be
cause they are accustomed to it.
This asked when in the evening
Ngoza and seven men came in,
after we had laid down.
Umusi is already gone to an other
kraal to sleep, he & Tshuki called
in. (All the Kafirs when passing
Mr. Shepstone, addressing him etc
set gone nkosi, or sometimes baba)
Ngoza would like to use the
plough at the Mr. Station, where
he has three wives. One a brave
man, when Dingaan's and Panda's
armies met, he rushed forward in
and one from the opposite party by
mistake & met each other before the
armies, he stabbed over the eye,
the other killed.
Ngoza himself was present when



Ah kraals, next to ours, one con-
sisting of three, the other of eight
huts. - The four black refugees decla-
red that their nation was Portugue-
se and their language, that they
were born in the island Lourenzo
Marques, that they had gone in a
ship to Mosambique and learnt
there trades, one that of a
taylor, the other that of a
joiner(?) the third of a gunmaker(?)
etc. They had Portuguese names and
their language had ~~been~~ was the Por-
tuguese. They had learnt a little
of the language of the Kafirs at
Lourenzo Marques, who came there
to work, and likewise of the
Makua of Mosambique. They recog-
nized my vocabulary of these lan-
guages. Kafir they had only learnt
on the way, having left L. M. a
month ago. But one of them, the
taylor did not understand it.

Their master had died, and they had come with a white man Gosse Tshotsho through Panda's country. Two of them, Jacques and Denys were Christians, but had learnt nothing, but their trades.

Jacquin taylor
Denys carpenter
Sel mason
Jacq gunsmith

they are born in Mosambique, learnt there the trade and came then to Lour. Marq. they were present at the last tack on Lour. Marq. not made by Panda, but on his directions by Amaswazi and Matshabani.

6 half crowns they got the month. Their masters gave them the guns for wages, as the Amatonga and all the natives around had them



the Boers were killed [illegible]
Mr. Sh. held them a longer speech
to which constant replies of
Hebo Nkosi! answered. He dep-
ned to them the intentions of
the Governor. —
He Sh. was afraid that some of the
would feel rather cool about their
sending to school, but as not un-
derstanding well the object
Mg. answer, that they would do
so if proposed by any [illegible]
but from him, who had made the
what they were, of whom they had
so much experience, & who had extrac-
ted of many difficulties, it was
another thing. — Mr. Sh. of course
put the worldly improvement
in the foreground, avoiding as
much as possible to appear as a
Missionary, telling him that he
hoped indeed to be a good Christian
and should wish them to be

but would not do anything
in his position to bring them
to it, but wished only to for-
ward their civilization.
He says it was a hard
case when the Missionaries
came & they went to hear
them, & the result was that
they had to send away their
wives, & thus what should be
nice news, set only up their fami-
lies. Besides hard not to
drink utshuala, etc.
Ngoza says that it is very good
that he as he said he introduced
the subject to night, in order
to bring it, before the people
tomorrow. he would only say
then his opinion after the other
had spoken. But whatever they
would say, his mind was settled
he was very thankful for all
their intentions, and was on

ly sorry that he had not the privileges which his children will have. — Sh. told them the B. views about polygamy. — ~~They~~ Nyoza says that it ~~is~~ they have indeed sometimes troubles with their wives, but also enjoyments, and they are so bound to them that they could not ~~well have~~ put them away. ~~Another~~ Rutshaki says: for the white men, they might be a trouble, but for them it ~~is a~~ is they make the kraal comfortable, & ~~b~~ procure plenty of food. — You may take the boys, but do not touch the ~~boys~~ wifes! — They find it an excellent idea, that ~~boys~~ ~~children~~ boys born in the country should learn ~~the~~ what the government wants them to learn. — Then they say: such small boys what they do, they

the parents, should not be made answerable for. — They say that the Gov. has not allowed the removal, he is perfectly ~~right~~ to do so ~~but~~ and they are now glad to see that he is not digusted, but still comes down to them, planning for their benefit. — They hope the Government will always support them & they feel an interest in his position, & as long he has it, they are sure of it etc. — Paying further compliments to Mr. Shepstone. They are very glad to get rid of their young men, who are always a great trouble to their parents, these young rascals; —

Nyaza about his ~~offer~~ praying the Governour as they had sworn to be faithful to the country they might be allowed to defend her with guns, which ~~they~~ should be kept for them by the Govern

Sir G. Grey answered that ~~he would~~ as there was ~~a~~ peace, that point need not to be discussed. They said, in case of war they would then not know how to use their ~~guns~~. — They say they have no guns, but the Zulus and all the border tribes are well provided with them. —

The Saturday morning they held long conferences in one of the larger huts, then they intimated to Mr. Sh. that they were ready, and ~~that~~ informed at once that they thankfully received the information. — Accordingly we repaired under the shade of that tree under which we had sat yesterday. We three in the midst, ~~Mr. Sh.~~ the nobility next round us, than behind them the commons, and the

boys as mere listeners in some
kind. — Mr. Shepst. as first
made these four boys as examples
to them, that if they had come
without knowing anything they
would be starved. But being
artisans they were found employ-
ment at once, and would most
likely soon become rich. And
what a shame it would be
for them in their backward
condition to be the laughing
stock of poor refugees. —
Mr. Sh. said he had no power
to enforce it upon Umusi, but
if he did not see that it was
his own profit, he would be silly.
He did expect that Pakade and
all these greater chiefs would
at [illegible] avail themselves of
the advantage; and where he
only expect reluctance would
be with some of these minor

They have wives, Each one,
They took them at first with
them, but then ordered them
back, and hoped after being
settled to be allowed to get
them

Reverend Sir,

In your "Reply" to Bishop Colenso's Remarks etc." you allude to a fact communicated by me to his Lordship in a manner which will I am afraid

The fact was just so as the Bishop reported it, and I do cannot understand why you ask "what was then the trouble between the chief and his people and the Bishop's friends who went to stop with them," It may be that the Chief may have promised to one of your Missionaries to ~~build a hut~~ assist in collecting the grass and poles to build it. But the ~~fact~~ truth is which I know will not be denied by the said Missionary, that he would not have allowed any of his children or any one upon whom he has great influence to attend the school! And where is the schoolhouse when will it be built? To me and

chiefs, who did not know what
was good for them selves. If they
did, he could not take them
further under his protection.
The Mr. Shepstone asked whether any one
had anything to say on it.
Nozitshe said, that they could
only thank, as it would be a
profit not only for their chil-
dren but also for them; that
~~certainly~~ they only could not
think of it but as of a dream
but that if it were true they
would have in future a cool shadow to
sit under. There was nobody
amongst them who would not ~~[illegible]~~
be anxious to have the
intelligence of the white men.
They hoped that the ~~[illegible]~~
should hear the day fixed for the sending of the boys a little
while previously before, in order to be
able to inform all their men.
They say that Mr. Sh. had
the right to demand ~~ask~~ anything from

them. But this was some-
thing they could not but see
the greatest advantage from.
Now their boys went out to
hunt birds which their pa-
rents could not eat. But then
they would be of some use for
them. — The inyanga is ve-
ry thankful and feels him-
self honoured that they have
come down to speak with
them. And feels it a great
honour that his boy that
of an old man, should be
noticed by such a great
man. As to the boy he is
perfectly right in taking
them. They belong to the chief.
Chief of other tribes say they
have come here only to listen,
but not to express an opinion,
as they could not well pledge
themselves without having spe-

ken with their councillors.
They say it will be no
trouble to get ~~them~~ children but they
are afraid that, if it is some
while, they will run before
the time to the institution.
They are glad for getting rid
of the bord of raising and
feeding them.

The Refugee Inyoga, an old man, but
I do not think more than fifty his
hair curled, dirty looking, beard half grey
a bag round his neck in which his
snuffbox. Brass arms rings round his
left wrist, a pendant of pieces of
skin etc. round the left elbow,
a gallbladder on his head, and his
snuffspoon in the hair.

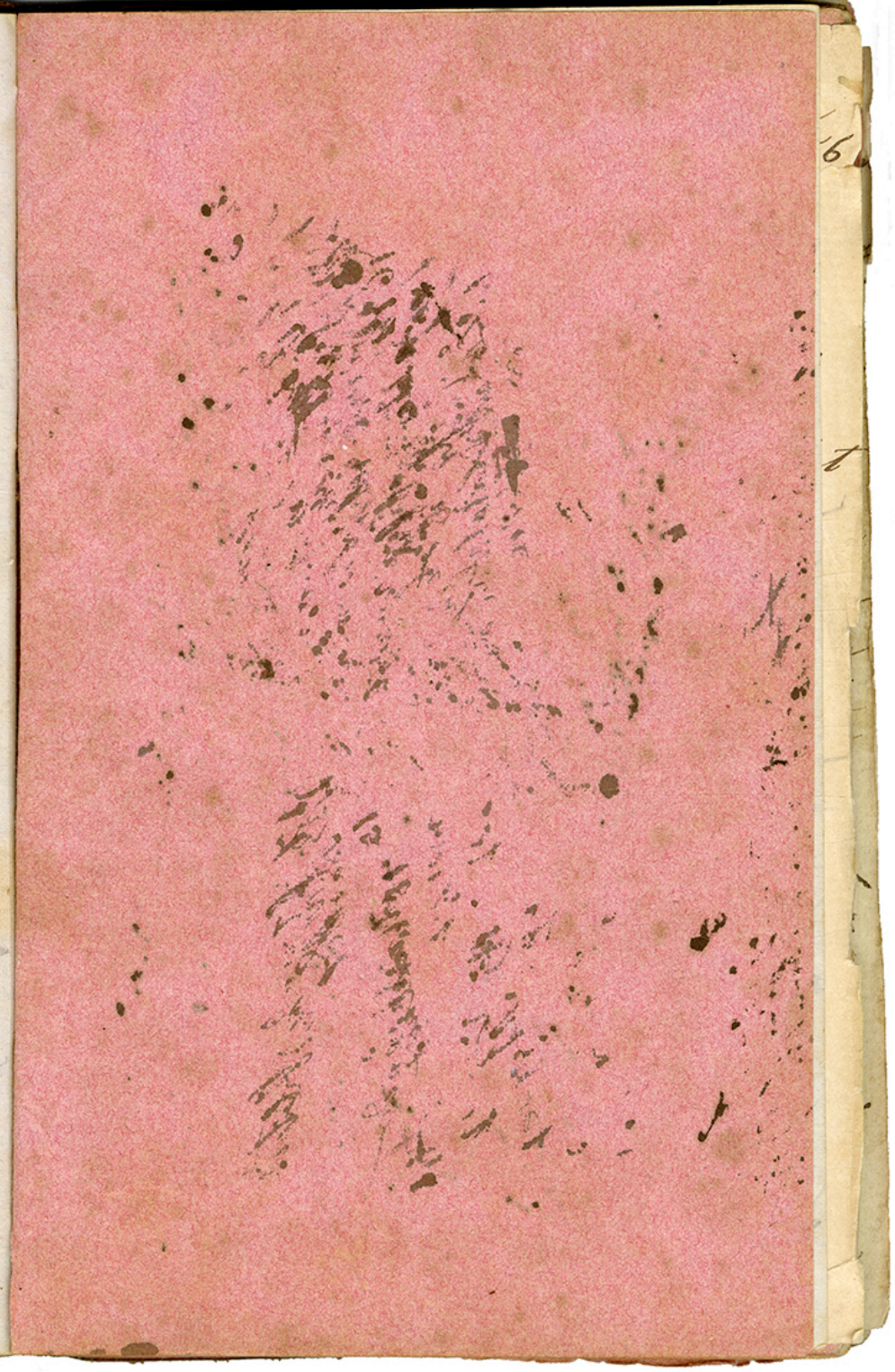
my friend he made not only the promise but engaged himself also ~~to do~~ for certain sum of money to build a hut. But after ten weeks, when the time we had fixed for our stay, was nearly at an end, he had not yet been able to do more than collect a few of the materials collected by the few men he had at hand; for, he had sent out most of them on the Magistrate's and some farmers request out to work.

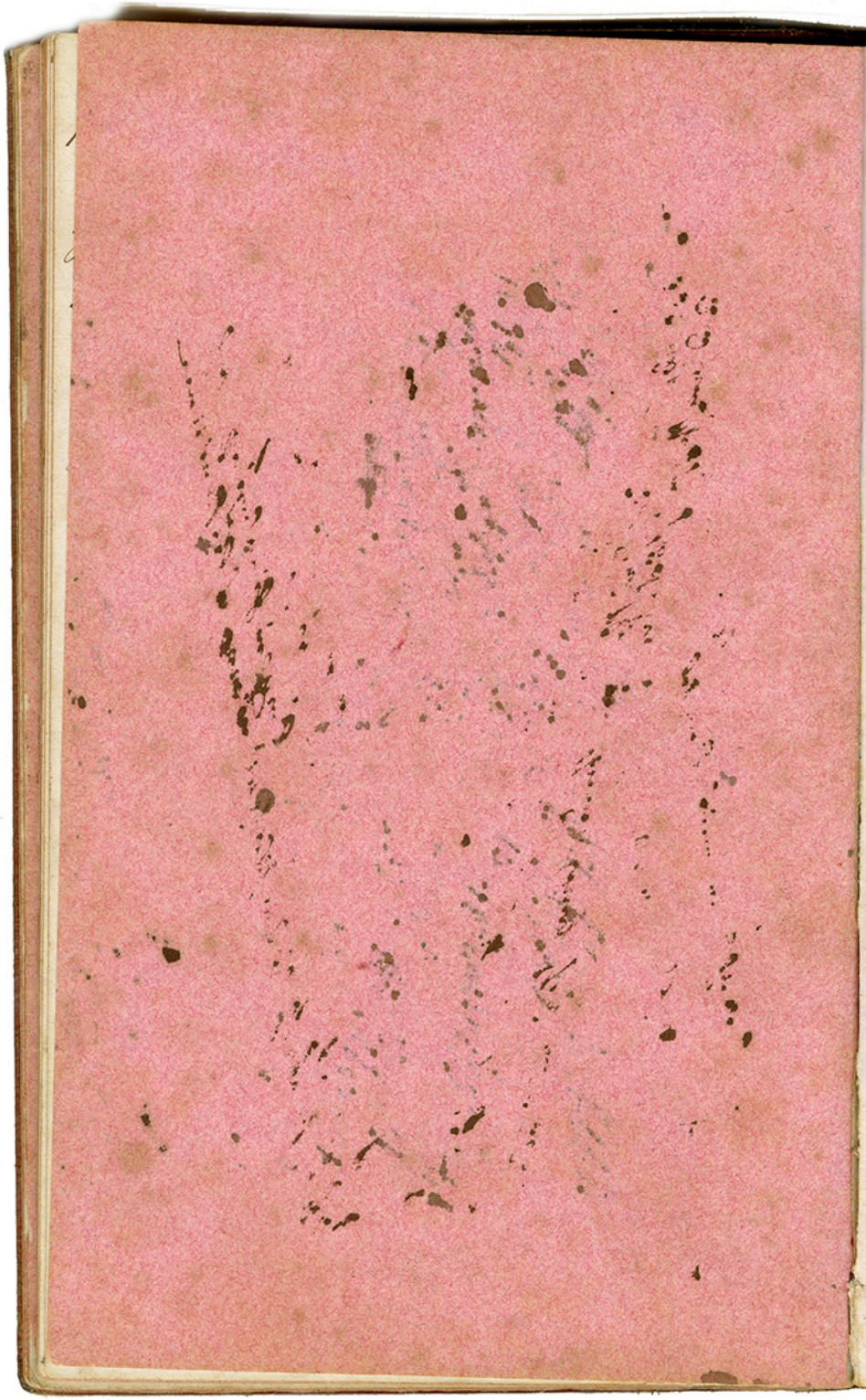
But after all I never made anything of this personal affair nor did I think that it proved much in any way. ~~Only as~~ What others think of it, I cannot help, but you will clearly understand that I cannot wish to see the case represented in a wrong light, as the

Montag d. 26 Nov. — Diesen Morgen ein
Kistchen mit Büchern an Petermann geschickt.
Dann ~~[illegible]~~ brachte meine Sachen in Ordnung, und um
3 Uhr nach Tische verließ ich Moritzburg, zu Pferde.
Mein Diener Jim war eine kurze Strecke voraus,
doch überholte ich ihn bald. Mein Pferd ist kaum stark
genug für mich, und dachte ich ~~[illegible]~~ als
wir zwei Stunden unterwegs waren, daß
ich es zurückbringen müsse, um mir ein
anderes von der Missions Station für die
Reise zu nehmen. Doch entschloß ich mich
zuletzt dieses wol es noch zu versuchen. —
Viel Schiefer überall um uns, die
rothe Sandstein erde bald mit schwärz-
lichem Boden vertauscht. Nachdem
wir den Umgeni durchwadet, war
es beinahe sieben Uhr, ~~und da ich~~
In der nahen Farm Liversettches sattelte
ich ab, und ~~[illegible]~~ ließ mir ein tüchtiges
Abendessen, von Antilopenfleisch mit
Speck und Mais, feinem weißem,
recht wohl schmecken. Da es ~~[illegible]~~ an zu
regnen fing, und auch stichd unkel war

so daß ich den Weg durchaus nicht sehen
konnte, so ließ ich mich nicht lange nöthi-
gen, hier über Nacht zu bleiben, da
sonst wohl nur das Feld mein Schlaf-
zimmer gewesen wäre. Ich hatte
beabsichtigt, noch bis zu Dr. Boast, bei
Thorn zu gehen, doch ist es nicht rathsam,
fremden Leuten in später Nachtzeit ins
Haus zu fallen.

Dienstag Morgens dachte ich anfang
ich hätte die ganze Nacht nicht ge-
schlafen, ob vor Flöhen oder vor
Hitze weiß ich nicht. Nicht als ob
es zu heiß gewesen wäre, son-
dern ich verstehe unter Hitze hier
nur die Erhitzung des Körpers, die
er während des Tages eingesogen
Doch muß ich ein wenig geschlafen
haben, wie könnte ich sonst etwa eine
paar sonderbare Träumen gekommen
sein. Ich sah meine Mutter in einem ge-
fährlichen Zustande, das eine Unwürdig-
ste war mir aber, daß sie zwei Kinder





u enzá ni ná nje?
u énze njáni ?
zana! zwana! mana! pana! yipa!
u bu yé pi na?
hamba! masi hambe!
nantu ubisi!
amagiti giti lawa! ~~[illegible]~~
utshzala benkosi bunamatele.
u ya dla njalo?
isinkna singáka!
inkosi pl. amakosi
intombi " (ij)intombi
intombazana " amatombazana
indoda " amadoda
induna " izinduna
unina " amanina
inkosikazi " amakosikazi
umpakati sng. & pl.
umhlaza " "
umlata " "
abantu bu kwa zulu!
u ti ni na? angiti lutsa.

BC 151 B1·1

Entrument 12 May 1856

Dr. Beck presents his compliments to Mr. Hill and begs to inform him that he intends to pay

June 2
" 9 sent
10 received

10
10
10
30

25 März 10
30 April 10
15 June 10

BC 151 B1.1

Norwegian Mission Station
Entumeni, Zulu-country
29 May 1856

My Dear Lord,

Having an opportunity to
morrow of forwarding letters to
Natal, I take this op

sengi dinine. — hámbakeʼ
si ya kuluma indaba zakiti
ba ya kuluma indaba zakubo
udhláni?
sengi fíle indhlala!
umeláni na?
u hlobile?

Polygamy and Divorce

To the Editor of the Natal Mercury.

Natal, 13 Dec. 1855

Sir, On my return from the Country I saw in your paper a letter, signed O. of M., which was intended to be an answer to my article on the subject of Polygamy and Divorce, published some time ago in the Mercury.

I think a few words will suffice in a reply to O. of M., who evidently has not fully understood the bearing of the subject.

Already my first statement is totally perverted. Is it a right inference from the decidedly true fact "that many of the great men of the Old Testament had several wives" to conclude "that all the great men of every country may have a plurality of wives"? Certainly not, but I should not only Does this not sufficiently show

that ~~the~~ O. A. M. has a very ~~unclear~~ obscure idea of the difference between the Old and New Testament? It ~~shows~~ proves farther that he was wholly unaware of what no sensible reader could mistake that ~~this~~ the statement about Polygamy being freely permitted among the Jews was only made in order to show what was the state of things among the Jews, when the anthems against Divorce were ~~proc~~ proclaimed to them. ~~Polygamy O. A. M. ... That no~~ ~~Chr~~ Nor has ~~the~~ O. A. M. made any ~~trial to overthrow this~~ statement: and certainly ~~he would fail in it, if he should tr~~

That Polygamy is to be done away by all lawful ~~means~~, that church and state should concur in its final suppression, is my ~~earnest~~ firm belief and most

earnest wish and all what
the false conclusions and
the sophisms of O. St. M. try
to conclude from my article,
try to impart to my view,
can not have been forged in my words
by any candid and attentive
reader. The question I discussed, was only "whether
we could be allowed to
break the bonds of marriage
entered upon in good faith but
heathenish ignorance. If to-
wards the solution of this
question, O. St. M. had brought
forward any real arguments,
I should feel inclined to enter
further upon the contents of
his letter. But now can only recom-
mend to him more attention
than he seems as yet have
yet done, to the subject before
he begins again to write upon it,
and particularly to read the

Bishop's ~~pamphlet~~ "Remarks", in which he will find the matter more fully ~~explained~~ and ably discussed, than ~~I was possible~~ in my short article, written previous to ~~the~~ the publication ~~of~~ of his Lordship's pamphlet.

I am, Sir, yours

H. T.

whether it could be considered ~~as~~ Christian to recommend the ~~breaking~~ king of bonds of marriage, entered upon under a law, which ~~in~~ with regard to this point, ~~cannot~~ appears ~~is~~ not to differ materially ~~different~~ from that of the ancient Jews. If with regard to ~~them~~ latter people, the ~~Old~~ New Testament had no more urgent and direct demand than ~~that of keeping the bo~~ that their custom of turning away their wives should be abandoned ~~a prohibition of Divorce~~, why shall not the same ~~be of~~ prohibition valid with regard to the Kafirs? and does it not show a total disre-

gard of a most direct command to
advise the Kafirs to do the same thing with
that was so strongly forbidden to
the Jews? It could indeed be shown
that the Jewish law with reference
to marriage was materially
different from that of the Kafirs,
this might alter the case,
have some influence upon the
decision of the case, and if D. D. M.
had advanced any materials to the il-
lustration of this point, he would
have some claims upon our atten-
tion. But as he has neither done
this, nor brought forward any
other real arguments for the solu-
tion of the question at issue, I do
not think I need further enter
upon the contents of his letter.
I can finally only recommend him

u Nggela December

u Ndasa January

um Basa February March

un Hlaba March

un Hlangula April

u Lutuli May

u Kwaba June

um Pandu July

um Funfu August

u Luezi September

u Sibanklela October

u Masingana November

Frauen des Fürsten Sijingela

Mamaki tshira ka ki tshira

u Limepi ☉

Umlunesi ♂

ingengenai ☉

Pipenino ☉

and one which is still on the breast and has therefore no name

Maenge nin nommdosis kind

em Feni und
semahleni kuza ka Sigingi
man Tunuka ka Tunuka
mululama ♂
daunini ♂
maime ⊙
umkonya ⊙
(umu Tshibane ka Lopiko ka
Notete (indoda endala)

um Tindele

kayene ka Nomazanza ka
Mbangi ka Camazele etc.
Qude ka Mpako ka mQwabe etc.
u Saba ka Pini ka Keza ka Mezi ka Oya-
ma ka Munembe ka Sembo ka Mkize

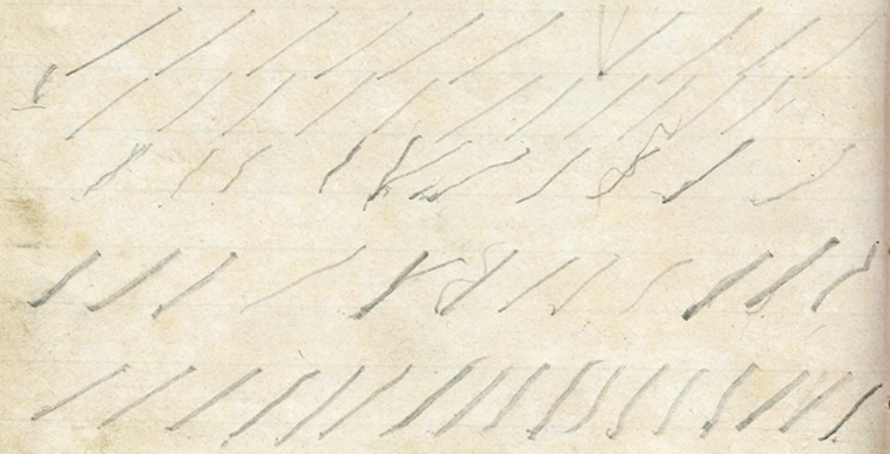
u Hlalelwa (Baartman) ka Tiana
ka Makubalo ka Kulo ka Sipondo
ka Makininda ka Xuma ka Nya-
osi etc.

lukulimba ka Sihlanhlu etc.
mit dem Fall und Gewicht

i i i i o o o o o o o o o o
i o o i u u u i u

u Siyingela ka Sihlanhlu
ka Zwabe ka Camazele ka Ma
vovo ka Cupele ka Mhlanhla
ka Situeba ka Sanya

wani kele umfana iwayafa
i ziadaba lezi zabafundisi
induna ka Mangele?
abelungu abanye
na makolwa lawa
utsho lezi a
wabuya nayo
yenake uyadhla
uyatanda a senzéni ná
um Cabáshi, um Kotovani,
[illegible]
asizazi, zesaba
engebuye,



abaye kwa

pangalisani apung

ausenzesi bakomu

sinhlabutini

avin amagama amabuto

zibatshise wiederholt a a a a

~~in komo ~~ ~~zibatshise~~ an ~~in komo~~ zibatshise

Der rechte Zeigefinger wird hin und
her nach einem Dreieck und die
linke Hand flach parallel auf dem
Gesicht einigemale bewegt.

1. chapter Mr new Doctrine
considered as an attack, have no
idea of discussing a question quiet-
ly and dispassionately, in a real truth
seeking spirit — Therefore full
of personalities
II. Authority of the American
Board - Popism - Reformation (glorious
day)
pg. 13 whether Deut. XXIV. 15 refers
to Polygamy, other passage showing
this distinctly
pg 5. he and his helpers are, we under-
stand, zealously endeavoring to teach
the natives!
p. 16. perversion of the multiplying
of horses passage
The whole Old Testament pas-
sages bear only in so far upon
the point as they show that
Polygamy was ~~distinctly forbidden~~
among the Jews and the Times
of Jesus Christ and permitted to them

the whole question perver-
ted, as if Polygamy was in any
way found recommendable or
justifiable by the defenders
of ~~his Lordship~~ &c. ~~[illegible]~~
~~st~~ With all what has been said
against Polygamy, they heartily
concur, and they even believe
unknown that there are many more evils
consequences connected with it.
What alone needs to be shown
and has undeniably been shown
by the Bishop is that Poly-
gamy did exist as lawful practi-
ce at the time of Christ, when
he addressed those prescriptions
with regard to ~~Polygamy &~~
Divorce to them.
What does it matter what
Mitto, Palay and the American
Encyclopedia say on the sub-
ject if we know it.
As we ~~know~~ are persuaded

That polygamy is against the spirit of ~~the religion~~ Christianity and True religion, And that it must be one of the consequences of ~~polygamy~~ its influence to do away with Polygamy. ~~as it must necessari~~ But ~~the more~~ as with slavery which was then so ~~so~~ interwoven with the whole social system, ~~the Doctrines of Christianity~~ did not at first express that it could not have been at once abolished without pernicious effects, so it was with Polygamy. The working of the Christian spirit upon the social institutions of the nations had to ~~work~~ them, work against them, but the precepts of Christianity did not ~~at once~~ dissolve the civil order existing

among the nations. With regard to Polygamy, Christianity had indeed in the first times no great difficulty as ~~among~~ those nations, which were the fundament of the Christian world, the Greeks, the Romans and Germans were no Polygamists. But what was the first Christian rule with regard to those who were Polygamists, is very clear from the pententions directed against divorce, which were undeniably addressed to a people among whom Polygamy was a lawful practice.

p. 25. 1 Cor. VII. 2.
the husband of one wife?
p. 19 passage (Dwight)
singular in the phrase but even if not only general rule, without ~~practice~~ for taking nothing to do with retaining

26 the one (man etc) added by the Repetion.
21 declamations, nothing else why not plural number
22 Dwight wholly wrong Exod.
23 passages perverted, there is not said that the man commits adultery, but that he causes the wife, which he puts away to commit adultery, or he who marries her.
Paley quite perverts it in the same manner, likewise the learned and able Dwight. (how Mark, Luke?)
25. the passage 1. Cor. III. 2. addressed to a people who were no Polygamists, and going against adultery, not Polygamy.
26 But those addressed to Timothy, directed for a people among whom ~~probably~~ evidently Polygamy was in existence. —
26. Tim. Grout tries in vain to explain that the Bishop must be married man, ἑνὸς γυναικὸς ἀνδρα, this interpretation, we say,

cannot possibly be correct.
we must deny it.
27. the parallel with the
Bishop who committed immo-
rality as a ~~member~~ Bishop and
member of the church, is not at all
touching the point.
28. with reference to early
life of the teachers and su-
perintendents no such rule
existed. (Examples of men who
had carried on a wild life before
they were great in the Church
Augustin) It would have been
totally against the most dec-
ided doctrine of the N. T. that
a sinner who has repented, is
more agreable than a right lou-
man)
p. 28 & 29 quite contradicting
Holden p. 182

Sed enim hic quam primo ad
Titum capite, verba ita sonant
Qui sit, non autem qui fuerit.
Et infra capite quinto, quum aget de
viduis, distincte utetur praeteriti
temporis participio, Praeterea hoc modo
pugnaret ipse secum, utpote
alibi (1 Cor. 7,35) Testatur se talem
nolle iniicere laqueum conscientiis.
Sola igitur Chrysostomi expositio ve-
ra est, polygamiam hic nominatim
in Episcopo damnari, quae tunc a-
pud Iudaeos pro lege fere obtinu-
erat.



giya ku ka mba

giya ku ka mba

Donn. 26 Juni nach Shiyane

Freit. 27 " auf den Weg nach u Mona

Sonst. 28 auf u Mona u. weiter

Sonnt. 29 Zur Kirchenzeit zu Hause

Mont. 30 zu Hause

Dienst. 1 July " "

Mittw. 2 July Bote von Walmsley, mit deutschen Zeitungen u. Packet Lamport

Donnerst. 3 " Miyaiza zurück, erlaubt

Freit. 4 " den Boten zurückgesandt mit Briefen an Lamport, den Bischof u. Walmsley

Sonst. 5 " zu Hause

Sonnt. 6 " " "

Mont. 7 " gegen 10 Uhr von Hause über den Mthlatuzi

Dienst. 8 " bei Fakku Nonsa

Mittw. 9 " Ku Nyonela

Donnerst. 10 " über e Mkangela nach Bulawayo

Freit. 11 " Bote an Masipula, zurück derselbe Abend zum Könige gerufen

Sonst. 12 " Ochse geschlachtet

Sonntag 13 " Brief geschrieben

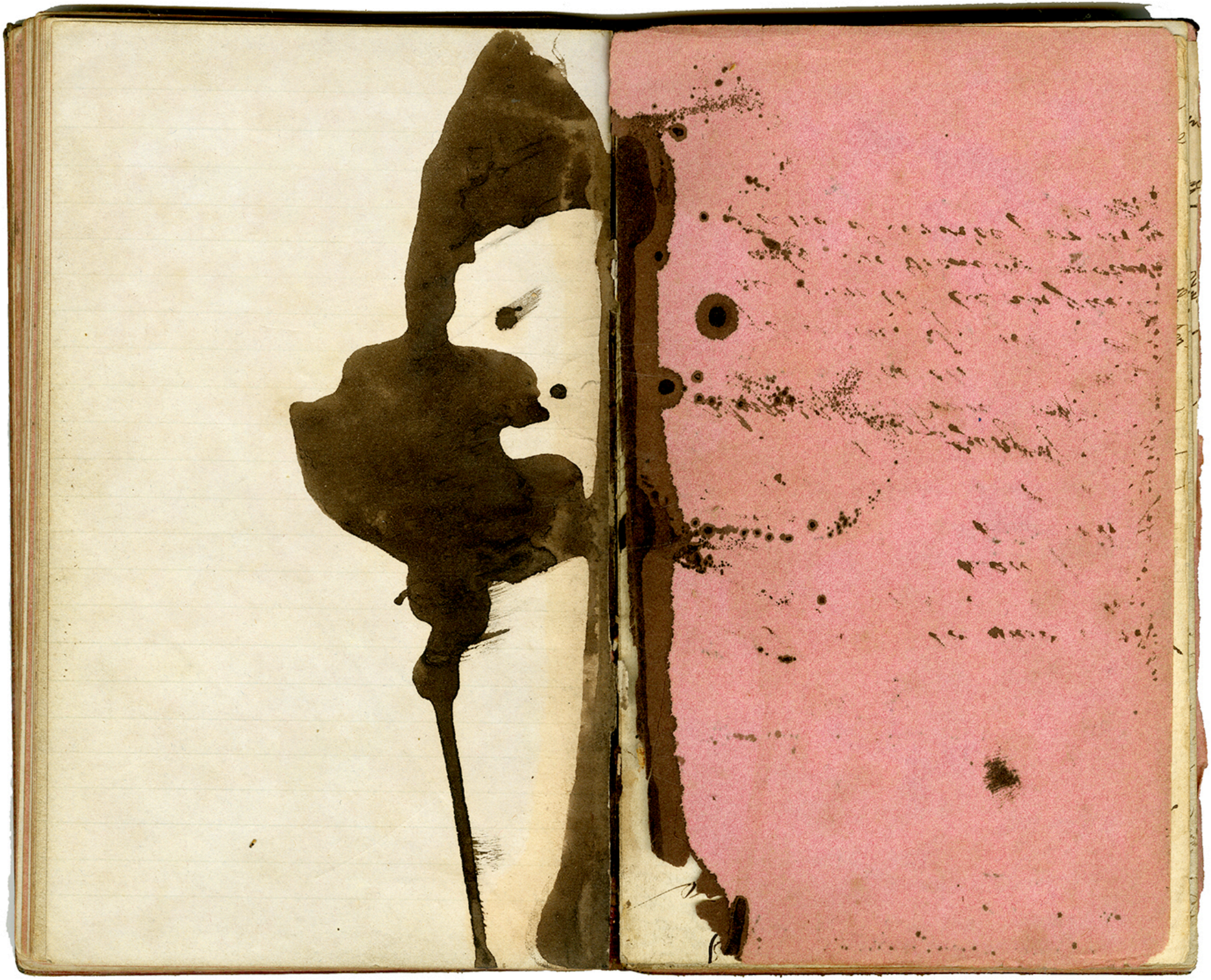
Mont. 14 " e Mlomo u. Nohnada gehen, mit Briefen an Schneider und Bischof, Minyoniza nach Bulawayo, [illegible] ich hatte dem Pferde bis dort noch zu laufen

Dienst. 15 " e Nyamane nach Bulawayo willweg, ich den ganzen Tag im Bette [illegible]

Mittw. 16 " e Nyamane läuft weg, von Stadens Kommen am Nachmittag, gehen am Umandan [illegible]

Donnerst. 17 " der König treibt von Stadens weg, schreiben Briefe

" Mangalose bringt u bei von Bulawayo



u Palula
u Mkomazi
u m Gaggasi

u m Pezula
u Mgodoli

Norwegian Mission Station
e Ntumeni, Thursday 19 June
1856.

My dear Lord,

Your kind letter from the 15th inst. I received day before yesterday, and having an opportunity of forwarding to morrow letters to Umpumulo, I hasten to write again. Your Lordship heard lastly from me on the 31st. May. The next few days ~~after~~

u Mpivimini

u Matongo (Sjantje)
u m Sa umfana

u Mbongo (Sjantje)
u m Sa umfana

u Mbongo (Sjantje)
umlenge mnyelana
inhloko

Robertson
Dr Callaway

Mont. d. 28. July. Vier Kerzen werden von
Nangalasa für den König gemacht.
Der Hinterschenkel eines Ochsen kommt
als Geschenk des Königs von Tywala von
Masipula

Dienst. d. 29 Jul. 4 Abesutu, Leute von Vuwasi Kwa-
ta u. Mabokwe kommen an mit
Straußenfedern für den König. – Unman-
dabu u. andere Weiber bettelnd. – amasi
von Kulawayo. – ein bischen u. Tshuala von
~~Kulawayo~~ den Abesutu gekauft. – Saure Milch
von Kulawayo. – Die Abesutu verschwinden
den Abends spät. – Mein Bote kommt nicht zurück
Masipula edukiwe ayasiya. – Mein Pferd scheint mich zu
Mittw. d. 30 Jul. habe einen kleinen Ausfall mit meinen
Leuten, sage ihnen, daß sie gehen mögen, worauf
sie zu Kreuze kriechen. – Die a Masnozi gehen
Mein Bote zurück, keine Briefe. – Mr. Ostebro ist in
Entumeni. –

Donnerst. d. 31 July. Meinvaisa nach Kulawayo, kauft ein
Bot, ich saure Milch von ; viel Fleisch,
inkofe u. Kofe von Masipula;

Freit. d. 1 Aug. Hedwig's Geburtstag. – u. Tshuala von Masi-
pula, der König schickt Fleisch (insonyama)
Du ich vertheile unter meinen Leuten Vambo
(zu 9 mit Tshetshe), sie singen, Nachen Weiberwehlern

Donnerst. 2 März. [illegible] Mzumezulu, [illegible] Mzumezulu [illegible] Mzumezulu [illegible] Mzumezulu amasi von Tshalinga, Abends von Bulawayo

Freit. 3 März 1876 [illegible] Mzumezulu [illegible] Mzumezulu [illegible] Mzumezulu

Montag 18 Aug. ich bade mich; etwas utshuala gekauft; beginne ukubema ugwai;

Dienstag 19 Aug. bade mich zu dem Basin, Tshaluza weg, Elefanten zu jagen ziemlich viel Milch, gebe zu Tshaluza mein Kaffeemesser um Ochs

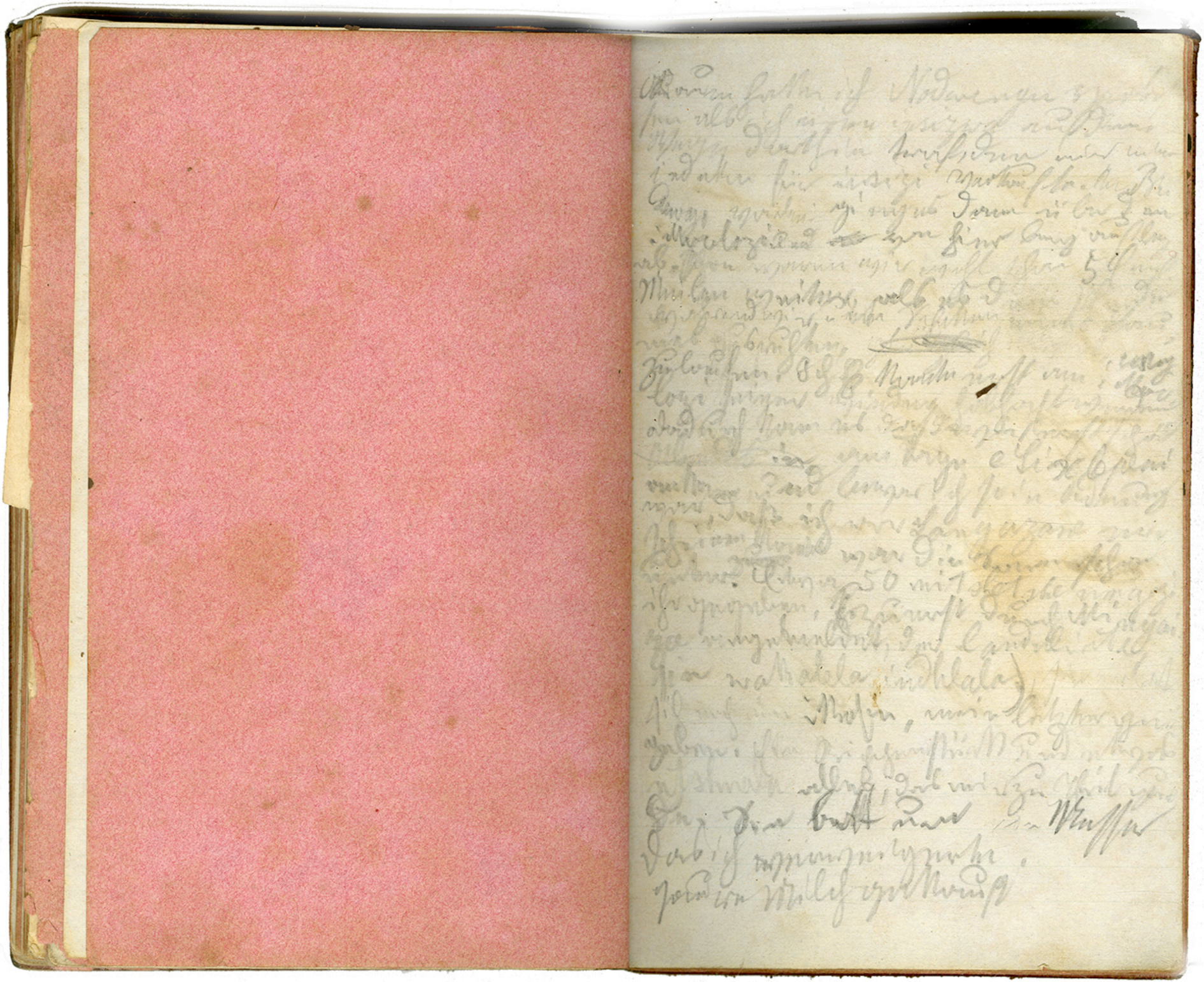
Mittwoch 20 Aug. viel Milch, bade mich schwimme ein wenig;

Donnerst. 21 Aug. nebeliges Wetter, ist neben den Morgen utshuala gekauft, den Nachmittag Biertrinken bei Masipula, was mich ganz ermüdet zurück von Masipula

Freit. 22 Aug. des Morgens der König in der ibanhla, die Rinder von e Sixleffeni zu sehen (10 Stück geschlachtet), Masipula und zwei andere in Rindsleder betend teta inkomo (kubeka); ein u Mlenze gegeben, schwimmen; Ackerfurtkofen an Masipula für ein Miss Spande in u Mdumezulu, die ein gemeinen soll. u Myalisa kommt an mit Brief von Walmsley vom 17. Aug. von Dr. Vaetzchmar vom 4. Aug.

Sonnt. 23 Aug. Dem schönen Wetter
von gestern folgte heute ein rauher
kalter Tag. Marianna erlaubt
mir nun zu Lubowschen zu Wa-
[illegible] zu nehmen – Zwei Männer
[illegible] aus der Thür gewachsen und Mahler
[illegible] seinen Mai über den Leib ge-
schmissen. Der König schickt ein
Huhn zum Geschenk und Marianna
[illegible] – Engagiere a Mgodek
und a Mkomanzi mit mir zu Mai-
egwa zu gehen für 10 Sermon Reichen a M-
gaze und Mingaiza für 2 Dreiunen-
[illegible] blauen Lali [illegible] – Der Schnee
[illegible] mehr als eine Stunde ge-
folgt.

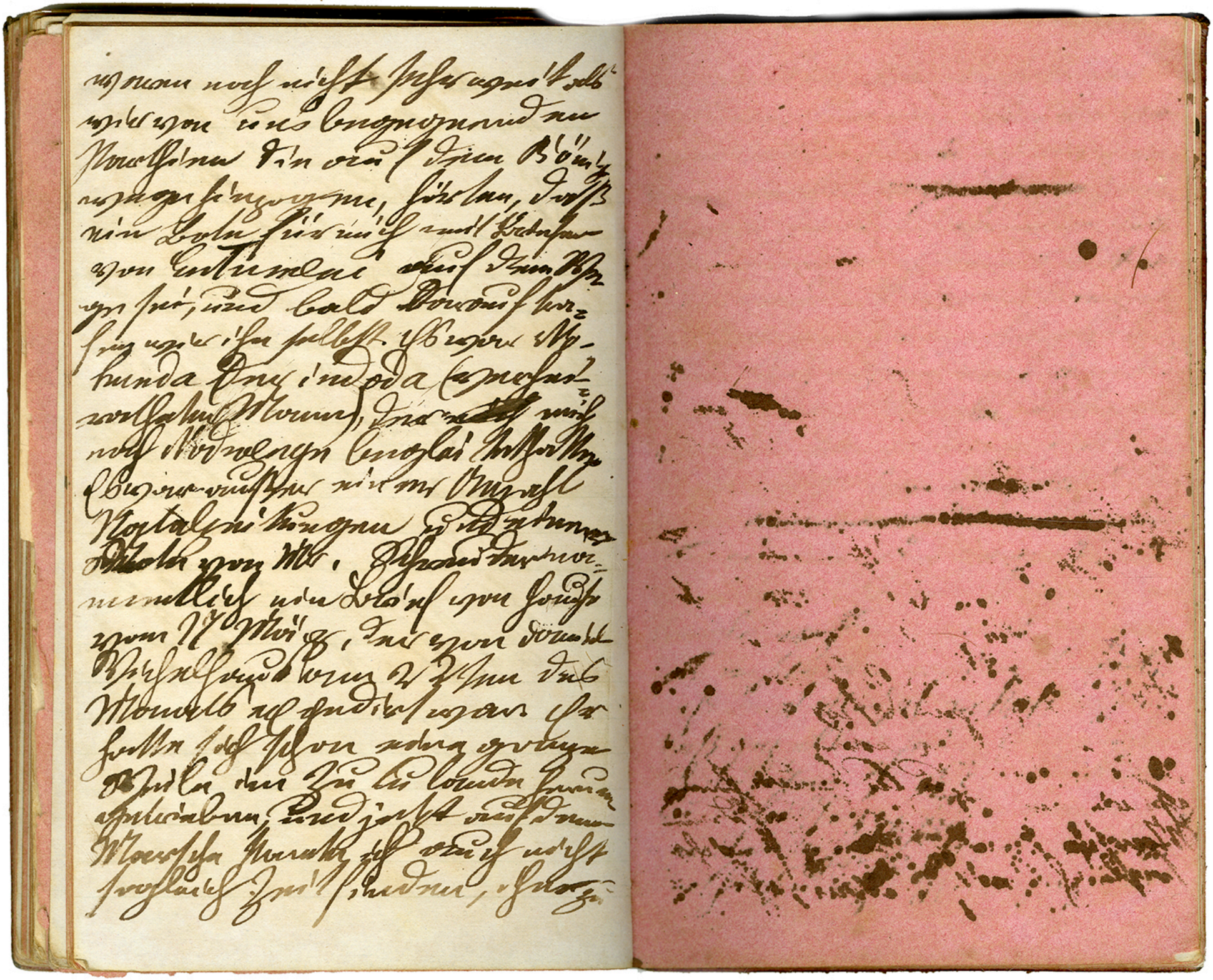
Sonnt. 24 Aug.



Donnerstag, d. 28sten Aug. 1856.

Den Morgen [illegible] machte ich auf den Weg, denn Wald und Luft [illegible] Ich zog [illegible] Ich [illegible] Wir [illegible] Mann [illegible] des Morgens [illegible] Ich [illegible] Ich [illegible] Ich









Barr zwei Kühe für 25 sh. und
16 sh. (£ 2 1 sh.) ich kaufe noch
eine Haue und gebe ihm einen
Check auf Lamport für £ 2 15 sh.
Schrunder weg um auf dem Außenposten
zu wohnen. ~~Ich geh~~ ~~Ich~~ Gebe die
eine Haue für n Makalaka.
n Myaliza weigert sich den
Fahrweg zu gehen. Nehme deshalb
einen andern Burschen und ~~ge~~
gebe n Myaliza, ~~den~~ den Auftrag ~~zu~~
n Makomane zu sagen, wenn er
den Ochsen nicht schiesse, würde ich
es bei meiner Rückkunft dem
Könige berichten. ~~Der~~ Der
Ochse solle für die Leute der Mis-
sionsstation geschlachtet werden,
und n Myaliza die Haut haben.
Gehe weg mit Nohunda und zwei
anderen Zulus, zu eigen Burschen
~~jedem~~ ich jedem 3 Reihen a-
Maganda um den Leib gebe.
Ich nehme noch ein sehr frisches Mit-
tagsmahl von gebratenen Vögeln
(Taube und d. Vögeln) sich an Kartoffeln

40p^r Cunder any other Head
PARTRIDGE & COZENS,
Wholesale Stationers
121 & 128 CHANCERY LANE
2 doors from Fleet St.

Curiosities
Ordinances
Natal Botanic. Soc.
Kafir Pro. Book
Sugar
Coffee
Pine Apple Preserves
Newspapers
Arrowroot

Oct. Nov. Dec. Jan. Febr. March April
6 month

Aug. Mon. Jun. Jul. Aug. Sept.
50

41
5
46
14

