

bhekile nje,—tina si ti, lo 'muntu u nga u kuluma nje; noma u nem-buzi, u m bonge. Kodwa si ti, u nehlazo um' a be se u ya ku bulala, a nga ku tsheli ka'le, nawe u kgo-nde; u be u sa nga m pupa izikati zonke, u be se u za 'kugula na. Ipupo libi. Ini umfo wenu u b' u sa nga m bona u lele, u be se u ya gula na? Ku nani umuntu e pu-pe umfo wabo, a vuke umzimba umnandi, a tshela abantu a ba lauzele ukuti, 'Umzimba wami u polile, umnandi.' A ti, 'Ngi pup' umfo wetu e kuluma izindaba ezin'le kumina.' A ti, a nga fika izikati zonke kuwe, u fika ngempi, se u ya gula; se s' azi ukuti u gula nje ke, u ya 'kuba u pupe umfo wenu nje."

A ti, "Ehe, madoda, mina se ngi za 'ku mu nika inyama yake a i tandako; lokw e ti kumina ngi nga m pupa; u ya i pata inyama; u ya ngi bulala; ngi ti, ku nani uma a fike kumina ebusuku, ngi lele, a ngi tshela ka'le, a ti, 'Mfo wetu, ngi tanda ukuti,' si kulume naye ka'le, ku bonakale ukuti ngi pupe umfo wetu? U y' ona, ku

still really looking upon us,—we say, as regards that man, you should just speak quietly with him; and if you have a goat only, worship him with it. But we say it is a shame in him to come and kill you, without telling you properly, that you may understand. But you are dreaming of him constantly, and are then ill. It is a bad dream. Why do you constantly see your brother in your sleep, and become ill? It were well that a man should dream of his brother, and awake with his body in health, and tell the people his dream, saying, 'My body is now restored to health; it is without pain. I have dreamed of my brother, telling me pleasant news.' But now he comes to you at all times with hostile intent, and you are ill; and so we know that you are ill on that account, because you dream of your brother."

He says, "Eh, Sirs, I will now give him the flesh he loves; for he speaks to me when I dream of him; he demands flesh; he kills me; I say, what prevents him from coming to me by night when I am asleep, and telling me quietly, saying, 'My brother, I wish so-and-so,' that we may talk pleasantly with each other, and it be evident that I have dreamed of my brother? He wrongs me; daily I

ya sa ngi ya m pupa, ngi vuke ngi nenzaba; ngi ti, ka 'muntu; into e ya be ishing, i tanda ukulwa nabantu. Kodwa, madoda, si be si da si zwa ni ti, 'Umuntu owa fa e ishing eli nga kulumiswayo abantu, idhlozi lake li be lihle na? Si be si da si zwa ni tsho njalo, ni ti u t' a nga fa, itongo lake li lunge, li be lihle. Kanti ku lunga umuntu owa be lunge kade. Umhlaumbe a ti nowa be lungile, a fike a be mubi uma e file; nowa be ishing, a ti uma 'se file, a lunge, a be umuntu o 'tongo lihle. Ku ya fana loko kokobili. Si ya ni pikisa nina, nina ni ti umuntu owa fa e ishing e nga kulunyiswa, a ti a nga fa, a be nedhlozi elihle. Tina si ti ku ya fana nje; nowa be lungile, u ya vuka a be uhlanya lapa 'se file; ka ku muki ngokulunga kwake um' e sa hamba ngapezulu; nohlanya lu fa kgedede, lu lunge, lu be idhlozi elihle."

Ba ti, "Ehe, si ya ku vumela; u kpinisile. Ku ya fana kokobili."

A ti, "Ngi ti ke, umfo wetu u

dream of him, and then awake in suffering; I say, he is not a man; he was a thing which was a wretch, which liked to fight with people. But, Sirs, we have been accustomed to hear you say, 'As to a man who died being a wretch, one of a word and a blow, is the Idhlozi of such an one good? We have been accustomed to hear you say thus, that when he is dead his Itongo becomes right and is good. But forsooth that man is good who had been good long before his death. Perhaps he too who was good becomes bad when he is dead; and he who was bad, when he is dead, is good, and becomes a good Itongo. Both are alike. We deny the truth of what you say, when you assert that a man who died being a wretch of a word and a blow, when he is dead, may have a good spirit. We maintain that the two things are alike; both he who was good will be a wrathful man when he is dead; it does not turn out in accordance with his righteousness which he had when he was still living on the earth: and the wretch when he is dead becomes righteous and becomes a good spirit."

They say, "Ehe, we agree with you; you speak the truth. The two things are alike."

He replies, "I say then, my

muke nobushinga bake uma e sa hamba ngapezulu kwomhlaba ; noma e se file, idhlozi lake li fana naye e sa hamba ngapezulu, ngokuba yena u be nga kulumiswa. U be ti umuntu a nga kuluma naye, a tande ukuba a be se u ya lwa naye. Ku be ku nga fika ikcala ; l'enziwe uye, a be se u ya lwa, a nga ku boni ukuti, 'Konje nje leli 'kcala l'enziwe umina ; a ku fanele ukuba ngi lwe nabo laba 'bantu ;' esuke a tande yena uku ba bulala abantu. Nedhlozi lake li njalo ; libi ; li ya tukutela ; u ti uma 'se tukutele a lete izilwane. Kodwa mina ngi ya 'ku mu nika inyama yake a i funa kumina. Ngi lele ebutongweni, ngi ya vuka, e se ngi nike isifo emzimbeni wami. Ngi za 'ku mu nika. Uma ngi bone ke, ma ngi yeke, ngi pile, ngi ya 'ku zi hlaba izinkomo kusasa ; uma e nga ngi yekile, ngi ya 'ku zi yeka, ngi ya 'kuti, 'Ka si yena umfo wetu.' Uma ku uyena, ma ngi pile, ngi pefumule, ku yeke ukungamuka umoya, njengaloku ngi ngamuka umoya nje."

brother has gone away with his wickedness which he exhibited whilst living on the earth ; and though he is dead, his spirit resembles him whilst he was alive, for he was a man of a word and a blow. If a man spoke to him, he used to wish at once to fight with him ; and then a dispute might arise ; it was caused by him, and then he would fight, and did not see it nor say, 'So then the fault was committed by me ; I ought not to fight with these people ;' but he started up and wished to injure the people. And his spirit is like him ; it is wicked ; it is constantly angry ; and when it is angry it sends animals.<sup>17</sup> But I will give him his flesh which he demands of me. I sleep, and when I awake find that he has affected my body with disease. I will give him ; if I see that he leaves me and I am well, I will kill some cattle in the morning ; if he does not leave me, I will have the cattle, and say, 'It is not my brother.' If it is he, let me get well and breathe, and my breath no longer cut me, as it cuts me at the present time."

<sup>17</sup> *A lete isilwane.*—Ukuleta isilwane, ngesinye isikati amatongo a zibonakalisa ngemihlola, ku nge-ne isilwane ; amagama ezilwane ku kona isalukazana nentulwa ; nge-

*They bring Animals.*—As regards bringing animals, sometimes the Amatongo manifest themselves by signs, and animals enter the village ; the names of the animals are isalukazana and other lizards ;

Ba vuma ba ti, "Ehe, wena kabani na; ma ku se kusasa se u sindile, s' and' uma si bone uma ilona id/lozi lomfo wenu; uma ku sa u sa gula, a si yi 'kutsho ukuti

They assent and say, "Yes, yes, Son of So-and so; if in the morning you are well, then we shall see that it is indeed the spirit of your brother; if in the morning you are still ill, we will not say it is

sinye isikati inyoka e nge si lo itongo; kumbe ku fike inyamazane ekaya; ku tatwe izibulo, ku yiwe enyangeni ngokwetuka ukuba ku bonwe into e um/loza; inyanga i tsho ukuti, "Loko e ni ku bonile Ubani, itongo lakwini. U ya zibonakalisa ngako. Bonga ni, ku muka."

sometimes a snake which is not an Itongo; perhaps an antelope comes to the house; the people then take divining-rods, and go to a diviner, being afraid because an omen has appeared; the diviner says, "That which ye have seen is So-and-so, the Itongo of your house. He reveals himself by it. Worship, that it may depart."

A lete izilwane kwowakwabo ukuti ka fe, loku e nga vumi uku wa nika into etile a wa i bizayo; noma ku nge njalo e lungisa, e ng'oni nganto kuwo; ku ya vela ububi kuye lo 'muntu. A s' azi uma kw enza njani ukuti a ti pela umuntu o /labisa njalonjalo amad/lozi, a banjwe inyoka, noma isilo, noma 'emuke namanzi, noma a kalakatele esiweni, noma a /latshwe umuntu enkqineni, noma a /latshwe inkomo; lezi 'zinto zi m velele. Uma e se file, abantu abaseleyo ba buzane omunye nomunye, ba ti, "Au, pela, ini ukuba Ubani a fe, loku ngensuku zonke si d/la inyama yezinkabi kuye, noma imbuzi, noma imvu, noma utshwala? Loko konke ku be kw enza ni na? Si be si nga ti tina u bonga Amad/lozi akubo na? Ini ukuba a fe pezu kwaloko na? O, kanti, nobongayo k' enzi 'luto; nongabongiyo u ya kolisa. Nga se ku yekwa nje."

The Amatongo bring animals to some one belonging to the village that he may die, because he has not been willing to give them a certain thing which they demand; or on the contrary when he worships them, and has in nothing sinned against them; yet mischief befalls the man. We do not understand how it is that a man who constantly sacrifices to the Amadhlozi should be seized by a snake, or a leopard, or be carried away by a stream; or fall over a precipice, or be stabbed by a man in a hunt, or be gored by a bullock; these things happen to him. When he is dead, those who are living ask one another, saying, "Oh, then, how is it that So-and-so is dead, when we daily ate the flesh of bullocks at his house, or of goats or of sheep, or drank beer? What effect had all that? Did we not think he was worshipping the Amadhlozi of his people? How is it that he is dead notwithstanding? O, forsooth, the worshipper gains nothing by his worship; and the man who does not worship does well. Let it be left alone entirely."

uyena umfo wenu; si ya 'kuti, isifo nje."

La tshona ilanga, e sa ti kubu-  
hlungu; kanti ukusengwa kwezinkomo wa ti, "Ngi pe ni ukudhla, ngi dhle." Ba buza abafazi bake, ba ti, "Ku njani na?" A ti, "Ni zwa ngi ti ni na?" Ba ti, "Si zwa u funa ukudhla."

A ti, "Amanga, banta bami; nami ngi zwa inhliziyu; ku nga ti ni nga ngi pa ukudhlana; ni nga ngi pi kakulu; ngi pe ni ingcozana; ke ngi zwe."

Ba mu pa abafazi bake, ba mu pa amasi. Wa ti, "Ni nga wa teli umkoba kakulu; u tele ni u be muncinyane, ku be 'manzana, ku nga jii, ku tambe; ke ngi zwe uma ku sa 'uvuma uma kw ehle na sempinjani na."

Ba mw enzela njengokutsho kwake; kwa ba 'manzi, ka kwa jia, kwa ba 'manzi. Ba mu nika, wa dhla. Kw' ehla loko 'kudhla, ku be ku nga sa vumi uma a ku dhle. Ka z' a dhla kakulu; wa dhla ingcozana; wa nika abantwana bake. Wa ti, "Ake ni ng' enzele utshwala, ng' omile." Ba bu tata utshwala, ba mu nika. B' etemba abafazi bake enhliziyweni zabo, be bona indoda yabo i

your brother; we will say, it is a simple disease."

When the sun went down he was still complaining of pain; but at the time of milking the cows he said, "Give me some food, that I may eat." His wives asked how the pain was. He replied, "What do you hear me say?" They said, "We hear you asking for food."

He replied, "I don't know, my children; even I<sup>18</sup> feel an inclination for food; it is as though you might give me a little; do not give me much; give me a little; let me just try."

So his wives gave him amasi. He said, "Do not put much crushed corn in it; put a little only, that it may be waterish, and not thick—that it may be soft; let me just try if the disease will now allow it to descend by the swallow."

They did for him as he asked; the food was fluid, not thick. They gave him and he ate. He was able to swallow, although he had been unable to eat. He did not eat much; he ate a little; he gave his children. He said, "Just give me some beer; I am thirsty." They took beer and gave him. His wives had confidence in their hearts when they saw their husband

<sup>18</sup> *Nami*, even I who have been so ill.

funda ukudhla; ba tokoza enhliziyweni zabo, loku be be se be hlezi be novalo ukuti, "Umakazi, ka ku dhli nje ukudhla, isifo sikulu?" Ba ba nokujabula enhliziyweni; ka ba pumisela emlonyeni, ba bhokana kodwa ngamehlo. Wa bu puza utshwala, wa kcela uguai, wa ti, "Banta bami, ngi shiyele ni noguai, ke ngi beme." Ba m shiyela, loku noguai e be e nga sa m bemi. Abafazi baka ba bhokana, ba mangala ukubona umuntu e se bema uguai, loku idhlozi li be li m vimbele na kuguai, e nga sa m bemi. Abafazi be pika enhliziyweni zabo, ukuti, "Elinjani idhlozi e se li m vimbele na kuguai na?" Ba be nokwesaba, be ti, "Isifo; a si lo itongo."

Wa m bema uguai, wa lala; u te uma a lala, bwa fika ubutongo, wa lala. U ti pakati kwamasuku wa fika umfo wabo, wa ti, "Mfo wetu, konje u tize izinkomo? u ya 'ku zi hlaba kusasa na?" Wa vuma oleleyo, wa ti, "Ehe, ngi ya 'ku i hlaba. Ini wena, mfo wetu, u ti kumina a ngi ze nga ku pata; zi be zonke izinkomo, ngi zi hlaba nje, ngi ku pate ngezibongo zako; ngokuba wa be u ikgawe, u hlaba?"

taking a mouthful of food; they rejoiced in their hearts, for they had been fearful, saying, "Is it then that the disease is great, since he does not eat?" They rejoiced in their hearts; they did not speak out their joy, but looked at each other only. He drank the beer, and asked for snuff, saying, "Give me some snuff too, my children; let me just take a little." They gave him some, for he had left off taking snuff too. His wives looked at each other, and wondered to see the man now taking snuff; for the Itongo had restrained him also from taking snuff. His wives had disputed in their hearts, saying, "What kind of an Itongo is this that restrains him even from snuff?" They were afraid, thinking it was disease and not an Itongo which was affecting him.

He took snuff, and lay down; and when he lay down, sleep came. And in the middle of the night his brother came and said, "So then, my brother, have you pointed out the cattle? will you kill them in the morning?" The sleeper assented, saying, "Yes, yes, I will kill one. Why do you, my brother, say to me I never call on you, whilst whenever I kill cattle I call on you by your laud-giving names; for you were a brave, and stabbed in the conflict?"

Wa ti, "Ehe; ngi tsho ngakona, ngi funa inyama. Mina pcla se nga fa, nga ku shiya nomuzi; wa ba nomuzi omkulu."

Wa ti, "Ehe, mfo wetu, wa ngi shiya nawo umuzi, wa ngi shiya nawo nje ke; wena wa fa, u zi kqedile ini izinkomo na?"

Wa ti, "Kqa, nga ngi nga zi kqedile."

A ti, "Po, wena kababa, u ti, mina ma ngi zi kqedile ini na?"

A ti, "Kqa, a ngi tsho ukuti, zi kqedile. Ngi ti, i kona ngi tanda uma umuzi wako u bo mukulu."

Wa papama. Wa ti uma a papame, w' ezwa 'se sindile; ubu-*l*lungu o be bu sesikaleni, se bu pelile. Wa papama, wa vuka, wa *h*lala; wa mu zamazisa umfazi, wa ti, "Mwabani, vuka, u kanyise eziko." Wa vuka umfazi, wa vutela, wa kcataz' uguai, wa bema; wa buza umfazi, wa ti, "Ku njani na?" Wa ti, "Au, ak' u tule; ngi papama, umzimba wami se u lula; kade ngi kuluma nomfo wetu; ngi papama, se ngi sindile nje." Wa m bema uguai ezimpumulweni zake, wa lala ubutongo. La pinda la fika futi lona lo 'mfo wabo, id*h*lozi. Wa fika wa ti, "Au, se ngi ku sindisile. Inkomo zi *h*labe kusasa."

He replied, "Yes, yes, I say it with reason, when I wish for flesh. I indeed died, and left you with a village;<sup>19</sup> you had a large village."

He said, "Yes, yes, my brother, you left me with a village; but when you left me with it, and died, had you killed all the cattle?"

He replied, "No, I had not killed them all."

He said, "Well then, child of my father, do you tell me to destroy them all?"

He replied, "No, I do not tell you to destroy them all. But I tell you to kill, that your village may be great."

He awoke. When he awoke he felt that he was now well; the pain which was in his side being no longer there. He awoke, and sat up; he jogged his wife, and said, "So-and-so, awake, and light a fire." His wife awoke and blew up the fire; she poured snuff into her hand and took it, and asked him how he was. He replied, "Oh! just be quiet; on awaking my body was feeling light; I have been speaking with my brother; on awaking I was quite well." He took some snuff, and went to sleep. The Itongo of his brother came again. He came saying, "See, I have now cured you. Kill the cattle in the morning."

<sup>19</sup> *Nga ku shiya nomuzi*, I left you with a village, that is, I died, leaving you to inherit the property which I possessed.

Kwa sa kusasa wa vuka, wa ngena esibayeni. Loko be kona abafu wabo abanye abancinyane, wa ba biza, wa ngena esibayeni, nabo ba ngena abafu wabo esibayeni. Wa ti, "Ngi ni biza nje, se ngi sindile. Umfo wetu u t' u se ngi pilisile." Wa ti, "Kupula ni inkabi." Ba i kupula. Wa ti, "Kupula ni inyumbakazi leyo." Ba zi kupula zombili. Za fika pambi kwake em/la nesibaya, z' e-ma. Wa bongu, wa ti :—

"Ehe, yid/la ni, nina bakwiti. Id/loz' eli/le, uma ku pile nezingane, imizimba i be mnandi! Ngi ti, ini wena ukuti u ng' umfo wetu, u da u ti u nga fika kumina ngi lele, ngi ku pupe, ngi be se ngi za 'kugula na? Id/lozi eli/le eli fika kumuntu li kulume izindaba ezin/le. Indaba se ngi ya i kuluma, se ngi ya gula. Ezinjani izinkomo eziti zi d/liwa umninizo, zi be zi d/liwa ngokugula na? Ngi ti mina, Peza, ngi yeke uku ngi gulisa. Ngi ti, Fika kumina ngi lele, u ngi tshale indaba, u ti, 'Mfo wetu, ngi tanda ukuti.'—U ya fika kumina, u fika ngoku ngi bulala. Ku ya bonakala uma wa be umuntu o ishinga: u z' u be ishinga na ngapansi em/labeni na?

In the morning he arose and went into the cattle-pen. But he had some younger brothers; he called them, and went into the pen, and his brothers went in with him. He said, "I just call you, for I am now well. My brother says he has now cured me." Then he told them to bring an ox. They brought it. He said, "Bring that barren cow." They brought them both. They both came to him to the upper part of the pen, and stood there. He prayed, saying :—

"Well then, eat, ye people of our house. Let a good Itongo be with us, that the very children may be well, and the people be in health! I ask, how is it that you, since you are my brother, come to me again and again in my sleep, and I dream of you, and am then sick? That Itongo is good which comes to a man and tells him good news. I am always complaining that I am constantly ill. What cattle are those which their owner devours, devouring them through being ill? I say, Cease; leave off making me ill. I say, Come to me when I am asleep, and tell me a matter, and say, My brother, I wish so-and-so.—You come to me, coming for the purpose of killing me. It is clear that you were a bad fellow when you were a man: are you still a bad fellow under the ground? I

Nga ngi nga ti mina, ku ya 'kuti itongo lako li fike ka/le kumina, li ngi tshele izindaba. Ini wena, u ng' umfo wetu omkulu wokulungisa umuzi, ku nga veli indaba embi ngapakati kwomuzi, ngoba mina ng' azi ukuti u ng' umnikaziwo?"

U teta nazo ke, u ya bonga, e ti:—

“Nazi izinkomo e ngi ku nika zona—nansi inkabi ebomvu, nansi inyumbakazi encokazi. Zi hlabane. Mina ngi ti, Indaba ngi tshele ka/le, ngi vuke umzimba wami umnandi. Ngi ti, A ba pelele bonke abakwiti, ba butane lapa kuwena, wena u tanda inyama.”

A be se ti ke, “Zi gwaze ni.” A u tate umkonto omunye umfo wabo, a be se i gwaza inyumbakazi, i we pansi. A i gwaze inkabi; zi bod/le zombili; a zi bulale, zi fe. A ti, “Zi hlinze ni.” Ba zi hlinze ke; zi pele izikumba; ba i d/le ke esibayeni. Amadoda e butene onke e zokcela inyama; a w esuse ngezito; a d/le, 'esute, a bongwe, a ti, “Si ya bonga, wena kabani. Si kulekela id/lozi eli/le. Uma si bone pela, uma, bala, id/lozi eligulisayo, si ya 'ubona ukuti, bala, i lona ishingane eli umfo

used not to think that your Itongo would come to me with kindness, and tell me good news. How is it that you come with evil, you, my eldest brother, who ought to bring good to the village, that no evil might come to it, for I know that you are its owner?"

He says these words about the cattle, and returns thanks, saying:—

“There are the cattle which I offer you—there is a red ox, there is a red and white barren cow. Kill them. I say, Tell me a matter kindly, that on awaking my body may be free from pain. I say, Let all the Amatongo of the people of our house come here together to you, you who are fond of meat.”

And then he says, “Stab them.” One of his brothers takes an assagai, and stabs the barren cow; it falls down. He stabs the ox; both bellow; he kills them—they die. He tells them to skin them. So they skin them; the hides are taken off; they eat them in the cattle-pen. All the men assemble to ask for food; they take it away joint by joint; they eat and are satisfied, and give thanks, saying, “We thank you, Son of So-and-so. We pray that the Itongo may be propitious. When we see indeed that it is an Itongo which makes you ill, we shall see that that Itongo

wenu. Si be si ng' azi uma inyama si za 'ku i d/la nawe ngokugula kwako okukulu kangaka. Si ya bona ukuti leli ishinga li ya ku bulala ; se si y' etokoza ke ngokuba si ku bona u pilile."

UGUAISE MDUNGA.

is the wretch which is your brother. We did not know if we should eat meat with you through your very severe illness. We now see it is the wretch which is killing you ; and so we now are glad because we see you are well."

*The Amatongo are felt in the Shoulders.*

AMAHLOMBE omuntu o inyanga indawo yokuzwa. Konke a ku zwayo ku vela kuleyo 'ndawo yama/lombe. Ama/lombe indawo yamatongo kubantu aba izinyanga. Uma umuntu o inyanga e bambelelwa omunye u ya zonda ; ngoku m pata lapo ku nga ti u m gwaza ngomkonto ; u y' ezwa masinyane njengokungati ku kona isilonda. Nabanye aba nge 'nyanga a ba vumi ukubanjelwa ema/lombe ; ngokuba ba ti ku kona oku ba /lupayo ngokubanjelwa. Futi uma umuntu 'emi emva kwenyanga i ya m susa masinyane ngokuti, "Suka, u ya ng' apula ; nje ngokungati u /lezi pezu kwami."

Lapa si ti, a li ko itongo kuyena emzimbeni, si kuluma ngokuba o be ku tshiwo, ku tiwa ku funwa amatongo, se kw enziwe ; kepa ukufa ku ng' esuki ; si ti ke, ka natongo ; a li ko itongo kuye.

THE sensitive part with a doctor is his shoulders. Every thing he feels is in the situation of his shoulders. That is the place where black men feel the Amatongo. If a doctor is touched by another person he is in pain ; if he touches him there it is as if he stabbed him with an assagai ; he feels at once as though there was a sore place there. And others who are not doctors do not allow another to take hold of them by the shoulders ; for they say it causes them pain to be laid hold of. And if a man stands behind a doctor he makes him go away directly, saying, "Get away, you are hurting me ; it is as if you sat upon me."

When we say there is not an Itongo in his body, we say so because when that has been done which it was said the Amatongo wished, the disease remains ; therefore we say, he has no Itongo ; there is not an Itongo in him.

*Laying the Itongo, or Spirit.*

Ku ya bizwa inyanga uma ku kona umuntu o gulayo, kepa e katzwa umuntu emunye. Ku ti a nga m pupa lowo 'muntu owa fayoy, umzimba wake u nga lungi ; ku se e wa lauza lawo 'mapupo ngokuti, "Au, ngi ya hlupeka. Uma ku fika ubani ebusuku ngi lele, umzimba wami a u lungi. Ngi kohlwe ukuba ngi nga ze ng' enze njani."

Kepa uma nembala loko 'ku m pupa kwake se ku m gulisa, ku bizwe inyanga e za 'ku m vimba. I ti, "Bheka ke ; a ko ti ngamhla u m pupayo, u tate lo 'muti, u u dhlle ; u tate netshe noma isikuni, u si fele ngalawo 'mate e u m pupa e semlonyeni ngokuhlanganisa amate na lo 'muti ; u wa fele esikunini, noma itshe ; u si jigijele nyovane u nga bheki. Uma u bheka a ya 'kubuya lawo 'mapupo." Nembala 'enze njalo.

I loko ke ukwelatshwa kwepupa. Uma ku dhlula, amapupa e buya futi, inyanga y enze okunye, i li vimbe lelo 'pupa lalowo 'muntu. Ku tatwe umuti o hlanganiswe neminye ngokwedukisa ukuba a nga be e sa m bona. A ye 'ku

A DOCTOR is summoned when a man is ill, he being troubled by one man.<sup>20</sup> He dreams perhaps of the dead man, and then has pain in his body ; in the morning he tells others his dreams. He says, "O, I am troubled. When So-and-so comes to me by night, my body is in pain. I cannot tell what to do."

And if his dreaming makes him ill, they summon a doctor to come and close up the way against him. The doctor says to him, "Look ; when you dream of him, take this medicine and chew it ; then take a stone or a piece of firewood, and spit on it the spittle which is in your mouth when you dream of him, mixed with this medicine ; spit it either on a piece of firewood or on a stone ; and throw it behind your back without looking. If you look the dreams will recur." And he does so.

This is the way dreaming is treated. If the thing goes on, and the dreams come back again, the doctor adopts another plan of treatment, and closes the way against the man's dream. Several medicines are mixed together for the purpose of misleading the Itongo, that he may see it no more. He goes to a distance to shut him

<sup>20</sup> That is, one of the Amatongo.

m vimba kude, noma esidulini; loko a ku peteyo a ku fake kona, a goduke ke, a nga be e sa bheka ngemuva.

Ku njalo kubantu abamnyama. Ku tiwa, "Id/lozi eli katazayo uma li gulisa abantu ngoku li bona, li ya vinjwa." Kakulu lezi 'zinto zoku/lupa umuntu zi vela kwabesifazana aba felwe amadoda, ba ngenwe abafu wabo, kumbe abanye abantu. Kefa itongo lalo 'muntu o fileyo li ya landela njalo-njalo umfazi wake. Ku ti uma e se e miti, uma li fika itongo lake, a be se u ya gula, si ze si pume lesu 'sisu; ku ze ku vele nokuba li vinjwe ngaloko 'kwenza kwalo.

Uma li m /lupa e kwenye indoda e nga ngenwanga; uma lowo 'mfazi wa shiya abantwana baleyo 'ndoda efileyo, efileyo i ya m landa ngokuti kuye, "Abanta bami wa ba shiya kubani na? U zokwenza ni lapa na? Buyela kubanta bami. Uma u nga vumi, ngi za 'ku ku bulala." Li vinjwe masinyane kulowo 'muzi ngoku/lupa lowo 'wesifazana.

Kumbe elinye nembala a ze a buye kulowo 'mendo wake, a nga be e s' enda, a buyele ekaya, a ye 'kulonda abantwana. Ku tiwe wa buyiswa uyise wabantwana. Ku njalo ke ukuvimba itongo izinyanga.

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up there, perhaps in an ant-heap; what he has in his hand he puts into the heap, and goes home, and he never sees it again.

Such is the custom with black men. It is said, "A troublesome spirit which appears to a man and makes him ill, is laid." These troublesome things occur most commonly in women who have lost their husbands, and are taken to wife by his brothers or by others. But the spirit of the dead husband follows the wife continually. If she is pregnant, and the spirit of her husband comes to her, and she is ill and miscarries; the Itongo is at length laid because it has acted thus.

If it trouble her when she has gone to another man without being as yet married; if she has left her husband's children behind, the dead husband follows her and asks, "With whom have you left my children? What are you going to do here? Go back to my children. If you do not assent I will kill you." The spirit is at once laid in that village because it harasses the woman.

Perhaps another spirit never leaves her until she returns to the village of her dead husband; she never marries again, but remains at home and takes care of her children. It is said the children's father brought her back again. This is how doctors lay a spirit.

*The Amatongo reveal Medicines, &c., in dreams.*

NGESINYE isikati kubantu abapata imiti ba y' ahlukana imiti yabo nemiti a ba i boniswa aba nga se ko. Njengaloku Undayeni u b' e kolise ukwazi imiti enjalo: ku tiwe kuye ebusuku, "Hamba, u ye endaweni etile, u fike u mbe umuti otila; lowo 'muti w elapa ukufa okutile." Undayeni wa e nomiti kakulu enjalo a i boniswa abakubo e lele. Leyo 'miti wa y ahlukana, nemiti a y aziyo na leyo 'miti a i boniswayo.

Futi a ku si ye yedwa kuloko. Bangingi. Ngi be ngi ke ngi bone nobaba futi, Unkomidhlilale; lokupela u be inyanga enkulu yokwelapa izinkomo uma zi fa; futi e inyanga neyemiti. Ngi be ngi hamba naye uma e bizwa umuntu, ku fa izinkomo zake lowo 'muntu. Ngi zwe e se ngi tshela lapa si mba imiti, u ti, "Yimba lo 'muti; ngi u piwe ebusuku; kwa tiwa, ngi ya 'ku u hlukanisa nemiti etile." Nembala ke kwa ba njalo;

SOMETIMES men who have medicines distinguish between their own medicines, and those they have been shown by the dead. For instance, Undayeni was frequently given the knowledge of such medicines: it used to be said to him in a dream, "Go to such a place, and when you get there dig up a certain medicine; that medicine is the remedy for a certain disease." Undayeni had very many such medicines, which he was shown by the spirits of his people whilst he slept. He made a distinction between the medicines he knew, and the medicines which were revealed to him.

And Undayeni was not alone in this respect. There are many like him. I have seen my father also, Unkomidhlilale;<sup>21</sup> for he was a great cattle doctor; and he also had many medicines for men. I used to go with him when he was called by any one whose cattle were ill. I heard him say as we were digging up medicines, "Dig up that; I had that revealed to me in a dream; I was told to mix it with certain other medicines." And so it was continually; there

<sup>21</sup> *U-nkom'i-dhl'i-lale*, The-bullock-which-eats-and-lies-down. Implying that as a bullock in abundant pastures eats and lies down, so he shall have abundance of food and freedom from care,—that he shall "dwell in a large pasture."

a ku pelanga loko 'kupupa imiti; wa ze wa ba nemiti eminingi. Ngako loko izinkomo uma zi fa u be e zi siza, a z' elape, a zi ngumisela ilanga li be linye, a ti, "A zi nga wa puzi amanzi; a zo puza intelezi ku be ukupela." Nembala ku bekwa imbiza enkulu esibayeni, i gcwale imiti namanzi; lapo amanzi e se kwebile, imiti i buyele ngapansi, zi puze ezinye; ezinye zi banjwe zi puziswe. Ku ti ngamila e se zi nika amanzi, ku letwe leyo 'miti, ku yiwe emfuleni nayo, a fike a i tele emanzini, zi puze ngezansi izinkomo.

U ke wa zi dila izinkomo zabantu ngaloko 'kwelapa kwaka. Wa duma wa ba inyanga. Uma za sinda lezo 'zinkomo, u se u pumanenkomo pakati kwazo. Uma e fika, ku kona e se zi lele pansu, a ti, "I nga fa le. Ngi ya 'kubang' ahlulekile." Nembala a zi vuse, a ngene pakati kwazo kusihlwa e pete isihlanti, e mumata amafuta, a si vutele isihlanti pakati kwezinkomo. Izinkomo z' etuke kakulu zi bona ilangabi elisabekayo e gijima nesibaya sonke a kgedde; a ti, "Ku nga buye ngi zwe, ku tiwa i kona inkomo e sale ya fa, ni nga be ni s' eza kumi; ku ya 'kubang' ahlulekile."

was no end of his dreaming of medicines, until he had a great many. Therefore he was useful to cattle when they were ill; he gave them physic; he ordered them for one day to drink no water, but only that into which he had put his medicines. And a large pot was put in the cattle-pen full of medicines and water; when the medicines had sunk to the bottom and the water was clear, some drank; others were drenched. When they were allowed to drink water, the medicines were taken to the river and put into the water, and the cattle drank lower down.

He obtained many cattle from people for doctoring their cattle. He became a celebrated doctor. If the cattle got well he had one given him. If when he came some were lying down, he said, "That one may die. [But if it die] I shall cure none of them." And so he roused them up, going into the midst of them in the evening, carrying in his hand a torch, pouring fat on it, and kindling it when in the midst of the cattle. The cattle were much frightened when they saw the great flame, as he ran through the whole cattle-pen; and he said, "If I hear that one of these cattle has died, never come to me again; I shall not be able to do anything."

Ngesinye isikati ku kona umuntu o hamba ngasese komunye e nga m boni ; kepa omunye e ng' a-zi 'luto ngaye lowo 'muntu, e umngane wake. Kepa uma w' ezwa ebusuku ukuti, "Ubani lo u m enza umngane wako nje. A u boni ini ukuba u ya 'ku ku bulala na? U ti ku ngani uma u ti u ti?" (e tsho indaba,) nembala lowo 'muntu u ya 'ku i kumbula ukuti, "Hau. Nembala, uma ku njalo Ubani a nga ngi zonda ngendaba leyo." A kqale ukupuma kuye ngoku m kzwaya. Kepa lelo 'pupa u ya 'ku li lauza, a ti, "Ngi ya mangala uma ngi bone Ubani e ngi bulala ngendaba etile." U se hambele kude nayo. Noma lowo e ti, "Bani, manje wa hambela kude nami. Ini na? Si pambene ngani?" Kepa lowo u ya 'ku m pendula ngezwi loku m dukisa ngokuti, "O, wena kabani, kanti u ti nga ba ku kona indaba e ngi pambene nawe ngayo na? Kqa. A ku ko 'luto. Ngi libaziswa ukutitini, kupela," e tsho izinbangca-bangca nje.

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Sometimes there is a man who is acting with a secret intention of injuring another without his suspecting it, and without his knowing any thing about him, he being his friend. But if he hears in a dream a voice saying to him, "So-and-so is pretending merely to be your friend. Do you not see that he will kill you? What do you think he means by saying such and such things?" (alluding to something he has said), he remembers it and exclaims, "Yes, surely. So-and-so may hate me on that account." And he begins to separate from him and to be on his guard. And he tells the dream and says, "I wonder that I have seen So-and-so killing me about such and such a matter." And he keeps at a distance from him. And if he says to him, "So-and-so, now you keep at a distance from me. What is it? What difference has arisen between us?" the other puts him off by saying, "O, Son of So-and-so, can you think there is any thing which has made me quarrel with you? No. There is nothing. I am occupied with such and such concerns. That is all," saying what is really mere subterfuge.

*A man's Itongo resembles him in character.*

UNJIKIZA kakcuba, Undhlebekazizwa, Unotshelwaezitshela, kwa ku ikgawe elikulu e namandhla kakulu, e nomzimba omkulu; ku isijakgaba sendoda e lukuni; e sukile e u dedele umhlaba.

Kwa ti kwancolosi lapa a e konza kona, kwa fika Amazulu e ishumi e hamba e bulala lapa e tunyelwe kona. Kepa a nga yi ngomteto wenkosi; a zenzele pakati kwemizi lap' e nga tunyelwe kona, a pate kabi abantu, e dhla 'magula nokudhla ngokuti, "Loku si abantu bakomkulu, amapandhile a ya 'kubaleka si sa vela nje. Ubani wasemapandhileni o ya 'kuya kwomkulu, a ye 'ku si mangalala na? Si ya 'kuzenzela nje, si diye ngefusi letu." Nembala ke

UNJIKIZA, the son of Ukcuba, Undhlebekazizwa,<sup>22</sup> Unotshelwaezitshela,<sup>23</sup> was a celebrated brave, of great strength, and huge body; all his muscles were prominent and hard; and his head was high above the ground.<sup>24</sup>

It happened among the Amancolosi with whom he was living, that there came the Amazulu going and killing wherever they were sent. But they did not act in accordance with the chief's law, but acted after their own heart in villages to which they had not been sent, treating the people cruelly, eating their milk and other food, saying, "Since we are the people of the chief, the rustics will fly as soon as they see us. Who among them will lay a charge against us before the chief? We will do just as we like, and set ourselves our own limit."<sup>25</sup> And

<sup>22</sup> *U-ndhlebe-ka-zi-zwa*, He-is-ears-which-hear-not, or The-ears-which-hear-not-man. Implying a man who refuses to listen to any counsel or explanation, but at once attempts to conclude a matter by fighting.

<sup>23</sup> *U-notshelwa-e-zi-tshela*, When-he-has-been-told-he-tells-the-news. That is, he pays no attention whatever to what is said to him, but at once gives his own account of the matter, and insists upon his own opinion.—These two names are izibongo given to him on account of his character.

<sup>24</sup> That is, he was very tall.

<sup>25</sup> This is a proverbial saying. "You shall set for yourself your own limit at my village,"—that is, you shall do just as you like.

'enza njalo, a z' a fika kwowakiti umuzi. A fika kwa 'besifazana bodwa, ku nge ko 'mlisa. A zenzela ekud/leni, a kalisa abantwana e b' amuka ukud/la, nabesifazana ba kala be ti, "Uma u kona Und/lebekazizwa nga ni ng' enzi nje. Yenza ni belu; u za 'ufika."

Nembala kwa ti ku 'sikati wa fika, w' ezwa umsindo wokukala e sesangweni. Wa tshaya ngewisa lake elikulu, e ti, "U lambile ke Unod/lo lamazibuko. U za 'kwe-suta ke nam/la."

indeed they acted thus, until they came to our village. When they came, there were none there but women; there was not a single man there. They did as they liked with the food; they made the children cry by taking away what they were eating; and the women cried saying, "If Undhlebekazizwa were here, you would not do so. Go on then; he will be here presently."

And indeed after a time he came, and heard the noise of crying whilst he was at the gateway. He smote the ground with his huge club, saying, "Unothlola-mazibuko is hungry.<sup>26</sup> It shall have its fill to-day."

<sup>26</sup> *U-nothlola-mazibuko*. The name of his club. It means, He-who-watches-the-fords, that is, to prevent an enemy crossing to do damage.—There is a terrible threat in his words.—It is common for braves among the natives to give names to their clubs, spears, &c. Thus, one calls his assagai which he uses for the purpose of getting food for his household *U-simbela-banta-bami*, He-digs-up-for-my-children. Another calls his *Imbubuzi*, The-groan-causer, because when it stabs men or cattle their groans are heard. *Igumgehle*, the glutton, is the name of a club, because when used in fighting, the opponents are destroyed with as much rapidity as a glutton swallows his food. *U-silo-si-lambile*, the name of an assagai, meaning the-hungry-leopard, is so called because its owner attacks the enemy like a hungry leopard. *U-dhl'-ebusuku*, The-eater-in-the-dark; the name of a club, so called because it is used to destroy secretly and by stealth; the owner of it coming on his victims by night, or rushing on them from an ambush.

This custom of naming their choice weapons is met with among other people in olden times. Thus Arthur commenced his career of greatness by obtaining the miraculous sword Escalibore, which could

"Kerve steel, and yren, and al thing."

(*Ellis's Specimens*. Vol. I., p. 243.) He gave names also to his shield, sword, and spear. Thus:—"Over his shoulders he threw his shield called Priwen, on which a picture of holy Mary, mother of God, constantly recalled her to his memory. Girt with Caliburn, a

'Ezwa Amazulu ; lokupela a ya m azi ; kwa ti nya umsindo. A puma ngokunyiba, e baleka, 'emuka. Kwa ti kusa a e banjwa kwomunye umuzi ngokuhlupa kwawo ; a botshwa, a yiswa emhumeni, a ngeniswa kona. Wa ti Undhlebekazizwa, "A ba tshiswe, ku gaulwe izinkuni." Ba ngena emhumeni, kwa fakwa izinkuni, kwa baswa umlilo, kwa bebezela ngamahau, kwa ngeniswa umusi. Ba futelana, ba fa bonke. Ku ze ku be namhla nje a kwaziwa kwazulu ukuba ba ya ngapi na.

Kwa ti ke ekukcitekeni kwezwe li kcitwa Amazulu, kwa balekwa, kwa ngenwa oma/latini nezinkomo. A zi fumana zakwiti. Ya hlabana, y'ahlulwa yakwiti ; kwa sala yena Undhlebekazizwa. A ti Amazulu, "Namhla ku namuhla ! Si ya 'ubona ukuba u za 'u s'ahlulana. Loku kade u si hlupa, nza si suke si hambele emapand/leni." Ba m hlabana ngemikonto kulelo hlati. Wa bulala amashumi ama-

The Amazulu heard ; for they know him ; the noise was at once hushed ; and they went out stealthily and fled away. In the morning they were caught at another village because of the trouble they gave ; they were bound and carried to a den and confined in it. Undhlebekazizwa told the people to fetch firewood and burn them. The people went into the cave and put down the firewood and lit a fire, and fanned it with their shields, and drove the smoke into the cave. They were unable to breathe, and all died. And it is not known to this day by the Amazulu what became of them.<sup>27</sup>

It happened when the land was desolated by the Amazulu, the people fled into the forests with their cattle. The Amazulu found ours. We fought with them, but our people were conquered ; and Undhlebekazizwa alone remained. The Amazulu said, "To-day is to-day ! We shall see if you will conquer us. For for a long time you have plagued us when we have gone to the outer districts." They stabbed him with their assagais in the forest. He

most excellent sword, and fabricated in the isle of Avalon, he graced his right hand with the lance named Ron. This was a long and broad spear, well contrived for slaughter." (*Id.*, p. 60.)—Roland had his terrible sword Durindale. (*Id.* Vol. II., p. 304.) Otuel, the Saracen champion, had his sword Corrouge. (*Id.*, p. 317.) Charlemagne had his good sword Joyeuse. (*Id.*, p. 346.)

<sup>27</sup> That is, the matter was kept a secret, and the Amazulu did not know what had become of their soldiers.

bili. Wa ti, "Ngi bulale ni ke manje. Se ngi zendlalele. Ngi za 'kulala pezu kwabantu." Ba m gwaza indawo zonke zomzimba. Kwa ba njengokumila kwomlana inikonto emzimbeni. Wa pela ke. I leyo ke indaba yake.

Isilo u be si bambisa kwengane nje e yedwa ehlalini; a hambe e kala njengengane, e gakqa ngamadolo. Isilo si fike kuye, si kwele, a si tate njengempukane, a si bulalo.

U be sabeka. U be nge naluto lo 'muntu lu lulale e hlalane naye endlaleleni, u be m bulala, a tate loko a ku tandayo. Ba jabula abaningi ngokufa kwake, ngokuba wa e hlupa kakulu; konke u be kw enza ngenhluzula; inyewe ya i nge ko. Icala li be li nga tetwa emzini wakwiti e se kona; u be li kgeda ngenduku. Li tetwe e nge ko; e kona kqa. Ku njalo ke.

Netongo lake libi. Ka patwa na namla nje emzini wakwiti. Uma ku kona o m patayo, u tuliswa masinyane, ku tiwe, "Ka patwa lowo pakati kwomuzi. A nga u bubisa." U patwa ngamla kw enziwe ukudla kupela. Ka patwa ezindabeni.

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killed twenty of them. He then said, "Kill me now. I have now spread out a mat for myself to lie on. I shall lie on men." They stabbed him in every part of his body. Their spears stuck in him as thick as reeds in a morass. So he died. This is his history.

He would lay hold of a leopard by himself in the forest, as though it was a mere child; he would go along crying like a child, crawling on his knees. The leopard would leap on him, and he seize it as though it was a fly and kill it.

He was much dreaded. Every one who had any thing pretty whom he met with in the way, he would kill and take what he liked. Many were glad at his death, for he gave much trouble, and did every thing in an arbitrary way; he had no patience. No matter was discussed in our village when he was there; he would bring it to a conclusion with a stick. It was discussed when he was absent, but not when he was at home.

And his Itongo is wicked. His name is never mentioned to this day in our village. If any one mentions him, he is at once silenced, and told not to mention his name in the village, for he might destroy it. He is mentioned only when any cattle are killed. He is not mentioned at other times.<sup>28</sup>

<sup>28</sup> This modern Samson has all the characteristics of the cham-

*A Doctor of Medicine deceived by the Itongo.*

KU te ngezinsukwana ezi dhlulileyo, kwa ku kona umuntu emakuzeni; w ake enhlavini ngakusigwili kamsengana. Lowo 'muntu u inyanga yemiti. W' esuka kumahaule ngeminyaka edhlulileyo; u yena Omahaule nomazwana nofaku ba pambana ngaye, ukuze ba kcitane nje. Umahaule wa m kzo tsha; kepa Umazwana nofaku ba m pikola, ngokuba umukwe kamazwana; igama lake Unqanqaza. Wa fika ke lapa emakuzeni kusigwili, w' aka.

Naku ku ti ngamhla ku vela ukufa okukulu kwembo, se ku ngene kwasigwili, kwa susa abantu ababili. Usigwili e nga ka bi nakala, wa fika ke Unqanqaza e pete umuti; wa ti kusigwili, "Sigwili, ngi za lapa nje kuwe, ngi letwa itongo; li ti, a ngi zoku kw elapa." Usigwili lowo isidukwane lapa emakuzeni, kubo inkosana kwamabanjwa, mukulu kutoi lo kwabakambanjwa.

A LITTLE while ago there was a man among the Amakuza; he lived on the Inthlavini near Usigwili, the son of Umsengana. He was a doctor of medicine. Some years ago he left Umahaule; it is he on account of whom Umahaule quarrelled with Umazwana and Ufaku, until they separated one from the other. Umahaule drove him away, and they defended him, for he is Umazwana's father-in-law; his name is Unqanqaza. So he came here among the Amakuza, and lived with Usigwili.

At the time when severe epidemic dysentery prevailed, and attacked the household of Usigwili, it carried off two people. Whilst Usigwili was as yet free from disease, Unqanqaza came to him with medicines, and said to him, "Usigwili, I come to you because the Itongo told me to come and treat you." That Usigwili is a great man here among the Amakuza; among his own people, the house of Umbanjwa,<sup>29</sup> he is a petty chief, the elder brother of Utoi among the descendants of Umbanjwa.

pions of old legends. It is difficult to conceive such a description as is here given to refer to a man of a generation just passed away. He was the uncle of the narrator.

<sup>29</sup> Umbanjwa, the Unkulunkulu of that family.

Usigwili naye wa y azi indaba yetongo, wa kolwa ; ka buzanga ukuti, "Ku ngani uma itongo li ze kuwe, nqanqaza, li nga tsheli mina ukuba ngi za 'ugula, ngi fanele ng' elatshwe masinyane uwe ?" Ka buza 'luto ngaleso 'sikati ngovalo lokuba nembala id/lozi li kqinile ; loku impi naku se i ngene emzini wami ukufa.

Wa vumela pezulu ukuti, "Yebo, yelapa." Lokupela lo 'muntu u y' etembeka ngobunyanga baka. Wa kolwa ukuba kumahaule u kzoatshwe ngokutakata : ngoku m pikela kwabo kwa fipaza ukukcaba banga kwake ngaloko 'kutukwa kwake. Wa u puza ke umuti lowo. Wa ti, "Ngi ku puzise wona nje ; u ya 'upuma ngend/lela e ngapansi, a u z' ukubuya ngengapezulu ; u ya 'kuya ngengapansi." Kepa umuti wa pambana nokutsho kwake. Wa hamba ngend/lela zombili nengapansi ; wa kqinisa kuzo zombili ; wa tsho ngapezulu na ngapansi ; kwa kqina kwa ti nkqi loko 'kuhamba kwawo.

Se be twal' amehlo, ba ti, "Nqanqaza, lungisa ; umuntu wa

Usigwili too knew what the Itongo had said,<sup>80</sup> and believed ; and so did not ask, "How is it that the Itongo comes to you, Unqanqaza, without telling me that I am about to be ill, and it is proper that I at once put myself under your care ?" He asked no question at the time because he was afraid that the Itongo had spoken the truth, and said, "See, death has come like an army into my village."

He assented at once, saying, "Yes, take me under your care." For the man is trusted much for his knowledge of disease. He forgot that he was driven from Umahaule's tribe for sorcery : because he had been defended by Umazwana and Ufaku, he had no thought of the bad name which he had had. So he drank the medicine. Unqanqaza said, "I give you this medicine ; it will act as an aperient, not as an emetic." But the medicine did not act in accordance with his word. It acted both as a purge and an emetic in an excessive degree.

The people now began to stare, and said, "Unqanqaza, correct the effects of your medicine ; is the man dead whilst you are looking

<sup>80</sup> He knew because he too had dreamed a dream similar to that of Unqanqaza.

fa na?" Kepa u se ko/liwe noku u buyisa umuti wake, u s' a/luleka; u se putuzela; ka sa kqondi a kw enzayo. Umuti lowo se u uku-fa; u se u funa ukutabata isidumbu,

Se ku mangelwe ngaloko 'kwe-nza kukanqanqaza. Nam/la leso 'situko sokuti u umtakati si ya kula kubo bonke, ukuti, "Nem-bala, ubani o nga ti ku nga gulwa e nga biziwe, a zibize na? Umta-kati impela."

Ku se njalo ke. A kw aziwa uma i za 'uzala 'nkonyana ni na.

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at him?"<sup>81</sup> But he was now unable to regulate the action of his medicine; he was quite beaten; and acted without reason, no longer knowing what to do. The medicine became poison, and now wished to take away the dead body.<sup>82</sup>

People began to wonder at what Unqanqaza had done. And now the word which pronounced him a sorcerer is heard every where, and people say, "Who ever went to a man who was not ill, without being called by him, of his own accord to treat him for disease? He is indeed a sorcerer."

Thus the matter stands at present. We do not know what the result will be.<sup>83</sup>

#### *How the Amatongo are worshipped.*

ITONGO kakulu li vama ukuzibonakalisa kwalo li ngena ngomuntu, li m bambe endaweni etile yomzimba, a be se u ya gula. Kepa ku tiwe, "Bani, u njenje, u nani na?"

THE Itongo for the most part when it reveals itself enters a village through some individual living there, and seizes on some part of his body, and so he is ill. And his friends ask him, "So-and-so, since you are in such a state, what is the matter with you?" He

<sup>81</sup> "Umuntu wa fa na?"—We cannot render this literally. The saying casts the responsibility of death, if it takes place, on Unqanqaza.

<sup>82</sup> Medicine is here personified. The medicine is now Death; and is working for the purpose of getting a corpse.

<sup>83</sup> Lit., It is not yet known what calf the cow will bring forth. A proverbial saying.—This account was given to me in 1865. Usigwili died. And Unqanqaza died soon after, probably privately murdered.

A ti, "O, nam/la nje a ngi tokozi, ngi vuka umzimba wami u shiyene; ku zonde kakulu kuleyo 'nda-wo." A bonakale noma e zikqinisa ukuti, "Kga, lo 'muntu, noma e zikqinisa, u ya fa; si ya m bona."

Kopa ngoku nga peli masinyane loko 'kufa, ku ze ku yiwe enyangeneni yokubula. I fike inyanga, i ku tsho loko a gula iko. Kanti naye lowo 'muntu o gulayo ka tshongo 'luto ngaloko 'kufa; ngokuba ku vama ukuba labo 'bantu, noma be pupile, kwa sa umzimba ubu/lungu, a ba tandi ukuveza indaba bona; ngokuba kubantu abamnyama uku/lababa izinkomo kw ande kakulu, kwa tiwa zi bizwa idhlozi; kepa ku buye ku tiwe kwomunye, "Hai! loku ku s' and' uku/latahwa, idhlozi eli ti ni

replies, "O, to-day I am not happy, having woke with my body well in one part and unwell in another;<sup>34</sup> it is very painful in this place." And it is clear that he is ill, though he makes the best of it, and they say, "No, the man, though he makes the best of it, is ill; we see that he is not well."

And because the disease does not cease at once they at length go to the diviner. The diviner comes and tells them the cause of the illness. But the sick man himself had said nothing about his illness; for it is generally the case that such people, although they have dreamed and in the morning awoke in pain, do not like to talk about it themselves; for among black men slaughtering cattle has become much more common than formerly, on the ground that the Idhlozi has demanded them; but they make reply to one who says so, "No! since a bullock has just been slaughtered, what does the Itongo say?"<sup>35</sup> O, people are

<sup>34</sup> "Umzimba wami u shiyene."—Lit., My body has left itself,—is affected differently in different parts. "Amasimu a ya shiyana," The fields are not all ripe at the same time. "Obani ba shiyene," Those men have gone one farther than the other.

<sup>35</sup> "Idhlozi eli ti ni na?"—This Zulu idiom, which places the relative in the interrogative sentence, implies what cannot be expressed in a translation, that the person who asks the question does not believe that the Idhlozi has said any thing.—Idhlozi li ti ni na? is a simple enquiry for information.—Again, a person may say, Abantu a ba ka pelele, The people have not yet all arrived. If a man replies, O pi na o nge ko? Who is absent? it is understood at once that he sees that all are present; and the person who asserted that they were not

Ieli? O, abantu se be tanda inyama nje, umuntu a ti, 'Ngi pupe idhlozi,' kanti w enzela ukuze a dhlle inyama." Kepa loko ku nga tshiwo obala, ku tshiwo ngasese. Ku ngaloko ke abantu be nga sa tsho ukuti, "Ngi gula nje, ngi pupe idhlozi." Se be yeka, ngokuti, "O, lo zi kona izinyanga ezi ya 'kutsho na loko e ngi ku bonileyo." Noma e buzwa ku tiwa, "Ku bonanga 'luto ekulaleni kwako na?" Kepa a landule. Kanti w' ahluleka ukuti itongo li biza inkomo, a ti, a ku nga pumi emlonyeni wake loko. A ku pume enyangeni.

Ngokuba itongo a li bamba umnimumuzi yedwa; li bamba nabantu nje bomuzi. Kepa umuntu nje, e nge si ye umnimumuzi, ka namandhla okuti, "Ku tiwa abapansi, 'A ku hlatshe.'" Umnimumuzi yedwa o nga yi 'kuvuma, uma ku banjwe yena ngesifo, ukuti a ku yiwe enyangeni; u ya 'kuti yena, noma ku patwa inyanga, a landule, a ti, "Ai! Ngi zwile. Hlaba ni inkomo etile; ngi za 'ululama." Ngokuba yena izinkomo ezake nomuzi owake; kubantwana bake a

now very fond of meat, and a man says he has dreamed of the Idhlozi, and forsooth he says so because he would eat meat." But this is not said openly, but secretly. Therefore a man no longer says, "I am ill. I have dreamed of the Idhlozi." They have left off saying so, and a man says, "O, since there are diviners who will say what I have seen," [why should I say any thing?] And even though they ask him, "Have you not seen something in your sleep?" he denies. For he is unable to say that the Itongo demands a bullock, determining not to mention such a thing; but to let the diviner mention it.

For the Itongo does not choose the head of a village only, but also common people. But a mere man who is not the head of a village is not able to say, "The Amatongo command a bullock to be slaughtered." It is the head of the village alone who, if he is seized by disease, will not allow them to go to the diviner; if a diviner is mentioned, he will refuse, saying, "No! I have heard. Kill such and such a bullock, and I shall get well." For the cattle and the village are his; there are none among his children who can

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all there looks again, and says, Nembala, So they are. If he says, Umu pi na? or Aba pi na? the other mentions the person or persons not yet come.

ba namandhla okuzigabisa ngokuti a ku hlatshwe inkomo etile ezinkomeni zikayise, ngokuti i bizwe itongo. Ai; nowesifazana ka namandhla; noma e bonisiwe, ka yi 'kutsho; noma e se gula kakulu, ka yi 'kutsho 'luto ngenkomo; kupela u gabe ngenyanga yodwa.

Ku ti ke una se ku yiwe enyangeni, inyanga i ku tsho konke loko a ku bonayo lowo 'muntu. Uma se ku buyiwe, ba m tetise lowo 'muntu ngokuti, "Ku ngani ukuba loku ukufa wa ku bona, si ku buza kangaka, u nga ze wa si tshela na? Wa w esaba ni? Kw'enza wena ini, lo kw'enza abapansi nje na?" A ti, "Nga ngi ti, 'Yizwa ni ngenyanga.'" A ku vume loko 'kutsho kwenyanga, a ti, "O, eh; i tsho konke e nga ku bonayo."

I hlatshwe ke inkomo. Ku tiwe lapa i nga ka hlatshwa, a pume umninimuzi, a ngene esibayeni e pete impepo. Uma ku inkomo e isidanda, a i pulule ngempepo njalo emhlana, a ti, "Yeti, nina 'bassekutini," (lelo 'zwi lokuti yeti, izwi leli lokuti abantu a ba lalele loko oku za 'utshiwo ngaleso 'sikuleko e ku kulekwa ngaso ematongweni;

take upon themselves to say, "Let such and such a bullock among the cattle of my father be killed, for the Itongo has demanded it." No; neither can a woman; even though the Itongo has made it most evident to her, she will not say any thing about it; even though she is very ill, she will not say any thing about a bullock; she trusts only to the diviner.

When they have gone to the diviner, he will tell them every thing which the man has seen. When they come back again, they scold the man, saying, "Why, when you knew the disease, and we asked you so much, did you not tell us? What were you afraid of? Did you make yourself ill? was it not the Amatongo only?" He replies, "I said, 'Hear the diviner.'" And he assents to what the diviner has said, saying, "Yes, yes; he says all that I saw."

And so the bullock is killed. Before it is killed, the head of the village goes into the cattle-pen, carrying incense in his hand. If the bullock is tame, he gently rubs it again and again with incense on the back, and says, "All hail, Spirits of our tribe" (the word "All hail" tells all the people to listen to what is about to be said in the prayer which is made to the

nembala ke ku tule, ku ti nya ekaya, ku nga bi ko umsindo wokukuluma; ku kulume yena lowo 'muntu yedwa; abantu be lalele, e kuluma namad/lozi, e ti,) "Ku/le ini, abantu be njengani nje, ukuba ni zinge ni ti lapa nga ni kcela ukud/la; kepa ni zinge ni fika ngokufa ngezikati zonke na? Ku/le loku na? Ai! A ni boni ke nam/la ni /lazekile, ni nukiwe inyanga? Loku ku fanele ukuba uma ni biza ukud/la, a ngi yi 'ku- ngaba. Nako ke ukud/la kwenu. Bizana ni nonke nina 'bakwiti. A ngi zi 'kutsho ukuti, 'Bani, nank' ukud/la kwako,' ngokuba ni nomona. Kodwa wena, 'bani, o gulisa lo 'muntu, mema bonke, ni ze 'kud/la loku 'kud/la. Uma ku uwena ngi za 'ubona pela ngalo 'muntu e ku tiwa u patwe uwe. A ng' azi ke loko e u ku bizayo. Se ngi ku nikile. Ka sinde lo 'muntu. Ni /langane nonke, nina 'basekutini, e na ti na ti" (e tsho e ba weza ngamazibuko e bala ubukqawe babo uma be sa hamba).

Amatongo; and truly they are silent—not a sound is heard, nor the least talking; the chief man only speaks, and the people listen whilst he is speaking to the Amatongo, saying) "Is it proper that people like you should habitually, instead of asking for food in a proper manner,—should habitually come to us at all times in the form of sickness? Is that proper? No! Do you not then see that you are disgraced this day, having been smelt out by the diviner? For it is proper if you demand food, that I should not refuse it. There then is your food. All ye spirits of our tribe, summon one another. I am not going to say, 'So-and-so, there is thy food,' for you are jealous.<sup>36</sup> But thou, So-and-so, who art making this man ill, call all the spirits; come all of you to eat this food. If it is you I shall then see by the recovery of this man whom, it is said, you have made ill. I now no longer know what you can demand. I have already given you what you ask. Let the man get well. Come together all of you of such-and-such a people, which did so-and-so and so-and-so" (that is, he lauds them by recounting the mighty actions which they did whilst living). He is very earnest,

<sup>36</sup> So other heathens represent their gods as jealous. The Iliad is but a history of the results of the jealousy of two goddesses.

A tukutele ngokuti, "Se ngi ya mangala nawe, 'bani, o te wa ti, u se u zinge u fikisa kwesela; lapa u sa hamba kwa ku nge njalo; wa u kw enza konke obala. A ku pele uku ngi nyenyela. Hamba ni obala, ngi ni bone; loko e ni ku bizayo a ngi yi 'kungaba nako; ngokuba nga ku piwa ini konke—izinkomo nabantwana namabele. Nesalukazi sakiti ni si bize, si ze 'kud/la; nengane eya fayoy, a i ze 'kud/la; si jabule."

Nako ke ukubonga kwabantu, be bongala id/lozi; i /latshwe ke.

Ba ba /langanisa ngoku ba biza, ngokuba abanye a ba sa b' azi amagama abo; kepa bona aba ngapansi ba ya b' azi bonke, ba sa ba siza, a ba ba yeki; kepa ngaloko aba ngapezulu ba ti, "Woza ni nonke, ni zokud/la." Ngokuba kukqala kwa ku bizwa abantu ab' aziwayo; kepa ngaloko 'kwenza kwa bangwa ukufa, kwa ba kukulu; ku yiwe enyanguki ukuti,

saying, "I now greatly wonder that you too, So-and-so, who used to do such-and-such mighty things, now continually come as a thief; whilst you were still living it was not so; you used to do every thing openly. Let this coming to me stealthily be at an end. Go openly, that I may see you, for that which you ask for I will not refuse; for you gave it all to me, —the cattle, the children, and the corn. And thou, old woman<sup>37</sup> of our tribe, we call you to come and eat; and the infant which is dead, let it come and eat; that we may rejoice."

Such, then, is the worship with which they worship the Itongo; and so the bullock is killed.

They unite all the Amatongo in one invitation, for some of them they no longer know by name; but the dead know all of the living, and continually help them and do not forsake them; and on that account the living say, "Come, all of you, and eat." For at first those who were known were called by name; but by doing so they summoned disease, and it was very great; and they went to the diviner, saying, "Hau! what

<sup>37</sup> The old woman and the infant are mentioned in conclusion because he wishes to include all. The old woman and the infant are not regarded in the affairs of the village, but when they have become members of the spirit-world they are important and must be propitiated. The Itongo of an old woman is supposed to be malicious and spiteful; that of the infant is pure and beneficent. The diviner is supposed to divine by the Amatongo of infants.

“Hau! ini pela, loku si hlabe lukulu<sup>38</sup> lungaka lwetu inkabi, si nga toli isikala sokupefumula na? Se ku ini!” Kepa inyanga i tsho, umuntu o nga patwanga abannga maziyo, isalukazi noma ingane; labo abasolayo. Kwa vela ke ukungaketi; se ku hlanganiswa bonke.

Nako ke ukubonga kwabantu, be bongaidhlozi; i hlatshe ke. Ku ti uma a igwaze omunye, ikale i tibe, abese se pinda ukubonga, e ti, “Kala, nkomyakwetu, ngokuba kwa ti, kwa ti,” e balisa amatongo akubo. Iwe.

Ku ti uma i hlinhlwe, i botshoswe, ku be se ku tatwa umhlwehlwe kancinyane nodengezi nelahle lomlilo nempepo, se ku yiwa endhlini lapa ku gulwayo kona; noma endhlini enkulu, lapa ku tiwa amatongo a hlala kona; ngokuba pela ku njalo, ku tiwa itongo li hlala endhlini enkulu. Ku

is the meaning then of this, that we have killed so great an ox of our tribe, and yet cannot get any breathing time? What is the meaning of this?” And the diviner tells them, there is a man whom they have not worshipped, whom they do not know, an old woman or an infant; it is they who find fault. And thus arose the custom of making no distinction; and all are now invited together.

Such then is the manner in which people worship the Amatongo; and then the bullock is killed. And if when another appointed for the purpose stabs it, the bullock cries,<sup>39</sup> the head of the village again worships, saying, “Cry, bullock of our people,” and he then recounts the valorous deeds of the dead, mentioning the names of the Amatongo of their tribe. The bullock drops.

When it is skinned, it is laid open and a small piece of the caul is taken and a sherd, and a live coal, and incense, and they go with it into the house of the sick man; or into the chief house of the village where it is said the Amatongo dwell; for it is said that the Itongo lives in the great house. And the smoke arises in

<sup>38</sup> That is, *uluto*, something.

<sup>39</sup> If the bullock cries it is considered a good omen, and the man is expected to get well. But if it makes no noise they doubt whether the sacrifice is accepted and expect death.

tunyiswe ke, ku be se ku nuka ulwasu end/lini.

Inyongo i se i telwa ulowo 'muntu o gulayo. U ya i tela, u ya teta. (A ngi tsho ukutukutela; ukuteta ngesinye isikati ku tshiwo ukubonga.) Ku telwe ke abantu bonke balo 'muzi; abanye ba i tela ezinyaweni, abanye ba i tele eka-nda, abanye ba i puze.

Ku njalo ke indaba yamad/lozi. Ku ti umswani u falaka/lwe ezind/lini zonke, ukuze ba d/le. Ku be se ku ukupela ke. Se ku d/li-wa inyama.

Se ku bhakwa ukusinda kulo 'muntu. Uma e nga sindi, ku ya 'ku/latshwa enye, a ze a zi kqede lowo 'muntu. Kanti u nesinye isifo. Kepa noma ku njalo, ku kona isiminya esi tolwayo emad/lozini; ngokuba abamnyama ba kqinisile ukuti, a kona, a ya ba siza. Ngokuba ukutsho kwabo ukuti a ya ba siza, a ba tsho ngamazwi ezinyanga zabo a ba bulayo kuzo; ba tsho a ba ku bona. Noma be lele ku fike umuntu owa fayoy, a kulume nomuntu, a ti, "Bani, kulo 'muzi ku/le ku be ukuti nokuti," e tsho indaba e za

the house, and there is the odour of the burnt caul.

Then the sick man pours the gall on his body. He pours it on himself, and talks. (I do not mean he is angry, for sometimes ukuteta means to return thanks.) And all the people of the village have the gall poured on them; some pour it on their feet, some on their heads, others drink it.

Such then is the account of the Amatongo. The contents of the bullock's stomach are sprinkled in all the houses, that the Amatongo may eat. And that is the end of it; and then the flesh is eaten.

After that they look for the recovery of the man. If he does not get well, another bullock will be killed, until he kills all he has. And forsooth he has some other disease not occasioned by the Amatongo. But notwithstanding, sometimes what is said about the Amadhlozi turns out to be true; for black men steadily affirm that the Amatongo exist and help them. For when they say that the Amatongo help them, they do not say so from what diviners have said, but from what they have themselves seen. For instance, when they are asleep, a dead man appears, and talks with one of them, and says, "So-and-so, it is well that such and such be done in this village," telling him

'uvela. Njengaloku ku be ku tiwa kwabamnyama, "A ku gaywe utshwala obukulu;" nembala bu gaywe, ku tiwe, "Ku tsho idhlozi, li ti, 'Ngi za 'ku ni pa amabela.'" Uma se be wa zuzile ngalo 'nyaka, ba ya 'ku wa bonga; futi ekupe- leni kwonyaka ba wa bongwe lawo 'mabele e kwa tiwa b' eza 'ku wa piwa. I loko ke oku ba fipazayo, ukuti, "Kanti ba ya kuluma nati, si kw enze loko, si pile na? Ba bize inkomo etile ngomuntu o gu- layo, a pile na?"

something that will happen. For in- stance, black men used to be com- manded to make a great deal of beer; and so they made it, and said, "The Idhlozi says, 'I will give you corn.'" If they obtain it that year they bless the Ama- tongo; and at the end of the year<sup>40</sup> they return thanks for the corn, which they were promised. It is this which blinds them, and they say, "But do they not speak with us, and we do what they tell us to do and obtain health? Do they not demand a certain bullock of a man, and he gives it and gets well?"

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*The mode of slaughtering a Bullock.*

LAPU ku hlatshiwe, umnininkomo u misa umuntu ukuze a bheke, kona inkomo yake i nga yi 'kwe- nakala; ku be i lowo o kipa isito, a si shiyele ukuze a kgedele emuva isikcubi a si kipe, a fake kweyake imbiza. Ku ti kwabakipa izito, u lowo njalo o kipa isito a si shiyele ukuze ngemva a zi kipele izikcubi, a zi fake embizeni. Labo abaki- payo izito ku ya bizwa kakulu kubo inyama aba seziko; ba ya

WHEN an ox is slaughtered, the owner of it appoints some one to watch lest it should be spoilt; and each one who cuts off a leg leaves a portion of it behind, that he may afterwards take the piece of flesh thus left, and put it in his own pot. For among those who separate the legs from the car- case, each one leaves portions still attached to the carcass, that he may afterwards cut them off and put them in his own pot. Those who are sitting round the fire ask for meat of those especially who cut off the legs; as they cut them

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<sup>40</sup> That is, at the end of harvest.

kipa, ba ya ponsa njalo izikebana, ba ya d/la, ba ya kala, be kala nemitama emlonyeni, be ti, "Sa tsha." U lowo njalo u pete umkonto wake, u d/lela pezulu, i ze i botshoswe ngapakati.

Loku kunjalonjalo kwo/linzayo, u lowo u pete imbiza yake, ukuze a ke ububende. Ku ti uma i tiwe kqeke, ku vele ububende, ku be se ku suka umuntu a be munye, o za 'ukelela ezimbizeni zonke, a zing' e ka ngendebe, e tela kuleyo na kuleyo, be zinge be dedelana, zi ze zi gwale izimbiza. Ku ti ku be kona amagugu oku/linza; a buye imbiza yake i gwele, inyama e i /lome na ngezinti e nga ngenanga embizeni. A fike end/lini yake, abantwana bake ba i d/le, i ba dake njengaloko kungati ku /labe yena.

I tutwe ke, i siwe end/lini, i bekelelwe emsamo 'ndawo nye; i nga pekwa ngalelo 'langa; ku d/liwe ububende ngalelo 'langa; ku ti ku sa i be i /la/lelwa, se i za 'upekwa; ku kitshwa nemilenze, nemi/ lubulo noma insonyama; ku

off they throw continually small pieces of flesh to them, and they shout even with their mouths full, "We are burnt."<sup>41</sup> And each one has his assagai and eats standing, until the bullock is opened.

And each one that skins the bullock has his own pot, that he may pour the blood into it. When the carcass is completely opened, one arises to dip out the blood into all the pots; he dips it out with a cup and pours it into each vessel, the people giving way for each other until all the pots are full. The person who skins the bullock has the power of purloining; and he goes home with his pot full; and meat too stuck on rods which is not put into the pots. He enters his house, and his children eat, and it more than suffices them, just as though he had himself killed an ox of his own.

The meat is carried into the house and placed at the upper end in one place; it is not cooked on the day it is killed, but the blood is eaten; on the following morning it is cut up when it is going to be cooked; they separate the legs and the ribs,<sup>42</sup> and the

<sup>41</sup> *We are scorched or burnt.*—Meaning by this they are standing before a fire with nothing between them and the flame. They wish for meat to put on the fire.

<sup>42</sup> The *umthlubulo* is that portion of the ribs which is left after cutting away the breast or brisket, and includes the flesh down to the hip. The flesh of the flank which forms a part of the *umthlubulo* is called *itebe*.

*Minhliswa* ab' elama' nayo. Ngo-kuba ku njalo kubantu abamnyama: omkulu w etulelwa insonyama; o ngapansi a *Minhliswe* umhlubulo, noma umkono; umlenze u nikwe induna.

Ku ti uma i vutwe, lokupela i dhlilwa lapa ilanga li kqala ukupenduka, loku ku njalanjalo ku kandene kulowo 'muzi abantu bemizi yonke yaleso 'sizwe abaseduze, nakwamanye amabandhla 'akelene nalabo 'bantu. Ku ti uma se i za 'kwepulwa, bonke abantu ba ye esibayeni ngapakati, lokupela inkomo kubantu abamnyama a i dhlilwa endhlini, i dhlilwa kona esibayeni njalo, ukuze ku bonakale nodhlayo nongadhliyo. A y epule ke ngezitebe ngezitebe, i tutwe i ngeniswe esibayeni, i bekwe 'ndawo nye ukuba y abiwe; a y ahlukanise njengokuma kwamabandhla; izinsizwa zi be nesitebe sazo, namakehla namadoda amakulu; kw abelwe nabezizwe. Ku ti uma ku kona noma emunye o vela kwamanye amabandhla o nge si ye walapo, isitebe sake si be soda, ku tiwe, "Nansi yasekutini." A bongenaye, a tate abantu balapo ukuze a dhle nabo.

insonyama;<sup>43</sup> and give to those who are of their house. For this is the custom with black men: the insonyama is taken to the eldest; the ribs are given to the next, or the shoulder; and the leg is given to the officer.

When the meat is cooked, for it is eaten when the sun is declining, men belonging to all the villages of the tribe, and strangers who are neighbours, press together to the village. When the meat is about to be taken from the pots, all the people go into the cattle-pen, for among black men cattle are not eaten indoors, but always in the cattle-pen, that those who are eating, and those who are not, may be seen. The chief of the village takes out the meat and puts it on the various feeding-mats, and it is carried into the cattle-pen, and put in one place, that it may be distributed; he distributes it in accordance with the positions of the assembly; the young men have their mats; those with head-rings, and the chief men, have theirs; and strangers have theirs. And if there be only one who belongs to another people, his feeding-mat is by itself, and they say to him, "Here is the meat of such a place." He thanks them, and takes people belonging to the place that he may eat with them.

<sup>43</sup> The *insonyama* is the superficial layer of flesh from the hip to the ear, including the pectoral muscles.

Ku ti uma ba d/le bouke, abanye ba kqede kukqala, b' esuke kwesabo isitebe, b' elekela aba sa d/lako, ba ti, "O, a si n' elekele; si ya bona ukuba ni ya /lupeka."

Ku ti uma i pele i ti du, ba nga kqali ba vaelise; ku landwe um/luzi, nobubende obu buya bu pume emva kwenyama, obu salako.

Ku ti uma ku pele konke loku, 'esuke umnimuzana, nomunye umuntu o pete isitebe, 'enyuke kancane, a ti, "Tula ni, ni ti nya." Nembala ku ti nya. A ti, "Ehe; nina 'bakwiti, e na ti na ti, ngi ya kuleka, ngi kuleka ubu/le ngemva kwale 'nkomo yakwetu. Ngi ti, ku nge ti, lokupela izinkomo lezi zi kona nje, ngi zi piwa inina. Kepa uma ni biza ukud/la kumina e ni ngi pa kona, a ku fanele ini ukuba ngi ni pe kona na? Ngi kuleka izinkomo, ukuba zi gwale kulesi 'sibaya. Ngi kulekela amabele, ku ngene abantu abaningi kulo 'muzi wenu, ba kzozele, ba dumise nina. Ngi keza nenzalo, ukuba lo 'muzi u keume, ukuze igama lenu li nga peli." A kqede ke.

When all have eaten, and some have finished before the rest, they join themselves with those who are still eating, and say, "O, let us join with you; we see you are in trouble."

When it is all eaten they do not begin to take leave; but the broth, and the blood which is still uneaten, are brought out after the meat.

When all is finished, the head man and another man who carries a feeding-mat go a little towards the head of the cattle-pen, and the head man says, "Be perfectly silent." And the assembly becomes very silent. He says, "Yes, yes; our people, who did such and such noble acts, I pray to you—I pray for prosperity, after having sacrificed this bullock of yours. I say, I cannot refuse to give you food, for these cattle which are here you gave me. And if you ask food of me which you have given me, is it not proper that I should give it to you? I pray for cattle, that they may fill this pen. I pray for corn, that many people may come to this village of yours, and make a noise, and glorify you. I ask also for children, that this village may have a large population, and that your name may never come to an end." So he finishes.

Ba valalise ke bonke basemizini, ba pume, ba goduke. Lokupela uma ku inala kw enziwe notshwala obukulu. Ku ti eyamanina inyama i be yodwa ; ku ya hlakazeka amabandhla e ti nya, ku hlangana amanina, 'epula eyawo. Nemizi e seduze i bizane ukuza 'kudhla inyama kulowo 'muzi. I pele ke. Ba goduke bonke.

So all strangers take leave, and go home. And if it is a time of plenty, much beer is also made. And the meat of the women is by itself ; when the men have departed and the place is still, the women come together and take out their meat. And neighbouring villages send messages one to another to come and eat meat at the village. So it is all eaten, and they go home.

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*Laying the Spirit of Divination.*

INDABA ngokuvinjwa kwomuntu o netongo lokubula, uma e ng' azi ukuba u pupa amapupa a kqonde pi ; u zinge e pupa njalo izinyoka eziningi zi m tandela umzimba wonke e semanzini, e sesizibeni ; u ya puma u se sindwa izinyoka : e wela nomfula u gwele. U ze umzimba wake w enyele, e ng' azi ukuba lawo 'mapupa emihla yonke a komba ni na.

THE account of barring the way against a spirit of divination which visits a man when he does not understand the meaning of his dreams ; he dreams continually of many snakes encircling his whole body whilst he is in a pool of water ; he quits the water heavy with snakes : or he dreams he is crossing a flooded river. At length his body is relaxed, he not knowing what is the meaning of those daily dreams.

A ze a gule ; ku be kona nokudhla a ziliswa kona, e tshelwa e lele, ukuti, " Ukudhla okutile u nga ku dhli." Nembala a ku yeke. Uma e ku dhla ngenkani, umzimba u nga tokozi. A ze a ku yeke ngokuti, " Ngi petwe."

At length he becomes ill ; and there is certain food he is obliged to abstain from, being told in his sleep not to eat such and such food. So he no longer eats that food. If he eat it from opposition, his health suffers. At length he leaves it alone, saying, " A spirit has visited me."

Uma e tanda ukuba inyanga, a ye enyangeni yokubula ; i m pehlele ubulawo obumhlope, i m kcacambise, ukuze amapupa a kanye, a nga bi luffi.

Uma e nga tandi, nabakubo be nga tandi, ku funwe imvu yoku m vimba, nenyanga e nge si yo yokubula, inyanga enkulu yoku m vimba. Ku ti ngamhla e pupile kakulu amatongo, e m twesa ubunyanga, i bizwe inyanga, i ze nemiti emnyama, ku hlatshwe imvu, ku tatwe umswani wayo, ku kandwe imiti emnyama, a puziswe ; a hlanzele esitsheni, ku fakwe umswani wemvu ; ku yiswe loko emhumeni o nga neti nakanye, ku mbelwe pansi, ku vinjwe ngomhlababa ; umuntu a nga bheki ngemuva a z' a fike 'kaya, e nga bhekanga emuva. I loko ke ukujinjwa kwetongo. Ku ti noma li fika kuye ngobusuku, li nga be li sa kanya, ku be mnyama, a nga be e

If he wishes to be a diviner, he goes to a diviner ; the diviner prepares for him white ubulawo,<sup>44</sup> and makes him white, that his dreams may be clear, and no longer uncertain.

If he does not wish to be a diviner, nor his friends, they take a sheep for the purpose of barring the way of the spirit, and a doctor who is not a diviner is consulted—a doctor of celebrity—for the purpose of barring the way. When he has dreamed a great deal of the spirits, and they initiate him into the knowledge proper to doctors, the doctor is called, and comes with black medicines ;<sup>45</sup> a sheep is killed, and the contents of the paunch are taken, and the black medicines bruised, and the man is made to drink them ; he throws the contents of his stomach into a vessel, and the contents of the sheep's stomach are added to them ; this is taken to a cave into which no rain enters ; it is buried there in the earth, and closed up with soil ; and the doctor does not look behind him till he gets home. This, then, is the method of barring the way against a spirit. And though it come to him by night, it is no longer distinctly visible, but obscure, and the man

<sup>44</sup> See Note above, p. 142.

<sup>45</sup> Black medicines, that is, medicines which have the power of rendering the Itongo dark or indistinct.

sa bonisisa ka<sup>h</sup>le njengokukqala, li muke ke, a zi d<sup>h</sup>le zonke izid<sup>h</sup>lo, a nga zili 'luto.

Kepa kwabanye u vinjwa, ku ye ngako ; kwabanye a ku yi ngako ; ku y' a<sup>h</sup>luleka, lo 'muntu a fe ngokubangwa amatongo nabahambayo ; a fe masinyane. I loko ke e ngi ku zwayo.

no longer sees it distinctly as at first ; and so it departs, and he eats all kinds of food, and abstains from nothing.

And with some the way is barred successfully ; with others without success ; it is tried to no purpose, and the man dies through being claimed at the same time by the Amatongo and by living men, and dies very soon. This, then, is what I have heard.

THE subject of the following narrative was a convert of some eleven or twelve years' standing. He has always manifested great uncertainty of character and a very impressible nervous system, and for many years has had from time to time subjective apparitions, and been in the habit of dreaming strange, life-like dreams. One day he suddenly left the mission station. The following account was obtained from a native who was sent to enquire of him at the village where he was living. I have had an opportunity of seeing him since the underneath was given me. He has many symptoms of hysteria, appears fully to believe in his feelings ; and yet at the same time to be practising deceit on others, and probably too on himself.

INDABA yokugula kukajames, u gula ukufa oku nga kqondeki kubantu aba amakolwa ; ngokuba ku ti noma umuntu ku nga u y'etasa, ku ti a nga ya eskoleni, ku pele loko ngokuzing' ezwa izwi lenkosi. Baningi aba be njalo, se kwa pela. Kepa ngaye umuntu omdala kangaka, ku ya mangalisa ukuba a

THE account of the illness of James, which is not intelligible among Christians ; for although a person may appear to be affected with those symptoms which precede the power of divination, yet when he goes to a mission station all that ceases through continually hearing the word of God. There are many who were so affected, but are now so no longer. But as regards him who is now so old, it is marvellous

*kqalwe ile 'nto njengokungati u ya fika emzini wamakolwa.*

Nga fika si nopaulu, si hamba ngoku m zuma ukuti, "Ka nga si zwa, ka nga si boni ; ka *kqabuke* si ngena nje end/lini e nga ka zi-lungisi, si bone ukuma kwake uma e nga boni 'muntu ukuba u se njani na."

Sa fika e lele, 'embete izingubo ezimbili—enye imnyama, enye impofu, se i guga. Wa si bona, wa lala, wa tula. Nga m vusa, nga ti, "Vuka." Wa zibinya, e ti, "Ake w enze kakhle ; ngi za 'uvuka. Ngi pangise ni ! Ngi pangise ni ! Kw enze njani ekaya na ?" Kwa za kwa ba isikati e nga vuki.

Wa vuka ke, wa si bingelela. Sa vuma. Nga m buza ukuti, "U njani, james, na ?" Wa ti, "Ngi ya gula kakulu." Nga ti, "U nani na ?" Wa ti, "Ngi nokufa e ngi nga kw azi." Nga ti, "Ngi landise konke." Wa *kqala* ngokuti :

"O, nembala, u *qginisile*. Uma ku buza umfana nje, ngi be ngi nga yi 'kutsho 'luto nakanye.

that he should begin to be so affected, as though he had only just come to a Christian village.

I and Paul reached the place where he is, going with the intention of taking him by surprise, saying to each other, "Do not let him hear or see us ; let him first see us when we are already in the hut, before he puts himself to rights, that we may see what he does now when no man is looking at him."

When we came he was lying down covered with two blankets—one black, the other grey and old. When he saw us he remained lying and was silent. I aroused him, saying, "Arouse." He writhed himself and said, "Just have patience. I am about to arise. Make haste and tell me ! Make haste and tell me ! What has happened at home ?" But it was a long time before he arose.

At length he arose and saluted us ; and we saluted him. I asked him, saying, "James, how are you ?" He said, "I am very ill." I said, "What is the matter with you ?" He said, "I have a disease with which I am not acquainted." I said, "Tell me all about it." He began by saying :

"O, truly, you are right. If it were a mere boy who asked, I would not say a single word. But

Kepa lok' u buza wena, a ngi zi 'kushiya 'luto. Kukqala nga ng' e-saba, ngi ti, 'Ku za 'utiwa ni?' Kepa nam/la loku loku 'kufa se ku ng' ahlukanisile nani, ngi nge fikle 'luto.

"Kade loku 'kufa kwa ngi kqala, ngi nga ka pumi na sekaya lapaya, ukubuyela end/lini le entsha yami; kwa ngi kqala ngi se pakati kwomuzi. Nabakama-pontshi laba ba ya kw azi. Kepa kwa buya kwa pela. Ukwenza kwako kukqala ngokukupuka emi-uweni na semizwanini, ku kupuke ngemikono na ngemilenze; ku gi-jima ku ti saka nomzimba wonke; kw enyuke, ku ze pezulu nomzimba, ku fike ku me ema/lombe, kw enze umsiti ku be nzima kakulu lapa; ku nga ti ngi twele into e sindayo.

"Kepa manje a ku se loko kodwa; ngokuba manje se zi kona izinto e ngi zi bonayo ngesikati sokulala. Eakupumeni kwami ekaya, ngi pume se ngi kqambe amagama amatafu, ngi nga w' azi ukuba a vela pi na; ngi zwe igama, se ngi li /labelele nje, ngi li kqede lonke, ngi nga li fundanga.

"Kepa into e ngi /lupa kakulu manje, ukuba izwe leli lonke a ku ko e ngi nga l' aziyo; ngi li kqeda

since it is you who ask, I will tell you everything. At first I was afraid, and said, 'What will men say?' But now since this disease has separated me from you, I can make no concealment.

"Long ago this disease began, even before I quitted the house on the other side of the river to go to my new house; it began whilst I still lived in the village. And the family of Umapontshi know it. But it passed off again. It first began by creeping up from my fingers and toes; it then crept up my arms and thighs; it ran and spread itself over the whole body, until it reached the upper part of the body, and stopped in my shoulders, and caused a sensation of oppression, and there was a great weight here on my shoulders; it was as if I was carrying a heavy weight.

"But now it is not that only; but now there are things which I see when I lie down. When I left home I had composed three songs, without knowing whence they came; I heard the song, and then just sang it, and sang the whole of it without having ever learnt it.

"But that which troubles me most now is, that there is not a single place in the whole country which I do not know; I go over

lonke ebusuku ngi lele; a ng' azi lapa ngi ng' aziyo uma u pi na.

"Ngi bona nezindlovu nezimpisi, nezingonyama nezingwe nezinyoka, nemifula i gwala. Konke loku ku hlangana kumi, ku za 'u ngi bulala. Amasuku onke, a ku ko 'langa ngi ke ngi lale ngi nga bonanga.

"Futi, ngi bone se ngi ndiza, ngi nga sa nyateli pansi lapa."

Nga buza ukuti, "Loku se ku njalo, inkosi yako u sa i kumbula njena na?"

Wa ti, "Kga. Se ku ukufa loko. Uma ngi linga ukuti, 'A ngi tandaze,' ku nga ti ngi biza ukufa konke ukuba ku ngi bulale masinyane. Indaba yenkosi se i kitshiwe kumi ilesi 'sifo. Se ku fulatele sona kupela."

Nga ti, "U ya kumbula indaba yepupa elidala lako na?"

Wa ti, "U tsho lemikumbu na?"

Nga ti, "Yebo."

Wa ti, "Au! A ngi ko/lwa

it all by night in my sleep; there is not a single place the exact situation of which I do not know.

"I see also elephants and hyenas, and lions, and leopards, and snakes, and full rivers. All these things come near to me to kill me. Not a single day passes without my seeing such things in my sleep.

"Again, I see that I am flying, no longer treading on this earth."

I asked him, "Since it is thus with you, do you still remember your Lord?"

He said, "No. To do so is death to me. If I try, saying, 'Let me pray,' it is as if I summoned all kinds of death to come and kill me at once. The Lord's tidings are plucked out of me by this disease. It alone has now the dominion over me."

I said, "Do you remember that old dream<sup>46</sup> of yours?"

He said, "Do you speak of that of the boats?"

I said, "Yes."

He replied, "Oh! I do not

<sup>46</sup> This dream was recorded at the time. He dreamt that he was crossing a river with Umpengula in a boat. When they were in the middle of the river, without any apparent cause, the bottom of the boat opened and let him through, and, after struggling for a time in the water, he found himself on a sandbank in the midst of the stream, and saw Umpengula on the other side, he having reached without difficulty the place of their destination. All this time he seemed to himself as one dead, though not deprived of sensation—that is, he thought he had died. He found himself surrounded by huge dogs, which appeared ready to devour him, and many black people, among whom he observed his own mother, who expressed her wonder at finding him among them.—This is just one of those prophetic dreams

ilo. Ngi li bona ka/le nam/la nje ukuba umkumbu 'lukolo lwami o se lu tshonile namu/la. Nezinja lezo e nga zi bona zi ya ngi d/la nam/la nje."

Nga ti, "Kepa uma inkosi yako se isita kuwe, u ya 'kusinda ngobani na?"

Wa ti, "Kga. Se ngi file kupela. A ngi tsho ukuba ngi sa 'uba umuntu wokuba ku ngene ukuma okutsha e ngi nga ku kqondi nakanye. A ng' azi ukuba ngi ini. Bheka, ngokuba ngi umuntu o tanda abantwana bami kakulu. Kepa nam/la nje a ngi sa b' azi noma ba kona ini. Into enkulu i lesi 'sifo kupela."

Wa ti, "Manje se ngi ke ngi pume ebusuku, ngi yalelwe umuti, ku tiwe, u sendaweni etile; a ngi ye 'ku u mba. Ngi pume, ngi fike kona, ngi nga u boni, ngi zule nje, ngi ze ngi buye. Se ku njalo manje kumi.

forget it. I see clearly now that the boat is my faith, which has now sunk into the water. And the dogs which I saw are now devouring me."

I said, "But if your Lord is now your enemy, who will save you?"

He replied, "No. I am now dead altogether. I do not think that I am still a man who can enter into a new position, which I do not in the least understand.<sup>47</sup> I do not know what I am. Attend, for I am a man who loves my children dearly. But now I do not care whether they are alive or not. The great thing is this disease alone."

He continued, "And now I begin to go out by night, having an internal intimation about medicine;<sup>48</sup> it is said, 'The medicine is in such a place; go and dig it up.' I go out and reach the place, but do not find the medicine;<sup>49</sup> I merely walk up and down, and at length return. This is my present state.

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which is suggested to a man by his own thoughts and wishes, and which help on its own fulfilment by placing before his mind during sleep a distinct tableau of the future such as whilst awake he would be afraid to form for himself.

<sup>47</sup> That is, he no longer understands the Christian faith, and does not believe it can again enter him; or that he can change again.

<sup>48</sup> Lit., Having had a charge given me respecting a medicine, or plant possessed of medical properties. The charge, of course, being supposed to be given by the Itongo.

<sup>49</sup> It is said to be thus with those who are about to be diviners; they are often deceived before they learn to comprehend the voices of the Itongo by which they are called.

“Ziningi iziuto e ku nga ti ngi ya zi bona, ngi fike kona ngi nga zi boni. Ku ze kwa ti ngolunye usuku ekuseni kakulu, kwa tiwa, a ngi ye 'kumba umuti. Nga hamba, nga fika kona, a nga u bona; nga buya. Ngi te ngi fika ekaya, kwa ku tiwa, 'U shiyele ni umuti na? i wona lowo o ke wa u bona. Hamba, u ye 'ku u mba.' Nga za nga hamba, nga fika nga u mba. Nga buya nga u la/la, ngokuba ngi ng' azi ukuba ngi za 'kwenza ni ngawo. Omunye kwa tiwa, a ngi ye 'ku u mba esi/lutankungu. Ng' ala; na nam/la nje a ngi yanga.

“Kepa into enkulu inyama; ku tiwa njalunjalo, 'A ku /latshwe.' Ku nga ti ngi nga d/la inyama imi/la yonke. Ku funa inyama loku 'kufa; kepa a ngi vumi.

“Ngi /lutshwa izinja; ku nga ti lapa ngi konainja i nge tshaywe; ngi y' esaba kakulu. Nenyanga yokubula ku nga ti ngi nge i bone; ku nga fika yona, ngi ya fa masinyane, ngi we pansa, ngi fe. I loko ke oku ngi /lupayo. Manje a ngi sa tandi 'muntu. In/liziyoyami a i sa ba tandi aba-

“There are many things which I seem to see, but when I go to them I cannot see them. At length it happened one day very early in the morning, I was told to go and dig up some medicine. I went to the place, but did not see the medicine, and came back again. When I reached home, it was said, 'Why have you left the medicine? it is that which you saw. Go and dig it up.' At length I went to the place and dug it up. Again I threw it away, for I did not know what to do with it. I was told to go and dig up another medicine on the Isithlutanungu. I refused, and I have not been to this day.

“But the great thing is meat; it is said constantly, 'Let a bullock be killed.'<sup>50</sup> It is as though I could eat meat daily. This disease longs for meat; but I will not kill cattle.

“I am harassed by the dogs; it is as if where I am the dogs must not be beaten; I am greatly afraid of the noise. And it is as though I could not look on a diviner; he may come, I am at once in a dying state, and fall down and die. It is this, then, that troubles me. And now I no longer love any one. My heart no longer loves

<sup>50</sup> Not that he likes meat; he eats only a small quantity; but it is the custom with such people to ask to have sacrifices continually made to the Amatongo. It is therefore common when these symptoms first manifest themselves to seek means for laying the Itongo, lest the frequent sacrifices demanded should impoverish them.

ntu. Ku nga ti ngi nga *hlala* lapa ku te nya, ku ng' ezwakali umsi-ndo nakanya. A ng'azi uma u ti a ngi buye nje, ngi ya 'kuhlala pi, loku insimbi kwiti i kala futifuti. A ngi *hlangani* nomsindo onjalo; ngi y' esaba kakulu. A ngi yi 'kuhlala. Ngi ya 'kukitshwa insimbi."

Kwa ba njalo ke sa kuluma ngokubuya, ngi ti, "Buya, uma u gulela lapa, umkako e nga ku boni, ka tsho ukuba u y' elatshwa nakanye. Kuyena u m shiyile nje, ukuba ku ya 'kuti umhla ku fike uyise a m tate, a hambe naye. U y' azi nawe ukuba abafazi betu ba ya kuluma, noma ku nga guli 'muntu, ba si tshole ukuti, 'Uma indoda i *hlubuka*, i buyela ngapandhle, i donswa ubumnandi bakona, kona mina, ngokuba a ngi b' azi ubumnandi bakona, se ng' ahlukana nayo masinyane, ngi nge fe ngokufa komunye umuntu e zibulala ngamabomu.' A ngi ti u y' azi ukuba ba tsho njalo abafazi betu na?"

Wa vuma, wa ti, "Yebo. Uhannah u fikile lapa ngensuku ezi dhlulile. Wa ti, a ngi kipe loku 'kufa; uma ku nga pumi, si ya 'kwahlukana. Nga m pendula ngokuti, 'Ukukipa ukufa ukwenza

men. It is as though I could stay where it is perfectly still—where there is not the least sound. When you tell me to return, I do not know where I could stay, for the bell of our village sounds again and again. I do not like such a sound as that; I am much afraid. I shall not stay. I shall be driven away by the bell."

And then we spoke of his return, I saying, "Come home, if you are ill here; your wife, not seeing you, does not suppose at all that you are under medical treatment. To her way of thinking, you have merely forsaken her; therefore when her father comes he will come and take her away with him. You know yourself that our wives talk, and although a man is not sick, they tell us that if a husband rebels and returns to heathen life, attracted by its pleasant things, yet his wife, because she does not know any pleasant things of heathen life, will at once separate from him, and not die with the death with which another wilfully kills himself. Do you not know that our wives say thus?"

He assented and said, "Yes. Hannah came here some days ago. She told me to get rid of this disease. And if I did not get rid of it, we should separate. I answered her and asked, 'What is meant

njani na? Ngi ya ku tanda ini na? Kw'enziwa imi ini na? O, a ngi kw'azi ukukitshwa kwokufa. Umniniko o gula iko.' S' a/luke-na ke. Nami ngi za 'kubuya ngalelo 'zwi lokuti, 'Uma ku nga pumi, si za 'kwa/lukeana.' Se ngi za 'ubuya, naye umkami a zibonele loko oku nga kipa loku 'kufa. Ngi nge tsho usuku. Ni ya 'ubona ngi fika nje. Umzimba wami ubu/lungu, ngokuba ngalobu 'busuku e ni fika ngabo ngi ni bonile ni za kumi, ni abelungu. Wa ngi bulala umlungu; wa ngena lapa, wa ngi tshaya emlenzeni lo ow' apukayo, wa w apula. Ng' esuka, nga m tela ngomlota. Ngi gula iloko ke. Ngi y' a/luleka uku ni tshela usuku.

"A ngi guli imi/la yonke. Ngolunye usuku ngi ya tokoza nje, kakulu ngesonto. Ku ti ngalo, noma ngi nga sa l' azi, ngi ya pila kakulu. Se ng' azi ngomzimba ukuba isonto nam/la nje. Ku njalo ke ukufa kwami.

"Hamba ni. Ke ngi ni pelezele; ngi za 'kubuya lapa ngapezulu."

Nembala ke sa hamba nje naye. Kodwa u se hamba-ze, u se binca imintsha. Nga ka nga u bona umuntsha wake, isitobo esimnyama.

by getting rid of it? Am I fond of it? Did I produce it? O, I do not know how the disease can be got rid of. The disease is master of the sick man.' And so we separated. And I am now about to return home for that saying of hers, 'If the disease does not cease we shall separate.' I will now come back, that my wife may see for herself that which can get rid of the disease. I cannot fix the day. You will see me when I come. My body is in pain, for on the night before you came I saw you coming to me, but you were white men. A white man hurt me; he came in here and struck me on the thigh which was broken, and broke it again. I arose and threw ashes over him.<sup>51</sup> I am ill from that then. I cannot tell you the day.

"I am not ill every day. Some days I am quite well, especially on Sunday. On Sunday, although I no longer know it is Sunday, I am very well. I now know by my body that it is Sunday. Such then is my disease.

"Go. I will accompany you; I will come back from the top of the hill."

So then we went with him. But he now goes naked, and wears the umuntsha. I just caught sight of his umuntsha; the hinder part was black.

<sup>51</sup> That is, in a dream.

Futi nga buza ngokuti, "Ku ngani ukuba u pume ekaya ngokunyenyela umfundisi, o inyanga yezifo zonke, u nga m tshelanga na?"

Wa ti, "A ngi m tshelanga ngokuba ng' esaba, nga ti, 'Uma ngi m tshela, u za 'kuti ngi ya hlanya, a ngi bambe, a ngi yise emgungund/lovu, ngi hlale kona isikati eside.' Ng' esaba loko ke, ngi nga m tshelanga nje ngokuti, 'O, loku uhlanya l' ona izinto zabantu, mina a ng' oni 'luto, ngi ya zigulela nje;—O, kqa, a ngi nga m tsheli. Kumbeni ngi ya 'kupila uma ngi zifunele izinyanga. A ngi hambe.' Nga hamba ke. Nga hamba ngaloko ke.

Sa hamba ke, s' ahlukana naye en/la kwomuzi, e hamba e nga kxugi; umlenze a w omile; u lingana nomunye nje. Kodwa ekwehleni ku ya bonakala ukuba lo 'muntu wa limala. Kodwa ekwenyukeni u hambisa kwabantu nje bonke.

Ukud/la a ku d/layo kutatu kupela—innyama, izinsipo ku gaywe umkcuku; uma ku nge ko a d/le imifino yasen/le. Nako ukud/la a pila ngako. Amasi ka wa faki nakanye; u ya zondana nawo.

Further, I asked him, "Why did you leave home unknown to our Teacher, who is a doctor of all diseases, without telling him?"

He replied, "I did not tell him, for I was afraid, and said, 'If I tell him, he will say I am mad, and seize me and send me to Pietermaritzburg, and I shall stay there a long time.' I feared that then, and did not tell him, thinking, 'O, since a mad man destroys people's property, and I do no harm, but my sickness is an injury to myself only;—O, no, let me not tell him. It may be I shall get well if I find doctors for myself. Let me go.' So I went away."

So we left, and separated from him at a place above the village. He walked without limping; his thigh has not dried up, it is of the same length as the other. But when he is going down hill, it is evident that he is a man who has been injured. But when he goes up hill, he looks like all other men.

There are only three kinds of food that he eats—meat, and the dregs of beer mixed with boiled maize; if these cannot be had he eats wild herbs. That is the food on which he lives. He does not put amasi into his mouth by any means; he dislikes it, and it disagrees with him.

Futi, ngolunye usuku ebusuku wa tshelwa ukuti, "Vuka, u tshone ngalapa emfuleni, u za 'kufumana inyamazane i semhlonhlweni i banjiwe; hamba, u ye 'ku i tata." U ti, "Nga vuka ke. Kwa ti lapa se ngi hambile umfo wetu wa ngi landela, Umankamane." Wa ponsa ngetshe, wa tshaya inhlaba. W' etuka Ujames, wa baleka, wa buyela kuye, wa m tetisa ngokuti, "W enze ni ukuba u ng' etuse lapa ngi za 'kutata inyamazane yami na?" Kwa ku pela ke, kwa pela loko o be ku m kquba ukuba a yotata inyamazane. Ba goduka nje ke, ku nga se ko 'luto.

Ku tiwa abakubo, luhlobo olubutataka kakulu, lu ba izinyanga. Ku kona ababili abafu wabo bakwazulu ba izinyanga. Ujames wa ngi tshela, wa ti, "Kwa fika Uheber lapa, e vela kwazulu; wa ngi tshela ukuti, 'Abafu wenu kwazulu le se be izinyanga, Ubani nobani.'" U ti ke Ujames ke, "Nanko ke umuntu owa ngi bangela ukufa loku. Wa ti e sa tsho nje nga tshaywa uvalo olwesabekayo. A ngi m pendulanga; nga tula nje. Se ngi hlabekile, ngokuba e kuluma indaba ey' enzekayo kumina; kodwa ngi nga kulumi ngayo, ngi ng' azi ukuba isifo sini na. Yena wa ng' azisa, ku ze ku be namhla nje.

Again, once at night he was told to awake and go down to the river, and he would find an antelope caught in a Euphorbia tree; and to go and take it. "So," said he, "I awoke. When I had set out, my brother, Umankamane, followed me." He threw a stone and struck an aloe. James was frightened, and ran back to him and chided him, saying, "Why did you frighten me when I was about to lay hold on my antelope." That was the end of it, and he was not again told by any thing to go and fetch the antelope. They went home, there being nothing there.

James's people say they are of a family who are very sensitive, and become doctors. There are two of his brothers in Zululand who are doctors. James told me, saying, "Heber came to us on his arrival from Zululand; he told me that my brothers in Zululand are now doctors, So-and-so and So-and-so." And so James said, "He then is the man who brought this disease on me. Whilst he was telling me I was seized with a fearful dread. I did not answer him, but remained silent. I am now ill because he spoke of what I myself was experiencing; but I did not speak of it, for I did not know what disease it was. He made me understand; and I understand it to this day."

Ku tiwa uyise kajames, Ukokela, wa e umuntu o inceku yenkosi yakwazulu. Kepa wa banjwa iso lesi 'sifo sokwetasa. Inkosi ya tukutela uma i zwe loko. Ya mu dhlala izinkomo zonke zake. Wa hlala nje. Nanko ke umuti owona w' elapa Ukokela. Kwa pela.

Abanye ba izinyanga na lapa esilungwini. Odade wabo ba y' e-tasa njalo; baningi aba nalesi 'sifo esi kujames. Abanye ba ya vinjwa, ku pele. Abanye ku ze ku zipelele nje, ku katale, ku m yeke. Omunye, ka si ye wakubo, ngi mu zwile lapa kujojo; intombi yasembo kanoponya; ku tiwa naye u be tasa, 'enza njengojames njalo. Kepa w' elatahwa izinyanga eziningi. Z' ahluleka, e se hamba ezintabeni, e nga sa hlali ekaya; umfazi. Wa za w' elatahwa Ujojo kamanzezulu; wa m ahlula. Wa hlaba izimbuzi ezimbili—imvu nembuzi; imbuzi imhlope, imvu imnyama. Wa m elapa ngazo; emnyama ey' enza ukuba itongo li be mnyama, li nga kanyi; emhlope ey' enza ukuba itongo li be mhlope, li kanye, li m bonise kahle.

It is said that James's father, Ukokela, was the steward of the Zulu king. But he was seized with the disease which precedes the power to divine. The king was angry when he heard it. He ate up all his cattle. That was the medicine which cured Ukokela. That was the end of it.

Others are doctors here in the country of the English. His sisters have the initiatory symptoms; there are many who have James's disease. Some have the Itongo laid. With others the disease ceases of its own accord; it is tired, and leaves them. Another, not one of James's relatives, I heard Ujojo mention her; she was a girl of the Abambo, the daughter of Unoponya; it is said, she was affected, and did as James does. But she was treated by many doctors. They could not cure her; she still went to the mountains, and did not stay at home; she was a married woman. At length she was treated by Ujojo, the son of Umanzezulu; he cured her. He killed two goats—or, rather, a sheep and a goat; the goat was white, the sheep black. He treated her with them; the black sheep made the Itongo indistinct, and no longer bright; the white goat made the Itongo white and bright, that it might make her see clear-

Wa m vimba ke, wa m godusa, wa m hlalis' ekaya. U se umuntu nje manje. Nami ngi ke nga m bona. Kwa tiwa, kade e hamba ezintabeni. Kepa manje ka sa bonakali ukuba u ke wa hamba.

Izinyanga zokubula zi ti kujames, naye u ya tasa, u za 'kuba inyanga. Kodwa ka ng' elatshwa ngemiti emnyama yoku m vimba; u ya 'kufa; ka yekwe nje. Ngaloko ke abakubo se be kohlwe into a ba za 'ku y enza, loku ku tiwa, u ya 'kufa. Se be buka nje. Izwi lezinyanga li umteto kubo; ba nge li dhlule nakanye.

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ly.<sup>52</sup> So he laid the Itongo, and she went home; he caused her to live at home. And she is now a human being. It is said, for a long time she lived in the mountains. But it is now no longer apparent that she ever did so.

The diviners tell James that he too is beginning, and will soon be a doctor. But they say he must not be treated with black medicines to lay the Itongo, for he will die; he must be just left alone. His friends therefore do not know what to do, since it is said, he will die. They merely look on. The diviners' word is their law; they can on no account go beyond it.

*How to distinguish Snakes which are Amatongo from common Snakes.*

UKUPENDUKA kwabantu be penduka izinyoka, lezo 'nyoka a ba ba izo a ziningi, zi ketiwe, zi y' aziwa, —ukuti, imamba emnyama, nenyandezulu e imamba eluhlaza; amakosi lawo ke. Abantu um-

THE snakes into which men turn are not many; they are distinct and well known. They are the black Imamba, and the green Imamba, which is called Inyandezulu. Chiefs turn into these.

<sup>52</sup> This, as it is told in the text, is not clear. It appears that the doctor pursued two systems of treatment, with opposite objects. And this was really the case. He first tried the "darkening" system, by using together with the black sheep other medicines possessed of a darkening power; but not succeeding, he tried the opposite system—the "brightening" plan, that is, he acted subtly, making the Itongo bright and clear, and willing to come near the patient, and then by suddenly again resorting to the "darkening" system, he made the Itongo dark for ever, and so "the spirit was laid," and has never appeared since.

Alwazi, amakosikazi ke lawo. E-nye ubulube ukuti inkwakwa, nomzingandhlu, kupela kwezinyoka ezi abantu.

Kepa ukubonwa kwazo uma zi abantu, zi bonwa ekungeneni kwazo endhlini; a zi vami ukungena ngomnyango. Kumba zi ngena ku nge ko 'muntu, z' enyuke zi y' emsamo, zi hlale kona, zi zibute. I nga li dhli isele nempuku, i hlale nje, i ze i bonwe umuntu, a bize abanye; i ng' etuki ukubaleka, i ze i shiywe nje. Abanye ba ti, "A i bulawe." Abanye ba ti, "Umuntu lo?"

Uma i nenzeba olangotini, a vele ow' azi ubanibani wakona owafayo, a tsho ukuti, "Ubani lo. A ni li boni inzeba leli olangotini na?" I yekwe ke. Ku lalwa.

Ku ti ebusuku umninimuzi a pupe ipupo ukuti, "Ni se ni funa uku ngi bulala nje? Se ni ko hliwe ini imina na? Nga ti, ngi zokcela ukudhla; na ngi bulala na? Ngi Ubani."

Ku se kusasa e wa lanza lawo 'mapupo, a ti, "A ku ncezezwe ukuze itongo li nga tukuteli, li si bulale." Ku funwe inkomo, noma

Common people turn into the Umthlwazi, and chieftainesses. Another snake is called Ubulube or Inkwakwa, and another Umzingandhlu; common people turn into these only.

These snakes are known to be human beings when they enter a hut; they do not usually enter by the doorway. Perhaps they enter when no one is there, and go to the upper part of the hut, and stay there coiled up. A snake of this kind does not eat frogs or mice; it remains quiet, until some one sees it and calls others; it is not afraid so as to run away, and it is left alone. Some say, "Let it be killed." Others say, "What, kill a man?"

If the snake has a scar on the side, someone, who knew a certain dead man of that place who also had such a scar, comes forward and says, "It is So-and-so. Do you not see the scar on his side?" It is left alone, and they go to sleep.

During the night the chief of the village dreams, and the dead man says to him, "Do you now wish to kill me? Do you already forget me? I thought I would come and ask for food; and do you kill me? I am So-and-so."

In the morning he tells his dreams, and says, "Let a sin-offering be sacrificed, lest the Itongo be angry and kill us." They fetch a bullock or goat; and pray

imbuzi, ku bongwe, ku d/liwe. Ku kqabukwe inga se ko. Se i te nya.

Inyoka nje i gena end/lini, i talaze, y esab' abantu ; i bulawe, ngoba i y' aziwa ukuba umland/le.

Futi i y' aziwa na ngokqobo lwayo nje, ukuba isilwane, i bulawe noma i nga talazi, ngokuba a i si yo imamba e ku tiwa umuntu, nenyandezulu i y' aziwa ukuba umuntu. Z' a/lukene ezi abantu nezi nge 'bantu ngombala wazo. Njengebululu nevuzamanzi nen/langwana nemamba empofu, nelu/laza i namabala, zi y' aziwa lezo ukuba imilaland/le. A kw enzeki ukuba i be umuntu ngesinye isikati ; a zi penduki ; zi imilaland/le njalo. Nezi abantu zi abantu njalo ; zi bonwa kqede, ku tiwe abantu ; nembala zi kulume ngamapupo ; noma zi nga kulumi, kw aziwe ukuba umuntu.

Ukwaziwa kwazo lezo ezi abantu z' aziwa ngokujwayela ekaya, na ngokungad/le izimpuku, nokungetuki umsindo wabantu ; zi bonwe njalo i ng' etuki isitunzi somuntu, i ng' esabeki kubantu, ku nga bi

and eat the flesh. They look, and the snake is no longer there. It has now entirely disappeared.

A mere snake, when it comes into a hut, looks from side to side, and is afraid of men ; and it is killed because it is known to be a wild snake.

A snake is also known by its mere appearance to be an animal, even though it does not look from side to side, because it is neither an Imamba<sup>53</sup> that is a man, nor the Inyandezulu,<sup>54</sup> which is known to be a man. Those which are men and those which are not, are distinguished by their colour. The Puffadder, the Ivuzamanzi, the Inthlangwana, and the grey and spotted Imamba, are known to be mere beasts. It is impossible for them to be ever men ; they never become men ; they are always beasts. And those which are men are always men ; as soon as they are seen they are known to be men ; and truly they speak in dreams ; and even if they do not, it is known that they are men.

Those which are men are known by their frequenting huts, and by their not eating mice, and by their not being frightened at the noise of men ; they are always observed not to be afraid of the shadow of a man ; neither does a snake that is an Itongo excite fear in men,

<sup>53</sup> That is, the black imamba.

<sup>54</sup> Or green imamba. There is besides a spotted green, and grey Imamba.

ko nositunzi endhlini sokuba ku kona isilwane, ku pole nje, ku zwakale ukuba ku fike umnini-muzi. Ekuboneni kwabantu ku nga ti ngoku i bona nje i ya kuluma ukuti, "Ni ng' esabi. Umina." Ba tola 'mandhla njalo ukuhlangana nayo.

Uma i bulewe umuntu o ng' aziyo, i buye i vukeye, i fike nazo izinduku lezo e b' i bulawa ngazo, zi semzimbeni imivimbo; i kulume ngepupo, i sola ukupatwa kabi kwayo. Ku ncecezwe emva kwaloko. I loko ke e z' aziwa ngako izinyoka.

Ku ti owa e nesikci emzimbeni, a bonwe ngaso; nekide li bonwe ngeso enyokeni; nengozi i bonwe ngayo; nonyonga lu bonwe ngako. Zi bonwa ngaloko ke, ngokuba abantu imvamo ba vame ukuba nezikci, izinyoka zabo zi njalo. Aba nge nazikci ba ya kuluma. Noma ku bonwa ukuba itongo, kodwa e nge nasikci, ku tiwe, "Umuntu lo;" kodwa a si m azi. A ziveze ngokukuluma. Z' aziwa ngaloko ke.

Futi, uma inyoka e itongo i lala

and there is no feeling of alarm as though there was a wild beast in the house; but there is a happy feeling, and it is felt that the chief of the village has come. When men see it, it is as though it said as they look at it, "Be not afraid. It is I." So they are able at all times to associate with it.

If it has been killed by someone who is ignorant, it comes to life again, and has the marks of the rod on its body by which it was killed; and complains in a dream of the treatment it has received. And after that a sin-offering is sacrificed. This, then, is how snakes are distinguished.

He who had a scar is recognised by that; and he who had but one eye is recognised by the snake into which he has turned having one eye also; and another is recognised by the marks of injuries; and a lame man is known by the lameness of the snake. That is how they are known, for men usually have some marks, and the snakes into which they turn have similar marks. The man who had no mark speaks in dreams. And if it is seen that it is an Itongo, but it has no mark, it is said to be a man, but we do not know who it is. He reveals himself by speaking. This is how they are known.

Again, if a snake which is an